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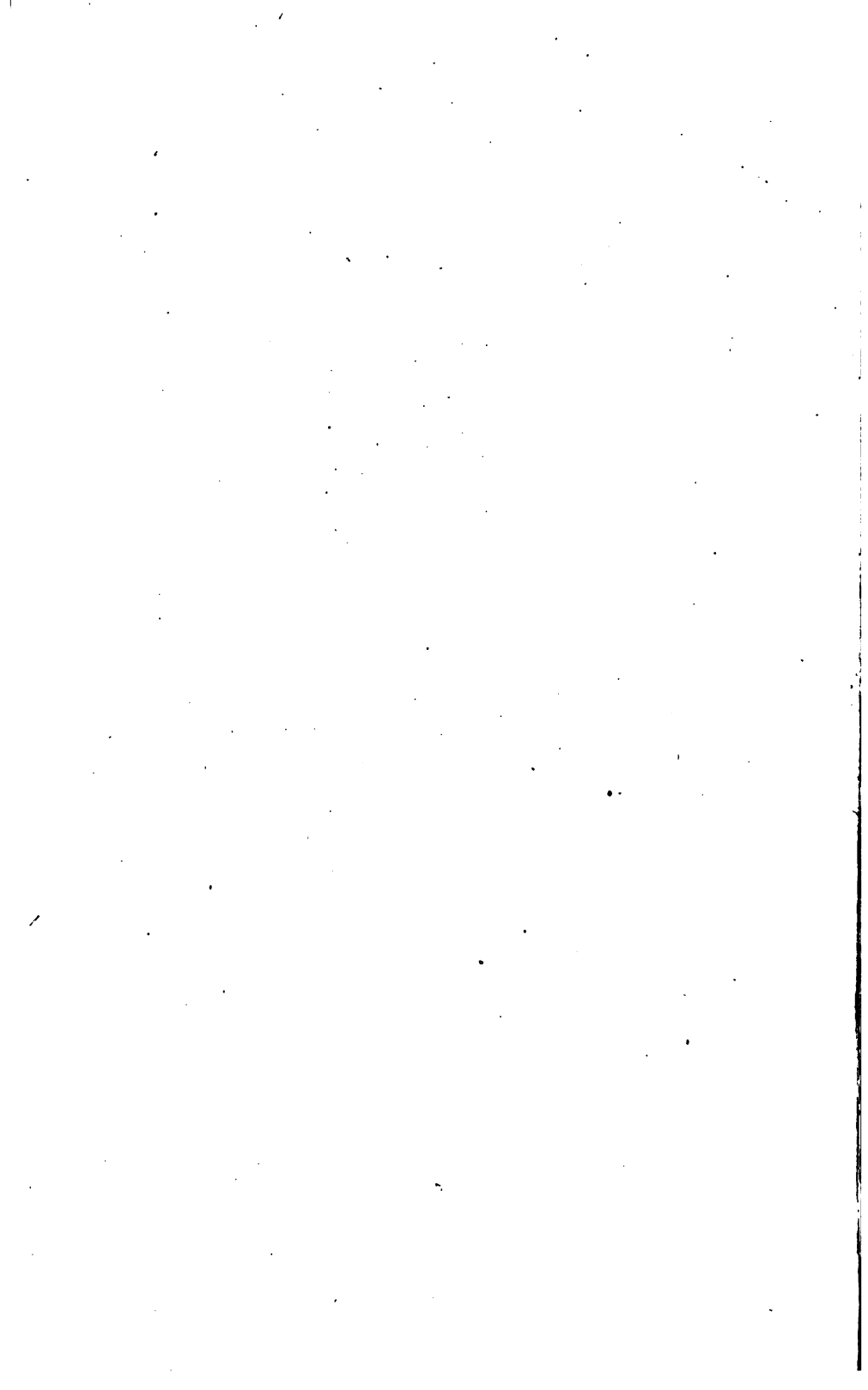
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TODD LECTURE SERIES.

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.

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January 21, 1889.

THE MESCA ULAD:

OR,

THE INTOXICATION OF THE ULTONIANS.

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INTRODUCTION.

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.¹ 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

¹ "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 *Curoi 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 *Leabhar 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 Listowel 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*¹ at some point of the

¹ 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-hArda*, now probably Tara, barony of Upper Arda, 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 Dédad* (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-fini*, or corporeal sept; whereupon the T. d. D. went "into hills and fairy places," so that they spoke with *sidhe* under ground."²

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-Mairci*, 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-Marague*) 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*).

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

² *cu ra accallset sida fo thalmain 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 Liacc*: 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]idaid. 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 *tancamar 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 *ferann*, "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 *brugai* (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. *Berseba*). In Irish topography, also, the word *brug* is frequently used in the sense of Lat. *burgum* (comp. *Brug-rig* 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):—

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

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

And

Cuaird cada faithchi foleith,
Cona grenchaib airgidib;
Cona BRUGAIB fo blaith 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 Rianganabra, 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,¹ thence to Li-Thuaga,² and southwards to *Dún-Rigain*;³ to *Ollarbi*⁴ and along the borders of *Ollarbi* into the plain of *Macha* [in the Co. Armagh]; into Sliabh-Fuait,⁵ 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*;⁶ across *Dubid*;⁷ across the Boyne, into the plains of Bregia and Meath; through the old plain of "*Lena*⁸ the Swineherd"; into *Claithar-Cell*;⁹

¹ *Cathair-osrin*. Not identified.

² *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.

³ *Dún-Rigain*. Not identified.

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

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

⁶ *Saithi*. Not identified.

⁷ *Dubid*. Apparently some river a little to the north of the Boyne.

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

⁹ *Claithar-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*,¹ keeping their left hand towards *Bernan-Ele*,² and their right towards *Sliabh-Ebhlinni*;³ across the river of the O' Cathbad;⁴ into the "great plain of Munster," and through the middle of *Artinè*,⁵ and to *Smertaini*,⁶ keeping their right towards "the white rocks of *Loch-Gair*";⁷ across the river *Maig*, to *Cliu*⁸ 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

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

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

³ 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*.

⁴ Now known as the Nenagh River, Co. Tipperary.

⁵ *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.

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

⁷ *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).

⁸ *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-Collechaili*, 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 Knockany, Cuchulaind is questioned by King Conor as to the proper place for an encampment for the northern bands. "Old *Oenach-Clochair*¹ is here," answers Cuchulaind, "and this rough winter season is not a "Fair-time." And *Tara-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).

¹ *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 relec* ('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 mac Cummhail 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 Cualnge* (*Book of Leinster*, p. 97, a, sq.) and Ingcel'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 Tured*: 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 buafnech*, or "poisonous spear." But a comparison of the accounts of this event leads to the conclusion that the *Luin*¹

¹ 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 *Fíntrag* (Ventry Harbour, Co. Kerry), which had been the property of the Clann-Rudraide, "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 ulao;

OR,

THE INTOXICATION OF THE ULTONIANS.

INCIPIT mesca ulao.

Ovo mactatar maic Milio Erpaine h-Érino, canic a h̄gáer
cimcell Tuathí ve Dánano. Cu muleiceo hÉriu ar
raino Amairgin glúnmáir maic Milio. Uair iramlao roba
ríde rígrí 7 rígríthem. Cu mairino hÉrino vāi vó, 7 co
tuc in lēt roboí rír v̄h-Érino vo Thuathí ve Dánano, ec
in lēt aile vo maccaib Milio Erpaine, va cōppīni fāvóin.

Docuatar Tuat ve Dánano i noccaib 7 robrugib,
cu ma accallret ríva fo éalmāin vóib. Barfaccat cuicīur
vóib ar comair caicā (sio) cóiceo i n-hÉrino ic mórao cāt 7
cōngal 7 áis 7 urgāile etir maccu Milio. Barfaccat cuicīur
vóib ar comair cúicio ulao inr̄ainr̄ūc̄. Anmano in cuicīurrin,
brea mac belgāin a vrommannāib brea; Reos rotbél a
rlemnāib maige ítha; Tinnell mac Doclāctnai a Sléib
Eolicon; Sruici a Cruacán aigí; Sulban glarr mac Sraici
a beino Sulbāin sruic maic Ungaib.

Barimmarctataríve inlāc etir cúiceo ulao imm a raino
i rí, in tan ir ferrí robuí in cuiceo .i. ma lino Conchobair
maic Fachtna fachaig. IS íat ma moio in coiceo ma Con-
chobair a valta faveerrin .i. Cuchulaino mac Sualtam, 7
fintan mac Neill Niamglonnāig a Dún va beno.

IS é raino tucāo ar [in]cuiceo a cnucc uáctair fōrēa rir
a ráter Uirnēc̄ Míve cu tailmedon trāga vāile, cuic Con-
culaino v̄in cúicio. Triān Conchobair, imoíro, á trāig
vāli co trāig Tola i n-Últaib. (p. 262, a). Triān fintāin,
ó trāig Tola cu rino Semni 7 Láctāināi.

Ulāvāin v̄on cúicioo amlāo rin ina rí mānnaib. Con-
vornāo ferrí na ramna la Conchobair i n-Émāin Macha.
Vāreo mēt na fleoi, cēt n̄vāvāc̄ vo cāc̄ lino. Arberctatar
áer sraíva Conchobair nar fupāil machí ulao uile ic tom-
ailt na fleoi rin ar a febar.

THE INTOXICATION OF THE ULTONIANS BEGINS.

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 uorúgneo la Conchobair, Lebarcám uo fáioiuo ar cenó Conculaino co Úin n'Uelga, et fínocáo per benouma mac fíraegleáin u'fáioiuo ar cenó fíncaín maic Neill Níamglonnaiz, co Úin uá beno.

Ro ríacé Leborcám co Úin Uelga, 7 acberc na Coinculaino tuvoécé u'acallaim a élemaíte cu h-Emain Macá. IS amlaio búí Cuchulaino 7 compleo móri ace uo luécé a ériúí fíuoirín 1 n-uín Uelga; et acberc na ríagao, acht bíé oc fíicélim loéca a ériúí fíuoirín. Acruabairc Emei fíolcáin ingen Forghaill mannaiz, int fíreuo ben ír fíerín tarraill h-Éimno, na uíngneo acht uul u'acallaim a aite Conchobair. Acberc Cuchulaino a eicé uo gabail uó, 7 a éarrac uo inuoll.

IS gabéca na eicé 7 ír innúicé in éarrac, ar laeg; ní cín-fíuiríz curín ahuair, naúac torbáo (.i. nachac tairmeccáo)* uic gaircúo. Cúng ano mo uair bar ail uuit. Fíebair Cuchulaino a érelam gaircúo immi, et faleblaing ina éarrac. Impuláio nemi Cuchulaino 1 éremuiríz na ríizeo, 1 n-á-garúo na conair, cu h-Emain Macha; et tanic Senca mac Dililla u'fíerthain fáilcúí na Coinculaino ar fíagthi na h-Emna. IS í reo fáilcúí fíeraircáir fíur.

Moéen bíccén uo éicéu a éeno rocáir ríúaiz ulao, a eó gáile 7 gaircúo Fáeuel, a maic uil u'roingáic u'roicéoréca Ueéccúí.

Fáilcúí fíur connaiz arcúo rín, bar Cuchulaino.

ISreó écin, bar Senca mac Dililla.

Aráir ca h-arcúo connaiz, ar Cuchulaino.

Acberí acé corabac glinni mo uíngbála ríá.

Aráir cíaca glinni connaiz uar cenó fíicéairceoa uamra.

Na uá Chonall 7 Loegaire .i. Conall ánglonnac mac Íriel glunmair, 7 Conall Cernac mac Amairgín, 7 Loegaire Lonobuadac.

Raforriáomeo forí na coraib rín inn arcúo uar cenó fíicéairceoa uo Choinchulaino.

Caca curí connaizíru níc fíicéaircúo, bar Senca.

Na érí gíllai óca ána áirgeoa, Cormac Conolongaí mac

* 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 Forgall 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-

Conchobair, Mercedo mac Amairgin, Eoðu cenozarib mac
Celtáir.

Isreo connazimre ar Senca mac Dililla, in trian fil ic
lám do ulao do lecuo uáit na bliadain do Chonchobair.

Diambao feruoi in cuiceo a bié aci na bliadain ní
h-inora, uair iré in tippa na telluc éctaribe é na féta-
chei o'áezúo na o'éliguo, ua ríz h-ereno ir Alban. Seé
oambao feruoi in coiceo a bié ace na bliadain ní h-inora
a bié ace, 7 maní feruoi rcolraminmacclino* a cor fori a
trian fein i cino bliadna.

Doimáct fintan mac Neil Niamglonnais. Diméir Cat-
bat (p. 262, b) orúí vezarpa. Ra firarpar failti rru.
Moéen do éictu a ócláiz dáino amra, a rrimzarceodiz
olléucio ulao, rirnágabac uiberzais na h-anmarzais na
h-állmarais; a fir oéarimmil éucio ulao.

Failte fir connaz arcio rin, ar fintan.

Isreo écin, ar Cathbao.

Arar conatraid, ar fintan.

Arbéi áct conamrabac glinni mo uingbala rra.

Arar cata glinni connaziz, uar cenó rritarceoa
oamra, ar fintan.

Celtáir mac Uchuir, Uma mac Remanripiz a feoain
Cualnzi, Errizi echbél a bpi Errizi.

Ra fornaiomeo fori na coraidrin.

Ararriu faveétra cata cuir zeba rrit [f]ritarcio a
fintan.

Tri maic Uiriz anglonnais; tri denéainoli zarcio na
h-éorra, Noiri 7 Anli 7 Aruan.

Ra fornaiomie na glinnirin leic fori leé.

Táncatar ir teé imbái Conchobair .i. ir teite mbhecc.
Is rí ulao Conchobair iréetra ar Cathbat, ma éuc fintan
a érian oó.

Isreo ar Senca, ar tuc Cuchulaino.

Marreo or Cuchulaino, ticeo o'ól 7 o'óebinnuir limra,
ar irí mo [f]ritarcio.

* 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 Echbél 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."

Caueat meinne^a (sic) 7 m'ynadomano, ar fintan, in cráth lamair Δ μασριν.

Tincretar glinni ceéctarndá oib cu barbarua, 7 ba reo barbaruaé na comerzi combái nónbor 1 n-sonaib 7 nonbor 1 ruiuib, 7 nonbur na h-ulibárais ecurru leé for leé.

Aríáct Senca mac Dililla 7 barocroé in cráib ríudamail Sencaua, comba tái taruaaé for Ultaib.

Ro mói uebétai^z ar Senca, úair ní rí Ulao Conchobar co cenó mbliuaa.

Úo zenamni rin ar Cuchulaino, acht na tírri^u e^uraino 1 cino bliuaa.

Ni éar^zá ón, ar Senca.

Forndomir Cuchulaino fair.

Úamnatar la tri laaib 7 aiocéib ic ól na coibleoi rin Conchobar, co taruacair leo. Úotar ua tizib 7 úúuib 7 ua^zárai^z ar^zain.

Múí éanic 1 cino bliuaa mo bói in coicep ma thopor éuli 7 ceéca ac Conchobar, conarabi aiéler fair falam oá rino remni 7 laéarndá co cnoc Uaé^zair Forca, 7 co Úuib 7 co Úrobair, cen mac 1 n-inao Δ a^zhar 7 Δ fenathar ic tar^zgnam oia éizer^u u^zéai^z.

IS anoro úo rala cáincomráo e^uir Conchulaino 7 Emir.

Atarlim, ar Emir, ir arorí Ulao ifectra Conchobar.

Ni liaé ciambao eo, ar Cuchulaino.

IS miéiz Δ coibleo rízi úoenam úó ba^zoé^zra, ar Emir, ar ir rí co r^zthain é.

Úentair uin, bar Cuchulaino.

Úo rí^zgneo in coibleo combói cé^z ú^zabach úo cach lino inti.

IS in tan cetna na comarléic fintan mac Neil Ni^zam^zlon^znaiz Δ coibleo úoenam, combói cé^z ú^zabac úo cach lino inti; et corbo éim 7 corbo ellam. 1 n-oen ló na r^zar^zai^z 7 1 n-oen lo r^zar^zat ir^zlama. 1 n-oen ló r^zab^zai^z Δ n-éic úoib 7 na h-in^zlit Δ car^zai^z. Tar^zéú mo ríáct Cuchulaino co h-Ém^zain. Ní éar^zacair áct Δ éic úo r^zcur inn uair úo ríáct fintan, 7 tanic r^zeme 1 n-Ém^zain. IS an^z bói Cuchulaino ac tócur^zuo (p. 263, a) Conchobar ar am^zur Δ f^zleo, inn uair úo ríáct fintan.

^a So in the original; but probably a mistake for mo glinne^zra ("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.

Caueat mo cuip 7 mo glinni inn úair lamair rúe uo-
ráo.

Filem rundo ar maic Uirniis ic comerzi.

Cio meffe, bar Cuchulaino, ni h-amlao atú cen raéa.

Δραδέταρ Ὑλαῖο σο βαρβαροα αρ α n-αρμαῖβ, ἀρ παρ
lam Senca éρzi eturru, παρταρ ερρίοαιz, na na cumainz
Conchobar ni uóib acht in pélaie rízoa ipiadaatar u'fác-
báil leo; 7 παταlineρταρ mac uó, uiaibo cómaimn fupibaiue
mac Conchobar. IS amlao mo bui rúe Cuchulaino pota-
nail; et banéclartar Conchobar fair.

Μαῖε α meic bar Conchobar, uiaibao úil uaiε ticeao
uít Ὑλαῖο uo ríouguo.

Cinnar epue, bar in mac.

Ocup* cói 7 tuipri uo uenam 1 piauaiari uo éaemaiti
Conchulaino, ór ni paði u'écin caéa na comlaino fair nach
porcpu biao α menma.

Soir in mac porcúlu 7 uozní cói 7 tuipri 1 piauaiari α
aiti Conchulaino. Conpóét Cuchulaino cio noubói. Δεβερ
in maccéem pi Conchulaino, in tan atá in cóiceo na éopop
tulí tuipri 'ca aozéll 7 'ca uomilliuo, arái cloeéloo oen
aiuóí.

Tucup mo breéip piz bar Cuchulaino, 7 ni tapuz tice-
paithep.

Όα oúgra mo breéip ar fintan, na lecob u'últaiε cen
taioéé lim innoét.

Όagebra comarli ampa uúib uá lamaino α labpa, fair
Senca mac Dililla; in cet leé uono aiuóí uo fintan 7 in
leé ueoenach uo Choinchulaino, ar éoiipri in maic bic uo
éopε.

Lecpatra fair, bar Cuchulaino.

Anpatra fair uana, bar fintan.

Ανοατρααταρ Ὑλαῖο im Chonchobar, 7 fairuip téchta
pa'n cóiceo uo éoópul loéta in cóicuo co cobfleio fintain.
Luro Conchobar fozéin co epairlué na Cpaiβpuaue imme co
Uúin uá beno, co teé fintain maic Neill Niamaílonnaiz.

Όομαδέταρ Ὑλαῖο uo éoéartul na fleoi, conach báí
pep leébaí 1 n-últaiε na topaét ano. IS amlao tancaatar

* Some words appear to have been omitted before this word (represented by the
abbreviatiou 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

cach bhuizu cona banuils; cach ní cona nígain, cach fer ciúil cona cómadar; cach régaino cona banrégaino. Mar ná nírdo acht óam nónbair in balí ir amlaio na fíréáit. Robatar cotaltigí caema cumtaóda cnuéglana ní a n-dair-chill. Robatar gníanana állí aróda epparóda vo áin 7 vo úrluachair, 7 fluađtígí ríéata; cuétaréigí leéna luéctmar, 7 bhuióen brec bélf[é]dairiuúg íppí leéan luéctmar lánmór, íppí éulaé cheinnach ceáruoirrech, in maéaillret maéi **U**lao eoir mna 7 fíru, ic ól 7 ic áibníur. Ráduoirtea dairigí bío 7 lenna vóib cu maéct ppaio cét ve biuo 7 ve lino cach nónbair vóib.

Áppain na h-daircrao a óltec la Conchobair, ár gnímaib ár íppanhaib 7 cenelaib, ár gnádaib 7 vánaib 7 ár éáinbéraib im cóemcorpuo na fleoi. Tancatar mannaire na maio, 7 veogbairi ní vóil, 7 vóirroi ní vóirreoaéct. Rocanta a céóil 7 a n-dairici (p. 263, b) a n-inclairi. Sabéa a n-óúana 7 a n-óreéca 7 a n-áomólca vóib. Ráruóailte reóit 7 máini 7 innmara vóib.

IS anoro acriubairc Cuchulaino na Láeg mac man-
gabha, ériú nemut a mo fópa Láig, faircru letrenna
deoir, fínta lat cum ticra míoemóon áivó, ár ic menic i
cricáib ciana[ib] comáivó com' óit 7 com' fórairi.

Ra ériú Láeg nemi immaé. Rogab ac míoem 7 ic móir-
vefcin [no co] tánic meóon áivó. Feib éanic [meóon áivó]
tanic Láeg írteé nemi áitc íppáib Cuchulaino.

IS [meóon^a] áivó fáveétra a éú na clepp, áppe.

Mar ma[éula] Cuchulaino na innir vo Chonchobair, 7
fé ran fóclai fennioa na fíanrairi. Átraéct Conchobair na
beino bhéccfolair buabail. Va táí tarraoaé ár Ulaib,
at connatar in níú na ferram. Va reo a éáivóéct bátaí,
vó áairnao rnaéat a féci fóí áirláí eo cluifíre.

Oen vo zerrib Ulaó labrao ma na níú, 7 óen vo zerrib
in níú labrao ma na vruioib.

IS anó acrieac Caébaó vruí veđamra, cio anoirin a
áppí Ulaó áiregóa, a Chonchobair.

^a The Facsimile has ISí (for ISín). But it is probably a mistake for IS meoon
("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 Ríangabhra: "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 ahhro ; ir mitis leir uol o'ól a [f]leoi.

Diambao maic leir bennadtu ulao i n-óen baile da tuillem, 7 ar faino, 7 ar mná, 7 ar maccaimí o'fácbáil.

Duo maic ar Cuchulaino, áct co tigrat ar curaido 7 ar córaio 7 ar caimilí 7 ar n-áer ciúil 7 óána 7 aihficio lino.

Acraáctatar ulao éhzi n-áihfir ar a fácti fochoíruaido imdach. Maic a mo popa láiz, ar Cuchulaino, tabair féol étróm foirín caiprat. Uatar teora búada ariaoeá ta foirín n-ariao inn úairín .i. immoícoí n-óeleno, 7 forcul nóiriué, 7 léim uar boilz.

Maic a popa láiz ar Cuchulaino, rái bhoc n-áiz foirín eíraio. Memaido banbhoguo booba o'éraio Conculaino. Tancaatar eíraida ulao for a n-achuir, et ipreo ro rogabrat, i fácti úmí oá beno, oo áctir Oghin, oo lí túaza, oo Úm nízáin, o'Ólarbí, 7 na hup n-Óllarbí immaiz Macá. i Slíab fúait 7 i n-áé na foirín, oo popte nóé Conculaino, immaiz Muiréemni, i críé Saití, uar Dubio, uar rruéair na Dónni, immaiz inbhre 7 Míoe, i ren maiz Léna in mucceoa, i Claiáar cell, uar bhormácaib blaoima ; a clé na beirna Meira ingini Treza rirararater beirán Ele inoiu ; a n-oeí ri rliab n-Eblinni ingini Súaire ; uar rinoírué rir a n-araí abano .h. Cachbadé, immaáaire móí namMumán ; uar Láí n-Aritini, 7 i Smeridaini, a n-oeí na rinoáairizib loáa Súir ; uar rruélino Mázi, co Clíu Máil maic Uzáine, i críé na Ueí bice, i feruno Conríú maic Uáine. Cáé taíladé uar a ticitir namúritir co fáctair ina foenglenntaib (p. 264, a) ; cach ríobao uar a ticitir noíerctáir roáa íarhaíoe na caiprat rreima na ríaladé romóí, comba críé macáairi oá n-éir. Cach rrué 7 cáé ách 7 cáé inber uar a ticitir ba lecca lomma lánctírma uar a n-éir na heo cían 7 na oíeáta fáta, na méé nabertíí a n-éíraíoa na n-irglíuib na h-erpa 7 na h-áéa 7 na h-inbera arf a coirpaib foíein

IS ahoíín ábberé Conchobar ní ulao, ní fúarammaí in ríizeíe etíí Úm oá beno 7 Úm Uelza.

“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.”

Uoberam am ar mbreétir, ar bhuicni*, acht ir aithdarcu uúin ranaí na da neoc aile éigem; inoarlino ni ar epié Ulaó uili itám itir.

Uoberam ar mbreétir ano, ar Senca mac Dililla, naé ar epié Ulaó itir itaam.

Uoberam ar mbreétir, ar Conall, cunao rir.

IS anoirin tenoraí araido Ulaó a hglomraigi i m-béibaisib a n-éirao an éet éairteé corrin carpteé hveoenacé; conebarit Conchobair cia forinoraó uúin ca epié ina fuilem.

Cia forinoraó uuit, ar bhuicriu, acé Cuchulaino; uair iré aribairio na raib trichacéé na veirnao argaín éet cacha trichucét.

Uimra éic a bhuicri, ar Cuchulaino. Raíartra, ar Cuchulaino.

Uino Cuchulaino co oruim Colldáilli rir a n-arar 'Ami Cliaé.

Arar a rora láig in fetarriu ca epié ina fuilem.

Naofetar rón am.

Barfetartra, am, ar Cuchulaino. Genó abrat rlebi cáin reo éerr; rleibti Eblinni reo éair éúaido. Uino Lunnig in lino folormóir úc acéi. Oruimm Colldáilli reo i fuilem rir i n-arar 'Ami éliaé i epié na Uéir bici; ruino anver acá in rluáig i Clu Máil maic Ugaíne, i feruno Conruí maic Uáru maic Ueodao.

i comfáí robarar immi raín, ruigir tromfneéta veimáir for Ulaib, corriánic co forinru fer 7 co feririb carpat. Dorigenta furorra ic araoib Ulaó, colomna cloé vo éocbáil eturriu, ar rcaéaib a n-ech, eturriu 7 in rnechta, cunaoí maréanaig béor eclara ec Ulaó ofin ille. Cunao u'inoómaréaib in rceóil rin.

Lotar nempu Cuchulaino 7 a ara .i. loeg, cunice baíl iirabatar Ulaio.

Céir uin bar Senca mac Dililla, ca epié inaó fuilem.

Itaam, ar Cuchulaino, i epié na Uéir bice, i feruno Chonruí maic Uáru, i clu Máil maic Ugaíne.

* So in the text. But elsewhere written bhuicriu.

“ 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-Ugaine, 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 *ochlasa* 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-Ugaine.”

Δι μαίης ὄρισε, δι Ὀριενί^α, οὐρ μαίης Ὑλτι.

Να η-ἀραι, α Ὀριενί^α, δι Cuchulaino, δι βέριτρα εολαῖ
 ὄο Ὑλταιβ ἰ φηχορμυιγ να ρίξσο σέτνα κυροίρημ δι
 ἠβισθαῶαἰβ ριαρῖυ βυρ λά.

Μαίης Ὑλτι ἀρηγοειαι, δι Celchαιρ μαε Ὑιχιοιρ,
 ἠν ζορμαε ὄοβειρ ἠν κομαίρη.

ἠι φεταμαρ δι Φεργνα μαε Φινὸέ . . . φαρ ρί βυμῖγ
 (p. 264, b) Ὑλao, κομαίρη μερβἰ να μετταδέτα να μίγασοιο
 αεου ὄ'Ὑλταιβ ριάμ α Chuchulaino, κυρἠνοέτ.

Μαίης ατέιτ ἠντι ὄο βειρ ἠν κομαίρη, φαρ Ὑζαιο λαμ-
 ὄερῖ μαε Ὑετι, ρί Ὀάιλ Ἀραισε, cen ἠαῶ ρεπο 7 ἀρη 7
 φαεβυρ ὄο ὄεναμ ὄε.

Σειρτ cena φαρ Conchobair, οἰο ἀρ ἀιλ ὄυἰβ.

ἸS ἀιλ ὄυἰν, δι Celcéair μαε Ὑιχιοιρ, βιέ λά κο η-αιὸεί
 ἠρην χηρίε ἠαῶ ρυἰlem ; ὡαιρ μαρρη μαῶμα ἠἠο ὄουλα ερτι,
 ὡαιρ ἠι ριέετ ρηηαῖγ ἰ φεόρἠαῖο να ἰ φαρῖαῖγ να ρροβαῖο
 οεαἠο.

Ἀραιρ ὄἠν α Chuchulaino δι Conchobair, ca η-ἠαῶ
 λοῖζῖροιρτ ἀρ χόἠρ ὄυἰν λαρην λά κο η-αιὸεί ρεο.

Οεναέ ρεη-έλοέαιρ ρυἠο, δι Cuchulaino, 7 ἠι η-ἠηβαῖο
 οεναῖγ ἠἠο ἠηβαῖο ζαρηβ ζεμρεττα ρο ; ετ Τεμαίρ Ὑαέρη
 ρορ ἠεεαἠο να η-ἠηὙαέρη ; 7 ἠρ ἠντι ατέετ να η-ἠρῠοα, 7
 να ρορηζἠαμα.

ὄυἰλα cu Τεμαίρ Ὑαέρη ὄἠη ἠρ κόρη ἀηο, δι Senéa μαε
 Διἠἠἠα.

Ἰοταρ ρεμρυ ἰ τρημοἠηζἠ ἠα ρίξσο cu Τεμαίρ Ὑαέρη,
 7 Cuchulaino ὄ'εολαῖ ρεμρυ. Οἰο Τεμαίρ Ὑαέρη, μάρ φαρ
 ριάμ ηο ἠαρημ ἠι, ἠι ἠἠο αἰὸείρηη ρορ φαλαμ. ὄα ὄεέβερ
 ὄη, ὡαιρ μαε ρυαῶ ὄο Διἠἠἠ 7 ὄο Μεἠοβ, ὄαρ βο έομαἠηη
 Μανε μόερερτ, 7 τυαῶρησε δι αετραμ ὄο Choιρηῖ μαε
 ὄάρη ; ετ ὄοἠἠοταρ ἠἠο αἰὸείρηη .ἠ. Διἠἠἠ 7 Μεἠοβ, κο μαέἠβ
 α εόἠοιο ἠεο, ὄ'ὄἠ ἰ οἠο μἠρ ἠη μαἠο ρἠη. Οἠα ροβαταρ ρἠο
 ὡἠε ἀηο, ροβῖἠ εοέυ μαε Ὑεέται κο η-α εόἠοἠο ἀηο, ετ
 ὄαηα ροβῖἠ Οἠρηῖ μαε ὄάρη κο εἠαηηαἠβ ὄεοαἠο ὡἠἠ ; ετ
 οἠα ροβάταρ ρἠο ὡἠε ἀηο βα βεη φατεέ Μεἠοβ ἠη βαη-
 ζαρησεῶέ, ἠηζην ἀρημῖγ η-ερηηη .ἠ. Echach ρεἠἠἠῖγ. ὄάταρ

* In these instances, as in other places in the text, the name *Briuriu* (gen. *Briuriend*) is inaccurately written.

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

“Say not so, O Bricriu,” 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, Eocha 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

υα υερκαυο 7 υα υηυυο οο φορκομέτ υι. υα ρεο α η-αη-μαηορυοε .ι. ςρομ υεροιλ 7 ςρομ υαρηαιλ, υα υαλτα υο ςηαυβαο υηυυο υεζαμηα.

1S αηο βαρεαμαήζ υόιβ ρυοε βιηη αη μύη Τεμηα λυαέρηα ιη ταη ρηη, ιο ρεζαο 7 ιο φορκομετ, ιο μυοεμ 7 ιο μόρηυερσιν φορ καθ λεη υαυ. 1S αηορην ατβερε ςρομ υεροιλ, ιηηα-ταρραιο ιηηί ταρραιο υαμηα.

ςυο ηί, αη ςρομ υαρηαιλ.

αταρλιμ ατ ρυιβηι ρυαυοζαρςυο 7 αη ηάμ ροείυοε ατςυο υαη λειτρηβ ηα η-αηηλυαέρηα αηαηη.

ηηη β'υηαιλ λιμ λομ ςηό 7 ρολα ιρρη ηήβελ ταςρηα ρηη, αη ςρομ υαρηαιλ; υαηη ηι ρλυαζ ηα ροείυοε ρηη, ατ ηα υαηηε ρομόρηα ρεέ α ταηκαμαη ιηυέ.

υαμ-βαο εο ιατ, ςυο ροτερηα ηα ςαρηαυε ρίζυα ρομόρηα ρου

ηυοατ ςαρηαυε ρηη, αη ςρομ υαρηαιλ, αςηη ηα ρίζηηάεα ρεέ α ταηκαμαη.

υιαμβτίρ ηαυα ιατ, ςυο ροτερηα ηα ρεείηη αίλλι οεηζελα ιηηιβ.

ηυοατ ρεείε ετηη, αη ςρομ υαρηαιλ, ατ ηα ςολομηα ςλοέ ριλετ ι η-υοηρηβ ηα ριζηηάετηη.

(ρ. 265, α) υιαμβτίρ ςολομηα ιατ, αη ςρομ υεροιλ, ςυο ροτερηα ιηηαυο ηα η-αηηη (ηο ηεηο) ρυαυοαηηη υαη βηόηηιβ μόρηυοβα ιη μόρηλυαυζ.

ηυοατ ηεηηα ρηη ετηη, αη ςρομ υαρηαιλ, αςηη υιρρ 7 αλεα ια ςηίς ςυηα η-βεηηαιβ 7 ςοηα ςοήζηαιβ υαρη.

υιαμβτίρ υιρρ 7 αλεα ιατ, αη ςρομ υεροιλ, ςυο ροτερηα ηα ςυηηετ α ηήζηεζα υ'ρότλαιοζηβ αηρ α ςηυιβ, ςοηο ρορηυοβ ςυ αέη η-εηαυβυλ υαη α ςεηηαιβ.

ηυοατ ζηεζα ρηη, αη ςρομ υαρηαιλ, αςηη αλμα 7 έιηι 7 ιηηιηι ηα ςηίς, αη η-α λεςυο αη α ραλεαιοζηβ 7 α ρυοβυαλτιβ, υαηη ιρ αη ηα ζελεαιβρηη ταηρηηε ηα η-εοιη 7 ηα η-εάιηη ρορηηηε ρηεέτυ.

ηο ςόβαηρ μαρατ εοιη 7 εάιηη ιατ ηι η-ιηηηηηζη όεη έοιη.

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."

mesca ulao.

Μαράτ ελτα conoat̄ elta
 ní h-immihzi oen éoin ;
 ατά βραττ brecc bánóir
 ανοαρ let im cach n-oen éon.

Μαράτ ελτι glenna ζαρβα,
 αρ να penna πουβα
 νιοατ υατι ρλεζα ρερβα
 υαρ να βεραιβ βουβα.

Όαρ lim νιοατ ριορρα ρνεατα,
 αέτμαο ριρ bic beeta,
 ατάτ ina n-ζηινου ζαρτα
 υαρ να ριιου νεατα.
 ρερ ρα cach ρταρζα ερμαιο έορρηα
 ιρ dobul inn elta. M.

Ααυρ να h-έλιζριυ αρ Cnom νεροιλ ετιρ μιρρι, υαιρ ιρ μι
 ατα αρ ριριου. Ά έεααιτ ρεé pennaib na n-υαιρi na ηιρ-
 λυαέρη αναιρ, ειο ρορρηομμαο menbaτίρ υοενι. Et ιρ αμ-
 λαιο ροβόι αcono έλιζυο 7 bacachaim in láio ρεο :—

Α έρμυυ υαριλ ειο αέciu τρηρην ceó ;
 cia ρορρατα in manacrió ιαριρην ζλεό.
 Μι cóir veit immaριβάιζ ρυμ άρ cach ραινο,
 ατεριρυ α υουι έρμυυμ ατ μυιι μαιλ.
 Μαράτ μυιι bic ιρρρ ina ταρτ,
 ριρατρηρατ μυιιρλιρρ υα ουλ άρρ.
 Μαρα υαιρi ρεοα ρερην, άρ χαιλλ έαιρην,
 ηι λυαορτιρ ρλιζι n-ουιλβ υιαμβτιρ μαριβ.
 Υαιρ ναέατ μαριβ ζαρζ α n-ζλεό, ζαρβ αλλι ;
 λυαοιτ μαιζι ιρ ρεοα ρεο, υαιρ ιριτ bi.
 Όιαμβτιρ ερμαιο υα έενυαιβ cnocc, cu η-ζηιμ ζλεcc,
 ηι λυαορτιρ leiéet ηρμυιτ υιαμβιέ brecc.
 Υαιρ ναέατ ερμαιο ζιάνηνα α μυιρην, ζαινο ναέ υαιλβ,
 ριρ cu μυαυαιβ άρ ριρ ρερην ρυαυα α n-αιρην.
 Μαρ άρ ορμυυμ εé ηυοουο ατάτ οριοήζ ρρεé ρηιιτ ;
 μαρατ ααρζι ιρ λυαέ ραιτ, ατ ρυαο μαρατ λιc.
 Cio υατά neim άρ cach βαρην βάιζ νερβ υουο,
 αταρρεζατ ρech in ρινο, ειο ρορρηομ. Α.

"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?"

Ατέυαλα Κύριυι μαε οελβχάιν Όαρι ιμπερυι in οα ορύαο
 αρ μύρι Τεπρι Λυάρια αρ α έομαρι ιμμαε. Νι βαρι οεν ρεόλ
 ατάτ να ορυιουρε ιμμαιγ αρ ρί in οομαιν, Κύριυι μαε οελβ-
 χάιν Όαρι.

1S ανοριη ρια έομεριγ ζριαν ρεε coméruinni in τάλμαν.

1S ρολλυρ όύιν ιννορρα in ρλύαγ, αρ Cρom όέριοιλ.

Ατραέτ ζριαν ρια λεοτιβ να η-ιρλυάρια ; ετ ιρ αμλαιο ρια
 βύι 'ca ράο 7 ροάεάιν in λαιο ρεα, 7 βαρεαρετ Κύριυι im en
 ρανο é οον λάιο.

Ατέιυ Λυάεαιρ λιτιβ ρλιαβ,
 ταιτιο ζριαν τυλγοριη ρε τάιβ,
 ιρ όιε ιμριαοατ οο έειν
 ετιρ μόιν έέρι 7 εριαιβ.

ΜαS ελτα ριαέ ρυτ ταιρ έαλλ,
 μαS ελτα τριαοηα τριομμ,
 μαS ελτα ορυιτι λαβορ,
 μαρ ελτα έαοαη να έοριη.

Μαρα ελτα ζιυζριανο ζύρι,
 μαρα ελτα ζέρι ζέρι,
 (p. 265, b) ιρ ρατα υαοιβ co nem,
 ιρ ζαριε ύαοιβ co ρέρι.

Α έυριυι μαιε Όάρι οιλ,
 α ριρ ιμτέιτ ράλε ρηεβ,
 αραιρ, ορι ιρ ρεριρ οο έιαλλ,
 ca ριέτ ιμτχιε in ρλιαβ ρεν.

111 οα οεριαο in οα ορύι,
 ιρ αοβυλ α ceó,
 ιρυιλ υαμηαιγί αταρσί,
 ιρ λυαμηαιοι α η-ζλεο.

Μαρατ ceέριαι κορρηαγ αιρ,
 μαρατ ααιγζι . . . α αιηρ,
 μαρα έαλλ ουβγοριη έαηα,
 μαρα έοηοζυρι μαρα μιηρ.

Μαρατ ceέρια κοηοαέ έέρια,
 ηι η-ιμμηγί οεν βό,
 ατα ρερ βοριβ βεριταρ βριοεηζό
 αρ ορυιυι cacha 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 *shiab*.

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.

Δτά clairoeb cacha bó,
 'ra rciach 'da leit éliu,
 Δτατ meirci cruaido na cruaido
 uar na buaid Δtciu. Δ.

Νι cian robatari Δno in 'da 'oruid 7 in 'da 'vepcaido curre-
 mido banbiocuid boobda 'oon éetna braidu 'dar gleno Δnall.
 'Dapeo Δ barbaroact Δtrictatari cu na farraib rleg Δr
 diolino na rciat Δr beppaido na clairoeb Δr Δl'caihg 1 Temair
 Luacra na torcair. Cach teg Δr Δrabi cuizi 1 Temair
 Luacra Δtrictair na linbrattuib veppairuib ve. 'Da ra-
 malta combo hi in muir cira 'dar múraid 7 'dar ceppuib in
 beca éucu. Rarait gneti 'da gnuirib 7 rabui curi Δr vécaib
 1 Temair Luachra Δr meoón. Δtrictatari in 'da 'oruid in
 nécaib 7 1 tarrib 7 1 tamlect; fer oib 'dar múr immac,
 Crom 'darail, 7 Crom veppoil 'dar múr innoo; ec Δrái rin
 na éruiz Crom veppoil 7 na éuir rúil 'dar in éetna mbraidu
 tanic irrin facéi.

Tarblaihgret in rluaz for inn fairci, ec ruiret 1 n-oen
 dirctar for inn ácti. Snizir 7 legair in rneeta tricha
 ferreiridigeo Δr cach leit uactu na bpué na mileo mórcalma.

Tanic Crom veppoil irtec irrabi Meob 7 Dilil 7 Cúruí
 7 Eoóo mac Luchta, 7 barbaract Meob canar tanic int
 Δrmpuic 'darpanic, inn Δ h-áeoρ Δnuar, no in 'dar muir Δnair,
 no inn Δ h-Éruido Δnair.

1S Δ h-Éruido Δnair, 'dar lectuib na h-irluacra cu veppin,
 Δr Crom veppoil. Tactim rluaz barbaroi nao' etairra inoat
 h-Éruidaz no inoat Δlmariaz; marat h-Éruidaz 7 men-
 bat Δlmariaz irat Ulaio.

Na'bao ácti 'do éoiruí Δnorút, Δr Meob, tuararcbala
 Ulaio, Δr ir menic Δr écpaitib 7 Δr rluazgeuib 7 Δr éurair-
 raib inna farrao é.

Rorao ácti Δr Cúruí, ácht co farraio Δ tuararcbala.

Tuararcbail in éetna braidu tanic irrin mbali oib Δm
 Δtá Δcupra, Δr Crom veppoil.

Tadair oúin oin, Δr Meob.

Unrea (.i. Δt éonnaric) na oúin Δnair Δnectair, Δr Crom

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 Ulidians.”

“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 connarcra ano buoin nízca nomóir, fyu níz cach oen fer rin buoin. Triaí 1 n-áirenué na buoini; laeé porcleáan nízca nomóir eturru bar áirneóón; ramalta na ércá na ollóóiciuo déc á znúir 7 á oréé 7 á ágeo. Uléa veǵablaé fnoóael fáir; (p. 266, a) folc tóbaé veirǵbuoi 1 forcéngul co fán ácuávo leir. Lenó corcra corréaraé imni; mileé óir ecair ina bpucc uar á zelǵuááino; leni ve ríól níz na zruan á zeléoir. Sciaé vonócorcra co cobraoáib oir buioe fáir. Cláioeb órouirín inturpil leir. Sleǵ cuirreo corcairǵlan ina zelǵlaicc veirǵ veirǵéti, cona foǵa foǵablaé lé. Ceirélaeé va leir veir, ruillreírín ri rneéca á znúir 7 á oréé 7 á ágeo. Fer bec bpaoub va leir éli lucru-rón cu móir. Fer fno forfolur ic faebairéleir élaioeb uarpu. Á cólǵ véé áicǵéir urnoéé irrin vaia láim vó; á élaioeb móir mileca irrin láim n-áill. Raicuir immafeé 1 n-urairíoi 7 1 n-irli, zunbenac forcuo fyu folc 7 fyu leccáinn in láich móir meóónaiz; áriu (.i. riáriu)^a rafeáac talmaim raǵzeib in fer cétna árrino ári uizib 7 faebriaib.

1S nízca in tuarafeááil, ári Meob.

1S nízca in lucc irra tuarafeááil, bar Cúruí.

Ceo on cia rúe, bar áilill.

Ni áire, bar Cúruí; Conchobar mac Faehena faehaiz ri vóleir vóirǵbala ulao, h-ua níz h-Érenn iráálan, in laeé móir meoonaé út. Fintan mac Neil niámǵlonnaiz, fer rín ulao, va leir veirǵ, cunio ruillreírín rneéca á znúir 7 á ágeo. Cuchuláino mac Suátaim in fer bec bpaoub (.i. maááeoub) va leir éli. Fercheirni mac Corru maic Iliáé in fer fno forfolur rin fil ic imbiré éleir zarcio uarpu; nízollam ve nízollomnaib ulao rin, 7 cúlcometaio vo Chonchobur o tchéit 1 cpié á bpaov. Cipé vambav áil á áil no á áccáá-láim in níz ni lemáar co n-elaáar in feririn.

Unrea riu raín ánair áneccáir, ári Ciom vepoil, ac connarcra ano triair n-ááino n-éerom 7 erriuio fennioi impu; vaar óc áiciváé vóib. In treir zilla uléa veǵablaé vonócorcra fáir. Miconberac á vruéé vno féoir ári áéi 7

^a Added as a gloss over the preceding word áriu.

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 edge 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

imecrummi imchancaatar, mar na facceo nec' von mórflóg
 1ac, 7 acáiac in rluas n-uile.

1S réim 7 ir iméctrom 7 ir ríomail in tuararcbail, ar
 Meob.

1S réim, irir ríomail in luét ir tuararcbail, ar Cúruí.

Cia rúct, for Dilill.

Ni anre am, bar Cúruí; tri rármaaccáemi Tuaci os
 'Danann anorin, bar Cúruí; 'Delbaeé mac Etleno, 7 'Oen-
 gur óc mac in 'Oagsoi, 7 Cernait milbél. Tancatar ríoe
 vepeo aroci inoiu, va mórao áis 7 urgaile, cu rarmecrat
 1ac ar int rluas, et ir ríi cunnaraccet in rluas 1ac 7
 acáiacrom in rluas.

Unrea riu rain anair aneéctair, ar Crom vepeil, acáiu
 ano buioin laeéoa lanlonnaiz, co triur veircaizchi nempu
 irnemtúr. Laeé ríoa foruono anorin, 7 laeé ríno ríra-
 laino, 7 laeé ríuano ruzéno trén, co rult tóbac veig-
 buioe rain, cunio ramalta oo ra cíi mbeci ra vepeo raga-
 mair, no ra brietarab bánóiri zlancaitnem a rult. Ula
 vezablaé vonocíar rain, ramalta ra h-eo láma láic
 ar fat, ramalta (p. 266, b) ra corcain lorrá liac no ra
 óiblib úrceineo a znúir 7 a vrec 7 a ageo. Tri rceit von-
 veiga mílea forab. Tri mánairi mára murneca bar
 anbarcáib leo. Tri clairoib tromma torcailleca leo. Tri
 étaizi cáema corcárooi impu.

'Oar ar cubur ir laeéoa 7 ir curatta in tuararcbail,
 ar Meob.

1S laeéoa 7 ir curatta in luét ir tuararcbail, ar
 Cúruí.

Cro ón cia rúct, bar Dilill.

Ni anre, [ar Cúruí]. Tri rrimlaic Ulaó inorin, na va
 Conall 7 Loegaire .i. Conall anlonnac mac Iruail zlan-
 mair, 7 Conall cernach mac Amairgin, 7 Loegaire o raic
 1mmil.

Unrea riu rain anair aneéctair, bar Crom vepeil, aca-
 connacra ano triar n-uáctar n-anacnoo i n-airinué na
 buioi; tri lencti linecta i caurcul rri cneirab oóib; tri
 bruitt rínoiz liacóora i forcipul (.i. i rilliuo) impu; tri
 cualli iairn ir na bractáib uar a m-bradaib; tri rult for-

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 puaeōa forru ; tpi glarceit oooopa co calao-
bualtib pinnuma forru ; tpi rlegā plinoletna leo ; tpi
claiobi orouiun acuib. Ua ramalta pu glaim con all-
marais 1 φατος ppenbūriac cpaioi cach mileo oib na for-
cloipecteē a m-brobaō ip in ounaōpa.

1S βαρβαροα ἴρ ἴρ ααυραττα in τυαπαρτσβαιλ, αρ Μεοβ.

1S βαρβαροα in λυέτ ἴρρα τυαπαρτσβαιλ, βαρ Κύριυί.

Ceo ón, cia rūt, βαρ Διλιλί.

Νι ἀηρε, βαρ Κύριυί. Τρι ταιριμοι κατα Ἰλαο ἀνοριη ; Ἰμα
mac Remanfirrīz a pēoain ēualīge ; Ερηγι ecbél a bñi
Ερηγι ; Celctāir mōr mac Uichioir, a paitē Celctāir a
Uūn ua lethglar.

Ἰηρεα πιυ ραιν ἀηαιρ ἀνεέταρ, βαρ Cnom ueroil, ατ-
connaρc pēp rūleē rliarτac rlinnénac rārmmōr rīēfata, co ραρ-
briatτ λαέτναι imbi. Seēt ἠγεppicōcailл ciapa com[ʃ]lemna
imbi ; gipru cech n-uachτapaē, libru cach n-icτapaē. Nonbuρ
ceētari a ua thēeb. Lopz aouachmar iapnaioi na lām.
Ceno anbtēn fupru 7 cenō algel ; βαρεο a pēba 7 a βαριτι,
fuprimio in cenō n-anbtēn for cenōari na nonboρ conoap-
marbano paa bpaiciuo n-oen uaipe. Fuprimio in cenō algen
forru, conoapbeēaizēno ἴppin n-uair ēetna.

1S ingnao in τυαπαρτσβαιλ, ραρ Μεοβ.

1S ilpēētaē intī ρa τυαπαρτσβαιλ, βαρ Κύριυί.

Cio ón, cia rūt, βαρ Διλιλί.

Νι ἀηρε, βαρ Κύριυί ; in Uazoa mōr mac Etchlen, uaz
uia tuacī ue Uanano. Uamōriao aiz 7 upzāile pā cum-
marc ἴppin macin inoiu for in pluaq, 7 ni facceno nec ἴppinc
plūaq é.

Ἰηρεα πιυ ραιν ἀηαιρ ἀνεχταρ, αρ Cnom ueroil, ατ-
connaρcra ano pēp ταιlc tuilleēan, 1S é baic bpaouōcā, ipē
upeēleēan uētfolup, cen epriuō cen étzuo, cen apmu cen
paebru, acht fuaēbriōc uonoleēair uegfrūata cu aipbaccaib
a ua oēral. Remitūir pēp mōr cech n-oen baλλ ue. In corēi
cloiēpēa immuic na pētat Clanna Ueoao uile ua tō cbail
pā gac aτalmāin 7 uapriḡzi ubull ēlepp an mēop co a celi
ue. (p. 267, a) Kaleic uao pā τalmāin pēib pā leiceo ulāi
c . . . ēainō βαρ αέι 7 epummi.

* bla1, in facsimile.

† canēaino, 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 Remanisech, from Fedan of Cualnge; Errgi Ecbél, 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."

1S ruanaio mizčeno t'ren ročalma in tuararčbail, bar Meob.

1r forniht cach pa tuararčbail, bar Cúruu.

Ceo ón cia rúe, bar Dilill.

Ni anre. Triřzadail t'renřer rin .i. t'renřer t'iz; Conchobair; iré marbar na t'ri nónbair v'á v'écceun anniaraió nammá.

Unrea niu řain anair anechtair, ar Ciom vepoíl, atčon-nacra řilla nua noivenoa i ceňgul 7 i cubriuč. T'ri řlab-riao cečtar a v'á čorř, 7 řlabriao cečtar a v'á lam. T'ri řlabriao imm a b'rařit, 7 móřřerriur cecha řlabriao, conio inuno 7 óen móřřerriur v'éc. Com[]^a rompur řeroa řeramaíl cu[]^a óen móřřerriur v'éc, cunarčairnřeno řeib ro čairnřeo a comlin ve bolřanaió belca řor áti 7 etrummi. Intan atčlumeo boltnuřuo a námat, intan pa benao cenó ino řir v'ib pa tairřót ve čairřotaió in talman, no řirin čarriaió cloči, irřeo atberneo in řerriin, ní v'á četarri-riáctain řaili na řarčio berair in řumpuo rin, ačt řá baltnuřuo in bio 7 in lenna řil irřin vunuřoa. Naňzeib-řum eill nári cunimčiz áčáč leo co t'ái t'arřav'áč conv'abio in tonó inburió čétna.

Óar ar cúbur, ar Meob, 1S nemneč 7 ir v'óčoirč in tuararčbail.

Nemneč v'óčoirč cáč irřa tuararčbail, bar Cúruu.

Ceoón cia é, bar Dilill.

Ni anre; mac na t'ri curao at'rubarř áčianaió .i. Uma mac Remanřiriř, Erriři ečbel, et Celčchair mac Uitchioir. 1S éicen inn airerřin v'á řlúadž ica čomét a čéit i črič a b'robao, v'aiř a řaili v'á čomur .i. Uančeno arriřeč, 7 níra řlán ačt a oen b'liav'ain v'éc; 7 ni pa čaič a čuit řiam na t'airřeo v'o cach óen nobio irřin t'aiř.

Unrea niu řain anair anechtair, ar Ciom vepoíl, atcon-varicra ano buoin v'á v'arčarřlúadž; oenřer eturřu. Suar-mael vubriřtač řair, mocolřúli móra oengela ina čino. Ařeo etioracv'á řlemangorim aci. V'račt řibáin i řorčipul immi; řriřčúman umaió ina b'riřt uar a b'riaini; řřč-bacc čreouma ina l'aim. Clucin ceolbino ina čomaiřeč.

^a 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 Celtchair 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,

Ետևաւ Վ եճարս Բար Ին ղևաճս Եօ Եարսնո ԲսԲա 7 Բօճրա
Սօ՛նօ Բրօրիճ 7 Սօ՛նօ Երևաճս Եսլի.

ՏօճիԲ 7 Իր Բարրիօ Ին ԵսարսԲԲալ, Բր ՄեօԲ.

ՏօճիԲ Եճ՛ Բա ԵսարսԲԲալ, Բար Ըրիւն.

Ըա ԲսԵ, Բար Ըսլլլ.

Ու Բրք, Բար Ըրիւն. Բօմիօ ԲիճօնմիԵ Բոն Բր Ըրիւն.
ՕնմիԵ ԸոնԲօԲար. ՈւրԲԲ Ե՛րԲԲա ԲաԲ Սօ ԸսմԲա Բր
Սոմ Ե՛ԱԵԲԲ ԲսԲ Բր Ը ԵսԵՍ ՍԸ Բր ԸԲԵ ԸօրԸԸԸՍ Բօմիօ
ԲիճօնմիԵ.

ԱրքԸ Բս ԲսԲ ԲԲԲ ԲԲԲԲԲԲԲ, Բր Ըրօմ Սերօլ, ԸԵ Ըօն-
ԲԲԵ ԲՆօ Բեր ԸօրԸԲԲԸ ԸԵԵԸԸԸ 1 ԸԲրԲԵ ԸեոճԲԲԵԸ Ըր
ԵճԲԲ ԵրԲԲԲ. Ըեո ԸԲրեԸ ԸճԲԲԸԸ ԸԲԲԵ, Ըօ ղ-ԸՍօԸԸԸԸ
ՕրիճԸԸԸ. ԲԲԸ օր ԵԸԸ ԸԵԲԵԲ Ը ՍԸ ԸԸԸ. ԲճՆՈ օր Ը
Ըճ՛ ԸԸր ԵԸ ԸԸԲԲԲ; ԸրԲ Ըօ ղ-ԸՍօԸԸԸԸ օրԸ ԸԲԲ. Ու
ԸԲրԲԵԸ Բեմ, 7 .Ը. ԸԲրԲԵԸ ղԸ ՍԵճԲԲ, (p. 267, b) 7 .Ը.
ԸԲրԲԵԸ ԸԵԲԵԲ Ը ՍԸ ԸճԵԲ.

1Տ Երօրիօ 7 Իր Բիճօ Ին ԵսարսԲԲալ, Բր ՄեօԲ.

1Տ Բիճօ 7 Իր Երօրիօ [Ըն] Ըի Բա ԵսարսԲԲալ, Բր Ըրիւն.

Ըեօ օն ԸԸ ԲսԵ, Բար Ըսլլլ.

Ու Բրք Բար Ըրիւն. ԵԸՍ ԵրսճԸ ԸԸԸ ԲԸԸԸԸ Ը ԸԸԲԲԲ
ղԸ Ը-ԲրօԸ, 7 Իր ԸԸԸՆ ղԸ ղօի ԸԲրԲԵԸ Բոն ԸԸԸ Ըճ՛ ԸօնԲԲ
ԸԸԵ, Բր ղի ԸրԵԲԲօմ ԸԸ Ը-ԸրԸԲԲԲ ԲԸԸ Ե՛ԸԵ Բրօճ ԸԲԵ ԲԸ
Ը ղ-ԸրԸԲԲԲ Բօմ. ԸճԸՈ Ը ԸօրԲԲԲ Սօ ղեօ՛ ԸԸԸ ԸԲԵ ԸԲԵ
Սօրօմ.

ԱրքԸ Բս ԲսԲ ԲԲԲ ԲԲԲԲԲԲԲ, Բր Ըրօմ Սերօլ, ԸԵօն-
ԲԲԵ ԲՆօ Երօր Բիճօ Բոմօր. ԸեճԲԲ ԸԸԸ ԸրԸԸԸԸ ԲճԸ;
ԲօԵ ԲԲԸԸԸ ԲօրօԸԲ ԲԲԲ; ԸԸԸ ղ-ԸԸԸԸ Ըրրիօ ԸԲԸ Ը-օլ Սօ.
ԸԲԲԲ ԲօԸ ԲօրօԸԸԸԸ Ըրրիօ օլ ԸԸԸ Սօ 1. ԲԲԸԲԸ ԸԸ
ԸԸԲԲԲԸ ԸՆՅ ԸԲԸ ԲԵԸ, 7 ԲԲԸԲԸ ԸՆՅԸԲԲԲ Ըն ԲԵԸ ԸԸԸ.
ՕնԸ՛ օԲԸլ ԸԵԲԲ Ը ՍԸ ԸԸԸԸՆ. ՏԸԸԸ ԸճԸ ԸԸԸԸԸ ԲԲԲ.
ԸԸԸԸԸ ԸԸԸՍԸԲԸ ԸԲԲ. ՏԸԸ Ըօր ԸԸԸԸ ԲԸ Ըրօ Ը ԸԸԸ-
ԸԸՆ; ԸՆԸԸԲ ԲԸԲԲԸ Ը ԸրԸԸ ԲԸԸ ԵօԲԸԲԲԸՅօմ ԲԸԸ Ե՛ր-
ԸԸՆՈ Ըն �օճԸ Բար Ը ՍերԸԸՆՈ Ըօ ԸԸԸՆՈ ԸՆ ԸրԸԸԸ ԸԸԸ
ՍԵ ԲրօճԸԸԸԸԸ ԸԸԸԸՈ ԵԲԸ Ը ԲԸՆՈ 7 ՍԲԸ Ը ԲօճրԸՆ, ԸՆԸԸԲ
ԲԸԲԲԸ Ը ԸրԸԸ ԲԸԸ. ԸԲԲ ԵԸԲօԸ ԵԸ ԸՆՅ ԸՍԸԸԲԲ
ԸՆՅԸ Բեմ, Բր ղԸ ՍԸԸԸ ԸրԸ ԵրԸԸԸԸ ԵԸ ԲօԸԲԸ Ըօն 7 ԸԸԵ
7 ՍրԸՍ, ԸԸ ԲօԸԲԲԸԸ ԸԸՆՈ ԸԸ ԲԸԸ Բոն Ըրրիօ ԸՆՅ ԸԸԸ
Բոն, Ըն ԸրԸԸ ԲԸԸԸՍ Ը ԸրԸԸ ԲԸԸ.

* These were each originally written ԸԲԲ in the text; but have been cor-
rected to ԸԲրԲԵԸ, 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."

Ὅαρ ἀρ cubur [ἰρ nemneč] ἰν τυαραρcbail, ἀρ Meob.

1S nemneč cāc 'ra τυαραρcbail, ἀρ Cúrúí.

Cio ón, cia rúτ, βαρ Dilill.

Ὅubēcāc voel ulao rin, ἀρ Cúrúí, φερ na na ēuill buroe ru neč ruam; 7 inn úair ἰρ cpeč ac Ultaib ule ἰρ cpeč acirum a oenur. In luin lúac eēcāc Celtehair 'na lāim ἀρ íarācτ, 7 coru fola forroerzzi rompi, ἀρ na loρceori a cranu no ἰν φερ nobiao fōcī meni foēraicēte 'rin cōipe fola nemi hī; 7 ic taprēziri cācā itāri.

Unrea ruu rāin anair anechtairi, ἀρ Cnom vepoil, acconnacra ano buroin aile. Φερ fēta φarpario rinolīac ina arienuc rāioe. Ὅραττ glefino immi co n-acārumlib arzic oengil. Léni alaino oengil i caurpul φru cner vō. Maeluorin rinnaarzic ra cōim. Cplēb cpeouma na h-airu a zualano. Ὅinnur aiarzic inna zuch. Airlabra air-airu do mall aci.

Ὅαρ ἀρ cubur ἰρ briētemoa 7 ἰρ zāet ἰν τυαραρcbail, ἀρ Meob.

1S zāet 7 ἰρ briētemoa cāc 'ra τυαραρcbail, βαρ Cúrúí.

Cio ón, cia rúτ, βαρ Dilill.

Ni anre. Senca mōri mac Dililla maic Maelclōro a cair maiz ulao. Sobérilao φερ ἰν talman, 7 φερ ríoaizēi rluāiz ulao. Φiri vomuin an tercbail co ruuuro, noφioazreuo va cpi rinofoclaib.

Unrea ruu rāin anair anechtairi, ἀρ Cnom vepoil, acconnacra ano buroin fēz ríralaino. Silla óc áitioac ina h-aríenuc. Folt buroe buancleēcāc rāiri. In brieτ na fetano ἰν lācē ril nemi va brieτ beuro-φeom hī.

1S zāet 7 ἰρ gliic ἰν τυαραρcbail, ἀρ Meob.

1S zāet 7 ἰρ gliic intī 'ra τυαραρcbail, ἀρ Cúrúí.

Cia rúτ, βαρ Dilill.

Ni anre. Cāimi caimbrieēcāc mac Senca maic Dililla rin, 7 ἰν brieτ na beiri a aēairi 7 na fetano, beuro-φeom hī.

Unrea ruu rāin anair anechtairi, ἀρ Cnom vepoil, acconnacra (p. 268, a) ano trīair uaēmar allmarua, co ruaral-

"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 Celtchair 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 Maelchlóid, 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 ιμζεργα υμαρσοα ; co n-εταγιβ αλλμαρσα λιατσοαρ
ιμραιβ ; co τρι γοτνιb υμαιοι ιλλάμαιβ οεργα leo ; co τρι
λοργζαιβ ιαρναιοιβ ινα λάμαιβ clii. Ni λαβαιη nec οιβ ηι
αρηαλε, 7 ηι λαβαιη nec ο'ιν μόρηλυαζ ηιυ.

IS μοζοα [7 ιρ] αλλμαρσα ιν τυαραρεβαιλ αρ Μεοb.

IS μοζοα 7 ιρ αλλμαρσα [ιν λυχη ιρα τυαραρεβαιλ],
βαη Cúruí.

Cro on cia rúτ αρ Διλιλ.

Ni anpe αρ [Cúruí]. Τρι οορηρο ηιτιζι Conchobairi an-
pín, Nem 7 Oall 7 [Oruithen].

Τυαραρεβαιλ ιν éctna ηραιοι ταοιc ιρηη φαέθη []
Nuéunairheét ιν ορηί μορη ηιμθηατανο α τυαραρεβαιλ οο
éabairc ó ηιη ιμμαc.

ISιαc υλαο ηύτ τηα, βαη Μεοb.

ISιαc écin, βαη Cúruí.

M ηαραμλωο ηιαμ na h-ιαραμ, no ιη φαιλ ι τυοcαιρ^η
no ηεμπαρτιμι αcaιβ.

Ναορεταμαη μάτα, αρ Curyui.

1 φαιλ 'ραν ουνυο nec ηαριτηρ, αρ Μεοb.

Δτά ηηρηη clano Oeoaο, βαη Curyui, .i. Zabalglinni
mac Oeoaο ηιλ ιρέ oall .xxx. βλιαοαν ιρηη ουναορα ιc α
ζαρηι.

Τιαζαη οα ιαρηαγιο οε ιη ηα h-αιρηίλιτ, 7 ιαρηαγθηη
οε cia h-αιρηίλλι τυcaο' φορηυ.

Cia ηαζαη ano βαη Cúruí.

Táet Cnom oepóil 7 φαenglinni mac Oeoaο.

Tancatari ηεμпу conice ιη τεc ι ηαβι Zabalglinni ιc α
ζαρηι.

Cia po, αρ epeom.

Cnom oepóil 7 φαenglinni mac Oeoaο anoπο αρ ιατ, 'ζ α
ιαρηαγιο οίτηυ ιη ηαβι ι ταρηήγηρι no ι φαριμι α ταρθεc
υλαο, no ιη φαιλ [f]ηιcαlim φορηυ μάτα.

IS cían áta ι ταρηήγηρι α ταρθεc αρ α [f]ηιcαλιτ.
1Se [] α [f]ηιcα]lim. Τεζ ιαρηαιοι 7 οα thec clario
ιmmi ; 7 τεζ calman φοί ανηρ, 7 lecc ιμθαηγεη ιαρηαοε φαρη-
ρηοε, 7 na ηηιcη οα épín 7 οο λαηηαμαιη 7 οα ζύαλαc ηα
τιμμαρηγεο ιρηη τεch calman conio φοηιάν. ISpeo ηα-
ταρηήγηρηο ούν co τιμμαρηγηριτ μαcι υλαο ι η-oen αιοχη

• 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

իրիւն տե՛քրսն. Տճճտ բեճտ բլճերսո[ճ] սրւսրիւն բսոս քճ
 ճորքսն մոս կերքսք [] ճսլ, 7 բորքիճտ ճ ճեճսլ
 սոնճ բեճտ ճորքիճ բսլետ քոր մ բսլոճիք մսսուճ.

Տճնճտք (Ցրոմ սերոճ 7 քոեճլնոմ) իրիւն տե՛ մեճս
 մեոճ 7 ճսլլ 7 մճտ մճ ճսլեո, ետ ճսքեճտեր սոճ մք բճ
 ճսլեկտ սլճո.

Տիճքսն ս'քերճսն բսլեկտ բսս նեճ սճտքս 7 սճմք, ճ
 Ցիւրիւ, ճք մեոճ.

Ցսլո բճքք ճոս, քք Ցիւրիւ.

Մ սճք . . . ճք մեոճ, ետ ճսքք ճսլճո քերճսն բսլե
 քսս սճմք ճո մճտիճ ճոլոլո Ցոնճքտ, 7 սճտքս ճո մճտիճ
 սճ ճսլեո մսմքն.

Սոքերք ճոս ճոլո, ճք Ցսրս, ճք մտ [ք]քեքքք մ
 բճկտ մ բճ բո մ մ բճ սեք; սճս մճո է Սոքեճ ճոլ
 սլճո [ք]քեքքք իք բճ հ-քքո տճնճտք. մճո է Տեճճ
 մճ ճսլլլ [ք]քեքքք, իք բճ բո տճնճտք.

Լոքքն բեքքս ճոլո ճսլ իքքճքքքն սլճո քորքոս
 բճլեկտ.

մոճն ճոլոլո սո էլեկտ, ճ ճքքո ճքքեճճ ճքքքքք
 սլճո, ճք Ցրոմ սերոճ, ճ մեոճ 7 ճ ճսլլ 7 ճ մճտիճ ճսլո
 Ցոնճքտ կեո.

մոճն ճոլոլո (ք. 268, b) սո էլեկտ ճ ճքքո ճքքեճճ
 սլճո, ճք քոեճլնո մճ Սեոճ, ճ Ցիւրս մճ Սքս ճս
 մճտիճ սճ ճոլեո մսմքն բսլեկտ տլլ իրիւ սոսս.

Տքքս կոս 7 տքքս բքքն բքք, ճք Տեճճ մճ ճսլլլ, ետ
 ո սո սեքք սլո նճ հ-քքքք տճնճտքն սլճո ճճ ճք մե-
 սքքքք ճ Սոն սճ եոս ճո ճսլ մճս մճս սքքք, ետ
 ո բճ մճս կեո սլ ճքքն էքո ճոքքքք ճոլո կոքքքքք
 մտ.

Տճնճտքն բեքքս ճսլ ճսլ [լ] բճք մեոճ 7 ճսլլ 7
 Ցիւրիւ 7 Էոլո, ճս մճտիճ նճ էքս ճսլեո. Բճ մոքքքք
 սոլ.

Բճսլքքք մտ ճքք սճնճ 7 նճ հ-ճքքքքք 7 կեճ ճքքքք-
 սլոլո ճո հ-սլեճսն ճոն բոճքք ճո էքքքքք տլլ սոլ, սո ճքքք-
 կքք 7 ս'ճքքքքքք սոլ.

* քք (for քքքքքք) 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.

Racuric teéta cucu vaxáo mu in laec báv ferri o'ulcavib vo bhué moxai tigi voib. Ra epiz imferun vuz[]^a ac ulcavib immi rin. Δτραδέταταρ cét curav comcálma vób ar a n-arivavib i n-oenfeét, curav rivoiz Senca mac Avilla 1ac.

Táet Cuchulavino avo ar Senca; bá tómor a tigi éav-cavavir, 7 biv for a faxam cu porci avir.

Δτραδέτ Cuchulavino. Δτραδέταταρ Ulavo epiz n-oenfiriv ivovavio Conculavino. Sillir Cuchulavino far in teé ir mó ro báv 'rin bavli. 1Se rvoe in teé ivavivavio imvávavavir in va teé clavavio.

Tavcavavir lucé a fivéavma cucu, 7 na h-avóvov tori tenev vevváv vóiv. Ra vevvávavivéa avivúvivi biv 7 lenna vóiv. Gav fivavir éivev v' avóv na évavivavir lucé a fivavavir 7 a fivéavma ar oevfivavib avéu, cu viváct in feriv ivvovvavé, covo 1av in comlav va éiv. Cotucavir na feét vlavvavio vvivaviriv forvvin tech, et vocévavivavir vo na feét covivéiv cloé bavavir forvvin v'ácti immuic. Tucavir tvi cóicavir vovavio cona m-bolvavib vovavio va vvivaviváct in tenev. Tucavir a tvi vavcúavivavio imm av tech. Ra h-avvavio in tene avir 7 avúvav irvin tech; covavivavir vovvavivavir in tenev tvir in tech avir; Curavérovvavivavir in vlvav imvon teé, curva éav tavvavavé for Ulavib. Cunevavivavir vuvivavir, a vlvav ca véc in bhué vóvoví vavavir ar covvav. Avé ir ivvavivavir vavvavir ravavir ná vo nevó avle évav. Vavir vuvvav avavavir ic ar vovvav avir 7 avuvavir, 7 ir forvvivavir in tevavir.

Vavio curv va vuvvavir, bavir Tavvavavir tavvavir, ic évavir 7 ic tavvavir vulliv va covivvavir ivvin comlav n-úvivaviriv báv vuvvavir vovvavir. Vuvav énevir 7 vuvav vevir 7 vuvav vuvavir in comlav.

Vuvavvovvavir va vlev v'Ulavib a Chuchulavino, bavir vuvivavir; vovvavavir i vuvó vovavio 1ac.

Navav a vuvivavir, ar Cuchulavino. Vavvavir vovvavir évavivavir v'vavir a navav Ulavio vlvav immavé.

Sávavir Cuchulavino a élavvavir, cov vavivavir covivavir a évav tvir in teé ivavivavio, 7 tvir in va teé clavavio.

Teé ivavir avovvavir, bavir Cuchulavino, évavir va teé clavavio.

^a 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.”

Meppu cac máin, on, bar ʔriçriú.
* * * * *

(From *Lebor na h-Uidre*, p. 19, a.) [. . . σιανουαριπε
mo λοητρα μαριρτουρ.

IS merre ol ʔriçcoth. Náç fer oib ʔonecuçurra co
h-anoiaçraio acbélat a béoil.

IS merre, ol Reopode ʔriúç.

IS merre, ol Nia naçrebuin çno.

IS merre, ol ʔaelçenza.

Neççari náççari noçra, ol ʔub 7 Rooub.

Coçriçacç çac fer oi çrailiu imbi.

Náča roçliuçero ariçin, ol Sençá. Fer ʔonçezac ulao
çiriçé çaiççeoac bar veç ber aro iç é noçraçza.

Çia uanni çon, ol ulao.

Cuculaino ucut, cemip ré çaiççeoac bar veç aro iç hé
noçraçza.

Çriçriçacçacçari iaçom için ler 7 Cuchulaino çemib.

Inné in çenioçero ar veç çaiççeoac la h-ulçu, ol çin-
çan.

Laçouçain liççio Cuculaino i n-açioai combói çor tuçéin-
niu mo ler, 7 çoriçóebliçç a çaiççio çoriçino auroçocç
conçoiçacçár çoi a n-aicçenzaib in çaiççio çobácári için
çún. Ruçça iaçom hi çéç n-çaçac çúacéçete 7 comla ibaiç
aiçe i m-bacári çri çerççiaççio çoi a çizet, 7 ʔa ʔiçolam
iaçaino erçe, 7 inoçeri iaçino ar in ʔá ʔiçolam çin. Ro
h-erççao a çéç çoi çolçtib 7 çriççiaççib. ʔoçerç Çrom
çeriçil a n-çaiççeoç inna n-çiaio 7 çuoiççé, 7 ariçocçari
çaiççeo Conculaino úaçaiçb.

Çerççiaççio inoçat ʔoib, ol Ailil ; 7 ʔoçerç çoriçm 7 bíao
ʔoib comçari merça. ʔoçaçacçizero Çrom çeriçil beç çúç i
m-búi ni bao ail ʔoib.

ʔo çaççari merça benaiç Sençá baçççaino. Conçúaççerç
çriç uli. Çaðçiaio çriç çari m-bennaçççain çoriçin çliacç ʔon-

* 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 Bricriu.

* * * * *

..... 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 Daeltenga [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

ράνσιο ιρ έζονηαε μο βοέ ρηυβ. Νι λάμ ι ήγοηε ιμβοέτ, ιρ ιμοα κοηημ 7 βιαο ούιβ λαρην ρλαίε οοναηγιο; ηίρηυ έεεη αηαο ρηι υρηγηαμ.

IS ρηι ρόν, ολ Όόελτεηγα. Τονγηρα α τοιηζερ μο έυάε ηάο κοηηεραο ραρ τήη κο βηάε, άέτ αμβεηταε έοιη ύδιβ ιηηα ρηοβαιβ, άέτ ρηι η-Ερηεο 7 Αλβαη οο αιτηριβ ραρ τήη 7 οοβηειέ ραρ η-βαν 7 ραρ ρετ, 7 οο βηηηηο εεηο ραρ μαε ρηι ελοάα. Ιρ οε αρηβηέ ρεηγηρ ροη τάηα ιηηο :

Λέιε αρη Όοβταέ η-οοελτεηγαο,
αη εύλ ιητ ρλύδιγ ηορηηεηγαο ;
(p. 19, b.) ηοκοηοεηγεηι ηάέ μαίε,
ηο γεογαη ιηη ιηγεηηαίε.

Έεηαη έέτ η-οοέλαε η-οοβαιβ,
γηηη Έιδάδιγ μαίε Κοηκοβοιη ;
ηι βυ αηηη ηο ελοέ οό
γηηη Μάηι μαίε Έεοελμηέο.

Ριγι η-Υλαο ηι έορηαι
Μαε Λυγοάέ μαίε Καρηυβαι,
Ιρηε οογηί ρηι οοιηι
αηηαορηυβα εοη τ-ηηοι.

Νι γό αηι ρηη τηά, ολ Όοβταη; οέειορη α τεέ οι α οαηηγηι 7 αη ούηαο ριλ αη α τεέ. Ηάε ραεέι εηο άιλ ούιβ ουλ αρη ηίρηά ευμαε οό. Ιρ ηεβολ οαηηρα ιηηοορηο μαηι ρηιλ ιηοηηάγα ιη αη τοβαηηε ιηηηυιέ; άέτ ηαηημά ιη λάεέ υευτ αη οεέ γαιρηεοάέ λα η-Υλεη ηορηεταη ρηηεέλ υάοιβ.

Κοηορηι Κυέυλαηο 7 ηόλά εοη ηιαέ η-ερηεο οε ι η-αηηα εορηηυε α έλέτε η-όέταηαέ οιη τιγ εομβόι ροη ελέτιυ ιη τιγι αιλε, εοηαεεαε ιη ρλόγ ρή ηάο. Οο ηαληαε όεη ελάη εαέα ροηαιβ οί α τοβαηηε. Οο βεηε Διλιλ α οηηηηη ρηηηηη εοηλαο οί α η-αηαεολ. Ξαβηηε α ρεέτ μαίε α λάηη οη οορηη. Όοηηηηαο ιη ρλόγ ροη λάη ιηηο λη. Τοληηο Κυέυλαηο εο α ηηηηηηη 7 οοβεηε α λυηε ρηηηηη εοηλαο εοηηηο α έοη τηεέ εοηηε α γλύη. Μάο οο βεη οο λέεεο, ολ Όόελτεηγα, ηοβιαο ιηάλληγυ. Τοβεηε Κυέυλαηο α λυε αρηηοιηη εομβόι αη

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

ιμοοριυρ ιριν tenlyz φό. Ήμεροια υαη, ολ Sencha, ιρρεο
βιαρ αν υολρο Cuchulaino. Cάc η-αυα αρ αυα υο όcαιb oc
comruic bio ocαιb; τοριλ ραιη celiu cúcaib ρυνο.

Cάτε ραι η-αιηε (.ι. ραι comαιηι) ολ Sencha. Τοcηαιο
ραι η-οηοηηαιο ρηη ρηαιζιο υηι, 7 βιο α ζαιρceο αρ βέλαib
cάic, 7 εηβαio όεηρeri υά η-αcαιηαιη.

Μάο ηρυηηηι τυηcβάil ανουβι ρόcαρηαιο α ηec υίb.

Cια αταζεγαλλοαταρ (.ι. αcαιηηερ), ολ Sencha.

Αταζεγαλλαιρα, ολ Τηυρcoτ. Ηάc ρερ υίb υονécucuyρα
αηβελατ α βeóil.

Υατάρ αcέηι oc αιηι α η-αιηε (.ι. oc υeηaη α comαιηι)
immuic.

Cειρη cια αταζεγλαταρ 7 ceηηα ηαζα cucu ιρα ηec, ολ
ιηο όic αηηηηic.

Ραζαηρα, ολ Ιοράν.

Λυιο ιαηοη Ιορaη ιρα ηec cucu, ηοηβοη υό. Ιη λαιc ρηη
α λαécη, ολρε. Ιρρεο, αρ ιη λαιc.

Ιη ρερ co cηηο α cheli ολ Όηυρcoτ.

Ήρ ηη.

Όηυρcoτ ρυηο (p. 20, a) oc εηηαβηαι υηαο; ηη ρηηλ αηυ-
λαβηαι ηαcι leo óeηae.

Όaηeci Τηυρcoτ co ανοιαηαιο co ταηια α υι βοηηο βάηα
ραιη.

Τοηηυιο ιαηοη ρερ cαιηε ιρα ηec ηοηβοη. Ιη λαιη ρηη
α λαechu, ολρε.

Ιρρεο αν ιηηάηη ιη ρερ co cηηο α cέηι, ολ Όηυρcoτ.

Όaηeci Όηυρcoτ co ανοιαηαιο co ταηια α υα βοηηο βαηα
ράηη.

Τοηηυιο ιαηοη Μιαηαc αναιoγηeο ιρα ηec ηοηβοη. Ιc
βαηα ηηηηη ιηο oτaηη ρηηc ροηρηη λαιη ολρε. Όaηeci Τηυρ-
coτ.

Όοηρeciηe ολρε υύρ ιη η-ebél ηe.

Ζαβαιρ α cέηι α cοιρ ρόι 7 ιηηαηηεηc ροηρ ηα ηηη ηόη-
βοηηαιβ ηοβάcάηη ιηηη cηζ ιαηοη co ηά υeécαιο ηάc η-άe ι
η-βeéηυ αρρ eηηη ρυοιυ.

Cοηζαιρ ιαηοη ιη ρλόζ αηηηηic ιηηά ηec υι α ζαβάil ροη

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 enneads that were in the house, so that not one of them escaped alive.

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

υλτο. Ρολάιρετ ιαρομ υλαο Δ τεό ται Δ cenο co τορέρμαται τρι έετ ρόν τισ τιν τ-ρλόσ ροβύι ριιηρ ανεόταιη. Όλύται in caτ το αλαιιυ. Βατάρι ιαρομ ι n-ιμηριυ in έατα co μεσόη λάι Δη Δ βάριάό. Ροζαβ μαρομ ρορ υλτο Δραβυ, Δη βατι[η] ύατι. Βύι Διλιλ ρορ ροραο in ούιηe oc Δ n-οέριη. Ρορταη ρέελα inηιρηη υαμρα ρεελα υλαο coρηηοιυ. Δτέύαη υαμ ηιβάταη ι n-ή'Ερηe όic Δ cumma υόib, co n-accu ηί υένατ Δέτ μεβάιλ ηηοιυ. Ιη cιαν o Δη ράραό ηι ζεβέταη caτ cen ηίς. Μάο ημομρα ημορηηο υοβερέα in caτ ηί βάο έιηη ρολιλαρταe. Δτέιο ηιητέάρα cumac υόib, ηη υιζυη (ι. ραρυζυο) υομζοηη ημδib.

Λαροοαη ηο λά Cuculaηηο βεοζ υe τηρηη η-βυοη, 7 ρορυαηυβαη ρό έηι. Φορυαηυβαη υαηα Φυηιβαοι ρεηβeηο μαc Concóβαη ηημαcuαηηο. Ηι ζοηητιη Δ έέηι Δη Δ λεέετ (ι. Δη Δ έαηη) leo.

Cηo ηα ζοηαηη, ol αλαιηe υib, ηη ρέζοηορα. Ηι ηελλάό Δ έάηηe υοζηι. Τονζυηρα Δ τονζαη ηο έύαέ, cηo cenο όηη ηο βεέ ραη ηαηζeηαηηορηe oc ζυηη ηο βηάέταη. Βeηαηηορηe ρλεζ η-ηηο 7 Δοβαίλλ υe. Μυττι ιαρομ ηη caτ ρορ Έρηηυ 7 ηι έρηάι Δετ τηηαη υib Δηη.

Οηζιτ υλαο ιαηηηη Δη υύν η-υη, 7 Δηηζιτ Διλιλ 7 Δ ρεέτ μαccu Δη ηαο βάταη ηη caτ ρηηυ (p. 20, b). Οηηη τηα ηηη έρηεβαο Τeμαηη λοέηα.

Δτολύι Cηυηέαηηο ηιαέ ηαηη Δηη, υι Έρηηαib. Conηηic ρηη Ριέηη η-βαηέαηηηι έίαη oc Λeμαηη; ηυηηe υο Cηυηέαηηο ηη βeη. Ιη ραηeβαο ηο μαcρα, ol ηι. Φοηηάέβαο, ol Cηυηέαηηο. Ταηη ηιηρα, ol ηι, conυέραηη (ι. coρηo υιζλα). Cηη υίγαλ ol Cηυηεαηηο. Coηυβαe Coηcuλαηηο ταη Δ eηη. Cηηηαη υοζέηταη ροη, ol έρηeom, Ηι Δηηη; μαηηυτ βeτ υί λάηη υό ηι βάτ έeηη ηαέ ηαίλλ έeηα, Δη ροζέβα ι η-Δρηo.

Λοταη υηη ηηοιαίο ηη τ-ρλύαηζ coραηηαέταη Coηcuλαηηο ρορ Δέ Δη Δ cηηο ηη cηιέ'υαέηηe. Τηρηαηο Ριέεη Δ η-εταό υι ρίαο Choηηέυαηηο. Μυέαηη Cηυηάηηο Δ έεταη ρηη λάη Δη ηάέαηηορηαέαο Δ η-ερηηόέτα. Τορηηηέη ηη ρεέεηο Δ Cηηυηέαηηο, lo Ριχηη.

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.

Όο φυλ ιη φερ εϋcut, οη Λόεζ.

Πατέ έm, ολ Cuculaino, cέin ber ιη ben ιη cηuε ucuc
nίφnέpuφφ.

Σαβαίφ Λόεζ cloic άρη άρpuε 7 οιδαιρiο το conoα ec-
μαic ταρ Δ λυέain, commemaiο Δ οηuιm ι n-οέ, 7 combo
μαφb οε ιαρom.

Coφnέpάcτ ιαρην Cuculaino άρ cenο Cpuμταino 7 φic
φφφ co tuo Δ έeno λαιφ 7 Δ φooδ.

Όolloτάρ ιαρom ιnoεζαιο ιη τ-φλύαιζ combaτάρ oc ούν
Conculaino, co φeoτάρ άno ιηφηno άιοcί φειη. Όάτάρ ιαρom
φοφ φοφφφuε co cenο ceφnάcατ άιοcέ φοφ ιno όen φειφ λα
Comculaino, 7 τιάζαιτ ύάο ιαρταioη 7 φάcβαic beηnάcταioη
λειφφ.

Τάno οάηα Διλιλ άηεφ φφ η-υλtu combúι φοφ cέλιoi
occo. Όobφeτ comleτεc Δ eneé το οη 7 άφγεc το Διλιλ, 7
φeέc cumala cάc μαc οί Δ μαccαιb.

Όolluo ιαρom Διλιλ οocum Δ έίφφ φó cοφφ 7 όenταioη φφ
υλtu.

Όói ιαρom Concobaφ ιαρην cen cοφcφαο Δ φίζφ ιmmi cέioη
búι ι m-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.

βαη-ατρατ (p. 2, l. 10). See βαη-φατρατ.

υ-αχγυο (p. 6, l. 7). For υο-αχγυο, which signifies to reproach, or vilify, and in the text is put in apposition with ελιγυο. Comp. ιη υοιγ βατ υομ ελιγυοφα . . . ολ Cuchulaino. "Think you it is to insult me?" asked C. (*L. na hUidre*, 43 b). αχγυο is evidently the same as the αιχθεο ("blame," "reproach") of O'R.

βαοετρα (p. 8, l. 25), "now," "this time." Variouly written βυοετρα, ρυοετρα. The form α ρετρα occurs in L. L. 113, b. See Windisch's *Ir. Woerterbuch*, voc. ρecht.

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

αιη (p. 4, l. 16), imper. 2 sg. of αειηαι, αιηαι, to advance, to step, to jump. See Windisch's *Irisches Woerterb.* voc. αιηαι.

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

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

αοβλεο (p. 4, l. 7), a banquet. See αοβλεοι.

αοραιο (p. 14, l. 4), pl. of αοραιο, a powerful champion. Coupled in the text with αοραιο, a knight, (αι αοραιο 7 αι αοραιο). Comp. ιη αοραιο ααλα . . . ζολιαη ("the mighty champion Goliath"), *L. Breac*, 128 b.

αυλο (p. 28, l. 6). Translated "ear" by Crowe (*Siabur-Charpat*, 431), but wrongly. It means the poll or hollow of the head. Comp. αμοιη αιυλλυ ια βεολυ υι α ζαι αορηαβα τηια ααιη α αυλο, "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 (ατ α υα αυλο) and exits through his mouth (φοη α βεολο ραιη). *L. na hUidre*, 73 b. See Windisch's *Ir. Woerterb. in voc.*

бар-дамнатар (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 дамнат, "to continue," or "remain." O'Donovan (*Suppl. to O'Reilly*) quotes дамнатар 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.

вобѣдигѣ (p. 8, l. 8), 2 pl. perf. of a neut. verb derived from вобаво (or вобуро, вобурч, "dissensio," Z². 249).

echлара (p. 16, l. 7 from bot.), pl. of echлар. The word is applied in the text to the shelter alleged to have been provided for the Ulidian horses. We might perhaps comp. in echлар мулоае (gl. mulionicam pœnulam) Sg. 33 b., and therefore regard echлара, as signifying coverings, or shelters.

бан-ѣцлартар (p. 10, l. 10), for банѣцлартар (?) = ро-н-ѣцлартар, 3. sg. pret. indic. of the verb ро-фѣцао, "to look," "to regard."

ѣлигво (p. 6, l. 7). See дѣгво.

бар-фачрат (p. 2, l. 8), for ро-ро-фѣчрат, 3. pl. pret. of the verb фачраѣ, to leave, abandon. бар is often used for the particles ро-ро- in the composition of verbal forms in middle Irish.

фалцагѣв (p. 20, l. 5 from bot.), abl. pl. of фалtech (or фолtech), a stable, or shed. Comp. of фал (or фол), a pen, or sty, and tech (a house). Compare mucc фол (gl. hara), Sg. 26^a.

фѣнта (p. 12, l. 21), imperat. 3. sg. of verb фѣннао, "to learn," "to know." фѣнта лѣт lit. means "be it known by thee."

ро-фѣрартар (p. 6, l. 12), for рофѣрартар, 3. sg. pret. of ферао, to make (and in a secondary sense, to bid, or offer).

ро-ро-фѣраро (p. 16, l. 9 : фѣраро, l. 11) for ро-ро-фѣраро, 3. sg. fut. depon. of the verb фѣннао, "to learn."

фѣрѣл (p. 2, last line but 1), "excessive." Apparently the same word as фѣрѣл (gl. magnum) Wb. 10^a.

фѣр (p. 2, l. 1), nom. sg. fem., "cunning," "sagacity" = фѣрѣр, from фѣрѣч, фѣрѣч, "wise," "cunning." Comp. the form рофѣрѣчѣлѣм, рофѣрѣчѣм (gl. illudo, pellicio, lacto, Z². 30). Usually written фѣрѣр in modern Irish.

фѣрѣрѣо (p. 24, l. 18), gen pl. of фѣрѣрѣо (gl. anser, Sg. 64^b).

фѣрѣмѣс (p. 18, l. 6), a nurseling, a protégé, "a grandson," "a nephew," O'R. In the Glossaries of O'Clery and O'Flaherty, фѣрѣмѣс is explained by мѣс фѣрѣрѣр, "a sister's son." The word is otherwise written мѣс-фѣрѣр. Comp. *it sc̄it macc n̄gor* (gl. pax fratribus), Wb. 23^a.

βαρ-ιμμαρταταρ (p. 2, l. 16), translated "excited," seems for πο-πο-ιμ(χ)αρ-ταταρ, 3. pl. pret.] of the verb ταρσοο, the chief meaning of which is "to give."

ιμλach (p. 2, l. 16), a quarrel, discord. Better ηολach (comp. cen nac. n-ιμολach (gl. sine ulla interreptione (sic), ML. 32*). cen ιμολach (gl. sine disceptatione) Z². 877.

ηατα-λινεγταρ (p. 10, l. 8), for ηα-τα-λεναγταρ (3. sg. pret. indic. of the verb λεναο, "to follow.") Comp. ηο-φίηαγταρ for ηο-φέρηαγταρ, *supra*.

οα-οήγρa (p. 10, l. 24), for οο-φονγρa, "I have sworn." (Comp. οοοφονγρaο, "which he would swear," ML. 36*). See Windisch's *Ir. Woerterbuch*, under τονγim.

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

ρυμπυο (p. 34, l. 18). See πομπυρ.

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

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

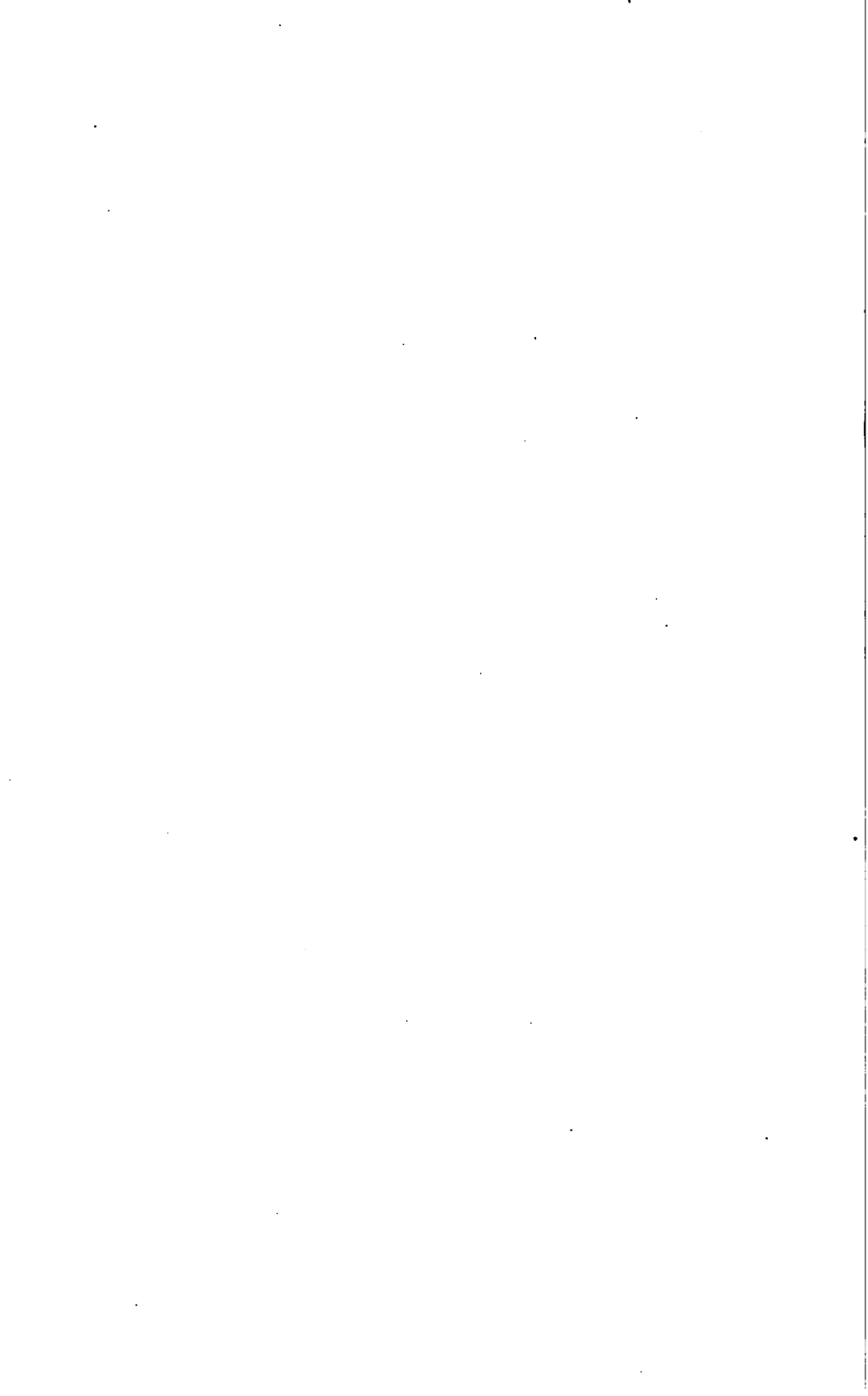
τάι (p. 12, l. 29), subst., "silence."

ταροετ (p. 12, l. 30), "silence," "stillness"; deriv. from τάι, "silence."

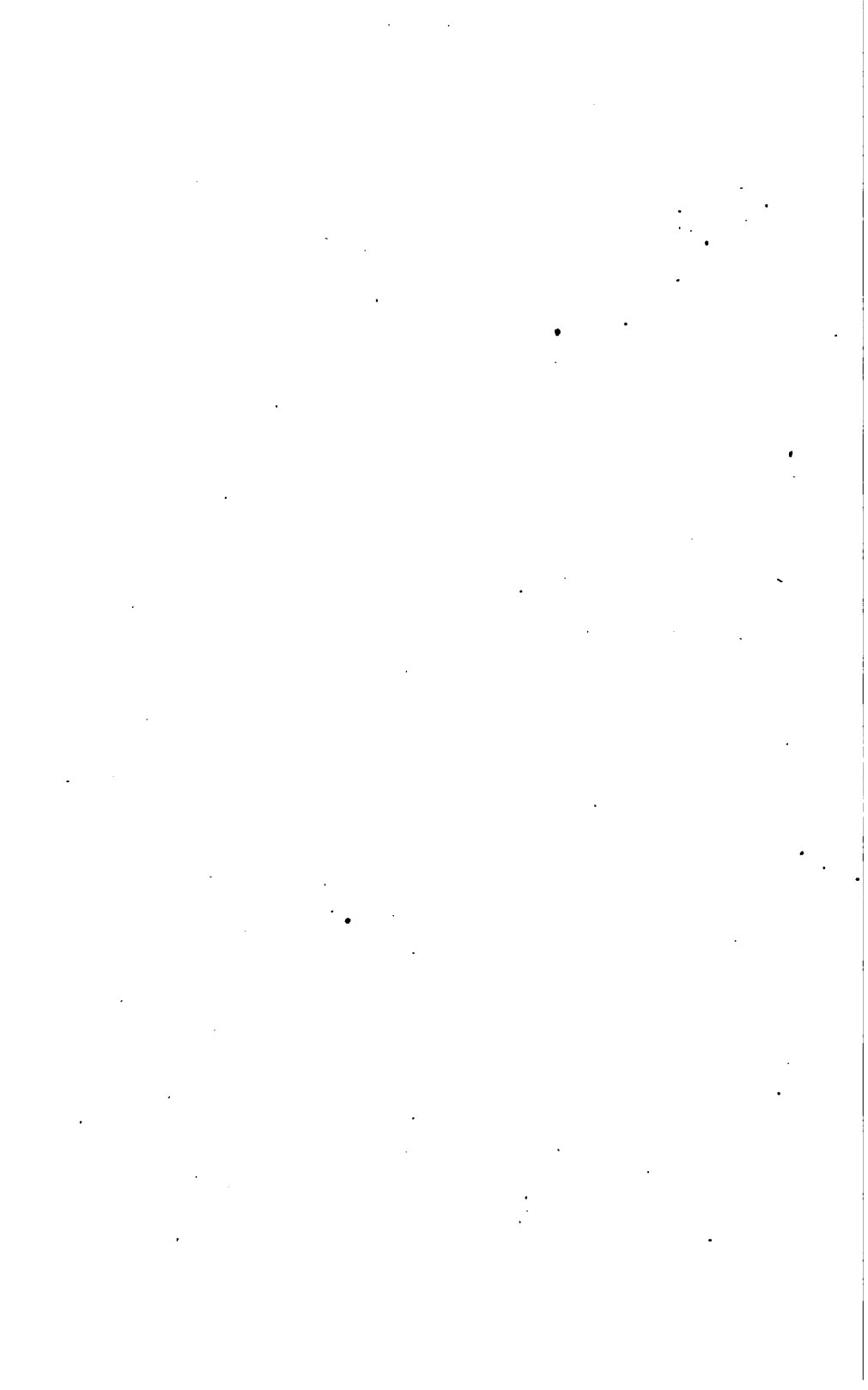
ταγταοαδ (p. 12, l. 29), adj. "silent"; from ταγτ (or τoγτ), "silence."

υηρεa (p. 26, last line, *et passim*). Glossed ατcονηαρc ("I saw,") in the text. But the gloss seems wrong. υηρεa is represented by υηορεa elsewhere in the Book of Leinster (p. 100, b, 101, a) and by υηορεo (45, b), where it is used in the sense of "here," "behold." Other forms of the word are υηογi, υηηγi, which Stokes appears to have misunderstood (Corm. Transl., p. 145). Comp. also, υηρε a ben λαρη ηυγ ("here is his wife with the king"), and h-υηρε Conall cernach ρυηο ("here is Conall Cernach here"). *Tain bo Fraich*.

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