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CAITRÉIM
CONĜAIL CLÁIRINGHNEACH

MARTIAL CAREER OF
CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

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PREFACE.

IN 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

PREFACE.

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

Ionmuin tír an tír úo édar
 ulaidh go n-íomadh a ngíall
 éire go n-íomadh a porrt
 innte ar áil liom béit' anocht.

‘ 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 File'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 *Χαϊρέμι*. 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 *Cúasob Rúasó* deal with the hero Cuchulainn, 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 Cuchulainn. 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 Mael. |
| 51-44 | { Fachtna Fathach. | { Cormac, son of Laitech. |
| | { Eochaidh Feidlech. | { 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.¹

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eochó Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eochó Airem is the variant for Eochó 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

¹ 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 | Mochtai 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 Baicci, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Eochu mac Dare, Eochu 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 Biblicised 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."¹ 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

¹ 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 *ΟΡΥΣΑΙΟΝ ΒΡΥΙΓΗΝΕ 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 *Διόεθ̃ Ƴεργυρα̃ς mic Ƴέροε* (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 Tuaighe. 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 Tuaighe 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 *Βιουγέαν βοιρče*. Then follows the *Οιγαν βιουγνε βοιρče*, 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 *Οιγαν Cactpac̃*

ḅoirche. O'Curry published this list in the Appendix to "MS. Materials," p. 591, and appended to the above entry the following remark :—" This tale (the Oirḡdán) must be a part of the Triumphs of Conghal Clairingnach. Of the last-mentioned piece there is a copy in the MS. classed H and S, No. 205, R.I.A. (*i.e.*, 23 H. 1 c., Academy classification)." M. D'Arbois de Jubainville in his "Essai d'un Catalogue," page 85, speaking of the Caidérim Conḡdál Cláirínḡnḡ, says :—" Elle semble être un développement moderne de la pièce intitulée Oirḡdán Caidéach ḅoirche." A critical study of the text shows that neither of these statements can stand. In the first place, it is utterly improbable that the whole Caidérim, covering 191 pp. (text and translation), is a development of an incident brought in at the end, and occupying only 21 pp. (text and translation). Furthermore, the relation of the Oirḡdán episode to the others shows that there is not a question of development from, but of assimilation to, the other Conghal episodes.

O'Curry seems to think that the Book of Leinster Oirḡdán was part of an older version of the Caidérim Conḡdál. Of course he did not mean part of our present version, with which he was well acquainted. O'Curry's position would be this—that at the time the LL. list was drawn up there was a Caidérim Conḡdál containing the Oirḡdán, and that this latter formed one of the great tales to be learned by every ollamh. The Oirḡdán was well known. It is to be found in the list in LL. and T.C.D., H. 3, 17 ; and in the list in Bodleian Rawl. B. 512 ; Brit. Museum, Harleian 5280 ; and 23 N. 10, R.I.A.

Could it be possible, then, that the Oirḡdán, so well known from the twelfth century onwards, could have formed a mere part of the Caidérim of which there is no mention whatever ? The solution of the problem does not lie in that direction. Returning for a moment to the Bruighen Boirche episode, we find that it has this in common with the Emain-Tara one, that its *venue* is in Ireland, in the Mourne mountains and district.

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 *Órúðán* 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 $\epsilon\iota\sigma\iota\mu\ \mu\alpha\acute{\iota}\mu\acute{\alpha}\epsilon\ 7\ \mu\upsilon\alpha\delta\acute{\omicron}\epsilon\lambda\acute{\alpha}\mu\acute{\alpha}\epsilon$, p. 68, to the words $\Delta\omicron\upsilon\beta\Delta\eta\iota\tau\ [\text{Con}\xi\Delta\epsilon\lambda]\ \mu\epsilon\ \eta\text{-}\Delta\ \acute{\iota}\mu\mu\omicron\tau\acute{\iota}\mu$, 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 $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$ 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 $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$ 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 $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$. 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; $\beta\epsilon\beta\iota\omicron$, a probable mistake for the common name $\beta\epsilon\beta\iota\omicron\sigma$; $\Theta\omicron\rho\iota\eta\zeta\lambda\eta\eta$ (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 *CAITRÉIM* 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 Conḡail muirtear ionn iócal oile*”—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—“*Ír leir so éir nábḡadon mac íoruair, ní na h-úaird*”—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 *írtuiriann*, ‘a steersman or pilot,’ and *áairíor*, ‘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 Céd cathach, 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 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 *Ólḡaim bḡuighe Boirce*, 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 *Ólḡaim bḡuighe Boirce*, or 'Harrying of Bruighen Boirche.' As we have seen, the original *Ólḡaim* 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 *Ólḡaim*, and to the present version? I believe the original *Ólḡaim* 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 *Ólḡaim*. 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 *Διόσεό Φεργυρά*, 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 *Οριζων Κάτράς Βοίρκε* 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 *CAITRÉIM* by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost *Οριζων Κάτράς Βοίρκε*, 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 *Caitíam* 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 *Caitéim* 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 *Caitéim*, 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;

on p. 38 we are told that Conghal always addressed Fergus as "Great King." To him is devoted the whole episode of the destruction of Dun da Beann; and in the Battle of Aonach Tuaighe he shares the honours with Conghal. Again, in the Rathlin episode the first defence of that island is ascribed to Fergus, aided by Muiredach Mór, son of the King of Scotland, the introduction of the latter being a compliment to the redactor's kinsmen over on the Scotch coast. As in the episode of Craobh, the chivalry of Fergus is thrown into relief, so here his modesty is shown in the splendid climax which describes his return to the drinking-hall after the defence of the island:—7 ԵԱՅԾԾԱՐ ԿՐՈ ՄԵԽԱՅՆ ԵՐ Ե Լ-ԵԻՇԼԵ 7 ՆՕ ԵՕՃԵԾԾԱՐ Ե Ո-ԱՅՄԱ ԽԱՐՏՈՆ 7 ՆՕ ԴԱՐԵԾԱՐ ՄԱ Ո-ՅՈՆԾԾԱՆ ԲԵՈ ԵԱՅԿՐՈ 7 ՈՐ ԵՕՄՄԱՕՐԺՐՈՏ ՈՏ Լ-ԵՍԵՇԱ ՆՕ ԵՈՆՆԵԾԱՐ ՆՐԱ, "And 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." In the Lochlann episode, Fergus is introduced to us at the very beginning (p. 102) as the յՃՄԼԵԱԾ ԷՐԵԱՈՈ, the royal champion of Ireland; and in the episode of the magic birds (p. 137), all the warriors, not even Conghal being excepted, fall asleep, save Fergus alone. To him, as to Cuchulainn in the Táin, is thus reserved the honour of performing the heroic feat of valour. Finally Conghal sums up the feats of valour of Fergus in this connexion by saying (p. 145): 7 ՄՈՆԱ ԵԵՇ ԲԵՐԵՍՐ ՄԱՇ ՐՈՐԱ Ո ՍՈՒՐԵԱԾ ԲԵՐ Ե ՄԵԹԼԱԾ ԴՅՍՈՈՈ ԵՐՈԵ Օ ԴԼԱՃՏՈՆ ՄԱՐԿԵ ԽԱՐ ԵՐ Է ՆՕ ՄԱՐՆ ԸՐԱՆ, ՄԱՐԵՆՄԱՐ 7 ՏԱՅՇԵ ՄՃԵՆ ՇԱՅԻՇՈՈ, "And, save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muir, for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and Bricne (p. 147) says: 7 ՃԻԾ ՄՕՐ ՆՕ ՄԱՇ ՆՕ ԵՕՆԻՐԱՏ ՄԼԵ, ՆՕ ԵՈՈ ԲԵՐՃՐ ՕՐԱ, "And though it is many a good thing they all have done, Fergus surpassed them." In the Bruighen Boirche episode Fergus figures scarcely at

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 *Orĩđaim Caeĩmáé Ćoirĩce*.

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 *Caeĩríeim Congđail Cláĩmĩđĩmĩđĩ*. 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

Throughout the whole sagathe 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: “Τuccuy ʒo ʁeimim,” ʁar an inʒen, “ταεβμυρὸ η-ʒμαῶα ʁο neoḥ ὀβ, ʁarι ιμμαρι λιοννουι ροβδριῆα μαρια ὁ μμυι εochτ ευαιη 7 αλῆαὶ ρομλιονυιʁδριι ʒμαῶ ʔeιccuyα,” “‘I do certainly,” said the maiden, “bestow my love on one of them, for as the flood-tide from the Ichthian 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 (onḥoin), p. 132: 7 ʁoβenιατ α ʔeoiλ 7 α ʔimbleῇarι ο’η cenáim comiʒeal ʁo’η cυμαῶ, ‘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, *ba cuma leir bár o'fāḡáil aét ʒo maiuó a blao oo bunao*, “He cared not about dying, provided his glory remained.” And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims : *Ar ura óaoib bap mapihao i ccac ina bap loicao a tciḡ*, “It is easier for yóu to die in battle than to be burnt in a house.” Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal : *ni iuḡ oa n-obaoi caé*, “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 ՀԱՅՐԵՄ ՇՈՆՃԱԼ ԸՆԴԿՈՒՅՈՒՄ 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 Conḡaile 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 ġ 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 ɟl, cl is seldom or ever aspirated, e.g., we have ʋo clannasib. Where the infixed pronouns of the first and second persons, m and ʋ, 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 cɲ. Less defensible mannerisms were the omission of aspiration marks after such words as mo, 'my,' ʋo, '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 amach, 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 tabair, as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial τ 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 ɲenatɟoiɲo, in which case I have separated out thus—ɲe n-atɟoiɲo. In the case of the verb asconnasair, I now regret not having printed the forms osconnasair, ó 'osconnasair, so as to show the combination ó asconnasair, and so for oscuasair = ó ascuasair. This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly, os'cuasair for ó'cuasair. 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 *homoio-teleuton* 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 *Caditriem*, 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.*, *ercc*, *er̃c̃*, *er̃ũc̃*, *er̃ũc̃*, &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 *taũ*, *taũ*, is well represented, *e.g.*, *iũ c̃iũmũĩtaũ*. 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, *b̃ũõ*. The preterite offers the instructive sequence *iũõ*, *iũõ*, *iũõ*, *iũõ*, *iũõ*, *iũõ*, which is a complete history of the development of the modern form *ũõ* from that of

the Glosses, 𐌸𐌚𐌚𐌚. The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future, 𐌚𐌚 is interesting, as are the forms 𐌚𐌚𐌚 and 𐌚𐌚𐌚𐌚. In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present, 𐌶𐌚 𐌚𐌚𐌚𐌚𐌚, &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, 𐌚𐌚, 𐌚𐌚. 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 𐌸𐌚𐌚𐌚 in preterite is to be noted. We have also a present and preterite passive.

PART I.

THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 ձԲայի 42, ձԲայիր 46, Բայր 40, Բայիր 34, Ծնձ 40,
 44, Ծնիրձ 42, ԵրԵ 16, 46, Էրիճ 10, 30, Խուր,
 ԾԲԲայիր 18, 22, ԾԲԲայ 44, 50, ԾԽԾԼԼ 50,
 ԾՕՅսԻՅ 50.
- sg. 3 ձԲլԻԾ 44, ձԽԾ 44, 47, ԷրիճԵԾ 44, ԾԷՃԾ 44,
 ԾԻԾԻԾ 44.
- pl. 1 (subj. used as imperative).—ՃԲԲԽ 50, ԾԻՃԽ 50.
- pl. 2 ԲայԾ 60, ԲիրԽԻԾ 4, իձ ԾնսԻԾ 10, իձ ԲԷԼԼԻԾ 8,
 ԻԽԽԻՕԻճԻԾ 44, ԼԷԻԾԻԾ 8, ԾԲԻԽԻԾ 52, 66.
- pl. 3 ԾԷՅսԻ 46.

PRESENT INDICATIVE.

- sg. 1 ձԲԵրԽԽ 10, ձԲԵրԽԽր 26, ԲԵրԽ 16, ԾԲԲԵրԽԽր 26,
 36, ԾԽԽՅԽ 26.
- sg. 2 Խ ԾԻՅԻ-ր 50.
- sg. 3 ԾԽ-m-ԲԵր 58.
- Relative* :—ԲԵԽԻ 68, ԲԵրԵ 12, ԲԽԽԽԽԵր 28,
 ԲԽԻԾԵր 58, ԼԽԽԽԽԻ 16, ԽԽԽԽԵր 50, ԾԷՃԽԽԻ 56.
- pl. 1 ձԾԾԻԽԽԽԻԾ 54.
- pl. 2 ձ n-ԲԽԽԻԾ 48, ձԾԼԽԽԽԻ 44.

Deponent :—sg. 1 ԾԽ ԲԵԾԽԻ 54, ԾԽ ԽԲԵԾԽԽԽԽԻ 48, իԾԾԽ
 ԽԲԵԾԽԽԽ 56. sg. 3 իր ԲԽԽԽ 36, Ճն Ճսր ԲԽԽԽ
 (pret.) 24.

PRESENT SUBJUNCTIVE.

- sg. 1 ցօ լլուհօլլա (dep.) 32, տ'ա լլուհօլլա (dep.) 20.
 sg. 2 մունա լլուհօլլա (dep.) 32, ցօ լլուհօլլա 48.
 pl. 1 ոօ ցօ լլուհօլլա 10, 60, լլուհօլլա 60.

SECONDARY PRESENT.

- sg. 1 տա ի-հօլլա-լլա 38, ի ի-հօլլա-լլա 42.
 pl. 3 լլու լլուհօլլա 20.

S-FUTURE AND SUBJUNCTIVE.

Primary.

- sg. 3 մա՛տ տա լլա (subj.) 50, տօլա՛տ 40.
 pl. 3 տօլա՛տ (2) 42, լլու լա՛տ 42.

Secondary.

- sg. 1 տա լլա-լլա 54.
 sg. 2 մունա լլա 20.
 sg. 3 տա լլա-լլա 66.
 pl. 3 տա լլա-լլա 28, ոօ լլա (subj. pr.) 8.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) լլա-լլա 8, լլա-լլա 46, տօ լլա-լլա 60.
 (b) լլա-լլա 8, լլա-լլա 4, լլա-լլա 22, ի լլա 50,
 ցօ լլա 30, լլա լլա-լլա 36, լլա լլա-լլա 42, լլա
 լլա-լլա (?) 26, տօ լլա-լլա (?) 22.
 sg. 2 լլա-լլա (?) 42, տօ լլա-լլա 40, տա լլա-լլա 20.
 sg. 3 (b) լլա-լլա 26, լլա-լլա 40, լլա-լլա 20, լլա-լլա 32,
 լլա-լլա 42, լլա-լլա լլա (rel.) 42.
 pl. 1 (a) լլա-լլա 40.
 (b) լլա լլա լլա-լլա 46.

Secondary.

- sg. 2 ոօծեալի՜ժ 16.
 sg. 3 չօ ոտոյցեալծ 48.
 pl. 1 յօ օտրենաօյ 60, ու ծոցոմաօյո 10, չսր
 ծօցսւնոյո 30.
 pl. 3 ոճ ոթեժօօյ 46, ոօ ծենթօօյ 6, չօ ոծիջեճաօօյ
 36, լոռոյթճաօօյ 38.

B-FUTURE.

Primary.

- sg. 1 (a) արիբօ 8, արիբօս 34.
 (b) յաճա տրեժեալծ 16, ու տրեժեալծ 32.
 sg. 2 յաճ տարիբ 30.
 sg. 3 (a) բարիբօ 42, լոռիբօ 56, տարիբօ 48.
 pl. 1 (b) արիբօմո 44.
 pl. 3 (a) եարիբօրսո 48, չարիբօ 42.

Secondary.

- sg. 1 յօ օտմարիւնջրո 22.
 sg. 3 օո մ-արիբօ 60, յաճ եարիբօ 36, ոօ միւլբօսի 6
 pl. 3 յօւժրօյ 64.

PERFECT.

- sg. 1 ճօճոռնալ 40, ճօճոռնալի 40.
 sg. 3 ճօճոռնալ 20, 58, ճօճոռնալի 38, ճօճալ 12
 յօ-լ-ի 30, մառ ծեճօ 38, ոօճօ 10, 20, 40,
 օ'ոճալ (ճօճալ) 24, 26, ոօ ճալ 6, ոօ
 ծարիբնալ 12, չօ ոթելի (թելի) 14, ոօ ծարիլի
 22, յօ ճիւսի 28, յօ ոռոյ 18, յօ լոռոյի 60,
 չօ լալի 30, 50, 56, լալի (rel.) 4, 18, 20, 42,
 լարի 64, լարի 28, լարի 66, լարի (լարի) 52,
 չօ ո-թարի 30.
 pl. 2 (օ)ո ճարիբալի 66.
 pl. 3 ճօճոռնալի 12, ճօճոռնալի 28, ճօճոռնալի
 36, ոօ ճոռնալի 6, օ'ոճալալի (ճօճալալի) 8,

no օտար անհայտ 52, ու ճշմարտ (wrongly in text ու ճիշտացած) 6, ու ճշմարտ 36, ու ճշմարտ 18, 52, 62, ու ճշմարտ 4, ու ճշմարտ 6, ու ճշմարտ 62, ու ճշմարտ 10, ու ճշմարտ 10, ու ճշմարտ 6, ու ճշմարտ 6, ու ճշմարտ 64, ու ճշմարտ 24, 34, ու ճշմարտ 34, ու ճշմարտ 28, ու ճշմարտ 58, ու ճշմարտ 12, ու ճշմարտ 28, ու ճշմարտ 26, ճշմարտ 6, 22, ճշմարտ 18, ու ճշմարտ 4, ու ճշմարտ, ճշմարտ (ճշմարտ) 52.

T-PRETERITE.

- sg. 3 անհայտ (ան-տ-ան-տ) 8, անհայտ 42, 54, անհայտ 18, անհայտ 48, անհայտ 1, անհայտ 10, անհայտ 16, ճշմարտ 58, ճշմարտ 58, ու ճշմարտ (transition from T-pret. to S-pret.) 20.

S-PRETERITE.

- sg. 1 ու ճշմարտ 20, ճշմարտ 16, ու ճշմարտ 26, ճշմարտ 40, 1 ճշմարտ 20.
- sg. 2 անհայտ 40, ու ճշմարտ 22, ճշմարտ 24, անհայտ 40, ու ճշմարտ 42, ու ճշմարտ 26, ու ճշմարտ, ճշմարտ 38, ու-տ-ճշմարտ 20, ու ճշմարտ 22.
- sg. 3 ու ճշմարտ 44, ու ճշմարտ 6, ճշմարտ 62, ու ճշմարտ 1, ու ճշմարտ 36, ու ճշմարտ 60, ու ճշմարտ 64, ճշմարտ 18, ու ճշմարտ 12, ու ճշմարտ (ճշմարտ) 52, ու ճշմարտ 60, ու ճշմարտ 38, ու ճշմարտ 6, 18, ու ճշմարտ 20, ու ճշմարտ 60, ու ճշմարտ 60, ու ճշմարտ 38, ու ճշմարտ 48, ու ճշմարտ 46, ու ճշմարտ 42, ու ճշմարտ 52, ու ճշմարտ 30, ու ճշմարտ 1, ու ճշմարտ 60, ու ճշմարտ 60, ու ճշմարտ 52, ու ճշմարտ 32, ու ճշմարտ 24, ու ճշմարտ 30, ու ճշմարտ 30, ու ճշմարտ 20, ու ճշմարտ 24, ու ճշմարտ (with prep. և) 6, ու ճշմարտ 56, ու ճշմարտ 28, ու ճշմարտ 38,

նո օրսուցիրս 12, ու օրսուց 1, ու յաւ 10. 34,
նո յաւ 48, նո յերօց 62, ու յսցե 1, ու յոսե 16,
ու յոսե 46, ու յեօլ 36, ու յոսաւ 6, ու յաւ 12,
նո իմօւլ 12, 24, ու իօց 54, տս 30, տս (rel.) 18,
սս իւլ 12.

Absolute:—աւնից 38, աւցօսաւ 64, սերաւ 42,
յարյաւցաւ (?) 42, ճաւ 18, իւ 18.

Deponent:—Ու իոսսաւ 24, նո սսրաւ 20, ու
ճաւաւ 32, նո ճաւաւ 1, նո ճաւաւ 34,
նո իօսաւ 38, նո իոցաւ 38, իոմաւս-
աւ 16, իսսաւ 12, նո իօրաւ 14, նո
յլլաւ 14, ու իլլաւ 6, նո իւրաւ 18,
տսրաւ 1, տսրաւ 1, տսրաւ 38.

pl. 3 նո իւրաւ 62, իւ' իոս 4, նո իոսաւ 64,
նո իսրաւ 62, նո իօրաւ 52, նո ճաւաւ 52, ու
յոցաւ 54, ու իօրաւ 36, 48, ու իօրաւ 60, նո
յւրաւ, նո իսսաւ 62, տսրաւ 62, իւրաւ
24, նո իսրաւ 30.

Deponent:—ու իոսաւ 24, ու իօրաւ 18, նո
յւրաւ 36, նո իօրաւ 48, նո իօրաւ-
յւրաւ 22, նո իօրաւ 36.

PASSIVE VOICE.

IMPERATIVE.

sg. 3 Աւցաւ 50, իւրաւ 8, սերաւ 44, ճաւ 4,
յարյաւ 4, իւրաւ 8, տարաւ 4, տարաւ,
տարաւ 66, տարաւ 66.

PRESENT INDICATIVE.

sg. 3 աւաւ 28, իւրաւ աւ 10, 28, 30, իւրաւ n-աւաւ 24,
յն 50 n-աւաւ 66, իւրաւաւ 54, իւ
աւաւ 66, իւրաւ 48, իւրաւ 44, ու[յ]աւ 54,
(յւրաւ) իւրաւ 46, 52, իւրաւ 28, 30,
յոսաւ 18.

PERFECT.

- sg. 3 ատբերած 30, յո ետիւն 56, ու շար երկու 64, յո
 բերած 42, (սար) ու լոյ 64, յո զօրքեւ 14, յո
 բօրքեւ 60, յո զօրքեւ 32, ու բերած 12,
 բերած 48, զօրքեւ 18, ու շար տօնեան
 30, ու հ-բերած 4, յո բճած 54, (ո ու) բեր 46,
 յո բերած 64, յո բօրքեւ 42, յո բօրքեւ
 12, յո բօրքեւ 12, յո ծած 10, զօրքեւ
 ծած յո 62, յո հ-բերած 10, յո բերած 36, յո
 բերած 28, 30, յո բերած 66, ու բերած 6, յո
 բերած 52, յո բերած 32, ու հ-բերած 6, ու
 բերած 4, ու բերած 1, բերք 26, յո բերք-
 եւ 18, (ո) բերած 18, բերած 24, յո բերած 40,
 յո բերած 38, յո բերած 24, յո բերած 12, ու
 հ-բերած 4.

IMPERFECT.

- sg. 3 ու [ք]եր 38, ու [ք]եր 10, ու [ք]եր 24.

REDUPLICATED FUTURE.

Primary.

- sg. 3 քերքեր 42, ու քերքեր 8, 18, 66, յո քերքեր 48.

Secondary.

- sg. 3 յո երեւ 10.

B-FUTURE.

- sg. 3 արքերքեր 46, յո երեւքեր 46, բերքերքեր 38, բերք-
 քերքեր (. . . . եւ) 42, բերքերքեր (. . . եւ) 42, բերք-
 քերքեր 54.

Secondary.

- sg. 3 ու բերքերքեր 60.

VERBAL NOUN (INFINITIVE).

- ու եւ յո հ-բերած 48, զօրքեւ 12, զօրքեւ հ-բերած 6,
 բերքեւ 54, ու եւ 32, եւ 16, ու եւ եւ 6, ու

ճաշած 42, տ'ա ccomér 6, աշա ccongébail 64, ceanշal 6,
 mo ճոշած 42, աշ commaoioioin 30, ոո ճոmmóiaծ 36, (ա) com-
 commóiaծ 34, cóiuşած 60, աշ coţuşhaծ 64, (ա) cuibrieschaծ
 6, աշ cuiimiuşած 1, ա ճւր 6, աշ Ծառշուսած 68, ոո
 ծեանահ, ոո ծիճւր (ուոճւր) 26, 34, (աշ) Ծոնշբալ 64, ոո
 ծոնշալ, ոո ծոնշալե 26, 38, mo ծւլ 40, ծլւծած 64, Ծորւծ,
 Էշար 38, Էրշե 10, 20, տ'բաշալ 4, (աշ) բաւրւո 28, բաւշո 34,
 բշ 42, տ'բորւո 38, տ'բորւծաւր 10, ոո շաբալ 34, ոո
 leannain 46, աշ leişey 66, loşcaծ 14, moւր 42, աշ ioար-
 ճւր 12, ոո մարւած 6, մարւո 38, ie milleaծ 18, աշ Օլ,
 աշ մած 38, մոճո 48, ոո իարւշhaծ 6, (աշ) լրատւո 64,
 ոո լաբեր 18, տարւր 26, ոո լեւճ 26, ոո լեշմալ 40, աշ
 տշար 38, ոո լերոն 40, ոո լոճաւոն 4, աշ տոշալ 42,
 աշ տոշեւճ 28, ոո լոյնահ 38, տրւաճո 12, (աշ) տար-
 Եւալ 64, տւո 38, ա լուտւր 40, աշ տրւոն 4,
 տրւալա (gen.), տրւոշալ 12.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

| | |
|-------|------------------|
| sg. 2 | Բիր 30. |
| sg. 3 | Բի՛ծ 34. |
| pl. 2 | Բու՛ծ 8, Բի՛ւ 4. |

PRESENT INDICATIVE.

(a) -tau-.

| | |
|-------|------------------------------|
| sg. 2 | Ատա՛լ 34. |
| sg. 3 | Ատա՛ 4, Օճա՛ 32. |
| pl. 1 | Ատամա՛ւոն 46. |
| pl. 3 | Ատա՛ւ 36, Ատա՛ւ 8, Ատա՛ւ 18. |

(b) Fil.

| | |
|-------|---------------|
| sg. 3 | նոճա նքալ 28. |
|-------|---------------|

INTRODUCTION.

PRETERITE.

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

sg. 3 ἦοβοι 8, 34, ἦοῖβοι 32, 66, ἦοῖδαοι 14, 28, τοῖ δαοι 58,
 ἦοῖ 38, τοῖ βί 1.

Enclitic :—α ἦδαίβε, ναὶ ἦδαίβε 4.

pl. 3 ἦοῖδάτοδαι 26, 30, τοῖ δάτοδαι 1, 26.

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

sg. 3 δαοι 56, α m-βοι 18, ῥαὶ α m-δαοι 56, ῥο m-βοι 38.

pl. 3 δάτοδαι 56.

FUTURE.

sg. 1 βίατο 8.

sg. 2 νοὶα βία 54, α mβία-ῖν 34, βεινι 34.

sg. 3 νι βίαιὺ 48.

Relative :—βίαῖ 18, 42.

pl. 1 βέμιντο 42.

pl. 3 βέιντο (2) 42, ὁ βέιντο 4, βέῖντο 22, βεινῶντο 22, βέο 34.

SECONDARY FUTURE (CONDIT.).

sg. 2 νοὶα βέτεα 54.

sg. 3 νο βίαὺ 16, το βίαὺ 60.

pl. 3 το mβέιντοῖν 22.

SUBJUNCTIVE.

Present.

sg. 3 co mβέ 50.

Relative :—βειν 24.

pl. 3 ῥο mβεο 50.

Past.

sg. 3 ῥένῥο [m]βεῖ 32, ῥο mβεῖτ (ῥο mβεῖ) 10.

INFINITIVE.

το βειτ 6.

THE COPULA.

INDICATIVE.

Present.

- sg. 3 17, 47 1, 17' 1-17' 48, 17' 1-17' 54, 5017' 66,
 17' 52.

SUBJUNCTIVE.

Present.

- sg. 3 5017' 4, 17' 46, 17' 46.

Past.

- sg. 3 17' 46, 17' 50.

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

- sg. 3 17' 6, 24, 17' 30, 17' 64, 17' 1, 17' 30,
 17' 28, 17' (+ vowel) 54, 64, 17' (+ vowel)
 4, 17' (+ vowel) 60, 17' (+ consonant) 8.
pl. 3 17' 10.

(b) Without **ro-**.

- sg. 3 17' 44, 17' 1, 17' 44, 17' 56.

Future.

- sg. 1 17' 32.
sg. 3 17' 20, 42, 46, 50, 54, 56, 66, 17' 46.
 Relative :—17' 32, 17' 4, 22, 26, 44.

Secondary Future.

- sg. 3 17' 6, 38, 17' 6, 46.

PARTS II. AND III.

THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 ձեզի 82, ու հ-ձեզի 78, 182, ելի 98, 114, 174,
 գոյնց 82, ցոյտի 182, 186, ղենա 104, 174, ղենա
 186, ղենա-լձ 164, ղենալ 106, բելլա 104,
 բաճալի 184, լալի 98, լողի 20, լսուց 82, տալլա
 82.
- sg. 3 ձեզ 104, բճնծի 182, տնիւծ 182.
- pl. 1 (subj. used as imperative).—բճնծի 78, տնիւծ 80.
- pl. 2 ու հ-տնիւծ 150, ցաւիւծի 160, գոյնցի 154, ղե-
 նիւծի 152, ցլուծ 92, 112, ցլուծ 92, ցլուծ 112,
 բլուծիւծ 170, ճնծի 94, ցլուծ 116, ցլուծ
 166, մնիւծի 144, լուծի 122, տնիւծ 88, 94,
 տալլուծ (?) 158, ցլուծի 86, 98, 124, 154, 182,
 ցլուծ 100, 156, 182, ու ցլուծիւծ 170,
 սլուծիւծ 78.
- pl. 3 տնիւծ 86, ցլուծ 154.

PRESENT INDICATIVE.

- sg. 1 ձեզի 164, ձեզիւծ 106, ղեզիւծ 80, բաւիւծ 110,
- sg. 2 ճալլա տեւիլի 120, լիլ 112.
- sg. 3 ղե ղեի 94, ձ մե[լի] 80, ու ղե ցալի 110, ղե[լ]ի 156,
 թիւ (rel.) 150, ղե (rel.) 92.
- Relative* :—բաւի 156, ղեզիւծ 128, ղեզիւծ
 118.
- pl. 1 ձեզիւծ 86, 102, ձեզիւծ 150, ձեզիւծ 106.
- pl. 2 ձեզիւծ 150.
- pl. 3 ու ղե ղեիւծ 110, բաւիւծ 134.

Dependent :—sg. 1 ղե ղեզիւծ 120, 168, 180; sg. 2 ու ղե
 ջիւծ 108.

PRESENT SUBJUNCTIVE.

- sg. 1 ζ օ ԵԾՈՂԱԿԻՂԱ, ՎՃ Ո-ՃԱԽԱԿԻՂԱ 150.
 sg. 2 munə vovne 80, ուօլ լօւմլե 114.
 sg. 3 no ζ օ ԵԾՈՒԼԱՅՈՒ (լր՛ն) 136, ζ օ Խբբւո՛ւ 126, munə
 բօլւո՛ւ 80, ձԵ՛՛՛ ζ օ մալւո՛ւ 96, ζ օ ԵԵՄԻՅՈ՛ 182.
 pl. 1 co ոսւօն ζ ոսմ 88, 106, 174, ζ օ Խբոսոսմ 110, ոս
 ζ օ Ո-ՃԱԽԱՄ 166, ζ օ ԵԵՄ ζ ԱՄ 78, 162.
 pl. 3 conսձ բալժի ζ իս 166, co ոսճնսւօ 134.

SECONDARY PRESENT.

- sg. 1 co ոսբրսւսոոլի 80.
 sg. 3 լո բրսոժսւլեծրոմ 138, ՎՃ Ո-ՕԲՍԻ 182.
 pl. 1 con բսսսուր 116, ոս լեւ ζ ուր 116.
 pl. 3 ՎՃ ԵԼՍՈՍԻՐ 136.

S-FUTURE (AND SUBJ.).

- sg. 2 ՎՃ ԵԴԻՐ 120.
 sg. 3 ζ իօն ζ օ ոսԵՍԽ 116, ՎՍԲՍՕԺ 82, լի 84, 118, 168,
 184.
 pl. 1 no ζ օ բօլրոս.
 pl. 3 ՎՍԲՍՕԺԲԵ՛՛ 104, ՎՃ բօլճբԵ՛՛ 78.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) Խբւսոլա 76, սոն ζ եւԽսոլա 78, 98, ζ օ ոսոն ζ եւԽսոլա
 82.
 (b) Վսեւրլա 164, Վսեւրա (?) 106, ՎՕԽԵՐ 116, ոս Խեւրլա
 100, 148, ու լճալ 166, ու ζ եւԽ 162, բալմեւլ-լա
 166.
 sg. 2 ոս Խեւրա 100, ոս ζ եւԽձ 112, ոս ζ ճԽձ 118, ոս
 ζ եւԽձալա 112, ոս ζ եւԽձալի 72, ոսճձ Խբւլ ζ Ե 110,
 ոս ζ օ Ո-ԻՕԵՃ 110.

sg. 3 (a) տիջեօւնաօ 136, տոյջեւնաօ 100, բրեցեօրաւօ (լիւր) 122.

(b) ձօւսրա 152, օօ տենա 188, ու օւօնցոնա 150, տա նբաջարա 110, ձէտ մոռա նբաջա 110, բսարեօնա 110, օօ չեւնա 100, ու չեւնարա 100.

Relative :—նբար 96, օրթօնար 80, մեօրար 120.

pl. 1 (a) նբարաօրոն 72, տոյջեւնարաօրոն 130, բաջարաօրոն 80.

(b) տենար 88, տօնբարաօրոն 70, 154, տոյջեւնար 130, տօջեւնար 78, տօջնարաօրոն 118, չեւնար.

pl. 2 տօջնեօնաօ 116, տօջեւնեօնար 74, տոյջեւնեօնաօ 114, 'ջա նբարցի, ջօ նբարցի 106, 122.

pl. 3 տօջեւնաօ 104, չեւնաօ.

Secondary.

sg. 1 ձար ձ արաւնարաօ 160, ու արաւնարաօ 74.

sg. 2 բալարաօնաօ 112.

sg. 3 ոօ ջօ արաւնաօ 100, տօջեւնաօ 170, օօ մօրաօ 76, ու արաւնաօ 146, ու ձ արաւնաօ 76.

pl. 1 արաւնարաօ 78, արաւնարաօ 112, տ'ա տօյնարաօ 160, ու բարաօ 72.

pl. 3 տօ [ն]արաւնարաօ 110, օօ արաւնարաօ 134, օօ արաւնարաօ 104, տա տօնարաօ 114, ու նբարաօ 114, արաւնարաօ 168, օօ մօրաօ, ու արաւնարաօ 148, տ'ա արաւնարաօ 190.

B-FUTURE.

Primary.

sg. 1 (a) բարաօն 110.

(b) ունա արաւնաօ 110, արաւնաօ 188, ու արաւնաօ 182, ու արաւնաօ 176.

sg. 2 ու արաւնաօ 188.

sg. 3 (a) be[ղբալո լի] 136, լճօճլօթբալո 120, լճօճլօթբլո 122, ւոբբալո 74, ւուբբալո 74, ւուտբալո 76.

(b) ւուբբա 150, ւուտբբ լե 82.

Relative :—ւենբար 96, լուբբար 84, ւուտբար 130.

pl. 1 (b) ձօւսարբեմ 154, ու լուբբամ 174.

Secondary.

sg. 3 ոօ Խարբաժ 120, ոօ լճօթթբաժ 122, ոօ-Խար-բուբբաժ 78, 50 լաճթբաժ 140, ու լուճթբաժ 144, 50 տուբբաժ 136.

pl. 1 ձ ցարբեմա[օր] 72, ոօ արարբամաժօր 72.

pl. 3 ցօ լճաճլուօր 1, 168, օ'բուբբուօր 136, ցօ լուճթբուօր 180.

PERFECT.

sg. 1 ոօճա րբաճա 104, տանաճ-րա 154, տանա5-րա 154.

sg. 3 օ'սօոոոաւ (օ'սօոոոաւ) 86, 90, 114, 180, ւօոոոաւ 158, աօճաւա, օ'սօճաւա (օ' աօճաւա) 76, 86, 128, 172, ոաճ ցաւա (լրԵ) 74, ոօ ճեւեաԽար 150, ոօ-լուճար 78, ոօ մեաԽար 94, լանու 80, ոօ50 լանու 186, տանու, տանուլուօն 80, օ' լանու 74, ոօ ցօ տանու 78, ու լանու 92, տանու 162, լարա 72, 50 տարա 136.

pl. 1 ու ճաւար 90, ու Եաւարու 76, ու րաւար 76, րարար 164, ոօ արարարու 86, տա5ար 74.

pl. 3 աօոոոաւար, աօճոոաւար, աօոոոոաւար 72, 80, 84, 102, օ'սօոոոաւար (equivalent to օ' աօոոոոաւար) 174, օ'սօճաւար (= օ' աօճաւար) 136, 5ար Խարուար 186, ոօ ճաւար 98, 162, 184, ոօ ճարարար 184, ոօ ճարար 76, 100, ոօ ճաւար 88, ոօ Եարարար 90, ոօլուլարար 130, 174, ոօ լուլարար 174, տլարար 130, ոօ ճլարար, ոօ արարար 76, 92, ոօ րարար 92, օ'րարար 176, ոօ րարարար 72, 100, ոօ րօ-Խարար 90, ոօ րարարար 136, առ Խարարար 76,

սո չձեռնարի 90, սո չձուլարի 90, 170, սո չլսարի 102, սո ին[եա]րի 88, սո իմջարի 152, սո իողարի 100, Լեջարի, սո Լեգարի 74, 118, սո Լեռնարի, սո Լեռնարի 132, 172, 186, սո Լույջարի 70, Ը յ յաղարի 72, 90, 186, սո ինչարի 108, [յո ի]րողարի 86, սո իրողարի 172, սո իրողարի 88, Եղարի 70, յո իրողարի 70, յո իրողարի 88, Եղարի, Եղարի 72, 88.

T-PRETERITE.

- sg. 1 սո ձուլարի[տ]-ի 82.
 sg. 3 ձուլարի 78, ձուլարի 120, ձուլարի 96, 98, 128, 162
 Ը յ յեղարի, ձուլարի 190.
 pl. 1 ձուլարի 122.

S-PRETERITE.

- sg. 1 ձուլարի 176, 178, ձուլարի 158, սո ձուլարի 174,
 սո ձուլարի 188, յո ձուլարի 82.
 sg. 2 ձուլարի 182, յո ձուլարի 188, սո ձուլարի 174,
 սո ձուլարի 134. ձուլարի 134, սո ձուլարի 160,
 Ը յ ձուլարի 134.
 sg. 3 սո ձուլարի 158, սո ձուլարի 80, ձուլարի 94, 174, 186,
 սո ձուլարի 182, սո ձուլարի 146, սո ձուլարի 94, 184, սո
 ձուլարի 96, յո ձուլարի 138, սո ձուլարի 186, սո
 ձուլարի 124, 142, սո ձուլարի 126, ձուլարի 128,
 ձուլարի 128, 174, 178, սո, ձուլարի, ձուլարի
 114, 178, սո ձուլարի 132, սո ձուլարի,
 յո[տ]արի 132, 114, ձուլարի ձուլարի 138, ձուլարի
 70, ձուլարի 98, ձուլարի 110, սո ձուլարի 172,
 յո ձուլարի 140, ձուլարի ձուլարի 126, ձուլարի 96,
 ձուլարի 184, ձուլարի 96, սո ձուլարի 138, սո
 Ը յ ձուլարի 138, սո ձուլարի 76, 86, Ը յ ձուլարի,
 (with սո, ձուլարի, յո, ձուլարի, &c.) 140, 152, 162, 172,
 ձուլարի 128, սո, յո, ձուլարի 96, 136, 138,
 144, սո ձուլարի 168, սո ձուլարի 74, 76, ձուլարի, սո

բօջալ 162, օօ քօրտաւալ 174, յօ քիւստալ 156, օօ քիւտեօլ 158, օօ քիւստալ 176, քիւս 70, 88, յօ քիւս 70, 142, օօ քիւստալ 174, յօ քիւստեօլ 142, օօ քիւս 100, քիւս քիւս 142, օօ քիւս 86, օօ քիւս 90, յօ քիւս 86, 138, 180, օօ քիւս 128, քիւս քիւստեօլ 184, օօ քիւստալ 108, օօ քիւստալ 96, օօ քիւստալ 94, օօ քիւստալ 190, օօ, յօ քիւս 124, 132, քիւստալ 136, օօ քիւս 132, օօ քիւս 162, օօ քիւս 70, օօ, քիւս քիւս 96, 144, 180, 184, 186, յօ քիւստալ 72, յօ քիւս 188, օօ քիւստալ 94, 180, օօ քիւս, քիւս 80, 158, 182, օօ քիւս, քիւս 96, 158, յօ-քիւստալ (քիւստալ) 176, յօ քիւստալ 140, քիւստալ (?) 116, յօ քիւստալ 96, 142, օօ քիւստալ 82, քիւս քիւստալ 148, օօ քիւս 176, քիւստալ (քիւս + օ + քիւստալ) 130, օօ քիւս 72, 84, օօ քիւստալ 106, 158, յօ քիւստալ քիւստալ 136, քիւս քիւստալ 126, յօ, օօ քիւստալ 92, 124, 136, 140, քիւս, քիւս 80, 94, 184, օօ քիւս 88, 180, 186, օօ քիւստալ 130, 132.

Absolute :—քիւստալ 104, օօ քիւս 116, քիւստալ քիւստալ 132.

Deponent :—քիւս քիւստալ 114, յօ քիւստալ քիւստալ 140, յօ քիւստալ, օօ քիւստալ, յօ քիւստալ 70, 86, 124, օօ քիւստալ 138, յօ քիւստալ 76, օօ քիւստալ քիւստալ 86, քիւս քիւստալ 142, քիւստալ, քիւստալ, քիւստալ 86, 114, 138, 188.

pl. I քիւս քիւստալ 92, օօ քիւստալ, օօ քիւստալ 98, 148, օօ քիւստալ 146.

Deponent :—քիւս քիւստալ 144, օօ քիւստալ 178, օօ քիւստալ 146, օօ քիւստալ 146.

pl. 3 յօ քիւստալ 92, օօ քիւստալ 132, քիւս քիւստալ 92, քիւս քիւստալ 92, յօ քիւստալ 150, յօ քիւստալ քիւստալ 88, օօ քիւստալ քիւստալ 96, օօ քիւստալ 132, քիւս քիւստալ 92, 184, յօ քիւստալ քիւստալ 130, քիւս քիւստալ 92, քիւստալ քիւստալ 174, քիւստալ 106, օօ քիւստալ, օօ քիւստալ 164, 170, 174, 184, յօ քիւս քիւստալ 152, քիւս քիւստալ 170, օօ, քիւս քիւստալ

88, 94, ԾՈ իմարկրաՅ 92, ԾՈ իմարաՅ 92, ԾՈ իմարաՅ 134, ԾՈ իմարաՅ 90, 104, 144, 178, ԾՈ իմարաՅ 92, 164, ԾՈ իմարաՅ, ԾՈ իմարաՅ 72, 172, ԾՈ իմարաՅ 166, ԾՈ իմարաՅ 132, իմ ԵմարաՅ 142, ԾՈ ԵմարաՅ 160, ԵմարաՅ, ԵմարաՅ 138, 188, ԵմարաՅ, ԵմարաՅ, իմ ԵմարաՅ 92, 94, 154.

Deponent :—ԾՈ իմարաՅ 174, իմար ԵմարաՅ 182, ԾՈ ԵմարաՅ 174.

PASSIVE VOICE.

IMPERATIVE.

- sg. 3 ԵմարաՅ 182, ԵմարաՅ 182, ԵմարաՅ 156, ԵմարաՅ 90, ԵմարաՅ 158.
- pl. 3 (syntact.) ԵմարաՅ 120, ԵմարաՅ 118, ԵմարաՅ 72, ԵմարաՅ 122, ԵմարաՅ 82, ԵմարաՅ 118, ԵմարաՅ 118, ԵմարաՅ 118.

PRESENT INDICATIVE.

- sg. 3 ԵմարաՅ 78, ԵմարաՅ 94, ԵմարաՅ ԵմարաՅ 168, ԵմարաՅ ԵմարաՅ 168, ԵմարաՅ 122.

SUBJUNCTIVE PRESENT.

- sg. 3 ԵմարաՅ 144, ԵմարաՅ 120, ԵմարաՅ 70, (ԵմարաՅ, ԵմարաՅ) ԵմարաՅ 72, 110.

SECONDARY PRESENT.

- sg. 3 ԵմարաՅ ԵմարաՅ 100.

PERFECT.

- sg. 3 ԾՈ ԵմարաՅ 144, ԾՈ ԵմարաՅ 112, իմ ԵմարաՅ 178, ԵմարաՅ ԵմարաՅ 160, ԾՈ ԵմարաՅ 150, 160, իմ, ԾՈ ԵմարաՅ 78, 178, ԾՈ ԵմարաՅ 150, ԾՈ ԵմարաՅ 74, 76, ԾՈ ԵմարաՅ 74, ԵմարաՅ ԵմարաՅ 114, ԾՈ ԵմարաՅ 84, ԾՈ ԵմարաՅ 108, ԵմարաՅ ԵմարաՅ 160, իմ ԵմարաՅ 138, ԵմարաՅ ԵմարաՅ 114, ԾՈ ԵմարաՅ

138, 100 բերած 100, 140 բիցեօհ 140, 100 բօլմուցեած 106 100 բիբարօլած 160, 100 բիբարտլած 74, 100 բիբեօլած 74 160, 100 բիբիցեած 190, 100, 100 ճածած 94, 156, 100 ճօրիւած 156, 100 հ-իմօրիցեած (*impers.*) 128, 100 հ-իմօրած 144, 100 հ-իմօրիցեած 182, 100 լեւոցեած 132, 186, 100 լօրիցեած 180, 100, ճիւր լօրիցեած 186, 190, 100 լօրիցեած 188, 100 միւրած 144, 100 լօրիցեած 74, 100 հ-օրիցեած 74, 158, 100 լօրիցեած 134, 100 լօրիցեած 118, 150, ճիւր լօրիցեած 90, 100 լօրիցեած 164, 100 լօրիցեած 166, 184, 100 174, 76.

IMPERFECT.

sg. 3. 100[ճ]իւրի 164.

REDUPLICATED FUTURE.

Primary.

sg. 3 100բիբար 74, 100[ճե]բիբար 156, 100ճեբիբար 78, 136.

Secondary.

sg. 3 100բիբար 164.

B-FUTURE.

sg. 3 100բիբար 136, 100բիբարի 74, 100բիբարի 74, 100բիբարի 74, 100բիբարի 76, 100բիբարի 76.

pl. 3 100բիբարի 136, 100բիբարի 70.

Participle of Necessity :—100բիբար 120.

VERBAL NOUN (INFINITIVE).

100բիբար 150, 100բիբար 84, 100բիբար 154, 100բիբար (100բիբար, 100բիբար) 156, 100բիբար 176, 100բիբար 146, 100բիբար 82, 100բիբար 88, 100բիբար 140, 100բիբար 78, 100բիբար 182, 100բիբար 148, 100բիբար 170, 100բիբար 100բիբար 96, 100բիբար 88, 100բիբար 80, 100բիբար 80, 100բիբար 138, 100բիբար 98,

ցրոմած 136, ցրօտնսցած 114, ոօ ճրսւծութեամբ
 178, Եսարեսցած 140, Ե՛ս տառնոցսցած 78, ոօ
 օնան 188, օբլղլարած 118, Ե՛ս օնար 148, օ՛ւ
 n-օտոցսլե 176, ոօ օտոցննալ 100, օնեսցած 152,
 օսննալ 136, օսլ 164, օճճօոնե 176, ար n-երօ
 182, Ե՛ս րթեճճ 86, օ՛րննալ 182, Ե՛ս րթար
 132, օ՛րթար 146, րեսած 138, րեճար 98,
 րնջ 140, օ՛րթ 168, օն րոցլոն 118, րոցնան 74,
 Ե՛ս րօրօոննօ 152, րօրն 138, 142, օ՛ւ րթար-
 Ես 82, օ՛ւ րթարննալ 82, րարեճ 152, ոօ
 ճննալ 78, ճսն 136, օ՛ւրնն 72, օտոցննալ
 140, օտոննալ 160, օտն 70, օ՛տոննօն 70,
 ար Ես 86, ոօ Եսրեսցած 80, Երթար 98, Երթած
 178, ար n-Ես Եսննալ 88, Ե՛ս արնն 86, ոօ
 Եսննալ 88, Եսնն 70, ոօ Եսնն 178,
 Ե՛ս օրնն 152, օլ 84, օ՛րնն 80, օրնն 158,
 ոօ Ես 162, Եսրեսցած 154, օ՛ւ Ես 188,
 Ես 158, Եսնն 76, Երթան 88, Երթած 130,
 Եսնն 76, Ե՛ս Եսնն 72, Ե՛ս Ես[նն]ն 76,
 Եսն 188, 166, Ե՛ս Եսն 148, Եսնն 178,
 Եսն 88.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

pl. 2 երթ 164.

PRESENT INDICATIVE.

(a) -tau.

sg. 1 Երթ 162.

sg. 3 Երթ, Երթ 122.

pl. 3 Երթ 180.

(b) **Biu.**

- sg. 3 $\text{m}\alpha\text{r}\text{i}$ bio 88.
 pl. 3 bio ($\Delta\zeta\alpha$ $\text{m}\text{b}\text{i}\text{o}$) 74.

(c) **Fil.**

- sg. 3 $\text{r}\text{u}\text{i}\text{l}$ (abs. in poetry) 180, $\text{n}\text{o}\epsilon\alpha$ $\text{n}\text{r}\text{u}\text{i}\text{l}$ 118, 162.
 pl. 1 $\text{r}\text{i}\text{l}\text{m}\text{i}\text{o}$ (abs. in poetry) 166.
 pl. 3 ζo $\text{b}\text{r}\text{u}\text{i}\text{l}\text{i}\text{o}$ 170.

PRETERITE.

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

- sg. 2 vo $\text{b}\acute{\alpha}\text{t}\text{o}\Delta\text{i}\text{r}$ 160.
 sg. 3 $\text{p}\text{o}\text{b}\text{o}\text{i}\text{r}\text{en}$ 70, pio $\text{b}\Delta\text{o}\text{i}$ 78, pio $\text{b}\Delta\text{o}\text{i}\text{r}\text{en}$ 138, vo $\text{b}\text{u}\text{i}\text{r}\text{u}\text{m}$
 106, vo $\text{b}\Delta\text{o}\text{i}\text{r}\text{i}\text{o}\text{m}$ 136, pio bi 70, ζe $\text{v}\text{o}\text{b}\text{i}$ 84, vo
 $\text{b}\text{i}\text{r}\text{en}$ 86, $\text{v}\text{o}\text{b}\text{i}$, *passim*.

Enclitic :— Δ $\text{p}\Delta\text{i}\text{b}\epsilon$, *passim*.

- pl. 3 $\text{v}\text{o}\text{b}\Delta\text{o}\Delta\text{i}$ 72, 80, 184.

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

- sg. 3 boi 142.
 pl. 3 $\text{b}\Delta\text{o}\Delta\text{i}$ 84.

FUTURE.

- sg. 1 $\text{b}\text{i}\Delta\text{o}$ 84, $\text{b}\epsilon\text{v}\text{o}\text{r}\Delta$ 110.
 sg. 2 Δ $\text{m-b}\text{i}\Delta\text{-r}\text{u}$ 84.
 sg. 3 (a) $\text{b}\text{i}\Delta\text{i}\text{o}$ 76.
 (b) ni $\text{b}\text{i}\Delta$ 148.

Relative :— $\text{b}\text{i}\Delta\text{r}$ 82, 106.

- pl. 1 $\text{b}\acute{\epsilon}\text{m}\text{i}\text{o}$ 106.
 pl. 3 ni $\text{b}\text{i}\Delta\text{i}\text{o}$ 98.

SECONDARY FUTURE (CONDITIONAL).

- sg. 2 vo $\text{b}\acute{\epsilon}\text{t}\epsilon\alpha$ 104.
 sg. 3 vo $\text{b}\text{i}\Delta\text{o}$ 86, vo $\text{b}\text{i}\text{o}\text{o}$ 156.
 pl. 1 $\text{m}\text{u}\text{n}\Delta$ $\text{m}\text{b}\epsilon\text{i}\text{t}\text{m}\text{i}\text{r}$ 76.
 pl. 3 $\text{b}\acute{\epsilon}\text{v}\text{o}\text{r}$ 110, $\text{v}\text{i}\Delta$ $\text{m}\text{b}\acute{\epsilon}\text{v}\text{o}\text{r}$ 114.

SUBJUNCTIVE.

Present.

- sg. 3 ჴიონ ჴო მბეიტ 74, მუნა ბეიტ (ბე) 144.
 pl. 1 ბემ (ან ცცეინ ბემ) 130.
 pl. 3 ჴო მბეო 88.

Past.

- sg. 3 ნო ჴო მბეტ 116, ჴიონ ჴო მბეტ 76, ატ მუნა ბეტ
 150.

INFINITIVE.

ოო ბეიტ, ოო ბეტ 110, 164.

THE COPULA.

INDICATIVE.

{Present.

- sg. 3 17, ა7, ცონატ¹ 190, ოანი' (ოანიატ) 162, მა7ა 150.

SUBJUNCTIVE.

Present.

- sg. 3 ჴუქიან 80, 172, ჴუქიობ 112, ნაქიან 112, ქობ' 174,
 მატ¹ 100, ცონატ¹ 170, ოამატ¹ 100, 118, ჴემატ¹
 104, ჴომატ¹ 164.

Past.

- sg. 3 ოამატ¹ 70, ჴო მატ¹ 86, 142, ბატ¹ 84, მუნ' ბი¹ 74.

Preterite.

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

- sg. 2 ქობ7ან 162.
 sg. 3 ქობა 102, ოობუ 96, ოობო 146, ოობა (+ vowel) 96,
 ოაქიბო (+ vowel) 70, ჴუქი' (+ vowel) 78, ნიქი' (+ vowel) 126, 150, ოობ (+ vowel) 164, ნაქი (+ con-
 sonant) 158, ნო ჴუქი' 96, 114, 144.

(δ) Without **ro-** (**do-**).

sg. 3 bu 108, ba 84.

Future.

sg. 3 buò 182.

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

sg. 3 πo baò 76, vo baò 96, 124, vo buò, bu 100.

PASSIVE VOICE.

Present.

sg. 3 αταταπ 178.

Preterite.

sg. 3 vo báy 172, πo báy 70, 76.

MANUSCRIPT PAGINATION.¹

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

| MS. | PRINTED TEXT. | | MS. | PRINTED TEXT. | |
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| 2 | 4 | 5—αῖδιρ. | 22 | 104 | 31—μοῦέν. |
| 3 ² | 6 | 24—υδιρ. | 23 | 110 | 12—ζο. |
| 4 | 10 | 31—οομιῖ. | 24 | 116 | 4—ζιον. |
| 5 | 16 | 8—κυδιρ. | 25 | 120 | 2 (from end of page)— αῖαῖαοιρ. |
| 6 | 20 | 19—ιν μιζε. | 26 | 126 | 23—ινδ. |
| 7 | 26 | 14—h-orōce. | 27 | 132 | 19—γ. |
| 8 | 32 | 2—γ. | 28 | 138 | 11—ιονελαίρ. |
| 9 | 36 | 20—κοηκοημορδ. | 29 | 142 | 21—οο. |
| 10 | 42 | 4—ρζεῖ. | 30 | 148 | 13—βιδρ. |
| 11 | 46 | 26—ιδε. | 31 | 152 | 22—ζαχ. |
| 12 | 52 | 6—γ. | 32 | 158 | 7—ανν. |
| 13 | 56 | 25—μαίτερδ. | 33 | 162 | Last line—μααοη. |
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| 15 ³ | 70 | 1—ριζ. | 35 | 172 | 2 (from end of page)— ρεν. |
| 16 | 72 | 17—ρεαμπα. | 36 | 178 | 27—κόριζεαδ. |
| 17 | 78 | 10—ιομῖρδ. | 37 | 184 | 13—α μερζεοηδ. |
| 18 | 84 | 15—βα. | 38 | 188 | 16—ιομῖρδ. |
| 19 | 90 | 6—ζο. | | | |
| 20 | 94 | 25—Conξαί. | | | |
| 21 | 100 | 10—Conξαί. | | | |

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

² Page 2 of MS. ends with the following words:—υδιρ ιι μιρδε ρε μιζ ἑριουμ δ θεανη ὁαοιβ 7 οο βα. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words υδιρ ιι βαδ μιρδε λε μιζ ἑρενο. 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.

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

SYNOPSIS OF CAITRÉIM.

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 Críomhthann (Criffan), son of Lughaidh Luaighne (Lewy Lúney).
XIII. Conghal's journey into Ulster.
XIV. News of Críomhthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythē) 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-glünŭx), 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 (Aynŭx 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 (oncoim); (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 Aoinfhear (Ayn-ar), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoinfhear.

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 Ծօրեւծ թւաւերս իւր .1. Բիջե ոօ՛ն երօրսի յեմե ան
երօրսիս.

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

Շաւրթում Եղջաւ, p. 24.

CAITREIM CONĠHAL CLÁIRINĠNIĠ.

THE MARTIAL CAREER OF CONGHAL
CLÁIRINGHNEACH.

CAITREIM CONĠAIL CLÁIRINĠNIĠ.

AN CÉAD CUIO.

I.

Riġ no ġāburtair Riġe n-Ērionn oarbo comāinnm Luġħaiō Luaiġne mac Ionnoomāir mīc Nīa Seadōmuin vo ēloinn Eimur fīnn mīc Mīlō, 7 ó vo ġābriuein ġeill 7 teanneta 7 tpeadaipe Ērionn vo cōriaiġ mōġā ar cōiġeothaiō a n-Ērionn pe a aimur .i. tuccurtair mīġe ōā cōiġeao Mūmān vo Deaġħaiō mac Sin, 7 ar aiġe vo bī an ēlann oirōeipc .i. xl mac amūil arbeapc an rīle :

Deiē mīc fīcīoo aġ Deaġħaiō
vo ēloinn ar feapir fo ōeaġail
ir mīc eile air anuar,
Comlann caoġao ar cōmēruar.

7 Coniāc cap a mīġe cōiġiō Connāct, Air mac Sciolmuinn a mīġe Laiġion; 7 vo mīġne Luġħaiō Luaiġne anēlaiē mōri for Olltaiō ann rin .i. vo oirriuiġ ōā mīġ forriā(1°) 7 ar é céoruiġ vo mīoġħaiō Ērionn vo oirriuiġ ōā mīġ for Olltaiō ariam é; uair tugurtair an leaē tuairġeapcāc ō'ulltaiō vo Cōnġal Clāimūġneac mac Ruōruōe .i. ó mūllao ġo beinn m-boipce, 7 tuccurtair an leaē veirġeapcāc ō'feapir mac leirve .i. ó ōanna ġo Omoōaoir. ba h-ole tpiāē vo bāoari ullaiō pe mīġe an ōā mīġ rin, oir ba rīaoac rīntioē, rāriuiġēac, rōbapcāc, rōirēiġnioē vo bāoari, 7 vo bī cāc ōib aġ cuimūuiġao a nuāfola 7 a feanfola ōā cēile.

(1°) MS., forrēa.

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.¹

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.¹

¹ Δ νναφόλα 7 Δ πενφόλα: cf. F. M. 1574: Δ η ηρενκε 7 Δ η ηρολα, A.D. 1568; Stokes, "Togail Troi," s. v. an-fóla.

II.

ʒo ʒónaðó cómhaiṛle aḡ maiṛib ṽlað 7 clanna[ib]
 Ruḡṣuiṛðe uile a n-Ḃamṣuin mín-Ḃlunn ṽḡaḂa a bʹféuḡmṣiṛ
 an ṽá ʒuḡ ʒin, 7 aʹ íaṽ ʒo na maiṛe ṽáinṣe ann .i. ʒaḂṽna
 ʒaṽḡaiṛð mac Roʹa ʒuaṛð mṡc Ruḡṣuiṛðe, 7 ṽiṽeaḂaiṛi aḂaiṛi
 Cealṽḡaiṛi, 7 aṡmṣiḡin aḂaiṛi Conuill Ḃeaiṛnaiḡ, 7 ṽiḡall
 ṽiaṡḡlonnaḂ mac Roʹa, 7 Caṛibṣaeṽ mac Luḡṽioch aḂaiṛi
 bʹṣene, 7 Luḡḡaiṛð féin. “Aʹ olc ṽuinṡ aṡ,” aʹ ʒíḡo,
 “an ʒuḡe ʒo ṽo oṛiṽuiḡ Riḡ Éṛiṡonn oṛiṡinn.” “ṽaḂ bʹṣoiṛi
 ʒibʹi, a ʒioṛa,” bʹaiṛi ʒaḂṽna ʒionn ʒile, “ḡuiḡb ṽo mṡlleaḂ
 bʹuiṛi oḂóḡiḡiṛi ṽuḡuṛṽaiṛi ʒuḡ Éṛiṡonn an ṽ-aṡṽḡaiṽioṛ-ʒo
 ʒoiṛib oṛi? ní meḡṽa bʹuiṛi ʒioḡṽaṡṡna ionaṛo ʒioḡṽaṡṡna
 Éṛieann aʹi ceana.” “ṽobḂeaiṛa cómhaiṛle ṽaoibʹi, a
 ʒioṛa,” bʹaiṛi Caṛibṣaeṽ mac Luḡṽioch. “Ca cómhaiṛle ʒin
 aḂé?” bʹaiṛi íaṽṽan. “ṽéanṽaiṛi comʹṽuiṛeḂṽ ʒleiṛðe móṛie
 aḡaibʹie iʹan aʹiṽbʹaile oṛieḡ[ḡ]ṽa-ʒa .i. a n-Ḃamṣuin aḡuṛ
 bṡiṽi uile aḡ ṽuiḡḡnaiṡ 7 aḡ comṡóṛiaḂ na ʒleiṛðe ʒin, 7 an
 ṽan bʹuṛ uṛṛilaṡṡ an ʒḂeaḂṽaṽaiṽaiṛi ṽḂaiṛð uile um an
 ṽá ʒuḡ aḂá ʒoiṛia(1^o) ṽo ṽoḂaiṽioṡṡ na ʒleiṛðe, 7 ó bʹéiṽ ṽḂaiṛð
 uile ann ḡaḂṽaiṛi liḂʹi an ṽá ʒuḡ ʒin 7 maṛibṽaiṛi aḡaibʹi íaṽ,
 7 íaʹi ʒin ṽaḂaiṽaiṛi Riḡe an coṛiḡiṛð ṽ’éṡṡṽeaiṛi aḡaibʹi aʹi a
 h-aṽṽe, 7 coʹṛnaiṛð ʒuḡe n-Éṛiṡonn ṽaoibʹi féin aṡaiḡ bʹa ḡnaiḂ
 liḂ aʹuiḡṡṡ ʒioṡṡe.” Aʹi í ʒin cómhaiṛle aʹi aʹi éṡṡṡioṽo maiṛe
 ṽḂaiṛð, 7 ṽo ʒinneḡaḂ an ʒḂeaḂṽṽ móʹi ʒin aḂa no ḡuiḡb uṛṛilaṡṡ í
 naḂ ʒaiḂḂe uṛṛieaiṛbʹaiṛð iona ʒéaḂcomṣiṛ aḂṽ iolaiṛi ʒḂuaḡḡ 7
 ʒochṡaiṛðe ṽʹḡaḡḡaiḡ ṽʹa ṽoḂaiṽioṡṡ, 7 aʹi íaṽ ʒin ṽobʹuṛʹa
 ṽʹḡaḡḡaiḡ ann.

ʒo éionólṽaiṛi ṽḂaiṛð uile um an ṽá ʒuḡ ʒin ṽo bʹaṽaiṛi
 ʒoiṛia ḡo h-Ḃamṣuin ṽḡaḂa. ʒo h-eaiṛiaḂ 7 ṽo h-ṽṛṛliṽaḂiaḂ
 ʒuḡ-ṽeaḂ na [h-]Ḃamṡna, 7 ṽo ṽeiṛiḡṽuiṛi an ṽá ʒuḡ ʒin aʹi

(1^o) MS., ʒoiṛṽa. The é appears in Early Middle Irish, spreading through
 forms like eʹṽe, eʹṽe, O. Ir. eʹṽe.

II.

A council¹ 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

¹ 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.

colbathaidh cúmhac ḡlana an tige, 7 vo báodar luét an
 cōgairi 7 an miorúin arí róo fo leit, óirí vo h-oiruigeadó
 leóran luét a n-uirgabhala 7 a marbta d'annadúibh Ulladó,
 7 an cóigirí fo reac; 7 vo éuala fachtna Fionn Fíle (1.
 ollamh an cóigirí) rin, 7 ba úoilig leir an miorúitúgadó
 rionḡaile vo íóbradar clanna Rúóraighe, 7 vo éirig ina
 fearam 7 vo éirigeadar éiccrí(1°) Ulladó uile, 7 vo leicc
 fachtna rin [le] na h-éirigib co n-veirigudar ioirí an dá mḡ
 rin d'a ccaomna 7 d'a ccaoméo arí an bpeill rin; 7 tánḡadadar
 lucht na rionḡaile iarí rin aríveac(2°) 7 ní fearadadar cto
 vo úénadair ó vo cōncadair na ríleadó 7 na h-ollamhuin
 aḡ a n-annacall óirí ba úoilig leó na h-ollamhuin vo
 íáirughad; 7 tánḡadadar cróta iomúa écrámíla úioib, 7
 vo íillíoradarí Conḡal forra ann rin, 7 ó vo aḡam(3°) na
 h-ioléríóta táimic úioib vo rmuain ḡuirab vo úéannaí uile
 riu 'na noírí no re ceacḡarí úioib tanḡadadar. Vo léig le
 fachtna Fionn Fíle an baramuill rin. “Aríoirí duitirí rin,
 a áiríomḡ,” bairí fachtna Fionn Fíle, “óirí vo éiríocnadair
 Ulladú uile ríbirí vo mairbadó tré buirí n-éccoríuibh réin 7 tré
 anírlaitíoir mḡ Éiríonn forra, 7 arí a méo vo milleadó an
 cóigeadó eaduríuibh.” “Éccoirí úaduibh rin, am,” bairí Conḡal,
 “reall no rionḡaile vo úéannaí oríuinne, uairí ní mīroe re
 mḡ Éiríonn a úéannaí úaduibh 7 vo ba(4°)
 uairí ní badó mīroe le mḡ Éiríno(5°) ir[rí], 7 ríobó cóirí cēna
 dannaó éirídarí aḡainne vo mīllreabh an cúigeadó no vo
 beirí arí éccóirí a ḡabháil 7 a cúiríreacbad, 7 a cúirí a
 n-ḡlarí no a n-ḡébeann no ḡom' mīrídac úoib réin é; 7 da
 madó rin arí noírí ríobadó cóirí arí ccaanḡal 7 arí ccaíríreacadó
 7 arí m-beirí ríoríladarí aca ina ríonḡal bídítríirí vo úéannaí

(1°) *éiccrí* = *mod. eirí*. 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.*, *aḡhín* or *aithín*.

(4°) Page 2 of MS. terminates thus. Page 3 begins at *uairí*. 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 soldiers¹ 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,² 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

¹ Ծճորսծսիւն; the context would here suggest the translation 'dregs' for this word.

² N.B. this testimony to the sanctity of the ollamhs.

the tale is copied. Judging from the context, some lines have been omitted. (5°) Mod. Ir., éireann.

orunn 7 no baó cóirí úoirb muge an éúcciró vo éabhairt vo neoc eile vo élannduib (1°) Ruġmairé."

III.

Աջսր զո'նսլաճար Սևաթ սւլւ րոն լանցաճար զոն յոջ-
մարտէ արեւոյ իարտան, 7 ոն Բոյ օլլան սրլան յ. Բաճտն
Բրոն Բիւ 7 Բոսմարտ: "Բոմարլւ Բմիւ Բճան ուն, Բ
Սլլա," Բի Բրոն, "7 Բնտար Լնիւ սւլւ ի; սար Բճաւ Բո
նոջմարտէ-րի Բի մո Բոմարլւ-րի 7 Բի Բոմարլւ Բա ղ-էւււ
սւլւ Բի Բնա, 7 րարտար Բար Բաւո ղ-ճա Բճաւ, 7
Բաւարտար Բաւ Բա ղ-ոնաւոն Բոմարտար 7 Բոյնչէր Բո
Ռոջմարտէ Բոն ղ-ոնաւոն Բն, 7 Լուււ Բի Բար միւն 7
Բոյ(2°) Բո Բ-Բոյնոն րան օրտէ-րի Բոյո, 7 Բնարտար մաւոն
Բմարտ Բոն Բա Ռիւր Զո Բաւարտ Բո Բոյու Բարտար մար
Բոն մէ Զաւ Բոն ուն 7 Բարտար Բոյն 1 Բնիւ Բա ղ-նչո 7
Բարտար Բոն Բարտար 7 Բաւ Բն Բաւոն Բարտար, սար ր Բի
մո Բոմարլւ-րի ուն Բի Բոնար ուո Բոյր Բո Բաւարտ 7
Բնարտար մէ Բիւ Բնոն Բիւ [ն-]Սլաւ Բոն Բաւարտ ո'Բոյն
ուն ոն Բո Բիւ-Բոնն Բուււ Բիւ Բոն Բաւարտ Բոյնչէ
մար Բաւ Բոն ղ Բի Զաւ Բնչու Բիւ Բա ղ-Բնոն Բի Բնա."
"Ռոյն Բաւ 7 Բաւարտ, Բ Բաւ," Բար Բա, "Բ,
սար Բի Բոմարլւ Բի Լիւ 7 Բի Լիւ Սլաւ Բոն Բոմարլւ րոն;
7 Բոյնտար Բմարտ րոն," 7 Բո Բաւարտ Սլաւ Բո Բ-Բոյնոն Բո
օրտէ րոն ոն Զար րարտ օլ 7 Բոյնարտ Բա, 7 րարտ
Բոյն Բա Բարտար: "1ր օլ Բնիւ Բոն Բ օլ," Բար
Բրոն, "միւն Բա մարտ Բոնն Բի Բաւ 7 Բի Բոյնարտ
Բարտար Բնոն 7 Բո Բարտար Բոմարլւ Բիւ(3°) ուն: Բա
Բաւարտ Բի Բիւարտ Բի Բնչ սար Բի մար Բի Բիւարտ
Բոնարտ ուն." "Բարտար, Բոն, րոն Բ Բարտար," Բար Բարտար,
"Բի ղ-Զաւար օմոն սւլւ. Բի մարտ Բոն Բոնոն ոն

(1°) MS. clanna.

(2°) Բոյո = O. Ir. 2nd pl. imper.

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

“óingnemaduir-ne feall no ringal forirra,” 7 ioberit in laoi
ann :

Cómaire uaim do móiread
San meing 7 san meabail
. . . na dénuiré gníom meabla
Tre gníom n-óireína san oegail
. Feargur feirgníomac
Robrat ile a liberna
. doirum go terno
ni maié feall ar éigerna
C[áncat]ar necní nácní
Nac maié beo san roġairbe
. a for an tairiġ
Ar irin mo cómaire. (1^o) Cómaire.

Ro bádar ‘aġ ól 7 ‘aġ doibner 7 mo fáomadar an cómaire
rin leé ar leé, 7 do éuairé céc ‘a ccoadail-tiġib uile ar a
h-áirle; 7 doirad fadna fionn file um íolur-tráé erġe ar
na máirac, 7 táimic irin tegh a maibe Conġal cláiréineac,
7 ioberit iur: “Eirġ, a iurġ, a Conġal,” ar ré, “no go
n-deacám go Teairiaġ”; 7 táimic an file i ccoadail-teac
feirccurá inic leirde 7 doirad an céona iur. Ro erġeoir
an ‘a iurġ rin co líon a muirirde 7 mo ġadad a n-eiré ‘óirb
7 mo h-innleó a ccairad 7 táimic Conġal mair do oruirġ
fadna fionn file triocad cairpat i tair na rliġeó 7
táimic feirccur triocad cairpat eile ‘na deirdeó, 7 táimic
fadna fionn file a meon eadairra 7 ir áirleó rin
táingadar go Teairiaġ.

IV.

Iur áirleó umoirro do bí Teairia an tan rin 7 tiġe
oirġeó a 7 feirann iorirġe ‘aġ ġac cuirġeó a n-éirinn
innre, 7 táingadarra go maib Ulaó iur a n-adair maib
na n-oirreoirac an tairra, 7 ar áirde doiré rin, go
m-beir feir na céo-oiré ‘aġ ġac feir ‘óirb, ar tteac go
Teairiaġ ‘óirb, 7 go mad ‘na ttiġib réim mo bent a a

(1^o) 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-cultivated¹ 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

¹ Peter Connell translates *poimíge* 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 settled¹ 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

¹ *tuil*, lit., 'fitted': cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.

in tige ar ioncúib Ríogháirde Éireno 7 no coriúgead oíar-
leabair uirluáda 'na timcheall, 7 tuccad ceircuill ceitir-
cúmhac áluinn airtúe(1°) iom éadair iom, 7 go n-beris
in muogán uirúg innte, 7 no iúiríot an bantirad bít
áluinn iom oíarileabair uirluáda ina h-uiréimcill 7 ar
í móbair ann iom, fionnabair inéan luáir luáigne
inéan iug Éireann 7 no iúleirair i uair ar Ríogháirde
Éireann co h-inéantac 7 iofairéirair iomn a menman, a
h-áigenta 7 a iuir 1 n-vealbair Ríogháirde Éireann 7
ulaó. “Maí, aó, a bantirad bítáluinn,” bair í, “ar
móir in éadair vealbair co Ríogháirde Éireann óa Ríu ulaó
co éabair a n-áimteac iom, uair iom inna Ríu Éireann
co bair ág neac eile(2°) ác ág neac co élanabair Ríuáirde.
Uair ní mó na vealbair iugáir áóir ar n-a loirad í mair
móiréir in vealbair Ríogháirde Éireann a n-áiréirad
Ríogháirde ulaó.” “Uair ar ámair ác Congail,” ar í,
“7 ar é iuiréir iugáir 7 fíle éiríair fíair 7 mair
glair gleimleata na éann 7 ulaó áóiríair áéiréiréir
fíair 7 bair corairéir uime 7 vealbair oíáir iom bair ar
a bairine 7 léne ilvealbair go n-óir ié a éir 7 go loinn
iúiréir co n-óir fíair a iúiréir; iúir ar mó 7 ar mair
co iúiréir go n-óir fíair ar vealbair ar a éir; iúir
móir mair fíair éiríair éiríair a éir; úir 7
iúir Ríu fíair. Féiríair umóir, iúir iúir iúir
éir 7 ié ág éir . . . ; mair iúir coéir éiríair
ina éir 7 iúiréir uir 7 fíle éir fíair fíair 7 ié nua
nairéir uir ié é iúir iúir éiríair léir h-uir il-
áóir 7 bair uime uime 7 vealbair áóir iom bair ar
a bairine 7 léne éir ié a éir 7 éiríair éiríair fíair

(1°) *Leg.* oíreáir perhaps.

(2°) *MS.*, *eile*, and so elsewhere.

¹ *Lit.*, ‘point of her mind, intellect, and eyes.’ This is a common mode of expressing the idea of fixed attention to something.

² Probably veáiréiréir for veáiréiréir, ‘forked.’

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 eyes¹ 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 forked² beard. On him is a bright purple cloak with a golden³ 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

³ 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.

Ա իւարտաւի 7 ժրօմբւիւսէ սսսնէ ար ծեւլճան սար Ե իւլէճ(1°)
 Եւտէ իմոյնն քա ժարրւոս ժարրւեւէժար ծւ.” “Մաւէ, Ե
 ինչոյ,” Եար իստրան, “Եր քաժաճ քաժաճ քիլճիւս տսւսս Ե
 ի-սեւլԵԵ 7 Ե ծ-տսարրւեւալա լետ 7 մոճիօն իոժիւս Եճսս’
 Երիւէ 7 Եճսս’ ի-Ելտրօմ ծաժաժ ճրաժ ծօԵւրէժ ծօ իոճ
 ծիժ.” “Եսսսս քօ ծեւմոն,” Եար Են ինչոյ, “ԵԵԵրիւսս
 ի-ճրաժժ ծօ իոճ ծիժ, սսր իմար լիօննսր իօԵարէժ մարա
 օ Մսր Եօժտ Եսսն 7 ԵԼԵսս իօմլիօնսրԵսր ճրաժ քերսսսս
 միւ Լե[րօ].”

.
 1. իւ Երօւէ ինչոյ Երօմժսսն,(2°)

7 ծօ ինտէ ին ԼԵՍ լսն :

Ե Երօժ ինչոյ Երօմժսսն Եսսն
 Երս քօ մաւ Լետ Լան-քաժար
 Երսն Եօժար Եսսն ծօ’ն ճրիժ
 Եսր իօճարսր քաճ քաճ Ինչ.
 Իր մսր ինչոյ Լսնճեւճ,
 Ե քարս Եճսն Եր Եսսնճեւճ,
 Ծօ ինտէ տօլլ իմ’ Երիժ
 Ե քեր քօ ժրօմ տեւտիժ,
 Ինչոյ իմարրեւն Եսսն(3°)
 իԵժ ԵրօժԵԵԵԵԵԵ Եր Եսսն.
 Իսրաւս Երսսն իւ մօ Լոն [2°]
 Ե Երօժ ինչոյ Երօմժսսն.(4°)

Ե Երօժ.

VI.

Երաճէ Երօժ ինչոյ Երօմժսսն լսրրն քար-Եարրա
 ին տիճ քօ ի-Երսն 1 իաւԵ քերսսս մաւ Լետ “քլան քօրտ
 Ե քերսսս միւ Լետ,” Եր ի, “Երօւս քսրիճ Լեւրա ծստ
 օ ինչոյ Ինչ Երեւն քօ Լոնտէ մեւնման 7 քօ ի-ճրաժ մօր

(1°) Sic MS. (2°) A piece is out of the MS. at this point. The following *dissecta membra* remain after the word Երօմժսսն: Երճր սսսր Եր . . .
 Լետ Ե իսրեւսժրօ ծօ 1. Եօրան Լսսն օրժ 7 Ե Լան ծօ քսրսս
 ԵԵԵրաժ ծաժրա իմար տճսրա ծօ քան 7 ծա իաԵարա Եճ քօն Եր լիօն

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*

niġe n-ulað. 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.” “Močenra reime an tí ó tucad an airciú rin
ó fionnabairi inġin luġvēc, uairi ġiò móri an leat bair
aiciri vēc, ni luġa in leat bair aġamra; uairi ar é ar leat
immurrio an ġiád ioinnteri ar vēc”; 7 ġabair in ġiolla an
corán 7 ibir viġ ar 7 tug a láim Ġioice é iar tain 7
táinoc Ġroć jempe ġo h-airm a m-boi a comóalta. Roinnir
an ġiád veimairi tug fericur mac leioe vó 7 tug rin méo
menman 7 aġenta innteri.

VII.

Ir annrin vo éirig fadna fionn file re beinn m-blait-
egairi m-buabuil (1°) 7 iober: “rlan foruib, a fionn aille
éireann,” ar ré, “7 a ġiġ éirenn ar cēana.” “In ccēona
vuitrí, a ollamun,” bair iairan, “7 crev ar avbair let?”
“Maite cloinne Ruōraiōi iomcuii cūġavra leian va ġiġ
vo orvavir orēa 7 ni flaitiur ririnne vuitri ġac cōiccevo i
n-érinn ina rīcēan ġaēa 7 éncōiccevo ġe mīleav a n-érinn
aġav 7 vo ġairvevair ġiriā luct an cūicceō rin, Riġe vo
ēaberv (2°) v’énferv vīb no v’ferv eile vo ġioġvāinnā Ulav 7
ni ġa (3°) teat ġev’ flaitiurā atāio at conac veina
ecctriā forriā reat ġac cōiccevad eile vo cōicceōavuib
éireann 7 tabairiri in cūicceō v’énvaine éiccin aca.” “Do-
ġéntari aġvonne rin,” bair luġavō, “7 ni fūriāil comāiile
ferv nēireann uile uime rin.” Ro ġiirvairi in ferv cēvona
ar rin 7 ġo tiōvluicēav reōio 7 mavoine iomvā vō 7 vo
cūavair na maite rin uile v’a ccovuilvīġvīb 7 ġuġavair ar
an avvō rin.

(1°) Re beinn m-blaitegairi m-buabuil. Cf. for this phrase “In
Gilla Decair”: benn blaitġér buabail ar bheinn na cairce. (“Silva
Gadelica,” p. 266.) (2°) ēaberv: 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 = eirig; 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 treasures¹ were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

¹ N.B.—In this tale the pile never fails to receive ample rewards for advice given.

(3^d) Ra: this form of the preposition re is possibly dialectical.

VIII.

Agus go éirigh Rí Éireann go moé ar n-a mairiú uair ba
 do gearraib Rígh Éireann shian o' eirge fairi i tTeampalaid 7
 táimic go tobhuir na laóiridí ar úr na Teampalaid 7 go
 ionndail a láimh 7 a shúil Ríghda 7 táimic go Duma na
 Ríghdaíde leis i Múllenn Áraindaíde uair ar ann go
 fuirir in Ríghdaíde do shíer; 7 dochoinnic an eninnadói fori a
 éionn ann. "Bea i ccoinne fíri éu, a inghin," ar Rígh Éireann.
 "Afeó go veimhin," ar an inghin, "uair maid an fíer i
 tteangur na éionne. i. Rígh Éireann, m' aéairi féin." "Maidh,
 a inghin a fionnabairi," ba Rígh Éireann, "cíoé moctóghbairi (1^o)
 doot' éoilédaib éluimheirighite 7 ó do fuan feiméosaída
 amúdaí eirir aó muna tírda mé moirghíur moir?" "Ní
 éadúir an aódaí ariéir shí a bea," ar an inghin, "mé
 fmuadaintiúgha n-aigenta, i cceir menman." "Cíer moir-
 ierdaí i cceirdaib maid fíri éu, a inghin?" ar fé. "Aódaí
 ceirda agham," ar íre, "in da mighi táimic a h-úlltaib, a
 óib aia tairíerda an Rígh." "Nac cuma óuair, a inghin,"
 ar Rígh Éireann, "shíobé óib o' a tairíerda an Rígh?" "Ní
 cuma íoiri (2^o)
 in Rígh, aó uirad 7 shíad in Rígh fairi 7
 da
 moiríu, uair do éairíghir fairíde do
 go maó
 [do fíer] moiríu aóbeirda in Rígh," ba an inghin.
 "Bí lea a mighíre féin 7 ar é

(1^o) Ro-o-tóghbairi. o = 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^o) 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 Tara¹; 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?"² "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"

¹ This may point to early sun-worship: but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284.

² ḡlupib: Stokes, "Togail Troi," translates ḡlupib, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."

«Ո՞ր չեանք.» “1ր ըօրէն Լիօմ ըօ ճարսր Բերսսր,” ար լը, 7 ըօ
Լաճար ան ինչն :

“Ա ինչն ին Բիճ յաճմար
Լոսր ջօ մին ըօ՛՛ Դճար
Ճան Երօն Իրն Եւաճի ճե
Ո՞ր ճլօր Լե Լսճար Լսաճի
Ըա Բեր ըօ ճարսր ըօ՛ն (1^o)
Ըա ըօ ճօճար ըօ՛ն ըճ յիճ’
Ա ինսր 1 Երէ ճիւճօ
Ա Բլօմնեճ Երէ ինսրսր
1ր ըճճա Լիօմ Բերսսր Բլօմ
Ար է ճե ար Ըօրնսլ Լիօմ
Ար է 1ր անսր Լիօմ Բե Խ-ճօ
Ար է ըօ Լե ին ինչն. Ա.”

IX.

“Ո՞ր մ-Երօր մաճե Բեր ին-Երեան իմ’ Բօճար անօր յօ
ԸօմարԼիճրն ին յիւ.” “Երօր, Երճ, ինսրս,” ար ան
ինչն, “սար յաճար Ըրօ՛ ար Ա ոնօ”; 7 ըճիւ Ըրօ՛
Բերս ջօ Երեմար ոօ Ըօճա-Երճի Բիճար Երեան 7
ըօ ընսր ճա 7 Լսճ ԸօմարԼե Բիճ Երեան Լեճ 7 ըճճար
Յար Երմա Ա յաճե Բիճ Երեան 7 Ա ինսրսր ան ինչն
Բլօմ արճ յօմարԼեճարսր Երե. “Ըրօ՛ ար ճլ Լիւր,
սիւրն?” ար Բիճ Երեան. “Լի յիճ ը’ Բերսսր մաճ Լեճ,”
Բար ճարն,(2^o) “սար ի Բեր Լիւ ար Բիճ ըօ ընսրն
Բիւճար ճարն մար է.” “ՈրԼաճ Բլաճեր, Ա ճա,” ար
Բի Երեան, “1. Բիճ ըօ՛ն Երօր յօմ ան Երնսր.”
“Երար Լարսճ ըօ ար Ընճալ ինսր ջօ մաճ ար
Երն է.” “Ո՞ր Երար, ճիւ,” ար Երն, “Երօ՛ ոն ին ճաճ
Երսճ Ա ինսրն ըօ 7 ին Երօ՛ ոն Եր Բեր Լարս
Երար 7 Լե յիւ 7 Ըճար յե Բերս Երեան 7 Երօ՛
Եր իմ’ ԵրնԼաճար ճն ջիւ սաճա Երօր Բի Երեան ան
7 ԸմԼեճ Ա ճիճ ը’ ըօ ըօ Լար ճաճ Երմա 7 Բար-

(1^o) This line is a syllable short.(2^o) MS. 1Երն.

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 counsel¹ 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 ruin² 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

¹ This deference to the chiefs on the part of the king of Ireland is noteworthy.

² 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

տալիսը օտարի?” Բայ Կայրիյե. Բո ինոյր ԵոնՃալ ղո՞նա Եոմաժա տարօսը ղո՞նա սիւ. “Ուր չաճարիս իր?” Բայ Կայրիյե. “Ուր չաճար Երոյ,” Բայ ԵոնՃալ. “Արե՞ծ աճարմար իր”: Բայ Կայրիյե, “՛հ-սլԵա ղո ղոճարիւտ Երարոն, սար իր նԵճճ ղ՛ա նճճ սրար Ե սիւ Եո ղոճարիւտ տրա, սար աժԵա իճարիւտ Ես 7 Են քար Ես աժԵա իճարիւտ Երարոն քար Բիճե.” “Օճարմար ղոմ՛ Երարի,” Բայ ԵոնՃալ, “7 Երարմ Եմ իճճճ 7 Եմ յԵարմն նճ ճարԵա իր Ես մո՞նա Ես Եսճա ՛նա Եարիւր ղոմն ղ՛ քարմն սաժա իճճ Եճարիւտ մԵ իճճ ի-Երարմ իր.” “Իր Եմա Ե ղոնարմ մար իր,” Բայ Կայրիյե Երոմ, “սար աճա մճ աճարմա իր նԵճճ Եր ԵոմաճԵա ղոտրար (Ե. Կայրիյե ԵոնՃալնԵրճճ մճ Կայրիյե Երոմ) 7 իճճճ ի ԵԵԵԵ.” “Իր մԵնրա իրար,” Բայ ԵոնՃալ; 7 իճճճար Եր Լճ 7 Եր Ե-ղոճճ աճ ղճ ղճ աճարմ Եմ իր.

XI.

Աճար ղոճաճա իր ղո՞նա Բի մար Եո Եոնճալն Ե. Օիլիլ Եոնճալ ճար մճ քար 7 Օիլիլ Եոնճալ Երոմ մճ Երարի ղոճճ ԼԵԵԵ մԵ քարճա; սար ղո Եճար իր Բայ իոնարԵճճ ղ Եոնճալն ղ Բիճ Եոնճալ աճ Օճար մճ Տի ԵԵԵ, 7 ղո Եճարմ իոմրա ճո Լիոն Ե մարմար Եճարարիւտ Եոնճալ; 7 ղո ինոյր Կայրիյե ղո՞նա Բիճ Եոնճալն ղո ԵԵԵճ ղո ԵԵճ ղո՞նա ԵԵճ Եմ Եոնճալ 7 ղո իոնարար Ե մարմար 7 Ե Եճարիւտ Ե Եոնճալ. Աճար ղոճաճա իր ԵրոմնԵմ մճ քարար քարիւտ Ե. մճ Բի ճարմ քարար Երարմ իր Ե իճարար Լճ Եոնճալն, 7 ղոճաճա իր իարարճճ քար մճ Բիճ ԱԵան ՛ր Ե Բայ ի-Եճար իր ի-Եճարիւտ իր Ե Ե-ԱԵան Եմճ 7 ի Բայ իճարար աճ Բիճ Երարմ, 7 Եճարիւտ ճո Լիոն Ե մարմար 7 ղո իոն Ե Եճարիւտ Ե Եոնճալ. Օճաճա իր Աճճճ մճ Բիճ Եոնճալն Եոն Եր ԵԵճ Եոնճալ Բայ ի-Եճար իր ի-Եճարիւտ Ե Երարար Ե Երարար

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 Conganchesach, 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 Fergus 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 jinne a cóiridóeáct me ConĠal fá'n cuma céona. Cít tríd áct mo báoi ConĠal ríce céo vo éuinġib caṫa in tan mo ġludair a tiġ Cairibhe Ċruim amác.

XII.

1r ann rin mo ġludair ConĠal meime 7 tug a dġuir ari a éuiceo féin 7 anuairi jánġadadri zo bennuib Anann jurá jaidóteari benna briedġ adconncadadri in m-buirin móiri va n-ionniradció 7 ar aige mo báoi in buirén rin .i. Criomhthann Caoim mac Luġair Luaiġne .i. mac Ríġ Éireann 7 tríd éadogd vo mácadomuib Rí[ġ] Éireann ma fáiridó aġ toigeadct vo jaidócuairt Éireann zo Teimriaiġ. 1r amldao mo báoi 7 a jencáirí 7 a jceulairí 'na focáiri .i. Fiaca ríle 7 jé aġ véanadim uinnjencáiri na cpiúe meime vo. “Ca h-ainm in áċ[á] ro ari buinn, a Fíadá?” ari Criomhthann. “Áth fudri a ainm an tairí,” ari Fiaca ríle, “7 ar jur adedriari áth in oigé anu.” “Ció ma n-ábairi(1°) na hanmanna rin jur?” ari Criomhthann. “1r arire adedriari Áth fudri jur,” ari in ríle, “.i. ar ann cóirpuicef an t-uirce 7 an ráile me céle 7 ar fudriroé é rin; 7 ar arire adedriari áth an oigé jur .i. ar ari mo maribad an céo aġ n-állairí a n-Éirinn 7 Fionntan mo márib í.” Aġur an tan tairuic úoir in uinnjencáiri rin vo vénadim 1r ann adconncadadri ConĠal éuca 7 mo ġriámedadri 'ḡa fáicrin 7 moirbo ġriáin ḡan adbairi úoirbriam rin va bfeiradair an t-olc vo bí vé. “Átá ConĠal éugunn,” ari jíad. “Noáa nfuil adbairi ionġadábála aġainne ari bári macadomaid amldair rin, a Criomhthunn?” ari ConĠal. “Ar amldair éna,” ari Criomhthann, “7 cia h-aġuirbri v'a tucadó an Ríġe vo'n éurí?” “Tucadó í v' fepiccur mac Léve,” ari

(1°) Vide paradigm of verb in Windisch for older passive forms.

¹ 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.¹ "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

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. “Dorradó flaitedarā rōn,” ar Crioimēann. “Nī tura nād tuitre ann rōn,” ar Conḡal. “Do ḡluair Conḡal an lām fāir 7 tucc béim cloróim do noḡur viceannad ḡo veḡtaradó é, 7 no tuitiort na tui éadḡa macaom Rūḡ iobádair a bpoádair Crioimētunn le Conḡal cona muintiri adētmad fīaca fīle a donair; 7 avubēit Conḡal mīrion: “Eiḡ a n-onoiri th’éḡir 7 th’ealadóna 7 inuoir do Rūḡ Érienn ḡur óioḡuilimoiri do Rūḡe n-ulaó air 7 ḡo n-oiḡél in blad eile.” Roḡab ad commaoióioim mic Rūḡ Érienn, 7 avberad an laoi ano:—

Buir ann rōn, a Crioimētunn éadom
 A mic luḡdeac ḡo lán-doir!
 Do éoir ar in tulaḡ de
 Ar olc le luḡad lulaḡne;
 A fīaca inuoir leat dó
 Do iḡ Érienn ḡan iomairḡó
 A mācran no marbad lōm(1°)
 ḡo n-oióuir do maḡ inuim[?]
 Rūḡ luḡad bpeac robo ḡó
 Oramra no inuoir airó
 Crioimēann ḡérbo caom a lí
 Ar í mo lām iorbí. (2°)

bire.

XIII.

Ro inuḡ Conḡal meime idrōn ḡo ciuic Roir 7 i Maḡ Temil Māra mīran abair(3°) fōádair Mōr Muiptēinne 7 in n-ḡairbīlḡiḡoir mīran abair(4°) rīḡe mōr Mhoóludāra, o’luḡair Cinncoiōce mic Neāctain mīran abair luḡair Cinn Triaēta an tairā 7 o’áē mōr mīran abair áth Cuiptne 7 i Maḡ Coḡa Cenn-mōr ioir 7 do Cnuc Diaimāc ḡo iáimic ḡo Cairn macu buadālla ḡo lāir-meōon ulaó mīra mairtear

(1°) MS. inn. (2°) Ro-r-bí; r = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. mīran an-abair;

infra, we have mīran abair, and elsewhere mīran abairēar. 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,"¹ 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 Muir-themhne 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

¹ 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. (4²) MS., *ṡṡṡṡṡṡ* *ṡṡṡṡṡṡ*, as above. The form has been changed, *passim*, to *ṡṡṡṡṡṡ*.

báile ón Dongsáile anu, 7 noġabbað roét 7 longþorir
ainorfein; 7 tǫnġaðuðr cuca ainorfein trǫ comðaltauð
Conġal .i. trǫ míc Ríġ Cuiutneac n-ullað .i. Fíaoé 7 Fericc
7 Fíutner a n-anmanna 7 vo munneðuðr a ccoriaðeacét pé
Conġal. lomtúra Conġal 50 nuġe rin.

XIV.

lomtúra Fíacá file, táiníc meime 50 Teimriðġ 7 vo innir
vo Ríġ Éreann a míc fén vo mairbbað 7 a mairiaðe vo
mairbbað uile vo Conġal, 7 roðoi Teimri uile 'na n-uall-
ġuð 7 ma m-brióntoiri óé rin. “Cóir bair m-beiri
aimlað rin,” ar Ríġ Éreann, “uair éccóir tuġabairi
oraimra vo óénam .i. Ríġe n-ullað vo buain vo Conġal.”
“Atá ní nac uira ná rin suirir ann,” ar íað ran, “uair
vo ġeubá 'h inġen báir vo ġrað Fericcura míc leue muna
ttuġairi óo í.” “Ir lóir óamra earbair mo míc oraim
ġénġo [m-]beé earbair m'inġine leir,(1°) 7 tabriuró cúġuib
Fericcur 50 ttuġairi m'inġen óó”; 7 tuccað Fericcur cuca
7 no nairceað an inġen óó 7 vo ġeallran céo va (2°) ġac
criðó ma coibce; 7 vo ġaburðairi Deaġaíð aġ aġallam
Fericcura: “Ir móir vo mair vo munne luġaíð orir, a
Fericcur .i. tuġ nuġe n-ullað óuir, 7 tuġ a inġen ar a
h-aítle, 7 ní vliġio a éġerimar vo ġoin.” “Ní ériéceabira
erorí é,” ar Fericcur, “in ccéin bam beó 7 berum(3°) 'na nuġ
a n-Éirinn”; 7 no commórað banair inġene Ríġ Éreann an
uðce rin leir,(4°) 7 tuccað o'Fericcur í, 7 roðaðair trǫ lá
7 trǫ h-aíðce ar a banuir.

(1°) MS., leir.

(2°) *Sic* MS., cf. ra for re in text.

(3°) bam beo.

7 berum; bam = 1st sg. fut. of *copula*; ber = rel. 3rd sg. of same. *Vide*, for these forms, Strachan, subst. verb in O. Irish Glosses, Phil. Soc., p. 80, &c.(4°) MS., leir, written thus frequently in MS. and changed to leir 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 Frithnas¹ 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;² 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 tamper³ 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.

¹ *Frithnas* : the name is also given as *Frithuas*.

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

³ Lit., 'to wound.'

XV.

Then Fergus said : " Well, my soul,¹ 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 auxiliary² troops." " I shall give you, now," said the king of Ireland, " Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhnann, 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*³ 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 clear⁴ inheritance of five years, a calf⁵ 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 entertainment⁶ he got. The

buch " : dia n-at slána a secht bliadna. ¹ ḍḡ ṡṡ n-ḡlac : cf. Meyer, " Irish Lexic.," s. v. ḍḡ. ² Distinguish three Irish words ; feir, gen. feir = 'feast' ; firr (Mod. Ir., fir), gen. ferras (fearas), 'knowledge' : fir, gen. firr, 'vision.'

ժամնեօսար մամտիւ (1^o) քերպարս ան օրօք լին ան շօր լին 7
 յաւօրիօսար մամտքի քերպարս մե Լեօք : “նի հ-ամբիւ ղօ
 լին անօժ,” ար իստրան, “սար ղէն մալէ քի ն-էրեան
 րին մ-հալէ-լի անօժ” ; 7 յօ յաւօրեօսար մամտիւ քերպարս
 մե Բօրս շօ ղօնջեօճարօր օրիս (2^o) լան լին. “Աժ մուն’
 ղեճժժօր ղօ շօմմօրմօն ղիբեքքե (3^o) օրսննե մար ան յէ
 Ըոնջալ շլարինջնեճ նի քիւլ ղշուի նի միւլլէ օրսննե,” ար
 իստրան ; 7 յամե և ն-իօմարիւն շլօրօնլէ լին 7 և ն-իմիւն-
 րօն քեճեմանտ. ղօ յօնրաօ մամտիւ քիշար ղ’իօնորօնջիօ
 նա քերպարս քին ; 7 ան նի յօ յաւօրիօսար և մամտքիլան, ղօ
 յաւօրիօսար քին ամլար, շար շիւն ղօճ քանար 7 միւն
 մեման ղշ շաճ ղ’ա շէլէ ղի ; 7 յօ հ-իօնրեօ ղ’քերպարս
 Բօրս և շօր ամլար ղօ քան ղ’քերպարս մե Լեօք ղե.
 “ղօ քիւնրի մօ քիւլի յի,” ար քերպարս մե Բօրս, “ք
 ղիշեօճարս լին արիւրօմ քոն քիւշալի քան, մոնր նաճ քա
 քիւլ Լե նեճ ղօ շլանար Բիւրմալէ արիւր մօ շօր ղօ քան
 ղօմար” ; 7 յիշարս ար ան օրօք լին, 7 յօ շիւն քերպարս
 մե Բօրս շօ մօճ ար ն-ա մարաճ շօ Լիօն և մամտիւք ղօ
 շօմքօմմօրմօն ղիբեքքե Լե Ըոնջալ մե Բիւրմալէ ար
 քերպարս մե Լեօք.

XVI.

ղօ շօրիւն քերպարս և մամտիւ ար լին, 7 ղօ յոնն քիօ ղիշ
 7 յիշալէ ղի, օրիւր քիւրի նաճ Լեօնրաճ քերպարս մե Լեօք է
 ղ’ա մարիւն ղօ ղ’ա շլանալ, 7 ղօ քիւլ քիւնն ղ’իօնորօնջիօ
 Ըոնջալ 7 քօնքեօսար քօմար Ըոնջալ լին . նա
 հ-իօնա ղիշ օր քոնարի նա քարաճ. քա քիւնն Լեօ շարա
 ղա քիւնար Ըոնջալ քօնքեօսար 7 քանջարս շօ ղօնար
 7 ն-իօնրեճ Լեօ ղօ Ըոնջալ, 7 ղօ շիւն Ըոնջալ և մարալէ
 7 և մամտքի շօ հ-էքալալար և Լեօնարաճ 7 ղօ քի ղօ մեօ և

(1^o) մամտիւ, the distinction between the nom. մամտքի and the dat. մամտիւ
 is not consistently observed, *e.g.* following we have correct form մամտքի.
 (2^o) MS., օրիւն. (3^o) ղիբեքքե : for discussion on meaning of this word, *vide*
 Ir. Texts Soc., vol. ii , “Fl. Bric.,” p. xvi.

followers of Fergus asked for the tribute that night ; and those of Fergus mac Lede 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 heroic¹ dispute and contentious¹ 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 mutual² mental distrust was stirred up in them ; and Fergus mac Rosa was told how his tribute had been taken³ from him by Fergus mac Lede. " 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 prepare⁴ vengeance with Conghal mac Rudhraidhe on Fergus mac Lede.

XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught ;⁵ for he knew not but that Fergus mac Lede 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,

¹ Vide O'R., *ḡaoróeal*, 'a hero,' &c.; probably, however, *ḡaoróilge* here simply means 'in Irish.'

² Lit., 'one another,' *caé o'a céile*.

³ *buaim* =

'take forcibly.'

⁴ *comchoimnóas* = 'to prepare together.'

⁵ A common expression in Irish.

menmān áct ġiō iāo ppi Ēreann uile so beit ānn ġo n-ionnhoáaaoi' ġān uaii ġn iāo; 7 ġo eāġaii Conġal á ááct 7 āi n-ā eāġai ōó āoconnaiiic ōiuii ġlūaiġ Ĥeiccupa mīc Roġa ōā n-ionnhoiġiō, 7 āoconnaiiic Ĥeiccup ā tēū ān tġlūaiġ 7 āiōmġei' é āġ tēġuii ā muiiituiiie āġā ġiāōā ġui ā n-iōōnā āiġ ōo ōoiġneāiō ó nāc ōo ōeābāiō ōo ēuāāoi. āġui ōōēuāā Conġal ġn tāmīc āi m ccaē ō'ā ēeile 7 tuiġ ā lām tāi bġiāġāiō Ĥeiccupa 7 tuiġ pōiġ ōo 7 ġoġei ġāiite ġui. “Mocēn ōo ōeācō ā Riġ mōiui, ā Ĥeāiiccup,” āi ġe,— uaii m ōuēāuiiituiiōi ġuē ġiāi ġé Ĥeiccupi áct, ā Riġ mōiui, —7 ōo muii ōó ān nī 'mān ōeācuiō. “Cumā ōuiiituii ġn,” āi Conġal, “uaii ġāc māiē bīāi āġuiiue, āi ġiōtġā cāiēiōei i 7 ōā n-ġābuiiō-ġi (1°) Riġe n-Ēreann uile ġiōbāō leiġā ā ġoiēāiāi 7 iġ ġoleāuiġā clānnā Ruōiāiġe ām' āġāiō ó ōāġuii āc' āōnāi ēuġuii”; 7 ġiōġābāō lōġġoiit āġ Ĥeiccup āi ġn 7 ġi ġāiēāō ā ġupuiēl 7 ōo mēā ā m-boēā 7 ā m-bēlġāā.

XVII.

āġui tāġġāāoi ā n-oiēācēāi (2°) i ġupāēl Conġal uile āi ā h-[āiē]le; 7 tuiġuiōāi Conġal ā h-uēlūnn ġēā ġuii ccoiēiġ cluiiōēāiāiġē 7 ġuii cceiēēāēl cciuiiōiġ ġiōbī ġā'n iōmāiō, (3°) 7 ōo ēuāiō Ĥācēnā ġnn ġile i cceānn ġġoiuiōēācē (4°) ōo ōeunāiō ōó, 7 tāmīc ān ēiāēl bġeuiġāc ēuiġe .i. ān cōēāō, 7 āoconnaiiic ġiġ āiġiā 7 āiġlīġ 7 ġi lōġeiōāi ġo m-boi 'nā ġeiāi āi uiēāi ā ġupāēl 7 ōo nōcē ā ēlōiōiōi. Ro eiuiġ Ĥācēnā ġnn ġile, 7 ġi iāōuiōāi ā ōā ōōiō ġiġ ġo h-āēlēi uime. “Slān ġoiit, ā ġiġ, ā

(1°) ġābuiiō-ġi; ġi = form of part. aug. of 1st sg., after a slender vowel.
(2°) Oīēācēāi; 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 ġġoiuiōēācē.

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 lower¹ 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 epithet² 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 huts³ 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 vision⁴ 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,

¹ N.B. this sign of peace. ² *ḡuē* = 'word, epithet.' ³ *bélrḡála*: cf. Hogan, "Cath R. na Ríg," Gloss. Index. ⁴ 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.

Շոնճալ,” ար լէ, “ 7 զրօս ճոճոնարւար տրօս՝ ճոսլած ? ”
 “ ճոճոնարւար ճարլնոճ սճճնար յոնճոնտճճ քօրճնճոնճ, ” ար
 լէ, “ ճո նոճ տւոճ տօճնճոճ մոնմճոն 7 ճիճոնտճ ճճմ. ” “ Շրօս
 ճոճոնարւար, ճ յոճ ? ” ար քճճճնճ քոն քիւ. “ ճոճոնարւար
 մօ ճսլ ար քճիճճ քօքրճլճար քոնոնոնօր, 7 տօրոճ ճլլճոճ
 սրիճճճճճ ճօ ճօճնճալ ճո՝ ճճճոճ ճոն 7 ճսմսք ճսոնն քիւ
 ճիւ, 7 ճի մօ քլսճիճքի սիւ ճօ, 7 ճ ճստոնքսմ իմքճ քճ
 ճօրօճ 1 ճքրօճիճ ին ճօնլճոնն ”; 7 յօքքիւ ին իճօ ճոս :

ճոճոնարւար ճարլնճ, ճ սլլտճ,
 քօճճար ին-ճօիւ ! (1°)
 ճոճոնարւար ճի մօ քլսճիճ սիւ
 քիւ քլսճիճ օիւ ;
 ճոճոնարւար մօ ճսլ ար քճիճճ
 ճլճ քիճ քոնոնօր ;
 ճոճոնարւար տօրոճ ճլլճոճ ճոնճալ
 ճի ճ հ-սրլճի ;
 ճոճոնարւար մօ քք ճօ ճքրօն
 տրօ մօ ճլոնճճ ;
 Տսքք քճի ճօ՝ն տօրոճ տրօ տրօմ ճրօ
 ճ՝սլ ճոճոնարւար.

XVIII.

“ քքրի քրօճ ին հ-ճարլնճ քոն ճճնքճ, ” ար Շոնճալ.
 “ քքրմճօն, իմքրի, ” ար քճճճնճ քոն քիւ 7 ար քրճօճ
 տրճօի : “ ճր ճ ճո քճիճճ ար ճ քքճճար ճօ քիւ ճ. ճօ ճսլ ար
 քճիքք, 7 ճր ճ ճո տօրոճ ճլլճոճ ճոճոնարւար, ճլլմճարւճ
 ճօ քքրճ ճճճ ար քճիքք ճստ 7 ճօ ճքսճար ճիւճոն մօր
 սճճօ (2°) 7 ճօքճօճ ճո տօրոճ իւքքճ ճ. ճ ճիճօքք. ”
 “ ճքք ար ճօրմսլ ճօ մօքքօնտճ, ” ար Շոնճալ, “ 7 ճնճ
 քճրօն քիւ ճճմ, ճ քրճօիճ, ճճիւ ճ քքքքօն ճո ճիւճոն
 մօր քո. ” ճօ ճսլ (3°) քրճօճ ճ մսմճիւն ճ քքքճ 7 ճ

(1°) քօճճար ին-ճօիւ ; a common poetic *cheville*. (2°) Օ. Ի., սճօ = from him.
 (3°) ճօ ճսլ has supplanted in later texts the earlier narrative form իւրօ.

¹ Lit., anguish of mind and intellect.

² The opinion has somehow got ground that these verse passages are more or less excrescences on the general

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!²

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 very³ 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;⁴ and

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. ³ 'Verv.' in the older sense of the word. ⁴ A not uncommon mode of expression.

եօլայ 7 յօ տնիւն բօր ծօ 7 յօժեւեւօ ճոքօր բայր, 7 լանու
 ծ'օնոյրօյնիօ Շոնճալ, 7 բարբաջեար Շոնճալ լըւեւա ծե,
 7 յօ իրեջայրսսն է, 7 ճօքբար :

Տջէլ կօմ ծար . ճ ինչ ինչ
 Բօր բարեւ լըւալ . ճ ճոմօն ճըր
 Էալլ 'րան մօլ . ճայրօն քօմ
 Բարբարօ բալ . բլլ յըւան
 Գլ ճլան մաօ . յըրար քօմ
 մօր ճ լըլ.

Տջէլ.

“Իր ճօնալ ճ մօլլըլ լոն,” ճ Շոնճալ, “7 կօ ճօնալ
 իւ մոմօն է, 7 ծնրա բարօնե լե ծանրա, լոմսս բար մօ
 լաւնալ 7 մօ լոնալ ծօն լարա 7 Բարբար մալ Լըւե, մ
 ճ-ճանոմօն Լըւե ճ-Լըւալ ծօն լարա”; 7 ծօ լարա Բարբար
 ճար ճ մոմօն ճ լոմսս 7 ճ լոնալ, 7 յօ լոմսսնալ
 իրոմն ծօ, 7 լանու մար ճ լարե Շոնճալ. “Ոն ճանար
 լըւե ճ-Լըւալ ծօն լարա, ճ Շոնճալ,” ճ Բարբար, “7
 լարար ճ բարբար լըւ 7 լարալ Բարբար բար լըլ բար 7
 լարարալ 7 ճ-լըլն լարա լոմսսնալ լըւ լո լարար լըլ
 բար մոմն . ճ լըլ Լըւալ լըլ 7 լարա ճ լարալ
 Լըւան լարար լըլ լըլ 7 լըլ ճ լըլն Լարալ
 լըլ լոն 7 լարա(1°) Լարալ բար լըլ լըլ . ճ Բարբար
 մալ Լըւե, 7 յօ լարալ լըւալ 7 լարար լոմսս լոն
 լարար, 7 Լարա լըլ լարալ մ ճ մ-Լարալ լոն 7
 լարար լըլ լըլ Լըւան լըլ լըլ բար լըլ լըլ”; 7
 ճօքբար ճ Լարա լոն :—

Լարա լոն, ճ Բարբար լոն
 ճ Լարա ճ լըլն Լարա լոն
 Լոմսս Լարա, լոն լըլ
 ծ'ար լոնալ լըլ Բարբար
 Լարալ(2°) լըլ ճ մ-Լարալ,
 Լարա լըլ լըլ լըլ լըլ;
 Լարալ լըլ լըլ Լարա լըլ,
 Էալլ լըլ լըլ լըլ Լարալ;

(1°) լարա լըլ. In Mid. Irish լըլ occurs rarely as part. aug. of 2nd sg. in place of the commoner լըլ. (2°) Լարալ = 3rd pl. S.-fut. of լարալ, ‘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,¹
Pure hero, he saw sorrow,²
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,³ 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.

¹ Lit., 'weaving of strifes.' Wind., *spenn* = (a) 'strife': (b) 'rough.'

² *sepcat̃ b̃p̃ón* = 'he saw sorrow': MS., *b̃p̃oin*, however.

³ 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.

Տոնն արժար տար բարիքս
 Տո շալլաւն յա շարբարիքս ;
 Տիտորան անոր բոնն ար էր
 ո՞ր հ-եզօ ԲՈՒ ԸՆԼ ԼԻՏԵ, Ե ԲԻՐՈՒԸ.
 ԸԲԱՐԻ.

XIX.

“Չենտար զօմայիլս զճարիւր, Ե զճա, սոմե լոն,” ար Եոնճալ,
 “7 տաճարի մաժե Ըր մստիլս ընշալոն.” Կսսաօ ըստճ
 տա մա Եւճ Եոննաճ 7 մա Եւճ Լաւշոն 7 Մարեաճաճ մա
 Եւ ԸԼԲա 7 Ընաճալ մա Եւճ Եոննոն 7 Ե էր զօմօճալտաճ
 բին .1. Բաճ 7 Բարո 7 Բարձար, 7 յօ զալլ Եոնճալ սե
 իա, 7 զօբար լիւ: “Ըոսլստի բարտե Բար յօրաճ, Ե
 զճա,” ար լե, “7 Չենտար զօմայիլս զճարիւր սոմե լոն.”
 “Չենա բին 7 Բաճա բոն բիւ,” ար իա լոն, “սարի ր ար
 Բար զօմայիլս զարմոն (1^o) սե.” “Չենա զօմայիլս ըստն,
 Ե Բաճա,” ար Եոնճալ. “Ըր ի մօ զօմայիլս-ր ըն,” ար ի
 բիւ, “ճա զաճ ճա զճաճ ճա զօրբաճա ար ՍԼԼԸԸՅ զօ’ն
 ըսլա սարի ո՞ր հ-իա ար զօնտա լիւ.” “Իր բօր լոն,” ար
 Եոնճալ, “7 զարճօ բօր սարի յօ հ-Ըաճա 7 զԲաճ յե
 հ-ՍԼԼԸԸՅ զն զօճ Բար զարա 7 Բար բօրմստեր զօրբա ըն
 զարա Լեմ (2^o) ար ի ղօշսլ 7 ճա զաճ լիւ Բա բարի զաճ
 Ե Բօճար Բարսարա մա Լեւ. “Ըա լաճար զարի զաճ?”
 ար իա լոն. “Ընշօճա մա Ընլոն Ըլարի,” ար բար, “7
 զաճ Բարա զն,”—Սար ո՞ր լաճե զարա Բաճա զ
 Բարա զարի զաճ (3^o) Բարսար, սար ար Լե Բարսար զօ զաճ
 Բարա. Սար ո՞ր լաճե զարա Բաճա լիւ զաճ Բարա
 զաճ Բարսար, սար ո՞ր լիւստն զաճ Եւ զարմոն Բարա
 լիւ զաճ Բարսար,—“7 յօնրօշի յօ հ-Ըաճա,” ար
 Եոնճալ, “.1. ճա զաճ Բար զարա զն ո՞ր ՍԼԼԸԸՅ զաճ
 յօ հ-Ըոնա Կարա 7 լաճարա յօ Ընա Ըարա Ըրնո-

(1^o) Ըրբար-ն: 1st pl. fut. of Ընար, ‘I await.’

(2^o) Լեմ = Mod. Ir. Լոմ.

(3^o) MS., զա.

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).¹ "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-

¹ 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.¹
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-head² 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),³ "for I shall ward off

cause.' ³ The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.

uile.” “**Τ**ιυεφαὶὺ μοοτρα, **Δ** Νέιλλ,” **Δ**ι **Β**ριουε, “**Δ** **η**-**Δ**βριαὶὺ
 μέ **Ρ**εαριουε, **υ**αυι **η** **β**ιαὶὺ **ο**ο **ῥ**αοῖῖ **Δ**ῖαο **Δ**έτ **ῖ**ο
εοομριουε **η**ε **Ρ**εριουε, **7** **Δ**ι **ί** **ο**ο **έ**μιοέ **Δ**οιουεμιοέ **ο**’**Δ** **η**-**Δ**’
ηεῖ**Ρ** **Δ** **η**-**Δ**ριουε **ι** **η**-**υ**λλεαὶ^β”; **7** **η**ο **β**άο^Δ **η**α **τε**αέτ^Δ **Δ**η
Διόε **ῖ**η **ι** **η**-**Ε**αμ^Δαη.

XX.

Ιομ^ετρα **Κ**οῖῖ^Δαὶ, **η**ο^βαοί **ι** **ε**ε^Δηη **μα**ε^υ **β**υαέ^Δαλλ^Δ(^{1°}) **ι**
λά^η-**η**ε^οη **υ**λλ^Δ **Δ**η **ο**ιόε **ῖ**η **7** **η**ο **έ**η^ηῖῖ **ῖ**ο **μο**έ **Δ**ι **η**-**Δ**
ηα^Δμαέ **ε**ο^Δ **ῖ**λ^υαῖῖ^Δ **7** **τ**ά^ηῖῖ^Δαο^Δ **ε**ο **β**λε^Δα **ε**ο^ημα **ε**ῖ^ηοη-
εο^Δαῖῖ **7** **η**οῖῖ^Δαὶ **ῖ**οέτ **7** **λ**οῖῖ^ηο^ηε **Δ**ε^Δ **Δ**ηη **Δ**η **Δ**ιόε **ῖ**η.

Ιομ^ετρα **η**α **τε**αέτ^Δ **ι** **η**-**Ε**αμ^Δαη **τ**ά^ηῖῖ^Δαο^Δῖ^η **η**ομ^Δ
μοέτ^Δμαέ **Δ**ι **η**-**Δ** **η**α^Δμαέ **ο**’**ο**ηη^ηοῖῖ^η **Κ**οῖῖ^Δαὶ, **7** **η**α **η**οετ^Δαη
οί^β **ο**ο **ῖ**α^ηῖῖ^Δαῖῖ **Ρ**αέτ^Δα **ῖ**οη **ῖ**ε **ῖ**ε^υα **ο**ί^β: “**ε**ῖ^η **η**ο
ηα^ηο^ηε^Δα **μα**ί^ηε **ε**ο^ηη^η **Κ**υό^ηῖ^ηε **η**ῖ^β.” “**Ο**ο **η**ό^ηῖ^ηαο
βῖ^ηῖ **β**εῖ **ο**ί^βῖ,” **Δ**ι **Β**ριουε, “**7** **ῖ**αέ **ε**α^ηα **ο**ί^βῖ **ο**ο **ε**λ^Δαη^Δαὶ^β
Κυό^ηῖ^ηε **β**ε^Δῖ^ηα^ηο^ηῖ^η **Δ** **έ**ῖ^η **7** **Δ** **ῖ**ε^Δαη **ο**ί^β, **7** **η**ο **η**αὶὺ
ηαλλ **η**α^ηῖῖ^ηοη^Δμαέ **ῖ**ο **η**-**ο**η^ηῖ^ηε^Δαὶ **β**α **ε**ο^ηῖ^ηε^Δαὶ **ῖ**α **υ**ε
ο’**υ**λλεαὶ^β”; “**7** **τ**υῖ **ο**ί^βῖ^ηα^ηε^Δα^η,” **Δ**ι **Ρ**εαριουε, “**7** **η** **τ**υε
Δη^ηο^η **η**ῖ’ **ῖ**οί^η **η**ο **η**ῖ’ **ῖ**α^ηῖ^η **ε**ι^ηε^η.” “**Δ**ι **ῖ** **β**ῖ^ηαέ^Δα **ο**
οα^ηῖ^ηα,” **Δ**ι **Ρ**εαριουε, “**ῖ**ο **η**-**ο**ῖ^ηῖ^ηεό^ηε^Δα **ῖ**α^ηῖ^ηῖ^η **ῖ**η **ο**Δ
βῖ^ηε^Δα^ηῖ^ηα.” “**Ο**ο **ῖ**ε^Δα^ηῖ^ηα **μα** **ῖ** **έ**ο^η **ο**ί^β **ο**ο **ο**έ^ηα^ηῖ^η,” **Δ**ι
Ραέτ^Δα **ῖ**οη **ῖ**ε, “**τ**α^ηῖ^ηαὶὺ **ῖ**ο^η **ο**Δ **β**α **ε**ε^Δα^ηῖ^ηο(^{2°})
7 **τ**α^ηῖ^ηαὶὺ **ε**ῖ^ηαὶ^β **ο**Δ **β**α **η**-**Δ**ε^Δαλλ^Δα **ί**α^ηο.” “**Κ**αέ^Δαὶ^β(^{3°})
ῖο^η **υ**α^ηῖ^ηῖ,” **Δ**ι **Κ**οῖῖ^Δαὶ, “**Δ**ι **ε**ε^Δα^η **η**’**ο**ῖ^ηε **α**. **ῖ**οη^ηε^Δα **ῖ**α^η
μαε **Κ**υό^ηῖ^ηε **7** **τ**α^ηῖ^ηαὶὺ **Δ** **έ**ῖ^η **η**ῖ^ηε **λ**ε^η **α**. **Μ**ε^ηῖ^ηε, **Σ**ε^ηῖ^ηε,
7 **λ**αέ^Δα^ηῖ^ηε”; **7** **ε**ῖ^ηῖ^ηε **Δ** **η**-**ε**ε **7** **Δ** **η**-**η**ο^ηε **Δ**ι **ε**υ^Δα^ηῖ^ηε
Δη^ηῖ^ηῖ^η **ῖ**ο **Ο**ῖ^η **Σ**ο^Δα^ηῖ^ηε; **7** **ῖ**ο^ηε^Δῖ^η **Δ**η **λ**αό **Δ**η **ο**:

εῖ^ηῖ^ηε^η **ῖ**ο^η **ε**ο **ῖ**οη^ηε^Δα **ῖ**α^η
εο **η**-**ο**ῖ^ηῖ^ηε **Σ**ε^ηῖ^ηε **Σ**ε^ηῖ^ηαὶ^β,
ῖ **τ**α^ηῖ^ηα **ε**ῖ^ηαη **α**μα^η
ῖοη^ηε^Δα **ε**ῖ^ηα **ε**ο^ηε^Δα^ηε^η;

(1°) **μα**ε: **Ο**. **Ι**r. word = ‘descendants.’
 (3°) **ῖ**ut. 3rd sg.

(2°) **ῖ**ut. 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,¹ 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!

¹ 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.

Δγυρ τὰβαιρ Δ ἐρί ἡμεῖς
 μεῖνε ἀρ λὰβαιρνε λῆμḡλε,
 Δγυρ Semne ἡδοῖδερ κατ,
 ἰν τριαρ βρατὰρ βορρηαδὰς!
 Μαὸ οὐα ττί ἐγḡμιν, ἢ ἐέλ, (1°)
 Δρ ren 7 Δρ ρινρηρ ρέν,
 βιὸ ἡόρτε Δρ m-βρηḡ ἢ Δρ m-βλαḡ,
 Οὐλ Δρ Δ cenσ, ἢ κυρητὰρ.
 Κυρητὰρ.

XXI.

Ὁ οὐαοαρ τεατὰ ὁ Conġdal Δρ cenn Δ οῖρε .i. ϐιοννταν,
 7 tuccad ϐιοννταν οὐα n-ἰονηοῖḡιὸ 7 ὁ μῆμῖς ḡ h-Διμῖν ἰ
 μαιβε Conġdal—“Μαιτ, Δ ϐιοννταν,” Δρ Conġdal, “ἰν τιḡι-ἢ
 ἡνne Δρ ἰν ϐοḡδαι-ἢ 7 Δρ ἰν ἰονηαῖβὰδ no Δρ ἰν οῖβερce no
 καῖοέ οὐο ὀμῆαιρλε οὐινν?” “ἡῖν comaduyr Δ μαιὸα μιομῖα
 οὐλ Δρ ϐοḡδαι εῖρεῖ,” Δρ ρέ, “7 μαχαῖο mo ἐρῖ ἡῖερῖ λεατ,
 7 Δρ ἰ mo ὀμῆαιρλεῖρ οὐιτ,” Δρ ϐιοννταν, “ḡαν coccad οὐο
 ὀέναν μεο’ βῖαιτῖνῖβ ρέν, υαιρ ἢ neac ὀῖβ Δρ cionnτὰς
 μιοτ ἀττ Rḡḡ Ἐρεανν 7 τόḡμῖβ ρέν οὐο βλασḡ 7 τιμciλλ
 Ἐρῖνν.” “Δρεὸ Δρ ἂλ ἡομῖα,” Δρ Conġdal, “ρερccur mac
 Rorpa οὐο οὐλ οὐαῖ ccionn ἡeῖλλ ἡῖανḡlonnαιḡ ḡ οὐο οὐο οὐα
 βeανν 7 οὐα ἡῖαιβὰδ ρέν cona ἡῖαυῖβ 7 cona ἡῖμντῖρ 7
 οὐο τὰβαιρτ Δ βῖανcελε cona βαντῖρατ 1 m-βρῖοσ .i. Cρῖαὸβ
 ἡḡen Ουρητὰςτ”; 7 ἰοβερτ an λαι anσ :

Τιḡḡam οὐα ccionn οῖνε ἡeῖλλ
 ἰν Δρ κατ (2°) ἰν Δρ cρῖαῖδ cém ;
 ḡḡam ἡῖαλλ ρέν co m-βé 1 ccaτ
 Δγυρ Cρῖαὸβ ἡḡen Ουρητὰςτ.
 Δῖρητῖρ ἡῖν Δ ἡῖμντῖρ ἡόρ
 ἰοῖρ cρocρῖο 7 τῖλḡḡ ;
 τὰβαιρ Δ βαντῖρατ ale
 ḡo mberσ Δ n-λonaτ Tuaiḡe.

(1°) ἢ ἐέλ : 1st sg. redupl. (so-called) fut. of celim, ‘I conceal.’ (2°) κατ :
 in Mid. Irish the so-called eclipsing letters are not invariably used.

¹ “O’Rahilly’s Poems,” xxvi. 160, cnu ἡῖμῖλḡḡ an ἔρῖανν βῖρηαιḡ οὐο

And bring his three sons,
Meirne and Lathairne, the very cunning,
And Seimbne who boasts of war ;
The three proud¹ 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 me² 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,³ 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 ;⁴
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.

Ἰέρηρῆσιος. Perhaps ἑρῆρῆσις = ἑρῆρῆσις.

² Possibly because of his age.

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

⁴ Lit., ‘ in our firm pace.’

miall mainglonnác roġeall cáť
 o'fepceur ġarib ġloinnbémmneac.
 Oar ccoinn a óuin, ir móir blaġ,
 mara miéir lib, ciaġar. (1°)
 τ.

XXII.

Tánġaduar oo'n arccuin rin oa mac Rí Connaćť 7 mac
 Rí Laidġen 7 mac Rí Alban 7 Anaóal mac Rí Conćeno, 7 na
 mic Rióġ ar ćena, veic ćeo ar řicít ćeo caťarimac, 7
 tánġaduar pompa co Cairn řerťar móir ġura ġaitep
 řearťur Cairn an tarra 7 óťá rin co Oún oa Ĥeann 7 ó
 řánġaduar oo řuaġair roġma roġla řor řaite co an baile, 7
 ġo epġeuar řluaġ an baile .i. na ġri ćaoġaro oo ćeaġlac
 Neill řobáoí ann 7 Eoġan řuileac mac Conuill ćearmaġġ
 oáľta oo ġiall; 7 oo ġabdarřaran aġ ġabáil an baile 7
 múir na caťimac no ġur Ĥuiriouuar in múir 7 no ġur cuiracó
 ġre řmuirióiaó 7 óeaćao(2°) an baile uile orřa. "Eirġiú
 óuinn, a řiora," ar Eoġan, "uar Ĥuaine blaó ná
 řaoġal(3°), 7 ġabřiaó cať ġé caťmaġ amuġ oo na móir-
 řluaġaib." Ro řáġřao an Oún 7 ġuġaduar cať ar in
 řaite co amuġ oo řluaġaib Conġail 7 o'řearřur 7 ġorř-
 mauar a ccoimľion le ġeaġlac Neill 7 ġorřair ćeo le
 h-Eoġan řuileac, 7 oo řunneo oun-buaile(4°) boóba uime
 ann 7 oo řunneo ġuin ġalann(5°) oe 7 ġorřair marib ina
 ćróľinn i ccuorľac a řceit 7 ġo óiceno řerřur é ar rin, 7
 ġo múriaó in baile leó ar ġaribhaó Eoġain 7 a ćeaġlaġ 7
 ġo cuiracó ġre ġorťair ġenneac uile é, 7 ġo maribhaó ġac
 aon oo ři ġneucta aro 7 ġoġabřarť a řmarť 7 a boćainťe, a
 řeoio 7 a ġaoine 7 a ionnřuřa, a ćuřm 7 a ćorannna, a
 řuannuř 7 a řicćeallla 7 ilar ġacća maitearřa ar ćena 7 a
 řanťriaćťa caoma cnerġeala.

(1°) ġiaġar: imperative 3rd sg. pass. of ġiaġaim, 'I go.'

(2°) *Sic MS.*

(3°) One of many such proverbs in Irish.

(4°) oun-buaile: buaile; O. Ir.

buaile = 'cow-shed, pen'; cf. Anglo-Irish, 'booley.'

(5°) A common

expression in the Irish tales; O'Clery gives ġalano = ġarřeo 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,¹ 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 razed² 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 chessboards³ and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

¹ ΔΗ ΤΑΝΤΑ = 'at this time,' *i.e.* the time the story was composed ; *sic passim*.

² μύραιμ = 'raze.' The verb has peculiarly this sense. ³ 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.

Աջսր ԷԱԵԱԾ ԲՈՂ ԲԱԼԵ 1 ԼԱԻՄ ԼԵՕ 1. ԵՐԱԾԻ
 ԻՆՅԵՆ ԾԱՐԵԱԾԵԱ ՄԻԵ ԱԵՅՈՑ, 7 ԵԱՆՅԱԾԱՐ ԻՈՄԲԱ ՇՕ ՔԵՐԵԱՐ
 ԸԱՄԱՐ, 7 ՕՏՈՇՈՆԱԻԸ ԱՆ ԻՆՅԵՆ ՔԵՐԵԱՐ ԵՐԵ ԼԱՐ ԻՆ ԵՂԼԱԾԻՃ
 7 ՎՈ ԵՕՅ Ա ՅԱԵ ԲԼԱԵԻ ԲԱՆԾԱ ՕՐ ԱՐՈՑ : “Ա ՄԻՃ, Ա ՔԵՐԵԱՐ,(1°)
 ԵՐՈՇՐԻ ՎԱԵ ԸՄԱԼ 7 ԲԵՆ-ԲՐՈՒՎԵ ՎՈ ԵՆԱԾԻ ՎՊՆՅԻՄ ԾԵԻՅԻՐԻ
 ՎՊԼԼԵՐԻԲ 7 ՎՈ ԻՄԱՍԻ ՔՐԻ ԻՄԱԵ ՎՈ ԸԼԱՆՆԱԻԲ ԲԱԾՐԱՐԵ.”
 “ՎԱ ՔԵՐԱՐՈՒՄԻ ՎՈ ԲԵԻԵ ԱՄԼԱՐՈՒ ԻՐՈ,” ԱՐ ՔԵՐԵԱՐ, “ՈՇԱ
 ԲԵԵԱ 7 ԱՆԱՐԻ ՎՈ ՔԵՐԱՐ ՈՇԱ ԲԻԱ ; 7 ԸԱ ԼԱԻՄ ԱԵԱԻ, Ա
 ՄԻՅՃԱՐ?” ԱՐ ԻԵ. “1 ԼԱԻՄ ԱՆԱԾԱԻԼ ՄԻԸ ԲԻ ԸՈՇՈՇՈ 7
 ՕԻԼԻՈԼԼԱ ՄԻԸ ԱՐԻԵԻՃ,” ԱՐ ԻԲ. “ԼԵԻԸԸՐՈ ՎԱՐՄԱ ԱՆ ԻՆՅԵՆ,”
 ԱՐ ՔԵՐԵԱՐ, “7 ԲԻՈ(2°) ՄՈ ԸՐՈ ՎՈ՛Ն ԸՐԵԻԸ ՄԼԵ ԱՅԱԻԲ Վ՛Ա
 ԸԻՆՈ.” ԲՈ ԼԵԻԸԸՐՈԸ ԱՆ ԻՆՅԵՆ ՄԱԾԱԻԲ ԻԱՐԻՐՈ 7 ՎՈ ԻՄՈՅԻՐՈԸ
 ՆԱ ԻԼԱԾԻՃ ՄԱԵԵ ԱՐՈՒՔԻՄ 7 ՄՈՐԱՅՃԱԾ ԱՆ ԻՆՅԵՆ ՆԱ Ի-ԱՈՆԱՐ
 ԱՐ ԲՐԱ ՆԱ ԲԱՆՆԱ ; 7 ՕՏՈՇՈՆԱԻԸ ԱՆ ԸՐԵԱԸ ԻՈՐԻ ՔԵՐՈՇԱ ԱՅ ՆԱ
 ԻԼԱՅԱԻԲ, 7 ՕՏՈՇՈՆԱԻԸ ՎՈՆ ՎԱ ԲԵՆՎ ԱՐ Ն-Ա ԼՈՐԸԱԾ 7 ԱՐ Ն-Ա
 ԱՐԸԱՐՄ ՄԼԵ : “ՏԱԵԵ ԼԻՈՒ Ե՛ՔԱՐՅԻՆ ԱՄԼԱՐՈՒ ԻՐՈ,” ԱՐ ԻԲ, “7
 ԲԱ Ի-ԱՅՎԱ ՄԻՅՃ 7 ՄՈՎԱՈՒՆԵ ԸՒ ՇՕ ԵՐԱՐՎԱ 7 ՄՈԲ՛ ԻՈՄՎԱ
 ՄԱՈՒՆԵ 7 ՄԱԵԵՐԱ ԻՈՆՆԱՎ 7 ԱՐ ՄԻՅՃՎԱ ԱՆ ԸՐԵԱԸ ԱՈՇԻԱՄԱՐ,”
 ԱՐ ԻԲ, “7 ԱՐ ՄԱՐԸԱ Վ՛Ա Ն-Ա[Վ] Ի՛Ի-ԵՐԸԱՐԱ Ե ; 7 ԲԻՈ(3°)
 ՄԻՅՃ ԱՐ ԲՐՈՒՄԻՅ(4°) ԲԱՆԲԱ Ե, 7 ՅԱԸ ՔԱՐՎՈՒՆԵ ՎՈ[Յ]ՄԵԱՐ ՎՈ
 ՔՐՈՐՔԱՐՎԵԱՐ 7 ԸՈՄԱԼԵԱՐ ՄԼԵ ԻԱՎ, 7 ՈՒ ԼԻՈՒՄԱՐ ՎՈՆ ՎԱ
 ԲԵԱՆՆ ԵԱՐ ԵՐ ՄԱՐԵՐԵ ԸՈՅՃԱԻ 7 ՔԵՐԱՐԱ” ; 7 ԱՎԵՐԵ
 ԱՆ ԼԱՐԻ ԱՆՈ :

ԲԱՐԱԾ ԱՐՈՒ ՎՈՆ ՎԱ ԲԵՆՎ
 1 ՄԱԵԵ ՄԻՅՃԱՐՈՒ ՄՈ-ԵԱՆՈ :

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

(3°) ԲԻՈ = O. Ir. *bid*, 3rd sg. fut. of copula. I take *é* to refer to Conghal.

(4°) ԲՐՈՒՄԻՅ for ԲՐՈՒՆՆ(?): distinguish oblique cases of ԲՐԱ, ‘stomach,’ from ԲՐՈՒՆՆ, ‘breast.’ Cf. Ա ՎԵԵ 7 Ա ԲՐԱՐՈՒ Ա ԵՐԻ ԱՐԱԲԱ ; Ա ԲՐԱ Ա ԼՈՎԱՐ: 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." ¹ 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 : ²

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

¹ This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. ² 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.

ԵՐԵՐ (1°) ՍԵԼ Ե Ն-ՍԱՃԻ ԻՄՈՒՅ
 Օ ՔԱՃՅ ԵՈՆՃԱԼ ԵԼՈՐԻՆՅՈՒՆՑ ;
 ԵՈՆՃԱԼ ԵԼՈՐԻՆՅՈՒՆՑ ԵԼՄԱ,
 ԻՆ ՔԻ ԵՐ ԻՆ ՔՅԾՈՒՄՆԱ !
 ՄՈՐՔԼԱԻՇ ՍԼԱԾ ԶԵԲԵ ԾԵ !
 ԵՐ ԼՈՐՔԱԻՇ ՄԱՃՅ ՄԱՐԻՇԵՄՆԵ.
 ԻՐ ՄԱՐԻՇՇ ՍՈՒՆԵ ԵԵՃՄԱՐ ՔՐ,
 ՔԵ ԵՈՆՃԱԼ ԵՈ ԵԵՇՈՒՄԵՇՆԻՐ,
 ԵՐԾՅՈՒՅ ԵՐ ԵՐՈՒՄՅ ԵԱՆԵԱ ;
 ԵԱԾ ՔՅԾՈՒՅ ԾՈ ՔՅԾՈՒՄՆԱ ; (2°)
 ԵԱՈ ԵՐԱՐՍԵՆ ԵՄՆ, ԵԱՈ ՔԻՇԻՈԼԼ,
 ԻՐ ԵԱՈ ԵՐՇԻՐԱԾ ԵՐՈ ԵՐՍԵԱ ; (3°)
 ԵԱԾԱՐ ԵՄՆ ԵԱՐԻՐԱԾԵ ՍԻՄԵՐԱՐ (4)
 ԵՃՐ ԻՈՒՄՐ ԵՐԵՆԱ :
 ԵԱԾԱՐ ԵՄՆ ԶՐՈՒԾԵ ԶԼԱՐԱ
 ԵՃՐ ԵԱՐԵՍՈ ՔՐԱՄՈՒՄԱՐԱ
 ԵՃՐ ԻՈՄԱՍ ՆՅԻԼԼ ՔՐԱՐ (5°)
 ԵՃՐ ՕՐ ԵՃՐ ԵՐԵՇԱՍ ;
 ՈՇԱ Ն-ՔԵԱԾԱՐ, Ե ԾՈՒՄԵ !
 ԶԱԾ Ե Մ-ԵԱՈԻ ԵՄՆ ՍՈ ՄՈՒՄԵ ;
 ՔԻԵ ԵԱ ՄՈՐ Ե ԵՐԵՐ ԱՄԱԾ
 ԶԵ ԵԱ ԵՄՈՒՆՆԱ ՔԱՐԱԾ.

ՔԱՐԱԾ.

“ԵՐԱՃՅ, ԵՄ, ՔՐ,” ԵՐ ԵՆ ԻՆՅԵՆ, “ԻՐ ԵՆ ԵՐՈՒՍԵ ԱՐԵՐԵԱՐ
 ՔՈՒՄՐԱ ԵԱ ԾԵՐԵԱ 7 ԵՐԾ (6°) ՕԻԼԵՍԵԱ ԵՃ ՍԵՃԱՐ ՍՈՒՆԱ 7 ԵՃ
 ԼԱԾԵ ՔԱԻԵ ՄԱԻՇԵՐԱ 7 ՍԻԼ Ե” ; 7 ՔՅԼԻՆՅ ԵԱ ԵՈՒՄԻ ՔՐԻՆ
 ԵՐ ՔՅԵԱՈԻ ԵՐ ԻՆ Մ-ԵԱՄՆԱ, 7 ՔՅԵԱԻՇԵՐ Ի ԵՄՆ ԶՐԱԵՆ ՍԱԻԾԵ
 ԵՄՄՈՒՄԱԻՇԵՐ ԵՆ Ե-ԵԱՐ ՔՐԻՆ .1. ԵԱՐ ԵՐԱՈՒԾԵ Օ ԵՐԱՈՒԵ ԻՆՅԻՆ
 ՍՐԻՇԱԾԵԱ ՄՈՇ ԱԵՅՈ.

XXIV.

ԵՃՐ ՔՈՒՄԻՇ ՔՐՈՐ ՆԱ Ե-ԵՐԵՇՆԵ ՔՐԻՆ ԵՈ Ե-ԵԱՄՈՒՆ ԵՈ Ե-ԵՐԻՄ
 Ի ՔԱԻԾԵ ՔԵՐԵՇՐ ՄԱՇ ԼԵՍԵ 7 ՈՒԼԼ ՈՒԱՄՅԼՈՒՄԱԾ 7 ՄԱԻԾԵ
 ՍԼԱԾ ՄԱՐ ԵՆԱ ; 7 ԵԱ ԵԵՄ ՔԵ Ե-ԵՆԵԱՍԻՆ (7°) 7 ՔԵ Ե-ԵՐԵՇ-
 ՆԵՐ ՍՈ ՈՒԼԼ ՔՐԻՆ, 7 ՍՈ ԵՐԻՅ ԵԱՐԻ ՈՐԻ ՔՐԼԱՆՅ Ե ԵՐՍԵԱԾԵ

(1°) ԵՐԵՐ = Օ. Ir. 3rd pl. subst. verb, Mod. Ir., ԵՐԱՍՈ analogous with 2nd pl. ԵՐԱՍՈ.

(2°) *Leg.* ՔՅԾՈՒՄՆԱ ; the distinction between nom. ՔՐ and gen. ՔՅ is not consistently kept.

(3°) Extra syllable. Omit ՔՐ. We have still ԵՐՍԵԱ, ՔԻՇԻՈԼԼ.

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

(5°) Cf. ԼԵ ՔՐԱՐ ՔՐԼ, ‘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.¹

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,

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

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

ṛin; 7 ṛioḡab̃ a aṛma 7 ṛioḡab̃ad̃ a eic̃ óo 7 vo h-innleó a
 éaribad̃ 7 t̃áinoc̃ ṛeme co Dúiñ va Ḃeann 7 aóc̃onnad̃ic̃ a
 ḡṛiadañ ḡloiñóe 7 a ṛel̃oiṽe ṛioḡóa aṛ n-a loṛcad̃ 7 iñ
 éat̃aṛi ṛóṛi aṛ n-a m̃ṛiabad̃ 7 aóc̃onnad̃ic̃ iol̃aṛi vo col̃laib̃
 cṛio-ṛeap̃ic̃ca aṛ c̃enñp̃oṛiṛad̃ib̃ na cad̃ṛiád̃ 7 aóc̃onnad̃ic̃ añ ní
 ṛioḃa ṛoileḡe leṛi ina ṛin uilẽ .i. Eoḡañ ṛuilead̃ mac̃ Conuill̃
 C̃eṛṛiadiḡ a óal̃ta ḡṛiadóac̃ aṛ ḂṛaḡḂáil̃ Ḃáir̃ 7 oḡeóa 7 maṛi
 vo Ḃaoĩ aṛñlaib̃ ṛin ṛoṛiád̃c̃ oṛiem̃ o'a ṛiuñtiṛi ṛéñ cúḡe 7
 ṛio iñṛṛeas̃aṛi oḡḡiú C̃ṛiadiḃẽ óó. “Ní c̃óṛiṛẽ óuiñnẽ Ḃeic̃
 co ṛuḂad̃ ṛin,” aṛi Niall̃; 7 vo ṛuñne iñ laoĩ año :

uḂeab̃ad̃ mo éṛiṛẽ éaiñ !
 Aṛeó c̃ṛiadiḃeṛ mo ṛneñmaṛiñ
 Oḡiú C̃ṛiadiḃẽ a'ṛ (1°) Eoḡañ ;
 Aṛeas̃h̃ ṛomb̃eṛi (2°) ḡo ṛeóluḡḡh̃
 Eoḡañ ṛuilead̃, ṛoéleád̃c̃ ḡoil̃,
 ṛeas̃ḡmac̃ Conuill̃ caoiñ C̃eṛṛiadiḡ,
 Ḃeic̃ ina linñtib̃ ṛola ;
 Aṛeas̃h̃ ṛomb̃eṛi ṛo óuḂa.
 Saó l̃iom̃ a t̃c̃uic̃im̃ aṛi aoñ !
 Eoḡañ ṛuilead̃ aḡuṛ (3°) C̃ṛiadiḃẽ
 ḡañ a maṛṛ̃c̃aiñ ṛunñ aṛi ṛaiñ,
 Maṛa Ḃṛóiñ c̃ṛe uḂeas̃h̃adiḡ.
 uḂeab̃ad̃c̃.

Aḡuṛ (4°) ní m̃ó na ṛeṛeó na laoiṛẽ ṛin t̃aṛiṛioc̃ óó vo
 óénaṛiñ añuadiṛi t̃ánḡas̃aṛi m̃ic̃ ṛioḡ éṛieño ṛoḂáaṛi a
 n-éṛioiñ o'a ioh̃ṛioic̃c̃ó .i. Tiñne mac̃ Conṛiadh̃ .i. mac̃
 ṛuḡ Conṛad̃c̃, 7 ṛeṛcc̃ mac̃ ṛeḡḡaió, mac̃ ṛuḡ Muṛañ, 7
 Meṛ ṛoiṛñanñ mac̃ Aṛiṛiḡ, mac̃ ṛuḡ Láḡḡeñ co mac̃aib̃
 t̃aioṛiód̃ 7 oṛiṛuḡ éṛieño leó maṛi t̃ánḡas̃aṛi ó ṛeas̃ṛiadiḡ
 o'ṛoiṛiṛ̃c̃iñ ṛeṛcc̃uṛa m̃ic̃ leṛe 7 o'ioṛñaṛiḂad̃ Conḡail̃ a
 h-uill̃c̃oib̃ 7 aṛ ias̃o ṛin ṛoṛiṛẽ ṛoéuṛi ṛeṛcc̃uṛ mac̃ leṛe
 ṛé Niall̃ Ñiaṛḡḡloñnad̃ vo óioḡail̃ a éṛeic̃e 7 a aṛic̃c̃ne aṛi
 ṛeṛcc̃uṛ 7 aṛi Conḡal̃.

(1°) MS., 7.
 (3°) MS., et.

(2°) MS., *romber* = *ro-m-beir*, *m.*, infixed pron. 1st sg.
 (4°) MS., et.

¹ *i.e.*, col̃laib̃. ² Lit., ‘a death, and tragic death.’ oḡiú = ‘tragic death’;
 O. Ir., *as̃eo*, ‘death.’ ³ Lit., ‘not more than the end of the poem had he

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 bodies¹ 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.² 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 finished³ 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 Lede⁴ sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

finished making when, ' &c. N.B.—*εαρημε*, 'finished'; *εαμε*, 'came.' *Vide* *Atk.*, Gloss. "Tri B. Gaoithe." ⁴ 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;¹ 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;²

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

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,¹ and the shooting of a hero and the bravery of warriors and the strength of heroes were his on 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,² 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 thinned³ 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 him⁴ neither battalion nor phalanx-gap till he reached the battle throug

warrior's destruction and his inimical blows.'

³ A literal and etymological translation of ποταμῶν τε. ⁴ ուր քան . . . րի: cf. Stokes, "Togail Tr.," քան րի, 'I resist.'

Riḡ Comcéann conacḡ maibḡ o'eoiaḡain etairia aḡtmaḡ a
 pceit 'ḡa pcatóirḡen, 7 nio tóḡbadaḡi a laimḡ le clóirḡmib
 paobḡiaḡa pḡiḡḡia 7 vo ḡabadaḡi aḡ tuarccaḡbáil pceit a
 céle co cupiaḡa. Roba comḡiac va vaḡm n-vileann (1°) in
 comḡiac pḡn uairḡ vo clorḡ p'a'n ccaḡt ceḡtairḡa ḡloinn-
 bémeanna a n-ḡelḡiaḡ (2°) 7 coḡḡeḡal a cclóirḡom 7
 nioḡabadaḡi aḡ oinḡbáil a céle 'ḡan éaḡt caḡi an caomḡaḡi (3°)
 la cóirḡce. Iomḡuḡa na ccaḡt cceḡtairḡa nio ḡabadaḡi aḡ
 cupi an éaḡta co comḡioḡia 7 aḡ é olúrḡ nio pḡḡeoh an caḡt
 pḡn co pḡoḡpḡoirḡ nioḡt caḡibáḡo o'n uillinn ḡo céle oibḡ nio olúrḡ
 na h-omḡona conaḡibḡo oluḡte cliaḡta leimeoh aḡi n-a
 oluḡtaḡo no pḡḡḡa pḡlinnḡḡia aḡa cconḡbáil (4°) tḡe cóḡpḡuib
 na ccupiaḡo eirḡi na caḡoibḡ ceḡtairḡa. Irḡ ann pḡn tairḡa
 Tinne mac Conḡiaḡ mac pḡḡh Connaḡt 1 ccenn va mac pḡ[ḡ]
 Connaḡt nioḡbáḡi a bḡocairḡ Conḡáil .i. Oirḡlḡ teoḡia ḡaḡt
 7 Oirḡlḡ teoḡia cḡioch, 7 nio éḡectnaḡḡ caḡ a céle oibḡ co
 oioḡia, 7 nio foḡpḡinḡeḡairḡ in va [ḡiaḡ] Tinne mac Conḡiaḡh a
 ccetóirḡ. Aoconnaḡic Deaḡicc mac Deaḡhaḡo pḡn. Táinḡ
 o'foḡpḡeḡin Tinno [tairḡ n-]airḡ, 7 aḡḡonaḡir an va Oirḡlḡ ḡupḡ
 éurḡ aḡi a laḡairḡ éaḡta amaḡ uile íaḡo, 7 pḡḡ Tinne . . . (5°)
 7 tuairḡena beḡ va an m . . . (6°) aḡo. Ooconnaḡic
 Feḡiccupḡ pḡn, táinḡ co h-aḡnaḡo a n-aḡaḡo Deḡiḡ [mḡc]
 Deḡhaḡo 7 nio comḡuicḡioḡt aḡi aon ann pḡn, 7 aḡ voḡḡ nioḡ'
 oḡiaḡ (7°) aḡi éaḡt an comḡiaḡ 7 an comḡanna pḡn. Aḡiaḡt
 neḡt 7 pḡoch Feḡiccupḡa tairḡ Deḡicc mac nDeḡhaḡo aḡi veḡeḡo
 an cóḡmluḡn co pḡoḡuḡ oḡ . . . aḡo, (8°) 7 nio ḡab Anaḡal 7
 niaḡlḡ niaḡḡlonnaḡ aḡ coḡḡḡhaḡo a ccomḡluḡn pḡpḡn pḡe pḡn
 co pḡoḡoḡia no ḡupḡ bḡuḡeḡ pḡceḡeal an éaḡta ḡo coḡtḡionn, 7

(1°) vaḡm n-vileann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Lebhar Breac*," p. 30. (2°) ḡelḡiaḡ: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. ccclxx. (3°) Caḡi an caomḡaḡi, 'through the day': cf. P. O'C., *cop an laḡi* ("Cath Cluain Da Tarbh"). Caḡi is also used in this sense, I think, in Scotch Gaelic. (4°) The sense of conḡbáil is not very clear to me. (5°), (6°), (8°) MS. defective. (7°) Oḡiaḡ = foḡiaḡ, 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; ¹ and they lifted their thin-edged and very sharp swords, and they commenced raising² 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 ³ 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 the⁴ 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;

¹ Lit., There was of space separating them only their shields defending them. *Vide* O'R., s. v. *eaobarrgam, eaobarrgam*. ² Or, if we read *tuarrgam*,

'clashing.' ³ Dr. Alex. Bugge refers to the use of red shields by the Norse. Magnus was called in Irish *Rí na n-íreath dearg*. 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). ⁴ *Leg.* for *no* in text *na na* or *na*.

տօրժարի իսկ իմանցլոննած ԼԵ Կ-ԱՆԾՈՒԼ 1 ԵՐԻՈՇԻՆԻՆ ԵՆ
 ժողովոյն, 7 յօ ժարի Ե ԵՆԸԻ ԵՐԵՐԻ 7 ԵՈՒՄԵՐՈՒՄԷ ԵՐ Ե
 Կ-ԵՆԸԼԵ 7 յօ ՄԵԸԾՈՒ ԵՆ ԵԸՇ յԷ ԾՈՆՃԱԼ ԵՈ Կ-ԸԵԼԻՄ ԸՈՒՆ-
 յԷՄ, 7 ՇՐՈՒ ԼՈՒՈՒՄԻ ԵՆԸՇԸՈՒՄ ԵՐԵՐԻՈՒԷ ԷՐԵՈՒՄ ԸՈՒ յՈՒ,
 ԵՐ ԵԸԸՈՒ ԵՐԻՄԸ ԾՈՒՆ Ծ ԾՈՆՃԱԼ ԵՈՆ ԻՄՈՒԵՐԻ, 7 ՇԵՐԻՆ Է
 ԾՈՆՃԱԼ ՔԷՄ յօՅ՝ ԵՈՒՈՒ Ե ԵՐԾՈՒՈՒ ՇԷՆ ՇՈ Ն-ԸՐԻՄՈՅՇԵՐԻ ԵՈ
 Կ-ԵՈՄԵՐԵԸ ԷԸՈ. ՇՈՆԸՈՒ Է ԵԸՇ ԸՈՆԸՇ ԵՄԵՆՇԷ Ե ԵՐՈՒԸԱՐԻ
 իսկ իմանցլոննած յԸՇ ԽՈՒՐԵՐԻՈՒԷ; 7 ԸՐԵՐՈՒՄ ԾՈՒՄ ՈՒ
 ԵՆՈՒ 7 ՕՐՇՈՒ ԵՐԸՈՒԵՈՅՈՒՄԷ ԾՈՒԵԸԸԸԸ ԸՐ ԸՈՒՇՐԷՈՒՄ ԾՈՆՃԱԼ
 ԵՈՒՄՇԷ յՈՒ. (1°)

XXVII.

ԵՈՒՇԱՐԸ ԾՈՆՃԱԼ յօՅՈՒ ԸՇ ԼԷՐՇԵՐ Ե ԻՄՈՒԵՐԻԷ յՈՒՄ յԷ
 յՈՒ Ե Ն-ԻՆԵՐԻ ԵՄԵՆՇԷ 7 ԸՈՒԾԱՐԻՇ ՔԸԸԸՆԸ ՔՈՒՄ ՔԷԼԵ յԷ
 ԾՈՆՃԱԼ 7 յԷ Ն-Ը ԻՄՈՒԵՐԻ: “ՈՒ ՈՒ ԸՐԻԵԸԾԱՐԻ ԵՐԻ Մ-ԵՐՈՒԾԱՐՈՒ
 ՈՒ ԸԼՈՒՄՈՒՆ ԽՈՒՐԵՐԻՈՒԷ ԾՈՒՆ, ԵՐՈՒՈՒԼԵՐԻ ԵՐԻ ԼՈՒՇԸ 7 ԵՐԻ
 ԼԸՐՈՒՇԵՆՇԸ 7 ԵԸԽՐԸՈՒՈՒ ԸՇՇՈՒՆ ԵՈ ՈՒԵՇՐԸԸՇ ԵԼԵ ԷԸՈ ԵՐԻ ԵՐՈՒ
 ՄՈՐՈՒԷ ԵՐԻ ՄԵՐԻՇ 7 ԵՐԻ ՄԵԼԸՈՒ ԸԸՇ ԵՈ ԸԸԼՈՒՄԵՐԻ ԵՐԻ ՆՈՒԼ ԸՐ
 ՄՈՒՐԻ 7 ԸՐ ՄՈՒՔԸՐԻՐՈՅԷ.” “ՈՒ ՇԷՆԵՐԻ ԸՇՇՈՒՄԷ ԸՈ ԸՈՒՄԸՐԼԵ
 յՈՒ,” ԸՐ ԾՈՆՃԱԼ; 7 ՈՒ յՈՒՄԷ ԸՈ ԼԸՐԻ ԸՈՒ:—

ԵՐՇԸՐ (2°) ԵՐՈՒՄ ԸՐ ԵԸՈՒՄ ԸՐ ՄԸՐԵ,
 ԵԸԽՐԸՈՒ ԸՇՇՈՒՄ ԵՈ ՈՒԵՇՐԸԸՇ
 ԼՈՒՄ ԸՐ ԼՈՒՇ ԸՐՐ ԸՐ Ն-ԸԸՐԻ
 ԸՐՐ ԸՐ ԵՐԵՐԸ ԵՐԸՈՒՐԼԵԸՈՒ;
 ԸՐԻՐԵ ԾՈՒ՝ ԼՈՒՄ ՈՒՐ, ՈՒՄ ԸՇՇ!
 ԵՐՈՒՄԸՈՒՄ ԾՈՒ՝ ԸԼԻ ԸՈՒՄԸԸԸՇ,
 ՔԷՐԵՐՈՒ յՈՒՄՈՒ յՈՒՄ ԸԸՇ,
 ԸՈ ՈՒ ՕԻԼԼԼ ԸՐՈ ԸՇՇԸ;
 ՈՒ ԵՐՈՒՐԸՈՒ ԸՐ ԼՈՒՇԸ ԸԼԼԵ
 ԸՇՇՈՒՄ ԵՈ Կ-ԻՆԵՐԻ ԵՄԵՆՇԷ
 ԵՐ (3°) ՄՈՐՈՒ ԸՐ ՄԵՐԻՇ ՐՐ ԸՐ ՄԵԼԸՈՒ
 ՈՒԼ ԸՐ Ը ԵՐՈՒ, յՐ ԵՐՇԸՐ.

ԵՐՇԸՐ.

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

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!
Crimhtann 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.

¹ 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.

[Օօ]ւսար(1°) սաւիտի(2°) լրո ճր cenn ա long 7 ա խստ-
 օսար 7 տսսսսսս սսսսսս ցօ սսսսսսսս սսսս սսս 7 լո ցսսսսսսս
 սսս սսսսսսսսսսսս ա long սսսսսս լսսսսս(3°) 7 լսսսսսսսսսս.
 Լր ճոն լրո սսսսս [տ]սսսսսսս լսսսս սսսսսս Կսսսսսսսսսսսս լո
 Ըոնճսլ.

(1°) սօսսսս, 'it was gone,' *perf. passive*; distinguish from սօսսսս, 'it was
 told.'

(2°) սսսսսս: dat. plur. of cpd., prep. + pron.; acc. = սսսսսս.

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.

N.B.—The 2nd pl. pron. is *uΔib*, ‘from you.’ It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3^o) *μΔimΔc* = ‘with oars’: cf. Stokes, “Togail Troi”; *μΔσoμΔmΔ*, ‘strong oar.’

AN TARA CUITO.

Sgeul.

XXVIII.

Riḡ moḡaburṭairi muḡe na h-Uairṑa ṑairbo comḡaimm ḡabḡosoon mac Ioruaicṑ, 7 ar amḡaiṑ moḡoirren 7 ben mḡaic ḡ comḡaṑar aige .i. beḡib ḡnḡen ṑoirnḡlain 7 tḡaimc uirḡia n-aimḡirre ḡ ccionn aṑḡaiṑ ṑa h-ionṑoirḡirṑḡen 7 ruairi bḡar ann; 7 mo ḡab ṑiomḡalairi ḡabḡosoon ṑo cḡmḡaiṑ ḡ mḡna 7 nḡi ṑeirlḡ ṑaṑb mḡe ṑerccaṑ ṑó aṑṑ ḡ beicṑ ḡ reriḡ riorḡalairi 7 ní ṑeirna eireriḡleo ceirṑa na caingne, ól na aṑibner na ainer, 7 moḡi ḡo ceann mḡliaṑna amḡaiṑ rḡn 7 moḡar aḡ mḡlleaṑ ḡ muḡe ó comḡcioṑuib rḡiriruiḡ mḡir mḡliaṑain rḡn uime co móri 7 mo cḡionóileṑairi luṑṑ na h-Uairṑa aimḡeir 7 tḡnḡaṑairi ṑ'ionḡoirḡiṑ an Riḡ. “Mḡaic, ḡ ḡabḡosoon,” ar rḡao, “cḡeo an ḡalairi móri rḡa moḡabur(1°) uairi in neaṑ ṑo mḡll ṑo muḡe 7 ṑo rḡaicṑeimḡair uile umao, uairi ṑo luirḡeṑairi coircḡioṑa oirṑ; 7 innir ṑuinn cḡ ḡalairi aṑa oirṑ co ṑóentairi ṑo leiḡer 7 ṑo leiḡaṑ aḡaimne.” “ḡoṑa(2°) n-áil liomḡa ḡ innirḡ,” bair eirion. “ṑamḡó í comḡ ṑo mḡna ṑo beicṑ oirṑ nioiri cḡbhaiṑ moṑ cḡmḡa mḡna ṑo cḡir oirṑ, uairi rḡirirṑeiri na cḡioṑa 7 na cenḡla uile aḡaimne 7 ṑa mḡibe aḡ reri na ḡ n-aonṑoimḡ irḡn ṑoimḡan bean buir ṑionḡ-mḡla ṑuic ṑoḡeiraimne cḡḡaṑ air air no air éiccion í.” “Aṑa ḡo ṑeimḡin,” ar ḡabḡosoon. “Cḡ tíri ḡ bḡuil, ḡ áirṑoirḡ?” bair iṑoiran. “Oilen aṑa ḡ n-iarṑairi eḡirra,” ar eirion, “7 Inir rḡuirṑ ḡ h-aimm 7 riri beaḡa áille beṑṑa

(1°) moḡabur = mo-ṑ-ḡabur; ṑ, infixed pron., rel. pres. 3rd sg. with force of perfect in combination with mo. (2°) ṑoṑa: in Mod. Ulster dialect éa.

¹ *Vide* Introduction for discussion as to relation of this rḡeul to Part I

² Uirḡia n-aimḡirre: ‘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.¹

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 time² 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,³ 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 they⁴ 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,⁵ 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.’
ὑπέρτα, ἐπέρτα is neuter in O. Ir.: hence eclipsis here after nominative. ³ For
phrase, cf. ‘Pass. and Homilies’ (Atk.), s. v. camgen. ⁴ inneoch, *that*
which, O’Don., Suppl. to O’Reilly. ⁵ ἄν-αντομήα, lit., ‘marriageable.’

innte 7 mna lućaipe lánvealhbó, 7 sa bfaḡar iyn soimān ben vionḡmāla vāmra vo ḡeubair innte í.” “Cuirćear,” ar mairte na h-Uairbó, “feair 7 teacća v’airriaró éireann vo cōḡa (1°) mna vuit innte.” Ir anneyyn vo orvairiym tpmóća trénfeair v’á trénmūintiri v’airriaró mna uabó co h-Érinn, 7 vo rcibeoh baipic bmonnfaipyrnḡ aca ar a h-aicće 7 vo tóḡbāó a reol aluinn alavbpeac uairve 7 tánḡavair nompa ar an aiccén n-anforaró ó ḡac vryum tuinne vair oile co mánḡavair co h-Érinn; 7 avconncavair uacćibh Iny na m-bairc mra maireri Rácryumna a n-Ḍalymāva [7 av]conncavair an cāćairi mōḡó mōmóri ymávo oipeḡó uacćibh 7 na tice mionna f[airi-ryonḡ]avāa (2°) 7 na ḡymānāna ḡloimvóe 7 na pelovve mōḡó mōfāipyrionḡa. “Ir mōḡó an cāćairi yv,” ar mūintiri Nābḡavovin, “7 cā feryi vūinn ionav a ccuirfema[oiv] rcicć vōno ar tveacć a n-oipeair (3°) éireann mair innte,” 7 tḡavair pmyrpyr (4°) ar a luynḡ [v’ionn]ryiḡiv na cāćirach.

XXIX.

Avconncavair meampa ba h-óige 7 ba h-aicće vo’n Avāim-ćloinn co nḡlāiri mairc, co ccairi fūilc, co m-binne n-ḡoća (5°) co ryarica n-ymābmya, 7 vo fūiv cōna bantryacć iyn n-foćla reinnvó eile 7 vo ḡābavair aḡ vénam a noryume 7 a vveḡlām 7 vo ḡāb riri aḡ tccurc an bantryacća. Vo bāvair mūintiri Nābḡavovin aḡ feachaint vealbā 7 mūill na h-inḡime, 7 vo fāćivrov munn a mairc 7 a māvairc ma veilb. “Ir mairc cāpila vūmūn āri tcoivc 7 āri tcyry,” ar mūintiri Nābḡavovin “uair ḡiv é in bioć uile vo iairpfamaoiv m fūiḡmūi mnaoi ba cōimāic mairvó an, 7 bēymāovone ḡo Nābḡavovin í”; 7 sa fāirfāiḡevair vo’n luć ba cōimneya vōib: “cia h-é an

(1°) cōḡa: the word is used in the same general way in Mod. Irish. (2°) *Leg.* fairryonḡa. (3°) oipeair = ‘district’; oirćear = ‘east.’ (4°) pmyrpyr (?): pmyr = ‘quick.’ (5°) co m-binne n-ḡoća. *Vide* Add. Notes.

¹ Lit. ‘brave man.’ On the trén-feair, *vide* Joyce, “Social History,” vol. i., 63, 95, 99; vol. ii., 49f. ² rcibeoh; P. O’C. gives rcibeavh, ‘equipping a ship.’

³ Tentative translation of tḡavair pmyrpyr.

⁴ 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 bravest¹ of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready² 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 drew³ 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,"⁴ said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman⁵ as that⁶ 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.

⁵ *mnasoi*, older acc. of *bean*; Mod. Ir. *bean*, acc.

⁶ *παραπο* (O. Ir. *parpa*), fem., 'to her'; *πρι*, 'to him.'

τ-όγλαδ μοῖζόα μοάλλουνν úο αῖ τῖζεῖνα νο'η τῖζῖν;" αῖ ῖάο. "Rí Óonn mac Iomchadúa mic Míothúna mic Cair-
élothaidḡ vo éloinn Cerrmáda Mílbeoil mic an Dáḡúda vo
bunadóḡḡeime Túaidé ve Dánann Rí na h-innir-ḡe ῖúo." "Cia an inghen oḡḡeḡúda úo αῖ bádncenn vo'η bantḡadét?" αῖ ῖάο. "Íḡ ῖoḡḡ," αῖ na ῖḡeḡaḡḡaḡóe, "íḡ a n-oilen maḡa vo h-oilead ῖḡb ó naé ccuadla ῖḡb an inghen úo .i. Tairí
Taoibḡeal inghen Rí[ḡ] Duinn."

Íḡ anḡḡḡḡ tuccadú a lóḡúáoéain bíó 7 leanna éuca, 7 ó
éaḡḡḡḡ óóḡb vo ῖaḡḡaḡaḡ Rí Óonn oḡb: "canar a τάηḡa-
oai na h-óicc no cia aḡa mbíó?" αῖ ῖé. "Óo ḡuḡḡḡḡ
ḡabḡaooḡḡ mic loḡuadḡ ῖḡḡḡḡ," αῖ ῖάο, "7 o'iaḡḡḡḡ ḡḡá
anḡḡo τάηḡamaḡ uadú." "Cia an ben?" αῖ Rí Óonn.
"Th' (1°) ingenḡa," αῖ ῖάο, ".i. Tairí Táoibḡeal anḡ ῖúo." "Óo ḡeubéaḡḡḡ ῖḡeḡaḡa uadḡḡḡ ḡen cóḡaḡḡle uime ῖḡḡ," αῖ
Rí Óonn, "ḡion ḡo mbeḡḡ m'ingenḡa aḡ ῖeḡ oile nḡ τḡḡb-
ḡḡḡḡḡ ḡóḡḡḡ í uadḡ ῖoḡáda uadḡ ῖoḡḡḡḡ a cleaḡḡḡḡḡ." "Cia an ῖeḡ aḡ bḡaḡḡ 'h inghen?" αῖ íáoḡḡḡ. "Aτá ῖḡ αῖ
ῖeḡḡb Conḡaḡl Cláḡḡḡḡḡ mic Ruóḡaḡóe .i. mic Rí[ḡ]
Éḡeno"; 7 oob'ḡḡḡ ḡóḡḡḡ ῖḡḡ, oḡḡ an τḡad vo cóḡḡḡḡḡúo
an ḡḡeáó ḡḡḡḡ a n-éamḡḡḡḡ ḡáéa 7 vo cuar ḡá'η Ríḡe ḡo
Teanḡaḡaḡḡ ḡo naḡceadú an inghen ῖḡḡ [vo] Conḡal 7 nḡ ῖáḡḡḡ
ḡeḡ ῖeḡ ḡe. "Tḡoḡaḡḡ ḡḡoḡḡ, a Rí Duinn," αῖ íáoḡḡḡ, "euḡa toéḡaḡḡ [vo éa] bḡaḡḡ duinne uadḡ τḡoḡaḡḡ ḡabḡa-
oon voτ' ionḡḡoḡḡḡḡ 7 luét na h-uadḡúda ḡeḡ 7 maḡḡb-
[ḡaḡeḡḡ] vo éaéaḡḡ uile 7 ḡḡḡḡeḡḡ Éḡe uile τḡḡḡḡḡ 7
ḡḡḡḡḡḡeḡḡ éu ῖén 7 bḡḡeḡḡ 'h inghen [aḡ aḡ no] αῖ éiccḡḡ." "Íḡ bḡaéaḡḡ óamḡḡa," αῖ Rí Óonn, "ḡun'bíó ῖealḡ aḡ
einead óamḡḡa é [nḡ ḡa]chaó ῖeai ḡḡḡḡḡ ῖeél uadḡḡḡ ḡan
maḡḡadú oḡb a ccionḡaḡḡ bḡḡ ccoḡḡaḡḡ." Óo ḡeḡeḡaḡ an
oḡóce ῖḡḡ, 7 vo ῖḡeaiḡḡadú 7 vo ῖḡoéoiḡeáóú íáo.

(1°) Th', 'h, forms of vo before a vowel.

¹ If we take ῖḡeḡaḡḡaḡóe as a noun.

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

³ The toéḡaḡḡ forms a class apart in the list of varieties of Irish tales: cf. the well-known toéḡaḡḡ beḡḡoḡa.

⁴ 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,¹ "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 Taoibhgheal 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,² but he knew her not. "You can, King Donn," said they, "refuse us her wooing,³ 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,⁴ 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.

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

XXX.

Քօ քրիստոսի Կօ մօճ Եւ ռ-Ե մօրիճ, [7 Եճ] յճԵԵԵ յ'օնոյիօրիճ Ե Լօնջ 7 յօ ճԵԵԵ յօմքԵ Եւ յո միւր Երիճօր-Լեճոն ԵԵճոն ; [7 Ե] ճնճԵԵԵ յ'օնոյիօրիճ յԵ Ե-ԱԵրԵԵ Կօ Ե-Երմ Ե յԵճԵ ՍԵճԵԵԵ. Տօ քրիստիճ ՍԵճԵԵԵ [քճԵ] ԼԵ յ'Ե : Են ԵրԵԵԵԵԵ Ե յ'օնոյիճԼԵ յ'օրն ? “ ԵրԵԵ-մԵր, յօմքիճ, ” Եւ յԵրն, “ ԵԵԵ յօ յ'օնոյիճԼԵ ճօ յԵմոն յուր, 7 յո քԵԵԵԵ օԼԵ յԵԵԵ(1°) Ե յԵԼԵԵ Եւ մոնԵ յօ Եւ քԵր յօ մոնԵ յօ յ'քԵրԵճ Են յօմոն յօմքԵ յԵմ 7 յօԵԵ յո-մԵքԵճ(2°) յուր քԵն Եճ Եւ յո մոնԵ յօ Եճ Եճ յօմքԵ [Եր] յօճԵԵ Ե քԵճԼԵ. ” Քօ ԼօնքԵԵ քրԵճ յԵ Ե-նճԵ Են Քի[ճ] յօճԼԵ Են ԵԵԵրԵԵԵԼ յոն ԵճԵԵԵ յԵ ԵԵճԵ ԵրԵ, 7 յօ Երմ Կօ քոնԵր յԵ քուճ 7 յօ [ք] ԵրԵԵԵ : “ ԵԵ ԵճԵր յԵ Ե-նճԵ յոն ? ” Եւ քԵ, “ 7 ԵրԵ քԵճԵԵ յ'Եր ճԵԵ Ե ԵԵԵԵր Եւ Եր յօ Եւ ԵԵԵԵ ԼԵ ? ” “ Քի Տօն մԵ [Լօ]մԵԵԵ մԵ ՍօճԵ մԵ ԵրԵԼօԵԵԵ յօ ԵԼօոն ԵրմԵԵ ՍԼԵԵՅՅՅ մԵ Են ՏԵճԵ յօ ԵնԵճքԵմԵ ԵԵԵ յԵ ՏԵԵԵԵ յ'Ե Ե-ԵճԵր, ” Եւ քԵԵ, “ 7 յո յԵԵԵԵԵԵ Լօն ԵԵԵ [ԵԵ] յօ ԵԵԵԵր յօ 7 մոնԵ մԵքԵմք Եւ Ե ԵԵԵԵ քԵն Եր Եճ յօ մԵօրԵճ քօմոն Ե ԵԵոնԵճ Ե նճԵ յօ ԵԵրԵճ. ԵրԵ ԵԵԵԵԵր ճօն ճօ մԵԵ Ե նճԵ Եճ քԵր օԼԵ յԵճ ԵԵԵԵԵճ յուր Ե. ” “ ԵճԵ Ե ԵրԵ մ քԵր յոն ? ” [Եր] ՍԵճԵԵԵ. “ Լօր ԵԵԵ Ե յօ-օրքԵ ԵրԵԵԵ, ” Եւ քԵԵ. “ Լր մոնԵ ԵԵԵ Քի Տօն, ” Եւ քԵԵ, “ 7 ԵԵԵԵր ԵրԵ մօր ԵրԵճԵ ԵճԵ մոնԵ 7 քօԵԵԵ ԵօԼճճԵրԵ ԵճքԵճԵԵ(3°) քօր. ” “ ԵրԵԵԵԵԵ(4°) քԵրքԵմ յոն, ” Եւ ՍԵճԵԵԵ, “ Եր ԵԵԵԵԵ ԵոնՅՅ յԵ Ե-ԱԵրԵԵ յ'Ե օոն-քօրիճ 7 մքրԵԵԵր Ե ԵԵԵԵր յո (5°) Ե ԵԵԵ 7 ԵրԵԵճ [քԵ] յո մոնԵ 7 ԵԵԵ Ե նճԵ ԵճԵրԵ քԵ յԵՅճ 7 ԵԵԵ քԵրԵԵ ԵԼԵՅՅՅ յԵմ յո Ե-օԼԵԵ յոն ԵԵԵմ. ” Լր ԵԵ[քոն] յօ ԵոնմօրԵճ քԵԵճ Եճ ՍԵճԵԵԵ 7 ԵԵԵԵճ մԵԵ յԵ Ե-ԱԵրԵԵ օԼԵ յ'Ե օոնքօրիճ 7 յօԵԵ Եճ Եօ[ԵԵ]ճօն յԵ

(1°) յԵԵ, ‘good,’ used as a superlative of մԵԵ. (2°) յո-մԵքԵճ = particle յո + մԵքԵճ, past part. of մԵքմ, ‘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 filled¹ 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-land² of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha all came to it, and the feast

ἡμερῶν, condit. of ἡμερῶν. (3°) αἰσθητικὸς, (a) 'sensible'; (b) 'sensual.' Cf. αἰσθητὶς, (a) 'opinion,' (b) 'sense, passion.' O'Dav., "Gloss." αἰσθητὶς ἢ κοινῶς. (4°) P. O'C. gives τάρταρισμα, 'revenge.' (5°) *Leg. im.*

¹ Lit., 'love filled.'

² N.B. the expression 'sword-land.' *pepánn cláirim.*

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.¹ 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."² "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^o) "Δ" not in MS. It is required, however, to make up seventh syllable. (5^o) *Leg.* ουναιρό or ουνα.

¹ The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. ² Lit., 'in strength of combat in the battle.'

Tuccaò cuigepum maíte a múintipe 7 vo punne(1°) cómairle riu ; 7 aroò aoubriavari uile ġur mitchiò leó uile Epe o'ráġbáil. “Fáġmadoirne í,” ari Conġaíl, “7 tiaġam co teac Rí Duinn co noepnuinnri feir le h-inġin Rí[ġ] Duinn.”

XXXII.

Dała Rí[ġ] Duinn, umorpio, mánic maibte fípe(2°) moim Nabġavon cuigē, 7 aoubriavari a múintepi le Rí[ġ] Duinn nari cōiri oó beit ari cionn luéta na h-Uavara ma inir fēin ó nac vireonn(3°) vmaoíteacēt no cumáéta mčleči é. “Ir feiri oámra mapeaò,” ari ré, “ool ari cenō Conġaíl ġurab é fein cōipeónar a bean riu ó nac ġpailmri lion caéta o’a cōrnam áēt muna vione vobari-čeo vmaoíteacēta rinn no muna fóimū Conġaíl opuinn.”(4°) Tánicpioim iapiom ar an oilen amac ari ceann Conġaíl; 7 vo éapinic vo Conġaíl a longā vo leapiuġaò 7 a fōipine o’opvuġaò 7 a cáblac vo cōpiuġhaò avčonncaavari aončumac ari fuo mara 7 aiccēn o’a [n-]ionnpoicciō 7 aon óġlac alaimn opavōa ann, 7 vobávavari aġa feučaint pe h-ačhavō. “Vobepumri aítne ari an óġlac ačā ipm čumac,” ari Conġaíl, “uapi ar é Rí Duinn mac lomčavōa é aġ teacēt ari mo čenopa ma’ ullam . . . baimnri a inġine.” Tuġ Rí Duinn aġhavō a čumaiġ ari luinġ Conġaíl 7 vo beannaiġ oó.(5°) “Ca rliġiō a mb[eiri] an coblac ra, a Conġaíl?” ari Rí Duinn. “ġuo’ čiġri,” ari Conġaíl. “Ar feirvō linn ġari teacēčra ann rin,” [ari ré], “uapi ačā vail coblaiġ ar mó ma ríġri o’ápi n-ionnpoicciō.” “Cia an coblac rin?” ari Conġaíl. “Nabġavon mac loiuavō támic o’iapmavō vo mma-ra opamra,” ari Rí Duinn, “7 ni

(1°) vo punne: Atkinson (“Tri Bior-Ghaoithe”) points out that this form is more correct than vo puġne. That is so from a phonetic point of view, the ‘i’ being short. Etymologically, however, the ‘ġ’ would stand for the ‘ġ’ of the root “ġen.” (2°) fípe: adj., g. s. of fípe, ‘truth.’ Cf. :—

“Re riġ Sacran ir vavab a čomġur
ir pe riōġaib fípe na fóola.”

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 fleet¹ 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

(Θάντα pl. Céitinn; Mac Erlean, ll. 221-2.) (3^o) ὄρεονν: enclitic pres. after nach of ὀροναιμ, 'I defend.' *Infra* we have ὀrone, the subj. pres. 3rd sg. after muna. (4^o) Cf. Mod. Ir., *Ṣo b'fóirib' Dia oirinn*, 'God help us!' (5^o) *Ṣo beannaig ré do*: 'he greeted him.' *Ṣo beannaig ré é*: 'he blessed him.'

¹ Lit., an assembly of a fleet.

էսցարձ ո՞՞ ի 7 ճԵՂ յԵՂՈՒՆ 7 ԼԻՈՆ [ԸՈՅՆԼԱՅ] (1°) ճԵ ՏԵՃԵՏ Տ՛Ճ
 ԵՐԵՏ ՃՐ ԵՐՐԸՄ ՍՃՈՄՐԻ 7 ՏՃՐԻՃ ՔԵՆ Տ՛Ճ ԸՈՐՈՃՈՒ ՔՐՈՒ.” “ԸՐԵՇՐ
 յՈՒՄՈՒՄ,” ՃՐ ԸՈՆՃԱԼ, “7 ՔՐՈՒՅԻՆԵՐԻ (2°) ԼԵՏ ՈՃ ՄՃԻՏԵ-ՐԻ ՃԵՃ
 Մ ՔՈՐՃՐԻՐԻ, 7 ՃԵՃՐԻ յԵ ՏՃՐԻ ՇՃՈՒՆՅՆԻ ԾՈ ՈՒՄՅԵՍԵՆՃՈՐՃ
 ՈՃԵՃՃՈՒՆ ՍՃՐԻ ՏՃ ՏԵՂ ՐԵ Տ՛Ճ ՏՈՇՄՃՐԻՃ ՏՈՒՐԵ ՐԵ ԼԻՈՄ”
 7 յՈՅԵՐԵ Մ ԼՃՈՒ :

Ճ ՐԻ ՕՍՈՒՄ ԵՐԵՇ ՏՈ՛Ն ՏՈՒՆ,
 ԸՈՐԻՅՇ ՃՐ ԸՈՐԻՆԵՐՈՒ ՛Ր ՃՐ ԸՈՒՄՈՒ ;
 ՔՐՈՒՅԻՆԵՐԻ ԼԵՏ ՄՃԼԵ
 ՄՃԻՏԵ ԸՈՒՄՈՒ ՐՈՒՐՃԻՏԵ ;
 ՃԵՃՐԻ յԵ ՏՃՐԻ ՇՃԻՏԵ (3°)
 ՐՐԻՐ ՄՅՈՒ ՈՒՄՄՃԼԼԱՅ (4°)
 ՈՃԵՃՃՈՒՆ ՃՐ ՏԵՃԵՏ Ճ ՏՈՒՃՈՒ,
 ՏՈՅՅԵՍԵՆՃՈՐՃ ԵՐՐՃ ՃՐ ՈՒՄՐԻ
 ՈՃԵՃՃՈՒՆ ՏՃ ՏԵՂ ՐԵ Ճ ՏԵՒՃՈՒՅՈՒ,
 ՐԻ ՈՃ Խ-ՄՃՐՃ ԾՈ ԼԻՈՒ ՐԼՃԱՅ
 ՐՐ ՏԵՐՆ ՏՈՐՃՈՒ (5°) ՕՐ Մ ՏՈՒՄՈՒ,
 ՃՈՐՐԻՄ ՐԵ Ճ ՐԻ ՕՍՈՒՄ.

XXXIII.

ԻՐ ՃՈՒ ՐՈՒ ՏՈ ՐՅՃՐԻ ՐԻ ՏՈՒՄ յՈՒ 7 ՏՃՈՒՐ յՈՄՐՃ Տ՛Ճ
 ԸՃԵՐՃԱՅ ՔԵՆ Տ՛Ճ ԵՐԵՐԵՃԼՃՈՒ 7 Տ՛Ճ ԵՐԵՐՃԼԵՃՈՒ ; 7
 ՏՃ[ՈՒՐ] ԸՈՆՃԱԼ ԸՈ ԼԻՈՆ Ճ ՐՈՐՐՐՐՐԵ ՄՈՃ ՕՃԱՅ ; 7 ՏՈ
 յՈՒՆՈՒ ՔԼՈՒՐՃՃՈՒՄՈՃ ՐՈՒԼՐԵ 7 ՐՈՐՐՐՐՐՐԵ (6°) ՕՃՆ 7
 ՏՈ[ԸՃՃՈՒ] Ճ ՈՒՄՐՐՐԵ (7°) ԵՐՈՒ 7 ԼԵՄՈՃ ԸՈՐՃ, 7 ՏՃՅՃՃՈՐՐ ՐՐՈ
 ՄԵՐՐՐՐՐ ՈՒՐԻ ՍԼԵ ՃՐ Ճ Խ-ՃԻՐԵ. ՄՃՐԻ ՃՐ ՃՈՒՃՈՒ ՏՈՒՆ
 [ՐԻ] ՏՈՒՄ 7 ԵՐՐՐՐՐՐՐ ՃՐՅԵ ՃՐ ՈՒՃ ՈՒՐՐՐՐՐ ՐՃ ԸՈՒՄՐԻ
 ԸՈՆՃԱԼ յԵ ՏՈՒՃՈՒ ՃՄՐՐՐ. “Ճ ԸՈՆՃԱԼ,” ՃՐ ՐԵ, “ՕՐՐ[ՐՐՐ]
 ՔԵՆ ՐԵՐՐՐ ՏՈ ՇՃՈՒ ՈՒՃ 7 ՐՐՐՐՐ ՏՈ ՄՈՒՄԵՐ.” “ՃԵՃՐԻ,
 Ճ ՐՐՃՈՒՐ ՕՐՃՈՒ, ԸՈՒՄՐԻ ԵՃՐ ՃՈ ԵՐՐ[ՐՐՐ]ԵՃՐՃ ՃՈՐՐ,”
 [ՃՐ ԸՈՆՃԱԼ]. “ՃՐ ի ՐՈ ՃՈ ԵՐՐՐՐՐՐ ՏՈ ՇՃՐՐՐՐ[ՐՐ]ՐՃ ՏՈ

(1°) Or [Ճ ՐԼՃԱՅ]. (2°) Lit., ‘let the chiefs be entertained by you.’
 (3°) ՏՃԻՏԵ, ‘silent’ (?). (4°) ՈՒՄՄՃԼԼԱՅ : յՐ (ՔՐԻ), ‘to, with,’ gov. acc.
 in O. Ir.; hence the eclipsis of յՈՒՄՄՃԼԼԱՅ by the acc. ՄՅՈՒ (*recte*, ՄՅՈՒ).
 (5°) ՏՈՐՃՈՒ : 3rd sg. s. fut. of ՏՈՒՐԻՄ, ‘I fall.’ (6°) ՐՈՒԼՐԵ 7
 ՐՈՐՐՐՐԵ : ՐՈՐՐՐՐՐ, ‘act of bathing (the body)’; ՐՈՒՐՐՐ (of the head);
 ՐՈՐՐՐՐՐ, gl. ‘balneum.’ Cf. Hogan, “Cath R. na Righ,” *s.v.* ՐՈՐՐՐՐՐ in
 Gloss. Index. (7°) ՃՐՐՐՐԵ : 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’¹ 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

¹ I have preferred to use the Irish word in cases like the present where such conventional English translations as ‘castle’ for *cathair* 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.

ḡabáil oir,“ *ar* *ḡ*maoé; “7 *ar* cóirí *ó*[uit] *á* *h*-oiricéil ḡo maicé *vo* *ó*énam,” *ar* *ḡ*íao, “*u*airí *c*ioṡ *l*ionmáirí *tí* *ḡ*abḡooson *o*’*ar* *n*-ionniríḡ[íṡ] *b*aoṡ *t*reirí *ó*uinne *m*a *ó*ó.” *Ir* *ann*irín *t*áimic *Conḡail* *ir*ín *m*bhuíḡín, 7 *vo* *ḡ*uirṡ *m*a *ion*ao *muḡ*ṡó.
 “*M*aicé, *á* *ḡ*earḡair,” *ar* *Conḡail*, “*c*’*ait* *ir*ṡirí *á* *m*-*b*ia-*ḡ*u *ann*óṡ?” “*b*íao *ir*ín *ḡ*oéla *t*uairceirṡaé [*an*] *t*irḡe,” *ar* *ḡ*eirceur, “*u*airí *o*á *t*tí *ḡ*abḡooson *ir* *ann*irín *b*poirṡ *b*a *t*huairṡe *t*ioceṡar;” 7 *t*áimic *ḡ*eirceur *vo* *t*óceḡáil *á* *ar*imá *or* *á* *c*ionn *ir*ín *ḡ*oéla *ḡ*einmíṡ, 7 *t*áimic *M*uirceṡaé *M*erḡech *m*ac [*Riḡ*] *Al*ba *ir*ín *ḡ*oéla *ḡ*einmíṡ *o*ile *ar* *ion*cháiḡ *ḡ*eirceurá, 7 *t*áimic *An*aoáil *Eu*éṡaé *m*ac *Ri*[ḡ] *Con*cénn *con*[*á*] *t*ri *c*éṡ *Con*ceannaoé *ar* *m* *vo*irur *b*a *ner*a *vo* *Conḡail* *ir*ín *m*bhuíḡín, 7 *t*áimic *C*rimmṡan *C*oremaé *m*ac *ḡ*eirceurá *ḡ*airḡe 7 *C*airibḡie *Conḡaim*neraé *m*ac *C*airibḡie *C*rimm *ar* *m* *vo*[irur] *b*a *ner*a *ó*óib *ḡ*ín, *O*ilíll *Te*oria *ḡ*aoé 7 *O*ilíll *Te*oria *C*rimoch *ar* *m* *vo*irur *e*ile *ó*í, 7 *Ri* *Donn* *m*ac *ion*chaoá *ar* *l*áim *veir* *Conḡail* 7 *m*aicé *R*acḡuimne *ó* *Ri*[ḡ] *Donn* *co* *h*-*ia*irceuil(1°); 7 *t*uccao *T*airí *t*aoibḡeal *con*a *b*anṡiaéṡ *ar* *l*áim *e*le *Conḡail* 7 *vo* *h*-*e*ḡuḡ(2°) *n*a *m*ic *muḡ* *ḡ*ín *am*ach *ar* *ḡ*leairíḡ *n*a *b*huíḡne 7 *vo* *ḡ*uirṡ *ḡ*acṡna *ḡ*ionn *ḡ*ile 7 *ḡ*maoé *o*maoí *á* *b*riaoṡuirṡ *Conḡail*, 7 *ḡ*é *vo* *b*í *ḡ*aicéir(3°) 7 *ime*ḡla *oir*ia *m* *luḡ*aoe *b*áao *ar* *aḡ* *ól* 7 *aḡ* *aoib*ner 7 *aḡ* *air*iríṡ *ḡ*o *m*óir.

XXXIV.

*ion*ṡurá *ḡ*abḡooson *m*ic *ion*aoṡ *vo* *c*uirṡao *á* *c*óḡlaé *am*ac *leir* *ar* *m*uirí *o*’*ionn*iríccíṡ *é*rimon *ar* *c*ean *m* *inḡ*ine *Ri*[ḡ] *Donn* 7 *ar* *í*ao *oob*’ *e*olaiḡe *ó*óib .i. *an* *lu*éṡ *t*áimic *muim*e *ua*éa *co* *h*-*é*rimn; 7 *t*ánḡao *ar* *iom*pa *ḡ*o *R*acḡrimn 7 *ao*con-

(1°) *ia*irceuil, *ia*irḡeuil = ‘back, remote corner.’ (2°) *vo* *h*-*e*ḡuḡ: 3rd sg. pt. tense, *ec*rim, *eḡrim*, *eaḡrim*, *eaḡraiḡim*, ‘I arrange, set in order.’ Cf. *c*ur *n*-*ea*ḡar (*O. Ir.* *ecor*). (3°) *Mod. Ir.* *ḡaicéir*, *ḡaicéar*.

¹ Naturally so, for a descent on Rathlin from the sea would be from the

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 northern¹ 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 Crioich 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.²

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 lamps³

north.

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

³ *Loépann*, 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.

casadai foillli (1°) na loéirann ari lapaó do muin mada amuis.
 “Maid, a luét an eoluir!” ari nabgaddon, “c’ait a bfuil
 an tfoillli móri úo adéamuis?” “Apeó ar vóiz linne,” ari
 ríad, “gumab a bfuáduir Rí[gh] Duinn atá rí, 7 ar ann atá
 an ben do iapiamaine úuiri 7 ar vóiz linne gumab é an
 feri o’a tucaó í do bíaó ann ari a bndair anoét .i. mac
 Rí[gh] Éireann.” “Ob’ feri linn go maó é do bíaóh ann,”
 ari nabgaddon, “7 teicchió foimonn tui long uaió o’fior
 na h-inni, 7 tabmaid leó ríéla na caéirach éugonn”; 7
 tángadai rin piompa o’fior na h-inni.

XXXV.

Dála Ferccur, muirio, dobíren ag értedé me mon-
 gar(2°) an mada do’n taobh éuáde 7 adéala puéclaoth(3°)
 na luinge lánmóie ag gabáil acapóroie(4°) irin inni.
 Do éiriz Ferccur amad, 7 do glac a duma go hactlan
 annin, 7 óconnad Muireadhaé Meigedé mac Rígh Alban
 rin, táimic a noeghaíó Ferccur amach, 7 com luad
 o’Ferccur doéum an éalaió 7 do’n éoluing ag tedé a
 tíri oíbirin, 7 do iad Ferccur a óa glac mopa miletá
 fa éuiriórad na luinge 7 tuccuradai eáiricadhaó anbaíl
 fuirre gum émoénaígh a clámaéa go curada, [7 mo r]cinne-
 dai(5°) a daiuigadá cenáil 7 comoludá eiríe uile, 7 do
 rcaóileiradai o’n ccuri[órad] o’a ééle gan contabairt
 uile í go maóadai a foireann ag tedé tuié ari fuo na
 triagha . . . (6°) ríeohaió; 7 do gaburadai Muireóac
 Meigedé mac Rí[gh] Alban [ag ionna]mbaó na foirne go
 fuiréadai; 7 táimic Ferccur irin luinge fa neia do iai rin,
 7 [do bí ré] ag maíbaó na foirne, 7 táimic Muireóac móri
 ’na óeghaíó in gac luinge o’a [longaió] go máimic leo

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

(2°) mongar, ‘roaring’ (O’R.). *Vide s.v.* monáil (Dinneen, “Irish Dict.”).

(3°) puéclaoth, cf. puét, ‘a sigh, groan,’ &c., O’R.

(4°) acapóroie, gen. of acapóro, ‘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;¹ 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 fast² 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 fiercely³ 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

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

(5°) ṛo ṛcinnēdār: O. Ir. ṛcennim, '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.

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.¹

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 stones² from the strand, and when they reached it, they made a fierce attack³ 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.⁴ All the foreigners again approached

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

² Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, *s. v.* *tumro*, 'stone' (?). Can *tumne* here be for *tumro*?

³ Lit., 'shower.'

⁴ Lit., 'their drink of thirst and of parchedness.' *torad*, gen. *toradan*, 'thirst.' N.B.—*torad*, O. Ir. acc. of *toroch*.

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.

the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,¹ 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 stop³ 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.⁴ They came into the hostel afterwards, and not long⁵

¹ *I.e.*, 'active.'
received a check.'

² Lit., 'sat in.'

³ Lit., 'silence.'

⁴ Or 'till they
⁵ 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. Cíomhtann 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 Muiredach 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,¹ 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

¹ cenóal, 'fire-brand.'

'foster-brothers'; comóalṫadós, 'foster-sons.'
'a point'; O. Ir. peno also means 'spear.'

(4°) *I.e.* Mod. Ir. pinn,

բօրս,” ար ըն, “7 ճաճար՝ Եար յ-արմա 7 լաճար՝ Եար
 յ-ալճե ա[ն] յօրրի՛ն նա Եարիցնե.” Իր անորոն յօճաճար՝
 Լեօրան ըսե՛ (1°) յ’ա ըսաճար՝ 7 ըլեճա յ’ա յ-ար՝ Լեոսա՛ն
 ճար [նոս]իցն ան Եարիցն ուլե ճօ Ե-ալճիւլ աճճար՝
 սար յո ըսաճե Եարիցն ըսա՛ն յօն’ յօնանն յօ’ն Եարից[ն]
 ըն ո’ն ըսօճնսճար՝ լաճար՝ նա լաճա լաճար՝ Եարիցն. Իր
 ան ըն յօ ըսաճ Եարիցն 7 յօ ճաճ ա արմա 7 լաճաճ աճաճ
 ար յո մԵարիցն, 7 լաճա ա ճաճար՝ ար նա ըլաճար՝, 7 ան ճաճ
 Եա լաճե (2°) յօ նա ըլաճար՝ ար ան յօ յօնորիցն Եարիցն
 ըս (3°) 7 յօ ընն ըլաճ ըսաճաճար՝ լաճար՝ ըլաճար՝. Իր
 ան ըն լաճաճ Եոճաճ աճաճ 7 յօ լաճար՝ ա լաճա ա յ-աճար՝ նա
 յ-ալճար՝ լաճաճ Եոճաճ յօնն ճաճաճ ճաճաճաճ օր ա
 լաճար՝. Սօճաճաճ Եոճաճ յո յօնն ճաճաճ ըն, յօ լաճար՝ ա լաճա
 7 յօ ընն լաճաճ յօ ըսաճար՝ ճաճաճ ճաճար՝ յօ
 յօնննն. Աճար յօնննն լաճա ա լաճա յօ յօնննն (4°)
 Եոնննն յօննն յօ նա լաճար՝ 1 լաճաճ ա լաճա 7 լաճար՝
 ըսաճաճ ճաճ 7 յօնննն լաճար՝ 7 յօննն լաճա լաճաճ
 լաճա (5°) ա լաճա ար ուլե. Լաճաճ Եարիցն անորոն 7 յօ
 յօնննն [ն] ըլաճար՝ յօննն 1 լաճաճ նա յ-ալճար՝. Իր
 անորոն ճաճար՝ լաճար՝ Եարիցն Եարիցն յօ լաճաճ ճաճաճ.

XXXVIII.

Լաճաճ Անաճաճ մաճ Եոճաճ Եոճաճ ըն լաճա լաճաճ
 լաճաճ յօնն լաճա, 7 յօ լաճար՝ ա յ-ալաճ լաճար՝ ըսաճաճ
 ըլաճար՝ 7 յօնն լաճա լաճաճ ար ան լաճա 7 լաճար՝ լաճա-
 լաճա 7 լաճար՝ ար նա լաճար՝. Իր ան ըն յօ լաճար՝
 լաճար՝ 7 լաճար՝ լաճար՝ լաճար՝ 7 յօ յօնննն ըսաճար՝
 Եոճաճ, 7 յօնն ճաճ լաճա յօ լաճաճ յօ, 7 լաճա յ’ա յօ
 լաճար՝ լաճա յօնն յօննն 7 Եա լաճա լաճ (6°) լաճ յ’աճաճ (7°)

(1°) ըսե՛, *sic* MS. ըսաճաճ = ordinary *nom.* or *acc. pl.* (2°) լաճա, comparative
 of լաճ, ‘thick.’ (3°) *I. e.* լաճ. (4°) յօ յօնննն : *lit.*, ‘burst forth.’
 (5°) *I. e.* լաճա լաճա, ‘gap of battle’: *cf.* լաճա լաճաճ, ‘gap of danger.’
 (6°) *I. e.* լաճ. (7°) յ’աճաճ.

and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,¹ 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 interchanges² 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.³

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 noticed⁴ that assistance was far from them, and he cared not about dying provided his glory

¹ 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. ² Lit.,

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

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 destruction¹! 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(?)²; 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,³ 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

¹ Lit., ‘violation.’ ² ṛḡeasṁasḡmas, ‘fiercely’ (ṛ. Cf. ṛceasṁ, ‘bark.’ ‘yelp,’ ‘growl,’ and derivatives (Dinneen, “Dict.”). ³ Lit., ‘so that he defeated.’

[féin] 'na éireuctnuḡad co móir. Tánic Rí Donn 7 a mḡen .i. Tairi tábḡeal o'feachaint [Conḡail. T]ucc an mḡen lám tairi briaḡoio oó 7 oo ḡab aḡ feuchaint a énead 7 a éireuct [7 oo ḡ]ab aḡ feúaint cinn nabḡoooin. "Ir muḡda an cennra," ar í, "7 ar maid linn [i] n-euccmuir a anma 7 ar maid o'ulltaib íor beir maid atá 7 ir cuma [liom] aḡa maó"; 7 roberit an laoi:—

[móir a]n cenó úo iri cénoc!
 Anba a n-oeina o'ar n-olc!
 Oorinne móir o'ulc ar nuair,
 nabḡoooin móir mac íoruaíó!
 [nabḡo]ooin táinic a ttauíó,
 Rí na h-íaróda ḡo líon íluaiḡ;
 Conḡal roben a éenn oe,
 [ḡ]innreap cloinne Ruḡruíó
 [ḡuía]ó tángadair ale
 Cuḡainn ḡo cuan Raéruinne,
 ar íerí oóib 'na beir aḡ ól,
 maid oo éuríom an cat móir.
 moir.

XXXIX.

Tángadair anonn iri mbuḡin ar a h-aíle 7 oo cuiread a nḡuianán ḡloinúe íad 7 a ttiḡtib íonna íairíonḡa íóirnuíó; 7 tuccad leḡa o'a leíḡer 7 robdáair caoicóir ar mír (1°) a nouad Rí Donn maid íin; 7 ba maid an muinteri aḡa maḡadair 7 ar maid oo cáiteair íiu; 7 ó cáirnic oóib a leíḡer 7 a mbeir in-íuḡail 7 an ílead móir 7 an banuiri íin oo cáitein, aubairt Rí Donn: "maid, a Conḡail," ar íe, "berí oo íinadai let 7 íairi íén íearíonn ar élanraib Ruḡruíó oí uairi ni h-aíl liomra ulltaíó oo beirh ina mbíó-bhaib óain uimpe." "Ni bíadai íuir," ar Conḡail, "acé teighio Anḡoída mac Anluin 7 bínene mac Cairbhíe ḡo h-éamain ílladá 7 íairíuir íearíonn ódairá dom' íinadai ar íerícur mac leoe 7 ar maidtib ullad 7 oinḡeubadara mo éoccad 7

(1°) caoicóir ar mír: the full moon divides the month into two parts, and this division the Irish followed; hence the division into fifteen days, caoicóir. Vide Loth, "L'Année Celtique," in the *Revue Celtique*, April, 1904.

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,¹ 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,² 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

¹ *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., 8384).

² MS. has *anġoċa mac lunn*.

coccað Fericcura mic Rora oíbhroim o'a cionn." Tánḡadairan mompá idirinn ḡo h-Éimoin, 7 ar taorca mánḡadair a rceula ḡo h-Éimoin inar íao féin, uair ba baíð leó uile an caí rín do bhur Conḡal air luét na h-Uairóa me céotinnrceasól a coccaíð 7 do ferialó fáilte mu aḡ na muḡuib rín 7 do fíairfaiḡeoir rceula an cáta rín oíob 7 do inrreoir rín oíob uile. "Cíeo ma taḡadairin anrro?" air maíte Ulaó. "[O']airfaið ferioinn oiruibí tánḡamair do mnaoi Conḡal," air ríao, ".i. o'inghin Rí[ḡ] Duinn 7 oingebair Conḡal a coccaíð féin 7 coccaíð Fericcura mic Rora o'ulltaib o'a cionn." "Ticcíð Conḡal féin a n-Éirinn," air ferḡur mac Leoe, "7 ó do ḡeall a coccaíð do oionḡbáil o'ulltoib dobeuirá mu n-Ulaó oó, uair ar ríne 7 ar uairle é ma mui." "Mí ḡeubairan rín," air Anḡoí, "uair tuḡ o'a brieirí naí ḡeubhaí mu n-Ulaó no ḡo cooirceoná Ríḡe n-Éireann air tur." "Maó é rín doubhairtíon," air Fericcur mac Leoe, "dobeuirá ronn maíe o'a mnaoiríon." "Cia an ferann rín?" air íaoirán. "In tmuóao céo ar comfóirí o'feriann a h-aíarí féin," air Fericcur. "Ar cumá oirirí do ábhairt oó," air bhuíne, "uair do bíaí muḡe n-Ulaó a' ferḡuir aít muna tuḡáta rín uair." "Doamaó é rín bu áil leiríon," air Fericcur, "oḡeubá uairí ḡan imreoirí é." Ir anrín tánḡadair na teacáta o'ionnroisíó Conḡal ḡo teac Rí Duinn. Do fíairfaiḡ Fericcur rḡeula oíb, an bhuairadair an fadairn do éuadair o'airfaið. "Fuairamair," air ríao, "7 dobeuirá Fericcur mac Leoe muḡe n-Ulaó oirirí doamaó áil leat 7 tuḡ an tmuóao céo ar nera o'feriann a h-aíarí oot' mnaoi ḡo 'Dún Sobairce'; 7 doba maíe le Conḡal rín 7 do éuir Rí Donn a inghin 7 maítoir íomóa lé air in tmuóao céo rín, 7 do muḡeadó 'Dún aiceirí ann .i. 'Dún Tairí 7 'Dún Tairí ainm na renna i maíbe póir.

¹ Lit., 'welcome was made for them.'

² MS., Fergus; but evidently

this is a scribal slip for 'Conghal.'

³ 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 welcomed¹ 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 undertakes² 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. Conghal³ 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."³ 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.

AN TREAS CUIO.

XL.

Ioncturá Conḡail ionnteari ronn rēáil oile. Doubdairt
 re n-a muintiri a cōblac̃ vo cōmuḡad̃ 7 uil v'ionnhoiḡiṛ
 Loēlann. Vo ḡluaidiostair iompra ar muii 7 ar mōrfairiḡe
 7 roba mōḡōa an cōblac̃ rin Conḡail 7 roba mōi leó a
 meannma 7 a meirneac̃ aḡ uil v'ionnhoiḡiṛ Loēlonn 7 ar é
 • vobú mḡ Loēlann in tairin .i. Amlaoi mac Scoinne 7 ir
 ann vobí a vunaḡ a nverceirt Loēlann .i. aḡ Eairiṛde. Ar
 irin uairi 7 aimir vobí Ri U[loēlann] ar múi a baile 7 a
 ṽraoí ina f̃airiḡad̃ .i. F̃erccna r̃ile; 7 avconnec̃adair in
 lo[ingear] lánhoi v'a n-ionnhoiḡiṛ 7 na r̃uil ilb̃reac̃a
 ionḡantac̃a uairt̃ib̃. “Ir a[ḡ]b[al an] cōblac̃ ṽo av-
 éamuiṛ, a f̃erccna,” ar Ri Loēlann, “7 an t̃ac̃b̃riḡad̃ aṛne
 r̃oiriṛ?” [“Vob̃eir̃im]re (1°) aṛne r̃oiriṛ,” ar f̃erccna, “ar
 é cōblac̃ Conḡail Cl̃airiḡmḡ m̃ic Ruḡriḡad̃ é 7 [ir leir] vo
 t̃uit Ñabḡad̃on mac loiriḡad̃, m̃i na h-Uair̃ōa.” “C̃ia in
 r̃luad̃ aṛá 'na f̃airiḡad̃?” [ar m̃i] Loēlonn. “In t̃áim̃ic a
 h-Éir̃inn amac̃ m̃iḡm̃ mac m̃iḡ ar f̃erairi m̃uintiri m̃ar é,” ar
 [f̃erccna,] “uairi aṛáir ṽa m̃ac m̃i[ḡ] (2°) Connac̃t ina
 f̃ocair ann .i. Ail̃il Teoir̃a ḡaoḡ 7 Ail̃il Teoir̃a C[m̃iḡoc̃], 7
 mac m̃i[ḡ] Alb̃an 7 mac m̃i[ḡ] L̃air̃ḡen 7 mac m̃i[ḡ] Conceño
 ar n-a n-ionñair̃iḡad̃ ar a c̃er̃iḡac̃ib̃ r̃é[in 7] neoḡ ar f̃erairi
 m̃ar̃o (3°) rin uile .i. f̃erccur mac Roṛa, m̃ḡm̃ileḡad̃ Éreann
 7 macuiriḡad̃e (4°) Éreann ó rin ale”; 7 aṽb̃riḡad̃air in
 l̃aoi año:—

A f̃erccna ar al̃im̃ an ṽream
 t̃áim̃ic a h-iaḡ Éreann;

(1°) MS. defective. (2°) Ri, m̃ḡ: the gen. of m̃i is m̃ḡ. In our MS.
 the forms are confused: we have as gen., m̃i, m̃ḡ, m̃iḡ.
 (3°) m̃ar̃o: pl.
 form of m̃a, ioña. (4°) sic MS.

PART III.

XL.

As to Conghal there is here narrated another story.¹ 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,² 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,³" 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.

¹ In Part III. we have narrated the martial exploits of Conghal over sea.

² Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe. ³ Lit., 'it is better of following than he.'

NOÉA (1°) HFACA MIRE ABUR
 SLUAḠ VO BIAḠ FO A CCOIMUILIUR;
 CIONNUR ATÁRO FIAḠ NA FIF ?
 INAO CPOḠA NA CUPAIḠ
 MARI TIAḠAO I CCEIM CA[ÉA] ?
 CAIḠÉ AIIIMANNA A N-ÁIFOLÁÉA ?
 CONḠAIL CLÁIRINḠINEACÉ, AN MÍ !
 MAC MIOḠḠA VO RUḠFUIḠÍ !
 FEARCCUR MAC ROFA, HEIM NGLE !
 'S AN TA AILILL OIPIOTHE,
 TPI MIC TABAIRNE NA TPIEP,
 LEÓ APOAḠPAT LAOIÉ 'A LUAIḠ-TPEAP
 IN TPIM EIE AP CALMA I CELÍ (2°)
 MAC FIONTCUM MIC RUḠFUIḠÍ.
 ANAḠAL EUÉACÉ AP NUAIPI
 RÍ COMCENḠ AN ÉOCCAIḠ ÉPUAIḠ
 CAIRBHE NA'CCLEP IP NA CCEA[PO],
 MAC MÍ[Ḡ] MIḠE NA MÓIPCEAPḠ;
 CIONNUR ATÁRO FÉIM NA FIF
 IM ḠIMOIḠAIB ḠAILE IP ḠAIPCEAIḠ ?
 ANAO BLAC FEPCCUR A MBIAḠ ?
 AN ABPA (3°) MIOM, A FEARCCNA.

A FEARCCNA.

XLI.

IP ANOPIIN AUBAIRIT FEPCCNA LE MÍ[Ḡ] LOCLONN : "FEPPIA
 FÁILTE MIUPÚO ḠO FUIḠBIP," AP FÉ, "7 OÉNA MAIḠ OPIIA, UAIPI
 ḠÉ MAḠ AMLIUḠ VO BEḠEA A BFEUCCMIUR VO MIḠE VO COIPEḠN-
 OAOIP FÚO MIḠE OUIT 7 ḠIḠ CO[ḠAḠ] (4°) VO BEIḠ OIT VO
 OIMḠEUBAOAOIP OIOT É." "OḠEUBAOPIAN MAIḠ AḠAMPIA OÉ
 PIIN," AP MÍ LOCLONN. OḠAḠBAOAPIAN ACOPIAIḠO (5°) IPIIN
 CCAḠAḠ ANOPIIN, 7 VO ḠAḠBAOAPI A N-APIMA U[PIPA], 7 OPIOIḠPAT
 CPIO COMḠOAIḠḠEAN CAḠA OIOB, 7 TÁINIC IN RÍ INA CCOMḠOAIL 7
 FEPPIA FÁILTE PIUḠ, 7 AUBAIRIT AN LAOI ANO :—

MOÉEN OUIT, A CONḠUIL ÉPIAIḠ !
 TÁINIC A H-ÉPIIN ḠO MBÚAIḠ,
 VO ḠEUBAIRIT FÁILTE OÉ
 AḠAMPA 'P AḠ BEBERPE.

(1°) NOÉA : hence the neg. part. ÉA of the modern Ulster dialect. (2°) CLÍ,
 'heart': cf. TPÍ BIOIP-ḠAOIḠE (Atk.), CEILḠ-MIANNA NA CLÍ. (3°) ABPA :
 apparently is 2nd sg. pres. (4°) MS. defective. (5°) ACOPIAIḠO :
vide note 4°, 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,¹
 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,² 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 : "Give³ 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,⁴ 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 ;

¹ Lit., 'bright career.'² *I.e.* 'active.'³ Lit., 'make.'

From Beiuda, best of women,
 And Aralt, secure the meeting,
 They shall welcome you all
 Both king and gentlemen;¹
 Naoisi my son, on the skirts of hosts,²
 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 prepared³ 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

¹ Lit., 'gentleman.'

² A poetic cheville: we may take it as meaning, 'who wages war on the skirts of hosts.'

³ Lit., 'they made a preparation of.'

Conġal ari j'lor an mġtġe 7 Fericcur ari a lám ħeir 7 Muireoac Meirgec [ari a] lám ċli 7 vo cuireao Anaoal mac mġ Conceann cona ċrí ceto Conceannao ħiri poč[la] feinnio pa neia vo Conġal; 7 vo cuireao Aillil Teoria Ġaoč 7 Aillil Teoria Ġiic ħiri [počla] feinnio ele 7 Ġuomtann mac Fericcura Faiirge ina b'arriao 7 Caiirbe Conġanč[eapac mac] Caiirbe Ġuim; 7 vo cuireo Meirne Seirne 7 Lačairne a b'arriao [Conġal] (1°) 7 vo ħuro Pačtna Ĥinn Ĥile 7 Ĥucne mac Caiirbħie 7 Ĥiaoč ħiao a b'iačħuie [Conġal] 7 Fericcura. Surioġao leče Conġal conuige ħin.

XLIII.

Táinoc Rí Ločlann ħiri j'ħir [tuaoe] vo'n tiġ 7 vo cuireao mġġiaoche Ločlonn ari a lám ħeir, 7 vo cuireo Ĥaoiri [7 Ari]alt a ħa Ĥac ħiri počla feinnio 7 vo cuireo Beħeie a bean ari a lám [čl]i 7 Ĥeuso a mġen ġo lioa a banġiačta ħiri počla feinnio eile; 7 vo vaoeao Ĥioa 7 Ĥeinnio ari na j'luaoġao 7 vo ġaoao vaoa 7 vuočonna [a]ca, 7 vo čuiri cac a n-aicentur ari a čele vo laočiaoche Ločlann 7 vo čuiaoioib Conġal; 7 vo ġao Ĥucne ao vėnaia cuarita ao maicħib Ločlann 7 Ĥaoi maoine 7 [io]ħmuia iomao an 7 vo j'aoeao Ĥeħi Ĥoi a mħucne. Táinoc Ĥucne iariħi a b'iačħuie Ĥeuso cona banġiačta. "Slao Ĥoit, a Ĥeuso," ari Ĥe. "Ĥreo ar ail let v'aoġail, (2°) a ollaoi?" ari Ĥi. "Mi Ĥeoio naio (3°) maoine iariħuim, a mġen," ari Ĥucne. "Ĥreo oile iariħuiri?" ari Ĥi. "An é nač Ĥeoiri tur, a mġen," ari Ĥucne, "Ĥreo vo iomluao Conġal mac Ručiaoche a Ĥ-Ĥuħ vo'n ou Ĥo?" "Mi Ĥ-aoamua atao a Ĥuħ," ari m mġen, "aoč vo čualao ġuiao ari ionnaibao táinoc." "ħi Ĥioi Ĥin," ari Ĥucne, "7 ġioeao atá aoħao eile an." "Ĥreo an t-aoħao Ĥin?"

(1°) MS. defective. The insertion of the word Conġal is tentative.
 (2°) paġail: thus our MS. for the more etymological form paġbail. (3°) naio, pl. form of na: cf. ma, maio; -io 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 Crioich 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 Bebhre, 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 had¹ songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted² 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

¹ Lit., 'singing.' Cf. beic̃ ag gabáil am̃pán, 'to be singing songs.'

² Lit., 'put their acquaintance on one another.'

ar an inghen. “Do éada do beirín a n-óige 7 a n-doncuimh 7 naé bfuil do íadhuil do mhaib an domhain 7 ar í rin ben tob’áil lairim, ó deirceadís féin do madoib mios an domhain, 7 tug ghráó úuit 7 ar doo’ iarraid (1°) tánuic do’n cúir.” “Dia bfaḡa (2°) ían óamra ’n coibce iarruim ar madoib mios eile an domhain tís dom’ iarraid fáoirpeo leir.” “Cíeo an coibce rin?” ar bhuicne. “Tí h-eoin ingine Cairrctinn Cuirr,” ar í, “7 do [é]oioeoladair fí 7 mna na talman aét gró a n-éccomlann beoir mé ceól na [n-]én rin, 7 cuing éarbuio Círb 7 caibairi micrcenmaid, 7 noéa tálmuic fí mioséubad óamra na nece rin 7 ní íaduilim a tteáét 7 beuora a n-doncuimh go bfaḡar uile íad.” “Do gheubairi rin, a inghen,” ar bhuicne, “uair ar amlaio ádaro clanna Ruóiraidé 7 an ní naé féuio daoine eile do óenáin do[ḡ]míoríom me h-eó n-áḡoiríom é 7 an comlann naé bfeuio curaid do óenáin do[ḡ]mí clanna Ruóiraidé é 7 fuairceóla Conḡal na cepta rin”; 7 doubairt an laoi ann:—

A inghen naocair (3°) céile!
 A gnuir go ngile ghréne!
 Oionghála uuit ar ḡad móð
 Cuir comramh[ad] (4°) mar Conḡal.
 Gró maid lepra, a bhuicne buam!
 Conḡal mac Ruóiraidé ruaid,
 noéa carabra (5°) é tra
 noḡo n-ioca mo cepta (6°).
 Cairé na cepta cuing?
 Go bionnam cairé an uoilge,
 noéa nfuige (7°), tolaib ḡal,
 aét muna bfaḡa Conḡal.
 Tí h-eóin ingine Cairrctinn
 Go ceól, cairbeanaó claitbino!

(1°) MS. doo’ iarraid. For this form, iarraid (o’iarraid) for iarraid, cf. Father O’Leary’s “Séasna,” p. 7: nuair a buail oume boét uime a (aḡ) o’iarraid véarce, ‘when a poor man met him asking alms.’ (2°) faḡa, 3rd sg., pres. subj. of faḡaim, ‘I get.’ (3°) naocair: naoc = neg. rel. particle. (4°) comramhaé: cf. Caé R. na Ríog (Hogan), p. 84: fá éorais na ceptad comramhaé. (5°) carabra, 1st sg. conj. B. future of caraim, ‘I love.’ (6°) MS., cepta. (7°) noéa nfuige: fuige = 2nd sg. fut. of faḡaim, ‘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,¹ 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 meet² these demands"; and he recited the poem:—

O girl who lovest not a lover,
O sun-bright countenance!³
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, melodious⁴ the display.

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

Դր ցւոյն ճարթաւ Օրն չան չեյր
 Աջսր ճաճեայր Մուրբենմեյր,
 Սօ չեւծարս իմ սւե,
 Դ մնցն իօնն թօլեծսրծե !
 Ճաճ իրբ, Կօնարս Ճալ,
 Սօ չեւծա սւե, Դ մնցն !
Դ մնցն.

XLIV.

“ Ը՛տ Դ Խբսլն ոճ յեւթ ին, Դ մնցն,” Դր Խբսլն, “ Կօ
 յօճմաօյր Ծ՛ճ յ-Իարիւսօ ? ” “ Աճաւօ Ի Կճաւիւսօ Մսրն
 Եմնչարբօհաւիւսօ,” Դր ի. “ Ը՛տ Դ Խբսլ Դն ճաճար ին ? ”
 Դր Խբսլն. “ Երբբօր յ՛ճ Խ-Իարիւսօ իօր,” Դր Դն մնցն,
 “ 7 մսն Խբսլճար ճօր Ի Երբբօ իճար, 7 մսն Խբսլսր ճար
 Երբբօ Եճ Ծար, 7 մսն Խբսլճաւ Եճ Ծար Ի Երբբօ Եճ
 Եսաւօ, 7 յարճ մաճ մաւթ Ծաւթ յօճ Խբսլճաւ Ծ՛ճօլսր
 սաւմր Դճ ին.” Դ Երբս խբսլն Իար ին 7 ճաւոճ Դ
 Խբսլօնսրբ Կոնչալ 7 Բբսլսր, 7 Ես Դ ճոնն Դ յ-մրե (1°)
 յօմաճալլաւմ օրիւ, 7 Դրծ Դսւծարբ : “ Մաւթ Եար Եսարսր
 Դ Խ-Երնն Դ ճա,” Դր Խբսլն, “ սար Դն մնցն Ես Երբ
 Եօճարբ Դր մաճթ իսօճ Դն Ծօմաւն . . . Եսւծա մնցն իսճ
 Լօճաւն Ես չրաճ Կարճաւնճ Ծօ Կոնչալ 7 Ծօ Դճսւնչաւ
 Կօնճ Դր [. . .] Եր Խ-Եօն մնցն Կարիւթոն 7 ցւոյն ճարճար
 Կրն 7 ճաճար Մուրբեն[մար . . .] ճաճաճ Մսրն Եմնչա-
 իջօհաւիւսօ 7 Ծօ Կար ի չարճ 7 Դրմս օրսոն Դն Կօնճ ին
 Ծ՛բճալլ Ծ . . . Ծա յ-օ իլլ (2°) իօր Եսաւօ (3°) Եար մբարճ 7
 Եար [ն-Դրմ] իճօն Խրթոճ Խսն (4°); չարիօ իլլաւնսւնչար
 ի Խ-օմ (5°) Եարբոնն Ճաճ իլլ[արնն] իօր Դ իլլթօրթաւ;
 Երիսճ ինն Երիսւն (6°) իօրսն; Տօճալ յօւլ ճալլ Դր . . .

(1°) մրե: ‘lowliness.’ (2°) Ծա յ-օ իլլ, ‘two ears of a horse.’ Cf. Strachan,
 “Notes and Glosses, L. na hUidhre” (Archiv); “L. na H.,” *phill* .i. eich
 (33b; 6. b. 29); Stokes, “Irish Metr. Gloss,” *s. v.* pell, ‘horse.’ (3°) Եսաւօ,
dat. of Եսաւ, ‘a pen, byre’; Եսաւ is a D-stem. (4°) Խ-Դրմ իճօն Խրթոճ
 Խսն: cf. Hogan, “Cath R. na Righ,” p. 104, l. 2, and note. (5°) Օմ:
 ‘raw flesh, blood’: cf. O’R., *s. v.*; O’Dav. “Gloss”; Կր .i. օմ. (6°) Երիսճ
 ինն Երիսւն, ‘the pangs of a woman in childbirth’: cf. P. O’C., *s. v.* Երիսւն.
 Երիս, Երիսւն .i. Ելաւ, Stokes, “Metr. Gloss,” 101. Երիսն .i. Ելաւ,
 “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 refused¹ 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,² and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel³; the pangs of a woman in childbirth be yours⁴; the life of a cloud of a wood

¹ Lit., 'a refusal of wooing.' ² *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, "ṡá ṡá éluar capaille ar labra lomgreach," 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. ³ earcomne, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., earcu and earconn: of this latter form, earcomne 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.' ⁴ Cf. the famous nóinoin, or 'couvade,' of the Ultonians.

éiríonnúgá (1°) aghuib; nioi éomle ríb nomáíde muna
bfaígeáoi an coib[ce rín] so h-iaíuáó oíuáib.” 1r anghrín
tuíuáruí Fíreccur píeab a mbíuonne súr bena[rtaíu] iúirín
tana (2°) íomáíuí oobí ina íaónuíre, súrbo tennoabáir so
luét píeapto[la] an tíge a anacal uíre. Tuí Congáil
buílle ó’a óíuom iúirín bfríuígíó conach íaíbe aríuíg colba
na caéaoirí nárí éríuónaíg. Óóconnaíe Rí loélaínn rín 7
a aéaíuí oobí árí a íuáloínn .i. Scoíne íaíeáíuáíe,
óíuáíe áíuáíuó éíreí; “Cíeo ío[u]cuí (3°) a íomáí márí
rín, a éaíuíníuó, a Congáil?” árí Rí loélaínn, “7 cíeo ía
íababáíuí óa báí n-olláí?”

XLV.

Óo eíuíg íaéína íínn ííle ina bfríuónuíre uíle anghrín
íó ccuaíaoárí máíu loélaínn a aíteíe 7 áuubáíuít: “Ceann
íomáíuóe éíreíu íúu,” árí íaéína íínn ííle, “.i. bfríuíne mac
Caíuíre 7 so íuonne coíuíreíuárí íáí íaíuáíuó eíuírí ’híníuírí 7
Congáil, 7 so íaíuí uíuíte íéíu ’híníuíní íéíu íuubíuáó íuír
é, 7 so éuírí ceapíe árí Congáil náí íaóíuíteíu ó’íáíuáí íuír.”
“Máíuice árí árí cuíuígíeó ná ceapíe rín,” árí Rí loélaínn,
“uáíuí oíá mbéuírí ííuáíuíg ná íaíuáíuín a íáí n-íuáíuáíuó íu bfríuíg-
uír íáó.” “An bfréuíuírí, a Ríí, é’aíe a bfríuíl íáó?” árí
íaéína íínn ííle. “Aíuáíu í ceapíuáíuíg íuíuíne íoíuíbíeíuóe
a íuéríeapíe ná íuáíuó,” árí eíéíu, “7 óa íuéríeapíe íuír
óomáíu íuócuíu ná caéíuáíe rín so íéuíbíuáíuí a íaíe caéíuígíe
íe caéíuáíuíg áíuáíuíg a n-íuíníuárí íuétíe ná caéíuáíe íéíu, 7 a íá
íeóíuáíe caíuóíu árí íuírí ó loélaínníuáíu íuíríeíuíu so íuíuírí an
éaéaíu rín.” “1r íuóíuíg íuíne an ceíu rín so cuíuéríe

(1°) From *éiríonnúim*, ‘I notice, perceive’ (?). (2°) *tana* (?), for *tain*,
‘a herd.’ *tain*, in Modern Irish, has the meaning of ‘a troop of persons,
heroes.’ We have afterwards, however, *uíre*, fem. (3°) *Leg. íuócuírí*;
so lost through fraying of the edge of the MS.

¹ The phrase *Saoíal neoil éaílle*, &c., is obscure to me. ² *nomáíde*,
i.e. ‘nine days.’

³ *Cíeo ía íababáíuí óa báí n-olláí?* 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*: *1r h-éu íuío íuomboch íuóríuáí*, ‘this is why they

. . . (?) be yours ;¹ may you live no time² 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'?"³

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."⁴ "Do you know, O king, where the things demanded⁵ are?" said Fachtna Finn File. "They are in the 'cathair' of Muirn Molbhtaidhe 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?' *biopras liom oo ló arcoróce*, 'they annoy me night and day.' Cf. Angle-Irish, 'they 'do be' at me.'

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

⁵ Lit., 'they.'

orunn,” ar ConĠal, “ar tteadēt i ceirié loclann.” “na h-adair rin, a ConĠal,” ar Feircur, “uair na bfaġa neadé irin domhan an coibce do iairi an inġen ar rinne do ġeubā, ġion ġo nveach (1°) neach eile ann,” ar Feircur, “maċdora ann.” “Raċdora ann,” ar ConĠal, “7 afeō ar voilġe linn eōlur an māra o’faġāil.” “Doḃeurra airciō ūuit, a ConĠal,” ar Scoinne, “7 ni ġeubā caē no comlann miot uair renoiri mē fēin, 7 doḃēri mo rciaē ūuitri ōiri do cairri-nġeraō vāmra naē bfuġinn tiġerna tair ēir mo bāir no tair m’ēir fēin aēt mac iuġ ēreann. Ir tura erem, a ConĠal, 7 niri ġab neadé ie a ġuadlann rciaē ar feariri ina í”; 7 doḃuḃairt:—

Δ ConĠal ber leat mo rciaē
 ttrunta a triaē, obair (2°) ttroro
 buaile curadō, erce ceairb (3°)
 Dia rcinġ an ġa veirc a ttroro;
 Saotair raoirrleiġi, ttrioēa caēh;
 Feri ġo maē ni fupail oi;
 minic doḃermir a caēh
 no ġo mbeē ar āi leth ēli;
 ġo n-eccair (4°) airciō ie a cner
 Eoiri an veir ir a ttruroh,
 ġo voeilb leomann ar a ttruib,
 ġo mbile iairiann ēaōil ēruadō,
 O’a corriān (5°) ēriēiri ēair
 Do ēelġmir a ffair mōri ttrori,
 minic doḃermir an caēh (6°)
 Con facemir an aġh mori con.

Δ ConĠal.

Tuccaō an rciaē arteaē iairrin, 7 tuccaō do ConĠal í. O’fech ConĠal in rciaēh, 7 do ēuiri ar a vealġain uara (7°) í. “Atā cóimairle aġamra ūuit, a ConĠal,” ar Am̄lāib. “Cneō í, a áiririuġ?” ar ídoran. “Cuiriō rcír an māra 7 an ēaēa do ēuirēadairi ūib,” ar ié, “7 leirciō reāēāib an ġemireāō oiri voġebēāoi co roim̄neāē raōā[í]l aġamra 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., corriān. (6°) MS., áth. (7°) uara, 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 . . .¹
 Often gave we battle:
 And left the deer, great . . .²

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

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

rciáimòamhgnóteirí bairí rceet (1°) 7 rliopótarí bairí rleḡa 7 cóiríngteirí bairí cclóiróme uairí atá aḡamra neacó vobí v'a foflóim r'an cātríaiḡ, 7 ar é innoiríor rceula vóimn .i. Uir-ḡreann vriaoi, mo vriaoi-rí réin, 7 anuairí búr mīthirí [v'í]bírí sul v'ariccuim na catríac rín mīachairí ré mōmairí arí eóluir." "Ar í rín cóimairíle vofḡenuimne," [arí] r'acétna rínn ríle. Tuac rín ríubacáir 7 ríobríón (2°) mōrí vo Cōḡal cona mīun-tíur 7 vobríónrat mairí avubairíat an [vriaoi], 7 vo leccetairí r'eadá an ḡemíreavó.

XLVI.

Ir anoirín avubairíat Cōḡal ríe mīḡ lóclann a cceann na [ḡemíuríve]: "ullmīḡteirí lón 7 lonḡa vóimn," arí r'é, "uairí ar mīthirí lónn sul v'íaríuríavó an cōiríve vo h-íaríuríavó[oríamínn]; 7] (3°) vo mōnadó amílarí rín aca. Ro tóccbavó mōrícoblac leórfan arí mīurí, 7 vobí r'eólarí cāicvóir [arí mír] o éríochairí lóclann co catríaiḡ mīuríne mōlḡethairíve, 7 vobávairí aḡ r'eólarí ríe mír r'aríatíurí. [mí r'á]cavairí ní acé an ríoríamíment or a cclíonnarí 7 an r'aríicce inā r'atímóilí, 7 vo cōnnacavairí uacá arí a ccenn r'íaríab mōrí arí lárí an aríccén (4°); 7 vob' avóbal a r'arí 7 cceann v'é bu v'éar 7 cceann ele bu [cúarí]vó, 7 a mīullac arí v'eiríḡlaríavó. "Círe v'é an r'íaríab úvó, a Uirḡmínn vriaoi?" arí Cōḡal. "Ar é r'íurí in [r'íaríab]vó r'eineavó atá mōmairíbírí," arí in vriaoi. "Cá conairí a mīacām r'eadá r'íurí?" arí Cōḡal. "Noáa nríul [cona]rí ba v'éf no ba thuaríve r'eadha r'íurí aḡavó," arí in vriaoi, "uairí va r'tí tú vó'n leḡ thuaríve v'é vofḡéba [m]urírcéuacé (5°) cona tonnaríab ann 7 va r'tí vó'n leḡ v'éf v'é vofḡéubā cíoḡḡalcléar (6°) r'neacéta an mīarí (7°) mōirí ann 1 cclíuríac na h-uairíavó 7 na r'einríve; 7 vāmavó

(1°) *Sic MS.*, for r'ciāḡa. (2°) Cf. vubacáir, vobríón, vobríonac. (3°) The insertions in square brackets throughout are due in almost all cases to defects in the MS. arising out of the frayed condition of the edges of the leaves. (4°) *accén*; O. Ir. *oicían*, from Lat. *oceanus*. *Vide Add. Notes.* (5°) *murírcéacé*; O'R., *murírcéacé*, 'unnavigable seas.' (6°) *cíoḡ*, 'shower'; *ḡal*, 'puff, breeze.' (7°) *an mīarí*: *murí* is fem. in Mod. Ir. and neuter in O. Ir. In Middle Irish it is masc., as here.

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 battle¹ ; and were every single ship in your

¹ Lit., ‘in the meeting of the cold and heat.’

com mór nuiun ríabai do ḡad éin long doo' cōbldac doḃnuḡad
ḡad tonn o'á bfuil auiun iad?"; 7 doḃnuḡad in ladi:—

'Sé rúo an ríab ai laraḡ,
Cioḡ áro an caḡairfoḡad,
ni h-uḡur a léim, oai leam!
noḡa nḡoccur a éimḡeall,
maḡ oá tḡir do'n leith thuad
do ḡeubá oic ne h-enudai,
do fia muirḡeuc cona tonna (1°)
imeorai oḡe anglonna;
maḡ oá tḡir do'n leth anḡer
ai oadai do ḡeubá cruadḡer
cladḡloḡad do ríadḡ a nḡé
doḡuḡad ríot aḡe.

ape.

“Cionnui do óenam uime iun, a uiuḡuun?” ai Conḡal,
“an bfuil eóluḡ eile aḡadai óuun?” “Adá muḡuḡ,” ai
in oiaoi, “uadi ai amlaiḡ adá an ríab úo 7 polli tuiḡ, 7
ní bfuḡuḡ iui na taluḡan eolui o'ionuḡoiḡúo na caḡmad
ḡuḡa tḡeḡuiḡ adḡ tḡe ladi in tḡleibí úo, 7 do feudai an
cōmduḡe ai oḡeḡa (2°) uadib,” ai in oiaoi, “caḡḡadḡtḡe
badi longá o'á eile 7 tadḡarḡadi long Conḡail ai túi
uompa 7 muḡ uunḡe ḡo mberadi eolui 7 longá an cōbldaiḡ
ina uadaiḡ, 7 cenḡadḡadi cuḡuḡ na long o'á eile aḡuib uadaiḡ
a uadaiḡ.” Do ríoadó amlaiḡ iun ada; 7 long adadail
mic iu[ḡ] Concenn aḡi doḃi fa oḡeudá, 7 do cuḡuḡuḡ leḡ-
badiḡ ḡloimúe ai ḡad loing úib 7 tḡḡḡadai o'ionuḡoiḡcúo
an tḡleibí madi iun; 7 doḃi feólad ladi co n-oúce oúib uul
tḡeḡan ríab iun 7 iai uoul tuiḡ oúib doḃi feólad caduḡuḡi
uadḡ co caḡuadaiḡ Muḡuḡe Molḡtḡadúe. A cuḡuḡ na ríe iun
doconcadai caḡuḡi tḡuḡuḡúe Muḡuḡe uadḡ, 7 doḡbadiḡt
Conḡal: “Cuḡe an caḡuḡi tḡuḡuḡúe úo (3°) adúamuiḡ, a
uiuḡuun?” ai ríe. “Ai í rúo in caḡuḡi adadaiui o'adi-
uadú,” ai in oiaoi, “7 muḡ tḡeudá ina tḡuḡúil.”

(1°) tonna for tonnaib.
(3°) MS., uḡad.

(1°) óenḡa, part. necessitatis; O. Ir. óenḡi.

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,¹
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."

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

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 on¹ your
 masts, and make a destructive² 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 mention³ the hag,
 Saighead, daughter of Carthann Corr,
 You shall answer over the wave !
 The colour of heroes shall change !⁴
 I tell you so it is.

¹ Lit., 'on the tops of.' ² *amiamarēad*, lit., 'with ill consequences,'
 'ill-fated': cf. *Ṭrí bion-Ṣ.* (Atk.), p. 186, *inneall 7 iorṣar an áruir*
amiamarēad ʒ *ṛin*, 'the arrangement and entertainment of that ill-fated abode
 [hell].'
³ Lit., 'in the absence of.' ⁴ Cf. note I, p. 96.

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 tug¹ at the chain between them till one of them is overcome,² 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."³ "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

¹ comtarras; lit., 'pull together.'
on one of them.'

³ Lit., 'it is unknown to us.'

² Lit., 'till it was gone

tug, so that Anadhal was landed sitting¹ 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 cinder² that had been steeped in water. He had a black iron shield by his side with its very rough green-iron³ 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 candle⁴ 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-

¹ Lit., 'happened in his sitting.' ² Lit., 'an old coal.' ³ Or, 'bright iron.' ⁴ 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 rebuked¹ 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!²
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.

¹ Lit., 'reddened.'

² Lit., 'was not gentle, the companion!'

O. I.).

(4°) Ro + m + ēpečnāš: m, infixed pron. of 1st person sg.

(5°) ro + m + mīācēt: mīācēt = T-preterite of mīšim, 'I reach.'

(6°) an

ferp comčā = 'the man of partnership, the companion.' Δορcomčā, *infra*.

ccéodóiri. “Cia hí rúto, a Uirḡuinn?” ar Conḡal. “Tá míc do ḡoigto inḡin Cairḡtúinn rúto do’n éailiḡ do éualabair,” ar in tḡaioi, “.i. Tḡén 7 Tḡoḡlaḡ 7 Tḡuḡaḡal a n-anmanna, 7 neimḡiḡe údaoibḡi ḡac comḡann o’a bḡuaḡabair nḡaḡ aḡa bḡeugḡaḡo rúto.” “An tḡiaḡi bḡaḡar iḡo?” ar bḡuicne. “Aḡeo [ḡo oe]mḡin,” ar in tḡaioi. “Cḡeo aḡt tḡiaḡi bḡaḡar eile uainne’nḡa n-aḡaḡo?” ar bḡuicne, “.i. [Meḡin]e, Seimne, 7 Laḡaḡine, tḡi comḡaḡaḡa ConḡaİL.” “Roba tḡoiliḡ tḡuinne comḡonn [’nḡa n-aḡaḡ]o,” ar iḡoḡan, “7 tḡuḡa o’a ḡuḡaİL oḡuinn aḡt cḡoḡ bḡḡ tḡḡeubam ann.” Do ḡabḡaḡaḡ [iḡaḡ iḡin] a n-aḡma 7 tḡanḡaḡaḡi ḡuḡan tḡiaḡi, 7 do tḡuḡbḡuic cḡc a cḡile tḡoḡb’nḡa ḡeḡeḡ .i. an tḡuḡaḡi Ullḡaḡ 7 an tḡuḡaḡi aḡḡaḡaḡaḡ, 7 do tḡuaḡicc cḡc a cḡile aḡa, 7 do éḡuḡ ḡaḡḡeḡo [nḡa n]ḡaḡoḡeal óḡ na h-aḡḡaḡaḡaḡaḡi ḡuḡi tḡuḡeḡaḡi tḡi míc inḡine Cairḡtúinn iḡin ccomḡonn 7 ḡo tḡi[éaḡn]ḡaḡo míc ḡionḡtḡaḡn iḡo 7 tḡḡaḡaḡi a cḡinn leó o’a maḡoḡoḡoḡ ḡo Conḡal. “beḡuḡo buḡoḡ 7 beaḡmaḡḡaḡin,” ar Conḡal. “ḡac maḡt úuic, a áḡuḡaḡi,” ar iḡoḡan, “7 ḡac comḡann ḡuḡ tḡuḡḡaḡi oḡḡaḡa tḡinḡeubam tḡoḡ é leḡrúto”; 7 tḡobeḡit:—

ḡac maḡt úuic, a ḡuḡ Ulaḡo!
 ḡo lḡon cḡo aḡuḡ cḡuḡaḡo,
 tḡoḡoḡeḡaḡaḡi lḡuḡi malle
 tḡuḡaḡi cḡoḡinne na cailḡiḡhe,
 [Tḡ]én, Tḡuḡaḡal, aḡ Tḡoḡlaḡ;
 Tḡén tḡoḡi oḡuinn a n-oḡan,
 tḡoḡeḡaḡaḡi ḡo luḡt linne,
 [an] éḡann cḡoḡeḡaḡ éaḡḡeḡtḡe,
 an ccḡim beḡ ar in ḡḡaḡaḡo
 ḡan aḡfoḡ ḡan ḡionḡḡaḡaḡaḡh,
 ḡac comḡanno ḡoḡoḡoḡ (I^o), a ḡḡaḡ!
 tḡinḡeubmaḡoḡne tḡoḡ ḡo maḡt.
 ḡac.

(I^o) ḡo + t + ḡoḡ : t = 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-brothers¹ 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 against² 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 it³”; 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,⁴ 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.

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

LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,¹ ugly, fierce wolves, the sight of them completely subdued them.² "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 with³ that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,⁴ 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 dexterous⁵ 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,⁶ 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 under⁷ their skins;

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

⁶ Lit., 'he rose up from them.'

⁷ 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-trimmed¹ 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

¹ Lit., 'beautiful top of gold.'

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

7 յձ ԸԸԼԱՐԱՆՈՒՐ ԼԱՇՏ ՆԱ [ԵԸԼԱՐԱՆ] (1°) ԵՐՈՒՐ ԲՐՈՒՐ 7 ՈՒՆԱՐՈՒ ԻՃՈ, ԸՐՈՒՅՈՒ ՆԱ ԲԵՐԱՄ ԾՈ ԵՆՈՒՐ ԻՐ 'ՆԱ ԼԱՆՃԵ Ս'ԲԱՐԸԲՐՈՒՐ [ԻՃՈ] 7 ԱՐ Է Ը ԸԸՈՒԼԱԾ ԾՈ ԸՆԻՏԲԵԱԾ ՕՐՊԱ ԱԼԵ 7 ՈՒ ԵԻՃՈՒ ՆԵՐՏ ՈՒՆԱ ԲԵՈԼԱ ՈՒ ՃԱՇ ԾԱՆԵ ՈՒՅՆ [7 ԻՐ Է] ԲՐՈՒ ՈՍՃԵՆՏԱՐ ԲԱՅՐԻ; ԸԱՆԲԱԾԵՐԻ ԱՆ ՇԵՐ ԲՐՈՒ ՅՃՈՒՅՆ ՈՍՃՈ ԸԸՈՒԼԱԾ ԲԱՅ ԱԼԵ 7 ԵԸ[ՆԲԱԾ ԲԻ] ԵԱՐԻ ԸԸՈՒՆ ՈՒ ԵԱՐԻ ԸԸՈՒԼԱԾ ՈՒՅՆ 7 ՈՍՃԵՐԸՈՒՅՈՒ ԲԻ Ը ԸԼԱՆՈՒ ՕՐԱՅՆ." ՔՈ ՃԱՅ, ԱՄՈՐՊԱՍ, ԱԸԱՄԱՆ 7 ՈՒ[ԸԱՃ]ԼԱ ՆԱ ԲԼԱԻՃ ԱԼԵ ԲԷ Խ-ՈՒՆՈՐՈՒ ԱՆ ԲՇԵՐԻ ԲՐՈՒ ՈՒՅՆ. ՔՈ ԸՈՇՇԱՅՆ ԱՆ ԸԱԼԼԵԱՇ Ը ԸԵՐԸ ԸԸՇՇԻ 7 ՈՍ ԲԲԵՋԻԱԾԱՐ ՆԱ Խ-ԵՐՈՒ ՃՈ Խ-ԱՇԼԱՄ Ի. ՕՒՇԱԼԱԾԱՐ ՆԱ ԲԼԱԻՃ ԲՐՈՒ ԵՃԱԾԱՐ Ը ՆՃԱԼ[ՆԵ] ԲԷ Ը ԼՈՆՃԱՅ 7 ՈՍ ԸՆԻՏ Ը ԸԸՈՒԼԱԾ ԱԼԵ ՕՐՊԱ ԱՇՏԱԾ ՍԻՐՃԲԵԱՆՈՒ ՈՐԱՐՈՒ, ԲԵՐԸՇԱՐ, 7 ՇՈՆՃԱԼ. "ԵՐԱՃ, Ը ՅԵՃԱՄԱՆՏԻՐ!" ԱՐ ՈՒ ՈՐԱՐՈՒ, "ԸԱՆՈՒ Խ'ԲԱՐԸՏԻՆԵ-ԲԻ ՅՃՈՒՅՆ 7 ԱՏԱ ԱՆ ՇՈՒԼԱԾ ՈՍՄ' ՇԵԱՃԱԾ 7 ԵՆԻՏԲԱԾ [ԲԱՅ ՈՒ] ԵԱՐԻ ԸԸՈՒԼԱԾ, Ը ՇՈՆՃԱԼ 7 Ը ԲԵՐԸՇԱՐ! 7 ԵՆԲԱԾՈՒՏԵՐԻ ԵԱՐԻ ԸԸՈՒՆ ՈՒ ԵԱՐԻ ԸԸՈՒԼԱԾ ՈՒՅՆ." ՇԻՇ ԸՐԱ ԱՇՏ ՈՍ ԸՆԻՏ Ը ԸԸՈՒԼԱԾ ԱԼԵ ՕՐՊԱ ԱՇՏ ԲԵՐՃԱՐ Ը ԸՈՆԱՐԻ, 7 ԱՐԵՍ ԵՃ ՅՈՐԱՄ ՃԱՆ ՇՈՒԼԱԾ .Ա. ԵՃ ԱՆ ՈԵԱՃ ՕՐԻ ՈՍ ԵԱՐՈՒ ՈՒ[Ը] ԵՐԱՏ 7 ՈՍ ՃԱՅ ԱՃ ՃԱՄ Ը ԸՐՈՍՃԵԱԾ 7 Ը ՈՒԵՐ 7 Ը ՅԵԱՐԱՆՈՒ ՈՒ 7 ՈՍ ԲԵՇ ԸԱՐԱՐ, 7 ԱՍՇՈՆՆԱԻՇ ԱՆ ԲԼԱԻՃ ԱԼԵ ՈՒՆԱ ԸԸՈՒԼԱԾ 7 ԵԱ ՈԵՄՈՒ ԼԱՐ ՃՈ ԵՐԱՇԱԾ ԲԱՐՈՒՆԵ ԱՆ ՈՐԱԾՈՒ ՈՒՅՆ 7 ԵՃ Ը ԼԱՄ Ը ԸԸՈՒԼԱՐՈ (2°) Ը ԲՇԵՐԻՇ, 7 ԵՃ ԼԵԱՇԱՆ (3°) ԼԱՐՈՒՇԱՆԼԵԱԾ ԱՐ 7 ԵՃ ԱՐԱՇԱՐ ԲԵՐՈՒՃ ԲԵՐԱՄԱԼ ՈՒՇ ՃՈ ԵՐԱՐԼԱ Ը ՄԱԼԼԱՇ Ը ԸՐԱԾՈՇՈՒՆ ՈՍ'Ն ԸԱԼԼԻՃ ՃՈ ԲԱՇ Ը ԸՐՈՒՅՐ ՈՒՆՈՒՆ Ը ՈՒՅԵՐՈՒՆՈՒ ԵՐԷ ՈՒ-Ը ԸԵԱՆՈՒ ԲԱՐԻ ԲԵԱՇՏԱՐ ԸՐԻ ԸՆԻՏ ԱՆ ԸԱԼԼԵԱՇ ԱՐԻ ԼԱՐ ՆԱ ԵՐԱՃԱ ՃՈ ԵՐԱՐԵԱՇ, 7 ԲՈԼՈՆՃ-ԲԵՆ ՈՍ ԸԱՐԱՇՏԱՆ ՆԱ ՈՒ-ԷՆ 7 ՈՐԻ ԸԱՐԱՐԱՅՐԵՆ (4°) ՈՐԻ ԻՃՈ ԱԸՐԻ ԲԱՐԱԾԱՐ ՆԱ Խ-ԵՐՈՒ ԵԱՐ ԱՃ ԵՆԻՏ ՈՍ'Ն ԸԱԼԼԻՃ ՈՒՆԱ ԸԸԵԱՆՈՒ 7 ԱՆ ԲԱՍ ՈՍ ԵԱՐՈՐՈՒՄ ԱՃ ԸՐՈՄԱԾ ԱՐԻ ՆԱ Խ-ԵՆԱԻՅ ՈՒՃ ՈՐԱՅՐԱՃԱԾ ԱԾԱ ՈՇՇԱՄ ՆԱ ԼԱՆՃԵ ԵԱՆՃԱԾԱՐ ԱՄԱՇ ՈՒՈՆՈՐՈՍԻՐՈՒ ԲԵՐՃԱՐԱ ԲԼԱԻՃ ՆԱ ԸԱՇՐԱՇ.

(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 ԼաՇ Նա ԸՐԱՄՆԵ. (2°) ԸՈՒԼԱՐՈ: dat. of ԸՈՒԼԱ, gen. ԸՈՒԼԱՍ. Windisch translates by 'shield'; more correctly applied to the boss. (3°) ԼԵԱՇԱՆ: a half-round stone evidently carried in the hollow of the shield, and cast by the warrior in battle. *I vide* Add. Notes. (4°) MS., ԲՐՈՒ. For ԵԱՐԱՐԱՅԻՄ, '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.

"Fis Adam." (Simla ed.), p. 29 (169): *Ṭarraigro lib, a aingliu nimu, mnanmian nécpaiboirpes*, 'seize with you, O Heaven's angels, this impious soul'; and "Brehon Laws," Gloss., s. v. *Ṭarraigro, corachtain*.

LIII.

Ócconncasairi siadum ar in triaig 'na donair é, mo
 óuibhruceasairi fuaia feiróa fuileáa fari 7 na rleagáa mo
 óuibhruceáa fari mo fhuotáileoríom a noennoib a glac 7 a
 lám 7 a laúair uile íao, 7 mo mairb Feircur fei gáa rleigé
 aca; 7 ar í gáir in trludáig a taimcíoll Feircura agá
 fíoríad óo óuiriú ConĠal cona cáthuib; 7 mo éiríú bhuine
 7 aconncasairi a tígíora bunair ag a bdoigléagáa .i. Feircur,
 7 óo leigírtairi tui gíreúáa boúba ar a bídáa, 7 óo éiríú
 ConĠal a céadóir 7 óo eadairi a cáta me h-athair óon
 uair óo ríadóib óomnoeairíge uatáille (1°) 7 óo rleghuib
 ríoréa ríonngíura 7 óo clóimhíob oíruiríon ioncláirí (2°)
 ar lám na triagáa co tinnearad; 7 mo comíuric móirí rluag
 Muirne 7 cáta ConĠal óo'n éirí ríon, 7 óo h-egíad a
 n-íorígíur eadairi 7 mo uatígéó rluag na loingíur go lám-
 uíorí le Ceairb 7 le Muiríon 7 le Muircenmarí, 7 a éiríú
 aluinn oíróa óaíngíen ríadóíteadéa in bídáa Óíur, 7 a
 cáthairí caom cumúadéa in éadon Muircenmuir ó'a óíoen
 ar aríuib, 7 in gáboair meanna náir fadóairí íao, 7 ní
 gábaó cáe no comíonnn ríur, 7 tugírao ríadonó cáma fíor
 cáthuib ConĠal. Iomáira Feircura moúadóiríen gáa aríma
 aige, 7 aconncasairi an t-éccen a maúasairi na h-úlléaró 7
 íob' olc le Feircur an t-ahíoríadon ríon óa mbeirí cumur a
 fíoríuríne aige, 7 íoréah leá a éirí ar in cáthíad, 7 acon-
 ncasairi gíuadon glóme óo éadó óóurí na cáthíad, 7 mic beag
 7 bláitíngíena ann ag feucáa uatáa 7 don toir moígáa ag
 coúgháa an éadomgíuadon 7 mo éiríú bhuéimíleáa 7
 fíorí Feircura 7 cáimic tairí óóurí na cáthíad 7 mo íao a
 óa óóro moígáa um in toir congbála ríon, 7 tucuríairí eíoréa
 anbaíl uíurí (3°) gíurí óeígíurí an gíuadon fíor mírí na
 cáthíad go bfuairí a maíbe ann uile báir, 7 tugírao an toir a

(1°) áille: pl. of aluinn.

(2°) ioncláirí: cf. Windisch, s. v.

(3°) uíurí: i.e. 'on the tower.' Toir is therefore fem.

LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting¹ shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,² 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

¹ Lit., 'bloody.' ² ἑσθλαῖ = lit., 'the interstices between the toes or fingers.'

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 almost¹ thirty heroes fell at his hands with every blow they received, so that he left the best of² 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-
cnesach, 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

¹ Δρ υαίλλ ηαέ: lit., 'it is little that . . . not.'
 φορῖλα = 'the choice portion, the best.' The syntax is not clear to me.

² MS. has οφῖλα.

n-uillinn go céile é, 7 táimic Anadál mac mġ Concenn 7 Muireodac Meirgeac mac mġ Alban 7 Cuiomġann mac Ģeirsura Ģairrige 7 Oilġl Teoria Ģaoġ 7 Oilġl Teoria Cġioġ, 7 doġenġaġ ġin uile a mbġin ġaġa 7 a ġġġe mġleāġ aġ ġaġ Muirne, 7 táimic Meirne, Semne, 7 Ģaġeġne, Ģiaġoġ, Ģeġce, 7 Ģiġnuġ (1^o) i tġuāġġeġit an ġaġa cġona, 7 ġio ġānuġġġot ġin an ġaġ a cġġoġi. Muirġ umoġġio ġio ġāġġġe āġ ġġoġġe na ġġuāġ ġio ġāġimic ġio h-āġim a ġāġġe Conġal. Ģā h-āġġāġġġin do Conġal ġoġāoġ āġ a h-āġġāġġġi āġ ġuġ an ġaġa ġo tāġġā āġ i 7 tuc ġġāġ ġe ġġāġ ūi 7 [Ģā] Ģāġne ġe Ģġāġ (2^o) 7 Ģā Ģeġān a ĢĢāġ moġāġn ġāġġ cōġġann ō'āġ cūġeāġ a ĢĢāġ an cōġġuġġġin Conġal 7 Muirne; āġi āġ āġġāġ Ģoi Muirġ .i. ġio māġ Ģoġġeġit āġ Ģeġāġ an Ģeāġā uile ilġoġ ġāġġġ .i. neāġit cġo i cġāġ ġo i cōġġānġo ġnġe, 7 ġio ġāġ āġ Ģoġġāġ Conġal ġġin cōġġānġ ġġi ġġġ (3^o) a ġġāġ Ģāġ. Ó'ġcōġġāġ Ģġene ġin, ġio ġġeġġ ġio ġāġġ 7 ġio ġāġġeāġ ġġi ġġġe[ġ]oāġi ġāġ uile Ģāġ. "Oġt do cōġġ ōuāġāġ, (4^o) a Conġal!" ol Ģġene, "āġi nġ mac mġ Ēġeāġn ēġ 7 āġ ōuġā ōāġġā ġn ġġġe ġā ōuġ, 7 āĢāġġi ġġi ēġ Ģġene 7 ġeġce ōāġġā an cōġġānġ 7 Ģāġġ ġnġen ġġ[ġ] Ģoġġonġ āġāġ." ġġ āġn ġin do ēġmġ Ģeġce, cōġġāġ 7 cġioġāġġ Conġal, 7 do ġāĢ āġ Ģoġġāġ Muirne ġio tġāĢġāġ ōā Ģġim ġn ġāc mġġim ūi, āġġġ tucġ ġāġ cāoġā cġeġo āġ a cġġe, 7 tġġ Conġal an cġġeāġġ āġġāġāġ āġġġġ .i. do Ģen a cġāġn ō'ā cōġġonġ 7 do cġġāġ 7 do cōġġāoġġ āġ Ģāġ an ġaġā ē.

(1^o) Also occurs in text as Ģiġnuġ. (2^o) Ģāġne ġe ĢĢāġ: cf. Meyer, "Contr. to Ir. Lexic.," s. v. *banne*; *banna* ġā ĢĢāġ, 'a drop before a shower.' O. Ir. Ģġi, ĢĢā, and Ģe-n, Ģā-n have fallen to Ģe in Late Middle Irish. I should, perhaps, translate Ģe here by 'before.' Cf. also Windisch, "Wörterbuch," s. v. *banna* and *Ģe-n*.

(3^o) ġġi ġġġ: 3rd sg. pft. of *ġġim*, 'moan, resound, roar.'

(4^o) cōġġ ōuāġāġ: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, oġt do cġol āġġ do cġonġġāġġt! 'Woe betide you!'

four-wheeled chariot would stretch from end to end of it¹; 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 Crioich 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, kept² 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 would³ 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,⁴ viz., he cut her head from her body, and he brandished it, and boasted of it in the battle.

¹ For this expression cf. ll. 9-10, p. 64, *ar é tólar go rígeoh an cat rin co roicéirioir nóe carbadu o'n uillinn go éele óib.* ² Lit., ‘began.’ ³ Lit., ‘that there would be.’ ⁴ Lit., ‘the uppermost blow.’

LV.

[illegible]

Ἐραδὸς Οὐνοῦ Μυῖνε μόιρε,
ἱμαρ εὐπρεμαρ ᾄειρε!

(1°) Cf. Atk., "Hom. L. Br.," s. v. ἰσορρυθ. (2°) οὐα τετραδ ;
τετραδ is neuter in O. Ir., and hence it is eclipsed after the nom. neuter οὐα.
(3°) *I.e.*, ἐῖρ.

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,¹ 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 inhabited² 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!³

¹ *oiol fíu* is a common expression to express the idea 'fit for one.' *feinccal-man* here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.'

² Lit., 'so that there may never be a habitation in it.'

³ Lit.,

'we sent forth a laugh.'

ԲՆՏԱ ՎՈՅԻ ԻՆ [Մ]ԱՒԵՐ!
 ՄՈ ՈՒԼԼԻՐՈՄԻ Δ ԴՈՅՈՒՆԱՒԵՐ;
 ՄԱՆԱ ԵՆԷ ԲԵՐԵՍՏԱՐ ՄԱՇ ԲՈՐԱ
 ՄՈ ՏՈՄՈՒԱԻՆ ՏԱՐՏԱ ՏՕՐԱ,
 ՈՒ ԵՐՈՍԵԱԾ [ԲԵՐ] ԱՅԻՆ ՎԵ
 Օ ԴԼՈՅԱԻՆ ՄԱՐԻՆԵ ՈՓ[ԻՐԵ].
 ՄՈ ՈՒԼԼԻՐՈՄԱՐ ԱԼԵ Δ ՎՈՒՆ
 ԻՐ ՎՈ ՈՒՆԴԱՄԱՐ Δ ՈՒՐ
 ՎՈՅՈ ԸՅՈՒՆ Δ ՔՕՐԵ [ԱՄԱԸ] (1°)
 ԱԸՏ ՏԵ ԵՃ ԱՌՈՇՏ ՆԱ ԲԱՐԱԸ.
 ԲԱՐԱԸ.

LVI.

ՄՈ ԵՐՏԵՆԱՅԱՐ Δ ԴՐԱԼ Δ Ն-ՃԱՐՎԵ ԻՃԱՐԻՆ [7] ԵՆՃԱՅԱՐ
 ԴՈՄՔԱ ԻՐԻ ՈՒՆՅՈՒ ԸԵՐՈՆ Δ ՎՈ ԸՆԱՅԱՐ Δ ՆՃԱՐԱՆ ՎՈ ՆԱ
 ՄԱՐՈՒՆ ՎՐԱՏ[ԻՐԵԱԸՏԱ] ԵՆԱՐ ԴՈՄՔԱ ՄԱՐ ՎՈ ԸՆԱՐՎ ՎՈ՛Ն
 ԸՏԵՐԱՅՑ ԲԵՆ; 7 ՎՈՅՆԱՐ ԸՅՈՒՇՎՐ ΔՐ ՈՒ [Ի ΔՐ] ՄԱՐԻ ՈՐ ՏՈ
 ԴԱՆՃԱՅԱՐ ԸՐՈՇԱ ԼՈՇԼՈՆՆ; 7 ՏԱԸԱԾ ԱՒՆԵ ՔՕՐԻԱ ΔՏ ԵԱԸՏ
 ՎՈՇՄ ՄԻ[Ե] 7 ԵՆՃԱՅԱՐ ՈՐՏԴԱՐՎԵ ԼՈՇԼԱՆՆ ՈՆ Ն-ԱՏԽԱՐՎ
 Վ՛ԲԵՐԵՄ ՔԱԼԵ ԲՐԱՒ, 7 ԴԱԸԱԾ Δ ԵԵԱԸ Δ[Ն] ՈՒՇԻ ԻՃՎ, 7
 ՎՈՅՆԱՐ ΔՏ ԲԼԵՎ ՕԼ 7 ΔՏ ՃՈՒՆԵՐ ԱՆ ՕՐՎԵ ԴՐ, 7 ՏՈ ԸԵՆՆ
 ԵՐԻ ԼՃ 7 ԵՐՈՒԱ Խ-ՕՐՎԵ ՈՆ ՎՈՒՅՑ. ԲՈ ԲԱՐԲԱՅԵՆԱՐ ՄԱՒԵ
 ԼՈՇԼՈՆՆ ՔԵԼԱ ՎՈՒՆ ԻՃԱՐԻՆ 7 ՎՈ ԸՆԱՐՎ ԵՐՎԵՆ Δ ԸԸՆՎ ՔԵԼ
 Վ՛ՈՒՈՐԻՆ, 7 ՎՈ ՈՒՈՐ ՏՈՄՈՒՄԱԾ 7 ԸՈՒՄԱՇ ՏԱԸ ՃՈՒՐԻՐ ԲՈ ԼԵՐԷ
 ՎՈ ՆԱ ԼՅՈՇԱԻՆ. “ԻՐ ՈՒՐ Վ՛ ԱԼ ԲԱՐԻ ՏԱԸ ԲԵՐ ԱՆՆ,” ՕԼ ԲԵ,
 “7 ՏՐՎ ՈՒՐ ՎՈ ՄԱՐՎ ՎՈ ՈՒՈՐԱՏ ԱԼԵ, ՎՈ ԸՆՆ (2°) ԲԵՐՏԱՐ
 ՕՐԻԱ, 7 ԵՐԱՅԱ ΔՐ Ի ՔՈՒԵՐԱ (3°) ՏԱԸ ՕԼՇ ՎԱ ԵՐԱՐԱՄԱՐ
 Վ՛ԲԱՏՃԱԼ ՎՈՒՆՆ,” ΔՐ ԵՐՎԵՆ; 7 ՎՈՒԵՐԵ ԻՆ ԼՅՈՒ:—

ԲԱՆՃԱՄԱՐ ԸՏՃԱՐ ՄԱՐԻՆԵ;
 ԲԱՐԱՄԱՐ ՈՒՐ ՎՈ ՎՈՒՆՅԵ,
 ΔՐ ԸՐԱՐ Δ ԸՐԱՎ ՏԱՆ ՕՆ
 ΔՐ ΔՐ ՏԱՐՅԵ Δ Խ-ՕՐՎՈՆ.
 ԲԵՐԵՍՏԱՐ ՎՈ ՈՒՐՆ ԸՐԻՆ ԴԱՆ ԸՏԷ;
 ՈՐԸՆՄԱՐ ՎՈՅԻ ՛ՏԱՐ ՄԵՐԱԸ;

(1°) M. O'C. 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°) ՎՈ ԸՆՆ
 . . . ΔՐ, ‘he surpassed’; cf. ԸՆ(Ն)Ր ΔՐ Δ ԸՐՈՒՃՕՐԱԻՆ, ‘he excels his fellows,’
 “C. R. ՆԱ ԲՈՅՑ,” Hogan, p. 92. (3°) ՔՈՒԵՐԱ = ՔՈ + Վ + ԵՐԱ, ‘id efficit,’
 hence the acc. *olc*.

Long-lived was its¹ 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-bound² 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 drinking³ 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 ;

¹ Lit., 'the.' ² M. O'C. supplies *ḡpasorḡasécta*. ³ *as fletb*
ól ; *leg.*, *as fletb ól*, 'at a feast of drinking,' or *as fletb-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 earth¹ 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 form² 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."

¹ On p. 118 we have 'of men of earth,' *rep talman*.
 'Comely' is included in the sense.

² 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."¹ "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

¹ 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.

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.

Աջսր թօ շստար մօրթօնօլ մօր ար ձօղլսալջօձ Եբրօ-
 շալն Տաշրան, 7 թօձտար մալթօ Տաաօն Իմա Իլ[Ճ] Եօնօլթօ
 ար Ե ԵԵանն ; 7 զօԵոննԵտար Ըոնջալ Եոնա Եաԥալն ԵւԵա,
 թօջալն ԵաջլԵ 7 սալմաօն մօր Իաօ ԵՃ Ե ԲալԵրոն. “Երլջիօ
 Եսոմոն, Ե ԲիօրԵա,” ար Իլ Տաաօն, “7 Եօլլսլջիօ Եար ԵԵաԵա Ե
 յ-ԵՃալօ Ըոնջալ.” “Ոա Ե-ԵԵալլ-լր Երոն, Ե յսլՃ,” ար մալթօ
 Տաշրան, “սալլ յո Բսլլմոնօ Լիօն ԵաԵա թօ Ըոնջալ, սալլ ՃաԵ
 Եօլլսր Ե՛Եա ԵԵաԵալլ Ե ԵՃալօ Եր Եօ Եր Երիլր, 7 յո ԵւԵրԵո
 ԼաօԲալթօ ԼօԵլոնն ԵաԵ Եօ, 7 թօԵրլսալմոն յսլճօ Եօ, 7 ԵԵԵսլր-
 Բօմ ԵսրԵ Եր Եօ յսլճօ.” “ԼաԵաօ-լրԵ Ե՛Եա յարսլջաօ, մալթօ,”
 ար յսլճ Տաաօն,—սալլ յո օԵաօնղրան զլճաԵ Ե՛Եա ԵԵի Իմա ԵԵաԵ
 ԵԵԵ Եիօ ԲալԵ Եալր Եօ յսր. Եօ ճլսալր Եո յո յօմոն Ճօ
 յալմոն Ճսրան ԵԵալլալԵ թօԵի օր Եիօնն Եո Եալալօ Իմար ճալ
 ԵօԵալալ Ըոնջալ ; 7 Եր Եմլալօ թօԵաօարլթօն 7 Եսլրօ Ե Լօնջ
 Եոնջալթօ Ե՛Եա ԵԵԵ ԵԵա 7 ԼօլԵիօնն ԼօնջօԵ Եր յ-Ե յօԵնալմ
 Եիլն. Եօ ԼաԵալլ յո Տաշրան յո՞ թօ՛ն ԵարլլսլԵ, 7 Երթօ
 ԵսսԵալլրԵ : “Ե Ըոնջալ,” ար Եր, “լր Եօ ԵաԵալլր Եօ ԵրԵԵԵ
 Բօն Եսլր ԵալԵՃ-լր, 7 ԵԵսլր Եար յ-Եօր ԵալԵա Եմ՛ Եճալօ-լր”;
 7 ԵալԵՃաօար Ե յ-Եճալօ Եո յո[Ճ], 7 յսլճաօար Ե՛իօնղրօլԵալօ
 Ըոնջալ Ե. “ԵԵ Եար յարսլջաօ ԵալԵաԵ-լրԵ Եօ՛ն Եսլր-լր,” ար
 յո յո, “Եար ԵԵանն մօ ԵրլԵ 7 մ՛Բօլօնոն, 7 Եր Բ[Եարլլ] Եիլր
 մլր ԵԵ Եալ յարսլջաօ 7 մօ Եսլ Լիլն Ե՛արլԵսսլմ օլԵլմ ԵԵ Իմա
 ԵրլԵսսլմ մօ ԵրլԵ[Ե-լր Եօ] Եօնալմ Եիլր.” “Լր Բիօր Երոն,” ար
 Ըոնջալ ; 7 թօ Եի ԵՃա յ-ԵՃալԼալմ, 7 ԵսսԵալԵտար յո Լաօլ
 Երոն :—

Ե Լօնջր Եո Իմար մլր !
 Եա ԵալԵալր Բսլր Ե՛արլալօ ?
 Եո ԵրլԵսսլմ Եարլալօ յօ Եո [ԵաԵ]
 յօ յո յԵսլԵԵալ ԵլԵ Ճաո ԵոԵաԵ ?

¹ Lit., ‘From all the information his appearance gives.’
 = ‘fleet,’ ‘voyage,’ ‘exile.’

² Longer
³ Lit., ‘what advice, reply.’

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,¹ 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 fleet² of the active sea !
 What³ do you seek ?
 Is it devastation or [war] you seek,
 Or shall you take peace without deceit⁴ ?

Διέειρε, 'reply,' 'advice,' 'report,' 'tale,' 'word.'
 "Ir. Lexic.," s. v.

⁴ ἀνβραε: cf. Meyer.

բարի ևսո րի մա զէ զսարծ
 ար ուարձած ծնուն տար ար շիւսած,
 Ե՛ղծած մար զս ո . . . (1°)
 Զօ մած սկիւռ (2°) ար մարտեր;
 Բաճաւ-բա ևն զօ բաւիւն
 Լսէ՛տ զօղա լոնց ոօ լաօսւն
 Ծ'արսսւմ շիւր, տօրան շիւր!]
 մած բարոս ևն ոօ Լուսսեր.

Ա Լոնցեր.

“Եւթարիւր յիցէ միբոսոն քն, և Ընցաւ,” ար յից
 Տաշրան. Եւսսած ծօրան րո 7 ոօ յոննած զսոճ 7 զարա-
 տած զաւարիւս. “Եւ[ւո] և տիւր բարոս,” ար Եօրն. Իր
 անորոն տնու Ընցաւ և տիւր զոն մարտիւ. Բօղծած ի[ր]ան
 իւր լէճանարմաճ զաւ ան 7 եւսսած իւրից քիւռ մօրն ո
 Բի[ց] Տաշրան ոօ [Ընցաւ 7 ո'ա] զօնաճ; 7 ոօնիւծ ան յի
 քն և երօճար Ընցաւ զաճ էն Լա. Եւնու մաւսոմ զսարծ
 զօնաւսոն ոօ իւսաջան Տաշրան և զսսա զաւ զո'ա ուոն-
 րօսսւծ, 7 ար էն ոօ յոնն [քն ոօ?] զնան զուռ ո. յոտի
 ոօ նօրո ու Լոնց ոօ և զն ոօ'ն զաւնաճ սկէ մար Լար[ջաճ]
 անն ոօ քիւռ զան տօրմար և յաւաւ սոն; 7 ոօնաւար
 մարտէ ան տիւսաւ յսկէ զա և իւսաւ. “Ըա ոն մաւ եզ ոօ
 ոօ[ց]նի ան զիւսար զարւոճ ար ու Լոնցան?” ար Ընցաւ.
 “Մաւ զանար իւս,” ար ոն յի, 7 տնու զարւաճ մօր զն զա
 յաւա. “Ըա ու-անն զաւ ար?” ար Ընցաւ. “Արար Ըոնքեր,”
 ար յի Տաշրան. “Զօրիւր զսոնն է,” ար Ընցաւ, Եւ
 զօրմար է 7 ոօ իւս և երաւոնար Ընցաւ 7 ոօ զան Ընցաւ
 զաւ անար(3°) բար, 7 ար զիւ ոօ իւսաւար ան մաւսոմ է.
 Եւնու սկիւսաճ քիւռ [ոօ] յի[ց] Տաշրան, 7 եւսսած ոօ
 Ընցաւ զոն մարտիւ ի ոօ զօ տարու օրոճ. Իր անորո եւար
 տաւան իւսու ուռ ոօ'ն զարմար Ընցաւ Ըարմարնից.

(1°) MS. defective.

(2°) սկիւռ; the sense of this word is not clear. Can it be for սկիւռ, ‘the greater thereby’? սկիւ, compar. of օլլ, ‘great.’

(3°) անար: sic MS. for աւնար, ‘pleading,’ ‘questioning.’ Vide s. v., Meyer, “Ir. Lexic.”

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
 With¹ 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 feast² 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,³ 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 cunning⁴ 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.

¹ Raéasora . . . luét easga, &c. Cf. for this construction the English one, 'we went fifty strong.'

² Lit., 'a preparation of a great feast.'

³ Ainne no feybe: a common cheville in Irish tales.

⁴ Lit., 'cunning

of valour,' or 'valorous cunning.'

LXI.

Dála Artuiri mórui mic luðairi .i. iu bpetan; anuairi so
 ġab Torina mac Tinne i[iġe] Saġran ar éiccin ar túr
 soimne(1°) creac ar Artuiri mac luðairi, .i. ar iu[ġ] bpetan,
 7 so aircc an sunað 1 iaiðe an iú fén 7 so mairb a
 muinntir 7 fuair ben bár anu; 7 vob' é ro aððar a báir .i.
 torinac vobí iú, 7 táinac am tui[ruió](2°) a toiricea v'a
 h-ionnroiccið anu iu, 7 táinac iú 7 a cumal coimneacéta ar
 in t[each] amach so taob na triðā, 7 tángadair iðain
 tuiuió(3°) a toiricea v'a h-ionnroiccið anu iu; 7 mar
 so éualā(4°) iú ġáir an t'luaiġ aġ oiriccam an baile, so
 iuġ an ġein vobí fa a bmuine, .i. mac, 7 so f'riteoil an
 cumal i; 7 anuair iáinac an éacairi v'arġoin so i'cailear
 i'luaiġ Saġran v'iairiar vualā, 7 tarla óġlac so muinntir
 iu[ġ] Saġran a ccenn na iuġna 7 na cumale ġuir mairb
 iðu ar an, 7 i'connaic an naioðe m-beġ aġ tuitim a coim
 na cumale. Ro ġab veption é ima oirleac 7 tuġ ler ina
 uet é mar a iaiðe an iú, 7 so tairben vó é. "Aġ ro, a Ri!"
 ar ié, "tuirceð(5°) fuairi"; 7 so muir vó mar fuairi é.
 "Folaiġ 7 taircið so maið é," ar iú Saġron, "7 oircei ar
 mo f'eilbi é, uairi ní fuil mac aġam." Iairin so h-oileað
 ar i'elbað(6°) in iu[ġ] é; 7 ar é iu an mac so connac
 Conġal aġ iut f'oi na lonġaib, 7 auiðair le iu[ġ] Saġran
 nai' mac vó an mac óġ.

(1°) Mod. Ir., so iunne.

(2°) tuiuió: tuiumeð is the older form.

(3°) *Vide* (2°). (4°) so éualā: the forms aóeualā, aóconnaic, oóeualā, oócon-
 naic occur frequently throughout MS. Oóeualā = ó aóeualā, 'when he heard';
 oóconnaic = ó aóconnaic, 'when he saw.' In a few places the forms oóeualā,
 oóconnaic are given in our MS. for aóeualā, aóconnaic, through confusion of
 the cpd. form ó + verb with the simple forms. Further, the scribe may have
 understood forms like oóeualā as = ó so éualā. 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,¹ 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,² 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.

¹ Lit., 'about its destruction.'

² Lit., 'in my possession.'

éualā, ó vo éonnaic 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°) τυρκυρεά, 'a waif': cf. τυρκαρχε μαρά, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6°) *Recte*, ἀν' ἑαίλῃ.

LXII.

lomṭuṛa Διτυρι mic luḃairi .i. ní bṛietan, tobí a n-eṛlámte móiri do cuimaidó mna, 7 ní maibhe mac no inḡen aige, 7 ar móiri do éuir air ḡan do cloinn do beic aige, neac doḡeubadó a ionasṭo sia éir; 7 do clor fo na cṛíochaidṽ ṛa comhnera úó, ní bṛietan do beic ḡan cloinn aige. Do bí bṛuḡadó a n-oiriari Alban 7 cṛí mic ḡmoimáca aige me ḡairceadó 7 moiri muidó leó an t-aṭairi do bí acu, 7 do éualdaṽoair mu bṛietan do beic ḡan cloinn. “Ir olc úuinn ḡan tuṭcuṛ mu[ḡ] éiccio do beic aḡamh,” air ríad, “ó do beic do ḡmoim 7 do ḡairceadó 7 do cṛíodáct aḡuinn a córṇadh, 7 ḡa ṛeiri úuinn ní t’a noimḡenmair ina dul [t’]onhroicció ní[ḡ] bṛietan 7 a maúa ḡuiaḃ meic úó rínn.” Ar í rínn comhairle air air’ [c]innheó aca, 7 do éionóilṽroo ríuaḡ 7 roḡriaiṽe 7 tánḡadair mompṛa t’ionhroigṽhó mu[ḡ] bṛietan, 7 ó ríánḡadair é do ṛiearoladó 7 do ṛuṭeoladó ḡo maic íad 7 do [bádair] ḡo cenṭo ṛeadct laicte ann. Do ṛiairaiḡ Διτυρι úib anhrínn cuic íad ṛéin. “[Ir e]adó, adair linne, ḡuiaḃ mic tuicṛi rínn,” air ríad. “C’ait a noermaidó ríḃ?” air [ré]. “An tan do bádair air ionnairbadó a cṛíodáib bṛietan ir ann do ṛunhroir rínn.” “Ir [móiri] do mnaib do bí aḡamṛa anhrínn,” air in rí, “7 in ṛeṽadair cia oíobṽ bair maṭairiṽ, 7 aṭá comhairṽa aḡamṛa air a ṭriuḃroinn aicne air mo mnaicne bunaidó,” air ré, “[7] an té nac ḃruil oíler adá in ḡeub aḡam é áct ḡé táim ḡan cloinn. Tuṭadair leac(1°) ubuill éuḡamh,” air ré, “7 aṭá uball iairioinn aḡamṛa 7 caicṽoiri in leac [rínn], 7 an ṛeiri aḡuib bṛuṛer an leac do’n céo uirṽadair ar mac úamṛa é ḡan amairiṽ, (2°) uair ar amṽadó aṭá an aicme t’a ḃruilim-ri nac ṭaḃairi neac uirṽadair

(1°) MS. leaca, *passim*.

(2°) Mod. Ir., amṛar.

¹ ar móiri do éuir air, ‘it caused him great annoyance,’ ‘he was much put out.’ The idiom is a very common one in Irish.

² do clor, ‘it was heard.’ 3rd sg. T-pret. pass. of cloir, ‘I hear.’

³ bṛuḡadó, a ‘brewy,’ or ‘hosteller,’ ‘one who kept open house.’ In later Irish, ‘a farmer.’

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 out¹ at not having any children—someone who should take his place after him; and it was heard² in the neighbouring territories to him that the king of Britain had no children. There was a hosteller³ 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-stone⁴ be brought us,” said he, “and I have an iron apple, and do you cast that stone,⁵ 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

¹ *leac ubuill*, ‘apple-stone,’ i.e. a stone at which the iron apple (*uball* *iaíomh*) might be cast. ² In *τ-ubuill élepp* heads the list of Cuchulin’s games in the ‘*L. na H. Tóin*,’ p. 73 a. ³ In *leac ím*: we should expect this to refer to the iron apple, and not to the stone. *leac* really means ‘a flat stone.’

them,¹ 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.² "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 question³ 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,
You⁴ 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

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

⁴ ὦντες, 'you were.' In the Glosses the pret. of the copula runs thus: sg. 1, ποῖρα: sg. 2, ποῖρṽ*: sg. 3, ποῖο. Then in 1st and 2nd sg. we have the personal forms ποῖραμ, ποῖρατ developed. ὦντες is also 3rd pl. Here I take it as 2nd sg. in agreement with collective μαχαίρε, and not with ποῖβ: otherwise it is 3rd pl.

ԲԱՐ ԵՒ ԼԱՐՈՆ ԵՐ 7 յԱՆՆԱՅ ԵՐ ԵՒ ԼԱՐՈՆ ԸՆԻ, 7 ԵՐԵՐԵՐԵՐ
 ԿՈՆՃԱԼ: “ՄԱԻՇ, ԵՒ ԵՐԵՐԵՐ!” ԲԱՐ ՐԵ, “ԵՐ ԵՐԵՐԵՐ ԸԼԱՐՈՆ ՈՐ
 ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐ?” “ՈՐ ԵՐԵՐԵՐ, ԵՐԵՐԵՐ,” ԲԱՐ ՐԵ. “ԵՐԵՐԵՐ ԵՐ
 ԵՐԵՐԵՐԵՐ,” ԲԱՐ ԿՈՆՃԱԼ; 7 ԵՐԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ
 ԵՐԵՐ, 7 յԱՆՆԱՅ ԿՈՆՃԱԼ յԱՆՆԱՅ ԵՐԵՐԵՐ ԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐ 7
 ԵՐ ԵՐԵՐԵՐ. “ՄԱԻՇ, ԵՒ յԱՆՆԱՅ!” ԲԱՐ ԿՈՆՃԱԼ, “ԵՐԵՐԵՐ ԵՐԵՐ
 ԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ,” ԲԱՐ ՐԵ,
 “ԵՐԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐ, ԵՐԵՐ, 7 ԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐ 7 ԵՐ ԵՐԵՐԵՐԵՐ
 ԵՐ յԱՆՆԱՅ ԵՐԵՐԵՐ.” “ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐ,” ԲԱՐ
 յԱՆՆԱՅ ԵՐԵՐԵՐ, 7 յԱՆՆԱՅ ԵՐ ԵՐԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐ ԵՐ
 ԵՐԵՐԵՐ. “ՈՐ ԵՐԵՐԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐԵՐ ԵՐԵՐԵՐԵՐ
 ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ, 7 ԵՐԵՐԵՐԵՐ ԿՈՆՃԱԼ: “ՄԱԻՇ, ԵՒ ԵՐԵՐԵՐ!”
 ԲԱՐ ՐԵ, “ԵՐ ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ
 ԵՐԵՐԵՐԵՐ?” “ՈՐ ԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐԵՐԵՐ
 ԵՐԵՐ,” ԲԱՐ ԵՐԵՐԵՐ, “ԵՐԵՐ ԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐԵՐ ԵՐ.” “ՈՐ
 ԵՐԵՐԵՐ ԿՈՆՃԱԼ ԵՐ ԵՐԵՐ ԵՐԵՐ ԵՐ ԵՐ 7 ԵՐԵՐԵՐ ԵՐԵՐԵՐԵՐԵՐ
 ԵՐԵՐԵՐ, 7 յԱՆՆԱՅ յԱՆՆԱՅ ԵՐԵՐԵՐ ԵՐԵՐԵՐ, 7 ԵՐԵՐԵՐԵՐ ԿՈՆՃԱԼ:
 “ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐԵՐ 7 ԵՐԵՐԵՐԵՐԵՐ ԵՐ յԱՆՆԱՅ ԵՐԵՐԵՐ, ԵՐ ԵՐԵՐԵՐ,
 7 ԵՐԵՐԵՐ ԵՐ ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐ.” “ԵՐԵՐ ԿՈՆՃԱԼ ԵՐԵՐ ԵՐ
 ԵՐԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐ 7 ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐ
 ԵՐ ԵՐԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐԵՐ, 7 ԵՐ ԵՐԵՐԵՐԵՐ ԵՐԵՐ;
 7 ԵՐԵՐԵՐԵՐ ԿՈՆՃԱԼ: “ԵՐԵՐԵՐԵՐ ԵՐԵՐ, ԵՒ ԵՐԵՐԵՐ!” ԲԱՐ ՐԵ,
 “ԵՐԵՐԵՐԵՐ ԵՐԵՐԵՐ ԵՐԵՐԵՐ 7 ԵՐԵՐԵՐ ԵՐԵՐԵՐ”; 7 յԱՆՆԱՅ ԵՐ
 ԵՐԵՐԵՐԵՐԵՐ ԵՐԵՐ, 7 ԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐԵՐ ԵՐԵՐ:—

ԵՐԵՐԵՐ ԵՐԵՐ ԵՐ ԵՐԵՐԵՐ,
 ԵՒ ԵՐԵՐԵՐ ԵՐԵՐ, ԵՐ ԵՐԵՐԵՐ!
 ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐ, ԵՐԵՐԵՐԵՐ!
 ԵՐ ԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐԵՐ;
 ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐ,
 ԵՐԵՐ ԵՐԵՐԵՐ ԵՐ ԵՐԵՐԵՐ,
 ԵՐԵՐ ԵՐ ԵՐԵՐԵՐ ԵՐԵՐ!
 ԵՐԵՐ ԵՐԵՐԵՐԵՐ ԵՐ ԵՐԵՐ:

¹ Lit., ‘about the state of.’

² ԵՐԵՐ, ‘reward.’ ԵՐԵՐ 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 ԵՐ ԵՐԵՐ ԵՐ?

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 about¹ 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 reward² 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 !³
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 household⁴ of your house ;

³ Lit., 'true for me.'

⁴ τεσγῆλας, 'household' ; here, 'the rights and services of the household.'

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 oar¹ 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 off² in the house
 Of³ 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 moonlight⁴ into the district of Ulster at the end of night and beginning of day ; and Fergus

¹ Lit., ‘ Let a sailing and rowing be made.’

² Lit., ‘ We found good.’

Lit., ‘ In his house with.’

⁴ Lit., ‘ By the full light of the moon.’

“*Ṛācāṣṭra*,” *ari* *rē*, “*o’fior* *rēl* *ṡaṡiṡ* *c’ait* *Δ* *bṡuīl* *ṡeṡcṡur* *mac* *leṡe* *ṡu* *ṡlāṡ.*” *Tāmic* *ṡeṡcṡur* *ṡa* *ṡīṡ*, 7 *ṡaṡlā* *ṡuime* *ṡó*, 7 *ṡuāṡi* *Δ* *fior* *uāṡā* *cīā* *in* *ṡ-ionāṡ* *Δ* *ṡaṡṡe* *ṡeṡcṡur* *mac* *leṡe*; 7 *tāmic* *ṡeṡcṡur* *mac* *Rōṡa* *ṡaṡi* *Δ* *ṡaṡṡe* *Δ* *ṡūintepi*. “*ṡaṡṡ*, *Δ* *ṡeṡcṡur*,” *ari* *Conġāl*, “*c’ait* *Δ* *bṡuīl* *ṡu* *ṡlāṡ* *ānoṡṡ*?” “*Δṡā* *rē* *Δṡ* *ṡeāṡṡ* *co* *Sṡiāṡ* *Sṡāṡṡe* *ṡo* *ṡeāṡ* *Eoṡāṡ* *Sāṡṡuṡe* *ānoṡṡ*,” *ari* *ṡeṡcṡur*. “*īṡ* *ṡaṡṡ* *ṡinne* *ṡin*,” *ari* *cāc*, “*uāṡi* *ṡeṡṡām* (1°) *ān* *bṡuṡṡepṡa* *āṡi* *ānoṡṡ* *ṡān* *āṡāṡiōṡ*”; 7 *ṡāṡṡāṡāṡṡān* *ṡe* *ṡeṡeāṡ* *ṡo* *lō* *ṡ’ionn-ṡoiṡṡiṡ* *nā* *bṡuṡṡe* *noṡo* *ṡāṡṡāṡāṡi* *ṡo* *h-īnṡeāṡi* *n-ṡāṡṡ* *ṡṡān* *āṡāṡṡāṡi* *Tōnn* *Ruṡṡāṡe* 7 *i* *cceānṡ* *nā* *ṡāṡṡṡṡṡṡeṡh* *ṡṡā* *ṡāṡṡepi* *īomāṡe* *ṡuṡṡleānṡ* 7 *ṡo* *Cāṡṡuic* *nā* *ṡāṡṡc-ṡionā*; 7 *āṡconṡcāṡāṡi* *ṡoiṡṡi* *lōṡṡānṡ* *nā* *bṡuṡṡe* *uāṡā* *ānnṡin*. “*Soiṡṡi* *ṡioṡṡconṡṡe* *rūṡ*,” *ari* *ṡṡāṡṡ* *ṡṡāṡi*; 7 *ṡoṡepṡ* *nā* *bṡṡāṡṡā-ṡā* *ānn* :—

Solṡ *lōṡṡānn* *ṡioṡṡṡuṡṡe*
īnnē (2°) *ṡoiṡ* *co* *cleāṡṡuṡi*
ṡā *ṡeāṡi* *ṡoiṡ* *conomṡāṡāṡi* (3°)
ṡeṡṡāṡ *eāṡṡā* (4°) *āṡṡeāṡṡi*
Sunn *ṡe* *clāṡṡiṡ* *clōṡṡeā*
ṡā *ṡṡoiṡeāṡc* *cūṡṡ* *cṡeṡṡāṡṡe*
ṡe *ṡṡ* *tī* *lā* *ṡāṡṡṡi*.

Soiṡṡi.

“*ṡāṡṡṡe* *ṡin*, *Δ* *ṡṡāṡṡ*,” *ari* *Conġāl*. “*Δṡ* *eṡh*, *ṡo* *ṡeṡṡin*,” *ari* *ṡṡāṡṡ*, “7 *ṡu* *olc* *ṡoṡ*’ *ṡṡāṡṡiṡi* 7 *ṡo* *ṡṡāṡṡāṡiṡ* *ṡeṡcṡṡā* *ṡic* *leṡe* *i*, 7 *bū* *īomṡā* *ṡāṡi* *n-eāṡṡāṡā* *o’n* *m-bṡuṡṡin* *ṡṡ*.”

LXV.

Tāṡṡāṡāṡān *īnā* *cceāṡṡāṡiṡ* *cōṡṡṡe* *ṡ’ionnṡoiṡcēṡ* *bṡuṡṡe* *ṡoiṡṡe* *ṡo* *ṡeāṡṡ* *Eāṡṡāṡ* *Sāṡṡuṡe*; 7 *āṡ* *āṡṡāṡ* *ṡoṡi* *ān* *bṡuṡṡeān* *ṡion* 7 *ṡeṡcṡur* *mac* *leṡe* *īnnṡe* 7 *ṡic* *ṡioṡ* 7 *ṡoiṡṡāṡā* *ṡlāṡ* 7 *ṡṡenn* *āṡi* *cēānā* *’nā* *ṡōṡāṡi* *ānn*, 7

(1) *ṡeṡṡām*, 1st pl. redupl. fut. of *ṡāṡām*. (2°) *īnnē*, ‘*bowel*,’ ‘*womb*,’ ‘*inner meaning*’; O. Ir. *īnnē*. For other meanings of this word-form, *vide* “*Br. Laws Gloss.*,” *s.v.* (3°) *cono-m-ṡāṡāṡi*: *m*, infixed pron. of 1st person. (4°) *eāṡṡā*, ‘*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 Rughruidhe, 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,¹ 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

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

ժողովար ղաճժ ռ-ժօրար քօր ձո մ-Բրարնն ղո, 7 ո՛ր ղաճե
 ընժօրար շձո ղրենքեր տօրարժձ ոժ շձո ղոճժձոնն ղոճձա
 ոժ ղրետլլ ղրեն ներտնար ժ՛քարարն ըրեձոն լոճճ ԸՈՐՈՒՄՈՅ.

ԸՈՆՃԱՐՈՒՄ մսնտեր Ըոնճալ 7 քերարար մա Ըօր շար
 ճձերաժ Ըօրաժ (1^o) ձր լո տլարն ղր ձո մ-Բրարնն 7 ժօ
 Ըարեձժ ղլարն ղաճժ ժ՛քարարն ձա Բրարնն. ժօ Բի ձր
 ժօրար ժօ՛ն Բրարնն ղո ձա ղր ժոն ձ հ-Լոննր Ըար 7 ժօն
 ձր ժօրար ելե ժի ղերարար մա Ըար ղերարարնն մա
 ղոն լարն, 7 ժօն ձր ժօրար ելե Ըեր մա Ըձձձ 7 ը 1
 ԸՈՐՈՒՄՈՅձժ ղո[ն] լարն ձոն. լար ձր ձմարն ժօննր
 ղոննարն լար 7 Բարն ռ-ճլարն 7 ռ-ճարարն օրար ձժ
 Ըոնն ձճ ժօննարն ձո տ-ճլարն ձ ըժարն 7 ձր ժօ ձա
 ըժարնն ձր Ըարարն ձա ղաճե Ըեր ղաճ ձո Բրարնն ղո.
 ժօ Բի ձր ժօրար ելե ժի Ըօր ղաճ մա Ըննարն 7 ժօն
 քաճոն քաճձ ձ մա ձր ժօրար ելե ժի, 7 ժօն ղաճարն
 ձժար ըժարն ձր ժօրար օլե [ո] քօր, 7 ճլար ղլարն լար
 7 ըրեն ղ ղոն ձմարն. ժօ ճարարն ղլարն Ըոնճալ ժձ ճձ
 ձրո [ո]՛ն Բրարնն ձոն ղո. “Ըոնճալ ղօ,” ձր լաժ քարար
 ձա ըժարն, “7 ղլարն ձո ժօնն [ք]օր լո քարարն ձօ.”
 “Լր քօր ճօ Բարն,” ձր քերար մա Լեր, “7 ժնարն
 ղաճ, ձ մսնտեր . . . (2^o),” ձր ղժ, “7 ձա ղարարարն քօ
 Բար ռ-ճ ձօ Բար ռ-ճարարն սարն ձժ քոն[ըլ]արն ղաճ
 Բար ԸՈՐՈՒՄՈՅ ձ ռ-ժօրար ձա Բրարնն ճօ ղժ լա Ըոն
 ղօն.” Լր ձոնն ժօ [ըրն]արն ձա ղր ժոն ձ հ-Լոննր Ըար
 ձմարն, 7 ըՈՆՃԱՐՈՒՄ ղոնն ձա Բրարնն 7 ժօ Ըար[ք] ձր
 մօր ձր ձա ղլարնն ձարն 7 ըՈՐՈՒՄՈՅ ղոնն ղոն
 մԲրարնն ղարն. Ըոնճալ[արն] ղլարն ձր Ըարն մ-Բրարնն
 7 ժօ ըժարարն քարար ժ՛քարարն ճօնն 7 ժ՛ք[ձձ]արն (3^o)
 քաճարնն քաճարն քարար ճօր ղոնն (4^o) լաժ ԸՈՐՈՒՄՈՅ

(1^o) Ըօրաժ : *vide* note (4^o), p. 90. (2^o) MS. defective. M. O'C. supplies
 ղաճ.

(3^o) քաճ, ‘a spear’: *vide* Windisch, “Wörterbuch,” s. v.
 (4^o) ճօր ղոնն, 3rd sg. s. pret. of քօ-ճոնն, ‘I wound.’ Ըօ is an intensive
 particle.

¹ *I. e.*, ‘Received his first training in arms.’

² There is a peculiar ellipsis

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 weapon¹ from them ; and at that hostel Cét spent the hardest first night he ever spent.² 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

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

նա յ-տօյրթօ. Եձ[ուո] Մերթօրս մաճ յւ[ճ] Լաւջն ճոռ իւր
 7 շօ Լաճ Լը, 7 բաւի տեճաւօ 7 իմբարսոն ճաւիճ [շո յ]օ
 մարիճօ ճ իւտտեր ճոռ 7 շօ ծիւսիւր նա իւսաւիճ օ'ն միւսիւն
 շօ Բօրի 7 շօնու իւր մ-Բիւսիւն ճոռոն [ճի] իւր. Եձնճաճար
 շօճոն ճո տօրսիւր Երթարտաւիճ ճար իւր Լաճ տոռի Զալլ 7 նա
 յ-օւլեան տւե, 7 իր ճար տոռսիւր իւր տօնի Բաճտնա Բաճաճ մաճ
 Բօրս, 7 շօ ճիւիճ ճաճ 7 շօ ճաճ ճ ճարսա 7 շօ Լեռնաճար
 ճաճա Լաճ շօ ճլըր ճ իւտտիւր ճ, 7 շօ իճիւրիօտ 1 շօնոն ճո
 շիւսաւիճ Բա նըրս ծօնի 7 շօ իրաճօնեճար օ'ն միւսիւն ճաճ
 տւե, 7 շօնու ճիւն իւր միւսիւն ճար իւր. Եձնճաճար նա
 իւսաւիճ ճիւր ճարոն մ-Բիւսիւն, 7 շօ ճարեճար տւմբ.

LXVI.

Եձուո Ըտ մաճ Մաճաճ ինճ ճոնար ճաճ ծ'իօնորիւն ճա
 իւսաճ 7 շօնու թօ ճիւ ճ շօնուլլ նա Բիւսիւն 7 շօ թճսիւն
 շօրսիւր շօն ծօն ինճ Լաւջն Լսոն. Եձուո ճիւն ճիւր իօմիւն
 իւր մ-Բիւսիւն ճար իւր. Իր ճոռ իւր շօ ճարեճար նա իւսաւիճ
 տւե Բա'ն մ-Բիւսիւն ճիւր 7 շօ ճարեճար շօ ճարիւնիւն
 շօնճարիւն շօ ի-ճէլաիւն ճ, 7 շօ ճաճա Բօրիւն Ըարիւնաճ մաճ
 Ըաճաիւն ճաճաիւն իւր 7 ճ 1 շօնաճօրս ճար Բօրսաւարս նա
 Բիւսիւն, 7 ճիւ ճաճա մաճաճ տւմ Ըտ, 7 շօ ճիւնեճար ճաճ
 7 շօ ճտտ ճիւ ճաճա Լաճ Լեճ ճաւիճ, 7 ճաճաճար ճիւն
 իօմիւն իւր մ-Բիւսիւն ճիւր 7 շօնար ճճա մօնաճ ճօ մօրս.
 Եձուո թշու ճո ճօմլսոն իւր շօ Ըոնճալ, 7 ճօնոնալ Ըրտ
 Ըօմթեր մաճ Ըրտսիւր ինճ իրաճօնիւր, 7 ճօնաճարտ Ըոնճալ իւր:
 “Ըրիւն ծաիւրս, ճ Ըրտ Ըօմթիւր, նա ճիւ ճաճա մաճաճ
 իւնճաճ շօնու, 7 ճաճար շօնո Բօրիւն մաճ Ըաճաիւն շօմ'
 իօնորիւնը.” Եձնճաճար շօճոն նա Բիւսիւն 7 շօ ճարեճար
 շա ճաճ ճիւ տւմբ; 7 ճօնաճա (1°) Բօրիւն ճարաճ ճճա ճարաճ
 ճիւն շօնաճար, շօ իօնորիւն շօ ի-ճէլաիւն ճաճ, 7 իր ճոռ ճարաճ
 շա ճիւն ճաճ ճարիւն նա Բիւսիւն 7 շօ ճարաճար ճօմլսոն

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

¹ Lit., ‘In their lying of wounding.’ Լաւջն Լսոն: Լսոն, gen. of Լեոն,

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.¹ 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

¹ 'affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as '1ṙ lḃ leom o'ap n-aor óṡ,' 'It is a sad day for our young folk.'

me céle 7 'dob' é a ceíoc ġur tuit boiře Cařurilac mac Eacħaio Sallbuře cona ċri caoġa macaom le h-Arit Doimferi mac ġuġ brietan, 7 tainic řen iomřlán amac 7 tucc ceann boiře ler ġo h-ařim i ġaibe Conġal. "Aġ řin, a Conġal, in ceanno to iariari ořim," ař řé. "ber buaió 7 beann-acėtan!" ař Conġal, "7 tēna imėeacė řearėa toćum to ċřie řen 7 ġob' řlán řřėnai." (1°) Ro imėiġ an macaom iariřin toćum a ċřie .i. Cřioća brietan 7 to ġabřan ġuġe brietan oia ċř ġur' comaimřřin Conġal le h-Arit Doimferi veřin. Ó'oconnacaoari řin na řřř Duib a h-iniř Tuřř boiře Cařurilac to ċuitim, ba toiliġ leó é 7 toġabřat a n-ařima 7 tánġaoari amac. "Nř ċiućřam ařėac ġo n-toiġlam mac Eacħaio ař na h-allařařřėaib"; 7 ġoř ġab caė no comłann ġuú co řařřla Anaćal eućac mac ġuġ Conćenn ġuú 7 to řearřaoari comłann ċřioća cuřaėa ġe céle, 7 to řořtamłaiġ (2°) Anaćal ořiařřan ġur řen a řřř ċinn oib co toaġćařaio, 7 to ċuřř a břiaćonuiře Conġal iao. "Aġ řin ċinn na řřř n-Duib ouit, a Conġal," ař řé, 7 roberř:—

Cinn toir, a Conġal Cláraiġnaiġ!
 řřř ġic tobi 'ġuć' břaćařř!
 Oořořęařř (2°) linn 'male;
 Tánġaoari a ċiuġłaić; (4°)
 na řřř Duib to ġiařbuřa,
 řřř ġeic ceatba, řřřř cuřać!
 Ař iaořřin řořęećėnaiġře, (5°)
 Rořřáġřao řo ċřř ċuiħařř;
 na řřř Duib a h-iniř Tuřř
 to ċořęařř (6°) liom ġo ġřinn.
 Soħaioře to ġiařbuřařř,
 řřř' ař ċallęařř a ċcinn.

C.

(1°) řřėnai, comp. of řřėan (řřėn).
 3rd sg. pret. of řořtamłaiġim, 'I prevail.'
 = to řo-řo-ćařř-aoari.
 s. v. ċiuġ; Hogan, "Cath. R. na Rıg," p. 190.
 m, infixed pronoun of 1st person sg.

(2°) řořtamłaiġ,
 (3°) to řořęařř
 (4°) ċiuġłaić, 'last-day': cf. Windisch,
 (5°) Ro-m-ęęećėnaiġře:
 (6°) to ċořęařř: to to-řo-ćařř-aoari.

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 death¹ 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 plight²;
 The three Dubhs from Tory Island
 Fell by me exactly.
 Numbers they had slain
 And from them cut their heads.

¹ Lit., ' Till we avenge the son of Eochaidh.'
 grief.'

² Lit., ' in gore of

LXVII.

‘Dó éualā fepccur mac lēve an tmuar rin ‘dā muintiri vo
 tuitim, 7 vo ḡab aḡa n-éccaoime ḡo móri 7 aḡa n-aómoīaó,
 7 aóubairt: “An fāḡaim neac ‘dā n-voḡuīl t rúo?” ar ré.
 “Racáorā ann,” ar Cet mac Maḡach, “7 ní tucab (1°)
 ar eac noco tucḡar ceann mic iu[ḡ] Concénn éuḡorā.”
 Táimic amac 7 vo iiri an caé uile co tparā Anaóal
 Eucac ar 7 ‘fearaóar comlano pioóā, fearaóail,
 calma, curata, neapitáir, naímoḡe, aḡmáir, ionḡanac, 7
 vo tuit Anaó[al] a cpioóhail (2°) an comlann, 7 tucc a
 ceann leir iiri m-buiḡin anonn a briaóuīre fepcc[urā]
 mic lēve, 7 aóubairt an laoi ann:—

Ceann tuit, a fepccur uīaó!
 Óir ar mui poptaó (3°);
 Ceann iuḡ Coíncean, cpi[uaíó] cur!
 a n-voḡail éinn (4°) na tpi n’Duí,
 ar é vo éuir ar ar rluaiḡ
 ar voiriú buiḡne ḡo m-buaíó;
 ar aīre tu . . . (5°) muiḡ
 a n-voḡail [ceann] na tpi n’Duí.
 ní tuc a lām a lām iuḡh
 Oclac oob’ fearir tpiir ḡomó
 ina anaóal . . . (6°) reano
 Cé oopar (7°) lom a éenn.

c.

Océualā rin Toīna mac Tinne iuḡ Saḡran ooba óuīḡ
 leir Anaóal vo tuitim [le] curaióbémeanoaíb Ceit, 7
 táimic anonn iiri m-buiḡin; 7 vo tuit naonbair vo
 baíuib (8°) na buiḡne, 7 vo fuaḡair comīac ar luét na
 buiḡne. Ao[connaic] Meiceóira mac Airt Meicealāno
 .i. mac iu[ḡ] laḡen ma aḡaó, 7 ‘fearaóar c[omlann]
 calma, comláir, curata ie éle, 7 ba iuaóar va iuḡ aca
 7 ba ḡur óa ḡ[air]ḡeacach 7 ba tenne (9°) óa óaim

(1°) m tucab, 1st sg. conj. B-fut. of tucim.
 MS., cpioch-.

(3°) po-r-pulaó, r, infixed pron. 3rd sg.

(2°) cpiochail;
 (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 king¹
 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. *ṡopacur*. (8°) *bairiṡ for bairiṡ ?*
 Cf. Lismore, fol. 156, b. c. 1. (9°) *tenne* : abs. noun from adj. *teann*, ‘strong.’

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

n-*oileann* (1°), 7 *uob' é* *ciúic an cónluinn* *ḡur tuit* *Ṭorua* [*mac*] *Tinne le Meiceoria*, 7 *pucc a céann* *leṛ maṛi a* *maíbe* *ṽeiccuṛ mac* *leue*; 7 *uobeṛt in laoi* :—

Ceann tuit, a *ṽeiccuṛ* *Caitina*!
ḡurab móire *uo inenna*,
 ní *ceann* *áeo cenn* *Ṭorua* *éirein*
Ṭáinic *taṛi muṛi* *ḡo mórcéill*;
Ṭorua mac *Ṭeimne* *ḡo m-buaib*,
Ri Saḡran, *ṛaoṛie* *ṛluaiḡ*,
Ar é an *ṽeṛ* *ṛin co* *bṽuilib*
Uo éuṛi *áṛi 'man* *áṛuḡṽuṛiḡin*.
Uo *ṽeṛṛamaṛi* *cóinlann* *cṽuaib*
muṛi *ar* *Ṭorua* *ṽe* *h-énuaṛi*;
Ar é *ṛomcṽeúctaiḡ* (2°) *co* *teno*
ḡé *uoṛaṽuṛ* *liom* *a* *céann*.

Ceann.

LXVIII.

Ciúic *ṛia* *áet* *óócuaia* *Conġal* *a* *éireṽṽiṛi* *uo* *tuitim* 7 *a* *inúib* *uo* *maṛibad* 7 *a* *cṽuaib* *uo* *cṽuaibléoṛiad* 7 *a* *maíte* *uo* *muṛhuḡad*, *uo* *éiuḡ* *ṽein* 7 *ṽeiccuṛ mac* *Roṛa* 7 *an* *coṛṛad* (3°) *uile*, 7 *uo* *cṽuieoṛi* *te[imú]* 7 *tenoia* *ṽin* *m-bṽuṛiḡin* *a* *n-énṽeáet*; 7 *áuḡbáiṽeṛ* *ṽeaiṽeiccuṛ mac* *leue*: “*Éiuicúib*, *a* *ṽioṛi[á]*!” *áṛi* *ṽé*, “*uaṛi* *áṽáṽaṛi* *áḡ* *loṛcaib* *na* *bṽuṛiḡne* *oṛuinn*, 7 *ṽabṽuaib* *bai* *n-aiḡṽe* *ṛoáclma* *eiṛoe*, *uaṛi* *ar* *uṛa* *óaoib* *bai* *maṛibad* 1 *ccat* *ma* *bai* *loṛcaib* *a* *ṽṽ[iḡ]*.” *Uo* *eiṽceṽaṛian* *uile* *annṽin* 7 *uo* *éṛioctaiḡ* *an* *ṽalaṽ* *ṽiómṽoiead* *ma* *ṽimcúill* *la* [*béimeannaiḡ*] (4°) *na* *míleaib* *áḡ* *bṽuṛeab* *na* *bṽuṛiḡne* *ó'a* *n-ḡuaillib* (5°) 7 *áḡa* *tóḡbái* *uib*. 1ṛ *annṽin* *uo* *cóiuḡeab* *cat* *ṽeiccuṛa* *mic* *leue* *co* *h-áclaiṽ* *a* *cceṛṽaḡaib* *áṽa* *Conġal*, 7 *uoḡa* *céṽṽaib* *an* *óá* *áet* *ṽin*. 1. *Conġal* *cona* *állmaṛicṽaiḡ* 7 *ṽeiccuṛ mac* *leue* *cona* *uillṽaib*. *Ro* *benad* *béim* *boṛib* 1 *cceno* *a* *éle* *uo'n* *óá* *áet* *ṽin*. *Uoḡa* *óluic* *an* *ṽeabaiḡ* 7 *uob'* *ṽoiccuṛ* *an* *imṽeṽoin* *uo* *ṽiónia* *clanna* *Ruḡṽaiṽe* *a* *n-áḡaib* *na*

(1°) MS., *oileann*, gen. to later nom. *oileann*. (2°) *ṛomcṽeúctaiḡ*, *ṛomcṽeúctaiḡ*: throughout the MS. the asp. after 1st sg. infixed is omitted.
 (3°) *Coṛṛad* or *Coṛṛaib* (?): *v. infra*, p. 90, note (4°). (4°) *béimeannaiḡ* (?); MS. defective; M. O'C. reads *muṛiṽ*. (5°) *ḡuaillib* for *ḡuaillib*.

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.”¹ 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

¹ Δ ττιῖ, ‘in a house’; Δττιῖ, 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,¹ 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°) MS., $\lambda\epsilon\acute{\alpha}\tau\epsilon\alpha\theta\delta\alpha$, which makes the line hypermetrical. (4°) *Conur?* (5°) MS. $\beta\upsilon\iota\theta\epsilon\eta\gamma\alpha$. (6°) $\epsilon\alpha\chi\alpha\iota\theta$: gen. in O. Ir. $\epsilon\alpha\chi\theta\alpha\delta\alpha\chi$, $\epsilon\alpha\chi\alpha\theta\alpha$; here MS. contraction for $\Delta\iota\theta$.

¹ Lit., 'they placed a shield over the track.'

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 Ferta's Ruire, which is called Cuan Snamha Aighneach, and over Ferta's na . . . , which is called Fochaird Muirthemhne, and Ferta's 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 iarpair, a ollamhain! cairne na h-oirde anocht
 oamair ar ConĠal noġo tti mo tioról, uair ní rial úorair
 m' fadġail am' donair." Táimic Fáceta Finn File ġo ConĠal
 [7 a]subairt an cairne rin vo tairt vo luidair luidne.
 Tuġran an cairne rin ó 7 [vo] ġab ConĠal longporit a
 n-Adairl an oirde rin noġo taimic polupairt airge vo
 ló [ar] n-a mairach.

LXX.

Vo éirig comalta ConĠal anoirin .i. Fíadóc ríadói:
 "Mair, a ġig a [Con]ġail!" ar ré, "tair an cat fearoa
 uair táimic neit rin tair 7 rin [tair] (1°) 7 fudair
 cat ar luidair rin ló rí." Vo éirig ConĠal 7 vo óirig a
 cat a [ccé]oir, 7 tug leirionn vo ríadóc tairmair ma
 tioról, 7 vo tóġad a mairgeola 7 a n-oncain o-beul[er]a
 uairt, 7 vo tair ġirán 7 uiríat ġig ar ConĠal voócun an
 cat rin. Ir an rin táimic a tioról ġo rin [ġ] éirionn, 7 vo
 éirig 7 vo óirig a cat ġo h-adair 7 vo tair bairt 7
 bairén 7 fudair 7 fadair um tairmair vo'n torair rin,
 uair vo tair cat óir ag curmair a bairtair vo'a céle,
 uair vo tair ríal vo ConĠal ġir 7 é fén 'na mair ġig
 éirionn a ionnairtair úorair ar a éirgeat fén 7 a tair[b]-
 bairtair vo mairtair ó ríome ag corair ġig rin .i. bairt
 bóirbair mair Ruġmair. Rob' ríal vo luidair ġir 7 a
 mair vo mairtair ar a céirgeat ó. Ir anrin vo com-
 mair na cat ceatairtair rin ar tair na tairmair 7
 vo tairtair a ceatairm cat ġe céle 7 vo mair bloirbair
 boir vo na catair ceatairtair a ceann a céle ġir úirair
 an tairtair, ġir ionnairtair a n-ionnair, 7 vo ġabair
 tairtair bair 7 mair 7 luidne tairmair ag comairtair
 an cat ġir curair áir mair ar mair ConĠal noġo

(1°) táimic neit rin tair 7 rin tair. For the phrase cf. Stokes, "Tog. Troi," Gloss. Index, s. v. "sén úaire"; "táimic neit vo'n fion 7 vo'n tair," and the Adairl ("Silva Gad.," p. 132), Ir anrin ionnair táimic a neit rin fén cur rin tair. 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

մանջածար իրո լաճար ճաճա յմեծե ConĠal 7 Բերսսր մաճ
 Խորս իրո ճաճ. Իր անիրոն ճոսնարտ Բաճեռն Բոնո Բիւ:
 “Մաճ ան, ճ անան, ճ ConĠal!” Բիրբէ, “ճեռնա քեմ մաճ
 7 ճոյսոն յոջե ո-Էրեանոն սար ճո մարնած ՚ի ճլլմարիւն
 սիւլե.” “Մի ի-ճո ճո ճոյսոն յոջե ան ճոման ճանրա նեոճ
 յո ճանար ճե,” Բիր ConĠal, “ճճե մեւ յոջիւնոճ Էրեանոն
 ճոնի սո քոճար 7 Բիր ճո ճարիւր ան ճաճա Բիր ճսաճիւն
 Դեանրաճ 7 Բիր Լսչար Լսւոջնե”; 7 ճո ճար իրո մեռ[մա] մոր
 1 ճսաճիւն ConĠal ճար ճարսոճար Բեանա ճեո ճաճ ճարճ
 ճիւն 1 ճաճ յո[ճ Էրեանոն].

LXXI.

Իր անիրոն ճո ճար ConĠal ճար իւոյճե նա իւնաճ 7 ճո Բեան
 ճ Բիւն-Բեմեռն ճ[իւննած] օրիւն 7 ճո Լեանսոճար ճ Էրի
 ճոմալաճոճ Է .1. Մերնե, Տեմնե, 7 Լաճարնե [7 ճա] մաճ
 Ըրիւնեաճ Սլաճ .1. Բարիւր 7 Բիւներ. Ըոճ ճար ճճե Բա
 Բիւն Բիր ճ[իւննածար] ան ճաճիւննած ConĠal ան Լա իրո, 7
 Բա ճիւն Բիր ճեճոճոնոն ճ ճոմարնած ճար ճսա[իւննած] ան
 ճաճա ոյո յոմա մար ճ Բիւն Լսչար Լսւոջնե իրո ճաճ, 7
 ճար իւն յո[Է իւ]նաճ ճո 7 քոճար յե քոյոմնա, 7 ճոն
 ճոմարն ճա անրաճ 7 ճա սա[իւննած] (1°) յոյնալե 7 ճա իոն
 ճաճ ան ճոմարնաճար իրո, 7 ճո Լեւնաճ Լաճար քարիւն
 ք[օր]լեաճար իրո յոյնալ իրո ճոն Լե Բարիւն ճ մ-Բարիւն (2°)
 7 Լե նեմնոյճ ճ ո-Բար 7 ճո [ճարն] նարտ 7 մաճճար,
 ճալմաճ 7 ճարնաճ ConĠal ճար Լսչար Լսւոջնե, 7 ճար
 Բեմ ճ[ճալ] ճաճարն ճո ճար Բեռ ճ ճոն ճ'ճ ճոյոն, 7
 ճսա ճ յոլաճ ճոճար 7 ճոմարնոն օր Բար. ճո մարն Բիր
 ճսաճիւն Դեանրաճ 7 Բիր քարն Բարիւն 7 Մոճ 7 Բիր
 Լսւոջնոն Դեանրաճ անիրոն օ ճո ճար ճ ճարն 7 ճ ճարիւն
 Բիր ճար Բար 7 Բարն ճար, սար Բիր Է իրո Բար մո ճսաճ
 Բիր Լսւոջնոն Դեանրաճ յոմն. Դոմն ConĠal յոմն ճո ճար

(1°) The top of the letter *ր* is still visible in MS. սարեա, ‘a noble, knight’
 (O'Reilly). (2°) MS., Բարիւն.

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

նա Դեմիաճի լալլրո լալ մ-ԲԱԾԻՐ ԸՇՈՐԿԱՐԻ 7 ԸՇՈՒՄԱՅՈՒՄՆԵ.
 “Եր ԲԱԾԻՐ 7 ԵԱՆՆԱԾԵՐԱՆ, Ե ԸՈՆՃԱԼ,” ԵՐ ԲԵԾԵՐԱ ԲԻՆՆ
 ԲԻԼԵ, “ԱԶԻ ԵՐ յՈ ԷՐԵԱՆՆ ՇԱՆ ԱՄԱՐԱՐ ԵՆ ԱՆՈՐ, ԱԶԻ ԱԾԱԾ
 ՇԵԼԼ ԷՐԵԱՆՆ ԱՇԱԾ Ե ԵԴԵԱՄԻԱՅ, 7 ՇԱՐԵՐԻ ԱՈՒՄ յԻ[Ճ]
 ՈՒՅ.” ԴՈ ԵՐ ԸՈՆՃԱԼ 7 ՄԱԻԵ Ե ՄԱՍՆԵՐԵ Ե ԵՐԻՃ ՆԱ
 ԴԵՄԻԱԾ ԱՆ ՕՐԾԵ ՐՈՒ, 7 ՎՈ ՃԱԵ ՇԱԼԼԱ ԲԵՐ Մ-ԵՐԵՂԻ 7 ՄԻՐԵ
 7 ՏԵՆՄԱԾԵ ՆԱ ԴԵՄԻԱԾ, 7 ԵԱՆՇԱԾԱՐ ԸՆԴԵՐՈՒՄ ԷՐԵԱՆՆ
 ԱՆՆ ՐՈՒ ՎՃ ՍՈՃԱ[Ր] 7 ՎՃ ՍԱՐԱՇԱԾՐԱՆ .Ա. ԴԵԱՇԻԱԾ ՄԱԸ
 ՏԻՆ, յՈ ՎԱ ԸՈՐԸԵԱԾ ՄԱՍՆԱՆ, 7 ԸՈՐԱԾ ԸԱՐ յՈ ԸՈՆ[ՆԱԾԵ], 7
 ԱՐԵ ՄԱՐԵԱԼՄԱՆ, յՈՃ ԼԱՅՆ, 7 ԵՐՄԱԵ յՈՃ ՈՐԱՆ 7 ՎՈ
 ՃԱԵ ԱՐՈՐԵՐԵ ԷՐ[ԵԱՆՆ] ԱԼԵ ԱՆՆ ՐՈՒ, 7 ԵՐՄԱԵԱՐԻ յՈՃ Ա
 ԸՈՐՈՐԵԱԼԱՅ ՎՈ ԸՐՈՒՄԵԱՆ ՄԱԸ ԲԵՐՇ[ԱՐԱ] ԲԱՐՇԵ, 7
 ԵՐՄԱԵԱՐԻ ՎԱ ԵՐՄԱՆ ԸՈՆՆԱԾ ՎՈՒԼԼԼ ԵՐՈՐԱ ՇԱԾԵ 7
 ՎՈՒԼԼԼ ԵՐՈՐԱ [ԸՐՈՐ], 7 ԵՐՄԱԵԱՐԻ Ե ՈՒԾԱՐ ՎԱ ՇԱԾ
 ՎԵՃՈՒՄԵ ՎՃ ՍԱԵ ՄԱ ԲՈԾԱՐԻ ԵՐ ԻՈՆՆԱՐԻԱԾ.

LXXII.

ԻՈՒՄԱ ԲԵՐԸԸԱՐ ՄԱԸ ԼԵՐԵ ԱՐԵՐ ՍՈ ՍԱՐ ՍԵՆԱ ՄԱՍՆԵՐԻ
 Օ ՎՈ ՃԱԵ ԸՈՆՃԱԼ յՈՃ Ն-ԷՐԵՆՎ 7 Օ ՎՈ ԸԱԵ ԼՈՃԱՐ ԼԱՅՆԵ
 ԼԵՐ: “ՄԻ ԼԵՐԸԵ Ե Ն-ԷՐՈՒՆ ՄԱՐ 7 ՎՈ ՎԵՆԱ ՄՐՈՆՆԱՐԻԱԾ Ե
 Լ-ԷՐՈՒՆ ԱՄԱԾ 7 ՍԱԾԱՐԱ ՇՈ ԴԵՄԻԱՅ ՎՃ ՍԱՐԱՇԱԾ”; 7
 ՍԱՄԱԸ ԲԵՐՇԱՐ ՄԱԸ ԼԵՐԵ ՍՈՒՄԵ ՇՈ ԴԵԱՄԻԱՅ, 7 ՍՈՐ
 ՄՈՒՄՇԵԱԾ 1 ԵԴԵՄԻԱՅ Է ՈՅՈ ՍԱՄԱԸ ՇՈ ԸՈՒԼԵԱԾ
 ԸՈՆՃԱԼ. “ԴՈ ԵՐԵԻ ԲԵՆ ՈՒԵ, Ե ԸԱԵՄԼԻՐ, Ե ԸՈՆՃԱԼ,”
 ԵՐ ԲԵ, “7 ՈՒ ՄԱՐ ՎՈ ՍՈՒՆԵ ՚Լ ԱՐՄԱՐ ՍԱՄԱ ԸԵԵ ԼՈՃԱՐ
 ԼԱՅՆԵ 7 ՎՈ ԸԱՐԸԱՐ (1°) յՈՃ Ն-ԱԼԱՐ ՈՒԵ ՈՅԱՐ ՈՒԼԵԱՐ
 ԲԵՆ 1.” “ԵՐՈՒ ՄԱԵ ՈՒԵՐԻ ԵՐԵ ՇՈ ԴԵԱՄԻԱՅ ՄԱՐ ՐՈՒ,” ԵՐ
 ԸՈՆՃԱԼ, “ԱԶԻ ՈՒ ԸԱՐԵԱԲԱ (2°) Ե Լ-ԷՐՈՒՆ ԵՆՈՒ ՄԱՐ ՎՈ
 ԸԱՐ ԼՈՃԱՐ ԼԱՅՆԵ ՄԱՐ”; 7 ՎՈ ԲԵՐ ԲԱԼԵ ՇՈ ՄՈԾԱՐ ՍԱՐ.
 ԵԱ ԲԱԼԻՐ ԲԵՐԸԸԱՐ ՎՈՆ ԸՈՐԱԾ ՐՈՒ ԸՈՆՃԱԼ, 7 ՎՈ ԵԱՐԱ
 Ե ԵԴԵՄԻԱՅ ԱՆ ՕՐԾԵ ՐՈՒ, 7 ՎՈ ԷՐՈՒՃ ԸՈՆՃԱԼ ՇՈ ՄՈԾ, 7 ՎՈ
 ԸԱՐ ՐԵՆ 7 ՄԱԻԵ Ե ՄԱՍՆԵՐԵ ՎՈ ՎԵՆԱՄ ԸՈՒՄԱՐԼԵ ԸԱ ՎՃ

(1°) ՎՈ ԸԱՐԸԱՐ: 1st sg. pft. of ԵԱՐՇԻՄ, ‘I offer.’ (2°) ՈՒ ԸԱՐԵԱԲԱ:
 1st sg. conj. B-fut. of ԸԱՐՇԻՄ.

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

տուեմբարտի յոճե ռ-Աւած 7 ճր ճրի ոօ քարտեօժ ճաւ աւե ճ
 տճարտ ոօ Կօրճ յաւծ մաճ Կոճիւմօւ 7 քօրիւմարտ Աւած
 ոօ ճարտ ո'քիւքսր մաճ Լեւե, 7 ոօճի քիւքսր մաճ Լեւե
 ճիւմարտ յոն ոօ ճար ճճ քճճնճ քճճճ յոճե ռ-Էքեմոն, 7 ճօ
 տքս յոճե ռ-Աւած ոճրոն ճր մարիւմարտ Կօրճ Կաւծ 1 ճճտի
 Լօճճ քեճճալ Լճ Խ-ճԼԼմարիւմարտ; 7 ոօճի քիւքսր մաճ
 Լեւե մար յոն յոն յոճե ոօքսր մարիւմարտ Լարն Խ-քարտ (1^օ) ճճ
 Խոնն Կոճիւմօւ Է; 7 ճԷ ոօճի Կոնճալ մար յոն [ոն]ճ յոճե ճր
 Է քիւքսր մաճ Կօրճ ոօճ' քիւքսր քարտ ոօ յե ռ-ճ Լոն, 7 ոօ
 Լարտի քճճնճ քիւքսր քիւքսր քիւքսր մաճ Կարիւմարտ, ճն քճճ
 յոն, քոնճճ 1 Կաիշքեմ Կոնճալ ԸԼԱՐԻՆՃՈՅՑ մաճ Կոճիւմօւ,
 ճոնոնիւմարտ քեճիւքսր մաճ Կօրճ քոնճե յոն, 7 ոօ ճի
 Կոնճալ քիւքսր Լաւծոն ոճճ 1 յոճե ռ-Էքեմոն մաճ ոճճիւմարտ յոն
 ոօքսր ճարտ Լե Օւճճ ճալԼճ Օւճճօրտի ճիւմարտ ճրքարտ ճն
 քիւքսր :—

Կոնճալ քիւքսր Լաւծոն ոճճ ոճճ,
 Օօ մաճ Կոճիւմօւ քոնոն,
 Լարն Օւճճ ճալԼճ Օւճճօրտի
 քարտ ճարտ 7 ճարտեճարտ. (1^օ)

քարտ.

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.

PART I.

P. 2.—The following verses from the famous poem of Gilla-Coemain, h-Ériu
 apó mór na rí, contain references to the kings mentioned in our text:—

Ḟuair nua Seḡamuin a reét [B.C.]
 Ór inó éruin cen anreét: [311]

Do-roéair in carpoé car
 Lá hEnna n-airḡoé n-amnair.

Enna airḡoé. apó a blaó,
 Roéair ceḡu éóic bliadan: [304]
 Rí banba, doceir i caé
 Lá criméano calma coreraé.

Ceḡu bliana criméano éair
 Ór inó heḡu inmelḡair: [284]
 Doceir rí cumraíoe in éair
 De laim ruoraíge moḡairb.

Ruoraíge, rí fáil co m-blaó,
 Seét veí bliana de blianaib: [280]
 Bpaé ir béé do banba bino
 Éc acbaé i n-airḡatḡlino.

In finteair máir a mumaín maíé,
 A nóí do'n éuraó éomraíé; [210]
 Do-roéair, mar moḡraó,
 Lárin m-brepaí m-boríbaó.

Brepaí boríbaé co beét,
 Nóí m-bliana ór heḡu a neir; [201]
 Doceir rí Cualaḡne 'con traí,
 Do láim luḡne, mic fhinteair.

Luḡaó luḡne, léir a blaó,
 Cen buaíoe tḡu éóic bliana; [192]
 Do-roéair hua airé inilḡ
 Do ḡlaíe Congaí Chláirḡnḡis.

CONḡAL, c6ic bliaona d6c d6ig [177]
 Do mac Ruopaiḡe nom6ir ;
 Lariu Duac, dailec Deoaiu,
 F6aiu tḡi6ig ocuy tḡomoebau.

Duac, daila Deoaiḡ, iuo aiḡ,
 iḡiḡe of Temraiḡ t6lḡai6 : [162]
 n6i m-bliaona d'a ḡua6c iumma6c,
 Copomairb fa6cna fa6ac.

Fa6cna, fi6i, ac6 a ce6aiu, [153]
 Do mac Ropḡa iḡuḡ be6aiu ;
 La e6aiu fer6iḡ, mac ḡiuo,
 Docer iu ḡi de ḡuao ḡiuo.

[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]fail 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:—

GILLA-CAEMAIN CEN GAINNE
MAC GILLE FAE[?] SAMTHAINNE,
FÁILIR O'N GEAR[?] GNIM ROMGIAL,—
AR N-ÁRIM ARORIG 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 Ugaire 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. 305).

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 irgaireadh each 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 cowherd 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:—

FINTAN *cecinit* DO RAINN NA CÓICEO:—
 CÓIC URRANNA HÉRENÐ ETIR MUIR 7 TÍR
 AOSTEÁDRA NA COEMECAINLE CADA CÓICIO TÍB,
 O OROBÁIR OIAN AÍGBARO IN CHETRAINN ÉÁIO
 COIRIN INBOINN INBÁNASTBAIL TERBARICE BÁIN,
 O BOINN BINN BANBPUÉAIG CO CÉTAIB EÚAN
 CO COMMOR OALPUETHAIG NA TIR N-ÚC N-ÚAR
 Ó'N COMMOR CÉTA RAIN CO FUIRTEO CARR
 O BEOLO INN AÍGBARO CON OIAÍGAIPTHER GLARR
 O LUIMNEC LONG ASTAL LÉCAN A LÁR
 CO OROBÁIR ORONG AIRMGLAN MURIBEN RAL
 SUITEMAIL FLECTUGUO AR PAIGTER IÚIT
 COMLÁN IN CEPUGUO MARIORO I CÓIC.

P. 12, l. 16.—*epic* 7 *eneclann*. Judging from "Glossary to Brehon Laws" (*q. v. s. v.*), the exact meaning of these terms is not certain. *Epic* 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-siúce*, 'body-fine,' by *epic*.

P. 18, l. 18.—*ní na teáct roð' flaitiura*. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—*ba so gearaib níg éreann*. We have here a case of *gear*, obligation, 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the *gear* 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:—

17 *annrín tucfadaí an inḡen cuach fionn aḡaite ar a coim ocup a lán do mío ro-óla ann ocup tuc illáim Finn. "Cpét ro, a inḡen?" ar fionn. "Mío ro-óla romercas," ar rí. Ocup ba ḡeir v'fionn fleo v'obas ocup ḡabur in cuach ocup ibur vḡ ar ocup ar n-ól na vḡse do ro mercbuasoreo é. Ocup tucfadaí a aḡaio ar in féinn ocup ḡach olc ocup ḡach ainim ocup ḡach lén catha vofuoir ar ḡach fep v'ob na n-aḡaio lárin mercaso tuc an inḡen aḡr.*

"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.—*ḡo v'obruio na lacoḡraioi*. 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 *laoḡ tobair*, the famous well marked on Petrie's map?

P. 20, l. 5.—*muillen óiarndábe*. 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 (*cuḡ raor muillino tar mórénio*), 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.—*Coimleceḡ a aḡḡe v'óḡr*. 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, *coimlethec c'aḡḡe v'o vepḡ-óḡr*.

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 *Canar po h-ammmigeo . . . m anna?* The phrase has here been reduced to the less formal and more colloquial *Ca h-ainm . . . ?*

P. 29, ll. 24, 25.—*noēa nruil*. Really not a question. The literal translation is: “Your warriors have no cause to attack us, O Críomhthann,” said Conghal. “That is so,” said Críomhthann.”

P. 30, l. 18.—*māḡ 1mrum*. This may not be a place-name. The difficulty is in—(1) the particle *ro* preceding, and (2) in the phrase *māḡ 1mrum* itself. It is possible that there may be a wrong division of the words. *māḡ 1mrum* might be a cheville of some kind. Stokes has given a word *māḡ* as meaning ‘great,’ which may possibly be the present one. *1mrum* 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 *airc* for *arc*, and *arconnaric* for *arconnaric*. *Airc* of course may mean ‘necessity,’ ‘straits’: cf. phrase *tré airc no éigín*; but then we should expect *arconnaric*, not *arconnaric*. Dr. Meyer suggested a word *arc*, ‘valour,’ to me, and I have adopted it tentatively.

P. 42, l. 20.—*ḡébēar bpuḡen ort*, *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.—*uar ɔingebuāora ā cōiḡeāb*. Restore MS. reading *cōḡeāb*, and translate, ‘for I shall ward off his attack from the Ulstermen.’ Omit note (2°).

P. 48, l. 16.—For *cōiḡeāb* read *cōḡeāb* as above, and translate: ‘He would ward off your attack from the Ulstermen.’

P. 49.—Semne has given his name to *tnber Seimne*, Larne; Maghseimne in Dalaraidhe; Inis Seimne, Island Magee. Larne, Co. Antrim, derives its name from Lathairne.

P. 50, l. 19.—*Óún oā beann*. Monsignor O’Lavery, 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.—*ΕΔΡ* *Κρηδοίβε*. "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*.—*μαίτε υλσθ αρ čena*. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—*Δοναχ* of Inber Tuaighe. 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 čłsčuiθ çpuinne*. 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 Tuaighe is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated *Ceallachan* of *Caipil* 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 *comθal-τaða* of the text, it is clear that they were Conghal's foster-brothers (*comθal-τaða*), and not his foster-sons (*comθalτaða*). 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 (*οιθε*). Elsewhere the MS. has *comθalτaða* correctly.

PART II.

P. 70, l. 2.— $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$ $\mu\alpha\varsigma$ $\iota\sigma\tau\upsilon\alpha\iota\tau$. The Irish seanchuidhe had no qualms of conscience in laying all sources under contribution for the work he had in view. Here we find the Biblical name of Nabuchodonosar, son of Herod, of which $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$ $\mu\alpha\varsigma$ $\iota\sigma\tau\upsilon\alpha\iota\tau$ is the Irish variant, introduced to us as king of the mythical land of Uardha (the Cold). For the form $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$ cf. "Thes. Palæohibernicus," Index Nom.:

$\epsilon\upsilon\iota\lambda\mu\sigma\tau\alpha\sigma\alpha\chi$ $\tau\sigma\acute{o}\epsilon\iota\eta$
 $\beta\alpha$ $\mu\alpha\varsigma$ $\eta\alpha\beta\epsilon\sigma\sigma\sigma\eta\eta$ $\eta\acute{\alpha}\rho$ $\tau\acute{\epsilon}\iota\lambda$.

K. Meyer, "Zeit. für Celt.," B. iii., p. 19;

$\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta\tau\tau\sigma\tau\sigma\tau$, "Book of Ballymote" (MacCarthy, Todd Lectures, vol. iii., p. 298).

P. 70, l. 3.— $\beta\epsilon\beta\tau\sigma$ may be for the common $\beta\epsilon\beta\eta\eta\sigma$. The form might possibly be due to the omission of the *n*-stroke over the *i*, so that for $\beta\epsilon\beta\tau\sigma$ we would have $\beta\epsilon\beta\tau\sigma$. It is needless to say that the first syllable 'be' of such names is the word 'be,' 'a woman.'

P. 70, l. 7.— $\text{C}\epsilon\tau\sigma\alpha$ $\eta\alpha$ $\epsilon\alpha\eta\eta\eta\eta$, $\acute{o}\lambda$ $\eta\alpha$ $\alpha\sigma\iota\beta\eta\eta\tau$, a summary of the business and pleasure of a king. $\epsilon\alpha\eta\eta\eta\eta$ is translated in Brehon Laws' Gloss. by 'case,' 'cause,' 'question,' 'dispute,' 'plea.'

P. 72, l. 10.— $\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta\eta$ Δ η - $\text{D}\alpha\lambda\mu\alpha\sigma\alpha$. Rathlin in Dalriada, to distinguish it from islands of the same name in Ireland. The oldest form of the name was $\text{R}\acute{\epsilon}\epsilon\tau\mu$, an "n" stem like $\text{E}\tau\mu$, 'Ireland.' The declension therefore was $\text{R}\acute{\epsilon}\epsilon\tau\mu$, $\text{R}\acute{\epsilon}\epsilon\tau\mu\eta\eta$, $\text{R}\acute{\epsilon}\epsilon\tau\mu\eta\eta$ ($\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$), like $\text{E}\tau\mu$, $\text{E}\tau\mu\eta\eta$ (O. Ir. $\text{E}\tau\eta\eta\sigma$), $\text{E}\tau\mu\eta\eta$. The tendency in these stems is to adopt the dat. sg. as nom., hence, e.g., the popular name of Erin, and hence $\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$, as here. The further change of $\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$ to the sound 'Rathlin' is easily explained on phonetic grounds. The combination *cr* tends to develop an intermediary sound, or 'glide,' *t* between the *c* and *r*; compare, for example, the phonetic development of French *naitre* from *nascere*:—*nascēre* (Classical); *nascre* (popular Latin) = *nascetre* = *nasc'tre* = *naistre* = *naitre*. Similarly $\text{R}\acute{\epsilon}\epsilon\tau\mu\eta\eta$ develops a dental 'glide' *t*, and so develops thus— $\text{*R}\acute{\alpha}\epsilon\tau\mu\eta\eta$, $\text{*R}\acute{\alpha}\epsilon\tau\mu\eta\eta$, and then $\text{R}\acute{\alpha}\epsilon\tau\eta\eta$, the dental *t* changing *r* to the dental liquid *l*. The change has been further essentially helped out by the influence of the dental group *nn* on the first group of consonants. We have, besides Rathlin off the Antrim coast, a $\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$ island in Lough Neagh, another off the Donegal coast, and the well-known $\text{R}\acute{\epsilon}\epsilon\tau\mu$ ($\text{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$) off the coast of Dublin, now called Lambay Island. Our author evidently adds 'in Dalriada' to avoid confusion with these latter.

P. 72, l. 18.— $\text{C}\sigma$ $\mu\beta\eta\eta\eta\eta$ η - $\zeta\sigma\tau\alpha$. η - $\zeta\sigma\tau\alpha$ is a case of what Pedersen (Kuhn, Zeit. xxxv.) calls dynamic eclipsis and aspiration. The following are two early examples which he cites:— Δ $\beta\eta\eta\tau\alpha\zeta$ $\mu\beta\eta\tau\sigma\tau$ $\mu\beta\eta\eta\eta\eta\sigma\tau\sigma\tau$, LL. 62 a, 48; $\text{C}\sigma\tau\sigma$ $\tau\mu\alpha\tau\mu\alpha\epsilon\lambda$ $\sigma\upsilon\beta\sigma\tau\eta\eta\tau$ $\chi\eta\tau$ $\chi\eta\tau\sigma\upsilon\beta$ $\beta\alpha$ $\tau\sigma\tau\sigma\tau$ $\tau\mu\tau$, LU. 103 b, 4, 5.

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 τροχυρωε 7 τρλεδξ*; p. 136, *εισιη ιιοιη 7 ιιηαιοι*.

P. 74, l. 2.—*Ῥι Ὀonn mac iomchaδa*. 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 *o* in *Donn* suggests at once, however, that we have to deal with a compound *Ῥιὸonn* taken as one word, of which *Ῥι* is simply the well-known Irish word *Ῥιξ*, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' *Ῥιξὸonn*. Such a collocation as *Ῥιξ Ὀonn*, 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, *Ῥαιη Ῥαιὸβξεαλ*, is a common one in Irish story: cf. *e.g.* *Ῥαιη Ῥαιὸβξεαλ*, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, *last line*.—*Coῖταo*. 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:—*7 τανκαταρ πομπο εαν κοῖταξ (i.e. κοῖταo) ξαν κομναιξι ευη ξαβρατ ιοῖαo 7 λοῖξπορε αρῖταιβ λειτρεαδ ρυιξι*. *ξαν κομναιξι* shows, of course, the force of *κοῖταξ*, viz., 'halting, staying.'

P. 101, *last line*.—*Ὀun Ῥαιη*. The following extract from the "History of Down and Connor," by Monsignor O'Lavery, 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'Lavery, 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."

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.—Δ πῆξ ὑλᾶθ na n-áirioḡiáll, ‘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 teach na ḡiáll, ‘house for the hostages,’ or oim na ḡiáll, ‘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 teach na ḡiáll, and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonnagiall, *i.e.* πορτ Δóim na ḡiáll.

P. 134, l. 28.—Εῶim τῆτε, ‘magic birds.’ The εῶim τῆτε are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the Δγαλλᾶm (“Silva Gad.,” Ir. Text, p. 223): “Do riachtsat lucht in tsídhā amuigh a haithle in chiuil do chluinsin ocus ro fhiarfaig Caeilte scéla diob: 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 istig. 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.—Τῦς Δ λᾶm Δ ccobpaio Δ pceith 7 τῦς λεᾶcán λαοιέimleasθ ap. Referring to this passage as a classical description in “Manners and Customs,” p. 277, O’Curry says: “It was λεᾶcán, that is a half, or modified flat stone: for λεᾶc means a perfectly flat stone, so that λεᾶcán 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 cobpa in the Δγαλλᾶm (“Silva Gad.,” p. 101) is interesting: 17

ΔΟΥΡΗ ΤΟΙΣ ΕΑΙΛΕΤΕ Δ ΛΑΙΜ ΠΕΧΔΑ Ι ΟΜΠΡΑΟ Δ ΠΕΙΤΗ ΟΟΥΡ ΤΟΥΑΡΤΑΡ ΛΙΑ
 ΟΡΟΥΜΝΕΧ ΠΕΡΣΩΡΙ ΑΡΡΑΒΑΤΑΡ ΕΡΙ ΔΑΕΔΑ ΟΥΓΕ ΟΟ ΠΑΕΡΑΙΟ ΑΡ ΒΑΙΡΤΕΟ ΙΝ
 ΝΟΝΒΑΡ ΟΟ ΒΗΙ, '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 ΜΟΡΙ ΜΑΟ ΙΥΒΑΙΡ. If we have to do here with the great
 King Arthur, we may equate ΙΥΒΑΙΡ to Uther (Pendragon). The most obvious
 Irish source for the name is the Irish Nennius. In his "Nennius Vindictus,"
 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 (ΔΣΑΛΛΑΜ, "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 ΤΕΡΔΙΣ ΉΡΕΤΑΝ. 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 Jahr-
 hundert 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 Cédathach, 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-ΟΥΡ.

P. 168, l. 28.—ΣΟ ΤΕΔΧ ΕΔΧΑΙΩ ΣΑΛΒΗΙΘΕ. 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 Castlewella, 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 *Caṡair boirṡee*, Monsignor O'Lavery 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 *mṡṡa ḃeanna boirṡee*.

P. 174, l. 9.—*Sur' comamfir Congal le h-art aonfer oerir*, 'So that from that Conghal is contemporary with Art Aonfer.' This synchronism is indefensible, whether we take Art Aonfer as the real son of Conn Céd cathach, 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 Cédcathach.
 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,’ *éug a lám i lám mīg*. The following extract from the *Agallam* (“*Silv. Gad.*,” p. 132) illustrates the use of this term for swearing fealty: “*maithe a anam, a ghuill mheic mórrna*,” *ar Conn céocachach*. “*so magsa suir eipe o’fácbáil nó so lám so chabairt i lám fínn*.” “*beirim bréictiur*,” *ar Söll*, “*ir i mo lám sobér i lám 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.—*a n-oncain o-beul[te] a uairtib*, ‘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 Vindictus*,” 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.—*brepal boibadac mac rugraide*. 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 áro*, *inir na mīg*:—

*in fíntait mār a munaim maitē,
a nōi so’n éurao éomdait;
so-rocāit, mar porírao,
lartu mībrepal mibsoibao.*

*brepal boibadac co bect,
nōi mblisna ór h-éiruo a nept;
oocor pí Cuailínne ‘con trait,
so lám luagne, mic fhíntait.*

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:—*Tolameny Alexandep, deic mblisna. Ocur rugraide i na re. Ocur éiruo domair ocur brepal boibadac ocur lugrao luagne su gabail mīge*. ‘Ptolemy Alexander, ten years. And Rudraige was in his time. And

GLOSSARY.

Δααρρο, anchor, ΔΣ ζάβαλ δααρ-
 ροι, 86, note (4°).
 Δαμοιγς, able, 140; ní ραιβε δαμοιγς
 Δ ζάββαλ ριρ.
 Δοορραι, 104. *vide s. v.* Δααρρο.
 Δόαι, night, 20.
 Δόβα, abode, rallying-point, 26.
 Δόβαλ, great, terrible, fearful, 42.
 Δόβαρ, material, cause; Δόβαρ ρλάδα,
 46.
 Δόναδ, *v. n.*, burning, lighting; *gen. sg.*
 Δόναδ, 92.
 Δορδ, 3 *sg. T-pret.* of Δορδισιμ, rise.
 Δς, a calf, deer, ox; Δς τρι νγλα, a calf
 three hands high, 34.
 Δς n-αλλαι, wild deer, 28.
 Διέν, *masc.*, ocean; *gen. id.*, 118.
 Διόλεαν, Διόλενο, Διγλενο, a spear-
 rest, 24, 94.
 Διγίλλ, 10, conversed with, 3 *sg. pret.* of
 Δγαλλαι, address, converse with.
 Διγλεαν, *vide s. v.* Διόλεαν,
 Διγνερ, Διγνερ, Διόνερ, pleading,
 questioning. MS., Διερ for Διγνερ,
 156; 'Δς Διερ ραιρ,' questioning
 him. *Vide* Meyer, Archiv für Celt.
 Lexic., and Dinneen's Dict., *s. v.*
 Δίλλ, *pl.* of Δίλλν, beautiful, 94, 134.
 Διμυαι, opposition, opposing, 188.
 Δι, indeed.
 Διερ. *Vide s. v.* Διγνερ.
 Διερ, mirth, pleasure, 70; *dat. sg.*,
 Διορ, 130.
 Διγνιόεαδ, fury, 126.
 Διμαρμαρδα, vigorous, merciless, 122.
 Διμουλ, unwitting; loimceep Διμουλ,
 122, 126.
 Διnnle, a swallow, 156.

Διρερζαδ, *co. adv.*, furiously, 60.
 Διρέν, point, part, 92.
 Διρνερ, sway, dominion, 188.
 Διρερ, bay, inlet, *dat. pl.*, 96.
 Διρζε, honorific portions (of food, &c.),
 82.
 Διρμι, pledge, 112.
 Διρμι, a request (?), gift, 16, 126.
 Διρλιν, dream. vision.
 Διρβém, second blow, return blow, 96.
 Διρδα, giant; *gen. sg.*, Διρδαζ, 124.
 Διρερ, address, 114.
 Διρδα, habitation, 144.
 Διρδα, *adj.*, strong, 94.
 Διρδα, wildly; ζο h-ecciallaid
 Διρδα, 36.
 Διρδα, a foreigner.
 Διρδα, fosterage, 164.
 Διρδα, Διρδα = Διρδα; ζαν Διρδα,
 doubtless, 168, 188.
 Διρ, *adv.*, thus, 16.
 Διρ, wondrous; ρίρ Διρ, 38.
 Διρ, an attack, 62.
 Διρδα, Διρδα, *v. n.*, protecting, 114.
 Διρδα, misdeed, crime; *gen.*, Διρδα:
dat. pl., Διρδα, 26.
 Διρδα, *adj.*, great, 98.
 Διρδα, great, fearful, 40.
 Διρδα, deceit, 154.
 Διρδα, Διρδα, dismay, 56, 180.
 Διρδα, ζο h-aneuctad, very vigor-
 ously, 62.
 Διρδα, we shall await, 1 *pl. F-fut.*
 of Διρ, wait.
 Διρδα, tyranny.
 Διρδα, tyranny.
 Διρδα, Διρδα, oppression,
 straits, difficulty, 126, 138.

Αηφοριῶ, *adj.*, restless; ἀρ ἂν αἰσθέν
n-αηφοριῶ, 72.

ἀνγλῶννα, strife, 120.

ἀννρα, ἡ ἀννρα, dearest, 22.

ἀνραῶ, a soldier; ἀνραῶαιβ, *dat. pl.*,
140.

ἀοντοῖνα, fitness for marriage, 70.

ἀορ, people; ἀορ ὅαῖνα 7 ἀηφοριῶ,
scientists and entertainers, 96.

ἀορ κυῖτα, companions, 132.

ἀορῶγβαιῶ, youthful warriors, 34.

ἀρ, slaughter; *gen. sg.*, ἀρα, ἀρη.

ἀρη, valour (?), 40. MS. has ἀρη and
ἀσconnαρη, and in this case ἀρη
would mean 'necessity,' 'hardship';
cf. ἀρ ἀρη νο εἰζιν.

ἀρζυον, *v.n.*, havoc, destruction; *gen.*
ἀρצעne, 56.

ἀρναῖῶ, co h-, fiercely, 62.

ἀρραῖῶ, *adj.*, ancient, old, 114.

ἀτῆαῶ, time, while, *gen. sg.*, 70.

ἀτῆαῖῶ, ηε h-, for a while, 80.

ἀέαιν, form of 3 *sg. pt.* of αἰέειν, I
recognise, know.

ἀέconnαρη, question, bulwark, 162. *Vide*
note 2, 162.

ἀέζοιρη, *adj.*, short, 88; ηε h-eῶ
n-ἀέζοιρη.

ἀέζοιρη, 50, *adv.*, shortly, 122.

ἀέλαῖν, quick; 50 h-ἀέλαῖν, quickly, 38.

ἀερδέε, *T-pret.* of ἀερδίζω, rise, 16.

βαῶβ, royston-crow; *nom. pl.*, βαῖῶβ,
184.

βαιῶ; in phrase βα βαιῶ λεῶ, they were
glad, 100.

βαιννε (bainne), a drop, 142; βαιννε
ηε φραιρ.

βαιρηβ(?) for βαραιβ, *dat. pl.*, chiefs,
176.

βαναιρ, *fem.*, a marriage; *gen.*, βανρη,
βαννρη; *dat.*, βαννρη, 32, 80.

βανθα, womanly, 54.

βαν, 1 *sg. fut. of copula*, 32.

βαέαιρ; in phrase ὁ α βονν 50 α βαέαιρ,
from top to bottom, 126.

βεανν, point, top, peak.

βέο, contention, 10.

βέλγζαλα, huts, 38.

βο bentα, *pass. 2 fut.* of βεναιμ, taken
from, 10.

βερνα, gap; βερνα έαέα, gap in battle;
βερν έατα, 94.

βέρ, custom; *n. pl.*, βερρα, 162.

βερνυμ, *rel. 3 sg. of copula*, 32.

βιοῦβα, an enemy; *gen.*, βιοῦβασ; *dat.*,
βιοῦβαιῶ; *n. pl.*, βιοῦβαιῶ, 36.

βιέ, βιοέ, world, 72, 164.

βιέεζ, jealousy, treachery (?), 8.

βλαῶ, βλαέζ, fame, 50.

βλαέζ, a portion, part, 30; *pl.*; βλοῦα,
140.

βλαιέ, sweet, smooth; ζυέ βλαιέ, 54.

βλαιέεζαιρ, smooth, 18.

βλαιέ-ινγενα, fair girls, 138.

βλοῦα, *vide s. v.* βλαέζ.

βλορηβем, mighty stroke, 184.

βοέ, a shed, cabin; *n. pl.* βοέα, 38.
Cf. Mod. Ir. βοέάν.

βοέάιντε, herds, 52.

βραέζα, neck; *gen.*, βραέζασ; *dat.*, βρα-
έζαιῶ, 38, 124.

βραιέζ, a captive; *nom. and acc. pl.*,
βραιέζιῶ, βραιέζοε, 148, 166.

βραινέν, raven, 184.

βραιέβέμ, mighty blow; *acc. pl.*, βραιέ-
βέμενθα, 180.

βρανυβ, chessmen, 52.

βραέ, *v. n.*, deceiving, 146; '5 αρ
μβραέ, deceiving us.

βράέ, doom, 186.

βραέμιλεαῶ, warrior-stroke, 62.

βρεαιέ; in phrase αρ μβρεαιέ (?),
134.

βρεεε (βρέεζ), a lie, 162.

βρειέ, *v. n.*, judgment; σο βρειέ φειμ
οιτ, 188.

βρεέαινοιλ, judicial, 162.

βρυέζ, power; account, estimation; σο
ρονραο βρυέζ βεζ οίβρι, they made
small account of you, 48.

βρισσ, captivity; 1 μβρισσ, in captivity,
50.

βρισсонέν, fierce leopard, wolf, 132.

βροιν, *n. pl.* of βραν, a raven, 42.

βροινέζ (?), 56.

брoчpaд, couch, bed, 56.
 бpиyи́gen, *fem.*, a hostel; *gen.*, бpиyи́ne; *dat.*, бpиyи́н.
 бpиу́, rage, heat, fury, 108; бpиу́ мiлeаb, warrior-fervour.
 бyабaлл, a horn, drinking-horn, 18.
 бyаiлe, a pen, enclosure; бyаiлb, *dat. sg.*, 112.
 бyаiнe блaб нa paoгaл, fame is more lasting than life, 52.
 бyиbеaд, 50, thankfully, 152.
 бyнaб, foundation, origin; *gen.*, бyнaб used as *adj.*, meaning 'fundamental,' 'original.'
 бyнaб-ppеmе, prime stock, 74.
 бaтaд, alliance, 156.
 бaмбoиp, quietness; in phrase пe бaмбoиp, with quietness, 24.
 бaи́gen, business; *gen. sg.*, бaи́ne, 70.
 бaиpoe, *fem.*, respite, delay, 184.
 бaиpчe (O. Ir. coipche), *masc.*, a pillar-stone, 124; *gen. sg.*, аи́бaиpчe.
 бaлaб, hard shingle beach, harbour, *gen.*, 86.
 бaнaр, whence, 74, 152.
 бap; in phrase бap аn бaмбaoi, throughout the day. *Vide* note (3°), 64.
 бapaбpaб, friendship, 164.
 бapчaннaд, loving, 112.
 бaчaиp, a cathair, stronghold, stone fort; *gen. sg.*, бaчpach; *dat. sg.*, бaчpаи́.
 бaчaиpфoиpaб, situation of a cathair, 120.
 бaчбaиp, helmet, 138.
 бeаnn, head; б'a бionn, б'a бinn, instead of it, 54.
 бeapб, *v. n.*, cutting, hewing, 116.
 бeapт, a task, problem, 114.
 бeчapaбa, on both sides, 64.
 бeйpабaд, keen, 76, 178. *Vide* note (3°), 77.
 бeйфepaнн, first territory assumed by a king or noble, 34.
 бeйфoгнaи, first service, 184.

бeйлeгaб, first attack, 62.
 бeйбeиpчeаbаl, commencement, 100.
 бeнoаиp, gentle, 128.
 бepчeалл, *fem.*, a pillow; *dat.*, бepчeалл, 38; *Lat. cervical*, a pillow.
 Cf. Gaelic cluapaс (cluap, ear) with *Fr. oreiller*.
 бepчa, lacerated, *p. p.* of бepбaиm, 42.
 бepo, trouble, difficulty, 20.
 бepoа, *n.*, questioning, 70.
 бepтa, *n. pl.*, questions, 110.
 бeчapбeиmпaд, four-edged.
 бeчepиpаoа, four-wheeled, 140; бapбaо бeчepиpаoа, four-wheeled chariot.
 бiаn, distant; *pl.*, бiаnа, 42.
 бinnim, I agree upon, 24.
 бionn, *dat.* of бeаnn; in phrase б'a бionn, in return for it, 100.
 бionтaд, *adj.*, guilty, 44.
 бioiр, a tribute; бioiр мiлeчa, a military tribute, 34.
 бioчгaлчeаp, a shower, 118.
 бyиmпaд, *adj.*, bordering.
 бiаиpеmеaд, flat-faced: Congal бiаиpеmеaд.
 бiаиpиngиeад, flat-nailed: Congal бiаиpиngиeад.
 бiаp, smooth, 40.
 бiаpчaд, *pl.* of бiаp, a plank, beam, 86.
 бiе, left side; *dat. sg.*, бiу, 126.
 бiеaиmнaр, marriage affinity; *gen. sg.*, бiеaиmнupа, 74.
 бiи, heart, 104.
 бiачa, weaving (lit., threads); бiачa lemeoh, weaving of a shirt, 64.
 бiач бepna, wattle-gap (or body of warriors filling a gap), 62.
 бioiрoena, of listening; *gen. sg.*, 168.
 бiуиm, down-covers, 82.
 бiуиmбepгyигчe, down-strewn; бepгyигчe; *p. p.* of бeapиyигim, or бeapигaиm, I prepare, get ready, 20.
 бнaиmад, *adj.*, bony; *gen. fem.*, бнaиmаи́ge, 134.
 бneаб, wound, *gen. pl.*, 98.
 бнер (бneap), surface, 116.

- Cobpa, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* cobpaθ; *dat. sg.* cobpaθ, 136.
 Coðnaip (?), 112; coðnaip ʒal.
 Coʒpaɪm, to decide upon, determine; p. 6, l. 18, *read* coʒpaθap (3 *pl. pl.* of coʒpaɪm), *instead of* cpioccpaθap.
 Coibce, *fem.*, a dowry, 148.
 Coibep, equal portion, 136.
 Coiccpioða, *n. pl.*, neighbours, 70.
 Coiʒeθal, ring, clash; coiʒeθal a ccloriorioθ, 64.
 Coilceað, couch, *acc. pl.*, 82.
 Coimoeþ, equally dexterous, equally at home in, 132, note (5°).
 Coimioeæcþ, company, 170; 1 coimioeæcþ miʒ tlað.
 Coimnealþpa, light-keeper, 128, *gen. sg.*
 Coimnealþa, tapering, flaming, 128.
 Coip (?), in phrase oap coip, 166.
 Coll {col}, violation, sin, 142; opc θo colli θuapap; 96, coll uæcþap.
 Cf. "fair a chol oculus a dhuabais," Silva Gad., 242 (Ir. Text).
 Collda, bodies, for colna, *pl.* of colann, body, collda cpóþepʒa, 42; collaib, *dat. pl.*, 58.
 Coimā, a reward, conditions, terms; *pl.* coimāθa.
 Coimāθap, *n.*, one suitable, 70.
 Coimāouþ, fitting, 50. *Recte* coimāouap.
 Coimāiʒtēac, foreign, 42.
 Coimāimip, contemporary, 174.
 Coimāletā, foster-brother; *n. pl.*, coimāletāθa, 92, 184, 186.
 Coimānʒ, *adj.*, narrow, 96.
 Coimāp, a share, 16.
 Coimāpaoθ, equality of rank.
 Coimcpioð, neighbouring territory, *d. pl.*, 70.
 Coimcpuap, bravery, 2.
 Coimōalac, equally, accompanying, 66.
 Coimōalēta, fosterling, foster-son, foster-daughter.
 Coimūaʒpa, a challenge, 44.
 Coimōpāp, to get ready, to entertain.
 Coimpañac, brave, 110.
 Comēta, comēta; in phrase pep comēta, companion, 128.
 Comētaipccai, conflict, 186.
 Con (?), 116.
 Conceann, conceann, hound-head.
 Conceannac, hound-head, *gen. pl.*, 90.
 Confað, *n.*, rage, fury, 142.
 Confaioð, wild, fierce, 132; pīoð confaioð.
 Contabaipt, ʒan, without a doubt, 60.
 Cōpaioeæcþ, union, 26.
 Cōpaʒim, I place, arrange; (with ap) I place over.
 Coppi, prow, beak (of a ship); *n. pl.* coppiā, 120.
 Coppiac, restless, uneasy, 24.
 Coppiān, a hook, 116.
 Copēai, a fringe, edge, 52.
 Coppiōpað (cuippiōpað), prow, beak (of a ship), 88.
 Cpann, a mast, 122.
 Cpaoʒāipbe, *gen. of* cpaoʒāipb, rough-throated, 134.
 Cpēac, spoil, 54.
 Cpīoplað, border, rim.
 Cpūcip (?), 116.
 Cpō, a pen; in phrase cpō aʒi 7 ipʒaile, a pen of battle and onslaught, 36.
 Cpōθ, cattle, wealth, 32.
 Cpōicenn, skin, 134, *gen. pl.*
 Cpūinne, the world, 132; ní fūil 'pan cpūinne.
 Cpāip cpō, gory heap, 172.
 Cpēcapach, *adj.*, warlike, 48.
 Cpēcpac, triumphant, victorious, 130.
 Cpētað, halting, staying, checking. *Vide* 90, note (4°), 170.
 Cpētað (or cpētaioð) (?), 178.
 Cuap, θo cuap, 3 *sg. perf. passive*, it was gone, 68.
 Cuiþoe, fitness, affection (?), 22.
 Cuið, who, 182; θo fētaipā cuið iāθ ipn.
 Cūiʒeðac, a provincial king.
 Cumʒ, a yoke, 110.
 Cumʒib, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, s. v.

Cumgim, cumccim, I ask, demand, 36.
 Cuipe, *adj.*, *gen.* of corp, twisted, 134.
 Cuipecorac, prow, beak, 86.
 Cumad, comad, *n. sg.*, grief; *gen. sg.*, cumad; *dat. sg.*, cumad, 70.
 Cumad, handmaid; *gen. sg.*, cumad, 54, 158.
 Cumang, able, 140; ó nach cumang aise a comgabad, since he was not able to avoid it.
 Cumur, power, 138.
 Cumurc, a fight, encounter, 40; in adv. phrase a cumurc carc, 34.
 Cup, warrior, hero, 110, 176.
 Cupaca, *adj.*, warrior-like, 176.
 Dail, state, condition, 164; a portion, part, 24.
 Dail ceallac, dail ceallac, household meeting, 12, 24.
 Dam, ox; comrac da dam n-oileann, 64.
 Deabad, strife, contention, 38, 122, 172, 178.
 Deagail (?), 2.
 Deagailanac, 14, for deagailanac, forked; ulca deagailanac, a forked beard.
 Dealg, peg, shield-rest; *dat. sg.*, dealg, 116.
 Deapnann, *gen. pl.* of deapna, palm of the hand, 136.
 Deatad, smoke (?), *dat.*, 52; O. Ir. dé; *gen.*, dia; *dat.*, dia. It may possibly be a mistake for deatad.
 Decc, excellence; used as superlative of maic, 76.
 Deagail, in phrase gan deagail, without cease, 10.
 Declam, handwork, 72.
 Deccapad, 50, very quickly, right quickly, 30, 126.
 Deirgim, to sit down.
 Denmnead, pressing, urgent, 150.
 Dennoib, *dat. pl.* of denn, grasp, clasp (?) 138.
 Deogbair, cup-bearer, 126.

Derb, *adj.*, certain, 82.
 Dercair, 3 *sg. S-pret.* (abs.) of dercam, see.
 Derccad, bed, 70.
 Derpcadgim (derpcadgim), to excel; do derpcadgim do mnad ar deilb, 12.
 Derpim, I sit down.
 Derpion, disgust, 158.
 Diberce (diberce), *fem.*, robbery, plunder; *gen.* diberce. *Vide* 36 note (3°), 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.
 Dileannaim, to behead, 30.
 Dicu, *v. n.*, banishing, 26.
 Digair, 50, vigorously, 126.
 Digel, 1 *sg. redupl. fut.* of digilaim, I avenge, 30.
 Dile, the beloved, 22.
 Dileann, huge, in phrase dam n-oileann 64. *Vide* note (1°) 64, 96, 178.
 Dimbrar, weak, 56. *Vide* note.
 Dinneanac, History of Place-names; *gen.*, dinneanac 28.
 Digail, vengeance; *gen.*, digail, 42.
 Digilaim, I avenge; do digilait, *inf.*, 26.
 Diol, sufficient for, fit for: in phrases like diol fer talman, fit for the men of earth, 144.
 Dirim, troop, swarm, multitude, 90.
 Digil, *adj.*, lawful.
 Dilur, closeness, 64.
 Dobar-cco, mist, 80; dobar-cco oraoiceada.
 Dobarcc, water-hound, otter, 132; *n. pl.* na dobarccoin.
 Dobearra, 1 *sg. redupl. fut.* of doberaim, I give.
 Dorad, 3 *sg. s. fut.* of turaim, fall.
 Dogno, evil, misfortune, 180.
 Doio, hand: *dual nom.*, do doio, 38.
 Doilge, for doilge, *passim*, *e.g.* 38, grief. In MS. used for doilge in phrase ba doilge leó.

- Ծուլիչ, grievous; ԲԱ Ծուլիչ Լեօ, they deemed it grievous.
 Ծոմեանման, dejection, 148.
 Ծորեած, *v. n.*, spilling, destroying, 22.
 Ծրեան, strife, 42.
 Ծրեմնա, *gen. sg.* of Ծրեմ, opposing, clashing, 10.
 Ծրսած, *gen. sg.* of Ծրսօ, a druid, 136.
 Ծրսնե, embroidery, *gen. sg.*, 72.
 Ծսալքեւ, dire, ominous, 128.
 Ծսալ, due to, proper to, belonging to, 162.
 Ծսանա, poems, 108. Cf. Ծսանալիք, a collection of poems.
 Ծսարայ, Ծսածայ, dire, 142.
 Ծսմա, a dwelling, mound-dwelling, a mound, 22, 96.
 Ծոնած, a host, fortress, 148; *gen. sg.* ձր ձն Ծոնած, slaughter of the host, 78, 152.
 Ծոն-Խսալե, a fortress pen, 52.
 Ծորւծ, rigidity, 132.
 Ծորրան, hard, 164.
 Ծոճարօ, native territory, 188.
 Ծոճոննա, music, 108.
 Եօշարմ, I set in order, I array; *inf.*, Էջար.
 Եաւածան, science; *gen. sg.*, Եաւածնա, 30.
 Եալլա, fit (O'R.), 168; Եալլ, essay, trial, proof (Dinneen).
 Եարծած, losses, 168.
 Եարօմնե, *gen.* of Եարօմն, an eel, 112.
 Եարրամ, to strew rushes.
 Եօօար (Եօջար), array, decoration, 116.
 Էօօլալարօ, frantically; Զօ Էօօլալարօ, 36.
 Էօօօր Եղծարիր օրամրա յօ ծենմ: *idiom*, you caused me to commit an injustice, 32.
 Էօօմլան, distress, unequal combat, 110, 140.
 Էօօմորի, debility, 122.
 Էօօրարօ (?), 92.
 Էօճ (Էւճ, Էաճ), a deed, 134. Էօճ is a deed, good or bad. In *cpd.* մօր-Էաճ, 10, it means 'magnanimity.'
 Էօ, time, 88; րօ Էօ յ-Էօ յ-Էօյր, in a short time.
 Էօալա, *gen. sg.* of Էօալ, booty, 158.
 Էօե, armour, 48.
 Էօեօյր, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction Էօեօ is given in text.
 Էօրաջան, space between, interval, 64.
 Էջր (Էյջր), *gen.* of Էյջար, wisdom, 30.
 Էյօրլեօ, adjudication, judging, 70.
 Էմեւ, hospitality, 74, 75, note.
 Էմ, *interj.*, indeed.
 Էմեւլան, honour-price, 12.
 Էմփոնօ, a single hair, 132.
 Էնշան, dexterity; *gen. sg.*, Էնշանօ, 90, 180.
 Էօլալիք, guide, 84.
 Էրլե, Էրլե, Էրլե, *v. n.*, rising.
 Էրլե, stock, vessel, 116.
 Էր, Էր; in phrases like Երա Էրր, after that, 140; Երա Էր, 144.
 Էր = Էար, a ford, 56.
 Էրօօար, an enemy, 54.
 Էրօմ, 3 *sg. pron.*, with suffix, 8.
 Էրօմալ, valour; *gen. sg.*, Էրօմալ, 180.
 Էրլանիք, ill-health, 160.
 Էճար, a vessel, ship, *gen. pl.*, 66.
 Էճարարած, *v. n.*, shaking, 86.
 Էսօմուր, 1 յ-, in the absence of, 98.
 Էսճա, *n. pl.* of Էսճ, a deed, 88. *Id.*, *s. v.* Էճ.
 Էսրա, refusal; Էսրա Եօմարիք, refusal of wooing, 24, 112.
 Էսրա, moon, *gen. sg.*, 166.
 Բաօ, *n.*, length, 118, 150.
 Բաջա, a spear; *dat. pl.*, Բաջաօսի, 170.
 Բալիօ, glad, 188.
 Բալեւ, Զօ, gladly, with pleasure, 150.
 Բարօմե, a prophecy.
 Բարլի, *v. n.*, seeing, 54.
 Բալա, dislike, spite; Եօբ' Բալա յօ Ծոնալ, Conghal was angered at, 184.

- faltanar**, enmity; *gen. sg.*, **faltanair**, 184.
faolcann, sea-gull; *nom. pl.*, **faoilinn**, sea-gulls.
faoilrò, so, gladly, 156.
faoinaim, I assent to, adopt, agree to, 10.
faon, supine, lying flat, prostrate, 112, note (4°).
fa tír: **cám** **f.** **fa tír**, F. came to land, 168.
feall, a breach (of hospitality, &c.); **feall ar emead**, breach of the rights of hospitality. Cf. *s. v.* **enech**, Br. Laws, Glossary.
feapaim, pour, 42.
feceimanta, contentious (?). *Vide s. v.* **fechem**, Pass. and Homilies, Atk., Glossary.
feoán, whistle, 134.
feamuir. *Vide euccmuir*.
feochar, ferocity, 40.
feóilbéimennas, body-strokes; *nom. pl.* of **feóil-béim**.
feraim, I make; **no fer fáilce fhuir**, he welcomed him, 38.
ferbe, a roe-deer, 156.
feusad: in phrase **as a bfeusad**, in comparison with, 130.
fiacha, arrears; **fiacha cána**, arrears of tribute, 36.
fiarlach, **fiallach**, band of heroes, *dat. sg.*, 106.
fiar, twisting, winding, 40.
fiar-éapirna, *cpd. prep.*, across, 16.
fiḡ, *v. n.*, weaving, 42.
finnlechar, fair skin, 132.
fióc, anger, fury, 126, 132.
fióngal, *gen.* **fióngail**, murder of a relative.
fionnfaðac, hairy, 132; **ḡairbfiønn-faðac**.
fiønnfuarad, refreshment, 130. Cf. **ar ní bfuair mé féin fuarad na fliúad mo béil**, Hyde, Love Songs of Connaught, 60.
fiopóidíuḡad, destruction, destroying.
fiormament, firmament, sky, 118.
fir, a vision.
fiécealla, chess-boards (?), 52.
fliúceasóinna, bath, 82.
fo, *adj.*, good, 164.
fóbaracac, attacked.
fóbaraim, to undertake.
foéla feinnrò, a distinguished seat, place: originally the warrior's seat in a chariot.
foéruigete, *gen. sg. v. n.* of **foéruigim**, bathe, 106.
foepra = **fo** + **o** + **pra**, *id efficit*; in Mod. Irish treated as if it were a *cpd.* of **fa** and a noun, **oepra**, cause, 146.
foḡail, an attack, a foray; *gen.* **foḡla**, 52; *dat.* **foḡuil**, 44.
foḡnam, *v. n.*, service, fulfilling, 74.
foḡra, order, proclamation: **foḡra foḡla**, orders to attack, 52.
foilcete, *gen. sg. v. n.* of **foilcim**, wash (the head), 106.
foiréigmoóc, oppressed.
foirmonn, a crew, 86; **foirmonn trí long**; *gen. sg.*, **foirne**.
foirchin, assistance, 94.
foirnept, oppression, domination, supremacy, 142. Cf. *s. v.* **forneart**.
folas, distress. *Vide* 2, note.
folcad, act of bathing (the head), *gen. sg.*, 82, 106. *Vide* 82, note (6°).
fonn, territory, estate, land, 100.
foraire, sentry, watchman, 36; **luét foraire**, the sentinels, 170.
foroepege, very red, 132.
forpala, the best, choicest; **o'forpala** (?), 140.
forḡarman; in *cpd.* **forḡarmanḡnuir**. *Vide* 134, note (1°).
forḡanna, hideous.
forlamar, chief place, command, 38.
forinna, shoulder (?), 186; **faobar me forinna**. *Vide s. v.*, Atk., Gloss. Breh. Laws.
forneart, *gen. sg.*, **forneipt**, supremacy, dominion, tyranny.
forpac, *v. n.*, attacking, 96, 138, 142; **no ḡab as forpac Conḡail iun comlann**.

բօրրացօսիւմ, to distribute (food).
 Բօրրմատ, envy, 8.
 Բօրածնի, resting-place, 12, 172.
 Բօ շրի, thrice, 172.
 Բօթրսած, act of bathing (the body),
gen. sg., 82. *Vide* 82, note (6°).
 Բրիւնօւշ (?), 112, note (4°).
 Բրօւշիւ, *dat.* of Բրօւշ, a wall, 24.
 Բւածծա, threatening, 92.
 Բւած, a spectre; *nom. pl.*, Բւածա, 184.
 Բւրբեւ, stoppage; Ճան Բւրբեւ, 128.
 Բւրբեւճար, ջօ, *adv.*, carefully, watch-
 fully, 92; fiercely (?), 86.
 Բւրբեց, preparation; Բւրբեց քերօւ,
 156.

Ճատն, sound, noise, 134; *acc. pl.*,
 Ճատն.
 Ճաւնեւ, ջօ, dangerously, terribly,
 viciously, 142.
 Ճար, grief, trouble, 190.
 Ճարմ, a shout, call, naming; Ճարմ
 րիջ, naming of a king, 34.
 Ճաւ, valour; *gen.*, Ճաւե, ջօւե; *dat.*,
 Ճաւ, ջօւ; *acc.*, ջօւ, 58.
 Ճաւան; in phrase ջարմ Ճաւան, a
 wound of lances. *Vide* 52, note (5°).
 Ճաւ, *acc.* of ջօ, falsehood, 162.
 Ճաւրեւ, Irishman, *gen. pl.*, 130.
 Ճարա, *n. pl.* of Ճար, a prohibition,
 112.
 Ճարմ, child, 158; ճար ջարմ քա ճ
 արմ.
 Ճար, *dat. sg.* of Ճար, a prohibition, 112.
 Ճաւ, hostage; *acc. pl.*, Ճաւ, 1.
 Ճեւ, bright; ջարմ ճեւ, 104.
 Ճեւ, ջեւ, the best, choicest, 106,
 170, 172; ջեւ ճարմ ճարմ, ջեւ
 ջարմ ճարմ.
 Ճարմ, torment, 20. *Vide* 21, note (2°).
 Ճարմ, cunning, skill, 162.
 Ճարմ-բեւան, *n. pl.*, strong strokes,
 64; *sg. nom.*, Ճարմ-բեւ.
 Ճարմ Գոնճաւ ճարմ ճարմ: *idiom*,
 Coughal seized him, 30.
 Ճարմ, *gen.* of Ճաւ, valour, 40.
 Ճարմ, short time, *adv.*, 126.

Ճար (O. Ir. corpe), up to this, 46.
 Ճարմ, I show disgust at, hate, 28.
 Ճարմ, shout, outcry, 88.
 Ճարմ, shouts, 138; Ճարմ Գոնճաւ.
 Ճարմ, a hero, warrior, 16.
 Ճարմ, wound; Ճարմ Ճաւան, a wound of
 lances, 52.
 Ճարմ, fierceness, bravery, 176; Ճարմ
 Ճարմ, 42.
 Ճարմ, voice, epithet (?), 38.

h : form of Ծօ, thy : before vowels.

Գաւ, a vessel; Գաւ մարմաւ Գոնճաւ Ծօ
 Գաւ ճարմ Ծօ Գաւ, a mixing vessel
 for fifty of mead or ale, 34. *Vide*
 Atk., Gloss. Br. Laws, s. v.
 Գարմ, back, remote corner, 84.
 Գարմարմ, posterity, 164.
 Գարմարմ, consequence, result, 46.
 Գաւ, land; Գաւ Գարմ, 102, 166.
 Գաւ, a ring, 124.
 Գաւ, pangs; Գաւ ջարմարմ, pangs of
 child-birth, 158; *nom. sg.*, Գաւ; *n. pl.*,
 Գաւ, Gloss. Br. Laws.
 Գարմարմ (?), MS. reading uncertain, 16.
 Գաւ, *adj.*, many; *dat. pl.*, Գաւ, 14.
 Գարմարմ, *gen. of v. n.*, oppression, 114.
 Գարմարմ (?), rounded (?), 16.
 Գարմ, great fear, 132.
 Գարմարմ, contention, 172.
 Գարմարմ, *adj.*, very thick.
 Գարմ (?), 30.
 Գարմարմ, anxiety, 164.
 Գարմ, *pl.* form of Գաւ, Գաւ, 102.
 Գարմարմ, *adj.*, secret, 80; Գարմարմ
 Գարմարմ.
 Գարմ, *pl.* of Գարմարմ, state, preparation,
 retinue, apparel.
 Գարմարմ, active, fit to fight, 52.
 Գարմ, lowliness, 112; ճարմ Գարմարմ
 Գարմարմ.
 Գարմարմ, fit to be played upon, fit to
 be wreaked upon, 76.
 Գարմարմ, ready to go, 78, 144.
 Գարմ, bowel, entrails; *dat. pl.*, Գարմ,
 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.
 1onchaið, *ap*, under the protection of, in presence of, 84.
 1oðna, spears, 60; 1oðna *aið*, battle-spears, 36.
 1olac, shout; 1olach *corcail*, shout of triumph, 66, 92, 186.
 1onɣnacac, *adj.*, wonderful, 134.
 1omarpacac, *adj.*, wonderful, 66.
 1omova, a couch, resting-place; *dat.*, 1omovav, 38.
 1omarpɣo, contention, 30.
 1omɣabail, *v. n.*, avoiding; *gen.*, 1omɣabail, 140; with *aið*, attacking, 28.
 1omlaim, I wash; 3 *sg. pret.*, 1o nonail; 1o ionnail *Δ* *laima* *7* *Δ* *ɣnuir*, 'he washed his hands and face,' 20.
 1omluav, going on an expedition, embassy, 46; *gen.*, 1omluav.
 1ompað, *v. n.*, boasting, 90.
 1ompað, *v. n.*, act of rowing, 166; 1eolav *7* 1ompað.
 1ompoill, false, unsuccessful; *upcar* *n*-1ompoill, 162.
 1omplán, unscathed, whole, well, 170.
 1omualac, *adj.*, proud, 82.
 1oncomluinn, *adj.*, fit to fight, 126.
 1onɣnuir, 1onɣnuir; in phrase *Δ* *n*-1onɣnuir, in the absence of, besides, 46, 114, 122.
 1on-*maibca*, fit to be killed, 144.
 1onnmuir, wealth, *gen. sg.*, 78.
 1ontelair, 138, note (2°).
 1orɣuil, strife, valour, 180.
 1ota, thirst; *gen. sg.*, 1otan, 88.
 1ul, *acc.* of *eól*, knowledge, 106; *cuirpem* *1ul* *ap*, we shall become acquainted with.

laðap, interstices between the toes or fingers, 138.
 lamac, shooting, 62.
 laoveng, boat; *n. pl.*, laoveng, 66.

laðpa, smooth, fertile, 166.
 leacan, the flat stone kept in the shield, 136.
 leogaire, mangling; leogaire *va* leomán, 96.
 leibeann, platform, bulwark; *acc. sg.*, leibionn, 194; *n. pl.*, leibenna, 122; leibionn longva, a naval platform, a platform of ship's decks, 154.
 leigim (leicim), with *ap*, I let pass, lay aside, 8.
 ler (leap), good, advantage; in phrase *ap* *ler* *7* *ap* *lich*, for the good and prosperity, 8.
 leibaire, lantern, lamp, 120.
 let; in phrase let *ap* let, ou both sides, 180; in phrase let *Δ* *cúil*, back, round, 138; 1o *fech* let *Δ* *cúil*.
 li, colour, 122.
 líon, *n.*, numbers, multitude, 130.
 lionaim, to fill, to fill with corpses, slain, 56.
 lich, prosperity; in phrase *ap* *ler* *7* *ap* *lich*, for the good and prosperity, 8.
 luim, *gen.* of *leon*, affliction, a wound, 172; ina *luige* luim.
 loépaov, lantern; loan-word from Latin *lucerna*; *gen. sg.*, loépaov, 168.
 loingear, fleet, expedition.
 lonne, delight, joy, 16.
 lonn, brave, fierce; *pl.*, lonna, 62, 128.
 lonnar, anger, 94.
 lórvaoeaim, plenty, full measure, 74.
 lorɣ; in phrase *tuccavap* *reia* *car* *lorɣ*, they protected, covered the retreat of, 180.
 luaiɣill (luavill), activity, movement, 182.
 luarɣav, movement, 156; *map* *luarɣav* *aimle* *no* *peirbe*. Cf. *as* *luarɣav* *an* *elaváin*, rocking the cradle; *map* *luar* *áimle* *no* *peirbe* *nó* *map* *rvbe* *ɣaoite* *ɣloraige* *as* *vul* *car* *cenn* *machaire* *nó* *móirfléibe* *i* *meon* *mípa* *mápa*, 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

- of March (Silva Gadelica, Irish Text, 262).
- Լսճայր, *adj.*, bright (?), 72.
- մաքամլա, the like of, 128.
- մաջ (?), 30; մաջ, great (?).
- մանա, cause, reason; մանա Բրոմ, 58.
- մաօւլ, *gen.* of մաօւլ, the head (*vide* Dinneen, Dict.); in phrase *մսլճ ա մաօւլ*, 140.
- մաճցաման, a bear, 96.
- մեաճալ, treachery; *gen.*, *մեաճալ*.
- մեանց, deceit; *gen. sg.*, *մեմց*; *dat. sg.*, *մեմց*.
- մեան, clear, limpid, 78.
- մեար, *adj.*, active; *gen. sg. masc.*, *մար*, 154.
- մեյրեաճ, courage, spirit, 102.
- մերջաճ, standard-like, 128.
- մերջ (մերբե), a standard; *n. pl.*, *մերբեծա*, *մերջեծա*, 60, 182; *dat. pl.*, *մերջեծայն*, 94.
- մեւաճ, cowardliness: *gen. sg.*, *մեւաճ-եւա*, 96.
- միած, honour, 160; *մար միած Լեօ*, they thought it no honour.
- միւլաճար, unmanliness; *gen. sg.*, *միւլ-աճար*, 96.
- միւլեւա, martial, military.
- մինքայրջ, pure affection, 22.
- միօճայր, 50, friendly, 188.
- միօծ-աօր, full-grown; *միւ միօծ-աօր*, full-grown boys, 180.
- միւր, madness, fury; *միւր ծա մաճցա-ման*, 96.
- մոջ, a slave; *gen. sg.*, *մոջա*; *dat. pl.*, *մոջայն*, 12.
- մօւջ, *dat.* of *մաջ*, a plain.
- մօրբեաճ, magnanimity, evil, 10.
- մօրբիւրբ, great activity, 162.
- մօրբեմալլ, great cloud, 122.
- մոնջար, roaring of the sea, 86.
- մօրբ, large, big; *1 մօրբ մօրբեմո*, in a very big fire, 14. Cf. Hyde, *Հօլլա առ Բրաճ*, Gloss., *s. v.* *տօր*.
- մումջոն, to consult; in phrase *ա մումջոն ա քարա*, 40.
- մումբար, kinship, union, 26.
- մուրբեւեւ, unnavigable sea, 118.
- մւրամ, I raze, 52.
- մաւո, *pl.* form of *մա*, nor, 108, 138.
- մարբոմ, I betroth, 32.
- մամա, enemy; *gen. sg.*, *մամա*; *dat. sg.*, *մամա*.
- մաօրբեմալլ, sleek (like a child), 14.
- մեմ, մաճոմ, (?) 10.
- մեմաւեմաճ, unknown, 124.
- մեմմաւ, not good, undesirable, 180.
- մեմմոնջ, nothing, naught, 130.
- մեօլ ճալլե, *gen. sg.* (?), 112.
- մի, a thing, 156.
- մաթօլա, new distress. *Vide s. v.* *թօլա*.
- Օ, an ear, 112; *ոս ո-օ քիլլ*, two ears of a horse.
- Օ-Բեւլ[Ե]ա, open-mouthed, 184.
- Օճա քեմմո. *Vide s. v.* *թօլա*.
- Օծար, *adj.*, dun, grey-coloured, 134.
- Օծարծա, grey, 134.
- Օջնած, young men, warriors, 150.
- Օջնաճար, warriorship, heroism; *gen. sg.*, *Օջնաճար*, 170.
- Օրօ, foster-father, tutor, 48.
- Օրջ, virginity, 110.
- Օրլեւա, contention, trouble, 56.
- Օրբիլլ, *v. n.*, prepared, ready; *ամ' օրբիլլար*, ready for me, 84, 152.
- Օրբիւրբեւ, help; *50 թօլած 7 ո-օրբի-ւրբեւ*, with warning and help, 36.
- Օրբոմբ, *adj.*, distinguished, eminent, 104.
- Օրբաճար, a meeting, 38.
- Օրբար, a district, a bay, inlet; *dat. pl.*, *օրբարայն*, 152.
- Օրբջոճ, *adj.*, noble, magnificent, 72.
- Օրբրօբաճ, musician; *dat. pl.*, *օրբրօջիւն*, 182.
- Օրբեւ, *v. n.*, destroying, 158.
- Օրբիւր, chief, ruler, *n. pl.*, 58. Cf. *s. v.* *Երբիւր* (Pass. and Homilies, L. Breac, Atk., Glossary).
- Օրբեր, the east.
- Օրջո, ocean, 132.
- Օլլամ, an ollamh, professor: *voc.* *օլլաման*, 184.

Orñ, raw flesh, 112, note (5°).
 Orñan, dread, fear, 130.
 Onću, leopard, wolf; *gen. sg.*, onćon; *dat. sg.*, onćoin.
 Orñā, an inheritance; orñā rłān ā cūṣ bliañā, 34.
 Orpāc (porpāc), a standard measure. *Vide* 64, note (7°).
 Orapñā (?), 80. For or āpñ, or connected with orap, junior, Br. Laws Gloss. (?).
 Orpāb, *v. n.*, groaning, 140.

Pell, a horse; *gen. sg.* pill. Cf. L. na H., 6 b 29, where pill (*gen.* is glossed eich.

pelorve, a palace, Lat. *palatium*, 72.
 Peṛc, a monster; *dat. sg.*, peṛc, 190.
 Ppāipṛipṛ (7), 72.
 Ppāp, *adj.*, quick, 56.
 Ppoinnuṣāb, act of taking food, 166.
 Puḃapñu, noxious hounds, 134.
 Pupaill, *masc.*, a tent; *gen.*, pupaill; *dat.*, pupaill, 38; *n. pl.*, pupuill, 38.

Raiḃce, *n. pl.*, bands, troops, 78, 80.
 Raite : luēt raite, people of dispensing, dispensers, 56.
 Rañāc, *adj.*, rowing, 68.
 Raon, paen, a way, road, path : in phrase paon mañma, rcut, 50.
 Rač, a subsidy, 116.
 Račmāp, *adj.*, prosperous, 22.
 Reaḃāc, pleasant, *dat. fem.*, 46.
 Réil, bright, 42.
 Reim, career; reim nḡlé, bright career, 104.
 Renna, pointed weapons, spears, 132; penna náio paobāp.
 Riapāc, submissive to, subject to.
 Riḡpeñap, very thick, very stout, 124.
 Rioḡcōinnle, great candle, 126.
 Rioḡōāñma, royal stock, *materies regis*.
 Robāb, warning : ḡo pobaḃ 7 n-oiṛci-ṛeačt, with warning and help, 36.
 Robapñā, flood-tide; pobaṛñā māpā, 16.

Rorḃi, po-ṛ-bi, who slew him. *Vide* 30, note (2°).
 Rorc, eyesight; *gen.* puiṛc, 14.
 Ruāb, strong; po-ruābā, very strong, 60.
 Ruābclāpāc, *adj.*, strong-beamed, 68.
 Ruāḃap, onslaught, 176, 182.
 Ručtlaoh, scraping, noise, 86.
 Ruḡaohar ar an āḃāb rin : *idiom*, they passed the night.
 Rurñeāc, covered with hair (?) (puāim-neāc), or puiṛneāc, splendid, brilliant (Dinneen, Dict.), 14.

Sāḃāil, co, happily, 116.
 Saeč (paōč), sad.
 Saič, sufficiency, enough : paic cačuiḡče, 114. Cf. French *assez de*.
 Saičim, I shoot; po paibepṛap rinñ ā menman, she shot a glance of her mind, 14.
 Saorpcuairc, free-circuit, 190.
 Saorpmācāntāčt, nobility (?), 24.
 Sāpuiḡčeač, violated.
 Sbeir, esteem, *acc. sg.*, 108.
 Scannpāb, fright, 94; ṛcaoiḡeāb 7 ṛcannpāb.
 Scāoiḡeāb, flight. 94 : ṛcaoiḡeāb 7 ṛcannpāb.
 Scāčōroen, *v. n.*, protecting, 64.
 Scēmēal, defence, 64.
 Scēmñāb, co, quickly, suddenly, 182.
 Scet, *acc. pl.* of ṛciāč, 88, 94.
 Sciačāñlāc, epithet of hero Scōinne.
 Sciačpāc, shield-strap. *dat. pl.*, 94.
 Scīṛ, weariness, 116.
 Scīčeač, *adj.*, weary.
 Scup, *v. n.*, ceasing, 182.
 Seāncolāman, pillar-stone before house, 88.
 Seānpōla, old distress. *Vide s.v.* pōla.
 Seim, mild, gentle, 18.
 Sen, prosperity. in phrase tāniic neṛt rin tṛein 7 rin tṛolāio. *Vide* 184, note.
 Sengual, old coal, cinder, 126.
 Seola, neṛt mīna peola, strength of woman in confinement, 136.

Էթրոմ, օօ, to escape, 40.
 Էթր, fame, 56.
 Էաջար, *imper.* 3 *sg. pass.* (*impers.*) of Էաջամ, I go, 66.
 Էիջե, *comparative* of Էիւջ, thick, 94.
 Էիմեւլլիմ, to go round; րօ Էիմեւլլ, 3 *sg. pret.*, 12.
 Էիմեարնաճ, ցօ, headlong, precipitously, 126, 138, 182. Also means 'strong,' 'stout-ribbed.'
 Էիօժաւիմ, I bestow (gifts), 18.
 Էիւջլաւի, last day, day of death, end, 174, note (4°).
 Էլաճէ, garment, 134.
 Էլաւիմ, sweetly-melodious, 110.
 Էօճաւիմ, *inf.*, to consume, partake of.
 Էօճար, wooing, *gen. sg.*, 74; *dat. sg.* 82.
 Էօճրած, anguish, 40.
 Էօճէ, *inf.*, to come, 188.
 Էօջաւ, *v. n.*, destroying, destruction.
 Cf. Էօջաւ Էրօ, 42, 148.
 Էօիջ, *dat.* of Էաճ, a house, 166, 180.
 Էօրմեար, *v. n.*, halting, interrupting, 156.
 Էօրմեան, օօ, *inf.*, to lower, 38.
 Էօրրեար (Էօրրեար), a new-born child, *fructus ventris*, 158; *gen. sg.*, Էօրրեարա.
 Էօր, expedition, errand, report; *dat. pl.*, Էօրար, 72, 182.
 Էօլաւ ջալ, a cheville or poetic tag, with floods of valour, 110, 162.
 Էօմաւար, nourishment, 166.
 Էօր, *fem.*, a tower, pillar, 138.
 Էօր (?), 116.
 Էօրան, thunder, 156.
 Էօր ալլաւ, wild boar, 40.
 Էօրաճում, *v. n.*, coming.
 Էրարօ, ցօ Էրարօ, hitherto, 54.
 Էրեաւար, sureties, 2.
 Էրար, an attack, fight; *dat. pl.*, Էրարաւ, 62.
 Էրէջիմ (Էրէւիմ), I forsake; նի Էրեւեալ, I shall not forsake, 32.
 Էրիր, strength, vigour, 176.
 Էրենաւ, stronger, *compar.* of Էրեն, 174.
 Էրենքեր, champion, 170.

Էրբ, 78, 104. *Vide s. v.* Էրար.
 Էրեւլ, hero, 170.
 Էրօջիմ, child-bearing. *Vide* 112, note (6°).
 Էրօիջ, pangs (of childbirth), 112, note (5°).
 Էրօիջած, *gen. pl.* of Էրօիջ, foot, 136.
 Էրօմօրեաճ, heavy-sodded, solid: Էալան Էրօմօրեաճ, 178.
 Էսարքա (?), 64.
 Էսալոյն, capable of, able, 182; ջաճ նաճ ար Էսալոյն ջարքեօ, everyone who is capable of deeds of valour.
 Էսարքեան, account, 76.
 Էսաճ, people, tribe; *dat. pl.*, Էսաճաւ, 186.
 Էսարեաճ, ցօ, grievously, in grievous plight, 136.
 Էսլլիմ, to settle down in, to fit into; ջար Էսլլ ջաճ Էիջ օիժ . . . մա n-յօմեաւ, 12.
 Էսլլիմ (O. Ir. Էոսլլ), I swear, 26.
 Էսլլ, in phrase օօ Էոսլլ Էսլլ Էսլլ Էսլլ, 88. *Vide* 89, note 2.
 Էսլլաճ, a tower, 126.
 Էո Էսլլ, was given, 42; *encl. pret. pass.* of Էսլլիմ.
 Էսլլաճ, childbirth, 158; *gen. sg.*, Էսլլաճ (O. Ir. Էսլլաճ).
 Էսլ, hill, rise: ար Էսլ նա Էրաճ, on the rise of the strand, 124.
 Էսլաճ, hill; *gen.*, Էսլաճ; *dat.*, Էսլաճ, 22.
 Էսլար, a waif, 158.
 Էսլարան, *v. n.*, preparing; Էսլարան նա Էլլաւ.
 Էսարք (Էսարք), an onset, attack, 46.
 Էսաճարաճ, decisive, final; in phrase Էո Էրաճ Էսաճարաճ, the final blow (wound), 142.
 Էսճ, a grave, 56.
 Էսլլ, little; in phrase Էր Էսլլ նաճ, almost; lit., it is little that, 140.
 Էսլլաւ, above them, *dat. pl.*, 88.
 Էսլլաճ, hero, *gen. pl. dual*, 186.

ὕψα, 3 *sg. masc.*, above him, 116.
 ὕατ'αὐτό, few, paucity, 22, 66.
 ὕατ'αὐτό, from him; O. Ir. ὕατ.
 ὕατ'βαύρ, *gen. as adj.*, dire, terrible, 96.
 ὕατ'ῆμα, dire, dreadful.
 ὕατ'αὐτό, groaning, sorrowful, 58.
 ὕα, notice, heed; τὸ ὕα ὕα, he noticed, 94.
 ὕα, 156. I take it to be for ὕα, the greater thereby: ὕα, *compar.* of ὀλ, great.
 ὕα, *acc. sg.* of ὕα, elbow, 38.
 ὕα, *dat. pl.* of ὕα, all, 14.
 ὕα, a hill, mound; ὕα καὶ τ'αὐτό, 20.

ὕα, *adj.*, noble, 14.
 ὕατ'αὐτό, *adj.*, dreadful, hateful.
 ὕατ'αὐτό, a wasting away; ὕατ'αὐτό ὕατ'αὐτό, 70. *Vide* 90, note (3°).
 ὕατ'αὐτό, speech, 164.
 ὕατ'αὐτό, floor, 172.
 ὕατ'αὐτό, to strew fresh rushes.
 ὕατ'αὐτό, *adj.*, daring, 116.
 ὕατ'αὐτό, prostrate, 140; ὕατ' αὐτό, ὕατ'αὐτό, ὕατ'αὐτό.
 ὕατ'αὐτό, *v. n.*, a heave, 124.
 ὕατ'αὐτό, the beginning, 166; ὕατ'αὐτό, dawn of day.
 ὕατ'αὐτό, *comparative* of ὕατ'αὐτό, easy, with *particle* ὕα, 124.

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 Գրցո, father of Durthacht, father of Craobh, wife of Niall Niamhglonnach, 54.
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Orrac, 64.

pill, va n-o pill, 112.
Prai purac, 72.

Ra, 19.
Rababbar, Cneo pa rababbar va bar
n-ollam, 114.
Racāora . . . luētcaogā, 157.
Ramāc, 69.
Ri, riḡ, 102.
Riḡōamma, 56.
Rinne, 80.
Robrac, 163.
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Romcneuctnaḡ, 178.
Rorpuāō, 176.
Ruāō, 60.
Ruētlaoh, 86.

Saimēulra, 166.
Sceē, 94.
Scibeah, 72.
Scinneovar, 86.
Seancolaman, 89.

Sem ; irin trein 7 irin troloio, 184.
Slān, 34.
Solāio ; irin trein 7 irin troloio, 184.

Tabert, 18.
Tathē, 89.
Tarcceura, vo, 188.
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Teaḡlāc, 165.
Tenoal, 93.
Tenne, 177.
Tiaḡar, 52.
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Tiucab, 176.
Tiuglāicī, 174.
Toēmārc, 74.
Toḡā, 72.
Tōḡbuair, ro-o-tōḡbuair, 20.
Tor, 117.
Traḡ bpetan, 152.
Trénai, 174.
Troigēao, 96.
Troigēāna troḡum, 112.
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Tuinne, clochab tuinne, 89.
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Uao, 40.
Uail nāc, 141.
Uaireac, 186.
Uaicīb, 68.
Uilroe, 156.
Uirre, 138.
Uirra n-aimrre, 70.

ADDENDA ET CORRIGENDA.

THE following corrections of non-aspiration of c in MS. which occur in printed text illustrate this peculiar mannerism of our scribe:—

| Page | 4, line | 24, | for | nac | read | nac |
|------|---------|------------|-----|-------------------------|------|---------------|
| „ | 4, | 28, | „ | ύρλυαcρaθ | „ | ύρλυαcρaθ |
| „ | 10, | 17, | „ | ῥaCTηa | „ | ῥaCCTηa |
| „ | 12, | 6, | „ | meθpαc | „ | meθpαc |
| „ | 12, | 18, | „ | ἐpιoCαo | „ | ἐpιoCαo |
| „ | 14, | 5, | „ | uιpειmciλλ | „ | uιpειmciλλ |
| „ | 14, | 13, | „ | neac | „ | neac |
| „ | 16, | 7, | „ | neoc | „ | neoC |
| „ | 18, | 18, | „ | conac | „ | conac |
| „ | 18, | 19, | „ | coicceoac | „ | coicceoac |
| „ | 22, | 28, | „ | cpioCa | „ | cpioCα. |
| „ | 24, | 22, | „ | amαc | „ | amαC |
| „ | 26, | 14, | „ | oιθce (<i>passim</i>) | „ | oιθCce |
| „ | 26, | 15, | „ | ConnαCTαιb | „ | ConnαCCTαιb |
| „ | 26, | 16, | „ | Cpιoc | „ | CpιoC |
| „ | 26, | last line, | „ | cpιocαιb | „ | cpιoCαιb |
| „ | 28, | line 11, | „ | ῥιαCa | „ | ῥιαCα |
| „ | 30, | 3, | „ | oiceannαθ | „ | oiceannαθ |
| „ | 34, | 8, | „ | bennαCTαιn | „ | bennαCCTαιn |
| „ | 34, | 12, | „ | timceλλ | „ | timCceλλ |
| „ | 34, | 21, | „ | ζαc | „ | ζαC |
| „ | 40, | 8, | „ | cpιocαιb | „ | cpιoCαιb |
| „ | 42, | 18, | „ | comαιζceαCa | „ | comαiζCceαCa |
| „ | 44, | 12, | „ | ῥaCTηa | „ | ῥaCCTηa |
| „ | 44, | 16, | „ | cιoηTαc | „ | cιoηTαC |
| „ | 48, | 11, | „ | pocCTαιn | „ | pocCCTαιn |
| „ | 50, | 17, | „ | timciλλ | „ | timCciλλ |
| „ | 56, | 14, | „ | αpceηa | „ | αp Cceηa |
| „ | 58, | 7, | „ | ζpαθac | „ | ζpαCαC |
| „ | 62, | 12, | „ | cpιoc | „ | cpιoC |
| „ | 64, | 10, | „ | pοιcφpοιp | „ | pοiCφpοιp |
| „ | 64, | 16, | „ | pο cρeCTηαιζ | „ | pο CρeCCTηαιζ |

In Parts II. and III. I have corrected the MS. reading, with the exception of oιθce, which may have some phonetic significance.

- Page 2, heading, *for* *curo read* *curo*
 „ 2, line 18, *for* *mullað read* *mullað*
 „ 3, „ 12, *omit* number (1) after ‘bravery’
 „ 4, „ 4, *for* *ḡachaid read* *ḡačá*
 „ 4, „ 11, *omit* note of interrogation.
 „ 5, „ 11, *omit* note of interrogation.
 „ 6, „ 1, *for* *cumṡad ḡlana read* *cumṡad-ḡlana*
 „ 6, „ 18, *for* *ḡmocrasap read* *coḡmasap*
 „ 8, „ 3, *for* *oṡḡualasap read* *oṡḡualasap*
 „ 8, „ 19, *for* *beannačtáin read* *beannačtáin*
 „ 12, „ 21-22, *caimcpučaiḡ, caimḡealḡadé.* Here we have in *caim-*
cpučaiḡ the old acc. fem. alongside the modern acc.
 „ 14, „ 25, *for* the MS. contraction *eoeo read* *eoeouiḡé* I met the
 word in “Silva Gadelica,” but have lost the reference.
 „ 16, „ 3, *for* *Δ inḡin read* *Δ inḡen* (voc.), and *sic passim.*
 „ 16, „ 28, *for* *ḡuiḡe read* *ḡuiḡe.*
 „ 18, „ 13, *leḡan ṡa ḡiḡ. Riḡ for* *ḡiḡib.* O. Ir. dat. dual *in ṡib ḡiḡib*
 is lost in Mod. Irish, though the nom. and acc. dual *an ṡa*
ḡiḡ is kept. The difficulty of reconciling the sg. article *an*
 with plural *ḡiḡib* led to the adoption of the form *ḡiḡ* for
ḡiḡib. Cf. also p. 12, l. 3.
 „ 23, „ 9, *for* ‘affection’ *translate, perhaps, literally, ‘fitness’*
 „ 26, „ 15, *for* *oṡḡuala read* *oṡḡuala*
 „ 26, „ 16, *for* *ḡaet read* *ḡaet*
 „ 26, „ 24, *for* *ua read* *u*
 „ 26, „ 25, *for* *ṡiočap read* *ṡiočup*
 „ 32, „ 1, *for* *ḡoēt read* *ḡoḡad*
 „ 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* *coḡeasð read* *coḡasð* and *omit* note (2°).
 „ 48, line 9, *for* *ḡoēt read* *ḡoḡad*
 „ 48, „ 16, *for* *coḡeasð read* *coḡasð*
 „ 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* *ṡap cciom read* *ṡ’apccáin*
 „ 52, „ 3, *for* *ṡap cciom read* *ṡ’apccáin*
 „ 58, „ 2, 5, *for* *ṡočonnaié read* *ṡočonnaié*
 „ 60, „ 7, *for* *ḡočoiḡiḡeð read* *ḡo cōiḡiḡeð*
 „ 140, „ 26, *for* *cačḡap read* *cačḡap*
 „ 146, „ 4 from bottom, *for* *čín read* *činn*
 „ 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 7*s.* 6*d.* (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 7*s.* 6*d.* 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.

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 Duaid 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. |
| To Balance from previous year, ... | 87 | 9 1 | By Publisher, ... | 23 | 10 0 |
| „ Subscriptions, | 147 | 7 3 | „ „ (Liabilities from the year | | |
| „ Donations, | 12 | 10 2 | 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 |
| | | | „ Balance, | 138 | 16 2 |
| Total, | £247 | 12 6 | Total, | £247 | 12 6 |

Balance Sheet.

| Assets. | | | Liabilities. | | |
|--|------|-------|----------------------|------|-------|
| | £ | 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 | | | |
| | | | | | |
| „ The Society's interest in Vols. unsold, | 48 | 9 7 | | | |
| | | | | | |
| | £237 | 5 9 | | £237 | 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 :— | |
| 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 | |
| „ Receipts during year :— | 295 12 9 | „ Payments during the year :— | 252 6 0 |
| Subscriptions and Donations, ... 137 5 9 | | Payments to Editor, 100 0 0 | |
| Loan, ... 200 0 0 | | „ „ Printer, 100 0 0 | |
| | 337 5 9 | „ Balance, 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.

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 |
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| | £120 | 13 | 2 |

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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 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. *Siolla an Fiuğa* [The Lad of the Ferule].

Ḃacṡra Clomne Ríḡ na h-Ioruaḃe [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)



2. *Fled ḃricpenḃ* [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^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)



3. *Dánta Aḃdhagán 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. *Foḃar 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.)

-
5. *Duanape Fhinn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MACNEILL, B.A.

(In preparation.)

6. *Leabap Gabála* [“Book of Invasions”].

Edited, from three recensions, by R. A. S. MACALISTER
M.A., F.S.A.

(In preparation.)

7. *Cairnem Congail Cláiringniġ*, 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.)

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.)

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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