



The Edinburgh Text of Mesca Ulad

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THE EDINBURGH TEXT OF *MESCA ULAD*

Two distinct versions of *Mesca Ulad*¹ existed in the twelfth century, as is clear from the two fragments contained in MSS of that century, LU and LL. The end section of the Old Irish version, A, appears in LU (1430–1552), while all but the end of the Middle Irish B version is preserved in LL (34590–35211). On the basis of its style and language Thurneysen judged the latter to be the work of his Bearbeiter C, the redactor of the LL text of *Táin Bó Cúailnge* and the author of *Cath Ruis na Ríg*, also in LL.² J. C. Watson, the later editor of the LU and LL fragments,³ developed Thurneysen's thesis and showed how the A and B versions probably differed from one another in their original, complete forms.⁴ He succeeded in isolating many of the contributions which are in all probability attributable to the author of the B version. In all these developments Watson, following Thurneysen, saw the hand of the LL redactor, Bearbeiter C.

The hitherto unpublished Edinburgh text of version B presented here, henceforth E, is taken from the National Library of Scotland's Gaelic MS XL, now known as MS 72.1.40. It was copied on parchment in Scotland in 1538 by Seanchán Mac Gille Chríost Mhic Eoin (cf. l. 713f.), probably a MacMhuirich. As the apparatus criticus to Watson's edition readily testifies, it is very similar to another late text of MU contained in the National Library of Ireland MS G.4. This complete text, henceforth Y, like the complete text of *Tochmarc Étaíne* (ed. Bergin, Best, *Ériu* xii 137ff), originally formed part of YBL and was written towards the end of the fourteenth century, c. 1391.^{4a} Since E and Y agree closely in well over a hundred readings against L, the LL fragment, there can be no doubt that they descend from a common original, henceforth S. Examples:⁵ *áig 7 urgaille* 11 : *áigh 7 urbhadha* 10; *Emer . . . int sessed ben is ferr* 45 : *Emher . . . an seactmadh ben is ferr* 32; *Na dá Chonall 7 Lóegaire* 67 : *An dá Chonall* 48; *Ra fornaidmed* 70 : *Ro forsnadmadh (Ro forsnadmaigned Y)* 50; *gascid na hEórpa* 104 : *gaiscid Gaídel* 74; *Ra fornaidmed* 101 : *Ro forsnadmadh* 72; *Ra fornaidmit* 106 : *Ro forsnadmadh forsna* 76 (*Ro*

¹In this article LU and LL refer to the diplomatic editions of LU and LL. Citations from J. C. Watson's translation of MU² are followed by page and line references to *Scottish Gaelic Studies* v (1942); line references with a minus stroke (e.g. -4) can be located by counting from the lower margin. Facsimile refers to the RIA lithographic facsimile. # indicates the end word in verse. *accompanies postulated readings. Line references to E are often followed in brackets by the corresponding line number of MU².

²*Held*. 473 ff., 363 ff.

³Mediaeval and Modern Series XIII (Dublin 1941).

⁴See edition p. xviii f. and his article '*Mesca Ulad*: the redactor's contribution to the later version', *Ériu* xiii (1940–2) 95 ff.

^{4a}See O'Sullivan, *Éigse* xviii 177–80; Ó Concheanainn, *Ériu* xxv 157–71; Ní Shéaghda, *Catalogue* i 28 ff.

⁵The L reading is given first; Y sometimes differs slightly in spelling from E, but not enough to warrant separate printing.

forsnaidmid Y); *ar is í mo fhrithascid* 112 : *ar son mo fhrithaisceda* 80; *Ní tharg-sa ón* 125 : *Ní tarca sòn* 90; *7 coí* 171 : *Ní hannsa, caoí* 120; *Ra fodáilte séoit 7 maíni 7 innmassa dóib* 215 : not in E (149), Y; *sáí* (MS) 252 : *sneith* 175 (*snid* Y); *romóra* 371 : *dímóru* 255; *masa thondgur* 483 : *masa mongar* 354; *degablach* 531,–65,–87 : *degablánach* 387, 410, 424; *fhinnig liathodra* 606 : *innegliatha odhra* 435; *'Ced ón, cíá sút?'* bar Ailill. *'Ní hannsa,' bar Cú Ruí* 713 : not in E (506), Y; *co trí gothnib umaidi i llámaib dessa leo* 774: not in E (547), Y; *ara n-armuib* 853 : *arna raonuib* 600; *Ra deoraintea* 863 : *Ro rinntea* 607 (*Ro raindtea* Y); *ra elaitis* 864 : *ro élaidis* 608. E and Y also agree in that they show no trace of the first third of the LU fragment, henceforth U, i.e. ll 893–951 of Watson's edition. This fact and the common EY readings occurring in the one hundred lines which correspond with U (E 628–713) point to our postulated S.

E is not a descendant of Y. It preserves readings which have been omitted by the scribe of Y and which can only derive directly from the earlier text S. For instance, *ro thescdaís* (l. 188) is confirmed by *no thescdaís* L 271, but is lacking in Y. Likewise, *Ech* E 216, L 310, is omitted in Y. Furthermore, the title of S appears in E — *Conadh é baiothrēm Ulad co Teamair Lú[a]chra conige sin* (713) — but not in Y. Thus E's exemplar may be dated earlier than c. 1391, when Y was written. This exemplar may have been S, the common source of Y and E, or *e*, an intervening text in the SE line.

Thus, in contrast to L and U, S was a complete text whose origins we will now investigate further. Thurneysen (*Held.* 474) considered its descendant E to consist of fragments of two texts of different origin, joined together by a late redactor. The first fragment, corresponding with ll 1–627, descends, according to Thurneysen, from L, i.e. ll 1–892 of Watson's edition. By contrast with this large section which belongs to version B, he took the remainder (ll 628–713) to be the ending of the A version grafted on by a later redactor to compensate for the by then lost ending of L (cf. *Held.* 481). Watson's sole objection to this thesis was that this A ending must indeed, notwithstanding Thurneysen's remarks to the contrary (op.cit. 474), derive directly from U (see edition, p.xf.). Pointing no doubt to the need for the publication of E, Thurneysen informs us (op. cit. 474 n.3) that he possessed at the time of writing only those passages of E immediately preceding and following his suggested join. Many years after the publication of *Heldensage*, when Watson presented him with a complete transcript of E, Thurneysen had probably forgotten many of his earlier insights concerning the transmission of MU. In the summer semester of 1935 he chose to read the LU and LL fragments in class at Bonn University rather than E (see preface to Watson's edition). In fact there can be no doubt that Thurneysen was right in ruling out a direct relationship between E and U. As our later analysis of their respective readings shows (p. 144 f.), E simply cannot be reasonably traced back to U. Watson suggests that Thurneysen would have seen his UE line had he known of Y, which shows very clear signs of U influence. For instance, at ll

1018,1033 of Watson's apparatus criticus we find that the LU reviser, known as H, has glossed *ara lechet* and *co ndérais* with *.i. ara chaimi* and *.i. coro digla* respectively and that the selfsame glosses appear in Y. Watson saw the absence in E of such influence from U as the result of later changes (edition, p.xi). The fact, however, remains that E contains many readings in the section which corresponds to the second part of U (see p.144 f.) which are better explained as descending from another text of the A version than as post-twelfth-century alterations of U. The likelihood is that these U interventions in Y are much later, probably fourteenth-century, and that they did not affect S or its other descendant E. As for the date of S, if we accept Thurneysen's view that it was a composite text made up from L and U we may take it that he considered c. 1300 to be the time when it was compiled.

The composition of Y

Before discussing further Thurneysen's thesis on the background of S we must examine the make-up of Y and its relationship with L and E. Examination of Watson's apparatus criticus brings to light two clear trends in the Y variaie lectiones. We have already observed one trend: large-scale agreement between E and Y against L (see p.133) which we attributed to their common descent. The other quite contrary trend emerges in scores of common readings with L against E. When Watson marks a varia lectio 'E' we may in most instances assume that Y agrees with L. Examples:⁶ *ro buí* 19 : *boí* . . . *riam* 15; *at-rubairt* 44 : *Ad-bert* 31; *nít infhuirig cusin anúair, nadat-torbad .i. nachat tairmescaid* (MS) *dit gaisciud* 50 : *Nít fuirigh gurus mannair nachat-[t]urbad dod'gaisced* 35; *ind úair* 51 : *in tan* 36; *fa-leblaing* 52 : *foreablaing* 37; *ra Coin Culainn* 55 : *fris* 39; *gillai óca* 74 : *macamha* 53; *ra bliadain* 80 : not in E 57; — 86 : *ar sin* 60; *ór* 172 : *air* 121; *Ba-géb-sa* 183 : *Fo-gébinnsi* 128; *bar Cú Chulainn* . . . *bar Fintan* 187-8 : *bhar Fiontan* . . . *ar C.C.* 131-2; *Ro bátar* 199 : *Bádar* 139; *ar gnímaib ar irrannaib 7 cenélaib, ar grádaib 7 dánaib 7 ar chaínbéasaib* 209 : *ar urrannuib 7 cenéaluib, ar gráduib 7 dānuib, ar caínbéasuibh* 145; *Is and so at-rubairt* 217 : *Is ann sin at-bert* 150; *midmedón* (mimedon Y) 219 : *medón* 152; *na cless,* *ar sé* 226 : *ar Laogh* 156; *tastadach* 231 : *tostach* 158; etc.

The following instances furnish clearer evidence that L influenced Y. For E's *a ceoil 7 a n-airfítid 7 a n-inntlais* (148) L reads *a céoil 7 a n-airfítí a n-intlassi* (213), the second 7, which is restored by Watson, being inadvertently omitted by the scribe as he turned the MS page; Y, although it reads *airfidig, indtlais*, also omits 7. While E reads *co tic an tonn buile* (478), L has corrupt *condabic in tond inburbi* (MS 673); Y: *condabicc in tond inbuirbi*. At ll 502 (707), 503 (*bis*, 708) and 508 (715) L reads *car̄p* with the expansion *tig* (as distinct from possible *-ait*) above by the text hand; in the first two instances Y reads *carpaid tic*, whereas in all cases E reads *car̄p*. Furthermore, E 298-9 bears little

⁶The LY readings are given first, without separate treatment of the marginally different Y spellings.

resemblance to L's *risatresat munipliss* (MS) *da dul as* (424-5); Y reads *risatresad do dula as. munablis*, with *munablis*, exactly as in L, inserted at the end of the preceding line. L and Y read obscure *gaind nach dailb* (439); Watson emends to *cen nach ndailb*, presumably on the basis of E's *cinacha dailbh* (313), from which *cin nacha dailb* may be restored. For E's *Riasiu* (395) L and Y read *Ariu .i. riasiu* (545). At L 1.789 Watson apparently reads *tudchann*, which also appears in the Facsimile; LL (35143) reads *tudchaisin*; Y has *tudchand*, but E 557 reads *dubconnuib*; I assume, despite the LL reading, that L and Y have the same word. Likewise, while in E we find '*Nád-gabad ecla, a Bricri*' (622), Y follows L in reading '*Na gáb, a Bricri*' (886), which Watson was forced to emend to '*Na habair*', . . . Finally, L and Y's almost identical introductions (1-7) are further proof of the extremely close relationship of these texts. E opens quite differently (1-7) and must be of different origin at this point.

Important factors in considering the make-up of Y are the numerous emendations (at least sixty) made on erasures by a later hand than the text hand. (According to Watson the passage in Y corresponding to ll 384-91 of L were written by this hand.) In those cases where the underlying letters or words to be erased are still visible, as well as the emendation, we get some idea of the work of the correcting hand. Some changes are quite judicious. For instance, E's *Do bádar* (91; **Ro bátar?*) corresponds with L's *Damnatar la* (126, probably an error), which the text hand of Y copied and the correcting hand altered to *Daanatar*, removing in the process mysterious *la*. This later hand also inserted *Ní tabairsim* before the text hand's *gaine icomraich do neoch aili acht dosam*, a meaningless phrase derived from L's *Gáini a comráid do neoch aile acht dó-som* (717); cf. E *Ní bí gaine a chomráidh sin do neoch aili act dóiu sin* (509) and see further p.142 f. Likewise, Y's text hand appears to have copied L's spurious form *banéclastar* (166), which the later hand changed to *banaclestair*, probably intending a form of *ad-gládathar*.

The following emendations give rise to the suspicion that the person who corrected the Y text had in his possession a copy both of L, or a descendant *l*, and *e*, a forerunner of E. As Watson's apparatus criticus informs us (313), at the point where L reads *cunice bail i rrabatar* and E *gu hairm a mbátar* (217) Y has incorrect *conuigi ina badur*. The verbal form in the latter would point to E-type influence, but *conuigi* appears to be another element of the large-scale L presence illustrated above (p.134). The correcting hand supplied *an bail* over *conuigi* and subscript *m* between *ina* and *badur*, an emendation which may have come from an L-type text. Likewise, Y's original reading *Masa* (464 = E 335) was altered to *Mass* in agreement with L 464; see further p. 147. The same 'correcting' hand converted Y's original *coimleathna* (= E 448) to *coimleamna* (= L 626). The evidence for E-type influence on the later hand is as follows: Y's corrupt *conathra* was later emended to *conatcetra*. The latter was probably based on **condat cethra*, an earlier stage of E's *condad cethra* (359), which is supported against L's *co ndath chethra* (484) in a very similarly worded

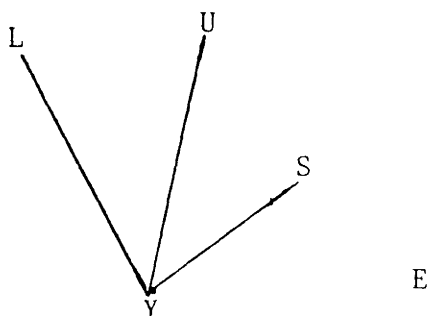
quatrain of *Aided Con Ruí* (ed. Best, *Ériu* ii 22,–4) and *Brinna Ferchertne* (see Meyer, *RC* vi 187; Thurneysen, *ZCP* ix 211f.; Watson's edition nn 484–7, 484). We find very strong evidence of *e* influence on the correcting hand in the emendation of Y's original corrupt *ceandar na nonbar*, which derives from L 630, to *ceand indarna nonbar*, the reading of E 450–1; see discussion on 142. For further indications of *e* influence see Watson's apparatus criticus ll 510, 552, 629, 696, 749, 785.

Common readings of the kind cited above suggest a very close affinity between Y and L. Since according to the Thurneysen–Watson thesis S was a composite text made up from L and U, these readings would confirm not just that Y descends from L but, by implication, that all divergent E readings are later alterations obscuring any LSE line of transmission. On the face of it this implication seems convincing enough when one considers that 147 years elapsed between the dates at which Y (1391) and E (1538) were written. There must be late alterations in E which can be assigned to this period. Having conceded this, however, the following possibility must be completely ruled out: that the text presented here could shed every single trace of its forerunner L. A quick glance at any section of E shows that it is not an Early Modern composition but that it exhibits all that is stylistically and linguistically consistent with Middle Irish texts. That it should retain so much of the character of eleventh- and twelfth-century saga literature and at the same time show no indications that it descends from its supposed forerunner L is inconceivable. Besides, an earlier stage of the E line, *e*, already diverged significantly from Y at the end of the fourteenth century when the later hand used *eE* to correct faulty readings written by the text hand of Y, some of which were taken from L. Furthermore, the readings common to the uncorrected Y and E, which agree against L (see p.133 f.), must be earlier than 1391 since E is not derived from Y but is a separate descendant of their common source S. *e* already had a large body of divergent readings before 1391.

E contains no indications of L influence of the type cited above from Y. Neither does it show any signs of having lost such influence through later alterations. Since only Y contains obvious L influence we must assume that such L readings did not appear in its source S — hence the complete absence of such influence in S's other descendant E. We may thus isolate the L influence on Y and on the corrections made on erasures in it and date it sometime between the time of the compilation of S and c. 1391, when Y was written and probably corrected. It is probably due to a scribe of Y, or possibly *y*, its exemplar, who had access to L or *l*.

We may conclude this section by noting that Y and E belong to the same line, both being derived from S. However, Y has been heavily influenced by L both at the time of writing and afterwards when corrected by a later scribe. The absence of this influence in E, which shares so much with Y against L, makes it the better representative of S. The most likely explanation of the composition of Y is that it

is a hybrid text compiled from two different sources, S and L or close copies thereof. This view of the composition of Y is represented by the following stemma.

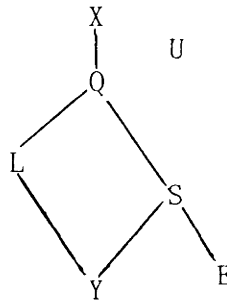


The source of S

Are Thurneysen, Watson and other scholars correct in taking S to have been a conflation of L and a U-type fragment of the A version? Taking our lead from Thurneysen's justifiable doubts that E contains the end section of U, a factor which distinguishes it from Y,⁷ and by virtue of the readings from L and E analysed below we might ask if the opening and middle sections of E, contrary to Thurneysen's own view, *do not* derive from L. In my view many of these comparisons furnish very strong evidence that E, as well as S, descends from a text of the eleventh-century B version of *Mesca Ulad*, henceforth Q, the Middle Irish adaptation of the Old Irish A version, henceforth X. L derives independently from Q and was later used, along with U, an Old/Mid. Ir. descendant of X, to compile Y. The likelihood is too that the U-type fragment which Thurneysen held to be the source for the ending of E (see p. 134 f.) was in fact also the ending of Q, which the author of the B version took over from X with certain adjustments designed to adapt it to the rest of his work. As Watson has already established (*Ériu* xiii 95ff), the author of the extended B version modernized the narrative, content and characterization of the opening and middle sections of the archetype X. He also added a large amount of verse. None of these far-reaching alterations would in his eyes have rendered the original ending (E 628–713) so incompatible that a few minor adjustments would not transform both old and new material into a symmetrical, logical whole. This explains why the E ending is linguistically older than the opening and middle sections (see ll 628–713) and why we find no 'join' in either E or Y such as we find in the text put together by Watson from L and U. In the latter composite text we read first (L 808–16, 859–61, 889–91) than the Ulstermen are imprisoned in an iron house and are to be burnt alive. Within a few lines (U 913–15) we are told that they are led into an oaken house. This is in fact an

⁷Y's end section is, as we have seen, influenced by the U fragment.

overlap of the quite divergent A and B versions on which Thurneysen rightly remarks, ‘Aus dem gemeinsam erhaltenen Abschnitt ersieht man, daß das Motiv des eisernen . . . Hauses erst von B eingeführt ist, indem die Ulter in A nur in ein festes Eichenhaus gebracht werden . . .’ (*Held*, 481). There is no overlap and no inconsistency in E. The following stemma represents the lines of transmission suggested above.



Analysis of E and L

We may keep this new stemma in mind as we consider the following readings from E and L.

At-raachtadar Ulaíd uili gu barbardha ar a n-armuib, ōr nár lamh Sencha éрге etarru. Ní ro cumaing Conchobar nī dóiuh act in philait ríghda a rabadar do fágbáil dóib E 113–15:

At-raachtatar Ulaíd co barbarda ara n-armaib, ar nar lam Sencha érgi eturru, raptar essídaig, nara chumaing Conchobar ní dóib acht in phelait ríghda i rrabatar d'fhácbáil leo L 161–4

L's gloss-like *raptar essídaig* creates syntactical difficulties. Watson translates, 'so dispeaceful were they that Conchobar could do nothing' (p.6.–12). While this may be what the LL scribe had in mind, the sentence as it stands cannot convey such a meaning. E's end word *dóib* probably reflects Q better than L's *leo*; see Watson's edition n.162.

Tugusa mo bhréithir E 127 : *Daon̄gsam* (MS with *m* expunged) *mo bréithir* L 181

Reading *Da-on̄g*, Watson sees this as 'a falsely analysed pseudo-archaic form for *tongu*' (edition Glossary, s.v. *da-on̄g*). I take it to be a spurious form coined by the LL scribe; CRR- and TBC-LL contain numerous such forms.

Ro dáilti airithchi bí 7 leanna E 143 : *Ra doirtea airigthi bíd 7 lenna* L 206

The LL scribe seems to have been thinking only of pouring (*dóirtid*), which can hardly have applied to the food. E's *Ro dáilti* probably derives from Q.

ar in ufaithchi E 170 : *ar a fachthi* (MS) *fondchrúaid* L 246

The LL scribe appears to spell *faithche* phonetically, suggesting the pronunciation /fax'th'e/ or /fax'h'e/; cf. L 505, -7, 832, where Watson has emended to the standard Mid. Ir. spelling; *faidchi*, *faidchi se* appear at ll 506 and 816 respectively. In no case does E have an unusual spelling. On *fondchrúaid* see p.150 f.

sneith brod forsin n-echraid. Gní Laog inn sin E 175 : *sái* (MS) *brot n-áig forsan echraid* L 252

L's corrupt *sái* is for *saig*. E's *sneith* is used of urging on horses in the phrase *sneidid slaitt for*. The sentence beginning *Gní* . . . probably also reflects Q.

risi ráiter Bernán Éle E 183 : *risater* (MS) *Bernán Éle* L 263

Gach sruth 7 gach áth 7 gach inber tara tigdis bidh lega loma láintirma tar a n-éisi re head cían re mét no berdis a n-eochrada ina n-irglúiniuh na srutha as a sostaib E 189-91:

Cach sruth 7 cach áth 7 cach inber dara tictís ba lecca lomma lántirma dara n-éis ra hed cían 7 ra dréhta fata ra mét na bertís a n-echrada ra n-irglúnib na hessa 7 na hátha 7 na hinbera assa corpaib fodéin L 273-6

The LL scribe uses the sg. copula form for E's *bidh* (< *bat*?) and substitutes *dara n-éis* for earlier *tara n-éisi* 'in place of, for', which also occurs at l.693 (1035). This prepositional phrase becomes confused with *do éis*, which we find at l.189 (272). Note the extra ornamentation of L whose new couplet and second triad are reminiscent of the style of CRR- and TBC-LL (see further p.150). I take *as a sostaib* 'out of their rest(ing place)s', i.e. 'stillness', to derive from Q and *assa corpaib fodéin* to be a later substitution. The second triad in L (276) is very likely to have replaced *srutha*, which makes better sense.

Níba hamru int sligisi etar Dún Dá Bend 7 Dún Dealga E 193 : *Ní fhuarammar in slige se etir Dún Dá Bend 7 Dún Delga* L 277

Something is wanting in L to give the sense of Watson's translation: 'Such a road between Dún Dá Bend and Dún Delga we have never found' (p. 9.-1). In E (and Y, in which the S reading has been preferred) Conchobor appears to be expressing the hope that this extraordinary road to Dún Delga will not become any more unusual. The LL scribe seems to have simply replaced Q's *ba amru* with *fuarammar* and forgotten about further alterations.

Do-rigénsat araidh Ulad uroibri mára, .i. colamna cloch do thógbáil ar scáth a n-eochraide etarru 7 an gaoth, conad marthanach ueos 'Eachlusa Ech n-Ulad' ó sin ille E 214-16:

Do-rigenta furopra ic aradaib Ulad, colomna cloch do thócbáil eturru ar scáthaib a n-ech, eturru 7 in snechta, cundat marthanaig béos 'Echlasa Ech Ulad' ó shin ille L 308-11

I take the common LL passive construction with *ic* of agency to have replaced E's *Do-rigénsat* . . . The awkward double use in L of *eturru* may also be attributable to the LL scribe. While at first sight L's *snechta* seems appropriate, in view of the earlier reference to snow (213 (306)), in fact E's *gaoth* may well have been in Q, as the horses are more likely in these circumstances to have been of use against wind than snow. No doubt E's correct nasalization in *Ech n-Ulad* also goes back to Q.

Mairg at-chonnairc antí do-beir an comairlisin E 227 : *Mairg á téit in tí do-beir in comairli* L 329

Trans.: 'Alas . . . that he who gives the counsel goes without there being made of him a place for spear-points . . .' (p. 11.18). Again the original makes less sense than Watson's translation. In E the Irish gives much more sense and may well reflect Q.

Atá Temair Lúachra for leacain na hUrlúachra E 236 : *Et Temair L. for leccaind na hIr.* L 341

Without a verb such as E's *Atá* the whole sentence lacks clear sense. L's *Et* might be an arbitrary alteration on the part of the LL scribe.

Uindse . . . buiden E 384 : *Unsea . . . at-chonnarc-sa and budin* L 526

The unnecessary *at-chonnarc-sa* of L, closely following *Unsea*, would make E a more reliable reflection of Q. Of the thirteen instances of *Uindse* only the second in E (408) is thus followed by *at-chonnarc*. This was probably in origin a supralinear gloss on the first instance of *Uindse* which the LL scribe not only copied (see Watson's edition l.526) but wrongly thought to be required in each case after *Uindse*; cf. *at-chíu*, *?ata-connac-sa* L 582, 604 respectively. On *Uindse* see O'Brien, *Ériu* xi 162f.

Claidem órduirn intlais E 390 : *Claideb órduirn intussil* L 536

L's *intussil* is obscure to me.

Trí cúaille íarainn isna bratuib ós a mbruinnib E 435 : . . . *úasa mbraaib* (MS) L 607

On the basis of *frithchuman . . . ina brutt úasa braini* L 690 (= *Frithchamán . . . ina brat úas a bruinne* E 490) Watson emends here to *mbrainib* 'fronts, prowls' and translates, 'Three stakes of iron are in the cloaks above their fronts' (p. 19.-4). However, as he himself remarks in his Glossary, the LL scribe probably confuses *braine* and *bruinne*. Again here E can be taken to reflect the Q reading. Cf. *Liagdelg oir ara bruinde* (*Aen.* 1931), *am broinn na boineid* (*Lochlann* v 29.-9).

Cenn ainbthen furre 7 cenn áilgeen E 449 : *cend anbthen fhurri 7 cend álgel* (MS) L 628

for cenn an dara nónuair conas-marbann re a bertiugad a n-aonúair E 450 : *for cendar na nónbor condas-marband ra abraithiud* (MS) *n-óenúaire* L 630

Realizing that the L reading preferred by his earlier colleague, the text hand of Y, was in fact corrupt, the correcting hand of Y restored the S reading reflected here in E by adding *ind* below *ceand*. The Dagda is described striking one of the accompanying groups of nine with the rough end of his cudgel and thereby killing them. He then restores them to life with the gentle end. Presumably he repeats this with the second group of nine. Watson's emendation to *raa braithiud* 'in the twinkling of an eye' (edition Glossary, s.v. *braithiud*) is unnecessary. *Cendar* is otherwise unknown.

at-cluin . . . gu mben . . . ad-beir E 474–75 : *at-chluined . . . ra benad . . . at-bered* L 666–9

L's imperfect forms may be explained as being due to the LL scribe's addition of *at-chonnarc-sa* after *Unsea* (see p.141), which has the effect of moving into the past all that Crom Deróil is describing, and to the intervening subjunctive *ro thairnged* (l.665, *nus-tairngedh* E 473). At ll 671,–2,–3 he retains the present forms, as in E, but with corruptions: *condabic* (MS 673). Imperfect *na thiced* (L 733, wrongly translated by Watson, p.23.–11; *tig* E 520) may also be explained as above.

is sed ad-beir cách frisin ufersin E 475 : *iss ed at-bered in fer sin* L 669

Crom Deróil describes the extraordinary feats of Úainchenn Arritech. The crowd of onlookers deflates his pride by charging that Úainchenn has performed his great feat not 'to accomplish prowess or valour' but 'on account of the smell of food and drink in the fortress' (transl. p.21.–10). On hearing this remark he is overcome by a fit of shame but then resumes his savage deeds. L's corrupt reading makes Úainchenn himself the speaker of the statement which so shames him. That the crowd should make the remark, as in E, is not surprising. In these descriptions of the arrival of the Ulstermen at Temair Lúachra we are always conscious of onlookers; cf. E 411, 509, 548.

γ nír chaith a chuit ríamh na tairgfedh da gach aon no biad isin tigh ní di E 485 : *γ níra chaith a chuit ríam na tairced do cach óen no bíd issin taig* L 684

Again L's imperfects may have replaced Q's conditional forms, also in E. The words *ní di* in E seem required for clearer sense and may be taken to derive from Q.

Is ríghdha . . . antí isa túarascbáil E 505 : *Is rígdha . . . tí* (MS) *'sa túarascbáil* L 711

Ní bí gaíne a chomráidh sin do neoch aili act dóiu sin E 509 : *Gáini a comráid do neoch aile acht dó-som* L 717

Watson's translation is certainly wrong: 'To any but him they speak but seldom' (p. 23. 8). He translates *gainne* (edition n.717), but see *DIL* s.v. *gaíne*. Despite his satisfaction with L, it is quite impossible both syntactically and contextually. Notice that the correcting hand of Y, prompted no doubt by S or *e*'s *Ní bí*, adds *Ní tabairsim* in the margin to improve the L reading chosen by the text hand. As for the meaning of E, we have already been told that Bláí listens only to the speech of his nine charioteers (508 (716)). This sentence adds that the excellence of his voice is in turn reserved for their ears only.

Aonfer in n-aireanach cáich E 511 : *Óenfher ina airenuch saíc* (MS) L 720

L's *ina* is for original *in* and is apparently designed to accommodate *saíc*. *DIL*, s.v. *saic* – 'Mid.Ir. (?dialectal) form of the anaphoric enclitic pron.' – cites L. E's more conventional wording could reflect Q.

Sciath dathgel fair. Cloidem gealduirn lais E 514 : *sciath táí tailgel fair; claideb gelhduirn* (MS) *leis* L 725

Again we find no trace of L's corruption in E; see Watson's Glossary s.v. *tái*.

In ro samhladh ríamh nó íaram nó an bfuil a dubconnuib nó a réimfáistine acaib a toigeacht sunn E 557 : *In ra samlad ríam na híaram no in fail i tudchann* (MS?) *no remfáistini acaib* L 789

Watson's actual reading is *tudchan̄*, which we also find in the Facsimile; Y's *tudchand*, which is based on L, rules out LL's *tudchaisin* (35143); both these forms and Watson's conjecture *turchantain* are unattested. Watson (Gloss. s.v. *dub*) translates *dubconn* as 'mystery, mysterious saying' and refers to CF 67. Again L makes little sense without something like E's *a toigeacht sunn*.

in teach a raibe Gabulglinni E 567 : *in tech ra bi Gabalglinni* (LL 35149) L 800

Note also similarly corrupt *cunice bal rabe* (MS) L 845; cf. E 595.

Do-bérsa aithne . . . an re deabaid tángadar Ulaid E 584 : *Do-bér-sa cid aichni . . . in ra debech* L 826

Watson translates L: 'I will even know him who answers the welcome . . . whether it is in peace or in strife (they have come)' (p. 26.–9). L's *cid* is meaningless and the whole sentence is likewise bereft of meaning without E's *tángadar Ulaid*, which Watson supplies in translation.

Ro éirig imbresin mór E 599 : *Ra érig imresun dug* (MS) L 851

Watson omits from his edited text the strange form *dug* which no doubt is due to the LL scribe.

Ro rinntea airigdhe bídh 7 leanda E 607 : *Ra deoraintea . . .* L 863

One might take the L form to be the LL scribe's spurious invention substituted by him for **Ro rainntea*; Y's *Ro raindtea* would point to such a form in E's forerunner *e*. On L's similarly odd *Ra doirtea* in the same context see p.139.

Analysis of E and U

'*Freasdíadam,*' ol Sencha. '*Is tú notn-fóirfes.*' '*Is ead bias and,*' ar Cú Chulainn E 637 : '*Fresdiadam,*' ol Sencha. '*Iss ed bias and,*' also Cú Chulaind U 965

In E we may have additions by the author of the B version or a better representation of X.

Luid iarom Lopan isa tech cucu nonbor dó. In laích sin a láechu ol se. iss ed ar in laích. In fer co cind a chéli ol Driscoth. Fír fír. Driscoth sund oc erlabrai Ulad ní fuil aurlabrai mathi leo chenae. Danéci Triscoth co andiaraid co tarla a di bond bána fair.

Tolluid iarom Fer Caille isa tech nonbor. In láin sin a laechu ol se. iss ed a n-impláin in fer co cind a cheli ol Driscoth. Daneci Driscoth co andiaraid co tarla a da bond bána fair.

Tolluid iarom Mianach Anaidgned isa tech nonbur. It bana linni ind o [thair filet forsín lar] ol se. Daneci Driscoth. Domfecise ol se dúis in n-ebél de. Gabais a cheli a chois foí 7 immambert forsna trí nónboraib ro bátár isin tig iarom conná dechaid nach háe i mbethu ass eter sudíu. LU 1493–1505, U 981–1001 (E 649–65)

E's '*Inlaochda sin, a laocha,*' . . . '*Is ed,*' ol in *laoich* in the *Lafán* incident and '*Inlāigh sin, a laocha,*' . . . '*Is ed amhlaid*' in the *Fer Caille* incident (651, 658 respectively) point to original **Inlaích sin, a láechu,*' . . . '*Is ed,*' ol in *laích* in both incidents. This would rule out the already suspect *In láin sin a laechu* . . . *iss ed a n-impláin* LU 1498, which occurs in the *Fer Caille* incident; see Watson's edition ll 982–3, 990–1 (with note) and note his quite different punctuation.

Note that the LU reviser's *o[thair filet forsín lar]* LU 1502 is not reflected in E: *an othair fil[et] sund* (663). LU originally read *othair ol se*. It may be that the source of the reviser's, H's, alteration actually read **ind othair filet sund*, the reading from which E derives. E's clearer *ol Fanglinne* (654, cf. LU 1495), *for Lafán* (656, for *fair* LU 1497) and *Fer Caille* (661, cf. LU 1500) may be due to the author of the B version.

Watson expands to *aurlabraidi mathi* (edition l.986), but the accompanying sg. verb, *Ní fuil*, supports E's *irlabraid maith* 655.

The version B name *Triscatal*, which occurs earlier (E 467, 618), is retained here (E 645, 653, 654, 656), probably by the author of B, and the version A form *Triscoth* (LU 1489, –95, –6, –9, 1502) never appears.

Rus-gabh maidm ar apa bad úaiti E 670 : *Ro gab maidm for Ultu ar abu ar bati* (sic) *úati* LU 1510 (Watson's edition 1007)

'Tunga a tuingaid mo thúath,' ar Mac Rithisi do Érneuib E 681 : *Tongussa a tongas* [*mo thúath*] LU 1521 (Watson's edition 1020)

Again E identifies the speaker. In this case we may have a detail from X which has been omitted from U.

At-cúas do Choin Chulainn sin 7 do-bert forgam fair co n-apa de E 683 : *benaid side sleg n-ind 7 adbaill de* LU 1522 (Watson's edition 1023)

I take it that *e* and Q had the words cited from U and that they, like much else, were lost in transmission to E. The sentence cited from and unique to E if not derived from X is probably due to the author of B.

Is-laí Crumthan Níath do Érneuib as. Con-ric . . . E 687 : *Atdluí Crumthand Níath Nair ass. di Érnaib. Contric . . .* LU 1527 (Watson's edition 1028)

Apart from its older verbal forms and the earlier spelling *Crumthan*, E is notable in that it does not show any trace of U's remarkable word order.

co ndérais E 691 : *co ndérais .i. coro digla* LU 1530 (Watson's edition 1033)

Whereas Y's text hand copied the LU reviser's gloss, E has no trace of it. Neither does the H gloss *.i. ara chaimi on ara lechet* LU 1519 (1018) appear in E.

Gabais Laog chloich isin tailm E 703 : *Gabais Lóeg cloich asin charput* LU 1539 (Watson's edition 1048)

The substitution of *tailm*, if it is not the reading of X, may be attributed to the author of the B version.

Conadh é baotherm Ulad co Teamair Lúachra conige sin E 713

This sentence containing the title of E cannot derive from U. A similar title, *Báethréim Ulad*, appears in the list of tales (List B) embodied in *Airec Menman Uraird maic Coise*, which we may assign to the early eleventh century.⁸ The word *báethréim* also occurs in reference to the events of this tale in the metrical *Dindsenchas*: *Ulaíd dosfucsat a céin/dia rucsat, borb in báeth-réim,/ ó Dún Dá Benn fri sían slat/ ba céim cían co Cend Febrat* (*Met. Dinds.* iv 220); cf. also Rennes *Dindsenchas* of Luibnech cited by Watson, edition p. 48. The fact that this title does not appear in U may simply mean that it was given only as the heading with the now lost opening and middle sections. Alternatively, it may be that X and its descendant U bore the title *Mesca Ulad*, with which the LL scribe also heads his text. The different titles may well reflect the fundamentally dif-

⁸See P. MacCana, *The learned tales of medieval Ireland* (Dublin 1980) 52, 36.

ferent character of the two versions; *Báethréim Ulad* could have emerged at the time the B version was written. Both titles may have been associated for a time with the new tale.

E and L's verse

As might be expected, the verse illustrates how much the QE line, representing a scribal tradition which extends over the best part of five hundred years, has suffered in transmission. For instance, ll 296–99 and 322 of E are in need of emendation; *snéid* (317) is probably for L's *sniit* (443) and *is* (334) is for L's *γ = ocus* (463).

However, the following comparisons of E's verse with that of L suggest that our three poems cannot descend from the latter but do so independently from Q. Thus Watson's remarks on ll 246–362 (359–491), attributing both prose and verse to the LL redactor, Thurneysen's suggested author of the LL texts of CRR, TBC and MU (Bearbeiter C), must refer to the earlier author of version B of MU (cf. *Ériu* xiii 103–6). The question of the source and authorship of the verse centres around the final stanza of poem III (359–62; this is the penultimate stanza of the LL poem, 484–7). Very similar versions of this appear in *Aided Con Ruí* and *Brinna Ferchertne* (see p.137 for ref.). Watson accepts Thurneysen's view that this stanza was the starting-point for MU's poems. The likelihood is that this whole section and Cú Ruí's involvement in the tale were not in X and that this poetry was to a now unascertainable extent influenced by ACR. Q's verse was in numerous metres, a fact which may point to more than one source; see Watson's edition nn 395, 414, 460.⁹

Masat ealta con[d]ad elta / ní himirci aonén; / atá brat breac co n[d]ath mbánóir, / dar let um gach aonén E 271–74:

Masat elta co ndath elta / ní himmirgi ónéoin / atá bratt brec bánóir / andar let im cach n-ónéon LL 34857–60 (edition 395–8)

That the copula *condat* appeared in Q is confirmed by the above-mentioned stanzas in ACR and *Brinna Ferchertne*. Later L again reads *co ndath* in the opening line of the very similar stanza, LL 34924–7 (edition ll 484–7), while E 359 reads *condad*. Watson emends *ónéoin* #: *ónéon* #: *ónén* #: *ónén* # in line with E. The alteration **condat* to *co ndath* in L's line *a* led the LL scribe to omit original *co ndath* in line *c*. The patchwork nature of his work is further indicated by the near omission of *bratt*, which he later added in the margin. Watson (edition n.397), who objects to E's *brat breac co ndath mbánóir*, suggests instead *co ndeilg* on the grounds that 'early Irish cloaks are never described as being of gold'. This is obviously true. However, the E line means

⁹E shows no trace of U's verse, three stanzas which correspond identically with LU 6589–600 (Rec.I TBC) and which are introduced by the words *Is de as-breth Fergus for Tána in so*. Whether X contained such an obvious borrowing from TBC or whether the scribe of U is responsible is difficult to say.

rather ‘a speckled golden mantle’. Note L’s *andar let* which renders line *d* hypersyllabic.

act madh fir gu mbechta E 280 : *acht mad fir bic becta* LL 34866 (edition 404)

L’s *bic* may be a later substitute for **co*, *bechta* being thus an abstract in Q. See *DIL* C 274.20.

Díamdis croinn do chennuib cnoc / con gním ngleac E 308 : *Diambtís craind da chendaib cnocc / cu ñgnim glecc* LL 34885 (edition 434)

Watson emends L’s meaningless reading in line with E to *cen gním nglecc*; see edition n.435. The form *con* E 112 (160), 712 (1062), also *gon* 674 (1012), for earlier *cen* is a peculiarity of E.

ní lúaidhfidis lethead bruit / díamdais breac E310 : *ni luadfitis leithet bruit / diambith brecc* LL 34886 (edition 436)

Watson (edition n.437) admits ‘*Diambith* is quite obscure to me’. Would E’s *díamdais* require a plural predicate, *bric*?¹⁰

Úair nachat mairb gránna a muirn / cin [n]acha dailbh; / fir go mbúaduibh fir na fern E 312–14 : *Uair nachat craind gránna a muirn / gaind nach dailb / fir cu múadaib as fir fern* LL 34887–8 (edition 438–40)

Emending in line with E, Watson translates, ‘Since they are not trees, ugly is their uproar, without any lie, men with triumphs and men with shields . . .’ (p.14.–11). In his edition (n.440) he provides an alternative interpretation of line *c*: ‘it is men with triumphs that the men of alder (the men with shields) are’, with *as* taken as the relative form of the copula, and the copula *is* being understood at the beginning of the line. Idiomatically superior and less in need of emendation, E requires much less understanding and may be taken to reflect Q. As to *muadaib*, see *DIL* s.v. 4 *múad*.

Masa elta fiach súd tall, / masa etc. E 335–38 : *Mas elta fiach sut tair thall / mas . . .* LL 34904–7 (edition 464–7)

I assume that the LL scribe counted Q’s **Masa elta* in *a, b* as trisyllabic, as in *c, d*, in which the elision rule must apply. Thus each line begins with *mas* in L, with *masa* in E. In *a* he compensates for the resultant loss of a syllable by inserting the rather unsuitable *tair*. By contrast he leaves *b*, which he may have found less amenable to correction, one syllable short. Notice that he allows *masa elta* to stand in the following stanza where again we must count four syllables. The text hand of Y copied *e*’s *Masa* (335) and L’s *tair*. Noting the resultant extra

¹⁰Perhaps not. According to Dillon (*ZCP* xvi 329), singular inflection of both predicative and copula is attested in early Middle Irish.

syllable, the correcting hand of Y converted final *-a* into *-s* giving *Mass*; I assume that L influenced this change.

Some personal names in E and L

The divergent introductions of E and L (1–7) present numerous proper names which furnish no conclusive evidence as to the origin of the texts. The question as to whether the E opening might be descended from Q and whether that of L was written as a later replacement by the LL scribe must remain open. By and large the proper names of our texts correspond in morphology and orthography, but the following divergences may point to the separate descent of E proposed here.

Ridhgell Rodbél E 12 : *Redg Rotbél* L 14

Y's *Radg* may point to original *Rudgal*, *Ruidgel*, for which see *Corp. Gen.*

Laogaire Búadach E 49 : *Lóegaire Londbúadach* 69

For several other cases of prefixed, compound-forming adjectives, which have no parallel in E, see p.150 f. *Londbúadach* may be otherwise unknown.

Bricne E 194 : *Bricni* L 279

L also reads *Bricni* (319–20). Otherwise *Bricriu*, *Bricri* appears in L. E reads only *Bricne*, *Bricni*, never *Bricriu*, *-i*; cf. ll 202 (289), 204 (292), 614 (875), 622 (886), 627 (892). Since the name does not occur in U, and probably did not in X, we have no means of concluding whether the confusion between these forms was also a feature of the archetype of the B version. I consider it most unlikely that Q would show such confusion. On the other hand this is the kind of idiosyncrasy or carelessness we associate with the LL scribe and the author of CRR-LL.

Fergni mac Finnchaoim, ríbrugaid Ulad E 225 : *Fergna mac Findch[onna] ... rí Búrig Ulad* L 325

Watson's emendation of L is no doubt justified by the occurrence of this form of the name in TBC-LL: *co Fergna m. Findchona co Búrach Táin* 4092, *F. m. Findchonna rí Búraig Ulad* 4525. E's *Finnchaoim* finds support in *Findchoíme* Rec. I TBC 3803 and *Fiondchaimhe* TBC St. 4436. As to the correctness of *rí-brugaid*, we may accept the word of Thurneysen (*Held.* 206 n.3): 'In LL *rī Búraig Ulad* verderbt'. E is again supported by TBC St.: *rigbrughaidh* (4436). On *blaí búraig*, a legal term meaning 'immunity of violence', see *Audacht Morainn* (ed. Kelly) l. 68n. The L¹ v.l. *blaí brugai* is corrupt and is no doubt influenced by the personal name *Blaí Brugaid*, on which see below.

An Daghdha Mór mac Eladain E 456 : *in Dagda Mór mac Eithlenn* L 637

Cf. *Delbaoth m. Eithlenn* E 417 (575) and *Lug m. Eithlenn* (EIHM; Cog., *Met.*

Dinds. etc.). The L form finds support in the D.4.2 version of *De Gabáil int Sída* (CF p.xii f.): *Dagda m. Eithlenn*.

Triscadul E 467 : *Trisgatail* L 655

Also *Triscutal* E 618 : *Triscatail* L 879. E retains this form, with *–s–* omitted (because of confusion arising from use of Arabic 3 for *trī*), in the end section corresponding with U: ll 645,–53,–54,–56,–60,–61. In U, however, we find *Triscoth* (975,–87) and *Driscoth* (984,–85,–92,–97), the X variant. The same set of variants occurs in similarly related early and late texts. For instance, *Trén m. Trescat*, v.l. *Trescadail* Lec., *Corp. Gen.* 162 f 46 (cf. *Trescat m. Troiscaig, Met. Dinds.* iv 246.5, *Trescu*, gen. *Trescat*, ib. iii 84, 11), while Rec.I TBC reads *Triscod tréñfer tigi Conchobair* (2529), TBC St. has *Trioscatail* (gen. 4021), and *Trioscatal* (4537) and TBC(C) *Trioscattul* (1551). The author of the B version probably substituted *Triscatal* for X's *Triscoth*.

Blaí Brugaid E 507 : *Blad Briuga* L 714

L's *Blad* is a corruption of E's *Blaí*, which we can take to reflect Q.

Sencha mac Ailella E 535 : *Sencha Mór mac Ailella meic Máelchlóid* L 756

L's *Mór* is probably an addition by the LL scribe (cf. ib. 621); *meic Máelchlóid* is otherwise unknown to me; according to *Corp.Gen.* 156 b 29 *Athchló* was the grandfather of Sencha; this detail may also be attributable to the LL scribe.¹¹

Style in E and L

Contrary to our expectations, nowhere in E (sixteenth-century) do we find accretions which we often associate with late texts. There are no additional alliterating nouns or adjectives, no discursive interpolations and no elucidations. On the contrary, our text is in numerous instances more precise than L (twelfth-century). Noting in his apparatus criticus such differences between E and L, Watson, by adding 'om. E', gives the impression that an editing scribe of his suggested LE line went painstakingly through his text omitting everything he considered excessive in L and improving many instances of the unhappy phrasing of Bearbeiter C, Thurneysen's supposed author of CRR–, TBC– and MU–LL.¹² This is not impossible. Neither can we rule out the possibility that a thirteenth- or fourteenth-century scribe could correct all those errors in L and U discussed above. But from what we know of literary tastes and practices in the Early Modern period this is not very likely.

No Middle Irish writer has received so much attention as Bearbeiter C, the

¹¹Note the different forms in the following place-names in E and L : *Crích Fera Cell* E 182 : *Claithar* (corruption?) *Cell* L 261 ; *tar Brosna mBladma* E 182 : *dar Brosnachaib Bladma* L 262 ; *re Bernan mBera* E 183 : *ra Berna Mera* L 262 ; *tar lár Mhairtine* E 185 : *dar Lár Nartini* 7 i *Smertaini* (MS) L 266 ; *Slíab Eblinni* E 210 : *Sléibti Eblinni* L 300 (but both MSS read *Slíab* (n) *Eblinni* at 184, 264 respectively); *Ceann Fabhrad* E 209 : *Cend Abrat* L 299 ; *ó Bríg Errge* 444 : *a Brí Errgi* L 621 ; *Temair Arda* E 507 : *Temair na hArdda* L 715.

¹²See also the introduction to his edition p.x ff.

person to whom Thurneysen attributed the above-mentioned LL tales and whose prose style, in his view, influenced so many other sagas in the twelfth century.¹³ Whatever about his authorship of these texts, the stylistic features ascribed to him are important landmarks in the evolution of Irish prose narrative. Much increased use of couplets and triads, with alliteration heightening the ornamentation, is associated with him. Repetition of key sentences and words adds clarity to the narrative, albeit sometimes quite unnecessarily and more from obsession than by design. On the one hand, in these Late Middle Irish tales we find important new narrative techniques testifying to new developments in Irish prose, leading it away from the sparse style of Old and Early Middle Irish. On the other, we find over-emphasis on ornament giving rise to many redundant words. Another feature of this style is the use of 'archaic'-looking unhistorical verbal forms in language which is essentially quite modern in morphology and vocabulary.

According to the alternative thesis being considered here, if E does not derive from L we may expect single words and couplets for Bearbeiter C's couplets and triads. We should find less redundancies, unnecessary repetitions and impossible verbal constructions. The following citations may thus point to a QE line.¹⁴

mathi Ulad UILE ic tomait na fledi sin ARA FEBAS 33 (24)
faidis (faídset) techta FAN CÚICED do thochostul LOCHTA IN CHÓICID
*(Ulad uili)*¹⁵ 189 (133)
At-raacht Conchobar RA BEIND BRECCSHOLAIS BÚABAILL (ina sesam)
 229 (158)
Cid AND sin, a ardrí ULAD AIREGDA, A CHONCHOBAIR? 236 (164)
ar a fachthi (MS) FONDCHRÚAID immach 246 (170)
TROMshnechta 306 (213)
Cú Chulainn 7 A ARA .I. Lóeg 313 (217)
*ET cia ro bátar SIN uile and ba ben fhattech*¹⁶ *Medb IN BANGAISCEDACH*
INGEN ARDRÍG HÉRENN .I. ECHACH FEIDLIG 356 (245)
druíd DEGAMRA 361 (247); also 236 (163)
cu aér N-ENADBUL (MS) 388 (266)
Cú Ruí mac DELBCHAÍN Dári 450 (324)
ar RÍ IN DOMAIN, Cú Ruí MAC DELBCHAÍN DÁRI 452 (326)
BA-RECAR T CÚ RUÍ IM ÉNRAND É DON LAÍD 458 (330)¹⁷
Mílech óir ECAIR ina brutt ÚASA GELGÚALAIND 533 (388)
ina gelglaicc DEISS DELIGTHI 537 (390)

¹³See for instance Á. de Paor, 'The common authorship of some Book of Leinster texts', *Ériu* ix 118–46; J. C. Watson, op. cit. *Ériu* xiii and the introduction to his edition.

¹⁴All words in upper case are unique to L; those in round brackets are from E.

¹⁵Clearly E is stylistically superior here.

¹⁶Here E reads *faitech furachair* (245).

¹⁷This addition is not necessary as it is quite clear that Cú Ruí, already introduced (324 (450)), will later respond to Crom Deróil's question in at least one stanza (347 (476)).

rempu I RREMTHÚS 583 (421)
co caladbúaltib FINNUMA forru 609 (436)
Celtchair MÓR mac Uithidir A RÁITH CELTCHAIR 621 (444)
Remithir fer MÓR cech n-ÓENball de 645 (460)
Folt fráechda FORDUB fair 721 (512)
airlabra AIRARD admall aci 750 (531)
FINDfhoclaib 759 (537)
din MÓRslúag 776 (549)
a ardrí ardéchtach ARDÚASAL 833 (588)
A ARDRÍ ARDÉCHTACH ULAD 836 (590)
ic errad tigi doib, DO GARDIGUD 7 D'AIRFITIUD DOIB 848 (597)
MO CHUIR 7 mo glinni 156 (110)
DO AÍN 7 do úrlúachair 201 (141)
de biud 7 DE LIND 207 (144)
ra hed cían 7 RA DRÉCHTA FATA 274 (190)
IC FÉGAD 7 IC FORCOMÉT, ic midem 7 ic mórdéscin 363 (249)¹⁸
asa fáлтаigib 7 A FIDBÚALTIB 390 (268)
da tigib 7 (dá n')dúinib 7 DAGÁRASAIB 128 (92)
cotaltigi CÁEMA cumtachda cruthglana 199(139)
ar faind 7 ar mná 7 AR MACCAÍMI 241 (166)
ar curaid 7 AR CÓRAID 7 ar cathmílid 243 (168)
NA HESSA 7 NA HÁTHA 7 NA HINBERA 276 (cf. E 191)
I FEÓRAINND NO i fásaig ná fídbaid 335 (232)
INNÉLAIB 7 i tassib 7 i támleacht 502 (369)¹⁹
a gnúis 7 a drech 7 A AGED 530 (387)
a gnúis 7 A DRECH 7 a aged 539 (391)
a gnúis 7 a drech 7 A AGED 589 (425)²⁰
láech rúanaid righthend TRÉN 584 (422)
Is rúanaid righthend TRÉN rochalma 651 (464)
da folaib con 7 catt 7 DRUAD 731 (519)²¹
int áes dána 7 na hairfítig 7 LUCHT AIRGARDDIGTHI 847 (596)
Níra chneit 7 níra géis 7 NÍRA GÚAIS 881 (619)
Is amlaid (vero) buí Cú Chulainn 7 comfhled mór ace DO LUCHT A
CHRÍCHI fadessin i nDún Delga, et at-bert na ragad, acht bith oc
frithálim lochta a chríchi fodesin 41 ff (29 ff)²²

¹⁸In fact E reads *ag midemhain 7 ag mórcoiméd* (249).

¹⁹E reads *a taisibh 7 a táimnélluib*; to form his triad the LL scribe brought forward *nélluib* as the new first word and added *lecht* to *tám*. The result is a neologism of doubtful meaning, which Watson translates 'bed of sickness?'.
²⁰Note that L (554) agrees with E (403) in reading the couplet *a gnúis 7 a aged*.

²¹I cannot imagine the druids donating their blood to this concoction which, if we are to interpret *druidecht* literally, they themselves brewed. The whole sentence reads better in E.

²²The unnecessary repetition of *lucht a chríchi* recalls the poor style of L 190: ... *fan cúiced ... lochta in chóicid* ...

I n-óenló ra fúaprait 7 i n-óenló rapsat irlama. I N-ÓENLÓ ra gabait a n-eich dóib 7 ra hindlit a carpait 149 (105)
i fiadnaisi a aiti CON CULAINN. Con-fócht Cú Chulainn cid nod-boí. At-bert in maccaem ri Coin Culainn 174 (122)²³
indar lind ní ar crích Ulad uili itám itir. ‘Do-beram ar mbréthir AND,’ ar Sencha mac Ailella, ‘nach ar crích Ulad ITIR itaam’ 280 ff (195 ff)²⁴
‘Dímsa thic, a Bricri,’ ar Cú Chulainn. ‘Ragat-sa,’ ar CÚ CHULAINN (E:ar sé, d’fís sgél.) 292 (204)
Tarblaingset in slúag for inn faidchi et suidset i n-oenairctas (sic MS) FORINN ACHTHI (sic; E: fuirre) 506 (372)
At-raacht Cú Chulainn. At-raachtatar Ulaíd érgi n-óenfhir i ndiaid CON CULAINN (E: ina díaidh) 858 (604)
Is a Hérend anair, dar lecnib na hIrluachra cu demin . . . TÁCHIM SLÚAIG BARBARDAI nad etar-sa indat Hérennaig no indat allmaraig. MASAT HÉRENNAIG 7 MENBAT ALLMARAIG ISAT ULAID 514 ff (377 ff)²⁵
BANÉCLASTAR (MS)²⁶ *CONCHOBAR FAIR* 166 (cf. E 114–15)²⁷

According to this analysis Bearbeiter C’s contribution to the B version of MU is of much less significance than has hitherto been assumed. The above evidence points to an antiquarian scribe with more strange words and exotic verbal forms than imagination, someone who could not resist the urge to ‘improve’ his exemplar in accordance with his own tastes. As is quite clear above, his interference with the underlying text often results in bad style and sometimes nonsense. Such a person, writing in the mid-twelfth century when standards in

²³*Con Culainn* is not necessary for clarity. I assume that it has been inserted by the LL scribe.

²⁴Note the strange *ar crích* for E’s *i crích*. The inclusion of *itir* in L is an attempt to achieve as much uniformity as possible in the remarks of Bricne and Sencha, thus bringing about an echo-like repetition, which is very common in CRR–LL. The inclusion of *sin* at l. 356 (245) has a similar effect.

²⁵*Masat Hérennaig* . . . was almost certainly not in Q. I take it to have been added by the LL scribe.

²⁶Emending to *banetlastar* (*fo-ess-tlen- with infixed pronoun 3 sg. masc.), Watson translates: ‘Conchobor drew him stealthily away from Cú Chulainn’ (p. 6.–7). There is, however, no suggestion as to why he should have to drag his son away from Cú Chulainn. The verbal form and the whole sentence are probably the inventions of the LL scribe.

²⁷There may be indications in L of changes in the characterization of Cú Chulainn. The author of CRR–LL casts Cú Chulainn, the undisputed hero of CRR I and no doubt its archetype, in the rôle of an impudent nuisance. The new hero of CRR–LL is Conall Cernach. The author makes full use of every opportunity to elevate him at the expense of the archetype’s hero. Notice here that in E when Conchobor asks who will find out where the Ulstermen are Bríene replies, ‘Cía for-finnfad . . . act Cú Chulainn úair is é at-bert nach raibe tricha cét in n-Érinn nach derna orguin cét and’ (202). Compare L’s version of this in which Cú Chulainn is deprived of any credit: ‘. . . úair is é at-rubairt na rabi tricha cét na dernad argain cét cacha trichu cét’ (290). L is clearly deficient. Watson, who was forced to translate E, refers in his Glossary s.v. *do-gní* to a text note on L’s *–dernad*. He appears, however, to have abandoned or forgotten this note. Later the Ulstermen chide Cú Chulainn for having led them astray. In L he is called a *gormac* (324) but in E *mac* (224), which is less likely to have pejorative meaning. Note also L’s *Lotar rempu i tremdírgi na sliged cu Temair Luachra 7 CÚ CHULAINN D’EOLAS REMPU* (346). This possible addition may contain a touch of irony. The Ulstermen’s guide has already led them astray and will now proceed to lead them into an iron house of his choosing in which many of them will meet their death.

the trickle of secular literature being cultivated in the monasteries had probably reached an all-time low, might well take it upon himself to make much more radical alterations in another similar tale to which he would now turn his hand. A person such as he or an antiquarian colleague similarly unschooled in the craft of writing might well be responsible for the abortive LL version of CRR, an extraordinary work with an abundance of alliterative triadic ornamentation and pointless repetition as well as bewildering contradictions and inconsistencies. CRR- and MU-LL were not penned by an innovative stylist who set a trend for many twelfth-century tales. This style was already well established and he was simply a very poor practitioner who distorted some of its better features.

The language of E, L and U

If we follow the Thurneysen-Watson thesis we may expect E to exhibit in its language clear traces of its forerunner L. Accordingly, when in comparisons of LE readings we find the apparently older morphology in E we must assume the intervention of an archaising hand in the LE line in the thirteenth or fourteenth century. If, on the other hand, we propose a QE line of transmission, with L descending separately from Q, we might interpret the older E form in the pair as a survival from Q, which was probably a marginally older Middle Irish text than L. Naturally, on account of the close relationship of the texts and the accordingly large number of common forms occurring in them, E and L afford only a small sample of words which might be of use in deciding whether archaised L forms are involved or the older morphology of Q. In addition, while Q was a slightly older text than L, this need not mean that it always had the older form. Very often in Middle Irish morphology is a matter of taste on the part of the writer or of knowledge of the older language. Our sample will also have been reduced by long years of transmission. I list here not only E forms which are arguably older than their L counterparts, but also those which are not older but probably are pre-thirteenth-century; there are also forms which are incorrect (*fó lilsed* etc.) or ones which appear to be corrupt (*connetar*). These too may point to a QE transmission.²⁸

ic a aidgill 124 : 'ca adgell 177; *telach* 187 : *tailach* 269;²⁹ . . .so tes, *Slíab Eblinni so thoir túaid* 209 : . . . seo thess, *Sléibti Éblinni seo thair thúaid* 300; *Eachlusa Ech n-Ulad* 216 : *Echlasa Ech Ulad* 310; *soilsighthir snechta* 391 : *suillsithir ri snechta* 538; *imbreasain* 324 : *imresun* 450; *ic imbirt cleas ngaiscid* 405 : *ic imbirt chless gascid* 557; *gu n-édaigib* . . . *líathodra umpu* 547 : *co n-éaigib* . . . *líathodar impaib* 773; *tech n-íarnaide* 624,-6 : *tech íarnaide* 889, *Tech íairn* 890; *For-fágaibhset* 9 : *Bar-fhácsat*

²⁸The E forms are given first.

²⁹On *telach* and more exceptional *tailach* (**taluk*-) see GOI 51 f. For several instances of -ai- see ZCP xvi 50.

9; *condad-raib* 67 : *conat-raib* 95; *cata cura connetar*³⁰ 73 : *cata cuir géba* 102; *Con-foact* 122 : *con-fócht* 175; *Fo-gébinnsi* 128 : *Ba-géb-sa* 183; *Is-bert* 123, 249 : *At-bert* 176, 364; *bidh lega* 190 : *ba lecca* 273; *for-finnfad* 201, -2 : *for-indfad* 287, -9; *For-fetarsa* 209 : *Bar-fhetar-sa*³¹ 299; *ca crích i ufuilem?* 218 : ... *inad fuilem?* 316, *ina ufuilem* 231 : *inad fuilem* 334; *for-eacmuing dóibsum* 248 : *bar-ecmaing dóib sin* 362; *Imchomaircis* 375 : *bar-íarfacht* 511; *Ní bert* (for earlier *ní breth*) 410 : *Nicon berat* 565; *co n-aicillther* 407 : ? *co n-elathar*³² 560; *feib nus-tairngedh* 473 : *feib ro thairnged* 665; *berar* 476 : *berair* 670; *Úainchenn Arraideach atacomnaic* 484 : .i. *Ú. A.* 683; *An úair nus-geibh* 516 : *Inn úair ras-geib* 726; *ná ro thuilli* 524; *na ra thuill* 737; *Na buidne con-aicesiu* 555 : cf. L 787; *An bfil ... nech nod-fidir?* 560 : *I fail ... nech ra-fidir?* 792; *ad-féadar dóib* 579 : *ad-féaiter dóib* 818; *Ro rinntea* 607 : *Ra deoraintea* 863;³³ *ro élaidis* 608 : *ra étlaitis* (MS) 864; *Nád-gabad ecla* 622 : *Na gáb* (MS) 886.³⁴

As we have seen, there is no evidence for Watson's view that the end section of E descends from U. The latter derives from X and retains many of its Old Irish forms together with some of its own features of Middle Irish. According to our thesis E derives in the first place from Q. The end section corresponding with two thirds of U was taken over from X by the author of version B without major alterations. As we have seen (p. 138 f.), he avoids any reference to the oaken house, which we may assume was in X. No great inconsistencies arise. Ailill of Temair Lúachra, who was probably an important character in X, and his seven sons would be easily identifiable with Ailill mac Máta and the Manes, whom he had newly introduced into his version. The omission of Medb, whom he also introduced into B to play an important rôle, and Cú Ruí mac Dáiri in this end section recalls the twelfth-century B version of *Aided Con Culainn* and the LL version of CRR. The authors of these late tales, who had also given Medb rôles which she did not have in the archetype, developed the characterization of the queen of Connacht, depicting her as a domineering, manipulating woman who treated all men, including Ailill, with disdain. Medb provided colour and entertainment in these late versions of old tales. But the authors of these works who so eagerly brought her into conflict situations with her arch-enemies, the Ulstermen, were forced to omit her from the ensuing hostilities. She does not

³⁰ *Connetar* may be a late form of *ad-cota* or *con-feid*. Or perhaps we have a corrupt form of *cuindegar*, pres. pass. sg. of *con-dieig*.

³¹ *On/fa-retar* see Bergin, *Ériu* xii 222 f.

³² The L form must be a corruption; Y's *co n-arlathar* is probably intended. The latter reading would suggest the thesis that E, Y and L are descended separately from Q. The S text which is our proposed common source of E and Y, and to which we might assign the terminus ante quem c. 1300, may well be much earlier than we imagine, so early that it might be dropped altogether from our stemma and replaced by Q.

³³ Again Y provides a better reading than E in *Ro raindtea*.

³⁴ E's *Nád-gabad* for earlier *Náchat* is not a corruption: cf. *nat-saebthar* 'be not deceived' PH 1796. I take E to represent Q and Watson's emendation of L to *Na habair* to be unjustified. Cf. also *na n-insaig*, LL 12695 (*Aid. Guill*).

appear in the final scenes. She does not fight against her male counterparts from Ulster in hostilities from which they invariably emerged triumphant.

In the end section of E we can expect Old Irish forms from X, Middle Irish forms from Q and modernizations. The following forms point to X:³⁵

cot-roisce 628 : *cot-rosci* 952; *ro lá cor* 628 : = U 952; *tríe* 633 : *trethe* 960; *Freasdiadam* 637 : *Fresdiadam* 965; ?*Is tú notn-fóirfes* 637 (may belong to Q) : cf. U 965; *Do-fil* 639 : *To-fil* 967; *Túchraid* 641 : *Tocraid* 970; *erbaid* 642 : = U 971; *D-on-éce* 656,–61 : *D-an-éci* 987,–93; *dús in aibél de* 664 : *dús inn ebél de* 998; *do-bert forgam fair co n-apa de* 683 : cf. U 1022; *Is-laí Crumthan* ... *Con-ric* 687 : *Atd-luí Crumthand* ... *Cont-ric* 1028; *Maiti* 683 : *Mutti* 1023; *forru* 698 : *dí* 1041; *Fích* 705 : = U 1051; etc.

The following later forms and constructions may be attributable to the author of the B version:

ní gondais ... *é* 679 : *Ní gointis* 1017; *diubraicis* 703 : *díbaireid dí* 1048; *bíobairt* 630 : ? *tóbairet* 955 = X?; *Do-beabait* 631 : *Do-mmemaide* 957; *gach n-aidme bus ada* 638 : *Cach n-ada as ada* 966; *Cía adaigellas* 644 : *Cía ata-gealldathar* 974; *Adaigellarsa* 645 : *Ata-geallar-sa* 975; *cí[a] adgládh* 648 : *cía ata-geglathar* 978; *ní ténu* 684 : *ní érnai* 1024; *Gu rubur* (1 sg.) 693 : *Co rubae* (2 sg.) 1035; *arnán-faiced* 699 : *arnácha-ndercachad* 1042; *Dus-fār* 700 : *Tófairthe* 1044; *ní-sn-édursa* 702 : *ním érus-sa* 1047; *Cod-rárecht* 704 : *Cot-rérecht* 1050.

Q, the forerunner of L and E proposed here, cannot have been much earlier than L. Thurneysen assigns the latter to the first quarter of the twelfth century (*Held.* 473). For reasons which will appear elsewhere I would suggest rather the third quarter. The form *Barimardadar* (E 14), with voiced anlaut in the Mid. Ir. preverb *bar* (from *for*, replacing Old Ir. *do* etc.) corresponding with L's *Bar-immartatar* (18), could point to the beginning of the twelfth century. This is the only instance I have noted in E of *bar-* for *for-* or *ba-* for *fo-*, *do-*, etc.; on confusion of preverbs in L see Watson's edition p.xxix f.³⁶ I would tentatively suggest the dates c. 1100 and c. 1160 for Q and L respectively. We have no evidence for the date of composition of the B version, beyond the occurrence of the title of E in the tale-list B, which is generally assigned to the late tenth or early eleventh century; see p. 145 f. The title may of course have been added later, but E contains nothing that would rule out the early eleventh century as the date of composition of B.

The 'Iron House' theme in E and Branwen Uerch Lŷr

In *Branwen daughter of Llŷr*, his now celebrated study of the Irish affinities and the make-up of the Second Branch of the Mabinogi, the Middle Welsh tale

³⁵ Again E forms appear first.

³⁶ Also M. O Daly, 'The verbal system of the LL Táin', *Ériu* xiv (1946) l. 3325 ff.

Branwen Uerch Lŷr, Professor Mac Cana discusses the possible Irish sources of the tale's Iron House passage. This had earlier been recognized by Cecile O'Rahilly (*Ireland and Wales* 106ff) as being unmistakably of Irish provenance. One obvious source which Mac Cana considers is that section of the B version of MU which tells how the enemies of the Ulstermen imprisoned them in an iron house with the aim of burning them alive (E 569–669). That *Branwen*, which is so heavily influenced by BDD, should also be influenced by the rather similar B version of MU would not be surprising. The Welsh passage clearly recalls the incidents of our text:

E dodeis inheu ar gynghor uy gwlat beth a wneit amdanunt. Nyd eynt wy o'y bod; nit oed reit udunt wynteu oc eu hanuod, herwyd ymlad, uynet. Ac yna yn y kyuyng gynghor, y causant gwneuthur ystauell haearn oll; a gwedy bot y barawt yr ystauell, dyuyn a oed o of yn Iwerdon yno, o'r a oed o perchen geuel a mwrthwl, a pheri gossot kyuuch a chrib yr ystauell o lo, a pheri guassanaethu yn diwall o uwyt a llyn arnunt, ar y wreic, a'y gwr, a'y phlant. A phan wybuwy eu medwi wynteu, y dechreuwy kymyscu y tan a'r glo am ben yr ystauell, a chwythu y megineu a oed wedy eu gossot yg kylch y ty, a gwr a pob dwy uegin, a dechreu chwythu y megineu yny uyd y ty yn burwen am eu penn. Ac yna y bu y kynghor ganthunt hwy ymherued llawr yr ystauell; ac yd arhoes ef yny uyd y pleit haearn yn wenn. Ac rac diruawr wres, y kyrchwys y bleit a'e yscwyd a'y tharaw gantaw allan, ac yn y ol ynteu y wreic. A neb ni dieghis odynd namyn ef a'e wreic. Ac yna o'm tebygu i, Arglwyd,' heb y Matholwch wrth Uendigeiduran, 'y doeth ef drwod attat ti.'³⁷

To my knowledge no recent commentator has dated *Branwen* later than 1100. Even if it were a little later it could hardly have borrowed from L which Thurneysen assigned to the first quarter of the twelfth century. As Mac Cana pointed out, there is no tangible evidence of the Iron House theme (in MU) before this time. He concludes, 'If we are to judge from the dating of the two Irish versions, then *Orgain Denna Ríg* must have been the source, but then we cannot preclude the possibility that other versions of the theme have been lost or that the twelfth-century *Mesca Ulad* was based upon an earlier recension containing the Iron House.'³⁸ The text printed here provides evidence in its prose and verse readings, in its personal and place-names, in its grammar and style that it is not descended from L but from an earlier text of the same recension. Our postulated Q may have been the source of the Iron House theme in *Branwen*.

³⁷Ll 175–92 of Derick S. Thomson (ed), *Branwen Uerch Lŷr*, Med. and Mod. Welsh Series II (Dublin 1961).

³⁸*Branwen daughter of Lŷr* (Cardiff 1958) 23.

The text

In the edition of *Mesca Ulad* presented here all MS contractions have been expanded, but only suspension strokes are indicated by italics, *-n, -m, -us, -ri, -er, -con* and other signs being expanded silently. Marks of length have been supplied; where the MS already has marks of length they are indicated by a macron. Minor emendations and additions are in square brackets; single italic *h* has been supplied by the editor. Round brackets indicate that a letter or word should be omitted. Numbers in round brackets indicate the pages of the MS. Numbers occurring in the text are given as words. Whenever lenition is not marked in *d'fīs* etc. — i.e. of *f*— following *d'*— it has been added by the editor. The contraction *7* has been expanded to *Acus* at the beginning of sentences. In order to facilitate comparison with Watson's edition the presentation of the text corresponds closely with that of MU².

MESCA ULAD

Rí firén foirglidhe ro gabustar flathas 7 forrlamhus for Éirinn, .i. Eremón éachtach armghonach ilgnímach mac Míled, 7 is é an rísín do thraoth 7 do thromdībaigh Thúatha dea[|]bchaíne datháilli Dé Dhanand a cath Caithrech Crobhainn 7 a cath Taillten 7 a cath Droma Liden gu dtarad in leth síis d'Éirinn s dóibh iar ngen— a rígh 7 a ruirech. Is tríd sin ro fás gainn 7 gérfomad a croidheadhaibh Thúath Dé Danann fri slicht Ír 7 Éamir 7 Eremhóin um gaid a bhforba forru.

Íar sin do—cúadar Túatha Dé Danann a cnocaib 7 a sídhbropaib guro acallsat sídha fó thalmáin dóibh. For—fágaibhset cúiger a comair cech cúicid in 10 n—Éirinn ag mórad cath 7 congal, áigh 7 urbhadha etar macaib Míledh. Anmanna in chúigirsín, .i. Breagha mac Belgain a nDruimnib Breagh ocus Ridhgell Rodbél a Slemnaibh Muighi hÍtha, Tinnell mac Boglachtna a Slíabh Edhlican, Grici a gCrúachán Oighle, Gulbun Glas mac Grici a mBeind Gulbuin. Barimardadar sin indlach etar cúiced Ulad um roinn a tíre an tan is 15 ferr boí an cúiced ríam, .i. ría linn Conchobair mic Fachtna Fathaig. Is siad uero ro roinn an cúicedh ría Conchobar a dhá dhalta fodéin, .i. Cú Chulainn mac Súaltaim 7 Fiontan mac Néill Níamhglonnaigh ó Dún Dá Bend. Is sí roinn tugadar ar an cúiced, .i. ó Chnoc Úachtair Farcha ría ráiter Uisnech Mhidhi gu Tuilmhedón Trágha Baili cuid Con Culainn don chúiced. Trían Conchobair 20 uero ó Thráidh Baili gu Tráidh Fola i n—Ulltaib. Trían Fiontain uero ó Thráigh Fola gu Roinn Simhni 7 Lathairni.

Buí trá an (trí) cúiced amlaidh sin ina thrí rannaiu gu ndernad feis na Samhfuine la Conchobar in n—Emain. At—bertadar aos grádha Conchobair nár furáil maithi Ulad ag tomhuilt na fleidhesin. Is sí uero comairle do—righned la 25 Conchobar, .i. Leaborcham do foighedh ar cend Con Culainn co Dún Dealgan 7 Fionnchad Fer Bend mac Traidhleathain do foighedh ar cenn Fiontain mic Néill Níamglonnaig co Dún Dá Benn.

Ro síact trá Leaborcham gu Dún Delgan 7 ad—bert re Coin Culainn toighecht do acallaim Chonchobair gu hEmain. Is amlaid uero buí Cú 30 Chulainn ocus comhfhledh mór aigi fadeisin in nDún Dealgan 7 at—bert nach rachad acht a beith og frithóladh lucha a chríche feisin. Ad—bert Emher Foltcháin ingen Förgaill Monach an seactmadh ben is ferr táirill Éirinn nach dingnedh act dul d'acallaim a oidi, .i. Conchobair. At—bert Cú Chulainn a eachraidh do gabáil 7 a charpat do innell dó.

35 'Is gabhtha na heocha 7 (50) is innillti an carpat,' ar Laogh. 'Nít fuirigh gurus mannair nachat—[t]urbad dod' gaisced. Cing ann in tan bus áil duid.'

Geibid Cú Chulainn a threalamh gaiscid imbi 7 foreablaing ina charpat 7 um—rulaidh roime a dtremindhírghi na slighi 7 a n—athgairdi na conaire co hEmain. Táinic Sencha mac Ailella do fêrthain fáilti fris ar faithchi n—Emhna 7 40 is sí so fáilti ro fêr fris:

‘Mo—chen do thoighecht dauno, a *chenn* goili 7 *gaiscid* *Gaidel* 7 a *chenn* sochair *slúraig* *Ulad* 7 a mic drongaigh dornchorcra *Dechtine*.’

‘Fáilti *fír* (a) *connaidi aiscid* sin,’ ar *Cú Chulainn*.

‘Is *sedh* écin,’ ar *Sencha*.

‘*Apuir* ca *haiscid* *connaidhi*,’ ar *Cú Chulainn*. 45

‘*At—bér(t)* act gu raibi glindi mo dingmála ría.’

‘*Apuir* ca glindi *connaidhi* tar cenn *frithaiscidi* dhamhsa.’

‘An dá *Chonall*, .i. *Conall Anglonnach* mac *Iráil Glúnmhair* 7 *Conall* mac *Emirgin* 7 *Laogaire Búadach*.’

Ro *forsnadmadh forsna* glinnibsin an *aiscid* tar cenn *frithaisceadha* do *Choin* 50
qCulainn.

‘*Ciata* cuir *connaighisi* *frid*’ *frithaiscid*?’ ar *Sencha*.

‘Na trí *macamha ána airea*[g]dha, .i. *Cormac Conloingus* 7 *Mes Degha* mac *Aimirgin* 7 *Eochaid Cenngarbh* mac *Ceal[t]*achair.’

‘Is *sed* *connaigimsi*,’ ar *Sencha*, ‘an *trían* fil ad’ láimh—si do *Ulltaib* a lécin úait 55
re *blíadain* do *Chonchabar*.’

‘*Damag* ferrdi an cúiced a beith aigi ní hinnsa aní sin, úair is é an tobar ina thellach thechtaighi nach fetar d’aithcheo nó d’éiliugad. Acus muna ferrdi, a *chur for* a *thrían féin* a cenn *blíadna*.’

Do—ríacht *Fiontan* mac *Néll Níamglonnaig* ar sin. *Airichlis Ca[th]pad* druí é 7 60
ro ferustar fáilti fris:

‘Mo—chen do *thaigecht*, a óglaig amra, a *phrímhgaisceadaigh ollchúicid* *Ulad* risnach gabait *díberguidh* ná *Danmargaig* ná *allmaraigh*, a *fír* sochair *Ulad* uile.’

‘Fáilti *fír* *connaidhi aiscid(i)* sin,’ ar *Fiont[an]*. 65

‘Is *sed* écin,’ ar *Ca[th]pad*.

‘*Apuir* *condad—raib*,’ ar *Fintan*.

‘*At—bér* acht gu raibh glinne mo dingmála ría.’

‘*Apuir* cata glinne *connaighi* tar cenn *frithaiscidi* damhsa,’ ar *Fintan*.

‘*Celtchar* mac *Uithchair*, *Umha* mac *Remainfisidh* a *Fedhuíu Cúailgni*, 70
Errghi Eachbél ó *Bríg Errghe*.’

Ro *forsnadmadh forsna* coraiú (n)isin.

‘*Apuirsi fodesta* cata cura *connetar* *frid*’ *frí[th]aiscid*, a *Fiontain*.’

‘Trí meic *Uisnech anglonnaigh*, trí *anchoinnle gaiscid* *Gáidel*, .i. *Naísi* 7 75
Aindle 7 *Ardán*.’

Ro *forsnadmadh forsna* glindiusin leth *for* leth. *Tánccadar* isin teach a mbuí *Conchobar*, isin *Tede mBric*.

‘Is rí *Conchobar* a ufechtsa,’ ar *Ca[th]padh*. ‘*Tug* *Fintan* a *thrían* dó.’

‘Is *ed*,’ ar *Sencha*, ‘air *tuc* *Cú Chulainn* a *thrían* dhó.’

‘Mas *ed*,’ ar *Cú Chulainn*, ‘*ticed* liumsa d’ól 7 d’aibnius ar (51) son mo 80
frithaisceda.’

‘*Caideat m’ursnadmann—sa*,’ ar *Fiontan*, ‘an *lamur* a *ráda súd*?’

Ticsetur glinni *cheachtar n—áe díu* gu *barbarda* 7 ba *sed* *barbardacht* na *coimhérgi* gu mbuí naonuar a ngonaiú 7 nónuar a ufuiliú 7 nónuar re

⁸⁵ huiliúasaiu etarru leth ar leth. At—raacht Sencha 7 croithis in craobh sídamail
 Sencha gumba táí tastach for Ulltaib.

‘Romhór dhebhthaigi,’ ar Sencha, ‘úair is rí Ulad Conchobar gu cenn
 mblíadna.’

‘Do—ghénamne sin,’ ar Cú Chulainn, ‘act ná tísairsi etrainn a cenn blíadna.’

⁹⁰ ‘Ní tarca són,’ ar Sencha.

For—snadmis Cú Chulainn fairsium. Do bádar trí lá 7 téora hoidhchi ic ól na
 fledisin Conchobair gu tairnic leo. Lodar dá tighibh 7 dá ndúinib iar sin.

In tí táinic cinn blíadna puí an cúiced ina thuili téchta ac Conchobar gunach
 raibe aithlis fás folam ótá Rinn Semhne 7 Lathairní gu Cnoc Úachtair Farcha 7
⁹⁵ gu Duiú 7 gu Drobhaois, gach mac a n—inadh i athar 7 i senathar ic turgnam dá
 thigerna dúthaig fisin.

Is ann cin do—rala cáini comráid etar Coin qCulainn 7 Emir.

‘Atar limsa,’ ar sí, ‘is rí Ulad Conchobar.’

‘Ní lí[a]ch cémadh eadh,’ ar Cú Chulainn.

¹⁰⁰ ‘Is mithig a choibhfled rígi do dénam dó bhudestu, air is rí gu suthain é.’

‘Déntar dano,’ ar Cú Chulainn.

Do—rignedh dauno an choibhfled gu mbuí cét ndabach da gach linn inti.

Na tan cétna do comhairledh la Fiontan mac Néill Níamglonnaig a
 choibhfled do dénamh gu mbuí cét ndabach do gach linn inti gurua héimh 7
¹⁰⁵ gurua hellamh. In n—aonló ro fúaibredh 7 in n—aonló robsat urlam. Ro gabait in
 n—eich dóiuh 7 ro hinnlid a carpait. Táisicha ro síacht Cú Chulainn gu
 hEamain(n). Ní tarnecair act a eich do sgur an tan táinic Fiontan 7 táinic a
 n—Eamain. Is ann buí Cú Chulainn ic tochuireadh Conchobair ar amus a fledge
 in tan do—ríacht Fintan.

¹¹⁰ ‘Caided mo glinne—sí in tan lamur sút do rádhá?’

‘Fuilmid sunn,’ ar mic Uisneach ic comrith.

‘Cidh misi,’ ar Cú Chulainn, ‘ní amlaid itú con rátha.’

At—raachtadar Ulaid uili gu barbardha ar a n—armuib, ór nár lamh Sencha érge
 etarru. Ní ro cumaing Conchobar nī dóiuh act in philait rígh[d]a a rabadar do
¹¹⁵ fágbaíl dóib. Ro lenustar Furbaide Fer Penn mac Conchobair ē. Is amlaid ro
 buí in macsin, Cú Chulainn ron—ail ē.

‘Maith, a meic,’ ar Conchobar, ‘díamad áil duid do ticfad dít Ulaid do
 sí[d]ugud.’

‘Cinnas éisin?’ ar an mac.

¹²⁰ ‘Ní hannsa, caoí 7 tuirsi do dénam a ufiadnaise do chaomoide Con qCulainn,
 air ní raibe d’écin catha ná comlainn fair ríam nach fortsa do biad a nemna.’
 Soais in mac for cúl 7 do—gní cáí 7 tuirsi a ufiadnais a oidi. Con—foact Cú
 Chulainn cid not—buí. Is—bert in macá[e]mh (52) re Coin qCulainn,

‘An tan atá in cúiced’ na thobar thuili 7 téchta, tusa ic a aidgill 7 ic a aidmilled

¹²⁵ ar aī claochloids aonoidchi.’

‘Tugus dom’ bréthir ris,’ ar Cú Chulainn, 7 ní tairis thiucfaider.’

‘Tugusa mo bhréithir,’ ar Fintan, ‘ná léicib do Ulltaib con toigeacht lim anoct.’

‘Fo—gébinnsi comairli amra dáib dá lamhainn a labrad,’ ar Sencha mac

Oilella, ‘i. in cétleth don oidhchi do Fiontan 7 an leth déghinach do Choin qCulainn ar thuirs in mic bic do chosc.’

130

‘Licfedsa fair,’ bhar Fiontan.

‘Anfadsa fair,’ ar Cú Chulainn.

At—raactadar Ulaid um Chonchobar 7 faídset techta do thochustal Ulad uili gu coibfleid Fintain. Luid Conchobar go crislach do gabáil a n—erraid umpa do dul gu Dún Dá Benn gu teach Fintain meic Néill.

135

Do—ríactadar Ulaid do thochustal na fledí conach buí fer lethbaile a n—Ulltaib gan torroctain ann. Is amlaid tângadar gach brugaidh gana bantoilg 7 gach rí gona rígain, gach fer ciúil cona(a) comaísi 7 gach ségainn cona sēitchi. Mar nach rised act nónuar don baile is amlaid ro fritháilid iad. Bádar codultighe comdachta cruthglana ríá n—oirchill ann. Pádar gríanána áilli arda esarda do úrlúachair, 7 slúaidtighi sídhamla, 7 cuchtracha lethna luchtmara, 7 brughen bhric bélfairsing osí lethan luchtmur cúlach cernach ceathardoirsech inro thuillset maithi Ulad etar mná 7 fíru ic ól 7 ic aībn[i]us. Ro dáilti airithchi bí 7 leanna dhóibh gu riact proind cét do biud do gach naonuar díu.

Íar sin hairhecrad a óiltech la Conchobar ar urrannuib 7 cenéaluib, ar gráduib 7 dánuib, ar caínbéasuibh o caomchostad na fledí. Tângadar rannairedha re roinn 7 deoghbuireda re dáil 7 doirseoraig re dorseo[r]acht. Ro canta a ceoil 7 a n—oirfítid 7 a n—inntlais. Ro gabtha a ndúana 7 a ndréchta 7 a n—admolta dóibh.

145

Is ann sin at—bert Cú Chulainn re Laogh mac Ríangabra,

150

‘Érc romhad u m[o] pho[pa], a Laígh,’ ar sé, ‘7 fairgsi lat r[e]landa aeoir 7 fionta let cuin tiucfa medón oidhchi, air ad menic a críchaib cianuib comhadhuib i comfód 7 i comfaire.’

Ro érig Laogh roime amach 7 [buí] ic midemain dó mar sin gu táinic medón oidhchi. Febh táinic medón oidhchi táinic Laogh airm u mbuí Cú Chulainn.

155

‘Is medón oidhchi budestu, a Chū,’ ar Laogh.

Mur do—chúala Cú Chulainn sin ro innis do Chonchobar 7 sé ina fiadhnaís isin fochla féinedh. At—raacht Conchobar ina sesam. Ba taí tostach for Ulltaib ó’d—chonncadar an rí ina sesam. (53) Ba sed a thaí bádar Ulaid dá toirned (dá tuitied) snáthad a féic’ ar lár gu cluinífide a fúaim.

160

Aon do gesuib Ulad labrad ríana rígh. Aon do gesuib in rígh labrad ríana druídibh.

Is and sin at—bert Ca[th]pad druí,

‘Cidh cin, a ardríg?’ ar cé.

‘Cú Chulainn and súd,’ ar Conchobar, ‘is mithe leis dol d’ól a fledí.’

165

‘Diamag maith lais bennactain Ulad in n—aonbaile do thuillem, .i. ar f(h)ainn 7 ar mná do fágbaíl.’

‘Bidh maith,’ ar Cú Chulainn, ‘act con—tísait bur curaid 7 bur gca[th]mílíd 7 bur n—aos ciúil 7 dána 7 airphitid linn.’

At—ractadar Ulaid érge n—aoinfír ar in ufaithchi amach.

170

‘Maith u mo phobu, a Laíg,’ ar Cú Chulainn, ‘tabair séol étrom forsinn carpat.’

Bádar téora búada aradhnachta *for* Laog inn tancin, .i. imorchor ndelend 7 foxul ndírech 7 léim tar bailg.

¹⁷⁵ ‘Maith u mo pho[pa], a Lao[i]g,’ ar Cú *Chulainn*, ‘sneith brod forsinn—*echraid*.’

Gní Laog inn sin. Meabaid bánbidgad bodbo d’*eachraid* Con q*Culainn*. Tángadar *eachraid* Ulad forsinn ufaithchi ar a n—*aithrir* 7 is *ed* so ro gabsud: ar faithchi Dúin Dá Bend, do *Chaithir* Oisrin, do Lít Túagha, do Dún Rígáin, do ¹⁸⁰ Olloirbi, do Magh Macha, a *Slíab* Fúait, a n—Áth na *Foraire*, a Mag Murthemne, a Crích Saithi, *tar* Duib, *tar* Sruthair na Bóinne, a Mag mBreg, a Mide, a Sinmag Léana in Muicedhi, a Crích Fera Cell, *tar* Brosna mBladma, a clé re Bernan mBera ingine Tregha risi ráiter Bernán Éle, andeas re Slíabh Eiblinne ingine Gúaire, *tar* Fionnsruth risi ráiter Abhonn húa Cathfaidh, a ¹⁸⁵ Machaire mór na Muman, *tar* lár Mhairtine, andeas re fionnchairgib Locha Gair, *tar* Sruthlinn Muige, a crích na Déisi Bici, a uferann Con Raí meic Dáire. Gach *telach* tara téigdis no múrdais gu fágbaidis ‘na ufáingleanntuib. Gach fídhbaidh tara tigdis ro thescdais *rotha* íarnaighe in *charpait* réma na ralach romór guma crích machaire dá n—éis. Gach sruth 7 gach áth 7 gach inber tara ¹⁹⁰ tigdis bidh lega loma láintirma tar a n—éisi re head cian re mét no berdis a n—eo[ch]rada ina n—irglúiniuh na srutha as a *sostaib*.

Is ann cin at—[bert] Conchobar ría hUlltu,

‘Níba hamru int slig[i]si etar Dún Dá Bend 7 Dún Dealga.’

‘Do—berim mo bréthir,’ ar Bricne, ‘act as ordarca damsasanas do rád ná do ¹⁹⁵ neoch aili éigemh, indar linn ní i crích Ulad uile itám etir.’

‘Do—berim mo bréthir,’ ar Cencha (54) mac Oilell[a], ‘nach a crích Ulad itám.’

‘Do—berim mo bréthir,’ ar Conall Cernach, ‘conid fír sin.’

Is ann cin ro tennsatar araidh Ulad a nglomara a mbeoluib a n—*echraide* ón *chét* ²⁰⁰ *charpat* gusin *carpat* ndégenach. Co n—ebert Conchobar,

‘Cía *for—finnfad* dúin cía crích ina ufuilim?’

‘Cía *for—finnfad*,’ ar Bricni, ‘act Cú *Chulainn* úair is é at—bert nach raibe trícha cét in n—Érinn nach derna orguin cét and.’

‘Rimsa tici, a Bricni,’ ar Cú *Chulainn*. ‘Radhadsa,’ ar sé, ‘d’fís *sgél*.’

²⁰⁵ Luid Cú *Chulainn* gu Druim Collchaille risi ráiter Áine Clíach in tansa i crích na Déisi Bici.

‘Apuir, a phopa, a Lao[i]g,’ ar Cú *Chulainn*, ‘in ufedarais crích ina ufuilim?’

‘Ní fetar ón,’ or Láeg.

‘For—fetarsa ámh,’ ar Cú *Chulainn*. ‘Ceann Fábhrad thSléibi Caín so tes, ²¹⁰ Slíab Eblinni so thoir túaid, Linn Luimnig in linn mórólus út at—chí, Druim Collchaille so ara ufuilim risi ráiter Áine Clíach i crích na Déisi Bici. Rinn itúaithe atá Clíu Máil meic Iugaine 7 ferann Con Raí meic Dáire.’

In comfad pádar uimi sin snidhis snecta dermhá(i)r *for* Ulltaib gu ferna fer 7 gu fersib *carpat*. Do—rigénsat araidh Ulad uroibri mára, .i. colamna cloch do ²¹⁵ thógbáil ar scáth a n—eo[ch]raide etarru 7 an gaoth, conad marthanach ueos ‘Eachlusa Ech n—Ulad’ ó sin ille. Conidh d’innchomaruib in scéoilsi sin.

Lotar rompu Cú *Chulainn* 7 Láeg gu hairm a mbátar *Ulaid*.
 ‘Ceisc dauno,’ ar Cench mac Ailell[a], ‘ca crích i ufuilem?’
 ‘Atám,’ ar Cú *Chulainn*, ‘i crích na Désí Bici i uferand Con Raí meic Dáire i Clíu Máil meic Iugaine Móir.’ 220
 ‘Ar mairg—ní de cin,’ ar Bricne, ‘7 mairg *Ultu* uili.’
 ‘Ná hapuirsi cin,’ ar Cú *Chulainn*. ‘Béradsa éolus d’*Ulltaib* a fritheing na conaire cétna gu roisem ór mbidbadaib ríasiu uus lá.’
 ‘Mairg d’*Ulltaib* ó ro génair in mac tuc an comairlisin.’
 ‘Ní fetar gusaniu,’ ar Fergni mac Finnchaoim, ríbrugaid *Ulad*, ‘comairli 225
merbi nó metachta nó mígaiscid agat d’*Ulltaib* ríam gusaniu.’
 ‘Mairg at—chonnairc antí do—beir an comairlisin,’ ar Lugaid Láimderg mac Léiti, rí Dál n—Araaidh, ‘gan inadh rionna 7 arm 7 ilfaobar do déanam de.’
 ‘Ceisc, cid is áil dáib?’ ar Conchobar.
 ‘Is áil dúin,’ ar Ceall[ta]char mac Uithechair, ‘beith lá co n—oidhchi isin 230
 chríchsi ina ufuilem, úair mad scéith madma linn dul aistisi slicht sionnaigh i ufásaihib nó i ufidhbaduib againn.’
 ‘Apuir dauno, a Chú *Chulainn*, ca hinadh longphoirt is cóir dúin do gabáil risin ló co n—oidhchisi?’
 ‘Aonach Senchlochair sunn,’ ar Cú *Chulainn*, ‘7 [ní] hinbaid aonaig an 235
 inbaidsi, .i. inbaid garb geimrita. Atá Temair Lúachra for leacain na hUrlúachra 7 is inti atád na histada (55) ocus na forgenta.’
 ‘Dulu gu Temair Lúachra is cóir ann,’ ar Sencha mac Oilella.
 Lodur rompa a tremirdhírgi na sliged(i) gu Temair Lúachra. Cidh Temair Lúachra dauno mārrop fás folam ríam ná iarum ī ní hī inn oidhchisin rop folam. 240
 Ba dethbir ón, úair mac rucad do Oilil la Meidb, .i. Maine Mó—eipirt, 7 tucad side ar altrom do Choin Roí mac nDáire. Lotar in oidhchisin Ailil 7 Medb gu maithib i cúicid leo gu Temair Lúachra. Cía ro bádar sin uile ann, buí Eochaid mac Luchta cona chúiced ann. Buí Cú Raí gu maithib Cloindi Degad uili ann. Gé ro bádar uili ann ba ben faitech fúrachair Medb úair bádar dá dercaid, .i. dá 245
 draí, ic forcoimét di 7 ba sed a n—anmann—side, .i. Crom Dereoil 7 Crom Darail, dá dhalta do Chathbad druí.
 Is ann cin for—eacmuing dóibsiuim beith ar múr Temra Lúachra in tansin ag midemhain 7 ag mórcoiméd úatha for gach leth. Is ann cin is—bert Crom Deróil,
 ‘In tarfaiger anní tarfadh damsá duit?’ 250
 ‘Cid ní?’ ar Crom Darail.
 ‘At—cú ar leicnib na hUrlúachra innair. Indar(b) [l]iuim at ruibhne rúadgaiscedach’ íat.’
 ‘Nír furáil lim cró 7 fola isin béol tacras sin,’ ar Crom Darail, ‘úair ní slúag ná sochraide súd act na doire dímóru secha táncamar [in]né.’ 255
 ‘Damad edh íat, cid fod—era na carpait ríg[d]a romóra út fótha?’
 ‘Nídad carpait sin,’ ar Crom Darail, ‘act na rígrátha secha táncamar.’
 ‘Díamduis rátha íat, cidh fod—era na scéith áille aongeala úastuib?’
 ‘Nídad scéith etir,’ ar Crom Darail, ‘acht na colamna cloch filid a ndoirsib na ráthasin.’ 260

‘Díamdis colamna íat,’ ar Crom Deroel, ‘cid fod—era na r[e]anna rúadarm úas bróintib mórduba in mórslúaig?’

‘Nídad r[e]anna sin,’ ar Crom Darail, ‘acht ois 7 allta na críchi cona mbenduib 7 cona congnaduib ú[a]sta.’

265 ‘Díamdis ois 7 allta íat,’ ar Crom Deróil, ‘cid fod—era ’na curat a ngretha asa crúitib do fódlaighib conad fordub gu héor úasa cennuib?’

‘Nídad greada sin,’ ar Crom Darail, ‘act alma 7 éidi 7 innili na crích arna léiced asa bfáltuib, úair is ar a ngealtuibh tairisit na héoin 7 na hethaidesin *forsin* snecta.’

270 ‘Masat éoin 7 ethaidi íat, dom’ *chubais* ní h[i]mirci aonén, ut est,

‘Masat ealta con[d]ad elta
ní himirci aonén;
atá brat breac (56) co n[d]ath mbánóir,
dar let um *gach* aonén.

275 ‘Masat elta glenna garba
isna rann[*aib*] rodha,
nídad úaiti greanna garbha
úasna beruib badba(ou).

280 ‘Dar lim nídat froa snecta
act madh fir gu mbechta
atá ina grinni garta
úasna rindi reacta;
fer fá gach starda crúaid corcra,
is adhual in elta.

285 ‘Ná héligsi misi *itir*,’ ar Crom Deróil, ‘úair is mé atá *for* firinni. Acus á tecait sech rannuib dhoiredha na hIrlúachra, (7) cidh rus—crom munapdis daíne?’
Acus is *amlaid* ro buí ’con éliugad 7 do—rinni in laíd:

‘A Chruim Deróil, cid at—*chíu*
tresin céo?

290 Cía frist(h)áad mana crú
forsin ngléo?’

‘Nír *chóir* duit imarbaíg rim
is gach ra[i]nn;
adirisi, a daíne cruind,
295 adirimsa anaill (lllllllll).’

‘Masat muine (â) bhus a bhfos
treathan a tres,
do—dingnadis imas
damdis ois.

- ‘Masat doiri fedha fernn
nó coill cairb,
ní lúaidfidis slighe nduilb
díamdaís mairb. 300
- ‘Úair nachat mairb garg a ngléo,
garb a llí;
lúaidid muige is feda féo
úair isad bí. 305
- ‘Díamdis croinn do *chennuib* cnoc
con gním ngleac,
ní lúaidhfídis lethead bruitt
díamdaís breac. 310
- ‘Úair nachat mairb gránna a muirn
cin [n]acha dailbh;
fíir go mbúaduibh fíir na fern,
rúadha a n-airm. 315
- ‘Mas alr] druim eech ndonn atát
drong *sreath* snéid,
masa cairge is lúath ráit,
at rúadh masdo líhc(cc). 320
- ‘Cid díatá neim ar gach mbarr?—
báigh derb donn,
á ’dreacad siein in rainn
cía rus-crom?’ A *Chruim Darail*. 325

At-*chúala* Cú Roí mac Dáire imbreasain in dá drúagh ar múr Temra Lúachra
ar a *chomair* amach. 325

‘Ní ar aonscéal atát an dá druísi amuig,’ ar Cú Roí.

Is ann sin ro *chomérig* grían ós dreith in talman in tansin. Is ann sin ro ráidh
Crom *Deróil*,

‘Is follus dúinn anos an *slúag* úair do érig grían re leicnib na hUrlúachra.’
Acus is *amlaid* baí ag rádha 7 ad-*bert* an laíd ann: 330

‘At-cíu Lúachair línib slíab,
taitnidh grían tulgorm re taobh;
is óic rom-ríadhad do *chéin*,
etar móin céir is craob.

‘Masa elta fiach súd tall,
masa elta treagna trom,
masa elta truidedh labur,
masa elta cadan nó corr; (57) 335

340 ‘Masa elta gigrann ngur,
masa elta géisi gér,
is fada úathaib gu neim,
is gairid úathuib gu fēr.

345 ‘A Chū Raí meic Dáire dil,
a fīr im–thigh sáili sreabh,
apuir, óir is fearr do *chíall*,
ca réd im–thigh in slíabh sen?’

350 ‘An dá *dercaig*, in dá drúagh,
is adbul a céo;
as úil úamhnaigh adas–cí
is lúamnaigh in léo(auu).

‘Masad cethra cornaigh cais,
masad cairge crúaidhe cneis,
masa coill(i) dubgorm tana,
masa mongar Mara Mis;

‘Atá claidem gacha bó,
is a scíath dá leith *chlíu*;
atád meirge crúaid re crúaidh
ósna búaihbsin at–*chíu*.

360 ‘Masad cethra condad cethra
ní himirci aonén;
atá fer borb *bertas* braon–gó
ar druim gacha haonbó.’ At–cíu Lúachra.

Nír *chía[n]* do–bátar in dá druí 7 an dá *dercaig* ann co trath bánbidgad badba don *chétna* broine *tar* gleann anall, 7 ba hedh barbardacht at–raachtadar conár
365 *farcbad* sleag ar aidhlinn ná scíath ar birride ná cloidem ar elchaing a Temair Lúachra. *Gach* teach ara raibe tuighe a Temair Lúachra atorchair ina línbrataib *dermáiribh* díu. Ba *samalta* gumba hí in mhuir *tísedh* tar múraib 7 *tar* cernaib an betha cuca 7 ro saí gnéthi do ng[n]úisib 7 buí crith ar dédaib a Temair Lúachra. At–raachtadur an dá druí a taisibh 7 a táimnélluib, .i. fer dīb *tar* múr
370 *amach*, .i. Crom Darail, 7 Crom *Deróil tar* múr anunn. Ar aí sin ro érig Crom *Deróil* 7 ro *chuir* súil *tar* an cétna broinigh táinic isin ufaithchi.

Tarblaingsat an slúag *forsin* faithchi 7 suidhsad in aonoirechtas fuirre. Snidhis 7 leaghais an snechta trícha *ferthroighed for* gach leith úatha. Táinic Crom *Deróil* isin teach i rraibhe *Medb* 7 *Oilill* 7 Cú Roí 7 Eochaid mac Luchta.
375 Imchomaircis *Medb* canas táinic int airmchrith dus–fáinic, in a haéor anúas nó in tar moir indíartúaign nó a hÉrinn anoir.

‘Is a hÉrinn anoir tar leicnibh na Urlúachra gu deimin,’ ar Crom *Deróil*, ‘7 ní fetarsa ind Érennaig nó ind allmurachaig dó[i]b.’

‘Na budh aithnidh do Choin Raí ann súd túarascbáil Ulad? Air is menic ar ecraitib 7 ar slúag[ed]aib 7 túarstuluib ina barrad è.’

380

‘Rop aithnigh,’ ar (58) (ar) Cú Roí, ‘acht gu fad[b]ainn a túarascbála.’

‘Túarascbáil an chétna broine táinic isin baile,’ ar Crom Deróil.

‘Tabair dúin,’ ar Medb.

‘Uindse re dún anoir anechtair,’ ar Crom Deróil, ‘buiden ría[g]da romór. Fíu rí gach aonfer isin buide[i]nsin. Tríar ind airenach na buid(e)nisin. Laoch 385 roisclethan ríghdha romór etara ar medón. Samalta re hésca ina ollchúiced déc a gnúis 7 a dhreach. Ulcha degablánach fionnchaomh fair. Folt tóbach dergbuidi gu fán a chúil. Leann corcra (corcra) torthaireach imbi. Míleach dergóir ina brat. Léne do sróll rí[g]da rían(n)a chnes. Scíath gu cógroth óir fair. Claidem órdhuirn intlais lais. Sleagh chain chorcarglan ina gealglaic cona foga 390 foghablánach lé. Certlaoch dá leith deis, soilsighthir snechta a ghnúis 7 a agaid. Fer bic brá(th)dhubh dá leith chlí; luchra són gu mór. Fer finn forsolus ic faobarchleas cloidim ú[a]sta. A chalc dēt áithgér urnoct(a) isin dara láim dō, a chloidem mór míleta isin láim araill, 7 ros—cuir ’mā sech a n—urairde 7 a n—inisli co mbenad foscad fría folt 7 leacain an láich medónaig. Ríasiu ro síact talam (7) 395 ras—geibh an fer cétna ar uighibh 7 ar faobruibh.’

‘Is rí[g]da in túarascbáil,’ ar Medb.

‘Is rí[g]da in lucht isa túarascbáil súd,’ ar Cú Roí.

‘Cid ón, cá súd?’ ar Oilíll.

‘Ní hanna,’ ar Cú Raí. ‘Conchobar mac Fachtna Fathaig, húa rí[g] Érenn 7 rí 400 díles dingmála Ulad, is é an laoch mór medónach úd,’ ar sé. ‘Is é in laoch út dá leith (n)deis, .i. Fionntan mac Néll Níamglonnaig, fer trín Ulad, conid soillsithir snechta a gnúis 7 a agaid. Cú Chulainn mac Súaltain an fer bec brádub út dá leith chlí. Feirchertne mac Cairpri m[eic] Iliach in fer finn forsolus sin fil ic imbirt cleas ngaiscid ú[a]sta. Rígollam do ríggollamnaibh Ulad sin 7 405 cúlchoimétaigh Conchobair é ó theit a crích bidbad, 7 cebé damadh áil áil ná agallam an rígh, ní léamthar co n—aicillther an fersin.’

‘Uindse riu sin anoir aneact[a]ir,’ ar Crom Deróil, ‘(at—chonnarc) tríar n—álainn n—étrom 7 earrad fiannaigh impa. Días óga áithi ededacha (59) díb. In tres gilla, ulcha degablánach donnchorcra fair. Ní bert a dhrúct don féor ar a 410 áithi 7 imétruime táncadar mar nach bfaiced neach don mórslúag íad 7 at—cíadsun an slúag uile.’

‘Is séimh 7 is imétrom 7 is [s]ídmail an túarascbáil,’ ar Medb.

‘Is séim 7 is [s]ídmail an lucht isa túarascbáil,’ ar Cú Raí.

‘Cid ón, cá sūt?’ ar Oilíll.

415

‘Ní hanna,’ ar Cú Roí. ‘Trí saormacama Túaithe Dé Danann ann sin, .i. Delbaoth mac Eithlenn 7 Aongus Ōc 7 Cermad Mirbéoil. Táncadar deredh oidhchi andiu do mórad áigh 7 urgaili guro mescsat in slúag 7 is fír conach uhfaicet an slúag íat 7 at—cíatsom an slúag.’

‘Uindse riu sin anair aneact[a]ir,’ ar Crom Deróil, ‘buidein laochdha 420 lánglonnach gu dtríar derscaighthi rompu. Laoch fíchda fardonn ann sin 7 laoch finn fírlainn 7 laoch rúanaig righthenn gu bfolt tóbach dergbhuide fair,

gumba *samalta* re cír mbethi re deredh fogmair nó re bre(ia)tnasuib bánóir glantaitnem a fuilt. Ulcha degablánach donnchíar fair, *samalta* re hedh láma
 425 laích ar fad. Is [s]*amalta* re corcair líac ar lasadh nó re haidblidh tened a gnúis 7 a dreach. Trí scéith doinnderga míleta foruib. Trí manaesi móra murneacha for a mbacaib leo. Trí hédaighi caoma corcarda impu.’

‘Dar ar cubus,’ ar *Medb*, ‘is laochdha 7 is curata in túarascbáil.’

‘Is laochdha 7 is curata in lucht isa túarascb[áil] sút,’ ar Cú Raí.

430 ‘Cid ón, cíá sút?’ ar *Oiliú*.

‘Ní hanna. Trí prímlaích *Ulad* ann sin: na dá *Chonall*, .i. Conall Anglonnach 7 Conall *Cernach*, 7 *Laoccuri Búaghach*.’

‘Uindse riu sin anoir anechtair,’ ar *Crom Deróil*, ‘tríar úathmar anaitnigh a n-áirenach [na] buidnisin. Trí léinte líneacha a custul fría cnesaib dībh. Trí bruit
 435 innegliatha odhra a bforcibal impu. Trí cúaille íarainn isna bratuib ós a mbruinnib. Trí fuilt *fordonna* fraochdha forra. Trí gainsgíatha órdha gu caladhbúailtib forra. Trí sleag slindlethna leo. Trí cloidme órduirn aca. (60) Ua *samalta* re gláim con allmaraigh a ufathad srénbúrach cridhe cach míled re forclos a mbidbad isin dúnsa.’

440 ‘Is bairbarda 7 is curata in túarascbáil,’ ar *Medb*.

‘Is barbarda inn lucht isa túarascbáil sút,’ ar Cú Raí.

‘Cid ón, cíá sút?’ ar *Oiliú*.

‘Ní hanna,’ ar Cú Raí. ‘Trí taismigh catha *Ulad* and sin, .i. Uma mac Remainfisigh a Fedhuib Cúailgnigh, Errge Eachbél ó Bríg Errge 7 Celtchar mac
 445 *Uithechair* ó Dún Dá Lethglas.’

‘Uinnse riu sin anair anechtair,’ ar *Crom Deróil*, ‘fer súilech slíastach slinnénach sármór sithfoda co sárbrat lactna impi. Sect ngerrchochail ciárdha comlethna uime, girra gach n-úactrach, libhra gach n-íchtrach. Naonuar cechtar a dá thaobh. Lorg adúathmar íarnaide ina láim. Cenn ainbhten furre 7
 450 cenn áilgeen. Ba hedh a rabh 7 a abairt, furmidh an cenn n-anbthen for cenn an dara nónuair conas-marbann re a bertiugad a n-aonúair. Furmidh an cenn áilgen forra conas-beothaigenn isin úair chétna.’

‘Is ilrechtach ingnad an túarascbáil,’ ar *Medb*.

‘Is ilrechtach intí isa túarascbáil sút,’ ar Cú [Roí].

455 ‘Cid ón, cíá sút?’ ar *Oiliú*.

‘Ní hanna,’ ar Cú Roí. ‘An Daghdha Mór mac Eladain, daghdhía Túaithe Dé Danann, táinic do mórad áigh 7 irgaili etar na slúaguib isin maiden aniu.’

‘Uinnse riu sin anair anechtair,’ ar *Crom Deróil*, ‘fer tailg tullethan, osé baile brádhorcha, osé drechlethan dédsolus gan errad, gan éidedh gan arma acht
 460 fúathróc doinnlethair dhegsúaiti gu horbacuib a dí ocsal. Remithir fer gach mball de. An cortha cloithchisi amuig nach ufédait Clanna Degad do thógbáil ro gad i talmain 7 do-rinne ubhallchles imman mér co ’raile de. Ro léic úada re talmain feibh ro léicedh dlaí omthanaig ar áithi 7 édtroimi.’

‘Is rúanaigh righthenn rochalma an túarascbáil,’ ar *Medb*.

465 ‘Is fornertmur cách isa túarascbáil (61) sin,’ ar Cú Roí.

‘Cid ón, cíá sút?’ ar *Oi(o)liú*.

‘Ní hanna, Triscadul Trénfer sin, .i. *trénfer* tighe *Conchobair*. Is é marbas na trí nónuair.’

‘Uintse riu sin anair anechtair,’ ar Crom Deróil, ‘gilla núa naíidenta a cengal 7 a gcuibrigib. Trí *slabraid* cechtar a dá *chos* 7 *slabraid* cechtar a dhá lám. Trí ⁴⁷⁰ *slabraid* ima brágaid 7 móirsesir gacha *slabraid* conad innann 7 énmóirsesir déc. Beanaighsium rompur ferda feramail gu trascrann ant aonmóirsesir déc. Dus–tairengenn feib nus–tairngedh a gcoimlín do bolgánuib belche *for* áithi 7 étroime. An tan at–cluín baltanugad a námhad gu mben cenn gach fir díb re tul-fótuib in talman nó fri carraic chloithe, is *sed* ad–beir cách frisin ufersin, “Ní do ⁴⁷⁵ *tharachtain* gaile nó *gaiscid* berar an rompursin act fo boltanugad an bídh 7 an lenda fil isin dúnadh.” Not–geibsium eill náire de sin, co n–imthigh aitheadh leo co táí tostach co tic an tonn buile *chétna*.’

‘Dar ar cubus,’ ar Medb, ‘is nemnech dochoisce an túarascbáil.’

‘Nemnech dochoisci cách isa túar[as]cbáil,’ ar Cú Roí.

480

‘Cid ón, cíá sút?’ ar Oilill.

‘Ní hanna, mac na curad ad–rubart ó chíanuib, .i. Uma mac Remainfisigh 7 Errge Echbél 7 Celtchar mac Uithechair. Is egin an oiredsin do daínib ag a choimhet ó theit a crích a bidbad dáigh a gaile 7 a *gaiscid*. Acus Úainchenn Arraideach atacomnaic 7 ní slán act aonbládain dhéc 7 nír chaith a chuit ⁴⁸⁵ ríamh na tairgfedh da gach aon no biad isin tigh ní di.’

‘Uinnse riu sin anair anechtair,’ ar Crom Deróil, ‘buiden daoscarslúag. Anfer etarra, súasmaol dubrinntach fair, moculsúile móra mellglana ina chenn. Aigeadh eitheopacdhá sleamangorm aige. Brat ríbach i *forcibal* ime. Frithchamán umhaidhi ina brat úas a bruinne. Sithbac crédhuma ina láimh. ⁴⁹⁰ Cuilc(h)in ceoilbhinn ina choimedecht. Bertaidh eachlasc bhar an slúag co tárcenn suba 7 suilbire 7 sogra don rí 7 dont slúag uile.’

‘Is soithim 7 is fuirisigh an túar[as]cbáil,’ ar Medb.

‘Is soithim cách isa túarascbáil sút,’ ar Cú Raí.

‘Cidh ón, cíá sút?’ ar Oilill.

495

‘Ní hanna, Róimit Rígoínmit sin,’ ar Cú Roí, ‘óinmit *Conchobair*, 7 ní raibe d’esbaid ná do chumhaidh ar duine do Ulltaib ríam a ra tucad d’aire act co faiced Róimit Rígoínmit.’

‘Uinnse riu sin anair anechtair,’ ar Crom Deróil, ‘fer corcarda cinnliath a carpat cennpairteach asa eachraid uraird. Lenn ilbreac ingantach uime co ⁵⁰⁰ n–imdénamh de órsnáth. Fail órda cechtar a (62) dí lám, fainne óir um gach méur dá méuruib. Airm co n–imdénam órda lais. Noí *carptig* roime 7 nóí *carptig* ina díaidh 7 nóí *carptig* cechtar a dá thaobh.’

‘Is ríghda 7 is oirnidhe in túarascbáilsin,’ ar Medb.

‘Is ríghdha oirnidhe antí isa túar[as]cbáil sút,’ ar Cú Roí.

505

‘Cid ón, cíá sút?’ ar Oilill.

‘Ní hanna,’ ar Cú Roí] ‘.i. Blái Brugaid mac Fíachna a Temair Arda, .i. Ard Ulad. Acus is égen na nóí *carptigsin* imbi gach conaire tēit, air ní éistinn sin re hirlabrai neich dont slúag act rena n–irlabrai sin. Ní bí gaíne a chomráidh sin do neoch aili act dóiu sin.’

510

‘Uinnse riu sin anair anechtair,’ ar Crom Deróil, ‘buiden rígdá romór. Aonfer in n-aireanach cáich. Folt fraochdha fair. Eall n-áilgen isin dara hóil dó, cubar fola *forderge* isin n-óil araill: frecrea mín muinnteartha an dara fecht 7 freacra ain(n)dírdá(in) an fecht n-aile. Onchú óbéil cehtar a dhá gúalann. Scíath dathgel fair. Cloidem(em) gealduirn lais. Sleagh mór míleta ra hard a gúalann. An úair nus-geibh a grith slegi do-beirsium béim d’irlainn an rogaí *for* a derrnainn gu muighid spongeáidble teneadh dar a slinn 7 *dar* a fogr[á]in(n), an úair rus-geb a grith slegi. Caire dubfola do linn adhúathmar arna dhénamh agaig roime tría druidecht d’folaib con 7 cat gu fuigbhrighthea cenn na slegi isin linn nemi sin an tan tig a grith slegi dhi.’

‘Dar ar cubus,’ ar Medb, ‘is nemnech an túarascbáil.’

‘Is nemnech cách isa túarascbáil sút,’ ar Cú Raí.

‘Cidh ón, cía sút?’ ar Oilild.

‘Ní hanna,’ ar Cú Roí, ‘Dubthach Daol Ulad ann sin, .i. fer ná ro thuilli buide fri nech ríam, 7 in tan is creach ag Ulltaib is hécin cairi fola *fordergi* ic fóbairt na slegisin arnach loisced fer a himchuir 7 is ic tarngaire catha atási gu deimin,’ ar sé.

‘Uinnse riu sin anair anechtair,’ ar Crom Deróil, ‘buiden aile 7 fer fêta farrsaid finnlíath ina hairenach. Brat gléfinn imbi co n-eochairimlib airgit aongil. Léne álainn aongéal i custal fría chnes. Craobh chréduma fría hardd a gúalann. Bindithir airpeted a ghuth. Irlabrae admall aige.’

‘Dar ar cubus,’ ar Medb, ‘is breathamhúnta 7 is gaoth in túarascbáilsin.’

‘Is gaoth 7 is brethamúnta cách isa túarascbáil sút,’ ar Cú Roí.

‘Cid ón, cía sút?’ ar Ailil.

‘Ní hanna,’ ar Cú Roí, ‘Sencha mac Ailella a Carnmuigh (63) Ulad, sobér-laighe bfer talman 7 fer sídaidh[th]e slúaig Ulad. Fir dhomain ó thurcbáil gu fuinedh no sídaigfedh dá thrí foclaib.’

‘Uindse riu sin anair anechtair,’ ar Crom Deróil, ‘buiden fêigh firálainn. Gilla ōg étedhach ina hairnech. Folt buidhi búanchlectach fair. In breth nach bfédann ind laoch fil roime do bhreth beridsium ī.’

‘Is gaoth 7 is glic in túarascbáil,’ ar Medb.

‘Is gaoth 7 is glic intí isa túarascbáil sút,’ ar Cú Roí.

‘Cid ón, cía sút?’ ar Ailil.

‘Ní hanna,’ ar Cú Roí, ‘Cai Caínbrethach mac Sencha meic Ailella sin. An breth nach fétann a athair do edargleodh beridsium hí.’

‘Uinnse riu sin anair anechtair,’ ar Crom Deróil, ‘tríar úathmar allmdarda gu bhpudrullaib imghérta urarda, gu n-ēdaigib lómura líathodra umpu, gu trí lorgaib íarraidib ina lámaib clí. Ní labair nech díbh ri aroile 7 ní labair nech dont slúag friu.’

‘Is moghdha allmarda in túarascbáil,’ ar Medb.

‘Is moghdha allmarda antí isa túarascbáil sút,’ ar Cú Roí.

‘Cidh ón, cía sút?’ ar Ailil.

‘Ní hanna,’ ar Cú Roí. ‘Trí doirseoraig thighi Conchobair, .i. Neim 7 Dall 7 Dorcha.’

'Na buidne con-aicesiu is íad *Ulaid* sút,' ar *Medb*. 555

'Is íat écin,' ar *Cú Roí*.

'In ro samh^ladh ríamh nó íaram nó an bfuil a dubconnuib nó a réimfáistine acaib a toigeacht sunn?'

'Níd fedamar má tá,' ar *Cú Roí*.

'An bfil isin dúnad nech nod-fidir?' ar *Medb*. 560

'Atá seinnsir *Clainni Degad*,' ar *Cú Roí*, 'i. Gabálglinni mac Dedad fil 7 é dall trícha blíadan isin dúnadsa ac a ghaire.'

'Tíadhar dá fíarfaige de in ro hairchilled a toigeacht nó ca hairchild tucad forra.'

'Cía raghas and?' ar *Cú Roí*. 565

'Ticedh Fanglinne mac *Degad* 7 *Crom Deróil*.'

Tángatar reampa conice in teach a raibe Gabulglinni mac Dedad ac a gaire.

'Cía so?' ar eisin.

'Crom Deróil 7 Fanglinne mac Dedad do fíarfaige dítsa,' ar síat, 'in rai(r)be a tairngire nó i fáistine toigeacht *Ulad* nó an bfuil fritháiled forra.' 570

'Is cían atá i tarrngire,' ar Gabulglinne mac Dedad, '7 is é a bfrithólad, i. teach íarnaidhe 7 dá tech cláraighe imbi 7 teach talman faí anís 7 leac imdaingen íarnaidi fair 7 ina bfrith do chrínach 7 do lasamhain 7 do gúlach ro timairced isin teach talman conad forlán. Is sed ro tarrngiredh dúinn gu timair[c]fidis *Ulaid* a n-aonoidhchi isin teachsin. Atád secht slabraide 575 uría[i]rn sunt fó chosuib mo leapasa re hoirchill cenguil 7 foríata. A cengal do na secht coirthib filid ar an faithchisi amuigh.' (64)

Tángadar roimpu isin tech i raibi Ailil 7 *Medb* 7 maithe na trí cúicedh 7 ad-féadar dóib mar do hoirchledh *Ulaid*.

'Tíagar d'ferthin fáilte friu, i. nech ó *Chú Roí* 7 nech úaimsi,' ar *Medb*. 580

'Cúich raghas ann?' ar *Cú Roí*.

'An días cétna,' ar *Medb*, '7 gurb amhlaid ferthair an fáilte úaimsi friu gu maithi[b] cúicid Chonnacht 7 ó *Choin Raí* gu maithib dá cúiced Muman.'

'Do-bérsa aithne,' ar *Cú Roí*, 'ar [in]tí frecras ind fáilte in re sídh nó an [re] deabaid tángadar *Ulaid*, úair madh é *Dubthach Dóeltenga* frecras ar tūs ī is re 585 deabaid tángadur. Mad ē Sencha mac *Aillella* frecras is re síd tángadar.'

Lotar rompu conici an baile i rabadar *Ulaid* forsin bfaithche.

'Mo-chen bithchen do thoigeacht, a ardríg airdéactaig *Ulad*,' ar *Crom Deróil*, 'ó *Meidb* 7 ó maithib Connacht lé.'

'Mo-chen bithchen do thoigeacht,' ar Fanglinne mac Dedad, 'ó *Choin Raí* 590 mac Dáiri gu maithib dá cúiced Muman filid tall isin dúnad.'

'Tairisi linni 7 leisín rígh sin,' [ar] Sencha mac *Oilelda*, 'air ní do dénamh oilc ná irgaile tángadar *Ulaid* act for medrad meisci ó Dún Dá Beann gu Clíu Máil meic Iugaine 7 nír míad leo dul isin chrích gu mbedis adhaigh longphoirt innti.' Tángadar rompu (gu) conuici bhaile a raibe *Medb* 7 Ailil 7 *Cú Roí* 7 *Eochaid* 595 mac Luchta gu maithib na trí cúiced 7 ro innisedar sin dóib. Ro curedh ant aos dána 7 na hairfítig gu hUlltaib gén ro bás ic íaraidh tige dóib.

Ro curedh techta cuca dá rádha friu an laoch bud ferr do Ulltaib do chur do breith rogain tighe dóib. Ro éirig imbresin mór ic Ulltaib imbi sin.
 600 Ad-raachtadar cét curad comchalma arna raonuib aonfecht guro síthaigh Sincha mac Ailella íat.

‘Taot Cú Chulainn ann,’ ar Sincha, ‘úair is fá thomhus a thigi tângamar 7 bithi for a faosum gu roisti.’

At-raacht Cú Chulainn 7 at-raacht[a]dar Ulaid érgi n-aínfir ina díaidh. Sillis
 605 Cú Chulainn for an tech is mó buí isin baili 7 rop eisin an tech íarnaide uma rabadar na dá tech cláraid. Tângadar a lucht frithóilti cuca. Adad tor tenead dermáir dóib. Ro rinntea airi[g]dhe bídh 7 leanda dóibh. Gach faisti ticed do oidhche dóib ro élaidis a lucht frithalma úatha ar aonfer(er)uib gu ríacht an fer déigenach gu ro íadh in tech dá eis, gu tucadh na secht slauhraire ar an comloid
 610 7 ro cenglad na secht slabraide do na secht corthib cloch bádar forsín bfaithche. Tucaid trí coícait gaband cona mbolcuib do graosad na tenead anís 7 (65) anúas isin tech, (gurro gáirset) gu táinic robruth ón tenid trisin tech anís. Guro thromgáirset an slúag um an tech gurbo taí tostach for Ulltaib co n-epert Bricne,

615 ‘A Ullta, ca réd in bruth romórsa a gabas ar cosa? Act is airderca dhamhsa sanas iná do neoch ele éighem. Dar limsa atáthar ic ar loscad anís 7 anúas 7 is foriata an tegdais.’

‘Biaid cor dá finnfam,’ ar Triscutal Tréanfer ic éirgi 7 ic tabairt buile díá chois isin comloid n-uiría[i]rn boí risin dorus. Ní ro greid 7 ní ro géis in chomhla.

620 ‘In ní uma ndernais do fleadh do Ulltaib, a Chú Chulainn,’ ar Bricni, ‘dus-radais a cró bidbad íat.’

‘Nád-gabad ecla, a Bricni,’ ar Cú Chulainn. ‘Do-dhénsa leim Chrúaidhín ní trésa raghad Ulaid uile amach.’

Sáil[dis] Cú Chulainn a chloidem gu ráinic gurice a elta trisin tech n-íarnaide 7
 625 trisin dá tech cláraid.

‘Tech n-íarnaide innso etar dá tech cláraid,’ ar Cú Chulainn.

‘Measa gach maín ón,’ ar Bricne.

Is ann sin cot-roisce Cú Chulainn 7 ro lá cor n-íath n-irradh in n-airde gu ro lá clíath n-úachtrach in tige de gu mbuí for cléith an tigi aili. Co n-aca an slúag síis
 630 úada. Do-ralsat aonchlár catha díb dá bfóbairt. Do-bert Ailil a dhruim frisin comloid díá n-anacal. Gabsat a shecht meic a lám ón dorus. Do-beabait in slúag for lár in lis. Do-luig Cú Chulainn gó’ muintir 7 do-bert a lúth frisin comloid gu luith a chos tré gurice a glún.

‘Mad [d]o ben do-lig,’ ar Daoltenga, ‘no bidh ina ligiu.’

635 Do-bert Cú Chulainn a (b)frithisi a lúth frisin comloid gu mbuí an imdorus forsín teallach fó.

‘Freasdíadam,’ ol Sencha. ‘Is tú notn-fóirfes.’

‘Is ead bias and,’ ar Cú Chulainn, ‘gach n-aidme bus ada d’óguib ic comrac bíd oguib. Do-fíl bur céle cuguib sunn,’ ar Cú Chulainn.

640 ‘Caidi bur n-airle?’ ar Sencha.

‘Tùchraid for ndromanna fría fraigi uile 7 bídh a gaisced ar bélaibh cáich úaibh 7 erbaid aonfer día n–acallaim 7 munab trom turghabáil fo–cardur foruib.’

‘Cí[a] adaigellas?’ ar Sencha.

‘Adaigellarsa,’ ol Tri[s]cudhul. ‘Nach fer don–éice[c]usa díb ad–béalit a(i) 645
béo[i]l.’

Bádur a céile ag dénam a n–airle amuigh.

‘Ceist, cí[a] adgládh ar 7 cía cétna–ragas isin tech?’ ol in óig amuig.

‘Ragadsa,’ ol Lafán.

Ann luidh Lafán cuga isin tech, nónuar dó.

650

‘Inlaochda sin, a laocha,’ ol sé.

‘Is ed,’ ol in lao[i]ch.

‘An fer co cenn a chéle,’ ol Tri[s]catal. (66)

‘Fír, fír,’ ol Fanglinne, ‘Tri[s]cadal sunn ag irlabrai ar béalab Ulad. Ní fuil irlabraid maith leo chena.’ 655

D–on–éce Tri[s]cudal gu haindíraid gu tarla a dí bond bána for Lafán.

Do–luid Fer Caille iarom isin tech, nónuar dó.

‘Inlāigh sin, a laocha,’ ol sé.

‘Is ed amhlaid.’

‘In fer gu cenn a chéle,’ ol Tri[s]cudul.

660

D–on–éce Tri[s]cudal Fer Caille gu haindíraid gu tarla a dí bonn bána fair.

Do–luidh iarom Míanán Anaighech isin tech, nónuar dó.

‘At bána linne an othair fil[et] sund,’ ol sé.

‘D–on–écusa,’ ol Tri[s]cudal, ‘dús in aibél de.’

Gabais a chéle foran rabh cétna coná teachaid nach [a]é a mbeathaid as etir a 665
suidhe.

Con–gair iarom in slúag amuigh imun teach día gabáil for Ulltu. Ro lásad Ulaid in teach día cennuib co torchradar trí chét fón tigh dont slúag buí anechtair. Dlúthaig in cath díaraile. Bádar iarom a n–imnisi in chatha co medón laí arnabárach. Rus–gabh maidm ar apa bad úaiti.

670

Baí Ailiil for sosad in dúin ag a ndéecsin.

‘Rob(u)dar scéala innisin damsas gusanu scéala Ulad. At–cúas damh(bh) ní bádar a n–Ére a cuma dóiu óig. Co n–aca ní déanaid acht meabail aniu. Is cían ó’s fásach, ní gebthar cath gon rí. Mad umumsa do–bert[he] in cath ní cían fo–lilsed. At–chíu nísat cungaing dóib 7 ním–atha anacal 7 is dídainn 675
díth–gonar impu.’

La sodhain ro lá Cú Chulainn bidg tresin mbuidin. Fordu–rubha na buidne fo trí. Fordo–ruba Furpaide Fer Beann mac Conchobair imacú[i]rt an slúag 7 ní gondais a chéle é ar a leithced leo.

‘Cid ná gonar,’ ol alaile, ‘in ségaindsi? Ní meallach a cáine do–gní.’ 680

‘Tunga a tuingaid mo thúath,’ ar Mac Rithisi do Érneuib, ‘cid cenn óir no bid fair no [n]gonaindsi a guin mo bráthrach.’

At–cúas do Choin Chulainn sin 7 do–bert forgam fair co n–apa de. Maiti iarom in cath for Érneuib 7 ní ténu acht tríar díb as. Oirgit Ulaid in dúin uile 7

⁶⁸⁵ aincit Ailíll cona sécht macuib ar ná bádar i cathugad friu. Ó sin trá nír treabadh Temair Lúachra.

Is-laí Crumthan Níath do Érneuib as. Con-ric fri R[ich]lisi mbrancháin[t]le ic Leamain. Muime do Chrumthan an beansin.

‘In fargbad mo mac-sa?’ ol sí.

⁶⁹⁰ ‘Fargbad écin.’

‘Tair liumsa,’ ol sí, ‘co n-[d]lérais.’

‘Cidh (67) dígail?’

‘Gu rubur Coin Culainn tar a (n-)ési,’ ol sí.

‘Cinnas do-dhéantar sôn?’ ar seisium.

⁶⁹⁵ ‘Ní hannsa. Ma rot-bet dí láimh doneca nach nderneall fair fo-gebthar a n-aiscid.’

Lotar dano in ndiaidh ant slúaig gu farnocht ar Coin Culainn for a cinn a Crích Úaithne. Tiscaid Rithis a hētach forru fiad Choin Chulainn. Múchais Cú Chulainn a édan frith lár arnán-faiced a hirnoct.

⁷⁰⁰ ‘Dus-fār a bfecht, a Chrumthain,’ ar Rithis.

‘Do-fil an fer cucad,’ ar Laog.

‘Amai,’ ar Cú Chulainn, ‘in géin bis an bean an cruth ucat ní-sn-édursa.’

Gabais Laog chloich isin tailm 7 diubraicis ī gu n-eacmuing tar a luthain co meabaid a druim a n[d]lé int[e] 7 gumbo marbh. Cod-ráracht iar sin Cú

⁷⁰⁵ Chulainn a ceann Crumthain. Fich fris co tuc a chenn 7 i foidb lais.

Do-lotar iarom a ndiaid ant slúaig gu Dún Dealgan co bfeodar ann an oidhchisin. Bádar ann for fartha co cenn cethrachat lá for aonfeis la Coin Culainn. Tiagait úada iar tain 7 fágbaít bendactain la[i]s. Táinic dono Ailíll aneas fría hUlltu gu mbuí for céleighe oga. Do-breth coimleít[het] a aitchi d’ór

⁷¹⁰ 7 do argat do Ailíll 7 secht cumala nach meic dá macuib. Do-luidh Ailíll iarom dochum a thíre fó chóra 7 aontai[d] fría hUlltu.

Baí iarom Conchobar iar sin con coscrad a ríge imbi an géin do-baí a mbethaigh. Conadh é baotherm Ulad co Teamair Lú[a]chra conige sin. Finid amen ocus a Minaird do graibneadh 7 dob é aos an Tigerna an tansin v3 blíadna .xxx. 7 .v.c. 7 míle blíadan. Misi Seanchán mac Gille Críst mic Eóin.

TEXTUAL NOTES

1–7. Note now the quite different introduction of L (1–7). *ngen*–(5) may be for *nguin* ‘killing’.

2. *throath*: MS reads *throat*.

20. *T. Fola*: Also l. 21; cf. *Tráig Tola* L 27,–8.

20. *uero*: Also ll 24,–9 etc.; not, however, in L. Cf. also *ut est* l. 270. We may have here traces of Q.

35. *Nít fuirigh*. . .: This may be corrupt; cf. *nít infhuirig cusin anúair* . . . L 50, which Watson translates, ‘Thou art not to be delayed until it is too late . . .’ (p. 3. 7); see also edition n. 50.

53. *aireal[g]dha*: Cf. *rígh[d]a* (114, 256, 397,–8), *ría[g]da* (384); but *ríghdha* (386); also *Dagh[d]a* (456).

63. *Danmargaig*: *hanmargaig* L 91, ‘a form of *Danmargaig* arising (here only) in sympathy with the following *allmaraig*’—Watson, edition Glossary s.v. *anmargaig*. But E’s *Danmargaig* is more likely to derive from Q.

63. *a fíir sochair Ulad uile*: Cf. *a fíir ocharimmil chúicid Ulad* L 91, ‘with reference to the position of Dún Dá Benn, far in the north of Ulster’—Watson, n. 91; however, earlier Sencha addresses Cú Chulainn as *a chenn sochair slúaig Ulad* (41 (58)) in a similar welcome. The likelihood is that E reflects Q and that the LL scribe altered his exemplar.

87. *úair is rí Ulad Conchobar . . . : úair ní rí Ulad Conchobar . . .* L 121. Watson, n. 121, gives no convincing reasons for taking the reading of E as an error. Cf. ‘*Is rí Conchobar a úfechtsa,*’ *ar Cathpadh . . . ‘Is ed,’ ar Sencha* (78–9), which makes it quite clear that Conchobar is being declared king. Again I suggest that the LL scribe has altered the reading of Q, here represented by E.

91. *Do bádar trí lá 7 téora hoidhchi*: Cf. *Damnatar la trí laaib 7 aidchib* L 126, which looks corrupt; it is unlikely to reflect Q.

93. *ina thuili téhta*: Cf. *ina thopor thuli 7 téhta* L 130, which is supported at l. 124 (177).

93–5. *gunach raibe aithlis fás folam . . . gach mac . . . : cona rabi aithles fás falam . . . cen mac . . .* L 131 ‘so that . . . there was not a disused enclosure, deserted and empty, without a son in the place of his father and his grandfather, serving his proper lord’ (Transl. p. 5.–14). I think it very likely that *cach* (which apparently was the original Y reading) was the Q reading. Watson, n. 131, takes *fás, folam* as attributives. Translate perhaps, ‘so that . . . no abandoned enclosure (i.e. before Conchobar’s year as king) was deserted and empty . . . every son taking the place of his father and grandfather in the service of his hereditary lord.’

98. *is rí Ulad Conchobar: is ardrí Ulad ifechtsa Conchobar* L 138.

103. *do comhairledh la Fiontan . . . a choibhfled do dénamh: ra chomarléic Fintan . . . a choibled do dénam* L 146, *ro comairligead Fintan* (la omitted?) Y. Cf. *ra comarleiced ac CRR* (ed. Hogan) §52, 17, 19; see *DIL* s.v. *con-airléici*. Q probably had a passive here. For several instances of this verb see *ZCP* xvi 424.

119. ‘*Cinnas éisin?*’ . . . ‘*Ní hanna, caoí . . .*’ L appears defective: ‘*Cinnas eside?*’ . . . 7 *coí . . .* (170).

121. *ní raibe d’écin catha . . . fair ríam nach fortsa do biad a menma* (sic leg.): L does not have *ríam* and reads *bias* for (Q’s?) **no biad* (172–3).

134. *go crislach: co crisluch na Craibríade* L 191.

149. Here we find a further triad in L: *Ra fodáilte séoit 7 maíni 7 innmassa dóib* (215). This was probably not in Q. I see it as evidence of the LL scribe’s interest in triadic ornamentation and exaggeration.

152. *ad menic a críchaib cíanuib comhadhuib i comfód 7 i comfaire*: L reads . . . *cíana comaidchi ‘com fhóit 7 ‘com fhorairi* (220) ‘keeping watch and ward

for me' (Transl. p. 8. 13). Our reading would suggest the meaning 'in joint watching and in joint look-out' (i.e. with the speaker, Cú Chulainn). No doubt Q would have the dat. pl. attributives in *-aib*, rather than L's *-a*, *-i*. However, loss of *-b* does occur quite early; cf. Mulchrone, *ZCP* xvi 56.

154. *ic midemain: ac midem 7 ic mórdéscin* L 222, a couplet occurring several times in CRR, e.g. §§25, 26.

164. '*Cidh cin . . . ar cé: c* for palatal *s* occurs quite frequently in E. Note also *u mo phobu* (171,–5), *airm u mbuí* (155), etc., where *u* points to an earlier MS's open *a*.

178. *aithrir*: For *aithris*.

194. *act as ordarca damsa sanas do rád . . .*: L's reading (280), without *do rád*, also appears at l. 615 (876).

211. *Rinn itúaith atá Clú Máil . . .*: *Riund andes atá in slúag i Clú Máil . . .* L 303; on the Y erasure see Watson's apparatus criticus.

224. Compare L's '*Mairg Ultu arro génair,*' *ar Celtchair mac Uithidir*, 'in gormac do-beir in comairli' (323). Note the similarly awkward division in L 409.

231. *úair mad scíth madma linn dul aistisi: úair massi madma lind dula esti* L 334 'for to leave it, we think, bears an appearance no better than defeat' (Transl. p. 11.–12). The correcting hand of Y changes the L reading – preferred by the text hand – to *uair mad sid mad cocad dubsi ni hail lind dul*. See footnote 32.

242. *Ailill 7 Medb gu maithib i cúicid leo gu Temair Lúachra*: Compare L in which *gu Temair Lúachra* is omitted and the words *d'ól i cind mís in meic sin* are added (353). Rather than taking the E reading as due to later editing, I see in L the work of the LL scribe.

250. L's *Innat-árfaid in ní tárfaid damsa?* (365) is no doubt closer to the reading of Q.

258. Compare L's *Diambtís rátha . . . intib?* (376). The shields would hardly be visible if they lay in the chariots/forts. E's *úastuib* probably derives from Q.

268. *hethaide*: *e-* does not appear to be appended to the opening vertical stroke of *h-* as in *héoin* (268). *–forsin*: in fact *s-*, not *f-*, in MS.

277–8. *nidat úati slega serba/uasna beraib bodba* (MS) L 401–2; at ll 402 and 406 Watson, without explaining, reads *lasna* for *uasna*; cf. E 278,–82.

278. *badba(ou)*: The scribe is simply filling the MS line. Likewise ll 295, 319, 350.

290–1. *Cía forsata in mana cró/iarsin gléo?* L 416–17.

294–5. Cf. *aterisiu a duni chruimm/at muni maill* LL 34878 (edition 420–1).

296–9. Cf. *Masat muni bú i fus/ina tast/risatresat munip liss/da dul ass* LL 34879–80 (edition 422–5). It is not unlikely that L also diverges from the original.

316–19. On very similar wording in *Aided Con Ruí* see *Ériu* xiii 104.

322. Cf. *a 'ta-regat sech in rind* L 448.

326. *atát*: Some letter added to *-t* in MS, probably *-a*.
- 327–30. Note the different wording of L 454–9. The words *At-racht grían ra lecnib na hIrlúachra*, L 457, should be read as part of Crom Deróil's remarks and not as those of the narrator.
351. *cornagh*: *corniga*, LL 34920, is probably a printing error; cf. L 480.
360. *aonén*: *óenbó* L 485.
362. *Lúachra*: *-ra* also appears, as here, over the *-c-* of *Lúachair* at l.331, with a mark between it and the *-air* sign which may be intended to cancel one or the other.
363. *co trath*: Read *co* or *con*.
364. Compare *Ba sed a barbardacht at-raachtatar cuna fargaib sleg ar aidlind* ... L 494, where E's passive *farchad* suits better; note also L's unnecessary *na torchair* (496), which is not in E.
368. L's *Ra sáit gnéthi da gnúsib* (500) may be the original reading.
369. *At-raachtadur*: For *At-rochratar* L 501.
373. *ra bruth na míled mórchalma* L 508, after *úatha*. For a similar expression in TBC see Watson's edition n. 507.
- 375–6. For E's indirect speech (*dus-fáinic*) L gives Medb's question in her own words (*dar-fáinic*, 512–13). The contrast may well reflect the taste of the LL scribe; see Watson's edition p. xxff.
- 377–8. On this see above, p. 152.
378. *Érennaig*: Or perhaps *Érnaig* intended.
380. *túarstuluib*: This rather than L's *ar thurasaib* (520) may be the original reading.
382. Compare this with the wordier L version: ... *dīb ám atá acumsa,*' ar *Crom Deróil* (523).
389. Again L appears rather inflated: *Sciáth dondechra co cobradaib óir buide fair* (535). On *cógroth* see *DIL* s.v. *cóic*, C 292. 47 ff.
396. Note L's triad-like *a rrind ar uigib 7 fháebraib* (546).
410. *Ní bert*: Possibly for *Ní breth*; *Nicon berat* L 565.
410. *ar a áithi*: L's *ar áthi* (566) suggests the influence of the speech of the LL scribe. Note also *I fail* ib. 792 for E's *An bfil* (560), *ar a fachthi* (MS) (246) for E's *ar in ufaithchi* (170). Cf. also *Mera* 262, *múadaib* (MS 440), *I comfhat* (306). There are also numerous 'phonetic' spellings in CRR–LL.
418. Compare L's better *cu ras-mescsat iat arint shlúag* L 578; cf. also *ra cummasc isin matin indiu for in slúag* L 639 which differs considerably from E 457. The latter may be the work of the LL scribe; it appears to be modelled on this earlier instance.
425. Again L appears to be superior : *ra corcair lossa liac no ra oíblib úrtheined* (589).
426. *manaesi*: *mancesi* MS.
427. *for a mbacaib*: L's *bar an barcaib* (591) may be a corruption of this. Citing Meyer's *Contribb* s.v.2 *barc*, where it is compared with a Welsh word *barch*, Watson translates *barc* 'spear-shaft'. Meyer's suggestion, however, is

based on the L reading and a gloss in H.3.18 which is clearly derived from it. Otherwise *barc* is unknown. I take *mbacaib* to have been the reading of Q.

443. *U. m. Remainfísigh*: Notice that the correcting hand of Y substitutes *r* for *n* to read *Remarfísigh* here and *Remarfísid* (482), which accords with Rec. I TBC (3468, from YBL), TBC(C) (2598) and TBC-LL (Táin 4066–7). The change must have been influenced by the YBL TBC.

453. Compare *Is ingnad in tuarascbáil* L 634; E conforms better to the pattern of the exchanges between Cú Ruí and Medb. E may also have the original reading at l. 504 (710–11).

467. *Is é marbas na trí nónuair*: L adds *da déccun anníaraid nammá* (656). This is a reference to Triscatal's feats at the end of the story (656 ff) and not to Crom Deróil's description, which is more usual.

472. *rompur*: Also in Facsimile and at l. 476; however, according to Watson L has *rumpud* at l. 670. The correcting hand of Y alters to *ruathar* and *ruathur*.

475. *chloithe*: Sic leg., following Ewan MacLachlan's transcription in *NLS* 72.3.5. E no longer clearly legible.

485. *ní slán*: *níra slán* L 683.

491. *Cuilc(h)ín*: Sic for *Cluicín*; cf. L 692.

492. Only the first and third words of this triad are found in L 693. Such triads unique to E suggest that a scribe of that line added, not omitted, triads.

517. *gu muighid* etc.: *co maidend lán armide méich de spoñcaiblib tentidi* L 728.

518. *do linn adhúathmar . . . : da lind adúathmar aidchi remi arna dénam tria druídecht . . . cu fobairthea* L 730. E appears to have a better reading here.

525. *in tan . . . : inn úair is crech ac Ulaib ule is crech aci-sium a óenur. In Lúin lúathéchtach Celtchair 'na láim ar íasacht 7 cori fola forderggi rompi, ar na losced-si a crand no in fer no biad fóthi meni fothraicthe sin choire fhola nemi hí, 7 ic tarngiri chatha itá-si* L 738.

527. *sé*: MacLachlan, *NLS* 72.3.5, p. 244.26, reads *.m*. In ultra-violet light E appears to read *.uii.*, but no doubt *.ui.* is intended.

530. L's *mældorn finnargit fa choim* (748) has no equivalent here.

531. *Bindithir . . .*: Perhaps *guth* should be inserted before *airpeted*; cf. L 749.

544. *An breth . . .*: Cf. L's *in breth na beir a athair 7 na fétand berid-seom hí* (769).

551. *antī*: L's *in lucht* (779) is probably the original reading.

554. E is defective. Add the following from L: *Tuarascbáil in chédna braini tánic issin fachthi (MS) díb sin. Nuchun airrecht in druí mór nimthathand a tuarascbáil do thabairt ó sin immach* (784–6).

555. *Na buidne . . .*: Cf. *Is iat Ulaid sút trá, bar Medb* L 787. The form *con-aicesiu* may well have been in Q.

566. *Fanglinne: Fáenglinni* L 799; also 569 (803), 590 (837), 654 (cf. U 985).

570. *forra: forru má tá* L 805; the latter two words may have been added by

the LL scribe; cf. *Níd fedamar má tá* 559 (791), which might have influenced such a change.

576. *mo leapasa: ind leptha sa* L 814, which Watson, edition Glossary s. *Article*, suggests may be for *mo* . . . (*lepaid* is fem.). Q would have read **mo leptha-sa*.

578. Leaving aside the late passive form, E shows signs of deriving from a source other than L: *Medb 7 Ailill 7 mathi na cúiced et ad-fétaiter dóib mar ra airichlit Ulaid* (817).

580. Again L is significantly different here and at l. 582; notice the rather familiar tone of L's *Tíagar d'ferthain fháilti riu, nech úaitsiu 7 úaimse, a Chú Ruí, 'ar Medb* (820; cf. also 824). The change may well be due to the LL scribe.

611–14. Compare this with L 869–74.

612. *trisin*: Sic leg., taking the *ar*-stroke of the MS as *r*.

628. Here begins the section of E which corresponds with over half of U. Line by line comparison of the texts shows that E is by no means a copy of X but that the author of the B version introduced minor changes in line with the rest of his text in order to make clearer the underlying narrative. For instance, E has clearer *Do-bert Cú Chulainn a bfrithisi a lúth frisin comloid* . . . (635) for U's *To-bert Cú Chulaind a lue afridisi* . . . (963).

632. *lúth*: see *DIL* s.v. *luí*; cf. l. 635.

641. *ar bélaib cáich* U 971.

642. *7 munab trom* . . .: This reading is probably due to the author of the B version. Cf. *Mad trummi turebáil a ndub-í fochartaíd a tech díb* U 972, translated by Watson, 'If what may come to you be too heavy to lift, cast the house from you' (p. 31.12). E seems to make better sense: 'and if it is not too heavy to raise, let it (the house) be cast on them.'

651. *Inlaochda*: Possibly a corruption of **Inlaích dano*; see p. 144.

662. *iarom*: Here and at ll 667, –69, –84, 706, –10 MS has *on*-stroke in this word.

665. *foran rabh cétna*: There are signs of editing here; cf. *Gabais a chéli a chois foí 7 imma-mbert forsna trí nónboraib ro bátar isin tig iarom* U 998.

675. *At-chíu* . . .: *At-chíd nim-thá-sa cumac dóib. Is díguin dom-gonar imaib* U 1013 (Transl. p. 32.–9). *cungaing*: The suspension strokes of the MS are expanded as *n*. See *DIL* s.v. *cumang*, which may be intended.

687. *Crumthan Níath*: This person is also mentioned in *Audacht Morainn*; *Crumthan*, as distinct from *Cr(a)umthand*, may be an older spelling. On *–tan(n)–ten(n)* see Meyer, *Wortkunde* §19, *Vendr. Lex.* s.v. *omthann*; see also Marstrander, *RC* xxxvi 350, and *GOI* §265 (c). For all four references I am grateful to Jürgen Uhlich of Bonn.

695. *Ma rot-bet* . . .: This is corrupt; cf. *Má rut-bet dí láim dó níbat écen nach n-aill chena ár fo-géba i n-ascid* U 1037 (Transl. p. 33.–17).

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