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It should be added that the sense of 'visiting' or going 'to' in the case of *farraid*, *fios*, *fiosrú* and *féachain* is confined to the verbal noun,¹ and that in this case a verb of motion usually precedes. That is to say, the original meaning in each instance was '(to go) to find out about', whence the later meanings '(to go) to visit', '(to go) to', were developed.

An instance (16th cent. at latest) of *farraid* used as a synonym of *fios* occurs in the Irish 'William of Palermo': *ní fhuaradar fios nó farraid* (sic) *an sgeóil-sin re inc[h]leithe ro bādhas gá dhénadh*, St. A. v. 2 fo. 144 b.

Lhuyd's *a bhforraid*, 'towards', is borrowed from Plunket, who in his ms. Latin-Irish dictionary (1662) gives it as one of the Irish equivalents of *versus*.

Forraid is possibly still known (in the sense of 'towards') to some Connacht speakers, for I have noted an instance of it (*phreab sé amach air a leigean forraid a bhaile féin*) in an anecdote which professes to be written in the Irish of the Galway-Mayo border (near Dunmore) in the New York 'Gael', June 1899, p. 50a.

T. F. O'RAHILLY.

¹ I have noted a few exceptions in the case of *fiosruighim*, but they all occur in translations and may be set down as un-Irish in idiom:— *ar shon gur fhiosruigh sé* / *gur fhúasgail sé a fpobal féin*, Luc. i. 68 (text of 1602), "for he hath visited and redeemed his people". *Cuimhneochuidh sé anois a lochta agus fiosrōchuidh sé a bpeacuidhe*, Jer. XIV. 10 (text of 1685), "he will now remember their iniquity and visit their sins". *Do fhiosrúigheadh sé uairanna pharrdiste féin*, I. T. S. XVI. 92 (Beatha Mochuda), 'he sometimes visited his own parish'.

ON *TOCHMARC EMERE*

IT is well known that Irish sagas abound in motives which are still current in modern folk tales.¹ The late Alfred Nutt contended (Fians xviii.) that 'Sagas recorded in writing from the seventh to the fifteenth centuries presuppose a background of traditional fancies, beliefs, and conceptions of the same essential character as those still current.' He mentions especially *Tochmarc Emere* and *Tochmarc Etáine*. It would be worth while, however, to consider how these traditions were worked into the saga; to note, for instance, how *Tochmarc Emere* was compiled from different motives.¹

The theme or plot of the story is the *quest of the Bride*, the main point being that the girl's father is afraid of his prospective son-in-law, for according to a prophecy the latter is destined to kill him; consequently he suggests to him, or more frequently sets him difficult tasks, in order to get rid of him. This plot is also the main theme of the Welsh Story *Kulhwch and Olwen* (Mabinogion, White Book col. 45 ff.).

Bibliography: Bolte and Polivka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, I-II., 1913; Cosquin, *Contes populaires de Lorraine*; Afanasiev, *Russian Folk Tales*, 5 vols.; Leskien and Brugmann, *Litauische Volkslieder u. Märchen*, [with Vollmer's commentary]; Consiglieri Pedroso, *Portuguese Folk Tales* (F. L. S., 1882); B. Thorpe, *Yule Tide Stories*; Campbell, *Popular Tales of the West Highlands*; Fians, or Stories . . . of Fionn . . . coll. from J. G. Campbell (Argyllshire Ser. IV); MacInnes, *Folk and Hero Tales* (ib. II); Jones, *Magyar Folk Tales* (F. 4. 1889); Wardrop, *Georgian Folk Tales*; Kirby, *The Hero of Estonia*; Kunos, *Forty-four Turkish Fairy Tales*; Knowles, *Folk-Tales of Kashmir*; Day, *Folk Tales of Bengal*; Frere, *Old Deccan Days*; Schieffner, *Tibetan Tales*, from the German, 1906; Rink, *Tales and Traditions of the Eskimo*; Mooney, *Myths of the Cherokee* (Bureau of American Ethnology, 19th Ann. Report, 1902); as a rule only one or two of the types are quoted. Full bibliographies will be found in Bolte and Polivka, and in Cosquin.

¹ To mention only a few, the motive of *asseveration* known from the Irish story of Cormac in the other world (by uttering the truth the meat is

In modern folk tales we have two similar plots:

(1) The dreaded son-in-law is sent to Hell, or set some impossible task to get rid of him;¹

(2) An enemy sends the hero on some apparently unobtainable quest; thus an impostor or a calumniator induces the king to send the hero in quest of a princess.² Sometimes it is merely the King's *caprice* that causes the hero to set out on his difficult quest (Afanasiev No. 103a). In Eastern stories the Rākshasī queen sends her rival's son on various quests.³ However, in the end the hero always wins the girl and marries her.⁴ The oldest type of this story is that of the Argonautica, in which Jason is sent on his quest by his wicked uncle.⁵ In some cases, however, the hero already has a supernatural wife, and the envious king wishes to get rid of him in order to marry her (e. g. Afanasiev, Nos. 122,

roasted) is found in Wardrop p. 10 (speaking the truth restores a person to health; Knowles, 386 ff. Schieffner p. 284; cp. also 228,—Nala xi. 38). For Étāin cp. Folk-Lore xxvii p. 67-8, and for the Jataka story referred to, Schieffner 230. For the Koščej motive in Irish, see ÉRIU VII. 200 ff. (and further Anecdota from Irish MSS. I. p. 10 f.). A healing well restores a lost eye (Siege of Howth, R.C. VIII. 49); this motive occurs especially in the cycle *Truth and Untruths* (Cosquin I. 84; Bolte and Polivka No. 107, and see also Grimm No. 121). Cuchulinn obtains his first weapons (TBC. I. 546; cp. Campbell I. p. 87); this is a frequent incident in folk tales (cp. Kirby I. 43) and especially in the Russian type *Pokotigorošek* (see Afanasiev). Cuchulinn could not look upon nude women; compare with this Mooney p. 319-20 (the Stone-Man could not look upon menstrual women—the sight would kill him), and the ogham letter in Anecdota from Ir. MSS. III. p. 58 (O'Curry MS. Mat. 469); see also Bolte and Polivka I. p. 287, Kathákoša p. 171-2.

¹ Bibliography in Bolte and Polivka II. 285-87.

² cp. also Thorpe p. 142f., where the hero wins a troll's treasure and marries the king's daughter; Cosquin No 3; Afanasiev II. 1036, and some incidents in I. 676; Grimm No 126, Kunos p. 164 ff.

³ Knowles p. 45 ff., Day p. 119 ff.; cp. also those tales where the hero's father endeavours to get rid of him: Arabian Nights, Prince Ahmed and the Fairy Pari Banou; Kunos p. 274 ff., Mother or wife or sister seeking the destruction of the hero; Afanasiev, Nos. 119, 120; Knowles p. 1 ff.; Baudis, Czech Folk Tales, p. 16 ff.; also Leskien and Brugmann, p. 548, where the stepmother induces her son to undertake a dangerous courtship, see above.

⁴ cp. also Day, p. 221, the origin of rubies.

⁵ This motive is then followed by the Master Maiden Type (Lang, Custom and Myth p. 87; Bolte and Polivka II. 516). Are we to infer that in some, at least, of these tales, the unfriendly attitude of the maiden's father is due to a prophecy?

123. Jones and Kropf p. 15, Kunos p. 64). This last type resembles, though only partially, the Irish and Gaelic motive of how a *gruagach* (or *draoidheadóir*¹) tricked the hero; the object which the hero of the Irish tales is sent for is usually the *sword of light* (claidheamh soluis).²

In *Tochmarc Emere* the above plot is developed as follows:

(a) Forgall in disguise makes Cuchulinn vow to undertake a dangerous journey (cp. the folk tale motive of impostors or calumniators, who induce the King to send the hero on a dangerous enterprise.)

(b) Cuchulinn starts with several companions, but they lose their way at the beginning of the journey. This incident may be compared with that of some other quest stories, namely the *Quest of the Golden Bird* or of the *Water of Life* (Bolte and Polívka I. 510. II. 395, cp. also Grimm No. 96 and Cosquin I. 186 ff. and Bolte and Polívka II. 380 ff.), where the two elder brothers fail or go astray. *Tochmarc Emere* relates that the separation of Cuchulinn's companions was due to Dornoll's sorcery.

(c) Cuchulinn's journey: (1α) Cuchulinn is instructed in different feats³; (β) and told how to reach the end of his journey.

(ad α) The instruction in chivalry reminds us of certain incidents in the Welsh *Peredur* tale (especially the hoary man and the two youths. *White Book Mab.* cols 128 ff.).

(ad β) He is given a wheel which is to bring him over a dangerous route.

This is identical with the ball showing the hero the way. This ball-motive occurs in many quest stories (*Quest of the Lost*

¹ [dryədōr] (Finck.). Connacht [drihidür] might have been influenced by Keating's *droicheadóir* i. e. transl. of L. Pontifex. (Keating II p. 348 gonadh de sin dogairthí Pontifex i. droicheadóir dhe).

² These Irish folk tales have a characteristic introduction in the *game*, a motive which already occurs in the O. Ir. tale of *Eochaid Airem and Mider*. But it occurs also in tales belonging to the *Kulhwch* type. I have heard in Cornamona, Co. Galway, a story of the Bride quest with such an introduction, in which the stepmother plays cards with her stepson, of the *Master maiden type*, Campbell Vol. I. No. II, 6th variant. I heard from the same man a story with a similar introduction in which the girl causes her lover to hurl a stone (life-token?) at her father, who is pursuing them. The *droicheadóir* father is struck by the stone and dies.

³ Note the feat that Cuchulinn learned from Dornoll; it might be compared perhaps with the gridiron trick mentioned in MacInnes p. 86, 90.

Wife; of the Water of Youth; of the Wonderful Bird, etc. cp. Afanasiev II. pp. 6. 17. 209. 264. III. Nos. 122. 123; Czech Folk-Tales p. 75.¹

II. *The Bridge and the Journey:*

As regards the Bridge itself, cp. A. C. L. Brown, *Ivain* (Harv. Univ. Stud. VIII) esp. pp. 75 ff. and also the sword bridge in *Crestien's Lancelot* (3021 ff.).

This difficult journey is of frequent occurrence in tales of the adventures of a hero in the other world². So it is quite natural that we should find it in stories² where the *Strong Man* has to make his way to the monster's palace (e. g. Kunos p. 80),³ or where the place is connected with the outer world only by a bridge.⁴ That this adventure goes back to some conception of the other world is clear from the description of the Aztec spirit land, where the soul wades across the river of death and climbs mountains of knives (cp. Tylor, *Mythical Beliefs as Evidence in the History of Culture*).

It is again characteristic of Cuchulinn⁵ that he crosses the bridge by his own skill,⁶ whereas in some modern stories the

¹ A wheel helping the wife on her journey (*Amor and Psyche*) Grimm No. 127, cp. also Afanasiev No. 150c. (ball.) — As to the gaming wheel, see Mooney 246.

² Another of Cuchulinn's expeditions to the other world may be represented in *Siaburcharpat Conculaind*, with which compare Arthur's expedition to Annwfn (Skene, *Four Books of Wales* II. 181). In folk tales these expeditions are especially represented in the above mentioned type the "Strong Man in the Subterranean kingdom" (Cosquin Nos. I. LII. Hahn's formula 40/b/2). This tale is directly told as a journey to Hades in *Kalevipoeg* Canto XIV. (Kirby I. 94); its continuation (Canto XV) is however the type of the boy who stole the giant's treasure (see below). The first part of the tale of the *Strong Man* is found in Canto XVII, and is there supplemented by a regular Harrowing of Hell (Canto XVIII). (It must be remembered that the arrangement of the *Kalevipoeg* motives is modern, as in the *Kalevala*, but the O. Irish story-tellers proceeded perhaps analogically.) How far the wonder voyages were influenced by medieval Latin literature (such as *Alexander Stories*, etc.) and *vice versa*, is beyond the scope of the present investigation.

³ As to this type, see the last note.

⁴ See Jones p. 65, but cp. also Rink No. 100, p. 448 (boiling pot) and p. 461. For a steep mountain, cp. Afanasiev II. p. 6.

⁵ Cp. *ÉRIU* VII p. 205. It is worth noting that a heroic tale does not permit the hero to make use of magic help so frequently as does the folk tale (cp. *Kalevipoeg's* burning of the magic hat etc., Kirby I. 92).

⁶ It needs courage only in Kunos, p. 80.

hero obtains help (e. g. a horse, or as soon as he starts to climb the mountain iron claws attach themselves to his feet).

(d) *Cuchulinn and the Lion*. This passage reminds one of the comic story known as the valiant chateemaker (Frere, No. 16. or Kunos p. 56; bibliogr. in Cosquin I. p. 97 ff. and Bolte and Polívka I. p. 148ff.). In all these stories the hero rides much against his own inclination on a vicious animal, and so comes to be regarded as a hero. This situation is hardly in keeping with Cuchulinn's character. It may be, however, that this motive is due to the Underworld or the Spring of the Water of Life being guarded by some wild animal or dragon. (So the abode of the ravisher of maidens: Afanasiev II. p. 7, cp. also Jones p. 65, Grimm 121). In some cases again the hero, who is in quest of the Wonderful Bird, is helped by a wild animal which brings him to his destination, e. g. a wolf (Afanasiev No. 102), a fox (Grimm 57) (cp. also Leskien and Brugmann 530ff.). Accordingly, the hero in some quest stories having to ride a wild animal may be due to confusion with the valiant chateemaker (or Kara Mustafa) motive, introduced in this form.

(e) *Cuchulinn and Scáthach*. The main object of Cuchulinn's journey is to be instructed in arms; the fact that his instructor is not easy to approach, reminds one of *Peredur* and the witches of Gloucester (see also below).¹

(dd) Accompanying motives of this part of the story:

(1) Cuchulinn being instructed by the daughter how to get the better of her mother recalls the Master Maiden, but it occurs also in other stories, e. g. *The Strong Man Type*, etc. see supra.

(2) *Cuchulinn and Scáthach's wrestler*; as for the way of treating his opponent's watchman cp. MacInnes p. 80, 47. It may be that the killing of the wrestler is a reminiscence of stories in which the hero (of the Harrowing of Hell) first kills the servant of the Lord of Hades (cp. Kalevipoeg Canto xviii., also Afanasiev, Nos. 726 ff. It is, however characteristic that Cuchulinn offers his

¹ In modern Irish tales of the type compared above, the object is not instruction but the learning of another person's secret. Sometimes this person is in possession of the sword of light. Cp. also the type *Tuairsgéul Mór* (i. e. Wervolf story; cp. Bisclavaret of Marie de France). — Learning the secret of a dangerous man, occurs also in the Bride-wager stories (e. g. Wardrop p. 46f.).

own services instead of those of the dead enemy;¹ the same motive occurs in the story of Cuchulinn and the Hound of *Culann*, where Cuchulinn volunteers to take the place of the dead hound.

(3) *Cuchulinn and Aife*. This incident seems to be a doublet of the motive (d) itself. There are, indeed, stories where the hero wins a powerful maiden on whom he begets a son, and then leaves her, and the son afterwards goes in quest of him. In modern tales it is usually in the Cycle Quest of the Water of Life (see above).

So Cuchulinn achieves in one expedition two objects, each of them being usually a theme in itself.

(1) In one case he enters a horrible country and visits a being who does not materially differ from *Rākshasī* of the Indian stories, or Jagababa of Russian folk-lore, and reminds us even of Maui's ancestress in the Polynesian traditions² (Grey, p. 3-4).³ He gets the better of her and wins her daughter.

(2) In the other case (*aa 3*) he wins an Amazon. We do not hear anything of the Water of Life, etc., but the whole story as told in modern tales has several incidents in common with the first type. Yet it is not necessary to infer that the motive of the Water of Life was suppressed here. Aife herself reminds us of the Brunhild type,⁴ and so the story of Aife may have been influenced by some Quest story (and the Strong Man type). It is noteworthy that in the Irish tales the hero wins the female warrior unaided, but always by a trick (see also Gerould, Grateful Dead).

If any conclusion is to be drawn, the following points may be noted: (1) There are incidents common to 'quest' stories; (2) Aife and Cuchulinn is a theme in itself, and was perhaps preceded by some of the quest-story incidents; (3) Consequently the main plot of Tochmarc Emere would be that Forgall is afraid of Cuchulinn

¹ But cp. also the prose Edda: Odin and Baugi's mowers.

² Note the fact that Cuchulinn is informed by Scathach of his future. (Cp. also the answers the hero obtains from the devil with the golden hair, though they are in the nature of advice, not prophecies.)

³ Maui goes of his own accord to learn the secret of his parentage and he approaches his parents as the formidable beings that they were (Grey p. 21), then he goes to meet his formidable ancestress Muri-ranga-whenua, who behaves like an ogress in the tales (p. 23).

⁴ cp. especially Afanasiev No. 116 and Wardrop p. 132 ff.

and wishes to get rid of him, and so induces him to undertake a dangerous journey to a supernatural being, from whom Cuchulinn learns his future and by whom he is instructed in different feats. So far it recalls, in addition to the types already mentioned, the second part of the type known as the Devil with the three golden hairs (Grimm No. 29). In both tales the wicked father-in-law finally meets with retribution, but in *Tochmarc Emere* it is a direct consequence of the prophecy (fulfilled prophecy motive, see above). Cuchulinn's journey is successful because of the favour of Scáthach's daughter. Whether this is part of the original story or was taken over from another (like the *Master Maiden* and some types of the *Strong Man*) cannot at present be decided. How Forgall induced Cuchulinn to undertake his journey is not made clear. It may be that the foreigner who obtained Cuchulinn's promise belonged to the Cuchulinn and Aife story as well.

The journey itself seems to be a combination of both cycles, most probably the fact that these journey motives were common to both cycles contributed to the fusion of the two. We must not suppose, however, that these contaminations were always intentional or due to the compilatory zeal of the scholar, for even the illiterate storyteller has them. This may be illustrated by the episode of *Cuchulinn and Derbforaill*; a similar tale (Andromeda type, cp. Hartland's Legend of Perseus) occurs as an episode in the quest of the *Water of Life* (Afanasiev No. 104). In one case the hero directly refuses the hand of the princess and asks as his only reward a free passage to the Upper World (cp. Wardrop p. 81 in the tale of the Strong Man and his unfaithful companions, i. e. Cosquin's *Jean de l'ours* type).

As for Cuchulinn's attitude to Derbforaill, it may be observed that in the Estonian Strong Man story as represented in Kalevipoeg (Canto 13—14) the hero does not marry any of the liberated maidens, but leaves them to their friends¹ (see the note in Kirby I. p. 93). On the other hand, it is also quite clear that the literary compiler would work in all that he had heard of Cuchulinn and his journey to Scáthach and Aife, and would naturally try to harmonise different versions.

The Introduction. The meeting of Emer and Cuchulinn is an example of the riddle in the *Bride-wager* stories. For example the

¹ And so the assumption that there was a Western Dragon slayer-variant according to which the hero did not marry the girl proves groundless.

prince puts the following riddle: "I saw a good thing in our good thing." (Meaning, we saw a purse lying on the road) "and we put it in our good thing" (i. e. in our pocket) (Afanasiev 116a); or, "I lifted a bad thing (= serpent) from a bad thing (i. e. fire) with a bad thing" (i. e. a spear or sword). These riddles are practically of the same character as the poetic speech of Cuchulinn, the difference being that Cuchulinn wants to marry Emer because she *understands* these riddles, while in modern folk tales the princess must marry the suitor because she fails to solve the riddles,¹ or because the suitor solves her riddles. In some cases the hero wins the princess because he is able to hold his own in conversation with her; the conversation is however by no means a poetic speech (*ibid.*). The first type of the riddle stories is very often combined with the quest of a powerful maiden (Brunhild type).

We see then that nearly all the incidents of *Tochmarc Emere* are to be found elsewhere in folk tales, but they are arranged somewhat differently. This is mainly due to the fact

(1) that the literary compilers often fused together two stories containing similar incidents, a procedure which is common to the illiterate story teller as well, and

(2) that the older types, though similar to or identical with the modern as regards the plots, and even the *ensemble* of incidents, differ frequently as to the arrangement and sequence of the motives: the Egyptian tale of the Doomed Prince, or the tale of the Two Brothers, furnishes good examples of these variations.

This last point brings us to the question: How did the compilers work the folk tales into the epics? A modern folk tale, when amalgamating different cycles, combines different themes into one, the object being to produce a long interesting tale. (Cp. *Shipwrecked Prince* in Knowles, pp. 355 ff., or *Gullala Shah* ib. pp. 449 ff.) The Irish compiler, however, proceeded otherwise, because his object was different, namely to harmonise the various exploits of the heroes in the local Epic, and so it was only natural that he combined similar, or even identical themes, with slightly different incidents into one tale. The LU version of *Fled Bricrend* fully illustrates this process. Zimmer has already pointed out that this story deals

¹ See also WHT. II. 36 ff. and cp. Bolte and Polívka I. 189 ff., particularly p. 200 f.; also Grimm No. 114, Bolte and Polívka II. 58 f., Child No. 1.

with the general theme: "*the youngest hero proves the best of the three.*" Now, modern folk tales usually treat the question of precedence as a mere motive, the interest being directed to the *main plot* of the tale, namely, whether the hero wins the wonderful maiden, or a magic bird, etc., and if so, how; or how he fought the dragon, etc. (Afanasiev Nos. 76 ff.).

On the other hand *Fled Bricrend* treats the question of precedence explicitly, making a story out of what would otherwise be only a developing motive of the folk tale, whereas the incidents upon which the main interest of the folk tale depends, as, for example, fighting the "dragon" (Windisch, Ir. Texte I. pp. 294 f.) are merely told as matter of fact; not that they are always dealt with briefly, but the attention is concentrated on the question of precedence. This was of course natural with people who mainly wanted to state facts.

What then, is the difference between the O.Ir. folk tale and the *genuine* O. Irish epic? It seems to me that the difference lies mainly in the subject and in the point of view of the narrator. Several texts containing the old Irish epic with folk-lore incidents are rather attempts at *gesta* or romantic histories of certain personages. So also are some of the genuine epics; though they are not so much concerned with an exciting plot as with various incidents. They are concerned rather with a particular feat which is to them the only interesting fact of the epic; the situation is depicted, but the plot and the sequence of the incidents are secondary matters. A noble feat of olden days is remembered and commemorated, and one feat is put beside the other as beads are loosely strung together. So we see the main difference is in the manner of the telling. The 'romantic' tale confines itself to a smaller number of exploits, but works out the plot and the sequence of the incidents. At a time when the beliefs expressed in the folk-tales were still accepted, by some at least, both types were equally interesting to the auditor, who was familiar with the culture of the period. But from an artistic point of view — *sit venia verbo* — there is a great difference, for one type deals with facts and the other with *plots*. This also explains why we find in the literary tradition that the pure epic tales are unquestionably the oldest (for instance the *Iliad*). The folk-tale penetrates into the epic tradition when there arises a literary interest in plots, and so it happens that subjects which from the point of view of folk

tradition are sometimes the oldest, appear in literature in a saga form, and are preceded by the pure saga literature. The *literary form* of these romances, however, is later than the sagas.

The psychological reason as to why the saga, which deals with certain great events, is the older, is obvious. Public interest as a rule centres on events, whereas individual interest is concentrated on plots.

Finally it is worth noticing that tales which set out to relate a hero's life story do not follow the *artistic* scheme of the types, and there is often very little sequence between the incidents. This may be due to the primitiveness of the narrator, as in savage tales, but it does not cover the whole ground. It is obvious that facts relating to the same person often stand in no logical relation to each other, being simply a *contaminatio* of different stories. This may for instance be seen in the *Kalevipoeg*, where the incidents in themselves are certainly artistic, but the story as a whole is much inferior, as regards the construction and the development of the plots, to the folk-tale, though the compiler was a highly educated man. What is the reason of this? Simply that there are too many incidents to be worked into one tale. Under similar conditions the old Irish compilers arranged their heroic tales. In so far then the modern folk-tales represent a higher artistic stage, — a survival of the fittest.¹

Before concluding these notes I would like to show as briefly as possible how a folk-tale may explain a romantic tale, or at least bring it nearer to us and make it more human. For instance the tale of *Condla Caem*, a beautiful story, but wholly romantic. There is a similar theme in Aino folk-lore (Chamberlain, Aino Folk-lore p. 40 ff.): A handsome young hunter loses his way among wild mountains, where he eats some fruit, is transformed into a serpent, and falls asleep. To him then, in a dream, the goddess of the pine tree appears and advises him how he may regain his human form. On reaching home, he went to bed, and dreamt a second time. The same goddess of the pine tree appeared before him and said: "I have come to tell you that you cannot

¹ Sometimes the folk-tale is even wilder, though this is rather more original, as for instance the Island of Women in Maelduin's Voyage, and a similar theme in an Aino folk-tale (Chamberlain No. xxxiii. p. 37 ff.). That the epic usually discarded many barbarous incidents, is shown in Lang's introduction to *Cinderella* (pp. xii-xiii).

remain in the world of men after having eaten of the grapes and mulberries of Hades. In Hades is a goddess who wishes to marry you. She it was who assuming the form of a bear lured you into the cavern and thence to the Underworld. You must make up your mind to come away". And so it happened. The man awoke; but a grave sickness overpowered him, and he quickly died. M. D'Arbois de Jubainville was thus right in postulating that the beautiful maiden of the Condla story was the goddess of death; only we must remember that Hades does not mean death, but another form of life, and so it differs in no way from the Fairy-land of the other World.¹

JOSEF BAUDIŠ.

¹ It should be remarked here that folk-tales have much in common with literature: many modern tales go back to literary sources, being often a popular rendering or confusion of an older epic or romantic tale, e. g. Fergus (in Campbell's WHT. II. 148 ff.), and the story of MacCon, and foreign influences are evident, even in the pre-literary period.

NOTES ON SOME PASSAGES IN THE BREHON LAWS III.

BY the great liberality of the Council of the Royal Irish Academy I have been granted the use of a duplicate copy of the transcripts of legal MSS. made by O'Donovan and O'Curry for the Brehon Law Commissioners. Owing to this grant I shall be able in this present and any future articles to illustrate my comments on the printed text by quotations from unprinted sources, to make corrections based not merely on conjecture, but on comparison of other MS. authorities, and incidentally to show what inadequate use the editors of the published volumes made of the materials at their disposal, even where their foot notes and marginal notes prove that they had those materials under their eyes at the very time when they were settling their text.¹

26. *airem*. There was in Irish Law a method of laying claim to land occupied by another party by means of a series of technical entries upon the land. For this mode of claiming very elaborate rules are laid down as to the notices to be given to the occupier, the intervals which must elapse between the separate entries, the distance to which the claimant may advance at each entry, the number of beasts and of persons which he may bring with him on each occasion. These rules are laid down in the tract on Possession, printed Laws, iv. 2 ff., and in other passages.

In these rules the word *airem*, number, is used in a technical sense to denote the precise number of animals or persons which may legally accompany the claimant on these occasions. It is often translated 'stock', and though that is, of course, not the

¹ The transcripts are cited as O'D. and C. respectively. The two series are each paged continuously, O'D 1-2491, C 1-2906. Where these references are added, it will be understood that the quotation is taken from the transcript, and not from the original MS. The loan of these volumes has had the further advantage of enabling me to verify many of the references given in O'Donovan's valuable but much neglected Supplement to O'Reilly's Dictionary.

meaning of the word, it is in many contexts a fair indication of its practical significance. But it limits unduly the application of the word, which may include men as well as cattle, as appears from the following important passage which is seriously mistranslated: *dia mbera air áin for airim techta do dainaib 7 echaib 7 buaib, is dilis uile co ró log cumaile dia mbed crai* (IV. 26, 3—4). This is translated: 'Should he seize in one day upon a lawful number of people and horses and cows they are all forfeit as far as the value of a 'cumal' if there be cattle (on the land)'. But the real meaning is this: 'if he (the claimant) brings on to it (the land) (even) a single one¹ beyond the legal number whether of men or horses or cows, they are all forfeit up to the value of a 'cumal' if there be enclosures (on the land)'.

27. *fer foirse*. This correction will enable us to explain the obscure personality of the *fer foirse* who occurs in several passages, also in connexion with the rules for lawful entry on land. The editors do not attempt to translate the phrase. The commentators make various futile attempts, after their manner, to find an etymology for it. The principal text commented on is the following: *diles fer foirse i tellach selba; na be diles nach naen i tellach selba acht fer foirse* (v. 466, 10—11); i. e. 'the *fer foirse* is forfeit in an entry on land, it is not any one (of the company) in an entry on land that is forfeit, but the (particular) *fer foirse*'. This implies, as the commentator notes, 468, 28—29, that the particular man is known; if he is not known, measures may be taken against the whole band (ib. 31—33). Putting aside the etymologies of the commentators, we find that they give a perfectly correct explanation of the character of the *fer foirse*; he is: *fer imarcraid teit do techtugad in ferainn for seis indligthig*, ib. 27—28; i. e. 'an excess man who goes to take possession of land in an illegal fashion'. O'Dav. No. 973, commenting on the same passage, gives the same explanation, though we need not infer, with him, that 'foirse' means 'excess'. In other words the *fer foirse* is identical with the 'áen for airim techta do dainib' the one man beyond the legal number of the preceding section.²

¹ Or (perhaps better) read *airain*, 'if he bring any excess.' The sense is the same.

² In H. 3. 17 col. 337 (O'D. 438) he is called *fer imurcach*. In Laws V. 468, 25. 26, we must read, as the translator has seen, *iar seis écoir, for seis étechta*, (instead of *coir, techta*). The former correction is supported by

As to the meaning and derivation of the word *foirse*, I believe it to be merely the Anglo-French *force*, low Latin *fortia*, which is often used in the sense of illegal violence. The presence of this 'man of force' converts what might have been a legal entry into an illegal deforcement.

The word *foirse* occurs again in a very different context, which I will deal with after I have disposed of another passage connected with the law of taking or claiming possession of land.

28. *forcethra*. This word does not occur in the printed texts, but is to be restored in a passage relating to the taking possession of land by women (*ban-tellach*), which, as it stands, yields no very intelligible sense. It is as follows: *fine cethra as comlabur doib nile*, v. 466, 20—21. This is translated (?) 'they all bring their weakest cattle'. The gloss is: *na cethra is comfand doib bis oc in fini [i.e.] na cairigh*; i. e. 'their equally weak cattle which the tribe possesses, viz. sheep'. It is hard to see what can be the point of saying that the cattle entering must be equally weak.

In H. 3. 18. pp. 389^a—391^b (C 861—871) is a commentary on the tract in which this passage and that discussed in the preceding section occur. It is a mere series of disconnected glosses, without any continuous text. But the glosses are often of great interest, and for the most part quite independent of any of the other commentaries on this tract which I have examined; while the fragments of text commented on sometimes, as in the present case, furnish important variants. Here this MS. reads: *forcethra is comlobad doib i. cairigh*. This brief comment agrees so far with the printed comment that both regard the animals intended as being sheep. But the text commented on is very different. The meaning of this recension is as follows: 'Excess cattle (*lit. over-cattle*), joint forfeiture is due to them'. These 'excess cattle' are cattle beyond the legal number allowed in entries on land. The *forcethra* in the category of stock are the exact analogue of the *fer foirse* in the category of men; and like him are liable to forfeiture. Thus we have an interesting and intelligible statement.

The explanation of the corruption is simple. It arose merely from the wrong expansion of two marks of contraction; f with a

H. 3. 18. p. 151¹⁰ (C. 270). The phrase V. 466, 10 occurs in a different context, and with a longer comment in H. 3. 18 p. 430^b (C 1018); Rawl. B. 506 f. 34^{a-b} (O'D 2324-5).

mark of abbreviation was read as *fine* instead of *for*, and b with a mark of abbreviation was read as *bur* instead of *bud*; and so we get; *fine cethra is comlobur doib uile*, instead of: *forcethra is comlobud doib uile*. The corruption is however as old as the commentator of T. C. D. E. 3. 5, from which MS. the printed text is taken; and in this case at any rate the editors are guiltless.

29. I now return to *foirse*. It occurs in a phrase found in an earlier part of the same tract: *ailid fir foirrse*, v. 460, 15. 16. This is translated 'he is entitled to true evidence', which looks as if the translator regarded *fir* as an adjective, and *foirrse* as a substantive meaning evidence. Really *fir* is a substantive meaning 'oath', and *foirrse* a substantive in the genitive dependent on it. And the meaning of *foirse* is the same as before, an oath of force, i. e. a valid oath; the gloss gives the meaning very fairly: *airiltnigid no dligid fir-fis fiadnaisi aici*, ib. 25; i. e. 'he deserves or claims to have true knowledge of witness'; but when it goes on to connect the word with *fursunnud*, 'enlightenment', as does O'Dav. No. 972, that is mere etymological trifling. In H. 3. 18. p. 390^a (C. 865) the gloss runs as follows: *foirsi i. ar fortacht i. bas forese i. foressar co ndagnoill dia ndeimnigugad (sic) alailiu fir-indi do each*; i. e. 'foirsi, for help, i. e. that he be helped, i. e. he may be helped with a good oath to prove to them truth to each from another'. Here *foirse* is derived by the commentator from the past. participle of *foresthim* 'to help', of which *foressar* is s-subj. passive. This, though fanciful, is not so alien to the spirit of the text, for a valid oath is a helpful oath. The derivation is however repeated on the *fer foirsi* (C. 866) where it is less applicable.

30. The next passage for discussion comes from the same tract, and furnishes a real curiosity of translation.

I have previously given instances in which a recurring word or phrase is differently translated in different parts of the same context; but here the identical phrase is translated in two different ways; in one way where it occurs in the text, and in another way where it is detached from the text to form the heading of the gloss belonging to it. The passage is as follows: *fer tailge a cethra a nathbothar a ceile no ar do aice and*, v. 464, 7. 8. This is translated: 'a man who puts his cattle into the field of his neighbour, or where there is tillage near'; i. e. *ar* is regarded as the substantive *ar*, 'ploughing', and *aice* as the substantive, 'nearness'.

Really both are parts of the compound verb, *ar-ad-ci-*, 'to observe or witness', *do* (= *da*) being the infix pronoun of the third person plural, and the meaning is: 'the man who lets his cattle into the winter grass of his neighbour, or who observes them there, is liable, etc.' The verb occurs in the same sense in *Cáin Adamn.* § 35: *nech aridaccái*, 'any one who witnesses it'. In the heading to the gloss (ib. 14) the same words are translated 'where he sees tillage'. Here 'sees' is an improvement, but the impertinent 'tillage' comes in again. The gloss itself is misprinted and mistranslated thus: *i. bis acan air feichem and*, which is rendered 'where the defendant has tillage'. The words should be divided thus: *bis aca nairfeichem and*, i. e. 'who is watching or attending them', which is an intelligible gloss on *ar-do-aicce*, 'who observes them'; *airfeichem* = *airfethem* verbal noun of *arfethim*; (cf. *ardaneithit i. madia rabat aca nurfeichem*, II. 306, 13). The remainder of our gloss is also wrongly translated, though it is rendered rightly, IV. 86, 8. 9.

31. *Macc.* This is an important legal word meaning 'surety or security', and is constantly coupled with *raith* another word of nearly the same meaning. It is entirely ignored by Atkinson in his glossary, and a passage in which it occurs is placed under *Mac*, 'a son'; and in several places in vol. v. it is mistranslated 'son', the mistake being facilitated by the fact that the declension of the two words seems to be the same.¹ It is correctly translated in two passages in vol. II: *[a]ic macu*, 'he binds (rather: bind) securities', 116, 13; where it is glossed by *nasca* 'bonds', and: *aicc maccu aic macu*, 'bind securities', ib. 130, 9. 10.

It occurs in the singular: *cia ro nasaiter for mac 7 raith*, v. 292, 17 (translated *son*) with the gloss: *cia fonaistér iatt for mac nascaire 7 raith trebúiri*, 294, 1. 2; and in the plural in a parallel passage v. 430, 2 with a similar gloss, which however adds that the 'mac nascaire' applies to the chieftain grades, and the

¹ So much is this the case, that in one instance the commentator himself is uncertain in which sense the word should be understood. In certain cases a woman's contracts may be annulled by her *meic*: *conda tathbongat a meic* (II. 382, 3). The gloss runs: *i.*a clanna; no a nadmanna no a ratha*; i. e. her children, or (it may mean) her bonds or securities. This is put still more clearly in the parallel passage H. 3. 18, p. 381^a (C. 832): *conda tathbongat a maic i. a clanna; no maic i. ratha 7 nadmanna fornascar*. The printed translation quite misses the point.

'raith trebairi' to the 'fene' grades. Here again *macu* is translated 'sons'. *Nascaire* and *trebairi* are probably genitives dependent on *mac* and *raith* respectively, though they may be in apposition, with *i. (ed on)* understood; and we have *mac i. nascaire*, v. 510, 11. O'Donovan in his Supplement says that 'mac nascaire' is "a chief whose office it was to accomplish compacts", which goes beyond the evidence, as far at least as I know it. Several instances of the word *macc* might be given from unprinted texts; the following may serve as a specimen: *cisne cuir fors ná hiadha[r] mac na raith? cor ecuinn, cor éigne* 7c. H. 3. 17 c. 467 (O'D. 627); i. e. 'what contracts are they on which no security or surety can be bound? The contract of one under age, a forced contract, &c.'

32. *relic*. An interesting legal custom is obscured by an excusable mistranslation of this word in a passage relating to the affiliation of a child of doubtful birth to the tribe. If the mother be dead, and connexion (with the putative father) be acknowledged: *do beir secht cumala ar airtain, 7 geibaid greim fira in cumal; dia mbe aitide comraic fria, dombeir fo sechti relgaib*, v. 454, 30—32; i. e. 'he (the putative son) proffers seven "cumals" for reception (into the tribe), and each "cumal" has the force of an oath; if connexion is acknowledged (and the "cumals" are not forthcoming, then) he proffers it (i. e. his oath) at seven cemeteries'. The printed translation of the last four words runs: "one abides by the test of seven relics". But that *relgaib* here has the more usual sense of cemeteries is shown by the following passages. *Cach fir fogla uile ag teor[ib] reilgi; cach fir chuir 7 cunnartha ic aon rileg; 7 o bet tri minna saine . . . and, gabait greim tri relec; . . . 7 nocho dlegar minna aile do beith foran ulaid, 7 da rabait, geibit greim reilgi uile*, H. 3. 18 p. 294c (C. 601—2); i. e. 'Every oath respecting trespass must be taken at three cemeteries; every oath respecting contract and covenant at a single cemetery; but if there be in the place three separate *relics*, they have the force of three cemeteries; and there is no need for other *relics* to be on the tomb, but if there are such, they all have the force of cemeteries'. Again: *dul do deoraid do secht reilgib do tabairt a luigí; . . . uair adeir, sechtmain do deoraid fo secht naelhaib*, ib. p. 302 (C. 625); i. e. 'the stranger must go to seven cemeteries to proffer his oath, for (the law) says: a week to the stranger for (his) seven oaths'. It would seem that in the context of the printed passage cited above there must originally have been something about the 'deoraid', for immediately

after the words quoted comes the sentence: *7 in ban-deoraid fon cetna*, i. e. 'and the female stranger likewise'; which does not cohere with what precedes.

33. *compert noem*. In a passage in Laws v. 456, 22. 23, two forms of ordeal are mentioned: *fir fogerrta no coimperta noime*; at 470, 34. 35, the same two are mentioned in a detailed enumeration of ordeals. In the former passage the words are translated: 'test of cauldron (lit. heating) or of the holy expurgation'; in the latter: 'test of the cauldron or of the holy draught'. Meyer, *Contribb.* p. 435 says that for *coimperta* we ought in both passages to read *combruithe*, 'ordeal of boiling'. For the second passage the existence of this variant is attested by H. 3. 18 p. 391^b (C. 870). But the disadvantage of this reading is that it reduces the two ordeals to one, viz. the ordeal of boiling water; and H. 3. 18 (C. 869. 870) gives the same gloss for both, i. e. *cairi fir*, 'cauldron ordeal'. On the former passage the printed text has no gloss; on the latter the gloss runs thus: *comperta naime i. deog liubair, amail ata lebar fata Lethglinni, a urlegenn ar uisci*, 472, 23. 24; i. e. 'the drink of a book, e. g. the Long Book of Leighlin, reading it aloud over water'. Of the reciting a Christian formula over water to give the water magical efficacy I have given an example, *Vitae SS. Hib.* p. clxxix. But a truer description of this ordeal is given in H. 3. 17. c. 500 (O'D. 682—3): *uisge in leabair fada uair eile i. lebar fada Leithglinne, 7 is amluidh dognithi leis, ni da litrechaibh no da leighinn do scris ar uisge, 7 a tabhairt da ol don duine; 7 da ma cintach, do lobadh inathar 'na medon; 7 da ma glan, ni dena urchoit do*; i. e. 'At another time (he would use) the water of the Long Book, to wit, the Long Book of Leighlin, and this is how he would do it, by scraping some of its letters and text onto water, and giving it to the man to drink; and if he was guilty, his intestines would rot, and if he were innocent it would do him no harm'. This is evidently an ordeal based on the Levitical ordeal of the water of bitterness in Numbers, v. 11 ff.; cf. especially vv. 23. 24; and it is called the 'ordeal of holy conception', because the property of the water of bitterness was to cause the belly of the guilty woman to swell, vv. 21. 22. Well may the commentator call these ordeals a blending of christian and heathen ordeals: *trecumusc do firaib creidmecha 7 di firaib geindlige*, v. 472, 6; (not, as translated, "a triplicity of religious tests"). There are very interesting details about ordeals in the above cited MSS.,

H. 3. 17 c. 500 (O'D. 682); H. 3. 18 p. 391 (C. 867—870); which may be usefully compared with the tract on ordeals printed by Stokes, Irische Texte III. 190 ff.

34. In Laws IV. 6, 6 ff. is a heptad of places to which distrained cattle, or cattle employed in making an entry on land, must not be taken. One of them is: *muirinis mara i na beir cethra*, 6, 10; i. e. 'a marine island in the sea to which one does not take cattle' (the translation omits the negative). The gloss is: *i. inis martanach bis ar muir, no ima mortanach muir, amuil ata Inis Cathaig*, ib. 23. 24. Here *martanach* is translated *deadly* and so Stokes (Rev. Celt. xxvi. 61, 2), connecting it with *marta* mortality. But it is really *marthanach* 'permanent', from *marthain*, verbal noun of *maraim*, 'to remain'. The allusion is to an island which permanently retains its insular character, as opposed to one which is joined to the mainland at low tide. Scattery, the instance given, is a good illustration of the meaning; and the very sensible reason for the rule is appended: *omun a mbathadh cuicce no uaithi*, i. e. 'there is a risk of their being drowned in going or coming'.

35. *arnach, ernach*. In the tract on cotenancy there is an interesting passage which lays down that each co-tenant is to provide a certain implement towards the fencing of the common holding, a spade, an axe, etc. It then proceeds: *arnach caich dib a laim a ceili isin aidche, co rocuimnigi leis tiachtain ar maidin do denam a cota don comaiches; 7 inti na tiucfa, is slan a arnach do caithem, 7 dia caithter arnach neich, ata fiach foimrime uadh*, iv. 76, 4—7. Here *arnach* is very absurdly translated 'victuals'; it is, as the passages cited in the note show, for *ernach*, i. e. 'iron implements', a derivative of *iarann*, 'iron'. Those passages also supply some useful elucidations of the text, and show that the meaning of the whole is as follows. 'The implements of each of them are to be placed at night in the hand of his fellow, (i. e. they are all to be put together in a common stock); in order that each may remember to come in the morning to do his portion of the common holding; and if any fail to come, it is lawful (for the others) to use his implements; but if the implements of any be used (by the defaulter), the fine for excessive use is leviable on him'.

36. Of this tract on cotenancy an abbreviated recension exists in H. 3. 18 p. 10^b—p. 14^b (C. 23—35). The abbreviation is much to be regretted, for the text, as far as it goes, is often much superior to that of the longer recension. The following is

an example. At p. 100 of the printed text is an interesting section on co-herding, *comingaire*; but the text of lines 6—12 is corrupt, and the confusion is made worse by wrong punctuation and wrong division of words, and the translation is quite hopeless. The corresponding text of H. 3. 18 runs as follows: *Ni ro briathar la cach ina lau ar choin 7 cechuir 7 cechrus* (= *cethrus*), *nadgenether uaid dia cheile acht adrodma a comingaire fia fiadnuib, amail docoiset for nadmanna 7 ratha. Acht mad ar conaib allta nama ronasar a comingaire, ni teit cin cethra na cethra fair iarum, acht doarfena in mart do fiadnuib*, p. 11^b (C. 25); i. e. '(If) any thing (i. e. any beast) is lost by any one (of the partners) on his day, (i. e. each of the co-herders takes it in turn to tend the combined herd), for wolf, quagmire, or cattle goring, no restitution is due from him to his partner, provided their (covenant of) coherding be acknowledged before witnesses, according to the terms on which they entered into bonds and pledges. But if their (covenant of) coherding was concluded (*lit. bound*) only against (loss by) wolves, no liability for (loss by) cattle or quagmire attaches to him, provided he shows to witnesses the (carcase of the) beast'.

37. Later in the same tract there is a section on the trespasses, *caithche*, of various tame birds and animals; in the commentary on which the following words occur: *caithche athide tra coin 7 geoid 7 cerca 7 petada cuirre 7 beich*, iv. 114, 19. 20. This is translated (?): "as to the fines upon 'aithids' i. e. dogs and geese and hens, and pet herons and bees". I confess these 'aithids' puzzled me; but H. 3. 18 again gives the key, which I ought perhaps to have found for myself. It reads *ethaide* 'winged things', p. 12^b (C. 28). Just as the scribe wrote *arnach* for *earnach*, so here he writes *athide* for *eathide* or *ethaide*. This shows further that for *coin 7 geoid* (which H. 3. 18 also has) we must read *éoin i. geoid 7 c*; *ethaide* 'winged creatures', being divided into birds and bees, and birds being subdivided into geese, hens, and cranes.

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THE COMMON AUTHORSHIP OF SOME BOOK OF LEINSTER TEXTS

IN discussing the fragment of Mesca Ulad contained in the Book of Leinster and the LL version of the *Táin*, Thurneysen (Götting. Gesellsch. d. Wissensch., Abhandl., Phil.-hist. Kl., NF. XIV, no. 3, p. 12) puts the question, — “ob beide LL-Texte denselben Redaktor haben, oder ob es sich nur um den gleichen Geschmack zweier Zeitgenossen handelt”. Windisch, in his edition of the *Táin*, (p. 798) had already drawn attention to some coincidences between his text and Mesca Ulad. In the following pages, I hope to show that the striking correspondences in style and diction indicate that both texts had the same redactor. The word-for-word similarities are, in my opinion too striking to be explained as a mere correspondence in taste between two contemporaries. I shall also draw on *Cath Ruis na Ríg*, another Book of Leinster text, which has much in common with the other two; a comparison of CRR with MU and the *Táin* often helps to confirm conclusions drawn from these texts. By contrasting the two versions of the *Táin*, noting the alterations and additions of the LL redactor, and comparing these with similar turns of expression and style in MU and CRR, I hope to be able to prove my thesis. If the two versions of MU had come down to us complete, the task would be a much simpler one; but, even with the two fragments that remain to us, we can note general differences of style.

I

Táin Bó Cúalnge.

I shall first take a few sections of this our principal text, and point out the manner in which the LL redactor set about his alterations. Thurneysen has proved (ZCP, IX. 438) that the LL redactor had before him only the LU version, and that all the

emendations and interpolations introduced by him were his own. For the LL version, the references are to Windisch's edition, for the LU version to that of Strachan and O'Keeffe. Wherever reference is made to LL and LU, the LL and LU *versions* are meant. Next, some broader and more general characteristics will be discussed, for which it will be necessary to quote from the whole saga.

A. First Episode. The Fight with Culann's hound
(LU 484-545: LL 955-1066).

It may be remarked here that the general tendency of LL as compared with LU is for the former to give reasons and explanations for incidents merely stated in the latter; and, that most of the alterations introduced into LL serve to improve either the structure or the manner of the narrative.

1. The episode is related in LU by Conall Cernach, in LL by Cormac Conloinges. Nettlau (RC. XI, 331), discussing the same point in connection with another episode, where the part played in LU by Conall is taken in LL by Cormac, is of opinion that all mention of Conall Cernach was deliberately omitted from the Táin by the redactor of the LL version, in order to make it agree with CRR, where it is explicitly stated (§ 8) that Conall was in foreign parts during the progress of the Táin. If Nettlau's theory were acceptable, it would be the first proof that the two sagas had a single redactor: but the two instances he deals with, the present passage and LL 6007 ff. can be explained more simply. It is not implied elsewhere, so far as I know, that Conall was among those Ulstermen who went into exile on the death of the sons of Usnech, a consideration which would have been sufficient to induce a consistent narrator to substitute for Conall one of those warriors whom tradition placed in the Connacht camp. In LU 159, 484, and 3598 ff., Conall is with Medb's army; at 3036 and 3385 ff., he is mentioned as one of those likely to join the Ulster hosting; at 2970, he accompanies his father Aimirgin, and supplies the latter with stones during his contest with Cú Róis mac Dáire. Confronted by these inconsistencies, the LL redactor may well have concluded that the simplest solution was to omit all references to Conall, which represented him as not being among the Ulstermen. Moreover, it is probable that CRR is of later origin than the Táin:

we certainly have no version of it as old as the oldest version of the latter, nor does it appear in the old lists of sagas. It is conceivable, therefore, that it was composed to afford Conall an opportunity of playing the part his reputation would lead us to expect of him, and thus compensate for the absence of any heroic feats of his in the *Táin*.

2. Fergus, who does not appear in this section of LU, is introduced twice in LL, when he prophesies the future greatness of Cú Chulainn (985), and when he rushes out before the others, and carries the boy to Conchobar (1035). (It may be remarked here that it seems strange that Fergus plays no part in *Mesca Ulad*, although this story takes place while the sons of Usnech still lived, and, accordingly, before Fergus went into exile.)

3. The reason given by Cú Chulainn for not accompanying the king differs in the two versions. In LU (507) he declines the invitation because he wishes to go on playing; in LL (989) he refuses because his companions are desirous of continuing their game. We shall see later, when considering the treatment of Medb's character that the LL redactor likes to portray the characters of his personages by such episodes, instead of directly attributing to them this or that characteristic.

4. In LL (1052 ff.) the boy objects to assuming his new name until Cathba prophesies the future greatness of its bearer. In LU (542) he accepts at once.

The foregoing changes are in the direction of improved construction and characterisation: those that follow represent improvements in manner or style.

5. In LU (94) we are told that when Conchobar, as was his wont, stopped to watch the boys playing, he observed Cú Chulainn holding the field alone against the remaining fifty: in LL on the other hand, the various games are described at length, and in all of them, one boy excelled all his fellows, but no name is mentioned—the interest of the reader being thus sustained until the close of the passage.

6. In the description of the fight between Cú Chulainn and the hound, the passage has been re-arranged in LL. Compare

LU (514-527)

*Tic in gillae fo shodain. Fanópair in cú. Nofethed som a cluiche colléic. Focered a liathróit ocus focered a lorg inna diaid co mbenad in liathróit. Ni ba móo in band oldáas a chéile. Ocus focered a bunsaig inna ndiaid condagaibed re tothim. Ocus ni rothairmesc a cluiche imbi co rodbói in cú occa ascnam. Torbáis Conchobar ocus a muinter anisín connárbo eter leo a nglúasacht. Inda leo ni faircbitis i mbethaid ara ciunn cid ersloicthe in less.*¹

The follows the account of Cú Chulainn's fight with the hound.

The alterations made here by the LL redactor afford a characteristic example of the lines on which he worked. He evidently considered it unconvincing to describe the boy as continuing his game after the hound had attacked him. Moreover, no purpose would be served by describing, at such a moment, the details of a game, especially as an identical game had been described (889—895) in the account of Cú Chulainn's journey to Emain Macha, for the LL redactor, as we shall see again, was fond of repetitions when they served to emphasise important features of his narrative, but not when they merely delayed the action.

Again LU tells us what Conchobar's feelings were when he heard the hound roar. The LL redactor omits mention of this until the fight is over, and is thus able to connect the description of the king's feelings with the events that follow, namely, the warriors rushing out to find the hound dead; the lament of Culann, and Setanta's offer to take the hound's place, the climax being reached in the prophecy of Cathba. Thus, our interest is held right up to the end of the passage, whereas in LU, it flags from the moment the hound is killed, because a break occurs at this point.

7. LL (1010—1011) adds a description of the hound, lacking in LU, and consisting mainly of adjectives, among them the loan-

LL (1015-1019)

Luid dano in mac bec i slichtlurg na sluag co ranic tech Culand cerda. Gab iec athgarddugad na sligid reme da adbenaib ániusa. Oránic co faidche in dunaid imbaí Culand ocus Conchobar, focheird a adbena uile riam acht a liathróid nammó.

Here the fight with the hound is described, and the narrative proceeds:

Atchuala Conchobar gloimm inn archon, etc.

¹ Stories from the Táin, p. 11.

word *barbarda*. This word occurs once more in LL (2217), and not at all in LU: but recurs no less than seven times in the short LL fragment of MU, p. 8, l. 3, 4; p. 10, l. 4; p. 26, l. 7, 26; p. 32, l. 6, 7. It also occurs in CRR (§ 47).

B. **Second Episode. Death of Etarcumal**
(LU 1145-1231; LL 1797-1939).

1. In the previous episode, I pointed out the tendency displayed by LL to give prominence to Fergus. A somewhat similar tendency is shown here. When Laeg describes the approach of the warriors to his master, LU (1159) mentions Fergus's sword. Whereupon, Cú Chulainn remarks that although Fergus's scabbard is huge, there is only a wooden sword in it, since Ailill had deprived him of his real sword. In LL all mention of the substituted wooden sword is omitted, apparently because the redactor was unwilling to relate an incident which could only bring discredit on Fergus. However, he failed to carry out his intention of entirely suppressing the matter, for (5946 ff.) he describes the restoration of the sword to Fergus, and at another place (2865 ff.) he refers to the incident which led to Fergus losing his sword.

2. In LU, Fergus's hair is *donn croebach*; in LL it is *findbuide fororda*, a change not easily accounted for, unless as a caprice of the redactor.

3. The LL redactor's fondness for accounting for facts and occurrences here shows itself twice, first, by explaining Fergus's motive for not prolonging the conversation, viz. lest the Connachtmen should grow suspicious of him; and again, when he supplies a reason for Fergus not missing Etarcumal after the latter had returned to the ford, namely, that F. never looked back lest he should be suspected of fear. Both these explanations are additions.

4. In LL (1862 ff.) Etarcumal asks the advice of his charioteer. Here, we have one of those deft touches referred to already, by which the LL redactor illuminates his characters. Despite Etarcumal's arrogance, he is swayed by uncertainty.

5. The redactor's love of detail and description, which we shall notice again in MU is also shown here by the inclusion of Laeg's description of Etarcumal (1825-1826).

6. There is added in LL a passage of words between Medb and Fergus, in which the queen reproaches her ally for permitting Etarcumal to be slain, after taking him to the ford under his protection. To this I shall return when discussing the portrayal of Medb's character in LL.

C. Third Episode. The Gathering of the Hosts
(LU 3097-3413; LL 5010-5726).

In considering this episode, it will be necessary to anticipate a little, and make some comparisons with MU and CRR.

1. In LU, the opening sentences (3106—3109) of Mac Roth's description of the warriors are in the third person, afterwards changing to the first person. In LL the whole passage (5023—5032) is in the third person—a distinct improvement.

2. When Fergus identifies the first three warriors described by Mac Roth, he follows Mac Roth's order in LL, but not in LU. This is typical of the love of order so characteristic of the LL redactor.

3. In LU (3101) Ailill tells Mac Roth to reconnoitre the enemy; in LL (5021), the question is first asked, who should go? “*Cia bhad chóir do thecht and? bar cách. Cia acht Mac Roth in rímechlach andsút*”. A similar change has been made in LL 1697, corresponding to LU 1108. The latter has “*Cia ragas as frisin? Mac R. sund ucut*”, for which LL substitutes “*Cia ragas frisin comāsin? ar Ailili. Cia, bar Medb, acht Mac Roth ind echlach*”. Again at LL 5149, the question is asked “*Cia doragad and? bar cách. Cia acht Mac Roth in rímechlach, bar Ailill*”; in the corresponding passage of LU (3137), it is merely stated that Mac Roth went to see the warriors assemble.

With these passages compare CRR § 8, “*Cia doragad risin tectairect sin? bar Conchobar. Cia doragad and, bar Cathbad, acht mad Findchad*”; ib. § 18, “*Cia doragad risin tectairect sain? bar Ailill. Cia, ar Medb, acht Dorn Ibair*”; and MU p. 42, “*Tiagar d'ferthain fáilte nech uaitsiu ocus uaimsiu a Chú rúi, ar Medb. Cuich ragas and? for Cú rúi. In dias, ar Medb*”.

4. The order in which the heroes are described is altered in LL so as to introduce in succession Celchar mac Uithechair and Ernge Echbél; Feradach Find Fechtnach, who intervenes between

them in LU, being in LL introduced earlier directly after Amargin. This does not seem in itself anything remarkable, but on two occasions in MU (pp. 6, 32), we find Uma mac Remanfisig from Fedan Chualnge, Errgi Echbél from Brí Errgi, and Celtchar mac Uithidir from Raith Celtchar from Dún dá lethglass mentioned together; and in the section of the Táin called Tóchestul Ulad (LL 4817 ff.), we find the same three mentioned in the same order, and in connection with the same place-names, whereas the corresponding passage in LU (3025) separates them.

5. In LU (3132), when Mac Roth reports on the size of the Ulster army, Ailill replies;— “Artanesamar. Itát bíc lind dóib”. In LL (5085), the reply is much more defiant and is put into the mouth of Medb: “Ni denam robrig de, bar Medb. Atethar dagláich ocus degóic acainni da nacallaim”. Compare with this the somewhat similar reply given by Medb in CRR § 17, and to which I refer infra (p. 127 and again p. 135).

6. LL 5085—5158, is an insertion, serving to bring out the arrogance with which the redactor everywhere endows Medb. It contains among other things the insult that Medb offered to Conchobar by giving orders that he should be captured unwounded with his household, and concludes with the words:— *Conid hisin in tress briathar is gennu raráded bar Táin bó Cualnge, Conchobar gan a guin do gabail.* At LL 1616 occur the similar words, “*conid briathar is mó gén ocus tarcessul roráided for Táin Bó Cuailgne*”. These words are not in LU, although the expressions which called them forth are. The first of these two passages is an example of the redactor’s fondness for classifying everything in groups of three. We shall later on have evidence of a similar tendency in MU and CRR.

7. In reading the description of Conchobar in the two versions, it becomes clear that the LL redactor altered his model so as to make it more symmetrical and regular.

LU 3144-3155

Loech caem seta fota ard oemind cainem do rigaib a delb in airinach na buidne. folt findbuidi fair, oss: cas deas tobach druimnech corrici áth a dá gualand; fuan cas corcra

LL 5170-5180

Óclach seta fota airard ardmín foríallach inairinuch no budni sin. Cáiniu di fhlaitheib in domain rita coemnacuir etir a shluagaib, eter urud ocus gráni ocus báig ocus

imbi hi forcipul, bretnais derscaig-thech dergóir in a brut fora brundib. Rosc roglas rochán in a chind; coinsiu cóir corcarda lais ossí fochoel forleathan. Ulcha degablánach erchas órbuidi occa, léne gel culpatach co ndeirgindliud i costol imbi, claideb órdúirn iarna imdae, gelsciath co tuagmilaib óir fair, manáis leth-anglas fora chrund midenn ina láim. Ailleam di flaithib domain a thothim itir slúag ócus bruth ocus chruth ocus errud, eter écosc ocus erfhiad ocus báig ocus choscor, itir greit ocus gráin ocus ordan.

chostud. Folt findbuide issé cass dess drumnech tóbach faride. Cuindsiu chaem chorcarglan leis. Rosc roglass gossarda, issé eicharda aduathmar ina chind. Ulcha degablach issí buide írchass bha smech. Fían corcra corrharach caeicdiabuile imbi. Eó óir isin brutt os a bruinne. Léine glegel chulpatach bha der-gintliud do dergóir fria gelchness. Gelsciath go tuagmilaib dergóir fair. Olaideb órdúirnn intlaissi isindara láim dó, manáis lethanglass isin láim anaill.

Note the order, or rather lack of order, in which LU describes the various attributes of the king. First come some adjectives of a general nature, then his hair; mantle and brooch; eyes; face; beard; tunic; sword, shield, and spear. How much more symmetrical is LL! Here too the description opens with some general epithets, after which are described Conchobar's hair, face, eyes, and beard. His physical characteristics thus completed, next come his cloak, brooch, and tunic, and finally his weapons. This is unquestionably a more logical arrangement, and everything points to our unknown redactor having a fondness for logical formality. The danger of generalising such a plan is that the descriptions are likely to become stereotyped, as is actually the case in LL. But judging this one description on its merits, the improvement is distinct —the only questionable alteration being the transference of the words corresponding to *Ailleam . . . ordan*, which form the climax of the paragraph in LU to the beginning of it in LL (5171-5172). LL adopts this plan of description consistently throughout Tochim na mBuiden, departing from it in only two instances, namely, those of Munremur mac Gerrcind and Connud mac Morna. In all, eleven warriors are thus described, the descriptions of Conchobar, Cuscraíd Mend Macha, Eogan mac Durthachta, Reochaid mac Fathemain, Celchar mac Uithechair, Errge Echbél, and Mend mac Salcholgan being all more or less altered to bring them into the desired order.

Turning now to MU, we find that, with one exception, the same order is followed for all the warriors who are described in any detail. The order is 1. Figure and face; 2. Beard and hair; 3. Garments and ornaments; 4. Shield, sword, spear and other accoutrements. All these details are not given in each particular case; in some, no mention is made of the hair, in others the garments are passed over, but the order is the same. The one exception is furnished by Loegaire Buadach and the two Conalls, who are grouped together (p. 30) and whose weapons are mentioned before their garments.

8. In discussing the previous episode, we noticed that Fergus's hair is *donn* in LU, but *findbuide* in LL. The redactor of the latter version apparently disliked dark hair, for he here changes the hair of Connud mac Morna and Fergus mac Leiti from *dubchas* to *bude rochass*, and from *dub* to *donn*. On the other hand, Fergna mac Findchoeime's hair, which is *donn craebach* in LU is *dub* in LL.

9. LU (3177) mentions Sencha mac Ailella, which is extended in LL (5232) to S. mac A. meic Māilchló, which corresponds with the genealogy given him in MU (p. 38).

II

Having thus by a comparison of these three sections, got some notion of the manner in which the LL redactor worked, we shall now proceed to some more general comparisons of the two versions. We shall first consider the character of Medb, which is developed much more consistently in LL than in LU.

1. At the very outset in LL, in the section called *Comrad chind cherchaille*, which does not occur in LU, the note of her predominance is struck. "Messi ba uasliu ocus ba urraitiu dib. Bamsa ferr im rath ocus fidnacul dib, bamsa ferr im chath ocus comrac ocus comlund dib", she says in speaking of herself and her sisters.

2. The redactor of LL seems to lose no opportunity of representing Medb as ambitious and selfish. Particularly dramatic and striking is the passage 195-200, where she seeks, with the druid's aid to peer into the future: "Sochaide scaras fria choemu ocus fria chairdiu sund indiu, ar Medb, ocus fria chrich ocus fria fherand, fria athair ocus fria mathair, ocus meni thiset uli in im-

sláinte foromsa combenfat a nosnaid ocus ammallachtain, arái sin ni théit immach ocus ni anand ifus as diliu lind oldammit fadessin, ocus fintassu dún in tecam fo na tecam".

Compared with this the corresponding passage in LU fails altogether to illumine the character of the Connacht queen. It runs (22-24):— “*Cach oen scaras sund tra indiu fria choem ocus a charait, dobérat maldachtain formsa, uair is mé dorinöl in sluagadsa*”.

3. When Fergus smashes one chariot after another in his efforts to remove the forked stick from the position where Cú Chulainn had placed it in the ford, Medb reproaches him in the following terms (768-70): “*Rafetamar aní dia ndenaisiu sain dfhostud ocus dimmfhuiriuch in tsluaig co nérsat Ulaid asa cess ocus co tucat cath dún cath na tána*”. This passage does not occur in LU.

4. Another occasion on which LL, but not LU, represents Medb as reproaching Fergus, has already been mentioned, namely, when the latter returns to the camp with the dead body of Etarcumal. She exclaims:— “*Andar lindni ainech athfhir in tainech forsa ndecheid, ainech Fergusa*” (1933).

5. As already mentioned (p. 124), Medb on one occasion (LL 5085) takes the place occupied by Ailill in LU (3132). Compare this with the similar language used by Medb, CRR 17.

6. We have already (p. 124) cited the insult to Conchobar— of which there is no mention in LU.

7. When the Connacht forces had been defeated and were in retreat, Medb, according to LL (6074-6077), sent the bull, the cause of the war, before her to Cruachan, guarded by eight men. Even in the moment of defeat, she did not relinquish the object for which she had fought so dearly. As the LL redactor puts it, she was determined “*Gipe roshosset, gipé na rossed, go rossed in Dond Cualgni, feib ragelli*”.— “Whosoever should arrive, whosoever should not arrive, that the Brown Bull of C. should arrive as she had promised”. This fine touch is also lacking in LU. When we compare all these instances from TBC, which throw into relief the character of Medb, with Thurneysen’s observation (Zu ir. Handschriften u. Literaturdenkmälern p. 12) that Cú Roí and Medb, who play such a prominent part in the LL fragment of MU, are not even mentioned in the LU fragment, the coincidence is too striking to be due to accident. The probability is that the redactor of both texts had a special interest in illustrating his reading of the

character of the Connacht queen. On at least one occasion, a similar tendency shows itself in CRR (§ 17).

B. That the LL redactor was a skilled narrator is shown by the following emendations introduced by him.

1. In LL (428), the question as to the fate of the Gaileoin is asked by Findabair, whereas in LU (173), it is put by Ailill. There can be no doubt that this change was made for the purpose of drawing attention to Findabair, who is mentioned for the first time at LL 401, and whose tragic death forms one of the later episodes of the saga.

2. During the Battle of Gáirech and Ilgáirech, Fergus meets Conchobar, and not recognising him asks who he is.

In LU (3583-3585), the answer runs thus:—“*Fer as ferr ocus . . . , ol Conchobar, ocus rodatus for longes inn adba con alltar ocus sindach ocus dotningéba anndu ar gail gaiscid fiad fheraib hErend*”. Compare with this the corresponding passage of LL (5994-6002) and the superiority of the latter is obvious. “*Gilla iss ó ocus iss imláne andso andae ale, ocus rap fherr mathair ocus athair, fer rat indarb át chrích ocus at fherand ocus at fhorbba, fer rat chuir i nadba oss ocus fhiadmíl ocus sinnach, fer na ra leic leithet do gabail bhadéin dit chrích na dit fherand doit, fer ratt chuir ar bantidnacul mna, fer rat sháraig im trib maccaib Usnig do marbad far th’ einech fecht naill, fer rat díngébha indiu i fiadnaisi fer nhErend, Conchobar mac Fhachtna Fhathaig meic Rossa Ruaid meic Rudraigi ardri Ulad ocus mac ardri gErend*.”

This is a really well-constructed passage. Note how the speech opens with the personal slight that Fergus is older and weaker than his opponent, and then proceeds to enumerate the injuries which the speaker had inflicted on Fergus, the murder of the sons of Usnech being skilfully introduced, and the climax reached when the king utters his name and pedigree, and the titles held by himself and his father.

3. When Fer Diad is about to fight Cú Chulainn, Fergus visits the latter to warn him. Cú Chulainn is sitting with Laeg, who, at some length (LU 2326-2344) describes the appearance of Fergus and his chariot. This description is omitted in LL, and the hang of the narrative improved, as the description only serves to divert the reader’s attention to Fergus at a moment when all interest should be centred on the forthcoming fight. Moreover,

the description is unnecessary, as Laeg had seen Fergus on a previous occasion when he came with Etarcumal (LL 1814-1822), and had then described him. Presumably, he would know him the next time.

4. LL shows a tendency to repeat literally important passages. The following are instances. (The same tendency appears in CRR.)

(a) Before the fight with Fer Baeth, Cú Chulainn sends Laeg to the Connacht camp to find out from Lugaid who will be his next opponent. Lugaid gives an account (LL 2162-2168) of the blandishments resorted to by Medb to induce Fer Baeth to encounter his former friend. “*Mallacht a chommaind ocus a chomaltais ocus a charatraig ocus a chardessa fair, a derbchomalta diless dúthraig fodessin .i. Fer baeth mac Fir bend. Rucad i pupaill Medba o chianaib. Tucad ind ingen Findabair ar a lethláim. Isí doirtes curnu fair, isí dobeir phóic la cech noendig dó, isí gaibes láim for a chuit. Ni do chách la Meidb in lind dálter for Fer mbáeth. Ni thucad acht aire cóicat fén de dochum longphuirt.*” Laegh returns and repeats these remarks of Lugaid’s word for word to Cú Chulainn (LL 2175-2182).

In LU (1531 ff.), these details are only mentioned when Laeg reports to his master; Lugaid’s information being limited to the facts that Fer Baeth was to be the next combatant, and that, as a reward, he had been promised Findabair as his wife, together with the sovranty of his race. In this version, Laeg apparently supplies the other details from his imagination. Later on, (LL 2227), Lárine is tempted, and we are again informed, this time by Findabair, that the wine poured out for Lárine is not granted to everyone, for a load of fifty waggons was all of it that had been brought to the camp. There is no mention of the matter in LU.

(b) A similar repetition is that of Cú Chulainn’s plaint to his father (LL 4704-4714), which the latter repeats word for word (4731) on reaching Emain. “*Atúsa moenur i nagid chetri nollchoiced n-hErend o lian tate samna co taite nimboilg, ic marbad fir ar áth cach lái ocus cét laech cach naidchi. Ni damar fir fer dam na comlond óenfhír ocus níthic nech dom fhórtacht ná dom fhóirthin. Is stíaga urchuill congabat mo bratt torom. Is suipp shesca fuilet im altaib. Ni fhuil finna fora tairised rind snáthaithe addám berrad gom bonnaib gan drícht sola forrderge ar barruachiar cach fhíndae, acht in láim chlé fuil ac congbáil mo scéith ocus cid híside filet teora éoica fuile fúirri, ocus munu díglatsom a chétoir sein, ni digélat co brunni mbratha*

ocus betha." Corresponding to the first occurrence of this passage, LU (2979 ff.) has "Erg co hUllu, ol Cú Chulaind, ocus taibret cath fochetóir donaib occaib; mani thibreat, nícon diastar foraib co bráth", and immediately afterwards, "nícon robái ina chorpa ait forsaroised rind simni nád bad tregdaithi. A lám clé namá doet in sciath, cóeca fuile ised robái inti". Corresponding to the second occurrence of the passage in LL, LU (2993-2996) has:— "Nísléici Cú Chulainn a Maig Murthemne ocus a Crích Rois; trí mis a gaimrid, tuaga tra congabait a brat fair, suip sesca fail ina altaib; rogaet condechoid a altaib do". From this passage, the LL redactor gleaned most of the details which he elaborated in his version.

C. Throughout the LL version, appears a tendency to form triads, and to use three synonyms where one word would suffice. Such groups of three occur also in LU, but much less frequently. I subjoin five lists of triads: (1) those with nothing to correspond in LU; (2) those, where of three synonyms in LL, one term occurs in LU; (3) those, where of three synonyms in LL, two occur in LU; (4) where two groups of three in LL correspond to three groups of two in LU; and (5) triads occurring in both versions. In (1) there are 48 examples, or 51, if we count *buaid* 7 *coscur* 7 *comاردium* (4320, 4330, 4354, 4400) each time it occurs: in (2) four; in (3) three; in (4) one; and in (5) eight.

1. Triads occurring only in LL: 17, *im chath* 7 *comruc* 7 *com-land*; 31, *cen nedit cen et cen omon*; 37, *catha* 7 *cumlenga* 7 *congala*; 69, *ra rimit* 7 *ro harmit* 7 *ro achnti*; 72, *a neich* 7 *a nechrada* 7 *a ngrega*; 429, *bás* 7 *aided* 7 *airlech*; 442, *as chor* 7 *as glinni* 7 *as trebairi*; 453, *frisna iltuathaib* ocus *frisna ilmacnib* ocus *frisna ilmilib*; 455, *cona cháemaib* 7 *cona chairdib* 7 *cona chomduallas*; 554, *i fedaiib* 7 *fásagaib* 7 *fánglentaib*; 564, *aroenchois* 7 *ar oenlaim* 7 *oensiúil*; 916, *a dotti* 7 *a righi* 7 *a dernanna*; 939, *do thulbemmennaib* 7 *muad-bemmennaib* 7 *fotalbemmennaib*; 994, *in tsluaig* 7 *na nech* 7 *na carpat*; 1195, *dáil* 7 *raind* 7 *fodail*; 1237, *airdena báis* 7 *éca* 7 *aideda*; 1324, *dfertsib* 7 *dithisib* 7 *diallaib*; 1330, *di chlochaib* 7 *carrgib* 7 *ailénaib*; 1389, *remthús in sceóil* 7 *na slíged* 7 *imthechta in tsluaig*; 1536, *bánach no bócanach no genit glinni*; 1540, *a tuasciurd* 7 *indeisciurd* 7 *inetermedon*; 1542, *a liss* 7 *a léis* 7 *a machaid*; 1547, *de chnoccoib no chéitib no tulchaib*; 1608, *ar gráin* 7 *ar ecla* 7 *ar uamun*; 1712, *ra mét na feirge* 7 *bruthmairi in mlid* 7 *ra tessaidecht in chuirp*; 1826, *lór nargigi* 7 *nóebinniusa* 7 *nániusa*; 2041, *méla*

7 mertain 7 meraigecht; 2144, domaes chomtha 7 dom chomaltaib 7 dom chomdiniib; 2749, ét 7 elcmais 7 immfharmat; 2841, ac cluchi 7 ac gredan 7 ac fochuilibiud; 2879, chréchtach crólinnech tretholl; 2959, a gnúis 7 a aged 7 a einech; 3013, ra érastar 7 ra eittchester 7 ra repeatar; 3177, do chara féin 7 do chocle 7 do chomalta; 3965, cona arm 7 cona erriud 7 cona étgud; 3968, nél 7 tám 7 tassi; 4271, báis 7 éc 7 aided; 4320, 4330, 4354, 4400, búaid 7 choscor 7 commaidium; 4423, dalmaib 7 détitib 7 dindilib; 4424, eter feoil 7 chnámaib 7 lethar; 4545, drúidi 7 fódi 7 fissidi; 4758, buaid chatha 7 chomlaind 7 chomraic; 5030, i nglaacaib 7 gablaib 7 géscaib; 5036, fúaim 7 fothromm 7 fidréan; 5204, lín 7 chostud 7 timthaige; 5945, crích 7 ferand 7 forbba; 6203, a hús 7 a imthusa 7 a deired na tana.

2. Triads in LL with one corresponding term in LU:

1453, co morfhuss 7 go mórfhastine 7 druidecht. — LU 835, co moreolus;
 1894, do chendsu 7 do choscur 7 do chommaidin. — LU 1200, do cheandso;
 2185, in charatrad 7 in commund 7 in comáltus. — LU 1550, a chairdesa;
 4741, a báis 7 a éc 7 a aided. — LU 2996, a báis.

3. LL triads with two terms to correspond in LU:

1045, éite 7 alma 7 indili. — LU 535, diar feib 7 diar nindile;
 1049, imdegla a almai 7 a indili 7 a fheraind. — LU 538, do imgheadail do chetra 7 dot imdedail féin;
 1944, fuachda follscaide forloiscthi. — LU 5uaighthi follscaithi.

4. Two groups of three in LL corresponding to three groups of two in LU.

1213, 1213, cnuicc 7 céti 7 tulcha maigi 7 dune 7 dindgnai,
 LU 621, a níatha 7 a nátha, a nairdrici 7 a treba, a ndáine a nárdingnu.

5. Triads occurring in both versions:

LL 2578, LU 1918, ar aithi 7 ailtnídecht 7 imgéiri;
 LL 2580, LU 1920, dia sciath 7 dia sleig 7 da chlaideb;
 LL 2656, LU 2000, tres ndíríme na tana .1. Sesrach breslige 7 Imshlige Glenamnach 7 in cath for Gáric 7 Irgáirich.
 LL 2658, LU 2002, cí 7 ech 7 duine;
 LL 2713, LU 2025, trí fuit bátar fair: dond fri toinn, cróderg ar medon, mind órbuide ardatuigethar;

LL 3017, *na drúith 7 na glámma 7 na cruadgressa*;
 LU 2112, *filid 7 aes dána 7 aes glámtha gruaidi*;
 LL 2564, LU 1905, *do chloich no charraic no chongna*;
 LL 2570, LU 1911, *a chatárm catha 7 comraic 7 comlained*.

Zimmer (KZ. XXVIII, 547 f.) was of opinion that the LU version of TBC was compiled from two sources, one LL, the other an unknown version, which he called x. Thurneysen (ZCP. IX, 422) has shown this theory to be untenable. The above comparison would also lead to Thurneysen's conclusion. In most of the passages where LL and LU differ, LL is superior both in style and characterisation. Where of two versions of a saga, one frequently excels in style, we may conclude that this one is derived from the other. In short, the bald narrative is always the older.

III

Our second text, *Mesca Ulad*, (the references are to Hennessy's edition, Dublin, 1889) is preserved in two fragments, the principal one in the Book of Leinster (261^b-268^b), and a shorter one in *Lebor na hUidhre* (p. 19-20). Thurneysen (Zu ir. Handschriften u. Literaturdenkmälern), has pointed out that these two fragments overlap, and cannot have belonged originally to a single version of the tale. The text also occurs in an Edinburgh MS. (Advocates' Library, XI, pp. 49-68), which was formerly believed to contain the whole story, but Thurneysen (*op. cit.*) has shown that this version is composed of the two fragments already mentioned, written out without a blank, but with the omission of the opening part of the LU fragment. The opening portions of the LL fragment are told in a simple, direct style. From p. 8, l. 20, where the story proper begins, onward, the descriptions become lengthy and more redundant (cf. p. 12, 1-18); elaborately-wrought similes and metaphors appear (p. 20); we get a wealth of detail as in the descriptions of the Ulster warriors; exaggerations become numerous, (p. 14, 26-33; p. 26, 7-13; and p. 4 where Cú Róis mac Dáire is called 'king of the world')—: we find, in short, those features which especially mark Middle-Irish prose in its decadence. Other outstanding features are:—

(1) Triads such as we have already noted in the LL *Táin*. Not a single triad occurs in the LU fragment of MU. This taken in connection with the examples already given from TBC

points to the fact that the LL redactions of both tales are the work of one hand. The following is a list of the MU triads:—p. 8, *nónbor i ngonaib* 7 *nonbor i fuilib* 7 *nonbor ra hulibásib eturru leth for leth*; p. 8, *da tigib* 7 *dúnib* 7 *dagárasaib*; p. 12, *ar gnimaib ar irrannaib* 7 *cenelaib*, *ar gradaib* 7 *dánaib* 7 *cháinbésaib*; p. 12, *rannairi ra raind* 7 *deogbairi ri dáil* 7 *dorsidi ri dorseoracht*; p. 12, *a ceoil* 7 *a nairfitti* (7) *a nintlassi*; p. 12, *a nduana* 7 *a ndrechta* 7 *a nadmolta*; p. 12, *séoit* 7 *máini* 7 *inmassa*; p. 14, *ar faind* 7 *ar mná* 7 *ar maccáimi*; p. 14, *ar curaid* 7 *ar córaid* 7 *ar cathmílid*; p. 14, *ar naes ciúil* 7 *dána* 7 *airfittid*; p. 14, *immorchor ndelend* 7 *foscúl ndíriúch* 7 *léim dar bolg*; p. 14, *cach sruth* 7 *cach áth* 7 *cach inber*; p. 14, *ra hirglínib na hessa* 7 *na hátha* 7 *na hinbera*; p. 18, *comairle merbi na mettachta ná mígascid*; p. 18, *inad rend* 7 *arm* 7 *faebur*; p. 18, *i feóraind no i fasaig no fidbuid*; p. 20, *alma* 7 *éiti* 7 *innili*; p. 26, *sleg ar aidlind no sciath ar berraidi na cláideb ar alchaing*; p. 26, *i nélaib* 7 *i tassib* 7 *i tamlecht*; p. 26, *inn a haeoir anuas no in dar muir aniar no inn a hErind anair*; p. 26, *ar écraitib* 7 *ar sluagedaib* 7 *ar thurasaib*; p. 28, *a gníus* 7 *a drech* 7 *a aged*; p. 30, *is séim* 7 *is iméstrom* 7 *is sídamail*; p. 40, *dá chrin* 7 *da lassamain* 7 *da gualach*; p. 42, *int aes dána* 7 *na hairfítig* 7 *lucht airgardighi*. Further, Crom Deroil describes most of the Ulster warriors in groups of three, and Sencha, Cú Chulainn, Cathba, and Fintan each gives three securities for the fulfilment of his fellow's request.

(2.) That the redactor of the LL fragment was a logical and skilful narrator, is shown by his frequent use of devices which preserve consistency or heighten effect. For example (p. 12) Cathba puts the quite unnecessary question, “*Cid andsin a ardri Ulad airegda?*” in order to avoid the discrepancy which would occur if the king spoke first so soon after the passage, “*Oen do gessaib Ulad labrad ria na ríg, 7 oen do gessaib in ríg labrad ria na druidib*”. Further attention may be drawn to the redactor's use of simple short sentences at important moments. He gets a good effect by the simple sentence “*Is andsin ra chomerig grian sech comchruinni na talman*” (p. 24), coming after the long and wordy dispute of the druids. And again, when the Ulstermen take the fateful decision to enter the iron house:—“*Atraacht Cú Chulainn. Atraachtatar Ulaid ergi noenfhir indiaid Con Culainn. Sillis Cu Chulainn far in tech is mó robái sin baili. Isesede in tech iarnaide immárabatar in da thech claraid*”.

These leanings to logic and consistency on the one hand, and to artistic and finished style on the other, are emphasised, because, as already pointed out, many of the changes introduced into the LL *Táin* were made by one with such leanings.

Turning to the brief LU fragment, we find a simpler and more direct style. There are no redundancies or exaggerations, no triads, nor is there any mention of Medb and Cú Róí, who play such important parts in the LL fragment.

IV.

Cath Ruis na Rígh.¹

This text is preserved in its oldest form in the Book of Leinster. We also possess several 18th.-century manuscripts, which Hogan (p. xx) considered to be the descendants of a Middle-Irish version derived from a source other than LL. However, the fact that the modern MSS. omit some incidents of the LL version, and contain elements lacking in the latter is not in itself a proof of different origin. In the five centuries intervening between the writing of LL and the copying of the modern MSS., the saga may have been transcribed many times, each copyist introducing variations; or again, the tale may have been worked over by a later editor, who treated it much as our LL redactor did the *Táin*. For example, the LL conclusion, representing Erc as wedding the daughter of Cú Chulainn is omitted in the later MSS., possibly because the later redactor thought it at variance with the fact that Erc was one of those by whom Cú Chulainn subsequently met his death.

1. We have seen how fond the LL redactor of TBC was of repetitions. Such repetitions are one of the most characteristic features of CRR. On p. 1 it is mentioned three times that there was no food which pleased Conchobar, and that he confessed not to the Ulstermen what made him sad. Again the passage (§ 3). *Damriachtatar cethri olchóiceda Hérend. Et tuctha leosum a naes ciuil ocus airfitti ocus admolta combad leriti na hairgni 7 combad moti na hurbada 7 roloscit ar ndunaid 7 ar ndegbaleda connach arddi iat nas a nairidni 7 a nimmellaigi*, recurs verbatim § 15.

¹ Ed. and tr. E. Hogan, S. J., Todd Lectures, Dublin, 1892.

2. Triads also occur. § 6, *ri fot 7 ri foraire 7 ri frecomas*; § 11, *curu 7 tenta 7 trebaire*; § 11, *febus mo chommain crichi 7 ferainn 7 forbbaid foraib, febus mo chommain sét 7 máini 7 indmassa foraib*; § 12, *mét a brotha 7 a bríge 7 a báige*; § 13, *in an aitib 7 in an imddáid 7 in a cotaltigib*; § 15, *ciúil 7 airfílid 7 admolta*; § 27, *sét 7 máini 7 inmass*; § 28, *a flachtga 7 a nerrid 7 a néttaid*; § 34, *a curaid 7 a cathmílid 7 a ndegláithe gaile*; § 36, *rapo doss díten 7 rapo buinne bratha 7 ropo lám inuachtar leo Conall*; § 39, *a inad catha 7 comlained 7 comraic*; § 45, 48, 51, *sciath fri sciath, 7 dóit fri dóit, 7 einech fri einech*. Also, when Conchobar is awaiting reinforcements, the famous warriors of his army arrive in groups of three; and when Cairpre is hard-pressed by Conall Cernach, he is assisted by the three royal poets, Eochaid Eólach, Diarmait Duanach, and Fergal Fianach.

Such triads do not occur in large numbers in the later version, but, even if they did, no importance could be attached to it, as they were characteristic of the style, which had become stereotyped when the MSS. containing the second version were copied, but which was only beginning to make its appearance when the Book of Leinster was compiled. We have seen that the *Lebor na hUidhre* fragment of MU does not contain a single triad.

3. When Conchobar's terms are brought to Medb (§ 17), the latter replies haughtily, “*Rogabha gólam donti o tuctha na comairli sin. Uair in nairet bes ocainni nech ris ba heitir erdorn claidib 7 sciathrach scéith dogabál fo bragit, ni raga dósúm in choma sain*”.

This representation of Medb as an arrogant and belligerent character is quite in keeping with the insertions in the LL version of the *Táin*.

V

We shall now consider the points of correspondence between the texts.

A. MU (LL fragment) and CRR.

1. CRR § 13, *Rannair[i] fri raind ... 7 dalemain ri dál*; MU, p. 12, *Rannaire ra raind 7 deogbairn ri dail*.
2. CRR § 15. In the description of Conchobar, the words occur, *in ríg roscléthan romór*; again § 27, *Is Conchobar mac Fachtna Fathaig ar rígdacht 7 ar roscléthni*; MU, p. 28, also in a description of C. has *Laech roscléthan rigda romór*.

3. CRR, *passim*; MU, p. 6, *Cathbad drui degamra*.
4. CRR, § 32, introduces Loegaire Buadach in company with Aed Anglonnach; in MU (p. 30) L's companion is Conall Anglonnach.
5. CRR, § 34, *a ngillai óca áitidcha*; MU, p. 28, *in dias óc áitidach*.
6. All conversations in both are reported in direct speech.
7. Frequency of triads.
8. Warriors approach in groups of three.

B. CRR and LL version of TBC.

1. CRR, § 12, TBC 3691, *caep cró*. The poem in which the phrase occurs in LL, (TBC) is not in LU.
2. CRR, § 22, TBC, 5083, *fir catha*. LU has nothing corresponding.
3. CRR, § 20, 23, 24, TBC, 418; *botha 7 belscálána*, where LU has *tuga a sosta*.
4. CRR, § 25, *Cessis a menma forthusom*; TBC, 1631, *ceissis a menma fair*. No sentence to correspond in LU.
5. CRR, § 26, *Ratheiisetar na slúaig immisium do dib lethib . . . co torchair accu*: TBC, 4456, *Ratheiisetar na sluaig imme do dib lethib co torchair accu*. LU has (2890) corresponding to this *Roiadh in slóg imbisim iarum . . . co torchair etarru*.
6. CRR, § 36, *Cid airchind rabetis*. Compare TBC, 614, *cid airchind bessum*, and 1735, *cid airchind beth*, where the corresponding passages of LU read *cia beth* (270) and *cia nobeth* (1123).
7. CRR, § 38, *dichracht fedma*; TBC, 2967, *dichracht ind fedma*. Does not occur in LU.
8. CRR, § 51, *raboc 7 rabertaig hi, rachroth 7 rachertaig*. Compare TBC, 1086, 1095, *Bocais 7 bertnaigis, crothais 7 certaigis*. LU has merely *berthaigthis* in the first case and *bertaighi* in the second.
9. CRR, § 18, *Mend mac Salcholgan dogoin bar renaib na Boinne*.¹ Cf. TBC, 4856, 4529, 5420, where Mend is mentioned always in connection with the words Rénaib na Bóinne, which do not occur in any of the corresponding LU passages. 4856, *co Mend mac Salcholcan co a Rénaib* (LU 3039, *co mac Salcolea*); 4529, *Mend mac Salcholgan eside o Renaib na Boinne* (LU 2902, *Mend mac Salchada*);

¹ Hogan translates *rénaib* by "waterways", citing *rén*, gl. *torrens*, Ml. 134 b, where the gloss, however, is *riathor*. Windisch does not attempt a translation.

5420, *Mend mac Salcholgan o Rénaib na Boinne* (LU 3339, *Menn mac Salchada o Chorannaib*).

10. There is a verbal resemblance between *co rothib tond tairis* (CRR, § 25) and TBC 1234, *con toracht tond tairis*, (LU has nothing to correspond)—without being identical the two passages suggest each other.

11. For similarity of idea, but not of phrase, compare CRR, § 3, 15, *Ro loscit ar ndúnaid, 7 ar ndegbaleda connach arddi iat nas a nairidni 7 a nimmellaige*, with TBC 1313. *Ro airgset in cathraig 7 ro loiscset connarbdar airdiu a déntai andat a immelaig*. LU has nothing corresponding.

12. CRR, § 23. *Gabar sossad 7 longport acainn andso fodectsa. Sáitter ar sosta andso 7 suidigter ar pupla. Gniter ar mbotha 7 ar mbélscláin. Dentar irgnam bíd 7 lenna. Dentar praind 7 tomaltus. Cantar ciúil 7 airfíti 7 admolta.*

TBC 416-421. *Tráth rogab cách dúnad 7 longphort do dénam, roscáich doibsum botha 7 bélscálain do denam. Tráth roscáich ra cách botha 7 bélscálain do dénam, roscáich doibsum urgnam bíd 7 lenna. Tráth tarraig do chách urgnam bíd 7 lenna, scaich doibsum praind 7 tomaitl. In these two paragraphs, the order of the tasks and the terminology are practically identical, thus:*

CRR

TBC

(a) <i>gabar sossad 7 longport.</i>	(a) <i>dúnad 7 longport do dénam.</i>
(b) <i>sáitter sosta.</i>	
(c) <i>suidigter pupla.</i>	
(d) <i>Gniter botha 7 bélscálain</i>	(b) <i>botha 7 bélscálain do denam.</i>
(e) <i>Irgnam bíd 7 lenna</i>	(c) <i>Urgnam bíd 7 lenna</i>
(f) <i>Praind 7 tomaltus</i>	(d) <i>praind 7 tomaitl</i>
(g) <i>Cantar ciúil 7 airfíti 7 admolta.</i>	

Turn to the corresponding passage of LU (166-168). *Intan rombói cách oc gním a sosta roscáig doibseom tuga a sosta 7 fune a mbid. Intan rombói cách oc praind roscáig praind doibseom hi suidiu 7 rabatar a cruiti acao nairfitiud:* the order of the tasks is the same, but the designations are different from those common to the LL version and CRR. There is no mention of *botha 7 bélscálain*, nor of *urgnam bid 7 lenna*; and for the *praind 7 tomaltus* of LL and CRR, we have merely *praind*.

Again, TBC (LL) 804-806, we have the following: *Sadíter sosta 7 pupaill lind 7 dentar urgnam bid 7 lenna lind 7 cantar ceoil*

7 *airfíti hind* 7 (*dentar*) *praind* 7 *tomaltus*, gives us an even closer, if more limited, parallel to CRR, § 23. Compare:

CRR	TBC
(a) <i>Gabar sossad</i> 7 <i>longport</i>	
(b) <i>Sáitter sosta</i>	(a) <i>Saditer sosta</i> 7 <i>pupaill</i>
(c) <i>Suidigter pupla</i>	
(d) <i>Gníther botha</i> 7 <i>bélscálain</i>	
(e) <i>Irgnam bid</i> 7 <i>lenna</i>	(b) <i>Urgnam bid</i> 7 <i>lenna</i>
(f) <i>praind</i> 7 <i>tomaltus</i>	
(g) <i>Cantar ciúil</i> 7 <i>airfíti</i> 7 <i>admolta</i>	(c) <i>Cantar ceoil</i> 7 <i>airfíti</i>
	(d) <i>Praind</i> 7 <i>tomaltus</i> .

The *praind* 7 *tomaltus* of TBC looks as if it had been added as an afterthought. The corresponding LU passage (328) has simply the words “*Ergnad cách a biad*”.

13. Repetitions, (pp. 129, 134).

14. Similarity of replies given by Medb to envoys. CRR, § 17: TBC 5085 ff. In LU the reply is less defiant and is given by Ailill.

C. MU and TBC.

1. *Braini*. This word is used throughout Crom Deroil's description in MU and occurs in TBC, l. 5159, apparently meaning 'the head of a troop'. Occurs nowhere in LU.

2. MU, p. 28, and TBC, 5454 ff.¹ contain similar descriptions of the feats performed by Ferchertne.

MU	TBC
<p><i>Fer find forsholus ic faebur chless chlaideb uastu. A cholg dét aithgér urnocht issin dara láim dó; a chlaideb móir mileta issin láim naill. Rascuir immasech inurairdi 7 a nisli, gunbenat foscud fri folt 7 fri leccainn in láich móir medonaig; ariu rasechat talmain rasgeib in fer cétna arrind ar uigib 7 fhae- brait</i></p>	<p><i>Monc fionnbhuidhi fair, cloidemh dét drechsulus co necairsi dórshnáth inn deasláimh. Focheird in colc ndét sin anairde, co tuit for cend ind fir medhonaigh, comrac nat comraic fris. Atetha suas doridhisi co tuit for cend ind fir oile, agus atetha an fer oile ina láimh agus ni faosglann faol no tuinn for cenn ceachtair de diob.</i></p>

LU has no mention of either Ferchertne or his feats.

¹ This passage, and also the two next quoted, occur not in the Book of Leinster itself, but in the related Stowe MS.

3. Episode of Trioscatal lifting the stone, MU p. 32, TBC 5527 ff.

MU

TBC

In corthi clochisea immuich. na fétat Clanna Dedad uile da thóċbáil ra gat atalmain 7 darlingni ubull chless án meor co a cheli de. Raleic uad ra talmain feib ra leiced dlái c—thaind bar áthi 7 étrummi.

Ata fer uathmar oile ann 7 in nerlía na tobat na tréṁfhir, ciuridsiomh for a bhois 7 curid in airdi uiret téid uiseog illo ainle.

In the LL versions both of MU and TBC, this man is called Trioscatal: the LU version of the Táin ignores him, and the LU fragment of MU calls him Triscoth.

4. The story and description of Uanchend or Ercenn, MU p. 34, TBC 5524 ff.

MU

TBC

Tri slabraid cechtar a da choss 7 slabrad cechtar a da lam. Tri slabraid imm a bragit 7 mórfessiur. cecha slabraid, conid inund 7 óen mórfessiur déc. Com — (?) rompur ferda feramail cu — (?) óen mórfessiur déc, cunustairnged feib rothairnged a comlín de bolganaib belca for áthi 7 étrummi . . . mac na trí curad atrubart . . . i. Uanchend arritech.

Seacd slabhradha ima braghait, moirseser i ccinn cacho slabhraidh. Do srengasom na secht moirseser sin co mbenann a srubha fri talmain . . . Ercenn tri mbrugaid isé fil isna slabradaibh.

5. MU, p. 20, *Nír burail lim lom cró 7 fola isin mbél tacras sin*: TBC, 131, *Nírb' urail liom sceith cró 7 fola sin bél assa tic sin*. This sentence occurs in the opening sections of LL where LU has nothing to correspond.

6. MU, p. 38, refers to Sencha as *Fer sídaigthi slúaig Ulad*. TBC 5233, also referring to S. has *Fer sidaigthe sloig fer nErenn*. The words do not occur in LU.

7. MU, p. 28, describing Conchobar has, *Ulcha degablaich findchael fair*; TBC 5175, also in a description of Conchobar, runs *Ulcha degablaich issí buide urchass*. LU uses the word *degablanach* instead.

In the same description, MU has *lend chorcra chorrtharach immi*, and TBC. *Fuan corcra corrtharach coeiciabuile imbi*. In LU

the word *corrtharach* does not appear. In LL 1817, the words *fuan corcra corrtharach* recur, where LU in the corresponding passage has *brat corcra*.

Still describing C., MU, has *claideb órdúirn intaissil leis*, and TBC 5179, *claideb ordúirn intlaissi*, the word *intlaissi* being lacking in the corresponding description in LU.

8. MU, p. 28, has *léni alaind oengel i caustul fri cnes dō*, in description of Sencha. Cf. TBC 5210¹ *léne culpatach acustul fria cnes*, also describing Sencha whereas LU runs *lene gel culpatach co glún*.

9. In MU, p. 4, Cú Chulainn is addressed *a maic dil drongaig dornchorcra Dechtire*. TBC 1680 calls him *a meic drongaig Dechtire*, and 2332 *mac dil drongach Dechtire*, both instances occurring in poems which have no place in LU.

10. MU, p. 4. *Is gabha na eich 7 iss innilti in corput, ni tinfhurig cusin anuair, nadat torbad dit gaisciud. Cing and ind uair bas ail duit.* TBC 3297. *Is gabha na eich, iss innilti in carput. Cindsiu and 7 ní tár dot gasciud.* Nothing corresponding to this passage occurs in LU.

11. MU, p. 14. *Maith a phopa Láig ar Cu Chulainn sái brot náig forsan echraid.* TBC 665, *Maith a mo phopo Láig, sái brot dún ar in echraid.* LU has nothing to correspond. Again TBC 1320, *saig brot dún forsin nechraid*, where LU has *indaig*.

12. MU, p. 10, TBC 5970, *craisluch na Craebruade.* In LU the idea is conveyed by the phrase *fria muintir bátar imme*.

13. MU, p. 28, *gunbenat foscud fri folt.* TBC 214, *combenad foscod fri colptha.* In the corresponding passage, LU, 34, is quite different, viz., *co mbeired a dá colptha inna diáid*.

14. MU, p. 12. *Oen do gessaib Ulad labrad ria na rig, 7 oen do gessib in rig labrad ria na druidib.* TBC 4724, *geiss d'Ulltaib labrad rena rig, geis don rig labrad rena druidib.* LU 2988 has a quite different statement, *ba airmert di Ulltaib ní labrad nech dib acht fri Conchobur, ni labrad Conchobar acht ressna trib druidib.*

15. MU, p. 38, TBC 5232, *Sencha mac Ailella meic Máilchló.* In the corresponding passage of LU, he is called simply *Sencha mac Ailella*.

¹ These words do not occur in the Book of Leinster, but in the related H¹ and Stowe mss.

16. MU, pp. 6, 32, mentions together Uma mac Remansig from Fedan Cuailgne, Errgi Echbél from Brí Errgi, and Celtchar mac Uithidir from Dún dá lethglass. They are associated in connection with the same places in TBC in the section Tochestol Ulad, where in LU they are mentioned separately. Celtchar and Errgi are again mentioned together in the section of the TBC called Tochim na mbuiden, the original order (preserved LU) in which the warriors were described, being altered so as to bring them together.

17. MU, p. 38, TBC 1285, 3606, 3612, 5403, *mánáis móir muiरnech*— meaning of *muiरnech* not clear. LU has nothing to correspond to the first three instances quoted from LL; corresponding to 5403, it has *mánáis muinceach*, 3304.

18. MU, p. 30, TBC 3698, 3702, *claidib tromma tortbuillecha*; not in LU.

19. MU, p. 30, TBC 1376, 5272, *brethnasa bánóir*. LU has nothing to correspond in either case; but at 3147, as also at LL 5426, occurs the phrase *brethnasa bánargit*.

20. Comparison of sods thrown from horse's feet to a flock of birds, MU, p. 20, TBC 5068 ff.; not in LU. MU runs *Diambtis uiss 7 alltai iat ar Crom Deroil, cid fotera na cuiret a ngrega d'fhóthlaigib ass a cruib conid fordub cu aer nenadbul uas a cennait. Nidat grega sin ar Crom Darail, acht alma 7 éiti 7 innili na crich ar na lecud as a faltaigib 7 a fidbualtaib uair is ar na geltaibsin tairisit na heoin 7 na hethaiti forsint snechta*, and TBC:— *Ba h echain de ilenaib ilarda ingantacha imda atchondaisum and: gand in lair 7 ad(u)actur in talman curit na eich assa cossaib 7 assa cruib conasegaib ra seol ngaihi uasu*.

21. Bricriu is referred to as Bricne at MU, pp. 16, 18. Elsewhere throughout the text the usual form occurs, but Bricne is also found in TBC 689, 895, and also (Windisch pp. 893, 897) in the related MSS. H., St., and Add. Nowhere does it appear in LU. Also in LL 4845, we read co Briccni co Briccirni, corresponding to LU co Briccir co Bricirne.

22. We have already remarked that the manner in which the warriors are described by MacRoth has been altered in LL to follow lines similar to those of the MU descriptions.

23. The word *barbarda* recurs constantly in MU and has been introduced into TBC by the LL redactor. See p. 122.

The correspondences which follow are not so close:—

24. MU, p. 4 *Falti fir conaig ascid sin.* TBC 1078 *Aithesc dana cungeda neich o neoch in tathesc sain.* LU has nothing to correspond.

25. MU, p. 14 *Cach tailach daratctis namúrtas co fáctais ina foenglenntaib.* TBC 5014, 5700 *Barrallsom a tilcha dánéis co failet ina fántaib.* In neither case does the sentence occur in LU.

26. MU, p. 6 *trí aenchaindli gaiscid na hEorpa*— referring to the sons of Usnech. TBC 502, *in chaindil adanta*, referring to Cu Chulainn in a passage which is an addition in LL; '778, *in chaindel adanta*, refers to Fergus; 3769, 3771, *dá anchaindil gaiscid Gaedel*— referring to Cu Chulainn and Ferdia, LU has no passages to correspond.

VI

Unusual phrases

Several unusual phrases which occur in both versions of TBC are found also in MU. The inference seems to be that these phrases, which he found in the LU Táin pleased the LL redactor so much that he introduced them also into MU.

1. The use of *maeldorn* for a sword, TBC, LL 5211, LU 3173; MU, p. 28.
2. Compare MU, p. 32, *remithir fer móir each noen ball*, with TBC, LL 5321, LU 3258, *bec noch remithir fer each noenball de*.
3. MU, p. 34, TBC, LL 5386, LU 3284, *bratt ribáin*. The meaning of *ribáin* is not clear; Windisch translates it as if it were *riabach*, but suggests that the meaning is 'a striped or spotted material'.
4. Laegh's feats are mentioned in MU, p. 14, as *immorchor ndelend, 7 foscul ndíriuch 7 téim dar boilg*; in the Táin (LL 2551, LU 1852) they are in the inverse order.
5. Both versions of TBC (LL 5386, LU 3284) mention the *cuailli iairn* or iron stake with which Celtchar's mantel was fastened; also in MU, p. 30.

There are also some expressions common to both versions of TBC and CRR.

1. TBC, LL 2512, LU 1859, *ni táir dot gaisciud*. At LL 3297, 5777, 5870, but not in the corresponding passages of LU, occurs *ni tár dot gasciud, ní haisc dot inchaib*. Cp. CRR § 7, *ní ful tár*

aoit inchaib. It is to be noticed that CRR is closer to the form of the phrase in LL.

2. CRR § 39, 48; TBC, LL 5583, LU 3379. *Rucht claidib.*
3. CRR § 26, *Romesc bar in slúaig é;* TBC, LL 2444, *Coromesc ind Neamin forsin tslóg,* LU 1783, *Cordasmesc ind Nemain forsind slóg.* With these cf. MU, pp. 30, 32, *rocumasc for in sluaig.*

VII

Correspondences TBC (LL), MU, and CRR

1. Metaphorical use of *bodb.* CRR § 39, TBC 2955, 2965, *intiuch bodba;* CRR § 40, *tigardáil bodba;* MU, pp. 14, 26, *belach bodba;* MU, p. 22, *uas na beraib bodba;* MU, p. 26, *banbidcad bodba;* TBC 4661, *bairendlecca bodba;* 5603, *buailedh bodba;* 6015, *brath-bemmenda bodba;* 6056, *balcibriathra bodba.* No occurrence in LU.
2. Fintan mac Néill Niamglonnaig from Dún dá Bend, who plays such a prominent part in MU, but is otherwise not one of the well-known warriors of the Conchobar cycle, is mentioned with the same patronymic and with the same place-name attached in TBC, LL 4501 ff., where LU, 2894 simply has Findtan, and again at 4914, where LU has no mention of him. CRR § 49 has Fintan mac Neill Niamglonnaig.
3. CRR § 23, TBC 2866, *is foenglinne . . .* The meaning is not clear, and Windisch translates at a guess "it is a weak security". Corresponding to LL 2866, LU 2148 has *is conglinni.* Hogan in a footnote to CRR (p. 33) compares the phrase with the proper name Foenglinne, MU, p. 40.
4. When a messenger is sent on a mission, it is characteristic of these three texts to first ask who shall go? (CRR § 8, 18; MU, p. 42; TBC, LL 5021). This formula does not appear in LU.
5. Tendency to description in groups of three.

VIII

Summing-up of evidence in favour of joint authorship

1. The prominence given to Medb. She plays one of the most important parts in the LL fragment of MU; but is not mentioned in the LU fragment; in the LL version of the Táin, she is accorded more prominence than in the LU version. Numbers

of episodes, depicting her arrogance, ambition, and obstinacy are inserted in LL, among them the whole opening section *Comrad chindcherchaille*, which serves to rivet our attention on Medb at the outset, and prepares us for the part she is to play in the saga. In CRR, she is portrayed in accordance with her character as represented in TBC (LL).

2. Throughout the LL Táin, the LL fragment of MU and CRR, we find a love for describing in groups of three. Where one word would suffice, three synonyms are used; triads are enumerated; warriors advance and are described, objects and events are classified in groups of three. In the LU fragment of MU, not one instance of such grouping occurs, and the whole LU Táin affords but eight examples. Detailed statistics on this point have been given already.

3. When the herald describes the Ulster warriors to Fergus for identification, the manner of the descriptions in LU has been altered in many cases in LL, so as to make it correspond exactly with the plan of description used throughout in a similar episode in MU.

4. Conall Cernach plays no part in TBC. He is mentioned several times in LU, but in "Tochim na mbuiden", it is expressly stated that he was one of those who did not come to the battle. This is the more remarkable, as he was one of the most famous warriors of the Cráebruad and usually played a part second only to Cú Chulainn. CRR (§ 8) offers the explanation that he was abroad raising tribute during the Táin. Nettlau was of opinion that the LL redactor eliminated all mention of Conall from his version in order to bring it into line with CRR; but before accepting this, it must be recalled that even in the LU version, Conall does not play a part of any importance. He is there treated with an inconsistency, which would be sufficient to make a logical redactor omit all mention of him as the easiest solution. I incline to think that the reference in CRR to Conall's mission abroad is merely in explanation of his absence from the Táin, rather than that he was absent from the Táin, as Nettlau held, because this mission is mentioned in CRR. Zimmer (Keltische Beiträge I) held that the whole episode of the foreign allies brought by Conall to Conchobar's assistance is a later insertion, probably made after the Danish invasions. Zimmer points out that after their arrival the foreigners are nowhere mentioned again, neither

in the description of the camp, nor in the account of the fortune of the battle. Every Ulster warrior of reputation is requested in turn to take the battle under his protection, but there is no word of the foreign allies. He concludes with the words "es ist klar, die nordischen Bundesgenossen gehörten der alten Erzählung der Schlacht von Ross na Ríg nicht an, und sind erst in der Vikingerzeit in die Saga gekommen". As the statement that Conall was unaware of the Táin having taken place, is made in direct connection with the summoning of the foreign warriors to help Ulster, we are safe in concluding that if one part of the incident is an insertion, the whole is. Zimmer's assumption, however, of the existence of an older version of the story remains to be proved. Thurneysen holds that the narrator deliberately omits mention of the foreigners after their arrival, because he intended them to play an important part in the later battles, which he forecasts in the concluding words of the tale, but of which no account has come down to us.

5. The alteration in the list of the warriors in the LL Táin, to bring together Uma mac Remansig, Errgi Echbél and Celchar mac Uithechair, who are represented throughout MU as forming a group.

6. The extraordinary tales of Trioscatal, Ferchertne, and Ercenn, which are insertions in the LL Táin, and occur also in MU.

7. The numerous similarities of idiom, phrasing, and description instanced already. It would be impossible to account for these as due merely to a similarity of taste between two contemporaries. The same people are described in the same words— MU using the actual expressions introduced into the Táin by the LL redactor.

8. In both MU and the LL Táin we find a certain logical consistency in the narration. This is in my opinion one of the strongest proofs of common authorship, as logic and consistency were not common characteristics of Middle-Irish literature. I have previously given examples of the devices to which the author resorted in order to prevent discrepancies in different sections of the same tale; and of his dramatic method of characterisation. All three texts show a tendency to give reasons and explanations, where LU merely states facts; and all three pay the same attention to detail and elaborate description and show the same predilection

for ornament. It is true that these last-mentioned features were characteristic of Middle-Irish literature; but the style which later on became stereotyped must have had a starting-point somewhere, and I suggest that in these texts before us we have that starting-point. The LL version of the *Táin* with its wealth of detail, must have made the LU version seem by comparison a mere outline, and was bound to influence the style of Irish prose in the succeeding centuries. And if the redactor of it was also responsible for other favourite Middle-Irish texts, in the form in which they are preserved to us, it is then quite comprehensible that this style should have become the standard for succeeding storytellers.

That our redactor did not invent this style is clear from the fact that it is to be found at intervals in LU. For instance (1) portions of the Fight with Fer Diad, the description of Cú Chulainn given by Fer Diad's charioteer, LU 2548-2580; (2) the description of the equipment of Laeg and Cú Chulainn, and the slaughter which followed, LU 1869-2000. (3) Numerous shorter passages, such as 3153-3155. The probability is that such passages appealed to our redactor's love for detailed description, and that, in his version, he re-wrote other passages on similar lines. Embodied in the *Táin* and other well-known-tales, this style might then easily gain a popularity. I have spoken of a certain dramatic instinct in the portrayal of character in the LL version, which is brought out by action rather than description. In addition to Medb, Cú Chulainn, and Etarcomul, already mentioned in this connection, I would instance Bricriu, whose character is made clear by his own words in the LL fragment of MU. Similarly, when the Ulster army advances on Temair Luachra, we are not directly informed that the multitude is like a forest of oaks, etc.; we are made aware of the resemblance by the dispute which takes place between the two druids.

Thus, we get some notion of the manner in which the redactor worked; what pleased him in his original, and what his own imagination supplied, and we approach the problem of discovering a personality in Middle-Irish literature, as urged by Thurneysen, ZCP. IX, 436.

MULIERUM CONSORTIA: ÉTUDE SUR LE SYNEISAKTISME CHEZ LES ASCÈTES CELTIQUES.

EN 1911, j'avais l'occasion de signaler rapidement certaines manifestations de l'usage connu sous le nom de syneisaktisme, dans les chrétientés celtes.¹ Une étude très suggestive sur le mariage spirituel dans l'antiquité chrétienne, publiée en 1921 par M. Pierre de Labriolle,² m'a donné l'idée d'examiner de plus près la conduite des ascètes du moyen âge qui ont cherché et trouvé dans le rapprochement des sexes l'occasion de remporter de très singulières victoires sur eux-mêmes en pratiquant la chasteté dans des circonstances heureusement peu communes.

En terminant son étude sur le mariage spirituel dans l'antiquité chrétienne, M. de Labriolle souhaitait que quelqu'un poursuivît aussi loin que possible l'histoire de ces sortes d'unions ascétiques que le Prof. H. Achelis a eu tort, disait-il, d'arrêter au VI^e siècle.³ On verra que, pour les chrétientés insulaires, il ne peut pas être question — au moins dans la généralité des cas — de "mariage spirituel" proprement dit; mais on verra aussi que la pratique qui consistait à utiliser les *mulierum consortia* dans un but ascétique rencontra un certain nombre d'adeptes dans ces pays et y resta en vigueur jusqu'en plein moyen âge.

On possède bien peu de données certaines sur S. Kentigern, évêque de Glasgow, qui vécut au VI^e siècle. La cause en est que

¹ *Les Chrétientés celtes*, Paris, 1911, p. 94-95. — "Syneisaktisme" du grec συνεισάκτοι, en lat. *subintroductae*, nom donné aux compagnes des ascètes.

² *Le „mariage spirituel“ dans l'antiquité chrétienne* (*Revue historique*, CXXXVII, 1921, p. 204-225).

³ *Art. cité*, p. 223. — Cette forme d'ascétisme a été étudiée par le Prof. Hans Achelis, *Virgines subintroductae; ein Beitrag zu I. Cor. 7*, Leipzig, 1902, et par le même auteur dans l'art. *Subintroductae* de la *Realencyklopädie f. protest. Theologie u. Kirche*, Leipzig, 1907, et dans l'art. *Agapetas* de l'*Encyclopaedia of Religion and Ethics* publiée par James Hastings, Edinburgh, 1908. Voir encore Ad. Jülicher, *Die geistlichen Ehen in der alten Kirche* (*Archiv f. religionsgeschichte*, VII, 1904, p. 373-386).

les biographies de ce saint qui nous restent sont fort tardives. Jocelin de Furness, par exemple, a composé sa *Vita Kentigerni* plus de six cents ans après la mort de son héros. Il s'applique cependant à raconter avec quelque détail de quelle manière Kentigern s'exerçait à la chasteté. Si ces détails ne contiennent rien d'historique par rapport à S. Kentigern, ils peuvent n'être pas sans intérêt pour la connaissance des mœurs ascétiques en vigueur au temps de Jocelin (fin du XII^e siècle), sur lesquelles d'autres textes nous éclairent encore, comme on le verra plus loin. Suivant le moine de Furness, le saint écossais avait adopté, comme un certain nombre d'ascètes celtiques, l'usage des immersions dans l'eau froide, en plein air.¹ Ces bains, sanctifiés par la prière, avaient pour but d'éteindre les ardeurs de la concupiscence, effet qu'ils produisirent à souhait chez Kentigern, "quia lex peccati, qui in membris pudendis militat, dit son biographe, ita in ipso debilita est, et ignis libidinis emortuus et extinctus, ut nulla carnis prurientis putredo, in vigilando vel etiam dormiendo, lilium sui pudoris pollueret vel decoloraret". Jocelin ajoute que Kentigern aurait confié à ses disciples qu'à la suite de ce traitement infligé à sa chair, elle jouit d'une immunité absolue: "quod non magis ad speciosissime puelle visum aut tactus quam ad durissimi scilicis stimularetur".²

Ce bout de phrase est trop vague pour qu'on en puisse inférer que Kentigern ait délibérément recherché la société de l'autre sexe pour augmenter les occasions de vaincre la concupiscence de la chair, pratique qui nous est, au contraire, formellement attestée d'un saint anglo-saxon, S. Aldhelm de Malmesbury, mort évêque de Sherborne en 709, lequel fut en relations avec divers Irlandais et d'autres celtes insulaires.³ Son plus ancien biographe, Faricius, moine de Malmesbury, puis abbé d'Abingdon († 1117), il est vrai, ne dit rien de cette pratique; mais Guillaume de Malmesbury, Giraldus Cambrensis et la Vie abrégée qui figure dans la *Nova legenda Angliae* ne manquent pas de la rapporter, car ils y

¹ Voir mon étude sur *La mortification par les bains froids, spécialement chez les ascètes celtiques* (*Bulletin d'anc. littérature et d'archéologie chrétiennes*, IV, 1914, p. 100). On verra là que deux autres ascètes dont il sera parlé dans le présent travail, Aldhelm de Malmesbury et Scothine, pratiquèrent également la mortification par les bains froids pour lutter contre les inclinations de la chair.

² *Vita Kentigerni*, 14, éd. Forbes, Edinburgh, 1874, p. 183.

³ Cf. *Les Chrét. celtiques*, p. 145, 193-194, 251-252; L. Traube, *Perrona Scotorum*, p. 482, 488.

trouvent occasion de mettre en relief l'héroïque chasteté d'Aldhelm. "La description des faits qui montrent l'éclatante continence de cet homme serait choquante s'ils n'avaient été pour lui autant d'occasions de remporter de glorieuses victoires", dit Guillaume de Malmesbury. Et, après avoir noté l'habitude qu'avait également contracté Aldhelm de se baigner par hygiène morale, hiver comme été, *humero tenus*, dans une fontaine, le même auteur nous assure que le saint, à la différence de ceux qui ont peur de l'épreuve, ne fuyait pas le *consortium feminarum*, et, employant des termes concrets pour des lecteurs qui n'éprouvaient pas le besoin de réticences, il ajoute :

Immo vero vel assidens vel cubitans aliquam detinebat, quoad carnis tepescente lubrico quieto et immoto discederet animo. Derideri se videbat diabolus, cernens adherentem feminam virumque, alias avocato animo, insistentem cantando psalterio. Valefaciebat ille mulieri, salvo pudore, illesa castitate. Residebat carnis incommodum; dolebat nequam spiritus de se agitari ludibrium. Assistunt veritati dictorum meorum quantum celibatus amorem foverit libri de virginitate paeclaris, quibus illius honorem definit, pulchritudinem ornat, perseverantiam coronat. Neque enim fas est credi sanctum virum aliter fecisse quam docuit, aliter vixisse quam dixit.¹

Je m'excuse de multiplier des citations qui sont de nature à offenser la délicatesse du goût moderne, mais il me paraît encore nécessaire de reproduire le témoignage de Giraldus Cambrensis, à cause des différences qu'il présente, comparé au précédent :

Non igitur exemplo ... sancti Aldelmi Malmesburiensis, qui inter duas puellas, unam ab uno latere, alteram ab altero, singulis noctibus, ut ab hominibus diffamaretur, a Deo vero cui nota fuerat conscientia ipsius et continentia copiosius in futurum remuneraretur, jacuisse describitur ... talia attemptare praesumamus.²

On le voit, le motif indiqué par Giraldus n'est pas celui que les hagiographes assignent généralement à de semblables coutumes. Il est encore plus singulier. Aldhelm, en agissant de la sorte, n'aurait eu d'autre but que de s'exposer volontairement à la diffamation publique, afin que Dieu, qui lisait dans sa conscience et

¹ Willelmus Malmesbiriensis, *De gestis pontif. Angliae*, v, éd. Migne, P. L., CLXXIX, 1633-1634, éd. Hamilton (Rolls), p. 357-358. — Le texte de la N. L. A. dépend étroitement de celui de Guillaume de Malmesbury. Voir édit. Carl Horstman, Oxford, 1901, I, p. 39, éd. Migne, P. L., LXXXIX, 85.

² Giraldus Cambrensis, *Gemma ecclesiastica*, II, 15, éd. T. S. Brewer, *Works*, II (Rolls Ser.), p. 235.

qui connaissait sa continence, lui réservât une récompense plus belle dans l'autre vie.

Robert d'Arbrissel († 1117), né près de La Guerche, dans le diocèse de Rennes, ermite, missionnaire des campagnes, fondateur de la Roë et de Fontevraud, fut un des plus extraordinaires ascètes et entraîneurs d'hommes de son siècle, qui en compta pourtant un grand nombre. Des foules enthousiastes d'hommes et de femmes, appartenant à tous les rangs de la société, séduits par sa parole et par son exemple, abandonnèrent leurs familles pour s'attacher à lui. Tous ces disciples, groupés autour du maître menaient une vie rude et austère dans la forêt de Craon, sur les confins du Maine, de l'Anjou et de la Bretagne, et dans d'autres régions boisées de l'Anjou et du Poitou.¹ Sur les habitudes de vie de Robert on possède deux témoignages contemporains d'une grande valeur, une lettre de Marbode, évêque de Rennes, et une autre de Geoffroi, abbé de la Trinité de Vendôme. Ces deux personnages, tout en rendant hommage aux qualités ascétiques de Robert, tout en le félicitant de son zèle et de ses succès apostoliques, le conjurent de renoncer à des habitudes qu'ils estiment très périlleuses pour sa propre vertu et pour celle des autres et qu'ils croient de nature à compromettre sa haute réputation. Marbode s'exprime ainsi :

Mulierum cohabitationem, in quo genere quondam peccasti, diceris plus amare, ut quasi antique iniquitatis contagium novae religionis exemplo circa eamdem materiam studeas expiare ... Has ergo, non solum communi mensa per diem, sed et communi accubitu per noctem dignaris, ut referunt, accubante simul et discipulorum grege, ut inter utrosque medius iacens utriusque sexui vigilarum et somni leges praefigas. Has peregrinationis tuae loquuntur esse pedissequas et disputanti tibi iugiter assidere.²

Et Geoffroi de Vendôme :

Feminarum quasdam, ut dicitur, nimis familiariter tecum habitare permittis, quibus privata verba saepius loqueris, et cum ipsis etiam et inter ipsas noctu frequenter cubare non erubescis ... Hoc si modo agis, vel aliquando egisti, *novum et inauditum, sed infructuosum genus martyrii invenisti* ... Tu autem contra rationem non mediocriter praeumpsisti si qualibet occasione cubasti cum mulieribus, quas mundo

¹ Baudry de Bourgueil, *Vita Roberti*, II, 11 seq (P. L., CLXII, 1049 s.).

² Epist. 6, éd. J. von Walter, *Die ersten Wanderprediger Frankreichs. Studien zur Geschichte des Mönchtums*, I. *Robert von Arbrissel*, Leipzig, 1903, p. 182; éd. Migne, P. L., CLXXI, 1481.

furatus lucrari Domino debueras ... Tu quidem in mundo quasi montem excelsum ascendisti, ac per hoc in te linguis et oculos hominum convertisti. Ergo stans in monte vide ne corruas, *nec per martyrium martyribus sanctis penitus ignotum* religiosae vitae principio notam infamiae derelinquas.¹

Ces deux citations, et notamment les passages de la seconde que j'ai soulignés, ne permettent pas de douter qu'il ne s'agisse ici du même genre de *pernoctationes* que nous avons vues pratiquées par les ascètes insulaires. Les deux lettres à Robert d'Arbrissel ont été vivement combattues, une abbesse de Fontevrault a essayé de faire disparaître la première des manuscrits, on a nié leur authenticité; pourtant il ne paraît pas possible aujourd'hui de les tenir pour apocryphes.²

Le cas de Robert d'Arbissel est particulièrement intéressant. Il nous est décrit dans des documents contemporains, à la différence des précédents pour lesquels nous n'avons que des informations fort tardives. Mais le synesaktisme est attesté en Irlande bien avant l'époque de ces dernières sources d'information.

Le texte le plus ancien est le *Catalogus sanctorum Hiberniae*, dont on place la composition vers l'an 750, et d'après lequel les saints du premier ordre, comprenant S. Patrice et ses disciples (V^e siècle et première moitié du VI^e), n'auraient pas exclu le sexe féminin de leur entourage:

Mulierum administrationem et consortia non respuebant, quia super petram Christi fundati ventum temptationis non timebant.³

Il faut rapprocher de ce texte la lettre adressée, vers 515-520, par Licinius de Tours, Melaine de Rennes et Eustochius aux deux prêtres bretons Lovocat et Catihern, lettre par laquelle ces prélates pressaient leurs correspondants de renoncer à l'usage des *conhospitiae*. "Nous avons appris, écrivaient-ils, que vous ne cessez point de porter chez vos compatriotes, de cabane en cabane, certaines

¹ *Epist. 47* (P. L., CLVII, 182). — Sur le contenu et la critique d'une lettre d'Abélard ayant également trait à cette question, voir J. v. Walter, p. 28-32.

² Cf. *Histoire littéraire de la France*, X, p. 160 s.; H[auréau], art. *Arbrissel (Robert d')*, dans la *Nouvelle biographie universelle* de Firmin Didot, Paris, 1853; J. von Walter, p. 26-59. — Le P. Poncelet se déclare également partisan de l'authenticité, dans les *Analecta Bollandiana*, XXIII, 1904, p. 376.

³ Ed. Haddan et Stubbs, *Councils*, II, II, p. 292-293. — L'article de T. Olden, *On the consortia of the first order of Irish Saints (Proceedings R. I. A.*, 3^e sér., III, 1894, p. 415-420) est peu satisfaisant.

tables sur lesquelles vous célébrez le divin sacrifice de la messe avec l'assistance de femmes aux quelles vous donnez le nom de *conhospitae*. Pendant que vous distribuez l'Eucharistie, elles prennent le calice et osent administrer au peuple le sang du Christ (... *sanguinem Christi populo administrare praesumant*)".¹

On le voit, il s'agit ici de la participation illicite des femmes à la liturgie. Notons en passant que, dans la lettre des évêques gaulois comme dans le catalogue irlandais, il est question d'une certaine "administration" féminine. Il se pourrait que cette expression signifiât, dans les deux cas, l'administration des sacrements par les femmes. Mais le *Catalogus sanctorum* porte en outre le mot *consortia* (société), et, de leur côté, les évêques gaulois paraissent bien insinuer que les *conhospitae* bretonnes, en dehors de leur ingérence dans la liturgie, jouèrent, auprès des prêtres morigénés, un rôle analogue à celui des *agapetae* ou des *subintroductae* de l'antiquité chrétienne. "Conhospitae, écrivent-ils, nom qu'on n'entend ni ne prononce sans une certaine frayeur d'âme, nom propre à diffamer le clergé et à jeter la honte et le discrédit sur notre sainte religion."

Les autres sources qui attestent l'existence en Irlande de la forme d'ascétisme que nous avons vue attribuer à S. Aldhelm et pratiquée par Robert d'Arbrissel sont des textes rédigés en irlandais. Une note du calendrier d'Oengus et un poème sur les saints d'Irlande attribué à Cuimmin, dont la langue n'est pas antérieure au XI^e siècle, selon Whitley Stokes, nous font connaître, avec une extrême crudité d'expression, les mœurs ascétiques d'un certain Scothine, personnage qui vécut à un époque difficile à déterminer.² Un autre texte est un chant d'amour adressé par un ascète anonyme de la seconde moitié du X^e siècle à une femme du nom de Crinóg, en qui Kuno Meyer était disposé à voir une syneisakte.³ Le poète

¹ Ed. L. Duchesne, *Lovocat et Caihern* (*Revue de Bretagne et de Vendée*, LVII, 1885, p. 6-7); P. de Labriolle, *La crise montaniste*, Paris, 1913, p. 499-501; du même, *Les sources de l'histoire du Montaisme* (Collectanea friburgensia, N. Sér., fasc. 15), Fribourg et Paris, 1913, p. 226-230. Cf. *Les chrét. celtiques*, p. 95-96.

² *Félice Oengusso*, éd. Wh. Stokes, London (Henry Bradshaw Soc.), 1906, p. 40-41 et XLIX; *Cuimmin's Poem on the Saints of Ireland*, éd. Wh. Stokes, (*Zeitschrift f. celtische Philologie*, I, 1897, p. 64-65 et 60).

³ *An Crinög*, éd. Kuno Meyer, *Sitzungsberichte Preußische Akademie*, Berlin, Phil.-Hist. Cl. 1918, p. 362-374; trad. angl. dans Kuno Meyer, *Selections from ancient Irish Poetry*, London, 1911, p. 37-38. Cf. [R. I. Best] *Biblio-*

avait connu cette femme tout enfant, dès l'âge de sept ans; ensuite ils avaient vécu ensemble, chastement, quoique dans la plus grande intimité. Au cours de longues années de pèlerinage qui avaient suivi, Crinog avait contracté d'autres unions spirituelles, lesquelles n'excluaient pas un *consortium* de jour et de nuit; puis elle était revenue vers son ami d'enfance, vieillie, mais toujours pure et toujours habile à le faire avancer dans les voies de Dieu.

Voilà tout ce que les textes latins ou la littérature irlandaise nous apprennent sur les manifestations de synésaktisme en Irlande. C'est donc évidemment exagérer que d'affirmer, comme l'a fait H. Achelis, que "l'ancienne Eglise d'Irlande fit de cette forme d'ascétisme le pilier fondamental de son organisation".¹ Pas plus en Irlande que dans le reste de la chrétienté, l'autorité ecclésiastique n'a jamais recommandé ces périlleux rapprochements des sexes. "Ce que je conteste, a dit avec justesse M. de Labriolle, c'est que l'Eglise ait jamais encouragé, réglementé cette forme bizarre d'héroïsme, acceptant que les fidèles s'exposassent à une tentation quotidiennement renouvelée".² Ceci est également vrai de l'Eglise d'Irlande. De telles unions furent affaire d'initiative privée; elles furent en faveur auprès de ceux qui recherchaient des méthodes de mortification et des épreuves raffinées parce qu'ils croyaient, comme le héros cornélien, que

A vaincre sans péril on triomphe sans gloire.

Mais, à côté de ces audacieux, vivaient une multitude d'âmes prudentes pour qui les conseils des saints Livres n'étaient pas lettre morte. Ne lisait-on pas au Livre des Proverbes: "Quelqu'un peut-il cacher le feu dans son sein sans que ses vêtements s'enflamme? Marche-t-on sur des charbons ardents sans se brûler les pieds"?³ Ces épreuves de chasteté étaient des sortes d'ordalies auxquelles on ne pouvait se livrer sans tenter Dieu. Et puis, la compagne dont ces audacieux avaient l'imprudence et l'impudence de se servir pour de telles épreuves, qui leur garantissait que, de son côté, elle en sortirait sans faillir? Aussi ne doit-on pas s'étonner

graphy of Irish Philology, Dublin, 1913, p. 130. — M. de Labriolle a résumé le mémoire de K. Meyer, *An Crinōg*, dans la *Revue de philologie*, 1919 (*Revue des revues*, p. 52-53).

¹ H. Achelis, art. *Subintroductae*, p. 124, art. *Agapetae*, p. 178.

² P. de Labriolle, *Le "mariage spirituel"*, p. 208.

³ *Prov.*, vi, 27-28.

de voir se dessiner un mouvement de réaction contre ces pratiques risquées. Un canon attribué à S. Patrice lui-même est ainsi conçu:

Monachus et virgo, unus ab hinc, et alia ab aliunde; in uno hospitio non commaneant, nec in uno curru a villa in villam discurrant, nec adsidu invicem confabulationem exerceant.¹

Et le *Catalogus sanctorum Hiberniae* note que les saints du second ordre (deuxième moitié du VI^e siècle) "abnegabant mulierum administrationem, separantes eas a monasteriis".²

On vit des prudents pousser la vigilance aussi loin que les audacieux poussaient la témérité. La femme fut rigoureusement écartée de l'enceinte des monastères et des ermitages.³ On raconte que S. Ciaran, le futur abbé de Clonmacnois, eut comme condisciple, au temps où il étudiait le psautier et les Ecritures, à l'école de S. Finnian de Clonard, la fille d'un roi. Adoptant comme règle de sa conduite la parole du Livre de Job: "Pepigi foedus cum oculis meis ut nec de virgine cogitarem" (XXXI, 1), il interdit à ses regards de se porter sur la jeune princesse, qu'il n'aurait su reconnaître parmi d'autres jeunes filles.⁴ Il est encore raconté que S. Enda d'Aran ne consentit à converser avec sa sœur, venue de très loin pour lui rendre visite, qu'au travers d'un voile interposé entre elle et lui.⁵ Un autre hagiographe irlandais met dans la bouche d'un saint ces mots: "In hoc loco non ero; ubi enim ovis, ibi mulier, ubi mulier, ibi peccatum . . .".⁶ Et il ne serait pas malaisé de multiplier de pareils traits d'extrême prudence vis-à-vis de l'autre sexe.⁷

¹ Haddan et Stubbs, II, II, p. 328. — L'authenticité de ce canon est vraisemblable, voir J. B. Bury, *Life of St. Patrick*, London, 1905, p. 233.

² Haddan et Stubbs, *loc. cit.*

³ *Vita S. Albei*, éd. C. Plummer, *Vitae sanctorum Hiberniae*, Oxonii, 1910, I, p. 58. Cf. I, p. CXXII. — Voir mon étude sur *La vie érémitique au moyen âge (Revue d'ascétisme et de mystique*, I, 1920, p. 323).

⁴ *Betha Ciarain*, éd. Whitley Stokes, *The Book of Lismore*, Oxford, 1890, p. 123, 268; R. A. Stewart Macalister, *The Latin and Irish lives of Ciaran*, London, 1921, p. 25, 77, 126; *Vita S. Ciarani de Cluain*, éd. C. Plummer, I, p. 205-206.

⁵ *Vita S. Endei*, II, 9 (Boll., *Acta Sanct. Mars*, III, p. 269).

⁶ *Vita S. Coemgeni*, 32, éd. de Smedt et de Backer, *Acta Sanct. Hiberniae ex Cod. Salmanticensi*, Edinburgi & Brugis, 1888, col. 273.

⁷ Voir *Vita S. Munnu*, 10, éd. C. Plummer, II, p. 229-230; "[Monachi] a conspectu mulierum volens se separare" (*Vita Muchuti* par Bili, 31, éd. Ferd. Lot, *Mélanges d'histoire bretonne*, Paris, 1907, p. 373). Cf. ch. 32, p. 373; Plummer, I, p. CXXI-CXXII.

Giraldus Cambrensis consacre un chapitre de sa *Gemma ecclesiastica* à recommander la garde des yeux, spécialement aux clercs (*De oculis in mulierem non figendis*).¹ La seconde partie de la *Gemma* est presque tout entière consacrée à la chasteté. C'est là que Giraldus parle de S. Aldhelm, mais pour déconseiller à ses contemporains de suivre cet exemple périlleux. Le chapitre est intitulé: *De mulierum cohabitatione continentiam professis summopere vitanda*.² Ailleurs il blâme la conduite d'un évêque de son temps qui voyageait, *quasi peregrinationis gratia*, accompagné d'une jeune moniale, qui dormait sous le même toit que lui.³

Giraldus vécut au XII^e siècle et pendant les vingt premières années du XIII^e. Guillaume de Malmesbury et Jocelin de Furness, dont nous avons cité les témoignages plus haut, sont aussi du XII^e siècle. Le cistercien Ailred de Rievaulx († 1167) fut leur contemporain. Dans sa règle pour les recluses, composée pour sa sœur, il réprouve la conduite de certains vieillards qui ne voulaient pas renoncer à la société de femmes qu'il traite de "concubines" — à bon droit semble-t-il, car il paraît difficile d'admettre qu'il s'agisse ici de syncitaktes.⁴ De cet ensemble de témoignages on peut néanmoins conclure qu'il subsistait, en Angleterre et en Galles, aux XII^e et XIII^e siècles, des restes de syncitaktisme que les écrivains ecclésiastiques du temps s'efforçaient de combattre et de faire disparaître.

Il est fort possible que les *consortia mulierum* aient donné lieu, à cette époque ou déjà antérieurement, à des abus tels que les moralistes aient pu avec raison dénoncer et stigmatiser, sous des apparences d'ascétisme, des pratiques de concubinage. Cependant il est incontestable que cette coutume, connue de l'antiquité chrétienne et qui nous semble aujourd'hui si audacieuse et si

¹ *Gemma*, dist. II, cap. 16, p. 239 s.

² *Gemma*, II, 15, p. 235 s. Cf. *Ibid.*, II, 7: "Unde [sacerdotes], non solum a concubitu, verum a cohabitatione mulierularum arceri deberent" (p. 196).

³ "Patet ex his quam periculosum fuerat monialem juvenculam formosam et famosam episcopo quodam nostri temporis multis diebus quasi peregrinationis gratia circumduci, simul hospitio suscipi intra eadem septa vel etiam sub eodem tecto, nec remotis a sese cubiculis de nocte cubare" (*Gemma*, II, 17, p. 249).

⁴ Ailred, *De vita eremita ad sororem*, 28 (P. L., XXXII, 1460-61): "... cumque, quod dictu nefas est, eodem lectulo cubantes inter amplexus et oscula de sua castitate se dicunt esse securos".

extravagante,¹ fut longtemps suivie, dans les chrétientés insulaires, par des ascètes d'élite, sincèrement désireux d'y trouver des occasions de signalés triomphes *pro castitate*.²

L. GOUGAUD

¹ Il ne faut pas juger les moeurs anciennes d'après nos habitudes de vie et de pensée modernes. Si l'on veut voir jusqu'où peut aller l'audace d'un saint personnage du XII^e siècle, qu'on se reporte au passage de la Dist. II, ch. 17 de la *Gemma ecclesiastica*, qui débute par ces mots "Item exemplum de Gilberto de Simplingham" (p. 247-248).

² Sur la *Keuschheitsprobe* dans les mariages spirituels de l'antiquité chrétienne, voir Ad. Jülicher, *Die geistlichen Ehen in der alten Kirche*, p. 380.

A NOTE ON O'DAVOREN'S GLOSSARY

THE following entry is in no. 1121 in Stokes's edition:

Iuger i. là ferainn no la air, ut est: 'cenn tuir in iugera' i.
in dam oraib no i laib nair [leg. air].

ACL. ii, 393.

It occurred to me that *cenntuir* is really one word, a loan from the Latin *centuria*, and on consulting Lachmann's *Gromatici Veteres*, Berlin, 1848 (to which work Dr. L. C. Purser referred me), I found the following passage extracted from Isidore lib. xv. cap. 15: *Maiores itaque orbem in partibus, partes in prouinciis, prouincias in regionibus, regiones in locis, loca in territoriis, territoria in agris, agros in centuriis, centurias in iugeribus, iugera in clymmatibus, deinde clymmata in actos perticas passus gradus cubitos pedes palmos uncias et digitos diuiserunt* (Grom. Vet. I 367).

This passage is repeated almost word for word in two tracts on mensuration, at pp. 371 and 407.

Comparing O'Dav. nos. 491, 492, 1121, 493, we find that the glossator had before him an Irish version of one of these tracts, from which he has made four excerpts.

no. 491 'bui cuairt in domain i ranna 7 ranna i cennadcha'
= *orbem in partibus, partes in prouincias*.

no. 492 'orba a cenntuir' = *agros in centuriis*.

no. 1121 'cenntuir in iugera' = *centurias in iugeribus*.

no. 493 'iugera hi climata' = *iugera in climatibus*.

Two more entries in O'Davoren come from this source:

no. 117 *Actus* i. *tomus* nó *imaire*, ut est: 'actus is lugha a .iii. do troighaib lethat a lair', etc. = Grom. Vet. I 367 (372, 407) *actus minimus est latitudine pedum quattuor, longitudine CXL (CXX)*.

no. 1048 *Greis* i. *coisceim* nó *ceim*, ut est: 'imaire i forge hi pais. in greis i. deisceim dá traigh co leth esidhe'. This seems somewhat corrupt, but is certainly based on the table drawn up in the mensuration tract, p. 371-2: *quidam ergo septem grana hordei in transuerso posita pollicem iudicauerunt, ex quibus XV pedem reddunt, pedes duo et semis gressum sive gradum, duo gressus passum, duo uero passus decimpedam perticam faciunt*.

O'Dav. 933

(Stokes' comm.

O'Dav. 933

The order is reversed, but the scale is the same as in the Irish: *pes, gressus, passus, pertica* = *traig, greis, pais, forrach*. The Latin however here gives no equivalent for *imaire*.

It is to be noted that only one of the three Latin writers uses the word *gressus*; the other two have only *gradus*. This suggests that the tract on p. 371 sq. *Pauca de Mensuris*, is the original of the lost Irish tract which O'Davoren used. It is itself derived from Isidore, and seems to exist only in the 'Codex Gudianus', now at Wolfenbüttel: see Grom. Vet. I. p. xi (list of MSS.) and II. pp. 42 and 471.

b. definition of ploughland

I have ignored O'Davoren's explanations, which only show that he did not understand his text. Meyer (ZCP X 350) proposed to emend no. 493 by altering *no la air* to *no'davair*; but the words *lā air* are used also in no. 117 and no. 1121. 'A day's ploughing' was no doubt a traditional Irish measure. In no. 493 *no lá air* should probably follow *dam-icht*.

The Isidorean measurements are quite different from the table in Laws IV 276.

E. J. GWYNN

THE MAGIC WITHE IN TÁIN BÓ CÚAILNGE

CÚ CHULAINN has written a message on a withe, and thrown this on top of a pillar-stone. Fergus reads the *ogam*, and comments on it: *má saraigthe in n-id se, ol se, no má thíastá secha, cia beith i lláim duni no i taig fó glas, ricfe i ndead ind fir ro scrib in n-ogum n-ind, 7 genaidside guin dune díb ría mmatain, mani laa nech uairb id samlaid*, LU 57 b 38 = YBL (St. and O'K.) 270.

All the translations I have seen miss the point of this passage. *cia beith ... glas* can only refer to the withe—it would be too absurd to consider the chance of Cú Chulainn or his victim being in custody. There is no word *indead*, and *genaidsi deguin* (so Y 271) is simply a wrong division. The meaning is clear: 'If ye outrage this withe, said he, or if ye go past it, though it be in a man's hand or in a house under lock, it will reach after (that is, follow till it reach) the man who wrote the *ogam* on it, and he (*side*, the latter) will wreak¹ a slaughter of one of you before morning, unless one of you throw a withe like it.' I leave to folklorists the discussion of this magic writing, which cannot be held, but will escape and warn the writer if it be disregarded. The later versions omit this point. The 3 sg. pres. subj. *beith* may have been taken as a 2 pl., hence the Stowe reading, *da rabsabair fo talmain vo i ttig fo dunadh*, Windisch, TBC. p. 75. In LL there is nothing to show how Cú Chulainn will know of the outrage.

OSBORN BERGIN

¹ *génaid* may be future of *gonaid* or *gniid*; the general sense will be the same.

A POEM BY DOMHNALL MAC DÁIRE

LITTLE is known about the author of the following poem, Domhnall mac Dáire (Mhic Bhruaideadha). He was apparently one of the family of Clare poets of whom the most famous was Tadhg mac Dáire, chief poet to the Earl of Thomond, who started the Contention of the Bards. Another of the kindred was Maoilín Óg, who was called in to aid in revising the text of O'Donnell's *Tiomna Nuadh*, printed in 1595 but not published till 1603. A religious poem by Domhnall mac Dáire was edited by Seumas Mac Liam in *Mil na mBeath*, 1911, and a love poem of his appears in T. F. O'Rahilly's *Dánta Grádha*. O'Reilly in his *Irish Writers* cxl. sq. mentions four other poems ascribed to him; one of these is analysed by O'Grady in his *Catalogue of Irish Manuscripts* 375-7. The poem here edited is an interesting addition to the list.

Pádraigín Mac Muiris, in whose honour it was composed, appears several times in the Calendar of State Papers as Patrick, eldest son of Thomas Fitzmaurice (1502-1590), sixteenth Lord of Kerry and Baron of Lixnaw. His mother Margaret, who died in 1563, was the daughter of James, fourteenth Earl of Desmond. In 1580 against his father's wishes he joined the Desmond rising. In the following year he and his brother Edmund were imprisoned in Limerick Castle, from which they escaped, the Four Masters tell us, just as the Council had resolved to put them to death. They soon raised a force of some hundreds of men, and their escape was said to have cost the Queen £20,000. John Shereff, or Shreif, the Viceconstable of Limerick, was afterwards brought to trial in consequence, but was acquitted. On the 8th of May 1582 Fenton writes to Walsingham that 'the Baron of Lixnaw, alias M'Maurice, has gone to join his sons. He is old, wise, and of great experience.' In the autumn Pádraigín sailed for Spain with the Bishop of Killaloe, but he was soon back in Kerry, and was wounded that winter in a fight at Dingle. In the end his father

submitted to Ormond, and was pardoned, but when he died in 1590 (16 December) Pádraigín was still a prisoner in Dublin.

In their obituary notice of Thomas, the Four Masters call him 'the best purchaser of wine, horses and literary works, of any of his wealth and patrimony, in the greater part of Leath Mogha at that time.' But the family had lost heavily during the wars, and we learn from the State Papers that he died a poor man. Pádraigín was released upon 'promise of loyalty, and succeeded to the title. Ten years later, in Aug. 1600, Sir George Carew writes to the Privy Council: 'The Lord Fitzmorris when he saw his chief house possessed by our forces took such an inward grief at the same, as the 12th of this month he died, leaving behind him his son and heir, as malicious a traitor as himself.' Comparing him doubtless with his father, who had gone on campaign at the age of eighty, the Four Masters speak of his dying in the prime of life and vigour (*i n-eallmha*, not, as O'Donovan renders it, 'in youth').

How the son, Thomas, was pardoned by James I, and how his descendants became earls and marquises, belongs to a later chapter of history. Here we need only note that in English documents of the period the family name is written both in its Norman-French form Fitzmaurice (or Fitzmorris) and in its Irish form MacMaurice or Macmorris (= Mac Muiris). In this latter form it is used by Shakespeare in Henry V for his Irish character, or rather lay figure, Captain Macmorris. The name might easily have reached Shakespeare's ears, for the Lords of Kerry, like the rest of the Geraldines, were Irish chiefs who never lost their connection with England and the continent. The elder MacMaurice, Patrick's father, sat in two Irish Parliaments. As the youngest of four sons he had spent much of his long life abroad in the service of the Duke of Milan, and, like his namesake in Henry V, 'an Irishman, a very valiant gentleman, i' faith,' he could no doubt have directed the Duke of Gloucester at the siege of Harfleur. And Patrick himself had lived at the English court. But to suppose that Shakespeare had any individual in mind were to consider too curiously of the matter. A medley of national characteristics, real or imaginary, a little broken English, and a good Irish name were enough for his purpose.

The poem must have been composed during the lifetime of his father, for Pádraigín is not yet given the title of Mac Muiris; he is still only 'heir to the Kerry plain' (§ 3). And even

bardic extravagance could hardly have pictured such a scene of sport and revelry during the devastations of the Desmond wars. It belongs plainly to the early manhood of Pádraigín, before the fall of the southern Geraldines, when Mac Muiris of Kerry was still a power in the land, that is, to the period from 1560 to 1580. In essence it is, like hundreds of other Irish poems, a eulogy of a wealthy patron by a man of letters, but the author has treated this hackneyed theme with much playful fancy. He depicts the hospitality shown to himself and two brother poets as unlawful imprisonment, which calls for vengeance. He threatens to summon the poets of Ireland to a campaign against the Geraldines. After a furious struggle between the forces of largess and panegyric he hopes to take Pádraigín prisoner. But where is he to keep his prize? His former jailer has so many friends and kinsmen that the only safe place is the MacMaurices' own home in Listowel. There he promises to keep his prisoner in 'free captivity' sentencing him to a most attractive round of indoor and open-air pastimes—surely an ingenious method of showing how much he has enjoyed his visit, and of hinting at a fresh invitation. In poems of this type it is usual to introduce an *uirsgél* or apologue; Domhnall mac Dáire is peculiarly happy in his apologue inculcating the duty of munificence, always the great virtue in the bardic system of morals.

The poem is edited from A. IV. 3 (R. I. A.) p. 753 ff., the only copy known to me. For a transcript of this I am indebted to Miss Eleanor Knott.

OSBORN BERGIN

DOMHNALL MAC DÁIRE

- 1 Ní dúal cairde ar creich ngeimhil:
bíaidh brath úaim gan édeimhin—
dóigh creach gá haird a bfaghar?—
sul deach ós aird mh'fúasgaladh.
- 2 Triúr fileadh fada ó ríaghail
dhúinn i láimh lé leithblíadhain:
'na dhíol soin gá geall ghébhthar?
dá mbem a-moigh¹ moithéghthor.

¹ amuigh ms.

3 Do-ghénsa, acht go bfaghar faill,
sul deachad raibhthi romhainn,
chreich ngeimhle lém dháimh ndoiligh
ar eighre an chláir Chiarroighigh ¹.

4 Do mhac inghini an íarla
dlighthear ioc na hainnriaghla;
glais nuabhairrthi fáoinn a bFainn,
ar chrúadhfairc[h]e cháoil chumhaing.

5 Badh iad mh'feadhan ar bhfilidh,
lucht bheirthi breath n-aindlighidh:
sreath iolfaobhair roghlain ² rann
d'am[h]ruibh ionáonaigh agam.

6 Ar chreich níoghdhamhna an ruisg mhoill
badh é an t-oineach mh'fear tarroing:
dénta ní an uairsi uirrthi—
badh í an úaisle ar n-eólaichne.

7 Ní bhí a ag bruithion ná ag boigín
mo chor tar creich Phádraigín ³:
i bfoithribh nó i gciogh choille
dión ní foighthir orainne.

8 Cúairteóchar dhúinn—gá dám ris?—
fá mhíonchlár Mhoighi an Égis,
's um Ard n-úr bfionmhar bFearta,
gach mór siodhghlan súathionta.

9 Cuirfiom luighi ar Lios Túathail
an fóid bhráontais bhionnchúachaigh,
's loighi ar ghoirm-Leic súairc Snamha—
badh cuairt oirdhreic ⁴ édála.

10 Béraid orainn ógbhadh Grég,
lón creiche ar chách do choimhéd;
tóir nach édána ar foghlaibh,
dóigh ⁵ édála dh'ollamhnaibh.

¹ chiarroighidh MS.² roghlain MS.³ Pháidricin MS.⁴ oirdheirc MS.⁵ doig MS.

11 Ealbha láoch nach loc dochar,
tóir nach éidir d'iomachar,
fir iomchras tóroighiocht throm,
slóghoiriocht fionnchas Fíann.

12 Ní fras cháoilšeagh chailgios neach,
ní fras ghríobhdha ghlac neimhnioc,
fras dhúan lé ndingébhthar Goill
's a lúagh imérthar edroinn.

13 Léigfid fáoinne a bhfrasa séd,
léigfimíd d'ógbhaidh finn-Ghrég,
frais ndeghholta 'na ndáil sin;
neamhghonta ór ngáibh na Grégaigh.

14 Badh é a chríoch — gá tréine treas? —
go mbrisimni¹ an t-ord éigius
lér streith lónmhair mhir mholta
don ríoghraídh ghil ghrúadhchorcra.

15 Gá hiorghal nach íad do bhris?
ní bhí choidhche ar chloinn Mhuris
guais reann, acht airm a n-ollamh;
maidhm 'na gceann ní chúalamar.

16 'San troidsi dā tteagmham² ris,
Pádraigín³ mac Meic Muiris,—
ní hédaíl é arab áil roinn—
sé i láimh ní hédaígh⁴ agaínn.

17 Ní díon dó a lámhach nā a lúdh:
ní léigfiom úainn gan fasdúdh,
le a bheirt bfuair nglanmháilligh ngil,
an sdúaigh n-adhnáirigh n-áilghin.

18 Atád agam oirchill sás
lé bfosdfa mé mac Tomás⁵.
roinn leabhra go lán bfuinnigh;
cládh⁶ a feadhma um ámhuillibh.

¹ mbrisimni MS.² tteagbham MS.³ Páidricin MS.⁴ hédoigh MS.⁵ or Tómas, Tómas MS.⁶ clódh MS.

19 Oidhre an láoch ó Leic Shnáimha—
 mo chean dan cion édāla—
 sdúagh cháomhGäille ar ar chinn cruth,
 áonbhráighi ghill na nGréagach.

20 Réadla thúaidh Mhumhan Meic Con,
 Pádraigín¹ pór na n-íarladh,
 mír glanchruaidhe, glún ré bfrais,
 an t-ath-Ghúaire ó Dhún Durlais²

21 Lámh chúartaighthi Chlann gCarrt[h]aigh,
 uille chrúaidh re Conallchaibh,
 slat nach sní tréinfine Tháil—
 do ní éinfili a édail.

22 Sgél leam ar a leithéid soin,
 fúair ceannus an chláir Ultaigh,
 sgoth chráobhšlat Leasa Lughaidh,
 áonmhaic Neasa a-nallamhain.

23 Tug a mháthair 'na mac ríogh
 lā éigin d'fios a chéidghníomh,
 dár thúar rí Macha a mholadh,
 tri chlacha³ do Chonchobhar.

24 Tug don naidhin súairc šuilbhir
 chloich in gach láimh leabhairghil—
 sdúagh nár ón tseangBhanna tséimh,—
 lán a dhearnanna dhíbhseín.

25 Do ráidh Neasa an fuilt fionnghloin,
 dā ngabhbhá, a mheic mhóirionmhoin,
 do fionnfuinn thríd do threisi,
 an líg n-iomthruim eilisi.

26 Ní thig dhíom, is mo dhorn lán,
 a mháthair, ol an macámh,
 mo lámh do char⁴ mon gcloichsi,
 go sgar lán rem lámuibhisi.

¹ Páidricin MS.² Dúrlais MS.³ clocha MS.⁴ chor MS.

27 Ní hiognadh sin, ar sisi,
 tuig, a chnú mo chridhisi,
 nach ttoillfi acht a lán id láimh,
 dámadh ál choidhche a chongmháil.

28 Léig chugad an gcloich oilé,
 léig uaid, a úa Rudhroighi,
 an gcloich nglais gcoirrimligh gcrúinn,
 dod bhais doinntingnigh dhíoghainn¹.

29 Dad mhúnadh, a mheic Fachtna,
 fá dháil na séid sáoghalta—
 a šrían réd chradh² ná congaimh—
 as ciall damh 'na ndubhramair.

30 Ná híadh do lámh, a flaithe Breagb,
 do šíor um šéduibh Gáoidheal:
 seoid cáigh ní héidir dh'fanadh
 gan láimh éigin d'fosgaladh.

31 Bioth lámh leat gá légadh úaibh,
 a sgaith chruithgheal ón gCraobhruaidh,
 's lámh ag gabháil na séid seang,
 a bhranáin déd, fád dhíchioll.

32 Fúair sáormhac Fhachtna Fháthraig
 ór chan ris a ríoghmháthair—
 féile an leinbh gá chora i gcion—
 a thogha i seilbh na sinnior.

33 Do mhér mheadhóin mhíleadh Greg
 ní thuigim nár thrácht Mairghrég—
 maith cuimhni an feasa 'gan fíor—
 fuighle Neasa 's an naoidhion.

34 Do-ghébhais i láimh é, 's giob[h] eadh
 ní léimhdáois gasradh Gháoidheal
 ucht ar šlógh Grég dá ghabháil,
 an ghéig do phór Pharthaláin.

¹ ndoinningnigh ndioghainn ms.

² chrodh ms.

35 Sul cuirthior linn lámh 'na cheann,
 énlán beoil fileadh Éireann,
 ann as fearr gach áit d'fégadh,
 mo gheall cáit a gcoimhédadh.

36 Ní dhingne mé ar maicne Luirc
 leis choidhche nā ar cloinn nGearuilt:
 ní taobhtha rú a ngáol i ngioll,
 a chrú ar gach taobh 'na thimchioll.

37 Fian Shaxan do šeachna lais
 caithfead fós, is fian Durlais¹—
 ga seadh falta acht a bfráoch ruinn?—
 dalta na láoch ó Lonnainn.

38 Gúais leam a rún dá rochtain,
 ní dú a chor i gConnachtuibh
 mná áobhdha finngheala a bfeart
 ingheana máordha a míleadh.

39 Mac meic Émainn nár ér sgoil,
 gúais dá mbeirinn é i nUlltaibh:
 báidh ar féile 'gan aicme
 lé céile ar gcláir Chormaicne.

40 Anta leis i Lios Túathail
 an mhúir fairsing órchuachaigh,
 brugh seang na bfoighéig² bfíthi—
 ga fearr coimhéd coigcríche?

41 Sáor an braighdionus do-bhér
 d'ua Sémuis na sleagh rinnghér,
 san chüirt ghoighigh ghealmhóir ghloin,
 seanróimh oinigh an farthair.

42 Suirghi a bfionnbhan, fuighle a súadh,
 cruin[n]ighthi minci a marcslúagh,
 a sgáith fíneamhna a hór glan,
 sódh mímheanma do mhúchadh.

¹ Dúrlais ms.² bfoigeg ms.

43 Gébhthor dhó 'na dheaghaidh¹ soin,
brágha laoch Leasa Túathail,
roinn šaora as ar šochuir geall,
go ngothaibh cáola cáoincheann.

44 Do-bhér lais a láoibh áille—
sochar nach bfúair énbhráighi—
cúairt learg n-infúar na n-oirior;
diombúan fearg a bfíadhoighiodh.

45 Do-bhér dó ré ndol isteach
seal ar ghníomhradh ghereagh n-úabibreach,
seal snámha ar slíos gach calaith,
fios gach trágha torcharaigh.

46 Do-chífe bárc a mbeól chúain,
do-chífi coimhling mharcslúaigh,
is gúais šadh² siobhalghrod seang
ó bhioradhmad³ dhamh ndíleann.

47 Sruth Féile na bfínnšreabh⁴ gciúin
do-chluinfi, budh ceól taidhiúir⁵,
ag labhradh, lór a binni,
mór an t-adhbhar inntinni.

Ni.

¹ dheedh² MS.² Šagh MS.³ bioragh⁴ MS.⁴ bfíonnšreabh MS.⁵ bú ceol taighiúir MS.

TRANSLATION

1 It is unfitting to postpone a raid for captives: surely I shall send out spies—in what direction is hope of spoil found?—ere my release be noised abroad.

2 We three poets—all unlawfully have we been held in bondage for half a year: in recompence whereof what price will be accepted? If we win forth it shall be felt.

3 I will make, if an unguarded spot be found, ere warnings go before me, a raid for captives with my stern band of poets, against the heir of the Kerry plain.

- 4 The son of the earl's daughter must pay for his lawbreaking—newly rivetted fetters about us in Foynes, in a hard parish, narrow and close.
- 5 My troop shall be our poets, the proposers of extortionate terms: I have a file of many bright blades (consisting) of eulogistic quatrains fit for a public assembly.
- 6 In raiding the stately-eyed prince. Generosity shall be my decoy(?), Nobility—she must now be obeyed—will be our guide.
- 7 Neither glowing heat nor wet weather shall divert me from raiding Pádraigín: in woodlands or in the heart of a forest no shelter from us shall be found.
- 8 In short, throughout the smooth Plain of the Poet, and around verdant Ardfert of the wine, every fair peaceful noted castle shall be searched on our behalf.
- 9 We shall lay siege to Listowel of the well-watered soil, resort of sweet cuckoos, and to dark Lixnaw the gay; it will be a famous plundering expedition.
- 10 The Grecian warriors, in number many enough to hold the prey against all, will overtake us—no timid pursuit after spoils, a prospect of wealth for the men of art.
- 11 A multitude of warriors that never shirk hardship, a chase that cannot be borne, men who carry an overwhelming pursuit, the fair-curled armed muster of Fenit.
- 12 It is not a shower of slender stinging spears, not a fierce shower from vigorous hands, but a shower of poems whereby the Foreigners shall be beaten off, and their price, that shall be plied amongst us.
- 13 They will launch against us their showers of treasure, we shall hurl against the warriors of fair Greece a shower of laudation to meet these,—the Grecians shall be unwounded by our darts.
- 14 The end of it will be (what fight can be bolder?) that we, the bardic order, with our long nimble rank of praise, shall put to rout the bright red-cheeked princes.

15 What batile have they not won? Never are the descendants of Maurice in danger from sharp points save the arms of their bards; never have we heard of their defeat.

16 If in this fight I chance upon Pádraigín, son of MacMaurice,—he is not a prize that one would wish to share—it is likely that he will be my prisoner.

17 Neither his shooting nor his vigour shall save him: I will not let him go at large for all his cold bright suit of polished mail, that modest gentle chieftain.

18 I have devices ready by which I will detain the son of Thomas, smooth quatrains full of vigour; there is victory over his effort in my schemes.

19 The heir of the warrior from Lixnaw—happy he who wins him as his share of spoil!—hero of fair Gáille, of surpassing beauty, the one captive who is a pledge for the Greeks.

20 The pole-star of Mac Con's Munster is Pádraigín, offspring of earls, a piece of bright steel, a knee before a shower, a second Guaire from Dún Durlais.

21 Hand that searches Clanna Carrthaigh, stern elbow against the Conallaigh, rod which Tál's mighty race cannot bend—a single poet makes a prize of him.

22 I have a story about one like him, who won supremacy over the Ultonian plain, that flower of the boughs of Lughaidh's Fortress, Neasa's only son of old.

23 When he was a king's son, his mother one day, to test his first acts (whereby Macha's king foreshadowed his fame), gave three stones to Conchobhar.

24 She gave to the cheerful merry infant a stone in each fair graceful hand—noble arch from the slender gentle Bann—his hands were filled with these.

25 Neasa of the fair bright hair said: 'My great and dear son, if thou wouldest take this other heavy stone, I should learn thy strength by it.'

26 'I cannot, while my hand is full, O mother,' said the lad, 'put my hand about this stone until fulness leaves my hands.'

27 'No marvel is that,' quoth she; 'learn, my heart's treasure, that only the full thereof will fit into thy hand if thou wouldest ever keep it.'

28 'Take to thyself the other stone; let go, thou descendant of Rudraige, the grey stone, smooth-edged and round, from thy brown-nailed firm hand.'

29 'To teach thee, O son of Fachtna, concerning the distribution of worldly treasures—keep not thy wealth bridled!—is the import of what I have said.'

30 'Close not thy hand, O prince of Brega, around the treasures of the Gael: men's wealth cannot last without opening one hand or the other.'

31 'Let one of thy hands be giving them away, O bright flower from the Craobhruadh, and the other hand receiving the shapely treasures, O ivory chess-king, with all thy might.'

32 Fachtna Fáthach's noble son acquired by what his queenly mother said to him (the child's generosity makes it manifest) his election to the possessions of his forefathers.

33 I think that Margaret has taught to the middle finger of the Grecian warriors—well does the man remember the lesson!—the words of Neasa and the child.

34 I will take him captive, and yet the hosts of the Gael would not dare to face the Grecian hosts in order to take him, that branch of the stock of Parthalán.

35 Ere I lay hands upon him who above all fills the mouths of Ireland's poets, first it were best to look at each spot, (and consider) where I shall keep my prize.

36 I will never make towards the Children of Lorc with him, nor towards the Geraldines; they are not to be trusted with their own kinsman as a prisoner, his relatives being on all sides around him.

37 England's war-band likewise and the war-band of Durlas I must shun with him—what matters any quarrel save their anger against us?—(with him) the fosterling of the warriors from London.

38 It were unfitting to send him to Connacht; I dread the secret of it reaching the fair and lovely wives of their men, the stately daughters of their champions.

39 Edmund's grandson who never refused a bardic school, it were risky if I should take him to Ulster; the people have a covenant in honour with the mate of our Plain of Cormac.

40 I must remain with him in Listowel of the spacious hall with golden goblets, graceful mansion of woven branches—what outland fastness is better?

41 I will give free captivity to the grandson of James of the sharp spears, in the fair bright court, wide and full of steeds, old sanctuary of the honour of the west.

42 The wooing of their fair ladies, the words of their sages, the frequent assemblies of their troops of horsemen, their flower of the grape from pure gold, pleasure which quenches discontent.

43 Thereafter shall be chanted to the captive of the warriors of Listowel noble stanzas whose value would be easy to reckon, with the clear notes of *cáoinchinn*.

44 On fine days I will make with him—a delight that no prisoner has found—a visit to the cool slopes of the lands; brief will be the rage of their wild stags.

45 I will give him, before going in, a spell at the exercising of proud steeds, a spell of swimming at the edge of each bank, a visit to each fruitful strand.

46 He shall see a bark in the harbour's mouth, he shall see a horserace and the danger of swift graceful hounds from the antlers of mighty stags.

47 The River Feale of gentle bright streams he shall hear speaking, it will be a sweet strain, sufficient its melody, a great reason for gaiety.

NOTES

4a. *inghini an iarla*, cf. 33b.

6c. For the idiom cf. *mór ní as dénti ní airriu* Wb. 15 a 23, and *Thes. Suppl.* p. 51. The idiom is still common; see *Foclóir do Shéadna*, s. v. *rud*.

d. *eólaichne*, cf. *brisimni* 14b and *Ir. Gr. Tr. Intr.* 14, 17 and 150.

8b. *Magh an Éigis* may be a place-name.

d. *siodhghlan*: the first element may be *stodh* 'peace' or *stodh* 'elf-mound.'

10a. Grég.: in Irish poetry the Geraldines are regularly termed Greeks; (cf. O'Grady Cat. 429 n.) from their supposed connection with the Florentine Gherardini, who however claimed to be of Trojan origin. Philip O'Sullivan in his *Historiae Cathol. Hib. Compendium* (Lisbon 1621) p. 77 says 'Iberniae Giraldini suum genus ad Hetruscos inde Troianos vsque referunt.' Cf. Fr. MacErlean's note in *Duanaire Dh. Ul Bhrudair* I 146.

12c. *Goill*, 'foreigners' here used of the Geraldines.

17d. *sduagh*, lit. 'arch' is more often found in the metaphorical sense of 'hero' or 'chief': cf. *stuaire* or *stuadhaire* 'a beautiful maiden' in modern songs.

18d. *ámhuiill*: cf. Carswell p. 43, *gabhaird sgela a bheatha & a bhuan dṁhaille* 'they enquire of his life and conversation'; p. 48 *neimheindteacht angibluibh no na ngabhaill, no anámhaille eile* 'dissolution in apparel, gesture, and other his doynges.' Keating TSh. 65, 16 *ag amhaill 7 ag súgradh ria*. There is a nom. sg. *ámhail* in the *Ir. Gr. Tr.* II § 3, 19, and ex. 196, as well as *ámhuiill* ib. § 13.

33b. Cf. 4a supra. According to the Dict. of Nat. Biogr. Thomas Fitzmaurice's first wife was Margaret, daughter of James, fourteenth Earl of Desmond. Burke's Peerage (1923, p. 335) makes her the second wife, and says that Catherine, daughter of Sir Teige MacCarthy was the first wife, and the mother of all Thomas's children.

43d. *caoincheann*, the name of some song-bird; cf. Meyer, *King and Hermit*.

44d. *fiadhoighiodh*, gp. of *fiadh-agh*, see *Ir. Gr. Tr.* II § 31.

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A DIALOGUE BETWEEN DONNCHAD SON OF BRIAN AND MAC COISSE

UNDER the year 989 (recte 990) the Annals of Ulster record the death of Airard mac Coissi primeces Erend. So Urard mac Coisse, Tigernach, (RC xvii. 347), Erard mac Coisi, Chron. Scot. 988. But, according to the Four Masters, an Erard Mac Coisse, ardchroinicidh na nGaoideal, died in 1023. Were there two poets of the name, as argued by O'Reilly, Irish Writers lxxiii., and O'Donovan, FM ii. 806? O'Curry, MC ii. 130, maintains that the Mac Coisse of Tigernach and the Mac Coisse of the Four Masters were one and the same person. The problem will be solved if we accept 990 as the true date, and treat poems which refer to events like the battle of Clontarf as fictions written in the name of an old poet and later on taken to be genuine, like the many Middle Irish poems ascribed to Colum Cille. I leave the matter undecided.

The poem here edited is of interest from its reference to the legend of Mac Coisse holding the revenues of Ireland for a year, which may have been suggested by the story of Corcrán Cléreh and Cuán hua Lothcháin (LL 26 a 20). The translator of the Annals of Clonmacnoise, who gives 983 as the year of Mac Coisse's death, tells it as follows:—

Before m^cCossye fell to these devotions king Moyleseaghlyn of his great bounty and favour to learning and learned men bestowed the revenewes of the Crown of Ireland for one yeare upon m^cCossye, who enjoyed it accordingly, and at the yeares end when the king would have the said revenewes to himselfe m^cCossye said that hee would never suffer the king from thenceforth to have any part of the royaltyes or profits, but would keep all to himselfe whether the king woud or noe or lose his life in Defence thereof. Whereupon the king challenged m^cCossye to fight on horseback, which m^cCossye consented willingly to doe, though hee

knew himself unable to resist the valourous and incomparable hardy hand of king Moyleseachlin, who was computed to be the best horseman generally in those parts of Europe, for king Moyleseachlins delight was to ride a horse that was never broken, handled, or rideen untill the age of 7 years, which hee could soe exactly ride as any other man could ride an old tame and gentle horse. Notwithstanding all which m^cCossye was of such hope that the king of his favour of poetry and learning would never draw his blood, which did imboden and incourage him to combat with the king, and being a horseback m^cCossye well provided with horse and armour and the king only with a good horse & a staffe without a head, fell eagerly to the encounter, m^cCossye desireous to kill the king, to the end he might enjoy the Revenewes without contradiction; the king coningly defended himself with nimble avoydings and turnings of his horse, feared to hurte m^cCossye untill at last with his skillfulness and good horsemanship hee vanquished m^cCossye and enjoyed his kingdom and revenewes thereof ever after untill Bryan Borowe & his Mounstermen tooke the same from him.

The text is from fo. 30a of the Stowe MS. B. IV. 2, from which Meyer has published a number of extracts in ACL iii. 302 ff. For a transcript I have to thank Prof. T. F. O'Rahilly.

OSBORN BERGIN

EIDERCHOMHRÁDH SUNN AG DONNCHAD MAC BRIAIN
ET MAC COISI

- 1 Freccair meisi, a Meic Coisi—
Cia as eolcha anāid anois?—
innis, a Ioraird nach uis,
cia rí as f[h]írfherr dā n-úarais.¹
- 2 Coiscc dīom, a gille, a meic Brīain,
na cuir mesi sa mōirghliaidh
ní bhér breth dā ccuire im chenn
eidir ardfhlathaibh Érend.

¹ bfuarais ms.

3 Do fhíarfaigh díomsa an flaith féin
 mar do fhíarfaighis, a fhir fhéil,
 ca hédaíl, ca maith as mó
 dā bfuair ollamh i n-énlō.

4 As edh do rāidhesa ris,
 re Mail Sec[h]lann Sléibhe Mis,
 gurb i édáil Torna thiār
 ó C[h]orc mac Luigdech láimhf[h]ial

5 Tucc mīle bó dona búaibh,¹
 is an cēd each as f[h]err f[h]uair,
 is² cūicc trīocha céd dā ccrodh,
 eidir f[h]ēr *ucus* arbhor.

6 Do-radaradh dō trīan Temhra
 ó bile lāomdhá Lemhna;
 do-rad dō, 's nīr c[h]omha cert,
 cisde a athar i n-éinfhecht.³

7 Nā hāirimh ar Chorc na ccliár,
 gē do-bheradh toir is tīar,
 giōdh hī Banba na broide
 no dhāiledh dā dheghoide.

8 Gen gur tú rom t[h]óccaib féin,
 a Meic Coisi, a ollaimh fhéil,
 ag súd Banbha re bládhain
 duit, ar ó Neill Nōighiallaigh.

9 Éiricch co Temhraigh na ttrēd,
 mar a tā mo s[h]elbadh sét:
 caith bládhain ón oidhc[h]e anocht
 i ccennus Érenn na n-ardp[h]ort.

10 Tair chuccam i ccend bládhna
 co hĀth Cliath, do réir rīaghla,
 co n-órdaigheī, nī lescc lem,
 duit th'ollamhnacht is t'ferann.

¹ mbuaibh MS.² s MS.³ indeinfecht MS.

11 Ní hē sin do-rindes ris,
re Māoil Sechlainn Slēbhe Mis:
tuccus cath, gēr c[h]lāon cēille,
do fhlaith Temhra tāoibhrēidhe.

12 Tarla mé aghaid i n-acchaid
isin cath is flaith Feabhail:
sáithim sleigh, is nír c[h]íall c[h]ruind,
i Māol sogrādhach Sechluinn.

13 Do impō an áithc[h]eis nār mīn,
is tumais a herluinn rem t[h]āoibh
rob é sin, gan c[h]lor 'na c[h]end,
féicce heinicch na hÉrenn.

14 Acc sin, a Donnchad meic Brīain
an sccēl do chuir mē i mōirc[h]iaigh
oinech mar sin tall it toigh
mā tā agatt fēin, freccoir.

Freccair.

TRANSLATION

1 [Donnchad]: Answer me, Mac Coisse—Who is now more experienced than thou?—tell, O proud Erard, who is truly the best king that thou hast found.

2 [Mac Coisse]: Let me be, lad, son of Brian; put me not into the great contest. I will pass no judgement that thou bringest before me between the high princes of Ireland.

3 The prince himself asked me, as thou hast asked, O generous man, what was the greatest wealth and bounty that an ollav got on a single day.

4 I said to him, to Mael Sechlainn of Sliab Mis, that it was the largess of Torna in the west from generous-handed Corc, son of Lugaid.

5 He gave of the cows a thousand cows, and the hundred best horses he had got, and five cantreds of their wealth, both grass and corn.

- 6 There was given to him a third of Temair by the brilliant hero of the Laune; he gave him, and it was not a fair gift, his father's treasure therewith.
- 7 [Mael Sechlann]: Count it not to Corc of the companies, though he should give east and west, though he should bestow Banba of the spoils upon his good fosterfather.
- 8 Though thou hast not reared me, O Mac Coisse, noble ollav, there is Banba for a year to thee, said the descendant of Niall Noígiallach.
- 9 Go to Tara of the flocks, where my possession of treasures is: spend a year from to-night in the government of Ireland of the high strongholds.
- 10 Come to me at the end of a year, to Áth Cliath according to rule, that I may ordain for thee (a pleasant duty) thy ollavship and thy land.
- 11 Not so did I to him, to Mael Sechlann of Slíab Mis: I gave battle, though it was a perversity of judgement, to the lord of smooth-sided Tara.
- 12 I found myself face to face in the battle with the lord of Febal: I thrust a spear—and it was no sound judgement—into Mael Sechlann the lovable.
- 13 He turned the sharp ungentle spear, and plunged its shaft against my side. That, without contradiction, was the pinnacle of Ireland's generosity.
- 14 There, O Donnchad son of Brian, is the tale that has put me into great sadness. If thou thyself hast generosity like that in thy house, answer.

NOTES

2b. *anaid* for *inndid*, OI. **inndid*, **oldid*, 2 pl. for 2 sg. as often in poetry, unless it is a mistake for *andal*, *innal*, OI. **indat*, *oldat*.

3b. This line is a syllable too long; similarly 9d.

4c. For Torna Éces, fosterfather of Niall and Corc, see *Contention of the Bards* (ITS. XX) I and II.

6a. Temhair is perhaps Temair Érann in West Munster; this would go with Lemhain in the next line, and would suit Cork, a Munster king. But the supposed events are prehistoric.

8d. Mael Sechlainn was of the Cland Cholmáin, a branch of the southern Uí Néill, descended from Níall Noígíallach.

12a. This line is too long, and the rime with *Feabhair* is faulty.

13a and b. *min*: *taoibh* cannot be right. Read perhaps *nar mdol* 'which was not blunt,' and *tháobh* in the next line. Omit *is*, or read 's.

Is ónd athir dó

Strachan, *Selections* p. 65, translates 'He is from the Father.' Thurneysen, *Handbuch* ii. 99, says the meaning is 'es hat ihn (den Namen) vom Vater.' The passage in Wb. 21 d 4 is *ex quo omnis paternitas in caelis et in terra nominatur i. e. cach duil dia n-eperr ainm n-athar i nim et i talam is ónd athir dó*. Thurneysen's rendering would require *atá* for *is* and *dí* (= *don duil*) for *dó*. Strachan is right, except that in the particular passage *dó* (= *dond anmaim*) is neuter, not masculine. The version in Thes. Pal. is ambiguous: 'every creature which is called by the name of father, in heaven and on earth, it is from the Father.' Here 'it' would naturally refer to 'creature.' The sense of the passage is: 'to whatever creature the name of father is given, in heaven and on earth, it (i. e. this name) is from the Father.'

KUNO MEYER

ALTHOUGH four years have passed since the sudden death of Kuno Meyer, after a day's illness, at Leipzig, where he had gone for a brief holiday, it is but fitting that in this the first volume of *Ériu* to be completed since that sad event, some tribute, however inadequate, should be paid to his memory. His loss in the fullness of his activities—he had not completed his sixty-first year—is nothing short of a calamity to Irish studies. Unlike so many other scholars whose interest is mainly centred in their own researches, Meyer was in addition a militant propagandist. For him it was not enough that he should do things himself, he must inspire others also. In this no less than in his own actual achievement lies his great claim on our gratitude. He had a profound belief in the dignity and importance of Celtic studies, especially Irish, the oldest of all West-European literatures, and he always insisted on their claim to recognition, not only because of the light which an investigation of Celtic records would throw upon the social life and institutions of the peoples themselves, but also because in his opinion the whole civilization of Western Europe, the spread of Christianity in the early middle ages, and the history of humanism, are closely bound up with Celtic civilization, while our modern literatures owe to Celtic influence some of their most beautiful nature poems and lyrics.

From the very outset of his career, on public platforms and in the press, Meyer made himself a missionary of Celtic learning, endeavouring to rouse interest and win disciples. He never wearied of reminding the younger generation of the rich treasures that lay at their very doors, and the great advantages they had who lived in a Celtic-speaking country over the foreigner when it came to editing and interpreting their national literature, and compiling trustworthy grammars and dictionaries of their dialects. He maintained that it was nothing short of a disgrace that work of so national a character should be so often left to the foreigner.

It was in this missionary spirit, and aided by his great prestige as a scholar, that he founded in 1903 the School of Irish Learning, bringing over his friend John Strachan, destined to an early death four years later, as its first lecturer. How strenuously he laboured to establish the School on a firm foundation those best know who were associated with him: the innumerable letters written to friends and colleagues enlisting sympathy and support, appeals to the Government for aid, the many meetings he organized and addressed. With Strachan as joint-editor he started this Journal, and he continued to take an active part in the editing of it down to the year 1914, when he relinquished his official connection with the School, of which he had been the Director from the beginning. In a resolution widely circulated at the time, and printed in our last volume, the Governors and Trustees expressed their appreciation of the very signal services which Kuno Meyer had rendered to early Irish studies by his labours in the School. It is not too much to say that it was largely owing to his foresight in this respect that when, later on, the National University was founded, competent teachers were available for the Irish faculties in its various Colleges. The founding of the School has had indeed far-reaching results. Just as in the seventh century students flocked to Ireland from all parts in pursuit of knowledge, so they came from England, Scotland, Wales, the Continent, and America, year after year, to obtain in the School that instruction which was not to be had elsewhere. Many of these students now themselves occupy Celtic chairs in their respective countries.

Few scholars have exercised such an influence on Irish studies, not only by his own publications, which were very numerous, as may be seen from the list drawn up elsewhere, but by his personal qualities. His energy, despite almost continuous ill-health for upwards of thirty years, was prodigious. He was the joint-editor and originator of no less than four periodical publications devoted to Celtic studies, three of which he actually kept going at the same time, together with his series of Todd Lectures. Such a heavy undertaking naturally affected the character of his own work, which tended to become desultory and gradually assumed the form of 'Mitteilungen', 'Contributions', 'Anecdota', 'Miscellanea', etc. He felt himself to be a pioneer in a field where, he used to say, everything had yet to be done, where one was only at the beginning. His aim seems to have been that of providing material

and tools for others. It is unnecessary here to recount his achievements, which are sufficiently known, and will continue to serve more than the present generation. To the general reader he will always be known by his incomparable renderings of the early Irish poems which he was the first to bring to light. O'Donovan and O'Curry, ever in quest of historical material, as was only natural in their day and coterie, passed over most of what was of purely literary interest, and Stokes and Windisch more or less followed suit. Meyer, however, took poetry for his special domain, undeterred by the difficulties it presented; and in studying the complicated metrical system he discovered several subtle rules and observances which had before escaped notice.

It is to be regretted that he never undertook a history of Irish poetry, for which he was so eminently qualified. But in truth, the *œuvre de longue haleine* had no attraction for him. He lacked the leisure, and perhaps also the staying power. He was so eager always to get things out, that he would often hurriedly finish off a work in order to get on with something else which came his way. When it is borne in mind that he never lived in the vicinity of the great repositories of Irish manuscripts, and that all his transcribing and discovery had to be done in flying visits to Dublin, Edinburgh, Oxford, and London, his output will appear nothing short of marvellous. Few perhaps realise that he was for the greater part of his life a professor not of Celtic but of German, and had only his leisure to give to things Irish. But his interest amounted to a passion, and he managed to communicate his enthusiasm to others. He had the gift of making the merest trifle of interest. This was particularly noticeable in his classes. He had read more widely in early Irish literature than anybody else, and had lived himself into that vast uncharted region, where it is so difficult to take one's bearings. He could instantly place a character in his surroundings, and he seemed almost to know the inmates of a monastery at a given period. The impressive tone in which he would utter the name of saint or hero was not easily forgotten. Though himself an inspiring teacher, Meyer had, strangely enough, no great belief in formal lectures as a means of instruction, but rather in placing a manuscript or text in the hands of a student and setting him to work upon it. One had to serve an apprenticeship to learning,—in the actual doing of work knowledge came. He was accordingly a persistent advocate of method and training

rather than of cumulative knowledge with its accompanying drawbacks—the prescribed course and the examination, which he strenuously opposed. But notwithstanding his strong advocacy of the importance of research and the cultivation of the scientific spirit, which he no doubt felt to be best for the ordinary man, in his heart I believe he most admired those who like his friend Walter Raleigh could dispense with research and write out of a richly cultivated mind.

His admiration of learning was unqualified, but his love of literature was intense. He used to say that he never travelled without a volume of Jane Austen, and Stevenson I think he must have known by heart. He loved to repeat Milton's sonnets; Wordsworth on the other hand he never took to. He delighted in Borrow and in so frivolous a writer as Alphonse Allais. Next to literature came conversation, which he regarded as the greatest of all accomplishments, though he was himself more of a listener than a talker. Boswell was a constant companion, and he could summon the mighty Doctor at will to a settle a point. He often spoke of the wonderful symposia at which he used to be present when Raleigh, R.A.M. Stevenson and J.M. Mackay would perform prodigies of discourse such as he had never heard elsewhere. He regretted the absence of conversation in Berlin, and deplored the tendency of his countrymen to talk shop, maintaining that England was the place for good talk and friendly intercourse. One of his first acts when he went to Berlin was to try to start a University Club in order to foster the art of social intercourse among his colleagues.

He was very fond of music, and in his young days sang in a chorus under the celebrated Hans von Bülow, and he even took leading roles in amateur opera. It was a pleasure to hear his rich deep voice in Schubert's *Winterreise* and the *Gruppe aus dem Tartarus*, or in the bass solos of the *Magic Flute*, which he sang with extraordinary verve. He had a speaking voice of singular beauty and refinement. In conversation one scarcely realised that English was not his native tongue. It was only when he raised his voice in lecturing that the German intonation became apparent. He had a perfect command of idiomatic English, which he acquired in boyhood in Edinburgh, and he wrote it with ease and distinction, scarcely ever altering a line. In Berlin he used to lecture in English to large classes of *Anglisten*, pacing up and down the

platform without a note in his hand, and seemingly without the least effort. Yet, incredible as it may appear, he once confessed that when speaking English he never altogether lost the consciousness that he was speaking a foreign tongue. When he turned from English to German his speech became more vivacious and rapid: he seemed indeed quite a different person.

On those who were brought into contact with him he left an impression of great charm and benevolence. There are few among his fellow-workers that do not owe something to his ungrudging help. I have seen him in the sweltering heat of a Berlin July toiling for days over another's proofs who had little claim upon him, regarding it as part of his duty. He had a rare capacity for friendship and all that it implied. Consequently he was an admirable correspondent. Letter-writing was no burden to him. The distant friend was always in his thoughts, and he seized every occasion to commune with him. He had the commendable habit of answering a letter by return of post, even when it involved some research on his part, and he did not wait to be written to. From the most unexpected places, cafés, railway-stations, Turkish baths even, wherever he chanced to have an unoccupied moment, one would receive communications, always full of interesting accounts of his doings. In his clear minuscule hand he could pack as much on to a postcard as would fill an ordinary letter. A pile of cards always lay on his work-table, and whenever he came across anything likely to interest some one else he would instantly dash off a card to him.

When still a comparatively young man he contracted rheumatic fever, which led to rheumatic arthritis. The insidious malady gradually invaded his whole frame, causing him perpetual discomfort and rendering movement at all times extremely difficult. His figure was bent, and as he was unable to turn or lift his head save by a general movement of the body, his kindly grey-blue eyes were usually lowered when speaking. Yet he never complained. His infirmity contributed to give him in public a rather magisterial air which was wholly absent in private life, for his manner was most affable and courteous. His enforced sedentary life, which he turned to so rich account, was relieved by long visits to watering-places abroad in search of a cure, and this led to the formation of many delightful friendships.

The loss of so great a master is bound to react on those Irish studies of which he was pre-eminently the centre and guiding force. He has left a void which it will take many years to fill. But though he himself has gone from us, his work and influence remain, a constant inspiration and incentive to those who had the privilege of his friendship and who continue to cherish his memory.

R. I. B.

REPORT

1915-1923

WITH the issue of this number, which from various causes is much in arrear, the School of Irish Learning completes the twentieth year of its existence. Since its foundation in 1903, those studies which it has been its object to promote have made considerable progress, notwithstanding the ravages that death has made in that small band of scholars without whose aid and sympathy the work of the School could not have been carried on. The loss, in our fifth year, of Professor Strachan, who took so active a part both as teacher and editor, was a disaster to the School, and a serious set back to Celtic studies. We were shortly afterwards (April 1909) deprived of the valuable co-operation of Whitley Stokes, who took a lively interest in the School, of which he was a Governor, and made several notable contributions to this Journal. We have to record with regret the death of the Rev. Edmund Hogan, S. J. (Nov. 1917), at the ripe age of 86, a scholar of wide attainments, whose '*Onomasticon Goedelicum*,' to mention only one of his works, is a monument of laborious research, and an invaluable work of reference. Though he did not make any contribution to Ériu, as a Governor he attended our meetings and gave us wise counsel when most needed. On the 11th of October 1919, Dr. Kuno Meyer, who called the School into existence, and laboured with such devotion to make it a centre of Irish learning and research, was suddenly and unexpectedly cut off in the midst of his activities, and when full of plans for the future: a grievous loss, which the intervening years have but rendered more acute. A few months later (Jan. 1920) Dr. E. C. Quiggin of Cambridge, who was one of our contributors, was struck down in his prime. By his death the study of living Celtic dialects has lost a highly equipped and skilled investigator.

We have also to record the loss by death of four gifted students: T. P. O'Nolan (1913), with whose work our readers are familiar; Maura Power (July 1916), whose scholarly edition of 'An Irish Astronomical Tract' (Irish Texts Soc. vol. XIV), gave promise of a brilliant future; Edward Lucius Gwynn (Aug. 1919), who by his admirable studies of the *Conaire Mór* cycle made his mark as a scholar, while his editions and renderings of Irish texts revealed literary gifts of a high order; Gertrude Schoepperle (Mrs. Roger Loomis) in December 1921, well-known as a Romance scholar and by her joint-editorship of Manus O'Donnell's *Life of Columcille*. She twice crossed the Atlantic to attend our Summer courses, and afterwards laboured to found a library and school of Irish studies in the University of Illinois. We also regret the death of Professor W. P. Ker, who took a warm interest in the School during its early years, generously providing scholarships for Welsh and Scottish students.

The period which has elapsed since the publication of our last report has not been favourable to the calm pursuit of learning. Owing to the troubled state of the country and the restrictions so long in force, the annual summer courses which used to attract students from distant parts of the country and from abroad, could not always be held. During the month of September 1920, Professor Osborn Bergin most kindly delivered a second course of lectures on Irish Bardic poetry, in which a number of unpublished poems by Ó Heóghusa (Eochaidh), Muireadhach Albanach Ó Dálaigh, Tadhg óg Ó Huiginn, Brian mac Toirrdhealbhaigh meic Giolla Phádraig, and others, ranging from the 13th to the 17th century, were studied. Some of these have since been published by Dr. Bergin, to whom the cordial thanks of the Governors and Trustees are due for so generously undertaking this course.

The phonology of living dialects is a branch of linguistic investigation which has been much neglected in Ireland. In the first session of the School, in 1903, a course on general phonetics was held by the late Henry Sweet, a pioneer of the study, and the foremost authority in his time. Few students however were attracted by it, the importance of the subject not being then recognized. In view of the urgent need for a survey on scientific lines of the sounds of Irish dialects before they undergo further modifications or perish altogether in certain districts, it was felt that students desirous of engaging in this work should be given

an opportunity of acquiring the necessary training, there being no provision for the study of phonetics in our universities. Through the generosity of Mrs. J. R. Green, the School was enabled to invite the co-operation of Dr. Alf Sommerfelt of the University of Christiania, well-known by his works on the Dialect of Torr, Co. Donegal, and the spoken Breton of Saint-Pol-de-Léon. Dr. Sommerfelt gave a course of lectures during the month of September last on 'Practical Irish Phonetics and the study of Irish Dialects,' which was attended by over twenty-five students, and aroused the keenest interest in circles outside. In his preliminary lectures he dealt with the general characteristics of a phonetic system and the salient features of Irish phonetics in particular. These were followed by a study of the sounds of Munster Irish, for which purpose native speakers from Mid-Cork, West-Cork, West-Kerry, and Clare were specially brought to Dublin. The sounds of each speaker were in turn analysed in class, and the students trained to distinguish the various *nuances* and record them in phonetic script. Master and pupil worked together, and several interesting discoveries were made. Tracings of the consonantal sounds were taken on a specially designed Recorder, which revealed further phonetic peculiarities previously unnoticed. It is hoped that the results of this the first scientific investigation of the rich phonology of West-Munster dialects will shortly be published, when it will form a valuable addition to the studies of Donegal and Aran Irish which have hitherto received more attention. In his concluding lecture, Dr. Sommerfelt dwelt on the importance of the study of dialects and the light they throw on the historical development of a country. He alluded to the splendid linguistic atlases brought out in France, Spain, Italy, Denmark and Roumania, and expressed the hope that the Irish government would soon inaugurate a dialect survey. The Governors are greatly indebted to Dr. Sommerfelt for carrying out this strenuous course, involving so long a journey and no little personal inconvenience.

In addition to *Ériu*, which has now completed its ninth volume, and has come to be recognized as a valuable repertory of Irish texts and studies, the various manuals published by the School continue to be used as standard text-books in all universities where Irish is studied. Several have reached a second edition, while a third and revised edition of Dr. Bergin's "Stories from Keating's History of Ireland" is passing through the press.

The following donations received since our last Report are gratefully acknowledged: Mrs. J. R. Green, £ 100; Professor Osborn Bergin £ 63, 15; the late Major Bryan Jones, West Leinster Regiment, £ 3, 10; Dr. Antony Mac Bride, Castlebar, £ 3, 11; Dr. Joseph O'Carroll, £ 1, 10. Further, the sum of £ 90 for publications from Captain Berkeley per Mrs. Green.

The Governors and Trustees renew their grateful thanks to Mr. Thomas Kelly, of New York, who so generously provided the School with commodious rooms from its foundation down to the year 1919.

Na cléirigh¹ dar chenguil ghreim . dá pheinn ghléighil cheannduibh
chuirr.

Día Dar-daín dá ndearna² manndáil . Mac na Flatha tresan³ feill
Día féin a comhair a chrochta⁴ . do thonuidh⁵ bhléin sochla⁶ seing.

[Only in P]

Ní fríoth a ndiol do dhígh súain . an lion do-chúaidh sibh a sídh.
Do-chúaidh a ccéile sealga . learga réidhe bhrúaigh bhannda.

Búaidhrídh a hén isin uigh . fúairneimh na nél um nónaigh.
1105 Dath na suibhe ar a grúadh geal . níor gabh uile snúadh⁷ na subh.
Suidhidh⁸ thier a mbeinn Bhalaír . gabhaidh ar eirr fiadh fuinidh.
Gearr mo ré fúaraidh ar t'feart . mé ar dá n-úaghuiubh ag imtheachd.
A n-oirchill ar bhiodhbaidh bídh . diomdhaidh ar ~~adím~~ cirrchiinn fúair.
1110 Re linn na seice ar an sín . ní shin ní fill eite eóin.
Snámh sreabhadh gan bhaile⁹ do bhloghadh . d'omhan Taidhg ar fear
bhfaladh.

Slán ann dá súainleabhuibh sróil . fóir Ghall na bhfúair bheartuibh féin.
Dál féirleabtha d'inghin é . imridh sé éinbhearta is i.

An diassa a ndiaidh¹⁰ ar bhfine . diasa fiaidh¹¹ ar bhfinne.
1115 Fir marbha d'athghuin san ágh . fadhbha a ttachruibh do thionál.
Gé raibh ar an eing úaine . ní bhúaille an saidh¹¹ seing sídhe.
Masa bang i gion gur b'eadh . dú bhi bean is clann gá cur.
Go ndeach mo dhéarc . asteach a ccréchd a chollasan.
Garbh sháithe 7 míín mheile . sgín eibh¹² bláithe buidhe.

1120 Lór do bhrath ar ghéire ar nguil . sgath mo dhéire na dheasguibh.
Nocha bhi clúmh tresan ecreig . nach creid a Rí na ndúl duid.

40. **CAS**, don chois, méd na coisi, na casa, dona casaib,
méd na cas, bris¹² chasa.

Cas, clach, dall .b., bladh .b. (ón chlú), (bean) chlambh, (bean)
mhall, (bean) lag, (bean) għlan, [(bean) cham PH], lann, clann,
inann għabhaid, ^a għach aīnm dībh ag dul a n-óir ar a thuillréim 7
ar a thaibhpréim úathaidd.^a

^aNí damhna bloidhe¹³ ní béim . na géill roimhe ó Bhanbha Bhríain.

Claoh ina loighe a fláith Cheóil . ar in cláich meóir¹⁴ oile úaibh .l.

Do-chím ag fjal¹⁵ ait fōid Eithne , sliasaid chóir don chaissi¹⁵

barr na^b mérsa¹⁶ ag togra troimpi¹⁷ . foda géga a glaici .l.

1125 [Mac Murchaidh red chais san cath . furrhain ó gCais san chogħnach . I.C²]
ab Do-ní chait don loinn linigh¹⁸ . lér mhinġ chloind Airt Ēinfir.

[Not in CC²]

Ná sir forus nach foighi . ag^b tomhus bloidhi fir Eini.

¹ Ná chléirigh H ² do deilbh an P ³ tresan resan P

⁴ chrochda P ⁵ són^a P ⁶ sochm P ⁷ snúagh P ⁸ Suidhidh P

⁹ diaigh P ¹⁰ flaign P ¹¹ saigh P ¹² nigh C²

¹³ bloighe C, bl-i C², bloighi P ¹⁴ cláith mhéoir

¹⁵ chaise CH, chaisi C² ¹⁶ mér H ¹⁷ treimpi etc. C²HP

¹⁸ -idh C ¹⁹ bloighi H, bloighe P

41. **TRÁIGH** .f., don tráigh, méd an trágha, na trágha, dona trághaib, méd na trágh, íar¹ thrágha.

Tráigh, ráith, crúaidh, moir muir, druim, rind, ² inann ⁷ so síos acht na céidchirt³ do .b. ·dhá n-imarcaidh ². feidhm, teidhm, cnáimh, maidhm, ⁴ snaidhm, naidhm, liaigh, greim, ainm, inann uile ⁵ acht canamhain ag cuid díbh; ⁶ crúaidh, cnáimh, liaigh, a fuil gan canamhain díbh ⁷ [seim P].

Gabh an⁸ cún ar cúl Árann . ag⁹ súr thrághann n-úar n-Éreann.

Cnedh ó¹⁰ chrúaidh gurm do-gheibhi . ag búain sgeine a durn duine.

1130 ¹¹ ab Foighnéaidh dod mhacs a **moir**¹¹ . latsa a bhfoil¹² d'oileáinib air.

Maighre tadhail¹³ **mhara** móir . fóil ar abhainn tana¹⁴ a treoir.

Seól catha gu cléith orraibh . sgéith dhatha ar a ndromandaib.

(lochtach, ⁷ ní hón¹⁵ chéillsin.)¹⁶

^{ab} Do tseagaid colla san chath . lér¹⁷ sesgaid **droma** durthach.

^b Fían mer ón ghealBanna ghaig . aird fedhmann¹⁸ a fer ré feirg.

1135 ¹⁹ ab Rí gá iaraidh mar Ó nEghra¹⁹ . is í in bliadhain tedhma tug.

ab Gille armdhonia ó Bhóinn²⁰ Bhregh²¹ . cóir a n²²-anmanna dh'áiremh.

^a Imdh²³ laidhde²⁴ úabhair ann . úamhain máidhemh a madhmann.²⁵

Cin leagha ó's ag lúadh²⁶ na leagh . trúagh más eadh fa-dera a dul.²⁷

Na snadhma fa decrá dhó . ar techart a tarbha²⁸ teasdó.

1140 ²⁹ ab Doras faghlama in físsin²⁹ . a n-anmanna d'indisín.

^{ab} Do theilg gá³⁰ guin trí tonna . 's nírbh í an fuil a n-anmanna.

^a Benaid semanna³¹ chleath cáol . gremanna³² a táobh each fá ior.

^a As é mes dob ferr³³ orra . gerr gu bfeas a fedhmann.

Do riart a Dhé mun³⁴ dernam . is é cíall na tedhmann tig.³⁵

[*Not in CC*]

1145 Cluiche³⁶ gu bás Bríain Banda . loisgthi as marbha is **madhmann**.

^b A n-anmanna úatha amach . tegam indta gu heólach.

¹ gan P

²⁻² Instead of this *fer.* is added to each of the preceding words in HP

³ céid C² ⁴ maighm C ⁵ gab- C², iat H, iad P ⁶ mar so add. H

⁷ ni uil gan chanamhui díbh (aca) acht crúaidh etc. HP

⁸ Gabhuid HP ⁹ ar C ¹⁰ on C

¹¹ mhoir C, muir C² ¹² bfuil C² ¹³ thagháill C, tagháill P

¹⁴ dtana C², ttana P ¹⁵ ón C ¹⁶ om. H, .c. on druim P

¹⁷ re lér C ¹⁸ fedhma C ¹⁹ nedhra C²

²⁰ on boin C² ²¹ Bhredh C ²² om. C ²³ Imgha C

²⁴ laighedh C, laoigedh C² ²⁵ mámann C, mhadhmann P

²⁶ lúagh C ²⁷ a dhol H, dhamh P

²⁸ thárbha C, dtarba C², ttarba P ²⁹ físsin C

³⁰ thilg ghá C ³¹ semmanna C, sedmanna C²

³² grema C ³³ as fearr P ³⁴ mana C

³⁵ tug HP ³⁶ Cluithe HP

Trágh mar na tráighi eile . lár sreibí áille an oighi ^{1.1}

^b Na trí **madma** muna mhaideam . a rí Banba an saileann sibh.

^b Sa derna do bhí fan mbir . na trí **feadhma** gu fuilngir.

[Only in P]

1150 Ní comloma **enáimh** ó choin . 's ó mhnáibh comhranna í Chealluigh.
Am ljon tarla an file fén . ag bén **mhadhma** a gile a ngrúaidh.
Inis Bhanbha na ttri ttonn . do slonn sí trí hanma ann.

42. **TRÁIGH** .b., don tráigh, méd na tráighe, méd na trágha, na tráighe, na trágha, dona trághaibh, méd na trágh, far ² thrágha ^{a.c.}, far thráighe .l., [tothlughadh ³ lethán ag gach tráigh díbh. ⁴ C²]^a

Tráigh, ráith, crúaidh, muir moir, inann ⁷ so sís, acht na céidhirt .df.^b dá n-imarcайдh^b ⁵, cuid, guin goin, reic, creic, fóir tóir táir (ó énchéill, ^afáir .l. ón chéillsin^a), áith^a, báigh, cáith, sáith, troid, [14a] goid, úaimh, búaidh, rúaig, gleic .c. (gleac .l.), dris, ⁶ ceisd, céir, teisd, cíul, seilg, deilbh (an tsídhá), fuil, roinn, acht dá thaíbhréim ⁷ lethna ⁸ ag gach ainm díbh ⁸ [re cois an^c táoibhréma cáoil C²H] ⁹ ⁷ a n-illradh tríd sís mar sin. ⁹ ^acúairt cúaird, Róim (acht sí^bc gan illradh aici)^a, cóir cáir, sbairn, seisc (a n-anann a réim); inann ghabhaid ⁷ so sís acht nach comhfada iad. ¹⁰

1153 ^{ab}Lé anáil na nél¹¹ um nóna . fér ag fagháil **chóra** a críaidh.

cédfaíd, dainmhídh ¹², urraim [uirrim oirrim P], foghlaim faghlaím, túraim, obair, altóir, comroinn, lúaghail lúagháill lúaignhil lúaignhill, égóir égcáir, [aáir aóir H], anóir anáir [onóir onáir HP], timáin, imáin, inneón, cánóin canóin, seanmóir [seanmóin P], ^acorón caráin carón .c. (corán .l.), saltairt^a, coinghleic (.c. ¹³ gleic do rinn ria ¹⁴, ^bcoinghleac .c. do gháoidhíl^b ¹⁵),^a cuinghíd, athchúinghíd (7 is .c. do rinn ¹⁶ iad)^{ab}, urbairt, ¹⁷ edbairt^{ab}, edráin^a, tocháilt tacháilt .c. ^a(tacháil [tocháil P] .l. ón chéillsin), fobhairt fabhairt^a, ¹⁸ fóbairt, idhbairt, ^aabait eabaitt abháilt, abairt^a, deagháilt

¹ This couplet is out of place; it is given in P under Trágh .b. (§ 39), and see next section l. 1154.

² gan P ³ tochlug^a P ⁴ as .c. ag na tráguibh uile P

⁵ Tráigh .b. raith .b. etc. H ⁶ dreis C²

⁷ uathaíd ⁸⁻⁸ aca H ⁹⁻⁹ om. H, deleted in C²

¹⁰ inand fat H, ionann ⁷ tráigh .b. gion go comhfada iad P, both at end of list.

¹¹ nél C² ¹² dainmnid C ¹³ om. CC³ ¹⁴ ris P

¹⁵ gháigheilg C ¹⁶ doríeadh C ¹⁷ arbairt CC²

¹⁸ fogh. fagh. P

deghilt, malairt, oirbhirt, toirbhirt tairbhirt,¹ adhaint, labhairt, díbuirt díbirt, dechaint^a, cogailt cagailt cogailt cagaill coigilt caigilt coigill caigill, comaint coimealt .c. (cumailt cuimilt .l.),^a cosgairt casgairt,^a inghilt,² purgadóir [burgadóir HP], camháir (acht don chambáraigh³ 7 mar ghabhus), inann uile 7 tráigh .b. ^aestráin, bannáil, tennáil, dimbáigh^a mur sin [ainmnidh H, bródáil HP, diogluim diogluim, furthuin forthuin, oráin uráin, coimhling, imirt, trasgairt P].

^{ab} Tráigh mar na tráighe ele . lár sreibhe áille ind uighe⁴ .l.

1155 Na tire a téighe⁵ 's⁶ na tráighe . míne réidhe⁷ áille iad.

^{ab} A ngúaille risin cró crann . sa mbró crúaidhe⁸ os a cinn.

Tráigh na muire is beann Bladhma . dá chenn uighe⁹ atharrdha.

^{ab} Táir dá gach leith ina lemhain . táin dá breith a mbernaidh bhig.

^a Anois ní tráth troide rinn . ar sgáth mh'oidhe ní fúilim¹⁰ .

1160 Sé mar bhudh bhrec tuile¹¹ ag troid . glec ris gach nduine ag Diarmuid .l.

^{ab} Mallacht ar n-oide úan air . líagh¹² na troide do thinnsgain.

^{ab} Cleachtaidh in fial boinnlesg bog . tormesc trod¹³ is gliadh is¹³ gad.

^{ab} Ar cosg a faghla dhá folt mar dhoinnchíaraigh¹⁴

^{ab} re troimchliaraibh Banbha anocht do nemhchrúaidh¹⁵ .l.¹⁶

Tadhg Mór .cc.

^{ab} Ní féd rí¹⁷ breith a búaidhe . fúaire aní ar feich¹⁸ Éire.

1165 ^{ab} Téid a leith eóil na húaime . ar mbreith bhúaidhe cheóil chráoibhe.

Dil gach óighe dh'anáir ann . fagháil na cóire chugam.

^{ab} Drem ren dothroide ar ndeabhaidh . sochraide theann thocimhail.¹⁹

^{ab} Bás na bfuineadhach²⁰ bfuileach . Muiredhach cás comruimeach.

^{ab} Muileach is Íleach ar-áon . tíreach muireach an macáomh.

1170 ^{ab} Clann Ádhaimh a n-ifern . dob é an t-oireacht brónach.

acht an bhosghlan bhághach . ag²¹ cosnamh a geórach,²²

^a Ní bhí ar toil ar tí na cíarta . ní foil sí acht²³ mur chúarta cáigh.

^a Cáoin a chroidhe réir cíairdne . úaidne Moighe cáim Chédne.

^{ab} Do bhronn d'fílidh ilmhaine . ar slighidh na seanmóire²⁴ .c.

^{ab} Tug Chill Lonáin fa loisin . onáir an chind chédnaisin²⁵ .c.

1175 ^{ab} Do gheallas ar²⁶ teacht dá thigh . a comdhathadh do chíaraigh²⁷ .l.

^{ab} Dob é an cogadh²⁸ re Colla . mé d'obadh a urroma.

^{ab} Sdéd gan dóigh urraim na n-eillteadh²⁹ . sursaing óir ga fonnadsa.

¹ om. C

² -eilt HP

³ -dh C

⁴ in oidhe C²

⁵ téidhe C

⁶ is HP

⁷ réighe C

⁸ cruaid C, gruaide C²

⁹ om. C

¹⁰ foilim C², foilim P

¹¹ thuile C, Mur b^a breac re tuile P

¹² luach C²

¹³⁻¹³ gliadh 7 C²

¹⁴ -aidh C

¹⁵ -cruaidh C, -cruadhaidh C²

¹⁶ .r. lochdach C²

¹⁷ rígh C

¹⁸ feith C

¹⁹ toilgem- C²

²⁰ bfuileadhach C

²¹ a C

²² na córach C

²³ om. C

²⁴ seanroimhe C²

²⁵ chédnasin C

²⁶ ag C²

²⁷ -aidh C

²⁸ ar geogadh C²

²⁹ féilltib C

ab Ni léig éntroigh d'imarcáidh . dá cédfaíd le Condachtaibh.
 ab **Dainmhidh** ar teacht na timna . ar searc dh'airrghibh eisidhna.
 1180 A chreach bhó ar Laigbhíbh ní¹ lag . doba **dhaínmhidh** dhó a
 ndermad.

ab Doras faghlama an fissin² . a n-anmada dh'indisin.
 ab Fer fam **thúaraim** is mé amuigh . do chuir sé dá ghúalainn ghil.
 b Sonus Dé do-roighne in **roinn** . gu mbé a Choimhde ar mo³ **chomroinn**.
 b Ibhtheas fleadh re ceann gCláire . ar gheall fear na himáine.⁴
 1185 ab Dob aithne chóir isin **canóin** . aithne šóidh⁵ is anšóidh⁵ dh'fir.⁶
 ab Oirrherca do⁷ **gleic** is⁸ Goill . **coinghleaca** Cheit is Chonail.
 b Folchar cend t'eich⁹ uirmheta . gá¹⁰ breith a ceann **choinghleaca**.
 ab Is é is mac dhuit Dia rod chruthaigh¹¹ . cí a nach tuig ré **tachail**¹²
 ab gídh ingnadh é a šáorlat šuthain . is é th'áonmac th'athair J.
 ab D'fir dar¹³ lór minach an mhairt . móir an ilach an **fóbairt**.¹⁴
 1190 ab Leasc leam éirghe san iarmhérge . d'éis **chogalta**¹⁵
 ab crín chuing¹⁶ diabhail . buing¹⁷ dhím cíabhair¹⁸ mo³ chodalta.
 b Ni léir ar **chagaill** an chruidh . nach¹⁹ fuil acht féil againn air.
 b An óigi atú isin toirt²⁰ ní móidi is dú ina²¹ **díboirt**.²²
 ab Ná tí dhím dénamh²³ an uilc . ná tí am inntind a **foibairt**.²⁴
 Oighe **choimealta** na glogad . an cloidhemhsa ag Cathal.
 1195 b A nderna ar cinn **chamhárách** . a ginn Eamhna d'folámhach.
 b Do chuinnigh a caithemh ris . cuingidh Mis co caithed Cheis.
 ab Usa an chrích d'athchuingbidh air . frith gerb **athechuingidh** tábhair.
 ab Au bhean **chuinghchedha** as bláith barr . suirghedha cháich²⁵ ní charann.

[Not in CC²]

Do bhídh oide an aircinnigh²⁶ . lin troidi do thromchoindimh.
 1200 Ar mbúain **guine** an ringne ris . indte fúair luibhi a leighis.
 Lia iná rúainne and re n-áireamh . búaidhe ar bharr na fáindeadh siar.
 b Do sír sind féghan²⁷ h'ogla . fir re dénamh ndeghobra
 b breith úaibh isan anagra . do-úair nech gu neamogla.
 b Bean an rígh fa rí ar Laighníbh . más fir dob í a **athchuingidh**.
 As²⁸ meiste cách dá chluinsin . as²⁸ fáth **ceisde** an coguirsin.
 1205 b Rug a craisech chráebh n-úaine . taisech úaine a tábhbh **thóire**.
 Trom ó gharadh na gréine . baladh **céire** um fonn Áine.
 b Moladh gach eólaigh virre . gé atá a fir na **hurruime**.

[Only in P]

Do-gébhtha crodh gan **chreie** ndúan . trúagh a meic do dol re dán.

¹ nir H, nior P	² fisín C	³ ma C	⁴ imaine C
⁵ -gh CC ²	⁶ ann C ²	⁷ a C	⁸ 7 C
⁹ teith C, heich H	¹⁰ da H	¹¹ cruith ² C	
¹² thacail C	¹³ dan C ²	¹⁴ obairt C	
¹⁵ chodalta C, corr. to chogalta C ²		¹⁶ cuing C, choing C ²	
¹⁷ boing C ²	¹⁸ ciamair C ²	¹⁹ gu H	
²⁰ isa troid C, iss a toirt H	²¹ mo H	²² diuibairt C ²	
²³ denemh C	²⁴ óbáirt C	²⁵ chaith C	
²⁶ oirchinnigh P	²⁷ féghan MS.	²⁸ ni P	

A thonn **bháidhe** as ann do éirigh . clann táidhe¹ arna déinimh dhinn.

1210 Ód treassa 7 Clann Charrthaigh . falchaidh barr **dreasa** durrthoigh.
Lúdh Fódla do-chiam 'na choinne . ní cíall. fógra a roinne ris.
Lúach na **ceasád** do chuireabhair . fúath a bhfleasg ag fileadhuiibh.
A dhaigh² re n-éig fleisgi Fáil . nochar mheisde an t-éig d'fagháil.
Creacha fada troma í Tháil . **gada** dob áil orra d'úaim.

1215 Dath fala no áobh as **féarr**³ . mala šeang cháol os a chionn.
An fúil as **foisgi**⁴ d'fúil Muire . mur luibh choisge fuili fúair.
Dath na **seasga** ar a súil mhoill . dath na géisi ar a gúaluinn.
Fúair bean conghlann **coimhlinge** . sreabh ghormhall na gealMhainge.
Re néll iarthair aóire . iarrthair sén ler Seaáinne.

1220 Tug à cheann⁵ báidhe na mban . dhamh tar ceann mo náire neamb.

43. **DÚIL**,⁶ don dúil, méd na dúile, méd na dúla, na dúile, na dúla, dona dúilibh, dona⁷ dúlaibh, méd na ndúileadh, méd na ndúl, féch⁸ dhúile 7 dúla.

Dúil, péisd béisid, ceird, caismeirt, inand ghabhaid.⁹

^a Do bhrígh gach dúla díbh sin . gnímh Úna tar gach n-ainnir.¹⁰
^a Fiú an chrobhaingsin nochar chin . riú a comhaimsir a **ceirdibh**.
[Ollamh **ceirdeach** binn bághach¹¹ . do mill meirdrech mongánach¹². C²P]
^a Clúimh tre chall is dá **cherdaibh** . cealgaidh a súil mhall mhaighdin.
1125 ^a Tug tú do bhrefth ar **bhiasdaibh** . crú re slíasdaibh eich¹³ ésgaidh.
Fa¹⁴ dhrum píasda ar linntibh lacha . filltir slíasda flatha Fáil.
Giolla¹⁵ ag¹⁶ gabháil a mbeirteadh . fir ag fregra **chaismeirteadh**
[sróll taisgreanta ar crann ga¹⁷ chur . **caismerta** and ga¹⁸
n-adhnadh. HP]
Seól a luingi mar do láisd . do fáisg a mbeól buinne an **béisid**.
[Rí na ndúl gé chuin do-chear . an dún a bfuil gu bfaicear. [C²P]¹⁹
[Only in P]

1230 Ni do sgoil na ndúileadh dhamh . don Dúileamh ni foil m'foghnamh.
D'fior ar **cearduine** ní cáir . cion ar sealgaire súrbháin.

44. **GRÚADH** f., don ghrúadh, méd an ghrúaidh, méd an ghrúaidhe, na grúaidh, na grúaidhe, dona grúaidhibh, dona

¹ táighe MS.

² Agh² MS.

³ fearr MS.

⁴ foisgi MS.

⁵ ceann MS.

⁶ Caismeirt H; P has two sections, Caismirt (p. 64) and Dúil (p. 170).
Exx. 1222-3 and 1225-9 are cited in both sections.

⁷ don C

⁸ tug caismeirti

⁷ chaismerta leat H, gan c. P

⁹ iat H

¹⁰ ainnir P

¹¹ bádhach C²P

¹² mhodhánach, mhoghánach P

¹³ eith C

¹⁴ Um H

¹⁵ Giolla P (Caism.)

¹⁶ a C

¹⁷ sról caisgheanta um chrann da P

¹⁸ da P

¹⁹ Added in later hand C²

grúadhaibh, méd na ngrúaidhedh, med na ngrúadh, féch¹ ghrúaidhe
7 grúadha.

Grúadh, glún, dealg, lúagh (ón lúach), inand ghabhaid. ²

^{ab} In ferg ag rúaimnedh a roisc³ . an grúaidhgheal derg as dichoisc.

^a Coimes gud⁴ bhois núidhe neimnigh . re cois nglúine⁵ neimhghil Néill.

^a Ní fúair tú gan a trí lúaigne⁶ . do chlú a rí Chláíne seach cach.⁷

¹²³⁵ ^{ab} Dar lat nír ghon each an fir . sbor gé dheach tar a dheilgibh.

^{ab} Sind fa rind gach deilgi dhi . 7 rind th'feirgi⁸ a n-airde.

[*Not in CC²*]

Tug an fear do ér aínfer . sgaileadh níll ngeal do grúaidheadh.

Ná sir cert a cumhail deilgi . ní cubhaidh teachd t'feirgi as.

Ní ful⁹ acht ful Ghadhra ad ghrúadhaibh . ní ful⁹ damhna an
úabhair and.

¹²⁴⁰ ^a Dearg a grúaidh ag geilbhreacaibh . ag búain dealg a donnmhatal.

45. **GRÚAIDH** ¹⁰ .b. 7 .f., don ghrúaidh, méd na grúaidhe,
méd an ghrúaidhe, na grúaidhe, dona grúaidhib, méd na ngrúaidh-
eadh, féch¹¹ ghrúaidhe.

Grúaidh, clúimh, gloin, groigh¹² gregh, tnúith tnúidh, tir,
tairr, sbairr (acht nach ful¹³ do .b.) inand ghabhaid, 7 agh acht
méd na¹⁴ n-agh aige ga n-imarcaidh¹⁵ .l. lethán de acht sin.
greagh,¹⁶ cert lethán tríd sis as .c. aige,¹⁷ ^améd na ngreagh¹⁶ as
cóir aige, ^bna hagha .l.^{ab} ¹⁸Sbairr,¹⁹ céim, léim, béim, [réim,
dréim P], bréid, mír, inann íad^c acht gan canamhain ac sbairr.¹⁹

^{ab} Méraidh am chroidhe a chleath Bhréagh²⁰ . eabh in oighi gé dheach
dhamh.

^{ab} Gilla a hoirer bhráonghlan Bháoi . mur láoghdhamh²¹ nái n-oighedh é.

Díbh a rí Cál ar críchné . trí tirthi san n-ágh úaighfe .l.

^a Na tíre a dtéighe sna tráighe . míne réidhe²² áille iad.

¹²⁴⁵ San bhferann min cráobhach gcosach . a tir bhráonach dosach Dé.

^{ab} Re fedh an aintrín eile . ad bhráointir ghel ghainmidhe.

Reamhar tairr an mhéith meilligh . saill gach féith a bFeidhlimidh.²³

¹ innail C², gan P

² iat H, iad P

³ ruisg C²

⁴ ghud C, gad P

⁵ ghlúine C²P

⁶ luaidhe C

⁷ san chath P

⁸ is rind a feirge C²

⁹ uil H

¹⁰ Gruidh C, Clúimh HP, with separate section under Sbairr

¹¹ glan C², iar chluimhe and fech sbairre H, gan chl., gan sb. P

¹² groidh CC²P ¹³ bful C² ¹⁴ om. C ¹⁵ d'ímarc- C²

¹⁶ greadh CC²P ¹⁷ lethán ar a cert uile H, lethán uile P

¹⁸ The foll. added in CC² after l. 1252 ¹⁹ sbairn C

²⁰ -dh CC² ²¹ ladh dham C

²² réighe C

²³ beidhlimidh C

Eamhain gan Bhrian is bean Goill . Teamhair thiar is treabh gan
sbairr¹

acuideaghadh² meabhla an deirg³ dhuinn . do theilg druim Temhra
fá⁴ tairr.

ab Ar muin ghroighe⁵ duinn gu dian . ó Dhruim Chliabh gu Doire dhún.

1250 A fir na greagha gile . a fir na heala duibhe.

Gilla geal do ghrigh⁶ Mhanann . ó ngabhann bean fir ubhall .1.

Nír séch soin ón ló fa leanbh . a dhealb fa dhó tre⁷ ghoilin ghorm.

Ga faidfeighain⁸ soin le Saidhhbh . aigéraidh snaidhm a ngloin ghuirm.

[*Not in CC²*]

Slicht an⁹ groighi óig tre fér . ag snoide anb róid gu roithréin.¹⁰

1255 Do-chóidh tré¹¹ chách na chéimibh . gu róigh fénidh¹² ráth rígain.
Ní a leith a chémend do-chúaidh . an Múaid ag breith lémand lúidh.

[*Only in P*]

Inis Glúaire an ghreagha¹³ dhuinn . an feadha úaine álúinn.

Ag dénamh réimeann riomh grinn . as léigheann fíor a bhfuighlim.

46. **CLÚMH** f., don chlúmh, méd an chlúimh, méd an chlúimhe, méd an chlúmha, na clúimh, na clúimhe, na clúmha, dona clúimhibh,¹⁴ dona clúmhaibh, méd na gclúimheadh, méd na gclúmh, íar¹⁵ chlúimhe 7 chlúmha.

Clúmh, cích cígh f., tnúth tnúdh f., síth sídh (an chnuic) f.,¹⁶
dím, ¹⁷ inann ghabhaid.¹⁷

Mile cémeand do-cluinte¹⁸ . sídhe Éreand osgailte.¹⁹

1260 ab Ma tá san tsídh an²⁰ tslegh gorm . nó an corn a mbidh sedh ac Sanbh.

(c. ó tá sunnradh²¹ orra aráon)

Do thréig a brat clúmha an choill . brat ar mac Úna a fochaind.

Cláir úra a gcomhlaidh ga cur²² . ag²³ foghlaidh Dhúna Dealgan.

a Arm do mhéin úixe gach fiinn . ag fén do dhúine a Dhomhnaill.

a Rúine nimhe ag náomhCholam²⁴ . níudhe slighe ó²⁵ sírthadhall.²⁶

1265 ab Fúair ót abhra²⁷ choibhthi gclúimh . le toirrchi²⁷ úir Bhanbh Briain.

a Ag cur²⁸ mheic²⁹ ar fer n-íle . bean sídhe³⁰ ag reic a rúine.

¹ fa sbarr C²

² cuideadhá C, cuiidigh- P

³ dirg C

⁴ fa a C²P

⁵ ghroidhe CC²

⁶ ghrídh CC²P

⁷ sa H, san P

⁸ -fech- C², -fechuin P, -déghuin H

⁹ a P

¹⁰ reighlén P

¹¹ tar P

¹² go róidh féinnidh

¹³ ghreadha P

¹⁴ clumhibh C

¹⁵ sir C², gan P

¹⁶ dfer. P, om. C

¹⁷ fat H, fad P

¹⁸ -chluinte C

¹⁹ osluighe P

²⁰ a C

²² da ccur P

²³ ré H, tre P

²¹ soř C

²³ oa C²P

²⁴ -gall CP

²⁷ dtoirrchi C²

²⁸ cor C², Ar ccur P

²⁵ mhac C

³⁰ tsidhe C², t̄sidhe P

a Caithfidh tú sít nach sáole . do dhíth daine a crú¹ in chíche.²

[a Do chuimhnigh damh a ndiaigh súain . a bfuair do ghliadh bhur sagh³ sídh.]⁴

[*Not in CC²*]

Mairg dúinne nach deachaidh cor . ar chreachaibh Dúine Dealgan,

1270 a Gan bhrat celtúimh do chomhdhonnadh . fa dtúir⁵ slat a siodhnamadh . A lúach soin don righ ní rug . tug fa ghoín an chígh a chead.

47. **COGNAMH**, don chognamh, méd an chognaimh, méd an chognamha, méd an choganta, na cognaimh, na cognamha, na coganta, dona cognamhaibh, dona cogantaibh, méd na cognamh, méd na cogantadh, íar⁶ chognamha 7⁶ choganta, méd na cogant . l. sin^b no a leithéid eile.⁷

Cognamh cagnamh, tinnsgnamh, cosnamh, cungnamh congnamh, foghnamh oghnamh, inand ghabhaid.⁸

a Gerr ónar dhóigh⁹ Déasmuma . do-chóidh¹⁰ ceand a cosnamha.¹¹ Fir chabdhubha Chúla Ó bhFind . grúmha chagnamha in chuilinn . Riar Dé san bhráth a bhochta . nírbh é tráth a thinnaganta.

1275 D'firréimh¹² a šeandalta ó šoin . beannachta an firéin oghnaidh.¹³

[*Only in P*]

Atá úan fionn ágar bhfoghnamh . dúal liom dá lomradh gach láoi . Romhór do choguin dar ccreachuibh . fomhór boduigh leathuin léith . Na conganta budh cáir¹⁴ dhamh . náir do bhronndalta ar mbráthar . Do thionnsgnádúir¹⁵ cradh dá chionn . sul rabh lionn insgaguidh ann .

48. **LAITHNEADH**, don laithneadh, méd an laithnidh, méd an laithinte, méd an laithenta, na laithnidh, na laithinte, na laithenta, dona laithintibh, dona laithentaibh, méd na laithentadh, méd na laithnedh, méd na laitheintedh [.c. méd na laitheant l. P], íar¹⁶ laithinti 7¹⁶ laithenta.

Laithnedh, múnadh, búaladh, rúagadh,¹⁷ súathadh, dúnadh (ón phersain), imrúagadh, imbúaladh, inann ghabhaid.¹⁸

1280 Is imdha and¹⁹ grán geinte . thall ar lár an²⁰ laithinte .

Do sdéid mear ag²⁰ cur chúarta . gu bun fér an²¹ imrúagtha .

Do land is sí sobhúalta . cam dhlí doba dodhénta .

1 a gcrú C², a chrú P

2 -dhe C

3 síc P, sith C²

4 Added later in C²

5 dúir P

6 gan P

7 l. 7 a leitíodh ele dibh so sis H

8 iat H

9 dhóidh C

10 -chóigh C

11 ge- C², cc- P

12 Dfireim C, Dfirréimh C²

13 foghnaid C

14 cóir P

15 -ur P

16 gan P

17 rugadh C

18 iatt H, uile P

19 om. C

20 a C

21 bfer na C

50. **CLÁIRSEÓIR**, don chláirseóir, mac an chláirseóir, mac an chláirseóra, mac an chláirseórach, na cláirseóire, na cláirseóraigh, dona cláirseóribh, dona cláirseórchaibh, meic¹ na cláirseóireadh, meic¹ na cláirseórach, marbh² chláirseóire³ 7 chláirseórcha. ^amac an chláirseóire³ 7 na cláirseóra 7 dona cláirseóraibh 7 meic¹ na cláirseór .l. uile.^{4a}

Cláirseóir, fighleóir, búailteóir,⁵ léghthóir, doirseóir^a doirseóir,^b sgríbhneóir, muilleóir moilleóir,^a [toibhgheoir P] taibhgheoir, airseoir, fairgseoir, tirthóir, coindleoir,^a prióir, oghmóir, leabhróir, bearrthóir, fomhóir omhóir,^a trumpóir⁶ trompóir^a,⁷ soighdeóir, boghadóir, sbealadóir, tuigheadóir tughadóir,^a scingeadóir, figheadóir, bacusdóir,^a crannadóir, cumadóir, garrdhadóir,^{ab} inann ghabhaid,⁸ 7^b gach inadh a bfuil⁹ gort gu n-úathadh no coll gu n-úathadh ar deredh na certsin do chanamhain^b as cóir iad.^b

[Only in P]

ronnadóir, ceallóir, slíobadóir, seanóir, mairteoir, cailleoir, creachthóir, seighleoir, foirseoir, laidneoir.

1300 M'fábhra¹⁰ fa dheóidh gan deóra¹¹ . d'adhbha cheóil an chláirseóra.¹²
Do-ghén t'fighleadh co heólach . a inghean¹³ an fighleórach.
a Sreabh re labhra léighthórách . do fer th'abhra¹⁴ úrchráobhach
a Neach ní chuire ód¹⁵ chaislénaibh . a chleath Dhuibhe acht
doirseóraigh.

Dúntar coirthé chláir Féoire . toirthi dáibh is doirseóire.¹⁶

1305 Ag dálí dér os fert Eóghain . nír féigh denc¹⁷ dhá doirseóraib .l.¹⁸
a Ar th'ímhechtaibh as eólaich . misi a mheic¹⁹ in muilleórách.
ab do-gheibhedd th'athair grán glan . ar chlachaibh brán do bhreacadh.
a Atá trumpóir no traghna . a crunntón mná Mathghamhna.
a Beire geall gach fir dá aimhdheón . mo²⁰ chin dream dhan
taibhgheoir thu.

a Téid crann ó Dhonnchadh fa dheóigh . bann tar orchar²¹ in áirseoir.

[Only in P]

1310 An prióir sul do ligh²² léi . do-bhir sé na míóigh mhnáoi.
Achd ingnadh ag fiór a bhfomhóir . ciodh fa ttíobhradh onóir d'Áodh.
Ní neamhchóir dúana do dheilbh . do chreachthóir úamha ifirn.

¹ mic C

² congaibh C², mell H, gan P

³ -eore C

⁴ na cceathrur P

⁵ buailtoir C

⁶ trompoir C²

⁷ trómpóir C²

⁸ iad H

⁹ bfoil C²

¹⁰ Mabhra P, Mfabra (f added later) H

¹³ ingheá C

¹¹ gu deorach C

¹² chlairséorach C

¹⁷ dhearc P

¹⁴ tabra P

¹⁵ ad P

¹⁶ doirseore C

¹⁸ om. C

¹⁹ meic C², mhic C

²⁰ ma C

²¹ urchar C, orcar P

²² luidh P

51. **DÁILEAMH**, don dáileamh, don dáileamhain, mac an dáilimh, mac an dáileamhan, na dáilimh, na dáileamhain, dona dáileamhaib, dona dáileamhnaib, meic na ndáileamh, meic na ndáileamhan, marbh² dháileamha ⁷ dháileamhna. ²mac an dáileamhain ¹., gach táoibhreim dhíbh so sís mur sin.²

Dáileamh, breitheamh, feitheamh,³ feallsamh, oireamh, ollamh, Dúileamh,⁴ inand ghabhaid,⁵ ^{bc}acht gan illradh ag Dúileamh.^{bc}

Lúach ar fin⁶ do-fúarabhair . sil⁷ Dúach ina⁸ ndáileamhaibh.

Nír dháileabhair crodh don chléir . sgol séin is dáileamhain dóibh.
1315 ⁹Ag luchd formaid Dé um deghaidh . toghmaid [é mur feithemuin¹⁰ HP]

[Only in P]

Barr dháibh ar mhagh Muireaduigh . tráigh ga har ag oireamhuibh. Toirche um dháil a Dhúileamhuin . choidhche madh áil m'íóirithin. Búdh é an teagh do thathuighidh . bean dá mbé na breitheamhuin. Damh fa álgus a oirimh . oiridh Magh fádghlas Feimhin.

52. **FOGHЛАIDH**, don foghlaidh, mac an foghlaidh, mac an foghlaidh, na foghlaidhe,¹¹ dona foghlaidhib, meic na bfoghlaidhedh, meic na bfoghlaidh, marbh¹² foghlaidhe.

Foghlaidh faghlaidh, cuingidh, áirsidh, mílidh, gúaillidh, féinidh,¹³ fuilngidh ²fuilingidh^b [fulngaidh C²P] fulangaidh,^a seanchaidh, dílleachtaidh,¹⁴ céadgnúisidh, foghlainntidh faghlanntidh, foghlamaidh faghlamaidh,^a senmóraidh senmóntaidh seánmóntaidh,¹⁵ tairrngertaidh tarrngartaidh, cimidh, cosantaidh,¹⁶ cumhactaidh,^a [mucuidh muicidh, coimhéuidh,¹⁷ brúilingidh¹⁷ P] inonn ghabhaidh.¹⁸

1320 ^aIngadh foghlaidhi Chrai Chuinn . gach laí ag comhnaidhe a Callaínd. ^aDo chuingidh a caithemh ris . cuinngidh Mis gu caiteadh cheis. Tug gan treoir mílidh¹⁹ is mná¹⁹ . lá leóin ar tirine thú. ^bAtáid san bhaile an bhuidhen . caidhe sráid na seanchoidh. ^aSgél leam dhá²⁰ dheimhneaghadh²¹ dhuibh . ga²² ferr seinleabhar²³ seanchaidh.

1325 ^bMairg a Dhé nar dílleachtaidh²¹ . re ré Taidhg do thárrachtaín. Doire cruinnrighin chrann ngér . os fuilngidhibh Chlann gCuilén.²⁵

¹ don C

² fosc C², gan P

³ fícheamh P

⁴ acht gan illradh aigi add. C²P

⁵ iat H

⁶ thfin H, tñion P

⁷ 7 sil C

⁸ ana C

⁹ Added in C²

¹⁰ fícheamhuin P

¹¹ bfoghlaide C

¹² riadh C², tug — lat H, gán P

¹² féinnidh P

¹⁴ dileachtaidh CC²

¹⁵ seanmótaidh C

¹⁶ cosanntaidh C

¹⁷ -igh P

¹⁸ iat H, uile add. P

¹⁹ mh- H

²⁰ do P

²¹ -bhadh C

²² nach C²P

²³ sean- C

²⁴ -ain C

²⁵ gc. C², ch. C, c. H, cc. P

Dul¹ leam a ceann bur² gcúiseadh . is cur³ a ceann chéidghnúiseadh.
ab Nai n-eire d'éineire ort . ochd bfeinidh⁴ eile ar th'icht.

⁵ Frith ó airmartaibh na n-érlamh . tairrngertaibh chrich bféarghlan
bFáil.⁶

1330 ab Cráobh do chin óna Collaibh . do chongaibh⁶ idh cháol chimidh.
[Créd rádh na senchadh mur sin . gu sengfadh ó chlár Chaisil.]⁷

[*Not in CC2*]

Créd nach dearbhthar ar Chlár Cormaic . rádh na seanchadh
n-ordhraic úd.

[*Only in P*]

Ochd bhfeinnidh as fearr⁸ a n-ágh . ar ceann t'éindighi d'fúarán.

Meisdi d'fúilngidh an-sóidh inn . anóir chinn Luimnígh re a linn.

1335 Ceisid dorcha nac[h] deaghslonnabh . as ceisid fromhtha foghlamadh.
Mucuidh a n-úaimh eideannfúair⁹ . fúair ag mucuibh Manannáin.
Fleadh do ghúailleadh ní lór libh . fúair-sreabh dá hól ag áoighidh.¹⁰

53. **LOINGEAS**, f., don loinges, méd an loingis, na loingis,
na loingsi, dona loingsibh, méd na loingseadh, méd na loinges,
tug loingsi lat.¹¹

Loinges, deimhes, reimhes, caingen, sgeimheal, meidheal,
soicheall, doicheall, geimheal, éigean, ¹² inann⁷ so sis acht na
céchirt do .b. dhá n-imarcaidh: [sgribheann¹³ P] ¹⁴ bóthar báthar,
(acht canamhain acu),^a dúnadh (ón dún), ^a díden, dícheall dícheal,
íseal íseall, ^a cloidhemh, droighen, aighen,¹⁴ teimheal, robhadh
rabhadh, gainemh, muilend moileand, toradh taradh, aingeal,
archaingeal, daingen, imeal imeall, caiseal caiseall,^a fuigheall (ó
dhá¹⁵ chéill), fuigéal (ó énchéill),^{ab} solas, tomhas, dorus, cumas
comas, amas, amharas amhaires, uraghall oraghall uruigheall
oruigheall .c. (uirigheall oirigheall^a .l.), inann ghabhaid,¹⁶ ^{a.c.} cuid
díbh do síneadh⁷ do ghearradh ar a gcasadh.^a ¹⁷

Brugh slaitgheal a n-ucht easa . aitreibh do lucht loingesa .l.¹⁸

a Sról no¹⁹ as donn fa²⁰ dhemheas . do legheas bhas corr chuireas.

1340 a Lomnán²¹ do mheigheal na mühr²² . ler ceileadh²³ orlár éndúin.
a Gáir na mbadhbh treathan na teineadh . leathadh²⁴ arm tre²⁵

sgéimheal sgiath.

¹ Dol C² ² ar C ³ cor C²P ⁴ bfeinidh C ⁵ bfuil C

⁶ chongaimh C ⁷ added in C² ⁸ fearr P ⁹ eigh. P

¹⁰ áoidhidh P ¹¹ daingnidh loingsi C², fech l. H, gan l. P

¹² Instead of this clause H has fer. after each of the preceding words.

¹³ sgribhinn H ¹⁴ oighean C² ¹⁵ fuigheal ón dá H

¹⁶ iat H ¹⁷ gasadh C ¹⁸ rann l. C² ¹⁹ na C

²⁰ um C ²¹ Lomlan P ²² an mhúir P

²³ do cheileadh C ²⁴ leathan P ²⁵ tar P

Ní mhar acht a *ngaimhne* ón ghoil . na häßbne¹ fa Magh Monaidh.²
 Imdha³ fan bfonn ngeal *ngroighšeang*⁴ . moilenn is-teagh corr colam.
 a Ar a *muillibh* mothaidh thear⁵ . a cuidigh nír chognadair.⁶

1345 Dá mbrígh threabhair ar dtírne . sgríbhne rígh eachraidh Éirne.
 ab Binn an fer sgéil *sgríbheand* Néill . sgríbhend⁷ ris nach sgér dom
 dheóin.

a Os cinn na n-uile⁸ aingeal . don chuire find archaigeal.
 Fian Dor ar *chaislibh* corra . tor na aislibh eatorra.

ab Ní cóir seadh nar *bfuigheall* fesd . fer mesc ní chluineam dá⁹ chosg.

1350 Mar fer bsiadhaigh¹⁰ mé a Muiris . is é ag iarraidh *amhuisris*.
 Gu bhfagham¹¹ aimsir bhus fearr . sgaram re *haimsibh*¹² Éireann.
 a Ar cholamhnaibh¹³ Chille Brain . d'oraghlaibh binde¹⁴ ón
 bhandraidh l.¹⁵

ab Is siad¹⁶ sin comhairle Caid . na horuighle adir¹⁷ Diarmaid.
 a Do-rinde¹⁸ dí bó bháthair . gur tháthraighe rí¹⁹ cró Chrúachain.

1355 a An té ler cailleadh²⁰ a²¹ chor . a caingean Dé do diúltadh.²²
 a An triúr le²³ dtoimhsí a bhean²⁴ Briain . ré Cláigh do-gheabh
 toimhsí in trír.

[Only in H]

Lín adbhal toir nar²⁵ tirne . scribne anoir d'adhnadh²⁶ érghi. M. M.

[Only in P]

Do-ní éideadh dá omna . rí Cnoghba²⁷ a n-éigean feadhma.
 Do bhúanadh reimhis riogh Breagh²⁸ . do bhiodh fleadh leighis ag
 Lugh.

1360 An dá chrann dirghe a Dhonnchaidh . sgríbhne ar chomhthuibh
 Chlann cCarraigh.
 Tarla dhamh lámhach dar leam . do-feadur as é m'fuigheall
 ní dhearna fuigheall achd fear . ar nach cuireann a cháineadh.
 Cóig doirrsi ar dhaingean Duinn Chúan . do bhoingsi a hainneamh
 a fiadh.
 Na droighne loma um Leamhún . coingre orra d'áiréadhuibh.
 Munar aithrich lón dá fleidh . caithfidh a hól le hainlibh.²⁹

1365 An Bhanna 's a himle ag Áodh . sibhne fanna tréna fér.
 Rug cúrti úaidh gan foghal . fúair folamh d'úinti Danar.
 Do-chúaidh a ccomhuirle dhíb . oruighe sídh fúair³⁰ gá féin.
 Do coimleadh sreabh glas gainimh . d'aighidh bhas ngeal dod ghouuibh.

¹ aibhne C ² murbhoigh H ³ Imha C
⁴ ngroidhfíonn P ⁵ mhothaighhear C, mothaidhthear C²
⁶ A ccuidigh níor cognadur . ar a muillibh mothaidh thear P
⁷ sgríbhinn C ⁸ an uile P ⁹ do C² ¹⁰ -idh C
¹¹ bhagham C ¹² aimsibh CC² ¹³ cholamaibh C
¹⁴ bine C ¹⁵ o bhandráoidh, l. om. P ¹⁶ iad C²
¹⁷ horfuighle adeir C ¹⁸ Dorinneadh P ¹⁹ sí C
²⁰ caille C ²¹ do P ²² dioltadh P ²³ re P
²⁴ bean (om. a) C² ²⁵ inar H ²⁶ dagnadh H
²⁷ cnodhbha P ²⁸ Breadh P
²⁹ This line belongs to the next section. ³⁰ fúair P

54. **LOINGEAS**, .b., don loingis, méd na loingsi, na loingsi, dona loingsibh, méd na loingeadh, méd na loingeas, *fáir*¹ loingsi.

Loingeas, deimhes, caingeán, sgeimheal, meidheal, tábhall,^a faithcheall,^{ab} reimheas, soicheall, doicheall, geimheal, égean, maidean, ² inann ⁷ so sí sacht na cédhirt .df. dhá n-imarcaidh: laidean, losad, fearsad, slúasad, aiseal, doighean, ainneal .c. (ainneall .l.), aineamh, ^abruidhean³ (rit ⁷ ón tigh), ⁴ sighean, figheal feigheal, soighead, bruithean, bláitheach,^a coinneal coinneall, grafand, corand (ón choróin), faigean, foireann, scainnear, mainnear, cuigean cuigeann,^a greideal, roileg reileag, carrag, peilleag, inga, simha, boireann, druman,⁵ soighean, sibhean sibheand, aíbheal aíbheall (na teineadh), gimheas,⁶ coinneamh, loinnear, paidear, buidhean, metheal, litear .c. (litir .l.), inann ghabhaid⁷ acht canamhain ag na cùig⁸ certaibh déigheancha ^a7 ac sgainnir ⁷ ag mainnir ⁷ na cédhirt .df.^a

^a Lucht loingsi ó lis na Beirbhe . d'fis deilbhe soillsi Saidhbe.

1370 Imramh na longrámh lámh ris . an⁹ sál lomnán do loingsi.

Fad na reimhsí leagar limm . eagal a cinn treimhsí thall.

^b Tug sé rochor dá¹⁰ reimhis . ar n-othar nach indleighis.

Fada súas¹¹ fa bhrúach mBeirbhe¹² . crúach sgeimhle ó chrúas do chaingne.

Filleadh bruit deirg edir¹³ dheimhis . re sréim¹⁴ Cuirc¹⁵ is cosmail.

1375 ^a Leisin nón do theilg tairse . aisle sróil deirg is deimhse.

Nír cuireadh gíall a ngeimhil¹⁶ . ríamh nach fuigheadh¹⁷ fóiridhín.

Nír riár¹⁸ do mhéid a mheightle . gidh créd do far¹⁹ Aitheirne.

Táinic²⁰ bás na doichle dhe . do thoirthi d'fás a íle.²¹

Ní fech sí na aighidh²² fear . ní fá n-airigh²³ a aineamh .l.

1380 Do-bhír²⁴ guin ghéige Luighne . féige bruidhne ag uigh ainnle.

[Do mionaigh maindreacha clach . fan tréad gcomaitbeach gcáorach.]²⁵

¹ seol C², fech H, gan P

² Instead of this clause H has .b. after each of the preceding words.

³ brúighean C²P ⁴ o dha chéill P ⁵ drumann P

⁶ geimheas C²P ⁷ iad H

⁸ sé H, ag na hochd cceartuibh fa dheireadh na caingneacha ⁷ na héigneacha ⁷ na cuigneacha .c. leis mas fíor soighean sibheann mur sin achd siad .dfer. maighean achd nach bfuil dfeirinnsgne P

⁹ sa C², san P ¹⁰ dom H ¹¹ thúas HP

¹² o' bruach beirbhi C² ¹³ idir C²P ¹⁴ sréin P

¹⁵ curic C, chuiric H, ccuirc P ¹⁶ a geimhil C

¹⁷ bfuighedh C ¹⁸ Nir iar C², Ni riár P ¹⁹ iarr HP

²⁰ Tánaig H ²¹ do fas aile C ²² ag- C ²³ -idh C

²⁴ -bheir HP ²⁵ added on upper marg. C²

ab Cáomhaighedh do chúil is ceart . reacht dún gan áonaíneamh ort .l.
 ab A gháol do ghoin a throigheadh . doighear soin¹ tre tháobh dteineadh.
 ab Bíd ar béláibh cluic san chill . cuid dá héraibh² let ainnill³ .l.
 1385 ab Suaidhm diámhair ar tháobh na táibhle . sáor ag iarraidh áirmhe as.
 ab Nir an tar éis na sgainníreach . fer cumaind⁴ ná comhairleach.
 ab Teagar chuige an ball derg deis . tid sighean fa trí thaireis.
 ab A úan almáineach⁵ gan ainemh . amhnáreach úan aighedh ort .l.
 b San bhláithigh⁶ a n-am a hóla . sáithidh⁷ barr na sróna sis.
 1390 b Le foghar sreabhbh n-úar fá Aighne . suán ar fear⁸ na fighle.
 b Do bhláth na sgath fa fóid Aighne . bróg ar dhath na⁹ druimne.
 b Fada linn gu lá na graifne . a ngill atá ar raithne ris.¹⁰
 b Ó fir choirne¹¹ nír chreiti . cin oirne narbh inbheiti.¹²
 b M'anáir madh réidh an¹³ roileag . mh'oiréad¹⁴ féin d'faghláidh d'inad.
 1395 ab Dá ghimhis don ghoirmSínainnisi¹⁵ . uman n-inis¹⁶ adhmholaimsí.
 ab In úair do bhí an tir na téigle . do¹⁷ chin ar tí éigene iad.
 ab A richt an fileadh dob fearr . Gothfraidh¹⁸ Find má fúair sgríbeann
 ab cóir búain na litre as a láimh . nar richtne úair an anáir.
 ab Gu bhfúair sibh aisdibh eocha . taisgir libh bhar litreocha
 .c. do chanamhain.
 b Ní maith biseach Báothghalaigh . gidh liter nír léghasdair.
 1400 ab Ní bheinn teamn ar chliabh a cill . sní bhiadh mo¹⁹ cheann a cuigind.
 [Ní frioth leó a ngrís na nGáideal . áoibheal beo aris achd rioghan.]²⁰

[*Not in CC²*]

Maирг fá seól sibh bar sirthi . crithri sin a mbeöl²¹ bruithne.
 b Troimingen ór theich a grúcc . lúb na ndeich ndoинningned ndég. F. G.
 b Ag sin a earr maeithréidh meirgi . t'áeincheim a cenn religi riam.
 1405 b Fata srúm gimhsí gach gille . ag súr Innsi finne Fáil.
 [Only in P]
 Bean faire ar ar ttréidne atá . lá na héigine a bhaile a mbia.
 Teine ar mbáoilinn mhara mhóir . d'áoibhill fágha²² do fadóigh.
 Srotha balbha Bheóil Feirsdi . damhna meisgi an eóin uisge.
 As é sin²³ a bfoigheadh úaibh . doighear smúail ós Toigh²⁴ an Trír.
 1410 Súil tar chineadh cCuinn do chuir . sighean gá buing ag
 biodhbhuidh.
 Ball eile nochan fuil de . gan ghuin sleigh²⁵ no soighde.

¹ sin C²

² enaibh C

³ re hainnill C²

⁴ comaind C²

⁵ almhaíneach C

⁶ fear C

⁶ -idh C, A ndígh blaithchi H

⁷ saithfe H

⁸ choinnre C

⁹ a H

¹⁰ aris C, T. M. add. H

¹¹ inbeirtti H

¹² on C

¹³ mhoireadh C

¹⁵ gairmsin ainnsi C, ghoirminainnisi C²

¹⁶ uman inis C

¹⁷ don C

¹⁸ Gofraidh C²

¹⁹ ma C

²⁰ added in C²

²¹ a beol P

²² fogha MS.

²³ read soin (: Toigh) or Tigh (: sin)

²⁴ sleidhe MS.

55. **CROTACH**¹ f., don chrotach, méd an chrotaigh,² na crotaihi, dona crotaihibh, méd na gcrotoigheadh, méd na gcrotach,³ marbh⁴ chrotaighe.

Crotach, smólach, meisneach, ceannrach, tairrseach tairseach,^a inand⁷ so sís acht na cédhirt⁵ do .b. dá n-imarcaidh: cnúasach, folach falach, tobhach tabhach, ceandach, fúadach, atach, sgeanach, soitheach, soidheach, leathach^a leitheach,^a láthach láithreach,^b othach athach, iarnach earnach, deatach,⁶ marclach, cobhlach cabhlach, domhnach, teallach, eallach, úalach, gúalach,^a édach, cáonach⁷ cúnach,^{ab} máerach, tosach, eiteach, connlach,^a orrlach^{ab} ordlach,^a áonach,⁸ cáolach, oineach eineach, ^abiseach, fidhach⁹ feedhach, clárach, désach diáach, úrach, crínach,^a fásach, ^aférach, énach¹⁰ eanach,¹¹ turlach,¹² fúarlach, ¹² fiadhach, íasgach,^a bealach (acht na beilge¹³ mur ghabhas ó chanamhain¹³), ^ainann ghabhaid, míanach, earrach^b (7 adeirther gurab inand⁷ searrach no eólach), teaghach, tonach^b tanach,^b télach, bélbhach,^b¹⁴ arthrach, atharrach¹⁵ aithearrach, taithmeach, inann^a [enlach H, aitheach (ón duine), athach eathach .l., fuireach, teashbhach, seasgach P].

^a Leac thairsigh¹⁶ an tachair¹⁷ . na aislibh¹⁸ san ithir.

^a Glantair tairrsighe¹⁹ Teamhra . d'aindsile bhar n-oileamhna.²⁰

Imdhá²¹ róibh²² gu teach teaghlaigh . each cheannraigh¹⁶ óir fá inghin.

¹⁴¹⁵ ab Fúaraí ar slighidh Sligeach²³ . gu heasbadhach ainibeach²⁴

^{ab} gan chláirbhighe cgan chomhla . acht láithrighe²⁵ líathfolmha^c

Táir an cradh²⁶ nár chaitheabhair . náir 'sa sal²⁷ nar soithighibh.²⁸

^a Acht²⁹ eanglas nachar³⁰ hibheadh . ag³¹ seannbhlas a³² soithigheadh.

^a Teach núaidhe nái³³ dteaghlaigheadh . gach laí úaidhe³⁴ ag imdhughadh³⁵.

¹ Sgeanach H, Deathach P

² -idh C

³ grotach C

⁴ gabh C, iar sgeanuighe H, gan deathuighe P

⁵ na cùig anmanna déigheancha P, *in which the words occur near end of list. Instead of this clause H has crotach fer. etc.*

⁶ deatheach C, deathach P

⁷ caennach H

⁸ aolach P

⁹ fiadhach P

¹⁰ om. CH

¹¹ turlach C, turrlach C²

¹² fíalrach P

¹³⁻¹⁸ aige d'imarc- H

¹⁴ bélmc C, beulmach C²

¹⁵ om. C

¹⁶ -idh C

¹⁷ tochair P

¹⁸ haislibh P

¹⁹ -idhe CC²P

²⁰ an ainnsile hoileamhna P

²¹ Imgha C

²² roib H, róimh CC²

²³ sligidh C

²⁴ -bheach C

²⁵ láirtighe C

²⁶ crádh C

²⁷ ʂaal C, ʂal HP

²⁸ na s. C², na ʂ. H. ad ʂ. P, nar soighthighibh C

²⁹ An P

³⁰ nochar P

³¹ le P

³² na P

³³ thri P .

³⁴ núaidhe C

³⁵ imghudhadh C

ab Clúimh mo¹ mhatail do mháol sé . a Dhé nach facaídh² Áodh hí.
 ab Deargaidh siad magh dá matlaibh . damh le macraidh Liag leantair.
 Cia do bí ag mochól na meidre . san³ sgolóig ag sgige.
 1445 ab A measg m'fíach nírbh ináirimhthe . a chiaibh na cleath ndathórdaidh
 ab orm do séibhinn séansúanaighe . ina éisinn athchóraighthi⁴ .
 in Dall⁵.
 ab An gháoth gá⁶ ní is neimhnighe . anall ó bheinn⁷ Bhághaine
 trésan sreabhann súanaighe . gu leaghann ar lámhaine .l.
 ab Do-finnmaid beart na búairchi . as teacht d'implaid athsúainichi.

57. ⁸**LÁRAG**, don láraig, méd na láirge, na lárga, dona lárgaibh⁹, méd na lárag, íar¹⁰ lárga.

Domhnall Fánad fear mar Niall . cian feadh a lárag ó lár.
 Tú ghéibhas ó longfPort Láirge . longsport bérás bráighde¹¹ a broid.

Ladharg, don ladhairg, méd na ladhairgi, na ladharga, dona ladhargaib, méd na ladharg, íar ladharga.

58. ⁸**AN GEAL DONN**, don gheal donn, don gil donn, [don ghiol dunn C²], mac in gil duinn, na gil donna, dona gealaibh donna, meic¹² na ngeal ndonn, marbh¹³ na gila donna. don gheal dunn .l., don donn gheal .l. leis ó nach cantar é.

An gheal donn¹⁴, don ghil duinn, mac na gile duinne, na geala donna, dona gealuibh donna, meic na ngeal ndonn, marbh¹⁵ na geala donna.

An donn gheal mar sin, 7 gach moladh don monadh sin.

1450 An úair re mbean bonn Í Bhríain . don gheal donn ina dheirbhífair¹⁶

59. ¹⁷**BEAN SÉANG**, don mhnaí singe nó séing, mac na mná singe nó seinge, na mná seanga, dona¹⁸ mnáibh seanga, meic na mban seang, íar¹⁹ mná seanga.

Bean seang, bean teann, bean cheart, inann ghabhaid^c.

Glés pinne²⁰ gére²¹ gloine . singe séimhe siubhlaighe.²²

Do šnáithe litri luime . bláithe cirte cothruime.

¹ ma C	² bfac- C	³ sa C ² HP	⁴ athchoirighthi C
⁵ om. C ²	⁶ ca C ²	⁷ bhinn C ²	⁸ om. HP
⁹ largibh C	¹⁰ glan C ²	¹¹ braide C	¹² mic C
¹³ fech' C ¹	¹⁴ dhonn C	¹⁵ sir C ²	
¹⁶ .c. do canamain add. C ²		¹⁷ om. HP	¹⁸ don C
¹⁹ buail C ²	²⁰ sphinde C ²	²¹ ger C	
²² siobhl-e C ²			

60. **MIOND**, don mhinn¹ méd an mhinn, na mind (ó chirt), na mionna (ó chanamhain), dona minnaibh, méd na mionn², iar³ mhinna.

Mionn, gáol, salm, fiach (ort), [áon (an dísle) P] inann ghabhaid⁴ uile^{abc} acht canamhain⁵ ar⁶ illradh an ghaíl⁵ uile^a 7 gan acht na minna 7 na fiacha [7 na salma P] ó chanamhain.^a

^a Is as aithním fóir Sinda . gilla caithminn óir orra.

Buidhean mháoth measgaid⁷ **mhinna** . gilla cáoch easbaig orra.

1455 Gu dtibhradh⁸ dílghadh don dreim . ingnadh leinn mírbhal an **mhind**, ab Gibé⁹ as adhbhar d'fén Bhirra . minna um léim Almhan orra.

ab Do chuirfeadh sé salt ar saill . an té do thsail mart an **mhind** [c. adubrad gur é an mart mind bud .c. and C²]

b Cinnta suil chuire ar do gháolaitaibh . finnta in bfuighe d'áontail iad.

^a Ní námhaid do ghnáth na **gáolta**¹⁰ . tánaig tráth na háonta ann.

1460 A fiacha do dhíl an dearc . ar teacht do síl Fiacha ort.

Gilla find ó léim an léith . aréir is féich¹¹ a cinn cháich¹².

Doba¹³ mhór cuid th'anma úadh . trúagh nach **salma** dhuid an dán¹⁴.

[Only in P]

Ní héidir an ghuidhe ghnáth . tráth éigin nach fuighe a **fiach**.

61. **TRÉN** (ón duine), don treón¹⁵, méd an treóin, dona trénaib, méd na trén, iar¹⁶ threóna.

Trén, bél, én, gédh¹⁷, scén, lén, fér, mér, sgél, fén, inann ghabhaid¹⁸ acht na méra 7 na sgéla and^{ab} do¹⁹ chanamhain, 7 tug méra 7 sgéla lat²⁰. [iarr thréna l. ón cheillsin P].

^{ab} Gidh beag is do bhrigh bhar leóin . gan nead²¹ **eoín** a tir i Tháíl.

Is aithreach liom²² guin an gheoidh²³ . m'fuil is m'leóil dá chinn do-chúaidh²⁴

1465 Méra mar fáiscethir²⁵ gut filidh . fáisgfidh déra a cridhibh cáich²⁶.

[Only in H]

Béd ar treóin do tárrachtuin . do bréig deoir ón dérrachtuigh.

¹ mhionn C²P, mhiond H

² mion C

³ seachain C², tug .. lat H, gan P

⁴ iad HP

⁵⁻⁶ ag gáol 7 ag áon ar iollr- P

⁶ ag C²

⁷ measgaidh C

⁸ dtiubhr- C

⁹ Gidh be C²

¹⁰ ghaolta C

¹¹ feith C

¹² chaith C

¹³ Dobadh P

¹⁴ do dhan H

¹⁵ threon C²

¹⁶ gon C², tug .. lat H, gan P

¹⁷ gegr C

¹⁸ iad H

¹⁹ ó C²P.

²⁰ ganead C

²¹ ganead C

²² lium C, leam H

²³ gheoigh C

²⁴ docháidh C²

²⁵ fáisger H, faisgear P

²⁶ fáisgtor déra highibh óir P

[Only in P]

Ní dhligh mé teann as mo thrén . as gearr gur lén é mon-úar.
 Ní chuir cairde ar eachdra Eóin . eóin na fairrge ag teachda a ttír.
 Cuid dá chlúimh ó eón do an . ar reódh re húir mur fuasgladh.
 1470 Tinn le Moire a haithne d'Eóin . d'áithle gach leóin oile fúair¹.
 Ní fiú an cClúanuidh² 'sa cuid feóir . núaghuin a meóir bhuig d'Ú
 Bhríain.

Tí méra is meóir énlámha . a ndeóigh h'éra um iarnóna.

62. **SÉD** (búadha), don tseód³, don tséd⁴, méd an tseóid⁵,
 méd an tséda⁶, na seóid, na séda, dona sédaibh, méd na séd, iar⁷
 seóda⁷ séda⁸.

Séd, tréd, téad .f., inand ghabhaid⁹.

ab Do ghabh sind mar na séda . sal do chind a coimheda¹⁰.

Fa Mhac Leóid na leasráth finn . na treóid ón mheasbhláth gu mall
 [subha doinnmhillsi chráobh ccorr . do dhonn táobh goirmInnsi Gall. P]

1475 Ní fúair sinn acht na séda . úaidh¹¹ do chind a coimheda.

[Only in P]

Cosg ar chrú t'álaidh do féd . an séd tárraидh tú don treód.

Do Mhac Leóid do dhrögabhbh dán . mur bhogthur teóid a ttiompán.
 Ni do thréd na ttri bféinneadh . éinfeair nach bí a méd mhileadh.

63. **CEART**,¹² [don cheart C²]¹³, don chirt, méd an chirt,
 méd an cheirt, na cirt, na ceirt, dona¹⁴ certaibh, méd na ceart,
 iar¹⁵ chirta.

Ceart, neart, cneas, seang, teann, inann ghabhaid¹⁶.

ab Do-bhir taradh re lá as lacht . an talumh atá fa a¹⁷ nirt

ab acht barr na cráobh do-chí a dearc . ri¹⁸ feart nocha chláon don chirt.

1480 a Ó nirt námhád . ar h'icht tátag a Thighearna.

Gan locht cuma¹⁹ ar chraibh Naisi²⁰ . truma ac táoibh truma ac

eneissi²¹

cris²² mar soin²³ budh²⁴ dir²⁵ dhisi . na crissi²⁶ oil²⁷ dil deisi.

a Ni bhí²⁸ rinn ar do²⁹ rádha . ar tí thinn no theagmhála²⁰.

¹ fúar MS.

² cclúanuigh MS.

³ šeod bhúadha C

⁴ šed C

⁵ šeoid

⁶ šeda

⁷ šéda 7 šeoda C

⁷ brond C, tug .. lat H, gan P

¹⁰ gcoimméda C²

¹¹ uaibh C²H

⁹ gaib- C², iait H

¹³ add. C² over line

¹⁴ don C

¹² Cneas HP

¹⁹ ccuma P

¹⁶ iat H

¹⁵ meabraig C², fech chniosa H, gan ch. P

²² crios C²P, crioss H

²⁰ noisi C²

¹⁷ om. C

¹⁸ rígh C

¹⁹ ccuma P

²³ sin C²H

²¹ sic P, cneisi cet.

²² crios C²P, crioss H

²⁴ Na bi P

²⁴ bhú C

²⁵ om. C, dior add in marg. C²

²⁶ sic H, crisi cet.

²⁶ uil C²

²⁷ Na bi P

²⁹ a P

³⁰ t. C, na t. C²

[Only in P]

Dath a chnis uile mur áol . achd Áodh Buidhe ris do rádh.
 Ga seadh dion an cheirt an céidseal . ceilt do sior ní héidear air.
 1485 Ní bhiadh ó cheart nar ccinnne . an dearc do farr Aithirne.

64. **CRÓCH**, don chróch, méd an chróich, ¹méd an chróigh, na cróich¹, na cróigh, dona cróchaib, méd na cróch, bris² chrócha.

Cróch, [cách P], lóch (dhuit³), fiach (ón eón), ⁴Míach (ón ainm⁴)^a, inann ghabhaid⁵. [conách mur sin más fior P].

Dá mbedh feóil ar a dhó dhíbh . ní mó⁶ na⁷ dhá mhír eóin *fiaigh*.
 a Do-berar⁸ dúal cáomh don chróch . ar lóch na gcráobh rúadh don fráoch.

a Táth a chind re colaind *Mhiaigh* . gemadh dúthracht^b le a⁹ dheirbhíair.

[Only in P] -

As dó dhamhnuibh ceilti an chróigh . beirte sróil amblaidsat fíein.

65. **FEAR**, d'fir, mac fir, fir^a, d'fearaib, meic¹⁰ fear, meall¹¹ fira.

Fear, breac, ceap, nead, peann¹², feall^a¹³ (an tráth is .f. aráon)^{a,b}, meall, geall (in úair nach persain¹⁴), ceann, peall .f., sean, beag, mear, gearr, ¹⁵inann ghabhaid¹⁶ acht na ceithre focail¹⁷ déighencha do .b.¹⁸ ó chéill in mholta¹⁵. [geal P].

1490 Doiligh oighidh gach fir óig . na sin d'oighidh ní hurchóid.

[Only in P]

Fian Eachdgha sul tig do thonnuibh . níid ealta a ccorruibh a ccarbh.
 An lámh do cuirthi fam cheann . as crádh leam go bhfuighthi a
 bhioll.

Ó tá sioth a ngioll re gleó . an bhfrioth leó dá chionn achd clú.

66. **GLEAND**, don glionn, don ghlind, méd an ghleanna, na gleanna, dona gleannaib, méd na ngleann, iar¹⁹ ghleanna.

¹⁻¹ *om.* C

² cuir C^a, iar H, gan P

³ doit C^a, dhuid H

⁴ o ainm an duine P

⁵ iat H

⁶ altered to nir mho C^a

⁷ *†* C^a, no P

⁸ Dobhertha C

⁹ *om.* C

¹⁰ mic C

¹¹ marb HP

¹² *fer. add.* HP

¹³ *fer. add.* P

¹⁴ persa CP

¹⁵⁻¹⁶ o cheill mholta na gcethrar inand ghabaid etc. C^aP

¹⁶ iat H

¹⁷ hanmanda H

¹⁸ beith C

¹⁹ siobhlaigh C^a, gan P

¹Gleann, slíabh, inand ghabhaid acht² na gleannta ⁷ na sléibhti ^{bc}acu leis^{bc} ó chanamhain, [méd an tsliabha an ceart, ⁷ do-nítheard méd an tsléibhe P], ⁷ mar ghabhaid.

^aGrádh d'fiadhghleannntaibh nír dhír dháib . sín iar n-iarleanntaib^a
d'fagháil.

¹⁴⁹⁵ ^aBrisidh damh binn ag búrach . úrach glan a nglinn⁴ ghríanach.

Luin⁵ dubha Ghlinne na nGealt . binne iná in t-umha a n-éisdeach. 1.

Meireóin a ngleannntaibh na Goill . re seabhaibh Cheineóil Chonaill.

^{ab}Atá riamh do ghleanntaibh garbha . mian ag seabhaibh Bhanbha
Briain.

^{ab}A chuid ar Sléibh úair Ealpa . fúair do chéim⁶ gach cuideachta.

¹⁵⁰⁰ ^{ab}Aithnidh damh tír nabudh tréigthe⁷ . ar mhagh mhín⁸ a sléibhti sin.

^{ab}Gort ar Sléibh úir Eóghaire . do thsúir⁹ béim do bhúanoighe.

[*Not in CC²*]

^bIúl a nglinn dáibh na deacaír . rind deataigh cháil mar chaittir.

^bLeis do freagair sind gach snaidhm . gu gairm dhreagain os glinn guirm.

Ga timáin a teand re sléibhtibh . dimbáid leam mar¹⁰ léigthir leó.

¹⁵⁰⁵ ^aGé táoí a ngleannntuibh do chrú Cuirc . ní tú mhealltair don mhaluirt.

^aNí shuidh duine dhióbh re ndáimh . do shíol Táil na suidhe ar sléibh.

67. PORT, don phurt, méd an phuirt, na puit, dona portaibh, méd na port, far¹¹ phurta¹².

Port, folt, gort, corp, olc^a, rosc, ros, lon, spor, sgor (ó dhá chéill)¹³, cnoc, lot, sop, broc, lorg (ón t'slicht), sgolb .f., ord (ó dhá¹⁴ chéill), [tor, bord HP], ^{ab}cor (an eich¹⁵) .c.¹⁶, (car an eich¹⁵ .l.)^b, fonn, inann ghabhaid, gach ainm dhíbh ag dul¹⁷ a n-úr ar a thuillréim¹⁸ úathaídhe ⁷ ar a thothlughadh.^a

[*Only in P*]

Corc, Lorc, torc, dos, boc, col, bonn, Conn, corn, colbh, dorm, sorn, soc, poll, dolbh, Bodhbh, rodhb, rop, donn mur sin más fíor¹⁹.

^{ab}Na coin na gar is na gadhair . ar²⁰ car in doimh shalaigh²¹ sing .l.

^aCurcais ós chuit²² na righna . d'irna bhuntais fuit²³ órdha.

¹ For this paragraph H has na gleannta do canamuin ⁷ mar sin sis. slíab a brathair indscne

² om. C ⁸ ar iarleanntaib C ⁴ i ghlin C

⁵ Eóin HP ⁶ cheind C ⁷ tréici C, treigte C²

⁸ min C² ⁹ thuir C² ¹⁰ a P

¹¹ gearr C², bris H, gan P ¹² fputa CC²

¹³ o thrí cíallaibh P ¹⁴ ón dá H ¹⁵ eith C

¹⁶ .l. C ¹⁷ dol C² ¹⁸ thullréim C

¹⁹ Space for citations left blank in H.

²⁰ ag C² ²¹ -aidh C ²² cuilt C²P ²³ uilt C

^aImdhá¹ ar do sgur cháomh² chomhdhonn . conghland don Dubh
šáor Šaighleand.

[Only in P]

1510 Teaghlaach glan an gealBhuid Chruinn . tar tuinn go Magh seanLuirg
slim.

Mairg atá a ceurp na cumhadh . re huchd na lá ag leabhrughadh.
Filltear sgatha don fult fíonn . gur luchd do mhionn chatha a cheann.
Ní rug ón chliatháigh an colg . an rodhb na fiachuibh tug Tadhg.

68. PART, don phort, méd an phoirt, na poirt, dona partaib,
méd na part, iar³ phorta.

Part, falt, gart, rasg, ras, ar, [rap P], inann ghabhaid⁴, ^agach
ainm díbh ag dul⁵ a n-onn ar a thuillréim⁶ úathaidh⁷ 7 ar a
thothlughadh^a.

^aDo-ní an b damh fa beannaibh bó . d'ar san ló earraigh⁸ a fiú.

(Treisi don oibriughadh⁹ and sin^{bc} iná don tuillréim¹⁰).^a

1515 ^aBidhgaidh bean ar nach bí falt . ó'dchí san ghart fear gu bfolt .c.⁷

^aBidhgaidh bean ar nach bí folt . ó'dchí san ghort fear gu bfolt.
lochtach.

[Not in CC²]

Doirt an oirbhire tar¹¹ ais . a choillbheile phoirt Pharrthais.

Ait šealg a moigh mhinOiligh . fearg a hoir¹² ar fiadhoighibh.

Ras ar nach foil dimdhá¹³ ag Dia . imda troigh as go hIndia.

1520 ^aGé mór ccnó do chuir na rap . ní fiul cat nach mó ná an mhuc.
^aNí foilc¹⁴ bas achd bas rioghna . iorna cas foilt an iarla.

69. CRODH, cradh,¹⁵ don chrudh aca araon, méd an
chruidh, na cruidh, dona crodhaibh, dona cradhaib, méd na crodh,
méd na cradh, iar¹⁶ chrudha.

Crodh cradh, cladh clodh, gal gol (ón ghul), sor sar, coll call,
log lag, ¹⁷colg calg¹⁷, bolg balg, (in duine 7 an ghabhann), clag
clog, cor car (in tsíl 7 na bfíach 7 na sligheadh 7 fúaras [más
fíor P] 7 atá orum), inann ghabhaid¹⁸, omh^a, cor (an eich¹⁹) mar
gach bfocal atá²⁰ a n-onn díbh, (amh^a, car an eich¹⁹ l. aráon).

^{ab}Guil bhan²¹ gach n-énlá²² orthaib . 's gan gal énmhná ag Eóghonchaibh

^aLuaithi dhó ag dol na choinde . ná bó tar chlodyn comhroinde.

¹ Imgha C

² cháoil P

³ gearr C², bris H, gan P

⁴ iatt H, iad P

⁵ dol C²

⁶ thulreim C

⁷ om. C

⁸ earraidh C

⁹ oibriudhad C

¹⁰ tulreim C

¹¹ thar H

¹² oir P

¹³ dimga H

¹⁴ foilc P

¹⁵ Cradh crodh C, Coll call HP

¹⁶ dáil C², bris (gan) chulla HP

¹⁷⁻¹⁷ clog clag C

¹⁸ iatt H

¹⁹ eith C

²⁰ da bfuli H

²¹ Gul ban C

²² énla C²

1525 ¹Imdhá ²gné a ngabh ³an tuirrsi ⁴. ané is gal do-ghénuimsi.
²Méin ghoil tar an ngéim roimhe . a ngéim an doimh dhamhdhaire ⁴. l.
 (mana ⁵ bfuil in dénamh chuici.)

²Ní thug ⁶ mar char inn d'oireacht . s ⁷nír ghabh sinn a slánoigheacht.
²A mbi am omhcholainn d'feóil uimh . fuin a eóin ghormcholaim
 ghil [l. C²]

Feóil omh, don feóil oimh, méd na feóla oimhe, na feóla omha, [7. mar sin síos C²P], a phearsa lóir [fíein C²] innsaigheas gach moladh.

[*Not in CC²*]

Fáideh na clag dho-chluimisi . do-rad dáieb an doinindsi.

70. **CUR** (an tsíl), don chur, méd an chuir, méd an chora, na cuir, na cora, dona coruib, méd na cur, méd na cor, déna ⁸ cora.

Cur [an tsíl C²], gul, sgur (na hoibre), sgris, slis^a, fis, lis, trisg^a, inann ghabhaid ⁹.

^{ab}Draí na anáir ris ga rádh . fagháil ¹⁰fis ó neól ¹⁰ do neól ¹⁰.
 1530 Gá slighe ar neamh is neasa . fear feasa an tighe thusa.
^aAg gabháil lis ar a lucht . do bhris ar anáil t'adharc ¹¹.
^aNa lis aga linadh . do phis ¹²is do phónar.
^{ab}Cur ris a Dhé dob ard an anobair . gur thaghadair ¹³ é in balg fis
 nír ibheadair.
^{ab}Doras lis geal do ghearrda . seal ris da gach rídhambna.
 1535 ^aDar lat as ¹⁴ sgian sgris an cloidheamh . no as ¹⁵ sdiall do bhris
 d'oighean é.

[*Not in CC²*]

Do theand ar an ¹⁶ngáir ¹⁷ngola ¹⁷. cend t'fogha a láim an leatha.

^bÉire ar dermad ag Dál Cais . ná dedlad ¹⁸ risin fál fis.

71. **SIC**, don tsic, méd an tseaca, na seaca ¹⁹, dona ²⁰ seacaibh, ^bméd na sic^b, méd na seac, féch ²¹ tseaca.

Sioc ²², sribh, flidh, fidh, crimh, midh, bith (acht gan illradh aige), ^aith, crith, rith^a, cin .f., bir, cris, ichd (ó dhá ²³ chéill), bricht (drúadh ²⁴), blicht, slicht, richt^a, linn (ón digh), inand [iat HP]

¹ Imgha C

² ngabh C

³ toirsi C²

⁴ dhamhaire C

⁵ muna C² mun P

⁶ thig P

⁷ om. P

⁸ gan P

⁹ iad HP

¹⁰ neoll C²

¹¹ tadhart C

¹² pis C, fpis C²

¹³ thadhadoir C

¹⁴ a C

¹⁵ om. C

¹⁶ a H

¹⁷ gholá P

¹⁸ deglad H

¹⁹ seac C

²⁰ don C

²¹ siobhlaigh C², dena H, gan P

²² sio C

²³ ón da H

²⁴ -gh C

acht canamhain ag na ceithre certaibh¹ déidheancha² [díbh C]³, sic, rith, cin, bir, mar sin. [cioth HP].

ab Neach nach⁴ tréig báire an bheatha . téid beatha as⁵ sáimhe seocha.

ab Dob áil t'fearann d'folach ort . ag tobhach cheanann Connacht.

1540 Clúain a comhair na ceanann⁶ . ferann⁷ dolaidh úair⁸ m'anam.

Dá ndeach sin ar bhuillibh bearann . tuillidh sibh bhar fearann féin.

2 Tír ina búan blicht cédagh . bricht drúadh⁹ aga dídean.

ab Fágbaidh braen do bhricht neimhe . slight a gleighi ar taobh thighe.

2 Ar suidhe slúaigh¹⁰ Chabha um chin . tana fidh ó bhúain a mbear.

1545 2 Ní bi a tocht re¹¹ teachta a slúaigh . gan bhúain eachta do ghort gháidh.

ab Nir chóir sin acht clá 7 ceatha . lá rígh an beatha do brath.

[*Not in CC²*]

Pib¹² dharach mun¹³ leas nar¹⁴ lomnán . ná¹⁵ dabhach chreas

ndondbhán ndlúith.

2 Do-chi ord buailte na mbear . do-chi croich chésda an Choideadh.

[*Only in P*]

Dobudh lór lé féin a fleadh . bean aréir agus sé ar sriobh.

1550 Teas ag téghadh na meala . ag dénamh meadha d'eas abha.

Ceo an bheatha ní búan a rath . dúal an chlach reatha na rioth.

Néll ceatha do bhí ós Bhanbha . na heatha ar tí madhma amach.

Ga greann as raidheacra riom . dá cheann aineachda Éireann.

Dobudh lór láidhe gearra . d'ól leanna chráobh Cunga.

1555 Ní sleachda cáola cóig róid . na cóig Áodha ar tteachda atáid.

72. **LUCHT**,¹⁶ don lucht, méd an lochta, na lochta, dona lochtaib, méd na lucht, méd na locht, féch¹⁷ lochta.

Lucht, ucht^a, suth, gruth, bruth, lus, bun, cruth, sruth, guth, inann ghabhaid¹⁸ acht canamhain ag na ceithre ceartaib¹⁹ déidheancha dhíb^{ab}.

^aSinn ag loighe ar in lucht romhainn . lucht oile orainn san tiaigh²⁰.

Airm²¹ chorcrá a táobh thigearna . nír tháom lochta leanamhna.

Téid a²² ngoire ghothann nglan²³ . do²⁴ chroidhe a cochall chumhadh.

¹ hanmandaib H

² deigheancha CC²H

³ .c. canamhain ag gach focal ga ttig canamhain diobh P

⁴ na C ⁵ a C ⁶ mo chenand H ⁷ dfearann C²P

⁸ fuair C² ⁹ druagh C ¹⁰ sluaidh C

¹¹ gu C², go P ¹² Pib corr. in marg. to Síl H, Piob P

¹³ don P ¹⁴ nach P ¹⁵ no P

¹⁶ Lus HP ¹⁷ treig C², tug losa leat H, gan l. P

¹⁸ om. H, iad P ¹⁹ hanmannuibh P ²⁰ túir C²

²¹ Arm HP ²² om. C ²³ glan CC²

²⁴ mo C²P

¹ Neach nach léig a ghuin don ghuth . suth a chruidh ní théid na theach¹

[Only in P]

1560 Ceilidh gotha gearg um ghlaistlinn . fearg an tsrotha fairsing fúair.²

73. **BALL**,³ don bhall, méd an bhoill, na boill, dona ballaib, méd na mball, iar⁴ bhalla.

Ball, bann^a, mall, cam, rann, (carad⁵), slad, Blad⁶, gad, glan, clamh^a, lag^a, gal (gréine), inann ghabhaid⁷.

^a Feacadh gud⁸ bharr bachallbuidhe⁹ . ós bhall leacan leathanghile.

Mé ag tocht¹⁰ fa fáobhar óm¹¹ oide . olc an báoghal sloide sinn .l.

^a Fer dána a ndeaghaidh a slobaid . mar thig¹² mé minic tháinic¹³.

^a Fagas¹⁴ gáol an ghoil gréine . don bhráon féine a Moigh Mháighe¹⁵ .c.

1565 ^a Guth dod trilis loig ní¹⁶ lean . is iris ghoid um ghaineamh.

^a Ag súr an fíearainn ní an . cradh fa Dhún Geanainn ón ghol .l.¹⁷

^a Ni bhi ag sruth an tainiucfa¹⁸ . guth ón ghal acht guth ochta .c.

[Not in CC²]

Ó's dom fosdadh hé na rand . trosgad na mball as é as ferr.

^a Gébhaidh Síonann re Siol mBliod . ionann ar dhíon do Dhíarmaid.

74. **DALL**,¹⁹ don dull, don doll, mac an doill, na doill, dona dallaib, meic na ndall, féch²⁰ dhulla⁷ dholla.

Dall [fer. HP], Gall, Flann, damh, crand, rand (dúaine²¹), inand ghabhaid²² ^aacht an cédhert²³ do .b. dá n-iúmarcaidh^a.

1570 ^a Dar lat is **Goill** d'feóil is d'fuil . mac Seóin choim cuna²⁴ chliamhain²⁵.

[Only in P]

Uaigneas a ttoigh fínn Fearchuil . ó leanmuin doimh sing siobhlaigh.

Do chuir don **chronnsa** an chioigha . sonnsa diona um ful Ébha.

Fir Chonnachd ní lugha leam . do-c[h]onnarc **dumha** dileann.

¹ thea C

² fuair P

³ Rand H, Rann P

⁴ glan C², dena randa H, gan ranna P

⁵ caradh C

⁶ bladh C, om. H

⁷ uile H, iad P

⁸ guth C, ga P

⁹ mbachall mbuidhe C

¹⁰ ac teachd C², ar ttochd P

¹¹ omh C

¹² ta C²

¹³ meinic tánuig P

¹⁴ Fogus P

¹⁵ maide C², mhúaighi P

¹⁶ nir C²

¹⁷ on ghal .l. 7 ni on ghal P

¹⁸ tigfa C², tiocfa P

¹⁹ Gall HP

²⁰ seol C², marb Gh. H, gan Gh. P

²¹ duine C, on dán H, om. P

²² iat H, iad P

²³ na céid chirt C, dall P

²⁴ gana C², is a P

²⁵ chliabhair C, cliabh- C²

75. **REÓDH**,¹ don riúdh, don reódh, méd an riúdh, méd an reóidh, na riúidh, na reóidh, dona reódhaitb, méd na reódh, féch² riúdha³ 7 reódha.

Reódh, ceól, seól, néull³, cúas, cúach, brúach, inann ghabhaid⁴ acht gort co n-úathad 7 coll co n-úathad ar thaíbhréim úathaid⁵ 7 ar ainm illraighe⁶ an dá ainm dhéidheancha⁷. ²brat, leabhar a chosmail⁸, don bhrut 7 don bhrot acu, 7 don liubhar 7 don leabhar, mar sin ghabhaid⁹. féch nélá¹⁰ 7 na nélá¹⁰ l., brúagh l., cúadh¹¹ l. acht ón chúadh¹¹ bainne. atá in mhaidean ag riúdh l., ag reódh as .c. ann^a.

^aSáiter breac a mbrúagh¹² n-inbhir¹³. le himlibh leac n-úar n-aighridh¹⁴ l.

1575 ^aNí rach d'iarraidh¹⁵ laidhe an laich¹⁶. a dhaíne fa dhiamhair mbrúich,¹⁷ Maighre geal os linne ar lúth. do bhrúch Finne do bhean bhláth. Ní téd teasbaigh ní téd riúdh. ar n-easbaidh chíúil acht ég Eóin. ^aGusan dreagan ó Dhún Leódha. leagar súgh a ceóla ag¹⁸ cruit l. Inad taibh gach Breatnaigh¹⁹ bhláth. a leabthaibh snaíth cháoil in chuiach,²⁰

1580 ^aFrith fleadh le cumhactaibh cúaigh. a n-úar fulachtaidh²¹ bfear bhFáil l.²²

^améd an chúaigh l.²³ acht ón chúadh²⁴ bainne 7 as .c. méd an bhrúaigh ó nach fuil brúagh²⁵ ann.^a

^aBuinne²⁶ rabharta rí Conaill. criathar meala a meadhán chuíis.

Na sgris²⁷ neimhe tarla²⁸ ar túis²⁹. teine a cús don Bhanba ab hás.

[Only in P]

Fine Thúathuil is clann Chéin. bile a Crúachuin na ccrann siúil as eitreadha³⁰ maighre mhóir. slóigh cleitgeala bhaidhbhe ó mBriúin. Gérbh iomdhá dá fhearaibh sgéil. do léigh liobhra a ndeaghaidh drúadh.

1585 Fúair a goin³¹ fa cheann an chúaigh. ní fearr dá bfuair soin a sídh.

¹ -gh *passim* P

² gan P

³ nél H, nél P

⁴ iat H

⁵ úaithe C

⁶ illraighe^hthi H, iollraighe^h P

⁷ dheghinach H, an chúaigh 7 an bhrúaigh P

⁸ gcosm- C²

⁹ 7 mar ghabhus C²; *for* brat etc. P has 7 gurab é don bhrot 7 don

bhrut atá aige so brat 7 gurab é don neoll 7 don niúll atá aigi so nél.

¹⁰ nélá C

¹¹ -gh C²P

¹² a bruadh C

¹³ inbhir CP

¹⁴ noighridh C²P

¹⁵ diaraidh C

¹⁶ ailaich C

¹⁷ mbriúich C, mbrúach P

¹⁸ a CP

¹⁹ breathnaigh C

²⁰ an cúaich C², a cúcích H

²¹ bfulachtaig C². -uig P

²² .c. P

²³ 7 adubhradh med an chúaigh P

²⁴ chuagh C²P

²⁵ bruadh C

²⁶ Bainne C

²⁷ griss H, gris P

²⁸ tarrla C, tharla H

²⁹ ar dtús C², a thús H

³⁰ -gha P

³¹ ghuin P

A mbarr chleath **bhrúigh** bháinSionna . do šúir neach a némanná.
 Bean **bhroit** úaine a n-ilreachduibh . na hoigh úaibhsí imdhighidh.
 An cnoc adrochuir an damh . sadh¹ othair fa **bhrot** na bhun
 l. ón bhérla.

Congbhaidh² os Tealaigh an Triúir . foghlaidh niúil ar fearuibh eóil.

76. ³**BÍADH**, don bhiúdh, don bhíadh, méd an bhídh, na
 bíd, dona bíadhaibh méd na mbíadh, ith⁴ bíadha 7 biúdha.

Bíadh, tríar inann⁵ ghabhaid, acht nach .c. don triúr ón chéill
 sin ná marbh triúra. trían a chosmail⁶, don trían, méd an trúin,
 méd an treana, na trúin, na treana, dona tríanaibh, dona treanaibh,
 méd na dtrían, méd na trean, iar thríana 7 threana, inann ghabhaid
 acht mar sin⁵.

1590 Dar lat⁷ ní chluineann clúas ceól . anúas ní fuigheam a iúl
 ní théid glas do ghothaibh én . ní mhoothaigh bél blas ar⁸ bhiúdh.
^aDéna ragha⁹ na tri dtrean . a rí Dala fa dheireadh.
^aAr ní is ísli ní feacfa . na trí tránsi¹⁰ in túaiscearta.
^aRi arna bheith an toirches¹¹ trianach . is oirches¹¹ bheith riarrach ris.

(inann 7 dona tríanaibh do bheith .c.)

^aIs tú an láogh trianach¹² dár tánaidh . cáor dó mbíanach Ádhaimh ibh.
 1595 Ní bí¹³ acht trían an tréin choirci . ag tríar dh'féisín na haboirté .l.
 Rí nimhe¹⁴ na thrí treanaibh . gu tí um chridhe a chreideamhain,

[Only in H]

Re fedh an áentrín eile . ad bráentír gheal ghainmeighi.

Mac Dé na thrí tri(anaibh)¹⁵ . as é as rí dá-ríribh.

Gé dho-ni an chalanns cion . m' anamso d'Fir na Tri Trean.

77. ¹⁶**CENÉL**, don¹⁷ chenél, don cheniúl, méd an cheniúil,
 méd an cheinél, méd an cheinéil, méd an cheinél, na ceiniúil, na
 ceinél, na ceinéil, na ceinéla, dona ceinélaibh, méd na ceinél, féch¹⁸
 cheinéla 7 cheiniúla.

Ceinél, muinél, Míchél inann, acht don cheiniúl^a 7 mar ghabhus,^a
 7 nach .c.¹⁹ illradh ag Míchél²⁰.

1600 Réim deighsíl a ndíaidh a chuir . a críaidh cheinél a chosmuil.

¹ sagh P

² Congmhá P

³ om. P

⁴ iarr H

⁵—⁷ biadh acht don bhiudh 7 med an trena 7 mar ghabhaid H

⁶ gcosm- C²

⁷ let C²

⁸ do C²

⁹ radha CC²

¹⁰ tránsi C

¹¹ -is C

¹² láodh trinach C

¹³ Gan H

¹⁴ neimhe C

¹⁵ illeg.

¹⁶ om. P

¹⁷ do C

¹⁸ dena C², iar H

¹⁹ gan H

²⁰ Here follows in CC² the paradigm of Ceineól, and ex. 1600 comes
 after 1602. H has two sections as above.

78. ¹CEINEÓL, don cheiniúl, don cheineól, méd an cheiniúl, méd an cheiníl, méd an cheineól, méd an cheineól, na ceiniúl, na ceiníl, na ceineól, na ceineóla dona ceineólaib, méd na ceineól, féch ² cheineóla ⁷ cheiniúla.

Ceineól, Mícheól inann iad, acht don cheiniúl ⁷ mar ghabhus, ⁷ gan ³ illradh ag Mícheól.

Mairg in úair do-cluindtir ceól . nach smúain ar mhuindtir **Mhícheól**.
a Atá ag **Mícheól** meadhair bhinn . as micheól d'fearaib ifrinn.

[Only in H]

Ag sgaradh re **Ceineól Cais** . neimeól anadh na n-égmais.

Gu tí lim an lá fa deóidh ⁴ . m'áireamh do mhuinntir **Mhícheóil**.

79. ⁵DUINE, don duine, mac an duine, na dáine, dona daínibh, meic ⁶ na ndáine, marbh ⁷ dhaíne. duine daíneach cóir.

1605 Ainfeár gu méd mileata . ré ⁸ tréad ndáineadh ⁹ ndeórata J.

Tug í Dróna a ndíth daíneadh ¹⁰ . córa an crích do chomháidheamh J. D'fuisl chíche ¹¹ do ceannghadh mhé . is dearbhadh dithi ¹² **dáine** . c.

80. ⁵GILLA, don ghilla, mac an ghillae ¹³, mac an ghille, na gillae, na gille, dona gillaib, meic ¹⁴ na ngilla, marbh ¹⁵ ghilla, ⁷ do-rindeadh dona gillibh ⁷ adeirtheach nach .c. ¹⁶ hé.

Gilla, madra, inann ghabhaid, acht an mhéad as cáol don ghilla. dona madraibh J. guin do rind ris, gilla mar sin.

Cuirn meadha ime gá ¹⁷ n-ibhe . gille gheala ag fighe ¹⁸ a bfolt.

Ní chuir neach do linnidh lín . re ngillib each an airdrigh J.

1610 Gnímh do grehg mbras gá ¹⁷ mbronnadh . ag donnadh bhas neagl ngilladh J. ¹⁹

A mbrógaib gilla ⁷ grehg . do thógaib fear Sinda an sribh .c.

[Rí Gaoideal resna gillibh . ar each cúachmhar céimlingidh J.] ²⁰

81. ²¹GA, don gha, méd an gha, na ga, na gae, na gai ²², na gáe ²³, dona gaíbh ²⁴, [dona gaebh dona gaibh C²], méd na

¹ om. P

² meabhr- C³, iar H

³ nach .c. C²

⁴ deoigh H

⁵ om. HP

⁶ mac C

⁷ gradh- C²

⁸ le C²

⁹ ndaoine C²

¹⁰ ar dith daíne C²

¹¹ chithe C, ciocha C²

¹² ditha C²

¹³ ghiolla C²

¹⁴ mic C

¹⁵ fosd C²

¹⁶ om. C

¹⁷ da C²

¹⁸ fidhe CC²

¹⁹ Gilla brigde add C

²⁰ add. in upper marg. C²

²¹ om. H; for the first par. P has: Ga gai don gha don ghai méd an gha méd an ghai na ga na gai na gáoi na gáe na gáioithe na gáethe dona gáoiibh don[a] gáebh dona gáibh dona gáioithibh dona gáethibh méd na ngáoitheagh méd na ngáoitheagh méd na nga méd na ngai bris gháioithe 7 gháethe 7 ghó.

²² gaoi C²

²³ gái C²

²⁴ gaíbh C, gaoibh C²

nga, bris ghó, na gaíthe, na gaethe, dona gaíthibh, dona gáethibh, méd na ngaítheadh, méd na ngaetheadh, bris gaithe¹ 7 gaethe [leis aigi ó chanamhain C²].

Ga gáe², inann ghabhaid acht uathadh lethán agin gha³ 7 na ga 7 méd na nga aige leis⁴ d'ímarcaidh⁵, inand illradh cirt 7 canamhna dhóib^b ó sin sis.^b

Do-rinne an fían aitreibh dhe . mar a taitneadh grían ré gai⁶

líntar ar n-ochta dhúin⁷ de . te a úir⁸ is⁹ corcra a cnai¹⁰.

Nó gu súighe¹¹ an ghrían a gó¹² . bó fa Shliabh mBúire ní bhí.

82. 13 **LÁ**, don ló, méd an láe, méd an láí, na láe, na láí, dona láibh, dona láebh, dona láibh, méd na lá, íar¹⁴ lóá, na láithe, na láethe¹⁵, dona láithibh, dona láethibh¹⁶, méd na láitheadh¹⁷, méd na láetheadh¹⁸, íar¹⁹ láithe²⁰ 7 láethe¹⁵ [aige^b ó chanamhain C²] ^cmar sin ghabhus^c.

Lá té, don ló the, méd an láí méd an láe²¹ the, na láoi na láe thee²² as .c. ann, 7 gach ainm illraidh dhíbh mar sin, acht lomadh ar chuid eile^b díb, íar²³ lóó téé²⁴ as .c. ann.

Lá te, deoch the, inann ghabhaid²⁵, achd deoch do .b. [7 gurab é méd na dighe tee as .c. ann P]

1615 Maírg atá a curp na cumhadh . ré hucht na lá ag leabhrughadh.

83. 13 **CNÚ**, don chnaí, méd na cnó, [na cnó C²P], nac na, na cnai²⁶, dona cnoibh, dona cnaibh, méd na cnó, bris²⁷ chnú.

Feadha áille Aird na Cnó . do ló Thaidhg Chláire gan chnú.

84. 28 **BRÓ**, don bhróin, méd na brón, na bróinte, dona bróintibh, méd na mbróinteadh, méd na mbrón, íar²⁹ bhróinte. bró, brá inann ghabhaid³⁰, cirt ar a comhair aca.

Do-gheibheadh³¹ th'athair grán glan . ar chlachaibh brán do bhreacadh.

¹ caith ghaithi C ²	² gai P	³ aigi so ga P
⁴ les C, om. P	⁵ da niomarc ² P	⁶ ghae C ²
⁷ arnocht adhuin C, arnochta duin C ² , anochda dhúinn P		
⁸ húir P	⁹ as C ² , sas P	¹⁰ cnae C ²
¹¹ stíidhe CC ² P	¹² ghó C	¹³ om. H
¹⁴ fech C ² , iarr P	¹⁵ laeithe C	¹⁶ laéithibh C
¹⁷ laitheadh C, laoitheadh C ² , laitheagh P		
¹⁸ láeitheadh C	¹⁹ farr P	²⁰ laithe CP, laithe C ²
²¹ láei C	²² laeithe C, lá 7 lá te ionann iad na laoi thee P	
²³ féch P	²⁴ thee CC ²	²⁵ iad P
²⁷ ith C ² , gan P	²⁸ om. H	²⁶ cnae C ²
³⁰ iad P	³¹ Do ghébhadh P	²⁹ gan P

85. ¹DRAÍ, don draídh², mac an drúadh, na draídhe, dona draídhibh³, meic⁴ na ndraídheadh⁵, meic⁴ na ndrúadh, marbh⁶ dhraídhe [7 dráithi C²], na draíthe⁷, dona draíthibh, meic⁴ na ndráítheadh, [díol dráithe C²] ^baige leis ó chanamhain^b⁸.

Draí saí, daí, ^binann ghabhaid^b [do chanamhain atá, .th. órrtha P].

Sgéla damh seólais an saí . [mo rélla glan eólais é C²P]

[Only in P]

Bean do gheabh deilbh ó dhráoidhibh . t'íear láoidhidh a mbeirn bháoghuil.

1620 Tolcha corra Cháoille an Drúadh . as áoighe⁹ orra an t-ionnúar. Ní ar sgáoleadh a sgabal n-óir . do-chóidh cagar¹⁰ dráoidheadh dháibh.

Atá gné ar nach dáoi an dáoi rúadh . sáoi dhúadh é 7 dáoi re dán.

86. ¹BÓ, don bhoin, méd na bó, na ba, na bai¹¹, dona búaibh, méd na mbó, iar¹² bhú.

Tír nár ghabh sneachta gu se . bleachta a baei¹¹

fa buidheach deaghnúadha dhi . ceannrúadha a cnai.¹³

Tárraigh¹⁴ dona collaibh chlú . brondaidh¹⁵ bhú a cánaidh na cnó.

87. ¹CRÓ (an eich¹⁶), don chrú, méd an chraí, na craí¹⁷, na craíthe, dona craíbh¹⁸, dona craíthibh, méd na craíeadh, méd na craítheadh¹⁹, méd na cró, tug chrúa 7 chraíthe lat²⁰. gach inadh a teagaimh²¹ dá^c ghuthaidhe dá chéile and²² gu gearr as .c. é, gach inadh a bfuil²³ tinne ann²³ do chanamhain atá.

Cró (an eich), cró (ón chroaigheacht), cró (cáolaigh), inann ghabhaid, Cró (Cuinn) mar sin acht gan²⁴ illradh aige.

1625 Slicht a caithme um Chrúachain Ai . eraí d'aithe a núachair ané. Do-seich dó²⁵ ó dubhSagsaibh²⁶ . cu cró an eich a uireasbaidh. A námha do bháoi²⁷ gan bhoín . acht eraí lána do láoghaibh²⁸ .l. fa dhó.

¹ om. H

² dráí C

³ dráithibh C

⁴ mic C

⁵ ndraidhea C

⁶ sir C, gan P

⁷ draidhthe C

⁸ .c. o canamh- uile C²

⁹ áoidhe P

¹⁰ cogur P

¹¹ bae C²

¹² bronn C², gan P

¹³ cnae C²; in P the quatrain is: Tir nar chuir deaghánúagha dhi . ceannrúadha a cnai | tir nar lean sneachda go se . as bleachda bai.

¹⁴ Taraidh C, Taraidh C²

¹⁵ bronn C

¹⁶ eith C

¹⁷ craoie C²

¹⁸ craoiibh

¹⁹ critheadh C

²⁰ leat C², gan chrúa gan chráithe P

²¹ tteaghmuid P

²² om. C

²³ .th. ar deireadh na ceart sin P

²⁴ ga C

²⁵ dú C

²⁶ -Sagsubh C, -Saghsuibh P

²⁷ bhí CC²

²⁸ laodhaibh C

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