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*Deoraidh shíor gan sgíth gan fhos
Mianaid a d-tír's a n-dúthchos.*

—Egerton MS. 161 (British Museum).

FLED BRICREND

THE FEAST OF BRICRIU

AN EARLY GAELIC SAGA TRANSCRIBED FROM
OLDER MSS. INTO THE BOOK OF
THE DUN COW, BY

MOELMUIRI MAC MIC CUINN NA M-BOCHT
OF THE COMMUNITY OF THE CULDEES AT CLONMACNOIS,
WITH CONCLUSION FROM GAELIC MS. XL.
EDINBURGH ADVOCATES' LIBRARY

EDITED, WITH TRANSLATION, INTRODUCTION,
AND NOTES BY

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P R E F A C E

ERE I bid my work God-speed, it is my duty and privilege to thank those who have personally helped me. The Hon. Secretary of the Society, Miss Eleanor Hull, made valuable suggestions and criticisms on my MS. translation in its initial stage. Throughout she abounded in help such as was to me particularly valuable. My rendering when in proof was subjected to further criticism by Miss S. Shaw Kissock, Edinburgh, whose imaginative insight readily re-lived the old incidents once more. To her acumen, independent thought, and æsthetic judgment, I owe still further insight, even into the original. She made the work, in a peculiar sense, her own. To these ladies I owe much.

To the President, Mr. Douglas Hyde, LL.D., I am indebted in an especial way for his kindness in connection with this undertaking. To Professor Mackinnon, Edinburgh University, who with great courtesy and care read my MS. rendering, I tender thanks for very able and helpful criticism and discussion, as well as for the generous loan of several books. To the veteran student of Celtic Myth and Saga, Mr. Alfred Nutt, I am under great obligation for his valuable exposition of the principles which in such a work as this it would be well for one to

have in view. For all the guidance and kindness of Principal Rhys, LL.D., Jesus Professor of Celtic, who read this tale with me at Oxford, I am most grateful. As a native Highlander this had for me an entirely unique value. How often has he not pointed out to me words in Cymric cognate with those in this tale, thus helping to elucidate the text! In showing its relation also to the circumstances of a far past, he opened up to me many interesting vistas.

The care and intelligence of the house of Messrs. Ballantyne, Hanson & Co. in the printing have been of very essential assistance. The authorities for all verifications, isolated or otherwise, are cited throughout. And it will readily be believed that ere essaying an undertaking like this, I learned to value very highly the work of all fellow-labourers.

May this tale, now as a whole accessible to the English reader for the first time, prove itself a feast as of yore.

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ABBREVIATED TITLES OF WORKS REFERRED TO

- AFM.*—"Annals of the Four Masters," ed. O'Donovan.
Anct. Laws.—"The Ancient Laws of Ireland," vols. i.-iv.
Bezz. Beit.—Bezenberger's *Beiträge*.
Borlase.—"Dolmens of Ireland," by W. Copeland Borlase, 3 vols.
CL.—*Celtische Lexicographie*, ed. Stokes and Meyer.
Cormac.—Cormac's "Glossary."
CZ.—*Celtische Zeitschrift*, ed. Stern and Meyer.
Ed.—The Edinburgh MS. of present text.
Eg.—The Egerton MSS. of present text.
FB.—Fled Bricrend.
H.—MS. of present text (Trinity College, Dublin).
Hib. Lect.—"Hibbert Lectures," by J. Rhÿs.
Hn.—Henebry's "*Dissertatio Inauguralis*: a contribution to the
Phonology of Desi-Irish," Gryphiswaldiæ, 1898.
Hull.—"The Cuchulainn Saga," ed. Eleanor Hull.
Hyde.—"A Literary History of Ireland," by Douglas Hyde.
IB.—*Imram Brain*, ed. Kuno Meyer and Alfred Nutt.
IF.—*Indogermanische Forschungen*.
Ir. Texte.—*Irische Texte mit Wörterbuch*, von E. Windisch.
JRHAI.—"Journal of the Royal Historical and Archæological
Association of Ireland."
KS.—*Keltische Studien*, von H. Zimmer, I.-II.
KZ.—*Zeitschrift für Vergleichende Sprachforschung* (containing
Zimmer's *Keltische Studien*).
L.—Leyden MS. of present text.
LG.—*Leabhar nan Gleann*, by George Henderson.
LH.—*Liber Hymnorum* (Henry Bradshaw Society, 1897).
LL.—"The Book of Leinster," facsimile, Royal Irish Academy.
LU.—"The Book of the Dun Cow," facsimile, Royal Irish
Academy.
Ml.—The Milan Glosses, ed. Ascoli: *Il Codice Irlandese dell'*
Ambrosiana. Turin.
MR.—"The Battle of Mag Rath," ed. O'Donovan.

- N.*—Norse.
- O'C.*—O'Curry's "Manners and Customs of the Ancient Irish"
(his Lectures on the Manuscript materials are so specified).
- OE.*—Old English.
- OHG.*—Old High German.
- PASScot.*—"Proceedings of the Antiquarian Society of Scotland."
- r.*—recitative, Rosc.
- RC.*—*Revue Celtique*.
- RR.*—*Cath Ros na n-Ríg*, ed. Hogan.
- S. Gad.*—*Silva Gadelica*, by S. H. O'Grady, 2 vols.
- SG.*—The St. Gall Glosses.
- SM.*—MacCarthy: "On the Stowe Missal."
- SR.*—*Saltair na Rann*, ed Stokes, in *Anecdota Oxoniensa*.
- TE.*—*Tochmarc Emere*, ed Meyer in *RC.*, and of the longer
version in Hull.
- Three Frag.—"Three Fragments of Irish Annals," by Duaid Mac
Firbis, ed. O'Donovan.
- Trias Thaum.*—*Trias Thaumaturga*, by Father John Colgan.
- Trans. Phil. Soc.—"Transactions of the Philological Society"
(Strachan's investigation on "The Deponent Verb").
- US.*—*Urkeltischer Sprachschatz von Stokes, bearbeitet von Bezen-
berger* (Fick's *Vergleichendes Wörterbuch*).
- Wb.*—The Würzburg Old Irish Glosses.
- Z².*—*Grammatica Celtica*: Zeuss—Ebel.
- ZfDA.*—*Zeitschrift für Deutsches Altertum*.

INTRODUCTION

GENERAL INTRODUCTION

IN the Cuchulainn Cycle of Celtic Saga Bricriu-of-the-Evil- (*lit.* venomous) Tongue is the counterpart of Conan of the Ossianic Cycle, of Sir Kaye of the Arthurian romances. He is portrayed as a personage of delicate if bitter satire, often like his Greek parallel, Thersites, a man of unmeasured words. Conan is described as crop-eared, spiteful, boastful, an object at once of ridicule and of fear among the Fēni. Thersites was the ugliest man who came to Troy—

“With squinting eyes and one distorted foot,
His shoulders round and buried in his breast,
His narrow head with scanty growth of hair.”

Bricriu is characterised by his motto, “Clearer to me is a whisper than to any one else a cry.”¹ His place is sometimes taken by Dubthach (Duffach or Duach) of the Chafer Tongue, as in the “Book of the Dun Cow” version of the *Mesce Ulad*, and in § 90 of the present tale. Elsewhere he is described as son-of-Cairpre,² while his name is impressed upon the topo-

¹ “is irdarcu dam-sa sanas ná do nech aile égem.”—*LL.* 264^a, 11; 268^b, 37.

² Hull, p. 224; mac Carbaid, *Wind. Ir. Texte*, p. 100, where the contraction seems wrongly extended.

graphy of the country, as in Lough Brickland, in the barony of Upper Iveagh, co. Down.¹ His palace was at (Dun Rudraige) Dun Rūry, in North-east Ulster. His death was on this wise. Having come from Ulster to beg presents from Fergus mac Rōig, Bricriu was wounded and lay ill at Cruachan during the whole war of the Tāin. The day on which the men of Erin returned from the war, Bricriu got up for the first time. For his taunt (*athis mór*) he paid with his life. Forced to witness the fight between the White-Horned and the Dun of Cuailnge (Cooley), he was killed by one of the infuriated bulls.² That was the manner of his violent and tragic death. In the tale *Echtra Nerai* (= *Tāin Bē Aingen*),³ in course of the narrative of the fight between the two bulls at Cruachan we read :

“‘What did the bulls bellow,’ quoth Mève to the herd Buaille, ‘when the White-Horn had beaten the other?’ ‘I know that, my good father Fergus,’ quoth Bricriu; ‘it is the strain which thou sangest in the morning.’ On that Fergus glanced aside and struck with his fist at Bricriu’s head. The five men of the draught-board in Fergus’s hand went into the head of Bricriu. And it was a lasting hurt to him. Thus perished one of the territorial lords of Ultonia.”

The sequence of the more prominent tales of the Cuchulainn Cycle is inferred to be : The Demolition of Da Derga’s Fort, the Cattle-Spoil of Cooley, the

¹ O’Donovan in *AFM.*; cf. Loch Bricrend in *Uib Echach Ulad* (see *Félire*, sub Oct. 26).

² *LL.* 103^b, 44-104^a, 12; cf. Hull, p. 224.

³ *RC.* 10, 227.

Battle of Rosnaree, the Sick-Bed of Cuchulainn.¹ If Bricriu's death took place at the end of the war of the Tāin, the present saga must chronologically be assigned a place before the *Tāin Bō Cualnge*.

To unfold the workings of such a nature the saga avails itself of an old national custom. For at Celtic entertainments in olden times says Athenæus,² quoting Posidonius, "there was a custom that a hind-quarter of pork was put on the table and the bravest man took it; if any one else laid claim to it, then the two rose up to fight till one of them was slain. And other men in the theatre having received some silver or gold money, and some even for a number of earthen vessels full of wine, having taken pledges that the gifts promised shall really be given, and having distributed them among their nearest connections, have laid themselves down on doors with their faces upwards and then allowed some bystander to cut their throats with a sword." Nor does he omit to mention that the bravest, like the coryphæus of a chorus, sat in the middle, the giver of the entertainment being seated next him.

Diodorus Siculus, who lived in the later part of the

¹ *KZ.* 28, 555. *Orgain Brudne Dā Dergae, Tāin Bō Cualnge, Cath Ruiss na Rīg, Serglige Conculaind.*

² Athenæus, Book iv. c. 40. Athenæus was born in Egypt; some portion of his work "The Deipnosophists" was written after A.D. 228. Posidonius the Stoic, an astronomer and geographer with whom Cicero studied at Rhodes, and who had travelled in Western Europe, is the authority quoted on this old Celtic custom: τὸ δὲ παλαιὸν φησιν ὅτι παρατεθέντων κωλήμων τὸ μηρίον ὁ κρατιστος ἐλαμβάνεν· εἰ δὲ τις ἕτερος ἀντιποιήσαιο συνίσταντο μονομαχῆσοντες μέχρι θανατου κ.τ.λ.

first century, after having mentioned the Celts as tall and red-haired, notes that at feasts they were attended by young boys and girls. "Near at hand they have their chimneys, with their fires well furnished with pots and spits full of whole joints of flesh meat, and the best and fairest joints in a way of due honour and regard they set before the persons of best quality, as Homer introduces the Grecian captains entertaining Ajax when he returned victor from his single combat with Hector."¹

That such honour-portions occasioned the greatest rivalry among the Celtic champions we know for certain from Posidonius.² And the carrying away of the champion's portion from the person to whom it belonged was one of the crimes taken account of by the ancient Brehon Law, according to which the fine was fixed at double the champion's portion or honour-price.³ This love of precedence on the part of the Irish could find its parallel in Nestor's promise, as reward of bravery to the Grecian leader

¹ See "Iliad," Book vii. 320-321 :—

"To Ajax then the chine's continuous length
As honour's meed the mighty monarch gave."

*νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἦρωσ' Ἀτρείδης, εὐρὸν κρείων Ἀγαμέμνων.*

² *κελτοὶ φησὶν ἐνίοτε παρὰ τὸ δεῖπνον μονομαχοῦσιν· ἐν γὰρ τοῖς ὕπλοις ἀγερθεντες σκιαμαχοῦσι καὶ πρὸς ἀλλήλους ἀκροχειρίζονται, ποτὲ δὲ καὶ μέχρι τραυματος προΐασι καὶ ἐκ τούτου ἐρεθισθέντες ἐὰν μὴ ἐπισχῶσιν οἱ παρόντες καὶ ἕως ἀναιρέσεως ἔρχονται.* In Athenæus, ed. Müller, *Fragmenta Hist. Græc.* iii. 259-260.

Cf. the words of Diodorus: *εἰώθασι δὲ παρὰ τὸ δεῖπνον . . . ἐκ προκλήσεως μονομαχεῖν πρὸς ἀλλήλους παρ' οὐδὲν τιθέμενοι τὴν τῶν βίου τελευτήν*—chap. xxviii. § 5, ed. Müller, i. p. 271.

³ "Ancient Laws of Ireland," vol. i. p. 181.

who should enter the Trojan camp to learn the secrets, that "high should be his place at banquets and at solemn feasts." Nay, a chine of well-fed hog¹ is specially mentioned in Homer, while a caldron is one of the prizes in the contest of the flying cars. A further reference to honour portions of meat at the feasts of the Gael of old is given in the note on the word *larach* (§ 20). I believe that some report a somewhat similar custom as in vogue in Abyssinia. The attention bestowed upon their guests both by Mève and by Blathnat involuntarily remind one of Hector's wife causing her maids to put caldrons on the fire to prepare the warrior's warm bath on his return from war.² The ways of the heroines were those of early times, when a Nausikaa and her maidens could yet wash clothes by the river-side, a scene which is the charm of the "Odyssey."

From time immemorial the feast has been loved by all peoples. Bacchus, it was felt, loved not bad men nor uninstructed clowns. One has only to recall the classic reference to the feast given to the Celts of Gaul by Lyernius, the father of Bituyis, who enclosed a fenced space twelve furlongs square, where any one who chose was invited to go and enjoy what was there prepared. The etiquette of the banquet is not fully detailed in the feast of Bricriu, but serving-men (spencers, distributors) were present, which put one

¹ ἐν δὲ σὺς σιάλοιο ῥάχιν τεθαλίαν ἀλοιφή.—Iliad ix. 208.

² κέκλετο δ' ἀμφιπολοισιν εὐπλοκάμους κατὰ δῶμα
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὄφρα πελοῖτο
Ἐκτορι θερμὰ λοστρά μαχης ἐκροστήσαντι.

—Iliad, xxii. 442-444.

in mind of the account Athenæus gives of the Gauls, among whom the cup-bearers brought round the wine in cask-shaped jars made either of earthenware or of silver, the meat being served on platters, some of which were brazen, some wooden, some being plaited baskets. In Ireland in much later times, if we may trust Derricke's account, wooden vessels, not pewter, were the rule.

Good malt beer was the staple drink Bricriu provided for his guests; to some were given "generous wines from the lands of France." Wine might well have been there. In the "Book of Armagh" account of St. Patrick (fol. 4. 6. 2) we find *vinum in palatio Temoriæ*, "wine in the palace of Tara," and King Loigaire is spoken of as drinking wine there. The fact of wine being mentioned among the constituents of the champion's portion (§ 9) does not militate against the date I have assigned the language of the existing text. In the old Irish short version of the "Wooing of Emer," which Professor Kuno Meyer assigns to the eighth century, we read that Forgall Manach, father of Emer,¹ went in a Gaulish garb, as if it were an embassy from the king of the Gauls to confer with Conchobar, with an offering to him of golden treasures and wine of Gaul. Professor Meyer rightly sees here "a voice from the oldest period of Irish history, when Gall was used in its original sense of Gallus, a Gaul." The phrase *di órdúisib 7 fín Gall* becomes changed in the later version to *di órdúisib Finngall*,

¹ Emer was a name current among old Irishwomen; thus in "St. Patrick's Life" we have "the two Emers" spoken of.

“with an offering to him *of golden treasures of the Norwegians*,” for the redactor, finding that Norse wine would make no sense, deleted the conjunction, and made *fin Gall* into *Fiungall*. The distributors no doubt went round from right to left, as is still preferred by many folks in the Highlands and in Ireland. Athenæus says the Gauls all drank at feasts out of the same cup, “the liquor being carried round from right to left, always turning towards the right hand, the way in which they worship the gods.” It is, moreover noticeable, that the wheaten cakes were cooked with honey. The Gauls often put honey into their malt beer, called *corma*, a word still living in modern Gaelic *cuirm*, also *cuilm*, signifying feast.

The word *fled* also is a thoroughly native word for feast or banquet, not yet discarded, being cognate with Cymric *gwledd*, older *guled*, “pompæ,” Greek *εἰλαπίνη*, “feast,” Lat. *voluptas*, OHG. *welo*, Mid. Ger. *welede*, perhaps with English *well*. Thoroughly native too is the term for “champion’s portion,” *curad-mír*. The Gaulish *cavaros* passed into Greek as *καβάρος*,¹ a word of which there are several spellings. A prince so called flourished at the commencement of the second century B.C. Under the Romans the Cavares are a people of Gaul; Cavarinus is a king’s name in Cæsar,² Cavarillus is an Æduan chief,³—all which words are cognate as to root with Cymric *cawr*, “giant,” Greek *κύριος*, “lord,” Sanskrit *çavīra*, “mighty,” *çūra*, “a hero.” It meets us in a proper

¹ Polybius, iv. 46, 52; viii. 24.

² *De Bello Gall.*, v. 54.

³ *Ibid.* vii. 67.

name as early as the third century B.C., when it is borne by a Gaul who took part in an expedition to Asia Minor. We may be sure that the virtue it denotes was highly prized among the Celts, on whom fell the work of conquering and assimilating the hostile races which they met with as the first wave of the Aryan migration westwards.

Heroism ! Bravery !

Only the brave can receive help.

Such is the spirit of our saga, wherein kings, nay, demigods and heroes, with their queens and courtiers, live, if under the shadow of the supernatural, yet in the light of the real world. One of the most notable remaining monuments of Irish phantasy of over a thousand years ago, the saga as a whole, as we have it, is conceived in a romantic, slightly parodistic vein, which presupposes an earlier version of the tale. If I have endeavoured to assign the language as we have it in its oldest strata to the last quarter of the ninth century, from the content of the saga itself, I am bound to state that it may, in a less romantic form, have belonged to a very primitive stage of Gaelic story-telling. With a realism true to fact, the wild and the grotesque are intermingled, here and there crossed with a vein of broad primitive humour, in keeping with the rougher, if withal naïve and simple childhood of the world. Amid the wildest freaks of phantasy, the main stress is upon fairplay, a testimony to a native love for justice inherent in the people. "A witling will give judgment, but who will give justice,"¹ is still

¹ "Bheir buidire breith ach co bheir ceartas."

a living Gaelic proverb. If here we find a portraiture of character which loves combat for the sake of glory and adventure, it loves it much more for the sake of fair-play and of justice. If the chief hero is sometimes easily dispirited, the element of danger and of the unknown is for him powerfully attractive. Over all is reflected the spirit of an indomitable personality. Native wit and ways are here almost realistically mirrored, but it will be found true that "the lake is not burdened by its swan, nor a steed by its bridle, nor a man by the soul that is in him." A friend's eye is the best looking-glass.

From the seventh to the tenth century Gaeldom played a not unimportant part in European history, producing teachers and travellers who in their day were unexcelled.¹ A series of disasters then followed, which arrested the national literary progress at a stage which was almost primitive. Other developments of high value were to follow, lyric, epic ballad, and folk-tale, rich in beauty and in incident, and therewith the rise of the Finn-Ossian Saga. Happily, the older

¹ Men like St. Columba, Columbanus, John Scotus Erigena, can never be quite forgotten in the history of the West. "Let us not forget that the Irish, from the seventh to the tenth century, were the schoolmasters of Europe, that they taught Latin grammar in Paris, Lüttich, St. Gallen, Pavia, Bobbio; that not less than four manuscripts of Priscian, written in Ireland at the beginning of the ninth century, were brought to the Continent, where, in spite of the fortunes of a thousand years, they are preserved—at Leyden, Carlsruhe (from Reichenau), St. Gallen, Milan (from Bobbio)."—Professor Zimmer of Greifswald, Prussia, in *KZ.* 30, 256; cf. his fuller historical survey: *Über die Bedeutung des irischen Elements für die mittelalterliche Kultur* (i.e. On the significance of the Irish element for Mediæval culture).—*Preussische Jahrbücher*, 59, 27–59.

saga of Cuchulainn was to all intents already closed. Though the Celtic conquest was complete, the nation was not of one blood, nor were the tribes firmly united under one central all-controlling hand. Other elements of discord were to follow. The last great king fell, but his spirit was attuned to the infinite. "O God! . . ." said Brian, "retreat becomes us not, and I myself know I shall not leave this place alive; and what would it profit me if I did? For Aibhell of Craig Liath (the guardian family spirit of the Dál Cais) came to me last night, and told me that I should be killed this day."¹

One may not attempt to raise the dead to life, not even to galvanise their words. To develop their heritage is a duty incumbent upon all; if there be aught of worth worthily developed, it will command the admiration of all. Despite long unhappiness, after much neglect, yet still through an unbroken tradition, the sea-divided Gaels, whose hearts, wide as they roam, pine for Tír na n-Óg, Land of the Ever Young, may at length attain to a deeper understanding of their own life, with its roots far and firm in the past, and, in virtue of a national longing, may enable that past to resume its course, to attain to fuller and higher expression. Scotia, *major et minor*, must aim at intellectual progress and dominion, must seek after self-understanding. One of the best helps in this endeavour I conceive to be a rendering of her oldest sagas and romances, in as fitting a form as possible,

¹ *Cogaah Gaedhel Re Gallaibh*, p. 201; Craig Liath=Grey Crag.

accessible to the catholic brotherhood of letters. The desire to tell stories and to hear them is equally inherent in the savage and in the highest sovereign. Great art is never out of date, much less art which embodies the consciousness of a race. Humanity is marvellous. The path to life is through development of what is worthy in our heritage. The best in every one is thus ripened. In this belief I submit this tale as an example of old workmanship, more especially for those who realise that they are heirs of tradition and sprung from the past in body and in mind. "Our dead are never dead to us until they are forgotten." Nor have I rendered it for the dead but for the living, knowing that one day under some sky not necessarily mine, some one may be found who in this department also will say with Michael Angelo in his ripe wisdom, "I go yet to school that I may continue to learn."

Symptoms of willingness are not absent. The old national music is being studied; there has been essayed even a Scoto-Celtic opera. But no proper foundation can be laid without a full knowledge of the Cuchulainn Saga, the cycle which reveals the mind of the old Scotie nobles and people. Here we meet the Aryan Celt in his most distinctive mood, here if anywhere we have the Gael. The British branch of the Celtic peoples has already contributed its quota to our literary commonwealth. If, not to speak of sacred books, we blot out the name of Arthur and of his knights, how much of what is highest and most illustrious would disappear from

the English literature of Britain! "One may assume with some confidence that the names, and even the outlines of action and character, in the Anglo-Norman romances are of Celtic origin, and represent vague recollections of history preserved by the oral tradition of the tribes."¹

In helping towards a further acquaintance with the Cuchulainn Saga one is strengthened in the sure knowledge that here we have no dead and dull reiteration of themes colourless and outworn. The very strangeness of the characters may serve to stimulate the imagination. The love of beauty and of action, the ample variety of character and of incident, the kinship with the unknown and superhuman, the suggestiveness of its broodings upon the other world, its natural magic in its effort to escape the circle of the finite—the broken bliss of the idyll—all render it many-toned. The spirit does not bid us merely to "go back to the isle of Finn and suffer the past to be past,"² but beckons us to the world of heroes, to Mag Mell of many flowers, "a magic land and full of song; primrose is the hue of the hair, snow-white the fair bodies, joy in every eye, the colour of the foxglove in every cheek." "Fair is that land to all eternity beneath its snow-fall of blossoms. . . . The gleaming walls are bright with many colours, the plains are vocal with joyous cries, mirth and song are at home on the plain, the silver-clouded one. No waiting there for judgment, nought but sweet

¹ Courthope's "History of English Poetry," vol. i. p. 117.

² Tennyson in "Voyage of Maelduin."

song to be heard. No pain, no grief, no death, no discord. Such is the land.”¹

The hero in this tale, the after-glow of a splendour already dying, may step forth largely as a tribal champion, not yet elevated like King Arthur to a type of Christian heroic valour. Others of his countrymen, like Colum-Cille, aimed at that and achieved it. It has its own interest in the history of culture to know Cuchulainn as he is—*heros fortissimus Scotorum*, the mightiest hero of the Scots. My prayer is that he may one day with the Court of the Red Branch enrich the heroic dramatic genius of Britain. For I trust that some are at hand who have imbibed the inner aspirations of the Gael, who will mould them anew to fresh glory through victories of ascent, being invisibly anointed and at one with all that is worthy in the Gaelic past, who know its power and will say of it from the heart :

“No, I belong to the tree, I shall not decay in the shadow ;
Yes ; and I feel the life-juices of all the world and the
ages.”

¹ See Macdougall's "Folk and Hero Tales," introd. by Nutt, p. xxv.

SPECIAL INTRODUCTION

THE MANUSCRIPTS

THE Manuscripts are five in number :—

1. **LU.** Leabhar Na H-Uidhri, "The Book of the Dun [Cow]:" a collection of pieces in prose and verse in the Irish language, compiled and transcribed about 1100 A.D. by Moelmuiri Mac Ceileachair. Published in facsimile by the Royal Irish Academy, Dublin, 1870. The present tale occupies pp. 90^b–112^b of the facsimile. The scribe seems to have had an eerie feeling when he came to copy the description of the giants, and above page 105^a he wrote in Latin (no doubt piously crossing himself) *in dei nomine*; and again, *in dei nomine, Amen*, above page 112^b. Nothing could more clearly illustrate the difference in feeling between the good Culdee of Clonmacnois and the original author of the Feast of Bricriu. It indicates further a difference of date. The gloss in section 15, to the effect that Conchobar was formerly an Ultonian divinity, did not, in all likelihood, originate with Moelmuiri, but with an earlier compiler. The scribe's grandfather, who died in 1059, was founder of a community of Culdees in connection with the great school founded about the year 544 by St. Ciaran, in a curve of the Shannon at Clonmacnois—justly famed for love of learning and for piety. He was a man of such eminent and high walk, that he came to be known as Conn of the Poor (*Conn nam Bocht*). That

he should name one of his sons *Cele-char*, i.e. "Culdeeloving," is probable from his ecclesiastical connection. He was predeceased by his son Maolfindēn; another son, Maelciarain, died abbot of Clonmacnois in 1079; another son, Gilchrist (Gillachrist), passed away in 1085 with the repute of being the best cleric in Erin; yet another son, Cormac, died abbot of Clonmacnois in 1099. This last son in 1089 bought over Isel Ciarain, "St. Ciaran's Hospital," which his father in 1031 negotiated for on behalf of the poor, who got twenty cows from Conn himself, whose name was well known in Scotland:

*A chuinn Chluana atclos tū a hErind in nAlbain,
A chind ordain, nochan usa do chill dargain.*

"Oh! Conn of Cluny, thou'st been heard of from Erin
to Alba,

Thou art head of an order, thy church is not easy
to plunder."

Conn's own father, Joseph, died as *anamchara*, "soul-friend" or confessor, of Clonmacnois, in 1022. Joseph's father, Dunchadh-son-of-Dunadach, reader of Clonmacnois, died in 1005; Dunadach himself died as bishop of Clonmacnois in 953.

The bishop's brother, Oenacān, died in 947 as archdeacon of *Ecclais bec* in Clonmacnois, where his father, Egertach, who died in 893, was archdeacon. Both the brothers were brought up by Caencomrac of Inis-Endoimh, who was bishop and abbot of Lughmadh [epscop 7 abb Lughmhaidh]. There also died in Clonmacnois in 845 Egertach's grandfather, Eoghan, anchorite of Clonmacnois, the son of Aedacan, the son of Torbach. Eoghan's father, Aedacan, abbot of Louth, died while on a pilgrimage to Clon-

macnois¹ in 834, and his son Eoghan remained in Clonmacnois. Torbach, the father of Aedacan, abbot of Louth, was scribe, lector and abbot of Armagh² in 807. Torbach's father, Gorman, abbot of Louth (Gorman comharba Mochta Lughmhaigh), died on pilgrimage in Clonmacnois in 753. He was not the first Gorman who died thus. "The Four Masters" at the year 610 speak of one Gorman from whom came the *Mic Cuinn*. He lived for a year on the water of Fingin's Well, and died on his pilgrimage in Clonmacnois.³ To the like effect the "Chronicum Scotorum," under the year 615, while the extant English version of the "Annals of Clonmacnois" for the year 613 state: "This year came in pilgrimage to Clonvicknose one Gorman, and remained there a year, and fasted that space on bread and the water of Fynin's well. He is the ancestor to Mic Connemboght and Moynter-Gorman, and died in Clone aforesaid."⁴

So much for the pedigree of the scribe of the "Book of the Dun Cow." His untimely death is reported in the "Annals of the Four Masters" under the year 1106 A.D.: "Maolmuire, son of the son of Conn of

¹ v. "The Four Masters" under the year 834: *Aodhagan mac Torbaigh abb Lucchmáidh décc ina ailethre hi cCluain Mic Nois; Eoghan mac Aedhagáin roansidhe hi cCluain Mic Nōis conadh uadha rochinset Meic Cuinn nambocht inte.*

² He was primate for one year, according to the "Psalter of Cashel," a work now lost except in extracts; it seems to have existed as late as the seventeenth century (v. Hyde's "Literary History of Ireland," p. 266ⁿ).

³ *Gorman do Mughdhornaibh ó ttād Meic Cuinn, asē roboi bliadain for uisce Tiobrait Finghin 7 ina ailithre i Cluain Mic Nois atbath.*

⁴ Spelling slightly modernised from MacGeoghan's translation of the "Annals of Clonmacnois," edited by Father Murphy. Dublin, 1896.

the Poor, was killed on the floor of the cathedral¹ (ar lar doimhliacc) of Clonmacnois by plunderers."

In such a centre of letters, whence in the ninth century valuable documents, such as the Carlsruhe manuscript of Bede, were brought to Reichenau, on Lake Constance, there must have been a rich library.² On page 37 of the *LU* facsimile there is an entry: *Pray for Moelmuiri, the son of Ceilechar, i.e. the son of the son of Conn of the Poor, who wrote and collected this book from various books.* From the tone of his mind, as evidenced by the marginal notes referred to, as well as from other internal evidence, it is impossible that he compiled the Feast of Bricriu. He simply copied an old recension before him. We cannot say with full certainty, I think, who the compiler of the *LU* recension was. Zimmer believes it was Flann of Monasterboice (Fland Mainistrech). On a folio of *LU*, recording the death and burial of Dathi, it is stated that Flann and Eochaid O'Cerin "the learned" made this collection from the manuscripts of Eochaid O'Flandacan in Armagh, and from the manuscripts of Monasterboice, and from other selected manuscripts, e.g. the Yellow Book of Armagh (as in *Libur Budi testo asincarcar in Ardmacha*), the Short Book (*Leabhar Gerr*) of Monasterboice, which a student had taken in theft across the sea, and which was never afterwards found (*isseside ruc inmac legind leis ingait darmuir 7 nifriith riam di eis*). This Fland was lector of Monasterboice, and foremost professor among the

¹ *Lit.* stone-church. It was erected in 904.

² See Petrie's "Christian Inscriptions in the Irish Language" for names of the famous men at Clonmacnois. Conn's family often occur. For an impression of the ruins at Clonmacnois, see Stokes's "Life of George Petrie."

Gael in knowledge of manuscripts, of history, of poetry and of philosophy. His death took place on the 27th November 1056. If he was the *compiler* of the *LU* recension of the Feast of Bricriu, he confessedly had manuscripts before him, and from the blunders he committed, and which Moelmuire perpetuated, I should infer the document was getting faded. At any rate, the tale has traces of the handiwork of such a man as Flann, who was to a great extent an antiquary. This is seen chiefly in the arrangement of the several recensions of which the *LU* version is a compound. But the Egerton version, though from a different redaction to that of *LU*, has the beginning of the Emain-Curoi recension (§§ 29–32) equally early, and this renders it likely that we have to do with the work of some pen of earlier date than Flann.

2. **Eg.** The Egerton Manuscript, 93 in the British Museum. The beginning of the tale as far as *forócrad do Bricrind fácbáil* in § 13 is lacking. This codex is a vellum quarto of thirty-five folios in double columns, forty-five lines in each column. It has been described by Stokes in the “Tripartite Life of St. Patrick” (Intro. p. xlv.) and by O’Curry. The first nineteen folios were written in 1477 by Domnall Albanach O’Troighti, and the remaining folios are written, as O’Curry notes, in three different hands, and apparently at different subsequent periods. Then follows (folio 19*a*) the Hymn of St. Patrick, and a short religious tract, illegible at the end. On folio 20*a* begins the fragment of Fled Bricrend. It has been already collated by Windisch, but I have added some further variants from my own reading of the codex. Folio 26*a* to the end contains a fragment of the *Táin bó*

Cúailnge, as Stokes correctly remarks, in a large coarse hand.

3. **H.** Manuscript H. 3-17, Trinity College, Dublin (sixteenth century). It contains the same order as *Eg*, and has the beginning complete. It breaks off at what is section 40 of the *LU* arrangement. It is important as containing certain transitions which the compiler of *LU* sacrificed to his own more clumsy handling of the written texts before him. These transitions are noted in this edition in their proper place. *H* sometimes has preserved a more correct reading than *LU*, and, like *Eg*, represents a recension independent of *LU*.

4. **L.** The Leyden University Manuscript—*Is Vosii cod. lat. quart.* No. 8 (sixteenth century). It is fully described by Dr. Stern in *Revue Celtique*, xiii. 1-31. Its ancient possessor, Isaac Voss, no doubt acquired it in Britain in the later part of the seventeenth century. Its text is careless, and only by balancing its evidence alongside of *Eg* and *H* can it throw any light on the difficult passages. It more often agrees with *H* than with *Eg*, but it represents the redaction which is that of *Eg* and of *H*, as against that of *LU*.

5. **Ed.** Edinburgh Gaelic MS. XL., a vellum quarto having five layers of different origin and of different dates. It contains a complete copy of the *Mesce Ulad*, of the *Táin Bó Fráich* and of seven *Aideda* or Death-Tales of the Cuchulainn cycle. On the right-hand margin of page 12 is written *misi Domhnall*. Portions of the MS. may have been written in the fourteenth, certainly in the fifteenth century. This is the only known codex which contains the latter portion of *Fled Bricrend* complete, and is of unique importance. But its text is most careless in point of spelling,

and seems to belong to the sixteenth century, though the scribe no doubt modernised from an older MS. now lost. Its connection with Fled Bricrend was first correctly noted by Professor Kuno Meyer in the *Revue Celtique* (vii., 113, and 191). He afterwards more fully described it in the *Celtic Magazine* for March 1887, pp. 208-218, and again in the *Revue Celtique* (xiv., pp. 450-459) he published in 1893 the Edinburgh version of *Cennach Ind Riánado*, i.e. sections 91-102 of the tale, with a translation of these sections into English. The text here is in some places illegible, and though I twice collated his most careful transcript with the manuscript, I found these letters impossible to make out. I have followed Professor Meyer's plan in giving the Edinburgh text with its orthographical peculiarities as they stand. I have followed my own previous translation of these sections, but have compared his, and adopted from it whenever it seemed an improvement. Meyer notes that the text agrees with *Eg* against that of *LU*.

I have often corrected the reading of *LU* in its own light, and in the light of these MSS., wherever it seemed possible or desirable, but as the text of *LU* is itself compiled from older documents, and belongs to a transition period, I have not harmonised the forms either in nouns or in verbs, or even in the article, as the variations are useful landmarks in textual criticism, and seem to characterise a transitional linguistic stage. Wherever the text is corrected, the manuscript readings are given at the foot.

To Professor Windisch's *Irische Texte mit Wörterbuch* I once for all acknowledge my indebtedness. It contains the text of sections 1-94 of the tale, with collations from *Eg* and *H*. I have followed, though

not entirely, his paragraph arrangement, while in the division into chapters I have had Professor Zimmer's criticisms in *Kuhn's Zeitschrift* to guide me, and wish to acknowledge specially the help and stimulus obtained from his various grammatical and literary studies, more minutely specified throughout.

ORDER OF THE VERSIONS.

<i>LU.</i>	<i>Eg.</i>	<i>H.</i>	<i>L.</i>	<i>Ed.</i>
1-27	... 13-27	1-27	1-27	
28	28*	28*	28*	
29-32	29-32	29-32	29-32	
33-41				
42-56	42-56	42-56	42-56	
57	————	————	————	
58-62	63-65	58-62	63-65	
63-65	58-62	————	58 (<i>beginning</i>)	
66-71	66-71		†	
72-74	72-74	72-74	73 (<i>end</i>)-74	
75-78	————	————	————	
	33-41	33-40...	33-41	
79-90	79-90		79-90	
91-94...	91-94...		91-94...	91-102

The black lines denote that the missing sections form no part of the recension or compilation concerned.

* Abridged.

† "Il y manque . . un feuillet entre fol. 6 et fol. 7, qui contenait le texte du chapitre 58 à partir des mots *no tãt, ol si*, jusqu'aux mots *conid limsa in caurathmir* dans le chapitre 73."—*Stern in RC.* 13, 23.

RECESSIONS OF THE TALE.

Sections in () or [] I take to be accretions of later date.

	CHAPTER.	SECTION.	CONTENTS.
Dun Rudraige- Ailill recension.	°I.	1-7	Feast at DUN RUDRAIGE with Bricriu (decision to be given at Cruachan, 16); the Women's War-of-words. <i>List of Queens: lacking in Eg, H, L.</i>
	°II.	8-16	
	°III.	17-28 (<i>beginning</i>)	
	(IV.)	28	
Emain-Curoi recension.	V.	29-32	Feast at EMAIN (v. § 31*, 39, 40) with Conchobar is presupposed.
	VI.	33	
	VII.	34-41	On the way to Curoi; magic mist; conflict with giant; return to EMAIN.

* But according to *Eg* and *H*, it is to Dūn Rudraige that Cuchulainn comes after having got his steed; there is no reason for their return to Bricriu's palace, and not to their own home, save a desire for consistency on the part of the compiler of *Eg, H*, recension. The position in *Eg* of §§ 33-41, which presupposes feast at Emain, induced compiler of XII. (a late addition) to prepare the way for the journey from Emain to Curoi in the sections to follow from another recension.

CHAPTER.	SECTION.	CONTENTS.		
{ Dun Rudraige-Aiillil recension.	°VIII.	42-56	To Aiillil and Mève at Cruachan; Cuchulainn starts from DUN RUDRAIGE, 43 (so too Eg, H).	
	(IX.	57	<i>The Three Cats of Cruachan: lacking in Eg, H, L) folklore.*</i>	
	°X.	58-62	Mève's wiles; (according to H, which passes on to 72, Cuchulainn returns to EMAIN); at end of 62, Eg has not EMAIN, though it has in 70.	
	[XI.	63-65	<i>Mève detains them further; wheel- and needle-feats] . . . due to compiler.</i>	
	(XII.	66-71	<i>Garmna; Amazons; Samera; conflict with Ercol (Hercules); return to EMAIN.</i>	
	°XIII.	72-74	Feast resumed at EMAIN; v. 78 (end); further contest.	
	°XIV.	75-78	Judgment of Yellow-son-of-Fair, who sends them to Terror-son-of-Great-Fear. The beheading incident.	
	{ Emain-Curoi recension.	XV.	79-90	Journey to Curoi; Blathnat; revolving castle; giant; conflict with goblins and sirens; with a water demon; Curoi's verdict; return to EMAIN.
		XVI.	91-102	Giant comes to the heroes at EMAIN; his covenant; the beheading incident; Cuchulainn is awarded the Champion's Portion; the giant is Curoi in disguise, who has come to confirm his verdict.

* v. Lady Wilde's story of *The Demon Cat* ("Ancient Legends of Ireland"), and cf. note on Demon Cats in "Fairy and Folk Tales of the Irish Peasantry," ed. W. B. Yeats.

Chapter xiv. is not only a doublet to xvi. (the beheading game), but refers to *araili libair*, other manuscripts, in a way which proves that the compiler of the version which we have in *LU* had two varying recensions before him. Conall and Loigaire said they would not agree to Terror's (*Uath's*) arrangement, for it would be impossible for them to live after having been beheaded, although he might. Therefore they declined: *although other books narrate that they agreed to the bargain, to wit, Loigaire to cut off Terror's head the first day, and (on the giant's returning) that Loigaire shirked his part of the bargain, and that Conall likewise behaved unfairly* (§ 77). The compiler of *LU* uses the *other books*, for this whole episode (§§ 75-78) is absent from *Eg, H, L*. It was dropped so as to allow of but one beheading game, and in this respect shows greater skill than that of the compiler of *LU*. The same desire for consistency on the part of the compiler of the parent-version of *Eg-H-L* is seen in § 31, where he substitutes Dūn Rudraige for Emain. Inasmuch as this compiler put chapters vi., vii. after xiii., the starting from Emain presupposed in vii. suits quite well—the return to Emain being expressly mentioned in §§ 39, 40. *H* expressly at the end of § 62 (=beginning of § 72 in that version) speaks of a return to *Emain*, which is really an inconsistency on the part of *H*, and shows that its compiler aimed at a harmony of two varying recensions. But the contradiction is too great for such a change as the mere substitution of Dun Rudraige for Emain (§ 31) to suffice. Cuchulainn had set out for Dun Rudraige in high spirits, and has shown he would contest the Champion's Portion against any and everybody (§ 11); he did not hesitate to contend for it against Conall

and Loigaire combined (§ 15); in the course of the feast he upheaved the palace till the stars were visible from underneath the wattle (§ 25), and it was found that he alone could set it upright (§ 28, beginning). How can he say almost in the next words that he is tired and broken and cannot hold a duel with any one (§ 31): "to eat and to sleep it liketh me better than everything"; that on that day he had wrestled with his steed, the Grey of Macha, and came chasing into *Emain* at evening (§ 31), having made a circuit of the chief plains of Erin? It was the intention of the compiler of the *Eg-H-L* redaction to smooth over as many inconsistencies as possible.

Another clear proof of compilation is the uncertainty on the part of *LU* which is seen in § 41, where we are told that the heroes were sent *either* to seek Curoi mac Dairi *or* Ailill and Mève at Cruachan! Against this, *Eg* in § 41 mentions Sencha as asking them to go to Curoi mac Dairi, which suits the intention of this compiler, as *Eg-H-L* give §§ 33-41 immediately before the expedition to Curoi, whereas *LU* begins with the progress [hosting] of the Ultonians to Cruachan, where it is expressly stated—*Eg* also agreeing—that the heroes set out from Dun Rudraige (§ 43). I believe that in § 41 the *Eg* compiler has tampered less with the recension which stood before him, and to a certainty had all the incidents of the Emain-Curoi narrative in sequence. *LU* and *L* break off with the Emain-Curoi narrative at the end of the same sentence (§ 94), but the parent narrative cannot have been defective here, for *Eg* continues for some twenty-four lines further, now almost wholly illegible. The Emain-Curoi recension must have been shortened considerably at the beginning. It is curious to see

how two compilers working independently insert §§ 29–32 in the same place ! Further, the redactor of the *LU* compilation took the title from the Dun Rudraige-Ailill recension. Thus on the margin of *LU* the title of the second portion, viz. *incurathmīr Emna Macha* (the Champion's Portion of Emain Macha), is lacking; and so, too, *cennach indruanada* (the Champion's Covenant) is lacking on the margin opposite to what corresponds with chap. xiv. of our division. Something like this stood there in the Dun Rudraige-Ailill recension, and the compiler of *LU* has put *cennach indruanada inso* (the Champion's Covenant here) opposite chap. xvi., although his text from the Emain-Curoi recension has *cotānic cennach indruanada* IN EMAIN MACHA. He was clever enough to notice the difference afterwards, and as a fact the words *in Emain Macha* are *superscribed* above the title in *LU*, 99^b, 2.

There are especial discrepancies in the *LU* narrative as to Ailill and Mève's behaviour in the awarding of the prize. There are two versions interwoven in somewhat external fashion, and they are irreconcilable. According to the one account, each of the three chief heroes, during the stay in Cruachan, stays in a house apart (§ 54); according to the other, they are staying together, for there is no meaning in the account in § 57, save on the presupposition that the three heroes are passing the night in the same room of the palace. Had chap. ix. originally followed upon chap. viii., we should have expected some explanation as to the change of arrangement respecting the stay of the heroes. Chap. xi., however, is in accord with chap. viii., for each of the three chief heroes has a house apart. In chap. ix. Conall and Loigaire are pictured as cowards; the absurdity of their situation is depicted with grim heroic humour

that is genuinely Irish. Their protest against the validity of the proofs is of like nature. In chap. x. Ailill takes the decision in hand and finds it difficult, whereupon Mève comes to his aid to give judgment, although it is really a further proof that is expected. For according to *LU*, judgment has been already given. It is needless to discuss the psychological development, inasmuch as § 57 (*i.e.* ix.) is absent from all the compilations save that of *LU*. Psychologically, chap. x. is only thinkable as following upon chap. xi., for there Loigaire and Conall mistake mock-laughter for real applause, whereas Cuchulainn takes real applause for mock-laughter. No wonder he is disposed to set aside what seems to him cannot be other than Mève's lying flattery (§ 61). The fine irony of the affair could not be better brought out, and as a fact, *Eg* and *L* have chap. xi. before chap. x. Again, in chap. xi. the heroes have a house apart (§ 63) which we must imagine to be the case in chap. x. where Mève calls upon Cuchulainn (§ 61). Chaps. viii., xi., x. form a sort of unity in this order, which is that of *Eg* and of *L* against *LU*.

Whence then came chap. ix.? It contains a test which Conall and Loigaire could not recognise. They naturally claim a further test. This behaviour was well fitted to inspire Ailill with fear; he felt it would be very difficult for him to get them to abide by any verdict, while at the same time he was certain of their hatred. The only escape out of the difficulty was to send them for judgment to some one else. Now the contents of chap. xii. admirably harmonise with chap. ix., and if we suppose these two chapters to have formed part of a separate recension, it is clear how the heroes can answer Ercol (§ 66) that they have

come for judgment. For on this view, judgment had hitherto not been given. I would guard the reader here against a possible erroneous surmise. Were these sections not stuck in at random from floating materials of folk-lore by the redactor of the version which the transcriber of *LU* followed? No! At the time of the *LU* compiler, the saga was fixed in manuscript, and we may expect to meet with doublets, with interpolations, with attempted harmonies, often unsuccessful, on the part of a clumsy, dry compiler, to whom the innate sense for story-telling was not at all a second nature! I take it, accordingly, that such a compiler had two versions in manuscript of the Dun Rudraige-Ailill recension before him: according to the one version, Mève herself gave final judgment upon the heroes; according to the other—and no doubt somewhat later version, showing classical influence certainly, and Norse influence probably—she sent them to Garmna and Ercol.

The visit to Ercol is narrated according to two versions. According to the first account, they are received by Ercol, who does not give judgment upon them, but simply sends them to Samera (§§ 67, 68). According to the second account, Ercol challenges the heroes to a combat on horseback, and gets worsted (§§ 69-71) by Cuchulainn. The second adventure ends in a return to Emain; the first, although Samera speaks of Cuchulainn as *cú othair ér Emna* (§ 68) has no word of a return to Emain. The opening phrase of § 69: "*after that* they went to the house of Ercol," scarcely warrants one in thinking that the heroes visited Ercol a second time on the return journey. The link "*after that (iar tain)*" is too loose for such a specific inference.

In an earlier form of this version, the reference to Ercol and to the fight on horseback would have been wanting; very probably the expedition to Samera and to the Amazons of the Glen (*genniti glinni*) would have formed its main contents in this particular part.

Up to a certain point these two versions of the Dun Rudraige-Ailill recension were the same, and contained the essential contents of chaps. i., ii., iii., viii.; then came a variation: the one, instead of following with the contents of chaps. xi., x., xiii., xiv., had the essential contents of chaps. ix., xii., xiii., xiv. So far as one can at present see, chap. ix. could at once be followed by chap. xii., but some clauses seem to have been missed out. The absence of these led to easy confusion on the part of the compiler. Perhaps the one represented Ailill (§ 58) in an unhappy frame of mind, not knowing how to give any judgment, whereupon Mève came to his aid; the other version said nothing whatever as to his being dispirited, but represented him as thinking of new tests and further feats of trial, when all of a sudden the energetic Mève, as provident lady, stepped in and ordered them off to Ercol. On the latter hypothesis, chap. xii., with its race-feats, fight with Amazons, and conflict with Ercol, would follow at once after chap. ix. On the former view, recollecting that chap. xi. [with its account of Mève's familiarity with Cuchulainn, and of Cuchulainn's victory at the wheel-feat, not to speak of the additional needle-feat (§ 65)] must precede chap. x., as it does in *Eg* and *L*, Ailill goes to his chamber dispirited, not knowing what to do, whereupon the way is clear for Mève's intervention, and her dodge with the *cuach* (§§ 58-62). But the self-consciousness

of Conall and of Loigaire stood so high (§ 64), that each naturally regarded the *cuach* of their opponent as purchased (§ 74).

Of the Ercol-Samera episode, chaps. xiii. and xiv. know nothing. From *H* chaps. ix., xi., xii. are absent altogether. We have thus in all probability to suppose not less than three variants of the Dun Rudraige-Ailill recension alone, viz. :

- A. containing chaps. i., ii., iii., viii., xi., x., xiii., xiv.
- B. " " i., ii., iii., iv., viii., ix., xii., xiii., xiv.
- C. " " i., ii., iii., viii., x., xiii., xiv.

And one might ask whether there was not at an older date a still shorter version of this recension, minus the rhythmical speeches—a story with simple episodes narrating the testing of Cuchulainn's *personal* courage. For that is what the trial with Uath amounts to. The axe business is part of the machinery, with no doubt as much basis in phantasy as when children are asked to credit the existence of the man in the moon with an axe in his hand for the sin of cutting trees on the Sabbath. Faith is the truth of fact.

Zimmer has noted the difference of epithet applied to Fedelm in § 28, which is lacking in *H*, *L*. There are two ladies, Fedelm Foltchain and Fedelm Nóicrothach, whereas in the preceding sections of the Dun Rudraige-Ailill recension, the epithet is several times Nóicride (of the fresh heart): § 28 may therefore come from variant B. of this recension. The compiler of *Eg* had this variant B. before him, but would not in any case destroy the relative harmony which existed, as it suited his plan otherwise. May we also regard it as suspicious that in § 72 *Dubtach Dóeltengad* takes the place of Bricriu, wherein *LU* and *H* agree; § 72 may here show the influence of the C. variant.

But this Dubtach is elsewhere known for his jealousy and evil counsel (*v.* Hull, 180). It is to be noted that *Eg*, § 72, spells Cuchulainn's father's name with a *b* (Subaltam) versus *mac Sualdaim* in *LU* twice (§§ 28, 72). Zimmer (*K.S.* i. 54*n*) regards the form with *b* as incorrect; Rhŷs has compared *Houelt*, a name on a Welsh inscription of the tenth century.

With chap. xiv. the Dun Rudraige-Ailill recension closed. In place of the words *nirdaimset indfir aili do Coinculaind inbreth rodnucad do* (*LU*, 110*b*, 34, 35), came the concluding sentence wherein Cuchulainn was solemnly awarded the Champion's Portion. Uath undertook judgment only on condition that the three heroes would promise to abide by it. Which they did. Then Uath pledged them solemnly (*fonascit forro*) to the same (§ 76). Whatever variant we follow in § 77, Cuchulainn solemnly pledged them not to dispute the Champion's Portion with him if he entered upon the covenant with Uath. They were in honour bound to keep to their word. Whosoever, says Zimmer, has an idea of what *fir fer* (a man's word, a man's honour, fairplay) was, and what a *solemn pledge* (*nascud, fornascud, fornaidm*) meant to the Irish heroes—parents, wife, life itself having to give place to it—such an one will allow that Loigaire and Conall could not dispute the Champion's Portion with Cuchulainn after their double pledge. In the spirit of Irish saga such knavery were unthinkable. But a dull compiler, whose only anxiety was to patch on the remaining pieces of a second recension, could have no scruple in paying not the slightest attention to this twofold pledge.

He will either make a spoon or spoil a horn. And thus he converted two of the chief heroes of

early Irish saga into knaves. He shows his want of insight, not to speak of delicate touch. The three heroes then hied them to Emain: *ocus nirdaimset¹ ind fir aili dó Coinculainn in breth rodnuacad dó. Bói in t-imcosnam cetna beius imón curadmír* (§78). As the compiler of *Eg-H-L* has thrown aside the whole chapter for the sake of a better harmony, one cannot restore the real ending of the Mève-Uath episode. But certainly the above words in italics were not there. We owe them to the compiler of *LU*. No word of the solemn pledge! Compare their conduct on a former occasion (§74), when Mève's judgment appeared equivocal, though there was then no solemn pledge given. Yet they rose up and drew their swords. Not likely that Cuchulainn on the occasion referred to in §78, *after a solemn pledge had been given*, would allow such knavery to pass unchallenged. No man would. Still less the most prominent hero of a race among whom it is a current saying: *Is fearr an troid na'n t-uaigneas*, "Dispute is better than solitude."

Chap. xv., accordingly, resumes the Emain-Curoi recension, which was broken off at §41. The transition phrase, *ba sí comairli Ulad forro dano a cur do saigid Conrot dia m-brethugud* (§78), is but a paraphrase or resumption of *innsoighid co Conrot mac Daire for Sencha* (*Eg*, 41) = *norocurtis do saichthin Conrot maic Dairi*, (*LU*, 41). For the rest, chaps. xv., xvi. form an undoubted unity. Though full of most interesting matter, it is not so well motivated, so to speak, as is the Dun Rudraige-Ailill recension. Cuchulainn brings back with him to Emain no evidence of Curoi's award. He very readily takes a huff, and declares (§90) he is

¹ Note the verb *nirdaimset*, which is due to the compiler. This is Middle Irish for the older deponent form *nirdamatar*.

not a bit anxious to win the Champion's Portion. The *motif* for this representation is, that in the Emain-Curoi recension the three heroes are much more on a par (an old trait) than in the other. The inmates at Fort Curoi, as well as Cuchulainn himself, were of the belief that the other two heroes had leapt of their own accord across the fort in order to entice Cuchulainn to do likewise—an achievement which he could accomplish only after his fit of frenzy seized him. *The Champion's Covenant* (§ 91 to the end), which we have complete only in the Edinburgh Manuscript, always formed part of the Emain-Curoi recension. I believe I am able to assign the reason why there is seemingly less care bestowed on the *motifs* of the Emain-Curoi narrative. *Curoi knew beforehand* that they were coming, which is tantamount to saying that the magician tests and seeks the heroes, as is really proved from the continuation, where Curoi comes to the heroes at the Hostel of the Red Branch in Emain, when the beheading test, in presence of the assembled knights, suffices to make Cuchulainn's bravery patent to all. In the other version, where the heroes seek out the magician, proofs are needed because the knights are not eye-witnesses of the umpire's verdict: in the Mève-Uath episode we read (§ 75) that the three heroes went to Yellow, who sent them to Terror, and, farther on, that they had guides from Yellow (Budí). No word that they were accompanied by knights from Emain Macha! They therefore could have no proper evidence from one of their own number that Cuchulainn stood the beheading test. Nay, so far as Conall and Loigaire were concerned, there were varying accounts of their conduct, as is expressly stated (§ 77).

Linguistically, §§ 79-94 of the Emain-Curoi recension are on the whole as old as the bulk of the Dun Rudraige-Ailill recension, certainly older than the accretions (chaps. ix. and xii.) met with in one of the variants of that recension. One is assuredly right in holding that a tale like the Emain-Curoi story was current in Erin during the last quarter of the ninth century. For anything to the contrary, I see no reason why, in the main essentials, it should not *orally* go back to the earliest period of Irish saga. Professor Windisch, however, is of opinion that the expedition to Curoi, while it may in itself be an old saga, does not belong to the oldest part of the present text, Curoi's name not being mentioned in any item of the superscription. But neither is Uath's name specified. In this particular it sufficed for the title to mention *Cennach ind Ruanada*, "The Champion's Covenant," which could also include Curoi. It is not at all likely that the magician's name would be mentioned in the title. The title, I suppose, would specify, as it does, *in Curathmir Emna Macha*, "The Champion's Portion of Emain Macha," and it would not therefore be necessary to repeat "in Emain Macha" after "the Covenant of the Champion." A feast at Emain is presupposed in §§ 29-31. Curious is Windisch's misconstruction of the words *Liath morbrugi* (§ 32), which he wildly distorts into *Liath Morbragi* twice (*Ir. Texte*, pp. 248, 252), and translates "*der Graue Grosshalsige*," which cannot be got from the context, and actually is not the text, which is *morbrugi*, "great plains"! Professor Windisch would seemingly seek for a purely historic basis for the story, and inasmuch as the Mève-Uath episode (§§ 75-78) is absent from *Eg-H* and, as we now know, from *L*, he supposes that

the oldest and original version left the settling of the contest solely to the judgment of Mève (§§ 42-65, 72-74). He is inconsistent with himself in holding §§ 42-65 as continuous, for on the previous page (*Ir. Texte*, p. 248) his belief is that the contents of §§ 72-74 originally followed immediately upon § 62. He notes that only §§ 42-65 and 72-74—putting aside § 57 as being an interpolation—are free of conflicts with giants and beasts, presumably, therefore, more or less historical. This view is at variance with the actual statement in § 74 as well as with the whole movement of the tale. If Sencha's will was law, he could have settled the strife long before. And if speculation be here allowable, one might suggest that the Emain-Curoi recension began with a feast at Emain, where Dubtach Dóeltengad (Duach of the Chafer Tongue) took the rôle of Bricriu,—a recension which had reminiscences of a version where it was Sualdam mac Roig, Cuchulainn's father, who tested the valour of his heroic son. This may be a possible inference from § 72, and may preserve a really archaic feature where the relation of the magician to the hero was that of father to son.¹ His own father may have been represented as testing Cuchulainn, who in his own turn tested and unwittingly slew his own son Conlaoch. I merely throw this out as a suggestion,

¹ "This conjecture is supported by the fact that in the Conte del Graal version of the beheading episode it is the father who tests the son (*cf.* Miss Weston's "Legend of Sir Gawain," 95, 96). At the time that Miss Weston was writing her book I had a strong impression that one of the versions of the Champion's Wager *did* represent Cuchulainn as the giant magician's son, and I was disappointed when, on looking up the story again, I could not verify my supposition."—ALFRED NUTT.

because the appearance of Duach of the Chafer Tongue in place of Bricriu, alongside of the statement that Sualdam, Cuchulainn's father, was personally in attendance upon the Ultonians, seems to me to convey as much.

THE PROBABLE DATE OF THE TEXT

IN surveying the linguistic forms, with the view of ascertaining the oldest possible date at which the main body of the present text could have been *written*, the following facts should be kept in view. I take account of :—

THE NEUTER GENDER.

Traces of the neuter are still visible in the transported *n* of *alleth n-aill*, 12 ; *alleth n-aile*, 15 ; *hi tech n-óil*, 62, 89 ; *fof n-aurchora*, 88 ; *in fecht n-aile*, 88 ; *da n-droch*, 45, 47, 50 ; *da n-all n-ábda*, 45 ; *da n-all n-dúalcha*, 45, 51 ; *Mag m-Breg*, 43 ; *tír n-Érend*, 31 ; *da n-grúad*, 51 ; *a rígtech n-uile*, 20 ; *fri ed m-bliadna*, 34 ; *a búaid n-oc n-Ulad*, 8 ; *lín m-band m-balc-búada*, 22 ; *ba socraid arréim ro-n-ucset*, 42, where *n* is assimilated to *r*.

THE ARTICLE.

Sg. nom. acc.—The old Gaelic neuter article *an* is still found in *a n-dún*, 25 ; *alleth*, 12, 15, where the *n* is assimilated ; *issammag*, 45, 47, 49 ; *arrígtech*, 55, 15 ; *a n-ed*, 18, 19 ; *isa tech*, 3, 20, 25, 88.

Gen.—The fuller form of the fem. occurs : *inna hamsiri sin uli*, 1 ; *inna cathrach*, 83 ; but the shorter forms are the usual ones, thus *na cathrach*, 80.

Nom. pl.—We have still *ind* for the masc., e.g., *ind laith gaile*, 14, 20 ; *ind fir*, 25, 75, 78 ; *in trénsfir ocus ind láith gaile*, 7, 15 ; *ind randaire*, 72, but also in the same section *na randaíri* ; *na rannaire*, 90 ; *na ríge ocus na toisig*, 28 ; *ind rigna*, “the queens,” 28, whereas *tair do accallaim . . na rigna* (gen. sg. fem.) occurs in 61 ; § 28 is of later date than some of the others and is absent in *Eg.* The masc. form is here wrongly used for the fem.

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Gen. pl.—The fuller form occurs as in the old glosses, e.g., *inna láth n-gaile*, 3; *inna fer*, 17; *oc cosc inna m-ban*, 29; *inna caurath*, 56; but the shorter form also: *na tíri*, 93; *na trénfer*, 8, 13; *na rí gocus na tóisech ocus na láth n-gaile*, 6.

Dat.—The old labial ending of the article is dropped: *forsna feraib aile*, 82.

NUMERALS.

We have the fem. *di*: *a di bois*, 82; *a di laim*, 31, 61, 86 (*Eg.*); perhaps in *fo díbi*, 13.

Also the fem. *teora*: *na teora futhairbe*, 17, 22 (bis), 82; *teora aidchi*, 57; *teora aidche*, 58, but *trí n-aidche*, 55, whereas *Eg.* has *teora n-oidche*.

ADJECTIVES.

The old dat. pl. in *-ib* is infrequent: *nochtaib*, 74; *ulib*, 13; *comlathaib glainidib*, 55.

The gen. fem. *mori* occurs with a neuter noun: *fer cumachta mori*, 75, though *cumachte* is neuter (v. Hog. p. 190); it is correctly used in 37, e.g., *mátan maglorci mori*.

Gradation.—The following comparatives of equality in *-dir*, *-thir*, occur: *luathidir*, 86; *luathithir*, 87; *remithir*, 91; *sithidir*, 100; *dénithir*, 80 (cf. *MI.* 57^c, 12 and 112^b, 12 (p. 459)).

THE NOUN.

Dat. sg.—*cona coch riata lais*, 31; *dá coch*, 69; *neoch*, 74, 90; *do neoch*, 72; *dond gillu*, 38; *asin baliu*, 88; *baliu*, 56, 88; *iar n-urd*, 66; *in aim*, 70 (a form still current with some speakers in the Western Isles); *iar sudiu*, 5, 16 (bis), 54 (bis), 56, 59, 60 (bis), 62; *dí sudiu*, 6; *issudiu*, 20; *isintsudiu*, 81; but also *iarsudi*, 25; *dí súdi*, 57; *innasudi*, 21; *i n-Ére*, 19 versus *i n-Érind*, 79, 93. The *s-* stem *dún* makes its dat. sg. *dún*, 1, 43, whereas the old glosses have *dúin*. *asintaig*, 13, but also *assintig*, 13.

Acc. pl.—*fíchtíu*, 9; *fíru*, 15; *sciathu*, 15; *bcolu*, 9, 85; *cen na niulu*, 44; *nonboru*, 84; *cindu*, 89; *eocho, aradu*, 40; *muru*, 70.

Gen. sg.—*betho*, 25, which occurs also in *IB.*, stanza 29, in *Wb.* 29^a, e.g., *docotar iterum fri tola in betho*, “they went again to desires of the world,” in *MI.* 16^c, e.g., *fír betho*. As this form occurs in a *Rosc* it may be studiedly antique.

PREPOSITIONS.

1. *co* correctly takes the acc.: *co tech m-Budi*, 75; *co airm*, 67; *co déod lái*, 83; *co cathraig Conroi*, 79. The dat. is wrongly used for the acc., e.g., *co mellaib*, 20; *cusna húathaib*, 67; *cusna genitib glinni*, 66.

2. *dar* incorrectly has the dat.: *dar bernadaib*, 70; note variations often in the same section, e.g., *tarsin cathraig ammuich*, 82; *tar cathir ammuig*, 82; *tarsin cathraig ammuig*, 88.

3. *eter* correctly has the acc.: *eter na mná*, 21; cf. 27 (end); *eter cendail ocus fodbu*, 84; the dative in accordance with later usage is met with in 25, 29, 48.

4. *fri* correctly has acc.: *friu*, 21; *fri biasta*, 57; but *frisna rannairib*, 14 (bis), and in one of these the noun is written out in full.

5. *di*, "de, of," is used correctly and not confounded with *do*: 9 (bis), 11 (but also in the same breath *do Ullaib*), 15 (bis), 17, 22, 25 (bis), 28 (the § where *ind rigna*, "the queens," occurs, v. sub Noun), 41, 55, 89, 90; *di mnaib*, 18, but also *do ócaib*, 18. Note that *L.* reads *di fhin* where *LU.* has *do fin*, 9; *do rennaib nime*, but also *de mnáib domuin*, 19.

6. *do* is used for *dí* in 3, 4, 7, 11, 59 (bis), 62, 74, 80 (bis); *do na tri coecaib ingen*, 54. Older texts such as *IB.* preserve a careful distinction between *dí* and *do*, and some dialects of the living speech do so still.

7. Note *dia mnai*, "to his wife," 68; *dia echaib*, "to his horses," 63.

AFFIXED PRONOUNS.

(Roman numerals prefixed refer to the division into chapters.)

II. *gabsus meisce*, intoxication seized them, 16.

III. *nóith-ium*, 22; *tint-ai*, 23; *rucc-ai*, 23; *falg-ai*, 24.

VIII. *athecht-ai*, 47.

XI. *gebth-i*, 64 (bis).

XV. *leicth-e*, 81; *léicth-i*, 87; also *leicth-e*, 25 (which Windisch wrongly regards as pass. pres. sec. sg. 3): the phrase means "he lets himself into the house," not "er wurde eingelassen" as in Windisch's Dict. p. 656. In the foregoing instances the suffix is in the acc., but in *lingth-i*, 86; *cingth-i-seom*, 88, it seems in the nominative, cf. *VT.* lxx.

XII. *riat-ai*, 71 ; *dolléc im budin Chonaill*, "he betook himself into the company of C.," 10 = *dolléc-i im budin C.*, "he betook himself into the company of C.," 11 ; *doemall-ai*, 96 ; *tegmall-ai*, 96.

I. *cid dogena-sib*, 6, "what wilt thou do?"

Windisch from his rendering, viz., "was wirst du ihnen thun," "what wilt thou do to them?" must take *-sib* as an affixed pronoun. It has, on the other hand, been held that we have here an early "analytic use of the 3rd sg. with pronouns of another number and person" (RR. xxv.). As I have left *-sib* in the text, I notice the form here, though I am inclined to regard it as a scribal corruption for *dogena-siu*.

X. *iúrthund*, 61 (suffixed pronoun of 1 pl.). Note *no hant-ai*, 75 ; *atr-ai*, 78 ; also *sech-ai*, "past him," 17.

It is certain those affixed pronouns occur in the old glosses of the eighth century, e.g., *nibronach donintarr-ai*, "(it was) not sad that he returned," Wb. 16^b, 18 ; *dorint-ai*, 3 sg. pret., occurs in MI. Affixed pronouns differ in form from suffixed ones and are of rarer occurrence in the glosses (cf. Sommer, CZ. i. 223). Mr. Strachan notes that in *Saltair na Rann*, "instances are very doubtful. Hence the period during which this formation prevailed may be reckoned from about the beginning of the ninth century till about the beginning of the tenth century, and one may with probability say that the usage was most extended in the ninth century" (CZ. ii. 484). In Wb. they are infrequent.*

* Thurneysen (CZ. i. 349) now assigns the Würzburg glosses to the first half of the eighth century. Tirechan's notes and Muirchu's seem to date from the second half of the seventh century or the transition from the seventh to the eighth century.

INFIXED PRONOUNS.

The system of pronominal infixation which prevails in the old glosses is here well represented.

Sg. 1.—*do'm'rumalt*, 88; *co'tom'bert-sa*, 22 (for other instances of *tom* for 1 *sg. v. CZ. i. 184, § 6*); *co'tom'gaba-su*, 24; *con'om'thic-se*, 24 (bis); *nochor'om'tha-sa duib*, 26.

Pl. 1.—*cut'an'mela*, 52; *for'dún'dibni*, 46 (for *dun v. CZ. i. 186, § 13*); *gle no'don'sel-ni*, "clearly he would (will) cut us," 48.

Sg. 2.—*dotdingbad-su*, 94; *atodaimet* (for *ad'dot'daimet*), 61; for *dot v. CZ. i. 188, § 19*; *cotmidem* (?) 74.

Pl. 2.—*co'tob'sechaim*, 29 (for other instances of *tob v. CZ. i. 190, § 25*); *ata'bairecen*, 7: a similar formation is found in *Wb.*, e.g., *iss um ecen*, "mihi opus est." The proclitic copula takes the place of a preposition, and we may regard the pronoun as infixed rather than suffixed. *Cf. CZ. i. 223.*

Pl. 3.—*no's'bruend*, *no's'cerband*, 67 (proleptic); *no's'dibaigr*, 65; *fos'fácaib*, 13; *ro's'gab*, 44 (proleptic); *do's'fil*, 53 (*cf. CZ. i. 215*, where *nisfil*, "non sunt ii," is cited from the old glosses); *ni's'feid*, 47 (proleptic); *to'sn'airnechtar*, 55; *im'ús'dich*, 22; *imm'us'tecrathar*, 22; *connám'us'ragat*, 84 (for *con-na-imm'us'ragat*); *comm'os'raiat*, 84 (for *con-imm'os'ra-lat*).

N.B.—After *imm-* we have the form *'us'* elsewhere, as in the Milan glosses. The first example, § 84, shows the usual nasal (*cf. CZ. i. 210, § 71 Anm.*). Dr. Stokes's analysis of the last two forms is clearly wrong, *v. Notes.*

Sg. fem. 3.—*to'sn'úargaib*, 85; *do's'ber*, 65; *ad'da'ci*, 17.

N.B.—*da'* is one of the most frequent forms of the 3 *sg. fem.* infixed (*v. CZ. i. 204, § 56*). Windisch held this form to stand for *ad'dan'cai* (p. 346 of *Wörterbuch*).

Sg. 3 masc. used for neuter.—*t'an'ócaib*, 74 (proleptic); *conid'naccatar*, 74; *no'dn'dirgi*, 27; *ro'dn'gab*, 69 (*cf. CZ. i. 220*); *no'ndlig*, 14; *da'm'beraid dó*, "give it to him," 13; *d'on'úthracar-sa*, 9.

Sg. 3 neut.—*ro'n'uicset*, 7; *ro'n'ucset*, 42, 44.

Sg. 3 fem. 's' used as *masc.* and often proleptically.—*fri's'gart*, 54; *no's'cuir*, 64; *no's'curat*, 67; *no's'traethat*, 67; *no's'cengland*, 70 (proleptic); *no's'tuarcend*, 40; *do's'funic*, 41; *con'os'tarraid*, 40; *ro's'gaph*, 99; *to's'cenn*, 98; *ro'sn'gap*, 98; *atraig*, 14 (for *ad'as'raig*, "er erhebt sich"); *atetha* (for *ad'd'etha*), 24, *cf. KZ. 30, 73*; *fo'ár'rácaib*, 26; *for'da'tuigithar*, 45 (*da* for [*dan*?]); *no'd'glefe*,

56; *fo'd'ruair*, 56 (from *fbirim*); *d'od'fanic*, 58; *no'd'lemad*, 76 (proleptic); *do'd'fanic*, 82 (proleptic); *do'd'rigni*, 89; *notolbad* (*no'd'dolbad*), 75; *ro'dn'ucad*, 78; *ni'w'accathar*, 59; *cot'w'omalt* (*co-to-fo-malt*), 82; *cot'w'erig*, 74; *cotngabtus* (*cod'dn'gabt'us*), 30 (proleptic); *niléicfitis*, 3.

[*N.B.*—The preposition *con-* followed by *d-* becomes *cot-*, whereas the conjunction *con* remains unchanged, e.g., *cotomerchloither*, glossed “agor,” SG. 17^a, 7; *condumfel*, “ut sim,” Wb. 3^o, 38.]

rom'buí, 44 (proleptic); *nom'bera*, 59; *asaithgned*, 25; *atgenatar*, 25.

The many instances of proleptic usage point to a date later than that of the old glosses, especially the extension of *·s·* fem. to the masc. *Fri'sgart* is thus used in Tirechan's Notes on the Book of Armagh. The *·s·*, *·sn·* of the glosses is used for 3 sg. f. and for 3 pl., and is no doubt cognate with German *sie*, which is similarly used, and means both “she” and “they.” The extension of it to the masc. sg. is early Middle Irish. The use of 3 sg. m. in apposition to a neuter noun also points to a date when the neuters were being confused. From this point of view I should be inclined to deny a date much before 850 A.D. for any section of the language of Fled Bricrend in its present form.

THE 3 PER. PRONOUN.

ol seat, 5, 16; v. *siat*, “they,” 29, 41; *iat-som*, 57 (a later section); *siat* (acc.) 29; *iat* (nom.), 62, 66, 74, 76; *iat* (acc.) 40, 66, 67. In *rotbiat*, 87, we have it as verbal form.

Note that in § 29 the verb which is still deponent in 20 (*folmastar*) has passed into the active (*folmaiset*). It is noticeable that with the exception of 5 and 16, the first 28 sections and §§ 79–94 dispense with *eat*,

iat, and keep to verbal forms with infixes or affixed pronouns; § 16, which announces the journey to Ailill and Mève, may show the hand of a redactor. In the Highlands of Scotland there are dialects which never use *iat* but *ēt* (open *e*, long if stressed, and dental *t*) invariably. In Scotland it may be said to be almost a dialectal test (setting pulpit speech aside). Putting these two facts together, viz., the absence of *iat* entirely and the use where the pronoun is used of *eat*, *seat*, one would be led to regard §§ 1-28 and §§ 79-94 as belonging linguistically to an older date, though to different recensions, it may be. This part of the tale the compiler has in all likelihood found in somewhat older manuscripts.

3 SG. PRET. PASS. IN *-TA*, *-THA*.

IX.	<i>dobretha</i> ,	" was given,"	57, 72.
XI.	"	"	63 (bis).
XIII.	"	"	72.

3 SG. PRET. ACT. IN *-TA*, *-THA*, *-TH*.

VII.	<i>dobretha</i> ,	" gave,"	38.
XII.	"	"	66.
XII.	"	"	67.

The use of forms in *-ta* in the *active* sense is much later than the age of the old Irish glosses. These active forms have arisen by analogy and never have *ro* before them. They are sporadic formations, and appear for the first time in early Middle Irish and soon disappear.

Professor Zimmer has shown (KZ. 28, 363) the untenableness of Mr. Stokes's attempt to derive them from an old imperfect in *-tāt* which has no existence.

Zimmer pointed out, for the first time, I think, that in strong verbs such as *orgim*, "I slay," *bongim*, "I break," *alain*, "I rear," &c., the difference of stem, based upon the old accent, between the old preterite and the pret. pass. in *tó*, is non-existent; from the oldest period *roort* meant both "he slew" and "he was slain;" *roalt*, "he brought up" and "he was brought up." Here Zimmer finds the beginning of the development. In Early Irish *orta*, *alta*, *bretha*, *dobretha*, *gessa*, as 3 sg. pret. pass. arose side by side of *roort*, "he was slain," *alt*, "he was reared," *rogess*, "he was entreated," and the existence of these two passive forms side by side brought about the rise of another active form alongside of the old one, *e.g.*, *orta* by the side of *roort*, and so also *alta*, *fechta*, *sēnta*, *fosnessa*, *adfēta*. It was then but a short step to use the passives *bretha*, *dobretha*, *dobreth*, *asbreth* in an active sense, and to put *dobretha*, *dobreth* alongside of *dobert*. The result is that if we take *Fled Bricrend* as the work of one man and of uniform date, the earliest redaction of the story is more than a century later than the age of the glosses, or else, if the tale be not uniform but show the hand of a later compiler, §§ 38, 66, 67, in which *dobretha*, "he gave," has an active sense, must be assigned a date later than some other portions of the text. Even if we suppose two old redactions, §§ 66, 67 (the judgment of Samera) may have been committed to writing somewhat later than the rest. In § 38 also we might trace the hand of one of the compilers, and it is noticeable that in Egerton, §§ 33-41 follow after § 74.

-*T*- ADDED TO 1 AND 3 PL. PRES. IND.

IX. chat[h]aigmit-ni, 57.

II. gabtait * a sciathu foraib, 15.

Zimmer sees here a pronominal affix, and thinks that, after the pronoun lost its meaning, *mit* was felt as a simple ending. Thurneysen (CZ. ii. 79) doubts this, as otherwise we have pronominal affixa of the 3 per. only after verbs in *-i* and *-us*, never in *-t*, and thinks it is due to confusion between non-relative endings in *-it* and relative endings in *-te*: *berit berte*, ib. 80.

In any case, § 57 belongs to a later date. It shows Norse influence in the loan-word *spārr*, Norse *sparri*, but it might come from an Old English *sparra*. This section is absent from *Eg*. The gloss in § 15 shows the scribe's hand; *atafregat* indicates simple misreading of *f* for *s* of the Irish script: *gabtait* and *rofergaigestar* are either due to a compiler or we have to infer that the tale was first written late in the ninth century.

3 SG. PRET. PASS. IN *-AS*.

XII. *robas*, 70.

This is Middle Irish for *roboth*, which is the passive form used in II., III., VIII. Mr. Strachan notes *robas* as appearing once in SR. 7564. As § 70 is part of

* Cf. Zimmer's two statements:—

(1) "atafregat forlär tige 7 gabtait asciathu foraib, 'sie erheben sich auf dem flur des hauses und nehmen sie ihre schilde auf sich,' wo das an die einfache verbalform suffigierte element mit dem der componierten infigierten auf gleicher stufe steht *ad-ta-fregat*."—KZ. 28, 319.

(2) "atafregat für *atasregat*; das *t* in *atasraig*, *atasregat* ist aus den formen *atsraig*, *atraig* eingeschleppt wie z.b. *atrothreb* für *adrothreb* aus *atreba* (= adtreba)."—KS. I. 39.

a whole episode, viz., The Combat against Ercol (§§ 69-71), it leads one to think that these sections may not have formed part of the original form of the story. One has to consider what loan-words, if any, are found therein—v. sub *Loan-Words*.

REDUPLICATED FUTURE.

Redup. s. fut. sec.—*cichsed* (r.), 22, 23, from *cingim*; *turthund*, 61 = *turad*, sec. redup. s. fut. of *orgim* + affixed pronoun 1 per sg; *no'don'sel-ni* (r.), 48, from *slaidim*.

Three of these forms occur in the *Rosc*, which is studiedly archaic; the other has the *suffixed* pronoun. So far as the above forms are concerned they would suit the age of the Milan glosses, circa 750 A.D.

3 SG. PRES. IND. IN -ND.

- VII. *concingenn*, 34.
 VII. *nostuarcend*, 40.
 XII. { *noscerband*, 67.
 nosbruend, 67.
 noscengland, 70.

On this falsely so-called consuetudinal present (conj. sg. 3 in -*nn*) see Thurneysen in IF. i. 330, CZ. i. 343. It will be noted that the last three forms occur within the group §§ 69-71, which are later additions, the first two within the group §§ 33-41, which in *Eg.* follow after § 74. These forms seem due to some compiler.

3 SG. -AD IN ACT. AND PASS. SENSE.

- X. *conaccrad*, 59 (pass.).
 VIII. *conaccrad*, 56 (act.).

Windisch analyses both as pass. pret. sg. 3 of

con-acraim, and adds that *co n-accrad* from *co n-* and *ad-gaur*, "I entreat, invite," is also possible. But to make proper sense we have to interpret § 56 in the active sense. This would seem to indicate that the language belongs to a *transition* stage. Note too that *co, con*, "with," wrongly takes acc., e.g., *co n-Ultu inmi*, 56, cf. *collín n-ingen*, 53. Perhaps we have to do with a corruption of an active sec. present, or else we should substitute a deponent form.

3 SG. PRET. IN *-IS* IN COMPOUND VERBS.

tairblingis, 39, 40; *iurfaigis*, 39 (where *Eg.* has *t-* pret. though without the *ro*); *fácbais*, 67; *fuacrais*, 69.

These forms may be due to the compiler, or rather to some redactor, as they occur in sections which may otherwise be suspected of belonging to a late recension. *fácbaiside* (= *fácbais-side*), 67, versus *fos-fácaib*, 13; *fodrácaib*, 26; *foracaib*, 79. It leads us to infer that § 67 is of later date.

ABSOLUTE 3 SG. *s-* PRET.

Mid. Irish is the frequency of absolute forms of the 3rd sg. *s-* pret., e.g. :—

anais, 42 (but *ro ansat*, 72); *tachtais*, 39 (v. *corroiacht* of *Eg.*), 40; *garthis*, 40 (*Eg.*); *indlis*, 43; *ferais*, 66, 68, 69, 79; 3 pl. *fersat*, 54.

Note.—*atchiu*, 44, 45, 47, 49, for Old Irish *adciú* (cf. KZ. 28, 324); *ottcondcadur*, 99, a later form after analogy of *atchonnarc*, "I saw," for earlier *conaccatar* as in FB., 91 = *confacadur*, 100. Noticeable also is the 3 sg. *s-* pret. with *ro*, e.g., *ro imráid*, 8; *ro innis*, 70.

2 PL. IN *-BAIR*.

- III. *fondrancaibir*, 26.
 XII. *tudchaibair*, 66.
 XIII. *rancaibair*, 73.
 XV. *immatudchabair*, 89.
 XV. *rancaibair*, 90.

Professor Strachan (CZ. ii. 493) notes that these forms come from preterites which, in the other persons of the plural, have the deponent endings. He classifies them as 1 pl. and adds: "Why the final syllable should be *-air* I cannot explain; except in simple verbs, the endings of the 1 and 3 pl. are in *LU*. regularly *-mar* (*-már*), *-tar* (*tár*)." Professor Strachan has here committed a singular oversight. The forms are in *-bair* and are 2 pl. The 2 pl. forms in *-bar* are later Irish for older *-id*. There are seven such forms in *Saltair na Rann*, in treating which Professor Strachan himself regards the *-bar* ending as a new formation for *-mar*, *tar*. Thus—

$$\left. \begin{array}{l} -ammar \\ -id \\ -atar \end{array} \right\} \text{become} \left\{ \begin{array}{l} -ammar \\ -abar \\ -atar \end{array} \right.$$

PERFECT.

leblaing, 82; *atgéoin*, 70; *atgénammár*, 46, 48; *atgenatar*, 25; *feotar*, 63 [*feoit*, 57, ? sec. pres.].

Other forms such as *chuala* have survived till later times.

S- FUTURE.

- 1 Pl. *tisam*.
 3 Sg. *the*, 62; *thí*, 52.
 3 Sg. *sia*, 89.

And cf. 3 sg. fut. sec.—*ro sassad*, 91; *for dun'dibni*, "occidet nos," 46.

ABSOLUTE FORMS IN THE PRESENT AND FUTURE
OF COMPOUND VERBS.

(A) 3 *per. sg.*—*fonaiscid*, 76, 77 ; *tairnid*, 78 ; *cóemclóid*, 81, 87.

(B) 3 *per. pl.*—*femdít*, 41 ; *tatnit*, 49 ; *fúcbait*, 56, 57 ; *timnait*, 65 ; *fáemit*, 78 ; *fonaisccit-sium*, 77.

(C) 2 *per. pl.*—*nach antai*, 75 (sec. pres. ?).

NO- WITH COMPOUND VERBS.

IX. *nothairned*, 57.

X. *nothathiged*, 63.

XVI. *nothesbad*, 91.

3 SG. RELATIVE FORM OF "BIU."

bas, 9, 13, 56, 89, 92.

SOME FURTHER FORMS.

(1) *dorónad*, 1, 2, 3, versus *dorigued*, 75. The former is in accord with the language of the glosses which have also the variant *durónath*, the latter is an analogical formation after the active *dorigni*; *doronsat*, 21, 42 (3 pl. pret.) may have arisen from *dorónad*, but at a date anterior to that of this text.*

(2) *dorat* (never *dobert*) as pret. of *dobiur* is found throughout as in the glosses. But this form is stereotyped and in use in *Saltair na Rann* and the "Book of Deer," and *dobert* itself is found in the later stratum of the Milan glosses (23^b, 7); cf. Tur. 135. Hence *cotombert-sa*, 22, is no sign of special lateness. A composer of a studiedly archaic *Rosc* could use this form in the last quarter of the ninth century.

* *co derna*, 8, can't be 3 sg. pret. act. as in Windisch, but 2 sg.; cf. *ni dernus*, Ml. 39^a, 11, a form due to analogy.

(3) *atrubart*, 20, 81; *asrubart*, 80; but *asbert* is also in 80, and it occurs at least twice in the Milan glosses, which otherwise have *asrubart*; *asbert* is the form in 22, 23, 24. In SR. (987 A.D.) *atbert*, *asbert* occur, yet once, at any rate, *atrubairt*, l. 1325. Were it a familiar form the exigencies of metre would lead one to expect its more frequent occurrence in SR.

(4) *arlastar*, 21, for older *arlasair* (with ending of depon. pref.), the old aorist in *s* of deponent verb *ad-gladur* (KZ. 28, 152); it was influenced by the weak *s*-pret. in *-astar*; *adgladastar*, 3 sg. pret., 5, 18, begins a sentence without *ro*, which it would have in Old Irish before 800 A.D.

(5) The survival of the old genitive *betho*, 24, leads me to regard this *Rosc* as composed not later than 100 years after the glosses; circa 900 A.D. would amply satisfy all requirements. One should here note the form of the infixed pronoun 2 pers. pl. in the *Rosc* in § 29 (*cotobsechaim*) and compare *co'tob'sechfdir di choscc alailiu*, "ye will be corrected by another correction" (pass. fut. sg. 3).—Wb. 9^a.

(6) *nóithium*.—I take this in the sense of "est mihi, habeo," 22, and regard it as an analogical formation after *bóithium* = *romboi*; cf. *bóithus failte*, "they had welcome"; *baithium anfud*, "there was to me a storm." If I am right in my interpretation, the date of the *Rosc* (§ 22) is the ninth century, for we have here an affixed pron. of the first person. On the other hand, SR. has a part. *nóithi* from a root signifying "celebrate, ennoble, multiply," with which cf. *noithech* i. *oir dheirc*, O'Clery's Glossary; and again, *noudh* . . . ut est *noudh ainmhi* i. *leasainm* ["nickname"].—O'Dav.

DEPONENT FORMS IN *-AG-*.*rofergaigestar*, 15.

This form occurs in Milan glosses as deponent (*ni fercaigedar*, Ml. 24^b, 18). Stokes regards a similar form in VT. (Introd. lxxxix.) as Middle Irish, being "the use in the case of active verbs of deponential forms in the sg. 3 and pl. 3."

inrabrethaigestar, 90.*Pret. sg. 1.—roderscaigestar*, 1.

Mr. Strachan notes the frequency of verbs in *-aigim*, and of deponent forms in the 3rd persons of *s-* pret. in LL. text of the *Táin*, particularly in the Ferdiad episode, while such are rare in the *LU* version of the same.

Note the ACTIVE FORMS: *rocirthnaigset*, 15; *corodilsig*, 40; *nírrathaigsem*, 43; *mani brethaigeseo*, 58; *brethaigfetsa*, 58; *chathaigmitni*, 58; *fortamlaigid*, 69.

DEPONENT VERBS.

Pret. sg. 3.—atgládestar, 5, 18.*Conjunct sg. 1.—mani fetur-sa*, 6.*Pret. sg. 3.—fáitbestár*, 9.*Perf. sg. 1.—donúthracar*, 9.*Pret. sg. 3.—folmastar*, 20, yet active form 3 pl. *folmaiset*, 29.*Pret. sg. 3.—conarlaster*, 21.*Pres. sg. 3.—immustecrathar*, 22 (r.).— ?—*coiblethar*, 23 (r.).*Pres. ind. sg. 3.—laimethar*, 23 (r.).*Pret.—ochsatar*, 24 (r.).

S. fut. sg. 3.—conmestar, 30 (r.), but active form 1 pl. *cotmidem*, 74; *faighbistar*, 30 (a barbaric *s-* fut. from *fogabaim*—Stokes).

Fut. sg. 1.—conda-esur, 31 (used in subj. sense).

Subj. sg. 3.—folimathar, 33, 75; *Eg.* has *rotlemathar*, depon. fut. of *rolaimiur*.

— *gebithar*, 33 (r.).— *immacomsinitar*, 38 (impersonal use of depon.), 67.

Pres. ind. sg. 3.—fordatuigithar, 45.

Conj. sg. 3.— $\left\{ \begin{array}{l} \text{fuasnaithe} \\ \text{fúasnadar} \end{array} \right\}$ 48 (r.).

Pres. ind. sg. 3.—curethar, 48 (r.), 52; but active *nichuir*, 35 (r.); cf. *noscuir*, 64.

— tallastár, 55; rothallastar, 79.

Perf. pl. 3 (i).—rodmatar, 56.

Subj. sg. 3.—nínaccathar, 59.

Pres. sg. 3.—dligethar (r.), 71.

Pres. sg. 3 in middle sense.—nosínithar, 78.

Perf. pl. 3.—dorumenatár, 82.

Perf. sg. 3.—forcóemnacair, 83.

Perf. sg. 3.—ní fordamair, 85.

Pres. ind. sg. 3.—foraithmenathar (Ms. -atar), 86.

” forathmenadar, 87.

” dammidethar, 88.

Perf. sg. 3.—rolámair, 90.

” ardamair, 90.

Subj. pl. 1.—finnamár, 94.

Conjunct sg. 1.—co tallur-sa, 94.

Pres. ind. sg. 2.—ataigther, 100, 98 (*adaghaictir*, L.)=attadar, Ed.; attaidirsi, atáigirsi, 100.

Note.—*atcluni-siu*, 35 (pres. sg. 2) shows deponent forms in Wb. The active form used in *Fled Bricrend* points to decay, and hence to a date later than the glosses. Mr. Strachan in his excellent treatment of the Deponent Verbs says: “Judging simply by probabilities, I should hesitate to place any tale in which the deponent inflexion is well preserved later, at the latest, than about the middle of the ninth century, but that as yet is only a subjective opinion.” This, along with other considerations, would lead us to regard *Fled Bricrend* as, in its present form, a late deponential text, not earlier linguistically than circa 875 A.D.

LOAN WORDS.

Latin.

- ór*, "gold," 2, fr. *aurum*.
carrmocail, "carbuncle," 2, fr. *carbunculus*.
gem, "gem," 2, 51, fr. *gemma*.
ordogud, 2, founded on *ord*, fr. *ordo*.
senistre, 3, "windows," fr. *fenestra*.
colcthib, 4, fr. *culcita*.
cerchaillib, 4, fr. *cervical*.
cailc, 15, fr. *calx*.
laoch, 22, fr. *laicus*, "layman, non-cleric."
sústaib. 48. fr. *fustis*, "a club."
mortkend, 52, 71, fr. *morticinium*, v. CZ. I. 91.
airicul, 54, fr. *oraculum* (?).
praínd, 56, fr. *prandium*.
dracon, 62, fr. L. *dráco*, fr. the Greek.
formtha, 62, pl. nom. of *fromad*, formed fr. *probatio*.
grán. 63, fr. L. *granum*.
airthend, 63, fr. *aratio*.
cubat, 64, fr. *cubitus*.
ceist, 93, fr. *questio*.
celebrad, 65, fr. *celebrare*.
lini, dat. of *líne*, 65, fr. *linea*.
muinter, "familia," 67, fr. *monasterium*.
tort-aide, 68, fr. *torta*, "a cake."
ethíar, 81, fr. *æther*.
mod, 84, fr. *modus*.
nóna, 91, fr. *nóna*.
cepp, 91. "block," fr. *cippus*.
caindleóracht, 92, fr. *candela*.
costud, 22, fr. *consuetudo*; cf. *is rigda incostud*, "kingly the demeanour"; but Stokes (Bez. B. 18, p. 74) says it is founded on *constare*. It is to be distinguished from *costad*, v. *Irische Texte*, iii. 222; cf. *do chostud mo lenna*, "to taste my ale": O.E., *costian*; O.H.G., *costón*; N. *kostR*, from which it is usually taken, but it may equally well be founded on the O.E.
buirg, nom. pl., 53. "*Borg* is not directly borrowed from any of the Teutonic languages in which the word (O.N. *borg*, O.E., *burh*) is feminine. The Irish *borg*, gen. and nom. pl. *buirg*, is always masc. It is the Low Latin *burgus*."—K. Meyer in R.C.

lxiv PROBABLE DATE OF THE TEXT

10, 368. Zimmer derives it from O.N. *borg* = O.E. *burg*, *burh*, and notes that it occurs in the "St. Gall Priscian," * *e.g.*, *borc*, *borggdae*, 57^a, 6, 7. It is a synonym of the Gael. *less*. I am not convinced that very great weight, however, should here be laid upon gender.

cuairt, 55, 86, 87, also in Mid- *chúarta*. Mr. Stokes gives the stem as *kukṛti-*, fr. *kur*, "circle," as in *cruinn*, "round"; but, like Eng. "court," it is a loan-word from Low Latin *corti*, *cortis*, "court, palace." Cf. Hn. p. 58, 2.

OLD ENGLISH.

rót, 34, 47, fr. *rād*, whence "road." The Irish word is *sét*, and Cormac etymologises it *roshét*, *i.e.*, a big *sét*!

sparr, dat. pl. *sparrib*, 57, fr. O.E. *sparra*, from which the derivative verb *sparrian*, to fasten a door with a spar; O.N. *sparri* (*verbum sparra*), whence it is derived by Zimmer (Z.f.D.A. 32, p. 288). Section 57, however, does not occur in *Eg.*, and as there are reasons for thinking it late, it must be said that nothing hinders a Norse origin.

rethir, 86, "riddle," fr. *hriðer*, "sieve"; v. CZ. i. 96; Z.f.D.A. 32, 269.

fuinnema, 86, "winnowing," fr. *vindvjan*, "to winnow"; Mid. Eng. *windwæn*, CZ. i. 97.

N.B. *bethir*, 8, is the word still in use for the "lightning-bolt" in the Highlands, and has nothing to do with the same form of word meaning "bear," from O.E. *ber*, "bear."

NORSE.

fuine, 9, "cook." This word in the Celtic languages is quite isolated; a tenable native derivation is sought in vain. Zimmer believes the Ir. *icfune*, "a-roasting," to come from a Norse expression *halda við funa*, "hold to the fire," "on the fire"; *halt Fáfnis hjarta við funa*, "hold Fafni's heart to the fire."—Z.f.D.A. for 1891 (vol. 35, p. 159*m*). Mr. Macbain (Ety. Dict.) thinks it unlikely, so does Mr. Strachan, but both without grounds. The suggested *voni-*, "dress," root *ven*, *von*, Lat. *Venus*, Eng. *venerate*, is impossible. The Gaelic word from this root is *fine*, "a tribe,"

* A work written in Ireland between 850–860, and brought to the Continent before 869 (Nigra, *Reliquie Celtiche*, 8–15).

Norse, *vinr*, "a friend." Were the two words cognate, one would expect the Norse side to have *v*-initial. Gaelic uses the word in the sense of roasting, e.g., *fuine an tuirc*, "the roasting of the boar."—O'Grady's *Sil. Gad.* i. 86, 2. In the Highlands it means "to bake," a secondary meaning from "to fire." It occurs in Broccan's Hymn, l. 148: *for ten ic fuine ind loig*, "on the fire cooking the calf." The phrase *bargen . . iarna fuine tria mil*, "loaves baked in honey," contains nothing to exclude the idea of "fired." By the time of 850–875 the word could easily be known in Ireland; such a word must often have been heard from Vikings' lips, and by the end of the ninth and beginning of the tenth century, when a renaissance, so to speak, of Gaelic literature took place, it would be used without any scruple. Mr. Strachan, however, thinks a Norse derivation is "altogether improbable." Why?

Native terms are found in: *báttur na Danair ag luchtaisecht*, "the Danes were cooking"—MacFirbis's "Three Fragments," sub anno 851; *imon teni oc urngam na muci*, "about the fire cooking the pig"—O'Curry's "Man. and Cus.," iii. 161; cf. *fulocht*, "cooking-pit." Further: *oc fuine eisc for indeoin . . in cet lucht ro berbad don indcoin*—"the cooking (firing) a fish on a spit . . the first *lucht* (potful) that was sodden on the spit"—Cormac sub *Orc Treith*; nowadays, *bruith*, "boil"; Mod. Gael. *a' cōcaireachd*, *a' rōstadh*, "a-cooking, a-roasting," are not native. The usual native method seems to have been boiling; the Norse *funa* was associated with holding in front of the fire, and it is only in the sense of "firing the bread" that the word is used in the Highlands, but now it is inclusive of the preparatory processes of making dough (*a' taos-nadh*) and of kneading; *funi bargeni*, "knead a cake"—Cog. Gaidh, p. 116. The term came in with the enslaved Norse. In *Orgain Brudne Da Dergae* cooks are called *fulachtore*; cooking=*oc dénam fulochta*.

nél, "cloud," is used in 39 as synonymous with *ceó*, "fog," which occurs seven words previously. There is much probability that this indicates foreign influence,—"*nebel*." The use of the verbs *tarblingis*, *iarfaigis*, *iachtais* without *ro* is Mid. Ir. The *Eg.* version has *ceo* in both cases, and *iarfach*, *corroiacht*, for the last two verbs respectively, which is better.

WORDS OF DISPUTED ORIGIN.

fene, 22 (r.), 53 (r.).

fian, 30 (r.), 90 [in which section we have (1) *depon.* in *-ag-*, (2) *na* as nom. pl. m. of art., (3) the corruption *demetar*].

dibairg, 65 [this occurs in chap. xi., which is due to some compiler].

gilla, 31, 36, 37, 38, 89. Zimmer takes it from Norse *gildR*, "stout, brawny, of full worth," O.E. *gilda*, "fellow," used in the names of Norsemen converted to Christianity instead of *maol*, "slave." In the Celtic languages it stands isolated.

As to a direct reference to Norsemen in *Fled Bricrend*, that depends, according to Mr. Strachan, on Zimmer's interpretation of *fiann* and *dibergach* from an imaginary Norse *Tyverk* (Gött. gel. Anz. 1891, p. 195). "But in *Glossæ Hibernicæ*, 284, Zimmer corrects *iddemergach* very probably to *aithdibergach*, cf. introd. xlv. In the *Arrada*, Rawl. 512, B. 42^b, 2, *diberg* is mentioned along with many other sins: *sicut rongabsat fingala 7 duineorcni 7 duinetdidi 7 sicut rogabsat diberga 7 druidechta*, "such are fratricides and homicides and secret murders, with concealment of the body, and such as are *diberga* and sorceries. It is *a priori* improbable that the Vikings should figure in tales of so early a date, and much more conclusive evidence will be required before their presence can be accepted as an established fact."—Strachan, in *Trans. Phil. Soc.* It is to be noted that the Irish *diberga* put certain diabolical marks on their heads; v. Muirchu's "Notes on the Book of Armagh" in VT. 286ⁿ, where *diberca* is written as a gloss over *signa sumens*. Mr. Stokes (*ib.*) compares Colgan's *Trias Thaumaturgata*, p. 27), where it is said of Maguil, "Sumpsitque cum sociis suis signa diabolica super capita, id est Diberch"; cf. also "stygmata diabolica in capitibus" (Tr. Th. 556, col. 1). As the word is a gloss, one might think that a ninth-century reader used a current word, and identified in his mind the Norse pagan practices of those devoted to the Norse god *Tyrv* with that of old

Irish paganism. Stokes gives *diberg*, (1) brigandage, (2) a kind of brigand, fr. *dí* (= Lat. *de*) intensive prefix, and *berg* (acc. pl. *berga*)—Féire, Prob. 42; compd. *Soer-bergg* (AU. 790). Cognate with Spanish *bergante*, Fr. *brigand*, and other Romanic words—Bezz. Beit. xviii.

FLED BRICREND

FLED BRICREND

LU 99^b. Incipit Fled Bricrend *ocus in Curathmír Emna Macha ocus in Briatharchath Ban-Ulad ocus Tochim Ulad do Chruachnaib Ai ocus Cennach ind Ruanada i n-Emain Macha.*

I

1. Bói fled mór la Bricrind Nemthenga do Chonchobur mac Nessa *ocus do Ultaib huile. Bliadain lan dó oc tinól na flede. Dorónad iarom tegdas chumtachta lais fri fríthailém tomalta na flede. Conrotacht iarom a tech sin la Bricrind i n-Dún Rudraige fó chosmailius na Crébrúadi i n-Emain Macha, acht nammá roderscaigestar a tech so eter adbur ocus elathain, eter cháimi ocus chumtachtæ, eter úatni ocus airinigi, eter lígrad ocus lógmaire, eter sochraide ocus súachnide, eter irscartad ocus imdorus do thigib inna hamsiri sin uli.* 5 10

2. Is amlaid trá dorónad a tech sin : Sudigud Tige Midchúarta fair. *Nóí n-imdada and o thenid co fraigid, tricha traiged i n-airdi cacha hairinig crédumæ co n-diórada óir friú uile. Conrotacht rígmæ and iarom do Chonchobur i n-airinuch ind ríghithe sin úas imdadaib in tige uile co n-gemaib carmocail ocus lógmaraib ar chena, ocus lígrad óir ocus airgit ocus charrmocail ocus datha cach thíre, co m-bo chomsolus* 15

THE FEAST OF BRICRIU

Here beginneth the Feast of Bricriu, and the Champion's Portion of Emain, and the Ulster Women's War-of-Words, and the Hosting of the Men of Ulster to Cruachan, and the Champion's Wager in Emain.

CHAPTER I

§ 1. Bricriu of the Evil Tongue held a great feast for Conchobar mac Nessa and for all the Ultonians. The preparation of the feast took a whole year. For the entertainment of the guests a spacious house was built by him. He erected it in Dun Rudraige after the likeness [of the palace] of the Red Branch in Emain. Yet it surpassed the buildings of that period entirely for material and for artistic design, for beauty of architecture—its pillars and frontings splendid and costly, its carving and lintel-work famed for magnificence.

**Bricriu's
Feast in
Dun Ru-
draige.**

§ 2. The House was made on this wise: on the plan of Tara's Mead-Hall, having nine compartments from fire to wall, each fronting of bronze thirty feet high, overlaid with gold. In the fore part of the palace a royal couch was erected for Conchobar high above those of the whole house. It was set with carbuncles and other precious stones which shone with a lustre of gold and of silver, radiant with every hue, making

**The Ban-
queting
Hall.**

lá ocus adaig inti. *Ocus conrotachtá dano dá imdaí*
déc in dá erred déc Ulad impe. Ba chómhart iarom
 indas in gníma sin ocus ind adbur dobreth dó dénom
 in tigi. Sesrech oc tabairt cecha clethi *ocus* mórfessiur
 di thrénfearib *Ulad* oc cor cacha hóenslaite, ocus 5
tricha sár do prímsáraib hErend oc á dénam *ocus* oc
 a ordogud.

3. Dorónad *dano gríanán* la Bricrind fodessin fó
 chomardus imdai *Conchobair ocus* inna láth n-gaile.
 Conrotacht iarom in *gríanan sin* do imdenmaib ocus 10
 cumtaigib *sainamraib* ocus rosudigthe *senestre* glainide
 ass for cach leth. *Conrotacht iarom* *senester* díb uasa
 imdaid-seom fadéiv, co *m-bo* fodirc dó-som imcissiu in
 tige máir úad assa imdaí, déig ro fitir-som, ní léicfítis
Ulaid isatech. 15

4. In tan tra bá urlam la Bricrind dénam a thige
 máir, ocus a gríanán, ocus a n-errad díb línaib do
 brothrachaib ocus brecánaib ocus cholcthib ocus
 cerchailib, ocus a tincor do lind ocus do bíud, ocus
 nad rabi ní bad esbaid úad eter deintrub ocus comad- 20
bur na flede, dotháét iar sin co toracht *Emain Macha*
 ar cend *Conchobair* co mathib fer n-Ulad imbi.

5. Ba hed la and sin iarom robói óenach la hUltu
 i n-*Emain Macha*. Ferthar failti fris iar sudiu ocus
 dofessed for gúaluind *Conchobair*. Atgladastar *Conco-* 25
bar co n-Ultaib ol chena. “Táit lim-sa,” ol sé, “co
 tormailidh fleid lim.” “Maith lim-sa dano,” ol *Conco-*
bar, “mad maith la Ultu.” Frisgart *Fergus mac Róig*
 ocus mathi *Ulad* ar chena, co n-epertatár: “Ní
 ragam,” ol seat, “ar bit lia ar mairb oldáte ar m-bí 30
 iar n-ar n-imchosait do Bricrind, dia tísam do thomailt
 a flede.”

¹⁷ grianain, H.

²⁵ dofeisidh, H.

²⁷ co tormailidh fleid lium, H; cotormail [] li, LU.

night like unto day. Around it were placed the twelve couches of the twelve heroes of Ulster. The nature of the workmanship was on a par with the material of the edifice. It took a waggon team to carry each beam, and the strength of seven Ulster men to fix each pole, while thirty of the chief artificers of Erin were employed on its erection and arrangement.

§ 3. Then a balcony* was made by Bricriu on a level with the couch of Conchobar [and as high as those] of the heroes of valour. The decorations of its fittings were magnificent. Windows of glass were placed on each side of it, and one of these was above Bricriu's couch, so that he could view the hall from his seat, as he knew the Ulster men would not suffer him within. **Bricriu's Balcony.**

§ 4. When Bricriu had finished building the hall and balcony, supplying it both with quilts and blankets, beds and pillows, providing meat and drink, so that nothing was lacking, neither furnishings nor food, he straightway went to Emain to meet Conchobar and the nobles of Ulster. **Bricriu goes to Emain.**

§ 5. It fell upon a day there was in Emain a gathering of the Ulster men. He was anon made welcome, and was seated by the shoulder of Conchobar. Bricriu addressed himself to him as well as to the body of the Ulster men. "Come with me," quoth Bricriu, "to partake of a banquet with me." "Gladly," rejoined Conchobar, "if that please the men of Ulster." Fergus mac Rōig and the nobles of Ulster also made answer: "No; for if we go our dead will outnumber our living, when Bricriu has incensed us against each other."

* *lit. soller.*

LŪ
100^a.

6. "Bid messu dúib ém," ol se, "a n-dogen-sa, céin co tísaid lim." "Cid dogena-sib di sudiu," ol *Conchobar*, "cén co tísat *Ulaid* lat?" "Dogén-sa ém" ol *Bricriu* "imcossáit na rí^g ocus na tóisech ocus na láth n-gaile ocus na n-ócthigernd, commáromarba 5 cách díb a chéli, *mani* thísat lim do ól mo fledge." "Nocho dingniam-ni airut-su sin" or *Conchobar*. "Immacossaitiub-sa *eter* in *mac* ocus a *athair*, commámuirfe dóib. *Mani fetur-sa sin dano*," or se, "immácossaitiub *eter* in n-*ingin* ocus ammáthair. *Mani* 10 *fetur sin dano*," or se, "immacossaitiub dá cích cacha oénmná la *Ulu*, commatuaircfe doib, co m-brenfat ocus collofat la sodain." "Is ferr a techt," ol *Fergus mac Róig*, "bid fír sucut" ol se. "Denaid immacallaim *didiu*," or *Sencha mac Ailella*, "úathad do 15 degdáinib *Ulad*, mád maith lib." "Bíaid olc de," ol *Conchobar*, "cen co déntar comarli fris."

7. Tíagait *iarom* mati *Ulad* uli i n-imacallaim. Ba sí comarlí *Sencha* doib *dano* ina n-imacallaim: "Maith tra," ol *Sencha*, "uair atabairecen techt la 20 *Bricrind*, togaid aitíri de ocus sudigid ochtur claid-bech imbi im dul dó asintig, acht co taisfena a fled dóib." Dochóid *Furbaide Ferbend mac Conchobuir* lasin n-athesc sin conécid do *Bricrind* in n-imacallaim uli. "Maith lim" ol *Bricriu* "a denam samlaid." 25 *Tocomlat* ass *iarom Ulaid* o *Emain Macha*, cach drong immá rí^g, cach réim immá rurí^g, cach buden immá túsech. Bá halaind *iarom* ocus bá hamra in tochim ronuciset in tréfnir ocus ind láith gaile dochum ind rí^gthaige. 30

² dogenasu, *H*.³ cèi tísait, *H*.⁵ commaromarmarbae doibh maine, *H*. ⁷ dīgniumni, *LU*.⁸ commamuirfea doibh, *H*. ¹⁰ mátair, *LU*.¹² comatuaircfea doibh, *H*. ¹³ cologhfat, *H*.²⁰ atibecin, *L*; atibeic-, *H*.

§ 6. "If ye come not, worse shall ye fare," quoth Bricriu. "What then," asked Conchobar, "if the Ulster men go not with thee?" "I will stir up strife," quoth Bricriu, "between the kings, the leaders, the heroes of valour, and the yeomen, till they slay one another, man for man, if they do not come with me to share my feast." "That we shall not do to please thee," quoth Conchobar. "I will stir up enmity between father and son so that it will come to mutual slaughter. If I do not succeed in doing so, I will make a quarrel between mother and daughter. If that does not succeed, I will set each of the Ulster women at variance, so that they come to deadly blows till their breasts become loathsome and putrid." "Sure 'tis better to come," quoth Fergus. "Do ye straightway take counsel with the chief Ultonians," said Sencha, son of Ailill. "Unless we take counsel against this Bricriu, mischief will be the consequence," quoth Conchobar.

**Bricriu's
threats.**

§ 7. Thereupon all the Ulster nobles assembled in council. In discussing the matter Sencha counselled them thus: "Take hostages from Bricriu, since ye have to go with him, and set eight swordsmen about him so as to compel him to retire from the house as soon as he has laid out the feast." Furbaide Ferbenn, son of Conchobar, brought Bricriu reply, and showed him the whole matter. "It is happily arranged," quoth Bricriu. The men of Ulster straightway set out from Emain, host, battalion and company, under king, chieftain and leader. Excellent and admirable the march of the brave and valiant heroes to the palace.

**Council
of Ulster
Nobles.**

II

8. Roimráid iarom Bricriu inna menmain, dús cinnas doragad ar imchossáit Ulad, ó dodeochatar aittiri na tréfer tar a chend. O roglé didiu a inrádud ocus a scrútan uli inna menmain, dolluid co m-bói im budin Lógairé Buadaig mic Connaid mic Ilíach. 5
 “Maith sin trá, a Loegairi Buadaig,” or se, “a balc bullig Breg, a brúth bullig Midi, a bethir breóderg, a búaid n-oc n-Ulad! Cid dait-siu ná bad lat in curathmír Emna do grés? Mad ferr lim-sa ém,” or se, “bid lim.” “Ríge léch n-Erend uaim-se dait,” ol 10
 Bricriu, “acht co n-derna mo chomarli-sea.” “Dogén immorro” or Lógairé.

9. “Mad lett ém caurathmír mo thige-se, bid lat caurathmír Emna do grés. Is cóir curathmír mo thige do cosnom,” or se, “ní caurathmír tige meraige. 15
 Atá dabach hi talla triar and dí lathaib gaile fer n-Ulad, iarna línad do fín acneta. Ata torc secht m-bliadan and ; (o ro bo) orc becc, ní dechaid inna béolu acht littiu lemnachta ocus menadach i n-erroch, ocus 20
 100^b fírcroith ocus fírlemnacht issamrud, eitne cnó ocus 20
 fírchruithnecht hi fogomur, ocus féoil ocus enbruthe hi gemrud. Ata bó thúir and día n-at slána a secht m-bliadna ; o ro bo lóeg bec, ní dechaid fráech no foigdech inna béolu acht fírlemnacht ocus luigfér glasfeoir ocus arbar. Atát cóic fichit bargaen cruithnechta 25
 and iarna fuine tría mil. Cóic méich fichet tra, iss ed

¹ immardoraidh, *H*.

⁸ búaid, *LU*.

¹⁷ acneta : i. sainemail, *LU*; di fhin aicinta a tíribh Franc-, *L*; d'fin aicenta adtírib Franc-, *H*.

¹⁸ The facsimile has a gap of some three letters ; then “le,” —*cf.* 100^b, l. 3 ; órobo leo orc mbec, *L*; or bó beo orc bec, *H*.

CHAPTER II

§ 8. The hostages of the braves had gone security on his behalf, and Bricriu accordingly bethought him how he should manage to set the Ulster men at variance. His deliberation and self-scrutiny being ended, he betook himself to the company of Loigaire the Triumphant, son of Connad mac Iliach. "Hail now, Loigaire the Triumphant, thou mighty mallet of Bregia, thou hot hammer of Meath, flamed thunderbolt, thou victorious warrior of Ulster, what hinders the championship of Emain being thine always?" "If I so choose, it shall be mine," quoth Loigaire. "Be thine the sovranity of the braves of Erin," quoth Bricriu, "if only thou act as I advise." "I will indeed," quoth Loigaire.

§ 9. "Sooth, if the champion's portion of my house be thine, the championship of Emain is thine for ever. The champion's portion of my house is worth contesting, for it is not the portion of a fool's house," quoth Bricriu. "Belonging to it is a caldron full of generous wine, with room enough for three of the valiant braves of Ulster; furthermore, a seven-year-old boar; nought has entered its lips since it was little save fresh milk and fine meal in springtime, curds and sweet milk in summer, the kernel of nuts and wheat in autumn, beef and broth in winter; a cow-lord full seven-year-old; since it was a little calf neither heather nor twig-tops have entered its lips, nought but sweet milk and herbs, meadow hay and corn. [Add to this] fivescore cakes of wheat, cooked in honey withal. Five-and-twenty bushels, that is what was supplied for these fivescore cakes—four cakes from each bushel. Such is the

**Bricriu's
resolve.**

**The
Cham-
pion's
Portion
—the
emblem
of sov-
ranity
—de-
scribed.**

robronnad frisna cóic fichtiu bargaen sin, agus cethri bargaen di each míach. Isse sin didiu curathmír mo thige" or Bricriu. "Úair is tussu léch as dech fil la Ultu, is dait as chóir a thabairt, agus is dait donúth-racarsa. In tan iarom bas úrlam taisbenad inna flede deód láí, erged do ara-so súas, agus bid dó doberthar in curathmír." "Beit fir marba and, nó dogéantar samlaid" or Loegaire. Fáitbestár Bricriu la sodain, agus bá maith lais a menma.

10. O roscáich do iarom imcossáit Loegairi Bua-daig, dolléic im budin Chonaill Chernaig. "Maith sin," a Chonaill Chernaig," or Bricriu, "is tú léch na cernd agus na comram. At móra na comrama dait sech ócu Ulad ol chena. In tan tiagat Ulaid for cricha echtrand, udi tri lá agus tri n-aidche dait-siu remib for áthaib agus ilathaib. Tú dano tar a n-éssi doráisi oc á n-imdegail oc tíchtain ass, conna torgethar sechut na treót na torot. Cid dait-siu iarom, nád bod latt curathmír Emna Macha do grés?" Cer bo mór trá ammuinbech dorat im Loegaire, dorat a da cutrummai im Conall Cernach.

11. Iar n-imchossáit Conaill Cernaig dó iarom amal robo data lais, dolléici im budin Conculaind. "Maith sin," or se, "a Chuculaind, a cathbúadaig Breg, a lígbataig Liphe, a macdretill Emna, a lennáin ban agus ingen, ní lesainm dait indiu Cúculaind, úair is tú fer aurbága fil la Ultu, dóeme ammógréssa agus ammóraurgala, agus saiges a chert do cech óen la Ultu, agus ní nad roichet Ulaid uli, rosoichi-siu th'óenur, agus addaimet fir hErend uli do gail agus do gaisced agus do gníma úassaib. Cid dait-siu iarom in caurathmír do lécud dó nách aile do Ultaib, uair

⁶ beidit, *H*. ¹⁴ tiagta, *H*; tiaghtha, *L*; tiagait, *LU*.

¹⁶ doridisi, *H*.

²⁵ a lendain, *H*.

champion's portion of my house. And since thou art the best hero among the men of Ulster, it is but just to give it thee, and I so wish it. By the end of the day, when the feast is spread out, let thy charioteer get up, and it is to him the champion's portion will be given." "Among them shall be dead men if it is not done so," quoth Loigaire. Bricriu laughed at that, for it liked him well.

§ 10. When he had done inciting Loigaire the Triumphant to enmity, Bricriu betook himself into the company of Conall the Victorious. "Hail to thee, Conall the Victorious, thou art the hero of victories and of combats; great are the victories thou hast already scored over the heroes of Ulster. By the time the Ulster men go into foreign bounds thou art a distance of three days and three nights in advance over many a ford; thou protectest their rear when returning, so that [an assailant] may not spring past thee, nor through thee nor over thee; what then should hinder the champion's portion of Emain being thine always?" Though great his treachery with regard to Loigaire, he showed twice as much in the case of Conall the Victorious.

**Bricriu
incites
Conall
Cernach.**

§ 11. When he had satisfied himself with inciting Conall the Victorious to quarrel, he hied to the presence of Cuchulainn. "Hail to thee, Cuchulainn, thou victor of Bregia (*i.e.* Bray), thou bright banner of the Liffey, darling of Emain, belov'd of wives and of maidens, for thee to-day Cuchulainn is no nickname, for thou art the champion of the Ulster men, thou wardest off their great feuds and frays, thou seekest justice for each man of them; thou attainest alone to what all the Ulster men fail in; all the men of Ulster acknowledge thy bravery, thy valour and thine achievements surpassing theirs. What meaneth

**Bricriu
incites
Cuchulainn.**

ní túalaing nech di feraib hErend a chosnam frit?"
 "Tong a toing mo thúath immorro," or Cuculaind,
 "bid cía cen chend intí doraga dfa chosnam frim!"
 Scaraid dano Bricriu friu iar sodain, agus do tháét hi
 comaitecht a slóig, amal na dernad eter in n-imchos- 5
 sáit.

12. Lotár iarom dochom in tige, corraigaib cách a
 lepaid and issind ríghthig, eter rígh agus ríghdomna agus
 airig agus óthigernd agus maccóemu. Leth in tige
 iarom do Conchobur co láthaib gaile fer n-Ulad immi, 10
 agus alleth n-aill do bantocht Ulad im Mugain ingin
 101^a. Echach Fedlig, mná Conchobair. Batir hé iarom
 bátár im Chonchobur i n-airinuch in tige, i. Fergus
 mac Róich, Celtchar mac Uthechair, Eogan mac Dur-
 thacht, agus da mac ind rígh i. Fiacha agus Fíachaig, 15
 Fergna mac Findchóime, Fergus mac Leti, Cúscraid
 Mend Macha mac Conchobair, Sencha mac Ailella,
 trí maic Fiachach i. Rus agus Dáre agus Imchad,
 Muinremur mac Geirrgind, Errge Echbél, Amorgene
 mac Ecit, Mend mac Salchadæ, Dubtach Dóel Ulad, 20
 Feradach Find Fectnach, Fedelmí mac Ilairchetaig,
 Furbaide Ferbend, Rochad mac Fathemon, Loegairé
 Búadach, Conall Cernach, Cúculaind, Connad mac
 Mornai, Erc mac Fedelmthe, Illand mac Fergusa,
 Fintan mac Neill, Ceternd mac Fintain, Factna mac 25
 Sencada, Conla Sáeb, Ailill Miltenga, Bricriu fodein
 agus formna láth n-gaili Ulad ar cena agus a maccæm
 agus a n-æsa dána.

13. Ardopetet iarom a n-æs ciúil agus airfite, céin
 both oc taisbenad na fledge dóib. O rotaisfeóin iarom 30

³ cia, H.

²¹ Feidhlimídh mac ilairched-, H; Chilair Chétaig, LU.

therefore thy leaving of the champion's portion for some one else of the men of Ulster, since no one of the men of Erin is capable of contesting it against thee?" "By the god of my tribe," quoth Cuchulainn, "his head shall he lose whoso comes to contest it with me." Thereafter Bricriu severed himself from them and followed the host as if no contention had been made among the heroes.

§ 12. Whereupon they entered the palace, and each one occupied his couch therein, king, prince, noble, yeoman, and young brave. The half of the palace was set apart for Conchobar and his retinue of valiant Ulster heroes; the other half [was reserved] for the ladies of Ulster attending on Mугan, daughter of Eochaid Fedlech, wife of King Conchobar. The following were those who attended upon Conchobar in the fore-part of the palace, namely, Fergus mac Rōig, Celtchar son of Uthechar, Eogan son of Durthact, and the two sons of the king, namely, Fiacha and Fīachaig, Fergna son of Findchōim, Fergus son of Leti, Cūsraid the-stuttering-of-Macha, son of Conchobar, Sencha son of Ailill, the three sons of Fiachach, namely, Rus and Dāre and Imchad, Muinremur son of Geirrgind, Errge Echbēl, Amorgene son of Ecit, Mend son of Salchad, Dubtach Dōel Ulad, Feradach Find Fectnach, Fedelmid mac Ilair Chētaig, Furbaide Ferbend, Rochad son of Fathemon, Loigaire (Leary) the Triumphant, Conall the Victorious, Cuchulainn, Connad son of Mornai, Erc son of Fedelmid, Illand son of Fergus, Fintan son of Nial, Ceternd son of Fintan, Factna son of Sencad, Conla the False, Ailill the Honey-tongued, Bricriu himself, the chief Ultonian warriors, with the body of youths and artistes.

The Court of the Red Branch a-guesting with Bricriu.

§ 13. While the feast was being spread for them,

Bricriu in fled cona imthórmaigib ulib, forócrad do Bricrind fácbáil in tigi de inchaib na n-atairi. Atrachtatár na aittiri la sodain, agus a claidib nochta na lámaib día innarba asintaig. Téit iarom Bricriu cona teglach assintig dochom a gríanáin. Oc techt dó 5 iarom fo díbí ind ríghthaigi is and asbert: "In caurathmír ucut," ol se, "amal roaurgnad, ní caurathmír tige meraige. Léech bas dech lib do Ultaib, damberaid dó." Fosfácaib la sodain.

14. Atasregat ind rannaire do raínd in bíd la 10 sodain. Atsraig iarom ara Loegairi Buadaig i. Sedlang mac Ríangabra, co n-epert frisna rannairib: "Dale sechut," ol se, "a curathmír n-ugut do Loegairiu Buadach, uair iss é nondlig sech ócu Ulad ar chena. Atsraig dano Id mac Ríangabra, ara Conaill 15 Cernaig, co n-epert a cétna. Atsraig dano Lóeg mac Ríangabra, co n-epert a cétna frisna rannairib: "Tucaid do Choinchulaind sucut," ol se, "ní mebul do Ultaib uli a thabart dó; is é gaiscedach as dech fil díb hé." "Ní bá fír sin," or Conall Cernach agus or 20 Loegaire Búadach.

15. Atasregat for lár tige agus gabtait a sciathu foraib agus taurlaingset a claidbi a triúr. Immanesoírg dóib, co m-bo nem tened indala leth dindríghig lasna claidbi agus la fáebra na n-gái, agus co m-bo 25

¹ fogartar do iarum fagbail in tighi do incuib na n-aittire, *Eg.* 93, fol. 20^a.

⁴ dia innarba asin tig dochom in grianain oc techt do iarom fo debi in rigtoige is ann asmbert, *Eg.*

⁶ fo debhi, *H*; debi, *Eg.*

⁷ ro haurgain, *Eg.*

⁸ a Ulto, *Eg.* ¹⁰ ataregat, *LU.* ¹¹ Seglang, *Eg*; atraig, *LU.*

¹³ sechad, *Eg*; daile sechaib, *H.* ¹³ ugat, *Eg.* ¹⁵ dō, *Eg.*

¹⁵ ¹⁶ Affraig, *LU*; properly atsraig (*v.* Zimmer's *Keltische Studien*, i. 39), which became assraig, and then *ss* was corrupted to *ff* in copying.

²² ataregat, *Eg*; atafregat, *LU.*

the musicians and players performed. The moment Bricriu spread the feast with its savouries, he was ordered by the hostages to leave the hall. They straightway got up with drawn swords in their hands to expel him. Whereupon Bricriu and his followers went out to the balcony. Arrived at the threshold of the palace, he called out, "That Champion's Portion, such as it is, is not the portion of a fool's house; do ye give it to the Ulster hero ye prefer for valour." He thereupon left them.

The Musicians at the Feast.

§ 14. Anon the spencers rose up to serve the food. The charioteer of Loigaire the Triumphant, to wit, Sedlang mac Rianganbra, then rose up and said to the distributors: "Do ye assign to Loigaire the Triumphant the Champion's Portion which is by you, for he alone is entitled to it before the other young braves of Ulster." Then Id mac Rianganbra, charioteer to Conall the Victorious, got up and spake to the like effect. And Loig mac Rianganbra spake thus: "Do ye bring that to Cuchulainn; it is no disgrace for all the Ulster men to give it to him; it is he who is most valiant among you." "That's not true," quoth Conall the Victorious and Loigaire the Triumphant.

The sons of Rianganbra claim the sovereignty for their several masters.

§ 15. They then got up upon the floor and donned their shields and seized their swords. At one another they hewed till the half of the palace was an atmosphere of fire with the [clash of] sword- and spear-edge, the other half one white sheet from the enamel of the shields. Great alarm gat hold upon the palace; the valiant heroes shook; Conchobar himself and Fergus mac Rōig got furious on seeing the injury and the injustice of two men surrounding one, namely, Conall the Victorious and Loigaire the Triumphant

Fighting within the Palace.

101^b. énlaithe glegel alleth n-aile di cailc na sciath. Focaird armgrith mór arrígtech la sodain, agus rocirthnaigset ind láith gaile, agus rofergaigestar Conchobur fodessin agus Fergus mac Róig oc ascin ind étúalaing agus ind anfir, i. in días do gabáil immon n-óenfer, i. Conall 5 *Cernach* agus Loegaire *Búadach* im Choinculaind. Ní rabi la Ultu fer no lamad a n-etargaire, co n-epert Sencha fri Conchobur: “Etarscar na firu” or se; ar is é día talmanda robói oc *Ultaib* ind inbuid sin *Conchobur*.*

16. Dolluid *Conchobur* agus Fergus etarro iarom. 10 Dollécet a láma la tóeb fó chetóir. “Dénaid mo reir-se” or *Sencha*. “Dogenam-ne” ol seat. “Isí mo ríar-sa *didiu*,” or *Sencha*, “in caurathmír ucut” ol se “do fodail fón slóg uile innocht agus techt immi iar sudiu irréir n-*Aillella maic Mágach*, ar bid aingcess 15 la *Ultu* in dal so do gleód, *mani* brethaigther hi Cruachnaib.” Fodailter iar sudiu bíad agus lind dóib, agus tairmchell dáiltenid leó, agus gabsus meisce, agus bátar failte.

III

17. *Bricriu dano* agus a rígan ina grianán. Bá 20 foderc dó iarom assa imduí suidigud ind ríghthige, *amal* ro both and. Ro scrút inna *menmain*, cinnas doragad ar imchossait na m-ban, *amal* dorigni imcossait inna fer. In tan iarom roscáig do *Bricrind* a scrutan ina *menmain*, *amal* doragad airi, ba sí úair in sin dolluid 25 Fedelm Nóichride *cócait* ban asind ríghthig immach

* Gloss of Christian scribe.

¹ do calcib na sciath, *Eg*.

⁹ talmanda, *H*; talmaide, *LU*; dia tīm, *Eg*.

⁹ Conchobur, *om. Eg*. ¹³ uccot, *Eg*. ¹⁵ ainces, *Eg*.

¹⁸ tairmcell dailtened leo, *Eg*; tarimcell dailtened leó, *H*.

²² romboth, *H*.

²⁴ *Bricrind om. Eg*.

attacking Cuchulainn. There was no one among the Ultonians who dared separate them till Sencha spake to Conchobar: "Part the men," quoth he. [For at that period, among the Ultonians, Conchobar was a god upon earth.]*

§ 16. Thereupon Conchobar and Fergus inter-vened, [the combatants] immediately let drop their hands to their sides. "Execute my wish," quoth Sencha. "Your will shall be obeyed," they responded. "My wish, then," quoth Sencha, "is to-night to divide the Champion's Portion there among all the host, and after that to decide with reference to it according to the will of Ailill mac Māgach, for it is accounted unlucky among the men of Ulster to close this assembly unless the matter be adjudged in Cruachan." The feasting was then resumed; they made a circle round the fire and got 'jovial' and made merry.

**Concho-
bar and
Fergus
restore
order.**

**Sencha's
counsel.**

**Mirth
restored.**

CHAPTER III

§ 17. Bricriu, however, and his queen were in their sollar. From his couch the condition of the palace was observable to him, and how things were going on withal. He exercised his mind as to how he should contrive to get the women to quarrel as he had likewise incited the men. When Bricriu had done examining his mind, it just chanced as he could have wished that Fedelm-of-the-fresh-heart came from the palace with fifty women in her train, in mood hilarious. Bricriu observed her coming past him. "Hail to thee to-night,

**Bricriu
incites
the
ladies.**

* Gloss of the Christian scribe.

iar trommi óil. Addaci *Bricriu* sechai. “Maith sin innocht, a ben *Loegairi* Búadaig, ní lesainm dait dano *Fedelm* Nóichride ar febas do chrotha agus do ceille agus do ceneóil. Conchobur rí cóicid h*Erend* do athair, *Loegaire* Buadach do chéle, acht nammá 5 ní bo ró lim dait, conna tissad nech di mnaib *Ulad* ríut hi Tech Midchúarda, agus co m-bad hit fársála no beth bantrocht *Ulad* uile. Bá tú theis isatech ar thus innocht, doróimle caidche áis banrígnacht úas bantrocht *Ulad* uli.” Téit ass *Fedelm* la sodain tar teóra 10 fuithairbe ón tig.

18. Tic immach iar sin Lendabair ingen Eógain maic Derthacht, ben Conaill *Cernaig*. Atgládestar dano *Bricriu*, co n-epert: “Maith sin, a Lendabair,” or se, “ní lesainm dait ind Lendabair, at banlendan 15 agus at *menchomarc* fer n-domain uli, ar do áine agus t’urdarcus. A n-ed ruc do chéli di ócaib domoim ar gaisciud agus cruth, roucaiseo di mnaib *Ulad*.” Cid mór tra a muinmec dorat im *Fedlim*, dorat a dá cutrumma im *Lenabair* fó a n-innas cetna. 20

19. Dolluid Emer immach fo sodain *cócaicit* ban. “Slan seiss, a Emer ingen Forgaill Manach!” ol *Bricriu*, “a ben ind fir as dech i n-Ére. Ní lesainm dait ind Emer Foltcháin, is húariud do rígaib agus rígdonnaib h*Erend* immut. A n-ed rucc grían do 25 rennaib nime, rucaisiu de mnáib domain ule, ar chruth agus deilb agus cenél, ar óiti agus áni agus irdarcus, ar allud agus érgna agus aurlabra.” Cíar bo mór trá a mainbech dorat im na mná aile, dorat a thri chom- méit im Emir. 30

³ duit dō, *Eg*.

⁶ nir bo ró lem, *H*.

⁹ Toroimle co haidne æis, *Eg*; co aidne, *L*; co aidhne ais bannrignochta, *H*.

¹⁴ Lenabair, *LU*.

¹⁷ domō, *LU*; anedruch, *LU*; do ócaib, *LU*.

³⁰ a da qhutruræ, *Eg*; a da cudruma, *H*; a di cutrama, *L*.

wife of Loigaire the Triumphant! Fedelm-of-the-fresh-heart is no nickname for thee with respect to thine excellency of form and of wisdom and of lineage. Conchobar, king of a province of Erin, is thy father, Loigaire the Triumphant thy husband; I should deem it but small honour to thee that any of the Ulster women should take precedence of thee in entering the banqueting hall; only at thy heel should all Ultonian women tread. If thou comest first into the hall to-night, the sovranty of queenship shalt thou enjoy for ever over all the ladies of Ulster." Fedelm anon takes a leap over three ridges from the hall.

§ 18. Thereafter came Lendabair, daughter of Eogan mac Derthacht, wife of Conall the Victorious. Bricriu addressed her and spake: "Hail to thee, Lendabair; for thee that is no nickname; thou art the darling and pet of all mankind on account of thy splendour and of thy lustre. As far as thy spouse hath surpassed all the heroes of mankind in valour and in comeliness, so far hast thou distinguished thyself above the women of Ulster." Though great the deceit he applied in the case of Fedelm, he applied twice as much in the case of Lendabair.

§ 19. Emer came out anon with half-a-hundred women [in her train]. "Greeting and hail to thee, Emer, daughter of Forgall Manach (F. the tricky or shifty), wife of the best wight in Erin! Emer of the Fair Hair is for thee no nickname; Erin's kings and princes contend for thee in jealous rivalry. As the sun surpasseth the stars of heaven, so far dost thou outshine the women of the whole world in form and shape and lineage, in youth and beauty and elegance, in good name and wisdom and address."

20. Tíagait ass iarom na teóra buidni, co m-batár i n-óen magin, i. teóra fuithairbi on tig, agus ní fitir nech díb for araile a n-imchossait do Bricrind. Dothéogat dia tig la sodain. Tochim fossad n-álaind n-ínmalla issin chetna fuitherbe, ising ma rofuc nech 5 díb a choiss sech araile. Ind fuithairbe tanaise immorro, bá miniu agus bá lúathiu a n-imtecht issuidiu. Ind fuithairbe immorro ba nessu don tig, iss amlaid ruc cach ben dia seithe ar écin agus tuargabsat a lénte co mellaib a lárac do imchosnom dul isatech 10 ar thús, úair iss *ed* atrubairt Bricriu fri cach æ timchell araile, issi robad banrígan in chóicid uli inti dib cétna ragad issatech. Ba sí méit a fothraind tra oc imchossnam techta ar thossaig cách ríana chéli, amal bid fothrond *coecat* carpat dothisad and, co forcroth 15 a rígtech n-uile, agus co ræblangtár ind laith gaile dia n-gaisciud, co folmastar cach díb aidid a chéle isintig.

21. “Anaid,” or Sencha, “ní dat námait táncatár, acht is Bricriu dorat imcossait eter na mná dochótar 20 immach. Tong a toing mo thúath,” or se, “mani íatar a tech friú, bít lia ar mairb and andaiti ar m-bí.” Íadait na dorsaide in comla la sodain. Rosaig Emer ingen Forcaill Mánach ben Conculaind ar lúas ríasna mnáib aile, co tard a druim frisin comloid, agus co 25 n-arlastár úadi na dorsaide ríasin m-bantrocht or

¹ bŭd, *LU*; buidni, *Eg*. ⁴ toichim, *Eg*.

⁵ ass ingma rucc, *Eg*; is ing ma rouc, *L*; isiġ maruc, *H*; siġ, *LU*. ¹⁰ a laurc, *Eg*; a da larc, *H*; in da laarc, *L*.

¹¹ cē æ, *Eg*; cā æ, *H*. ¹⁷ co bfolmastar, *H*.

¹⁹ nitat namaid, *Eg*; tangatar ann, *Eg*.

²⁰ itir na mnaib, *Eg*. ²¹ Tongusæ atoinge m̄ tuath, *Eg*.

²² bith lia ar mairb andaiti ar m-bi, *Eg*; bidh lia ar mairbh ann andaiti armbi, *H*; bít lia a mairb and andat a mbí, *LU*; b- lía ar mairb inaid ar mbi, *L*. ²⁵ co tarat, *Eg*; comla, *Eg*.

Though great his deceit in the case of the other ladies, in that of Emer he applied thrice as much.

§ 20. The three companies thereupon went out till they met at one spot, to wit, three ridges from the hall. None of them wot that Bricriu had incited them one against another. To the hall they straightway return. Even and graceful and easy their carriage on the first ridge; scarcely did one of them raise a foot before the other. But on the ridge following, their steps were shorter and quicker. Moreover, on the ridge next the house it was with difficulty each kept up with the other; so they raised their robes to the rounds of their limbs to compete in the attempt to go first into the hall. For what Bricriu said to each of them regarding the other was, that whosoever should first enter should be queen of the whole province. The amount of confusion then occasioned by the competition to enter the hall first was as it were the noise of fifty chariots approaching. The whole palace shook and the warriors sprang to their arms and made essay to kill one another within.

§ 21. "Stay," quoth Sencha, "they are not enemies who have come; it is Bricriu who has set a-quarrelling the women who have gone out. By the god of my tribe, unless the hall be closed against them our dead will outnumber our living." Thereupon the doorkeepers close the doors. Emer, daughter of Forgall the Wily, wife of Cuchulainn, by reason of her speed, outran the others and put her back against the door, and straightway called upon the doorkeepers ere the other ladies [came], so that the men within got up, each of them to open for his own wife that she

chena, co n-érget na fir isintig la sodain, cach fer diib do oslogud ríana mnái, co m-bad a ben cetna tísad issatech ar thús. “Bid olc ind adraig” or *Conchobur*. Benaid a cló n-argit robói ina láim frisin n-uaitni créduma inna imda, co n-desitar in t-slúaig inna sudi. 5
 “Anaid,” or *Sencha*, “ní ba cath co n-gaisciud dogentar sund, acht bid cath co m-briathraib la sodain.” Tolluid cach ben fo chóim a céli ammaig, conid andsin dorónsat in *briatharchath* Ban-Ulad.

Briatharcath na m-ban in so.

22. *Asbert Fedelm Nóicride ben Loegairi Buadaig*: 10
 [R.] “Cotombert-sa brú sóer sruith dim chlaind com-
 ceneoil
 cinsiu di churp ríg sceó rígnai richt forcáini
 costud
 conid cruth buidech berar úaim nóithium cruth 15
 cáin
 consert la feba féne fogart geinsiu genas
 luchthond lámderg *Loegaire*
 lín m-band m-balcbúada beras ar íath n-Ulad
 aurslaid crícha comnart comnámat cen Ultu 20
 imbi.

¹ afir, *LU*; cach fir diib, *LU*; conergit afir issintoich la sod-
 cech fer dib, *Eg*. ³ issintech, *Eg*.

⁴ benaid, *Eg*; an clo, *Eg*; frissind uaithe, *Eg*; imdaige, *Eg*.

⁸ fo chomair, *Eg*; fo comair a ceile, *H*; fo coim, *L*.

⁹ bānulad, *Eg*; bānulad, *H*. ¹⁰ Fedlim, *Eg*.

¹¹ Cottamberts, *Eg*; do claind comchineoil, *Eg*.

¹³ do churp, *Eg*; forchaine costad, *Eg*.

¹⁵ beror, *Eg*; noithium, *Eg*; cruth coin, *Eg*.

¹⁷ gensiu genas luchtdonn, *Eg*; luchdonn, *L*; foghart geinsiu
 genas luchthonn, *H*. ¹⁹ m-buada, *Eg*; mbalc mbuadha, *H*.

²⁰ arslaid crícha comnamat cen Ultu imme, *Eg*; *H*. omits
 comnart.

might be the first to come within. "Bad [look-out] to-night," quoth Conchobar. He struck the silver sceptre that was in his hand against the bronze pillar of the couch and the folks gat seated. "Stay," quoth Sencha, "'tis not a warfare of arms that shall be held here; it will be a warfare of words." Each woman went out under the protection of her spouse, and then followed the Ulster women's war-of-words.

The Women's War of Words.

§ 22. Fedelm of the fresh heart, wife of Loigaire the Triumphant, made speech :—

The laudatory speech of Fedelm.

"Born of a mother in freedom, one in rank and in race mine elders;
 Sprung from loins that are royal, in the beauty of peerless breeding;
 Lovely in form I am reckoned, and noted for figure and comely,
 Fostered in warrior virtues, in the sphere of goodly demeanour:
 Loigaire's hand, all-noble, what triumphs it scoreth for Ulster!
 Ulster's marches from foemen, ever equal in strength, ever hostile—
 All by himself were they holden: from wounds a defence and protection,
 Loigair(e), more famous than heroes, in number of victories greater,
 Why should not Fedelm the lovely step first in the mead-hall so festive,
 Shapelier than all other women, triumphant and jealous of conquest?"

102^b.

Imúsdích immustecrathar imgoim
airdiu airdercu læchaib Loegaire.

lín a búada bías úas cech læch.

Cid nab *sin* Fedelm-sa Findchóem chruth-
búadach búageltach 5
cichsed ría cach mnái hi Tech Midchúarda
medrach."

23. Asbert Lendabair la sodain ingen Eógain maic
Dertacht ben Chonaill Cernaig maic Amorgeni:

[R.] "Ar is mése crúth chéill chongraimmim 10
coiblethar céim cruth cáin caurchasta
i Tech Midchúarta rí g ría mnáib Ulad.
Ar is mo chéle cáem Conall coscorach credmair
coibledar céim n-ard n-adguide
i n-ucht ergal n-eirind ría cach. 15
Cáin tintaí chucum co cernaib co cennaib
con ruccai calca cruaidæ comraicthi Ulad
arsaid cach n-áth conid día thuil *toronglai*
arslaithi a n-áthu arfich a n-gressu
comaig læch arabí lecht liác 20
laimethar mac áin Amorgeni accalldaim

² airri airderca, *Eg*; airriu, *LU*; airri, *H*.

³ lín a buad, *Eg*; lín mbuada, *H*.

⁴ Cid nab- si an Fedlim si, *Eg*; cruth buadach buadgeltoch,
Eg; búageltach, *H*.

⁶ cichsed ría *cech* mnai a tech medrach Midchuartae, *Eg*.

⁸ Asmbert, *Eg*.

⁹ Aimergin, *Eg*.

¹¹ coibletar céimm cruth cáem curcasta, *Eg*.

¹² rícc ría mnaibh Ulad uile, *Eg*.

¹³ cosgrach credmar, *Eg*; cf. coscorach cridemail in § 52.

¹⁴ coiplethar, *Eg*; coibletar, *H*. ¹⁵ ind *ucht* ergal, *Eg*.

¹⁶ coin tinntaid cugam co cernaib, *Eg*.

¹⁷ cruaide comruicthe, *Eg*.

¹⁸ arsaidh, *L*; conad dia tul *íglai*, *Eg*; arslaid, *H* (the *l* put in
as a correction); *íglai*, *LU*; *íglai*, *H*.

¹⁹ arslaithe, *L*; arslaidh, *Eg*; arslaid, *H*.

²⁰ comaig læch ara bi, *Eg*. ²¹ accalldaim *om.*, *Eg*; cain, *H*.

§ 23. Thereupon spake Lendabair, daughter of Eogan mac Derthacht, wife of Conall Cernach, son of Amorgen :—

“ Mine is a mien too of beauty, of reason, with grace
of deportment,
Finely and fairly stepping in front of the women of
Ulster,
See me step to the mead-hall, my spouse and my
darling the Conall.
Big is his shield and triumphant, majestic his gait and
commanding,
Up to the spears of the conflict, in front of them all
as he strideth :
Back to me comes he proudly, with heads in his hands
as his trophies ;
Swords he getteth together for the clashing in con-
flict of Ulster ;
Guardian of every ford-way, he destroyeth them too
at his pleasure ;
Fords he defendeth from foemen, the wrongful attack
he avengeth,
Holdeth himself as a hero upon whom shall be raised
a tombstone :
Son of Amörngen noble, his is the courage that
speaketh ;
Many the arts of the Conall and therefore he leadeth
the heroes.
Lendabair, great is her glory, in every one’s eye is her
splendour ;
Why not the first when she enters the hall of a king
so queenly ? ”

ar is Conall ar lín a cherd cinges ría cach læch.
 Cid nabb sin Lendabair-se lí súla cáich
 cichsed ría cach mnai hi tech ríɡ."

24. Asbert Emer ingen Forgaill Manach ben
 Conculaind: 5

[R.] "Cotomgaba-sa chéim cruth cheill congraim-
 mim
 coibliud búada báigthir cach delb cháin chucōm
 conid mo rosc sóer setta dóine dom gnúis gné 10
 ní fríth cruth ná córai ná congraim
 ní frith gǣs ná gart ná genus.
 ní frith luth seirce sóerligi na celle conomthic-se
 ar is immum-sa ochsatar Ulaid uile
 is mé a cnú chridi glé diammbé-se bǣth fiáde-
 tarlu. 15
 Nimmar mbith ben úadib lía céle on trath sa
 co alaile
 is Cuculaind mo chéle ní cú ches
 crithir fola for a crund.
 cobur fola for a clǣdiub 20
 Cáin forondar a chorp hi crú
 cré̄chta ina cháin cnis
 álta ina thóeb liss
 cáin feid a rosc rochéim inna chend star

¹ a cerd *no* a cern, *Eg.* ² Cid nab- si, *Eg*; *H.* omits cáich.

³ cichsead, *Eg.* ⁴ Asmbert, *Eg.*

⁶ ceim cruth ceill congraimm, *Eg.*

⁸ baidther, *Eg*; cain cugam, *Eg.* ⁹ conad, *Eg*; seta, *H.*

¹² luth seirci saorlighe *na* gile na ceille conam ticisi, *Eg*;
 soergile, *H.* ¹³ ochsathor, *Eg.*

¹⁴ diambese die mbese (*sic*) bǣth fiadetarlae, *Eg*; beith fiadetar
 liumm mar bith ben uaidib lia cele . . . *H*; lie, *Eg.*

¹⁶ nimmar bid, *Eg*; colaile, *Eg.* ¹⁸ ní cu cichis, *Eg.*

²¹ Cain forondor a corp a cru, *Eg.* ²² creacht, *Eg.*

²⁴ cain feith a rosc rochain ina chind (*om. siar*), *Eg*; *om. siar, H.*

§ 24. Emer, daughter of Forgall the tricky, wife of Cuchulainn, made speech :—

“ I am the standard of women, in figure, in grace and in wisdom ;

None mine equal in beauty, for I am a picture of graces.

Mien full noble and goodly, mine eye like a jewel that flasheth ;

Figure, or grace, or beauty, or wisdom, or bounty, or chasteness,

Joy of sense, or of loving, unto mine has never been likened.

Sighing for me is Ultonia,—a nut of the heart I am clearly—

(Now were I welcoming wanton, no husband were yours to-morrow.)

My spouse is the hound of Culann, and not a hound that is feeble ;

Blood from his spear is spurting, with life-blood his sword is dripping ;

Finely his body is fashioned, but his skin is gaping with gashes,

Wounds on his thigh there are many, but nobly his eye looks westward ;*

Bright is the dome he supporteth and ever red are his eyes,

Red are the frames of his chariot, and red are also the cushions ;

Fighting from ears of horses and over the breaths of men-folk,

* This is a mythic reference to Cuchulainn as sun-hero.

cáin fuálaing fuither glaini
 sírderg a sella
 ógdérg a fonnaid
 fordeirg a fortgea
 arfich ó áib ech ocus analaib fer 5
 focéird ích n-erred ind áib
 atetha cles dond cless dall cless n-eóin
 immelig loa usci atetha cless nonbair
 conboing catha cróchombág
 falgai betho borrbuidne 10
 brissid úath nadarcna
 is fer seirgeis illigu
 is crón chutma cúaride
 iss i richt mná siúil sedda *Ulad* uli
 corrici mo chéle-se Coinculaind 15
 cró dond glé sin samlaitir
 at salaig úantaind athúanaind chrisalaig
 at gairb chaithlig at cróna cutrumma
 at crothle garmíline at búanaind bodelbæ
 103^a. is irreachtaib bo ocus dam ocus ech 20
 settai mná *Ulad* uli conomthici-sea."

¹ Cain fuálaing fuider glaini (*om. sair*), *Eg*; fuider glain isair, *H*; glaini sair, *LU*.

⁴ foirtchi, *Eg*.

⁵ arfichaib ech 7 analaib, *Eg* (between *b* and *e* there is what might have been an *l* much faded; Wind. wrongly read "a fíchaib"; arfich oiblech ocus analaib, *H*; arfich òiblech ocus anal—, *L*).

⁶ focherd ich neirred nindaib, *Eg*.

⁸ immasleig loa uisqi atetæ cles nonbair, *Eg*; immeilg, *H*.

¹⁰ falgai betha buidni, *Eg*; falgai betho, *H*; falgai etho, *LU*.

¹² sergis illigiu, *Eg*.

¹³ cron cutma, *Eg*.

¹⁴ issi irriucht mna siul sedda, *Eg*.

¹⁶ cron donn gle sin, *H*; samlaitir, *Eg*.

¹⁷ at salaig uanainn atanaind crisalag, *Eg*; *om. athúanaind*, *H*.

¹⁸ cutrummæ, *Eg*.

¹⁹ garmanline, *Eg*; bo delpai, *Eg*; garmaline ambuanaind, *H*.

²⁰ irriuchtaib, *H*. ²¹ sedda, *Eg*; seddai, *H*; conamticcise, *Eg*.

Springing in air like a salmon when he springeth the
 spring of the heroes,
 Rarest of feats he performeth, the leap that is bird-
 like he leapeth,
 Bounding o'er pools of water, he performeth the feat
cless nonbair ; *
 Battles of bloody battalions, the world's proud armies
 he heweth,
 Beating down kings in their fury, mowing the hosts
 of the foemen.
 Others to *crōn* † I liken, shamming ‡ the travail of
 women,
 Ulster's precious heroes compared with my spouse
 Cuchulainn.
 He unto blood may be likened, to blood that is clear
 and noble,
 They to the scum and the garbage, as *crōn* their value
 I reckon ;
 Shackled and shaped like cattle, § as kine and oxen
 and horses,
 Ulster's precious women beside the wife of Cuchu-
 lainn."

* *lit.* feat of nine.

† Some metal of inferior value.

‡ Emer, who is represented as coming from the Celtic province of Meath, alludes to the Ultonian couvade. She implies those Ulster heroes were shams.

§ *bodelbae* = cow-shapes, may refer to some old practice of cow-worship ; *cf.* the Burghead stones.

25. La sodain ba ed dogensat ind fir batar sintig, i. Loegaire agus Conall Cernach, o roleblaing a luan laith iar closin imacallma na m-ban, robrisiset cleith di clethaib ind righthige fo a comartus immach, conid sí [sin] conar dollotar a mná chucu isintech. Cuculaind immorro tuargaib a tech i n-aurchomair a imdáí, comtar foderci renna nimi fon fraigid immach anis, con[id] sí sin conar dolluid a ben-som agus cóeca ban ceathar de na da ban aili agus cóeca ban a mná fodéin, conna bad cutrummus disi frisna mna aili, uair nir bo chutrummus do-som fri cách. Dolleci Cuculaind arrígtech síis iar sudi, co n-dechatar secht ferchubad di fenamain in tige i talmáin, co forcroth a n-dún uli agus cor trascair gríanan Bricrend fri lár talman, co torcair Bricriu fodein agus a rígan, corrabatar isind otruch for lar ind lis eter na conaib. “Aill amai” for Bricriu “tancatar námait a n-dún,” la eirgí súas co opund. Co rolá cor immán rígtech, co n-acca amal rocloénad a thech, conda tarla for a lethbeolu uli. Adsoirg a bossa la sodain agus leicthe isatech iar sudi, agus ni rabi la Ultu fer asaithgned amal rosalchad, conid ina labrad atgenatar.

26. Asbert Bricriu friu iarom do lar in tigi : “Nim-

¹ issin tig Laeg. B. agus Conall C., *Eg.*

² rusleblaing, *L.*; roisleab-, *H.* ³ iar cluais imagall-, *Eg.*

⁴ conad sisin, *Eg.*; conid si sin conair, *H.*

⁶ ina urcomair. ⁸ conadh sisin, *Eg.*; consisin, *LU.*

⁹ na da ban aile co na ba cutrummus disi fris na mnaib uair nior bo chudrummus die fir frisna firæ aile, *Eg.* ¹⁰ cuthrummus, *LU.*

¹¹ Tollece C. in rígtech, *Eg.*

¹² conntechustar VII ufercuboít, *Eg.*; co forcroith in daun n-uile, *Eg.*; fenamain Stokes, *Rem. on the Facs.* p. 13, senamain, *LU, Eg.*; di senmain, *H.* ¹⁴ cor trascair, *Eg.*; for lar, *Eg.*

¹⁴ co torchair B. bodein agus a ríghan, *Eg.*; co torcair for lar, *H.* ¹⁶ issin otrach chacae for lar, *Eg.*; isind otruch chaca, *H.*; isand otrach cacai, *L.* ¹⁸ co rollá cor imma rígtech, *Eg.*

¹⁹ contarrlae for a leith beulæ (*om. uli*), *Eg.* ²⁰ assoirg, *Eg.*; adsoirgg, *H.* ²⁰ tolleicti, *Eg.* ²¹ assaitgned amail, *Eg.*

²³ riu iarom tollar in tiéce, *Eg.*; nimatarcomlusae fleud, *Eg.*

§ 25. Thus did the men in the hall behave on having heard the laudatory addresses of the women—to wit, Loigaire and Conall; each sprang into his hero's light, and broke a stave of the palace at a like level with themselves, so that in this way their wives came in. Moreover, Cuchulainn upheaved the palace just over against his bed, till the stars of heaven were to be seen from underneath the wattle. By that opening came his own wife with half a hundred women attendants in her train, as also half a hundred in waiting upon the other twain. Other ladies could not be compared with Emer, while no one at all was to be likened unto her spouse. Thereupon Cuchulainn let the palace down till seven feet of the wattle entered the ground; the whole *dún* shook, and Bricriu's balcony was laid flat to the earth, in such wise that Bricriu and his queen toppled down till they fell into the *fosse* in the middle of the courtyard among the dogs. "Woe is me," cried Bricriu, as he hastily got up, "enemies have come into the palace." He took a turn round and perceived how it was lop-sided and inclined entirely to one side. He wrung his hands, then betook himself within, so bespattered that none of the Ulster folk could recognise him. From his manner of speech only did they do so.

§ 26. Then from off the floor of the house Bricriu made speech: "Alas! that I have prepared you a feast, O Ultonians. My house is more to me than all my other possessions. Upon you, therefore, it is *geis* to drink, or to eat, or to sleep till ye leave my

ator-chomlod-sa fleid dúib tra, a Ultu" for se. "Is ansu lim-sa mo thech oldás mo trebad uli. Is geis dúib tra" ol Bricriu "ól *na* longud *na* chotlud, co fargbaid mo thech-sa, amal fondrancaibair for bar cind." Atsregat laith gaile fer n-Ulad uli asin tig la 5
sodain ocus doberat triamnai don tig ocus nír thúar-gaibset cid co tísad gáeth etorro ocus talmain. Robo cheist for Ultu dano aní sin. "Nochonomtha-sa dúib" ol Sencha "*acht* in fer fodracaib co clæn, aitchid fris a facbail co diriuch." 10

27. Asbertatar Ulaid fri Coinculaind iar sudi a tech do dirgiud, ocus asbert Bricriu: "A rí lách n-Erend," for se, "mani dirgi-siu co rop cóir, nocon fil isin domun nodndirgi." Doratsat Ulaid uli impidi fair im thúaslucud na cesta. Atsraig Cuculaind la sodain, 15
103^b na betis áes na fledi cen ól cen tomoltus. Dorat iarom Cuculaind triam dia turcbail ocus forémmid. Ro ríastrad immi iarom iar sudi, co rabi banna fola im bun cacha finna dó, ocus rosuíg a folt inna chend, corbo suas mældub demis [a] chas chirdub ba forcsi 20
fair, ocus rongab imbrith brón ocus rósini iar sudi, co taillfed fertraig feroclaig eter cach da asna do.

² Is auntsa, *Eg.* ³ nallongud na quodlæd, *Eg.*

⁴ fondrarnecbabur ar for cind, *Eg*; fondrancabair, *H.*

⁵ ataregaut láit gaile Ul. uile, *Eg*; isin, *LU.*

⁷ ced . . . eter é ocus tal. Rop ces, *H*; Rop ceus don for Ullt. ind ni sin, *Eg.* ⁸ Nocham thasae, *Eg*; nochomtasa dauib, *H.*

⁹ aitqi fris a fagbail co direch, *Eg*; aittchidh, *H.*

¹¹ Asmbertatar, *Eg.* ¹² do dirgad, *Eg.* ¹² asmbert, *Eg.*

¹³ main dirgeussu corab cóir ni con fil issin domun nod dirge, *Eg*; ¹⁵ Atfraich, *Eg*; atraigh, *L*; atraig, *H.*

¹⁶ lucht na fleidi . . . cen tomailt, *Eg*; *H.* ¹⁷ triamain, *H.*

¹⁷ forfeim̄, *Eg*; forrofeim̄, *H*; Ro ríastrad imbi iersuidiu combæi banno folæ imm bun cech finda doa ocus rosuíg a folt inda cheunt conderuæ (conñdæ, *Eg*) suas mael cas cirdub ro bæi fair ocus rongab a brí bro ocus rosin iar suidiu co tuillfed fer troig feroglaig eter cech da essnae do, *Eg.*

²⁰ demischas, *LU.*

²¹ rogab imbri brō, *LU*; rongab ambribrofair, *H.*

house as ye found it on your arrival." Thereupon all the valiant Ulstermen went out of the house and tried to tug it, but they did not raise it so much as that even the wind could pass between it and the earth. That matter was a difficulty for the Ulstermen. "I have no suggestion for you," quoth Sencha, "save that ye entreat of him who has left it lop-sided to set it upright."

§ 27. Whereupon the men of Ulster told Cuchulainn to restore the house to its upright position, and Bricriu made speech withal : "Oh king of the heroes of Erin, if thou set it not straight and erect, none in the world can do so." All the Ulstermen then entreated of Cuchulainn to solve the matter. That the banqueters might not be lacking for food or for ale, Cuchulainn got up and anon tried to lift the house at a tug and failed. A distortion thereupon gat hold of him, whilst a drop of blood was at the root of each single hair, and he absorbed his hair into his head, so that, looked on from above, his dark-yellow curls seemed as if they had been shorn by scissors, and taking upon him the motion of a millstone he strained himself till a warrior's foot could find room between each pair of ribs.

§ 28. His natural resources and fiery vigour returned to him, and he then heaved the house aloft and set it so that it reached its former level. Thereafter the consumption of the feast was pleasant to them, with the kings and the chieftains on the one side round about Conchobar the illustrious, the noble

C



28. Tancatar a æs *cum*achta ocus a lucht adantha na dochum, ocus tuargaib a tech iar sudi ocus forruim co riacht a dirgi fesin inna cetna.

IV

Ocus bá sam doib iarom oc tochatim na fledi, i. na ríg ocus na toisig isindarna leith im Concobur 5
 clothamra, im ardríg n-amra n-Ulad. Ind rigna im-
morro isind leith arail, i. Mugain Aitencætrech ingen
 Echach Fedlig ben Conchobair maic Nesa, Fedelm
 Nóicrothach ingen Concobair (i. nóí crotha no tad-
 bantais forri, ocus bá aildiu cach cruth araili), Fedelm 10
 Foltchain dano ingen aili Conchobair ben Loegairi
 Buadaig, Findbec ingen Echach ben Chethirnd maic
 Fintain, Bríg Brethach ben Celtchair maic Uthichair,
 Findige ingen Echach ben Eogain maic Durthacht,
 Findchæm ingen Cathbad ben Amargin Iarngiunnaig, 15
 Derborcaill ben Lugdach Riab n-derg maic na Tri
 Find Emna, Emer Foltchain ingen Forcaill Manach
 ben Conculaind maic Sualdaim, Lendabair ingen
 Eógain maic Durthacht ben Conaill Cernaig, Niab 20
 ingen Celtchair maic Uthechair ben Chormaig Cond-
 longas maic Concobair. Is lia turem tra ocus aisneis
 ina m-bói dí degmnáib and chena.

V

29. Dorala in tech ina ráithsechaib briathar oc na mnáib doridisi oc imarbaig eter a feraib ocus siat

¹ adartha, *LU*.

Of § 28, *Eg* has only “tuargaib an tech iar suidiu ocus forruim co ruacht a dirgi an cetna.” *H* here agrees with *Eg* in having of this section but the phrase “tuargaib a tech iarsuidiu ocus farruusim coruacht a dirghi in cetna.” This chapter is abridged in *L*.

§ 29. Iarsin tra coiscter an slog beridh . . . gualaind. Ro fas

high-king of Ulster. Moreover, the queens were on the other side: Mugain Aitenaetrech, daughter of Eochaid Fedlech, wife of Conchobar mac Nessa, Fedelm of the nine-shapes, daughter of Conchobar,—nine “shapes” she could assume, and each shape more lovely than the other; also Fedelm of the Fair Hair, another daughter of Conchobar, wife of Loigaire the Triumphant; Findbec, daughter of Eochaid, wife of Cethirnd, son of Fintan; Brīg Brethach, wife of Celtchar, son of Uthichar; Findige, daughter of Eochaid, wife of Eogan mac Durthacht; Findchaem, daughter of Cathbad, wife of Amargin of the Iron Jaw, and Derborcall (Devorgilla), wife of Lugad of the Red Stripes, son of Tri Find Emna; Emer of the Fair Hair, daughter of Forcall Manach, wife of Cuchulainn, son of Sualdam; Lendabair, daughter of Eogan mac Durthacht, wife of Conall the Victorious; Niab, daughter of Celtchar mac Uthechar, wife of Cormac Condlongus, son of Conchobar. It would be overmuch to recount and to declare who of noble dames besides.

CHAPTER V

§ 29. Once more the hall became a babel of words, the women lauding their men. Then essayed Conall and Loigaire and Cuchulainn to stir up dissension. Sencha, son of Ailill, got up and shook his sceptre. To him the Ultonians gave ear, and then to restrain the ladies he made speech:—

“I restrain ye, ladies of Ulster, noble in name and in glory;

**Sencha
demands
silence.**

fesni, co folmaiset ind fir comergi debtha dorísi, i. Conall ocus Loegaire ocus Cuculaind. Atracht Sencha mac Ailella ocus rocroith in craib Sencha, ocus con-tóiset Ulaid uli fris, conid and asbert-som oc cosc inna m-ban :—

5

[R.] “Cotobsechaim a láichessa ána aúrdairce air-egda Ulad.

anat for m-briatra bági na banaiter fergnúsi iccruadaib comraicthib tria úalle a n-glond.

ar is tria chin m-ban bit fernai fer dlochtai

10

fir i n-irgalaib immad már galgat comlud ferglunni

ar is dia m-brígaib bæsaib bás dóib

dofurcbat nadíccat imsúidet nadraincet

Cotobsechaim a laicesa ana urdairci.”

30. Is and asbert Emer oc a frecre :

15

[R.] “Deithbír dam-sa a Sencha uair is am ben-sa curad cáin

. . . do mifostudh ocus infedh . . . acosc namban ar se conabe olc idir na firu. Cotobsechaim for se . . . urdairce aireddha Ulad anat . . . na banaiter fergnúsi i cruadh comraicthib tre uailli ag . . . dlochtain fir anurgalaib . . . comlud fer gluinni . . . dofurcbat nad ricat imsaidhet nadrancet, *H.* § 29 in *Eg.*: Iersin tra coister in slog. Berid Sencha breith dina mnaib, i. Eimer ar tus issinteuch ocus na di mnæi aile gualainn frie gualainn ind. Rofass dano indimarbáig chettne dona mnaib issintig iar riechtain indunaid. Bator iarom ind fir do mifostud ocus anfeith lasodain conerracht Sencæ; cosc na m-ban ol se [co] na be olc itir nai firu. Cotaibsechaim for se a laichessa ana urderca Ulad. Anaitt bur m-bagbriatra na banaitaigt (*sic*) fergnuissi i cruad comraicthib trie uail ag ar is trie chin m-ban bid ferna feur dlochtain fir in urgalaib immat margalgat comluth fergluinde ar is die m-brígaib bæsaib bes doib dofurgbait natriccait imsaidhet nadrancet. Cō. *Eg.*; dlochtain . . . comlud . . . dofurcbat nadricat imsaidhet nadrancet, *H.*; nadrairget, *LU.*; *cf.* § 28, where *adantha* is for *adantha*. It seems dialectal. ⁶ and ¹⁴ cotobsechá, *LU.* *Facs.*

¹⁶ bam bensai curad cain comrmaich, *L.*; basam bensa, *H.*

§ 30. Deithbír damsæ ón a Senchæ for Eimer bassa bensa curaid cain cot n-gabus cruth ceill orodammed a forcetal gan dichell eter cles for analaib ocus uball cles ocus siaburcles *et*

Cease ye your words of contention, lest the mien of
 men folk be paler,
 In keenness of conflict striving, amid vainglorious
 combat ;
 Through guile of women, meseemeth, men's shields
 are wont to be splintered,
 In frays the hosts of the heroes are oft contending
 in anger ;
 To woman's whims it is owing this use and wont
 among men folk—
 They bruise what there's no upbiding, and attack
 what they have not attained to :
 Heroines gallant and glorious, and noble ones, I
 restrain ye."

§ 30. Then Emer spake and made answer :—

" Fitting for me, meseemeth, to speak as the wife of
 a hero
 Who combineth in natural union graces of mind and
 of body,
 Since ever his teaching was finished and learning to
 him came easy.*

Emer
 still
 lauds
 Cuchu-
 linn.

None will be found who will equal his age, his
 growth, and his splendour :

* Here follows an enumeration of Cuchulainn's feats. It is not easy to figure them mentally with accuracy, so that we can be sure we know what we are speaking about : word for word they mean :— both over-breath-feat, apple-feat, ghost- (or sprite-) feat, screw-feat, cat-feat, valiant-champion's whirling-feat, barbed spear, quick stroke, mad roar, heroes' fury, wheel-feat, sword-edge-feat, climbing against spike-pointed things (or places) and straightening his body on each of them.

104^a.

cotngabtus cruth ceill o rodannad a forcetul cen
díchill.

eter chles for analaib ocus ubullchles ocus sia-
burcles ocus cles cúair ocus cles cait ocus derg
filliud erred nair ocus gai bolcai ocus bai brasi 5
ocus bruth n-gene ocus sían curad ocus rothchles
ocus fráeburchles ocus dreim fri fogaist ocus
dírgiúid cretti for cach n-ái.

[R.] Ní faigbistar fer and conmestar a æs ocus a ás
ocus a anius. 10

a guth a gǣs a chenél. a anius a urlabra.

a ág a gal a gaisced. a bruth a búaid a búadirse.

a foraim a fómsige. a déni a tharpige

a fíanchoscur co cles nónbair fo Choínculaind
comchosmail." 15

31. "Fír inna radi-siu, a *ben*," for Conall *Cernach*,
"tæt ille in gilla clesach sin, co comairsem." "Nathó,"
for Cuculaind, "am scith aithbristi indiu, conda esur
biád ocus co ro chotlur ni dingén comlund." Ba fír
ém do-som dano ani sin, fo dagin iss *ed* láa and sin 20
immanarnic do-som frisin Liath Macha hi taib Lindi
Leith, hi Sleib Fúait. Roselaig Cuculaind chuci iar
reliqua. Et ni fuigbestar feur ant (*sic*) conmestar a æs ocus a
fás a aines a airechus a urlabra a ceneol a guth a gǣs a gal a
gaisced a bruth a buaidh a buaidhirsí a foraim a foimsige a deine
a dianchoscar *no* fescar co cles nonbuir for Choíncū comcosmail.
Eg ¹ o ro damnadh, *H*; here *H* enumerates the feats like *LU*.

¹¹ a fas ocus a ainius ocus a urlabra, *H*.

¹⁴ a fiancosc, *L*; a fianfescur, *H*.

§ 31. Fíor a ben for Conaltt (*sic*) tæt ille in gillæ clessach sin
co comairsim. Nato for Cucu. ansgith (*sic*) anossæ condæsar
bíed ocus coro *quod*lar. Ba fíor dossam dono innísín fo daigín
ised la innsín *immcomhrainic* dosum frisin Liath Mochæ a tæib
Linde in Leith. Roselaith Cucu. chuice co tarat a di laim immo
bragait co rotairmchill tir n-*Erend* fon n-*indus* sin co *torracht* ind
oidche sin cona each rietæ leis co teuch m-*Bricrend* inn Dun
Rudraige. *Eg*; . . . am scith inosa connesar . . . con cotlar . . .
immaranic . . . corotaircelsat . . . co *Dun Rud*, *H*.

¹⁷ naidí, *L*.

¹⁹ dígō, *LU*.

Of a line that is long descended, he speaketh with
grace and with order ;
A brave and a valiant hero, like a fury he fights in the
tumult,
Dexterous of aim and so agile, and quick and sure at
the hunting ;
And find ye a man among men folk, a mould that may
match with Cuchulainn !”

31. “Sooth, lady,” quoth Conall the Victorious,
“let that famous fellow (*lit.* gillie of feats) come
here that we may inquire of him.” “No,” quoth
Cuchulainn. “I am to-day weary and done up. I
will not hold a duel till after I have had food and
sleep.” In sooth that was really so, inasmuch as it
was the day on which he had fallen in with [his steed]
the Grey of Macha by the side of the Grey Linn at
Sliav Fuait. On its having come out of the loch,
Cuchulainn crept up to it and put his two hands
around the steed’s neck till they twain got a-wrest-
ling, and on that wise they made a circuit of Erin,
until on that night Cuchulainn came chasing with
his steed (*lit.* driving horse) to Emain. He got
the Black Sainglenn in like wise from Lough Dubh
Sainglenn.

§ 32. It was then Cuchulainn spake thus : “To-day
have the Grey and I visited the great plains of Erin,
namely, Bregia of Meath, the seashore marsh of

tichtain dó asind loch, co tarat a di laim imma brágit, co ragaib etorro oc gleic, co rothairmchellsat tír n-Érend fon n-innasin, co toracht inn aidchi *sin* cona eoch riata leis co Emain Macha. Is fón n-innas cetna dano fuair in Dub Sainglend a Loch Duib Sainglend. 5

32. Is and asbert Cuculaind ani seo : “Rosirius indiu ocus in Liath morbrugi Erend i. Brega Midi Muresc Murthemni Macha Mag Medba, Currech Cleitech *Cerna*, Lia Line Locharna, Fea Femen Fergna, Urros Domnand Ros Roigne, *Anni* (? Aíeo *H*) Eó. Ferr *cach* cless cotlud, diliu lim longud oldás cach ni. Tongu do dia toinges mo thúath, diam-sa saithech bíd ocus cotulta, conid cles ocus cluchi lim comrac fri óenfer.” [Maith tra, ar Conchobar, is lor atáthai : agairimtell Bricrend, tucthar biad ocus lind 10 bodesta ocus coiscter ind imforran cotair an fleid. Dognither samlaid ba saim doib iarsuidiu co cend tri la ocus teora n-aidchi.] 15

§ 32. . . . Locharna Fea 7 Fem. 7 Fergna Corann 7 Umall 7 Urrus Cera . . . Turida . . . Taitiu . . . Ros 7 Roisgne . . . 7 Aíeo Toig do dia . . . , *H*.

§ 32. Issand ismbert Cucu. indso :

Rosirius andiu morbrughe Erend for se i. Breughæ Midiu Muresc Murtemne Machæ Mag Medba *Currech* Cleitech *Cernæ* Aidne Aigli Asal Lia Linde Lochrandæ Umall *Irrus*. Cera Mæn-mag Muccraime Tenmag Tulchæ Tuiride Tetba *Flachtga* Tailti Temoir Cuala *Cermnæ* Ros Ruidni Roiscne Aine. Ferr lem cech les *quodlud* dile lem longad olda cechni. Tongusæ itoingi mo tuath madam saitheuch bíd ocus cotaltæ is cles lem ocus is cluichi dam comracc frie hoenfer. Maith tra ar Conc. is lor atáthai agairimtell Brič tucthar bíedh issintech ocus coiscter ind imorran co tair an fleid. Dogniter * *samlaid* ba saim doib iarsuidiu co cend tri la ocus tri n-aidqi, *Eg*; is lor a fod atathai acair imdell Bric. tuct biadh astech or se 7 coiscter ind imforrain, *L*; is lor itaithi icairimtell Br. tugf biadh ocus lind b-esta . . . ind imforain . . . Doroigned* . . . , *H*; Dericnet, *L*; co cend tri laa 7 teourai n-aidhce, *L*. Here follows in *Eg*: Toichim Ulad do Cruachain æi sis anæ (*v.* § 42).

Muirthemne Macha, Moy Medba, Currech Cleitech Cerna, Lia of Linn Locharn, Fea Femen Fergna, Urros Domnand, Ros Roigne (? . . .) Eô. And to sleep and to eat it liketh me better than everything. By the god of my folk I swear 'twould be but fun and frolic for me to fight a duel had I my fill of food and of sleep." [*"Well," quoth Bricriu, "this has lasted long enough. The Feast of Bricriu has to be celebrated; let meat and drink (*lit.* food and ale) be got at once, and let the women's warfare be put a stop to till the feast be over." This was done, and it was a pleasant (time) for them till the end of three days and three nights.]

* After *Eg* and *H*, which represent a different recension and pass on at once to § 42.

VI

33. Immacomarnic tra dóib débaid do denam imman curadmir doridisi. Dogní Concobur ocus mathi Ulad ol chena a n-etrain, co roglethe a m-brethugud. "Eircid" for Concobur "cussin fer folimathar for n-etrain, co Coinroí mac n-Dairi." Conid and asbert : 5

[R.] "Alid in fer concerta do chách mac Dairi dúir cæmroth Curoí conclecht fir forcoll nad fri góe gebithar fer find fíren fer maith mormennnach brugaid ar brugachus læch ar laimthenchus ardri ar airechus concertfa fír foraib feidm airg ailfes."

10

Al.

VII

104^b. 34. "Foemaim-sea sin tra" for Cuculaind. "Cet 15 lem dano" for Loegaire. "A dula dano" for Conall Cernach. "Gabtair tra eich duin," for Cuculaind, "ocus indiltir do charpat a Chonaill." "Aill amai" for Conall. "Éche" for Cuchulaind "foritir cach amglicu t'échrad-su utmailli do cheim ocus t'innell 20 imtrömmu con cingenn do charpat, con tocba clod cechtar a da roth rocharpait, con[id] slicht suachnid

§ 33-41 in *Eg*, fol. 23^b comes after the words : Anaid or Sencha denaid mo riar-sæ. Dodenam ol siat (end of § 74), i.e. after the visit to Curoi. *H* agrees with *Eg* as to order.

§ 33. For the words "Immacomarnic to mac n-Dairi" *Eg* reads : Isi mo riar-sa or Sencha uair nach lamtar bur m-brethugud innach baile oile, eirgid co Conri mac n-Daire isse rot lemathar bur m-brethugud ar bur n-agaidh. Conad ann aspert *Senca*. Isi mo riar-sa daib em . . . uair nach fetar breataugud innach baile aili . . . ro lemat far mbreathugud i far nagaid . . . concert do cach Curu mac Daire conclecht fir forgoll nat fri goe gebithsi, *H*.

§ 34. Fæmaim fæmaim ar Cu. A dul ar Con. Cet lem ar L. Gaibter teich didiu a Chon. ar Cu. ocus innillter do carpat. Cid amai for Con. Éché for Cu. foritir cach amglicu techrada utmaille hindill. imtruime concingenn do carpat con togbann clad cechtar a da roth do rocarpait conid slicht suaichnid fri hed oll bliadna do ogaib Ulad cech rot riadus do carpatsa a Conaill. *Eg*.

⁷ Curui mac Dáire (om. dúir and cæmroth) *Eg*.

⁸ conclechtaí fir forgall nat fri goi gebithar, *Eg*; nat, *H* and *L*; mad, *LU*; gebitar, *LU*. ⁹ mormeanmnach, *Eg*.

¹³ concertfa fír foraib feidm airg ailfes. Ail-, *Eg*. airg ailfes alid. al-, *LU*. ²⁰ mailli, *LU*. ²¹ imtruma concingend, *H*; con toghba clodh, *H*. ²² con slicht, *LU*.

CHAPTER VI

§ 33. Again it was their hap to quarrel about the Champion's Portion. Conchobar with the nobles of Ulster interposed with the view of settling upon the adjudication of the heroes. "Go to Curoi mac Dairi, the man who will undertake to intervene," quoth Conchobar. It was then he spake :—

Curoi is
made
umpire.

"Entreat ye of him the hardy ; in the rede which he
dealeth for all men

Curoí mac Dairi surpasseth ; and true the judgment
he giveth.

He is fair, not given to falsehood, but good and a
lover of justice,

Noble in mind and a guest-friend, skilful of hand like
a hero,

And like to a high king in leading ; he will adjudge
ye truly.

To ask him demandeth courage."

CHAPTER VII

§ 34. "I accept that then," quoth Cuchulainn. "I agree (*lit.* I allow it) then," quoth Loigaire. "Let us go then," quoth Conall the Victorious. "Let horses be brought us and thy chariot yoked, O Conall," quoth Cuchulainn. "Woe is me!" cried Conall.

fri ed m-bliadna do ocbaid Ulad each rot ríadas do charpat-su a Chonaill."

35. "Atcluni-siu sít a Loegairi" for Conall. "Fe amæ" for Loegaire, nachamail nachamimderg :

"Am escid-sea for atha for ilatha 5
 co ucht anfaid irgaile re n-ocaib Ulad.
 Ni chuir form-sa remthus rerig
 con clehtaim-se cairpteoracht
 re n-arcaib ré n-erredaib ri oencairptib
 i n-dolgib i n-drobelaib hi cailtib hi cocrichaib 10
 nad clehta err óencharpait do imluad ar mési."
 A.

36. La sodain roined a charpat do Loegairiu, ocus ro leblaing ind, ocus imreid dar Mag Dá gabul, dar Bernaid na Forairi, dar Ath Carpait Fergusa, dar 15
 Áth na Mórrigna do Chærthiund Clúana Da Dam hi Clithar Fidbaidi hi Commur Cetharsliged sech Dun Delca dar Mag Slicech siar hi Sléib Breg. Ro gab tromcheó doborda dorcha doelais dó and sin, con-narb iuzríata dó in chonar. "Anam sund," for Loegaire 20
 fria araid, "co ro diglá in ceó dind." Tairbling Loegaire asa charput, ro chuir in gilla na eecho hi fergort bóí hi comfocus dó.

37. A m-bói and in gilla, co n-acca in scáilfer mór ina dochum. Nir bo segunda a tuarascbáil : se 25

§ 35. Feama for L. nacham ail nacham imderg a Con. for Cu. Am escid-sa for atha for ilatha co hucht n-irgaile re n-ogaib Ulad ni chuir form-sa remthus re rig conclehtaimsi cairpteoracht re harguib re herredaibh re héncairptib indoilgib ind drobelaib a coilltib a coiccrichaib nat clehta err æncarpait do imluadh ar meissi. Amesc. Eg.

§ 36. Lasodain rogabait a eich do L. ocus ro hinnled a carpat ocus do reblaing ind. Brethais (brethais, H) intarad brot forsan n-echraid ag toigecht amach for cet oir co tangatar dar Mag Da gabal fri Ulltu dar Berrnaid na Foruire dar Ath Carpait Fergusa tar Ath na Morrigna do Caortann Cluana Da dam a Clithar Fidbaide a Comur Ceitrisligte dar Slightib Duine Delgā dar Mag Sligech siar a Sliab m-Breg m-blathsolus. Is ann sin attracht duibnell trom tiug doborda (fol. 24 :) duibchiach dorcha doelais for L. Is ann ismberst som fria araid don rind sis an carpat for se ocus (sic) scuir na hechu co rodigla in ceo don fainic. Dognither samlaid. Ro cuir in gilli na heocha isin fergort bae i comfocus do ocus ro gab ga foruiri ocus ga forcoimet iarsin. Eg.

§ 37. Ni cian bui and conacca in scal mor chuceice ina dochom ise mullachleathan belremor bolcsuilech granna grindétanach

⁸ cairmteoracht, LU.
³⁹ donell, H.

²⁴ So also L.
⁴⁵ grenetnach, H.

“Every one,” quoth Cuchulainn, “knows well the clumsiness of thy horses and the unsteadiness of thy going and of thy turnout; thy chariot’s movement is most heavy; each of the two wheels raiseth turf every way thy big chariot careers, so that for the space of a year there is a well-marked track easily recognised by the warriors of Ulster.”

§ 35. “Dost thou hear that, Loigaire?” said Conall. “Woe is me,” quoth Loigaire. “But I am not to blame or to reproach. I am nimble at crossing fords, and more, to breast the storm of spears, outstriping the warriors of Ulster. Put not on me the precedence of kings till I practise faring before kings and champions against single chariots in strait and difficult places, in woods and on confines, till the champion of a single chariot essay not to career before me.”

§ 36. Thereupon Loigaire had his chariot yoked and he leapt therein. He drove over the Plain-of-the-Two-Forks, over the Gap-of-the-Watch, over the Ford of Carpat Fergus, over the Ford-of-the-Mōrrigan to the Rowan Meadow of the Two Oxen in the Fews of Armagh (Clithar Fidbaidi), by the Meeting of the Four Ways past Dundalk, across Mag Slicech, westwards to the slope of Bregia. A dim, dark, heavy mist overtook him, confusing him in such wise that it was impossible for him to fare farther on the way.

mullachlethan belremur bolcsuilech, *grendetenach* granna *grucánach*, dosmailgech docraid adetig, sé tailc talchar tinsensach, sé sotal sucach séitfidach, sé rengmar rigtrén rochalma, sé borb brogda bachlachda. Mældub demsidi fair, arit odor immi, inar co foph a thona im sodain, *senbrisca* asalcha má chossa. Mátan maglorci móri fria ais *amal* mol mulind. 5

38. Cóich et na heich se a gilli?" for se la fegad co andíaraid fair. "Eich *Loegairi* Buadaig" for in gilla. "Fír" for se "maith in fer asa eich." Is am-laid ro raid sin la *turbail* a *mátain* fair ocus dobretha 10

gruganach adetig dur dosmailgech. Ba duibithir gual *cech* n-alt ocus *cech* n-aige de o mullach co talmoín. Ba *samalta* fri herball fiadeich in mong gæisitech gre liath consuigh- tar a formna siar *sechtair*. Suile duibliatha lindachæ lais. Pa meitigthir clar fichille *cech* det *glasbuid* bai an egar a da drant. Ba *samalta* co *rachad* long forlan *seolach* dar a chres gin osluicthe. Sron cham *cuassach* lais, medon brec ingal- aicci. Nosceirt fide salonmeich do thulaib a lurgan b-fiar b-focamm. Oirne mel-lacha grebancha lais. Sliasta sacacha sithcamma aicce se adbronnach *lethantsluaistech* se glunmár toncoir *glasingnech*. Ba *heccruta* *ecsamail* an fer sin. Ba dub teimnige ba brogda bachlachda ba fuachda forgranda ba hanuairc anæbda *tuarusbail* ind fir sin. Is e ba mo d'feroib *domuin* cona matan matluirge fadb-e (fadbuidhe, *H*) draigin droch denmoige co forcraid for deghlán a duirn do frie glend a da gualann. Araile áráit múscaide *breclachtna* uimbe cona himlib iarnæidib si imtromm *frimtecht* aduar fri hanad eitig fri hairechtus aithe ænbroit na hároiti sin ro búí imon m-bachlach. *Eg.* fri *himttecht* (*sic*), *HL*.

§ 38. Iarsin iarfoidis in t-aithech do arad *Lægairi* B. can dó no cuich a *tigerna*. Ní or an t-ara L. B. *mæc* Coinn. *maic* Iliach mo *tigermasa*. Is gilla daigfir ón ar an scál ocus is amlaid atbert annisin ocus ro togaib a matán matluirge ocus *dobreth* beim do o cluais co caraid. Cnetaig* (*sic*) ocus *iachtais* in t-araid *lasodain*.

¹ *grenetnach*, *LU*.

¹³ o mull. co bond, *H*.

¹⁴ consuighedh, *H*.

¹⁶ bui nechtar a da draint, *H*.

¹⁶ Ba medigthir clar fithcillie *cech* ded *glasbuid* boi a *cechtar* adi drant; ba *samalta* co *rachad* long fo a lan seol tar a gin-craois foslaicti; sron quam cuasanuch leis *fethiuch* brec ingaluir aicci; nuscerd f-i salannmeich do tuluib a lurg. bfiar bfoquam, *L*; cf. *LL* 252^b.

¹⁷ folan, *H*.

²⁴ cona madán magluircie fadbuidi *dron* denmaide co *forcruaid* for delgan do fri *aglend* (*agl7*) a dhi ghual. *L*=fri aidleind a gualand, *LL* 64^a 19; v. *KZ*. xxx. 109.

³⁰ can do 7 cuich a *tigerna*, *L*=iarfaigis . . . can do cuich do *tigerna*, *H*.

³³ magluirci . . . dobreth, *H*.

* *cnetais* 7 *iachtais* 7 *eghmis* an gille iar facvail an moir-imnid 7 an ecoml. Fe ámae, ar *Laegairi* ac cloisdin fact an arad. *Lasodain* atracht, *L*=cned in gilla ocus *iachtá* ocus eighidh ic *facbail* in morimnidh ocus ind ecomlainn. Fe amae for *Laeg*. ic cloistin *iachtá* ind aradh. *Lasodain* atracht, *H*.

“Let us stay here,” quoth Loigaire to his charioteer, “until the mist clear up.” Loigaire alighted from his chariot, and his gillie put the horses into the meadow that was near at hand.

§ 37. While there, the gillie saw a huge giant approaching him. Not beautiful his appearance: broad (of shoulder) and fat of mouth, with sack eyes and a bristly face; ugly, wrinkled, with bushy eyebrows; hideous and horrible and strong; stubborn, violent and haughty; fat and puffing; with big sinews and strong forearm, bold and audacious and uncouth. A shorn black patch of hair on him, a dun covering about him, a tunic over it to the ball of his rump; on his feet old tattered brogues, on his back a ponderous club like unto the wheel-shaft of a mill.

The heroes come to a meadow where was a giant.

Of the giant, and how he treats the heroes.

§ 38. “Whose horses are these, gillie?” he asked, as he gazed furiously at him. “The horses of Loigaire the Triumphant.” “Yes! a fine fellow he!” And as he thus spake he brought down his club on the gillie and gave him a blow from top to toe. The gillie gave a cry, whereupon Loigaire came up. “What is this you are doing to the lad?” asked Loigaire. “’Tis by way of penalty for damage to the meadow,” quoth the giant. “I will come myself then,” quoth Logaire. They struggle together. . . . Loigaire anon fled till he reached Emain, after having left his horses and gillie and arms.

béim dón gillu o adbrond co hó. Egis in gilla. Doroich Loegaire fua. "Cid dia m-bá don gillu?" for Loegaire. "Hi cinta ind fergoirt do milliud" for in t-aithech. "[Is mé] féin ticfa" for Loegaire. 105^a. Immacomsinitar dóib. . . Techid Loegaire iar tain, 5
 co ránic Emain Macha iar facbail a ech agus a gilli agus a armgascid.

39. Nir bo chian iar tain, co toracht Conall Cernach in sligid cetna, co ránic in magin in ro artraig in ceo druidechta do Loegairiu. Artraigid dano in dubnel 10
 cetna dorcha doborda for Conall Cernach, connar cunagain nem na talmain. Tarblingis Conall iar tain, agus scurid in gilla na eochu isind fergort chétna. Nir bo chian dó iar sudi, co faca in scál cétna chuci. Iarfaigis dó, cia dia m-bo cheli. "Am celi-sea Conaill Cernaig" 15
 for se. "Maith in fer," for in scál la tócbáil a lámi, co tarat beim dó ó hó có a fodbrond. Íachtais in gilla. Tic Conall fo sodain. Immacomarnaic dó agus don scál. Tresi cluchi ind athig. Techis Conall ón mud chetna amal ro theich Loegaire iar fácbail a armgascid 20
 agus a ara agus a ech, co ránic Emain Machai.

40. Dolluid Cuculaind iar sin forsín t-sligid chetna, co ránic in n-inad cétna, conostarraid in dubcheó cétna, feib tarraid in lucht remi. Tarblingis Cucu-
 Attract fo cetoir inti L. cona armgaisced do foirithin annarad. Imacomrainic do agus don scal ní roibe ba de sodain do L. Togb. in scal a matán matluirgi agus dobreth beim do o cluais co caraid cortuitset a airm n-uad (sic) gan comus. Teichis L. iarsin fo mela agus fo mebail co riacht Eموin M. iar b-fagbail a ech agus a arad agus armgascid. Eg. ¹⁰ for om. LU.

§ 39. Nir bo cian iarsin co riacht Con. C. iarsin sligid agus gusan maigin a tuarcoib in dubceo druigechta for L. roime. Artraiges in ceo cetnai for Chon. conar cumaing nem na talmoin do faicsin. Tuirlinges iarsin agus tairntir in carpat agus cuiris in t-ara na hechu issin b-fergort cetna feib roscuirit eich L. Nir bo cian don araid conaca in fer cetna chuige occus (sic) iarfacht do cia occa m-bissi ol se. Ac Conall C. mac Aimerigin (sic) ar an t-ara. Maith in fer ol in scal la togbail in matain m. l. ro boi ina lain agus la tabairt beimen do corroiaicht in t-ara. Atcluín Con. agus eirges fo cetoir agus immacomairnicc [dó] agus don scal. Ní ba ferr son don foruaislighther Con. feib roforuaisliged L. agus teichid coriaicht Eموin Machæ iar b-fagbail a ech agus a arm agus arad. Eg.

§ 40. Doluid iñ ina carpat Cu. iarniamad agus iar slemoin-

²⁷ and ³⁸ a madain magluirci, L.; in matain maghdraighin, H.
²⁷ and ³⁹ beme, H.

³¹ co torracht . . . isin sli-chetna, H; con torracht, L.

³³ artraigis, H, L. ³³ connar congain nem nat al. H.

³⁷ acambisi, H; ciagam boise ale, L. ⁴⁰ imacomraic, H.

§ 39. Not long thereafter Conall the Victorious took the same way and arrived at the plain where the druidical* mist overtook Loigaire. The like hideous black, dark cloud overtook Conall the Victorious, so that he was unable to see either heaven or earth. Conall thereon leapt out and the gillie unharnessed the horses in the same meadow. Not long thereafter he saw the same giant [coming] towards him. He asked him whose servant he was. "I am servant to Conall the Victorious," he quoth. "A good man he," quoth the giant, as he raised his hands till they gave a blow to the gillie from top to toe. The fellow yelled. Anon came Conall. He and the giant got to close quarters. Stronger were the wrestling turns of the giant. Conall fled, as Loigaire had done, having left behind his charioteer and his horses and came to Emain.

40. Cuchulainn then went by the same way till he came to the same stead. The like dark mist overtook him as fell upon the twain preceding. Cuchulainn sprang down, and Laig brought the horses into the meadow. He had not long to wait till he saw the same man coming towards him. The giant asked him whose servant he was. "Servant (companion) to Cuchulainn." "A good man he," quoth the giant, plying him with the club. Laig yelled. Anon Cuchulainn arrived. He and the giant came to close

* magic.

laind ocus *berid* Læg na eocho sin fergort. Nir bo chian dó, co n-acca in fer cetna chuici, ocus immafoacht de, coich dia m-bo cheli. “Celi do Choincualaind” for se. “Maith in fer” for in scal la furred in *mátain* fair. Iachtais Læg. Tic Cuculaind fo sodain, 5
 ocus immácomarnaic dó ocus don scál, ocus nostuar-cend cách araili díb. Traitair in scál, co rodilsig na eocho ocus in n-araid, ocus co ruc eocho ocus aradu ocus armgaisced a coceli leis, co ránic *Emain Macha* cona morchoscur, ocus dorat dia fiadnaib fein íat. 10

41. “Is let-su in curadmír” ol Bricri fri Coincualaind. “Is follus as for n-gnimaib ni dligthi comaradad fris eter.” “Ni bá fír ani sin a *Bricriu*,” for siat, “úair foretammair-ni, conid éen di chardib sidchairechta dosfanic do immirt mela ocus cumachta forni 15
 immon curadmír, ocus ni léicfem-ni uaind hé air sin.” Femdit tra *Ulaid* ocus *Concobur* ocus *Fergus* a n-etergleod, rocurtis *no* dosaichthin Conroí maic Dairi *no* do saicht[h]in Ailella ocus Medba co Cruachain Ai.

chirad a fuil iarsin t-slighid cetna do eitergleod a imrisnae ocus an erī aile immon cuī conas tarī in dubceo druigechta cetna feib tarī in lucht cetna co rolin in coibeis n-dimain tarī eter nem ocus *talmoin*. Tairlingis Cucu. isin maigin cetna ocus cuire Læg na hechu isin u-férgurt. Ni ba cian bæi ann conacæ an fer cendgarb *corp*remor chuicce cona madan matluirgi ina laim amal ticed roime. Cie thusa a gille for se co haniarraid. Ni me fuil gan tigerna ar Laog i. Cu. m̄c Sub. Maith cach on ar [in] scal ocus togbaid fair in mathan m. l. ocus *dobreth* beim dó o chluais co *charaid*. Garthis Laeg. Atethai Cu. a gaisced ocus foherd cor n-íach n-erred de dochum in scail ocus do foirithin Laoich. *Dercais* cach a cele díb, ba feig im̄ ocus ba forgranda in feghad ocus in frithal-*dobert* cach for a ceile díb i. Cu. ocus in *scal*. Ocus immacomtuairg doib ocus *dobered* Cu. da beim im cech n-æn beim dosum i. tathbeim ocus beim co cumus co roforuaislig Cu. a bruth ocus a brig an scail co rodilsig na hechu ocus an araid ocus co rug Cu. eochu ocus *aradae* in lochta aile i. Con. ocus L. fon qma (=cuma) cetna. Dolluid Cu. do Emoil indiaig in lochta aile ocus *dobreth* a n-eochu ocus a n-*aradae* doib. Eg.

§ 41. Is latsa in *curadmír* a Cu. ar *Bricri*. Ni ba fíor sin ar Con. ocus *Laegairi* oir ni fetamor cia do chaidib side Conculaind dot *fainc* do imbirt a comachta foirn . . . cert in cuī uaind. O ro feimdit *Ulaid* an bur n-eitergleod insoighid co Conroí mac Daire for Sencha. Anaidh la breith n-aile coristai uair lemaid bur m-brethugud in bur b-fiadhuse. Eg.

¹¹ Bricni, *LU*. ¹⁸ norocurtis, *LU*. ¹⁹ Cruchain, *LU*.

²⁰ do etergleo an imresna 7 erruid ulad, *L*; do eterdelighud a imresna 7 errigh ulad, *H*. ²¹ in duibnel, *H*.

²² dimaine, *H*. ²³ 7 scuris, *H*. ²⁴ nir bo cian bui and conaca in fer mor cendgharbh *corp*reamhar chuici cona matan maghluirce ina laim amal ticed roime.—*End of fragment in H*.

quarters and either pounded the other. The giant got worsted. He forfeited horses and charioteer, and Cuchulainn brought along with him his fellows' horses, charioteers and accoutrements, till he reached Emain in triumph. He gave them to their rightful owners.

The
giant is
worsted
by
Cuchulainn.

§ 41. "Thine is the Champion's Portion," quoth Bricriu to Cuchulainn. "Well I wot from your deeds *ye* are not a whit on a par with Cuchulainn." "Not true, Bricriu," quoth they, "for we know it is one of his friends from Faëry that came to him to play us mischief and deal with us perforce as to the championship. We shall not forego our claim on that account." The men of Ulster, with Conchobar and Fergus, failed to effect a settlement. They sent them* either to go to * Curoi mac Dairi, or * else to go to Cruachan, to Ailill and to Mève.

Bricriu
awards
Cuchulainn
the sov-
ranty.

* The scribe of *LU* was harmonising two written accounts; he is not sure which to follow.

Tochim Ulad co Cruachain in so.

VIII

42. [Doronsat iarom *Ulaid* comarli a hoeninud im comuaill ocus im chomdimmus in trír curad sin, ocus isi comarli doronsat mathi *Ulad* im Conchobur do 105^b.
techt leo d'etergleod a cesta co tech n-Ailella maic Mágach ocus Medbi co Crúachnaib Ái] immá curad- 5
mír ocus im imarbáig na m-ban. Bá cáin ocus ba háibind ocus bá socraid arréim ronucset *Ulaid* do Cruachnaib. Anais immorro Cuculaind colléic do éis in t-slóig oc airfítuid ban n-*Ulad*, i. *noi* n-úbla clis ocus *noi* cletíne clis ocus *noi* scena clis, ocus ní thair- 10
mescad nach ai alaile.

43. Luid Lóeg mac Ríangabra iarom a ara-som Conculaind dfa acallaim-som bale irra-be oc na cles-saib, co n-epert fris : “A cláin trúaig,” or se, “roscaíg do gal ocus do gaisced, dochuáid uaft in curathmír, 15
rosíachtatar *Ulaid* Crúachain o chíanaib.” “Nír rath-aigsem eter ém, a Láig; indill dún in carpat trá” or se. Indlis Lóeg iarom in carpat, ocus lotár for érim. Rosíachtatar trá slóig *Ulad* archena in tan sin Mag m-Breg. Robói di lúas ind érma ronuc Cuculaind 20
trá ó Dún Rudraige iarná grisad dond araid tucht

§ 42. *Eg* here varies (*fol.* 21^b): Dia tri la ocus teora n-aidchi ierom dollotor *Ulaid* uile a m-breithemnus n-Ailella mc Magach co Cruachnaib æi imman curadmir ocus im immarbaid na m-ban. Pa chæm ocus ba hæibind ocus ba (*fol.* 21^b:) sochraidh in réim. *H* agrees in the opening with *Eg*: imbreith . . . ba cain . . . halainn . . . arem . . . cletine. ⁸ di eiss, *Eg*.

¹⁰ *noi* cleitin clis, *Eg*; nach ae arailei diph, *Eg*.

¹³ Choncū, *Eg*.

Eg; conderbhairt, *H*.

¹⁴ A claenain truaigh, *Eg*; a claon a truaigh, *H*; ro scaith, *Eg*.

¹⁶ *Ulaid* Cruachnaib in tan so, *Eg*.

¹⁶ Ni ro rataiges etir allæic indill duin, *Eg*; Cruachna in trasa. ni rathaiges, *H*.

¹⁹ tra om., *Eg*. *Ulad* Mag m-Breg in tan sin, *Eg*.

²⁰ ronucc Cucu. o Dun R., *Eg*.

²¹ grissad, *Eg*. imrulaid in Lieth Machæ, *Eg*.

CHAPTER VIII

§ 42. * [Thus to the one stead the men of Ulster assembled in council concerning the heroes. The three alike haughty and overweening. The conclusion the Ulster nobles in Conchobar's following arrived at was, to accompany the heroes and have the difficulty adjudged at the abode of Ailill mac Magach and of Mève of Cruachan Ai] with reference to the Champion's Portion and the mutual rivalry of the women. Fine and lovely and majestic the march of the Ultonians to Cruachan. Cuchulainn, however, remained behind the host entertaining the Ulster ladies, [performing] nine feats with apples, nine with javelins and nine with knives, in such wise that one did not interfere with the other.

§ 43. Loig mac Riangan then went to speak with him to the feat-stead and said: "You sorry simpleton (squinter?), your valour and bravery have passed away, the Champion's Portion has gone from ye; the Ultonians have reached Cruachan long since." "Forsooth we have not at all perceived it, my Loig. Yoke us the chariot then," quoth Cuchulainn. Loig accordingly yoked it and off they started on their march. By that time the Ulstermen had reached Magh Breg. Cuchulainn having been incited by his charioteer, marched with such speed from Dun Rudraige, the Grey of Macha and the Black Sainglenn

His
chario-
teer
taunts
Cuchu-
lainn.

* For the section in square brackets read: Then after three days and three nights the Ultonians as a body went to be adjudged to Ailill mac Magach to Cruachan Ai.—*Eg* and *H*, where this comes at once after § 32 and represents a different recension.

imruláith in Líath *Macha* agus in Dub Sainglend fón charput dar fot chóicid Concobuir agus tar Slíab Fuaít agus dar Mag m-Breg, conid hé in tres carpat cetna ránic Cruachna Ai.

44. Lasa réim agus lasa m-borrfad tra ronucsat 5
láith gaile fer n-Ulad uli im Chonchobur agus imón
rigraid ol chenæ do Chruachnaib Ái, rolá armgrith
mór di Cruachnaib, co torchratar na hairm asna
fraigthib, corrabatár for talmain, agus rosgab sluágu
in dúne ule, conid samlaid rombói cach óenduine 10
isind lis amal bís curcas fri sruth. Asbert Medb la
sodain: “Cosindiu dano,” ol si, “ó gabusa Crúachna,
ní chúala-sa in toraind ceu na níulu and cosindossa.”
Luid Findabair la sodain ingen Aillella agus Medba
co m-bói isin n-gríanan for fordorus in dúne, co 15
n-érbairt: “Atchíu-sa cairptech issammag a máthar-
nait” ol si. “Cuir a samla fair,” ol Medb, “a crúth a
écosc a chongraim, delb a fir, dath a ech, tochim a
charpait.”

45. “Atchíu-sa ém” ol Findabair “na dá ech filet 20
fón charput dá ech bruthmara brecglassa comdatha
comchrótha commathi combúada comluatha com-
léinnecha biruich ardchind ageumáir allmair gablaich
guipchúil dúalaich tullethain forbrea fosenga for-
lethna forráncha cassmongaig casschairchig. Carpat 25
fidgrind féthaidi, da n-droch duba tairchisi, dá n-all

³ conid se, *Eg.* Cruachna Aoi, *Eg.*

⁵ Lasodain lasa réim agus lassan m-borrfad, *Eg.*

⁶ uli om., *Eg.* ⁷ do Cruachnaib æi, *Eg.* ⁹ rosgab crith sluag
an dunaid uile amal bís curcas fri sruth, *Eg.* ¹¹ Esmbert, *Eg.*

¹² odogabusa, *H.* ¹³ ann anosa, *H.* ¹⁶ Atchiussæ carpat
issin mag, *Eg.*; cairpthech, *H.* ¹⁷ Cuirí samlai, *Eg.*; cuire, *LU*,
but cf. § 49. ¹⁷ a chruth a ecosc, *Eg.*

²⁰ Atchiussai eim ol Findabair na da euch faillet fon carpat da
euch bruthmaræ breucglassa, *Eg.* ²¹ comdathæ comcroda, *Eg.*

²² combuada combuana comluatha, *H.* ²³ aigenmair, *Eg.*

²⁴ gobcæil, *Eg.* ²⁵ fosenga forra . . . cassmongaig, *Eg.*;
forranach, *H.* ²⁶ feithendai, *Eg.* da nall naill naipche nim-
naisi, *Eg.*; fethandai . . . doirchisi, *H.*

racing in such wise with his chariot across the whole province of Conchobar, across Sliav Fuait (the country around the Fews) and across the Plain of Bregia, that the third chariot arrived first in Cruachan.

§ 44. In virtue then of the swiftness and the impetuous speed with which all the valiant Ultonians reached Cruachan under [the lead of] Conchobar and the body of princes, a great shaking seized Cruachan, till the war-arms fell from the partitions to the ground, seizing likewise the entire host of the hold, till the men in the royal keep were like unto rushes in a stream. Mève thereupon spake: "Since the day I took up home in Cruachan I have not until now heard thunder, there being no clouds." Thereupon Findabair, daughter of Ailill and of Mève, went to the sollar over the high porch of the hold. "Mother dear," she said, "I see a chariot coming along the plain." "Describe it," quoth Mève, "its form, appearance and style; the colour of the horses; how the hero looks and how the chariot courses."

The
arrival
in Crua-
chan.

§ 45. "Truly, I see," quoth Findabair, "the two horses that are in the chariot. Two fiery dappled greys, alike in colour, shape and excellence, alike in speed and swiftness, prancing side by side. Ears pricked, head erect, of high mettle and strangely bounding pace. Nostril fine, mane flowing, forehead broad, full dappled; full slim of girth and broad of chest, manes and tails curled, they career along. A chariot of fine wood with wicker-work, having two black revolving wheels [and two beautiful pliant reins.*] Its *fertsí* hard and straight as a sword. Its

* Wrongly inserted, from a different recension.

n-æbda imnaissi, fertsi crúadi colgdírge, cret nóitech
 nóiglinne, cuing druimnech dronargda, da n-all
 n-dúalcha dronbudi. Fer find forchass foltlebor isin
 charpat; folt dúalach tri n-dath fair, folt dond fri
 toind cind, croderg a medón, mind n-óir budi in folt 5
 fordatuigithar. Rolásat tri imrothu imma chend
 cocairse cach æ dib hi táib alaile. Fúan cáin corcra
 n-imbi, cóicroth óir airgdide and. Scíath brec béim-
 nech, bil bán findruini. Gilech cúach cóicrind ar a
 durnd derglassid. Anblúth n-én n-ete *ingnáith* uása 10
 creit charpat."

46. "Atgénammár asa samail in fer sin" ol Medb.

[R.] "Greit ríge senrehtaid buáda
 barc bodbæ bruth brátha
 breó digla drech curad 15
 cúinsiu chórad cride n-dracon
 altfad m-brochbúada forundibni
 in luchthond lámderg *Loegaire*
 luth la fáebra foltchíp tond fri talmain tadbéim.

Tongu-sa a tong mo thúath," ol Medb, "más co 20
 m-baraind debtha tothæt *Loegaire* Buadach cucund,
 amal bentair foltchíib fri lár talman co n-altain aith,
 bid sí sein glicci ind air[s]lig *dobera* forond lín atám

¹ cret noithech, *Eg.* ² drō argait, *Eg;* dronairgit, *H.* ³ fer
 find forcas, *Eg;* find forchas . . . datha, *H;* findchass, *LU.* ⁴ fri
 toinn a chind croderc ar medon mind orbuide folt for do tuideth.
 Rollassat tri himsrethai, *Eg;* himsrotha, *H.* ⁷ cogoirsi, *Eg.*

⁸ corcra imbe coicroith oir airgide (*om.* and) *Eg;* cain coir
 corcra, *H.* ⁹ se cuach coigrinn, *Eg;* sleg chuach, *H;* durd, *LU;*
 an bluth nen neitignaid uassa creit crai an carpat, *Eg;* n-ete-
 náith, *LU.* ¹⁰ anbláth, *LU.* ¹² Atgenamar assa amail ol
 Medb, *Eg;* atgenamar saml-an fir sin, *H.* ¹⁴ bruth brathu, *Eg.*

¹⁶ cainsiu chorad cride ndraccant, *Eg.* ¹⁷ altfaid mbeithrech
 buada forduintib, *Eg;* forduntibir, *H.* ¹⁸ in luch donn, *Eg.*

¹⁹ tartbeim, *Eg;* dond . . . tartbeim, *H.*

²⁰ a toing, *Eg;* massa combaraind debthai, *Eg;* masa, *H.*

²² amal benar, *Eg;* foltcip, *H.*

²³ bid si sin glicce an airlig *doberæ* fornd lín atam i Cruach-
 naib mine foiglitir, *Eg.*

body of wicker-work new and freshly polished, its curved yoke silver-mounted. Two rich yellow looped reins. In the chariot a fair man with long curling hair; his tresses tri-coloured: brown at the skin, blood-red at the middle, as a diadem of yellow gold the hair at the tips. Three halos encircle his up-turned head, each merging into the other. About him a soft crimson tunic, having five stripes of glittering gold. A shield spotted and indented, with a bright edge of bronze. A barbed five-pronged javelin flames at his wrist. An awning of the rare plumage of birds over his chariot's frame."

§ 46. "We recognise that man," quoth Mève, 'from his description."

"Compeer of kings, an old disposer of conquest,
 A fury of war, a fire of judgment,
 A flame of vengeance; in mien a hero,
 In face a champion, in heart a dragon;
 The long knife of proud victories which will hew us
 to pieces;
 The all-noble, red-handed Loigaire;
 His the vigour that cuts the leek with the sword-
 edge—
 The back-stroke of the wave to the land."

"By the god of my people," quoth Mève, "I swear if it be with fury of hostile feeling Loigaire the Triumphant comes to us, that like as leeks are cut to the ground by a sharp knife, such will be the nicety of

hi Cruachnaib Ai, *mani* fochlither a bruth ocus a bríg ocus a borrfad fó a réir fodein co thathugud a debtha."

47. "Atchíu-sa *dano carpat* n-aile isa mag a mathar-nait," ol ind ingen, "ní mesu dotháet side." "Cuir a samla fair" ol Medb, *et reliqua*. "Atchíu-sa ém," ol si "indala n-ech fil fon *carput* gabur cenand crón-datha cruáid dían daigerda bedgach baslethan uchtlethan, *beras* buille balcbúada tar áthu tar inberu tar aittiu tar imratiu tar maige tar midglinni, co n-dasaíd iar m-buáid midise a samlaib én n-etarlúamain; nis feid mo rosc rán intiu for arríad rochéim ráin étruth. Araile ech derg taullethan drondúalach dúalchass drúimlethan fošeng feochair fond fortrend *fortgethach* athechtaí íath n-etarmaige *eter* mothru ocus amréthi. Ní fogaib and imdoraíd hi tír omna ríad roót. Carpat fidgrind fethaide, da n-droch finna umaidi, síthfe find forargit, cret aurard drésachtach, cuing druimnech dronuallach da n-all dúalcha dronbudi. Fer find forchass foltlebor isin *charput*. Drech lethderg lethgabur laiss, fúamain find fuinechda, brat gorm crónchorra. Sciath dond telbude, bil chonduáil crédumai. Luchair

⁴ Atchíusæ dna, *Eg*; issin mag, *Eg*.

⁵ cuir a sam *et reliqua*, *Eg*; cuire, *LU*. ⁷ indala hec, *Eg*.

⁸ daigerrda, *Eg*. ⁹ bailc, *H*.

⁹ indbera tarraiti tar imraiti, *Eg*; tarraitiu, *H*.

¹¹ midissi issamlaidh en etarlumuin ní feith mo rosc ran intiudh, *Eg*; indiut, *LU*; mideise . . . ní feith, *H*.

¹² rán etruth, *Eg*; ráim, *LU*; romreth, *H*.

¹³ dúalchass *om.*, *Eg*.

¹⁴ fond fortren forrengach atetha ieth n-etarmoiġhe etir motra ocus aimreide, *Eg*; forrengach, *H*.

¹⁶ itír omna riadrót, *Eg*. ¹⁷ dindroch, *Eg*; día n-droch, *LU*.

¹⁸ find argait, *Eg*. ¹⁹ dronordæ danallt dualcha, *Eg*; drondualach, *H*; dia n-all, *LU*; but *cf.* § 45, 50; finn forchas, *Eg*; find forcas, *H*; findchass, *LU*.

²⁰ lethderg lethgabor lais, *Eg*.

²² donn delbuide, *Eg*; faítecta, *H*.

²² bil catot condualaib credumæ, *Eg*; daigerrda, *Eg*; bile, *H*.

the slaughter he will inflict on us, whatever our number at Cruachan Ai, unless his glowing fury, wrath and high-dudgeon are guarded against and assuaged in accordance with his very wish."

§ 47. "Mother dear," quoth the daughter, "I see anon another chariot coming along the plain, not a whit inferior to the first." "Describe it," said Mève. "Sooth I see," she quoth, "in the chariot, on the one hand, a roan spirited steed, swift, fiery and bounding, with broad hoof and expanded chest, taking strong vigorous strides across fords and estuaries, over obstacles and winding roads, scouring plains and vales, raging with triumph. Judge it from the likenesses of soaring birds, among which my very quick eye gets lost from their most smooth careering in emulous course. On the other a bay horse, with broad forehead, heavy locks and wavy tresses; of light and long dashing pace; of great strength; full swiftly he courses the bounds of the plain, between stone enclosures and fastnesses. He finds no obstacle in the land of oaks, careering on the way. A chariot of fine wood with wicker-work, on two bright wheels of bronze; its pole bright with silver mounting; its frame very high and creaking, having a curved, firmly mounted yoke with two rich yellow looped reins. In the chariot a fair man with wavy hanging hair. His countenance white and red, his jerkin (*fuamain*) clean and white, his mantle (*brat*) of blue and crimson red. His shield (*sciath*) brown with yellow bosses, its edge veined with bronze. In his hand flames a fiery, furious spear. And an awning of

derg daigerdæ ar a durn derglasaid. Anbluth n-én n-ete *ingnaith* úasa creit chroncharpait.”

48. “Atgenamar asa samail in fer” ol Medb.

[R.] “Oxad leomain londbruth loga lía cáin cermnæ
cern eter cethraib curethar cruáid 5
chend ar chend glond ar glond gleó ar gléo.
glé nodonselní sládar iasc mbrec for ganim deirg
dia m-bi fergi fuásnadar mac Findchoimi frind.

106^b. Tong a toing mo *thuath*, amal sladar iasc mbrec for
licc derg áin co sústaib iarind, bid si sin mini na 10
hesorgni *dobéra* Conall *Cernach* forni, día fuasnaither
frind.”

49. “Atchíu-sa *dano carpat* n-aile isammag.” “Cuir
a samail duin,” ol Medb, *et reliqua*. “Atchíu-sa ém”
ol ind ingen [da ech commora comalli comchroda 15
comluathu comleimnecha biruich ardchind agenmair
allmair gablaich gopchúil dúalaich tullethain forbrecca
fosenga forlethna forráncha casmongaig casschair-
chig] indala ech fil fón charput, ech líath lesslethan
lond lúath lúamnach londmar lugleimnech lebor- 20
mongach maignech toirnech trosmar tuágmong ard-
chend uchtlethan lasaid fót fond bras fochuirse foc-
ruáid fó a cruib calath cethardu dogréind almaí
énlaithe lúith buáda, *berid* riuth for sét foscaín úathu
ech n-anailche, uiblech tened trichemruaid tatnit a 25
cróes glomarchind.

¹ anbluth n-en n-eitignaid uassa creit croi an *carpait*, *Eg*; an-
bluth nen ned osa creit, *H*; n-etegnaith, *LU*. ⁴ Oxad leomuín, *Eg*.

⁵ cuirethar cuí cend ar cend, *Eg*; crethaib, *LU*.

⁶ gle no tansellne ní sladar iasc mbecc for gairb *derg*, *Eg*.

¹³ *Atchiussæ dono carpat* n-aile ol an *ingen*. Tabair a tuarusc-
bail ar *Medb*. *Atchíusa* eim ar an *í*. andala hech fil fon *carpat*, *Eg*.

²¹ toirnech *om.*, *Eg*; trostmar, *Eg*.

²³ dogrinn, *Eg*; dogrind, *TE*.

²⁴ luthbuada, *Eg*; lúthbúada, *TE*.

²⁵ eudhnanalchí uiblich tined trichemruaide taithnes a cræs
glomarchind fuil fo *deisfertais* in *carpait*, *Eg*.

the rare plumage of birds over the wicker frame of his chariot."

§ 48. "We recognise the man from his description," quoth Mève.

"A lion that groaneth, a flame of Lug, that diamonds can pierce ;

A wolf among cattle ; battle on battle,

Exploit on exploit, head upon head he heaps ;

As a trout on red sandstone is cut

Would the son of Findchoimi cut us ; should he rage against us, no peace !

"By my people's god, as a speckled fish is cut upon a shining red stone with flails of iron, such I swear will be the minuteness of the slaughter Conall the Victorious will execute on us should he rage against us."

§ 49. "I see another chariot coming along the plain." "Give us its description," quoth Mève. "I see, in sooth," the daughter quoth, "two steeds, alike for size and beauty, fierceness and speed, bounding together, with ears pricked, head erect, spirited and powerful . . . with fine nostril, long tresses and broad foreheads,—full dappled, with girth full slim and chest expanded, mane and tail curled, dashing along. Yoked in the chariot, the one, a grey steed, with broad thighs, eager, swift and fleet,—wildly impetuous, with long mane and broad haunches, thundering and trampling,—mane curled, head on high, breast broadly expanded. From out the hard course he fiercely casts up clods of earth from his four hard hoofs,—a flock of swift birds in pursuit. As he gallops on the way a flash of hot breath darts from him ; from his curbed jaws gleams a blast of flame-red fire.

* insert
dulmar

50. Araile ech círdub cruaidchend cruind coelchos
cálethan cobluth dían [dúalmar]* duálach druimlethan
dronchóchech maighech aighech bairnech ballceim-
nech balcbéimnech lebormongach casmongach scúa-
plebor [drondualach, tullethan] grind immaáig iar 5
níth aigi ech in íath, mo scing srathu sréid sergi sétid
maige midglinne. [Ni fagaib and imdoraíd hi tír
omnáríad róot.] Carpat féthgrind fethaide, da n-droch
ernbudi iarnda. Sithfe [find findairgit] co féthain
findruine. Cret [urard drésachtach, sí] chréda 10
chromglinne. Cuing druimnech dronordæ. Dá n-all
dúalcha dronbudi. [Fertsi crúadi colgdárgi].

51. Fer bróinech dub isin charput as aldem di
feraib hErend. Fuán cáin corcra cóir imbi. Heó
óir int[š]laide uassa bán bruinnechur ina háthaus- 15
locud fris m-ben lúthu láth bulli. [Leni gelchulpatach
co n-derginliud oir forlasrach.] Ocht n-gemma deirg
dracondai for lár o da imlisen. Da n-gruád gormgela
cróderca dofích uiblich tened ocus análaich. Fo-

¹ coelcossach crualethon cobluth dian dualmar druimlethan
dronchoichech bairnech balccheimnec scuablebor, *Eg.*

² dubnar *LU.*, *Facs.*, dulmar, *Stokes.*

⁶ aig, *Eg.*; sreidid, *Eg.*

⁸ Carpat fidgrind feithide dindroch findæ umæide. sithbe
find finnarcait co fetanaib finndruine sicreda cromglinni, *Eg.*;
dia n-droch, *LU.*

¹² dronbuide, *Eg.*

¹³ is ailldem, *Eg.*

¹⁴ coir corcra uimme, *Eg.*; cóicdíabail, *TE.* for cóir.

¹⁵ intlaisi, *H.*; intlais, *Eg.*

¹⁶ lut a lanbuille, *Eg.*; VII n-gema derga, *Eg.*; secht, *TE.*

¹⁸ a da imcaisin da n-gruaid n-gormgela, *Eg.*; for lár cehtar
a dimcaisen, *TE.*

¹⁹ aiblech ocus analaich, *Eg.*; Here *TE* adds as follows:
Do fich ruithen serci ina dreich. Atá lim ba fras do nemannaib
ro laad ina chend. Dubithir leth dubfolach cehtar n-ai a da
brúad. Claidéb orduirnd i n-ecrus sesta for a dib śliastaib. Gai
gormruád glac thomsidi la faga féig fobartach for crannaib roiss

§ 50. "The other horse, dark-grey, head firmly knit, compact, fleet, broad-hoofed and slender. Firm, swift, and of high mettle, with curl and plait and tress, —broad of back and sure of foot, lusty, spirited and fiery, he fiercely bounds and fiercely strides the ground. Mane and tail long and flying, heavy locks adown his forehead broad. Grandly he careers the country after winning the horse-race. Soon he bounds the straths, casts off languor, traverses the plains of the Mid Glen, finding no obstacle in the land of oak, coursing the way. A chariot of fine wood with wicker-work, having two yellowish iron wheels and a bright silver pole with bright bronze mounting. A frame very high and creaking, with metal fastenings. A curved yoke richly gilt,—two rich yellow looped reins. The *fertsí* hard and straight as sword-blades.

§ 51. "In the chariot a sad,* melancholy man, comeliest of the men of Erin. Around him a soft crimson pleasing† tunic (*filan*), fastened across the breast, where it stands open, with a salmon-brooch of inlaid gold, against which his bosom heaves, beating in full strokes. A long-sleeved linen kirtle with a white hood, embroidered red with flaming gold. Set in each of his eyes eight red dragon gemstones. His two cheeks blue-white and blood-red. He emits sparks of fire and burning breath, [with a ray of love in his look. A shower of pearls, me thinketh, has fallen into his mouth. Each of his two eyebrows as black as the side of a black spit. On his two thighs rests a golden-hilted sword (*claideb*), and fastened to the copper frame of the

* *Lit.* black.

† Of five plaits, *TE*.

cheird hích n-erred n-indnæ, cless nîad *nonbair* uasa
 errid óencharpait. [Ara ar a bélaib isin charput sin
 araile forseng fánfota forbrec. Falt forchas forruád
 for a mulluch. Gipne findruine for a etan nád leced
 a folt fúa agid. Cúachi di ór for a díb cúladaib hi 5
 taircellad a folt. Cochline ettech immi co n-urslocud
 for a díb n-ulendnaib. Bruitne di dergór ina láim dia
 tairchelland a eochu.]

52. "Is banna ría frais ón trá," or si, "atgénammár
 asa samail in fer sin" or Medb. 10

[R.] "Braó mara bara bledmail blog dergthened
 tond mairnech mathrúamdæ
 mórbruth m-borrbíastæ
 brisiud muád mórchatha 4
 comboing tar écrait n-écomlund 15
 allbach m-bratha brógene.
 Bruth matho murtchend for cethraib
 cuirethar glond ar glond cend ar chend. 8
 Canaid cóir coscrach cridemail
 frisin Coinculaind comchosmail. 20
 Cutanméla mulend múadmraich."

rúamantai hi cengul dá creit cróncharpait. Sciath concorda
 co comroth argit co túagmílaib óir úas a dib n-imdadaib. Focheird
 hích n-erred n-indnæ immad cless comluith úas a errid óenchar-
 pait. Ara ar a bélaib isin charput sin araile forseng fánfota.

¹ nuad, *Eg.*

⁹ or *Medb, Eg.*

¹⁰ samlaib, *Eg.*, or *Medb om, Eg.*; ašaml an f̄ sin, *H.*

¹¹ broamara, *Eg.*; *H.* ¹² athruamda, *Eg.*

¹⁵ cing (*für* comboing), *Eg.*; n-eccomlaid, *Eg.*; n-egcomlaid,
H. ¹⁶ allbach mbratha, *LU.*

¹⁷ bruth mathgaman for minceth̄ for ecraiti imirth- glonn ar
 glonn, *Eg.*; murtché̄t for crethaib, *LU.*; mortcet for cretaib, *H.*

¹⁹ císne cur coscrach cridamail fri C., *Eg.* ²⁰ Concl. *LU.*

²¹ Cotanmela amal meilius mulend muadbraicch, *Eg.*; Cutan-
 mela amal meles mulind muadh mbraich, *H.*

chariot is a blood-red spear (*gai*) with a sharp mettlesome blade on a shaft of wood well fitted to his hand. Over both his shoulders a crimson shield (*scíath*) with a rim of silver, chased with figures of animals in gold. He leaps the hero's salmon-leap into the air and does many like swift feats besides. Such is the chief of a chariot-royal.] Before him in that chariot there is a charioteer, a very slender, tall, much freckled man. On his head very curly bright-red hair, with a fillet of bronze upon his brow which prevents the hair from falling over his face. On both sides of his head patins (or cups) of gold confine the hair. A shoulder-mantle about him with sleeves opening at the two elbows, and in his hand a goad of red gold with which he guides the horses."

§ 52. "Truly, it is a drop before a shower; we recognise the man from his description," quoth Mève.

"An ocean fury, a whale that rageth, a fragment of
 flame and fire ;
 A bear majestic, a grandly moving billow,
 A beast in maddening ire :
 In the crash of glorious battle
 Through the hostile foe he leaps,
 His shout the fury of doom ;
 A terrible bear, he is death to the herd-of-cattle,*
 Feat † upon feat, head upon head he heaps :
 Laud ye the hearty one, he who is victor fully.
 As fresh malt is ground in the mill shall we be
 ground by Cuchulainn."

* A term of contempt for the ordinary soldiers.

† *i.e.* deed.

“Tong a toing mo *thuath*,” ol Medb, “mád co féirg dothí Cúchulaind chucund, *amal* meles muilend *déc* forcél braich rocruaid, is amlaid coto[n]mélani in fer sin a óenur ar úir agus grían, cía nobetis fir in cóicid uli immond hi Crúachain, mani fochlither a bruth 5 agus a brig.”

53. “Ocus hi fecht sa cinnas dothíagat?” ol Medb.

“Dóit fri dóit” or ind ingen. “leóit fri leóit.

fuámain fri fuamain. gúalaind fri guálaind.

bil fri bil. fonnad fri fonnad.

10

fid fri fid. *carpat* fri *carpat*.

dosfil uli a baídmáthair.”

[R.] “Comlúd marc m-buada maidm toraind toll-
chléthi.

trethan trom ainbthine allchlú fri immalldu 15

fortacrith in n-írinnd imtrén trómthuinsset.”

“Mná finna fornochta friú” ol Medb.

“aurchíche aurnochta etrochta.

collín n-ingen n-aurlam n-*in*chomraic

liss aurslochthi. búirg fáenbéla.

20

Dabcha úaruisci. dérguda indlithi

107^a.

¹ *Tonga et reliqua* mas combaraind dotæt cucunn *amal* meiles muilend mbuathbraich. tæc Cucul. chugainn *amal* meiles *déc* n-oircel mbraith rochruid is amlaid cotameila an fer sin a ænar ar uir agus grían cie no beitis fir an cuigiú uile umaind mine foichlit- a bruth, *Eg*; cotunmelam, *L*; cotonmelam in fer sin, *H*; cotomélam, *LU*; Tothæt Cucl. cucund, *H*.

⁷ ol Medb, *Eg*.

¹⁰ bil fri bil. dos filit uile a buidmathair. fid fri fid fonnad fri fonnad *carpat*, *Eg*; tusfuil uile a buidmathar, *L*.

¹² bil fri bile tas fuil uile a bhuidhmathair fidh fri fidh, *H*.

¹³ Comluth mbarc, *Eg*.

¹⁵ fri imallad, *Eg*.

¹⁶ imustren, *Eg*.

¹⁷ fris, *Eg*.

¹⁹ *in*comraic, *Eg*; nīcomraic, *H*.

²⁰ bruigh, *Eg*; buirc, *H*.

“By the god of my people,” said Mève, “I swear if it be with fury Cuchulainn comes to us, like as a mill of ten spokes grinds very hard malt, so he alone will grind us to mould and gravel, should the whole province attend on us in Cruachan, unless his fury and violence are subdued.”

§ 53. “How do they come this time?” quoth Mève.

“Wrist to wrist and palm to palm,
 Tunic to tunic they stand,
 Shield to shield and frame to frame,
 A shoulder-to-shoulder band,
 Wood to wood and car to car,
 Thus they all, fond mother, are.”

“As thunder on the roof when breaking,
 With speed the chargers dash, ;
 As heavy seas which storms are shaking,
 The earth in turn they crash ;
 Anon it vibrates as they strike,
 Their strength and weight are like and like.
 High their name,
 No ill fame !”

Then Mève made speech :—

“Women to meet them, and mony, in déshabille,
 Full-breasted and bare and bonnie, in number weel ;
 Bring vats of cold water where wanting, beds ready
 for rest,
 Fine food bring ye forth, and not scanty, but of the
 best,
 Strong ale and sound and well malted, warriors’
 keep ;

bíad glan imda braichlind muád mescmar
 maith
 feinne fothud
 fochen in cath tothóet bess nínortar tairis."

54. La sodain dolluid Medb for fordorus ind liss 5
 immach isin n-aurlaind ocus tri *coecaít* ingen lée ocus
 teóra dabcha uárusci don triúr láth n-gaile do[n]dánic
 resin sluág do tathugud a m-brotha. Ro lád roga
 dóib iar sudiu, dús in bad tech for leth dobertha do
 cach fir díb, *no* in tech dóib a triur. "A tech for leith 10
 do cách" or Cuculaind. Iar sudiu *berthar* i tigi co
 n-dérgothaib sainamraib an ro bo dech leó dona tri
coecaib ingen, ocus dobreth Findabair la Coinculainn
 sech cách isin n-airicul irra bi, ocus tancatár *Ulaid*
 uli iar sudiu, ocus luid *Ailill* ocus Medb ocus a teglach 15
 n-uli, co rofersat fælte fri hUltu. Frisgart Sencha
mac Ailella: "Is maith lind" or se.

55. Tíagait *Ulaid* iarom isin dún ocus dolleicther
 arrígtech dóib *amal dorímther*, i. secht cúarda and
 ocus secht n-imdada o thein co fraig. Airinich cré- 20
 duma ocus aurscartud dergibair. Tri stéill chreduma

¹ biad nglan, *Eg*; mbuaidhmescmar, *H*.

³ feine fothugud, *Eg*; feinne fothut, *H*.

⁴ fochen in cach dotæt bess ninurtat tairis, *Eg*; in cach, *H*.

⁶ for dorus, *H*. ⁶ isin n-aurlaind *om*, *Eg*; tri La, *Eg*.

⁷ donainic riassin slógh, *Eg*; dotanic, *H*.

¹⁰ dus in ba tech for leith do gach duine díb *no* an bud æntech
 doib a triúr, *Eg*; for leith do cach fir díb *no* in bad aointech, *H*.

¹¹ Iarsuidiu lotar i tigib, *Eg*; Tech for leth . . Iar suidiu badur
 i tigib, *H*.

¹² ocus an ro, *LU*; sainemlaib, *Eg*; din tri L ban dobretha
 doib ocus dobretha Findabair do C, *Eg*; dona tri L *ingen* do-
 bretha doib ocus dobreath, *H*; dobretha doibh 7 dobreth, *L*.

¹⁶ Luid Medb ocus Oilill, *Eg*.

¹⁸ Tiegait iarom *Ulaid* uile, *Eg*.

²⁰ airenech credumæ i tulaigh an toige teuch n-darach go
 tugad slinnti, *Eg*; aireínich credhuma i tul- an tighe, *H*.

Let the gates of the burg be set slanting, open the
liss.

Hail! the battalion that's cantering won't kill us,
ywis!"

§ 54. Thereupon Mève went out by the high door of the palace into the court, thrice fifty maidens in her train, with three vats of cold water for the three valiant heroes in front of the hosts, in order to alleviate their thirst (*lit.* heat). Choice was straightway given them so as to ascertain whether a house a-piece should be allotted them or one house among the three. "To each a house apart," quoth Cuchulainn. Thereafter such as they preferred of the 150 girls are brought into the house, fitted up with beds of surpassing magnificence. Findabair in preference to any other was brought by Cuchulainn into the apartment where he himself was. On the arrival of the Ultonians, Ailill and Mève with their whole household went and bade them welcome. "We are pleased," quoth Sencha, son of Ailill, responding.

§ 55. Thereupon the Ultonians come into the fort and the palace is left to them as recounted, viz., seven "circles" and seven compartments from fire to partition, with bronze frontings and carvings of red yew. Three stripes of bronze in the arching of the house, which was of oak, with a covering of shingles. It had twelve windows with glass in the openings. The dais of Ailill and of Mève in the centre of the house, with silver frontings and stripes of bronze round it, with a silver wand by the fronting facing Ailill, that would

i taulaich in taige. Tech darach co tugi slinned. Di senistir déc and co comlathaib glainidib friu. Imdui Ailella ocus Medba immedon in tige. Airinig airgdidi impe ocus steill chreduma ocus flesc airgdide ocond airinuch ar bélaib Ailella adcomced midlisse in tige 5 do chosc in teglaig do grés. Tairmchellsat gascid fer n-Ulad ón dorus d'arailiu dond ríghthig ocus ardopettet a n-és ciúil, céin both oc aurngom dóib. Bói trá día farsingi in tige i tallastár formna lath n-gaile in choicid uli im Conchobur. Concobur immorro ocus Fergus 10 mac Róich i n-imdaí Ailella ocus nonbor di láthaib gaile fer n-Ulad ol chena. Tosnairnechtár fleda mora iar sudiu. Batár and iarom có cend trí lá ocus trí n-aidche.

56. Bá iar sudiu dano conacrad Ailill do Chon- 15 chobur co n-Ultu immi, cid dia ra bi arréim. Dorrími Sencha iarom in caingín immá tullatár, i. im chomuail in trír chaurad immá curathmír ocus im chomúail na m-ban immá tússigecht isna fledaib, úair ní rodmatár a m-brethugud innách baliu aili acht ocut-su." Soch- 20 tais Ailill la sodain, ocus ni bu fælid leis a menma. "Nirbo chucum-sa ém" or sé "robo chóir dál inna caurath sin do thabairt, mani tabraiter ar miscais." "Ni bá nech bas ferr nodgléfe ém" or se "atai-siu."

² gleordha glainidhe, *H.*

⁴ airgide, *Eg.*; stiall, *Eg.*; flesg airgit, *H.* ⁷ ardušpetit, *H.*

⁸ Bói di fairsinge co tallastar formna lath gaile fer n-Ulad inn. oc aurngam bidh doib, *H.*

¹² lath ngaile fer n-Ulad olchena. Tosnairnecht̄, *H.*; Tosnairnechtatar fleda mora iarsuidiu, *Eg.*

¹⁴ teora ocus teora n-oidche (*sic*), *Eg.*; oidqi, *Eg.*

¹⁵ Bai iarsuidiu trath conacrad, *Eg.*

¹⁶ cid dia rabi arréim *om.*, *Eg.*; imme. Dorime, *H.*

¹⁷ caig, *LU.*

¹⁹ ni rotlamathor, *Eg.*; ni rot maith, *H.*

²¹ nir ba, *Eg.* ²³ mine tabarthaiei, *Eg.* ²⁴ ar Sencha, *Eg.*

reach the mid "hips" of the house so as to check the inmates unceasingly. The Ulster heroes went round from one door of the palace to the other, and the musicians played while the guests were being prepared for. Such was the spaciousness of the house that it had room for the hosts of valiant heroes of the whole province in the suite of Conchobar. Moreover, Conchobar and Fergus mac Rōich were in Ailill's compartment with nine valiant Ulster heroes besides. Great feasts were then prepared for them and they were there until the end of three days and of three nights.

§ 56. Thereafter Ailill inquired of Conchobar with his Ultonian following what was the purport of his march. Sencha narrated the matter on account of which they had come, viz., the three heroes' rivalry as to the Champion's Portion, and the ladies' rivalry as to precedence at feasts—"They could not stand being judged anywhere else than here by thee." At that Ailill was silent and was not in a happy mood. "Indeed," quoth he, "it is not to me this decision should be given as to the Champion's Portion, unless it be done from hatred." "There is really no better judge." "Well," said Ailill, "I require time to consider." "We really require our heroes," quoth Sencha, "for great to timid folks is their value." "For that then three days and three nights suffice for me," quoth Ailill. "That would not forfeit friendship," answered Sencha. The Ultonians straightway

107^b. “Maith limsa ré scrutáin *dam fris dano*” or *Ailill*.
 “Recam-ni a les ém ar curaid,” ol *Sencha*, “ar is mór
 do midlachaib allóg.” “Lór lim-sa *dano* tri lá agus
 teóra aidchi fri sodain” ol *Ailill*. “Ní forcraid cairde
dano aní sin” ol *Sencha*. Timgartatar *Ulaid* celebrad 5
 iar sudiu agus bátár budig agus doberat *bennachtain*
 do *Ailill* agus do *Medb*, agus dobertatar mallachtain
 do *Bricrind*, úair iss e fodrúair a n-imchossait, agus
 lotar dia crích iar sudiu, agus fácbait *Loegaire* agus
 Conall agus Coinculainn día m-brethugud do *Ailill*. 10
 Agus dobrethe praind *cetna* do cach fir díb cach
 n-aidche.

After § 56
 should
 come §§ 63,
 64, 65. § 57
 is lacking
 in *Eg*, *H*,
L.

57. Dobretha a cuit dóib ind aidchi sin, agus
 dolléicthe tri caittini a húaim *Crúachan* dia saigid, i.
 tri bíasta druidechta. Techit iarom Conall agus 15
Loegaire for sparríb na tigi agus fácbait a m-biad oc
 na bíastaib, agus feoit fón samail sin cusarnabárach.
Nirtheig Cuculainn assa inud frissin m-bíasta rosiacht
 chuci, acht in tan dosíned in beist a bragit cosin
 n-esair, dounsi *Cuchulainn* béim din claidiú^b na cend 20
 doscirred di mar bad do charraic. Nothairned si
 síis di sudi. *Nirthomail* agus nírsúan *Cuculainn* fon
 cruth sin co matain. Rothinsat na cait, o robo maten,
 agus atessa iat-som fon cruth sin arabarach. “Nach
 leór a comram sin do bor m-brethugud” or *Ailill*. 25
 “Ná tho,” or Conall agus *Loegaire*, “ni fri biasta
 chathaignit-ni, acht is fri dóini.”

¹ *dano fris dano*, *LU*; *dam fris (om. dano)*, *Eg*.

⁵ cairde son ar *Sencha*, *Eg*.

⁶ agus bator buide agus dobertatar *benachtain* dond righ agus don rigain agus dobertatar mallachtain do *Bricrind*, *Eg*.

⁹ *Loegairi B.*, *Eg*.

¹¹ Agus dobreth *proinn* c. do gach fer díb cech n-oidche, *Eg*.

¹⁹ *beis*, *LU*; ²¹ *doscirred*, *LU*.

bade farewell ; being satisfied, they left their blessing with Ailill and Mève and their curse with Bricriu, for it was he who had incited them to strife. They then departed from the territory of Mève, having left Loigaire and Conall and Cuchulainn to be judged by Ailill. The like supper as before was given to each of these heroes every night.

CHAPTER IX

§ 57. One night as their portion was assigned them, three cats from the Cave of Cruachan were let loose to attack them, *i.e.* three beasts of magic. Conall and Loigaire made for the rafters, having left their food with the beasts. In that wise they slept till the morrow. Cuchulainn fled not from his place from the beast which attacked him. But when it stretched its neck out for eating, Cuchulainn gave a blow with his sword on the beast's head, but [the blade] glided off as 'twere from stone. Then the cat set itself down. In the circumstances Cuchulainn neither ate nor slept. As soon as it was early morning the cats were gone. In such condition were the three heroes found (*lit.* seen) on the morrow. "Does not that trial suffice for adjudging ye?" asked Ailill. "By no means," quoth Conall and Loigaire, "it is not against beasts we are striving, but against men."

Before
§ 58 *Eg*
has 63, 64,
65.

58. Luid iarom Ailill ina airicul ocus dober a druim friar[*f*]raigid ocus ní bu sáim a menma ocus ba aing-cess laiss in dál dodfánic ocus nírchotail ocus ni roloing co cend tri lá ocus teóra n-aidche, conid and asbert Medb : “Is midlachda no táí” ol si. “Mani 5 brethaige-seo, brethaigfet-sa.” “Is andso dam-sa ém a m-brethugud,” or Ailill, “ocus is maírg cosa tuced.” “Ní andsa immorro,” ol Medb, “fó dáig” or si “na fil eter créduma ocus findruini, atá eter Loegaire ocus Conall Cernach. A fil dano” or si “eter findruini ocus 10 dergór, ata eter Conall Cernach ocus Coinculainn.”

59. Ba hand sin tra conacrad Loegaire Buadach do Medb iar scrútan a comarli. Is and sin asbert Medb fri Loegaire : “Fochen a Loegairi Buadaig” ol si “is comadas caurathmír do thabairt dait, ríge léch 15 n-Erenn dait úain-ne on trath sa, ocus in caurathmír ocus cuach créduma ocus én findruini for a lar, conid ruca lat sech cach hi comartha m-breithe, ocus nín accathar nech aile occut, conid tárfas isin Cráebrúaid Conchobuir deód láí ; in tan doberthar in caurathmír 20 etruib, bád and sin tadbæ do chúach fiad mathib Ulad uili. Bid lat in caurathmír iarom ocus ní chossena nech do láthaib gaile fer n-Ulad ol chena frit, uair bid comarda n-aichnid la Ultu uli aní no m-bera latt.” Iar sudiu doberar in cúach do Loegairiu Buadach, 25

¹ dobert, *Eg*.

² ocus ni ba saim laiss a menma, *Eg*; ba haincces, *Eg*.

³ dus fainic, *Eg*. ⁴ teora la, *Eg*. ⁵ milaechda, *Eg*.

⁶ is andso : i. is dolig, *LU*. ⁷ a m-brethugud *om.*, *Eg*.

⁸ ní andsa : i. ní dolig, *LU*; a b-foil, *Eg*; a fuil, *H*.

¹⁰ dono, *Eg*. ¹³ Conid ann asmbert Medb, *Eg*.

¹⁴ ar si, *Eg*. ¹⁶ uainde, *Eg*. ¹⁷ ocus én *om.*, *LU*.

¹⁸ a g-comurthæ, *Eg*. ²⁰ an tan dombertar, *Eg*.

²² uili *om.*, *Eg*; *H*.

²⁴ comartha n-aithgni la Ultu in ní bere lat, *Eg*.

CHAPTER X

§ 58. Ailill having gone to his chamber, set his back against the wall. He was disquieted in mind, for he took the difficulty that faced him to be fraught with danger. He neither ate nor slept till the end of three days and three nights. "Coward!" Mève then called him, "if you don't decide, I will." "Difficult for me to adjudge them," Ailill said; "it is a misfortune for one to have to do it." "There is no difficulty," quoth Mève, "for Loigaire and Conall Cernach are as different as bronze and *findruini*;* Conall Cernach and Cuchulainn as different as *findruini* and red gold."

§ 59. It was then, after she had pondered her advice, that Loigaire the Triumphant was summoned to Mève. "Welcome, O Loigaire the Triumphant," she quoth; "it is meet to give thee a Champion's Portion. We assign to thee the sovranity of the heroes of Erin from this time forth, and the Champion's Portion, and a cup of bronze with a bird chased in white metal on its bottom. In preference to every one else, take it with thee as a token of award. No one else is to see it till, at the day's end, thou hast come to the Red Branch of Conchobar. On the Champion's Portion being exhibited among you, then shalt thou bring forth thy cup in the presence of all the Ultonian nobles. Moreover, the Champion's Portion is therein. None of the valiant Ultonian

* White metal.

108^a. ocus a lán do fín aicnetai and. Ibid ina dig iarom for lár ind ríghaige allind robói isin chuach. “Atá and sin fled chaurad dait trá,” ol Medb, “doroimle corbat cétach cetbládnach ar bélaib óc n-Ulad uli.”

60. Celebraid Loegaire iar sudiu, ocus congarrar 5
Conall Cernach do Meidb fon innas cetna co lar ind ríghaige. “Fochen a Chonaill Cernaig,” ol Medb, “is comadas caurathmír et reliqua, ocus cuach findruini dano ocus én óir for a lár et reliqua.” Iar sudiu dano iarom doberar do Conall ocus a lan do fin et 10
reliqua.

61. Celebraid Conall, i. iar sudiu, ocus tíagair uadib ar chend Conculaind. “Tair do acallaim ind rígh ocus na rigna” ol in techtaire. Bá and bóí Cúculainn oc imbert fidchille ocus Lóg mac Ríangabra a 15
ára fessin. “Is dom chuitbiud-sa ón,” or se, “fuiris dobretha bréc im nach meraige.” La sodain dolléici fer dina feraib fidchilli don techtaire, co m-bóí for lár a inchinne, conid ed dochóid for lic trascair a báis, co torchair eter Ailill ocus Medb. “Aill amai!” ol 20
Medb “iúrthund Cuchulainn,” or si, “día siabairther immi.” Atasraig Medb la sodain ocus luid corránic co Coinculainn, co tard [a] dí láim imma brágit. “Tabair bréc im nách n-aile” or Cuchulainn. “A

¹ aicenta, *Eg*; *ibid* iarom ina aendig for lar *etc.*, *Eg*; aicenta ann ⁷ *ibid* iarom ina aendig, *H*.

³ adsin, *LU*; ata sin, *Eg*.

⁶ Celabrid dono *L.*, *Eg*; congarrar, *Eg*; congairt, *H*.

⁹ iarsudiu doberar in cuach, *H*. ¹⁶ fessin *om.*, *Eg*.

¹⁸ donæ feraib, *Eg*.

¹⁹ doluid for ling trasccrad a bais, *Eg*; dochuaidh for lar trascair a bais, *H*. ²¹ or si *om.*, *Eg*.

²² Atafraig Me. lasodain ocus luid comboi a b-farad Conc. ocus dorat a dí laim imo bhragait, *Eg*; atfraig, *H*; atafraig, *LU*.

²³ co tart a di laim, *H*.

heroes will dispute it further with thee. For the thing thou art to take away with thee shall be a token of genuineness in the estimation of all the Ultonians." Thereupon the cup with its full of luscious wine was given to Loigaire the Triumphant. There and then* he quaffs the contents at a draught. "Now you have the feast of a champion," quoth Mève. "I wish you may enjoy it a hundred hundred years at the head of all Ulster."

§ 60. Loigaire thereupon bade farewell. Then Conall Cernach in like wise was summoned into the royal presence. "Welcome," quoth Mève, "O Conall Cernach; meet it is to give thee a Champion's Portion, with a cup of white-metal besides, having a bird on the bottom of it chased in gold." Thereafter the cup was given to Conall with its full of luscious wine.

§ 61. Conall bade farewell. A herald was then sent to fetch Cuchulainn. "Come to speak with the king and queen," quoth the messenger. Cuchulainn at the time was busy playing chess with Loig, son of Rianga-bair, his own charioteer. "No mocking," he quoth; "you might try your lies on some other fool." Having hurled one of the chessmen, it pierced the centre of the herald's brain. He got his death-blow therefrom, and fell between Ailill and Mève. "Woe is me," quoth Mève; "sorely doth Cuchulainn work on us his fury when his fit of rage is upon him." Thereupon Mève got up and came to Cuchulainn, and put her two arms round his neck. "Try a lie upon another," quoth Cuchulainn. "Glorious son of the Ultonians

* *Lit.* on the floor of the palace.

maic amrai *Ulad* agus a lassair læch n-*Ereenn*, ní bréc as áil dún immut" ol Medb. "Cía thíastaís formna læch n-*Ereenn* uile, is duit-siu dóbermaís remib aní imombethe, úair atodaimet fir h*Ereenn* úasaib, ar allud agus gail agus gasciud, ar áne agus óetid agus 5 irdarcus.

62. Atsraig Cúculainn la sodain agus téit la Medb co ránic a rígtech, agus feraid Ailill fáelti friss co mór. Ocus doberar cúach dergóir dó agus a lán do fín sainemil and agus én do lic lógmair for a lár, agus 10 doberar cutrumma a da súlu do dracon dó leis sech cách. "Atá fled chaurad dait sund tra" ol Medb. "Daromle corbat cétach cétbliadnach ar belaib óc n-*Ulad* uli." "Ocus issí ar m-breth-ni dano beós," or Ailill agus ol Medb, "uair nachat fil-siu fein hi 15 cutrummus fri ócu *Ulad*, cona be do ben hi cutrummus fri a mná, agus ní forail lind corop si ceta the do grés ria mnáib *Ulad* uli ar thus hi tech n-óil. Ibid Cuchulainn iarom ina óendig allán róbói issin cúach agus celebraid iar sudiu dond ríge agus dond rígain 20

¹ a lasair, *H*; lassair, *Eg*; lassar, *LU*.

² cia tistais, *Eg*; *H*. ³ rempoib, *Eg*; adadaimet, *Eg*.

⁴ ar luth, *Eg*; *H*. ⁵ agus oide, *Eg*.

⁷ Atafraig, *Eg*; affraig, *LU*; atfraig, *H*.

⁸ co mór *om.*, *Eg*; fáilti moir fris . . . dober̄, *H*.

⁹ do fín aicenta and, *Eg*; dfin aicentaí, *H*.

¹¹ sul, *Eg*; do leis sech cách *om.*, *Eg*; Ata sund fled curad duit ol Me., *Eg*. ¹³ doromle tra cor ba, *H*. ¹⁴ dono, *Eg*.

¹⁶ uair nachat fuili si ag cutrumus frie cach, ceni be do ben a cutramus fria mnaib *Ulad* ní forail lind corabsi ceta te dogress ria mnaib *Ulad* a tech n-oil, *Eg*; uar nachat filsiu a cutrumus fri cach cēpe do ben a cutrumus fri mnaib *Ulad* ní furail lind coropsi ciata the, *H*.

¹⁶ cona be, *LU*; Stokes, *Rem. on the Facs.* p. 14; cona he, *Facs.*

¹⁷ orailind, *LU*; where it begins a new line on the margin is: agus is áillin ní. ¹⁸ ibit, *LU*; iarom *om.*, *Eg*.

¹⁹ cáuch, *LU*; na oidig an cuach, *H*.

and flame of the heroes of Erin, 'tis no lie that is to our liking where thou art concerned. Were all Erin's heroes to come, to thee by preference would we grant the quest, for, in regard to fame, bravery and valour, to distinction, youth and glory, the men of Erin acknowledge thy superiority."

§ 62. Cuchulainn got up. He accompanied Mève into the palace, and Ailill bade him warm welcome. A cup of gold was given him full of luscious wine, and having on the bottom of it birds chased in precious stone. With it, and in preference to every one else, there was given him a lump, as big as his eyes twain, of dragon-stone. "Now you have the feast of a champion," quoth Mève. "I wish you may enjoy it a hundred hundred years at the head of all the Ultonian heroes." "Moreover, it is our verdict," quoth Ailill and Mève, "inasmuch as thou thyself art not to be compared with the Ultonian warriors, neither is thy wife to be compared with their women. Nor is it too much, we think, that she should always precede all the Ultonian ladies when entering the Mead Hall." At that Cuchulainn quaffed at one draught the full of the cup, and then bade farewell to the king, queen, and household all.

CHAPTER XI

[Thereafter he followed his charioteer. "My plan," quoth Mève to Ailill, "is to keep those three heroes with us again to-night, and to further test

† Thus *H*, which passes on to § 72. Passage in [] is the work of some compiler. *Eg* passes on to § 66.

ocus don tegluch uli † (*ocus luith co ranic Emain Macha deoidh lai ogus* (sic) *nirobe la hUlu rolamadh incomarc sē do neoch dib atriu* (sic) *co tanic doibh co roind ocus dail isin tig*).

XI

108^b. [Ocus luid iar sin indegaid a cheli. “Atá cómarli lim” ol 5 Medb fri Ailill “fastud in trir churad út ocaind innocht doridisi, ocus formtha aili do thabairt forro beus.” “Déna” ol Ailill amal as adlaic let fessin.” Fastaitir iarom ind fir, ocus bertair hi Cruachain iat ocus scurtir a n-eich.]

63. Dobretha rogu doib, cid biad noragad dia 10 n-echaib. Asbert Conall ocus Loegaire airthend da blíadan do thabairt dia n-echaib. Grán eórna immorro rothog Cuculainn día echaib. Feótar and ind aidchi sin. Rointir in banchuri etorro hi trí; dobretha Findabair ocus cóeca ingen impi hi tech Conculainn, 15 dobretha Sadb Sulbair ingen aile Aillella ocus Medba ocus cóeca ingen impi hi farrad Conaill Cernaig, dobretha Conchend ingen Cheit maic Magach ocus cóeca ingen malle fria hi farrad Loegairi Buadaig. Nothathiged Medb fessin immorro co gnáthach sin 20 tech i m-bói Cuculainn. Feótar and ind adaig sin.

64. Atragat iarom matain muich íarnabarach ocus tíagait sin tech i m-bátar in macrad oc cur in roth-

⁸ berta, *LU, Facs.* ¹⁰ dobreth, *Eg*; do ragad, *Eg*.

¹¹ L. ocus Con., *Eg*; oirthind, *Eg*. ¹³ dothog, *Eg*.

¹³ Feoatar (*sic*) and iarom roinntir in bañtracht a tri etorra, *Eg*.

¹⁵ dob̄r, *Eg*; impi *om.*, *Eg*.

¹⁶ dobreta, *LU*; dob̄r, *Eg*.

¹⁹ impi (=malle fria of *LU*) a bfarrad L.B., *Eg*; No thaithuiged Medb feisin cominic an tech amboi Cuc., *Eg*.

²¹ Feotar to adaig sin *om.*, *Eg*.

²² Atregait maiden mō ocus tiegoit isin tech amboi an macrad ag cur rothclessæ. Geb- iarom L., *Eg*.

them." "Do as thou deemest right," quoth Ailill. The men were then detained and brought to Cruachan and their horses unyoked.]*

§ 63. Their choice of food was given them for their horses. Conall and Loigaire told them to give oats two years old to theirs. But Cuchulainn chose barley grains for his. They slept there that night. The women were apportioned among them. Findabair, with a train of fifty damsels, was brought into the stead of Cuchulainn. Sav the Eloquent (Sadb Sulbair), another daughter of Ailill and of Mève, with fifty maids in attendance, was ushered into the presence of Conall Cernach. Conchend, daughter of Ceit mac Māgach, with fifty damsels along with her, was brought into the presence of Loigaire the Triumphant. Moreover, Mève herself was wont to resort to the stead of Cuchulainn. They slept there that night.

§ 64. On the morrow they arose early in the morning and went into the house where the youths were performing the wheel-feat. Then Loigaire seized the wheel and tossed it till it reached half up the side wall. Upon that the youths laughed and cheered him. It was in reality a jeer, but it seemed

* This passage in brackets is clearly the work of the compiler of *LU*. The reading in *H* is: *And he went till he arrived at Emain Macha at the end of day, and there was none of the Ultonians who would venture to ask news as to any of the three until the time came to eat and to drink in the Mead Hall.* The narrative in *H* passes on to § 72, which seems in sequence.

clessa. Gebthi Loegaire iarom in roth ocus noscuir
 i n-arda, co ranic midlisi in tigi. Tibit in macrad im
 sodain ocus doberat gáir dó. Bá do chuitbiud Loegaire
 ón. Indarra Loegaire immorro bá gair búada.
 Gebthi Conall dano in roth ocus ba do lár. Focherd 5
 iarom in roth co hochtaig ind ríghigi. Focherd in
 macrad gair foa. Indar la Conall, bá gáir chom-
 maidmi ocus búada; gair chuitbiuda immorro lasin
 macraid ani sin. Gebthi dano Cuchulainn in roth,
 ocus ba hetarbuas tarraid hé. Focherd dano in roth 10
 i n-ardi, co rolái a ochtaig on tig, co n-dechaid in roth
 ferchubad hi talmáin fri les anechtair. Tibit in macrad
 gáir commaidmi ocus búada im Choinculainn. Indar
 la Coinculainn immorro bá gair chuitbiuda ocus fona-
 mait focerdat in macrad im sodain. 15

65. Tic Cuchulainn do saigid in bantrochta ocus
 berid a trí coécta snáthat úadib, ocus nosdíbaig na
 trí coécta snáthat cách indiaid araili díb, co tarla cach
 snáthat díb hi cró araili, co m-batar ina líni fon samail
 sin. Tic iarom dia saichtin doridisi ocus dosber a 20
 snáthait fein illaim cach hoenmná díb doridisi. Molsat
 ind óic dano Coinculainn im sodain. (Timnait iarom
 iar sudi celebrad dond ríoc ocus dond rígain ocus don
 tegluch olchena.)

The clause
 (Timnait to
 olchena) is
 wanting in
 Eg.

¹ rothclessæ Geib, Eg. ² roscuir . . . midles, Eg.

³ doberaid gair doba (sic) do chuitbiud L., Eg.

⁴ andarla L. ba gair buada, Eg. ⁶ in tige, Eg.

⁷ gair om., Eg.; focherd dna (sic) in roth co rolla a oachtaig
 don rigtig con dechaid an roth ferchubad fer oglag a talmáin fria
 lis anechtair, Eg.

¹⁷ nos diubraic cachæ díb indiaig araili cotarla cech snathat
 díb a cro a ceile combatar ina line fon samail sin, Eg.

¹⁹ a cró a ceile, Eg. ²⁰ aridisi, Eg.

²¹ díþ, Eg.; doridisi, om., Eg. Molsat ind oig im sodain Cc.,
 Eg.

to Loigaire a shout of applause. Conall then took the wheel; it was on the ground. He tossed it as high as the ridge-pole of the palace. The youths raised a shout at that. It seemed to Conall it was a shout of applause and of victory. To the youths it was a shout of scorn. Then Cuchulainn took the wheel—it was in mid-air he caught it. He hurled it aloft till it cast the ridge-pole from off the place; the wheel went a man's cubit into the ground in the outside enclosure. The youths raised a shout of applause and of triumph in Cuchulainn's case. It seemed to Cuchulainn, however, it was a laugh of scorn and of ridicule they then gave vent to.

§ 65. Cuchulainn anon sought out the women-folk, and took thrice fifty needles from them. These he tossed up one after the other. Each needle went into the eye of the other, till in that wise they were joined together. He returned to the women, and gave each her own needle into her hand. The young braves praised Cuchulainn. Whereupon they bade farewell to the king, the queen, and household as well.

XII.

§§ 66-74,
the *Expe-*
dition to
Ercoil,
follows in
Eg after
the words
don teg-
lach uili,
§ 62.

109^a.

66. "Éircid" ol Medb "do thig m'aiti-sea ocus mo m^ummi, i. Ercaile ocus Garmna, ocus feraid for n-aigidacht innocht and. Lotar iarom rompa iar cor graphand doib i n-óenach na Cruachna ocus ruc Cuchulainn buaid ind óenaig fo thri. Ro sagat iarom 5 tech n-Garmna ocus Ercoil ocus feraid fælti friu. "Cid dia tudchaibair?" ol Ercaile. "Diar m-brethugud dait-siu" ol iat. "Eircid co tech Samera," ol se, "ocus dogena for m-brethugud." Lotar dó iarom ocus focertar fiadain leó. Ferais Samera fælti friu. 10 Dobretha Búan ingen Samera grad do Choinculainn. Asbertatar iarom fri Samera, bá do brethugud dóib dodeochatár chuci. Fóidis Samera iat iar n-urd cusna genitib glinni.

67. Luid Loegairi ar thús. Fácbaide a arm ocus 15 a etach occo. Luid *dano* Conall fon *cumma* cetna ocus fácbais a góo occo ocus dobretha a armláich leis, i. a claideb. Luid *dano* Cuculainn in tres adaig. Nosgrechat na geniti dó, imma comsinitar dóib. Brútir a gai ocus bristir a sciath ocus rebthair a 20 étach immi, ocus noscúrat ocus nostræthat inna geniti hé. "Amein a Cuculainn" or Læg "a midlach thruag, a siriti lethguill, dochóid do gal ocus do

¹ Eirgid ar Medb co teg mo aittisiu ocus mo m^ume i. Ercuil ocus Garman ocus feraid bar n-aidigicht (*sic*) and anocht. Lotar rempu iar cur grafaind fo tri. Ro segait teach n-Garman iarom ocus Ercuil ocus ferthair failti friu and. Cia dia tuchaboir ol Ercoil. Diermbrethugad ol iat. Eirgid co tech Saimere ocus dodena bur m-brethugud. Lotar ierom ocus focheardait fiaduin leo ocus feraid Saimere failti friu, *Eg.*

¹¹ i. tSaimere, *Eg.* ¹³ Asbertatar to chuci *om., Eg.*

¹⁴ iar n-urd iatt gusna gentib glinne, *Eg.*

¹⁵ Luid L. ocus fagbus a arm, *Eg;* iarthus *LU., Facs.*

¹⁶ *dano om., Eg.*

¹⁸ *dono, Eg;* Roscrehsatt na genite glinne do, *Eg.*

²¹ na geniti glinne, *Eg.* ²² a miolæich, *Eg.*

²³ ocus do gaisced ar culaib an tan isit urtraig not malartaigend. Siabartha im C. and ide ocus imsaig na hurtracha ocus nuscerbann ocus nusbruigend, *etc., Eg.*

CHAPTER XII.

§ 66. "Go to the abode of my foster-father and to that of my stepmother," quoth Mève—viz., Ercol and Garmna—"and there put up as guests to-night." They kept on their way, and after running a race at the Cruachan Gathering, thrice did Cuchulainn win the victory of the games. They then went to the abode of Garmna and of Ercol, who bade them welcome. "For what are ye come?" asked Ercol. "To be adjudged by thee," they quoth. "Go to the abode of Samera; he will adjudge ye." They went accordingly and guides were sent with them. They were welcomed by Samera, whose daughter Buan fell in love with Cuchulainn. They told Samera it was in order to be judged they had come to him. Samera despatched them as they were (*lit.* in their order) to the Amazons of the Glen.

§ 67. Loigaire went first, but left his accoutrements (arms) and clothing with them.* Conall also went, and left his spears with them, but took his chief weapon, to wit, his sword, away with him. On the third night Cuchulainn went. The Amazons shrieked at him. He and they fought each other till his spear was splintered, his shield broken, his raiment torn off. The Amazons were beating and overpowering him. "O Cuchulainn," said Loig, "you sorry coward, you

* *i.e.* with the Amazons.

gaisced, in tan ata urtrochta notmalartat. Sia[ba]rthar co urtrachta im Choinculainn andaide ocus imsoi cusna húathaib ocus noscerband ocus nosbruend iat, co-mbo lán in glend día fulriud. Dobeir iarom bratgaisced a muntiri leis ocus imsoi co tech Samera 5 cona choscur co airm i m-batar a muinte*r*.

68. Ferais Samera fælti fris, conid andaide asbert :

	“Ní dlig comraind curadmír		
^a i. bó.	ferba ^a brachtchi ^b brothlochi		
^b i. methi.	sceó ^c mátaí ^d moogthi		10
^c i. acus.	tre banna miach tortaide ^e	4	
^d i. mucú.	fri immescad cóemchóecat		
^e i. bairgen.	fri Coinculaind clothamra.		
	Is cú ferna fodluigthe		
	is bran carna comramaig.	8	15
	is torc tren hi fothugud		
	traithaid nerta lochnamat		
	amal æd ^f tria fithicén		
^f i. tenid.	is cú othair ér Emna	12	
	is menchomarc ban búaignigi.		20
	is fland tedma tromchatha		
	méti cénid chocerta		
	nachasella sithethar.	16	
^g i. cfs.	Cim ^g a fresib frithbera.		
	bati longbaird loingsither.		25

⁵ ocus imsoi cona coscar co hairm, *Eg.*

§ 68. Feraid Saimera failte fris conerbairt andidhe. Ní dlig comroinn cura*dm*ir. fearba (i. bai) braichthe brotloige sceo mata (i. muc) mooichthi tre banna miach tortaide (i. bairgen) fri hian mescad cæm caogad fri Co[i]ncú clothamra is fernai foglaichte is bran cernai comramoch is torc tren a fothugadh traethaid nertai lochnamat amail æd tre fidaitcen is cu otair eremna is menmarc ban buaidnige is flann tedma tromchathai meite cenit coiccertai nacha selb-siteath-ceim freisin fritberai bati longbairt loingsither is culmaire bolgadaí is cruid fechtai mod chernai is gnia (i. [s]egda) griannai geilfine cid do arbad cutroma fri Lægairi leo airbi no fri Conall cloth amra qid nab- hi in Eimer uaneble nacha is ail æntuata (*over* tuata : *no* tumæ, *thus* æntumæ) Ria n-aindrib banardula*d* no cinged an ollbrigach i tech medrach midcuarda conid de imrorduimse a chomraind ní dlig. Ní, *Eg.*

squinting savage! gone are your valour and your bravery when it is sprites that beat you." Then Cuchulainn was enraged at the sprites. He turned back upon the Horrors, and cut and gashed them till the glen was filled with their blood. He brought off his company's brave banner with him and turned back in triumph to the seat of Samera, the place where his companions were.

§ 68. Samera bade him welcome; 'twas then he made speech:—

“Not right to share the champion's fare of the cooking pit,

Fatted kine, well-fed swine, honey and bread;

Through ladies' cunning take not his share

From Culann's Hound, of name and fame.

Cleaver of shields, raven of prey,

That bravery wields, eager for fray—boar of battle.

As wood takes fire, strikes his ire Emain's foes;

Of victory-loving women belov'd—plague of death.

A judge in deeming, not in seeming, eye flashing
far—

Hostile ports where ships resort his tributes know;

His chariot rides the mountain-side,

Pride of his clan, he leads the van, an eagle of war.

Why to Loigaire, lion of fences, liken him?

Why unto Conall, rider of fame?

Why should not Emer, of mantle shining—it is our
pleasure through grace divining—

^h i. is	is culmaire ^h bolgadan. ⁱ	
cairptech.		
ⁱ i. dar	is crú fechta ^k modcernæ.	20
berna (?).	is gnæ ^l grianna gelfini	
^k i. badb.	cid dó arbad chutrummus	
^l i. ségda.	fri Lóegairi leo airbi	5
	no fri Conall clothriatha.	24
^m i. folt-	Cid dond Emir úanfebli ^m	
chain.	nachasáil in nert nuadat ⁿ	
ⁿ i. in ríg.	ría n-andrib án ard Ulad	
	no chinged ind ollbrigach	28
	hi Tech medrach Midchúarda	10
	conid de imrordaim-se	
	a chomraind ni dlig."	
	Ni dlig c.	32

"Ísí mo breth-sa duib tra," for se, "in curathmír do 15
 Choinculainn ocus tús día mnái ría mnaib Ulad, ocus
 109^b. a gaisced úas gaiscedaib caich cen motha gaisced
 Conchobair."

69. Lotar dó iar tain co tech Ercoil. Ferai-side
 fælti friu. Feótar and ind aidchi sin. Fúacrais Ercoil 20
 comlund dó féin ocus dá eoch forro. Luid Loegaire
 ocus a ech na n-agid. Marbais gerran Ercoil ech
 Loegairi. Fortamlaigid Ercoil for Loegaire fessin,
 ocus tecis-side remi. Iss *ed* conair rodngab do Emain
 dar Eis Ruaid, ocus iss *ed* ruc leis tásce a muintiri 25
 do marbad do Ercoil. Luid *dano* Conall *fón cumma*
 cetna hi teced remi iar marbad a eich do gerrán
 Ercoil. Iss *ed* dolluid Conall dar Snám Ráthaind
 do saicht[h]in Emna. Robáided *dano* Ráthand gilla
 Conaill and sin isind abaind, conid de ita Snám 30
 Rathaind o sin ille.

¹⁷ uas gascedaib in *tsloig* uile, *Eg.*

¹⁹ Lotar co tech Ercaile iartoin feraid *side*, *Eg.*

²⁰ fograis *dono* Erc., *Eg.*

²³ fortamluis Earc. feisin for L. ocus teith-side roime. Issed
 conair do gab tar Duip *tar* Drobais tar Ess Ruaid *míc* Badairn
 ocus issed rug lais tasc a muintire do marbad do Ercoil. Luid
dono C., *Eg.* ²⁹ Robaided *didiu* Raithend gilla, *Eg.*

Of Ultonian ladies high-born and all, enter first the
merry Mead-Hall.

Cuchulainn's share, well I wot,
It is not just [elsewhere] to allot.

“ My verdict to ye then : the Champion's Portion to Cuchulainn, and to his wife the precedence of the ladies of Ultonia—Cuchulainn's valour to rank above that of every one else, Conchobar's excepted.”

§ 69. After that they went to the abode of Ercol, who bade them welcome. They slept there that night. Ercol challenged them to combat with himself and with his horse. Whereupon Loigaire and his horse went against them. The gelding of Ercol killed the horse of Loigaire, who was himself overcome by Ercol, before whom he fled. He took his way to Emain across Assaroe, and brought tidings with him of his comrades having been killed by Ercol. Conall likewise fled, his horse having been killed by Ercol's ; the way he went was across Snām Rāthaind (Rathand's Pool) on the route to Emain. Moreover, Conall's gillie, Rāthand, was drowned in the river there, and after him Snām Rāthaind takes its name since.

§ 70. The grey of Macha, however, killed the horse of Ercol, and Cuchulainn took Ercol himself bound behind his chariot along with him to Emain. Buan, daughter of Samera, went on the track of the three chariots. She recognised the track of Cuchulainn's framed chariot, inasmuch as it was no narrow

70. Marbais in Líathmacha *immorro* ech Ercoil
 ocus nuscengland Cuchulainn Ercoil fessin indiáid a
 charpait leis, co ránic Emain Macha. Luid tra Buan
 ingen Samera for lorc na tri carpat. Atgeóin slicht
 fonnaid Conculainn, fodáig nách sét *cumung* no- 5
 théiged; nochlaided na muru ocus no fairsinged ocus
 nolinged dar *bernadaib*. Rolebling ind ingen trá léim
 n-úathmar ina diaid-sium for furis in charpait, co
 n-ecmaing a tul immon n-all, co m-bo marb de, conid
 de ainmnighther Úaig Búana. In aim tra ráncatar 10
 Emain Conall ocus Cuculainn, iss and ro bas* oc a
 cáiniud and, ar ba derb leó ammarbad, iar m-breith a
 tásca do Lógairi leis. Adfiadat iarom a n-imtechta
 ocus a scéla do Choncobur ocus do mathib Ulad ol
 chena. Bátár *immorro* ind errid ocus ind láith gaili 15
 ol chena oc toibeim for Légairi don badbscel ro innis
 o chelib.

71. Conid and asbert Cathbath inso síis:

[R.] “Dimbuaíd sceóil fartbi ecland la borg dub aithech.
 dorardusi la henechgris rúanad roulad. 20
 nímárlaid Lógairi cosnam cirt curadmír
 iar n-dorair a badbscelai.
 is Cuculaind dligethar arroét cain comram búad
 Ercoil
 cenglathar err thren tnuthach. indiaid erri óen- 25
 charpait.

¹ *immorro om., Eg;* ech Ercoil iar comrac do C. fris ocus
 nuscenglañ C. Ercoil fessin andiaigh a carpat do Emain Macæ.
 Luid Buan *ingen* t-Saimeri done for lorc na tri carpat. Aithceoin
 slicht Conc. i. an fonna fodaig, *Eg.*

⁷ Roleblaing iarom an *ingen* leim n-uathmar tar *bernai* ina
 diaigsium for an carpat, *Eg.*

¹⁰ In amm (amsir?) tra rainic C. ocus Conallt (*sic*) Emain is
 and robas og a cæined, *Eg.* ¹³ a taisc. ¹⁵ archena, *Eg.*

¹⁶ olchena *om., Eg;* ar L. dona badbscelaib, *Eg.* ¹⁹ foirtbe, *Eg.*

¹⁹⁻²⁰ la horc urbaid dorairduire la hein ruanad roulad, *Eg;*
Over dorardusi *LU* has the glosses i. dochur i. trenfer; the latter
 gloss seems to belong to another word.

²¹ cert, *Eg.* ²³ dligetar, *LU;* dligethar . . . buaid, *Eg.*

²⁶ andiaig err æn-carpat, *Eg.*

* for O. Ir.
 roboth.
Eg also has
 robas.

track it used to take, but undermining walls, either enlarging or else leaping over breaches. The girl at last leapt a fearful leap, following him behind in his chariot's track till she struck her forehead on a rock, whereof she died. From this is named Buan's Grave. When Conall and Cuchulainn reached Emain, they found the Ultonians holding a *keen* for them, inasmuch as they felt certain they were killed. Such the report Loigaire brought. They then related their adventures and told their news to Conchobar and to the Ultonian nobles generally. But the chiefs of chariots and the men of valour as a body were reproaching Loigaire for the lying story he told concerning his fellows.

§ 71. Then Cathbath made speech to this effect:—

“A tale inglorious ! Base
 Outlaw, black and false,
 For shame ! thy face from sight !
 Ultonia's Champion's Portion
 Unhappily didst thou dispute,
 Nor won it by right,
 —Thy lying upset—
 Cuchulainn with Ercol has coped,
 Victor in battle-fight ;
 Tied at the tail of his car,
 Hercules strong he held ;
 Nor do men conceal his feats,
 His great havoc they tell.

Ni chelat a márgnima adrollat a mororgni.
 is err thren tairpech is cur cáin cathbúadach
 is glond catha chomramaig. is mortcend do
 islúagaib.
 is riatai di rathbriugad. is triath tailc tnuithgaile. 5
 Conid de imrolaim-se comraind curadmiri fris
 is dimbúaid sceoil.”

Diamb. s.

XIII.

72. Roansat ind óic día n-imratib ocus día radse-
 chaib. Rosoich iarom co praind ocus co tomaltus 10
 dóib, ocus iss e Sualdaim mac Roig athair Conculaind
 fessin rofrithaig Ultu ind aidchi sin. Rolinad iarom
 ind aradach dabach Conchobair dóib. Dobretha a
 cuit *immorro* inna fíadnaisi iar sudiu, ocus tíagait na
 110^a. rondairi dia raind. La sodain rogabsat ind randaire 15
 in curadmír asin raind ar thús. “Cid ná tabraid in
 cauradmír ucut” ar Dubtach Dóeltengad “do churaid
 úrdalta, úair ní thudchatar in triar ucut o ríg Crúachan
 can chomartha n-derb leó do thabairt in curadmíre do
 neoch díb.” 20

73. Atsraig Loegaire Buadach la sodain ocus túar-

¹ Ni chelat a márgnima *om.*, *Eg.*; adrollat : i. innisit, *LU.*
 atrulat a moroirgne, *Eg.* ² is err tren tairrpech, *Eg.*

⁵ is riataige rath brugh-, *Eg.* ⁹ and oicc iarom, *Eg.*

¹⁰ Ro soich iarom co roind ocus dail doib ocus ro linad iarom
 an uradach dabach Concubair doib co ro bo lan do linn seim
 somesē ocus ise Subaltam mac Roigh athair Concul. feissin ro
 frithail an aḡ sin. Tobreth *immorro* a cuit ina b-fiadnuse iarom
 ocus tiegoit na rañairige dia roin, *Eg.*

¹² aigchi, *LU.* ¹⁶ arthús *om.*, *Eg.*

¹³ ni tangatar in triar n-ugat, *Eg.*

¹⁹ n-derb ag nech dib iman curadmír, *Eg.*; oc neoc dib ima
 curath-, *H.* ²¹ affraig, *LU.*

A champion glorious, battle-victorious,
 When rageth the fray,
 Slaughter-head of the hosts,
 A lord that careers in might,
 Zealous of valour and stout ;
 With him to dispute
 The Champion's Portion,
 Unworthy a hero's repute."

CHAPTER XIII

§ 72. The heroes ceased their discussions and their babblings and fell to eating and enjoying themselves. It was Sualtam mac Rōig, father of Cuchulainn himself, who that night attended upon the Ultonians. Moreover, Conchobar's ladder-vat was filled for them. Their portion having been brought to their presence, the spencers came to serve, but at the outset they withheld the Champion's Portion from distribution. "Why not give the Champion's Portion," quoth Duach of the Chafer Tongue, "to some one of the heroes ; those three have not returned from the King of Cruachan, having no sure token with them, whereby the Champion's Portion may be assigned to one of them ?"

§ 73. Thereupon Loigaire the Triumphant got up and lifted on high the bronze cup having the silver bird [chased] on the bottom. "The Champion's Portion is mine," he quoth, "and none may contest it with me." "It is not," quoth Conall Cernach. "Not alike are the tokens we brought off with us.

gaib in cuach *creduma* agus én airgit for a lár. “Is lim-sa in *cauradmír*” for se “agus ní chosna nech frim he.” “Ní bá lat,” for Conall *Cernach*, “ní hinund comartha tucsam lind.” Cuach *creduma* tucaisú, *cuach* findruini *immorro* thucusa. Is réil asinded fil 5
 etorro, conid lim-sa in *caurathmír*.” “Ní ba la nechtar dé eter,” for Cuculainn, agus atasraig *side* la sodain agus asbert: “Ní tucaid comartha tairces *churathmír* dúib,” for se, “*acht* nirb áil don rig agus don rigain cusa rancaibair tullem ecrati frib atind hi 10
 tend. Ní mó dano a cin frib” ol se “indás na tucaid úadib. Bid lim-sa *immorro*” for se “in *curathmír*, úair is mé thuc comartha suachnid sech cach.”

74. Tanócaib súas la sodain in cuach *n-dercóir* agus én do liic logmair for a lár agus cutrumma a 15
 dá sula do dracoin, conidnacatár mathi *Ulad* uli im *Concobur mac Nessa*. “Is mesi iarom” for se “dliges a *caurathmír*, *acht* mani brister anfir form.” “Cotmidem uli” ol *Conchobur* agus Fergus agus ol mathi *Ulad* ol chena, “is let a *caurathmír* a breith *Ailella* 20
 agus *Medba*.” “Tong a toing mo *thuath*,” for *Loegaire* agus for Conall *Cernach*, “ní cúach cen chreic dait in cúach thucais, ar ro bóí di sétaib agus mainib

² ní rocosna nech friumb. Ní ba lat im ar C. C., *Eg*; he *om.*, *Eg* and *H*. ⁴ lind *om.*, *Eg*.

⁶ isin fed . . . ní ba ra nechtar fathar iter ol C., *Eg*; isin fedh fil aturtha . . . Ní ba nechtar fatha (*sic*) eter . . . atfraig sidhe lasodain ní tucaid, *H*.

⁷ atafraig, *LU*. ⁸ agus asbert *om.*, *Eg*.

¹¹ eccraide frib itinn atenn. Ní mo *dono* a chin frib or se ol tas a tucaidh uad, *Eg*; atas a tucaidh uadh, *H*.

¹⁴ donogaib, *Eg*; tōgaibh, *H*. ¹⁷ mac Nessa *om.*, *Eg*.

¹⁹ Cotmideth- ar C., *Eg*. ²⁰ olchena *om.*, *Eg*.

²¹ tongusæ i toing mo (*sic*) ar L. B., *Eg*.

²³ An ro boi di šetoib agus do moinib it tselbai issed doratais aire, *Eg*.

Yours is a cup of bronze, whereas mine is a cup of white metal (*findruini*). From the difference between them the Champion's Portion clearly belongs to me." "It belongs to neither of you," quoth Cuchulainn as he got up and spoke. "Ye have brought no token that procures you the Champion's Portion. Yet the king and queen whom ye visited were loath in the thick of distress to intensify the strife. But no less than your deserts have ye received at their hands. The Champion's Portion remains with me, seeing I brought a token distinguished above the rest."

§ 74. He then lifted on high a cup of red gold having a bird chased on the bottom of it in precious dragon-stone, the size of his eyes twain. All the Ultonian nobles in the suite of Conchobar mac Nessa saw it. "Therefore it is I," he quoth, "who deserve the Champion's Portion, provided I have fair play." "To thee we all award it," quoth Conchobar and Fergus and the Ulster nobles as well. By the verdict of Ailill and of Mève the Champion's Portion is yours." "I swear by my people's god," said Loigaire and Conall the Victorious, "that the cup you have brought is purchased. Of the jewels and of the treasures in your possession have you given to Ailill and to Mève for it in order that a defeat might not be on record against you, and that the Champion's Portion might be given to no one else in preference. By my people's god, that judgment shall not stand; the Champion's Portion shall not be yours." They then sprang up one after the other, their swords drawn. Straightway Concho-

it selbæ iss *ed* doratais airi do Ailill ocus do Medb, ar na ructha dobag it cend, ocus ná tarta in caurathmír do neoch aili ar do bélaib." "Tong a toing mo thuath," for Conall Cernach, "ní bá breth in breth rucad and, ocus ní bá lat in curathmír." Cotnerig 5
cach díb diaraili la sodain cusna claidbib nochtaib. Tothæt Concobur ocus Fergus etorro iar sudiu. Tol-
lécet alláma síis fó chétóir ocus doberat a claidbi ina trúallib. "Anaid," ol Sencha, "denaid mo ríar-sa."
"Dogenam" or iat. 10

§§ 75-78
lacking in
Eg, L, H,
in all of
which
§§ 33-41
follow
here.

75. "Eircid co Budi mac m-Bain" for se "co a áth, ocus dogéna for m-brethugud." Lotar iarom a triur churad co tech m-Budi ocus adffadat dó a toisc ocus a n-imresain immá tudcharar. "Nách dernad etercert dúib hi Cruachain Ái la hAilill ocus la Meidb?" 15
ol Budi. "Dorigned om," for Cúculainn, "ocus ní daimet ind fir út fair eter." "Ni didemam om," oldat ind fir aili, "ar ní breth eter aní rucad dún." "Ni hansa do nách aili for m-brethugud dano," ol Budi, "in tan na hantai for cocertad Medba ocus Ailella. 20
Ata lim" for Budi "nech folimathar for m-brethugud, i. Úath mac Imomain fil oc á loch. Dó dúib iarom dia saichthin, ocus dogena for cocertad." Fer cumachta mori dano in t-Uath mac Imomain sin, notolbad in cach richt ba halic leis ocus no gniad 25
druidechta ocus certa commain. Ba sé sin dano in siriti on ainmnighír Belach Muni in t-Siriti, ocus is de atberthe in siriti de ar a met nodelbad i n-ilrechtaib.

110^b.

76. Rancatár iarom co Úath co a loch, ocus fíadu 30
o Budi leó. Atffadat iarom do Úath aní má tud-

⁶ lasodain *om.*, *Eg*; gusna cloidmib nochtaib ina lamaib, *Eg*; donoet Concobur ocus Fergus etorra iarsuidiu. Dollecet, *Eg*.

⁸ a claitbui, *H*.

¹⁰ dodenam ol siat, *Eg*; *H*.

bar and Fergus intervened, whereupon they let down their hands and sheathed their swords. "Hold!" quoth Sencha, "do as I bid." "We will," they quoth.

CHAPTER XIV

§ 75. "Go forth to the ford of Yellow, son of Fair. He will adjudge ye." Accordingly the three heroes went to the abode of Yellow (*Budi*). They told their wants and the rivalries which brought them. "Was not judgment given you in Cruachan by Ailill and by Mève?" said Yellow. "In sooth there was," quoth Cuchulainn, "but those fellows don't stand by it." "Stand by it," quoth the other men, "we will not; what has been given us is no decision at all." "It is not easy for another to adjudge ye then," quoth Yellow, "seeing ye did not abide by Mève and Ailill's arrangement. I know," he continued, "one who will venture it, viz., Terror, son of Great Fear (*Uath mac Imomain*), at yonder loch. Off then in quest of him; he will adjudge ye." A big powerful fellow was Terror, son of Great Fear. He used to shift his form into what shape he pleased, was wont to do tricks of magic and such like arts. He in sooth was the wizard from whom Muni, the Wizard's Pass, is named. He used to be called "wizard" from the extent to which he changed his divers shapes.

§ 76. To Terror at his loch they accordingly went. Yellow had given them a guide. To Terror they told the cause for which they had sought him

chatar día saigthin. Asbert Úath friu, nodlemad a m-brethugud, *acht* co n-daimtis nammá for a breith. “Fodémam” or iat. Fonaiscid *forro*. “Atá cennach lim-sa,” for se, “ocus cé bé uab-si comallas frimsa hé, bid he beras in curadmír.” “Cinnas cennaig sin?” 5
for siat. “Biáil fil lim-sa,” for sé, “ocus a tabairt illáim neich uaib-si, ocus mo chend do béim dím-sa indiu, ocus me-si día béim de-sium imbárach.”

77. Asberat *immorro* Conall ocus Loegaire, na dingentais in cennach sin, ar ni bóí occo-som do 10
chumachta a m-bith beó iarna n-dichennad, *acht mani* rabi oca-som. Obbsat iarom fair Conall ocus Loegaire in cennach sin. Cíatberat araili libair, co n-densat cennach fris, i. Loegaire do beim a chind de in cétla ocus a imgabáil dó, ocus Conall día im- 15
gabail ón mud chetna. Atbert *immorro* Cuculainn, co n-dingned cennach fris, día tuctha dó in curadmír. Atbertsat *immorro* Conall ocus Loegaire, co leicfítis dó in curadmír, día n-dernad cennach fri Úath. Fonaiscid Cuchulainn *forro-som cen curadmír* do chosnam, 20
día n-dernad cennach fri Uath. Fonaisccit-sium fair-sium dano a dénam in cennaig. Dobeir Uath a chend forsin lic do Choinculaind (i.* iar cor dó brechta hi fæbur in belæ), ocus dounsi Cuculainn béim da biáil féin do, co topacht a chend de. Luid iarom fon loch 25
uadib, ocus a bial ocus a chend na ucht.

78. Tic iarom arabarach día saichtin ocus non-sinethar Cuculainn dó forsin licc. Tairnid fo thri in m-bial for a munel ocus a cúl rempi. “Atrai a Cuchulainn!” for Úath, “rigi lách n-Erenn duit ocus 30
in curadmír cen chosnam.” Lotar dó a triur churad

* on the margin beside *dobeir*.

²⁸ nosinithar, *LU*.

out. He said he should venture on adjudgment provided only they would adhere to it. "We will adhere to it," they quoth; whereupon he solemnly pledges them. "I have a covenant to make with you," he quoth, "and whoever of you fulfils it with me, he is the man who wins the Champion's Portion." "What is the covenant?" they said. "I have an axe, and the man into whose hands it shall be put is to cut off my head to-day, I to cut off his to-morrow."

§ 77. Thereupon Conall and Loigaire said they would not agree to that arrangement, for it would be impossible for them to live after having been beheaded, although he might. Therefore they declined (shirked) that: [although other books narrate that they agreed to the bargain, to wit, Loigaire to cut off Terror's (Uath's) head the first day, and (on the giant's returning) that Loigaire shirked his part of the bargain and that Conall likewise behaved unfairly].* Cuchulainn, however, said he would agree to the covenant (bargain) were the Champion's Portion given to him. Conall and Loigaire said they would allow him that if he agreed to a wager with Terror. Cuchulainn solemnly pledged them not to contest the Champion's Portion if he made covenant with Terror. And they then pledged him to ratify it. Terror, having put spells on the edge of the axe, lays his head upon the stone for Cuchulainn. Cuchulainn with his own axe gives the giant a blow and cuts off his head. He then went off from them into the loch, his axe and his head on his breast.

§ 78. On the morrow he comes back on his quest.

* Evidently an interpolation of the compiler of *LU*. He expressly refers to *other books* (*araili libair*).

* ch. XIV. ends; in place of the following words the final ending of the Meave-Uath episode stood here. One would expect *nir-damatar* the deponent form.

co hEmain iar tain, agus* nirdaimset ind fir aili dó Coinculainn in breth rodnucad dó. Bói in t-imcosnam cetna beius imón curad^{mír}. Ba si comairli Ulad forro dano a cur do saigid Conroí dia m-brethugud. Fáemitium dano ani hi sin.

5

XV.

79. Dollotar iar sin sin matin arnabárach a triur churad co cathraig Conroi, i. Cuculainn agus Conall agus Loegaire. Scorit a carptu i n-dorus na cathrach iar sin agus tiagait isa rígtech, agus ferais fælti móir friu Blathnat ingen Mind ben Conroí maic Dairi, agus ní rabi Cúroí hi fus ar a cind ind aidchi sin, agus rofitir co ticfaitis, agus foracaib comarle lasin mnái im réir na curad, co tísad don turus, dia n-dechaid sair hi tirib Scithiach, fo bith ní roderg Curui a claideb i n-Erind, o rogab gaisced co n-deochaid bás, agus nocho dechaid bfad n-Erend inna beólu, cein rombói ina bethaid, o roptar slána a secht m-bliadna, úair ni rothallastar a úaill nach a allud nach a airechas nach a borrfad nách a nert nach a chalmatus i n-Érind. Bói immorro in ben día reir co fothrocud agus co

10

15

20

111^a.

⁶ Dollotar isin maitin arabarach a triur curad i. Cu. agus Con. agus L. co. cathraig Conroi. Scuirit a cairpthe andorus na cathrach iarsuidiu agus tiagait isin rigtech agus ferais Blathnait i. ind ben Conrui failte friu, *Eg.*

¹⁰ Blainai, *LU*; mið, *LU*: v. Note. ¹¹ ar a cind *om.*, *Eg.*

¹² agus ro fitir ricfaitis, *Eg*; forfagaib, *Eg.*

¹³ co tised, *Eg*; ar a n-dechaid, *Eg.* ¹⁴ sceitia, *Eg.*

¹⁵ nocho dechaid *Stokes, Rem. on the Facs.*, p. 14, no dechaid *LU. Facs.* condechaid bas agus ni dechaid biad n-Erend ina beolu cein ro bui ambethaid oropdar lan a VII m-bl., *Eg.*

¹⁸ a uaill nach a allad nach a airdercus, *Eg.*

¹⁹ nach a nert nach a uaill nach a calmatus, *Eg.*

²⁰ co foilc agus fotracadh, *Eg*; inmesc, *Eg.*

Cuchulainn stretches himself out for him on the stone. The axe with its edge reversed he draws down thrice on Cuchulainn's neck. "Get up," quoth Terror; "the sovranly of the heroes of Erin to Cuchulainn, and the Champion's Portion without contest." The three heroes then hied them to Emain. But Loigaire and Conall disputed the verdict given in favour of Cuchulainn and the original contest as to the Champion's Portion continued. The Ultonians advised them to go for judgement unto Curoi. To that too they agreed.

CHAPTER XV.

§ 79. On the morning of the morrow the three heroes, Cuchulainn, Conall and Loigaire, then set off to Fort Curoi. They unyoked their chariot at the gate of the hold, then entered the court. Whereupon Blathnat, Mind's daughter, wife of Curoi mac Dairi, bade them warm welcome. That night on their arrival Curoi was not at home. But knowing they would come, he counselled his wife regarding the heroes until he should return from his oriental expedition into Scythian territory. From the age of seven years, when he took up arms, until his demise, Curoi had not reddened his sword in Erin, nor ever had the food of Erin passed his lips. Nor could Erin contain him for his haughtiness, renown and rank, overbearing fury, strength and gallantry. His wife acted according to his wish in the matter of

folcud ocus co lennaib innescaib ocus co n-dérgodaib sainamraib, comtar budig.

80. O thánic dóib iarom co dérgud, asbert in ben friú iar sudiu, cach fer díb a aidchi do fairi na cathrach, co tissad Cúruí, "ocus dano," or si, "is amlaid atrubairt Cúruí, a fari dúib iar n-æsaib." Cipé aird do airdib in domain tra i m-beth Curui, dochanad [bricht] for a chatraig cach n-aidchi, co m-bo déinithir bróin mulind, conna fogbaithe addorus do grés iar fuinud n-grene.

81. Luid iarom Loegaire Buadach dond faire in chétaidche, úair is hé ba sinser dóib a triúr. Robói isin t-sudiu faire iar sudiu co dered na haidche, connaca in scath chuci anár rodarc a sula co fota dond farrci. Ba dímór ocus ba grainni ocus ba úathmar laiss in scáith (*sic*), ar indar lais rosiacht corrici ethíar a arddi, ocus bá fodeirc dó folés na farrci fo a gabul. Is amlaid tanic a dochum ocus lán a da glac lais do lommanaib darach, ocus robói eire cuinge sesrige in cech lomchrund díb, acus (*sic*) nir aitherracht béim do bun chraind díb *acht* óen béim co claidiub. Tolléci gécan díb fair; leicthe Loegaire secha. Cóemclóid fó dí nó fó thrí ocus ní ránic cnes ná sciath do Loegairiu. Tolleci Loegaire dano fair-seom gai ocus ní ránic hé.

² sainemlaib comdar buide, *Eg.*

³ iarom *om.*, *Eg.*; isbert an ben friu iarsuidiu are teised *cech* fer díb oidchi do faire na catrach co tised Curoi ocus dono ar si is amlaid adubert Curi a faire duib iarnaesaib. Cepe aird tra di airdib in domain ambid Curoi no cañ (?) bris for an cathraig comdar limgaigh- broin muilinn cona fogbaide a dorus dogress iar b-fuined n-greine, *Eg.*

⁷ dincanad, *L.*; docháineth, *LU* (*omitting* bricht).

⁹ demithir, *LU.* ¹¹ L. B. iarom, *Eg.*

¹² sinnser, *Eg.*; ro *om.*, *Eg.* ¹⁴ conaca, *Eg.*

¹⁵ radarc a sula don fargi, *Eg.*

¹⁵ granda, *Eg.* ¹⁶ lais a met an scaith ar andar lais rosiacht coruicce eithiar ara airdi, *Eg.*

¹⁸ a dochum *om.*, *Eg.*; a di glac, *Eg.*

²⁰ nir aitherrach, *Eg.*; do buain chroind, *Eg.*

²² leicthi L. *secæ* fo dí no fo tri ocus ní rainic cnes na sciath do Tollece L. ga fairsin, *Eg.* ²⁴ *om.* he, *Eg.*

bathing and of washing, providing them with refreshing drinks and beds most excellent. And it liked them well.

§ 80. When bedtime was come, she told them that each was to take his night watching the fort until Curoi should return. "And, moreover, thus said Curoi—that ye take your turn watching according to seniority." In what airt soever of the globe Curoi should happen to be, every night o'er the fort he chaunted a spell, till the fort revolved as swiftly as a mill-stone. The entrance was never to be found after sunset.

§ 81. The first night, Loigaire the Triumphant took the sentry, inasmuch as he was the eldest of the three. As he kept watch into the later part of the night, he saw a giant (Scath) approaching him far as his eyes could see from the sea westwards. Exceeding huge and ugly and horrible he thought him, for in height, it seemed to him, he reached unto the sky, and the sheen (broad expanse) of the sea was visible between his legs. Thus did he come, his hands full of stripped oaks, each of which would form a burden for a waggon-team of six, at whose root not a stroke had been repeated after the single sword-stroke. One of the stakes he cast at Loigaire, who let it pass him. Twice or thrice he repeated it, but the stake reached neither the skin nor the shield of Loigaire. Then Loigaire hurled a spear at him and it hit him not.

82. Rigid-som a láim co Loegaire iar suidiu. Bói tra dia fot na lamæ corroacht tar na teóra fuithairbe robátar eturro ocond imdiburcud, conid iar sodain rogab ina glaic. Cíar bo mór ocus cíar bo airegda tra Loegaire, tallastar i n-óenglaic ind fir dodfánic, 5 feib thallad mac bliadna, ocus cotnomalt eter a dí bois iar sudiu, amal tairidnider fer fidchilli for tairidin. Tráth ba lethmarb iarom ind innas sin, tolléci aurchor de la sodain tar cathir ammuig, co m-bóí for ind otruch i n-dorus ind ríghige, ocus nroslaiced in 10 cathir and eter. Doruménatár ind fir aile tra ocus muinte na cathrach uli, ba léim roleblaing-seom tarsin cathraig ammuich día fácbail forsna feraib aile.

83. A m-bátar and co deód láí co trath na faire, luid Conall Cernach issa sudiu na fari, úair ba siniu, 15 oldás Cuculainn. Fón innas cétna dano amal forcóemnacair do Loegairiu uli ind adaig thússech. In tres adaig dano luid Cuculainn isi sudi fari. Ba sí sin tra adaig rodálsat na Trí Glais Sescind Úairbeóil, ocus Tri Búagelltaig Breg ocus Tri Maic Dornmair cheóil 20 do orgain inna cathrach. Ba sí dano adaig robóí hi tairngire don pheist robóí isind loch hi farrad na cathrach fordiuglaim lochta in puirt uile eter dáine ocus indile.

84. Búi Cuculainn tra oc frithaire na haidche ocus 25

¹ Roich- sim a laim do L., *Eg.*

² do fot na laime co riacht, *Eg.*; fuithairbe batar etorra oc imdiubragad conad, *Eg.*

⁴ cíar bo hairida tarlas inn oen glaic ind fir don fainic, *Eg.*

⁶ condomeilt, *Eg.* ⁷ tairnidh-fer fichille for tairidin, *Eg.*

⁸ ballethmarb, *Eg.*

⁸ dollece urchar de tar cathraig amach, *Eg.*

¹¹ ní rohoslaiced in cathraig (?) an inb- sin itír, *Eg.*

¹¹ Doruimnitar, *Eg.*

¹² uli om., *Eg.*; tar cathraig amuig, *Eg.* ¹³ for na, *Eg.*

¹⁵ issin suidiu, *Eg.*; ar ba sine oldas Cu. Dorala do dono fon indus cétna amal forcóemnagar do L. an adaig thoišš, *Eg.*

¹⁸ luid C. issin suidiu, *Eg.*; Ba sí sin tra agaid rodálsat na triglais sescind uarbeoil tri buageltaig Breg tri maic dornmair ceoil do orgain na cathrach, *Eg.* ²¹ dano om., *Eg.* ²³ fordiuchlaim, *Eg.*

²⁵ ag frithfaire na haidce ocus batar mithurusa imda fair, *Eg.*

§ 82. The giant stretched his hand towards Loigaire. Such its length that it reached across the three ridges that were between them as they were throwing at each other, and thus in his grasp he seized him. Though Loigaire was big and imposing, he fitted like a year old into the clutch of his opponent, who then ground him in his grasp* as a chessman is turned in a groove. In that state, half-dead, the giant tossed him out over the fort, till he fell into the mire of the *fosse* at the palace-gate. The fort had no opening there, and the other men and inmates of the hold thought he had leapt outside over the fort, as a challenge for the other men to do likewise.

§ 83. There they were until the day's end. When the night-watch began, Conall went out on sentry, for he was older than Cuchulainn. Everything occurred as it did to Loigaire the first night. The third night Cuchulainn went on sentry (*lit.* into the seat of watch). That night the three Goblins (Greys) of Sescind Uair-beoil, the three Ox-feeders (?) of Bregia and the three sons of Big-Fist the Siren met by appointment to plunder the hold. This too was the night of which it was foretold, that the Spirit of the Lake by the fort would devour the whole host of the hold, man and beast.

§ 84. Cuchulainn while watching through the night

* *Lit.* between his two palms.

111^b. bátar míthurussa imda fair. Tráth bá medon aidche dó iarom, co cúala in fothrond chuci. “Alla alla,” for Cuculainn, “cía fil alla! más tat carait, connámus-nágat, mas tat námait, commosralat!” Conggairé gairm n-amnas fair la sodain. Conclith Cuculainn 5 *forro* iarom, conidammárb tarraid *talam* a *nónbur*. Ataig in cendáil occo isin sudi faire mod nad mod indesid inna sudiu. Conggair *nonbur* aile fair. Romarb trá na tri *nonboru* fó an innas cétna, co n-*dernæ* óencharnd díb *eter* cendail ocus fodbu. 10

85. *Amal* rombói and iar súdiu co dered na haidche ocus ba scíth ocus ba torsech ocus bá mertnech, co cúala *cungabáil* in locha i n-airddi, *amal* bid fótrond fairrci dimóire. Ni fordámair trá a bruth cacha raba di mét a *thurse* cen techt do descin in delmæ móir 15 rochuala, co n-acca in comerge dorigni in pheist. Dóig leis *dano* robói *tricha* cubat inne uasind loch. Tosnúargaib súas íar sudiu isin n-aer ocus roleblaing dochom na cathrach ocus adrolaic a béolu, co n-dechsad óen na ríghige inna cróes. 20

86. Forraithmenathar-som la sodain a foramcliss, ocus lingthi i n-ardí, corbo lúathidir rethir fuinnema

² Alla alla or Cu. *cía* fil *alla* mas tat carait conamasnagat mas dait namait conamusralat, *Eg.*

⁵ gairm n-amnus fair. lassodain conclith Cu. forru conad marb tarraid *talam* a *nonbur*, *Eg.* ⁷ addaig, *Eg.*

⁸ indeiðs, *Eg.*; congarat *nonbur* aile, *Eg.*

⁹ na tri *nonbair*, *Eg.*; *æn* carn, *Eg.* ¹⁰ fadba, *Eg.*

¹¹ *Amal* robui, *Eg.*; *amal* ronboi, *L.*

¹² meirtnech, *Eg.*; mertrech, *LU.*; co *cuala* comgair, *Eg.*

¹⁴ Ni fordamair tra a bruth ce robai do meit a toirsi cen techt do deicsin an delma moir ro chual, *Eg.*

¹⁶ doroinne in *pest*, *Eg.*

¹⁷ Doigh lais robui *tricha* cubat di uassan loch. Dusnuarcoib *suas* iarsuidiu isind aieor, *Eg.*

²⁰ adroilg a beolu condechsat *æn* na rigtoigi for cræs, *Eg.*

²¹ Forraitmédorsom, *Eg.*; forraithmenatarsom, *LU.*

had many uneasy forebodings. When midnight was come he heard a terrific noise drawing nigh to him. "Holloa, Holloa," Cuchulainn shouted, "who is there? If friends they be, let them not stir; if foes, let them flee." Then they raised a terrific shout at him. Whereupon Cuchulainn sprang upon them, so that the nine of them fell dead to the earth. He heaped their heads in disorder into the seat of watching and resumed sentry. Another nine shouted at him. In like manner he killed the three nines, making one cairn of them, heads and accoutrements.

§ 85. While he was there far on into the night, tired and sad and weary, he heard the rising of the loch on high, as it were the booming of a very heavy sea. How deep soever his dejection, his spirit could not brook his not going to see what caused the great noise he heard. He then perceived the upheaving monster, and it seemed to him to be thirty cubits in curvature above the loch. It raised itself on high into the air, sprang towards the fort, opened its mouth so that one of the palaces could go into its gullet.

§ 86. Then he called to mind his swooping feat, sprang on high, and was as swift as a winnowing riddle right round the monster. He entwined his two arms about its neck, stretched his hand till it reached into its gullet, tore out the monster's heart, and cast it from him on the ground. Then the beast fell from the air till it rested on the earth, having

imón peist immá cuaird. Íadaid a dá glaicc immá brágit iar suidiu ocus rorigi a láim corrici ina cróes, co tóerbaig a cride este, co n-darala úad for talmain, co torchair beim n-asclaiḡ don pheist asind áer, co rabe for lár. Imbeir Cuculainn in claideb fuirre, co 5 n-derna minmírend di, ocus dobeir a cend co rabi oca isin t-šudi faire ocon chendail aile.

87. Tráth rombói and iar suidiu ossé aithbriste tróg isin dedoil na maitne, co n-acca in scáth chuci aníar dond [f]arrci *et reliqua*. “Bid olc ind adaig” ol 10 se. “Bid messu daitsiu a bachlaig” ol Cúculainn. La sodain tolléci gégán díb fair. Léicthi Cuchulainn [secha]. Coemclóid fó dí nó fó thri, ocus ni ranic cnes na scíath do Choiculainn. Tolléci Cúculainn gai fair-seom dano ocus ni ranic. Rigid-som a láim 15 co Coinculainn iar suidiu día gabáil ina glaic, amal rogab na firu aile. Focheird Cuculainn cor n-fach n-eirred de la sodain, ocus forraithmenathar a foram-clis, ocus a claideb nocht úasa mulluch, corbo lúathithir fíamuin, ossé etarbúas imbi imma cúaird, conid 20 derna rothbúalí de. “Anmain in anmain a Chuchulainn!” or se. “Tabar mo thridrindrosc dam dano” ol Cuculainn. “Rot bíat” ol se “feib dothaíset lat-

¹ a di laim ima bragait iarsuidiu ocus ro ding a lam coricce a gualainn ina cræs co tarbaig a croide eiste co tarlaicc uad for talmoin co torchair beim n-asclaiḡ don peist asin aieor co roibe for talmain. Imrid C., *Eg*.

⁶ minmirenda, *Eg*; ocus domben a cend *di* co roibe aice, *Eg*; donbir, *L*. ⁸ ocus se, *Eg*.

⁹ isin degoil na mainde confaca, *Eg*; don fairrge *et reliqua*, *Eg*.

¹² tollege, *Eg*. ¹² leicti Cu. sechu cæmclaid, *Eg*.

¹⁴ Dolleice, *Eg*. ¹⁵ sine sium a laim, *Eg*.

¹⁸ forraithmenatar, *Eg*; forathmenadar, *LU*.

²⁰ ossé *om.*, *Eg*.

²¹ conderna retarbuḡa (?) de, *Eg*; conderna retarbuara, *L*; Anmain an anmain, *Eg*.

sustained a blow on the shoulder. Cuchulainn then plied it with his sword, hacked it to atoms, and took the head with him into the sentry-seat along with the other heap of skulls.

§ 87. While there, depressed and miserable in the morning dawn, he saw the giant approaching him westwards from the sea. "Bad night," says he. "'Twill be worse for you, you uncouth fellow," quoth Cuchulainn. Then the giant cast one of the branches at Cuchulainn, who let it pass him. He repeated it two or three times, but it reached neither the skin nor the shield of Cuchulainn. Cuchulainn then hurled his spear at the giant, but it reached him not. Whereupon the giant stretched his hand towards Cuchulainn to grip him as he did the others. Cuchulainn leapt the hero's "salmon-leap," and called to mind his swooping-feat,* with his drawn sword over the monster's head. As swift as a hare he was, and in mid-air circling round the monster, till he confused it by making it giddy (*lit.* till he made a water-wheel of him). "Life for life, O Cuchulainn," he quoth. "Give me my triad of wishes," quoth Cuchulainn. "At a breath † they are thine," he said.

* The circling motion of a bird of prey suggests itself.

† *Lit. Thou hast them as they will come to thee with thy breath.* The three things were to be got for asking, provided they were asked at one breath. Thus, too, they were incitements to strife. In a Welsh fairy story, also, a woman gets all the animals she can count at one breath.

tairáil." "Ríge læch n-Erend dam on trath-sa agus in cauradmír cen chosnam frim agus tús dommo mnái ría mnáib Ulad uli do grés." "Rot bia" ol se la sodain fó chetóir. Ní fitir, cía arluíd úad inti robóir oc a acallaim. 5

88. Immóradi inna menmain iar suidiu alléim dochúatár a æs comtha tarsin cathraig, ar bá mór agus bá lethan agus bá hard alléim. Ba dóig lais-seom tra, co m-bad ó lémmum (*sic*) dochúatár ind laith gaile tairse. Dammidethar fá dí día lémain agus forémid. "Mairg 10
dorumalt a n-inned dorumalt-sa cus trath-sa imma cauradmír" ol Cuculainn "agus a techt úaim la féim-med ind lemme dochúatár ind fir aile!" Bá sí tra
112^a. bæthir dogéni Cuculainn oc na imratib-se. Nocinged for a chúlu etarbúas fot n-aurchora on cathraig. 15
Docinged dano etarbúas dorisi asin baliu hi tairised, co m-benad a thul cind frisin cathraig. Nolinged dano i n-arddi in fecht n-aile, co m-bo foderc dó aní nobíd isin cathraig uli. Notheiged dano in fecht n-aile isin talmain connici a glún ar thrommi a brotha 20
oc agus a neirt. In fecht n-aile dano ní thiscad a drucht

¹ Mo tri drinroisc dam ar Cu. Rot mbia ol se feib dotissait la tanail, *Eg.*

³ Rotmbia ol se. Lasodain ní fitir Cu. cía luid, *Eg.*; In *LU* the stop is after fó chetóir.

⁶ Imroraidhi, *Eg.*; rochuatar, *Eg.*

⁸ in leim agus doig laisium tra ba do leim dochuatar an laith gaile tairsiu. Domidethar fa di an leim agus foreimid. Maircc domrumalt ind inned do rumaltsa, *Eg.*

¹² ol Cuch. *om.*, *Eg.*; uaim anossa la feimd-, *Eg.*

¹⁴ bæthair dongne, *Eg.*; oc na imratib se *om.*, *Eg.*

¹⁵ for a culaib, *Eg.*; fot n-urchair, *Eg.*

¹⁶ dono doridisi etarbuas assan baile atairised, *Eg.*

²⁰ Nolingē anardi a b-fechtus n-aile co teigeadh isin talmoin cotice a glun, *Eg.*

“The Sovranty of Erin’s Heroes be henceforth mine
The Champion’s Portion without dispute
The Precedence to my wife o’er Ultonia’s ladies
forever.”

“It shall be thine,” he at once quoth. Then he who had been conversing with him vanished he knew not whither.

§ 88. He then mused within himself as to the leap his fellows leapt over the fort, for their leap was big and broad and high. Moreover, it seemed to him it was by leaping it that the valiant heroes had gone over it. He essayed it twice and failed. “Alas!” Cuchulainn quoth, “my exertions hitherto about the Champion’s Portion have exhausted me, and now I lose it through being unable to take the leap the others took.” As he thus mused, he essayed the following feats: He would keep springing backwards in mid-air a shot’s distance from the fort, and then he would rebound from there until his forehead would strike the fort. Anon he would spring on high till all that was within the fort was visible to him, while again he would sink up to his knees in the earth owing to the pressure of his vehemence and violence. At another time he would not take the dew from off the tip of the grass by reason of his buoyancy of mood, vehemence of nature, and heroic valour. What with the fit and fury that

do rind ind feóir ar denmni ind aicnid ocus lúthige ind láthair ocus méit na gaile. Lasin n-adabair ocus lasin siabrad ro síabrad immi, fecht n-óen and cingthi-seom tarsin cathraig ammuig, corraibí thall immedón na cathrach i n-dorus ind ríghthige. Atá inad a da 5 traiged isind lic fil for lár na cathrach, bale irrabi indorus ind ríghthige. Téit isa tech la sodain ocus tolléic a osnaid.

89. Is and asbert Bláthnat ingen Mind *ben* Conroí :
 “Ni hosnad iar mbeail ém,” or si, “is ósnad iar 10
 m-buaíd ocus coscor.” Rofitir ingen rígh Insi Fer
 Falga trá a n-dodoraíd (*sic*) tarraíd Coinculainn isind
 aidchí sin. Nír bo chfán dano iar sin, co n-accatár
 Coinroí chucu isa tech, ocus bratgaisced ná trí nórbor
 romarb Cuculainn laiss ocus a cindú ocus cend na 15
 bíasta. Asbert la sodain iar cor na cendaile de asa
 ucht for lár in tige : “Ba gilla comadas” or se “do
 faire duine rígh do grés in gilla sa, at a chomrama
 óenaídche so ule. Aní immá tudchaibair imresain,”
 ol se “imma cauradmír, is la Coinculainn far fírinne 20
 ar bélaib óc n-Ereñn uile hé. Cia beth nech bas
 chalmu and,” or sé, “ní fil rosía lín comram friss.”

¹ a deinmne, *Eg*; ar demni, *LU*; luthaige in lath- ocus med na gaile lassan siabí sin rosiabrad uime, *Eg*.

⁴ cingte sium, *Eg*. ⁷ astech, *Eg*.

⁸ dolleicc a osñ as, *Eg*.

⁹ Blathnait ingen Meind, *Eg*. ¹⁰ No hosñ iar meabil, *Eg*.

¹⁰ acht is, *Eg*.

¹¹ Ron fitir, *Eg*; indsi bferfalgai andor tarraíd Cu., *Eg*.

¹³ con facatar, *Eg*; Conroí, *LU*; chucta isin tech, *Eg*.

¹⁵ cinda, *Eg*; cindnu, *LU*; na peiste, *Eg*.

¹⁶ Isbert iarsodain, *Eg*. ¹⁷ comadus dfaire, *Eg*.

¹⁸ ada comrama aenaidche annso uile. indí ima tudcabair imreirsi ol se iman cuí, *Eg*.

²¹ uile hé om., *Eg*; Cia beith nech bus calma ann ar se atassam ní b-fuil nech ro sia lín comram. Isi breth, *Eg*.

raged upon him he stepped over the fort outside and alighted in the middle at the door of the palace. His two footprints are in the flag on the floor of the hold at the spot where was the royal entrance. He thereafter entered the house and heaved a sigh.

§ 89. Then Mind's daughter, Bláthnat, wife of Curoi, made speech: "Truly, not the sigh of one dishonoured, but a victor's sigh of triumph." The daughter of the king of the Isle of the Men of Falga knew full well of Cuchulainn's evil plight that night. They were not long there when they beheld Curoi coming towards them, carrying into the house with him the standard of the "three nines" slain by Cuchulainn, along with their heads and that of the monster. He put the heads from off his breast on to the floor of the stead, and spoke: "The gillie whose one night's trophies are these is a fit lad to watch a king's keep for aye. The Champion's Portion, over which you have fallen out with the gallant youths of Erin, truly belongs to Cuchulainn. The bravest of them, were he here, could not match him in number of trophies." Curoi's verdict upon them was:—

"The Champion's Portion to be Cuchulainn's.

With the sovranty of valour o'er all the Gael.

And to his wife the precedence on entering the

Mead Hall before all the ladies of Ultonia."

Isí breth ruc Curuí doib iar *suidiu*, in *caurathmír* do Coinculainn agus lathus gaile Góedel uile, agus tús día mnái ría mnaib Ulad uile hi tech n-óil, agus dobert *secht cumala* di ór agus airget dó illúag in gníma óenaidchi dodrigni. 5

90. Celebrait iar *suidiu* do Choinruí agus dollotar co n-dessetar [in] Emain Macha a triúr ría n-deód lái. Tráth tánic dóib iar *suidiu* co roind agus dáil, rogabsat na rannaire in *caurathmír* cona fodai di lind riasind roind, corraib ocaib for leth. “Is derb lind tra,” or Dubthach Dóeltenga, “ní fil imchosnam lib innocht immá *caurathmír*. Rolámair brethugud dúib inti ráncabair.” Asbertatar in fíanlach aile fri Coinculainn iar *suidiu*, ní thardad in *caurathmír* do neoch díb sech a chéili. Mád in rabrethaigestar *immorro* 15 Cúruí dóib a triúr, ní ardamair ní de *eter* do Choinculainn, o rancatar Emain Maca. Asbert Cúculainn la sodain, nárbu santach fair *caurathmír* do chosnam *eter*, fo bíth nárbu mó a solod dontí día tibertha hé oldás a dolod. O sin ní rorannad *caurathmír* and, 20 co tánic cennach ind rúanada i n-Emain Macha.

¹ iar sodain, *Eg.*

³ uile *om.*, *Eg.*

⁴ dombert, *Eg.*

⁵ dorindi, *Eg.*

⁷ co ndecotar Eomain Macha, *L*; co feoatar an Em. Machae, *Eg*; co n-demetar, *LU* (the blunder due to copying from a faded MS.).

⁹ cona fotuḡ do linn iarsan roind co roibe ocaib for leith, *Eg.*

¹² imman cur. Ro lamair bur m-brethugud inti rangabair. Ismbertatar, *Eg.*

¹⁴ do nech sech a ceile, *Eg.*

¹⁵ Mad an ro brethaigestar *immorro* Curui doib a triur ni ardamair (ardamad?) ni de do C. o rangatar Emain Machæ, *Eg.*

¹⁷ Asmbert, *Eg*; nirbo sant- (foid?) fair *curaðmír* do chosnam *itir* fo bith nir bo, *Eg.*

¹⁹ tibairthæi, *Eg.*

²¹ Cenach in ruanada ind sis, *Eg*; cennadh an ruanado, *Ed.*

And seven *cumals** of gold and of silver he gave him in reward for his one night's performance.

§ 90. They straightway bade Curoi farewell and kept on till they gat seated in Emain ere the day closed. When the spencers came to deal and to divide, they took the Champion's Portion with its share of ale out of the distribution that they might have it apart. "Sooth, sure are we," quoth Duach of the Chafer Tongue, "ye think not to-night of contending as to the Champion's Portion? The man ye sought out mayhap has undertaken your adjudging." Whereupon quoth the other folk to Cuchulainn: "The Champion's Portion was not assigned to one of you in preference to the other. As to Curoi's judgment also upon those three, not a whit did he concede to Cuchulainn upon their arriving at Emain." Cuchulainn then declared he by no means coveted the winning of it. For the loss thence resulting to the winner would be on a par with the profit got from it. The championship was therefore not fully assigned until the advent of the Champion's Covenant in Emain.

* A *cumal* had the value of three cows.

XVI

Cennach ind Ruanada inso.

112^b. 91. Fect n-and do *Ulltaib* i n-*Emain Macha* iar scís óenaig ocus cluchi dolluid *Conchobur* ocus Fergus *Mac Róig* ocus mathi *Ulad* ol chena asin cluchemaig ammuig, co n-desetar thall isin *Cræbrúaid Conchobuir*. Ní rabi *Cuculainn* and na *Conall Cernach* na 5
Loegaire Búadach ind aidchi sin. Batár *immorro* formna lath n-gaile fer n-*Ulad* ol chena. *Amal* robátar and trath nóna deód lái, co n-accatar bachlach mór forgrainne chucu isa tech. Indar leó, ní rabi la *Ulltu* láth gaile rosassad leth méite fair. Bá úathmar 10
ocus bá granni a innas in bachlaig. Sencodal fría chnes ocus brat dub lachtna imbi, ocus dos bili mór fair, méit gamlías hi tallat *trichait* n-gamna. Súili cichurda budi inna cind, méit chore rodaim cechtar de na dá sula sin fria chend anechtair. Remithir dóit 15
láma neich aile cach mér día méraib. Cepp ina láim chlí irraibe ere *fichet* cuinge do damaib. Bíáil ina láim deis i n-deochatár tri *coecait* bruthdamna, búi feidm chuinge sesrige ina samthaig, nothescbad finna fri gaith ar altnidecht. 20

92. Dolluid fond ecosc sin, corraib inna sessom i

¹ fect n-ann, *L*; fecht n-aen di, *Ed*.

⁴ condessit-, *Eg*; condesitar, *Ed*; archena asan cluichimuigh, *L*.

⁵ rauhi, *Ed*. ⁶ an aduid sin, *L*; adhaich, *Ed*.

⁷ and ol cenai, *Eg*.

⁸ confacatar, *Eg*; deog, *L*.

⁹ Arindar leo ní raba do *Ul* lat n-gaile ro soiged le . . *Eg*; ar indar leo ní raibi di *Ulltaib* lathngaili, *L*; ar indar leo nimbuie, *Ed*. ¹¹ Sencodal, *Eg*; indus ind oclaig.

¹³ mett n-gaimlies a tallait trichae n-gaimen, *Eg*.

¹⁵ fri qiond aneachtar, *Eg*; om. de *L*; *Ed*. Remithir doid laime, *Eg*. ¹⁶ cep. ina laim cli ina raibe ere fichid cuiggi biail, *Eg*; oili cech mer diau meruib, *L*; remigtír, *Ed*.

¹⁸ an dechatar tricha bruithemna. Bai feidm feisrige ina samtaig, *Eg*; a ndeocatar VII. bruthdamna.

¹⁹ nothescbad to altnidecht om., *Eg*; *L*; *Ed*.

²¹ a m-bun na gabla, *Eg*; fon eccusc sin co mboi fo bun na gablu ronb ui a cinn na teneth ina tsesomh, *L*.

CHAPTER XVI

The Champion's Covenant.

§ 91. Once upon a time as the Ultonians were in Emain, fatigued after the gathering and the games, Conchobar and Fergus mac Rōig, with Ultonia's nobles as well, proceeded from the sporting field outside and gat seated in the Royal Court (*lit.* Red Branch) of Conchobar. Neither Cuchulainn nor Conall the Victorious nor Loigaire the Triumphant were there that night. But the hosts of Ultonia's valiant heroes were there. As they were seated, it being eventide, and the day drawing towards the close, they saw a big uncouth fellow of exceeding ugliness drawing nigh them into the hall. To them it seemed as if none of the Ultonians would reach half his height. Horrible and ugly was the carle's guise. Next his skin he wore an old hide with a dark dun mantle around him, and over him a great spreading club-tree (branch) the size of a winter-shed, under which thirty bullocks could find shelter. Ravenous yellow eyes he had, protruding from his head, each of the twain the size of an ox-vat. Each finger as thick as another person's wrist. In his left hand a stock, a burden for twenty yoke of oxen. In his right hand an axe weighing thrice fifty glowing molten masses [of metal]. Its handle would require a plough-team (a yoke of six) to move it. Its sharpness such that it would lop off hairs, the wind blowing them against its edge.

§ 92. In that guise he went and stood by the

m-bun na gabla robói hi ciund tened. “In cuimce in taige duit ale” or *Dubthach* Dóeltengad frisin m-bachlach, “in tan nád fagbai inad aile and, acht beith i-m-bun na gabla, *manid* caindleóracht in tige as áil duit do chosnam, acht namá bid mó bas loscud don tig oldás bas suillse don tegluch.” “Cid hé mo dán dano, bes cotmidfider cacha bé dim airddi, co m-bad coitcenn a suillsi don tegluch ocus conná bad loscud don tig.

93. Acht namá,” or se “ni hé mo dan do grés, atát dána lim chena. Aní día tudchad cuingid *immorro*,” ol se, “nocon fúar i n-Érind nach i n-Alpain nach i n-Eoroip nach i n-Affraic nach i n-Assia co Grecia ocus Scithia ocus Insi Ore ocus Colomna-Ercoil ocus Tor m-Bregoinde ocus Insi Gaíd nech no chomollad fir fer frim imbi. Uair roucsaid-se for n-Ulaid” or se “do slúagaib na tíri sin ule ar grain ocus greit ocus gaisced, ar airechas ocus uaill ocus ordan, ar ffrinne ocus féle ocus febas, fagabar uaib óenfer chomallas frim-sa in ceist immátú.”

94. “Ni cóir ém enech cóicid do brith” or Fergus

¹ In cuimci an tighi, *L*; In cuimge in tige duit ale (with *a* under the *e*), *Eg*; imchuímcú, *Ed*; a g-cinn na teinig, *Eg*.

³ Dubtach dæltenga in tan nach fogbaid, *Eg*; an tan nad foghba inad n-aile n-ann, *L*.

⁴ In *LU* after aile and a point, and then after don tegluch; munad cainleoracht, *Eg*; is ail, *Eg*.

⁵ nama a b— moam bus loscad don tig oltas vus soillsi don tegluch 7 comad loscad don tig-, *L*; moam, *Ed*.

⁶ indas bus soillsi don teglach uile, *Eg*; Cid e mo dan ol se cotmidfither cachambe do airddi, *Eg*.

⁷ commartte, *Ed*. ⁸ coitcenn, *Ed*.

¹¹ An ni dia tudchad chuínce, *Eg*; Inni dia tudhcuid, *L*; nonan fhuar, *L*. ¹⁴ indsib horc, *Eg*.

¹⁵ ocus co tor m-bregainde, *Eg*; insi (?) gaith, *Eg*; no chomallfad, *Eg*; nocomaildfed, *L*; nocomallnad, *Ed*.

¹⁶ ronuccsaisiu inbur n-Ulltaiph, *Ed*.

¹⁷ na tire sin aile, *Eg*; ar grain, *Eg*; grai, *LU* (with the sign for *h* above the contraction for *gra*).

¹⁸ ocus airechas ar uaill ocus ar ordan ocus firinne ar feile ocus inracus ocus febas, *Eg*; ar feli 7 inracus 7 febus, *L*.

²⁰ comailfes breith- frimb in ceist imma tu., *Eg*.

fork-beam beside the fire. "Is the hall lacking in room for you," quoth Duach of the Chafer Tongue to the uncouth clodhopper, "that ye find no other place than by the fork-beam, unless ye wish to be domestic luminary?—only sooner will a blaze be to the house than brightness to the household." "What property soever may be mine, sooth ye will agree, no matter how big I am, that the household as a whole will be enlightened, while the hall will not be burnt.

§ 93. "That, however, is not my sole function; I have others as well. But neither in Erin nor in Alba nor in Europe nor in Africa nor in Asia, including Greece, Scythia, the Isles of Gades, the Pillars of Hercules, and Bregon's Tower (Brigantium), have I found the quest on which I have come, nor a man to do me fairplay regarding it. Since ye Ultonians have excelled all the folks of those lands in strength, prowess, valour; in rank, magnanimity, dignity; in truth, generosity and worth, get ye one among you to give me the boon I crave."

§ 94. "In sooth it is not just that the honour of a province be carried off," quoth Fergus mac Rōich, "because of one man who fails in keeping his word of honour. Death, certainly, is not a whit nearer to him than to you." "Not that I shun it," quoth he. "Make thy quest known to us then," quoth Fergus mac Rōich. "If but fairplay be vouchsafed me, I will tell it." "It is right also to give fairplay," quoth

mac Róich “arái óenfir dothesbaid díb oc denam anenig, ocus bes nipe nessu éc do suidiu oldás dait-siu.” “Ní oc a imgabail sin dano atúsa” ol se. “Finnamár dano do cheist” ol Fergus mac Róig. “Acht cordamthar fír fer dam” ol se “atbér.” “Is cóir fír 5 fer do chomollod immorro” or Sencha mac Ailella, “ar ní fír fer do slúag mór muintērda brisiud for óenfer n-anaichnid etorro, ocus bád dóig lind dano,” ol Sencha, “mád cos trath-sa fagebthá óenfer, dotdingbad-su sunna.” “Facbaim Concobur fri láim,” 10 ol se, “dáig a rige, ocus fácbaim Fergus mac Róig, dáig a cotécta, ocus cipé díb” or se “lasmis-étar cen mothá in díis sin, tēt co tallur-sa a chend de innocht ocus co talla [sa mo cenn díim-sa imbarach dadaig].” 15

95. “Is *derph* tra ebectsa,” or *Dubthach*, “ní fuil ann nech bis fiu laoc dith . . ut . . . a n-degaid na deisi sin.”

¹ arai . . fir do tesbaid díb oc denam, *Eg*; díden an oinich, *L*.

² nib nessam, *Eg*. Ní oco umgabail atusa dono ol se indnissin, *Eg*; 7 bes nib nessamh ecc dossuidhe odas doid-se, *L*.

⁴ tra do cest, *Eg*; Findamair tra do cheisd ol Fergus mac Róich acht coro damthar fír fer daumh, *L*; go rodamtur, *Ed*.

⁵ Acht co rodaimther, *Eg*; addaber, *Eg*.

⁶ do chomallad friut ar Sencha m. Oil, *Eg*; comaldnud, *L*.

⁷ muintērmail (?) briš, *Eg*; nanaithgne, *Eg*; ar ní fír daum do slúag mor munid triomuil (?) prised for, *L*.

⁸ ocus ba doig lind ar Sencha, *Eg*; ba doicch, *L*.

⁹ ma *castrastai*, *Ed*.

¹⁰ do dingbā suñ (?), *Eg*; Fagbaim si don, *Eg*; do dingbala hi sunda, *Ed*.

¹⁰ fria laim, *Eg*; daich, *L*.

¹² Ectid be díb, *Eg*; lasmēit- or lasiñeit-, *Eg*; lasmasetir, *Ed*; ol se ris madseidir, *L*; cie be ol se, *Eg*.

¹³ cenmotha in diassin tēt co tallarsa a cend de anocht ocus co tallassa dimsa amarach dağ, *Eg*; toet contallur-sau a *cethn* (*sic* Sterne) de hinocht 7 cotalla mo cenn diomsa himbaruch d’adhuich, *L*; mo cenn dimsa ambarach dadhaigh, *Ed*.

¹⁶ =afechtsa.

Sencha, son of Ailill, "for it beseemeth not a great clannish folk to break a mutual covenant over any unknown individual. To us too it seemeth likely, if at long last you find such a person, you will find here one worthy of you." "Conchobar I put aside," he quoth, "for sake of his sovranity, and Fergus mac Róich also on account of his like privilege. These two excepted, come whosoever of you that may venture, that I may* cut off his head to-night, he mine to-morrow night."

§ 95. "Sure then there is no warrior here," quoth Duach, "after these two." "By my troth there will be this moment," quoth Fat-Neck, son of Short Head, as he sprang on to the floor of the hall. The strength then of yon Fat-Neck was as the strength of a hundred warriors, each arm having the might of a hundred "centaurs." "Bend down, bachlach," quoth Fat-Neck, "that I may cut your head off to-night, you to cut off mine to-morrow night." "Were that my quest, I could have got it anywhere," quoth the bachlach. "Let us act according to our covenant," he quoth, "I to cut off your head to-night, you to avenge it to-morrow night." "By my people's god," quoth Duach of the Chafer Tongue, "death is thus for thee

* *LU* ends ; tale continued by Edinburgh MS. In this clause *LU*, *Eg*, and *Ed* were at one. But there is no confusion in the tale, for according to § 76 the giant agrees to be beheaded first ; and this form of the giant's covenant is resumed in § 96, and continued to the end. The giant in § 94 is dissembling for the nonce. His real mind is seen from § 95 (+).

“Bed cusindosa on ém,” ar Munremar mac Gerrgint. Dosgenn sithen for lar an tighé lasodain. Ba he tra a calmatus an Muinremair hisen: nert cét cathmiled antt 7 nert cét cetluigh a ccechtar a dao righedh. “Tair sis a pachlaigh, go ttallar-sa do cenn dit anocht 5 7 go ttallai-si ampuoruch dimb-sa dadoig,” ol Muinremur. “Fogeahainn-si in gec mpaile anni sin, diamad edh bud al dam,” ol an baclach. “Amail rocinnsim” ol se, “as amlaid dogniamm: misi da gaod do cenn did-sa anocht, tusa [dia gaod dim-sa] ampuo- 10 rach dadaigh dia dighail.” “Tongai mo thuaith” ar Dubthach Daoltengoi, “ni hadlaice duid eacc samlaidh, an fer muirfe anocht dia lil ambuaragh fort. Is ogott-sa t’oinar mata do cumachta do maruhad gach n-oidghe hocus do digail arnaparauch.” “In comairli 15 ém or ataid-siu uile ass ingnadh lip dogen-sa,” ol an bachlach. Fonaisce for a cele iarsuidiu a fir, oranga-baigtiur im comallnad a dalai fris iarnaparag.

96. Lasogin gepte Munremar an m-bial a laim an bachlaigh. Secht traighid iaram etir di aul in biela. 20 Adaigh an bachlach iaramh a bragaid dar an ccip. Dombeir Muinremor bem don biail tar a bradaid go rogab an cep fris anis go rotebisstur a cenn gompoi a mpun ina gabla, compa lan an tellach dia cru. Atfraid suas la sodain 7 doemallai suas iarsuidiu 7 tegmallai 25 a ceann 7 a cep 7 a biail inda uct 7 as amlaid docuaid asin tigh, 7 sreatach na fola asan medea, gurlin an Craephruid for gach leth 7 ba mor a n-adhuath ar machtath ar sceoil adtaorfás doib. “Tonga 7 r.” or Dubthach Doiltengo, “dia tti an baclach ambuaruch 30

⁸ leg. áil. ¹⁹ leg. la sodain.

²² leg. brágaid, et sic passim.

²⁴ compalan gumpalan *MS.*

²⁴ leg. atsraig. ²⁷ leg. srethach.

no pleasant prospect should the man killed to-night attack thee on the morrow.* It is given to you alone if you have the power, being killed night after night (*lit.* to be killed every night), to avenge it next day." "Truly I will carry out what you all as a body agree upon by way of counsel,† strange as it may seem to you," quoth the bachlach. He then pledged the other to keep his troth in this contention as to fulfilling his tryst on the morrow.

§ 96. With that Fat-Neck took the axe from out of the bachlach's hand. Seven feet apart were its two angles. Then did the bachlach put his neck across the block. Fat-Neck dealt a blow across it with the axe till it stuck in the block underneath, cutting off the head till it lay by the base of the fork-beam, the house being filled with the blood. Straightway the bachlach rose, recovered himself, clasped his head, block and axe to his breast, thus made his exit from the hall with blood streaming from his neck. It filled the Red Branch on every side. Great was the folk's horror, wondering at the marvel that had appeared to them. "By my people's god," quoth Duach of the Chafer Tongue, "if the bachlach, having been killed to-night, come back to-morrow, he will not leave a man alive in Ultonia." The following night, however, he returned, and Fat-Neck shirked him. Then began the bachlach to urge

* "You do not care for death, then, if the man whom you slay to-night clings to you on the morrow." Professor Kuno Meyer renders it thus, but I take this clause to be addressed to Fat-Neck, the following to the giant.

† The natural plan would be to behead the giant the first night. It is on this the story turns; it is what "seemeth strange." It thus becomes clear he is a supernatural being.

iarna marpad *innocht*, nifuicfeá *fer* m-*pethad* la hulltu." Tarmcuir *tra an mpatlach* iarnabarach dagaid 7 luid Muinnremar *for inggauh*al. Gabais an baclach ag car a *achta* ris. "Ni fir em do Muinnremur gin comallnadh cennaig frim-sa." 5

97. Bai dío Laogaire *Búadach* hifus ind adaig sin. Cia dío *curadaiph* cosnus a cauradmír" or se, "Uladh, firus ceandach frim-sai indocht? Cadi Laogaire *Búadach?*" or se. "Sunna," or *Lóegaire*. Fonaic fon innus *cétna* 7 ni tanaig Laogaire. Tig 10 dío iarnamarac 7 fonaig ar Conall *Cernach* mur an *cétna*, 7 ni tanaig amur dotoing.

98. Tic dío an. IIII. hadaigh 7 ba lonn 7 bá uechell fair hisodain. Tarnecctar mna *Ulad* uile ind adaig sin do descin ind sgeoil iongnaith tanaic issin Croaughruain (p. 71) Boi dono *Cúchulaind* hifuss innd adaigh sin. 15 Rosngap an mpachlach griseth la sott'haind. Rosgaith pur n-gal 7 uur n-gaisgedh, a Ullti," or se. "Mor menma bar ccurad impa *curathmir*," ar se, "7 nittad tuolaing a cosnema. Caiti in siartha claontrúad ucad," 20 ol ce "frisanapur *Cuculaind*, im pa ferr a priathar oltas an fianlaig naell." "Ni hadlaig dam cennagh frit itir," ol *Cuchulaind*. "Doig lium, a cuil trúad, ar mór attadar ecc." Toscenn *Cúchulaind* cuice la sodoin. Adaig sithi beimm ndo don piail co roben a 25 cenn fri clet/i na Croiph¹⁶ruade, go rusraith an deoch n-uile. Gapdi *Cúchulain* a cenn dofrítisi 7 dommbeir buille nde ndonn imbialach connderna sligrich de. Atfraig suas iarsuithiu.

99. Iarnapuaruch a mpattur Uolaid o[c] caimcomet 30 Conqlaind duss ind regad for imgapail an patlaig

¹⁶ leg. Craobhrúaid.

¹⁷ leg. roscáich.

²¹ leg. se.

²⁴ leg. as = is for ar.

²⁶ leg. teach.

²⁹ leg. atsaig

his pact with Fat-Neck. "Sooth it is not right for Fat-Neck not to fulfil his covenant with me."

§ 97. That night, however, Loigaire the Triumphant was present. "Who of the warriors that contest Ultonia's Champion's Portion will carry out a covenant to-night with me? Where is Loigaire the Triumphant?" quoth he. "Here," said Loigaire. He pledged him too, yet Loigaire kept not his tryst. The bachlach returned on the morrow and similarly pledged Conall Cernach, who came not as he had sworn.

§ 98. The fourth night the bachlach returned, and fierce and furious was he. All the ladies of Ultonia came that night to see the strange marvel that had come into the Red Branch. That night Cuchulainn was there also. Then the fellow began to upbraid them. "Ye men of Ultonia, your valour and your prowess are gone. Your warriors greatly covet the Champion's Portion, yet are unable to contest it. Where is yon poor mad wight that is hight Cuchulainn? Fain would I know if *his* word be better than the others'." "No covenant do I desire with you," quoth Cuchulainn. "Likely is that, you wretched fly*; greatly thou dost fear to die." Whereupon Cuchulainn sprang towards him and dealt him a blow with the axe, hurling his head to the top rafter of the Red Branch till the whole hall shook. Cuchulainn again caught up the head and gave it a blow with the axe and smashed it. Thereafter the bachlach rose up.

§ 99. On the morrow the Ultonians were watching Cuchulainn to see whether he would shirk the bachlach as the other heroes had done. As Cuchulainn was

* *Cuil*, "fly" conveys a pun upon Cuchulainn's name incapable of being reproduced.

amail docodur an fiallach nail. Ottcondecadur Ulaid tra aurnuide an baclaig do Coincculaind rosgaph mifri go mor 7 ba techto maruhcaoinde tid doradsact foir 7 roba œmin leo rapatne fod a hsaogail acht gu ttisad an paclach. Conid andsin ampert Conchobur fri 5
 Quincualaind tairus naire: “Tar mo sciath 7 tar mo cloidim, ni ragh go racomallnar mo preidir frisín m-bachlach, uair ata ecc ar mo Cenn 7 as ferr limp ecc comm inchaib.”

100. Ammbadur and iarum deugh loi confacadur 10
 an mpaclach qgo. “Cadi Cúchulaind aile?” ar ce. “Atu a sonda immorro,” bur Cúchulaind. “Is issil o rad anocht, a truadan,” or se, “as mor attaidir-si ecc. Gib mor ataighther ecc, ni imgapail anattruiglus.” Toiteit Cúchulaind cuge iarsuidiu 7 rigid a pradoid darsan 15
 ccepp. Boi do meat an cipp go nach ruacht a braidi gid gonuiciu a let. “Rig uaid do pratait, a trogoin,” ol an baclach. “Is confere dombere form,” or Cucculaind, “d[éna?] mo marbad giluaith. Nimba coinpere em tucius fort arer,” or se. “Toingtea em,” ar Cúchu- 20
 laind, “dia m-be og mu conferi pidam sitighthir coir uasatt.” “Ni fedaim t’airrlech” [ol an] baclach, “mett an cipp hocus gairdi do pratad 7 gairdi do taoiph.”

101. Rosini Cúchulaind arsuidiu ann m-braduid gu 25
 n-dechsad fertraig feroicloic idir gach da assnoi do 7 rosinit a prathoid go n-dechaid tar an ccepp don oile taiph. Tocpaidh an mbachlach an m-bial suas go ruacht clethi na domo. Trostt inna sencodla rommbaoi umon m-bachlach ocus trostt mbielao 7 nert in da 30
 lamha doddnuarguib bad mett fuamom fidbuidiu

⁴ leg. demin.

¹³ leg. atáigir-si.

⁴ robad hé?

¹⁹ leg. go luath.

²¹ perhaps, corr.

¹¹ leg. se.

²¹ leg. sithidir.

awaiting the bachlach, they saw that great dejection seized him. It had been fitting had they sung his dirge. They felt sure his life would last only till the bachlach came. Then quoth Cuchulainn with shame to Conchobar* : "Thou shall not go until my pledge to the bachlach is fulfilled; for death awaits me, and I would rather have death with honour."

§ 100. They were there as the day was closing when they saw the bachlach approaching. "Where is Cuchulainn?" he quoth. "Here am I," he answered. "You're dull of speech to-night, unhappy one; greatly you fear to die. Yet, though great your fear, death you have not shirked." Thereafter Cuchulainn went up to him and stretched his neck across the block, which was of such size that his neck reached but half-way. "Stretch out your neck, you wretch," the bachlach quoth. "You keep me in torment," quoth Cuchulainn. "Despatch me quickly; last night, by my troth, I tormented you not. Verily I swear if you torment me, I shall make myself as long as a crane above you." "I cannot slay you," quoth the bachlach, "what with the size of the block and the shortness of your neck and of your side" (*sic!*).

§ 101. Then Cuchulainn stretched out his neck so that a warrior's full-grown foot would have fitted between any two of his ribs; his neck he distended till it reached the other side of the block. The bachlach raised his axe till it reached the roof-tree of the hall. The creaking of the old hide that was about the fellow and the crashing of the axe—both his arms being raised aloft with all his might—were as the loud noise of a wood tempest-tossed in a night

* According to the textual reading, it is Conchobar that addresses Cuchulainn. I have altered the translation to suit the context. The scribe is inaccurate.

fortreghe a n-oidhce gaoithi. Tairnich sis doridisiu coma co . . . irig friaa pradhut 7 a cul reme. Mati fer n-Uladh uili oc a n-decsin innus sin.

102. "Attfraid suas, a Cíuchulaind . . [p. 72] . . sbies do lataiph gaoile ufer n-Ulad nó Ereinn beth ar a men- 5
main beth im coipeis frít do ghoil na gaisged no firinde.
Rige laech n-Eirenn duit on tratso 7 in curadmir gen-
chosnum s dod mnoi ria mnaim Ulad dogres
a tteach n-oil 7 día," ar se, "cep ce nosda ceanaí friut
on trathsa. Tonga a toingti mo thuath, bid se fod 10
a hsoegoil ph iaramh an patlach 7 as e Curui
moc Daire dodeachoigh issin riucht sin do comallad
na bretre rodnuic do Coinculaind. Oasin ttraí ni
rocosnamadh ra Coinculaind an curadmir 7 it desin ata
Cauradmir n-Eamna dogress 7 an Briaturcath Bhan 15
Ulad 7 Ceandac an Ruanado ind-Eamuin Maca 7
Totem n-Olad do Chruachnaib Aiea. Finitt.

¹ *perhaps*, foiltrighe.

⁴ leg. *atsraig*; *perhaps* atrai as in 78. Note atré a saltair *gl. surge psalterium*, Ml. 126° 3.

⁸ leg. *mnáib*.

¹⁷ leg. *tóchim*.

of storm. Down it came then . . . on his neck, its blunt side below,—all the nobles of Ultonia gazing upon them.

§ 102. “O Cuchulainn, arise! . . . Of the warriors of Ultonia and Erin, no matter their mettle, none is found to be compared with thee in valour, bravery and truthfulness. The sovranly of the heroes of Erin to thee from this hour forth and the Champion’s Portion undisputed, and to thy lady the precedence alway of the ladies of Ultonia in the Mead Hall. And whosoever shall lay wager against thee from now, as my folks swear I swear, while on life he will be in [sore scathe].” Then the bachlach vanished. It was Curoi mac Dairi who in that guise had come to fulfil the promise he had given to Cuchulainn.

*And thus henceforth the Champion’s Portion of Emain
And the Ulster Women’s War of Words
And the Champion’s Wager in Emain
And the Hosting of the Ultonians
To Cruachan.*

FINIT.

APPENDIX I

PERSONAL NAMES

Ailill, the Irish equivalent of the Welsh *ellyll*, "an elf or demon"—"Hib. Lect.," p. 138. *Aided Ailella ocus Conaill Cernaig* is given in Edin. Gael. MS. xl. Cf. D'Arbois de Jubainville's "Catalogue de la Littérature Epique de l'Irlande," p. 13.

Amorgene, "wonderful-birth," "wonderful child"—"Hib. Lect.," p. 570^b. He was the seer of the sons of Mile on their entering Ireland. The story of his childhood ("Hib. Lect.," p. 563) reminds one of that of Taliessin, which literally means "strong Essin," which latter may be cognate with Ossin, Ossian. In a Breton Chartulary the name is written with a *g*: Talgessin, where Talg- is cognate with Irish *tailc*, "strong."

Blathnat seems to be derived from *bláth*, "bloom"; cf. Cym. Blodeuedd, from *blodeu*, "flowers."—"Hib. Lect.," p. 473. The elopement of Blathnat, daughter of Pall-son-of-Fidhach, with Cuchulainn is mentioned in O'C.'s MSS. Mat., p. 590, where it is presumed to be the tale known as the "Tragical Death of Curoi mac Daire," given in Keating—see sub *Falga*.

Buan: the "Rennes Dindsenchus" is as follows: "Buan, daughter of Samaera, gave her heart to Cuchulainn when the champions Loigaire Buadach, Conall Cernach, and Cuchulainn went to contend for the Champion's Portion. For the award they fared to Emain, and thence they were sent to Ailill and Meve. Ailill (refusing to arbitrate) sent them to Assaroe, to Samaera, and he adjudged the Champion's Portion to Cuchulainn. Then Conall and his charioteer, Rathen, went over Snām Rathin, and there Rathen was drowned, whence Snām Rathin (Rathen's swimming-place). Then Buan followed Cuchulainn on his chariot's track as far as yon rock, and she leapt an awful leap after (striking her head against the rock), and thereof she died. Whence Buan's Farm (Luid dano Buan indíaid Conculainn for fuillicht a carpaít conice in n-all ucat, coró'ling leim n-uathmar 'mon n-all inadfaid, co n-apad de. Unde Fích mBuana)"—RC. 16, 57. This story is found also in LL. 166^b 21.

Cathbath, the Druid of Conchobar's court; he prophesied of

Deirdre at her birth, and weakened the children of Usnech by his spells. According to the earliest accounts, he was the real father of Conchobar. His son Geanain was also a Druid. The character of the Gaelic Druids may be inferred to some extent from their miracles, which may be described "as mostly atmospheric, consisting in such feats as bringing on a heavy snow, palpable darkness, or a great storm, such as the ones by means of which a Druid tried to effect the shipwreck of St. Columba on Loch Ness."—"Hib. Lect.," p. 224.

Celtchar mac Uithechair: After him is named Dun Celtchair, a very large fort near the town of Downpatrick. His two sons were Glas and Menn: glas agus Meann .i. dhá mhac Uithechair.—Egerton MS. p. 209 (Brit. Museum). He was famed for his spear (luin Cheltchair). Cf. *LU*. 95 β 6-10; see O'Curry, ii. p. 325; iii. 148. *Aided Celtchuir maic Uithechuir* is found in Edinburgh Gaelic MS. xl., and in LL. 118^b.

Cêt mac Magach: His death tale is in Edin. Gael. MS. xl.; cf. Keating.

Conall Cernach: *Cern*, i.e. victory, whence is named Conall *Cernach*, i.e. "the Victorious."—"Cormac," p. 37. Conall is cognate with Cymric Cynwal, from Kuno-valo-s "high (and) mighty one." A stone near Penzance, Cornwall, has the form CVNOVALI. In Conall we have "another personification of the sun; for he was the son of the sister of Cuchulainn's mother, and her name, Findchoem, meaning white and lovely, would seem to point to her as a dawn or gloaming goddess."—"Hib. Lect.," p. 539. For his achievements see Hull's "Cuchulainn Saga," sub index; also *Hyde*; and Cóir Anmann in "Ir. Texte," iii. p. 395.

Conchobar mac Nessa: "High-Helper"; in point of form still current as Conor, O'Conor. The Conor of the saga was son of the Druid Cathbad (Cathbath), who, on an expedition with thrice nine men, killed Nessa's twelve guardians. *Nessa* is a woman's name in gen. case. "Conchobar," says O'Flaherty (*Ogygia*, Part III. chap. xlviii.), "had over twenty-one sons, whose descendants are all extinct." Through the stratagem of his mother he displaced Fergus-mac-Róig, the former king. According to Borlase (p. 817ⁿ), Conchobar was "the name of the eponymous of a tribe called Conchuburnenses in the Book of Armagh and Conchubairne by Mac Firbis." The prefix *con* in this name, and also in *Conall*, is cognate with Gaulish *cuno*, Cymric *cwn*, "altitudo," and in words like *con-car*, *con-guas*; some would add such Germanic names as Húno, Hûnwald.—US., p. 84. The name has been etymologised "high-foaming," while *Nessa* has

been connected with Loch Ness (Gaelic, *Nis*) from *nedsa*, *netsa*: Skr. *nadi*, "river"; *Nessonis*, a lake in Thessaly; Ger. *netzen*, "to wet."—Mackay's "Urquhart and Glenmoriston," p. 575. This is unlikely, as the O. Ir. *am-nas* (§ 84 of FB)="not-soft," *-nas* being cognate with German *nass*, "wet," &c., and with Greek *νορεπός* "wet, damp, moist."

Cu-chulainn, "Hound of Culann." Culann, the name of Conchobar's smith, Stokes suggests, is cognate with Gr. *κυλλός*, "crippled, halt"—RC. 6, 368. This reminds one of Vulcan. This method of forming names is non-Aryan and betokens non-Gaelic influence; cf. Semitic *Obed-Edom*, "servant of the god Edom," &c.

Curoi, a man's name, son of Aenghus, lord of Cinel-Laeghaire, see *AFM.* sub 793. *Conroy* is still an Irish surname. The gen. *conu-ri* is found on an old Ogam in Kerry, which is what corresponds to the Anglo-Irish *Caher Conree*. (a) *Aided Conroi*=*Aithed Blatnaite, ingine Puill, maic Fidaig*=*Orgain Cathrach Conroi*=*Bas Conroi*.—MSS. 14^o c. (?) TCD. *H.* 2, 16, col. 776-780; 16^o c. *Eg.* (Brit. Mus.), 88, p. 9; 1629, Keating; O'Connor's trans., 100-102; O'Mahony, 282-284; Haliday, 398-405. Cf. poem by Cinaed ua Artacain, died 975, *LL.* p. 31, col. 2, line 6. (b) *Amra Conroi*, 16^o c., TCD. *H.* 3, 18, 49-58; also found as Appendix to *Eg.* 88. (c) *Bás Conrói mic Dóiri*, 22 G. 21, in Roy. Ir. Acad. (d) *Secht catha in cathrach Conrui* v. Cath. Muige Rath. ed. O'Donovan, 212; a lost tale. (e) Elegy of Conroi in Book of Taliessin, given in Skene's "Four Ancient Books of Wales"; also in his Additional Notes to the Book of the Dean of Lismore; further, and better, by Rhŷs, and cited elsewhere.

Cuscraid Mend Macha: C. the Dumb of Macha. "This was a custom of the Ulaid. Every young son of theirs who took arms used to enter the province of Connaught on a foray or to seek to slay a human being. So once upon a time Cuscraid, son of Conchobar, entered the province of Connaught. A cry is raised around him. Then Cet answered him. Cet wounded Cuscraid through his mouth, and shore off the point of his tongue, so that he was dumb (*mend*) thereafter."—"Ir. Texte," iii. 2 Heft, p. 405.

Dáre: The name occurs in a Pembrokeshire inscription, "Tuncetare uxor Daari," where the first word reminds one of Cym. *tyngned*, "fate," and might perhaps be rendered "fortunata"—Stokes, *cf.* Gr. (ποταμο-)δάριος.

Dubthach Doel Ulad: The "Book of Lecan" says his lands were, after his death, inundated by Lough Neagh. Anglicised "Duffie," "Duffach." For further accounts see *Hull*.

Echbel, *lit.* "horse-mouth." His sister Uinnside was Curoi's mother. "He lived in Alban, and his cows used to come to graze

in Dalriada, on a headland now called Island Magee, in Antrim, where they were appropriated by Cuchulainn and his men, from whom they were then stolen by Curoi."—"Hib. Lect.," p. 477, where Rhys takes it as a Gaelic version of the story of Cacus stealing from Hercules some of the heifers he had taken from Geryon.

Emer: This was not an uncommon female name in Ireland; two princesses so called are spoken of in the V.T. In the Highlands to the present day her name survives as the ideal of beauty:

"Is tu sgèimh na h-Eimhir' àluinn,
Is tu gnìomh na mna Gréig'."

see a stanza in Carmichael's "*Òr agus Òb*," where it is applied to one whose beauty resembled that of Emer, and whose industry was comparable to that of Penelope, both being incomparable. In another ballad she is referred to as *Emhir àluinn an fhuilt bhuidh*, "Emer the beautiful (one) of the yellow hair." For a reference to the "Lay of the Heads"—Emer's lament on her dead husband—see sub *Sualdam*.

Eogan mac Durthacht (also *Derthacht*): "Eogan," anglicised "Ewen," cognate with Cymric *Owen*. "Durthacht" "is probably of the same origin as the reduplicate *doruthethaig*, 'deperdidit,' so that *mac Durthacht* would seem to have had much the same meaning as . . . 'son of Perdition or Destruction.'"—"Hib. Lect.," p. 142ⁿ. He was a type of darkness and treachery, and slew the sons of Usnech. He was king of Farney. For other characteristics see *Hull*.

Fedelm Nóicride: Various explanations of her name are given in the "Cóir Anmann" (Fitness of Names): "Fedelm *Nóicruthach*, 'nine-shaped,' *i.e.* nine shapes would come to her whenever she was looked at. Or *Núa-chrothach*, 'fresh-formed,' *i.e.* because of her beauty a fresh form upon her was displayed to every one. Or *Núa-chraidech*, 'fresh-hearted' was she because of her friendliness."—"Ir. Texte," iii. 2 Heft, p. 397. Another personage of same name but with a different epithet is found in Brit. Museum, Harl., 5280, fol. 34^b: "a short story of Cuchulainn and the lady Felim Foltcain, one of the water-nymphs of the river Boyne."

Fergus mac Róig: King of Ulster, immediately preceding Conchobar mac Nessa, by whom he was dethroned. He afterwards passed into Connaught to Ailill and Mève. *Fergus* is cognate with Cymric *Gurgust*, *Gwrwst*, *Grwst* in *Llan-rwst*.—US. p. 284. *-gus*, "choice." L. *gustus*; hence "hyper-select." The suffix is met with in *Angus*, "unique-choice." A Celtic parallel to the Greek Cronus.—"Hib. Lect.," p. 646. "Róg,"

was his mother's name, otherwise styled "Roich, daughter of Eochaid, son of Dare . . . or . . . Roch, daughter of Ruad, son of Derg Dath-foia" (Red-Blood-Hued), from the elf mounds.—"Ir. Texte," iii. 2 Heft, p. 407. *Aided Fergus maic Roich* is given in Edin. Gael. MS. xl. ; cf. Keating.

Fiacha ocus Fiachaig : cf. Vipoig, Vipogeni ; Nepos Vepogeni Caledo (Colchester Brass Inscription). The Picts, adopting this name, treated the ending *en* "as their own genitive termination, so that they next inferred Vepog, the Vipoig of the list of Pictish kings."—Rhŷs.

Findabair, "fair eyebrow."

Forgall Manach : also Monach, from *mon*, "a trick" (Cormac).

"Every featful one who performed a trick

Was *monach* in the Old Gaelic."

—"Ir. Texte," iii. 2 Heft, p. 373.

Cognate is Cymric *mynawg*, "a courteous or polite person."—"Hib. Lect.," p. 376.

Furbaide Ferbenn : *Fer-benn*, "man (of the) horns," *furbaide* .i. *furbadh*, "excision" ; said to have been cut out from his mother's womb, and was afterwards called Diarmait, son of Conchobar.—"Ir. Texte," iii. 2 Heft, p. 397.

Illand : Seems same as Iollan, another name for Oscar in the Fionn-Ossian-Saga. As to Illann, son of Fergus, see *Hull*.

Imchad : cf. "Ambigatus" for "Ambicātus," used by Livy where he speaks of the Celts.

Imomain, a renowned hero of the Ultonians, was named Ferdomun mac Imomain, MR., p. 85. *Im* is intensive prefix, *omun*, cognate with Cym. *ofn*, Corn. *own*.

Liath Macha : On the death of Cuchulainn, his charger, the Grey of Macha, galloped home to Emer with the sad news. He went round her thrice sun-wise and placed his head in her lap. Emer's lamentation on learning of her husband's death is given in *LL*. 123^a, 20, "A Leith Macha mór n-essad," &c. Cf. "Iliad," xvii. 487-490, where the steeds of Achilles are represented as weeping, though they seem to be regarded exempt from death and age.

Loeg the charioteer, now *laogh*, "calf," *lit.* "jumper, springer."

Loegaire, "calf-tender," now Leary, O'Leary. *Aided Loeguire Buadaig* is in Edin. Gael. MS. xl. ; cf. Keating.

Lugaid Riab n-derg, said to have been killed by the three "Red-Heads," O'C.'s "Lectures," Appendix, p. 483 ; known also as Lugaid mac Conroi, and Lugaid, son of the Three Hounds ;

cf. "Hib. Lect.," p. 472. After the seven years' interregnum which followed on the murder of Conaire Mór he was chosen as High-King of Erin.

Mève (*Medb*), slain by her own sister's son, Furbuidhe, son of Conchobar mac Nessa, on Inis Cloithrinn, in Lough Ree, in the Shannon. On the traditional site of Queen Mève's head-quarters there have been found two inscriptions, one of which Principal Rhÿs reads: "(The stone or grave) of Fraech, son of Medb," where the Ogmic spelling of the name is *Medvv* v. JRHAI for 1898, pp. 231, 409. The name Medb occurs as masc. in Hogan's "Documenta de Sancto Patricio," pp. 78, 94, 95. The name has been compared (US. pp. 208, 336) with the Celto-Iberian *Medu-genus*, a man's name; with the Gall. *Meduna*, *Medussa*; with the Cymric, *meddw*, "*ebrius*," Ir. *mid*, Eng. *mead*, Sanskrit, *mādhu*, "honey, sweet drink." Madhu is also the name of one of the Daityas, a clan of demons. According to Rhÿs, she "belongs to the ambiguous goddesses of dawn and dusk, found allied at one time with light, and at another with darkness" ("Hib. Lect.," p. 444). It is noticeable in our tale that she is associated with "good, intoxicating, excellent malt-beer." Mr. Borlase compares Medeu, the name of a heathen queen in Pomerania. According to the description of her in the Tāin,¹ she is "a beautiful, pale, long-faced woman with long flowing golden-yellow hair, having a crimson cloak fastened with a brooch of gold over her breast, a straight ridged spear flaming in her hand." With this one may compare Dion Cassius on Boadicea: "She was of large size, terrible of aspect, savage of countenance, harsh of voice, with a profusion of flowing yellow hair which fell down to her hips, a large golden collar on her neck, a variegated flowing vestment drawn close about her bosom, a thick mantle fastened by a clasp or brooch, with a spear in her hand." *Aided Medba Cruachan* (the Death Tale of Mève of Cruachan) is found in LL. 124, and in Edin. Gael. MS. xl., where it is told that "Clothru administered the laws of Connaught in the isle of Clothru (Inis Clothrand) on Lough Ree. They say that Mève killed her sister Clothru, and out of her sides her child, Furbaide, son of Conchobar, was taken with the swords. Then Mève seized the kingship of Connaught, and took Ailill to rule by her side. And in Inis Clothrand she administered the laws of Connaught. She was under a spell to bathe every morning in a spring at the end of the island. One day Furbaide went to Inis Clothrand and fixed a pole on the

¹ Pronounce with dental *t*, long *a* as in father, *u* as in Cologne.

flagstone on which Mève was wont to make her ablutions. He tied a rope to the top of the pole, and the pole was as high as Mève, and he stretched the rope across Lough Ree from east to west. Then he took the rope home with him, and, when the youths of Ulster were at this play, this was Furbaide's game: he would stretch his rope between two poles and practised slinging between them, nor did he leave off until he hit the apple that was on the head of the pole. One day there was a great gathering of the men of Connaught and Ulster around Lough Ree, west and east. And Mève went to bathe early in the morning in the spring above the loch. 'What a beautiful figure yonder!' said everybody. 'Who is it?' asked Furbaide. 'Thy mother's sister,' all said. He was then eating a piece of cheese. He did not wait to pick up a stone. He put the cheese in his sling, and when Mève's forehead was turned towards them, he sent the piece and lodged it in her head. And so he killed her by one throw, and avenged his mother."—(Trans. by K. Meyer in *Celtic Magazine*, March 1887, p. 212. I have omitted the opening as unessential, and made one or two slight changes.) This "Mead-goddess" appears in Shakespeare as *Mab*, Queen of the fairies.

Mind: gen. apparently of *Menn*, *Mend*. I would have extended the contraction for this word into *Midir*, as O'Curry and Rhys have done, for in *LU*. 129^a it is written *Mīd* for *Mider*, did I not come across the following stanza from *LL*. :

"Roort blathnat ingen mīd
 orgain ossar c[2] glind
 mór gním do mnai brath a fir
 dóig is friss rodasmidir."

Here the rhyme needs *Mind*. Again, O'Grady in Appendix to *S. Gad.* quotes from *K.* 5 as follows: "Conor [Mac Nessa's] daughter Blathnat was wife of Curui mac Daire; so too was Blathnat, daughter of Menn, king of the men of Falga."

Munremur mac Gerginn, one of the heroes who claimed the honour of dissecting the famous pig called Muc Dathó at a banquet given by a Leinster chieftain. After him is named Loch Muinreamhair, now Lough Ramor, near Virginia, co. Cavan, on the borders of the co. Meath. In the *Cóir Anmann* his name is *mac Eirrcind*; it is explained that Cēt mac Magach cast a spear at him and struck him in the neck, which swelled so that it became thick, and thence his nickname!

Rus: Cym. Rhys (?).

Sadb Sulbair (§ 6): Gaul. *svadu* in *Svadu* genus, *Svadu-rix*;

Skr. *svadu*, "sweet"; Gr. ἡδύς, "sweet"; L. *suavis*, "suave"; Eng. *sweet*. *Sulbair* is cognate with Cym. *Hylafar*, "eloquent."

Sualdam occurs in the Nennian genealogies, see Cymmrodor, ix. 178. His son Setanta may have been an historical personage who became "identified with the older character of a more mythical Cuchulainn." An early Cymric inscription has "Hovelt," but it is doubtful if it may be connected; cf. Howell. In the Book of the Dean of Lismore's version of Emer's lament she says she is:

"Cowf v^e howalte hayve na vil agga fein ar for=
Cumhadh Mhic Shualtaih shèimh
Ni bhfeil aige féin air for."

"A'mourning the son-of-Sualtam gracious
—Thereof no knowledge has he."¹
[no notice takes he]

The oldest form of "Emer's Lament for Cuchulainn" is given in *L.L.* 123^a, 20. There is a modern Irish version of great beauty where, on recovering her husband's head, she is represented as "sucking in its blood and drinking it" ("do ghabh ag sughadh a choda fola agus ag a h-ól"). This was to express affection. Deirdre also laps her husband's blood (Hyde, p. 352). It must have been the same feeling that prompted the wife of Gregor of Glenstrae, Perthshire, in her exquisitely touching lament for her husband, to express herself to like effect three centuries ago:

"Chuir iad a cheann air ploc daraich
Agus dhòirt iad fhuil mu làr
Nan robh agam-s' an sin copan
Dh'òlainn dì mo shàth."

Which I may translate quite literally:

"They set his head on a block of oak,
His blood to the ground they let spill,
An had I then by me a cuach
I had drained thereof my fill."

¹ The text of the modern version of the "Lay of the Heads" in Cameron's *Reliquiæ Celticae*, i. 71, has *Shubhalt* with [Mhic Shualtamh?] in the margin; the last clause is transliterated: Ni bhfeil aige fán ar foir, which is rendered "Or is there respect shown for him." This is nonsense. "Cha n'eil for agam air"="I have no notion of it," is in colloquial use in the Highlands; cha do chuir e for air duine=he did not notice a man, he took note of none.

There are two or three other references to this custom in Highland songs. Spenser saw after an execution at Limerick the executed man's foster-mother "take up his head whilst he was being quartered, and suck up the blood that ran from it, saying that the earth was not worthy to drink it, and steep her face and breast with it, at the same time tearing her hair, and crying out and shrieking most terribly."

APPENDIX II

GEOGRAPHICAL NAMES

Alba, now "Scotland." Some Highlanders who have learned nothing from modern geography use it for the whole island from Sutherland to the "French sea," holding that Alba is the Gaelic for Breatunn. Cormac (*sub* Mug-Eime) has also a curious use of it, *e.g.* "when great was the power of the Gael on Britain, they divided Alba between them into districts, and each knew the residence of his friend, and not less did the Gael dwell on the east side of the sea than in Scotica (Ireland), and their habitations and royal forts were built there." *Cf.* Byron's use of Albion, which also in the Greek writers means Great Britain. So too the Latin glossator on Fiacc's Hymn (in its present form early ninth century) at the words "'Dofaid tar Elpa huile' .i. dar sliab n-Elpa, ar robo ainm do inis Bretan ule ollim (recte, olim) Alba, ut Beda dicit in principio suae historiae, 'Britania insola (est) cui quondam nomen erat Alban,'" &c.—*LH.* i. 98. In other words, the angel brought Patrick across all Britain, so that "over Alpain" would be rightly used, *viz.*, over the mount of Elpa, for this Alba was once a name for the whole island of Britain. Dr. Stokes derives the name from Albion, "white-land," cognate with *L. albus*, "white," Gr. *ἄλφος*, "white," *ἄλφους*, *λευκούς*, Hesych., Umbr. *alfu*, Sabine, *alpus*, O.H.G. *albiz*. He thinks that in Gaulish there were two stems, *alban-* and *albin-*, whence the double name-forms *Albanius*—*Albinus*, *Albaniani*—*Albiniani* (now Halphen on the left bank of the Rhine). From the same root comes the name of the "Alps" in Switzerland, Gaulish *Ἀλπεις*, from *Ἀλβεις*, where *b* through the influence of *l* becomes *p*. These mountains got their name from the white snows, as Festus¹ explains: "Alpes a candore nivium dicti sunt, qui perpetuis fere nivibus albescunt."

Cleitech Cerna, on the Boyne.

Craeb Ruad, now Creeveroe, name of a townland near the river Callan, not far from Emania.—*MR.* 218ⁿ. Conchobar had three different houses, the *Craeb Ruad*, the *Téite Brecc*, the *Craeb*

¹ Quoted in *US.*, p. 21.

Derg: cf. O'C. ii. 332; LL. fol. 106^a, 1 ff, 106^b, 38 ff. The first was the Hostel of the Kings; the second was set apart for the spears, shields, and swords, an armoury, in fact, where the weapons were piled to prevent mischief at the revels; in the third were the skulls (of enemies slain) and other trophies. Craeb Ruad I have rendered Red Branch, out of deference to custom, but I much prefer to anglicise it, Creeveroe, as *ruad* here means "lord, noble," and is different from *ruad*, "red." The Dagda in Cormac is called *ruadrofnessa*, i.e. "lord of great knowledge." O'Curry felt that it meant Royal, which Dr. Hyde also allows ("Lit. Hist. of Ireland," p. 295), while out of concession to tradition he continues the use of the phrase "the Heroic or Red Branch Cycle." Craobh in the Highlands has three meanings now: (1) a tree; (2) a bead upon liquor; (3) a stalk (Uist).

Cruachan: Ráith Cruachan, now Rathcroghan, between Belanagare and Elphin, co. Roscommon. For list of extant remains, see *AFM.* sub A.D. 1223. Some have identified the name with Cruachu or Cróchan, handmaid of Etain, who eloped with Mider—the *síde* deity of the country round Bri Leith, co. Longford, east of Ardagh. The word is generally followed by *Ai*, which native story variously explains: (1) from *ae*, "liver"—O'C. ii. 11; (2) from *Ai*, the name of Enna Aignech's hound—RC. 15, 469; (3) from *Ae*, son of Allguba—RC. 15, 469.

Currech: cf. "Broccan's Hymn," l. 97; it seems to have been near Kildare.

Emain Macha: The palace there in which thirty-nine of the Ultonian kings resided, was said to have been built by Cimbaeth, 309 B.C. It was destroyed by the Three Collas, the grandsons of King Cairbre Lifféchair, in the year 332 A.D. according to Tigernach. Its remains are still to be seen about two miles to the west of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: "Emania propé Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem."—*Trias Thaum.*, p. 6, v. MR. 213^b. MACHA has been variously associated in tradition: (1) Macha, wife of Nemed, son of Agnoman, who died there; it was said to have been the twelfth plain cleared by Nemed-son-of-Agnoman, who bestowed it on his wife; (2) Macha, daughter of Aed the Red; it was she who marked out Emain; (3) Macha, wife of Crund-son-of-Agnoman, was buried there. Her story is rendered into English in *LG.* p. 304. It is now known as Navan (cnoc na h-Eamhna) which, overlooks the lands of the Craob Ruadh. "Around this hill, be-

twixt the base and the summit, there is an elliptical fosse and moat, including 11 acres 3 rods and 36 perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence."—Stuart's "History of Armagh," pp. 578-579; cf. Cormac *sub* Emain.

Ériu, Hériu, gen. Hérenn, Érenn, fir hÉrend; dat. i n-Érind. Other texts show the *h* in gen., dat., acc. Cym. *Ywerddon*, *Iwerddon*; Mid. Bret. *Yuerion*. We are justified in holding this word to be cognate with Skr. *pīvarī* (*pīvēriā*), swelling, full, exuberant, fat; *pīvara*, fat, large, broad; Gr. *πείρα* [ī], fat, rich, prosperous, wealthy, plentiful; Mount Pierus in Thessaly; *πυ(F)ερία*, the seat of the Muses. The initial *h*, kept in the Latinised loan-word Hibernia, points to an Indo-European initial *ǵ*, of which there are several other examples.

Ess Ruad, now Assaroe, the salmon-leap at Ballyshannon, co. Donegal. For stories as to the origin of the name, see RC. 16, 32. One version takes the name from Ruad, son of Badurn, king of Erin; another derives it from the Lady Ruad, who was drowned there. It is impossible to connect it with the *ῥαούος* of Ptolemy, as has been suggested.

Falga: glossed *inse Gall indiu*, i.e. "the Hebrides to-day."—LL. 169^b. "Falga," says O'Curry, "is the Isle of Man, traditionally placed under Manannan, lord of the Happy Other-World." In the Bodley "Dindsenchus" (IB. vol. i. 213) the Land of Falga is a synonym for the Land of Promise. "It is possible," says Mr. Nutt, "that these names date back to a period when the Goidels inhabited Britain, and when Man was *par excellence* the Western Isle, the home of the lord of the Otherworld." There is an interesting story known as "Righ Innis Fhalga," current in Scotland, but unfortunately I cannot find it at present. A short rhapsody, entitled "Forbais Fer Falgae," exists in Rawl. B., 512, fol. 118^b. It purports to be the invasion of the Isle of Man by Cuchulainn and the Men of Ulster. Of this I have myself made a transcript. There is another copy in *Eg.* 1782; another in Harleian, 5280; another in *Eg.* 88; for copies of the first two I am indebted to Mr. O'Keeffe, for the last to Miss E. Hull. The Rawl. offers the best text. The interesting point is that *fer Falcae fer Falgae* is glossed *fer Manant*, "the men of Man," whom Cuchulainn cuts off in single combat, and is described as uttering a rhapsody on his fight with Get, king of the Fomorians. The LL. text may be condensed thus: Curoi's wife, Blathnat, daughter of Menn, king of Falga, loved Cuchulainn, and trusted him to come with the Ultonians to see her, so as to avenge on Curoi the

loss of the "three red-eared cows and the caldron carried off from the siege of Falga" (to-day called "the Hebrides"); as also to avenge Curoi's shaving of Cuchulainn's hair. She bade him seek her on Halloween, saying she would pour out the milk of those cows which Curoi, along with the caldron, had brought home. It was to supply this vessel that the cows yielded, and they gave the full of it at a milking. She poured a whole milking into the stream from the fort downwards to Tralee, whereupon the stream became white. This was a signal for Cuchulainn to storm the fort and slay Curoi. Hence the name *Fionnghlas*, "white-stream."

So far as a certain signal is connected with a stream, it reminds one of an incident in the Saga of Tristan and Iseult, and there is something parallel in *Saxo Grammaticus*.

Fea: cf. Magh Fea in "Broccan's Hymn," l. 59; plain in co. Carlow.

Femen, "the ancient name of the plain comprising the barony of Iffa and Offa East in the S.E. of the co. of Tipperary."—O'D. It is near Cashel.

Góedel (§ 89): Cambrensis writes *Gaideli*; Cormac, *Gaedel*, *Gaidil*, which latter is in Rawl., 512, fol. 81^b, 14; *LL.* gives *ae* without a mark of length (which is no isolated occurrence); the Felire has *ingloinestir nangaedel isaxsanaib*, "in Glastonbury of the Gael in Saxonland"; but Laud, 610, gives *gaedil*, whereas Rawl., 505, and Leb. Brecc. 91, give *goidel*, *goedel*, to rhyme with *toiden*, *toeden*. The "Book of Rights" has *Gaedhelga* (pp. 86-87). The word is formed from a stem, *gad*, cognate with O. English *geGadu*, "companion, associate," e.g. *ealle his gegadan* (Aelfric's Homilies). It signifies "companion-like, associates," and bespeaks a social sentiment between communities speaking the same language, not out of keeping with the modern motto: *Clanna nan Gaidheal an guallibh a chéile*, "the sons of the Gael shoulder to shoulder." Further, the word is cognate with Gothic *gadiliggs*, "relative," O.E. *gaedeling*, "*stammes genosse*," O.H.G. *gatuling*, "cousin," O. Saxon, *gaduling*, "landsman, countryman," M.H. Ger. *gaten*, "to bring together," Ger. *gatte*, husband. The notion of "keeping together" is at the bottom of what is thought and felt to be *good*, a good action being readily apprehended in early times as one in virtue of which a course of conduct, on the part of the individual and of his social environment, tended, among other things, towards self-preserving welfare. There is no foundation for holding that the good was at first abstractly apprehended. Rather the reverse. In the social consciousness alone rests the foundation for the development of what is good. One may recall

the words of a true friend: "Alas! for the fact which I shall often mention; it is pitiful for the Irish to continue the evil habit of fighting among themselves, and that they do not rise together against the Lochlann(er)s."—"Three Fragments of Irish Annals," p. 141, under the year 859. One who lays this feeling to heart may come to understand the intensity of the old words:

"*Gaidhel, Gaidhel! ionmain ainm.*"

"Gael, Gael! beloved the name."

Mag mBreg, name of a large plain in East Meath—the plain from Dublin to Drogheda.

Mag-Liphthe: lies principally in the present co. Kildare.

Mag Medba, "the plain of Mève" in Oriel.

Murese: "sea-shore marsh?" a place of this name is in Sligo, but the one here referred to was in co. Louth.

Ros-Eô: in the plain of Bregia. O'D.'s note in AFM. *sub* 836 A.D.

Sescind Uairbéoil: *cf.* Esgeir Oerveil in Ireland, spoken of in the Mabinogi of Kulhwch and Olwen. It is thought to have been on the coast of Leinster.

Sliab Fuait: named after Fuat, son of Bile, son of Brig, son of Breogann. A mountain near Newtown Hamilton, co. Armagh, is Sliab Uait in "Annals of Ulster." Hence the *f* appears to be prothetic. *Uat* from **Avento-s*, cognate with *mons Aventinus*? as to which see Stokes in RC., 16, 52.

Snám Rathaind, see AFM. *sub* A.D. 1148. O'Donovan thought this was probably one of the ancient names of Drumsna on the Shannon, on the confines of the counties of Roscommon and Leitrim. As to the origin of the word, a like story is told in the *Rennes Dindsenchus* (RC., 16, 57), where Dr. Stokes renders it "Rathen's Swimming Place."

Tor m-Bregoinde: perhaps the tower of Corunna (Bregantium), N.W. Spain; *cf.* Keating.

Ulaid, gen. pl. *Ulad n-*: some derive it from *ula*, "beard," cognate with Skr. *pula*. This is not more reliable than the series of guesses in the *Cóir Anmann*. Ultonia, roughly speaking, corresponds to the present-day Ulster; Ulidia included only the N.E. portion of Ultonia. For the oldest form of the word, see Ptolemy. It seems to me to be non-Gaelic. The suffix *-ster* in Ulster is derived by Dr. Wadstein, Upsala, from *-stír* = Ir. *tír*, land + prothetic *s*. He found *Ulað-stír* in an Icelandic saga. The derivation hitherto has been from Norse *setr*, "seat, residence."

Urros Domnand: in co. Mayo; *v.* "Tale of Children of Turrenn."

APPENDIX III

TEXTUAL NOTES

SUPERSCRPTION : *Tochim*, *lit.* "march, progress, expedition"; fr. *do-chingim*; *cingim*, "I go"; Cym. *rhy-gyngu*, "to amble"; O. Ir. *céim*; Mod. Gael. *ceum*, "a step." *Chemin* is from a cognate root which has passed into French from the Gaulish. The rendering "hosting" is usually reserved for *slúagad*. At the very end of the tale *Tochim*, &c., is put last, suggesting perhaps that the march of the Ultonians to Cruachan belonged to a different recension.

Cennach, *lit.* "arrangement, stipulation"; Mod. Gael. *ceannach*, "purchasing"; *is c. air*, "bother it!" *lit.* "it is a-purchasing it."

§ I.

Nem-thenga : Cym. *nyw*, "poison" (Pen. MS. 14) + O. Ir. *tenge*; L. *dingua*, *lingua*; E. *tongue*.

tomalta, fr. *toimlim*, *do-melim*, "I eat"; Cym. *malu*; L. *molo*; Ger. *mahlen*. The context is *lit.* "for serving the consumption of the feast."

adbur, "material," pronounced *au^{ur}* in Munster in the phrase *ta adhbhur duine math ann*, "he has the makings of a good man in him"; "usually OUR" (Hen. p. 22). A somewhat similar pronunciation exists in Sutherland.

elathain, fr. *elatha*; Cym. *el*, "intelligence"; Mod. Gael. *ealdhain*, "art, science," which MacAlpine writes *ealain*, "trade, occupation, profession."

cáimi, fr. *cóim*, *cóem*; O. Cym. *cum*; Eng. *home*; Mod. Gael. *caomh*, "dear, kind, tender." See Windisch in IF. i.

cumtachtæ, connected with Ir. *cúimtgim* (gl. *architector*, gl. *construo*); **cum-od-tego*, root in L. *tego*, Eng. *thatch*; *eter cháimi oculus chumtachtæ*, *lit.* "both as to beauty and as to building."

úatni, in the pl. still current in the phrase *fuaithteán a bheirt-fhighe*, "the posts of the loom" (Uist).

airinigi, *air + enech*, "face"; hence "on-facings," *i.e.* frontings, railings.

so-chraide, "magnificent"; *cf. so-cruidhe*, "pulcher."

ir-scartad, Cym. *ysgythru*, "to carve, lop, prune."

im-dorus, *lit.* "that which is about the door"; Cym. *drws* (owing to its having had the accent on the second syllable).

§ 2.

Sudigud Tige Midchuarta, *lit.* "plan of Mead-Court House," where *Mid* is cognate with Eng. *mead*; *cuairt*, gen. *cuarta*, from **kukrti*, "circuitus," root as in *cor*, "circle" (US. 93). Perhaps from Low L. *cortis*, "a courtyard, court, palace"; "*cuaird*, 'a visit,' an old loan-word. The same word borrowed again later is *cuairt*, 'a court'" ("Hen." p. 58, 2). For full description of *Tech Midchuarta* see Petrie "On the History and Antiquities of Tara Hill," p. 197, being vol. 18 of Trans. of Roy. Ir. Academy, year 1839; cf. Gilbert's "Facsimiles of National MSS. of Ireland," pt. ii. pl. liii. Petrie says: "In the ground-plan of *Tech Midchuarta* the house is shown as divided into five divisions, which are again subdivided into several others. Each of the two divisions extending along the side walls is shown as subdivided into twelve *imdas*, which here means 'seats'; each of the two divisions adjoining them into eight; and the central division is represented as containing three fires at equal distances, a vat, a chandelier, and an *erlarcaich*, besides two compartments on each side of the door and three in the other extremity of the house opposite the door, occupied by the distributors, cup-bearers, and *reachtaire*." This banqueting-house was an "oblong structure, having its lower end to the north and higher end to the south, with walls to the east and west. In these walls, according to the prose account, there were twelve or fourteen doors, six or seven on each side." The ruins measure 759 feet in length by 46 feet in breadth, but formerly it was wider. Its oblong shape reminds one of the shape of the banqueting-hall of the king of the Arveni Bituitos (Posidonius in Athenæus, ed. Didot-Müller, "Fragmenta Historicorum Graecorum," iii. p. 262), which was not round, as was usually the case in Gaul (Strabo, IV. ch. iv.), and as Mève's palace at Cruachan must have been. The Mead Hall at Tara was also known as *Long nam Ban*, and is said to have held a thousand soldiers, "the choice part of the men of Erin." The old Norse "Speculum Regale," going back on a written account, says that "there (at Tara) the king had a fair and well-built castle, in that castle a fair hall and spacious, and in that hall was he wont to sit in judgment."

imda, pl. *imdada*. "This word is now used in the North of

Ireland to signify "a couch, a bed," and in a gloss on the poem of Kineth O'Hartigan, the word *airel* is explained by it; but it appears from the ground-plan in the "Book of Glendalough" and H. 2, 16, that the *imdas* were the *apartments* where the different ranks sat at the banquet (Petrie's "Tara," p. 197). He also takes *imda* to mean "seat," as quoted above. It is used both for "compartment, division," and for a "couch" set therein. In *Duil Laithne* (H. 2, 15) *sgeng* is glossed *iomda*, and O'Clery defines *sceng* .i. *leaba no both bheag ina mbi leaba*, "a bed or a small booth wherein is a bed." A word of like spelling means "shoulder."

The guests sat in the *imdas*, which could not therefore have been sleeping-places. The arrangement may have corresponded to that of the Skáli or Halls of Iceland, consisting of a nave and two side aisles, the walls of the aisles being low enough to be mounted with ease. The nave rose high on two rows of pillars of timber with timber roof open at the top, wainscot fittings along the walls of the side aisles, a wainscot panel between the pillars of the inner row. The wainscot had doors opening into the sleeping-places round the sides of the building, with other sleeping-places arranged in the passages or on the dais at the end. Fires often occupied the centre of the nave, but tables were added at times of feasting. Inside the nave was a row of benches with a high seat in the centre of each. Weapons were hung up as in Ireland along the wainscot behind the warriors. There were a double set of partitions: (1) those inside the wall, divided by *low* partitions and occupied by seats or benches; (2) the sleeping-rooms outside. The word *imda* might have been applied to both, or to the seats which occupied the compartments. I have therefore rendered it (1) compartment, (2) couch, according to the context. One might further think of them as recesses between the pillars.

o thenid, dat. of *tene*, "fire"; sometimes a shorter form occurs in the phrase *o thein co fraig*; also in Fiacc's Hymn: *asin ten adgladastar*, "out of the fire he addressed him."

crédumae, gloss on *auricalcum*, SG. 73^a; O. Cym. *emid*; Mod. Welsh, *efydd*, "copper, brass." The Cymric *e* stands for a vowel which had become indistinct owing to its having stood before the tone syllable.

carrmocal, gen. — *ail*; "applied loosely by the ancient Irish to any shining stone of a red colour, such as the garnet, a production of the country (Petrie's "Tara," 195); see *sub* Latin "Loan-words."

adaig, **ad-aqī*, *aidche* **ad-aqiá*, root **aq*, "to be dark"; cf. L. *aquilus*, *op-âcus*; Lith. *âklas*, "blind"; Gr. *âkapov* (US. 326).

dano, ergo, etiam.

erred, dual gen. of *err*, "chariot-chief;" the hero who fought in a chariot. Stokes compares Gr. ἔρδην, ἄρδην, ἄρρην, "male"; Zend. *aršan*, "man."

sesrech, "plough-team," fr. *sé*, "six."

oen-slatte: the force of *oen* is intensive; *slat*, "rod, twig." *Rinn iad aon duine de Chumhal*, "they made one man of Cumhal, i.e. they made him king (Eriskay Gaelic tale); Cym. *yslath, llath*, whence Eng. *lath*.

§ 3.

gríanán, "a sollar, balcony, sun-bower," fr. *grían*, "sun." In Scotland *gríanan* occurs in place-names, e.g., *gríanan Dhearduil*, "the sun-bower of Dirdire," at the head of Loch Etive. It is applicable to any sunny spot; (2) in Sc. Ga. also "delight," e.g. *'se sin a ghrianan*, "that's his delight"; (3) as a verbal derivative, *bha e ga ghriananachduinn fhéin*, "he was sunning himself."

gaile, gen. of *gal*; O. Bret. *gal*, "force, puissance"; Gaulish *Galatos, Galatia*; cf. Cym. *gallu*, "to be able."

glainide, adj., "of glass," fr. *glain, gloin*, "glass, crystal"; root in *glan*, "pure, clean," which occurs in Continental river names, *Glana*, a river of Gaul; *Glan*, a stream near Salzburg. Commonly taken from root *glai*, whence Eng. *clean*; but it might have come from a proto-Celtic **glasno-* with root *glas*, whence E. *glass*. Cognate with W. *glain*, "crystal"; also in Cym. *glain-aidhi*, "serpent glass," the amber of Welsh tradition.

imcissiu, "view, sight"; **imm-accaisiu*, fr. *imm*, "about," and root *oc* as in L. *oculus*.

nileicfítis, for *ni.s.leicfítis*, "they would not allow him"; the infixed pronoun has dropped out.

§ 4.

In tan, "when." This expression seems preserved in Scotland as *an*, "when" usually *'nuair*, e.g. *an a tháinig e* (Arran), "when he came." With *tan* cf. Skr. *tan*, "duration," *tánā*, "continually."

bá urlam la Bricriind: note the force of *la*="in Bricriu's opinion."

brecánaib, "blankets," fr. *brec*, glossed in Ml. (9th cent.) *tinctum*, so that it applied to dyed and coloured stuffs. Blankets with coloured borders are called *plaideachan*, lit. "plaids," versus the plain *plangaid*, "blanket" of uniform colour. Nowadays

breacan in the Highlands means, (a) a tartan plaid, (b) tartan in the wider sense : *b. nam Frisealach*, "Fraser-tartan."

colcthib, "beds," fr. L. *culcita*, which through Fr. and Low L. has yielded Eng. "quilt" and "cushion" (v. Skeat).

cerchaillib, fr. L. *cervical*, "a pillow or bolster," fr. *cervix*, "neck"; cf. Ga. *cluasag*, fem. "pillow," dimin. fr. *cluas*, "ear."

tincor, **dō-incor*, *in+cur*, as in *urchar*, i.e. "in-put."

lind, "drink, ale"; Cym. *llynn*, "liquor"; *llynna*, "potitare"; Mod. Ga. *lionn*, *leann*, "beer, ale," *versus bedir*, "black beer, spruce"; *lionn-dubh*, "melancholy"; *eadar dha lionn*, "twixt sinking and swimming"; *biast da lionn*, "a particular kind of parasite" said to infest the brain.

deintrub, "furniture"; cf. Cym. *dodrefn*, "furniture"; perhaps **dō-intrub*, "household utensils," *supellex*.

toracht, **to-fo-racht*, root *rég* as in *éirich*, "rise"; fr. *tóruighe*, "pursuer," comes Eng. *Tory*.

ar cend, Cym. *yn y erbyn*, **are-pennjo*; cf. Cym. *lleidr*, "robber," fr. L. *latro*; Cym. *neidr*, *naidr*, "nadder." Cym. puts in a *j*, as if these words were from **latrio*, **natrio*.

§ 5.

óenach, same as Sc. Ga. *aonach*, "moor"; the root is as in *aon*, "one"; in Sc. Ga. the sense of "re-union, assembly," is in abeyance.

§ 6.

rig: *ri*, "king"; Cym. *rhi* dominus, baro, satrapas, nobilis (Davies); Skr. *rāj*; L. *rex*. Gothic *reiks*, "ruler," *herrscher*, *oberster*, is a proto-Germanic loan from Old Celtic; see Osthoff's *Morphologische Untersuchungen*, iv. To Lat. *ê*, as in *rêgem*, it is Germ. *ê*, *â*, that corresponds.

dingniam-ni: 1 pl. enclitic form of reduplicated future of *do-gniu*, "I make" (KZ. 30, 64).

airut-sa, "for thy sake, on thine account"; prep. *ar+tu*, "thou."

didiu, igitur, autem. It is never *din* nor *dino*; cf. KS. i. 23; RC. vi. 150.

§ 7.

ata.bair.ecen, est vobis necessitas.

im dul do; *im* has the force of "with respect to."

taisfena: not conj. 2 sg. (as in Windisch's *Wörterbuch*), but 3 sg. from *taiss-fenim*, now *tuisbean*, "to show, reveal."

conécid, lit. "he declared to B. the entire counsel"; cf. *conécestar*, sg. 3, S.P. iii. 2; *écaid*, "narravit" (ex. *athgaid*, root, *gad*?); *conécistar*, SR. 3771.

buden: Cym. *byddin*; O. Bret. *bodin*, pl. *bodiniou* (gl. *phalanges*). Bezenberger (US. p. 176) would compare OHG. *chutti*, "Heerde," Swiss, *kütt*, "society, club"; Ger. *kette* (*von rebhühnern*), the root of which, says Kluge, is *gu*, to drive cattle.

§ 8.

dūs, i.e. *do fhius*, ad sciendum.

Midi, gen. of *mide*, *regio media Hiberniae*. The Rennes "Dind-senchus" is to the effect that Mide, son of Brath, was the first to light a fire in Erin for the sons of Nemed, and the wizards said, "Tis an evil smoke" (*mi-dé*), &c., RC. 15, 297. It is connected with L. *medius*, E. *mid* in mid-night, mid-riff, &c., O.E. *midd*, Gaulish *medio-*, in *Μεδιο-ματρικες*, *Medio-lanum*.

scrútan, founded on L. *scrutor*.

ám, *ám*, "sooth, indeed," is still used in Munster, e.g. "atá beirt eile tagta arís ám, le súil go bfağdaois rud éigin do bárr ár gcainte," p. 7, l. 12 of *Sgeuluideacht cúige muínan, ag Pádraig o Laoúaire*. Baile-Atha-Cliath, 1895.

§ 9.

do, "of," for *di*, *de*; Zimmer (*Keltische Studien*, ii.: *Ueber Altirische Betonung und Verskunst*, Berlin, Weidmannsche Buchhandlung, 1884) shows e.g. that *de*, *di*, is the accented form of the preposition in compounds, *do* the unaccented proclitic form (*ib.* p. 16). Where the accent is not on the first syllable, *do* appears. The preposition before article and noun had, as a rule, no stress, and hence *de* (of), and *do* (to) fell together: e.g. *dotécht* (de adventu), *dodégnímaib* (de benefactis), Ml. *dofuil* (de sanguine), Taur. *donspirut* (de spiritu), *dondaum* (de bove), Wb. *donaib remepertib* (de antedictis), Ml. Gram. Celt. 637. These are not written "neglegentius," but result from phonetic difference. The writers of the Milan and Würzburg glosses wrote often as they spoke. Occasionally the form *di*, when emphasis was given it, was differentiated from *do* (ad), and there is a tendency to retain it in the historic script, e.g. *dichorp*, *digeintib*, *dinaibferai* (ZE. 636). For the modern language v. O'Donov. Ir. Gram. p. 300. In the Highlands a form *dü* with an obscure vowel is often used in unaccented positions for *de*, "of."

orc, "pig"; with *t* of the article prefixed it becomes *torc*, "boar"; akin to *L. porcus*, whence "pork," and to *E. farrow*; it survives apparently in *Orkney*, *i.e.* the isle of whales, *Ga. Inis Orc*, but also *Arcamh, Arcu*.

eitne, "kernel," survives in *Ga.* as *eitein*, "kernel of a nut," in North Inverness *aitein*.

día n-at = "do" + relative pron. a *n-* with the substantive verb = *cui sunt*.

luigfér, "soft (green) blades (of grass)"; in *Mod. Ga.* *àite lugach* is "a boggy place," such as where corn lodges. From this the idea of *lug*, "soft," suggests itself. *Windisch* thinks of *lug*, "little, small," the comparative now being *lughu*, "less," but it seems less suitable.

bargen: *Cym. bara*, "panis"; *Stokes (US. 162) cf. O. Lat. ferctum*, "a sacrificial cake," from a lost Latin verb **fergo*, "to bake" (*v. Lindsay's "Latin Language," p. 310, § 158*).

déod, *Cym. dywdd, diwedd*, "end"; *fa dheōidh*, "at last."

ara, *Skr. aritā*; *Gr. ῥοῦρος*, "rower"; *ἵπ-ηρέτης*, "rower, servant."

fāitbestar, *cf. fāite .i. snodha gāire*, "a faint smile" (*Highlands*).

fil: *M. Chr. Sarauw* takes it from root *vel*, "to see"; imperative *feil* or *fil* meant originally *voici*, afterwards it came to mean *il y a*; *feil* was strongly accented; *fil* originally had a weaker accent; from *feil* comes modern Gaelic *bheil*; from *fil* comes modern Irish *fuil*. *RC. 17, 276*; *fil* takes the accusative after it, as also in *filus*, "there are"; proleptically used in *filus tre chcnelae martre*, "there are three sorts of martyrs" *cf. dosfil uli*, "they all are."

§ 10.

In tan tlagat: *LU.* wrongly uses the absolute form *tlagait*, which is rightly employed at the beginning of § 7. Absolute forms in 3 sg. wrongly used point to a late date; *cf. ZfDA. 33, 198ⁿ*.

echtrand: *Cym. eithyr, eithr*, "extra, praeter."

udi: *O. Ir. huide*, "journey"; *oio-n*; *L. pes*, foot; *Skr. padyā*; *Gr. πούς, ποδός*; *E. foot*.

ilathaib: the repetition of the same word with the addition of the suffix *il*, "many," is no doubt idiomatic; *lit.* "over fords and many fords," as we should say, "o'er many and many a ford."

§ 11.

dolledi: lit. "he betakes himself"

mac dretill, "darling, spoiled son"; Cym. *trythyll*, "wanton"; G. *zart*, "tender"; cf. Zend. *dereta*, "honoured."

lesainm, Cym. *llysenw*; the other cognates of *les* are uncertain.

aurbaga, "gloriatio." Does Mod. Gael. *abhbagach* (i.e. *aubagach*), "sportive, wily," belong here?

th'oenuir: *h* signified a strong escape of breath.

addaimet, "they confess"; Mod. Ga. *aidich*, "confess"; W. *addef*, vb. "to acknowledge, own."

cia .i. fer, "a man." Stokes equates it with L. *civis*, Goth. *heiva-frauja*, "hausherr" (Ur. Spr. p. 75).

tong, "swear," W. *tyngu*; cf. *dothocadach*, "unfortunate" (V.T.), from *do*=*δvs* and *tocad*=Cym. *tynged*, "luck." The Welsh phrase is "tyngu tynged: Je heb hi mi a *tynghaf*:" *dynghet* (Mabinog. of Math)=I swear him a destiny, cf. L. *fatum* and *fari*; "fate" is "what is spoken." Stokes (Ur. Sp. 121) takes it from **tag*, "to take"; *tong* would thus be a case of nasalised stems like the Latin nasalised present stems (v. Lindsay's "Lat. Lang." pp. 464, 471). We should thus have to compare L. *tangere*, "to touch." Among the Celts, as among other peoples, an oath was associated with touching some part of the body. In concluding a bargain, it is still usual to shake hands; often the parties spit into the palm of the hand; compare also the common *sgialachd* formula: *air lainh Pathair's do sheanair*, "by thy father and by thy grandfather's hand."

eter, "at all"; Mod. Ga. *idir*, a locative case of the stem of the prep. *eadar*, "between."

im-chossáit, "contention"; Mod. Ga. *casaid*; it might perhaps be cognate with W. *cynhenu*, "to quarrel"; **con-sen-t* (Rhÿs). Stokes thinks Ga. *casaid* a loan fr. L. *causatio*. It has been also thought to be a compound, *con*+root, as in *faosaid*, "confession."

§ 12.

eter, prep., "between"; *eter . . eter*, "both . . and." O.W. *ithr*; *-ntr* > *-thr*, *-ntl* > *-thl* in Welsh.

maccóemu, borrowed into W. as *macwy*, older form *macwyf*, "youth, stripling, page, groom."

bátár, relative form, *batír*, absolute form.

formna, "the multitude," lit. "shoulders" (*for*+*muin*, "neck").

§ 13.

ardopetet: *airfite*; **ar-svet*-, Cym. *chwytth*, "to whistle, blow"; Mod. Gael. *fead*.

both: cf. Cym. *bywyd* (passive voice).

imthórmaigib, "extras, extra dishes."

dibt: *dí*, two + *bí*, a word still in use in Mod. Gael.; *bīgh*, m. "a post, a pillar"; *eadar dā bhīgh an doruis*, "between the posts of the door"; *eadar da bhīgh a' gheata*, "between the portals or pillars of the gate (M'Alpine's "Gael. Dict."). The word accordingly was known in Islay. In Colonsay it is used in the phrase *eadar da bhī an doruis*, "between the posts of the door," when you're *neither in nor out*, but between the two (Professor MacKinnon). In Tiree, *eadar an da bhī* means "between the two posts of the outer door" = *eadar an da ursainn*. The phrase would never be used of any door but the outer one. The meaning seems to be "on the threshold" or "half in and half out" (Donald Lamont).

§ 14.

dale: O. Cornish, *di-daul* (gl. expers.); Ger. *theil*; Goth. *dails*; Eng. *deal* (dole).

mebul: Cym. *meſl*, "dedecus, turpitude."

gabtaít: "sie nehmen sie (ihre schilde) auf sich." Zimmer (KZ. 28, 317, 319) sees here a pronominal element, "wo das an die einfache verbal-form suffigierete element mit dem der componierten infigierten auf gleicher stufe steht (ad-ta-sregat)." The older form is *gabait*. Thurneysen thinks the forms of the third pl. with double dental, *gabtaít*, *gēbtaít*, *cesfuitit*, are due to the influence of the relative forms *gabte*, *gēbte*, *cesfuite* (CZ. ii. 80).

nem: the older form of this word seems to be preserved in SR. line 419:

"mur nafaitchi, feib dasli
rosdelbtha dofindruini,
an-airde, adbul foneib
otha thalmain coglangrein" (417-420).

There it is in the dative case; the height is referred to as "vast beneath heaven from the ground unto the pure (or brilliant) sun." Father Hogan (Todd, Lect. Ser. iv. p. 125) quotes from Stokes: *noemneb*, "holy heaven," dat. *noemniib*. The spelling with *b* is hardly accidental, although the nasalisation preceding would

obscure *b* to *m*, which is the usual spelling. Russ. *něbo*, "heaven"; Gr. *νέφος*, "cloud"; Cym. *nef*, "heaven"; so too Stokes in KZ. 28, 292, while in US. 192 he connects it with Skr. *namas*, "reverence."

indala, "one of two"; still current in North Inverness-shire.

caile, "azure, enamel"; Cym. *calchlasar* ("Mabin. of Manawd-dyan," p. 47, ed. Rhys-Evans).

foceird, fr. *fo-cherdaim*, "jucio, depono"; perf. 3 sg. *fo-chaird*, "dejecit." Stokes compares Gr. *κραδάω, κραδαίνω*, "swing, shake," in pass. "to quiver"; O. Norse, *hrata*.

lanad, Mod. Gael., *lanh*; *cha lanh mi*, "I cannot"; Cym. *llafasu*, "audere"; **plamō*, a short vowel form of the root of *lāmh*, "hand," the idea being "manage to, dare to?"

talmanda: dia talmande=gott auf erden, *dia talmaide wære*, "deus ex machina" (KZ. 28, 653). H. here has the better reading.

§ 16.

riar, acc. *irréir n-*. Stokes compares Skr. *prîṇāti*, Goth. *frijôn*, "to love"; also E. *friend*.

gabsus meisce, lit. "intoxication seized them"; cf. *nuair a ghabh meisce na mná* (CZ. i. 296).

tairmchell dáiltenid leo, "they came in a circle round the fire (O'Curry); "there was made by them the circle of the fire-meeting."

amal doragad airi, "as it should come to observation" (Rhys); "it happened just to his desire" (O'Curry).

ad.da.ci . . sech.ai, lit. "he sees her (go) past him."

áis, "sovranty, power," a secondary sense of *áis, óis*, "aetas"; cf. *an ainm Athar áis*, "in name of the Father of Power."

iar trommi óil, "on being cup-shot," lit. "after the heaviness of drinking." With the drinking customs here portrayed one is involuntarily reminded of those of Scandinavia, where the women drank "not a little" from the same cup as the guests, and sat at banquets paired with the men by lot, holding out to the last; cf. Weinhold's *Die Deutschen Frauen*, 2nd ed., vol. ii. p. 125.

§ 18.

maith sin: it makes no proper sense if we render it "good now." Perhaps we should read *sen*; cf. *ni pu sen maith*, "it will not be good success" ("Battle of Mag Rath," p. 18). In §§ 8, 10,

11, 18, it comes at the very beginning of the address, like as old folks I remember used to say *beannaich romham*, "bless before me," ere entering a house.

ed, "quantum," survives in the Highlands, e.g. (1) *de ed 's tha eadar riu*, "what distance is there between them? (2) *ed 's is cuimhneach leam*, "as far as I remember."

roucaiseo = *rucaisiu*, 19.

muinnec = *mainbech*, 19.

§ 19.

slan seiss: we should read *seiss*. "A safe journey" is O'Curry's paraphrase, *lit.* "whole pleasure" or "full mate"; cf. *cha d'fhuair e 'sheiss*, "he didn't get his equal or mate."

folt-cháin: with *cáin* cf. Ger. *schön*; Old Cymric inscription, *cavne*; as to epithets involving the word *hair*, cf. Gr. *λασιοθριξ*, "shaggy-haired," &c.

húariud, "at enmity" (O'Curry); the context needs "jealous rivalry," or something such.

óiti, "youth"; **joventi*; L. *juventus*.

irdarcus: Cym. *ardderch-og*, "noble, exalted, sublime."

§ 20.

is ing, "hardly"; see Atkinson "On Irish Lexicography," p. 13, for several examples.

futhairbe, "furrow."

tuargabsat a lénte, "they lifted their smocks to their buttocks" (*lit.* "to the globes of their forks")—Stokes. The author of the tale apparently had a sense of rough humour, and he here tries to have a broad hit at the great dames. I have rendered by "robes" here, as the Irish ladies' *lénti* of the period weré certainly far removed from what we associate with a "smock" now, although I know the Anglo-Irish of Elizabeth's day used the word. Fashions, even in Ireland, changed from time to time, and the details of garments that go by the same name differed according to rank. Male garments were also named *lénti*, and were linen kirtles (often rendered by the misleading term *shirts*, which is what the word would now mean), with wide sleeves down to the knees, generally dyed with saffron. Further, they had "woollen jackets but very short; plain breeches close to their thighs, and over these they cast their mantles or shag-rugs, which Isidore calls *Heteromallæ*,

fringed with an agreeable mixture of colours, in which they wrap themselves up and sleep upon the bare ground. Such also do the women cast over the garment which comes down to their ankles, and they load their heads rather than adorn them with several elles of fine linen rolled up in wreaths, as they do their necks with necklaces and their arms with bracelets" (J. Goode's account, circa 1566, given in Camden, ed. 1722, p. 1422. Bishop Leslie of Ross in his Latin work on the origin, customs, and history of the Scots, published at Rome in 1578, says of the female costume: "Bot the cleithing of the women with thame was maist decent, for thair cotes war syd (*i.e.* silk) evin to the hanckleith (*i.e.* ankles) wyd mantilis above or playdes all embroudiret artificiouslie; bracelets about their armes, icwalis about thair neck, broches hinging at thair halse, baith cumlie and decent and mekle to thair decore and outsett" (Father Cody's trans. p. 94, ed. by Father Dalrymple for Scottish Text Society). What was true in the sixteenth century was true, to all intents, centuries earlier in this matter.

co mellaib a larach: cf. *gabaid a lēnid i n-ardgabāil ōs mellach a lāruch* 7 *gabaid a lummain find fortocbalta i forcipul imme*, "he tucked up his shirt over the rounds of his fork and wrapped him in the folds of his white cloak" ("Vision of Mac Conglinne," ed. K. Meyer).

larac: explained by P. Conell as "the leg or thigh, or the leg and thigh"; *lon-larg*, "the hip and thigh"; translated *furca* by Colgan; glossed *gabul* in H. i. 13, p. 360, l. 15 (MS. Trin. Coll.). A *larach* was also the name for a portion of honour at feasts; "to the ollave-historian was given a *larac* to comfort him; to the *briuga* a *larac* to satisfy him, no low saying; to the *aire ard* a good smooth *larac*, honour not rude" (Petrie's "Tara"). As to honorific portions of meat, see "Anct. Laws," i. 49, and cf. "Odyssey," iv. 66.

fothraind, gen. of *fothrand*, *fothronn*; Cym. *godorun*, "tumultuous noise."

raeblangtár=*ro leblangtár*, 3 pl. perf. of *lingim*, "I leap."

folmastar, S. pret. sg. 3, depon. fr. *fo-lámáim*.

§ 21.

arlustar: s-aorist fr. *ad-gladur*; "so dass sie die pförtner von ihrem platze aus anrief"—Thurneysen in KZ. 28, 152; cf. *conar-lasar inni*, Lc. 41, which, as the corresponding Eg. text *connar-laidid inna macco*, "that ye may address the youths," shows, must

mean: "that ye may address him"; *arlásar* for *arlásaid* is an analogical formation; subj. sg. I *conidnarladur*, *LU*, 113^a7; pret. sg. 3, *ni arlassair*, *LU*, 114^a31; also in SR. 3791, in sense of *allocutus est*, Eg. *conidnarlassair inri*.

cló, congate with Cym. *cloi*, "obserare, claudere, concludere;" pl. *cloeu*, "clavi"; Lat. *clávus*; Gr. *κλῆς*.

§ 22.

"The pieces marked with *R.* in the margin of old MSS. are bits of *Rosc* or *Retairic* (Rhetoric), are hard to render into English, as they are jerky, ejaculatory, allusive, or instances of aposiopesis or ellipsis"—Hogan's RR. xxiii. "There are no stanzas, no regular number of syllables in the verse—if it may be termed verse—no rhyme, and of course no termination." The only ascertainable characteristics seem to be (1) alliteration; (2) short jerky sentences; (3) a certain laconic and somewhat oracular diction," *ib.* xxviii.

co.tom.bert-sa brú sóer, *lit.* a free womb bore me.

costud, see *sub* "Loan Words."

richt, form, appearance; in Mod. Gael. *riochd*, which sometimes means "wraith"; Cym. *rhith*; *lit.* "I am sprung from the body of a king and of a queen, in form (beauty) excelling [and in] manners (breeding)."

berar, short for *at-berar* in sense of *L. fertur*, "reported"; otherwise we must take it simply "is born of me."

nóithium: v. grammatical analysis; cf. however, *mac Nessa nóitis morslúraig*, "Mac Nessa den die grossen schaaren feierten," Ir. Texte, iii. 528; *nóithi*, fr. a verb meaning "celebrate, ennoble, multiply," v. Strachan "On Verbal System of SR.," p. 72. But I regard it solely as an analogical formation with a play upon *Λόι-* in *Nóicride*. It has nothing to do with *nóidiu*, "infant."

consert la feba fene: cf. *romaltsa em olsiadi la feba féne*. hi *costud forchaini* hi *fogart genussa* hi *congrainmin* *rigna*. in *ecosc so chraid*. *conid chucum* *bagthir cach n-delb sóer sochraid eñiallaib ban búagnithi*. At *mathi ém na feba sin ol Cuculainn*. *LU* 124^b, *i.e.* "I was brought up," said she, "in ancient virtues, in lawful behaviour, in the keeping of chastity, in rank equal to a queen, in stateliness of form, so that to me is attributed every noble grace of form among the hosts of (Erin's?) women." "Good indeed are those virtues," said Cuchulainn—(Kuno Meyer's trans. in "Hull," p. 67). Something *historical* lies in the background, and reminds one of Keating's account of the *geasa* (*i.e. tabus*) of

the Fēni : "The first, never to receive a portion with a wife, but to choose her for good manners and virtues ; the second, never to offer violence to any woman ; the third, never to refuse any one for anything he might possess ; the fourth, that no single warrior should ever flee before nine [*i.e.* before less than ten] champions" —(Quoted as in "Hyde," p. 373.

feib, acc. pl. *feba*, "goodness, virtue," *cf.* *am eolach hi febaib físs*, "I am learned in the excellencies of knowledge"; cognate perhaps with Gr. *ἡγής*, L. *vegeo*, *vigeo*" (Bez. Beit. xix.).

féne : as used in this tale, it means "heroes of valour, warriors," being synonymous with *lath gaile*; *cf.*—

"in muir mór conmílíib scel
tríastuc Dia claind n-Israhél
rodáil rí grene cenrainn
forformnu féne Forainn"—SR. 3992,

where the flight of the Children of Israel through the Red Sea with the King of Egypt's warriors in pursuit is described, as is clear from

"doarfás fíis foromm cert
doForann doríg Egept"—*ib.* 3225-6.

Saltair na Rann is a composition so near in point of date to that of this tale, that the meaning the word bears in the one work may be reasonably assigned it in the other. The reference to armed troops or battalions can be seen in

a bé féne fechtach—*ib.* 6015.

The adjective carries with it the idea of "oppressive," &c., as when the troubles of the Resurrection Day are described—

"biaid fogur fenedach
congairib grandaib garbaib
isindomnuch dedenach
rian-eisseirge domarbaib"—*ib.* 8021-4.

Cf. the description of the troubles following upon Herod's Slaughter of the Innocents in L.Br.—"there were there among the mothers hoarse cries . . . bruised hearts, deeds of soldiers (*ferta fened*) . . . bared breasts (*cíche nocht*)"—Todd's Lect. Ser. vi. p. 81. This interpretation is borne out by a gloss I have noted : *femen .i. bean, seach ba fémen ba feindídh*, "though she was a woman she was a warrior." That a heroine of old Irish saga should speak of herself as trained in warrior-virtues is as it ought to be.

fo-gart: cf. Cym. *gwardd* "prohibition"; vb. "to forbid." There is also another word, *gart*, gen. *garta*, .i. *féile*, "liberality, bounty, hospitality"; in the old version of TE, Emer says: I am the daughter of a king, a ruddy flame of hospitality (*ingen ríg, richis garta*.)"

geinsiu: cf. *genus*, "desire"—"Anct. Laws," ii. 351.

genas, "castitas." Hence *lit.* "in restraint of desire, (in) chasteness."

luchthond, "grey-skinned"; in translating, I have followed *luchdunn*, the form in *L*, taking *luch*=*loch*, "all"+*donn*, "noble." We are precluded from taking it as representing the Mod. Gael. *lachdunn*, "tawny," for that appears as *lachtna* in § 91. There is here a poet's play upon words; the like phrase occurs in § 46, where *Eg.* reads *in luch donn*, *H.* *in luc donn*.

im.us.dích, 3 sg. pres. ind., *lit.* "he defends them"; cf. *ML*. 38^c, where *nindichim-se* is glossed *vindico*.

imm.us.tecrathar, "he covers them, he protects them"; cf. *ML*. *iarsindi adcuaidson dincuch immethecrathar críst dianechtair contoí talmaidíu duaisndis de fessin híc*—"after he has spoken of all that covers Christ without (*i.e.* his outward appearance), he suddenly turns to speak of Himself"—Strachan.

búageltoch, but *Eg.* is more correct. Windisch renders it *eifersüchtig auf sieg*," with a query quoting *gealtach*, "fearful, jealous," from O'Reilly; cf. Norse, *verða at gjalti*, "to turn mad with terror," where *gjalti* in all likelihood is borrowed from Irish *geilt*, "mad by fear."

§ 23.

congrainm: cf. § 44.

coiblethar (l. 11): *Eg.* and *H.* show we should have this spelling also in l. 14, **con-velet*-; Cym. *gweled*, "to see, perceive, observe"; "should be seen stepping" expresses the general sense. Cf.

Gen. sg.—*lid*, SR. 5719; *dat.*—*liud*, ib. 6066, the phrase being *ar chruth, ar chéil, ar choibliud*, where King David is being praised; *coibliud buada* (*LU*. 102^b, 21), "a picture of graces, a sight of excellences." Strachan thinks *coibliud* may stand for *com-filliud*. A different word is *coibled*, "a banquet," SR. 7603 (*con-fled*), where it is used of the Feast at Cana.

cred-mair, "big-shielded."

tint.ai: might formally be either pres. ind. or *ro*-less preter. of **do-ind-sóim*. The historic pres. and the pret. are often found together, *eg.* *LU*. 57^a, 30, *dothiagat . . . co feotar*, "they go . . . and

slept" (Strachan in Trans. Phil. Soc. for 1896, p. 166); *cf. tintai Patraic friu*, "Patrick turned towards them" (VT. 182, l. 27).
comaig, pres. 3 sg. fr. *co-imm-agim*.

§ 24.

co.tom.gaba.sa, "endows me." The *Eg.* reading of the whole line is to be preferred.

báightir, &c., "every beautiful form is pitted against me."

sóer setta dóine: the line=so that my glance in my natural countenance is a free jewel of men, *i.e.* attracts men to my bright face.

sóerligi, &c., "free love of sense," in contrast with *luth seirce*, "joy of true love."

fiadetarlú, *cf. fiadhaich*, vb. "to welcome" (Highlands).

ches, "common, customary, weakly (?)."

feid, "looks, sees"; *cf. Cym. gwedd*, "aspect."

fuither, L. *vitrum*; may be the word is cognate, not borrowed. Some archaic psychology is in the background; *cf. "Hib. Lect."*

focceird ích n-erred indáib; *cf. focheird hích n-erred n-indnae*, § 51. It is a stereotyped phrase for "heroes' salmon-leap"; also *cor n-íach*, § 87; *cor* is necessary to the grammatical construction, *ích, íach*, being gen. from *eó*, "salmon." It is uncertain how *indnae, indáib* are to be analysed; I have paraphrased it as "in air," which suits the idea but is no translation.

atetha, 3 sg. ind. of *adethaim*, "ich gehe heran, ich nehme ergreife, erlange, finde"; often used in the sense of *berid leis*; it always is found with an infixed pronoun, usually *t*, to express the object; for examples see KZ. 30, 73.

immelig=*imm.as.leig* (LU. 113^b).

conboing, "confringit"; 3 sg. pres. fr. *com-bongaim*, "I break."

falgai, 3 sg. pres. fr. *fo-algaim*, "beat down, dismay"; "sternit mundi superba agmina."

betho, gen. of *bith*, m. "world, existence"; *Cym. byd*; *Gaul. bitu*; root *bi*, "to live," whence L. *vivo* and E. *be*; *cf. fir betho* (MI. 16^c); *docotar iterum fri tola in betho*, "they went again to desires of the world" (Wb. 29^b).

úath, Cor. *uth*, Bret. *eus, heuz*, "horror"; **pouto-*, L. *putrid*, Eng. *foul*.

darcna, *cf. torc*, "king"; it may be dialectal or purposely obscure.

is fer seirgeis illigu, "he is a man that hews down many camps."

is crón chutma cúaride, "as heavy copper the braves" (? ?). The last word may be some purposely formed distortion from *cur*, *caur*, "hero."

crón, cf. *crúan*, "red"; *crón .i. dearg* (O'Clery's Glossary); from **krok-no*, cognate with Greek *κρόκος*, "the purple crocus" (Stokes). The Hebrew-Arabic *karkóm*, "saffron" is in that case a loan-word in Semitic.

"*cruan*, a kind of the old art-work from abroad (anall.). *Cruan* is the red and *créduma*, i.e. the yellow. *Maithne*, i.e. the yellow and red and white" (O'Davoren). The red material to which the old enamel owed its colour has proved to be red oxide of copper (Trans. R.I.A. xxx. 280). Perhaps she compares them to verdigris or makes an equally odious comparison.

siuil, gen. sg. of *siul* .i. imda, "bed" (O'Dav.), cf. Eng. "to be brought a-bed = to be delivered of a child" (Stokes in "Ir. Text." ii. 226).

§ 25.

luan laith, "hero's light," otherwise called *lón gaile*; cf. Il. v. as to the fire which Athene makes to burn on Diomedes' head; also Il. xviii. "the light which blazes from the head of Achilles; **louknos*.

otruch, lit. "so that they were on the dung-heap." Still worse was the plight of Ajax—

"Tripped up by Pallas, Ajax slipped and fell
Amid the offal of the lowing kine,
Which o'er Patroclus Peleus' son had slain,
His mouth and nostrils were with offal filled."

Iliad xxiii. 899-902.

In the courtyard of the Homeric palace the dung was regularly collected from the animals stalled there; v. Leaf's "Iliad," vol. ii. p. 374ⁿ.

adsoirg a bossa, "he beat them his palms"; *s*-infix used proleptically; violent motion of the hands is meant; cf. *insorg*; *innsorgiun* .i. *bidh doigh comadh inann ocus gluaisacht no imluadh*—O'Davoren; *ionnsort*, "moved"—O'Don. Suppl.

§ 26.

Nimatorchomlad-sa: cf. *chomollod*, § 94, fr. *comallaim*, "to satisfy, fill with food (L. *implere*), to fulfil." *Ni.mat.* + "not well

[that] a feast has been prepared for you," or with Eg. "not well that I have prepared a feast for you."

longad, fr. *longaim*, "I eat"; Cym. *llewa*, "to eat."

§ 27.

riastrad, "es ergriff ihn zornes-glut" (CZ. i. 38); cf. Cym. *rhwystro*, "to hinder, obstruct."

maeldub demis, "an utter (*lit.* black) baldness of shears"; *dub* here rather intensifies than expresses a colour; cf. *dubh-bhreugach*, said of one utterly addicted to lying; *demis*, still in daily use in the North Highlands but not current in some of the southern islets; in Munster it sounds as *djees*, the vowels being nasal, in N. Inverness *djei-ish*, with nasalised vowels: **di*, "two" + *mess*, "edge" (Cormac), from root *met*, "to cut," *meith*, "to prune," L. *mēto*, "I mow, I crop."

cirdub: "dark-yellow," following Zimmer's explanation, *kamm-dunkel, dunkel wie der kamm der birke gegen herbstende . . . dunkel-gelb, dunkel-grau* (KZ. 30, 30-35). But in CZ. i. 38, he renders this passage *tiefschwarze lockenharr*. The former is more in accord with the colour of Cuchulainn's locks; deep-black seems utterly inappropriate. To get this rendering Zimmer points to the phrase *dubithir cir*, "dunkler als der kamm [der birke gegen ende des herbstes]" as paving the way towards *cirdub*, "dark-yellow, dark-grey." In § 50 one of Cuchulainn's steeds is described as *cirdub*, and I have made it *dark-grey*, for which we have the authority of Macleod and Dewar's Gael. Dict. where the adj. *ciar*, however, is defined as *dark-brown* as well as "dusky, dark-grey." It would evince, Zimmer thinks, peculiar taste on the part of such connoisseurs of horses as the Irish, if their chief hero had a *jet-* or *coal-black* steed yoked alongside of a grey one. Even if they are symbols of night and day, as they are taken to be (Hull. lxxvi.), it is not necessary to render the epithet by "coal-black" or "jet-black," as O'Curry ("Manners and Cust.," iii. 134) makes it, and some others. Coney gives *ciar*, "dark-grey, dusky, gloomy, dark-brown." Zimmer notes that in Mod. Irish old *ī* and old *īa* (*i.e.* Celtic *ē*, European *ei*) are spoken alike as long *ī*, and that if *cir* in *cirdub* were identical with *ciar*, then the present Irish pronunciation "would hold good for 1100 A.D., as both *ciar* and *cirdub* occur in LU (40^a, 42; 30^a, 30; 106^b, 11; 122^a, 45); *ciardub* would then be dark-black, dark-brown." In Scotland *cīr*, "comb," sounds quite different from *ciar*, "dusky." The like phrase occurs in RR. 79, *folt cas ciorr-dubh*, "curling deep-yellow hair," where Hogan gives

the alternative of "beetle-black" and quotes Zimmer's rendering of "darkish-yellow or dark-grey." Stokes (U.S. 64) renders it "pure black"; **kíro-s*, "rein, schier"; *cír-chorcra*, "pure purple"; Bezenberger compares Gr. *κίρις* · *λύχνος* (Hesych.); Skr. *kirāṇa*, "ray," *kirita*, "diadem." Consider, however, OE. *scír*, "bright," Mod. Eng. *sheer* "bright, pure, perpendicular," Gr. *σκιερός*, "shady"; nor ought one to forget the steed's name, *Dub Sainglend*, where *sain*="especial, separate." *glend* from **glendo*, "make clear," Ir. at-*gleinn*, "demonstrat," a root found in Ger. *glanz*, "splendour," Eng. *glance*; hence "the black fully resplendent one." In which case, as *cirdub* must have a similar connotation, we are reduced to regard the horses as symbols of day and night.

bró, gen. *brón*; Cym. *breuan*, f. hand-mill; Corn. *brou* (gl. *mola*); Bret. *breou*, *breo*; Skr. *grá-van*, "stone for pressing Soma"; cf. Eng. *quern*.

§ 28.

adantha, gen. sg. of *adanad*, "fervour, heat, zeal"; the reading *adartha* is corrupt (CZ. i. 87-88).

§ 29.

tri chin m-ban, "through the fault of women," &c.; cf. "Thus brought two women's quarrel many a good knight to die" (*Nibelungenlied*, Adventure xiv. stanza 902); the whole adventure tells how the two queens reviled one another, "each on a full knight thinking that either loved full well."

con-tóiset, pres. pl. 3; Cym. *tau*, "silent," *tewi*, "silence"; cf. Mod. Gael. *tós* .i. *clos*, e.g. *thainig tós air an oidhche*, "a calm came upon the night," i.e. "the night calmed" (Highlands).

irgalaub, dat. of *irgal*: fray, strife; Cym. *arial*, "thrill."

§ 30.

frecre (frith-gare); Cym. *gwrthgair*.

damnad: cf. Cym. *gor-dymi*, "to be used to."

forcetul, "instruction, teaching"; **for-cant-lon* root as in *can*, "sing"; Cym. *gwarchan*, "incantation."

dirgaid cretli: cf. CZ. i. 83ⁿ.

brug, i. *fearann*, "land" (Laws, vol. iv. p. 124, l. 16, 17); "grazing-ground at some distance off" versus *faitche*, "lawn, green"; cf. Laws, vol. i. 132, l. 11-15, 138, l. 33-35. The word is cognate with Eng. *march*, "border, frontier," OE. *mearc*, Goth.

marka, Ger. *mark*, Lat. *margo*, Cymric, *bro*, Cymmro, pl. Cymmry, "fellow-landsmen," for **com-broges*, Gaulish, *Allo-broges* (*brogæ Galli agrum dicunt*). Perhaps it forms part of *Bruiach* (several places in the Highlands are thus named). I might have rendered the text by "the great Marches of Erin." Dr. Windisch has quite erred in rendering the context as *der Liath Morbragi d.i. der graue Grosshalsige* (Ir. Texte, p. 252; also 239).

§ 31.

na thó no, "minime" (Z². 749); *thó* is for *dó*, *dhó*; Mid. Cym. *do ita*, "yes"; *na do*, "minime" (ZE. 758); Mod. Cym. *do*, "yes"; *na ddo*, "no."

for, also *ol*, "inquit," says he; *fordat ordat*, "say they," also *oldat*, L. *verbum*, E. *word*, Gr. *ἔπω*, *ἔπέω*; **verio*, "I say," Lith. *vardas*, "name," have been compared.

§ 32.

brugi, plains; *Marches*, *Marks*; Hennessey in "Mesce Ulad" quotes Rawl. 502, e.g. *filet ann brugi blathi*, "flowery plains are there; *cona brugaib fo blaith bil*, "with its *brugs* under bright bloom."

tongu do dia toinges mo thuath, "I swear to the god my people swear by"; see note sub § 11. This formula is specially noticeable, as it has the word *dia*, "god"; *lit.* "I swear by the god whom my people swear by." O'Beirne Crowe would render it, "I swear for an oath the oath of my territories," thinking we have here O'Davoren's *déé* glossed *minna*, "an oath" (*cf.* Skr. *divya*); but this does violence to the use of *do*, and cannot be accepted. Curiously he thought the words "to God" = *do dia*, absurd in the mouth of a Pagan. That every tribe had its own god and cult seems the inference from this formula.

tuath, "people," now "tenantry"; *air an tuath*, "in the country" (Lewis); "an unlearned man, plebeian, layman" (Coneys); Cym. *tud*, "country, nation"; Gaul. *Touto*, *Teuto*; L. *totus*, "all"; O. Prussian, *tauta*, "land"; Goth. *þiuda*, "people"; *Teutonic*, *Deutsch*, *Dutch*.

§ 33.

etrain, "interference, intervention"; Cym. *athrywyn*, "pacification."

dúr, gen. *dúir*; Cym. *dír*, "force"; Bret. *dir*, "steel"; L. *durus*; Gaul. *dúron*, *dúros*, US. 167.

feidm, "effort," **ved-men*, "need-service," root *ved*; Eng. *wed*; Lat. *vas*, *vadis*; Skr. *vivadha*, "shoulder-yoke"; "[his will be the] effort or exploit of a hero who will ask him."

§ 34.

amglicu t'echrad-su, "am ungeschicktesten sind deine pferde"
—Wind.

imtrommu, &c., "am schwersten geht dein wagen"—Wind.

clod: Cym. *clawdd*, "dyke," originally "hollow ditch."

§ 35.

nacham, I pers. pron. suffixed: "there is no blame for me, no reproach for me."

§ 36.

anam, conj. I pl. Mod. Gael. *fan*, "stay"; Cym. *di-anod*, "without delay."

§ 37.

a m-boi. Note force of vb. subst. "as he was there he saw."

scáil-fer, **skatlo*, as in *Scathach*; Goth. *ga-skapjan* (Bezz. Beit. xix.).

rengmar, "of big-testicle"; cf. *níroásatar arenga* (LU. 121^b 32, "his pudenda were not grown" (Strachan "On Verb Deponent," p. 568); *renga rodaim*, "reins of a great ox" (VT. 72, 10), properly testicles.

ro-chalma, Cym. *celfydd*, "skilled."

ton, Cym. *tin*, bottom.

inar: it might seem from this that the *inar* was not worn by the higher classes.

§ 38.

coich et, lit. "to whom are"; Cym. *pieu: pieu y bet*, "whose is the grave" ("Black Book of Carmarthen," facs. p. 32); *pw y pia hwn*, "who is it who owns them" (Rhÿs in Bezz. Beit. xix.).

§ 39.

cungain, "cognovit"; *conna congain nem ná talmain*, "so that he knew not heaven nor earth"—VT.; root *gan*, "to know." The Eg. version uses an entirely different word, meaning "was able";

root *gnâ*; *as-gen-su*, "intellexisti"; *eter-geuin*, "agnovit"; Cym. *adwaen* (*at-guo-gn), "I know"; L. *gno-sco*.

ara, *LU*. seems incorrect; see *Eg.* reading.

§ 40.

feib, "as"; Goth. *svasve*.

§ 42.

com-dimmus = *diomasach*, "proud" (Highlands), fr. *di-od-mess*, root *med*, as in E. *mete*, L. *meditari*.

colléic, "just now, for the present" (Stokes); *calléic*, omnino, semper, utique (*Z*², 610).

dia tri la ocus teora n-aidchi (*Eg.*) = "after three days and three nights." This is an idiom; cf. *dia bliadna* = "after a year; that day a year hence"; *bliadhain andiu* = "a year to-day."

§ 44.

congraim, a verbal noun with root as in L. *ag-gredior*, signifying a certain style of movement or attitude: "carriage" perhaps might express it; *congraimm*, "cunning, com-plexio (?), apparel, appearance" (Echtra Nerai in RC.); dat. *congraimmin*; cf. § 23, "deportment."

§ 45.

droch, n. "wheel"; Cym. *tro*, "versio, gyrus"; *troi*, "to turn, revolve"; Gr. τροχός, anything that runs round; cf. *Orgam Brudne Da Derga*; *con dadercača tria drocu na carpat so*, "that I viewed them through the wheels of the chariot." The *droch* was sometimes of brass, sometimes of iron; the tire of the wheel was the *roth*, often so sharp that one could not step over their edge: *ní etain dano techt sech nechtar in da roth iarndae in carpat ar a fáebraige*.

all .i. srian, "bridle" (O'Clery's Glossary). This must be the native name for bridle, as *srian* is from L. *frēnum*. From the epithets attached it seems to have included bridles and reins all in one. The double introduction of *all* into the text must be due to a scribal blunder when comparing different versions.

fertsi, pl. of *fertas*, "two shafts projecting from the chariot behind" (O'B. Crowe in JRIAHA for 1870, vol. i. of 4th ser. published in 1878). He quotes (*a*) *ni dichtim dano sech in dam a[r] rolin a chongua eter di fertais in carpat uile* = "I cannot, more-

over, come past the ox, for his horns have filled all between the two *fertas* of the chariot; (*b*) when Cuchulainn came back to Emain he had a flock of swans tied above the chariot and a wild ox (*dam allaid indiaid a charpait*) behind his chariot. If, then, the ox had filled up with its horns the space between the two *fertas*, and was in this position dragged behind the chariot, it is evident the shafts must have been behind. These shafts were removable at pleasure, for in *LL.* 71 a certain person asks for the *fertas* of his chariot to try the depths of the ford before the horses: *domroiced fertas mo charpait co rofomur in at rias in ecraid*, "let the *fertas* of my chariot be reached me that I may try the ford before the horses." The shaft was given him and he sets about trying the ford. In *TE.* the phrase *desfertais in charpait* is rendered by K. Meyer by "right side of the pole of the chariot," although the pole is definitely spoken of a few lines farther on as *sithbe*. In *LU.* 64^a, where it is mentioned that the chariot has met with an accident, the phrase *na fertise culind* occurs, showing that the material could be of holly (*cf.* Hull, p. 155). Crowe points to the hind-shafts seen on Roman coins, and concludes that (1) the chariot, like the common cart at present, could rest on them, (2) a board laid from one to the other might serve as a step for ascending and descending it. Such a "rest" attached behind he imagines the *furis* (§ 70) to have been,—*forus*, as he writes it. *Cym.* *gwerthed*, "spindle, axle, what turns in the axle," root *vert*, "to turn," has been compared. But a chariot had only one axle.

mind n-, "diadem": note transition in sense to modern *miounn*, "oath," from the saints' insignia on which the oath was sworn.

dronbudi: possibly the yellow meant is the colour of tanned leather; *dron-*, "firm, compact"; hence "heavy with," *i.e.* "mounted."

mind n-dír: Dr. MacCarthy, in a note on "Mind," wrongly asserts as to O'Reilly's quotation from Cormac ["from *mendax*, *i.e.* lying"]: "To attribute this derivation to him is a cruel libel on Cormac who has not given the word at all." Yes! see Cormac, ed. O'Donovan Stokes, p. 115, sub *mindech* . . . ab eo quod est mendicus .i. bregach.

for.da.tuigithar, "which covers him (it)"; *cf.* *fordotuigithur*, "Anc. Laws," ii. 284; *orastuigithear*, "Ir. Texte," iii. 18.

ae=ae eorum, *Z²*, 327, 337; perhaps when the meaning faded *dib* was required, so that we have reduplication, "each of them of them"; *cf.* however, *ai*, gl. "a haen," *Eg.* 90 fol. 17^a, 1, which Stokes equates with O. Persian *aiwa*, "one," Gr. *oios, oifos*, "only."

bil, *Cym.* *byl*, "brim, edge"; *gwe-fl*, f. "lip."

findruini, perhaps for *find*[*b̂*]*ruini* where *bruini* is cognate with E. *bronze*, lit. "white-bronze."

anblúth n-én n-ctegnaiith, "a bird plume of the usual feather" (Sullivan); but "unusual" would be more in keeping with the heroes' rank, so that we want *neitignaid*, which is what *Eg.* has, only that the stroke over the *i* is missing—a very easy slip.

§ 46.

drech, "mien"; Cym. *drych*, "aspect." Either one or other is borrowed.

baraind, dat. of *bara*; Cym. *bâr*, "ire, fury."

sein, in Scotland usually written *sin*, but the old sound is exemplified in the "Book of Deer" and still prevails in Colonsay, parts of Uist, and in Harris, &c.

§ 47.

féid, cf. Cym. *gwedd*, "aspect"; but consider Cym. *ym-ar-wedd*, "se gerere"; Ir. *fedim*, "I bring."

rán=*ro*+*án*, "swift, quick."

intiu, "sees not into them," *i.e.* cannot follow them. I suspect corruption from the difference in spelling between *Eg.* and *LU.*; it may have arisen from the influence of *étruth*, for the reciter would no doubt gallop through this run. Even if this slight change may not be quite right, the rendering is not in any case very far from what the context demands.

ét-ruth: *ét*, "jealousy," *ruth* ("race"?), often in chevilles, *luath a ruth* (SR. 3107, 6043).

derg, "bay," lit. "red"; cf. Zechariah vi. 7, "and the bay went forth," which some versions render by "red."

druimlethan fošeng feochair fond: "broad of back, very slender, wild and spirited"; delete "of light and long dashing pace"; *fond* in the sense of "long" is questionable; it here means "glee, trim, high spirit," in which sense it has passed into English as *fun*.

riad, "running, going," cognate with Eng. *ride*; cf. Gaul. *rêda*, "chariot"; Gr. *ἔ-πίθος*, "messenger, servant" (Bezz. Beit. xix.).

dia, "two"; cf. *dia colamain*, "two columns" (*Chronicon Scotorum*, p. 206, Rolls Ser.). This form is not isolated.

tel-bude, "with yellow thongs" (stripes); cf. *tell*, **telno-s*, "riemen, streifen," (US. 131).

§ 48.

lond-bruth loga, “fierce flame of fire”; the god Lug may be meant.

Ita cáin cermnae, lit. “a smooth cutting stone.”

curethar, &c., *cf.* § 52; “he firmly heaps (puts) head upon head, exploit upon exploit, fight upon fight.”

fúasnadar, fuasnaithe: deponent forms used in middle sense (Strachan); the pass. form in the glosses is *fuasnither* (Ml. 66^d, 17).

N.B.—§§ 49–51 contain stock descriptions or runs; in the present case, the *Tochmarc Emere* (“Wooing of Emer”), as in *LU.*, contains several clauses which are absent in “Fled Bricrend.” These are incorporated within square brackets, but in § 51 several lines from the same source are put at the foot of the page, but bracketed in the translation. The old compiler or transcriber was in too great a hurry, and seems to have left them unwritten. Similar runs abound in Campbell’s “West Highland Tales.” I have often heard such recited; it was quite astonishing to listen to the rapid diction, to observe the big drops of sweat which covered the reciter’s brow. It needed a powerful memory and special training from childhood. Story-reciting in this style will in the course of this generation become in the Highlands a lost art—if, indeed, it be not wholly lost already.

§ 49.

trosmar: *trost-mar*, as in *Eg.* and *H.*, is more correct; *Cym. tryst-fawr*, lit. “sound-great.”

ern-budi, “very yellow” (Crowe); *cf. fern*, “good” (Cormac); here perhaps as intensive; uncertain.

§ 51.

bencharpait: (“This is the description of) the chariot chief of a single-chariot”—following *TE.* I have taken *ben-* as intensive, *cf. rinn iad aen duine dheth*, “they made him a king” (Eriskay).

ocht n-gemma: “Possibly the flashes of his eyes, or the gems serving as pupils in the middle of them, which are described as seven or eight in number (the latter, probably the original number, corresponding to the eight days of the Pagan week), referred to the days of the week respectively, as the three colours of his hair possibly did to the three parts of the day. And a reference to

the appearance of the sun shorn of his rays may have been originally involved in the fancy which made Cuchulainn's hair get absorbed into his body, leaving a blood-red drop marking the place of each individual hair, when he was engaged in any great physical effort" (Hib. Lect. 437-438).

§ 52.

matho, gen. of *math*, "bear"; also *math-gaman*; Gaul. *Matu-*genos; Teuto-*matus*; Cym. *madawg*, "fox." It may be interesting to state that the last *wolf* seen in Ireland was killed on a mountain in co. Kerry in 1725.

cot.on.mela-ni, "he will grind us," where the suffixed *on*. "us," is used proleptically, and is followed by affixed *ni*, cognate with Cym. *ni*; cf. Skr. *nas*, "us"; L. *nos*; Gr. *νω*; with gen. dual *náthar* cf. Gr. *νωτρεπος*.

grian, Cym. *graean*, "gravel."

leóit: It would be safer to render it *limb, thigh*; cf. *leo*=ball, "member," sub *laarg* (Cormac); in any case, the rendering is only inferred, as the glossaries fail us.

comlúd, &c., [the] equal swiftness of the chargers of victory [as] [the] outbreak of thunder [on a] hole in the roof; *toll*, "hole" + *cléthe*, "ridge-pole, roof."

torann, gen. -*ainn, aind*, "thunder"; Cym. *tarann*; Gr. *τοπος*, "loud"; Gaul. *Taranis*=Jupiter.

allchliu, &c., "noble praise versus defamation."

trethan, gen. of *triath*, "sea"; **treiton*-; Gr. *Τριτων, -ωνis*, Triton; *Treathan tráigh* = "sea-shore," a place-name in Deirdre's "Farewell to Alba."

finna fornóchtá, "fair full-naked"; cf. "Matres familiae de muro vestem argentumque jactabant pectore nudo prominentes et passis manibus obtestabantur Romanos ut sibi parcerent" (Cæsar, *de Bello Gallico*, vii. 47); also Fynes Moryson's "Travels," p. 181, tell of a nobleman who, on coming to the house of an Ulster chief, "was met at the door with sixteen women all naked except their loose mantles; whereof eight or ten were very fair and two seemed very nymphs."

aurlam n-immchomraic: "with the full number of girls ready together (prepared for action)"; the stroke above the *i* scarcely means the usual *n*, though I left it in the text. I should expect a form of *im-chomarc*, "salute, greet."

liss, n. pl. of *less*, "enclosure, court"; Cym. *llŷs*, "aula, palatium"; *lios*, "a house or town" (O'Clery); in Scotland,

“a garden,” from its being enclosed; *lios*, gen. *lessa*, “a fort, house, habitation” (Coneys); anglicised as *liss*, a place with an enclosing earthen wall, cognate with Eng. *place*, originally a courtyard, square, or piazza; Gr. *πλατος*, “wide.”

dabcha, &c.: cf. Hector's wife, who puts the caldrons on the fire for warm baths for a warrior (Iliad, xxii.).

buirg faenbéla, “open-mouthed castles, i.e. with open gates” (K. Meyer, according to whom (RC. x. 368) *borg*, nom. pl. *buirg*, is borrowed from Low Latin *burgus*). It was not an uncommon word. It occurs in the “*Félire*”—*rolín burcu in betha*, “hath filled the burgs (towns, cities) of the world” (Prol. v. 70). For *faen*, cf (1) *dothoegat ind aingil ar a cind 7 allama foéna* (LU. 17a, 37), “open, outstretched”; (2) *7 si foen ann* = “and she reclining there” (TE. in Rawlinson, ed. K. Meyer in RC.); (3) *fáen*, “prostrate” (LU. 76^b); (4) *dá slechtain déc 7 alláma foena fri Dia*, “their hands outstretched to God” (Rawl. 512, fol. 43^a).

fothud: cf. *fodai*, § 90, where *Eg.* has *fotuḡ*, “sustenance, up-keep.”

§ 54.

aur-laind, Cym. *llan*, “yard.”

faelte: cf. E. *weal*, *wealth*; Ger. *wohl*. Rhýs suggests Cym. *gwell*, “better,” with which O. Slovenic *velèti*, “to order, wish,” Lith. *wélyti*, “to wish,” may be cognate; its root = to wish.

§ 55.

taulaich, dat. of *taulach*, which must mean “vaulting, arch”; cf. Cym. *tyle*, “acclivity, steep ascent”: *a phan edrychwt y dyle* (Rhonabwy's Dream, in Red Book, Mabinogion, p. 146, l. 5).

aurgnom: see “Loan Words,” sub *fuine*. In *H.* it is followed by *bidh*, “preparing food,” and was technically used for “cooking.”

bói trá dia farsingi in tige co tallastar: the *i* in *LU.* for *co* of *Eg.* is corrupt unless it stands for *i.* = *i.e.* with *co* understood after it; the force is: such was the width of the house that the multitude, &c., would find room in it; cf. *bói tra dia fot na lamae corro acht* (§ 82), “such was, however, the length of the hand that he reached.”

tosnairnechtár: cf. *ni thairnechtar fodail* (v. Wind. “Ir. Texte,” 2^{te} ser. i. p. 194*n*). There Windisch no longer regards *tosnairnechtár* as 3 pl. perf. of *tairicim*, “I come,” as he has given it in his dictionary. If one can in any way rely upon *tosnairnechtatar*,

the *Eg.* reading, this would be 3 pl. of a *t-* preterite with *-tar* short for *-tatar*. He supposes it may belong to *tairec*, "prepare, attend up, supply." Although a *t-* pret. *tairnecht* from *tairec* may not be quite 'normal. But he points to *airnecht* from *airicim*. See also his Dict. sub *airnecht*.

§ 56.

conaccred, pres. sg. 3 act. It must from the context mean that Ailill inquires (asks, entreats) of Conchobar; *do* is for *di*; in § 59, however, it is 3 sg. pass., "was called (summoned)."

ní bá nech bas ferr: note modal use of *bá*, "there were not any one that is better."

ar is mór do midlachaib allóg. Though Sencha assumes the excellency of the Ultonian heroes, he may have implied that, in comparison with those three, all the rest of the Ultonians were timid; in which case *do* is correct, and in that sense it is as I have rendered it. But if *do* be for *di*, as Windisch (*Wörterbuch*, 490^b, l. 7) assumes, the literal sense would be "for much of cowards is their value," *i.e.* their value is worth that of many cowards.

praind cetna, "the same supper"; **centinio-s*, from *cét*, "first."

§ 57.

atessa, "they were seen," pass. pl. pret. fr. *ad-ciu*.

leór, "enough, sufficiency"; O. Ir. *lour*; Cym. *llawer*, "many"; **lavero*; L. *lūcrum*, "gain"; *Laverna*: but in view of L. *plūres* for *pleores* the root may be *ple*, "full."

§ 59.

hi comartha, "in token of"; Mod. Gael. *mar chomharradh*.

fiad: Cym. *yn-gwydd*, "coram"; *gŵydd*, "presence."

cétach cétbliadnach: love of alliteration is manifested; cf. *blienec buadacc* in "Book of Deer."

§ 61.

tiagair, ventum est.

iúrthund, 3 sg. redup. *s-* fut. of *orgin*, "I slay": *iúrad* with suffixed pronoun of 1 pl. as in *ocunn*, *immunn*; "wehe sagte Medb. Cuchulainn würde uns töten, sagte sie, wenn er rasend

wird" (KZ. 30, p. 52); "il nous tuera" (RC. vi. 372^a). Cognate with Ir. *orgim* is O. Cym. *orgiat* (gl. *caesor*). Gaul. *Orgeto-ris*, which Persson connects with Gr. ἐρέχθω, ἐρεχθεύς (v. Trans. of Phil. Soc. for 1891-94, p. 155).

brágit, acc. of *brage*, "neck, throat"; Cym. *breuant*, O. Bret. *brehant*, *brágn̄t; Ger. *kragen*, Eng. *craw*; other connections are uncertain; such as have been suggested suit Ir. *brongidi* (gl. *raucae*) better.

attodaimet, 3 pl. pres. fr. ad-*daimim*. "confess"; Cym. *addef*, "to acknowledge, own."

§ 63.

airthend, "oats, seed"; seems a loan-word fr. L. *aratio*, -*onis*, "agriculture, arable land," hence agricultural produce.

ban-churi, "the women-host"; cf. Cym. *gos-gordd*, "retinue, train"; *cordd*, "a circle, tribe."

farrad, O. Ir. in *arrad*, fr. **ar-sod*, "by-seat"; root as in *suidhe*, "seat."

§ 64.

iarna barach: Cym. *boreu*, "morning"; Ger. *morgen*. The final guttural a *g*, not a *c*, originally; *g* became *ch* in presence of a dark vowel: **myg*, *my-ego*.

indarra = indar la.

an-*echtair*, Cym. *eithyr*, *eithr* (cf. US. p. 27).

fer-chubat, Cym. *cufydd*, "cubit."

gáir, Cym. *gawr*, "shout."

§ 66.

graphand = *grafand*, "horse-chasing, race"; root as in L. *grex*, *gregis* + **svenni* (?).

§ 67.

nos cúrat, Cym. *curo*, "to beat."

geniti, "damsels, amazons"; Cym. *geneth*, "girl, daughter."

siriti, "outlaws, wild fellows"; cf. Cym. *dy-hiren*, "a criminal."

urtrochta = *urtraig*, Eg., "sprites"; O. Ir. *ertrach*, "a supernatural being, spirit, spectre," cognate with O. Norse *draugr*, O. Eng. *gi-dreog*, Ger. *trug*, root *drug*, "to deceive, to harm";

Kluge *cf.* Skr. *druh*, "offend, hurt through magic or deceit, fiend"; *druhina*, being an epithet of Brahma, Vishnu, Siva; O. Pers. *drauga*, "a lie" (*druj*, "ghost"). *Drug* or *driug* is a common word in North Inverness-shire for a death-light; it is believed to take its departure from the house of the dying, whence it rises and pursues its course over the tops of high trees like a meteor with tapering tail, all the way to the burying-ground. Some are credited with such insight as to distinguish the sex of the person whose death it is held to portend. It is a body possessing a certain degree of heat, as I am assured on the authority of persons on whom it alighted in a churchyard. As a boy of five years of age, I recollect well enough being one of a company who witnessed this phenomenon, and that on that occasion it took its way from a certain house, keeping at a varying elevation above the ground; when passing over the top of an elm-tree it broke into two bodies of like shape to the original. It took its course in the direction of the churchyard, which was two or three miles distant. It was not forgotten readily, for mother and son, not long after, died about the same time, and the funeral cortege took the way we saw the *drug* go in the gloaming of that evening. I take the modern Gaelic word to be a loan from the Norse; but some write it *dreag*, in which case it might come from the O.E. *dréag*, "apparition." This phenomenon is quite different from "a falling star," one of Armstrong's definitions; this latter is known as *salchar* or *sgeith rionnaig*. The real original of the *drug* is found in the *Draug* of Norway, where in the south it takes the form sometimes of a white ghost, sometimes of an insect, whereas in North Norway it haunts the sea, utters a terrible shriek, and is described by fishermen as a man of middle height, dressed in ordinary sailor's clothes. Some say he has no head, others describe him as having a tin plate on his neck with burning coal for eyes. "Like Necken, he can assume various shapes. He generally haunts the boat-sheds, in which, as well as in their boats, the fishermen find a kind of foam, which they think to be the D.'s vomit, and believe that the sight of it is a death warning" (Craigie's "Scandinavian Folklore," p. 329).

nos-cerband, "cuts them in pieces"; MHG. *hare*, asper, **kargho* (v. US. 80).

muintir: Zimmer notes it is used as a collective of *cēle*, "companion" in *LU.* 109^b, 8; 109^b, 30; 105^a, 30-32. Early Irish writers speak of a monastery as a *familia*; it is thought to be a loan from L. *monasterium*, which, however, has passed into Ir. as *manister*, gen. *manestrech*, dat. *manistir*, pl. n. *monistre*.

§ 68.

This section is in many ways obscure ; lines 15-18 are but very roughly paraphrased. Some epithets I transpose in the translation, *e.g.*—

l. 2.—“fatted kine of the cooking-pit,” where I put the last epithet at end of l. 1.

l. 3.—*mooghthi*, “well-fed,” is guessed ; “full-sized” (?).

l. 4.—Between l. 4 and 5 there seems a gap.

l. 5.—through (?) the incitation of the fair fifty [women?].

l. 7-8.—*ferna*, gen. of *fern* ; Cym. *gŵern*, “alder grove” ; “he is a hound of split alder [shields], he is a flesh-crow (*i.e.* a raven of flesh) eager for fray.”

bran, “raven” ; Cym. *cyg-fran*, “carrion crow.”

l. 9.—he is a brave boar in aiding.

l. 10-11.—he overcomes the strength of all enemies as fire through wood ; from the reading of *Eg.* it would seem as if the word had the root *fid*, “wood” ; I am uncertain as to the latter part.

l. 12.—“noble hound of labour of Emain.”

l. 13.—*menchomarc* : root *comarc*, “to ask for,” as in Mod. Gael. *iomachorc*, “compliments,” &c. ; hence “what is asked tenderly after.”

l. 14.—“he is blood of pestilence of heavy battle,” or “he is a blood-[drop] of heavy smiting pestilence.”

l. 19.—“he is charioteer across passes” ; *culmaire*, properly an artificer who makes a chariot (Cormac).

l. 20.—“he is a *corvus proelii*, man-subduing.”

l. 21.—“he is a shining countenance of a free-tribe.” What is there in this case that there should be similarity to Loigaire, lion of fences (ridges?), or to Conall the famous rider?

l. 25.—“what is there to the Emer,” *i.e.* why should not Emer *úanfebli*. From the recurrence of *úan*=*fúan* in parallel contexts, §§ 45, 51, this seems to be *fuan*, tunica ; Cym. *gŵn*, whence *gown*, “a loose robe.” The gloss *foltcháin*, “fair-haired,” merely gives another epithet ; *cf.* *Emer an folt-buide*, “beauteous yellow-haired Emer,” in the Sick-bed of Cuchulainn. Strachan’s analysis, *úan*, foam+*feb*+*li*, is not to be thought of in view of those parallels. It would mean “gleaming, glowing, sparkling,” if one could connect it with *óiblech*, “sparkling” ; Mod. Gael. *éibheall*, “a live coal,” also *éibhleag*. In *LU.* the gloss *foltchain* seems to be over *febli*, which was obscure. Hence perhaps it means “of the gleaming mantle.” The old Highland kilt is called *breacan an*

fhéili(dh) or *ebhili*. Macleod and Dewar have *éibhlidh*; Shaw's Dict. gives *ebhladh*, "a kilt," and this corresponds to the present pronunciation of Islay and Colonsay—not *féile*, *féileadh*, as in the North, where too *éibhleag* becomes *élag* or *eilag*, with no trace of *v=bh*, which it still has in Islay and Colonsay.¹ Mr. Macbain derives *féile*, "kilt," from O. Ir. *fial*, "veil," from L. *velum*. Armstrong marks the genitive of *fial* as *féil*, but it was obsolete in his time, and he couldn't know. In any case, it would not give *fhéili(dh)*, which is what is required. On the other hand, we have the verb *eibhligh*, "sparkle, glitter" (Coney's Dict.); *eibhligham*, "sparkle" (Shaw's Dict.). Inasmuch as the derivation from *fial*, "velum," could never give the form *ebhla*, *ebhli*, I feel tempted to connect *uan-ebhle* (*Eg.*), *úan-febli* (*LU.*) with the word in *breacan an ebhli*, "the belted plaid," which is a continuation of the old *lenn*, spoken of as *brec-lenni* (*Serg. Conc.*, 33, 21-22), the special form of mantle known to classic writers as *sagum* and *laina* (*cf.* "Ir. Texte," 2^{te} ser. p. 214). Diodorus Siculus speaks of the Gaulish *sagum* as streaked or striped. O'Curry confuses at times *lenn* with *léine*, and Stokes errs in stating that *lenn* was a mantle for females, whereas in "Orgain Brudne Da Dergae" it is often used of the dress of men (*LU.* 93, 25; 94, 4; 95^a, 3; 95^b, 31). The belted plaid (*breacan an ebhli*, *breacan an fhéilidh*) was in full dress worn over the trews (*cf.* Sobieski Stuart's "Costume of the Clans," 1st ed. p. 102), which latter is the continuation of the *fuath-bhroc* or striped *braccae* of early Irish saga; *cf.* *na lend-brat ligda leth-fada lebar clannach* ("Mag. Rath.," p. 181ⁿ), where it is wrongly rendered "shirts," thus confounding it with *léini*. O'Curry² gives *dublenna*, "kilts" [plaids or shawls], *lenna breclerga* (*LU.* 90^a, 23) "red spotted white kilts" (*ib.* p. 140), in which case he ought not to render *lente connderg indlad*, "kilts with red interweavings" (*ib.* 157); *lene for dergindlait oir impe*, "her kilt was interwoven with thread of gold" (*ib.* 160); *lene cona clar argait immi o aglun cofodbrunn*, "a *leinidh* (petticoat or kilt) from his knees to his hips" (*ib.* 106), where on the following page he quotes to the effect that there was a handsbreadth between the border of the *leinidh* and the knee (*bas eitir curthar a leine agas a ghlun*), and concludes the *leinidh* was not worn by the inferior people. Windisch understands by *leinidh* a long frock (*χιτών*), and renders the last passage: "ein Rock um ihn mit einem Rand von Silber von seinem Knie bis zu seinem Knöchel," i.e. a fringed kirtle or tunic, with a

¹ The mountains of Eblinni=Sliabh-Felim: *v.* Hennessy's "Mesca Ulad."

² "Manners and Customs," iii. 145.

bright border that reached from the knee to the ankle. Another passage describes the border as extending *o adbrund co ur-glune*, which O'C. wrongly renders "from his bosom to his noble knees" (ib. 143), where what is meant is "from ankle to right over the knee." The Gauls wore the *sagum* over the *braccæ*; the old Irish the *lenn* (plaid) over the *fuathbhroc*; the Highlanders of rank, till not so long ago, the *belted plaid* over the *tréws* (truis). *Breacan an ebbhli* seems to have been named from its bright colours; the colour of the mantle is sometimes referred to when a woman is described; cf. *mnai bruit úani*, "the lady of the green mantle" (Serg. Conc. 13). This makes it probable that the epithet *uan-febli* has a similar application.

l. 26.—*nuadat*, gl. "king"; cf. *Nuada*, gen. *Nuadat*, "king of the "Tuath De Danann" = Cym. "Nudd of the Silver Hand" (Hib. Lect., 611; cf. US. 195). "What hinders Emer of the gleaming mantle that it should not be [our] pleasure in [the] strength of Nuada [that she], the very powerful [one], should step proudly in front of the noble high dames of Ultonia?"

l. 28.—*cinged*: cf. Cym. *rhy-gyngu*, "to walk ostentatiously."

l. 30.—"whence [so that] I consider the dividing of it not right."

§ 70.

ech Ercoil, "the horse of Ercol," i.e. "Hercules." Irish writers had a tradition that the Cruithne (Picts) came from Thrace, that they were the Clanna Geleoin MacErcoil and were called Agathyrsi. The men who penned that must have known from the classics that Gelonus was the father of Hercules; cf. also Hib. Lect. as to the origin of the old name Gaileon for Leinster.

all: it might almost seem as if *all* here meant a part of the chariot, but this cannot be definitely made out.

§ 71.

far.t.bi: cf. Cym. *gorfod*, "overwhelm, overcome."

dligethar, "it is Cuchulainn who has a claim to it"; for dependent form cf. LL. 346^b, 30, *dligidir*.

arroét, t- pret, sg. 3 of *arfoemaim*, "I undertake."

§ 72.

imratib, dat. of *imm-rádud*, "cogitatio," fr. *imm-rádim*, "I consider"; O. Cym. *amraud* (gl. *mens*). Bezenberger *cf.*s. Norse *unraad* (US. 34).

§ 74.

fathar, Eg. "vestrum," should here be put for *dé*: cf. *nathar*, "nostrum."

ar ro bóí = an ro bóí.

§ 75.

etercert, "arbitration."

hantai, 2 pl. sec. pres.

daimet, pres. pl. 3 of *damim*, "tolerate, endure"; *dideman*, fut. pl. 1; the deponent form *rodmatar*, 56; O. Cym. *guo-deimisuoeh* (gl. *passae*, i.e. *sustulistis*); Bret. *gouzaff*, "souffrir"; Gr. ὑποδαμαω; L. *sub-domare*, have been compared (US. 282).

§ 77.

brechta, gen. of *bricht*: cf. Cym. *lled-rith*, "enchantment."

biäil: Ger. *bcil*; Cym. *bwyell*.

§ 78.

nonsinethar, used in a middle sense (with infixed pronoun).

munél, Cym. *mwngwl*, "neck."

§ 79.

calmatus, Cym. *celfydd*, "ingenious."

comtar = co mbar.

§ 80.

Windisch gives *docháineth* as sec. pres. of *cáinim*, "I weep"; but clearly we have here a form of *canim*, "sing, chaunt"; cf. *dichau brichtu* (Cormac's Glossary, p. 32, sub *nescoit*), also Serg. Conc. 48 = *ro chansat brechta druidechta*.

§ 81.

do lommanaib: *do* for *di*; *lomman*, "a stripped piece of timber," fr. *lom*, "bare," Cym. *lwmn*, "nude"; root *lup*, "to peel"; Skr. *lumpami*, "to cut off." This word is diphthongised in Munster as *laum*, pronounced also *daum*; as to *d* for *l*, cf. *dáidir* for *láidir*, "strong," *dámh* for *lámh*, "hand" (some districts of Islay); cf. L. *lingua* for *díngua*, "tongue."

§ 82.

bói tra : notice the force here : *such*, moreover, was the . . . that ;
cf. §§ 43, 55.
tairdin, “groove” (O’Curry) ; “lathe, turning-lathe,” would sound too modern.

§ 83.

isi sudi fari (l. 18) for *isa*, *i.e.* the prep. *i n-* with the neuter of the article.

§ 84.

fothronn : Cym. *godorun*, “tumultuous noise.”

cia fil alla! &c. O’Curry roughly paraphrases it : “Speak, speak, whoever be there, let them speak if friends, let them attack if foes.” Dr. Stokes makes it : “If they are friends, let them not fight me ; if they are foes, let them come to me”—dividing the words : *má-s-tat carait co-ná-m-usn-ágat ma-s-tat námait com-as-r-alat* (Index to *Féilire*, sub *um*). This is absurd. If they were friends, they would naturally not intend to fight Cuchulainn ; his purpose must be to reassure them. Dr. Stokes’s rendering takes away all dramatic dignity. The *m* in *na.m.usn.* does not mean “me,” but is part of the verb *imm-agim*, “circum-ago,” a verb which yields the Mod. Gael. *iomain*, “shinty-play, *lit.* driving [the ball].” The literal sense is “let them not bestir themselves.” Likewise *m* in *com.os.r-alat* does not mean “me,” but belongs to the verb *imm-lai* (whence *imruldáith*, § 43), and is for *con.imm.os.r-alat*, “let them betake themselves off, let them get away.”

ataig : *at.om.aig*, “impellit me” (Wb. 10^d, 26).

mod, “work, mode” ; often in chevilles.

§ 85.

dechsad : perhaps *dechsat* of *Eg.* is better ; after *oen* we should now-a-days have *de (di)* with the dat., and *oen* in that case would be adverbial=“at a gulp” : it opened its jaws so that the palaces at a gulp would go into its gullet. Some one has suggested *oin*, “a vat.”

§ 86.

luathidir rethir fuinnema, “with the velocity of a twisting wheel” (O’Curry) ; Zimmer takes the last two words as loans from

the O.E. *vindva-hriddr*, "winnowing riddle," the native cognate Gael. word being *criathar*; O. Cym. *cruitr*; Corn. *kroider* (CZ. i. 96-97).

§ 87.

dedoil, "twilight"; Cym. *dydoli*, "to separate."

roth-búali, "water-wheel"; cf. CZ. i. 98; *bual*, "the flowing sluice-water"; *bual-chomhla*, "a sluice" (MacLeod and Dewar's Gael. Dict.), lit. "water-gate"; *an fhamh bhual*, "the water-vole," often corrupted in pronunciation into *labhual* (Uist), *labhallan* (Sutherland); **bogla*; Ger. *bach*, E. *beck*, "a stream"; Icel. *bekkr*.

mo thri-drindrosc, "meine drei streitpunkte" (Zimmer); *drind*, gen. of *drend*, "quarrel," is by poetic inversion put before *rosc*, "incitement"; hence lit. "my three incitements to strife"; cf. *rosc-catha*, "an incitement to battle"; on the other hand, *indrosc* is glossed *proverbium* (Todd, Lect. Ser. vi. 110, also ib. iv. 147). Hogan quotes Stokes's "Lismore Lives," p. 123—*proverb = arosc n-*. In RC. xi. 449, it is told that Cuchulainn got his three *indrosc* or wishes from Scathach.

§ 88.

tulcind, borrowed into Cym. as *talcenn*, "front, forehead" (Rhŷs in *Archæologia Cambrensis*, Oct. 1895).

fecht: Cym. *gwaith*, f. "time."

§ 89.

comadas: cf. Cym. *cyvathas*, *cyfaddas*, "suitable."

co n-dessetar. I propose to correct *LU*. here by "itself"; cf. *co n-desetar*, § 91; *co n-desitar*, § 21. The Leyden reading, "till they came to Emain Macha," would give good sense. In any case *LU*. is here corrupt.

deód = dead, "end"; Cym. *diwedd*, "finis."

derb, Cym. *cefyn-derw*, "cousin"; cf. Ir. *derbh-bhráthair*; cognate with E. *true*, Ger. *treu*.

§ 90.

fianlach, often *fiallach*, "troop, party," is not infrequent; gen. *fiallaige* ("Battle of Mag Mucruime," 48); pl. nom. is *fiallaigi* in

“Annals of Ulster,” sub 817 A.D. ; from *fian* + *lach*, from **slougo-s* (whence *sluagh*, “people”), which termination makes abstract collective nouns, e.g. *teglach*, *óglach*.

§ 91.

cichurda may be from a like root with *ciocras*; cf. Cym. *pybyr*, “strenuous, stout, vigorous.”

remithir, comparative of equality, from *remor*; Cym. *rhêf*, “thick,” *rhefr*, “anus, rectum, fundament”; O. Norse *ramr*, “strong.”

N.B.—The suffix *-tero* in O. Ir. had not, according to Ascoli (*Supplementi periodici all' Archivio glottologico italiano*), the value of a comparative of superiority. From the Milan Codex he gives the following examples of this suffix with the value of the comparative of equality: *suthainidir*, “as eternal”; *dinnimidir*, “as easy”; *soirbidir*, “as easy”; *dénithir*, “as rapid”; *demnithir*, “as certain”; *sonartaidir*, “as strong”; versus *déniu*, “more rapid than”; *demniu*, “more certain than”; *sonartu*, *sonortu*, “stronger than.”

nothescað, &c. These words are given only in *LU.*, which may be paralleled from the Tain: *contescfað finna in aigid sroíta ar aí 7 ailtnecht 7 imgéiri* (*LU.* 79^b, 12), “so that it would cut hairs against a stream (*i.e.* the current bringing them against the edge) from its keen sharp edge”; *nodidlastáis finnae for usciu*, “they would cut a hair upon water”—O’C.’s “Man. and Cust.,” iii. 148 (= *LU.* 95^a, 34), and again (*ib.* p. 150) where he makes it “they would sever a hair upon the surface of water.” There are expressions more or less parallel in the Norse sagas.

§ 93.

fír fer, “verum virorum, fair play,” men’s word of faith which has to be kept under all circumstances; cf. *LU.* 110^a, 22; 77^b, 7; 64^a, 33.

gráin, “strength, prowess, valour”; cf. *cáiniu di fláilíb in domuin . . . etir a slugaib, etir urud, 7 gráin 7 báig 7 costud*, which O’Curry badly paraphrases in “Man. and Cust.,” iii. 92.

§ 94.

las mis étar, “whoever else of you is able to do it” (K. Meyer). Windisch reads with *LU.* *lasimsétar*, which can give no sense; the *LU.* scribe surely meant the *m* sign to come in after the *s*, over

which it is put, and before the *i* underneath ; Mid. Ir. *is eidir*, "it is possible," from *fétain*, "I can" ; pass. pres. sg. 3, *ni ctar sa ón*, "that cannot be" (*Féilire*, civ. l. 10).

§ 95.

bachlach : this word one might render *clodhopper*, but it is best kept, as in Scotch we have *bachle*, *bachlane*, "to walk in an awkward manner, to shovel along in walking."

§ 98.

cuil, gl. *culex* ; Cym. *cylion*, "musca culex" ; L. *culex*. The diminutive *cuileag*, "fly," is a living word.

§ 99.

mifri : cf. *rogab mifrigi 7 maithnechus mor Joseph* = "great weakness and heaviness came upon Joseph" (Todd, Lect. Ser. vi. p. 41). Windisch renders *oc mifri* by "jammerte" (Ir. Texte, iii. 494, l. 434), and points out in a note that there and in the "Vision of MacConglinne" it is associated with a word for weeping ; "low spirits, despondency" (K. Meyer in RC. 14, 458ⁿ).

APPENDIX IV

SPECIAL NOTES

ON THE CHARIOT.

WE have not in this tale to do with the scythed war-chariot (*carpat serda*) which is described in the *Táin*, but with the ordinary chariot, the description of which emanates from a time when such chariots were still in use, and is substantially true to fact. The English words *car*, *carriage*, *chariot*, *carpenter*, are all ultimately of Celtic origin, which would alone enable us to infer that the Celts had attained no mean proficiency in such work as these words denote. The Gauls, we know, fought from the *essedas*,¹ while they had another vehicle called *covinus*² or *covinnarius*,³ a word the root of which survives in *fén*, "a waggon"; in North Inverness-shire *fianaidh*, "a peat-cart." The Cymric word cognate with the Gaelic, *carpat*, seems to have been lost, but afterwards borrowed as *cerbyd*,⁴ "a chariot or waggon of any kind." In the Highlands, putting aside Biblical diction and its influence as well as the heroic ballad on the chariot of Cuchulainn, *carbad* now means (1) "jaw,"⁵ (2) "bier," which

¹ "Vehiculi vel currus genus, quo soliti sunt pugnare Galli" (Philargyrius ad Verg. Georg. iii. 204); "Equitatu et essedariis . . . in proeliis uti consuerunt" (Cæsar, de Bello Gall. iv. 24); cf. Propertius, Eleg. II. i. 86; Ausonius, Ep. viii., where a four-wheeled vehicle drawn by mules is spoken of.

² "Covinnos vocant, quorum falcatis axibus utuntur" (Pomponius Mela, iii. 6, 60).

³ Tacitus, "Agricola," 35.

⁴ It should be *carbant* were it not a loan-word from Irish. Rhys *cf.* Cym. *carfan*, "ripples of a cart or wain-cops," in Scotch "lead-trees"; *carfan gwehydd*, "a weaver's beam"; *carfan gwely*, "a bedstead."

⁵ As in the saying—

"balach is balgaire tighearn'
dithis nach bu chóir leigeil leo;
buail am balach air a *charbad*
buail am balgaire air an t-sróin."

in my experience is the most common colloquial use of it. One might infer from this that the warrior of old was carried in his chariot to his last resting-place. His chariot was sometimes buried with him, as is proved by the Rev. E. W. Stillingfleet's "Account of the Opening of Some Barrows on the Wolds of Yorkshire."¹ Very near the warrior's head were found "the heads of two wild boars. Inclining from the skeleton, on each side, had been placed a wheel, the iron tire and ornaments of the nave of the wheel only remaining. . . . Small fragments of the original oak still adhered to the iron. In diameter these wheels had been a trifle more than two feet eleven inches, the width of the iron tire about one inch five-eighths. The diameter of the ornaments of iron, plaited with copper and varnished green, which had encircled the nave as a kind of rim, was very nearly six inches. . . . Each of these wheels had originally rested on a horse." Neither of the horses, it would seem, measured thirteen hands; the wheels of the old British chariot were also low, which was in all likelihood the case in Ireland, though in an Irish sculptured representation of the chariot the wheels are disproportionately large owing to inexperience in perspective.² We read in the *Táin* of a fall of snow which was as high as the shields of the men and the wheels of the chariot (*ferais snechta mór forru co fernnu fer 7 co drochu carpat*), from which we might perhaps infer that this description corresponds with fact. From this tale we know the chariot included the parts following:—

(1) The yoke (*cuing*), silver-mounted (§ 45), *dronargda, lit.* silver-heavy.

(2) The pole (*sithbe*), mounted with bronze (§ 50), with silver (§ 47).

(3) The two wheels (*droch*). The *droch* we know to have

¹ "Proc. of Archaeol. Institute for 1846" (York, Pt. ii. pp. 26-32); cf. "British Barrows," by W. Greenwell and Professor Rolleston, Oxford, pp. 454-457.

² Cf. Wood-Martin's "Pagan Ireland," p. 247, where a drawing of a chariot is given from a cross at Clonmacnois. Mr. Martin errs in regarding Ir. *carpat* as from the Latin. On a cross in the churchyard at Kells, and at Kilclispeen, a chariot was also sculptured.

had interstices (see Notes), and was of bronze (§ 47), sometimes of iron (§ 50).

(4) The rim, or felloe, or tire (*roth*). Sometimes this was so sharp that one could not step over the edge, for Loig on one occasion tells Cuchulainn that he could not pass over either of the two iron *roths* on account of their edginess (*ar a fáebraigé*).

(5) The *fertas*, pl. *fertsí*, apparently the hind-shafts (see Note).

(6) The body, of wicker-work (*crēt*).

(7) The plumage (*anbluth n-én*) or awning; elsewhere we read of the chariot having a *puball* or hood, a word taken over from L. *pupilio*.

(8) The *alls*, of which there were a pair, which were probably bridle and reins combined, and belong properly to the harness.

(9) There was further the *domuin* of the chariot, according to Hennessy the "cross-beam," but it is not specified here.

The description of Cuchulainn's chariot has continued in great favour almost to the present day. Versions of it are given in Campbell of Islay's *Leabhar Na Feinne*, pp. 2-3; one of these lets us see that the *carbad comhraig* (fighting chariot) was remembered until recent times as different from the *carbad alaire* or *fhalaire*, a word seemingly founded on English *palfrey* with the meaning of "ambling horse" in Irish. It seems possible that the Highland *falair*, "funeral entertainment"—a word which occurs in the well-known "Mackintosh's Lament"—is a side form of the same word.¹ The traditional ballad versions have a certain rhythmical movement, and are in a measure alliterative. One version distinctly assigns four horses to the chariot,² a late touch indicating a debased tradition, as is further shown by *liathmhor* and *dubh-seimhlinn* taking the place of *liath macha* and *dubh sainglenn*. The description of the car-borne Cuchulainn is as follows: On his head are seven fair hairs; brown hair at the skin of his head, glossy red hair above it, fair yellow hair of

¹ Cf. *carbad*, "bier," a relic of the time when the dead were taken to the grave in the "chariot."

² Ceithir eich chliath-mhoir' sa chaomh charbad sin.

the hue of gold held at the tips by the *faircill*. Cuchulainn's face is sparkling red.¹

Macpherson did not forget to utilise the description of the chariot in "Fingal,"² but his manner of treatment is characteristic. Where the Gaelic (l. 364-365) describes one of the horses:—

“*Bu shoilleir a dhreach s bu luath*
'Shiubhal; Sithfada b'e 'ainm.”

“Bright was its hue and swift
its going; Long-stride was its name.”

The corresponding English, however, is: “bright are the sides of the steed! his name is Sulin-Sifadda!”³ He misunderstood the simple Gaelic; but even the name *Sithfada*, as that of one of Cuchulainn's horses, is out of touch with tradition.

ON DRESS.

The ladies have kirtles [*lénte*] (§ 9). Loigaire wears a soft crimson tunic [*fúan*] having five stripes of glittering gold (§ 45); Conall, a whitish jerkin [*fuamain*], a mantle of blue and crimson red (§ 47); Cuchulainn, a soft crimson tunic [*fúan*] with a gold brooch at the breast, a (long-sleeved linen) kirtle [*léine*] with a white hood embroidered with gold, while his charioteer has but a shoulder-mantle [*cochline*] with sleeves opening at both elbows, and wears a fillet of bronze to prevent his curly bright-red hair from falling over his face (§ 51). All the warriors had long hair, but, so far as this saga goes, there is no mention of any head-dress. Further, as the heroes are in the travelling chariot, only such parts of the dress as would be visible outside the chariot-frame are likely to have been described. The giant has a different sort of tunic, called *inar*, and wears some sort of foot-gear termed *brisca* (§ 36). The kirtle (*léne*, now-a-days *shirt*) was part of the dress of both sexes, and had a common name, for at the beginning

¹ Tha' eudan mar dhrithleanna dearg=his countenance is like unto red sparks.

² See “Fionnghal,” Duan i. 345-395.

³ “A chiabh bhuidhe 'na caoir m'a cheann” (ib. 390).

the habits of men and women were alike, as Tacitus says of the Germans,¹ *neq̄ alius feminis quam viris habitus*. In later times different modes of life necessitated a difference of raiment. This *léne* garment was entirely different from what we now mean by shirt. A Latin enactment of the Dublin parliament for 12th July 1541 is to the effect that no lord or nobleman shall have in his shirt beyond 20 cubits of linen cloth; no vassal or horseman more than 18 cubits; no kern (*turbarius*) or Scot more than 16; grooms, messengers, or other servants of lords, 12 cubits; husbandmen and labourers 10 cubits. None of the aforesaid are to wear yellow (*croceis*) shirts on pain of forfeiting such and 20 shillings.² I have used the word *kyrtle* as coming close to what was meant, remembering what Chaucer says of the parish-clerk in "The Milleres Tale," after speaking of shoes and hose:

"Y-clad he was full small and properly
All in a kirtel of a light wachet;
Full faire and thikke been the pointes set.
And ther-up-on he hadde a gay surpys."

King Magnus Bare-foot (1093-1103), who imitated Irish modes of dress, went barelegged, and wore a short *kyrtle* and over-garments. It was the Irish or Scoto-Celtic *léne*, which, as Windisch rightly perceives, was no mere "kilt," but a garment worn upon the body with no intermediate raiment. It had a hood above and had long sleeves, and extended either to the feet or to the calf of the legs, the mode being different according to sex, rank, and period. It is curious we have no mention of the *fuathbhroc*, which was sometimes of brown leather,³ a word formed from Ir. *fuath*, forma, figura + *broc*, a loan from ON. *brokr*. We know that the breeches used by the later

¹ "Germania," c. 17.

² *Sic* "Carew Cat." p. 182, quoted in S. H. O'Grady's "Cat. of Irish MSS. in Brit. Mus." O'Grady thinks the shirt served the same use as the belted plaid, but reaching only to mid-thigh. The belted plaid, however, is rather the continuant of the *lenn* than of the *léne*. Sir W. Scott thought the mantle, as in Derricke's "Image of Ireland," the equivalent of the belted plaid. A logician might infer: shirt = mantle! But both views are wrong.

³ KZ, 30, 85.

Irish was a long garment, not cut at the knees, but combining in itself the sandals, the stockings, and the drawers (*soccas, tibialia et feminalia*), and drawn by one pull over the feet and thighs. It was not flowing, but tight, and revealing the shape of the limbs.¹ For the Highlands, the hose generally worn so late as 1753 was described by Henderson² as reaching above the knee, while Burt³ says: "Few beside the gentlemen wear the trouze, that is, breeches and stockings all of one piece, drawn on together." Over this "trouze" gentlemen in high dress wore the belted plaid.

Neither is the *lenn* mentioned. Of it I have spoken in the Notes. There is no word about the *timthaig oenaig* or assembly dress spoken of in "Laud," 610, fol. 96^b; nor of any of the various articles introduced to the country through commerce: e.g. the *fallaing*, from the O. Eng. *falding*; the *ochra*, from L. *ocrea*, "greave or leggin"; the *caimmse*, from L. *camisia*, "a woman's shirt," ultimately from the Gaulish. Nothing is said of the ornaments, although we otherwise know they were valuable. Of the value of a mantle we may form some idea from the statement in Patrick's life that Cummen, a nun, made a mantle which was sold for a brown horse, and afterwards for three cows. Druids had special garments, the *tonach druid* (*vestis magica, cassula magi*); poets had a toga made of the skins and feathers of divers birds and named *tugen*; ecclesiastics had habits of their own, which do not of course come within the scope of the saga. To enter into further details as to dress is not necessary here. More or less full native descriptions are given in *Orgain Brudne Da Dergae* and in the *Táin*. There are references of importance throughout early and mediæval Gaelic literature. For other accounts outside Irish, see (1) Diodorus Siculus as to Celts of Gaul, quoted in "Irishe Texte," ii. 214; (2) Camden; (3) Cambrensis Eversus, ed. Kelly for Celtic Society, 1850; (4) Leslie, Bishop of Ross, *De Origine, Moribus et Rebus Gestis Scotorum*, 1578: Father Dalrymple's quaint translation is edited by Father Cody for Scottish Text Society; (5) Martin's "Western Islands

¹ Cambrensis Eversus, vol. ii. 209 (ed. Kelly for Celtic Soc. 1850).

² "History of the Rebellion," Edinburgh, 1753.

³ Letters, &c. written in 1726.

of Scotland"; (6) *Theatrum Scotiae*, anno 1718, which has a drawing made *circa* 1695, by Captain Slezzer; (7) W. Pinkerton's article, "On the Highland Kilt and the Old Irish Dress" in "Ulster Journal of Archæology," vi. 320, *cf.* art. "On Leather Cloak," *ib.* ix.; (8) J. Derricke's "Image of Ireland," anno 1578, curious and rare, but bitter and narrow-minded, written in fluent doggerel. The plates render it interesting, but they are seldom to be met with complete in any copy of the original edition. A reprint from a complete copy, once the possession of Drummond of Hawthornden, in the library of the University of Edinburgh, was edited by the late Dr. Small. A copy of the first edition was bought at the White Knight's sale by Mr. Heber for £15; the same copy sold at Heber's sale for £14, and it is not perfect; (9) Skene's "Highlanders"; (10) *De Rebus Albanicis*, being the "Transactions" of the Iona Club; (11) O'Curry "Manners and Customs"; (12) Works on Highland Dress, Logan; Stewart's "Tartans"; Lord Archibald Campbell's recent work "On Highland Dress," &c.; Sobieski Stuart's "Costume of the Clans"; M'Ian's "Costume of the Clans of Scotland"; (13) M. Much's *Kunsthistorischer Atlas für Oesterreich-Ungarn* for plates of the Halstatt antiquities may be added, *cf.* pp. 161 and 159. There we see riders with spears, jerkins with plaits, reaching to the seats. The infantry have shields covering the whole back and reaching to the knee. Some figures have what seem to be tartan trews, close fitting, no doubt the *braccae*; (14) *cf.* "Ir. Texte," iii. 204, *ib.* 193; (15) Walker's "History of Irish Bards," p. 14; (16) Major Fraser's MS. (Douglas & Foulis, Edin.) contains an authentic plate of a Highland gentleman in costume; (17) Ledwich's "Antiquities of Ireland": both he and Ware are poor; (18) *cf.* Pennant's "Tour in Scotland" for dress of the Bredalbane women. For the dress of the old Irish we have to rely on the descriptions of the older sagas, accurate translations of which have yet to appear.

ON GAMES AND AMUSEMENTS.

Chess-playing is referred to in § 61; *clár fithcilli*, the old name for chess-board, has its cognate in part in the Cymric *gwydd-bwyll* game of chess; *clawr y wydd bwyll*, "tabula latruncularia." In the story of Eochaid and Etāin we read of a board of silver and of pure gold, with every compartment on the board studded with precious stones, as also of a man-bag of woven brass wire. In the British Museum are some very curious examples of old chessmen dug up from the bogs of Lewis, assigned, if I remember, to as late a date as somewhere about the twelfth century. Most of Cuchulainn's feats are now only dimly intelligible to us; it would be hazardous to speak of them with exactness. The wheel-feat (*roth-chless*, § 64), however, consisted in taking a wheel and hurling it so high inside the house with such force that it found its way through the roof and fell outside. Horse-races were appreciated by the ancient Gael, the phrase used being *ag cor graphand* (§ 66), where Egerton has *iar cur grafaind*. Whether horse-fights, however, were part and parcel of the native custom is perhaps questionable. The Grey of Macha, *i.e.* Cuchulainn's horse, kills the horse of Ercol (§ 70) after Ercol's gelding had killed the horses of Conall and of Loigaire (§ 69). These sections are later additions to the saga. They presuppose an acquaintance with classic myths. It was the ambition of the native story-tellers to let their heroes shine by setting them in relief against the prominent men of foreign peoples. Thus St. Brendan is credited with all the qualities of Noah, Abram, Moses, David, St. Jerome, Augustine, Origen, St. Matthew, St. John, St. Paul, St. Peter, John the Baptist and Pope Gregory.¹ In like manner it was felt fitting that Cuchulainn should be spoken of as excelling Hercules. It would be the natural thing for the native heroes to fight from their chariots, not on horseback, least of all to tolerate the cruel custom of the horse-fight. The latter was the delight of the pagan Northmen, among whom the *hestavíg* or horse-fight was the order of the day. The riders incited the

¹ See the "Voyage of St. Brendan," ed. O'Donoghue.

horses to bite one another. At the Icelandic *hestaping* numbers of horses were brought together for this purpose, and umpires were chosen to decide. These Icelandic festivities usually ended with deadly blows.¹ Now this Norse word *hest* has been borrowed into Early Irish as *est*, "horse"² and the practice is likely to have been witnessed in Ireland. In Norway the custom was not extinct till 1820; the fight ended with races, which took place each year in the month of August on *Lovisae Dag*.³ A curious name for horse-races has been in use in Uist, viz. *oda*, which seems to be from the Norse *at*, horse-fight.⁴

An interesting coincidence is the fact that the last genuine *oda* took place in Uist in the year 1820 or so. The word is not known in Uist save in the district of Iochdar. In September 1898 I heard a most interesting and picturesque description of it from the late Rev. Father MacColl of Uist,⁵ whose written testimony the reader may find in Mr. Carmichael's full and charming description of the *oda* and its customs in his magnificent work on the traditional hymns and incantations of the Highlands. In Uist these races took place on St. Michael's Day, the patron saint of horses. The foreign custom was followed and incorporated with other ancient native usages, the whole being legalised by the priest opening the proceedings with mass. This remnant of old Highland observance strengthens, in my opinion, the probability of Norse influence in the section referred to of the Feast of Bricriu.

Perhaps even the Beheading Game is to be regarded as having had its origin in old Celtic custom. I have already

¹ See Weinhold's *Alt-nordisches Leben*, p. 309.

² RC. II. 493.

³ *Norske Bygdesagn samlede af L. Daae*. Christiania, 1870: "Hestekampen havde navn af Skei. Den fandt Stedt hvert Aar i August Maaned paa Lovisae Dag.

⁴ This suggestion I owe to Mr. W. L. Craigie, Oxford.

⁵ He was one of the last Highland priests educated at the former Scotch College, Ratisbon. He was a good botanist, historian, and German scholar. From the relics of the old library at Ratisbon he brought back a Gaelic MS. written in the old hand, and now in the custody of the Bishop at Oban.

quoted Posidonius on Celtic entertainments, when, after the feast was finished, a man sometimes, in proof of bravery, allowed one of the bystanders to cut his neck with a sword. The special mention of the axe is found in Euphorion's record of old Latin observance, quoted by Athenæus:¹ "Among the Romans it is common for five minæ² to be offered to any one who chooses to take it, to allow his head to be cut off with an axe, so that his heirs might receive the reward; very often many have returned their names as willing, so that there has been a regular contest among them as to who had the best right to be beaten to death."

To the incident in the judgment of Uath some might compare sacred legends such as that of St. Denys.³

ON CUROI MAC DAIRE.

It has been suggested that Curoi mac Dairi's fortress is not to be identified with Caher Conree, Kerry; that the triad called the Three Buagellaig of Bregia (§ 83) seem to indicate that Curoi's fort was much nearer Mag Breg than was Caher Conree in the Dingle peninsula. "*Cu Rí* is not to be equated with *Cú Rói*. In fact, this is a case of two utterly distinct names having been hopelessly confounded. . . . In a field near the foot of the Caher Conree mountain lies a low cromlech. . . . It has the name on it of a man called *Cú Rí* in its early genitive form of *Conu Rí*. So the western hero was *Cu Rí*. . . ." For Curoi's fortress we have probably to look "somewhere in the county of Wicklow or of Wexford. Wherever it was, Curoi was used to travel eastwards from it."⁴ In the "Book of Taliessin" he is the subject of a Cymric poem entitled "The Elegy of Corroi," in which the sea is treated as "Corroi's wide well"; the poet then says he has

¹ "The Deipnosophists," Bk. iv. ch. 40.

² £20 sterling.

³ See *Vita S. Dionysii auctore Hilduind*, c. 32, in Migne's *Patrologia Latina*, vol. cvi. col. 47.

⁴ Rhŷs, "On the Early Irish Conquests of Wales and Dumnonia," in "Proceedings of Royal Society of Antiquaries of Ireland," vol. xxi. (published 1892), pp. 642-657.

been startled by Corroi's death-wail; then follow two lines touching upon his assassin's crime. A reference is added as to Corroi's early fame. It consists of two stanzas of twelve lines each, which may now be given as translated by Rhÿs:—

I.

“Thy broad fountain replenishes the world :
 It comes, it goes, it hurries to Dover.
 The death-wail of Corroi has startled me ;
 Cold the deed of him of rugged passions,
 Whose crime was one which few have heard of.
 Daire's son held a helm on the Southern Sea,
 Sung was his praise before his burial.
 Thy broad fountain replenishes Nonneu :
 It comes, it goes, it hurries to Dover ;
 But mine is the death-wail of Corroi ;
 Cold the deed of him of rugged passions,
 Whose crime was one which few have heard of.

II.

“Thy broad fountain replenishes thy tide,
 Thine arrow speeds for the . . . strand of Dover.
 Subjugator, vast is thy battle-front,
 And after Man it is to the towns
 They go . . . of Gwinionydd.¹
 Whilst victorious the space of . . . morning,
 News am I told of men on the ground,
 The adventures of Corroi and Cuchulainn,
 Of many a turmoil on their frontier,
 Whilst the head of a gentle host was . . .
 The noble fort that falls not nor quakes.
 Blessed is the soul that meant it.”

But why should a Cymric poet sing the praises of this Irish prince more than that of any other? Because, says Rhÿs, “Cúrói was Carausius, and the Taliessin poet has mixed the Irish story of Curoi's death with that of Carausius.” He adds: “The *a* in the unaccented syllable of Carausius had taken the place of an *o* or *u* as in *Kanovio*, instead of *Conovio*, on a milestone bearing the distance of eight miles from

¹ District south of Cardigan.

Conovium, a name which, in its connection with the river, still is in Welsh Conwy with an *o*. On the other hand, the *Róí* of Curoi is quite a regular representative of an early Goidelic *Rausi* or *Ravesi*, or the like. The name . . . means the 'hound of *Róí*.'" Carausius seized the reins of government in Britain in 287 A.D. Eumenius calls him *Menapiae civis*, while Aurelius Victor terms him *Bataviae alumnus*, and Eutropius designates him *vilissime natus*. Ptolemy places a *Μαυαρία πόλις* in Ireland, somewhere in co. Wicklow or Wexford, probably some site near Wexford Haven. As to Curoi's being of low origin, that "need not have meant anything more than that he belonged, which is very possible, to a family of the ancient non-Celtic race here." The name survives on a Christian monument at Penmachno, in a retired valley tributary to the Conwy. It reads in barbarous Latin, "Carausius hic jacit in hoc congeries lapidum"; also in Vorago Ceruus in the Menai Straits (Nennius), in modern Cymric *Pull Cerys* (Pool of Cerys). These names, says Rhŷs, go back "possibly to a time when the great admiral and his doings had already entered the domain of mythology." The inference I should draw from what has been set forth is, that the Cymric poem may have referred to Carausius, but that the poet in part confused the events of that hero's life with the more archaic adventures of Curoi and Cuchulainn which the Cymric poet could have heard narrated by many of the Gaels who took part in the early Irish conquests of Wales. The name *Cú Róí* is often written *Curuí*, e.g. once in § 89, twice in § 90, thrice in § 80, while in § 79 *Curui* and *Cúrói* alternate in the same sentence. The Egerton variant for § 80 once has *Curi*; the Edinburgh version has *Curui*, § 102. It should be noted that in the second part of this name the mark of length is over the *i*. Nor must we forget a phonetic fact which may easily be illustrated in Ireland as well as in the Highlands, viz., *ui* being sounded as *i*, somewhat like *ee* in Eng. *seed*. Thus I have marked *brih* as a Connaught pronunciation of *bruith*, "boil." In Henebry (pp. 44-46) one may find more examples of *ui* as *i*, *ī*, according as it is short or long. One cannot set aside the persistency of Irish tradition in locating Curoi's fortress somewhere in

the south-west. In the *Mesca Ulad*, Curoi mac Daire's fortress is at Tara-Luachra, where he feasts Ailill and Mève, who have given him their youngest son in fosterage. This place was in the neighbourhood of Abbeyfeale, on the borders of Limerick and Kerry.¹

The escapades of Curoi's wife, Blathnat, with Cuchulainn formed the subject of a well-known Irish romance. One November eve Cuchulainn came to the vicinity of Fort Curoi, nor had he long to wait ere he saw its waters turning white, a signal agreed upon between himself and Bláthnat.² The sequel was that "Cuchulainn entered Cúroi's fort unopposed and slew its owner, who happened to be asleep with his head on Bláthnat's lap. Cuchulainn took away Bláthnat, with the famous cows and caldron; but he was not long to have possession of his new wife, for Cúroi's poet and harper, called Ferceirtne, resolved to avenge his master; so he paid a visit to Cuchulainn and Bláthnat in Ulster, where he was gladly received by them; but one day when the Ultonian nobles happened to be at a spot bordering on a high cliff, Ferceirtne suddenly clasped his arms round Bláthnat, and flinging himself with her over the cliff, they died together."³

Cahir Conri, Dunsobhairce (now Dunseverick, Antrim), Dun Cearmna (on the old Head of Kinsale, co. Cork) formed a triad of the old buildings in Erin. As to the first, situated nearly midway between the bay of Tralee on the north and that of Castlemaine on the south, while it is 2796 feet above the sea-level, I may quote from a description by the late John Windele in the "Ulster Journal of Archæology" for the year 1860 (vol. viii. p. 118), where it is stated that nowhere does the wall exceed nine feet in height: "its greatest present breadth is 11 ft., but its probable original width was not more than 6 ft. No cement was anywhere used in its construction . . . its whole length is . . . 360 ft. . . . Beyond

¹ Manners and Customs, iii. 132.

² For references see notes on Blathnat, Curoi, Falga.

³ "Hib. Lect." p. 474, where he classifies Curoi among the dark divinities, a sort of Dis or Pluto. Much the same view is taken in Standish O'Grady's "Hist. of Ireland" (p. 220ⁿ), where he views Curoi "as the great Southern marine genius corresponding to Manannán amongst the Northern Irish."

the rampart, a further examination disclosed no appearance of earthwork, fosse, or outer circumvallation. . . . There is outside the wall a remarkable hollow, about 4 ft. across."

"Inside the wall," Dr. Wood says, "there are six or eight pits, and he was informed that formerly there were twelve of them. These pits offer a curious subject for investigation, as they may probably have formed sites for sunken residences, similar to those of the ancient Britons."

Mr. Standish O'Grady¹ speaks of Cahir *Conroi* (*sic*) as a "cyclopean structure of immense extent on the Slieve Mish range, beyond Tralee, and perched upon the very edge of a steep cliff overhanging the sea, and the two gatehouses are still in existence opposite the wide entrance. The lake is dry, but the soil, a cut-away bog, shows that it (the lake) must have been there once, and the stream that runs down the hill-side is still called the Finn-glas or white-stream. Here too is a place of giant stones still called Cuchulainn's House, and a valley,—the Valley of the Stable, where the great champion stabled his giant steeds, and where weird neighings are heard at night, according to local fairy lore." Mr. O'Grady, moreover, adds, that the walls at the top are 14 feet thick, and below, where the ledge, which runs round the cathairs on the inner side, begins, are 22. Some of the stones of this wall are 14 feet long. It is probably one of the greatest of the kind in Europe." I have not been up the mountain myself, and I can merely observe that O'Donovan, at least when he edited the "Battle of Magh Rath," thought the wall to be but "a natural ledge of rocks." Even, however, if that were so, there would be sufficient basis for the human phantasy to work upon so as to depict the place as the abode of a more than human lord. It is emphatically in the character of the superhuman that Curoi meets us in the saga; he is a being "of imagination all compact," even if the Celtic phantasy may here have received some underlying impulse from the clash of hostile races. For some (non-Celtic tribe?) of Erin, Curoi may have filled the position of Cuchulainn, and as soon as the early Celtic phantasy absorbed the mythic brood-

¹ "History of Ireland," p. 220; *cf.* O'Curry's "Manners and Customs," iii. 80.

ings of a conquered, and, in course of time, more or less assimilated race, it did so the more easily by branding that being as a type of the forces of darkness and of dread. Later on something analogous took place when the Christian spirit stereotyped the gods of the Celtic mythos as the demons expelled from Paradise.

But the gods do not easily die, neither does the spirit which gave them life. The names change, the substance is eternal. The Curoi of the saga is a great magician, really an other-world power, at any rate a water-demon like Grendel. In the Dun Rudraige-Ailill recension the heroes set out to seek a magician, going first to Yellow-son-of-Fair (Budi mac Bain) at his ford (§ 75), next to Terror-son-of-Greatfear (Uath mac Imomain) at his loch (§ 76). In the Emain-Curoi recension, as they set out to seek Curoi a magic mist surrounds them and they happen to meet with the magician (*scáil*, § 37).

Cuchulainn alone overcame him, for Conall and Loigaire fled. So, too, in the encounter with the cats at Cruachan, Cuchulainn alone fled not. In the conflict at Fort Curoi, Cuchulainn alone is a match for the sirens and for the water-demon, the spirit of the lake. Cuchulainn alone is victor. Zimmer, who keeps clear of vague mythologising, interprets this in the sense that Cuchulainn alone, like certain classic heroes, could force his way to the underworld.¹

Above all, when the heroes arrive at Fort Curoi, a castle by the sea, it turns out (§ 79) that Curoi knew beforehand of their coming and had made plans accordingly. This is equal to saying that the magician seeks the heroes. That such was the real intent is revealed by the fact that when Curoi returns a second time in disguise in order to confirm his judgment, the scene passes at the Hostel of the Red Branch. The other-world spirit puts himself at the service of a mortal. The man who acts with courage gets the aid of the higher powers.

¹ "Hierin liegt wol, dass Cuchulainn ursprünglich allein in die unterwelt vordrang" (Z. f. D. A. 32, 332-333).

ON THE REVOLVING CASTLE.

The whirling castle meets us in the saga as Curoi's stronghold, which revolved as swiftly as a millstone (§ 80). And in Chaucer's "House of Fame" we meet—

"An hous that *Domus Dedali*
That *Laborintus* cleped is.

.
And evermo, so swift as thought,
This queynte hous aboute wente,
That never-mo hit stille stente.

.
Ne shalt thou never cunne ginne
To come in-to hit, out of doute,
So faste hit whirleth, lo, aboute."

Yet its entrances are as numerous as the leaves on the trees; on the roof are a thousand holes; its doors were ever open; it was sixty miles in length, and ever full "of dyvers accident." The underlying idea is similar in both.¹

The German poem *Diu Krône* has likewise a revolving castle, the ramparts of which are surmounted with human heads. On having spurred his steed through the entrance, he is received by a dwarf, who brings him to a chamber where a strangely attired man, carrying an axe on his shoulder, entertains him. After the meal, he offers Gawain the choice of smiting off the host's head that evening (provided the host were allowed to do to him the same to-morrow), or of allowing his host to smite off his visitor's head on the spot. The first alternative is accepted, but there are only two feints at striking off the head. Gawain's courage has been tested and proved. His host is Gansguoter, a magician, with whom Arthur's mother had eloped, and the uncle of Amurfin, Gawain's lady-love. Miss Weston² notes that the *three* blows of the

¹ Cf. further on Gaelic ground, the whirling rampart in "Voyage of Maelduin," cxxxi.; Campbell's "West Highland Tales," iii. 406, for a castle full of everything, even to a herd for the geese.

² "The Legend of Sir Gawain," p. 94. In the abstract there given on p. 93 the giant is called Uath mac *Denomain*, which should be *Imomain*.

oldest Irish MS. are only found in the English version. In none of the existing Anglo-Norman romances is the tale told as in "Sir Gawayne and the Green Knight." In all the other versions, except in the English one, the strange man proposes (as an alternative in some) to cut off the hero's head, it being allowed to behead himself in turn. But this form of the champion's covenant is evidently absurd. Gawayne delivers his blow and is quite tranquil as he sees his adversary's head roll off; it is only when he sees the Green Knight take it up that he comprehends with whom he has to do. Nevertheless, he faithfully keeps to his plighted word, which he would not have given had he from the first perceived he had to do with a supernatural being. Such a being it would be useless to defy. The superiority of the English poem is here incontestable, and proves that it does not depend on the existing Norman-French versions. It is, on the other hand, in certain respects in close agreement with the Irish. Some say that Bláthnat was a daughter of Conchobar, whose son-in-law Cuchulainn would thus be. It is likely that in an older version Cuchulainn's father, Sualtam, took the place of Curoi (§ 72). But we otherwise know that not Sualtam but Conchobar was suspected to be Cuchulainn's father,—a confusion which was introduced perhaps through the dimly remembered relationship with Bláthnat. The clash of hostile mythologies as well as of hostile races may have introduced this confusion, but enough light is left whereby to see that the purport of his being so keen as to the championship was heightened by the prospect of an other-world bride.

ON THE CHAMPION'S COVENANT (THE BEHEADING GAME).

The beheading incident is specially interesting and important as it is paralleled in the early English alliterative romance of "Sir Gawayne and the Green Knight."¹

¹ Ed. by Sir F. Madden; also by the Rev. Dr. Richard Morris for Early English Text Society. In my *resumé* of the incidents I condense from Morris's outline.

The knight has in one hand a holly-bough, and in the other an axe huge and unmeet, the edge of which was as keen as a sharp razor. He seeks the most valiant of the heroes of the Round Table that he may put his courage to the proof, and thus satisfy himself as to the fame of Arthur's court. "If any be so bold in his blood that dare strike a stroke for another, I shall give him this rich axe to do with it whatever he pleases. I shall abide the first blow just as I sit, and will stand him a stroke, stiff on this floor, provided that I deal him another in return." To such effect is his challenge. It is accepted. The Green Knight adjusts himself on the ground, bends slightly his head, lays his long lovely locks over his crown, and lays bare his neck for the blow. Gawayne then gripped the axe, and, raising it on high, let it fall quickly upon the knight's neck and severed the head from the body. The blood burst from the body, yet the knight never faltered nor fell, but boldly he started forth on stiff shanks, and fiercely rushed forward, seized his head and lifted it up quickly. Then he takes to his horse. His head by the hair he holds in his hands, and sits as firmly in his saddle as if no mishap had ailed him, though headless he was. Holding the head in his hand, he directed the face toward the "dearest on the dais." The head lifted up its eyelids and looked abroad, and thus much spoke with its mouth:

"Loke, Gawayne, thou be prompt to go as thou hast promised, and seek till thou find me according to the promise made in the hearing of these knights. Get thee to the Green Chapel, I charge thee, to fetch such a dint as thou hast dealt, to be returned on New Year's morn. As the Knight of the Green Chapel I am known to many, wherefore if thou seekest thou canst not fail to find me. Therefore come, or recreant be called." He then rode off. To what kingdom he belonged knew none there, nor knew they from whence he had come. The appointed season came round, and Sir Gawayne took his way, falling in with satyrs and giants. At last he arrived at an immense forest, where he perceived a dwelling in the wood set upon a hill. It was the loveliest castle he ever beheld. He approached it. The drawbridge is let down, and he is now in the castle of the Green Knight, who, however, is for the nonce divested of his supernatural character, and appears to Sir Gawayne simply as the bold lord of the land. There follows a most noble and princely feast, after which his host promises to direct Sir Gawayne to the Green Chapel, two miles away, to be there by the appointed time. They make a covenant between them, in accordance with which they are to exchange

whatever luck they may win. After meat and mass the great lord takes to the chase. Meanwhile the lady of the castle recognises the stranger as Sir Gawayne, who, however, is too deeply engrossed with the thought of his forthcoming adventure at the Green Chapel to turn his mind to love. The third day he accepts her girdle, in virtue of possessing which he cannot be wounded or slain by any man under heaven. This is his "jewel for the jeopardy" awaiting him at the Green Chapel. He took it to save himself when it behoved him to suffer. Thereafter he starts for the Green Chapel and comes to a round hill by the side of a stream. He walks about the hill, which had a hole at one end and on each side; he roams up the rock and hears a wondrous noise. It whirred like the water at a mill. Then appeared the "man in green" to give him his covenanted stroke. At first, as the axe came gliding down, Gawayne shrank a little, but said he would shrink no more until the axe had hit him. Once more the Knight aims but withholds his hand. Once again he let fall his axe on the bare neck of Sir Gawayne, and hammered fiercely, yet only severed the hide, causing the blood to flow. Thereupon Gawayne quoth: "Our covenant stipulates one stroke, and therefore now cease." Then the Green Knight made answer: "Bold knight, be not so wroth; no man here has wronged thee; I promised thee a stroke, and thou hast it, so hold thee well pleased. . . . Two blows I aimed at thee, for twice thou kissedst my fair wife; but I struck thee not, because thou restoredst them to me according to agreement. At the third time thou failedst, and therefore I have given thee that tap. That woven girdle, given thee by my own wife, belongs to me. I know well thy kisses, thy conduct also, and the wooing of my wife, for I wrought it myself. I sent her to try thee." . . . The Green Knight suffered Gawayne, who had confessed clean, to keep the girdle as a token, and invited him to his castle for the New Year's feast. "Nay," quoth Gawayne, "God requite your kindness. Commend me to your wife, who with her crafts beguiled me. But it is no uncommon thing for a man to come to sorrow through women's wiles; for so was Adam beguiled with one and Solomon with many. Samson was destroyed by Delilah, and David suffered much through Bathsheba. It were indeed great bliss for a man to love them well and believe them not. But God reward you for your girdle, which I will ever wear in remembrance of my fault; and when pride shall exalt me, a look to this love-lace shall lessen it." The Green Knight tells his right name. "I am called Bernlak de Hautdesert, through might of Morgan la Fay, who dwells in my house. She wrought this, hoping to have

grieved Guinever and affrighted her by means of the man that spoke with his head in his hand. She is even thine aunt, Arthur's half-sister."

Sir F. Madden conjectured this romance to have been written by Huchowne of the Awle Ryale (Hugon of the Aula Regalis), mentioned in Andrew Wyntoun's "Cronykill of Scotland,"¹ whom some suppose to have been the same as Sir Hew of Eglintoun (1361-81). This view has been contested by Morris, but Trautmann² shows the dialectal peculiarities may be due to the scribe, while he offers considerations which tend to show that the alliterative *Morte Arthure* and the *Pystyl of Swete Swsane* are the work of Huchowne. At the same time Trautmann thinks that (1) *Pearl*, (2) *Cleanness*, (3) *Patience*, (4) *Sir Gawayne and the Green Knight* (all contained in a British Museum MS., "Cotton Nero, A.X.," which is regarded as a vellum of the 14th century) were written by another author, who belonged to the West Midland district, the English-Welsh speaking borderland. Most of the critics hold "Sir Gawayne" to be a free imitation of a French romance, the English poet having both borrowed and invented. That he borrowed is quite certain, e.g. in the lines—

" He sayned hym in syþes sere
& sayde 'cros Kryst me spede'" (ll. 761-762),

we have a non-English idiom³; *cros Kryst* is French, and it would likewise be the order in Celtic. An eminent French authority thinks it extremely probable that the English version is simply a reproduction of a lost French poem,⁴ going back ultimately upon Breton narratives. We should then have to

¹ Bk. v. ch. 12.

² *Anglia* (Z. f. Eng. Phil., No. I. pp. 109-149).

³ I am indebted to Professor Napier, Oxford, for having drawn my attention to this.

⁴ Gaston Paris in *Histoire Littéraire de la France*, t. xxx., Paris, Imprimerie Nationale, MDCCCLXXXVIII: "Le Vert Chevalier est la version plus ou moins fidèle d'un poème français ou anglo-normand, dérivant directement du même thème que les autres mais l'ayant mieux conservé. C'est bien d'ailleurs un thème celtique, car on le retrouve dans l'épopée irlandaise," (pp. 76-77).

regard the beheading game as one of the parallel incidents current among both branches of the Celtic stock, the Gaelic narrative alone having been preserved. The theme in both is Celtic: in the one case Norman-French court-life and the religious environment of the period are reflected; in the other the theme is left in its earlier undeveloped simplicity.

It is most improbable that this incident should be of English origin. A link in the transmission is found in certain Norman-French romances; its real origin is in old Celtic life. The links in the process of transmission are obscure. I have not formed any final opinion upon the subject. But there are some things one ought not to forget. Some features of the *Mabinogion* point to Gadelic influence. Soon it will come more and more to be asked how much in the *Mabinogion* is traceable to the mythic-heroic traditions of the Gadelic race which inhabited parts of the present-day Wales down to the sixth century,—traditions which gradually filtered into the Cymric speech. There are certain Gadelic words, too, which appear as loans in Brythonic. Principal Rhŷs thinks the borrowing was made “from the Goidelic of the native Goidels of this country, and not from Ireland,”¹—the Cymric word *cerbyd*, “chariot,” is an instance.

Possibly the very name *Cymry* (*Com-broges), “fellow-march men, dwellers in the same land,” was assumed at a time when it was felt the race was not homogeneous, but composed of men speaking more than one language. The Cymric emigration to Armorica took place in the latter part of the fifth and in the early part of the sixth century. “The dominant language among them must have been Brythonic; but many of them probably as yet used Goidelic, and for some time, possibly, after they settled in Brittany.”² What evidence is there of early contact with Brittany upon purely Irish ground? Zimmer³ shows the work known in Ireland under the title *Cuilmenn* was in all probability one of the Latin

¹ “Goidelic Words in Brythonic,” v. *Arch. Cambrensis*, Oct. 1895; cf. *IB.* ii. 20–21.

² Rhŷs in *Arch. Cambrensis* for 1895, p. 297.

³ *Nennius Vindicatus*, Berlin, 1893, p. 257.

recasts of the work of Hippolytus. And connected with *Cuilmenn* is the following narrative :—

“Guaire Aidne, whose father Colman died as ruler of Connaught in 617, succeeded to the throne and died as king of Connaught in 662. He is famed in ancient Gaelic story by reason of his liberality and strife with Diarmait mac Æda Slane. His bards were on one occasion assembled in his palace and in the enjoyment of his hospitality, when he suddenly called on them for the recitation of the famous epic, the *Tāin Bō Cualnge* (the Cattle-Raid of Cualnge). It turned out that none present could manage it entirely. Thereupon the chief poet, Senchan Torpeist, summoned a meeting of all the bards and story-tellers and professional poets of Ireland, in order to make sure if any one of them could recite the *Tāin* completely”—(Ocus asbertatar nadfetar di acht bloganamma ; asbert iarum Senchān riadaltu dus cia dīb noragad arabennacht itire Letha dofoghlaim na Tana berta insūi sair dareis in Chuilmeinn Dolluid Ninnie 7 Murgan mac Senchān dothecht sair—*LL.* 245^a, 4-9)= “And they said they knew but fragments of it. Then Senchān spoke to his pupils to find out whether one of them for a blessing’s sake would not go to the Bretagne for the purpose of learning the *Tāin* which the ‘wise man’ (*insūi*) in exchange for the *Cuilmenn* had brought along with him to the East.”

Dallan Forgaill died at the end of the sixth century as chief-poet of Ireland, and was succeeded in office by Senchān Torpeist, so that this event, Zimmer rightly perceives, cannot extend very far into the reign of Guaire Aidne (617-662). Zimmer fixes on the year 630, for by that time the *Cuilmenn* had come to Ireland, apparently had been given in exchange for a MS. of the celebrated Gaelic *Tāin*. As this MS. had gone to Brittany, the *Cuilmenn* must have come from there. Now the Briton Gildas is the only one who bears the title *sūi*, “wise,” in those times for whom the circumstances and events fit. He had acquired fame through his work *De Excidio Britannorum*, composed before 547. On his return journey from Rome he stayed in Brittany among his country-people, who since the middle of the fifth century had sought a new home there in consequence of the oppressions of the

Angles and Saxons. Since 547, in consequence of the plague in Britain, many more joined them. In the territory of Vannes, on the peninsula Rhuys, Gildas had founded a cloister, where, according to the Irish Annals (*AU.* and *Tigernach*) and the *Annales Cambriæ*, he died at an advanced age in 570. The *Navigatio Gildas in Hibernia* is recorded in the *Annales Cambriæ* under the year 565. Accordingly, after a ten years' stay in Brittany, well versed in the topics of the place, he undertook this journey to Ireland in 565. Without further epithet, he is frequently referred to as *sūi*, "sapiens ille," and had at that date brought the *Cuilmenn* to Ireland and left it there in exchange for a manuscript of the *Tāin Bō Cualnge*.

The direct inference is that the "Tāin Bō Cualnge" must have been written in Gaelic before the year 565. And if the Tāin Bō Cualnge, why not other texts?

Thus there was abundant possibility for the beheading incident, which ultimately takes its rise out of old Celtic custom, finding its way into Brittany, and of being further transmitted, whether orally or in writing, both on the Continent and in Britain. It at length meets us in the Norman-French romances. Everything we know of as regards the beheading game favours a Celtic origin. But that it is exclusively Gadelic need not at once follow from the silence of Cymric testimony.

It will prove convenient to add here a short account of a romance containing some parallel incidents, the more especially as it is not so readily accessible. I mean, of course, the story of "The Mule without the Bridle" (*La Mule sans Frein*), a free imitation of which appeared in 1777, and served as the basis for Wieland's *Sommermärchen, oder das Maulthier ohne Zaum*, wrongly attributed by him to Chrétien de Troies. For the purpose of ready comparison I give Professor W. P. Ker's summary: ¹—

Païen de Maisières, the author, begins by saying that the old ways are best. The poem is dated *c.* 1200 provisionally, but apparently the poet had a taste for an older style that was coming

¹ It appeared in *Folklore* for Sept. 1898, p. 268. The original is to be found in Meon's *Nouveau Recueil de Fabliaux*, vol. i. p. 1 (1823).

into fashion about that time, and preferred to keep closely to the original fairy tale in its natural shape.

A damsel riding on a mule without a bridle came to Arthur's court and asked for the help of a knight to recover her bridle for her. Kay set out on a mule till he came to a forest high and great, full of beasts, lions, tigers, and leopards, and these came and knelt to him for the knowledge they had of the lady, and for the honour of the mule. Then he passed out of the forest and came to a valley full of fiery serpents and scorpions and an evil odour and cold wind; thereafter to a pleasant plain and a clear fountain, and then to the river of Dread and the narrow bridge (*cf.* Macdouall's "Folk and Hero Tales," p. 94).

And there he turned and went home again; the beasts of the forest were no longer friendly, but for the sake of the mule they let him go by.

Then Gawain took up the adventure, and passed through the same places, and rode across the narrow bridge. On the other side he found a narrow path leading to a castle; there was broad water round the castle, and knights' heads on spikes all about, except on one spike. *And the castle was always turning, like a mill-wheel or a top.* Gawain spurred the mule and made a rush for the gate as it came round; the mule got through with the loss of half her tail.

Gawain rode through the castle, but found no one, till at last a dwarf appeared, who greeted him by his name, but would not answer any question, and went away again. Then Gawain came to a deep hole under an arch, out of which there ascended a large villain with a *gisarme*, "black as one from the Morians' land or one of the sunburnt villains of Champagne."

The villain entertained Gawain, waited on him at table, made his bed for him, and then proposed the beheading game (*a jeu parti*): "Cut off my head to-day and I will cut off yours to-morrow."¹

Gawain accepted the challenge and beheaded him. The villain picked up his head and went back to his cellar. The next day Gawain stood the test, and allowed the villain his stroke, but the villain let him off because he had played fair.

Gawain then asked for the bridle. But first he had to fight

¹ G. Paris states the conditions proposed in *La Mule sans Frein* thus: "Choisis, lui dit-il, on de me trancher la tête ce soir à condition que je trancherai la tienne demain matin, ou d'avoir la tienne tranchée ce soir à condition de trancher la mienne demain matin" (a *lacuna* in the French text here, but see *La Couronne* de H. du Türlin, v. 13,112).

with two lions, and next with a wounded knight, who was used to fight with all who came seeking the bridle, whose heads were on the spikes outside, as Gawain had seen. Then he had to face two fiery serpents. After that the sulky dwarf appeared again, this time with an invitation from his lady to Gawain to come and dine with her. Then he should have the bridle.

"You have killed my wild beasts," said the lady, who, however seemed to bear no ill-will to Gawain. The villain and the dwarf waited at dinner. The lady was sister of the damsel of the mule, and gave Gawain the bridle. She would fain have persuaded Gawain to stay with her and be her lord and lord of all her castles. But Gawain answered that he must go back to the court of the king. The villain stopped *the whirling of the castle* as Gawain rode out. Then befell a great marvel. For when Gawain had crossed the bridge he looked back, and saw all the streets of the place full of multitudes of people, carolling, singing, and dancing in great joy. The villain was still standing above the gate, and Gawain asked him who they were. "Sir," said he, "these were hidden in the crypts for the cruelty and pride and rage of the beasts that you have killed. But now they say, in their language, that God has delivered them by your hand and illumined them with all good things. The people that were in darkness have joy of this sight; greater gladness can never be." Then Gawain too was glad, and turned and left the place, and as he rode back the beasts of the forest made obeisance to him.

As he rode into the meadows under the king's castle, the queen saw him, and knights and damsels went out to welcome him home. The damsel of the bridle thanked him and kissed him; and though the king and queen besought her, and she would gladly have obeyed, yet it was beyond her power to stay, nor would she have any escort, but called for the mule to be brought and took her leave and rode away alone.

THE ARTS.

The tale affords testimony to the existence of carving (§ 1), the architecture being in wood. Chief-artificers are spoken of (§ 2), the word *saer* there used meaning in Modern Gaelic "a carpenter," which itself is of Celtic origin. The bed-furnishings (§ 4) imply that weaving was well known. Musicians, singers, and professional artistes were recognised

(§§ 12, 13). No doubt such offices were largely hereditary, as the caste system prevailed. Thus Riangabair's two sons are charioteers. We read of the enamel of the shields (§ 15), of a curved yoke silver mounted (§ 45), a chariot-pole bright with silver mounting (§ 47), a curved yoke richly gilt (§ 50), a pole with bright bronze mounting or veining (§ 50), a shield with a rim of silver, chased with figures of animals in gold (§ 51).

Mève's residence had twelve windows with glass in the openings (§ 55)—the word for which (*comla*) is explained in the old glosses by Latin *valvæ*, "leaves, folds." One may imagine rows of flint glass beads to have been set between borders of wood, so arranged as to serve for ornament and for the admission of more or less light. Panes are hardly to be thought of. Beads of translucent glass intermediate in texture between the earliest Celtic opaque glass and the crystalline glass which the Celts made in the days of Pliny¹ have been occasionally found with the Celtic ornaments in Wiltshire.² And Stokes from the adverb *anall*, *i.e.* "from abroad," which occurs in O'Davoren's description of *cruan*, thinks the Irish learned to make enamel from the Britons. The art, however, may have been known, while certain fine examples of workmanship might have been got through merchants from Gaul as well as from Britain.

We meet with silver, gold (very abundant at one time in some districts of Ireland, as the magnificent relics in Dublin prove), *findruine*, with cups of these chased in precious stones (§§ 59, 62, &c.). An enamelled cup of bronze found in Linlithgowshire has been described by Dr. J. Anderson,³ while the remains of iron chariots, horse-trappings, and armour decorated with enamel and the red Mediterranean coral (or what is described as such) have been found in the East Riding of Yorkshire, including a spear-head and sword, both of iron, the latter in a curious sheath of bronze ornamented with studs of red coral.⁴ References to what has been found on Irish soil may be found in Mr. Wood-

¹ Nat. Hist. xxxvi. c. 66.

² Trans. Roy. Ir. Acad. xxx. 283.

³ Proc. Soc. Scot. Antiq. vii. 45.

⁴ Archæologia, xliii. 475.

Martin's "Pagan Ireland," an Archæological Sketch. Our tale tells of needles (§ 65), of an axe (§ 76, &c.), of swords (*passim*), of a five-pronged javelin (§ 45), of shields with edge of bright bronze (§ 45), of a brooch of inlaid gold (§ 51), of spears (§ 47). The reference to enamelling is in accord with what we otherwise know about it as having been one of the Celtic arts. Thus Philostratus,¹ one of the household of Julia Domna, wife of the Emperor Severus, in a notice of the variegated trappings of horses in a painting of a boar-hunt, says: "The barbarians who live in the ocean form such colours on heated brass, and the colours adhere to it, becoming as hard as stone, thus preserving the designs made in them." It is the fact that horse-trappings of bronze or brass, decorated with coloured enamels, have hitherto been found in the British Islands alone.² Horse-trappings inlaid with crimson enamel form part of the Petrie Collection.³

Our tale precedes the age of the Christian inscriptions; such a phrase as is met with in § 23—"on whom shall be raised a tombstone"—implies the rarity and consequent distinction of such. We may think perhaps of the Ogam inscribed stones.

There is evidence of abundant skill in dyeing raiments; we have a crimson tunic (§ 45), a white jerkin (§ 47), a mantle of blue and crimson (§ 47), a kirtle with a white hood (§ 51). In the skill of the daughters of Erin in this matter I can most readily believe from my personal knowledge of that of their relatives—the old native women of the Highlands of Scotland.

ON BELIEF.

The saga affords several glimpses of the old religious mythos of the Gael, whose phantasy of old was apt to see in every aspect of nature something almost equally divine.

¹ "The Icones of Philostratus," i. ch. 28.

² Cf. Anderson's "Scotland in Pagan Times: The Iron Age," p. 125.

³ "Observations on Use of Red Enamel in Ireland," by M. Stokes, in Trans. Roy. Ir. Acad. xxx. 281.

The childhood of every nation is naïve. Nature is yet full of gods. Do we not still cry to see in her something that is ours? Simple lives have always the heart open to the mystery of the wind and to the power of the sea. There is perhaps a condition wherein Wordsworth would have no need to cry—

“Great God! I'd rather be
A pagan suckled in a creed outworn:
So might I standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus coming from the sea;
Or hear old Triton blow his wreathed horn.”

The present story arose under such a condition. It tells of the Amazons of the glen (*genniti glinne*), which yet survive in Ireland as *geilt glinne*,¹ sprites of the firmament or demons of the air. “They are,” says the late Mr. O’Beirne Crowe, “evil spirits, and represent the traditional fallen angels who in their descent had reached the earth only.” The old vision is grown not a little dim even in the ninth century but still Uath of Loch Uath rises from the bosom of the lake, brazen adze in hand, to decide in favour of Cuchulainn. ’Twas by the banks of an enchanted loch the foremost champion of Scotia had seized the Grey of Macha and the black Sainglend, his unrivalled steeds. Nor did it escape the Christian redactor that King Conchobar was formerly accorded divine honour though he was almost oblivious of Cuchulainn’s superhuman origin. But Cormac,² prince, bishop, and scholar, thus explains:—

“*Art*, ‘a god,’ unde dicitur Eochaid find fuath n-airt, *i.e.* ‘Eochaid the Fair with the form of a god,’ *i.e.* from the comeliness of the man. Item Cuchulainn post mortem dixisse perhibetur *domemaid art uasal*, “a noble art, *i.e.* a noble god was put to death.” This word *art* seems cognate with Mercurius—*Artaius*, the Gallo-Roman title of Mercury.

¹ See “Bláith-Fhleasg de Mhílseánibh na Gaoidheilge le Padruig O Briain Baile-Atha-Cliath,” 1893, pp. 11, 121; *cf.* “Manners and Customs,” iii. 450; *bānānaig 7 bocānaig 7 geniti glinni*, *LU.* 79^b, 15, 20; *cf.* *LU.* 77^b, 34.

² Ed. “O’Donovan,” Stokes, p. 3, sub. *Art*.

There is further testimony as to its meaning in the following gloss :

fuath arta .i. fuath .i. dealb dee nam art deus dicitur¹=
fuath arta, *i.e.* *fuath*, *i.e.* form of a god, for a god is called *art*.

One may be sure that in an earlier age Cuchulainn was felt to have been divine also. *Uath* (*i.e.* Terror) survives in Modern Gaelic as *fuath*, "spectre, apparition, hobgoblin, demon"; O. Ir. *fuath*, "figura, forma." A Highland story about such a being is referred to in Mr. W. G. Stewart's "Popular Superstitions and Festive Amusements of the Highlanders of Scotland" (pp. 3-7). He is there named *Fhua Mhoir Bein Baynac*, *i.e.* the Big *Fuath* or Goblin of Ben Baynac. He is described as "wholly invulnerable to all the weapons of man, with the exception of a large mole on his left breast," which mole was the size of a common bonnet. His female consort was *Clashnichd* (*recte* *Glaistig*) who had her abode in Craig Aulnaic, Strathdown, Banffshire. The following folk-rhyme proves belief in the *Fuath* as well as in a number of other beings of similar character who are not yet extinct in the Highlands :

"Bho gach *gruagach* is *ban-sith*
Bho gach *mī-run* agus *brōn*
Bho gach *glaistig* is *ban-nigh*
Gach luch-sith agus luch-feōir ;
Bho gach *fuath* bhiodh feadh nam beann
Bho gach *greann* bhiodh teann da m'thōir,
Bho gach *uruig* measg nan gleann
Teasruig mi gu ceann mo lō."²

Almost every loch and river in the Highlands was until the present generation regarded as the habitat of some mythic creature. About a dozen years ago I remember speaking

¹ "Irische Texte," iii. 360. The boys in North Inverness-shire amused themselves at night by taking a burning stick out of the fire, and setting it round in a circle, exclaiming :

"Dilean dealbhan Dé, tha na feidh air an loch
Thu Mac Shimi air an fhéill s cha tig feidh dhachaigh nochd."

² For original with English translation, see "Ancient Hymns and Incantations of the Highlands," by Alexander Carmichael.

with a Highland worthy of the Clan Chattan. His great-grandfather—Iain Beag Dubh—had fought at Culloden and he himself would knock any one down who said a word against the Prince. He told me how after Culloden the Duke of Cumberland said to a Highland nobleman: “One Englishman is fit to slay eleven Highlanders.” “Now’s the time to try them,” said the nobleman, who there and then went to the tent of some Highlanders taken prisoners. Iain Beag Dubh, after getting food and three hours’ rest, came out to meet the English trooper. Having thwarted the thrust of the Englishman’s spear with his Highland shield, he killed the bravest man in Cumberland’s army with his claymore.

After which I asked him about the water-bull which I knew he was credited with having personal experience of.

“Do they see any beasts in Loch Bruiach?” “Well, I was passing alongside of it one night, and I heard the lowing of the water-bull. When there is nobody about he comes out on the banks of the loch; at times he eats the grass that grows at the bottom of the loch. It suffices if he gets his snout above water.” “And is he really there, though?” “Yes indeed he is there—a *ghu-i-a*”—and he added as if to confirm the matter, “there are many of them in the river Jordan.”

I remember another man narrate that the *tarbh-boighre* inhabited the same loch, that he had one horn, and was seen grazing by the banks at certain times with his flock of kine. As for rivers being held to have been haunted by the *baobh* I can recall the words of one who sang for me the Fingalian lay telling of Fionn’s dog Bran; my informant told how she herself had seen the *baobh* or washing woman by the river Glass. “The *baobh* was washing (—a portent of drowning—) and had many blue ribbons on her with a red tassel in her bonnet. I went down to the river’s bank. ‘I put God between me and thee.’ Ah! devil, how strong thou art! Whereupon she went off plup plap, and the birds cried gog-gog-gog!”¹

¹ “Chunna mise ’bhaobh ’s mi’m shuidh’ fagus do’n abhuinn. Bha i ’nighe ’s móran ribeanan uaine oirre, ’s tostal dearg ’na bunaid. Cha mi

I may add that I inquired of her who the Feni (Fayn or Fingalians, Fenians of the Ossian Saga) were. "A powerful people, but they are now put down by the Gospel," she answered. "Are they still alive?" I asked. "U! it is they that are, and were they able to arise they would conquer the world. They are lying *san Dun Fhionn* on their elbows, but if the trumpet be blown a third time they will arise and conquer the world. There were fellows like yourself who blew it twice already; then they fled in fear. They have left them worse than they found them (*i.e.* on their elbows, twixt sleeping and waking, as they are reputed to be in Tomnahurich at Inverness)." The sleep of the Fairy Knoll knows of an awaking.

In the feast of Bricriu the phrase *ceo druidechta* "magic (*lit.* druidical) mist" pre-supposes some sort of cult which many call druidism. That a certain control over natural agencies was held to be within the druid's power is certain. Consider the lot assigned to the druid in the saga of the Children of Uisnech.¹ The miracles of the druids were "mostly atmospheric, consisting of such feats as bringing on a heavy snow, palpable darkness, or a great storm, such as the one by means of which a druid tried to effect the shipwreck of *St. Columba* on Loch Ness in Scotland."² They practised initiatory rites such as baptism, for we often read: "Druids came to baptize the child into heathenism and they sang the heathen baptism over the child." Sometimes a druid is expressly said to have been from Britain, as in the case of Mainchenn.³ What of virtue they taught pre-supposed some belief in transmigration; re-birth was sure to the brave.

When Christianity was finding its way into the hearts of the people, the popular belief in the *síd* or fairy mound was so far on the side of its doctrine of immortality. The good

bhān thun na bruaich'. 'Tha mise 'cur Dia eadar mi agus thu'. Ah! 'dhiabhoil, is tu tha laidir. Bi falbh thu!' 'S dh'fhalbh 's b'e sin a phlobartaich s a phlabartaich s thug na h-eoin gog-gog-gog!'"

¹ This name may have to do with celestial phenomena. Some Highlanders still call the Milky Way, "*Sliochd Uis*," short for Uisne, which with some is Uisinn.

² "Hib. Lect." 224.

³ *Ib.* 2, 62.

beings or gods of ancient Scotia had become, as they are called in the "Book of Armagh," *dei terreni*, local and more or less friendly powers dwelling in the *síd* or fairy knoll. What the "Book of Leinster" calls *uaim Cruachna* (LL. 290^a, 4), "Cruachan Cave," is elsewhere called *síd Cruachna*, "the Fairy Mound of Cruachan."

Druidical or magic rites could not be regarded with such complacent eyes by Christians; its rites were often barbarous and brutal, so that Christian belief was early anxious to show how the inhabitants of the fairy knoll were to be differentiated from the followers of druidic magic or wizardry. When the goddess of the *síd* comes to carry off Connla the Red, she distinctly tells him that Druidism is not loved, that it has progressed to little honour on the Great Strand; the Righteous One with his many wondrous hosts would soon come, whose law would destroy the spells of druids from journeying on the lips of a black lying demon. Such a sentiment is due solely to a re-telling of the story of Conndla, in the spirit of a later time. Thurneysen regards *síd* as cognate with Latin *sidus*, "a star," from which he infers that the *sídes* were originally the stars—pointing to stellar worship. Stokes, however, would equate it with Sabine *noven-sídes*; Latin, *noven-siles*; Latin, *sēdes*; Greek, *ἔδος*, "a seat of the gods"; the statue in a temple. Whatever the derivation may be, the belief in the *síd* included veneration for all the chief natural phenomena, mountains, streams, lakes, which were thought of as peopled with beings more powerful than man, who could often be controlled by druidical arts. It may also have included a certain worship paid to the "funeral mound where dwell the shades of the ancestors."

There is certain evidence as to the existence of druids in Ireland, *e.g.* in the Tripartite Life of Patrick, the *tonach druad* = vestis magica, cassula magi, a special garment for wizards, is expressly spoken of, while in St. Patrick's Hymn there is a special clause entreating Christ's aid against the spells of women,¹ smiths, and druids. On the other hand,

¹ Possibly fairy women. The phrase, however, is simply: fri brichta ban 7 goband 7 druad.

neither Fiacc's Hymn nor Orgain Brudne Da Dergae have the word for druid. In the latter archaic tale the word *druth*, which O'Curry¹ renders "druid," does occur, but it does not mean druid, but is cognate with Old Norse *trudr*, "a fool," and means in its Gaelic context a species of juggler. In Fiacc's Hymn the tribes of Gaeldom are said to have worshipped elves (*síde*).

Cathbath in the Feast of Bricriu appears solely in the *rôle* of a *filidh*, though he elsewhere figures as druid of Conchobar's court, and in the Táin has a hundred pupils in daily attendance. Mr. O'Beirne Crowe held that druidism was never a properly established *system* in Erin. "The stray and perhaps the many druids whom the Roman persecution in Gaul and Britain drove over here, were looked up to as magicians, and as such were taken into the keeping of our kings and princes. In this irregular way, however, Irish druidism was spreading and organising itself in due course, though it had not time for development before the arrival of Patrick. This accounts for the easy conversion of Ireland to Christianity. How would our Apostle have fared in an attack on Gaulish druidism about a century before the Romans had broken up its highly organised constitution? . . . In the Book of Armagh we find for the first time the druids of Tara brought out in bold relief; but this is done for the sole purpose of exalting the Christian hero who was soon to destroy their power." According to this view the *filidh*, "seer, poet," cognate with Cymric *gwelet*, "to see; sight; vision"; preceded the druid by many centuries as the chief minister of religion.² "After the introduction of our irregular system of druidism which must have been about the second century of the Christian era, the *filidh* had to fall into something like the position of the British *bards*, but still retained much of their ancient functions." The Gaulish druidism he terms metempsychosis, the Irish druidism transformation of one body into another. Thus in *Scéla na Esérgi*, *metaformatio* is illustrated by the change of a human body into that of a wolf, while in the tale of Tuan mac

¹ "Manners and Customs," iii. 145.

² Bezenberger compares Velela (Tacitus' Germania, VIII.) the name of a prophetess.

Cairill, Fintan becomes a deer, then a boar, then a hawk. On this latter point it suffices to refer to Mr. Nutt's study of the Celtic Doctrine of Re-birth.

I have only to reflect on folk customs and beliefs within the range of my own knowledge, to be thoroughly convinced that outside a certain small circle the old native folk-lore was in full force when the Feast of Bricriu was written, but the saga only exhibits a fraction of it. The old belief has been very tenacious. An American publication of last year, on the authority of *Freeman's Journal*, notes that in a Gaelic version of the Lord's Prayer, which up to a very recent period existed in parts of Cork and Kerry, instead of "Lead us not into temptation," *na lig sinn an draoidheachd* was said, meaning "allow us not into druidism (or wizardry)." And in the Highlands, the *corp-creagha* or "clay-body" is quite familiar to many now living. The witch sticks an abundance of pins and nails into the effigy of the person on whom she will vent her ill-wishes, puts the effigy into a burn that it may the sooner perish, fondly believing that all the ills which flesh is heir to will in a correspondingly short time overtake the person she desires to victimise. Popular belief is very mixed and complex. Perhaps even after the present generation has leapt from the Leucadian rock, some survivors will be found who will still in some small measure retain a memory of the old customs at Halloween, Hogmanay, May-Day, and the First Monday of the Quarter; witches may be held to have the power of shifting themselves into the shapes of hares, and the silver coin put in the gun may help to make their adversary's shot effective; hooping-cough may be thought to be cured by the sight of a rider on a roan steed, or by drinking upon an adjacent estate water from a holy well out of a live horn spoon; he who will not reverently place his finger in last farewell upon the corpse may be held unable to forget the dead; the magician may yet contrive to cure heart complaint by essaying to fashion a heart from boiling lead poured through a rusty key into a wooden water vessel, wherein are placed coins and water raised in the Triune name from a stream where pass the living and the dead; some may yet try to avert murrain from their flocks by burying

before sunrise, in the Holy Name, on land outside their own estate-bounds, portions of animals that have died of disease. The navel of a child may be charred by fire, and the powder thereof put on water and given the child to drink upon the eighth day. Children will continue to be born, and some wise woman may yet insist upon opening every iron lock on box or on door, at the time within the dwelling, as she may likewise do when a soul is passing, lest any hindrance be put in its way. The bridle of the water-horse—the last relic of Manannan's steed—may be called to aid, in making things hidden known; the future may be held to yield its secrets by gazing through the shoulder-blade of the bear; the horoscope or *frith* may yet be cast. A spell for checking a flow of blood may be handed down in certain families; water running from a mill-slucice, and mixed with the brains of the dead, may be given to be drunk from out a skull, and may be held as a cure for epilepsy. Some image like *Naomh Og* may be left to the King of Inis Cé; some fairy changeling of Clonmel may possibly be tried by fire; the belief in the birth-debility or couvade may not become entirely extinct; some disappointed one will yet make speed to some warlock of Strathdown for sacred water to cure the bewitched cattle; though perchance too timid to ask their enemy to be called up in vision before them in the water-vessel, they will be ready to prove its possibility by quoting the case of King Saul and the witch of Endor. In that day, as now, no spirit may address a mortal until mortal man has first spoken to it.

“Oh mightie love! Man is one world, and hath
another to attend him.”





