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**MERUGUD UILIX MAICC
LEIRTIS**

BY THE SAME EDITOR.

Eine Irische Version der Alexandersage,
with Introduction. 1883.

The same. Complete Text from the L. Breacc,
with the Readings of the Book of Ballymote and a
German Translation.

*(To appear shortly in Windisch and Stokes,
"Irish Texts," Vol. II., Part II.)*

The Cath Finntrága; or, Battle of Ventry.
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4s. 6d.

MERUGUD UILIX MAICC
LEIRTIS_{//}

THE IRISH ODYSSEY

EDITED

WITH ENGLISH TRANSLATION, NOTES AND GLOSSARY

BY

KUNO MEYER

C'

D. NUTT

270 STRAND, LONDON

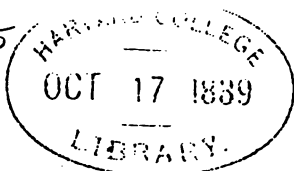
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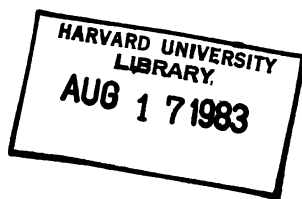
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Introduction.

THE short text here printed for the first time was discovered by me in the Stowe MS. 992, fo. 59 b, 2—61 a, 2 (cf. Rev. Celt. vi. p. 190), a vellum codex compiled, according to an entry,* on fo. 1, in 1300 A.D. From two marginal notes † it appears that it was written in the monastery of Cell Chormaic, now Frankford, in King's Co. There is a short gap in this copy, the bottom of fo. 59 b, 2, being rendered partly illegible by the decay of the vellum. Since then, Dr. Whitley Stokes has directed me to a second version found in the Book of Ballymote, p. 445 a—p. 447 b, a MS. written towards the end of the 14th century. On the whole, the texts of the two MSS. agree; but neither their relation to each other nor to their original is easily defined. Those older forms of language

* This entry, which is in the same hand and ink as the opening part of the MS., runs thus: *MCCC. asit nobis sancti spiritus gracias (sic) amen.*

† Fo. 56 b: *i mainistir chilli cormaic dam. misi seadn mac aedacain qui scribsit.* Fo. 64 b: *dardain roim chaise indiu dam i cill chormaic. misi sair seon mailtanan.*

and better readings which would enable us to decide are found now in the one, and now in the other. I shall put together some of the cases in which the Ballymote text (B.), in spite of its later origin and general bad spelling, offers older forms and better readings than the Stowe MS. (St.) ; for example :

- Line 5, *conacca uad*, B. *confacaidh uadha*, St.
 „ 19, *anaprai*, B. *anabraid*, St.
 „ 20, *daithin*, B. *daigthin*, St.
 „ 23, *tuifmuitni*, B. *tuifidmitne*, St. Cf. l. 186.
 „ 57, where St. omits *do ilge*, which is necessary for the sense.
 „ 181, *coneir*, B. *connergidh*, St.
 „ 182, *dosuidsium*, B. *rothuighsium*, St.
 „ 183, *agamfoglaim*, B. *acanfoglaim*, St.
 „ 192, *rosoidsi*, B. *roithfidhthi*, St.
 „ 217, *Peneloipi*, B. *Peniloipi*, St.
 „ 281, *agrad comor ag Uilix*, B. *agradh agutsa comor*, St.
 „ 287, *rechtaire*, B. *rachtaire*, St.

Thus too, the name of our hero in B. always preserves the correct Irish form *Uilix* (so, e.g., in Tog. Tr. 2250) ; while St. makes it *Iuliux*, the scribe connecting it no doubt with the Roman *Iulius*. On the other hand, it is St. that has preserved the name of the Cyclops in the adjectival form, *Cicroipecca* (l. 32), which B. misreads and transforms into *olcpetta*.

Under these circumstances, having two versions almost identical in value before me, I have ventured for once to leave the received method of printing

one MS. as it stands, and to reconstruct from both a critical text. I have, however, taken care to put all important variants (leaving aside only those of an undoubted orthographical nature) of either MS. from my printed text in the foot-notes, marking, besides, the extensions of all contractions and compendia by *italics*. I have also added marks of length and a punctuation of my own.

The particle written *h* in B. and *h*- in St. I have taken to be *tra*, which occurs written out in ll. 4, 24, 37, 75, 88, 198, 210, 283. *Immorru* occurs only once (l. 11) in B., written *iīm*, in a passage which is illegible in St. In l. 136, where St. has *dō*, B. *dī*, I have printed *dono*. In l. 235 St. alone has *dō*. A word may here be said about *dī* and *didiu*. I have never found the latter written out in any M.I. MS., though we find the form *diu* in Harl. 5280, which shows that O.I. *didiu*, like *dana dochum*, *immalle*, &c., had the accent on the second syllable. But side by side with *diu* we have in the same MS. the usual *dī*, and this often in cases where other MSS. have *dā*, as, e.g., in the *Tochmarc Emere*, LU. p. 123 b, 9: *cade do nert-su dana?* where Harl. 5280, fo. 28 b. has: *caidie do neurt-so dī?* While, then, *'diu* is no doubt the M.I. form of O.I. *didiu*, I should still advocate the real existence of a form *dino*, taking it to be of the same origin and meaning as *dono*, the *i* of the first syllable being perhaps a way of rendering the irrational vowel.

For, that *dana*, *dono*, &c., had the accent on the second syllable is proved by such forms as *dna*, *d'no*, and even *'no*, which in O.R., and is found now and then in good MSS., as, e.g., in LL. p. 99 a : *fecha latt dam in fuil-se 'no, a mo phopa Fingen*, a passage which on p. 89 b runs thus : *fega latt dam in fuil-seo dana*. Thus also, *doriacht Cethern do saigid 'no*, LL. p. 89 a ; *dogén-sa 'no fled mbrchain mbradbul aile*, ib. 172 b, 2. In addition to this, Windisch has already stated (Ir. Texte, ii. p. 160, n.) that I have actually found the form *dino* written *d̃io* in the Edinburgh MS. XL., exactly in the same way as *dina*, *dino*, for O.I. *dinaib*.

As to the origin of the Irish version, I have not succeeded in discovering in any mediæval literature, either Latin, French, or English, a text from which it could have been translated.

The current mediæval story of the return of Ulysses is generally narrated in sequel to the "Destruction of Troy," as both by Benoît de Ste. More and Guido da Colonna; and though this is the case also with our Irish text,* yet it has

* In St. it forms one of the *Echta ocus Aideda Gréic iar Togail Tróí*, following immediately upon the story of the return of Agamemnon (fo. 76 b, 2, and fo. 59 a, 1-59 b, 2), or, as it is called, the *Fingala Chlainne Tántail*. It is followed by the *Scéil in Minaduir*. In B. it comes immediately after the *Togail Tróí* (p. 411-445 a), and is followed by the Wanderings of Aeneas.

nothing in common with their versions. It would appear that the Irishman was himself the author of this work, which he compiled from different sources. That such was the origin of the Irish version of the story of Alexander, which differs from all other mediæval versions in not being based upon Pseudocallisthenes, I have shown in my edition of it, p. 11. How far our author was acquainted with the real story of Ulysses it would be hard to say. As it is, we seem to catch but faint echoes now and then of the Homeric poem. Some incidents, like that of the Cyclops (l. 32 ff.), are indeed in their main lines told pretty correctly, and the traditional astuteness of Ulysses, as well as the perverse stubbornness of his companions, pervade the whole tale (cf. l. 29 ff., 44 ff., 99, 109 ff. &c.); but many other features of the original story are curiously distorted, though not without a felicity of their own, in their Irish guise. For instance, the "Judge of Right" (l. 92), clearly a reminiscence of Aeolus; the *cilfing* (l. 166), (which I have tentatively rendered by "box,") given by him to Ulysses, that must not be opened before he has reached his native land, answers to the bag of winds, κ, 19 ff.; the subterranean cave, a reminiscence no doubt of the *μέγα σῆμα*, ψ, 188; the *comartha* = *σῆματα*, ψ, 206; but, above all, the part played by the dog Argos (cf. ρ, 292 ff.) in bringing about the recog-

nition of Ulysses (l. 279 ff.); and the way in which Penelope at first holds aloof from Ulysses (l. 295 ff. = ψ 93 ff.)

My conclusion from all this would be that our author must have been acquainted, in ways still unknown, with the drift and many main incidents of the Homeric poem, while this acquaintance was still so slight as to leave the play of his fancy free. Hence also the genuine Irish characteristics, which it is not hard to recognise in many single and small features of the narrative. I would here point out the following. The *Brethem na Firinne* (l. 92), to whose country Ulysses is made to come, reminds us of the *Inis na Firinne* whence the famous *fál mór* is in Irish story fabled to have been brought to Erin. Again, when the author brings in that wild fancy of the lake of water bursting from the Cyclops' eye (l. 75), he no doubt thinks of the numerous Irish stories of *lochthómadmann* in which lakes burst from the earth so suddenly that people can scarcely escape from them (cf. l. 74, *corbo monar dó a immdéitin*).

The Irish popular belief in the power of unseen spirits is distinctly alluded to in the story of the earthquake (l. 200 ff.), where, in the very presence of the catastrophe brought about by them, the beholder can only speak of them simply as "they" (*íat*, l. 201; cf. *scáilfit*, l. 205), spontaneously revealing the popular belief that their names must not

even be uttered; while Penelope, referring to them more distinctly, says (l. 297): "Many are the mighty folk"—*i.e.* the *des cumachta*, Ir. Texte, F.B. 28; cf. *atlochur dom chumachtaib, ar Conchobur*, LL. p. 111 b.

Other minor characteristics belonging to the traditional "stock-in-trade" of the Irish story-tellers, to use the words of Stokes, may be found on every page; but two additions at least are derived from other sources. Our author's acquaintance with Vergil is attested by his mentioning (l. 80 ff.) the meeting of Aeneas with Achaemenides (Aen. iii. 590 ff.); and the *Gesta Romanorum* are made use of in the story of the three precepts (l. 127 ff.), the second of which is identical with one of the *tres sapientiae* which a merchant sells to the Emperor Domitian for a thousand florins ("*numquam viam publicam dimittas propter semitam*," Gest. Rom. ed. Oesterley, p. 431); while the first is only an exemplification of the well-known "*Quicquid agis prudenter agas et respice finem*." This extraneous material is woven into the texture of the narrative in small episodes, a practice familiar to us from the Irish versions of the story of Troy (see Stokes' edition, p. iv.) and of Alexander (see my edition, p. 8).

I may mention that the story of Ulysses seems to have reached Ireland independently from this version. (Cf. also Windisch, Ir. Texte, p. 285, 251 note.) For there can be no doubt that the story

of the Sirens has been introduced into Irish fiction from the Odyssey, as I have pointed out in the notes to the "Battle of Ventry," p. 77. The passage in Gilla in Chomded's poem, there referred to, runs thus (LL. p. 143b, 30):

*Achilochus, Tribonna tall, athair máthair murdúchand.
Ulixes tuc cár 'na chlúais ra iarraid cul-líir lúathgúais.
Rap a gné soraid cosert, ras conaig tria chelgair[echt].*

Of yore, Achelous (and) Tribonna (Terpsichore ?) (were) the father (and) the mother of the Mermaid.

Ulixes put wax into his ear to seek swift peril on purpose.
Her shape was very smooth he sought her through cunning.

And again (l. 42):—

*Ulixes mac Luaithlirta, a máthair ard Anticlea.
Cid trág dorochair do láim Loir maic tholgair Thelamoín.*

Ulixes, the son of Laertes, his noble mother (was) Anticlea.
Though sad (to tell) he fell by the hand of Lor (?), the haughty son of Telamon.

Here "the son of Telamon" seems a reminiscence of Telegonus.

In conclusion, I have to thank my friend and colleague, Professor J. M. Mackay, for the kindness with which he has gone over the translation with me. I have tried to make it as literal as the English idiom would allow.

K. M.

UNIVERSITY COLLEGE,
LIVERPOOL.

Merugud Uilix maicc Leirtis ann so.

IAR n-indriud oculus discáiled prímhathrach 'na 1
Troiana oculus tuirthechta 'na n-Gréc, tánic cach
dís dochum a críchi oculus a feraind dílis féin. Tánic
tra Uilix macc Leirtis dia chrích oculus dia ferand,
co n-acca úad slébtí a feraind féin. "Is doilig linn 5
tra aní fogébam and sút .i. in rígan álaind áilgen ro
fácsam and a beith ac fir eili innar fiadnaisí, oculus
ríg ele ar ar crích, oculus ar ferand do beith aici,
oculus arsena féin imm ar n-deilb, cid iar firinni bem."
"Na cuirid fort-su sin," ar a muintir fri hUilix "úair 10
fogébam uili in t-olc sin." Is and sin immorru ro
taescair in gáeth forro-som, oculus ro cuirid i falc
mara móir immach doridisi, co ro bátar bliadain ar

Iulix *St.*, and so throughout. incipit do m. U. sosis bodesta
B. 1 am *St.* indrad *B.* discáiled tró *B.* 2 troiana *St.* oculus
om. B. tuirtechta *St.* turtechta *B.* 3 doib *St.* oculus *om. B.*
4 da *bis St. B.* 5 confacaidh uadha *St.* 6 indí *St.* inni *B.* siut
B. álaind *om. St.* 7 rofácsamar *B.* 8 7ararferand *St.* do— aici
om. St. aici *B.* 9 ar firinni *St. B.* beam *B.* from here to l. 17
St. is defective. 10 muintir *B.* 11 im- *B.* 13 amach dorigisi *B.*

- in mescmerugud sin, no co ráncatar i n-oilén mór.
- 15 Ocus fúaratar caerchu ollacha móraidbli oculus ro marbsatar trí caerchu díb. Ocus ro cuirít a pupaill tairsib oculus ro tarlait a teinti oculus ro hurlamaigit a cairig. Trí lá oculus trí hoidchi dóib and. Iar sin tra atbert Uilix: "Is mithig dún immthecht" ar
- 20 sé. "Ni cóir a n-aprai," ar slat "úair atá ar n-daithan bíd co bráth ina fil do chaerchaib sund." "Nocho dingén foraib," ar sé "cén dula d'iarrair ar n-atharda bunaid féin." "Aní atái d' iarrair," ar slat "tuifimit-ni uili it lurg, amal ro fácbait do
- 25 muintir uili connici so." Is and sin tra ro fácbatar in n-oilén oculus táncatar inna longaib doridisi, oculus ro bátar bliadain ar in muir, co ráncatar oilén eli. Iar tíachtain dóib tra isin oilén, doralá sláb óir dóib inna medón. "Is maith in turchurtha so" ar
- 30 a muintir fri hUilix. "Ca fiss dóib-si ón?" ar sé. "Nach leór fil do sétaib acaib asa Tróí?" Oculus ro gabsat oc tinól in óir, noco faccatur in Cicroipecca cuccu. Oculus ní ro fíarfaig scéla díb, acht amal ro

13 inoil- B. 18 imcheacht St. 19 anabraid St. inaprai B. siat amuintir rehuilix add. B. 20 daithin B. daighthin St. bíd om. B. cobrach St. anafuil St. cairib B. 21 dingnem B. dingin St. gan B. St. dul diar- St. diarr- B. 22 amathartiri B. anni St. inni cafuili diarr- B. 23 tuifidmitne St. toifimitni B. rofacbuis St. 24 conaigiso B. conuiciso St. 25 antoilin St. inoilin B. doris B. 26 noco St. 27 tra om. St. 29 imeadon inoil- B. turcairtiseo B. 30 díbsi St. 31 lór afuil dotsetaib St. isintrae St. trai B. 32 inti olcpetta B. 33 cuca St. fiarf- St. B. acht amal robairm B. 34 futhai St.

bátar and, tánic foithib. In bail i m-bíod in cur no
 in cathmílid, ro íadad a láma impu, co ro brúid 35
 ocus co ro minagied a cnáma ocus a feóil. Iar
 marbad sochaidi díb tra do túargaib nonbur leis
 díb etir a dí láim imm Uilix macc Leirtis. O ro
 rathaig tra Uilix in fer fíamach fírglicc beith oc a
 breith i forécin, ro éla etir uillib a muintire sís 40
 dochum láir, ocus ro fuccad a muintir úad. Is
 and sin tra tánic Uilix dochum 'na long ocus ro
 innis 'na scéla sin don nonbur ro bóí isna longaib.
 Ocus do ráidetar a muintir fris: "Cuirem tuilled
 innar longaib do sétaib ocus glúaisem romuinn!" 45
 "Ni ba fíir sin," ar Uilix "no co findar cindas
 ruccad mo muintir úaim, ocus is trúag tind liumm
 a m-breith úaim." "Cid trúag sin," ar slat "na
 habair, úair is cert a míad linn do beith-siu etrainn."
 Is and sin tánic Uilix d' iarrair ind fíir móir, co 50
 ríacht co dorus 'na húamad. Atchondaire-sium 'na
 gnúisi aigedbána ettlaidi a muintire isin úamaid oc
 a déicsin immach. "A áes cummtha," ar sé "is

anbail St. curaid St. 1- St. n B. 35 in om. B. umpu St. B.
 guro brudh B. bruidigh St. 36 minagied B. minidhedh St.
 feol St. 37 tra om. B. 38 adha B. St. 40 foiréigin St.
 41 rugad St. 42 tainicsium B. roindisí dunonbur B.
 44 doraidthar St. B. fris om. B. cuiream tuillid B. cuirium
 tuill. St. 45 inarluing B. .s.aib St. conglaaisim remaind B.
 gluaisium St. 47 aris trugh lind ambreith uaid St. 48 gidh
 truagh tra St. ar slat om. B. nahabair sin St. 49 oir St.
 in St. atraind St. 51 huama St. sin St. na om. St. 52 aigh-
 idhbhána St. adbana ettlaidi B. ettlaidi om. St. gadechain
 B. 53 amach St. om. B. 7 aaes cumta B. a om. St. 54 sin om.

mór in gábad sin i fuilte." "At fír," or slát "ocus
 55 rotbía féin ass." "Ni ba fír ón," ar sé "combarala
 dam ocus dond aithech." "Inneo?" ar slát. "Ca
 hacmaing fil acat do cur fris? Ni fil do géri do
 slege na do daingni do láma ní frissa roissed fo-
 grainne do slege cnáim inna churp." "In fobairthi-
 60 si éirgi tairis anár?" ar sé. "Trúag ám sin," ar slát
 "atáit trí cosschéimenn cach firúainn etir a dí chích."
 "Ca fiss dóib-si," ar sé "in barbardacht fil inna churp
 nach fil trumma as dingbála dí inna churp inna
 chotlud? Eirgid tairis anár," ar sé "ocus tócbaid
 65 bar n-anála i n-úachtur bar cléib do bar n-étrum-
 mugud tairis." Ro éirgetar-sum ocus táncatar
 tairis immach. Ocus ro bátar trí cosschéimenn
 cach áenfir díb etir a dí chích oc immthecht tairis.
 "Dénium immthecht budesta!" ar slát. "Ni ba
 70 fír ón," ar Uilix "combarala dam-sa ocus dond
 aithech." Tánic dia indsaigi, ocus in t-áensuil mór
 ro bó i tulportaib a étain, ro chuir fograinne 'na
 slege etir in dá abra, ocus tuccustar sáthad ar in
 sleig isin suil, cor bo monar dó a immdítn ar in

*B. 55 rodb- B. rotb- tú add. St. nibat B. 56 intaithech
 B. doneathach St. 57 hacfainn St. hacfaind B. noconfail B.
 dosleige om. St. 58 daingni dosleighi St. risaroisid B.
 frissiroisedh St. 59 dotsleighi St. 60 ám om. B. 61 coisce-
 manna St. caiscemend B. againd B. adhachich St.
 adacich B. 63 is St. di ann add. St. inachodlad ina churp
 St. 65 darbur St. 66 eirghitar St. eirgidar B. 67 coisceime
 St. caiscemend B. 68 cach fir St. adhacich St. B. 69 dénum
 om. B. nocobafir arsiáti u. 70 intaitec B. donaithech St.
 71 indsaigid B. 7 aensuil B. 72 fograinni B. 73 tucustair St.*

loch lethanmór lindusci ro memaid esti. Cid tra 75
 acht ro chraith in sliab ocus ro gair in úama risin
 n-esarchosairt doroine in fer ruadremur romór dia
 chossaib ocus dia lámaib ac iarrait indí dorat in
 n-ainécin fair. Ocus táncatar inna luing asa aithli
 sin. Airmithir fer do muintir Uilix do dul ar 80
 dremni ocus ar déaithi, corob é in fer sin doralá
 do Aenias macc Anaichis dia m-bói for loingis.
 Bliadain tra do Uilix ar muir iar tífachtain assin
 oílén sin, ocus nonbur dia muintir, is ed ránic
 imúslán leis co tír do neoch nach fúair bás tria 85
 galraib anaichnib. Tánic iarom Uilix i tír, co
 tarlatar maicc ingaire dó oc a n-almaib. Ba roglicc
 tra in fer sin, ba fer fíamach fírgáeth ocus ba
 coitcheannbérla, úair ro foglaimthea leis hérla cacha
 tíre i téiged, ocus ro fíarfaiged scéla tresin m-bérla 90
 ro fogain dóib. Ocus is ed fúair acco, corbo é
 Brethem 'na Fírinne ro bó aire isin crích sin. "Ca
 fírinne fognas dó?" ar Uilix. "Cach duine dogní
 a foglaimm aici ro soich a dúthaig fo chétóir" ar
 íat-som. "Cid dam-sa," ar Uilix "nach dingninn 95
 m' foglaimm aici?" "Ní fuil a accmaing acat," ar in
 frísneisid ' úair ní fágbaither aiccept in áenlái cen

76 mebaid *B.* meb- *St.* 77 risin easairchosair *St.* dorinne *B.*
 78 ic siridh *B.* iar- *St.* inti *B.* *St.* ináinigin *B.* *St.* 79 isinluing
St. iarsin *St.* 80 airmítir *B.* airmhiditir *St.* 82 dáinias mac
 ainicis *B.* 83 bli- *B.* bl- *St.* 85 imúslanti *B.* du *B.*
 86 gallraib *St.* *B.* 87 ba fear fíamach fírglic tra infear sa *B.*
 89 coitcind mberla é *St.* rofoghluimtea *St.* 90 triasan *St.*
 91 gurbe *B.* 92 bahairech *St.* airiuch *B.* 93 doni *B.* *St.*
 94 roith- *St.* 95 nac dingnind foglaim *B.* 96 an bhail a
 fainn *B.* acfaind *St.* 97 frísneisid *B.* frísneisigh *St.*

deich n-uingi fichet do dergór dó. Ocus tú-sa,"
 bar íat-som "cársa cóich thú?" "Do éloithchib
 100 'na Troianda dam-sa" ar sé. Ocus tánic úadib ar
 ammus a luinge, ocus ro íarfaigetar a muintir scéla
 de. Ocus ro innis dóib feib atchúala ocus ro bóí
 ac a ráda friu foglaimm do dénum. Ocus is ed ro
 ráidset, nach roibi a thoisc accu a dénum: "úair
 105 ro thuitsetar ar fuilt ocus ro theimligetar ar ruisc
 ocus ro dorchaidsetar ar n-gnúisi ocus ro buidetar
 ar n-déta, ocus ni bud oirches dún ar n-ór na ar
 n-indmas do thabairt ar foglaimm nach tuillfed dún
 do dénum." "Ca ferr dóib," ar Uilix "a íacbáil
 110 ar bernadaib báegail no ar doirsib aideda 'nas a
 thabairt ar foglaimm tuillfes dóib bodéin?" Is and
 sin tra táncatar rompo isin dúnad, ocus dorala
 dóib fer in baili forsin faithchi, ocus ro íarfaig scéla
 díb. Ocus ro innsetar dó cach dochair súaratar
 115 ocus ro íarfaig díb crét 'ma táncatar. "Táncamar
 do foglaimm acat-su." "Fogéibthai-si sin acht
 corab accmaing a dénma acaib." "Cahaccmaing-etir
 ón?" ar síat. "Ni tabraim-sea aiccept fenlæ cen
 deich n-uingi fichet do dergór dam." "Fogébam
 120 duit-si sin" ar síat. Ro ferad fáilti friu ocus tuccad

99 cúlth tu *St.* cuich thu *B.* eloichib *B.* éloithib *St.* 100 troian
St. troiana *B.* uaithib *St.* 101 de asgela *St.* 103 garada
 riu *B.* fogl- *St.* *B.* 104 atoisc *B.* 106 7 roghlasatar ar 7
 robuidhitar *St.* 7 roghlasadar arndedbaigi *B.* 107 oircs *St.*
 oircs *B.* 108 tuillfid *B.* 109 daib *St.* *B.* 110 tabairt *St.*
B. 111 bidein *B.* 113 7 robi agfiarfaid scel díb *B.*
 115 craed *B.* su *om.* *B.* 117 acfaing *B.* acfainn *St.* a
 dénma *om.* *St.* 113 nach *B.* 119 gan. xxx. uinge *St.*

cotalthech fo leith dóib ocus tuccad tra airigthi
 bíd ocus lenna dóib inn, ocus dorinned folcad ocus
 fothracad dóib. Ocus deisitar and in n-oidchi
 sin. Ro éirgetar co moch iarnamárach cosin
 n-inad i roibi Brethem 'na Fírinne. Ro toimsit ¹²⁵
 deich n-uingi fichet do dergór dó ocus dorinne-
 sium aiccept dóib-sim. Is é seo tra in t-aiccept :
 “Cemad áenathair ocus áenmáthair do beith acaib
 bar nonbur, ocus cemad áenduine ro marbad bar
 n-athair ocus bar máthair, ocus a tachar i cenn ¹³⁰
 comairle acaib cen a marbad-sin lib, noco n-dern-
 tai trí comairli lib uime, ocus noco n-airchenn bar
 m-beith uili d' áeneolus tri bithu. Ocus cid áen-
 duine acaib tecmas, araide na maidid in t-echt,
 noco n-gaba fo thrí ar a anáil ocus co n-dérna ¹³⁵
 comairli a menman budéin. Mad ed dono dobéra
 a menma asa comairli, maidid in t-echt iar sin.”
 “Abair beos !” ar stát. “Ni buithi indiu acht sin”
 ar sé. Táncatar dia tig iar sin. “Is ór i n-aiscid
 sút” ar a muintir fri hUilix. Ro bátar and in ¹⁴⁰
 n-oidchi sin, ocus cërbo maith a frithailem in cétoid-
 chi, rob ferr in n-oidchi sin. Ro éirgetar co moch

121 doib. Tugaid .ũ. airithi *B.* gusainnad *B.* 125 breith *St.*
 126 xxx. uinge *St.* do derg do *St.* dorindisin *B.* 127 sí *B.*
 dorindi doib *add. B.* 128 aenathair *St.* 130 maithair *St.*
 athacairt *St. St. B.* 131 cugaib *B.* sin *om. St.* 132 air-
 cenn *St. B.* 133 daenolus *St.* uili aeneolus *B.* tre *B.*
 aenduine *St.* 134 araigid *B.* maidigh *St.* maigid *B.*
 135 gab- fatri *St.* 136 dō *St.* dī *B.* 137 maidhigh *St.*
 aeht *B.* 138 buidhti *St.* noconfaibithi aniud *B.* 139 dataig
B. diatoigh *St.* 140 7 *add. B.* 143 nateach *B.* inaiccepta
St. rothoimsit .xxx. uingi *St.* 144 isbert *St.* adbeir *B.*

- iarna mórach agus táncatar co tech n-aiccepta. Ro toimsit deich n-uingi fichet d'ór dó, agus is ed asbert-
- 145 sum: "In t-slige a n-immthigid cach laei, na lenaid frithrót no frithchassán, acht lenaid in sligid móir."
 "Abair iar sin" ar síat-som. "Ní buithi indiu d' foglaimm acht sin" ar sé. Táncatar dia tig iar sin.
 "Is ór dímain siut" ar a muinte fri hUilix. "Ní
- 150 fess nach fuigbithi a gréimm" ar Uilix. Agus cer maith a frithailem in dá cétoidchi, rob ferr in tresoidchi. Ro éirgetar co moch iarna mórach agus táncatar inna tech n-aiccepta. Agus ro toimsit deich n-uingi fichet do dergór, agus is ed
- 155 atbert-som: "In faí ccthi in gréin in trath sa? "Atchíamait" ar síat-som. "Na glúaisid nech acaib asa áit na asa adbaid, cé do beith do méit a thindenais, noco raib in grían isin aird inna fil in trath sa." "Abair iar sin" ar síat. "Ní buithi d'
- 160 foglaimm don chúairt-sea úaim-sea acht sin" ar sé. "Agus na himmthigid-si immárach noco n-aicillur-sa sib" ar sé. Táncatar dia tig iar sin agus do éirgetar co moch iarna mórach agus táncatar ar in faithchi immach. Agus dorala in t-óclaeach dóib ar in faithchi

145 intslighi imthigi *St.* an imtigi *B.* 146 instlighi mhór *St.*
 147 nifuighthi aniugh dfolaim *St.* nobertai dfoglaim aniugh
B. 150 fuigter *B.* 151 roferr *St.* roberr *B.* 152 arbarach
St. 153 naicecht *B.* agus *om.* *B.* 154 .xxx. uingi
St. 155 itbert *St.* anfaicti *St.* grián *St.* *B.* 157 agba *B.*
 g6 *St.* *B.* athindeichnis *St.* atindenus *B.* 158 nogo
 rob *B.* 159 ar *St.* *B.* nifuidhthi dfoghlaím aniugh
 acht sin *St.* nochonaidbithi *B.* 161 si *om.* *St.* nochon-
 naiclersa *St.* guraigilliursa *B.* 164 ar in faithchi *om.* *St.*

ocus ro thimmain celebrad dó ocus ro fácbatar ben- 165
 dachtain acca." "Beir lat" ar in Brethem "in cilfing
 m-bicc-sea do timmna, ocus dia fúaslaicthe tú uirri-
 seo, noch rís do dúthaig co bráth aridisi." "Is becc
 in lúag linni sin iar rochtain ar tíre." Ocus ro thin-
 choisc eolus dóib cen muir dochum a tíre. Ro 170
 immthigset iar sin, ocus in fat ro bátar ar sligid, ní
 hed airmithir sund. Acht ráncatar coicrích móir,
 ocus tech n-áged coitchenn isin choicrích sin.
 Ocus táncatar-som and amal cach n-áen. Doríacht
 as cach aird sochaidi móra isa tech sin. Iarfaigis 175
 cach d'fá dia chéili: "Cia leth rachaid-si immárach?"
 "Tíagmait isin choicrích" ar síat. Cid tra acht
 ro éirgetar in lín ro bátar isin tig áged. Táncatar
 ar gort ón tig immach. Uilix tra is ed atbert
 side: "Is olc dochúatar mo deich n-uingi fichet 180
 d'ór úaim-seo cen anad co n-éir in grían isin n-aird
 atubrad frind." Is and sin ro súid-sium. "Crét
 sin?" ar a muintir fris. "Anfat acum foglaimm"
 ar Uilix. "Aní atái d' iarrair," ar síat "ar tuitim-

165 ceilebra *St.* 166 breithim *St.* ceilfinn *St.* 167 fuaslaice
St. B. furrthi *St.* 168 roisi *St.* cobrach *St.* aridisi *om. B.*
 169 ar *St. B.* rotincaised *B.* 170 gan *St.* gan *B.* roim-
 thigedar *B.* 172 airmidhtir *St.* airmtir *B.* 173 coitcind *St.*
 174 som *om. St.* amal gacnæn *St.* gach oen *B.* 175 isin *St.*
 isin tech naided *B.* iarfaigus *St.* 176 diaraili *St.* caleath
 teigtis *B.* 178 roeirgeadsom *B.* isintech *St.* docuadar olse
 add. *B.* 180. xxx. at *St.* 181 connergidh *St.* isininadh andubert
St. isanaird adubrad rind *B.* 182 rothuigisium *St.* dosuid-
 sium *B.* 183 acanfoglaim *St.* 184 Uilex *B.* inní gafuili *B.*

185 ní uili it lurg amal ro thuitset foirend 'na cethri
 long fichet ro thuitset ar Tróí it lurg, tuitfimit-ni
 in n-indas cétna it lurg." "In anad dogníthi-si?"
 ar fer don chuitechta. "Is ed" ar síat-som. "In
 eolach sib-si isin choicrích?" "Ní heolach" ar
 190 síat-som. "Nach faiccthi-si in gort ocus in sligid?"
 "Atchíamait-ni" ar síat. "Indsaigid sin," ar sé
 "ocus dia roisti tairis sin, ro shoisti immslán bar
 tír." Ro immthigset in chuitechta iar sin ocus ro
 an Uilix cona muintir no cur éirig in grán isin
 195 aird atubrad fris. "Is é siut" ar síat "tossach
 'na cuitechta ar in sligid, ocus dia m-bemís-ni and
 sút astrasta, ro soismís immslán." "Dar lium-sa
 tra," ar Uilix "ní díf-si in buiden-sa i timmchell
 in guirt immaig ocus ní díf in síred so don leith
 200 eli." Ocus ro chonnatar fo chétóir ac-sceinm fon
 cuitechta íat, co nár fáccsat duine inna bethaid
 díf. "In faiccthi siut?" ar Uilix. "Atchíamait"
 ar síat. "Is maith gréimm ar n-deich n-uingi fichet
 d' ór dóib; ocus immthigmit-ni bodesta," ol sé
 205 "úair scáilfit siut a haithli in áthais." Tánatar iar

185 uili *om. B.* foirind *St.* foireand *B.* 186 .xx.it *St.* arintroe
St. twífidmidni *St.* 187 intinnus *St.* anindus *B.* in
om. B. donisi *St.* donithisi *B.* 188 dun *B.* 189 sin *B.*
 190 iadsan *B.* faictaisi *St.* gart *B.* intslighi *St.* 191 ní
om. St. indsaighi siut *St.* 192 daroisti siut slán
 roithfidhthi *St.* soisdi *B.* 194 anastair *B.* 195 adubrad
St. arséat *St.* 196 slighi *St.* damhemaisne *St.* 197 roso-
 isium *B.* 198 si *om. B.* inmuintersa *St.* atimcill *St.*
 199 insiridsa *B.* 200 do *St.* fa *St.* fan *St.* 201 ambeataid
 adchithi siud *B.* 203 as *B.* maith arsiat *add. St.* ar. xxx. *St.*
 barn. x. nuingi *B.* 204 daib *St. B.* budhdesta *St.* 205 scail-

sin rompo isin sligid, co ríachtatar in coicrích agus tancatar i n-díthrub mór. Ocus nir lensat cáí na conair don prímsligid immach. Acht chena tancatar días dia muintir ar frithchassán immach agus fúaratar a n-oidid fo chétóir. Cid tra acht tancatar 210 connicci a n-dúnad bodéin in mórseiser ro bátar, agus tancatar isin cotaltech i roibi in rígan. Ocus atchonncatar hí i cathair móir for fossadlár in tige, agus áenócláech rob ferr delb do láechaib in domain ar a gúlainn. "Ro ráidis frib siut" ar 215 Uilix. "Is écin a fulung sin" ar síat. "A dáine maithi út tair," ar in rígan .i. Peneloipi a hainmm, "cía sib-sí etir?" "Dáine mesca muiridi sinni" ar síat. "Immthigid" ar sí "isa tech n-óged." Ro frithailed in n-oidchi sin íat, co rancatar inna 220 n-imdaid. "In fetabair-sí aní rob áil limm-sa?" ar Uilix. "Ni fetamar" ar síat. "Uaim élaid ro bóí acum-sa assin cathraig immach fon talmain, agus is and atá indara dorus di ac in cathraig thall, agus comla íata fris, agus in dorus ele ar in faithchi 225 immaig, agus lathar leccchloiche fair. Ocus is ed

fidid *B. anathus B.* 206 riachtsat inchoiccrich. *St.* riactadar tar *add B.* 207 an *St. B.* 208 dun *B.* printsligi osin *add. St.* 211 connicci *St.* conaigi *B.* badein *B.* in moirtreisiur robatar cosancatraigh araib inrighan *St.* 213 móir *om. St.* ar *B.* 214 oglach *St.* isferr delb robai doglaecaib *B.* 215 rib *B.* suit *St.* 216 éigin sin dfulung *St.* 217 maithi *om. St.* tair *om. St.* Peniloipi *St.* 218 sí *om. St.* mesca *B.* sind *St.* 219 imthig *St.* isin *St. B.* tech aidhedh *St.* 221 inni *St. B.* sa *om. B.* 222 nocon *B.* létamair *St.* éloidhthi *St.* 223 fan tal- *St.* 224 at- *St.* aguncatair tall 7 comladluta fris *B.* 225 arain *B.* 226 lothar *B.* agus *om. B.*

is áil dam-sa, dul tresin n-dorus n-immechtrach ar
 fut 'na húama innunn, noco riis in n-imdaid, oculus in
 bail i m-blat i n-áenínad ar in adart in cloideb do
 230 gabáil forro a n-dís." "Is olc in comairle sin," ar
 síat "acht is córa duit dul ar ammus rí Gréc oculus
 t' imned d' écáine fris, oculus amal dochúadais-siu
 inna sóchrait-sium ticced-som it sóchrait-siu do
 chosnam t' atharda dúithchi duit-siu." "Ni ro
 235 lécet dono 'na déi adartha sin!" ar Uilix. Ro
 bóí tra aithber immaithber oc a muintir fair-sium.
 "Do thuitemar uili it lurg amal sin" ar síat. Is
 and sin tra ro éirig-sium úaithib d' indsaigi 'na
 cathrach innunn, noco ránic in n-imdaid oculus
 240 atchúala comrád 'na déise for in adart. Oculus ro
 nocht a chloideb fo chétóir oculus túargaib in láim.
 "Is olc gréimm m' fógamma dam," ar sé "cen
 gabáil ar m' aicned tús co n-gabainn ar m' anáil."
 'Túargaib in láim fo thrí co m-benad d' éiss a chloidib
 245 fria muinél 'na déisi. In tres fecht túargaib in láim
 oculus rob áil leis in t-echt do maidim, is and sin
 ro ráid in rígan: "Uch, uch, a maicc!" ar sí
 "dotárfas dam t' athair-siu ós ar cind oculus ro bóí

227 tresandorus *St.* 228 huannda *St.* roiter animdaigh *St.*
 229 arain *B.* 229 gabail domcloidim *St.* du *B.* 230 sin
om. B. 231 acht *om. B.* coro *B.* 232 dacaine *B.*
 fris i. amal dochuadhisu *St.* sium *B.* 234 si *St.*
 235 leicid *B.* dö *St. om. B.* robi *B.* 236 tra *om. B.* imaithb-
St. B. fairsin *B.* 237 nocorthoitemar *B.* 238 roeirisium
 uathibsiu dindsaigid *B.* 240 foranadart *B.* 242 as *B.*
 mfogluma arse gan gabail *B.* 243 des incloidib *B.* 244 fatri
St. 246 domaigid *B.* sin *om. B.* 248 anois tarfas dī *B.* siu *om.*

i calmaisi ar cenn do bein dinn. Indar leis rob fer cáemfuar coimtech tú-su. Tuingim-sea fom 2 déib adartha," ar sí "nach fetar-sa cin o fir eli ó ro immthig-sium i sochraite Gréc, ocus torrach ro fácaib misi in tan ro immthig, ocus is tú-su ruccad don toirrches sin. Ocus ni ro léicius-sa corp fir eli i n-áenlepaid rium, acht a fuil-sium ocus 2 m' fuil-sea oc coimét a einig-sium." O'tchúala tra Uilix in comrád sin, ro fáiltng a aicned fris. Ro éirig sí iar sin ocus ro cháiestar frassa díana dér, ocus ro bóí-sium ac éitsecht fria, cur thuit a chotlad fair, noco táinic dered oid- 2 chi. Ro éirig iar sin ocus ro bo méla mór leisin in cotlad sin. Táinic reme immach ocus ro laig etir a muintir ocus ro indis scéla dóib. Ocus ruccastar atlugud buidi do na déib inní sin. Ro éirgetar iarna marach ocus táncatar isa tech cétna. 2 "A dáine maithi," ar in rígan "cársat cia dóib-si etir?" ol sí. "Uilix macc Leirtis misi" ar sé. "Ni tú in t-Uilix rob aichnid dúin-ni" ar sí.

St. rob acalmaisi *B.* 249 beinn *B.* leisium *B.* 250 comaid-tech *St.* coimtech *B.* si *St.* fam *St.* fana *B.* 251 arsin conach *B.* sa *om.* *St.* fer *St.* 252 imigsin *B.* 253 meisi *St.* 254 toirrcus *St.* toirrcesin *B.* nocurleigiua *B.* corp neich *B.* 255 enlepuig *St.* 256 si *St.* icoimét *St.* adcuilasam *B.* 257 rofailtigh *B.* 258 iarsin *om.* *B.* rocháistar *St.* rocaiestair *B.* 259 díana *om.* *B.* iceistecht *St.* agestecht *B.* 260 collad *B.* no *om.* *B.* 262 laid *B.* 263 roindisin inscelsin diamuintir *B.* 264 rug-satur abuidi altaidi dunadeib *B.* altugud *St.* 265 isin *St.* *B.* 266 maithi *om.* *St.* carsa cia ibsi *B.* daibsi *St.* 267 oil *St.*

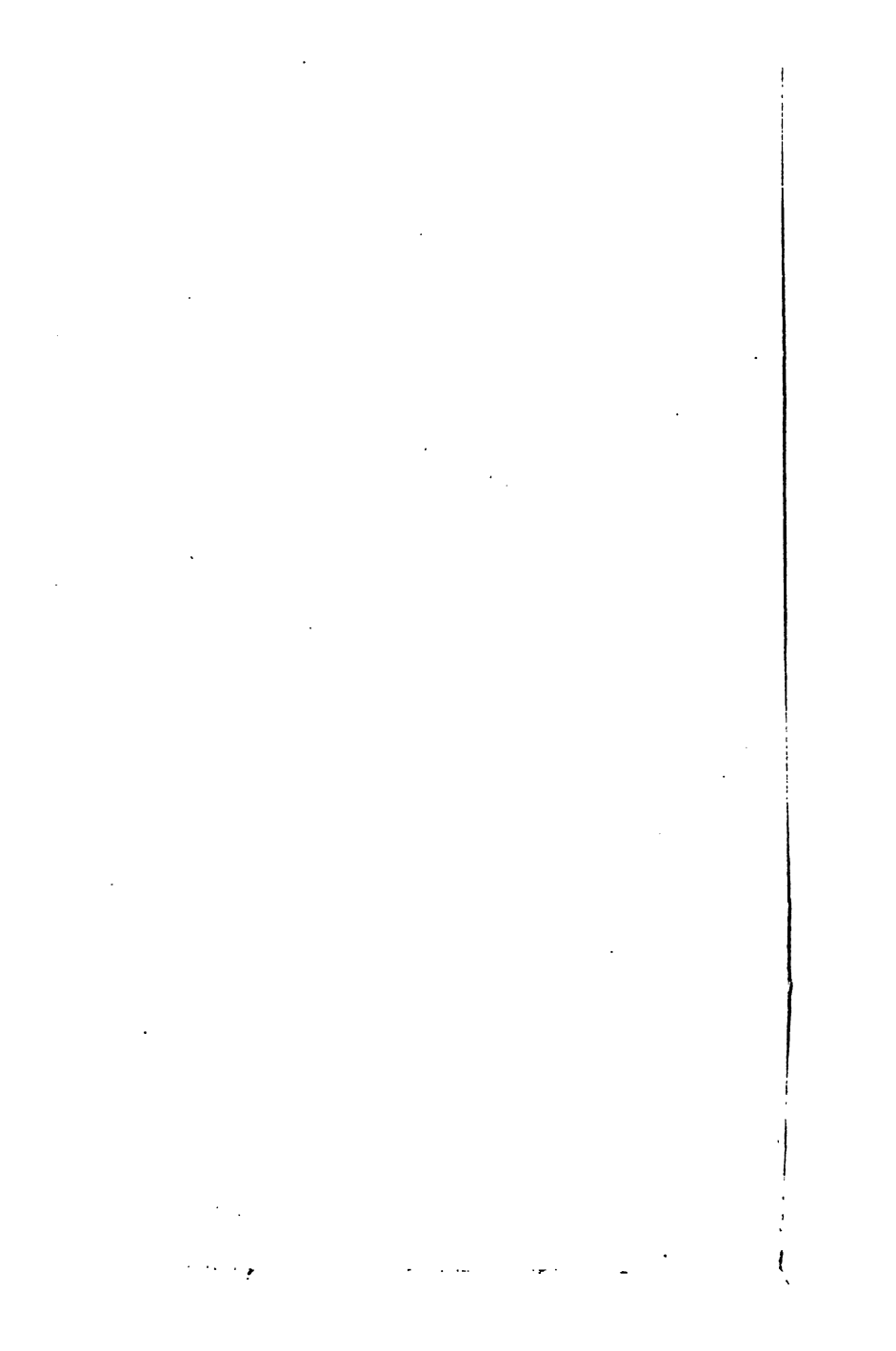
"Is mé co deimin!" ar sé. "Ocus indésat
 270 mo chomartha duit" ar sé. Ocus dochúaid
 inna rúinib ocus inna comráitib ocus inna der-
 ritib iar sin. "Caide do delb no do muinte,"
 ar sí "masa tú Uilix?" "Do chúatar i mugu"
 ar sé. "Crét fo derid dot chomarthaib ro fácbais
 275 acum-sa?" ar sí. "Delg óir," ar sé "ocus cend
 airgit fair; ocus ruccus-sa do delg-su liumm ac
 dula dam isin luing, ocus is and sin ro impóis-
 siu úainn," ar Uilix. "Is fíir tra sin," ar sí "ocus
 dia m-bad tú Uilix, do fíarfocha do choin." "Nir
 280 sáilius a marthain etir" ar sé. "Dorónad brochán
 áise dí acum-sa," ar sí "úair do rathaigius a grád
 co mór ac Uilix. Ocus cía halt con etir in chú
 sin?" ar sí. "Dá tháeb glégela aice ocus druimm
 gelchorcra ocus tarr círdub ocus erboll úainecda"
 285 ar Uilix. "Is í túarascbáil 'na con sin," ar sí "ocus
 dono ni lámann duine isin baile a cuit do thabairt
 dí, acht misi ocus tú-su ocus in rechtaire." "Tabar
 in chú istech!" ar sé. Ocus ro éirgetar cethrar

meisi *St.* 269 is—ocus *om. B.* indeosat *St.* indesad *B.*
 270 duit *om. B.* 271 deréibh *St.* 272 caidhi *St. B.*
 273 amudha *St.* amugu *B.* 274 arseissin *St.* craed *B.* cret
 nacomurtai derincha dofácbais *St.* rofagais *B.* 275 ar sí
om. B. 276 leam *B.* 277 impoighisiu buaind *St.* 278 as *St.*
 tra *om. St.* 279 damad *St. B.* dofiacreocha docu *B.*
 dochú *St.* 280 etir *om. St.* brochán asi dha *St.* 281 ar sí
om. St. agradh agutsa comor *St.* 282 incúsin *St. B.*
 283 aici *St.* 284 tairr círdub *B.* 285 inchon *B.* sin *om. B.*
 286 dō *St.* dī *B.* 287 meisi *St.* rachtaire *St.* tabair incú
St. tabar incu *B.* 288 isdech *St.* asdeach *B.* roepgidar *B.*

ar a cenn ocus tuccsat leo istech hí. Ocus amal ám atchúala sí fogur gotha Uilix, tucc builli ar in sla-²¹ braid, cur chuir in cethrar inna laigi ar fut in tige inna degaid, cur ling i n-ucht Uilix, ocus co ro lig a gnúis ocus a aigid. O'tchonnacatar muintir Uilix sin, ro lingset cuci. In duine díb nach roiched a chness, ro phócad do phócaib a étach. Ocus nir²² glúais a ben fris-sin. "Is tú Uilix" ar sí. "Is mé" ar sé. "Is immda lucht 'na cumachta," ol sí "ocus taiscfet-sa m' áentuma, co tí do delb duit-si." Sechtmain dó and in tan tucc sí aichni for a deilb. Ocus ro áentaigset iar sin. "Atá cilfing becc³⁰ acam" ar Uilix, "tucc m' oite dam ocus adubairt frimm cen foslucud furri noco tuccainn duit-si hí." Ro fósalaicset furri fo chétóir. Deich n-uingi ocus ceithri fichet tuccastar-som ar in foglaimm, is ed ro bóí innti, ocus tinne óir ar a huachtar do choimét³¹ a firinne fair.

Conid é merugud Uilix maicc Leirtis ó thús co derid co sin.

289 isdech *St.* asteach *B.* ám *om.* *St.* 290 anslabradh *St.* slab² *B.* 291 gurcuir *St.* cotuc *B.* laidhi *St.* sad in-
taigi *B.* 292 gorling anucht *St.* 293 aadhaig *St.* 294 cugi
St. B. 295 ropocadh *St.* repfogad do po² *B.* nir *St.*
296 frisín *St.* rissín *B.* 297 olse *B.* 298 taiscít *St.*
299 delb *B.* 300 æntaigedar *B.* ceilfing *St.* 301 noch
thuc mhoidi *St.* 302 rium atabairt idlaimsiu *B.*
303 rofósalaig *B.* celtra .xx.et *B.* ceitri .xx.it uingi ised *St.*
304 tucustairsium *B.* ised sin add. *St.* 305 innt *St.* tinni *B.*
306 conidhé merugud Iulix maicc Leirtis connuic sin. *Rl. St.*
maicc Leirtis *om. B.*



The Wandering of Ulixes Son of Laertes.

AFTER the capture and destruction of the chief town of the Trojans and the adventures of the Greeks, every one of these reached his own native land and country. Then Ulixes, the son of Laertes, also reached his land and country, and saw the mountains of his native land before him. "It is a grievous thing to us what we shall find there—viz., the beautiful, gentle queen whom we left there, with another man before our face, and another king over our territory, and our land in his possession, and old age on our own form, though it is we by right." "Do not let this oppress thee," said his men to Ulixes, "for we shall all find the same evil." Then a storm fell upon them, and they were again driven out into the wet of the open sea, and were thus astray for a year, until they came to a large island. And they found great big woolly sheep, and killed three of them. And they put up their tents over them, and placed their fires and prepared

their sheep. Three days and three nights they were there. After that Ulixes spoke. "It is time for us to be starting," said he.—"It is not just what thou sayest," said they, "for here we have our fill of food to the day of judgment, in what there is here of sheep."—"This," he said, "I shall not do for your sake, to give up seeking to reach our native land."—"What thou art seeking," said they, "is that we may all perish in thy track, as all thy people were left before this." Then they left the island, and went again in their ships, and were a year on the sea, until they reached another island. When they had gone on that island, they found a mountain of gold in its midst. "This is a good find," said his men to Ulixes. "How do ye know that?" said he. "Did ye not get enough treasures out of Troy?" And they began to gather in the gold until they saw the Cyclops coming towards them. And he did not ask tidings of them, but as they were there, so he went among them. Where there was a hero or a battle-soldier he closed his arms around them, and broke and minced their bones and their flesh. Then after having killed a great number of them, he lifted up nine of them between his two arms, together with Ulixes, the son of Laertes. Now when Ulixes, the cunning right clever man, perceived that he was being carried off by force, he escaped between the elbows of his men down to the

ground, and his men were carried away from him. Then he went to the ships, and related those tidings to the nine that were in the ships. And his people said to him: "Let us put plenty of treasures in our vessels and proceed on our way."—"Not so," said he, "until it is found out how my men are taken from me; and it is sad and sore to me that they are carried off from me."—"Though it is sad," said they, "do not say so, for we deem it a sufficient honour that thou art among us." Then Ulixes went to seek the big man; and he came to the door of the cave. There he saw the white-faced sad countenances of his men in the cave looking out at him. "Comrades," said he, "great is the danger in which ye are."—"Thou art right," said they, "and thou thyself wilt be out of it."—"Not so," said he; "not before I and the giant have met."—"What dost thou think?" said they. "What means hast thou to use against him? Thy spear is not so sharp nor thy arm so strong that the point of thy spear could touch a bone in his body."—"Can ye try to rise over him from behind?" said he.—"Alas!" said they, "there are three paces of each man of us between his two nipples." "How do ye know," said he, "that the barbarous nature that is in his body may not be a heaviness which is easy to overcome when his body is asleep? Rise over him from behind," said he, "and raise your breaths in the top of your breast to lighten

yourselves." They arose and went out over him, and there were three paces of every man of them between his two nipples as they stepped over him. "Now let us go," said they.—"Not so," said he, "not until I and the giant have met." He went up to him, and into the one big eye that was in the front part of his forehead he put the point of his spear, between the two brows, and gave a thrust to the spear in his eye. And he had a difficult task to save himself from the broad and large loch of water that burst from it. However, the mountain shook and the cave resounded with the beating which the huge gigantic man made with his feet and his arms, as he sought for him who had done that outrage on him. And thereupon they went into their ship.

It is related that a man of the people of Ulixes went away, out of a hardy and idle mood, and this was the man who met Aeneas, the son of Anchises, when he was on his voyage of exile. Now Ulixes was one year on the sea after leaving that island, and nine of his men only reached land with him, while the others found death through an unknown malady. Then Ulixes went on shore, and shepherds with their flocks met him. Now that man was very cunning, a clever right wise man, sharing in many a tongue, for he was wont to learn the tongue of every country to which he came, and to ask tidings of them in the language that they used. And this is what he learnt from them, that the Judge of

Right was lord in that country. "What right is it that serves him?" asked Ulixes.—"Every man that gets instruction from him, he will reach his native land at once," said they.—"Why," said Ulixes, "should not I get instruction from him?" "Thou hast not the means," said he who spoke with him; "for a single day's instruction is not given without (a payment of) thirty ounces of gold to him. And thou," said they, "who art thou?"—"One of the fugitives of the Trojans am I," said he. And he went from them towards his ship. And his men asked tidings from him. And he related to them as he had heard, and told them to get instruction. But they said that they had no desire to do so; "for our hairs have fallen out, and our eyes have grown dim, and our faces have become black, and our teeth yellow, and we have no great need to give away our gold or our possessions for instruction that would be of no use to us."—"Which is better for you," said he; "to leave it in the breaches of danger or at the gates of death, or to spend it for an instruction which will be profitable to you?" Thereupon they went on their way to the fortress, and the man of the place met them on the meadow and asked tidings of them. And they related to him every hardship that they had encountered. And he asked them what they had come for. "We have come to learn from thee."—"Ye will get it, provided ye have the

means for it."—"What at all are the means?" said they.—"I do not give a single day's instruction without thirty ounces of red gold."—"We shall find that for thee," said they. Then they were made welcome, and a separate bed-chamber was given to them, and meat and drink was taken into it for them, and all was got ready for them to bathe and to wash. And there they stayed that night.

Early on the morrow they arose and went to the place where the Judge of Right was. They weighed out thirty ounces of red gold to him, and he taught them. And this was the instruction; "Though ye nine had but one father and one mother amongst you, and though one man had killed your father and your mother, yet do ye resolve not to kill him before ye have held three counsels with yourselves about it, and before it is certain that ye all are of one mind for ever. And though it come upon one man of you only, nevertheless let him not do the deed until he has three times kept his breath and held counsel with his own mind. If that then is what his mind will bring away from the counsel, then let him do the deed."—"Say on," said they.—"No more for to-day but this," said he. Then they went to their house. "That gold is thrown away," said his men to Ulixes. They were there that night, and though the attendance they had the first night was good, it was better this night. They rose early on the

morrow, and went to the house of precept. Thirty ounces of gold were weighed out to him, and this is what he said: "As to the road ye travel every day, do not follow a bypath or short cut, but follow the high road."—"Say on," said they.—"No more teaching to-day but this," said he. Then they went to their house. "That gold is lost," said his men to Ulixes.—"Who knows but that ye will find its use?" said Ulixes. And though the attendance of the first two nights was good, it was better the third night. They arose early in the morrow, and went to the house of precept. And thirty ounces of red gold were weighed out, and this is what he said: "Do ye see the sun at this moment?"—"We do," said they. "Let none of you leave his place or dwelling, how great soever his impatience may be, until the sun has reached the place where he is now."—"Say on," said they.—"No more teaching from me this turn, but that," said he. "And do not leave to-morrow before I have talked to you," said he. They went to their house, and arose early the next morning, and went out on the meadow. And the man met them and bade him farewell, and they left their blessing with him. "Take with thee," said the Judge, "this small box as a keepsake, and if thou open it, thou shalt never again reach thy native land."—"That is a small reward for us after we have reached our country." And he gave

them guidance how to reach their country by land. Thereupon they went on their way, and it is not told here how long they were on the road. But they reached a great march, and there was a public hostelry in that march : into that they went, like anybody else. Great numbers came from all quarters into that house. Every one of them asked the other, "What direction are ye going to-morrow?"—"We are going into the border country," said they. However, the company that was in that hostelry arose. They went out from the house into the field. Howbeit, Ulixes said : "Ill from me have gone my thirty ounces of gold, if I would not stay until the sun will rise to the place that he told us." Then he sat himself down. "What is this?" said his people to him.—"I shall keep by my instruction," said Ulixes.—"This is what thou art seeking," said they, "that we all may perish in thy track ; as the men of the eighty ships have perished that fell before Troy in thy track, so likewise shall we perish in thy track."—"Do ye intend to stay?" said a man of the company. "Even so," said they.—"Are ye acquainted with the border-land?"—"We are not," said they.—"Do ye not see the field and the road?"—"We do," said they.—"Make for those," said he, "and if ye get across, ye will reach your country safe." Then that company went on their way, but Ulixes with his men waited till the sun had risen to the

place that had been told them. "Yonder," said they, "are the first of the company on the road, and if we were there now, we should reach home safely."—"It seems to me," said Ulixes, "your company is not yet round the field, nor will the wish be with you on the other side."

And suddenly they beheld the earth bursting open under the company, so that they saw not one man of them alive. "Do ye see that?" said Ulixes. "We see it," said they.—"Good is the profit of our thirty ounces of gold for you; and let us set out now," said he, "for They will have dispersed yonder after the deed." Then they went their way on the road until they reached the border-land, and came into a great wilderness. And they did not follow a path or road from the highway. Howbeit, two of his men went out on a bypath, and at once found their death. The seven, however, that remained reached their native town, and came to the bower where the Queen was. And they saw her on a great throne upon the firm floor of the house, and a youth, the fairest in shape of the heroes of the world, at her shoulder. "I told you so," said Ulixes.—"We must needs brook it," said they.—"Ye good men there before me," said the Queen, whose name was Penelope, "who at all are ye?" "Seafarers astray are we," said they.—"Go," said she, "into the guest-house." They were served that night till they went to their bed. "Do ye

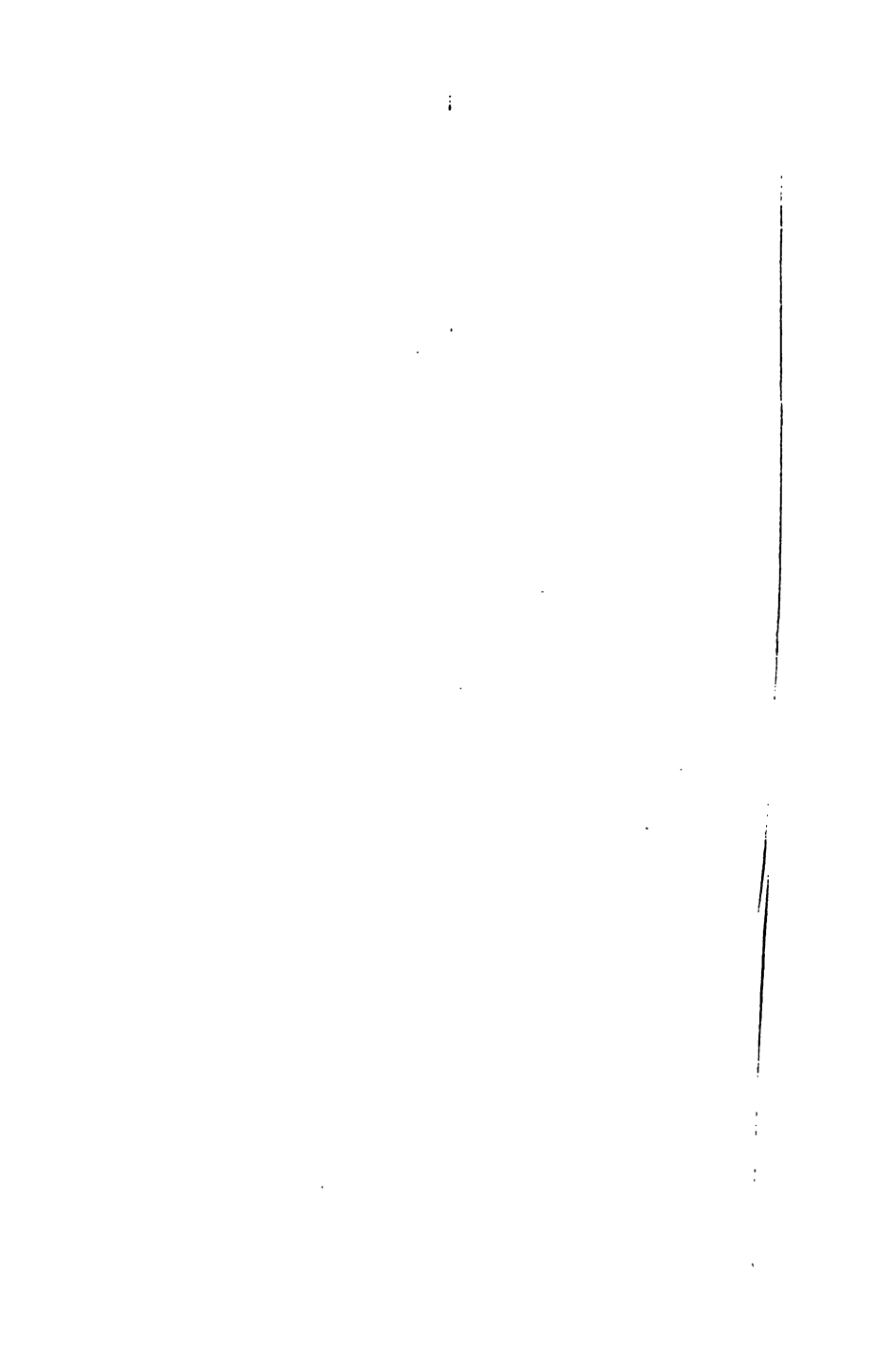
know what I should like to do?" said Ulixes. "We know not," said they.—"I had a subterranean cave of escape out of the town, and there is one entrance to it in the town yonder, with a closing door to it, and another entrance on the green outside, and the weight of a flagstone upon it. And what I want to do is to go through the outer door along the cave to the other end, until I reach their bed-chamber, and the place where they are together on the pillow; there will I slay them both with my sword."—"Evil is that counsel," said they. "But fitter it is for thee to go and seek the King of the Greeks, and to lament unto him thy sorrows; and just as thou didst go in his host, so let him go in thine host to contest thy native country for thee." "May the gods we worship never allow that!" said Ulixes. Then there was reproach and counter-reproach between his men and him. "It is thus we have all fallen in thy track," said they. Then he arose from them to get into the town beyond, and he reached the bed-chamber, and heard the conversation of the two on the pillow. And he bared his sword on the spot, and raised his arm. "Ill is the profit of my instruction for me," said he, "if I do not first control my nature till I have kept my breath." Thrice he raised his arm in order to strike with the edge of his sword at the neck of the two. The third time that he raised his arm and wanted to do the deed, then spoke the Queen:

"Uch, uch, oh son," said she, "thy father has appeared to me over our heads, and stoutly he was minded to strike off our heads, thinking that thou wert my fair leman. I swear by the gods I worship," said she, "that I do not know guilt from another man since he went away in the host of the Greeks; and he left me pregnant at the time he went, and thou wert born from that pregnancy. And I never let the body of another man into one bed with myself, but the blood of him and mine own blood have still preserved his honour." When Ulixes heard that speech his spirit rejoiced within him. Thereupon she arose and wept swift showers of tears, and he was listening to her until sleep fell upon him, even till the end of the night came. Then he arose and was greatly ashamed of that sleep. He went out and lay down among his men and told them what had happened. And he gave thanks to the gods for it. On the morrow they arose and went into the same house. "Ye good men," said the Queen, "who at all are ye?" "Ulixes the son of Laertes am I," said he.—"Thou art not the Ulixes that we knew," said she.—"It is I in sooth," said he; "and I shall tell thee my tokens," said he. And then he went into her sweet secrets and their talks together, and the things she hid in her heart. "Where is thy form, and where are thy men," said she, "if thou art Ulixes?"—"They are gone to ruin," said he.—

"What are the last tokens thou leftst with me?" said she.—"A golden brooch," said he, "and a head of silver was on it; and thy brooch I took with me when I went into the ship, and it was then thou didst turn away from us," said Ulixes.—"That is true," said she, "and if thou art Ulixes, I will ask thy dog."—"I did not expect her to be alive," said he.—"I made her the gruel of long life, for I had seen the great love that thou didst bear her. And what sort of a dog now is she?" said she.—"Two shining white sides has she, and a light purple back and a jet-black belly, and a greenish tail," said Ulixes.—"That is the description of the dog," said she; "and, moreover, no man in the place dared to give her food but myself and thee and the steward."—"Let the dog be brought in," said Ulixes. And four men got up for her, and brought the dog into the house. And when she heard the sound of Ulixes' voice, she gave a pull at the chain, so that she sent the four men on their back through the house behind her, and she sprang to the breast of Ulixes and licked his face and his countenance. When the people of Ulixes saw that, they sprang towards him. What man soever could not reach his skin, would kiss his garment with many kisses. And his wife did not go to him. "Thou art Ulixes," said she.—"I am," said he.—"Many are the Mighty Folk," said she, "and I shall keep my singleness until thy form come to

thee." He was a week there before she recognized his form ; and then they became one. "I have a little box," said Ulixes, "which my good instructor gave me, and told me not to open it until I should give it to thee." They opened it on the spot. Ninety ounces—viz., what he had given for the instruction—that was what was in it, and a cover of gold on the top of it, to preserve their true amount for him.

So this is the wandering of Ulixes the son of Laertes, from beginning to end, so far.



Index Verborum.

A.

accmaing, *capability, means*. See Tog. Tr. Ind. 57, 96, 117.

Cath Finntr. 597 (sic leg.).

adba, *habitation*. sg. nom. Fél. p. lxxxv. 23; LBr. 108b.

sg. dat. adbaid, 157. teged cach dib dia adbuid, LBr. 110b, 9.

áentaigim, *I cohabit*, 300. Cf. áentadaigim, in the same sense; co tucad ben chuire 7 co ro áentadaig fria, LL. 274a.

aiccept, *instruction* sg. nom. 97, 118. in t-aiccept, 127. gen. tech n-aiccepta, 143.

aiged-bán, *white-faced*, 52. Perhaps leg. aided-bán, *death-white*.

ain-écen, f., *great need*. ainigin, 79.

aithber, *reproach*. See Tog. Tr. Ind. 236. ni bá hecal leis a ait[h]ber fair, LU. 118a, 1; aithfer, LL. 305a, 1.

arsena, *old age*. 9.

atharthir, f., *fatherland*. 24 (B.).

B.

bail, *place*. in bail i n- *where*. 34, 229.

barbardacht, *barbarity*. 62.

berna, *a gap, breach*. sg. gen. cach bernad, LL. 58b, 1. acc.

glanais berna céat chath isin cona chlaideb, YB.Lec. 642.

ro ben berna céat isin chath, Tog. Tr. 2178. pl. dat. ar ber-

nadaib báegail, 110. Cf. bern, Tog. Tr. Ind., sg. acc. ra

minaig beirn inaid miled ar urchomair a gnúsi ocus a agthi

isin chath ocus bern chét da leith deiss ocus bern chét da

leith chlí, LL. 96b.

brochán, *gruel*. 230.

buidim, *I grow yellow*. 106.

C.

cáemfuar, 250? Cf. cáem, m. *a lover, leman*. Often joined with cara: "sochaide scaras fria choemu 7 fria chairdiu sund indiu," ar Medb, LL. 55b. ni athgned coemu na cairdiu, LL. 107a, 39. LU. 55a, 31. ib. 72a, 25. Tog. Tr. 674, 2246. LBr. 120a.

cái, *road*. sg. acc., cá na conair, 207. cá no conair, Tochm. Em.

calmaise? ro bóí i calmaisi. 248.

cársa, 99; cársat, 266? In his "Substantive Verb," p. 45, Stokes explains carsat as *quid est tibi*? but this will not suit in our text, and would leave cársa unexplained.

cilfing, ceilfing, f., *box*? 166, 300.

cóich, *who*. interrog. It aspirates: cóich thú? 99. Cf. cóich thussu? LL. 68a, 49. "cóchit na innili imda imdaiscuire, a Ibair?" ar in mac becc, LL. 67a, 40. cóichi and na éoin sin? ib. 50.

coimtech, *companion*? 250 (comaidtech *St. coimtech B.*). From commaid *partnership*? Cf. commaid no bíd eturru. i. fer cech n-aidchi dia m-biathad, LL. 106b. días macclrech ro bátar i commaid oc legund, LL. 278a. Hence also cummtach: cen nech do chocill choeim no carut no cumthaig no comfialusa, LBr. 120a. (This must not be confused with cumthach, *sorrowful*.)

coitchenn-bélre, *knowing every language*. 89.

coss-chéimm, n., *footstep*. pl. nom., trí cosschéimmenn, 61, 67. (B.)

cúairt, f., *circle, turn*. don chúairt sea, *this turn, this time*, 160.

cuitechta, f., *party, company*. sg. nom. in chuitechta, 193. gen. tossach na cuitechta, 195. dat. fer don chuitechta, 188.

D.

- daingne, *f., fastness, firmness.* 58.
 dáithan, *f., sufficiency, satiety.* 20. dat. acc., daithin. Hence dóe-
 thanach, dáithnech, *satisfied*; pl. nom., ar ni doethanaig in
 macrad do chlessaib cluchi, LL. 63b. corbat doéthanaig
 cluchi, ib. ro chaithset biad 7 fln lógmar comtar dáithnig,
 L Br. 188a, 14. sg. nom., ni dóithanach comraic, LL.
 67b, 33.
 déaithe, *f., leisure, idleness.* 81. Alex. 759. From déaith, LL.
 54a, 12. O.I. déed "otiosus."
 détbach, *f., teeth.* pl. nom., ar n-dedbaigi, 106 (B.).
 dorchaidim, *I grow dark.* ro dorchaidsetar, 106.

E.

- éioithech, *fugitive.* pl. dat., do éioithchib, 99. Cf. éiothach, pl.
 nom. éiothaig, Alex. 391.
 esarchosairt, 77. (easairchosair *St.*) *beating or trampling of*
feet. In Mod. I. easar means *corn put down for treading*
or thrashing; then a *treading, thrashing*; whence such
 expressions as "buailfe mé easar ort!" cossairt seems a
 derivative from coss, *foot*.
 éss, *edge.* Tog. Tr. Ind. sg. dat. d'éiss a chloidib, 244.
 ettlaide, *sad.* 52. From ettla, *sadness*: ettla fri haes, LBr.
 71, marg.
 étrumugud, *to lighten.* 65.

F.

- fáiltigim, *I rejoice.* 257 (B.).
 fáiltnigim, *I rejoice.* 257 (St.). Three Hom. p. 54. 6.
 fiamach, *cunning.* 39, 88.
 fograinne, *point of a spear,* 58, 72. Cf. tuc Fergus a da láim ar
 in caladbolg 7 ra bert beim de dar aiss slar, goro chomraic
 a fograin ri talmáin, LL. 102b, 22.

frisnéid, m., *interlocutor*, 97. From fresnés, *answer*: gen., fer cumocni cumnech díá m-bad éol fresneis 7 aiséis 7 scélugud, LU. 118b, 9.

frith-chassán, *byroad* ? 146, 209. From cassán, *road*: for cassán chlóinta, LL. 116b.

frith-rót, *bypath* ? 146.

G.

gérc, f., *sharpness*, 57.

glassaim, *I grow gray*, 106 (*St.*).

gréimm, n., *profit*, 203, 242. fácbaim gréimm, *I profit*, 150. ní fuigbet Ulaid mo greim, LL. 109a.

I.

immaithber, *mutual reproach*, 236. co n-aithber 7 imaitbber occu fri araille, LBr. 111b. et ro batar ag aifir imafir ar a cheile, Edin. xl. p. 45.

innunn, *beyond*, 228, 239. Ir. Texte, Lg. 9, 15. ar ní tic teidm innunn, Goid.³ 121. osin innond, LU. 88a, 19. imsói chuccu innond ocus ras mesc thall for a lár, LL. 66b. The opposite of ille, LL. 115b. recedere (.i. innunn) vel accedere (.i. ille), Ml. 27d. 15, 16.

L.

lathar, *weight* ? 226.

M.

mesc-merugud, *wandering astray*, 13. From mesc, *confusion*.

Cf. co mesc tuir noithigNebruid, LL. 130b. bá cróda in mesc dorat Achil for na slúagaib, Tog. Tr. 2, 1014.

mescde, *gone astray*, 218.

mínaigim, *I mince*, 36.

muiride, *maritime*, 218. Alex. 668.

O.

oirches, *necessary*. 107. compar. "ní hairchisi th'opar, or si, andá opar in lochta asa cuit seo," LU. 53b, 6.
 olcpetta, 33 (B.)? Cf. elpait (leg. elcpait?): conaccatar elpait uathmar éndaine, MS. Mat. p. 473. From olc, elc? In LL. 67a, 41, the young Cúchulaind asks Ibar of a herd of stags: "pettai sút no inn aigi chena?" and again, ib. 51, of a swarm of white swans, "indat pettai sút no indat éoin chena?" where petta seems to mean *apparition*, *spectre*.
 ollach, *woolly*. pl. acc., ollacha, 14.

P.

pócaim, *I kiss*. 295.

R.

ráda, infinitive of rádím, *I speak*. ac a ráda, 103. ra báí Medb 'gá rada, LL. 81b. 4. ba coir didiu a rada fris, LBr. 145a.
 ruad-remur, *mighty big*. 77.

S.

sáthad, *thrust, push*. 73.

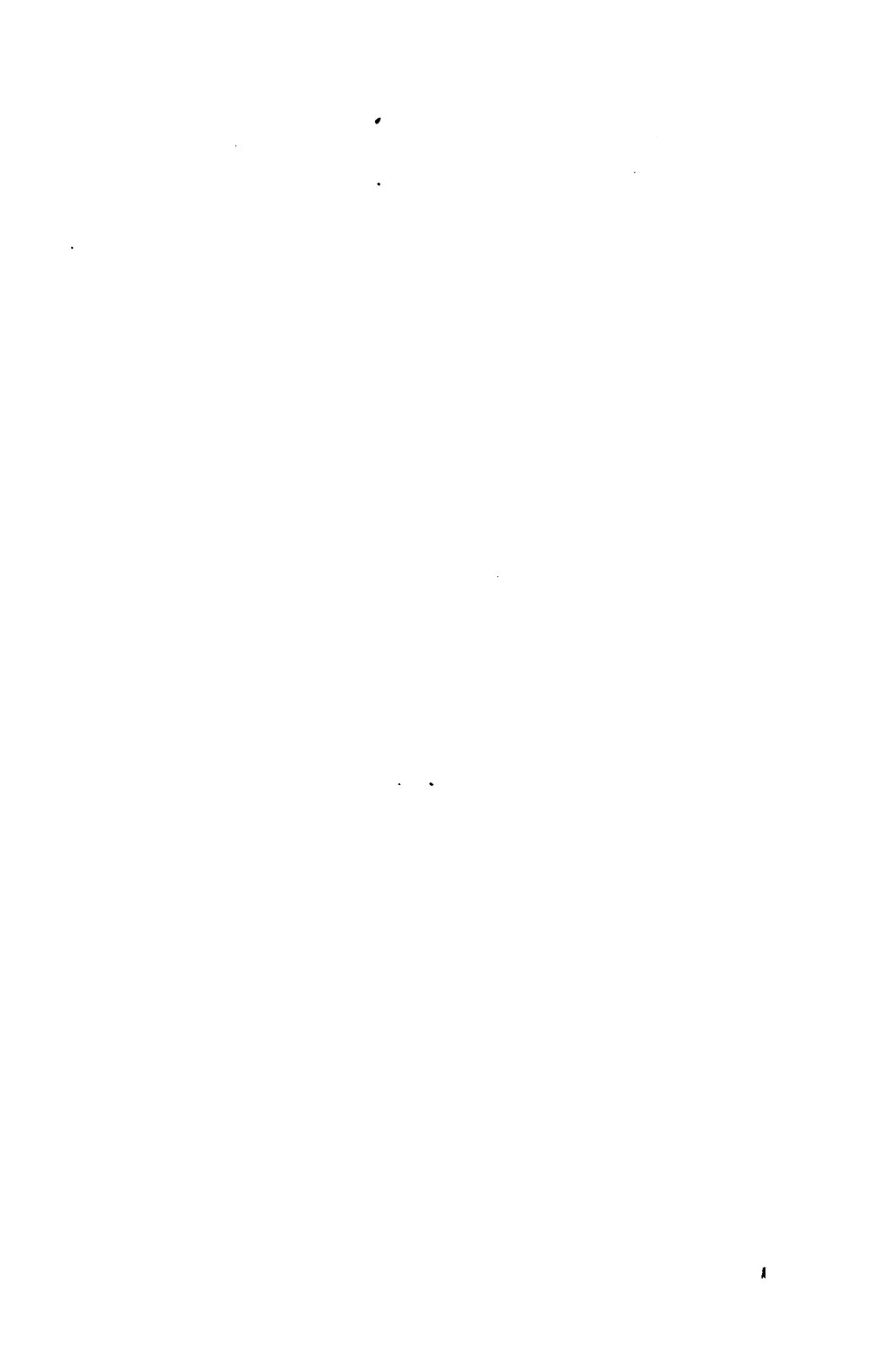
T.

tachur, *placing, settling, fixing*. a tachar i cenn comairle acaib, 130. a tachur huli gl. reditum illorum, ML. 34d. 20. bácca do thocur i port, LL. 343a.
 taescair, 12?
 teimligim, *I grow dark, dim*. 105.
 toimsim, *I measure, weigh*. 3d. pl. pret. pass., ro toimsit, 125, 144, 154.

- tul-port, *front part*. pl. dat., i tulportaib a étain, 72. Cf. tulé-tan, Cath Finntr. 164.
- tur-churthe, *a find, treasure*. 29. sg. acc., co fúair gilla díb turchairthi ingnad, Stowe MS. 992, fo. 50b, 1. Hence turcharthach, *abounding in treasures, rich*: rancamar tír torthig turcharthig, LBr. 122b.
- turthecht, *adventure*. pl. tuirthechta, 2.

U.

- úainecde, *greenish*. 284.
- úaim, f., *cave*. sg. nom., uaim élaíd, 222. gen., co dorus na huama (huamad B.), 51.
- uama, *cave*. sg. nom., in uama, 76. gen., co dorus na huamad, 51 (B.), dat., isin uamaid, 52. asin uamaid LBr. 141b. asin uama, LBr. 189a, 27. acc., dóchuatar iar sin i n-uamaid Slébi Cille, LBr. 189b. in tan ro sia in uama i fuil in diabul, LBr. 5a. There seems also to have been an n-stem: pl. dat., ba-sa i n-uamannaib dorchaiB, LU. 16b, 10.
- urlamaigim, *I prepare*. 3. pl. pret. pass. ro hurlamaigit, 16.





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the 1990s, the incidence of *S. flexneri* infections has increased in the United Kingdom [10]. In the United States, the incidence of *S. flexneri* infections has increased in the 1990s, with a 100% increase in the incidence of *S. flexneri* infections in children in the United States [11].

There is a need to develop a vaccine against *S. flexneri* infections. The development of a vaccine against *S. flexneri* infections is a complex task. The development of a vaccine against *S. flexneri* infections is a complex task. The development of a vaccine against *S. flexneri* infections is a complex task. The development of a vaccine against *S. flexneri* infections is a complex task.

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