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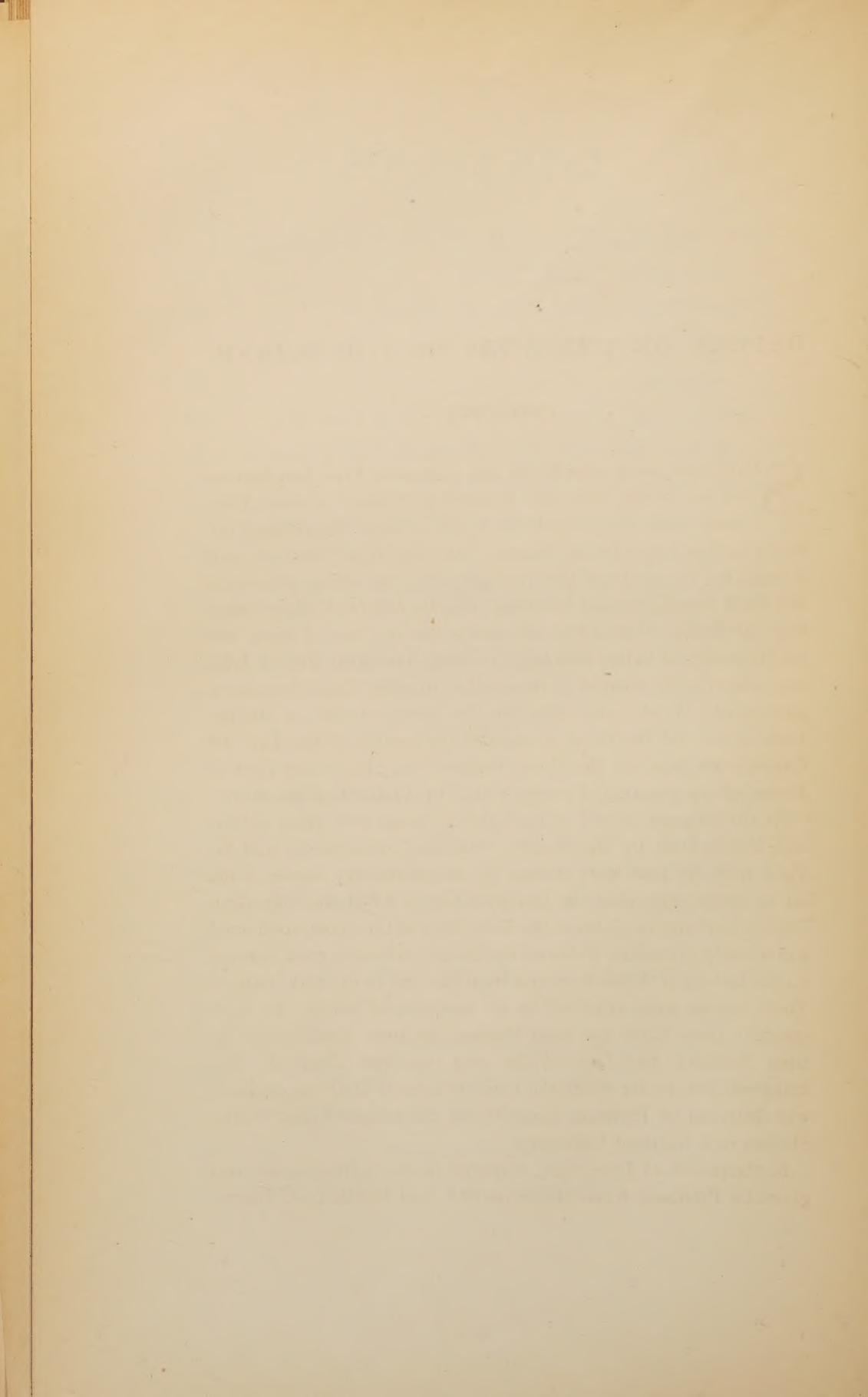
DAVID NUTT, 57-59 LONG ACRE

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REPORT ON THE WORK OF THE SCHOOL

1907-1909

SINCE the publication of the last volume of *Eriu*, two sessions of the School have been brought to a close. Classes have been conducted regularly twice a week throughout the years 1908 and 1909 by Dr. Bergin. An elementary class met once a week for the study of Old-Irish grammar, for which Strachan's *Old-Irish Paradigms* and *Selections from the Old-Irish Glosses* were the text books. Two advanced classes also met once a week, one for the study of Celtic Philology, in which historical Modern Irish was scientifically treated in its relation to other Celtic languages, particularly Welsh; the other for the interpretation of Middle-Irish texts. At the latter a considerable portion of the *Táin Bó Cúalnge* was read, in the oldest version from the *Yellow Book of Lecan*, also a selection of poems edited by Professor Kuno Meyer.

At the Summer School of 1908, three courses were given in Old- and Middle-Irish by Dr. Bergin Strachan's handbooks, and his *Tales from the Táin* were studied by the elementary classes, while an advanced class read the Old-Irish *Life of Adamnán*. Mr. Glyn Davies, Lecturer in Welsh in the University of Liverpool, conducted a class daily in modern Welsh for beginners, and once a week lectured on the history of Welsh literature from the 14th to the 19th century. These classes were attended by 28 students, of whom two came specially from Paris, one from Vienna, one from Amsterdam, one from Scotland, two from Wales, and one from England. The inaugural lecture, for which the Leinster Lecture Hall was engaged, was delivered by Professor Kuno Meyer, the subject being "Celtic Studies in a National University"

In the month of June, 1909, a special course of five lectures was given by Professor Kuno Meyer on Old- and Middle-Irish Poetry.

Portions of Aed Finn's poem on the Voyage of Maeldúin, and poems by Donnchadh Mór ua Dálaigh and Goffraídh Fionn ua Dálaigh were read in class. The attendance at this course, which was of a highly technical nature, exceeded expectation: 28 students were regularly present, some of whom came from a distance, from the United States, Edinburgh, and the North of Ireland.

The Summer School of 1909 was again conducted by Dr. Bergin and Mr. Glyn Davies. In addition to the usual classes in Old- and Middle-Irish, Dr. Bergin gave instruction in the palaeographical study of Middle-Irish manuscripts. Mr. Glyn Davies held three courses in Modern and Mediaeval Welsh. Twelve students, including several well-known Irish scholars, followed these courses. The Irish Classes were attended in all by twenty-eight students. Of these two came from Scotland, one holding a travelling Scholarship from the University of Edinburgh, one from Wales, two from Harvard University, having taken their Doctor's Degree, and two from England.

During the past year Mr. Tomás Ó Máille, who held a travelling Scholarship through the kindness of Mrs. J. R. Green, completed his philological studies in Germany, and was admitted to the Degree of Doctor of Philosophy at the University of Freiburg, the subject of his dissertation being the Substantive Verb in Irish. Mr. Ó Máille had previously been studying with Professor Kuno Meyer at Liverpool University, and the late Professor Strachan at Manchester, where he took the M.A. Degree with honours in Celtic, submitting a dissertation on the Language of the Annals of Ulster. This work is now being printed by the Manchester University Press, and will, it is considered, be an important contribution to the history of the language.

The following publications have been issued during 1908-9:—
(1) *Stories from the Táin*, edited with Vocabulary, by the late Professor STRACHAN, 1908. (2) *A Primer of Irish Metrics*, with a Glossary, and an Appendix containing an alphabetical list of the poets of Ireland, by Dr. KUNO MEYER, 1909. (3) *Stories from Keating's History of Ireland*, edited with grammatical Introduction, Notes, and a Vocabulary, by Dr. OSBORN BERGIN, 1909. (4) *Old-Irish Paradigms and Selections from the Old-Irish Glosses*, with Notes and a Vocabulary, 1909; a second edition of the late Professor

Strachan's handbooks, now issued in one volume, the first edition having been sold out.

In the month of July last it became necessary for the School, owing to the transfer of a lease, to change once more its quarters. Through the continued kindness of Mr. THOMAS KELLY of New York, spacious and suitable rooms have been provided for us at 122a St. Stephen's Green. Here the valuable School Library has been installed, and the work of the School goes on.

It may not be out of place to mention here that since its foundation in 1903, upwards of 180 students have received instruction in the School, in Old- and Middle-Irish, Phonetics, Welsh, and Celtic Philology. Many of these students were already known as workers in the field of Modern Irish, a number also were attracted from Universities abroad, from the United States, and the Continent, but the greater number were candidates for the degrees and higher honours in the Royal University. And it is worthy of record that the highest distinctions in Irish at these examinations for some years past have been won by pupils of the School.



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THE IRISH MIRABILIA IN THE NORSE “SPECULUM REGALE”¹

Kongs Skuggsjo, or *Speculum Regale*, is the title of an old Norse book written about 1250 A.D.² An outline of its contents is as follows.

In an introduction the writer says that, anxious for instruction and advice on various matters pertaining to the proper conduct of life, he applied to his wise and kind father, who gave him full answers to all his questions. The son was then asked by several distinguished and learned men, who had been present at these conversations, to put them all in writing. He did so, and called his book *Speculum Regale*, not boastfully, but because it was to be as a mirror to men, and because, among other things, rules for the conduct of kings are set forth therein. Lastly, he says that for the reader or hearer of the book it is not necessary to know the writer's name and rank, lest from animosity, envy, or enmity towards the author, he should despise whatever useful things may be found in it.

The book then takes the form of a dialogue between the father and son, and begins in this way:—

The Son : ‘Good-day, sir. I have come to see you as it behoves an obedient and humble son to approach a loving and distinguished father, and I desire to ask you to have patience in listening to my questions, and kindness in answering them.’

The Father : ‘Since thou art my only son, it pleases me well that thou shouldst often come to see me, for we have many things to talk about, and I promise thee that I shall willingly listen to thy questions, and answer whatever thou mayst reasonably ask me.’

The Son : ‘I have heard that common report, which I believe to be true, says that there are few wiser men in this land than you.

1. Reprinted with additions and corrections from “Folklore,” vol. v., pp. 299 ff. (December, 1894).

2. See Vigfusson and Powell, *Icelandic Prose Reader*, p. 425. I have used the editions of Halfdan EinerSEN, 1768, and of Oscar Brenner, Munich, 1881.

Besides, you have spent your life with kings, and are an authority on questions of government and of law. Now, as I am to be the heir of your worldly possessions, I should also like to become the heir of your wisdom; wherefore I would ask you to impart to me, as it were, the alphabet or elements of knowledge, so that I may benefit by your further instruction and follow in your footsteps.'

Thereupon the father, though he says he has been rather a king's man than a merchant, enlarges in the first place upon the duties of a merchant, or integrity, knowledge of law and of languages, bringing up of children, intercourse with men and with princes, rules of navigation, investment of capital, the times of day, the course of the sun, winds, seasons, moon, and tide, summer and winter in northern Norway. He then dwells on the thankless task of relating 'wonders' of distant lands such as India, and generally objects to speaking about things which he has not seen with his own eyes, or heard of himself. Accordingly, he proceeds to mention some wonderful things which may be found in Norway itself, such as snow-shoes, and a lake which turns wood into stone.

But here the patience of the son is exhausted, and he interrupts his father by saying: 'These things are all known to me, as they are in this country, and I have seen them all. I should like to hear of Iceland, Greenland, and Ireland.'

The father then, without further objection, begins to speak of Iceland, its earthquakes, volcanic eruptions, subterranean fires, springs of ale, etc.

When the father has said all he knows about Iceland, the son repeats his question as to Greenland and Ireland, and then follows the section on Ireland, with which I propose to deal more particularly, and which I will translate *in extenso*. It will be seen that most of the stories told about Ireland are of the character of *Mirabilia*. Now, our two main sources of Irish *Mirabilia* are collections of several dozens of such stories preserved in various manuscripts written in the Irish language, and the *Topographia Hiberniae* of Giraldus Cambrensis. Most of the former were edited by Todd in his *Irish Nennius*, pp. 192-219. *A priori* there is no reason why our Norse author should not have taken his material from either of these sources. For Giraldus brought out his book in 1188, and of some at least of the Irish *Mirabilia* there existed Latin versions as early as the ninth century. Two are found in Nennius (ed. Mommsen, § 76) and nineteen in a poem printed by Mommsen from a 12th century MS. in Paris at the end of his

edition of Nennius (pp. 219 ff.). This poem was written by an Irishman about 1000 A.D., if we may trust his statement (p. 221) that at the time of writing about five hundred years had elapsed since the death of S. Cianan (+ A.D. 489) :

"Sanctus in hac patria quidam vir nomine Kienan
Permanet incorruptus, habens nunc integra membra,
Mortuus ante tamen quingentos circiter annos."¹

We shall see how far our author's treatment of the subject favours the hypothesis of his having used these sources.

Having mentioned that both Iceland and Greenland are such poor and wretched countries that they may hardly be inhabited, the father proceeds :

1. "Ireland, on the other hand, is almost the best of lands ² that men know, though wine does not grow there.³ And there are many things in it that must seem wonderful, and for some of these the land must be called holier than other lands.

2. "It lies in that part of the world where both heat and cold are so well tempered that it never grows too hot nor too cold there.⁴ There is never too much heat there to be harmful in summer, nor too much cold to be harmful in winter, so that in every winter all cattle graze outside, both sheep and neat; and men are there almost without clothes both winter and summer.

3. "Again, that land is so holy beyond other lands, that no venomous creature may thrive therein, neither snakes nor toads, and though such be carried thither from other lands, they die at once as soon as they touch the bare earth or stone. And if anything be taken out of that land, either wood or earth or sand, and carried into other lands where venomous creatures are, and if with that sand or earth a ring be formed around them where they lie, then they never after come out of that ring, but lie therein all dead. Likewise, if you take wood which comes out of the land about which we now speak, and draw it in a circle around them,

1. For a collation of Mommsen's edition with the MS. I am indebted to my friend Dr. V. H. Friedel.

2. *Ni bia co airther in domuin inis bus ferr*, 'There shall be no better island as far as the east of the world,' says the woman Eriu to the sons of Mil (the Milesians) *LL.* p. 13a.

3. *Gir. i., 6: Pascuis et pratis, melle et lacte, vinis, non vineis, dives est insula.*

4. Cf. Dindsenchas § 90 (Rev. Celt. xvi., p. 40): 'Is maith in inse (leg. *inis*) atathi. Is imda a mil ⁊ a riasc ⁊ a mes ⁊ a cruithnecht. Is mesraigthe a fuacht ⁊ a tes.'

so that you mark the earth with the wood, then they all lie dead within that ring.

Ir. Nenn. p. 219: 'There live no toads nor snakes nor dragons¹ in all Ireland, and even though they be brought from other places into it, they die immediately; and this has been tested. Except the mouse, the wolf, and the fox, there has not been, and there shall not be any noxious animal in it.' Cf. also Stokes, *Tripl. Life*, p. xxix. This freedom from venomous creatures is now popularly ascribed to the prayers of St. Patrick. None of his biographies, however, except that of Jocelin (A.D. 1120), mention such an incident, nor have I ever found it mentioned in other native sources. It is probable that the expulsion of venomous creatures from Ireland was first ascribed to St. Patrick by the Norse, through a popular interpretation of his name as *Pad-rekr*, 'toad-expeller,' from *padda*, 'toad,' and *reka*, 'to expel.'²—Gir. i., 28 and 29.

4. "This is also said about Ireland, that no other island of its size contains an equally large number of holy men.

5. "This is also said, that the people who inhabit that land are both fierce among themselves and bloodthirsty and very savage; but however bloodthirsty they are, and however many holy men there are in that land, they never slew one of them, and all these holy men that there are have died through sickness; because they that are fierce among themselves have ever been kindly towards all good men and holy.

Solin. 22, 3: 'Gens inhospita et bellicosa. Sanguine interem-
plorum hausto prius victores vultus suos oblinunt. Fas ac nefas
eodem loco ducunt.' Giraldus' remarks on the character of the Irish are well known. The curious statement that in spite of this temper of the inhabitants there were no Irish martyrs, is also in Giraldus (iii., 31), where see also the spirited retort of the Archbishop of Cashel to Giraldus' sneering remark. That there were no Irish martyrs is, of course, not correct, though certainly out of the large number of Irish saints very few are stated to have suffered martyrdom.

6. "There is also a certain lake in that land, about the nature of which a wonder is told. That lake is called in their tongue *Loch Echach* (Lough Neagh). That lake is very large in size. And this is the nature of that water. If you take the wood that some

1. Todd omits *nó dracoin* in his Irish text, and 'nor dragons' in his translation.

2. In the *Leabhar Breac* Life of St. Columba (Stokes, *Three Irish Homilies*, p. 121) that saint is said to have banished toads and snakes out of Iona.

call *beinwið*, and some *hulfr* (holly), and which in Latin is called *acrifolium*, and you place it in the water so that some of it stands in the earth below, and some in the water, and some up out of the water, then that which stands in the earth below turns into iron, and that which is in the water into stone, and the wood that stands out of the water remains as it was. But if you take wood of another kind than this, it does not change its nature, though you place it in this water.

This is the second wonder in Todd (p. 195), but told somewhat differently and with the addition that the wood must be seven years in the water. Thus versified in the Paris MS. :—

“ *Terraque nostra tenet stagnum quod continet istam
Vim, qua ligna solent lapides mox esse sub undis,
Post tamen annorum ceu dicunt tempora septem.* ”

Nennius, § 76.—Not in *Giraldus*.—There are several lakes called *Loch Cuilinn* (Holly-lake) in Ireland. See *Oss. Soc.* vi., p. 120.

7. “ There are also two springs in the mountain that is called *Blaðma* (Slieve Bloom), which is almost a waste, and those springs have a wonderful nature. The one spring has this nature, if you take either a white sheep or a neat or a horse or a man that has white hair, and you bathe any one of these in that water, they become forthwith coal-black. And this is the nature of the other spring, if a man washes himself therein, whatsoever colour he has, whether he was red or white or black, then he becomes snow-white of hair, as if he were an old man.

Both the Irish *Mirabilia* (p. 197) and *Giraldus* (ii. 7) tell quite a different wonder of a well in Slieve Bloom. But cf. the wonder of the well Galloon, Co. Monaghan (Todd, p. 195), and of a well in Munster (Gir. ii., 7) which turns human hair grey. Thus in the Paris poem :

“ *Cernitur a multis aliis fons more probatus,
Qui facit ut dicunt canos mox esse capillos.* ”

8. “ There is also a lake in that land, which they call *Loghica* ('Lake of Healing') in their tongue. In this lake is a small islet, as if it were a floating isle. It floats about the water and comes sometimes so close to the land that a man may step on to it. And that happens most often on the Lord's days. And this is the nature of that islet : if the man who steps on it is sick, whatever disease he may have, and he eats of the grass that grows on the

islet, then he is cured at once. It is also part of its nature that no more ever get on it at the same time than one, though many wish it, because the islet at once floats from the land when one man has got on it. This nature also the islet has, that it floats for six years together in that lake; and as soon as the six years are gone, then it floats to land at some place, and grows with the other land, as if it had always been with it. And when that time comes, then it sounds to men as if a great din came, like a thunderclap, and after, when the thunder has gone, men see such another islet in the water as before there was, of the same size and of the same nature. And so it happens every seventh year after another, that as soon as one islet grows with the mainland, then comes another, and yet no one knows whence it comes.

From I, 110

I do not know which lake is meant by *Loghica*. There is nothing either in the Irish *Mirabilia*, or in Giraldus, or in the Paris poem, at all like this story. But Giraldus tells a similar story of one of the lakes on Snowdon, and in a seventeenth-century *Memorial of the most rare and wonderfull things in Scotland*, by John Monipennie¹ I find the following:—‘In Lennox is a great loch, called Loch Lowmond, 24 miles in length, and in breadth 8 miles, containing the number of 30 isles. In this loch is observed 3 wonderfull things the 3rd is one of these isles that is not corroborat, nor imited to the ground, but hath beene perpetually loose: and although it bee fertill of good grasse, and replenished with neate, yet it mooves by the waves of the water, and is transported sometimes towards one point, and otherwhiles towards another.’

9. “Then there is also a small island in that land, which in their tongue is called *Inhisgluer* (Inishglory). There is a large settlement of men in that island, and there is a church in it, because there are so many people in the island as a parish should have. And though men die there, they are not buried in the earth, but they are raised up round about the church in the churchyard, and stand upright like living men with all their limbs all dried, and all their hair and nails unscathed, and they never decay, and birds never perch on them. And in that way anyone that lives afterwards may there recognise his father or his father’s father, and all his race, from whom he is descended.

This is the first wonder in Todd, p. 193, but the standing corpses

1. Printed at Brittaines Bursse, by John Budge, 1612. Reprinted 1820, Glasgow, in the *Miscellanea Scotica*, vol. i., pp. 198-202.

are not mentioned. Thus versified in the Paris MS.:-

Finibus in nostris famosa est insula parva,
 Quae satis exanimis corruptos impedit esse
 Vel putridos tabo carnem sic efficit omnem.
 Illic cernit avum quisquam retinere figuram,
 Cuius ibi crescent unguis simul atque capilli.

Gir. ii., 6, tells the same wonder of Arann.

10. "There is also a large water, which is callen *Logri* (Loch Ree). And in that water lies a small island, in which are men of pure life whom one may call what he likes, either *canonici* or hermits. And they are in such great numbers that there is a full convent of them. Sometimes they are more numerous. And of that island it is told that it is wholesome and not visited by diseases, and men grow old later there than in other places on the mainland. And as soon as men grow so old, or sicken so that they see the day of their end appointed by God, then they have to be moved out of it to some place on the land where they may die. For nobody may in that island lose his life from illness; though men may sicken in it, yet they die not before they are removed out of it.

I do not know which island in Loch Ree is meant. Nothing exactly like this is found in Todd. The 31st wonder (p. 217) comes nearest to it: 'The Island of Loch Cré . . . no sinner can die on it, and no power can bury him in it.' Gir. ii., 4, has a short remark about an 'insula viventium,' where no one can die a natural death. He places it on a lake in North Munster, which would do for Loch Cré.

11. "Here is also a large lake, which in their tongue they call *Loghaerne* (Lough Erne). In that lake are a great quantity of that kind of fish which men call salmon, and that fish goes in such numbers round their whole land that they have more than enough for their sustenance.

Cf. Gir. ii., 9.

12. "There are also many islands in that lake, and one of them in their tongue they call *Kertinagh*. That island would be suitable to inhabit for many reasons, if men durst inhabit it. But it is related about this island that devils have as great power over one half of it as in hell itself. And at those times when daring men have done it for trial, then have they afterwards said that they have suffered there as many pains and torments as is told that souls suffer in hell. But in the other half of the island there is

a church and a churchyard around it, and both halves are now deserted. And it is said that over that half of the island in which the church stands the devils have no power.

Not mentioned in the Irish *Mirabilia* nor in the Paris poem. Cf. Gir. ii., 5, who does not mention the name of the lake or the island. I do not know which island is meant by Kertinagh.

13. "There also happens in this land what must seem very wonderful, that men have caught in a wood a certain animal, of which no man could say whether it was a man or a beast, because men have not heard speech from it, nor did they observe that it understood the speech of men. And yet it was grown in all things like a man, both with hands and feet and a man's face, save that hair grew all over its body as with other animals. And along its back there stood a mane as on a horse, which fell down on both sides, so that it dragged on the earth whenever the creature stooped down.

Gir. ii., 21: 'The half-ox man' (?). Nothing like this in Todd or in the Paris poem.

"I think now that I have mentioned most of those things that are there of the nature of the land itself, and of which men think that they are true. Yet there are some other wonderful things which are not of the nature of the land, but of the miracles of holy and wise men, which we know for certain to be true. Some things there are, of which we do not know for certain whether they are true or not, otherwise than from the talk of men, and that they are in general report there in the land. But the following things we know to be certainly true.

14. "In that lake which we mentioned before, and which is called *Loghri* (Loch Ree), there lies a small island called *Inisclodran*. There was a holy man who was called Diermicius, and he had there a church for himself, where he had his seat. And into the church or the churchyard of which he is the patron no female creature may enter; and they all know that, yea both birds and other creatures that are without human reason know this just as men, and no female animal tries to enter that churchyard, and none succeeds though it try.

The Ir. *Mir.* (p.217) tell this of an island on Loch Cré (cf. § 10, above), and Gir. (ii., 4) of a lake in Munster. But the *Martyrology of Donegal*, p. 400, has this entry: 'Diarmait, bishop of Inis Clothraann on Loch Ree in Cuircne. And no woman or young female child can touch his churchyard. And a Saxon heretic woman who

148, xxi (Colmgen II)
See also S.B.E. Hynes, *Legends of St. Kevin*, p. 15
and below, pp. 14-15.

IRISH MIRABILIA IN THE "SPECULUM REGALE" 9

violated it cried out and died immediately.' Here, then, the Norse version offers a combination or confusion of two different Irish stories, one relating to Diarmait's churchyard in Inis Clothrann, the other relating to an island on Loch Cré.

15. "There was also in that land a holy man called Kewinus, in that place which is called *Glennelaga* (Glendalough). And he was as it were a hermit, and in his time this event happened of which we will now tell. It so befel that he had with him a young man, a kinsman of his, who served him, and he was very fond of the lad. This lad began to sicken before him, and his illness became so heavy and great that he expected to die. That was in the time about spring in the month of March, when the diseases of man become sorest. And then it so happened that the lad asked of Kewinus, his kinsman, that he should give him apples, and said that his illness would grow less if he got what he asked him. And there was no likelihood at that time of getting apples, because on all the fruit-trees the buds were then first beginning to sprout into leaves. But because the holy Kewinus was much grieved at the sickness of his kinsman, and because he was unable to procure what he asked, he began to pray and asked God that He might send him such things from which his kinsman might derive comfort as he desired. And when he had ended his prayer, he went out and sat down a short distance from his house. There stood a large-sized willow-tree. He looked up into the branches of the tree as if expecting mercy and some comfort from there. Then all at once he saw that apples had grown on that willow as if it were on an apple-tree in its proper season, and he took from it three apples and brought them to the lad. When the lad had eaten of those apples, his disease began to lessen, and he was cured. And that willow-tree has ever since retained the gift which God gave to it then; for in every year it bears apples like an apple-tree, and these have ever since been called 'Saint Kevin's apples.' And they are taken throughout all Ireland so that men may eat thereof if they fall ill, and they seem to get relief thereby. These apples are good for all diseases of men, though they are not desirable to eat for the sake of sweetness.

Gir. ii., 28. Not in the Ir. *Mir.* nor in the Paris poem. An alder-tree, which the celebrated Bishop of Cashel, Cormac mac Cuilennain, planted in Inishcaltra, is said to have borne apples.¹

See above.

1. *Harl.* 5280, fo. 42: Cormac mac Cuilennáin is é tuc in fernóic co hIniss Celtra corusclandustair a richd abla hí oucus dorinde Dia ferta fair-siomh corofásatar ubla fuirre amail cech n-abail n-ail.

Nennius (§ 70) tells of an ash-tree near the mouth of the Wye bearing apples.

Hitherto we have mentioned those things only which were done through holiness, and which remain to-day as witnesses of the event, and seem as wonderful now as on the first day when they were done. Yet there are other things which men hold certainly for true, and which we may now also show forth.

16. "There is also in that land the place which is called *Themer* (Tara), and that place was once as it were the chief seat and king's castle; yet it is now deserted, because men dare not inhabit it. And the cause why that place became deserted is this. All the people of the land believed that the king who sat in that place would always give right judgments and none other. And though they were heathen in other respects, and had no true faith in God, yet they had this belief so steadfastly, that they thought that whatever the king judged was rightly judged, and never thought that wrong judgment should be given from that king's seat. Now, where the height of the hill seemed to be, there the king had a fair castle and well made. In that castle the king had a fair and large hall, such as it behoved him to sit in as a judge of men. But once it so happened that matters came before the king to be tried, in which on one side were his friends, whose cause the king greatly favoured, and on the other his enemies. And thus it happened that the king inclined his judgment more after his pleasure than according to justice. And when, against all expectation, false judgment had come where people thought that right judgment should be, the tribunal, the palace and castle, and the whole place, were overthrown and collapsed. And thus it has remained ever since. And on account of this great miracle neither kings nor other inhabitants dare to dwell in that place, which otherwise is the most pleasant of all. And it is also said that if anyone dare to inhabit that place, a new prodigy happens daily.

Not in the Ir. *Mir.* nor in Giraldus. Nor does it tally very well with the traditional Irish account, according to which Tara was deserted in 565 after the death of King Dermot mac Cerbaill, in consequence of the curse of St. Ruadan. See Petrie's *Tara*, p. 125; O'Grady, *Silva Gadelica*, ii. p. 83.

17. "There is also in that land one wonderful thing, which will seem very untruthful to men. Yet the people who inhabit that land say that it is certainly true. And that befell on account of

the wrath of a holy man. It is said that when the holy Patricius was preaching Christianity in that land, there was one great race more hostile to him than the other people that were in the land. And those men tried to do him many kinds of injury. And when he preached Christianity to them as to other men, and came to meet them when they were holding their assembly, then they took this counsel, to howl at him like wolves. But when he saw that his message would succeed little with these people, then he became very wroth, and prayed God that He might avenge it on them by some judgment, that their descendants might for ever remember their disobedience. And great punishment and fit and very wonderful has since befallen their descendants; for it is said that all men who come from that race are always wolves at a certain time, and run into the woods and have food like wolves; and they are worse in this that they have human reason, for all their cunning, and such desire and greed for men as for other creatures. And it is said that some become so every seventh year, and are men during the interval. And some have it so long that they have seven years at once, and are never so afterwards.

Giraldus (ii., 19) has a similar story of one man and woman, who had been cursed by St. Naal or Natalis. Ir. *Mir.* p. 205: 'The descendants of the wolf in Ossory,' etc.; but neither the curse nor the seven years are mentioned. Thus in the Paris poem:

De hominibus qui se vertunt in lupos.
 Sunt homines quidam Scottorum gentis habentes
 Miram naturam maiorum ab origine ductam.
 Quam cito quando volunt ipsos se vertere possunt
 Nequiter in formas lacerantum dente (vel more) luporum.
 Unde videntur oves occidere saepe gementes.
 Sed cum clamor eos hominum seu cursus eorum
 Fustibus aut armis terret, fugiendo recurrent (i. veri lupi).
 Cum tamen haec faciunt, sua corpora vera (i. propria) relinquunt.
 Atque suis (i. mulieribus) mandant ne quisquam moverit illa.
 Si sic eveniant (i. ut moveantur) nec ad illa (i. ad propria corpora)
 redire valebunt.
 Si quis eos laedat, penetrant si vulnera quaeque (i. a consequentibus
 eos)
 Vere in corporibus semper cernuntur eorum.
 Sic caro cruda (i. ovium quas devorant) herens in veri corporis ore
 Cernitur a sociis, quod nos miramus et omnes.

18. "There is also one thing, which will seem very wonderful, about men who are called *gelt*. It happens that when two hosts

meet and are arranged in battle-array, and when the battle-cry is raised loudly on both sides, that cowardly men run wild, and lose their wits from the dread and fear which seize them. And then they run into a wood away from other men, and live there like beasts, and shun the meeting of men like wild beasts. And it is said of these men that when they have lived in the woods in that condition for twenty years, then feathers grow on their bodies as on birds, whereby their bodies are protected against frost or cold; but the feathers are not so large that they may fly like birds. Yet their swiftness is said to be so great that other men cannot approach them, and greyhounds just as little as men. For these people run along the trees almost as swiftly as monkeys or squirrels.

Not in the Ir. *Mir.* nor in Giraldus. But this effect of the panic of battle on men is a very common feature in Irish story. See the *Battle of Ventry*, l. 313; *Three Fragments*, p. 40; *Four Masters*, A.D. 718—*Chron. Scot.*, p. 122, where *uolatiles* is glossed by *gealta*, the plural of *geilt*, 'madman, lunatic.' The Norse phrase *verða at gjalti* seems to have nothing to do originally with *gōltr*, 'a boar,' but to have been fashioned from the Irish word.

19. "There is yet another thing that will seem most wonderful, which happened in the city that is called *Cloena* (Clonmacnois). In that city is a church which is sacred to the memory of the holy man who is called *Kiranus*. And there it thus befel on a Sunday, when people were at church and were hearing Mass, there came dropping from the air above an anchor, as if it were cast from a ship, for there was a rope attached to it. And the fluke of the anchor got hooked in an arch at the church door, and all the people went out of the church and wondered, and looked upwards after the rope. They saw a ship float on the rope, and men in it. And next they saw a man leap overboard from the ship, and dive down towards the anchor, wanting to loosen it. His exertion seemed to them, by the movement of his hands and feet, like that of a man swimming in the sea. And when he came down to the anchor, he endeavoured to loosen it. And then some men ran towards him and wanted to seize him. But in the church, to which the anchor was fastened, there is a bishop's chair. The bishop was by chance on the spot, and he forbade the men to hold that man, for he said that he would die as if he were held in water. And as soon as he was free he hastened his way up again to the

ship; and as soon as he came up, they cut the rope, and then sailed on their way out of the sight of men. And the anchor has ever since lain as a witness of the event in that church.

This is the 23rd wonder in the Ir. *Mir.* (p. 211), which, as it is not quite correctly translated by Todd, I will give *in extenso* :— 'Congalach, son of Maelmthig (+ A.D. 956), was at the fair of Teltown on a certain day, when he saw a ship (sailing) along in the air. One of the crew cast a dart at a salmon. The dart fell down in the presence of the gathering, and a man came out of the ship after it. When he seized its end from above, a man from below seized it from below. Upon which the man from above said : "I am being drowned," said he. "Let him go," said Congalach; and he is allowed to go up, and then he goes from them swimming.' In the *Book of Leinster*, p. 274a, 37, the appearance of three ships in the air is mentioned as one of the wonders of Teltown, when King Domnall mac Murchada (A.D. 763) was at the fair, which agrees with an entry in the *Annals*, *LL.*, p. 25b, 3: 'Naues in aere uisae sunt.' Not in Giraldus. 'Thus versified in the Paris MS. :

Rex fuit in theatro Scottorum tempore quodam
Turbis cum variis, cum militibus ordine pulchris.
Ecce repente vident decurrere in aere navim,
De qua post piscem tunc unus iecerat hastam,
Quae ruit in terram, quam natans ille retraxit.
Ista quis auditurus . . .

Here, in the middle of the line, the MS. comes to an end.

20. "I think we have now mentioned nearly all those things that are most necessary to mention about this land. Yet there is one thing more behind which we may mention, if you like, for the sake of sport and merriment. A certain merry-man there was in that land long ago, and yet he was a Christian. And that man was called *Klefsan* by name. It was said of this man that no one he saw he would not make laugh with his merry words, even though they were lying. And though a man were sad in his thought, yet it is said that he could not refrain from laughing if he heard the talk of that man. And he fell ill and died, and was then buried in the churchyard like other men. He lay in the earth a long time, so that all the flesh was decayed from his bones, and most bones have decayed with it. Then it happened that some bodies were being buried in the same churchyard, and they were digging so near the place where *Klefsan* was buried, that they dug up his skull, which was whole. And they placed it afterwards up on a high stone in the churchyard, and it has stood there ever since. And whoever comes there and sees and looks at the place where

his mouth was and his tongue, then laughs he forthwith, even though he was in a sad mood before he saw the head. And his dead bones now make little fewer people laugh than when he was alive.

There is nothing like this either in the Ir. *Mir.* or in Giraldus. But we may compare the story about the grave of the jester Mac Rustaing at Russagh, which no woman can see without laughing or breaking wind (Ir. *Mir.*, p. 201—*Félide*, p. cxlv.); and the story of the talking head of Donnbó in *Three Fragments*, p. 45. *Clefsan* I take to be miswritten for *Clessán*, a hypocoristic form of some name the first part of which was *cless*, 'feat, trick,' an appropriate name for a jester. Cf. the name *Clissine* in the *Togail Bruidne Dá Derga*, ed. Wh. Stokes, § 120. Thus versified in the Paris MS.:

Continet haec hominis cuiusdam terra sepulchrum
Femineas turbas fallentis more doloso.
Ille etenim numerum ingendem violavit earum.
Fine tamen fuerat felici criminis deflens.
Ergo modo miro mulier si viderit illud,
Pedere vel ridere solet cernendo sepulchrum.
Tormine¹ (*sic*) iam resonat quod si non rideat illa.

I do not know any more things in this land that seem suitable to me to speak about any longer."

Having thus said all he has to say about Ireland, our author goes on to speak of Greenland, the natural phenomena to be seen there, its sea-monsters, climatic conditions, the northern lights, etc. Then ends the first part of the book. The second part deals entirely with questions of manners and morality, mostly with reference to kings and court life, and with various religious and scholastic problems, and does not concern us here. In this second part the story of Tara's desertion is told once more, but without the addition of any new features.

It will hardly be necessary for me to show at greater length that the idea of our author having used either Giraldus or a version of the Irish *Mirabilia* cannot be entertained. The Norse account hardly ever tallies with either of them; it sometimes agrees with Irish native accounts against Giraldus, and it contains several stories to be found neither in Giraldus nor in the *Mirabilia*, but known to us from other Irish sources. It might be argued, of course, that our author drew from some other written source, not now accessible to us, but I do not think that his narrative

1. *Tormen* (din, noise), made out of the Irish word *toirm*.

anywhere contains the slightest indication of dependence on any authority except that of oral and local tradition. However, the most conclusive evidence as to this being our author's source remains yet to be mentioned. It is that offered by the shape in which the Irish names of places and persons appear. These names, though more or less corrupted by the scribes of the various MSS., are, with few exceptions, all of them Norse phonetic renderings of *spoken* Irish of the thirteenth century. They are not based upon written forms, either Irish or Latin. The following comparisons will show this :

Blaðma (miswritten *Blaðina*) is the Irish *Bladma* in *Sliab Bladma*, now Slieve Bloom, where Norse *ð* represents the sound of early Middle-Irish *dh*, as in *Maddaðr*=Ir. *Maddadh*; see Stokes, *Revue Celtique*, iii., p. 189.

Logheehag is miswritten, I think, for *Loghechag* or *Lognechag*=Ir. *Loch n-Echach*, now Lough Neagh, *g* standing for the guttural *ch*, as in *Logri*=*Loch Ribh*, now Lough Ree, where the final *bh* is silent.

Loghaerne, perhaps miswritten for *Lognaerne*=*Loch n-Eirne*, now Lough Erne.

Glinnelaga (miswritten *Glumelaga*) is the locative case of the Ir. *Glenn-da-locha* or *-lacha*, now Glendalough, showing *g* for the guttural *ch*, and preserving the final *a* of the genitive dual.

Inhisgluer, perhaps for *Innisgluere*=Ir. *Inis Glúaire*.

Inisclodran=Ir. *Inis Clothrann*.

Cloena, perhaps for *Cluen*=*Clúain*(*maccuNóis*).

Temere, corruptly *Tem* in one place, where the ending has been omitted through *er* 'is,' following immediately upon it,—Ir. *Tenraig*, the oblique case of *Temair*, 'Tara.' The final *gh* is perhaps silent, but whether in this case *m* is historical spelling, or is to denote the nasal quality of the preceding vowel, I cannot say. The medial *e* looks like an irrational vowel developed between two consonants.

Loghica (miswritten *Loycha* in one MS.) stands for *Loch Íca* 'Lake of Healing'; *Kertinagh* I cannot explain; *Kewinus* is the Latinised form of Ir. *Caimhghin*, *w* being used to render the sound of *mh*, after which the *gh* is silent. *Clefsan* for *Clessán* I have explained above.

My conclusion, then, shortly is this. The account of Ireland in the *Speculum Regale* is not derived from any written sources, but entirely based upon oral information obtained in Ireland itself. In this respect it is important to observe that all the 'wonders,' with the exception of that of Inishglory, are localised in the east of Ireland. Thus this Norse version of Irish stories furnishes interesting examples of the peculiar characteristics attaching to all merely oral tradition, such as confusion of names, substitution of different details, different localisation, different working out of the same motive, etc. But on the whole the stories have in their Norse dress well preserved some peculiarly Irish features, such as the wild grotesqueness in the story of Clessan's skull, or the natural magic in that of the ships in the air.

KUNO MEYER

COLUM CILLE CECINIT

MS. LAUD 615, p. 101.

1. A fir féil, madh áil let gan beith a péin,
tabair don Coimde a cuit amail dober duit budéin.¹
2. As mocin dobeir an biadh is in digh,²
madh da tuga biadh as brat,³ cuingenat sin lat ar nim.
3. Gach a bfuil agat a tig eitir ith is blicht is mil
nocha berair lat ar sét intan rachar d' ég, a fir. A fir.

1. *O generous man, if you desire not to be in torture, give to the Lord His share as you give it to yourself.*

2. *Welcome to him that giveth food and drink! If you give food and clothing,⁴ that will help⁴ you in Heaven.*

3. *Whatever you have in the house, both corn and milk and honey, you will not take with you on your journey when there will be going to death, O man.⁵*

KUNO MEYER

1. Read *tabair don choimdid a chuit amail dobeir i duit féin* Cf. YBL.
p. 412e 42.

2. Read *Is mo-chin dobeir biād ocsis dig.* Cf. *Bud mochin doberad biad* ⁷
dig, YBL. p. 412e 43.

3. Here YBL. has *acht co tarta biad is brot.*

4. Read *congéna sin.*

5. Read either *bérthar* or *bérae.*

TIDINGS OF CONCHOBAR MAC NESSA

THE tractate which I have entitled *Scéla Conchobair maic Nessa* is found in the Book of Leinster (p. 106a of the facsimile), a manuscript of the twelfth century, in the Library of Trinity College, Dublin. No other complete copy is known, though the first three paragraphs correspond with the beginning of the *Compert Conchobair*, *Revue Celtique*, vi., pp. 174-5, and a story almost identical with §§ 5-8 is preserved in the Book of Lismore, fol. 125b, whence it has been edited in *Lives of Saints*, etc., pp. xxxiv., xxxv.

Apart from its linguistic value as a specimen of Early Middle-Irish, the tractate deserves attention from the light which it throws on Hiberno-Celtic customs, morals and traditions.

Thus the statement, § 1, that Conchobar was named after his mother Ness points to the existence in Ireland of a matriarchal system in which the father was ignored. Other examples of such names are in the ancient inscription *Lie Luguaedon macci Menuch* 'the stone of Lugaed son of Menbh,' and in the Martyrology of Oengus: *Mac Cú'a* (Ap. 5), *Mac Lémna* (May 2, note). For the existence of matriarchy in other countries, including Latium, see Ridgeway, *Proceedings of the British Academy*, iii. pp., 16, 30, citing Vergil Aen. xi., 340-1: *genus huic materna superbum Nobilitas dabat incertum de patre ferebat*. The Scottish Picts had, as everyone knows, a matriarchal system. But to argue, as has been done, that therefore they were not Indo-europeans is not only ignorant but illogical.

That Ness became a warrior, as stated in § 2, is one of many instances of female champions (*ban-gaisgedaig*, *ban-amuis*) in ancient Ireland, See *Acallam na Senórach*, Ir. Texte, 4e Serie, 1.5128, and *Lives of Saints*, etc., p. 361. For a legendary account of the liberation of Irishwomen from liability to go to battle, see *Cáin Adamnáin*, ed. K. Meyer, Oxford, 1905.

With the story in § 3, compare the accounts of the conception of Conchobar in *Rev. Celt.*, vi. 178, and in *Hibernica Minora*, 50.

Parturition on a stone (*cloch*) is mentioned in § 4. So S. Patrick was born on a flagstone (*lecc*), *Trip. Life*, p. 8. The idea may perhaps have been that the babe might absorb the valuable properties of the stone (stability, solidity, etc.)—see Frazer, *Anthropological Essays*, p. 134. As to the number seven mentioned here and in §§ 4, 13, see the *Tripartite Life*, p. 587, and the heptads, *Laws* v., 118-372.

That Conchobar's birth synchronised with Christ's Nativity, § 4, is stated also in *Compert Conchobair*—*Rev. Celt.*, vi. 175-6.

The existence in Ireland of the *ius primae noctis*, or *droit de seigneur*, which was doubted by Sir Henry Maine,¹ is evidenced, though not proved, by the statement in § 9. This statement is supported by the ancient tale of the *Wooing of Emer*.² When Cúchulainn brings his bride to the Cróeb-ruad, Bricriu says: 'This night's doings will be grievous to Cúchulainn, for the woman he has wedded has to lie with Conchobar.' At this Cúchulainn is furious; but at last Conchobar, in consideration of the swine and deer which Cúchulainn collects and gives him, waives his right to actual intercourse with Emer: Dogníther imacallaim oc Ultaib immon caingin sin. Is ed iarum comarli arricht leó, Emer do feis 1a Conchobar in n-aidchi sin, γ Fergus γ Cathbad i n-oenlepaid friu do coimet enig Conculainn. 'A consultation is held by the Ultonians concerning that question. This then is the counsel which was found by them: Emer to lie that night with Conchobar, but Fergus and Cathbad to be in the same bed with them to safeguard Cúchulainn's honour.'

As to the existence in Scotland of the *ius primae noctis*, see in Ducange, s.v. *Marcheta*, the notes on the *Regiam Majestatem*, and, for a more modern authority, Boswell's *Life of Johnson*, ed. Hill, vol. v., 320: 'McQuarrie³ [the laird of the island of Ulva] insisted that the *Mercheta Mulierum* mentioned in our old charters, did really mean the privilege which a lord of the manor, or a baron, had to have the first night of all his vassals' wives. . . . McQuarrie

1. See Lord Acton's *History of Freedom*, p. 566.

2. Dr. Atkinson's reference (*Book of Leinster*, p. 27a) to the *Senchus Mór* (*Laws* i., p. 40) is quite irrelevant.

3. i.e. Mac Guairi.

told us, that still, on the marriage of each of his tenants, a sheep is due to him, for which the composition is fixed at five shillings. I suppose, (says Boswell), Ulva is the only place where this custom remains.'

As to France and *la Marquette*, see Michelet, *Origines du droit Français*, etc. ii. 115-117.

As to Germany, see the weisthumb quoted by Grimm, *Deutsche Rechtsalterthümer*, 2te Ausg. 384, note: so sol der brütgum den meier bi sinem wip laszen ligen die erste nacht oder er sol si lösen mit 5 sch. 4 pf.

According to Herodotus, iv. 168, the Adyrmachidai, a Lybian tribe, had a similar practice.

See further Hartland, *Anthropological Essays*, 191, 198, 201.

From § 10 it would seem that a king who delivers a false judgment commits a crime which injures the crops of his country. For similar beliefs see Herodotus vi. 139, ix. 93, Soph. O.T. 171, *The Academy*, Oct. 10, 24, 1896, pp. 264, 310, and Strachan's edition of Herodotus, Bk. vi. p. 210.

The practice of lending wives to guests, mentioned in § 12, has many parallels. See Yule's *Travels of Marco Polo*, 2nd ed., vol. ii., p. 45, and the note on p. 48. Compare, too, the *Boroma*, Rev. Celt., xiii. 54, 58, where the king of Erin's son proposes to make a progress through Ireland, 'and the wife of every king in Erin will be a night with me.'

The *geiss* or tabu described in § 14, and the penalties for its violation (madness and death) are noteworthy.

As to Conchobar's three houses mentioned in § 15, see Windisch, *Táin bó Cúalnge*, 864, note 2. For the deposit of the heads of fallen foes in the Cróeb-derg, and the corresponding practice of the Gaulish Celts, see *ibid.*, pp. xxiii., xxiv.

The reason for removing the weapons of Conchobar's guests (§ 16) reminds one of the Gaulish custom thus described by Diodorus Siculus, v. 28: Εἰώθασι δὲ καὶ παρὰ τὸ δεῖπνον ἐκ τῶν τυχόντων πρὸς τὴν διὰ τῶν λόγων ἄμιλλαν καταστάντες, ἐκ προκλήσεως μονομαχεῖν πρὸς ἀλλήλους, παρ' οὐδὲν τιθέμενοι τὴν τοῦ βίου τελευτήν.

The list of the names of heroes' shields (§ 17) contains many words not registered in the dictionaries. They are collected, and to some extent explained, in the glossary to this paper.

The deed of Fergus mac Róig, mentioned in § 18, is related in the *Táin bó Cúalnge*, ed. Windisch, 11, 6023-26, where the decapitated hills are called *na tri Maela Mide*, 'the three Balds of Meath.'

For the tale of Mac dá thó's swine (§ 19), see *Irische Texte*, i. 96-109, translated into German by Thurneysen, in his *Sagen aus dem alten Irland*, pp. 1-10, into French by Duvau, *L'épopée celtique en Irlande*, p. 66, and into English by K. Meyer, *Hibernica Minor*, pp. 57-64.

With the description of Cúchulainn's distortions in § 20, compare the *Táin bó Cúalnge*, ed. Windisch, p. 369-377, and with the list of his feats in the same paragraph compare the same work, pp. 279-287.

The account of Conchobar's dwelling-house and his means of keeping order in his household (§ 21) closely resembles the description of Ailill and Medb's palace in the *Feast of Bricriu*, LU, 107a, and that of the Cróeb Ruad in the *Wooing of Emer*, LU, 121a.

The name of the vat called *ól ングúala*, § 22, is explained in the *Cóir Anmann*, Ir. Texte iii., pp. 358, 419.

As to the 'virulent, evil-tongued Bricriu,' see more in Windisch Tbc., pp. xxii., 314, 688, note 3, 892, 895, 898, and in Theodore Roosevelt's paper on the Ancient Irish sagas, in *The Century Illustrated Monthly Magazine*, January, 1907. With the purple boil that used to rise out of Bricriu's forehead when withholding a secret (§ 23), compare the swelling that grew from the head of the lad who had learned the secret of King Labraid's ears (*Rev. Celt.* ii. 197), and the three bursts of blood that came from the lips and nostrils of the man who knew that King Eochaid had the ears of a horse, *Otia Merseiana* iii. 48.

The rarer words occurring in the text are collected in the Glossarial Index.

London, January, 1908.

WHITLEY STOKES

SCÉLA CONCHOBAIR MAIC NESSA.

(L.L. 106a.)

1. ROpo fer amra airegda inti *Conchobar mac Nessa*. IMráter sunda for Ultaib. O máthair ro hainmniged i. Ness ingen Echach Salbudi ríg Ulad a mathair-seom in Chonchobair. IS airi dano ro ainmnigide¹ Ness i. Bátar da aiti déc oc á halstrom inna hingeni doréir Echach. Assa a ainmsi leosom i tossoch ar ba hurussa a haltram. Fennid amnas i nHerind intan sin i. Cathbad *mac Rossa* a ainm. Sech ba drui-side ba fénnid.² Luid-side didu cuaird fénnidechta hi crícha Muman. ISs ed dorala-side *cona féin* do thig a haiti-si i. ingine Echach. Orta leiss issind oenaidchi a da haite déc na ingine, ɏ nicón fess cia ro ort in n-orggain.

2. Luid iarum iar suidiu ind ingen for fennidechta ɏ gabaid gaisced *ocus* luide trib nonbaraib fo Herind, co ffressed nech ro marb a haiteda, *ocus* ro chrín na túatha. IS cumma nos-crínad uili daig ni fitir sainriuth a bidbada. Ni hassa bith fria fodechta, ol cách. IS de sin ro bói Ní hassa fuirri.

3. Luid-si didu for fiannas i cocrich n-Ulad. Luid-si 1aa and didu a hoenur dia fothrucud, *conid-tecmraig* cucci in fennid cétna i. intí Cathbad, *contudchaid-side* etarru ɏ cranna, ɏ ardagaib' commanarnaic dóib, ɏ co mbái-si do mnái gradaigthe oco-som, ɏ combert *mac* dó. Ba hé in mac hí sin didu i. *Conchobar mac Cathbad*.

4. Ba cáin tra a n-orddan ro genair i suidiu i. intí *Conchobar*. Deithber són dano, uair issind úair ro génair Críst iss and ro genair-seom. Ro bátar *secht* fáthi oca thairchetul *secht* mblíadna riana genemain. – No geinfed gein n-adamra la gein Críst forsin chloich ueut forsa ro genair *Conchobar*,³ ɏ ropad irdaire a ainm i n-Herinn.

5. BA móir a n-orddan do Chonchobur hi cind *secht* mblíadán iarna genemain, iss and ro gab ríge n-Ulad. Ba sí a thuait-side i. Bói Ness ingen Echach a mathair-seom i n-oentama. Bói

1. MS. ainmnigside. 2. A *hysteron-proteron*. Besides being a champion (fénnid) he was a wizard (drui).

3. The words *forsa ro genair Conchobar* seem a gloss incorporated in the text.

TRANSLATION.

1. A wondrous princely man was Conchobar son of Ness, who is here recorded (as king) over Ulster. He was named from his mother, namely, Ness, daughter of Eochaid Yellowwheel king of Ulster, was Conchobar's mother. This is why she was named Ness, to wit, there were twelve fosterfathers fostering the girl according to Eochaid's desire. Assa was the name they had for her at first, for it was very easy (*assa*) to foster her. There was a fierce champion in Ireland at that time named Cathbad son of Ross. Besides being a champion he was a wizard.¹ So he went on a round of championing into the districts of Munster. And he happened with his warrior-band to come to the house of the fosterers of Eochaid's daughter. The girl's twelve fosterers were all slain by him in a single night, and no one knew who had wrought the slaughter.

2. After this the girl went a-championing, and took arms and fared forth with three enneads throughout Ireland that she might know who had killed her fosterers. And she laid the tribes waste, she devastated all equally, because she knew not her foes in particular. "Let her be called *Ni-hassa* (not easy) henceforward," says every one. Hence she was called *Ni-hassa*.

3. Then she went a-soldiering into the province of Ulster. She went one day there alone to bathe, when to her happened the same champion, Cathbad. He came between her and (her) spearshafts and seized her, and they forgathered, so that she became his beloved wife and bore him a son. That, then, was the son, Conchobar son of Cathbad.

4. Bright indeed was the dignity that was born in him, namely Conchobar. That then was reasonable, for in the hour that Christ was born, *he* was born. Seven years before his birth seven prophets were foretelling him, (and they said that) a wondrous birth would be born, at Christ's Nativity, on yonder stone whereon Conchobar was born, and his name would be famous in Ireland.

5. Great was Conchobar's dignity at the end of seven years after his birth. 'Tis then he obtained the kingship of Ulster. This was the cause thereof. His mother Ness, daughter of Eochaid,

1. So the Galatian Deiotarus was both a king and an augur, Cicero *De Div.*, I, 15, §26: II, 26, §76.

dano Fergus mac Rossa i rrígu Ulad. Adcobarstar-side in mná i. Ness, do innái dó. Nathó, ol sisi, *co ndomrab a log* i. ríge mbládne dom mac, *conid fairle co n-erbarthar*¹ mac ríg frim mac.² Tabair, ol cach, ɏ bid lat a rríge cia chongarthar [dó] ainm ríge. Foid tra iar suidiu in ben la Fergus, *ocus*, congaíther ríge n-Ulad do Chonchobur.

6. Ro gab tra in ben for tinchosc a maicc ɏ a aite ɏ a muntire i. lomrad indala fir ɏ a thidnacul diaraile, ɏ a hór-si ɏ a hargat do thidnacul do a[n]radaib Ulad ardaig iartaige dia mac.

7. Tanic didu cend na ree hísín dia bládne. Dorimgart i suidiu Fergus a giallu. Immacallaim inimi, or Ulaid. Ro imraidsesar i n-oendáil. Ba dímicin mór leo Fergus dia tabairt hi tindscra. Roptar buidig immorro do Chonchobor ar a degthidnacul dóib. Ba sí immorro a n-immacallaim, an ro rir Fergus scarad dó friss: an ro chennaig Conchobar anad aici.

8. IS andsin tra ro scar Fergus fri ríge n-Ulad, *ocus* [p. 106 b] iss andsin tra ro [con]gaired ardrige chóicid Herenn do Chonchobor mac Cathbad.

9. BA mór ind airmitiu tra doratsat Ulaid do Chonchobur. Ba si a airmitiu ám leo i. cech fer di Ultaib doberad ingin mædacht, a feiss la Conchobar in chetaidchi, co mbad hé a cétmunter.

10. Ni rubai for talmain gein bad gáithiu. Nocho ruc breith ríam uair nocho léicthe do, fobíth na rucad gubreith, naptis messaiti a thorthi.

11. Ni rabi dano forsin talmain caur ba tressiu, ɏ ni reilced ríam i n-eislind i. do airichill maic ind ríg. No bíts cauraid ɏ arsidi catha ɏ láith gaile ara béláib hi cathaib ɏ immaircib arna bad eslind dó.

12. Cech fer do Ultaib dobered aidchi n-oegidechta, fess dó lia mná side in n-aidchi sin.

1. MS. *noconerbarthar*.

2. Compare Lism. 125b1: ar con-abuirter mae rígh fria amhach (leg. fria mhac).

was unmarried.¹ Fergus son of Ross was then in the kingship of Ulster. He desired the woman, even Ness, for his wife. "Not so," quoth she, "till I get a guerdon therefor, to wit, a year's kingship for my son, so that it may come to pass that his son may be called the son of a king." "Grant it," says every one, "and the kingship will be thine, though the nominal kingship will be his." So after this the woman sleeps with Fergus, and the kingship of Ulster is nominally Conchobar's.

6. Then the woman began to instruct her son and his fosterers and his household—namely, to strip every second man, and to give (his wealth) to another; and her gold and silver were given to the champions of Ulster because of the result to her son.

7. Now on that day year the end of that time arrived. Thereupon Fergus, claimed his pledges. "A colloquy about it!" say the Ulstermen. They took counsel in a single assembly. They deemed it a great dishonour that Fergus had given them (to Ness) as a bride-price. But they were thankful to Conchobar for his goodly gift to them. This then was their suffrage: "What Fergus sold, let it part from him: what Conchobar bought let it stay with him."

8. So 'tis then that Fergus parted from the kingship of Ulster, and 'tis then that Conchobar was called the overking of a fifth of Ireland.

9. Great, indeed, was the reverence that the Ulstermen gave to Conchobar. This truly was the reverence they had—namely, when any man of the Ulaid married a grown-up girl, she slept with Conchobar on the first night, so that he became her first husband.

10. On earth has been no wiser bairn. He never delivered a judgment at a time when it was not permitted him, in order that he might not deliver a false judgment, so that his crops might not be the worse thereof.²

11. On earth, then, has been no mightier champion, and he was never let into danger, i.e., to provide for the son of the king. Champions and war-veterans and valorous heroes used to be in front of him in battles and conflicts, so that there might be no danger to him.

12. When any man of Ulster used to give him a night's hospitality, he used to sleep that night with the man's wife.

1. Literally 'in celibacy.'

2. See Strachan, *Herodotus* Book VI., p. 210.

13. Cóiciur ar trib fichtib ar .ccc. ina thegluch *Conchobair* i. a llín laa bíssin bliadain issé lín fer no bíd hi tegluch *Conchobair*. Commaid immorro no bíd etarru i. fer cech n-aidchi dia mbiathad. IS and immorro ticed in fer toesech in biatta in n-aidchi sin hi cind bliadna doridisi. Nirbo bec immorro in biathad i. mucc ɏ ag ɏ dabach do cach fir. No bíts fir istaig immorro nach fʃojerad sain i. Fergus mac Roig amal adfiadar. Masu fir ba húais a méit i. in tsechta Fergusa ni bu comthig la nech n-aile i. Secht traigid eter a ó ɏ a beolo, *ocus* secht n-artim eter a da šuil, *ocus* secht n-artim 'na sróin, *ocus* secht n-artim inna béláib. Lán coid méich fliuchad a chind co a ɏfolcad. Secht n-artim na luirg. Bolg meich ina thistu. Secht mna dia ergaire mani thairsed Flidais. Secht mucca ɏ secht ɏndabcha ɏ secht n-aige do chathim d6, ɏ nert DCC. and. Ba hecen dosum *didu* sechtmain do biathad in teglaich sech cach.

14. *Conchobar* immorro fessin no gaibed in samuin dóib fodagin terchomraic in t̄sluáig móir. Ba hecen in tsochaide mór do airichill, fobith cech fer do Ul̄aib na taircébad¹ aidchi samna dochum nEimna no gatta ciall de ɏ focherte a fert ɏ a lecht ɏ a lie arnabarach.

15. Airichill mór *didu* for *Conchobar*. No noisigthe leis na tri lae ria samain ɏ na tri laa iar samain fri tomait i tig *Conchobair*. Ba cáin dano in tegdas. Tri tigi la *Conchobar* i. in Chroebruad ɏ in Teíte Brecc ɏ in Chroibderg. ISsin Chroebeirg no bíts in chennal ɏ na fuidb. ISsin Chroebruaid immorro no bitís na rríg i. ba ruad dono rígaib. ISin Teiti Brice dano no bitís na gae ɏ na scéith ɏ na claidib i. ba brecc do imdornchoraib na claidib n-orduир ɏ do chainnlig na ingleasgae *cona* muncib ɏ *cona* fithib óir ɏ argait, ɏ do lannaib ɏ imthimchellaib na scíath di ór ɏ argut, *ocus* do intindrim dano na n-esgra ɏ na corn ɏ na mbaiglend.

16. IS airi no bertís a n-arma uadib i n-oentech. Cech ní gargg rochlaintís, mani roistis dígail fair fochétoir, atraiged cech

1. MS. tairchebad.

13. Three hundred, three score and five persons in Conchobar's household—that is, the number of days in the year is the number of men that were in Conchobar's household. Among them was a partnership—namely, a man to victual them every night, so that the first to feed them on that night, would come again at the end of the year. Not small was the feeding, to wit, a pig and a deer and a vat (of ale) for every man. There were, however, men within whom, as is told, that did not suffice, for instance, Fergus mac Róig. If true it be, noble was his size—i.e., the heptad of Fergus was not often met with any other, to wit, seven feet between his ear and his lips, and seven fists (=42 inches) between his eyes, and seven fists in his nose, and seven fists in his lips. The full of a bushel-cup was the moisture of his head when being washed. Seven fists in his penis. A bushel-bag in his scrotum. Seven women to curb him¹ unless Flidais should come. Seven pigs and seven vats (of ale) and seven deer to be consumed by him, and the strength of seven hundred in him. It was needful for him then to feed the household for a week (seven days) more than anyone.

14. Now Conchobar himself used to give (?) them the (the feast of) Allhallowtide because of the assembly of the great host. It was needful to provide for the great multitude, because everyone of the Ulstermen who would not come to Emain in Allhallow-eve lost his senses, and on the morrow his barrow and his grave and his tombstone were placed.

15. So Conchobar had to make great provision. The three days before Allhallows and the three days after Allhallows were distinguished by him by feasting in Conchobar's house. Beautiful indeed was the abode. Three houses had Conchobar, to wit, the Cróeb-ruad and the Téite Brecc and the Red Branch. In the Red Branch used to be the heads and the spoils. In the Cróeb-ruad were the kings—that is, it was strong (?) for the kings. In the Téite Brecc, then, were the spears and the shields and the sword—that is, it was speckled with the hilts of the gold-hilted swords and the sheen of the blue spears, their collars and their coils of gold and silver, and with the golden and silvern scales and circles of the shields, and with the service of the cups and the horns and the goblets.

16. This is why their weapons were taken from them (when they were) in one house. Whenever they heard any rude thing, unless

1. in sensu obscaeno?

fer dialailiu, co mbid each díb oc tuarcain a chind ⁊ a scéith [p. 107a] for a cheiliu sethnón in taige, co mbertis a n-arma uadib uile isin Teite mBreck.

17. INd Ochoin Chonchobair and .i. sciath *Conchobair*: cethri imle óir impe, *ocus* Fuban *Conculainn*, *ocus* Lamthapad *Conaill Cernaig*, *ocus* ind Óchnech Flidais, *ocus* ind Orderg Furbaide, *ocus* in Choscrach Causcraig, *ocus* ind Echtach Amairgin, *ocus* ind Ír Chondere, *ocus* in Chaindel Nuadat, *ocus* ind Leochain Fergus, *ocus* ind Uathach Dubthaig, *ocus* ind Lettach Errgi, *ocus* in Brattach Mind, *ocus* ind Luithech Noisen, *ocus* ind Nithach Loegaire, *ocus* in Chroda Chormaic, *ocus* in Sciatharglan Senchada, *ocus* in Chomla Chatha Cheltchair. Moo turim dano an ro bói do sciathaib and olchena.

18. Mor n-orddain dano ⁊ ániusa ⁊ alluda ⁊ aurdarcais in teglach-sa *Conchobair*. Cencobeth do threnfераib ⁊ chauradaib and chetmus *acht* Fergus mac Róig, ba lór do chalmataid in fer atacomaiing na teora Formaela Mide i cath Gáige for Táin bó Cuailnge .i. teora builli dorat forsin talmain o doánic a ferg fri *Conchobar*, co filet na trí cnuicc-sin and béus ⁊ merait and co bráth.

19. Cencobeth do gasciud and *acht* Conall *Cernach mac Amargin* Iarngiunnaig ba lór fri immarbáig .i. ond úair gabais gáí inna láim ni rabi cen guin duini cech lai do Connachtaib, ⁊ argain fri daigid cech n-aidchi, *ocus* nar' chotail riam cen chend Connachtaig fo, a glún. Ni rabi in Herinn ferand boairig forsná rubad Conall *Cernach* guin duine. IS é ám Conall *Cernach* ro rand muiicc Maic da-thó ar comram gascid ar béláib láth gaile fer n-*Herend*. Fer ro diglastar Ultu for firu *Herend* .i. do neoch díb ro marbad ⁊ mairfither co bráth. Fer na dechaid assa noendin o gabais gai inna láim [cen chenn Connachtaig lais].¹

20. Cenmotha dano in gilla urdaire imma n-agat fir *Herend* .i. Cuchulainn mac Sualtairn maic Beccaltaig maic Moraltaig maic Umendráuid a sídib, *ocus* Dolb mac Beccaltaig a brathair, *ocus* Ethne Ingubai ben Elcinaire a sídib a siur, *ocus* Dechter ingen Chathbad

1. The words in brackets are from Celt. Zeits. i., 103, 1. 1.

they took vengeance for it at once, every man would rise up against another, so that each of them was smiting his head and his shield on another throughout the house: wherefore their weapons were taken from them all in the Téite Brecc.

17. Therein was the *Ochoin* of Conchobar—that is, Conchobar's shield: four rims of gold were round it. And Cúchulainn's *Fubán*, and Conall Cernach's *Lámthapad*, and the *Óchnech* of Flidas, and the *Órderg* of Furbaide, and the *Coscrach* of Causcrad, and the *Echtach* of Amergen, and the *Ir* of Condere, and the *Caindel* of Nuada, and the *Leochain* of Fergus, and the *Uathach* of Dubthach, and the *Lettach* of Errge, and the *Brattach* of Mend, and the *Luithech* of Nóisiu, and the *Nithach* of Loegaire, and the *Cróda* of Cormac, and the *Sciatharglan* of Senchaid, and the *Comla Chatha* of Celtchar. More than can be numbered were all the other shields therein.

18. Much dignity and delight and fame and conspicuousness was this household of Conchobar. Though there were no champions and heroes therein save, first, Fergus mac Róig, that was enough of valour—the man that in the fight of Gárech on the Cattle-spoil of Cúalnge, cut off the three Formaela of Meath—that is, the three blows he gave the earth when his anger with Conchobar came to him, so that those three hills are still there, and will remain there for ever.

19. Though there were no bravery there save Conall Cernach son of Amergen the Dark-haired, it would be enough for contention—that is, from the hour he took a spear in hand he was never without slaying one of the Connaughtmen every day, and without destroying (their houses) by fire every night. And he never slept without a Connaughtman's head under his knee. There was not in Ireland a cow-chief's land on which Conall Cernach had not wrought some one's slaughter. "Tis this Conall Cernach that divided Mac-dá-thó's pig as a trophy of valour in front of the champions of the men of Ireland. The man who avenged the Ultonians on the men of Ireland—that is, for such of them as had been killed, or will be killed till Doom. The man who, when he took a spear into his hand, never went out of his assembly without a Connaughtman's head in his hand.

20. Besides, there was the famous lad round whom the men of Ireland drive—namely, Cúchulainn son of Sualtam son of Beccaltach son of Móraltach, son of Umendruad (?) out of the elfmounds, and Dolb son of Beccaltach his brother, and Ethne Ingubai, wife of Elcmaire out of the elfmounds, his sister, and Dechter Cathbad's

a mathair *Chonculainn*. Imscoich¹ ⁊ imacher a gnímrád in gillai. Ba dolig bith friss in tráth ba fergach. Imrethitis a da thraigid ⁊ a n-adbrond comtís luathidir ruathur funemda. *Nach* finna no bíd fair ba athidir delg sciach, ⁊ no bíd banne fola *for each* finna. No theiged indala súil ina chend ⁊ araile ass fot airthema. Ni athgned coemu na cairdiu. *Cumma* no šliged iarna chulaib ⁊ ara belaib. Sech cech fer in *Herind* dó a ñgaisceda tuc o *Scáthraig Buanand* ingein *Ardgeimme* i *ILetha* .i. *cess* *Caitt* ⁊ *cess* *Cuair*, ⁊ ubullchless ⁊ faeborchless ⁊ faenchless ⁊ *cess* clettinech, *ocus* tetchless ⁊ corp-chless, ⁊ ich n-erred, ⁊ cor n-deiled, ⁊ léim dar néim, ⁊ filliud erred nair, ⁊ gai *bolga* ⁊ bai brassi ⁊ rothchless ⁊ ótar,² ⁊ *cess* *for* analaib, ⁊ bruud gine, ⁊ sían curad, ⁊ beim co commus, ⁊ tathbéim ⁊ réim fri fogaist *co* *ndirgud* chrette *for* a rind, co fornaidm niad.

21. Moo turim immorro teglaig *Conchobair* *ocus* turim a thigi [p. 107b] .i. tri choecait imdád istig, ⁊ teora lanamna in *each* imdai. Stiall archopur do derggibur a teg ⁊ na imdada. IMdai *Conchobair* *for* lár in taige. Airinig creduma impe co mbarridaib argit, ⁊ eoin óir forsna hairenchaib, ⁊ gemma do liic lógmair, ite súli no bitis ina cennaib. Slatt argait uas *Chonchobor* ⁊ teora ubla óir fúrri fri tinchosc in tslúaig, ⁊ intan no chroithed [nó] no turcbad son a gotha fessin, no thoad in sluag, ⁊ ce dofaidsad snathat for lar in taige rocluinfide lasin túi i mbítis ar[a] airmitin som.

22. Tricha láth ngaile i n-imdai *Chonchobuir* fri ól. Oi ñguala .i. dabach Geirg, *for* lár in tige bithlán. IS í thucad a Glind Gergg dia r'ort Gerg la *Conchobar*.

23. Fer frithalma more istaig .i. Brieriu mac Carbada .ix. maic Carbada Uill istaig .i. Glaine ⁊ Gormainech, Mane Minscoth,

1. leg. imsecoith? cf. imseothad 'Behauen,' Tbe. p. 999.

2. leg. ocharchless?

daughter, Cúchulainn's mother. Very cutting and very keen were the deeds of the lad. It was grievous to be against him when he was angry. His feet used to run round, and his ankles, so that they were as swift as a Every hair which was on him was as sharp as the thorn of a hawtree, and a drop of blood used to be on every hair. One of the two eyes used to go into his head, and the other out of it the length of a fist. He recognised neither dear ones nor friends. He would slay alike behind him and in front of him. Beyond every man in Ireland he had the war-like feats which he got from Scáthach Buanann daughter of Ard-geimm in Letha, to wit, the feat of Catt and the feat of Cuar, and the apple-feat, and the edge-feat, and the supine-feat, and the little-dart feat, and the rope-feat, and the body-feat, and the champion's leap, and the casting of the rod, and the leap over *néim* (?), and the folding of a noble champion, and the gapped spear, and the *bai* of quickness, and the wheel-feat, and the edge-feat (?), and the feat on breaths, and the of, and the champion's cry, and stroke with power and the side-stroke, and the run against a spear, and with straightening of the body on its point, with binding of a hero.

21. Greater (than can be told was) the numbering of Conchobar's household and the number of his houses, to wit, thrice fifty rooms within, and three couples in each room. A wainscot of red yew (was round) the house and the rooms. Conchobar's room on the floor of the house. Forefronts of bronze around it, with top-rings of silver and golden birds on the forefronts, and gems of precious stone which are the eyes in their heads. A rod of silver above Conchobar, with three golden apples upon it, for instructing the host, and when it shook, or the sound of his own voice arose, the host was silent, and though (only) a needle should fall on the floor of the house, it would be heard owing to the silence in which they were from respect for him.

22. Thirty champions in Conchobar's room carousing. *Ól nguala*—that is, Gerg's vat, ever-full on the floor of the house. 'Tis it that was brought out of Glenn Geirg when Gerg was slain by Conchobar.

23. A man of great management (was) within—namely, Bricriu son of Carbaid. Nine sons of Carbaid the Great (were) within—namely, Glaine and Gormainech, Mane, Minscoth, and Ailill, Duress,

γ Ailill, Duress γ Ret γ Bricriu. Fer nemnech drochthengthach in Bricriu. Ba lór do neim dó. Dia ̄ngabad forsin rúin no bid *for* a menmain no ássad bolgg corcra assa etun, γ ba metithir ferdorn. *Co n-aprad-som fri Conchobar*: mebais din boilgg innocht, a *Chonchobair*.

24. Mór trá do dáinib īngantaib ro batar i taig *Conchobair* fion innas[s]ain. . . .

and Ret and Bricriu.¹ A virulent, foul-tongued man was that Bricriu. He had enough of venom. If he tried to hold in the secret on his mind, a purple boil would grow out of his forehead, and it was as large as a man's fist. So that he used to say to Conchobar, "It will burst from the boil to-night, O Conchobar."

24. Truly many wondrous persons were in Conchobar's house in that wise.

1. Only eight are mentioned.

GLOSSARIAL INDEX

ag 13, ag ndára *a bulled cow*, Meyer Contribb. 31, pl. n. aige 13, acc. coin fri haige, Rev. Celt. xiii. 377. Hence it seems a neuter stem in *s.*

airichill 11, dat. sg. *act of providing*; cf. *airichligis* LB. 116 a 5.

airinech *a railing? a screen?* pl. n. airinig 21, dat. airenchaib 21, is rendered by 'rail,' Táin bó Fráich, ed. Crowe, pp. 160, 161, but by 'shield,' Meyer Contribb. It seems a different word from *aireanach* i. tosach, O'Cl., dat. *airenuch* 'forefront' Fél. Oeng. Prol. 118.

áinrad *champion*, pl. dat. a[n]radaib 6.

arsid *veteran*, pl. n. arsidi catha 11. cogn. with *arsadaigfith* (gl. ueterscet) MI. 69b 4.

artem *the fist with the thumb extended*, O'Dav. 129, 6 *inches*, gen. sg. airthema (leg. airtema), an i-stem, but nom. pl. airtim 13, an o-stem.

atacomaing 18=ad-da-com-boineg, *strikes them*, where the infixd pron. *da* is proleptic.

áthidir 20, equative of áith *sharp*. Other equatives are lúathidir 20, métithir 23

bái brasse 20, name of one of Cúchulainn's feats, Windisch Tbc. 283: meaning obscure: *brasse* may mean 'quickness.'

baiglend 15, *a cup*, gen. na baiglinde, Ac. na Sen. 7422.

barr-id *top-ring*, a compd. of *barr* and *id*, pl. dat. barridaib 21.

Becc-altach 20, *small-jointed*, father of Sualtam, *altach* deriv. of *alt* 'joint.'

béim co commus 20, *stroke with power*, one of Cúchulainn's feats, Windisch Tbc. p. 285.

bith-lán 22, *ever-full*, is the name of a well in Trip. Life 108.

bó-airig 19, gen. sg. from a nom. *bó-airech *cow-chief*=bó-aire.

Brattach 17, name of Mend's shield: correct H. 3. 18, p. 640, and Meyer's Contribb. s. v. *brattach*.

brúud gine 20, *bruising or breaking of a sword?* one of Cúchulainn's feats, Windisch Tbc. p. 283. As to *briud* v.n. from *bhrūsatu, see Strachan, Rev. Celt. xxviii. 195. As to *gine* see *gen* infra.

Caindel 17, name of Nuadu's shield, borrowed from Lat. *candēla*.

caindlech *glitter*, dat. sg. cainnlig 15, deriv. of *caindel*.

calmatu *bravery, courage*, dat. calmataid 18, deriv. of *calma*.

cennal 15, *heads*, a collective of *cenn* 'head,' gen. cendaile LL. 293 a 8. O'Clery's *ceanndail*, which he gives as nom., is dat. or acc. sg.

cét-muinter 9, *first husband*: *muinter* from * *moniterā*.

cless Caift 20, *Caift's feat*, one of Cúchulainn's feats. Caift was a son of his teacher Scáthach, as we know from Fogluim Concuaillainn. Windisch's rendering ('Katzenkunststück,' Tbc. 280) is wrong.

cles *clettínech* 20, one of Cúchulainn's feats, Windisch Tbc. p. 281 : *clettínech=cletténach*, *cleténech* LU. 73a 4, 121b 14, is derived from *clettin* 'javelin,' LL. 75a 46, or *cletténe*, as to which see Thurneysen, *Festschrift W. S.*, p. 23.

cles *Cuair* 20, *Cuar's feat*, one of Cúchulainn's feats, Windisch Tbc. p. 281 note. Cuar was a son of his teacher Scáthach, as we know from *Fogluim Conculainn*.

cles for *análaib* 20, *feat on breaths*, one of Cúchulainn's feats, Windisch Tbc. p. 283.

clettínech, see cles *clettínech*.

co a for *oca* 13.

Comla Catha 17, *doorvalve of battle*, name of Celchar's shield. In *Cath Catharda Pompey*'s shield is so called.

commaid 13, *partnership*, from * *com-buith*.

comthig 13, *frequent*, leg. *comtig* LL. 98b 17, *coimtig* Sg. 90a 6.

cor *ndeiled* 20, *casting a sling-rod*, 'Wurf des Schleuderstockes,' Windisch, one of Cúchulainn's feats. This is *cor ndeiled* in LU. 73a, *cor ndelend* in LL. 74a.

corp-chless 20, *body-feat*, one of Cúchulainn's feats, Windisch Tbc. p. 281.

Coscrach 17, name of Causcraig's shield.

crett *body*, gen. *crette* 20: from * *krt-nā*, cogn. with Lat. *crates* 'flechtwerk,' *crassus*, *κάρταλος*, *κυρτία*.

Cróda 17, *bloody*, name of Cormac's shield.

Cróeb-derg 15, one of Conchobar's houses.

Cróeb-rúad 15, one of Conchobar's houses.

daig *fire*, acc. *daigid* 19; cf. fri *daigid* ro *horta* so *uili*, Ann. Ult., 900.

deg-thindnacul 7, *a goodly gift*.

derg-ibar 21, *red-yew*.

dímiccen 7, *dishonour, contempt*, Ml. 129a 1.

dírgud *crette* for a rind 20, *straightening of body on its point*, one of Cúchulainn's feats, Windisch Tbc. p. 285: cf. *dírgis creit*, CZ. i. 83.

do-ánic 18, *came*, deuterotonic form of -tánic.

do-berim, *I take to wife, I marry*, 3d sq. impf. *doberad* 9, cf. co *tarat Eochu*. . . . in *n-ingin*, ind *ingen rucusu lem*, Boroma § 4.

do-fáidsad 21, secondary fut. sg. 3 of *dotuitim=dofáethsad* LU. 73a 7: *dofóethsad* 88b 21.

do-r-imgart 7, Sg. 3 t-pret. of *do-imgairim* *I beg, ask for, claim*.

droch-thengthach 23, *evil-tongued*.

Échtach 17, *murderous?* name of Amergen's shield, deriv. of *echt*.

ergaire 13, *secht mná dia e.*, seems verbal noun of *argarim* 'I forbid,' 'I restrain,' 'I curb.' In Ml. 35d 18, the gen. sg. *ergairi* means 'of forbidding.' But in § 13 it obviously has an obscene meaning.

etarru ocus 3, *between her and them*.

faebor-chless 20, *edge-feat*, one of Cúchulainn's feats, cf. *othar* (*ochar*) *chless*.

fáen-chless 20, *supine feat* one of Cúchulainn's feats Windisch Tbc. p. 281.

fénnidecht 1, 2, *championing*.

-fess 1, pret. pass. sg. 3 of rofetar: -fessed 2, secondary fut. sg. 3.

fiannas 3, *championship*.

filliud erre náir 20, *folded of a noble champion*, one of Cúchulainn's feats, Windisch Tbc. p. 283.

fith 15, *a coil*? perhaps cognate with Lat. *vitus*, Gr. *τρις*.

fo-dagin 14, *because*, LU. 104a.

fodechtsa 2, *henceforward, in future*.

-foerad 13, from *foferad*? or *forithfed*?

Formaela Mide 18, *the very bald (hills) of Meath*.

fornaidm níad 20, *binding of a champion*, one of Cúchulainn's feats, Windisch Tbc. p. 287.

Fubán 17, name of Cúchulainn's shield, cognate with *fuba* and *fobenim*? Or a scribal error for Dubán?

gáe bolga or bulga 20, *gapped spear*? one of Cúchulainn's feats, Wind. Tbc p. 283.

gine 20, perhaps gen. sg. of gen *sword* AU. 687, FM. 686, i. *cloidheamh*, O'Cl. root *ghen*=Skr. *han*, Lith. *geneti* 'äste) abhauen.'

glas-gáe 15, *a blue spear*.

grádaigthe 3, *beloved*, part. pass. of *grádaigim*. o ra grádaig, LL. 226b 32.

iarngiunnach 19, *dark-haired*, epithet of Amargen.

iartaige 6, *result, consequence*.

ích n-erred 20, leg. cor fach erred, *hero's salmon-leap*, Windisch, Tbc. pp. 280. 281, one of Cúchulainn's feats.

imdornchor 15, *hilts*, collective of *imdorn*.

immacallaim 7, *colloquy, conversation*.

imm-acher 20, *very keen*, acher cogn. with Lat. *ācer*, Gr. *ἄκρος*.

im-scoich 20, leg. imscoith *very cutting*, cogn. with *scothaim* 'I maim,' Goth. *skaþjan*. Thurneysen, Keltorom. 54-5.

im-thimchell 15, *circumference*, dat. imtimehiull LU. 79b 19, LL. 98a 49.

Ingubai 20, epithet for Ethne, wife of Elemaire.

intindrem 15, *attendance*?

Ír 17, *anger*? name of Condere's shield: a loan from Lat. *ira*.

Lámthapad 17, name of Conall Cernach's shield.

léim dar néim 20=léim dar néib, LU. 73a, *leap over a blow*? one of Cúchulainn's feats, Windisch Tbc. p. 283. Tria a neim i. tria a mbeim, O'Mulc. 830h.

Leochain 17, name of Fergus' shield, cognate with leo *i.* letrad no gruin, O'Dav. 1146.

Lettach 17, name of Errge's shield.

lorg, dat. luirg, 13, lit. *staff*, but here *penis*. So in modern Irish slang *slat* 'rod' means penis, CZ. v., 250.

lúathidir 20, equative of lúath *swift*.

luid-e 2, *she went*: -e is an affixed pron.

Luithech 17, (leg. Lúithech ?), name of Nóisiu's shield.

mébais 23, for memais, Trip. Life 138, 142, 3d sg. redupl. s-fut. of *maidim* 'I break.'

métithir 23, *as great*, equative of *méit*.

Mór-altach 20, *having great joints*.

néim 20, *a blow*, see líim, from * *negmen* ?

Níthach 17, name of Lóegaire Búadach's shield: deriv. of *níth* *i.* guin duine, Corm. noenden *a warlike assembly*, dat. noendin 19, náindean no náoindean *i.* gaisgeadh, O'Cl. *i.* tinól, O'Dav. 1296, acc. noenden, LL. 90a 15, YBL. 41b 27,=naindin CZ *i.*, 103.

nóisigthe 15, *was distinguished*, ro nóesigid ainnm dó, LU. 90b 16, do noisigh *i.* do oirdhearaidh, O'Cl., a denom. from nois *i.* oirdheire, O'Cl. ó for óa 'from his,' 1.

Óchnech 17, name of Flidas' shield.

Óchoin 17, better Ó-cháin *fair-ear*, name of Conchobar's shield. Der Name ó-cháin hängt offenbar mit den *cethri óe* [LL. 102a] zusammen, Windisch Tbc. p. 864, note 2.

óentama *celibacy*, dat. sg. 5, cogn. with óentaim (gl. cælebs) Sg. 16a.

ol (ól ?) nágúala 22, v. Cóir Anm.

Ór-derg 17, *gold-red*, name of Furbaide's shield.

Ótar (leg. otharchless, as in LU. 125b, or ocharchless, *edge-feat*, as Windisch conjectures ?) 20, one of Cúchulainn's feats.

réim fri fogairt 20, and LL. 71a, *going against a spear*, one of Cúchulainn's feats, Windisch, Tbc. p. 285. A better reading is *dréim fri fogairt*, 'steigen auf die Lanze,' ibid.

rír 7, perf. sg. 3 of *renim* 'I sell, I give.'

-roistis 16, 3d pl. past subj. of -rochim LU. 77 a 9, from * *ro-segim*.

roth-chless 20, *wheel-feat*, one of Cúchullain's feats, Windisch, Tbc. p. 283: LU. 108b.

ruathur funemda 20. This is probably a corruption of the *rethir fuinnema* of LU. 118b 18, which Zimmer (CZ. i., 96) explains by *winnowing-sieve*: *rethir* a loan from Ags. *hriddar*, *fuinnema* from Ags. *vindrav-sainriuth* 2, *particularly*.

Sciatharglan 17 (sciath-erglan ?), name of Senchaid's shield.

sechta *heptad*, pl. n. 13.

sethnón 16, for *sechnón* 'throughout'.

sían curad 20, *champion's cry*, one of Cúchulainn's feats, Windisch, Tbc. p. 285.
sian i. giór, O'Cl.

sligim *I hew*, no sliged 20, pret. sg. 3 selaig ex * seslaig.

stiall-ar-chopar 21, *wainscot*, 'Bretterverschalung,' Thurneysen, 'a jointed stripe,' Crowe: sdíall i. clár, O'Cl., pl. n. tri stéill chréduma LU. 107a.-taircébad 14, 2dy b-fut. to do-air-icim.

-tairle 5, subj. sg. 3 to -tarla (to-ra-la).

tath-béim 20, (to-ath-b.) one of Cúchulainn's feats, Windisch, Tbc. p. 285.

Téite Brecc 15, one of Conchobar's houses.

Tét-chless 20, *rope-feat*, one of Cúchulainn's feats, Windisch, Tbc. p. 281.

tindscra 7, *bride-price*.

tista 13, the context points to the meaning *scrotum*, and *tista* may be a loan from Lat. *testa* and cognate with *testes*, 'testicles.'

túe *silence*, acc. sg. túi 21, root *tus*.

úais 13, *noble*, i. uasal, O'Cl.

Úathach 17, *fearful*, name of Dubthach's shield.

ubull-chless 20, *apple-feat*, one of Cúchulainn's feats, Windisch, Tbc. p. 279.

CÁIN EIMÍNE BÁIN

IN the first number of 'Anecdota from Irish Manuscripts,' a publication to which "Ériu" wishes all success, is an interesting tract with the above title, edited from three MSS. by Mr. J. G. O'Keeffe. The following translation of it was made in the first instance as the simplest way of responding to Mr. O'Keeffe's request that I would give him my opinion on the interpretation of some of the obscurer parts of the text. It is at his suggestion that I offer it to the readers of "Ériu." In one or two passages the translation is very tentative; in one or two others I have had to emend the text. How far I have been successful, others must decide. Mr. O'Keeffe has made several useful suggestions; as have Professors K. Meyer and Bergin.

The story relates how Eimíne Bán and forty-nine of his monks vicariously sacrificed themselves by voluntary death in order to save Bran úa Faeláin, King of Leinster, and forty-nine Leinster chiefs from the pestilence which was then desolating Leinster.

The idea of vicarious sacrifice runs of course through many religions, including the highest; I cannot however produce a parallel to this strict numerical application of the principle. Mr. O'Keeffe points out to me that in the Irish Life of St. Finnian, of Clonard (*Lismore Lives*, p. 82), that Saint is said to have died 'on behalf of the people of the Gaels, that they might not all die of the *Buidhe Chonnaill*.' But no details are given, nor do the Latin Lives give any help. In the story of the Expulsion of the Déisi, of which a recension hitherto unprinted is also given in 'Anecdota,' the druid of one of the opposing armies sacrifices himself in order to secure the victory to his own side. This is so far parallel that the druid, like Eimíne, stipulates for various privileges for his descendants in return for this self-sacrifice. Eimíne's self-sacrifice is alluded to in *LL. 365c* (cited by Stokes, *Féilire*, ed. 2, p. 260) where it is called a martyrdom.

On Eimíne himself I can find very little. He is mentioned in the

Féliре and in the Martyrologies of O'Gorman and of Donegal at Dec. 22. The last named authority identifies him with the Beccán, alias Eimine, of a tract which is found in the Book of Lecan, f. 60, and in the Book of Ballymote, facs. p. 233.¹ But this, I think, must be an error. It is true that the church of the latter Eimin is given as Ross Glaisne or Glaise. But he and his brothers are made sons of Eogan mac Murrough, whereas according to LL. u. s. the name of Eimine Bán's father was Iaman, and his family name Ua Senaig.²

As to Eimine's monastery of Ross Glaise, I agree with Mr. O'Keeffe in identifying it with Monasterevin, as against Colgan's equation of it with Ross meic Triuin, or New Ross (*Acta Sanctorum*, p. 751a). The *Mar. Don.* clearly identifies it with Monasterevin, placing it west of Kildare (ó Chill Dara siar). The eighteenth century Martyrology in R.I.A. 2³/D.9. calls him: 'Eimhin no Euin Epscop ó Ross mac Trén no Ross Glas; 7 o Euin gairmthoir mainistir Euin; 7 do sgiroibh Betha Patraicc.' Both in the Lecan tract and in a gloss in the Féliре u.s. the place is called 'Ros Glaise na Mumnech,' or R.G. of the Munstermen.³ Of course neither

1. I am indebted to Mr. O'Keeffe for calling my attention to this tract, and for sending me some extracts from the Lecan copy. Colgan gives a Latin rendering of it: *Acta Sanctorum*, p. 751.

2. For his mother Iannat see also LL. 354^a, and 372^b. Female names in -nat are regularly formed from masculine names in -án. So that for a husband and wife to be called Iamán and Iannat respectively comes very near to the modern system of the wife taking the husband's name. The Emine of LL 313^b 24, pointed out to me by Dr. Kuno Meyer, must be a different person, as he died at Rome. Cf. Emine i Letha, Rawl. B. 502, p. 121a.

3. It is so called also in the following extract (kindly sent by Dr. Kuno Meyer) from H. 3. 17, col. 678:—

Cormac mac Cuilennáin ráinic co Ros nGlaise na Muimnech. Robí goba maith a n-oirchinnecht na cille. Berid Cormac uad an oirchinnecht na cille. Tic in t-erlom ar amus Cormaic 7 asbert fris: Nir coir dait, ar Emin, olc na cille do denum, gemad olc in t-oirchinnech, 7 dixit:

A Chormaic mic Cuilennáin,
Ad fíra na hebertha :
Gid olca na hairchinnig
Is maiithe na herlumha.

Cormac mac Cuilennáin came to Ros Glaise of the Munstermen. An eminent smith was erenagh of the Church. Cormac deprived him of the erenagh-ship. The patron saint appeared to Cormac, and said to him: 'It is not right for thee,' said Emin, 'to work ill to the Church, though the erenagh be evil. And he said:

'O Cormac son of Cuilennán,
True are the sayings:
"Though erenaghs be evil,
Patron saints are good."

Monasterevin nor New Ross is in Munster. The name seems to point to some settlement of Munster colonists, but I know no other evidence of such a settlement.

There is, however, independent evidence connecting Eimine Bán with New Ross. In a Life of St. Molua of Clonfertmulloe in *Codex Salmanticensis* (printed ed., col. 280) Molua visits 'uirum Dei Emneban,' i.e., Em[i]ne Bán; and in the parallel passage in *Codex Kilkenniensis* this is said to have been at 'Ros mic Treoin,' though the saint is there called *Ernenus* (misprinted *Einenus* by Fleming); cf. Cod. Sal. col. 525: 'Ross mac Treoin, in quo iacet abbas Emenus.'

The statement cited above that Eimine wrote a Life of St. Patrick, is probably based on Colgan's attribution of the *Vita Tripartita* to S. Euinus, on the ground that Jocelin (in the 12th century!) states that S. Euinus wrote Acts of St. Patrick partly in Irish and partly in Latin.

Corpus Christi College,
Oxford, April 27, 1908.

C. PLUMMER

Anecd. I,

TRANSLATION.

40,1

THE chiefs of Leinster went in the time of pestilence to their king to take high counsel, to wit to Bran Ua Faelain, to know what they should do against the trouble which had come upon the land of Leinster, viz., whether each should go to his own particular church to take the tonsure, or whether it should be in one and the same monastery—that is, in a unity of the (said) princes that this should be taken in hand.¹

40,6

Bran then answered them, and said to them: 'This is what I would choose; to wit, we have been under God's displeasure hitherto in everything we have been engaged upon. It is right that now we should for the term of our lives be praying together against the plague.' The chiefs answered thereupon: 'We all agree to that.' This is what he said to them, that they should take mutual counsel, to wit, that they should go to Eimine Bán.

1. Perhaps O'Reilly's *toghaidh*, attention, care; lit. : be taken into consideration.

They went therefore, and consulted with Eimine Bán¹ about forsaking (the world) with a view to penitence towards God, and with a view to receiving the tonsure at his hands, and to effecting the profit of their souls so long as he should live.

Eimine answered: 'For you I will pray Almighty² God to-night, that He may give us counsel on the subject of your discussion.' So they all fasted the following night. At daybreak Eimine addressed his convent; and said to them: 'How shall we behave ourselves in respect of the difficulty³ which has come upon us? If we refuse them after their suit to us, they will be grieved;⁴ if they remain with us,⁵ it will be a shame to us if they die of this plague, after imploring us to help them.' Thereupon his convent answered Eimine: 'Whatever is your counsel, is our counsel also.' 'This then,' (said Eimine) 'is my counsel, if it be right in your eyes, that we should implore the Lord to deliver these men from the plague, and that an equal number of us should die on their behalf, myself dying on behalf of Bran.' 'Agreed, agreed,' said his convent to Eimine; 'right in our eyes is that.'

Thereupon Eimine addressed the chiefs, and said to them: 'We have consulted together,' said Eimine, 'about you, and we have entreated the Lord to help us in regard to your deliverance from this plague, and this is the way in which we have obtained it, viz., that a number of my convent equal to you shall go to heaven in your behalf, and myself in Bran's behalf.' Thereupon the chiefs gave thanks to God and to Eimine. But it was horrible⁶ in Bran's eyes that⁷ he (Eimine) should die on his behalf; and all the fifty chiefs prostrated themselves around the king (entreating him to accept) the whole will of Eimine, whatever⁸ he should impose upon them. Thereupon Eimine said to them: 'This is

40, 15

41, 9

41, 15

1. Omit *áin* with A.H.

2. Reading 'uile[chumachtach]'; 'uile seems out of place, if it is meant to go with *dóibh*. Or read: Frisgaire E. doibh: 'Guidem Dia uile 7c.' E. answered them: 'Let us all pray,' &c. (Partly suggested by Professor Bergin).

3. Lit.: attack.

4. *baire* i. *brón*. O'Dav, § 217.

5. Viz., as monks, as they had proposed to do.

6. *dúais* may be phonetic writing for *duabhais*.

7. Omit (with A.H.) the *do* before *dul*.

8. I cannot explain *cesecha*.

my will :—The fear of God on your part, and the love of Him, and renewal of good conduct on your part towards God, Who does His gracious deeds for you,¹ this is what is best.² Thereupon the chiefs said to Eimine : ‘ What substance then shall we give thee in return for the help that is given to us ? Shall we and our descendants be in servitude to thee till doom ? ’ Eimine answered : ‘ Let not your servitude be given to me. Loft sheep are ye, and a lofty fold is yours. A little fold is this, and little sheep therein, (though) they be a great matter in the good pleasure of God.’³

42,1 ‘ What then ? What shall we give ? Shall it be lands and estates, or jewels and treasures ? ’ Eimine answered them : ‘ Let not profit come to me therefrom, lest (anyone) say that it was as a bargain we prayed of God to protect you ; and you with (i.e., giving me) substance of lands and treasures in return for it.’

42,6 ‘ Well then, is there any thing else which we might offer thee ? ’ ‘ There is indeed,’ said Eimine, ‘ The strength and dignity of this place in your hands and its freedom till doom, and the freedom of its land, viz., that (land) which (any one) may offer and has purchased (for it),⁴ and which shall be offered ; and to do whatever may be granted on behalf of its cause and business against the causes of the Leinstermen. If their cause be against the seed of Bran, the decision shall rest with the convent itself⁵ ; if against anyone else, the seed of Bran shall act as advocates and judges, and (there shall be) guarantors of Leinster besides for the full satisfaction of noble Eimine and his convent as against the Leinstermen.’

42,15 Bran Ua Faelain then adjured the other chiefs of Leinster to give pledges for the inviolability of this freedom ; and the other

1. Reading *dáib* for *dó* ; or (keeping the text) ‘ to him who is better than another ’ (Meyer).

2. Literally : better than another.

3. *Atá ét mór i toil Dé* (Bergin) ; ‘ there is great jealousy in the will of God ; ’ (i.e.) He would be angry at such ambition.

4. See Brehon Laws, iii., 52.

5. (i.e.) As against the seed of Bran (whom they had benefited so greatly) the convent was to have what the Norsemen called ‘ self-doom ’ (=Irish *a breth féin, a riar féin*—that is, the right of assessing their own damages. As against others, the seed of Bran were to assist the convent to gain their rights by legal process.

chiefs took an oath upon themselves and upon their descendants till doom.

These then were the pledges who were sworn there, and went security to noble Eimine—to wit, Cellach, son of Aed Cron; Culdub, son of Certan; Degchairdil, son of Brocan; Finan, son of Maeldibid; Arðmesach, son of Maelruis; Dubcluarr, son of Furodran; Eltine, son of Brocan; Buide, son of Laignen; Dubdacrích, son of Maelochtraig; Dimusach, son of Congal; Maeltuile, son of Maelodar; Aedan, son of Eochaid; Fabnith, descendant of Tusechan; and Iapan and Mescell of Leix.

The men then whom we have enumerated, who were freed from the mortality together with Bran, agreed to this. And it is to the *flaith* (i.e., the local chief) that the convent goes, and it is he¹ that summons the lords to them against rapine,² or disturbance, or infringement of this liberty of Ross Glaise.³

This then was the arrangement made by Eimine for the surrender of his convent for these fifty princes and their king—namely, seven each day till the end of a week, and Eimine himself last on behalf of Bran, after singing the requiem of his convent. And Bran remained with his fifty laymen to the end of the week, so that to the fifty chiefs were shewn the fifty clerics who were to die on their behalf, and lots were cast for the fifty men of Eimine's convent, so that each group of seven which died for another (group, and the group for which they died) were mutually known. Then the seven of Eimine's convent would go together with his monks to labour, while the seven for whom they were to die dug graves for them. Then (the other seven) would come, and put on their mass-vestments and communicate⁴; and Eimine would go in front (of them) to the chiefs for whom they were to die, and would say: 'Here are seven men, free from all spot on them, without wound or disease, whom no other cause carries off but death

1. Application was to be made first to the local *flaith*. He was responsible for summoning the other lords.

2. *Fual* is certainly a mistake for *fuadach*, which occurs in other monastic privileges—e.g., H. 4.4, p. 154: 'gan troid . . . na goid na fuadach do denamh innte.'

3. The whole sentence 'Tis *cusin flaith* . . . *Ruis Glaise*' is out of place. It should follow p. 42, 14, being part of the machinery for enforcing the contract.

4. This is certainly the meaning of 'techt do láim.'

42,18

42,26

43,4

for your sake.' Then the clerics would bid farewell to the laymen for whom they died, and each put his arm round the neck of the other. The laymen wept upon them; but the clerics were joyful at going to heaven.

43, 22 'As long then,' said Eimine, 'as ye shall remember what ye have promised to me, ye shall have¹ help of God from heaven and the intercession of all of us. And as to my bell, which ye have seen, and have heard soothing my convent on your behalf, it is meet for you to beware² of its being struck against you. For the day on which it shall be struck to curse you for your misdeeds, your life shall be cut off, and there shall be no king nor prince (descended) from the king or chief or lord against whom it shall be struck; and I (shall) no longer protect (them)³ in heaven, and they shall not prosper on the earth; and who ever they be against whom it shall be struck—supposing them to be guilty—shall not belong to heaven or earth.⁴ There is one thing further which was promised⁵ in the freedom of the church, viz., that whatever monk, and of whatever race, should choose it, there was still assured to the convent complete⁶ immunity for Eimine Bán, without disturbance and without forfeiture. And that there should be no refection of lay man or woman in the three lents of the year, nor on Wednesday, nor on Friday, nor on Sunday, nor after Vespers, nor before Tierce, and that no bacon or (fresh) meat, or butter, should be brought or given to any Leinsterman till doom. And it is in despite of the guarantee of Eimine Bán and in despite of his curse and that of⁷ all his saints and righteous men, and in despite of the guarantee of these kings and chiefs, if this covenant be not fulfilled till doom.

44, 7 Eimine then tarried forty nights to sing the requiem of his convent, and to settle and decide causes. When the time came for him to

1. *Ro-m-biadhl* is bad writing for *ro-b-biadhl*.

2. A mere guess. I can make nothing of *fouirne*, which is probably corrupt, as the variety of readings seems to show. On the bell of Eimine Bán Mr. O'Keeffe sends me a curious poem which he has discovered in R.I.A. 23, p. 3, f. 17, and in H.i.11. f. 135. Except in one point it agrees in the main with the Cáin, but supplies little additional information.

3. Or read: *ni-immanaici* [ge] *m*, 'we shall not see each other' (Bergin); cf. *ni manacige dó frim*, Ériu, ii., 194.

4. (i.e.) They would belong to hell.

5. Reading *adroigle* [d], pret. pass. of *ad-gillim*, to promise, whence *adriglisid* above.

6. Reading *óig* for *aig* (Bergin).

7. *Conid* is for *conna* (Bergin).

go to heaven, Bran and the nobles of Leinster were summoned to him to bid them farewell, and to show to Bran that it was not age or decay which was carrying him off, but only that he was going into these conflicts on behalf of Bran ; (and) he asked of him all that his chariot can go round of any part of Leinster¹ that he pleased ; and he did not obtain it from Bran. ‘One thing, at any rate,’ said Eimine, ‘that my cemetery shall be a burying place of kings. One of thy race shall come,’ said Eimine, ‘and Bran shall be his name, and his burying-place shall be in my place, and it will be an increase of privilege and honour to my convent and my place in the eyes of all the Leinstermen.’

Eimine receives the blessing of the chiefs and leaves a blessing in his turn. Thereupon without wound or disease he went to heaven for the protection² and privilege of Ross Glaise on the part of the Leinstermen till doom—and the rest.

1. Partly suggested by Professor Bergin ; *forgeis* is t-pret. of *forguidim*, or *fo-(ro)-guidim* ; cf. amal rongess caur, LU 73a 22, which is the corresponding passive form of the simple verb.

2. I think *for snadad* is out of place. Read : *dochum nime for snádud* [7] *for sáire*, 7c.

TOCHMARC FEARBHLAIDE

THE following romance is transcribed from a paper codex marked 24 P 12 in the R.I.A. Some leaves in the beginning and at the end of the volume had been lost before the volume was bound, and the name of the scribe is wanting. Dr. Bergin, from whom I received much assistance with the story, has pointed out to me the resemblance between the handwriting in the codex and that of the O'Clerys, as shown in O'Curry's manuscript Materials. If we accept this suggestion the story must have been written in the first half of the seventeenth century. At all events the story is far removed from Caroll O'Daly's time, for he died in 1404. The *Four Masters* say of him :

1404. Cearbhall ḍ Ó Dálaing ollam Corcomorphað . . . o'és.
And O'Reilly writes: "In the same year [i.e., 1404] with the last mentioned author died Carrol O'Daly, the poet of Corcamroe. Several of his poems and tales are repeated from memory by the common people of the country, but we are not able to say where any good copies of them are to be found in manuscript."—*Irish Writers*, p. cxii.

Possibly some of Cearbhall's tales did exist in manuscripts when the present version of the story was committed to paper.

The romance is of a character altogether apart from the usual folk-lore stories that are so common yet in Ireland, and it seems to have been very popular. There are later and modernised versions of it in five other manuscripts in the R.I.A., and also in two manuscripts in Trinity College. The MS. H 4 25 in T.C.D. contains a good copy, which "was written about the year 1630, either out of another collection or out of old books," according to a note at the beginning of the volume by the Welsh antiquarian, Edward Lhuyd. The story is more fully told in this copy than in 24 P 12, and some omissions in the latter MS. have been supplied in brackets from the former. The narrative in the Lhuyd MS. moreover is much more verbose than that of 24 P 12, but the artistic literary result is less impressive. I would also point out that the

scribe of H 4 25—whatever he was, and the name “Émunn ócc mac Óneathá” is written on page 2 of the cover of the MS.—let his feelings (of patriotism?) get the better of his literary sense by doing violence to the context at paragraph 15. Instead of writing: “éicsín beg uiriseal,” the terms of disparagement required by the context according to the preceding words “ní fríthe ionchubaidh dot’ ful-si no dot’ foluidhecht on fer fuaras ann,” he wrote: “file faobhrach focail-ghéar ᄁ deighfear dána.”

The version in H 3 23 T.C.D. is undated and of little value. The MS. 23 K 7 in the R.I.A. was written in 1700. “Tócmairc Feorblairde annro” is given as the title of the story, and the following colophon is added:—“Finis. AR NA RÍSIODAÓT TE DOMNALL MAC DONNCHAÓD VO SÉUMUR MAC DÓVLUING MAC SEAPAILT AP ÓRÓÍCHEAD NA RUACHTURDE ÁN BHAISGUINRI D’ AORI AP CTIGEARNA 1700.” The MS. 842 of the Reeves’ Collection, R.I.A., another marking of which is 24 P 21, also contains a version of our story. This codex was once “Leabhar Órlaithiúil Cárataír rán Clocán Mhaoi a ccontairt Lusáin,” according to an entry on a blank page near the end of the volume. And according to another entry: “Peadar ua Sealaican o’ aitriúis an leabhar ro vo Maigírtir Roibeart Mac Ádam a m-Beal-feairfarde a ccontae Dontreibim. Peadar ua Sealaican a bpráirfarde Mháigé-á Ealca a ccontae na Míde, ap an naoiúeád lá ríteád ro’ n’ deir ní aorí Cnuor, 1844.” The body of the volume is however in a much older hand than 1844. The version in 23 E 16 R.I.A. was written: “Uiomra Mícheál óg Ó Longáin é cum m’úrárde fén a ccoircais an céad lá ro June, 1797.” The other MSS. containing the story are 24 P 6, and 24 P 31 of the Reeves’ Collection R.I.A., but they are not of much value compared with the version printed here. The following colophon at the end of the story in 24 P 6 fixes the date of writing and name of the scribe: “Finn. Ap na Rísiodaót te Rísgí mac Ráisnáill a mbairte an Cártaíán an Bhaisguin ri d’ aoir ap CTIGEARNA mite reacáit ceád tui ríteád ap a nocht .i. 1768.” I have found no date in 24 P 31 except that of the discovery of a tombstone in Sliab Cattáin in Contae Cláir. That date is 1784.

The late Dr. Strachan read the H 4 25 version of the story, and I am indebted to him for many helpful suggestions.

EOÍSÁIN O NEACHTAIN.

TOCHMARC FEARBHLAIDE

1. Dia mbaoi Séamus mac Turcaill a ricche nAlban. Giolla saor idir cruth γ ceill γ cenel in Semus sin. Do shliocht Cairbre riogfada mac Conaire a bhunadhchineoil. Aoin-inccen do chloinn aige, Farbhluidh a hainm. Do dherccnoidh sí do mhnaibh na cruinne ina comaimsir ar dheilb ar sáoire ar sáibhesaibh. Ba do soipesuiph na hinccline beth fortail fir-eólach a n-iomat ilberladh ; ba da besuibh fos sirresa¹ ciuil [do chantain]. Ba samhalta γ gual adhairce ar na bathadh a n-uiscce a bhail oir dealbh an domhain a bfochair a deilbhe. Ba lán iartur Eorpa da heirrscelaibh. Ba doairme an oirid for a ttuc éru thochmhaire. Rolion a searc cach com mor γ sin gur bh'inann no-iarradh an t-airdri oire[gh]dha, no an taoseach i. Ba dimhaoin doibhsiom uile na dala sin. Robhai do searc na hincchine lasan airdrí nach ttard tochmarc aindeoin fuirre. An inccen imorro nir thurinn a súil for fer d' feraibh an bhetha. Rolionsad cach uile an ionbaidh sin d' fuath an righ, anndar leo as e an righ feisin do diultadh iad uile um tochmharc na hincchine.

2. Ba machtnad mor lasan airdri n-onorach iomad na n-esccarad γ mét na mbhiocchbhadh do rinne an ionacean² do. Goirios leis an Fearnhluidh la n-aon a n-oireagal n-uaicnech.

“ Maith, a mh'anam, a incchen,” olse, “ ni uil do chloinn no d'iardrigh agamsa acht thusa ; ar aoi sin, do fferr lem na berthaoi a broind do mhathar thu, oir as mor do traoitais dom trean γ do loitis dom flaithemhnus ; oir do lioncchadar³ each mo crioch tar a ciomsuib ag diocchail γ ag aithbhear orm in tar γ an tarcuisne tuccais for na saorclandaibh soichineil filit a n-iarthar Eorpa ; γ ni hamlaidh ba dochá leind agad' leasucchadh id' leanamh, acht iolar carad γ coicceile d' facchail asadsa, a incchen. Tusa anois

1. *leg.* sirrechta

2. *leg.* incchean

3. lingeadar H 4 25.

imorro," ar in t-airdri, " na bi ani¹ as faide ag ar mbuai[dh]readh ; oir luicchim-se um na duilibh aigsidhe γ neamaiccsidhe cibhsí fer d' feroibh an domhain bhus ail leat ar co ttiothar-sa do thí gan toirmeasg. Do bheirim fos fam' breithir," ol in t-airdri, " gurab faoicchlighe² liom do thabairt do mhac mocchaidh no da gach fuil da huirisle a nAlbain oldas do bheinn fein forin mbeirt attu a ttiomcoll do thochmuirec-si. Labhairanois, a incchen," olse, " γ abair fior friom."

3. "A athair," olsi, " ciadh as ail duit do radha damh ?"

"As ail," ol in t-athair, " a innisin damh, gan ghaoi gan cheilg, an fer as tocha let for talmuin."

4. Tig iolar dhatha disi iarttaoin ; ba deircce cetus γ corcraig choilleadh a ccet-tumadh ; ba duibhe γ dual an dara fecht ; ba baine γ linscoidh láinnithe³ an tres fecht, γ as [s]uaill amh nach ttancadar taimhnella bais di. Baoi an ricch da mítheamhuiin fornsa malartaibh sin. Labhras an incchen iaromh do ghuth neoid naireach.

5. "A athair," olsi, " do bheirim-si fa mo bhreithir duitsi nach bfeadar-sa cia an fer d' feruibh an domhain da ttuccas mo thoil, acht cheana ro charas fer, gion go bfeadar."

"Cionnus sin, a inccen a anam ?" ol in t-athair.

" Feacht robacchas um grianan um aonar" ol in incchen "tuitios ciachbhrat codalta orm ; in robacchas ann tarfas damh macaomh óg amhulcach do bheth agam for colbha mo choilceicche. Brat corcra cethair-bhendach uime ; folt dubh dual-chas fair ; aghaidh shochraidh seacchanda lais ; cruit tslabhradhach, tsloguighthe ar na coimhegar do chlochaibh cechtar a dhibh lamhaibh γ eisiom ag seinm γ ag sethbhann⁴ na cruite go rosleiccadh a fheadan glanghatha a ccoimhedeacht na ccaointed go rosgad m' anmain asam. Agus 'athair ionhmuin," olsi " ni rofhedas m'inntinn no m'aigneadh do thath fria fer da eis γ ni feduim go bfaicear eisiom aris."

6. "A Fearbhlaidh," ar an t-airdri, " leig seachad sin ; na tabhair dot' aire an siabradh sithe no an t-aicchimhilledh oidhche sin."

"Uch ! a athair," olsi, " ni nach bfuil um chumang no um chumactha sin, agus ni hoirchios m' egnach no m' iomchasaoid uime."

" Ach ! ach !" ol an t-airdri, " truacch liom an oicchreacht sin

1. *leg.* ni

2. Read faoilidhghe (?).

3. lionsgoth laimhfighthi H 4 25. bán-sgoth tonn, 24 P 21.

4. seafuadh H 4 25. seafann 24 P 21.

rofáguibh do šeanmhathair agad .i. Eðaoin, incchen Eochraídhe .i. bean Eochaidh Airemh, ⁊ an Eðaoin ele dob inccean di, ⁊ fos Meas Bhuaçhalla, ingen Eochaidh, mathair Chonaire mic Eídirsceoil, ar a sliocht a ffuilesi. Truacch liom fos duthchus Bhaillghile, inccen Mhoccá Lamha, do thecht triot .i. do shiúr mhillte mhillisech dia ttainic accmhilledh Éireann.”

7. Fearbhlaid, imorro, do rinne si bricch mbig dona briathraibh sin. Sochtais an rígh ⁊ rogabh ag tuarsi ⁊ ag truagh-neimheile. “Leig as, ‘athair,’ olsi, “do ghebh-sa duit fios an fir ud sul tarcca an bliaghain dia a toigh, ⁊ do dhen do thoil-si muna bfaccar.” Ceileabhráit da chele iarsin.

8. Teid an ington da hoireagal ⁊ goirios chuice a buime .i. Dubhdhil inccen Duibhdhoire .i. bean ghlic a ccerdaibh, oir ni bi on bloidh-mhiol muiridhe gusan ccorrmhioltoig ceard ar nar choimhdheas an Dubhdhil sin, ⁊ ro-innis Fearblaíd di tabhairt na seirce ⁊ amhail rotuccadh ⁊ aitheasg a hathar fein fria ⁊ toichim an ti da ttugadh, idir chruth ⁊ cheill ⁊ earradh, ⁊ amhail roghébh-sa a fhios duit fa chend na cairde sin.”

9. “Fada gur innis tusa sin damsá,” ar Dubhdhil, “⁊ biodh menma mait agad, a Fearblaíd,” arsi, “ma ta in fer sin a ttri focchail-randaibh an bhetha, roghébh-sa a fhios duit fa chend na cairde sin.”

10. Ceileabhráis Dubhdhil da dalta iarttain ⁊ teid roimpe da tigh, bhail a rabhadar a foinisi draoithechta ⁊ curios foluaman faoithe fein do ghaoithe geinntlidhe ionnas co tteimheoladh¹ si Éire no Alba idir mharaibh thiribh re headh aenlaoi. Com maith ro-iarradh Dubhdhil na haonuighe, ⁊ na hoirechtais ⁊ ticche diorraide diamhra do bhiodh fria taiscedh séd ⁊ maoine. Mar sin di seachnoin Éireann ⁊ Alban co ranic Fiadhach Beraidh a mBoirinn, ⁊ ba he an Fiadhach Bearaidh sin dano fa hénroimh ollamnacht[a] d'eiccsibh Éireann ⁊ Alban an ionbhaidh sin; oir do bhi tri chaoga fialmhaic ag focchlainm eigsí ⁊ ealadhna le gach rann do ceithre randaibh fesa na filidhachta ag Dondchadh mor Ó Dhalaigh sa bhaile reamraite adubhramar.

11. A mbaoi ann co ccualaidh focchar na cruite ara cùl, a ccubhail uaingníg, a ttigh diph dia ndeachuid. Téid suas dia fios, ⁊ fuair ann giolla neoid naireach, folt dugh dual-chas fair, adhuidh sochraídhe seganda aige, deirce ina gris a dhi ghruaidh, deirce ina partloinn a bhéal, gile ina snechta a chorp, glaise ina buacha a rosg, binne inait téda mendchrot fosccadh a gotha. Indar

1. ttimchillfeadh H 4 25. 2. MS. porcc.

léisi nírbho slán a hse bliadhna décc dho. Ni thucc aire dhisi, oir ni hina cruth fein do chuaith annsin. Anais co cian da fheithiomh ɿ da eistecht amhoil ba scoluidhe don scoil i, ɿ cach ar chena chuige-siom ɿ uadha, amhoil saithe beach ag tiomarccadh a ttigheadhuis a laithiph fior-aille fómhair, ɿ eision dia n-oirfidedh ɿ dia n-oidios gach re nuair.

12. "Fíor," ar Duibhdhil, "is tusa mh'iarruidh-si, a giolla oig ioldanuigh."

Rochualuidh si cach a ccédoir da ainmníucchadh ɿ da šlionneadh ionnus go rabhatar a scéala co hiomlan aice. Téid as iarom go rainic Dún Monuigh a nAlbuin.

13. Robháoi Farbhluidh an tan sin for taibhliph a grianain ɿ beiris aithne ar Duibhdhil ɿ is suail nach ttancator airrecena ega da hionnsoicchidh re loinne ɿ re luathghair, ɿ do rinne an laoi :

Maith sccel ata le Duibhdhil,
gairit do bhí ar slicchidh,
go brath ni thiocfad im' dail
go bfacchadh fios mo lennain.

Moghenor is dalta dhi,
mo bhendacht ar mo bhuiime;
Duibhdhil, inccen Duibhdhoire,
fuair dhamsa fios m'ionmhuine.

Mo chubhus, nír bfiu misi
bheth dom' altrom aice-si,
nir ben lé rí no le flaith
iarruidh ciche ar a comhmaith. Maith.

14. Bendachois a buime don ingin asa haithle. Fregrais Farbhluidh co forbhaoilidh sin, ɿ robhaoi a ttost fada nar leig an egladhi sccela dh' fiarfocchadh.¹

15. "Cá fad do chuadhois o shoin?" ar Farbhluidh, "is gairit ataoi amuidh, oir is mi gus anioigh do fagbhuis an baile," olsi.

"Is gairit, am," ar Duibhdhil, "ɿ rochuartoicces Alba deiscertach ɿ thuaiscertach idir mhuir ɿ tir, innse ɿ oiléna. Rochuartoicceas fos cethra hollchoigidh Éireann ɿ urmhor an choigidh oile."

"An bfuaruis?" ar Farbhluidh.

"Ma fuarus," ar Duibhdhil, "do bfearr duitsi nach bhfaghuinn, oir ni srithe ionchubhaidh dot' ful-si no doth' foluidhecht an ferfuaras ann i. eicsín beg uiriseal a hiarthor Éireann."

"Ca clann no ca ceinél do?" ar Farbhluidh.

1. *Leg. fiarfaighe.*

“ Mac do Donnchadh mhor Ó Dhaluidh,” ar Duibhdhil.

“ Mo chubhus, amh,” ar Farbhluidh, “ nír bh'eidir do athoir budh ferr ina sin do bheth aige an uair na budh e airdri Alban no Éireann dob athoir dho; ḡa anam, a Dhuibhdhil, da madh e an Cearbhall oirrdirc ag ar leth a clu go comseach do bhiadh ann, ni bhiadh aithbhearr agóinn oruinn fein.”

“ Is e go deimhin,” ar Duibhdhil.

“ A bhui me bhuidh, o ta an uile cheird ar do cumachtuibh-si, beir misi anocht go nemhfaileach d' fechuin an fir sin rombuaidhir do bhunadh.”

“ Tabhuir do briatar dhamh fa thecht liom ar ais intan iarrfat, ḡa do dén.”

16. Gealluis Farbhluidh sin fa na coinccheall. Buailis Dubhdhil iat araon do fleisg dhoibhthe draoidhechta. Ar ndénamh dha choluum ghlegheala dhíph, lodar as go Boirinn a cCorcumruadh thuaiscertuich. Turnuid iaromh forsan seinistir ghlainidhe robaoi ar beliubh Cearbhull ina chodaitligh. Robhaoi Cerbhall ina chodaitligh in trath sin, ag oirfidedh an áosa cumtha idir a dha colladh. Beiris Farbhlaidh aithne, ar an cced-foscadh, dha cheol. Tuitis Faruluidh ḡa Duibhdhil in ttoirrchim suain ar slasuid na fuinneocce lasan cceol. Nír airid siot ní ar na maireach co rucc Cearbhall ar cechtar dhíph na dhibh lamhuibh. Goirios a ccedóir ar na macoiph focchlama batar astoigh, ḡa taispenus an turcuirthe sin doiph, ḡa do rinne cás gloinidhe doiph fo chedoir ḡa do chaithtis na biadha ḡa na deocha do dhaillidis doiph ḡa an airt no-biodh Cerbhall ag seinm na cruite rośinndis-[s]ion siansána truaccha taicchiuire lánsna téduiph, co ttucdaois urbhuit bhais do lucht a n-eisteacha. Coicidhís ar mhis doiph amhluidh sin, co rancatar scéla na ecolam fa na criochuiph comhfhoicsi go coitchionn.

17. AR robaoi Ceruhall fecht n-aon ḡa iatsan 'na n-aonar fan araccúl go rolabhuir an colam do glór dhaona fris.

“ Maith, a Cherbhull,” olsi, “ an b'fidir tusa cíá sinne, no cred rolá cuccat sinn ?”

“ Ni fedor,” ol Cerbhall.

“ Ni bheir-si amhloidh sin, da ttucca do briathar duinne ar leigen as so ecan ar ndhiocchbhail do dhenamh, ḡa rodbia luach maith dha choinn duit.”

18. Tucc Cerbhall a bhriathar ris sin do chomhall. INnisit do a ndála go leir, gionmotha faicsin na haislincce ḡa éra na ttochmarc ḡa acmusan in rígh dia ingin ḡa toirímthecht Duibhdhile ḡa ttecht fein a rechtaibh colam da fechoin-siomh.

19. "Créd an luach do ghebh-sa ar bhar leigen uaim?" ar Cerbhall.

"Do breth fein gan dioth duinne," ar iatsan.

"Eirccidh in bar crothuuibh fein im' fiadhnuise," olse.

20. Do nit samhluidh, imorro. Comhluath γ itconnairec-siom Faruluidh saithis rinn a dheirce ina déilbh, teguid datha iomdha dhe γ teibersain for a thenceuidh, γ ni rolaboir cach diobh re aroile.

21. "Ar mo šonsa, mar saoilim, atá an sost mor sin oruibh," ar Duibhdhil.

Comluath γ adubhoirt sin linccis tarsan bfuinneog amach a riocht choluiim.

22. Tairrnecis-[s]iom isi chuirce tarsan ccolb[a] γ tucc lamh tar a bracchuid di γ pooccus go dil γ co diochr[a] i. Tri lá γ tri hoidhche doiph ar an orduccadh sin, gan ro bidh no dicche no codalta, gan choir gan chionuidh. An tres la roluidh Duibhdhil dia n-accallumh.

23. "Maith," olsi, "ni fada līfsi beth mar tataoi, gidh fada dif̄ e; γ a F̄earuluidh," ar Duibhdhil, "cuimhnigh do briathar dhamhsa: dénam dar ttoicch."

"Denam amhluidh," ar Farbhlaidh. Tiacchuit go mbatar a mbaile riogh Alban.

24. Do clos fon rioccht uile Farbhluidh γ a buime do bhreith a siodhuiph, go n-ablator cach do luathechair a bfacchala. Ceruhall, imorro, lionus do ghalroibh γ d' eislaingtibh iomdha, conar fedadh leicchios do.

25. Rochlos an scel sin fo Éirinn γ fo Albuin γ rohinnisedh a bfiadhnuise an riogh e. [Agus do bhí cloch uasal onórach ag an inghin dia ttigeadh gach ingcis γ gach easláinte do leighios γ adubh-airt :]

26. "Athair," ol an incchen, "da ttucetha a ched damh do chuirfinn an chloch uasal fil agam iocus lucht galuir γ easslainte go mac ard-olluimh Éireann γ Alban."

"Do bheirim maille rem' bendachtuin," ol an t-atair.

27. [Cuirios Farbhladh a teachta féin lais an gcloich go hÉirinn, γ] rainic an chloch co Cerbhall, γ doba séid flatha an séid rainic é, or da madh a n-uaimh dhorcha no-taisbentaoi i, dobo samhalta re hetal ngreine a medhon tšamhruidh an solus no-eircchedh dhi.

Eircceas Cerbhail la gaphail na cloiche ⁊ comluath ⁊ do glac baoi gan saoth gan galor ⁊ do rinne an laoidh and :

28. Fuarus cloch na cloich neimhe
bhuidhreas blath ar ndelbhe-ne,
gur meadhradh leis an séid sinn,
a dherbhadh do fed m'inntind.

Do rad ben da bais chorera
dhamh cloich is chrois n-athrochta ;
truacch an sela an chloch sa chros,
och ! och ! nach era fuarus.

Sdiomh síoda fan ccloich do cuir
fam bracchuid da bais leabhuir,
an bhraicche dar bhen ant sreing
do mher a haille mh' inntind.

Uch ! is gér do chuaidh trém cneas
cloch na mna do mill mh' aoibhnius ;
a ccomtach a dha ciocch ccorr
do bhiodh naomh-cloch na nemhond.

Cé minic iarthor orm-sa
a[n] nemhann bhlaith bhall-ghormsa,
a[n] niamonn tar an ti tuc
a n-iarrann í ní facchad.

Maith an maisi ameasg aonuicch
an echloich n-áluinn n-or-chraophuigh,
cloch chorera ⁊ braicche bhan,
secaile a hochta ina hurlar.

Gach uair do chim an ccloich-si
smuainim an mnaoi masecloicch-si,
fiu an ti sa caomhthach id chlos
aon chloch mar i ni fuarus. Fuarus.

29. *Ocus* rochuir re techtuibh Faruhuidhe í ⁊ ni héidir a innisin
méd na luathcchairé do bhí ar an ingin leis an aisceidh mbicc
éigsi ⁊ ealadhna sin.

30. Ceruhall, imorro, rogap ag aslach in deg-olluim Dondchadha
mhoir im dhol ar cuairt ollamhnachta a nAlbuin. Robhaoi Donn-
chadh co haimhleasg uime sin ; acht chena ro-aontuidh dhosan

dol ann. Baoi se tri bliadhna ag tionnscam an turuis sin ɿ no-šaoiledh an rí gach raithe co rachadh Donnchadh dia iondsoicche.

31. Iomthus Cheapbhaill ɿ Farbhluidhe : nír chaithsiott caoicidhis ar mhis ar in bfad sin gan seoitt ɿ techtuirecht da n-ionlat eatorra. Robo lán Éire ɿ Alba d'iomraitibh na deisi sin. Cearuhall ar šaoire ar šobhesuiph, Farbhluidh imorro ar oineach, ar eccosg.

32. Iomthus Dondchadha mhoir : nir ghaph a mac uadha gan dul ar cuairt ollamhnacht[a] co hAlbuin ɿ rucc leis gleire ollamhan ina choimhitecht. Cearbhall, imorro, ruc da fer dec leis dona macuiph focchluma dob ferr a nÉirinn ; cruit ɿ fi[dh]chioll la gach beirt dhiobh ɿ iat fein a n-ionannus aoisi ɿ eccoisg. NI haithrisstear a n-imthechta go ranccatar baile aird-riog Alban. Aisneidhes fer dia muinnter don ri a mbeth ar faithche an dúnuidh ɿ innisidh dho gach rocht a mbatar. Baoi an ri ag ól chorma an tan sin. Eirciid cách ina seasam a n-aoinecht la defir a bfaicsiona ; rotheilgdis dno cuirnn ɿ copain asa lamhuiph ar nach bfacchdaois uain forsna doirsip, go ma samhalta le fer a ffaicsiona co madh a ttoigh theinedh no-thiostaois no go madh ag tuitim ina ccenduibh do bhedis colamhuin ɿ cuaitneadha¹ na cathrach la méd a ndeifire d'fios na n-ollamhan.

Ferus an ri failte frí Dondchadh cona muinntir, ɿ nir labhuir re Ceruhall acht ruc leis e ar bharr baisi gur dheisidh fora ionchuiph fein ina shuidhe riogh e, ɿ Farbhluidh ɿ Duibhdhil ar gach taoph dhe [ɿ Dcnnchadh mór for in ghualuinn ele don ri ɿ na hollamhain ó sin amach ina n-ionadhuibh comhadhuis. Tréimhse ɿ tamall fada foran órdughadh sin doibh, iarruis an rí ar Cheapbhall cruitearacht do dhénamh d'úrgháirdiughadh meanman ɿ aigeanta do chách. Glacas Cearbhall an ceruit ɿ sinneas cuir ɿ puirt ɿ adhmaind mar atá goltrá ɿ geanntrai ɿ suantrá] no go raphatar na flatha ɿ na fileadha ina ttoirrchim suain ɿ sior-chodalta acht Cerbhall ɿ Farbhluidh nama, ɿ Duibhdhil. Roghabhsat ina ttriur ag éccaoine a n-imšniomha fria roile. Roghaph Faruhlaidh ag aithbher iomaithbher forsán ccinneamhuin ɿ for uairiph a geineamhna ɿ a beirthe ɿ ar in ttoice domhanda im dhála Cherbhaill, ɿ rogab Cerbhall aga cendsuccadh do bhriathraibh miochuire ɿ d' fuiccliph ailghena ɿ roghaph Duibhdhil mar an ccedna.

33. Mar sin doiph go medhon laoi ar na mharach. Moscllus cach a ccédoir, gaphuid ag ol na ccorm co ceann seachtmhuine,

1. Possibly a scribal slip for uaithneadha, *pillars*.

do lo ɿ d' ɿi[dh]che, ag meascadh ɿ ag muirnd mhoir gan dergadh leaptha gan cheol gan oirfidedh acht ol corma ɿ tomhuilt bheidh. Gaphthar dan Donnchadha ar in sechtmadh la. Tugadh ced da gach crodh do ɿ ced, uinghe da gach monadh ɿ errad an righ feisin ɿ cupa ɿ colg déd.

34. Siris an ri cruitirecht ar Cherbhall. Gabhus Cerbhall an echruit ɿ sinnis an gendtraighe, an golltraighe ɿ sinnis an suantraighe gles iarsin go mbatar each on trath go chéile na ccodladh acht Ceruhall ɿ Faruhlaidh namá. Muscclus an ri íaromh ɿ iarras fi[dh]chiollacht ar Cherbhall. Imrit diphlionuiph. Robhaoi cos Cherbhull tarsan bfithchill anunn. Robhaoi Farbhlaidh abfus. Gabhuis Cerbhall ag ingeilt fria a incenibh for chois an riogh a riocht choisi Farbhluidhi. A mbatar samhlaidh co rug Cerbhall secht ccluiche gan filledh en-bherte. Líonais an ri d'feircc ɿ d'úasmathd¹ la tuicsin inntinne Cherbhull im cend na hincchine, gur eiridh on fithchiollacht. Goirios chuirce maithe a maintire ɿ innisidh dhoiph dála an ghiolla ɿ na hincchine. Comairlicchthar aca Donnchadh cona mac ɿ cona mhuinntir do mharbhadh.

35. Baoi imorro fer gaoth do dherbrathuir la Donnchadh, macaomh Innsi Cn[e]amha a chomhainm. Rochithchi dhosamh gach dál foluigh incleithe no bhiodh idir na daóiniph. Téid macaom Innsi Cnemha mar a raibhe an ri ɿ a muinnter a cchomhuirle. Bendachois doiph.

“A righ, an rabhadhuis ag imirt la Cerbhall ? ” olse.

“Do bhaoi,” ar fer diophsamh.

“Mairg robhaoi,” ar an macaomh, “or dop usa do dhuine bheth a ceath no a ccomhrac oldás do himeorthaoi fris, oir nior imir beirt ríamh gan a bheth ag inghreim an ti ba neasa dho da altuiph ɿ da inceniph.”

36. Luidhis amach uatha ar radh na mbriathar sin.

“A Dhe uile-chumachtuicch,” ar in rí, “is móir in mheabhal do mheadhuidh-siom d’ imirt ar an occlach.”

“Fior on,” ol a mhuinnter.

37. Tiad ais íaromh. Ceaduicchthar do Dondchadh ɿ da mhuinntir imthecht, acht madh Cerbhall ɿ a chuidechta. Cerbhall, imorro, robhaoi bliadhain chomhlán ina chomhnuidhe ar in ccuairt sin, [ɿ robhiodh fein ɿ Farbhladh ag comhaontughadh re chéile gach uair do gheibhdís dóigh air.] An mhí dheighionach don

1. Probably we should read uasnadhl, *anger*, with H 4 25. Uasnamh is the reading of 24 P 21, and fuasaoid of 23 K 7.

bhliadhui n robhaoi an gniomh foillsicch[th]e orra conar fedsat a séna. Rogaphadh Cerball γ rocuiredh a ccarcoir uiriathra é γ do rinnedh disliouechadh bais¹ de. Ba truacch, amh, mar do bhaoi Farbhlaidh dhe sin, ór ni aithniccheadh neach seach aroile; ni chluinedh, ni faicedh, ní chodladh, ni caithedh, ni fóilceadh, ni fothruiceadh. Caoicaodhis ar mhís di isin daoarsi sín, co tárfas di fadheoidh cionnus do dhenadh d' fortacht a comhthaigh.

38. Luidh la n-aón ccus an bpriosun; guidhis an coimhéduidh imá leiccen asteach. Eimhcceas γ at[h]eimhccheas an coiméuidh i. Gealluis comhtha mora oir γ airgoid do tar ceann a leicthe asteach. Faomhuis fadheoidh. Téid asteach γ suidhis for deis Cherbhui γ tuc pócc do. Fechus forsan ccoimhédúicch.

39. "Maith, amh, a anam," olsi, "eiridh uainn go doras an phriosuin γ na bí dar bfeithiomh an fecht-sa, oir ni fóil conoir eluidh agoinn acht an t-éndhoras úd."

40. Luidhios uathoiph iarsin. Cuiris Farbhlaidh a herradh fein co tapaidh tinniosnach um Cerball γ gaphuis a bheirt-siomh uimpe fein.

"Éiridh amach romhat," olsi, "im' riocht-sa, γ leig eattarmsa γ an ri gibe diol no diach imeóras oram."

41. Luidhis roimhe amach γ facbhuis iomchomhore betha γ sláinte 'gun doirseoir. Aithnidhis go dichiollach dhe mhaith an chimidh do dhenamh i. Cerball. Geallus co ndiongnadh. Teid roimh co ro-dhéithniosach go rainic ionaidh urdhalta an iomlochtuicch idir Éirinn γ Albuin. Rosfuir a thoccadh gan toirmeasg go rainic oirer Éirinn. Dar leat is ricche no flaithemhnas fuair gach aon fo leith do shaorclanduiph Éireann la cloistecht Cherbháill do thecht.

42. IOMthus an riocch: rochinn comhairle im Cerball do chur chum bais ar na mharach. Cuiris na basaireadha ar a chend. Oslaither an priosun rompa γ beirid ar in ceimidh. γ thoccadhuid leo é ar amus an airdriocch. Fechus an ri forsan ceimidh.

"Cía so aguip, a thruaga?" olse.

"Cerball," ar ḡa hoig.

"Aduicch bhar n-uilc γ bhar n-urbhadha oruiph," ol an ri. "Farbhlaidh fil agoiph."

43. "Fior ón," ol na fiora, ag meaphsain dia nccen γ dia neccaire forra. Maoidhis a ghean-gaire ar in ricch fein. Oslaither don

1. Ronsat fa n-a bhasughadh H 4 25.

inghin Ɇ maithis in ri a nderna dhi Ɇ beiris a bhuidhe fria an file d' anocal ; acht faoidhis techta co hÉirinn Ɇ tucc a mhóid dia ttaicchleth Cerball uir na hAlban tre bhioth sior co ttioibhradh bas do, Ɇ ionnlaiseas a dha fer dég 'na dhiaidh maille re seduiph Ɇ re maoinibh iomdha.

44. Iomthus na mban robhaoi a bhfochair Farbhlaidhi : robhaoi 1éndan dilios dionccmhala la gach mnaoi dhiph do chuidechta Cherbhaill. Truacch, amh, mar do bhas 'gun da fairinn sin : do ronsat diomhaoin don uile ni acht madh persana aroile. Tuitid diphlionuiph a seirg-ghaloir Ɇ eaislainte go mbatar tri bliadhna forsan mbuaidhredh sin, gan fer d' faicsin a mna no ben d' faicsin a fir dhiph ; techtairecht ghnath etorra 'maille re seóduiph Ɇ laoithiph Ɇ litreachuiph ; acht chena nir mhair diph leth ar leth an treas bliadhuin acht aointriar dona mnáip Ɇ coiccer dona feruiph, Ɇ ní hí ben an fir no fer na mná dopa beo dhiph an tan sin. Cerball, imorro, ba measa dho lé cach Ɇ iar ceach, or do rinnedh eatoidhe¹ dhe, conach aithnighedh cara no coicce a chruth no a celmhuine.

45. Iomthusae í Dhaluidh Ɇ fer cCondacht ar cheana : rochruinniesiot a n-en-ionadh dus ciadh do dhendaois im dhála Cherbhaill, Ɇ is eadh rochonncas doiph : lucht an-chumhacht[a] Ɇ aidhmhillti do bhrefh da ionnsaicchidh co ndailldis deocha dichuimne dearmuid do ; Ɇ do rinnedh samhlaidh go nar bo cumhain la Cerball Farbhlaidh d' faicsin dia šuilibh, gur ua slán ón uile eislainte e.

46. Comhairlicchid Connachtuicch do mnaoi do tapairst. Baoi inccen étetrocht la ri ua Maine² i. Conchubar mac Ceallaigh mic Fiandachta, do dhearscnuidh do mhná[i]ph Chonnacht—Aillbe a hainm. Naiscthior fria Cerball i. Do ronsat banuis buantiodhluithe Ɇ maithe Chonnacht dia tocaitheamh. Rofeas do Duibhdhil an scel sin Ɇ indisis d' Farbhlaidh.

47. “Dénam dia ffechuin,” ol an incchen.

“Denam [amh]luidh,” ar Duibhdhil.

Gluaisit co mbatar forsan iomguidh codalta baoi ag Cerball, Ɇ gair na bainisi da taphairt Ɇ idbeirt na roinn-si :

48. A Dhuibhdhil, an ccluinti in gháir
astioicch-si amuicch cco mordhail ?
ni binn lem' chluais mhar do chluin
gáir bhainnsi mhic í Dhalaigh.

1. May be a scribal error for aithid, *an asp, a peevish person*. Aithide is the reading of H 4.25.

2. Note in 24 P 31: buó le Muintir ui Dhalaig Ɇ Muintir ui Cheallaig típ Maine a cconntae na Gaillibe.

Olc fuair Cerball mo chara,
 an ccein ro bheinn-si a n-aontumha,
 gair bhainnsi do bheth 'na brugh
 tar cenn incine m' athar.

Mo mhallacht-sa is mallacht De,
 mallacht naomh an bhetha ché
 do mhnao[i] chreidfios do ghlór fir
 tarés Cherbhuiill, a Duibdil. A D.

49. Scriobhus iad sin a ccuir chruite Cheruhail da cro fein la sgín mbig. Ar ttairccsin na fleidhe luidh Cerball da chodhultigh, dercus foran cruit γ leighis na roinn γ cuimnicceas Farbhlaidh. Teacchuid aircenna bais do γ saobhtar a chruth γ a ciall γ do rinne an laoidh.

50. Dercc anocht corr mo chruite,
 ionmhuin fuil-sa fuil uirri,
 ionmhuin lamh is ionmhuin fuil,
 sa gradh ata dom' thromghuin.

Ionmhuin lamh, on, ionmhuin lamh
 do scrioph an ccrois úd san cclar ;
 ionmhuin lamh do scriobh an ccrois
 co scéin mbig is go mbais mbáin.

Ionmuin scéin [beg] co neimh ndéd,
 dar snoidhdedh déd don or cerd,
 ionmhuin folt cruinn failccheach cas,
 ionmuin bas γ bél dearg. Dearcc.

51. Roghab iarsin ac seinm a chruite go camhair γ ag gabhail na rann¹ araon ria gan anadh, γ incchen i Cheallaigh ina haonar san iomechuidh co maduin ar na maireac.

52. Eirgios Ailluhe a moch na maitne γ cosaoidseas Cerball fria a chairdiph uile. Teacchuit-siomh d' accalluimh Cherbhail γ fiadhfraiditt de cred an siabhradh no an seachran tathrustoir². Ni rofregair iatt acht amhuil nach ccluinfedh ni da nduphoirt siat, acht chena roghaph ag seinm na cruite γ ag cantoin na rann amhoil robhaoi anall gur tairrnccedar an t-aos cumtha an chruit as a

1. MS. na na rann.

2. Leg. tarrustair ?

lamhuibh a los éiccin. Cerbhall dno nir laphoir friú γ nír fech for neach dhiph. Caoicidhis lán do anatar na maithe sin uile ina ucht a ndoich chéille do techt do.

53. Ba diomhaoin doiphsiomh sin ; ba measa 'sas measa a chor gach laéi, gur b' éiccen do chach ceiliophradh da cheile γ imthecht dia tticchthiph diphlionuiph γ fagbhuit eisiom a n-Eachdruim ó Maine gan aithne gan accallomh.

54. Farbhlaidh γ Duibhdhil imorro no-bhidís d' oidhche ina fochair. Airichtar sin la each γ cuirther coimhde forra [a ndóigh go mbéarthaoi orra. Ro] foillsicchter sin dona mnaiph γ tréiccid an teach a mbaoi-siomh. Teiccedh-samh a ccoinne na mban ar bru na Suca gach laoi. Ticcdis na mná 'na dha ngéis ghlégeala dia fíos. La n-aen doiph ba taescca aircceach i Cheallaigh gusan sruth ina Cerbhall. Do-chí an da ghéis γ gephis chloich γ rodiophraich iat gur amuis an eala thanuiste co robhris a let-ssiathan gur thuit forsan tracht. Ba hi sin uair γ ainser rainic Cerbhall chuca γ rotóccaiph an géis ; ronuall co cumhach os a cionn γ itbeirt na roinn-si :

55. A bhuanail bo Eachdhroma,
cret an ni tárla ar h'aire,
as ar mharbh tú mh' eala-sa
ameascc ealadh an bhaile ?

Ni roibhe liom d' inniliph
acht dha gheis oga aille ;
ger bh' ettrom a n-imireche
dop ferr íat no céd aircche.

Tuccais urchor eccosmuil
don dara geis fínn uasuil,
tainic lem' choicc cédfadhuiph ;
mo mhallocht ort, a bhuanail.

A bhuanail.

56. Saithis a chloidhionh san mb[u]achoíl iarsin gur scoilt a chroidhe ar dhó gur ua marbh gan annhoin. Ticce in dara heala a ttír iarsin γ tiacchuitt ina ccrothaiph fein araon annsin. Robhaoi an lamh chle briste le Duibhdhil. [γ ro éaccain Cearbhall go

mór an ní sin γ do-ghabh doghra díoghmhór é γ do rín[n]e na rainn-sí sios :

57. “ Uchán do lámh, a Dhuibhghil,
díothchur sláinte, sódh aignidh,
claochladh do chrotha fa chean,⁹
maothlamh fa tocha ad thimchioll.

Uch ! ro-leónadh, ciódh díogbuidh,
lámh dob' adhaint d' áirdríoguibh,
níor bhean beadhgadh roimhe rinn
treaghudadh mo chroidhe ó'n chreighim.

Fan mbois sin do bheith mar tá
do chách ní hiongnadh iarghná,
ba sgéul coigilta ar blrón mban,
ba sódh aigeanta anradh.

Dá ccluintear¹ uaim-si, a Dhuibhghil,
do lámh mar tá 'na taisibh,
ba mhór nífabhra bhfíthe bhfliuch
fan mBanba thríthe tuirseach.

Mór mac ríogh do ríoghuibh Fáil,
icmdha míleadh, mór macáimh
len' torchrad do lámh do lot,
is ar luigh d'uchláin orad.

Mór n-éigeas n-aignidh sgagtha,
mór n-inghean mín macdhachta,
len' doiligh ar himreadh ort,
a ríoghan finn-gheal éadrocht.

Diombádh liom ar do los féin,
saoth liom ar Farbhladh eiséin :
do lámh neamh-mbríoghmhar anuigh,
a ghrádh geal-ríoghradh Gaoidhiol.

Rem' chuimhne ní cuimhin línn
go raibh ar aon-mhnaoi d'Éirinn
glac ba siodamhla 'ná soin,
a šlat fíorabhla a hAlboin.

9. fa cheann MS.

1. *Leg. ccluinti.*

An bhog-lámh 1 le mbronntaoi seóid,
 fa minic í os fuinneóig
 ag líonadh sróill bláith-sing bhuig
 d' fháithim óir agus airgid.

O'dchonnarc cruth na lámha¹
 atá ar meanma marbhánda,
 mo ghol-gháire ní guth linn,
 uch ! ní horláimhe ár n-inntinn.

Ní sámh liom lór do dhoghra,
 faoidhe crot cloisdeacht n-ealadna,
 gair orgán ná fuighle ban,
 ná comhrádh daoine ar domhan.

Do saobhadh rinn mo radhairc,
 ni fhaicim an fhirmamaint,
 fiú an sgéal mo² chur as mo chruth,
 romghuin ní mhéar a-márach. Uch.]³

58. Comhairlicchther aca lonee draoidhechta do dhenamh do lathoir 7 tiacchaid araon innte [i. Farbhladh 7 Duibhghil] 7 lottar co mbatar ina nceríanan bhudhén a nAlbuin; go eclos an secel sin amaire riogh Alban .i. Duibhdhil do bheth a n-othoirlicche laimhe, co mbaoi bliadhuin chomhlan da leicchios. [Aimsir áirithe ina dheaghaidh sin rochuala an rí go mbíodh Farbhladh ag teacht go Cearbhall go minic a reachtaibh sidhe,] go rostionnsccain an Ri celg mhillte mhalloicchthe [do dhénamh d' aidhmhillte Cheapbhuiill 7 Farbhlaidhe.]

59. Dia mbúi fecht lasan muir amuicch go bfacuidh an días Erionnach díá fíos 7 tiacchuit ina dhail. Fochtuis an rí sgela diph, cia dhíph no ca hairm a rabhatar.

“A nEirinn,” ar siat.

“Bu maith bhar luach dia nderntaoi ní forumsa,” olse “.i. a indsín dom’ inccin Cerbhall d’eg.”

“Do gentar samhluidh,” ol siat.

60. Tiad isan dúnadh anunn. Indisit a sgela 7 uicche gach laoi diaidh a ndiaidh o do faccbhatar Cruacha Connacht.

“Sgela líph a hEirinn ?” ar cach.

1. laimhe MS.

2. do MS.

3. 23 K 7, 24 P 6, and 23 E 16 are the only MSS. that contain the passage in brackets above.

“Sgela mora annsud,” ol siad, “.i. Cerbhall o Dáluidh do theas-tail do heircc siabhorghaloir¹ ⁊ fir Chonnacht uile ar buaidhredh dia chumuidh.”

61. Comhluath ⁊ do chuala Farbhlaidh sin linccis a hanam tar a bél ⁊ tuitis forsan ffithchill baoi ina fiadhnuisi, co rolionsat cách ina timchioll dia teasorccain cō ffuairsiot cach gan anmuin i. Ticc an Rí dia fios ⁊ roghabh da haccallamh do bhriathruiph buidhe ⁊ roghabh da toccbail ina suidhe ⁊ ag fechoin a ball ⁊ aga poccadh ⁊ araile aga hiomchainedh ⁊ ac bagar uirri gach re bfecht. Nir bferrde do. Rop éiccen an inccen d’ adnacol ⁊ do feradh a cluiche caointeach ⁊ do togbhadh a lía os a lecht ⁊ do scriophadh a hainm occuim, amhuil ba gnath.

62. Truacch amh mar do bhí an Ri an tan soin. Fogris in dias úd do marbhadh tre eg na hincchine.

“Na dentar,” [ar na fir], “or ni fior flatha a n-apra [óir ní raibhe aguinne acht an ní ad’iarrais oruinn do dhenamh ⁊ ar an adhbhar sin], do breth fein duit ua[inne],” ol siat.

“Bar mbríathor leis sin,” ol an Ri.

“Rotbia,” ol cach.

“Éireccid co hÉirinn ⁊ innisidh do Cherbhall écc Farbhlaidhe go n-abla dia cumhuidh. Dar mo bhreithir, am,” ol an rí, “muna derntaoi sin ni bér-sa ar Éirionnach tre bhith síor nach ttíobhar bás do.”

63. Do niat na hóig amhuil isbert an ri friu. Dia mbaoi Cerbhall a ttoicch a a thor co bfacuidh an dias n-anaithnidh. Fochtuis scela dhíph. Indisit do amhuil ronaisccedh écc Faruhluidhe orra ⁊ amhuil fuair. Legis Cerphall a cheann fri cuir na cruite co rotbath do biodhg. Roclos sin fo chethra hairdiph Éirionn, conar caith duine a eCondachtuiph biadh re trí lá ⁊ re teoruiph hoidhcheiph iardain. Conadh i imteacht ⁊ bas Cherbháill ⁊ Farbhluidhe conicce sin.

FINIS.

GLOSSARIAL INDEX

adhmaind, 32, adbann, *strain of music*, Meyer, Contribb.

aoí, 2, ai, *cause*. Later: ar a aoi sin. Dr. Bergin suggests that this ar aoi is the origin of the modern western word *aoi*, *harpé*, *čaré* é.

athrochta, 28, *leg.* étrochta (?) *brightness, brilliancy*.

bláith-sing, 57, bláith, *soft, smooth, seang, slender*.

buidh, 15, *leg.* báid, *fond*.

camháir, 51, *day-break*. Mod. Ir. camáoin, *twilight*.

cé, 48, *this*, Meyer, Contribb.

celmuine, 44, célmáine, n. *augury, omen*, Meyer, Contribb., but that does not seem to suit the context here.

cét-tumadh, 4, *first dipping* (?)

coigolta, 57,

diach, 40, *destiny, fate*, Meyer, Contribb.

díogbuidh, 57, diobhuidhe. Ciadh diobhuidh, *what ingratitudo!*

díoghmhór, 56, *leg.* dímór, *very great*.

dislioucchadh, 37, οἱριευχάν, *dedicatio*. O'Don. Suppl.

eatoidhe, 44, perhaps we should read with H 4 25 aithid, *a peevish person*.

etal, 27, εἰτατ (1) *purity*, (2) *delight*, (3) *flight*.

éttocht, 46, *leg.* étrocht, *bright*.

énróimh, 10, *one Rome*—i.e., *one mighty centre (of learning)*.

fabhra, 57, O.I. abra, *eyebrow*.

faoicchlighe, 2, faoilidhghe, *gladder, more joyful*,

fialmhas, 10, =felman, *pupil, student*. Corm., O'Dav. 880.

filledh, 34, *return*, H 4 25 reads gan filleadh aoinbeirte for an rí. *The king winning no game*.

fíor-abhla, 57, aball, *an apple-tree*. Slat fiorabhlá = *scion of a noble stock*.

fíthe, 57 ?

fosccadh, 11, *sound, melody* would seem to be the meaning. 16, *in the very beginning, at the first encounter*. Mod. Ir. ἀπ ἀν γέέσο-φάτγάν has the same meaning. Cf. foscud,—“ Selections from the Old Irish Glosses,” p. 99.

glés, 34, *tuning of the harp*. There were three tunings of the harp, for suanraighe goltraighe and gennraighe.—“ Man. & Customs,” III., p. 251.

gual adhairce, 1, *coal of a horn*. May be a plant-name.

ioldánach, 12, *versatile*.

lé, 44, =ré, *before*. 'Lé each ḡ iar ceach, before everyone and after everyone—i.e., above and beyond anyone else. Cf. *Aisl. Meic Conglinne*, p. 55, 7.

lionsccadh, 4, Small lumps of white matter found in alluvial deposits are called lionfsgáí bána. The deposit contains a chemical that is used by country women for dyeing cloth and wool, and is found in the beds of streams in the mountains.

machtnadh, 2, *surprise, consideration, concern*. 'Ba machtnad, it was a matter of concern.'

meaphsain, 43, "a monstrous infinitive from maidid,"—Strachan. ag meaphsain dia ncen ḡ dia nccaire forra, *smiles and laughter breaking forth from them*.

moghenor, 13, O.I. mad-génair, *how blessed is he*; mad, well, génair 3 sg. of deponent verb gainiur, *I am born*.

naomh-chloch, 28, Is naomh a scribal error for niamh? If so, read niamh-chloch, *beautiful stone*.

ria, 51, *with her*.

ro, 22, ro bidh, *much of food* (?)

sethbhann, 5, ḡeafnasó, *blowing, breathing*, O'R. seems misapplied to the harp.

sas, 53, measa 'sas measa, *worse and worse*. O.Ir. messa assam messa Wb. 30c 25.

sreing, 28, a cord. In mod. Ir. ḡeans is the driving cord by which the spindle of a spinning-wheel is revolved.

Suca, 54, the river *Suck* in Galway.

tapairt, 46, *to wed*, which is a common meaning of this verb in folklore and literature.

teastáil, 60, *to die*. Lit. *to be wanting*.

teimheoldh, 10, *would eclipse, cast a shadow over*. Or more likely a slip of the scribe for ttimchellfad si, *she would go around*.

tocha, 3, as tocha, superlative of toich, *pleasing*.

tréan, 2, adj. used as noun, *power, strength*.

turhuirthe, 16, *find*.

-ua, 56, for bha, pret. of copula.

uasmadh, 34, should we read with H 4 25 uasnadh, *anger*?

urbhaidh, gen. urbhadha, 42, *injury, harm, ruin*.

urbhuirt, 16, *throes*?

urdhalta, 41, airdálta, *appointed, destined, certain*, Meyer, Contribb.

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and Co. of Clare. At this place is shown the site of an
old stone house in which O'Daly is said to have kept a
poetic or bardic school, and near it, at the head of an
inlet of the sea, is shown the monument of Donough mór
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time, of whom many traditional stories are told in the
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BRIAN BORUMHA

I. *The Name Brian.*

THE proper name *Brian*¹ does not occur in Ireland before the tenth century. Wherever, in the Annals or Genealogies or elsewhere, it is found referring to persons of an earlier date, it is a corruption introduced after the tenth century of the older name *Brión* or *Briún*, which had long before fallen into disuse.² The following considerations will show this in detail.

There were in ancient Ireland a number of tribes called *Húi Briuin*. We find the *Húi Briuin Connacht*, one of whose septs were the *Húi Briuin Seólai* in Clare, and another the *Húi Briuin Ai* in Roscommon; *Húi Briuin ar Chaill*³ in Tyrone; *Húi Briuin Sinna*; *Húi Briuin Umail* in Owles; *Húi Briuin Bréfne* in Cavan and Leitrim; and, lastly, *Húi Briuin Cíalann* in Wicklow. Now, the scribes of the Book of Leinster, of the *Leabhar Breac* and many other manuscripts, as well as Keating, MacFirbis, Colgan, O'Flaherty, O'Curry, O'Donovan, Hennessy, and MacCarthy seem all of them to have seen nothing incongruous in deriving these tribal names from eponymous ancestors called Brian. Indeed, the only scholar who correctly gives the name of the ancestor of one of them, that of the *Húi Briuin* of Connaught, as *Briún (mac*

1. The word is a monosyllable, *ia* being a diphthong. It is wrongly given as a disyllable in my *Contributions* s.v. I was misled by the scribe of LL. who apparently used a disyllabic *Brian* for *Brión*.

2. Names formed with the diminutive suffixes *-ón* and *ín* seem to have become obsolete in the eighth century. They are very common in the Ogham inscriptions, in the oldest of which the ending *-ón* appears, as we should expect, in the form *-ogn-*, e.g. *Vendogni* (Pembroke), *Quenilogni* (Macalister, No. 43). The later forms appear in *Casoni* (ib. No. 145), *Seddcuni* (54), *Brocanuni* (38), *Luguni* (115-153) and in *Cronun mac Bait* (171) where, as is usual in the latest Ogham inscriptions, palatalization remains unexpressed (= O. Ir. *Crónúin maic Báith*). In Adamnan we have the Latinized genitives *Diuni* (Reeves' edition, p. 60) and *Briuni* (ib. p. 143).

3. i.e., 'before the wood.' O'Donovan, Book of Rights, p. 150, wrongly prints *Archoill* (against the metre) and invents an eponymous 'Brian of Archoill.'

Echdach Mugmedóin) is Whitley Stokes in the index to the *Lives of Saints from the Book of Lismore*. The reason why all these scholars have gone astray is that the substitution of the later name for the earlier is as old as the early part of the eleventh century and has obtained ever since in almost all records.

Thus Cúán húa Lóthcháin (+ 1028) in his poem beginning *Temair Breg baile na fían* (LL. p. 33b and Rawl. B. 502, p. 138a) calls the son of Echu Mugmedón *Brian*. So does Gilla Modutu (+ 1143).¹ On the other hand, Flann mac Lonáin (+ 918) uses the old name. For though the blundering scribe of the Book of Leinster has substituted *Bríán* for it, the metre shows that the original contained the disyllabic *Brión*, and accordingly in LL. 150b 31, instead of the defective verse

Brián ar Banba brollach
we should read

Briún for Banbai brollach,

while l. 34 (*Ailill, Brian, breó dremon*) should be emended in the same way.

Similarly every other *Brión* has from about the year 1000 onward been made into *Bríán*. Thus the Tripartite Life, p. 106, l. 24, mentions six sons of a certain *Bríán*, who are called *Húi Briúin* immediately afterwards.² Only our oldest and best MSS. preserve the correct form. The ancestor of the *Húi Briúin ar Chaill* is correctly called *Brión mac Féice maic Dego Duirm* in Rawl. B. 502, p. 140b, while O'Donovan, no doubt following later sources, calls him *Brian* in the Book of Rights (p. 151, note c). The brother of Balor the Fomorian is rightly called *Brión* in *Tochmarc Einire* (LU., p. 123a 23, CZ. III., p. 234), but made into *Brian* in *Oided Chlainne Tuirenn* (*Atlantis* IV., p. 170). A *Briún* (incorrectly spelt *Briuin* and scanned as a monosyllable) *mac Bethrach* occurs in a poem in CZ. V., p. 504; another *Briún* in *Agallamh na Senórach* (ed. Stokes), l. 553.³

A most characteristic mistake is made by Hennessy and endorsed by MacCarthy in their edition of the Annals of Ulster. Sub anno 552 Hennessy in his translation has a 'Craumthan, son

1. LL. 139a 33: *Brian a Bairind*, where *Brian* rhymes with *Niall*.

2. So in LL. 10a *Bríán* son of *Delbaeth mac Ogma* should be corrected into *Brión*.

3. Instead of *Briun a athair Dairethe* read *Briún a athair d'airethe* 'B. was his father, to be particular.' For this meaning of *d'áirithe* see my Contributions s.v. *dáirithe*, and delete the mark of interrogation.

of Brian,' while the original speaks of *Crumthan mac Briuin*. Under A.D. 575 he repeats the same mistake with regard to *Bréndain mac Briuin*.¹ This disposes of the only three Brians enumerated in MacCarthy's Index prior to Brian mac Cennétig, and as neither the other Annals nor the Genealogies mention any Brian before his time, I think I may now without fear of contradiction repeat the statement that the name is not found in Ireland before the tenth century.

In that century I can only find two instances of the name, that of Bríán mac Cennétig, who was born in 941, and of Bríán mac Máilerúanaid, a lord of West Connaught, slain in 1004. After the name had been made famous by the hero of Clontarf it gradually became more common, as may be seen from the lists of names in the Annals.

If we now couple this curious fact of the late occurrence of the name Bríán with the impossibility of explaining it from any Irish etymon, the suspicion is aroused of its not being a genuine Irish name at all, but of having come into Ireland from abroad. This suspicion will become a certainty when we can prove the existence of the name elsewhere as indigenous and in common use. This is the case in Brittany, where from the ninth century onward, and probably long before that time, *Brian* (*Brien*) is of frequent and constant occurrence,² while its Breton origin is perfectly transparent. Like *Bri-oc* it is a pet form derived from some full name compounded with *bri* 'dignity, esteem' (=Ir. *brig*), such as *Bri-uual* (=Ir. *Brigall*)³ or the like. It was a name given both to men and women alike.⁴

With regard to the first appearance of the name in Ireland during

1. Other instances of the old name are: *Brión mac Echdach a quo Huii Cormaic*, Rawl. B. 502, p. 141a; *mac Nioth maic Brión*, LL. 327g; ib. 321h; 352h; *barr Briuin maic Smethrach*, Lism. Lives, p. xxx. A feminine name *Briuin-sech* occurs ib., p. 282.

2. We also find the compound *Go-brian*.

3. See LL. 326b.

4. The name Brian first occurs, so far as I know, in a charter dating from the year 834 (Cartulaire de Redon, p. 107), where it is the name of a woman. In the eleventh and twelfth centuries it was borne by several well-known historical personages, such as Brien (Brienus, Briennus) the brother of Alan Fergant and Brien Fitzcount who revolted against Stephen. In the Hundred Rolls of Edward I. I find the surnamé Brian (also spelt Bryan, Bryen, Bryon) spread all over England, borne by descendants of Bretons who had come over with William the Conqueror.

the early tenth century, the most likely explanation, I think, is that it had come into use among Irish reigning families through intermarriage with Breton women.

2. *Borumha.*

I do not know who first rendered the standing epithet of Bríon mac Cennétig *Bóruma* or *na Bóruma* by 'of the Tribute.' General as this rendering has become it is not strictly correct. The true origin of the name is given in a manuscript preserved in the National Library of Ireland, and entitled 'Hiberiae Antiquae et Novae Nomenclatura,' as follows¹: "Borumha, a town, the regal seat of Thomond from which O'Brien the Great took his name. He enlarged the town² and built the famous palace of Ceanncora there not far from Killaloe."

The oldest references to Brian by his famous epithet are to be found in the poems of contemporary bards, such as Mac Liac and Cúán húa Lothcháin. The former in the lament for his dead lord Tadg Mór húa Cellaig beginning *Leasg amleasg sinn gu Áth Cliath*³ has this stanza:

*Tríd sin fúair Tadg na toga
beannachtain Bríain Bóroma :
mongénear fúair a beannacht,
búaid da ngéibhthar garbcheannacht,*⁴

while Cúán úa Lothcháin in a poem on three celebrated trees of Ireland, published in CZ. V., p. 21, speaks more explicitly of *Brian na Banba a Bórumi* (stanza 25).

Bóruma, now Béal-Borumha, was situated on the right bank of the Shannon about one mile north of Killaloo. "No remains

1. This manuscript was transcribed in 1832 by 'J.C.' from an original written in 1771. I am indebted for the reference to Mr. R. I. Best.

2. See *Cogadh Gaedhel*, p. 140.

3. Twenty-seven stanzas only of this fine poem have come down to us in a single copy contained in Egerton 99, fo. 19b1. The leaf on which it is found is one of four (fo. 17-20) torn from the Book of Húi Maine and now bound up with heterogeneous matter. O'Grady (Catalogue, p. 84) is mistaken in saying that the poem concludes with a dignified and manly lamentation for the chief's death. It breaks off in the middle of the description of a quarrel for precedence between the gillies of Brian and Tadg.

4. In a later stanza Mac Liac calls the king *Brian Boirne* 'of the Burren.' Can this be the source of O'Grady's solecism *Brian na Bóirmhe* (Catalogue, pp. 84 and 331) ?

are now visible except some of the earthen ramparts of the fort of Béal-Bórumha alone," says O'Donovan in a note to the Four Masters' account of the burning and demolishing of the place by Toirdhealbhach Ua Conchobhair in 1117. The oldest form of the name was *Bó-rime*, a compound of *bó* and *rime*, a feminine -iā-stem, cognate with *rím*, so that the original meaning is 'cattle-counting.'¹ It denoted a place where the cattle-tribute was collected and counted, just as *Mucc-rime* originally denoted a place where swine were driven for the same purpose.

This origin and meaning of the place-name is rightly stated in a poem² on Boromha itself ascribed to Mac Liag, the first stanzas of which are as follows :

" *Bóraimhe baile na ríogh,*
port na Muimhneach, sochla an síodh,
ó do éirigh Brían breghdha,
cenn sochair gach saorfedhama.

Inneósad go gasta glic
 adhbhar an anna oirdheirc
 do lean don bhaile bhuadhach
 a mbiodh an cur cathsluaghach.

Dobeirthi bá 'na gcáin cain
 do mac Chinnéidigh chrechaig³
 ó do éirigh Brían na mbeann
 a mbiodh an cur cathsluaghach.⁴

Deich gcéd bó a chóigiodh Meadbha
 ag teacht chuige gach samhna,
 deich gcéd torc le na theacht[aib],
 ba hí a cháin ó Chonnachaibh.

1. Whitley Stokes (Rev. Celt. XIII., p. 32) was of opinion that the word *boroma* 'tribute' might be cognate with the Greek *φόπος*. But *bórim* is undoubtedly the oldest form, which occurs e.g. in a ninth century poem in LL. 36b 5, and rhymes with *crólige* in AU. 694. We also find a de-palatalized form *bóroma* rhyming with *tóroma* (LL. 138b 25), and a form with short *o* in the first syllable, e.g., *ótha Álh mBorrome anair siar eo Léim Concaulaind*, Rawl. B. 502, p. 1496.

2. Preserved in late manuscripts only. I print the stanzas as I find them in 23. G. 8, p. 53 and 23. Q. 2, p. 70 (R.I.A.).

3. *crechach* MSS.

4. This verse is evidently out of place here and repeated from the second stanza.

*A cháin ó chlainn Chonaill chruaidh,
ó airdriogaibh Easa Ruaidh,
sé chéd brat is sé chéd bó
'sa n-iodhlacadh¹ a n-aonló.*

*On bóraimhe sin do bhúaibh
tig chugainn asan tír túaith
do lean Bóruimhe don bhaile,
beag fer ar a bhfionnfaidhe."*

The fact that the word *bórime* was further used to denote the tribute itself has no doubt contributed to establish the epithet more readily, and it is likely that it was early taken in this sense; for Gilla na Náem húa Duindsléibe,² a poet who died in 1160, calls the great Munster King *Brian in búair* (I.L. p. 33a 30).

KUNO MEYER

1. sa ttiodhlacadh Q, perperam.

2. Commonly shortened into *húa Duind*. O'Grady (Catalogue, p. 331) has fallen into some curious mistakes with regard to this poet. A poem ascribed to him ends with the stanza :

*Mac Duinnsléibhe, liaigh na scol,
ni bia féin is biaidh a bhíadh,
Gilla nemfann na Náem nár
ferann sáer gan gádh ro gabh.*

Here the learned commentator forgetful of the common practice of Irish poets of mentioning both name (*ainm*) and patronymic (*slondud*), a practice inculcated in the treatises on poetry (see e.g. Ir. Texte III, p. 105, § 210) makes two persons out of Gilla na Naem mac Duinnsléibe; while the last verse does not mean 'hath without stint acquired freehold land,' but, freely rendered, 'has obtained without peril a seat in Heaven.'

THE LONGOBARDIC ORIGIN OF ST. SECHNALL

BY

ALFRED ANSCOMBE

- i.—*The Report about Sechnall's ancestry*
- ii.—*Letha : Litau, Llydaw : Letavia*
- iii.—*The Longobardi of Paulus Diaconus*
- iv.—*The Laeti*
- v.—*The Traveller's Song in the Codex Exoniensis*
- vi.—*The Letavian tribes : Lidwicingum, Leonum, Hægnum, Morinum, Hundingum, Hælepum, Wenlum, Persum, Myrgingum*
(all these forms are A.-S. dative plural)
- vii.—*The Conclusions arrived at.*

i. *The Report about Sechnall's ancestry.*

One of Patrick's sisters was called Dar-Ercae, by the Irish. She was married to a Christian whose baptismal name was Restitutus,¹ and who is said to have belonged to the Longobards of "Letha." Secundinus, whom the Irish call Sechnall, was their son. The Preface to his Hymn in the Franciscan 'Liber Hymnorum,' fo. 12, runs :

"Sechnall filius Restituti de Longbardaib Letha ocus
Darercae sethar Patraic doronai hunc ymnum. Ocus
Secundinus Romanum nomen eius."²

1. Restitutus's pre-baptismal name appears to have been *Conis*: 'Trip. Life,' p. 82. This should be Longobardic. The syllable *Con-* appears in the name *Con-ululf*, a bishop of Lindisfarne, A.D. 740, who is also called *Cyne-wulf*; Plummer, 'Bede,' i. 362; ii. 444. *Cyne-* represents an older *Coni*. One of Sechnall's brothers is named *Muin-is*, and the ending resembles that in the form *Lindis-fari*, which is the name given by Bede to the inhabitants of the *Provincia Lindissi*. With *Con-is*, *Muin-is*, *Lind-is*, *Lind-iss-us*, compare *Odissus*, 'Confessio Patricii'; *Ebissa*, a Jute, 'Hist. Britt.', cap. xxxviii., ed. Mommsen, p. 179; *Giw-is*, one of King Alfred's ancestors, Winchester Saxon Chron., scr. 892; *Lamissio*, a King of the Lombards, Paulus Diaconus, I. xvii.; *Lunissio* listed in Bruckner's 'Sprache der Langobarden,' Strassb., 1895, S. 83; *Cunissa*, on a *patella* found at York, 'C.I.L.', vii. p. 385, No. 1336. The Gothic names *Aug-is*, *Sig-is-mund*, *Thor-is-mund*, &c., may also be compared.

2. 'Trip. Life,' pp. 382-384.

ii. *Letha : Litau, Llydaw : Letauia.*

In a quatrain attributed to Eochaid O'Flannucan, a poet who died in A.D. 984, Sechnall is spoken of as *macc ui Baird*—i.e., “belonging to the *Ui Baird*,” and that tribe is located by Eochaid in “*Letha*.” *Langbaird Letha*—i.e., “Langobardi of *Letha*,” says the verse, but Dr. Whitley Stokes has unfortunately rendered the words “*Lombards of Italy*.”¹ The ancient Irish certainly used *Letha* for *Latium*, when, for instance, they spoke of *Róm Letha*. But it does not appear to be judicious to amplify the meaning of *Letha*—*Latium*, to the extent that would be necessary in order to include Lombardy under that term. There is a superficial similarity between *Letha* and *Latium*, and the confusion which is conspicuous in the twelfth-century notes to Fiacc's Hymn, is due to it.² Fiacc, verses 5 and 6, says that Patrick “travelled right across Britain :” *Dofaid tarElpa huile*; and that he sojourned with “German in the south, in the southern part of *Letha*” : *andes, indesciurt Letha*. As Germanus was bishop of Antissiodorum (Auxerre), it is obvious that, in Fiacc's opinion, that city was in *Letha*.

The notes to the Franciscan ‘*Liber Hymnorum*’³ speak of Patrick making a journey “from the Alclyde Britons to the Armoric Britons of *Letha*—i.e., the *Lethic* Britons :” *aBretnaib Ailcluade . . . coBretnaib Armuirec Letha, i. coBretnaib Ledach*. Similarly we read in the Tripartite Life, p. 238, of Patrick waiting for a ship *ó Bordgail Letha*—i.e., “from Bordeaux of *Letha*,” in order to make the first stage of a pilgrimage to Rome in it.

As Auxerre and Bordeaux were both in *Letha*, and as the “*Lethic*” Britons were also called Armoric Britons, it is certain that when Fiacc, and Eochaid O'Flannucan, and the annotator of Secundinus's Hymn, say *Letha*, they do not mean *Latium*, in Italy, but Armoric Gaul.

The Middle-Irish word *Letha* corresponds to the old Welsh *Litau* (Middle-Welsh *Llydau*, *Llydaw*), and both are referrible to an Urkeltic form *PLTAVI, which is cognate with the Greek word

1. “Sechnall of the Lombards of Italy.” Cf. ‘*Lebar Brecc*,’ ‘*Trip. Life*,’ p. 394.

2. ‘*Trip. Life*,’ pp. 416, 418.

3. ‘*Trip. Life*,’ p. 412.

*πλάταια.*¹ It is also reflected in the syllable *Lid-* in the Anglo-Saxon composite folk-name *Lid-Wiccas*—*i.e.*, the Wiccas of *Lid*, who were so called in order to distinguish them from the Wiccas of the Severn Valley; *cf.* § vi. *infra*. The Old-Welsh *Litau* requires an A.-S. *liþ-*, or *liþ*, and the form desiderated actually occurs in the Worcester (or Evesham) Saxon Chronicle, *D*, at ann. Dccc. xv.² This word is turned into *Letavia* in Latin, and *de Longbardaib Letha* may therefore mean “of the Longobardi of Letavia,” though no known writer has hitherto placed any Lombards in Armorica.

iii. *The Longobardi of Paulus Diaconus.*³

Paul the son of Warnfrid was a secretary of Desiderius, the last native king of the Lombards, who was defeated by Charlemagne in A.D. 774. The form of words used by Paul, when speaking of his own countrymen, is—*Winili qui et Longobardi*, and he tells us that they issued from the northern island which is called ‘Scandinavia,’ under the leadership of Ibor and Ayon. The description that Paul gives of this island indicates a fenny country: *insula . . . non tam in mari est posita, quam marinis fluctibus, propter planitiem marginum, terras ambientibus circumfusa*; I.ii. Paul had no doubt but that this *insula* was the Scandinavia of Pliny the Younger; and, as nearly as we can calculate the lapse of the uncertain years, his ancestors must have issued from it in the middle of the fourth century. As the Longobardi were seated on the Elbe in the time of Tacitus, it may be supposed that those Longobardi who emigrated from the island of Scandinavia, three centuries later, were either only a small part of the continental Longobardi who had migrated thither in the interval, or else were not of the same tribe. The latter is possible, inasmuch as such an epithet as *lang-*, *long-*, might be applied to more tribes of Bardi than one. But Paul expressly says that the *Winili qui et Longobardi* were few in number; I.xi. That they may have been a *cognatio*, seeking conquest—*i.e.*, a number of warriors of one kith and kin, was the

1. *Vide* W. Foy's article ‘Zur keltischen Lautgeschichte,’ *Ztschr. f. c. Philol.*, 1901, iii. 268, 269.

2. See the Rev. Charles Plummer's edition, ‘Two Saxon Chronicles,’ 1892, p. 99.

3. *Vide* Paul's ‘Historia Langobardorum,’ edd. L. Bethmann & G. Waitz, ‘Monumenta Germaniae Historica,’ 1878, pp. 45-187.

opinion of the late Dr. R. G. Latham, who believed that the migration of the Lombards was not the migration of a whole people, but of a few who trusted to their skill in war to secure territory and dominion.

‘Scadinavia’ is the spelling now preferred by scholars who doubt the correctness of the form *Scandinavia*, which however is found in some MSS. of good age. The meaning of the word ‘Scadinavia’ is alleged to be “Isle of Herrings.” But the *scad*, A.-S. *sceadda*, is a shad, not a herring. The former is sometimes sixteen inches long ; the latter, twelve, at most. One is *Clupea finta* ; the other *Clupea harengus*. The shad is so common on the coasts of Britain and Europe that the utility of calling one island “Shads’ Isle,” in order to distinguish it from other islands, is not apparent. The *insula*, moreover, is said to have been a large one, and that part of Scandinavia which is beaten by the tides of the Atlantic Ocean is precipitous, and does not correspond with the description of a flat shore which was liable to be submerged. So far as the Baltic Sea is concerned very little salt water passes into it from the Atlantic, and it has very little tide. This northern island also appears in the *origines* of the Goths, who, we are told, sprang from an island called *Scania*. Jornandes, who was bishop of Ravenna in about A.D. 550, tells us about the Hunugari and their *fabulas scriptas, quae eos dicunt in Britannia, uel in una qualibet insularum, in seruitutem redactos, et unius caballi pretio quondam redemptos*. There would appear to be great confusion latent in these stories about the island in the Northern Ocean from which such countless swarms of men are said to have issued in the fourth century. In *Bêowulf* we find mention of *Sceden-ig* (l. 1687), and *Scede-land* (l. 19), and this form *Sceden-* may well be the corresponding one to *Scadin-*. It is assumed by some writers that *Sceden-, Scadin-*, is the etymon of *Scân-*, in *Scaney*, the name of the most southern part of Sweden. A number of theories has been invented to explain these ancient words, but no theory yet advanced is inclusive of all the facts that are known to us. The opinion of the writer is that ‘Scadinavia’ was the name given to Britannia by the Teutonic tribes who dwelt on, or near, the North Sea ; and that the alleged migrations of whole nations from that island were really migrations of bands of warriors who had learnt the art of war as auxiliaries in the Roman armies of the time.

That this was the case of the Longobardi, and that the fenny

district from which they issued in the fourth century, was actually Lincolnshire, are assumed by the writer to form a tenable hypothesis. The language of the Longobardi, if one may judge by the proper names of its chiefs and notable men, was one in which the second *Lautverschiebung*, or shifting of consonants in some West Germanic dialects, was not carried universally to its true and uniform conclusion. Such forms, side by side, as Dachibertus, Tachibert, Tacipert, tell their own story: cf. 'Langobardische Personennamen aus C.L. Bethmann's Nachlass', in *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, Bd. 2, SS. 599, 600. This is only a list of proper names, but the idea that directed the scholar who compiled it was clearly one which was informed by the recognition of the fact just now referred to. Now, we find exactly the same phenomena in Lindsey. In Bede ('H.E.' III.xi., and II.xvi.) we get the seventh-century forms of the names Bardney and Partney; namely, *Beardaneu* and *Peartaneu*. These names mean *Bardi insula*, and *Parti insula*. The places designated are situated in *provincia Lindissi*—i.e., in the province of *Lindissus*. This form is also found in the name that Bede gives to the people of the province, to wit, *Lindis-fari*. With *Lindis*, which is not a genitive, we may compare *Conis* and *Muinis*, the names of Sechnall's father and brother, respectively. The form *fari* is unparalleled in English local nomenclature. It is, of course, identical in meaning with the A.-S. *fare*, a "family." But the use of it in forming an ethnic name does not occur elsewhere, except in the 'Traveller's Song,' where we read of a *Hringweald, Herefarena cyning*, i.e., "Rhingwald, king of the Heré-, or Cheré-faras." The form had a special use in Longobardic, with the meaning *generationes vel lineae*. In the neighbourhood of Partney and Bardney, are the villages of Gunby, Irby, and Hagnaby, the head-words in which seem to reflect the Longobardic names Gunning, Ibar, and Agon or Hagon. The suffix *eu* in such place-names as *Peartan-eu*, *Beardan-eu*, *Laestinga-eu*, etc., is the etymon of *au*, in *Scadin-*au*-ia*.

* * * * *

Paul tells us that Ibor and Ayon led the Longobardi out of *Scandinavia* into *Scoringa*,¹ and that they sojourned therein for some

1. In *scorin* the letters *sc* may misrepresent *d*, as in *scroc-magil* for *droc-*, i.e. *Broc-magil*, in the Canterbury bilingual Chronicle, *F*, an. 616; and in *cat scaul* for *cat devil*, the battle at the Devil's Water, 'Hist. Britt.', cap. Ixiii. The letters *c* and *t* often collided, and numerous examples of *st* : : *d* exist in XIth-century MSS.

years. A number of theories cluster around this name, also. The writer regards it as a scribal error for Doringa, and he would divide the word into two parts, the latter of which is the vocable *ga*, German *gau*, "a province." *Dorin-* he would identify as *Dorn-* in the A.-S. *Dorn-sæte*, the modern Dorset. As there were Vandals in Britain as early, at least, as the time of the Emperor Probus, who conquered them in A.D. 277, and settled colonies of them in the eastern part of the island in that year, one need not be surprised to read in Paul, I.vii., that *Winili qui et Longobardi* made war upon Vandals in Scadinavia. The leaders of the Vandals were Ambri and Assi. This war occurred many years after the time of Woden, Paul gives us to understand. The Longobardi then make arrangements to pass over into *Maurin ga*.¹ They are threatened by the Assipitti, whose army is much more numerous than their own, and they consequently have recourse to stratagem :

*Simulant se in castris suis habere cynocephalos, id est canini capitis homines : diuulgant apud hostes hos pertinaciter bella gerere, humanum sanguinem bibere et, si hostem adsequi non possint, proprium potare cruorem. Utque huic adassertioni fidem facerent, ampliant tentoria plurimosque in castris ignes accendunt. His hostes auditis, uisisque creduli effecti, bellum quod minabantur jam temptare non audent.*²

Eventually they reach *Maurin ga*, but do not discontinue their wanderings. Paul goes on to say :

*Egressi itaque Longobardi de Mauringa applicuerunt in Golanda, ubi aliquanto tempore commorati, dicuntur post haec Anth-aib et Banth-aib, pari modo et Vurgond-aib, per annos aliquot possidisse : quae nos arbitrari possumus esse uocabula pagorum seu quorumcunque locorum.*³

All these events occur under the joint-leadership of Ibor and Ayon.

iii. *The Laeti.*

The Latin form *Letauia*,⁴ together with the presence of many bodies of *laeti* in that region, has caused some etymologists to

1. *Nortmannorum patria, quae et Dania ab antiquis, cuius ad frontem Alpes vel patria Albis Maurungani [lege -gauia] certissime antiquitus dicebatur, in qua patria Albis per multos annos Francorum linea remorata est.* 'Rauennatis Anonymi Cosmographia,' edd. Pinder & Parthey, 1860, pp. 23, 213.

2. I. xi., p. 53.

3. I. xiii., p. 54.

4. 'Vita Sci. Iltuti,' ed. Rees, 'Cambro-British Saints,' cap. i., p. 158.

connect the two words. But that position is believed to be untenable. The Irish word *Letha* is applied, apparently, to the whole *tractus Neruicanus et Armoricanus* in northern and western Gaul,¹ and *laeti* are found at least as far south as the country of the Arverni in Aquitania Prima.² A *laetus* was a foreigner who held lands of the Roman state. We learn this from Eumenius of Augustodunum, whose second and third panegyrics belong to the years 279 and 310, respectively. They are laudations of Constantius Chlorus and Constantine the Great.³ The parcel of land granted to the *laetus* was called *laetum*.⁴ It is the plural of this word that the Longobardic collective plural *go-*, or *ga-landa* was, I believe, intended to represent.

Many of the *laeti* were of Germanic origin, and we find *Laeti Teutoniciani*; *Laeti Bataui*; *Laeti Gentiles Sueuorum*; and *Laeti Franci*.⁵ Mons. Joseph Loth comments upon the curious fact that at the earliest period of Armorican independence the names of men, except in one district of Letavia, are either Latin or Germanic.⁶ Now one portion of Armorica was actually called *Litus Saxonicianum* or *Litus Saxonicum*. The names of the *Castella* in this district appear as:—*Blabia*, *Benetis*, *Oismis*, *Namnatias* [MS. *Mannatias*], *Aleto*, *Constantia*, *Rotomago*, *Abrincatis* and *Grannonus*. So late as the end of the ninth century, when Rollo captured Bayeux, that city was found to be a Saxon colony.⁷

The majority of the *laeti* were stationed along the northern, or Armorican, shore of Gaul, *sub dispositione Uiri Spectabilis Ducis Tractus Armoricani et Neruicani*.⁸ But the diocese of this duke was much more extensive than the mere name would indicate. I have already mentioned the *laeti* of Aruernia (Auvergne), in Aquitania Prima, and this province was one of five under the duke

1. Cf. p. 81, *infra*, lines 1 to 4.

2. "Praefectus Laetorum Gentilium Sueuorum—Arumbernos: Aquitanicae Primae"; 'Notitia Dignitatum,' ed. Seeck, 1876, p. 217.

3. Eumenius's 'Panegyrics,' edd. Landriot & Rochet, 1854, p. 109.

4. *Vide 'Codex Theodosianus,' VII. xx. 10.*

5. 'Notitia Dignitatum,' pp. 216, 217.

6. 'L'émigration bretonne en Armorique,' 1883, p. 84—*Partout où les Bretons insulaires ne se sont pas établis les noms de lieux [armoricains] sont gallo-romains, les noms d'hommes sont latins ou germaniques.*

7. See Dudo of St. Quentin, ed. Bouquet, 'Recueil des Historiens des Gaules et de la France,' VIII. 241.

8. Cf. *u.s.*, p. 204.

referred to. The 'Notitia Dignitatum' reports: *Extenditur tamen tractus Armorican et Nervican limitis per prouincias quinque: per Aquitanicam Primam et Secundam, Lugdunensem Senoniam [=L. Quartam], Secundam et Tertiam.*¹

The boundary of *Lugdunensis Prima* is not far to the south of *Antissiodurum*, and even if the name "Letha" included only that portion of the civil diocese that was north of the river *Loire*, and no more, Fiacc's statement—*la German andes, indesciurt Letha*, would appear to be sufficiently exact to warrant our characterising the identification of the *Longobardi* of "Letha" with the *Lombards* of Italy², as erroneous, and dismissing it altogether.

v. *The 'Traveller's Song' in the Codex Exoniensis.*³

The preceding remarks have, it is believed, established the possibility of the correctness of the statement that there were *Longobardi* in *Letavian Gaul*. In proving that that was actually the case, for a time, we are assisted and enlightened from a quarter which has hitherto been disregarded in this connexion. In the 'Traveller's Song,' referred to above, we may read—

" Mid Scottum ic wæs, and mid Peohtum,
and mid Scride-Finnum ;
Mid Lidwicciūm^a ic wæs, and mid Leonum,
and mid Long-Beardum ;
Mid Hægnum^b ic wæs, and mid Hæleþum,
and mid Hundingum ;
Mid Israhelum ic wæs, and mid Ex-syringum ;
Mid Ebreum and mid Indeum and mid Ægyptum ;
Mid Morinum^c ic wæs, and mid Persum,
and mid Myrgingum."

a. *MS. lidwicingum.*

b. *MS. hæðnum.*

c. *MS. moidum* for *moinum.*

Before rendering these lines I will comment briefly upon the proper names which appear in them. The couplet printed in italic type is an interpolation made by someone who misinterpreted *Persum*, and misread *Mo'rinum* as *Moidum*, "the Medes."

1. *Vide u.s.*, p. 205.

2. 'The Life of St. Patrick and his Place in History.' By J. B. Bury, M.A., 1905, pp. 292, 400.

3. 'Codex Exoniensis': A Collection of Anglo-Saxon Poetry from a MS. in the Library of the Dean and Chapter of Exeter; ed. Benjamin Thorpe, 1842; pp. 318-327.

vi. *The Letavian Tribes.*

Lidwicingum. This form appears elsewhere, and it is synonymous, though, by no means, identical, with Lid-Wiccum. In different MSS. of the Saxon Chronicle we get the following forms of this word, *lid-* being omitted from the table :

MS.	885	910	915	918
A	-wiccum	—	—	-wiccum
B	-wiccum	—	-wiccum	—
C	<i>Lid</i> -wicingum	—	-wiccum	—
D	-wicingum	-wicum	<i>Lioð</i> -wicum	—

The forms of *lid-wicingum* in MSS. C and D are contaminated ones. These MSS., as well as the *Codex Exoniensis* itself, are later in date than the reign of Canute ; and English writers who did not understand the meaning of *lid*+*wic-* appear to have confused that compound word with the Danish ones *lith* and *wiking*, the use of which indicates a piratical expedition.¹ Welsh writers were equally at fault, and misjudged that there was some connexion implied between *Lete-wiccion* and *lled*, "half," conjoined with *tewicion*, "se taisant."² So they assigned *semi-tacentes* as the meaning of the word.³

Lid-wiccum, *-wiccum*, mean the Wiccias, or Wiccas, of Letavia, as I remarked above. The Huicci, Hwiccas, or Hwiccas of the Britanniæ are known from Bede's references to them;⁴ and from the Chronicle;⁵ and also from Asser⁶ and other

1. Compare the Xth-century Tirsted Runic Stone—*auk uas furki i Friki Læþi, þæ alir wikkar*; i.e., "and (Frod) was leader in the lith of Friki, the hero of the wiking." See Prof. George Stephens's "The Runic Hall in the Danish Old Northern Museum," 1868, p. 12.

2. Cf. Joseph Loth, 'L'émigration bretonne en Armorique,' p. vi.

3. " . . . omnes earum lingua amputauerunt, ne eorum successio maternam linguam diseret. Unde et nos illos vocamus in nostra lingua Letewicion, id est, semitacentes quoniam confusi loquuntur;" 'Hist. Britt.,' cap. xxvii., MS. C, p. 167, nota 1.

4. . . . conuocauit (Augustinus) ad suum colloquium episcopos sine doctores proximæ Brettonum prouinciae in loco, qui usque hodie lingua Anglorum Augustinæ Ac, id est robur Augustini, in confinio Huicciorum [uicce-, C; wicce-, B, both MSS. are of sacc. VIII.] et Occidentalium Saxonum appellatur. 'H.E.,' II. ii., p. 81. IV. xiii., p. 230; IV. xxi., p. 255; V. xxiii., p. 350.

5. MSS. A (Hwicci) B, C, D, E (all having Hwiccum) report a raid "of Hwicci" into Wiltshire, led by Æhelmund the Alderman, in which the Hwiccas were defeated.

6. *Cirrenceastre adiit exercitus . . . quae Britannice CairCeri nominatur quae est in meridiana parte Huicciorum*; Asser, ed. Stevenson, 1904, p. 47.

writers. Florence of Worcester¹ perhaps identifies the country of the Magesætas with that of the Hwiccas, when he says: *Wigornia . . . et tunc et nunc totius Hwicciae uel Magesetaniae metropolis.* But this is not certain; for, in insular Latin, *uel*, as Mr. C. Plummer has pointed out, may equal *et*.² It would be safer to regard Hwiccia and Magesætania as two districts in the bishopric of Worcester.

Wigornia is a latinisation of *Wiogor(-aceaster)*,³ the West-Saxon lingual ancestor of the modern Wo'ster, Worcester. The form *Wiogora* is a genitive plural, meaning "of the Wiogoras." *io* is the *brechung* of *i*, and the root of the form is *wig-* (+*ware*). The Hwiccas were not West-Saxons. There is an antiquarian belief⁴ that they were the Iugantes of an earlier date, and the Iugantes are placed in some maps of Roman Britain in the Hwiccan country. The presumably British form *iug-*, if we re-distribute the minims and make *uig-* of them, might well be the root of the A.-S. *Wic-*. The syllables *-ora* I regard as the remnant of the A.-S. *wara*, the genitive case of *ware*, *waru*, "inhabitants." Hence *Wiogora ceaster* is identical in grammatical formation with *Cantwara burh*, the Cantorbéry of French writers. The later forms of the name of Worcester are very various. In annal 1041, C, (p. 162), we get *Wihra-*, and *h*, here, is the guttural aspirate. In the Laud MS., annal 1087, (p. 223), we find *Wiðre*; but that is a scribal error, *g* having been misread *ð*; cf. *Hæðnum* for *Hægnim*, *supra*, § v.

The forms of proper names in *-ware*, whether *Cant-*, *Dorn-*, *Lig-*, or *Wig-*, appear to indicate joint occupation of a town by provincial Britons and Teutonic settlers. The latter were not necessarily invaders of the province, *vi et armis*. The districts mentioned by Florence lay between the river Avon and Offa's Dyke, and included parts of Worcestershire and Herefordshire. To the north lay *Corneu*, or *Cornovia*, of which Arthur's grandfather Constantine, or *Cystennin mab Cynfawr*,⁵ was chief, in the early part of the fifth century. And still farther north was the *regio Liunuis*, near the Dee. The father of *Llyr Lediaith* (*i.e.*, "Llyr of the dialect"), who was Arthur's

1. B. Thorpe's edition, i. 238, 239.

2. *Vide* 'Two Saxon Chronicles Parallel', 1899, ii. 197, and also p. 90, *infra*, note.

3. Compare the fac-simile of a page of the Hatton MS., *nro. 20*, in the Bodleian Library, given in Prof. Skeat's 'Twelve Fac-similes of Anglo-Saxon Manuscripts,' 1892, Plate I., line 1. This MS. was written *circa* 895. It makes the oldest mention in English that we have of Worcester.

4. In the map of *Britannia Antiqua*, in Dr. Samuel Butler's 'Atlas of Ancient Geography,' "Huicci uel Jugantes" is printed across the district of the Wicce.

5. *Vide* 'Indexes to Old-Welsh Genealogies,' in *Archiv f. celt. Lexikographie*, Nos. 468, 613, 935; i. 538, ii. 161, and iii. 74, respectively.

ancestor in the eighth degree, was Baran mab Ceri Hir Lyngwyn, *i.e.*, Baran, son of Ceri the Tall of Lingonia.¹ From the standpoint of a provincial Briton the language of a Lingonian Gaul and his immediate descendants, perhaps, would seem to be a sort of *patois* or dialect.

The Lingones were strongly represented in the Britannias. A First Cohort of them was here in A.D. 105; a Third, or perhaps, a Fourth, in 103; and a Second in 124. In the 'Notitia Dignitatum Utriusque Imperii'² these allies are called Lengones (*MSS. lergorum* for *lengonum*, the gen. pl.). According to that authority a Fourth Cohort of them was stationed at Segedunum.³ Llyr's date is fixed approximately, by his connexion with Penarddun, the widow of Caroswydd Wledig, who, it is quite possible, may be Carausius.⁴ It will be remembered, also, that in the Mabinogi of the 'Breuddwyd Maxen Wledig'⁵ that ruler marries Helen Luyddawc, the granddaughter of Caradawc mab Bran mab Llyr Lediaith, and the daughter of Eudaf mab Caradawc. This Eudaf is called Octavius by Geoffrey of Monmouth,⁶ who says that he was duke of the "Wisseans" and that he ruled until the time of Gratian and Valentinian, *e.g.* A.D. 375. By "Wisseans" [with *ss :: cc*] I understand *Wicceans*, the Wicce, or Wiccas.

Leonum and *Hænum*. There are two very early Lives of St. Paul of Leon—namely, that by Weronoc,⁷ designated by *W*; and that by a monk of Fleury, referred to as *F*.⁸ *W* was written in A.D. 884, and exists in a *MS.* of the tenth century; *F* has come down to us in a *MS.* of the twelfth century. References are made in these *MSS.*

1. At p. 1 of the 'Iolo MSS.' there begins a piece entitled *Llyma wehelyth Iestyn ab Gwrgan, Tywysog Morganwg*. In it appears the descent of Llyr Lediaith as given above. Ceri Hir Lyngwyn is misrendered "Ceri of the extensive navy." *Llyngwyn*=Ling-ón-ia. Cf. *Bolwyn*=Bolonia; and "Audicilius monetarius Lincueninse" (*i.e.*, Langres); *vide* Prou, 'Catal. des monnaies mérovingiennes de la Bibliothèque nationale,' p. LXXX.

2. *Vide u.s.*, p. 80, note 2.

3. Segedunum is close to Tynemouth, near which town an altar was discovered in 1783 inscribed: *I.O. M. Æl. Rufus, Praef. Coh. IIII. Lingonum*.

4. "Euros-wydd" [with *e :: c*, and *u :: a*] may represent Caros-wydd. The legends about Penarddun and Llyr Lediaith, in the Triads and the Mabinogion, should not be connected with Caratacus and Ostorius. The pedigrees assign Llyr and Ceri to the third century.

5. *Vide* 'The Mabinogion, with an English translation and notes,' by Lady C. E. Guest, 1838-1849, vol. iii., p. 263.

6. 'H.R.B.' V. viii.

7. It is printed in the *Analecta Bollandiana* I., 1882, p. 208 seq., and in the *Revue Celtique*, V., 1883, p. 413 seq.

8. See the 'Vita Sci. Pauli Leonensis,' "Acta Sanctorum," ed. Carnandet, March 12.

to the two *pagi* of the Agnenses and Leonenses.¹ Mons. Joseph Loth speaks of these as the *pagi* of Ach and of Léon.² The passages referred to below teach us that Telmedovia³ was a parish of the canton of the Achnenses, Agnenses, or Hacnenses; that this canton was an important part of the *patria* of Domnonia; and that it was granted, together with the canton of the Leonenses, to Paul, bishop of Leon, by Hildebert, who was king of Paris from A.D. 511 to A.D. 558.

The forms enumerated—viz.: *agn-*, *achn-*, and *hacn-*, recall the name of Arthur's victory at Mynydd Agn-ed, a name that I have already attempted to throw light upon,⁴ and have identified as that of the great hill situated at about four miles from Hereford, and known as Aconbury, or Acconbury. Herefordshire was the country of the West Hēcanas, over whom Merewald, son of Penda, King of Mercia, was ruling, in A.D. 656⁵. Florence heads the section giving *nomina præsulum Magesetensium siue Herefordensium*, with the Anglo-Saxon genitive plural word *Hēcana*⁶ (—a Latin form *Hæcan-orum*). The Hēcanas I would identify with the *Æcenum* (dat. pl.) of the 'Traveller's Song,' line 122 [MS. *œnenum*, with *n* :: *c*]. The A.-S. and modern English forms *Hecan-a*, *Æcen-um* and Acon-bury, are reflected by the following Breton and Old-Welsh ones:

Ker-aign-an
mynydd Agn-ed, 'Arthuriana'
agn-ensis, *F*
achin-ensis, *W, F*
hacn-ensis, *F*
mons hagon-is [MS. *badon-*], 'Excidium Britanniae'.

Leonas. Merewald, the king of the West Hecanas referred to above, was converted to Christianity by a Northumbrian priest, who founded a monastery at the place now called Leominster. The ancient name *Leonense monasterium* is said to have been suggested by the vision of a lion, seen there by this priest; but the minster, no doubt, took its name from that of the place at which it was founded, and that

1. *W.*, cap. xix.: *Ex duobus pagis Agnensi Leonensiique centum numero tribus idem rex [Hildebertus] cum tituli præscriptione in perpetuam diocesim consecravit.*
F., cap. xvi.: *Cui benedicto statim rex gloriosus [Hildebertus] Agnensem Leonensemque pagos cum sibi debito reditu regiae auctoritatis præcepto tradidit.*

2. The 'Emigration bretonne en Armorique,' p. 236.

3. Compare the reading of the Kilcoolagh ogham, by R. A. S. Macalister, 'Studies in Irish Epigraphy,' Part II, p. 97, where one of the words is alleged to be either *teledmeyv* or *temledev*.

4. See *Zeitschr f. celt. Philol.*, V., 1904, S. 114.

5. Mr. Plummer's 'Bede,' ii. 226.

6. 'Chronica,' ed. Thorpe, i., p. 238.

name may have been *Leona*, or *Leonum*, or even *Leonacum*. The legendary name of Chester is *Cair Léon Gaur*, or *Urbs Leonis* [MSS. *Leogis*, with *g* :: *n*]; and the district that this city controlled is called *regio liunuis* (*i.e.*, *léonensium*) in the 'Arthuriana.' The Old-Welsh *liún*=Latin *lión*-, and it is noteworthy that in Malory's 'Morte d'Arthure,' XIII. xv., the Castle of Maidens—*i.e.*, the important *castellum* of Bravinium,¹ is said to have belonged to a Duke Lian-our. Leominster and Lyonshall are about ten or eleven miles from Leintwardine (*i.e.*, *Brauinium*) and from each other. The name of Leon, in Armorica, may have been carried into Domnonia by the immigrant *Wicce*, or **Uigantes*. In the Mabinogi of the 'Breuddwyd Maxen Wledig' we are told that Cynan, the son of the Eudaf mab Caradawc whom Geoffrey calls *Octavius, dux Wisseanorum*, tarried in Armorica after Maxen Wledig had secured the government of the city of Rome, and that those who stayed there with him cut out the tongues of the [Armorican] women lest they should corrupt the speech of their offspring.²

Morinum. The Morini were seated on the coast of Belgic Gaul, near the Rhine. They were converted to Christianity towards the close of the fourth century by Victorius of Rouen. Their country was invaded and partly occupied by the Salian Franks, and it is to the circumstances connected with that occupation that the anonymous Geographer of Ravenna refers when he uses the name *Maurungavia* [MS. -*gani*]. The Longobardic name corresponding hereto is *Maurunga*—*i.e.*, *Maurin gā*. Both these names preserve a long vowel, or a diphthong, whereas the first vowel of *Morini* is short. They would appear, therefore, to be results of erroneous identification of the name of a legendary country with that of an actual but imperfectly known one.

Hundingum. Herodotus, II. xxxiii., remarks that the Celts are outside the Pillars of Hercules; that they border on the Kynesii; and that the latter dwell the farthest away toward the west of all the inhabitants of Europe. In IV. xlix. Herodotus speaks in the same way of the Celts and Kynetes.³ Sir John Rhŷs points out that

1. 'Itinerarium Antonini Augusti,' Iter XII. (p. 232) *brauonio*, MSS. *B* (saec. IX.) and *R* (saec. X.); *brauinio*, MSS. *A* and *D* (saec. X.). The ancient map that Bertram of Copenhagen reproduced for his 'Ricardi Monachi De Situ Britanniae' has *Bragonu*, which corresponds in position with the *Branogenio* of his Iter XIII. *Bragonu* indicates *brāgon*[i]ū, *i.e.*, **Brangonium*.

2. 'H.B.' cap. xxvii., p. 167, note 1.

3. Quoted by Rhŷs, 'C.B.,' p. 268; cf. p. 277.

both these ethnical terms have a look of Greek words meaning "dog-men." The Anglo-Saxon poet and the historian of the Lombards likewise deal in a misty sort of way with the same idea; for the former locates the Hundingas—*i.e.*, the "Children of Hound," among the Letavian tribes; and the latter relates the curious story about the men with dogs' heads which is reproduced above, § iii. There is a similar fable in Appian, IV. xii., and in Orosius, 'Historia,' V. xiiii.¹ In connexion with *cynocephali*, Kynetes, Kynesii, and Hundings, it is noteworthy that *-pitt-*, in Paul's folk-name *Assipitti*, is an intermediate form between **bitti* and High German *petze*, a "bitch"; *cf.*, also, Sir John Rhys's suggestion ('C.B.', 267,) respecting the word *Beth* in *Maelbeth*, and *Macbeth* (=Hundason).

Hæleþum. The similarity of this name to that of *Aletum*, the capital town of the *Aletia pagus*², has already been pointed out. The Breton name was *Guic Aleh*, and Geoffrey gives us *Kid-aleta*.³ Aleto was one of nine *castella* on the *Litus Saxonicianum*, in Armorica, according to the 'Notitia Dignitatum';⁴ *cf. supra*, § iii.

Wenlum. The Traveller tells us, in lines 113 to 122, that he was with Huns, Hrêth-Gôtas, Swedes, Gêats, and South Danes; with the Wenls, the Wærns, and the Wikings; with the Gefthas, Wineds and Gefflegas; and with Angles, Swæfas, and Æcenas [MS. *ænenum*, with *n* :: *c*]. The name Guernsey= *Wærnes* ég, the island of Wærn; that is, of the eponymus of the Wærns or Warni. This is the Garneseia [MS. *er* :: *es*] of Geoffrey, XII. iii. The Wikings are the Heatho-Beards,⁵ and it is possible that their presence in Armorica along with the Wicce, may have helped the contaminated form *Lid-Wicingum* into vogue; *cf. supra*, at the head of this section. The Wenls, in view of the proximity of the Wikings of Letavia, and the Warni of Guernsey, can only be the Venelli, Unelli, or Vinelli, who were seated in Cæsar's time in what is now the department of the Manche. The variations in the MSS. of Cæsar and Ptolemy seem to point to *uin-* as the original form of the first syllable, and *Winili* was a name of the Longobardi, as we saw above, § iii. The forms *uinelli*, *winili* and *wenlum* answer to each other, and the name

1. Cited by Mons. G. Dottin, 'Manuel,' p. 152 (6).

2. Vide Holder, 'Sprachschatz': "Aletia pagus (diocese Alet, dann Saint Malo) Longnon, Atlas, p. 106. Merow. mz., Revue Archéol. n. s., 8 (1863) p. 380, =Revue Numismatique (1864) p. 40."

3. 'H.R.B.' XII. iii.

4. Seeck, p. 204, XXXVII.

5. The 'Traveller's Song,' lines 94-98. We read here of the expulsion of the Wicings and the slaughter of the Heatho-Beards by Hrôthulf and Hrôthgår.

of the Veneti, another of the six maritime states of Gaul mentioned by Cæsar,¹ appears in the next couplet in the 'Traveller's Song,' as *Winedum*, and in the 'Notitia Dignitatum' as *Benetis* (loc. pl. of *Venetæ).

Persum. This is the dative of a plural form *Perse*, the Parisii. *Persa*, the gen. plural, occurs in the Saxon Chronicle at ann. 660: *Ægelbryht onfeng Persa biscopdomes on Galwalum bi Signe*; "Aegelbert received the bishopric of the Parisii, in Gaul, on the Seine." Thorpe, Latham, and others, render this—"Persians."

Myrgingum. The Myrgings were the Children of *Marg-* or *Mearg-*. With this root compare the head-word in the name *Marg-i-dunum*, in Antonine.² The Myrgings are mentioned not fewer than seven times by the Traveller. I know not where this tribe lay, but assume that part of it was situated in Belgic Gaul. The quantity of *y* is sometimes marked long, but erroneously so, as *y* may be the infection of the *brechung ea*. For the reasons given in the preceding notes I render the genuine lines quoted in section *iv.* (p. 81), as follows :

With the Scots I was, and with the Picts,
and with the ScideFins ;
With the LidWiccas I was, and with the Leonas,
and with the Longobardi ;
With the Agnenses I was, and with the Aletians,
and with the Hundings ;
With the Morini I was, and with the Parisii,
and with the Myrgings.

vii. *The Conclusions arrived at.*³

The statements made in the notes prefixed to Secundinus's Hymn, and in some other early medieval writings, to the effect that Secundinus was a Longobard by race, and a Letavian

1. 'De B. G.' II. 34; III. 11, 17; VII. 75.

2. Antonine's Itinerary, Iter. vi., a Londinio Lindum usque, p. 227.

3. In Prof. J. B. Bury's 'Life of St. Patrick and his Place in History,' 1905, p. 292, we are told that the expression "Lombards of Letha," for Italy, suggests that the information was not derived from a very ancient source. This passage is also stated by Prof. Bury to present an anachronistic use of the name of the race; *vide* Index, p. 400.

by birth, would appear to be worthy of credence. The child of Patrick's sister was probably born some twenty years later than he was—that is to say, in about A.D. 390. Hence, some of the *Gens Longobardorum* must have been settled in Armorican Gaul before the end of the fourth century: they may even have accompanied Maximus in his invasion of Gaul, in A.D. 383. They were not necessarily invaders of the empire, however; for it is well known with respect to the Britanniæ that great numbers of Burgundians, Vandals, and Alamans were settled therein, by different Roman emperors, before the accession of Constantine the Great. Similar ethnic conditions existed in the Gauls, and can, indeed, be shewn to have prevailed in certain parts of that province; *sc.* on the *Litus Saxonianum*.

Paul the Deacon (*fl. 770*) was a Lombard of Friuli, and he speaks of his own people as *Winili qui et Longobardi*. He locates them, in the first place, in *Scadinavia insula*, by which I understand, as I have said above, the island of Britannia. He names their leaders; reports their battles with Vandals and Assipitti, in the *insula* he specifies; and records their migrations, first from a part of that *insula* called *Scorin ga* [with *sc :: d*] across the sea to *Maurin ga*, and thence into *Golanda*, and elsewhere. By these names I understand, respectively *Dorn-sæte*, or *Dorset*; the *pagus* of the *Morini*; and the mostly flat, level districts of the Gauls, near the narrow seas and the Atlantic Ocean. In the latter part, or *Letavia*, lay the *patria* of the *Uinelli*, wherein the *Longobardi* may have sojourned, and whence they may have derived the name *Winili*.

Widsið was an Anglo-Saxon poet who wrote and sang in the middle of the fifth century. He belonged to the *Myrgings*, he tells us, and he lays claim to gentle birth. In a poem cited as 'The Traveller's Song' he enumerates—(1) the chiefs who were ruling over various Teutonic tribes, presumably in his youth; (2) the countries in which he had travelled; and (3) the kings and princes whose courts he had visited. Among the latter he names *Gudhere*, the king of the *Burgundians*, who was slain in A.D. 439. He knew the *Longobardi*, whom he styles *LongBeards*, and also the *HeathoBeards*, whom he speaks of as the "kin of the *Wicings*." He names a great many *Armorican* and *Nervican* tribes, from the *Winedi*, in the west, to the *Morini* and the *Parisii*.

All these circumstances are coherent, and they confirm the

assertion made by implication in the Preface to the Hymn of Secundinus, that there were Longobards in Letavia, at the close of the fourth century. That being admitted, it should be obvious that the reasons that have hitherto sufficed for rejecting the statements that Patrick's sister was married to a Longobard of "Letha," must be qualified as insufficient.

ALFRED ANSCOMBE

P.S.—THE AREA OF THE HWICCAS.

The country of the Hwiccas comprised 7,000 hides, or families. We learn this from the Mercian document diversly styled 'The Tribal Hidage' and the 'Nomina Hidarum.' This register dates from about the year 700, and may be found in the 'Cartularium Anglo-Saxonicum,' i. 414-416. The manuscripts of it are very corrupt. They yield a form *Hwinca*; *land*, or *lond*, being understood. In this form the letter *n* misrepresents *c* (cf. *supra*, p. 85, l. 17), and *Hwicca* is the genitive of *Hwicce*, the Hwiccas. Other regions assessed at the same hidage are: *Lindisfarona* with *Hæthfeldland*, *Wrōcensætna*, *Westerna*, *East Seaxena*, and *Suth Seaxena*. All the names in the document, except *Hæthfeldland*, are genitive plural, and both A.-S. and Old Frisian make that case of strong masculine nouns, in **a**. The form *Lindisfarona* is noteworthy, as, also, is *Sweordona* (MS. -*ora*). The weak ending *-ona* is not A.-S., but Old Frisian. So, too, is the vocable *gā*, (cf. *supra*, p. 79) in the land-names *Oxna gā* (MS. *noxgaga*), *Ohtna gā* (MS. *ohtgaga*), and *Ytena gā* (the written form *unecungga* is phenomenal). Dr. W. Bruckner assigns the Longobardic dialect to the English and Frisian branch of West Germanic; *vide* his 'Sprache der Langobarden,' 1895, S. 25, and cf. Dr. W. Streitberg, 'Urgermanische Grammatik,' 1896, S. 14.

ECHTRA MAC ECHDACH MUGMEDÓIN

THE following poem is attributed in the Book of Leinster to Cuan O'Lothchain, a well-known scholar-poet of Westmeath, who died in 1024 (AU). It is preserved in two MSS., the Book of Leinster (facs., p. 33 b) and Rawlinson B 502 (facs., p. 138a). A short account of it will be found in O'Curry, *Mann. and Cust.* ii., 147. A prose-version of the tale, bearing the title *Echtra mac Echach*, is given in the Book of Ballymote (265a) and in YBI, (col. 902), and has been translated and edited, from the former source by Standish O'Grady in *Silva Gadelica*, vol. i., xxiv., from the latter by Whitley Stokes in Rev. Celt., xxiv. 190.

Níall Nóigiallach, the hero of the poem, was high-king of Ireland A.D. 379-405 (Four M.) and was the son of the high-king Eochaid Mugmedón by a Welsh or British princess, Cairenn, who had been carried off on a raid (*iar trut*, st. 6a) and was kept as a slave. By his previous marriage with Mongfind, daughter of Fidach, a Munster king, Eochaid had four other sons. Níall did not succeed his father on the death of the latter in 365, the interim being filled by the election of Crimthann brother of Mongfind; it is said that Mongfind (who appears in the poem as a woman of redoubtable temper) poisoned her brother in order to secure the succession of her favourite son Brian. Níall, however, was chosen instead.

The *motif* round which the poem centres has its parallel elsewhere in mediaeval romance—e.g., in the *Marriage of Sir Gawain*, in the story of Florent in Gower's *Confessio Amantis*, and in Chaucer's *Wife of Bath's Tale*.

The text given here is that of Rawlinson, with a few readings adopted from LL. and some additional stanzas (enclosed in brackets) given by the latter. Among the points of difference of the two versions may be mentioned the substitution of the name *Fiachna* in R. for the *Fiachra* of L.

My best thanks are due to Professor Kuno Meyer for his valuable assistance and suggestions, and for numerous corrections.

MAUD JOYNT

ECHTRA MAC ECHDACH MUGMEDÓIN

1. Temair Breg, baile na fían, rošdedail Día re¹ domiad,
díles Néill ón cunnail² cell, mínlés mór mullaig Hérenn.

2. Eisséirge mná meicc Míled, fossad³ n-aurard n-airdíreach,
cathir Chormaic húi Chuind chain, less n-aurdaire farthair
[domain.]

3. Deis fri⁴ Banba, bél fri⁴ Bóin, adba Echdach Mugmedóin,
iarmarta⁵ selba síl⁶ Flainn, dún Díarmata meicc Cerbaill.

4. Bennán cét ríg, Róim aile,⁷ fo fail Héiriū aurnaide,
ailénchnocc re gréin, re graig,⁸ ailénphort⁹ Néill Nóigiallaig.

5. In Níall sain, Níall macc Echdach, fo mbái Banba barrbre-
[thach], gabsat bráthir firthnúth fris ar hulc mátha[i]r—mét n-anfis !

6. Olcc occo-som¹⁰ máthair Néill, romaithe leo a máthair féin,¹¹
macc do Chairind cloth-Níall cain,¹² scothniam fuit ógfinnd¹³
[imglain.]

[6a] * Eochu Mugmedón dafuc roráthaig Día féin in mbreith, Cairinn a hAlpain iar trut,
corb í máthair Néill Nóigiallaig.]

1. ra L. ro R. 2. mad cubaid L. In R. an attempt has been made by a later hand to insert an *e*: oencunnail. 3. leg. sossad ?
4. ri L. 5. rta R. 6. sic L.; the word is illegible in R.
7. sic L. ro mbaile R. 8. rigail R. glanférphort rigréin rigraig L.
9. ailénchnocc L. 10. leosom a L. 11. féin L. fodein R. 12. clothniall
cain L. cloth nialann R. 13. sic L. forfind R.

* This stanza follows st. 7 in L.

TRANSLATION.

1. Tara of Bregia,¹ home of warrior-bands, God hath parted her from dishonour : possession of Niall, from whom is the stately abode, smooth court of Erin's great height ;

2. Resurrection-stead of the wife of Mil's son,² stable,³ lofty, level : citadel of Cormac,⁴ grandson of fair Conn, conspicuous court of the western world !

3. Her right towards Banba, her front towards the Boyne, the abode of Eochaid Mugmedón : remnant of the possessions of the seed of Flann, *dún* of Diarmuid son of Cerball ;

4. Pinnacle of a hundred kings, a second Rome, beneath which Erin lies expectant : islet-hill on whose sunny slopes horses pasture,⁵ islet-fort of Níall of the Nine Hostages.

5. Níall son of Eochaid (was) that Níall, beneath whose sway was triumphant⁶ Banba ; his brothers conceived deep envy towards him, through ill-will of their mothers—great the wrong !

6. Small love had they to Níall's mother, great was the love they bore their own : Cairenn's son was fair, famed Níall—flower-like the sheen of his locks light and pure.⁷

6a. Eochaid Mugmedón had carried off Cairenn from Alba after strife ; God Himself had compassion on her captivity,⁸ so that she became the mother of Níall of the Nine Hostages.

1. Bregia, the plain in which Tara is situated. Dr. Bergin suggests that *on* may = *ón*, prep. with rel. + copula. *Cunnail* = *cundil* "decorus" Wind. Wtb.?

2. Allusion to the myth of Téa, daughter of Lugaid and wife of Eremón, from whom Teamair was said to have derived its name.

3. Should we read *sossad* "station ?"

4. Cormac mac Airt, grandson of Conn Céthchathach and Ardrí A.D. 218-266 ; from him the principal rath on Tara receives its name (*Teach Cormaic*).

5. Diarmuid mac Cerbaill, Ardrí 544-565, under whom the last Féis of Tara was held in 560 : after his death it was abandoned in consequence of the curse of St. Ruadhán.

5. 1. Literally . . . "towards the sun, for a stud of horses." L. has *glandérphort* = "pure-grass-spot." There is, however, a propriety in the epithet *ailén* applied to Tara, which stands isolated in the midst of a vast plain.

6. Compounds with *barr* "top, crest" are very common applied to Banba and are not always easy to translate ; *berim barr* = I carry off the palm, triumph ;" hence the translation in the text.

7. Níall was famed for his abundant and lustrous locks, which form the subject of a poem published by Prof. Kuno Meyer (*Festschrift für W. Stokes* Leipzig, 1900).

8. Níall's mother Cairenn Casdubh was, according to Keating, the daughter of a king of Wales. Eochaid Mugmedón, according to the same authority, owed his surname to the fact that though noble in feature, his body resembled that of a common labourer ; according to the Annals of Clonmacnois the name = "moist middle," and was due to an internal flux from which the king suffered. The third verse of this stanza is obscure : *breith* might mean "birth."

7. Líá do maccaib na rígna, do¹ degamsaib deglídha ;²
 lásat Níallocán³ immach dar slíab-Gortán sen-Temrach.

8. Amlaid rochuired in macc cen étach, cen inarbratt,⁴
 immar rosfuc⁵ in chumal étig adtrúag imchumad.⁶

9. Báí trí tráth fosind faithcni⁷ Temrach co trumma aithbi,⁸
 tarmairt, ciarbu líach a lot, co mbad chuit fiach femengort.⁹

10. Rosféimdetar¹⁰ fir Fótla, meni dérntais dar fógra,
 altram Néill im chomga cnes,¹¹ menbad Torna trénéces.

11. Ruc Torna tāth-Níall dia thaig,¹² ciarb olcc ra hingin Fidaig,
 roaithgeón¹³ smacht féig fíadnach, ronalt corbo nóiblídánach.

12. Hi cind nóí mbliadan n-ergnaid cétictain Néill do Them-
 fidbad roás triana chenn, [raich :¹⁴
 ingnad ra feraib Héenn.

13. Buididir bronnór mbrethach niab¹⁵ nárftuit Néill meicc
 soilsidir caindle¹⁶ cíartha [Echdach,
 gnúis¹⁷ meicc Cairne cíallmíadcha.

[13a Gilidir casnaide cóir eter stiglaib stúag brecsróil.
 túar mongi maicc Echdach vill ós lúi na Lamne ic Liath-
 [druim.]

1. con R. du L. 2. dagdirma L. 3. curset níall cían L.
 4. cen oenbratt L. 5. amal rauç L. 6. anbal ecunnal L. 7. ar
 fagthi L. 8. aithbe R. cotromaithbi L. 9. femenbocht L.
 10. forfeimdetar L. 11. sic L. imchnogba atchess R. 12. diathich
 R. dathaig L. 13. roathgeoin R. conaithgéoin L. 14. Cét tiachtain
 néill itemraig cind nóí mbliadan ar bregmaig L. 15. Alli na bronnor
 bruthuch scuap L. 16. soilse natcainle L. 17. Cúl L.

7. A numerous (host) had the queen's sons, of soldiers brave in brave attire ; they thrust forth little Níall on the side of mountainous Gortán of ancient Tara.

8. Thus was the boy put forth, without raiment, without tunic or cloak,¹ even as the slave-woman had borne him—unhappy she, wretched, of many griefs !

9. For three days' space he lay beneath the green of Tara, in wasting sorrow ;² though sad was his ruin, he was like to be the portion of ravenous (?)³ ravens.

10. Lest they should act against the decree, the men of Fodla must needs refuse to foster Níall—to save his life⁴—(all) save Torna, the mighty bard.

11. Torna brought . . . Níall to his house, though Fidach's daughter was ill-pleased thereat : keen, vigilant his government,⁵ he fostered him till he was nine years old.

12. At the end of nine prosperous years was Níall's first coming to Tara ; a forest⁶ had sprung up over his head, a marvel to the men of Erin !

13. Yellow as standard gold refined⁷ (was) the splendour of the noble locks of Níall son of Eochaid : lustrous as waxen tapers the countenance of the son of Cairenn of noble sense.

13a. White as fair wood-shavings between . . . of arches of gay-coloured satin (?) was the . . . of the hair of great Eochaid's son, above the water of the Lamain of Liathdruim (?)⁸

1. *inar-bratt* “ tunic-cloak,” one of those compounds called in Sanskrit *dwandwa*, in which each constituent retains its full value, (e.g., Lat. *suovetaurilia*, German *schwarzweiss* “ black and white ”).

2. Lit. “ with heaviness of wasting.”

3. *Femen*=feminine (L. *femina*) ; its meaning in this compound is obscure.

4. The phrase *comga cnis* occurs again below, st. 18, and seems to mean “ protection of skin (=body).”

5. *roathgeóin* “ he knew ; ” “ exercised ? ” “ experienced ? ” In the latter case “ Níall ” would be the subject ; but the subject of *ronalt* is apparently “ Torna.” *Fiadnach*=“ tried,” “ trusty,” “ watchful ? ” Does *táth*=benumbed ? cp. P.O'C. *táth* “ numbness.”

6. i.e., his locks, “ *comae*.” Cp. *Fél. Oeng.* p. 13, note.

7. *brethach* adj. from *breth*=judgment, sentence ; “ standard ? ”

8. This stanza is obscure and probably corrupt. O'Davoren (No. 1159, Arch. II., p. 401) gives *lui* i. géga nó gésca, “ branches or boughs ” ; possibly it is from *loa*=water, in which case *na lamne* might be the genitive of a river-name (Lamain ?) *Liathdruim*, acc. to the Four M. and Keating, was the old name of Tara ; also=Leitrim.

14. Lethidir¹ cró dernann dil,
ic fannchosc slóg³ ra síd seng
guirmidir² gas do glaisin,
mallrosc mórr meicc ríg Hérenn.

15. Binnither toirm tét n-umi
fogur gotha in gáethmaill glain,
sephnait aingil inmuini⁴
meicc láechduind Locha Febail.

16. ⁵Búanidir fér in Broga,
níambrat^{5a} Néill im drummchlá[i]r nden
lán do uisce anfotha,
ós tráthchnocce
[taulcháin Taillten.]

17. Gilithir tonn tic dar trácht⁶
gúalu lennmarccaig Liss Breg
eter líníb⁷ leburbarcc
eter gelmaccaib Gáedel.

*18. Becc ná romúchda dóine
ar ind Níall-sain ós tuind tair,
oc eólchaire, oc imbáide,
oc fairesin in gillai-sain.

19. “Cúich ind nóidiu⁸” ar cach fer
“ Macc d’Eochaid seo¹⁰” ar Torna tenn,
“ immaríad⁹ druim deissil
[Breg ?] “ eochair chomga
[cnis¹¹ Hérend.]”

20. “ Toingim-se dúib¹²” ar Echaid, “ eteir bás ocus bethaid,
cid innsa oc Mongfínd,¹³ mét gíall, toingim is lim-sa láech-
[Níall.]”

21. “ Masu let,” ar Torna tricc,
lád chúaírd nÉrenn im thuind thair
“ daromla Banba mbarrbricc,
dar lébenn¹⁴ Cuind
[Chéchathaig.]”

1. Lethi na L. 2. gurmu na L. 3. icbadchosc slóig nasil L. 4. Binne náit tromtheoit nime, sennit angil immaine L. 5. L. omits this stanza.
 5a. niallbrat R. 6. Findgidil rituind artracht L. 7. linnib L. 8. annindnoide R. and indnáidiu L. 9. immoariad R. immasiu L. 10. Sic R.; L. om. seo.
 11. choga chnis L. 12. Atberimse arse L. 13. Maingfid R. Mongind L.
 14. lág cuaird coág siar imlóbend L.

* In R. stanza 18 follows 19; the order adopted in the text is from L.

14. Broad as the hollow of a dear palm, of blue as deep as a sprig of woad,¹ in holding back hosts to the bounds of peace,² the great slow-moving eye of Erin's prince.

15. Sweet as the strain of strings of bronze which lovely angels strike (was) the sound of the voice of the wise, gentle and pure, of the heroic son of Loch Febail.³

16. Fresh as the grass about the Brugh,⁴ of rapid-rushing waters full, was Niall's shining mantle about his shapely back, on the lordly height of Tailte's hill.

17. White as the billow that breaks o'er the beach, between lines of long-keeled barks, (was) the shoulder of the rider of Bregia's court 'neath his mantle,⁵ among the fair sons of the Gael.

18. Well-nigh were the people stifled in eager longing,⁶ in fond desire, for the sake of that Niall on the eastern land, as they were gazing on that youth.

19. "Who is this child," said everyone, "who rides right hand-wise round Bregia's ridge?"

"This is Eochaid's son," said Torna strong, "the hero-warden of Erin's soil."

20. "By life and death, I swear to you," said Eochaid, "though grieved be Mongfind—of pledges store (?)—I swear heroic Niall is mine."

21. "If thine he is," said stout Torna, "let him enjoy bright-crested Banba;⁷ let him make the circuit of Erin by the eastern coast, o'er the level land of Conn of the Hundred Battles."

1. *glaisin* "woad" (see Hogan's *Luibhleabhrán*).

2. *fannchosc*, lit. "gently checking"; *re sid seng* ("for narrow peace"?) is a cheville or expletive for the sake of rhyme.

3. Lough Foyle. The association is not clear; but Niall was of the race of Eremon, son of Mil, to whose share (according to some accounts) the northern half of Ireland fell; and was himself the progenitor of the great Ulster families of the O'Neill and the O'Donnell (to the latter of which Columbcille belonged).

4. Brugh na Bóinne, modern Newgrange, near the river Boyne. The second verse is obscure. *Tailte* (now Telltown) near Tara, is used in the poem practically as an equivalent for Tara.

5. *lennmarcach* "mantle-wearing horseman"?

6. *eólchaire*—"home-sickness," longing. The allusion in the third verse to the east is not clear; according to O'Curry, Torna reared Niall in Co. Kerry (where the bard's name survives in O'Durney Abbey).

7. lit. "crest-speckled." The following line is obscure: L. has *corál siar* "westwards to the sea." *Lébenn*=platform, surface, occurs in the Féil. Oeng. (Nov. 29)=sea-level.

22. " Mo chéetchuingid dam," ar Níall ria athair fossad fíríáil,
 " mo máthair do brith a cacht, úair rosgnáthaig¹ écomnart."

23. " Ní ró n-ascada duit sain úaim-se, a meicc mín merglain² ;
 dobéraind dia mbud lem hí, nocot-érfaind³ imm óenní."

24. Atbert Mongfind for in⁴ maig, degben Ech[d]ach hilchro-
 [thaich :
 " Bad dóer Cairind cumma cháich⁵ céin maras tóeb Taillten-
 [chláir."

[24a. " Ní cubaid a n-abbrai, a ben," ar Níall mór a mullaig⁶
 [Ta[i]lten,
 " tecmong dontí fo táthar, is brath lettrom lesmáthar.]

25. " Toingim-se fom scíath, fom gáe,⁷ ar Níall a íath Etarbáí,⁸
 " co ná fil tís fo gréin grinn rolamad cís ar Cairind.

26. " Mad calmu intí dobera, mad amru imres slega,⁹
 meisse bias co dobruig de fo drolmaig is fo choire."¹⁰

27. " Lécid¹¹ do Níall a máthair, úaman¹² échta anfáthaig,"
 ar Mongfind dorbaid cét gell,¹³ is hí breth orddain¹⁴ Hérenn."

28. Iar sain rosáerad Cairenn oc flaitheib Fáil na fairenn,
 corbo thlachtréid¹⁵ a menma macc-Néill mullaig mael-Themra.

[28a Dochúatar iar sain ó taig cóic meicc Ech[d]ach ilchrothaig :
 Ailill fíal, Fíachra a fid Ross, Níall is Bríán is bláth-Fergus.

[28b Ní léictis Níall i carpti meicc Ech[d]ach find húi Charpri,
 cuir combinne ceóil nime macc Mongfind[e] mergile.]

1. dochor a chacht ordosrathaig L. 2. a maccáin maeith mergil L. (omitting uainse). 3. sic L. nidateraind R. 4. sic L. arin R. 5. cumal cháich L. commachaid R; the rhyme requires *ái*. 6. leg. mór mullaig cf. 28 infra. 7. gae R. ga L. 8. diarbiath etarbae R. aíathetarba L. 9. iarnslega L. 10. bias fon drolmaig de eter chomlaid is choire L. 11. curid L. 12. ar uamain L. 13. cell L. 14. uair is deroind ordan L. 15. corob macc réid L.

22. "The first boon I crave," thus Niall spoke to his father firm, of bounty free, "is to loose my mother from her bonds; for hardship hath been her wonted lot."

23. "I deem not that boon too great for thee, gentle son, swift and bright; I would bestow (her), were she mine; I would not deny thee aught."

24. Then outspake Mongfind on the field, she handsome¹ Eochaid's stately spouse; "Cairenn shall be, like the rest,² a slave as long as Taillte's plain endures."

24a. "Not meet, O Lady, is what thou sayest" answered great Niall of Taillte's height; "it has happened to him on whom it falls³(?), it is the partial judgment of a stepmother.

25. "I swear by my shield and by my spear," spoke Niall from Etarbae's mead, "there is none below 'neath the pleasant sun shall dare lay tribute on Cairenn."

26. "If braver he be who (such tribute) lays, if with greater skill he plies his spears, then 'tis I will bear defeat's disgrace beneath the vat and the cauldron's load."⁴

27. "Deliver his mother up to Niall, for fear of some rash⁵ violent deed," said Mongfind "... a hundred pledges; this is the judgment of Eriu's rank."

28. Thereafter Cairenn was set free by the princes of Fál of the companies;⁶ and thus appeased (?) was the mind of youthful Niall of bare Tara's height.

28a. (Soon) afterwards they went from home, the five sons of handsome Eochaid: generous Ailill, Fiachna from the Rosses' wood, Niall and Brian and famous Fergus.

28b. They suffered not Niall (to enter) their chariots, the sons of Eochaid, the Fair, Cairbre's grandson; sweet as the music of heaven (was) the strain of the sons of fair, active Mongfind (?).

1. *ilchrothach*, lit. "of many forms."

2. *cumma cáich* "like every one else;" L. has *cumal c.* "the slave of all."

3. *fotathar* (á rhymes with *máthar*)—"who is under it" ? (impers. pass. of subst. vb.).

4. Niall means that, if defeated in combat, he will share his mother's bondage, or take her place. L. has: "I who will be beneath the vat, between door and cauldron."

5. *anfáthach* "unreasonable."

6. *fairenn* (g. pl.) "hosts" or "divisions" ?

29. Iar sain ař cúaird Hérenn dóib 'na claind¹ Echdach Mugmedóin,
a n-athair rempu cia thé² longphort ar lachaib³ Éirne.

30. Romarbsat torcc taulcha in chrúi⁴ a cóiciur bráthar mbithnúi;
occo maro⁵ thuit in torcc taccu⁶ nírluitt a longphort.

31. Álaind⁷ cóiciur dírman dron robáí⁸ thall isin díthrob:
fata ón tiprait robáe a tech, suaire a ndelb, dúr a nderbech⁹.

32. Atbert Brían in seinser sáer ria cethrur imbráthar mbith-
[cháem,¹⁰
"Táet¹¹ nech úaib do thúr dige do brú Banba barrgile."

33. Atraig Fíachna flaith¹² fer Fáil, geibid a gáe 'na lethláim,^{12a}
a chúach 'na des¹³-durní doraid, a milchú ar a mórlomain.

34. Nostic¹⁴ immach, monur ndil, do thúr dige dia bráithrib,¹⁵
conaca in tiprait túagaig n-esraig n-álaind n-ilbúadaig.¹⁶

35. Écess óenmná¹⁷ ar a brú, bél¹⁸ aicce i tallfad cú,
a curach¹⁹ fíacal 'moa cenn, éitchi indát fúatha²⁰ Hérenn.

36. "A Fíachnai, ma chuingi dig form-sa don tiprait tonngil,²¹
do phóc dam-sa bél rem bél,²² cid óc th'am-sa, notaicél."²³

37. Teichid²⁴ Fíachna fer donn dron, nongeib ecla ocus omon;
atbert ní fúair tiprait tall,²⁵ rocelt²⁶ fair usce Hérenn.

38. Atragat díb días aile fair do chinniud chomraime,²⁷
ráncatar úath ind alla,²⁸ táncatar cen óenbanna.

1. assíl L. 2. rope L. 3. longphortach locha L. 4. torcrata ierúi L.
5. mara L. 6. tacco R. taccu L. 7. Luchair L. 8. robæ R. robói L. 9. sic L.
du . . . R. (rest illegible) 10. mb . . R.; bithchaem L. 11. táet L. tait R.
12. sic L. na R. 12a gabais a chúach na chleláim L. 13. agae na L.
14. ergid L. 15. diarraid . . . muntir L. 16. sic L.; nimuamnaich R.
17. seninna L. 18. sic L.; bebach R. 19. clethchur L. 20. immacend
grannu anathu L. 21. orm do thiprait trethangil L. 22. bel rom bel
R. taeb re taeb L. 23. rotacáel L. 24. deiccis L. 25. trell L.
26. docel L. 27. do derscugud chomrome L. (om. fair). 28. cuáth
nahalla L.

29. After this they make the circuit of Erin, the children of Eochaid Mugmedón, in their father's wake, where'er he went, (till they reach) a camp on the lakes of Erne.

30. The five brothers ever fresh killed a boar of the enfolding¹ (?) hill ; when the boar had fallen at their hands, no harm it did their camp, I warrant !

31. Fair the five—a stout band !—who were yonder in the wilderness ; far from the fountain was their house ; comely their form, but hard their fight (?).

32. Said Brian the eldest, noble-born, to his four ever-courteous brothers : “ Go one of you to seek a drink to the border of bright-crested Banba.”

33. Fiachna, prince of the men of Fál, springs up, in his left hand takes his spear, his drinking-cup in his stout right fist, his greyhound by its long leash.

34. Forth he fares, on a welcome task, for his brothers to seek a drink ; he saw the fountain's falling arch² of waters endowed with many virtues.

35. A sibyl³ (there stood) on its brink ; a mouth she had, into which a hound would fit ; her spiked tooth-fence⁴ about her jaws (lit. head) was more hideous than all the goblins of Erin !

36. “ O Fiachna, if thou ask from me a draught of the fount of waters bright, (give) me thy kiss, thy mouth on mine ; though young thy age, I would talk with thee.”

37. Fiachna, strong swarthy champion, flies ; fear and terror lay hold upon him ; he said that he had found no fount, that Erin's water was hidden from him.

38. Two of the other brothers rise, (thinking) to win a triumph over him ;⁵ they reached the spectre of the cliff ; they came back without a single drop.

1. lit. “ of the hill of the fold (or enclosure).”

2. *stuagach* “ arched ”—descriptive of the leaping water ; *escrach* from *escor*=fall ?

3. lit. “ a poet (vates) of a single woman.”

4. The precise meaning of *curach* in this connection is not clear ; does it refer to the pointed teeth (i. *rind gae*, O'Dav.) or is it=body, “ set ” ? The expression *c. fuit* is found. *cléthchur* (L.)=fence, palisade.

5. *chomraime*=*chomrama* “ for a decision of triumph.”

39. Atraig Brían don tiprait tall¹
dorat ind póice³ dí ar dig áitt hiraba int húath imgann,²
barr soirc[h]e síl Airtt Óenfir.

40. "Mas hind póice⁴ thucais dam," ar sisi re⁵ Brían mbladmar,
"do rind ret galaind, ret gail ind tadaill⁶ duit hi Temraig."

41. Iarsain atberat⁷ re⁵ Níall dul don tiprait co trénchian,⁸
dia miscais ar a⁹ máthair, ardáig échta¹⁰ anfáthraig.

42. Noshéirig¹¹ Níall ind nóidiu, ní érracht ríam bád cháemiu,
do chuingid dige druine eter dorthaib¹² donnmuine.

43. Dí gáe dergchorcra 'na dorn,¹³ araile claideb camgorm,
cúach d'argut¹⁴ óengil cen fell ar muin meicc óenfir¹⁵ Hérenn.

44. Immarránic in glaissi¹⁶ macc ríg Banba barrchaisi,
cofacca inní in deilb ndochruid coscháil cennléith clúm-
[chochlaig].¹⁷

45. Trí nói sréth¹⁸ fíacal fata, bat crúaidí na garbáslata,¹⁹
immar bít²⁰ benna búabaill, consnítis 'moa²¹ sengúalaind.

46. Im[m]ar bad luisse²² do sléib im-mís Martai medónréid,²³
lastais a súili serba, bái²⁴ ar dúire a drochdelba.

1. om. L. 2. icaraba intuath imthend L. 3. ataig impóic L.
 4. masrech inphóc L. 5. ro R. ra L. 6. druim ríg alaínd rigraig
 oentadall L. 7. atagat cárad L. 8. cutrithchain L. 9. ara miscais cá L.
 10. acnid L. 11. atracht L. 12. drongaib L. 13. daga
 derg cora nandrong L. 14. argit L. 15. armín maicc fénnid L.
 16. oranic cosin nglassi L. 17. cúnacca indelbnacaraid coscáil cenliath
 crinchloth[aig] L. 18. tri tímchuaírd L. 19. niptar mine múthglatta L.
 20. feib betis L. 21. síntis dara L. 22. ammarbad eisse L. 23. miss marta
 medair réi . . . L. (end illegible). 24. omit bái which is wanting in L.

39. Then Brian fares to the fount beyond, to the spot where the lean spectre stood; for a draught he gave her a hasty kiss,¹ the seed of Art Oenfer, bright of locks.

40. "Since hasty² the kiss thou hast given me," thus she to renowned Brian spoke, "by dint of thy valour³ (?) (thou shalt have) a hasty visit to Tara."

41. Then the brothers bid Niall fare with vigorous step to the fount afar; (out of their hatred to his mother; in hopes they are of some fell assault).

42. Up rises Niall the child and goes—there ne'er arose a lovelier wight—to seek a vigour-giving draught midst the tangles of⁴ the gloomy brake.

43. Two crimson spears in one fist he bore, in the other a sword with curved blue blade: a cup of silver, all-white, unalloyed,⁵ on the back of the son of Erin's chief.

44. As soon as he reached the stream, the son of the king of Banba of leafy locks,⁶ he beheld her there, that hideous shape, thin-shanked, gray-headed, bushy-browed.⁷

45. Thrice nine rows of long teeth had she—hard were the bristling tusks,⁸ as a buffalo's horns are wont to be—twisted round to her aged shoulders.

46. As it were a flash (?)⁹ from a mountain-side in the month of March of mid-course smooth (?),¹⁰ even so blazed her bitter eyes, such was the direness of her foul form.

1. *ind póice* here and in the next verse seems—"end of a kiss" (*ind*=extremity)—i.e., "hasty kiss," mere touch of lips. L. has "he asks for a kiss from her (in return) for a drink." The corresponding passage in *Silva Gadelica* should read: *dobeir inn póice uad di. Inn tadaill Temrach duitsiu ar si; inn póice* being translated "a touch of a kiss." The reading in RC. should be corrected: *dobeir ind poici uad di. Ind tada[ill] i Temraig duidsi.*

2. L.: "since lovely the kiss."

3. The reading of R. *tadaill* has the rhyme (*galaind*) in its favour, against L's *oentadall*. Brian subsequently became king of Connacht.

4. From *doraid*=difficult.

5. *cen fell* "without treachery."

6. lit. "of curled top"—an allusion to the woods of Ireland.

7. lit. "with downy eyelashes" (*cluim*=L. *pluma*): but the epithet seems more applicable to eyebrows.

8. lit. "rough rods."

9. O'Reilly gives *loise*=flame, *loisi*=conflagration: *loissi* occurs in *Anecdota* ii., p. 12, in the sense "flush" (of anger). There may be an allusion to some custom.

10. lit. "middle-smooth."

47. Rob hé a aithesc re Níall núa, nocorb aithesc immargúa,
ná bad séim dó deog¹ deccair cen chéim dó 'na comlepaid.

48. Rob hé aithesc Néill neimníg, nirb aithesc meicc^{2a} minair-
ócdam íarthair domuin dil [beich,^{2b} nodospócfad ar óendig.

49. * Ro-íad impi a dá rigid Níall don Banba barrbilig,³
rosín⁴ ria cích is ria cnes⁵ mar bad hí a ben bithdíles.⁶

50. Dorat⁷ a bél ria béláib in firflaith, in firsegain,
macc slattraim⁸ síl Chuind cíallmóir,⁹ rostatlaig ar thenn-
[medón].¹⁰

51. Mar rodéc¹¹ súas sech in mbrat, fó sén i tiat¹² don tochmarc,
cid cáem grían i cleith nime,¹³ áille¹⁴ níab na hingine.

52. Ropo chomderg a haigid¹⁵ ocus corcair Ifac Laigen,¹⁶
a muinéal glan amal¹⁷ glain, a barr mar buidéan mBregain.¹⁸

53. Óenbrat úainide impe,¹⁹ is hé firshúaire firfillte,²⁰
snáth sróil ris, ní thorchar²¹ de, co corthair óir foreoiscthe.

[53a. “Ca delb rogabais ?” ar Níall do tháeb chláir Thailten
is tú is áilliu i ndeilb duine, [tairth[iar],
a ingen bláith barrbuide.”]

1. sic L.: nibad seim do arndig R.

2a om. L. 2b immerbeid L. 3. blattbilig L. 4. rasdruit L.

5. riacneis L. 6. glédiles R. bithdileis L. 7. radruit L. 8. slatt glan L.
9. cenchlód L. 10. this word is illegible in L. 11. orofeg L. 12. docuas
L., itiat R. 13. sic L., a cleth nimí R. 14. cóimiu L. 15. ba derggidir
a haged L., a haigid R. 16. Lagen L. 17. a munéil gel immar L.
18. mar bude nailestair L.

19. uamidi impi R., a bratt uaine impe L. 20. firglan forfilte L., firfillti R.
21. sic L. nirthoit R.

* L. transposes stanzas 49, 50.

47. 'Twas this she said to young Niall—nor was there falsehood in her words—not easy¹ for him were the wondrous draught, unless he should come and share her couch.

48. This was the answer of venomous² Niall—'twas not the reply of a puny³ boy—the warrior-ox of the dear western world, that he would kiss her for one draught.

49. Around her he closed his arms, Niall of Banba crowned with trees; he strained her to his breast and bosom,^{3a} as though she were for ever his own spouse.

50. He placed his lips upon her lips, a true prince he, a genuine chief, wise, strong,⁴ (?) son of the seed of Conn, warmly he clasped her sturdy waist.

51. When he looked up from beneath his cloak—happy the hour when that wooing began⁵!—though fair be the sun from the dome of heaven, that maiden's beauty was lovelier far.

52. Blooming her countenance in hue as the crimson lichen⁶ of Leinster crags, clear like crystal was her throat, her locks were like Bregon's⁷ buttercups.⁸

53. A mantle⁹ about her, matchless, green, right comely it was and folded well, a silken thread that secured it well¹⁰ (?), a border it had of refined gold.

53a. "What form hast thou assumed?" said Niall from the side of Tailte's far-reaching¹¹ (?) plain; "thou art the fairest in human form, O gentle maid of the golden crest."

1. *seim*=thin ('exile' in Ml. glosses), then "mild, smooth" O'Reilly.

2. *Neimnech* appears to be used as a nickname; see st. 67 below.

3. lit. small-ribbed. 3a. lit. skin.

4. =*slatram*, superl. of *slatra* "strong, robust"? but the rhyme with *tatlaig* requires the slender m. *Rostatlaig*, fr. *tatailcim*=I cherish.

5. *fó-sén* "good blessing"? *dochuas* impers. pass. rel.

6. *corcur*="cudbear" (Hogan), the orchella weed or rocella, a species of lichen from which a red dye is extracted.

7. A plain in Co. Tipperary; the name occurs in conjunction with Mag Femen in the song of the Old Woman or Beare. (*Otia Merseiiana* i., p. 24.)

8. *buidén*=some kind of yellow flower. L. has *ailestair*=yellow iris (mod. *aileapán*).

9. *óenbrat*: "unique mantle."

10. Lit. "a thread of satin with it (=on it ?) which fell not from it"—either to fasten the mantle or a decoration of some kind.

11. *tair-thiar* "east-west"—a *dwandwa* compound.

54. "Éirig, a Néill," ar sissi, "ná coillder do thréngissi,¹
éirg i férmaig Taillten tall² ar béalib aintem nÉrenn.³

55. "In gráin atchess duit arm' gnúis⁴ ar báig niarni do drúis,⁵
at adbar⁶ flatha Temra fo mbiat⁷ catha comlebra.⁸

56. "Is amlaid sain bis ríge, garb a thús, tosach ndíne,
bláith a mmedón, mét nemed, ocus síam a sírdeired.

57. "In lind ara tánac cenn dar fot Fánat na findglen,⁹
bid bláith do deog¹⁰ a dind chuirn, bid mid, bid mil, bid
[mórchuirm.

58. "Mescfaitir do¹¹ bráthir de : iar richtain duit t' úarboithe¹²
cuinnig-siuascaid cach fir¹³ forru, a Néill tastaig tóebgil.

59. "Rob hí ascaid `connaga ar do bráthrib cōemglana,¹⁴
i ndáil fer talman sunn so¹⁵ labrad lá is aidchi rempo.

60. "Immar nascfe-su do šnaidm,¹⁶ apair riu, ná rab baigb[a]ild,¹⁷
do láib is d'aidchib cen gair in bi[th] cona báethrennaib.¹⁸"

61. Mar itrubairt¹⁹ ind ingen re Níall don Bóind báninber,²⁰
rochomailed, rochinned, nír'athgeod, nír' athmilled.²¹

62. Iarsain nostecat 'na ndáil²² a cōiciur carat combáig,²³
ingnad re²⁴ slúag nGáedel²⁵ nglan cia²⁶ fidbad rosfáidestar.²⁷

1. coillder da threngissi R., millter domórgessi L.
2. i férmag talten trell L. 3. antnem hÉrenn L.
4. rogabais armognúis L. 5. arduthaig nucunardrúi[s] L. 6. tossach
sain L. 7. manbiat L. 8. is chomfed[ma] L. 9. fana na fidgrend L.
10. buaid do dig L. 11. da R., do L. 12. arriachtain na huarb . . . L.
13. cenfir L. 14. blattge[la] L. 15. sund dno L. 16. náidm L.
17. níbabagbá[. . .] L. 18. baethrennaib L. 19. atrubairt L.
20. dianboind bon inber R., donboin bain inber L. 21. níraitched
niraidmilled L. 22. atragat don dál L. 23. commáim L. 24. ra R., ri
L. 25. ngaedel L., gaedel R. 26. can L. 27. irraesed[ar] L.

54. "Arise, O Niall," said she then, "let not thy mighty vows be broken (?), haste thee to Tailte's grassy plain, yonder in presence of Erin's chiefs (?).

55. "The fearsomeness in my face thou sawest, since it repelled not thy desire¹ (?), thou art the princely heir of Tara, 'neath which shall be long extended battalions (?).

56. "Even so shall be thy rule; rough its beginning, rise of generations; smooth its mid-course, store of honour; peaceful shall be its final close.

57. "The water which thou camest to seek o'er the width of Fanad² of white glens—smooth shall be thy draught from the royal horn³; 'twill be mead, 'twill be honey, 'twill be strong ale.

58. "Trouble awaits thy brothers therefrom⁴; when thou hast reached thy hunting-booth, ask of each one of them a boon, O silent Niall of the white flanks.

59. "Be this the boon thou askest of thy brothers mild and pure, to speak before them day and night, at a gathering of the men of this land⁵ (?).

60. "When thou shalt bind thy covenant, say to them by day and by night the world with its"

61. Even as the maiden said to Niall of the Boyne of estuaries white, so 'twas fulfilled, even so destined, without gainsaying⁶ or making void.

62. Thereafter the five comrades in fight betake them to the assembly-place; wondered the host of the Gaels bright which of the woods had sent them there.

1. Neither R. nor L. give a satisfactory reading here: the rhyme with *gráin*, however, is in favour of R.'s *arbáig*=because. *Druis* "lust, lechery" (O'Reilly). I have given it a somewhat wider meaning; and as (in R.'s reading) it is probably acc., perhaps *arni* may be taken to stand for the 3rd sing. of a verb meaning "quench, repel," which the context seems to require.

2. Fanad (g.s. *Fánat*—the nom. does not occur) the peninsula of Inishowen, between L. Swilly and L. Foyle. It seems rather a distance from Lough Erne; but before Niall's time, Cuchulinn had "put a circuit" round Erin in one day. Besides, the "hunting-booth" (st. 58) may have been far away from the "long-phort."

3. *Dinn, dind* (= "hill, fortress" subst., "beautiful, pleasant" adj.) seems to have in this compound an ampliative force.

4. Lit. "There shall be confusion to thy brothers from it."

5. Lit. "the men of earth here."

6. *aithcheód*=confute (Meyer, Contrib. p. 35). Cp. R.C. 25, 244.

63. Roíarfaig Eochaid scéla dia chúic¹ maccaib mórrhéná, féimdit labrad ris a chlann acht Níall samglen solusbarr.

64. Is ann atrubairt in rí ria cethrur macc Mongfindi :³
"Inn é gíall⁴ for tengtha de ruc Níall cen erchra úaib-si?"

65. "Tucsamar dó," ar na maicc "tria naidm⁵ fírénn fírinraice, i ndáil fer talman na ndrong⁶ labrad lái is aidchi remonn."

66. "A micc, tucsaid⁷ dó," ar Eochaid, "is aithesc flatha [feochair, is don macc sin, is maith lemm, doratsaid ríge⁸ nÉrenn."

67. Atbert Mongfindi ria maccaib: "Delbaid⁹ debaid dúrglacc[aib],¹⁰ ní fíal dúib a rád re¹¹ nech, marbthar ocaib Níall neimne[ch]."

68. Atragat súas cenn i cenn cethri meicc ardríg Hérenn, tuicim ní dia ngargméin glain,¹² do thuitim ardNéill ocaib.

[68a. Atraig Níall lennán Line, álli a níab níamnime,¹³ falt co ndath óir 'na írna, do shaigid macc na mórrígná.]

69. Atbert Torna ria dalta: "Airis,¹⁴ a meicc míngarta, ní bia debaid díchmaig de, bat¹⁵ sídaig meicc Mongfinde."¹⁶

70. Atagar iat¹⁷ 'sin cerdcha 'con¹⁸ óengabaind na hElgca,¹⁹ 'musloiscther hí for in claind,²⁰ ropo ní²¹ do dáil decm[a]jing.

1. thall dá L. 2. minergna L. 3. sic L. macc maithi inmi R.
 4. sic L. inniat géill R. 5. sic L. rad R. 6. talman trom L.
 7. madaratsaid L. 8. rige R., rige L. 9. denaid L. 10. ndúrglaccraig
 L. 11. ra R., ri L. 12. tucim aringargméin nglain L. 13. níam neam
 inme[] L. 14. aris R., aeris L. 15. om. L. 16. na Mongfind[e] L. mointfindé
 R. 17. noscuirter L. 18. om. L. 19. naoenelta L. 20. loscis inri
 forachlaind L. 21. ropbain L.

63. (Then) Eochaid tidings asked from his five sons great and strong ; his children are powerless to answer him, save Niall of shining locks, summer-pure.

64. Then it was that the king spake to the four sons of queen Mongfind : "Are (then) your tongues the hostages which tireless¹(?) Niall hath wrung from you ?"

65. "We have granted him," said the sons "by a just and honourable bond, (leave) to speak before us day and night² in the mote of the men of the hosted world."

66. "O sons, ye have given him (this)," said the king, "'tis a speech becomes a spirited³ prince ; it is to the son whom I favour most that ye have given the kingship of Erin."

67. Then said Mongfind to her sons : "Stir ye up strife with unsparing hands ; not meet that ye tell it to anyone ; let venomous Niall be slain by you."

68. Thereupon they arise against him, the four sons of Erin's high-king—not wholly, I guess, of their own fierce will⁴—that Niall might fall at their hands.

68a. Niall the darling of Line⁵ arises—fairer his beauty than the heavens, hair with colour of fleece⁶ of gold (?)—to attack the sons of the great queen.

69. Said Torna to his foster-son : "Stay thee, O youth of bounty free ; no stern (?) strife shall arise from this ; let the sons of Mongfind make their peace."

70. (Thereafter the five youths) are led to the forge with Elg's⁷ foremost smith ; it is set on fire about the sons—somewhat of a hard test was that !

1. *cen erchra* "without decay" ; *erchra* vbl. of *aracrinim*, I perish, decay.

2. What was the exact nature of the privilege conceded by the brothers is not clear ; but precedence in speaking in the assembly seems to have involved precedence in succession to the throne.

3. Rather "fierce," *ferox* ; but here, doubtless, *ferus*, "high-spirited."

4. Lit. "I understand not of their violent-will pure ;" or perhaps *ni* is the neut. pron., "I understand something of . . .," but what does *glain* mean in that case ?

5. Magh Line, a plain in Dál Araide (Co. Antrim).

6. *iorna*? (the rhyme fixes the quantity). O'Reilly gives *iorna*=a spindle of yarn.

7. *Elg*, a poetic name for Ireland.

[70a. Is and atrubairt riu thall
amail dogéntais in mbeirt
tessargain cruid in goband,
co mbad foe Hériu ardneirt.]

71. Rue¹ Brían na hurdu² ria ais, ruc Ailill in gaisced lais,
 ruc¹ Fiachna in taulchuma³ thair, ruc¹ Fergus in cúail
 [crínaig.⁴

72. Na builg, na huird—tenn⁵ in treóir— is in cepp i mbái ind
 [inneóin.
 is ind indeóin fodéine⁶ rostessairg⁷ Níall náriféile.⁸

[72a. Atrubairt Eochaid iar sain⁹ cen assair, cen imresain,
 “Inneóin Temrach tair co trom[n] bud rí Níall menmach
 [macdond.”]

73. Is ann¹⁰ atrubairt Eochaid¹¹ ar ferunn Cuind chéetchathaig
 re¹² Níall ria chlaind ’na degaid cen a raind ind ríg-Themair.¹³

1. tuc L. 2. incarpat L. 3. intelchuma L. 4. sic L.: in ciab
ngúalaich R. 5. ard L. 6. feni L. 7. sic L., rossairg R. 8. nárféili L.
9. arsein L. 10. mar L. 11. anathair L. 12. ro R., ra L. 13. cendoraínd
ar rigthemaír L.

70a. 'Twas then (King Eochaid) told them there to save the chattels of the smith ; even as they should achieve the task, should Erin of high strength be 'neath their sway.

71. Brian the sledge-hammers bore on his back ; Ailill took the coat of mail ; Fiachna bore out the drinking-vat ; Fergus the faggot of firewood sere.¹

72. Bellows and hammers—stout the strength!—and the block on which the anvil stood, aye and the anvil itself as well, Niall the noble-modest² saved.

72a. Thereupon Eochaid spake without gainsaying (?), without dispute : " Tara's anvil in the east were a counter-weight ; bold Niall, the boy-chief, shall be king."

73. Then it was that Eochaid said on the land of Conn of the Hundred Battles to Niall, that his children after him should have no lot in royal Tara.³

1. R. has " the fuel-basket ; " *gúal*=coal, charcoal, fuel. The alliteration is in favour of L.

2. *nárféile* (g.s.) " of noble modesty."

3. Lit. " said to N. and to his children." This prophecy of the king's is not very clear ; several of Niall's descendants were high-kings, including his son Laeghaire and his grandson Lughaid ; but perhaps the allusion is to the desertion of Tara at the beginning of the sixth century.

THE HARROWING OF HELL

FROM THE BOOK OF FERMOY, pp. 193-194.

1. Eiséirgi do éirigh Dia ·
a críchaibh áilli Aissia ;
cuairt buadha ris a mbádhuim,¹
nocha cuala a comháluinn.
2. Crochait Idhuil gan falaidh
Críst amar do chualabhuir ;
don fir cuil dobo cléguin,
bir isin fuil firénaigh.
3. Do cloidheadh uadh² dorcha dubh
d'Ísa Críst arna crochadh ;
do ládh cró uimpi d' feraibh,
tuillte dhó, dar nDúilemain.
4. Da éirigh isin tres tráth,
do lái ar Idhaluibh anmfáth,³
tosach rabhuidh rug a dealbh,
tuc a aghaidh ar ifearn.
5. Da chan tigerna in toigi :
“ Cuguib, beg in brégoiri.
Mar do fuair a chalann crád,
a anam nárab imlán.
6. “ Éirigidh, indlidh bar mbulga,
tógbhaidh suas bar seanurda ;
ná déntar uabar oili
do bhualadh in brégoiri.
7. “ Misi do aimsigh Eabha,
as a basuibh bairr-gheala,
's as a derc ramhoill raglais,
fa abhoill in imarbais.
8. “ Da rugus léim suas iar sin,
a richt nathrach dom naithribh,
gur bréagus Eaba in mall mhór,
fa barr in feedha ar n-élód.

1. *leg.* mbáguim.

2. *leg.* uagh.

3. *leg.* anblhfáth.

TRANSLATION

1. A resurrection whereby God arose in the fair lands of Asia ; a triumphant visit whereof I make boast,—I have not heard its equal for beauty.
2. Jews crucify the guiltless Christ, as ye have heard. To the malefactor it was an unjust wound, a spike in the righteous blood.
3. A dark black grave was dug for Jesus Christ after His crucifixion ; a guard of men was set around it, which He, our Creator, merited.
4. He rose on the third day, He brought dismay upon the Jews ; His aspect became threatening, He turned His face towards hell.
5. The lord of the house cried : “ There comes one towards you—small is the deceiver. As His body has suffered torment, let not His soul go unharmed.
6. “ Arise ! make ready your bellows, take up your old sledge-hammers ; let not the smiting of the deceiver be a second time an idle boast.
7. “ It was I who tempted Eve, out of her white-tipped hands, and out of her eye so soft and grey, beneath the appletree of transgression.
8. “ Then I sprang up in the form of one of my serpents, and beguiled Eve the tall and gentle lady, after we had gone aside beneath the cover of the wood.

9. “ Da ráidhius ria, rád fallsa,
‘ Gab a Eba in t-uball-sa.
issiat ubla is millsi amuigh,
do cubra innsi Áduim.’
10. “ Gabus Eba in t-ubull bán,
tig a cert-leath dá compán,
gur tuit a clann ’s a cineadh
ann, agus nír inndligheadh.
11. “ Do mheallus Ebha is Ádhamh
gu garg neimneach neamsádhal.
Buaidrim mar sein port parrghais¹
do neim olc an imarbais.
12. “ Mé fuair fós, gid ferda a ghoim,
do síl Eba γ Ádoim,
do cosc a raith eadh oili
fer braith ar in mbrégoiri.
13. “ Mé dorad,” ar deman dub,
“ sanus d’Iudas, don easbul,
dom bheith cu saidbir sealba,
dar tairbir a tigerna.
14. “ Mé do lá bir ’na bonnaib,
is deilg ina dernonnaib ;
gur fágbus é a n-adbhaidh dis,
γ cré a talmain tairis.”
15. Gairit beag do bámar ann
fan comrádh sin do cansam,
inguadl leisin ngrinne ngorm,
do-rinne finnmagh d’iforn.
16. “ Créd in tsoillsi si atá istoigh,”
ar clann imneadach Ádhoimh,
“ nach facamur riamh roimhe,
acht gér cian ar comnoide ? ”
17. “ In mbiadh Énmac Dé is dorus,”
do chan Ádhumh ucht-śolus,
“ do thabairt as a fine,
mar atass ga tairngire ?

1. *leg. parrdhais.*

9. "I said to her—a false saying—'Take this apple, Eve. They are the sweetest apples that grow, of the fragrance of Adam's isle.'

10. "Eve took the fair apple. A due half of it she gives to her mate, so that their children and their race fell in him, and it was not unjust.

11. "I deceived Eve and Adam, bitterly, venomously, ungently. Thus I disturb the haven of paradise with the fell poison of sin.

12. "It was I too who found, though manly his torment, for the seed of Eve and Adam, to check their welfare for another space, a man to spy upon the deceiver.

13. "I gave," said the black Devil, "a whisper to the apostle Judas, that I might be rich in possessions, whereat he betrayed his Lord.

14. "I thrust a spike into His feet and a nail into His palms, so that I left Him in a mean dwelling, with clay above Him in the earth."

15. But a little space were we there in this converse which I have told, when, a marvel to the swarthy host, hell became a fair plain.

16. "What is this light within," said Adam's afflicted children, "which we have never before seen, though long has been our sojourn?"

17. "Can God's only Son be at the door," said Adam of the bright breast, "to bring forth His race as it is (?)¹ foretold?"

1. The word *atass* is strange to me.

18. "Lá do cuir misi mo mac,"
do can Ádum an find-slat,
"gu parrgas¹ nach faghann fer,
na n-aball mbarr-glas mbuin-geal.
19. "Go bhfacaidh uaidh in crann crín,
ar tuit misi is mo mhóir-šíl ;
gu faca aeinlenabh ann,
data saeirleabhar súl-mall.
20. "Do bhí in lomán ón leanabh
gégach duilleach doisleabar ;
a meoir leabra ag lúdh in croinn,
gu nderna úr don abhoill.
21. "Táinic Seth mu mac don mhuigh,
is misi ann re aguidh,
scéla in croinn 's an leanaibh leis,
do sloind tre medhair mwhileis.
22. "In leanabh óg is sé soin,"
ar Ádamh, "atciam cucoibh.
Benfaid d'feruib crith is crádh,
rith in lenaib 'san lomán."
23. Gairit dún 'na degaid soin,
gur buail bas Críst in comlaid ;
do bí ciall isin cogur,
in rí gur iarr oslogud.
24. Sámh lesin mbroid do bhí istigh
guth an carat do cluinsin.
A mbrughaidh nírsat brónuigh,
fa subhaig a senóraigh.
25. Do smuaineadar, aicned óg,
Dáibhíth, Abraham, Ísóg,
do smuijan Máisi caemh 's a clann.
taem báisi risin mbas-crann.
26. "Cia doní in guth mór so a-muigh ?"
ar muinter ifirn uathmhuir.
"Ciasa bas, "ar gach fear fann
"do bean go bras in bas-crann ?"
27. "Is misi atá," ar Dia, "is dorus ;
ná déntar orm amorus ;
slat na gloine 's na glóiri,
mac Moiri na mór-óigi. "

1. *leg.* parrdhas.

18. "One day," said Adam the noble scion, "I sent my son to Paradise of the fair-topped bright-stemmed appletrees, which no man findeth.

19. "He saw at a distance the withered tree at which I and my great seed fell; there he saw a child comely, graceful, soft-eyed.

20. "Through the child that bare tree had become covered with branches, leafy and bushy; his shapely fingers were shaking the appletree, so that it became fresh.

21. "My son Seth came to the plain where I was awaiting him, tidings of the tree and of the Child he brought, and told with sweet gladness.

22. "That young Child," said Adam, "was He whom we see coming towards you. It will take trembling and pain from men—the Child's course upon the bare tree."

23. We had not long to wait then till Christ's hand smote against the door; there was reason in the plot until the King asked admittance.

24. Pleasant was it to the captives within to hear a friend's voice. Their yeomen were not sad, their elders were merry.

25. They thought—a childish fancy—David, Abraham, and Isaac,—the goodly Moses and his children thought, that the knocker had been smitten with frenzy.

26. "Who makes this loud noise without?" said the folk of dreadful hell. "Whose hand," said each feeble man, "has briskly struck the knocker?"

27. "I," said God, "am at the door. Let there be no mistrust of Me, the Rod of purity and glory, Son of Mary the mighty Virgin."

28. Scibhit cách uile tar ais
le homhan Ísa folt-chais ;
do scáin in comla 'na cend,
nír comga dáib a ndoicheall.
29. Do ling an Tigerna isteach,
Énmac Muiri, Dia dúileach,
Ní raibhí ann-sin guth ná glór
is-tigh acht uch is ochón.
30. “Éirghidh suas in bhar suidhi,”
ar Ísa, ar ar n-oeguiri.
“Maith do slánaig Anna ibh ;
a clanna Ádhaim, éirgid.
31. “Sín in láimh uait, a Áduim,”
ar mac Dé, “gu deglámhaid.”
Sínus Ádam in láim luinn,
gur báidh álad in ubhuill.
32. Gabus Ebha err Áduimh
gu daith is gu deglámaid ;
gabhus cách uili Éabha ;
nír tráth duini droichseadha.
33. Tic leis a muindter amach
go sobrónach, go subach ;
síl nÁduimh ar gach n-achad,
re sáluibh a senathar.
34. Atáit dáine ga rádh rind
d'feruibh lóghmhura in léghinn,
nach tuc as acht drong do dligh,
in cass donn dona dáinib.
35. Dáine ele rind gá rádh,
ag nach fuil credemh comhlán,
nach fuil duine, geal ná gorm,
nochar ben uile a hiforn.
36. Tuc i lláim Michil a-muigh
in imerci sin Áduimh,
téit budhéin ina degaid,
gan dréim gusan Dúilemain.
37. An Dúileam go a ndechus ann,
is in Mac sin ro molsam,
gu tuga buaidh 'nar mbél-ne
ón uaigh is ón eiséirghe.

E. d. e. d. i. a.

28. Everyone starts back for fear of Jesus the curly-haired ; the door burst in towards them, their churlishness was no help to them.

29. The Lord sprang in, Mary's only Son, creative God. Then there was no voice or sound within but ah ! and alas !

30. "Rise up and stand !" said Jesus our Shepherd. " Well hath Anna saved you ; children of Adam, arise !

31. "Stretch forth thy hand dexterously, Adam," said God's Son. Adam stretched out his eager hand and effaced the wound caused by the apple.

32. Eve seized Adam's rear quickly and dexterously, all the rest took hold of Eve—it was no time for a heedless man.

33. His people come forth with Him gladly and merrily ; Adam's seed upon every field at the heels of their ancestor.

34. There are some among distinguished men of learning who tell us that the brown curly-haired One brought forth no men but those who merited it.

35. Others, who have not perfect faith, tell us that there is no man white or black that He did not bring forth, one and all, out of Hell.

36. Into Michael's charge outside He gave that company of Adam's. He Himself went after it, without hindrance, to the Creator.

37. May the Creator to whom they went then, and that Son whom we have praised, give victory to our lips from the grave and the resurrection.

O. J. BERGIN.

A HYMN OF PRAISE¹

(H. I. II. Trin. Coll., Dublin, fol. 137a.)

Bennocht ocus ēdrochta,
eccna, altugud buidh,
a mōrnert is cumachta
gun Righ conicc na huile.

Glōir is cāta is caondūthracht,
molad, airfitiug² adhbhul,
rogrādh ḍn uile cridhe
do Rīg nime ocus talman.

Forsan Trīnōid togaidh
rē cāch, iar cāch do ellac[h]t,
bendacht ocus bithbendacht,
bithbendacht ocus bendacht.

Bennocht ocus ēdrochta.

TRANSLATION

Blessing and radiance,
wisdom, thanksgiving,—
great power and might
to the King that ruleth over all.

Glory and honour and goodwill,
praise and minstrelsy transcendent,
exceeding love from every heart
to the King of heaven and earth.

Unto the chosen Trinity has been united (?)
before all, after all universal
blessing and everlasting blessing
blessing everlasting and blessing.

R. I. BEST.

1. Cf. Revelation, vii. 12. 2. Read *airfitiud*.

THE SETTLING OF THE MANOR OF TARA

THE following Middle-Irish tract entitled the *Suidigud Tellaig Temra* or 'Settling of the Manor of Tara,' which is here published for the first time, is contained in the Yellow Book of Lecan (col. 740-9), Trin. Coll., Dublin, and in the Book of Lismore (fol. 90^a-92^a), at present in the possession of the Duke of Devonshire.¹ It is a story within a story, and is interesting for its curious folklore, its vocabulary, and its place-names. It relates how the nobles of Ireland in the reign of Diarmait son of Cerball (545 to 565), murmured at the extent of the royal domain of Tara, and refused to attend the feast of Tara until some arrangement defining its limitations should be made. Fintan son of Bóchra, who was fabled to have lived before the Deluge, and was consequently learned in the history and chronicles of Ireland, is finally summoned to give judgement. Fintan gives as his authority a mysterious personage named Trefuilngid Tre-eochair, who, he relates, suddenly appeared at a gathering of the men of Ireland held by Conaing Bec-eclach on the day Christ was crucified. Trefuilngid caused the people of Ireland to be assembled in one place, together with their principal shanachies, and to them, Fintan in particular, he communicated the history of Ireland and its chronicles, and the manner in which it should be partitioned. Fintan's judgment then is that the provinces should remain as Trefuilngid had ordained, "for he was either an angel of God, or God Himself." The nobles of Ireland then accompany Fintan to the hill of Usnech, where he sets up a pillar-stone in their presence, marking the five provinces, and in conclusion recites his poem describing the boundaries of the provinces, which he declared should fittingly proceed from Tara and Usnech, as the latter should in their turn be derived from each

1. See Catalogue prefixed to Stokes's *Lives of the Saints from the Book of Lismore*, p. xxiv sq.

of the provinces, Tara and Usnech being as it were the kidneys of Ireland.

The tale is interspersed with poems ascribed to Fintan. Two of these are also contained in the so-called *Leabar Gabála* or 'Book of Invasions,' along with others attributed to Fintan. They are (1) the poem beginning *Hériu cia fíarfaider* (§ 8), of which there are copies in the Book of Leinster (L.L.) facs. p. 4^b4; Book of Ballymote (BB.) p. 21^b3; Book of Lecan (Lc.) 271^b1; Book of Fermoy, p. 4^a2; and 23 N 3, R.I.A., p. 135. A version of this poem with translation, which differs in renderings from that here given, will be found in the *Trans. of the Ossianic Society*, Vol. V., p. 244. (2) that beginning *Cóic hurrunda Érend* (§ 33), which is also contained in the Book of Leinster, facs. p. 8^b33.

Of the Interrogation of Fintan by Trefuilngid (§ 23-29), there is another version, differing slightly in detail, in the MS. Laud 610 fol. 57^b, Bodleian Library, where it is styled the 'Interrogatio Cennfáelad' and is also ascribed to Bec mac Dead. A transcript of this version made by Dr. Kuno Meyer is appended. Also a fragment of another copy with which the Book of Lismore scribe has filled up the blank space where the tale ends.

The text here printed is that of the Yellow Book of Lecan, which on the whole appears to be the better. I have added the principal variant readings of the Book of Lismore version, taken from photographs kindly given me by Dr. Kuno Meyer from the collection of the late Mr. Whitley Stokes. It is hoped that no reading of importance has been omitted; mere orthographical variants have not been given, nor Lismore's constant preference of *fris* 'to him' for *ris*, *ámh* 'indeed' for *ém*, *olsé*, for *arse*, *a* 'in' for *i*; *ar* 'on' for *for*; *as* 'is' for *is*, *um* 'about' for *im*, *uime* for *imbi*, final *-i* for *-e*, e.g. *ferrdi* for *ferrde*, *ao*, *aoi*, for *œ*, *æ*, confusion of *gh* and *dh*, e.g. *fodhnum*, *plaith*, for *foghnam*, *plaigh*, *Sighan* for *Sidhan*, etc., also loss of old dat. sg. in *-o*- and *-io*- stems, e.g. *Asal*, *Mide*, *Bile*, *Bethre*, *Ailbe*, for *YBI.*, *Asul*, *Midiu*, *Biliu*, *Bethriu*, *Ailbiu* (§ 28), etc.

The marks of length have been added throughout, there being none really in the Yellow Book.

An index of proper names has been added. The identification of the place-names in § 23-29 can only in most cases be regarded as

LG II, 210

LG IV, 60

tentative. For the majority of them I am indebted to Father Hogan's *Onomasticon Gædelicum*, the proof sheets of which he very kindly lent me for this purpose.

My thanks are due to Professor Kuno Meyer and Dr. Bergin for renderings of several difficult passages, especially in the verse portions, and for constant advice.

R. I. BEST

INCIPIT DO SUIDIGUD TELLAICH TEMRA

(YBL. col. 740-749.)

BÁTAR húi Néill¹ fecht and i mMaig Breg i n-imaccalaim i² n-aimsir Diarmata meic Fergusa Cerbaill,³ ɏ ba hed imráidset : ba mór leo de thír aurland Temrach .i. maigen i mbátar *secht* radairc⁴ for cech leath, ɏ imráidset a himdibe ina faithchi⁵ sin iarum. ar ba dímáin leo in cutruma sin do ɏerond occaib⁶ cen tech cen trebad fair, ɏ cen fognam tellaich Temrach.⁷ Ar ba héigen dóib faichill fuliangi⁸ fer nÉirend ɏ a mbiad⁹ co cend *secht* láa ɏ *secht* n-aidchi i cind *teora* mbládna béos.¹⁰ Ba ɏamlaid¹¹ iarum téigthea dond fleith la Diarmait mac Cerbaill. Ni théiged rí cen rígain¹² ná ségaind cen banségaind ná féndid cen il-íaraind ná midlach cen drúithsig ná brígiu¹³ cen bantuile¹⁴ ná gilla cen lennait ná hingen cen lendán ná duine cen dán.

2. Nochóraigdis¹ and² ind ríg ɏ ind³ ollamaín im Diarmait mac Cerbaill .i. na ríg⁴ ɏ na hollamain aróen,⁵ na fianna ɏ na díbercae⁶ immalle. In gillanraid ɏ ind ingenrad ɏ int áes báeth borrfadach isna himdadhaib im na doirse,⁷ ɏ doratad a chuit chóir do cechóen díb⁸ .i. mínmesraíd ɏ daim ɏ tuirec ɏ tinni⁹ do ríghaib ɏ do ollamnaib ɏ do sruithib slánaib sochenélachaib fer nÉrend olchena, rechtairi ɏ banrechtairi ic roind ɏ ic dál dóib side.¹⁰ Feóil derg dano do beraib íaraind ɏ firbrocói ɏ núa corma¹¹ ɏ assen¹² do fiandaib ɏ díbergach-aib, ɏ druith¹³ ɏ deogbairi ic roind ɏ ic dál dóib. Cend-chossach and¹⁴ dano ɏ imchosail¹⁵ cecha hindile do aradhaib ɏ do oblóraib ɏ da drabarslúag¹⁶ ɏ da dáescordáinib,¹⁷ ɏ araid dano ɏ oblóre ɏ dorrsaidi¹⁸ oc roind ɏ dál¹⁹ dóib. Feóil láeg and¹⁴ dano ɏ úan ɏ orcc ɏ in sechtmad dál riamic²⁰ an-echtair do gillanraid ɏ do ingenraid dáig nosoerfeted a medar eated²¹ ocus nobíd a n-ortán²² ica n-idnaidi.²³ Sóeramais ɏ banamais ic²⁴ roind ɏ ic²⁴ dál dóib.

L=Book of Lismore.

1. Bui mordhal bíear nEirend L. 2. in YBL. 3. Ceirbeoil meic Conuill Chremthaind meic Neill Naigiallaig ɏ ba headh do imraidhset L. 4. a mbui radhare L. 5. roimraidhset a timdhíbhe na faithchi L; faichthi YBL. 6. ferund occu L. 7. Teamra de L. 8. fuluing L; a infra YBL. 9. a mbiadhta L. 10. i cind an sechtmad bliadna L. 11. hamlaid YBL L. 12. righ gan righan L. 13. brughaidh L. 14. bhantuile L; baltuile YBL. 15. leannaid L.

2.—1. nochoraigdis L., nochoraigdais YBL. 2. díadd. L. 3. na ríghna ɏ na L. 4. righa L. 5. imaraon L. 6. dibergaigh L. 7. doirrsibh L.

THE SETTLING OF THE MANOR OF TARA

THE Ui Neill were once in conference in Magh Bregh in the time of Diarmait son of Fergus Cerball, and this was what they discussed. The demesne of Tara seemed excessive to them, that is, the plain with seven views on every side, and they considered the curtailing of that green, for they deemed it unprofitable to have so much land without house or cultivation upon it, and of no service to the hearth of Tara. For every three years they were obliged to support the men of Ireland and to feed them for seven days and seven nights. It was in this fashion then they used to proceed to the feast of Diarmait son of Cerball. No king used to go without a queen, or chieftain without a chieftainess, or warrior without . . . or fop without a harlot, or hospitaller without a consort, or youth without a love, or maiden without a lover, or man without an art.

2. The kings and ollaves used to be placed around Diarmait son of Cerball, that is, kings and ollaves together, warriors and reavers together. The youths and maidens and the proud foolish folk in the chambers around the doors; and his proper portion was given to each one, that is, choice fruit and oxen and boars and flitches for kings and ollaves, and for the free noble elders of the men of Ireland likewise: stewards and stewardesses carving and serving for them. Then red meat from spits of iron, and bragget and new ale and milk water (?) for warriors and reavers: and jesters and cup-bearers carving and serving for them. Heads-and-feet (?) next and . . . of all [kinds of] cattle to charioteers and jugglers and for the rabble and common people, with charioteers and jugglers and doorkeepers carving and dispensing for them. Veal then and lamb and pork and the seventh portion . . . outside for young men and maidens, because their mirth used to entertain them . . . and their nobility (?) used to be awaiting them (?). Free mercenaries and female hirelings carving and dispensing for them.

8. foleith *add.* L. 9. midhmesurdha 7 damh 7 torc 7 tinne L. 10. sidi L.
 11. doib *add.* L. 12. ahsen with h erased, L. 13. druth L. 14. and *om* L.
 15. 7 imchosail *om.* L. 16. daoscursluaghhaibh L. 17. *om.* L. 18. doirrseor L.
 19. ic dail L. 20. dail re midh L. 21. 7 an oirfidh ac medhuir oeidigh L.
 22. ordan L. 23. a *in ras.* YBL.; idhnai L. 24. ac L.

3. Rohirfúacrad iarum for maithib Érend tíachtain dochum¹ na fleidi do thig Themra co Diarmaid mac Cerbaill. Et roráidset nád caithfitis feis Temra co rochindtea dóib suidigud² tellaig Temra, indus robói rempo³ η nobiad ina ndiaig⁴ co bráth. η roráidset re Diarmaid an aithisc hí sin. η adrubaírt Diarmait riu-seom nárbo chóir a rád⁶ fris tellach Temra do chomroind cen chomairle⁷ fri Cendfáelad mac Scandlán meic Fingin i. cend Érind η comarba Pátraig nó re Fiachraig mac na druinigi. Ettha úadib-seom iarum for cend Fiachrach meic Colmáin meic Eogain η dobreth chucu dia cobair, a robdar úaite a n-éolaig, η robdar ile a n-anéolaich, η robdar ili⁸ a n-imarbága, η robdar imdae a cesta.⁹

4. Dorocht chucu iarum Fiachra,¹ η abbertadar ris a cétna i. tellach Temra do chomroind dóib, η atbert friu ná² bérard breth forsin caingin sin dóib [col. 741] co ndechasta húaithib³ ar cend neich bid⁴ éolchu η bid síne andás. Ca hairm a fuil sidi, arsiad? Ní ansa, arse. i. Cendfáelad mac Ailella⁵ meic Muiredaich meic Eogain meic Néill^{6, 6a} is asa chind side, for sé, do comgned⁷ a hinchind dermait i cath Muigi Rath i. conid cumain leis cach ní rochúala⁸ do senchas hÉrend o šin alle cosinndiu. Is cóir cid hé thí⁹ do bar n-ethergléod, olse.

5. Docuas iarum úadib-seom¹ ar cend Chindfáelad η dodeachaid² side³ chucu ocus abbertatar a cétna ris⁴ béos. Ocus adubairt Cendfáelad friu, Ni dú dúibsi, arse, anní sin do rád frimsa heret bete⁵ ar cóic sinser huile for⁶ hÉrind. Ca hairm dano itát side? for fir hÉrind Ní ansa ém, olse. Finchad a Fálmaig Láigen η Cú alad⁷ a Crúachain Conalad⁸ η Bran Bairne a Bairind, Dubán mac Dega a cúiced fer⁹ Olnegmacht, Túan mac Cairill¹⁰ ó Ultaib, is éside dochuaid isna hilrechtaib.

6. Docuas úadib didu for ceand in chóicir sin, ocus tuaid chucu co Temair,² η doráidset riu a³ cétna i. co rocomroinndis dóib tellach

3.—1. teachta chum L. 2. suigudad YBL. 3. rompu L. 4. ina ndeagaid L. 5. roraidheth re Diarmat in aithesc sin L. 6. coir doibh a radha L. 7. gan comairle fri cend Eirenn i. fri comorba Patraic i. fri Fland Feabla mac Scandail meic Fingin. Faiti feassa uaidhisim iarum for cend Flaind Feabla da breith . . . L. 8. linmara L. 9. mesca L.

4.—1. Flann Feabla L. 2. nach L. 3. no cucuirthea uaithibh techta L. 4. budh L. 5. mc Bhaodain meic Muircertaig add. L. 6. noi Ghiallaig add. L. 6a. uair add. L. 7. robenadh L. 8. gach a cual⁹ do scelaib η do s. L. 9. thised L.

3. The nobles of Ireland were then summoned to the feast to the house of Tara by Diarmait son of Cerball. And they said that they would not partake of the feast of Tara until the settling of the manor of Tara was determined, how it was before their day and how it would be after them for all time, and they delivered that answer to Diarmait. And Diarmait replied that it was not right to ask him to partition the manor of Tara without taking counsel of Flann Febla^a son of Scannlan son of Fingen, that is, the head of Ireland and the successor of Patrick, or of Fiachra son of the embroiderer. Messengers were accordingly dispatched to Fiachra son of Colman son of Eogan, and he was brought unto them to help them, for few were their learned men, and many were their unlearned, and numerous their contentions and their problems.

4. Then Fiachra arrived, and they asked the same thing of him, namely to partition for them the manor of Tara. And he answered them that he would not give a decision on that matter until they should send for one wiser and older than himself. "Where is he?" said they. "No hard matter that," said he, "even Cennfaelad son of Ailill son of Muiredach son of Eogan son of Niall. It is from his head," said he, "that the brain of forgetfulness was removed at the battle of Magh Rath, that is to say, he remembers all that he heard of the history of Ireland from that time down to the present day. It is right that he should come to decide for you."

5. Cennfaelad was then sent for, and he came to them, and they asked him also the same thing. And Cennfaelad replied: "It is not proper for you to ask that of me so long as the five seniors to us all are in Ireland." "Where then are they?" said the men of Ireland. "Easy to tell," said he, "Finnchad from Falmag of Leinster, and Cú-alad from Cruachu Conalad, and Bran Bairne from Bairenn, Dubán son of Deg from the province of the Fir Olnegmacht, Tuan son of Cairell from Ulster, he who passed into many shapes."

6. These five were then sent for, and they were brought to them to Tara, and they asked the same thing of them, namely, to partition

a. *sic leg.* with L.

5.—1. uathasum. 2. doriactt L. 3. *om.* L. 4. in *cetna fris* L.
5. *airet beit* L. 6. a n- L. uile *om.* 7. Cualath L. 8. *chonalath* L. 9. *fer om.* L. 10. *mic Muiredaig Mundeirc add.* L.

6.—1. uatha som L. 2. *q tuccad co T. iatt* L. 3. in L.

Temrach.⁴ Roráid iarum cech fer don chóicer sin a chuimne, ocus ba hed roráidset, ní bo⁵ dú dóib Temair cona tellach do chomroind heret nobeith⁶ a sindser Ɇ a n-aiti diblínai in nHérind re dáil an-echtair. Cá hairm itá side dino⁷ ar fir hÉrind. Ní *ansa*, arsiad: Fintan mac Bóchraí meic Betha meic Náei. Báí ac Dún Tulcha i Cíarraigi Luachraí.

7. Dochoid iarum Berrán gilla Chindfáelad húaidib ar cend Findtain co Dún Tulcháir re Luachair Deadaid¹ aníar. Ocus roráid a teachtairecht ris. Dodeachaid lais iarum Findtan do² Themraig. Ocus isé lín táníc, ocht mbuidne déc .i. *nóí* mbuidne reme Ɇ *nóí* mbuidne ina sílaig,³ Ɇ ní roibi andsin acht síl Findtan uile .i. meic Ɇ húi Ɇ íarmái⁴ Ɇ indái dó in lucht sin.

8. Roferad fáilti mór re Findtan i tig midchuarta, Ɇ robo fáilid re¹ cách a ríachtain² do cloistin a bríathar Ɇ a senchasa. Ɇ atrach-tatar remi huile, Ɇ roráidset ris suidi hi cathair bretheman, Ɇ adrubaírt³ Findtan friu nocho ragad inti co fesad a chest.⁴ Ɇ roráid dino friu, nocho riccid⁵ a lles lúathgair do chor immum-sa, ar is tairise lim chena for fáilte amal is tairise do cach mac a bume⁷, Ɇ isí iarum, ar Fintan, mo buime-sea, in indsi-sea itáthai-si .i. hÉri, Ɇ is hí⁸ a glún gnáthach na hindsí-sea, in tulach-sa itáthai-si .i. Temair. Isé didu a mes⁹ Ɇ a murthorud, a bláth Ɇ a beathamnus inna hindsí-sea, isé foramroerlongair¹⁰ ó dílind cusandiu. Ocus am éolach ina fesaib Ɇ ina táintib^{10a} Ɇ ina [col. 742] togláib Ɇ ina tochmorcaib do neoch dorónad díb ó dílind ille. Ocus conid andsin doroindi in láid :

9. Héiriu cía fiarfaidir¹¹ dím
atá lim co grind
cech gabáil¹² rusgob¹³
ó thíis bethad¹⁴ bind.

4. Teamra L. 5. nar bhá L. 6. aíret nobeth L. 7. side dí om. L.

8. Bochna fil a nDun Findtain L.

7.—1. fri L. nDegaíd L. 2. co L. 3. Ɇ a ix. ina dhegaid L. 4. mc Ɇ ua Ɇ indua Ɇ íarmhua L.

8.—1. la L. 2. cuccu add. L. 3. erasure after bretheman YBL.; i cathair mbreithemnus L. 3. atbert L. 4. cesta L. 5. riethi L.

6. faeilti L. 7. buime L. 8. ise L. 9. Ɇ a mil add. L.

10. fomrelaíg L.

for them the manor of Tara. Then each of the five related what he remembered, and this is what they said, that it was not proper for them to partition Tara and its manor so long as their senior and fosterer in Ireland were without the assembly. "Where then is he?" asked the men of Ireland. "Not hard to tell," said they. "Fintan son of Bóchra, son of Bith, son of Noah." He was at Dun Tulcha in Kerry.

7. Then Berran, Cennfaelad's attendant, went for Fintan to Dun Tulcha to the west of Luachair Dedaid. And he delivered his message to him. Then Fintan came with him to Tara. And his retinue consisted of eighteen companies, namely, nine before him and nine behind. And there was not one among them who was not of the seed of Fintan—sons, grandsons, great-grandsons, and descendants of his was that host.

8. A great welcome was given to Fintan in the banqueting house, and all were glad at his coming to hear his words and his stories. And they all rose up before him, and they bade him sit in the judge's seat. But Fintan said he would not go into it until he knew his question. And he said to them "There is no need to make rejoicing for me, for I am sure of your welcome as every son is sure of his fostermother, and this then is my fostermother," said Fintan, "the island in which ye are, even Ireland, and the familiar knee of this island is the hill on which ye are, namely, Tara. Moreover, it is the mast and the produce, the flowers and the food of this island that have sustained me from the Deluge until to-day. And I am skilled in its feasts and its cattle-spoils, its destructions and its courtships, in all that have taken place from the Deluge until now."

And then he made a lay :

9. Ireland, though it is enquired of me,
I know accurately
every colonization it has undergone
since the beginning of the pleasant world.

= Lebor Gabála, ed.
Macalister, II, 210

10a. *tanaib* L. 9.—11. *cé* L., Lc. F.N. *iarfaighther* LL. ; *iarfaiter* L. ; *fiarfaigear* BB. ; *fiarfaidear* Lc. ; *fiafruigheas* N. 12. *gabal* LL. 13. *ros gab* LL. L. *rogab* BB. ; *dogab* F. 14. *betha* LL. Lc. *sic leg.*

Dia luid¹⁵ anoir¹⁶ Cesair
 ingen Beatha¹⁷ in¹⁸ ben
 cona¹⁹ cōeacait ingen
 ocus óen²⁰ triar fear.

²¹Conustarraid díliu,
 gérbo thrúag in maírg
 corus robáid uili
 each duine 'na aird.

Bith túaith i Sléb Betha²²
 robo trúag in drúim²³
 Ladra²⁴ i n-Ard Ladrard
 Cesair²⁵ ina cúil.²⁶

²⁷Mad misi romanacht²⁸
 mac Dé dín úas druīng²⁹
 corscib dím in díliu³⁰
 húas Tul Tuindi truim.³¹

Bládain dam fo dílind³²
 re Tul Tuindi³³ tend
 nír collad, ní coitēltar³⁴
 énchollad rob ferr.³⁵

Co namtánic³⁶ Parrthalón
 anoir a tir Gréc³⁷
 co 'matormailt³⁸ dam ria síl
 ciarbo suthain sét.

Misi³⁹ i nÉrind fós⁴⁰
 sisi⁴¹ hÉri⁴² fás⁴³
 co toracht⁴⁴ mac Agnomán
 Nemed níamda a nás.⁴⁵

15. doluidh BB. dolud F., dolluid LL. 16. aniar LL. BB. 17. inghi Beth L.
 18. in *om.* BB. 19. sisi LN. 20. ocus óen] cona LL. *sic leg.*; cona
 hæntriar BB. is cona triar F. 21. LL. BB. Le. FN *om.* this stanza. 22. tarraid
 díliu Bith LL. Le.; dílind BB. dili in Bith F. 23. in ruin L. ina
 sléib cen rúin LL., gan run BB.F., cen run Le. 24. is Ladra L., Ladru LL.
 25. is C. Le. 26. cul F. 27. LL.BB.F *om.* this stanza. 28. romadnacht
 Le. 29. mac de dom dhion N., os L. 30. an dile L., dosciubh mé o ndílinn N.
 31. os L., na leith go brath biom N. 32. dílind déin LL.BB. 33. i Taul LL.
 a Tul BB.Lc.F. 34. nir codladh ni coideoltar L. ni fúarus, ní imthomaltus LL.

(2)

Cessair came from the east,
the woman, daughter of Bith,
with her fifty maidens
and her trio of men.

The Deluge overtook them,
though it was a sad pity,
and drowned them all
each one on his height.

(of. 3)

Bith north in Sliab Betha,
sad was the mystery,^a
Ladru in Ard Ladrann,
Cessair in her recess.^b

(4)

As for me I was saved
by the Son of God, a protection over the throng,
the Deluge parted from me
above massive Tul Tuinde.

(5)

I was a year under the Deluge
at bracing Tul Tuinde.
There has not been slept, there will not be,
any better sleep.

Then Parthalon came to me
from the east, from the Grecian land,
and I lived on with his progeny
though it was a long way.

(7)

I was still in Ireland
when Ireland was a wilderness,
until Agnoman's son came,
Nemed, pleasant his ways.

a in rún is translated. *b* i.e. Cúl Cessra.

second *ní om.* BB., *ni uarus am tomaltus* F. 35. *bad* LL. Lc. L. *budh* BB.
bo F.; *cotlud bad ferr* LL. 36. *cunustainic* L. 37. nGrec L. 38. *cum-
batormailt* L. This stanza reads in LL.: *Mise i nHerind sund. ba suastin mo
sét. conostoracht Parthalon. aniar a tir Gréc.* Same arrangement in Lc and
BB. F., only reading *fa*; *suthain*; *anoir*, F. *anair.* 39. *maonur dam* LN.
40. *sund* BB. Lc. 41. *isi* F. BB. 42. *hEriu* LL. Eiriu BB. 43. *ac fas* Lc.
fass F. 44. *tanic* LL. N. 45. *gnás* LL. BB. F.N.

⁴⁶Arsin tángadar Fir Bolc
isé in scél find fir
imotormalt damsia riu
cén bátar is téar.

[LL.] Fir Bolg is Fir Galión⁴⁷
tāncatar ba⁴⁸ cían,
tāncatar Fir Domnand,
gabsat i⁴⁹ nIrruis tīar.

Arsin⁵⁰ tángadar Túath⁵¹ Dé
i⁵² coepaib⁵³ cíach cíar⁵⁴
co 'matormuilt⁵⁵ damsia riu⁵⁶
cíar[bo]⁵⁷ sáegul cían.

⁵⁸Tángadar meic Míled
iarsin forro i téar
misi i fail cech díne
cosan úair at-chídh.

[LL.] Iarsain tāncatar meic Míled
a hEspāin anes
co 'motormalt⁵⁹ damsia friu
cíar[bo]⁶⁰ thrén a thress.⁶¹

⁶²[LL.] Doroacht⁶³ sáegul sír⁶⁴
damsia, nocho chél,
co nomtharraid creitem⁶⁵ óg⁶⁶
ó rīg nime nél⁶⁷.

Is mé⁶⁸ Findtan find
mac Bóchra,⁶⁹ ní chél,
d'éis na díleand⁷⁰ sund
am⁷¹ sruth⁷² úasal hér.⁷³

Hériu.

46. All the other MSS., including Lismore follow LL. 47. Gailian Lc., Gaileon LN., Gaileon BB., Gailoin F. 48. fa Lc. 49. i n- om BB, etc. 50. iarsain LL., iarsin BB., etc. 51. Tuatha LL. 52. ina LL.L., na BB., etc. 53. caipaib LL., caebaibh F.BB., caobaibh L. 54. cían LL., etc. 55. co motormalt LL., conamtcrmait L. 56. friu LL., etc. 57. cerbom Lc., cebo F.; ciar followed by erasure YBL. 58. BB Lc. F. follow LL. 59. com-

Next came the Fir Bolg,
that is a fair true tale.
I lived together with them,
whilst they were in the land.

The Fir Bolg and Fir Galion
came, it was long [thereafter].
The Fir Domnann came,
they settled in Irrus in the west.

Then came the Tuatha Dé
in clouds of dark mist,
and I lived along with them
though it was a long life.

The sons of Míl came then
into the land against them.
I was along with every tribe
until the time ye see.

After that came the sons of Míl
out of Spain from the south,
and I lived along with them
though mighty was their combat.

I had attained to long life,
I will not hide it,
when the Faith came to me
from the King of the cloudy heaven.

I am white Fintan,
Bóchra's son, I will not hide it.
Since the Deluge here
I am a high noble sage.

atormailt BB., *etc.* 60. cerbo Lc., gerbo BB., cerb F. 61. tren a tres Lc., *etc.*
62. YBL. omits this stanza. 63. doriacht BB., *etc.* 64. soir N.
65. creidim L. 66. óg *om.* BB., *etc.* (*et sic leg.*). 67. na nell BB., na nél N.
68. misse LL., *etc.* 69. Bochna BB. F.L. 70. dilind F. 71. fam Lc.
72. sruith LL.L., śruith N. 73. eir BB. Lc.

10. Is maith sin, a Fintain, arsiad. Is ferrde dún cech follugad doberum fort,¹ ocus is maith lind a fíis úait caidi tairisiu² do chuimne fén. Ní ansa ém, olse. Lod-sa³ láa tríá⁴ fid a nÍar-Mumain tiar. Dobiuil lim cóer ndeirg do ibur *co nusroclandus*⁵ i llugort mo lis γ ásais⁷ and co mbad⁸ comard, fria⁹ fer. Nosberim-sa asin lubgurt⁶ iarum ocus nosclandaigim¹⁰ forsin faithchi¹¹ mo lis ceanai,¹² ocus fásais¹³ for lár na faithchi¹⁴ sin co namtallad-sa¹⁵ cét láech fo dibli,¹⁶ γ co namdítned ar gáith γ ar flechad γ fúacht γ tes. Roairis¹⁷ γ roairis mo ibar¹⁸ co 'matormolt dúind, co rolá¹⁹ a duillebar de ar chríne.²⁰ Antan iarum tallus mo chéill dia thorbu dam chena, dochuas²¹ limsa chuici co roleoad dia bun, γ co ndernait²² limsa de *secht* ndabcha γ *secht* n-éna γ *secht* ndrolmacha γ *secht* muidi γ *secht* cilairn γ *secht* milain γ *secht* metair²³ cona cerclaib uile diblinaib. Roairisius-[s]a¹⁷ *didu* béis γ mo ibair-lestair²⁴ ocom co torchradar a circla díb ar²⁵ críne γ aesmaire, γ co roaitherechtha²⁶ uili limsa co ná ticed acht fan asin dabaig γ drolmach asan ían²⁷ γ muidi asin drolmaig γ cilarn asin muide γ milan asin chilarn²⁸ γ metar asin milan. *Ocus* dofúng-sa²⁹ do Día uilichumachtach nacon³⁰ fétar-sa ca hairm i fail an inadach sin iarna scíth lim ar críne.³¹

11. At arrsaig sin samlaid,¹ ol Diarmaid. Is tíachtain tar breith senórach² tíachtain tar do breith. Ocus is aire siu *didu*³ rotgairmed [col. 743] chucaindi co mad tú noberad breith fir⁴ iarum dúind. Is fir ém, olse, am éolach⁵ in cech breithemnos firén⁶ dorónad ó thosuch domuin cosinndiu.⁷ Conid andsin doroindi in láid seo :

12.

As éol dam¹ sund amne
ní fuiris nach meraide¹
cétna breithem, bág cen clith,³
ruc cen chinaid in cébrith.⁴

10.—1. *follugud* (*sic*) dobéra foirn L. 2. caidhi th'fíis fein γ do e. L.
3. lodur-sa L. 4. tre L. 5. ndeirc n-iubur conassrolass L. 6. lugburt YBL.
7. oraoiles and hí L. 8. coma L. 9. a *subscr.* YBL.; fri L.
10. nosclandaig L. 11. faichdi YBL., ar faiche L. 12. ceanai] a in ras. YBL.
e. na L. 13. fásas L. 14. faichdi YBL. 15. co tuill' L. 16. duilli L.
17. roirisesa L. 18. eó iubur comtormaile L. 19. guralaadh L. 20. γ
aosmuire add. L. 21. docuas L. 22. co nderrn L. 23. medracha L.
24. lestra L. 25. a L. 26. rohatairgthea L. roaithferechtha, f *subscr.*
YBL. 27. ein L. 28. letter erased between a and r YBL.; cilarn L.
29. tuigim si L. 30. nach L. 31. a fuil lestur dibsin ar críne γ aosmuire L.

10. "Good, O Fintan," said they "We are the better for every neglect (?) which we may cause thee, and we should like to know from thee how reliable thy memory is." "That is no hard matter," said he. "One day I passed through a wood in West Munster in the west. I took away with me a red yew berry and I planted it in the garden of my court, and it grew up there until it was as big as a man. Then I removed it from the garden and planted it on the lawn of my court even, and it grew up in the centre of that lawn so that I could fit with a hundred warriors under its foliage, and it protected me from wind and rain, and from cold and heat. I remained and so did my yew flourishing together, until it shed its foliage from decay. Then when I had no hope of turning it even so to my profit, I went and cut it from its stock, and made from it seven vats and seven *ians* and seven *drolmachs*, seven churns, seven pitchers, seven *milans*, and seven methars with hoops for all of them. So I remained then and my yew vessels with me until their hoops fell off through decay and age. Then I re-made them all, but could get only an *ian* out of a vat, and a *drolmach* out of an *ian*, and a churn out of a *drolmach*, and a pitcher out of a churn, and a *milan* out of a pitcher, and a methar out of a *milan*. And I swear to Almighty God I know not where those substitutes are since they perished with me from decay."

11. "Thou art indeed venerable," said Diarmait. "It is transgression of an elder's judgement to transgress thy judgement. And it is for that reason we have summoned thee, that thou shouldst be the one to pronounce just judgement for us." "It is true, indeed," said he, "that I am skilled in every just judgement that has been given from the beginning of the world until this day." And then he made the following lay :

12. I know in this way,
no foolish one will find it,
the first judge, boasting and no concealment,
who pronounced without fault the first judgement.

11.—1. At arrsaig iarum L. 2. tisenorach L. 3. dano L. 4. firinde L.
5. eelach-sa L. 6. n in ras. extending to d. 7. d supraser. YBL.

12.—1. damsia L. 2. fursannadh meraighthe L. 3. baidh gan cleith L.
4. ruc ar .c. cinaid .c. breith L.

Breth ar diábul úas Druim Den⁵
is éol dam tucht roduced⁶:
rusuc⁷ Día dil, delm⁸ roleth,
sech⁹ fa cétchin ba¹⁰ cétbreth.

Tidnocol deoda¹¹ Dé dil
ara mbeith¹² breth ag dáinib
doridnacht recht bérhai báin¹³
do Moyse mó cech degdáil.¹⁴

Dálais¹⁵ Moyse, monar nglé,
bretha lánmaithi litre¹⁸
dális Duid iar sene¹⁷
bretha fíra fáitsine.¹⁶

Fénius Farrsaich, faib di rath,¹⁹
ocus in Cai Cáin-brethach
dorignacht leo, líth nad lacc,
na dá bérhai²⁰ sechtmogat.

Aimirgen²¹ indse Gáedel
ar n-ór, ar n-án, ar n-óebel²²
Aimirgen²¹ Glúngel co ngoil²³
ruc in chétbreith im Themair.

Trí ríg i lLiathdruim na ler
ocus cethri meic Mílead
sínsset²⁴ im tuinithi thend²⁵
indse²⁶ airegda hÉrend.

As²⁷ and ruc Aimirgin dóib
in breith²⁸ fírecnaid firchóir²⁹
meic Míled do dul amach
dar nói tonna ar muir medrach.³⁰

Brogsad³¹ iarsin for sáile
cethri meic ríg Espáine
co radnacht leo, líth úas tuind
Dond co fárbaid ós³² Tig Duind.

5. tuas for neamh L. 6. di rodibreadh Lusifer L. 7. rosfuc L. 8. deilm L.
9. siat L. 10. sfa L. 11. deogda YBL. g subscr.; diadha L. 12. ar a
mbai L. 13. dothidhnuic ri an righthigh rain L. 14. mordhail L. 15.
daileas L. 16. fira faistine L.==2nd verse in L. 17. daileas Daibhith
iarsinde L. 18. lanmhaithe leire L.==4th verse in L. 19. faidhbe rath L.
20. berla L.

Judgement on the Devil over Druim Den.
 I know the manner in which it was given.
 Dear God gave it, the report spread,
 as it was the first crime, 'twas the first judgement.

The gift divine of dear God,
 so that men should have judgement,
 the law of fair speech [i.e. Latin] was given
 to Moses, greater than every good law.

Moses delivered, bright deed,
 the perfect judgements of the letter.
 David delivered after that
 the true judgements of prophecy.

Fénius Farsaid, long-life (?) of favour,
 and Cai Cáin-brethach,
 by them were given, no trifling festival,
 the two and seventy tongues.

Amairgen of the island of the Gael,
 our gold, our glory, our ray,
 Amairgen Glungel the valorous
 gave the first judgement concerning Tara.

Three kings in Liathdruim na Ler
 and the four sons of Míl,
 they strove for the mighty possession
 of the illustrious island of Ireland.

There Amairgen pronounced for them
 the most wise and fair judgement
 that the sons of Míl should go out
 over ten waves on the mirthful sea.

nine
 Thereupon they put out to sea,
 the four sons of the king of Spain,
 and they buried, a festival over the waves,
 Dond, whom they left at Tech Duind.

21. Amairghin L. 22. *fa maith a breath re mæideam* L. 23. *ngluingeal*
 eo ngail L. 24. *sníset* L. *leg.* *snísit.* 25. *tend* L. 26. *indsí* L. 27. *is* L.
 28. *mbreith* L. 29. *firegna fircoir* L. 30. *medera* YBL. *mhedhrach* L.
 31. *lodsat* L. 32. *go farcat a* L.

Co fárcbad iar gail gúir glicc³³
hÍr in n-úir scenbluind Scellicc.³⁴

Scuichsit iarsin soir na slóigh³⁵
Émer ocus Éremóin
corgobsad iar ndíth³⁷ a ne[i]rt³⁸
hÉrind³⁹ iar n-éloð Egeipt.

Arsin rogénair in gein
hÍsu ó Muiri ingein
co tárfad⁴⁰ breatha co mbail⁴¹
tria núfiadhnaise nóemgloin.⁴²

As leór so do solbraib⁴³ sreth
barr beg do gnímaib⁴⁴ cáinbreth
co feastais buidne brasa
comsid⁴⁵ éolach éolusa.

13. Maith sin, a Findtайн, arsiad, is ferrdi dún do thíachtain do thurim¹ šeanchasa hÉrend. Am mebrach-sa²¹ ém, ollse, i sreathaib³ senchusa hÉrend⁴ indus robas indte cosin n-uair-se, ⁷ indus bether indti béos co bráth. *Ceist*, arsiad, can as rothucais-seo⁵ sin, ⁷ cid as neasom⁶ diar cobair-ne den tšencha[s]⁷ sin immoní imráidim im⁸ suidigud⁷ tellaich Themrach? Ní *ansa*, ar Fintan. Indisfet-sa⁸ dúibse colléc ní deside :

14. Bámar-ni¹ feachtus i mmórdáil fer nÉreand sund im Chonaing Begeclach² im³ ríg nErend. Láa n-and⁴ dúin isin dál sin iarum co n-acamar in scálfer mór⁵ cáin cumachtach chucaind aníar la fuinead ngréne. Donbert⁶ ingantas mór méd a delba. Comard fri fid mael a dá gúaland, ecnach nem ⁷ grían fo gabal⁷ ara fot⁸ ⁷ ara cháime.⁹ ¹⁰Fíal étrocht glainidi imme¹⁰ amal étach línda¹¹ lígda.¹¹ Dá maelasa imma chosaib ⁷ ní feas cía luib dia rabadar. Moíng legta¹³ órbuidi fochas fair co clár a dá leas. Taibli lecda inna láim cli, cróeb co trí toirthib ina láim deis, itté trí toraid¹⁴ robádar fuirre, cnóe¹⁵ ⁷ ubla ⁷ dercain [744] i cétemun¹⁶ sin. ⁷ ba

33. co fárcbat iar ngail nguir nglic L. 34. sgenbhghluin scelic L.
35. seuchsat L. 36. le a slogh L. 37. d *suprascor*. YBL. 38. *cur-*
ghabhsatar tre níth neirt L. 39. Eirind L.; Herend YBL. 40. tarfas L.
41. co mbll^u L. 42. niamghlain L. 43. as lor dotsuiliberibh L. 44. cuim-
nibh L. 45. comdais L. coms YBL.

13.—1. tiacht chugaind do thúr L. 2. eolus-sa L. 3. a sreith L.
4-4. om. L. 5. artuigisi L. 6. nesa L. 7. tšenhus L. 8. umuindi ⁷
imráidim anois L. 9. suigugud YBL. 10. indesat-sa L.

After valiant and cunning fight
Ir was left in the rough-splintered (?) clay of the Skellig.

Thereupon the hosts of Eber and Eremon
departed eastwards,
and after loss of their force they occupied
Ireland, on escaping from Egypt.

Thereafter Jesus was born
from Mary maiden,
and judgements were declared with goodness,
through the pure holy new covenant.

This is enough of eloquence . . .
the little crown of the performances of fair judgements,
that the eager hosts should know,
that they might be learned in learning.

13. "Good, O Fintan," said they. "We are the better of thy coming to relate the story of Ireland." "I remember truly," said he, "the progression of the history of Ireland, how it has been therein until now, and how it will be also until doom." "A question," said they. "How hast thou acquired that, and of that history what is indispensable to help us in the matter of our discussion, the settling of the manor of Tara?" "No hard matter that," said Fintan. "I will relate to you meanwhile something thereon."

14. "Once we were holding a great assembly of the men of Ireland around Conaing Bec-eclach, King of Ireland. On a day then in that assembly we beheld a great hero, fair and mighty, approaching us from the west at sunset. We wondered greatly at the magnitude of his form. As high as a wood was the top of his shoulders, the sky and the sun visible between his legs, by reason of his size and his comeliness. A shining crystal veil about him like unto raiment of precious linen. Sandals upon his feet, and it is not known of what material they were. Golden-yellow hair upon him falling in curls to the level of his thighs. Stone tablets in his left hand, a branch with three fruits in his right hand, and these are the three fruits which were on it, nuts and apples and acorns

14.—1. robhamair-ne L. 2. mBeceglach L. 3. *om.* L. 4. n-aon L.
5. scal i. fer mor L. 6. dombert L. 7. γ fa reill grian γ fermaint foa
ghabhl L. 8. *om.* L. 9. châine L. 10-10. *om.* L. 11. linda *om.* L.
12. ligha L. 13. lectha L. 14. it iat na tri toirthi L. 15. eno L.
16. cêtemhuin L.

hanabaid cech torad díb. Dochechaing sechond¹⁷ iarum morthim-chell na hairechtai¹⁸ ɏ a c[h]róeb órda¹⁹ illdathach do fiid Lebáin ria ais, co n-ebairt fer úaindi²⁰ fris, Tadall lat,²¹ arse, co roaicilli²² in ríg i. Conaing mBececlach. Frisrogart-som²³ co n-érbairt, Cid is ailicc²⁴ dúib húam,²⁵ arse? Co fesamar²⁶ úait, arsiat, can dodeachaid ɏ cid théige ɏ caidi th'ainm²⁷ ɏ caidi do slonduid.

15. Dodechaid-sa¹ ém, arse, ó fuined² ɏ téigim do³ thurbáill, ɏ isé m'ainm Tréfuilngid Tre-echoair. Cid diatá duit-seo int ainm hí sein,⁵ arsiat? Ní *ansa*, arse. Dáig is mé immofoilnge⁶ turcbáil ngréine ɏ a fuiniud. Ocus cid dodtuc dond fuiniud mas oc turcbáil bí?⁸ Ní *ansa*, arse. Fer imrinodair⁹ i. rocrochad le hIúaidib indiu, rochechaing iarum tairsiu¹⁰ taréis in gníma, ɏ ní rothaitne¹¹ friu, et ised domfucsa co fuiniud¹² dia fíis cid robái¹³ grían, conid andsin rofoillsigid dam, ɏ ó rofetar cindus tíri dar-si fuiniud¹⁴ co rochtus iarum inis nGlúairi iar nIrrus Domnand ɏ ní fúair tír ó sein síar, ar isedh sin tairrsech darsa fuineann grían amail isé tarsech darsa turcbháill pardhus Ádhaim.¹⁵

16. Abraíd-si iarum, arse, can bar cenél ɏ cuin dodechaidbar¹ isin indsi-se. Ní *ansa*, ar Conaing Bececlach. De cloind Míled Espáine dúindi, ɏ do Grécaib ar mbunad; iar cumtach² Thúir Nemrúaid, ɏ iar cumasc na n-ilbérílae³ dochuamar i nEigeipt fo⁴ chuiriuind Foraind ríg Eígipte. Nél mac Fénusa ɏ Góedel Glas roptar hé⁵ ar tóisich airt bámar theas. Conid de dogarar díndi Féné⁶ ó Fénius i. Féné, ɏ Gáedel 'ga rádh ó Gáedel Glas amail adbertar:

⁷Féni ó Fénius adberta, bríg cen dochta
Gáeidil ó Gáedel Glas garta Scuit ó Scota.

Scota didu⁸ ingen Foraind ind ríg dobreth side do mhnáí do Niul mac Fénusa⁹ ar ndul i nEigept.⁹ Conid hí ar senmáthair-ne ɏ conid húaidi didu dogairter¹⁰ díndi Scuit.

17. seochaind L. 18. in oirechtais L. 19. furórdha L. 20. uainne L.
21. tadhail let ille L. 22. curroaigille L. 23. frisgart L. 24. adhlaic L.
25. uaimsi L. 26. fesam L. 27. canas dodhechais ɏ cia theighe ɏ cia hainm L.
15.—1. dodhechusa L. 2. gréine add. L. 3 dia. L. 4. treorach L.
5. cia datá duitsi sin L. 6. imfuilngus 7. o L. 8. erasure
before bi; bhi L. 9. roriadadh L. 10. rocheachaing grian tairsim L.
11 rothaitnedh L. 12. don fuinedh L. 13. rombui L. 14. indus
dofarcaibh grian tanac ina coimidecht co fesaind cindus tír tar fuinedh grian L.
15. amail isé Parrthus Adaim tairrsech tarsa turcaibh anoir L.

in May-time: and unripe was each fruit. He strode past us then round the assembly, with his golden many coloured branch of Lebanon wood behind him, and one of us said to him, "Come hither and hold speech with the king, Conaing Bec-eclach." He made answer and said, "What is it that ye desire of me?" "To know whence thou hast come," said they, "and whither thou goest, and what is thy name and surname."

15. "I have come indeed," said he, "from the setting of the sun, and I am going unto the rising, and my name is Trefuilngid Tre-echoair." "Why has that name been given to thee?" said they. "Easy to say," said he. "Because it is I who cause the rising of the sun and its setting." "And what has brought thee to the setting, if it is at the rising thou dost be?" "Easy to say," said he. "A man who has been tortured—that is, who has been crucified by Jews to-day; for it stepped past them after that deed, and has not shone upon them, and that is what has brought me to the setting to find out what ailed the sun; and then it was revealed to me, and when I knew the lands over which the sun set I came to Inis Gluairi off Irrus Domnann; and I found no land from that westwards, for that is the threshold over which the sun sets, just as the Paradise of Adam is the threshold over which it rises."

16. "Say then," said he, "what is your race, and whence have ye come into this island?" "Easy to say," said Conaing Bec-eclach. "From the children of Mil of Spain and from the Greeks are we sprung. After the building of the Tower of Nimrod, and the confusion of tongues, we came into Egypt, upon the invitation of Pharaoh King of Egypt. Nél son of Fénus and Goedel Glas were our chiefs while we were in the south. Hence we are called Féne from Fénus, that is the Féne, and Gaels from Gaedel Glas, as was said :

The Féne from Fénus are named, meaning without straining, the Gaels from Gaedel Glas the hospitable, the Scots from Scota.

Scota, then, the daughter of Pharaoh the king was given as a wife to Nél son of Fénus on going into Egypt. So that she is our ancestress, and it is from her we are called Scots."

16.—1. *dodheachabur* L. 2. *an add.* L. 3. *iar scannradh na dha berla lxx.* L. 4. erasure in YBL. after *o*, probably of *r*; *Í* L. 5. *rob iat* L. 6. *Fene add. infra.* 7. *verse om.* L. 8. *dano* L. 9-9. *om.* L. 10. *dogartha* L.

G.M. = Togail
Troi, H.2.17
(In T.2, l. 614)

17. Isind aidchi iarum, arse, i nn-érlatar¹ meich h*Israel* asind Egept,² dia ndechadar cosaib tirmaib tria³ Muir Rúaidh la prímthóisech túaithi Dé .i. la Moyse mac Ambra, γ dia robáidhedh Forand cona šlúag issin muir sin⁴ ic fastadh [na]nAbraidi ina ndóiri,⁴ húair dodechaid⁵ ar senathair-ne iarum⁶ la hEigeptacdai for farraid túaithi Dé, atraigsetar ferg Foraind friu dia torsed for cílu, is cid intan ná torsed⁷ Foraind chucu atraigsetar⁸ in Eigeptacdai dia ndóerad amail rodóersat meic h*Israel*⁹ fecht n-aili.⁹ Co roélaisead isind ai[d]chi fa deich¹⁰ loṅgaib do libernaib Foraind for muincind Mara Rúaid aran aicen¹¹ nemforcennach γ timchell domhain fo thúaith síar sech slébe Cucais¹² sech Scithia sech India¹³ dar mu[i]r and .i. Muir Chaisp, darna Gáethlaigib Meotacdai sech Eoraip anairr-deas síar-des iar Muir Torréen, lám chlé re hAfraic sech Columna Hercail co hEspáin, a hEspáin iartanaib isan indsi-se.⁴

18. [col. 745] Ocus ind Espáin, ar Tréfuilingid, cade a tír¹ sund? Ní ansa, ed ardradairc, ar Conaing, úan fa deas atá², air is a radure³ atconnairc Ith mac Breoguin Slébe Irruis⁴ deiscirt de mullach Thuir Breogain a hEasbáin⁵ γ isé thánic do thaiscélad forsin n-indsi-sea re maccaib Milead, γ is fora slícht dodeachamair-ne⁶ inte isind nómád bliadna iar tíachtain na n*Israeldae* dar Muir Rúaid.⁷

19. Cíar bar lín-se is[in]¹ indsi-se? ar Tréfuilingid: robad maith limsa for n-aiscin² ind-óenbaile. Ní fil ém diar n-úaiti,³ ar Conaing, γ mad áil duitsiu atetha sin,⁴ acht is dóig lim bid⁵ sním leisna dáini⁶ do fulaṅg-su frisin ré sin. Nocho ba⁷ sním, arse, ar romfiur-fusa bolad⁸ ina cróibi-sea fil am'láimh do bhiudh γ do dhígh heret bam béo.

17.—1. do elodar L. 2. asin daire Eighiptadha L. 3. tre L. 4-4. om. L. 5. -id on erasure extending to *ar* YBL. nach deachadar iarum ar senaithreachane la heighiptaib L. *leg.* (?) ní dechatar, which is translated. 6. om. L. 7. γ eī co torsed F. L. 8. adeisidur L. 9-9. om. L. 10. a ndibh L. 11. soir aran oician L. 12. šleitibh eughaist L. 13. an India uile L. before Scithia. 14. .i. a nEirinn *add.* L.

18.—1. cait i fil L. 2. uait bhudhes at L. 3. radharc L. 4. sléibti Irrais L. 5. nE. L. 6. tancamar-ne L. 7. .i. a cind uii. mbl^v γ tri xx. γ x.c. iar ndul mc nIsrl^v tre muir R. tancamar a nErinn L.

17. "In the night then in which the children of Israel escaped out of Egypt, when they went with dry feet through the Red Sea with the leader of the people of God, even Moses son of Amram, and when Pharaoh and his host were drowned in that sea, having kept the Hebrews in bondage, because our forefathers went not with the Egyptians in pursuit of the people of God, they dreaded Pharaoh's wrath against them should he return, and even if Pharaoh should not return they feared that the Egyptians would enslave them as they had enslaved the children of Israel on another occasion. So they escaped in the night in ten of Pharaoh's ships upon the strait of the Red Sea, upon the boundless ocean, and round the world north-west, past the Caucasus mountains, past Scythia and India, across the sea that is there, namely the Caspian, over the Palus Maeotis, past Europe, from the south-east to the south-west along the Mediterranean, left-hand to Africa, past the Columns of Hercules to Spain, and thence to this island."

18. "And Spain," said Trefuilngid, "where is that land?" "Not hard to say. It is the distance of a great prospect from us to the south, said Conaing. For it is by a view (?) Ith son of Breogan saw the mountains of southern Irrus from the top of the tower of Breogan in Spain, and he it is who came to spy out this island for the sons of Mil, and on his track we came into it, in the ninth year after the passage of the Israelites through the Red Sea."

19. "How many are you in this island?" said Trefuilngid. "I should like to see you *assembled* in one place." "We are not so few indeed," replied Conaing, "and if thou desirest it, so shall it be done; only I think it will distress the people to support thee during that period." "It will be no distress," said he, "for the fragrance of this branch which is in my hand will serve me for food and drink as long as I live."

19.—1. isin L. 2. bur fecsin L. 3. n-uaithtine L. 4. anni sin L.
 5. ba L. 6. lé ar sluagaibhne 7 le ar ndainibh L. 7. ni ba L. 8. romfir-
 feisidh boltanad L. iurfusa *in ras*. YBL.

20. Anais iarum octhaib xl. láa ɿ aidchi co rotinólta¹ fir hÉrenn dó frisin ré sin co Temhraigh,² ɿ confaca³ tili ind-óenbhaili conid iarum roróidh-sem riu, Cad iat⁴ libse, arse, ailgi comgni fer nÉreand i rrígthich Themra, taisfenaid⁵ dún.⁶ Ní rabadar ém, arsiad, seanchaidi farrsaidi occainne frisin lámmais ailgi choimgni co tánoc-sa chucund.⁷ Robarbia-si ón húaimse, arse, rodosuidighiub-sa⁸ dúib⁹ sreith seanchusa ɿ ailgi chomgni¹⁰ tellaich Temrach fésin co ceithri hardaib hÉrenn imbi, ar is mesea¹¹ in fíada firéolach foillsiges cech n-ainfis¹² do chách.

21. Tucaid iarum chucam-sa mórfesear cecha hairdi i nÉirind¹ do neoch is² mó ergna díb ɿ is mó gáes³ ɿ glicus beos³ ɿ seanchaidi ind ríg fadesin fileat for⁴ tellach Temrach, ar is ceathar-aird⁵ as chór⁶ chum fodail na Temrach ɿ a comgni, co ruca cech mórfesiur díb a chuit chór dona hailgib⁸ comgni⁹ sin thellaich Themra.¹⁰

22. Roaicellaistar¹ iarum for leith na seanchaidi sin² co n-érbairt friu ailgi comgne³ cecha harda⁴ dont hÉrind.⁵ Acus is iarsin iarum adbert-som risin ríg i. re Conaing, Tairr-siu, arse, fén i fechtus-sa⁶ for leith, co n-éiciu[s]-sa⁷ duit ɿ do formna⁸ fer nÉirind immut⁹ co fodailseam-ni hÉrind⁹ indus rosndlumus¹⁰ dona ceithri mórfesiur feassaraib chucut.¹¹ Roindis iarum doridisi dóib uili i coitiund,¹² ɿ is rimsa, ar Fintan, rohérbad¹³ ar eisnéis¹⁴ ɿ a¹⁵ acallaim fiad int¹⁶ slúag, ar is misi seanchaidh bad siniu fúair ara chind i nHérind.¹⁷ Ar bá-sa¹⁸ i Tul Tuindi fri ré inna dílen,¹⁹ robo m'óenur inti iar ndílind co ceann dá bliadna ar mile eret

20.—1. againd teora (no xl.) laithi co n-oidhchibh co nustinolta L. 2. co T. om. L. 3. conusfacc^o a n-aonbaile uile iat. 4. caidhi L. 5. taisbenaid L. 6. damsia iat L. 7. doradh sencadha furrosaidhi againd frissi lemais ailghe comgne daradh co tangaisi cugaind L. 8. rodos suigiubh-sa L. 9. daibhsa a L. 10. coibhngne L. 11. me fein L. 12. foillsigi gacha ainmfsi L.

21.—1. as gach aird do Er. L. 2. bhus gaoasmuire ɿ bhus ergna L. dib om. 3-3. om. L. 4. um L. 5. a cethar aird L. 6. is coir L. 7. coibhngne L. 8. om. L. 9. coibhgnibh L. 10. lais add. L.

22.—1. roaigillset L. 2. cach neamh fo leth dona senchaidibh sin é L. 3. coibgne L. 4. hairdi L. 5. d'Eirend L. 6. tarr-sa fein uait lium L. 7. co n-eghibh-sa L. 8. forglá L. 9-9. om. L. 10. rosdluthusa L. 11. cethribh moirseisribh ucut L. sic leg. 12. om. L. 13. adubhrad L. 14. aisnes L. 15. ar L. 16. fégad an s. L. 17. ar is me as sine fúair do sencibh Erenn ara chind L. 18. robha-sa L. 19. romba am aonur a nÉirind co ceand da bliadna x. ar da xx. ar tri c. ar m. iar ndílind airtet robui Ere fas, ɿ ata comainserdhacht ina adhaigh sin a n-inadh oilé, uair adeir curub da bliadain ar mile ɿ do réir Gillie Chaomain isan Eriu aird is aon bliadain x. ɿ tri c. *Ocus* robha-sa fos, ar Findtan, i comhflaithius re Partholon ɿ fria na súil tri c. bliadna ɿ robha-sa fos a nErinn xxx. bliadna co tainic Neimidh a nErinn. ɿ robha-sa fos i comflaithius fri Nemidh ɿ ria na súil u. bliadna x. ar dá c. *Ocus* robha-sa fos m'aonur a nErinn aon bliadain x. ɿ da xx. ɿ da c. co

20. He remained then with them forty days and nights until the men of Ireland were assembled for him at Tara. And he saw them all in one place, and he said to them, "What chronicles have ye of the men of Ireland in the royal house of Tara? Make them known to us." And they answered, "we have no old shanachies, in truth, to whom we could entrust the chronicles until thou didst come to us." "Ye will have that from me," said he. "I will establish for you the progression of the stories and chronicles of the hearth of Tara itself with the four quarters of Ireland round about; for I am the truly learned witness who explains to all everything unknown."

21. "Bring to me then seven from every quarter in Ireland, who are the wisest, the most prudent and most cunning also, and the shanachies of the king himself who are of the hearth of Tara; for it is right that the four quarters [should be present] at the partition of Tara and its chronicles, that each seven may take its due share of the chronicles of the hearth of Tara."

22. Thereupon he addressed those shanachies apart, and related to them the chronicles of every part of Ireland. And afterwards he said to the king, even Conaing. "Do thou come thyself for a space apart that I may relate to thee and the company of the men of Ireland with thee how we have partitioned Ireland, as I have made it known to the four groups of seven yonder." Thereupon he related it to them all again in general, and it was to me, said Fintan, it was entrusted for explanation and for delivery before the host, I being the oldest shanachie he found before him in Ireland. For I was in Tul Tuinde at the time of the Deluge, and I was alone there after the Deluge for a thousand and two years, when Ireland was desert.^a And I was co-eval afterwards with every generation that

^a I was all alone in Ireland for one thousand three hundred and fifty-two years after the Deluge while Ireland was deserted, and there is a contradictory synchronism in another place, for he says 'a thousand and two years,' and, according to Gilla Coemain in "Eriu aird," it is three hundred and eleven years. And I was also, said Fintan co-eval with Parthalon and with his seed three hundred years. And I was still in Ireland thirty years when Nemed came to it. And I was co-eval with Nemed and his seed two hundred and fifteen years. And I was still alone in Ireland for two hundred and fifty-one years when his seed returned to Ireland—namely the Fir Bolc and Fir Domann and Galeoin, and I was co-eval with them for seven and thirty years. And I was co-eval with the Tuatha De Danann for two hundred save three years, so that makes one thousand eight hundred ten score and twelve years from the Deluge to the year in which the sons of Mil came into Ireland, and the expulsion of the Tuatha De Danann, and two hundred and forty-nine years from the reign of Eremon and his killing of Eber until the death of Conaing Bec-eclach, when Art son of Lugaid slew him in revenge of his father and his grandfather; and two thousand seven hundred two score and one years from the Deluge to the death of Conaing Bec-eclach. And I was also co-eval with every generation of them until the day Trefuilngid came into this assembly of Conaing—*Liam*.

robúi Ériu fás. ɿ robá-sa iarsin i comaimsir re cech ndíne rusgab ó sin cosin lá-sa i táníc Tréfuilngid dont oirecht-sa Conaing Bececlraig conid ó sin rofiarfaid Tréfuilngid dímsa tria²⁰ fíis imchomairc :

23. A Findtain, arse, ɿ Éri¹ cía gabad ca rabad inde ?

Ní ansa, ar Fintan, Íaruss³ fíis. tuadus⁴ cath. airthis⁵ bláth. teissus⁶ séis⁷. fortius⁸ flaith.

Is fir ém, a Findtain, ar Tréfuilngid, at senchaid saineamail. Is amlaid robái ɿ bias co bráth beos,⁹ i.

24. A fis, a forus, a foirceatol,¹ a bág, a breithemnus, [746], a comgne, a cómairle, a scéla, a seanchasa, a sos,² a sodelb,³ a subbairi,⁴ a háine, a himdercadh, a gart, a himed, a hindmus asa híarthur aniar.

Can as aidi ? bar in slúag. Ní ansa, arse. A hÁe, a hUmuill, a hAidhne, a Bairind, a Briuuss, a Breithfne, a Brí Airg, a Bearramain, a Bagnu,⁵ a Cera, a Corund, a Cruachain, a hIrrus,⁶ a hImga, a hImgan, a Tarbgu, a Teidmmu,⁷ a Tulchaib,⁸ a Muaid, a Muirisc, a Meada, a Maigib i.⁹ etar Traigi ɿ Reocha ɿ Lacha,⁹ a Mucrumu, a Maenmaig, a Muig Luirc,¹⁰ a Maig Ene,¹¹ a hAraind, a hAigliu, a hAirtiuch.

25. A catha, immorro, arse, ɿ a comrama, a dúiri, a drobela, a drenna, a díumasa,² a dímáine, a húaill, a hallud, a hindsaigthi, a crúas, a coictihi,³ a congala asa tuaiscert atúaid.

Can a[s] suidiu ? ar in sluag. Ní ansa.

A lLiu, a lLurg, a lLothur,⁴ a Callaind, a Fearnmaig, a Fidhgha, a Sruib Bruin, a Bernus,⁵ a Dabull,⁶ a hAird Fothaid, a Gull, a hIrgull, a Airmmuch,⁷ a Glennaib, a Geraib,⁸ a Gabur,⁹ a hEamain, a hAiliuch, a hImchlar.

tancatar a síl a nEirinn doridisi i. Fir Bolg ɿ Fir Domnann ɿ Galeoin, ɿ robha-sa fos i comflaithius friu fri re. uii. mbliaidna xxx. ɿ robha-sa fos i comflaithius re Tuatha De Danann da e. acht tri bliadna conad da bliadain x. ɿ x. xx. ɿ ocht e. ɿ m. bliadna o dhilind gusan mbliaidna a tancadar meic Miled a nEirinn ɿ inar hindrad Tuatha Dé D. ɿ ix. mbliaidna ɿ da xx. ɿ da e. o bliadain rightha Erimoin ɿ o mharbad Emhir lais co bás Conuing Bhececlraig, conusromarbh Art mac Luighdech i ndíghuile a athar ɿ a sénathar ɿ aonbliadain ɿ da xx. ɿ secht e. ɿ da m. o dhilind, co bas C.B. ɿ roba-sa fos na comflaithius re gach ndíne dibh sin gusan laithi so i tainic Trefuilngidh don oirechtus so Conuing. add. L. 20. tre L.

23.—1. a Ere L. 2. cia rabhat L. 3. iaris L. iarrus L2. 4. tuaighas L., tuathus L2. 5. artus L., airthus L2. 6. tes as L. 7. seis om. L., L2, Laud. 8. fortus L.; for thus Laud; om. L2. 9. Ere amal atbere-si add. L.

occupied it down to the day Trefuilngid came into the assembly of Conaing Bec-eclach, therefore it was Trefuilngid questioned me through his knowledge of interrogation : ”

23. “ O Fintan,” said he, “ and Ireland, how has it been partitioned, where have things been therein ? ”

“ Easy to say,” said Fintan : “ knowledge in the west, battle in the north, prosperity in the east, music in the south, kingship in the centre (?) ”.

“ True indeed, O Fintan,” said Trefuilngid, “ thou art an excellent shanachie. It is thus that it has been, and will be for ever, namely :

24. Her learning, her foundation, her teaching, her alliance, her judgement, her chronicles, her counsels, her stories, her histories, her science, her comeliness, her eloquence, her beauty, her modesty (lit. blushing), her bounty, her abundance, her wealth—from the western part in the west.”

“ Whence are these ? ” said the host. “ Easy to say,” he answered.

From Ae, from Umall, from Aidne, from Bairenn, from Bres, from Breifne, from Brí Airg, from Berramain, from Bagna, from Cera, from Corann, from Cruachu, from Irrus, from Imga, from Imgan, from Tarbga, from Teidmne, from Tulcha, from Muad, from Muiresc, from Meada, from Maige (that is, between Traige and Reocha and Lacha), from Mucrama, from Maenmag, from Mag Luirc, from Mag Ene, from Arann, from Aigle, from Airtech.”

25. “ Her battles, also,” said he, “ and her contentions, her hardihood, her rough places, her strifes, her haughtiness, her unprofitableness, her pride, her captures, her assaults, her hardness, her wars, her conflicts, from the northern part in the north.”

“ Whence are the foregoing ? ” said the host. “ Easy to say : From Lie, from Lorg, from Lothar, from Callann, from Farney, from Fidga, from Srub Brain, from Bernas, from Daball, from Ard Fothaid, from Goll, from Irgoll, from Airmmach, from the Glens (?), from Gera, from Gabor, from Emain, from Ailech, from Imclar.”

24.—1. *forcidal*. 2. *sósá* L. 3. *sodhealbha* L. 4. *suilbire* L.
 5. *Badhna* L. 6. *om.* L. 7. *Teimhne* L. 8. *Tilchaibh* L. 9-9. *om* L.
 10. *Mad* ind *add.* L. 11. *Ine* L. erasure before *Ene* YBL.

25.—1. *om.* L. 2. *dímus* L. 3. *cogtha* L. 4. *Lochar* L. 5. *Bíne*
add. L. 6. *aDobhal a Dabhal* L. 7. *Airenach* L. 8. *Gerghaibh* L.
 9. *Gabair* L.

26. A bláth *dino*, arse, ⁷ a beathamnass, a ceasa, a cosnuma, a cleas n-airm, a noethaighi,¹ a halle,² a hingantai,³ a sobés, a sochostud, a háinis,⁴ a himid,⁵ a horddan, a tráchta, a turcharthi,⁶ a teglochus, a hilldána, a hinaltus,⁷ a hilmáine, a sróll, a síric, a sítai,⁸ a bri(t)graighi,⁹ a bre[cc]glas,¹⁰ a brugamnos¹¹ asa hairtheas anoir.

Can as suide? ar in sluag. Ní *ansa* ém, olse.

A Fethuch,¹² a Fothnu,¹³ a hInrechtro,¹⁴ a Mugno,¹⁵ a Biliu,¹⁶ a Bairniu,¹⁷ a Bernaib, a Drendaib, a Druach,¹⁸ a Diamair,¹⁹ a Leib,²⁰ a ILliniu,²¹ a Laithirni,²² a Cuib, a Cúailgiu,²³ a Cind Chon, a Maig Roth, a Maig Inis,²⁴ a Muig Muirthemne.

27. A hesa, a hóenaigi, a donda,¹ a díberga, a síthi,² a cruithnecht, a céolchaireacht, a bindis, a hairfideadh,³ a hecna, a hairmitniu, a séis,⁴ a foglaim, a foirceatul,⁵ a fiansa, a fidchellacht,⁶ a déne,⁷ a díscere, a filidecht, a fechemnus,⁸ a féle,⁹ a forus, a tascor, a torthaigi¹⁰ asa descent andeas.

Can as suidi? arsiat. Ní *ansa*, ar Tréfuilngid.

A Mairg, a Maistin, a Raighniu, a Rúirind,¹¹ a Gabair, a Gabran, a Clíu, a Cláiriu,¹² a Femhniudh,¹³ a Faifaiu,¹⁴ a Bregon,¹⁵ a Barcaib, a Cind Chaili, a Clériu,¹⁶ a Cermnu, a Raithlind, a Gleannamain, a Gobair,¹⁷ a Lúachair,¹⁷ a Labraind,¹⁸ a Loch Léin, a Loch Lugdach, a Loch Daimdeirg, a Cathair Chonrái, a Cathair Cairbri, a Cathair Ulad, a Dún Bindi, a Dún Cháin, a Dún Tulcha, a Fertae, a Feoraind,¹⁹ a Fiandaind.

28. A rrígi,¹ uero, a rechtairi,² a hordan, a hoireochuss,³ a cobsaidi, a congbála, a fuilngeda,⁴ a forrána, a cathaigi, a cairpthigi, a fiandus,⁵ a flaithemnas, a hardrigi, a hollamnas, a mid, a maithiuss, a cuirm, a clothaigi, a rroblad, a rathmaire, asa meadón.⁶

Can as suidi? arsiat. Ní *ans i*, ar Tréfuilngid.

A Midiu,⁷ a Biliu,⁸ a Bethriu,⁹ a Bruidin, a Colbu [747] a Cnodbu,

26.—1. aeithighi L. 2. haille L. 3. inganta L. 4. haine L. 5. *om.* L. 6. turchartha L. 7. indaltus L. 8. sída L. 9. britgraighi L. t erased Y. 10. breacglas L. 11. brughamhus L. 12. Feitheach L. 13. Fochnu L. 14. Indrachtus L. 15. Mudhna L. 16. Bile L. 17. Banaind L. 18. Drucht L. 19. Diamair L. 20. Druach *add. bís* YBL. 21. Líne L. 22. Lathairne L. 23. Cuailgne L. 24. Muigh Ucht L.

27.—1. a hadhanta L. 2. a hásaithe, a sadhaile L. 3. airmidhi L. 4. séigh L. 5. forcidal L. 6. fitchillecht L.; fichthellacht YBL. 7. deine L. 8. feithemnus L. 9. feil L. 10. toirrthighi L. 11. Raraind L. 12. Claire L. 13. Femhin L. 14. Faife L. 15. Breoghn L. 16. *om.* L. 17. a Li *add.* L. 18. Labraindi L. 19. Foruind L.

28.—1. raidhne L. 2. rachtmuire L. 3. haireachus L. 4. fuilidhi L. 5. fianachus L. 6. amach *add.* L. 7. Midhi L. 8. Bile L. 9. Bethra L.

26. "Her prosperity then," said he, "and her supplies, her bee-hives(?) her contests, her feats of arms, her householders, her nobles, her wonders, her good custom, her good manners, her splendour, her abundance, her dignity, her strength, her wealth, her householding, her many arts, her accoutrements (?), her many treasures, her satin, her serge, her silks, her cloths (?), her green spotted cloth (?), her hospitality, from the eastern part in the east."

"Whence are these?" said the host. "Easy to say," said he.

"From Fethach, from Fothna, from Inrechtra, from Mugna, from Bile, from Bairne, from Berna, from Drenna, from Druach, from Diamar, from Lee, from Line, from Lathirne, from Cuib, from Cualnge, from Cenn Con, from Mag Rath, from Mag Inis, from Mag Muirthemne."

27. "Her waterfalls, her fairs, her nobles, her reavers, her knowledge, her subtlety, her musicianship, her melody, her minstrelsy, her wisdom, her honour, her music, her learning, her teaching, her warriorship, her *fidchell* playing, her vehemence, her fierceness, her poetical art, her advocacy, her modesty, her code, her retinue, her fertility, from the southern part in the south."

"Whence are these," said they. "Easy to say," said Trefuilngid.

"From Mairg, from Maistiu, from Raigne, from Rairiu, from Gabair, from Gabran, from Cliu, from Claire, from Femned (?), from Faifae, from Bregon, from Barchi, from Cenn Chaille, from Clere, from Cermna, from Raithlinn, from Glennamain, from Gobair, from Luachair, from Labrand, from Loch Léin, from Loch Lugdach, from Loch Daimdeirg, from Cathair Chonroi, from Cathair Cairbri, from Cathair Ulad, from Dun Bindi, from Dun Chain, from Dun Tulcha, from Fertae, from Feorainn, from Fiandainn."

28. "Her kings, moreover, her stewards, her dignity, her primacy, her stability, her establishments, her supports, her destructions, her warriorship, her charioteership, her soldiery, her principality, her high-kingship, her ollaveship, her mead, her bounty, her ale, her renown, her great fame, her prosperity, from the centre position."

"Whence are these?" said they. "Easy to say," said Trefuilngid."

"From Mide, from Bile, from Bethre, from Bruiden, from Colba, from Cnodba, from Cuilliu, from Ailbe, from Asal, from

a Cuillind, a hAilbiu,¹⁰ a hAsul, a hUissniuch, a Sídán, a Sleadain, a Sláine,¹¹ a Cnu, a Cernu, a Cenandus,¹² a Brí Scáil, a Brí Graigi, a Brí meic Thaidg, a Brí Foibri,¹⁷ a Brí Díli,¹⁴ a Brí Fremhaindi,¹⁵ a Temair,¹⁴ a Teathfa, a Teamair Broga Niadh, a Temair Breg, a forbflaithius for Érind¹⁶ uili eistib sin.

29. Fácbais iarum Tré-echochair firu hÉrend fon n-ordugud sin co bráth, γ fácbais ní do chóeraib inna cróibí bái inna láim oc¹ Fintan mac Bóchra *conasrola-side*² isna hinadaib in robo dóig leis a nn-ás³ i nHérind, γ ité⁴ craind rofásait isna⁵ cóeraib sin: Bili Tortan, γ Eó Rosa, Eó Mugna⁶ γ Cróeb Daithi γ Bili hUissnig. Ocus airis⁷ Fintan ic sloind⁸ seanchassa do feraib hÉrenn co mbo hé ba hiarlathi dona bilih, γ co racrínsad⁹ ria lind. Ó roairig iarum Findtan a sentaith¹⁰ fén γ sentaith¹⁰ na mbili¹¹ is and doróne¹² in láid :

30.

Is fodeirc damsá indiu
maten moch iar n-uréirgiu¹
a Dún² Tulcha tíar doráith³
húachtur bar[r] fedha Lebáin.

Missi a debrad am fer sean
am leisciú ar cách re tairdead⁴
hisí is cían ó tib dig⁵
dílind ós imlind Usnig.

Bili Tortan Eó Rosa
at comáille comdosa⁷
Mugna⁸ is Cróeb Daithi indiu
is Fintan a n-iarlaithiu.⁹

Eas Rúaid heret aiges núall¹⁰
cén beit¹¹ eicne 'ga imlúad
Dún Tulcha cos toraich¹² mair
ní scéra re deg¹³-seanchaid.

10. hAilbe L. 11. Sláini L. 12. Cindimhus L. 13. Bri Oibhre L.
14. *om.* L. 15. Bri Fremann L. 16. for *flaithus* bfer nErenn L.

29.—1. *ocum-sa*, ar F. mac B. L. 2. *conid* reláas L. 3. *lem a fás* L.
4. *iteat* L. 5. *rofás asna* L. 6. γ Craebh Mughna L.; Eo *suprascr.* YBL.
7. *ro oiris* L.; *airisis*, with *is suprascr.* YBL. 8. *sloindedh*. 9. *cur crínsat* L.

Usnech, from Sidan, from Slemain, from Sláine, from Cno, from Cerna, from Cennandus, from Bri Scáil, from Bri Graigi, from Bri meic Thaidg, from Bri Foibri, from Bri Dili, from Bri Fremain, from Tara, from Tethbe, from Temair Broga Niad, from Temair Breg, the overlordship of all Ireland from these."

29. So Trefuilngid Tre-echoir left that ordinance with the men of Ireland for ever, and he left with Fintan son of Bóchra some of the berries from the branch which was in his hand, so that he planted them in whatever places he thought it likely they would grow in Ireland. And these are the trees which grew up from those berries: the Ancient Tree of Tortu and the tree of Ross, the tree of Mugna and the Branching Tree of Dathe, and the Ancient Tree of Usnech. And Fintan remained relating the stories to the men of Ireland until he was himself the survivor (?) of the ancient trees, and until they had withered during his time. So when Fintan perceived his own old age and that of the trees, he made a lay:

30. I see clearly to-day
in the early morn after uprising
from Dun Tulcha in the west away
over the top of the wood of Lebanon.

By God's doom I am an old man,
I am more unwilling than ever for . . .
It is long since I drank (?) a drink
of the Deluge over the navel of Usnech.

Bile Tortan, Eó Rosa,
one as lovely and bushy as the other.
Mugna and Craebh Daithi to-day
and Fintan surviving (?).

So long as Ess Ruaid resounds,
so long as salmon are disporting therein
Dun Tulcha, to which the sea comes
it will not depart from a good shanachie.

*"the three fruits:
Eó Rosa, Craebh Mugna
and Bile Tortan" (Anac*

I, 35, st. 84).

rin *suprascer*. YBL. 10. *sendacht* L. 11. *mbilid* YBL. *d* *suprascer*. 12. *doroine* L.

30.—1. *n-eirghi-siu* L. 2. *an dhun* L. 3. *thíar doráid* L. 4. *leisceadach* *re* *hairdfedh* L. 5. *ó dhatibh* *digh* L. 6. *do* *drum* *lind* *Uisníg* L. 7. *caomhdhosa* L. 8. *Mugna aníú* L. 9. *farlaithe* L. 10. *esa* *muadh* L. 11. *cim bhet* L. 12. *gus tathaíd* L. 13. *righ* L.

Am seanchaid fén fiadh cech droing¹⁴
 deich cét blíadna cen imroll
 re ré mac Mílead, mét neirt,
 robsam fiadnaiseach¹⁵ fodeirc.

Is fodeirc.

31. Doróne iarum in láid sin, Ȑ roairis re sloind² senchasa do feraib hÉrind beos conice in inbaid sin táníc³ fo gairm Diarmata meic Cerbaill Ȑ Fland Foebla meic Scandlán⁴ Ȑ Chindfáelad meic Aililla Ȑ fer nÉrenn ar chena do brith breithi dóib im suidigud⁵ tellaig Themra. Acus así breth ruc dóib : a bith amail dosairnic-mair,⁶ ar Findtan, ní thargom tara n-ordugud forfácaib Tréfuilngid Tre-echoir remum,⁷ ar ba haingel Dé héside, nó fa Día féisin.

32. Tángadar iarsein mathi hÉrenn amail roráidsem¹ do t[h]idnocol Fintain co hUisneach, conid and rochelebair cach díb di arailiu² i mmulluch Usnig. Ocus rosuigid ina fiadnaisi lia cloichi cóic-druimneach i fir-mullach Uisnig. Ocus dobert drumain³ de fri cech cóiced in-nHérind, ar is amlaid atá Temair Ȑ hUisnech i nHerind⁴ amail bit⁵ a di áraind a mmíl⁶ indile. Ocus co tóraind forrach⁷ and .i. irronduis each cóiced díb in-hUisnech⁸ Ȑ doroindi Fintan in láid so iar córugud ind⁹ lia :

33. Cóic hurrunda¹ Érind² iter muir is tir
 adfesar a cóicricha³ cecha huirruind díb.⁴
 Ó Drobáis drongadbail⁵ deis Bealach Cúairt⁶
 co Boind imborrfadaig⁷ sruth Segsa súairc.⁸
 Ó Boind bánsrothaig⁹ co cétaib cúan¹⁰
 co Comar ndál-buidneach¹¹ Thri nUsci¹² n-úar.
 Ón¹³ Chomar chétna-sin co fuitiud¹⁴ cas
 co Beolo na n-aingbaid¹⁵-Chon dangairther¹⁶ glass.

14. senchaid mefén radh nach fann L. 15. roba-sa am aonur L.

31.—1. airisis L. 2. slonnadh L. 3. a tainic L. 4. Scandail L.
 5. suigigud YBL. 6. dosernedh L. 7. reamaind L.

32.—1. sin add. L. 2. na chele L. 3. drumann L. 4. om. L.
 5. bid L. 6. aínl L. 7. [orrach in ras. YBL. 8. co tóraind a rachlandus
 .i. arandus do gach coicidh a nErim. L. 9. in L.

33.—1. urranna LL. 2. Herend LL. 3. addeochsa na coem cā ile LL.
 atfes ara L. 4. cacha cóicid díb LL.; hurrann L. 5. o Drobáis dian aingbaid

I am a shanachie myself before every host,
 a thousand years, and no mistake,
 before the time of the sons of Míl, abundance of strength,
 I was bearing clear testimony.

31. So he made this lay, and remained to relate the stories of the men of Ireland even until the time he was summoned by Diarmait son of Cerball, and Flann Febla son of Scannlan, and Cennfaelad son of Ailill, and the men of Ireland also to pronounce judgement for them concerning the establishment of the manor of Tara. And this is the judgement he passed, "let it be as we have found it," said Fintan, "we shall not go contrary to the arrangement which Trefuilngid Tre-eochair has left us, for he was an angel of God, or he was God Himself."

32. Then the nobles of Ireland came as we have related to accompany Fintan to Usnech, and they took leave of one another on the top of Usnech. And he set up in their presence a pillar-stone of five ridges on the summit of Usnech. And he assigned a ridge of it to every province in Ireland, for thus are Tara and Usnech in Ireland, as its two kidneys are in a beast. And he marked out a *forrach* there, that is, the portion of each province in Usnech, and Fintan made this lay after arranging the pillar-stone :

33. The five divisions of Ireland, both sea and land, *= L. Galála*
 their confines will be related, of every division of them. *IV. 60-63*

From Drowes of the vast throng, south of Belach Cuairt,
 to the swollen Boyne, Segais's pleasant stream.

From white-streaming Boyne, with its hundreds of harbours
 to multitudinous cold Comar Tri nUsci.^a

From that same Comor with pleasant . . .
 to the pass of the fierce Hound which is called Glas.^b

a lit. Meeting of Three Waters. *b* i.e. Belach Cen-glais.

LL. 6. in chetrand cháid LL. 7. cosin mBóind mbánadbail LL.; eo ró Boind mborrfadaidh L. 8. tes bairche báin LL.; in sruth ségha suaire L. 9. bandthsrchtaig, *tr in ras*. YBL. [oind in marg.]; o Boind bind banbruthaig LL.; a dó bhoind bhantrachtaigh L. 10. go a céataibh cuan L. 11. eo commor dalruthaig LL. 12. nuscui YBL. na tri nuscedh L. nús LL. 13. a dón L. 14. furiutiud LL.; furrhar cæm geas L. 15. ó beólo ind aíngbaid LL.; co bealach nanghabad greis L. *leg.* ind aíngbaid-chon. 16. diaíngairther LL. con de ngoirter L.

17. Ón Belach Conglais [sin] cruthach in gen
 co Luimneach lethanglas frismbarca¹⁸ ben.
 19. purt ind Luimníg-sin luiben glass clár²⁰
 co Drobáis nduillendglais²¹ fris mbenand sál.²²
 Súithemail²³ slechtoghud frisogar súitt²⁴
 comlán²⁵ in certugud dia cor i cóic.²⁶
Cóic.
 Roinde²⁷ na n-ardchúiced²⁸ ind-Uisnech rúitt²⁹
 randsait³⁰ tall tri[i]t³¹ ind licc i cúic.³²
Cúic.

34. Roforgell¹ tra andsin Fintan conid cóir gabáil cóic cóicead hÉrend a Temraich² ɏ a hUissnech, ɏ conid cóir a ngabáil-seom as cech cóiced i n-Hérind. Celebrais iarum andsein Fintan do feraib Hérenn isin baile sin, ɏ dothóet co Dún Tulcha i Ciarraigi Luachrai,³ dofánic⁴ iarum faindi dó ɏ dorigne⁵ in láidh-sea⁶:

Fand indiu mo beatha búan
 romgab in críne m'implúad.
 ní clóechloim cruth armothá
 is mé Fintan mac Bóchra.

Bá fo dílind bliádain láin,
 fo chumachta in Choimdead⁷ c[h]áid,
 ocus deich cét mblíadna mbind
 bá-sa am' óenur iar ndílind.

Co tánic in dám glan glé
 rogab⁸ ind nIndber Bairce,
 co tucas-sa in mbé síair sláin
 Áife ingen⁹ Parrthaláin.

17. LL. omits this quatrain. 18. frismbharcaann bean L. 19. a do L.; o Lumnech loṅg adbal LL. 20. lethán a lár LL.; glais in clár L. 21. coró D. tuillmig^v L.; drong arm glan LL. 22. ristiben sál LL. 23. is s. L.
 24. frisodhar in séd L.; ar saigter siúit LL. 25. is c. L. 26. ria roid i cóic LL.; 27. asi roind L. 28. renna na cóiced sain LL.

From that Belach Conglais, shapely the smile,
to broad green Luimnech, which beats against barks.

From the port of that Luimnech, a level green plain,
to the green-leaved Drowes against which the sea beats.

Wise the division which the roads have attained(?),
perfect the arrangement dividing it into five.

The points of the great provinces run towards Usnech,
they have divided yonder stone through it into five.

34. So Fintan then testified that it was right to take the five provinces of Ireland from Tara and Usnech, and that it was right for them also to be taken from each province in Ireland. Then he took leave of the men of Ireland at that place, and he comes to Dun Tulcha in Ciarraighe Luachra, where he was overcome by weakness, and he made the following lay :

Feeble to-day is my long-lived life,
decay has arrested my motion.
I change not shape any longer
I am Fintan son of Bóchra.

I was a full year under the Deluge
in the power of the holy Lord,
and a thousand pleasant years
was I all alone after the Deluge.

Then the pure bright company came
and settled in Inber Bairche.
And I wedded the noble dame
Áife, Parthalon's daughter.

29. an U. raith rúit L.; eo hUisnech rúit LL. 30. dorannsat L. 31. each
díb asa aird im ríat LL. 32. in lic ina cuic L.; dochum na liac cobo chóic L.

34.—1. rofoirghill L. **2.** Temhuir L. **3.** fri Luachuir nDhegaid aníar L.
4. dosfáinic L. with *om.* of dó. **5.** do ráidh L. **6.** and *add.* L. **7.** coimdhí L.
8. chugum a nI. L. **9.** inghi L.

Bá-sa iarsin tremsi móir
i comaimsir Parrthalóin,
co rochindsead úada amne¹⁰
drong dímór bá díáirme.

Conastánic pláig pecða¹¹
in n-oirtheor Sléibe Elpa,¹²
conid dosin,¹³ dígrais gre[i]m,¹⁴
atá Taimlecht ind-Hérinn.¹⁵

Tricha blíadna dam iar sin
co tángadar clann Neimid
eter Īath Boirche rop sean
ar geilt féoir¹⁶ cen imargal.

Ar Muig Ráin re flatha¹⁷ fiss
tucus Éblend¹⁸ soluscnis¹⁹
siur Loga lúraithi²⁰ cen fell
ingen Chéin ɿ Eithleand.²¹

Is mebair lim, lúadh cech áin,²²
in seanchus fil ar Mag²³ Ráin
i cath Muighi Tuiread trén²⁴
rosealgadar clanna Gomér.²⁵

Bá fid fota²⁶ fleascach fann
fri remis Túaithe²⁷ Danann
conrucsad 'na nglúinib soir
Fomore i ndegaid Balair.

Is in drongach regda cnis²⁸
ingen Togach²⁹ trethanglais³⁰
mad intan sin robo bean
anní diatá Slíab Raisen.

10. co rochinset uadh L.

11. peetha L.

12. Sléibhi Ealta L.

13. desin L.

14. greim L.

15. a nE. L.

16. féoir L.

17. flaithibh L.

18. Eillind L.

19. genis L.

20. luaite L.

21. ingen Chéin darbh ainm

Eithlend L. ; dein ɿ deithleand YBL.

I was for a long while after that
 a contemporary of Parthalon
 until there sprang from him thus
 a vast innumerable throng.

The plague of sin reached them
 in the east of Sliabh Elpa,
 from it, fierce the hold,
 is named Tamlacht in Ireland.

I spent thirty years after that
 until the arrival of the children of Nemed,
 between Iath Boirche, it was ancient,
 living on grass, without contention.

On Magh Rain, with the knowledge of the Lord,
 I wedded Éblenn of the radiant skin,
 sister of Lugh, swiftness without treachery,
 daughter of Cian and of Ethliu.

I remember, tale without tribute,
 the legend of Magh Rain,
 in the puissant battle of Magh Tuired
 the children of Gomer wrought havoc.

It was a spreading wood, with supple branch
 in the days of the Tuatha De Danann,
 until the Fomorians bore it away to the east
 in their beat-frames, after [the death] of Balor.

daughter of Toga of the grey stormy sea,
 at that time 'twas a woman,
 she from whom Sliabh Raisen is named.

22. *luagh gan chain* L *translated*. 23. *a muigh* L. 24. *tréin* L. 25. *rosealgsatar*
 chland Ghoimheir L. 26. *fedha* L. 27. *Tuath de D.* L. 28. *as drongach*
noradha gáis L. ; *enil in ras.* YBL. 29. *inghein todhach* L. 30. *treathanagháis* L.

Lecco *ingen* Tala thrén³¹
ocus Meda mórdais gél³²
 fosfúair is tulaig cen cheas
 i farrad³³ Meda anoirrdeas.

Ge beor indiu i nDún Tulcha
 is neasa ar³⁴ chách cōmurchra
 in rí maith romalt cose
 isé domrad hi faindi.

Fann.

35. Roingab tra misfrigi móir ó'dchondairec airrdena éca do thuideacht chuice,¹ ⁊ ó rofidir corbo² mithigh re Día a bás-som do thuidecht cen clóemclodh³ ndelba dó ó sin imach, conid andsen doroinn-seom in láid-sea :

Am crín indiu i⁴ Comor chúan
 nímhá sáethar re imlúag⁵
 rogénair⁶ rogabus gre[i]m⁷
 cóeait mblíadna ría ndilind.

Doridnacht dam ón⁸ ríg rél⁹
 mo sóg do thachar¹⁰ i cé[i]n
 coic cét cóic míli cose
 isé sin mét in aimsire.¹¹

A Maig Mais^{11a} fo díamraib de
 itá¹² Gleóir mac¹³ Glainide
 is and itibis¹⁴ dig n-áeis
 ó nach mairid dom chomáis.¹⁵

An¹⁶ cétna long, líth roclas,¹⁷
 fúair Hérinn iar n-imarbus
 is inti táníc¹⁸ anair
 is mé mac Bóchra barrglain.

31. Teala trein L. 32. géill L. 33. i farrad L. 34. ar *om.* L.
 35. gómurcra L.
 35.—1. da indsaidhi L. 2. comad L. 3. caomelodh L. 4. ag L.
 5. himluadh L. *sic leg.* 6. romgenir L. 7. greim L.

Lecco the daughter of mighty Tal
and of Mid whom hostages used to magnify,
she found them on the hill, without sorrow
in the company of Mid from the south-east.

Though I am in Dun Tulcha to-day
nearer and nearer is dissolution,
the good King who hath fostered me hitherto,
'tis He that hath put weakness on me.

35. Now he was sore afflicted when he perceived signs of death approaching, but when he knew that God deemed it time for him to die, without undergoing further change of form, he then made the following lay :

I am wasted to-day in Comor Cuan,
I have no trouble in telling it,
I was born, I prospered
fifty years before the Deluge.

The bright King vouchsafed to me
that my good fortune should be prolonged,
five hundred, and five thousand years till now,
that is the length of the time.

In Magh Mais, in the secret places thereof,
where Gleoir is, son of Glainide (?),
it is there I have drunk a drink of age
since none of my co-evals remain.

The first ship, the celebration has been heard,
which reached Ireland after the transgression,
I came in it from the east.
I am fair-haired Bóchra's son.

8. *om.* L. 9. *réil* L. 10. *sog*] *g in ras.* YBL. ; *sódh at achara* L.
11. *asé met na haimsire* L. 11a. *Glais* L. 12. *atá* L. 13. *m̄* YBL.
14. *atibhis* L. 15. *mairet mo chomháis* L. 16. *in* L. 17. *roclos* L.
18. *innde thanuc* L.

Is úad rogénair¹⁹ ón tríath
 ó húa Náe²⁰ mac Laimiach,
 iar ndíth Ceasra²¹ atú-sa trell
 ic sloinded²² senchus²³ Hérind.

Is Bith mac Náe²⁴ seach cech fear
 cétna ránic a haitréb
 [col. 749] *ocus* Ladru lúam iar sin
 cétna adhnacht fo²⁵ thalmain.

Atlochar²⁶ do Dia am sruith sen
 don ríg rodelb ind naem-nemh
 ní mo thorbond²⁷, céb eadh de²⁸
 nochom chobrand²⁹ mo chríne.

Cúic gabála, gním rob fearr
 rogabsadar³⁰ tir Hérenn³¹
 atú dia n-éisi sund seal
 cosin ré-se mac Mileadh.

Is mé Fintan, am beó búan.
 is am seanchaidh sen saerslúag
 nirotimart³² gáes ná gním glé³³
 co romteacht³⁴ áes is críne.

Am crín.

36. Roforbastair¹ tra Fintan a beathaid² 7³ šáegul fon indus
 sin, 7 dofarraid⁴ aithrighi 7 rochaith comaind 7 sacarbaigg do
 láim epscuip Erc⁴⁵ meic Ochomoin meic Fidhaich, 7 dodechaid
 spirat Pátraic 7 Bríde co rabatar a ffadnaisi a étsechta.⁶ Is
 indemin immorro cíá baile in rohadhnocht,⁷ acht is dóig leo is ina
 chorp⁸ chollaigi rucad i nnach⁹ ndíamair ndíada amail rucad Eile
 7 Enócc i pardus condafil¹⁰ ic ernaidi eiseiséirgi¹¹ in struthseanóir¹²
 sáeghlach sin .i. Fintan mac Bóchra meic Eithieir¹³ meic Rúail¹⁴
 meic Annida¹⁵ meic Caim meic Náe meic Laimiach.

FINIT. AMEN.

19. romgenir L. 20. Næe L. 21. Chesra L. 22. slonnadh L.
 23. šenchtus L. 24. Naoi L. 25. foá L. 26. atlochar L. 27. torbann L.
 28. gidh beadh L. 29. nocha comraann L.; b subscr. YBL. 30. roghab-
 ustair L. 31. nEirenn L. 32. nírimartt L. 33. ngle L. 34. curbham
 teacht L.

It is from him I was born, from the lord,
the descendant of Noah, Lamech's son ;
after the destruction of Cessair I have been a space
relating the story of Ireland.

Bith son of Noah before all men
was the first who came to dwell therein,
and Ladru the helmsman after that,
the first to be buried in the earth.

I give thanks to God, I am a venerable senior,
to the King who fashioned the holy heaven ;
it profits me nowise, however it be,
my decay is no help to me.

Five invasions, best of deeds,
the land of Ireland has undergone.
I have been here a while after them
until the days of the sons of Míl.

I am Fintan, I have lived long,
I am an ancient shanachie of the noble hosts.
Neither wisdom nor brilliant deeds repressed me
until age came upon me and decay.

36. So Fintan ended his life and his age in this manner, and he came to repentance, and he partook of communion and sacrifice from the hand of bishop Erc son of Ochomon son of Fidach, and the spirits of Patrick and Brigit came and were present at his death. The place in which he was buried is uncertain, however. But some think that he was borne away in his mortal body to some divine secret place as Elijah and Enoch were borne into paradise, where they are awaiting the resurrection of that venerable long-lived Elder, Fintan son of Bóchra, son of Eithier, son of Rual, son of Annid, son of Ham, son of Noah, son of Lamech.

FINIT. AMEN.

36.—1. *ro orbustar* L. 2. *bhetha* L. 3. *a add.* L. 4. *dosfar* L.
5. *Eirc* L. 6. *étschta* L.; *eisteachta* YBL. 7. *Fintan add.* L. 8. *churp* L.
9. *a náimhtheach ndhiadha* L. 10. *co fil i parrthus* L. 11. *a eiseirghe* L.
12. *sruth senoir* L. 13. *Etheoir* L. 14. *Ruaail* L. 15. *Annadha* L.

INTERROGATIO CINNFÆLAD.

FROM THE BODLEIAN MS. LAUD 610, fo. 57^b.

23. Incipit interrocacio Cinnfælad dō Fintan mac Bōchrai maic Lamiach, nō Bec mac Dead cecinit ut ailii dicunt.

‘ Hēriu cia gabad, cia rabad indi ? ’ ar Cennfælad.

‘ Nī hansa,’ ar Fintan. ‘ Iarw̄ fis, tūathus cath, airthius blāth, desus forthus flaith.

24. ‘ A fis, a forus, a forsaide, a comgne,¹ a comarle, a bāga, a brithemnus, a senchas, a soinscni, a sōere, a ssaibri, a saigt[h]ige, basa iart[h]jur ar foiride fo īat[h]maige mórglana, co ndēntais a fileda forbthe fó trēdib nodanemthe gedar .i. immas forosnai² ¶ teinim lāida ¶ dīcetal di cennaib coll, co ndēntais a brit[h]emnas bronnsa hetha nobertis fīrbretha a fīrinni frithib.’

‘ Can assa iarthur ? ’ ar Cennfælad, ‘ ass amram forcan a gial[l]-aigecht.’

‘ Nī hansa,’ ar Fintan. ‘ A Corond, a Cero, a Crūachnu, a hUmull, a hEbu, a a hAidniu, a Māenmaig, a Muiriuse, a Aiū, a Tennmaig, a Tedmniu, a Telcaig, a Tarbgu, a Bairinn, a Bagnu, a Brud, a Bairremeni, a hAdur, a hEctgiu, a hAigliu, a hIrrus, a Seolaib, a Slechtaib, a Scetniu, a hAichiu, a hEtarchu, a Rian, a Lurg, a Luadat, a Muccus, a Trebniu, a Tureduib.’

25. ‘ A catha, a congala, a duirre, a drobeala, a dlutha, a donala, a debthu, a diubarta, a diummus, a dogaillse, a dúnne, a dūrc[h]ride, a hāer, a taisc, a ēcnach, a fianna fuilechda fonecdis iltūatharia n-aidche agaig³ assin tūascert atūaith.’

‘ Can assa tūasciurt as tressiu dobertis a mōrc[h]atha ? ’ ‘ Nī hansa,’ ar Fintan. ‘ A Bernus, a Gull, a hA[i]rgull, a Brēiffniu, a Maig Ítha, a Maig Ene, a Maig Tēcht, a Maig Dula, a Maig Glas, a Fanat, a Sathraib, a Sa(i)ltriu,⁴ a hArdaib, a hOsreniu, a hArD Corann, a Lochdruim, a Cairthriunn,⁵ a Conluan, a Rēdib, a Rigdonn, a Lethir, a Luglaig, a Lurg, a Lemain, a Gobair, a hEmain, a hImclāriu, a hAiliuch.’

26. ‘ A hana, a himmed, a blātha, a bēta, a ceis,⁶ a cosnuma, a hairberta, a halgassa, a dāma, a tairchoirthe, a tairscorthe, a hōr,

1. A comgne repeated in MS. 2. fororosnai MS.

3. leg. agaid. 4. (i) added below. 5. chairthriunn MS. 6. perhaps cess.

a hargat, a srōl, a siric, a síta, a brecglas. Ba ass airt[h]jur dorochad a rīgc[h]lanna, co ndéntais a n-airechta saidbre sēdacha. Bá sa hairthiur foferais a tnūtha, dosaigtis a ndīre air bētaib nUlād n-amnas n-alachtach.'

'Can assa hairthiur as tictis a mbassa, assa saigtis a halgássa ?'

'Níhansa,' ar Fintan. 'A Sebniu, a Latharnu, a hElliu, (fo. 58b.) a Moernaib, a mMaigib, a Lochaib, a Lethrannaib, a Maig Roscart, a Maiginis, a Bairniu, a Bairchiu, a Breonu, a Cuim, a Cūalgniu, a Colpt[h]u, a Ma[i]g Murt[h]emne.'

27. 'A suithe, a sāma, a sāthaile, a riarrá, a hāine, a hesnada, a duchne, a doieda, a dīberga, a dāna, a dūana, a binniusa, a cētla, a clesamnaact, a druine, a datha, a dageurrud, a ssa[i]ll, a mmil, a cruithnecht, a hargat, a huma, a hibar, a hētach. Assa desciurt tīcdis do cūndach a flatha fairenn *cach* ildāna, co ndaimtuigdis tlachta āilde ildath condafoim a flaith *cach* a foferad a midcuardta medracha ara mesce mell.'

'Can assa desciurt tictis a ndrēchta togai, a metrida āille, a congrimma ?'

'Níhansa. A Temair, a Turbi, a Rāirinn, a Rechtaib, a Roigniu, a Femun, a Finniu, a Fidgrinn, a Clūi, a Cūalaind, a Clāriu, a Cuirriuch, a Cuí, a Cermno, a Mairc, a Mossad, a Midgniu, a hĀniu, a hEchon, a Elluch, a Rossad, a Cond, a Libriu, a Lūachair, a Ladraind, a Būi, a Bēriu, a Bristene.'

28. 'A hordan, a hollomnas, a flathius, a forrame, a fessa, a foressa, a hōenaige, a hairdarcus, a clūim, a carpat. Assa medōn fofera¹ forbartai nert naus a flatha fondaimtis a iltūatha ērenn.'

'Can assuide ?'

'Níhansa. A hUisniuch, a Assul, a Atress (?),² a Tethbai, a Telchaibh, a Tlachtga, a Blemmo, a Bethri, a Cuircniu, a Brudin, a Bri hEli, a Maig Era, a Maig Lege, a Lēnaib, a Lūachmaig, a Loegellaib, a Cuim, a Codul, a Collamair, a Maig Tailten, a Biliu, a Fremuin, a Slemuin, a hEd, a hAirceltraibh.'

FINIT.

1. ffofera MS. 2. atas MS.

FROM BOOK OF LISMORE, fol. 92^a col. 2. end.

Heriu cia gabhat cia rabat inde ? ar Ceanfaolad.

Ni *ansa*, ar Finntan. Iarrus fis, tuathus cath. Airthus blath, teausus flaith.

24. A fis, a forus, a forsaidhi, a coimhgne, a comurle, a badha, a breitheamnus, a senchus, a soindscne, a saoire, a saidhbre, a saigtighe ba asa hiartur condenda is a fileda forfe arna treighibh nodaneimthegar .i. imbas forosna 7 tenm laogha 7 dicetal do cennaibh.

Can asa hiarthur ? ar Cendfaolad. Ni *ansa*, ar Findtan. A Corann, a Cera, a Cruachain, a hUmall, a hEaba, a hAidhniu, a Maonimaig, a Muirusc, a Mucrumha, a hAoi, a Tennmuidh, a Tarbga, a Boirind, a Badna, a Berramain.

[breaks off].

NOTES

The translation of Tellach is a difficulty. I have followed Whitley Stokes in rendering it by *Manor*, which is of course, open to objection. Tellach may stand for teglach 'household,' or tenlach 'hearth.' Here it is used in the latter sense. There is another *tellach* meaning to 'put out of possession,'; see Atkinson Laws' Glossary, s.v.

§ 1. Diarmait son of Cerball reigned from 545 to 565, when he was murdered by Aed Dub son of Suibne. The tale of his death has been edited and translated by Standish H. O'Grady in *Silva Gadelica*.

The Feast of Tara was generally held every three years, and lasted for seven days and seven nights. In the Annals of Ulster it is recorded as having been celebrated by Diarmait son of Cerball in 557 and 559 (*rectius* 558, 560).

For an account of the order and arrangement of the guests, see Petrie's *Tara*, p. 199, 599.

§ 2. *assen.* I have no other instance of this word. Can it mean 'milk-water,' a compound of *ass* 'milk' and *ēn* 'water'? For *ass* see K. Meyer *Contribb.* and *Vision of Mac Conglinne*, glossary, s.v.; *ēn* 'uisce' occurs in Cormac's Glossary, p. 18, along with several compounds. Cf. also Laws' Glossary, s.v. But cf. millsen tr. 'cheese-curd.' *Laws* ii. 254.

cendchossach. In the *Senchus Mór* i. 49, the portion of charioteers is given as *cuinn* 'heads.' Cf. also *Irische Texte* iii. 188, 223 n. and Cennfaelad mac Ailella's poem, B iv 2. 130b. Lism. has *cenncosach* *dino gacha bindile*, omitting *imchosail*. Perhaps it means both the head and feet portions?

imchosail. Evidently some portion of the animal. *immechassal* occurs in Mac Conglinne, p. 85: *conn-acca ní i purt in lacha for mo chind i. ethar bee beoch-laide bōshaille cona immchassal gered*, translated 'with its coating of tallow.' But it can hardly refer to the skin or hide here.

in sechtmad dál, etc. This sentence is quite obscure to me. The manuscripts are possibly corrupt.

§ 3. Cennfaelad was the son of Scandlán, son of Ailill, son of Muiredach, son of Eogan, son of Niall (see § 4). In the Dindsenchas of Tara (Rennes, p. 277: Bodleian p. 3 ed. Stokes), Flann Febla, Cennfaelad, and Fintan are present at the Feis of Tara on the invitation of Diarmait son of Cerball. Fintan on this occasion relates the various dindsenchas of Ireland to Amairgen the king's poet. But Flann Febla, as Stokes points out, died in A.D. 740, so that his presence here is an anachronism. In the YBL. version of the present tale, he is mentioned only once by name (§ 31). Messengers are dispatched in the first place to Fiachra, who recommends Cennfaelad, he in his turn recommending the five seniors of Ireland. Fiachra on the other hand is not mentioned in the Lismore version. Both Fiachra and Flann Febla were 'successors' of Patrick, and perhaps in this way the mistake crept in. Fiachra son of Colmán son of Eogan was the eleventh successor in the primacy of Armagh. He died about 551 or 552.

§ 4. As to the story of Cennfaelad's brain, see Battle of Mag Rath, ed. O'Donovan, p. 280 sq. and Book of Aicill, p. 87 sq.

§ 9. Cf. the Dindsenchas of Sliab Betha (Edinburgh, ed. Stokes § 57). For an account of Fintan and Cessair, see D'Arbois de Jubainville, *Cycle Mythologique Irlandais* ch. 4, where a number of interesting passages from the Book of Leinster and other sources are collected.

§ 10. This has been translated by O'Curry, *Manners and Customs*, iii. 59-62. *dibili*. I have translated *duilli* the reading of L., having no other instance of *dibili*, which may be a scribal error.

roaitherechtha, perf. pass. from aith-air-reg, pres. sg. 3 *adeirrig* Ml. 46a21, pft. sg. 3 *ni raiherracht*, Ml. 8963. See Ascoli cxix.

ian. The *ian* as shown by this enumeration is next in size to the *dabach*, which was a huge vat. There is a rude drawing of it in LL. 829. (See Zimmer's interesting remarks in *Der Weinhandel Westgallien nach Irland*, p. 459 sq.). In the commentary to the *Senchus Mór* i. 134 it is included among the seven valuables of a chief, and translated 'mug,' which can hardly be right. *ian oil aiss* occurs in the *Crith Gablach*, Laws iv. 302, meaning a vessel or 'ian' for drinking milk. That it was a large vessel of importance is clear from the above passage, and also from another reference in the *Crith Gablach*, p. 310, *bit di iain' na thig dogres*. Cf. Atk. *Glossary* s.v. O'Curry translates it by 'keeve' loc. cit.

drolmach, later *dromlach*, next in size to the *ian*. It is a vessel with rings or hooks, from *drolam*. See Vision of MacConglinne, Glossary, s.v. *drolam*.

muide. The 'muide' is between the 'drolmach' and the 'cilarn' or pitcher. In the commentary to the *Senchus Mór*, cited above, it glosses *chomm* : *im chomm i. ima cuairt i. im belcumang i. in muide*. Atkinson rejects O'Donovan's rendering 'churn,' which is also that of O'Curry, loc. cit., and P. O'C. MS. Dict.

milan glosses 'urna' in the Irish Mediæval Tract on Latin Declension, ed. Stokes, p. 7. It is larger than the 'methar,' 'milan duirn' or hand-milan explains *stuagach* i. cilorn in the commentary to S. Mór cited above.

inadach translated by O'Curry 'dust.' But it clearly refers to the 'substitutes' or re-makings of the larger vessels. Cf. *ionad* O'R. 'a substitute.'

§ 11. *éolach*. See note on O. Ir. *éola*, *éula* by Strachan, *Ataka*, Ériu i., p. 11-12.

§ 12. *berla bán*. The Latin language is referred to. Cf. *Senchus Mór* i. 18, *bérla bán* i. ina canoine. It is *buan* however in LU. 118 b 12, *do fir in berlaí buain* i. *inna canoni náimi*, cit. Stokes *Trip. Life*, 566.

Liath-druim na ler is a poetic name for Tara. Cf. MacCarthy, *Codex Pal. Vaticanus*, p. 155.

Cai Cáinbrethach was the fosterfather of Amairgin, and one of the seventy-two disciples of Fénus Farrsaig who were sent out to different parts of the world to learn the various languages. Cai was sent to Egypt where he learned the Law of Moses. See *Senchus Mór* i. 20. The names of the seventy-two languages are given in a poem beginning Berla in domain decid lib, LL. 2b8. Cf. also Maelmura Othna's poem *Canam bunadas na nGaedel*, in Todd's Nennius, p. 226 sq.

The three kings referred to are Mac Cuill, Mac Cecht, and Mac Gréine, who were reigning at Tara when the sons of Mil arrived in Ireland. As to the judgement of Amairgin, see LL. 13a40, also O'Curry's *Manuscript Materials*, 447 sqq. Eber Dond was drowned during the tempest raised through magic by the Tuatha de Danann.

The death of Ir is thus described in LL. 12b : Doronsat meic Miled immarbaig imrama ic tiachtain dochum hErend assin baile i nfaccatar hErind uadib. Corruib Ir mac Miled murchrech do each luing. Conforamtig Eber Dond mac Miled, sinser, na clainne. Conerbairt, Nir fó lith línges Ír sech Íth i. sech Lugaid mac Ítha. Andsein romemaid in ráma robái i lláim Ír co toracht dara aí síar, conerbait 'sin aidche ár cind, 7 coruad a chorp i Sceliuc iar nIrrus desciit Chorco Duibne. 'The sons of Mil set to racing when they came in sight of Ireland on their voyage thither. Ir son of Mil gained a wave over the other ships. Eber Dond son of Míl, the eldest of the sons, was envious. Said he, It is not a good hap Ir rushing past Íth, past Lugaid Íth's son, that is. Thereupon the oar which was in Ir's hand broke, and he fell back and died before the night, and his body was taken to the Scellig off Southern Irrus of Corco Duibne.' Cf. also LL. 8b, and Maelmura Othna's poem LL. 134b10 (Irish Nennius p. 248) : Co tuarcbad corn la lia a cheneoil, as lir lethach. Sentreb tontech conid tech Duinn, de dongarar.

scenbluind : perhaps = *scenb* + *lond*, *sceanbh* 'a sharp splinter or shaft, a prickle' P.O'C. Wi. TBC., *lond* 'fierce, wild.'

The translation of the last stanza is conjectural.

§ 14. The story of Tréfuilngid Tre-eochair is also related in the verse 'Colloquy between Fintan and the Hawk of Achill,' (*Anecdota from Irish MSS.* i. 33-35). Cf. also the Dindsenchas of Mag Mugna (Rennes § 34, *Rev Celt.* xv. 419), 'mac som didiu caera dona caeraib dobert Trefuilingid Treorach for a craeb.' Stokes translates the name 'strong upholder' and regards it as an alliterative kenning for God or Christ, which appears to be borne out by the suggestion in § 31 *supra*, 'ar ba haingel Dé héside nó fa Día féisin.'

§ 15. Conaing Bec-eclach was not contemporaneous with Christ, as is implied here. According to the Book of Ballymote synchronisms, fol. 12b (MacCarthy, *Codex Palatino-Vat.* p. 300), he was contemporary with Xerxes, about 425 B.C. He reigned between 3520 and 3536 Anno Mundi, according to O'Flaherty, *Ogygia*, p. 256. The Four Masters give his dates as 4357-4388, in which latter year his death is recorded at the hands of Art son of Lugaid, who had usurped his throne for some years. In the 'Colloquy of Fintan,' there is no reference to the Crucifixion.

§ 16. Cf. Maelmura Othna's poem (*loc. cit.*, p. 230):
 Feni o Faenius asambertor clú cen dochta
 Gaedil o Gaediul Glas garta Scuitt o Scotta.

§ 17. *ibid.*, p. 232.
 Araigset clanna Niúil ferg Foraind combtar brónaig
 dáig nach dechatar don digail lasin coraid.
 Cid intan na terna Foraind don riad raenach
 tuatha Eigept ecla la cland Neóil dia ndaerad.
 Lec. [adraigsetar tuatha Eigept as dia n[d]aerad].
 Tallsatar liberna Foraind a tir trebsat
 in aidchi uair dar belach mara Ruaid sairset. [versad Lec.]

§ 18. *Tur Breogain.* Cf. LL. 3b7: A tur Breogain immorro atchess hEriu fescur lathi gemreta. atoscondaire Ith mac Breogain. Cf. Maelmura's Poem, *loc. cit.*, 240

Sairtuaid as tur atchess hEriinn do iath Lumníg
 fescur gemrid fosfuair Ith Mac Breogain buidníg.
 See also D'Arbois de Jubainville, *Cycle Myth. Irlandais*, 230-1.

§ 26. *breglas*; *breacglas* L. Cf. *breacglas* Laws, V, 382, translated 'green-spotted cloth.'

§ 29-30. For an account of these trees see the Rennes Dindsenchas of Eó Rossa (§ 160), Mag Mugna (§ 34), and Temair Luachra (§ 50). Cf. also Fintan and the Hawk of Achill, *Anecdota from Irish MSS.* i. 35.

uachtar bar fedha Lebain. The branch which Tréfuilingid carried in his hand was of the wood of Lebanon (§ 14).

§ 34. Here and in § 35 Fintan is accredited, like Túan mac Cairill (*Voyage of Bran* ii. App.) with shape-shifting powers.

stanza 7. For the various Dindsenchas of Mag Réin said to have been related by Fintan to Saint Patrick, see the Book of Fenagh ed. Hennessy, p. 249 sqq. On this plain Lug Lámfada overcame nine kings of the Fomorians fleeing from the Battle of Mag Tuired. To it also the men of Ireland used to come in the time of Conaing Bec-eclach to pay their tributes and their rents. In the days of Nemed, declared Fintan, there was not on it as much as the site of a house that was not covered with wood: atconnare-sa didiu in Mag Rein-si, ar Findtan, gan ait aontig de na raibe fo choill i n-aimsir cloindle Nemid.' In the verse dindsenchas appended, it is said to have been used as a hunting ground by the sons of Nemed:

Atconnaire misi Mag Rein gan ait aontig ann reid
 acht 'se na abdar fiadaig ag clainm Nemid nert giallaig.

Lug Lámfada, who is referred to in this poem, was the son of Cian, his mother's name being Ethliu or Ethniu. The YBL reading is corrupt.

stanzas 10 & 11 are quite obscure to me, and the translation given is tentative.

§ 36. Bishop Erc, of Altraike Caille in Ciarrage Luachra, was a contemporary of Bec mac Dé, who died in 558. He prophesied the birth of St. Brenaind, whose spiritual fosterer he became. See *Lismore Lives* ed. Stokes 3336 sqq. and p. 349-50, also *Fel. Oengusso*, 133.

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Adur, dat. 24 (Laud).
 Ae, dat. 24 (Aiu Laud), probably Mag
 Ai, the Great Plain of Roscommon.
 Afraic 17, Africa.
 Aichiu, dat. 24 (Laud).
 Aidne, dat. 24 (Aidniu, Laud), b. of
 Kilmacduagh, Co. Galway.
 Aigliu, dat. 24, Croagh Patrick, Co.
 Mayo.
 Albiu, dat. 28 (Alibe L.), plain in Co.
 Kildare.
 Ailiuch, dat. 25, Elagh in b. of Inish-
 owen, 7 miles N.W. of Derry.
 Airceltraibh, dat. 28 (Laud).
 Airdfothaid, dat. 25, Ardpattan Hill,
 b. of Tirhugh, Co. Donegal.
 Airmmuch, dat. 25 (Airenach Lism.).
 Airtiuch, dat. 24, now p. of Tibohine,
 b. of Frenchpark, Roscommon.
 Aniu, dat. 27 (Laud), Aine al. Ane, a
 seat of K. of Munster, near Bruff
 (Hogan).
 Araind, dat. 24; Aran Islands.
 Ardaib, dat. 25 (Laud), The Ards, Co.
 Down.
 Ard Coraann, dat. 25 (Laud), "possibly
 the hill above the Corran of Larne",
 (Hogan).
 Ard Ladrand 9, in Ui Chinnsealaig, in
 Leinster.
 Asul, dat. 28, in Westmeath.
 Atress (?), dat. 28 (Laud).
 Bagnu, dat. 24, b. of Ballintober N.,
 Co. Roscommon.
 Bairchiu, dat. 26 (Laud), b. of Slieve-
 margy, Queen's Co. (Hogan).
 Bairind, dat. 24, Burren, Co. Clare.
 Bairniu, dat. 26, prob. r. Burren in
 Co. Carlow.
 Banaind, dat. 26 (L.).
 Barcaib, dat. 27.
 Bearramain, dat. 24 (Bairremeni, Laud)
 near Tralee.
 Belach Conglais, dat. acc. 33, near
 city of Cork.
 Belach Cuairt, 33.
 Bernus, dat. 25, 5 m. E. of Donegal.
 Bérriu, dat. 27 (Laud), bar. of Bere,
 S.W. Cork.

Bethriu, dat. 28 (Bethri, Laud),
 (?) Delbna Bethra, now Delvin, West-
 meath (Hogan, 114).
 Bili Tortan, 29, 31, in Tortu, near
 Ardbraccan, Co. Meath.
 Bili hUissnig, 29, on Usnagh Hill, West-
 meath.
 Biliu, dat. 26, East.
 Biliu, dat. 28, Centre, probably Fir
 Bili, barony of Farbill, Westmeath
 (Hogan).
 Bine, dat. 25 (L.).
 Blemmo, dat. 28 (Laud).
 Boind, dat. acc. 33, the Boyne.
 Breithfne, dat. 24, Counties of Leitrim
 and Cavan.
 Breonu, dat. 26 (Laud), prob. Bréne =
 Strangford L.
 Bri Airg, dat. 24.
 Bri Dili, dat. 28, in Meath. Bri dam
 Dile, Rennes Dinds, 78.
 Bri hEli, dat. 28 (Laud), Croghan Hill,
 King's Co.
 Bri Foiibri, dat. 28 (Oibhre, L.).
 Bri Fremhaindi, dat. 28, in Meath.
 Bri Graigi, dat. 28 (Graidhe, L.), near
 Sliaib Moenuirnd in Leinster.
 Bri maic Thaidg, dat. 28, near Trim.
 Bri Scáil, dat. 28.
 Bristene, dat. 27 (Laud). Ard mB.
 Co. Carlow, S. of Mag Fea, on Munster
 border (Hogan).
 Bruidin, dat. 28 (Brudin, Laud).
 Briuuss, dat. 24.
 Brud, dat. 24 (Laud).
 Bui, dat. 27 (Laud), Dursey Island.
 Cairthriunn, dat. 28 (Laud).
 Callaind, dat. 25, river near Armagh.
 Cathair Cairbri, dat. 27, in Munster.
 Cathair Chonrai, dat. 27, Caherconree
 Mt., Co. Kerry.
 Cathair Ulad, dat. 27.
 Cenandus, dat. 28, Kells, Co. Meath.
 Cera, dat. 24, b. of Carra, Mayo.
 Cermnu, dat. 27, Dun Cernna, 'Old
 Head of Kinsale, (Hogan).
 Cernu, dat. 28, near Tara (Hogan).
 Ciarraigi Luachrai, dat. 6, northern
 part of Co. Kerry.

Cind Chailli, dat. 27, in Ossory or Ui Chinnsealaig (Hogan).

Cind Chon, dat. 26.

Cláiriú, dat. 27, a hill near Duntrileague, Co. Limerick, O'D. Henn.; seems part of Galtee Mts. (Hogan).

Clann Cessair, 34.

Clann Neimid, 31.

Clériu, dat. 27, Cape Clear Isl. Co. Cork

Clu, dat. 27 (Clui, Laud), in Co. Limerick.

Cnodbu, dat. 28 (Cnodbhá, L.), Cnogba (Knowth) in Meath. Rennes Dinds, 78.

Cnu, dat. 28.

Codul, dat. 28 (Laud).

Colbu, dat. 28.

Collamair, dat. 28 (Laud), bet. Gormanstown and Turvey. Co. Dublin (Hogan).

Colpt[h]u, dat. 26 (Laud), near the Boyne, in Meath.

Columna Hercicil, 17.

Comar tri n'Usci, d. acc. 33. The Meeting of the Three Waters—i.e., Suir, Nore, Barrow, near Waterford.

Cond, dat. 27 (Laud).

Conn Luan, dat. 25 (Laud).

Corund, dat. 24, Corran, Co. Sligo.

Cróeb Daithí 29, 30, name of a tree, in (?) barony of Farbill, Co. Westmeath. Rennes Dinds, 160.

Cruachain, dat. 24 (Cruachnu, Laud), Rathcrogan, Co. Roscommon.

Cruachain Conalad, gen. 5.

Cualaind, dat. (Laud. 27), in Co. Wicklow.

Cúailliu, dat. 26 (Cualgniu, Laud), Cooley in Co. Louth.

Cuib, dat. 26 (Cuim, Laud)=Mag Coba, b. of Iveagh. On the Slige Midluachra by which Medb marched into Ulster (Hogan).

Cuif, dat. 27 (Laud).

Cuillind, dat. 28, see Hogan s.v.

Cuim, dat. 28 (Laud).

Cuircniu, dat. 28 (Laud), Kilkenny W., bar. of Westmeath.

Cuirriuch, dat. 27 (Laud), Cuirrech an Ciarraighe, Bk. Fermoy, 153 *cit.* Hogan.

Cúl Cesra 9, in Co. Roscommon.

Dabull, dat. 25 (Dabhal, Laud), the Blackwater flowing into L. Neagh.

Diamair, dat. 26. Diamor in Fore, Co. Meath.

Dobhal (L.), 25.

Drendaib, dat. 26.

Drobáis, dat. 33, river Drowes flowing from L. Melvin between Donegal and Leitrim.

Druach, dat. 26 (Drucht, L.).

Druim Den 12. Dun Droma Den in Rennes Dinds. 27, later Fornocht, perhaps Farnagh, near Moat in Westmeath (Stokes).

Dún Bindi, dat. 27, see Hogan s.v.

Dún Cháin, dat. 27, in bar. of Fermoy, Co. Cork. i feraib Feni, Mac Congl., 103.

Dún Tulcha 6. Tulchai, 7, 30, 34. N.W. of Luachair, Co. Kerry.

Eas Rauid, 30, Assaroe, Co. Donegal. Ebu, dat. 24 (Laud), plain between Bennbulbin and the sea (Hogan).

Echon, dat. 27 (Laud).

Ectgiu, dat. 24 (Laud), border of Co. Galway and Clare, Aughthy range.

Ed, dat. 28 (Laud), near Kells, Meath.

Egeipt, gen. 1; acc. Eigept, 16, 17; dat. Egept 17, acc. pl. Eigeptacdaí 17, Egypt.

Elliu, dat. 26 (Laud) (?) Moyelly, in King's Co.

Elliuch, dat. 27 (Laud).

Emain, dat. 25, Navan Fort, near Armagh.

Eó Mugna, 29, 30, oak tree at Moon, Co. Kildare (Hogan).

Eó Rosa, 29, 30, this tree fell N.E. as far as Druim Bairr in Leinster; prob. Rush, Co. Dublin, which was Ros Eó (Hogan).

Eoraip, 17, Europe.

Ériu, 27, gen. Érenn 19, Éirend 1, Érind 22; dat. acc. Hérinn 22, Érind.

Espáin nom. 17; dat. acc. 18; gen. Espáine, 12, 16, Spain.

Etarchu, dat. 24 (Laud).

Faifaiu, dat. 27 (Faife, L.).

Fálmaig Laigen, dat. 5.

Fanat, dat. 25 (Laud), pen. between L. Swilly and Mulroy Bay, Co. Donegal.

Fearhmaig, dat. 25, Farney, Monaghan.

Femhniudh, dat. 27 (Femhin, L. ; Femun, Laud). *Femen* is a plain near Cashel, Co. Tipperary. Stokes, Rennes Dinds, 12, 49.

Feorsaind, dat. 27, in Coreo Duibne, Co. Kerry (?) (Hogan).

Fertae, dat. 27.

Fethuch, dat. 26.

Fiandaind, dat. 27, near Tralee (Hogan)

Fidhgha, dat. 25, not far from Armagh.

Fidgrinn, dat. 27 (Laud).

Finniu, dat. 27 (Laud).

Fir Bolc, 9.

Fir Galión, 9,

Fir Oinegmacht, 5, in Connaught.

Fomore, 14, Fomorians.

Fothnu, dat. 26 (Fochnu, L.).

Fremuin, dat. 28 (Laud), Frewin Hill, beside Loch Owel, Westmeath.

Gabair, dat. 27, b. of Conelloe, Co. Limerick (Hogan).

Gabur, dat. 25; perhaps G. Ulad, now Gaura, between Hy-Tuirtre and Donaghmore (Hogan).

Gabran, dat. 27, Gowran, Co. Kilkenny.

Gaethlaigib Meotacdaí, d. pl. 17, the *Palus Maeotis*.

Geraib, dat. 25 (Gerghaibh, L.).

Gleannmain, dat. 27, Glanworth, Co. Cork.

Glennaib, dat. 25, perhaps the Glens of Antrim.

Gobair, dat. 27.

Gull, dat. 25, a promontory in barony of Kilmacrenan, Co. Donegal.

Gré, gen. pl. 9, Grécaib, dat. 16, Greece, Greeks.

Iath Boirche, 34, bar. of Mourne, Co. Down.

Imclar, dat. 25 (Imclaru, Laud), now Magh Clair in bar. of Dungannon, Co. Tyrone.

Imga, dat. 24, (?) Emmoo in par. and Co. of Roscommon (Hogan).

Imgan, dat. 24, in par. of Croagh, Co. Limerick.

Indber Bairec acc. 34 (Boirche, L.).

India, 17.

Inrechtro, dat. 26 (Indrochitus, L.).

Inis Gluairi acc. 15, in Bay of Erris, Co. Mayo.

Irgull, dat. 25 (Argull, Laud), Horn-head, Co. Donegal.

Irrus, dat. 24; Irrus Domnand, 15; Erris, Co. Mayo.

Israel, gen. pl. 17, *Israeldæ* 18.

Iudaib, d. pl. 15, Jews.

Labraind, dat. 27 (Ladraind, Laud). O'Donovan conjectures the R. Cashen, Co. Kerry.

Lacha, dat. 24, in West Connaught

Ladraind, dat. 27 (Laud)

Laigen, gen. pl. 5, Leinstermen

Laithirni, dat. 26 (Latharnu, Laud), ?=Lathairn Maige Muil, Lism. Lives, 264, perhaps Larne, Co. Antrim (Stokes)

Lebáin, gen. 14, Lebanon

Leib, dat. pl. 26, (?) Lee

Lemain, dat. 25 (Laud), in Co. Tyrone

Lenaib, dat. 28 (Laud).

Lethic, dat. 25 (Laud).

Liath druim na Ler, 12, Tara.

Lethrannaib, dat. 26 (Laud).

Libriu, dat. 27 (Laud).

Liniu, dat. 26, Moylinny, Co. Antrim.

Liu, dat. 25, in Ulster. ॥

Lochaib, dat. pl. 26 (Laud).

Loch Daimderg, dat. 27. There was a L. Diamdeirc in Ulster; see Hogan, s.v.

Loch Druim dat. 25 (Laud). ॥

Loch Léin, dat. 27, Killarney.

Loch Lugdach, dat. 27, now Loch Curran, near Waterville, Co. Kerry.

Loegellaib, dat. 28 (Laud).

Lothur, dat. 25, in Ulster.

Luachair, dat. 27; Luachair Deadaid, 7, Sliieve Logher, between Limerick and Kerry.

Luachmaig, dat. 28 (Laud), now Loughmoe, near Thurles.

Luadat, dat. 24 (Laud).

Luglaig, dat. 25 (Laud).

Luimneach acc. 33, gen. Luimníg, the lower Shannon.

Lurg, dat. 25, bar. of Lurg, Co. Fermanagh (Hogan).

Mad Ind (L.), 24.

Maenmaig, dat. 24, Moinmoy, Co. Galway.

Maic Miled, *passim*.

Mag Breg, dat. 1, extending from Dublin to Dundalk and the Fews Mts. (Stokes).

Mag Ráin, 34, for Mag Réin; round Feenagh in bar. and Co. of Leitrim, name probably preserved in Loch Reane (L. Réin), Hogan.

Maigib, dat. 24.

Maig Dula, dat. 25 (Laud) al. Mag Dola, probably in bar. of Lower Strabane, Co. Tyrone (Hogan).

Maig Ene, dat. 24, 25 (Laud), in Tirconnell.

Maig Era, dat. 28 (Laud).

Maig Glas dat. 25 (Laud) in bar. of Raphoe, Co. Donegal (Hogan).

Maig Inis, dat. 26, bar. of Lécale, Co. Down.

Maig Itha, dat. 25 (Laud), the part of d. Derry which is in bar. of Raphoe (Hogan).

Maig Lege, dat. 28 (Laud).

Maig Luirg, dat. 24, Moylurg, County Roscommon.

Maig Mais (Glaist, L.) 35.

Maig Muirthemne, dat. 26, in Co. Louth.

Maig Roscart, dat. 26 (Laud) for Maig Roth (Y.L.)

Maig Roth, dat. 26, Moira, Co. Down.

Maig Techt, dat. 25 (Laud). ॥

Maigi Tuiread, gen. 34, in barony of Tirrill, Co. Sligo.

Maig Tailten, dat. 28 (Laud), around Teltown, Meath.

Maig Ucht, dat. 26 (L. for Mag Inis Y.).

Mairg, dat. 27 (Maire, Laud), in Kilkenny (Hogan).

Maistin, dat. 27, Can Mullaghmast, Co. Kildare be intended? om. Laud.

Meada, dat. 24, in West Connaught.

Midiu, dat. 28, Meath.

Midgniu, dat. 27 (Laud).

Mossad, dat. 27 (Laud), prob. Mag Mossad between Eile and Cashel in Co. Tipperary; see Hogan.

Moernaib, dat. 26 (Laud).

Muaid, dat. 24, R. Moy flowing into Kill Bay, Connaught.

Muceus, dat. 24 (Laud).

Mucerumu, dat. 24, near Athenry.

Mugno, dat. 26, perhaps Mognog Mosenoc, now Dunmanogue, al. Monmohennock, Co. Kildare, 3½ m. W. of Castle Dermot (Hogan).

Muirisc, dat. 24 (Muiriusc, Laud), in bar. of Tireragh, Sligo.

Muir Chaisp, 17, Caspian Sea.

Muir Rúaid, 17, gen. Mara R., Red Sea.

Muir Torréen, 17, the Mediterranean.

Osreniu, dat. 25 (Laud).

Raigniu, dat. 27 (Reigniu, Laud), in Co. Kilkenny; see Hogan s.v. Roigne.

Raithlind, dat. 27, in Munster; see Hogan.

Rechtaib, dat. 27 (Laud).

Réidib, dat. 25 (Laud).

Reochu acc. 24, Loch Riach in West Connaught.

Rian, dat. 24 (Laud).

Rigdonn, dat. 25 (Laud), in the North.

Rívind, dat. 27 (Rairinn, Laud; Ráraind, L.), Rearymore in Offaly.

Rossad, dat. 27 (Laud).

Sailtriu, dat. 25 (Laud), in Ulster. Cath Saitire.

Sathraib, dat. 25 (Laud).

Scellig, gen. 12, the Skellig Rock off Kerry.

Scetniu, dat. 24 (Laud).

Scithia, 17, Scythia.

Scuit n. pl. 16, the Scots.

Sebniu, dat. 26 (Laud).

Sega, gen. 33. Segais is the name of the elf mound out of which the Boyne rises. O'Mulc. Gl.

Seolaib, dat. 24 (Laud).

Sídán, dat. 28, in Meath (?), Hogan.

Sláine, dat. 28, Slane, Co. Meath, on the Boyne (Hogan).

Sleamain, dat. 28, now Slewren or Slane in p. of Dysart, Westmeath (Stokes).

Sléibe Irruin deiscirt, acc. pl. 18.

Slechtuib, dat. 24 (Laud).

Slíab Betha, 9, now Slieve Beagh bet. Fermanagh and Monaghan.

Slíab Cuáis, 17, Caucasus Mountains.

Slíab Elpa, gen. 34 (S. Elta, Lsm.).

Slíab Raisen (Résen, L.), 34, now Slieve Rushel between Benn Eachlabra and Lough Erne.

Sruib Bruin, dat. 25, now Shrue Brin, N.E. of Inishowen, Co. Donegal.

Tarbgu, dat. 24, in Mag Áe, a plain in Co. Roscommon; see Windisch, Táin, p. 898.

Temair Brega, dat. 28.

Teamair Bróga Niad, dat. 28. Tara tl. in par. of Durrow, King's Co. (?) (Hogan).

Teathfa, dat. 28 (Teabhtha, L.; Tethbá, Laud)=Tethba, in the Counties Longford and Westmeath.

Tech Duind, 12, Bull Island, off Bantry Bay.

Telchaibh, dat. 28 (Laud).

Teidmuu, dat. 24 (Tedmnu, Laud; Teimhne, Ls.).

Temair, Tara; gen. Temra, 7, 20; Temrach 1, 20, 21; dat. Temair 28, Temraig 20, Tara Hill, Co. Meath.

Temair, dat. 27, in Munster (Laud).

Tennmaig, dat. 24 (Laud), in Connaught

Tlachtga, dat. 28 (Laud), in Meath, near Athboy.

Traig, acc. 24, in West Connaught.

Trebiu, dat. 24 (Laud).

Tuatha Dé, 9, 34.

Tulchaib, dat. 24 (Tilchaibh, Ls.; Telcaig, Laud).

Tul Tuindi, acc. 9, now Tonntinna, a hill near Killaloe.

Tuir Breogain, gen. 18, in Spain.

Tuir Nemruaid, gen. 16.

Turbi, dat. 27 (Laud) (?) Turvey, Co. Dublin.

Tureduib, dat. 24 (Laud).

Ui Néill, 1.

Uisnech, acc. dat. 28, 32, 33, dat. Uisniuch, Laud; Uisníg, gen. 30, 32, Usnagh Hill in Westmeath.

Ulad, gen. pl. 3, 5, Ulstermen.

Umull, dat. 24, Burrishoole, Co. Mayo.

THE BEHEADING OF JOHN THE BAPTIST BY MOG RUITH

THE following poem is taken from the Book of Húi Maine, f.123^a2 and f.123^b; up to the present no other version has come to light. The author's name is given as usual in the last stanza: "Flann Fína mac Gossa aird meic Oraith on Gréigh glégaирг." Tigernach¹ equates Flann Fína with the Anglo-Irishman Alfrith mac Oss, i.e., Alfrid son of Oswy, who ruled Northumbria 685-705. He spent some time in Ireland² before his accession, and has had several Irish poems and sayings attributed to him.³

The plot of our poem is evidently taken from the same source as the LB. Passion of John the Baptist, Atkinson *Passions and Homilies*, pp. 64 sq. The story given in Matthew XIV. and Mark VI. has been changed considerably. The part played by Neiptis and the circumstances of the transference of Herodias to Herod are not in the Gospel story. It is interesting also to note that the executioner was the Irish druid Mog Ruith, the reputed disciple of Simon Magus.⁴

The text is printed with the usual editorial addition of accents, division of words, and use of capital letters. I wish to thank Dr. Kuno Meyer for kindly collating my transcript with the MS., and for many corrections.

Sunderland, 1909.

ANNIE M. SCARRE

1. R.C. xvii., p. 219. 2. Bede, *Vita Cuthberti* 24. William of Malmesbury, G.R.A., Rolls Series, p. 57. 3. A series of these Sayings is printed by Dr. Meyer in the Todd Lecture, Series xv., p. vi., and in *Anecdota*, vol. iii. 4. See Rawlinson B. 502, p. 157, 36.

[fo. 123^{a2}]

1. Clanna Israēl uli scāilseat fon mbith mbharrbuidi,
nī hobair, urusu sin, a n-āirem nā 'n-indisin.
2. Pearsa is Media 'malle, na Grēig is na Gallachde :
cethri cinid robī thoir ò ngabtha rīgi in domain.
3. Rīgh¹ rogab in doman thair dar comainm Irūath anbaig ;
romarbadh leis, garb in scēl, Eōin gēr easpac in firēan.
4. Fatha marbtha Eōin āin do muintir hIrūaith anbāil,
rob ūathmar in gnīm garb grind, ma mnāi Philip Labarcind.
5. Pilip Labarceand gan lēan ba firbreitheam breath firēan,
hē roberad breath go mbūaidh do thšluagh in domain
[dreachrūaidh.]

[fo. 123^{b1}]

6. Robu marb Philip iar sin a [n]dūn Arguais ingantaidh ;
is robī a bean tall 'na tigh gan cēile 'na comhleabaigh.³
7. Eriodes ainm na mnā, bean Philip gan imargā ;
anmand a ingean gan geis Salius agus Neiptis.
8. Do[g]nīdh Neiptis, ceōl fa bloidh, cúiseach bind asa bēalaibh;
is⁴ do[g]nīdh Salius tra cleasaideacht⁵ is lēmenna.
9. Rob ingnadh le cāch a ceird do tšlūagaibh in domain deirg,
triasa fa[g]badais crodh cain ò deagdāinibh in domain.
10. Tēit Eriodeis iar sin amach isan aidchi-sin
go crīch in fir òig⁶ go riacht isin nEsculōip.
11. Philip brāthir Irūaith āin assinn Easculōip imslāin
dorad side seirc truim de,⁷ do mnāi Philip araile.⁸

1. *leg. rf* 2. *leg. ingantaig* 3. *leg. comlepaid* 4. *leg. is ed*
 5. *leg. clessaigeacht* 6. Two syllables wanting 7. *leg. df* 8. *leg. araili*

1. All the children of Israel that spread over the yellow-crested world, it is no labour, it is an easy task to enumerate or to tell them.

2. Persians and Medes together, Greeks and Chaldeans: four races that were in the east, by whom the kingships of the world were taken.

3. There ruled in the eastern world a king known as fierce Herod¹; John, though the righteous man was a bishop, was slain by him, it is a bitter tale.

4. The reason of the slaying of noble John, by the household of shameless Herod,—the deed was an awful one,—was on account of the wife of Philip Labarchenn.²

5. Philip Labarchenn without sorrow was true judge of true judgments. He used to give famous judgments to the host of the red-faced world.

6. Thereupon Philip died at the fort of famed Arguas;³ and yonder in her house his wife was without a mate to lie with her.

7. Herodias was the woman's name, the wife of Philip without guile; her daughters' names—it is not forbidden [to mention them]: Salius⁴ and Neiptis.

8. Neiptis used to make—a famous music!—sweet piping from her lips; and Salius indeed would make nimble movements and leapings.

9. To every one among the hosts of the ruddy world their skill seemed marvellous; whereby they won goodly treasure from the nobles of the world.

10. Thereupon Herodias goes out that night to the country of the young man, till she reaches Esculóp.⁵

11. Philip, brother of Herod the splendid, from the perfect Esculóp, brought weighty love to her, to the wife of the other Philip.

1. *anbaig* MS., perhaps miswritten for *arnaid*. 2. *Labar-chenn*, ‘proud-headed.’ 3. Ardais, PH. 827. 4. In stanza 34 she is called Salia. cf.; Saluisa
γ Neiptis, PH. 888. 5. Asculon i tīrib India, PH. 839.

12. Da fiarfaigh Pilip iar sin d'Eriodeis in n-aidchi-sin,
in faichfedh leis tall 'na thigh ar caibthi¹ nās ar comaigh.²

13. Adubairt in ballgeal bān re Pilip n-ūallach n-imslān
go faic[h]fedh si leis go lúath acht gu m[b]o maith le hIrūath.

14. Dacūadar rompu mar āen go teach hIrūaih ar gach rāen
go ranaisg hIrūath iar sin a caibthi¹ agus a comaidh.

15. Deisidhis Pilip iar sin a catraigh³ in rīgh rogil :
robo geis don rīgh go n-āeibh neach do thsuidhi 'na
[c[h]ath[ā]ir.

16. Da fiarfaigh hIrūath iar sin do Philip, da derbrāthir :
“ crāed 'mar mill[is]-siu mo reacht ? duit-siu, a⁴ Philip, rob
[ēg[c]ert.”

17. Rogab hIrūath condslat⁵ cōir ina lāim rīgda romōir,
is robūail Pilip is tigh a cinaigh⁶ a andligidh.

18. Idubairt Eriodeis ar sein re Pilip andsan⁷ ūair-sin,
nāch faichfedh leis, gi modh airc, arna būaladh don
[connslait.

19. Andsein thēit Pilip amach go dēreach is go dubach,
arna ēgnach don mnāi thoir, arna būaladh da brāthir.

20. Dacūaidh Pilip a teach Eōin inn úasil iss an fīreōin,
do indis d' Eōin, mōr in modh a brāthir da tsārugudh.

21. Rob fagus a cairdius cōir Pilip, hIrūath agus Eōin,
indisi[d] in seanc[h]as sin dā deirbtsit[h]ir a dā māthir.

22. Sarra ingen Gomeir glain māthair Eōin ālaint ūasail,
Cassamaindra inge[n] glicc māthir hIrūaith is Philip.

1. *leg.* caibchi (coibchi) 2. *leg.* comaid 3. *leg.* catháir 4. *added*
above line in different ink 5. *leg.* conslat 6. *leg.* i cinaid 7. *leg.* isind

12. Then Philip asked of Herodias that night whether she would lie with him in his house yonder, for a bride-price or a gift.

13. She of the fair white limbs said to proud perfect Philip that she would speedily lie with him if Herod would approve.

14. They went together to the house of Herod over every road, so that Herod sealed then her bride-price and her gift.

15. Then Philip sat down in the chair of the fair king : it was a *geis* for the beautiful king that anyone should sit down in his chair.

16. Then Herod asked of his brother Philip : “ Why hast thou broken my law ? It was unjust of you, Philip.”

17. Herod seized a convenient dog-whip in his great royal hand, and he struck Philip in the house for the crime of his lawless deed.

18. Then said Herodias to Philip, in that very hour, that she would not cohabit with him, though it was a hard condition, after his having been struck with the dog-whip.

19. Then Philip went out tearfully and sorrowfully, after being reviled by the woman of the east, after being struck by his brother.

20. Philip went to the house of John, the noble and the righteous ; he told John,—the matter was great,—that his brother had outraged him.

21. Near was their right relationship—Philip, Herod and John ; the story tells that two sisters were their two mothers.

22. Sarra daughter of pure Gomer was the mother of delightful noble John ; Cassamaindra,¹ a wise daughter, mother of Herod and Philip.

1. Cassandra, PH. 863.

23. Issí māthir Eōin gan ceas, indisi[d] gach saidg¹ a² seanc[h]as, issiat a n-anmand, nī cēil³ Sarra *agus* Elizabēth.

24. Elisabēth, Sacairarsci māthir, athir Eōin Baisti, issiat sin turgaib gu lūath Eōin, Pilip *agus* hIrūath.

25. Adubairt Pilip rofes re hEōin Baisdi ara cairdes ; “ ēirigh is mill in mnāi amach inmon in n-Irūath⁴ n-i[n]gan [tach.]”

26. Andsein docūaidh Eōin iar sin go teach hIrūath ingantaigh, adubairt ris go teand tra[h]⁵ gan feis fre⁶ Heoriada.

27. Adubairt hIrūath go mbladh re mac seathar a māthar : “ d[i]a faichfed re Pilip in bean, nī missi rosdeiligid.”

28. Asbert Eriodes iar sein re Pilip annsan⁷ ûair-sein gen go fa[g]bad fear gu brāth, nāch bīad ag Pilip āentrāth

29. Dacuir Eriodeis iar sein blicht seirchi sāib 'na haidgi⁸ tresa nderna[d] pudhar [fo. 123^b2] trūadh⁹ d'fulāir¹⁰ a grādb [ar hIrūath

30. Adubairt hIrūath iar sein is tigh frisna hingenaibh : “ dénaidh bhar ndhāna¹¹ fo*seach nogo faichdis mo tead-[lach] ”¹²

31. Adubradar na mnā iar sein re hIrūath ansan⁷ ûair-sein, nāch dignidis dān gen on go feasdais a d[t]ūarustol.

32. Adubairt hIrūath amach, *agus* rob ē in rādh ûallach, gu d[t]ibradh dāib, fa amne, in leath budh mō da rīge.

1. *leg. sái ?* 2. *leg. i* 3. *leg. chél* 4. *leg. immon n-Irúath*
 5. *leg. tra* 6. *leg. fri* 7. *leg. isind* 8. *leg. agaid* 9. *leg. trúag*
 10. *corrected in MS. from duilair* 11. *leg. ndána* 12. *leg. theglach*

23. It is no secret that she is the mother of John, every sage relates in story ; these are their (leg. *her*) names, I shall not hide it, Sarra and Elizabeth.

24. Elizabeth and Zacharias were the mother and father of John the Baptist, it is they who quickly reared—John, Philip and Herod.

25. It is known that Philip said to John the Baptist, on account of their relationship : “ Arise and utterly ruin the woman, together with the marvellous Herod.”

26. Thereupon John went to the house of marvellous Herod ; sternly he said to him then not to sleep with Herodias.

27. Famous Herod said to his mother’s sister’s son : “ If the woman would sleep with Philip, it is not I who would separate them.”

28. Thereupon Herodias said to Philip at once, that if she found no husband till Doom, she would not be with Philip a single hour.

29. Herodias then cast a spell of false love over her face, through which grievous harm was done by imposing her love upon Herod.

30. Then said Herod to the maidens in the house : “ Display your arts in turn that my household may see it.”

31. The women then said to Herod that they would not show their faultless skill until they knew their reward.

32. Herod spoke out, and that was a boastful speech, that he would give them, it was thus (he said), the greater half of his kingdom.

33. Ronaisg ar hIrūath ar sein *agus* darat da brēthir,
rogell ge mo¹ mōr in breath go tibradh dōib gan fuireach.

34. Darigni Neiptis iar sin cūiseach bind asa bēlaibh,
Salia ic lēim tar gachlear, dias roheileadh aigeadh.

35. An[n]sein rocuingid amach aisi[d] ēg[c]ōir andli[g]theach,
ceand Eōin dī for a mēis amuigh² ūair dabī 'ga n-indec[h]-
[aidh.³

36. Adubairt hIrūath 'na thaigh nāch tibradh⁴ dōib in n-aisgid,
is nāch dergfadh ceand Eōin glain ara mbī d'ōr ar in talmain.

37. Adubairt a muinntir ris, re hIrūath, acht gerb ēisleis :
" nā bris do brēthir, a rīgh,⁵ nāch deach do reacht ar neffnī."

38. Andsin dochāidh⁶ hIrūath trath⁷ dēra firtrūadha⁸ fala ;
is rodeōnaigh dōibh iar sin Eōin da c[h]ur a⁹ crūadhc[h]-
[arcair.

39. Tucadh do Modh¹⁰ Ruith is do¹¹ rothogh lūach eir Eōin da
[dithceannadh.¹²
rob ē lūath¹³ Mo[g] Ruith iar sein rogudh¹⁴ dona hingenaibh.

40. Iar sin dacūaidh Modh¹⁰ Ruith rān do marbudh Eōin, gerb
[fimnār,
go tug leis d' Irūath a mbroit ceand Eōin ar mēis gil airgit.

41. Tresin sgēl sin, bāidh¹⁵ go mbloidh, in fēil Eōin ar Gaede-
[laibh,
nāch bīa do tśil Gāedeal nglan acht madh æntrian gan
[marbudh.

42. In t-æntrian fuicfithear and do tśluagh Gāedeal *agus* Gall,
a meic Muiri, is trūadh¹⁶ in dāl, a ndul ule do dubthām.

43. Fland Fína mac Gossa¹⁷ aird meic Oraith on Grēigh glēgaig,
'sē roc[h]um in sgēl-sa thair do tśil Ádhaim is da c[h]land-
[aibh. Clanna Isrāēl.

1. *leg.* bo 2. *leg.* for mēis amach 3. *leg.* indechadh 4. *leg.* tibrad
5. *leg.* rī 6. *leg.* dochái 7. *leg.* tra 8. *leg.* firtrúaga 9. *leg.* i
10. *leg.* Mog 11. omit is do 12. *leg.* dīcheannad 13. *leg.* lūach
14. *leg.* roga 15. *leg.* bág 16. *leg.* truag 17. *leg.* mac Ossu

33. Herod was then pledged, and he gave his word : he promised, though great the doom, that he would grant them (their request) without delay.

34. Then Neiptis made sweet music from her lips, Salia leapt over every . . . , a couple . . .

35. Then it was demanded—a wicked unjust boon—that she might have the head of John on a dish at once, for he had been reviling them.

36. Herod said in his house that he would not grant them the request, and that he would not stain red the head of pure John for all the gold in the world.

37. His household said to him, to Herod, though there were danger : “ Do not break thy word, oh king, lest thy law be ruined.”

38. Then indeed Herod wept true sorrowing tears of blood ; and he afterwards granted them John, to be placed in a cruel prison.

39. A wage was given to Mog Ruith who chose it for beheading John ; this then was the wage of Mog Ruith, (his) choice of the maidens.

40. Then Mog Ruith the splendid went to kill John, though it was shameful. So he took in the prison to Herod the head of John on a dish of white silver.

41. Through that story,—a famous contention—the feast of John (will come) upon the Gael, so that there shall not be of the race of noble Gaels save one-third unslain.

42. The single third which will be left on that day of the host of the Gael and the foreigners, oh Son of Mary, it is a sad thing that they should all be visited by a black pestilence.

43. Flann Fína son of noble Ossa son of Orath (?) from rugged Greece, it is he who shaped this Eastern tale for the seed of Adam and his children.

1. As to the vengeance that will come upon Ireland on St. John's day at the end of the world, see the *Rennes Dindshenchas* 47 (Rev. Celt. xv., p. 441).

AN UNRECORDED GLOSS

THE Franciscan Convent in Dublin possesses a manuscript of the *Beati*—that is, Psalm cxix (cxviii in the Roman Psalter). The editors of the *Thesaurus Palæohibernicus* have printed five Irish glosses from this MS. (vol. ii., p. 6); but they have overlooked a sixth, which occurs in the left-hand margin of fol. 5 *recto*, near the top corner. The 82nd verse of the psalm runs as follows:—

Defecerunt oculi mei in eloquium tuum, *etc.*

Over these words are written two Latin glosses, which I omit; in the margin there is this commentary:

Defecerunt oculi similitudine speculatoris sine palpatione aspicientis.

Over the word *palpatione* (*read* palpebratione) there is a sign referring to a marginal gloss in Irish—

.i. amail chath sula.

The glossator is thinking, I suppose, of two persons trying to stare each other out of countenance.

E. J. GWYNN

A COLLECTION OF POEMS ON THE O'DONNELLS

THE manuscript numbered 6131-33 in the Bibliothèque Royale at Brussels is a paper quarto written in a large and bold hand of the first half of the 17th century. Its contents, which have never been described before, are as follows :

1. fo. 1a—3b. An elegy of 69 stanzas on the death of Aodh Ruadh ua Domhnaill (+1602) by Fearghal Óg mac an Bhaird, beginning :

*Teasda Eire 'san Easbán. do deaghladh a dileas-dáil
an sén fuair tre theasdáil thoir. uainn 'san Easbán do fhágáibh.*

There is another copy in 23. G. 25 (R.I.A.), p. 57.

fo. 4 has been left blank.

2. fo. 5a—6a. A poem of 35 stanzas addressed by the same bard to Rudhraighe mac Aodha Ruaidh ua Domhnaill (+1606) and beginning :

*Turnamh dothchais díth muirne. muirn do chor a ndíchuimhne
lór do chlódh uabhair tar ais. is uamhain dál in dothchais.*

fo. 6b is blank.

3. fo. 7a—9a. A poem of 54 stanzas addressed to the same by Eochaidh ua Heoghsa, and beginning :

*Ní comhthrom cogadh Banbha. tearc tir mar tá a n-athardha
lucht a seanchosnaimh re seal. neamhchosmhail d'olc is
d'imneadh.*

Other copies in Egerton 111, fo. 122a (O'Grady, Catalogue, p. 479); in 23. C. 33, p. 272; in 23. F. 16, p. 44, and in 23. L. 17, fo. 85.

4. fo. 9a—9b. A poem of 15 stanzas addressed to the two daughters of Ua Domnaill by Fearghal Óg mac an Bhaird, and beginning :

*Truagh liom Máire agas Mairghréig. ní beó bláth na n-umhailghéig
do chuir siad a nduilli dhiobh. dá bhuime iad don iomáinomh.*



5. fo. 10a. A poem of 12 stanzas addressed to Rúdhraighe by Eochaíd ua Heoghusa, and beginning :

*Ionmholta malairt bhisigh. tarraidh sinde san am-sa
iomlaoid go suarrach sona. dochuaidh a sochar dhamh-sa.*

6. fo. 10b—11a. A poem of 23 stanzas addressed to the same by Eoghan Ruadh mac an Bhaird, and beginning :

*Diomdhach mé don mhac dacht riogh. cóir do Dhia a dol a
[ndiombríogh
fa rodhána uirre ind. buime ar n-onóra d'faichill.*

7. fo. 11a—12b. A poem of 40 stanzas addressed to Aodh mac Maghnusa ua Domhnaill (+1600) by Tadhg Dall ua Huiginn, and beginning :

*Maighean dioghla Druim Lighean. mór d'ulc agas d'ain-
[dligheadh
dorighneadh fa cheann an chnuic. um gleann nan-inbhearr n-orrduirc.*

There are other copies in Egerton 111, fo. 95b (O'Grady, Catalogue, p. 425), in 23. D. 5, p. 226, in 23. F. 16, p. 97, in 23. I. 40, p. 59, in 23. G. 12, p. 139, and in H.4. 15 (T.C.D.).

8. fo. 13a—15a. An elegy of 50 stanzas on the death of Aodh Ruadh mac Néill Gháirbh ui Domhnaill (+1505) by Conchubhar Ruadh mac an Bhaird (+1541), beginning :

*Cionnas tig Éire gan Aodh. an dtig le céile arna crádh
scíth le croidhe ciall na scél. lén riamh as goire don ghrádh.*

Another copy in 23. D. 14, p. 12.

9. fo. 15b—16b. An elegy of 34 stanzas on the death of Domhnall mac Toirdhealbhaigh an fíona ui Domhnaill (+1420) by Eoghan mac an Bhaird, beginning :

*Leasg an adhaigh-si ar Eas Ruaidh. ní cosmhail is an chéadair
ceann ar n-aisdir giordh é an t-eas. a faigsin as é m'aimhleas.*

Other copies of this poem will be found in the Brussels MS. 5057-59, fo. 56, and in 23. D. 14, p. 7.

10. fo. 17a—18a. A poem of 32 stanzas addressed to Aodh Ruadh ua Domhnaill by Fearghal Óg mac an Bhaird, and beginning :

*Ionnchas ollaimh onóir riogh. fogas dó dol a ndiombríogh
muna raibh fa rinn mhuirne. a bhail a chind comhairle.*

11. fo. 18a—19a. A poem of 25 stanzas addressed to the same

on his setting out for Spain by Eoghan Ruadh mac an Bhaird, and beginning :

*Rob soraidh th'eachtra a Aodh Ruaidh. an coimsigh dochí ar
[n-anbhuan
gabhadh sé th'inn'eitheamh air. go mbé ag rindfeitheamh
[romhaibh.*

Other copies will be found in 23. C. 33, p. 167, in 23. L. 17, fo. 89b, and in the T.C.D. MS. 1280, fo. 132a.

12. fo. 19b. A poem of 11 stanzas addressed to the same by Giolla Brighde ua Heoghusa, and beginning :

*Atáim ionchora re hAodh. mas fri re a earlang (?) eglaon
gidh dána cách asa ngcert. fáth ar gcóra do chloisdeacht.*

13. fo. 20a. Two stanzas, which are crossed out again. They are the beginning of a poem by Eoghan Ruadh on the deserted state of the fortress of Donegal. See Abbott's Catalogue, p. 287.

*A dhiuin tios atá at énor. maírg tarraidh do thaisbénadh
in cruth do cuireadh dot sgeinm. a bhruighen na sruth seing-
[mheirbh*

*Do múradh taidhbhle do thor. do éirigh úir na talmhan
tar aoladh do bháncloch mbog. an láthrach aonor iomad.*

Other copies in 23. N. 15. p. 200, and in 23. L. 17, fo. 88.

14. fo. 20a—21b. A poem of 52 stanzas addressed to Aodh mac Rudhraighe ua Dhomhnaill by Fearghal Óg mac an Bhaird, and beginning :

*Fagas furtacht don tir thuaidh. fagus furtacht dí dom dhóigh
tiocfa d' Aodh re roile a huaim. don taobh thuaidh as goire an ghlóir.*

15. fo. 20a. A poem of 17 stanzas addressed to Rudhraighe ua Domhnaill by Eoghan Ruadh mac an Bhaird, and beginning :

*Truagh do chor a chroidhe tim. beag an díoth t'olc nó t' inghreim
ón mhéid toirbhire do thoil. téid bhar n-oirbhire a n-asgoidh.*

16. fo. 22b—23b. A poem of 39 stanzas on the death of the brothers Rudhraighe and Cathbarr O'Donnell (1608) and their nephew Aodh ua Néill (1609) by the same bard, beginning :

*A bhean fuair faill ar an bhfeart. truagh liom a bhfaghtaoi
[d'éisdeacht
da mbeth fian Gaoidheal ad ghar. do bhiadh gud chaoineadh
[congnamh.*

Best 2.

1741-2

Other copies in 23. F. 16, p. 24, in 23. C. 33, p. 150. Printed, with a translation by Mangan, in *Oss. Soc. V.*, p. 295.

17. fo. 24a—24b. A poem of 25 stanzas addressed to Séamus mac mic Domhnaill, and beginning :

Ionmholta an t-óglach nach diongnadh. ag déchuin don mhaith
 [as mó]
le toil a riogh nó gan rothol. gníomh as arghar dochar dhó.

18. fo. 25a. A poem of 4 stanzas addressed to Aodh mac Rudhraighe ui Dhomhnaill by Eoghan Ruadh, and beginning :

Ionmhuin sgríbhíonn sgaolter sonn. mór an beadhgadh do
 [bean asom]
saor a Dhé ar aithleonadh ind. aithbheodhadh é dom intinn.

19. fo. 25b. A poem of 13 stanzas by the same on hearing of the death of Aodh Ruadh, beginning :

Cia re bhfáiltigh fian Éirne. caidhe cúis a gcoimhéisirge
na roimheanma adbath don bhrón. rath a ttomheadhra ar
 [ttionntódh.]

For other copies see Abbott, Catalogue, p. 287 (MS. 1280, fo. 133b) and 23. C. 33, p. 255.

20. fo. 26a—26b. A poem of 25 stanzas addressed by the same bard to Niall Garbh mac Cuinn mhic an Chalbhaigh, who was taken prisoner in 1608, beginning :

A bhráighe attá a ttor Lundain. a ua Conuill chaomh-Ghulbhain
do gheimil-si as lór do léan. ar slógh seininnsi Saimhéar.

Another copy in 23. C. 33, p. 256.

21. fo. 27a—27b. A poem of 23 stanzas addressed by the same bard to Neachtain mac Néill Ghairbh mhic Cuinn, like his father a prisoner in the Tower of London. Beginning :

Mairg as bráighe ar mhacraidh Murbhuigh. mairg macaomh
 [réna mó a súil]
farior ni foilem na ainbhfios. foirionn do sior thaibhghios
 [tnuiddh.]

Another copy in 23. C. 33, p. 257.

22. fo. 28a—28b. A poem of 23 stanzas (incomplete) addressed by the same bard to Rudhraighe ua Domhnaill on his departure for England in 1603. Beginning :

Dána an turus thrialltar sonn. fada atá ag teacht na thiomcholl

geall re hoighidh an eachtra. doiligh eir na huaisleachta.

For other copies see Abbott, Catalogue, p. 287 and 23. C. 33, p. 159.

23. fo. 29a. A poem of 12 stanzas (incomplete) by the same bard on the cross given by Patrick to the race of Conall Gulban, beginning :

Pádraig ag beannach[t] Banbha. tarla a n-ionadh agallmha san chrobbhangslat go réim raith. Conallmac Néill an naomh[laith]

Space has been left on fo. 29a—31b for the completion of the poem, and the scribe has inserted the following note: *leighter ionad fa chomhair na coda oile don dhán soin tuas.*

24. fo. 32a—35a. An elegy of 91 stanzas by Eoghan Ruadh on the death of Rudhraighe ua Domhnaill, which took place in Rome in 1608. Beginning :

Maith an sealadh fuair Éire. maith buidhion dár bhainchéile aittreabh na siothbhuinne sean. ciocbhuiime mhaicneadh
[Mileadh.

Another copy in 23. C. 33, p. 228.

25. fo. 35a—36a. A poem of 32 stanzas (several of which are left incomplete) addressed by Giolla Brighde mac Conmidhe to Maolseachlainn mac Domhnaill Mhóir ua Domhnaill (+1247). Beginning :

Conall cuingidh cloinne Néill. mac dob uaile don airdfréimh leis do chuaidh a Midhe amach. gach fine thuaidh ar tosach.

Other copies in 23. G. 24, p. 299, in 23. C. 33, p. 170, in 23. P. 8, fo. 39a, and in B. IV. 2, fo. 53a and 67a.

26. fo. 36a—37b. A poem of 32 stanzas addressed by Brian Ruadh mac Conmidhe to Neachtain ua Domhnaill (+1452). Beginning :

Iomdha uirruim ag Ulltaibh. dhligidh uaile imarcaidh as é dleghar do dhuine. leanadh sé na sochaidhe.

There is another copy in H.I. 15, p. 862 (Abbott, Cat., p. 306).

Other copies in 23. C. 33, p. 127, in 23. L. 17, fo. 86, and in B. IV. 2, fo. 68a.

27. fo. 38a—39b. A poem of 44 stanzas addressed to Toir-

dhealbhach an fíona ua Domhnaill (+1423) by Ruaidhri Ruadh ua Huiginn (+1425). Beginning :

Fulang anróidh adhbhar sóidh. faghla ar túis as tuar fleadhóil as é as túr onóra ann. rún an ansódha d' fulang.

23. F. 16, p. 63.

28. fo. 40a—41b. An anonymous poem of 40 stanzas, beginning
Tuile ar trághadh trén Gaoidheal. trághadh dar sén níor

[saoileadh.]

téid fíunn sin fóinn am énar. siuil ler féghadh glóir Ghaoideal.

29. fo. 42a—42b. A poem of 28 stanzas on the Flight of the Earls in 1607 by Eoghan Ruadh mac an Bhaird. Beginning :

*Anocht as uaigheach Eire. dobheir fógra a fir/réimhe
gruaidhe a fer 's a fionnbhan fliuch. treabh is iongnadh go*

[huaigheach.]

23. F. 16, p. 168.

In Egerton iii, fo. 80 b an imperfect copy of this poem is ascribed to Aindrias mac Marcuis (O'Grady, Catalogue, p. 397).

30. fo. 43-44a. A poem of 41 stanzas by Toirdhealbhach ua Conchubhair, beginning :

Dursan do chás a chrích Bhreagh. ní hiongnadh ge móir

[h]imneadh

adhbal truime do thuirsi. uille a hadhbhar aguibh-si.

fo. 44b—60a have been left blank.

31. fo. 60b. An anonymous poem of 14 stanzas, beginning :

*Mochen do theacht a chláirseach. atú-sa fáilteach romhátt
do sinn ort rí Binn Boirchi. cuires púirt coirchi is comhátt.*

32. fo. 61a—61b. An anonymous poem of 16 stanzas, beginning :

Cia misi a mhic an Chalbhaigh. tucc m'fad od dreich ndonnjabh-

[rach]

a folt fiar cladh-solus corr. ciall san amharus agam.

Another copy in T.C.D. 1280, p. 122b (Abbott, Cat., p. 286).

fo. 62a—73b have been left blank.

33. fo. 74a—86a. An account of the deeds and reign of Niall Nóigiallach, beginning :

*Baoi rí amhra for Erind i. Niall Naoighiallach mhac Eachdach
Muighmedhóin.*

Best 2.
1764

fo. 86b—125b have been left blank.

34. fo. 126b—127a. A poem of 39 stanzas ascribed by the first hand to Ó Dálaigh Fionn, by a later hand to Tadhg Óg ua Huiginn (+1448), beginning :

Mairg mheallus muirn an tsaoghuil. gerr bhíos buaidh an
[mhóraonaigh

mairg nach rochaomhain é air. re ré an drochsaoghaile deacraigh.

Other copies in 23. D. 14, p. 40, in 23. D. 13, p. 176, in 23. F. 16, p. 125, in 23. G. 23, p. 256, in 23. G. 27, p. 243, 23. I. 40, p. 180.

35. fo. 127a—127b. An anonymous poem of 20 stanzas, beginning :

Mairg iarus iomlaoid cáinte. cunnradh is cùis mhi/áilte
da gcáinear anté rém thaoibh. 's mé do cháinedh 'na chomhaoin.

In Egerton 111., fo. 113b this poem is ascribed to Eochaidh ua Heoghusa (O'Grady, Catalogue, p. 462). Other copies in 23. F. 16, p. 31 and in 23. L. 17, fo. 115.

36. fo. 127b. A poem of 4 stanzas (incomplete) ascribed to Maolseachlainn ua Huiginn, and beginning :

Ach gan aradhain an fearg. doní ca deacra díbhfearg
ag breith chéime ar a comhair. déine eich gan aradhain.

fo. 128 is blank. Another copy in the Franciscan MS. xxii (written in 1628).

37. fo. 129a—129b. A poem of 22 stanzas ascribed to Ferflatha ua Gnímh, and beginning : (about 1612: O'Rahilly II. 206)

Mo thruaighe mur atáit Gaoidhil. annamh intinn forbhaoilidh
ar an uair-si ag duine diobh. an uaisle ar n-imsniomh (sic).

Other copies will be found in Egerton 138, fo. 62 (O'Grady, Cat., p. 642), in T.C.D. H. 4, 5 (Abbott, Cat., p. 367), in 23. H. 24, p. 15, in 23. F. 16, p. 14, in 22. E. 15, p. 228, in 23. I. 40, p. 192.
 fo. 130-145 are left blank.

38. fo. 146a—147b. A poem of 62 stanzas ascribed to Tadhg Dall ua Huiginn, and beginning :

D' fíor chogoidh comailter síothcháin. senjocal nach sáruighther
ní faghann síoth acht fer foghla. feadh Banbha na mbánfoi-
[thredh.

For other copies see Egerton 111., fo. 91b (O'Grady, Catalogue, p. 413), 23. N. 12, p. 200 and 23. F. 16, p. 39.

Best 2.
 1692

Best 2.
 1698, 1702
 (Measgra D.
 II. 1844)

39. fo. 148a. An index to the poems contained in the volume, under the title : *Rulla a bhfuil do dhuanaibh 7 do dhántaibh reamhad 'sa leabhar sa.*

fo. 148b has been left blank.

40. fo. 149a—150b. A poem ascribed to Eoghan Ruadh mac Uilliam mic an Bhaird (incomplète), beginning :

Glac a chompáin comhairle. ó Bhearnard an t-ab naomhtha ar na riaghui rofóirbhthe. ó do chuiris do chaomhna.

fo. 151—153 have been left blank, but contain some scribbling, as does the inside of the cover. Here the following quatrain is found :

'Sa brot sin nír coír do chur. acht dealg d' fionndruine uasal nó dealg iongantach d' ór cheard. a Mhór bionn'oclach beldhearg.

This is the second stanza of a poem addressed to a woman named Mór on seeing her mantle pinned at her breast by a skewer or pin made from the blackthorn. The complete poem is found in the British Museum MS. Egerton 146, fo. 13b, and runs as follows :

A mbrot an bhrollaigh ghil-se. ní bhiadh an dealg droighinn-se da mbeth a Mhór bhéildhearg bhinn. acht madh aoindealg óir i [nEirinn.

Id bhrot-sa níor chóir do chur. acht dealg d' fionnbhruinne uasal nó dealg iongantach d' ór cheard. a Mhór bhfionn'oclach [bhéildhearg.

A gruaidh lag air lí an ómra. níor churtha id bhrat brecórdha a stuaigh dherg nár chealg fear. acht dealg d' ór nó d' airgead.

Níor churtha a chrú mo chraidhe. id bhrat eangach iolbhuide a ghruaidh dhearg do ghéabhadh geall. acht dealg do dhénamh [Gaibhneann.

There is another copy in 23. G. 20, p. 177.

THE S-PRETERITE IN MIDDLE IRISH.

WHILST working at certain Irish poems in the Book of the Dean of Lismore I found it necessary to investigate the history of the Middle Irish preterite formations. When I had collected my material I discovered that the subject had been recently treated in part in an article entitled *La formation du préterit irlandais moderne*, by G. Dottin in *Mélanges de Linguistique offerts à M. Ferdinand de Saussure*, pp. 191-208. As the only Middle Irish forms collected by Dottin are all taken from Atkinson's Passions and Homilies material from mss. earlier in date than the *Leabhar Breac* may not be unwelcome. The collections here submitted may be treated most conveniently under the following headings :—

- (1). Absolute endings in compound verbs.
- (2). Conjoint endings for absolute.
- (3). Endings of the s-preterite added to preterite stems formed in another manner.
- (4). Deponential endings of the other preterite formations added to the stem of the present.
- (5). Endings of the s-preterite added to the stem of the present in verbs which in Old Irish formed their preterite in another manner.

Under (6) a few cases of analogy in the preterite passive will be noted. The material is drawn almost entirely from LU. and LL. All the prose texts in LU. have been laid under contribution and I trust that this part of my collections is tolerably complete. Of the prose texts in LL. the following have been examined more or less completely : *Leabhar Gabhála*, *Táin bó Cúalnge*, *Cath Ruis na Ríg*, *Mesca Ulad*, *Boroma*, *Togail Tróí* (quoted according to

Stokes' edition in *Irische Texte* ii.). Apart from other documents in LL. forms will be cited for purposes of comparison from the Annals of Ulster, MacConglinne's Vision, the Irish Aeneid and *Acallamh na Senórach*. It should be observed that no account has been taken of forms of the substantive verb, as I believe that that question is being dealt with by another hand. Forms belonging to verbs which were originally deponents have also been neglected. This portion of the subject has been adequately dealt with by Strachan in his well-known paper on the deponent. Nor has any attempt been made to trace the prevalence of deponential endings in verbs not originally deponent in inflexion. Some idea of the extent to which these endings survived in the literary language of late Middle and Early Modern Irish may be gathered from the instances collected by Dottin from *Pass.* and *Hom.* and *Caithréim Conghail Cláirínigh* (op. cit. pp. 194-5, 202).

In all grammatical investigations on Middle Irish it is usual to take as a starting point the two tenth century texts *Saltair na Rann* and the *Tripartite Life*. In the former text the *s*-preterite has taken the place of other formations in the following cases:—

- (a) *s*-preterites: *ro-thacrus*, *ro-dosn-airg*, *ro-s-tairbir*, *do-r-im-gair*, *do-s-r-imgair*, *ro-thimgair* (twice), *ro-s-timgair*, *ro-thairngair*.
- (b) reduplicating preterites: *ní ro-chan*, *focan*, *ro-déc*, *ro-s-rig*, *ro-scíng*, *co ro-slig*, *fos-ror-dingsetar*, *ro-rigset*, *diar' maid*, *ro-éirn* (thrice).
- (c) other formations: *dia m-ben*, *ro-ben*, *ro-theich*, *do-ru-mensat*.

Several of these forms are undoubtedly due to the exigencies of rhyme. In addition the *t*-preterite appears for other forms in *diarro-chét*, *ro-dét*, *snegdataar*. cf. Strachan, *The verbal system of the Saltair na Rann*, pp. 24, 26. In the introduction to his edition of the *Tripartite Life* Stokes cites the following instances of *s*-preterites used in place of other forms:—

- (a) *t*-preterites:—*ro-edbair* (twice), *ro-edbairset*, *ro-thair(n)ger*.
- (b) reduplicating preterites:—*ro-m-gon*, *ro-snig*, *ro-rensat*, *do-s-rensat*.
- (c) other formations:—*ro-theichestar*, *ro-reithset*.¹

1. Since the above was written I have had occasion to check Stokes's list. Several additions will be found at the end of this article.

In one case we find the absolute ending of the 3rd sing. *-ais* used with a compound verb *-fácbais* (*op. cit. p. LXXXIX*). From this enumeration it will be seen that with comparatively rare exceptions the O. Ir. preterital formations are on the whole well preserved in these two texts.

I. ABSOLUTE ENDINGS OF THE S-PRETERITE IN COMPOUND VERBS.

Instances do not seem to occur in *Saltair na Rann*, and Stokes only mentions one example from the *Tripl. Life* (*-fácbais*). Most of the forms occurring in LU. have been enumerated by Strachan, *Zeitschr. ii.*, p. 492. As far as I have observed there are no instances of absolute endings wrongly applied save in the 3rd pers. sing.

LU. texts.

Imram curaig Máildúin : *iarfaigis* 56^b36.

Fotha Catha Cnucha : *cuinchis* 42^b27.

Serglige Conculaind : *indlis* 43^b20 ; *acallais*¹ 45^b36 ; *díuchtrais* 46^a24.

Genemain Aeda Slane : *fotraicis* 52^b33 ; *edprais* 53^a23 (v.).

Táin Bó Cúailnge : *torbáis* 60^b32 ; *imscothis* 64^a8 ; *arbágais* 65^a3 ; *fácbais* 71^b3 ; *inlis* 75^b11 ; *atáis* 77^b25 ; *argládais* 78^a15 ; *airchassis* 78^a16 ; *failgis* 80^b12.

Togail Bruidne Dá Dergga : *cotlais* 91^a42 ; *díuchtráis* 91^a43 ; *aplis* 98^a5 ; *dórtais* 98^a32.

Fled Bricrend : *tarblingis* 105^a9. 22 ; *iarfaigis* 105^a12 ; *indlis* 105^b12 ; *fácbais* 109^a11. 13 ; *fúacrais* 109^b3.

Tochmarc Emere : *timnais* 125^b6 ; *fo-ta-fécais* 130^a32.

Glosses : *tusmis* 128^a41 ; *iarfaigis* 134^b10.

LL. texts.

Táin Bó Cúailnge : *impais* 55^b28 ; *airlegais* 58^b11, 66^a43 ; *dichuris* 62^b29 ; *turcbais* 62^b31, 68^b8 ; *tecoscis* 66^a20. 21. 22. 26 ; *tasbenais* 68^b8 ; *fácbais* 68^b31 ; *atais* 76^a2 ; *argladais* 76^a40 ; *airchisis* 76^a40 ; *cotlais* 76^a44 ; *falgis* 78^a42 ; *ra-fhaismis* 79^a37 ; *fáimais* 91^b12, 92^a13, 93^a16. 28 ; *todiuscisc* 101^a22. 49.

1. The orthotonic forms of this verb seem to have disappeared earlier than in many other cases. There are no instances of such forms in *Pass.* and *Hom.*

Cath Ruis na Ríg: *airchisis* 171^a20; *cunnis* 177^a46.

Togail Tróí: *iarfaigis* 697.

Tochmarc Ferbe: *dúscis* 254^a37, 256^a19, 259^a10; *iarfaigis* 254^b20; *imthigis* 256^a32; *teilgis* 256^b14; *impáis* 256^b19; *tafnis* 256^b26; *impáis* 258^b6.

Mesca Ulad: *airiclis* 262^a51.

Orgain Dind Ríg: *forémdes* 270^a12.

Boroma: *tinolis* 299^b25; *iarfaigis* 297^a17, 302^b10; *facbais* 300^b42; *timnais* 300^b18; *imthigis* 300^b24; *comraicis* 304^b26; *tuttis* 304^b27, 29; *trascraiss* 304^b31; *tócbais* 306^a48.

In the Annals of Ulster I have noted *impáis* 1103; *facbais* 1103.

In MacConglinne we find *tócbais* pp. 43. 47; *indlis* 63; *fócrails* 65; *fobrais* 66; *fácbais* 109. In the Aeneid (quoted according to Calder's edition) *diuscis* 886; *fagbais* 2284; *fobrais* 2356. Passions and Homilies: *adnacis* 2479; *cuincis* 274; *diultais* 3384; *ergis* 421; *facbais* 936; *fáitbis* 6625; *frecreais* 8267; *impáis* 8219.

2. CONJOINT ENDINGS FOR ABSOLUTE.

From the forms in the preceding section it will be plain that the 3rd sing. ending *-is* survived in the literary language down to a late period. But different texts vary very considerably in the employment of the form. Thus though comparatively rare in Tog. Tróí it is extraordinarily frequent in the Boroma and Mac-Conglinne's Vision (for instances, see following sections). In Pass. and Hom. there are only a couple of dozen examples. It occurs somewhat commonly in the Battle of Ventry and in the highly artificial life of Hugh Roe O'Donnell, by Lughaidh O'Clery. Late Middle Irish bards appear to have found the form a convenient one for metrical purposes. Thus we find the following forms *iadais*, *gráidigis*, *cuiris* in the poem beginning *Fuigeall beandacht brú Muiri*, published by K. Meyer from the Book of Hy. Máne (Archiv. iii., pp. 244-6). *línais* occur in a poem by Tadg Og O'Higgin (VBL. 375^b12), though to judge from a number of poems with which I am familiar by this writer such forms are perhaps exceptional. They were not altogether unfamiliar to the person who wrote down the poems in the Book of the Dean, though as often as not they are replaced by others.

Only in late Mid. Irish the quality of the final *-s* was entirely forgotten, as we get the spellings *-us*, *-es*, *-ios*, e.g. in the

following examples from *Acallamh na Senórach*—*iadhus* 239, *ainices* 240, *gabus* 245, *fiafraighios* 295, *gabus* 921, etc. It seems hardly likely that *caras* LU. 128^b30 is an early instance of the same tendency, although the absolute forms were probably growing obsolete in the spoken language by the end of the tenth century.

Instances of first pers. sing. absolute in *-su* are very rare indeed in LU. and they do not occur at all in LL., as far as I have observed. From LU. I have noted *gabsu* 120^a27; *cinsiu* 102^a40 (in rhetoric); *scarsu* 115^a11 (v.). The corresponding second sing. in *-si* is even still rarer. A peculiar form *orgsi* occurs in a poem by *Cináed hua Hartacáin*, printed by K. Meyer in *Death-tales of Ulster Heroes*, p. 20¹2 (=LL. 150^a33). Examples of the first pers. plur. in *-simmi* (rel. *-simme*) are not found to my knowledge in LU. The absolute forms of these three persons probably became extinct before the ending of the Old Irish period. According to the lists given by Strachan and Stokes there are no instances of the endings *-su*, *-si* and *-simmi* (*-simme*) in *Saltair na Rann* or the *Tripartite Life*. In the second pers. plur. the Old Irish ending *-sid* occurs a few times in LU. Strachan (Zeitschr. ii. 493) mentions *doratsaid* 32^a15. 16; *dorónsaith* 32^a26; *dorónsaid* 32^a27; *ní thardsaid* 32^a36. 38; *na dernesaid* 32^a45. 46; *tucsaid* 70^a37; *ní tucsaid* 110^a13; *na tucsaid* 110^a16; *bámáldlodsaid* 64^b7; *nímálodsaid* 65^a15. To these may be added *roucsaid* 112^b30. Similarly in *Saltair na Rann* *dorinnsid* occurs once by the side of *ro-recsabair* (Strachan, p. 33).¹ In LL. the ending *-sid* is very rare. I have noted *ro-marbsaid* 257^b21 (v.); *ro-biathsaid* 257^b31 (v.); *ro-randsaid* 283^b2; *doronsaid* 269^a12; *doringsid* 301^a31. In Pass. and Hom. there are only two instances of *-sid*, *-said*: *ro-dúnsaid* 3726. and *-tardsaid* 3410. The second example is, however, uncertain.

In the first and second pers. sing. the conjoint forms very occasionally take the place of the absolute, e.g. *o gabussa*, LU. 44^a4; *gabussa* 74^a38; *ó gabusa* 105^b26. *troscis* MacCongl., p. 61 1. 8; *dális* LL. 150^a31 (v.). Although these forms may not be above suspicion, we find the same phenomenon with extraordinary frequency in the third pers. plur. There are only seven instances of the form in *-sit* in *Saltair na Rann* as against the conjoint *fersat*, *marbsat*,

1. From the *Tripl. Life* I have only noted *dorígensait(h)* 142.18 which is wrongly translated. I believe there are several instances of the later form.

scarsat, s̄ilsat, triallsat (twice), *gabsat* (twice), *sn̄iset, gn̄isset, gn̄iset* used instead of the corresponding absolute forms (Strachan, p. 33). If one may judge from the short list given by Stokes in his introduction to the Tripartite Life (p. LXXXIII) this phenomenon does not occur in that work, although the absolute ending *-sit* is found three times. In LU the O.Ir. form occurs about a couple of dozen times¹ and in two instances is even transferred to a verb which in Old Irish had no s-preterite, viz., *cansit* 43^b33; *bensait* 97^a17.

Examples of the conjoint ending *-sat* for *-sit* are rare in LU. I have noted the following:—

Scél Tuain: *trebsat* 15^b24; *gabsat* 16^b34.

Táin Bó Flidais: *oirgset* 22^a7.

Imram curaig Mailduin: *ansat* 26^b6; *gabsat* 26^b12; *celebrai-set* 25^b9.23.

Táin Bó Cúailnge: *crithnaigset* 79^b24.

Orgain Bruidne Dá Dergga: *gabsat* 85^b40, 43.

Fled Bricrend: *molsat* 108^b40.

Scél Mongán: *fersat* 134^a33 cp. *fersait* ib. 38.

One might be tempted to set down these instances as scribal blunders. But on turning to LL. we find that forms in *-sit* are of the utmost rarity. I have only observed *gabsait* 6^b26; *foitsit* 110^b8; *ercsait* 114^b24; *cóinsit* 150^a31; *ansait* 249^b16; *bebsait* 270^a38 (in unintelligible verse). On the other hand absolute forms in *-sat* abound in certain texts. If such forms ever really existed in the spoken language one might regard preterite plurals like *tucsat, rucsat* as the starting point of the analogy. I have unfortunately no complete collection of *ro*-less forms with the deponential ending *-satar* (-*setar*): cp. *fáitsetar* LL. 91^a26; *gabsatar* 299^a31, 302^a10; *célsammar* LU. 86^a22; *suidigestar* 23^b11; *ainmnigestar* 25^a5; *arigsitar* 57^b17.

Examples from LL.

Leabhar Gabhála: *gabsat* 3^a17. 28; 4^b17; 5^b15; 8^b11; 9^a5-10, etc.; *linsat* 5^b30; 6^b26; *randsat* 7^b1; 9^b49; 10^b36; 17^a23; 22^a10. 20. 26; *gonsat* 8^a40; *marbsat* 8^a49, 8^b12; *clansat* 8^a50; *seolsat* 14^b33; *trebsat* 21^a30; *roinset* 4^a28; *cathaigset* 8^a41.

Also *trebsat* in poem by Gilla Coemgin 131^a1.

1. For the instances see the end of this article.

Táin Bó Cúailnge : *sersat* 58^a18; *gabsat* 58^a46, ^b6, 60.12; *scailset* 63^a1; *gabsat* 63^b21, 69^b32; *leicset* 69^b43; *fóidset* 73^b39; *crithnaigset* 77^b25.

Cath Ruis na Ríg : *gabsat* 178. 12; *bebsat* 171^b34 (? ?).

Mesca Ulad : *tendsat* 264^a16; *suidset* 265^b26.

Boroma : *sirset* 296^a14; *gabsat* 303^b23, 306^a27, 308^a32.

Also *scarsat* 250^b47; *gabsat* 293^a18¹. Although the third pers. sing. in *-is* is so frequent in MacCongl., for the plural I have only noted *ansit*, p. 59 l. 14. *ro-lécsit*, p. 31 l. 8 need not necessarily be regarded as a case of the absolute form wrongly applied, as *i* for *e* also occurs in this part of the verb in Pass. and Hom. *-sat* for *-sit* we find in *gabsat*, p. 47 l. 6. In Pass. and Hom. there are two instances of the ending *-sit*, viz., *cursit*, *tinolsit*. But as we also find *ro-tinolsit* and *ro-m-trecsit* and in view of the number of independent forms in *-sat*, *-set*, the ending *-sii* in these cases is open to much suspicion. The absolute forms in *-sat*, *-set* occurring in Pass. and Hom. are as follows:—*ansat*, *bensat*, *cansat* *cathaigset*, *crethset*, *cuirset* (twice), *gabsat* (twice), *gatsat*, *labairset*, *lécset*, *midset*, *molsat*, *naiscset*, *ráidset*, *scribsat*, *sílsat*, *sloindset*, *sóiset*. Similar forms also occur in *Acallamh na Senórach*, e.g. *gníset* 48; *gleacsat* 1269.

3. ENDINGS OF THE S-PRETERITE ADDED TO THE STEM OF OTHER PRETERITE FORMATIONS.

The chief examples from Pass. and Hom. have been collected by Dottin (op. cit. p. 199), but the transference of the endings containing *s* occurs in MSS. and texts of much earlier date. One instance is already to be found in *Saltair na Rann*, viz. *dorumensat* (Strachan, p. 24). Examples from I.U. texts:—

Scél Túain : *co tormaltus* 16^b33.

Immrám curaig Máildúin : *asbertsat* 23^b3.

Scéla na hEserge : *ro-thiríuarhestar* (?) 35^b4.

Serglige Conculaind : *atbathsat* 47^a33; *co fuarusa* 48^a3; *dochúadusa* 48^a31; *mebais* 48^b26 (for this form cf. Bergin Ériu i. p. 140).

Táin Bó Cúailnge : *ɔdiachtais* 70^b35; *bibsat* 76^b7; *nimalodsaid* 65^a15, 64^b7; *dorargertaissiu* 62^b23.

1. Similar forms occur in the Dindshenchas poems published by Gwynn, e.g. *cumsat* Pt. i, p. 8, l. 8; *scólsat* Pt. ii, p. 30 l. 21; *delbsat* p. 66 l. 15.

Orgain Bruidne Dá Dergga: *atchonnarcaissiu* 89^a20; *atconnarcus* 92^b24.
 Fled Bricrend: *tarblingis* 105^a9, 22; *atbertsat* 110^b23.
 Siarburcharput C.: *dochúadussa* 114^a44, ^b7.
 Tochmarc Emere: *dolluidisiu* 122^b35; *ro-siachtus* 124^a22; *ro-m-altsat* 124^b4.

LL. texts.

Leabhar Gabhála: *versat* 14^b27; *mebais* 15^b2; *ro-n-ortsat* 24^a23.
 Táin Bó Cúailnge: *fuarusa* 54^a10, 62^b39; *atbertsat* 57^b13; *fuarais* 57^b34; *dochuadais* 59.14; *ro-s-bertsat* 62^b24; *dochuadusa* 63^a8; *dobertais* 64^b49, 70^a8, ^b35. 55; *nad fuarais* 70^b44, 71^a14; *con-bertsat* 83^b2; *taurthais* (?) 66^b4; *dobrethsat* 67^a38; *atbertaisiu* 68^a50, 72a marg.; *lilis* 73^a37, 91^a40; *dobertaisiu* 72^b1; *dobertsat* 76^b8.30; *ra-bertussa* 80^a9.20; *ra-berlsatar* 91^b28, 104^a10; *ro-scaigset* 92^b20, *ro-scáigsetar* 92^b22; *con-bertsat* 83^b2; *nocon-fhuaross* 85^b12; *ni fhuarus* 88^a15; *fhuarais* 102^a8.
 Cath Ruis na Ríg: *mebais* 174^a1; *bebsat* 171^b34 (? cf. *bebais* 133^a19, 157^a4, Br. Dá Choca in Meyer's Contributions s. *beba*; and *docersat* 182^b39); *selais* 176^b2 (cf. Wi. *selais* 1. *tescaid*).

Scél mucci mic Dáthó: *dochuadaissiu* 113^a1; *dochuadusa* 113^a9; *tanacaisiu* 113^a40; *tanacais* 113^b2; *dochuadais* 113^b4.

Boroma: *dochúadus* 300^a30, 303^b3; *atchonnaccus* 302^b27; *tharradais* 303^b30; *memais* 305^a9; *-cualadais* 296^b32.34. 35; *tánacais* 307^a45; *luidset* 302^a9, 304^b3; *táirthis* (?) 306^b15. Further *dobrethsat* 111^b5; *tanacais* 111^b20; *atchonnacais* 117^b35; *bebsait* 270^a38; *nicon terglansam* (?) 269^b30; *tairblaingset* 265^b26; *na fuaraissiu* 276^b26; *fichsetar* 293^a5.

Further MacConglinne: *ni fuarus* p. 23 1. 24; *bertais* 53.2, 59.18, 65.5¹; *ruachtus* 87.27.

1. Meyer, Contrib. refers this form to *bertaim*.

Aeneid : *rochuadus* 165 ; *dochuadusa* 582 ; *doriachtsam* 619 ;
tarrthus 649 ; *-fetarais* 802 ; *fuarais*, *dofuarais* 1375, 1427 ;
doruachtas 1425 ; *dofhuarus* 2602 ; *tanagais* 2588 ;
adconnaircset 3044.

4. PLURAL DEONENT ENDINGS ADDED TO STEM OF PRESENT.

Cp. Dottin op. cit. p. 195. The deponent endings are transferred analogically from the *t*-preterite and the radical preterites, whilst the presence of the particle *ro-* is sufficient to convey the idea of action in the past as in the third pers. sing. conjoint of the s-preterite. Examples do not seem to occur in *Saltair na Rann* and they are very rare in LU.

Nennius : *ni ro-recratar* 3^a17 ; *ro-chenglatar* 4^a1.

Fis Adamnáin : *ro-s-cairgetar* 30^b20.

Aided Nathi : *ro-brissitar* 38^a16.

Táin Bó Cúailnge : *co ro-recratar* 77^b34 ; *ro-innisimar* 58^a4.

LI. texts.

Leabhar Gabhála : *ro-chesatar* 2^b45 ; *ro-thoglatar* 6^b4.

Táin Bó Cúailnge : *ro-s-fulgetar* 64^b41 ; *ni ro-fhulngestar* 65^a16 (cp. *ro-fhulngestar* 65^a22) ; *ro-recratar* 76^a11 ; *ra-attachetar* 79^a13 ; *comdasralatar* 80^b25 ; *focherdetar* 84^b35, 103^b51 ; *ra-impátar* 103^a29 ; *ra-chlaitar* (*claidim*) 103^b52 ; *ra-éirgetar* 104^a29.

Togal Tróí : *ro-imretar* 226.514.861.946 ; *ro-threcratar* 263 ; *ro-inretar* 513 (cp. *ra-hindriiset* LL, 310^b47, *inriiset* 309^b53 for the new present *indrim*) ; *ro-innisetar* 745 ; *ro-fuabretar* 1178 ; *ro-ecratar* 1458 ; *dorascratar* 1623 ; *ro-chuinchidar* 1818.

Cogal Gaedhil : *ra-fhulngestar* 309^a9 ; *co ro-innretar* 309^a14.18, 310^b8 ; *ra-brissetar* 309^a24, 310^a18.35 and freq.

Cath Ruis na Ríg : *ra-ergitar* 172^b4, 173^a26 ; *ro-innisetar* 174^a21 ; *ro-gésetar* 176^a20.21, 177^a34 ; *ra-chuclaigetar* 176^b7 ; *ra-chommoratar* 177^a10 ; *ra-benatar* 176^a35.

Boroma : *ra-thócbatar* 301^a6 ; *ra-innisetar* 301^b5 ; *ro-fhuaiptar* 304^a31 ; *ra-ergitar* 305^a16.

Also *ro-imthigitar* 112^b28 ; *ro-guidetar* 115^a3 ; *ra-innisetar* 268^b9 ; *ra-dinetar* 252^a38.

Such forms become more frequent in later texts, e.g. *Acallamh na Senórach*: *do-shuidhedar* 70; *ro-éirghidar* 108.373.394.1313; *ro-fhácbhatar* 1235; *do-imredar* 1347, etc. *Aeneid*: *ro-sheolatar* 1458; *ro-thocbatar* 1545; *ro-gluaisidar* 1705; *dothoitetar* 2513; *ro-genetar* 2368.3214.

The deponent endings are added in some cases to the conjoint form of the third sing. of the s preterite, e.g. *nad orgenamar* LL. 173^b45, 175^b50; cp. *ní argénsat* LU. 58^a12; *rucatar* 177^a20.

5. ENDINGS OF S-PRETERITE ADDED TO STEM OF PRESENT.

i. OLD *t*-PRETERITES.

Cases of analogical *t*-formations are rare. The commonest is *ro-cét*¹ which has been influenced by the passive. This form occurs already in *Saltair na Rann*, where *ro-dét* (*damim*) and *snegdatar* also occur once each (Strachan, p. 26). *ro-cét* further appears at LU. 40^b8. Other instances in point are *bentatar* LU 64^a32, ^b2; *darindgult* 1. *rogellus* LU. 73^b14; *co ro-scart* (*scaraim*) LL. 63^a14, *barroscart* 68^a14.

The dozen or so instances of *t*-preterites which appear with endings of the s-type in *Saltair na Rann* and the Tripartite Life have been enumerated above.

LU. texts.

Nennius: *ro-iarfaig* 3^a33; *ro-recair* 3^b4; *ro-chumtaig* 3^b12; *ro-n-ail* 4^a23.

Amra (examples chiefly in glosses): *ro-ergair* 10^b21; *ro-s-immaig* 11^a3; *forbrestar* 12^a28; *ro-mairnestar* 13^b11.

Poem on Columcille: *ro-iarfaig* 15^b5-10.

Scél Túain: *ro-forbair* 16^a23.

Táin Bó Flidais: *oиргset* 22^a7.

Immram curaig Máildúin: *iarfaigset* 25^a40; *iarfaigis* 25^b36; *ro-iarfaig* 25^b40; *dogair* 23^a4; *forjorcongair* 25^b23.

Fís Adamnáin: *ro-forcongair* 27^a25; *ro-edpair* 31^a41.

Scéla na Esserge: *ro-chumtaig* 35^b7.

Aided Nathi: *ro-insaig* 38^a2; *celis* 38^a22; *ro-chelis* 38^a30.

Aided Échach: *ro-iarfaig* 40^b39; *ro-airbir* 40^b12.

1. cp. *tuirchet* Trip. L. 152.24.

Fotha Catha Cnucha : *ro-cuinnig* 41^b38 ; *cuinchis* 42^b27.

Serglige Conculaind : *ro-frecair* 47^b44 ; *forópair* 49^b21.

Senchas na relec : *ro-tharngir* 51^a30.

Tucait Innarba na n-Dessi : *ro-immir* 53^b4 ; *atraigsatar* 54^a2.

Táin Bó Cúailnge: *ro-recair* 57^b6 ; *dobersat* 78^b24 (or= *dobertsat*?) ; *dofóbair* 65^a25-6.

Togail Bruidne Da Derga : *ro-s-frecair* 97^b11 ; *ro-airgiset* (*ad-rigim*) 84^a14.

Fled Bricrend : *iarfaigis* 105^a12 ; *nir-thomail* 107^b18 ; *fuacrais* 109^b3.

Cath Cairnd Chonaill : *ro-idbair* 115^b39.

Echtra Condla : *ro-recair* 120^a14.

Tochmarc Emere : *ro-m-ergair* 124^a28 ; *nir forfáemusa* 124^b31.

Tochmarc Etaine : *atraigestar* 131^a15.

II. texts.

Leabhar Gabhála : *dar-iarfaig* 9^b11 ; *ro-ail* 21^b29.

Táin Bó Cúailnge : *ra-chunnig* 53^b33 ; *ra-airg* (set) 67^a35 ; *saigis* 67^a44 ; *ra-chungis* 71^b46 ; *ra-airg* 73^b26 ; *nir-faemastar* 74^b39 ; *ro-das-fopair* 76^b28 ; *ra-recair* 81^b5, 82^a18, 82^b14, 83^a27, 85^b4, 87^b10 ; *ra-gairsetar* 82^b46, 86^b48 ; *r-ar-mairnestar* 85^b19 ; *ra-t-melestair* 86^b21 ; *atraigestar* 87^b3 ; *ra-erig* 87^b48 ; *ra-airgsem* 88^b8 ; *foremais* 87^b33 ; *ra-tharngirset* 91^b11.44 ; *ro-las-airgsemar* 100^b6 ; *ra-iarfaig* 101^b11 ; *ni ra-recair* 103^a15 ; *ra-érig* 103^b47 ; *ra-immir* 104^a6.

Further, *saigis* 107^b42 ; *foróbair* 108^b40 ; *ro-tuairgestar* 108^b48 ; *comeirgset* 109^b12 ; *ro-chunnig* 114^b2, 120^b25 ; *ro-thuairc* 116^b42 ; *ro-fhobbair* 118^a9.

Cath Ruis na Ríg : *ro-s-ail* 171^a16 ; *ra-airgestar* 171^a41 ; *ro-érig* 173^a33 ; *nir-cheil* 174^a46 ; *ro-gairset* 175^a14 ; *ro-thuairgestar* 177^a32 ; *cunnis* 177^a46 ; *ro-immir* 177^a50.

Togail Tróí : *ro-chomdaigh* 42 ; *ro-iarfaigh* 115. 235. 274, etc. ; *ro-recair* 116. 126. 237. 255, etc. ; *ro-fuabair* 9. 430. 515, etc. ; *ro-erfhúacair* 442 ; *ro-iarfaigsetar* 463 ; *ro-forcon-gair* 501. 1786 ; *ro-thimairg* 575 ; *ro-iarfaigset* 691. 1055 ; *iarfaigis* 697 ; *ro-edbair* 694 ; *ro-fuacair* 723. 752. 818 ; *ro-s-anaic* 731-4 ; *ro-s-timairgsetar* 1149. 1355. 1434 ; *co r-*

imbir 1159, 1546, 1609, 1848; *ro-thairbir* 1223; *ro-immaig* 1522; *ro-fhoemsat* 1572; *ro-(f)orchongair* 1616, 1684; *ro-airg* 1771; *ro-mairnset* 1843; *r(o)-gáirset* 1898; *ro-diucarsat* 1914; *ro-attaig* 1919.

Tochmarc Ferbe: *ro-iarfaig* 254^a4; *ro-(fh)recair* 254^a5, 40, 257^b39; *foropairset* 255^a50; *ro-immir* 255^b34, 256^b9; *forópair* 256^a39.

Mesca Ulad: *ra-chomerig* 265^a41; *ra-érig* 265^b24, 263^b7, 268^b14; *ra-thromgairset* 268^b34; *tarblaingset* 265^b26.

Boroma: *ró-s-frecair* 296^a4; *ró-cheil* 296^a6; *ro-iarfaig* 296^b4, 298^b30, 301^a50, 302^a1, 303^b28; *ro-erig* 296^b42, 298^a49, 301^b42, etc.; *iarfaigis* 297^a17, 302^a38; *ra-chomérig* 297^b37; *ro-eirgiset* 299^a48, 302^b17; *connaigsetar* 304^a32; *ra-thobgiset* 304^b43; *ro-fhorcongair* 303^b23; *ro-tidnaic* 303^b39.

Also *ro-t-dichlis* 289^b33; *ro-thessairc* 279^b45; *ro-cheil* 269^b12.

MacConglinne: *érgis* 47, 59; *ro-esairg* 49; *beris* 51, 103; *tidnacis* 51 (*tidnais* 49); *comlis* 63; *fócras* 65; *fobrais* 66; *ro-frecrussa* 71; *do-thomail* 107; *ro-lairbirsetar* 93.

Aeneid: *ro-mairn* 6; *domairnset* 8; *ro-fiarfaig* 4; *ro-airg sim* 12; *ro-m-adnaic* 81; *ro-saegh* 267, 768; *ro-cumdaich* 309; *ro-frecair* 686; *ro-d-coimbris* 830; *tanacais* 833, 1870; *ro-aincis* 834; *ro-adnaic sim* 949; *ro-fregairset* 1235; *nochor-dichel* 1521; *ro-forchongair* 1604, 2731; *ro-chuindig* 1661; *ro-fhuagair* 1984; *ro-thuaircset* 2329; *fobrais* 2356; *ro-erig*, *do-erig* 2164, 2566; *ro-forbair* 2928; *ro-soighset* 1050.

For examples from Pass. and Hom., see Dottin, op. cit., p. 197.

ii. OLD REDUPLICATING PRETERITES.

For the forms occurring in Saltair na Rann and the Tripartite Life, see above. In LU. the commonest form is *ro-chan* (7 times), which is employed in what might be termed stage directions. The subjoined list does not contain forms of those verbs in which the enclitic stem of the present has been generalised. Thus *asrenim* is supplanted by *érnim* which forms an s-preterite in place of reduplication, *ro-éirn* already appears three times in Saltair na Rann and for LU. cp. *ro-ernai* 14^b21. Some idea of the extent to which the enclitic form of the present has been generalised may be

gathered from the use of *-is* in the pret. third sing. with compound verbs (see section 1 above) and from the use of the absolute endings of the present and future in compound verbs, for which see Strachan Zeitschr. ii., pp. 490-1. The survival of orthotonic verb-forms might be worthy of special investigation. In other cases a new deverbative formed from the infinitive tends to drive out the old form. Thus *aurnaidmim* is used instead of *ar-nascim*, cp. *aurnaidmis* LL. 71^a35; *fornaidmis* 262^b29. An uncompounded *naimd* occurs 306^b14 (*ro-naimd*). Similarly *madmaim* takes the place of *maidim* (cp. *ro-madmastar* 72^b48), *fessim* for *foaim* cp. *fessiss* Mac-Congl., p. 1071. 23 and *fessit* LL. 55^a13, cp. further *ra-s-teclaim* 299^a45 from *teclamim* Wi. and among verbs with *t*-preterites *gairmim* for *gairim* (*ro-gairm* 300^b26, Wi. Atk. *gairmim*). It might be noted here that there is one commonly occurring case of analogy in a non-reduplicating verb. Enclitic forms such as *roimid* < *ro-memaid* are imitated in the preterite (perfect) of *brissim*, e.g. *corróebriss* LL. 69^b1, 73^a28, 87^a34, 103^b43; *barroebris* 171^a33. The chief examples of the extension of the *s*-preterite to originally reduplicating verbs in LU. are as follows:—

Nennius: *ro-forcan* 4^a23.

Amra: *ro-thogmaing* 14^b33.

Dá brón flatha neime: *ro-thirchansatar* 18^a18.

Imram curaig Máildúin: *ro-chomraic* 22^a36; *dlugis* 25^a42.

Scéla lái bráthá: *ro-thog* 32^a3.

Aided Nathi: *ro-chan* 38^a28.

Aided Echach: *ro-chan* 39^b40.

Fotha Catha Cnucha: *ro-thog* 41^b22; *gonais* 42^a31.

Serglige Conculaind: *cansit* 43^b33; *fais* 46^b35; *ro-chan* 47^b46; *ro-ling* 50^a37; *ro-chansat* 50^b1.

Senchas na Relec: *ro-thog* 51^b2.

Táin Bó Cúailnge: *cumrigis* 62^b42 (cp. *oreraig* 63^a17); *ro-maid* 63^b42; *ro-chomraicset* 76^b11; *ro-d-gonsat* 78^b10; *ro-chan* 81^b9.

Togail Bruidne Dá Derga: *canais* 91^a43; *ro-chí* 92^a35; *ro-len* 98^b26.

Fled Bricrend: *taurlaingset* 101^a42; *ro-thog* 108^b6.

Cath Cairnd Chonaill: *ro-chan* 117^a5.

Comthoth Lóegaire: *ro-forcan* 118^a5.

Fástini Airt: *diar-chomraic* 119^a11; *ro-tog* 119^a12; *ro-chan* 119^a13.

Echtra Condla : *ro-len* 120^b26.

Imram Bran : *nir-irchran* 121^a4.

Tochmarc Emere : *ro-maidset* 127^a6; *ro-sceindset* 127^a11.

LL. texts.

Leabhar Gabhála : *cingis* 4^a7; *cingset* 4^a16; *ro-chan* 5^a51; *ro-chlaidset* 6^a30; *gonsat* 8^a40; *naiscis* 8^b8; *ro-sceind* 9^a19; *ra-fhái* 9^a42; *ro-chan* 10^b2; *ro-d-gonsat* 11^a17; *ro-d-gon* 11^b27; *ro-thogastar* 13^b30; *ro-chan* 15^b29, 16^a7, 16^b5, 18^a28, 19^a9, 21^a4, etc.; *ro-s-ding* 16^a45; *ro-maidset* 17^a15; *nir-id-gonsat* 19^b18; *ro-naisc* 23^b40; *ro-len* 22^b31.

Táin Bó Cúailnge : *ra-chansat* 55^a3; *ro-chan* 57^b24, 58^b12; *ro-s-gonsat* 58^a19; *cingis* 72^b32. 34; *do-recmaing* 73^b1; *forecmaing* 73^b11; *gonais* 75^a1; *ra-chomraicsetar* 86^b39; *ro-dluigset* 86^b42; *ro-maidset* 87^a7; *ro-m-len* 87^a42; *nír-ching* 88^a11, ^b51; *da-naisc* 88^b11; *ro-da-slaidius* 88^b46; *faeiss* 92^a14; *ro-maid* 92^a36, 102^a35, 104^b3; *da-maid* 103^a30. 33; *ra-gonastar* 103^a51; *cinnis* 82^b44, 86^b13; *r-ar-cluin* 83^a21; *ro-t-shnigestar* 86^b20; *ra-t-nascestar* 86^b22.

Further *ro-t-naisc* 108^b46; *ro-t-shnigestar* 108^b49; *lingis* 109^a5. 8; *ro-ling* 114^a18; *ro-chlaidsetar* 115^b17; *ro-ling* 119^a34, ^b4; *ro-maid* 119^a36; *ro-thairling* 120^b40.

Tochmarc Ferbe : *suidis* 255^a7; *ro-gon* 256^b16, 258^a12; *forfhopair* 256^b21, 257^b10; *ro-guin* 257^a50, ^b1; *ro-chan* 257^b14, 258^b33; *ra-chind* 257^b42; *ro-len* 258^b5.

Togail Tróí : *ro-naisc* 10; *ro-crín* 41.53; *ro-thog* 133 (doróigu 130); *ro-tairchanastar* 388; *ro-slaidsetar* 943; *ro-ling* 1076.1193; *ro-ding* 1077.1199; *ro-fhording* 1224; *ro-gon* 1157. 1534. 1559; *ro-fulaing* 1176; *ro-len* 1191; *ro-thogh* 1400; *ro-slaidh* 1721; *ro-gonsat* 1614; *ro-chomraicset* 1509.

Cath Ruis na Ríg : *ciís* 171^a19; *scennis* 172^a28; *ra-lingestar* 175^a18; *ro-lenastar* 177^b18.

Mesca Ulad : *snigis* 264^a32, 265^b27; *ra-chumaing* 263^a6; *barecmaing* 264^b32.

Boroma : *ra-chomraic* 295^a22; *ro-thairchan* 298^b2; *ro-chlaidset* 303^a10; *ra-fhorcan* 303^a38; *comraicis* 304^b26; *ro-lensat* 304^b36; *ra-fhulngiusa* 307^b3.

Further *ro-fóí* 279^b8, 271^b10; *ro-chrinsat* 290^a8.

Aeneid: *ro-len* 53-7. 656. 2221. 3170; *ro-fai* 748; *do-thogus* 804; *nir ghon* 3058; *ro-ling* 472.

From the lists given by Dottin cp. cit., pp. 198-9 it will be seen that forms with reduplication are quite rare in Pass. and Hom.

iii. OLD PRETERITES FORMED WITH CHANGE OF VOWEL, OR FROM A DIFFERENT ROOT.

Here again in several cases of compound verbs a new present has often been formed from the infinitive, e.g. (*ro-*) *innarbsat* LU. 3^b19; LL. 3^b39, 6^b29, 20^a36; *ra-innarb* LI. 309^a49 (cp. art. *indarpaim* in Paßs. and Hom.); *ra-tas-indrisem* LL. 100^b7; *ro-inretar* TT. 513; *inriset* LI. 309^b53; *co ro-inretar* 309^a18.14, 310^b8 from a new present *indrim* after the infinite *indrid* (v. Pass. and Hom. s. *indrith* for later examples). Such cases as *nir damset* LU. 110^b34; *imcho-maircsetar* 26^b13; *nir lam* 42^a25, are not taken into account here.

LU. texts.

Nennius: *ro-theich* 3^a32, 4^a6; *ro-teichsetar* 4^b11.

Scél Túain: *ro-thuit* 16^b38.

Mesca Ulad: *benais* 19^a26.

Immram curaig Máildúin: *ro-scuchsat* 25^b25; *ro-theichset* 26^a4.

Aided Nathi: *ro-guid* 38^a10-12.

Táin Bó Cúailnge: *adrethsat* 66^a36; *ro-thuit* 72^a14; *benais* 79^b43.

Togail Bruidne Dá Derga: *bensait* 97^a17; *dotuistet* 97^b42 (*dotuit* is frequent).

Fled Bricrend: *techis* 105^a17, 109^b6; *ro-theich* 105^a18, 107^b14.

Siaburcharpat C.: *atarethusa* 114^b14. 19.

Tochmarc Emere: *ro-ben* 124^b29.

LI. texts.

Leabhar Gabhála: *ro-theich* 6^b8.

Táin Bó Cúailnge: *ro-bensat* 68^b18; *benais* 68^b21, 77^b46; *ra-theich* 80^a17; *ro-theigsetar* 91^a43, *ra-thechiusa* 103^a27; *ra-benas-sa* 80^b49; *ro-ben* 103^b10, 88^a23.37; *ra-ethsat* (?) 80^b30; *focherdsetar* 84^b11, 85^b40; *bhaceirdset* 84^b28, 85^a26. Also *focherdsam* 108^b15.

Tochmarc Ferbe: *nir-gein* 257^b49; *ro-thuit* 257^b42; *ro-thuitset* 258^b1; *ra-thuttis* 255^a27.

Mesca Ulad: *suidset* 265^b26.

Boroma : *ro-shuid* 296^b45, 308^a18 ; *ro-thuitt* 299^a26, 302^a47, 306^a12 ; *benais* 301^a25 ; *ro-s-ben* 296^a34 ; *tuttis* 304^b27. 29 ; *ro-guid* 306^b49 ; *ra-imthig* 304^a42, 300^b40, *ra-imthigset* 304^a22, *imthigis* 302^b10, 300^b24.

Cath Ruis na Ríg : *ra-scuich* 176^b9 ; *ra-theigsetar* (*tiag-*) 175^a41.

Further Aeneid : *ro-bean* 70. 2099. 2305 ; *focherdsam* 542 ; *ro-theichset* 730. 2983 ; *ro-guidestair* 1337 ; *do-thoitsit* 1724 ; *ro-teich* 2586 ; *ro-s-comthoitset* 2834 ; *gur-ben* 3015.

6. CASES OF ANALOGY IN THE PTERESTE PASSIVE.

The instances of the Middle Irish formations in *-it*, *-ta* and *-tha* which occur in LU. have been collected by Strachan, Zeitschr. ii., 482-3. Appended are a few examples of other new formations.

LU texts.

Leabhar Gabhála, &c. : *ro-cumtaiged* 1^b15. 16. 23 ; 2^a2-7.

Aided Nathi : *co ro-hadnaiced* 38^a18.41.

Nennius : *ro-claidded* 3^a6.

Amra : *ro-canad* 6^a32.

Scéla na Esserge : *in ro-mided* 37^a39.

Táin Bó Cúailnge : *ro-guided* 82^b7.

Togail Bruidne Dá Derga : *oirgthe* 84^b39.

LI. texts.

Leabhar Gabhála : *ro-benad* 9^a24 ; *ro-hadnaicced* 10^a25.

Táin Bó Cúailnge : *ra-nasced* 93^a18.

Cath Ruis na Ríg : *ra-tuairced* 176^a19.

Tochmarc Ferbe : *ro-claidded* 258^b24.

Mesca Ulad : *ro-canta* 263^a48.

Boroma : *ro-ben(ad)* 303^a34.

Togail Tróí : *ro-nasced* 1854 ; *ro h-airced* 1906 ; *ro-h-indred* 1905 ; *do-bar-timairced* 1750.

Cogadh Gaedhil : *ra-airged* 309^a14 ; *ra-gonad* 310^b16.

Further Aeneid : *ro-cumdaiged* 65 ; *ro-n-altad* 1388.

ADDITIONS TO THE INSTANCES FROM THE TRIPARTITE LIFE CITED BY STOKES IN HIS INTRODUCTION.

4. *ró-edbratar* 224.II.

5. i. *ro-fiarfaig* 44.14, *ró-choggair* 46.19, *ro-gáirset* 56.II, *dofuabair* 82.17, *ro-n-adnaigset* 96.19, *ro-immaig* 144.9, *ro-adcumtaich* 194.2, *ro-s-cunnig* 164.19, *con-erbail* 236.5. Further *conatig* 112.3.

ii. *ro-chí* 10.13, *ro-chíset* 14.3, *ro-chan* 32.8, *ro-claid* 108.II, *ro-decai* 36.16, 21.

iii. *ro-ben* 12.7, 40.21, 78.18, *dobenaissiu* 224.16.

Note also *ro-cotail* 222.25, *ro-s-cuimrig* 224.12, *ro-fognai* 34.20.

ABSOLUTE FORMS IN *-sit* OCCURRING IN LU.

Amra : *fégsait* 7^a45.

Mesca Ulad : *gabsit* 19^b17.

Imram curaig Máildúin : *scorsit* 22^b1 ; *gab·it* 22^b1 ; *linsait* 23^a17, 26^b22 ; *prad.in(dig)sit* 23^a42 ; *ibsit* 23^a42, 25^b20 ; *rathaigsit* 23^b35 ; *fecsit* 24^b1 ; *ráisit* 24^b23.

Serlige Conculaind : *cansit* 43^b33 ; *fersait* 45^a21.

Tucait Innarba na nDessi : *celebraisit* 53^b40.

Táin bó Cúalnge : *ansait* 64^a27, 65^b3.34, 73^a25 ; *gabsait* 66^a36.

Orgain Bruidne Dá Derga : *gabsait* 83^a20, 86^b3, 89^a42 ; *dlomsait* 92^b39 ; *bensait* 97^a17.

Compert Conculaind : *gabsit* 128^a42.

Tochmarc Étaine : *sochsit* 132.25.

Scél Mongán : *fersait* 134^a38.

As far as I am aware there are no instances of the relative form of the third plural (ending *-site*) either in Saltair na Rann or the Tripartite Life or LU.

E. C. QUIGGIN

GAULS IN IRELAND

THE older version of *Tairired na nDéssi* (The Wanderings of the Désses), which was written about the middle of the eighth century,¹ mentions incidentally a Gaulish soldier (*mil*) in the service of Oengus son of Artchorp, king of the Déssi in the second half of the third century. His name was Moinne,² and the Muinriges are said to be descended from him. Perhaps *Moinne* is miswritten for *Moine*, which would be the old-Irish form corresponding to Gaul. *Moenius*.

This Moinne had a fellow-servant called Grainne. Though it is not expressly stated that he was a Gaul, his name would exactly represent the well-known Gaul. *Grannius*. From him the Granraige are said to be descended.

Again, at the end of the same tract,³ in the list of the various septs belonging to the Déssi three septs are mentioned as descended from Gaulish ancestors. These are the Muinriges, the Corcco Uniche, and the Dál Maignén.⁴ The names of their eponymous ancestors are given as *Muin mind* (in the genitive), *Ennæ Uniche* and *Maignén* respectively. The nominative of *Muin* might be either *Mun* or *Mon*. In the former case it is Gaul. *Munnus*, in the latter *Monnus*. The epithet *mend* (gen. *mind*) means 'the stammerer.' *Ennæ* should be compared with Gaul. *Enno*,⁵ *Uniche* equals without doubt Gaul. *Uniccius* (pronounced *Unicius*), and *Maignén* corresponds to Gaul. *Magniānus*, though the suffix differs. All these names will be found in Holder's *Altceltischer Sprachschatz*.

Two other Irish tribes are traced from Gauls in the genealogical tracts preserved in Rawlinson B.502 and elsewhere. These are the *Húi Mairgini*⁶ *Gaill* (p. 120b 15=), one of the *forsluinte Húa nGarrchon*, and the *Síl Lugáin Gaill* (p. 123f 46=LL. p. 315b2). Here *Mairgíne* is probably the Gaul. *Marcinius* (Holder, 1.c., col. 421), and *Lugán* would answer to a Gaul. * *Lugānus*, the pet form of a name beginning with *Lugu*. *Lugán* occurs also as a Irish genuine name; see e.g. Rawl. B. 502, p. 128a30 and 146g4.

The above identifications leave no doubt about the correctness of Irish tradition as to the presence of Gaulish warriors, probably exiles from their native land, in the service of Irish kings during the early centuries of our era.

KUNO MEYER

1. See H. Zummer, *Nennius Vindictatus*, p. 88, and my edition of the tract in *Y Cymroddor*, vol. xiv., p. 101ff.

2. See my edition, p. 112.

3. 1.c., p. 128.

4. Sic legendum with Laud 610 instead of the faulty *Magneth* or *Magned* of Rawlinson.

5. The common Irish name *Énna* (i.e., *Én-de* 'bird-like') was probably substituted for the Gaulish name.

6. = *Húi Marggin Gaill*, LL. p. 313a.

ADDRESS TO DAVID O'KEEFFE

COPIES of the following piece are found in three MSS., viz. :—
The Book of Fermoy [R.I.A.], described by Todd in Part I. of the Royal Irish Academy's Irish MS. series ; 23.L.17 [R.I.A.], a collection of poetry, mostly classical, copied by Seán Ó Murchadha na Raithíneach about 1745 ; H.4.15 [T.C.D.], a miscellaneous collection of prose and verse, completed by Stephen Rice [Ríghis] in 1728. I shall refer to these as F., L., and H., respectively. In F. the name of the poet does not appear, but this MS. is very worn and blackened on the margins, and the name may have been there originally, though now illegible. In L. and H. the piece is headed Domhnall Chnuic an Bhile, which O'Curry, in his catalogue of the Academy MSS., and Todd, in his description of F., expand into Domhnall Chnuic an Bhile mac Carthaigh. Whether they had any reason for this beyond the fact that Cnoc an Bhile was the territory of the M'Carthys, [see the preface to Mr. T. O'Donoghue's ed. of Seán Ó Murchadha's Poems] I cannot say. The piece begins on f.32^a of L., and on 96^b the source from which the scribe took it is indicated as follows :—Seán Ua Murchugha na Raithíneach a cCarraig na bhfear do sgríobh an leabhar so go soice so arna thogha a leabhar seanda do sgríobh an deighchleireach Domhnall Ó Gadhra éigin, acht ní bhfuaras amach ca ham. As a seilb Seamus mic Coitir a cCurrath Diarmada a n-Aoibh Líatháin atá sé, i.e., "It was John Murphy of Raheenagh in Carrignavar who wrote this book so far from an ancient volume written by a certain worthy clerk named Donall O'Gara ; I have not been able to discover when. It (i.e., the ancient volume) is now in the possession of James Cotter, in Curragh Diarmada in East Cork."

This copy is very correctly written. H. is an incomplete copy, omitting, evidently from that 'luas láimhe' which the scribe puts forth as an excuse for some of the shortcomings of his compilation, the *comhad* of stanza 10. and the *seoladh* of 11, and stopping abruptly at the end of st. 41. So far as it goes it agrees almost entirely with L. and may have been derived from the same source. The order of the stanzas is the same as in L. The text printed here is that of F., contractions being expanded, marks of length restored whenever wanting, and variants from L. noted. The H. variants have only been given in the few cases where that copy differed materially from L.—that is, I have not marked such things as *uirthe* for *uirre*, *gá* for *dá*, and the like. I have consulted Dr. Bergin in all difficulties, and am indebted to him for a great many important corrections, but for any errors or omissions which may be found in the text, translation, etc., as they are now presented, I alone, of course, am responsible.

The poem is addressed to one David O'Keeffe, and falls into two distinct parts, the first from st. 1 to st. 33 being concerned with the wickedness of mischiefmakers and tale bearers, certain of whom have, without success [6], attempted to separate Domhnall from his patron. They have succeeded, however, in stirring up dissension between the two for a period, during which the poet has missed his accustomed favours, and he gently but firmly demands recompence for this unjust suspension of O'Keeffe's bounty. Then, having in the concluding verse of his appeal alluded to his patron as 'king of Cáille-an-Druadh,' he sees fit to skilfully change the subject by digressing to the extent of some twenty stanzas upon the reasons why this territory was so called. Here he gives us an interesting account of the siege of Druim Damhghaire. Versions of this curious legend, which is not alluded to by Tighernach, or the F.M., are to be found in Keating [I.T.S.] II., p. 318, The Book of Lecan, ff. 133 and 167, and in the 'Note on Fiacha Muilleathan' in R.C. XI.; but the most complete account is that contained in the Book of Lismore and analysed by O'Curry, MS. Mat. p. 271; Mann. & Cust. II., pp. 212, *seq.* 278. It is given in the list of historic tales in LL. I have not been able to identify David O'Keeffe, who is ignored by the genealogists and the annalists so far as I can discover. The poem does not afford us any reliable evidence as to whether it was

composed before or after the O'Keeffes left Fermoy [see Ó Caoimh in index], but stanza 57 seems to be a call on David to 'keep a tight grip of his holding.' So in that case we should refer it to the former period. 'Cosnadhbh, and 'geabaidh,' however, might both be used in the sense of 'attack,' and the poet may be inciting David to retake Fermoy.

E. KNOTT.

After the following edition was printed off Dr. Bergin discovered an excellent 17th century copy in the Stowe MS. A.iv. 3, p. 780. This text agrees mainly with L, but in a few places it differs from all three. The order of the verses is that of L.

Variants st. 2. *The 2nd couplet agrees with L. save that it has lé naighead.*

- ,, 5. gá coimhdhe dhfhoirmiort uabhair
- ,, 6. *The 2nd couplet of this st. agrees with L.*
- ,, 8. *last line, dfíoch etc.*
- ,, 9. gigil lei loinnigh a fhearg dimdergadh—
- ,, 11. as é an fear nach bfaghann cath nó tachar—
- ,, 13. cliar ar th.
- ,, 14. *The first line agrees with H.*
- ,, 17. Tuighthi dhamhsa as do as cóir. *The 2nd line agrees with L.*
- ,, 19. giodh a fhearg budh leinni liom
- ,, 20. dá ttugthaoi ormsa tré fheirg
- ,, 27. nochar gheall mé rodhruim ris
- ,, 28. 2nd line, first d' omitted.
- ,, 29. ghéig ghabháin.
- ,, 30. aeibhill ghabháin.
- ,, 31. —ní dhiongna síoth.
- ,, 32. 1st line agrees with F.
- ,, 33. Téid ón rí caoille an druadh damh do luagh aoibhe na ionadh.
- ,, 37. 1st line suidhis.
- ,, 38. *last line* nír fhaoiltioch.
- ,, 40. 2nd line a geruth.
- ,, 47. cloinn cheallaigh.
- ,, 49. dhamh sgan dualgas daidrigh.
- ,, 52. 2nd line, tuitid leis, 3rd line, re a gcor fan geuing—
- ,, 53. beg slán dosiacht.
- ,, 57. géibhá tú etc. as L.
- ,, 58. mian lé Dáibhióth saor séghdha brath ar fhoghail ag an 61
ni thabhair cath a chomhmór.

E. K.

Book of Fermoy, f. 23(26)

Collated with 23.L.17 [R.I.A.], f. 32a, and H. 4.15 [T.C.D.], p. 115.

DOMHNALL CHNUIC AN BHILE CCT.

1. Mór loites¹ lucht an indluig ;
tuairit creacha² is caithirghuil ;
is fréma d'idnuib an uilc
na scéla indluig d'aghuint.
2. Lucht an³ indluig, ni anat
ag éccnach a n-eascarat
'na bidbuid no go mbí fear
dontí as inmuin le [a] aigneada.⁴
3. Na sceóil indluig, cenn a cenn,
terc fer nach teguit⁵ timcheall.
as tene gabus gu grod
sanas nemhe na námod.⁶
4. Mairg re mbenat⁷ ! Buan an goim !
lesscéla⁸ lochta an indloigh ;
ní mé féin nach fuair a n-olc
ní huaim a céin do-chonnoirc.⁹
5. Tre scéluib indluig do fás
rimsa ferg mór meic Tomás ;
fearg coimmblicht¹⁰ oirne 7 air,
a Choimde, d'foirnirt indluig.¹¹

Variants from L. and H.—Where no reference is given the reading is from L.
 1. loitid. 2. chreich. 3. *MS. has nan with punctum delens under the first n.* 4. na bhiodh bhuidh no go mbi d'fior . an ti as ionnachuin le aigneadh L. H. *inserts the possessive, 'le a aigneadh,' but of course it would be slurred in*

TRANSLATION

1. Much it is that slandering people destroy ; they presage forays, and fierce conflicts ; the slanderous tales they set going are the starting of pangs of evil.

2. The slandering folk do not pause at reviling their enemies until a man is at variance with the one who is dearest to his soul.

3. The mischievous stories, one against the other ; hardly is there a man whom they do not encompass. The venomous whisper of rivals is a spark which kindles quickly.

4. Woe to him on whom the equivocations of the slanderers alight ; lasting is the vexation therefrom. I myself am not ignorant of their evil ; not far off have I beheld them.

5. Through the agency of slanderous tales the great anger of the son of Thomas has sprung against me : anger of conflicts afflicting us both, Oh Lord ! thro' tyranny of slander.

pronunciation. 5. maig ara ttagaid. 6. *This stanza comes 5th in L. and H.*
7. mbenuid. 8. leithsgéal. leithsgéala H. 9. *This st. 3rd in L. and H.*
10. choinbhliocht H. 11. *In the MS. uabhair is deleted and indlaig substituted.*
L. and H. give uabhair.

6. Dom degail re [a] dreich rabhuiг
do derbsat orm m'escaruit,
scéл fár mheabhuigh sé ar an síth,¹²
ní hé ar ndeguil re Dáibíth.
7. Do cuireadh fa cráibh m'Beithbhi¹³
tonn sceóil brégi buaiderthi ;
gur thuil lind n-uaibrig n-aignid
an gruaidhghil bind brágaitghil.
8. Gu¹⁴ rug mé oirbiri an fir,
do dearbad, d'a dreich fáilid,¹⁵
gur¹⁶ lín coillbile Crích Mis
fích 'mon oirbiri d'aithris.
9. Gidh il¹⁷ leis—loinditi a fearg,
imdergad a gruadh n'geldearg¹⁸—
ní hé atcuala riamh remhe,
clar uadha fa oirbere¹⁹.
10. Damad fear do gabhudh²⁰ guth
mac Tomáis asa tosuch,
má ragad²¹ clar dimdach de
ni biadh ag innlach impe.²²
11. As é an fear nach clechtann cath,
nach tubhtar²³ asa tosach,
fer is mó gráin do gabhuir
'a ló n-áig re n-urcharuib.
12. An t-ech, fós, nach faghaibh²⁴ sbuir
do cur uirri a n-áis tserruig
línuidh reacht hí ara n-²⁵oman
no gu clecht sí a sírsborad.

12. *sic* L. scéл do meabhuigh issé ar sith F. *which is obscure.* 13. re craoibh
n-eithne. 14. mar. 15. ndaithghil. 16. do. 17. *sic leg. (?), all three*
MSS. have gigil. 18. ngeil ndearg. 19. oirbhire. 20. do gheabhadh.
21. gé bheith. 22. oirne. 23. ro tachar. 24. faghann. 25. re h-.

6. In order to separate me from his generous presence my enemies made assertions against me; a tale with which he shattered the peace; [but] it has not separated me from David.¹

7. A wave of a wretched lying story was cast upon the branch of Beithbe, and flooded a haughty, spirited stream, the pleasant, fair-necked, white-cheeked one.

8. I took the reproaches of the man, which he asserted, from his hospitable countenance; and fury filled the forest tree of Críoch Mis at repeating the reproach.

9. Though he deems numerous—the fiercer his anger—the insults to his rosy face, I never before heard of a bardic company going rebuked from his presence.

10. Supposing the son of Thomas were a man who had gotten reproach from the beginning, he would not then be abusive over it if a company went grumbling from him.

11. The man who is not practised in battle, who has never yet been struck, is the one who is found most terrified at shots on the day of slaughter.

12. The steed, likewise, who has never felt the spur as a colt, is filled with madness through fear of them until accustomed to continual spurring.

1. F. seems to mean "a story which broke down, that is the cause of our pacification," but I think the line is corrupt.

13. Mar sin nár clechtadh d'U Cháimh
 cliar ó thosaig²⁶ d'a tatháir ;
 gan guth náir 'sa²⁷ óigi air
 is móidi a gráin re a²⁸ ngothaib.

14. As ead sin tug, tuigid mé,²⁹
 ar caith sé d'a reacht rinde,
 nach fidir gríbh finn Imgán³⁰
 nar fir ind d'a aithimrád.

15. Ge do atadh rimsa a reacht³¹
 d'és lochta an indluig d'éisteacht,
 'monní 'mar³² at sé mar soin—
 doní an mac é re [a] athoir.

16. Tecmáil rim ge do-rindi
 nír áil do, isé a firindi ;
 nír docuir³³ mé d'eadráin air,
 'sní bud é a tegmáil tochair.³⁴

17. Tuigther dhún, 'sas dóchus cáir,
 gurub faill tug 'nar tegmáil³⁵ ;
 ar thegmáil mbunuidh Í Bloid
 curuid eadráin³⁶ ní fédoid.

18. Guth no a dó ma adubairt mé
 ris a n-aghaid a ferge,
 do dealuig ar ngleic gan^{36a} goim
 is deabuid meic re [a] mháthair.

19. Gid hí a ferg budh [d]ocair³⁷ lem
 do dígail ar rígh Ráileand,
 terc tré buga³⁸ bili Breag
 sligi cuga³⁹ d'a cháineadh.

20. Dá tugaind⁴⁰ orum tre feirg
 cáinead in barrchais⁴¹ béisderg,
 re tegar brég muná mbend
 ní feadar créd do cháinfend.

26. ar tosach. 27. na. 28. *omits.* 29. is é sin trath ar thuig mé L.
 nár thuig mé H. 30. gríobh fiann iomdhán. 31. aithigh riomsa an reacht.

13. And in the same way O'Keeffe has not been used from the beginning to companies satirizing him. Never having experienced a shameful reproach in his youth, his horror at their epithets is all the greater.

14. This is what caused—understand me—all that he spent against us of his rage, the fair griffin of Imghán did not know it was not a fact that we had been backbiting him.

15. Though his fury rose against me after he had been hearkening to the mischief makers, as for the thing about which he fumed so—the boy does it to his father !

16. Though he contended with me, his heart was really not in it. It was not difficult to separate me from him, and 'twas not his battle encounter.

17. We opine, and it is a just hope, that he has neglected our quarrel ; in the genuine onset of Blod's descendant no warriors could interfere.

18. If I uttered a reproach or two against him in the teeth of his anger, our combat has ceased without pain, 'twas but the difference of a lad with his mother.

19. Even on account of his anger I would find it hard to take revenge on the chieftain of Ráiliu ; thro' the gentleness of Bregia's Tree one could scarce find a way to rebuke it.

20. If I took it upon me thro' anger to rebuke the curly-headed red-lipped fellow, unless I were going to make an arrangement of lies, I know not what I should rebuke.

32. an ni fár. 33. nir dheacair. 34. nochar bhé a theagmháil tachair L.
nochair é a tteagmháil tóchair H. 35. tuigthe dhamhsa as dóthchus chíair.
gur dheacair orm a eadráin. 36. deadráin. 36a. re. 37. ocair MS.
loinne L. 38. le buga MS. tré bhuige. L 39. chuiige. 40. dá ttuighthi.
41. bhonnbháin.

21. An hí in gnúis corcra, cunnla,
lethan, álúinn, osgurda ?
nó in bél tana, nó in taeb slim,
nó in mala chael, do cháinfind ?

22. Nó in glac díghuind, no in déd geal,
nó in brága^{41a} mar bláth airneadh ?
nó in tsúil mall, gormabrach, glas ;
nó an barr corngablach⁴², ciabchas ?

23. Nó in scathán álúind ochta,
lethan, solus, somolta ?
nó in tsliasat tseng, nó in glún geal,
nachar mell lúgh d'a lingfeadh ?

24. Nó an bruinde mílla is maith dath,
nó in colpa ségaind seasmach ;
nó in troigh šlisseang, boindgeal, bláith,
nach briseann oigreadh éntráith ?

25. Nó an t-enech sotal,⁴³ soichlech,
brondtach, díghuind, derloicctech ?
nó an t-engnamh nertmar, nárach,
reachtmar⁴⁴, segmar, sodhánach.

26. Nó an t-athair fa hard menma,
nó in máthair ócc, oireagdha ?
sáithi⁴⁵ derbtha ór chin Ó Cáimh
nár dlich tengtha da tatháir.^{45a}

27. Ní fuaras—as é a bunad—
guth fíri ar flaithe Iarmuman :
ní thibreadh⁴⁶ mé radhruim ris
dá bhfadbuind⁴⁷ é re aithris.

41a. bhráighe. 42. corngablach L. and H. 43. saidhbhir. 44. *The reading of L. and H. has been adopted here, F. has apparently neachtmar.*
45. flaithe. 45a. do thathaoir. 46. ní gheallfa. 47. *leg.* bhfaghbuind.

21. Is it the kindly, blushing countenance ; broad, handsome, august ? the slender lips, the slim form, or the pencilled eyebrow I should blame ?

22. Is it the firm palm, the white teeth, the throat fair as a sloe blossom ? The gray eye, blue-lashed, gentle, or the curly, wavy² hair ?

23. Is it the shining, comely chest³ ; broad, bright, easy to praise ; the lean thigh, or the white knee, which never failed him in any athletic feat he might attempt ?

24. Is it the soft, well-complexioned bosom, the gallant, sturdy shin, or the lean-sided, smooth, white-soled foot, which does not break the ice of one night ?

25. Is it the haughty, benevolent dignity ; gift-giving, profound, lavish ? or the strong, splendid warriorship ; vigorous, ingenious, admirable ?

26. Or the noble-minded father, or the youthful, queenly mother ? The proven gentry from whom O'Keeffe has sprung never deserved that any tongues should satirize them.

27. I have not—in truth—a well-founded aspersion to make on the West Munster chieftain,—If I had one to repeat I would not keep it back⁴.

2. *corn*gablach ? gablach would mean forked or divided, but the compound is obscure to me. Dr. Meyer has corrgabal—“a peaked fork.”

3. *lit.* ‘beautiful mirror of the bosom.’

4. *lit.* ‘I would not give a great back to it.’

28. Do dergfuind a dreich⁴⁸ gairthi
d'Ó Cháimh a n-íc mh'feargaighthe,
ní mé is maith ann, ac ní fuil
ball ar an flaith romferguigh.

29. Dabad ucht ar indber lán
damsa guth ar géig n-Imghán;⁴⁹
ar a brú gu brách⁵⁰ dá mbend
ní h-áth ar a clú adcíthfend.

30. Ní fuil d'écsib Innsi Fáil
fear imtha ac áibill tSoláin,⁵¹
beth ar fagail⁵² ní fiú dam,
ní biú 'na agaid⁵³ m'aenar.

31. Ge aderim, ní dingin⁵⁴ síth
rim no gu ndíla Dáibíth
a ndeachaid uaim d'áibh an fir,
ó do scáil uaim ar n-aignidh.

32. Budh trom dó da ndernum cáir,
'sgan ceart orum a n-éndáil;⁵⁵
aigneadh⁵⁶ dúnta 'gun rígh ruind
ó^{54a} da šín cúpla ar [c]comuind.

33. An tonn do chaith Ó Cathail
rim d'esaenta anfachain,⁵⁷
tabrad⁵⁸ rí Cáille⁵⁹ in druadh dam
a luagh áibhi γ aentagh.⁶⁰

34. Crét 'mar len Cáille in druadh di
crích leomhuin na lann⁶¹ [n]uaini,
ón⁶² lá tarrla ar n-airi^{62a} air,
caidi a damna, trá, ar tosaig ?

48. dá nderguinn a ghruadh. 49. g. gabhráin H. 50. *leg.* bráth.
51. éinghribh ghabhráin L. aoibill gabhráin H. 52. ar a fhoghuil. 53. *sic* L.
na-n- aghuidh MS. a naghaidh H. 54. diongnam L. dhiongnuinn H.
54a. L. *omits.* 55. budh tromdha dá ndearna an chóir. sgan cionnta
orm a n-éandail. 56. a lámh.

57. is danachain 58. teid ó. 59. caoile *throughout* L. caoille H.
60. *leg.* aentadh L. *has* aoibhe na h-ionadh. 61. ná n-arm H. 62. an.
62a. mhairi.

28. I would cause O'Keeffe's laughing face to blush in return for having angered me ; it is not that I am kind about it, but there is not one blemish on the chieftain who has annoyed me.

29. Were I to reproach the scion of Imghán, it would be as tho' I faced a flooded estuary ; if I stayed on its brink till Doom, I should not perceive a ford across his reputation.

30. The spark of Solán does not possess such a man⁵ [as myself] amongst the bards of Innisfáil ; it does not become me to be despoiled, I am not against him⁶ alone.

31. Tho' I speak thus, I will not make peace until David repays me what I have lacked of the man's generosity since he shattered the concord of our affection.

32. 'Twill be sorrowful for him if I claim my due (?), since I have not fair-play in any way ; seeing that the king's heart has been barred against me since he strained the couplings of our union.

33. Regarding the wave of unhappy disunion which Cathal's descendant cast against me, let the king of Cáille-an-druadh give me compensation for it in civility and agreement.

34. Why has the name " Cáille-an-druadh " clung to the territory of the greenweaponed hero as long as we can remember ? Wherein, then, lay the reason for it at first ?

5. For 'imtha' see RC. XXVII, p. 90.

6. 'against them' F.

35. Rí maith do ghabh uair oili
crích^{62b} Fáil, ferann Laegoiri,
Cormac mac Airt dob é sin,
slat do glé im cairt gach cúigid⁶³.

36. Doní an Cormaic⁶⁴ sin ó Cuind
sluagadh uaibreath⁶⁵ gan fochuind,
dar airg drumchla míín Muman,
tír fa h-urchra d'folmughadh.

37. Suighid longport ar lár cháich
'na mbroinigh⁶⁶ neimhnig, nemtláith,
Leth Cuind mar tonna tuile,
ar druim Droma Damghuire.

38. Cúigir druadh tucsat leo a-le
triar ban, is dias druadh ele ;
an cúiger druadh, leath ar leth,
an cúigead uadh dob fuigleach⁶⁷.

39. ⁶⁸Do thuitead leo, druim ar druim,
céid gach lái ar láthair comluind ;
ní dergdais airm aruib féin,
sbairn 'na naghaidh dob aicmeil.

40. Crích Muman na magh ndoireach
tucsat fa cruth comhoigeach ;
clár Cliach—dob orchra ón eachtra⁶⁹—
fa sgiath dorcha⁷⁰ druigeachta.

41. Uisce an cúigid—nír creach beg—
ar rígráid Cliach do celsead ;
a tobuir gorma, glana,
moguil folma a n-imdada.⁷¹

62b. madh. 63. do ghlé cairt a chinidh L — a chairt a chinidh H. 64. *leg.*
Cormac. 65. oirdearc H. 66. suidheas . . . iona bhroin L. suidhis H.

67. uadh nír bhfaoilteach.

35. Once upon a time a noble king assumed the sovrainty of Fál's territory, Laeghaire's estate; Cormac mac Art, to wit; a scion who decided (?) the charter of each province.

36. That Cormac, grandson of Conn, made an arrogant, unwarranted hosting, by which he plundered the pleasant slope of Munster, a land it was woe to devastate.

37. They pitched their camp in the midst of the people—a venomous, fearless host, the men of Leath Cuinn were like waves of the ocean, on the slope of Druim Damhaire.

38. They brought along with them five magicians, three women and two men, by the five wizards, side by side, the province was made but a remnant.

39. On the occasion of conflict a hundred fell by them each day one after another; arms were not reddened on themselves⁷; the struggling against them was piteous.

40. They brought Munster of the oak-clad plains into strange guise; Clíu's expanse—it was a ruin from the expedition—under a dark veil of wizardry.

41. They concealed—it was no petty depredation—the water of the province from the lords of Clíu. Empty husks were the beds of their clear, blue springs.

7. i.e. the wizards themselves came off scatheless.

68. L. and H. omit this verse. 69. —fa corcra a n-eachtra L. fa orchra ón e. H. 70. dhocra. 71. a nionmhadha L. H. stops here.

42. Do cuirseat^{71a} fós—fíchda⁷² in creach—
ar mbreith⁷³ lachta na loilgech,
mar rugsat leo lacht in chruidh,
ceo γ tart ar na tobruib.

43. Nír faccsat^{73a}—anba in tre[i]si—
toirméasc itan eindeisi⁷⁴
a lind báin, tonn-maigrigh, thigh,
do gormaibníb cláir Caisil.

44. Deoch acht crú a n-airgead nó a n-each
fán am sin ní fuair Muimnech ;
Leath Moga—fa⁷⁵ móir an oil—
d'ól fola a n-each 'na n-itoidh.^{75a}

45. Do cluin sin—ca sén⁷⁶ dob ferr ?
Mog Ruith a n-iarthar Érenn ;
nír deall re [a] ré sái ris sin,⁷⁷
dráí é dob ferr 'na aimsir.

46. Nír fuingedh dó gu ndeachaid
d'fúrtacht Fiachach Muilleathain ;
fulang⁷⁸ tarta fa truad⁷⁹ le[i]s
ar sluag a dalta díleis⁸⁰.

47. Cantar ris ar⁸¹ rochtain soir
fáiltí cáin ac cloind Eogoin ;
tairgid⁸² cairt ar cró a cinid
dó γ⁸³ a n-airc d'fóirighin.

48. “ Dá ndingma⁸⁴ druithi clann Cuind
dín” ar síl Oiliill Ótuim,
“ ragaid do breth bu-déin⁸⁵ duid,
do ré[i]r is ad leth legmuid.”

71a. Tugadar. 72. fraochdha. 73. ar eceilt. 73a. fáguibh. 74. *sic*
L. ein ndeisi F. *probably a scribal error.* 75. géar. 75a. le hiotoin.
76. sen F. séan L. 77. mar sin. 78. congmháil. 79. *leg.* truagh.
80. *sic* L. dilis F. 81. ferthoirri ag. 82. tairgtheas. 83. do féad.
84. a ndiongmhair. 85. ránuig don bhreath budh dhéin.

42. And likewise—ferocious the pillaging—when carrying off the milk of the household⁸, they cast darkness and drought upon the springs, after taking away the yield of the milch cows.

43. They did not leave—prodigious the exploit—sufficient to quench the thirst of two persons in any of the bright, salmon-turgid⁹ pools of the blue rivers of Cashel's plain.

44. And during that period the Munstermen had naught to drink save the blood of their cattle or of their steeds. The men of Leath Mogha were obliged—great the offence—to drink the blood of their horses in their thirst.

45. Mogh Ruith in the west of Ireland—what could have been more fortunate?—heard of this. No sage of his time surpassed¹⁰ him; he was the best magician of his period.

46. It was intolerable to him till he came to the aid of Fiacha Muilleathan. He deemed it a piteous thing that the people of his own fosterling should suffer thirst.

47. Upon reaching the east a hearty welcome is declared to him by Eoghan's race: they offer him a charter on the land of their family should he aid them in their difficulty.

48. "If you ward off the wizards of Conn's tribe from us," say the seed of Oilioll Ólum, "thou shalt have thine own award, we leave the choice in thy hands."

8. By 'lacht in chruidh' I presume the poet to mean the milk which was already in stock for household use. 'crodh' means domestic property of any kind, house furniture, implements, cattle, etc.

9. tonnmaigrigh thigh=salmon-waved, turgid. I have given above what I believe to be the sense intended.

10. or perhaps "resembled," of. *Cóir Anmann* 105, 117.

49. " Mo roga tricha an bur tír
dam, gan doladh as d'airdrígh ;
mu roga mná ag nach foil fear "
coma soin, trá, do tairgeadh.⁸⁶

50. Faemais Fiacha, flaith in tslóigh
is Mogh Corb na cuách mbrondóir⁸⁷
dá mbeth osadh ag a n-airc,
a breth dosan mar dubairt.

51. Do díchuir⁸⁸ sé, ar snaidm a cor
in dall ciach do chrích Mumon ;
téit a moir druidechta di
mar bráinšnúnnec[h]ta ó ghoil gréni.

52. Cúiger druadh Cormaic í Chuind
do tuit leis a los comluind ;
re cur fa cuing fríth gach fer
d'íb Cuind ar ndíth a ndruithead.

53. Ó Mhogh Ruith—fa ruathar prap—
beg slóig dosiac[h]t⁸⁹ le Cormac
do Léth Cuind as gan fósdagh ;
cas do thuill a thuarosdal.⁹⁰

54. Fir Muighi, trá, ar tocht ón cath
rug Mog Ruith, roga gaesach ;
ingill as an tir do tagh,⁹¹
a n-imlind mhín na Muman.

55. Tríd sin cantar Cáilli in druadh
re crích fir na n-arm rindfuar ;
do Mog Ruith dob ferann í ;
ní legand bruith omh einní.

86. comha acht soin trá ná taigtheair. 87. ndeargóir. 88. do dhiobhraic.
89. slán do riacht. 90. cos do thuill a tuarosdal. 91. *leg.* thogh.

49. " Give me my choice of a *triocha* in your land, without dues from it to a high-king, and my choice of an unwed maiden ;" such, then, the conditions that were offered.

50. Fiacha, chief of the host, and Mogh Corb, of the bright gold locks agreed that if their hardship were brought to an end he should receive his award, as he had stipulated.

51. After his agreement had been bound, he dispelled the blinding mist from the land of Munster : the magic sea vanishes from it like a snowshower before the ardour of the sun.

52. The five wizards of Cormac, Conn's grandson, fell by him in combat ; after the loss of their magicians every man of Conn's tribe was obliged to pass under the yoke.

53. From Mogh Ruith—it was a speedy rout—but few of the Leath Cuinn host escaped with Cormac unharmed¹¹, an action (?) which merited its reward.

54. Mogh Ruith, then, having returned from the battle, chose the territory of Fermoy—a wise selection—; he took from the land a portion fit for a pledge, in the pleasant central plain of Munster.

55. For that reason the territory of him of the sharp-edged weapons is called Caille-an-druadh ; it was Mogh Ruith's territory, " cold valour destroys naught." ¹²

11. *fostagh* [= *fostadh*] "detention" is here a euphemism for *marbhadh* " killing," see O'Grady, Brit. Mus. Cat., p. 369, *n.* 2.

12. This seems a proverbial expression, and is evidently used as a hint to David.

56. An Mog Ruith sin fa rod fích
do gheall gu ngébhadh Dáiibíth
tresi ar orrlár Fhear Muigi,
na bhfeadh collbán, cnóbuidi.

57. Cosnad ar éiccin no ar áis
crích Fer Muige mac Tomáis ;
tír nach cumang móin na mag,
dulann bud chóir re a cosnamh.⁹²

58. Mac mic Máilduin dergus ga
beg ar⁹³ Dáiibhíth dáil seda ;
bráth a faguil⁹⁴ ag an ól,
ní thabuир cách a commór.

MÓR L.

92. geabhaidh tu ar éigin no ar áis crioch fermuighe a mhic Tomáis crioch
nách cumhang moin na magh dulann as cóir dá chosnamh. 93. mian le.
94. ar foghail.

56. That Mogh Ruith, who was terrible in his anger, prophesied that David would obtain lordship over Fermoy's plain of the fair-hazelled, yellow-nutted woods.

57. Let the son of Thomas contest the land of Fermoy, at all costs. A land which is not scanty in bogland or pasture¹³ it were just to contest it.

58. David, the warlike grandson of Maeldúin, dislikes¹⁴¹⁵ everyone does not give as much.

13. 'dulann' I cannot translate.

14. The variant means "desires."

15. The rest is obscure to me.

INDEX AND 'NOTES'

Beithbe, 7. This may be the person given in the genealogies as Beddbi or Beidbe mac Lugdech, of the race of Eithne. Eithne was grandson of one Fraech, from whom the Conmaicne Críche Mic Ercæs were descended. [LL. 332, 335; Rawl. B. 502 161a-b, Book of Lecan (R.I.A.) 131c. The name looks like Bedli in the latter]. I have not been able to discover any notice of the situation of this tribe, but the quotation from the Book of Lismore, given in Card. Moran's ed. of Archdale's *Monasticon*, I., p. 127, seems to imply that part of Fermoy was known as 'Caille mac n-Ercæs'; and in an account of the siege of Druim Damhaire in a poem in the Book of Lecan, 133c, Magh mac n-Ercæs seems to be used of Fermoy. According to O'Donovan the O'Keeffes were descended from Angus, son of Nad-Fraech, King of Munster, who fell in the battle of Cell-Osnadha in 490 [A.U. ad. ann. 489].

Blod, 17, Blod, son of Cas, ancestor of several Dalcassian families; see Hogan's *Onomasticon* and the genealogical table appended to O'Donovan's 'Battle of Magh Rath,' Ir. Arch. & Celt. Soc., 1842.

Breaga, 19, If Breaga proper, that is, the eastern part of Meath, be meant, perhaps we are to understand that David was fostered there, but Clár Breagh, Gort Breagh, etc., are sometimes used by the poets in the sense of Crích Fáil, and this may be the idea here.

Cáille-an-druadh 33, 34, 55, "the wizard's 'caille,'" seems to be used of a part of Fermoy. The only other notice of this place-name which I have seen is in a poem addressed to Dermot Mael M'Carthy, urging him to leave west Munster, and take possession of Cashel:—Tu daingneachus dun maighe, is dum sithe sean-claire; ca daoire luagh a lot gall, caoile an druagh is enoc crafann. Part of this poem occurs on the first folio of 23. L. 17 [R.I.A.]. The beginning of it is lost. Cnoc Crafann, Knockgrafton, Co. Tipperary, is given elsewhere as Cnoc Rathfann. I am not sure of the exact meaning of 'cáille.' From the following examples it evidently means some division or some class of land:—

'Caoille i. ferann,' O'Clery R.C. IV. Cóille, translated 'sub-division,' *Silva Gadelica* I., p. 320 l. 12. Cóille [?] MacNeill, Three Mid. Ir. Poems, R.I.A. Proc., 1895. críchad an caoilli go cruaidh,' the exact delimitations of the caille, first line of a quatrain prefixed to the topographical tract on Fermoy in the Bk. of Lismore [Lism. Lives, p. xxxvi.]. According to Keating [I.T.S. II. p. 320] Fiacha was obliged to give the wizard the two cantreds of Fermoy known as "Roche's territory" and "Condon's territory."

Caiseal, 43. Cashel.

Clíu g. Cliach, 40, 41. The country round about Knockany, Co. Limerick; *see* Mesca Uladh, Hennessy, p. 16.

Cnoc-an-bhile, 'Domhnall ch. an. bh,' the name of the poet; Knockavilly, in mid Co. Cork, five miles N.E. of Bandon. This place belonged to the M'Carthys; *see* Introd.

Cond, 48, C. Céadchathach, King of Ireland A.D. 123-57, F.M.; *see* Keat II., p. 260 *seq.* Grandfather of Cormac mac Airt, hence Cormac's wizards are called 'the wizards of Cond's race.'

Cormac mac Airt, C. Ó Cuind, 35, 36, 52, 53, King of Ireland A.D. 227-66, F.M.; *see* Keat. II., p. 298 *seq.*

Crícha Mis, 8, S.W. Kerry.

Dáibhith Ó Caoimh, *passim*, the addressee; *see* Ó Caoimh, and Introd.

Druim Damhghaire, 37. Knocklong, Co. Limerick.

Eoghan, 47. Eoghan Mór, father of Fiacha, and son of Oilioll Ólum; *see* "A note about Fiacha Muillethan," R.C. XI. and Battle of Magh Mucrimhe, R.C. XIII. From him Fiacha's people are alluded to as Eoghan's Race.

Fál, Inis Fál, 30; Crioche Fál, 35; poetical name for Ireland.

Fiacha Muillethan 46, 50, 'F. broadcrown,' succeeded Cormac Cas, son of Oilioll Ólum, as King of Munster, some time in the third century [he is not mentioned by the F.M.]. According to the notice of him in the list of 'Christian Kings of Munster,' BB. facs., 59b15, he reigned forty years, and was slain by his kinsman, Connla, son of Tadg mac Céin, at Áth Leathan, on the Suir, afterwards called Áth Eiseal, or, according to the Agallamh na Senórach, [Stokes: ll. 1161, 1191] Áth Tuisil. The story of Fiacha's birth, giving the reason of his nickname, was published from the Bk. of Lecan by Stokes, R.C. XI., and a poem addressed to him, beginning 'A maccáin, na cí' will be found in 'Three Mid. Ir. Poems,' R.I.A. Proc., 1895; *see* also Keat. II., p. 322, and Tigernach, R.C. XVII., p. 14.

Fir Mhuighe 54, 56, 57, Fermoy, Co. Cork. Before the English invasion this territory belonged to the O'Keeffes and the O'Dubhagains; the latter, according to O'Donovan, being descendants of Mogh Ruith. The death of Geibhendach O'Dubhagain, King of Fermoy, is recorded by the annalists at 1013. Hugh O'Keeffe, lord [*tighearna*] of Fermoy is mentioned, F.M. 1161; *see* Bk. of Rights [Celtic Soc.], p.78 and Topographical Poems [Ir. Arch. and Celt. Soc..] note 547.

Tarmumha, 27, West Munster.

Imghán, 14, 29. I do not know the situation of this place; *see* references in Onomasticon.

Innis Fál, 30; *see* Fál.

Laeghoire, ferann L, 35, poetical name for Ireland.

Leath Cuinn, 37, 53, 'Conn's half,' the northern half of Ireland, excluding Ulster.

Leath Mogha, 44. The southern half of Ireland. For the origin of these two names *see* O'Curry's ed. of the Battle of Magh Lena, [Celtic Soc.], and Keat. II., p. 264.

Mac Tomáis 5, 10, 57; *see* Ó Cáimh.

Máildúin, 58, David's paternal grandfather; *see* Ó Cáimh.

Mogh Corb, 50, son of Cormac Cas, son of Óilioll Ólum, and cousin of Fiacha; *see* appendix to 'Battle of Magh Rath,' Ir. Arch. & Celt. Soc., 1842, and Keat. II. 354.

Mogh Ruith, 45, 53, 55, 56, a celebrated wizard who resided in Dairbriu, now Valencia Island, off Kerry. He was the ancestor of the Fir Muigh Féine or men of Fermoy. He is variously given as son of Fergus mac Roith, or son of Cuindeasg mac Firglain, an Ulster poet. His mother was Cacht, daughter of Cathmand, of the Britons of Man, and the name of Mogh Ruith, 'Roth's Slave,' was given him, we are told, because he was reared in the house of Roth mac Riguill. It is recorded that he went to the East to study magic under Simon Magus and helped the latter, the year before his conflict with Peter and Paul, to construct the Roth Rámach, or 'oared wheel,' which is to cross Europe when the Day of Judgment is at hand. He was, says the writer of *Imthechta Moga Ruith* [BB. 265b65, YBL., p. 190], the principal wizard of Ireland in his time, and for that reason he was appealed

to by Fiacha and the Munstermen to help them during the siege of Druim Damhghaire. See the genealogical tracts in LL., BB., Rawl. B. 502, Bk. Lecan [R.I.A.], f. 133, and Dinnseanchus of *Tlachtga* in Stokes' Renne's Dinnseanchus. There is a poem on this wizard in the Book of Lismore, beginning 'Bai faidh an feinnidh ba sunn.' Another copy of it is in 23.-G. 25 [R.I.A.], p. 104. In this piece he is referred to as 'Mac Sonaisc.'

Muimhneach, 44, a Munsterman.

Mumha g. Muman, 35, 40, 57, Munster.

Ó Cáimh, *passim*, according to O'Donovan [Top. poems, Ir. Arch. and Celt. Soc., 1862, n. 547] the O'Keeffes possessed the district, later known as Roche's Country, which formed the southern half of the ancient Fermoy. They were driven from this territory shortly after the English invasion and settled in Duthaigh Ealla, the present barony of Duhallow. I have not been able to discover a Máilduin, a Thomas, or a David in the O'Keeffe genealogies [see appendix to Battle of Magh Rath]; probably these members of the family were not war-like enough, or learned enough, or generous enough to interest the historians.

Ó Cathail, 33, 'Cathal's descendant,' an epithet of O'Keeffe. Cathal, King of Munster [+620 A.D.], who was of the same stock as the O'Keeffes, may be referred to. Ua Dálaigh Fionn addresses one of the O'Keeffes as 'Ua Chathail Cheinn Mumhan,' 'descendant of Cathal chief of Munster.'

Oilill Ólum, 48, O. 'bare-ear,' Fiacha's grandfather; *see* Battle of Magh Mucrimhe, RC. XIII. and Keat. II., p. 276 *seq.* The proper gen. of Oilill is Oiliolla, but in order to keep to the requisite number of syllables the form Oilill is used, which, as the spelling is the same in both F. and L. is evidently to be taken as the gen. of an -o- stem. By Síl O. O. we are to understand Fiacha and his kinsmen.

Ráiliu, 19, ri Ráileann. "Rath Ráithleann, rath Cuirc is Céin," in parish of Temple Martin, near Bandon, Co. Cork; *see* Leabhar Oiris, ERIU I Solán, 30, the Sullane, rising in the Derrynasaggart mts. and entering the Lee near Macroom.

Notes and Corrections, Eriu v, 70.

PROFESSOR ZIMMER AND THE DEACONSHIP OF PALLADIUS

ONE of the arguments advanced by Prof. Zimmer in support of his theory that Palladius and Patrick were one and the same, turns upon the fact that Palladius is styled "diaconus." Prosper says that Germanus of Auxerre was sent into Britain by Pope Celestine at the instance of Palladius the Deacon: "ad actionem Palladii diaconi papa Caelestinus Germanum Antissiodoreensem episcopum, uice sua, mittit," &c. ; ed. Mommsen, 'Chronica Minora,' i. 472 (*cf.* Miss A. Meyer's translation of Prof. Zimmer's 'Celtic Church in Britain and Ireland,' 1902, pp. 6, 35, 37).

Prof. Zimmer speaks of Palladius as "a mere deacon," and asks us to bear in mind "the inferior position of a deacon at Rome." But "ad actionem Palladii diaconi" is not equivalent in meaning to *ad actionem Palladii cuiusdam diaconi*, which is what Professor Zimmer would have us assume. This is certain: if the position of the Roman ecclesiastics who were styled *diaconi* was a superior one, no casual visitor to Rome, such as Patrick may have been, could have filled that position. This conclusion is quite independent of the question of the province, or nationality, of Patrick and Palladius. The following facts will prove this contention:

In Bede's 'H.E.,' II. i. (ed. Plummer, p. 76), we read that Pope Gregory the Great composed four volumes of his Dialogues "rogatu Petri diaconi sui." The same Peter is referred to a little earlier in the same chapter (p. 74; "cum diacono suo conloquens

Gregorius") and we find him describing himself in a Lombard charter; as "diaconus et notarius sanctae sedis apostolicae."*

Similarly, in the letter sent to the Irish bishops from the Holy See in A.D. 640 (*vide* Bede, *u.s.*, II. xix., p. 123), we find among the names of those who were responsible for the letter—"Johannes diaconus et in Dei nomine electus." This was Pope John IV., who reigned from 640-642. By the middle of this century the title "archidiaconus" appears, as in the case of Boniface—"qui etiam consiliarius erat apostolici papae." Boniface introduced Bishop Wilfrid to Eugenius I. in 654; *vide* Bede, *u.s.*, v. xix., p. 324.

In earlier times Eleutherus (cons. 177) had been *diaconus* under his predecessor Anicetus, and in Patrick's own day Leo the Great (el. 440) is called "diaconus" by Prosper ("Chronicon," *sub* "Valentiniano V. et Anatholio consss."). Hilary (el. 461) and Symmachus (el. 498) were both deacons when elected; so, too, were at least six of the Popes of the sixth century.

In view of these cases it would appear that Prof. Zimmer's remarks about the inferior position of a *diaconus* at Rome, are mistaken. The Roman ecclesiastics who were styled "diaconi" were, it is quite clear, of great importance in the Church during the vacancy of the Holy See, and of high standing at other times.†

Palladius the Deacon, who played so important a part in the affairs of 429, and who was made bishop of the Scots [of Britain] two years later, cannot have been "a mere deacon"; he must, like Gregory and many others, have been one of the seven deacons of the Roman See, and it is impossible, therefore, that he and Patrick could have been one and the same.

ALFRED ANSCOMBE

* *Apud* Migne, tome LXXX., nro. II., col. 322. One of Gregory's successors, Boniface III., who was consecrated on February 19, 607, was a *diaconus* when elected; and Gregory himself was a deacon in A.D. 690. But he held the post of apocrisiary, or papal legate, at Constantinople for some years, and this important office, we are told, usually was filled by a *diaconus*; *cf.* Plummer's 'Bede,' ii. 69.

† For the record of the establishment of the seven deacons at Rome, *ca. A.D. 105*, see the 'Liber Pontificalis,' ed. Mommsen, 1898, lib. vi., Evaristu., p. 9.

A HYMN OF INVOCATION

THE following anonymous hymn is contained in four MSS., viz., Stowe MS., R.I.A., B.IV. 2 (B), fo. 137^b (compiled by Michael O'Clery in 1628), O'Longan's Irish MSS. Vol. X. 23E 16 (E), p. 337^b, MS. 23. N. 10, R.I.A. (N), p. 19, and Laud 615, Bodleian Library (L), p. 91, where it is ascribed to Colum Cille. The text of E is somewhat corrupt and the spelling is almost completely modernised. In a few instances it has preserved the old spelling better than B—e.g., v. 3 treidhedd B : tréade E, v. 7 iodhnaib B : idnaibh E, v. 8 bioth B : bhith E, v. 9 rig B : ric E. It appears then that E is not descended from B.

Dr. Meyer has published the text of N without translation in *Arch. für Celt. Lex.*, iii. 6-7. It contains some corruptions, but in many cases the spelling is more ancient than that of B. For a collation with L, I am indebted to Dr. Meyer.

On the whole the text of B is very pure, and the metre, which is Lethrannaigecht mōr ($5^1 + 5^1$), is very well preserved. See Meyer's Irish Metrics, p. 16. It may be interesting to compare this hymn with that of Colmán, Thes. ii 299 seq.

Is cneasta dhomanois mo bhuidheachas a ghabháil le Dochtúir Ó Haimhiringín agus leis an Athair Pól Breathnach do chabhraig liom chun roinnt snadhmann a réidhteach.

A. O'KELLEHER

B. iv. 2, fo. 137b.

1. Dia lem fri cech sniomh Athair ocus Mac	trier úasal oen ocus Spirat Naomh.
2. Noem-rí gréine glan atach n-amra ndam	as caeinme gach dlugh ¹ fri slúag ndemna ndubh.
3. In t-Athair in Mac in Tréidhe ² dom dhion	in Naemh-spirat án ar nélaibh na plágh.
4. Ar dién-bhás ar bedg rom-ain Íosa ard	ar bradaibh ³ na mbercc ar in ngalar ndercc.
5. Ar demhnaibh nach tan ar ghalor ar ghuin	is Mac Dē dommein ⁴ ar thoraind ar thein.
6. Ar thiondorguin truim ro hséna go grind	ar gach n-amhnus n-aill Mac Muire mo uroind.
7. Ar uain-ureathoibh bráth ar iodhnaibh ar úath	Críost liom fri gach saoth ar neimhibh ⁵ na ngaeth.
8. Ar gābadh ar urath ar thedmoim gach cruth	ar apdaibh hi clith fofera ⁶ don bioth.
9. Gach bendacht cen goimh gach árad rig nemh	gach ernoighthi glan robadh ⁷ couradh damh.
10. Gach degh-náemh ro-chés gach descibal cāidh	os tuind talmhan tíos rocreidi do Críost.
11. Gach cendais gach ciūin gach fuismidh ⁸ gach míl	gach diūid is gach rēil dochuisin fó gréin.
12. Gach naomh-ērlamh sruith gach sempul gach soer	domroirseadh ⁹ fri ¹⁰ toich gach náomh ro-chés croich.

1. dlúg E *dlug* N. 2. tréidheda B, *tréade* E *tréde* N. 3. brathaib L.
 4. domeir E, *domein* N, *dommein* L. Meyer suggests *dom-ain*. Leg. *domeimh* (?).
 5. neimnibh L. 6. fofera L, *rofera* N. 7. robo N, *robat* L.

TRANSLATION

1. God with me against every distress: noble Three in one, Father and Son and Holy Spirit.
2. Bright holy King of the sun, who is fairer than any possession: a wonderful invocation for me against a host of black devils.
3. The Father, the Son, the shining Holy Spirit, the Trinity to shield me against the clouds of plagues.
4. Against swift death, against shock, against the ravages of the plunderers, against the red disease, may high Jesus protect me.
5. Against demons at all times it is the Son of God who protects me (?): against disease, against wounding, against thunder, against fire.
6. Against heavy smiting, against every other attack, may Mary's Son bless finely my body.
7. Against white-judgements . . . Christ with me against every tribulation, against pangs, against terror, against the poisons of the winds.
8. Against danger, against treachery, against secret spells, against plague in every way which happens to the world (?).
9. May every blessing without anguish, every pure prayer, every ladder which reaches heaven be a help to me.
10. Every good saint who suffered in the world beneath, every pious disciple who believed in Christ.
11. Every meek one, every gentle one, every simple one, every bright one, . . . , every creature that is under the sun.
12. May every venerable holy patron come to me fittingly, every simple one (?), every noble one, every saint who suffered crucifixion.

8. faoismeach N, faismedach L. 9. domroirecht N, domroised (written out) L.
 10. fria L.

13. Gach oilithir án gach dénocht¹ gach noemh gach soim sochla brígh rodéracht² a tir.

14. Gach tenga cen meth gach cride fon mbith forsa tardadh³ rath nād⁴ coda nach mbrath.

15. Gach mac firēn fial òn fuinedh aniar fo⁵ clár nimhe gloin co Sliabh Siōin soir.

16. Romsnāidhet de siu Cēili⁶ Mic in Riogh ar demnoibh na ceo i tīribh na mbeo.

17. Robē Dia dom⁷ dīon aithnedh⁸ tāinic ūad Coimdhe aingil án ara rīsedh slān.

18. Romsnāidhi mo Rí robeo ar gach ngādh romain in gach ré ar sgāth dernonn Dē. Dia.

1. doendocht B, daonacht E, daonnacht N. 2. roterracht L.
 3. tarda N, tardad L. 4. nach N, nat L. 5. for L. 6. ceile BL,
 ceili E N. 7. com L. 8. aithne L.

NOTES

V. 2. dlug : I have the following instances : (1) TBC. 415 cia maith fogniat in tan moltair sech cāch ar Ailill ? Fail dlug molta forra, ar Medb, "what good do they that they are praised beyond all else ? said A. They have a claim to praise, said M." (corrigé Wind., p. 543, n. 6). (2) nī fhuil do dluig do gaiscid no dottarim etir dagóco hErenn dind lō so, "there is no claim by thee to valour or to thy mention among the good warriors of E. from this day forth" (cited ibid. from Aided Guill 19 RC., xiv. 408). (3) TBC. 3792 connach ful do dluig na do dual na do dil ri gail na ra gaisced, there is no claim or ownership nor right with thee for valour nor for bravery. (4) Agallamh na Seanorach 4596 nir choir duid toirssi do deanamh uair ferr do dluig-siu 7 do dil innait sin uile i. missi do thorrachtain duit "for better is thy possession and thy own (thing) than they all, namely, that I have come to thee." From a comparison with these passages the meaning is obvious "Who is fairer than every possession." dluig has sometimes been translated "desire" following Cormac's dluig i. acobar, where in reality it has the above meaning "claim, possession."

V. 4. berg "plunder" and also "plunderer." Dibhearg (=di+berg) by folk-etymology dibhfearg.

ib. galar dercc. The name is familiar to the old people in my native place. They know nothing concerning the intrinsic nature of the disease. One old man heard of a disease called the bruinne dhearg which attacked cows in olden times. "Istig i ndeiridh thagann sé orra," he remarked. In Colman's Hymn (Thes. Pal. II, 300) occurs the invocation ron soerat ar diangalar, which is glossed i. ar in galar n-dian i. ar in mbude Connail. The reference may possibly be to this plague (see MS. Materials, O'Curry, pp. 425, 428, 630).

V. 8. apdaibh B, eapdaibh E. See Windisch Wtb. epaid beneficium, Incant. ; pl. uptha 'charms,' dat. ar upt(h)aibh ban m-b[a]eth. The old people still remember when those charms were practised to obtain certain results. Of a person

13. Every bright pilgrim, every rich one of good power, every destitute person, (and) every saint who abandoned their country.

14. Every tongue without fail upon which grace has been put, every heart in the world which is incapable of treachery (?).

15. Every just generous son under the plane of bright heaven from the west where the sun goes down to Mount Sion in the east.

16. May the companions of the King's Son in the land of the living protect me against the demons of mist.

17. May God be my protector, shining Lord of angels, so that the deposit that came from him may find him safely.

18. May my King protect me: may He guard me at all times; may I be against every need under the shadow of God's palm.

suddenly smitten with love they used to say in former times, *níl leigheas aige air, mar fuair sé an milail uaithe.* They explain milail as "deoch go mbeadh luibh nó rud éigin do dhéanadh grádh do chur air."

V. 5. dommein may be equal to do-m-mein, a late deuterotonic form of toimním "I think", O. I. do-móinir, 'it is the Son of God who thinks of me.'

V. 7. Ar bhain-bhreathaibh bráth, against women-judgments? for ever?

V. 8. gābadh=danger, gādh in second last line=need. Sciath a ló gáidh nír ghéis, his shield roared not in a day of need (Agall. 864).

V. 8. fofera. As to fofera I can only conjecture that perhaps at a late period it was thought that the dropping of the infix'd pronoun *d* made the verb intrans. fodera 〽 fofera=efficit 〽 fit.

V. 9. árad. Cp. amra árad do thuataib d'ascnam flatha maic Maire (Broccan's Hymn 1. 12, Irische Texte I., p. 28). Here ladder is used metaphorically. I find an instance where a "ladder reaching heaven" has apparently a literal signification: agus dréimire óir do bheith ina ecclais do airicill na n-anmand naemh tet dochum nimhe amhul atchonaire Fursa cráibhthech indsín (Cork Archaeological Society Journal, 1893 II., p. 93).

V. 11. fuismid is probably=tuistid, "parent" originally creator. Perhaps here="cause agent." Fuismid=fo+sem+idh=termination for nomina agentis. Tuistid=to+sem+thidh with simplification of the group-smth—and deaspiration of th. Translate probably "every cause, every creature (animal) in the world."

V. 12. domroirsedh I take to be do-m-ro-roissed from do-roich (see Thurneysen's Grammar, p. 382) with ro infix'd again to express a wish.

fri toich=as a natural right or property. Toich dhuit bheith ad righ=you have a natural right to be a king (O'Brien). Cp. toich=soon, quickly. It appears fri toich could mean quickly here, but I prefer to translate as above.

V. 13. daonacht=humanity is opposed to good sense in this context. The correct word is probably dē-nocht=stark-naked.

V. 14. nād cota I take to be the equivalent of O. Ir. nād éta (?)

V. 17. aithnē 'deposit,' 'charge' Laws. For the sense cf. Wb. 29d 29.

CORRIGENDA

ÉRIU, vol. III., pt. ii., p. 181, note 4, *for* Pac. Hib. 77 *read* Fynes Morison, 77.

P. 182, line 21, *for* Attorney General Davies *read* Chief Baron Finglas.