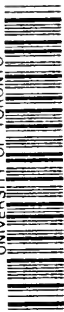


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ROYAL IRISH ACADEMY, *Dublin*

TODD LECTURE SERIES.

VOLUME I.—PART I.

MESCA ULAD:

OR,

THE INTOXICATION OF THE ULTONIANS.

WITH

Translation and Introductory Notes,

BY

WILLIAM M. HENNESSY, ESQ., M. R. I. A.,

TODD PROFESSOR.

(Delivered APRIL 24, MAY 22, and JUNE 12, 1882.)



DUBLIN:

PUBLISHED BY THE ACADEMY,  
AT THE ACADEMY HOUSE, 19, DAWSON-STREET.

SOLD ALSO BY

HODGES, FIGGIS, & CO., GRAFTON-ST.;

AND BY WILLIAMS & NORGATE.

LONDON:

14, Henrietta-street, Covent Garden.

EDINBURGH:

20, South Frederick-street.

1889.

Price—Four Shillings.

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*January 21, 1889.*

THE MESCA ULAD:

OR,

THE INTOXICATION OF THE ULTONIANS.



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## INTRODUCTION.

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THE following curious Tract, now for the first time published, has not hitherto received from the students of ancient Irish literature the notice which in my opinion it deserves. The late Professor O'Curry, who has done so much to draw the attention of European scholars to the rich stores of genealogical, mythological, and philological materials contained in Irish mss., in his account of the *Book of Leinster*, dismisses the *Mesca Ulad* with a brief reference.<sup>1</sup> His learned friend and colleague, Dr. John O'Donovan (who unhappily was not destined to complete his calendar of the Irish mss. in the Library of Trinity College, Dublin), appears to have made but little use of the composition, the importance of which was first brought under public notice through the lucid summary of its contents published by Dr. Robert Atkinson, in connexion with his able Introduction to the Lithograph copy of the *Book of Leinster*.

The *Mesca Ulad* is not mentioned in the list of ancient Irish Tales contained in the *Book of Leinster*, p. 189, *sq.*, which has been printed by O'Curry (*MS. Materials*, p. 584, *sq.*). It does

<sup>1</sup> "The *Mesca Ulad* [or Inebriety of the Ultonians], who, in a fit of excitement, after a great feast at the royal palace of Emania, made a sudden and furious march into Munster, where they burned the palace of *Teamhair Luachra*, in Kerry, then the residence of *Curroi Mac Dairé*, King of West Munster. This tract abounds in curious notices of topography, as well as in allusions to and descriptions of social habits and manners."—*Lectures on MS. Materials*, p. 185.

Further on, Prof. O'Curry, in noticing that the Tale in the *Book of Leinster* is "imperfect at the end," observes that it "can be made perfect by the fragment of it already mentioned in *Lcabhar na h-Uidre*."—*Ib.* 187. But unfortunately this is not so.

not seem to have been one of a special class of the so-called Historico-Romantic narratives enumerated in the List referred to; in which narratives, it must be confessed, the romantic element prevails over the historical. It is, in fact, so far as I am aware, the only story to be found in the existing remains of ancient Irish Literature, the chief feature of interest in which is based upon the result of a drunken revelry. It has been suggested by an intelligent friend who regards most of the Irish stories illustrative of the Heroic or Mythic period of Irish tradition as merely rude imitations of similar productions in the classical Literature of Greece and Rome, that the riotous procession in the *Mesca Ulad* was perhaps borrowed from incidents in the *Bacchanalia* and *Dionysia*. But it is scarcely necessary to observe that the *Mesca* has really nothing in common with the festivals in honour of Bacchus. And the wild midnight tour of the inebriated Ulidians, from *Dun-da-benn* near Coleraine, to *Tara-Luachra* on the confines of the present counties of Limerick and Kerry, was no doubt merely invented by the author to account for the destruction of the southern Tara under circumstances calculated to enhance the reputation for valour of the Northern warriors.

The site of this *Tara-Luachra* (or *Temair-Luachra*, the Irish form) has not been identified. Professor O'Curry places it in Kerry, but without indicating its probable site (*MS. Materials*, p. 185); and Dr. O'Donovan, in a note to the *Four Masters*, at A.D. 1580, states that "its situation is still pointed out by *Beal-atha-na-Teamhrach* ('Ford-mouth of Tara'), a ford in the parish of Dysart, near the little town of Castle-Island, in the county of Kerry." But it is most likely that *Tara-Luachra* was situated at a point much farther to the west in the range of mountains called *Sliabh-Luachra*, which divide the county of Limerick from Kerry. It is obvious that this must be the case, for the following reasons:—The *Four Masters*, who are generally correct in matters of Irish Topography, record, under the year 1580, that the Lord Deputy of Ireland (Sir William Pelham), on his way from Connello, in the Co. Limerick, to Kerry, "pro-



ceeded to *Teamhair-Luachra*, and thence to Tralee." Now, Pelham himself, in a letter to the Lords Justices, under the date of March 29th, 1580, writes: "We entered Conneloughe in two companies, Ormond towards the Shennon side, and I upwards towards Newcastle . . . . We encamped in two places not far distant one from the other, near Desmond's first and most ancient house of Shenet . . . . The next day we encamped before the Castle of Glanne [Glin] upon the river of Shenet . . . . We determined to pass the mountain towards Dingle . . . ."

"On the 16th we entered Sleulogher, in which mountain (being in the narrowest place 16 miles broad, and accompted 50 miles in length), we encamped one night in Dowan [Duagh, Co. Kerry] by the river of Viall [Feale], near a place of the Earl's called Fort Renard [Portrinard]. From thence we marched the next day to Tralighe [Tralee]" (*Carew MSS.*).

It follows, therefore (if the statement of the Four Masters is correct, as it probably is), that in going from Newcastle West, in the south-west of the county of Limerick, by Shanid and Glin, to Duagh on the Feale (a few miles to the S. E. of Listol in Kerry), the Lord Deputy must have passed by *Tara-Luachra*. The site of this ancient palace must consequently be sought for in the space comprised in a triangle, the base of which would stretch from Newcastle West to Duagh in the barony of Clanmaurice, Co. Kerry—the apex being Glin on the Shannon. This would place the site of *Tara-Luachra*<sup>1</sup> at some point of the

<sup>1</sup> Besides *Temair-Luachra* (or *Tara-Luachra*), and the better known *Temair-Mide* (or Tara of Meath), there were several other places famous in ancient Irish history and tradition, the first member of which was *Temair* ("a place from which a prospect is commanded." O'Don. ; *Suppl. to O'Reilly*). O'Donovan (*loc. cit.*) has furnished several instances, which have been supplemented by Dr. Joyce (*Names of Places*, Series 1., pp. 271-2). Of these, the most noted in ancient history seem to have been: I. *Temair-duni-Fintain* (O'Curry, *Manners and Customs*, III., 530). II. *Temair-na-h-Arda*, now probably Tara, barony of Upper Ards, Co. Down. III. *Temair-Subha*, which O'Donovan (p. 96, *Book of Rights*) would identify with *Tara-Luachra*, but without authority. IV. *Temair-Erand*, also regarded by O'Donovan as identical with *Tara-Luachra*. This is hardly likely. In *Senchas na relec* (*Lebar na h-Uidre*, p. 51, b) *Temair-Erand* is stated to have been a place of sepulture of the *Cland Pedad* (i. e. the Conarian and Ernaian race, who occupied a

mountain range of *Sliabh-Luachra* much farther to the north than the locality in which O'Donovan was inclined to fix it.

In the opening part of the story it is stated, that when the mythical race known in Irish Romantic history as Tuatha-de-Danann had been 'circumvented' by the astuteness of the Milesian invaders, the Milesian Judge Amargin divided the soil of Ireland between his own people and the T. d. D. ; giving to the latter the half of the country that was *sis* ('underneath'), and the surface (or 'other half') to his own *corp-fíni*, or corporeal sept ; whereupon the T. d. D. went "into hills and fairy places,<sup>1</sup> so that they spoke with *sidhe* under ground."<sup>2</sup>

The name *sid*, or *sidh* (pron. *shee*, as in *ban-shee*), was anciently applied by the Irish people to a hill or mound, the interior of which was supposed to be inhabited by fairy-folk, who were called *side* (pron. *shee-e*), or *aes side* ('people of *sid*'). O'Flaherty speaks of the *aes side* as follows : "*Viros Sidhe vocant Hiberni aërios Spiritus, aut phantasmata ; ex eo, quod ex amœnis collibus quasi prodire conspiciantur, in quibus vulgus eos habitare credit : quæ collium talium ficta habitacula à nostris Sidhe vel Siodha dicuntur*" (*Ogygia*, 200). Dr. O'Donovan (*Suppl. to O'Reilly*, v. *sidh*) has suggested that *sidh* may be derived from *sidhe*, a "blast of wind, which may figuratively signify an aerial or spiritual being, similar to the Latin word *spiritus*, which originally signified *breath*." But the late-

great portion of the territory forming the present counties of Cork and Kerry. V. *Temair-Muirci*, where, according to *Leb. na h-Uidre*, 42, b, the celebrated Find mac Cumail was born and nursed. It was probably in *Sliabh-Margi* (or *Sliabh-Marogue*) in the Queen's County. VI. *Temair-Broga-Niad* (or Tara of Brug-Niad). O'Flaherty (*Ogygia*, Book III., cap. 44) places it in Leinster. But it must have been the name of a place in the eastern part of the present county of Roscommon (probably in the parish of Kiltoom, bar. of Athlone), where O'Don. says, *Suppl. to O'R.*—voc. *Teamhair*—that there is a townland called *Rath-Teamhrach* ("Rath of Temair"). See *Keating's History* (Reign of Eochaid Feidlech).

<sup>1</sup> *i sidbrugib* (dat. pl. of a word comp. of *sid* and *brug*).

<sup>2</sup> *eu ra accallset sida fo thalmáin dóib*. I would have preferred understanding this to convey that the T. d. D. were regarded (after their dispersion) as underground *sidhe*, or fairies ; but the construction of the clause in the original would not admit of such an interpretation.

Mr. O'Beirne Crowe (*Daim Liace*: Dublin: Fowler, 1867, p. 8) considered *sid* to signify a burial-place or "vault for the dead," and *side* the subjects buried there; comparing *sid* with *situs*, and *side* with *siti* ("Vere nam *siti* dicuntur hi qui conditi sunt." Cic. Leg.).

Crowe's view regarding the character or use of the *sid* as a place of sepulture receives some countenance from an important statement in the fragment of the *Táin bó Cualnge* contained in *Lebor na hUidre* (p. 63, 2), where it is said that after Cuchulaind had slain one Fraech, the body of the latter was taken into a *sid*. *Cóinti an dúnad nule Fraech, conaccatár banchuri i n-inaraib úanib for colaind Fráich maic [F]ídaid. Focessat úadib issa sid. Sid Fraich ainm int sida sin iarom.* "Fraech was lamented by the whole army. They observed over Fraech's body bands of women in green garments, who bore it from them into the *sid*. *Sid-Fraich* was the name of that *sid* afterwards."

In support of the opinion that *sid* generally meant a caved hill, it may be added, that in a passage in *Agallamh na Senorach*, or "Conversation of the Seniors" (*Book of Lismore*, fol. 206, a, 1), Cailte Mac Ronain, represented as describing to St. Patrick a journey which he made to the mansion of a celebrated Fairy Queen, is made to say *taucamar co dorus int sida* ("we came to the door of the *sid*"). The subject is too important to be discussed fully in this place.

The word *brug* (the second member of the compound *sid-brug*) has usually been understood as especially signifying a mansion, palace, or 'burg.' O'Donovan seems to have thought so; but in his Supplement to O'Reilly's Irish Dictionary, *in voce*, he has given several examples which tend to show that it had a wider signification. In the Brehon Laws, *brug* is explained as *feram*, "land"; from which, no doubt, comes *brugaid*, a "farmer." In O'Clery's Irish Glossary, *brugh* is put for *baile*, a "place" or "town." And in the Annals of the Four Masters, under A.D. 1376, the words *a mbriugh ocus a mbailte* (acc. pl. of *brugh* and *baile*) are used to express "their cities and towns." In an account of the Israelites contained in the *Leabar Breac*,

the limits of David's kingdom are stated to have been (p. 130, a) *otá dithreua dán co brugib bersabé*, "from the deserts of Dan to the *brugs* of Beersheba," where *brugaib* (dat. pl. of *brug*) could hardly have been used to signify "plains," but rather *burgs* or towns (see Winer's *Bibl. Realwoerterb.*, Leipzig, 1847, v. *Berscha*). In Irish topography, also, the word *brug* is frequently used in the sense of Lat. *burgum* (comp. *Brug-ríg* and *Brug na n-Deise*, "Burgum regis" and "Burgum Desiorum"), the Irish names respectively of the towns of Bruree and Bruff, in the Co. Limerick. But it appears certain that *brug* also meant a plain. In a passage in *Lebor na hUidre* (p. 104, a), where Cuchulaind is represented as saying *rosirius indiu . . . . morbrugi Erend*, "I have to-day searched . . . . the great *brugs* of Eri," the names of the *brugs* mentioned correspond with the names of the principal ancient Irish plains, as the plains of Brega, of Meath, of Murrisk, the Curragh (of Kildare), &c. In proof of this, the following may be quoted from the ms. Rawlinson, 502 (Bodleian Library):—

*Filet ann BRUGI blathi*  
*bithura cach bithrathi* (20, a, 1.)

"Flowery plains are there,  
Ever fresh each lasting season."

And

*Cuaird cacha faithechi folcith,*  
*Cona grenchaib airgididib ;*  
*Cona BRUGAIR fo blaithe bil,*  
*Cona lubaib ligaidib.* (19, b, 2.)

"The circuit of each 'green' apart,  
With its silvery borders ;  
With its *brugs* under bright bloom.  
With its brilliant plants."

Very interesting is the passage in which Cuchulaind is represented as instructing his charioteer, Loeg mac Rianganbra, to watch the approach of midnight (p. 13). "Go out, O my master Loeg" (says Cuchulaind) ; "observe the stars of the air,

and ascertain when mid-midnight comes; for often hast thou been watching and waiting for me in far distant countries." It is added that Loeg went out and watched, until midnight came, and then returned and said, "It is midnight now, O Hound of the Feats." There is very little authority here for attributing a knowledge of astronomy to the ancient Irish—a science with which they seem to have been entirely unacquainted. But if the old Irish did not know astronomy, they appear to have been well acquainted with the topography of the country, as may be inferred from the curious itinerary given on p. 15, in describing the course of the riotous cavalcade from *Dun-da-benn*, in the north of Ireland, to *Tara-Luachra*, in the south. Starting from *Dun-da-benn* ("fort of two peaks," Mountsandel, near Coleraine), they are represented as going to Cathair-Osrin,<sup>1</sup> thence to Li-Thuaga,<sup>2</sup> and southwards to *Dún-Rigain*;<sup>3</sup> to *Ollarbi*<sup>4</sup> and along the borders of *Ollarbi* into the plain of *Macha* [in the Co. Armagh]; into *Sliabh-Fuait*,<sup>5</sup> and to the "Watchman's ford"; to a place called the *Port-noth* of Cuchulaind; into the plain of *Murthemne* [in the north of the present Co. of Louth]; into the territory of *Saithi*;<sup>6</sup> across *Dubid*;<sup>7</sup> across the Boyne, into the plains of Bregia and Meath; through the old plain of "*Lena*"<sup>8</sup> the Swineherd"; into *Claitar-Cell*;<sup>9</sup>

<sup>1</sup> *Cathair-osrin*. Not identified.

<sup>2</sup> *Li-Thuaga*. South of Mountsandel, on the Bann. *Tuag inber* was the ancient name of the mouth of the Bann River. Li-Thuaga was probably the residence of a tribe called *Fir-Li*, or men of *Li*, whom Dean Reeves, following Mac Firbis, places on the west side of the River Bann. (*Adamnan*, p. 52). See also Reeves' *Down and Connor*, 296, 330.

<sup>3</sup> *Dún-Rigain*. Not identified.

<sup>4</sup> *Ollarbi*. Supposed to be the old name of the Six-mile-water River, Co. Antrim.

<sup>5</sup> *Sliabh-Fuait*. The most remarkable of the "Fews" Mountains in the s. of the Co. Armagh.

<sup>6</sup> *Saithi*. Not identified.

<sup>7</sup> *Dubid*. Apparently some river a little to the north of the Boyne.

<sup>8</sup> Plain of *Lena*; or *Magh-Lena*; a plain near the present town of Tullamore, in the King's County, celebrated in Irish stories.

<sup>9</sup> *Claitar-Cell*. Probably the old name of the territory of the *Fir-cell* (now represented by the barony of Eglisli, King's County).

across the *Brosnachs* of *Bladma*,<sup>1</sup> keeping their left hand towards *Bernan-Ele*,<sup>2</sup> and their right towards *Sliabh-Ebhlinni*;<sup>3</sup> across the river of the O'Cathbad;<sup>4</sup> into the "great plain of Munster," and through the middle of *Artinè*,<sup>5</sup> and to *Smertaini*,<sup>6</sup> keeping their right towards "the white rocks of *Loch-Gair*";<sup>7</sup> across the river *Maig*, to *Cliu*<sup>8</sup> of Mal son of Ugaine, in the *Deise-beg*, the land of Curui mac Daire.

Scarcely less remarkable, in regard to the acquaintance of the ancient Irish with the topography of the country, is the description alleged to have been given by Cuchulaind, as he stood on the hill of Knockany (not far from the village of Hospital, in the barony of Small County, and County of Limerick), formerly called *Aine-Cliach* (or *Aine* of *Cliu*). Speaking to his charioteer Loeg, he asks, "Say, my master Loeg; knowest thou in what territory we are?"

"I know not indeed," answered Loeg.

"But I know," said Cuchulaind. "This to the south is *Cenn-Abhrat* of *Sliabh-Cain* [a conspicuous hill to the south of

<sup>1</sup> *Brosnachs*. The two Rivers Brosna, which, rising in the Slieve Bloom Mountains, flow through the King's County into the Shannon.

<sup>2</sup> *Bernan-Ble*; or "Gap of Ele"; now the well-known Devil's Bit Mountain.

<sup>3</sup> A range of Mountains extending from near Nenagh, in the Co. Tipperary, into the Co. Limerick. See O'Don. *Suppl. to O'Reilly*; v. *Sliabh-Eibhlinne*.

<sup>4</sup> Now known as the Nenagh River, Co. Tipperary.

<sup>5</sup> *Artinè*. This is probably a mistake for *Martinè*, which was the name of a Firbolg tribe anciently inhabiting a district round the village of Emly, in the S.W. of the County Tipperary.

<sup>6</sup> *Smertaini*. A locality in the north of the present County of Limerick, not identified.

<sup>7</sup> *Loch-Gair*. Now *Lough-Gur*; a lake in the Barony of Small County, Co. Limerick, near which are some remarkable pillar-stones. (See *Ord. Survey Map of Limerick*, sheet 32).

<sup>8</sup> *Cliu*. There were several districts in Ireland anciently called *Cliu*. The name is of interest to the philologist, as well as to the student of topography: to the philologist, as furnishing a good example of a class of nouns terminating in the nomin. in *u*, and forming the genit. in *ach* (as *Cuanu*, gen. *Cuanach*; *Fiachu*, gen. *Fiachach*, &c.); and to the student of Irish Topography, as giving the simple nomin. form of the name of many a district hitherto usually written *Cliach* (the gen. form). In the Irish notes in the *Book of Armagh* (18, a, 1) mention is made of a small tribe in *Cliu*. The context makes it apparent that the writer referred to a place in the

Ardpatrick, Co. Limerick]. The mountains of *Eblinni* are these to the north-east [the *Sliabh-Felim* mountains]. That bright *linn* which thou seest is the *linn* of Limerick. This is *Druim-Collchaili*, in which we are, which is called *Ani-Cliach*, in the territory of the *Little Deise*. Before us to the south is the host, in *Cliu-Mail-mic Ugainé*, in the land of Curui son of Daire son of Dedad.” (*Infra*, p. 17.)

Quoting the foregoing description, Dr. O’Donovan says: “I viewed these mountains from *Cnoc Aine* on the 5th August, 1840, and found this description remarkably correct.” (*Suppl. to O’Reilly v. Sliabh Eibhlinne.*)

Returned to his companions, who were waiting in a position to the south of Knoekany, Cuchulaind is questioned by King Conor as to the proper place for an encampment for the northern bands. “Old *Oenach-Clochair*” is here,” answers Cuchulaind, “and this rough winter season is not a “Fair-time.” And *Tura-Luachra* is on the slope of Ir-Luachair; and in it are the residences and structures.” (*Infra*, p. 19.)

present County of Carlow. This was probably the place alluded to by the Four Masters, under A. M. 5090, as in Idrone [in that county]. But in his translation of the entry Dr. O’Donovan renders *cath Cliach* by “battle of *Cliach*,” instead of “battle of *Cliu*.” This error has been repeated in other entries. That the gen. form has been here (and elsewhere) used for the nomin. is pretty certain. The writer of the *Book of Lismore* gives *Cliach-Mail* as the gen. form of *Cliu-Mail* (p. 176, b).

<sup>1</sup> *Old Oenach-Clochair*. “The old ‘fair-green’ of Clochar.” A place much celebrated in old Irish legends, and reasonably supposed to be represented by the name of the Parish of *Monasteranenagh* (the ‘Monastery of the Aenach,’ or fair-green), near Croom. In the curious tract entitled *Senchas na retec* (‘History of the Cemeteries’) in *Lebor na h-Uidhre*, p. 51, b, the men of Munster are stated to have been anciently interred in *Oenach-Culi* and in *Oenach-Colmain*. The *Oenach-Colmain* here referred to must be different from a place of the same name in Leinster, alluded to in the *Annals of Ulster* under A. D. 826, and by the Four Masters, under A. D. 940. But if any credit may be given to a statement in *Agallamh na Seanorach* (*Book of Lismore*, 206, a), *Oenach-Culi* was the old name of “*Old Oenach-Clochair*.” In a curious poem in the *Book of Leinster* (p. 206, b), the course run by horses, at the games of *Oenach-Clochair*, in which Find mae Cumail is said to have assisted, is described as from the *Oenach* (or fair-green) to the “Rock over *Lough-gair*.”

The “residences and structures” must have been of a very fragile kind, as after most diligent investigation O’Donovan, who possessed an instinctive talent for discovering the sites of places renowned in old Irish history, failed to discover any substantial traces of the palace of *Tara-Luachra*, the chief residence of King Curui mac Daire.

When the Ulidian bands found themselves in the neighbourhood of *Tara-Luachra*, the stronghold of a hostile tribe, they determined, on the suggestion of Celtchair son of Uithidir, to encamp there for a day and night, in order, by an exhibition of courage and bravery, to secure a safe retreat. For, as Celtchair is made to say (p. 19), “it is not ‘a fox’s track’ with us in valley, or waste, or wood.” (Meaning thereby, that they could not retire stealthily, like a fox through a wood, in view of their enemies.)

The Ulidians did not know that their approach was watched by persons duly appointed to guard the occupants of *Tara-Luachra* against surprise. Queen Medb of Connaught, with her King-Consort Ailill, were the guests of King Curui at the time (having come to *Tara-Luachra* to see their son, who had been given in fosterage to Curui). And as Medb was a “provident woman,” she had placed watchers on the ramparts of the fortress, to give notice of the advent of strangers (*ib.*). The dialogue represented as having occurred between the warders *Crom-Darail* and *Crom-Deroil*, regarding the appearance of the approaching bands of Ulidians, is interesting in many respects. Disputations of the kind are often met with, however, in ancient Irish Tales. The poetical version of the dispute is relieved from actual dulness by a pretty fancy in the 3rd stanza, p. 25, in which one of the warders, confuting the opinion of his companion that the figures seen approaching in the distance were only herds and flocks of birds, is made to say:—

“If they are flocks of sturdy geese;

“If they are flocks of rapid swans—

“*Far is it from them to Heaven;*

“*Short is it from them to the grass.*”



This is really a very poetical form of expression to signify that the objects within view moved along the surface of the ground, and not in the air. But the sentiment contained in the original would require a poet to render it properly into English.

The description of the several bands of Ulidians, as they arrived before *Tara-Luachra*, which occupies from the last line of p. 27, to p. 41, corresponds in form with descriptions of men and things in other ancient Irish Tales, such as the elaborate description of the Ulidian bands attributed to Mac Roth, in the *Tain bo Cuainge* (*Book of Leinster*, p. 97, a, sq.) and Ingcél's description of *Conaire Mor's* companions in the *Brudin da Derga* (*L. na hUidre*, 87, b), &c. In these, as in the present Tale, one person describes what he observed, whilst another identifies the parties described. This system of narration, in which one person describes what he observed, and the explanation of the subject is supplied by another, though a characteristic of Irish story-telling, can scarcely be considered as peculiarly so, for reasons which will be obvious to students of the ancient literature of other countries. As a rule, in old narrative stories, the relation of the narrator is usually accompanied by the explanation of the commentator.

The descriptions in the following story are not free from the redundancy of expression and exaggeration, as regards details, which seem to have formed the stock-in-trade of the genuine Irish story-teller of the middle ages. The writer of this story, however, errs in at least one case, in the other extreme. I refer to the description given of Cuchulaind (*infra*, p. 29), where he is described as "a little black-browed man" (*fer bec brádub*). Now this famous Cuchulaind, the Achilles of ancient Irish legend, one of the demi-gods of the Pagan Irish Pantheon, has been usually described in Irish Tales as a prodigy of size and prowess. The Annalist Tigernach refers to him (*sub Ann. 2, A.D.*) as "*fortissimus heros Scotorum.*" Many old writers give him attributes which take him out of the rank of ordinary mortals. Yet here we have him characterized as a "little black-browed man." The writer of the story, in describing Cuchulaind as small in

stature, may have intended to represent him as a youth : for some of the greatest prodigies of valour, for which the hero is accounted so famous in Irish legends, are stated to have been performed by him before he had completed his sixth year ! (See *Leb. na hUidre*, 61, a ; and *Book of Leinster*, 64, b, where Cuchulaind is referred to as *in mac bec*, “the little boy.”) Even when singly guarding the borders of Ulidia against the armies of Queen Medb and her allies, during the war of the *Tain bo Cualnge*, his age is set down at 17 years !

Not less curious is the account given at pp. 37, 39, of the terrible weapon called the *Luin* (or spear) of *Celtchair*, who is mentioned at p. 33 as one of the chief actors in the midnight tumult of the Ulidian bands. This *Luin* is the most celebrated of the warlike weapons alluded to in Irish stories, historical or legendary. It is referred to in the *Brudin da Derga* (*Leb. na h-Uidre*, 95, b), where it is stated to have been found in the battle of *Mag Tuired* : signifying, in other words, that it had belonged to some chief of the mythic *Tuatha-de-Danann* race. From that remote period to the time of Cormac Mac Airt, in the 3rd century of our era, the *Luin* is reported to have been in the possession of successive heroes, under various names. According to a Tract in the ms. H. 3. 17 (T. C. D.), col. 723, the formidable weapon is said to have been known by the name of *ibar alai fhidbaidha* (“the famous yew of the wood,” in allusion, perhaps, to its haft) in the time of *Lug* son of *Eithliu*, a chief of the *Tuatha de Danann* ; whilst it was called the ‘*Luin* of *Celtchair*’ in the time of *Conor Mac Nessa*, and the ‘*Crimall* of *Birnbuadach*’ in the time of *Cormac Mac Airt*, who was blinded by a thrust of it, and therefore disqualified for the kingship of Ireland. In the account of the blinding of King *Cormac*, in *Leb. na hUidre* (p. 53), the spear by which he was blinded is named a *gai buafuech*, or “poisonous spear.” But a comparison of the accounts of this event leads to the conclusion that the *Luin*<sup>1</sup>

<sup>1</sup> In the Introduction to the *Book of Aicill*, however, the name of the spear by means of which King *Cormac* was blinded is called *Crimall Cormaic*. See the Preface to the *Book of Aicill*, in the ms. E. 3. 5 (T. C. D.), and *Ancient Laws of Ireland*, vol. iii. p. 82.

of Celtchair was really the weapon which, in the hands of Aengus, is alleged to have done the mischief.

Professor O'Curry has devoted some attention to the pedigree, if I may so say, of the *Luin* (*Manners and Customs*, II., 324-5). To his observations, I may take the liberty of adding, that the *Luin* was only one, though unquestionably the most celebrated, of many weapons of the class which may be correctly described as "sensitive spears," referred to in old Irish romantic stories. By "sensitive spears," I mean spears which, by their vibration, portended the imminence of battle and slaughter. Of this class it will be sufficient at present to mention the *Caindel Chuscraid*, referred to in the *Book of Leinster* copy of the *Tain* (p. 97, b), or the spear of Cuscrad, son of King Conor, which was secured with ferrules of silver, and bands of gold. It was characteristic of the spear, the story alleges, that the silver ferrules never whirled round the gold bands, save immediately before some slaughter. In a Tract in the *Book of Lismore* (copy, Royal Ir. Acad.), p. 212; a, 2, a certain person named Fiacha gives a spear to a friend entrusted with the duty of keeping watch against the magical arts of persons desirous of putting the watcher asleep by the means of fairy music, and tells him to place the spear close to his forehead, or to any point of his body, and that the *gráin* (hatred) of the spear [against the foes] would not allow him to fall asleep. Another spear of the same kind, called the *cro-derg*, or 'red-gore,' is said to have been in the hands of one *Druin derg*, at the battle of *Fintrag* (Ventry Harbour, Co. Kerry), which had been the property of the Clann-Budraide, "one after another."

The notion of "sensitive" weapons of warfare is not met with solely in the Irish mythological stories. The student of Comparative Mythology will find numerous instances, in the literature of other nations, of the existence of such a belief regarding the powers possessed by weapons transmitted from famous ancestors to their successors.

The description of the terrible attributes of the *Luin* of Celtchair given in the following text is weak compared to that given

in the *Brudin da Derga* (*Leb. na hUidre*, 95, b), where it is stated that every thrust would kill a man, and every cast would kill nine.

Notwithstanding the many names by which it passed, the famous spear is best known in Irish tradition as the "*Luin* of Celtchair." It is doubtless the *Luno* of Mac Pherson's *Ossian*, (*Temora*, Duan III.), the sword of Fingal. It is referred to in other pseudo-Ossianic tales by the name of *Mac-an-luin* ("the son of the *Luin*"); but it is so called, according to some learned commentators, "from *Luno*, the Scandinavian armourer who 'fabricated' it."

In the later Irish so-called Ossianic stories *Mac-an-Luin* is sometimes described as a sword, but more often as merely a powerful weapon. (See *Ossianic Soc. Trans.*, vol. II., 30, 62, 134; and vol. VI., 112, 124). The subject of sensitive weapons is worth further investigation, but I must pass it by for the present.

The hiatus which unfortunately occurs at p. 46 (between the conclusion of the fragment of the Tale in the *Book of Leinster* and the commencement of the fragment contained in *Leb. na hUidre*) breaks the continuity of the story, and makes the concluding portion rather unsatisfactory. The extent of the hiatus cannot even be ascertained, as no complete copy of the story is available, which is much to be regretted, as it is one of the most archaic of the class of chivalrous Tales which are so numerous in ancient Irish Literature.

A List of the rarer Irish words is added, with explanations.

W. M. HENNESSY.

*March*, 1884.

mesca ulad;

OR,

THE INTOXICATION OF THE ULTONIANS.

## INCIPIIT MESCA ULAD.

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**O**vo maectatar maic Milro Eppaine h-Erino, tancic a h̄gáep timcéll Tuathi ve Uanano. Cu puleiceo h̄Ernu ar maio Amairgin glúnmáir maic Milro. Uair irramlao robaí ríde nígríli 7 nígríthem. Cu pupaio h̄Erino vaí vó, 7 co tuc in lēt iobóí rír v̄h-Erino vo Thuait̄h ve Uanano, et in lēt aile vo maccaib Milro Eppaine, va corp̄f̄ini f̄avéin.

Uocúatar Tuat̄ ve Uanano i enoccaib 7 r̄obruigib, cu ma accall̄ret r̄íva fo éalmaid vóib. Bar̄fac̄rat cuic̄f̄ur vóib ar comair caic̄a (sic) cóiceo i n-h̄Erino ic mórao éat̄ 7 cóngal 7 áig 7 ur̄gáile et̄ir maccu Milro. Bar̄fac̄rat cuic̄ur vóib ar comair cúic̄io Ulad in̄t̄r̄ain̄iut̄. Anmano in̄ cúic̄f̄ur̄in, b̄rea mac bel̄gáin a v̄romann̄aib b̄reg; Reoz pot̄bél a f̄lemnaib Maize ítha; Tinnell mac Uoclāct̄nai a Sléib Eolicon; S̄ruic̄i a C̄ruac̄án aiḡli; Sulban gl̄ar̄ mac S̄r̄aici a beino Sulbain ḡuir̄t̄ maic Un̄gáir̄b.

Bar̄immār̄t̄at̄ir̄íve in̄l̄ac̄ et̄ir̄ cúiceo Ulad imm a maio i tr̄í, in tan ir̄ fer̄ir̄ iobúí in̄ cúiceo .i. ma lino Conchobair maic F̄acht̄na f̄ath̄aiḡ. IS íat̄ ma ioino in̄ coiceo ma Conchobair a v̄al̄ta f̄av̄er̄in̄ .i. Cuchulaino mac Sual̄taim, 7 f̄int̄an mac Neill Niam̄gl̄on̄n̄aiḡ a Uún va beuo.

IS é maio tuc̄ao ar̄ [in]cúiceo a enucc uac̄t̄air̄ f̄oic̄a r̄ir̄ a máter̄ Uir̄nec̄ M̄íve cu t̄ail̄meōon tr̄ága b̄aile, cuir̄ Conculaino v̄in̄ cúic̄iuo. T̄rīan Conchobair, imōr̄ro, á tr̄áiḡ b̄ali co tr̄aiḡ Tola i n-Ul̄taib. (p. 262, a). T̄rīan f̄int̄ain, ó tr̄aiḡ Tola cu r̄ino Semni 7 L̄ac̄t̄air̄nai.

Ulad̄oain̄ v̄on̄ cúic̄iuo aml̄aio r̄in̄ ina tr̄í mānnaib. Con̄vēr̄nao fer̄ir̄ na f̄anna la Conchobair i n-Em̄ain̄ Mach̄a. Bar̄eo mé̄t̄ na f̄leōi, c̄et̄ n̄ōabac̄ vo cac̄ lino. Āt̄ber̄t̄at̄ar̄ áer̄ ḡr̄áoa Conchobair̄ nar̄ r̄ur̄áil̄ māth̄i Ulad̄o uile ic̄ tom̄aile na f̄leōi r̄in̄ ar̄ a f̄eb̄ar̄.

## THE INTOXICATION OF THE ULTONIANS BEGINS.

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WHEN the sons of Miled of Spain reached Eriu, their sagacity circumvented the Tuatha De Danaan, so that Eriu was left to the partition of Amargin Glunmar, son of Miled; for he was a king-poet, and a king-judge. And he divided Eriu in two parts, and gave the part of Eriu that was under ground to the Tuatha De Danaan, and the other part to the sons of Miled, his own corporeal sept.

The Tuatha De Danaan went into hills and fairy places, so that they spoke with *sidhe* under ground. They left five of their number before the five provinces of Eriu, to excite war, and conflict, and valour, and strife, between the sons of Miled. They left five of them before the province of Ulad in particular. The names of these five were: Brea, son of Belgan, in Dromana-Bregh; Redg Rotbél in the slopes of Magh-Itha; Tinnel, son of Boclachtna, in Sliabh-Edlicon; Grici in Cruachan-Aigle; Gulban the Grey, son of Grac, in the Ben of Gulban Gort, son of Ungarbh.

They excited a quarrel amongst the province of Uladh, regarding its division into three parts, when the province was at its best, to wit, during the time of Conor, son of Fachtna Fathach. They who shared the province with Conor were, his own *dalta*, Cuchulaind, son of Sualtam, and Fintan son of Niall Niamglonnach, from Dun-da-bend.

The partition that was made of the province was this: from the hill of Uachtar-forcha, which is called Uisnech of Meath, to the middle of Traigh-bhaile, was Cuchulaind's portion of the province. Conor's third, moreover, was from Traigh-bhaile to Traigh-Thola, in Ulster. Fintan's third was from Traigh-Thola to Rinn-Seimhne and Latharna.

A year was the province thus, in three divisions, until the feast of *Samhain* was made by Conor in Emain-Macha. The extent of the banquet was, a hundred vats of every kind of ale. Conor's officers said that all the nobles of Ulad would not be too many to partake of that banquet, because of its excellence.

IS í comairlí doimhneó la Conchobair, Lebairéam do fáriúo do cenó Conculaino co Dún h'Uelga, et fínóódo fer benouma mac Fíadegleóain o'fáriúo do cenó fínóóain maic Neill Míamglonnais, co Dún o'a beno.

Ro ríadé Lebairéam co Dún Uelga, 7 ábberit na Coinculaino tuioéct o'acallaim a ódemáite cu h-Emain Máca. IS amláio búí Cuchulaino 7 comfleo móri áce do luét a ériúí fáoerinn i n-oún Uelga; et ábberit na ríadé, ácht bíé oc fíúéálim loéca a ériúí foerinn. Átrubáirít Emei folóóain inzen Forgaill manais, int ferreo ben ír ferri tarraill h-Emno, na oimhneó ácht uil o'acallaim a áite Conchobair. Ábberit Cuchulaino a eic do gabáil oó, 7 a áairpat do inoell.

IS gabéca na eic 7 ír innilí in áairpat, do Láeg; ni timfuirig curin ánuáir, náóat toribáó (.i. nachat tarimercaó)<sup>a</sup> oit záiréio. Cúig áno mo uáir báí áil oúit. Zebáir Cuchulaino a éreám záiréio inmi, et fálebláiníg ina áairpat. Imrúáio ríemí Cuchulaino i triemuirigí na ríúgeo, i n-áé-záíoi na conáir, cu h-Emain Mácha; et ááaic Senca mac Áilílla o'feréáim fáilí na Coinculaino do fázchí na h-Emna. IS í reo fáilí feráiréirí fíur.

Moéen bíééen do éicéu a éeno róóáirí ríúáig Uáo, a eó záile 7 záiréio Zaeoel, a maic uil o'iohóáic doimhóeríca Deéctíurí.

Fáilí fíur connáig áiréio rín, báir Cuchulaino.

ISreo ééin, báir Senca mac Áilílla.

Áráir ca h-áiréio connáigí, áir Cuchulaino.

Ábberí áéé corábat zlinni mo oimhábála ríá.

Áráir ááca zlinni conóáigí o'áir cenó fíúéáiréóá o'áiréá.

Na o'a Chonall 7 Loegáire .i. Conall ánglonnác mac Imel zlinmáirí, 7 Conall Céirnác mac Ámáirígin, 7 Loegáire Lonobuáóáé.

Ráforínáíomeó forí na coráib rín inn áiréio o'áir cenó fíúéáiréóá do Choinchulaino.

Ááca curí conóáigíurí ríit fíúéáiréio, báir Senca.

Na trí zilláí óca ána áiréóá, Corímac Conólonzár mac

<sup>a</sup> The words in parentheses added as a gloss in original.



The resolution formed by Conor was, to send Lebarcham for Cuchulaind to Dun-Delga, and Findchad Fer-benduma, son of Fraglethan, for Fintan, son of Niall Niamglonnach, to Dun-da-bend.

Lebarcham reached to Dun-Delga, and told Cuchulaind to go and speak with his fair guardian, to Emain-Macha. Cuchulaind had then a great banquet for the people of his own territory in Dun-Delga; and he said that he would not go, but that he would attend the people of his own country. The fair-haired Emer, daughter of For gall Manach, the sixth best woman that Eriu contained, said that he would not, but should go and speak with his guardian, Conor. Cuchulaind commanded his horses to be harnessed for him, and his chariot to be yoked.

“Harnessed are the horses, and yoked is the chariot,” said Loeg; “wait not for the evil hour, that thou mayest not be hindered of thy valour. Jump into it when thou likest.”

Cuchulaind took his warlike apparel about him; and he leaped into his chariot, and proceeded on by the most direct road, and shortest way, to Emain-Macha. And Sencha, son of Ailill, came to bid welcome to Cuchulaind on the green of Emain. This is the welcome he offered to him :

“Welcome, ever welcome thy coming, thou glorious head of the host of Ulad; thou gem of valour and bravery of the Gaidel; thou dear, subduing, purple-fisted son of Dechtirè.”

“That is the welcome of a gift-asking man,” said Cuchulaind.

“It is, indeed,” said Sencha, son of Ailill.

“Name the gift thou requirest,” said Cuchulaind.

“I will, provided that there be fit securities regarding it.”

“Say what are the securities thou dost require, in consideration of a counter-gift for me.”

“The two Conalls and Loegaire, viz. Conall Anglonnach, son of Iriel Glunmar, and Conall Cernach, son of Amargin, and the furious Loegaire Buadach.”

The boon was secured upon those guarantees, in consideration of a counter-gift for Cuchulaind.

“What are the guarantees thou desirest regarding the counter-gift?” asked Sencha.

“The three young, noble, distinguished gillies: Cormac Conn-

Conchobairi, Meircead mac Amairgin, Eoðu cenozairb<sup>2</sup> mac  
Celtáir.

Isreo connraigimre ar Senca mac Dililla, in trian ril ic  
láim do Ulaio do lecuo uáit ma bliadain do Chonchobairi.

Diambao feruoi in cuiceo a bié aci ma bliadain ní  
h-inora, uair iré in tippa na tellué teéctaire é na féctai-  
theri o'áctúo na o'éliguo, ua níz h-ereno ir Alban. Seé  
oambao feruoi in coiceo a bié ace ma bliadain ní h-inora  
a bié ace, 7 man feruoi reolraminmacaino<sup>a</sup> a éoi fori a  
trian fein i cino bliadna.

Domáct Fintan mac Neil Namglonnais. Aiuéir Caé-  
badé (p. 262, b) orúí oezamra. Ra fímararí fáilte fíur.  
Močen do tíctu a ócláiz álaino amra, a píumzarcosaiz  
olléucio Ulaio, nínáizabat oiberzais na h-anmarzais na  
h-állmarais; a fíur oárimmil éucio Ulaio.

Fáilte fíur connais arco rin, ar Fintan.

Ireo écin, ar Cathbao.

Arair conatraitb, ar Fintan.

Acéber déc conamrabat glinni mo oíngbala ma.

Arair cata glinni connaisi, oarí cenó fíuthairceoa  
oamra, ar Fintan.

Celtáir mac Uthioir, Uma mac Remanfiriz a feoain  
Cualhzi, Errizi echbél a búi Errizi.

Ra forndaromeo fori na coraidirín.

Arairiu fadóctra cata cuir zeba fíur [f]íutharcio a  
fintain.

Tri maic Uiruz anglonnais; tri denéainoli zarco na  
h-éóira, Noiri 7 Anli 7 Arsan.

Ra forndaromit na glinnuirín leic fori leé.

Tánacatar ir teé imbái Conchobairi .i. ir teite íbhecc.  
Is ní Ulaio Conchobairi íféctra ar Cathbadé, ma éuc Fintan  
a érián oó.

Ireo ar Senca, ar tuc Cuchulaino.

Marreo or Cuchulaino, ticeo o'ól 7 o'éobinnuir línra,  
ar irí mo [f]íúctarco.

<sup>a</sup> So in the original, which seems to be corrupt.

longas, son of Conor, Mesdead son of Amargin, and Eocha rough-head, son of Celtchar."

"What I ask," said Sencha, son of Ailill, "is that thou wouldst cede to Conor, for a year, the third of Ulad which is in thy hand."

"If the province were the better of his having it for a year, it is not hard; for he is the fountain in its proper site that cannot be stained or defiled, the descendant of the Kings of Eriu and Alba. Therefore, if the province were the better of its being in his possession for a year, 'tis not hard that he should have it; but if it is not the better, we will insist(?) that he must be placed upon his own third at the end of a year."

Fintan, son of Niall Niamglonnach, arrived. The illustrious good druid Cathbad met him, and bade him welcome.

"Welcome thy coming, thou beautiful, illustrious youth; thou mighty warrior of the great province of Ulad, against whom neither plunderers, nor spoilers, nor pirates can contend; thou border-man of the province of Ulad."

"That is the welcome of a man who asks a boon," said Fintan.

"It is, truly," answered Cathbad.

"Speak, that it may be given thee," said Fintan.

"I will speak, provided that I may have my fit securities regarding it."

"Say, what securities requirest thou, in consideration of a return boon for me?" said Fintan.

"Celtchair, son of Uthidir; Uma, son of Remanfisech, from the brooks of Cuailnge, and Ergi Ehbél from Bri-Ergi."

They bound upon those guarantees.

"Speak now, O Fintan; what securities wilt thou accept regarding thy return boon?"

"The three sons of the valiant Uisnech; the three torches of valour of Europe: Noisi, Anli, and Ardan."

Those guarantees were ratified on both sides.

They came into the house in which Conor was, to wit, into the Teite Brecc.

"Conor is now King of Ulad," said Cathbad, "if Fintan gave him his third."

"Yes," said Sencha, "for Cuchulaind gave his."

"If so," said Cuchulaind, "let him come to drinking and delight with me; for that is my counter-request."

Caoseat megrereas<sup>a</sup> (sic) 7 m'urinaomano, ar fintan, in trácth lamairi a maorin.

Tincretar glinni ceétarimái oib cu barbarosa, 7 ba reo barbarosaét na comerzi combái nónbori i n-zonaid 7 nonbor i fuilib, 7 nonbur ma h-ulibáraig eturru leé for leé.

Ατράέτ Senca mac Aililla 7 barocroé in cráib ríuamail Senéasa, comba tái tartauad for Ulaid.

Ro móri deétauizéi ar Senca, úair ní ní ulao Conchobair co cenno mbliatna.

Do zenamni rin ar Cuchulaino, acht na tírriuru etraino i cino bliatna.

Ní éarizra óh, ar Senca.

Fornaromir Cuchulaino fair.

Damnatari la tui laaid 7 aiscéib ic ól na coibleo rin Conchobair, co tarnacair leo. Lotar sa tizib 7 súmb 7 oazáirraig arrain.

Méi éanic i cino bliatna mo bói in coiceo ina thoroí túli 7 teéta ac Conchobair, conarabi aitéir fár falam oá juno remni 7 laéarimái co enocc Uáétauir Forca, 7 co Duib 7 co Urobar, cen mac i n-inao a athar 7 a fenaathar ic tairgnam oia éizerinu ouéaiz.

IS anoro do mala cáincomráo etir Conchulaino 7 Emer.

Atarlim, ar Emer, ir arorí ulao ipectra Conchobair.

Ní liad ciambas eo, ar Cuchulaino.

IS míteiz a coibleo rízi uosenam oó baueétra, ar Emer, ar ir ní co ruchtan é.

Uentari om, bar Cuchulaino.

Do rinéneo in coibleo combói céet nósbach do cach lino inti.

IS in tan cetna ma comarléic fintan mac Neil Nianglonnais a coibleo uosenam, combói céet nósbac do cach lino inti; et corbo éim 7 corbo eLLam. 1 n-oen ló ma fuarrait 7 i n-oen lo marpat iulama. 1 n-oen ló marabait a n-eic uoib 7 ma h-inólit a carrait. Tarpeú mo ríacé Cuchulaino co h-Emain. Ní éarnacair déé a eic do rcuri inn uair do ríacé fintan, 7 tanic meme i n-Emain. IS ano bói Cuchulaino ac tócuriud (p. 263, a) Conchobair ar ammur a fíleo, inn uair do ríacé fintan.

<sup>a</sup> So in the original ; but probably a mistake for mo glinnepeas ("my securities)."

"Where are my securities and bonds," asked Fintan, "when that is permitted to be said?"

The guarantees of each of them advanced savagely; and such was the fierceness of the uprising, that nine were covered with wounds, and nine with blood, and nine in death agonies, amongst them on one side and the other.

Sencha son of Ailill arose, and waved the peaceful branch of Sencha, so that the Ulidians were silent, quiet.

"Too much have you quarrelled," said Sencha, "for Conor is not King of Ulad, until the end of a year."

"We will do that," said Cuchulaind, "provided that you come not between us at the end of a year."

"I will not go, truly," said Sencha.

Cuchulaind bound him to this.

They remained during three days and nights, drinking that banquet of Conor, until it was finished by them. They went afterwards to their houses, and forts, and good residences.

He that came at the end of a year found the province a fountain of desire, and of wealth, with Conor; so that there was not a residence waste or empty, from Rinn-Seimhne and Latharna to the hill of Uachtar-Forcha, and to Dubh and to Drobhais, without a son in the place of his father and his grandfather, serving his hereditary lord.

At this time a conversation occurred between Cuchulaind and Emer.

"Methinks," said Emer, "Conor is now arch-king of Ulad."

"Not sad, though it were so," said Cuchulaind.

"It is time to prepare his banquet of sovereignty for him now," said Emer, "because he is a king for ever."

"Let it be made, then," said Cuchulaind.

The banquet was prepared; and there were one hundred vats of every kind of ale in it.

It was at the same time that Fintan, son of Niall Niamglonnach, decided to prepare his banquet; and there were one hundred vats of each kind of ale in it. And it was prepared and ready. On the same day both were begun, and on the same day they were ready. On the same day their horses were harnessed for them, and their chariots yoked. Cuchulaind arrived the first at Emain. He had only unyoked his horses when Fintan arrived, and went on to Emain. Cuchulaind was there, inviting Conor to his banquet, when Fintan arrived.

Caudeat mo éuiri 7 mo zlinni inn údair lamairi rúe uo-  
máo.

Filem rundo ar maic Uirniog ic comeirgi.

Cio meirre, bair Cuchulaino, ni h-amlao atú cen maéa.

Δτραδέταται Ὑλαο co βαρβαροα ar a n-αρμαιβ, ár nar  
lam Senca érigi eturru, parpari errioiag, na ma éumoiag  
Conchobair ní uóib acht in pélaic rígoa iriabaatari o'fác-  
báil leo; 7 matalinerpari mac uó, uairbo éomaiim furiaroe  
mac Conchobair. IS amlao mo bui rúe Cuchulaino mota-  
nail; et banéclartar Conchobair fairi.

Μαίτ a meic bair Conchobair, uairbaao áil uair ticpao  
uic Ὑλαο uo ríouguo.

Cinnar erúe, bair in mac.

Ocup<sup>a</sup> cói 7 tuirri uo uenam i ríatnaiiri uo éaemaiti  
Conchulaino, óri ni maib u'écin caéa na comlaino fairi nach  
poreru bair a menma.

Soir in mac porcúlu 7 uoigní cói 7 tuirri i ríatnaiiri a  
aiti Conchulaino. Conpóct Cuchulaino cio noobói. Atberic  
in macclém ru Conchulaino, in tan atá in cóiceo na éopor  
tuil tuirru 'ca atzell 7 'ca domilluo, arái cloeclóo oen  
aiói.

Tucur mo breéiri ru bair Cuchulaino, 7 ni taruic tic-  
fairtheri.

Ua oñra mo breéiri ar fintan, na lecob u'ulcaib cen  
taioeéct lim innoéct.

Uagebra comaril amia uúib uá lamaino a labria, fair  
Senca mac Dililla; in cet leé uono aiói uo fintan 7 in  
leé uoenach uo Chonchulaino, ar éoirri in maic bic uo  
éore.

Leapara fairi, bair Cuchulaino.

Anrapara fairi uana, bair fintan.

Ανοδτραδέταται Ὑλαο im Chonchobair, 7 fairuic téchta  
ra'n cúiceo uo éoéortul loéca in éoicuo co cobfleio fintan.  
Luo Conchobair rouéin co erairlué na Erairruade imme co  
Uúin uá beno, co teé fintan maic Neill Nianglonnaiag.

Uoiadéatari Ὑλαο uo éoéartul na fleoi, conach bái  
fer leébalí i n-ulcaib na toiaéct ano. IS amlao tancaatari

<sup>a</sup> Some words appear to have been omitted before this word (represented by the  
abbreviation 7) in the text; but the omission is not of much consequence.

“Where are my bonds and guarantees, when that is permitted to be said?” (asked Fintan).

“Here we are,” said the sons of Uisnech, rising up together.

“Even I,” said Cuchulaind, “am not without guarantees.”

The Ulidians advanced furiously towards their arms; because Sencha dared not come between them, they were so quarrelsome, that Conor could do nothing for them, but leave them the royal palace in which they were. And a son of his followed him, whose name was Furbaide son of Conor, whom Cuchulaind had fostered. And Conor looked upon him.

“Good, O my son,” said Conor, “if it pleased thee, the pacification of the Ulidians would come of thee.”

“How is that?” said the boy.

“By weeping and grieving in presence of thy fair guardian, Cuchulaind; for he was never in any difficulty of battle or conflict, that his mind would not be fixed on thee.”

The boy went back, and wept and grieved in presence of his guardian Cuchulaind. Cuchulaind asked what ailed him. The youth said to Cuchulaind, “when the province is a fountain of desire, that thou shouldst be disturbing and spoiling it, for the sake of the exchange of one night.”

“I have pledged my word regarding it,” said Cuchulaind, “and it shall not be transgressed.”

“I have sworn my oath,” said Fintan, “that I will not permit the Ulidians not to come with me this night.”

“I would find an excellent counsel for you, if I dared to express it,” said Sencha, son of Ailill: “the first half of the night to Fintan, and the last half to Cuchulaind, in order to appease the little boy’s grief.”

“I will allow it,” said Cuchulaind.

“I will stand upon it, too,” said Fintan.

The Ulidians then rose up about Conor; and he sent messengers throughout the province, to muster the people of the province to Fintan’s banquet. Conor himself went, with the company of the Craebh-ruaidh about him, to Dun-da-bend, to the house of Fintan son of Niall Niamglonnach.

The Ulidians arrived to the festive assembly, so that there was not a man of a half-bally in Ulad that did not come there. The way in

each bhuogu cona banuile; each ní cona mígain, each per ciúil cona éomdof; each régaino cona banfégaino. Μαρ ná μισο δacht ódm nónbairi in balí ír amlaio μια μπιτάλιε. Robatar cotalrige caema cumtáda cpiuégla na μi a n-ai-  
chill. Robatar zúianana álli árhoa eppárho vo áin 7 vo uiludachair, 7 íludáige ríáda; cuéaríge leóna luéctmar, 7 bhuroen brec bélf[í]airiuúh 7 rí leáan luéctmar lánmóir, 7 rí cúlad cheinach ceárhooirrech, in ματάλλρετ ματι **U**lao etiri mna 7 riu, ic ól 7 ic áibniur. Raóoírtea áirige bío 7 lenna óóib cu μiáct ppiaino cét ve bho 7 ve lino each nonbairi óib.

Áirain μi h-áirecrao a óltec la Conchobair, ái zúmaid ái ríianaid 7 cenelaid, ái zúádaib 7 óánaib 7 ái éáinbéraib in éoemcorpuo ná fleoi. Tancaatari μannairie μi μaino, 7 veozbairi μi óáil, 7 ooírroi μi ooírreoraét. Rocanta a ceóil 7 a n-áiriri (p. 263, b) a n-ιελáiri. Zábta a n-óúana 7 a n-οιεéta 7 a n-áomolta ooib. Raóoáilte reóit 7 máim 7 inmadra óóib.

IS árho átrubairt Cuchulaino μi láeg mac μan-  
zabra, érig nemut a mo pópa láig, fáireriu lettrenna áeoir, rínta lat cum ticra mroemoo ároci, ái ic menic i cpiáib ciana[ib] comároci com' óit 7 com' fórairi.

Ra epuz láeg nemí immac. Rozab ac mroem 7 ic móir-  
veein [no co] tánic meoo ároci. Feib éanic [meoo ároci] tánic láeg írteé nemí áitc ríraib Cuchulaino.

IS [meoo<sup>a</sup>] ároci fáveéta a éú ná cleir, áirre.

Μαρ μi[éuáda] Cuchulaino μi inoir vo Chonchobair, 7 ré ran fóclai fenníoa ná fíáonairi. Átráct Conchobair μi beino bhrecfólar buabail. Óa tái taráoaé ái ulcaib, ác conncaatari in ríuz ná íerram. Óa reo a éáveét báatari, óá tarínoo ríáéat a féci fóri áiriláir co cluníre.

Oen vo zéirib **U**lao labrao μi ná ríuz, 7 óen vo zéirib in ríuz labrao μi ná ríuroib.

IS áno átreit Caéhao ríui vezampia, cio ánoiri a árhoí **U**lao áiregoa, a Chonchobairi.

<sup>a</sup> The Facsimile has 1S1 (for *ISin*). But it is probably a mistake for 1S meoo ("It is the middle.").



which they came was, each noble with his lady; each king with his queen; each musician with his accompaniments; each hunter with his huntress. As if only a company of nine had reached the place—so were they attended. There were fair-formed, bright-shaped, sleeping houses prepared for them. There were splendid, lofty pavilions, littered with bent and fresh rushes, and long houses for the multitude, and immense, wide, capacious cooking houses; and a variegated, wide-mouthed *bruiden*, which was broad and capacious, protective, square, four-doored, in which the nobles of Ulad, both men and women, might be accommodated at drinking and enjoyment. Provisions of food and ale were poured out for them, so that the allowance of a hundred of food and ale reached every nine of them.

His drinking house was afterwards arranged by Conor according to deeds, and parts, and families; according to grades, and arts, and customs, with a view to the fair holding of the banquet. Distributors came to distribute, and cup-bearers to deal, and door-keepers for door-keeping. Their music, and their minstrelsy, and their harmonies were played. Their lays, and their poesies, and their eulogies, were chanted for them; and jewels, and valuables, and treasures, were distributed to them.

It was then that Cuchulaind said to Loeg, son of Riangabhra: “go out, O my master Loeg; observe the stars of the air, and ascertain when the midnight comes; for often hast thou been watching and waiting for me in far distant countries.”

Loeg went out. He continued watching and observing until midnight came. As midnight came Loeg proceeded in to the place where Cuchulaind was.

“It is midnight now, O Hound of the Feats,” said he.

When Cuchulaind heard this, he informed Conor, who was then in the hero-seat in front of him. Conor stood up, with a speckled-bright bugle-horn. Mute and silent were the Ulidians, when they saw the king standing. Such was their silence, that if a needle fell from the roof to the floor it would be heard.

One of the prohibitions of the Ulidians was, to speak before their king; and one of the prohibitions of the king was, to speak before his druids.

It was there the excellent druid Cathbad asked, “What is that, O magnificent arch-king of Ulad, O Conor?”

Cuchulaino annro ; ir miēiz leir uol o'ól a [r̄]leoi.

Ṫiambao maiē leir bennāctu Ṽlao i n-ōen baile oā ēuil-lem, 7 ar faino, 7 ar mnā, 7 ar maccāimi o'fācbāil.

Ḫuo maiē ar Cuchulaino, āct co tirat ar curaido 7 ar cōriaido 7 ar cāctmilio 7 ar n-āer ciūil 7 oāna 7 aihirio lino.

Δτραάτατα Ṽlao ēriz n-āihiri ar a fācti fonōcūaido immac. Maiē a mo pōpa lāiz, ar Cuchulaino, tabairi fēol ētrom foriri carpat. Ḫatai teora būaoa araiocē ta foriri n-aiaido inn ūihiri .i. immoicōri ūoleuo, 7 forcul ūōihucē, 7 léim oar boilz.

Maiē a pōpa lāiz ar Cuchulaino, fāi hioo n-āiz foriran eāiao. Memaido banbiozuo booba o'eāiao Conculaino. Tancatai eāiao Ṽlao fori a n-āthiri, et irreo fo mozabrat, i fācti ūūi oā beno, oō cāthi Oghin, oō lī ēūāzā, oō Ṫūn rīzāin, o'Olairbi, 7 na hup n-Ōllairbi immacz Macā. I Slīab fūaid 7 i n-āc na forairi, oō pōre nōc Conculaino, immacz Muirēemni, i cūic Sāicē, oar Ūubio, oar rruāairi na Ḫōnni, immacz inḪriez 7 Mīoe, i ren macz Léna in mucceoa, i Clāitairi cell, oar hioirācāib Ḫlaoia ; a clē na beina Meia ingiri Tpezā rirairateri Ḫerān Ele inoiu ; a n-oei ru rliab n-ēblinni ingiri Szairi ; oar rinoirruē rir a n-arai ābao .h. Cāthbāc, immacāire mōri namMumān ; oar lāi n-āriti, 7 i Smercāimi, a n-oei ru rinoāriuzib loā Szairi ; oar rruēlino Māzi, co Clīu Māil maiē Ṽzaine, i cūic na Ḫeri bice, i feruno Conrūi maiē Ṫāire. Cāc tāilāc oar a ticcīr namūriti co fāctairi ina foenglenntāib (p. 264, a) ; cāch firobao oar a ticcīr noēretāir moā iaiaioe na carpat frema na maāc moōri, comba cūic macāiri oā n-ēir. Cāch rruē 7 cāc āth 7 cāc inber oar a ticcīr ba lecca lomma lāntirima oar a n-ēir ru heo cīān 7 ru oirecā fāta, ru mēt nabertīr a n-eāiao ru n-irglūinb na h-erā 7 na h-ācā 7 na h-inberā ar a corraib foem

IS anoiri atberit Conchobairi rī Ṽlao, nī fūarāmmar in rlizere etiri Ṫūn oā beno 7 Ṫūn Ḫelzā.

“Cuchulaind here; he thinks it time to go and drink his banquet.”

“If he wished to merit the blessings of the assembled Ulidians, and to leave our weaklings, and our women, and our youths behind!”

“I would like it,” said Cuchulaind, “provided that our knights, our champions, and our warriors, our musicians, our poets, and our minstrels shall come with us.”

The Ulidians advanced [as] the advance of one man, out upon the hard-surfaced green. “Good, O my master Loeg,” said Cuchulaind, “give a light course to the chariot.” The charioteer possessed the three virtues of charioteering in that hour, to wit, turning round, and straight backing, and “leap over gap.”

“Good, O my master Loeg,” said Cuchulaind, “give ardour of speed to the horses.”

Cuchulaind’s horses broke into a furious sudden start. The horses of the Ulidians went according to their example. And where they went was, into the green of Dun-da-bend, to Cathair-osrin, to Lí-thuaga, to Dún-Rigain, to Ollarbi, and by the shore of Ollarbi, into the plain of Macha, into Sliabh-Fuait, and into the Watchman’s-ford, to Portnoth of Cuchulaind, into Magh-Muirthemne, into the territory of Saithi, across Dubid, across the stream of the Boyne, into Magh-Breg and Meath, into the old plain of Lena the swineherd, into Claither-Cell, across the Brosnas of Bladhma; their left towards the gap of Mer daughter of Treg, which is to-day called Bernan-Ele; their right to the Hills Sliabh-Ebhlinni daughter of Guaire; across the fair stream which is called the river of O’Cathbad, into the great plain of Munster, through the middle of Artinè, and into Smertaini; their right towards the white rocks of Loch-Gair; across the pool-stream of Maig, to Cliu of Mal son of Ugaine, into the territory of the Deise-beg, into the land of Curui mac Daire. Every hill over which they went they levelled, so that they left it in low glens; every wood through which they passed, the iron wheels of the chariots cut the roots of the immense trees, so that it was a champagne country after them; the streams, and fords, and pools which they crossed were full-dry bare flags after them for a long time, and for immense periods, from the quantity which the cavalcades carried away with their own bodies out of the contents of cascade, ford, and pool.

Then it was that Conor King of Ulad said, “we have not found this way between Dun-da-bend and Dun-Delga.”

Պօքերամ ճմ ճր յնքրէր, ճր Երուս<sup>a</sup>, ճհտ րք ճրօքարսս  
 ուն ըստք նճ ոճ նեօճ ճիւլ ճիւլ ; յնօքրինօ ո ճր քրիճ  
 Ալճօ սիւ յճճ յէրի.

Պօքերամ ճր յնքրէր ճո, ճր Տենճ մճ ճիւլլճ, ոճ ճր  
 քրիճ Ալճօ յէր յճճ.

Պօքերամ ճր յնքրէր, ճր Քոնճլլ, քնճօ ըր.

ԻՏ ճոքր յնքրճտ ճրճօ Ալճօ ճ յնլօմքճի 1 մ-բէլ-  
 քճիք ճ ո-էքրճօ ճո ճէտ ճարքէճ քօրքր ճարքէճ յնքօք-  
 ոճ ; քօնքարտ Քօնքօքար ճի թօրնքօքօ ուն քճ քրիճ ոճ  
 ըսլեմ.

Քի թօրնքօքօ ուտ, ճր Երուսս, ճէտ Կսիւլճնօ ; սճր  
 յրէ ճրքքարտ ոճ ըքքի քրիճքէտ ոճ քերնճօ ճրքճոն ճէտ  
 քճքճ քրիճքէտ.

Պքրճ էք ճ Երուս, ճր Կսիւլճնօ. Քճքճքճ, ճր Կսիւ-  
 ճնօ.

Լնօ Կսիւլճնօ քօ քրսս Քօլլէճսլլ ըրք ճ ո-քրար 'ճո  
 Քիճ.

ճրճի ճ թօք լճիք ո ըքճրքս քճ քրիճ ոճ ըսլեմ.

Ոքքքքքր թօն ճո.

Եքրքքքքքր, ճո, ճր Կսիւլճնօ. Քնօ ճքրճտ ըլեք ճճո  
 ըքօ էքրք ; ըլեքքէ Էքլնոն ըքօ էքր ճիւլ. Լնօ Լնոնք ո  
 Լնօ թօլօքմօք յտ ճէք. Պքրսսս Քօլլէճսլլ ըքօ 1 ըսլեմ ըրք 1  
 ո-քրար 'ճո էլիճ 1 քրիճ ոճ Պքր քիք ; ըսնօ ճոքք ճէճ  
 ո ըլնճք 1 Քիս Մճլ մճք Աքքնե, 1 ըքրնօ Քօնքի մճք  
 Պճք մճք Պքօճօ.

1 քօքքտ ըքքքքր ոսսո ըսն, ընքքք քրօքքքքէճ քերնճք  
 ըքր Ալճօք, քրննք քօ ըքրնքս ըքր 7 քօ ըքրքրք քարքտ.  
 Պքրքքքքք քրքքքք քք ճրճօք Ալճօ, քօլօմնճ էլօճ ոօ  
 էլօքքճլ էքրքս, ճր ըքճէքք ճ ո-էք, էքրքս 7 ո ըքքքէճ,  
 քնքօքտ մարէճնքքքք քքք էլէքք էճ Ալճօ օքր ոլլե. Կնճօ  
 ո'նքօքօքքքքքքք ո ըքքքլ ըք.

Լօքքր ըքքքս Կսիւլճնօ 7 ճ ճրճ .1. Լօքք, քնքքք քճլ  
 ըքքքքքքք Ալճօ.

Քրքք ոն քար Տենճ մճ ճիւլլճ, քճ քրիճ ոճօ ըսլեմ.

Իճճո, ճր Կսիւլճնօ, 1 քրիճ ոճ Պքր քիք, 1 ըքրնօ  
 Քօնքրս մճք Պճք, 1 Քիս Մճլ մճք Աքքնե.

<sup>a</sup> So in the text. But elsewhere written երուսս.

“ We pledge our word, truly,” said Bricriu; “ but it is more dignified for us to whisper than for another to cry. It seems to us that it is not in the territory of Ulad we are at all.”

“ We give our word there,” said Sencha, son of Ailill, “ that it is not in the territory of the Ulad at all we are.”

“ We give our word,” said Conall, “ that it is true.”

It was then the charioteers of Ulad tightened their bits in the mouths of their horses, from the first charioteer to the last charioteer; whereupon Conor said, “ Who will ascertain for us in what territory we are?”

“ Who should ascertain it for thee but Cuchulaind?” said Bricriu, “ for he it is that has said that there was not a cantred in which he had not committed the slaughter of a hundred every cantred.”

“ Of me it comes, O Bricriu,” said Cuchulaind. “ I will go,” said Cuchulaind.

Cuchulaind proceeded unto Druim-Collchailli, which is called Ani-Cliach.

“ Say, my master Loeg, knowest thou in what territory we are?”

“ I know not indeed,” said Loeg.

“ But I know,” said Cuchulaind. “ This to the south is Cenn-Abhrat of Sliabh-Cain. The mountains of Eblinni are these to the north-east. That bright linn which thou seest is the linn of Limerick. This is Druim-Collchailli in which we are, which is called Ani-Cliach, in the territory of the Deisè-*bec*. Before us, to the south, is the host, in Cliu-Mail-mic-Ugainé, in the land of Curui, son of Daire son of Dedad.”

Whilst they were so engaged, tremendous heavy snow poured upon the Ulidians, until it reached to the shoulders of men, and to the shafts of chariots. Defences were made by the charioteers of Ulad, who between them raised stone columns to shelter their horses, between them and the snow; so that the *echlása* of the horses of Ulad remain still, from that time to this. And these are of the tokens of the story.

Cuchulaind and his charioteer, Loeg, advanced to the place where the Ulidians were.

“ Query, then,” asked Sencha, son of Ailill, “ what is the territory in which we are?”

“ We are,” said Cuchulaind, “ in the territory of the Deisè-*bec*, in the land of Curui mac Daire; to wit, in Cliu-Mail-mic-Ugainé.”

Ար մայրց օքրօք, ար Ծրուցի<sup>a</sup>, օքր մայրց Ալու.

Ո՞ր հ-արար, և Ծրուցի<sup>a</sup>, ար Cuchulaino, ար béրաբրա Եօլար  
օօ Ալուսի 1 բրիտօրուից նա ընչքօ Է՛տնա Էրուիքրեմ ար  
նիքրօքօքսիք մարս Էր Լձ.

Մայրց Ալու արրօքնար, ար Celchairi մաք Ալիտուր,  
in ջօրմաք օօքերի in Էօմարի.

Ո՞ր քէտարար ար քէրքնա մաք քրօ՛ճ . . . քար ըն Էրուց  
(p. 264, b) Ալու, Էօմարի մերի նա մէտաճէտ նա միջարքօ  
աքս օ'Ալուսի ընամ և Chuchulaino, Էրրնօ՛ճ.

Մայրց աճէտ ին՛ի օօ Էրի in Էօմարի, քար Լուջար Լա-  
քերց մաք Լէտ, ըն Ծձիլ Էրարօք, Էն ինաք ընքօ 7 արմ 7  
քաքար օօ քենամ ք.

Շէրք Էնա քար Conchobairi, Էր ար ձիլ օնիք.

15 ձիլ օնի, ար Celcéairi մաք Ալիտուր, Էի՛ Լձ Էօ ի-արօ՛ւ  
իրի Էրի՛ճ ինաք քսլեմ; սար մարր մաքմա Լնօ օսլա Էրտ,  
սար ըն ըն՛ճ քրնալց 1 քէրարնօ նա 1 քարալց նա քրօքար  
օքնօ.

Արար օն և Chuchulaino ար Conchobairi, Էա ի-նաք  
Լօղքրօրք ար Էօրի օնի Լարի Լձ Էօ ի-արօ՛ւ ք.

Օենաճ քեն-ճլօճար քսնօ, ար Cuchulaino, 7 ըն ի-նքար  
օենալց ինօ ինքար ջարի ջքրքէտա քօ; Էտ Էմար Լսաճրա  
քօր Լէքնօ նա ի-րլսաճրա; 7 իր ին՛ի աճա՛տ նա ի-րքօքա, 7  
նա քօրքնամա.

Օսլա Էր Էմար Լսաճրա օն իր օնի անօ, ար Տենա մաք  
ձիլիլ.

Լօքար ըքքր 1 քրքրօրքի նա ընչքօ Էր Էմար Լսաճրա,  
7 Cuchulaino օ'Էօլար ըքքր. Էր Էմար Լսաճրա, մար քար  
ընամ ինօ ինքար ին, ըն ինօ արօ՛ւրի ըքք քալամ. Ծա քէքեր  
օն, սար մաք ըքքօ օօ ձիլիլ 7 օօ Մէրօք, օար Էօ. Էօմարմ  
Մաքն մօքքերք, 7 քսաքրօք ար ձէքրամ օօ Շօնրիւ մաք  
Ծարք; Էտ օլլօքար ինօ արօ՛ւրի ը. ձիլիլ 7 Մէրօք, Էօ մաճիք  
և օնիք Լէօ, օ'ճլ 1 Էնօ միք ին մալք քն. Էա ըքքար քրօք  
սիլ անօ, ըքնի Էօճու մաք Լսաճրա Էօ ի-նա օնիքս անօ, Էտ  
օնա ըքնի Էրիւ մաք Ծարք Էօ Էննօք Ծքար սիլ; Էտ  
Էա ըքքար քրօք սիլ անօ Էա Էն քաճէճ Մէրօք ին Էն-  
քարքօքաճ, իքքն արքրից ի-Էրնն ը. Էչաչ քէրօլց. Ծաքար

<sup>a</sup> In these instances, as in other places in the text, the name *Brieriu* (gen. *Brierend*) is inaccurately written.

“Woe to us therefor,” said Brieriu, “and woe the Ulidians.”

“Say not so, O Brieriu,” observed Cuchulaind, “for I will afford guidance to the Ulidians in the return of the same way, so that we shall reach our enemies before it be day.”

“Woe to the Ulidians,” said Celtchair, son of Uthidir, “that the *gormac* was born who gives the counsel.”

“We have never known thee to have, O Cuchulaind,” said Fergna, son of Findch [     ], a valour-king of the Ulaid, “a counsel of weakness, timidity, or cowardice for the Ulidians until this night.”

“Alas! that the person who gives the counsel should go,” said red-hand Lugaid, son of Leit, King of Dál-Araide, “without making of him a mark of darts, and arms, and edges.”

“Query, however,” said Conor, “what do you wish?”

“We desire,” said Celtchair son of Uthidir, “to be a day and night in the territory in which we are; because ’twere a sign of defeat to us to go out of it; for it is not ‘a fox’s track’ with us in valley, or waste, or wood.”

“Speak then, O Cuchulaind,” said Conor; “what is the proper place of encampment for us during this day and night?”

“Old Aenach-Clochair is here,” said Cuchulaind; “and this rough winter season is not Fair-time. And Tara-Luachra is on the slopes of the eastern Luachair; and in it are the residences and structures.”

“To go to Tara-Luachra, then, is what is right,” said Sencha, son of Ailill.

They went on in the straight direction of the road to Tara-Luachra, and Cuchulaind, as a guide, before them.

Even Tara-Luachra, if it were empty before or after, it is not that night it was empty. No wonder, indeed, for a son had been born to Ailill and Medb, whose name was Maine-mó-epert, and he was given in fosterage to Curui mac Daire; and Ailill and Medb had come that night, accompanied by the chieftains of their province, to drink at the end of that son’s (first) month. Though these were all there, Eoch mac Luchta was there with (the men of) his province; and Curui mac Daire was also there, with all the Clanna-Dedad. And though these were all there, a provident woman was the heroine Medb, daughter of the arch-king of Eriu, *i.e.* Eochaidh Feidhlech. There were two

σα θεμελιω 7 σα ὄμιω ος φοιχομέτ σο. βδ γεο δ n-αν-  
μανοῖροε .ι. Cῖom θεροιλ 7 Cῖom ὄραιιλ, σα ὄαλτα σο  
Chατέβασ ὄμιω θεζαμῖα.

IS ἀπο βαρμεσμαιήζ ὄοίβ ρῖοε βιτθ δι μύρι Τεμῖα Λυάδῖα  
in ταν ρῖν, ic φεζασ 7 ic φοιχομετ, ic μῖοem 7 ic μόριθερῖο  
φοι cαch leth υαῖtu. IS ἀποῖρῖν ἀτθερῖο Cῖom θεροιλ, inna-  
ταρῖαῖο inní ταρῖάῖο ὄαμῖα.

Cῖο ní, δι Cῖom ὄραιιλ.

Αταρῖim ἀτ μῖοβῖο μῖαδῖοζαρῖο 7 ἀm hám ροῖάῖοε ἀτῖο  
ὄαῖο leῖττῖοῖβ na h-διρῖλυάδῖα ἀδιρῖο.

Νίρι β'υραιιλ ῖim ῖom cῖό 7 ροῖα ἡρῖο inbél ταερῖαρ ρῖν, δι  
Cῖom ὄραιιλ; υαῖρι ni ρῖλυάζ na ροῖάῖοε ρῖν, ἀῖτ na ὄαιρῖο  
ῖομόῖα ρεῖ δ τανcαμαῖο inῖοé.

ὄαm-βασ εῖο ἰατ, cῖο ροτεῖα na cαρῖαῖο μίζῖοα ῖομόῖα  
ρῖtu

Νῖοατ cαρῖαῖο ρῖν, δι Cῖom ὄραιιλ, ἀcht na μίζῖοάῖοε  
ρεῖ δ τανcαμαῖο.

ὄιαμβτῖρ μῖαῖα ἰατ, cῖο ροτεῖα na ρεῖῖθ ἰίλλῖ οεngela  
inῖοῖβ.

Νῖοατ ρεῖῖθ ετῖρ, δι Cῖom ὄραιιλ, ἀῖτ na colomna cloc  
ρῖlet ἰ n-οοῖρῖοῖβ na μῖζῖοάῖοερῖο.

(p. 265, a) ὄιαμβτῖρ colomna ἰατ, δι Cῖom θεροιλ, cῖο  
ροτεῖα innaδῖο na n-αρῖοm (no peno) μῖαδῖοαῖοm υαρ βῖοῖοῖοῖβ  
μóρῖοῖυβ in μóρῖρῖλυάῖοζ.

Νῖοατ μenna ρῖν ετῖρ, δι Cῖom ὄραιιλ, ἀcht υῖρρ 7 ἀῖταῖο  
na cῖῖc cuna m-bennaῖοῖβ 7 cona coῖngnaῖοῖβ υαρῖο.

ὄιαμβτῖρ υῖρρ 7 ἀῖταῖο ἰατ, δι Cῖom θεροιλ, cῖο ροτεῖα  
na cuiρετ δ ἡζμεζα ὄ'φóτῖλαῖοζῖοῖβ ἀρρ δ cῖοῖυβ, conῖο ρορῖοῖυβ  
cu ἀῖρῖ n-enaδῖοῖυβ υαρ δ cennaῖοῖβ.

Νῖοατ ζῖμεζα ρῖν, δι Cῖom ὄραιιλ, ἀcht ἀῖma 7 ἔῖτι 7  
inῖοῖβ na cῖῖc, δι n-α lecuo ἀρ δ ραῖτῖαῖοζῖοῖβ 7 δ ρῖοῖυαῖοῖβ,  
υαῖρι ἡρ δι na ζεῖτῖαῖοῖρῖο ταῖρῖοῖρῖο na h-εοῖοm 7 na h-εῖαῖοῖ  
ρῖοῖρῖοῖρῖο ρῖneῖtu.

Μο ὄοῖαῖορ μαρῖατ εοῖοm 7 εῖαῖοῖ ἰατ ní h-inῖοῖρῖοῖζῖο ὄen  
éom.



observers and druids guarding her. Their names were Crom Deroil and Crom Darail, two foster-sons of the good, illustrious druid Cathbad.

It happened to them, then, to be on the wall of Tara-Luachra at that time, looking and guarding, observing and viewing, on every side from them. It was then Crom Deroil said: "Hast thou seen the thing that appeared to me?"

"What thing?" said Crom Darail.

"Meseems that it is swords of crimson warfare and the tread of multitudes I perceive coming over the side of the Irluachair from the east."

"I would not think a clot of gore and blood too much in the mouth that utters that," said Crom Darail; "for that is not an army or multitude, but the gigantic oaks past which we came yesterday."

"If it were they, why the immense royal chariots under them?"

"They are not chariots," said Crom Darail, "but the regal *raths* past which we came."

"If they are *raths*, why are those splendid all-white shields in them?"

"They are not shields at all," said Crom Darail; "but the stone columns that are in the doors of those royal *raths*."

"If they are columns," said Crom Deroil, "what is the cause of the profusion of red-armed spears above the great black breasts of the mighty host?"

"They are not spears either," said Crom Darail; "but the stags and wild beasts of the country, with their horns and antlers above them."

"If they are stags and wild beasts," said Crom Deroil, "what causes the quantity of sods which their horses send from their shoes, so that it is pitch dark to the mighty air over their heads?"

"They are not horses," said Crom Darail; "but the herds, and flocks, and cattle of the country, after being let out of their sheds and wood-enclosures, for it is on those pastures the birds and winged animals alight in the snow."

"My conscience, if they are birds and winged animals, they are not a flock of one bird."

Մարտ էլժա օոսօձ էլժա  
 ու հ-իմուրչի օեն իօն ;  
 ձժժ Բրժժ Բրեժ Բձնօր  
 ձոսձր Լեժ իմ Եժ ի-օեն իօն.

Մարտ էլժի շլեննձ ՇձրԲձ,  
 ձր ին իեննձ իոսԲձ  
 իոսձժ սձժի իլեՇձ իրԲձ  
 սձր ին ԲերձիԲ ԲոսԲձ.

Օձր Լիմ իոսձժ իրօրրձ իրեժժ,  
 ձժժձձժ ֆր իժ Բեժժ,  
 ձժժժ ինձ ի-Շրիմոժ Շձրժժ  
 սձր ին իմոժ իեժժ.

իբ ին Եժ իժձրՇձ Երսձժ Երբրժ  
 իր ձոսԲժ իմ էլժժ. **Մ.**

ձԵր ին հ-էլիՇր ձր Երօմ յերօլ էրի իրրի, սձր իր ին  
 ձժժ ձր իրիմոժ. 'ձ էժԵժ իժ ԻեննձիԲ ին ի-յձրի ին հի-  
 Լսձժրձ ձնձրի, Եր իրբրիօմմձժ մենԲժժի յօեն. Եժ իր ձմ-  
 Լձժ իոԲօժ ձօոնօ էլիՇսօ 7 ԲձԵժժձիմ իմ Լձժ իօ :—

ձ Երսիմ յձրձիլ Եր ձժժի յրբր յօժ ;  
 Եր ֆօրրձժ իմ մձնձժրօ իձրիմ Շլօժ.

ին Երի յօիժ իմմձրԲձՇ իմ ձր Եժ իմ իմոժ,  
 ձժրիմ ձ յոմ յրսիմմ ձժ մոմ իմիլլ.

Մարտ մոմ Բիժ իբր ին յձրժ,  
 իրժժրբրժ մոմրԼիժ յձ յոլ ձրր.

Մձրձ յձրի իօձ իրիմ, ձր Եհձլլ Եձրիմ,  
 ին Լսձժրժի իլիՇ ի-յուլԲ յիձմԲիժ մձրԲ.

Սձր ինձժժ մձրԲ ՇձրՇ ձ ի-Շլօժ, ՇձրԲ ձլլ ;  
 Լսձժ իմ իր իօձ իօ, սձր իր ին Բի.

ՕձմԲիժ Երսիմ յձ Ենօձի Եոժժ, Եր ի-Շրիմ Շլօժ,  
 ին Լսձժրժի լեիժ Բրսիժ յիձմԲիժ Բրեժժ.

Սձր ինձժժ Երսիմ Շրձնձ ձ մոմիմ, Շձրժ ինձ յձլԲ,  
 իր Եր մսձձիԲ ձր իր իր իմձձ ձ ի-ձրիմ.

Մձր ձր յրսիմ Եժ իօոնօ ձժժ յրօնՇ իրժ ինիժ ;  
 մարտ ԵձրՇ իր Լսձ իմ, ձ իմձժ մարտ Լիժ.

Եր յձժձ իմ ձր Եժ ին Բձր ինՇ յերԲ յօոնօ,  
 ձժրբրժ իժ իմ իմոժ, Եր իրբրիօմ. **ձ.**

"If they are flocks, with the hue of a flock,  
 They are not the flock of one bird.  
 A white-speckled, golden garment  
 Is, you would think, about each bird.  
 If they are flocks of a rough glen,  
 From out of the black clefts,  
 Not few are the angry spears  
 Above the fierce darts.  
 Methinks they are not snow showers,  
 But stout, active men,  
 Who are in threatening bands  
 Above th' adjusted darts ;  
 A man under each hard, purple shield.  
 Prodigious is the flock."

"And reprove me not therefore," said Crom Deroil, "for it is I that speak truth. As they come past the points of the trees of Ir-Luachair from the east, what would make them stoop, unless they were men?"

And thus reproving [his comrade], he sang this lay:—

"O, Crom Darail, what seest thou through the fog?  
 On whom rests the disrepute, after the contest?  
 It is not right of thee to contend with me in every way.  
 Thou sayest, O stooping man, they are slow-moving brakes.  
 If they were brakes, they would be still at rest,  
 They would not rise, unless alive, to depart.  
 If they were oaks of dark woods, o'er forests thick,  
 They would not move through devious ways, if they were dead.  
 As they are not dead, fierce their battle, fierce their hue ;  
 They traverse plains and woods also, for they are alive.  
 If they were trees of hill-tops, with hardy strength,  
 They would not waive such standards, speckled all.  
 As they are not trees, ugly their uproar—a fact undoubted.  
 Victorious men they ; men with shields ; their weapons great.  
 If on horses' backs they are, a long stretch they make ;  
 If they be rocks, quick they run ; . . . if they are stones.  
 Why is there poison on every point?—a certain sure sign.  
 As they advance past the summit, what has stooped them?"

Δεύδα Δύμυι μαε δελβελδιν Όδρι ιμπερυν ιν οα ορύαο  
 αρι μύρι Τεμπρα Λυδέρια αρι α έομαρι ιμμαε. Νι βαρι οεν ρεόλ  
 ατάτ να ορυιουρε ιμμαιγ αρι ρί ιν οομαιν, Δύμυι μαε δελβ-  
 ελάιν Όδρι.

1S αουριη ρια έομεριγ ζυμαν ρεε coméruinni ιν ταλμαν.

1S ρόλλυρ όύιν ιννογφα ιν ρλύαζ, αρι Cιom όέροιλ.

Δεμαεε ζυρίαν ρια λεοτιβ να η-ιηλυαέρια ; ετ ιρ αμλαο ρια  
 βύι 'εα ράο 7 ροεάεαιν ιν λαο ρεα, 7 βαρεαριτ Δύμυι ιμ εν  
 ριαο έ οον λάο.

Δεέιυ Λυαέαρι λιτιβ ρλιαβ,  
 ταιτιο ζυμαν τυλζοριμ ρε τάιβ,  
 ιρ όιε ιμυαοατ οο έειν  
 ετιη μόιν εέρι 7 εριαιβ.

ΜαS ελτα ριαέ ρυτ ταιρι έαλλ,  
 μαS ελτα τριαοηα τριομμ,  
 μαS ελτα ορυιτι λαβορι,  
 μαρ ελτα έαοαη να έοριι.

Μαφα ελτα ζυζυριανο ζύρι,  
 μαφα ελτα ζέρι ζέρι,  
 (p. 265, b) ιρ ρατα υαοιβ co nem,  
 ιρ ζαριτ ύαοιβ co ρέρι.

Δ έυριύι μαε Οάρι οιλ,  
 α ριι ιμτέειτ ράλε ριεβ,  
 αραρι, ορι ιρ ρεριι οο έιαλλ,  
 εα ρέτ ιμθιε ιν ρλιαβ ρεν.

11 οα οερεαο ιν οα οριύι,  
 ιρ αοβυλ α εεό,  
 ιριυιλ υαμναιγί αταρεί,  
 ιρ λυαμναοι α η-ζλεο.

Μαφατ εεέριαι εοριναιγ εαιρ,  
 μαφατ εαιρζγί . . . α εοιρ,  
 μαφα έαίλλ ουβζοριμ έαηα,  
 μαφα έοηοζυρι μαρια ιιιρ.

Μαφατ εεέρια εοηοαε έεέρια,  
 ηι η-ιμμιιγί οεν βό,  
 ατα ρερι βοριβ βεριταρ βριοεηζό  
 αρι οριυιμ εαχα οεν βό.

The fair-visaged Curui mac Daire heard the dispute of the two druids on the wall of Tara-Luachra out before him. "It is not at one these druids outside are," said the King of the World, the fair-visaged Curui mac Daire.

It was then the sun rose over the orb of the earth.

"Visible to us now is the host," said Crom Deróil.

The sun rose over the slopes of Ir-Luachair. And thus was he saying, and he sang this lay; and Curui answered him regarding one stanza of the lay:—

"I see Luachair of many hills ;  
 The red-faced sun shines against its side.  
 'Tis heroes that ride from afar,  
 Between the black bog and wood.  
 If they are raven flocks, east, yonder ;  
 If they are great flocks of *tradna* ;  
 If they are extensive flocks of starlings ;  
 If they are flocks of ducks or cranes ;  
 If they are flocks of sturdy geese ;  
 If they are flocks of rapid swans—  
 Far is it from them to Heaven ;  
 Short is it from them to the ground [*lit.* grass].  
 O Curui, son of Daire dear,  
 O man who crossest the briny sea,  
 Say, for thy sense is best,  
 What 'tis traverses the old *sliab*.  
 The two druids, the two watchers—  
 Great is their confusion.  
 'Tis a timid eye that has looked.  
 Their contention is moving.  
 If they are fair horned cattle ;  
 If they are rocks of surface hard ;  
 If 'tis a black-blue wood ;  
 If 'tis the roar of the sea of Mis ;  
 If they are cattle, of cattle kind,  
 They are not the herd of one cow.  
 A fierce man, who sheds blood,  
 Is on each cow's back.

Ατά claiueb cacha bó,  
 'ra pciacth va leič čliu,  
 atat meirci cpiuao na cpiuao  
 uar na buaid atčiu. Δ.

Νι cian poδatar ano in va opuro 7 in va oericao cipe-  
 mio banbiocuo booba von četna briani vaɾi gleno anall.  
 Bapeco a barbaroact atriactatar cu na paɾiɾaiɾ pleg ap  
 aiolino na pciact ap beppaiɾi na claiueb ap alčaiɾi; Temaiɾ  
 Luacra na topciari. Cach teg ap aɾabi cuiɾi; Temaiɾ  
 Luacra atriočari na linbractaiɾ oerimairaiɾ oe. Ba pa-  
 malta combo hi in muiri tɾiɾo vaɾi muiɾaiɾ 7 vaɾi ceɾnaiɾ in  
 beča čucu. Raɾait žneči va žnuiɾib 7 iadui cpič ap očaiɾ  
 1 Temaiɾ Luachra ap meoön. Atpiočatar in va opuro in  
 nelaiɾ 7 1 taɾriɾib 7 1 tamlečt; pep oiɾ vaɾi muiɾi immac,  
 Cɾom vaɾaiɾ, 7 Cɾom oeroiɾ vaɾi muiɾi innoɾo; et aɾiɾi rin  
 na éɾuɾ Cɾom oeroiɾ 7 na čuiri ruiɾ vaɾi in četna mibriani  
 tanic iɾrin pačči.

Taɾiblaiɾiɾet in plúaz poi inn paioči, et puiopet 1 n-oen  
 aipetar poi inn ačchi. Snizir 7 legair in pnečta tɾiacha  
 pepiɾaiɾiɾeo ap cach lei uacū na bɾuē na mileo móiɾčalma.

Tanic Cɾom oeroiɾ iɾteč iɾiabi Meob 7 Ailill 7 Cuiɾi  
 7 Eočo mac Luchta, 7 bariaɾiɾačt Meob canar tanic int  
 aɾimɾiɾi oerɾanic, inn a h-ačoiɾ anuar, no in vaɾi muiri anaiɾi,  
 no inn a h-Əɾino anaiɾi.

1S a h-Əɾino anaiɾi, vaɾi lecmb na h-ɾiɾluacra cu oemin,  
 ap Cɾom oeroiɾ. Taciɾm pɾuazɾi barbaroai naɾ' etaɾiɾa inoat  
 h-Əɾennaiɾi no inoat allmaiɾiɾi; maɾat h-Əɾennaiɾi 7 men-  
 bat allmaiɾiɾi iɾat Ulaio.

Naδao ačnio oo čoiɾiui anopūt, ap Meob, tuaiɾaɾcβαla  
 Ulaio, ap iɾ menic ap éciariɾib 7 ap pɾuazɾoaiɾib 7 ap čuɾia-  
 ɾaiɾ inna paɾiɾao é.

Ropaɾo ačnio ap Cuiɾi, ačht eo paɾɾbaino a tuaiɾaɾc-  
 βαλα.

Tuaiɾaɾcβαil in četna briani tanic iɾrin mibali oiɾi am  
 atá acumɾa, ap Cɾom oeroiɾ.

Taδaiɾi oúin oin, ap Meob.

Uɾɾea (.i. at čonnaɾic) na oúin anaiɾi anečtaiɾi, ap Cɾom

There is a sword [man] for every cow,  
 With a shield at his left side.  
 There are standards—strong beside strong—  
 Over the cows I see.”

Not long were they there, the two watchers and the two druids, until a full, fierce rush of the first band broke hither past the glen. Such was the fury with which they advanced, that there was not left a spear on a rack, nor a shield on a spike, nor a sword in an armoury, in Tara-Luachra, that did not fall down. From every house on which was thatch in Tara-Luachra, it fell in immense flakes. One would think that it was the sea that had come over the walls, and over the recesses of the world to them. The forms of countenances were changed, and there was chattering of teeth in Tara-Luachra within. The two druids fell in fits, and in faintings, and in paroxysms; one of them, Crom Darail, out over the wall, and Crom Deróil over the wall inside. And, notwithstanding, Crom Deróil got up, and cast an eye over the first band that came into the green.

The host alighted on the green, and sat in one band on the green. The snow dissolved and melted thirty feet on either side of them, from the ardour of the great puissant warriors.

Crom Deróil came into the house in which were Medb, and Ailill, and Curui, and Eocho mac Luchta; and Medb asked whence came the clamour that occurred; whether it was down from the air, or across the sea from the west, or from Eriu, from the east?

“It is from Eriu, from the east, across the slopes of the Ir-Luachair, undoubtedly,” said Crom Deróil. “I see a barbaric host, and I know not whether they are Erennachs or Foreigners; but if they are Erennachs, and if they are not Foreigners, they are Uli-dians.”

“Should not the descriptions of the Ulidians be known to Curui there?” asked Medb; “for often has he been on cavalcades, and on hostings, and on journeys along with them.”

“I would know them,” said Curui, “if I could obtain a description of them.”

“The description of the first band of them that came into the place I have, indeed,” said Crom Deróil.

“Give it to us then,” said Medb.

“I saw before the *dun* to the east, outside,” said Crom Deróil, “a

vepoil, ac connarca ano buom nízca nomóir, ru níz cach oen fei rin buom. Triaí 1 n-dírenuc na buom; laec porcelcan nízca nomóir eturru bar dímmeson; ramalta na éica na ollcóicuo déc a znúir 7 a opec 7 a azeo. Ulca vezagblac finocael fái; (p. 266, a) folc tóbac veizbuoi 1 porcenzul co fán acúlao leir. Leno cóicra cóiréarac immi; milec óir ecair ina hpucc uaf a zelzualaino; leni ve ríól níz na zmuon a zelcúir. Sciac vopocóicra co cobraduib oir buoe fái. Claiob órouir in tuiríl leir. Slez cunreo coricazlan ina zelzlaicc veir veizéi, cona foza fozagblac lé. Ceitlaec va leit veir, ruillitir in rneéta a znúir 7 a opec 7 a azeo. Fei bec hradub vá leit éli lucúron cu móir. Fei rino forfolur ic faebaréleir élarob uafcu. A colz déc aithzéi upnoct irin vaia líam vó; a élarob móir mileta irin líam n-dill. Rarcuir immarec 1 n-upairoi 7 1 n-irli, zunbenac forcuo ru folc 7 ru leccainn in líach móir meónaiz; ariu (.i. iariu)<sup>a</sup> iarecat talmain iarfzeib in fei céta ariuuo ar uizib 7 faebraib.

1S nízca in tuararcbáil, ar Meob.

1S nízca in luct irra tuararcbáil, bar Cúruí.

Ceo on cia rít, bar Dilil.

1i aife, bar Cúruí; Conchobar mac Fachta fathais ní viler vóizbala ulao, h-ua níz h-Éienn ir Alban, in laec móir meonac út. Fintan mac Neil namglonnaiz, fei trín ulao, va leit veir, cunro ruillitir rneéta a znúir 7 a azeo. Cuchulaino mac Susaltain in fei bec hradub (.i. malacoub) va leith éli. Feicheitni mac Corru maic Iliac in fei rino forfolur rin ril ic imbiric éleir zarco uafcu; nízollam ve nízollomnaib ulao rin, 7 cúlcometaro vo Chonchobur o théit 1 cuic a brobad. Cipé vambao áil a áil no a accal-laim in níz ni lemáir co n-eláir in feirín.

Unrea ruo rain anair anectair, ar Ciom veioil, ac connarca ano triar n-álaino n-étriom 7 erriuo pennoi impu; vaif óc áitvad vóib. 1i tref zilla ulca vezagblac vopocóicra fái. Nicnberac a vrucc vimo féor ar áci 7

<sup>a</sup> Added as a gloss over the preceding word ariu.



royal, immense band ; the equal of a king was every man in the band. There were three in the front of the band, and a broad-eyed, royal, gigantic warrior between them in the middle. Comparable to a moon in its great fifteenth was his countenance, his visage, and his face. His beard was forked, fair, and pointed ; his bushy, reddish-yellow hair was looped to the slope of his *culad*. A purple-bordered garment encircled him, a pin of wrought gold being in the garment over his white shoulder. To the surface of his white skin was a shirt of kingly satin. A purple-brown shield, with rims of yellow gold, was over him. He had a gold-hilted, embossed sword ; a purple-bright, well-shaped spear in his white firm right hand, accompanied by its forked dart. At his right side stood a true warrior ; brighter than snow his countenance, his visage, and his face. At his left side a little black-browed man, greatly resplendent. A fair, very brilliant man was playing the *édge* feat over them ; his sharp inlaid sword in the one hand, his large knightly sword in the other hand. These he sent up and down past one another, so that they would touch the hair and forehead of the great central hero ; but before they could reach the ground, the same man would catch their points, both backs and edges."

"Regal is the description," said Medb.

"Regal is the band whose description it is," said Curui.

"What, then ; who are they ?" asked Ailill.

"Not hard to tell," answered Curui. "That great central hero is Conor, son of Fachtna Fathach, the lawful, worthy King of Ulad, descendant of the Kings of Eriu and Alba. On his right side is Fintan, son of Niall Namglonnach, the man of the third of Ulad, whose countenance and face is more bright than snow. The little black-browed man at his left side is Cuchulaind, son of Sualtan. Ferchertni, son of Corpre, son of Ilia, is the fair, beaming man, who is playing warlike feats over them. A king-poet of the king-poets of Ulad is he, and a rear-guard of Conor when he goes into his enemies' country. Whoever would wish to solicit or speak to the King, it is not permitted until that man is evaded."

"Here before these to the east, outside," said Crom Deróil, "I saw there a splendid, active trio, clothed in warriors' dress. Two of them were young, child-like ; the third fellow had a forked, purple-brown beard. They would not remove the dew from the grass, for the

imetrummi imethancatar, mar na facceo nec von móríflós  
 1at, 7 atáiat in flúas n-uile.

1S réim 7 ír imétrom 7 ír íúamail in tuarfarcbail, ar  
 Meob.

1S réim, írír íúamail in luét íra tuarfarcbail, ar Cúríú.

Cia rúit, fori Ailill.

Ni dhe ám, bári Cúríú; trí rdermaccémi Tuatí de  
 Oanann anoirin, bári Cúríú; Uelbdeé mac Eitleno, 7 Oen-  
 zur óc mac in Oasúoi, 7 Ceimait milbél. Tancaatar íre  
 oeruo aioí inoiu, óa mórao áis 7 uisáile, cu marmercrae  
 1at ar int ílúas, et ír íri cunnaraccet in flúas 1at 7  
 atáiatrom in flúas.

Unrea íiu íain anair aneéatar, ar Cíom oeruoil, atáiu  
 ano buioin laeóoa lanstonnai, co tuiur oerircatíchi íempu  
 írremtúr. Laeé íeóoa íoruoono anoirin, 7 laeé íino ííra-  
 laino, 7 laeé íuanhao íuicéno trén, co íult tóbaé oerig-  
 buioe íair, cunio íamalta oo ía eíri íibeí ía oeruo íasá-  
 marí, no ía íretharab bánóiri ílancaitnem a íuile. Uléa  
 oezablaé oonóiarí íair, íamalta ía h-oo láma láic  
 ar íat, íamalta (p. 266, b) ía coicairí loíra líac no ía  
 óiblíb úríceíneo a ínúir 7 a oíeé 7 a aséo. Tíu íeéit oon-  
 oeríga míleá íoríab. Tíu mánaíri mára íuríneá bári  
 anbarcáb leo. Tíu elaróib íromma íoríbuilleá leo. Tíu  
 étáisi cáema coicairíoi ímpu.

Oarí ar cubur ír laeéoa 7 ír curáta in tuarfarcbail,  
 ar Meob.

1S laeéoa 7 ír curáta in luét íra tuarfarcbail, ar  
 Cúríú.

Cio ón cia rúit, bári Ailill.

Ni dhe, [ar Cúríú]. Tíu írímlaíé Ulaó inoirin, na óa  
 Conall 7 loezáíre .i. Conall anstonnac mac íruail ílun-  
 marí, 7 Conall ceínacch mac Amairígin, 7 loezáíre o íaíé  
 ímmil.

Unrea íiu íain anair aneéatar, bári Cíom oeruoil, atá-  
 connacra ano tíuarí n-uatímarí n-anacóno í n-áírímué na  
 buioí; tíu lenti línecoa í caíríul íríu ceírráb oóib; tíu  
 íruítt íríuiz líacóora í íorícuíul (.i. írílíuo) ímpu; tíu  
 cuáíli íarín ír na íraeáib uar a m-íraab; tíu íuile íorí-

celerity and lightness with which they came ; as if not one of the great host perceived them, and they see the whole host."

"Gentle, and light, and peaceful is the description," said Medb.

"Gentle and peaceful is the band whose description it is," said Curui.

"Who are they?" asked Ailill.

"Not hard to tell," said Curui. "Three noble youths of the Tuatha-De-Dananns are there," said Curui: "Delbhaeth, son of Eithliu, and Aengus Og, son of the Dagda, and Cermat Honey-mouth. They came at the end of night this day, to excite valour and battle, and they have mixed themselves through the host. And it is true that the hosts perceive them not ; but they see the hosts."

"Here before them to the east, outside," said Crom Deróil, "I see there a warlike, valorous company, with three distinguished persons advancing in front of them. A wrathful, brown hero is there ; and a fair, truly-splendid hero ; and a valiant, king-stout, mighty champion, with thick red-yellow hair ; and comparable to a honeycomb at the end of harvest, or clasps of fair gold, is the bright glistening of his hair ; two-forked, black-brown, is his beard, which is equal to the measure of a hero's hand in length ; like the purple hue of the gilly-flower, or sparkles of fresh fire, his countenance, his visage, and his face. They bear three knightly, brown-red shields ; three immense, whizzing, warlike spears ; three heavy, stout-striking swords. Three shapely suits of purple apparel about them."

"Heroic and knightly, by our conscience, is the description," said Medb.

"Heroic and knightly is the band whose description it is," said Cúruí.

"What, then ; who are they?" asked Ailill.

"Not hard to tell" [said Curui]. "Three prime heroes of Ulad they—the two Conalls and Loegaire—viz., Conall Anglonnach, son of Iriel Glunmar, and Conall Cernach, son of Amargin, and Loegaire from Rath-Immil."

"Here before them to the east, outside," said Crom Deróil, "I saw a hideous, unknown trio in the front of the band, with three linen shirts girding their bodies round ; three hairy, dark-gray garments in folds about them ; three iron spikes in the garments over their bosoms ; three coarse dark-brown heads of hair upon them ; three bright-grey

uonna puaēōa pōpū; tpi zlanpceit̄ uoōpōa co calao-  
bualetib pinnuma pōpū; tpi p̄lez̄a p̄linolet̄na leo; tpi  
claiōbi ōpouip̄n acōib. ̄Da p̄amal̄ta pi z̄l̄im con all-  
m̄p̄aiz̄ i p̄aōō p̄ienb̄īm̄ac̄ c̄p̄aioi c̄ach̄ mileō ūib̄ p̄a p̄o-  
cloip̄teēt̄ a m-biōbao ip̄ in uōn̄aōp̄a.

IS b̄aip̄b̄aip̄ōa ʹp̄ ip̄ caup̄iaōta in tuaip̄ap̄c̄b̄ail, ap̄ Meōb̄.

IS b̄aip̄b̄aip̄ōa in luēt̄ ip̄p̄a tuaip̄ap̄c̄b̄ail, b̄aip̄ C̄ip̄īi.

Ceo ōn, c̄ia p̄ūt, b̄aip̄ Ail̄il̄l.

Ni ap̄p̄e, b̄aip̄ C̄ip̄īi. Tpi tap̄ip̄m̄ioi caōa Ulaō ap̄oip̄n; Ula  
mac̄ Remap̄ip̄ip̄iz̄ a p̄eōain̄ ēual̄īze; Ep̄ip̄iz̄ eōb̄el̄ a b̄ip̄i  
Ep̄ip̄iz̄; Cel̄t̄c̄aip̄ m̄ōp̄i mac̄ Uic̄h̄ioip̄, a p̄aich̄ Cel̄t̄c̄aip̄ a  
Ūin̄ ōa lech̄z̄lar.

Uip̄ea p̄iu p̄ain̄ ap̄aip̄i ap̄neēt̄aip̄, b̄aip̄ C̄ip̄om̄ ōep̄oil, ap̄cōn-  
n̄ap̄ic̄ p̄ep̄i p̄īleō p̄liap̄t̄ac̄ p̄linn̄ēnac̄ p̄āip̄m̄ōp̄i p̄iēt̄p̄aōa, co p̄a-  
b̄iap̄t̄ l̄ac̄t̄naī im̄bi. Seēt̄ űz̄ep̄ip̄iōōāil̄l̄ c̄iap̄a com[p̄]lem̄na  
im̄bi; z̄ip̄ip̄i c̄ech̄ n-uac̄h̄ap̄iāc̄, lib̄ip̄i c̄ach̄ n-iēt̄ap̄iāc̄. Nonb̄ip̄  
c̄eēt̄aip̄ a ōa th̄āeb̄. Lop̄iz̄ ap̄uaōh̄m̄ap̄i ip̄ap̄n̄aioi na l̄āim̄.  
Ceno ap̄n̄b̄ten̄ p̄ip̄ip̄i 7 ceno ālz̄el; b̄ap̄eo a p̄eba 7 a b̄aip̄ti,  
p̄ip̄ip̄m̄io in ceno n-ap̄n̄b̄ten̄ p̄oip̄i cenōap̄i űa nonb̄oip̄i cenōap̄-  
m̄ap̄ib̄ano p̄aa b̄p̄aioip̄i n-oen̄ uap̄ie. P̄ip̄ip̄m̄io in ceno ālz̄en̄  
p̄oip̄ip̄i, cenōap̄b̄eēt̄aiz̄enō ip̄ip̄i n-uap̄i c̄et̄na.

IS in̄z̄n̄ao in tuaip̄ap̄c̄b̄ail, p̄aip̄ Meōb̄.

IS ip̄p̄eēt̄ac̄ in̄t̄i p̄a tuaip̄ap̄c̄b̄ail, b̄aip̄ C̄ip̄īi.

Cio ōn c̄ia p̄ūt, b̄aip̄ Ail̄il̄l.

Ni ap̄p̄e, b̄aip̄ C̄ip̄īi; in ̄Dap̄ōa m̄ōp̄i mac̄ Eit̄h̄lenn, ōap̄z̄  
ōia tuaōt̄i ōe ̄Danoano. ̄Dap̄m̄ōp̄ao āiz̄ 7 up̄z̄aile p̄a cum-  
m̄ap̄ic̄ ip̄in̄ m̄ac̄ip̄i in̄oip̄i p̄oip̄i in p̄luap̄z̄, 7 ni p̄acceno nec̄ ip̄ip̄in̄t̄  
p̄l̄iāz̄ ē.

Uip̄ea p̄iu p̄ain̄ ap̄aip̄i ap̄nech̄aip̄, ap̄ C̄ip̄om̄ ōep̄oil, ap̄cō-  
n̄on̄n̄ap̄ic̄p̄a ap̄o p̄ep̄i tap̄il̄c̄ tuil̄let̄an, IS ē b̄aile b̄p̄aōp̄iōā, ip̄ē  
ōp̄eēlet̄an ōēt̄p̄olup̄, cen ep̄ip̄m̄io cen ēt̄z̄uo, cen ap̄ip̄m̄i cen  
p̄aeb̄ip̄i, ac̄h̄t̄ p̄uaēt̄b̄iōōc̄ ōonōlet̄aip̄i ōez̄p̄iāōa cu ap̄ib̄accōaib̄  
a ōa ōēp̄al̄. Rem̄ic̄h̄ip̄i p̄ep̄i m̄ōp̄i c̄ech̄ n-oen̄ b̄all̄ ōe. In cōp̄t̄i  
clōic̄ip̄ea imm̄uic̄ na p̄ēt̄ac̄ Cl̄anna ̄Dēoao uile ōa t̄ō c̄b̄ail  
p̄a z̄ac̄ ap̄al̄m̄ain̄ 7 ōap̄ip̄īz̄ni ubull̄ ēlep̄p̄ ān̄ m̄ēoip̄i co a c̄ēl̄i  
ōe. (p. 267, a) R̄aleic̄ uap̄o p̄a tal̄m̄ain̄ p̄eib̄ p̄a leic̄eo ōl̄ā<sup>a</sup>  
c. . . . t̄ain̄<sup>b</sup> b̄aip̄i ap̄t̄i 7 ep̄ip̄um̄m̄i.

<sup>a</sup> b̄lai, in facsimile.

<sup>b</sup> can̄c̄ain̄o, in facsimile, an impossible form.

shields, with hard ozier bindings upon them; three broad-bladed lances with them; three gold-hilted swords had they. Like the baying of a foreign hound in the chase is the loud heart-bellowing of each warrior of them when hearing of their enemies in this fortress."

"Fierce and warlike is the description," said Medb.

"Fierce is the band whose description it is," said Curui.

"What, then; who are they?" asked Ailill.

"Not hard to tell," said Curui. "Three leaders of battle of the Ulidians they—Uma son of Remanfisech, from Fedan of Cualnge; Errgi Echbél, from Brí-Errgi, and Celtchair the Great, son of Uthidir, from Rath-Celtchair, from Dún-da-Lethglas."

"Here in front of them, to the east, outside," said Crom Deróil, "I saw a large-eyed, large-thighed, shoulder-bladed, nobly-great, immensely-tall man, with a splendid gray garment round him; with seven short, black, equally-smooth cloaklets about him; shorter was each upper one, longer each lower. At either side of him were nine men. In his hand was a terrible iron staff, on which were a rough end and a smooth end. His play and amusement consisted in laying the rough end on the heads of the nine, whom he would kill in the space of a moment. He would then lay the smooth end on them, so that he would animate them in the same time."

"Wonderful is the description," said Medb.

"Protean is the person whose description it is," said Curui.

"What, then; who is he?" asked Ailill.

"Not hard to tell," said Curui. "The great Dagda, son of Ethliu, the good God of the Tuatha De Danann. To magnify valour and conflict he wrought confusion upon the host in the morning this day; and no one in the host sees him."

"Here before them, to the east, outside," said Crom Deróil, "I saw there a mighty, broad-fronted man; bold, dark-browed; broad-visaged, white-toothed; without raiment, without clothing, without arms, without weapons, except a well-stitched brown leather apron up to the hollows of his two arm-pits. Stouter than a large man is each of his limbs. This pillar-stone outside, which all the Clanna-Degad could not lift, he pulled out of the ground, and performed an apple feat with it from one finger to the other. He hurled it from him with power, as quickly and lightly as he would fling a wisp of . . . , for quickness and lightness."

IS ρυαναι ριζένο τρέν ποάλμα in τυαρρεβαι, βαρ Meob.

Ιρ φορμρετ cαch ρα τυαρρεβαι, βαρ Cύμυι.

CEO ón cia ρύτ, βαρ Διλίλλ.

Μι ανρε. Τρυζαταιλ τρενφερ ριν .ι. τρεήφερ τιζι Conchobair; ιρέ μαρβαρ να τρι νόνβαιρ οά θέccun αννιάραιο ναμμδ.

Υηρεα ρυ ραιν αναιρ ανεχταιρ, αρ Cρiom νεροιλ, ατcon-  
nacpa ζιλλα νυα νοιθεντα ι ceñgul 7 ι cubruuc. Τρι ρλαδ-  
μαιο ceéταρ α οα cορρ, 7 ρλαδμιασ ceéταρ α οα lam. Τρι  
ρλαδμιασ imin α βμαζιτ, 7 μόρφερρυρ cecha ρλαδμιασ, conro  
inuno 7 óen μόρφερρυρ θέc. Com[ ]<sup>a</sup> πομπυρ φερτα φερ-  
μαιλ cu[ ]<sup>a</sup> óen μόρφερρυρ θέc, cυναρταμύζενο φειβ ρο  
έαιρύζεσ α comlin νε βολζαναιβ belea φορι άτι 7 etpummy.  
Inταν ατέλμεσ βολτενυσο α námατ, inταν ρα benασ  
ceno ino ρυρ οίβ ρα ταιλφότ νε έαιλφοταιβ in ταλman, no  
ρυρ in cαρραic cloói, ιρρεσ ατβερεσ in φερρην, ní οα έεταρ-  
μαέταιν ζαιλι να ζαρεσ βερμαρ in ρυμπρσ ριν, acht ρά  
βαλτενυσο in bíσ 7 in lenna ριλ ιρρην ουνουρα. Νάήζειβ-  
pium eill náρ cummytíz ατάc leo co τάι ταρτασάc conoαbic  
in τονσ inbυρβι έέτα.

Οαρ αρ cύβυρ, αρ Meob, IS nemneé 7 ιρ νοcοιρc in  
τυαρρεβαι.

Nemneé νοcοιρc cάch ιρρα τυαρρεβαι, βαρ Cύμυι.

CEOón cia é, βαρ Διλίλλ.

Μι ανρε; μαc να τρι cυρμασ ατρυβαρε αέιαναιβ .ι. Uma  
μαc Remanpυrζ, Cυρζι eébel, et Celtchαιρ μαc Uιτηρρη.  
IS éicen inn αιρετρην οα ρλίαζ ιca cομέτ α έέιτ ι cρίc α  
βροβασ, οαιζ α ζαιλι οα cομυρ .ι. Uανέeno αρμυτεc, 7 níρμ  
ρλάν acht α oen βλιασδαιν θέc; 7 in ρα έαιc α έυιτ ρυαμ  
να ταρρεσσ οσ cαch óen nobio ιρρην ταιζ.

Υηρεα ρυ ραιν αναιρ ανεχταιρ, αρ Cρiom νεροιλ, ατcon-  
σαρρεα ανσ βυσιν οα οαερcαρρλίαζ; oenφερ etυρρυ. Suar-  
mael ουβμυνταc ραιρ, mocolpύλι μόρμ oengela ina έno.  
Άζεσ έτιορασ α ρλεμανζορμ αci. Όματτ ρίβαιμ ι φορcιρϋλ  
immi; ρυτηέcυμαν υμαρσ inα βρυττ υαρ α βμαρμ; ριch-  
bacc cpeouma ina lám. Clucin ceolbino ina cομαιτεc.

<sup>a</sup> The defects in the MS., although trifling, render it difficult to give the exact sense in the translation.

“Heroic, regal, powerful, mighty is the description,” said Medb.

“Stronger than any is he whose description it is,” said Curui.

“What, then, who is he?” asked Ailill.

“Not hard to tell. That is the champion Trisgatal; the champion of Conor’s house. He it is that kills the three enneads by his fierce look alone.”

“Here before them, to the east, outside,” said Crom Deróil, “I saw a fresh, childish youth, in bonds and fetters. Round each of his two legs were three chains, a chain round each of his two hands, and three chains round his neck; and seven persons at each chain, which is equal to eleven sevens. He . . . a manly, vigorous *rompur* with the eleven sevens, whom he would drag as easily and lightly as he would drag their number of empty bladders, when he would hear the clamour of his enemies. When the head of one of the men would strike against a surface-sod of the surface-sods of the ground, or against the stone crag, the man would say, ‘It is not to exhibit bravery or valour this uproar is created, but about the odour of the food and ale which is in this house.’ A feeling of shame possessed him, so that he went with them a while, quietly, silently, until the same wave of fury came upon him.”

“By our conscience,” said Medb, “the description is virulent, indocile.”

“Virulent, indocile is he whose description it is,” said Curui.

“Who is he, then?” asked Ailill.

“Not hard to tell. The son of the three champions I mentioned before, to wit, Uma son of Remanfisech, Errgi Echbél, and Celtehair son of Uithidir. That number of their host is requisite to guard him when he goes into his enemy’s country, in order to restrain his ardour. Uanchend Arritech is he, and his eleventh year is not complete; and he never eat his portion, without offering it to everyone who might be in the house.”

“Here before them to the east, outside,” said Crom Deróil, “I saw a band of their rabble. One man in their midst, with a black, pointed, thick head of hair, having large, subtle, all-white eyes in his head, and a smooth-blue Ethiopian countenance; a ribbed garment in folds about him; a brazen clasp in his garment, over his breast; a long bronze wand in his hand, and a melodious little bell beside him,

Ծետարս և եճարս Բարի ևն ընկած Կո շարսնո ըսծա 7 ըօշիս  
 Ծո՛նո արօրից 7 Ծո՛նո շընկած ևն.

ՏօժիԲ 7 Իր ըսրիտօ ևն շարսարսԲալ, ար ՄեօԲ.

ՏօժիԲ Եճ՛ ըս շարսարսԲալ, Բար Ընրիս.

Ըս ընտ, Բար Ընրիլ.

Մի արս, Բար Ընրիս. Քօմիտ ընշօնմիտ ըն ար Ընրիս.  
 Օնմիտ ԸոնոԲարի. ՄիսԲի Ծ՛ըրսարս ըսճի Ծօ ըսմարս ար  
 Ծում Ծ՛Ալտարի ըսմ ար և շարս Ծա ար ճիտ Ըօրսճեօ Քօմիտ  
 ընշօնմիտ.

Արս արս ըսն արս արսճարի, ար Ըրոմ Ծըրօլ, Ըտ ըօն-  
 ըսրս արս ըսն Ըօրսարս Ըճճիճճ 1 Ըարստ Ընօրսարսճճ Ըր  
 Ըճարս արսարս. Անօ ևնԲեճ ևնշարսճճ ևնԲե, Կօ ը-ևնճնամ  
 օրնիճիճճ. Բար օրն Ծանա Ըճճարի և Ծա Ըամ. Բանն օրն ևն  
 Ըճճ մըն Ծա մընարի; արս Կօ ը-ևնճնամ օրս Ըար. Ու  
 Ըարսիճ ընմ, 7 .ա. Ըարսիճ ըս Ծըսար, (ը. 267, Բ) 7 .ա.  
 Ըարսիճ Ըճճարի և Ծա ԸճԲ.

1Տ արօրիտօ 7 Իր ընշօն ևն շարսարսԲալ, ար ՄեօԲ.

1Տ ընշօն 7 Իր արօրիտօ [ևն] ճի ըս շարսարսԲալ, ար Ընրիս.

Ըսօ օն Ըս ընտ, Բար Ընրիլ.

Մի արս Բար Ընրիս. Ալտ Ծրիսճա մաճ Բիճնա և Տարի  
 ըս Ի-արս, 7 Իր Ընտ ըս ընի Ըարսիճ ըն ևնմ Ըճճ Ըօնարի  
 ճիտ, ար ըն Ըրստարս Ըս Ի-ևնԸԲարս ևնճ Ծ՛նտ ընշօն Ըճճ ըն  
 և ը-ևնԸԲարս ըն. Ճարն և Ըօրնարս Ծօ ընճճ Ընտ Ըճճ  
 Ծօրն.

Արս արս ըսն արս արսճարի, ար Ըրոմ Ծըրօլ, Ըտճ-  
 ըսրս արս Բումն ընշօն ընմօրն. Օնրսն ևն արնուճ ընճ;  
 ընտ Բիճճճ Ըօրն արս; Ըն և-Ընշն արնո արս Ի-օլ Ծօ.  
 Ըսնրն ընտ Ըօրնարսճ արնո օլ Ընտ Ծօ .ա. Բիճնա մն  
 մնտարս ևն արս ընտ, 7 Բիճնա արնարս ևն ընտ Ընտ.  
 Օնճճ օԲելի Ըճճարի և Ծա Ճարն. Տարս ճարս ընշօն արս.  
 Ընտ Ընտ ընտարի ևն. Տնշ մօրն մնտա ըս արս և Ճար-  
 ընտ; ևննարի ընշօն և Ճարի ընտ Ծօնարս Բնմ Ծ՛ըր-  
 ընտ ևն ընշօն արս և Ծըրնարս Կօ մարնո Ըն արնուճ մն  
 Ծ Ըրնճնարի Ընտ Ծար և ընտ 7 Ծար և Ըօրնարն, ևննարի  
 ընշօն և Ճարի ընտ. Ըարն Ծնրն Ծա ևնտ Ըսնարս  
 Ընտն ընտ, ար ըս Ծնարս ընտ Ծարն Ծա ընտ Ընտ 7 Ըճճ  
 7 Ծարս, Ըս Ընտնարս Ընտ ըս ընտ ևն արնո ևնտ ընտ  
 ընտ, ևն ընտն ևնճնո և Ճարի ընտ.

\* These were each originally written արս in the text; but have been corrected to արսիճ, apparently by the original hand.



which he touches with his wand before the host, so that it gives pleasure and delight to the Arch-King, and to the whole host."

"Laughable and amusing is the description," said Medb.

"Laughable is the person whose description it is," said Curui.

"Who is he?" asked Ailill.

"Not hard to tell," answered Curui. "That is the royal fool Róimid, Conor's fool. There never was fatigue or sorrow on any man of the Ultonians, that he would heed, if he only saw the royal fool Róimid."

"Here before them to the east, outside," said Crom Deróil, "I saw a purple-hued man, in his first grayness, in an open-headed chariot, over high horses; a marvellous much-speckled garment about him, with gold-thread workmanship. A bracelet of gold, moreover, on each of his two hands, and a ring of gold round each finger of his fingers. Arms with golden workmanship had he. Before him were nine chariot-men, and nine chariot-men behind him, and nine chariot-men on either side of him."

"Magnificent and regal is the description," said Medb.

"Regal and magnificent is he whose description it is," said Curui.

"Who, then, is he?" asked Ailill.

"Not hard to tell," answered Curui: "Blad Briuga, son of Fiachna, from Temair of the Ard; and these nine chariot-men must be about him whithersoever he goes, for he listens not to the speech of anyone of the host, but to their speech. Sparing is their speech to everyone but to him."

"Here before them to the east, outside," said Crom Deróil, "I saw a prodigious royal band. One man in front of it, with coarse black hair. An expression of gentleness in one of his eyes; foam of crimson blood in the other eye; *i. e.* at one time a gentle, friendly aspect; at another time a fierce expression. An open-mouthed otter on each of his two shoulders. A smooth, white-surfaced shield upon him. A white-hilted sword with him. A large, knightly spear to the height of his shoulder. When its spear-ardour seized it, he would deal a blow of the handle of the mighty spear upon his hand when the full measure of a sack of fiery particles would burst over its side and edge, when its spear-ardour seized it. A blood-black cauldron of horrid, noxious liquid before him, composed, through sorcery, of the blood of dogs, and cats, and Druids. And the head of the spear was plunged in that poisonous liquid when its spear-ardour came."

Օար ար cubur [իլ nemneč] օն տարաբժաւ, ար մեօծ.

1Տ nemneč զձ րա տարաբժաւ, ար Ըրնն.

Շո օն զա րնտ, ար Ունն.

Տոձձձ ղօււ ւլաւ րո, ար Ըրնն, քար ու յա շուն արաւ  
 ու նեճ յաւն ; 7 ուն նաւր ար զիւզ ձւ ւլաւն ար ար զիւզ  
 ձւրիւմ ա օւնրու. օն արն արաւ զձձ ձւաւ Մաւաւր 'ոն արաւ  
 ար նաւաւ, 7 զար արաւ ղարարաւ արար, ար ու արաւ ձ  
 զարն ու օն ար ունն ղօւտ մաւ ղօւաւաւ ղար ար զարաւ արաւ  
 ուն ունի ; 7 ու տարարար արաւ արաւ.

Արաւ յու արաւ արաւ արաւ, ար Շոմ ղարաւ,  
 աւարաւ արաւ արաւ արաւ. ար արաւ արաւ արաւ  
 արաւ արաւ արաւ. արաւ արաւ արաւ արաւ արաւ  
 արաւ արաւ. արաւ արաւ արաւ արաւ արաւ. արաւ  
 արաւ արաւ արաւ արաւ արաւ. արաւ արաւ արաւ  
 արաւ արաւ արաւ արաւ արաւ. արաւ արաւ արաւ  
 արաւ արաւ արաւ արաւ արաւ.

Օար ար cubur ար արաւ արաւ 7 ար ղաւ օն տարաբժաւ, ար  
 մեօծ.

1Տ ղաւ 7 ար արաւ արաւ զձ րա տարաբժաւ, ար Ըրնն.

Շո օն, զա րնտ, ար Ունն.

Ար արաւ. արաւ արաւ արաւ արաւ արաւ արաւ արաւ  
 արաւ արաւ. արաւ արաւ արաւ արաւ արաւ արաւ  
 արաւ. արաւ արաւ արաւ արաւ արաւ արաւ արաւ  
 արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ

Արաւ յու արաւ արաւ արաւ, ար Շոմ ղարաւ, աւարաւ  
 արաւ արաւ արաւ արաւ արաւ. արաւ արաւ արաւ արաւ  
 արաւ արաւ. արաւ արաւ արաւ արաւ արաւ արաւ. օն  
 արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ

1Տ ղաւ 7 ար ղաւ օն տարաբժաւ, ար մեօծ.

1Տ ղաւ 7 ար ղաւ օն րա տարաբժաւ, ար Ըրնն.

Շա րնտ, ար Ունն.

Ար արաւ. արաւ արաւ արաւ արաւ արաւ արաւ արաւ  
 արաւ, 7 օն արաւ արաւ արաւ արաւ արաւ արաւ արաւ  
 արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ արաւ

Արաւ յու արաւ արաւ արաւ, ար Շոմ ղարաւ, աւարաւ  
 արաւ (p. 268, a) արաւ արաւ արաւ արաւ արաւ, արաւ արաւ

“By our conscience, the description [is venomous],” said Medb.

“Venomous is he whose description it is,” said Curui.

“Who, then, is he?” asked Ailill.

“That is Dubthach the Chafer of Ulad,” said Curui; “a man who never merited thanks from any; and when a prey falls to the Ultonians all, a prey falls to him alone. The quick, deedful *luin* of Celtehair is in his hand, on loan, and a cauldron of crimson blood is before it, for it would burn its handle, or the man that is bearing it, unless it was bathed in the cauldron of noxious blood. And foretelling battle it is.”

“Here before them to the east, outside,” said Crom Deroil, “I saw another band there. A sedate, gray-haired man in front thereof. A fair bright garment about him, with borders of all-white silver. A beautiful white shirt to the surface of his skin; a white silver belt about his waist; a bronze branch at the summit of his shoulder; the sweetness of melody in his voice; his utterance loud but slow.”

“Judicial and sage, by our conscience, is the description,” said Medb.

“Sage and judicial the person whose description it is,” said Curui.

“Who, then, is he?” asked Ailill.

“Not hard to tell. Sencha the Great, son of Ailill son of Maechlóid, from Carn-Magh of Ulad; the most eloquent man of the men of earth, and the pacificator of the hosts of Ulad. The men of the world, from the rising to the setting, he would pacify with his three fair words.”

“Here before them to the east, outside,” said Crom Deroil, “I saw there a brave, truly-splendid band; in front of it a young, tender boy, with ever-clustering yellow hair. The judgment which the hero before him cannot deliver, he delivers.”

“Wise and cunning is the description,” said Medb.

“Wise and cunning he whose description it is,” said Curui.

“Who is he?” asked Ailill.

“Not difficult to tell,” answered Curui; that is Caini the fair-judging, son of Sencha, son of Ailill; and the decision that his father does not, or cannot, deliver, he delivers it.”

“Here before them, outside, I saw a hateful, foreign-looking trio, with long sharp staves, and wearing foreign brown-gray garments.

λαιβ ιμζεργια υπαρουα ; co n-εταγιβ αλλμαροα λιατοουαρ ιμπαιβ ; co τρι ζοτονιβ υμαιοι ιλλάμαιβ οεργα leo ; co τρι λοργζαιβ ιαριναιοιβ ιμα λάμαιβ clii. ni λαβαιν νεc οιβ μι αραιε, 7 ni λαβαιν νεc ο'ιν μορϕλυαζ μυ.

1S μογοα [7 ιρ] αλλμαροα ιν τυαμαρϕβαι δρι Meob.

1S μογοα 7 ιρ αλλμαροα [ιn luche ιρα τυαμαρϕβαι], βαρι Cύρην.

Cio on cia ρύτ δρι Διλιλ.

ni ανρε δρι [Cύρην]. Τρι οοριρο μίτιζι Conchobair ανο-  
ριν, Nem 7 Όαλλ 7 [Όριυιθεν].

Τυαμαρϕβαι ιν cετνα βριανι τανιc ιριν ϕαcθη [ ]  
Nuεunaιρηεc ιν ορύνι μόρι νιμηαcεανσ α τυαμαρϕβαι οο  
cεβαιρε ο ριν ιμμαc.

1Sιατ υλαο ρύτ τμα, βαρι Meob.

1Sιατ ecn, βαρι Cύρην.

ni μαρϕαμλαο μιαμ να η-ιαμαμ, no ιν ϕαι ι τυοcαιρ<sup>a</sup>  
no μερϕαιρτινι αcαιβ.

Ναορεταμαρι μαcά, δρι Cυρην.

1 ϕαιλ 'ραν ουνυο νεc μαριτιη, δρι Meob.

Αcά ρηρηι cλανο Όεοαο, βαρι Cυρην, .i. Ξαβαλγλιννι  
μαc Όεοαο ϕιλ ιρέ οαλλ .xxx. βλιασαν ιριν ουναορα ιc α  
ξαιη.

Τιαζαρι οα ιαρηαζιγο οe ιν μα η-αιηιcλιc, 7 ιαρηαζιθερη  
οe cia η-αιηιcιλλ τυcαο ρορηυ.

Cia μαζαρ ανσ βαρι Cύρην.

Τάετ Cριom οεροιλ 7 Ψαεγγλιννι μαc Όεοαο.

Τανcαταρι μερϕυ comice ιν τεc ι μαβι Ξαβαλγλιννι ιc α  
ξαιη.

Cia ρο, δρι epeom.

Cριom οεροιλ 7 Ψαεγγλιννι μαc Όεοαο ανορο δρι ιαc, 'ξ α  
ιαρηαζιγο οίτρη ιν μαβι ι ταρηήζηνι no ι ϕαρτινι α ταροεc  
υλαο, no ιν ϕαιλ [ϕ]ηιcαλιμ ρορηυ μαcά.

1S cian άcά ι ταρηήζηνι α ταροεc δρι α [ϕ]ηιcαιλιc.  
1Se [ ] α [ϕ]ηιcα]λιμ. Τεζ ιαριναιοι 7 οα thec cλαμιο  
ιμμι, 7 τεζ ταλμαν ρόι ανήρ; 7 lecc ιμοαήζην ιαριναιοe ϕαιρ-  
ροe, 7 να ϕηιcη οα cρην 7 οο λαρηαμαιν 7 οα ζύαλαc μα  
τιμμαρηγεο ιρηηι τεch ταλμαν comio ροριλάν. 1Sρεο μα-  
ταρηήζηρεο ούν co τιμμαρηζρηιτρη μαcι υλαο ι n-oen αιοchi

<sup>a</sup> τυοcαιρ, τυοcαν, facsimile.

They had three bronze darts in their right hands, and three iron clubs in their left. Neither of them speaks to the other, and not one of the host speaks to them."

"Servile and strange is the description," said Medb.

"Servile and strange are they whose description it is," said Curui.

"How, then ; who are they?" asked Ailill.

"They are the three doorkeepers of Conor's house, Nem, and Dall, and Druithen."

That is the description of the first division that came into the fair-green. The great druid was not able to describe them further.

"They are the Ulidians," said Medb.

"They are, indeed," said Curui.

"Was it imagined before or after ; or is it in prediction or in prophecy with you?"

"That we know not, if it is," said Curúi.

"Is there in the fortress any one that knows?" asked Medb.

"There is," said Curúi, "the senior of the Clann-Dedad, to wit, Gabalglinni, son of Dedad, who has been, and he blind, maintained thirty years in this fortress."

"Let some one go and ask him if they were expected ; and let it be asked of him what preparation was made for them."

"Who shall go there?" asked Cúruí.

"Let Crom Deroil and Faenglinni, son of Dedad, go."

They went on to the house in which Gabalglinni was maintained.

"Who is this?" asked he.

"Crom Deroil and Faenglinni, son of Dedad, are here," said they, "to enquire of thee if the coming of the Ulidians was in prediction or in prophecy ; or if so, whether there is any preparation for them?"

"Long has their coming been in prophecy. That they may be attended to, this [is the] provision. An iron house, and two wooden houses about it ; and a subterranean house under it, and a strong iron flag upon that ; and all the faggots, and inflammable materials, and coal, that were found, were collected into the subterranean house, so that it is quite full. It is what was prophesied for us, that the nobles of Ulad

ιγγιν τεόραιν. Δτάτ ρεχτε ρλαβιασ[α] υμιαυιν ρυνο ρά  
 έορραιβ ινο λερτάρα [ ] ζαιλ, 7 ρορρίατα α ceήzul  
 υονα ρεέτ κοιρέιβ ραίλετ ρορ ιν ράροέιρε ιμμυιέ.

Ταncαταρ (Cιom υερίοιλ 7 ροengλιννι) ιγγιν τεέ ιμβάι  
 Μεοb 7 Διλίλλ 7 μαέτι να cuiceo, et αορεταυτερ υόιβ μαρ ια  
 αιυέλιτ υλαο.

Τιαζαρ υ'ρερτάιν ραίλι ιυυ νεέ υαιτρυ 7 υαιμρε, α  
 Chύρύν, αρ Μεοb.

Cυιέ ιαζαρ ανο, ραρ Cύρύν.

Ιη υιαρ . . . αρ Μεοb, et κυιαρ αμλαο ρερεάρι ραίλιε  
 ρρυ υαιμρε co μαέιβ έοιειο Connacht, 7 υαιτρυ co μαέιβ  
 υα cuiceo Mumau.

Υοβεργα ριο αιέτι, βαρ Cυρυν, αρ ιντι [f]μεεραρ ιν  
 ράλτι ιν ια ριο no ιν ια υεβεέ; υαιρ ιασ έ Ουβέαέ υοελ  
 υλαο [f]μεεραρ ιρ ια h-εργίο τάncαταρ. Μαο e Senéa  
 μαε Διλίλλα [f]μεεραρ, ιρ ια ρίο ταncαταρ.

Λοταρ ιεμπυ κοιει βαίλ ιρηαβαταρ υλαο ρορηυο  
 ραίέτι.

Μοέen υιόέen υο έιέτυ, α αριοί αριοέταέ αριούαρλ  
 υλαο, αρ Cιom υεριοιλ, ό Μεοb 7 ο Διλίλλ 7 ο μαίειb κυειο  
 Connacht leo.

Μοέen υιέέen (p. 268, b) υο έιέτυ α αριοί αριοέταέ  
 υλαο, αρ ροengλιννι μαε Υεοαο, ο Cύρυν μαε Υαρι cy  
 μαέιβ υα coiceo Mumau ραίλιτ ταλλ ιρη υυυυο.

Ταρυρ λινο 7 ταρυρ ιυρην ιυζ, αρ Senéa μαε Διλίλλα, et  
 ιη υο υεnam υιλc να h-ιηγαιλι ταncαταρ υλαο αέτ αρ με-  
 υαυμερει ά Ούν υα βενo co eliu Μάιλ μααιc υζαινε, et  
 ιη ια ιιαο leo υυλ αργιν έρυέ combetίρ αιοέι λοήζροιυτ  
 ιντι.

Ταncαταρ ιεμπυ κυιice βαλ [ι] ιαβε Μεοb 7 Διλίλλ 7  
 Cύρύν 7 Εοέυ, cy μαέιβ να τρι cuiceo. Ρα ιννιρεταρ  
 υοιβ.

Ρακυιυτ ιητ αερ υάνα 7 να h-αιυιρτιζ 7 λιέτ αρηζαυ-  
 υιζέι co h-υλταιβ céin ιοβάγ ιc ερηασ τιζι υοιβ, υο ζαυι-  
 ζυο 7 υ'αιυιρτιυο υοιβ.

<sup>a</sup> Féi (for Fepzuy,) in facsimile.

would be congregated in one night in that house. There are seven chains of good iron here under the feet of this bed; [                    ], and let them be firmly fastened to the seven pillar-stones that are on the green outside."

They (Crom Deroil and Faenglinni) came into the house in which were Medb and Ailill, and the nobles of the province, and related to them how the Ulidians were awaited.

"Let one from thee, and one from me, go to bid them welcome, O Curúi," said Medb.

"Who shall go there?" asked Curúi.

"The . . . two," said Medb, "that so welcome may be given to them from me with the nobles of the province of Connacht, and from thee with the nobles of the two provinces of Munster."

"I will even know," said Curúi, "by the person that answers, whether they came with peace, or with battle; for if it is Dubthach, the Chafer of Ulad, that answers, it is with discord they came; if it is Sencha, son of Ailill, that answers, it is with peace they came."

They (the messengers) went on to the place in which the Ulidians were, on the green.

"Welcome, ever-welcome, thy coming, O high-puissant, high-noble arch-king of Ulad, from Medb, and from Ailill, and from the chieftains of the province of Connacht along with them," said Crom Deroil.

"Welcome, ever welcome, thy coming, O high-puissant, high-noble arch-king of Ulad, from Curúi mac Dairi, with the nobles of the two provinces of Munster, who are yonder in the fortress," said Faenglinni, son of Dedad.

"It is pleasing to us, and pleasing to the king," said Sencha, son of Ailill; "and it was not to commit injury or conflict the Ulidians came, but in a drunken fit, from Dún-dá-bend to Cliu of Mal, son of Ugainè; and they deemed it not honourable to go out of the district until they would be a night encamped in it."

The messengers proceeded to the place in which were Medb and Ailill, and Curúi, and Eocho, with the nobles of the three provinces, and they related [the news] to them.

The poets, and the minstrels, and diverters, were sent to the Ulidians, whilst a house was being arranged for them, to furnish amusement to them.

Racuyit teéta éucu vaxáto juu in laeé bas ferri v'ulcaib vo huié moxai tigi vobib. Ra emiz imperun vuz[ ]<sup>a</sup> ac ulcaib immi rin. Δτραδέταταρί cét curao coméalma vób ari Δ n-αριμαίβ i n-oenfeét, curá r'voviz Senca mac Διλίλλα ιατ.

Τάετ Cuchulaino avo ari Senca; bá éomov Δ tigi éan-cabair, 7 biv porí Δ fæferam cu porri arií.

Δτραδέτ Cuchulaino. Δτραδέταταρί ulao emiz n-oenfirí mvoiao Conculaino. Sillir Cuchulaino farí in teé ir mó mo báí 'rin baíli. 1Se pevce in teé iavmavo immárvabatar in va teé clario.

Tancatarí lucé Δ rruéalma éucu, 7 ma h-avóto torí teneo vepmárv vóbib. Ra vevovavtéa Δimuzéi biv 7 lenna vóbib. Cae fáicirí éiceo v' avóci ma étlavirí lucé Δ rreparí 7 Δ rruéalma ari ovenferavib uacú, cu rruacé in ferí hvovovavé, copo iav in comlav va éir. Cotucaví na pevce r'labvavov upvavirí porirí tech, et mocévglaví vo na pevce covrívib cloé bavtarí poriríno fácéi immucé. Tucaví trí cóicaví zovavov cona m-bolvavib zovavov va zvep'pavé in teneo. Tucaví Δ trí timéuvavovavó imm av tech. Ra h-avovav in tene aví 7 avúav irirí tech; covavic movrvvth in teneo trír in tech aví; Curáévromzavirret in r'lvavz immov teé, curba éáí tavtavavé porí ulcaib. Cunebaviré v'vucvru, Δ ulcu ca pevce in hvucé mómórv zovav ari covra. Avé ir hvovavcu vavvra ravaví ná vo nevó avle ézgem. Vaví lmvra avavéar íc ari lovcevo aví 7 avuvav, 7 ir porrváva in tevovav.

Vavívo curí va rrvovrav, baví Tríravavílv trérvferí, íc érvz 7 íc tavbaviré hvllí va cóirí irirí comlav n-úrvavirí báí rrv-rin vovrv. Nvra éneví 7 nvra zeví 7 nvra zuvav in cómla.

Nvmanvovvavír va f'lev v'ulcaib Δ Chuchulaino, baví v'vucvru; vovrvavaví i evó vrovavó íaτ.

Navávb Δ hvucvru, ari Cuchulaino. Vavzenvra vovm évúavovín 'v trívaví Δ mavavé ulao ulí immavé.

Sávov Cuchulaino Δ élavvov, co r'ávnic covicí Δ élvá trír in teé iavmavoví, 7 trír in va teé clario.

Teé iavirí avovov, baví Cuchulaino, etír va teé clario.

<sup>a</sup> The facsimile has vuz. But in the original it seems as if there was a sign of abbreviation over the z.



Messengers were then sent to them, to inform them that the best hero of the Ultonians might select the choicest house for them. A quarrel arose about that among the Ultonians. A hundred puissant knights rose up together, upon their arms; but Sencha, son of Ailill, pacified them.

"Let Cuchulaind go there," said Sencha; "about the measure of his house you have come; and you shall be under his guarantee until you return again."

Cuchulaind advanced. The Ultonians advanced as one man, after Cuchulaind.

Cuchulaind looked upon the largest house that was in the place. That is the iron house round which the two wooden houses were.

Their attendants came to them, and an enormous bonfire was lighted for them; and provisions of food and ale were dealt to them. As the night approached, their attendants and servants would steal away from them one by one, until the last man, who closed the door after him. And the seven chains of iron were fixed upon the house, and fastened to the seven stone pillars that were upon the green outside. Thrice fifty smiths were brought, with their smiths'-bellows, to blow the fire. Three circles were made round the house; and the fire was ignited from above, and from below, in the house, until the ardour of the fire came through the house from below. Then the hosts shouted loudly about the house, so that the Ultonians were silent, speechless, until Bricriu said: "What, O Ultonians, is the great heat that seizes our feet? But it is fitter that I should know than any other person. Meseems they are burning us from below, and from above; and the house is closed fast.

"There will be a means by which we shall know," said Triscatal Strong-man, getting up and delivering a blow with his foot in the iron door. But the door neither creaked, nor resounded, nor was injured.

"Not well hast thou made thy banquet for the Ultonians, O Cuchulaind," said Bricriu; "thou has brought them into an enemies' pen."

"Say not so, O Bricriu," answered Cuchulaind. "I will do with my *Cruadin* a deed through which the Ultonians all will go out."

Cuchulaind plunged his sword up to the hilt through the iron house, and through the two houses of boards.

"An iron house here," said Cuchulaind, "between two houses of boards."

Meirru caé máin, on, bar bhuicn<sup>a</sup>.

\* \* \* \* \*

(From *Lebor na h-Uidre*, p. 19, a.) [ . . . . . τοιαυταυιλε  
mo loizra maiyrouy.

IS meirre ol Tuircoth. Nác fer uib donecucurra co  
h-anoiaraido atbélat a béoil.

IS meirre, ol Reoirde tuiú.

IS meirre, ol Nid natrebuin éio.

IS meirre, ol Daeltenza.

Neédar nádarui noora, ol Dub 7 Rooub.

Cotrémáct caé fer uí araidiu imbi.

Naca rozlierefo anuirn, ol Senca. Fer vonzezat ulao  
ciupé zairzeoac bar weé ber ano ir é nooraza.

Cía uannu ron, ol ulao.

Cuculaino ucut, cenip ré zairceoadé bar weé ano ir hé  
nooraza.

Éiuhrémáctatar iarom irn ley 7 Cuculaino nemib.

Inné in zenuoreo ar weé zairceoadé la h-Ulciu, ol Fin-  
tan.

Λαρσοδαιμ λινζιο Cuculaino i n-aroidi combói fori tulcín-  
niu mo liy, 7 foriúóebliuz a zaircio foriuiuo auuioúoút  
conuorédaríarí uí a n-aicéngzaid in zaircio iobádarí irn  
uín. Rueta iarom hi teé n-uaidé cúaclete 7 comla ibairi  
aiye i m-badarí tui ferituidizuo uí a tizet, 7 oa uiolam  
íaraino eyre, 7 inobeu íaraino ai in oá uiolam iun. Ro  
h-eyiud a teé uí éolctib 7 hioétríadéib. Uobeuít Ciom  
ueioil a n-zairceoa inna n-uíaro 7 iusoizé, 7 auuioadbar  
zairceo Conculaino údarib.

Terfuzio inolat uóib, ol Ailil; 7 uobeuít coiun 7 biso  
uoiu comtar meica. Uoofarúizeo Ciom ueioil beór uír i  
m-búu ní bas áil uóib.

Ό μαρταρ μερκα βεναιρ Senca barcmano. Conúairret  
rur uli. Tadbairu tpa faru m-bennacétau foriun flait von-

<sup>a</sup> The text of the Tale in the *Book of Leinster* ends imperfectly here (at p. 268, b. of the *Facsimile*). There seems to be, unfortunately, a considerable gap between the imperfect conclusion of the *Book of Leinster* text, and the fragment contained in *Lebor na h-Uidre*; a gap that cannot be filled up, as no complete copy of the Tale is forthcoming.

“Worse than all, alas!” said Brieriu.

\* \* \* \* \*

..... If my club reaches thee, it will kill thee.

“’Tis I,” said Triscoth. “Any man of them whom I shall look fiercely at—his lips shall die.”

“’Tis I,” said the fool Reorda.

“’Tis I,” said Nia-natrebuin-cro.

“’Tis I,” said Daeltega [Chafer-tongue].

“Either of us shall go,” said Dub and Rodub.

Each man rose against another, regarding it.

“Can you not decide that thing?” asked Sencha. “The man whom the Ulaid honour, tho’ he were not the best warrior here, ’tis he should go.”

“Which of us is that?” asked the Ulaid.

“Cuchulaind there; even tho’ he were not the best warrior here, ’tis he should go.”

They then advanced into the enclosure [of the fort], and Cuchulaind in front of them.

“Is it this fairy that is the best warrior among the Ulaid?” asked Fintan.

Thereupon, Cuchulaind jumped up, ’till he was on the summit of the *lis*, and leaped valorously on the bridge, so that the weapons that were in the *dun* [of Tara Luachra] fell from their racks. They were afterwards taken into a secure oaken house, with a yew door, three feet thick, having two iron hooks, and an iron spit through them. The house was furnished with flock-beds and bed-clothes. Crom Deroil sent their weapons after them; and they sat down; and Cuchulaind’s weapons were elevated over them.

“Let water for washing be heated for them,” said Ailill. And ale and food were given them, ’till they were intoxicated. Crom Deroil visited them still, to know if there was anything they would wish.

When they were merry, Sencha clapped his hands. They all listened to him. “Give ye, now, your blessing on the Prince who

բանու ր ճոնառ մօ Բօժ քիւ. Ու լամ 1 ճոն ինձօժ, ր  
 րմօժ Կօլլմ 7 Բիժօ թին Լարն քլաժ թօնձնչօ; յիքս էճն  
 ձնձ քի սրչնամ.

15 քի յօն, ՕԼ Ծօելտենչձ. Կոչքա ձ Կօնք րմօ էժձ  
 ձձ Կօնքքձ քար Կի Կօ Բիժձ, ձճ Գմքքքձ էօն յձն  
 ինձ Կրօձն, ձճ քի Կ-Երնօ 7 ձԼձն թօ ձԿքն քար Կի 7  
 թօքքիժ քար մ-ձն 7 քար քճ, 7 թօ Բիքքք Կնօ քար մձ քի  
 ԿԼօձ. 1ք թէ Գքքք քքքք քօ Կձն իքօ :

Լէկ Գք Ծօքձձ ձ-թօելտենչձ,  
 Գր ԿՒ իք քլնձչ յօքքենչձօ ;  
 (ք. 19, Բ.) յօԿօնքքքքն ձձ Կձժ,  
 յօ չօչձն ին իչքնձժ.

քքքք էճ ձ-թօճձ ձ-թօձն,  
 չն քիձձչ մձկ ԿօնԿօքի ;  
 ձ Բս ձքք յօ ԿԼօժ թօ  
 չն Սձն մձկ քքքքքք.

Քի ձ-ՍԼձ ձ Կօքն  
 մձ Լչքձձ մձկ Կքքքքն,  
 1քք թօչնի քի թօն  
 ձնձքքքն Կօն Կ-քիքի.

Ու չօ ձնի քն քիձ, ՕԼ Ծօքքք; թէքք Գ քճ թ Գ  
 թձնչն 7 ձն թնձ թլ Գր Գ քճ. Ոձ քճքի Կօ ձլ թին  
 թլ Գք յիքձ Կմձ Կօ. 1ք մեքլ թձքք իքօքք մձն  
 քիլ իքօքքքն ի Գր Կօքքք իքքք; ձճ ձքքքն ի Լձճ  
 սԿք Գր թէ չձքքքձ Լձ Կ-ՍԼք յօքքքք քքքք  
 սձն.

Կօքքք Կձձնն 7 յօձ Կք մձճ ձ-քքք թէ 1 ձ-Գք  
 Կքքք Գ էլէթ ձ-ճէքքքն թն Կչ Կօմքի քք էլէք ի Կչ  
 ձլ, Կօնքք ի քլօչ քի յձ. Ծօ քլքք ճն Կձ Կձ  
 քքն թ Գ Կօքքք. Ծօ քքք Կլլլ Գ թքք քքքն Կօ-  
 Լձ թ Գ ձ-Գնք. քքքք Գ քճք մձկ Գ լձն Օն թօքք.  
 Ծօմքքքն ի քլօչ քք լձն իք Լք. Կօլլն Կձձնն Կօ  
 Գ մքքք 7 թօքքք Գ Լք քքքն Կօլլն Գ Կօ քքք  
 Կքքք Գ չլն. մձն թօ Բն թօ Լէքք, ՕԼ Ծօելտենչձ, ձ-  
 Բձն մձլչք. Կօքքք Կձձնն Գ Լք Գքքքն Կօմքի ձն

has protected you, who has been generous to you. It is not 'a hand in a poor garnered field.' Plentiful are food and ale for you with the Prince who has protected you. 'Twas not necessary to wait for cooking."

"'Tis true," said Dael-tenga. "I swear the oaths of my peoples, that there shall never reach your country, save what birds may carry away of you in their claws; but the men of Eri and Alba shall possess your land, and take your women and treasures, and break your children's heads against stones."

'Tis of him Fergus said thus, in the *Táin* :—

"Let off Dubtach dael-tenga,  
Behind the host drag him;  
No good has he done.  
He slew the maiden-band.

"He did a hateful, hideous act—  
The killing of Fiacha, Conor's son.  
Not more famous for him, 'twas heard,  
The killing of Mané son of Fedelmid.

"The kingship of Ulidia he contests not—  
The son of Lugaid son of Casruba;  
What he does against men is,  
To attack them when they sit."

"That is not false, however," said Dubtach. "Observe the strength of the house, and the fastening that is on the house. See you not, that though you be anxious to leave it, you cannot. I am now deceived, unless there is a contest about our being brought out. Howsoever, that hero who is the best warrior among the Ulaid—let him bring some news from them" [the opponents].

Cuchulaind advanced, and made a somersault upwards, carried away the upper roof of the house, and was on the roof of the other house, when he saw the multitude down below. They formed into a battle throng to attack them [the Ulaid inside]. Ailill placed his back to the door, to protect them. His seven sons joined hands with him, before the door. The multitude burst into the middle of the *lis*. Cuchulaind returned to his people, and gave the door a kick, so that his leg went through it up to the knee. "If 'twas to a woman that was given," said Dael-tenga, "she would be in her bed." Cuchulaind

ιμοοοιυρ ιην τονλυ ρό. Ήμερσια οαμ, ολ Sencha, ιηρεο  
βιαρ αν οολρο Cuchulaino. Cae n-aota ar aota oo ócaib oc  
comruc bio ocuib; topil φαη celiu éucaib ρuno.

Cate φαη n-αηλε (.ι. φαη comαηλι) ολ Sencha. Τορηαιο  
φαη n-οηομμανο ρηη ρηαιζηο υλι, 7 βίο Δ ζαιρρεο αη βέλαιβ  
cáic, 7 εηβαοιο óεηφει οά n-ααλλαιμ.

Μάο τρummy τυηεβáιλ ανουβι ρόαηηταιο Δ τεέ οίβ.

· Cia αταζεζαλλοατάη (.ι. αααιλλφει), ολ Sencha.

Αταζεζαλλαηρα, ολ Τηηρκοτ. Νάε φει οίβ οονécucuyra  
ατbelac Δ beóil.

Βατάηι αέλι οα αηηλι Δ n-αηηλε (.ι. οα οenam Δ comαηηλι)  
immuic.

Ceηr cia αταζεζλατάη 7 ceηna ηαζα cucu ιηα τεέ, ολ  
ινο όια αmmuic.

Ραζααηρα, ολ Ιοράν.

Λιιο ιαηομ Ιοραν ιηα τεέ cucu, nonβοηι οό. Ιη λαιό ρηη  
Δ λαéu, ολρε. Ιηρεο, αη ιη λαιό.

Ιη φει οα οινο Δ cheλι ολ Όηηρκοτ.

Ήηη ρηη.

Όηηρκοτ ρuno (p. 20, a) οα εηλαβηαι υλαο; ηη ρηηλ αηη-  
λαβηαι ματι leo éense.

Όανeci Τηηρκοτ οα ανοιαηαιο οα ταηλα Δ οι βοηο βána  
φαη.

Tolluio ιαηομ φει caille ιηα τεέ nonβοηι. Ιη λαιμ ρηη  
Δ λαechu, ολρε.

Ιηρεο αν ιηλáιηη ιη φει οα οινο Δ έελι, ολ Όηηρκοτ.

Όανeci Όηηρκοτ οα ανοιαηαιο οα ταηλα Δ οα βοηο βána  
φάηη.

Tolluio ιαηομ Μιαηαé αναιοζηηο ιηα τεέ nonβοηι. Ιη  
βána ληηη ιηο οτάηηη ρηηετ ροηηηη λαι ολρε. Όανeci Τηηρ-  
κοτ.

Όοηφειρ ολρε ούη ιη η-ebél οe.

Ζαβαηη Δ έελι Δ έοιη ρόι 7 ιηηαηηβειτ ροηηη ηα τηη ηόη-  
βοηαιβ ηοβάτάηη ιηηη τηζ ιαηομ οα ηά οεéαιο ηαé η-áe ι  
η-beú αηη εηηη ρηηοιη.

Coηζαηη ιαηομ ιη ηλόζ αηηηηιc ιηηηά τεέ οι Δ ζαβáιλ ροηη

delivered another kick, when the door fell down before him. "May I be saved," said Sencha; "'tis Cuchulaind that is here this time. Every virtue that is a virtue to heroes fighting, you shall have. Your companions are coming to you here."

"What is your counsel," asked Sencha. "Put your backs, all, against the wall, and let everyone have his weapons in front of him; and send one man to speak with them."

Heavy as it was to raise, they threw the house from off them.

"Who shall speak to them?" asked Sencha.

"I will speak to them," said Triscoth. "Any one of them that I look upon—his lips shall die."

The others were forming their resolution outside.

"Query: who shall speak to them, and go the first to them into the house?" said the warriors outside.

"I shall go," said Lopan.

Lopan then went into the house to them, accompanied by nine persons. "Is that pleasant, O heroes?" asked he. "Yes," said the heroes.

"Man against man?" said Triscoth.

"True, true."

"Triscoth here! speaking for the Ulaid! They have not good speakers besides."

Triscoth looked fiercely at him, so that he fainted.

Fer-Caille came into the house; nine in number. "Is that pleasant, O warriors?" said he.

"The full pleasure," said Triscoth, "is one man against another."

Triscoth looked fiercely at him, and he fainted.

Mianach "the unknown," came into the house, nine in number.

"Pale to us (said he) appear the sick that are on the floor." Triscoth looked at him.

"Look at me," said he (Mianach), "to see if I would die of it."

The other took him by the leg, and kept dashing him against the three eneads that were in the house, so that not one of them escaped alive.

The multitude outside gathered round the house, to take it against

υλω. Ρολάιρετ ἰαριον υλω α τεὸ ται α cenο co τορέματα τῆν ἐετ ρόν τῆς οἶν τ-ῖλόγ ἰοβύι πῆρηρ ἀνεέταρη. Ὀλύται ἰν κατ̄ το δλαίλιυ. Ὕατάρι ἰαριον ἰ n-ἰνῆρηυ ἰν ἐάτα co μεσόη λάι αρι α βάριάε. Ροζαb μαριom φορ υλω αριαbu, αρι βατι[η] ὕατι.

Ὕν Διλιλλ φορ φοραo ἰν οὔμε oc α n-οέρειν. Ρορταρ ῖεελα ἰνῆρην ὅαμηα ῖεελα υλω coρηου. Δτέύαρ ὅαμ ἰνβάτάρι ἰ n-ἡ'ερε ὀιε α cumma ὀοίb, co n-accu ἰνί ὀένετ ἀέτ μεβάιλ ἰνου. Ἥρ cιαν ο αρ ῖάράε ἰν ῖεβέταρ κατ̄ cen ἰῖγ. Μάο ἰμομηα ἰμομηο ὀοβεηέτα ἰν κατ̄ ἰνί βάο ἐίαν φολιλαρταε. Δτέρο ἰνῖτέαα cumac ὀοίb, Ἥρ ὀῖγῆῖν (.ἰ. ϖαρηγυo) ὀοm-ζοναρι ἰμάιb.

Ἐροοαἰν ἰο λά Cuculaino βεoz ὀε τῖερῖν m-buoin, 7 φοροαρηβαἰ ρό ἐρη. Φοροαρηβαἰ ὀαηα Φυρηβαἰοι ϖερβενo μαε Conéobαἰη ἰmmacuaἰηo. Ἰν ζοἰητιρ α ἐέλι αρι α leéet (.ἰ. αρι α ἐάἰη) leo.

Ἐτο na ζοναρη, ὀλ δλαίλε ὀιb, ἰν ῖέζονορα. Ἰνι μελλάε α εάημε ὀοζῆνι. Τονζῆρηα α τονζαρ ἰο ἐύαέ, cἰo cenο ὀρη no βεέ ϖαρη ἰνῆζενῆἰνορηo oc ζῆῖν ἰο βηιάεαρη. Ὕενῆἰνορηo ῖῖεζ n-ἰνο 7 ὀοβαίλλ ὀε. Μῖττεἰ ἰαριom ἰν κατ̄ φορ 'ερηυ 7 ἰν ἔρηάι ἀετ τῖηαν ὀίb αρη.

Ορηζἰ υλωἰ ἰαρηῖν ἰν ὀῖν n-υλι, 7 ἀηζἰε Διλιλλ 7 α ῖεέτ μαccu αρι nao βάτάρι ἡ κατ̄ ηυυ (p. 20, b). Ορηη τῖηα ἰρη ἐρηεαo Τεμαρη ὀόερα.

Δτολῆν Ḳῖumέανo ἰαέτ ἰαρη αρη, ὀι 'ερηαἰb. Conτῖηc ηρη Ριέιρ ἰn-βανέαἰητι τῖαρη oc Ἐμαἰη; mῖmme ὀο Ḳῖum-έανo ἰν ben. Ἰη ϖαρηεαo ἰο μαερα, ὀλ ϖι. Φορηιάεεαo, ὀλ Ḳῖumέανo. Ταρη Ἐμηρα, ὀλ ϖι, conὀέμηαρη (.ἰ. coἰο ὀῖελα). Ḳῖη ὀῖεαλ ὀλ Ḳῖumεανo. Coρηυαε Conculaino ται α ερη. Cἰηηαρη ὀοζέηταρη ϖον, ὀλ ἔρηom, Ἰνι ἀηρη; μαρηυt bet ὀι λῆἰm ὀό ἰν βάτ ἐέcen naé ἰαίλλ ἐένα, ἀρη ϖοζέβα ἰ n-αρηo.

Ἐοταρη ὀἰη ἰνοἰάἰο ἰν τ-ῖλήαἰζ coϖαρηαετῖαρη Conculaino φορ ἰέ αρι α cἰno ἡ cῖηέ Ὑαέηηe. Τῖρηαἰο Ριέερ α ἡ-εταέ ὀι ϖῖαo Choinéulaino. Μῖεαρη Cuculaino α ἐταη ηρη Ἐρη αρι ἰνέαηηορηεαάεαo α ἡ-ερηηoέτα. Τοϖαρηέη ἡ ῖεέτῖο α Ḳῖumέαἰno, ὀο Ριέηη.



the Ulaid. But the Ulaid upset the house, so that three hundred of the host outside it fell under the house. The battle closed between them. They were engaged in battle 'till mid-day on the morrow. The Ulaid were broken, however, as they were fewer in number.

Ailill was on the rampart of the *dún*, looking at them. "The stories of the Ulaid were stories worth telling me until to-day," said he. "It was told me, that there were not in Eri heroes equal to them. But I perceive they do nought but treachery to-day. It has long been a proverb 'no battle should be fought without a king.' If 'twere about me the battle was given, 'twould not continue long. You see [said Ailill to the Ulaid] I am not able for them; and I have been profaned regarding you."

Thereupon, Cuchulaind dashed suddenly through the multitude, and assailed them thrice. Furbaidi Fer-bend, son of Conor, attacked them also all round. The others would not wound him [Cuchulaind], because of his beauty!

"Why do you not wound this warrior?" said one of them. "Not agreeable the deeds he performs. I swear the oaths of my peoples, tho' 'twere a head of gold he had, I would slay him a-slaying of my brother." He [Cuchulaind] pierced him [the speaker] with a spear; and he died thereof. The battle was subsequently gained over the *Erna*, only three of whom escaped from it.

The Ulaid then plundered the entire *dún*, and protected Ailill and his seven sons, because they were not in the battle against them. From that time forth, Tara-Luachra was not inhabited.

Crimthand Nianair of the *Erna* escaped from the battle. He met with Richis, a female satirist, westwards at the Laune. "Was my son lost?" asked she. "Yes," said Crimthand. "Come with me," she said, "until you avenge him." "What revenge?" asked Crimthand. "That you slay Cuchulaind for his sake," replied she. "How can that be done?" asked Crimthand. "Not difficult. If you only use your two hands upon him, you will need nothing more; for you will find him unprepared."

They then went in pursuit of the host [the Ulaid], and found Cuchulaind on a ford before them in the country of Owey. Richis took off her clothes in presence of Cuchulaind, who hid his face downwards, that he might not see her nakedness. "Attack him now, O Crimthand," said Richis.

Ὁο φυλ ιη φερι ε̄υετ, οη Λόεζ.

ηατέ έμ, ολ Cuculaino, cén ber ιη ben ιη cnyč ucuc  
nínérnyrpa.

Σαβαιρ Λόεζ cloic άρη άσρηυτ 7 υιβαρηιου υι conoa ec-  
maic ταρι α λυταιν, commemaiou α τρηυιμ ι η-οέ, 7 combo  
μαρη υε ιαρηom.

Coτρέριαέτ ιαρηρη Cuculaino άρ cenσ Cymταινσ 7 φιέ  
φρηρ co tue α έeno λαιρ 7 α φοσb.

Ὁλλοτάρι ιαρηom ιησezαιo ιη τ-ηλύδιγ combατάρι oc ούν  
Conculaino, co φεοτάρι άησ ιηρησ άισέι φειη. Ὁάτάρι ιαρηom  
φορ φορηρηυέ co cenσ ceτριαέατ άισέε φορ ιησ όen φειρ λα  
Comculaino, 7 τιάζαιτ ύασ ιαρηαην 7 φάcbαιτ bennaέταην  
λειρρ.

Τάηιc οαηα Διλιλλ άηερ φρη η-υλtu combúi φορ céληοι  
occo. Ὁοβρηέτ comletet α enec υι οη 7 άρηζετ οσ Διλιλλ, 7  
φεέτ cumαλα cαé μαc υι α μαccαιb.

Ὁλλυο ιαρηom Διλιλλ υόέυμ α έίρη φό έορη 7 όenταρη φρη  
υλtu.

Ὁόι ιαρηom Concóβαρ ιαρηρη cen corcμαδó α ηίγυ ιημηι cén  
búi ι η-biu.

“The man approaches thee,” said Laeg.

“Not so, indeed,” said Cuchulaind. “Whilst the woman is in that condition I shall not rise up.”

Laeg took a stone out of the chariot, and cast it at her, which hit her across the *luthan*, so that her back was broken in two; and she died thereof afterwards.

Cuchulaind then advanced against Crimthand, and fought with him, and carried away his head and spoils.

They [Cuchulaind and his charioteer, Laeg] then went after the host, until all arrived at Cuchulaind's *dún*, where they rested that night. They all were entertained, to the end of forty nights, on the same feast by Cuchulaind. And they afterwards departed from him, and left a blessing with him.

Ailill came from the South towards the Ulaid, and remained as a friend with them. The width of his face was given to him, of gold and silver, and seven cumals were given to each son of his sons.

Ailill subsequently went to his own country, in peace and unity with the Ulaid.

Conor was after without destruction of his kingship, whilst he lived.

## GLOSSARY.

βαρ-αφατ (p. 2, l. 10). See βαρ-φαφατ.

ο-άτηζύο (p. 6, l. 7). For οο-άτηζύο, which signifies to reproach, or vilify, and in the text is put in apposition with έλιζυο. Comp. ιη οόιζ βάτ οοιη έλιζυοφα . . . ολ Cuchulaino. "Think you it is to insult me?" asked C. (*L. na hUidre*, 43 b). άτηζύο is evidently the same as the άτηέοο ("blame," "reproach") of O'R.

βαοεέτρα (p. 8, l. 25), "now," "this time." Variouslly written βυοεέτρα, φοοεέτρα. The form Δ φαέτρα occurs in *L. L.* 113, b. See Windisch's *Ir. Woerterbuch*, voc. φαετ.

αυοαν (p. 24, l. 17), gen. pl. of ααυοαν. Translated "ducks"; but ααυοαν is the Irish name for the "barnacle duck." See O'Don. *Suppl. to O'R. in voc.*

αιήζ (p. 4, l. 16), imper. 2 sg. of αειζαο, αιηζο, to advance, to step, to jump. See Windisch's *Irishes Woerterb.* voc. αιηζιη.

αοβφλεο (p. 10, l. 5 ab inf.), dat. sg. of αοβφλεο = αομφλεο, q. v.

αοιβλεοι (p. 8, l. 14), gen. sg. of αοιβλεο, a corrupt form of αομφλεο, resulting from the silence of the φ in pronunciation, and the hardening of *m* to a *b* sound before the *l*.

αομφλεο (p. 4, l. 7), a banquet. See αοιβλεοι.

αόραο (p. 14, l. 4), pl. of αόραο, a powerful champion. Coupled in the text with αυραο, a knight, (Δρ αυραο 7 Δρ αόραο). Comp. ιη αοραο αΔλμα . . . ζολιαγ ("the mighty champion Goliath"), *L. Breac*, 128 b.

αυλαο (p. 28, l. 6). Translated "ear" by Crowe (*Siabur-Charpat*, 431), but wrongly. It means the poll or hollow of the head. Comp. εαμοιήζ βυιλλυ ιηα βεολυ οι Δ ζαι αορηαβα τηηα ελαιγ Δ έυλαο, "a blow of . . . spear in his mouth, so that it was through the hollow of his poll." (*Book of Fermoy*, 24, a 2). So also, Cuchulaind hurls a spear at Ferbaeth, which enters his poll (Δέ Δ οα έυλαο) and exits through his mouth (φορ Δ βεόλο γαιγ). *L. na hUidre*, 73 b. See Windisch's *Ir. Woerterb. in voc.*

- ɔ̃aɩ-ɔ̃aɩnaɔɔaɩ (p. 8, l. 14). This word, the meaning of which seems plainly indicated in the text, would appear to be the 3 pl. pret. indic. of a verb *ɔ̃aɩnaɔɔ*, "to continue," or "remain." O'Donovan (*Suppl. to O'Reilly*) quotes *ɔ̃aɩnaɔɔaɩ* from the MS. H. 3. 18, T. C. D., and translates, "they consented," "permitted." But the verb is apparently used in a different sense in the text.
- veb̃taɩɟ̃t̃i* (p. 8, l. 8), 2 pl. perf. of a neut. verb derived from *vebaɩo* (or *vebuɩo*, *vebuɩt̃h*, "dissensio," Z<sup>2</sup>. 249).
- ech̃laɩa* (p. 16, l. 7 from bot.), pl. of *ech̃laɩ*. The word is applied in the text to the shelter alleged to have been provided for the Ulidian horses. We might perhaps comp. in *ech̃laɩ mũl̃oae* (gl. *mulionica m. paenulam*) Sg. 33 b., and therefore regard *ech̃laɩa*, as signifying coverings, or shelters.
- ɔ̃aɩ-é̃cl̃aɩaɩaɩ* (p. 10, l. 10), for *ɔ̃aɩé̃cl̃aɩaɩaɩ* (?) = *ɩo-n-é̃cl̃aɩaɩaɩ*, 3. sg. pret. indic. of the verb *ɩo-f̃é̃cl̃aɩo*, "to look," "to regard."
- é̃l̃ɟ̃uɩo* (p. 6, l. 7). See *á̃t̃h̃ɟ̃úo*.
- ɔ̃aɩ-f̃á̃cl̃aɩaɩ* (p. 2, l. 8), for *ɩo-ɩo-f̃á̃cl̃aɩaɩ*, 3. pl. pret. of the verb *ɩãcl̃aɩl̃*, to leave, abandon. *ɔ̃aɩ* is often used for the particles *ɩo-ɩo-* in the composition of verbal forms in middle Irish.
- ɩãl̃taɩɟ̃t̃i* (p. 20, l. 5 from bot.), abl. pl. of *ɩãl̃tech* (or *ɩõl̃tech*), a stable, or shed. Comp. of *ɩãl̃* (or *ɩõl̃*), a pen, or sty, and *tech* (a house). Compare *mucc ɩõl̃* (gl. *hara*), Sg. 26<sup>a</sup>.
- ɩũta* (p. 12, l. 21), imperat. 3. sg. of verb *ɩũnaɩo*, "to learn," "to know." *ɩũta l̃aɩ* lit. means "be it known by thee."
- ɩo-f̃ɩ̃aɩaɩaɩ* (p. 6, l. 12), for *ɩo-f̃é̃ɩ̃aɩaɩaɩ*, 3. sg. pret. of *ɩeɩaɩo*, to make (and in a secondary sense, to bid, or offer).
- ɩoɩũoɩaɩo* (p. 16, l. 9 : *ɩaɩũoɩaɩo*, l. *ib.* 11) for *ɩo-ɩo-ɩũoɩaɩo*, 3. sg. fut. depon. of the verb *ɩũnaɩo*, "to learn."
- ɩũãl̃* (p. 2, last line but 1), "excessive." Apparently the same word as *ɩoɩó̃l̃* (gl. *magnum*) Wb. 10<sup>d</sup>.
- ɟ̃á̃eɩ* (p. 2, l. 1), nom. sg. fem., "cunning," "sagacity" = *ɟ̃á̃ẽcl̃aɩ*, from *ɟ̃á̃ẽcl̃h*, *ɟ̃á̃á̃cl̃h*, "wise," "cunning." Comp. the form *ɩoɟ̃á̃á̃cl̃h̃aɩm̃m̃*, *ɩoɟ̃á̃á̃cl̃h̃m̃* (gl. *illudo, pellicio, lacto*, Z<sup>2</sup>. 30). Usually written *ɟ̃á̃oɩɩ* in modern Irish.
- ɟ̃ũɟ̃ũaɩo* (p. 24, l. 18), gen. pl. of *ɟ̃ũɟ̃ũaɩ* (gl. *anser*, Sg. 64<sup>b</sup>).
- ɟ̃oɩm̃aɩ* (p. 18, l. 6), a nurseling, a protégé, "a grandson," "a nephew," O'R. In the Glossaries of O'Clery and O'Flaherty, *ɟ̃oɩm̃aɩ* is explained by *m̃aɩ ɩẽá̃cl̃aɩ*, "a sister's son." The word is otherwise written *m̃aɩ-ɟ̃oɩ*. Comp. *it seúit mace uigor* (gl. *pax fratribus*), Wb. 23<sup>a</sup>.

harp-immardatarp (p. 2, l. 16), translated "excited," seems for po-ro-im(ṡh)arp-tatarp, 3. pl. pret. of the verb taroao, the chief meaning of which is "to give."

milach (p. 2, l. 16), a quarrel, discord. Better hōlach (comp. cen nac. n-mōlach (gl. sine ulla interreptione (sic), MI. 32<sup>a</sup>). cen mōlach (gl. sine disceptatione) Z<sup>2</sup>. 877.

patā-líneřtar (p. 10, l. 8), for patā-lenarřtar (3. sg. pret. indie. of the verb lenao, "to follow.") Comp. po-řínarřtar for po-řéřnarřtar, *supra*.

oa-oňřřa (p. 10, l. 24), for oa-řonřřa, "I have sworn." (Comp. oorořonřao, "which he would swear," MI. 36<sup>a</sup>). See Windisch's *Ir. Woerterbuch*, under toņřim.

rompur (p. 34, l. 12) seems used in the sense of "uproar," "quarrel," or "rumpus" (to which latter word the form rumpuo (l. 18) has a curious resemblance.) Comp. Latin *rumpo* and its derivatives.

rumpuo (p. 34, l. 18). See rompur.

řobřuřb (p. 2, l. 7), dat. pl. of řobřuř, "a fairy mound," or "fairy abode" (compounded of *sid* and *brug*). In the text the word řobřuřb seems put in apposition with cnoccatb, dat. pl. of cnoč, a hill.

řř (p. 2, l. 5) usually means "downwards," but here it has the meaning of "underneath," or "underground."

řá (p. 12, l. 29), subst., "silence."

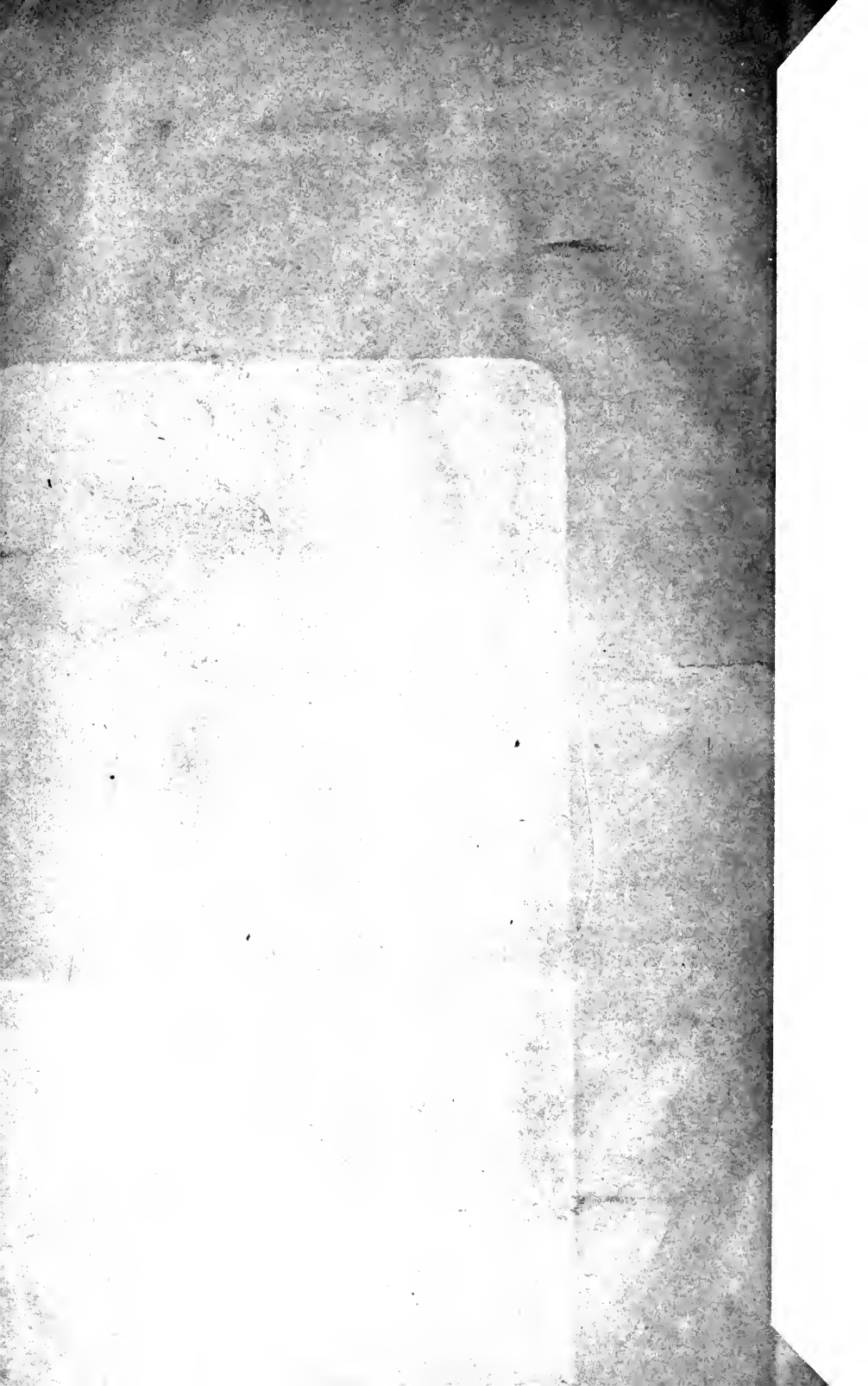
řatōēč (p. 12, l. 30), "silentness," "stillness"; deriv. from řá, "silence."

řarřoáč (p. 12, l. 29), adj. "silent"; from řarř (or tořř), "silence."

uřeā (p. 26, last line, *et passim*). Glossed atčōmmarř ("I saw,") in the text.

But the gloss seems wrong. uřeā is represented by uřeā elsewhere in the Book of Leinster (p. 100, b, 101, a) and by uřeā (45, b), where it is used in the sense of "here," "behold." Other forms of the word are uřeā, uřeā, which Stokes appears to have misunderstood (Corm. Transl., p. 145). Comp. also, uřeā ben lāřm řuř ("here is his wife with the king"), and h-uřeā Conall cernach řuř ("here is Conall Cernach here"). *Tain bo Fraich*.







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