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CAITRÉIM  
CONĜAIL CLÁIRINĜNÍĜ

MARTIAL CAREER OF  
CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

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## PREFACE.

**I**N the past no race was more ready than the Irish to give ear to the stories and legends of old. With certain limitations, that is still true of those who are privileged to be the custodians of our native spoken tongue; but, unfortunately, cut off, as they have been, from all adequate opportunities of developing their native culture, they have got out of touch, more and more, with the great literary tradition which should be their peculiar possession. Of those who have lost their native language, the majority have settled down in the literary territories of the stranger, and, till but lately, seemed little disposed to return home again. To remedy this sad state of the national mind has been the glorious work which the men of the Gaelic movement have set themselves to accomplish. Were their efforts to cease even now, they would leave an indelible impress on the national mind of Ireland. But those efforts are not ceasing, and shall not cease. The intellectual exiles are returning to the old home of native culture, to enrich it, perhaps, with the spoils gathered in foreign literary lands. Like our hero Conghal, we shall have no objection to raiding our neighbours for literary spoil; but, having done so, let us, like him, weary for the return to the beloved homeland, to lay at the feet of our mother Erin the results of intellectual achievement; and let us, when in enforced exile, re-echo with him those great

sentiments which express the pent-up longing of a true Irish heart—

Ionmum tír an tír úr éir  
 uilíó go n-íomao Δ ηγίαλλ  
 Éne go n-íomao Δ πορε  
 inre Δr áil liom béit anóct.

‘ Dear is yonder land in the west,  
 Ulster of the many hostages !  
 Ireland of the many strongholds  
 In it I long to be to-night.’

To those who have never wandered in exile, and to those who have returned, I offer this brilliant product of the Irish Filé’s art.

It only remains for me to return my sincere thanks to those who have taken a practical interest in the publication of the *Caitríem*. To Dr. Kuno Meyer I am indebted not alone for help in the present case, but for kind encouragement in the past. To the Rev. J. Valentine, B.A., and Mr. Constantine Curran, B.A., I return my sincere thanks for help generously given, as well as to Mr. Osborne Bergin, B.A., who took a kindly interest in this work from the beginning. Like the other editors of the publications of the Irish Texts Society, I desire to acknowledge my indebtedness to the energetic interest which the Hon. Secretary, Miss Hull, has displayed in the production of this book. Finally, I wish to record my sense of the care bestowed upon the printing of the volume by the staff of the Dublin University Press.

PATRICK M. MACSWEENEY.

HOLY CROSS COLLEGE, CLONLIFFE, DUBLIN,

*November, 1904.*

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# INTRODUCTION.

## GENERAL REMARKS.

THE greatest of the Tales of the *Cúchulainn* deal with the hero Cúchulainn, the Irish Hercules. Unlike the popular epics of other countries, such as the Homeric Poems, the Nibelungen Lied, or Beowulf, our early Irish Epos is in prose. This fact had an important influence on its growth, in giving to it a freer scope for the development of collateral sagas which were to deal with tribal heroes of less striking personality than that of Cúchulainn. He is, no doubt, "heros fortissimus Scotorum"; but, like the national heroes of Norse Saga, his supremacy "in feats of valour and dexterity" is but emphasised by the worth of those with whom he competed. The growth of epic legend reveals a uniform tendency, which might be expressed adequately enough by the well-worn phrase, "the survival of the fittest." The hero of the dominant tribe tends to appropriate to himself the qualities and virtues of his conquered brethren; and the result is a conglomerate of virtues sufficient to satisfy the most inordinate appetite for heroic perfection. An interesting feature, however, of Irish Epic is the variety and number of the minor sagas dealing with heroes of the second grade. The fact is a testimony to the individuality and independence of the tribal communities. How far we can recreate the tribal history of Ireland from the data afforded us by the Epic Literature has yet to be seen. No systematic attempt has been made to co-ordinate the

historic facts which undoubtedly lie hidden in our great literary romances. The solution of the problems connected with them will depend upon a thorough examination of the growth of the various tales, and a comparison not only of their language, but of the treatment of the different characters with which they deal. We may also hope that a more thorough comparative study of the antiquarian monuments scattered over the face of our land will bring the same support to the traditions embedded in our literary remains that the archæological discoveries in the domain of Roman and Greek Antiquities have brought to the traditions of their respective literatures. In addition to the manuscript tradition, we have, as Commendatore Boni remarked to me, the yet unopened book of monument tradition which lies sealed in the mound, the rath, the tumulus, and megalithic monuments to be met with in almost every townland in Ireland. The two lines of investigation are closely intertwined ; they must be followed out together and correlated, and the results are likely to be as striking as those which are revolutionising our views as to the reliability of the early legendary traditions of Greece and Rome. The sceptical attitude of a Niebuhr, or the more restrained one of a Mommsen, will be replaced by the constructive tendencies of the Modern School of Classical Archæology. If our remains, literary and archæological, are investigated in this sense, there can be little doubt but that a most interesting chapter shall have been added to the history of Early Western European civilisation. It is in view of this development that, in part, I offer this first edition of the *Caithréim Conghail*.

To the archæological specialist, of course, it belongs to supply us with criteria drawn from his science, which would enable us, on that score at least, to date approximately the subject-matter of our saga. From all sides as yet help is needed ; a linguistic editor cannot be expected to make an "excursus" into the domain of archæology in order to correlate its facts. Unfortunately, owing to the want of system-

atic study of our language, the two departments have been divorced, with consequent loss to each. How small would be the progress made in the discussion of the antiquarian remains of the Forum or the Acropolis were it not accompanied by a continuous correlation and comparison with the evidence drawn from Greek and Roman Literature.

## THE CAITRÉIM.

The founding of Emania is to be taken as marking the rise of a tribal community in Ulster into a position of political importance. With the growth of tribal independence there also grew up a literary tradition based upon tribal myths and customs. Such must have been the beginning of the literature which set itself to glorify the Clann Rury and its heroes. The rise of Emania, the development of Ultonian power brought the northern clann into conflict with the other tribal communities, and, above all, into conflict with that one which claimed and exercised a hegemony over the rest, that of the Ardrigh at Tara. In this stress of competition between the early tribes, which has its counterpart in the early history of all races, as, for example, in the so-called Heptarchy in England, or, better still, in the early struggle of the Latin tribes against their neighbours, is to be found the political motive underlying the Early Irish Romances and Sagas.

The Táin Bó Cuailgne points emphatically to the hostile relations existing between the Ulster and Connaught tribal communities. The story of Conghal points as emphatically to strained relations between Tara and Emania. This point of view suggests to us an answer to the question: "What place do romances like those of Conghal Cláiringhneach hold in the Red Branch Cycle?" To answer such a question we have to distinguish between those sagas which have a political

import and those which have not; between those which represent, for example, the raids of one tribe upon another, such as the Táin, and those which seem to be simple, spontaneous *jeux d'esprit* of seanchaidhe or filé. To the latter class belong works such as the Adventures or Eachtra of Teig, son of Cian, or the Voyage of Snedgus and mac Riaghla, or the Voyage of Maeildun. It is to the former class our story belongs; and with that type we have more particularly to deal here.

Whatever may have been the date of the final redaction of our story, it is clear that the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster. Chronologically the saga belongs to the pre-Cuchulainn stage of the Red Branch Cycle. A reference to Gilla-Coemain's poem, quoted in Add. Notes to p. 2, at the end, will show the regnal sequence which ascribes Conghal's reign to the year 177 B.C. As I have pointed out elsewhere, the regnal sequence is not disturbed by the fact that in the Synchronisms, ascribed to Flann of Monasterboice, in the Book of Ballymote, his "floruit" is given as B.C. 81-51. The discrepancy is accounted for by the fact that the attempt to harmonise the traditional regnal sequences with Biblical and classical chronology was bound to lead to different results according to the starting-point taken. The important thing, however, is that, though the chronology may be wrong, the sequence may be right. I would adduce in support of this the peculiar fact that, though the redactor of our tale must have been acquainted with the chronology of Gilla-Coemain's poem, as is evidenced by the quotation at the end, which is based upon that chronology, the relation of Conghal to such well-known heroes of the Red Branch Cycle as Fergus mac Rosa, Conall Cearnach, and Cét mac Maghach, tends to support the date of the synchronisms as the more correct one. The following regnal sequences from Gilla-Coemain's poem, and from the synchronisms (*vide* Todd Lect., vol. iii.,

ed. Mac Carthy), illustrate our remarks. The dates in some cases are approximate "floruits."

GILLA-COEMAIN (LL.).

KINGS OF IRELAND.

(*Regnal Dates those of Initial Years.*)

B.C.	
192	Lughaidh Luaighne.
177	Congal Cláiringneach.
162	Duach dalta Deaghaidh.
153	Fachtna Fathach.
137	Eocho Feidlech.
125	Eocho Bithe (or Airem).
110	Eterscel.
105	Nuada Necht.
105	Conaire (seventy years).
	Interregnum of five years.
30	Lugaidh Sriabhnderg.
4	Conchobar.
3	Crimthand.

BALLYMOTE SYNCHRONISMS (P. 12 B.).

(MACCARTHY, 'B' TEXT.)

(*Regnal Dates those of Final Years.*)

	KINGS OF IRELAND.	KINGS OF ULSTER.
B.C.		
89...	Lughaidh Luaighne.	Fiach, son of Fiadcu. Conghal Cláiringneach (?). Duach.
81-51	Conghal Cláiringneach. (Duach).	{ Findchad, son of Bac. { Conchobar Macl.
51-44	{ Fachtna Fathach. { Eochaidh Feidlech.	{ Cormac, son of Laitech. { Mochtú, son of Murcoru. { Eochaidh Airem m. Daire.
42	Eochaidh Airem.	Eochaidh Salbuidhe.
34	Eterscel.	Fergus mac Leide. (Initial year 42 B.C.)
27	Nuada Necht.	
27	Conaire Mór.	Conchobar.

I give further lists for comparison from the Book of Ballymote (MacCarthy, 'A' Text, p. 9), Tighearnach, and Four Masters in appended footnote.<sup>1</sup>

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eocho Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eocho Airem is the variant for Eocho Bithe of LL. in the Ballymote copy of the poem; and this may be due to the influence of the Ballymote synchronisms on the regnal sequence of the poem.

It is clear, then, that we have in the synchronisms a more rational chronological basis for our saga than in Gilla-Coemain's poem. By no effort could Conghal's date of 177 B.C. in the latter be made to tally with the accepted dates

<sup>1</sup> BALLYMOTE SYNCHRONISMS (P. 9), (MAC CARTHY—A TEXT).

*Kings of Eamain.*

*(Regnal Dates those of Initial Years.)*

B.C.		B.C.	
307	Cimbaeth mac Findtain.	117	Fiach mac Fiadhcon.
279	Eochaidh Ollachair.	72	Findcadh mac Baic.
259	Uamancenn mac Coraind.	72 (?)	Conchobar Mael.
239	Conchobar Rod mac Catair.	60	Cormac Loighthe.
209	Fiacha mac Feidlimhthe.	32	Mochtaí mac Murchoradh.
193	Daire mac Forgo.	29	Eochaidh (Airem) mac Daire.
122	Enna mac Roethech.	24	Eochaidh Salbuidhi.

Following on this, we have Eochaidh Salbhuide's death synchronised with the fourteenth year of Octavius Caesar; and with the fifteenth year of Octavius Augustus is synchronised the beginning of Conchobar mac Nessa's reign. The 'A' Tract has, therefore, no mention of Fergus mac Leide, and thus differs from the 'B' Tract, as seen by regnal list therefrom. As Dr. MacCarthy has shown, the 'A' and 'B' Tracts are the substantial sources of the pre-Christian portion of Tighearnach. The following regnal sequence from Stokes' "Tighearnach" (*Revue Celtique*, vol. xvi.) includes Fergus mac Leide, and shows that Tighearnach's list is a composite of the two:—Fiac mac Fiadhcon, Findchad mac Baici, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Euchu mac Dare, Euchu Salbude mac Loch, Fergus mac Lcti, Conchobar mac Nessa. It is about time that works purporting to be authoritative should cease ascribing to Tighearnach the opinion as to the uncertainty of Irish annals before the reign of Cimbaeth, which he simply transcribed from the 'A' Tract. To this tract is also due his fundamental synchronism of the first year of

of Fergus mac Leide, Fergus mac Rosa, Cét mac Maghach, Eochaidh Salbhuidhe, and Bricne (Bricriu). The supposed date of the Cuchulainn Cycle must have been well known to at least the principal redactor of the tale; and it is improbable that he should have taken the poem of Gilla-Coemain as the basis of his recension. I believe, therefore, that the quotation at the end of the CAITĪRÉIM from the poem is in illustration of the saga, apart from the chronology, and that it and the poem had nothing to do with suggesting the subject-matter of the saga. I believe the saga, as regards the grouping of the characters, to be independent of the Biblicalised regnal chronology, and to be an independent witness to the native sequences.

We have no reason to doubt the tradition of a revolt

Cimbaeth with the eighteenth of Ptolemy. As in the case of the Four Masters, Tighearnach's lists are to be considered in the nature of a synthetic judgment, based upon a combination of documents, many of which have been lost. For this reason he has a value partially independent of the extant sources. I regret that considerations of space forbid me to discuss further the interesting problems raised by these Tracts. I have given, however, sufficient to illustrate the matter in hand.

#### THE FOUR MASTERS.

##### *Kings of Ireland.*

A.M.	A.M.
4881 Nia Sedhamain.	5032 Duach dalta Deadhadh.
4888 Enna Aighneach.	5042 Fachtna Fathach.
4908 Crimthann Cosgrach.	5058 Eochaidh Feidhlech.
4912 Rudhraighe.	5070 Eochaidh Aireamh.
4982 Innatmar, son of Nia Sedhamain.	5085 Ederscel.
4991 Breasal Boidhiobhadh.	5089 Nuadha Necht.
5002 Lughaidh Luaighne.	5091 Conaire Mór.
5016 (Lughaidh slain by Conghal.)	5101 (Five years' Interregnum.)
5017 Conghal Cláiringneach.	5166 Lughaidh Sriabhnderg.
5031 (Conghal slain by Duach.)	

Whilst I am aware that the Four Masters have not an independent authority, none the less their list is the result of a synthetic judgment, based not alone upon the historical documents known to us, but also upon ones which have been lost, as well as, we may presume, upon an historical tradition, of which they were, in all probability, the last authoritative custodians.

associated with the name of Conghal Cláiringhneach against the Ardrigh in the first century B.C. ; but the rise of the saga itself synchronised probably with the struggles between the provincial rulers for the kingship of Ireland in the eleventh and twelfth centuries, the age of the "kings with opposition."<sup>1</sup> Our present tale is but one of a great number concerning Conghal which have disappeared. We have on this point the testimony of the Annals of Clonmacnoise, which say:—"He (Conghal) did many notable acts of chivalry, as there are volumes of history written of his hardiness and manhood." It was the political situation in the eleventh and twelfth centuries that fostered the growth of the Conghal saga. There is nothing strange in this. An excellent parallel is afforded by the great French epic, the "Chanson de Roland." The struggles of Christendom against the Saracen found its finest epic exposition in the glorified personality of Roland. In the age when the Conghal saga was in process of formation the French Carolingian saga was receiving its final form ; and we have in the latter an interesting example of how a partly historical episode may be bent under changed conditions to serve a new purpose. As is well known, the original and obscure Roland of Charlemagne's days was not cut off by Saracens, but by Gascons at Roncevaux. What was wanted, however, in the eleventh century was not the glorification of a hero fighting against those of his own faith, but of a hero who would embody the spirit of the Crusaders in their attack upon the hated Infidel. Hence we have, as a result, the hero who was, in fact, the victim of an ambush laid by those of his own faith, raised to the position of the martial representative of western Christendom in its attack upon the Pagan horde that

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<sup>1</sup> Though Conghal has reason to revolt against Fergus mac Lede as well as against the King of Tara, Lughaidh Luaighne, the *animus* of the tale is obviously diverted from Fergus to Lughaidh. Any attack on the Ultonians is deprecated, and the guilt is laid at the door of the King of Tara. For specific evidence of this, *vide* the following passages:—pp. 15, ll. 13-15 ; 51, ll. 15-17 ; 99, ll. 28-31 ; 101, ll. 1-18 ; 171, ll. 13-15 ; 181, ll. 12-29 ; 183, ll. 3-8 ; 187, ll. 4-11, 29-33.

pressed in upon it. And so in the Conghal saga we have the spirit of a later age reflected in a past historical tradition, without, however, a distortion of the historical character of the saga. There was no necessity for it, for the general spirit of the saga was in thorough sympathy with that of the eleventh and twelfth centuries.

### CRITICAL STUDY OF THE CAITRÉIM.

In shaping his story the Irish seanchaidhe did not hesitate to press into his service the available material to hand. His primary object was to tell a story with or without a purpose. Critical harmonising of his material was not to be thought of. The most that could be expected of him was to smooth over abrupt transitions, and remove, as far as possible, apparent incongruities. Of this, as we shall see, we have excellent examples in the CAITRÉIM. A reference to the Analysis of Contents will show that the saga is composed of five striking divisions, which I shall call respectively—the Emain-Tara episode, the Rathlin episode, the Lochlann or Over-sea episode, the Arthur episode, and the ΟΡΥΣΔΙΟΝ ΒΡΗΙΓΗΝΕ ΒΟΙΡΙΧΕ, or ‘Harrying of Bruighen Boirche’ episode. Taking these episodes as they occur, it is not hard to see that in the Emain-Tara episode (Part I.) we have the nucleus of the original Conghal tradition. The hero has not yet outgrown his native surroundings. The events are confined to Ireland; and the archaeological trappings, such as chariots, &c., point to an early tradition. The form is that of the well-known tales of the Cuchulainn Cycle. As to the matter, there is, of course, always the possibility of assuming it to be the outcome of the imagination of a seanchaidhe working on the material of other sagas. But the acceptance of that position would go to prove too much; and strong positive evidence would be required before receiving it. In the Emain-Tara episode we have a body of individualised tradition which, whilst modified

no doubt in transmission, has come down to us from the so-called pre-historic period. Further, it must not be too readily assumed that the similarity in the descriptions of Emain, of Tara, of the personal appearance of the warriors, of their manner of waging fights, nor yet the use of stock-proverbs and literary chevilles, or tags, goes to prove that the underlying tradition is artificial. Strong individualistic style was unknown in these days. The simple historic fact had from the nature of the case to be enveloped in the traditional literary form. Again, this similarity in expression had its counterpart in similarity of custom. We may be sure, for instance, that the Irish warriors for hundreds of years adopted the same system of seating-arrangement in their drinking-halls. This is so well known that it is scarcely necessary to recall it. Like the warriors in the Norse sagas and in *Beowulf*, the Irish warriors ranged themselves in order of precedence on the benches in the rush-strewn hall. There were no great changes in fashions in those days; and so we find repeated in our sagas with almost tiresome monotony the descriptions of such things as the seating of the warriors. But the monotony is the monotony of fact, rather than of borrowing.

I have said above that the events in Part I. are confined to Ireland. They are, furthermore, confined to practically the north-east part of it, embracing the country stretching from Tara to the Boyne, from the Boyne to Armagh (Emain), from Armagh to Coleraine, and from Coleraine to the Bann mouth and Dunseverick—in fact, the country lying along what must have then been the great highway from Tara to Emain (Armagh), and thence to the sea-coast at the Bann mouth. Along this line we have the three chief residences of Tara, Emania, and Dun da Beann (Mount Sandel, near Coleraine). Part I., though containing the simple historical tradition concerning Conghal, seems to have a double element in it. It appears to me that in the introduction of Fergus mac Rosa (p. 34), and the episodes connected with him, a new

stratum of incident appears. In the *Διόθεο Φεργυρα μακ Λέιρε* (Death of Fergus mac Leide), published in "Silva Gadelica," we have a reference to Fergus mac Rosa (Eng. Tr., p. 285). There Fergus mac Leide, when dying, prophesies that Fergus mac Rosa is to succeed him as a fitting lord to receive his sword. Here Fergus mac Leide and Fergus mac Rosa are contemporaries, quarrel, and Fergus mac Rosa joins the rebellious Conghal. It is to be noted that Fergus mac Rosa is not amongst those mentioned as being at Emain on p. 4 of our Text. He is first introduced to us on Fergus mac Leide's return to Emain from Tara. Here we have the juncture of the Fergus mac Rosa stratum with that of Conghal, which leads up to the incident of the Destruction of Dun da Beann, and the Battle of Aonach Tuaigne. The destruction of Dun da Beann is not essentially connected with the Conghal incidents; but it is skilfully worked into them by the insulting reply which Niall Niamhglonnach sends to Fergus mac Rosa whilst in the company of Conghal (*vide* pp. 47-51). In the Battle of Aonach Tuaigne the two streams of incident are merged.

The order of the episodes in our Text is as follows:—Part I., the Emain-Tara episode; Part II., the Rathlin episode; Part III., the Lochlann episode, Arthur episode, and Destruction of Bruighen Boirche episode. We have discussed the characteristics of the Emain-Tara episode; and, for reasons presently to be seen, we shall now proceed to discuss the last episode of all, that of Bruighen Boirche. The link between this episode and the Arthur episode which precedes it is supplied by the incidents narrated on pp. 166-7, which bring Conghal back to Ireland to find his enemy, Fergus mac Leide, in the house of Eochaidh Salbhuidhe at *Ἰουλιανὸν Βοιρῆε*. Then follows the *Οἰστῆσι Ἰουλιανὸν Βοιρῆε*, or 'Harrying of Bruighen Boirche.'

In the list of Tales which formed the equipment of an ollamh, to be found in the Book of Leinster (*circa* A.D. 1150), p. 190a of facsimile, we have the entry of an *Οἰστῆσι Κατρίαι*



This gives it a claim to earliness of date, similar to that made for the Emain-Tara episode. To that claim there can be no objection in general, in view of the known fact of its existence, in some form or other, in the twelfth century. But the question is as to the form. Is this short episode in our text a full representative of the well-known *Ollfian* of the twelfth century? I believe not. I believe it to be a modernised synopsis of the older version, which itself was an independent tale, and that it is an addition to the earliest Conghal saga. I shall return to this point in summarising.

Having discussed so far the last episode, I shall now deal with the others, taking the order of the text. After the Emain-Tara episode, to which belongs the sub-episode of Niall Niamhglonnach, comes the Rathlin episode, Part II. (pp. 70-101). This episode attracted the attention of two learned Irish historians and antiquaries, the Rev. George Hill, author of the "History of the MacDonnells of Antrim," and the Right Rev. Monsignor O'Laverty, P.P., of Holywood, Co. Down, and author of a "History of the Diocese of Down and Connor" (4 vols.). An English translation of it is given by the Rev. G. Hill in the Appendix to his work. I find, however, no mention of the translator; but the translation gives the substance of the episode with sufficient accuracy, though with mistranslations of individual words. Monsignor O'Laverty has given a synopsis of the episode in dealing with Rathlin in his History, vol. iv., pp. 380-384. Both these writers were struck by the remarkable fidelity of this episode to the topography of Rathlin. In the additional notes to p. 101, I have quoted the remarks of Monsignor O'Laverty. The Rev. George Hill writes in the same sense, and surmises as to the historic truth of the narrative.

The link between the Emain-Tara episode and this one is indirect. After the Battle of Aonach Tuaighe, we have, in par. xxvii., the customary bind or link in which the *pile* suggests the journey over sea, and thus prepares the way for

the Lochlann episode. Between the two we have the Rathlin episode interpolated. To bring about a connexion between Conghal and King Donn (or Rigdonn) recourse is had to a supposed bond of marriage between Conghal and King Donn's daughter at the first council in Emania, though of this there is no mention in Part I. If we eliminate Part II., and join the passage ending with εἰσι μαιῖνῶ 7 μαιῖνῶν, p. 68, to the words ἀουβῶνιτ [Conḡal] με η-α ἰμυῖνιτ, p. 101, we have a perfectly harmonious narrative.

The Rathlin episode, Part II., evidently contains a traditional account of an attack upon Rathlin. This account has been recast and reset by some one thoroughly familiar with the island. As Monsignor O'Lavery says—"Whoever wrote the tale must have resided in Rathlin." Here we have a clue to the home of, at least, the last redactor of our saga. There is no doubt, I think, that the whole *Caitrim* was brought together by an Ulsterman and in the interest of the Ulster party at one time or other. I believe there is further little doubt that the last chief redactor of the *Caitrim* lived in Rathlin or its neighbourhood, and that Part II., or the Rathlin incident, represents the embodiment by him of a new episode in the *Caitrim*. This accounts for its peculiar relation to the other episodes noted above. Whatever may be said of King Donn, the apocryphal character of Nabgodon mac Ioruaith, king of the mythical land of Uardha, the land of the cold, is certain. Nabgodon mac Ioruaith is simply the early Irish form of Nabuchodonosor, son of Herod. Outside of Conghal's followers the names are suggestively vague. We have Nabgodon, a Biblical one; Uardha, a mythical land; *ḃebro*, a probable mistake for the common name *ḃebinos*; *Ṫornglan* (Clean-fist), and Rigdonn (Brown-wrist), and Taise Taoibhgeal, a name of quite common occurrence in the sagas. A conglomerate of artificial names to which the historical ones of the Emain-Tara episode have been wedded. I think it is clear that the episode was introduced by the last principal redactor

of the *Caithéim* in illustration of the topography of his native district. This sufficiently accounts for its wonderful fidelity to that topography, and the graphic character of the narrative.

In Part III. we have the last three episodes—the Lochlann episode, the Arthur episode, and the Bruighen Boirche episode. As we should expect, the Rathlin episode ends abruptly (p. 101); and the Lochlann one is introduced by the bald phrase—“*Íomtuir a Conḡal mhuirtear ionn rḡal oile*”—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—“*Ír leir so tuit nabḡadon mac íoruairḡ, rí na h-Uairḡa*”—interpolated on p. 102 to give colour of connexion with Part II. After that the Rathlin episode disappears from the tale.

The Lochlann episode seems then to have been originally connected with Part I. It is quite in the manner of the Post-Norse additions to our early tales. The result of the Norse invasions of Ireland was to familiarise the people with the stories of the Norseman's sea-journeys and raids. They intermarried amongst the Irish, as is evidenced by the frequent occurrence of Norse names, such as Amlaff and Harold (Aralt), in our Post-Norse genealogies. Irishmen were not unfamiliar with their language, and borrowed certain words from them, as, for example, the words *rḡuiriḡaon*, ‘a steersman or pilot,’ and *ḡairḡo*, ‘an anchor,’ which occurs in our own text (*v.* Glossary). The result is that there is scarcely a tale in our great Middle Irish MSS. but contains a reference to Lochlann. Strange and weird stories passed amongst our people of these fierce foreigners from over the sea, and gradually there was added to the local feats of the heroes of the Cuchulainn Cycle that of a journey to Lochlann in quest of booty and adventure. Such is the origin of the anachronism of introducing a journey to Lochlann into a tale about a hero who lived in the first century B.C. The question as to the original meaning of Lochlann does not touch the argument, for there

can be no doubt of its equation to the home of the Norseman in the present case.

As we have seen, then, the Lochlann episode is accounted for by the influence of the post-Norse literature. Into this episode there is worked some of the stock-in-trade of the seanchaidhe, such as the Mountain of Fire, the Chain Feat, the Three Brothers Incident, the Fight with the Wolves (oncom), and the Magic Birds; and these being exhausted, we arrive at the Arthur episode (p. 150).

The introduction of the British Arthur into Early Irish literature seems, as far as we know, due to direct intercourse between Briton and Celt, and to the knowledge of the works of Nennius amongst the Irish. Of the *Historia Britonum* of Nennius, Irish versions are to be found in the Book of Ballymote; H. 3. 17, T.C.D.; Book of Lecan, Book of Hy-Many, and Leabhar na h-Uidhre. The Leabhar na h-Uidhre fragment has been edited by Rev. Dr. Hogan, S.J., in the Todd Lectures, vol. vi.; and an edition based on the whole set was published by Todd for the Irish Archæological Society. It is not certain that the name is primarily derived from that of King Arthur. Other and earlier Arthurs may have contributed to spreading the name. The solution of the question belongs to the Arthurian problem; and we have not time or space to discuss it here. I have given in Additional Notes references to a number of Arthurs in Irish sagas, which are sufficient to show how the name spread. Whether we are to take Arthur mac Iubhair as meant for Arthur, son of Uther Pendragon, or not, we have little means of deciding. If we did, the anachronism it would create could be explained in the same way as that connected with Lochlann, to which we have already referred. However that may be, the Arthur episode, as here developed, contains the popular folk-tale of the mysterious birth of a hero, and his ultimate recognition by his father. In this case the seanchaidhe boldly adopts the name of the famous son of Conn Cédcathach, Art Aoinfhear

(or the Lonely), as that of the son of Arthur, the reason being, we may presume, the connexion between the sounds of 'Art' and 'Arthur.' In fact, on p. 156 we have Art Aonfhear dubbed Arthur Aoinhear, though elsewhere Art Aonfhear. The incident of the hosteller's three sons who wished to pass as sons of the King of Britain has an excellent parallel in the similar tale of the King of Britain's son to be found in the Feast of Dun na n-Gedh, ed. by O'Donovan, Irish Archaeological Society. The tale describes the journey of Conghal Claen in Britain, the discovery by the King of Britain of his own son, Conán Rod, and the confounding of the three warriors, who desired to pass off as his real sons (pp. 65-75). The link between the Lochlann episode and the Arthur one is supplied by the homeward journey of Conghal. What more natural than that his journey homeward should bring him to Mull, and Islay, and Cantyre, and thence into North British territory! In connexion with this latter district it is well to note that the Arthur saga is connected topographically with two districts—(1) the north-western Brythonic district, covering the western half of southern Scotland, and northern England; (2) south-west Britain (the romantic element of the legend being located in South Wales as early as the eighth century). It is with the former district our Arthur episode deals. An interesting account and suggested solution of the relation of the Arthur saga to Irish literature is to be found in Mr. Alfred Nutt's Essay on "The Celtic Doctrine of Re-Birth," pp. 22-37. The scientific solution of the problem which it raises can scarcely be reached till the chief or all the passages in our sagas are brought together and compared. I trust that our text may not be without value for the study of that much-discussed question. We see, therefore, what are the general sources of the Arthur episode, the introduction of which into any saga that grew up between the years 1100 and 1600 need cause no surprise. Nor did it offer any topographical difficulty in relation to the Lochlann episode, for as

we have seen, it harmonised admirably with the well-known Viking track down the coast of Scotland, North Britain and Ulster. The link which binds the Lochlann episode to the Arthur one is obvious.

We have already discussed the relation of the last episode, the *Oṽṽṽṽṽ Ḃṽṽṽṽṽ Ḃṽṽṽṽṽ*, to the Emain-Tara one. We saw how much they had in common with one another, that they were, in fact, indigenous, springing out of the traditions derived from the Pre-historic Period. We have now only to consider its relations to the Arthur episode. Topographically no difficulty offered itself in linking the Arthur episode to the Bruighen Boirche one. Our hero, having reached North Britain on his homeward journey, had no difficulty in landing conveniently near Benn Boirche! The link is then supplied by his asking where is Fergus mac Lede, his enemy; and finding him in Bruighen Boirche, he proceeds to attack it. Then follows the *Oṽṽṽṽṽ Ḃṽṽṽṽṽ Ḃṽṽṽṽṽ*, or 'Harrying of Bruighen Boirche.' As we have seen, the original *Oṽṽṽṽṽ* was an independent tale, and I may be permitted to hazard here an opinion as to the use made of it in the present text. There are four leading characters to take into account, viz., Conghal, Fergus mac Lede, Art Aoinfhear, and Boirche Casurlach. In what relation do they stand to the lost *Oṽṽṽṽṽ*, and to the present version? I believe the original *Oṽṽṽṽṽ* did contain a reference to Conghal Cláiringhneach, and that on that account it passed into the composite Conghal saga by assimilation. Boirche Casurlach essentially belongs to the lost *Oṽṽṽṽṽ*. As to Fergus mac Lede we have no means, so far as I can see, of deciding, though his use in the link-episode suggests artificiality. As to Art Aoinfhear I think there is no doubt but that he is an intrusion from the present Arthur episode. Not alone that, but the slaying of Boirche has been cleverly transferred to his shoulders instead of Conghal's, possibly in dislike of laying to Conghal's account the slaying of a fellow-Ulsterman. Having performed this feat, it is not to be wondered at

that he suddenly disappears out of the tale in the middle of the fight. Conghal says to him: "Success and blessing, and proceed forthwith to your own country!" (p. 175). A few lines further on we are assured that "he (Art Aoinfhear) assumed the kingship of Britain afterwards, so that in that way Conghal is contemporary with Art Aoinfhear." The necessity for the synchronism is obvious. As to Torna mac Tinne King of the Saxons, who is carried over from the last episode, he is disposed of by the famous Leinster King Mesgedra, and a poem composed in honour of the event! (par. lxvii.). The tale finishes with Conghal's journey to Tara against Lughaidh Luaighne, and the slaying of the latter by Conghal. This incident is supported by the annalistic accounts, and by the poem of Gilla-Coemain (*vide* Add. Note to p. 2). Conghal ends his career by becoming King of Ireland, and pardoning Fergus mac Lede, whose death by the sea-monster is narrated in the tale *Ádóeó Fergusa*, published in "Silva Gadelica."

I shall now sum up the results of this rapid analysis of our saga. In connexion with Conghal there are found in our text two distinct traditional historical "nuclei"—the Conghal-Lughaidh Luaighne tradition, and the Conghal-Boirche Casurlach tradition. These were at first independent of one another, the latter being the earliest to be reduced to writing, and was contained in the lost *Orĩđam Cárĩđáó Bóirche* referred to above. The Conghal-Lughaidh Luaighne tradition came into prominence in a time of conflict between Tara and Ulster, and is to be regarded as in the nature of a political pamphlet. It formed the "nucleus" of the present *CaíteRéim* by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost *Orĩđam Cárĩđáó Bóirche*, with the modifications we have suggested above. The last chief redactor of the tale added the Rathlin episode in illustration of the topography of his native district.

I may end this analysis by quoting the following words

of Mr. Alfred Nutt in his Essay (pp. 130-131), attached to the "Voyage of Bran," edited by Dr. Kuno Meyer, on the difficulty of dating Irish Romance: "The reader has now, I trust, some idea how difficult and complex a task it is to assign any particular portion of the Irish mythic or heroic corpus to the age when it first passed from the oral into the written form, to determine how far the extant text represents that original, what, if any, have been the modifications it has undergone, and what the cause of these modifications. The annalistic framework cannot be taken as an unerring guide. To cite one instance. Stories are told of kings assigned by the annals to periods long antedating the era of Conchobar and Cuchulainn, which are manifestly far more modern in tone and style than the chief tales of the Ultonian Cycle. Indeed, the past history of the land would seem at one time, and by one school of writers, to have been looked upon as a convenient frame in which to insert numbers of floating folk-tales. But the Ultonian Cycle must before then have assumed definite shape; it is, in tone and temper, like all other great heroic sagas, essentially tragic, and contrasts strongly with the playful and fanciful romance of so much else in Irish story-telling. Yet the guidance of the annals cannot be lightly thrust aside as worthless. I have noted the fact that whilst the marvellous is as prominent in the sixth- and seventh-century kings' lives as it is in those of earlier monarchs, yet it is Christian and not Pagan in character. This cannot be set down to design, and can only arise from the fact that some stories, at least, were told about Pagan kings before Christianity came to Ireland, and were too firmly attached to them to be passed over."

## LITERARY STUDY OF THE TEXT.

In the analysis which I have given of the *Caitríem*, I should by no means wish to be taken as in any way minimising the artistic effect of the story as a whole. One thing the Irish seanchaidhe or *flé* could do supremely well, and that was—tell a story. From childhood he was accustomed to hear them; not a winter's evening passed over without some new effort of the seanchaidhe's art being revealed to him; and when he came of age to adopt the profession himself, he was already well on the road to perfection. The art and its practice are not yet dead in Ireland. A few years ago, cycling along a mountain road in Muskerry, I chanced on a group of stalwart young men, and asked whither they were going. They told me they were going "sgoruidheacht-ing," which meant that their destination was beside some turf-fire in a farmer's house to pass the evening in story-telling and other forms of amusement. With the passing away of political independence, however, the memory of the old martial heroes of the race tends to become faded, and the element of folklore and mere humour to increase. When the Conghal saga was composed, the nation was full of buoyant political aspiration, and its intense military spirit is reflected in the sagas which it then resuscitated. From the point of view, therefore, which the seanchaidhe set before him, I think the *Caitríem* is a work of high perfection. The incidents are full of dramatic force, and are so correlated as to sustain interest to the end. When we yield our imaginations to it, free from the bias and predilections of the almost morbidly introspective literature of to-day, we are conscious of a certain simple robustness of imagery which possesses a singular charm of its own. The scenes at Emain and Tara seem to me especially to excel in dramatic motive. The situation created by the choice of

Fionnabair forms the spring of the whole action, and the scene between her father and herself at the Heroes' Well stands out with cameo-like clearness. Beside this picture we may place the companion one of the death of Craobh, with the highly chivalrous note introduced by the action of Fergus.

No reader of the story can complain of its want of incident. One of the characteristics which make the *Caithréim* a splendid representative of our early epic literature is the embodiment in it of so many different *genres*. From the severe simplicity of the Emain-Tara episode, we pass to the richer colouring of the Rathlin one. For this quality few passages in our literature will stand beside that which describes the night attack on Rathlin. The gleam of the lights over the dark waves that seethe round the turbulent Breacan's Caldron, the lapping of the waves against the prows of the on-coming ships of Nabgodon, the heedless mirth of the warriors whose shields and spears hang above them in the drinking-hall, the exit of Fergus to meet the approaching foe, attain in the simplest way the effects of painting. It seems to me as if we had in this episode the introduction of that subjective note that is so strong a mark of modern literature. We feel in it something of the emotional personality of the writer. It is a kind of earnest of what the epic literature would have developed into had it continued.

In his appeal to his audience the Irish seanchaidhe could never neglect the wonderland of Folk-lore. Whatever be the grand names and theories modern folk may weave about it, the folk-lore of the world finds its ultimate sustenance in the child-like imagination of those who have not a scientific or real explanation to offer of the mysteries of the universe. They have not, for example, reduced the conception of the vastness of space to the terms of a philosophic formula. It still remains in the region of feeling and of imagination, and finds its concrete expression in the weird and eerie feeling awakened by such incidents as those to be met with in the

over-sea episodes in Lochlann. To the early Irish, as to other peoples, the lands beyond the sea were the homes of wonder-land and of magic; they saw in them a ready fatherland for the mysterious creations of their imaginations, of such things as the mountain of fire, the magic birds, the giant warriors, the wondrous sea-monsters; and these, having found a local habitation, were brought within the circle of heroic doings of the early epic heroes. And so we have them in this *Cúicéim* of Conghal. Yet here they are merged in the forms of the historic saga, and are penetrated with something of its spirit. We feel that we are not altogether in the cloud-lands of pure fancy. Both sides gain. The historic or quasi-historic element is lightened by its fusion with the purely imaginative and wonderful, whilst the latter elicits more credence than modern readers would otherwise be inclined to give it.

The result in our saga is a composite yet artistic whole. As we reach the Arthur episode, as we draw near home, the wonderful is less in evidence, and finally we are left again on the *terra firma* of historic tradition in the episodes dealing with the harrying of Bruighen Boirche and the death of Lughaidh.

Among the characters two great heroic figures stand out—Conghal, our hero, and Fergus mac Rosa, or mac Roy. The treatment of the character of Fergus mac Rosa evidently offered some difficulty to the author of our tale. Fergus mac Rosa, as we know, bulks largely in the whole Cuchulainn cycle of saga, whilst Conghal, outside of the present *Cúicéim*, has no place therein. How could the lesser satellite shine beside the greater sun? One way out of the difficulty was to represent the sun of Fergus as not having yet risen. When Niall Niamhglonnach has the hardihood to proclaim vengeance on Fergus, our author interjects apologetically—"For his [Fergus mac Rosa's] deeds of valour were not known even up to that." Throughout we have a continuous insistence on the greatness of Fergus. We have on p. 34 the tribute paid him;



all, and only when Conghal is mentioned, which may, I think, be accounted for on the supposition that he took no part in the original ΟΥΓΑΙΟΝ ΚΑΤΗΛΑΘΕ ΘΟΥΡΩ.Ε.

It is unnecessary to dilate on the character of Conghal. He is a typical Irish hero, and his greatness is kept well in evidence throughout this tale; he is called "the rallying-point of hosts" (p. 27), and further on (p. 47) "the fountain-head of the principedom of Ireland." Notwithstanding the tendency of Fergus mac Rosa to overshadow him, the artistic propriety of making him the dominant character is kept well in sight by the author; and the result is that it is truly the ΚΑΙΤΗΡΙΟΝ ΚΟΝΓΑΙΛ ΚΛΑΙΟΥΝΖΟΥΞ. As in the case of Fergus mac Rosa, a difficulty presented itself in Conghal's case to our Ulster author. How make a hero of Conghal, who was in revolt, not only against the Ardrigh at Tara, but also against the King of Ulster, Fergus mac Lede, against the king of his native province? We have already dealt with the difficulty; but we cannot help again referring to the skilful use made of Fachtna Finn Filé, who is always ready to avert the unfilial attack upon Ulster by some such advice as that given on p. 44: "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." In this connexion we may finally point to the readiness with which Conghal pardons Fergus in the end.

The discussion of the ramifications of the different characters in the story cannot be entered upon here, and does not come within the scope of an editor of an individual text.

Bricne or Bricriu in our text does not belie his traditional character; he is called "a head of oppression of Ireland" (p. 115); and of him it is said that "no lord could stand his virulence, save Fergus" (p. 45). Lughaidh Luaighne has little to say to the main course of the events, beyond originating the rebellion of Conghal by his judgment, and paying for it

by his death at the end. The women characters recall the types so well known in the Táin, the Children of Uisneach, and the other early sagas. Their position in ancient Ireland, as has been so often pointed out, was far higher than amongst the Teutonic nations; and their deaths, as in the case of Craobh, are always described with a pathos peculiar to our literature.

Throughout the whole saga the events flow with precision and regularity, and the sense of dramatic effect is well marked. The language has the terse and forceful character of the best epic prose. It is at once nervous and simple, and its effects are created with that *curiosa felicitas* which Matthew Arnold recognised as an inherent quality in our literature. Phrase after phrase may be chosen to illustrate those brilliant flashes of imaginative expression. The love of Fionnabair for Fergus mac Lede finds its utterance in words which, from their fine distinction, deserve a place in the foremost rank of literary imagery: “Τυccuy ζο νεimn,” ʙay an inžen, “ταεβimò n-ζimàðà σο νεοé õib, uayim mmmay lionnuy imòðayitðà mðayà ó Mmuy Eocht euaion 7 ealàio imòmlionuyòðayim ζimàð feimccuyà,” “I do certainly,” said the maiden, “bestow my love on one of them, for as the flood-tide from the Ichtian sea fills the bays and harbours, so doth the love of Fergus fill me”; and in the order of realistic expression note the description of the attack of the sea-wolves (onéoin), p. 132: 7 toðeniyat à feoil 7 à fimleétayim ó'n cenáim comižeal so'n éuyàò, ‘And they ripped the flesh and fair-skin of the warrior from the white bone.’ In addition, however, to brilliant imagery, the sentiment throughout has the virile, heroic ring that befitted a warrior race. What could be more effective, as an example of dramatic restraint, than the description of Conghal on hearing the unfavourable decision launched against him by Lughaidh Luaighne (p. 25): “When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he drank

only a part of the portion next him, and he came out to the quarters of the Ultonians—and his sleep was restless that night !”

The story reflects a civilisation which, though transmuted, has not entirely passed away. Its ideals of heroism, of physical endurance, of bravery, of equity were of no mean order, and found their expression in the heroic proverbs scattered through our work ; as when Nabgodon is pressed hard in battle, we are told, βα cumα λειη βάρ ο'φ'αξάιλ δέτ ζο μαηιού α βλαό το βυναό, “He cared not about dying, provided his glory remained.” And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims : Δρ ηρα όδοιβ βδρι μαριβδού ι ccacé ινα βδρι λορεαό α ττιζ, “It is easier for you to die in battle than to be burnt in a house.” Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal : ηι ηιζ οα η-οβαοη cαé, “He is no king if he should refuse battle.” Such were the maxims that fed the spirit of a race which was fashioning its heroic sagas at a time when the Roman world outside was sinking to decay. Faults enough our countrymen may have ; “We have heard their faults a hundred times” ; but want of courage, of heroic daring, and of hopeful endurance cannot be laid to their charge. Though not historic as a whole, our saga contains much that is historic ; and as representing to us manners and customs in ancient Ireland, it has a reliability attested by the archæological evidence found in the weapons and ancient instruments of war and peace to be seen in our National Museum, and in the topographical names and ancient monuments whose history it professes to illustrate.

It is a large and brilliant picture of a civilisation which was to be the nursing-ground of the higher Christian one that followed. We see in it whence, in the natural order, the Irish monk derived those heroic qualities of endurance which made him the Christian pioneer of Western Europe, and which enabled him to adopt a rule so strict that it had to be relaxed

to suit his weaker brethren on the continent. We see, in fine, the virtues which, in the natural order, were to win for us the glory of a bloodless Christianity.

#### THE MANUSCRIPT.

The *Слѣдствіе Конѣдѣ Слѣдствіи* is contained in a single paper MS. in the Royal Irish Academy, of which the original title was H. and S. No. 205, and the present "habitat" of which is 23 H. I. C. O'Curry, in the following passage taken from his MS. Catalogue in the Academy, ascribes to it a date somewhere about 1650, and from that conclusion I see no reason to differ. His description of the MS. is as follows:—"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duaid mac Fírbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains"—Cat., H. and S., R.I.A., pp. 580-583. The paper is brown in colour, but of good texture, and, considering the wear and tear to which it has been subjected, is in good preservation. Unfortunately, however, the edges of the pages are considerably frayed, so that a number of words have been lost. Their loss, however, would not interfere in any case with the sense save in that of the passage the loss of which is marked by the asterisks on p. 20. Here in the MS. a piece has been torn off from the top. In the case of the remaining lacunæ I have filled them up from the context; and the words supplied are enclosed in square brackets. The printed text represents therefore, I hope, the original state of the MS.

One other copy of our MS. exists, and which is not referred to in any printed notice of the text. It is a copy made by Malachy O'Curry, brother of Eugene O'Curry, from our original MS. 23 H. I. C. O'Curry's copy is contained in MS. 23 K. 28, R.I.A. Being a copy, more or less faithful, of 23 H. I. C., it, of course, supplies no variants, so that our text is based upon the single MS. 23 H. I. C.

The *Caiteirim Conḡail Cláirḡnḡ* was first noticed by O'Curry in his "Lectures on MS. Materials," and in his "Manners and Customs." Extracts from these references are given in Additional Notes. We have already referred to his reference to it in connexion with the Book of Leinster (List of Tales), printed in the Appendix to his "Lectures on MS. Materials." Mention has also been made of the use made of the Rathlin episode by the Rev. G. Hill and Monsignor O'Laverty. M. D'Arbois de Jubainville refers to it in his "Essai d'un Catalogue," and Dr. Douglas Hyde has mentioned it in the list given by him in his "Literary History of Ireland." Finally, Miss Hull has given it a place in the tabular list she has drawn up of the stories of the Red Branch Cycle in her book entitled "The Cuchullin Saga." Apart, however, from mere references to it, the MS. has lain unpublished since O'Curry's time. O'Curry evidently intended to edit it, but his many duties and labours probably prevented him. We might also mention that Peter Connell made use of it in compiling his MS. Dictionary, which is now in the Library of Trinity College, Dublin. A few marginalia, consisting of transcripts of some faded words in the text, are in the handwriting of O'Curry and Connell. It is now completely printed, edited, and translated for the first time.

In attempting to discover some clue to the date of the MS. other than the character of the writing, it struck me that the paper would have a watermark of some kind. On holding a page up to the light, I discovered a very distinct and elaborate watermark, consisting of an ecclesiastical crown,

underneath which were the letters I H S (the usual contraction for Jesus), and underneath this the name Martinaud in capital letters. I have been unable to trace up the watermark, but it seems to me a French one, and the paper is probably French-made paper. The printed literature on watermarks is very imperfect, but possibly a search in the Bibliothèque Nationale, Paris, would lead to the identification of this one. The identification of the watermarks of our early paper MSS. would be of great help in dating texts, &c. As far as paper and writing go, our MS. belongs to about the year 1650.

#### GRAMMATICAL ANALYSIS.

Far more difficult than dating the MS. transcript is that of dating the tale itself on linguistic grounds. We have to distinguish between the date of the matter upon which the tale is based, and the date of the earliest known MS. recension of the tale, when in fact, as Mr. Nutt says, it passed from the oral to the written state.

It scarcely requires the application of any elaborate critical criteria to see that the language of our present text is that of Late Middle Irish, or Irish of the Transition Period from Middle to Modern (1550-1650). Stripped of the scribal archaisms which the conservative tendencies of the scribes maintained, it would almost pass for Early Modern Irish. I have, however, in view of this being an *editio princeps*, adopted a conservative attitude towards the text, and hence conserved what may after all be only mannerisms. I have retained the double c for ç where it occurs in the MS. In compound nouns, the older MS. usage is reflected in the non-aspiration of the second part in many cases where it would now be aspirated. A peculiarity of our MS. is the non-aspiration after the preposition *oo* and a few other simple prepositions, which can scarcely be defended; but for which this may be taken as a

correction *passim*. Further, the combination  $\zeta\lambda$ ,  $cl$  is seldom or ever aspirated, *e.g.*, we have  $\text{oo } cl\Delta n\Delta s\text{b}$ . Where the infixed pronouns of the first and second persons,  $m$  and  $\text{o}$ , occur they are not followed by aspiration. These omissions have, I believe, no phonetic significance. Another tendency of our scribe was to omit the aspiration, where necessary, of  $c$  in the combination  $cp$ . Less defensible mannerisms were the omission of aspiration marks after such words as  $m\text{o}$ , 'my,'  $\text{oo}$ , 'thy,' &c. In this latter case I have silently corrected in the text. Our scribe not infrequently forgets to aspirate the letter  $c$  in words like  $\Delta m\Delta ch$ , and these also I have corrected silently, though in some cases in Part I. the MS. reading was retained. The correct reading is given in the Corrigenda. The non-aspiration of consonants in intervocalic position I have left unchanged when they occur, as in  $\tau\Delta b\Delta ip$ , as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial  $\tau$  and  $c$  are at times left uneclipsed, where in Modern Irish the eclipsis would be marked. In the matter of accentuation the MS. reflects the loose system of Middle Irish MSS., omitting or inserting the accent, more or less at pleasure. The so-called triphthongs *eoí*, &c., are never accented, and the diphthongs seldom. The broad *e* form is used from time to time, but I have printed it as simple *e*. The words are, of course, often written close together, as for instance  $\mu\text{e}\Delta\text{t}\zeta\text{oip}\text{oo}$ , in which case I have separated out thus— $\mu\text{e } n\text{-}\Delta\text{t}\zeta\text{oip}\text{oo}$ . In the case of the verb  $\Delta\text{o}c\text{o}n\text{n}e\Delta\text{o}\Delta\text{ip}$ , I now regret not having printed the forms  $\text{o}\Delta c\text{o}n\text{n}e\Delta\text{o}\Delta\text{ip}$ ,  $\acute{o}$  'o $\Delta c\text{o}n\text{n}e\Delta\text{o}\Delta\text{ip}$ , so as to show the combination  $\acute{o}$   $\Delta\text{o}c\text{o}n\text{n}e\Delta\text{o}\Delta\text{ip}$ , and so for  $\text{o}\Delta c\text{u}\Delta\Delta\text{o}\Delta\text{ip}$  =  $\acute{o}$   $\Delta\text{o}c\text{u}\Delta\Delta\text{o}\Delta\text{ip}$ . This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly,  $\text{o}\Delta c\text{u}\Delta\Delta\text{o}\Delta\text{ip}$  for  $\acute{o}$ ' $\Delta c\text{u}\Delta\Delta\text{o}\Delta\text{ip}$ . The remaining peculiarities of our text, as for example the retention of older spellings and case-forms, are to be explained from the fact of our text being a modernisation of an older Middle Irish one, of which the characteristics are reflected in the archaisms of our present one. I have

supplied the text with a running series of grammatical notes which sufficiently indicate this. Direct evidence of the present MS. text being a transcript is afforded by the cases of *homoioteleuton* referred to in the notes on the MS. pagination. The statement on p. 190 that Fachtna, the poet, and Bricne, son of Cairbre, were early redactors of our tale, points in all probability to an early date for the composition of the original *Cathríem*, whilst making all allowances for the assumption that its ascription to them is an attempt to win credence for the tale by ascribing to it such ancient authorship. In addition I append the following analysis of the verbal system of the whole text. I have printed the verbal system of Part I. separately from that of Parts II. and III., for convenience of reference from the text, and in the hope that some material difference might have been found in the treatment of the verb. I regret to say I have found none, and so am unable to support by grammatical evidence my analysis of the tale into different strata. It may happen that the application of subtler grammatical criteria than I have at present at my command may ultimately strengthen the deductions based upon literary-historical grounds. Let it be said, however, that the grammatical differences in the strata could scarcely resist the process of modernising to which they were subjected with each transcription of the text. *A priori* we should expect a transcript of about the year 1650 to retain little evidence of the grammatical diversities of an early Middle Irish original text. The absence of such evidence is, therefore, only a negative argument against my conclusions. Further, this latter argument is weakened by the very possible hypothesis that the fusion of the different elements took place whilst the tale, as a whole, was yet in the oral form.

In drawing up the following lists I have not attempted an exhaustive register of the number of times the verb-form occurs. What has been done is to register the common verb-

forms once at least, and the rarer ones as often as they occur. There may be some accidental omissions; but, on the whole, the analysis furnishes a complete conspectus for the period, as far as the MS. goes, of the verbal system. I trust it will be of use in an historical account of the Irish verb. I cannot refrain from acknowledging my indebtedness to the splendid labours of Professor Strachan in this field of work, as well as to the stimulus I derived from his teaching when he lectured in Dublin. The reference after each verb-form is to the page; in some cases no number is given, the form being of such common occurrence as to require none. The registering of the verbal forms in the following tables made it unnecessary to enter them in the Glossary, besides presenting them in a more useful and scientific fashion. I have registered the different spellings of the one verb-form in order to help the student, *e.g.*,  $\epsilon\mu\text{cc}$ ,  $\epsilon\mu\text{c}$ ,  $\epsilon\mu\text{c}\grave{\text{c}}$ ,  $\epsilon\mu\text{c}\grave{\text{c}}\text{c}$ , &c.; of course no one would mistake me as meaning that they were essentially different. Further, I have in many cases given the supporting particles as interesting syntactically. As may be seen, the general *facies* of the older verbal system is maintained, though we see the modern system in process of evolution. We have still the remnants of an S-future; the reduplicated future is, of course, in vigorous use, and we have in it absolute and dependent forms (*a* and *b*). In the B-future we have still remnants of the absolute and dependent forms. The three preterites are well represented, the reduplicated (perfect) preterite; the T- and the S-preterite; the latter, of course, being strongly in evidence. The development of the Middle Irish deponent form in  $\tau\Delta\eta\eta$ ,  $\tau\Delta\eta\eta$ , is well represented, *e.g.*,  $\mu\text{o } \acute{\text{c}}\mu\text{o}\mu\eta\tau\Delta\eta\eta$ . The passive forms sufficiently explain themselves. The paradigm of the substantive verb will, considering the date of the MS., offer some interesting forms. We have in Part I. the old imperat. pl. 2,  $\text{b}\eta\text{o}$ . The preterite offers the instructive sequence  $\mu\text{o}\text{b}\text{o}$ ,  $\mu\text{o}\text{b}\text{o}$ ,  $\mu\text{o}\text{b}\Delta\text{o}$ ,  $\text{o}\text{b}\text{b}\Delta\text{o}$ ,  $\mu\text{o}\text{b}\eta$ ,  $\text{o}\text{b}\text{b}\eta$ , which is a complete history of the development of the modern form  $\text{o}\text{b}\text{b}\eta$  from that of

the Glosses,  $\mu\omicron\beta\omicron\iota$ . The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future,  $\beta\acute{\rho}$  is interesting, as are the forms  $\beta\acute{\alpha}\mu$  and  $\beta\epsilon\gamma\mu\mu$ . In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present,  $\zeta\omicron$   $\epsilon\epsilon\omicron\gamma\mu\acute{\alpha}\gamma\mu$ , &c., to the B-future paradigm, and reduplicated future, in which the absolute and dependent forms are well marked. The preterite forms of the first, second, and third persons are well represented. In the substantive verb, Part II., the present indicative is represented by forms from -tau, *Biu*, *Fil*. The preterite is again representative of all periods. The third sg. future has an absolute and dependent form, whilst the subjunctive is well in evidence. In the copula the form  $\mu\omicron\beta\gamma\acute{\alpha}\theta$  in preterite is to be noted. We have also a present and preterite passive.

## PART I.

## THE VERBAL SYSTEM.

## ACTIVE VOICE.

## IMPERATIVE.

- sg. 2    ձծար 42, ձծարի 46, երի 40, սարի 34, ղնա 40,  
           44, ղնիա 42, արս 16, 46, ղրնչ 10, 30, տար,  
           ղծարի 18, 22, ղծար 44, 50, տարն 50,  
           տղարն 50.
- sg. 3    ձրար 44, ձրար 44, 47, ղրնչե 44, ղրնչ 44,  
           տար 44.
- pl. 1    (subj. used as imperative).—ղձար 50, տղար 50.
- pl. 2    երար 60, արար 4, ձ ղնար 10, ձ արնար 8,  
           տարար 44, տար 8, ղրար 52, 66.
- pl. 3    արար 46.

## PRESENT INDICATIVE.

- sg. 1    արար 10, արարի 26, երար 16, տարար 26,  
           36, տար 26.
- sg. 2    տարի 50.
- sg. 3    տ-մ-երար 58.  
           *Relative* :—երար 68, երար 12, տարար 28,  
           արար 58, տարար 16, տարար 50, տարար 56.
- pl. 1    արարար 54.
- pl. 2    ձ ղ-արար 48, արարար 44.  
           *Deponent* :—sg. 1 տարար 54, տար երարար 48, տար  
           արարար 56.    sg. 3 տար արար 36, ղնար արար  
           (pret.) 24.



*Secondary.*

- sg. 2 ὀδευρέα 16.  
 sg. 3 ἕο ποινῆευδαὸ 48.  
 pl. 1 μο κοινέμμοσι 60, μο ὀινῆνεμμοσι 10, ἕο ὀοῖῆμμοσι 30.  
 pl. 3 ὀα ποέμομοσι 46, ὀο ὀέμομοσι 6, ἕο ποῖῆέμομοσι 36, ὀοηποέμομοσι 38.

## B-FUTURE.

*Primary.*

- sg. 1 (a) κοινέο 8, κοινέοσι 34.  
 (b) ναέα τρέεεαδ 16, νί τρέεεαδβ 32.  
 sg. 2 ναε ττωτρε 30.  
 sg. 3 (a) τρετρετ 42, λιοτρετ 56, ττωτρετ 48.  
 pl. 1 (b) ἀηέομμο 44.  
 pl. 3 (a) βεηέομοσι 48, ἕοηέομοσι 42.

*Secondary.*

- sg. 1 μο κοῖμοσι 22.  
 sg. 3 ὀο μ-βηηέομοσι 60, ναέ βεηέομοσι 36, ὀο ὀοηέομοσι 6  
 pl. 3 μοιέμοσι 64.

## PERFECT.

- sg. 1 ἀποκομμοσι 40, ἀποκομμοσι με 40.  
 sg. 3 ἀποκομμοσι 20, 58, ἀποκομμοσι 38, ἀποέαλα 12  
 μο-τ-βι 30, μαν ὀεάμοσι 38, ὀοέμοσι 10, 20, 40,  
 ὀ'ὀέμοσι (ἀποέμοσι) 24, 26, ὀο έμοσι 6, ὀο  
 ὀοηέμοσι 12, ἕο ποηέμοσι (ποηέμοσι) 14, ὀο ὀοηέμοσι  
 22, μο ἕμοσι 28, μο ὀοηέμοσι 18, μο ὀοηέμοσι 60,  
 ἕο μάμοσι 30, 50, 56, τάμοσι (rel.) 4, 18, 20, 42,  
 τωηέμοσι 64, τωηέμοσι 28, τωηέμοσι 66, τωηέμοσι (τωηέμοσι)  
 52, ἕο η-ποηέμοσι 30.  
 pl. 2 (ὀ)πο κοῖέμοσι 66.  
 pl. 3 ἀποκομμομοσι 12, ἀποκομμομοσι 28, ἀποκομμομοσι  
 36, ὀο κοῖέμοσι 6, ὀ'ὀέμοσι (ἀποέμοσι) 8,

no չսլի ելլիլութայ 52, ոս ճոջլմատայ (wrongly in text ոս ճուոցոցոտայ) 6, յո ճուոոցոտայ 36, ոս ճուտայ 18, 52, 62, ոս ծեղլոջոսլ 4, ոս ոսեղլոջոտայ 6, ոս ոսոլլոլմատայ 62, յո եղլոջոտայ 10, յո իճոոմատայ 10, ոս իբատատայ 6, ոս իոբլմատայ 6, յո իոլլլլոլոջոտայ 64, ոս չճճատայլո, յո չլուտայլո 24, 34, ոս չոլլլլատայ 34, յո չլոմոտայ 28, յո յոոլլատայ 58, յո յոցոտայ 12, յո յոոջոտայ 28, ոս յոոոտայ 26, տոոջոտայ 6, 22, յոոջոտայ 18, ոս ճոոոլոտայ 4, յո ճոջոտայ, տոլլոլմատայ (տոլլոլմատայ) 52.

## T-PRETERITE.

- sg. 3 ճոսեայլո (ճո-ոս-եայլո) 8, ճոեայլո 42, 54, յոեայլո, 18, յոեայլո 48, ճլեայլո 1, ճոլլոլո 10, ճոլլոլո 16, յոլլոլոլո 58, յոլլոլոլո 58, ոս ճոլլոլոլոլո (transition from T-pret. to S-pret.) 20.

## S-PRETERITE.

- sg. 1 ոլլո ճոճոլլո 20, յոճոլլո 16, ոլլո չճճոլլո 26, տոլլոլո 40, 1 տոլլոլոլո 20.
- sg. 2 ճոոոոոոոոոոոո 40, ոս ճոլլոլոլո 22, ճոմոլլոլոլոլոլոլո 24, ճո ճ ճոլլոլոլո 40, ոս չճճոլլոլո 42, ոս չճճոլլոլոլո 26, ոս յոլլոլոլոլոլո, ճոլլոլոլոլո 38, յո-ո-ո-ո-ո-ո-ո-ո-ո-ո 20, ոս ճոլլոլոլո 22.
- sg. 3 յո ճոլլոլոլո 44, ո ճո ճոլլոլո 6, յոլլոլո 62, ոս ճոլլոլոլո 1, ոս ճոլլոլոլո 36, յո ճոլլոլոլո 60, յո ճոլլոլոլոլո 64, յոլլոլոլո 18, յո ճոլլոլո 12, յո ճոլլոլոլո (ոլլոլոլո) 52, յո ճոլլոլոլոլո 60, յո ճոլլոլոլո 38, ոս ճոլլոլո 6, 18, յո ճոլլոլո 20, յո ճոլլոլոլոլո 60, յո ճոլլոլոլո 60, յո ճոլլոլո 38, ոս ճոլլոլոլոլո 48, յո ճոլլոլոլոլո 46, յո ճոլլոլոլոլոլոլո 42, ոս ճոլլոլոլոլո 52, յո ճոլլո 30, ոս ճոլլոլոլոլո 1, ոս ճոլլոլո 60, ոս ճոլլոլո 60, յո ճոլլոլո 52, ոս ճոլլո 32, ոլլո յո 24, յո յոլլոլո 30, յո յոլլոլո 30, յո յոլլոլո 20, յո ճոլլոլո 24, ոս ճոլլոլո (with prep. յո) 6, յո ճոլլոլո 56, յո ճոլլոլո 28, ոս ճոլլոլո 38,

10 օրօսւնքիւմ 12, 10 օրօսւնք 1, 10 1ւած 10. 34,  
10 1ւած 48, 10 քեօնք 62, 10 քնք 1, 10 քնք 16,  
10 քնք 46, 10 իթօ՛ 36, 10 իքսան 6, 10 իւծ 12,  
10 իմուն 12, 24, 10 ինք 54, 10 ք 30, 10 ք (rel.) 18,  
10 ք իւն 12.

*Absolute*:—աօնք 38, աօնք 64, 10 ք 42,  
10 ք (2) 42, 10 ք 18, 10 ք 18.

*Deponent*:—10 ք 24, 10 ք 20, 10  
ք 32, 10 ք 1, 10 ք 34,  
10 ք 38, 10 ք 38, 10 ք  
16, 10 ք 12, 10 ք 14, 10  
ք 14, 10 ք 6, 10 ք  
18, 10 ք 1, 10 ք 1, 10 ք 38.

pl. 3 10 ք 62, 10 ք 4, 10 ք 64,  
10 ք 62, 10 ք 52, 10 ք 52, 10  
ք 54, 10 ք 36, 48, 10 ք 60, 10  
ք, 10 ք 62, 10 ք 24,  
10 ք 30.

*Deponent*:—10 ք 24, 10 ք 18, 10  
ք 36, 10 ք 48, 10 ք  
ք 22, 10 ք 36.

## PASSIVE VOICE.

## IMPERATIVE.

sg. 3 10 ք 8, 10 ք 44, 10 ք 4,  
10 ք 4, 10 ք 8, 10 ք 4, 10 ք,  
10 ք 66, 10 ք 66.

## PRESENT INDICATIVE.

sg. 3 10 ք 28, 10 ք 10, 28, 30, 10 ք  
24, 10 ք 66, 10 ք 54, 10  
ք 66, 10 ք 48, 10 ք 44, 10 ք  
54, (10 ք) 10 ք 46, 52, 10 ք 28, 30,  
10 ք 18.

## PERFECT.

- sg. 3    ἀσβεβιάδ 30, μιο βαιτέδ 56, νο ζυρι βιμπεδ 64, μιο  
 ceilead 42, (υαμ) το cloi 64, μιο cóμμζεαδ 14, μιο  
 cóμμζεδ 60, μιο coimómiaδ 32, το cuiread 12,  
 cuireadh 48, conac ̄vepna 18, νο ζυρι síceannaδ  
 30, το h-eaγiαδ 4, μιο fάζαδ 54, (ó nach) pef 46,  
 μιο pizeadh 64, μιο foillpizead 42, μιο foimóidiead  
 12, μιο foimupzodiead 12, μιο ζαβαδ 10, conaμ  
 ζαβαδ μiu 62, μιο h-innleδ 10, μιο innped 36, μιο  
 maμbαδ 28, 30, μιο meabαδ 66, το millead 6, μιο  
 múiαδ 52, μιο naμicead 32, το h-omμuizead 6, το  
 μinnead 4, το μónαδ 1, ταμζυμ 26, μιο τιοδμi-  
 céad 18, (ó) τυucaδ 18, τυuccαδ 24, μιο tíμπεδ 40,  
 μιο paitéad 38, μιο puitéδ 24, μιο puitóizeδ 12, το  
 h-úμlμαδcίαδ 4.

## IMPERFECT.

- sg. 3    το [ζ]μiτa 38, το [ζ]μiτi 10, το [ζ]μiτi 24.

## REDUPLICATED FUTURE.

*Primary.*

- sg. 3    ζέβctαμ 42, το ζένctαμ 8, 18, 66, ζο noizeóctαμ 48.

*Secondary.*

- sg. 3    μιο bentα 10.

## B-FUTURE.

- sg. 3    αμζμpópeμ 46, μιο beaηpópeμ 46, caitpópeμ 38, cuμ-  
 pótpeμ (. . . . . tu) 42, cuμpμ (. . . tu) 42, pμp-  
 puitéαμ 54.

*Secondary.*

- sg. 3    το múμpópe 60.

## VERBAL NOUN (INFINITIVE).

- τα βαμ n-αcaλλαμ 48, αctμom 12, αζ α n-αηαcaλλ 6,  
 αμccαμ 54, το βααμ 32, βpeit 16, τ'α ccaomna 6, μο

έατυζαό 42, σ'α εοοιμέρ 6, αζα εονγβάλ 64, εεανζαλ 6,  
 μο έοζαό 42, αζ εοιμμοιοιόι 30, σο εοιμμόμαό 36, (α) εοιμ-  
 εοιμμόμαό 34, εόμουζαό 60, αζ εοτύζηαό 64, (α) εοιμβρεεχαό  
 6, αζ εοιμμυζαό 1, α εουρ 6, αζ εοαινεμυζαό 68, σο  
 έέαηαή, σο έίεουρ (οιοέουρ) 26, 34, (αζ) εοιηββαλ 64, σο  
 έιοζαλ, σο έιοζαλτ 26, 38, μο έουλ 40, ελυέαό 64, εοριεαό,  
 εζαρ 38, ερζε 10, 20, σ'φαζάλ 4, (αζ) φαοιρμ 28, φαρζμ 34,  
 ριζι 42, σ'φοιρτίη 38, σ'φορταβαρτ 10, σο ζαββαλ 34, σο  
 λεανηαη 46, αζ λειζερ 66, λορεαό 14, ιηηρμ 42, αζ ιοηαρ-  
 έουρ 12, σο ιηαρηαό 6, ηαρηεαη 38, ηε ηιλλεαό 18, αζ όλ,  
 αζ ηαόα 38, ηοέεαη 48, σο ραρηζηαό 6, (αζ) ρεατόοηεη 64,  
 σο έαβερτ 18, ταρηζρμ 26, σο έεαέτ 26, σο έεζήμαλ 40, αζ  
 τεζυρτ 38, σο έερηοιή 40, σο έοέαίεοιή 4, αζ τοζαλ 42,  
 αζ τοιζεαέτ 28, σο έοιρηεαη 38, τορηαέεαη 12, (αζ) τυαρ-  
 εεαββαλ 64, τυατμ 38, α έυατμρημ 40, αζ τυρηηαη 4,  
 υρηαββαλα (gen.), υρηόζβαλ 12.

## THE SUBSTANTIVE VERB.

## ACCENTED FORMS.

## IMPERATIVE.

sg. 2	βιρ 30.
sg. 3	βιό 34.
pl. 2	βιησ 8, βιέι 4.

## PRESENT INDICATIVE.

## (a) -tau-.

sg. 2	ατσί 34.
sg. 3	ατσί 4, όέα 32.
pl. 1	ατσίμμοιοιηε 46.
pl. 3	ατσίτ 36, ατσίτ 8, ατσίη 18.

## (b) Fil.

sg. 3	ηοέα ηρμλ 28.
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## PRETERITE.

(a) WITH *ro-* (*do-*).

sg. 3     $\mu\omicron\beta\omicron\iota$  8, 34,  $\mu\omicron\beta\omicron\iota$  32, 66,  $\mu\omicron\beta\delta\omicron\iota$  14, 28,  $\tau\omicron\beta\delta\omicron\iota$  58,  
            $\mu\omicron\beta\iota$  38,  $\tau\omicron\beta\iota$  1.

*Enclitic* :— $\delta$   $\mu\iota\delta\iota\beta\epsilon$ ,  $\eta\delta\acute{\epsilon}$   $\mu\iota\delta\iota\beta\epsilon$  4.

pl. 3     $\mu\omicron\beta\lambda\omicron\delta\alpha\mu\iota$  26, 30,  $\tau\omicron\beta\lambda\omicron\delta\alpha\mu\iota$  1, 26.

(b) WITHOUT *ro-* (*do-*).

sg. 3     $\beta\delta\omicron\iota$  56,  $\delta$   $m$ - $\beta\omicron\iota$  18,  $\xi\delta\acute{\epsilon}$   $\delta$   $m$ - $\beta\delta\omicron\iota$  56,  $\xi\omicron$   $m$ - $\beta\omicron\iota$  38.

pl. 3     $\beta\lambda\omicron\delta\alpha\mu\iota$  56.

## FUTURE.

sg. 1     $\beta\iota\delta\omicron$  8.

sg. 2     $\eta\omicron\delta\acute{\alpha}$   $\beta\iota\delta$  54,  $\delta$   $m\beta\iota\delta$ - $\gamma\upsilon$  34,  $\beta\epsilon\eta\mu\iota$  34.

sg. 3     $\eta\iota$   $\beta\iota\delta\iota\omicron$  48.

*Relative* :— $\beta\iota\delta\gamma$  18, 42.

pl. 1     $\beta\acute{\epsilon}\mu\iota\omicron$  42.

pl. 3     $\beta\acute{\epsilon}\iota\omicron$  (2) 42,  $\acute{\omicron}$   $\beta\acute{\epsilon}\iota\omicron$  4,  $\beta\acute{\epsilon}\omicron\iota\omicron$  22,  $\beta\epsilon\iota\omicron\iota\tau$  22,  $\beta\acute{\epsilon}\omicron$  34.

## SECONDARY FUTURE (CONDIT.).

sg. 2     $\eta\omicron\delta\acute{\alpha}$   $\beta\epsilon\tau\epsilon\delta$  54.

sg. 3     $\eta\omicron$   $\beta\iota\delta\acute{\omicron}$  16,  $\tau\omicron\beta$   $\beta\iota\delta\acute{\omicron}$  60.

pl. 3     $\tau\omicron\delta$   $m\beta\acute{\epsilon}\iota\omicron\gamma$  22.

## SUBJUNCTIVE.

*Present.*

sg. 3     $\sigma$   $m\beta\acute{\epsilon}$  50.

*Relative* :— $\beta\epsilon\gamma$  24.

pl. 3     $\xi\omicron$   $m\beta\epsilon\iota\omicron$  50.

*Past.*

sg. 3     $\xi\acute{\epsilon}\eta\xi\omicron$  [ $m$ ] $\beta\epsilon\acute{\tau}$  32,  $\xi\omicron$   $m\beta\epsilon\iota\acute{\tau}$  ( $\xi\omicron$   $m\beta\epsilon\acute{\tau}$ ) 10.

## INFINITIVE.

$\tau\omicron\beta$   $\beta\epsilon\iota\acute{\tau}$  6.

## THE COPULA.

## INDICATIVE.

*Present.*

sg. 3    17, 47 1, 17' 4 n-Δ(ó) 48, 17' 4 n-Δó 54. 50nΔó 66.  
mΔ7Δ 52.

## SUBJUNCTIVE.

*Present.*

sg. 3    571Δb 4, 1e1b 46, mΔó 46.

*Past.*

sg. 3    1ΔmΔó 6, n0 50m' 6.

*Preterite.*(a) With **ro-** (do-).

sg. 3    110 b0 6, 24, 110b0 30, conΔ11b0 64, 1Δ11b0 1, 5é11b0  
30, 11011b0 28, 110b (+ vowel) 54, 64, 10b (+ vowel)  
4, 111b (+ vowel) 60, 5711 (+ consonant) 8.

pl. 3    10b7Δ7 10.

(b) Without **ro-**.

sg. 3    bu 44, bΔ 1, 36, 44, bΔó 56.

*Future.*

sg. 1    bΔm 32.

sg. 3    b1ó 20, 42, 46, 50, 54, 56, 66, nΔc bΔ 46.

*Relative* :—bér1um 32, b17 4, 22. 26, 44.

*Secondary Future.*

sg. 3    110 bΔó 6, 38, 11 bΔó 6, 46.

## PARTS II. AND III.

## THE VERBAL SYSTEM.

## ACTIVE VOICE.

## IMPERATIVE.

- sg. 2    ձեզի 82, նա հ-ձեզի 78, 182, ելի 98, 114, 174,  
 Կ՛ույնք 82, Կ՛որտ 182, 186, ղեքս 104, 174, ղեքս  
 186, ղեքս-լ՛ա 164, ղեքս 106, բլլլա 104,  
 քսքսի 184, լալի 98, տուր 20, քսնք 82, քսնք  
 82.
- sg. 3    ձեզ 104, քսնք 182, քսնք 182.
- pl. 1    (subj. used as imperative).—քսնք 78, քսնք 80.
- pl. 2    նա հ-ձեզի 150, Կ՛ալի 160, Կ՛ույնք 154, ղե-  
 նալի 152, Կ՛ույնք 92, 112, Կ՛ույնք 92, Կ՛ույնք 112,  
 քսնք 170, քսնք 94, Կ՛ույնք 116, Կ՛ույնք  
 166, քսնք 144, քսնք 122, քսնք 88, 94,  
 քսնք (?) 158, քսնք 86, 98, 124, 154, 182,  
 քսնք 100, 156, 182, նա քսնք 170,  
 քսնք 78.
- pl. 3    քսնք 86, քսնք 154.

## PRESENT INDICATIVE.

- sg. 1    ղեքս 164, ղեքս 106, ղեքս 80, քսնք 110,  
 sg. 2    քսնք քսնք 120, քսնք 112.
- sg. 3    ղեքս 94, Կ՛ մե[քսնք] 80, նա ղեքս 110, ղեքս 156,  
 քսնք (rel.) 150, քսնք (rel.) 92.  
*Relative* :—քսնք 156, քսնք 128, տուր  
 118.
- pl. 1    ղեքս 86, 102, ղեքս 150, ղեքս 106.
- pl. 2    ղեքս 150.
- pl. 3    նա ղեքս 110, քսնք 134.
- Deponent* :—sg. 1 ղեքս 120, 168, 180; sg. 2 նա ղեքս 108.

## PRESENT SUBJUNCTIVE.

- sg. 1      $\zeta$ օ ցօյնայր, տձ n-հանայր 150.  
 sg. 2     muna տօնե Տօ, ոյօյ շօյմե 114.  
 sg. 3     նօշօ ցօտևիօ (յն) 136,  $\zeta$ օ նբայօ 126, muna  
       բօյնօ Տօ, ձէտ  $\zeta$ օ մայնօ 96,  $\zeta$ օ տուտօ 182.
- pl. 1     co ոյօնշնամ 88, 106, 174,  $\zeta$ օ նբոննամ 110, ոյ  
        $\zeta$ օ n-հանամ 166,  $\zeta$ օ տուշամ 78, 162.  
 pl. 3     conձ բայտիշօ 166, co ոյննայօ 134.

## SECONDARY PRESENT.

- sg. 1     co ոյբնսոտոյր Տօ.  
 sg. 3     յօ բնօտձայեօրօմ 138, տձ n-օնտօ 182.  
 pl. 1     con բացոյր 116, տօ շէլշոյր 116.  
 pl. 3     տձ ցլսոտօյր 136.

## S-FUTURE (AND SUBJ.).

- sg. 2     տձ տիր 120.  
 sg. 3     շօն  $\zeta$ օ ոյեձch 116, տօբձօտ 82, տի 84, 118, 168,  
       184.  
 pl. 1     նօշօ յօյրօմ.  
 pl. 3     տօբձօտրձտ 104, տձ յօյրցե 78.

## REDUPLICATED FUTURE.

*Primary.*

- sg. 1 (a) նբայօր 76, տնշեւնայօր 78, 98,  $\zeta$ օ ոյնշեւնայօր  
       82.  
       (b) ձսեւր 164, ձսեւր (?) 106, տնբի 116, տօ նեւր  
       100, 148, ոյ շէլ 166, ոյ շեւն 162, բայմեւլ-ր  
       166.  
 sg. 2     տօ նեւր 100, տօ շեւն 112, տօ շէն 118, տօ  
       շեւնայօր 112, տօշեւնայր 72, ոյն նբայցե 110,  
       ոյ  $\zeta$ օ n-ոյն 110.

- sg. 3 (a) տիջեօ՛ւնս 136, տիջեւնս 100, բիւսսօրսն (լիւր) 122.  
 (b) ձօւսիւն 152, սօ սնն 188, ու ծօնցն 150, տն նրճարն 110, ճտ մսն նրճն 110, բսւրսօն 110, սօ շեւն 100, ու շեւարն 100.  
*Relative* :—նիւն 96, օրսօն 80, մեօն 120.
- pl. 1 (a) նիւնսն 72, տիջեւնսն 130, բճնսն 80.  
 (b) սննսն 88, սօնիւնսն 70, 154, տիջեւնսն 130, սօշեւնսն 78, սօշնսն 118, շեւնսն.
- pl. 2 սօշննսն 116, սօշեւննսն 74, ու շեւննսն 114, 'նն նիւնն, շօ նիւնն 106, 122.
- pl. 3 սօշեւնս 104, շեւնս.

*Secondary.*

- sg. 1 ճն ճ տիւնիւն 160, ու տիւնիւնն 74.
- sg. 2 բննսն 112.
- sg. 3 ու սօ սօրսն 100, սօշեւնս 170, սօ մեօնս 76, ու նիւնն 146, ու ճ տիւնն 76.
- pl. 1 սօ սօնն 78, սօ սօննսն 112, ս'ն սօննսն 160, ու նիւնն 72.
- pl. 3 սօ [ն]սօննսն 110, սօ օրսնսն 134, սօ օրսնսն 104, սօ սօննսն 114, ու նիւննսն 114, սօնն-ննսն 168, սօ միւնն, ու տիւննսն 148, ս'ն տիւննսն 190.

## B-FUTURE.

*Primary.*

- sg. 1 (a) բննսն 110.  
 (b) սօնն սննսն 110, սննսն 188, ու ննսն 182, ու ննսն 176.
- sg. 2 ու ննսն 188.

sg. 3 (a) be[ηφαῖο ῖ] 136, ελαοόλοῦφαῖο 120, ελαοόλοῖοῦφῖο 122, τιοεφαῖο 74, τιεεφαῖο 74, τειεεφαῖο 76.

(b) τιεεφα 150, τειεε φέ 82.

*Relative* :—βειεφαρ 96, τιοεφαρ 84, τειεεφαρ 130.

pl. 1 (b) ἀοειεφειεμ 154, νι εἰεεφειεμ 174.

*Secondary.*

sg. 3 το βειεφειε 120, το ελαοῖοῦφειε 122, το-βειε-φιοεφειε 78, ῖο μαιεφειε 140, νι μαιεφειε 144, ῖο τειεεφειε 136.

pl. 1 ἀ οειεφειεμ[οι] 72, το ιαιεφειεμμοι 72.

pl. 3 οο ελαοόλοῖοι 1, 168, ο'φειεφειοι 136, οο ῖμοῖοῦφειοι 180.

PERFECT.

sg. 1 νοοα ηφαια 104, τάναιε-ῖα 154, τάναιε-ῖα 154.

sg. 3 ὀ'οονηαιε (ο'οόονηαιε) 86, 90, 114, 180, ιοονηαιε 158, ἀοόουαια, ὀ'οόουαια (ὀ ἀοόουαια) 76, 86, 128, 172, ηαιε οουαια (ῖη) 74, το εειεεβειε 150, οο-μιοεφειε 78, το μειεβηαιε 94, ῖαιε 80, νοῖο ῖαιε 186, ταιε, ταιεφειοῖη 80, ὀ εαιε 74, νο οο ταιε 78, νι εαιε 92, ταιε 162, εαιε 72, ῖο ταιε 136.

pl. 1 νι εαιεμμοι 90, νι ὀεαιεμμοι 76, νι ῖαιεμμοι 76, ῖαιεμμοι 164, το ιαιεμμοι 86, ταιεμμοι 74.

pl. 3 ἀοονηαιεμμοι, ἀοονηαιεμμοι, ἀοονηαιεμμοι 72, 80, 84, 102, ὀ'οονηαιεμμοι (equivalent to ὀ ἀοονηαιεμμοι) 174, ὀ'οόουαιεμμοι (= ὀ ἀοόουαιεμμοι) 136, ῖαιεμμοι βειεφειεμμοι 186, το εαιεμμοι 98, 162, 184, το οομμοιμμοι 184, το εαιεμμοι 76, 100, το εαιεμμοι 88, το οομμοιμμοι 90, οομμοιμμοι 130, 174, το οομμοιμμοι 174, οομμοιμμοι 130, ῖο εειεφειεμμοι, ῖο εειεφειεμμοι 76, 92, το ῖαιεμμοι 92, ο'ῖαιεμμοι 176, το ῖαιεμμοιμμοι 72, 100, το ῖο-βειεμμοι 90, το ῖαιεμμοιμμοι 136, ἀη βειεμμοιμμοι 76,



բօջօն 162, սօ քօրտաւուչ 174, յօ քիւստուի 156, սօ քիւտեօւ 158, սօ քիւստուի 176, քիւսի 70, 88, յօ ճօն 70, 142, սօ ճօնք 174, յօ ճօնքիւ 142, սօ ճօն 100, ճիւ ճօն 142, սօ ճօն 86, սօ ճիւք 90, յօ ւօ 86, 138, 180, սօ ւօնիւ 128, ճիւ ւօնքիւ 184, սօ ւօնքիւ 108, սօ ւօնքիւ 96, սօ ւօնքիւ 94, սօ ւօնքիւ 190, սօ, յօ ւօնք 124, 132, յօնքիւ 136, սօ ւօնք 132, սօ ւօնք 162, սօ ւօնք 70, սօ, ճիւ ւօնք 96, 144, 180, 184, 186, յօ ւօնքիւ 72, յօ ւօնք 188, սօ ւօնքիւ 94, 180, սօ ւօնք, ւօնք 80, 158, 182, սօ ւօնք, ւօնք 96, 158, յօ-ւօնք (ւօնք) 176, յօ ւօնք 140, ւօնք (?) 116, յօ ւօնք 96, 142, սօ ւօնք 82, յօ ւօնք 148, սօ ւօնք 176, յօնքիւ (ւօնք + ս + ւօնք) 130, սօ ւօնք 72, 84, սօ ւօնք 106, 158, յօ ւօնքիւ 136, ճիւ ւօնքիւ 126, յօ, սօ ւօնքիւ 92, 124, 136, 140, ւօնք, ւօնք 80, 94, 184, սօ ւօնք 88, 180, 186, սօ ւօնք 130, 132.

*Absolute* :—քիւսի 104, օնք 116, ւօնքիւ 132.

*Deponent* :—ճիւ ւօնքիւ 114, յօ քիւսի 140, յօ ճօնքիւ, սօ ճօնքիւ, յօ ճօնքիւ 70, 86, 124, սօ ւօնքիւ 138, յօ ւօնքիւ 76, սօ ւօնքիւ 86, ճիւ ւօնքիւ 142, ւօնքիւ, ւօնքիւ, ւօնքիւ 86, 114, 138, 188.

pl. 1 ճօ ւօնքիւ 92, սօ ւօնքիւ, սօ ւօնքիւ 98, 148, սօ ւօնքիւ 146.

*Deponent* :—ւօնք ւօնքիւ 144, սօ քիւսի 178, սօ ւօնքիւ 146, սօ ւօնքիւ 146.

pl. 3 յօ ւօնք 92, սօ ւօնք 132, ճիւ ւօնք 92, ճիւ ւօնքիւ 92, յօ ւօնք 150, յօ ւօնքիւ 88, սօ ւօնքիւ 96, սօ ւօնքիւ 132, ճիւ ւօնքիւ 92, 184, յօ ւօնքիւ 130, ճիւ ւօնքիւ 92, յօնքիւ 174, յօնքիւ 106, սօ ճօնք, սօ ճօնք 164, 170, 174, 184, յօ ճիւ ւօնքիւ 152, ճիւ ւօնքիւ 170, սօ, ճիւ ւօնքիւ



138, το φερᾶσθ 100, ἢο φῖζεσθ 140, το φολῆμιζεᾶσθ 106 το φρεαρῖολᾶσθ 160, το φρεαρῖτλασθ 74, το φριτεολᾶσθ 74 160, το φριμιζεᾶσθ 190, ἢο, το ζᾶβᾶσθ 94, 156, το ζοιμιεᾶσθ 156, το h-ἢιμιθεριζεᾶσθ (*impers.*) 128, το h-ἢινομιᾶσθ 144, το h-ἢινηρεσθ 182, το λείκεεᾶσθ 132, 186, το λοιριεᾶσθ 180, το, ζυρι μιᾶβᾶσθ 186, 190, ἢιομι μοτῖμιζεᾶσθ 188, το μῖμιᾶσθ 144, ἢο ἢιριεεᾶσθ 74, το h-οιλεᾶσθ 74, 158, το ἢιἢνεᾶσθ 134, το ἢιόνᾶσθ 118, 150, ζυρι ἢιᾶοι-νεᾶσθ 90, το ἢιᾶσθ 164, το τόςβᾶσθ 166, 184, τῖκεᾶσθ 74, 76.

## IMPERFECT.

sg. 3. το[ζ]ἢιτῖθ 164.

## REDUPLICATED FUTURE.

*Primary.*

sg. 3 βέριτᾶρι 74, το[ζέ]βῖτᾶρι 156, τοζένταρι 78, 136.

*Secondary.*

sg. 3 τοδευριτᾶ 164.

## B-FUTURE.

sg. 3 εᾶρηᾶσθ 136, μιᾶβῖριτῖθ 74, ἢιᾶριτῖθ 74, μιᾶρι-ριτῖθ 74, μιᾶβῖριτῖθ 76, τᾶβῖριτῖθ 76.

pl. 3 βεᾶριτῖθ 136, ἢιᾶριτῖθ 70.

*Participle of Necessity* :—οέντα 120.

## VERBAL NOUN (INFINITIVE).

ᾶζᾶλλᾶἢ 150, ᾶριᾶσθ 84, ᾶριεεᾶἢ 154, ᾶριεᾶ (ᾶριόνεᾶρι, ᾶριεᾶρι) 156, ᾶσᾶολᾶσθ 176, 'ζᾶρι ἢβῖριᾶσθ 146, σ'ᾶ βῖρετ 82, το βῖριεᾶσθ 88, βῖρετᾶἢιᾶοἢιᾶσθ 140, το εᾶριεᾶἢ 78, εᾶριεᾶσθ 182, το εᾶριε 148, εᾶριεᾶἢ 170, ᾶζᾶ εᾶριεᾶ-ᾶριεᾶἢ 96, το εᾶριεᾶἢ 88, το εᾶριεᾶσθ 80, εᾶριεᾶἢ 80, εᾶριεᾶσθ 138, εᾶριεᾶσθ 98,

արօրացած 136, արօրացած 114, ու ճիշտութեամբ  
 178, արօրացած 140, արօրացած 78, ու  
 անհոգ 188, արօրացած 118, արօրացած 148, ո՛ր  
 ու-արօրացած 176, ու անհոգ 100, արօրացած 152,  
 արօրացած 136, ու 164, արօրացած 176, արօրացած  
 182, արօրացած 86, արօրացած 182, արօրացած  
 132, արօրացած 146, արօրացած 138, արօրացած 98,  
 արօրացած 140, արօրացած 168, արօրացած 118, արօրացած 74,  
 արօրացած 152, արօրացած 138, 142, ո՛ր արօրացած  
 82, ո՛ր արօրացած 82, արօրացած 152, ու  
 արօրացած 78, արօրացած 136, ո՛ր արօրացած 72, արօրացած  
 140, արօրացած 160, արօրացած 70, արօրացած 70,  
 արօրացած 86, ու արօրացած 80, արօրացած 98, արօրացած  
 178, արօրացած արօրացած 88, արօրացած 86, ու  
 արօրացած 88, արօրացած 70, ու արօրացած 178,  
 արօրացած արօրացած 152, արօրացած 84, ո՛ր արօրացած 80,  
 արօրացած 158, ու արօրացած 162, արօրացած 154, ո՛ր արօրացած 188,  
 արօրացած 158, արօրացած 76, արօրացած 88, արօրացած 130,  
 արօրացած 76, արօրացած 72, արօրացած արօրացած 76,  
 արօրացած 188, 166, արօրացած արօրացած 148, արօրացած 178,  
 արօրացած 88.

## THE SUBSTANTIVE VERB.

### ACCENTED FORMS.

#### IMPERATIVE.

pl. 2    ելի 164.

#### PRESENT INDICATIVE.

##### (a) -tau.

sg. 1    ելի 162.

sg. 3    ելի, ելի 122.

pl. 3    ելի 180.

(b) **Biu.**

- sg. 3     $\mu\alpha\tau\iota$   $\beta\iota\acute{o}$  88.  
 pl. 3     $\beta\iota\acute{o}$  ( $\Delta\zeta\alpha$   $m\beta\iota\acute{o}$ ) 74.

(c) **Fil.**

- sg. 3     $\phi\upsilon\iota\lambda$  (abs. in poetry) 180,  $\nu\omicron\epsilon\alpha$   $\eta\phi\upsilon\iota\lambda$  118, 162.  
 pl. 1     $\phi\iota\lambda\mu\iota\omicron$  (abs. in poetry) 166.  
 pl. 3     $\zeta\omicron$   $\beta\eta\phi\upsilon\iota\lambda\iota\omicron$  170.

## PRETERITE.

(a) With **ro-** (**do-**).

- sg. 2     $\tau\omicron\omicron$   $\beta\acute{\alpha}\tau\acute{o}\alpha\iota\tau$  160.  
 sg. 3     $\mu\omicron\beta\omicron\iota\tau\epsilon\iota$  70,  $\mu\omicron$   $\beta\alpha\omicron\iota$  78,  $\mu\omicron$   $\beta\alpha\omicron\iota\tau\epsilon\iota$  138,  $\tau\omicron\omicron$   $\beta\upsilon\iota\tau\mu\iota\mu\eta$   
       106,  $\tau\omicron\omicron$   $\beta\alpha\omicron\iota\mu\iota\omicron\mu\eta$  136,  $\mu\omicron$   $\beta\iota$  70,  $\zeta\epsilon$   $\tau\omicron\beta\iota$  84,  $\tau\omicron\omicron$   
        $\beta\iota\tau\epsilon\iota$  86,  $\tau\omicron\beta\iota$ , *passim*.

*Enclitic* :— $\Delta$   $\mu\alpha\iota\beta\epsilon$ , *passim*.

- pl. 3     $\tau\omicron\beta\alpha\tau\alpha\tau\iota$  72, 80, 184.

(b) Without **ro-** (**do-**).

- sg. 3     $\beta\omicron\iota$  142.  
 pl. 3     $\beta\alpha\tau\alpha\tau\iota$  84.

## FUTURE.

- sg. 1     $\beta\iota\alpha\tau\omicron$  84,  $\beta\epsilon\upsilon\tau\eta\tau\alpha$  110.  
 sg. 2     $\Delta$   $m$ - $\beta\iota\alpha$ - $\tau\upsilon$  84.  
 sg. 3 (a)  $\beta\iota\alpha\tau\acute{o}$  76.  
       (b)  $\eta\iota$   $\beta\iota\alpha$  148.

*Relative* :— $\beta\iota\alpha\tau$  82, 106.

- pl. 1     $\beta\acute{\epsilon}\mu\iota\omicron$  106.  
 pl. 3     $\eta\iota$   $\beta\iota\alpha\tau\omicron$  98.

## SECONDARY FUTURE (CONDITIONAL).

- sg. 2     $\tau\omicron\omicron$   $\beta\epsilon\tau\epsilon\alpha$  104.  
 sg. 3     $\tau\omicron\omicron$   $\beta\iota\alpha\tau\acute{o}$  86,  $\tau\omicron\omicron$   $\beta\iota\omicron\acute{o}$  156.  
 pl. 1     $\mu\upsilon\eta\Delta$   $m\beta\epsilon\iota\tau\mu\iota\tau$  76.  
 pl. 3     $\beta\acute{\epsilon}\tau\eta\tau$  110,  $\tau\omicron\iota\Delta$   $m\beta\acute{\epsilon}\tau\eta\tau$  114.

## SUBJUNCTIVE.

*Present.*

- sg. 3    շօն չօ մբեւ 74, մսն իբեւ (b ) 144.  
 pl. 1    իմ (ան անիմ իմ) 130.  
 pl. 3    չօ մբեօ 88.

*Past.*

- sg. 3    ոն չօ մբեւ 116, շօն չօ մբեւ 76, ան մսն իբեւ  
 150.

## INFINITIVE.

ոն իբեւ, ոն իբեւ 110, 164.

## THE COPULA.

## INDICATIVE.

*Present.*

- sg. 3    ի, ար, անան, 190, ան (անան) 162, ար 150.

## SUBJUNCTIVE.

*Present.*

- sg. 3    իման 80, 172, իման 112, անան 112, իման 174,  
 ան 100, անան 170, անան 100, 118, իման  
 104, իման 164.

*Past.*

- sg. 3    անան 70, իման 86, 142, ան 84, անան 74.

*Preterite.*(a) With **ro-** (**do-**).

- sg. 2    իման 162.  
 sg. 3    ան 102, անան 96, ան 146, ան (+ vowel) 96,  
 անան (+ vowel) 70, իման (+ vowel) 78, անան  
 (+ vowel) 126, 150, ան (+ vowel) 164, ան (+ con-  
 sonant) 158, ոն իման 96, 114, 144.

(ð) Without ro- (do-).

sg. 3 bu 108, ba 84.

*Future.*

sg. 3 buð 182.

*Relative* :—buγ 70, 118.*Secondary Future.*

sg. 3 no bað 76, to bað 96, 124, to buð, bu 100.

## PASSIVE VOICE.

*Present.*

sg. 3 acaçam 178.

*Preterite.*

sg. 3 to báy 172, no báy 70, 76.

## MANUSCRIPT PAGINATION.<sup>1</sup>

[The first word on MS. page is quoted from Printed Text.]

MS.	PRINTED TEXT.		MS.	PRINTED TEXT.	
Page.	Page.	Line.	Page.	Page.	Line.
2	4	5—ἀτάιρ.	22	104	31—μοθέν.
3 <sup>2</sup>	6	24—υαίη.	23	110	12—ζο.
4	10	31—σομητί.	24	116	4—ζιον.
5	16	8—ουαίη.	25	120	2 (from end of page)— αταταοίη.
6	20	19—ηη ηίξε.	26	126	23—ηηα.
7	26	14—η-οιόθε.	27	132	19—γ.
8	32	2—γ.	28	138	11—ιονελαίη.
9	36	20—κοήκοήμοηαδ.	29	142	21—σο.
10	42	4—ηξέλ.	30	148	13—βηαίη.
11	46	26—ηαέ.	31	152	22—ζαχ.
12	52	6—γ.	32	158	7—αηη.
13	56	25—μαίηερα.	33	162	Last line—μααοή.
14	62	11—μεηεααέ	34	168	12—γ.
15 <sup>3</sup>	70	1—ηίξ.	35	172	2 (from end of page)— φέν.
16	72	17—ηεαηρα.	36	178	27—οίηηξεαδ.
17	78	10—ιοηέηρα.	37	184	13—α ηειηζεοηα.
18	84	15—βα.	38	188	16—ιοηέηρα.
19	90	6—ζο.			
20	94	25—Coηξάλ.			
21	100	10—Coηξάλ.			

<sup>1</sup> In this Table a comparison is given of the pagination of the MS. with that of the Printed Text.

<sup>2</sup> Page 2 of MS. ends with the following words:—υαίη ηη ηηηοε ηε ηίξ έηηοηηη α θεαηηή όδοιβ 7 σο βα. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words υαίη ηη βαδ ηηηοε λε ηίξ έηηεο. We have here evidently a case of *homoioteleuton*, the scribe passing from the phrase on p. 2 to the similar one on p. 3, omitting the intervening portion.

<sup>3</sup> The lower half of p. 15 is a blank in MS. The writing on the page ends with the word αοοηηααοαη. The scribe then skipped half a page, and begins p. 16 with the word ηεαηρα. This is clearly a case of *homoioteleuton*. The passage on p. 15 ran αοοηηηααοαη ηεαηρα, and that on p. 16 began αοοηηααοαη ηεαηρα. The scribe, interrupted probably in transcribing, returned, and skipped from the ηεαηρα of the first αοοηηααοαη to that of the second one. The omission of the intervening passage explains the abrupt transition from par. XXVIII. to par. XXIX.

## SYNOPSIS OF CAITĪRÉIM.

### PART I.

- PAR.  
I. The tyranny of the double kingship.  
II. The Council of the Ultonians.  
III. The advice of Fachtna.  
IV. The journey to Tara.  
V. Fionnabair, daughter of Lughaidh Luaighne, King of Ireland.  
VI. The Lovers' Cup.  
VII. Fachtna's speech.  
VIII. The meeting of Fionnabair and her father at the Heroes' Well on the Hill of Tara.  
IX. The decision of the King of Tara.  
X. The revolt of Conghal (Connall).  
XI. The banding of the disaffected.  
XII. The slaying of Criomthann (Criffan), son of Lughaidh Luaighne (Lewy Lúney).  
XIII. Conghal's journey into Ulster.  
XIV. News of Criomthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythé) and Fionnabair.  
XV. Fergus mac Leide returns to Emain Macha. Quarrel of Fergus mac Leide and Fergus mac Rosa.  
XVI. Banding of Fergus mac Rosa and Conghal.  
XVII. Conghal's vision.  
XVIII. Fachtna's prophecy.  
XIX. Fachtna dissuades Conghal from attacking Ulster. Conghal's message to Emain Macha.  
XX. The messengers return to Conghal.  
XXI. Conghal takes the advice of his tutor Fionntan.  
XXII. The attack on Dún da Beann (Mount Sandel, near Coleraine), the fortress of Níall Niamhglonnach (Neeve-glünŭ), by Fergus mac Rosa.  
XXIII. The death of Craobh, wife of Níall Niamhglonnach.  
XXIV. Níall's arrival at Dún da Beann from Emain.  
XXV. Fergus mac Rosa and Conghal join again. The Battle of Aonach Tuaighe (Aynŭ Thū-ee).  
XXVI. Death of Níall Niamhglonnach.  
XXVII. Conghal decides to cross the sea.

## PART II.

- PAR.
- XXVIII. The story of Nabgodon, King of Uardha (Ūr-a). His expedition to Ireland.
- XXIX. Taise Taoibhgeal, daughter of King Donn (or Rigdonn).
- XXX. The return of the embassy to Nabgodon. Nabgodon's decision.
- XXXI. Conghal decides to visit King Donn.
- XXXII. King Donn seeks Conghal's aid against Nabgodon. Conghal joins King Donn.
- XXXIII. The Hostel on the Island of Rathlin.
- XXXIV. Nabgodon's descent on Rathlin.
- XXXV. The defence of Fergus mac Rosa.
- XXXVI-  
XXXVII. } The attack on the Hostel.
- XXXVIII. The combat of Conghal with Nabgodon. Death of Nabgodon.
- XXXIX. The embassy from Conghal to Fergus mac Leide at Emain Macha. The return of the embassy. Dun Taise.

## PART III.

- XL. The expedition over sea to Lochlann. The description of Lochlann.
- XLI. The reception of Conghal at Eassuidhe.
- XLII. The feast in the King of Lochlann's house.
- XLIII-  
XLV. } The demands of a dowry by Beiuda, daughter of King Amlaff. Conghal passes the winter with Amlaff.
- XLVI. The journey of Conghal to Cathair Muirne (the fortress of Muirne). The Mountain of Fire.
- XLVII. Cathair Muirne.
- XLVIII-  
LV. } The Contests :—(a) The Chain-feat ; (b) The Cupbearer ; (c) The three sons of Saighead ; (d) The wolves (onóim) ; (e) The magic birds of Saighead ; (f) The battle with Cearb, Miscenmas, and the host of the cathair. Muirne is slain by Conghal.
- LVI. Conghal returns to Lochlann.
- LVII-  
LVIII. } Conghal leaves Lochlann. Journey to the Isles and to Britain.
- LIX. Arthur, King of the Britons, seeks Conghal's aid against Torna mac Tinne, King of the Saxons.
- LX. Conghal makes a treaty with Torna.
- LXI. The episode of Art Aoifhear (Ayn-ar), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoifhear.

## PAR.

- LXII. The three sons of the hosteller.
- LXIII. The King of the Saxons and Conghal feast in the house of the King of the Britons. Arthur discovers that Art Aoinfhear is his son.
- LXIV. Conghal sails for Ireland.
- LXV- } The fight at the hostel of Boirche. Death of the three Dubhs,  
 LXVII. } Anadhal, and Torna mac Tinne.
- LXVIII. Battle between the armies of Conghal and Fergus mac Leide. Defeat and escape of Fergus.
- LXIX. Conghal marches on Tara, and challenges Lughaidh Luaighne.
- LXX. The battle between the armies of Conghal and Lughaidh Luaighne.
- LXXI. Conghal slays Lughaidh Luaighne, and is proclaimed King of Ireland.
- LXXII. Conghal and Fergus mac Leide are reconciled.

17 ԾՈՐԵԱԾ ՔԼԱԻՆԵՐԸ ԻՄ .1. ԲՆՃԵ ՍՕ՞Ն ԵՐՈՐԴԻ ՔԵՐԻՔԵ ԱՆ  
ԵՐՈՒՊՈՅԻ.

‘That is a kingdom’s ruin, to give a kingdom to the  
younger above the elder.’

ՇԱԻՐՔԻՄ ՇՈՃԱԼ, p. 24.

CAITREIM CONGHAIL CLÁIRINGNEACH.

THE MARTIAL CAREER OF CONGHAL  
CLÁIRINGHNEACH.

# CAITREIM CONĠAIL CLÁIRINĠNIĠ.

AN CÉAD CUIO.

## I.

Riġ mo ġadburtau Riġe n-Éirionn oaribo comáinnm Lughaió Luaiġne mac Ionnoimáir mic Nia Seadómuin oo éloinn Eimur Finn mic Milíó, 7 ó oo ġadbriuin zeill 7 teannta 7 tpeadbaire Éirionn oo córiaiġ moġa ar cóiġeolaió a n-Éirionn me a aimir .i. tuccurtauir miġe óá cóiġeadó Muimán oo Deaġhaió mac Sin, 7 ar aiġe oo bí an élan oiróeiric .i. xl mac ámuil arbeairt an ríle :

Deic mic fíciúo aġ Deaġhaió  
Oo éloinn ar fearr fo óeaġail  
Ir mic eile air anuar,  
Comáinnm caoġadó ar éoiréuar.

7 Coniáó ear a miġe cóiġiúo Connaóó, Airt mac Sciolmuinn a miġe Laiġion; 7 oo miġne Lughaió Luaiġne anélaic móri for Olltaib an rí .i. oo oirriuiġ óá miġ forra(1°) 7 ar é céoruiġ oo míoġhaió Éirionn oo oirriuiġ óá miġ for Olltaib ariam é; uair tuġurtauir an leaó tuairġeariaó o'ulltaib oo Conġal Cláiriniġneadó mac Ruóruíóe .i. ó ínulladó ŋo beinn m-boirice, 7 tuccurtauir an leaó veirġeariaó o'fearġur mac leiric .i. ó Óanna ŋo Omoóaoir. Ba h-olc triáó oo báóarí Ulaíó me miġe an óá miġ rí, óir ba rílaóóó ríntioó, ráruiġóóeáó, fóóaríáó, foríeirġioó oo báóarí, 7 oo bí cáó óib aġ cuimniuiġadó a nuafóla 7 a fearfóla óa céile.

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(1°) MS., forraó.

# THE MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH.

## PART I.

### I.

THE kingdom of Ireland was ruled by a king whose name was Lughaidh Luaighne, the son of Ionnadmhar, the son of Nia Seadhmuin of the tribe of Eimir Finn, the son of Milesius; and on his receiving the hostages and the bonds and the sureties of Ireland, he placed kings over the provinces of Ireland during his time; he gave the kingship of the two provinces of Munster to Deaghaidh mac Sin, whose progeny was remarkable, *i.e.* forty sons, as the poet tells:

Thirty sons had Deaghaidh  
The best of children,  
And other sons thereafter,  
Equal to the warring of fifty were they in bravery.<sup>1</sup>

And to Conrach cas he gave the kingship of the province of Connaught, and that of Leinster to Art mac Sciolmuin. Then Lughaidh Luaighne wrought a great tyranny on the Ultonians, *viz.*, he placed two kings over them, being the first king of Ireland ever to place two kings over them; for he bestowed the northern half of Ulster on Conghal Cláiringhneach, the son of Rury, *i.e.* from Mulladh to Beanna Boirce, and the southern half he bestowed on Feargus mac Leide, *i.e.* from the Bann to the Drowes. In ill plight, however, were the Ultonians during the reign of those two kings, for they were robbed, violated, attacked, and oppressed, and each of them was mindful of his former and present distress.<sup>1</sup>

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<sup>1</sup> Δ νναφόλα 7 Δ πενφόλα: cf. F. M. 1574: Δρ ρρενσε 7 Δρ ρπόλα, A. D. 1568; Stokes, "Togail Troi," s. v. an-fóla.

## II.

ʒo mónadó cómaidirle aʒ maidib̄ Ulað 7 clanna[ib̄]  
 Ruʒmuid̄e uile a n-Éamhain mín-áluinn n̄n̄áca a b̄féuʒmuid̄  
 an t̄á m̄ʒ r̄in, 7 ar̄ íaʒ ro na maid̄e t̄áinic an̄n .i. F̄áctna  
 F̄ácthaíð mac Rora muaid̄ m̄ic Ruʒmuid̄e, 7 Uitead̄air̄ āt̄air̄  
 Ceald̄t̄air̄, 7 Dímeir̄ʒin āt̄air̄ Conuill̄ C̄eair̄naíʒ, 7 n̄iall  
 n̄iam̄ʒlonnac̄ mac Rora, 7 Cair̄b̄maēt̄ mac Luíʒóioch āt̄air̄  
 b̄r̄icne, 7 Luʒhaíð féin. “Ar̄ olc̄ t̄uinn̄ ām̄,” ar̄ r̄íad̄,  
 “an̄ m̄ʒe ro ʒo oir̄m̄uʒíʒ Ríʒ Éir̄m̄onn oir̄uinn̄.” “n̄ac̄ b̄r̄oip̄  
 r̄ib̄r̄i, a f̄ioira,” b̄ar̄i F̄áctna F̄ionn̄ F̄ile, “ʒuip̄ab̄ ʒo m̄illeað  
 b̄uip̄ oc̄óíʒiðr̄i tuʒur̄t̄air̄i m̄ʒ Éir̄m̄onn an̄ t̄-ah̄f̄laíðiof̄-ro  
 roip̄uib̄ oip̄? ní meara b̄uip̄ m̄ioʒ̄t̄ám̄na ionaio m̄ioʒ̄t̄ám̄na  
 Éir̄eann̄ ar̄ c̄eana.” “ʒob̄éar̄ra cómaidirle t̄aoib̄r̄i, a  
 f̄ioira,” b̄ar̄i Cair̄b̄maēt̄ mac Luíʒóioch. “Ca cómaidirle r̄in  
 a lé?” b̄ar̄i íaʒra. “ʒéant̄air̄ com̄f̄uir̄ead̄o f̄leir̄e móipe  
 aʒaib̄re ir̄an̄ áip̄b̄aile oip̄ea[ʒ̄]t̄á-ra .i. a n-Éamhain aʒur̄  
 b̄ic̄i uile aʒ tuip̄ʒnaím̄ 7 aʒ com̄m̄óiað na f̄leir̄e r̄in, 7 an̄  
 t̄an̄ b̄ur̄ up̄r̄laím̄ an̄ f̄leat̄o ta b̄ar̄it̄air̄ Ulaíð uile um̄ an̄  
 t̄á m̄ʒ āt̄á roip̄ra (1<sup>o</sup>) ʒo t̄oc̄aíðioím̄ na f̄leir̄e, 7 ó b̄éio Ulaíð  
 uile an̄n ʒab̄t̄air̄ l̄ib̄r̄i an̄ t̄á m̄ʒ r̄in 7 maip̄b̄t̄air̄ aʒaib̄ íaʒ,  
 7 íar̄ r̄in ta b̄ar̄it̄air̄ Ríʒe an̄ c̄oíʒið t̄’éip̄eair̄ aʒaib̄ ar̄ a  
 h̄-aītle, 7 coip̄naíð m̄ʒe n-Éir̄m̄onn t̄aoib̄ féin ām̄aíl ba ʒn̄áct̄  
 l̄ib̄ aip̄am̄ m̄ioim̄e.” Ar̄ í r̄in cómaidirle ar̄ ar̄ c̄inn̄r̄ioʒo maid̄e  
 Ulað, 7 ʒo r̄inneat̄o an̄ f̄leat̄o m̄óip̄ r̄in aca no ʒuip̄b̄ up̄r̄laím̄ í  
 nac̄ maib̄e up̄reap̄b̄aíðo iona f̄éacc̄m̄uid̄ āct̄ ioiaip̄ r̄l̄uaíʒ 7  
 roch̄maíðe t̄’f̄aʒáíl t̄’á t̄oc̄aíðr̄ioím̄, 7 ar̄ íaʒ r̄in ʒob̄’up̄ra  
 t̄’f̄aʒáíl an̄n.

ʒo t̄ionól̄aʒair̄ Ulaíð uile um̄ an̄ t̄á m̄ʒ r̄in ʒo b̄áʒair̄  
 roip̄ra ʒo h-Éamhain n̄n̄áca. ʒo h-eair̄iað 7 ʒo h-úip̄l̄úac̄riað  
 m̄ʒ-t̄eac̄ na [h-]Éam̄na, 7 ʒo t̄eip̄r̄íʒoip̄i an̄ t̄á m̄ʒ r̄in ar̄

(1<sup>o</sup>) MS., roip̄ra. The *é* appears in Early Middle Irish, spreading through  
 forms like *ep̄te*, *ep̄se*, O. Ir. *ep̄pe*.

## II.

A council<sup>1</sup> was held by the Ultonian chiefs and the Clann Rury in the fair and beautiful Eamhain Macha when the kings were absent. The following chiefs came there:— Fachtna Fathaidh, son of Ross Ruadh son of Rury, and Uitheachair, father of Cealtchar, and Aimergin, father of Conall Cearnach, and Niall Niamhghlonnach, son of Ross, and Carbre mac Luighdhioch, father of Bricne, and Lughaidh himself. “Ill, indeed, for us,” said they, “is this sovereignty the king of Ireland has imposed on us.” “Do you not know, O men,” says Fachtna Fionn File, “that ’tis to ruin your province the king of Ireland imposed this tyranny on you? for your royal-stock is not inferior to that of the rest of Ireland.” “I shall give you an advice, O men,” says Carbhre mac Luighdhioch. “What is that advice?” say they. “Prepare a great feast in this noble and chief residence of Eamhain, and let all prepare and get ready that feast. When ’tis ready, let all the Ultonians gather round the two kings who are over them, in order to partake of the feast; and when the Ulstermen are all present, do you seize those two kings, slay them, and give the rule of the province, thereafter, to one of yourselves, and maintain the kingship of Ireland for yourselves, as was your wont ever up to that.” The chiefs of Ulster decided to take that advice; and they were preparing the feast till it was ready, and till nought was wanting to it save to procure a great host and multitude to consume it; and these latter ’twas easy to procure.

All the Ulstermen gathered at Eamhain Macha round the two kings who were over them. The royal house of Eamhain was strewn *anew* and fresh rushes laid down; and the two

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<sup>1</sup> The constitutional method of settling disputes in ancient Ireland is admirably illustrated in this council of the Ulster chiefs, and in their carrying their disputes before the final court of appeal at Tara.

colbathuaid cúimhad ḡlana an tige, 7 vo báodar luét an  
 cósuir 7 an míorúim ar róto fo leit, óir vo h-omuiḡead  
 leóran luét a n-uirḡabala 7 a marbétá s'annadúaid Ulaó,  
 7 an cóigir fo reac; 7 vo éuala Fáceta Fionn File (1.  
 ollam an cóigir) rin, 7 ba úoilḡ leir an miorúicúigad  
 rionḡaile vo íobriadar clanna Rúrímaige, 7 vo éirig ina  
 rearm 7 vo éirigeadar éicci(1°) Ulaó uile, 7 vo leicc  
 Fáceta rin [le] na h-éirig co n-veirigudar ioir an dá mḡ  
 rin s'a ccaimna 7 s'a ccaiméo ar an bpeill rin; 7 tánḡadar  
 lucht na rionḡaile iar rin arveac(2°) 7 ni reodadar cu  
 vo úenodoir ó vo éoncadar na rleada 7 na h-ollamun  
 aḡ a n-anacall óir ba úoilḡ leó na h-ollamun vo  
 íáruḡhad; 7 tánḡadar cróta iomúa écraíla úioib, 7  
 vo íllioiruar Conḡal forra ann rin, 7 ó vo acam(3°) na  
 h-ioléróta táimic úioib vo rmuain ḡurab vo úeanaím uic  
 mu 'na noír no me ceacdar úioib tanḡadar. "Vo léig le  
 Facheta Fionn File an barmuill rin. "Ar mior uirir rin,  
 a áimuiḡ," bair Facheta Fionn File, "óir vo émuocnadar  
 Ulltaró uile rbir vo mairbad tré buir n-éccoraid féin 7 tré  
 anílaicior mḡ érimonn forra, 7 ar a méo vo millead an  
 cóigead eadruib." "Éccoir úaduib rin, aím," bair Conḡal,  
 "reall no rionḡaile vo úeanaím oruinne, uair ni mior me  
 mḡ érimonn a úeanaím úaduib 7 vo ba . . . . .(4°)  
 uair ni bad mior le mḡ émeno(5°) ic[ir], 7 mibo cóir éna  
 sadad éneair aḡainne vo imlreath an cúigead no vo  
 beit ar éccóir a ḡabáil 7 a cúirreacbad, 7 a cúir a  
 n-ḡlar no a n-ḡébeann no ḡom' mairac úoib féin é; 7 sa  
 mad rin ar noír mibad cóir ár ccaḡal 7 ár ccairreacad  
 7 ár m-beit i forlamair aca ina rinḡal biráirir vo úeanaím

(1°) *icci* = mod. *eiḡir*. The double *c* formerly indicated the unaspirated guttural *c*. It now represents the voiced *g* corresponding to that letter; *sic passim*. (2°) *Leg.*, *asteach*. (3°) *Leg.*, *acim* or *aicim*.

(4°) Page 2 of MS. terminates thus. Page 3 begins at *uair*. O'Curry remarks in *Cat.* this gap. The gap may be due to one in the MS. from which

kings sat on the bright-covered couches of the house. The conspirators and ill-affected stood apart, for they had ordered a band of the soldiers<sup>1</sup> of Ulster and the province to attack and slay them [the kings]. Fachtna Fionn File (*i.e.* the ollamh of the province) heard that, and he grieved at the treasonable destruction the Clann Rury had undertaken; and he arose, and the learned ones of Ulster all rose; and Fachtna communicated that to them; and they sat between the two kings, in order to protect and defend them against that treachery. After that the traitors came in, and knew not what to do when they saw the poets and ollamhs protecting them, for they held it grievous to violate ollamhs,<sup>2</sup> and many and manifold shapes came upon them; and Conghal looked at them then, and when he noticed the various shapes upon them, he believed it was to harm both of them or either of them that they had come. He communicated that opinion to Fachtna Fionn File. "'Tis true, O king," says Fachtna Fionn File; "for all the Ultonians decided to kill you on account of your injustice and of the tyranny of the king of Ireland over them and of the extent to which the province has been ravaged by you." "Unjust, indeed, is it of you," says Conghal, "to act deceitfully or treacherously towards us; for the king of Ireland would not consider it worse were it to happen through you and it were . . . . . for 'twere not worse, indeed, in the king of Ireland's estimation. It would be just moreover were it one of us who would have devastated, unlawfully attacked, and bound the province, or fettered and enchained it till it were subject to them; and had we two done so, it would have been right to bind us, cast

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<sup>1</sup> ὀ'αηηαῶαῶαῶ; the context would here suggest the translation 'dregs' for this word. <sup>2</sup> N.B. this testimony to the sanctity of the ollamhs.

the tale is copied. Judging from the context, some lines have been omitted. (5<sup>o</sup>) Mod. Ir., ἑίρεαηη.



us into chains and into bondage, but not to wreak fratricidal vengeance on us. 'Twere right, moreover, to give the rule of the province to another of the Clann Rury."

## III.

When the Ulstermen heard that, the kings came inside, and Fachtna Fionn File was at hand and gave his opinion : " I have an excellent advice to give you, Ultonians," said he, " and do you follow it ; for these kings are under my protection and under that of all the scholars as well. Let your drinking-house be got ready ; let every one take the place befitting him ; and let the kings be led to their own places. Lay aside your discontent and be merry this night. In the morning I shall conduct the two kings, accompanied by thirty chariots apiece, to Tara ; and in the forefront I shall place Conghal and in the rear Fergus, and I myself shall be in the middle between them, for they are under my protection alone till they reach Tara. I shall tell the king of Ireland to give the kingship of Ulster to one of them or to someone else of the royal stock of the Clann Rury, since there is but one king over every other province in Ireland." " Success and luck be yours, O Fachtna," said they, " indeed, for that is an advice for the good and prosperity of Ulster, and so it shall be followed." The Ultonians were merry that night till they wearied of drinking and pleasuring. Then Conghal made the following speech :—" It is evil of you, O warriors," said he, " to entertain mistrust and great hatred towards us because of the treachery and envy of the Airdrigh of Ireland ; and I shall give other counsel to you : do not act treacherously to [your] over-lord, for I am your liege-lord." " It is indeed sad, O Airdrigh," said they, " that we should all

ՕՆՅՆԵՄԱՏՈՒՐ-ՆԵ ՔԵԸԼ ԼՈ ՔԻՆՃԱԼ ՔՈՒՐԻՎ,” 7 յՈՅԵՐԷ ԻՆ ԼՏՈՒ  
ՏՈՒՆ :

ՇՈՒՄԱՐԼԵ ՍԱԻՄ ՍՈ ՄՈՒՊԵԱՇԷ  
ՃԱՆ ՄԵՈՅ 7 ՃԱՆ ՄԵԱԾԱԼ  
. . . ՆԱ ՍԵՆԱՐՍ ՃՈՒՍՈՒ ՄԵԱԾԼԱ  
ՇՐԵ ՃՈՒՍՈՒ Ն-ՍՐԵՄՈՆԱ ՃԱՆ ՍԵՃԱԼ  
. . . . . ՔԵՏՐՅԱՐ ՔԵՐԿՅՈՒՄՈՒՄ  
ՐՈՅՐԱՏ ԻԼԵ Ա ԼԻԲԵՐՆԱ  
. . . . . ԱՍԵՐԻՄ ՃՈ ՇԵՐՈ  
ՈՒ ՄԱԻՇ ՔԵԸԼ ԱՐ ԸՆՃԵՐՆԱ  
Շ[ՆԱՇԱՏ]ԱՐ ՆԵՇՈՒ ՆԱՇՈՒ  
ՆԱՇ ՄԱԻՇ ԵՍՈ ՃԱՆ ՔՈՃԱՐԽԵ  
. . . . . Ա ՔՈՐ ԱՆ ՇԵՐՈՅ  
ԱՐ ԻՐԻՆ ՄՈ ՇՈՒՄԱՐԼԵ.(1<sup>o</sup>)

ՇՈՒՄԱՐԼԵ.

ՐՈ ԵՃՍԱՐԻ ԱՅ ՕԼ 7 ԱՅ ՏՈՒԵՆԵՐ 7 ՈՒ ՔՏՈՒՄՏՈՒՐ ԱՆ ՇՈՒՄԱՐԼԵ  
ՔԻՆ ԼԵՇ ԱՐ ԼԵՇ, 7 ՍՈ ՇՍԱԻՍ ԸԱՇ ՍՂԱ ՇՇՍՏԱԼ-ՇԻՃԻԵ ՍԻԼԵ ԱՐ Ա  
Ի-ՃԻՇԼԵ; 7 ԱՍՐԱՇՇ ՔԱՇՇՆԱ ՔԻՍՈՆ ՔԻԼԵ ՍՄ ՔՈՒՐ-ՇՐԱՇ ԵՐՅԵ ԱՐ  
ՆԱ ՈՒՄԱՐԱՇ, 7 ՇՃՈՒՇ ԻՐԻՆ ՇԵՂԻ Ա ՄԱԻԵ ՇՈՆՃԱԼ ԸԼԱՐԻՄԵՆԵԱՇ,  
7 յՈՅԵՐԷ ՄՐ: “ՇՐՈՅ, Ա ՄՈՅ, Ա ՇՈՆՃԱԼ,” ԱՐ ՔԵ, “ՈՒ ՃՈ  
Ն-ՍԵԱՇՇԱՄ ՃՈ ՇԵՄՈՒՄԱՅՅ”; 7 ՇՃՈՒՇ ԱՆ ՔԻԼԵ Ի ՇՇՍՍԻԼ-ՇԵԱՇ  
ՔԵՐՇՇՐԱ ՈՒՇ ԼԵՐՈԵ 7 ՍՈՒՄԱԻՍ ԱՆ ՇԵՍՆԱ ՄՐ. ՐՈ ԵՐՅԵՍԱՐԻ  
ԱՆ ՍՂԱ ՄՈՅ ՔԻՆ ՇՈ ԼՈՒՆ Ա ՄՍԻՆՇԻՄԵ 7 ՈՒ ՃԱԾԱՍՍՈՒ Ա Ն-ԵԻՇ ՍՈՒԵ  
7 ՈՒ Ի-ՍՈՆԼԵՍՈՒ Ա ՇՇԱՐՔԱԻՇ 7 ՇՃՈՒՇ ՇՈՆՃԱԼ ՄԱՐԻ ՍՈ ՕՐՍՈՒՅՅ  
ՔԱՇՇՆԱ ՔԻՍՈՆ ՔԻԼԵ ՇՐՈՇԱՍՈՒ ՇԱՐՔԱՏ Ի ՇՇՐ ՆԱ ՔԻՅՅԵՍՈՒ 7  
ՇՃՈՒՇ ՔԵՐՇՇՐԱ ՇՐՈՇԱՍՈՒ ՇԱՐՔԱՏ ԵԻԼԵ ՂՆԱ ՍԵՐԵԱՍՈՒ, 7 ՇՃՈՒՇ  
ՔԱՇՇՆԱ ՔԻՍՈՆ ՔԻԼԵ Ա ՄԵՍՈՆ ԵԱՇԱՐՔԱ 7 ԻՐ ԱՍԻԼԱՐՍՈՒ ՔԻՆ  
ՇՈՆՃԱՍՈՒՐ ՃՈ ՇԵՄՈՒՄԱՅՅ.

#### IV.

ԻՐ ԱՍԻԼԱՐՍՈՒ ՍՈՐՈՒՄՈ ՍՈ ԵՒ ՇԵՄՈՒՄԱՐԻ ԱՆ ՇԱՆ ՔԻՆ 7 ՇԻՅԵ  
ՕՐՄԵՅՍՈՒ 7 ՔԵՐԱՆՈՆ ՔՈՒՄՅՇԷ ԱՅ ՃԱՇ ՇԱՅՅԵՍՈՒՇ Ա Ն-ԷՐՍՈՆ  
ԻՆՆԵ, 7 ՇՈՆՃԱՍՈՒՐԱՆ ՃՈ ՄԱԻՇ ՍԼԱՍ ՄՐ Ա Ն-ՏՅԱՐԻ ՄԱԻՇ  
ՆԱ Ն-ՍՈՒՐՔՈՒՄԱՇ ԱՆ ՇԱՐՔԱ, 7 ԱՐ ՃԻՄԵ ՍՈՒՇԻ ՔԻՆ, ՃՈ  
Մ-ԵԻՇ ՔԵՐ ՆԱ ՇԵՍ-ՍՈՒՇԵ ԱՅ ՃԱՇ ՔԵՐ ՍՈՒՅՅ, ԱՐ ՇԵԱՇՇ ՃՈ  
ՇԵՄՈՒՄԱՅՅ ՍՈՒԵ, 7 ՃՈ ՄԱՍՈՒ ՂՆԱ ՇԻՅԻՅ ՔԵՄ ՈՒ ԵՆՇԱ Ա

(1<sup>o</sup>) The MS. is frayed at the edge, and hence portions of poem missing.

be in fear. For the wealth of the world we would not be guilty of treachery or fratricidal murder in your regard." Thereon he spoke these verses :

Mine an advice of magnanimity  
 No deceit, no treachery !  
 Be guilty of no deceitful act.  
 Through contention without cease  
 [Fell] Fergus, the very active.  
 Many were his habitations  
 . . . . . I say with firmness  
 Treachery to a lord is not good,  
 They came . . . . . [?]  
 Contention without great friction is not good.  
 . . . . . [?]  
 That is my advice.

They were drinking and pleasuring and they all assented to that advice. Afterwards each of them went to his sleeping-booth. About the time of sunrise on the morrow Fachtna Fionn File arose and entered the house in which Conghal Cláiringhneach was, and said to him: "Arise, O King Conghal," said he, "and let us go to Tara." Then the poet entered the sleeping-booth of Fergus mac Lede and said the same thing to him. The two kings arose together with all their people, and had their horses caught and their chariots harnessed to them. Conghal came, as Fachtna Fionn File ordered, with thirty chariots in the forefront, and Fergus with another thirty chariots came in the rear, and Fachtna Fionn File in the middle between them, and so they came to Tara.

IV.

The appearance of Tara at this time was as follows, viz. : Every-provincial king of Ireland had there splendid buildings and well-cultivated<sup>1</sup> lands. They came to the Rath of the Ultonians, which is at this time called Rath of the Door-keepers ; and their reason for so doing was that they might partake of their first night's feast on their arrival in Tara, and

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<sup>1</sup> Peter Connell translates *poimícté* by 'inhabited,' 'appropriated.'



that their accoutrements and travelling apparel might be removed in their own houses, so that thence they might go to the king of Ireland's house. Their accoutrements and apparel were taken from the two kings of Ulster in their own houses; and the king of Ireland heard of their coming to Tara, for the provincial kings of Ireland were all there before them, they alone excepted. On their account he got ready the Teach Miodhcuarta, and sent a person to welcome the Ulster kings. They were brought to the king of Ireland's house; and he appointed them to their seats for the purpose of drinking and pleasuring. He sat himself in the royal seat, and placed Deghaidh mac Sin on his right hand. Conrachcas, king of Connaught, was stationed at the southern doorpost of the house, and Art mac Mesdelmann at the south-east one of the same house. The two Ultonian kings were placed on the northern side of the great banqueting-house; for to the provincial king to whom co-eminence with the king of Ireland is always given in Tara, is also granted the eric and honour-price of a king of Ireland. Two couches were given to them, so that each of the kings and his thirty nobles were settled<sup>1</sup> in their couches. A feast was served out to them afterwards, food was placed before them, and they held a common feast.

## V.

It was then they saw approaching them a fair-shaped girl of beauteous form, who surpassed womanhood therein. For as the sun surpasses in excellence the stars of the firmament, so did she surpass in shapeliness all the handsome women of the Gael. She had with her thrice fifty fair women; and in the midst of them there was raised aloft on tall slaves a lovely crystal seat in which she was carried. They deposited

<sup>1</sup> *cuil*, lit., 'fitted': cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.



the chair on the resting-place of the house under the protection of the kings of Ireland. A litter-couch of fresh rushes was arranged around her, and a beautiful silvered cushion with four edges was placed in the seat. The noble queen sat in it; and the very fair female retinue sat on the litter-couch of fresh rushes round her. This latter was Fionnabair, the daughter of Lughaidh Luaighne, king of Ireland. She looked in wonder at the kings of Ireland, and she shot a glance of her mind, intellect, and eyes<sup>1</sup> at the figures of the kings of Ireland and of Ulster. "Well indeed, O most fair women," said she, "'tis a great reproach to the comeliness of the kings of Ireland to bring the two kings of Ulster into one house with them, for 'tis a hardship for any one to possess the kingdom of Ireland, save one of the Clann Rury. For the comeliness of the kings of Ireland is no more than that of a burning coal in a hugely great fire as compared to *the comeliness of the kings of Ulster.*" "Conghal is like this," she continued, "He has ruddy hair and fair twisted locks, a bright clear warlike glance and a brown-red, very forked<sup>2</sup> beard. On him is a bright purple cloak with a golden<sup>3</sup> pin in the cloak over his breast, and a variegated and gold-trimmed shirt next his skin, and a very long gold-ornamented sword at his side. On a peg over his head there hangs the largest and most warlike of shields, gold-wrought *as well.* Great martial spears are above the leather top[?] of his shield. The fearfulness and majesty of a king are his. Fergus, however, is a pleasant, agreeable fellow . . . ; regal, fringed, and very bright his eye, and black his slender beard. His hair is curling and fair and sleek. He is pleasant and kindly with all classes of men. He wears a green cloak with a silver pin in it across his breast, and a white shirt next his

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<sup>3</sup> N.B.—Conghal's pin is golden; that of Fergus, silver. In ancient Ireland the scarcity of silver, as compared with gold, would make the former more precious. The differentiation in character is well drawn.



skin. By his side is a bright-hilted sword, and a heavy green shield on a peg above his sharp, rounded [?] spear under its leather rim [?].” “Well, maiden,” said they, “modestly, skilfully, and right cunningly thou hast rendered their appearances and the accounts of them, and ’tis welcome your birth and up-bringing would be were you to bestow your affection upon one of them.” “I do certainly,” said the maiden, “bestow my love on one of them, for as the sea-tide from Muir n-Eocht fills the bays and harbours, so doth the love of Fergus mac Lede fill me.”

. . . . .  
*i.e.* to Croch, daughter of Criomhthann, . . . . .

. . . . .  
 and she composed this verse :—

O Croch, daughter of gentle Criomhthann!  
 Go to the son of Lede, fully free.  
 I send a share to the warrior,  
 For I love him beyond every king.  
 I am the daughter of Lughaidh.  
 I am mindful of his affection,  
 His heavy fiery love  
 Pierced my heart.  
 As long as he lives thus,  
 I shall not forsake him for anyone.  
 . . . . .  
 O Croch, daughter of Criomhthann!

VI.

Croch, daughter of Criomhthann, arose then, and crossed the house to where Fergus mac Lede was. “Hail, Fergus mac Lede,” said she; “I bear a love-request to you from the daughter of the king of Ireland, together with *an expression*

riġe n-uład. Note the copán órðað in which the lovers pledge their troth.  
 (3°) This line is a syllable short. (4°) This line is also short in MS. It is notable that the last line in many of the poetic passages is minus a syllable.

“úit leir.” “Móchenra reime an tí ó tucadó an airciú rín ó fionnabhair inġin Luigġóead, uairi ġiú móri an leat bair aiciri úe, ni luġa in leat bair aġamra; uairi ar é ar leat immurriú an ġiúó moinnteri ar úo”; 7 ġabair in ġiúlla an corán 7 íbir viġ ar 7 tuġ a lám Ġrioiúe é iar ttauin 7 táinú Cpoú nempe ġo h-airm a m-boi a comóalta. Roimur an ġiúó veimáir tuġ Feircur mac Leioe úi 7 tuġ rín méo menman 7 aigenta innteri.

## VII.

Ir anriur oo éirġ Fadóna fionn file re beinn m-blaité-  
ezair m-buabuil (1°) 7 ioberit: “rlan foruib, a fionn aille  
éireann,” ar ré, “7 a muġ éreinn ar éana.” “In ccéona  
úuitrí, a ollamun,” bair íairan, “7 creú ar aúbair leat?”  
“Maité éoinne Ruóiraiú momeuir éuġair lefan va muġ  
oo oroiúir orá 7 ni flaituir ríinne úuitri ġac cóicceú 1  
n-éimn iná rúúáin maá 7 éncóicceú re millead a n-éimn  
aġad 7 oo mairéarai muiá luct an éuicciú rín, Ríġe oo  
éabert (2°) ú’énefer úib no ú’fer eile oo muġóamna Uúú 7  
ni ma (3°) teat reú’ flaituir a dáio áct conac veina  
ecctri forriá reat ġac cóicceúac eile oo cóicceúáúuib  
éireann 7 tabairri in éuicceú ú’énuine éiccin áca.” “Do-  
ġéntari aġuinne rín,” bair Luġáú, “7 ni fúriáil comáirle  
fer néireann uile uime rín.” Ro rúobertau in fer ceáona  
ar rín 7 no tiúúicead réúo 7 maúne iomúá úó 7 oo  
éuáarai na maite rín uile ú’a ccouúitúúúú 7 muġarai ar  
an aúúú rín.

(1°) re beinn m-blaitéezair m-buabuil. Cf. for this phrase “In Gilla Decair”: beinn blaitéġéi buabuil ar bheinn na cairce. (“Silva Gadelica,” p. 266.) (2°) éabert: forms such as this are common throughout the MS. The redactor is here reproducing the forms of an earlier stage in which the symbols of palatilisiation or non-palatilisiation, &c., had not yet been introduced: cf. eroc = erg = eirġ; menman = meanman (Mod. Ir.), and so on.

of mental delight, and great love for you." "Kindly welcome to her who sent that request, to Fionnabair, the daughter of Lughaidh, for large though her half be, mine is no whit less; the half being, indeed, the love which is divided in twain"; and the youth took the cup, and drank a draught from it, and handed it back to Croch. Then Croch returned to her foster-sister. She spoke of the great love Fergus mac Lede bore her, and that produced mental and intellectual exhilaration in her.

## VII.

Then Fachtna Fionn File arose, with a smooth, pointed drinking-horn, and said: "Hail, O fair men of Ireland," said he, "and O king of Ireland, as well!" "And you also! O ollamh," said they, "and what have you come about?" "The chiefs of the Clann Rury sent me to you with the two kings you placed over them, and yours cannot be a just government, when every province in Ireland is enjoying prosperous peace, and one province in Ireland is being ruined by you. The people of that province ask you to give the kingdom to *one* of them, or to some *one* of the royal stock of Ulster, and they have come to your kingdom only because they have been treated differently from all the other provincials of Ireland. Give therefore the province to *one* particular person from amongst them." "We shall do so," said Lughaidh, "and we must have the opinion of the men of all Ireland thereon." This same man [Fachtna] sat down then, and many jewels and treasures<sup>1</sup> were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

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<sup>1</sup> N.B.—In this tale the *pe* never fails to receive ample rewards for advice given.

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(3<sup>d</sup>) *ra*: this form of the preposition *pe* is possibly dialectical.

## VIII.

Δευρ πο έρηγ Ρί έρεανν ζο μοc άρι η-α ήαηαc υαηη βα  
 σο ζεαηαιβ Ριζ έρεανν ζηηαν σ' εηγε ηαιη η τεαηηαιζ 7  
 τάηηο ζο τιοβηηο ηα λαοc ηαιοί άηη ήηη ηα τεαήηαc 7 ηο  
 ηοηηαι α λάηηα 7 α ζήηηη Ριοζόα 7 τάηηο ζο Όμα ηα  
 Ριοζήηαιοε λειτ ηε Μυλλεηη Cάηηηαιοε υαηη άη άηη ηο  
 ηηοηηη ηη Ριοζήηαιοε σο ζήηε; 7 αοcοηηαιο άη ηηήηαοί ηοηη α  
 cίοηηη άηη. “βεαη η cοοηηηε ηηη cη, α ηηζηη,” άη Ριζ έρεανν.  
 “Δηεc ζο ηειήηηη,” άηη άη ηηζηη, “υαηη ηαιτ άη ηεη η  
 τεαηηαη ηα cοηηηε. η. Ριζ έρεανν, η' αcάηηη ηέηη.” “Μαηηη,  
 α ηηζηη α ηηοηηαβαιηη,” βαιη Ρι έρεανν, “cίοc ηιοcοτόζβυαηη(1°)  
 ηοc' cοηηεcάηβ cληηηήηεηηζηηε 7 ό σο ηηαη ηεηηcοcοαηηα  
 αηηαcάηα εηοηηη αcτ ηηηα cίηηα ηέ ηοηηζηηηο ηηοηηη?” “Ηηη  
 cάcληηη άη αόαηό αηέηηη ζηό α βεαζ,” άηη άη ηηζηη, “ηέ  
 ηηυαηηηηηζαό η-αηηεηηα, ηε cεηηο ηηηηαηη.” “Cηεο ηιοcυη-  
 ηεηηαηη η cεηηαηβ ηαη ηηη cη, α ηηζηη?” άη ηέ. “Δόβαιη  
 cεηηα αζαηηη,” άηη ηηε, “ηη cα ηηζηηη τάηηο α η-ηηηαηβ, cηα  
 όηβ ηηα ηηηηεηα άη ηηζηε.” “Ηαc cυηα όηηηηη, α ηηζηηη,”  
 άηη Ριζ έρεανν, “ζηόβέ όηβ σ'α ηηηήβαιηηα άη ηηζηε?” “Ηη  
 cυηα ηοηηη (2°) . . . . .  
 . . . . . ηη ηηζηε, αcά ηηηαc 7 ζηηάηηη Ριζ ηαιη 7  
 cα . . . . .  
 . . . . . ηιοηηη, υαηη σο cάηηηηηζηηη ηαιοε όο  
 ζο ηαc . . . . .  
 . . . . . [σο ηε]ηηcυηη cοβεηηηα ηηη ηηζηε,” βαιη άη ηηζηη.  
 “βηό λειτ α ηηζηηε ηέηη 7 άη έ . . . . .

(1°) Ρο-ο-τόζβυαηη. σ = infixed pron. 2nd pl. Cf. the French reflexive, “tu te lève.” Prof. Osborn Bergin remarked to me the parallelism between the position of the French pronoun object and the Irish infixed pronoun.

(2°) There is here a gap in the MS. indicated by dotted lines.

VIII.

Early on the morrow the king of Ireland got up, for 'twas an obligation for the king of Ireland to see the sun rise over him in Tara<sup>1</sup>; and he came to the Heroes' Well on the edge of Tara, and washed his hands and his royal face. Then he came to Duma na Rioghraidhe, beside Muilleann Ciarnaidhe, for it is there the kings usually took up their quarters; and he saw there before him a woman alone. "Yours is a woman's tryst with someone, daughter," said the king of Ireland. "Yes, indeed," said the girl; "and good is he whom I have come to meet, that is, the king of Ireland, my own father." "Well, daughter," said the king of Ireland, "and why did you rise from your down-strewn couch, and from your slumber of sweet sleep, save, indeed, you come on account of very great torment?"<sup>2</sup> "I slept not at all last night," said the girl, "through thinking and mental anguish." "What was it that so perturbed you, daughter?" said he. "The cause of my anguish," said she, "was to know to which of those two kings who came from Ulster you would give the kingdom." "Are you not indifferent, daughter," said the king of Ireland, "as to which of them I should give the kingdom?" "I am not indeed . . . . . the kingdom, he has the fearful and majestic aspect of a king, and . . . . . to you, for a seer prophesied to him that it would be . . . . . to Fergus I shall give the kingdom," said the girl. "Yours be his kingdom and it is . . . . ."

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<sup>1</sup> This may point to early sun-worship: but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284.      <sup>2</sup> ḡlḡḡḡḡ: Stokes, "Togail Troi," translates ḡlḡḡḡḡ, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."



I shall do." "I believe you have fallen in love with Fergus," said he. Thereon the girl said :

"O daughter of the prosperous king,  
 Tell gently to your father—  
 Without grief on the mound  
 [Is] Thy voice to Lughaidh Luaighne—  
 Which of them you loved,  
 Which of the two kings you chose.  
 Tell it through affection,  
 His naming through pure love.  
 Fair Fergus is my choice,  
 He is a fitting husband for me ;  
 He is dearest to me for aye ;  
 He is the beloved of maidens."

## IX.

"Were the chiefs of the men of Ireland present with me now, I should take counsel<sup>1</sup> thereon with them." "They shall be, indeed," said the girl, "for Croch shall go for them." Croch came to Tara, to the sleeping-booths of the kings of Ireland; and she awoke them, and the councillors of the king of Ireland along with them, and they came to the Dumha, where the king of Ireland was; and what the girl said before them, that they all said. "What is your wish in the matter?" said the king of Ireland. "To give the kingdom to Fergus mac Lede," said they, "for we prefer to have no friend as king of the Clann Rury more than he." "It is the ruin<sup>2</sup> of a sovereignty, O warriors," said the king of Ireland, "to give the kingdom to the younger above the elder." "Give other compensation to Conghal, so that he may be your friend." "I shall give, indeed," said he, "a cantred in every province in Ireland to him, and, together with that, the best cantred round Tara, and a share in the decisions and secrets of the men of Ireland, and a cantred in my banqueting-house, though few be the men of Ireland in it, and the breadth of his

<sup>1</sup> This deference to the chiefs on the part of the king of Ireland is noteworthy.

<sup>2</sup> We might almost translate literally by 'spilling.'



face of gold as well every year, and the free nobility of all Ireland ; and half the kingdom of Ulster is not better than that." They all agreed to that advice ; and Fergus mac Lede was thence king, though he knew it not ; and they all went off quietly, till the time for drinking and pleasuring arrived. That night they set up their drinking-hall, as they were always accustomed to do ; and they took to drinking and pleasuring, and a household meeting was held. Then Fachtna Fionn File arose, with the smooth-pointed drinking-horn. " Good, O king, is it," said he, " that you have decided to give the kingdom to one of them above the other." The king of Ireland nodded assent, and Deghaid mac Sin spoke : " The kingdom of Ulster was given, however, to Fergus mac Lede, and a cantred in each province in Ireland was given to Conghal, together with the best cantred round Tara, and a share in the decisions and secrets of the men of all Ireland, and a cantred in the drinking-house of the king of Ireland, however few should be in it, and the breadth of his face of gold, and the free nobility of Ireland into the bargain."

## X.

When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places ; and he only drank a part of the portion next him, and he came out to the quarters of the Ultonians, and his sleep was restless that night ! He rose early on the morrow, and came to the *lios* of the kings, which is called Lios Torna Eccis now, to the house of Cairbre Crom, king of Bregia and Meath, and he came to the sleeping apartment of the king. " Welcome, O Conghal," said Cairbre ; " and which of you got the kingdom ? " " Fergus mac Lede," said Conghal. " That is a kingdom's ruin," said Cairbre ; " to give a kingdom to the younger above the elder." " What



rewards were offered to you?" said Cairbre. Conghal told him all the rewards were offered him. "You did not take that?" said Cairbre. "I did not, indeed," said Conghal. "Then I tell you," said Cairbre, "to avenge your wrongs on him, for you are not one to whom it comes not easy to avenge his wrongs, for you are the rallying-point [lit., abode] of hosts; and he who is the rallying-point of hosts will himself defend his kingdom." "I pledge," said Conghal, "and I swear on my shield, and on my sword, that I shall take no more nor less of the offering of land made me, till I contest the kingdom of Ireland with him." "'Tis needless to do it in that fashion," said Cairbre Crom; "for I have a son who is a foster-son to yourself (that is, Cairbre Congancnesach, son of Cairbre Crom), and he will go with you." "He is welcome," said Conghal; and they were three days and three nights there, drinking and pleasuring.

## XI.

The two sons of the king of the Connaught chiefs heard that—Oilioll Teora Gaeth mac Feicc and Oilioll Teora Crioch mac Airtigh Uicht Leathain mic Firchoga—for they had been banished south from the presence of Conrachcas, king of Connaught, by Deagaidh mac Sin. They came, with all their followers, to Conghal; and Cairbre told the two sons of the king of Connaught to come two hundred strong to Conghal, and they made their alliance and banding with Conghal. Criomthann mac Fergusa Fairrge (*i.e.* the son of the fierce king of the south of Ireland, which is called Hy Kinsella) heard that, and Muiredach Mergeach, son of the king of Scotland, heard it, when he was being driven out from Scotland through his own misdeeds, and on a free visit to the king of Ireland; and he came with all his people, and made a banding with Conghal. Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard that, when they were in banishment, through their misdeeds, from the lands of

Coincenn 7 'vo minne a cōmaidēadēt me ConĠal fā'n cuma cēona. Cīt trīā adēt mo b̄doi ConĠal rīce cēo 'vo cūinġib̄ caṭa in tan mo ġludair̄ a tiġ Cairib̄re Ćruim̄ amad̄.

## XII.

Ir̄ ann̄ rin̄ mo ġludair̄ ConĠal̄ meime 7 tuġ a d̄ġuir̄ ar̄ a cūiceo fēin̄ 7 anudair̄ mānġad̄odar̄ ġo bennuib̄ Anann̄ iur̄a maid̄tear̄ benna b̄reaz̄ ad̄conncad̄odar̄ in m-buir̄im̄ mōir̄i va n-ionn̄r̄aiccīō 7 ar̄ d̄iġe mo b̄doi in buir̄den̄ rin̄ .i. Crioim̄tann̄ Cadoim̄ mac̄ Luġad̄iō Luad̄iġne .i. mac̄ Riġ̄ Éireann̄ 7 trīā c̄ad̄oġa 'vo māc̄c̄ad̄om̄uib̄ Ri[ġ̄] Éireann̄ ina f̄ar̄ir̄ad̄o d̄ġ toiġeād̄ēt 'vo f̄ar̄oir̄c̄udair̄t̄ Éireann̄ ġo Teim̄ir̄ad̄iġ. Ir̄ am̄l̄aid̄o mo b̄doi 7 a f̄en̄c̄ad̄iōi 7 a f̄ceul̄ad̄iōi 'na f̄oc̄air̄ .i. f̄iada f̄ile 7 r̄é d̄ġ v̄éanad̄im̄ v̄inn̄f̄en̄c̄air̄ na c̄r̄ic̄e meime 'vo. “Ca h-d̄inn̄ in ad̄[Δ] r̄o ar̄ b̄oinn̄, a f̄iada?” ar̄ Crioim̄tann̄. “Ad̄h̄ f̄udar̄ a d̄inn̄ an̄ tan̄r̄a,” ar̄ f̄iada f̄ile, “7 ar̄ iur̄ ad̄vear̄iar̄ ad̄h̄ in oīġe d̄nu.” “Cīō ma n-d̄bar̄(I°) na han̄mad̄onna rin̄ iur̄?” ar̄ Crioim̄tann̄. “Ir̄ d̄ir̄e ad̄vear̄iar̄ Ad̄h̄ f̄udar̄ iur̄,” ar̄ in̄ f̄ile, “.i. ar̄ ann̄ c̄om̄ruicef̄ an̄ t-uir̄ce 7 an̄ r̄áile me c̄éle 7 ar̄ f̄udar̄ir̄ve é rin̄; 7 ar̄ d̄ir̄e ad̄vear̄iar̄ ad̄h̄ an̄ oīġe iur̄ .i. ar̄ d̄ir̄i mo māir̄b̄ad̄o an̄ c̄éō d̄ġ n-d̄ll̄aid̄o a n-Éir̄inn̄ 7 f̄ionn̄tan̄ mo m̄dar̄ib̄ í.” Ad̄ġur̄ an̄ tan̄ tair̄n̄ic̄ v̄oib̄ in̄ v̄inn̄f̄en̄c̄air̄ rin̄ 'vo v̄éanad̄im̄ ir̄ ann̄ ad̄c̄onncad̄odar̄ ConĠal̄ c̄uca 7 mo ġr̄áimeodar̄ 'ġa f̄ar̄ic̄rin̄ 7 moir̄bo ġr̄áin̄ ġan̄ ad̄v̄bar̄ v̄oib̄r̄um̄ rin̄ va b̄f̄er̄v̄ad̄oir̄ an̄ t-olc̄ 'vo b̄i v̄é. “Ad̄á ConĠal̄ c̄uġuinn̄,” ar̄ r̄iāo. “Noṭa n̄r̄uil̄ ad̄v̄bar̄ iomġad̄b̄ála d̄ġain̄ne d̄ir̄i b̄ar̄ mac̄c̄ad̄om̄ad̄ib̄ am̄l̄aid̄o rin̄, a Ćrioim̄t̄uinn̄?” ar̄ ConĠal̄. “Ar̄ am̄l̄aid̄o c̄ena,” ar̄ Crioim̄tann̄, “7 c̄ia h-d̄ġuir̄ib̄ri v̄'ā t̄uccad̄o an̄ Riġ̄e 'vo'n̄ c̄uir̄a?” “Tuccad̄o í v̄' f̄er̄ic̄c̄ur̄ mac̄ Léve,” ar̄

(I°) *Vide* paradigm of verb in Windisch for older passive forms.

<sup>1</sup> This reference to the circumstance of the composition of a *Dinnseanchas* is extremely interesting. Fiacha supplied the place of an early Baedeker to the king. Further, this meeting of Conghal and Criomhthann at the Ford is quite

the Concheanns, and he made a banding with Conghal in similar fashion. However, Conghal was twenty hundred battalions strong when he went out from Cairbre Crom's house.

## XII.

Then Conghal marched forward, and turned towards his own province; and when they reached Beanna Anann, which is called Beanna Breag, they saw a great host coming towards them, and that host was that of Criomhthann Caomh, son of Lughaidh Luaighne, king of Ireland, and three times fifty warriors of the king of Ireland with him, coming on a free visit of Ireland to Tara. In this wise he was, viz. his historian and story-teller with him, *i.e.* Fiacha, the poet, composing the *Dinnseanchas* of the country before him.<sup>1</sup> "What is the name of this ford on the Boyne, O Fiacha?" said Criomhthann. "Cold Ford its name once," said Fiacha, the poet, "and to-day it is called Deer Ford." "Why are these names given to it?" said Criomhthann. "The reason it is called Cold Ford is," said the poet, "that it is there the fresh water and the salt water rush together, and it is the colder thereby; and the reason it is called Deer Ford is, that it is there the first wild deer was killed in Ireland, and it is Fionntan killed it." When the *Dinnseanchas* had been composed, they saw Conghal coming towards them, and they hated the sight of him; nor was it hatred without reason, if they but knew the evils he was to cause. "Conghal is coming towards us," said they.

"Have we not reason to attack your warriors, O Criomhthann?" said Conghal. "As it may be," said Criomhthann; "and to which of you was the kingdom given this time?" "It was given to Fergus mac Lede," said Conghal. "The fall of a

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in keeping with early Irish topography, for most roads met at the river fords. Few, I think, advert to the fact that underneath most of our older bridges the river is shallow: here were the old fords at which the roads on either side met.

Conḡal. “Ḑoimtaḑ flaiteara rin,” ar Ciuimḑann. “Ní tura naḑ tuitre ann rin,” ar Conḡal. Ḑo ḡluair Conḡal an laimḡ fairi 7 tucc béim cloróimḡ ḑo nosur uiceannaḑ ḡo veḡtarpaḑ é, 7 no tuitrioc na tui éasḡa maccaimḡ Ruz iobḑaḑaḑ a bpoḑairi Ciuimḑuinne le Conḡal cona iuintri dḑctmaḑ Fiacca fíle a doḡairi; 7 aḑubairt Conḡal iurion: “Eiurḡ a n-onoiri th’éḡri 7 th’ealaḑóna 7 inuiri ḑo Ruz Érienn ḡuri ḑoḡuiluiriḡ ḑo Ruzḡ n-ulaḑ airi 7 ḡo n-uigél in blaḡ eile.” Roḡaḑ ḑḡ coimmaoíóimḡ moic Ruz Érienn, 7 aḑberiaḑ an laoiḡ aḡo:—

Ḑiri ann rin, a Ciuimḑuinne éaoimḡ  
 a moic luḡḑeacḑ ḡo lán-aoib!  
 Ḑo éoir ar in tulaḡ ḑe  
 ar oic le luḡaḑ luaiḡne;  
 a fíaca inuiri leat ḑó  
 Ḑo iurḡ Érienn ḡan iomaḡḡó  
 a mácran no maḡbaḑ linn(1°)  
 Ḑo n-ḑoiréiri ḑo maḡ iurim[?]  
 Ruz luḡaḑ bḡeacḑ noḑo ḡó  
 Oḡamaḡa no iuriri aḡró  
 Ciuimḑann ḡérbḑo caoimḡ a lí  
 ar í mo lámḡ iorbí. (2°)  
 bḡre.

## XIII.

Ro iurḡ Conḡal meime iairrin ḡo eiurḑ Roiri 7 i Maḡ Temil Mḡama iurān aḑairi(3°) foḑairiḑ Mḡóri Muiriḑeime 7 in n-ḡairbḡlḡiḡó iurān aḑairi(4°) rliḡe móri Mḡoḑulacḡria, o’luḑairi Cinnḑoíóce moic Neacḑain iurān aḑairi luḑairi Cinn Ḥiaḑca an tairiḡa 7 o’áḑ móri iurān aḑairi áth Ciuiriḑe 7 i Maḡ Coḑa Cenn-móri iuriri 7 ḑo Cnuc Ḑiaimḡacḑ ḡo iáimic ḡo Caḡin macu ḑuaḑálaḑa ḡo lári-meḑon ulaḑ iurā iaióteair

(1°) MS. inn. (2°) Ro-r-bí; r = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. iurān an-aḑairi; *infra*, we have iurān aḑairi, and elsewhere iurān aḑairḑair. The enclitic pres. passive of O. Ir. at-biur, ‘I say,’ is *-apar, -abar*; the form *abair* is due to

kingdom that means," said Criomhthann. "You are not one who shall *not* fall in it,"<sup>1</sup> said Conghal. Conghal seized him, and struck him a blow of a sword, so that he was beheaded right quickly; and the thrice fifty youths who were with Criomhthann fell at the hands of Conghal and his people, with the exception of Fiacha the poet, alone. Conghal said to the latter: "Rise in honour of your wisdom and your science, and tell the king of Ireland that we have avenged on him the kingdom of Ulster, and that I shall avenge the other portion." He then took to apostrophising the son of the king of Ireland, and this poem was recited:

Lie there, O fair Criomhthann!  
 O son of Lughaidh, full pleasant!  
 Thy body lies on the hill  
 Through the evil of Lugaigh Luaighne.  
 O Fiacha, tell  
 The king of Ireland, without contention,  
 That his son was slain by us,  
 And fell on Magh Imrim [?]  
 Lughaidh gave a false judgment.  
 He wrought injustice on me.  
 Criomhthann, though fair his hue!  
 It was my hand slew him.

## XIII.

Conghal marched then to the territory of Ross and to Magh Temil Mara, which is called Fochaird Mor Muirthemhne and by the Rough Way, called the Great Way of Miodhluachra, to Iubar Chinnchoidhce mic Neachtain, called Iubar Cinn Trachta now, and to Ath Mor, called Ath Cruithne, and to Magh Cobha Cenn-Mhor east, and from Cnoc Diamhrach, till he reached Carn Macu Buachalla in the

<sup>1</sup> This is cryptic enough in English, but not so in Irish. It is a case of two negatives amounting to an affirmative.

analogy with the enclitic pres. active. (4<sup>o</sup>) MS., *ṛṛṣṣṣṣ* *ḍḍḍḍ*, as above. The form has been changed, *passim*, to *ḍḍḍḍ*.

ԵճԻԼԵ ՕՆ ԾՈՆՃԱԼԵ ՃԻՄ, 7 յՈՅՃԵԾՈՒ ԲՈՒՇ 7 ԼՈՆՅՐՈՐԷ  
ՃԻՄՔԵՐԻՄ ; 7 ԵՃՆՅՃՏՈՒ ԸՈՐԱ ՃԻՄՔԵՐԻՄ ԵՐԻ ԸՈՄՈՒԼԵԾՈՒ  
ԸՈՆՃԱԼ .1. ԵՐԻ ՈՒՇ ԲԻՅ ՇՐԻՄԵՆԸ Ն-ՍԼՈՒ .1. ԲԻՃՈՇ 7 ԲԵՐԸ  
7 ԲԻՇՆԵՐ Ճ Ն-ՃՈՄՃՈՒՆՆԱ 7 ՍՈ յՈՄՆԵՍՈՒ Ճ ԸՈՐՈՒՅԸՇԵՇ ԲԵ  
ԸՈՆՃԱԼ. ԼՈՄՇՄՐԱ ԸՈՆՃԱԼ ՅՈ ՆՈՅՅԵ ԻՄ.

## XIV.

ԼՈՄՇՄՐԱ ԲԻՃՈՒ ԲԻԼԵ, ԵՃՈՒՇ ԲԵՄԵ ՅՈ ԵՄԻՐՈՒՅ 7 ՍՈ ՈՒՆԻՐ  
ՍՈ ԲԻՅ ԷՐԵՃՈՒ Ճ ՈՒՇ ԲԵՆ ՍՈ ՈՒՃԻՆՃՈՒ 7 Ճ ՈՒՇՈՒՅՈՒՇԵ ՍՈ  
ՈՒՃԻՆՃՈՒ ՍԻԼԵ ՍՈ ԸՈՆՃԱԼ, 7 յՈՅՈՒ ԵՄՈՒՐ ՍԻԼԵ ՆՈՒ Ն-ՍԼՈՒ-  
ՅՈՒՆՃԱ 7 ՈՒՇ Մ-ԵՐՈՒՆՏՈՒՐԻ ՍԵ ԻՄ. “ ԸՈՒՐ ԵՃՈՒ Մ-ԵՐԵՐԻ  
ՃՈՒԼՈՒՇ ԻՄ,” ՃԻ ԲԻՅ ԷՐԵՃՈՒ, “ ՍՈՒՐ ԷՇՇՈՒՐ ԵՅՃՈՒՐԻՐԻ  
ՈՒՇՈՒՐԱ ՍՈ ՍԵՆՈՒ .1. ԲԻՅԵ Ն-ՍԼՈՒ ՍՈ ԵՍՈՒ ՍՈ ԸՈՆՃԱԼ.”  
“ ԱԵՒ ՈՒ ՆՈՇ ՍՐԱ ՈՒՇ ԻՄ ՍՈՒՐԻ ՃՈՒ,” ՃԻ ԻՃՍ ԻՃՈ, “ ՍՈՒՐ  
ՍՈ ՅՈՒՆՃԱ ՆՈՒ ՈՅՆ ԵՃՐ ՍՈ ՅՐՈՒՇ ԲԵՐԸՇՄՐԱ ՈՒՇ ԼԵՍԵ ՄՈՒՆՃԱ  
ԵՅՅՈՒՐ ՍՈ Ի.” “ ԻՐ ԼՈՒՐ ՍՈՒՐՈՒՇ ԵՐԲՈՒՇ ՈՒՇ ՈՒՇ ՈՒՇ  
ՅԵՆՅՈ [մ-]ԵՇ ԵՐԲՈՒՇ ՈՒՇ ՈՅՆԵ ԼԵՐ,(1°) 7 ԵՃՈՒՐՈՒՇ ԸՅՅՈՒՆ  
ԲԵՐԸՇՄՐ ԵՅՈ ԵՅՅՈՒՐՈՒՇ ՈՒՇ ՈՅՆ ՍՈՒ 7 ՍՈ ՅԵՃԼԼՐՈՒՇ ԸՈՒՇ ՍՈ (2°) ՅՈՇ  
ԸՐՈՒՇ ՈՒՇ ԸՈՒՇՇԵ ; 7 ՍՈ ՅՃՈՒՐՈՒՐ ԾԵՃՃՈՒՇ ԱՅ ԱՅՃԼԼՈՒՐ  
ԲԵՐԸՇՄՐԱ : “ ԻՐ ՈՒՐ ՍՈ ՈՒՇՈՒՇ ՍՈ յՈՄՆԵ ԼՅՅՈՒՇ ՈՒՐ, Ճ  
ԲԵՐԸՇՄՐ .1. ԵՅՅ յՅԵ Ն-ՍԼՈՒ ՍՈՒՐ, 7 ԵՅՅ Ճ ՈՅՆ ԸՐ Ճ  
Ի-ՃԻԼԵ, 7 ՈՒ ՍԼԻՅՈՒ Ճ ԸՅՅԵՐՈՒՐ ՍՈ ՅՈՒ.” “ ՈՒ ԸՐԵՇՇԵՃՈՒՐ  
ԵՐՈՒՐ Է,” ՃԻ ԲԵՐԸՇՄՐ, “ ՈՒ ԸՇՈՒՐ ԵՃՈՒ ԵՇՇ 7 ԵՐՈՒՐ(3°) ՈՒՇ յՅՅ  
Ճ Ն-ԷՐՈՒՐ”; 7 յՈ ԸՈՒՄՈՒՐՈՒՇ ԵՃՈՒՐ ՈՅՆԵ ԲԻՅ ԷՐԵՃՈՒ ՃՈ  
ՍՈՒՇՇԵ ԻՄ ԼԵՐ,(4°) 7 ԵՅՅՈՒՇ ՍՐԲԵՐԸՇՄՐ Ի, 7 յՈՒՇՈՒՐ ԵՐԻ ԼՃ  
7 ԵՐԻ Ի-ՃԻՇՇԵ ՃԻ Ճ ԵՃՈՒՐ.

(1°) MS., ԼԵՐ. (2°) Sic MS., cf. յՈ for յԵ in text. (3°) ԵՃՈՒ ԵՇՇ  
7 ԵՐՈՒՐ ; ԵՃՈՒ = 1st sg. fut. of *copula* ; ԵՐ = rel. 3rd sg. of same. *Vide*, for  
these forms, Strachan, subst. verb in O. Irish Glosses, Phil. Soc., p. 80, &c.  
(4°) MS., ԼԵՐ, written thus frequently in MS. and changed to ԼԵՐ in text,  
*passim*.

centre of Ulster, which is called to-day Baile on Dongaile ; and a halt and encampment were made there, and the three fosterlings of Conghal came to them there, viz. the three sons of the king of the Picts of Ulster : Fraoch and Ferg and Frithnas<sup>1</sup> were their names, and they banded themselves with him. So far regarding Conghal.

## XIV.

As to Fiacha the poet, he came to Tara, and told the king of Ireland that his own son and all his warriors had been slain by Conghal, and all Tara was in heavy grief and sorrow at that. "Just cause you have to be as you are," said the king of Ireland, "for you made me do an unjust thing in taking the kingdom of Ulster from Conghal." "There is something not a whit easier for you than that," said they, "for your daughter shall die through love of Fergus mac Lede unless you give her to him." "The loss of my son is enough for me without the additional loss of my daughter ; and bring Fergus hither, so that I may give my daughter to him." Fergus was brought to them, and the girl was betrothed to him, and he promised a hundred of every kind of cattle in her dowry;<sup>2</sup> and Deaghaidh entered into conversation with Fergus, saying: "Lughaidh has conferred great favour on you, Fergus: he has given you the kingdom of Ulster, and his daughter as well, and you ought not tamper<sup>3</sup> with his sovereignty." "I shall not forsake him, indeed," said Fergus, "as long as I live and as long as he is king in Ireland." The marriage of the daughter of the king of Ireland was celebrated that night, and she was given to Fergus ; and the marriage ceremony lasted three days and three nights.

<sup>1</sup> *Frithnas*: the name is also given as *Frithuas*.

<sup>2</sup> For an account of the regulations regarding dowries, *vide* Joyce, "Social History," vol. ii.

<sup>3</sup> Lit., 'to wound.'

## XV.

Ír anghrinn do maid Fergusa: “Maith, a anam dhí, a Luġaid, ar mairéodh tadhraí uil do ġabáil Ríġe n-Ulaid, 7 do úicúr Conġaíl eise, 7 cuirir tuillead rochraíde luum.” “Cuiriríod, imuiríod,” ar Ríġ Éireann, “Deirġ mac Deġaid mac Ríġ Mumhan 7 Meir Deimhann mac Airt mac Ríġ Laiden 7 Tinne mac Conrad mac Ríġ Connact 7 mac Ríġ Éireann 7 a n-doróġbaid uile leó.” “Rochraí buaid 7 bennactáim, a Rí,” ar Fergusa, “ar maith an tuillead rochraíde rin; 7 mo ġluidiríodair nomra in íludġ rin ó Teamniaġ no ġo máġġadair ġo h-ġamain Máda, 7 mo bí íleó moġóda mo máir ar a íonn: 7 táimic tioról Ulaid uile v’á n-ionnhoiġíó 7 táġġadair timceall Fergusa 7 do ġoimeadair ġairim íġ óe; (1°) 7 táimic Fergusa mac Roch aho a ccumyrc caic, 7 ar í rin bliadóin moġaburíodair Fergusa mac Roch a ceoferíann íuġe; 7 mo íuioeá le Fergusa mac Leve a tead oíl 7 doibneara an oioce rin, 7 doberit íe Fergusa mac Roch: “c’áit a m-bia-rí írin tíġrí anoct? im’ íairíadóra beir no íran ocla íemíó.” (2°) “Ír íearí lem’ íludġ a comcoimíóíad íen ma beic aġ comíóíad íludġ uime ele, (3°) 7 beó írin ocla íemíó.” Aġur tucc Fergusa mac Leve a onóir a úionġmana óa ġac don uime do máitib Ulaid 7 íer n-Éireann ar cerna an oioce rin. Aġur ar ámlaid mo boi íearíodair 7 íoir íleáa aġe, oirba ílán a cuġ bliadóna, aġ tír nġlac 7 ían meirceá caoġad do ínoó no do íuirim, 7 ba h-éiccín rin só in ġac tíġ v’á teiġeáda n-Ulaid íe caob ġaca íer eile v’á íraġad. Aġur mo

(1°) N.B. this fashion of accepting Fergus as their king. (2°) ocla (focla) íemíó: this originally was the warrior’s seat in a chariot; hence any distinguished seat or place. (3°) This older form occurs side by side with the mod. form eile.

<sup>1</sup> Lit., ‘soul indeed’; cf. “Cath R. na Ríg,” p. 6, “Maith am a m’anam Cathbaid.” <sup>2</sup> Lit., ‘an addition of numbers’; cf. Anglo-Irish, ‘tilly.’ <sup>3</sup> Sic literally; i.e. ‘they proclaimed him king.’ <sup>4</sup> ílán = ‘clear, full’; cf. Wind., “Wörter-

## XV.

Then Fergus said : " Well, my soul,<sup>1</sup> Lughaidh, it is time for me to go and take possession of the kingdom of Ulster, and banish Conghal out of it ; and do you give me some auxiliary<sup>2</sup> troops." " I shall give you, now," said the king of Ireland, " Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhmann, son of Art, the son of the king of Leinster, and Tinne, son of Conrach, the son of the king of Connaught, and the son of the king of Ireland, and all their youthful warriors." " Success and blessing be yours, O king," said Fergus ; " that is a good increase in numbers." That host marched from Tara till they reached Eamain Macha. A right royal feast was ready for them ; and the whole muster of the Ulstermen came to meet them, and gathered round Fergus and gave forth the *cry of a king*<sup>3</sup> in his behalf ; and Fergus mac Rosa came amongst them ; and it is in that year Fergus mac Rosa first took possession of his territory. His drinking- and pleasuring-house was set up that night by Fergus mac Lede ; and he said to Fergus mac Rosa : " Where shall you stay in this house to-night ? will you be with me or in the champion's royal place ? " " My hosts prefer to entertain themselves rather than be entertaining that of another man and they shall stay in the champion's royal place." Fergus mac Lede showed fitting honour to each one of the chiefs of Ulster and of the men of Ireland also on that night. In regard to Fergus, matters stood thus : he had paid to him a military tribute—a clear<sup>4</sup> inheritance of five years, a calf<sup>5</sup> three hands high, a mixing vessel for fifty of mead or ale ; and that he had to get in every house he came to in Ulster, besides every other entertainment<sup>6</sup> he got. The

buch " : dia n-at slána a secht bliadna. <sup>1</sup> ḍḡ ṽṽ n-ḡḡac : cf. Meyer, " Irish Lexic.," s. v. ḍḡ. <sup>2</sup> Distinguish three Irish words ; ṽṽṽ, gen. ṽṽṽ = 'feast' ; ṽṽṽ (Mod. Ir., ṽṽṽ), gen. ṽṽṽ (ṽṽṽ), 'knowledge' ; ṽṽṽ, gen. ṽṽṽ, 'vision.'



followers of Fergus asked for the tribute that night ; and those of Fergus mac Ledé said : " It is not time for that to-night," said they, " for the chiefs of the men of Ireland are in their place to-night " ; and the followers of Fergus mac Rosa said that they would avenge that upon them. " Unless you come to wreak vengeance on us together with Conghal Cláiringhneach, there is nothing for you to wreak on us," said they ; and he continued in that heroic<sup>1</sup> dispute and contentious<sup>1</sup> strife. The followers of the Ferguses approached the Ferguses themselves ; and what their people said, they themselves said the same, so that personal anger and mutual<sup>2</sup> mental distrust was stirred up in them ; and Fergus mac Rosa was told how his tribute had been taken<sup>3</sup> from him by Fergus mac Ledé. " I give him my word," said Fergus mac Rosa, " that I shall avenge that upon him, as well as his arrears of tribute, so that it shall not be customary for any one of the Clann Rury to take again my tribute from me." They passed that night ; and Fergus mac Rosa rose early on the morrow with all his people to prepare<sup>4</sup> vengeance with Conghal mac Rudhraidhe on Fergus mac Ledé.

## XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught ;<sup>5</sup> for he knew not but that Fergus mac Ledé would follow him to kill him or take him ; and he moved forward to the encampment of Conghal. Conghal's sentries noticed the battle-spears above the heads of the warriors. They were certain that they were enemies to Conghal they saw, and they came with warning and help to Conghal ; and Conghal and his warriors and his people rose frantically, wildly ; and they were so inspirited that,

<sup>1</sup> Vide O'R., ζαοιρέαλ, ' a hero,' &c. ; probably, however, ζαοιρέλζε here simply means ' in Irish.'   <sup>2</sup> Lit., ' one another,' *caé t'a céile.*   <sup>3</sup> *buaim* = ' take forcibly.'   <sup>4</sup> *comcoimtoṛaḍ* = ' to prepare *together.*'   <sup>5</sup> A common expression in Irish.

menmhan áct ḡiob̄ ído f̄h̄i éireann uile do beit̄ an̄n ḡo n-ionn̄roádas̄oioi' f̄han uaii' i'nn̄ ído; 7 i'no ead̄aioi' Conḡail á óáct̄ 7 a'ri n-á ead̄aioi' óó doconn̄aioic̄ o'p̄iun̄ f̄l̄uaid̄ḡ f̄eirc̄c̄u'ra moic̄ Ro'ra do n-ionn̄rois̄iú, 7 doconn̄aioic̄ f̄eirc̄c̄u'ra á t̄t̄ú' an̄ t̄f̄l̄uaid̄ḡ 7 a'ic̄m̄ḡe'í é aḡ t̄eḡu'ic̄ á i'nn̄u'nt̄i'c̄e aḡa ma'óa i'nn̄u á n-íob̄na a'is̄ḡ do t̄o'p̄inead̄i' ó na'c̄ do óeab̄da'íó do éua'as̄a'ioi'. Aḡu'ic̄ óóc̄ua'la Conḡail i'nn̄ t̄ámoic̄ a'ri i'nn̄ cca'c̄ ó'a éoile 7 t̄uḡ á l̄áim̄ t̄a'ri b̄riad̄a'io' f̄eirc̄c̄u'ra 7 t̄uḡ p̄óis̄ḡ óo 7 i'no'f̄e'ri' f̄áil̄te f̄i'nn̄. “Moc̄éi' do t̄eac̄ó á Riḡ i'nn̄o'p̄i, á f̄e'ad̄ic̄c̄u'ra;” a'ri f̄e,— uaii' i'nn̄ o'ub̄a'io'ic̄t̄o'io' ḡu'c̄ ma'í' i'nn̄ f̄eirc̄c̄u'ra áct̄, á Riḡ i'nn̄o'p̄i, —7 do i'nn̄o'p̄i' óó an̄ ní' m̄an̄ óeac̄a'íó. “Cum̄a' t̄u'ic̄t̄i' i'nn̄,” a'ri Conḡail, “uaii' ḡac̄ ma'ic̄ b̄ia'f̄ aḡu'ic̄ne, a'ri i'nn̄o'p̄i' a'ic̄t̄e'í'ó'ep̄i' í 7 do n-ḡad̄bu'no-i' (1°) Riḡe n-Éireann uile i'nn̄ob̄a'ó l̄e'f̄ra á f̄o'rl̄e'ad̄i'na' 7 i'nn̄ f̄o'le'ad̄a'io' cl̄anna Ru'ó'ia'is̄e' am' aḡa'íó ó t̄anḡu'ic̄ a'c' a'ona'ioi' éuḡu'ic̄n̄n̄”; 7 i'nn̄o'ḡad̄b̄a'ó l̄onḡp̄o'ic̄ aḡ f̄eirc̄c̄u'ra a'ri i'nn̄ 7 i'nn̄o' f̄a'ic̄t̄e'ad̄ á f̄u'p̄u'ill̄ 7 do i'nn̄e'á á m-bo'c̄a 7 á m-bé'f̄ḡá'la.

## XVII.

Aḡu'ic̄ t̄ánḡa'as̄a'ioi' á n-o'p̄ieac̄t̄a'f̄ (2°) í p̄u'p̄a'ill̄ Conḡail uile a'ri á h-[a'ic̄]le; 7 t̄uḡu'ic̄o'ad̄a'ioi' Conḡail á h-u'ill̄i'nn̄ f̄e'c̄a i'nn̄o' cco'ile'ic̄ḡ cl̄u'ic̄i'ó'ea'io'ia'is̄ḡt̄e 7 i'nn̄o' cce'p̄e'c̄e'ail̄ cco'iu'ic̄o'is̄ḡ i'nn̄ob̄i' f̄a' n̄ íom̄o'ad̄i'ó, (3°) 7 do éua'íó f̄a'c̄t̄na f̄i'nn̄ f̄ile í cce'ad̄a'nn̄ f̄ḡo'p̄u'ic̄o'ea'c̄t̄ (4°) do óeun̄ad̄i'nn̄ óó, 7 t̄ámoic̄ an̄ éia'ill̄ b̄ri'e'ḡad̄é éu'is̄e .i. an̄ cco'la'ó, 7 doconn̄a'ioic̄ f̄i'f̄ a'í'p̄ia 7 a'ri'f̄li'ḡ 7 i'nn̄o l̄onḡe'ic̄o'ad̄a'ioi' ḡo m-bo'í' n̄a f̄e'ra'í'nn̄ a'ri u'p̄l̄á'ri á f̄u'p̄a'ill̄ 7 do no'c̄t̄ á é'lo'í'ó'io'í'nn̄. Ro' e'p̄i'c̄ḡ f̄a'c̄t̄na f̄i'nn̄ f̄ile, 7 i'nn̄o íad̄u'ic̄o'ad̄a'ioi' á ó'a ó'ó'io' i'nn̄is̄ḡ ḡo h-a'c̄l̄e'ad̄i'nn̄ u'ic̄e. “Sl̄án f̄o'p̄i'c̄, á i'nn̄is̄ḡ, á

(1°) ḡad̄bu'no-i' ; i' = form of part. aug. of 1st sg., after a slender vowel.  
 (2°) O'p̄ieac̄t̄a'f̄ ; this word has been adopted as the name of the annual festival of the Gaelic League in Ireland.

(3°) For an interesting discussion of the meaning of this word, see Joyce, “Social History of Ireland,” vol. ii.  
 (4°) The Gaelic League branches have adopted this word as a name for minor social gatherings. In the South of Ireland the neighbours on a countryside gather together on winter evenings for the purpose of story-telling, &c., and to these gatherings they still give the name f̄ḡo'p̄u'ic̄o'ea'c̄t̄.

even were all the men of Ireland there, they would have attacked them then. Conghal drew up his army, and on doing so he saw the countless host of Fergus mac Rosa approaching; and he saw Fergus in the forefront of the host, and he noticed him instructing his people and telling them to lower<sup>1</sup> their battle-spears, for they were not marching to strife. Conghal heard that, and came from one army to the other, and threw his arm round the neck of Fergus, kissed him, and welcomed him. "Your coming is welcome, O great King Fergus," said he (for he never applied any epithet<sup>2</sup> to Fergus save: O great king); and he told him what he was about. "That does not matter," said Conghal, "for everything we have you must share it; and if I should get the kingdom of all Ireland, yours would be the chief place in it; and it is futile for the Clann Rury to oppose me when you alone have come to join us." Fergus encamped then, and his tents were fixed up and their sheds and huts<sup>3</sup> erected.

## XVII.

They held a meeting in Conghal's tent afterwards; and Conghal rested his elbow on the down-strewn bed and on the border-pillow round the couch, and Fachtna Fionn File proceeded to entertain him; and the *false sense* came upon him, viz., sleep; and he beheld a wondrous vision<sup>4</sup> and dream, and he started up straight on the floor of the tent and bared his sword. Fachtna Fionn File arose, and quickly joined his two royal hands round him. "Hail! King Conghal!" said he,

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<sup>1</sup> N.B. this sign of peace.    <sup>2</sup> *ḡuic* = 'word, epithet.'    <sup>3</sup> *béirḡála*: cf. Hogan, "Cath R. na Ríg," Gloss. Index.    <sup>4</sup> The *ḡir* and *airling* or *vision* have always been popular in Irish literature. Students of the modern literature will find numerous examples of their poetic adaptation to the expression of political and patriotic discontent in the *airling* of O'Rahilly, O'Sullivan, &c. *Vide* Fr. Dinneen's ed., "Poems of Egan O'Rahilly," Ir. Texts Soc.



and what sawest thou in thy sleep?" "I beheld a dire, wondrous, and hideous vision," said he, "of him who caused me mental and intellectual anguish." "What sawest thou, O king?" said Fachtna Fionn File. "I saw myself journeying over a grass-green and very white plain, and a dreadful wild boar coming towards me; we fight with one another, and all my host is slain by him, and in the end of the struggle he is slain by me"; and then he recited the poem:

I saw a vision, O Ulstermen,  
 Fierce the valour!  
 I saw my whole host slain  
 By another.  
 I beheld me journeying on a plain,  
 Smooth, winding, white, expanding;  
 I beheld a fearful wild boar  
 On its surface.  
 I beheld one escaping  
 Through my bravery;  
 I slew the boar through great valour  
 Evil I saw!<sup>2</sup>

## XVIII.

"Explain that dream to me," said Conghal. "We shall indeed," said Fachtna Fionn File and Fraoch the Druid: "the plain on which you were means your journeying by sea; and the wild boar you saw is a foreigner who shall give battle to you on the sea, and you shall be in dire straits through him, and the boar shall fall by you, its lord." "That is very<sup>3</sup> likely," said Conghal; "and prophesy truly to me, O Fraoch, as to where I shall be in those dire straits." Fraoch had recourse to his knowledge and learning; and knowledge was revealed to him and ignorance concealed from him;<sup>4</sup> and

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narrative. This is scarcely so: they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasising the main theme. The difficulty in translating them has no doubt lost them the favour of editors. <sup>3</sup> 'Verv.' in the older sense of the word. <sup>4</sup> A not uncommon mode of expression.

եօլայ 7 յո տնիսն բօր տօ 7 յօճեւեօս ճիբօր բօր, 7 տնուօ  
 տ'օնորօջիտօ ԵօնՃալ, 7 բօրբօնճեօր ԵօնՃալ յճեւեօ տօ,  
 7 յօ իբեճօրբօրսս է, 7 ճօճեւիտ :

Տջէլ Լիօմ ծուտ . ճ յիճ յիւլ  
 Բօր բօնճե ղլսօնճ . ճն ճնօմն ճիբ  
 ԷճԼԼ 'րօն մօնճ . ճօրբօրօ Բրօմ  
 Բեօրբօրօ բսլ . բիճ տրեօմ  
 ճր ճլօմն մօս . ճերճօր Բրօմ  
 մօր ճն ղեւլ.

Տջէլ.

“ Իր ճտճալ ճն մօրբօրէլ ղն,” ճր ԵօնՃալ, “ 7 Բրօ ճտճալ  
 յե մոնրն է, 7 տնիբօ բօրօմե ելե տնիբօ, ճօնոնր Բիբ մօ  
 ճճտնճօս 7 մօ ճճտնճօ տօ'ն ճնրբօ 7 Բեբօբօր մօճ Լեօե, մ  
 ն-ճճԲսոմոր Լիճե ն-ՍԼճօ տօ'ն ճնրբօ”; 7 տօ ճնստօ Բրօճօ  
 ճնրբօ ճ մսոմնճն ճ եօլայ 7 ճ ղօճլօմնճ, 7 յօ ղօլԼրիճեօս  
 ղնրմե տօ, 7 տնուօ մօր ճ մօնե ԵօնՃալ. “ Ոն ճճԲօր  
 յիճե ն-ՍԼճօ տօ'ն ճնրբօ, ճ ԵօնՃալ,” ճր Բրօճօ, “ 7  
 ճնրբօր ճր բօրբօբօ ճն 7 երբօճօ Բեբօբօր բօրտ ղիբ բնճօ 7  
 ճնրբօրօթեր 1 ն-ԼճրնԲ ճնճն ճօմնճիճեճեճն ճն ճօ ճճճիբն ղիբ  
 բնճօ մոնտն . ճն ճնճ Բնճտնճ տնճ 7 ճնրբօ ճ ճնրբօ ճ ճնրբօ  
 Լօճլօմն ճեւճօր տն ներտ 7 յիճե ճր տնր 7 ճեւճօր Բրօնճե  
 օրտ ճն 7 ճեւճօր(1<sup>օ</sup>) Բրօնճե բօր նեճօ ելե . ճր Բեբօբօր  
 մօճ Լեօե, 7 յօ ղնճօրբօ ղլսօնճ 7 ղնճրբօրօ մօնճ ճն  
 եճօրն, 7 Բերտ ճօլԼ ճնճօրբօ մ ճն մ-Բրօնճն ղն 7  
 ճեւճօրն նեճիտ էրբօմն սիլե ճնտօ բնճօ ճօ ննիճե”; 7  
 ճօճեւիտ ճն Լճօ ճն :

ճճօր ղն, ճ Բրօճօ ղնճօ  
 ճն Բիբն ճր ղլսնճ Բրօն մօնճ ?  
 ճօնոնր Բեմտ, ճօլնԲ ճնր!  
 ճ'ճր ճճճօս ճնր Բեբօբօր ?  
 ճօրբօրբօ (2<sup>օ</sup>) ղլսնճ ճ մ-Բրօնճն,  
 Բերտ ճնրբօ ճնրբօ տն 1 բննԲ ;  
 ճօրբօրբօ ղլսնճ Լննե տօ,  
 ԷճԼԼ ճն տնճալ նճ Բրօնճե ;

(1<sup>օ</sup>) ճեւճօր բն. In Mid. Irish բն occurs rarely as part. aug. of 2nd sg. in place  
 of the commoner բն. (2<sup>օ</sup>) ճօրբօրբօ = 3rd pl. S.-fut. of տնտն, ‘I fall.’

he came to Conghal and Conghal sought information from him, and he answered and said :

I have a story to tell you, O bright king !  
 On the green, hosts ! sharp the deed !  
 Yonder on the plain, ravens shall shriek.  
 Blood shall flow, rages strife,<sup>1</sup>  
 Pure hero, he saw sorrow,<sup>2</sup>  
 Great the story !

“ Fearful is that great story,” said Conghal, “ and fearful its narration ; and prophesy again to me as to how I shall fare in my fighting and warring on that occasion with Fergus mac Lede, and as to whether I obtain the kingdom of Ulster this time.” Fraoch again had recourse to his knowledge and learning, and the truth was revealed to him, and he came to Conghal. “ You shall not get the kingdom of Ulster this time, O Conghal,” said Fraoch ; “ and you shall be sent out on the sea,<sup>3</sup> and Fergus shall oppose you a long while, and you shall be sent into many distant foreign lands, and you shall spend a long time in them, viz., fifteen years. In the land of Lochlann you shall first get power and a kingdom ; and a palace shall be given [?] to you, and you shall take a palace from another person, viz., from Fergus mac Lede ; and hosts and many multitudes shall fall through you, and blood-red bodies shall be round that palace ; and you shall receive the power of all Ireland, long though it be till then” ; and he recited the lay :—

Tell me, O regal Fraoch,  
 Whether I shall bring vengeful sorrow on the host ?  
 How shall we fare, floods of strength !  
 In our fight with Fergus ?  
 Hosts shall fall in a palace,  
 Bodies thereby shall be lacerated and in gore :  
 Thereby hosts shall fall by us,  
 Yonder at the destruction of the palace.

<sup>1</sup> Lit., ‘weaving of strifes.’ Wind.,  $\sigma\rho\eta\epsilon\eta\eta$  = (a) ‘strife’; (b) ‘rough.’  
<sup>2</sup>  $\sigma\epsilon\rho\epsilon\alpha\iota\rho$   $\beta\rho\acute{o}\eta$  = ‘he saw sorrow’; MS.,  $\beta\rho\eta\eta$ , however. <sup>3</sup> It is perhaps unnecessary to point out the artifice by which the story-teller anticipates in the vision the events in Part II., and thus links the episodes together.



We are sent over sea  
 To the foreigners of the green sea ;  
 They have come hither from land,  
 That is not what we wished, O Fraoch.

## XIX.

“Be advised thereon, warriors,” said Conghal, “and bring *hither* the chiefs of our people to us.” The two sons of the king of Connaught and the son of the king of Leinster, and Muiredach, son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and his three own fosterlings, Fraoch and Ferg and Frithuas, came to them ; and Conghal conversed with them all, and said : “You hear the prophecy of your druids, O warriors,” said he, “and take counsel thereon.” “Let you and Fachtna Fionn File do so,” said they ; “for it is your counsel we shall all await.” “Give us advice, O Fachtna,” said Conghal. “My advice to you,” said the poet, “is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you.” “That is true,” said Conghal, “and let a message be sent to Emain from me ; and tell the Ulstermen to have him who is a friend and true kinsman to me come with me on this foray ; and whoever prefers it let him remain with Fergus mac Lede.” “Who shall go thither?” said they. “Angotha mac Anluin Aleitir,” said he, “and let Bricne go” (for Bricne had no over-lord there save Fergus, for it is with Fergus Bricne went. Bricne never had any over-lord save Fergus, for no other person would stand the virulence of Bricne save Fergus).<sup>1</sup> “Let them go to Eamain,” said Conghal, “and whichever of the Ulstermen is friendly to us, let him come to Aonach Tuaidhe, and we shall go to Blena Corra Crion-

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<sup>1</sup> I have placed this description of Bricne in brackets as being evidently the words of the narrator and not of Conghal. Of course in the MS. there is no indication as to whom they belong. Punctuation, inverted commas, &c., are the work of the editor. Similarly, *infra*.



cosaigh (called Lena an Garbhaidh at this time)"; and he composed the poem :

O Angotha, go to Eamain  
 To the pleasant Clann Rury ;  
 To Aonach Tuaidhe let come  
 The brave warriors of the Red Branch.<sup>1</sup>  
 We have a full complement  
 Of noble sons of noble princes,  
 The equal of a hundred is  
 Every one of those who press round the Ardrigh.  
 Every one of them yonder or here,  
 In his own land with Fergus  
 If they prefer to remain,  
 Tell them, O Angotha.

The messengers came to Eamain, and then went to the house of the kings of Eamain. Fergus mac Lede was there, and the warriors of Ireland round him, and he asked their business. "Whence come ye, indeed, O Angotha?" said Fergus. "From the place where is the fountain-head<sup>2</sup> of the principedom of Ireland," said Angotha, "and the sons of the kings of Europe round him there, viz., Conghal mac Rudraighe, *who has been* deprived of the principality of Fergus." "What is the cause of your coming from him?" said Fergus. "We come to the Clann Rury," said Bricne, "in order to learn who would like to follow Fergus and Conghal, for better consequences would accrue to them from that than if they were to remain in Ulster; and in the case of every one of them who shall not be our friend," said Bricne, "his territory and land shall be devastated, and we shall be ever enemies to him." "That would not be a prosperous onslaught," said Niall Niamhglonnach mac Rudhruighe, "for whoever is seized by us he shall not go to them; and if, however, they should go, their territory and land shall be taken from them; and *he* who did go there shall have vengeance taken upon him" (*i.e.* Fergus mac Rosa, for his deeds of valour were not known even up to that),<sup>3</sup> "for I shall ward off

cause.'

<sup>3</sup> The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.

uile.” “Tiucairé moctra, a Néill,” ar bhicne, “a n-abhairé mé Feaccur, uairi n bairé do fáoġal dġao déc ġo ccomraice me Feaccur, 7 ar í do émoóc doinepoóc ó’a n-a’ neira a h-aiocuin i n-ulltaib’”; 7 mo báodar na teaceta an airtce rin i n-Eamhain.

## XX.

Iomtuira Conġail, moġaoí i cCairn macu Buacalla(1°) i Láir-mheoan Ulaó an airtce rin 7 mo éirig ġo moóc ar n-a máiac cona ġluadhaib 7 tángadara co blena corra Cnion-coraig 7 moġadad róóc 7 lonġpoite aca anan an airtce rin.

Iomtuira na teaceta i n-Eamhain tángadaraíén iompa moócraóc ar n-a máiac ó’ionnroigé Conġail, 7 iar moctain oóib do fáirfaig fáctna rinn ríle rceula óib: “crao mo maireodara maíte cloinne Ruóruíte iuib.” “Do móirao bhig beg oíbir,” ar bhicne, “7 ġac caira oíbir do clannair Ruóruíte beairairiun a éiric 7 a féirann oib, 7 mo maíó niall Niainġlonnac ġo n-oinġeubad ħari ccoiġead ra uile ó’ulltaib’”; “7 tug oibmaetara,” ar Feaccur, “7 ni tucc airmoí im’ ġoíl no im’ ġaircú eirer.” “Ar ir bmaócara óamra,” ar Feaccur, “ġo n-oiġeóltara fairiun rin óa ħreudara.” “Do féodara mar ir cóir oib do óenam,” ar fáctna rinn ríle, “taħmaíó moir óa ħari ccairio(2°) 7 taħmaíó éuġaib óa ħari n-acallam íao.” “Racáio(3°) moir uairi,” ar Conġal, “ar ceano im’oioe .i. Fionntan ríal mac Ruóruíte 7 taħmaíó a éri moic leir .i. Meirne, Seirne, 7 Lácairne”; 7 cuirer a n-eoe 7 a n-inoile ar cumairce Ainirigín ġo Óúin Sobairce; 7 robeair an laóí ano :

Cuirer moir co Fionntan ríal  
Co h-oirer Sleibe Seimlaó,  
ir taħair euġann amach  
Fionntan eioða corcairach :

(1°) macu : O. Ir. word = ‘descendants.’  
(3°) Fut. 3rd sg.

(2°) Dat. sg., sic MS.

all his province of Ulster." "There will happen to you, O Niall," said Bricne, "what you say of Fergus, for you shall not live save through contest with Fergus, and your territory is the very one in Ulster which is nearest plundering"; and the messengers were that night in Eamhain.

## XX.

As to Conghal, he was in Carn Macu Buachalla, in the heart of Ulster, that night; and he arose early on the morrow with his hosts, and came to Blena Corra Crioncosaigh; and they halted and encamped there that night.

As to the messengers in Eamhain, they came early on the morrow towards Conghal; and having reached him, Fachtna Fionn File asked news of them, saying: "What did the chiefs of the Clann Rury say to you?" "They made small account of you," said Bricne, "and for every friend of yours amongst the Clann Rury, they will take his territory and his land; and Niall Niamhglonnach says that he would ward off your whole province of Ulster." "He swore, and took no notice, indeed, of my valour or bravery," said Fergus. "Now I swear," said Fergus, "that that shall be avenged upon him if I can." "I know what is right for you to do," said Fachtna Fionn File, "send for your friends, and bring them to a conference with you." "I shall send," said Conghal, "for my tutor,<sup>1</sup> Fionntan Fial mac Rudraighe, and let his three sons be brought with him, viz., Meirne, Semne, and Lathairne"; and their armour and trappings were sent under the care of Aimhergin to Dunseverick; and he recited the poem:

Send to Fionntan, the generous,  
To the east of Sliabh Seinnliadh:  
And bring hither to us  
Fiontann the brave, the valorous!

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<sup>1</sup> oíoe = 'fosterfather, tutor.' The tie between fosterfather and fosterson was proverbially strong in Ireland. To the fosterfather, as here, the fosterson naturally looked for help.

Աջսր տաճարս ճ էրի մեյս  
 մեյսն ճր լաճարնե լննչլս,  
 Աջսր Տեմնե մաօրթ շաճ,  
 Ին տրսր Բրաճար Բորրաճաճ!  
 Մաճ տա շաճ շոջարն, մ ճէլ, (1<sup>o</sup>)  
 Ար թն 7 Ար բորրթեր թն,  
 Եւճ մօրթ ճր մ-Բրնչ Իր Ար մ-Բլաճ,  
 Սլ Ար ճ շոթ, Իր շարճար.

Շարճար.

## XXI.

Սօ շոջարս տաճաճ օ Շոջալ Ար շոթ ճ օրթ .ա. Բորրոթալ,  
 7 տաճաճ Բորրոթալ տա ն-օրրոթոյչիճ 7 օ մննիս ճօ հ-ալմ 1  
 մալթե Շոջալ—“ Մալ, ճ Բորրոթալ,” Ար Շոջալ, “ Ին տրոյ-Իր  
 Լոթն Ար Ին յօջալ-Իր 7 Ար Ին օրրոթարճաճ յօ Ար Ին օրթոթ յօ  
 շաճ օ շոջարն օ շոթարն?” “ Որն շոթաճարս ճ մաճա յօրթ  
 սլ Ար յօջալ օրթեր,” Ար յօ, “ 7 մաճարս մօ շր մեյսր լաճ,  
 7 Ար 1 մօ շոջարն օրթեր,” Ար Բորրոթալ, “ ճալ շոթաճ օ  
 շոթարն մեճ Բրաճարն թն, սալն ու յաճ օրթ Ար շոթոթաճ  
 յօթ ճաճ Ռնչ Երթարն 7 յօջարն թն օ յաճ 7 յօրթ  
 Երթարն.” “ Արթ Ար ճ յօրթ,” Ար Շոջալ, “ Բորրոթարս  
 Ռորթ օ սլ տար շոթոթ յալ յաճալոթալ ճօ Սոլ տա  
 Երթարն 7 յօ մալթաճ թն շոթալ մալթեր 7 շոթալ մալթեր 7  
 օ շոթարն ճ Բարճալ շոթալ շոթալ շոթարն 1 մ-Բրոթ .ա. Շարճ  
 մնչն Սարճաճաճ”; 7 օրթարն ճ յալ ճալ .

Տաճալ տար շոթոթ յալն յալ  
 Ին Ար շաճ (2<sup>o</sup>) Ին Ար շարճ շոթ;  
 Ճաճալ մալ թն օ մ-Բե 1 շաճ  
 Աջսր Շարճ մնչն Սարճաճ.  
 Արթեր Լոթ ճ մալթեր մօր  
 Իր շոթարն 7 յօրթ;  
 Տաճարն ճ Բարճաճալ  
 ճօ մեթ 1 ն-ճաճալ Տարթ.

(1<sup>o</sup>) մ ճէլ: 1st sg. redupl. (so-called) fut. of շոթ, ‘I conceal.’ (2<sup>o</sup>) շաճ: in Mid. Irish the so-called eclipsing letters are not invariably used.

<sup>1</sup> “O’Rahilly’s Poems,” xxvi. 160, շոթ մալթալ ճ յալ յալն Բարճալ յօ

And bring his three sons,  
 Meirne and Lathairne, the very cunning,  
 And Seimbne who boasts of war ;  
 The three proud<sup>1</sup> brothers !  
 Should they come, I shall not conceal,  
 Both our old men and our ancestors,  
 And our power and fame shall be the greater  
 By going for them, and [so] send.

XXI.

Messengers left Conghal in search of his tutor, Fionntan, and Fionntan was brought to them ; and when he came to where Conghal was, Conghal said : “ Well, Fionntan! will you come with us on this foray or expelling or outlawry, or what do you counsel us?” “ It was not fitting to tell me<sup>2</sup> to go on a foray, indeed,” said he, “ and my three sons shall go with you ; and my counsel to you is this,” said Fionntan, “ not to war on your own brothers,<sup>3</sup> for not one of them is to blame in your regard save the king of Ireland ; and sustain yourself, your fame, and circuit Ireland.” “ What I should like,” said Conghal, “ is to have Fergus mac Rosa move against Niall Niamhglonnach to Dun da Beann, and slay him and his sons and his followers, and bring his wife Craobh, daughter of Durthacht, and her female retinue captive” ; and he recited the poem :

Let us move against the Dun of Niall  
 In battle-array, sternly marching ;<sup>4</sup>  
 Seize Niall himself in battle,  
 And Craobh, daughter of Durthacht.  
 We shall harry his people,  
 Multitudes, and hosts.  
 Bring hither his female retinue  
 To Aonach Tuaidhe.

λέιρρῆσιος. Perhaps *buirraic* = *buirraic*.

<sup>2</sup> Possibly because of his age.

<sup>3</sup> The stress laid upon the guiltlessness of the Ultonians is obvious throughout the piece, and indicates with whom the sympathies of the narrator lay.

<sup>4</sup> Lit., ‘ in our firm pace.’

miall mainglonnac rogeall caé  
 o'ferccur garb gloinnbémeac.  
 Dar ccionn a' d'uin, ir móir blaḡ,  
 mara miéir lib, tiaḡar. (1°)  
 τ.

## XXII.

Τάνḡασοδρι το'ν αρccuin rin το δά ἡδασ Rí Connacé 7 mac  
 Rí Laiḡen 7 mac Rí Alban 7 Anacóal mac Rí Concéno, 7 na  
 mic Rióḡ ar céna, veic céo ar fícié céo caéarḡmacé, 7  
 τάνḡασοδρι ποḡpa co Cairn Fercuir móiri mpa maitep  
 Fercuir Cairn an tairn 7 ótá rin co Dúin το δ'ean 7 ó  
 mánḡασοδρι το fuaḡairi poḡma poḡla fori fairce an baile, 7  
 mo epḡeοδρι fluaḡ an baile .i. na tpi áoḡaio το tcaḡlac  
 Neill ποbáoí an 7 Eoḡan fuileacé mac Conuill Céarḡnaḡ  
 oáta το miall; 7 το ḡabασοδpian aḡ ḡabáil an baile 7  
 múri na caépacé no ḡuri bḡpḡoσοδρι in múri 7 no ḡuri cuipacó  
 tpe pḡmḡpóiaó 7 óeacáσ(2°) an baile uile oḡma. “Eipḡiό  
 d'uin, a' fíoia,” ar Eoḡan, “uairi buaine blaó ná  
 paḡḡal(3°), 7 tabḡiaó caé ḡé caépaḡ aḡmḡḡ το na móri-  
 fluaḡaib.” Ro fáḡpaσ an Dúin 7 tuḡασοδρι caé ar in  
 fairce aḡmḡḡ το fluaḡaib Conḡail 7 o'fearḡur 7 τοpḡ-  
 maσοδρι a ccoimlion le tcaḡlacé Neill 7 τοpḡairi céo le  
 h-Eoḡan fuileacé, 7 το pḡnneo dūn-buaile(4°) boóba uime  
 an 7 το pḡnneo ḡuin ḡalann(5°) ve 7 τοpḡairi maḡb ma  
 ópólinn i ccḡoḡlacé a' pceit 7 mo óiceno Fercuir é ar rin, 7  
 mo múpacó in baile leó ar mḡpḡbhaó Eoḡan 7 a tcaḡlaḡ 7  
 mo cuipacó tpe corpḡairi teneacó uile é, 7 mo maḡbhaó ḡacé  
 aσo το bí ineucta aḡo 7 moḡabḡpacé a' bḡpacé 7 a boóante, a  
 fceio 7 a maóine 7 a ionḡḡḡairi, a cúpḡm 7 a óoḡanna, a  
 bḡannub 7 a fíccéala 7 ilairi ḡacé maitearḡ ar céna 7 a  
 banḡpḡacé caoḡa cḡepḡeala.

(1°) τiaḡar: imperative 3rd sg. pass. of τiaḡaim, ‘I go.’ (2°) Sic MS.  
 (3°) One of many such proverbs in Irish. (4°) dūn-buaile: buaile; O. Ir.  
 buale = ‘cow-shed, pen’; cf. Anglo-Irish, ‘booley.’ (5°) A common  
 expression in the Irish tales; O’Clery gives ḡalano = ḡairceo no namao.

Niall Niamhglonnach proclaimed war  
 On Fergus the rough, deed-striking,  
 Towards his Dun, great the glory!  
 If ye think it time, go.

## XXII.

On that harrying went the two sons of the king of Connaught and the son of the king of Leinster and the son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and the other kings' sons, thirty hundred in battle-array; and they marched to Carn Fertais Moir, called Feartus Camsa at this time,<sup>1</sup> and from that to Dun da Beann; and on reaching it, orders were given to attack the place from the green; and the garrison of the place rose up, viz., thrice fifty of Niall's household who were in it, as well as Eoghan Fuileach mac Conaill Cearnaigh, Niall's fosterling. They attacked the place and the walls of the "cathir," broke down the wall; and so the whole place was reduced to dust and smoke. "Rise, O men," said Eoghan, "for fame is more lasting than life, and give battle outside the 'cathir' to the great hosts." They left the Dun, and gave battle on the green outside to the hosts of Conghal and Fergus; and their full complement fell at the hands of Niall's household, and a hundred fell at the hands of Eoghan Fuileach, and a war-like fortress-pen was made round him, and a wound of lances was made of him, and he fell dead in a gory pool within the border of his shield, and Fergus then beheaded him. When Eoghan and his household were slain, the place was razed<sup>2</sup> by them, and was all fringed with fire, and all the active ones in it were slain; and they seized the cloaks and herds, the jewels and treasures and riches, the goblets and cups, the chessmen and chessboards<sup>3</sup> and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

<sup>1</sup> ΔΝ ΤΑΡΑ = 'at this time,' *i.e.* the time the story was composed; *sic passim*.

<sup>2</sup> μύραιμ = 'raze.' The verb has peculiarly this sense. <sup>3</sup> For an account of the discussion as to the existence of a knowledge of the game of chess, *vide* Joyce, "Social History," vol. ii., pp. 477-481.

## XXIII.

Δεσφ τσσεαδ ρόφ Ριοζαν αν βαιλε ι λάιμ λεό .ι. Cπιαδδ  
 ινζεν Ουριτάατα mic Δέζνο, 7 τάνζαααμ ιομπα ζο Ƒετταιφ  
 Cαμταιφ, 7 όόόονηαιε αν ινζεν Ƒεαμccυφ τηε λάμ ιη τϋλσδιζ  
 7 οο τόζ α ζυτ βλαιτ βαηθα οφ άμιο : “ α μιζ, α Ƒεμccυφ, (1<sup>ο</sup>)  
 έccόιφ ουιτ cυηάλ 7 ben-βηιοτε οο όέναιη ό'ιηζιη όειζϋμ  
 ό'υλλτοιβ 7 οο ιηηδοι ϋμ ιηαιτ οο clανηαιβ Ρυόμυιόε.”  
 “Οα Ƒεφαμνηφ οο βειτ άμλαιο ϋη,” άμ Ƒεμccυφ, “νοα  
 βετα 7 ανσδιφ οο Ƒεαμ ηοα βια ; 7 cá λάιη ατάι, α  
 μιοζαιη?” άμ ϋέ. “ι λάιη Αναααιλ μιο Ρι Cονcεηο 7  
 Οιλιλλα mic Διητιζη,” άμ ϋί. “Λέιccιό όαιμφα αν ιηζεν,”  
 άμ Ƒεμccυφ, “ 7 βιό (2<sup>ο</sup>) μο cυο οο'η cμειό υιλε αζυιβ ό'α  
 cιηη.” Ρο λέιccιοιτ αν ιηζεν υαααιβ ιαμμηη 7 οο ιμιοζιοτ  
 ηα ϋλσδιζη υαιτε αιηηέμ 7 ιοράζαδ αν ιηζεν ηα η-αοηαι  
 άμ βμ ηα βαιηα ; 7 όόόονηαιε αν cμεδό μόμ Ƒεοα αζ ηα  
 ϋλσδιζιηβ, 7 όόόονηαιε Ουη οα βεηο άμ η-α λοραδδ 7 άμ η-α  
 αμccυμ υιλε : “Σαετ λιομ τ'Ƒαιηζιη άμλαιο ϋη,” άμ ϋί, “ 7  
 βα η-αόβα μιοζ 7 ιοόαοιηε cυ ζο τταρτα 7 ιοβ' ιοηόα  
 ηαοιηε 7 ηαιαερα ιοηηαο 7 άμ μιοζόα αν cμειαδ αοόίαμαιο,”  
 άμ ϋί, “ 7 άμ μαμcc ό'α η-α[ό] 'η-ερεαμια έ ; 7 βιό (3<sup>ο</sup>)  
 μιζ άμ βηιομιοζ (4<sup>ο</sup>) βαιηα έ, 7 ζαό Ƒαιηοιηε οο[ζ]μιαεμ όό  
 Ƒιορμυιόεαμ 7 cοηαιαεαμ υιλε ιαο, 7 ηι λιοηηαι Ουη οα  
 βεαηη ταμ έμ μμιητιηε Cονζαιλ 7 Ƒεαμccυφα ;” 7 αοβερτ  
 αν λαοι ανη :

ƑαƑαη άμύ Ουη οα βεηο  
 ι ηαιηε μιοζμυιό ηο-αεαηο :

(1<sup>ο</sup>) α Ƒεμccυφ: the voc. of Ƒεμccυφ is usually written with the contraction  
 for ‘us.’ It would read then correctly α Ƒεμccυφ, the gen. being Ƒεμζμμφα.  
 However, the older voc. has been replaced by the form Ƒεμccυφ even in early  
 Middle Irish. It is, however, possible to hold that Ƒεμccυφ should read  
 Ƒεμccυφ, *passim*. (2<sup>ο</sup>) 3rd sg. imperative subst. verb—O. Ir. *biid*, *biith*,  
*biith*. O. Ir. 2nd pl. imper. *biid* occurs in our text. (3<sup>ο</sup>) βιό = O. Ir. *bid*,

3rd sg. fut. of copula. I take *έ* to refer to Conghal. (4<sup>ο</sup>) βηιομιοζ for  
 βηιοιηηε(?): distinguish oblique cases of βμ, ‘stomach,’ from βηιοιηηε, ‘breast.’  
 Cf. α υετ 7 α βμμιοι α τμ αραβια; α βμ α λοαμ: Cod. Pal. Vat.,  
 MacCarthy, Todd Lect., vol. iii., p. 25.

## XXIII.

The queen of the place, Craobh, daughter of Durthacht mac Athgno, was also taken by them, and they came to Fertas Camais ; and the girl saw Fergus amidst the host, and she raised aloft her sweet-womanly voice, crying : “ O King Fergus, it is unjust for you to make a handmaid and bond-woman of the daughter of a nobleman of the Ultonians and of the wife of a gentleman of the Clann Rury.” “ Had I known of your being in this plight,” said Fergus, “ you would not be in it, and immediately I am able you shall not be in it, and in whose hands are you ? ” “ In the hands of Anadhal, son of the king of the Conchenns, and of Oilill mac Airthigh,” said she. “ Leave me the girl,” said Fergus, “ and let you have my whole share of the spoil instead of her.”<sup>1</sup> They let the girl go then, and the host retired from her, and the girl was left alone on Brugh na Banna ; and when she saw afar the great havoc wrought by the hosts, and when she saw Dun da Beann all burned and devastated : “ Woe is me to see you in this plight,” said she, “ for you were hitherto a dwelling-place of kings and gentlemen, and varied was the treasure and wealth you contained, and it is a royal devastation we behold,” said she, “ and it is woe to him who is your enemy, and he shall be king over Banba ; and every prophecy made about him shall be fully verified and fulfilled, and Dun da Beann is not populous after the followers of Conghal and Fergus ” ; and she recited the poem :<sup>2</sup>

A desert now is Dun da Beann,  
Where were mighty kings ;

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<sup>1</sup> This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. <sup>2</sup> This poem illustrates what I have said elsewhere as to the æsthetic value of these poetic résumés. There is, as here, a quiet, old-time dignity in the original Irish verse, which should save it from being considered as an excrescence on the prose narrative. Of course it is not to be judged by a literal translation into English. Prose may to a great extent be fairly estimated in a translation : but a poetry like Irish, in which form-value plays so great a part, should not for a moment be so estimated.

ԵՒՐՑ (1°) սԻԼԵ Ե Ն-ՍԱՃԻ ԻՄՈՒՅՑ  
 Օ ՐԼՍԱՅ ԸՈՆՃԱԼ ԸԼՈՒՐԻՆՅՈՒՅՑ ;  
 ԸՈՆՃԱԼ ԸԼՈՒՐԻՆՅԵՇ ԵԱԼՄԱ,  
 ԻՆ ՐԻ ԵՐ ԻՆ ՐԻՅՑՃԱՄՆԱ !  
 ՄՈՐՔԼԱԻԵ ՍԼՃՕ ԶԵԵԵ ԾԵ !  
 ԵՐ ԼՈՒՐԱԻՕ ՄԱՅՑ ՄԱԻՐԵՄՆԵ.  
 ԻՐ ՄԱԻՐԸՑ ՍՈՒՆԵ ԵՃՅՄԱՐ ՐԻՐ,  
 ՐԵ ԸՈՆՃԱԼ ԸՈ ԸՑՈՒՄԵՇՈՒՐ,  
 ԵԻ[Ց]ՐԻՅՑ ԵՐ ԵՐՈՒՄԻՅ ԵԱՆԵԱ ;  
 ԵԱՕ ՐԻՅՑՃԱ ՍՕ ՐԻՑՃԱՄՆԱ ; (2°)  
 ԵԱՕԻ ԵՐԱՍՍԵ ԵՄՆ, ԵԱՕԻ ՐԻՑԻՍԼԼ,  
 ԻՐ ԵԱՕԻ ԵՐՕՐՄԱԸ ԵՐՈ ԵՐՍՈԱ ; (3°)  
 ԵՃՍԱՐ ԵՄՆ ԵԱՆԵՐԱԸԵ ԵՈՒՄԵՐԱՐ[Կ]  
 ԵՃՍՐ ԻՍՄՍՐ ԵՐԸԵՆԱ :  
 ԵՃՍԱՐ ԵՄՆ ՃՐՈՒԵ ՃԼԱՐԱ  
 ԵՃՍՐ ԸԱՐԵՍԻՍ ԵՐԱՄՈՒՄԱՐԱ  
 ԵՃՍՐ ԻՍՄԱՍ ՆՅԻԱԼԼ ՐԻԱՐ (5°)  
 ԵՃՍՐ ՕՐ ԵՃՍՐ ԵՐԸԸՍՈ ;  
 ՈՕՃԱ Ն-ՐԵԱՍԱՐ, Ե ԾՈՒՄԵ !  
 ՃԱԸ Ե Մ-ԵԱՕԻ ԵՄՆ ՍՕ ՄՈՒՄԵ ;  
 ՐԻԵ ԵԱ ՄՕՐ Ե ԵՐԵՐ ԵՄԱԸ  
 ՃԵ ԵՃԱՄՆՆԱ ՐԱՐԱՇ.

ՐԱՐԱԸ.

“ԵՐՍԱՅՑ, ԵՄՆ, ՐԻՆ,” ԵՐ ԵՄՆ ԻՆՅԵՆ, “ԻՐ ԵՆ ԵՐՈՒԵ ԵՐԵՐԵԱՐ  
 ՐՈՒՄՐԱ ԵԱ ԾԵՐԵԱ 7 ԵԻՕ (6°) ՕԻԼԵՍԵԱ ԵՃ ՍԵՃԱՕԻՐ ՍՃՆԱ 7 ԵՃ  
 ԼԱԸԵ ՐԱԻԵ ՄԱԻԵՐԱ 7 ՍԻԼԸ Ե” ; 7 ՐՈԼԻՆՅ ԵԱ ԸՈՒՄԱՐԻ ՐԻՆ  
 ԵՐ ՐՈՅԱՕԻ ԵՐԻ ԻՆ Մ-ԵԱՄՆԱ, 7 ՐՈՅԱԻԵՕ Ի ԵՄՆ ՃՐԱԵ ԵԱԻԵ  
 ԵՄՆՄԱԻՅԵՐ ԵՄՆ Ե-ԵԱՐ ՐԻՆ .1. ԸԱՐ ԸՐԱՕԻԵ Օ ԸՐԱՕԻԵ ԻՆՅԻՆ  
 ԾՍՐԵՃՃԵԱ ՄԸ ԵՒՅՆՈ.

#### XXIV.

ԵՃՍՐ ՐՃՈՒԸ ՐՈՐ ՆԱ Ի-ԵՐԸԸՆԵ ՐԻՆ ԸՈ Ի-ԸԱՄՈՒՆ ԸՈ Ի-ԵՐԻՄ  
 Ի ՐԱԻԵ ՐԵՐԸԸՐ ՄԱԸ ԼԵՍԵ 7 ՈՒԱԼ ՈՒԱՄՅԼՈՆՆԱԸ 7 ՄԱԻԵ  
 ՍԼՃՕ ՄԱՐ ԸԵՆԱ ; 7 ԵԱ ԵԵՒՄ ՐԵ Ի-ԵՆԵՍԱՆ (7°) 7 ՐԵ Ի-ԵՐԸԸ-  
 ՆԵՕ ՍՕ ՈՒԱԼ ՐԻՆ, 7 ՍՕ ԵՐԻՅՑ ԵԱՐԻ ՈՐԻ ՐՍԼԱՆՅ Ե ԵՐՍԵՃԵ

(1°) ԵՒՐՑ = Օ. Իր. 3rd pl. subst. verb, Mod. Իր., ԵՒՐՑՈՒՆ analogous with 2nd pl. ԵՒՐՑ.

(2°) *Leg.* ՐԻՅՑՃԱՄՆԱ ; the distinction between nom. ՐԻ and gen. ՐԻՅՑ is not consistently kept.

(3°) Extra syllable. Omit ԻՐ. We have still ԵՐՍՈԱ, ՐԻՑԻՍԼԼ.

(4°) ԵՈՒՄԵՐԱՐ = ԵՈՒՄ-ԵՐԱՐ : cf. ԵՐ-ԵՐԱՐ, ‘very great’ (“*Ir. Lexic.*,” K. Meyer).

(5°) Cf. ԼԵ ՐԻԱՐ ՐՍԼ, ‘in the

They lie in hostile graves  
 Through the host of Conghal Cláiringhneach.  
 Conghal Cláiringhneach, the brave!  
 The king and the stock of kings!  
 Great prince of Ulster howe'er it be,  
 'Tis he shall fill Magh Muirthemhne.  
 Woe to him who meets him,  
 Conghal, fair-countenanced!  
 He shall be king over Banba;  
 Regal was your royal-stock.  
 There were chessmen and chessboards,  
 There was a bed, tall, sumptuous;  
 Weak women-folk were there,  
 And treasure besides;  
 Shining steeds were there  
 And bridled chariots,  
 And many swift captives,  
 And gold and silver.  
 I do not know, O people!  
 All the wealth was there;  
 For you its fame was great abroad,  
 Though to-day it is a desert.

“That is sad,” said the girl, “now am I called a bond-woman, and great contention shall be between brave worthy folk and the dispensers of good and evil”; and she jumped presently into the ford that was on the Bann, and was drowned, so that from her that ford was named Eas Craoibhe, from Craobh, daughter of Durthacht mac Athgno.<sup>1</sup>

## XXIV.

News of that havoc reached Eamhain, where were Fergus mac Lede and Niall Niamhglonnach and the chiefs of Ulster as well; and it struck Niall with dismay and smote him mentally. He rose up, for he could not bear to listen to it,

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twinkling of an eye,' &c. (6°) Fut. 3rd sg. of copula. (7°) ΔΝΒΥΔΙΗ : cf. K. Meyer, "Ir. Lexic.;" Keating, "Tri B. Gaoithe" (Atk.).

<sup>1</sup> This whole episode seems to me to lead up admirably to the Battle of Aonach Tuaiغه and the death of Niall Niamhglonnach. The narrative, and we might say dramatic, unity is unbroken till we reach Part II.



and seized his arms, and had his horses caught and yoked to his chariot, and came on to Dun da Beann; and he beheld its glass sun-bower and its royal palace burning and the great "cathir" destroyed; and he saw many blood-red bodies<sup>1</sup> upon the chief-posts of the "cathir," and he saw a thing he considered more grievous than all that, viz., Eoghan Fuileach, son of Conall Cearnach, his own loving fosterling, dying a tragic death.<sup>2</sup> As he was in that wise, some of his own people came up to him and told him of the tragic fate of Craobh. "It is not fitting for us to be so mirthful," said Niall; and he composed the poem:

Groaning is my gentle heart :  
 That which tortures my mind is  
 The death of Craobh and of Eoghan ;  
 What makes me grieved is  
 That Eoghan Fuileach, who practised valour.  
 The good son of gentle Conall Cearnach,  
 Lies in pools of blood,  
 That it is that casts me into grief.  
 Woe is me that they fell together,  
 Eoghan Fuileach and Craobh ;  
 That they are not here alive is  
 Cause of sorrow amidst groaning.

And he had only finished<sup>3</sup> composing that poem when the sons of the kings of Ireland who were in Emain came to him, viz., Tinne, son of Conrach, son of the king of Connaught, and Derg, son of Deghaidh, son of the king of Munster, and Mes Domhnann, son of Airtigh, son of the king of Leinster, with the sons of the chiefs and nobles of Ireland, who came from Tara to help Fergus mac Lede and to drive Conghal from Ulster; and these were the forces Fergus mac Lede<sup>4</sup> sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

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finished making when,' &c. N.B.—εΔΙΡΜΙC, 'finished'; εΔΙΜΙC, 'came.' *Vide* *Atk.*, Gloss. "Tri B. Gaoithe." <sup>4</sup> Note the way in which Fergus mac Lede is still kept in sight in the development of the tale.



“Well, Niall,” said they, “let us go and banish Conghal and Fergus, so as to avenge on them the great evils they have inflicted on you.” “Success and blessing! dear friends,” said Niall, “and glad I am to have got forces to banish Fergus and Conghal and to avenge my injuries on them”; and he arose then and laid aside his grief and gloom, and his army was drawn up, and they followed in the track of the hosts.

## XXV.

As to Conghal—when he reached Fergus mac Rosa with his spoils, he left Bleuna Corra Crioncosach and then came to the Aonach of Inber Tuaighe; and they were not long till they saw the spears of valour and bravery, and the quick-moving standards on very tall, very strong shafts, and the gleam of the bright sunlight on them, glittering as brightly as coals;<sup>1</sup> and the warriors and the united battalions ranging up in furious fashion, and Conghal was told of that. “That is certainly,” said Conghal, “Fergus mac Lede and the hosts of the men of Ireland with him coming to wage war with me or to banish me from Ireland, and I shall have war without doubt.” “’Twere better it were *he* who were yonder,” said Conghal’s people, “for he shall doubtless be slain by us, and we ourselves shall possess the kingdom of Ulster, and we shall contest the kingdom of Ireland with Lughaidh Luaighne.” Conghal rose then, and drew up his army and incited his followers to act bravely on that occasion; and Fergus swore that he would defeat Conghal in battle on that day. Then they approached one another, and their faces were those of enemies in battle and not those of friends round ale. They shot at one another with very blue darts, with sharp bloody javelins and round stones;<sup>2</sup>

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<sup>1</sup> Or omitting [7], translate: ‘shining brightly on[?] the shoulders of the heroes.’ <sup>2</sup> This reference to the use of round stones in war is an unique and classical one.

բաօնբաճա բուլեաճա 7 ոօ ճլաճուի՛ն զբարնե 7 ոօ ճստօսար ճար իր ճար ճա հ-ճարմաի՛ն իօմճոնա 7 իօմբսալտե(1°) զօ իօօրիճա-տօսար իտսճ-ճի[ճ] ճա ի՛նսճ ոօ ճա իրեճարի՛ն իր յեճարմա ; 7 տսճ իսալլ իսճմճլոննճճ զօ մճսօի՛ն Քիօճ Էրեճոն սիմե ճ ճճճիօ ճօ հ-ճնեւճճճճ ճար զճտի Ոնճճալ, 7 իօ իերօիճ ճերմճ զճճա 7 ի՛նիճե իճարմի՛նլեճօ ճոն 7 իօճսարմիօճ տիճ իօճ Էրեճոն ճիճա մօրմճ ճար միստիճ Ոնճճալ, 7 իօ ճարճճիօճ միստիճ Ոնճճալ իր. Քօ էրմիճի ճ ճբեճարճ 7 ոօ իսննեօ Լեօմճոն Լոննճ ո՛ի՛ն զօնճար ճճճճօ իսի՛ ճճճ զօնճար յ՛ճ ճճերօի[ի]. Իր ճոն իր տսճ ճնճօճլ մճճ Քի Ոօնճոնն ճճճիօ ճար ճճճ մճճ Քիօճ Էրեճոն 7 ճճիմիճ Մարմեօճճ Մերիճճեճճ մճճ Քիճ ճԼճոն 7 տճ միճ Քիճ Ոննճճճ, .1. Օիլիլ ճեօրմճ ճճօճ 7 Օիլիլ ճեօրմճ զիմօճ, իօ՛ն զճճճ ճճոնճ, 7 տսճբճտ ճիճա մօրմճ ճար միստիճ մճճ Քիօճ Էրեճո. Իր ճոն իր տսճ Բերճար մճճ Քսօրմաի՛ն ճ ճճճիօ ճար մճճօի՛ն Քիօճ Էրեճո, 7 իօնճ ճճոլեճճճճօ մեճարմեճճճիճ ճօ միմեւնօի՛ն ճո ճճոճճճճճիճիճ իր Բերիճճար, 7 ճճ Լճմճճի Լճօիճ 7 ճճ ճճլ զարմօ 7 ճճ նեճար միճօ Լեր ճո Լճ իր; 7 տսճ Ոնճճալ իօր ճարմ յօիճիճ իօր ճա յեիճբերօի՛ն, 7 իօնն ճ ճրճճ-միլեճօ(2°) 7 ճ ճեմեննճ ճիօճճօ զօ հ-ճարմաի՛ն օրճճ; 7 ճճիմիճ ճոն իր զիսօմճտոն զօմ ճճճ Բերճար Քարիճճ 7 Ոարմիճ Ոնճճոն-ճերճճ մճճ Ոարմիճ զիստ մճճ իսճ ճրեճ, Մերմե, Տեմմե 7 Լճճարմե .1. ճար զօմօճլճճօ Ոնճճալ մճճ իճօնսարմե սիլե 7 իօ ճճոնսարմե ճո զճճ յճճ ճճօն ճ ճարմճճճլ ճ ճարճերմճ 7 իօ ճճճճօ իօնճօ զճճճ ճճճ սիլե ճ ճարմիօլլ Ոնճճալ իր զճճ.

## XXVI.

Իմճար իլիլ իսճմճլոննճիճ իսի ճճ՛ն զճճ իօ զիճճճերմճ իսի իօ ճօ իճիմիճ ճարն զիօ զճճճ ճ իսիճե ճնճօճլ մճճ

(1°) Note the rational order in which they use their weapons. *Vide* quotation from O'Curry, "MS. Mat." in Additional Notes at end. (2°) *Բրճճ-միլեճօ*. It is, I think, remarkable that many of these apparent compounds are found in the early Glossaries as alternatives, *e.g.* O'Cl., *Բրճճ* .1. *միլեճօ*: cf. "Cath R. na Righ," ed. Hogan, p. 88, ոօ *Բրճճ-Խսլլի՛ն* մօրմճ *միլեճճ*, 'with great warlike murder-strokes.'

<sup>1</sup> A common expression in our heroic tales. A collection of the *chevilles*, or kennings, found in Irish prose or poetry would be of much service. <sup>2</sup> Lit., 'his

and then they took to their cutting and striking weapons, so that, through the attacks on either side, there fell thick slaughter on the hosts ; and Niall Niamhglonnach, with the sons of the king of Ireland round him, turned vigorously against Conghal's army, and he made a gap of battle and a warrior's path in it, and the sons of the king of Ireland inflicted great slaughter on Conghal's followers, and Conghal's people perceived that. Their anger arose, and they became fierce lions, so that they swept along every way they went. Then Anadhal, son of the king of the Conchenns, turned against the battalion of the sons of the king of Ireland, and Muiredhach Mergach, son of the king of Scotland, and the two sons of the king of Connaught, Oilill Teora Gaoth and Oilill Teora Crioc, came to attack the same battalion, and they inflicted great slaughter on the followers of the sons of the king of Ireland. Then Fergus mac Rudhraighe attacked the sons of the king of Ireland, and that first attack of Fergus was as a quick hawk's overthrow of small birds,<sup>1</sup> and the shooting of a hero and the bravery of warriors and the strength of heroes were his ón that day ; and Conghal also made a fierce attack on the trusty men, and he inflicted fiercely on them a warrior's destruction and inimical blows,<sup>2</sup> and then Criomhthann Caomh, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, son of the king of Bregia, Merne, Semhne, and Lathairne, the three foster-brothers of Conghal, all came to him, and they thinned<sup>3</sup> the ranks on every side round their lord, and all took their fighting posts round Conghal in the battle.

## XXVI.

As to Niall Niamhglonnach, there resisted him<sup>4</sup> neither battalion nor phalanx-gap till he reached the battle throug

warrior's destruction and his inimical blows.'

translation of ποταμῶν ἵππευ.

ἵππευ, 'I resist.'

<sup>3</sup> A literal and etymological translation of ποταμῶν ἵππευ. <sup>4</sup> ուր քան . . . լուր : cf. Stokes, "Togail Tr.,"

Riġ Comcéann conac maibe o'eoiraġain etairra acéamó a  
 rceit 'ġa rcaótoíoen, 7 no cóġbadaí, a laíma le cloíóimib  
 faobriaca fíriġeíra 7 no ġabadaí aġ tuarccaabáil rceit a  
 céle co curiaca. Roba comírac va vaím n-oíleann (1<sup>o</sup>) in  
 comírac rin usií vo cloí r'a'n ccaé ceécaíóá ġloinn-  
 bémeanna a n-ġelícaé (2<sup>o</sup>) 7 coiġeoaí a ccloíóim 7  
 moġabadaí aġ oinġbáil a céle 'raí éac caí an caomíaoi (3<sup>o</sup>)  
 la cóíóce. Iomíura na ccaé cceécaíóá no ġabadaí aġ  
 curi an éacá co comíóioíra 7 ar é olúr no ríġeoaí an caé  
 rin co moícoíoir moé caíbaío o'n uíllinn ġo céle oíb íe olúr  
 na h-íomġona conaíóo oluíte clíaca leíeoaí ar n-a  
 oluíacó no ríeġa ríllinġeíra aġa cconġbáil (4<sup>o</sup>) tpe cóppuíb  
 na ccuíaó eíoií na caóíóib ceécaíóá. Ír ann rin taríla  
 Tinne mac Conírac mac íuġh Connaéé 1 ccenn va mac íu[ġ]  
 Connaéé moáádaí a b'ocaoí Conġaí. 1. Oííll teoíra ġaoé  
 7 Oííll teoíra cíooh, 7 no éíectnaíġ caé a céle oíb co  
 oíóíra, 7 no íoíriíiíġeoaí in va [ímac] Tinne mac Conírac a  
 cceoíóí. Aoconnaíc Oeapícc mac Oeaghaíó rin. Táíoc  
 o'íoiuítin Tinno [caí n-]aí, 7 aéġonaí ar va Oííll ġurí  
 éurí ar a lacaí éacá amac uíle íaó, 7 íuġ Tinne . . . (5<sup>o</sup>)  
 7 tuáíriena beġ va an m . . . (6<sup>o</sup>) ano. Ooconnaíc  
 Féíccurí rin, táíoc co h-araíó a n-aġaíó Oeíriġ [míc]  
 Oeġhaíó 7 no comíuicíoió ar don ann rin, 7 ar oííġ moá'  
 oíuía (7<sup>o</sup>) ar éacé an comírac 7 an comílann rin. Atríacé  
 neíe 7 íooh Féíccura caí Oeícc mac n'Oeġhaíó ar oeíeó  
 an cómluinn co moíur oí . . . aíó, (8<sup>o</sup>) 7 no ġab Anaóal 7  
 Naíll Naímġlonnaé aġ coéuġhaó a ccomíluinn íurí íé rin  
 co moíóioíra no ġurí buíreó rceíeal an éacá ġo coiáóíonn, 7

(1<sup>o</sup>) vaím n-oíleann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Lebhar Breac*," p. 30. (2<sup>o</sup>) ġelícaé: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. ccclxx. (3<sup>o</sup>) Caí an caomíaoi, 'through the day': cf. P. O'C., *comí an laoi* ("Cath Cluain Da Tarbh"). Caí is also used in this sense, I think, in Scotch Gaelic. (4<sup>o</sup>) The sense of conġbáil is not very clear to me. (5<sup>o</sup>), (6<sup>o</sup>), (8<sup>o</sup>) MS. defective. (7<sup>o</sup>) Oíuía = íoíuía, a well-known measure: cf. Joyce, "Social History" (Measures).

where Anadhal, son of the king of the Conchenns, was, so that there was naught between them but their shields with which they protected themselves;<sup>1</sup> and they lifted their thin-edged and very sharp swords, and they commenced raising<sup>2</sup> aloft right valiantly their shields. That combat was the combat of two huge stags; for on both sides of the battle were heard the strong strokes of their white shields<sup>3</sup> and the ring of their swords, and they kept repelling one another in the battle through the live-long day. As to the two armies, they kept fighting vigorously; and so closely was that fighting-group woven together that a chariot wheel would reach from one angle of it to the other—such was the closeness of their attack; nor was it closer the weaving of a shirt when drawn together than the<sup>4</sup> slender sharp spears passing through the bodies of the warriors between the two armies. Then Tinne mac Conrach, son of the king of Connacht, came towards the two sons of the king of Connacht who were with Conghal, viz., Oilill Teora Gaoth and Oilill Teora Crioch; and they wounded one another severely, and forthwith the two sons pressed on Tinne mac Conrach. Derg mac Deaghaidh saw that. He came back to help Tinne, and he wounded the two Oilills so that he drove them out of the fight; and Tinne bore . . . . . When Fergus saw that, he came fiercely against Derg mac Deaghaidh, and they fought there together; and that fight and combat is to be considered as a measure of war. The strength and fury of Fergus rose against Derg mac Deaghaidh towards the end of the battle . . .; and meanwhile Anadhal and Niall Niamhglonnach kept up their fighting fiercely so that the defence generally in the battle was broken down;

<sup>1</sup> Lit., There was of space separating them only their shields defending them. *Vide* O'R., s. v. *eaobarrgam, eaobarrgam*. <sup>2</sup> Or, if we read *tuarrgam*, 'clashing.' <sup>3</sup> Dr. Alex. Bugge refers to the use of red shields by the Norse. Magnus was called in Irish *Rí na n-íreath oearg*. Giraldus Cambrensis mentions that the Norsemen, when they made their last attack upon Dublin, carried red, round, iron-bound shields (*clipeis quoque rotundis et rubris circulariter ferro munitis*); *vide* Bugge, "Contrib. to Hist. of the Norsemen in Ireland," ii., p. 9 (Christiania, 1900). <sup>4</sup> *Leg.* for *no* in text *na na* or *na*.

տօրժարի Ուսկ Ուսմնջլոնոսճճ ԼԵ Կ-ՈՒՏՈՒՆ 1 ԵՐԻՈՇԻՆԻՅ ԸՆ  
 ՇՈՒՆԼՈՒՆ, 7 յՈ ՇՈՒՆ Ը ԻՕԼՇԻ ԵՐՇԱՐԻ 7 ԵՈՒՄՄԱՕԻՈՒՄԵ ԸՐ Ը  
 Կ-ՈՒՇԼԵ 7 յՈ ՄԵԱԾՅՈՒ ԸՆ ԵԱՇ յԵ ԿՈՆՃԱԼ ԵՈ Կ-ՈՒՇԼԱՍ ԸՈՒՆ-  
 ՐԵՄ, 7 ՇՐՈՒ ԼԻՈՒՄԱՐԻ ԵՂՆՃԱՏՈՒՐԻ ՄԱՇՐԱՐՈՒԵ ԷՐԵԱՆՆ ԸՈՒ ՐՈՒ,  
 ԸՐ ԱՃՇՏՈՒ ԵՐԻՆՈՒ ԾԻՆ Օ ԿՈՆՃԱԼ ԵՈՆՈՒ ՄՈՒՆԵՐԻ, 7 ՇԵՐԻՅ Է  
 ԿՈՆՃԱԼ ՐԷՄ յՈՅ՝ ԻՕՄՈՒՆ Ը ԵԱՐԿԱՏՈՒ ՇԵՆ ՇՈ Ն-ՈՒՄՈՒՆՅՇԵՐԻ ԵՈ  
 Կ-ԻՕՄԱՐԻԵՃՏ ԻՏՈ. ՇՈՆՏՈՒ Է ԵԱՇ ԸՈՆՈՒՃ ԵՄԱՅԷ Ը ԵՐՈՒՇԱՐԻ  
 ՈՒՍԿ ՈՒՍՄՆՅԼՈՆՈՍճճ ՄԱՇ ԿՈՒՐԱՐՈՒԵ; 7 ԸՐԵՍՍՈՒ ՕՍՈՒ ՐՈՒ  
 ԵՆՏՈ 7 ՕԻՇՈՒ ԵՐԱՕԻԵՄՅԻՆԵ ՕՍՐԵՃՈՒՇՏԱ ԸՐ ԸՎԱԻՇՐԵՄՈՒ ԿՈՆՃԱԼ  
 ԵՈՍՈՒՇԷ ՐՈՒ. (1°)

## XXVII.

ԻՕՄՇԱՐՃԱ ԿՈՆՃԱԼԻ յՈՅՈՒ ԸՇ ԼԵՅՇԵՐ Ը ՄՈՒՆԵՐԻԵ յՐՈՒ ՄԻ  
 ՐՈՒ Ը Ն-ԻՆԵՅԱՐԻ ԵՄԱՅԷ 7 ԸՍՍԵՅԱՐԵՐ ԲՃԵՏՆԱ ԲԻՈՒՆ ԲԻԼԵ յԵ  
 ԿՈՆՃԱԼ 7 յԵ Ն-ՈՒ ՄՈՒՆԵՐԻ: “Օ ՐՈ ՇՈՒՐԵՃՅԱՐԻ ԵՅԱՐ Մ-ԵԻՍՏՅԱՐՈՒ  
 ՐՈ ՇՈՒՆՈՒՆ ԿՈՒՐԱՐՈՒԵ ԾԻՆ, ԵՐՈՒՆՈՒԼԵՐԻ ԵՅԱՐ ԼՈՆՃԱ 7 ԵՅԱՐ  
 ԼՈՒՐՈՒՆՃԱ 7 ԵՂԵՐԱՐՈՒ ԸՍՇԱՐԻՅ ԵՈ ՐՍԵՇՐԱՇՏ ԻՍԼԵ ԻՏՈ ԱՅԱՐ ԵԻՈՒ  
 ՄՈՐՈՒԵ ԵՅԱՐ ՄԵՐՅՈՅՑ 7 ԵՅԱՐ ՄԵԼՏՈՒ ԸՇՏ ԵՈ ԵՇԼՈՒՆԵՐԻ ԵՅԱՐ ՆՍՈՒԼ ԸՐ  
 ՄՈՒՐԻ 7 ԸՐ ՄՈՒՐԲԱՐՅՈՒՇԷ.” “ՕՐ ՇԵՆԵՏԱՐԻ ԸՇՃՈՒՆՆԵ ԸՆ ՇՈՒՄՈՒՆԻԼԵ  
 ՐՈՒ,” ԸՐ ԿՈՆՃԱԼ; 7 ՐՈ յՈՒՆՆԵ ԸՆ ԼՈՒՐ ԸՈՒՐ:—

ԵՂՃԱՐ (2°) ԱՅՈՒՆ ԸՐ ԵԵԱՆՆ ԸՐ ՄԵՅԱՐԵ,  
 ԵՂԵՐԱՐՈՒ ԸՍՇԱՐՈՒ ԵՈ ՐՍԵՇՐԱՇՏ  
 ԼԻՈՒ ԸՐ ԼՈՆՃ ԸՐ ԸՐ Ն-ԵՇՃԱՐ  
 ԸՐ ԸՐ ԵՐԱՐՏ ԵՐԱՕԻՐԼԵՇՏԱՆ;  
 ԵՂԵՐԻԵ ՐՈՄ՝ ԼՈՒՍՍ ԾԵՐ, ՐՈՒՍ ԸՅՑ!  
 ԵՐՈՒՄՇՏԱՆՐ ՐՈՄ՝ ԸԼԻ ՇՈՒՄՈՒՆԸՅ,  
 ՐԵՐԵՍՍՐ յՈՒՄԱՄ յՐՈՒ ԸՇՏ,  
 ԸՆ ՐՈ ՕԻԼԼԼ ԸՐՈՒ ԸՇՃՇԻ;  
 ՐՈՒ ԵՐՅՐԵՈՒ ԸՐ ԼՈՆՃԱ ԸԼԼԵ  
 ԸՍՇԱՐՈՒ ԵՈ Կ-ԻՆԵՐԻ ԵՄԱՅԷ  
 ԵՐ (3°) ՄՈՐՈՒԵ ԸՐ ՄԵՐՅՈՅՑ՝ ԸՐ ԸՐ ՄԵԼՏՈՒ  
 ՐՍԼ ԸՐ Ը ԵՇԵՆՏՈ, յՐ ԵՂՃԱՐ.

ԵՂՃԱՐ.

(1°) For remarks on the episodes which go to make up the whole tale, *vide*  
 Introduction. (2°) ԵՂՃԱՐ: imper. 3rd sg. pass. (impers.) of ԵՂՃԱՐԻՄ, ‘I go.’  
 (3°) *Leg.* ԵԻՈՒ, 3rd sg. fut. of the copula.

and Niall Niamhglonnach fell at the hands of Anadhal towards the end of the contest; and the latter gave his shout of victory and boasting thereafter; and the army was then quickly routed by Conghal. Though the warriors of Ireland had come thither in great numbers, few of them escaped from Conghal and his people; and though it were Conghal himself his losses were many even though they do not tot up excessively.

So that it is in the Battle of Aonach Tuaighe fell Niall Niamhglonnach; and so far for the devastating of Dun da Beann and the tragical death of Craobh, daughter of Durthacht, in the exploits of Conghal.<sup>1</sup>

## XXVII.

As to Conghal, he was recuperating his followers during the month in Inbher Tuaighe; and Fachtna Finn File said to Conghal and his followers: "Since you have driven off your enemies of the Clann Rury, let your ships and boats be gathered together and all brought hither to you energetically; for your power and fame shall be all the greater by its being heard that you have gone over sea and ocean." "That advice shall be carried out by us," said Conghal; and he composed the poem:—

Let us go for our barks,  
 Bring energetically to us  
 Our ships and our vessels,  
 And our broad-girthed "currachs."  
 Cairbre on my right, ox of battle!  
 Criomhtann on my left, equally,  
 Fergus before me in the fight:  
 The two Oilills, most warlike!  
 Should our ships come hither  
 To us to Inbher Tuaighe,  
 Greater would be our strength and fame  
 By going for them—and go.

<sup>1</sup> Here the original Conghal story ends. Par. xxvii. is in the nature of a bind between the later episodes in Part II. and the older ones in Part I. For analysis of story, *vide* Introduction.

[Ṫo]cudar(1°) uaičib(2°) ĩn aĳ cenn a long 7 a luat-  
 bapc 7 tuccatō cucta ʒo subćpacct uile iat 7 ĳo ʒabdar  
 aʒ uaiŃhŃhŃhŃ a long eoiu ĳatāc(3°) 7 ĳatōclāc.  
 ĳn aĳ ĩn bendar [t]allan ĳeoil eile ĳĳn Caitreim ĳo  
 Conḡail.

(1°) uocudar, 'it was gone,' *perf. passive*; distinguish from uocudar, 'it was told.'  
 (2°) uaičib: dat. plur. of cpd., prep. + pron.; acc. = uatāa.

Their ships and their swift barks were sent for and brought hither to them energetically, and they began to fit out both their rowing and their strong-decked vessels. Here belongs a portion of another story in the Exploits of Conghal.

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N.B.—The 2nd pl. pron. is  $\mu\alpha\iota\beta$ , ‘from you.’ It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3<sup>d</sup>)  $\mu\alpha\iota\mu\alpha\sigma$  = ‘with oars’: cf. Stokes, “Togail Troi”;  $\mu\alpha\sigma\mu\alpha\sigma$ , ‘strong oar.’

## AN TARA CUIO.

Sgeul.

### XXVIII.

Riḡ moḡaburtdairi miḡe na h-Uairtḡa tairibḡo comāinm Nabhḡoson mac Iorudait, 7 ar amlaitḡo mḡoboirḡen 7 ben maitḡ a comāitḡair aige .i. bebitḡ inḡen Dornglaidin 7 tainic upḡeā n-dairiḡe a ccionn aḡhaidḡo tḡa h-ionḡoiriḡitḡrḡen 7 fudairi bḡar ann; 7 mo ḡab tḡiomḡalairi Nabhḡoson tḡo cūmaitḡo a mna 7 niri tḡeilḡ tḡaobḡ mḡe tḡerccaḡo tḡo aḡtḡ a beitḡ a tḡerḡ tḡoirḡalairi 7 nḡ tḡerina eirḡerḡleo cḡerḡa na cainḡne, ol na doibḡer na ainer, 7 mḡbi ḡo ceann mbliatḡna amlaitḡo tḡin 7 mḡbḡar aḡ mḡlleatḡ a miḡe ḡ comḡcḡioḡuibḡ fḡairḡuimḡ mḡirin mbliatḡoin tḡin uime co mḡoi 7 mo tḡionḡileḡairi luḡtḡ na h-Uairtḡa dairiḡein 7 tḡānḡadairi tḡ'ionḡoiriḡitḡo an Riḡ. “Maitḡ, a Nabhḡosoin,” air rḡad, “cḡeḡo an ḡalairi mḡoi tḡa moḡabḡar(1ḡ) uairi in neatḡ tḡo mḡll tḡo miḡe 7 tḡo fḡlaitḡeimḡair uile umatḡo, uairi tḡo lḡiḡḡairi coicḡmḡoḡa oirḡ; 7 innir tḡuinn cḡa ḡalairi atḡa oirḡ co tḡḡentḡair tḡo lḡiḡer 7 tḡo lḡerḡatḡo aḡairne.” “Noḡa(2ḡ) n-dil liomḡa a innirḡin,” bḡair eirion. “Dairatḡo i comā tḡo mna tḡo beitḡ oirḡ nioiri cūbhaidḡo mḡot cūmā mna tḡo cūir oirḡ, uairi rḡirḡtḡer na cḡioḡa 7 na cenḡla uile aḡairne 7 tḡa mḡibe aḡ tḡer na a n-dontḡmā irḡin tḡomān beān bḡur tḡionḡmāla tḡuit tḡobḡairne cūḡadḡo air air no air eicḡion i.” “Atḡa ḡo tḡeimḡin,” air Nabhḡoson. “Cḡa tḡiri a bḡuirl, a dḡirḡmḡḡ?” bḡair idoirān. “Oilen atḡa a n-idairḡairi tḡoirḡa,” air eirion, “7 Inir fḡuirtḡo a h-dairm 7 tḡir beaḡa dḡille beotḡa

(1ḡ) moḡabḡar = mo-t-ḡabḡar; tḡ, infixed pron., rel. pres. 3rd sg. with force of perfect in combination with mo. (2ḡ) noḡa: in Mod. Ulster dialect ḡa.

<sup>1</sup> *Vide* Introduction for discussion as to relation of this sgeul to Part I  
<sup>2</sup> upḡeā n-dairiḡe: ‘a fading away, a dissolution of time.’ Cf. Atkinson, “Homilies from L. Br.,” s. v. erchra; Hogan, “Cath R. na Righ,” s. v. erchra

## PART II.

### A STORY.<sup>1</sup>

#### XXVIII.

A king ruled the kingdom of Uardha whose name was Nabgodon mac Ioruaith ; and he was in this wise—he had a good and fitting wife, Bebid, daughter of Dornglan ; and in course of years a wasting of time<sup>2</sup> came upon her, and she died. Nabgodon fell very sick through grief for his wife, and he lay down on no bed save a sick one, and he indulged neither in adjudicating, questioning, nor business,<sup>3</sup> in drinking nor pleasuring nor mirth, and thus he was to the end of a year ; and his kingdom was greatly laid waste around him by his neighbours throughout that year. The people of Uardha then assembled together and came to the king. “ Well, O Nabgodon,” said they, “ what great illness is this that has seized you, when they<sup>4</sup> are laying waste all your kingdom and principality around you, and when foreigners are oppressing you, and tell us what illness you have till we heal and restore you.” “ I do not care to tell it,” said he. “ If it is grief for your wife is the matter with you, it is not fitting for you to let grief for a wife trouble you, for we shall search all lands and all nations, and were there, whether in the possession of any man or single,<sup>5</sup> a suitable mate to be found for you, we would bring her to you willy-nilly.” “ There is indeed,” said Nabgodon. “ In what land is she, O Airdrigh ?” said they. “ In an island in the west of Europe,” said he, “ and its name is Inis Fuinidh, and there are small, handsome, active men and

in Neuters, &c. Perhaps here we might simply translate, ‘wasting, consumption.’  
ἡρέρα, ἐρέρα is neuter in O. Ir. : hence eclipsis here after nominative. <sup>3</sup> For  
phrase, cf. ‘Pass. and Homilies’ (Atk.), s. v. caingen. <sup>4</sup> inneoch, *that*  
*which*, O’Don., Suppl. to O’Reilly. <sup>5</sup> ἄη-δοντοῖς, lit., ‘marriageable.’

innte 7 mna lucáire lánvealbhó, 7 da bfaḡair i nnoimhan  
ben uionḡmála da mra do ḡeubair innte í.” “Cuirteair,” ar  
maidte na h-Uairó, “feair 7 teadta o’airiadó éireann do  
toḡa (1°) mna óuit innte.” I n-annair mo oirḡairiúim tmoóca  
trénfeair o’á éirénmuintir o’airiadó mna uadha co h-Éirinn, 7  
mo rcebeoh bairec bionnfairennḡ aca ar a h-aiḡle 7 mo tóḡbadó  
a reol alunn aladóbheac uaire 7 tánḡadair nompa ar an  
aiccén n-annairó ó ḡad oiruium tuinne da oile co mánḡadair  
co h-Éirinn; 7 doconnadair uadabha Inir na m-baire mra  
maidte Ráiruium a n-ḡairiada [7 do]connadair an éadair  
moḡóda moimóir uairmo oirḡóda uairib 7 na tige mionna f[air-  
rionḡ]aoh (2°) 7 na ḡairiada ḡairiob 7 na reoite moḡóda  
moirairionḡa. “I n-moḡóda an éadair úo,” ar muintir n-  
ḡairiada, “7 cá rairi óuin ionad a ccuirfema[oir] rceit óino  
ar teadta a n-oirair (3°) éireann mar innte,” 7 tuḡadair  
mairruiar (4°) ar a lunnḡ [o’ionn]rceit na caireach.

## XXIX.

Doconnadair meampa ba h-óige 7 ba h-aiḡle o’ n-  
alóim co nḡairi mair, co ccairi rair, co m-binne n-ḡoḡa (5°)  
co rairiada n-uairibha, 7 do rair co na baairiáca i n-  
reimhó eile 7 do ḡadadair aḡ oénaim a n-oiruine 7 a n-  
veḡlaim 7 do ḡad rair aḡ teccair an baairiáca. Oo bádair  
muintir n-ḡairiada aḡ feachair vealbhá 7 mair na h-  
inḡine, 7 do rairiúim mair a mair 7 a mairiada na veib.  
“I n-mair éadair a n-oirair 7 ar tuair,” ar muintir  
n-ḡairiada “uair ḡo é in bioḡ uile do rairiadaoir n-  
rairiúim mair ba coimair mairúim an, 7 béirairiada  
ḡo n-ḡairiada í”; 7 da rairiáca o’ n-  
lucḡ ba coimairiada oib: “cia h-é an

(1°) toḡa: the word is used in the same general way in Mod. Irish. (2°) *Leg.*  
rairionḡa. (3°) oirair = ‘district’; oirair = ‘east.’ (4°) rair rair (?):  
rair = ‘quick.’ (5°) co m-binne n-ḡoḡa. *Vide Add. Notes.*

<sup>1</sup> Lit. ‘brave man.’ On the trén-feair, *vide* Joyce, “Social History,” vol. i.,  
63, 95, 99; vol. ii., 49f. <sup>2</sup> rcebeoh; P. O’C. gives rcebeoh, ‘equipping a  
ship.’ <sup>3</sup> Tentative translation of tuḡadair rair rair. <sup>4</sup> We

bright (?), shapely women in it, and if there is found in the world a fitting wife for me, it is in it you shall find her." "Let," said the chiefs of Uardha, "an embassy and messengers be sent to seek in Ireland a wife for you." Then he ordered thirty of the bravest<sup>1</sup> of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready<sup>2</sup> then, and its beautiful speckled sail was hoisted, and they journeyed over the restless ocean from one wave's ridge to another, till they reached Ireland; and they saw off from them Inis na m-Barc, which is called Rathlin in Dalriada, and they saw the 'cathir,' royal, large, lofty, remarkable, and the white, great houses and the glass sun-bowers, and the regal capacious palaces. "Royal is yonder 'cathir,'" said the followers of Nabgodon, "and what better place could we have for resting ourselves on reaching the land of Ireland than this?" And they drew<sup>3</sup> their ships quickly up towards the 'cathir.'

## XXIX.

They beheld before them the most youthful and fairest of the children of Adam, bright-eyed, with curling hair, melodious voice, and pleasant speech, sitting with her female retinue in the noble seat. They were working at their embroidery and handwork, and she was instructing the women. The followers of Nabgodon were noting the form and apparel of the girl, and they shot a glance of eye and sight at her figure. "Our expedition and journey have turned out well,<sup>4</sup>" said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman<sup>5</sup> as that<sup>6</sup> yonder, and we shall bring her to Nabgodon"; and they asked those nearest them, "Who is yonder royal, beauteous

might remark here the story-teller's device of varying the martial exploits of his hero by bringing him into this new current of events. The search for a wife is frequently the desired opportunity for a display of prowess on the part of a hero or his followers.

<sup>5</sup> ἡθηλαί, older acc. of βῆαν; Mod. Ir. bean, acc.

<sup>6</sup> ἡθηλαί (O. Ir. ἡθηλα), fem., 'to her'; ἡθηλαί, 'to him.'

τ-όγλαδ̄ μοξ̄όδ μοάλλωνν ὕο ἀρ τιζεῖνδᾶ το'η τιζ̄ῖρᾶ?" ἀρ  
 ρ̄ᾶο. "Ῥι Ὅονν μαε Ιομχαδ̄όδ μεε Μιοθ̄όνα μεε Cαιρ-  
 ḗλοθαιζ̄ το ḗλοινν Cερμαδ̄όδ Μιλβεοῖλ μεε ἀη Ὅδζ̄όδ το  
 βυναδ̄όρρεμε Ἐυαῖτε νε Ὅδανδᾶν Ῥι να η-ιννηῖρ-ῖε ρ̄ύο."  
 "Cιδ ἀη ινζ̄εν οἰμεξ̄όδ ὕο ἀρ βδινδ̄ενν το'η βδαντᾶδ̄ετ?" ἀρ  
 ρ̄ᾶο. "Ἥρ ρ̄ιοῖρ," ἀρ να ρ̄ρεζ̄αῖρταιδ̄οε, "Ἥρ ᾶ η-οἰλεν μαῖα  
 το η-οἰλεδ̄ο ρ̄ιβ ὄ ναδ̄ ccυαῖδᾶ ρ̄ιβ ἀη ινζ̄εν ὕο .ι. Ἐαῖρῖ  
 Ἐδοῖβ̄ζεδ̄λ ινζ̄εν Ῥι[ζ̄] Ὅυινν."

Ἥρ ἀηηῖρῖν τυccαδ̄ ᾶ λόρῖόδοτ̄αῖν βῖδ̄ 7 λεαῖννα ḗυca, 7 ὄ  
 ḗαῖρῖνιc ὄοῖβ̄ το ρ̄ᾶῖρᾶῖζ̄ Ῥι Ὅονν οῖβ̄: "caηαρ ᾶ ττάνζα-  
 οδᾶρ να η-οῖcc ηο cιδ ᾶζα ιμβῖο?" ἀρ ρ̄έ. "Ὅο ἡῖνιτῖρῖ  
 ἡδ̄β̄ζαδ̄οοῖν μεε Ιορῖαῖδ̄ο ρ̄ῖννε," ἀρ ρ̄ᾶο, "7 ὄ'ἰαῖρῖαῖδ̄ο ηηᾶ  
 ἀηηῖρῖο τάνζαμαῖρ υαδ̄όδ." "Cιδ ἀη β̄εν?" ἀρ Ῥι Ὅονν.  
 "Ἐη' (1°) ινζ̄ενῖρᾶ," ἀρ ρ̄ᾶο, ".ι. Ἐαῖρῖ Ἐδοῖβ̄ζεδ̄λ ἀηη ρ̄ύο."  
 "Ὅο ζ̄ευβ̄ḗδ̄αοῖρῖ ρ̄ρεδ̄ζῖα υαῖμῖρῖ ζ̄εν cοῖμᾶῖρῖλε υῖμε ρ̄ῖν," ἀρ  
 Ῥι Ὅονν, "ζῖοη ζῖο ιμβ̄εῖτ̄ μ'ινζ̄ενῖρᾶ ᾶζ̄ ρ̄εῖρ οἰλε ηῖ τυῖβ-  
 μῖοηηῖρῖ ὄόρᾶη ἰ υαῖρῖ μῖοῖᾶοδ υαῖμῖρ ῖοζ̄ηδ̄ᾶη ᾶ cλεαῖηηῖρᾶ."  
 "Cιδ ἀη ρ̄εῖρ ᾶζ̄ ᾶ β̄ῖρῖλ 'η ινζ̄εν?" ἀρ ἰδ̄ορᾶη. "Ἀτ̄ᾶ ρ̄ῖ ἀρ  
 ρ̄εῖλβ̄ Cονζ̄αῖλ Cλᾶῖρῖνζ̄ηῖζ̄ μεε Ῥυδ̄ῖαῖδ̄οε .ι. μεε Ῥι[ζ̄]  
 Ἐῖηεο"; 7 τοδ̄'ῖῖοῖρ ὄόρᾶη ρ̄ῖν, οἰρῖ ἀη τῖαδ̄ε το cοῖημῖοῖαδ̄  
 ἀη ῖλεδ̄ο ἡῖοῖρῖ ᾶ η-Ἐαηηηδ̄αῖν ἡᾶcᾶ 7 το cυαῖρ ῖα'η Ῥιζ̄ε ζῖο  
 Ἐεαῖρῖαῖζ̄ ῖο ηαῖρceαδ̄ο ἀη ινζ̄εν ρ̄ῖν [το] Cῖοζ̄αῖλ 7 ηῖ ρ̄ᾶῖμῖc  
 λερ ρ̄εῖρ λε. "Ἐοcῖρᾶῖδ̄ο μῖοτῖρᾶ, ᾶ Ῥι Ὅυινν," ἀρ ἰδ̄ορᾶη,  
 "εῖρῖα τοc̄μαῖρῖc [το ḗδ̄]β̄αῖρῖτ̄ οῖννε υαῖρῖ τυοcῖρᾶῖδ̄ο ἡδ̄β̄ζα-  
 οοη τοτ' ιοηηῖρῖοῖζ̄ῖδ̄οῖρῖ 7 λυc̄ετ̄ να η-ἡδ̄αῖρῖδ̄ο λερ 7 μαῖρῖβ̄-  
 [ῖαῖτεῖρῖ] το ḗαḗαῖρῖ υῖλε 7 μῖλῖρῖτεῖρῖ Ἐῖηε υῖλε τῖῖοῖρῖν 7  
 μῖῖρῖρῖδ̄οεῖρῖ ḗυ ρ̄έν 7 β̄εῖρῖτ̄αῖρῖ 'η ινζ̄εν [ἀρ ἀῖρ ηο] ἀρ Ἐῖccῖν."  
 "Ἥρ β̄ῖρᾶḗδ̄αῖρῖ ὄαῖρῖρᾶ," ἀρ Ῥι Ὅονν, "μῖν'βῖδ̄ο ρ̄εαῖλ ἀρ  
 εῖηεαδ̄ε ὄαῖρῖρᾶ Ἐ [ηῖ ρ̄ᾶ]cηαδ̄ο ρ̄εαῖρῖ ιοηηῖρῖν ρ̄εḗλ υαῖμῖρῖ ζ̄αν  
 μαῖρῖβ̄αδ̄ο οῖβ̄ ᾶ ccῖοηηαῖδ̄οῖ β̄αῖρῖ ccῖοῖρῖαῖδ̄ο." Ὅο λεζ̄εοδ̄αῖρῖ ἀη  
 οῖδ̄οce ρ̄ῖν, 7 το ρ̄ρεαῖρτ̄λδ̄ο 7 το ρ̄ρῖοḗοἰλεδ̄οῖ ἰδ̄ο.

(1°) Ἐη', 'η, forms of το before a vowel.

<sup>1</sup> If we take ρ̄ρεζ̄αῖρταιδ̄οε as a noun.

<sup>2</sup> Here again we have an evident linking by an after-thought of the present story with that in the First Part.

<sup>3</sup> The τοc̄μαῖρῖc forms a class apart in the list of varieties of Irish tales: cf. the well-known τοc̄μαῖρῖc β̄εcῖρῖλᾶ.

<sup>4</sup> It is

youth who 'is lord of this house?' "King Donn, son of Iomchadh, son of Miodhna, son of Caischlothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann, is the king of this island." "Who is the noble girl yonder that is the head of the female company?" said they. "It is clear," said the respondents,<sup>1</sup> "that you were reared in an island of the sea, since you have not heard of yonder girl, Taisi Taoibhgheal, daughter of King Donn."

They then received a full measure of food and ale; and when they had finished, King Donn inquired of them: "Whence the warriors came and to whom they belonged?" said he. "We belong to the people of Nabgodon mac Ioruaidh," said they, "and we come from them in search of a wife." "Who is the woman?" said King Donn. "Your daughter," said they, "Taisi Taoibhgeal yonder." "You shall get an answer from me without deliberating on it," said King Donn, "for though my daughter belongs to another man, I would not give her to him, for I am far from completing her marriage." "To whom does your daughter belong?" said they. "She belongs to Conghal Cláiringhneach mac Rudhraighe, son of a king of Ireland"; and that was true, for when the great feast was being held in Eamain Macha, and the question of the kingship was carried to Tara, the girl was betrothed to Conghal,<sup>2</sup> but he knew her not. "You can, King Donn," said they, "refuse us her wooing,<sup>3</sup> for Nabgodon will come to you and the people of Uardha with him, and your whole 'cathir' shall be destroyed, and all Ireland devastated on that account; and you yourself shall be slain and your daughter taken willy nilly." "I swear," said King Donn, "were it not a breach of hospitality,<sup>4</sup> that a man would not set out to tell the tale nor would escape being put to death for what you have said." They passed that night, and were entertained and feasted.

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unnecessary to emphasize the importance attached to the rights of hospitality. Cf. the similar situation in the τάμν. *Vide* "Br. Laws," Glossary, s. v. εἰσαδέ.

## XXX.

Ro eiccetari co moč̄ ar n-a inarac̄, [7 t̄á]nḡarar̄  
 v'ionnhoicciō a loinḡe 7 vo cūarar̄ moimra ar in muir̄ ccaoi-  
 leč̄am cceōna; [7 t̄]ánḡarar̄ v'ionnhoicciō na h-Uar̄ra  
 co h-arim̄ a maibe Nabhḡar̄on. Vo f̄iarf̄aiḡ Nabhḡar̄on  
 [r̄ḡéa]la v̄ib: an b̄farar̄ar̄ a v̄ionḡim̄ala v̄ōran? “Fuar̄-  
 mar̄, muir̄ho,” ar̄ iar̄ran, “bean vo v̄ionḡim̄ala ḡo veim̄in  
 vuit, 7 ni f̄acamar̄ oile v̄ecc(1°) a veal̄ba ar̄ innaoi no ar̄  
 f̄er̄ vo innaib̄ no v̄'f̄er̄aib̄ an voim̄in moimpe maib̄ 7 moab̄ō  
 in-imb̄er̄ēa(2°) v̄uit f̄én b̄ár ar̄ in mnaoi vo b̄i aḡar̄ moimpe  
 [iar̄] moč̄tam̄ a f̄aḡála.” Ro lionur̄tar̄i ḡraō na h-inḡine  
 an R̄i[ḡ] v̄ōcūala an tuar̄ur̄c̄b̄áil rin̄ tuḡar̄ar̄ na teac̄ta  
 uir̄te, 7 vo éir̄iḡ co ionar̄it ma f̄uir̄ōe 7 vo [f̄]iarf̄aiḡ:  
 “cia ac̄tar̄i na h-inḡine rin̄?” ar̄ f̄é, “7 c̄reo f̄av̄era v̄ib̄ri  
 ḡan a taḡar̄it ar̄ ar̄ no ar̄ éiccin̄ lib̄?” “R̄i Donn̄ mac  
 [lo]mch̄ar̄a mic̄ Moona mic̄ Cair̄cloth̄aiḡ vo éloinn̄  
 Cair̄mar̄a Mil̄beoib̄ mic̄ an v̄aḡōa vo bunav̄r̄eime  
 Tuait̄e va v̄anann̄ v̄'a h-ac̄tar̄i,” ar̄ f̄iar̄, “7 ní  
 v̄eac̄amar̄ime lion̄ cač̄a [cač̄] vo v̄aḡar̄it v̄ō 7 muna  
 mbeic̄tur̄ ar̄ a éneac̄ f̄én ar̄ b̄ár vo imeor̄av̄o for̄uinn̄ a  
 ccionnaib̄ a inḡine vo iar̄raiv̄ō. Ar̄v̄o av̄ub̄ar̄it ḡion ḡo  
 mb̄et̄ a inḡen aḡ f̄er̄ oile nač̄ t̄iub̄raiv̄ō v̄uit̄ri í.” “C'áit̄  
 a b̄far̄ in̄ f̄er̄ rin̄?” [ar̄] Nabhḡar̄on. “In̄ir̄ ac̄á a n-oir̄er̄i  
 éir̄eann̄,” ar̄ f̄iar̄. “Ir̄ in̄te ac̄á R̄i Donn̄,” ar̄ f̄iar̄, “7  
 cač̄tar̄i áir̄o móri ariḡv̄ōa aḡe in̄te 7 rociar̄ve coilḡḡeura  
 cév̄ar̄v̄ōac̄a(3°) f̄ór.” “Tar̄f̄ar̄itear̄(4°) f̄air̄ur̄uim̄ rin̄,” ar̄  
 Nabhḡar̄on, “ar̄i b̄er̄ar̄ra t̄ionól na h-Uar̄ra v̄'a ionn-  
 hoicciō 7 muir̄ar̄itear̄ a ac̄tar̄i in̄(5°) a céann̄ 7 tuir̄ar̄iv̄ō  
 [f̄éi]n̄ in̄te 7 b̄iar̄ō a inḡen aḡar̄ra f̄a v̄eoiv̄ō 7 b̄iar̄ō  
 f̄er̄ann̄ cl̄ar̄iv̄im̄ v̄aim̄ in̄ t̄-oilean̄ rin̄ iar̄raim̄.” Ir̄ ann̄[r̄in̄]  
 vo coim̄móir̄iv̄ō f̄leav̄ō aḡ Nabhḡar̄on 7 tucc̄av̄ō maite na  
 h-Uar̄ra uile v̄'a ionnhoiḡiv̄ō 7 moab̄ar̄ aḡ to[č̄ai]č̄ioim̄ na

(1°) v̄ecc, 'good,' used as a superlative of maic̄. (2°) in-imb̄er̄ēa = particle  
 in + imb̄er̄ēa, past part. of imb̄rim̄, 'play upon, work upon, wreak.' *Vide infra*,

## XXX.

Early on the morrow they rose and came to their ship, and proceeded over the same broad-circling sea; and they came to Uardha to where Nabgodon was. Nabgodon asked what news they had; whether they had found a mate for him. "We found, indeed," said they, "a fitting wife to a certainty for you; and we never saw before the like of her figure on a woman or man of the women or men of Ireland; and you yourself would have put to death the wife you had before her on finding her." The king was filled<sup>1</sup> with love for the girl when he heard the account the messengers gave of her; and he started up energetically, and asked: "Who is the father of that girl?" said he, "and why did you not bring her willing or unwilling?" "King Donn, son of Iomchadh, son of Miodna, son of Caisclothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann is her father," said they, "and we went not sufficiently strong to attack him, and had we not been receiving hospitality from him, he would have put us to death for having asked for his daughter. What he said was that though his daughter were not another's, he would not give her to you." "Where is that man?" said Nabgodon. "In an island in Ireland," said they; "there is King Donn," said they, "and he has a lofty and noble 'cathir' in it, and sword-sharp keen multitudes as well." "That shall be avenged on him," said Nabgodon, "for I shall bring the muster of Uardha against him, and his 'cathir' shall be destroyed about him, and he himself shall fall in it, and his daughter shall be mine in the end, and that island shall be sword-land<sup>2</sup> of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha all came to it, and the feast

ἰμεορῶσ, condit. of ἰμβριμ. (3<sup>o</sup>) céofaóad, (a) 'sensible'; (b) 'sensual.' Cf. céofaíó, (a) 'opinion,' (b) 'sense, passion.' O'Dav., "Gloss." ceofaio n. comairle. (4<sup>o</sup>) P. O'C. gives ταρραιζεαμ, 'revenge.' (5<sup>o</sup>) *Leg. im.*

<sup>1</sup> Lit., 'love filled.'

<sup>2</sup> N.B. the expression 'sword-land,' *feynn cláirímh.*



was being partaken of till finished ; and when they finished partaking of the feast, Nabgodon said to them : “ Get ready your ships and boats till we go and attack that ‘ cathir,’ and take the girl out of it forthwith.” “ We shall do that,” said they ; and their ships and boats were fitted out so that they were ready for the start. So far as regards Nabgodon, son of Ioruadh.

As to King Donn, indeed, the numerous bands of Ioruadh approached him.

## XXXI.

As to Conghal we shall speak now.<sup>1</sup> He was in Aonach Tuaidhe fitting out his ships and swift barks ; and Fachtna Finn File said : “ Let us leave Ireland now, for should the Clann Rury come against us, we should be hard pressed by them.” “ Do not say that, O Fachtna,” said Conghal, “ for the prime enemy we feared most, Niall Niamhglonnach mac Rudhraighe, has fallen at our hands ; and as to the best man now of them, Fergus mac Lede, I shall ward him off from you in battle, in stress of combat.”<sup>2</sup> “ Howe’er it be,” said Fachtna, “ it is time for you to leave Ireland,” and he recited the poem —

Time for us to go over the limpid sea ;  
 Having harried Ireland ;  
 There would come hither to you  
 The chiefs of the Clann Rury !  
 Say not that, O man !  
 Oh ! Fachtna Finn File !  
 I shall ward off from you in the hot fight  
 Fergus mac Lede, the great hero ;  
 Having harried the Dun of Niall,  
 Having sent their wealth afar ;  
 That we may reach the Dun of the son of Lir,  
 Time is it to put to sea.

‘ I come ’: cf. Wind. “ Wörterbuch.” *s. v.* ticcim. (4<sup>o</sup>) “ Δ ” not in MS. It is required, however, to make up seventh syllable. (5<sup>o</sup>) *Leg.* ουηαισθ or ουηαι.

<sup>1</sup> The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. <sup>2</sup> Lit., ‘ in strength of combat in the battle.’



The chiefs of his people came to him, and he took counsel with them, and they all said that it was time to leave Ireland. "We shall leave it," said Conghal, "and let us go to the house of king Donn, so that I may visit the daughter of king Donn."

## XXXII.

As to king Donn, indeed, trusty bands moved before Nabgodon against him; and his people said to king Donn that he ought not to stand against the people of Uardha in his own island, since neither druidical spells nor secret powers defended it. "I prefer, indeed," said he, "to seek out Conghal, as it is he himself who shall defend his spouse against them, since I am not strong enough to defend her, save indeed a druidical vapour-mist defends us, or Conghal comes to our aid." He came thereafter out of the island to seek Conghal; and as Conghal was mending his ships, and ordering his crews, and getting ready his fleet, they beheld a single 'currach' coming towards them on the sea and ocean, and a single beautiful young man in it, and they kept looking at him for a while. "I recognise the young man in the 'currach,'" said Conghal, "for it is king Donn mac Iomchadha coming for me to know if his daughter's marriage is at hand . . . ." King Donn turned his 'currach' towards Conghal's ship and greeted him. "Where goes this fleet, O Conghal?" said king Donn. "To your house," said Conghal. "We like much your coming there," said he, "for there is a greater fleet<sup>1</sup> than yours coming against us." "What fleet?" said Conghal. "Nabgodon's, who came to seek your betrothed from me," said king Donn, "and I did not give her to him, and he and

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(Θάντα πλ. Céitinn; Mac Erlean, ll. 221-2.) (3<sup>o</sup>) ὄρθεονν: enclitic pres. after nach of ὄροναιμ, 'I defend.' *Infra* we have ὄρθε, the subj. pres. 3rd sg. after μυνα. (4<sup>o</sup>) Cf. Mod. Ir., Ἐο βῆρίηὺθ Ὀια ὀρμυη, 'God help us!' (5<sup>o</sup>) Ὀο βεανηαιῖ ῖέ ὄο: 'he greeted him.' Ὀο βεανηαιῖ ῖέ ἔ: 'he blessed him.'

<sup>1</sup> Lit., an assembly of a fleet.

էսչարձ ո՞՞ ի 7 ճԵՂ 7 լիօն [ԸօՆԸԱԻՅ] (1°) ճՅ թեճԵՒ յ՛ճ  
 ԵրեՒ ճր ճԵՒՄ սճՈՄԻ 7 ճԱՐԿճ թ՛ն յ՛ճ ոօրնճ թրս.” “Երսչր  
 թօճճ,” ճր ԸօՆՃԱԼ, “7 թրօճԵր (2°) լԵՒ ճճ ճճԵ-ր 7 ճԵՂ  
 Մ թօճԻր, 7 ճԵՂ թԵ ՃԱՐ ԸճօԻՅԻԼ Յօ ճօճԵՒՅճճ  
 ճճճճճճ սճԻ յճ ճԵՂ թ՛ն յ՛ճ յճճճճճ յճԵր թ՛ն լիօն”  
 7 յճԵր ճճ լճօ:

ճ Ռ 7 Սճճ թրս յ՛ճ յճճ,  
 ոօրնճ ճր ոօրնճ յ՛ճ ճր ոօրնճ;  
 թրօճԵր լԵՒ ճճԵ  
 ճճԵ ոօրնճ ճճԵր;  
 ճԵՂ թԵ ՃԱՐ ԸճՅԵ (3°)  
 ճրն ճճ ճճ ճճճճճճ (4°)  
 ճճճճճճ ճր յճԵՒ ճճճճ,  
 Սճճճճճ ճճ ճճ ճր ճ[ճճ]  
 ճճճճճճ յճ ճԵՂ ճճ ճճճճ,  
 ճր ճճ ճճճճ ճճ լիօն թրս  
 ճր յճԵր յճճճ (5°) ճր ճճճ,  
 ճճճ ճր ճ ճ Սճճ.

## XXXIII.

ճր ճճ ճճ յճ թճճ Ռ 7 Սճճ ճճ 7 ճճճ ճճճ յ՛ճ  
 ճճճճ թ՛ն յ՛ճ Երերճճճ 7 յ՛ճ ԵրեՒճճճ;  
 ճ[ճճ] ԸօՆՃԱԼ ոօ լիօն ճ թօճճճ ճճ յճճ;  
 7 յճ ճճճ թրսճճճ թրսճճ 7 թօճճճ (6°) յճ 7  
 յճ[ճճ] ճ ճճճճ (7°) Եր 7 լիօն ճճ, 7 ճճճճ ճճ  
 ճճճճ ճճ ճր ճ ճճճ. Սճճ ճր ճճճ յճ  
 [Ռ] Սճճ 7 Երսչր ճճ ճր ճճ ոօրնճ ճճ ճճ  
 ԸօՆՃԱԼ թԵ յճճ ճճճ. “ճ ԸօՆՃԱԼ,” ճր թ՛ն,  
 “ճր[ճճ] թ՛ն թճճ յճ ճճ ճճ 7 ճրսչր յճ ճճճ.”  
 “ճԵՂ, ճ թրսճ յճճ, ոօրնճ Եր ճր[ճճ]ճճճ  
 ճճճ,” [ճր ԸօՆՃԱԼ]. “ճր ճ ճճ ճր ճճճ յճ  
 ճճճճ[ճ] յճ

(1°) Or [ճ թրս]. (2°) Lit., ‘let the chiefs be entertained by you.’  
 (3°) ճճԵ, ‘silent’ (?). (4°) ճճճճճ: ճր (թր), ‘to, with,’ gov. acc.  
 in O. Ir.; hence the eclipsis of ճճճճճ by the acc. ճճ (recte, ճճ).  
 (5°) յճճ: 3rd sg. s. fut. of յճճ, ‘I fall.’ (6°) թրսճ 7  
 թօճճճ: թօճճճ, ‘act of bathing (the body)’; թրսճ (of the head);  
 թօճճճ, gl. ‘balneum.’ Cf. Hogan, “Cath R. na Righ,” s.v. թօճճճ in  
 Gloss. Index. (7°) ճճճ: cf. s.v., Meyer, “Contributions to Irish Lexic.”

[his people] are coming to take her forcibly from me, and do you come and defend her against them.” “Go before me,” said Conghal, “and entertain the chiefs who are with me, and tell Taisi Taoibhgheal that I shall ward off Nabgodon, for if he comes to woo her, he shall fall by me”; and he recited the poem :—

O king Donn, go to the stronghold,  
Get ready our couches and down-covers ;  
Entertain moreover  
The chiefs of the Clann Rury ;  
Tell Taisi Taidhe,  
The very proud girl,  
That when Nabgodon has come from the north,  
I shall ward him off betimes in battle,  
Nabgodon, if he comes from the north,  
The king of Uardha, with a full hosting !  
It is certain he shall fall on the wave,  
I tell you, O king Donn.

## XXXIII.

Then king Donn left them and came to his own ‘cathir’<sup>1</sup> to feast and entertain them ; and Conghal came with all his forces after him ; and a bath was got ready to bathe their heads and bodies in, and honorific portions of food and ale were given them, and they all came into the great hostel afterwards. For it was this way with king Donn—he had a hostel fitting up for Conghal outside the Dun. “O Conghal,” said he, “order yourself forthwith your drinking-house, and seat your people.” “Say, O Fraoch the druid ! how this hostel shall be to-night” [said Conghal]. “This is the hostel I prophesied

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<sup>1</sup> I have preferred to use the Irish word in cases like the present where such conventional English translations as ‘castle’ for *caṣṣaṣ* convey a quite different meaning from that of the original word. Nothing is more irritating to those who have a first-hand acquaintance with the conditions of life in ancient Ireland than to find the vivid reality of the original smothered in an atmosphere of mediæval terminology or, worse still, in that of modern *dilettante* mysticism or ideology.



would be attacked on you," said Fraoch ; "and you ought to get it fully ready," said they, "for, though Nabgodon comes against us in great force, we would be stronger than he." Then Conghal came into the hostel, and sat down in his royal place. "Well, Fergus," said Conghal, "where shall you be inside to-night?" "I shall be in the northern quarter of the house," said Fergus, "for should Nabgodon come, it is on the northern<sup>1</sup> side he will come." Fergus came and placed his arms above him in the champion's royal place, and Muiredhach Mergeach, son of the king of Scotland, came into another champion's royal seat in front of Fergus, and Anadhal Euchtach, son of the king of the Conchenns, came with his three hundred Conchenns to the door nearest Conghal in the hostel, and Criomhtann Coscrach, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, came to the door next them ; Oilill Teora Gaoth and Oilill Teora Crioch to another door, and king Donn, son of Iomchadh, on the right of Conghal, and the chiefs of Rathlin from king Donn to the back. Taisi Taoibhgheal and her female retinue were on the other side of Conghal, and he ranged the king's sons along the sides of the hostel ; and Fachtna Finn File and Fraoch the druid sat down before Conghal, and, though they were in fear and terror, none the less were they drinking and pleasuring and amusing themselves greatly.<sup>2</sup>

## XXXIV.

As to Nabgodon mac Ioraidh, he put to sea his fleet to go to Ireland in search of the daughter of king Donn, and his guides were those who had preceded him to Ireland. They came to Rathlin, and they saw the light of the lamps<sup>3</sup>

north.

<sup>2</sup> This simple yet effective manner of anticipating an on-coming event is typical of Irish story-telling at its best.

<sup>3</sup> *Ločmann*, a loan-word from Latin 'lucerna.' The 'righ-chainnell' or royal candle in a king's house is a common feature in old Irish tales.

caothar foillirí (1°) na loéirann ar lairdó do muid mairia amuis.  
 “Maid, a luét an eoluir!” ar Nabhádon, “c’áit a bfuil  
 an tfoillirí nóirí ús a d’áirí?” “Aréó ar soisg linne,” ar  
 ríad, “Zurab a bfuil d’uiré Rí[ġ] Dúinn atá rí, 7 ar ann atá  
 an ben do iarramairne úuirí 7 ar soisg linne Zurab é an  
 ferí o’á tucaó í do baid ann ar a bannair anocht .i. mac  
 Rí[ġ] Éireann.” “Dob’ ferí linn zo maó é do baidh ann,”  
 ar Nabhádon, “7 teicchíó foiríonn tui long uaid o’fíor  
 na h-uirí, 7 tabairt leó ríéla na caíriach cúgoinn”; 7  
 táirgadhair rin muirpa o’fíor na huirí.

## XXXV.

Dála Feircur, muirio, do bíren as éirteat me mon-  
 zarí (2°) an mairia do’n taobh éiríe 7 do d’áirí muécláth (3°)  
 na luinge lánmóiríe as Zábáil acáiríre (4°) irí in uirí.  
 Do éirí Feircur amac, 7 do ġlac a airia zo h’áirí  
 annir, 7 óconnac Muiréadac Meirgeac mac Ríġ Alban  
 rin, táiríe a noeairí Feircur amach, 7 com luid  
 o’Feircur do cum an éiríe 7 do’n éiríe as teac a  
 tír oírí, 7 do iad Feircur a óa ġlac mairia m’leat  
 fa éiríe doac na luinge 7 tuccurairí eáiríe doac do baid  
 fuiríe zurí éiríe doac a cláiríe zo curíe, [7 mo r]einne-  
 dair (5°) a tairíngadac cenáil 7 com luid eiríe uirí, 7 do  
 r’áiríreoirí o’n ccurí[éiríe] o’á éiríe gan conáiríe  
 uirí í zo maíreoirí a foiríe as teac tír ar fuo na  
 tairíe . . . (6°) r’leirí; 7 do Zábairí Muiréac  
 Meirgeac mac Rí[ġ] Alban [as ionn]m’ad na foiríe zo  
 fuiríeoirí; 7 táiríe Feircur irí luinge fa neir do iad rin,  
 7 [do bí rí] as maíreoirí na foiríe, 7 táiríe Muiréac m’oirí  
 ’na éiríeoirí in Zac luinge o’á [longáir] zo máiríe leo

(1°) Distinguish foillirí, *fem.*, ‘light’; folur (adj.), ‘clear, bright’; folur (noun), *masc.*, ‘light.’

(2°) monzarí, ‘roaring’ (O’R.). *Vide s.v.*

monzáir (Dinneen, “Irish Dict.”).

(3°) muécláth, cf. muét, ‘a sigh,

groan,’ &c., O’R.

(4°) acáiríre, gen. of acáiríre, ‘anchor,’ a

Norse loan-word; Norse, *akkarsaeti*, *vide* Meyer, “Contributions to Irish Lexic.”

shining on the surface of the sea outside. "Well, O guides," said Nabgodon, "where is yonder great light we see?" "We believe," said they, "that it is in the presence of king Donn it is, and there is the wife we seek for you; and we believe that he to whom she was given is there to-night celebrating her marriage, namely—the son of the king of Ireland." "We deem it all the better that it is he would be there," said Nabgodon, "and let three ships' crews of you go to the island, and bring us information about the 'cathir';" and they moved forward to the island.

## XXXV.

As to Fergus, indeed, he was listening to the roaring of the sea on the northern side, and he heard the scraping of the very large ship taking anchor in the island. Fergus rose and quickly seized his arms, and when Muiredhach Mergeach, son of the king of Scotland, perceived that, he came out after Fergus, and Fergus came as quickly to the beach as did the first ship to touch land;<sup>1</sup> and Fergus grasped his two large warrior hands round the prow of the vessel, and gave it a dreadful wrench, so that he shook its planks right bravely, and all the nails that bound and held it fast<sup>2</sup> started out of it, and, without a doubt, he slit it all from one end to the other, so that the crew came through it on to the strand. . . . Muiredhach Mergeach, son of the king of Scotland, took to driving back fiercely<sup>3</sup> the crew; and Fergus came to the ship nearest him after that, and was slaying the crew; and Muiredhach Mor came after him into each of the ships, till they succeeded in completely destroying in this fashion the

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<sup>1</sup> Lit., 'coming to land.' <sup>2</sup> Lit., 'its nails of binding and fastening.' <sup>3</sup> Lit., 'carefully, watchfully.'

(5°) ἦο ἦο ἦο ἦο ἦο : O. Ir. ἦο ἦο ἦο, 'I spring.' (6°) Defect in MS. Owing to the frayed condition of the edges of our MS., the words at the end of a number of lines are missing. The reader will recognise this by the words which have been restored and inserted in square brackets.

բօրբեոս նա տրի long օո Լննմարեծո՞ ար և n-օրօսչծո՞ րո; 7 շնչածար [րոն մե]րուչն ար և հալե 7 օո շոջեծար և n-արմա սարօն 7 օո խոթար րնա n-րոն[ածարե] բեմ ար րո, 7 որ շոմածօրօտ նա h-եւեւ օո խոթար րո:

## XXXVI.

Իր ան րո շոմ [նա]ջածոն Լոն և Լուչր և ուեւջ-հալօ և մուրբե, 7 ար ամեւօ բար րա րնա շարածուե [ջար]րեւ շոմբարեւե բա շարածուեւ և long, 7 և longա ար n-ա Լուեթբարեւ. “Իր սաթար ար եւ(1<sup>o</sup>) ար մուրբե,” ար նաջածոն, “7 ար ուրբար օո արեւօ մե h-եւ n-աթար(2<sup>o</sup>) սեւ րա”; [7] օո շարածար շարածոն մո րոն մբար. “Շոմ օ’րոնրօւչօ նա բարեւ, և [բար]ա!” ար նաջածոն, “օո ուոջեւ ար մուրբե ար և եւս օ’րեւեւ(3<sup>o</sup>) ուր, 7 շարած արբե 7 շու [օ’ն] շարած(4<sup>o</sup>) Լե շո մեւ շար օո բարեւ նա բարեւ.” Իր ամեւօ շնչածարրոն օ’րոնրօւչօ նա բարեւ 7 սալեւ արեւ Լե օո շարած արբե, 7 օ մնչածար ր շարար բար եւսար օո’ն բարեւ շար Լեւ ար ար(5<sup>o</sup>) 7 և բար 7 և շար րնա [բար]րոն 7 և բար(6<sup>o</sup>) օո եւ րնա բար մե արեւ նա բարեւ օո շարած րնա բար շար արբե. Իր արոն օո եւ շար 7 շոմ ար, 7 շոմ Մարեւ արբե րնա արեւ; 7 շարար Լաւեւար և շար րնա բարեւ, 7 շարար [ար]ար բար արբար օ’ն մբարեւ ար ար, 7 օո շար շար ար 7 շնչածար րոն մբարեւ ար և հալե; 7 օո շոջեծար և n-արմ սարեւ սարօն ուր, 7 օո րն[ար]ար և ու շար 7 րոն ար և h-արեւ. շնչածար նա h-ալ-

(1<sup>o</sup>) For difference between Old Ir. *աթա* and *բա*, *vide* Strachan, “Subst. Verb” (Phil. Soc.), p. 53.

(2<sup>o</sup>) *բե h-եւ n-աթար*: the eclipsing of *աթար* may be accounted for here in two ways: (a) *եւ* is neuter in O. Ir., and so eclipses in nom. and acc. sg.; (b) the acc. masc., fem., and neut. eclipsing in O. Ir., and *բե* governs the acc. Distinguish, however, *բե* from *բար*, governing acc. and *բե n-*, ‘before,’ which eclipses in O. Ir., and governs dative. (3<sup>o</sup>) Mod. Ir. *արբար*.

(4<sup>o</sup>) *արած* is the hard shingle beach on the edge of the

crews of the three ships. After that they came into the hostel, and placed their arms above them, and sat them down in their own places,—and they boasted not, indeed, of the deeds they had done.<sup>1</sup>

## XXXVI.

Then Nabgodon came with his full fleet after his people, and found them in lacerated, trampled, stricken heaps under the prows of their ships, and their ships smashed to pieces. "Fearful is the state of our people," said Nabgodon, "and fiercely have they been all slain within a very short time"; and they heard a great exulting shout in the hostel. "Let us make towards the hostel, O men!" said Nabgodon, "till we avenge our people on the Irishmen that are in it, and take up the rocks and stones from the beach so as to have them to break down the hostel." In this fashion they came to the hostel with great loads of wave-washed stones<sup>2</sup> from the strand, and when they reached it, they made a fierce attack<sup>3</sup> on the hostel so that they left their shields and spears and swords on its peaks and against an old column that was standing up in order to keep the front of the hostel from falling on them. Then Fergus rose and came out, and Muiredhach Mergach after him, and they made a quick circuit of the hostel, and they fired on them bravely and in manly fashion from the hostel, and a hundred warriors fell; and then they came into the hostel, put up their sharp-pointed arms in it, and afterwards drank their drink to quench their thirst.<sup>4</sup> All the foreigners again approached

<sup>1</sup> This splendid climax is a fitting ending to what may be considered a brilliant example of vigorous Irish narrative.

<sup>2</sup> Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, *s. v.* *tuimro*, 'stone' (?). Can *tuimne* here be for *tuimrōe*?

<sup>3</sup> Lit., 'shower.'

<sup>4</sup> Lit., 'their drink of thirst and of parchedness.' *toctā*, gen. *toctān*, 'thirst.' N.B.—*oīg*, O. Ir. acc. of *veoch*.

high-tide mark, upon which the boats were beached.

(5°) *Sic MS.*

(6°) *reancolaman*: for this feature in old Irish buildings, cf. Joyce, "Social History," vol. II., p. 35.

մարմաճից սիւե ճրից ծ'օնորօյնից ու իւրից, 7 յօ ճճճճճճ  
 յօյրի ու իւրից յօ ճճճ ճրից (I) *impe*. Օճճճճճ  
 [Տն]ճճճ Ըսճճճ մճ Քի[ճ] *Concenn cona ճրի ճճճ Concenn-*  
*նճ, ճնճճճճճ ճնճճ 7 ճնճճճճ ճրի մօրի [ճրի մ]սնճրի,*  
*Ոճճճճճ; 7 յօ ճրիցճճ ճ մճճ(2°) մճճճ 7 մօրի ճնճճճճ*  
*սիւե ճճ յօ մ իւրից ճ ճ ճրից ճ մճ ճնճճճճ; 7*  
*ճնճճճճ ճրի մ իւրից ճ ճճճ ճրից 7 յօ ճնճճ ճ*  
*նօյ ճճճ. ճրից յօ ճրից(3°) Ոճճճճճ ճ մսնճրի*  
*ճճճ ու իւրից ճ ճ ճնճճ 7 ճնճճճճ ճ ճճճ ճրից*  
*ճ, 7 յօ ճնճճճճ սնճ; 7 ճնճ Քնճճճ ճնճճ 7*  
*Ոսնճճճ Ոսնճճճ ճրից 7 յօ ճրիցճճ ճրի մօրի ճրի ու*  
*ճնճճճ ճրի ճրիցճճ ճրի ճճճ ճնճ ճնճ ճնճճճճ ճնճ,*  
*7 ճնճճճճ ճրի մ իւրից ճ յօ ճնճճճճ մճ ճ-նճճճճ*  
*ճնճ ճրից. ճրից ճնճճճճ Ոճճճճճ: “ճրից ճնճճ,”*  
*ճրի ճնճ, “7 ճրիցճճ ճն իւրից ճն ճնճճճ ճնճ ճնճ յօ*  
*ճնճճճճ.” ճնճ ճնճճ մօրի յօ մճճճճճ Քնճճ ու*  
*ճ-Ոսնճճ ճնճճճճճ ու իւրից 7 յօ ճնճճճճճ յօ*  
*ճնճճճճ ճնճճ ճն իւրից. ճնճճճճ ճնճճ ճնճճ ճնճ*  
*մճ Քի[ճ] *Connacc* .i. ճնճճ ճնճ ճնճճ 7 ճնճճ ճնճճ*  
*Ցնճճ, 7 յօ մօրիցճ ճրիցճ մօրի ճնճճ, 7 ճնճճճճ ճրի*  
*մ իւրից ճնճ ճրից, 7 յօ ճրից ճրի ճնճճ մօրի ճրի ճնճ ու ճ-Ոսնճճ*  
*սիւե. “Ոսնճճճճճ ճնճճճ ճրից ճ-ճնճճճ մճ ճ-նճճճճ*  
*մօրից ճո մճնճ,” ճրի Ոճճճճճ.*

## XXXVII.

Ճնճ ճնճճ ճնճ մօրի ճնճճճճճ ու իւրից 7 յօ  
 ճնճճճճ ճնճճ ու իւրից յօ ճնճճճ. ճնճճ Քնճճճ 7  
 Ոսնճճճճ Ոսնճճճ ճնճճ ճրից, 7 ճնճճճ ճ ճնճ ճրից  
 մ իւրից, 7 յօ ճնճճճճ ճ մճ ճնճճճճ ու ճնճճճճ  
 մճճճ ճնճճճճ ճ ճնճճճ, (4°) 7 ճնճճճճ ճրից

(1°) Cf. Burns, “Of all the *airts* the wind doth blow.” (2°) O. Ir.,  
*poen*, ‘a way, a road.’ (3°) յօ ճնճ: O. Ir. ճնճճճ, ‘urge,  
 incite,’ 3rd sg. pret., ճո ճնճ; later ճնճճճ, 3rd sg. pret., ճո ճնճ, յօ ճնճ.  
 (4°) ճնճճ: cf. *costud*, ‘halting, staying’ (Stokes, “Tog. Troi.”), ‘checking’

the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,<sup>1</sup> son of the king of the Conchenns, and his three hundred Conchenns saw that, they came out and wreaked great slaughter on Nabgodon's followers, and routed and put them all to flight from the hostel towards where Nabgodon was ; and they came afterwards back to the same hostel and drank their drink to quench their thirst. Then Nabgodon quickly urged on his people towards the hostel, and they rushed on it from every point, and shouted round it. Fergus and Muiredhach Mergach again came out and wreaked great slaughter on the hosts, so that they were beaten on every side of the hostel ; and they (Fergus, &c.) came back to the hostel and resumed their own places again. Then Nabgodon said : " Let us go," said he, " and burn the hostel over the heads of the hosts that are in it." A great swarm of the warriors of the king of Uardha approached the hostel, and they shot fiery darts at the hostel. Then the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, came out and made a great heap of slain outside, and came back afterwards to the hostel, and that put a full stop<sup>3</sup> to all the people of Uardha. " We never before heard the men of Ireland boasting about their dexterity in arms," said Nabgodon.

## XXXVII.

A great band approached the hostel and tried to break in the door of the hostel. Fergus and Muiredhach Mergach sallied out again, and went to the left of the hostel and routed all that were round it till they reached their halting-place.<sup>4</sup> They came into the hostel afterwards, and not long<sup>5</sup>

<sup>1</sup> *I.e.*, 'active.'

<sup>2</sup> Lit., 'sat in.'

<sup>3</sup> Lit., 'silence.'

<sup>4</sup> Or 'till they

received a check.'

<sup>5</sup> Or 'scarcely (had they taken . . . when).'

(Meyer) : cf. also *corcuob*, 'to steady,' "C. M. Rath," 182. N.B. *corcuob*, 'demeanour'; *corcuob*, 'to taste' (*vide* Hend., "Fl. Bric.," Irish Texts Soc., p. lxiii). For further reference to this word, *vide* Additional Notes.



after taking their drink the hosts again shouted round the hostel. Criomhtann the Valorous, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, then came out, and one of them went to the right of the hostel and the other to the left, and they fought round the hostel and drove off from it all the hosts. They had only put up their arms when the hosts again came to the hostel. Fergus and Muiredach Mergach went out again, and, numerous though the hosts were, they drove them all back from the hostel into the midst of the foreigners, and they returned into the hostel right through the forces despite the latter, and Muiredhach raised aloft then his shout of triumph. Then Nabgodon said: "That is the first disaster my hosts met with," said he, "from the hosts in the hostel, and let you all go, O princes!" [said he] "till we overthrow the hostel, for we must all advance against it."

All the hosts then came to the hostel, and shouted on all sides of it and from all points of it, and they set fire to every part of it. The three foster-brothers of Conghal, Merne, Semne, and Lathairne, then went out, and passed through the southern door of the hostel, and they extinguished the lighted torches,<sup>1</sup> and slew those who lit them. They went afterwards to the left of the hostel, and they were not resisted till they reached the same door, and it is at the points of their spears and with the edges of their swords the hosts drove them into the hostel. The foreigners attacked the hostel bravely, and broke the doors of the hostel, and troubled the drinking and pleasuring of the inhabitants of the 'cathir,' and they passed the night in threatening and vigilant fashion till day with its clear light came on the morrow. When the day came, Conghal said: "Rise. O men," said he, "and seize your arms

<sup>1</sup> τενοαλ, 'fire-brand.'

'foster-brothers'; κοιμβάλταδοα, 'foster-sons.'  
'a point'; O. Ir. p̄eno also means 'spear.'

(4°) *I.e.* Mod. Ir. p̄inn,



and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,<sup>1</sup> so that the whole hostel shook fearfully and violently, for never was there a hostel like that hostel through the shaking the armies on both sides gave it. Then Fergus rose, and took his arms, and came out of the hostel, and turned towards the hosts; and the place where the hosts were thickest there it was Fergus approached them, and he cut a warrior-path through the hosts. Then Conghal came out, and drew up his forces with their numerous and many-coloured beautiful standards above their heads in front of the foreigners. When the king of Uardha saw that, he drew up his forces and made a palisade of strong, gigantic shields round them; and when they saw one another, inimical ringing-strokes resounded from the two armies upon one another, and martial and valourous interchanges<sup>2</sup> passed between them, and each of them cut his battle-gap in the other's army. Fergus then came and cut a warrior's path in the foreigner's army. Then it is related Fergus was, for the first time, ever angered.<sup>3</sup>

## XXXVIII.

Anadhal, son of the king of the Conchenns, with his three hundred Conchenns came to the attack, and they breathed their fiery breaths among the hosts, and he cut a battle-gap in the army; and they scattered and scared the battalions. Then the wrath and quick anger of Nabgodon arose, and he turned towards the hosts of Conghal, and neither in battle nor contest was he resisted; and he noticed<sup>4</sup> that assistance was far from them, and he cared not about dying provided his glory

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<sup>1</sup> The hanging of his spear and shield over his head served, amongst other purposes, that of marking the warrior's place in the drinking-hall. <sup>2</sup> Lit.,

'showers of bravery and of valour.' <sup>3</sup> Lit., 'the first anger of Fergus is mentioned to have come.' <sup>4</sup> Lit., 'he took to his heed.'

áct go maíniú a b'ádh do bhunadh; 7 mucc muadair muġódá mo-naimtíge maí a maíbe Conġdal i'rim áct, 7 do cóimhuicriot na curaid me céle. Dóig ámh ba comrad ód curaid rin 7 ba leogairie ód leomán 7 ba mairie ód máctgamán 7 ba uaradct ód ódh n'oiléann, 7 noim fuluig nead beic i ccomfoccur uóib eoh t'riodádh t'riogéadh (1°) ar ġad leat le c'riodáct a ccomláinn 7 me h-íomfoccur [a n-]áiláil 7 uobdair i'rim ccomrad rin ó íoilir na maíone maíbe ġuim óeimeadh uó'n ló. Ro éirig fearicc 7 neimníge Nabġadoin tar Conġdal ánnirín; 7 ar ámáid b'ádh 7 aor uána 7 áiríuó, mna 7 macdoin na caírad uile áġa ccomfécem a ccomfoccur uóib; 7 uobí bhucne ánn fór, 7 uóconnaic ré Conġdal áġa íoiriadh, mo íreoch bhucne or cionn na caírad conad maíbe u'ulltaib uile énuime naí írech íair; 7 íober: "Ort do c'oll uadábáir a Conġdal!" ar bhucne, "uair í airie do ionnairí feariccur mac leue a h-ulltaib éú me méo do méadctá 7 do m'laocair, 7 í airie uenfar Nabġadoin do éno uíot 7 béir do m'naoi uair." Ír ánnirín táimic a neairt réim 7 a éimáctá do Conġdal, 7 tuġ béim naímíge [do Nabġadoin ġuim óluig a íeíad go íġeáimáimáir 7 uoirádh (2°) an t-áitbém uó ġuim ben a éenn u'á c'olluinn, 7 do ġádh an cenn ma láim 7 do cóimmaíó a b'íadúuairie an írluáig uile é; ionnuir ġuim máig ar luét na h-áiríó uile ánnirín, 7 uobadh cománġ a cconairí teic'íó muna uéuóir i'rim íairíge 7 ġuimbo tuig an t-áir ar láirí an áctá uobí tige ír'na h-áiríuóib é ar muótoim a long do na laocáib; ionnuir ġuim éuiceoir írluáig na h-áiríó uile le Conġdal cona m'uirín, 7 do m'neoir [c'airín] u'á c'ceánnáib 7 uimá u'á n-uiríuóib ánnirín 7 tuccadh a c'oirc'air go Conġdal, 7 ġuó íadh [mum]teir Conġdal ánn fór uob'íomá a n-earbádh 7 uobá c'ieuctad a curaid 7 uobí Conġdal

(1°) t'riogéadh, gen. pl. of t'riog, 'a foot.' (2°) O. Ir. uoirá, 'he gave'; 3rd sg. perf. of uo-beir, 'gives.'

endured. He made a royal and most fierce onslaught on the place where Conghal was in the battle, and the warriors fought together. For that was, indeed, a combat of two warriors, and it was the mangling of two lions and the madness of two bears and the rage of two huge stags; and no one could endure being near them for within the space of thirty feet on every side through the bravery of their fighting and the proximity of their breaths; and they were at that fight from dawn of the early morning till close of day. The anger and hatred of Nabgodon were stirred against Conghal then, and they were in this wise—the scientists and entertainers, the women and youths of the whole ‘cathir’ were watching them near at hand. Bricne was also there, and when he saw Conghal pressed hard (?), he shouted over the ‘cathir’ so that there was not one of all the Ultonians that did not look at him, and he said: “On you is your dire destruction<sup>1</sup>! O Conghal!” said Bricne, “for it was through the greatness of thy cowardliness and unmanliness that Fergus mac Lede banished you from Ulster, and on that account Nabgodon will cut your head off, and will take your betrothed from you.” Then his strength and his powers came back to Conghal, and he made a fierce stroke at Nabgodon so that he slit his shield fiercely (?)<sup>2</sup>; and he struck him again so that he cut off his head from his body, and taking the head in his hand, he vaunted it before the whole host; so that the people of Uardha were defeated there,<sup>3</sup> and their way of escape was narrow save by their going into the sea. If the slaughter was thick in the midst of the battle, it was thicker in the bays when the warriors reached their ships; and thus fell all the hosts of Uardha by Conghal and his people. They made a cairn of their heads and a mound of their trappings, and Conghal received the victory; and though his people were still there, their losses were many, and his warriors were wounded and

<sup>1</sup> Lit., ‘violation.’      <sup>2</sup> ἰζεαῖναιζμαρν, ‘fiercely’ (ῖ. Cf. ἰζεαῖν, ‘bark.’ ‘yelp,’ ‘growl,’ and derivatives (Dinneen, “Dict.”).      <sup>3</sup> Lit., ‘so that he defeated.’



Conghal himself was severely wounded. King Donn and his daughter, Taisi Taoibhgeal, came to see Conghal. The girl placed her arm round his neck, and she examined his wounds and injuries, and looked upon the head of Nabgodon. "Royal is this head," said she, "and glad we are that it is not alive,<sup>1</sup> and glad also are the Ultonians that it is so, and I mind not saying so"; and she recited the poem:—

Great is yonder head on the hill!  
 Great the evil it wrought us!  
 Great evil he wrought betimes,  
 Nabgodon, the great, son of Ioruadh!  
 Nabgodon came from the north,  
 The king of Uardha with all his power,  
 Conghal cut off his head,  
 The elder of the Clann Rury;  
 Though they came hither  
 To us to Rathlin's harbour,  
 Better for them than drinking,  
 The manner he waged the great fight.

## XXXIX.

They came into the hostel thereafter, and they were conducted into their glass sun-bower, as well as into their fair capacious bright booths, and physicians were appointed to heal them, and they were a fortnight and a month in the dun of king Donn. The people they were with were good, and good was the time they passed with them, and when they were healed and able to walk, and the great feast and marriage ceremony finished, king Donn said: "Well, Conghal," said he, "take your wife with you, and seek yourself a territory from the Clann Rury for her, for I do not like to have the Ultonians my enemies on her account." "They shall not be, indeed," said Conghal, "but let Angotha, son of Anlun,<sup>2</sup> and Bricne mac Cairbhre go to Eamain Macha, and seek a territory for me for my wife from Fergus mac Lede and the chiefs of Ulster, and I shall withhold

<sup>1</sup> *n-euccmuir a anma*: lit., 'in the absence of his soul.' Cf. *is marb in corp i nd-écmair in anma*, 'the body is dead in the absence of the soul' ('Passions and Hom.' from L. Br., 838f).

<sup>2</sup> MS. has *anḡoḡa mac lunn*.

ԿՈՐԿՈՒ ՔԵՐԵՍՄԱ ՄԻԵ ԿՈՐԿ ՎԻԵՐՈՒՄ Վ՛Ա ԸՅՈՒՆՆ.” ԵՆՃԱԾՈՒՐ  
 ԲԱՆ ՄՈՄՔԱ ԻԴՄԻՆ ՇՕ Կ-ԵՄՈՒՆ, 7 ԱՐ ԵՏՈՐԵԱ ՄԱՆՃԱԾՈՒՐ  
 Ա ԲԵՍԼԱ ՇՕ Կ-ԵՄՈՒՆ ԻՄԱՐ ԻԾՈ ՔԵՄ, ՍԱՐԻ ԵԱ ԵԱՐՈՒ ԼԵՕ ՍԻԼԵ  
 ԱՆ ԵԱԾ ԲԻՆ ՎՕ ԵՐՄՐ ԿՈՆՃԱԼ ԱՐԻ ԼԱԾԵ ՆԱ Կ-ԱՐԻՈՒԱ ՄԵ  
 ԵՏՈՒՆՆԵՐԵԱԾՈՒԼ Ա ԸՕՐԿԱՐՈՒ 7 ՎՕ ՔԵՐԱԾՈՒ ՔԱՆԿԵ ՄԱ ԱՅ ՆԱ  
 ՄՈՅՍԻՆ ԲԻՆ 7 ՎՕ ՔԻԱՔԻԱՅԵՍԱՐԻ ԲԵՍԼԱ ԱՆ ԸՆԴԱ ԲԻՆ ՎՅՈՒԵՒ 7 ՎՕ  
 ԻՆՊԵՍԱՐԻ ԲԻՆ ՎՅՈՒՆ ՍԻԼԵ. “ԵՐԵՕ ԻՄԱ ԵՆՃԱԾԱԵԱՐԻ ԱՆՆՐՕ?”  
 ԱՐԻ ՄԱԻԵ ԱԼԱԾ. “[Օ՛]ԻԱՐԻԱՐՈՒ ՔԵՐՈՒՆՈՒ ՕՐԱՆԻՐԻ ԵՆՃԱՄԱՐԻ  
 ՎՕ ԻՆՆԱՕԻ ԿՈՆՃԱԼ,” ԱՐԻ ՄԻԾՈ, “.Ա. Վ՛ՆՅՈՒՆ ԿԻ[Ճ] ՎՅՈՒՆ  
 7 ՎՅՈՆՅԵԱՐՈՒ ԿՈՆՃԱԼ Ա ԸՕՐԿԱՐՈՒ ՔԵՄ 7 ԿՈՐԿՈՒ ՔԵՐԵՍՄԱ  
 ՄԻԵ ԿՈՐԿ Վ՛ԱԼԵԱԻՆ Վ՛Ա ԸՅՈՒՆՆ.” “ԵԻՐԵՕ ԿՈՆՃԱԼ ՔԵՄ Ա  
 Ն-ԵՐՄՈՆ,” ԱՐԻ ՔԵՐԻՄՐ ՄԱԵ ԼԵՍԵ, “7 Օ՛ ՎՕ ՃԵԱԼԼ Ա ԸՕՐԿԱՐՈՒ  
 ՎՕ ՎՅՈՆՅԵԱԻԼ Վ՛ԱԼԵՎՅՈՒՆ ՎՅՈՒՍՄԻՐԱ ՄՅՃԵ Ն-ԱԼԱԾ ՎՕ, ՍԱՐԻ ԱՐ  
 ԲԻՆԵ 7 ԱՐ ՍԱՐԼԵ Է ԻՄԱ ՄԱՐԻ.” “ՈՒ ՃԵԱԾԱՐԱՆ ԲԻՆ,” ԱՐԻ  
 ԱՆՇՕԵԱ, “ՍԱՐԻ ԵՄՅ Վ՛Ա ԵՐԵԵՐԻ ՆԱԾ ՃԵԱԾԱԾ ՄՅՃԵ Ն-ԱԼԱԾ ՆՕ  
 ՇՕ ԵՕՐԵՍՈՒԱԾՈՒ ԿԻՅՃԵ Ն-ԵՐԵԱՆՆ ԱՐԻ ԵՄՐ.” “ՄԱԾՈՒ Է ԲԻՆ  
 ԱՎՅԵԱՐԿԵՐՈՆ,” ԱՐԻ ՔԵՐԵՍՄՐ ՄԱԵ ԼԵՍԵ, “ՎՅՈՒՍՄԻՐԱ ՔՈՆՆ  
 ՄԱԻԾ Վ՛Ա ԻՆՆԱՕՐՈՒՆ.” “ԵԻԱ ԱՆ ՔԵՐԱՆՎ՛ ԲԻՆ?” ԱՐԻ ԻԾՈՐԱՆ.  
 “ԻՆ ԵՐՄՈՒԾՈՒ ԵՏՈՒ ԱՐ ԵՕՒՄՔՈՒՅԻՐԻ Վ՛ՔԵՐԱՆՆ Ա Կ-ԱԾԱՐԻ ՔԵՄ,” ԱՐԻ  
 ՔԵՐԵՍՄՐ. “ԱՐ ԵՄՄԱ ՎՅՈՒՐԻ ՎՕ ԵՆԱԵԱՐԿԵ ՎՕ,” ԱՐԻ ԵՐՄԻԵ,  
 “ՍԱՐԻ ՎՕ ԵԻԱԾ ՄՅՃԵ Ն-ԱԼԱԾ ԱԵ՛ ՔԵՅՄԱՐԻ ԱԾԵ ՄԱՆԱ ԵՄՅՃԵԱ  
 ԲԻՆ ՍԱԻԵ.” “ՎՅՈՒՍՄԱԾՈՒ Է ԲԻՆ ԵՄ ԱԻԼ ԼԵՐՊՈՆ,” ԱՐԻ ՔԵՐԵՍՄՐ,  
 “ՎՅՈՆՅԵԱԾԱ ՍԱՐԻ ՃԱՆ ԻՄՊԵՐՈՒՆ Է.” ԻՐ ԱՆՆՐԻՆ ԵՆՃԱԾՈՒՐ  
 ՆԱ ԵԵԱԾԵԱ Վ՛ՅՈՒՆՆՐՈՒՅԻՐՈՒ ԿՈՆՃԱԼ ՇՕ ԵԵԱԾ ԿԻ ՎՅՈՒՆՆ. ՎՕ  
 ՔԻԱՔԻԱՅ ՔԵՐԵՍՄՐ ԲՅՅԵԱԾ ՎՅՈՒՆ, ԱՆ ԵՐԱՐԻԱԾՈՒՐ ԱՆ ՔԵԱՐԻԱՆՎ՛ ՎՕ  
 ԸՆԱԾՈՒՐ Վ՛ՅՈՒՄԱՐՈՒ. “ՔԱՐԻԱՄԱՐԻ,” ԱՐԻ ՄԻԾՈ, “7 ՎՅՈՒՍՄԻՐԱ  
 ՔԵՐԵՍՄՐ ՄԱԵ ԼԵՍԵ ՄՅՃԵ Ն-ԱԼԱԾ ՎՅՈՒՐԻ ՎՅՈՒՍՄԱԾՈՒ ԱԻԼ ԼԵԱԵ 7  
 ԵՄՅ ԱՆ ԵՐՄՈՒԾՈՒ ԵՏՈՒ ԱՐ ՆԵՐԱ Վ՛ՔԵՐԱՆՆ Ա Կ-ԱԾԱՐԻ ՎՕ՛՛ ԻՆՆԱՕԻ  
 ՇՕ ՎՅՈՒՆ ՎՅՈՒՍՄԱՐԿԵ”; 7 ՎՅՈՒԱ ՄԱԻԾ ԼԵ ԿՈՆՃԱԼ ԲԻՆ. 7 ՎՕ ԸՅՄԻ  
 ԿԻ ՎՅՈՒՆ Ա ԻՆՅԵՆ 7 ՄԱԻԾՈՐ ԻՕՄՈՒԱ ԼԵ ԱՐԻ ԻՆ ԵՐՄՈՒԾՈՒ ԸՅՈՒՆ ԲԻՆ,  
 7 ՎՕ ՄԱՆՆԵԱԾՈՒ ՎՅՈՒՆ ԱԻԵՐԻ ԱՆՆ .Ա. ՎՅՈՒՆ ԵԱՐԻ 7 ՎՅՈՒՆ ԵԱՐԻ  
 ԱՆՆՆ ՆԱ ՄԵՆՆԱ Ի ՄԱԻԵՐԵ ՔՅՐ.

<sup>1</sup> Lit., ‘welcome was made for them.’

<sup>2</sup> MS., Fergus; but evidently

this is a scribal slip for ‘Conghal.’

<sup>3</sup> The territory of father and daughter would therefore stretch along the Antrim coast from Knocklayd to Dunseverick.

my own attack and the attack of Fergus mac Rosa from them in return for it." They came on thereafter to Eamain, and news of them reached Eamain quicker than they themselves; for they all were glad of the battle Conghal won over the people of Uardha on his entering on war. They were welcomed<sup>1</sup> by those kings, and they asked them about the battle, and they told them all about it. "Why did you come here?" said the princes of Ulster. "We came to seek a territory from you for the wife of Conghal," said they; "that is, for the daughter of king Donn, and Conghal will withhold his own attack and the attack of Fergus mac Rosa from the Ultonians in return for it." "Let Conghal himself come to Ireland," said Fergus mac Lede; "and since he undertakes<sup>2</sup> to withhold his attack from the Ultonians, I shall give the kingdom of Ulster to him, for he is older and nobler than I." "He will not take that," said Angotha; "for he swore he would not take the kingdom of Ulster till he should contest the kingship of Ireland first." "If that is what he said," said Fergus mac Lede, "I shall give a good estate to his wife." "What territory is that?" said they. "The cantred nearest the territory of her own father," said Fergus. "It matters not your giving it to him," said Bricne, "for you shall be deprived of your kingdom of Ulster if you give not that." "If that is what he would like," said Fergus, "he shall get it from me without dispute."

Then the ambassadors came to Conghal to the house of king Donn. Conghal<sup>3</sup> asked their tidings, whether they had got the territory they went to seek. "We did," said they, "and Fergus mac Lede will give the kingdom of Ulster to you if you wish, and he gave the cantred nearest her father's territory to your wife as far as Dunseverick."<sup>3</sup> Conghal liked that. King Donn sent his daughter with much treasure to that cantred; and she had a dun erected there, viz., Dun Taisi, and Dun Taisi is the name henceforth of the district in which it was.

## ΑΗ ΤΡΕΑΣ ΞΥΡΟ.

### XL.

Ιομῆυρα Κοηξοιλ ιοοιυτεαρι ροοη ρεάλ οιλε. Δουβαριε  
 με η-α ιοοιυτιη Δ εοβλαδ υο εόμυξδὸ 7 ουλ υ'ιοηηοιξιό  
 Λοέλοηη. Το ξλυαυιουοαρι ιοομυα αρι μυιη 7 αρι μόρφηαυιυξε  
 7 ιοοα ιύοξὸα αη εοβλαδ ρηη Κοηξοιλ 7 ιοοα μόρι λεό Δ  
 μελοηηα 7 Δ μευηεαδ αξ ουλ υ'ιοηηοιξιό Λοέλοηη 7 αρι ε  
 • οοβύ μξ Λοέλοηη ηη ταηιηη .η. Δηηλοοι μαε Σκοηηηε 7 ηρ  
 αηη οοβί Δ υόηηδὸ Δ ηυερερεη Λοέλοηη .η. αξ Εαυιυιόε. Αρ  
 ηηη υαυι 7 αηηηηη οοβί Ρι [Λοέλοηη] αρι μύρι Δ βαιλε 7 Δ  
 υόραιο ιηα ῥαυιυαδὸ .η. ῥερεεηα ριλε; 7 αυεοηηεαυαρι ηη  
 λο[ηηγεαυ] Λάηηοη υ'α η-ιοηηοιξιό 7 ηα ρυηλ ιλβηεαεα  
 ιοηξαηαεα υαυιτιβ. “ηρ Δ[ὸ]β[αλ αη] εοβλαδ υό αυ-  
 είαμυηο, Δ ῥερεεηα,” αρι Ρι Λοέλοηη, “7 αη τεαδβηαιό αιέηη  
 ροιυηο?” [“Οοβειυηη]ηε (1°) αιέηη ροιυηο,” αρι ῥεαυηεεηα, “αρι  
 ε εοβλαδ Κοηξοιλ Ἐλοηηηξηηξ ηηε Ρυόβηαιό ε 7 [ηρ λειυ] υο  
 ευηη ηαβξαυοηη μαε ιοηηυαδὸ, ρί ηα η-υαυιόα.” “Εια ηη  
 ρλυαξ ατά 'ηα ῥαυιυαδὸ?” [αρι ρί] Λοέλοηη. “ηη εάηηε Δ  
 η-έυηηη αμαε ιηαηη μαε ιηοξ αρι ῥεαυιη μηηηηηε ηαυ ε,” αρι  
 [ῥερεεηα,] “υαυι ατάυο υόα ηηαε ρί[ξ] (2°) Κοηηαετ ηηα  
 ῥοεαυη αηη .η. Διλλιλ Τεοηα Ξαοε 7 Διλλιλ Τεοηα Ε[ηιόε], 7  
 μαε ρη[ξ] Δλβαη 7 μαε ρη[ξ] Λαυξηη 7 μαε ρη[ξ] Κοηεηηο  
 αρι η-α η-ιοηηηαυηαδὸ αρι Δ εεηιόεαυη ρέ[ηη 7] ηεοε αρι ρεηυη  
 μαυο (3°) ρηη υιλε .η. ῥερεεευη μαε Ρορα, ρηξημυλεαδ Ἐρεαηη  
 7 μαεαυηηαυιόε (4°) Ἐρεαηη ό ρηη αλε”; 7 αυηβηαυαρι ηη  
 λαιο αηηο:—

Δ ῥεαυηεεηα αρι Δλυηηη αη υηεαηη  
 τάηηε Δ η-ιαε Ἐρεαηηο;

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(1°) MS. defective. (2°) ηη, μξ: the gen. of ηη is μξ. In our MS.  
 the forms are confused: we have as gen., ηη, μξ, ηοξ. (3°) μαυο: pl.  
 form of ηηα, ιοηηα. (4°) sic MS.

## PART III.

### XL.

As to Conghal there is here narrated another story.<sup>1</sup> He told his people to fit out his fleet and go to Lochlann. They journeyed over sea and ocean ; and regal was the fleet of Conghal, and great-minded and great-spirited were they going to Lochlann. The king of Lochlann at that time was Amlaff,<sup>2</sup> son of Scoinne, and his 'dun' was in the south of Lochlann, viz., at Eassuidhe. Just then the king of Lochlann was on the wall of his town, and his druid Fergna, the poet, with him ; and they saw the very big fleet approaching and the very bright wondrous sails above it. "Dreadful is that fleet we see, O Fergna," said the king of Lochlann ; "and do you know them, O Fergna?" "I know them," said Fergna, "it is the fleet of Conghal Cláiringhneach mac Rudhraighe, and it is by him fell Nabgodon mac Ioruaidh, king of Uardha." "What host is with him?" said the king of Lochlann. "There never came out of Ireland a king's son with a better following than his,<sup>3</sup>" said Fergna, "for there are with him the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, and the son of the king of Scotland, and the son of the king of Leinster, and the son of the king of the Conchenns, who are being banished from their own countries, and one who is better than them all, Fergus mac Rosa, the royal champion of Ireland, and the warriors of Ireland furthermore" ; and they recited the poem :—

O Fergna ! fine the people  
Who came from Ireland.

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<sup>1</sup> In Part III. we have narrated the martial exploits of Conghal over sea.  
<sup>2</sup> Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe.    <sup>3</sup> Lit., 'it is better of following than he.'

noċa (1<sup>o</sup>) nraċa nire abur  
 Sluaġ vo biað fo a ccorruilur;  
 Cionnur aċáro riao na rir ?  
 Inao croða na cupaið  
 Mar tiaoðao i ccenn ca[ċa] ?  
 Caité aumanna a n-áirflaċa ?  
 Congail cláirínġuaċé, an rí !  
 Mac moġða vo Ruðruí !  
 Fearnur mac Roġa, naim nġle !  
 'S an va ailiil oirioðe,  
 Trí mic Tabairne na tġier,  
 Leó aoraoġrat laoié v'a luaitċ-tġear  
 In tġiar ele ar calma i ccli (2<sup>o</sup>)  
 Mac riontun mic Ruðruí.  
 Anaðal euċtaċ ar nuair  
 Rí Coimceno an éoccaíð éruaið  
 Cairbġe na'ccleġ ir na ccea[ro],  
 Mac rí[ġ] mibe na móircearð ;  
 Cionnur aċáro réin na rir  
 In ġinóimib ġaile ir ġairceið ?  
 Anað blaċ fġrccur a mbiað ?  
 An abra (3<sup>o</sup>) nom, a fġarccna.

a fġarccna.

### XLI.

Ir anoirin aoubairt fġarccna le rí[ġ] Loclann : “Fġir a  
 fáilte muirúo ġo ruilbir,” ar ré, “7 vġna maic oirua, uair  
 ġé mað amluir vo beċea a bġeuccmuir vo muġe vo coiréð-  
 oaoir rúo muġe vuit 7 ġrò co[ġað] (4<sup>o</sup>) vo beic oir vo  
 úmġeubaoaoir úioċ é.” “Oġeubaoir an maic aġamra vġ  
 rġ,” ar rí Loclann. Oġaubaaoir an acoirrao (5<sup>o</sup>) ir  
 ccaiað anoirin, 7 vo ġaubaaoir a n-áirua u[mra], 7 voiróġat  
 cġó coimóainġean caċa úioð, 7 táinoc in Rí ma ccoimóail 7  
 fġirair fáilte ríú, 7 aoubairt an laoi ano :—

moċén vuit, a coġuil éruaið !  
 Táinoc a h-éirinn ġo mbúaið,  
 Vo ġeubairt fáilte ðe  
 aġamra 'r aġ beberġe.

(1<sup>o</sup>) noċa : hence the neg. part. ċa of the modern Ulster dialect. (2<sup>o</sup>) ccli,  
 ‘heart’ : cf. Trí bioir-ġaoiċe (Atk.), ceilġ-mána na ccli. (3<sup>o</sup>) abra :  
 apparently is 2nd sg. pres. (4<sup>o</sup>) MS. defective. (5<sup>o</sup>) acoirrao :  
*vide* note 4<sup>o</sup>, p. 86.

I myself never saw in this life  
 A host like them.  
 How are these men ?  
 Are the warriors brave  
 As they go to battle ?  
 What are the names of the high princes ?  
 Conghal Cláiringhneach, the king,  
 The royal son of Rudhraighe !  
 Fergus mac Rosa, bright his career,<sup>1</sup>  
 And the two Ailills, the eminent !  
 The three sons of Tabhairne of the conflicts ;  
 Heroes shall fall by them through their swift attack.  
 The other three, brave of heart !  
 The son of Fionntan mac Rudhraighe,  
 Anadhal Euchtach,<sup>2</sup> moreover,  
 The king of the Conchenns of the hard combat,  
 Cairbre of the feats and of the arts,  
 Son of the king of Meath of the great arts :  
 How are these same men  
 As regards deeds of daring and valour ?  
 Does Fergus' glory endure ?  
 Do you tell me, O Fergna.

## XLI.

Then Fergna said to the king of Lochlann : " Give<sup>3</sup> those  
 yonder pleasant welcome," said he, " and treat them well ; for  
 even were you absent from your kingdom, they would defend  
 it for you, and whatever [attack] troubled you, they would ward  
 it from you." " They shall be treated well by me on that  
 account," said the king of Lochlann. They then anchored on  
 the beach,<sup>3</sup> and took up their arms, and made of them a strong  
 battle-pen. The king came to meet them, and welcomed  
 them, and recited the poem :—

Welcome, O brave Conghal !  
 Who came with victory from Ireland,  
 You shall find welcome  
 From me and Bebherre ;

<sup>1</sup> Lit., 'bright career.'<sup>2</sup> *I.e.* 'active.'<sup>3</sup> Lit., 'make.'

Յայտա՛ր Է՛ր Բարձր ու մանկ,  
 Աջար Բարձր, Երբ ճի ունի!  
 Բարձր ունի ինչ ունի  
 Երբ ինչ Բարձր ունի.  
 Ունի մո՛ն ինչ, մանկ Բարձր!  
 Բարձր Ե՛ր Բարձր ունի  
 Աջար ինչ, Է՛ր ունի,  
 Ա՛յ Երբ ունի ինչ ունի.  
 մո.

Աջար (1<sup>o</sup>) լինելու մասին Երբ ունի մո՛ն ունի 7  
 Բարձր ունի Բարձր, 7 ունի Բարձր ունի Բարձր ունի  
 ունի, 7 ունի Բարձր ունի Բարձր ունի Բարձր ունի,  
 ունի ունի Բարձր ունի ունի Բարձր ունի (2<sup>o</sup>) Բարձր ունի  
 7 ունի Բարձր ունի Բարձր ունի 7 ունի Բարձր ունի.

## XLII.

Է՛ր Բարձր ունի Երբ ունի Երբ ունի Երբ ունի, 7  
 ունի Բարձր ունի: “Վայնի Բարձր ունի, 7 ունի Երբ ունի,  
 Բարձր ունի Բարձր ունի?” Է՛ր ունի. “Է՛ր ունի Բարձր ունի,  
 Է՛ր ունի, “Է՛ր ունի Է՛ր ունի Բարձր ունի (3<sup>o</sup>) ունի Բարձր ունի  
 ունի Բարձր ունի 7 ունի Բարձր ունի Բարձր ունի.” “Էրբ  
 ունի 7 ունի Բարձր ունի, 7 ունի,” Է՛ր Բարձր ունի, “Էրբ  
 ունի Բարձր ունի Բարձր ունի”; 7 Է՛ր ունի ունի 7 ունի ունի  
 ունի ունի Երբ ունի 7 ունի Բարձր ունի 7 ունի Բարձր ունի  
 Է՛ր ունի Բարձր ունի 7 ունի ունի ունի ունի ունի ունի ունի  
 ունի ունի Բարձր ունի, “Էրբ ունի Բարձր ունի,” Է՛ր  
 Բարձր ունի, “7 ունի ունի Բարձր ունի.” “Է  
 ունի ունի 7 ունի Բարձր ունի Բարձր ունի Բարձր ունի?”  
 Է՛ր Բարձր ունի. “Էրբ ունի 7 ունի ունի ունի Է՛ր ունի Է՛ր  
 ունի ունի ունի ունի Բարձր ունի,” Է՛ր Բարձր ունի; 7 ունի  
 ունի ունի ունի ունի ունի ունի ունի ունի ունի ունի ունի  
 7 ունի ունի ունի ունի Բարձր ունի. Աջար (4<sup>o</sup>) ունի ունի

(1<sup>o</sup>) MS. et.(2<sup>o</sup>) MS. contraction բարձր, i.e. բարձր, բարձր.(3<sup>o</sup>) բարձր, O. Ir. բարձր, 1st pl. fut. of բարձր, ‘I can.’(4<sup>o</sup>) MS., et.

From Beiuda, best of women,  
 And Aralt, secure the meeting,  
 They shall welcome you all  
 Both king and gentlemen;<sup>1</sup>  
 Naoisi my son, on the skirts of hosts,<sup>2</sup>  
 One from whom you shall receive great welcome,  
 I shall tell you, and I shall not conceal,  
 O Conghal, beyond all, welcome !

And the chiefs of Lochlann all came to meet them and welcomed them, and the king's sun-bower was prepared for them, and in it were put Conghal and the chiefs of his people; and a splendid house was set apart for the valorous band from that out; and they prepared<sup>3</sup> choice head-baths and body-baths for them all.

## XLII.

Then the chiefs of Lochlann came to the king of Lochlann, and he said to them: "What advice do you give, O chiefs of Lochlann, as to Conghal and his royal-stock?" said he. "We say," said they, "to have us treat him the best we can, and do you treat him also in the best possible fashion." "Success and blessing to you, O chiefs," said the king of Lochlann, "for that is the advice of a trusty people." It was so with him then that he had a feast ready for the chiefs of Lochlann; and he presented the feast to Conghal, and took upon himself the control and whole ordering of it. "I tell you," said Conghal, "to give it to me and the chiefs of Lochlann." "Whether shall you stay in one house with the chiefs of Lochlann or in a house by yourself?" said the king of Lochlann. "Where we shall make one another's acquaintance, there we shall be this time," said Conghal. They came into the king's house, and one half of it was given to the chiefs of Lochlann and the other half to Conghal and his people; and Conghal sat

<sup>1</sup> Lit., 'gentleman.'

<sup>2</sup> A poetic cheville: we may take it as meaning,

'who wages war on the skirts of hosts.'

<sup>3</sup> Lit., 'they made a preparation of.'

ԸՈՆՃԱԼ ԵՐ ԴՆՈՐ ԵՆ ՈՅՇՇԻՅԵ 7 ՔԵՐԵՍՄ ԵՐ Ե ԼՈՒՆ ԾԵՐ 7 ՄԱՐԵՍԸՄ ՄԵՐՅԵՇ [ԵՐ Ե] ԼՈՒՆ ՇԼԻ 7 ՍՈ ԿԱՐԵԱԾ ԸՆԾՈՒԹԱԼ ՄԱՇ ՈՅՇ ԸՈՆՇԱՆՆ ԸՈՆԸ ԵՐԻ ՇԵՍ ԸՈՆՇԱՆԾՈՒԹ ԻՅՆ ՔՈՇ[ԼԸ] ՔԵՆՆՈՒ ՔԱ ՆԵՐԸ ՍՈ ԸՈՆՃԱԼ; 7 ՍՈ ԿԱՐԵԱԾ ԸԼԼԼԼ ԿԵՐԻԱ ՃԸՈՒՇ 7 ԸԼԼԼԼ ԿԵՐԻԱ ԸՐԻՇ ԻՅՆ [ՔՈՇԼԸ] ՔԵՆՆՈՒ ԵԼԵ 7 ԸՅՈՒՄԻՏԱՆՆ ՄԱՇ ՔԵՐԵՍՄԸ ՔԵՐԻՅԵ ՈՆԸ ԵՐԻՅԱԾ 7 ԸԻՐԻՅԵ ԸՈՆՃԱՆՈՆ[ԵՐԸՄ ԸՈՆՃԱՆՆ ԸՅՈՒՄ]; 7 ՍՈ ԿԱՐԵԱԾ ՄԵՐՆԵ ՏԵՐՆԵ 7 ԼԸՏԸՐՆԵ Ե ԵՐԻՅԱԾ [ԸՈՆՃԱԼ] (1<sup>o</sup>) 7 ՍՈ ԴՆՈՒ ՔԸՇՏՆԸ ՔԻՆՆ ՔԻԼԵ 7 ԾՅԻՇՆԵ ՄԱՇ ԸԻՐԻՅԻՅԵ 7 ՔԻԸՈՒՍԻԱՍԻ Ե ԵՐԸԾՈՒՅԻՐ [ԸՈՆՃԱԼ] 7 ՔԵՐԵՍՄԸ. ՏԱՐՈՅՃԱԾ ԼԵՇԵ ԸՈՆՃԱԼ ԸՈՆՅԵ ԴՆ.

## XLIII.

ԿՈՒՆԻ ԸԻ ԼՈՇԼԱՆՆ ԻՅՆ ԴՆԻՐ [ԿԱԻՇՐԵ] ՍՈ՛Ն ԿԻՅ 7 ՍՈ ԿԱՐԵԱԾ ՈՅՇՅԱԻՍԵ ԼՈՇԼՈՆՆ ԵՐ Ե ԼՈՒՆ ԾԵՐ, 7 ՍՈ ԿԱՐԵԱԾ ՆԸՍԻՐ [7 ԸՐ] ԸԼՏ Ե ՍԸ ՈՆԸ ԻՅՆ ՔՈՇԼԸ ՔԵՆՆՈՒ 7 ՍՈ ԿԱՐԵԱԾ ԾԵՅԻՅԵ Ե ԵՍԸՆ ԵՐ Ե ԼՈՒՆ [ՇԼ]ԻՇ 7 ԾԵՍՍԸ Ե ՈՅՇՆ ՃՈ ԼՈՆ Ե ԵՆԿՐԻԱՇՏԱ ԻՅՆ ՔՈՇԼԸ ՔԵՆՆՈՒ ԵԼԵ; 7 ՍՈ ՍԸԼԵԱԾ ՔԻՍՈՆ 7 ՔԵՆՆՈՒՍՈՒ ԵՐ ՆԸ ԴՆԸՃԸԻՅ 7 ՍՈ ՃԸԾԱԾ ՍԱՆԸ 7 ՍՈՇՇՈՆՆԸ [Ը]ԸԸ, 7 ՍՈ ՇՅԻ ԸԸՇ Ե Ն-ԸԻՇԵՆԿ ԵՐ Ե ՇԵԼԵ ՍՈ ԼԸՈՒՐԻՍԵ ԼՈՇԼԱՆՆ 7 ՍՈ ՇՅԱԾՈՒՅ ԸՈՆՃԱԼ; 7 ՍՈ ՃԸԾ ԾՅԻՇՆԵ ԸՅ ՍԵՆԸՆ ԸԱՐԻՏԸ ԸՅ ՈՈՒՏԻՆՅ ԼՈՇԼԱՆՆ 7 ՔԱՐԻ ՄԱՍԻՆԵ 7 [ԻՈՆՆԱՐԸ ԻՍՄՈՒՃ ԸՆՆ 7 ՍՈ ԴԸԻՍԵՍԸՐ ԻՅԵՐ ՈՅՐ Ե ՄԾՅԻՇՆԵ. ԿՈՒՆԻ ԾՅԻՇՆԵ ԻԸՐԻՆ Ե ԵՐԸԾՈՒՅԻՐ ՔԵՍՍԸ ԸՈՆԸ ԵՆԿՐԻԱՇՏ. “ՏԼՈՆ ՔՈՐԻՏ, Ե ԾԵՍՍԸ,” ԵՐ ԴԵ. “ԸՐԵՍ ԸՐ ԸԻԼ ԼԵՏ Ս՛ՔԸՃԸԻԼ, (2<sup>o</sup>) Ե ՈՒԼԸՆՆ?” ԵՐ ԴԻ. “ՈՒ ՔԵՍՍՈ ՆԸՍՈ (3<sup>o</sup>) ՄԱՍԻՆ ԻԸՐԻՍՈՄ, Ե ՈՅՇՆ,” ԵՐ ԾՅԻՇՆԵ. “ԸՐԵՍ ՈՒԼ ԻԸՐԻՍԸՐ?” ԵՐ ԴԻ. “ԸՆ Ե ՆԸՇ ԵՐԻՍՐ ԿՐԸ, Ե ՈՅՇՆ,” ԵՐ ԾՅԻՇՆԵ, “ԸՐԵՍ ՍՈ ԻՍՄԼԱԻՍ ԸՈՆՃԱԼ ՄԱՇ ՔԱՐՈՒՐԻՍԵ Ե ԼԻ-ԸՐՈՆՆ ՍՈ՛Ն ՍՈՒ ՔՈ?” “ՈՒ ԼԻ-ԸՅԸՄՐԸ ԸՏԸՍՈ Ե ԴՅՆՆ,” ԵՐ ՈՆ ՈՅՇՆ, “ԸՇՏ ՍՈ ՇՅԸԼԸ ՃՅՐԸԾ ԵՐ ԻՍՆՆԸՐԻՅԸՍ ԿՈՒՆԻ.” “ԻՐ ՔԻՍՐ ԴՆ,” ԵՐ ԾՅԻՇՆԵ, “7 ՃՐԵԱԾ ԸՏԸ ԸՍԾԸՐ ԵԼԵ ԸՆՆ.” “ԸՐԵՍ ԸՆ Կ-ԸՍԾԸՐ ԴՆ?”

(1<sup>o</sup>) MS. defective. The insertion of the word ԸՈՆՃԱԼ is tentative. (2<sup>o</sup>) քճճիլ: thus our MS. for the more etymological form քճճիլ. (3<sup>o</sup>) նար, pl. form of նա: cf. մա, մար; -ր represents 3rd pl. of copula.

on the side of the royal house, and Fergus on his right and Muiredach Mergach on his left, and Anadhal, son of the king of the Conchenns, with his three hundred Conchenns, was placed in the champion's seat next Conghal, and Ailill Teora Gaoth and Ailill Teora Crioch in the other champion's seat, and Criomhtann, son of Fergus Fairrge, with them, and Cairbre Conganchneasach, son of Cairbre Crom. Merne, Semhne, and Lathairne were placed with [Conghal], and Fachtna Finn File and Bricne, son of Cairbre, and Fraoch, the druid, sat in the presence of [Conghal] and Fergus. So far the seating of Conghal's half.

## XLIII.

The king of Lochlann came to the northern side of the house, and the princes of Lochlann were placed on his right, and Naoisi and Aralt, his two sons, in the champion's seat, and Bebhère, his wife, was placed on his left, and Beiuda, his daughter, with all her female retinue, in the other champion's seat. Wine and mead were distributed amongst the hosts, and they had<sup>1</sup> songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted<sup>2</sup> with one another; and Bricne approached the chiefs of Lochlann, and received treasure and much wealth, and they greatly esteemed Bricne. Bricne came afterwards to where Beiuda and her female retinue were. "Hail, Beiuda," said he. "What dost thou want, O ollamh?" said she. "I seek neither jewels nor wealth, O girl," said Bricne. "What else dost thou seek?" said she. "Do you not know, O girl," said Bricne, "why Conghal mac Rudhraighe journeyed from Ireland this time?" "His secrets are not in my keeping," said the girl, "but I heard he came because he was banished." "That is true," said Bricne, "yet there is another reason." "What is that

<sup>1</sup> Lit., 'singing.' Cf. *beic ag gabáil amháin*, 'to be singing songs.'

<sup>2</sup> Lit., 'put their acquaintance on one another.'

ar an inġen. “Do ċuadla do beċġi a n-óige 7 a n-dontuina 7 naċ bfuil do fadmuil do innaib an doimain 7 ar í rin ben tob’áil lairiom, ó deirceaiġ fēin do innaoib muoġ an doimain, 7 tuġ ġrao’ óuit 7 ar oos’ iarraió (1°) táimic so’n ċuira.” “Dia bfaġa (2°) fan óaimra ’n óuibce iarruom ar maooib muoġ ele an doimain tiġ tom’ iarraió faoiófeeo ler.” “Crieo an óuibce rin?” ar bhuicne. “Tŕí h-eoin inġine Cairrġimn Ċuiri,” ar í, “7 do [é]oioeoioaooir fŕi 7 mná na taclmān áct ġiú a n-éccomlann béoir mé ceól na [n-]én rin, 7 cuinġ áribuio Cŕib 7 caċbairi Mircenmaiŕ, 7 noċa tcláimic fŕi moġeuibao’ óaimra na nece rin 7 ni fadoilim a tteáct 7 beuora a n-dontuina ġo bfaġar uile íao.” “Do ġeuibairi rin, a inġen,” ar bhuicne, “uair ar ámlaió átláio clanna Ruómaióe 7 an ní naċ fēuio oaoine eile do óénaim so[ġ]morioim me h-eó n-áġioimio é 7 an comlann naċ bfeuoio curaió do óénaim so[ġ]mio clanna Ruómaióe é 7 fuairceóla Conġal na ceŕta rin”; 7 áuobairġ an laoi ann :—

A inġen naocairi (3°) céile !  
 A ġuuir ġo nġile ġŕéne !  
 Oionġhála uuit ar ġaċ moó  
 Cur comŕamh[áċ] (4°) mai Conġal.  
 ġiú mai lerŕa, a bhuicne buaim !  
 Conġal mac Ruómaióe muaió,  
 noċa carabŕa (5°) é ŕra  
 noġo n-ioca mo ceŕta (6°).  
 Cairé na ceŕta cuinġe ?  
 ġo bŕionnam cairé an uoilġe,  
 noċa nŕuige (7°), tolaib ġal,  
 áct muna bfaġa Conġal.  
 Tŕí h-eóim inġine Cairrġimn  
 ġo ceól, cairbeanaó claióimio !

(1°) MS. oos’ iarraió. For this form, iarraió (o’iarraió) for iarraió, cf. Father O’Leary’s “Séasna,” p. 7 : nuair a buail tuime boct uime a (áġ) o’iarraió uéarŕa, ‘when a poor man met him asking alms.’ (2°) faġa, 3rd sg., pres. subj. of faġbaim, ‘I get.’ (3°) naocairi : naoc = neg. rel. particle. (4°) comŕamhac : cf. Calé R. na Ruoġ (Hogan), p. 84 : fá éorais na ceuŕao comŕamhac. (5°) carabŕa, 1st sg. conj. B. future of caraim, ‘I love.’ (6°) MS., ceŕta. (7°) noċa nŕuige : ŕuige = 2nd sg. fut. of faġbaim, ‘I get.’

reason?" said the girl. "He heard of your being unwedded and marriageable, and that there was not your peer amongst the women of the world, and that is the wife he would like, for he himself excels the sons of the kings of the world, and he fell in love with you,<sup>1</sup> and he came to seek you on this occasion." "If he finds for me the tribute I ask of the sons of the other kings of the world who come to seek me, I shall go with him." "What tribute is that?" said Bricne. "The three birds of the daughter of Cairtheann Corr," said she, "and the men and women of the earth would go to sleep, though they were in dire distress, through the music of these birds; and the yoke of Cearb's chariot, and the helmet of Miscenmas; and none have come who would give these things to me, and I do not think they shall, and I shall remain unmarried till I get every one of them." "You shall get them, O girl," said Bricne; "for the Clann Rury are such that they would do in a very short space of time what others could not do at all; and the combat that warriors could not sustain the Clann Rury would; and Conghal will meet<sup>2</sup> these demands"; and he recited the poem:—

O girl who lovest not a lover,  
 O sun-bright countenance!<sup>3</sup>  
 Fitting for you in every way  
 A brave warrior like Conghal;  
 Though you think well, O steadfast Bricne,  
 Of Conghal, son of Rudhraighe, the red!  
 I shall not love him, however,  
 Till he pays my demands.  
 What are the conditions?  
 Till we find what is the trouble,  
 You shall not get them through floods of valour!  
 Unless Conghal shall get them.  
 The three birds of the daughter of Cairtheann  
 With music, melodious<sup>4</sup> the display.

<sup>1</sup> Lit., 'he gave love to you.' <sup>2</sup> Lit., 'solve (these questions),' *ḡuairceólá*, 3rd sg. fut. of *ḡuairḡeáim*. On the origin of the root of this word, *vide* Atkinson, *Tri B. Gaoithe*, Appendix, p. xvi. It must be remembered that the 'ē' futures from which the mod. fut. in "eo" has developed is an analogical development from *-ḡéna*, redupl. fut., *ḡoḡnu*, &c. <sup>3</sup> Lit., 'countenance with the brightness of the sun.' <sup>4</sup> *I.e.* *cláir*, 'gentle'; *binn*, *binn*, 'sweet.'

Այ ԸՈՆՃ ՇԱԻՏՔԵՐ ԸՐԻՆ ՃԱՆ ՃԵՐ  
 ԱՃՅՐ ՇԱՅԵՆԻՄ ՄԻՇՐԵՆՄԵՐ,  
 ՕՍ ՃԵՍԵՆԻՄ ԻՄ ԱԼԵ,  
 Ա ՄՃԵՆ ՔԻՈՒՄ ՔՈՒՆԵՆԻՄ !  
 ՃԱՇԱ ԻՐԵ, ՇՈՒՆԱՐՔ ՃԱԼ,  
 ՕՍ ՃԵՍԵՆ ԱԼԵ, Ա ՄՃԵՆ !  
 Ա ՄՃԵՆ.

## XLIV.

“ՇՈՒՆ Ա ՇՐԱԼԻՍ ՈՏ ՆԵՒՏԵ ԻՄ, Ա ՄՃԵՆ,” ԱՐ ՇՐԱԼԵ, “ՇՈՒՆ  
 ՆՈՒՆՄԱՐԻ ՕՒՏ ՈՒՆԱՐԱՐՈՒՄ ?” “ԱՇՈՒՆ Ի ՇՈՒՆԱՐՔ ՄԱՐԻՆԵ  
 ԵՆՆՃԱՐՇՈՒՆԱՐՔ,” ԱՐ ԻՐ. “ՇՈՒՆ Ա ՇՐԱԼ ԱՆ ՇՈՒՆԱՐ ԻՄ ?”  
 ԱՐ ՇՐԱԼԵ. “ՇՐԱԼԻՍ ՕՒՏ ՈՒՆԱՐԱՐՈՒՄ ԻՐԱՒ,” ԱՐ ԱՆ ՄՃԵՆ,  
 “7 ՄԱՆԱ ՇՐԱՅՏԱՐ ԸՐԱՒ Ի ԵՐԱԼԻՍ ԻՐԱՒ, 7 ՄԱՆԱ ՇՐԱՅՏԱՐ ՇՐԱՐ  
 ԵՐԱԼԻՍ ԵՆ ՕՒՆԱՐ, 7 ՄԱՆԱ ՇՐԱՅՏԱՐ ԵՆ ՕՒՆԱՐ Ի ԵՐԱԼԻՍ ԵՆ  
 ԸՆԱՐՈՒՄ, 7 ՆԱՐԱԵ ՄԱՇ ՄԱՐՏ ՕՒՆԱՐ ՆՈՒՆԱՐ ՇՐԱՅՏԱՐ ՕՒՆԱՐ  
 ԱՐԱՐԱՐ ԱՇՏ ԻՄ.” ՐՈ ԵՐԱՅՏ ՇՐԱԼԵ ԻՐԱՐ ԻՄ 7 ՇՈՒՆ Ա  
 ՇՐԱԼԻՍ ԸՈՆՃԱԼ 7 ՔԵՐԱԼԻՍ, 7 ՇՐԱ Ը ՇՈՒՆ Ա ՈՒՆԱՐ (1<sup>o</sup>)  
 ԻՈՒՆԱՐԱՐՇՈՒՆԱՐ ՕՐԱՐ, 7 ԱՐՇՈՒ ՇՐԱԼԻՍ : “ՄԱՐՏ ԵՐԱՐ ՇՐԱՐ  
 Ա ՈՒՆԱՐ Ա ՕՒՆԱՐ,” ԱՐ ՇՐԱԼԵ, “ԱՐԱՐ ԱՆ ՄՃԵՆ ՇՐԱ ԵՐԱ  
 ՇՈՒՆԱՐ ԱՐ ՄԱՐՏ ԻՄ ՇՈՒՆ ԱՆ ՇՈՒՆԱՐ . . . ՇՐԱՐ ԱՆ ՄՃԵՆ ԻՄ  
 ՇՈՒՆԱՐ ՇՐԱ ԸՐԱՐ ՇՐԱԼԻՍ ԸՈՆՃԱԼ 7 ՇՈՒՆ ԱՐԱՐՇՈՒՆԱՐ  
 ՇՐԱՐ ԱՐԱՐ [ . . . ] ԸՐԱՐ ԱՆ ՄՃԵՆ ԱՐԱՐ ՇՐԱՐ ՇՐԱՐ ՇՐԱՐ  
 ՇՐԱՐ ԱՆ ՇՐԱՐ ԸՈՆՃԱԼ (2<sup>o</sup>) ԻՐԱՐ ԵՆԱՐԱՐ (3<sup>o</sup>) ԵՐԱՐ ՄՐԱՐԱՐ  
 7 ԵՐԱՐ [ՈՒՆԱՐԱՐ] ՔՈՒՆԱՐ ՄԱՐՏԱՐ ՔԱՐՏԱՐ (4<sup>o</sup>) ; ՇՐԱՐ ՇՐԱՐ  
 ՇՐԱՐ ԱՆ ՇՐԱՐ (5<sup>o</sup>) ԵՐԱՐ ՇՐԱՐ ՇՐԱՐ [ԸՐԱՐԱՐ] ԻՐԱՐ Ա ՇՐԱՐ  
 ՇՐԱՐ ՇՐԱՐ ՇՐԱՐ (6<sup>o</sup>) ԻՐԱՐ ; ՇՐԱՐ ՇՐԱՐ ԱՆ ՇՐԱՐ ԱՐ . . .

(1<sup>o</sup>) ՄԱՐՏ : ‘lowliness.’ (2<sup>o</sup>) ՇՈՒՆ ԱՆ ՇՐԱՐԱՐ (2<sup>o</sup>) ԻՐԱՐ ԸՈՆՃԱԼ, ‘two ears of a horse.’ Cf. Strachan,  
 “Notes and Glosses, L. na hUidhre” (Archiv); “L. na H.,” *phil* .i. eich  
 (33b ; 6. b. 29); Stokes, “Irish Metr. Gloss,” *s. v.* pell, ‘horse.’ (3<sup>o</sup>) ԵՆԱՐԱՐ,  
*dat.* of ԵՆԱՐ, ‘a pen, byre’; ԵՆԱՐ is a D-stem. (4<sup>o</sup>) ԱՆ ԱՐԱՐ ՔՈՒՆԱՐ ՄԱՐՏԱՐ  
 ՔԱՐՏԱՐ : cf. Hogan, “Cath R. na Righ,” p. 104, l. 2, and note. (5<sup>o</sup>) ՕՒՆ :  
 ‘raw flesh, blood’: cf. O’R., *s. v.*; O’Dav. “Gloss”; ԸՐԱ .i. om. (6<sup>o</sup>) ՇՐԱՐ  
 ՇՐԱՐ, ‘the pangs of a woman in childbirth’: cf. P. O’C., *s. v.* ՇՐԱՐԱՐ.  
 ՇՐԱՐ, ՇՐԱՐԱՐ .i. ՇՐԱՐ, Stokes, “Metr. Gloss,” 101. ՇՐԱՐ .i. ՇՐԱՐ,  
 “Rev. Celt.,” xi. 442 ; xiii. 226.

And the yoke of Cearb's chariot, without prohibition,  
 And the helmet of Micscenmas,  
 Thou shalt get all these,  
 O fair girl of the flaxen hair!  
 All you seek, through valorous . . . (?)  
 You shall get them all, O girl.

## XLIV.

"Where are these things, O girl!" said Bricne, "that we may go to seek them?" "They are in the 'cathair' of Muirn, the woman-warrior," said she. "Where is that 'cathair'?" said Bricne. "Go east to seek it," said the girl, "and if it is not found in the east, go west; and if you find it not in the west, go south; and if you find it not in the south, go north; and may you have no good son till you learn aught save that from me." Bricne then arose, and came to Conghal and Fergus, and entered into converse with them, and said: "Your journey from Ireland is a successful one, O warriors!" said Bricne, "for the girl who refused<sup>1</sup> the sons of the kings of the world, viz., Beiuda, daughter of the king of Lochlann, has bestowed affectionate love upon Conghal, and a dowry was demanded of him, *i.e.*, the three birds of the daughter of Cairtheann, and the yoke of the chariot of Cearb, and the helmet of Micscenmas . . . the 'cathair' of Muirn, the woman-warrior; and she placed a bond and pledge upon us to find that dowry for her, *i.e.*, two ears of a horse over the pen of your shaving,<sup>2</sup> and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel<sup>3</sup>; the pangs of a woman in childbirth be yours<sup>4</sup>; the life of a cloud of a wood

<sup>1</sup> Lit., 'a refusal of wooing.'      <sup>2</sup> *Vide* Add. Notes. The reference is to the legend of the king who had two horse's-ears. The legend gave rise to the popular phrase, "τὰ πὰ ἐλευσὶ καραιῖς ἀρὶ λαβῆρα ὁμοῖσπρεαχ," in reference to anything of a secret nature. For the legend, *vide* Keating's History. I need not point out the obscurity of this incantation, which makes any attempt at rendering it so difficult.      <sup>3</sup> εἰρκοῖννε, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., εἰρκοῖ and εἰρκοῖνν: of this latter form, εἰρκοῖννε is here the genitive. Cf. "Silva Gad." (Ir. Text), p. 265. 'Ocus ba sleimhne iná mong escuinne i niochtar aibhne.' 'and slipperier than dorsal fin of eel on river's bottom.'      <sup>4</sup> Cf. the famous νόμιστον, or 'couvade,' of the Ultonians.

éiríonnúgáó (1<sup>o</sup>) aḡuib; nioi tóimle ríḡ noimáíde muna  
 bḡaḡáoi an coib[ce rín] so h-iaííáó oíuib.” 1<sup>o</sup> anḡrín  
 tuḡurḡarí Fericur pḡeab a mbriunne ḡurí bena[rḡarí] iurín  
 ḡana (2<sup>o</sup>) noimóirí oobí ina fíáónuire, ḡuríbo tennoḡarí so  
 luét pḡeapto[la] an ḡíḡe a anacal uiríe. Tuḡ Conġdal  
 buille ó’á óríunm iurín bḡríoizíó conach maibe arḡíz colḡa  
 na caḡáoirí narí éiríónaiz. Óóconnaic Rí Loólanm rín 7  
 a aḡáoirí oobí arí a ḡáaloimn .i. Scoinne rícaḡáimlac,  
 óḡlac aíríáó éirén; “Cḡeo mo[ó]cuirí (3<sup>o</sup>) a rínóim marí  
 rín, a éaíóimlirí, a Conġdal?” arí Rí Loólanm, “7 cḡeo fá  
 maḡabáoirí óa bār n-ollam?”

## XLV.

Óo eiríḡ Fáḡḡna Fínn Fíle ina bḡríoínuire uile anḡrín  
 ḡo ccuaḡáoi maríó Loólanm a aḡéiré 7 aóubáiré: “Ceann  
 imáíóíde éirénó ríó,” arí Fáḡḡna Fínn Fíle, “.i. bḡríoíne mac  
 Caíríne 7 so imíne coimḡercur ḡan íaríáó eioirí ’hinġíní 7  
 Conġdal, 7 so íaríí uiríte féim ’hinġéníá ḡénḡo noibíáó iurí  
 é, 7 so éuirí ceapḡ arí Conġdal naḡ ríóilḡerí ó’fáḡáil íoirí.”  
 “Máirícc arí arí cuirḡeáó na ceapḡa rín,” arí Rí Loólanm,  
 “uáirí oia mbéoirí ríluáiz na ḡalíían aḡa n-iaííáó m bḡríoiz-  
 oirí íáó.” “An bḡeríuuirí, a Ríḡ, c’áit a bḡrúil ríáó?” arí  
 Fáḡḡna Fínn Fíle. “Aḡáio í ceáḡríoiz Múiríne Molḡḡḡáíóde  
 a noeríceapḡ na Fuaíóá,” arí eirén, “7 óa noeóáoirí rín  
 óóimáim oócum na caḡríoá rín so ḡeubḡáoirí a ríáit caḡuizḡe  
 me caḡríoáiz amúiz a n-íonḡnurí luéḡa na caḡríoach rén, 7 aḡá  
 ríóíáó caíóóirí arí mírí ó Loólanmáib ríóirḡíurí so imíurí an  
 éaḡáoirí rín.” “1<sup>o</sup> oíóiliz línne an ceirí rín so cuiréó

(1<sup>o</sup>) From *críoínnúim*, ‘I notice, perceive’ (?). (2<sup>o</sup>) *ḡana* (?), for *ḡain*,  
 ‘a herd.’ *ḡain*, in Modern Irish, has the meaning of ‘a troop of persons,  
 heroes.’ We have afterwards, however, *uiríe*, fem. (3<sup>o</sup>) *Leg. ríóóuirí*;  
 so lost through fraying of the edge of the MS.

<sup>1</sup> The phrase *Saoḡal neoil éaílle*, &c., is obscure to me. <sup>2</sup> *noimáíde*,  
*i.e.* ‘nine days.’ <sup>3</sup> *cḡeo fá maḡabáoirí óa bār n-ollam?* I am indebted  
 to Mr. J. H. Lloyd for the following interesting illustrations of the use of the  
 verb ‘to be’ with *so* and *le*: *1<sup>o</sup> h-éó mḡo ríombóch oḡrḡáim*, ‘this is why they

. . . (?) be yours ;<sup>1</sup> may you live no time<sup>2</sup> unless you find that dowry asked of you." Then Fergus gave a start so that he struck the very great troop (?) which was before him, and the serving-people of the house had hard work in protecting him from it. Conghal gave a thrust of his back against the wall so that there was not a couch or chair inside that he did not shake. The king of Lochlann saw that, as did his father, who was beside him, viz., Scoinne 'sciathamhlach,' an old warrior. "What distressed you thus, O hero, O Conghal?" said the king of Lochlann ; "and why were you angry with your 'ollamh'?"<sup>3</sup>

## XLV.

Fachtna Finn File rose then in the presence of them all, so that the nobles of Lochlann heard his address, and he said : "Yonder is a head of oppression of Ireland," said Fachtna Finn File, "i.e., Bricne son of Cairbhre ; and unasked, he caused mutual affection to spring up between your daughter and Conghal, and he asked your daughter of herself without his being told so ; and she laid a task on Conghal that is not, indeed, thought capable of accomplishment." "Woe to him upon whom these demands were made," said the king of Lochlann ; "for were the hosts of the earth to try and meet them, they would not do so."<sup>4</sup> "Do you know, O king, where the things demanded<sup>5</sup> are?" said Fachtna Finn File. "They are in the 'cathair' of Muirn Molbthaidhe in the south of Uardha," said he, "and were the men of the world to advance on that 'cathair,' they would get their surfeit of fighting outside the 'cathair,' not to mention that with the people of the 'cathair' itself ; and it is a fortnight and a month's sail from Lochlann east to that 'cathair.'" "We think it a grievous burden that

were angry with him': *cia bí leat?* 'who was annoying you?' *biaí rias liom* *uo ló arctoróce*, 'they annoy me night and day.' Cf. Angle-Irish, 'they 'do be' at me.'

<sup>4</sup> Lit., 'if the hosts of the earth should seek them, they would not get them.

<sup>5</sup> Lit., 'they.'

orunn,” ar Conġal, “ar tteacét i ceirié loclann.” “na h-abairi rin, a Conġail,” ar Feircur, “uairi da bfaġa neacé irin doimán an cóibce do iairi an inġen ar rinne do ġeubá, ġion ġo nveach (1°) neach eile ann,” ar Feircur, “mačara ann.” “Račara ann,” ar Conġal, “7 afeó ar uoilġe linn eóluir an imáira o’fáġáil.” “Doibuirá aifeiú úuit, a Conġail,” ar Scoinne, “7 ni ġeubá caé no comlann miot uairi renoiri mé féin, 7 uobéiri mo ríacé úuitiri óiri do cairri- nġeráó uaimíra naé bfuiginn tiġerina cairi éiri mo báiri no cairi m’éiri féin acé mač miġ éireann. Ir tuira eirein, a Conġail, 7 niri ġab neacé me a ġualoinn ríacé ar feairi ina í”; 7 doibuirit:—

a Conġail ber leac mo ríacé  
 tihruanta a ríacé, obair (2°) tihro  
 buaile curáoth, eirce ceairb (3°)  
 Dia ríonġ an ġa veirce a tihro ;  
 Saóéari raoirileiġi, tihroéa caeth ;  
 Feiri ġo maé ni furaíl oi ;  
 minic uoberruir a caeth  
 no ġo mbeé ar ári lethi éli ;  
 ġo n-eccair (4°) aifeiú me a cneir  
 eiriri an veiri ir a ttuairi,  
 ġo noeilb leomáin ar a tairib,  
 ġo mbile iairiinn éairil éruair,  
 O’a corrián (5°) éiriéiri éairi  
 Do éelġuir a ffairi móiri ttorri,  
 minic uoberruir an caeth (6°)  
 Con raccuir an aġhi moiri con.

a Conġail.

Tuccaó an ríacé aifeacé iairiri, 7 tuccaó do Conġal í. O’fech Conġal in ríaceth, 7 do éiri ar a vealġain uaira (7°) í. “Acá cóimáirle aġairá úuit, a Conġail,” ar Amáilb. “Cneir í, a áiriiriġ?” ar iairiann. “Cuirú ríiri an imáira 7 an éacá do éuireabairi úib,” ar ríe, “7 leicciú reacáib an ġeiriueáó oiri uoġebéacoi co ríimíeacé raóá[í]l aġairá ann, 7

(1°) 3rd sg. S-subj. (2°) MS., obair for obair, ‘who refuses,’ perhaps.  
 (3°) ceairb: O. Ir. ceirp, ‘cutting, slaughtering.’ (4°) eccair: Mod. Ir. eadair.  
 (5°) MS., corrián. (6°) MS., áeth. (7°) uaira, 3rd sg. masc.

has been laid upon us," said Conghal, "on coming into the territory of Lochlann." "Do not say that, O Conghal," said Fergus; "for if anyone in the world shall find the dowry the girl asks, it is we shall; though no other shall go there," said Fergus, "I shall go there." "I shall go there," said Conghal; "and what we deem troublesome is obtaining information about the sea." "I shall make you a present, O Conghal," said Scoinne, "and I shall not fight or battle with you, for I am an old man; and I shall give my shield to you, for it was promised to me that it should not find a lord after my death or after me save it were a son of a king of Ireland. You are he, O Conghal; and no one ever laid on his shoulder a better shield than it"; and he said:—

O Conghal, take my shield;  
 Daring its lord, he refused battle!  
 Defence of warriors, stock of hewings,  
 From which the red spear springs in battle;  
 The work of a noble spear—thirty battalions;  
 One with a subsidy is necessary for it,  
 Often we gave battle  
 So that it would be on our left side  
 With an array of silver on its surface,  
 Between the right and left,  
 On its side, a lion's form,  
 And a slender hard rim of iron  
 From its hook shining (?), twisted  
 We cast its shower great . . .<sup>1</sup>  
 Often gave we battle:  
 And left the deer, great . . .<sup>2</sup>

The shield was brought out then, and was given to Conghal. Conghal examined the shield, and put it up on its rest above him. "I have an advice to give you, O Conghal," said Amlaff. "What is it, O high king?" said they. "Rest from the weariness of the sea and of the battle you fought," said he, "and let the winter pass by, for you shall be pleased and

<sup>1</sup> *mór ttor: tor* (?). Atk. ("Brehon Laws," Gloss.), *s. v.* *tor*. 'a head,' gives these further meanings: 'tower,' 'bush,' 'lord,' 'array.' <sup>2</sup> This line is obscure.



happy with me, and let your shields be strengthened, and your spears be polished, and your swords be set in order; for I have one in the 'cathair' who learnt that, and it is he gives tidings to us, *i.e.*, Uirgreann the druid, my own druid, and when it is time for you to go to harry the 'cathair,' he will lead you on the way." "We shall follow that advice," said Fachtna Finn File. That gave great pleasure and contentment to Conghal and his followers; and they acted as the druid said, and they let the winter pass.

## XLVI.

Then at the end of the [winter], Conghal said to the king of Lochlann: "Let provisions and ships be got ready for us," said he, "for we deem it time to go and seek the dowry that was asked of us"; and they did so.

They launched a great fleet upon the sea; and it was a month and a fortnight's sail from the territory of Lochlann to 'Cathair Muirn Molbhthaidhe,' and they were a month sailing westward. They saw naught save the heavens above and the sea around them; and they saw before them a great mountain in the midst of the ocean; its length was great, and one end of it was to the south and the other to the north, and its summit was on fire. "What is yonder mountain, O druid Uirgreann?" said Conghal. "Yonder before you is the mountain of fire," said the druid. "By what way shall we pass it?" said Conghal. "There is no way for you past it either southward or northward," said the druid; "for if you come to the north of it, you shall meet there with the rough sea and its waves; and if you come to the south side of it, you shall meet with a snow-shower from the great sea where the cold and the heat battle<sup>1</sup>; and were every single ship in your

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<sup>1</sup> Lit., 'in the meeting of the cold and heat.'



fleet as big as the mountain, each wave on it would smash them"; and he recited the poem:—

Yonder is the mountain on fire,  
 Though high the situation of the 'cathair';  
 Not easy its storming, methinks!  
 Its circuit is not near.  
 If thou comest to the northern side,  
 Ill shall befall you at once;  
 The tide with its waves shall come,  
 And shall wage strife with you.  
 If you come to the southern side,  
 Certain it is you shall have a hard fight;  
 Your host shall change their countenance,<sup>1</sup>  
 I tell you so it is.

"What shall we do in this matter, O Uirgreann?" said Conghal; "have you any other information to give us?" "I have," said the druid; "for in this way is yonder mountain: it has a hole through it, and the men of the earth would not discover a way to the 'cathair' to which you go save through the centre of yonder mountain; and I know the counsel that you must follow," said the druid. "Let your ships be bound together, and let Conghal's ship go first before them with me in it to give guidance, and the ships of the fleet following behind, and let the prows of the ships be bound together one after another." They did so; and it was the ship of Anadhal, son of the king of the Conchenns, that was last; and they placed a glass lantern on each of the ships, and in that way came towards the mountain; and it was a day and a night's sail through that mountain; and when they had passed through it, it was a fortnight's sail to the 'cathair' of Muirn Molbhthaidhe.

At the end of that time they saw the flaming 'cathair' of Muirn; and Conghal said: "What is yonder flaming 'cathair' that we see, O Uirgreann?" said he. "That is the 'cathair' you are seeking," said the druid; "and a wall of fire is around it."

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<sup>1</sup> 'To change their countenance, colour, &c.,' is a common mode of expressing fear in Irish.

## XLVII.

Ի՛ր անդրոս ո՞տ չձ՛ն ԸոնճձԼ ձ Ըրմա 7 ձսոսծարտ յրդձ  
 յԼսձճոսն : “ Ըոյրմչո՛ւ Եձր ղ-Ըրմ ղ-Ըրճ օր Եձր ոոոոոսն 7  
 Եձր յԼձճձ օր Եօրոսն Եձր Լոնճ, 7 յրճոսի Եձր յոսն ձ  
 ղԵձրրոսն Եձր ոորձոն 7 լձԵրրոս՛ յրձր Ըրոսրմձրձձ  
 յոյրմմիձ ո՛յոնրոսոսո՛ւ ղձ ոձճրձձ ձ ոոճո՛յր .” Օ՞տ ղոնձ  
 ձմնձր յոն ձոձրձոն ղոճրմ ղձնճձձձ Եօրմր յոյր ղձ ոձճրձձ .  
 “ Օճոնձր ԼեյԵոնձ (1°) յձ Եձր Լոնոոոսն ձոյր ,” ձր ոն յրձոյ,  
 “ 7 ոոնճձԼձր յԼոյր ճձ լոննճ ո՛ձ ճեյԼձ ձճրն Ըր  
 յեյոն ճո Երմչճո՛ւ յձԵԵԵձո՛ւ 7 յրմձրոյոն ճո Ե-ձճոյրոս, 7  
 Ըր մձրոս (2°) Լոնոոձր Ըրոսն լձոյոն յրոն Երմրճրձ Ըրն ղ  
 յձձձձո՛ւ ղձձ ղձ Եձձձո՛ւ Ըր ո՛ձ լձոյոն Ըոն ղձոն 7 ղ  
 ոն ղձձձր յԵրն ; Ըրն ձձձ լրոս յրոն ճձճրձճ յոս ,” ձր ղե,  
 “ 7 ձր յձձ ոճոճոն Ըոն ճեյԵԵձձոյր յձձ 7 յո ճձոյրձձ  
 յր յոնձոն ո՛ն լրոս յոն .1. ոձԼԼձձ ձձձ Ըոն 7 Տձրճձ ոնն  
 Ըձրմոնն Ըրրմ Ը Ե-Ըրոն 7 ոնն մձձձ յո մրոն 1 ; 7 յձ  
 ոնձոն ձձձ Ըոն 7 Ըր յձձ Լեյճձձր Ըր լրոն յո ճր ձր ճձձ  
 յԼսձրճ ո՛ձ լրոս Ըոնրո, 7 Ըր ոոն Ըոն ոճո ճձձ ոս ոյոն Ը  
 ղ-Ըձճոյր ղձ ոձԼԼրճ ;” 7 ձսոսծարտ ձոն Լձոյոն :—

Ըր 1 ղոն ձձձր ճեյԵձձ  
 յմձձձ ոն յոյր, ճձձ ոնրճեյԵձԼ (3°)  
 Օ՞տ ղձձձձոն ղձ ղոյոն  
 ՕճոյԵԵձոն ոնր ղ-Ըոոոոյոն ;  
 Օձձ ոնձոն ձձձ յրոն ոնն  
 Ըճճձոն յոԵրմձձ ոնրոն ;  
 Ըր ոոն Ըոն ոճո ոձձր յձ  
 Ը ղ-ոննոյր ղձ ոձԼԼրճ,  
 Տոյճձձ ոնն Ըրրոնն Ըրրմ ;  
 Երոոոձձ ոնրն լրոն լրոն,  
 ԸԼձձձձձձ յոն Լձձոնն Լ1,  
 Ըրմրոն ղձԵ Ըր 1 .

Ըր 1 .

(1°) ԼեյԵոնձ : the meaning of this word is at most times elusive enough ;  
 but here it answers admirably to that of ‘platform.’ (2°) մձրոս is used  
 with and without ոյ ; in both cases it is followed by the dative. (3°) O. Ir.  
 cemel, ‘darkness.’

XLVII.

Then Conghal took his arms and said to the hosts :  
 " Range your battle-arms over your heads, and your spears  
 over the decks of your ships, and hoist your sails on<sup>1</sup> your  
 masts, and make a destructive<sup>2</sup> attack by rowing towards the  
 ' cathair ' forthwith." They did so till they reached the door  
 in the wall of the ' cathair.' " Let a platform be now made of  
 your ships," said the druid, " and the ships' sides be bound to  
 one another, for certain it is you shall meet shortly with opposi-  
 tion and contention ; and woe to the unwitting fleet that  
 came into this harbour, for no one who ever came into it  
 went out alive, and no more shall you ; for there are three  
 in yonder ' cathair,'" said he, " and it is with them you shall  
 wage the first combat, and the men of the world would  
 yield to those three, viz., a hag is there, and her name is  
 Saighead, daughter of Cairthann Corr, and she is a daughter  
 of a mother to Muirn ; and there are two leopards there, and  
 it is they that are first loosed to inflict slaughter on every  
 host that comes here, and each of the hounds in the absence  
 of the hag is worth a hundred " ; and he recited the poem :—

This is the ' cathair ' of fire,  
 Round which is the wall, each great cloud,  
 Since we have entered its harbour,  
 We shall be subjected to great debility ;  
 Two leopards are in the dun ;  
 They shall bear us malice ;  
 Each of them equals a hundred in battle,  
 Not to mention<sup>3</sup> the hag,  
 Saighead, daughter of Carthann Corr,  
 You shall answer over the wave !  
 The colour of heroes shall change !<sup>4</sup>  
 I tell you so it is.

<sup>1</sup> Lit., ' on the tops of.'      <sup>2</sup> ΔΙΜΙΑΡΜΑΡΤΕΔΕ, lit., ' with ill consequences,'  
 ' ill-fated ': cf. Τῆν βιοῖν-ῆ. (Atk.), p. 186, ἰννεαλλ 7 ἰορταρ ἀν ἄρῳρ  
 ΔΙΜΙΑΡΜΑΡΤΕΔΕ ῆ ῆ, ' the arrangement and entertainment of that ill-fated abode  
 [hell].'      <sup>3</sup> Lit., ' in the absence of.'      <sup>4</sup> Cf. note I, p. 96.

## XLVIII.

Խոնարհ լիւսօյնն յա շարժած զօճոնոստայ լիւսօյնն լան-  
 մորս 7 յա բոլորն բարձրաբար քոնկրետ, յօճաքարայր յոն-  
 ջարտար ճոճալ մորս սիւն իստ 7 յօ շարժած և մնի մորկարձ  
 'մա շարժուլ շարժուլ լեօ քա'ն շարժուլ ճոճուլ; 7 յի  
 շարժ յօ շոճալ Եօն յա շարժ ճոճոնոստայ ճոն  
 սիւնն մորս յ'ա յօնոնոնոն ճի յա շարժուլ, քար շարժած  
 շարժուլ յիւնոնայր յիւնոն է 7 յի յարձար յարձար յա  
 շարժուլ 7 լիւսօյնն յարձար քար 7 յի յիւն յարձար ճի յա  
 շարժուլ յիւնոնոն; 7 շարժ յ'օնոնոնոն շարժուլ (1<sup>o</sup>) յիւն  
 յիւն ճի յա շարժ 7 յօ շարժ յա լիւսօյնն. “Շարժ [է] լիւս,  
 և յիւն?” ճի Եօն. “Քար ճի յարձար շարժուլ յիւն  
 լիւս,” ճի յա շարժ, “7 ճի յիւնոն յա շարժ[ուլ] յարձար յա.  
 ճի յօ շարժուլ և յիւնոն յարձար յիւն յօ յարձար յիւն 7  
 քար յօ յիւն [է յիւն], յի յարձար քար շարժուլ ճար յիւն 7  
 լիւսօյնն յարձար քար շարժ յա շարժ[ուլ], 7 յա լիւսօյնն  
 ճար շարժուլ յարձար յօ յարձար ճի շարժ յիւն 7 յի  
 յարձար յա շարժ [և շարժ] յա ճար յօն.” “Շարժուլ յարձար  
 յիւն յիւն յարձար յիւն,” ճի Եօն. “Շարժ շարժ  
 յիւն յօ [իւն] յարձար է,” ճի լիւս, “յիւն յարձար յիւն և  
 յիւնոն յարձար յիւն յարձար յիւն.” “Շարժ յարձար յա  
 ճարձար,” ճի յարձար յարձար յարձար յիւն [է] յարձար. Ռ  
 յարձար 7 յօ ճար և յարձար 7 [իւն] յարձար 1 յարձար յարձար և  
 յարձար յօ յարձար ճի յարձար յա շարժ, 7 յարձար յ'օնոնոնոն  
 յարձար յարձար 7 յօ ճար յա յի յարձար յա շարժուլ, 7 յօ  
 ճար յա ճի մորս յա յի յիւն, 7 յիւն յա ճի մորս յարձար-  
 յարձար ճի յարձար յօ յարձար և յարձար յարձար յա յարձար  
 յարձար, 7 յիւն յարձար յարձար յարձար յա և յարձար 7 ճի և  
 յարձար յօ յարձար յարձար յա ճի մորս յիւն օ յարձար յարձար  
 յարձար յա յարձար յարձար. յիւն յա յարձար յարձար

(1<sup>o</sup>) շարժուլ, O. Ir. յարձար, ‘a pillar-stone.’

## XLVIII.

As to the hosts of the 'cathair,' when they saw the very great hosts and the manly and mighty crews, they were seized with very much wonder; and they set forthwith the great flaming wall blazing round them about the 'cathair'; and Conghal's fleet was not long there when they saw a single big man coming from the 'cathair' towards them: a bull-like, grey, very stout man was he, and round his neck a very thick ring of iron, and an iron chain to it, and another iron ring on the other end of the chain; and he came to a large pillar-stone on the strand, and he shook the chain. "What is that yonder, O druid?" said Conghal. "A man challenging you to combat," said the druid, "and wonderful is the combat he challenges you to, viz., someone is to place his back to yonder rock on the one side, and he on the other side, an iron ring being round each of their necks; and the iron chain between them thrown over the pillar-stone, and so they were to tug<sup>1</sup> at the chain between them till one of them is overcome,<sup>2</sup> and thus he cuts off everyone's head."

"Let one of you advance to yonder combat," said Conghal. "Were it a fight with arms or sharp weapons," said they, "we should deem it easier to reply, for we are ignorant of this combat."<sup>3</sup> "I shall go against him," said Anadhal Euchtach, son of the king of the Conchenns. He arose, and seized his arms, and jumped on to the prow of his ship till he reached the beach; and then he approached the pillar-stone, and put the iron ring round his neck. The big man gave a wrench to Anadhal, so that his head rose as high as the top of the pillar-stone, and Anadhal gave a great heave of his head and of his neck, so that he lifted the big man from the ground till the giant's back came against the stone. The giant gave another

<sup>1</sup> comtarraing: lit., 'pull together.'  
on one of them.'

<sup>3</sup> Lit., 'it is unknown to us.'

<sup>2</sup> Lit., 'till it was gone

oile aihpen ʒo tparla Anadāl ma ġurde ari nullad an  
 claire. Ir ann rin so eimġ poad 7 aihziodead Anadail, 7  
 tug baim ferda feparadail o'a o'ruum ġurin ccaire, 7 tug  
 tairiadinġ o'a ceano 7 o'a ġinnel ari in rlabriarō ʒuri tar-  
 ġuunġ an iō iariomni tpe munnel an athead ʒuri o'ubruic a  
 ceano de ari in taidiġi ʒo tinneadina; 7 taluic Anadāl  
 ma luunġ iariun 7 so comidaro an comlanu. Ooba moise  
 menma Conġail cona ġuuntri in fepi rin so tuitim leō,  
 uari moirb ioncomlanu (1°) nead ʒonuize rin ġur.

## XLIX.

ʒoimō sobadar ann iari rin intan doconnadar fepi  
 mōri ele o'a n-ionnroiġiō ari in ccairidā ʒmad, 7 ari ē fa  
 mō o'feruib na talman, 7 ġuri o'ibe renġual roilead ari  
 n-a bthead a n-uice ma ʒac bal de o a bonn ʒo a ba-  
 tadri. Oubriat iariun fepi a eliu (2°) cona rlabriaruib  
 oġdarib ʒlariaromni fepi a ʒualomni, 7 claiōiom lefparodari  
 lanmōri ma lam, 7 bioi boiridaromni ġurin lam eile o  
 madi (3°) tairiad o'ioġomne tige deġōume 7 ari i rin sob'  
 eirleġ o'n aithead. "Cia ġiō, a ġurġun?" ari Conġal.  
 "Deoġbdarie an bairi-ri ġiō," ari in troidi, "7 fepi conġidala  
 comne na ccairid ē, 7 ari i ariōiō mo iari ari luēt in bairi  
 a leiccead fepi o'ionnroiġiō an t'ruadā amuil ticc o'n  
 ccairidā ʒo bferiō a eluice cūdarō ġu." Oo ʒab Conġal  
 aġ feuchaint a ġuuntri ma timcioll, 7 oconnadi Muire-  
 odach Merġad mac ġi[ġ] Alban rin, so ʒab a arma 7  
 taluic doġum an comlanu 7 so ben cad oib ġe cēile ʒo  
 oġdri deġtādarō, 7 so ʒab an t-aitheach aġ foiriach  
 Muireodāġ, 7 so c'ruectadāġ ʒo oġdri ē, 7 oconnadi na  
 r'ruadā rin uile ooba o'oilā leō an t-ahroilomni a

(1°) ioncomlanu, 'fit for fighting'; ioncomlanu . . . ne, 'fit to fight  
 with.'

(2°) eliu, *sg. dat.* of ele, 'left side.'

(3°) MS., ġur.

tug, so that Anadhal was landed sitting<sup>1</sup> on top of the stone. At that the anger and fury of Anadhal rose up, and he gave a manly and virile thrust of his back against the rock, and he gave a tug with his head and his neck to the chain, so that he drew the iron ring through the giant's neck, and he shot his head from it headlong on the strand, and then Anadhal came to his ship and boasted of the fight. Conghal and his people were all the more inspirited by the fall of that man, since no one had proved his match in combat up to that.

## XLIX.

After that they were there only a short time when they saw another big man coming towards them from the 'cathair,' the biggest man on the earth, and every limb from top to bottom of him was blacker than a dirty cinder<sup>2</sup> that had been steeped in water. He had a black iron shield by his side with its very rough green-iron<sup>3</sup> chains over his shoulder, a sharp-edged very great sword in his hand, and a threatening iron lance in his other hand, like the pillar of the great candle<sup>4</sup> in the house of a nobleman, and that was the giant's sole spear.

"Who is that yonder, O Uirgreann?" said Conghal. "The cup-bearer of yonder place," said the druid, "and the light-keeper of the 'cathair'; and the request he makes of the people of the place is to permit him to go to the unwitting host that comes to the 'cathair,' in order to play his warrior-game with them."

Conghal began looking round at his followers; and when Muiredach Mergach, son of the king of Scotland, saw that, he seized his arms and went to fight; and they struck one another vigorously and right quickly, and the giant began to overcome Muiredach, and wounded him severely; and when the hosts saw that, they grieved at the straits in which Muire-

<sup>1</sup> Lit., 'happened in his sitting.'    <sup>2</sup> Lit., 'an old coal.'    <sup>3</sup> Or, 'bright iron.'    <sup>4</sup> On the 'rígh-chaindell,' cf. Joyce, "Social History," pp. 163-4.



dach, son of the king of Scotland, was. Bricne then arose, and said: "O son of the king of Scotland," said he, "it is a shame for you that it is the light-keeper of the 'cathair' repels you in fight." Muiredach felt rebuked<sup>1</sup> when he heard these words, and his anger arose against the giant, and he drove his sword into his body so that the cup-bearer's back was broken as it passed unhindered through his entrails, and he struck him another blow so that he shot his head from his body; and after that he came to his ship.

"Success and blessing to you, O warrior!" said Conghal; "that is a hero's fight, and you have suffered much." "I have," said Muiredach, "for the sharp-edged sword of the light-keeper has wounded me"; and he recited the poem:—

The fierce cup-bearer has fallen,  
 O king of Ulster of the great hostages!  
 Through the size and loftiness of the man  
 It is pity his being in grief.  
 His sharp-edged fierce sword  
 Has wrought trouble to me;  
 There is no weapon like it:  
 The torch-bearer wounded me;  
 The dark cup-bearer approached me;  
 In sooth, no mild companion!<sup>2</sup>  
 Through my deed of valour, it is certain,  
 He fell on the strand to the north.

L.

Then they saw three dun-coloured gigantic heroes coming out from the 'cathair,' and they had three ominous-looking shields and great standard-like spears in their hands, and three tapering, hard, sharp swords, for attacking heroes; and they came to the beach, and challenged to combat forthwith.

<sup>1</sup> Lit., 'reddened.'

<sup>2</sup> Lit., 'was not gentle, the companion!'

O. I.). (4°) Ro + m + épeónaíḡ : m, infixed pron. of 1st person sg.  
 (5°) so + m + maót : maót = T-preterite of maím, 'I reach.' (6°) an  
 fer coméa = 'the man of partnership, the companion.' Δορcoméa, *infra*.

ccésoiri. “Cia hí rúto, a Uirḡmunn?” ar Conḡal. “Trí mic do ḡoigto inḡin Cairḡtoinn rúto do’n éailliḡ do éualabair,” ar in tḡiaoi, “.i. Trén 7 Troḡlamh 7 Turḡatal a n-anmanna, 7 neimḡiḡe údaoibḡi ḡac coimlann o’a bḡuarabair míam aḡa bḡeughadó rúto.” “An trídair bḡadair íad?” ar bḡuicne. “Apeó [ḡo ve]munn,” ar in tḡiaoi. “Cḡeo aḡt trídair bḡadair eile uainne ’na n-aḡadú?” ar bḡuicne, “.i. [Meir]e, Seimne, 7 Laḡairne, trí coimlataḡa Conḡail.” “Roba toiliḡ tuinne coimlann [’na n-aḡadú]ó,” ar íadḡan, “7 turḡa o’a rḡmáil oḡuinn aḡt ciotó bád roḡeubdam ann.” Do ḡabḡadair [iadḡi rḡn] a n-aḡma 7 tánḡadair ḡurḡan trídaiḡ, 7 do úibḡuic eáḡ a céile úioḡ ’na rḡrḡr .i. an trídair Ulltaḡ 7 an trídair aLlmarḡad, 7 do éuairce eáḡ a céile aca, 7 do éirḡ ḡaircead [na n]ḡadúoḡal ór na h-aLlmarḡicáib ḡurḡi tuiteḡair trí mic inḡine Cairḡtuinn irḡ ccoimlann 7 ro úi[éadann]rao mic rḡonnḡáin íad 7 turḡadair a ccinn leó o’a maorúioim ḡo Conḡal. “Beimú buadú 7 beannaḡḡain,” ar Conḡal. “ḡac maic úuit, a áirḡmí,” ar íadḡan, “7 ḡac coimlann miḡ tuiteḡar oḡḡra oinḡeubdam oioḡ é leirḡúto”; 7 roberit :—

ḡac maic úuit, a miḡ Ulaḡ !  
 ḡo líon céo aḡur curad,  
 Doḡoḡeḡadair linni imalle  
 Trídair cloinne na caillliḡhe,  
 [Tr]én, Turḡatal, ar Troḡlamh ;  
 Trén doḡí oḡuinn a n-oimḡan,  
 Toḡeḡadair ḡo luḡ linne,  
 [an] élanḡ éoḡeḡad éairḡimne,  
 An ccéim bem ar in rḡuaḡad  
 ḡan ainḡor ḡan rḡonnḡuaradh,  
 ḡac coimlann roḡfoicé (I<sup>o</sup>), a rḡlaid!  
 Oinḡeubmaorḡne oioḡ ḡo maic.

ḡac.

(I<sup>o</sup>) ro + o + foicé : o = 2nd pers. sg. infixed pron.

“Who are these yonder?” said Conghal. “Three sons to Saighead, daughter of Carrthann, the hag you heard of,” said the druid, “viz., Trén, Trothlamh, and Triscatal are their names, and every fight you waged up to this is nothing as compared with that with these yonder.” “Are they three brothers?” said Bricne. “They are, indeed,” said the druid. “What more natural than for three brothers of us to oppose them?” said Bricne, “viz., Meirne, Semhne, and Lathairne, the three foster-brothers<sup>1</sup> of Conghal.” “To wage combat against them were grievous,” said they, “and yet you order us to do so even though we shall die in it.” They then seized their arms, and came to the strand; and the six of them attacked one another, viz., the three Ulstermen and the three foreigners, and they smote one another; and the valour of the Irishmen rose against<sup>2</sup> the foreigners, so that the three sons of the daughter of Carrthann fell in the fight, and the sons of Fionntan beheaded them, and brought their heads with them to Conghal to boast of them.

“Success and blessing to you,” said Conghal. “Every good be yours, O high king,” said they, “and in every kingly combat that you shall engage, we shall protect you in it<sup>3</sup>”; and they said:—

Every good be yours, O king of Ulster!  
 With plenty of hundreds and warriors;  
 There fell by us together  
 The three children of the hag,  
 Trén,<sup>4</sup> Triscatal, and Trothlamh;  
 Strong upon us was the dread of them;  
 They fell quickly at our hands,  
 The triumphant children of Carrthann!  
 As long as we are on the hosting,  
 Without pleasure, without refreshment,  
 In every attack that comes upon you, O prince!  
 We shall defend you well.

<sup>1</sup> *comhalteada* = ‘foster-brothers’; *comhalteada* = ‘foster-sons.’ <sup>2</sup> Lit., ‘over.’ <sup>3</sup> Lit., ‘we shall ward it off from you.’ <sup>4</sup> *I.e.*, ‘Strong.’



## LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,<sup>1</sup> ugly, fierce wolves, the sight of them completely subdued them.<sup>2</sup> "Well, O companions," said Uirgreann the druid, "you shall all die through those yonder, for it is thus with yonder wolves, neither pointed nor sharp-edged weapons harm them, and each of them is equal to a hundred in battle." "There is nothing in the world we should have to cope with<sup>3</sup> that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,<sup>4</sup> so that every hair on their bodies became rigid and very red, and they swam out to sea towards the hosts. When the hosts saw that, great fear and dread filled them all. When Criomhthann Caomh, son of Fergus Fairgge, saw the host so terrified at the wolves, he jumped out of his ship into the sea, and swam through the sea towards the wolves; for that man was equally dexterous<sup>5</sup> on sea as well as on land, and the wolves made towards him. He plunged his head in the sea to escape from them, and the water-hounds dived after him. He rose up again to escape from them,<sup>6</sup> and he raised his head, and as he rose the wolves attacked him together, and they ripped the flesh and fair skin of the warrior from the white bone, and he escaped again from them under the sea, and the wolves followed him. He rose again between the wolves and he seized a wolf in each hand by the foot, and he drew them with him to the rock against which the wave rises; and he struck the rock with them so that their brains came out at their ears, and so that he broke their bones under<sup>7</sup> their skins;

onóim, 'wolves,' and for uniformity I have translated *coim*, 'wolves.' *Infra* they are called water-hounds, *uobáiréim*. It is difficult to say to what species of animal they belonged. <sup>5</sup> *Coimóer*: 'equally at home in,' 'equally dexterous in': cf. Stokes, "Zeit. für Celt. Phil.," Band i., s. z. *coim-óer*. 'having an equal right,' 'equally entitled.' Different from *coimóesar*, 'as handsome.'

<sup>6</sup> Lit., 'he rose up from them.'

<sup>7</sup> Lit., 'in the midst of.'



and when the hosts saw that, they proclaimed the feat right quickly. "You have seen great valour heretofore," said Bricne "and that is the most powerful and bravest display of valour from the beginning of the world till now, and welcome are those with whom you have come from your home, O companion! and your deed is a victory of valour"; and he recited the poem:—

Good is your journey from your home,  
 O fair, triumphant Cíomhthann!  
 Welcome are those with whom you have come,  
 O son of Fergus Fairge!  
 Thou gavest a leap out of thy ship;  
 Thou didst breast the strong wave;  
 And swimming strongly eastward,  
 Thou didst slay the two wolves:  
 Two wolves were in the 'dún':  
 They bore us ill-will:  
 Thou didst slay, in fine (?), the noxious hounds!  
 Full good thy help to us.

## LII.

They were but a short time there after that when they saw the mouse-face of a twisted, bony, rough-throated dun hag coming out of the 'cathair,' and a grey dress round her, and three beautiful wondrous birds on her shoulder, and a yellow, very beautiful, golden-trimmed<sup>1</sup> garment round the birds, and a bird on her right shoulder, and a bird on her left shoulder, and a bird on her breast. "What is that yonder, O Uirgreann?" said Conghal. "Woe is that!" said the druid. "Yonder is she who shall take away your life," said he, "viz. Saighead, daughter of Carrthann Corr; and these are the three birds which the daughter of the king of Lochlann asked of you, and they are magic birds, and they would lull to sleep the wounded and sick people of the world with their music. When Saighead, daughter of Carrthann, sends forth a whistle from her throat, the birds answer her so that they create vigorous

<sup>1</sup> Lit., 'beautiful top of gold.'

'quicker than a cat after a mouse,' Stokes. բորճարման in this case would be the gen. of բորճարմա.

7 tó cclunnoir luét na [ταλῆσαν] (1°) eirioi fíoi 7 mnaoi ído, ciotó ina fereáin do béoir ir'na luige o'fuiopioir [ído] 7 ar é a ccoislaó do éuitpeadó oiria uile 7 ni biaó neit mna feola in zác ruine oíb [7 ir é] rin uogénctar iuibri; canfuidéir an ceol rin ódoiú nozo ccoislaó iúib uile 7 be[nefaió rí] báir ccinn in báir ccoislaó oíb 7 uigeolaó rí a clann oiruib." Ro zác, umorio, uamán 7 im[eaſ]la na rluaiſ uile ié h-innoir an rceoil rin uóib. Ro tóccuib an cáilleac a ceól aiccí 7 do fmeſiadaoir na h-eóin zo h-aclám í. Ócuáladar na rluaiſ rin tuſadar a nſual[ne] ié a longuib 7 do éuit a ccoislaó uile oiria accláidó Uirſieann oiraoi, fereccur, 7 Conſal. "Triaſ, a óeſimuitir!" ar in oiraoi, "táimic m'faipteir-ri ódoiú 7 acá an ccoislaó uom' céalſaó 7 tuiteaó [riú in] báir ccoislaó, a Conſail 7 a fereccur! 7 beufaióteir báir ccinn in báir ccoislaó oíb." Ciot éia acé do éuit a ccoislaó uile oiria acé fereſur a donair, 7 aré tuſ óóraiú zan ccoislaó .i. tuſ an uealſ óri do baóí in[á] bria 7 do zác aſ ſuin a érioiſeáó 7 a meir 7 a óeairnann óe 7 do féc éairiur, 7 doconnaic an rluaiſ uile ina ccoislaó 7 bá ueim in lair zo ttiucraó fairuine an oiruaóh uóib 7 tuſ a lám a ccoibriaó (2°) a rceit, 7 tuſ leacan (3°) laoióimleáó ar 7 tuſ uiréair ferúá feramáil ué zo tairla a mullac a cpiuidéinn uo'n cáillig zo iuc a coibéir o'incinn a uibeuoinn tpié n-a ceann irair feacáir cur éuit an cáilleac ar lám na triaſa zo tubairteacé, 7 iolingſren do éairiadaóin na n-én 7 nri éairiuiſſren (4°) ioir ído uairi ruiadaoir na h-eoin báir aſ tuitim uo'n cáillig ina cceann 7 an fad do baoiruóim aſ cpiomaó ar na h-eunáib u'á noiubriaſaó uáóá uócum na luinge táhſadar amac o'iontoirioiró fereſur rluaiſ na caéirac.

(1°) As has been said before, the words restored in square brackets have been lost in the MS. owing to the fraying away of the edges. Read perhaps *luét na cpmme*. (2°) *coibriaó*: dat. of *cobria*, gen. *cobriaó*. Windisch translates by 'shield'; more correctly applied to the boss. (3°) *leacan*: a half-round stone evidently carried in the hollow of the shield, and cast by the warrior in battle. *Ivide Add. Notes*. (4°) MS., *rim*. For *tairiuiſim*, 'seize': cf. Stokes,

melodious sounds, and if the people of the earth, whether men or women, were to hear it, though they had been standing up, they would be left lying down, and they would all fall asleep, and each one of them would not have the strength of a woman in confinement through what shall be done to you ; that music shall be played to you till you are all asleep, and she shall cut off your heads when you are asleep, and she shall avenge on you her children."

Fear and dread seized all the hosts during the recitation of this news to them. The hag poured forth her music, and the birds answered her right quickly. When the hosts heard that, they placed their shoulders against their ships, and they all fell asleep save Uirgreann the druid, Fergus, and Conghal. "Woe, O good people!" said the druid, "my prophecy has come upon you, and the sleep is deceiving me ; and you shall fall asleep, O Conghal and O Fergus ! and your heads shall be cut off in your sleep." However, they all fell asleep save Fergus alone ; and what caused him not to sleep was that he took the gold pin that was in his cloak, and kept pricking his feet and his fingers and the palm of his hand with it, and he looked and saw the whole host sleeping, and he was assured that the druid's prophecy would come upon them ; and he put his hand in the hollow of his shield, and took out of it a warrior stone, and cast it vigorously and in manly fashion so that it struck the hag on the top of her hard head, and carried an equal amount of the brain of her dark brow right through her head, so that the hag fell on the strand in grievous plight ; and he jumped to seize the birds, and he did not seize them, for the birds died when the hag fell before them ; and whilst he was bending over the birds in order to cast them towards the ship, the garrison of the 'cathair' came out against Fergus.

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"Fis Adam." (Simla ed.), p. 29 (169): ΤΑΡΡΗΣΙΟ ΛΙΒ, & ΔΙΟΓΓΕΙΟ ΝΙΜΙ, ΜΗΝΑΜΑΙΟΝ ΝΕΡΠΑΙΒΟΙΖΡΕΑ, 'seize with you, O Heaven's angels, this impious soul'; and "Brehon Laws," Gloss., s. r. ΤΑΡΡΑΙΟ, ΤΟΡΑΧΕΑΙΟ.

## LIII.

Ósónncaṣṣar vāiṣṣm ar in tṣaiġ 'na ḍonar é, mo úibṣinceṣṣar fṣara feiṣṣa fṣilecá fāiṣ 7 na fṣleaġa mo úibṣiaccáoi fāiṣ mo fṣiṣṣṣaileṣṣiṣm ḍ ṣṣennoib ḍ ḡlac 7 ḍ lām 7 ḍ laṣṣar uile iṣṣ, 7 mo mārṣ fṣeicṣur fei ḡcá fṣleiġe ḍca; 7 ar í ḡáir in tṣlṣaiġ ḍ tṣimcíoil fṣeicṣura ḍḡa fṣoiṣṣac ṣṣ úiṣiġ Conġal cona cāthaiṣ; 7 mo éiṣṣ ḡiṣne 7 ḍṣconnaṣic ḍ tṣiġeṣna bunaiṣ ḍḡ ḍ ḡḍoġlṣṣṣṣṣṣ. 1. fṣeṣur, 7 ṣṣ leiġeṣtāiṣ tṣi ḡṣeucá boṣṣa ar ḍ ḡiṣṣṣaiṣ, 7 ṣṣ éiṣṣ Conġal ḍ ccéṣṣiṣ 7 ṣṣ eaḡaiṣ ḍ cāṣa ṣe h-ḍthaiṣ ḍon uaiṣe ṣṣ fṣiṣṣṣṣṣṣ ṣṣonṣṣeaiṣe ṣṣṣṣiṣle (1°) 7 ṣṣ fṣleġhaiṣ fṣliṣṣṣṣ fṣlṣiṣṣṣeṣiṣa 7 ṣṣ cloiṣṣmṣiṣ oṣṣuṣiṣ iṣṣṣlāiṣi (2°) ar lāṣ na tṣiṣṣṣa ṣṣ tṣinneaiṣṣṣṣ; 7 mo comṣiṣic mōiṣ fṣlṣaiġ Muiṣne 7 cāṣa Conġal ṣṣ'ṣ cūṣ iṣiṣ, 7 ṣṣ h-ḡṣiṣṣṣ ḍ n-iṣiṣṣṣiṣ eṣaiṣiṣa 7 mo ṣiṣiġeṣ fṣlṣaiġ na loṣṣṣiṣ ḡṣ lāiṣ-ṣiṣcṣiṣ le Ceiṣiṣ 7 le Muiṣiṣ 7 le Muiṣenmāi, 7 ḍ cūṣṣ ḍlṣiṣṣ oṣṣṣ ṣṣaiṣṣen ṣṣiṣṣiṣeṣṣṣṣ in ḡiṣṣṣṣaiṣ Cṣiṣ, 7 ḍ cāṣṣaiṣiṣ caṣiṣ cumṣṣṣṣṣṣ in cṣeṣṣ Muiṣenmāiṣ ṣ'ḍ ṣiṣen ar ḍiṣmṣiṣ, 7 in ḡṣṣṣṣaiṣ ṣeṣṣṣṣa náṣiṣ fṣaiṣṣaiṣ iṣṣ, 7 ní ḡṣṣṣṣ cāṣ ṣṣ comṣṣṣṣ fṣiṣ, 7 tṣṣṣṣṣ fṣiṣṣṣṣṣ cāṣṣṣa fṣoi cāthaiṣ Conġal. 1ṣṣṣṣṣ fṣeicṣura moṣṣaiṣeṣen ḡan ḍiṣṣṣa ḍiṣe, 7 ḍṣconnaṣic ḍn t-éccen ḍ ṣiṣṣṣṣaiṣ na h-ṣlṣṣṣaiṣ 7 moṣ' oṣc le fṣeṣur ḍn t-ḍṣfṣiṣṣṣṣṣ iṣiṣ ṣṣ mbeic cumṣur ḍ fṣoiṣṣṣṣe ḍiṣe, 7 moṣṣech leṣ ḍ cūṣl ar in ccaṣṣiṣaiġ, 7 ḍṣconnaṣic ḡṣiṣṣṣṣṣ ḡlṣṣṣe ṣṣ cāṣṣ ṣṣoiṣur na cāṣṣiṣṣ, 7 moṣ beḡa 7 ḡlāiṣṣiṣṣṣṣṣ ḍṣṣ ḍḡ fṣeucáṣ ṣṣṣṣa 7 ḍon tṣoi moṣṣṣṣ ḍḡ cṣṣṣṣṣṣṣ ḍn cāṣiṣṣṣṣṣṣṣṣṣ 7 mo eṣiṣṣ ḡiṣṣṣṣṣṣṣṣ 7 fṣeṣ fṣeṣurṣa 7 cāṣiṣic tṣaiṣ ṣṣoiṣur na cāṣṣiṣṣ 7 mo iṣṣ ḍ ṣṣ ṣṣoiṣ moṣṣṣṣ ṣṣ in tṣoi conġṣṣṣṣ iṣiṣ, 7 tṣcuiṣṣaiṣ eṣiṣṣṣṣ ḍnṣṣaiṣ uṣiṣe (3°) ḡiṣiṣ ṣṣeiġṣiṣur ḍn ḡṣiṣṣṣṣṣ fṣa mūiṣ na cāṣṣiṣṣ ḡṣ ḡṣaiṣiṣ ḍ ṣiṣiṣe ḍṣṣ uile ḡáṣ, 7 tṣṣṣṣṣ ḍn tṣoi ḍ

(1°) ḍille: pl. of ḍlāiṣṣ.

(2°) iṣṣṣṣṣṣṣ: cf. Windisch, s. v.

(3°) uṣiṣe: i.e. 'on the tower.' Tṣoi is therefore fem.

## LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting<sup>1</sup> shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,<sup>2</sup> and Fergus slew a man with every one of the spears; and it was the shout of the host round Fergus attacking him that awoke Conghal and his battalions. Bricne arose, and he saw his own lord in danger, viz., Fergus, and he gave forth three war-shouts from his throat; and Conghal arose forthwith, and hastily drew up his battalions in a short space of time with red, beautifully coloured shields, and sharp-pointed, blade-keen spears, and gold-hafted, inlaid (?) swords on the strand. The great host of Muirn and the battalions of Conghal fought thereon, and strife was set up between them, and the ships' host was terribly oppressed by Cearb and Muirn and Miscenmas, and the beautiful, golden, firm, and magical yoke was round Cearb's neck, and a lovely cased helmet was on the head of Miscenmas as a defence against arms, and neither pointed nor sharp-edged weapons injured them, and battle or combat availed not against them; and they repulsed bravely the battalions of Conghal.

As to Fergus he was without arms, and he saw the straits in which the Ultonians were, and Fergus grieved at that oppression whilst he had the power to help, and he turned round towards the 'cathair,' and he saw the glass sun-bower beside the door of the 'cathair,' and little boys and fair girls there looking on, and one royal tower supporting the bright sun-bower; and the martial-glow and anger of Fergus arose, and he came through the door of the 'cathair,' and he clasped his two royal hands round the supporting pillar, and he gave it a great shake so that he shattered the bower under the wall of the 'cathair,' and all that were in it were killed, and he raised the tower from the ground, and came with it towards the army

<sup>1</sup> Lit., 'bloody.'    <sup>2</sup> ὀσθῶν = lit., 'the interstices between the toes or fingers.'

տաւամ 7 տճուե ԼԵ Տ՝ՅՈՒՆՆՈՒՅԻՆՈՒ ԸՆ ԸՆՏԱ ԸՇՇԵՍՈՒՐԻ 7 յՈՋԱԾ  
 ԱՅ Ա ԵՄԻՆՈՒՄՈՒՅԻՆՈՒ ԾՈ ԵՄԻՆՈՒՄՈՒՅԻՆՈՒ ԵՄԻՆՈՒՄՈՒՅԻՆՈՒ, 7 յՈՇՄԻ  
 ԵՄԻՆՈՒՄՈՒՅԻՆՈՒ ԸՆ ՆԱ ԸՆՏԱԻՆ 7 ՏՈ յՈՒՆՆԵ ԸՆՇԱԸ ԸԼԵ  
 ՏՈՅ ԵՐՏԵՐԻ Ա ԻՆԼԱՋՅԱՐՔ ԲԵՆ 7 ՄԱՍԻՑԻ ՄԱՍԻՆԵ, 7 յՈՅ՝ ԸՄԸ ԼԵ  
 ՏՄԼ Ի ԸՇՇՈ Ա Ն-ԱՅԻՄ 7 Ա Ն-ԻՈՒՔԱՅԻՆՈՒ ԲԵՆ ՄԱ ԵՐԸ ԸՄԸՄԻՆԱ  
 ԱՐ ԸՇՇՈՒ ՔԵՐԸՇՄԸ; ԱՅԻ ԸՐ ԱՅԻԼ ՆԱՇ ԸՄԻՑ[ԻՍԻՐ]  
 ԸՄՈՇԱ ԸՐԵՆՔԵՐ ԼԱՐ ՏԱ ՇԱՇ ԸՈՆ ԵՄԻԼԼԵ Տ՝Ա ՄԵՆԱՍՈՒ ՕՐՄԱ  
 ՇՄԻ ԲԱՇՇԱԻՆ ՄԱ ԵՄԻԼԵՍՈՒՆ ԲՈՒՄԻՆՈՒՅԻՆՈՒ ԱՐ ԼՃԻ ՆԱ ԸՄԱՋԱ  
 Տ՝ՐՈՒՅԼԱ ԱԼԵ ԻՍՏ. ԻՈՄԸՄԸ ՇՐԻՆ յՈՇՄԻՐԵՆ ԱՐ ԸՆԵՍԱԼ ԱՐ  
 ԸՆՏԱԻՆ [ԿՈՆՃԱԼ]. ՕՏՇԱԼԱ ՔԵՐԸՇՄ ԸՆ ԲԵՐԻԼԵՄԵՆՏԱ  
 ՐՈՒ, ԸՅՄԻՇ Տ՝ՅՈՒՆՆՈՒՅԻՆՈՒ ՇՐԻՆ ԸՐԵՐՈՒ ԸՆՏԱԻՆ [7 ՄԱՍԻՆ]ԸՐ  
 ԼՈՒՄԱՐ Ը՝ՏՐԻՆՈՒՅԻՆՈՒ ԸՆՏԱՐՄԱ; յՈ ՏՐԸՇՈՒԼ ՔԵՐԸՇՄ ԱԼԵ  
 ԻՍՏ ՆՈ ՇՈ յՅՈՒՄԻՇ ՇՄԸՆ [ԱՐ]Մ Ի յՅԱԻՇ ԸՇՄՐ ԸՐԻՆ ԸՆՏ 7  
 ԸՅՅ ԵՄԻՆ Տ՝ՅՈՒՆՆՈՒՅԻՆՈՒ ՇՒՐ, 7 ՏՈ ՏՈՇՇԱԻՆ ԸՇՄՐ Ա [ՐԸՍ]Ը  
 ԱՐ Ա ՐԸՇ, 7 ՏՈ յՈՒՆՆԵ ԵՍՏԱ ԵՅՇԱ ՔՈ ԸՐԱԻՆ ԸՆ ԸՄԻՍՈՒ Տ՝Ն  
 ԸՇՈՒՄԸՇ 7 ԸՅՅ [ԱԻՇ]ԵՄԻՆ ՏՈՒ, 7 Օ ՆԱՇ ԸՄԱՇԱՅ ԱՅԵ Ա  
 ԻՈՄՇԱԵՆՈՒ, ՏՈՅԵՆ ԸՆ ԵՄԻԼԼԵ Ա ՄԱԼԼԱՇ Ա ՄԱՇՈՒԼԵ(1°) [ՇՄԻ]  
 ԲԱՇՇԱԻՆ ՇՈՒ ԸՆՄԱՍ ԸՐԻՆ ԻՈՆԱՍՐԻՆ Ը; 7 ՏՈ ՇՅԼԱՐ ՔԵՐԸՇՄ  
 յՈՒՄԻՇ ՏՈ ԸՆՏԱՐՅԱՍՈՒ [ԸՆ Ը]ՇՇԱ ԱՐ Ա Ի-ԱԻՇԼԵ, 7 յՈ ՐԸՇՈՒԼ  
 ԻՆԱՋ ՆԱ ԸՆՏԱՇ յՈՒՄԻՇ Օ ՏՈ ԸՄԻՑ ԸՇՄՐ ԼԱՐ, [7] ՆԻ յՅԱԻՇ  
 ԱՇՄՈՒՅ Ա ՇԱԵՆՈՒ յՐ ՏԱ ԸՐԻՆ ԱՇԱ.

## LIV.

ՏԱԼԱ ՄԻՐԸՆՄԱՐ յՈ ՔԵՄՍ[ԸՈՒ]Ն ԸՈՒԼԱՆ յԵ ԸՐԻՆԵ  
 ԿՈՆՃԱՆՔԵՐԱՇ ՄԱՇ ԸՐԻՆԵ ԸՄԻՆ 7 ԸՅՅՐԱՆ ՕՐՆԱՍՈՒ ԸՇՇՈՒ  
 ԼԱՆՈՒ [ԱՐ ԸՐԻՆ]ԵՐԵ, 7 ՏՈ ԸՆԱԼԱ ՔԵՐԸՇՄ ԸՐԻՆ 7 ԸՅՄԻՇ Տ՝ՐՈՒ  
 ԻՆՈՒ ՇՐԻՆԵ 7 ԸՅՅ ՔԵՐԸՇՄ ԵՄԻՆ ՏՈ ՄԻՐԸՆՄԱՐ ՇՄԻ ԵՄՐ Ա  
 ՐԸՍԸ 7 Ա ԸՆՇԱՐՄԻ ՄԱՇ ԸՆՆ 7 ՐՈՐ ՇՄԻ ԵՄՐ ՄԱՍԸԼ ԸՆ  
 [ԸՇՈՒՄ]ԻԼԸՍՈՒ, 7 յՈՅԱ ՏՈՒԼՅ ԼԵ ՄԱՍԻՆ ԸՆ ՄԼԵ ԸՐԻՆ Տ՝Ա  
 ՄԱՍԻՑԻ ՏՈ ՄԱՐԻՍՈՒ 7 յՈՅԱՈՒ ԲԵՆ ԱՅ ՐՅԵ ԸՆ ԸՆՏԱ ՇՈ  
 ԸՄԻՍՏԱ 7 յՈ ՇԱՆ ԸՆՇ Ա ՔԵՐՈՒ ԸՆՏԱ ԸՆՒՐԻՆ 7 ԱՐ Ը ԸՅԵ յՈ  
 ՐՅԵՍԻ ԸՆ ԸՆՏ ԸՆՒՐԻՆ ՇՈ յՈՒՐԸՍՈՒ ԸՐԻՍՈՒՅՈՒՅՈՒՅՈՒՅՈՒ (2°) Օ

(1°) մաօւլե, gen. of մաօւլ, 'the head' (Dinneen, "Dict."). (2°) շէր-  
 մաս, 'four-wheeled': cf. Lat. *petrorritum*, a loan-word from Gaulish *petvar*  
 + *riith*.

forthwith,' and began to crush it in wild and very vigorous fashion, and he inflicted heavy, great, and thick slaughter on the battalions, and made of them one battalion, both of his own hosts and the followers of Muirn; and they deemed it easier to go for their arms and their own sharp-edged weapons than to be prostrate before Fergus; for almost<sup>1</sup> thirty heroes fell at his hands with every blow they received, so that he left the best of<sup>2</sup> them all dead in their gore on the strand.

As to Cearb he inflicted great slaughter on the battalions of [Conghal]. When Fergus heard those body-strokes, he came towards Cearb through the battalions, and a great number of soldiers were slain by them. Fergus scattered them all on either side till he reached to where Cearb was in the battle, and he made a stroke at Cearb, and Cearb raised his shield to defend himself, and he made small fragments of the fine shield at the feet of the warrior; and he gave him a second blow, and as he was not able to avoid it the blow cut off the top of his head, so that he left him lifeless in that place. Fergus went to the battle after that, and the host of the 'cathair' divided before him since Cearb had fallen at his hands, and they were not able to resist him after that.

LIV.

As to Miscenmas he waged battle with Cairbre Congan-nesach, son of Cairbre Crom, and he drew from Cairbre the groaning of unequal combat; and Fergus heard that and came to help Cairbre; and Fergus struck Miscenmas so that he broke his shield and his helmet on his head, and he broke the neck of the warrior as well, and Muirn grieved at that warrior of her people being slain, and she herself was waging the battle right bravely, and each one took his part in the battle then; and so closely was the battle woven together that a

<sup>1</sup> ΔΓ υασιλ ηαό: lit., 'it is little that . . . not.'

<sup>2</sup> MS. has οφζλα.

φοηλα = 'the choice portion, the best.' The syntax is not clear to me.

n-uillinn go céle òe, 7 táimic Anadál mac muḡ Concenn 7 Muineothad Meirgead mac muḡ Alban 7 Ciuiméann mac Fèirgusa Fuirge 7 Oilill Teoria Ḡaoḡ 7 Oilill Teoria Crioḡ, 7 uobenhao rin uile a mberm éadā 7 a rliḡe milead ar cad Muine, 7 táimic Meime, Semne, 7 Laiterime, Fuidḡ, Fericc, 7 Fíènuir (1°) i ttauirceiric an éadā céona, 7 mo éanuḡirot rin an cad a cétoir. Muim umoiho mo ḡabroḡe aḡ rliḡe na rluadḡ no go máimic go h-aimm a maibe Conḡail. Ba h-aimlaidórin oo Conḡail roḡdoi aḡ a h-iaimaidóri ar fuo an éadā go tarla aim i 7 tuc ríadḡ me ríadḡ òi 7 [ba] bainne me fuidḡ (2°) 7 ba beḡán a fuidḡ moimán ḡach comlann o'ar curiadḡ a baid an comuiciric Conḡail 7 Muime; uair ar aimlaidḡ boi Muim .i. go madḡ foirneric ar fuidḡ an beadā uile illoir ḡairicḡ .i. neairic céo i ceadḡ no i comlann innte, 7 mo ḡarḡ aḡ foimadḡ Conḡail iric comlann ḡuir ḡéir (3°) a rḡiadḡ fuidḡ. Ó'commaic Bhuene rin, mo rírech go ḡairḡ 7 go ḡaidḡeadḡ ḡuir rille[r]oair cad uile fuidḡ. "Oir oo colḡ uadḡair, (4°) a Conḡail!" ol Bhuene, "uair ní mac muḡ Éimeann éú 7 ar ouḡca óaimra in muḡe ma óuit, 7 abairir ḡuir éu Bhuene 7 leicc óaimra an comlann 7 baidḡ inḡen mu[ḡ] loclonn aḡam." Ir ann rin oo éimḡ fericc, conradḡ 7 crioḡadḡ Conḡail, 7 oo ḡab aḡ foimadḡ Muime go ttabuidḡ oad béim in ḡac mbéim òi, aḡuir tuc cad caoḡa cireḡo ar a céle, 7 tuḡ Conḡail an éimeadḡ uadḡairic uiruir .i. oo ben a ceann o'ad coluinn 7 oo émaidḡ 7 oo commaoicḡ ar lír an éadā é.

(1°) Also occurs in text as Fíènuir. (2°) bainne me fuidḡ: cf. Meyer, "Contr. to Ir. Lexic.," s. v. bainne; banna ma fuidḡ, 'a drop before a shower.' O. Ir. fui, fuid, and me-n, ma-n have fallen to me in Late Middle Irish. I should, perhaps, translate me here by 'before.' Cf. also Windisch, "Wörterbuch," s. v. banna and me-n.

(3°) ḡuir ḡéir: 3rd sg. pft. of ḡéim, 'moan, resound, roar.'

(4°) colḡ uadḡair: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, oir oo chol aḡuir oo chonncadḡc! 'Woe betide you!'

four-wheeled chariot would stretch from end to end of it<sup>1</sup>; and Anadal, son of the king of the Concheanns, and Muiredach Mergeach, son of the king of Scotland, and Criomhthann, son of Fergus Fairgge, and Oilill Teora Gaoth and Oilill Teora Crioch came, and they all cut out their warrior-gap and their warrior-path in the battalion of Muirn; and Merne, Semhne and Lathairne, Fraoch, Ferg, and Fithnius came to the north of the same battalion, and they thinned forthwith the battle-throng.

Muirn, however, kept<sup>2</sup> attacking the hosts till she reached the place where Conghal was. Conghal had been seeking her through the battle till he met her, and he opposed his shield to hers; and it was as a drop to a shower, and it was little as compared with much, every combat that had been fought in comparison with that combat of Conghal and Muirn; for it was thus with Muirn, viz., she would<sup>3</sup> exercise supremacy over all the men of the earth through (her) valour,—she had the strength of a hundred in battle or combat; and she attacked Conghal in the fight, so that her shield resounded on him. When Bricne saw that, he shouted hoarsely and viciously so that all looked at him.

“On yourself be your dire ruin, O Conghal!” said Bricne, “for you are no son of a king of Ireland, and the kingship is more mine than yours, and say that it is you who are Bricne, and let me wage the fight, and the daughter of the king of Lochlann shall be mine.” Then the anger, rage, and valour of Conghal were awakened; and he commenced attacking Muirn, and he gave her two blows to every blow, and they both gave one another fifty wounds, and Conghal dealt her the final blow,<sup>4</sup> viz., he cut her head from her body, and he brandished it, and boasted of it in the battle.

<sup>1</sup> For this expression cf. ll. 9-10, p. 64, ar é tular no rigeoh an caé rin co roicétoir nó carbaso o'n uillinn go éele óib.   <sup>2</sup> Lit., ‘began.’   <sup>3</sup> Lit., ‘that there would be.’   <sup>4</sup> Lit., ‘the uppermost blow.’

## LV.

ˆO  uaid  umorpio   n-zri m 7   n-zaircead  ˆo muintiri  
 Muipe   ˆo  uit Muiin 7 ˆo muiġ  nnadort m  ib uile irn  
 cca riaidġ 7 n ori  tsoion v ib rion irn, uairi an nead  vob'  
 ion-mairib ta  ib  ˆo mairib d  uile ido 7 zad  don nairib'  
 ion-mairib ta ˆo cuirad    n aduirie ido an  ad vob dairi irn  
 cca riaidġ vob'  uiri irn. ˆO aircead  7 ˆo h-inoraid  (1 ) an  
 tiri uile le , uairi ˆo b  vial  eri tcalman ˆo mairer mnte  
 7 ˆo b dairian dairiri  ada mnte dza leirer 7 dz cairer n  
 zad  mairera  ib  irn no zuirbo rlan uile ido. Idri irn  
 aub adairi muinteri Conġail: "ar mteir   uinn im eac   
 ar in cca riaidġri," ar r ad. Ir anri irn tuzadairi   re o 7  
   mairie 7   h-ionnmuir  'ionnirioir v  Conġail 7 ˆo m nrad  
   tiri ido .i.   trian v  r n 7 an v  ttrian (2 ) oile v   
 mairib  muiġ 7 v  muintiri ar  ena, 7 tuz   ttrian r n  
 v' uirzireno, viraio muiġ loclann; 7 anuairi vob' ullam  
 in-im eac ta ido, aub airit Conġal mu: "m iraid ri an  
  adairi-ri vuirn," ar r , "conad  mairie airerad  mnte  oirce  
 v ri n  ir, conad  m lteri an v mian erve ni buri m ." ˆO  
 m irad  leoran i amlaid  irn 7 t nzdairi ma lonccairb  
 idriam co n-ionmad zrad  mairera le , 7 ba m ri le    menma  
 dairiri. Ro r c b ucne ar in cca riaidġ v   r (3 ) idriin 7  
 drevh aub airit: "ir mair  linne ca airi Muipe v' airiri  
 amlaid  r v," ar r , "7 vob  uairi 7 mab' ionzrad    be   
 amlaid  7 muna beir  erccuir mac Rora ni vairerad  reri    
 mbethair  dzuirnri erve   rluad ib  Muipe, uairi ar   ˆo  
 mairib  Curb, Mircenmar, 7 Sairge vng n  airituirn"; 7  
 aub airit in laoi an:—

 arad  D n Muipe m rie,  
 imar  uireremar zairie!

(1 ) Cf. Atk., "Hom. L. Br.," s. v. Inorich. (2 ) v  ttrian; ttrian is neuter in O. Ir., and hence it is eclipsed after the nom. neuter v .  
 (3 ) *L.e.*,  ir.

## LV.

There came, however, horror and courage to Muirn's followers when she fell, and they inflicted a single defeat upon them in the 'cathair,' and that did not serve them, for those of them who were fit to be slain were all slain, and all that were not fit to be slain were cast into bondage whilst they were in the 'cathair' on that occasion.

The country was plundered and attacked by them, for there was sufficient wealth in it for the men of earth,<sup>1</sup> and they were a long while recovering in it, and enjoying every good thing till they had all recovered.

Thereupon the followers of Conghal said: "It is time for us to set out from this 'cathair,'" said they. They then brought their jewels, riches, and wealth to Conghal, and divided them in three, viz., a third for himself, and the two other thirds for the kings' sons as well as their followers; and he (Conghal) gave his own third to Uirgreann, the druid of the king of Lochlann.

When they were ready to go, Conghal said to them: "Destroy this 'cathair,'" said he, "so that it may never be inhabited<sup>2</sup> after us, and that the world may not be harried from it any more." It was thus destroyed by them, and they came afterwards to their ships with store of every kind of wealth, and they were then in high spirits. Afterwards Bricne looked back at the 'cathair,' and what he said was this: "We are glad to see the 'cathair' of Muirn in yonder state," said he, "and there was a time and it were wonderful that it should be so; and save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn; for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and he recited the poem:—

A desert is the 'dun' of great Muirn  
Round which we shouted!<sup>3</sup>

<sup>1</sup> *siol fíra* is a common expression to express the idea 'fit for one.' *pep tcaal-man* here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.'

<sup>2</sup> Lit., 'so that there may never be a habitation in it.'

<sup>3</sup> Lit., 'we sent forth a laugh.'

ԲՆՏԱ ՎՈՅԻ ԻՆ [Մ]ԱՒԵՐ!  
 ՄՈ ՈՒԼԼԻՐՈՄ Ա ՈՊՈՒՆԱՎԵՐ;  
 ՄԱՆԱ ԵՎԷ ՔԵՐԵՍՄ ԿԱՑ ԿՕՐԱ,  
 ՄՈ ՃՈՒՄՈՒՆԻՆ ՃԱՐՃԱ ՃՕՐԱ,  
 ՈՒ ԵՐՈՍՅԱԾ [ՔԵՐ] ԱՍԻՆ ՄԵ  
 Օ ՂՆՅԱԻՆ ՄԱՐԻՆԵ ՈՄ[ՂԻՔ].  
 ՄՈ ՈՒԼԼԻՐՈՄԱՐ ԱԼԵ Ա ՄՈՒՆ  
 ԼՂ ՄՈ ՈՒՄՂԱՄԱՐ Ա ՈՒՄՂ  
 ՄՈՅՈ ԸՆՏՈՒՆ Ա ՔՕՐԵ [ԱՄԱԸ] (1<sup>o</sup>)  
 ԱԸՏ ՃԵ ԵՎ ԱՆՕԸՏ ՆԱ ՔԱՐԱԸ.  
 ԲԱՐԱԸ.

## LVI.

ՄՈ ԵՕՅԵԱՍԱՐ Ա ՂԱՍԼ Ա Ն-ՃԻՄՕԵ ԻՃԱՂԻՆ [7] ԵՃՆՃԱՍԱՐ  
 ՈՄՔԱ ԼՂԻՆ ՂԼԻՅՈՒ ԸԵՏՈՆԱ 7 ՄՈ ԸՆԱՍԱՐ Ա ՆՃԻՃԱԻՆ ՄՈ ՆԱ  
 ՄԱՐՈՒՆ ՍԻՄՈ[ՂՈԵԱԸԵԱ] ԵՎԱՍԱՐ ՈՄՔԱ ՄԱՐ ՄՈ ԸՆԱՎՈՒ ՄՈ՛Ն  
 ԸՎԵՐԱՅԻՅ ՔԵՆ; 7 ՎՈՅՎԱՍԱՐ ԸՈՒՑՈՒՂ ԸՐ ՈՒ [Ղ ԸՐ] ՄԱՐԻ ՆՈ ՃՕ  
 ՈՒՆՃԱՍԱՐ ԸՐՈՒՅԱ ԼՕԸԼՈՆՆ; 7 ՄԱՐԱԾՈՒ ԱՎԵՆԵ ՔՕՐԻՄԱ ԱՅ ԵԱԸԸ  
 ՄՕՇՄ ՄԻ[Ե] 7 ԵՃՆՃԱՍԱՐ ՈՍՃՂԱՎՈՒԵ ԼՕԸԼՈՆՆ ՈՆԱ Ն-ԱՃՏԻԱՎՈՒ  
 Մ՛ՔԵՐԵՍՄ ԲՎԼԵ ԲՂԱՒ, 7 ՈՍՐԱԾՈՒ Ա ԵԵԱԸ Ա[Ն] ՈՍՃԻ ԻՃՈ, 7  
 ՎՈՅՎԱՍԱՐ ԱՅ ՔԼԵՍ ՕԼ 7 ԱՅ ԸՈՒԵՆԵՐ ԱՆ ՕՐՈՇԵ ՂԻՆ, 7 ՃՕ ԸԵՆՆ  
 ՄԻ ԼՃ 7 ԵՕՐԻՄԱ Ի-ՕՐՈՇԵ ՈՆԱ ՈՒՅԱՅ. ԿՕ ՔԱՐԻՔԱՅԵՍԱՐ ՄԱՎԵ  
 ԼՕԸԼՈՆՆ ՔԵԸԼԱ ՈՒՆ ԻՃԱՂԻՆ 7 ՄՈ ԸՆԱՎՈՒ ԵՐԻՄԵՆԵ Ա ԸՇԵՆՍ ՔԵԸ  
 Մ՛ՈՆՈՒՂԻՆ, 7 ՄՈ ՈՆՈՒՂ ՃՈՍՈՒՄԱԾ 7 ԸՈՒՄԻԱՑ ՃԱԸ ԸՈՒՄՔԻՐ ՔՕ ԼԵՒԸ  
 ՄՈ ՆԱ ԼՈՇՈՒՆ. “ԼՂ ՈՒՄՂ ՄՈ՛ ՍԼԸ ՔԱՐԻՄ ՃԱԸ ՔԵՐ ԱՆՆ,” ՕԼ ՔԵ,  
 “7 ՃՐՈՒ ՈՒՄՂ ՄՈ ՄԱՎԸ ՄՈ ՈՒՄՂԱԵՍ ԱԼԵ, ՄՈ ԸՆՆ (2<sup>o</sup>) ՔԵՐՅՄ  
 ՕՐԻՄԱ, 7 ԵՐԻՍԵԱ ԸՐ Ի ՔՕՐԵՄԱ (3<sup>o</sup>) ՃԱԸ ՕԼԸ ՄԱ ԵՐԱՐԱՄԱՐԻ  
 Մ՛ՔԱՃՃԱԼ ՄՈՒՆՆ,” ԸՐ ԵՐԻՄԵՆԵ; 7 ԻՕԵՐԵՄ ԻՆ ԼՈՒ:—

ԿՈՆՃԱՄԱՐ ԸՎԵՐԻՆ ՄԱՐԻՆԵ;  
 ՔԱՐԱՄԱՐ ՈՒՄՂ ՄՈ ՄՈՒԼՅԵ,  
 ԸՐ ԸՐԱՐ Ա ԸՐԱԾ ՃԱՆ ՕՆ  
 ԸՐ ԸՐ ՃՈՒՂՅԵ Ա Ի-ՕՆԸՕՆ.  
 ՔԵՐԵՍՄ ՄՈ ՈՒՄՂ ԸՐԻՆ ՂԱՆ ԸՎԸ;  
 ՈՒՐԸՆՄԱՐ ՎՈՅԻ ՂԱՐ ՄԵՐԱԸ;

(1<sup>o</sup>) M. O'Curry supplies *amac* here, and the line is transcribed, with the word *amac* added, at the bottom of p. 29 in MS. by E. O'Curry. (2<sup>o</sup>) ՄՈ ԸՆՆ . . . ԸՐ, ‘he surpassed’; cf. ԸՆ(Ն)ՐՈՒ ԸՐ Ա ԸՕՒՄՈՐԱԻՆ, ‘he excels his fellows,’ ‘C. R. ՆԱ ԿՐՈՅ,” Hogan, p. 92. (3<sup>o</sup>) ՔՕՐԵՄԱ = ՔՕ + Մ + ԵՐԱ, ‘id efficit,’ hence the acc. *olc*.

Long-lived was its<sup>1</sup> prosperity !  
 We laid waste its great wealth ;  
 Save it were Fergus mac Rosa,  
 Through fierce deeds of strength,  
 No one of us would have escaped from it,  
 From the hosts of great Muirn.  
 We all harried her 'dun,'  
 And we razed its wall ;  
 Its harbour was fair  
 Though it is now a desert.

LVI.

They hoisted their sails after that, and came the same course ; and they were horrified now at the spell-bound<sup>2</sup> seas before them, just as they had been at the 'cathair' itself ; and they were a fortnight and a month on the sea, till they reached the territory of Lochlann ; and they were recognised coming to land, and the princes of Lochlann came towards them to welcome them, and they were led into the king's house, and that night they were drinking<sup>3</sup> and pleasuring, and so to daybreak, and for three nights afterwards.

The chiefs of Lochlann sought information from them after that, and Bricne proceeded to tell his tale, and he recounted the feats and combat of each individual hero. "Each one met with great trouble," said he, "and though it is many a good thing they all have done, Fergus surpassed them, and Beiuda is the cause of every trouble we met with," said Bricne ; and he recited the poem :—

We reached the 'cathair' of Muirn ;  
 Much sorrow we met with,  
 Through the vigour of its heroes, without blemish,  
 And through the fierceness of its wolves.  
 Fergus slew Cearb in the battle ;  
 Miscenmas was deceiving us :

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<sup>1</sup> Lit., 'the.'      <sup>2</sup> M. O'C. supplies *ḡraoibéaséta.*      <sup>3</sup> *Δσ̄ fleō*  
*ól*; *leg.*, *Δσ̄ fleō ól*, 'at a feast of drinking,' or *Δσ̄ fleō-ól* as a cpd.



From that out slaughter of the host  
 Passed over the people of the 'cathair,'  
 O Beiuda of the pleasing face!  
 Through you we have met with great hostility,  
 Slaughter of the host, no slight slaughter!  
 Have we inflicted since we came.

## LVII.

"We never heard of more wondrous deeds than those, said the king of Lochlann, "for it is our opinion that were the men of the earth<sup>1</sup> destroying that 'cathair,' the whole of them would not succeed, nor would they take from it hostages or prisoners in its own despite." Then said the king of Lochlann: "I shall give the girl to Conghal," said he, "and I shall share the lordship of Lochlann with him as long as he shall be out of Ireland." The dowry was then given to the daughter of the king of Lochlann, and, when she heard of Conghal's feats, she fell greatly in love with him; and the girl was downcast and sad through her love for Conghal, and the king of Lochlann asked her: "What is this depression and dejection, O daughter," said he, "which has taken away thy comely form<sup>2</sup> and shape?" "I cannot conceal that, O king!" said the girl, "for it is my love for Conghal that takes away my comely form and shape."

Then Conghal was brought to the king of Lochlann. "O Conghal!" said he, "you ought not be thus without a wife, and take my own daughter." "I shall not take her indeed," said Conghal, "for she is my enemy, since she placed bonds and prohibition on myself and on my people in regard to a dowry that she did not think obtainable, and so she thought we should meet our death in seeking it; and for that reason I shall not take her; and do you give her to some other man, for I shall not wed my enemy." So far, as regards the daughter of the king of Lochlann."

<sup>1</sup> On p. 118 we have 'of men of earth,' *pep ealman*.  
 'Comely' s included in the sense.

<sup>2</sup> Lit., 'form.'



## LVIII.

As to Conghal and his followers, they spent some time in the land of Lochlann, nor was it pleasanter for the king of Lochlann than it was for Conghal and his people, save that he deemed it long to be away from Ireland. One day the chiefs of his people came to him to converse with him, and he said to them: "Though it is pleasant for us to be away from Ireland as we are, enjoying the kingship of Lochlann, it is time for us to go and seize Ireland."<sup>1</sup> "If you think it pressing, O Conghal!" said they, "not less do we." "Let that be communicated to the king of Lochlann," said each. It was communicated to the king. "You shall not do that," said the king, "without communicating with all the chiefs of Lochlann." A great feast was got ready by the king for the chiefs of Lochlann, and they were all brought to it, and he said to them: "Conghal," [said] he, "is going to Ireland, and what do you say to him?" "We say," said they, "that we think ill of his going, unless he is going to seize the kingship of Ireland, and, if he is, we shall all go with him." "Say not that," said Conghal, "for no one shall come with me to invade Ireland but the band that came out of it with me, but only send twenty hundred of the warriors of Lochlann and of their young men with me, and if I get the kingship of Ireland, I shall be your friend." "We shall give that with pleasure," said the chiefs of Lochlann. Conghal's fleet put out to sea, and he bade farewell to the chiefs of Lochlann, and downcast and sorrowful were those chiefs listening to his farewell.

Conghal with all his fleet came to Fionn Lochlann and the Isles, and he took the kingship of Mull and [Islay] and Cantyre; and it was heard throughout the lands of the Britons, Scots, and Saxons that Conghal was dominating

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<sup>1</sup> This introduces a new series of episodes in the exploits of Conghal outside of Ireland. However, the exploits in Lochlann, the Isles, and Britain are closely connected in the development of the story, and, for this reason, I have not made a new division here.

7 ճ յ յճիւճած ձ ոստօմե; 7 ոօ Եօմմօրած յԼուճիճե մօրձ  
 ճ լսէտ 1ոոյ Երետան (1<sup>o</sup>) յե հ-ճչիւծ ԵօնՃալ, 7 ոօծիօր  
 յօբմաճօճ յօմծ յրձ հ-օրբմաճ ձճ ճ յօրբօմիճ ճր  
 ԵօնՃալ Եօն ճճճալ.

## LIX.

ճր է Եձ յ Երետան ճն տճրոյ .1. ճրտր մօր մճ լսճալ,  
 7 ճր է Եձ յ ճ Տճչրօն ճոն .1. Եօրձ մճ Եոննե. ճչր ոօ  
 ճր ճրտր մճ լսճալ տճճճ ճօ ԵօնՃալ ոճ մճճ յր ճօ  
 տրսրած ղն յճե Երետան ոօ; “7 ձ ճճրած ճ լօնչր  
 ոօ մոլլճճ ոճ Երճճր,” ճր ղն, “ճճ տրչիւծ ոճօնոնրօչիւծ  
 յճ Տճչրան սճր Եօճճ ճճճրճ է.” Եճչճճճ ձ ճճճճ  
 ղն ոճճրմաճ ԵօնՃալ ճ տրմաճ Երետան (2<sup>o</sup>) ճ ձ-օրբմ  
 ճն, 7 ոճրմմաճ ԵօնՃալ; “Եճճ ճ տճնչճճճ ձ ճճճճ սո,”  
 ճր ղն. “Օ ճրտր մճ լսճալ, Օ յ ճ Երետան տճնչճճճ  
 ոօ ճճճրտ յճե Երետան ոսրտր Օ ճրտր,” ճր ղն, “7 ոճ  
 մճճ լստ ոօ ղԼուճիճե ոօ Երեճ յ Երիօճիւծ Տճչրօն ոօճոմ  
 Եօրձ մո Եոննե, սճր Եօճճ ոսրտր 7 ոօրճն է, 7 ճօրն ճօ  
 տրսրճ ղն Եճ ոսրտր.” “Օննաճրոյ մճճճճ,” ճր ԵօնՃալ  
 յրձ ճճճճալ, “7 Ե ղն ճ ճ Ռ[ճ] Երետան ճոճ օրբմ  
 ղն”; 7 տրչրան ղնօն 7 մճօմե ոօ ձ ճճճճալ, 7 ոօ մճչօճ  
 ճօ Երեճճ. Օճճ ԵօնՃալ, յր ղճչրս ճն տ-օրբմ ղն ոօ  
 ճր ճիճճրճ ձ հ-ճննաճ ճօ; 7 ոօ Եճճճօր ճօ տրմաճ  
 մ-Երետան ճճճ ձ-օնճ, 7 ճօճճրճ Բճճճ Բոն Բիլ յ  
 ԵօնՃալ: “մճճ, ճ յ ճ,” ճր ղն, “ճր մոտիւ ոսրտր ոօ ոօ  
 ճճճճ յճե Տճչոն, Օ ոօ ճճճալ յճե ճն 7 ձ ձ-օրն.”  
 “Մճր ճօրմճ մ յ ճ մօր Բրբբբ, յր ճննաճ ոօ ճննճ,” ճր  
 ԵօնՃալ. “ճօրմմ-ր մոտ,” ճր Բրբբբ, “բրբբճ ճօճ լօնչ-  
 րօր ղն 7 ոօճօրմ-րճ Եճ ոօ յ [ճ] Տճչրան ոօ ճօ յճօճճ  
 ճ յճե ոսրտր.” “Եր Եճ յ Եննճճճ, ճ ղն մօրն,” ճր  
 ԵօնՃալ, “7 յ ղն սիլ մճճ ճոն.”

(1<sup>o</sup>) Երետան; gen. pl. of Երետան: Britons. (2<sup>o</sup>) Երճ Երետան: a translation of ‘Littus Britannicum,’ a parallel phrase to the well-known ‘Littus Saxonium.’ As Dr. Guest has shown, the word ‘shore’ meant in the phrase ‘Saxon shore,’ not a shore occupied by Saxons, but a boundary against Saxons. *Vide* Add. Note.

the islands and destroying their inhabitants. Great hosts were got ready by the inhabitants of the island of Britain against Conghal ; and they had gathered great numbers in the districts in defence against Conghal and his battalions.

## LIX.

The king of Britain at that time was Arthur the Great, son of Iubhar, and the king of the Saxons was Torna mac Tinne. Arthur, son of Iubhar, sent messengers to Conghal to tell him that he himself would give the kingship of Britain to him ; "and let him not bring his fleet to harry this territory," said he, "but let him go against the king of the Saxons, for he is an enemy to me." The messengers came to seek Conghal from the British shore into the district of Scotland ; and Conghal asked : "Whence have come yonder messengers?" said he. "From Arthur, son of Iubhar, the king of Britain, we have come in order to hand over to you the kingship of Britain from Arthur," said they, "and to tell you to lead your hosts into the territories of the Saxons against Torna mac Tinne, for he is your enemy and his [Arthur's], and he says he will attack you." "Proceed," said Conghal to the messengers, "and let the king of Britain have a feast ready for me"; and he gave jewels and rich store to the messengers, and they went off right thankful.

As to Conghal, he did not leave that district till the Scots gave pledges to him, and they came to the British shore every night ; and Fachtna Finn File said to Conghal : "Well, O king," said he, "it is time for you to go to take the kingship of the Saxons, since you have taken the kingship of Scotland and the Isles." "As the great king, Fergus, shall say, so shall we do," said Conghal. "I say to you," said Fergus, "abide in your own encampment, and I shall give battle to the king of the Saxons till I shall seize his kingship for you." "Success and blessing, O great king," said Conghal, "and we shall all go there."



LX.

A very great multitude went on one expedition into the territories of the Saxons, and the chiefs of the Saxons were gathered round their king ; and when they saw Conghal and his battalions coming towards them, great fear and dread seized them at the sight of him. “ Rise, O men,” said the king of the Saxons, “and draw up your battalions against Conghal.” “ Say not so, O king !” said the chiefs of the Saxons, “ for we are not a match in numbers for Conghal, for, to judge from appearance,<sup>1</sup> it is he is strongest ; and the warriors of Lochlann did not offer him battle ; and we shall give the kingship to him, and we shall drive you out of the kingship.” “ I shall arrange with him, if that be so,” said the king of the Saxons,— for he refused no warrior who came into his house, even though he had a spite against him. The king moved forward, till he reached the rock that was above the harbour into which the fleet of Conghal came ; and these had the decks of their ships bound together, and a naval platform made of them. The king of the Saxons spoke to them from the rock, and said : “ O Conghal !” said he, “ it is in order to grant you your own terms I have come, and let your men of science come before me ” ; and they came before the king, and they brought him to Conghal. “ To offer submission to you I came on this occasion,” said the king, “ for the sake of my territory and land ; and it is better for you to have me in submission to you, and to have me go with you to devastate some other island, than for you to devastate this land of mine.” “ That is true,” said Conghal ; and he kept conversing with them ; and they recited the following poem :—

O fleet<sup>2</sup> of the active sea !  
 What<sup>3</sup> do you seek ?  
 Is it devastation or [war] you seek,  
 Or shall you take peace without deceit<sup>4</sup> ?

Διέδαρε, ‘ reply,’ ‘ advice,’ ‘ report,’ ‘ tale,’ ‘ word.’      † Διὸβραδῆ: cf. Meyer.  
 “ Ir. Lexic.,” s. 7.



We prefer peace to harsh fighting ;  
 After having searched south and north  
 A wall was raised . . . . .  
 So that our followers would be the greater thereby ;  
 I shall go with you gladly  
 With<sup>1</sup> fifty ships' crews of heroes  
 To devastate territory, thunder of wars !  
 If you prefer my voyaging.

“ Take the kingship of my own land, O Conghal,” said the king of the Saxons. That was given to him, and an alliance and friendship were made between them. “ Come to land forthwith,” said Torna. It is then that Conghal and his followers came to land. They then went into the broad-armed port, and a great feast<sup>2</sup> was given to Conghal and his fleet by the king of the Saxons ; and the king was with Conghal every day. A strong, very handsome young warrior came from the hosts of the Saxons towards them ; and what he was engaged in doing was, performing a feat, viz., running from the deck of one ship to another of the whole fleet, like the movement of a swallow or a roe-deer,<sup>3</sup> without halting in his running ; and the chiefs of the whole host were watching him. “ Who is the little fellow yonder, performing feats of valorous cunning<sup>4</sup> on the ships ? ” said Conghal. “ He is my own son,” said the king, and he reddened as he said it. “ What is his name ? ” said Conghal. “ Arthur Aoinfhear,” said the king of the Saxons. “ Let him be called hither to us,” said Conghal. He was called, and he sat down before Conghal ; and Conghal commenced questioning him, and the youth answered in clever fashion. A feast was got ready by the king of the Saxons, and Conghal and his followers were entertained at it till night came. Here belongs a portion of another story in the martial exploits of Conghal Cláiringhneach.

<sup>1</sup> ἑκατόντα . . . ἑκὼς ἑκατόντα, &c. Cf. for this construction the English one, ‘ we went fifty strong.’ <sup>2</sup> Lit., ‘ a preparation of a great feast.’

<sup>3</sup> Διππλε νό περβε: a common cheville in Irish tales.

<sup>4</sup> Lit., ‘ cunning of valour,’ or ‘ valorous cunning.’

## LXI.

Dála Artuiri móiri mo luðairi .i. ni b'petañ; anuairi so  
 ġab Toirna mac Tinne ni[iġe] Saġran ar éiccin ar tír  
 soimne(1°) creacá ar Artuiri mac luðairi, .i. ar ni[ġ] b'petañ,  
 7 so aircc an sunad 1 maibe an ní fén 7 so máib 6  
 múintiri 7 fuairi ben báir anso; 7 vob' é ro adbar 6 báir .i.  
 toirnad vobí ní, 7 táinoc am tuir[mó] (2°) 6 toirnicera v'6  
 h-ionnroicció an n riu, 7 táinoc ní 7 6 cumal coimroeadá ar  
 in t[each] amach so tadó na triġa, 7 táinġadar ióain  
 tuir[mó] (3°) 6 toirnicera v'6 h-ionnroicció an n riu; 7 mar  
 so éual (4°) ní ġáir an t'luaidġ aġ oiriccam an báile, so  
 muġ an ġein vobí fa 6 b'minne, .i. mac, 7 so f'píteoil an  
 cumal i; 7 anuairi máinoc an éadairi v'arġoin so rcaoiltear  
 f'luaidġ Saġran v'iarriaró eual, 7 tarla óġlad so múintiri  
 ni[ġ] Saġran 6 ccenn na muġna 7 na cumáile ġuir máib  
 iad ar don, 7 roconnaic an naioíe m-beġ aġ tuirim 6 coim  
 na cumáile. Ro ġab veption é ma oirleac 7 tuġ ler ma  
 uct é mar 6 maibe an ní, 7 so táirben vó é. "Aġ ro, 6 Ri!"  
 ar fé, "tuiricra (5°) fuairfa"; 7 so muir vó mar fuairi é.  
 "folaidġ 7 táirció so maic é," ar ní Saġron, "7 oirteir ar  
 mo f'eilbir é, uairi ní f'uil mac aġam." Iairiu so h-oilead  
 ar fealbad (6°) in ni[ġ] é; 7 ar é riu an mac so connaic  
 Conġal aġ nit fori na lonġaib, 7 avbairte le ni[ġ] Saġran  
 nar' mac vó an mac óġ.

(1°) Mod. Ir., so minne.

(2°) tuir[mó]: tuirmeoa is the older form.

(3°) Vide (2°). (4°) so éual: the forms adéual, adconnaic, odéual, odcon-  
 naic occur frequently throughout MS. Odéual = ó adéual, 'when he heard';  
 odconnaic = ó adconnaic, 'when he saw.' In a few places the forms odéual,  
 odconnaic are given in our MS. for adéual, adconnaic, through confusion of  
 the epd. form ó + verb with the simple forms. Further, the scribe may have  
 understood forms like odéual as = ó so éual. However, the forms ó so

## LXI.

As to Arthur the Great, the son of Iubhar, the king of Britain; when Torna mac Tinne first seized by force the sovereignty of Saxondom, he made a foray on Arthur, son of Iubhar, the king of Britain, and he devastated the fortress in which the king was, and he slew his people, and a woman died in it; and the cause of her death was that she was pregnant, and the time of child-birth had come to her there; and she and her maid-attendant came out of the house to the side of the strand, and the pangs of childbirth came upon her there, and as she heard the shout of the host devastating the place, she gave birth to the child in her womb, viz., a son; and the hand-maid helped her. When the 'cathair' was devastated, the hosts of the Saxons separated to seek booty, and a warrior from the followers of the king of the Saxons happened upon the queen and the hand-maid, and slew them both: and he saw the little baby fall from the lap of the hand-maid. Disgust seized him at the idea of destroying it,<sup>1</sup> and he took it in his arms to where the king was, and he showed it to him. "Here is, O king!" said he, "a waif I found"; and he told him how he had found it. "Cover and care it well," said the king of the Saxons, "and let it be reared for me,<sup>2</sup> for I have no son." Thereafter it was reared for the king, and that is the lad Conghal saw running across the ships; and he told the king of the Saxons that the young fellow was not his son.

<sup>1</sup> Lit., 'about its destruction.'

<sup>2</sup> Lit., 'in my possession.'

εὐαλα, ὁ πο ἐὸννασι occur as well. The forms have been printed as in MS., without the apostrophe; but this analysis will make them clear to the student. (5<sup>o</sup>) τυρκυρῆα, 'a waif': cf. τυρκαρθε μαρὰ, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6<sup>o</sup>) *Recte*, ἀρ̄ ῥεῖλβ.



## LXII.

As to Arthur, son of Iubhar, the king of Britain, he was very unwell through grief for his wife, and he had neither a son nor a daughter, and he was greatly put out<sup>1</sup> at not having any children—someone who should take his place after him; and it was heard<sup>2</sup> in the neighbouring territories to him that the king of Britain had no children. There was a hosteller<sup>3</sup> in the district of Scotland, and he had three sons, active in deeds of valour; and they considered the father they had as no honour to them, and they heard that the king of Britain had no children. “We regret not having some kingly inheritance of our own,” said they, “since we have the deeds and the valour and the bravery to defend it, and what better could we do than to go to the king of Britain and tell him that we are his sons?” That is the resolution they adopted, and they gathered together hosts and multitudes, and they came to the king of Britain; and when they reached him, they were well served and entertained, and they were there till the end of seven days. Arthur then asked them who they were. “We are, we believe, your own sons,” said they. “Where were you begotten?” said he. “When you were in banishment from the territories of Britain, you begot us there.” “I had more wives than one,” said the king, “and I do not know which of them was your mother; and I have a sign by which I recognise my own sons,” said he, “and he who is not kin to me shall not receive it from me, though I am without children. Let an apple-stone<sup>4</sup> be brought us,” said he, “and I have an iron apple, and do you cast that stone,<sup>5</sup> and whichever of you shall break the stone at the first throw is my own son without a doubt, for the race to which I belong have this peculiar to

<sup>1</sup> *leac ubull*, ‘apple-stone,’ i.e. a stone at which the iron apple (*uball* *iarpoimn*) might be cast. <sup>2</sup> *in t-ubull élepp* heads the list of Cuchulin’s games in the ‘*L. na H. Tóin*,’ p. 73 a. <sup>3</sup> *in leac im*: we should expect this to refer to the iron apple, and not to the stone. *leac* really means ‘a flat stone.’



them,<sup>1</sup> that none of them gives a false throw." "Let that stone be given us," said they, "and the iron apple, so that each of us may give a cast of it"; and they were given to them, and they threw a cast each, and they missed.<sup>2</sup> "It is certain," said Arthur, "that you are not my sons, and I should prefer that you were, and you had no right to tell me a lie"; and he recited the poem :—

I have a question<sup>3</sup> for you every day,  
 O youths who uttered the falsehood!  
 There is not one of you. floods of valour!  
 To whom is due the kingdom of Britain.  
 Were you sons of the excellent woman,  
 Of the daughter of Edersceol, the very good,  
 You<sup>4</sup> would be dear to my heart,  
 O youths of great activity!  
 I was left alone  
 That my danger might be the greater;  
 I have not found a son,  
 Farther off from me is his protection (?).

"Go away," said he, "and though I am without children, I shall not receive you." The sons of the hosteller then left him.

## LXIII.

It is then that Conghal finished feasting in the house of the king of the Saxons; and they all went thence to the house of the king of Britain, and they received a hearty welcome in it, and they kept up the feasting there till the end of a fortnight and a month; and the young fellow, Art Aoinfhear, was with Conghal during that time, and it was a characteristic of Conghal's that he had a judicial sense and the skill of a king. He saw that the habits that served the king of Britain served the youth; and Conghal was so situated as to have the king of Britain on his right hand and

δέχομαρις, 'bulwark (?).' Cf. Meyer, "Contr. to Irish Lexic.," s. v. δέχομαρις. None of these meanings seems suitable here.

<sup>4</sup> Ροβραο. 'you were.' In the Glosses the pret. of the copula runs thus: sg. 1, πορρα; sg. 2, πορρα\*; sg. 3, ποβο. Then in 1st and 2nd sg. we have the personal forms πορραμ, πορραε developed. Ροβραο is also 3rd pl. Here I take it as 2nd sg. in agreement with collective μαεραθε, and not with ποβ; otherwise it is 3rd pl.

ար ձ Լճն ծեր 7 յիճ Տաշրան ար ձ Լճն ճն, 7 ձսծարտ  
 ConĠal: “Մճտ, ձ Ըրտար!” ար ղե, “ձն Բրսլ ճԼձն ո  
 Իարուճոճե ճշձո?” “Ոն Բրսլ, Իթեր,” ար ղե. “Ծարրձն ո  
 Բեճ ձնԼճո,” ար ConĠal; 7 ոծճձար ձար ղն ձն ձսծարտ  
 ղն, 7 ղսճ ConĠal ղն[ճ] Տաշրան Լեր ար ղ-ձ ձարձձ ձ ղն 7  
 ձ ճոճար. “Մճտ, ձ ղն Տաշրան!” ար ConĠal, “ձնոյ ոձն  
 ձն քնոննե սն ոճձ Ըն ձնձձոնն սո ձոճն ձո’ քեԼԲ,” ար ղե,  
 “սճն ոն ձձ ձստ է, Իոյ, 7 ար ճոքնճլ ձ Բարձ 7 ձ սրԼձԲն  
 Լե ղն[ճ] Բրետձն.” “Ըթար-րձ ղոտրձ ձ քնոննե ղն,” ար  
 ղսճ Տաշրան, 7 ղո ձնոյ ձն ղեճ սԼե ձնսլ տարԼձ ո ճար ճո  
 թերտ. Ծո ղստոճեձձ տեձ ղ-ճԼձ ձձ Իարոն ձնճլ  
 ո[ճ]ոնոն ո Բնձո, 7 ձթերտ ConĠal: “ձճտ, ձ Ըրտար!”  
 ար ղե, “ձձ Լճձ ոծԲարտձ ոձնրձ ոձ Բրձշսնն ձձ ոնոճ-  
 նճԼձ ոստ?” “Ոն Բրսլ Իրն Բձ ճշձարձ նն ձձ ճտԲրոնն  
 ոստ,” ար Ըրտար, “ձճ ճոձձ ոձ ճԼեր ոձն է.” Ծո  
 ձնոյ ConĠal ձն ղեճ քնե սԼե ոճ 7 տսձձ Բրետնձր  
 ճսճձ, 7 ո Ընոյ ղսճ Տաշրոն ձն քնոննե ոսԲ, 7 ո Բսճրձ  
 ո Բրեձ ձ նձ ղն ո’ Ըրտար ձնոյն, 7 ձսծարտ ConĠal:  
 “Ծարր-րձ ձԼրձնձր 7 ճարսոճձ ղե ղսճ Տաշրան, ձ Ըրտար,  
 7 Բոն ոն Բար ճձարոսԲ ո’ձ ճեԼե.” Ծոն ConĠal ձն ղն  
 ոձո տձրոն ձն քեճ 7 ոծ’ ձոԲնն Լեճ սԼե ձ ձննձ ձն  
 ղն սճն ո քձԲրձո ղսճ Տաշրան, Բրետձն, 7 ձձ ղ-ոԼեն սԼե;  
 7 ձսծարտ ConĠal: “Բեձնձճ ղոյ, ձ Ըրտար!” ար ղե,  
 “քսրձձար ձոքնձն ձճտերձ 7 ոնոյն ճշձո”; 7 ո քձԲ ճշ-  
 ճԼձԲնձո ոճ, 7 Իթերտ ձձ Բնձճրս-րձ ձն :—

ոնոն ոսն ոս տար ձար,  
 ձ Ըրտար ոնոյ, ոն Լձար!  
 քսրձձար ո նճտ. քնոննե!  
 ար ո ձն քեձտ ’ճձ քսրձձար;  
 քսրձձար ո քեձո ճո քնո,  
 ճշար տ’ քնԼե ճն ոնոն,  
 ճշար ո նճտեր քնոննե!  
 ճշար տձճԼձ ո ճոննե:

<sup>1</sup> Lit., ‘about the state of.’

<sup>2</sup> Լճձ, ‘reward.’ Լճձ is sometimes translated ‘price.’ In Muskerry, as I was told, the word is used only in the sense of ‘reward.’ ‘What is the price of that?’ would be translated by ճձ նարոնն ?

the king of the Saxons on his left hand, and Conghal said : "Well, O Arthur !" said he, "have you children or posterity?" "I have not, indeed," said he. "It is hard to be in that plight," said Conghal ; and so they passed that night. Conghal took the king of the Saxons into secret council and consultation in the morning. "Well, O king of the Saxons," said Conghal, "tell me the truth about<sup>1</sup> yonder youth that I see with you," said he, "for he is not your son indeed, and his habits and his speech are like the king of Britain's." "I shall tell you the truth about it," said the king of the Saxons ; and he told the whole story as it happened from beginning to end. Their drinking-hall was then set up as it was always done, and Conghal said : "Well, Arthur !" said he, "what reward<sup>2</sup> would be given to me if I find you a worthy son?" "There is not anything in the world I have that I would not give you," said Arthur, "were he but a real son." Conghal told him the whole true story, and judgment was given them ; and the king of the Saxons told them the truth ; and they brought his own son to Arthur to be judged there, and Conghal said : "Make a fosterage and friendship with the king of the Saxons, O Arthur, and be friends to one another."

Conghal was there till the feast was ended ; and they were all in good spirits then, since they had seized the kingship of the Saxons, of Britain, and of the Isles ; and Conghal said, "A blessing on you, O Arthur !" said he, "we have received much of good and honour at your hands" ; and he commenced bidding him farewell, and he spoke these words there :—

Time for us to go over the sea,  
 O Great Arthur, son of Iubhar !  
 We received of thy wealth, I speak the truth!<sup>3</sup>  
 Good is the prince from whom we got it ;  
 We partook of thy feast truly,  
 And of thy welcome without anxiety,  
 And of thy riches, true it is !  
 And of the household<sup>4</sup> of your house ;

<sup>3</sup> Lit., 'true for me.'      <sup>4</sup> τειξίλας, 'household' ; here, 'the rights and services of the household.'

ՃԵ ԲԱՐԱՄԱՐ ԲՈՒ ՍԻԼԵ  
 ԱՅԻՏ, Ա ԲՈՒ Դ Ա ԲՈՒՍԻՆԵ!  
 ԱՐ ԵՐՈՒՇ ԾՈՒՈՒ ԱՐ ՄԱՐԻ ՈՒՇ ԼԻՐ  
 ՇԵԼԵԱԲՐԱԾ ԾՈՒՇ ԱՐ ՄԻՇԻՐՈՒ.  
միշի՛ր՝.

## LXIV.

ՌՈՅՆԱԾԱՐ ՄԱՐԻ ԲՈՒ ԱՆ ԱՅՈՒՆՅ ԲՈՒ, 7 ՍՈ ԵՐՅԵԱԾ ԼԵՕ՝ Ա  
 ԵՐՅԵԱԾ ԱՐ ՈՒ-Ա ՈՒՄԱԾ ԱՐ Մ[ԱՐԻ] 7 ԱՐ ՄՈՐԲԱՐԻՍԻՅԵ, 7 ՇԵԼԼ  
 7 ԵՐՅԵԱԾՆՈՒ ՆԱ ԵՐԻՄԵ ՍԻԼԵ ԱՇԱ ՈՅՈ ՄԱՆՅԱԾԱՐԻ Խ[ԱՐ] ԵՍԻՇ  
 ՐՈՐԻ ԵՐՈՒՐԻ ԵՂՈՒՈՒ 7 ԱԼԵԱՆ, 7 ՍՈ ՇԱԾԱԾ ԼՈՆՇՐՈՐԻՇ ԼԵՕ ՈՒՆԵ,  
 7 ԵՐՅԵԱԾ ԿՈՆՃԱԼ ԲԱՐԻ Ա ՄԱԼԼԱԾ ՆԱ ԵՐԼԵԱԾ, 7 ԵՐՅԵԱԾԱՐԻ Ա  
 ԲՆԱԾՅ ԼԵՐԻ. “ ԻՐ ԲԱԾԱ ԱՆՈՐԻ [ԱՐ ՄԵՐԻՇ] Ա ԵՐԵՇՄԱՐ  
 ԵՐԵԱՆՈՒ,” ԱՐ ԲԵ, “ 7 ԵՆԵՐԱՐԻ ԲԵՐԼԱԾ 7 ԻՈՒՄԱԾՈՒ ԱՇՄՈՒՈՒ ՈՅՈ  
 ԲՈՒՐՈՒՄ (1°) ԵՂՈՒՈՒ, 7 ՄՈՇԵՆ Ա ԲՈՇԵՐԱՆ ”; 7 ԱՐԵՐԻՇ:—

ԱՆՈՇԵՒ Ա ՈՒ-ՈՒՐ ԵՍԻՇ ՐՈՐԻ  
 ԲԻՄՈՒ ԲԵԱԾԵ ԵՇԱԾԱ ՍԱՐ ԵՐՈՐԻ (?)  
 ԲԵԱՐԻ ԼՈՒՄ ԵՐԼԱ (2°) . . . լԵԱՆ,  
 ԵՐՅԵԱԾ Ա ՈՒ-ԻԱԾ ԵՐԵԱՆՈՒ.  
 ԵՐԻ ԵՐԱԾՈՒՆԱ ՍԵՅ ՍՈՒՆԵ ԵՇԱԼԼ  
 1 ԵՐԻՇՈՒՆԻ ԼԵԱԲՐԱ ԼՈՇԼԱՆՈՒ,  
 Ա ԵՐԵՇՄԱՐԻ ԱՐ ԵՐԵՐԱՐԻ [ՈՒ] ՍԵ  
 ԻՐ ԱՐ ԵՇՈՒՇԵՐՈՒ ՇՈ ԵՇԱՐՈՒՆԵ.  
 ԲԱՐԱՄԱՐ ՄԱԻՇ ՈՒՆԱ ԵՐՅԵ  
 ԱՇ ԱՐԵՐԱՐ ՄՈՐԻ, ՄԱՇ ԻՆԵԱՐԻ.  
 ՈՒ ԲԱԼ ԲՈՒ ԵՐ ՈՒ-ԻՈՒՄԱԾ ՐՈՐԻ  
 ԲԻՐԱ ԲԱՐՈՒՆԵՒԼ-ԲԱ (3°) ԵՇ ԱՆՈՇՈՒ.  
 ԻՈՒՄԱՆ ԵՐԻ ԱՆ ԵՐԻ ԱՍ ԵՐԱՐ,  
 ԱԼԱԾ ՇՈ ՈՒ-ԻՈՒՄԱԾ [Ա] ՈՒ-ՇԻԱԼԼ!  
 ԵՐԵ ՇՈ ՈՒ-ԻՈՒՄԱԾ Ա ՐՈՐԻ  
 ՈՒՆԵ ԱՐ ԱԼ ԼՈՒՄ ԵՐԻՇ (4°) ԱՆՈՇԵՒ.  
ԱՆՈՇՈՒ.

“ ԵՆԵՐԱՐԻ ԲՈՒՈՒՆՈՒՄԱՆՅԱԾ 7 ԵՐՈՒՆԱԼԵՐԱՐ ԱՇՄԱՆԻ, Ա ՍՇԱԾ,” ԱՐ  
 ԿՈՆՃԱԼ, “ 7 ԼՈՒՇԵՐՈՒ ՈՒ ԵՐԱՐԻ ԼՈՆՇՇԱԻՆԻ ԱՐ Ա Խ-ԱԻՇԼԵ ԵՐԱԾ  
 ՄԱԻՇԻՅՆՈՒ ԲՈՒ ԵՐԵԱՆՈՒ ԲՈՒՈՒ ՈՅՈ ՈՒ-ՇԱԾԱՆ Ա ՈՒ-ԻԱԾ ԱԼԱԾ ԵՐՈՒ ”;  
 7 ՍՈ ԲԵՐԼԱԾ ԼԵ ԼԱՆԲՈՒԼԼԻ ԱՆ ԵՐԻՇԱ Ա ՈՒ-ՈՒՄԱԾԱՐ ԱԼԱԾ Ա  
 ՈՒՐԵԱԾ ՍՈՇԵ 7 ԱՐԵՐԱԾԵ ԼԱՍԻ; 7 ԱՐՅԵԱԾԱՐԻՇ ԲԵՐԻՅԱՐ ՄԱՇ ՐՈՐԱ:

(1°) ՐՈՒՐՈՒՄ: 1st pl. S-fut. of բացմ, ‘reach,’ ‘attain,’ ‘arrive at.’  
 (2°) ԵՐԼԱ: MS. defective. (3°) ԲԱՐՈՒՆԵՒԼ, 1st sg. redupl. fut. of բարն-  
 ԼԱՄ, ‘compare.’ (4°) MS. Ա ԵՐԻՇ, which makes the line hypermetrical.

Though we partook of all that  
 From you, O king and O noble man!  
 As we have come over the sea of the son of Lir,  
 It is time to bid you farewell.

## LXIV.

Thus they were that night, and on the morrow they put their fleet out to sea and out on the great ocean, and they had with them the hostages and captives of all the countries till they reached the island of Tuath Ross, between Ireland and Scotland; and they encamped in it, and Conghal came up on top of the hill, and his hosts came with him.

“We are a long time now away from Ireland,” said he, “and let us go with sail and oar<sup>1</sup> till we reach Ireland, and glad I shall be to reach it”; and he said:—

To-night in the island of Tuath Ross  
 Are we seven battalions . . . . .  
 I prefer . . . . .  
 To sleep in the land of Erin.  
 Thirteen years we were yonder  
 In the smooth lands of Lochlann,  
 Away from our territory  
 And our province, gently.  
 We were well off<sup>2</sup> in the house  
 Of<sup>3</sup> Arthur the Great, the son of Iubhar.  
 There is no king with many strongholds  
 With whom I shall compare him to-night.  
 Dear is yonder land in the west,  
 Ulster of the many hostages!  
 Ireland of the many strongholds  
 In it I long to be to-night.

“Do you take food and nourishment, O warriors!” said Conghal, “and after that jump into your ships so that the men of Ireland may not remark us till we go, indeed, into the land of Ulster”; and they sailed by the full moonlight<sup>4</sup> into the district of Ulster at the end of night and beginning of day; and Fergus

<sup>1</sup> Lit., ‘Let a sailing and rowing be made.’

<sup>2</sup> Lit., ‘We found good.’

Lit., ‘In his house with.’

<sup>4</sup> Lit., ‘By the full light of the moon.’

“*Rádasora,*” *ar* *ré*, “*o’fioir réel tadoib c’áit a bfuil Féiccuir mac Léoe nu Ulaó.*” *Táimic Féiccuir* *ra éir*, 7 *tarla tuime óó*, 7 *ruair* *a fíor uad* *a cia in t-ionad* *a maibe Féiccuir mac Léoe*; 7 *táimic Féiccuir mac Rora ma* *a maibe* *a muinte*. “*Mait, a Féiccuir,*” *ar* *ConĠal*, “*c’áit a bfuil nu Ulaó anoct?*” “*Atá ré aġ teac* *co Sliab Sliainġe ġo teac Eochaid* *Salbuíoe anoct,*” *ar* *Féiccuir*. “*Ir mait linne rin,*” *ar* *cá*, “*uar* *ġeubam* (1<sup>o</sup>) *an bhuigénra* *ar* *anoct ġan aihair*”; 7 *manġasairan* *ne* *semeá* *oo* *ló* *o’ionn-roighe* *na bhuighe* *noġo* *manġasair* *ġo* *h-Inbeair* *n-ġao* *uiran* *abairtar* *Tonn Ruġmaid* *oe* 7 *i cceano* *na ġairbhligheoh* *uir* *maid* *iomair* *Muilleano* 7 *ġo Cairmuic* *na Fahircc-riona*; 7 *adconnasair* *roill* *loérain* *na bhuighe* *uad* *ann*. “*Soill* *muġcoinnle* *rúo,*” *ar* *Fíao* *o* *raoi*; 7 *rober* *na bmaidra-ra* *ann* :—

*Solur loérain muġbhuiġne*  
*inne* (2<sup>o</sup>) *oib* *co cleacluir*  
*ba* *feair* *oib* *conomġasair* (3<sup>o</sup>)  
*ġeubao* *ealla* (4<sup>o</sup>) *airfeair*  
*Sunn* *ne* *claoib* *cluirona*  
*ba* *roirdeaircc* *uir* *reuectairġe*  
*ne* *riu* *tí* *lá* *lanfolur*.

*Soill*.

“*Fairtime rin, a Fíao*,” *ar* *ConĠal*. “*Ar* *eo* *ġo* *seim*,” *ar* *Fíao*, “*7* *bu* *ole* *oo*’ *rluagob* 7 *oo* *rluaghaib* *Féiccuira* *mic* *Léoe* *i*, 7 *bú* *iom* *ba* *n-eairba* *o’n* *m-bhuighe* *úo.*”

## LXV.

*Tánġasairan* *ma* *ceathair* *oímuġe* *o’ionn-roicco* *bhuighe* *boime* *ġo* *teach* *Eochaid* *Salbuíoe*; 7 *ar* *ailair* *oob* *an bhuighe* *ron* 7 *Féiccuir* *mac* *Léoe* *inn* 7 *mic* *muġ* 7 *mufla* *Ulaó* 7 *Éienn* *ar* *ceano* *na* *foair* *ann*, 7

(1) *ġeubam*, 1st pl. redupl. fut. of *ġabam*. (2<sup>o</sup>) *inne*, ‘*bowel*,’ ‘*womb*,’ ‘*inner meaning*’; O. Ir. *noe*. For other meanings of this word-form, *vide* “*Br. Laws Gloss.*” *s.v.* (3<sup>o</sup>) *cono-m-ġasair*: *m*, infixed pron. of 1st person. (4<sup>o</sup>) *ealla*, ‘*a fit*’ (O’R.).

mac Rosa said: "I shall go," said he, "to learn news for you as to where Fergus mac Lede, the king of Ulster, is." Fergus came to land; and a man met him, and he learnt from him in what place Fergus mac Lede was; and Fergus mac Rosa came to where his people were.

"Well, O Fergus!" said Conghal, "where is the king of Ulster to-night?" "He is coming to Sliabh Slainge, to the house of Eochaidh Salbhuidhe," said Fergus. "We are pleased at that," said each, "for we shall take the hostel on him without a doubt to-night"; and they proceeded at the end of the day towards the hostel till they reached Inbhear n-Gaath, which is called Tonn Rughraidhe, and towards the Rough Way, which is called Iomaire Muilleann, and to Carraig na Faircsiona; and they saw the lantern-light of the hostel off from them there. "That is the gleam of a royal candle," said Fraoch the druid; and he spoke these words there:—

The light of the lantern of a royal hostel,  
 (Better) that they should change their intention,  
 Better that they should receive me.  
 They shall endure a fit of sorrow,  
 Here through wattles of listening (?).  
 Lacerated bodies shall be gory-red  
 Before the full light of day comes.

"That is a prophecy, O Fraoch," said Conghal. "It is, indeed," said Fraoch, "and it bodes ill for your hosts and the hosts of Fergus mac Lede, and many shall be your losses through yonder hostel."

## LXV.

They came in serried battalions towards the hostel of Boirche,<sup>1</sup> to the house of Eochaidh Salbhuidhe; and the condition of the hostel was this: it had in it Fergus mac Lede and the sons of the kings and the other great princes of Ulster

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<sup>1</sup> *Vide* Additional Notes. We have here the synopsis of the lost tale of the "Destruction of Cathair Boirche."



and of Ireland with him ; and there were seven doors on that hostel, and no door was without a towering champion or very brave royal prince or strong powerful hero of the men of Ireland guarding it.

The followers of Conghal and Fergus mac Rosa proceeded till they came to a stand on the hill above the hostel, and they sent a host to devastate the hostel.

There were on one door of that hostel the three Dubhs from Tory Island, and on another door of it was Mesgedra, son of Art Mesdealbhann, the son of the king of Leinster, and on another door was Cét mac Maghach, and he was accompanying the king of Ulster.

The way with the princes of Ulster was this : that theirs was the victory in heroism and valour save it were that the warrior received his first weapon<sup>1</sup> from them ; and at that hostel Cét spent the hardest first night he ever spent.<sup>2</sup> On another door was Rosa Ruadh, son of Rury, and his son, Fachtna Fathach, was on another door, and Maolchroich, father of Cathbadh, on still another door, and the pick of the hosts of Ulster and Ireland furthermore. Conghal's hosts shouted from every point of the hostel. "Here is Conghal," said the sentinels of the 'cathair,' "and the hosts of the world there on the sea." "Truly they are," said Fergus mac Lede, "and act well, O people . . .," said he, "and let not that interrupt your drinking and pleasuring, but wage your combat in the door of the hostel till day arrives with its full light."

Then the three Dubhs from Tory Island came out, and passed round the hostel, and they inflicted great slaughter on the hosts outside, and they returned after that unscathed into the hostel. The hosts came again up to the hostel, and they launched a shower of their blue darts and of their sharp-edged, bloody spears, so that they wounded the guards at the

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in this idiom. Lit., it means, 'It is of the hardest first-nights in which Cét was--that hostel.'

նա ռ-տօյրբօ. Կճ[ուիւ] Մըրսօրն մաւ յի[ն] Լաւն ճոն իւն  
 7 շօ Լաօճ Լըր, 7 բսայ տեւծաւ 7 իմբարմ ճմուչ [ւո յ]օ  
 մարծած ճ իմուտը ճոն 7 տօ օճուր նա իւսաւ յօ՛ն միւսւն  
 ւո Երն 7 տճուի իւն մ-Երւնն ճոնն [ճի] իւն. Կննճար  
 տօււմ ճո տօրսր տըրսարտաւ ճ ճի իւն Լաւտ իոյր ԶճԼ 7 նա  
 ռ-ուեան սե, 7 իր ճի ի տօրսր իւն տօճի Բճճն Քճճճ մաւ  
 Բօրն, 7 տօ ճիւն ճմաճ 7 տօ Զճճ ճ ճիւմա 7 տօ Լեւճար  
 ճօճ ճաօճ տօ ԶԼըմ ճ իմուտըմ է, 7 տօ իճիւրտ 1 ճճնն ճո  
 տըւսաւ իւ նըրն օճն 7 տօ իւճօնեար յօ՛ն միւսւն ճաւ  
 սե, 7 տճուի բնն իւն միւսւն ճի իւն. Կննճար նա  
 իւսաւ ճիւր Զիւն մ-Երւնն, 7 տօ Զիւնեար սիմբ.

## LXVI.

Կճուի Կըտ մաւ Մճճճ ինճ ճոնն ճմաճ տօնորօնն նա  
 իւսաւ 7 տճուի բօ ճիւն ճ տիւճիւ նա Երւնն 7 տօ իճսն  
 ւոնն ճիւն ինճ Լաւն Լիւն. Կճուի բնն ճիւր իոյնն  
 իւն մ-Երւնն ճի իւն. Իր ճոն իւն տօ Զիւնեար նա իւսաւ  
 սե իւն մ-Երւնն ճիւր 7 տօ ճիւնեար տօ ճիւնն  
 ճոննն ճիւնն ւո հ-ճճնն ճ, 7 տօ ճաւ ճիւնն Կիւնն մաւ  
 Եճճնն ճաւնն իւն 7 է 1 ճճճճ ճի իւնն ճաւնն նա  
 Երւնն, 7 ճիւն ճօճ մաւնն սիմն ճո, 7 տօ ճիւնն ճմաճ  
 7 տօ ճիւն ճիւն ճօճ Լաօճ Լըր ճմուչ, 7 տննճար բնն  
 իոյնն իւն մ-Երւնն ճիւր 7 տօնն ճճ մօլն ճօ մօր.  
 Կճուի իւնն ճոնն իւն ւո Կոնն, 7 ճոննն Կիւն  
 Կոննն մաւ Կիւնն ինճ իւնն, 7 ճոննն Կոնն իւնն :  
 “Երւնն օճնն, ճ Կիւն Կոննն, նա ճիւն ճօճ մաւնն  
 իոննն տճուի, 7 տննն ճոնն ճիւնն մաւ Եճճնն տօ՛  
 իոննննն.” Կննճար տօււմ նա Երւնն 7 տօ Զիւնն  
 տճ ճճճ ճիւնն; 7 տօննն (1°) ճիւնն Զիւնն ճիւնն ճճ ճիւնն  
 բնն տօննն, տօ իոննննն ւո հ-ճճնն ճաւ, 7 իր ճոն ճիւնն  
 տճ ճիւնն ճաւ սիւնն նա Երւնն 7 տօ իւնննն ճոննն

(1°) MS. օտ ճաւ. օտ came to be considered evidently as a conjunction meaning ‘when.’

<sup>1</sup> Lit., ‘In their lying of wounding.’ Լաւն Լիւն : Լիւն, gen. of Լեւն,

doors. Mesgedra, the son of the king of Leinster, came there and a hundred warriors with him, and he met with strife and contention outside, so that his people were killed; and he drove the hosts from the hostel in fierce fashion, and came thereon back into the hostel. The inhabitants of Innsi Gall and of the Isles then came to the southern door; and it is at that door that Fachtna Fathach mac Rosa was, and he went out and seized his arms, and fifty warriors from the pick of his people followed him, and they shot at the host nearest to them, and they beat them all off from the hostel, and he [Fachtna] himself came thereafter into the hostel. The hosts came up again to the hostel, and they shouted round it.

## LXVI.

Cét mac Maghach came out alone against the hosts, and he passed thrice round the hostel, and he left a gory heap of them lying wounded.<sup>1</sup> He himself then came back again unscathed into the hostel. Then all the hosts again shouted round the hostel, and they plied it quickly with rough-topped rocks, and Boirche Casurlach, son of Eochaidh Salbhuidhe, heard that when he was in a seat on the resting-place of the hostel with one hundred and fifty warriors round him; and they went out, and one hundred and fifty warriors fell at their hands outside; and they themselves came back again into the hostel unscathed, and were greatly praised. Tidings of that fight reached Conghal, and he saw Art Aoinfhear, son of Arthur, before him, and Conghal said to him: "Raise for me, O Art Aoinfhear, the thrice fifty royal warriors who have come, and bring the head of Boirche, son of Eochaidh, to me." They came to the hostel, and they shouted from every point of it; and when Boirche heard that it was himself they were seeking, he approached them quickly; and it is on the floor of the hostel that they met together, and they

<sup>1</sup>affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as '1r lú leoin o'ar n-dor ós,' 'It is a sad day for our young folk.'



fought together ; and the end of them was that Boirche Casurlach, son of Eochaidh Salbuidhe, fell with his thrice fifty warriors at the hands of Art Aoinfhear, son of the king of Britain, and he himself came out unscathed, and he brought with him the head of Boirche to where Conghal was. “ Here, O Conghal ! is the head you asked of me,” said he. “ Success and blessing !” said Conghal, “ and proceed forthwith to your own country, and be well and stronger.” The warrior proceeded after that to his country, viz., the territory of Britain, and he assumed the kingship of Britain afterwards, so that in that way Conghal was contemporary with Art Aoinfhear. When the three Dubhs from Tory Island saw Boirche Casurlach fall, they grieved at it, and they seized their arms and came out. “ We shall not go in till we shall avenge on the foreigners the death<sup>1</sup> of the son of Eochaidh,” [said they] ; and neither in battle nor in combat were they resisted till Anadhal Euchtach, son of the king of the Concheanns, met them, and they fought in brave and warrior-like fashion together, and Anadhal overpowered them and cut their three heads off right quickly, and brought them to Conghal. “ Here are the heads of the three Dubhs for you, O Conghal,” said he ; and he said :—

Here are the heads for you, O Conghal Claraighneach,  
 Three sons your brother had !  
 They fell at our hands together,  
 Their last days had come.  
 I slew the three Dubhs,  
 The three sons of Ceathba, three heroes !  
 It is they who wounded me,  
 They left me in grievous plight<sup>2</sup> ;  
 The three Dubhs from Tory Island  
 Fell by me exactly.  
 Numbers they had slain  
 And from them cut their heads.

<sup>1</sup> Lit., ‘ Till we avenge the son of Eochaidh.’  
 grief.’

<sup>2</sup> Lit., ‘ in gore of

## LXVII.

Ṫo cúala fereccur mac leve an tuisri rin o'da muinntiri so  
 tuitim, 7 so ḡab aḡa n-éccaoime ḡo móri 7 aḡa n-áóíolaó,  
 7 áoubaíre: "An fásaim neac o'da n-oiogúilc rúo?" ar ré.  
 "Racáora an," ar Cet mac Maḡach, "7 ní tuisab (1°)  
 ar eac noco tuḡtari ceann mic iu[ḡ] Concénn cúḡora." Tái  
 mic amac 7 so iiri an caé uile co tairla Anaóal  
 Eucacá ar 7 o'fearaóari coímlano ríocá, fearaíáil,  
 calma, curata, neairtáir, naííoiḡe, aḡáir, ionḡantaá, 7  
 so tuit Anaó[al] a ceíócháib (2°) an coímlann, 7 tucc a  
 ceann leir iiri m-briúḡin anonn a briaóuáre ferecc[urá]  
 mic leve, 7 áoubaíre an laoi an:—

Ceann tuit, a fereccur uláó!  
 Óir ar mairi ríorulaó (3°);  
 Ceann iuḡ Coínéann, cī[uaíó] cur!  
 a n-oiogáil éinn (4°) na tairi n'ouá,  
 ar é so éur áir ar r'ulaíḡ  
 ar oíriiá briaḡne ḡo m-buaíó;  
 ar áire tu . . . (5°) muiḡ  
 a n-oiogáil [ceann] na tairi n'ouá.  
 ní tuis a láim a láim iuogí  
 Occlac oob' fearri tairi ḡmoí  
 ina anaóal . . . (6°) reano  
 Cé oíraóur (7°) líom a éenn.

c.

Ocúala rin Toirna mac Tinne iuḡ Saḡran ooba óoiliḡ  
 leir Anaóal so tuitim [le] curiaóbémeanoaíb Ceir, 7  
 táimic anonn iiri m-briúḡin; 7 so tuit naonbaí so  
 baíuá (8°) na briaḡne, 7 so fuaḡairi coímaá ar lué na  
 briaḡne. Ao[connaic] Meirceóira mac Aír Meircealáano  
 .i. mac iu[ḡ] Láḡen ma aḡáíó, 7 o'fearaóari c[óimlann]  
 calma, coímláoi, curata me éle, 7 ba iuaáari oa iuḡ aca  
 7 ba ḡur óa ḡ[áir]ḡeacách 7 ba tenne (9°) óa óaim

(1°) ní tuisab, 1st sg. conj. B-fut. of tuitim.  
 MS., ceíoch.

(3°) iu-í-íulaó, í, infixed pron. 3rd sg.

(2°) ceíocháib;  
 (4°) éinn:

LXVII.

Fergus heard of the fall of these three of his followers, and he bewailed them very much and praised them ; and he said : “ Can I find anyone to avenge these ? ” said he. “ I shall go,” said Cét mac Maghach, “ and I shall not come in till you get the head of the son of the king of the Concheanns.” He came out, and he searched through the whole battle till Anadhal Euchtach met him, and they waged a fierce, manly, brave, warrior-like, vigorous, hostile, dire, wondrous fight, and in the end of the fight Anadhal fell, and he (Cét) brought his head with him into the hostel to Fergus mac Lede, and he recited the poem there :—

Here is a head for you, O Fergus of Ulster!  
 For it is I who overthrew it,  
 The head of the king of the Concheanns, brave the warrior!  
 In revenge for the heads of the three Dubhs.  
 He it is who inflicted slaughter on the host  
 At the doors of the hostel, victoriously!  
 That is why . . . . .  
 In revenge for the heads of the three Dubhs.  
 There placed his hand in the hand of a king<sup>1</sup>  
 No warrior better in vigour of deeds,  
 Than Anadhal . . . . .  
 Though I have brought with me his head.

When Torna mac Tinne, the king of the Saxons, heard that, he grieved at Anadhal’s falling by the hard strokes of Cét, and he came into the hostel ; and nine of the chiefs of the hostel fell, and he proclaimed war on the inhabitants of the hostel. He saw Mesgedra, son of Art Mesdealman, the son of the king of Leinster, before him, and they waged a brave, very strong, and warrior-like fight together ; and it was an onslaught of two kings, and it was the fierceness of two

*sic* MS. (5°) M. O’C. supplies *tuḡar amuḡ.* (6°) MS. defective : M. O’C. supplies *Concheann.* (7°) O. Ir. *ṡorṡar.* (8°) *ḡarṡib* for *ḡarṡib* ? Cf. Lismore, fol. 156. b. c. 1. (9°) *tenne* : abs. noun from adj. *teann*, ‘strong.’

<sup>1</sup> *I. e.*, ‘There swore fealty to a king.’ *Vide* Add. Note.



warriors, and it was the strength of two huge deer, and the result of the combat was that Torna mac Tinne fell at the hands of Mesgedra, and the latter took his head with him to where Fergus mac Lede was, and recited the poem:—

A head for you, O Fergus of Eamhain !  
 May your spirit be greater thereby,  
 No head is it but the head of Torna, the strong,  
 Who came over the sea with great skill ;  
 Torna mac Tinne, victoriously,  
 The king of the Saxons, freedom of a host !  
 He it is, with wounds,  
 Inflicted slaughter round the great hostel.  
 We waged a hard fight,  
 I and Torna together ;  
 It is he who severely wounded me  
 Though I have brought his head with me.

## LXVIII.

However, when Conghal heard of the fall of his champions, and of the death of his warriors, and of the severe lacerating of his heroes, and of the destruction of his chiefs, he himself and Fergus mac Rosa and the whole company (?) arose, and they set fire and flaming faggots to the hostel at one time ; and Fergus mac Lede said : “ Rise, O men,” said he, “ for they are burning our hostel, and face out bravely, for it is easier for you to die in battle than to be burnt in a house.”<sup>1</sup> They all rose then, and the heavy-sodded earth shook round them through the [strokes] of the warriors who were overthrowing the hostel with their shoulders, and raising it with them.

It is then the army of Fergus was drawn quickly up right opposite the army of Conghal ; and keen were these two armies, viz., Conghal and his followers, and Fergus mac Lede and his Ulstermen. The two armies struck boldly at one another. Close was the strife, and at close quarters the struggle which the Clann Rury maintained against the

<sup>1</sup> Δ ττιϚ, ‘in a house’; ΔττιϚ, adv., ‘inside.’



foreigners, so that between them they made such great havoc that young children could swim in the pools of very red blood at the feet of the warriors; and Fergus mac Rosa struck at them with his inimical mighty blows, and Conghal cleaved a warrior's path through the battalions, till he won the battle over Fergus mac Lede and the Ulstermen; and Rosa Ruadh mac Rudhraighe and Fachtna Fathach, his son, closed in round Fergus mac Lede, and they covered the escape of the hero,<sup>1</sup> and carried him away by dint of their valour and their dexterity; and the whole place was burnt by Conghal and his battalions; and when Fachtna Finn File saw the great havoc around the hostel, he said: "Here is many an Ulster grave," said he, "and I like not its being so, and I know how it is on both sides, viz., five persons and four hundred of the Ulstermen fell there, and of the host that came with us over the sea and ocean, there fell ten persons and twenty hundred"; and he bemoaned them very much, and said:—

Here are graves under a pool of blood,  
 Of all who are with me, cause of ill!  
 Sad to me is the slaughter of Ulstermen from their home,  
 And dismay through valour.  
 Five persons and four hundred  
 Of the Ulstermen it was that were put to death.  
 Here fell they however;  
 It is there are their graves;  
 Ten persons and ten hundred  
 Of the host that came hither on the way,  
 In the same battle they put  
 Their graves here, whence it is (?).

## LXIX.

"However ill for everyone that hostel has been," said Fachtna Finn File, "it is worse for Eochaidh Salbhuidhe, for his good son Boirche Casurlach mac Eochaidh Salbhuidhe

otherwise line hypermetrical. (3<sup>o</sup>) MS.,  $\lambda\epsilon\alpha\acute{\epsilon}\tau\alpha\theta\delta\alpha$ , which makes the line hypermetrical. (4<sup>o</sup>) Conur? (5<sup>o</sup>) MS.  $\beta\upsilon\iota\theta\epsilon\eta\gamma\delta$ . (6<sup>o</sup>)  $\epsilon\alpha\chi\alpha\iota\theta$ : gen. in O. Ir.  $\epsilon\alpha\chi\theta\alpha\delta\alpha\chi$ ,  $\epsilon\alpha\chi\delta\alpha\theta\alpha$ ; here MS. contraction for  $\delta\iota\theta$ .

<sup>1</sup> Lit., 'they placed a shield over the track.'

ՏալԵսԵ, 7 զա քարս անն զա մե[բիժեա]ծ սարե մա երսիցն  
 Ծօրնե.” “Օնտար քրեաճա ԱԼԻՍ ԴՅԱՄՈՒ, Ե ՕՇՇԱ!” Եր  
 ԵՈՆՃԱԼ, “7 ԵրճԵր [քիժ]ճ Եօժարժ ՏալԵսԵ ԼԻՆՆ.” “Ոճ  
 Խ-ճԵրս քո, Ե ճարսից!” Եր ԲճՇՆԱ ԲԻՆՆ ԲԻԼԵ, “Օրս Եր  
 ԼՅՈՒ Ե յօրնարս Ծ’սԵ [Եր] Խ-ԱԼԼԱԻԵ ԵՇՇ ԵՅՈՐՈՒ յիցե  
 յ-Երեան Եր ԵՄ, 7 Եսժ ԼԵՏ ԱԼԻՍ ԻԵՐ քո.” Իր ան քո  
 ԵսԵրս ԵՈՆՃԱԼ [ԼԵ յ-Ե] յարս: “ՃճՆԵՃ Եր ԵսԵրս  
 ՃԵրքեճժ յօ ԼԱԵՅԻԱ ԴՅԱԻԵ ԵԵՇժ ԼԵՄԻՅ ԵՅ Եմիարճ [ժ’օրն-  
 քո]իցիժ Եր յ[ճ] Երեան Ճօ ԵԵրժ ԼԻՆՆ 7 Ճօ ԵՅՈՐՆԱՐՅԱ (1°)  
 յիցե յ-Երեան յար; 7 Եճար ԵՈՆՃԱԼ [ԻԵՐ քո] (2°) Եր  
 ԲԵրԵԱՐ ԲԱՐԵ յար յարժԵր Եսճ ՏՆճճԱ Դիցնեճ 7 Եր  
 ԲԵրԵԱՐ յա . . . . յար յարժԵր ԲՅճարժ ՄԱրԵմնԵ 7  
 Ծ’ԲԵրԵՃ ԵՅՄԵ 7 յօ ԵՅՄԱՄԱՐՅԱ 7 Երս ԱԵՇ 7 Երս Ծօրն  
 7 Ճօ Եմիարճ յա յիցճ, 7 յարս յօՇարճիժօժարս յԼԱԵՅԻ Եմի-  
 յաՇ Իճժ Եր քարս Ծ’ճ յ-օրնարճիժ, (3°) 7 Եր յ-քրեճ Ծօ’ն  
 յից յարնԵ Ճօ եր[ճճ] Եր Եր ԵՇՇ Եր յ-Ե ճօրնճժ ԵՇՃ Եր  
 յար քարճԵ 7 յա մարքեճ Եր յ-Ե ԵժճԵճԻԼ. Օժ Խ-արնԵժ յօ  
 ԼՅճարժ ԼԱԵՅԻՆԵ քո, 7 յօ Եիժճ ԵՅ քրնժժ ԼԵրն քԵԼ քո.  
 “[Օժ քրար]ճ Եիժ Իճժ քո,” Եր ԼՅճարժ ԼԱԵՅԻՆԵ, “ԵՈՆՃԱԼ  
 մճճ ԲԱՅճարժԵ յից Եր յարն յից քո [7] յարճարս Երսժ, 7 յօ  
 յարնԵ Եր քարս քո սԵճ մօրն Ե յ-Երնժ Երնար, 7 Երնիժ  
 նեճ սարնԵ [Ճօ ԼԱԵ]իցնժ Եմիարճ 7 Ճօ Եսճժիժ Երեճ  
 7 ՄիժԵ”; 7 յօ յիցեճժարս յա Եճճճ Ճօ ԵրնԵրսճճ [ԼԵ]ր  
 յա ԵՅՅարն, 7 ԵսԵրս ԵՈՆՃԱԼ յԵ ԲճՇՆԱ ԲԻՆՆ ԲԻԼԵ:  
 “Երնար Ճօ ԼՅճարժ ԼԱԵՅԻՆԵ,” Եր քԵ, “7 Եճարս յար քճճԵճ  
 Եմիարս ԵՅճ ՃԻԼԼԱԻԵ ԴՅճարս յօ ԵճԵճժ ԵՇՇ յճմն.”  
 Եճար ԲճՇՆԱ ԲԻՆՆ ԲԻԼԵ ԵՅ Եմիարճ, 7 ԵսԵրս յԵ  
 ԼՅճարժ: “Եճճ ԵՈՆՃԱԼ,” յԵ քԵ, “Եր քարճԵ յա Եմիարճ 7  
 ԵսԵրս ԼԵրս Եմիարս ԵՅճ ՃԻԼԼԱԻԵ Ծ’քճճԵճ յօ ԵՇՇ  
 յօ ԵճԵրս Ծօ քԵՆ.” “ՈՒ յից յա յ-օճճժ ԵՇՇ,” Եր ԼՅճարժ,  
 “7 յի ԼԵՇճարճ (4°) Եմիարս սարն Ճճճ ԵՇՅճճժ Երս Ե

(1°) ԵՅՄԱՐՅԱ: 1st sg. subj. deponent of ԵՅՄԱՐ, ‘I defend.’ For the extension of dep. forms in 1st sg. subj., *vide* Strachan, “Dep. Verb,” p. 115, &c.

(2°) Or, քարնԵ.

օրնԵճժ.

(3°) Եր քարս Ծ’ճ յ-օրնարճիժ; MS. օրնժ; read perhaps

(4°) ԼԵՇճարճ: 1st sg. conj. B-fut. of ԼԵՅԻՄ, ԼԵՅԻՄ, ‘I leave.’

fell in it, and what better name could it have than Boirche's Hostel?'

"Let us harry Ulster, O warriors," said Conghal, "and let us destroy Eochaidh Salbhuidhe's territory." "Do not say so, O Ardrigh," said Fachtna Finn File, "for you have wrought enough evil on the Ulstermen, but do you contest the kingship of Ireland first of all, and, after that, Ulster shall be yours." Then Conghal said to his followers: "Let everyone of you who is capable of deeds of valour or activity come with me to Tara to attack the king of Ireland, so that he may fall at our hands, and so that I may defend the kingship of Ireland against him." Conghal then came through Fertais Ruire, which is called Cuan Snamha Aighneach, and over Fertais na . . . , which is called Fochaird Muirthemhne, and Ferta Conaire and Comarmara and Ilath, and over the Boyne to Tara of the Kings; and the hosts of Tara did not perceive them when their musicians ceased, and the king arose and saw the army in array on the plain, and the standards raised aloft. Lughaidh Luaighne was informed of that, and he started up quickly at the news. "I know who these are," said Lughaidh Luaighne; "it is Conghal, son of Rury, who leads that kingly course and warrior-onslaught; and that man created great evils in Ireland heretofore, and let some one go from me to the tribe of the Luaighne of Tara and to the people of Bregia and Meath"; and the messengers went off rapidly on these errands; and Conghal said to Fachtna Finn File: "Go to Lughaidh Luaighne," said he, "and tell him to leave Tara and its hostages to me, or else to give battle to me." Fachtna Finn File came to Tara and said to Lughaidh: "Conghal is," said he, "on the plain of Tara, and he tells you either to give up Tara and its hostages or to give battle to himself." "He is no king if he should refuse battle," said Lughaidh, "and I shall not part with Tara without fighting for it, and ask, O ollamh! a respite for

ceann, 7 iarra, a ollamam! caitre na h-oirche anocht  
 damra ar ConĠal noġo tti mo tionól, uair ní rial úorair  
 m' fadáil am' donair." Táimic Fadóna Finn File ġo ConĠal  
 [7 a]subairt an éairre rin vo éabairt vo Luġair Luáigne.  
 Tuġran an éairre rin óó 7 [vo] ġab ConĠal lonġporit a  
 n-Deail an oirche rin noġo táimic polurpíac eirġe vo  
 ló [ar] n-a máraich.

## LXX.

Vo éirġe coimáta ConĠail anoirin .i. Fíacóe viraóí:  
 "Mair, a ġirġe a [Con]ġail!" ar ré, "tabair an caé fearra  
 uair táimic neir irin t'reim 7 irin [t'polaro] (I<sup>o</sup>) 7 fuaġair  
 caé ar Luġair irin ló ra." Vo éirġe ConĠal 7 vo cóirġe a  
 caé a [ccé]oóir, 7 tuġ leirionn vo ríacóib tálemaia ma  
 timóill, 7 vo tóġbad a meirġeoha 7 a n-onóim o-beul[er]a  
 uairóib, 7 vobí ġrídín 7 uiríuac ġirġe ar ConĠal voóum an  
 caéa rin. Ir an rin táimic a tionól ġo ġir[ġ] érimo, 7 vo  
 éirġe 7 vo cóirġe a caé ġo h-acláim 7 vobáodar bairó 7  
 bairiné 7 fuaéa 7 fuaóinn um Téairiaġ vo'n coruinn rin,  
 uair vobí cáe óib aġ cuimiuġad a b'áclanair v'a céle,  
 uair vob' fála vo ConĠal ġirġe 7 é fén 'na mác ġirġe  
 érimo a ionnaríbad úóran ar a éirġeacó fén 7 a óear[b]-  
 b'raéair vo máiríbad úó ríime aġ coríam ġirġe ġir .i. b'iear  
 bóóioabai mac Ruġairóe. Rob'fála vo Luġair ġirġe a  
 mác vo máiríbad ar a céofoġnam óó. Ir anrin vo cóim-  
 ġuiceodar na caéa ceacáiróa rin ar tulair na Téairíac 7  
 vo éairéodar a ccéodair caéa ġe céle 7 vo ġirġe bloircbem  
 bóóba vo na caóib ceéairóa a ccenn a céle ġirġe úlirchġe  
 an veabair, ġirġe ionfoicirġe a n-ionġuinn, 7 vo ġab'rae  
 tuacá b'iear 7 Máe 7 Luáigne Téairíac aġ coimluuġad  
 an caéa ġirġe éirġeot ára móra ar ġuinnir ConĠail noġo

(I<sup>o</sup>) táimic neir irin t'reim 7 irin t'polaro. For the phrase cf. Stokes, "Tog. Troi," Gloss. Index, s. v. "sén úaire"; "táimic neir vo'n feon 7 son t'polaro," and the *Agallam* ("Silva Gad.," p. 132), Ir anrin imoġro táimic a neir irin fén ocup irin polaro. Sén is evidently treated in the text as a fem. noun.

to-night for me from Conghal until my muster comes together, for it is not generous of him to come on me alone."

Fachtna Finn File came to Conghal, and asked that that respite be granted to Lughaidh Luaighne. He gave that respite to him, and Conghal encamped in Acaill that night till dawn of day on the morrow.

## LXX.

Conghal's foster-brother, Fraoch the druid, then rose : " Well, O king, O Conghal," said he, " give battle forthwith, for there has come strength for prosperity and for [aid], and challenge Lughaidh to battle this day." Conghal arose, and he drew up his army forthwith, and he made a breast-work of strong shields round him ; and their standards were raised aloft, and their open-mouthed leopards were above them, and the majesty and fearfulness of a king were Conghal's in that battle-array. Then there came the muster of the king of Ireland, and the latter rose and drew up his army quickly, and royston-crows and ravens and spectres and sea-gulls came round Tara at that noise ; for both of them (*i.e.* Conghal and Lughaidh) were mindful of the enmity of one to the other ; for Conghal was angered that he, a king of Ireland's son, should be in banishment from his own province, and that his brother should have been slain in his presence whilst defending his kingdom, viz., Bresal Bodhiobadh mac Rudhraighe.

Lughaidh was enraged at his son's being slain on his first service. Then the battalions on both sides fought on the hill of Tara, and they clashed their first weapons of battle together ; and the mighty hostile clash of the battalions against one another resounded on either side, so that the strife became knit and the attacking was at close quarters. The men of Bregia and Meath and the tribe of the Luaighne of Tara kept urging on the attack, so that they inflicted great slaughter on the followers of Conghal till they came to the spot in the battle



where Conghal and Fergus were. It was then that Fachtna Finn File said : “ Well indeed, my soul, O Conghal !” said he, “ perform yourself a good deed, and defend the kingship of Ireland, for all your foreigners are slain.” “ It is not they that I took from it who defended the kingdom of the world for me,” said Conghal, “ but the sons of the princes of Ireland who were with me, and it is they who shall gain this battle over the people of Tara and Lughaidh Luaighne ”; and that gave great spirit to the battalions of Conghal, and every single hero of them cut a gap of a hundred in the army of the king of Ireland.

## LXXI.

Then Conghal commenced hewing down the hosts, and he dealt them his mighty, inimical blows, and his three foster-brothers, Merne, Semhne, and Lathairne, and the two sons of the Picts of Ulster, Fergus and Fithneas, followed him. However, on that day the hero, Conghal, was a doom to enemies, and his deeds were destruction to noblemen as he passed through the battle-throng till he reached where Lughaidh Luaighne was in the fight ; and he opposed his shield to the latter’s, and his sharp-edged weapon to his shoulder ; and that conflict was the battling of two warriors and of two valorous heroes, and of two props of battle ; and a large and very wide space was left them in the fight on account of the fierceness of their blows and the violence of their weapon-play ; and Conghal exerted his strength and heroism, bravery, and warriorship on Lughaidh Luaighne, and he dealt him a terrible triumphant blow, so that he cut his head from his body, and he raised aloft his shout of triumph and of exultation.

He defeated then the people of Tara, and the men of Bregia and Meath, and the tribe of the Luaighne of Tara when their chief and lord fell, and they were slaughtered and decimated ; for that is the greatest destruction that was ever inflicted on the tribe of the Luaighne of Tara. Conghal

na Teimnach iadhrin iad m-buaid ccorcari 7 ccoimmaidóime. “ber buaid 7 beannaéctain, a Conġail,” ar fáctna Finn file, “uair ar m-Éireann san ámharuf éú anoir, uair acáio geill Éireann aġad a tTeimnaidġ, 7 ġairéer ainm ní[ġ] úiot.” Do bí Conġail 7 maidé a múintire a ttiġ na Teimnad an oíóce rin, 7 do ġab ġialla fer m-breġh 7 míoé 7 Sentuáda na Teimnad, 7 tánġadair cuigeohaidġ Éireann ainm rin o’a muġad[ó] 7 o’a muarimġadóran .i. Deaġhad mac Sin, m da coiceadó Muimán, 7 Coniad car m Con[nadé], 7 Airt Mhírealdman, mġ ġaidġen, 7 tuġrat mġe óóran 7 do ġab díronerit Éri[eanh] uile ainm rin, 7 tuġurtaim mġe uacCinnrealdaidġ do Ġmuiméain mac Ferġ[urá] Fáirġe, 7 tuġurtaim oá ttriadh Connadé o’Oillil Teóira ġadó 7 o’Oillil Teóira [Ġmíóó], 7 tuġurtaim a úúaró oá ġadé oġóuime o’a maidé ina fóóair ar ionnaribadó.

## LXXII.

Ioméura Feapcúra mic lede aréó mo maidó mena múintiri ó do ġab Conġail mġe n-Éireno 7 ó do éuit luġaidó luaidġne leir: “ní léicce a n-Éirinn mri 7 do óéna m’ionnaribadó a h-Éirinn amad 7 maóara ġo Teimnaidġ o’a muarimġadó”; 7 máimic Ferġur mac lede moimé ġo Teimnaidġ, 7 moir moóuġheadó i tTeimnaidġ é noġo máimic ġo coóuilteadh Conġail. “Do breit féin uuit, a áaitéimlío, a Conġail,” ar ré, “7 ní mri do rinne ’h áimuarí maím adé luġaidó luaidġne 7 do áapcúra (1°) mġe n-ulaó úuit noġurí óuultair féin i.” “Búó maidé uuitri coóé ġo Teimnaidġ mar rin,” ar Conġail, “uair ní éuireadbra (2°) a h-Éirinn thú mar do éuir luġaidó luaidġne mri”; 7 do fer fáilte ġo moóair mri. Ba fáilío Feapcúr o’n coimadó rin Conġail, 7 do bádar a tTeimnaidġ an oíóce rin, 7 do éimġ Conġail ġo moó, 7 do éuaró féin 7 maidé a múintire do óénaím coimairle cia o’a

(1°) do áapcúra: 1st sg. pft. of cairġim, ‘I offer.’ (2°) ní éuireadbra: 1st sg. conj. B-fut. of éuirim.

came after that to the House of Tara after his triumphant and exulting victory. "Success and blessing, O Conghal!" said Fachtna Finn File, "for you are, without a doubt, the king of Ireland now, for yours are the hostages of Ireland in Tara, and let you be named king." Conghal and his chiefs were in the house at Tara on that night, and he received the pledges of the men of Bregia and Meath and the natives of Tara; and the provincial kings of Ireland came there to acknowledge him as king and to render him service, viz., Deaghadh mac Sin, king of the two provinces of Munster, and Conrach Cas, king of Connaught, and Art Mesdealman, king of Leinster; and they gave the kingship to him, and he received the high-sway over all Ireland there, and he gave the kingship of Hy Kinsella to Criomhthann, son of Fergus Fairge, and he gave the two thirds of Connaught to Oilill Teora Gaoth and Oilill Teora Crioch, and gave his native possessions to each nobleman who was with him in banishment.

## LXXII.

As to Fergus mac Lede, he said to his followers when Conghal received the kingship of Ireland, and when Lughaidh Luaighne fell at his hands: "He will not leave me in Ireland, and he will banish me out of Ireland, and I shall go to Tara to offer homage to him"; and Fergus mac Lede came to Tara, and he was not perceived in Tara till he had reached the sleeping-booth of Conghal. "Yours is your own judgment, O hero, O Conghal!" said he; "and it was not I who opposed you, but Lughaidh Luaighne, and I offered you the kingship of Ulster, till you yourself refused it." "You did well to come thus to Tara," said Conghal, "for I shall not drive you out of Ireland as Lughaidh Luaighne drove me"; and he gave him friendly welcome. Fergus was glad at that speech of Conghal, and they were in Tara that night; and Conghal rose early and went with the chiefs of his people to

ττιυβμιοιη μίγε n-υλάδ 7 αη αη το μμμγεαδ δαα υιλε δ  
 τδβαρητ το Κορα μμαδ μαα Ρυζμιαυδ 7 ραομμεαρητ υλάδ  
 το τδβαρητ ο'φειγμρ μαα Λεοε, 7 οοβί φερμμρ μαα Λεοε  
 αμλαιο ρηη ηο ζμρ ζδβ φδττηα φδτδ μίγε n-έμμεσηη, 7 ζο  
 ττυζ μίγε n-υλάδ υόρηη αη μαμβηαδ Κορα Ρυαυδ ι οααη  
 Λοα φεαβαλ λα η-αλλμαρημχαυδ; 7 οοβί φερμμρ μαα  
 Λεοε μαη ρηη ηρηη μίγε ηοζμρ μαμβαδ Λερηη b-περη (I<sup>ο</sup>) αζ  
 Τιμηη Ρυζμιαυδ έ; 7 ζέ οοβί ConĠal μαη ρηη [ηη]α μίγε αη  
 έ φερμμρ μαα Κορα οοβ' φερμμρ μμρ οη ηε η-α ληη, 7 οο  
 Λεραιζη φδττηα φηοηη φηλε 7 υμμεηε μαα Καμβηηε, αη ροέλ  
 ρηη, οηαδ ι Καίτηεμ ConĠal CláiremĠiĠ μηε Ρυζμιαυδ, 7  
 ζηοηημιαυδ φεαμμμρ μηε Κορα οημμγε ρηη, 7 οο βί  
 ConĠal μίγ βηαδηηα υέζ ι μίγε η-έμμηηηη ηηα υέζηηαυδ ρηη  
 ηοζμρ τμτ λε υαδ υαλλτα υεαζορη αμμυλ αηβερη αη  
 ρηλε :—

ConĠal μμγ βηαδηηα υέαα υόμγ,  
 υο μαα Ρυζμιαυδ ηοηηόρη,  
 Λερηη υαδ υαλλτα υεαζορη  
 φμαη ζάρη 7 ζαρηβδεαβηαυδ. (I<sup>ο</sup>)

φμρη.

advise as to whom he should give the kingship of Ulster ; and they all decided to give it to Rosa Ruadh, son of Rury, and to give the free-circuit of Ulster to Fergus mac Lede ; and Fergus mac Lede was in that position till Fachtna Fathach assumed the kingship of Ireland, and the latter gave the kingship of Ulster to him when Rosa Ruadh was killed in the battle of Lough Foyle at the hands of the foreigners ; and Fergus mac Lede was thus in the kingship till he was slain by the monster at Tonn Rughraidhe ; and though Conghal was thus in the kingship, it was Fergus mac Rosa who had the best portion of it during his time ; and Fachtna Finn File and Bricne mac Cairbre amended that story ; so that that is the military career of Conghal Cláiringhneach mac Rughraidhe and the feats of Fergus mac Rosa so far ; and Conghal was fifteen years in the kingship of Ireland after that, till he fell at the hands of Duach, fosterling of Deaghadh, as the poet said :—

Conghal was fifteen years,  
The son of the great Rury,  
At the hands of Duach, fosterling of Deaghadh,  
He met with grief and rough strife.

THE END.





## ADDITIONAL NOTES.

CONZAL, cóic bliathna déc dóig [177]  
 Dó mac Rudraige nomóir ;  
 Larm Duad, dailec Deoaido,  
 Fúair tróig ocuf tromtoebaido.

Duad, dalta Deoaidg, uio aig,  
 Iyrize of Tempraig éolgaic : [162]  
 nóí m-bliathna o'd ruidétt immaic,  
 Coromadab fáctna fácté.

Fáctna, ríci, déc a ceóair,  
 Dó mac Rorra iyrize beóair ; [153]  
 Lá éóair feróig, mac fuio,  
 Dóceru m rí de fuio fuio.

## [TRANSLATION.]

Received Nia Segamain seven [years in kingship] [B.C.]  
 Over Eriu without injustice ; [311]  
 Fell the charioteer curled  
 By Enna the Raider the cruel.

Enna the Raider, exalted his fame,  
 Spent he four [times] five years : [304]  
 The king of Banba, fell he in battle  
 By Crimthand brave, the conqueror.

Four [were] the years of Crimthand the accomplished [284]  
 Over Eriu the green-bordered :  
 Fell the king pleasant of the Carn  
 By the hand of Rudraige the very stern.

Rudraige, king of [Inis]fall with fame,  
 Seven [times] ten years of years [reigned he] : [280]  
 Doom and evil [was it] to Banba pleasant,  
 [Plague] death died he in Argatglend.

The great Fintait from Munster good,  
 Nine years [were reigned] by the champion active ; [210]  
 Fell he, as hath been certified,  
 By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,  
 Nine years over Eriu [was] his power ; [201]  
 Fell the king of Cualgne at the contest,  
 By hand of Luagne, son of Fintat.

- Lugaid Luagne, manifest his fame,  
 Without molestation [reigned he] thrice five years ; [192]  
 Fell the grandson of Art Imlech  
 By hand of Congal Flat-face.
- Congal, five reputable years [and] ten [177]  
 [Were reigned] by the son of very great Rudraige ;  
 By Duach, fosterling of Dedach,  
 Received he reverse and heavy destruction.
- Duach, fosterling of Dedach, of the good fortune,  
 In kingship over haughty Tara [succeeded he]:  
 Nine years of his sway [had passed] away, [162]  
 When slew [him] Fachtna the Prophet.
- Fachtna, twenty [years], except four, [153]  
 [Were reigned] by the son of Ross in royal life ;  
 By Eocho Feidlech, son of Find,  
 Fell the king by the red [spear-]point.

The above poem has been edited and translated by Dr. MacCarthy, in Todd Lect., R.I.A., vol. iii., pp. 142-213, from the "Book of Leinster" (twelfth century). The verses end with the following reference to the author himself:—

ḠILLA-CAEMAIN CEN ḠAINNE  
 MAC ḠILLE ÍAE[1]N SAMTHAINNE,  
 FÁILIO UÍ'N ḠAR[Ḡ]ḠNIM ROMḠIAL,—  
 AR N-ÁRIM ARORÍḠ HEPENN.

Gilla-Caemain, without penuriousness,  
 Son of noble Gilla Samthainne,  
 Thanks for the difficult feat he has earned,—  
 For recital of the arch-kings of Eriu.

P. 2, ll. 5=15.—O'Donovan, in the "Annals of the Four Masters," has the following note under A.M. 5058, referring to Eochaidh Feidhleach:—"This monarch rescinded the division of Ireland into twenty-five parts, which had been made three centuries before his time by the monarch Uḡaine Mór, and divided the kingdom into five provinces, over each of which he appointed a pentarch, or provincial king, who was obedient and tributary to himself. These were—Fearghus, son of Leide, King of Uladh, or Ulster; Deaghadh, son of Sen, and his relative Tighernach Tedbhannach, Kings of the two Munsters; Rossa Ruadh, son of Fearghus, King of Leinster; Oilioll, who was married to Meadhbh, the monarch's daughter, King of Connaught. Flann synchronises Fearghus, son of Leide, with Octavianus." In the above extract from

O'Donovan's notes to the Four Masters the appointment of the provincial kings referred to in the opening passage of our text is ascribed to Eochaidh Feidhleach, and not to Lughaidh Luaighne. Ballymote Synchronisms (MacCarthy, B Text) give Concobar mac Nessa and Cairpre Niafean, instead of Fergus and Rossa Ruadh, and ascribe the division to B.C. 27 ("Todd Lect.," vol. iii., p. 395).

P. 2, l. 18.—The following is the Dinnseanchus of Beanna Boirche, from "Book of Lecan," p. 512 b:—"Beand Boirchi canas rohainmniged? Ni ansa Boirchi boaire mic Rosa rigbuidi 7 ba hed a súidi buachalla an bend sin 7 is cuma do irgairleadh cach mboin ota Dun Sobairci co hInnber Colptha 7 o Boind co Beind Boirchi 7 ní gealta bó mir foralma seach aroili. Unde Beand Boirche dicitur." "Whence is Beann Boirche named? Not hard (to reply). Boirche was cow-herd to the son of Ross of the yellow wrist, and that mountain was his herdsman's seat, and equally would he herd each cow from Dunseverick to Innber Colptha, (Drogheda, Boyne mouth), and from the Boyne to Beann Boirche, and no cow pastured beyond another. Whence is named Beann Boirche."

P. 3, l. 19.—"From Mulladh (Mullagh) to Beanna Boirche . . . from the Bann to the Drowes." The following verses of Fintan from the "Book of Leinster," p. 8 b, give the five chief divisions of Ireland:—

FINTEAN *cecinit* DO RAINN NA CÓICEO:—  
 CÓIC URRANNA HEIREND ECIU MUIR 7 TÍR  
 AOSTEÁIRA NA COEMEADAINLE EÁÉA CÓICIRO TÍB,  
 O URBOÁIR TIAN AÍGBARO IN CHETRANN ÉÁIO  
 COIRN INBOINO INBÁNAOBAIL TERBARICE BÁIN,  
 O BOINO BINO BANBRIEÁIG CO CÉTAIB EÚAN  
 CO COMMOR OÁIRUSTHAIG NA TIR N-ÚÉT N-ÚAR  
 Ó'N COMMOR ÉETA RAIN CO FUIRTUO CAIR  
 O BEOLO MO AÍGBARO ÉON TIAÍGBAIRTHEIR GLAIR  
 O LUIMNEÉ LONG AOBAL LEÉAN A LÁIR  
 CO URBOÁIR URONG AIRMGLAN MURIBEN RAL  
 SUITEMÁIL FLECTUSUO AIR RÁIGTER IÚITE  
 COMLÁN IN CEPTUSUO MARIORO I CÓIC.

P. 12, l. 16.—*eruc* 7 *eneclann*. Judging from "Glossary to Brehon Laws" (*q. v. s. v.*), the exact meaning of these terms is not certain. *eruc* seems used generically. There are said to be four *eirics*, viz., *aithgin*, *dire*, *tairgille*, and *enecland*. We have, however, an apparent distinction between the two in the fact that *riáda*, 'debts,' is glossed by *eneclann*, and *coirp-oiric*, 'body-fine,' by *eruc*.

P. 18, l. 18.—*ní ra teáct reo' fláitúra*. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—*ba so zedraib riú éreann*. We have here a case of *zedra*, 'obligation,' 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the *zedra* is often made the pivot upon

which the heroic deeds, or even fate, of the hero turns. The following curious instance of a *ḡeap* of Finn mac Cumhail from the *Agallamh* ("Silva Gadelica," p. 195) may be of interest. In his case the *ḡeap* was in the nature of a left-handed pledge:—

Ἰῤ ἈΝΝῙῖΝ ΤΥΚΡΑΘΑῤ ἈΝ ἸΝḡΕΝ ΕΥΑΧ ΠΙΟΝΝ ἈῤḤΑΙΤ Ἀῤ Ἀ ΕΟΙΜ ΟCῙῤ Ἀ ΛḶΝ ΤΟ ΜΠΟ ΡΟ-ΘḶΑ ἈΝΝ ΟCῙῤ ΤΥC ἸΛḶΙΜ ΠΙΝΝ. "ΕῤῆΤ ΡΟ, Ἀ ἸΝḡΕΝ?" Ἀῤ ΠΙΟΝΝ. "ΜΠΟ ΡΟ-ΘḶΑ ΡΟΜΕΡΕCΑ," Ἀῤ ΡῙ. ΟCῙῤ ΒἈ ḢΕῤῤ Ὀ'ΠΙΟΝΝ ΠḶΕΘ Ὀ'ΟΒΑΘ ΟCῙῤ ḢἈΒΥῤ ἸΝ ΕΥΑΧ ΟCῙῤ ἸΒῤ Ὀῤḡ Ἀῤ ΟCῙῤ Ἀῤ Ν-ΘḶ ΝἈ Ὀῤḡ ΕΘ ΡΟ ΠΟ ΜΕῤΕΒΥΑΙΟῤΕΘ Ἐ. ΟCῙῤ ΤΥΚΡΑΘΑῤ Ἀ ἈḢΑΙΘ Ἀῤ ἸΝ ΠῆΙΝΝ ΟCῙῤ ḢἈΧ ὈḶC ΟCῙῤ ḢἈΧ ἈΙΜΙΜ ΟCῙῤ ḢἈΧ ΛḶΝ ΕΑḢἈ ὈΠῙὈῤῤ Ἀῤ ḢἈΧ Πῆῤ ὈΙΘ ΡΟ ḢḤῤῖΒ ἸΝἈ Ν-ἈḢΑΙΘ ΛἈῤῖΝ ΜΕῤΕCΘ ΤΥC ἈΝ ἸΝḡΕΝ Ἀῤῤ.

"Out of her bosom then the young woman brought a *cuach* of white silver, containing its fill of delicious mead, and reached it to Finn, who questioned: 'Young woman, what is this?' 'Mead,' was her answer; 'delectable, potent to intoxicate.' Now to Finn it was prohibition (*ḡeap*) to refuse a regalement; he took the *cuach* therefore, drank a draught from it, and, that swallowed, straightway was all demented. Upon the Fianna he turned his face, and every harm, and flaw, and mishap of battle that he knew against any man of them he, by operation of the frenzy that the young woman had worked in him, threw in their teeth."

P. 20, l. 3.—ḢὈ ΤΙΘῤῤῤῤ ΝἈ ΛΑΘῙῤἈῖΘῙ. The name of this well does not occur amongst those enumerated by Petrie in his *Essay on Tara* (Trans. R.I.A.). Could it be a *volks-etymologie* for ΛΑΘῙ ΤΟΒἈῤ, the famous well marked on Petrie's map?

P. 20, l. 5.—ΜῤῤἸΛḶΝ ḢἸἈῤῤἈῖΘῙ. The following extract describes the origin of this name:—"Cuan O'Lochain, chief poet and lawgiver of Ireland, whose death is recorded in the *Annals of Tighearnach*, at the year 1024, states in his poem on the ruins existing at Tara, that Cormac, the son of Art, chief monarch of Ireland in the third century, had a beautiful *cumal*, or bondmaid, named Ciarnaid, who was obliged to grind a certain quantity of corn every day with a 'bro,' or quern: but that the king observing her beauty, took her into his house, and sent across the sea for a millwright (ΤῤḢ ῤἈΘῤ ΜῤἸḶḶΝῤ ḢἈῤ ΜὈῤῆῤῖΜῤ), who constructed a mill on the stream of Nith, which flows from the fountain of Neamhnach to the north-east of Tara."—Petrie's "*Tara*," p. 164.

P. 22, last line.—CὈἸΜḶḶḶḶΘ Ἀ ἈῤḢῆC Ὀ'Ὀῤ. The face was very commonly taken as a standard of measure in primitive times, just as are the foot, hand, and arm in the English—"a foot," "two hands high," "at arm's length," &c. For the phrase cf. "*Book of Leinster*," p. 54, l. 14, cὈἸΜḶḶḶḶḶḶC Ḣ'ἈῤḢῆCῤ Ὀ ὈῤῤḢ-Ὀῤ.

P. 29, l. 12.—The "*Dinnseanchus*" is a collection of legendary accounts of the origins of Irish place-names. Copies of it are found in our principal Irish MSS., the *Books of Leinster*, *Ballymote*, *Lecan*, &c. Stokes has published the Rennes edition in the "*Revue Celtique*"; and the poetic passages have been

selected by Mr. E. Gwynn for his Todd Lectures. Very skilful use has been made of it in the present story; and the circumstances under which the Dinnseanchus of Ath Fuar was composed are probably unique. In the Books of Leinster and Ballymote Dinnseanchus the usual formula for commencing one is  $\text{C} \Delta \text{N} \Delta \text{R} \text{ } \mu \text{o} \text{ h-} \Delta \text{M} \text{M} \text{M} \text{I} \text{Z} \text{E} \text{O} \dots \text{M} \text{A} \text{N} \text{H} \text{R} \Delta$ ? The phrase has here been reduced to the less formal and more colloquial  $\text{C} \Delta \text{ h-} \Delta \text{M} \text{M} \dots$ ?

P. 29, ll. 24, 25.— $\text{N} \text{O} \text{E} \Delta \text{ } \eta \text{P} \text{U} \text{L}$ . Really not a question. The literal translation is: “Your warriors have no cause to attack us, O Criomhthann,” said Conghal. “That is so,” said Criomhthann.’

P. 30, l. 18.— $\text{M} \Delta \xi \text{ } \text{I} \mu \text{P} \text{I} \text{M}$ . This may not be a place-name. The difficulty is in—(1) the particle  $\text{O} \text{O}$  preceding, and (2) in the phrase  $\text{M} \Delta \xi \text{ } \text{I} \mu \text{P} \text{I} \text{M}$  itself. It is possible that there may be a wrong division of the words.  $\text{M} \Delta \xi \text{ } \text{I} \mu \text{P} \text{I} \text{M}$  might be a cheville of some kind. Stokes has given a word  $\text{M} \Delta \xi$  as meaning ‘great,’ which may possibly be the present one.  $\text{I} \mu \text{P} \text{I} \text{M}$  has the meaning ‘running.’

P. 37, l. 6.—A better translation might be: ‘Unless you come in order to plunder us with Conghal Cláiringhneach, there is nothing for you to destroy on us.’

P. 40, ll. 11, 12.—The MS. has  $\Delta \text{I} \text{P} \text{C}$  for  $\Delta \text{P} \text{C}$ , and  $\Delta \text{O} \text{C} \text{O} \text{M} \text{M} \Delta \text{I} \text{P} \text{C}$  for  $\Delta \text{O} \text{C} \text{O} \text{M} \text{M} \Delta \text{I} \text{P} \text{C}$ .  $\Delta \text{I} \text{P} \text{C}$  of course may mean ‘necessity,’ ‘straits’: cf. phrase  $\text{T} \text{P} \acute{\epsilon} \Delta \text{I} \text{P} \text{C} \text{ } \text{N} \text{O} \text{E} \text{I} \text{Z} \text{M}$ ; but then we should expect  $\Delta \text{O} \text{C} \text{O} \text{M} \text{M} \Delta \text{I} \text{P} \text{C}$ , not  $\Delta \text{O} \text{C} \text{O} \text{M} \text{M} \Delta \text{I} \text{P} \text{C}$ . Dr. Meyer suggested a word  $\Delta \text{P} \text{C}$ , ‘valour,’ to me, and I have adopted it tentatively.

P. 42, l. 20.— $\xi \text{E} \text{B} \acute{\epsilon} \Delta \text{P} \text{ } \text{h} \mu \text{I} \xi \text{E} \text{N} \text{ } \text{O} \text{P} \text{T}$ , *i.e.* ‘a palace shall be attacked on you.’ The translation in the text is not correct: cf. p. 84.

P. 45 (*3rd line from bottom*).—Translate ‘let you go,’ instead of ‘let them go.’

P. 46, *last line*.— $\text{U} \Delta \text{I} \text{P} \text{ } \text{O} \text{I} \text{N} \text{Z} \text{E} \text{U} \text{B} \Delta \text{O} \text{P} \Delta \text{ } \Delta \text{ } \acute{\text{O}} \text{I} \text{Z} \text{E} \Delta \text{O} \text{B}$ . Restore MS. reading  $\acute{\text{O}} \text{Z} \Delta \text{O} \text{B}$ , and translate, ‘for I shall ward off his attack from the Ulstermen.’ Omit note (2°).

P. 48, l. 16.—For  $\text{O} \text{I} \text{Z} \text{E} \Delta \text{O} \text{B}$  read  $\text{O} \text{Z} \Delta \text{O} \text{B}$  as above, and translate: ‘He would ward off your attack from the Ulstermen.’

P. 49.—Semne has given his name to  $\text{I} \text{N} \text{B} \acute{\text{E}} \text{P}$  Seimne, Larne; Maghseimne in Dalaraidhe; Inis Seimne, Island Magee. Larne, Co. Antrim, derives its name from Lathairne.

P. 50, l. 19.— $\text{O} \acute{\text{U}} \text{N} \text{ } \text{O} \Delta \text{ } \text{B} \acute{\text{E}} \Delta \text{M}$ . Monsignor O’Laverty, in his “History of Down and Connor,” vol. iv., in referring to Dun da Beann, now Mount Sandel, Coleraine, quotes the following from the Ordnance Memoir MS. (written in 1835 by J. Blakely):—

‘Mount Sandell is of an oval shape, and measures 175 feet north and south, by 140 feet east and west, with a trench in the centre, which runs east and west, and is about 17 feet from the bottom to the top of the ford. There are two ‘giants’ graves,’ one near the west side, and the other near the south side of the fort, each 25 feet by 16 feet. The fort is, from the planting at the west side to

the top, about 40 feet high, and 30 feet high from the bottom of the trench to the top of the fort at the east side, and 40 feet high at the north side. The south side is grown over with blackthorn. The parapet is almost level with the top of the fort. There were two excellent springs about 150 perches north of the fort in a wood."

P. 56, l. 28.—*ΕΔΥ* *ΚΡΑΟΙΒΕ*. "The ancient name of the Cutts, on the Bann at Coleraine, was Eas Craeibhe, the cataract of Creeve. This Creeve was a princess who was drowned here: she was the daughter of Owen mac Duirtheacht, and she resided in the great fortress, Dun da Bheann, now Mount Sandell. From this cataract the tribe which dwelt between it and the River Roe was named *Fir na Craeibhe*, 'the men of Creeve.' The territory in later ages belonged to a branch of the family of O'Kane."—O'Laverty, "Down and Connor," vol. iv., p. 156.

P. 57, l. 3 *from bottom*.—*ΜΑΙΕ* *ΥΛΘ* *ΑΡ* *ΕΝΑ*. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—*ΔΟΝΑΧ* of Inber Tuaigne. The origin of the name is related in a metrical Dinnseanchus in LL. and Ballymote. In these it is called Tuag-Inber.

P. 61, ll. 20, 21.—Literally: 'should doubtless be . . . should possess . . . should contest.'

P. 62, l. 1.—*ΘΟ* *ΕΛΔ* *Κ* *Υ* *Β* *Κ* *Ρ* *Υ* *Ν* *Ν* *Ε*. Remarking upon this passage in "Manners and Customs," p. 274, &c., O'Curry says: "The reference to the general use of round stones in this battle is curious indeed; but the round stone must not be taken to be the same as the Lia Lamha Laich, or 'champion's hand-stone,' for the latter weapon was apparently always reserved for some particular occasion or opportunity of a more important character, in some difficult contest of skill; while the round stones are here represented as having been cast promiscuously with the darts and spears on the advance of both parties to close combat, in which their 'long heavy spears' and their 'broad green spears' for thrusting, and their swords for cleaving, were called into requisition. It is remarkable that in no details of any battle before or after this Battle of Aenach Tuaigne is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated *Κελλεχαν* of *Καυη* against the Danes, so late as about the year 920, in which it is stated (Book of Lismore) that 'their youths, their champions, and their proud, haughty veterans came to the front of the battle to cast their stones, and their small arrows (or darts), and their smooth spears on each side at one another.'"

P. 63, l. 25.—'The three foster-brothers.' Notwithstanding the *κομβ* *α* *λ* *τ* *α* *θ* *α* of the text, it is clear that they were Conghal's foster-brothers (*κομ* *α* *λ* *τ* *α* *θ* *α*), and not his foster-sons (*κομ* *θ* *α* *λ* *τ* *α* *θ* *α*). Their relation to Conghal is shown by the fact that, on p. 49, their father, Fionntan mac Rudraighe, is said to be Conghal's foster-father (*ο* *ρ* *ο* *ε*). Elsewhere the MS. has *κομ* *α* *λ* *τ* *α* *θ* *α* correctly.



This latter sentence exemplifies the phenomenon of dynamic aspiration in the case of *chiroub*. Quite a number of examples may be collected from our text. Cf. p. 50, *ισιη τροχουοε η τηλδξ*; p. 136, *εισιη ηιοη η ηηηαιοη*.

P. 74, l. 2.—*Κι Οοηη ηαο ιοηηαδδ*. I have translated this proper name by 'King Donn,' as the scribe who copied the text evidently considered it to stand for such. The aspiration of the letter *ο* in *Οοηη* suggests at once, however, that we have to deal with a compound *Κιθοηη* taken as one word, of which *κν* is simply the well-known Irish word *κνξ*, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' *Κιθοηη*. Such a collocation as *Κιξ Οοηη*, King Donn, would be strange in Irish, save that we considered it, as here, a *volks-etymologie*, brought about by the influence of English. The name of the daughter of King Donn, *Καιη Καιοηξεαλ*, is a common one in Irish story: cf. e.g. *Καιη Καιοηξεαλ*, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, *last line*.—*Κοηαο*. I met the following interesting occurrence of this word in the Stowe MS., C. I. 2. (R. I. A.), fol. 21, b 2, ll. 11-15:—*η τανκαταη ηοηπο εαν κοηαξ (i.e. κοηαδ) ξαν κοηαξη εηη ξαβηατ ηοηαδ η λονξποητ αη'εαιβ λειηηεαδ Κηηξη*. *ξαν κοηαξη* shows, of course, the force of *κοηαξ*, viz., 'halting, staying.'

P. 101, *last line*.—*Οηη Καιηη*. The following extract from the "History of Down and Connor," by Monsignor O'Laverty, is most interesting as embodying the opinion of one well familiar with the scenes here described. In his chapter on Rathlin Island (vol. iv., p. 384), Monsignor O'Laverty, after quoting from this tale, makes the following remarks:—"Whoever wrote this tale must have resided in Rathlin; it is so faithful to the topography, though everything is described in an exaggerated style. The palace prepared by Donn for his son-in-law is Doonbeg; the Grianan of Taisi is Greenan; the harbour where Fergus 'was listening to the murmur of the sea on the northern side,' is Port Doonna-giall. After their defeat the invaders 'had a very short way to pursue in their flight unless they plunged into the sea'; the harbour is about 400 yards north of Doonmore, the palace of King Donn; Crocknashanvan is where the women witnessed the fight. The Tow river, that flows along the western side of Knocklayd into the harbour of Ballycastle, is supposed by Mr. Hill to preserve the name of Taise. Certainly the Four Masters call the glen Glen Taise; the palace built for her in it was perhaps the great fort in Broommore, under the shadow of Knocklayd, which seems still to preserve the name of Leide, whose son, Fergus mac Leide, gave to Taise all the territory as far as Dunseverick."

## PART III.

P. 108, l. 16.—**Θυαυα 7 Θυε̃θοννα.** “In the description of a festive entertainment in the old tale of the Triumphs of Conghal Clairingneach we are told that poems (*Duana*) and *Duchonda* were sung for the company, from which we may perhaps infer that the poems, or *Duana*, are laudations of the living heroes, whilst the *Duchonda* were the dirges of the meritorious dead.”—O’Curry, “Manners and Customs,” vol. iii., p. 380. For *Duchand*, *vide s. v.* Esnad in “Cormac’s Glossary”:—**Ερηνο .ι. ιι ιατ δ̃ετ ιρ̃ουχαν̃ο ; α̃ιρ̃ β̃δ̃ η̃ε̃ρηνο̃ α̃ιιιι ιι ε̃ιιιι̃λ̃ ο̃ι̃ξ̃ιιι̃ο̃ι̃ρ̃ η̃α̃ ρ̃ι̃α̃η̃ε̃ ιιι̃ α̃η̃ β̃ε̃ρ̃ι̃λ̃α̃χ̃τ̃ ρ̃ι̃α̃η̃ρ̃α̃ε̃.**

P. 112, l. 23.—**Θε̃ρ̃ε̃τα̃.** *Θε̃ρ̃ε̃τα̃* here may mean ‘of the top of the head’: cf. O’Curry, “Manners and Customs,” vol. iii., p. 107, **α̃ β̃ε̃ρ̃ι̃α̃τ̃η̃ = μ̃ι̃λ̃λ̃α̃χ̃ α̃ ε̃η̃ιιι ; LL. 93 b 4, 42 : ο̃σ̃α̃ β̃ε̃ρ̃ι̃α̃ο̃ ε̃ο̃ α̃ β̃ο̃η̃η̃α̃ι̃β̃,** ‘from head to feet-soles.’

P. 112, l. 23.—It is interesting to know that a story similar to that of Labhra Loingseach is told by the dwellers on the Nile near Cairo. Along the Nile wheels are used for raising water, and their rotation produces a peculiar creaking noise. In explanation of this noise, it is told how King Alexander possessed the ears of an ass, and this secret was known only to his barbers. One of the latter, unable to keep the secret, whispered it to a water-wheel, and ever since these wheels repeat it in their creaking, saying, ‘King Alexander has two ears of an ass.’ The story apparently reached Ireland through some channel or other, and was fathered on our Irish king. The story is more commonly ascribed to King Midas.

P. 118, l. 18.—**~α̃ι̃ε̃ε̃η̃,** gen. sg. Strachan has pointed out, in *Zeit. für Celt. Philologie*, Bd. iii., pp. 414, 415, that the gen. of nouns ending in *άν* is commonly *άν̃*, *e.g.*, **τ̃υ̃ε̃α̃ι̃τ̃ β̃α̃ι̃ε̃ μ̃ο̃η̃ξ̃ά̃η̃,** ‘the cause of the madness of Mongán,’ *LU.*, p. 134 b, and hence **α̃ι̃ε̃ε̃η̃** (*ο̃ι̃ε̃ι̃α̃η̃*), gen. sg. in text.

P. 123, l. 9.—‘Unwitting.’ **Δ̃ι̃η̃ε̃ο̃λ̃,** used as here adjectivally, generally means ‘strange.’ The etymological meaning seems applicable here; the transition from ‘unwitting’ to ‘strange’ is obvious. P. 126, l. 21, I should perhaps have translated **α̃ι̃ι̃ι̃ι̃λ̃** by ‘strange.’ In *Saltair na Rann*, Stokes translates **α̃η̃ε̃ο̃ι̃λ̃** by ‘hostile.’

P. 124, l. 7.—**Ρ̃ι̃ξ̃ι̃ρ̃ε̃η̃α̃ρ̃** may possibly mean ‘wrist-thick.’ The alliteration **ρ̃ι̃ξ̃ι̃ρ̃ε̃η̃α̃ρ̃ ρ̃ο̃ι̃ο̃ρ̃** and **ι̃η̃ρ̃ε̃η̃α̃ρ̃ ι̃α̃ρ̃α̃ι̃ι̃ο̃** tends to show that **ρ̃ι̃ξ̃** is an intensive particle.

P. 126, ll. 19, 20.—**Θ̃ε̃ο̃ξ̃β̃α̃ι̃ρ̃ε̃,** ‘cup-bearer’; **ρ̃ε̃ρ̃ ε̃ο̃η̃ξ̃η̃α̃λ̃α̃ ε̃ο̃η̃η̃ε̃,** ‘light-keeper.’ It must be remembered that these were offices in the household of a king, or great prince, and that in primitive times such offices carried with them a great amount of authority. The feudal titles still in use in Court circles, such as ‘chamberlain,’ ‘sword-bearer,’ ‘lord-in-waiting,’ represent a similar

set of circumstances in more recent times. It is well known how menial were the offices performed by, for example, French nobles in attendance on their kings.

P. 128, l. 14.— $\Delta$   $\mu\zeta$   $\tau\lambda\alpha\delta$   $\kappa\alpha$   $\eta$ - $\delta\iota\pi\omicron\zeta\iota\alpha\lambda\lambda$ , ‘O King of Ulster of the great hostages.’ The number of hostages possessed by a king or prince was a measure of his power. Hence each king had a  $\tau\epsilon\alpha\chi$   $\kappa\alpha$   $\eta\zeta\iota\alpha\lambda\lambda$ , ‘house for the hostages,’ or  $\omicron\upsilon\mu$   $\kappa\alpha$   $\eta\zeta\iota\alpha\lambda\lambda$ , ‘fort for the hostages,’ in which they resided. Their position was pleasant enough as long as the tribe from which they came remained on friendly terms with the prince or king in whose court they were. This custom of taking hostages accounts for many names of places: at Tara there was a  $\tau\epsilon\alpha\chi$   $\kappa\alpha$   $\eta\zeta\iota\alpha\lambda\lambda$ , and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonnagiall, *i.e.*  $\rho\omicron\pi\tau$   $\omicron\upsilon\mu$   $\kappa\alpha$   $\eta\zeta\iota\alpha\lambda\lambda$ .

P. 134, l. 28.— $\epsilon\theta\iota\mu$   $\tau\eta\tau\epsilon$ , ‘magic birds.’ The  $\epsilon\theta\iota\mu$   $\tau\eta\tau\epsilon$  are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the  $\Delta\zeta\alpha\lambda\lambda\alpha\mu$  (“Silva Gad.,” Ir. Text, p. 223): “Do riachtsat lucht in tsídhá amuigh a haithle in chiuil do chluinsin ocus ro fhiarfaig Caeilte scéla díob: ocus crét in cairche ciuil atchualamar ar sé. Uainebhuide a síd Duirn bhuide andes o thuinn Chlíodna ocus énlaithe thíre tarrngaire ina farrad. ocus ba hairfitech tíre tarrngaire uile í. ocus a mbliadna is lei techt d’innsaigid in tsída so ocus bliadain gacha sída ar an ingen. ocus táncadar isin síd anunn iar sin ocus táinic in énlaithe gur shuidset ar chorraib ocus ar cholbadaib an tsída. ocus táinic tricha én díob i tech na narm in bhaile amboi Caeilte ocus do ghabsat cliar ístí. ro ghab Cascorach a thimpán ocus gach adhbann ro sheinned ro ghabdais in énlaithe leis. is mór gceol do chualamar ar Caeilte ocus ní chualamar ceol a chommaith sin,” “After having heard the music, the *sídh*-people that had been abroad returned, and Caeilte sought news of them, saying: ‘What was the burst of music that we heard?’ ‘It was Uainebhuidhe, out of the *sídh* of *Dorn buidhe* from Cleena’s Wave in the south, and with her the birds of the land of promise, she being minstrel of that entire country. Now is her turn to visit this *sídh*, and every year she takes some other one’: thus Bebhionn. By this time the new-comers had entered the *sídh*, the birds as well coming in and perching on the cornices and couches of the dwelling. Thirty of them penetrated into *teach na narm*, where Caeilte was, and there within struck up in concert. Cascorach handled his timpan, and to every piece that he played the birds sang him an accompaniment. ‘Many’s the music we have heard,’ Cascorach said, ‘but music so good as that, never.’”

P. 136, l. 21.— $\tau\upsilon\zeta$   $\Delta$   $\lambda\acute{\alpha}\mu$   $\Delta$   $\kappa\omicron\beta\eta\alpha\iota\sigma$   $\Delta$   $\rho\epsilon\alpha\iota\theta$   $\gamma$   $\tau\upsilon\zeta$   $\lambda\epsilon\alpha\kappa\alpha\eta$   $\lambda\alpha\omicron\iota\epsilon\iota\mu\iota\lambda\epsilon\alpha\delta$   $\alpha\tau$ . Referring to this passage as a classical description in “Manners and Customs,” p. 277, O’Curry says: “It was  $\lambda\epsilon\alpha\kappa\alpha\eta$ , that is a half, or modified flat stone: for  $\lambda\epsilon\alpha\kappa$  means a perfectly flat stone, so that  $\lambda\epsilon\alpha\kappa\alpha\eta$  must mean a stone partaking somewhat of the flat form, but not entirely flat: and than this, no more accurate description need be desired of those stone implements in our museums which it has been the unmeaning fashion to call ‘celts.’” The following reference to the  $\kappa\omicron\beta\eta\alpha$  in the  $\Delta\zeta\alpha\lambda\lambda\alpha\mu$  (“Silva Gad.,” p. 101) is interesting:  $\pi$

Δουρην τος κάλιτε Δ λάιμ ρεχα ι κομπρο Δ ρειτε οουρ τυδαρταρ λια ορουμνεχ οερζόρι αρραδαταρ τρι καεσα υμζε οο ράεραε Δρ βαρτεο ιν νόηδαρ οό βήι, 'Then Caecilte put his hand in the hollow of his shield, and gave to Patrick a ridgy lump of gold, in which were thrice fifty ounces for baptizing the nine were with him.'

P. 152, l. 5.—Δρτουρ μόρι μαε ιυδαρ. If we have to do here with the great King Arthur, we may equate ιυδαρ to Uther (Pendragon). The most obvious Irish source for the name is the Irish Nennius. In his "Nennius Vindicatus," p. 258, Zimmer, dealing with King Arthur, says: "Arthur war, so weit die ältesten Zeugnisse der Heldensage einen Rückschluss gestatten, ein um die Wende des 5. und im Beginn des 6. Jahrh. sich auszeichnender Führer der Britten in den Kämpfen gegen die Angeln und Sachsen." There are a number of Arthurs in Irish Literature, e.g. Arthur of the Norse Gael (Δζαλλάμ, "Silva Gad.," Eng. Tr., p. 212); Arthur, son of Beine Brit, King of the Britons (*id.*, p. 105). In the "Voyage of Bran" (Meyer), p. 84, we have: "Mongán mac Fíachna Lurgan ab Artur filio Bicoir Pretene lapide percussus interit." A collection of the 'Arthur' episodes is a *desideratum*.

P. 152, l. 11—Δ τεραιζ Όρεταν. The following, from "Nen. Vindic." (Zimmer), p. 285, may be of interest here: "Darauf weist ja auch Gildas 'De excidio,' par. 18, deutlich hin, wo er mittheilt dass die abziehende letzte Legion den Wall im Norden zur Vertheidigung den Britten in den Stand gesetzt und an der Südküste (in litore oceani ad meridianam plagam) wo im letzten Jahrhundert der Römerherrschaft der 'comes litoris Saxonici per Britanniam' postiert war Thürme in Zwischenräumen mit dem Blick aufs Meer gebaut habe, um die auf dem Meer herannahenden Barbaren beobachten zu können. Hier ist uns durch Gildas deutlich der Fortbestand des Dux Britanniarum und des Comes litoris Saxonici der römischen Organisation gegen Ende der Herrschaft auch für die Zeit nach Abzug der Römer in irgend einer Form bestätigt.'

P. 156, l. 23.—Δρτουρ Δοιμφερ. Elsewhere, e.g. p. 162, we have the name Δρτ ενφερ (Δρτ Δοιμφερ). It is clear that the author has here made use of the name of the son of Conn Cédcathach, viz., Art Aoínfhear, as a name for the reputed son of Tinne, and real son of Arthur. The variant Δρτουρ for Δρτ shows the reason. Δρτ was naturally a convenient name for the son of Δρτ-υρ.

P. 168, l. 28.—ζο τεαχ εαχαιό σαλβυιδε. In an article in the *Irish News and Belfast Morning News*, for Saturday, August 13th, 1904, on Cathair Boirche, written by Monsignor O'Laverty, à propos of the appearance of the present work, the following interesting account is given of what he considers to be the remains of the original Cathair Boirche and House of Eochaidh Salbhuidhe, the father of Nessa, mother of the famous Connor mac Nessa:—"The capital of Achy's (Eachaidh) little kingdom, which comprised the southern part of the present county of Down, was situated in the parish of Kilcoo, on those hills that slope up to the Mountains of Mourne. I found it fortified in a manner that would do credit to the greatest strategist of that or any succeeding

age. But, alas, more than twenty centuries have reduced those great stone fortresses to a few feet above their foundations, and have not left of many of them even a trace. On sheet No. 43 of the Ordnance Survey, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine 'cashels'—a cashel is a stone-built circumvallation, without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as 'site of fort'; from this they stand at an average distance of 120 statute perches. Outside this circle of forts are marked on the map other cashels, which seem to have been outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands 50 perches from it; and two in Burenban are about 250 perches outside the circle, while similar stone circumvallations in Slievnalargy guarded the approaches from that side. I examined only two of these cashels, both in Drumena, one in the farm of Mr. Walsh, the wall of which is twelve feet broad, but reduced to the height of about six feet; its interior diameter measures 130 feet; within it is a cave nearly three feet broad and five feet high, covered with immense blocks of stone; the foundations of walls, which once divided the interior into compartments, present themselves in several places. The other cashel which I visited is in Mr. Mooney's farm. Its interior diameter is 160 feet; it had two entrances, one facing the south-east, and the other facing the north-west. A few stones of one side of each of those gateways still remain. The wall is eleven feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about ten perches from its north-western gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney, 'the Horse-head Hill.' . . . These remains of a remote past are situated a little to the north-east of Loughislandreavy, about three miles from Castlewellan, and two miles from Bryansford. . . . Benna Boirche, 'the Peaks of Boirche,' was in ancient times the name by which were designated the Mourne Mountains, and the territory immediately adjoining them, while Cathair Boirche translates 'the Stone Fortress of Boirche.' Now, as the cashels in Kilcoo are the only stone fortresses on or around those mountains, and as they are in the vicinity of Dundrum Bay, where Conghal landed, it is almost certain that there was the residence of Achy Salbwee (Eachaidh Salbuidhe), and the birthplace of his still more celebrated daughter Nessa, the mother of Connor mac Nessa." In thus locating ԸՎՃԱՐ ԲՈՐՈՒՅԷ, Monsignor O'Laverty differs from old John M'Alinden, who told Dr. O'Donovan that the great earthen mound in the townland of Ballymaghery, parish of Clonduff, was called ՄՕՏԱ ԾԵՈՒՆԱ ԲՈՐՈՒՅԷ.

P. 174, l. 9.—Տար' ԵՕՄԱՐԻՐ ԵՈՂՃԱԼ ԼԵ Ի-ՎՐԵ ԸՕՐԻՔԵՐ ՅԵՐՈ, 'So that from that Conghal is contemporary with Art Aonfher.' This synchronism is indefensible, whether we take Art Aonfher as the real son of Conn Cédcathach, or the son of Arthur. In the former case the chronology would be in error by over 200, in the latter by over 400 years! In the poem of Gilla-Coemain, quoted

in notes to p. 2, we saw that the initial regnal year of Conghal Clairingneach was 177 B.C., and in the Synchronisms 51 B.C. We may compare with the events dated in that poem the following regnal synchronistic dates, or *floruits*, derived from Book of Ballymote Synchronisms (ed. MacCarthy, Todd Lect., vol. iii.):—

- [A.] B.C.  
 307 Cimbaeth, son of Fintan, King of Emain Macha.  
 28 Eochaidh Salbuidhe died.  
 A.D.  
 278 Cormac mac Airt.
- [B.] B.C.  
 325 Cimbaeth, son of Fintan.  
 81-51 Congal Clairingneach.  
 42 Fergus mac Lethe, King of Ulster, began to reign.  
 A.D.  
 187 Death of Conn Céd cathach.  
 187 Art (Aonfher), son of Conn, began to reign.

The origin of the discrepancies in the native regnal chronology Dr. MacCarthy has elaborately discussed in vol. iii. of the Todd Lectures. The native annalists started from some Biblical event, such as the Deluge, and forced the regnal sequence into harmony with Biblical or Classical ones. Hence arose discrepancies, according to the starting-point and system chosen. On the value of the traditional regnal sequences, apart from the chronology, he has the following remarks:—

“The design and contents of the Tracts next demand attention. That the Irish possessed letters before the introduction of Christianity may be taken as established by one fact. In substance the same as the present language the Ogham script belongs to a stage centuries older than that to which, according to the progress of linguistic development, the most archaic of our other literary remains can be assigned. When, in addition, the vitality of tradition is taken into account, there appears nothing improbable in the transmission of the number, order, and leaders of the various so-called Invasions, or Occupations. Much less, coming to later times, does it seem impossible to have preserved the remarkable story of the foundation, and the names of the rulers of a kingdom established and maintained in despite of the central government.

“Next came the Christian missionaries. With them, or soon thereafter, along with compositions of a similar kind, arrived the works of St. Jerome. Among the writings of that Father was a version of the (lost) Chronicle of Eusebius. A reflex of the natural order, whereby many events have a simultaneous origin and progress, that compilation, with some defects of detail, stands in design beyond the reach of emendation. To adjust the traditional history to such a system, and thereby invest national events with the certitude arising from co-ordination and dated sequence, was too obvious to remain long unattempted by native *literati*. Such was the origin of the Synchronisms.”

P. 177, l. 20.—‘There placed his hand in the hand of a king,’ *ἔϋξ ἁ λάμ ἰ λάιμ μῖξ*. The following extract from the *Δξάλλάμ* (“*Silv. Gad.*,” p. 132) illustrates the use of this term for swearing fealty: “*Μαίτη ἁ ἀνάμ, ἁ Ξηυίλλ μηεῖο Μόρνα,*” *ἀρ* *Conn céocacach*. “*σο μαξηα σουε εἰρε σ’ρᾶcbáil nó σο λάμ σο τhabáire ἰ λάιμ fínn.*” “*beirim bréictiur,*” *ἀρ* *Soll*, “*ἡ ἰ μο λάμ σοbép ἰ λάιμ fínn.*”

P. 181, ll. 14–17.—Note the proportion of Ulstermen to foreigners slain. The patriotism of the writer is well in evidence here.

P. 184, l. 13.—*ἁ n-oncōin o-beul[ε]ἁ υαῖσιb*, ‘and their open-mouthed leopards above them.’ I take this to refer to figures on their standards. Referring to the Roman custom, in which this reference may have its source, Zimmer (“*Nennius Vindicated*,” p. 286) has the following:—“*Von der Sitte der Römer in der Standarten der Kohorten das Bild einer Schlange (draco) zu führen, stammt bei den Britten der Gebrauch im Draco das Bild der militärischen Macht zu sehen. . . . Es kann daher pen dragon d. h. wörtlich caput draconum nun den Sinn haben ‘Anführer der kriegerischen Macht.’*”

P. 184, l. 21.—*Ḅpεpαλ ḄoθiobασḄ mac Ruξpαiθε*. Bresal, brother of Conghal, had been slain by Lughaidh Luaighne, King of Ireland. This event is referred to in the following verses from Gilla-Coemain’s poem *hÉriu árho, iur na μῖξ*:—

*ἰη fíntait már ἁ μμηαἰμ μαίε,  
ἁ nóι σο’η éyρασ éomσαιε;  
σοροcáip, μαp μopίρασ,  
λαpη mḄpεpαλ mḄoθiβασ.*

*Ḅpεpαλ Ḅoθiβαc co becτ,  
nói mβλιασna ór h-εpυno ἁ nepε;  
σοcep μί Cuαἰλήgne ’con epαie,  
σο λάιμ λυαgne, mic fíhntait.*

The great Fintait from Munster good,  
Nine years were reigned by the champion active;  
Fell he, as hath been certified,  
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,  
Nine years over Eriu was his power;  
Fell the king of Cualgne of the contest,  
By hand of Luagne, son of Fintat.

According to the reckoning in Gilla-Coemain’s poem, this event took place in B.C. 201; yet in the Synchronisms ascribed to Flann we have the following entry:—*τολαμεν Ἀλεξανθερ, δεεé mβλιασna. Οcuρ Ruξpαiθε ἰ n-α pε. Οcuρ εpυno λoμαἰp ocup Ḅpεpαλ Ḅoθiβαc ocup λyαἰσo λyαἰgne σy ξαβαιλ μῖξε.* ‘Ptolemy Alexander, ten years. And Rudraige was in his time. And

Etind, [son of] Admar and Bresal of the Cow-plague and Lugaid of the Spear, took the kingship.' This synchronism gives us as date B.C. 89. The origin of the discrepancy is referred to in note to p. 174, l. 9.

Ἐριεῖλ Ὀσοιοβᾶδ owes his name to the famous plague referred to in the Book of Leinster, p. 23 *a*, τάμιε οἰὲ τοῦ βυαῖνε κομμα τέρινα οἰβ ἀετ ταριβ 7 γαμαριε 1 ηῖλινο-γαμαριεσε, 'Destruction came upon the kine, so that none escaped save a bull and heifer in Glend-samaisce.' "Gleann Samhaisg, or Glen of the Heifer, is the name of a remarkable valley in the county of Kerry, where this tradition is still vividly remembered" (O'Donovan, F. M., vol. i., p. 86).

P. 190, l. 4.—Συρ ῥᾶβ φαέτνα φαέδᾶ μιζε η-έρεααν. For reference to this event, *vide* verses of Gilla-Coemain quoted in Add. Notes to p. 2. The date from these verses is B.C. 153; but the following synchronism from Book of Ballymote Synchronisms (Todd Lect., vol. iii., p. 302) gives as date B.C. 49: "Κλεοπατρα, ἰσον, ην μιζαν, οσυρ ηρ 1 σεοζφλαῖτ ζημεζ, οα βλιασθαι οη φαέτνα φαέδᾶ 1 η-α ηε. 'Cleopatra, namely, the queen, and it is she [was] last ruler of the Greeks, two years [were reigned] by her [when Julius Caesar became Dictator]. Fachtna the Prophetic [was] in her time.'"

P. 190, ll. 5-8.—An account of the slaying of Fergus mac Leide by the monster (péist) is to be found in the Διθεὸς Φερζηυρα, or Death of Fergus, edited by O'Grady in "Silva Gadelica," pp. 238-252.

P. 190, *verse*.—These four lines of poetry quoted at the end of our tale are taken from Gilla-Coemain's before-mentioned poem ἡ-έρηυ ἄηο, ηοη ηα ηιζ (g. v.). Of this poem two early copies exist, one in the Book of Leinster, p. 127 *a*, the other in the Book of Ballymote, p. 45 *b*. The following are the two readings of the quatrain:—

*LL.*            Κοηζαλ, οβίε βλιασθα οέε οοίε  
                   Ἐο μαε Ρηοηαιζε ηομόηη;  
                   Λαηη Ουαέ οαλεέ Ἐεοαηο,  
                   Ρυαηη τηάηε οσυρ τηοησεβαιο.

*Ballymote.* Κοηζαλ οβίε βλιασθα οέε οοίε  
                   Ἐο μαε Ρηηηαιοί ηομόηη  
                   Λαηηη Ουαέ οαλεα Ἐεοᾶδᾶ  
                   Ρυαηη ζαηη οσυρ ζαηησεβαιο.

It is clear that the verse quoted in our tale is either borrowed from a similar source to that of Ballymote, or else borrowed from it or a copy of it. The restoration of ληηη for λαηηηη and of Ἐεαζοιὸ for Ἐεοᾶδᾶ stands to the credit of our author or scribe.



- Ἀνηφοραῖο, *adj.*, restless; ἀρ ἀν ἀνεέν  
 η-ἀνηφοραῖο, 72.  
 Ἀνηζωμοῦ, strife, 120.  
 Ἀνηρα, ἢ ἀμηρα, dearest, 22.  
 Ἀνηραῖο, a soldier; ἀνηραῖοις, *dat. pl.*,  
 140.  
 Ἀνομοῖα, fitness for marriage, 70.  
 Δορ, people; Δορ ὅλη 7 ἀηρηροῖο,  
 scientists and entertainers, 96.  
 Δορ κυηῖα, companions, 132.  
 Δορῶςβαιο, youthful warriors, 34.  
 Ἄρη, slaughter; *gen. sg.*, ἄρα, ἄρη.  
 Ἄρη, valour (?), 40. MS. has Ἄρη and  
 ἀνομοναρη, and in this case Ἄρη  
 would mean 'necessity,' 'hardship';  
 cf. ἀρ Ἄρη νο εἰζην.  
 Ἀρηζωμ, *v.n.*, havoc, destruction; *gen.*  
 Ἄρηενη, 56.  
 Ἀρηαῖο, ὁ ἡ-, fiercely, 62.  
 Ἀρηαῖο, *adj.*, ancient, old, 114.  
 Ἀρηαῖο, time, while, *gen. sg.*, 70.  
 Ἀρηαῖο, ἢ ἡ-, for a while, 80.  
 Ἀεῖαμ, form of 3 *sg. pt.* of ἀεῖαμ, I  
 recognise, know.  
 Ἀεκομαρη, question, bulwark, 162. *Vide*  
 note 2, 162.  
 Ἀεζοιρη, *adj.*, short, 88; ἢ ἡ-εῖο  
 η-ἀεζοιρη.  
 Ἀεζοιρη, ζο, *adv.*, shortly, 122.  
 Ἀελαῖη, quick; ζο ἡ-ἀελαῖη, quickly, 38.  
 Ἀρηαῖο, *T-pret.* of ἀρηαῖομ, rise, 16.  
  
 βαῖοβ, royston-crow; *nom. pl.*, βαῖοβ,  
 184.  
 βαῖο; in phrase βα βαῖο λεῖο, they were  
 glad, 100.  
 βαῖνη (banne), a drop, 142; βαῖνη  
 ἢ βρη.  
 βαῖρη(?) for βαῖρη, *dat. pl.*, chiefs,  
 176.  
 βαναιρ, *fem.*, a marriage; *gen.*, βανηρ,  
 βανηρη; *dat.*, βανηρη, 32, 80.  
 βανθα, womanly, 54.  
 βαν, I *sg. fut. of copula*, 32.  
 βαναιρ; in phrase ὁ ἄ βανη ζο ἄ βαναιρ,  
 from top to bottom, 126.  
 βανη, point, top, peak.  
 βανη, contention, 10.  
  
 βεληζαλα, huts, 38.  
 βεο βανη, *pass. 2 fut.* of βανημ, taken  
 from, 10.  
 βερη, gap; βερη ἄτα, gap in battle;  
 βερη ἄτα, 94.  
 βερ, custom; *n. pl.*, βερη, 162.  
 βερημ, *rel. 3 sg. of copula*, 32.  
 βιοῖβα, an enemy; *gen.*, βιοῖβαο; *dat.*,  
 βιοῖβαο; *n. pl.*, βιοῖβαο, 36.  
 βιοῖ, βιοῖ, world, 72, 164.  
 βιοῖε, jealousy, treachery (?), 8.  
 βλοῖ, βλοῖ, fame, 50.  
 βλοῖ, a portion, part, 30; *pl.*; βλοῖ, 140.  
 βλοῖ, sweet, smooth; ζυῖ βλοῖ, 54.  
 βλοῖεζαρη, smooth, 18.  
 βλοῖε-ιηζαρη, fair girls, 138.  
 βλοῖ, *vide s. v.* βλοῖ.  
 βλοῖεβημ, mighty stroke, 184.  
 βοῖ, a shed, cabin; *n. pl.* βοῖ, 38.  
 Cf. Mod. Ir. βοῖ.  
 βοῖαητε, herds, 52.  
 βραῖ, neck; *gen.*, βραῖο; *dat.*, βραῖ-  
 ο, 38, 124.  
 βραῖ, a captive; *nom. and acc. pl.*,  
 βραῖο, βραῖο, 148, 166.  
 βραῖη, raven, 184.  
 βραῖεβημ, mighty blow; *acc. pl.*, βραῖε-  
 βημ, 180.  
 βραῖηβημ, chessmen, 52.  
 βραῖ, *v. n.*, deceiving, 146; 'ζ ἀρ  
 ηβραῖ, deceiving us.  
 βραῖ, doom, 186.  
 βραῖηβημ, warrior-stroke, 62.  
 βραῖ; in phrase ἀρ ηβραῖ (?)  
 134.  
 βραῖ (βραῖ), a lie, 162.  
 βραῖ, *v. n.*, judgment; ὁ βραῖ ἢ ἢ  
 ο, 188.  
 βραῖηοη, judicial, 162.  
 βραῖ, power; account, estimation; ὁ  
 ἢ ἢ βραῖ βραῖ βραῖ οη, they made  
 small account of you, 48.  
 βραῖ, captivity; ἢ ηβραῖ, in captivity,  
 50.  
 βραῖηοη, fierce leopard, wolf, 132.  
 βραῖ, *n. pl.* of βραῖ, a raven, 42.  
 βραῖ (?) , 56.

βροῦραδ, couch, bed, 56.  
 βρυιζην, *fem.*, a hostel; *gen.*, βρυιζνε; *dat.*, βρυιζην.  
 βρυτ, rage, heat, fury, 108; βρυτ μιλεαδ, warrior-fervour.  
 βυαβαλλ, a horn, drinking-horn, 18.  
 βυαιε, a pen, enclosure; βυαιαδ, *dat. sg.*, 112.  
 βυαινε βλαδ να γαοζαλ, fame is more lasting than life, 52.  
 βυιδεαδ, 50, thankfully, 152.  
 βυναδ, foundation, origin; *gen.*, βυνααδ used as *adj.*, meaning 'fundamental,' 'original.'  
 βυναδ-γρενε, prime stock, 74.  
 Βυαδ, alliance, 156.  
 Βαειμτοιρε, quietness; in phrase γε βαειμτοιρε, with quietness, 24.  
 Βαινην, business; *gen. sg.*, βαινηνε, 70.  
 Βαιρηε, *fem.*, respite, delay, 184.  
 Βαιρητε (O. Ir. corṫe), *masc.*, a pillar-stone, 124; *gen. sg.*, ανηβαιρητε.  
 Βαλαδ, hard shingle beach, harbour, *gen.*, 86.  
 Βαναγ, whence, 74, 152.  
 Βαρ; in phrase βαρ αν βαοιμλαοι, throughout the day. *Vide note (3<sup>o</sup>)*, 64.  
 Βαραοραδ, friendship, 164.  
 Βαρτannaδ, loving, 112.  
 Βαδαιρ, a cathair, stronghold, stone fort; *gen. sg.*, βαδαιρ; *dat. sg.*, βαδαιρσι.  
 Βαδαιρφογραδ, situation of a cathair, 120.  
 Βαδβαιρ, helmet, 138.  
 Βεαnn, head; ο'α ειονn, ο'α εinn, instead of it, 54.  
 Βεαρβ, *v. n.*, cutting, heaving, 116.  
 Βεαρτ, a task, problem, 114.  
 Βεετταρβ, on both sides, 64.  
 Βεοραδ, keen, 76, 178. *Vide note (3<sup>o</sup>)*, 77.  
 Βεοφερανн, first territory assumed by a king or noble, 34.  
 Βεοφοζnann, first service, 184.

Βεολεαζαδ, first attack, 62.  
 Βεοετιρεαοαλ, commencement, 100.  
 Βεοααιρ, gentle, 128.  
 Βερβεαλλ, *fem.*, a pillow; *dat.*, βερβεαιλλ, 38; Lat. *cervical*, a pillow. Cf. Gaelic *cluavaγ* (*cluaρ*, ear) with Fr. *oreiller*.  
 Βερρεα, lacerated, *p. p.* of βερβαιн, 42.  
 Βερσ, trouble, difficulty, 20.  
 Βερσ, *n.*, questioning, 70.  
 Βερτ, *n. pl.*, questions, 110.  
 Βεεραειμμηραδ, four-edged.  
 Βεετρηαοα, four-wheeled, 140; βαρβαο βεετρηιαοα, four-wheeled chariot.  
 Βιαν, distant; *pl.*, βιана, 42.  
 Βιnnn, I agree upon, 24.  
 Βιonn, *dat.* of βεann; in phrase ο'α ειονn, in return for it, 100.  
 Βιontaδ, *adj.*, guilty, 44.  
 Βιογ, a tribute; βιογ μιλεαδ, a military tribute, 34.  
 Βιοεζαλεεαρ, a shower, 118.  
 Βιμηραδ, *adj.*, bordering.  
 Βλαρβεινεαδ, flat-faced: Congal Βλαρβεινεαδ.  
 Βλαρβηνηεαδ, flat-nailed: Congal Βλαρβηνηεαδ.  
 Βλαρ, smooth, 40.  
 Βλαραεα, *pl.* of βλαρ, a plank, beam, 86.  
 Βλε, left side; *dat. sg.*, βλεу, 126.  
 Βλεaηnnar, marriage affinity; *gen. sg.*, βλεaηnnapa, 74.  
 Βли, heart, 104.  
 Βλιαεα, weaving (lit., threads); βλιαεα lemeoh, weaving of a shirt, 64.  
 Βλιαε βερnα, wattle-gap (or body of warriors filling a gap), 62.  
 Βλοιρσena, of listening; *gen. sg.*, 168.  
 Βлunн, down-covers, 82.  
 Βлunнθερζuιγεε, down-strewn; βερζuιγεε; *p. p.* of βεαρuιγim, or βεαρζaim, I prepare, get ready, 20.  
 Βnαmαδ, *adj.*, bony; *gen. fem.*, βnαm-αιγε, 134.  
 Βneαδ, wound, *gen. pl.*, 98.  
 Βнер (*cnear*), surface, 116.

- Κοβρα, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* κοβραο; *dat. sg.* κοβραο, 136.  
 Κοῦναϊρ (?), 112; κοῦναϊρ ζαλ.  
 Κοζυραιμ, to decide upon, determine; p. 6, l. 18, read κοζυραοαρ (3 *pl. pl.* of κοζυραιμ), *instead of* εριοκοπαοαρ.  
 Κοιβε, *fem.*, a dowry, 148.  
 Κοιβερ, equal portion, 136.  
 Κοιερριοδα, *n. pl.*, neighbours, 70.  
 Κοιζεοαλ, ring, clash; κοιζεοαλ α ελοιοιοι, 64.  
 Κοιλεαδ, couch, *acc. pl.*, 82.  
 Κοιμθερ, equally dexterous, equally at home in, 132, note (5°).  
 Κοιμιοεαετ, company, 170; ι κοιμιοεαετ μιζ ηλαδ.  
 Κοιμμεαλβρα, light-keeper, 128, *gen. sg.*  
 Κοιμμεαλβα, tapering, flaming, 128.  
 Κοιρ (?), in phrase οαρ κοιρ, 166.  
 Κολλ (col), violation, sin, 142; ορτ οο εολε ουαφαιρ; 96, κολλ ηαεβαιρ.  
 Cf. "fair a chol oculus a dhuabais," Silva Gad., 242 (Ir. Text).  
 Κολλα, bodies, for κολλα, *pl.* of κολλαμ, body, κολλα εροθερζα, 42; κολλαιβ, *dat. pl.*, 58.  
 Κομια, a reward, conditions, terms; *pl.* κομιαδα.  
 Κομιαδαρ, *n.*, one suitable, 70.  
 Κομιαουρ, fitting, 50. *Recte* κομιαοαιρ.  
 Κομιαιζεεαε, foreign, 42.  
 Κομιαμριρ, contemporary, 174.  
 Κομιαλετα, foster-brother; *n. pl.*, κομιαλεταδα, 92, 184, 186.  
 Κομιαλζ, *adj.*, narrow, 96.  
 Κομιαριε, a share, 16.  
 Κομιαρσοδ, equality of rank.  
 Κομιοιοδ, neighbouring territory, *d. pl.*, 70.  
 Κομιορμιαρ, bravery, 2.  
 Κομιοαλαε, equally, accompanying, 66.  
 Κομιοαλετα, fosterling, foster-son, foster-daughter.  
 Κομιοφιαζρα, a challenge, 44.  
 Κομιοροραιμ, to get ready, to entertain.  
 Κομιορμιαε, brave, 110.  
 Κομιαδα, κομιαδα; in phrase ρερ κομιαδα, companion, 128.  
 Κομιοεαριεααμ, conflict, 186.  
 Κομ (?), 116.  
 Κομεεαμμ, κομεεαμμ, hound-head.  
 Κομεεαμμαε, hound-head, *gen. pl.*, 90.  
 Κομφαδ, *n.*, rage, fury, 142.  
 Κομφαιδ, wild, fierce, 132; ριοε κομφαιδ.  
 Κομταβαιριε, ζαμ, without a doubt, 60.  
 Κομραιοεαετ, union, 26.  
 Κομραιζιμ, I place, arrange; (with αμ) I place over.  
 Κομριμ, prow, beak (of a ship); *n. pl.* κομριμα, 120.  
 Κομριμαε, restless, uneasy, 24.  
 Κομριμην, a hook, 116.  
 Κομρεαμ, a fringe, edge, 52.  
 Κομριεοραε (κομριεοραε), prow, beak (of a ship), 88.  
 Κραμμ, a mast, 122.  
 Κραμιοζαμριβε, *gen. of* κραμιοζαμριβ, rough-throated, 134.  
 Κρεαε, spoil, 54.  
 Κριορλαε, border, rim.  
 Κριεμ (?), 116.  
 Κριδ, a pen; in phrase κριδ αιζ 7 ηρζαμλε, a pen of battle and onslaught, 36.  
 Κριοδ, cattle, wealth, 32.  
 Κριοικεμμ, skin, 134, *gen. pl.*  
 Κριμμνε, the world, 132; νι ριμλε ραν εριμμνε.  
 Κοραιμ κριο, gory heap, 172.  
 Κορεαμιαε, *adj.*, warlike, 48.  
 Κορεραε, triumphant, victorious, 130.  
 Κορταδ, halting, staying, checking. *Vide* 90, note (4°), 170.  
 Κορταδ (or κορταιοδ) (?), 178.  
 Κυαρ, οο κυαρ, 3 *sg. perf. passive*, it was gone, 68.  
 Κυιβοε, fitness, affection (?), 22.  
 Κυιε, who, 182; οο ρεταμρια κυιε ιαο ριμ.  
 Κυιζεοαε, a provincial king.  
 Κυμζ, a yoke, 110.  
 Κυμζιβ, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, s. v.

CUMŪM, cumccim, I ask, demand, 36.  
 CUIPPE, *adj.*, *gen.* of cōpp, twisted, 134.  
 CUIPPOC, prow, beak, 86.  
 CUMĀ, comā, *n. sg.*, grief; *gen. sg.*, cumāō; *dat. sg.*, cumāō, 70.  
 CUMĀL, handmaid: *gen. sg.*, cumāle, 54, 158.  
 CUMANĜ, able, 140; ó nach cumang aise a romgābāla, since he was not able to avoid it.  
 CUMUP, power, 138.  
 CUMUPC, a fight, encounter, 40; in adv. phrase a cumupc caic, 34.  
 CUP, warrior, hero, 110, 176.  
 CUPACA, *adj.*, warrior-like, 176.  
  
 UÁIL, state, condition, 164; a portion, part, 24.  
 UÁIL TEALLAC, uáil teallaiġ, household meeting, 12, 24.  
 UAM, ox; cōmpac ua uam n-uileann, 64.  
 UEABAIÖ, strife, contention, 38, 122, 172, 178.  
 UEAGAIL (?), 2.  
 UEAGĜABLANAC, 14, for ueġablanac, forked; ulca ueġablanac, a forked beard.  
 UEALĜ, peg, shield-rest; *dat. sg.*, uealġain, 116.  
 UEARNANN, *gen. pl.* of uearna, palm of the hand, 136.  
 UEACAO, smoke (?), *dat.*, 52; O. Ir. ué; *gen.*, uao; *dat.*, uao. It may possibly be a mistake for ueaca.  
 UECC, excellence; used as superlative of maic, 76.  
 UEĜAIL, in phrase ġan ueġail, without cease, 10.  
 UEĜLAM, handwork, 72.  
 UEĜCAPAIÖ, 50, very quickly, right quickly, 30, 126.  
 UEIPĜIM, to sit down.  
 UENNUEOAC, pressing, urgent, 150.  
 UENNOIB, *dat. pl.* of uenn, grasp, clasp (?) 138.  
 UEOĜBĀIRE, cup-bearer, 126.

UEPB, *adj.*, certain, 82.  
 UEPCAIP, 3 *sg. S-pres.* (abs.) of uepcaim, see.  
 UEPCCAO, bed, 70.  
 UEPPCNAIĜIM (ueppcaġim), to excel; uo ueppcnaicġ uo mnaib ar ueib, 12.  
 UEPĜIM, I sit down.  
 UEPĜION, disgust, 158.  
 UIBERCC (uibepġġ), *fem.*, robbery, plunder; *gen.* uiberce. *Vide* 36 note (3<sup>o</sup>), 50. In addition *vide* the following:—Zimmer, Gött. gel. Anz., 1891, p. 195; Stokes, Bezz. Beit. xviii.; Meyer, Zeit. Celt. Phil., I. Band, p. 498.  
 UICEANNAIM, to behead, 30.  
 UICUR, *v. n.*, banishing, 26.  
 UIĜAIR, 50, vigorously, 126.  
 UIĜÉL, 1 *sg. redupl. fut.* of uiogġaim, I avenge, 30.  
 UILE, the beloved, 22.  
 UILEANN, huge, in phrase uam n-uileann 64. *Vide* note (1<sup>o</sup>) 64, 96, 178.  
 UIMBRAP, weak, 56. *Vide* note.  
 UINNFEANCAP, History of Place-names; *gen.*, uinnfeancair 28.  
 UIOĜAIL, vengeance; *gen.*, uiogġa, 42.  
 UIOĜLAIM, I avenge; uo uiogġailc, *inf.*, 26.  
 UIOL, sufficient for, fit for: in phrases like uiol fep tealman, fit for the men of earth, 144.  
 UIPUM, troop, swarm, multitude, 90.  
 ULĜIRO, *adj.*, lawful.  
 ULĪP, closeness, 64.  
 UOBAP-CEO, mist, 80; uobap-ceo opraiceaca.  
 UOBAPCU, water-hound, otter, 132; *n. pl.* na uobapcoim.  
 UOBÉAPPA, 1 *sg. redupl. fut.* of uobeipum, I give.  
 UOFAOC, 3 *sg. s. fut.* of uuitim, fall.  
 UOĜNO, evil, misfortune, 180.  
 UOIO, hand: *dual nom.*, uó uóio, 38.  
 UOILĜE, for uoilġ, *passim*, e.g. 38, grief. In MS. used for uoilġ in phrase ba uoilġe leó.

- Ծուլիչ, grievous; ԲԱ Ծուլիչ Լեօ, they deemed it grievous.  
 Ծոմեանման, dejection, 148.  
 Ծորլած, *v. n.*, spilling, destroying, 22.  
 Ծրեան, strife, 42.  
 Ծրեմնա, *gen. sg.* of Ծրեմ, opposing, clashing, 10.  
 Ծրստի, *gen. sg.* of Ծրստի, a druid, 136.  
 Ծրսնե, embroidery, *gen. sg.*, 72.  
 Ծսւիբրեւ, dire, ominous, 128.  
 Ծսւլ, due to, proper to, belonging to, 162.  
 Ծսանա, poems, 108. Cf. Ծսանարե, a collection of poems.  
 Ծսարար, ԾսաԲար, dire, 142.  
 Ծսմա, a dwelling, mound-dwelling, a mound, 22, 96.  
 Ծսնած, a host, fortress, 148; *gen. sg.* Ըր ճն Ծսնած, slaughter of the host, 78, 152.  
 Ծն-Բսուլե, a fortress pen, 52.  
 Ծսրւճժ, rigidity, 132.  
 Ծսրրան, hard, 164.  
 Ծսճար, native territory, 188.  
 Ծսճոննա, music, 108.  
 Եճարամ, I set in order, I array; *inf.*, Էճար.  
 ԵճաԾան, science; *gen. sg.*, ԵճաԾնա, 30.  
 Եճլլա, fit (O'R.), 168; Եճլլ, essay, trial, proof (Dinneen).  
 ԵճրԲաԾա, losses, 168.  
 Եճրոմնե, *gen.* of Եճրոմն, an eel, 112.  
 Եճրրամ, to strew rushes.  
 Եճար (Եճար), array, decoration, 116.  
 Եճուլլուլ, frantically; Շօ հ-Եճուլլուլ, 36.  
 Եճուլլ տղաԲարրի օրամրա յօ Ծենմի : *idiom*, you caused me to commit an injustice, 32.  
 Եճոմլան, distress, unequal combat, 110, 140.  
 Եճոմորլ, debility, 122.  
 Եճրարի (?), 92.  
 Եճտ (Եճտ, Եճտ), a deed, 134. Եճտ is a deed, good or bad. In *cpd.* մօլր-Եճտ, 10, it means 'magnanimity.'  
 Եծ, time, 88; յե հ-Եծ ու-ճճօլլո, in a short time.  
 ԵծաԳ, *gen. sg.* of Եծալ, booty, 158.  
 Եծե, armour, 48.  
 Եծեծուլլե, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction Եծեծ is given in text.  
 Եծրաճան, space between, interval, 64.  
 Եճր (Ելլր), *gen.* of Ելլար, wisdom, 30.  
 Ելլարլեօ, adjudication, judging, 70.  
 Ելլեւճ, hospitality, 74, 75, note.  
 Եմ, *interj.*, indeed.  
 Ելլեւլան, honour-price, 12.  
 Ելլոնո, a single hair, 132.  
 Ելլնամի, dexterity; *gen. sg.*, Ելլնամի, 90, 180.  
 Ելլուլլե, guide, 84.  
 Ելլլե, Ելլլե, Ելլլե, *v. n.*, rising.  
 Ելլլե, stock, vessel, 116.  
 Ելլ, Ելլ; in phrases like յա Ելլո, after that, 140; Ծ'ա Ելլ, 144.  
 Ելլ = Ելլ, a ford, 56.  
 Ելլարա, an enemy, 54.  
 Ելլոմ, 3 *sg. pron.*, with suffix, 8.  
 Ելլոմալ, valour; *gen. sg.*, Ելլոմալ, 180.  
 Ելլամե, ill-health, 160.  
 Եճար, a vessel, ship, *gen. pl.*, 66.  
 ԵճարաԾաԾ, *v. n.*, shaking, 86.  
 Ելլոմար, 1 ու-, in the absence of, 98.  
 Ելլեւ, *n. pl.* of Ելլեւ, a deed, 88. *Id.*, *s. v.* Ելլեւ.  
 Ելլա, refusal; Ելլա յօճարալ, refusal of wooing, 24, 112.  
 Ելլա, moon, *gen. sg.*, 166.  
 Բաօ, *n.*, length, 118, 150.  
 Բաճ, a spear; *dat. pl.*, ԲաճաԾուլ, 170.  
 Բալի, glad, 188.  
 Բալլեւճ, Շօ, gladly, with pleasure, 150.  
 Բալլոմե, a prophecy.  
 Բալլոն, *v. n.*, seeing, 54.  
 Բալլ, dislike, spite; ԾոԲ' Բալլ յօ Ծոնճալ, Conghal was angered at, 184.

- ƲALTANAF, enmity; *gen. sg.*, ƲALTANAF, 184.  
 ƲAOILEANN, sea-gull; *nom. pl.*, ƲAOILINN, sea-gulls.  
 ƲAOILIB, ƲO, gladly, 156.  
 ƲAOIMAM, I assent to, adopt, agree to, 10.  
 ƲAON, supine, lying flat, prostrate, 112, note (4°).  
 ƲA ƲIP: ƲAMIC Ʋ. ƲA ƲIP, F. came to land, 168.  
 ƲEALL, a breach (of hospitality, &c.); ƲEALL AP EMEAC, breach of the rights of hospitality. Cf. *s. v.* enec, Br. Laws, Glossary.  
 ƲEAPAM, pour, 42.  
 ƲEEMANTA, contentious (?). *Vide s. v.* pechem, Pass. and Homilies, Atk., Glossary.  
 ƲEON, whistle, 134.  
 ƲEZMUIP. *Vide eucmuis.*  
 ƲEOAIR, ferocity, 40.  
 ƲEOIBEMENOA, body-strokes; *nom. pl.* of ƲEOIL-BEM.  
 ƲEPAM, I make; ƲO ƲEP ƲÁILTE ƲPIP, he welcomed him, 38.  
 ƲEPBE, a roe-deer, 156.  
 ƲEUƲAD: in phrase ƲƲ A ƲPEUƲAD, in comparison with, 130.  
 ƲIACHA, arrears; ƲIACHA CÁNÁ, arrears of tribute, 36.  
 ƲIANLACH, ƲIALLACH, band of heroes, *dat. sg.*, 106.  
 ƲIAP, twisting, winding, 40.  
 ƲIAP-ƲAIRPA, *cpd. prep.*, across, 16.  
 ƲIƲI, *v. n.*, weaving, 42.  
 ƲINNLETAP, fair skin, 132.  
 ƲIOC, anger, fury, 126, 132.  
 ƲIONƲAL, *gen.* ƲIONƲAILE, murder of a relative.  
 ƲIONNFAOAC, hairy, 132; ƲAIRBƲIONNFAOACA.  
 ƲIONNƲAPAD, refreshment, 130. Cf. Ʋ'P NÍ ƲƲAPAP MÉ ƲÉIN ƲAPAD NA ƲLIUCAD MO BÉIL, Hyde, Love Songs of Connaught, 60.  
 ƲIOPDÍŪƲAD, destruction, destroying.  
 ƲIOPMAMENT, firmament, sky, 118.  
 ƲIP, a vision.  
 ƲITCEALLA, chess-boards (?), 52.  
 ƲLIUCSOMNA, bath, 82.  
 ƲO, *adj.*, good, 164.  
 ƲÓBAPAC, attacked.  
 ƲÓBPAM, to undertake.  
 ƲOÉLA ƲEINNIB, a distinguished seat, place: originally the warrior's seat in a chariot.  
 ƲOÉPAIƲICE, *gen. sg. v. n.* of ƲOÉPAIƲIM, bathe, 106.  
 ƲOPEPA = ƲO + O + EPA, *id efficit*; in Mod. Irish treated as if it were a *cpd.* of ƲA and a noun, OEPÁ, cause, 146.  
 ƲOƲAL, an attack, a foray; *gen.* ƲOƲLA, 52; *dat.* ƲOƲUIL, 44.  
 ƲOƲNAM, *v. n.*, service, fulfilling, 74.  
 ƲOƲPA, order, proclamation: ƲOƲPA ƲOƲLA, orders to attack, 52.  
 ƲOILCE, *gen. sg. v. n.* of ƲOILCIM, wash (the head), 106.  
 ƲOIRÉIƲMOC, oppressed.  
 ƲOIRIONN, a crew, 86; ƲOIRIONN ƲPI LONG; *gen. sg.*, ƲOIRNE.  
 ƲOIRIB, assistance, 94.  
 ƲOIRNEP, oppression, domination, supremacy, 142. Cf. *s. v.* ƲORNEAP.  
 ƲOLA, distress. *Vide* 2, note.  
 ƲOLCAD, act of bathing (the head), *gen. sg.*, 82, 106. *Vide* 82, note (6°).  
 ƲONN, territory, estate, land, 100.  
 ƲOPAPPE, sentry, watchman, 36; LUIC ƲOPAPPE, the sentinels, 170.  
 ƲOPPEPPE, very red, 132.  
 ƲOPPLA, the best, choicest; O'ƲOPPLA (?), 140.  
 ƲOPƲAPMAN; in *cpd.* ƲOPƲAPMANƲNUIP. *Vide* 134, note (1°).  
 ƲOPƲAPMANA, hideous.  
 ƲOPLAMAP, chief place, command, 38.  
 ƲOPMNA, shoulder (?), 186; ƲAOBAP PE ƲOPMNA. *Vide s. v.*, Atk., Gloss. Breh. Laws.  
 ƲOPNEAP, *gen. sg.*, ƲOPNEIAP, supremacy, dominion, tyranny.  
 ƲOPPAD, *v. n.*, attacking, 96, 138, 142; ƲO ƲAB ƲƲ ƲOPPAD CONƲAILE IPI COMLANN.

ԲՕՐԻՄԱԾՈՒԼԻՄ, to distribute (food).  
 ԲՕՐԻՄԱԾՈ, envy, 8.  
 ԲՕՐԱԾԼԱՐ, resting-place, 12, 172.  
 ԲՕ ԷՐԻ, thrice, 172.  
 ԲՕՐԻՄԱԾԹ, act of bathing (the body),  
*gen. sg.*, 82. *Vide* 82, note (6°).  
 ԲՐԻՇՈՇԷ (?), 112, note (4°).  
 ԲՐՈՒՃԻԹ, *dat.* of ԲՐԱՅ, a wall, 24.  
 ԲՄԱԾԹԱ, threatening, 92.  
 ԲՄԱԾ, a spectre; *nom. pl.*, ԲՄԱԾԱ, 184.  
 ԲՄԻՊԵԱԾ, stoppage; ՃԱՆ ԲՄԻՊԵԱԾ, 128.  
 ԲՄԻՊԵԱԾԱՐ, ՇՕ, *adv.*, carefully, watch-  
 fully, 92; fiercely (?), 86.  
 ԲՄԻՊԵՅ, preparation; ԲՄԻՊԵՅ ՔԵՐԹԵ,  
 156.  
 ՇԱՏԱՆ, sound, noise, 134; *acc. pl.*,  
 ՇԱՏԱՆ.  
 ՇԱԻՅԵԱԾԷ, ՇՕ, dangerously, terribly,  
 viciously, 142.  
 ՇԱՐ, grief, trouble, 190.  
 ՇԱՐԻՄ, a shout, call, naming; ՇԱՐԻՄ  
 ՄԻՃ, naming of a king, 34.  
 ՇԱԼ, valour; *gen.*, ՇԱԼԵ, ՇՈՒԼԵ : *dat.*,  
 ՇԱԼ, ՇՈՒԼ; *acc.*, ՇՈՒԼ, 58.  
 ՇԱԼԱՆ; in phrase ՇԱՆ ՇԱԼԱՆ, a  
 wound of lances. *Vide* 52, note (5°).  
 ՇԱՐԻ, *acc.* of ՇՕ, falsehood, 162.  
 ՇԱՐԹԵԱԼ, Irishman, *gen. pl.*, 130.  
 ՇԵՐԴ, *n. pl.* of ՇԵՐ, a prohibition,  
 112.  
 ՇԵՄ, child, 158; ԱՆ ՇԵՄ ՍՈՒԻ ՔԱ Ա  
 ԲՐԱՄՆԵ.  
 ՇԵՐ, *dat. sg.* of ՇԵՐ, a prohibition, 112.  
 ՇԱԼԼ, hostage; *acc. pl.*, ՇԵՐԼԼ, 1.  
 ՇԼԷ, bright; ՔԵՄ ՆՇԼԷ, 104.  
 ՇԼԵՊԵ, ՇԼԵՊԵ, the best, choicest, 106,  
 170, 172; ՇԼԵՊԵ Ա ՌԱՄՏԻՊԵ, ՇԼԵՊԵ  
 ՔԼԱՅՆՆ ԱԼԱԾ.  
 ՇԼԻՐՈ, torment, 20. *Vide* 21, note (2°).  
 ՇԼՈՍՄ, cunning, skill, 162.  
 ՇԼՈՒՄ-ԲԵՄԵԱՆՆԱ, *n. pl.*, strong strokes,  
 64; *sg. nom.*, ՇԼՈՒՄ-ԲԵՄ.  
 ՇԼԱՐ ԸՆԾՅԱԼ ԱՆ ԼԱՄ ՔԱՐ : *idiom*,  
 Coughal seized him, 30.  
 ՇՈՒԼԵ, *gen.* of ՇԱԼ, valour, 40.  
 ՇՈՒՄՈ, short time, *adv.*, 126.

ՇՕՐԵ (O. Ir. *corpe*), up to this, 46.  
 ՇՐԱՄՈՒ, I show disgust at, hate, 28.  
 ՇՐԵԱԾԱՆ, shout, outcry, 88.  
 ՇՐԵՍԾԱ, shouts, 138; ՇՐԵՍԾԱ ԾՈՒԾԱ.  
 ՇՐԻՅ, a hero, warrior, 16.  
 ՇՄԱՆ, wound; ՇՄԱՆ ՇԱԼԱՆ, a wound of  
 lances, 52.  
 ՇՄՐ, fierceness, bravery, 176; ԾՈՒԼԻՅ  
 ՇՄՐ, 42.  
 ՇՄԸ, voice, epithet (?), 38.

h : form of ԾՕ, thy : before vowels.

ԻԱՆ, a vessel; ԻԱՆ ՄԵԱՐԿԵՏԱ ՇԱՏՅԱԾ ՍՕ  
 ՌՈՍԹ ՈՍ ՍՕ ԸՄԻՄ, a mixing vessel  
 for fifty of mead or ale, 34. *Vide*  
 Atk., Gloss. Br. Laws, s. v.  
 ԻԱՐԿԱՆԼ, back, remote corner, 84.  
 ԻԱՐՄՈՐԱԻԹԵ, posterity, 164.  
 ԻԱՐՄԱԻՐԵ, consequence, result, 46.  
 ԻԱԾ, land; ԻԱԾ ԷՐԵԱՆՈ, 102, 166.  
 ԻՕԻ, a ring, 124.  
 ԻԾԱՄ, pangs; ԻԾԱՄ ԽՄԻՄՈՒԹ, pangs of  
 child-birth, 158; *nom. sg.*, ԻՍԱ; *n. pl.*,  
 ԻՍՈՆԱ, Gloss. Br. Laws.  
 ԻՄԵՐԱԻԹ (?), MS. reading uncertain, 16.  
 ԻՆ, *adj.*, many; *dat. pl.*, ԻՆԻՅ, 14.  
 ԻՄՇԱՐԹԵ, *gen. of v. n.*, oppression, 114.  
 ԻՄՇՐԻՄԵ (?), rounded (?), 16.  
 ԻՄԵՇԼԱ, great fear, 132.  
 ԻՄՊԵՐԱՄ, contention, 172.  
 ԻՄՔԵՄԱՐ, *adj.*, very thick.  
 ԻՄՔՄ (?), 30.  
 ԻՄՔՄՈՒՄ, anxiety, 164.  
 ԻՆԱՍ, *pl.* form of ԻՆԱ, ԻՆՈՆԱ, 102.  
 ԻՆՇԵԼԵԻ, *adj.*, secret, 80; ԸՄԻԱԾԵՏԱ  
 ՌՇԵԼԵԻ.  
 ԻՆՍԻԼԵ, *pl.* of ԻՆՍՈՒԼԼ, state, preparation,  
 retinue, apparel.  
 ԻՆԵՍԵՏԱ, active, fit to fight, 52.  
 ԻՆՐԼԵ, lowliness, 112; Ա ՈՒ-ԻՆՐԼԵ ԻՕՄ-  
 ԱՇԱԼԼԱՄԻԵ.  
 ԻՆ-ԻՄԵՐԵՏԱ, fit to be played upon, fit to  
 be wreaked upon, 76.  
 ԻՆ-ԻՄՇԵԱԾԵՏԱ, ready to go, 78, 144.  
 ԻՆՆԵ, bowel, entrails; *dat. pl.*, ԻՆՆԻՅ,  
 128.

- inne, intention, meaning, 168.  
 1nnpa, O. Ir. *anpe*, *anpa*, hard, difficult, 14. The form 1nnpa is used after *ir*.  
*Vide* Thurneysen, *Zeit. für Celt. Phil.* i. 5.  
 1n-*fiubail*, *adj.*, fit to walk, 98.  
 1onchaiB, *ap*, under the protection of, in presence of, 84.  
 1oöna, spears, 60; 1oöna *aiñ*, battle-spears, 36.  
 1olac, shout; 1olach *corcaip*, shout of triumph, 66, 92, 186.  
 1onñnacac, *adj.*, wonderful, 134.  
 1omarpacac, *adj.*, numerous, 66.  
 1omoa, a couch, resting-place; *dat.*, 1omoaö, 38.  
 1omarpgo, contention, 30.  
 1omñabail, *v. n.*, avoiding; *gen.*, 1omñabaila, 140; with *aiñ*, attacking, 28.  
 1onlaim, I wash; 3 *sg. pret.*, 1o nlaial; 1o 1onnaial *Δ* *laima* 7 *Δ* *ñnuip*, 'he washed his hands and face,' 20.  
 1omlaoa, going on an expedition, embassy, 46; *gen.*, 1omlaoaö.  
 1ompaö, *v. n.*, boasting, 90.  
 1ompañ, *v. n.*, act of rowing, 166; 1eoöaö 7 1ompañ.  
 1ompoill, false, unsuccessful; *upcaip* n-1ompoill, 162.  
 1omplán, unscathed, whole, well, 170.  
 1omallac, *adj.*, proud, 82.  
 1oncomluim, *adj.*, fit to fight, 126.  
 1onñnuip, 1onñnuip; in phrase *Δ* n-1onñnuip, in the absence of, besides, 46, 114, 122.  
 1on-*inarpca*, fit to be killed, 144.  
 1onnuip, wealth, *gen. sg.*, 78.  
 1onclaiip, 138, note (2°).  
 1orñuil, strife, valour, 180.  
 1oca, thirst; *gen. sg.*, 1ocan, 88.  
 1ul, *acc.* of *eöl*, knowledge, 106; *cuirpem* 1ulap, we shall become acquainted with.

Laöap, interstices between the toes or fingers, 138.

Laimac, shooting, 62.

Laoibeng, boat; *n. pl.*, Laoibengca, 66.

Leaöpa, smooth, fertile, 166.

Leacan, the flat stone kept in the shield, 136.

Leogaipe, mangling; Leogaipe *ö* *leomán*, 96.

Leibeann, platform, bulwark; *acc. sg.*, Leibionn, 194; *n. pl.*, Leibennca, 122; Leibionn Lonñöca, a naval platform, a platform of ship's decks, 154.

Leigim (Leicim), with *ap*, I let pass, lay aside, 8.

Leip (Leap), good, advantage; in phrase *ap* *leip* 7 *ap* *lich*, for the good and prosperity, 8.

Leipbaipe, lantern, lamp, 120.

leç; in phrase leç *ap* leç, *ou* both sides, 180; in phrase leç *Δ* *cuil*, back, round, 138; 1o *fech* leç *Δ* *cuil*.

Li, colour, 122.

Lion, *n.*, numbers, multitude, 130.

Lionaim, to fill, to fill with corpses, slain, 56.

Lich, prosperity; in phrase *ap* *leip* 7 *ap* *lich*, for the good and prosperity, 8.

Lum, *gen.* of *leon*, affliction, a wound, 172; *ina* *luige* lum.

Loçpañ, lantern; loan-word from Latin *lucerna*; *gen. sg.*, Loçpañö, 168.

Loingeap, fleet, expedition.

Loinne, delight, joy, 16.

Lonn, brave, fierce; *pl.*, Lonnc, 62, 128.

Lonnaip, anger, 94.

Lórhoaoçaim, plenty, full measure, 74.

Lopñ; in phrase *tuccaoap* *reiaç* *cap* *lopñ*, they protected, covered the retreat of, 180.

Luañill (Luaoill), activity, movement, 182.

Luarñao, movement, 156; *map* *luarñao* *aimne* *no* *feipbe*. Cf. *añ* *luarñao* *an* *eilabain*, rocking the cradle; *map* *luarñao* *aimne* *no* *feipbe* *no* *map* *reipbe* *ñaoite* *ñlöpaiñe* *añ* *oul* *cap* *cenn* *machaipe* *no* *móipfléibe* *i* *meon* *mípa* *máipca*, like the flight of a swallow or roe-deer, or like a fairy wind sweeping over a plain or great mountain in the middle of the month



Orñ, raw flesh, 112, note (5°).  
 Orñan, dread, fear, 130.  
 Onéu, leopard, wolf; *gen. sg.*, onéon; *dat. sg.*, onéoin.  
 Orñá, an inheritance; orñá rñán á cúñz bliaóna, 34.  
 Orñac (forñac), a standard measure. *Vide* 64, note (7°).  
 Orñaróá (?), 80. For or ñro, or connected with orñar, junior, Br. Laws Gloss. (?).  
 Orñabó, *v. n.*, groaning, 140.

Pell, a horse; *gen. sg.* pill. Cf. L. na H., 6 b 29, where pill (*gen.* is glossed eich.

peloroie, a palace, Lat. *palatium*, 72.  
 Peřt, a monster; *dat. sg.*, peřt, 190.  
 Ppñarppurc (?), 72.  
 Ppñar, *adj.*, quick, 56.  
 Ppñoinnuřabó, act of taking food, 166.  
 Ppñarñeu, noxious hounds, 134.  
 Ppñall, *masc.*, a tent; *gen.*, ppñall; *dat.*, ppñall, 38; *n. pl.*, ppñuill, 38.

Raibce, *n. pl.*, bands, troops, 78, 80.  
 Raite : luét raite, people of dispensing, dispensers, 56.  
 Rañac, *adj.*, rowing, 68.  
 Raon, raen, a way, road, path : in phrase raon maćma, rcut, 50.  
 Rać, a subsidy, 116.  
 Raćmñar, *adj.*, prosperous, 22.  
 Reabac, pleasant, *dat. fem.*, 46.  
 Réil, bright, 42.  
 Reim, career; reim nřlé, bright career, 104.  
 Renná, pointed weapons, spears, 132; renna náio řaobair.  
 Riñarac, submissive to, subject to.  
 Riřreññar, very thick, very stout, 124.  
 Riořćoinnle, great candle, 126.  
 Riořćóáñna, royal stock, *materies regis*.  
 Robabó, warning : řo robabó 7 n-oiřci-řeaćt, with warning and help, 36.  
 Robarñá, flood-tide; robarñá marñá, 16.

Rorñi, ro-ř-bi, who slew him. *Vide* 30, note (2°).  
 Rorc, eyesight; *gen.* řuirc, 14.  
 Ruabó, strong; ro-řuabá, very strong, 60.  
 Ruabóclářac, *adj.*, strong-beamed, 68.  
 Ruabar, onslaught, 176, 182.  
 Rućtlaoh, scraping, noise, 86.  
 Ruřabar ñř an abáio řin : *idiom*, they passed the night.  
 Ruřneac, covered with hair (?) (řuam-neac), or řuřneac, splendid, brilliant (Dinneen, Dict.), 14.

Sabáil, co, happily, 116.  
 Saet (řabóć), sad.  
 Saic, sufficiency, enough : řaic caćuřće, 114. Cf. French *assez de*.  
 Saicim, I shoot; ro řaiořeřar řinn á menman, she shot a glance of her mind, 14.  
 Saorćuaric, free-circuit, 190.  
 Saorćmacanćaćt, nobility (?), 24.  
 Sářuřćeac, violated.  
 Sberř, esteem, *acc. sg.*, 108.  
 Scannrabó, fright, 94; řcaoiľabó 7 řcañnarabó.  
 Scaoiľabó, flight. 94; řcaoiľabó 7 řcañnarabó.  
 Scabóroen, *v. n.*, protecting, 64.  
 Sceñeal, defence, 64.  
 Scenñóá, co, quickly, suddenly, 182.  
 Sceć, *acc. pl.* of řcaic, 88, 94.  
 Sciaćmñlac, epithet of hero Scoinne.  
 Sciaćřac, shield-strap. *dat. pl.*, 94.  
 Scíř, weariness, 116.  
 Sciteac, *adj.*, weary.  
 Scup, *v. n.*, ceasing, 182.  
 Seancolaman, pillar-stone before house, 88.  
 Seanřola, old distress. *Vide s.v.* řola.  
 Seim, mild, gentle, 18.  
 Sen, prosperity. in phrase táioic neřt řin řreim 7 řin řřolaio. *Vide* 184, note.  
 Senřual, old coal, cinder, 126.  
 Seola, neřt mñna řeola, strength of woman in confinement, 136.

Σειρξ, sickness, decline, *d. s.*, 70.  
 Σξεινιάξιμαρ, ξο, fiercely (?), 96.  
 Σξιατέριαδ, shield-strap, 24.  
 Σξορπιυόεαδ, entertainment, 38.  
 Sine, *comparative* of ρεαν, old, 100.  
 Σίντιοδ, prostrate, 2.  
 Σιρι (?), 162.  
 Σίτε, fairy, magic; εοιμ τριτέ, magic birds, 134.  
 Σλαβρα, a chain; *gen. sg.*, ρλαβραδ; *dat. sg.*, ρλαβραδ, 124.  
 Σλασαδ, robbed.  
 Σλεαίνουξτερ, *compar. of equality*, as slippery as, 112.  
 Σλιξε: *gen.*, ρλιξεδ; *dat.*, ρλιξιδ, a way.  
 Σλιορτα, *adj.*, sharp-pointed, 138.  
 Σλυαξάδ, a hosting, 130.  
 Σμυριυόιασ, dust, *dat.*, 52.  
 Σναμ, *v. n.*, swimming, 134; αρ ιμ ρναμ.  
 Σνωμ, *v. n.*, distress, 114.  
 Σοβριόν, contentment, 118.  
 Σοδ, silence, 90, 132.  
 Σοιξεαδ, a dart; *dat. pl.*, ροιξοιβ, 60.  
 Σοιλεαδ, dirty, 126.  
 Σομιγξτε, well-cultivated, 10; ρεραμ ρομιγξτε, well-cultivated (P. O'C.).  
 Σομμεαδ, co, pleasantly, 116.  
 Σολαο, Lat. *solutium*, solace, comfort; in phrase τάμιε νερε ιριμ τρεμ 7 ιριμ [τρολαιο]. *Vide* 184, note (1°).  
 Σομαιορ, co., *adv.*, energetically, 76.  
 Sonn, a prop; ρομν οατα, a prop of battle, hero (*metaph.*), 186.  
 Σοραδ, rest; *lege* ροραδ for ροδ, 32, 48.  
 Σοραρ, the younger, 22.  
 Σραομαδ, *v. n.*, repulsing, 138.  
 Σρεαγξτερραυγ, wrench, tug, 124.  
 Субаδ, merry, happy, 58.  
 Субади, pleasure, 118.  
 Суриуξад, arrangement, seating, 108.  
 Th', form of το, thy, before vowels, 30.  
 Ταεβριυδ, an offering, bestowal; τυαυρ . . . таεβριυδ η-ξραδ, I bear an offering of love, 16.  
 Ταριξριμ, *v. n.* of тарξαιμ, I offer, 26.

Ταριρηνξαδ, *n. pl.*, nails, 86.  
 Ταριρσο, тарирсо (?), 14, 15. The phrase тарирсиу ёарлєтһαιρ occurs in Τοξαιλ θριυοηε οά Όεργα (Stokes, *Rev. Celt.*, p. 186) as follows:—Οριανο-ρειαδη οοορ ιαριυοαε ραιρ со ηη-βιλ сһοтат соηουαλα ρορρα таλλα сєрт-сһορραιρ сєтһиη ηορηοηξ ηοєсһєη-βαιρ ηοєοβολ ρορ Δ таиρρсиу ёарлєтһαιρ, 'A wooden shield, dark, covered with iron, he bears, with a hard . . . rim, [a shield] whereon would fit the proper litter of four troops of ten weaklings on its . . . of . . . leather.' For тарлєтһαιρ he suggests тарб-лєтһαιρ, 'bull-leather,' or тарр-лєтһαιρ, 'belly-skin.' Таиρρсиу he does not translate.  
 Талсмаρ, strong; *pl.*, талсмаρа, 184.  
 Таλλανη, a division, portion, 68, 156.  
 Таηα (?), 114.  
 Таορса, sooner, quicker, 100.  
 Тарξαιμ, I offer.  
 Тар-лєтһαιρ, тарр-лєтһαιρ (?), 14, 15. *Vide s. v.* таиρρсиу.  
 Таррαδταиη, *inf.* of таррραιξиη, I seize. *Vide* 137, note (4°).  
 Таррραιξ, 3 *sg. pret.* of таррραιξиη, I seize. *Vide* 137, note (4°).  
 Таррρηηηξ, tug, pull, 124.  
 Таδαιορ, reproach, slur; таδαιορ ηεαλβα, 14.  
 Те, *adj.*, hot, 78; 'ран треγ τε.  
 Теαξλαδ, household, hospitality of the household, 164.  
 Теαλλαδ, household; οάιλ теαλλαιξ, οάιλ теαλλαδ, household meeting, common feast, 12.  
 Теαηο (теαηη), *adj.*, strong; ηο-теαηο, very strong, mighty, 54.  
 Теαηηта, bonds, 2.  
 Теγημαιλ, το, to come towards, meet, 40.  
 Теηο = теαηη, со теηο, strongly, severely, 178.  
 Теηοαλ, a torch, firebrand; *gen. sg.* and *acc. pl.*, теηοαλα, 92, 178.  
 Теηη, strength; *adj.*, теαηη, strong, 176.

- ἔρηνοῦ, ὄο, to escape, 40.  
 Τερε, fame, 56.  
 Τιαζαρ, *imper.* 3 *sg. pass.* (*impers.*) of  
 τιαζαῖμ, I go, 66.  
 Τιγε, *comparative* of τιυς, thick, 94.  
 Τιμῆλλιμ, to go round; πο τιμῆλλ, 3  
*sg. pret.*, 12.  
 Τιμνεαρναδ, ζο, headlong, precipitously,  
 126, 138, 182. Also means 'strong,'  
 'stout-ribbed.'  
 Τιοῦλαῖμ, I bestow (gifts), 18.  
 Τιυγλαῖο, last day, day of death, end,  
 174, note (4°).  
 Τλαδτ, garment, 134.  
 Τλαῖβηνο, sweetly-melodious, 110.  
 Τοδᾶῖοῖοῦ, *inf.*, to consume, partake of.  
 Τοδμαρε, wooing, *gen. sg.*, 74; *dat. sg.*  
 82.  
 Τοδραδ, anguish, 40.  
 Τοδτ, *inf.*, to come, 188.  
 Τοξδῖλ, *v. n.*, destroying, destruction.  
 Cf. Τοξδῖλ Τροι, 42, 148.  
 Τοιξ, *dat.* of τεδᾶ, a house, 166, 180.  
 Τοιρμεαρ, *v. n.*, halting, interrupting,  
 156.  
 Τοιρμεδῖ, ὄο, *inf.*, to lower, 38.  
 Τοιρρεαρ (τοιρρέαρ), a new-born child,  
*fructus ventris*, 158; *gen. sg.*, τοιρ-  
 ρεαρ.  
 Τοιρ, expedition, errand, report; *dat.*  
*pl.*, τορτσιρ, 72, 182.  
 Τολαιβ ζδλ, a cheville or poetic tag,  
 with floods of valour, 110, 162.  
 Τομδλτ, nourishment, 166.  
 Τορ, *fem.*, a tower, pillar, 138.  
 Τορ (?), 116.  
 Τορann, thunder, 156.  
 Τορδ αλλαιδ, wild boar, 40.  
 Τορραδτῖοῦ, *v. n.*, coming.  
 Τραρρα, ζο τραρρα, hitherto, 54.  
 Τρεδδαιρε, sureties, 2.  
 Τρεαρ, an attack, fight; *dat. pl.*, τρεδ-  
 ραιδ, 62.  
 Τρεῖζιμ (τρεῖccim), I forsake; νί  
 ἔρεccεαβρα, I shall not forsake, 32.  
 Τρειρ, strength, vigour, 176.  
 Τρέναι, stronger, *compar.* of τρέν, 174.  
 Τρένφερ, champion, 170.  
 Τρερ, 78, 104. *Vide s. v.* τρεαρ.  
 Τρετῖλλ, hero, 170.  
 Τροξυμ, child-bearing. *Vide* 112,  
 note (6°).  
 Τροιξ, pangs (of childbirth), 112,  
 note (5°).  
 Τροιξεαδ, *gen. pl.* of τροιξ, foot, 136.  
 Τρόμφορσεαδ, heavy-sodded, solid :  
 τδλαιη τρόμφορσεαδ, 178.  
 Τυαιρρενα (?), 64.  
 Τυαλοηδ, capable of, able, 182; ζαδ  
 νεαδ αρ τυαλοηδ ζαιρρεδ, everyone  
 who is capable of deeds of valour.  
 Τυαρρεβδῖλ, account, 76.  
 Τυατ, people, tribe; *dat. pl.*, τυατδαιβ,  
 186.  
 Τυβυρρεαδ, ζο, grievously, in grievous  
 plight, 136.  
 Τυῖλλιμ, to settle down in, to fit into ;  
 ζυρ εῖλλ ζαδ Ριξ οῖβ . . . ινα  
 η-ιομσδαιβ, 12.  
 Τυηζιμ (O. Ir. τoηζυ), I swear, 26.  
 Τυηηε, in phrase οο εlochαιβ τυηηε  
 ηα τραξδ, 88. *Vide* 89, note 2.  
 Τυρρεαδ, a tower, 126.  
 Ρο τυρρεδ, was given, 42; *encl. pret.*  
*pass.* of οοβειρμ.  
 Τυρμεαδ, childbirth, 158; *gen. sg.*,  
 τυρμῖο (O. Ir. τυρμεσδ).  
 Τυλ, hill, rise: αρ τυλ ηα τραξδ, on the  
 rise of the strand, 124.  
 Τυλδ, hill; *gen.*, τυλδδ; *dat.*, τυλδξ,  
 22.  
 Τυρτσιρδ, a waif, 158.  
 Τυρζηδῖ, *v. n.*, preparing; δξ τυρζηδῖ  
 ηα φεῖοε.  
 Υαδαιρε (φυαδαιρε), an onset, attack,  
 46.  
 Υαδταραδ, decisive, final; in phrase αν  
 ερεαδ υαδταραδ, the final blow  
 (wound), 142.  
 Υαξ, a grave, 56.  
 Υαιλλ, little; in phrase ιρ υαιλλ ηαδ,  
 almost; lit., it is little that, 140.  
 Υαιρῖοῖβ, above them, *dat. pl.*, 88.  
 Υαιρρεαδ, hero, *gen. pl. dual*, 186.

- ὑδρα, 3 *sg. masc.*, above him, 116.  
 ὑδᾶδῶ, few, paucity, 22, 66.  
 ὑδᾶδῶ, from him; O. Ir. *υδσ*.  
 ὑδᾶδῶρ, *gen. as adj.*, dire, terrible, 96.  
 ὑδᾶδῶρ, dire, dreadful.  
 ὑδᾶδῶδᾶ, groaning, sorrowful, 58.  
 ὑσ, notice, heed; *τucc σ'δ υσ*, he noticed, 94.  
 ὑσῶε, 156. I take it to be for ὑλλῶε, the greater thereby: ὑλλῶ, *compar.* of ολλ, great.  
 ὑλλῶν, *acc. sg.* of ὑλλε, elbow, 38.  
 ὑλλῶ, *dat. pl.* of ὑλλε, all, 14.  
 ὑρ, a hill, mound; ὑρ να Τεαῖρηδᾶ, 20.
- ὑραῖξ, *adj.*, noble, 14.  
 ὑρᾶδῶδᾶ, *adj.*, dreadful, hateful.  
 ὑρῆρα, a wasting away; ὑρῆρα η-δῖμ-  
 ρῖρε, 70. *Vide* 90, note (3<sup>o</sup>).  
 ὑρῆβρα, speech, 164.  
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Solao ; irin tpein 7 irin tpolao, 184.

Taberp, 18.  
Taidē, 89.  
Tapeupa, 20, 188.  
Tarpaiḡim, 137.  
Teaḡlāc, 165.  
Tenoal, 93.  
Tenne, 177.  
Tiaḡar, 52.  
Tiḡe, 94.  
Tiucab, 176.  
Tiuḡlāiēi, 174.  
Toōmarc, 74.  
Toḡā, 72.  
Tōḡbuar, no-o-tōḡbuar, 20.  
Top, 117.  
Tpaḡ ḡpetan, 152.  
Trenai, 174.  
Troiḡeao, 96.  
Troiḡ ḡna troḡum, 112.  
tTrian, 144.  
Tuill, 13.  
Tuinne, clochaid tuinne, 89.  
Tuipmō, 158.  
Turcupā, 159.

Uabairc, 46.  
Uao, 40.  
Uail naē, 141.  
Uaireac, 186.  
Uaiēib, 68.  
Uilroe, 156.  
Uirpe, 138.  
Uirpa n-aimirpe, 70.



- Page 2, heading, for *curo read curo*  
 „ 2, line 18, for *mullad read mullac*  
 „ 3, „ 12, *omit number (1) after 'bravery'*  
 „ 4, „ 4, for *ƒachad read ƒacac*  
 „ 4, „ 11, *omit note of interrogation.*  
 „ 5, „ 11, *omit note of interrogation.*  
 „ 6, „ 1, for *cumad glana read cumad-glana*  
 „ 6, „ 18, for *emocnadar read cogmadar*  
 „ 8, „ 3, for *o'cuadadar read o'cuadadar*  
 „ 8, „ 19, for *beannaectain read beannaectain*  
 „ 12, „ 21-22, *caimchuidis, caimbealbac.* Here we have in *caimchuidis* the old acc. fem. alongside the modern acc.  
 „ 14, „ 25, for the MS. contraction *eoeo read eoeouigete* I met the word in "Silva Gadelica," but have lost the reference.  
 „ 16, „ 3, for *a mgin read a mgen* (voc.), and *sic passim.*  
 „ 16, „ 28, for *fuighe read fuighe.*  
 „ 18, „ 13, *lepan da mge. Rig for mginb.* O. Ir. dat. dual *m oib mginb* is lost in Mod. Irish, though the nom. and acc. dual *an da mge* is kept. The difficulty of reconciling the sg. article *an* with plural *mginb* led to the adoption of the form *mge* for *mginb*. Cf. also p. 12, l. 3.  
 „ 23, „ 9, for 'affection' *translate, perhaps, literally, 'fitness'*  
 „ 26, „ 15, for *o'cuada read do'cuada*  
 „ 26, „ 16, for *gaet read gaet*  
 „ 26, „ 24, for *ua read ua*  
 „ 26, „ 25, for *oiodar read oiodar*  
 „ 32, „ 1, for *roet read roet*  
 „ 37, „ 9, *omit number (1) after word 'contentious'*  
 „ 43, „ 2, *remove note of interrogation, and translate 'shall be attacked' for 'shall be given'*  
 „ 46, last line, for *cogead read cogad* and *omit note (2°).*  
 „ 48, line 9, for *roet read roet*  
 „ 48, „ 16, for *cogead read cogad*  
 „ 49, „ 1, for 'all his province of Ulster' *read 'his attack from Ulster'*  
 „ 49, „ 17, for 'your whole province of' *read 'your attack from'*  
 „ 50, „ 23, for *dar ceionn read o'arccain*  
 „ 52, „ 3, for *dar ceionn read o'arccain*  
 „ 58, „ 2, 5, for *do'onnad read do'onnad*  
 „ 60, „ 7, for *mo'oiuiged read mo'oiuiged*  
 „ 140, „ 26, for *ca'bdar read ca'bdar*  
 „ 146, „ 4 from bottom, for *ein read ein*  
 „ 206, „ 2, for *51 B.C. read 81 B.C. (circa)*



# IRISH TEXTS SOCIETY.

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries and notes as might be deemed desirable.

The Annual Subscription has been fixed at *7s. 6d.* (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Members joining the Society for the first time can still receive the Volumes published in 1899 and 1901, at the original Subscription of *7s. 6d.* for each year, but these volumes will be shortly out of print.

Vol. 3 (1900) is now out of print.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

# IRISH TEXTS SOCIETY.

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THE SIXTH ANNUAL GENERAL MEETING of the Society was held on May 10th, 1904, at 20, Hanover Square.

MR. DANIEL MESCAL, Chairman of the Executive Council, in the Chair.

The Minutes of the last Annual Meeting were taken as read, and the Hon. Secretary presented the

## SIXTH ANNUAL REPORT.

The most satisfactory news that the Council has to report at this, their Sixth Annual General Meeting, is the near approach of the completion of their Irish Dictionary. Father Dinneen has carried on the work with the utmost energy and perseverance during the whole of the past year, with the satisfactory result that the volume is announced for August. The members of the Council cannot but feel the greatest satisfaction in making this announcement. The production of a thoroughly sound and scholarly Dictionary of modern Irish has for many years past been before their minds, and has occupied a great deal of their attention. The selection of a competent editor, and the raising of the necessary funds, have given them much anxious thought; and it is cheering to feel that their project has, so far as the actual production of the work is concerned, been crowned with success.

The Dictionary is completed up to the end of the letter S, and portions of the work have been submitted to competent judges, who are unanimous in their verdict as to the thoroughness and care with which the book has been compiled. It is, indeed, the first attempt to produce an analytical Dictionary of modern Irish. As will be seen from the page enclosed, it gives copious examples of idiomatic forms and uses of words, and it also points out the authority upon which rare words are included, and the part of the country in which they are found. It is being printed in Dublin by the firm of Messrs. Sealy, Bryers, & Walker on Irish-made paper, and the Council desire to take this opportunity of expressing their gratification at the speed, care, and competence with which this firm is carrying through the work. The size of the book is crown 8vo., double columns, and, though it will not be unwieldy in size, the print is clear and readable.

The Council were at the beginning of the year much perplexed as to how the necessary funds were to be raised to meet the heavy cost of production—a sum which will probably amount to somewhere about £1,000. Their difficulties were lightened by the generous offers of three friends, who have shown throughout a warm and steady interest in the undertaking. The Hon. Albinia Brodrick voluntarily offered a loan of £200, and John P. Boland, Esq., M.P., and John Hill Twigg, Esq., each contributed a loan of £100 to assist in meeting this outlay. The Council desire to offer them their sincere thanks for the public spirit they have shown in this matter.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has also shown from the beginning a constant interest in the Dictionary. Of this he has given many proofs from time to time. In consequence of his support, several of the Dioceses have made efforts to raise sums of £20 each to meet his Grace's offer of £20, conditional on the raising of a sum of £400 in amounts of the same value. The results of the offer now stand as follows :—

	£	s.	d.
Diocese of Raphoe, per Most Rev. Dr. O'Donnell,			
Bishop of Raphoe .. .. .	20	0	0
Diocese of Waterford, per Rev. P. Power ..	20	5	0
Diocese of Dublin, per Most Rev. Dr. Donnelly	7	0	0
O'Growney Branch of the Gaelic League, San			
Francisco .. .. .	20	8	2
Gaelic League, Dublin .. .. .	20	0	0
Per Rev. Timothy Lee, Adm., Limerick ..	20	0	0

(30 copies required.)

The following sums, in addition to the Archbishop's £20, have also been promised provisionally :—

	£	s.	d.
The Professors of St. Patrick's College, Maynooth	20	0	0
P. J. Boland, Esq. .. .. .	20	0	0
Diocese of Ferns .. .. .	20	0	0

It is greatly to be wished that these donations might be reinforced by further similar amounts to secure the Archbishop's offer, and, in particular, that the other Dioceses might be able to see their way to follow the prompt and willing example of the Dioceses above named.

Copies of the portions of the Dictionary, so far as completed, are

being forwarded to the St. Louis Exhibition, and it is to be hoped that the book will be on sale there during the autumn months.

But, while pushing on the work of the Dictionary, the Council have not been neglecting their more immediate task of publishing Irish Texts; and they wish it to be distinctly understood by their members and the public that the prosecution of the Dictionary has in no way impeded their regular work. The delay in issuing the volumes for 1902 and 1903 has entirely arisen from the difficulty which the Editors have had in completing their work; and the Council are pushing through the press, as fast as the material is handed in, the various books on their list. These volumes will be issued to members in the order in which they appear, and will be counted as the annual volumes for the years now in arrears, so that no subscriber will eventually lose his volume for any year. The Council again wish to express their regret for the unavoidable delays.

They are glad to announce that Mr. P. MacSweeney has made steady progress with his edition of the "Caithreim Conghail Clairinghnigh," and that it is now approaching completion. Of this piece O'Curry says in his MS. Catalogue in the Royal Irish Academy:—

"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duall MacFirbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains."—H. & S., R. I. A., pp. 580-583.

Miss O'Farrelly reports that she has transcribed the whole of the manuscript of the "Flight of the Earls," and that she is devoting the larger portion of her time to this work. She has also collected a considerable amount of material for the elucidation of place-names, and other matters connected with the manuscript.

Mr. David Comyn reports that he has been working steadily at the second volume of "Keating's History." He has almost completed the revision of the text, and hopes shortly to begin printing.

No report has been received from Mr. John MacNeill.

Mr. R. A. Stewart Macalister, although he is still engaged in

excavation work in Palestine, is not neglecting his work on the "Leabhar Gabhála" for the Irish Texts Society. He writes that his manuscript is ready, so far as he can complete it away from libraries, and that he has been able to clear up several difficult passages in the poems. He has now arranged to have a transcript made of the portion of O'Clery's MS. in the R. I. A., of which he had only time to copy a part before he went abroad, and this will, he hopes, enable him to complete his edition of the main text by the autumn of this year. This will be issued in one volume; and the second volume, which will contain the old texts from the great MSS., the variants from O'Clery's readings in other MSS., and the readings of the Hardiman-O'Reilly recension, represented by the MSS. in the British Museum, besides the introduction and notes, will be issued on Mr. Macalister's return to this country in about a year's time.

Besides the above works in the course of preparation, the Council have had one or two further offers, which are now under their careful consideration.

The Council have to record, with regret, the loss through death of the following Members during the past year:—

Most Rev. Dr. Coffey, Bishop of Kerry; Professor F. York Powell; Rev. Maxwell Close; Mr. Maurice Comerford; Mr. Pierce Kent; Mr. W. E. H. Lecky; Capt. J. McArdle.

Mr. Dodd's removal to Ireland early in the year deprived the Society of its Hon. Treasurer. The Chairman, Mr. Daniel Mescal, kindly consented to fill his place, and has since been acting as Hon. Treasurer to the Society.

The adoption of the Report was moved by Rev. M. Moloney, and seconded by Mr. McCaffaley. In putting the motion, the Chairman expressed the regret of the Council that members had been obliged to wait so long for the annual publication. The Council had offered Mr. MacNeill every assistance in its power, but he had not yet completed his promised volume. Notwithstanding the delay, it was satisfactory to find that the membership of the Society had been maintained, and that the Irish people had well supported its efforts. Only twenty-two copies out of an Edition of 750 of volumes i. and ii. remained at the annual stock-taking in December; they were now practically out of print. A similar Edition of volume iii. had been out of print for

over a year. The only volume of which a good number of copies were still remaining was volume iv., "Keating's History," of which a large edition had been issued.

The Chairman spoke of the importance to Irish people of the Dictionary, and said that if the Society had accomplished nothing besides this one work, it deserved to be remembered by posterity. This work could not have been carried through without the able and steady efforts of Father Dinneen. Although the Society were endeavouring to compensate him as far as their means allowed, the value of his services could not be estimated in money.

The Report was unanimously adopted.

The Balance Sheet was then presented by Mr. Mescal :—

***Income and Expenditure Account for the Year ending  
March 31st, 1904.***

Receipts.		Expenditure.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
To Balance from previous year, ...	87 9 1	By Publisher, ...	23	10	0
„ Subscriptions, ... ..	147 7 3	„ „ (Liabi-			
„ Donations, ... ..	12 10 2	„ „ lities from the year			
		1902-3), ..	43	8	0
		„ Salaries, ... ..		71	18 0
		„ Advertising and Sundries, ...		15	0 0
		„ Printing, ... ..		12	10 1
		„ Stationery, ... ..		4	13 0
		„ Postage, ... ..		1	17 6
		„ Balance, ... ..		2	17 9
				138	16 2
Total, ... ..	£247 12 6	Total, ... ..	£247	12	6

***Balance Sheet.***

Assets.		Liabilities.			
	£ s. d.		£ s. d.	£ s. d.	
To Balance down cash in Bank, ...	138 16 2	By Publisher, ... ..	85	15	6
„ Loan to Irish Dictionary fund, ...	100 0 0	„ Balance, ... ..	201	10	3
„ Share of Publisher's					
profit in Vols. I. & II., ...	4 5 10				
„ Do. Vol. III., ... ..	44 3 9				
	48 9 7				
„ The Society's interest in Vols.					
unsold, ... ..					
	£287 5 9			£287	5 9

DANIEL MESCAL,  
*Hon. Treasurer.*

Examined and found correct.

(Signed), THOMAS P. KENN  
*Auditor.*

May 2nd, 1904.

THE SOCIETY'S IRISH DICTIONARY.

*Receipts and Expenditure Account for the Year ending  
March 31st, 1904.*

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published :—		By payments already published :—	
	£ s. d.		£ s. d.
Subscriptions, Dona- tions, and Loans, 195 12 9		Payments to Editor (including clerical assistance), ... 250 0 0	
Loan from the Irish Texts Society, ... 100 0 0		Postage and Stationery, ... 2 6 0	
	295 12 9		252 6 0
„ Receipts during year :—		„ Payments during the year :—	
Subscriptions and Donations, ... 137 5 9		Payments to Editor, 100 0 0	
Loan, ... 200 0 0		„ „ Printer, 100 0 0	
	337 5 9		200 0 0
Total, ... ..	£632 18 6	„ Balance, ... ..	180 12 6
		Total, ... ..	£632 18 6

*Balance Account.*

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	180 12 6	By Loans, ... ..	412 12 0
„ Portion of Dictionary edited and Printed, ... ..		„ Estimated further Expendi- ture (including payments to Editor, Binder, &c.) in Pub- lishing the work, ... ..	643 0 0
„ Balance, ... ..	874 19 6		
	£1055 12 0		£1055 12 0

DANIEL MESCAL,  
*Hon. Treasurer.*

Examined and found correct.

(Signed), THOMAS P. KENNEDY,  
*Auditor.*

May 2nd, 1904.

On the motion of Mr. Brophy, seconded by Mr. Greene, the Financial Statement and Balance Sheet were adopted.

In proposing the re-election of the three members of Council retiring by rotation, the Chairman said that they had just heard of the death of the founder, and first Chairman of the Society, Professor F. York Powell, Regius Professor of Modern History, Oxford. Father Moloney, in moving a formal vote of condolence, said, that while expressing the deepest sympathy with Professor Powell's family, he felt that the Society also had suffered through his loss. The interest shown by Mr. Powell from the beginning in the work of the

Society, and the assurance given to the public by his presence and sympathy, had been invaluable to the Society, while his advice had secured the establishment of the Society on the lines of sound scholarship. He hoped that the Irish Texts Society would always adhere to the traditions he had laid down.

Dr. Henry seconded the motion, and wished to associate himself with all that Father Moloney had said; and the Hon. Secretary was directed to forward a resolution, embodying the feeling of the meeting, to Miss Powell.

The re-election of Mr. Alfred Nutt to the Executive Council, and the election of the following new members:—Mr. George Greene, Mr. Finton Murphy, and Mr. T. MacSweeney—to fill vacancies caused by the retirement of Mr. Noonan and Mr. Patrick O'Shea, and the transference to Mr. Mescal of the post of Hon. Treasurer, was then proposed by Mr. McCaffaley, seconded by Mr. Buckley, and carried.

The re-election of the President of the Society, Dr. Douglas Hyde; the Hon. Secretary, Miss Eleanor Hull; and the Hon. Treasurer, Mr. D. Mescal, was proposed by Mr. MacSweeney, seconded by Dr. Henry, and carried.

It was proposed by Miss Hull, seconded by Mr. Art. O'Brien, and carried, that the following gentlemen should be elected auditors for the ensuing year—Mr. T. P. Kennedy and Mr. P. MacMahon.

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## DICTIONARY FUND.

### LOANS TO GUARANTEE FUND.

	£	s.	d.		£	s.	d.
Irish Texts Society, ..	100	0	0	Rev. T. Carey, ..	2	0	0
Hon. Albinia Brodrick, ..	200	0	0	J. Mintern, Esq., ..	1	0	0
John P. Boland, Esq., M.P.,	100	0	0	Captain de la Hoyde, ..	1	0	0
John Hill Twigg, Esq.,	500	dols.		Rev. J. D. MacNamara, ..	1	0	0
P. J. Boland, Esq., ..	5	0	0	Oliver O'Byrne, Esq., ..	2	0	0
Dr. Mark Ryan, ..	2	0	0	Rev. M. Moloney, ..	2	2	0
Hon. Wm. Gibson, ..	5	0	0	W. A. Mackintosh, Esq.,	2	0	0
D. Mescal, Esq., ..	5	0	0	Miss A. Bolton, ..	1	0	0
C. H. Munro, Esq., ..	5	0	0	Hugh Sheran, Esq., ..	1	0	0
Michael O'Sullivan, Esq.,	5	0	0	Richard Williams, Esq.,	2	0	0
J. P. Boland, Esq., M.P.,	5	0	0	David Williams, Esq., ..	5	0	0
Miss Ashley, ..	1	0	0	H. J. MacClintock, Esq.,	1	0	0

LOANS TO GUARANTEE FUND—*continued.*

	£	s.	d.		£	s.	d.
J. P. Henry, Esq., M.D., ..	5	0	0	Rev. T. O'Sullivan, ..	5	0	0
J. H. Twigg, Esq., ..	5	0	0	J. St. Clair Boyd, Esq., M.D.,	5	0	0
Dr. Douglas Hyde, ..	5	0	0	Lady Gregory, ..	5	0	0
P. O'Kinealy, Esq., ..	3	0	0	A. O'Brien, Esq., ..	1	0	0
J. G. Gallagher, Esq., ..	8	3	8	W. A. Brennan, Esq., ..	1	0	0
Nathaniel Colgan, Esq., ..	2	0	0	Rev. J. A. Anderson, ..	2	0	0
H. B. Jennings, Esq., ..	1	0	0	J. P. Kennedy, Esq., ..	5	0	0
Rev. L. O'Byrne, ..	1	0	0	J. G. O'Keefe, Esq., ..	2	10	0

DONATIONS.

	£	s.	d.		£	s.	d.
Hon. Albinia Brodrick, ..	10	0	0	T. Maclain, Esq., ..	0	2	6
Rev. Maxwell Close, ..	10	0	0	D. Hackett, Esq., ..	1	0	0
Edward Gwynn, Esq.,				P. J. Lynch, Esq., ..	0	10	0
F.T.C.D., .. ..	5	0	0	P. J. Foley, Esq., ..	5	0	0
Captain Bryan Jones, ..	10	0	0	G. Calderon, Esq., ..	0	5	0
Society for the Preservation				J. O'Leary, Esq., ..	0	10	0
of the Irish Language,	10	0	0	C. S. Boswell, Esq., ..	1	0	0
William Nixon, Esq., ..	0	7	6	Rev. John Power, ..	0	10	0
Miss E. Hull, .. ..	5	0	0	C. Litton Falkiner, Esq.,	1	0	0
Rev. D. O'Dea, .. ..	1	0	0	J. Kiely, Esq., .. ..	0	5	0
Edward Martyn, Esq., ..	10	0	0	Alexander Gordon, Esq.,	0	12	6
D. Lynch, Esq., M.D., ..	2	0	0	Cornelius O'Brien, Esq., ..	0	8	2
Timothy M. Healy, Esq.,				Thomas Lyons, Esq., ..	0	8	2
M.P., .. .. .	1	0	0	Rev. J. MacDermott, ..	0	5	0
T. J. Westropp, Esq., ..	1	0	0	M. J. Dunne, Esq., ..	0	5	2
M. M. Brophy, Esq., ..	1	1	0	J. Murphy, Esq., .. ..	1	0	0
Rev. C. Tierney, .. ..	0	12	6	Miss T. A. Fox, .. ..	0	10	0
G. Hamilton, Esq., ..	0	5	0	Miss Breen, .. .. .	0	10	0
D. Coffey, Esq., M.D., ..	3	0	0	Dr. Thomas Costello, ..	0	10	0
Colum Cille Branch Gaelic				Louis Purser, Esq., F.T.C.D.,	2	0	6
League, .. .. .	0	10	0	Mrs. Hutton, .. .. .	0	10	0
Gaelic League, Castleblayney				Professor W. F. Trench, ..	0	10	0
(one copy required), ..	0	15	0	Rev. L. Gilligan, .. ..	0	5	0
Gaelic League, Bandon, ..	1	0	0	Rev. ραρθμας τῆ ἡ-ἀλλῆμᾶ-			
Gaelic League, London, ..	5	0	0	γᾶμ, C.C., .. .. .	0	5	0
Gaelic League, New York,	2	0	0	<i>Irish World</i> , New York, ..	0	10	0
Gaelic League, Brockton,				Anthony Stokes, .. ..	0	10	0
Mass., U.S.A. (one copy				John F. Kelly, .. .. .	1	2	6
required), .. .. .	2	1	1	R. J. O'Mulrennan, ..	1	0	0
P. MacDonagh, Esq., ..	0	5	0	Laurence Brannack, ..	1	0	0
P. MacNally, Esq., ..	0	10	6	Most Rev. Dr. O'Doherty,			
B. Hickey, Esq., .. ..	0	15	0	Bishop of Derry, ..	2	0	0

DONATIONS—*continued*.

	£	s.	d.		£	s.	d.
R. N. Griffin, .. ..	0	10	0	Rev. Stopford Brooke, ..	2	0	0
Miss C. Horsford, ..	0	12	6	Patrick M'Manus, ..	5	0	0
William A. Power, ..	0	5	0	Dr. Michael Cox, ..	1	0	0
Kilkenny Branch Gaelic League, .. ..	1	0	0	Rev. B. Crehan, ..	0	6	6
Rev. W. Dollard, ..	0	6	0	Oliver G. O'Connor ..	0	10	6
P. W. O'Hanrahan, ..	1	0	0	Diocese of Dublin, per			
John A. Hanrahan, ..	1	0	0	Most Rev. Dr. Donnelly,	7	0	0

Additional in sums of £20 received in response to the offer of Archbishop Walsh.

	£	s.	d.
Comrae Sionna Gaelic League, Dublin, .. ..	20	0	0
O'Growney Branch Gaelic League, San Francisco, 100 dols., ..	20	8	2
Rev. T. Lee, Adm. (30 copies required), .. ..	20	0	0
Diocese of Raphoe, per Most Rev. Dr. O'Donnell, Bishop of Raphoe,	20	0	0
Diocese of Waterford, per Rev. J. Power, .. ..	20	5	0
Diocese of Ossory, per Most Rev. A. Brownrigg, Bishop of Ossory,	20	0	0
	<hr/>		
	£120	13	2

The following sums of £20 have also been promised conditionally.

	£	s.	d.
Archbishop Walsh .. ..	20	0	0
The Professors of Maynooth College, .. ..	20	0	0
P. J. Boland, Esq., .. ..	20	0	0
Diocese of Ferns, .. ..	20	0	0

# GENERAL RULES.

## OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

## CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

## OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

## EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

## CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

## MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

#### SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be  $\frac{7}{6}$  per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

#### EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

#### ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

#### AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

#### CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

# LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

IN HAND OR ISSUED.



1. *Ḫiolla an Fiuḫa* [The Lad of the Ferule].  
*Ḫaḫḫra Clomne Ríḫ na h-Ioruaíḫe* [Adventures of  
the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)



2. *Fleo ḫricpeno* [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4<sup>a</sup>. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)



3. *Ḫánta Clodhagán uí Rathaille* [The Poems of  
Egan O'Rahilly]. Complete Edition.

Edited, chiefly from mss. in Maynooth College, by  
REV. P. S. DINNEEN, M.A.

(*Issued 1900. Out of print.*)



4. *Foḫar Feapa an Éirinn* [History of Ireland]. By  
GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Part I. forms the Society's volume for 1901.)

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5. *Óuanaíne Fhinn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MACNEILL, B.A.

*(In preparation.)*

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6. *Leabhar Gabála* [“Book of Invasions”].

Edited, from three recensions, by R. A. S. MACALISTER  
M.A., F.S.A.

*(In preparation.)*

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7. *Cairneim Conḡail Cláirínḡmḡ*, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MACSWEENEY, M.A.

*(In preparation.)*

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8. The Flight of the Earls. By TEIGUE O'KEENAN (1607). Preserved in the Franciscan Monastery, Dublin.

Edited by MISS AGNES O'FARRELLY, M.A.

*(In preparation.)*

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9. The Second Part of Keating's History of Ireland.

Edited by DAVID COMYN, Esq., M.R.I.A.

*(Also in progress.)*







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