

Notes

1. *a tirib ingnath*. This curious use of what is, apparently, the undeclined adjective after the noun is also found in the phrase *tré bithu sír*, iS. See Windiseh, s.v. *sír*.

ib., *for láur*. The old dative form *láur* is found in *H* alone, while all the other MSS. have the later form *lár*. Similarly, in § 2 *R*, and in *F* 62, *B* alone have preserved the dative form *Braun*.

ib., *robátar ind liss dúntai*. The plural of the word *less*, which generally means either the space enclosed by earthen ramparts, or the buildings in the centre of the enclosure, seems here to be used of the ramparts themselves. That this may have been the original meaning, the analog of Ir. *ráith* and Teutonic *tún* seems to show.

a. *ar a bindi*. I do not know what to make of the form *bindem* or *bindim* which most of the MSS. have.

ib., *ísin*. Most of the MSS. leave out this Old Irish form.

ib., *cachaín*. None of the MSS. have preserved the Old Irish form *cechuin*.

3. This quatrain is composed in the metre called *rannaigecht cetharchubaid recomarcach* (Thumeysen, *Mittelir. Verslehren*, p. 143). There is internal assonance in *Emain: semail, fora: glano*.

ib., *abaill*. It is possible that *abaild* is the older form; at least this may be concluded from *abailt*, the spelling of *E*, and *apuillt*, that of *H*. An Old Ir. *abald* would agree well with the A.S. *apuldr*.

ib., *dofed*. This I take to be the 1st sing. of the present indicative of *dofedim*, 'I bring,' ex *to-ved-ó*.

ib., *glano*. Here and in 12 (*trilsi glano*) *B* alone preserves this old form, the genitive sing. of the i-stem *glain*. Other MSS. write *glana* as if it were the nom. plur. of *glan*, 'pure.'

4. This and all the following quatrains are composed in various kinds of *debidc*. There are two examples of *debide garit* in 34, 35; 36

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but the stricter laws of poetical composition, as formulated in the *córus bard cana bardni* (Thumeysen, *Mittelir. Versl.*) and by O'Molloy, are not consistently observed in this old poetry. The rule, e.g., that the final words of the second and fourth lines should exceed those of the first and third by one syllable, is not carried through. A hiatus is allowed to stand where, according to O'Molloy's rule (Thumeysen, l.c., p. 127), synizesis should take place, e.g., *asa taitni | in nél find*, 24, *os mé | im' charput di chéin*, 33, etc. Again, there are many lines in which alliteration is entirely wanting. This rudimentary character of the poetry seems to speak for its age.

ib., *gabra réin*. The 'kenning' *groig mic Lir* referred to on p. 4, note 5, also occurs in a quatrain quoted in H. 3. 18, p. 6½: *cuthal .i. tlaith, ut dixit in file*:

*'Dia m-[bad] cuthal craidí tlaith,
rombuthad for mortuind muaith,
matain mir dochoid, ba moch,
groidh [leg. groig] mic Lir iar loch fot[h]uaid.'*

ib., *tóibgel tondat*. The adjective attribute is put before the noun, as in *ilmíli m-brecc m-ban*, 19.

ib., *cetheóir cossa*. The old feminine form *cetheóir* being no longer used or understood, the MSS., with two exceptions (*HB*), have either misread or altered it. As to the four feet on which the island rests, cf. 'The Voyage of Mael Duin,' Rev. Celt. x. p. 63, as translated by Stokes: 'Then they see another island (standing) on a single pedestal, to wit, one foot supporting it. And they rowed round it to seek a way into it, and they found no way thereinto; but they saw down in the base of the pedestal a closed door under lock. They understood that that was the way by which the island was entered.'

5. *Findarggat*. The use of the undeclined form is curious. In 8, *Arggatnéul* stands in apposition to the dative *maig*.

6. *findrune*. It is possible that *findbruine* (*B*) is the older form.

7. In the description of Mag Meld in *Serglige Conculaind* (Ir. Texte, p. 218) a similar quatrain occurs without reference to the Hours.

*'Atát ar in dorus sair
tri bile do chorcorglain,
dia n-gair in énláith búan bláith
don macraid assin rigráith.'*

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8. *datho*. Here, and in 13, *B* alone preserves this old form of the gen. sg. of the u-stem *dath*.

ib., *móithgretho*. Most of the MSS. have *moiter gretha*--a blunder, having arisen from confusing the mark of aspiration over the first *t* with the horizontal stroke used as a compendium for *er*. *B* and *S* have preserved the final *o*.

9. *écóiniud*. Perhaps *écóine* (*B, H*) is the right reading.

ib., *etargnath* rhyming with *mrath* shows that through loss of stress *gnáth* has become short. Compare such rhymes as *tan: crithlam*, Salt, 1456.

ib., *ní bíi nach garg fri crúais*. I have no doubt that *crois*, *croais* of the MSS. stands for *crúais*, just as *clois*, *cloais* in the next line is for *clúais*; *oa* evidently was the spelling of the archetypus for the more usual *úa*; cf. *oas*, *daroasat*, *oad*, *load*, etc., infra. *L*, reading *bíi* as a monosyllable, inserts *guth* to make up the seven syllables.

11. *fía*. My rendering is taken from O'Reilly *fia* (for *fiadh?*), and is very doubtful. Perhaps *fía* is cognate with W. *gwy*, and means 'water.'

ib., *ní fríthid bíd a cíá*. The same phrase occurs in LU. 64 a, 23: *ní fríthid bid essine em .i. ní inund oculus én dogabáil*, 'This is not the same as carrying (lit. taking) birds,' says Medb, referring to the way in which Láeg carries the head of an enemy on his back. As to *cía*= *céo*, meaning 'haze' or perhaps 'hue,' cf. O'Cl. *deann céidheamhain .i. lí nó do amhail chéo bealtaine*.

12. *trilsi glano*. Cf. the note on *glano*, 3.

13. *étatho*, if I read rightly, seems the gen. of *é-tath*, the opposite of *tath* .i. *searg*, 'dryness, decay, consumption,' O'Cl. and P. O'C.

ib., *fíno óingrindi*. The genitive attribute is put before the noun, as in *de betho bróu*, 29, *fíne fírbolud*, 43. See Rev. Celt. v. 350-51.

15. In the description of Mag Meld quoted above from *Serglige Conculaind* a similar quatrain occurs:

*'Atát ar in dorus tíar
isind áit hi funend grían
graig n-gabor n-glas, brec a mong,
is araile carcordond.'*

ib., *ualann*. I have taken this to be a sister-form of *oland*, 'wool' Cf. *uamun* and *ömun*, 'fear.' But it might be a word cognate with *ualach*, 'burden.'

16. *dofeith*. This seems cognate with *dofaith*, 'ivit' (Wind. s.v.),

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dufaid (dofoid), 'venit,' Trip. Life, p. 72, 16, and *táidim*, 'I come,' Féil. Index. *L* changes to *dofaeth*, 'will fall.'

17. *dond licc leur*. Another such musical stone is mentioned in the following lines from *Togail Bruidne Dá Chocæ* (H. 3. 18, p. 711):

*'do thimpán créda is fiu máin,
binnithir lic Locha Láig.'*
'thy timpani of bronze, it is worth a treasure,
more melodious than the stone of Loch Láig.'

19. *bésu*. This form occurs twice in the Würzburg glosses, 6 b, 23: *bésu dagduine*, 'who may be a good man,' ib. 24: *bésu maith*. It should be compared with *césu*, 'although it be,' and seems to be made up of the 3rd pers. sing. injunctive of *bíu*, with an unexplained pronominal suffix *-su*.

20. *esnach*, if I read rightly, may be cognate with *esnad*, 'music, song,' which is sometimes used of the notes or cries of animals, as, e.g., *esnad daim*, 'the bellowing of the stag.'

21. *cach ági*. Though this is the reading of none of the MSS., *R* alone coming near it, yet it seems to me highly probable. *áge*, 'period,' seems a masc. io-stem; cf. LU. 134 b, 13: *tánic de int áge hísín*.

22. *erfind*. This is a very doubtful reading, based upon the *ailler find* of *L*.

24. *i n-adig*. This old spelling of *adaig*, preserved by *R* and *E*, caused *L* to alter into *ina tig* = mod. *ina dtigh*.

25. *diib*. Though none of the MSS. offers it, this old dissyllabic form is demanded by the metre, just as in Salt. 375: *samlaim cech dí[i]b fo feib*. Cf. Salt. 437.

28. *findchride*. The spelling of the archetypus was no doubt *finchride*, which most of the MSS. retain.

29. *de betho bróu*. The only one among the many meanings of *bró* that seems to fit here is one given by O'Clery, .i. *iomad*.

32. *isin charput iarsin muir*. Thus in *Serglige Conculaind* (Ir. Texte, p. 225) Manannán comes in a chariot across the sea:

*'Atchíu dar in muir ille--
nínacend nach meraige--
marcach in mara mongaig,
ni lenand do sithlongaib.'*

ib., *nogigned mac úad*. See Compert Mongáin, printed infra, p. 42.

35. *cennderga*. *L* reads *cen terca*, a good example of the wilful alterations of this version.

41. *óimin*. Cf. the spelling *áimin*, Goid. p. 20, 11.

43. *duilli co n-órdath*. Cf. the following quatrain in the description of Mag Meld quoted above:

*'Atá crand i n-dorus liss,
ní hétig cocetul friss,
crand airgit ristatin grian,
cosmail fri hór a roníam.'*

48. *dorearúasat* seems corrupt. It does not rhyme with *húasai*. I have translated it as if it were *dorúasat* with the pronoun of the 1st pers. plural (-r-) infixed.

49. *In delb hé*. Cf. *combad hé Find Mac Cumail Mongán*, LU. 133 a, 25. This construction reminds one of a similar one in Anglo-Saxon.

50. *Moninnán*. A hypocoristic form of Manannán, also found in LU. 133 a, 24. Cf. Monann, 51.

ib., *i curp criad gil*. Cf. LU. 18, 22: *Héle 7 Énóc ina corpaid críad etir ainglib nimc* = LL. 280 a, 51.--B, reading *criad* as a monosyllable, *alters gil* into *ad-gil* to make up the seven syllables.

51. *coniec*. This old form, the 3rd sing. of the s-future of *con-ligim*, was no longer understood by the glossator. From our passage the word with the gloss got into Cormac's Glossary (Transl. p. 49).

ib., *maccu*. None of the MSS. have preserved this Old Ir. word, which seems to have become obsolete very early.

ib., *Lirn*. The *n* is here a merely graphic addition to have complete assonance for the eye.

ib., *adndidma*, 3rd sg. of the red. future of *ad-damim*, with infixed pronoun. CL *alumdidmæ*, 'Thou wilt acknowledge me,' Féil. Epil. 494.

52. *adfii*, 3rd sg. of the s-future of *adfiadaim*. CE *adfias-[s]a*, 'I shall relate,' Salt. 1785.

55. *suis* ???, 3rd sg. Of the s-future of *sligim*.

56. I have not been able to restore this quatrain, which has been handed down in a very corrupt form in all MSS. Most of them leave out *bid* in the first line, which may be right.

ib., *fochischer airchend a Íli*. Stokes thinks that *airchend* here = W. *arbenn*, 'a chieftain.' The translation would then be, 'I shall send a chieftain out of Islay,' which would refer to Artur Mac Bicoir.

57. *arungén*. This I take to be the 1st sg. of the red. future of *argnú*, with infixed pron. of the 3rd person.

58. *bes n-guirit*. As to *bes* with following relative *n*, cf. ML 54 a, 4: *bes n-duthrachtach .i. duarngir-som beta n-duthrachaig a gnímai-som do dia*.

ib., *oircthi*. This seems the 3rd sg. pres. ind. of *vircim* with affixed personal pronoun.

59. *Loch Láu*. In the glossed copy of Cinaed húa hArtacáin's poem beginning *Fianna bátar i n-Emain* (Eg. 1752, fo. 53 a, 2) I find the following gloss on the line mentioning Mongin's death (see above, p. 26, note 5): *.i. fian Chind-Tíri romarb Mongan ar brú Locha Lo nó Locha Inncil (Mencii?)*. A Loch Ló is also repeatedly mentioned in *Togail Bruidne Dá Chocæ*.

ib., *gébtha*. This looks like the 3rd sg. of the red. future of *gabim* (*gébid*) with an affixed personal pronoun.

61. *oc ginig*. Most of the MSS. have *gignig*, which is obscure to me. *Gínig* seems the dat. fem. of a word *ginach*, a derivative of *gin*, 'mouth.'

ib., *reris*. This seems the 3rd sg. of the s-pref. of a verb *rerim*, the 3rd sg. rel. of the pres. ind: of which occurs in LU. 133 a, 10: *intan reras in cath dárailiu*, 'When one army is drawn up (ranged) against the other.'

63. *éulchairc*. Though this word sometimes has the general sense of 'longing,' as in *Echtra Condla*, 4 (*gabais eólchaire íarom inní Condla immon mnái atchonnairc*) it seems originally to have denoted 'longing for home, home-sickness'; from *éol*, 'home,' and *-caire*=W. *-cared*. As to this meaning of *éol*, cf. the following gloss from Harl. 5280, fo. 49 b, 2: *eol .i. gnáth, ut est*:

*'Ránic coa euol fén an fer
tar gach ler co n-ilur glond,'*

and see Rev. C. xiii. p. 2. In LL 170 b, 30, for *coa šeol* read *cos eol*, 'to his home,' as in BB. 402, 47. *dia eol*, ib. 403 a, 2.

65. *cen nech dobir toind usci glain*. The line has one syllable in excess. Perhaps *dorat*, 'who gave,' is a better reading than *dobir*, 'who gives.'