Frédéric Séamas Ruadh Mac Domhnaill
(Téinne Comhan)
IRISH TEXTS SOCIETY

Vergilius

comann na stríbeann gaeilge

VOL. VI

1903
IMTHEACHTA ÆNIASA

THE IRISH ÆNEID
IMTHEACHTA ÆNIAASA

THE IRISH ÆNEID

BEING A TRANSLATION, MADE BEFORE A.D. 1400, OF THE XII BOOKS OF VERGIL'S ÆNEID INTO GAELIC

THE IRISH TEXT, WITH TRANSLATION INTO ENGLISH, INTRODUCTION, VOCABULARY, AND NOTES

BY

REV. GEORGE CALDER

M.A. (ABERDEEN UNIVERSITY) B.D. (EDINBURGH UNIVERSITY)
MINISTER OF THE PARISH OF STRATHFILLAN, PERTHSHIRE

LONDON
PUBLISHED FOR THE IRISH TEXTS SOCIETY BY DAVID NUTT, 57-59, LONG ACRE
1907
Johanni Strachan

Philologo praestanti

Olim condiscipulo suo

D. D. D.

Auctor
PREFACE

My grateful acknowledgments are due to Professor Eggeling, of Edinburgh, under whom I studied Sanskrit, and was appointed Research Student in the University. As Curator of the University Library, and Convener of the Library Committee, he has given me liberal use of the resources of the Library; while I am indebted to the Librarian, Mr. Alexander Anderson, and also to Mr. J. L. Galbraith, Librarian of Glasgow University, for affording me every facility.

To the authorities of the Royal Irish Academy, and of Trinity College, Dublin, I am under obligations for access to the MSS. and valuable books in their possession.

My warmest thanks are due to Professor Strachan, of Manchester, for many kindnesses, and for reading a proof of the whole of this work. He is not, however, to be held in any way responsible for the book, which is the outcome of an interest I have taken in Celtic matters during a long residence in the Highlands.

GEORGE CALDER.
INTRODUCTION

I—THE ORIGIN

The source of the Irish Æneid is the Book of Ballymote (pp. 449-485), the property of the Royal Irish Academy, and widely known by means of the facsimile. Prof. Atkinson has, in the Introduction to the facs., given an account of the contents. Besides that account, and those in the printed catalogues, two others may be mentioned. The first is by O'Curry, in the R.I.A. Catalogue of Irish MSS., First Series, Part iii., 733-775. The second is by O'Donovan, MS. Cat. T.C.D., H. 2. 4. The Book of Ballymote is, so far as is at present known, the only source. Not even a copy of the tale is known to exist; for, in the paper copy of the Book of Ballymote, deposited in T.C.D., the Story of the Æneid finds no place. The title is entered in the Table of Contents, but has again been cancelled. The scribe never began to write the tale, and its allotted space remains blank. The condition of the proper names shows that it was copied, probably, many times after it left the translator's hands; and other copies may yet be found.

The Irish Æneid has not received much attention at the hands of editors. Dr. Stokes and Prof. Atkinson occasionally refer to it. Prof. Meyer has selected it as one of the sources for his "Contributions." Prof. Strachan has examined it closely for his "History of Middle-Irish Declension," and for other articles in the Philological Society's Transactions. But the text appears to have been wholly inedited till Prof. T. Hudson Williams published, in the Zeitschrift für Celtische Philologie, 1899, his interesting Episode of Dido (BB. 451-456-459-459). By that time my first draft of the whole tract was completed. I am
INTRODUCTION

anxious to make all the acknowledgments that are justly due to the labours of my predecessor; but it will be seen that both in text and in translation there are a great many details, which cannot be regarded as unimportant, where I am unable to follow Prof. Williams. His “Episode of Dido” extends from line 210 to line 931 of the following transcript. The whole text is here edited for the first time.

II—THE TEXT

The transcription I first made from the fcs.; and I then collated it with the original ms. This was done with a view to secure accuracy in regard to the marks of aspiration; but I also found that greater accuracy was attained with regard to the marks of contraction, which, in a few cases—e.g. *tiri* for *troich*, 148—were omitted in the fcs. From the appearance of the ms., I concluded that many of the marks of aspiration, and probably some of the letters above (and especially below) the line, were added by a later hand. There is no evidence that the text existed in an older form. The passages quoted from older writings do not fit in well with the context. On the other hand, there are in the text itself many apparently late and even modern forms; and I have preferred to give the text in its late Middle-Irish dress, rather than to run the risk of destroying its character by a too zealous editing.

In transcribing the text, I have been guided chiefly by the text itself; and I now set down the following explanations:—

Vowels written above the line represent the syllables *ra, re, ri, ro, ru*; and the *r* only is printed in italics.

Similarly, vowels written below the line—chiefly *a*—are printed in Roman characters.

Consonants written above the line are sometimes noted, especially in the first sheets of the text. The vowel which completes the syllable—chiefly *-ud* of verbal nouns—is printed in italics.

The contractions, 4 *-air, 4 -ar*, though frequent in mss. and in the printed copies of the Bible, are also printed in italics. The extension *-ar* is not otherwise expressed; and *-air,* represented by a stroke above the line, occurs only in two instances, matair, 350, 568; 4 is extended to *ra* in 1599, 1654; 0 written above the line is extended to *or* in *Iturana* 2972, 2981, 3561, port 287; and *u* written above the line is not infrequently extended to *ur* 349, 677, 684, 821, 1834, 2210, 8, 2313.

Y, vero, occurs at lines 1168, 1751, 1800, 2970, and has been transcribed immorro.

In extending *n* to *nn*, or *nd*, the latter has been adopted, as being by far the commoner fully-written form in this ms.

The sign *- denotes* usually *m*, sometimes *mn*.

The sign — denotes usually *u*, but is used also for other letters, e.g. *Caiber* 664, *gach* 296, and for a considerable variety of syllables.

A hyphen is used to connect emphasizing particles or inseparable pronouns with their respective nouns and verbs; also, for the sake of clearness, it is inserted between the infixed pronoun and the verb; and between transposed consonants (except *h*) and initial vowels.

A comma above the line is used to indicate the elision of a vowel or consonant.

The article is written as one word except when its final *d* becomes *i*, in which case the *i* is joined to the following noun. It is written along with a preceding preposition as one word.

Prepositions are joined to the relative and possessive pronouns.

The accents I have, with a very few exceptions, omitted from the text. In the ms. they are freely used in a few passages; and, occasionally, they mark a long or accented syllable; but for the most part they merely serve to distinguish the letter *i* from part of an adjacent letter for which it might have been mistaken.

In the ms. the passive and deponent endings in *-er* or *-ir* are rarely written out. The following are the chief examples: *rodbaithder* 839, *gairmther* 947, *muirfder* 2473, *brister* 3002, *murlaider* 3114; *cathachtr* 2517, *nl tifr* 1795, 2598.

The 3rd sing. of the enclitic perfect co *n* dechaid is written out in lines 1724, 2151, 3188.

The proper names have fared badly in one respect. Some ignorant scribe, having provided himself with a copy of Vergil’s "Æneid," wrote them down in the Gaelic text, regardless of
INTRODUCTION

their grammatical connexion. They have fared better in another respect, that in a number of instances the spelling of them appears to reflect the pronunciation of the time.

III—THE SUBJECT-MATTER

This is, in the main, identical with the "Æneid." The material is considerably curtailed. Genealogies and the speeches of the gods, and all matters peculiarly Roman that would fail to move the interest of an Irish audience, are omitted.

The additions, on the other hand, are just such as would rouse that interest. A specimen of the kind will be found on pp. 152, 154, and in many other similar places where it was found possible to give but few references to the text of Vergil. The additions consist sometimes of well-known passages in Irish literature, such as the description of Pallas (1924-1933), cf. O'C. Lec. 45; man. ii. 140, 1; and of his sword ib. ii. 322 (1935, 7); and in a less degree of Æneas (348-351); of Ascanius (2363-9); and of Turnus (1488-1491); and most of all do the additions tell of "the battles, sieges, fortunes" through which Æneas, like Othello, passed. The woes of the vanquished, the sorrows of parting, gold and silver ornaments, the splendour of houses and of arms, and the charm of natural scenery and fine weather, find a place in the tale (1465). This beautiful passage probably does not owe all its inspiration to Vergil or to his translator.

The Tibermouth in Vergil corresponds to the entrance to Purgatory in Dante. The latter sings: "So dulce were the notes that their melody still sounds in mine ears. My master and I, and his companion spirits, seemed wholly contented, as if naught else affected any of their minds" (Tozer's Trans., p. 158). The Irish—in no unusual phrase—re-echoes the same words: "It was enough of joy to listen to the many strains which those birds used to sing." Further: o li serce (350) may be compared with Tozer's Trans., p. 229, "the hue which love approves"; "thrice did I essay to put my arms about her neck," &c., 648, cp. Tozer, p. 157, "Thrice did I clasp my hands behind him, and as oft I brought them back upon my breast"; "and now mayst thou conceive the intensity of that love where-with I burn for thee when I forget our unreality, and would handle a shade as it were a solid body," p. 242. Due allowance

THE SUBJECT-MATTER

being made for a common original, there seems room for the suggestion of Dante's influence.

The matter, then is in the main identical with the "Æneid." The translator was a competent scholar, both in Latin and in Gaelic. A few instances of idiomatism phrases, idiomatically rendered, place his scholarship beyond the reach of cavil: velut agmine facto, amal tic slog namad, 220; ar ni full dod duch-mung, potes namque omnia, 1256; nochir' dicheil, non ipse suo premit ore Latinus, 1521; fora belaib, ante gremium sumum, 2859; ar ngnim muinterus, fide, 1581; aithescul, oraculum, 1509; and many other examples might be added.

But his main purpose was to produce a scéil. Comparetti, in his "Vergil in the Middle Ages," Pt. ii., chap. i., gives some account of the rise and spread of the "Romance of Troy," and the "Romance of Æneas." And the translator had, above all things, to produce a work with the leading features of the modern novel. He has the requisite literary talent. A thorough knowledge of his original enables him to begin effectively; to select, curtail, amplify, or transpose his materials in order to meet the taste of his readers. It is unnecessary to expatiate. His progress through the "Æneid" can be marked, at any point, by a glance at the references to Vergil's "Æneid," on the left-hand margin of the text.

I will now remark on some elements in the text which are not Vergilian.

The three sons of Laomedon—Pulus, Focolintis, and Ampiter (page 2, line 18)—are difficult to identify in Classical Mythology; but v. Roscher's Dictionary, s. Laomedon. TT' 623 has Pullus, and Vulcintis, and Ampiter; Dares, 3, has Hypsipylus, Volcondis, and Annytus; and in the Welsh version of Dares, the "Red Book of Hergest" ii. 4, the names occur in the forms Nophilius, Aclius, and Ampiter.

If the translation which I have ventured to give of line 139 be the correct one, it reflects somewhat adversely on the Irish translator's knowledge of geography.

Trelawney (Records of Byron, Shelley, and the Author ch. xvii. ad fin.) gives this description of the spot:—"In the morning we entered the narrow strait of Messina, passed close by the precipitous promontory of Scylla, and, at the distance
INTRODUCTION

of a mile on the opposite shore, Charybdis; the waters were boiling, and lashed into foam and whirlpools by the conflicting currents, and set of the sea; in bad weather it is dangerous to approach too near in small craft." It is possible to imagine that local associations led the translator to think of the danger from a shoal (mür); just as in another passage, line 1002, larina lothragad, immersion in the sea has apparently suggested be-mudding in a bog or morass, lodrach, Carm. Gadel. ii. 172.

One of the translator's additions to the Vergilian text is the remark: "Some allege that Ætna is one of the doors of hell," line 144. There is nothing to show whether he was moved to make this remark by his own theological leanings, or by the opinions current at the time. The idea was, no doubt, a common one. In "The Last Days of Pompeii," Bk. ii., ch. viii., the same observation is made of Vesuvius: "Difficult was it then and there to guess the causes why the tradition of the place wore so gloomy and stern a hue; why in those smiling plains—to Baiae and Misenum—the poets had imagined the entrance and thresholds of their hell—their Acheron and their fabled Styx." And Lavengro, chap. xix., apostrophises "Ab Gwilym" in similar terms: "Thou startest, bendest thy crossbow, intending to hit Reynard with the bolt just above the jaw; but the bow breaks, Reynard barks, and disappears into his cave, which by thine own account reaches hell."

And in the following passages of the poem "Ætna," of the Augustan age, we find (Robinson Ellis's edition, lines 202-205):

Ipse procul magnos miratur Juppiter ignes,
Neue sepulta noni surgunt in bella Gigantes,
Neu Ditem regni pudeat, neu Tartara caelo
Vertat, in occulto tacitus remit :

"Jupiter himself looks wonderingly from afar at those mighty fires, and trembles silenty in his secret place that a new race of Giants may rise to wage again the war that was buried in their graves."

And, again, at lines 272-278 (cf. note, pp. 133, 134):

Implensus sibi quisque bonis est artibus: illae
Sunt animi fruges, hae rerum maxima merces :

THE SUBJECT-MATTER

Scire quid occulto terrae Natura coercet,
Nullum fallere opus, non mutos cernere sacros
Ætnaei montis fremitus animosque furentis,
Non subito pallere non credere subter
Caelestis migrasse minas aut Tartara rumpi.

"Each of us should do his part to steep himself in crafts that are noble; they are the true grain of the mind, these the highest reward the world can bring us: to know what Nature keeps close within earth's deep heart; never to believe any of her workings, not to gaze in dumb amazement on the divine uproar and furious rages of Ætna's mountain; not to grow pale with affright at its sudden din, not to believe that the wrath of heaven has found a new home underground, or that hell is bursting its confine."

Vergil's Sixth Book of the "Æneid" gave him a tremendous popularity throughout Europe in the middle ages. He figured in the popular imagination less as a cultured genius than the arch astrologer and mathematician, the sorcerer "who made witch-rymes by which he could raise the dead." That the Celts came under this influence is proved by the existence of such tales as Fearas Fursa and Fis Adammain. But the influence was slighter in proportion as the general state of education was better. And the fact that so careful and good a translation was made into Irish goes to prove that there was a demand for it. The popularity of the proper name Æneas in the Highlands proves that it had no evil associations, just as the prevalence of it points to the probability that the tale, in some form, was at one time widely known.

The first leaf of BB. is missing, but the contents may be supplied from T.C.D., H. 1. 13; H. 2. 4, and probably would throw no light upon the "Æneid." But the opening page of the existing Book of Ballymote (326) has the passage that gives the genealogy of Latimus corresponding to lines 1478-1480. It runs thus: Oir is iat da mac Ioib maíc Saturrind maíc Pallon maíc Picc maíc Peil maíc Treis maíc Treis maíc Mesraim maíc Caim maíc Nai. The T.C.D. paper copy has Naoi. Our text has ix = nai; cf. O'D. Gr. 432.

TT' opens thus: Rogab ri uasal airegda ordndle rigi in
INTRODUCTION

domain i. Saturn mac Poluir meic Phic meic Phéil meic Trois meic Esrom meic Chaim meic Nore.

There seems room for doubt whether Apollo, in Gaelic Apeall or Paill, ever stood in the text.

IV—EXTRANEOUS ADDITIONS

On the top margin of the opening page (BB. 449), now illegible, but supplied from O'Curry's Catalogue, is the following sentence in an indifferent modern hand:

Imraid ar Æneas da reir an fili Romanach Virgil bo deasa, Tadg Ua Flannagain AT. 1784. "An account of Æneas, according to the Roman poet, Vergil, follows." Such is the meaning of the phrase, bo deasa ("now"): cf. Zimmer, KZ. xxx. 18; O'D. Gr. 132, instar ann so bo deasa, are narrated henceforward, MR. 100, 2. But this is apparently the source of O'Reilly's curious blunder in his Dictionary, p. 178, where he has the entry: Deas, adj., eldest, Ballim.

There are three marginal glosses:

p. 449 gubh. i. go n-ead no mead broin
p. 477 fordh. i. gearradh no teasgadh
p. 479 fuidh. i. buain euidh dhe

Under the words cair villur triana dhrum siar 2549 (BB. 477) is faintly written, bidh Valintín ruadh.

The scribe, Solomon O'Droma, was, according to Professor Atkinson, a pupil of Mac Egan, first editor of the book, who probably sold it to Mac Donogh of Ballymote. The same authority puts the date of writing at 1400 A.D. Two other pieces are in O'Droma's hand, and end with his flourish, 281 fin., and 333 17.

Following immediately upon O'Droma's signature is an appreciation in a practised, modern hand: Bennacht for hamnoin a mhic Ui Droma gi gur ecc tu eic bliadhain ria mesi do ghenedh. "Blessing on your soul, Mac Ui Droma, though you died three hundred years before I was born." This pious postscript, by an unknown admirer, does more than express a wish for the welfare of the scribe's soul. It suggests the identity of his name with the modern Mac Codrum. I, also, will add my tribute of admiration for O'Droma's beautiful penmanship and his general accuracy.

AUTHORITIES REFERRED TO OR QUOTED

Ag. Accallam na Senorach, Stokes, Ir. Texte iv.
AU. Annals of Ulster, with Stokes' corrections in The Academy.
CF. Cath Finturaga, K. Meyer.
CG. Cogadh Gaedhel re Gallaibh, J. H. Todd, 1867.
Con. An Irish-English Dictionary, Dublin, 1848.
CR. Celtic Review.
E. H. Magazine of the School of Irish Learning.
Fe. Féile Ógusgo Ceili De, Stokes, R.I.A., 1880.
Fe. id. Stokes, HBS., 1905.
FM. Annals of the Four Masters, O'Donovan, 1851.
Gor. The Martyrology of Gorman, Stokes, HBS., 1895.
H. I. MSS. in T.C.D.
Hogan. Latin Lives, 1894; Nennius and Homilides, 1895.
ITTS. Irish Texts Society.
L. na gCeart The Book of Rights, O'Donovan, 1847.
L. Lives of the Saints, from the Book of Lismore, Stokes, 1890.
Luibha- Irish and Scottish, Gaelic Names of Herbs, Plants, &c., Iabhran Hogan, 1900.
AUTHORITIES


ML. The Milan Glosses on the Psalms.

MR. The Banquet of Dun na rGaidhe and the Battle of Magh Rath, O’Donovan, 1842.


O’C. O’Curry, Manners and Customs of the Ancient Irish, 1873.

O’Cl. O’Clery’s Glossary, Louvain, 1643; R.C. iv. 345-428; v. 1-69.

O’D. O’Donovan’s Supplement to O’Reilly’s Dictionary.


PH. The Passions and the Homilies from L.B., Atkinson, 1883.

O’R. O’Reilly’s Dictionary.

P. O’C. Peter O’Connel’s MS. Dictionary.

RC. Revue Celtique.

RR. Cath Ruis na Righ, Hogan, 1842.


SG. Scottish Gaelic.

SR. Saltair na Rann, Stokes, 1885.


Three Frg. Three Fragments, O’Donovan.

Three Hom. Three Middle-Irish Homilies, Stokes, Calcutta, 1877.

Trip. The Tripartite Life of Patrick, Stokes, 1887.

TTF. Togail Troi, The Destruction of Troy, Stokes, Calcutta, 1881.

TTF. id., Ir. Texte, ii.

VSR. Verbal System of Saltair na Rann, Prof. J. Strachan, in Philological Society’s Transactions, 1896.

Wb. Würzburg Glosses on the Pauline Epistles.


Z. Zeuss, Grammatica Celtica, Edito altera, 1871.
IMTHEACHTA ÆNIASA

ÓTHAIRNIC tra do Grecaib slad 7 inrad 7 dithilaithrígud rig cathrach na Frigia i. in Træ, cend ordain 7 airechais na huili Aissia iside, tancadur rigraid na ñGrec co dind Minerba isin Træ, 7 dorochtadar i n-àen baile nile 7 rofairfh1 Aigmenon, int aídrig dib, ca conairle dobertais do arin forind 5 romain in cathraig, no in connailllitis friu. Dornaidset foirend do Grecaib ni bud coir a connaill friu, uair ni her ar ngrád-ni acht ar ar n-oimín 7 ara n-anacu2 fen domáirnset in cathraig, 7 dorosnat, gen co rancadar, oic rind, 7 dogenteis3 aris, dia cemsad leo. Romaid Nestor dono iarsin: “LX bliadh,” ar se, “gusin 10 aímsir-sea, o thanac-7 Pelias 7 Tallimon 7 Castur 7 Pullux ar ñen re iErcaill, lucht VII long im luing Argo, co roairgseim in cathair-seo, 7 co tuc [sam] fo gin ge 7 claidim gach áin rob in-marrbhtha inti, co rucam i mbroid 7 a ndairi gach áen na romarbad, 7 co rucam a huintus eith, 7 co tarrdisi tenedh tairst 15 iarsin. Don-farrad Laimidion iarsin, [7] dorad cath dun, co torcair dono Laimidion liadh cone trí maccab isin cath sin i. Pulus 7 Focolintis 7 Aimpirter. Dorochradar dono foigla rig 7 tasech 7 trenfer na Troiann imallíris. Rufoicnu liadh i mbroid mac 7 ingin Laimidion i. Eisiona 7 Priam 7 robai in Træ fas 20 iarsin fri ar oman na nGrec. Dorat dono Earcaill iarsin tar cend set 7 maine deonugad do Priam teacht dochum na Træ 7 a hathnuigedh dorisi, acht na dernadh aris cogad fri Grecaib, 7 rochaill Priam indi sin cen robo beo. O robo marb Ercaill, 7 o ‘coannair Priam daingni a cathrach 7 nERMháirI a sloig, 25 ron-gab mead meonun 7 dimus, 7 nir‘bo maiis leis cena gan a anércridi do irrair for Grecaib, co rofraid a mac 7. Alaxandair 7 Aínias for creich go Grecaib, co roinsint inis Cheithria, 7 co

1 MS. rofariarfhaid  
2 MS. ar anacul  
3 MS. dogenteis

a v. Introduction.  
b TT. 121, seq.

THE IRISH ÆNEID

NOW when the Greeks had accomplished the plunder, sacking, and effacement of Phrygia's royal city Troy, the head of all Asia in dignity and supremacy, the kings of the Greeks came to the hill of Minerva in Troy; and all being assembled in one place, Agamemnon, the sovereign lord, asked them what counsel they would give him respecting those that had betrayed the city, or whether they should keep faith with them. Some of the Greeks said it was not right to keep faith with them, "since it was not for love of us, but for fear of us, and for their own safety, they betrayed the city; and they did us evil as long as they could, and they would do so again if they thought it possible." Then after that Nestor said: "Sixty years ago, now," said he, "came I and Pelias and Telamon and Castor and Pollux along with Hercules—the crews of seven ships in all, with the Argo—and we destroyed this city. Everyone in it fit to be killed we put to the point of spear or sword. Everyone that was not slain we brought into captivity or slavery. All its treasure we took out of it, and then gave it to the flames. Thereafter Laomedon overtook us and gave us battle, and at our hands in that battle, both Laomedon fell and his three sons Pelus, Focolintis, and Aimipiter, and there fell the choice of kings, chiefs, and champions of the Trojans along with him. We brought with us into captivity Hesione and Priam, a daughter and a son of Laomedon. For a time after that Troy was uninhabited for fear of the Greeks. Thereafter, in return for treasure and riches, Hercules granted Priam permission to come to Troy and rebuild it again, on condition that he should not again wage war with Greeks, a condition that Priam fulfilled as long as Hercules was alive. When he was dead, and Priam* observed his city's strength and his army's efficiency, high-mindedness and pride took possession of him. And besides he did not think it becoming not to demand of the Greeks [redress for] his wrong; and he sent his sons Alexander and Æneas on a raid.
against the Greeks, and they plundered the island of Cytherea, and carried off Spartan Helen. Then, with all our army, we came after our spoil; and we were but set at nought, and no restitution was made us for the sake of peace with us, and against us was assembled the mighty strength of Asia; and in battle against us uprose contentiously, powerfully, proudly, kings and chiefs, heroes and battle-soldiers, and valiant men of all the Asias, from Scythia in the north to India in the east, and Ethiopia in the south; and while there fell by them a multitude of our kings and chiefs and battle-soldiers, they fell by us to a man, and Priam himself, with his fifty sons and daughters and sons-in-law, and all his heroes and battle-soldiers, kings and chiefs and nobles of Troy, save only the traitors, Æneas and Antenor, with their followers. That was the end of Priam’s friendship with Greeks. It is certain to you, then, that if you leave Æneas in Troy his friendship with you will be no better than was that of Priam with Greeks. Woe to Greek that will put confidence in him, for Æneas is ever an enemy to Greeks. A multitude of heroes and battle-soldiers and champions of the Greeks fell by him by his own hand in the hundred and sixty-seven battles that were fought against us in defence of Troy. When the Greeks heard these words which Nestor spoke, the counsel which they voiced and decided on was to lay Troy waste, and drive the traitors out of it without killing them, since the honour of Pyrrhus was engaged to save them in return for the betrayal of Troy. Then, by the counsel of the Greeks, Agamemnon enjoined on Æneas and Antenor to leave Troy waste, the latter to go to Illyricum, a country between Greece and Italy, toward the West. Æneas, however, with the following he had, came to Mount Ida, on the shore of the Tyrphene Sea, to a beautiful forest there. Excellent was the timber for ship-building, and twenty ships were built by him there; and when he had completed the building of his ships, he launched upon the Tyrphene Sea with the first fair weather, at the beginning of summer, and with him his aged sire Anchises, his son Ascanius, and every one of his allies that followed him. Sad, gloomy, tearful, sorrowful, very distressing was that departure. Listless was the journey on which they went. Sad, too, was the voice of weeping, the
smiting of hands, and wailing, as they looked on their land and
their own fatherland after being driven out of it by their enemies.
Then they sailed to Thrace, a country friendly to Trojans as
long as they had power, for the mother of Priam's children was a
daughter of the King of Thrace—to wit, Hecuba, daughter of
Cisseus. On reaching the land of Thrace they built a town there,
and named it Aeneades [Aenus], after the name of Aeneas. Close
to that city was a hill with a sacred grove upon it. Aeneas came
to pluck some of it in order to lay its branches upon the altars
of the gods, for the purpose of offering sacrifice to them.
There a thing strange and horrible befell him—to wit, the first
branch he plucked from the ground showers of blood dripped
from it, so that the ground out of which the branch had been
torn was full of gore and blood. Aeneas was silent at the sight
of the branch and that dreadful sign; and fear and great terror
seized him, so that he was unable to speak. Then he heard
issuing from the ground a great lamentation, and a feeble,
very wretched utterance, and this is what it said: "Do not do that,
Aeneas; but deliver me. and do not dishonour me under the
grove that has grown through my grave. I am Polydorus, son of
Priam. When decline came upon Troy, I was sent here by
Priam, with abundance of gold and silver, to my brother-in-law,
the king of Thrace—to wit, Polymestor—who had Iliona, Priam's
daughter, my sister, in reien. When we heard, however, that
Troy was sacked, he played me false, and slew me and my sister,
and took away our gold and our silver, and buried me here, and
through my grave has grown this wood you wished to cut. Leave
a deceitful and fratricidal land, and make for Italy; for there
it is fated you to gain a country." Then Aeneas went and told
that tale to Anchises, who said it was proper counsel Polydorus
gave them; and the Trojans performed his due of burial for
Polydorus. His grave was made, his stone was placed, his name
was written, he was called to his grave, and mourning was made
for him. On accomplishing that they went to their ships, and
left the land of Thrace, and sailed away to the Isle of Delos
where was Anius, king and priest to Apollo. He offered a
sacrifice to Apollo on behalf of Aeneas, and the answer Apollo
gave him was that it was fated to Aeneas to find neither territory
nor land till he should reach Italy. Æneas, on hearing this answer of Apollo, came unto his ships. Past Naxos, past Donussa, and past Paros, and past Cyclades, making for Crete. On their arrival at that island a town called Pergamia was built for them; and they remained for the space of a month in Crete. In obedience to a prophecy of Apollo, they leave the Island of Crete, and fare forth upon the main onwards to Italy, so that they saw neither land nor dry ground, but the sea round them in every direction. Storm and tempest burst upon them there. In the air came wind and thunder and lightning; the clouds darkened on them so that they knew not whither they were going. A storm rose on the sea which cast its lowest depths to its surface; and they were three days and three nights in that peril, with no sunlight by day, no moonlight by night. On the fourth day they sighted the mountains of the Island of Strophades. Then they struck their sails, and proceeded by rowing—for they had not favourable conditions for sailing—till they reached the port of the Island of Strophades, on the Ionian Sea. Thus was that island—full of cattle, sheep, and goats, with no one to protect them or to guard them. Among the Trojans therefore, they made much flesh-meat from these herds. Now after that, when their portions of food were brought before them, they saw bearing down upon them from the hills a flock of noisome birds—Harpies they are named—that screamed and snatchéd their portions of food from them out of their hands, and left their truth upon their platters. The Trojans seized their shields and swords, and got quit of them by dint of fighting. After that they sailed away from the Island of Strophades past these islands—to wit, Zacynthus, and the Island of Dulichium, and the Island of Samos, and past Ithaca, and many other isles of the Tyrrhenian Sea, till they arrived at Epirus, and they anchored there. And [Æneas] went to speak with Helenus, son of Priam, for he it was who was King of Epirus at that time; for Pyrrhus, son of Achilles, had given Andromache to Helenus to wife, when he himself married Hermione, daughter of Menelas, son of Atreus, after her betrothal at first to Orestes, son of Agamemnon; and Orestes slew Pyrrhus in the temple of Apollo, after his betrayal by Apollo's priest. Pyrrhus, before his death, bequeathed the

---

1. MS. do shaidhig
2. MS. Fargama
3. MS. dorchaighthit
4. a sup. lin.
5. I sup. lin.
*a. lit. and they screaming*
son Andromache bore him (Molossus was his name) to be brought up by Helenus and by his mother; and to Helenus he (Aecides) gave his property for behoof of his son—i.e., Molossus—which is part of Epirus. Now, when Aeneas reached Helenus, he received a warm welcome at his hands. Helenus then uttered a prophecy to him, and said to him: “Make for Italy, for there it is your destiny to find a country.” And he gave him a token—where a white sow, with thirty of a farrow, should appear to him at the side of the river Tiber, there he would of a surety abide, and build a town and acquire land; and he bade him not settle in Italy near Epirus, for Greeks dwelt there. Now, Aeneas, son of Anchises, and Helenus parted in peace and good will; and Aeneas came to his ships, and sailed on the sea till they reached the district of Italy, where dwelt Greeks; and they skirted the coast of Italy till they came between Scylla and Charybdis, and they ran aground there, till power of rowing and sailing brought them away. They went then under Crete (having lost their bearings) to the port of Mount Etna, where dwell the Cyclopes. An ever-living fire always [burns] in that mountain, and [columns] of its black smoke and flame burst at all times forth from caves and craters of that mountain. God does that to make known to men that the fire of hell is eternal; for this is what some allege, that Mount Etna is one of the doors of hell. When morning rose upon them at that port, they saw towards them from the wood the form of a miserable, wretched man, with his hands spread out, and himself in supplication and great entreaty, and this is what he was saying: “For the sake of heaven’s God, and forkindness’ sake, and for pity’s sake, Trojans, slay me or put me to sea rather than leave me here.” He put his hand under Anchises’ knee, and Anchises took his right hand as a pledge of safety to him, and asked of him whence and who he was, and what brought him there. “I am a Greek,” said he, “and Achenemides is my name; and in the ship of Ulysses’ son of Laertes, came I to this port. We landed here and went into Cyclopes’ cave; and he seized two of us, and dashed them out of his hands against the rocks of the cave; so that small fragments were made of them, and he ate them raw, and I myself saw their
limbs in the openings that were between his teeth. Then he drank wine, and went to sleep in his cave after it. We could not imagine Ulysses departing from him without avenging his people upon him; and we approached him so as to surround him while he was asleep, belching out and slobbering his blood and vomit on his beard; one eye in his head as big as a Grecian battle-shield or a moon on the fifteenth. We wounded that eye and broke it, and, joyous, very terrified, we embarked. I was left unwittingly unnoticed by my folk, since I had strayed away from them. I have been here for the space of three months, with no food save herbs and small haws. Polyphemus, with his cave shut upon him, is now milking his goats and his sheep, and he will come to you to this port to wash his eye with the brine, just as he comes daily; and he has a hundred brothers exactly like himself in that mountain. 'Tis time for you, Trojans, to flee from him, lest ye be drowned here.' Now, while Achemenides was in that discourse, they saw approaching towards them seafarers that huge monster approaching the haven—to wit, Polyphemus—with a [shepherd's'] pipe on his back, and a stem of a fir tree stripped of its branches, for a staff, in his hand, and his flock of goats and sheep about him; and he came past them in the sea, and cleansed his eye, and there were heard afar of the crunching of his teeth and his groaning as he cleansed his eye. While he was washing his eye the Trojans escaped away past him, in terror, stealthily towards the sea. He perceived the shouting of men and the rushing of ships going past him seaward. He turned about after them in order to overtake them, and in his case the Ionian Sea did not reach above his shoulder; and since he overtook them not, for he did not hit upon the way they had gone, he uttered his heavy martial roar, so that Mount Etna shook, and he put the Ionian Sea under a wave-roar, so that the people of Italy were alarmed and terrified at the dreadfulness of the voice they heard. The Trojans beheld coming towards them from the woods a huge host, the intolerable evil of his brethren—mighty oaks, so that they filled the ports [approaching] towards him. In sooth there came there a horrible and fierce host. Woe to the Trojans
Na Troianu immorra, o'deounces in slaug n-edig uathmatr. na Cicloipegda ina ndochum a sochraid a mbhrath, nos-gab eglé 7 omun iat rompu, 7 nír'bo omua gan adhar doib. Seolait for fairgí uathaib in leith rofuc in gáth iat, ar ba feart leo gabad na fa[í]rgi do fulang [for] bordal coaire, ina taifisim for cind na Cicloipeada. Rofacat tra na Troianus as gach glaidh.

as gach gabad dib sin i n[ðaid] araile, co runachtar co port Drepana i Sicili. O rosiachtai tra in port sin na Troianu, domnacht Achistes rig na Sicili 'na ndochum, 7 dorad morfailt doib, 7 rooiisündar ega fri re, 7 adbath in seanoir Anachis acu andsin i Sicil, [7] daranad a feart and, 7 rocalaidh a liá, 7 do- scribad a aímn, 7 rogaírméth he dochum a adnacail, 7 rofeard a guba, amad ba bes [I]a gentib in cluichi sin do denum dia marbáid.

O tainic tra cend denus iarsin, tainic soineand a haíor 7 coir gáth dochum na hÉallí. Dotrall Ænias do rec forcedáil fásidiae Casandra 7 Élanna, 7 roglaítaí a longa, 7 rolaid saí lóir sin fairrígí, 7 o thairtinig do ecor a long, rosheol amach for fairrígí o imrum utram umaisneach conach facatar uithib ar cul tir Sicile.

Arna sin, ba galar la hUainaid, la sedidá Isib, naír robait a hancairdí fri Troendaib arin lethbrith ruc Alexandair, mac Priaim, imon ubull orda. Dolúid iarum Ímuinid do agallaim Éoail, rig na ngáth, [7] is ed roirid ris: "Atait seacht n-ogha bindi agamsa, 7 at e rocema, 7 ata aen ug and dodeasgrí dib uile i. Deopea a haim. Doberthar duitsi hi a lanamnu in 216 ogí sin, 7 teilig uait na gátha fon fairrígí do buaidhrid 7 do hbad a loingsi Ænias, teid anosa tar mo shoragud-sa co hÉoilt." O roghell Iunaid immorro in logh sin re hÉoill, gresís Éoail na gátha amach iarsin asa n-uamaib 7 asa n-aircelaidh fon fairrígí, amad tic sleg namad fo thir, 7 fuasnaid (col. b) in talmain 7 220 int 7 é 7 anfhe dimoir. Toinóit 7 dluthaighst na neoil co rodilithset soillis na grene arin loingsí Troianda, 7 co tainic dorchatu graf[n] na doib, cona fedarata cíd noraghaiís. Nos-

on whom they should lay hold. But the Trojans, when they saw the ugly and awful host of the Cyclopes [bearing] towards them to the assistance of their brother, became alarmed and terrified before them, and their fear was not causeless. They sailed away from them, wherever the wind bore them; for they preferred to brave the danger of the deep, and to go upon a devious course, rather than remain to meet the Cyclopes. Thus the Trojans got away from all these struggles and dangers, one after another, and they made the port of Drepanum, in Sicily. Now, when the Trojans reached that port, Achestes, king of Sicily, advanced to meet them, and gave them a warm welcome, and they abode with him for a while; and with them there in Sicily the aged Anchises died, and his grave was made there, his stone was set up, his name was inscribed, and he was called to his tomb, and his funeral games were celebrated as was the custom with Pagans to celebrate those games to their dead. Now, when a little time had passed, there came clear weather and a fair wind for Italy. Æneas made haste in accordance with the burden of a prophecy of Cassandra and Helenus, and his ships were cleansed and launched by him, and when he had finished fitting out his ships, he sailed out to sea with dexterous and resolute rowing, so that they lost sight of the land of Sicily away astern.

Howbeit that was a grief to Juno, wife of Jove; for she had a grudge against the Trojans on account of the partial judgment Alexander, son of Priam, gave about the golden apple. Juno, therefore, came to speak with Æolus, king of the Winds, and said to him: "I have seven sweet virgins, and they are very beautiful; and there is one virgin, named Deiope, that surpasses them all. That virgin will be given you in wedlock if you will let loose the winds over the sea, to break up and drown the expedition of Æneas, who goes now to Italy in my despite." When Juno had accordingly promised Æolus that reward, he then hurried forth the winds from their caves and lurking-places over the sea, as a host of enemies overruns a country, and convulsed the land and the air with a great tempest. The clouds gathered and massed together, so as to obscure the light of the sun from the Trojan voyagers; and a hideous darkness came upon them, and
they knew not where they should go. Then the foul weather poured down on them, and storm and thunder and lightning, so that they knew of no shelter for their lives. There came then a mighty wind from every point over the sea—Eurus from the east, Notus from the south, and Africus from the west—that threw the sea into heights and mountains, and dashed and broke the walls of the waves against the cliffs and against the shores, so that the boom and roar of them were heard throughout the nations and throughout the far distant territories. When Æneas saw those signs, he rose to his feet, and lifted up his hands and uttered these words: "Woe's me, O ye almighty ones, that I did not fall fighting in defence of Troy, where fell Hector, Troilus, Alexander, and swarthy Memnon, King of Persia, and Sarpedon, Penthesilea, and all the other heroes and nobles of the Trojans, before ye inflicted this vengeance on us to-day."

Now, while Æneas was in that mood, the wind called Aquilo from the north came against the sails with its whistling and great roar. It roused up the waves of the sea, so that they reached the firmament of heaven. It rent the sea; and the sludge was visible below through the sea and through the brine between the waves; and it struck the sails, and turned the ships' broadsides to the huge waves of the sea; and they thought that the billows, towering in mountain peaks above their heads, would dash in upon them into the ships. The oars were broken, their ships were made into witches, their pegs started out of them, and their planks separated. The silt and sand were lifted from the depth of the sea, so that they had it in the midst of their ships and long-boats from below, combined with the violence of the waves darkly pouring down upon them from above. Then came an overwhelming wave unto a ship of the Lycians, commanded by Orontes. It rose high above the ship and poured itself upon her, sweeping the pilot overboard into the sea. Thrice did the vortex turn the ship round, and then it swallowed her. Ah! sad was the shout the Trojans uttered then as they saw their folk a-drowning, without the power to help them, because themselves were a-drowning. The fleet was scattered, and they were drowned all over the sea. Notus, the south wind, drove three ships of them, and dashed...
them on hidden reefs that were in the bottom of the sea, so that they were being submerged together. Then Eurus, the east wind, drove three other ships to the bottom of the sea—the ships of Ilioneus, of Achates, and of Aletes. They sprang leaks and were submerged, the bilge-water submerging them and playing havoc with them below, and the storm and the violence of the waves above. Such was the tumult and confusion the winds wrought on the expedition of Aeneas. Neptune appeared above the sea; and when he saw the aspect that was upon the sea, he took it ill, and was roused to anger against the winds Zephyr and Eurus; and he said to them he would avenge upon them the invasion and destruction of his land. For the dominion of the sea is Neptune's. After that the winds fled, and a gentle calm came upon the sea. Thereupon Aeneas, with seven crews, arrived at a port of Africa, torn as he was and half-drowned, after they had despair of their lives. They went after that into the port, and then lighted fires and brought their possessions ashore out of their ships unto their fires, to dry them.

Aeneas then went to the top of a neighbouring cliff to scan the sea, if perchance he could descry any of his folk or of their course on the sea. Well, at that time Aeneas beheld three huge stags with a herd of hinds behind them, out of the wood, a-grazing. Aeneas seized his quiver and his bow, and killed seven hinds of them, besides the three stags, before they could effect thet escape from him; and the crews of the fleet then fetched themselves a hind for each ship; and they prepared the food, roasted, and consumed it; and then drank wine which they had brought with them from Sicily. Then Aeneas cheered and encouraged them to be stout-hearted, so as to bear every hardship they might encounter and every danger that should befall them; and he said to them: "It will be pleasant for you," said he, "to be in Italy relating every danger you will meet." Then their spirit and power and confidence returned to them; and they rid themselves of sorrow and anxiety through the encouragement Aeneas gave them. Then came night; and they slept in the luxuriant grass of the wilderness where they landed.

When the light of day came on the morrow, Aeneas rose,
and Achates with him, and they made a search round the seashore where they had landed, to ascertain whether he could see anyone, or whether any member of the crews that had wandered from them might fall in with him. Now, while the two of them were threading the wood that was in the neighbourhood of the port in which they had landed, they were met by Venus, Æneas' mother, in the guise of a huntress. Æneas recognized her, and bewailed to her his tribulation and distress. Venus therefore gave him heartening: "Do not be discouraged," said she, "over every danger and misfortune you will encounter; for, though great the dangers you will meet, you will escape every danger of them, and reach Italy at last." And she said to him:

"There is in your neighbourhood a queen, to whom belongs this land you are in—to wit, Dido, daughter of Belus—and she is building a city; and I shall guide you to that city, and Dido, the queen, will welcome you; and after that your return will come to you scathless unto the city." Then Venus proceeded to a hill that was in the city; and they saw the hosts building the city, some of them laying the foundation of it; some arranging stones, some bringing sand, some mixing lime, everyone at work in like manner. When they had seen the city, Venus dismissed them to the city, and conferred invisibility upon them; and they passed unseen among the hosts, and they entered the city, and went into the temple which Dido had built to Juno the Beautiful in the city; and they saw graven on the walls of the temple the form of Troy, and a figure of the leaguers of the Greeks, figures of Priam, and of the Trojans. There, too, was depicted how Theseus, the arch-queen, fought along with her Amazons, and how she fell by Pyrrhus, son of Achilles. When Æneas saw this company on the paintings, he heaved a deep sigh, and wept so that his garment was wet. He said to Achates: "In what land in the world,"
In tan tra róraidh Æneas na briathra-sa, doroich in rigan rosochraidh, Dido, ingen Peil, co doros in tempail, ic ordugdh do chach a oipri, 7 a c cumdach na cathrach. 

Doruachtatar done in ta sin guin rigan tuisich in lochta rochunar for easbaidh o Æneas i. Andteo 7 Serg[es]t, 7 

Cloantas, 7 Ilionius, 7 sochaide e `malle fhiu. Rosocht domo Æneas ic fegad in fiallaig sin. Roagail Elionis in rigan o'doruachtatar ina dochum. Is ed róraid: "A rigan," ar se, 530 "ciris dona Troianaib trughait-sea, roimhnaid gath tre ilmuire, 7 tancamar ar combadad dochum do chrioch siu 7 

"d'fhriend, 7 na longa fos na leg a loscad, achd den trocair arin cennl craithbech-sa, nair nocho do denum ul[ec] tancamar isin crich so, achd legser aighdeachtu duin isin ort i tangumar, co 555 rdainginmuin ar longa 7 ar rama. Robai ri craithbech againd: nocho raibi nech e le buid fearr gal 7 gaisced na bud calma i cathair inas e. Ma ta a mbethaid in ri sin i. Æneas, 7 co tora cugaind, ragaid in leith rotriialtseach tu i ci hail. Mini 575 thora immuro Æneas cuainid, rachmaid ar cul co Sicil do saighid 590 "Aneasdes." Dorad Didh fregra fair: "Rochalamar," ar si, "arc eor na Trai 7 na Troiana, 7 is mohon daib. Robair-bhia faulti sund, 7 cumaidh crichi 7 feraind, 7 ni richi a les tochta a tir n-aile eir, nocro ti Æneas cugaib, 7 d'a tisad Æneas fen sunda rod-fia morfiaig. "O rochualaid tra Æneas int aitheas-sa, fioder 595 de co hobun in dicel'tair robai tairis, 7 doluid chucu Æneas i sullsi moir, 7 ba snuair, 7 ba sochaidh, 7 ba serach scochenteen-coil in laech tainic an. Mong findbuidi fororda fair, gnuis caem corcuibd aigi, ruis cochichla caindelta ina chin cosmai re delb ndea, in delb rola a mathair i. Uenir, 6 i sere ina 620 ghnins, co rocorad gach an he in nech rosilied fair, 7 agaillidh in rigan, 7 is ed róraid fria: "A rigan, as tu at anur aircies dair seathr 7 dair troighi, 7 dober faulti duin i[ec] tigh 7 id catraigh. Gid ed sin cina dedthaigh ar comain ort, acht co roicad deimi frith a n[d]ingnea do maith rinde, 7 i cen maird 565 1 MS. robar 
2 leg. dedtha 
3 lit. cowled, hooded 
4 cf. brecht seirce, of the Highlands: an attribute, it is said, of Prince Charlie. Also ball seirce, M'C.; and, ortha seirce's slorghraidh, Gael. Incant., p. 13.

quoth he, "has not been heard the misery of the Trojans!" On Æneas uttering these words, Dido, daughter of Belus, the queen beautiful exceedingly, came to the door of the temple, appointing to each man his work, and building the city. There came, too, at that time to the queen, the leaders of the people that had gone a-wanting from Æneas—to wit, Antheus and Sergestus, and Cloanthus and Ilioneus, and a number more with them. Æneas remained silent, however, gazing on that company. When they came into her presence, Ilioneus addressed the queen, saying: "Have pity, O queen," said he, "on these wretched Trojans, whom wind has tossed about through many seas. We have, after being wrecked, arrived at thy territory and land. Do not suffer the ships to be burned, but show mercy on this pious stock, since it was not to work ill we came to this territory. But let hospitality be granted us in the port we have reached, till we repair our ships and oars. We had a pious king. Never was any other better in valour and prowess, or braver in battles, than he. If that king lives—to wit, Æneas—and he shall come to us, he will go where we purposed going—that is, to Italy. If he do not come to us, however, he shall return to Acestes, in Sicily." Dido gave him for answer: "We have heard," said she, "of the land of Troy and of the Trojans. Ye are welcome. Ye will receive a glad greeting here, and a grant of territory and land; and you need not go to another country at all till Æneas come to you; and should Æneas himself come here, there will be hearty welcome to him." When Æneas heard that answer, he cast from him in haste the invisibility that was over him, and came to them in great brilliancy. Pleasant, comely, lovely, and well-born was the hero that came there—fair, yellow, golden hair upon him; a beautiful ruddy face he had; eyes deepest," lustrous in his head like an image of a god, the expression which Venus, his mother, with love's splendour, threw into his face, so that whoever looked upon him should love him." He addressed the queen, and this is what he said to her: "O queen, thou alone dost take pity upon our toil and wretchedness, and thou givest a welcome to us in thy home and city. Howbeit, we cannot discharge our obligation to thee, yet may heaven's gods recompense thee for
all the good service thou wilt do us; and as long as rivers and streams remain, mountains and ancient woods, there will remain for thee the fame and the renown and high praise of the good thou dost for us." When Æneas had uttered these words, Ilioneus, Serestus, Gyas, Cloanthus, and Antheus went towards him, and were overjoyed to meet him, and they made much of the wanderer they had found. On seeing that, Dido was silent. "If thou art Æneas," said she, "son of Anchises and son of Venus, the goddess, we have heard of thy courtesy (.), thine intellect, thine uprightness, thy valour and prowess, thy noble birth, and thy great generosity besides. Thou wilt have a welcome here at our hands." Then were brought from her to the crews of the ships twenty kine, and twenty steers, and twenty fitches of bacon, and twenty ewes with their lambs. Moreover, Dido carried Æneas with her into her own royal palace. Beautiful was the house which they entered there. Many were the garments in it of satin and silk, and brodered garments of every hue. Many were the drinking-horns with embossings, and goblets, and beautiful ancestral cups of gold and silver, in the hands of free-born boys of noble birth a-serving in it. Many were the kinds of food, generous and sweet, on lovely platters inwrought with silver, electron, and carbuncle gems of every hue. Many were the kinds of liquor in it, old and intoxicating, of every sort of drink, being distributed to the honourable, joyous household that was round about the fresh, charming queen, Dido, daughter of Belus. Pleasant, then, was it in that house. Now, Æneas sent away Achates to the ship for Ascanius, and told him to bring with him Helen's purple fringed garment that was in the ship, which she brought with her from Mycene, and the royal sceptre of gold that used to be in the hand of Ilione, daughter of Priam, and to bring with him the necklace of gold, to give them as a present to Dido. When Venus, mother of Æneas, son of Anchises, knew that Ascanius had been sent for, she went to Cupid, son of Jove, because of the goodness of his love among the heathen, and besought him to assume the form of Ascanius, so that it might be he that would come in the guise of Ascanius, along with Achates, to Dido, and instil love for Æneas into the heart of Dido. Cupid took that matter in hand at the instigation
After that she caused a profound slumber to fall upon Ascanius, and brought him with her in his profound slumber to the top of Mount Idalia. Accordingly, Cupid, son of Jove, went in the form of Ascanius, along with Achates, having the presents with them, to the royal palace of Dido, where were the princes and nobles of Tyre and Troy, with Dido and with Aeneas, at a delightful princely banquet. When the presents had been shown to Aeneas, he gave them to Dido. She and the nobles of the court were amazed, and praised the presents, and the queen was grateful for them, and she summoned into their presence Cupid, in the disguise of Ascanius. She was joyful to see him, for she thought it was Ascanius himself that was there, and knew not it was Cupid. Cupid was mindful of the promise he had made to Venus; and he instilled love for Aeneas in Dido’s heart, so that the exceeding greatness and intensity of love for Aeneas in her heart were unbearable to her. Glad and joyous was that night that was spent, and for Tyrians and for Trojans it was fortunate. Love dwelt in her heart of Dido. ‘Twas her joy to converse with Aeneas, owing to the greatness of her love of him. She asked of him much of the tales of Priam and Hector and Memnon, and she asked that manner of man was Diomede, and Achilles, and how they at last prevailed against Troy, and how he escaped from it, and what lands he had travelled till he came to Africa. When Dido asked these tales of Aeneas’ all the courtiers remained silent attending to the tales Aeneas would relate. Aeneas gave to Dido, daughter of Belus, an attentive response: “Queen,” said he, “tis painful to me, and I am loath to narrate these tales; for to me ’tis a recollection of sorrow and trouble and anxiety to narrate them. But, nevertheless, I shall briefly relate somewhat of them to you, since that is you desire. Well, when the Greeks had been repulsed, and their kings, and chiefs, and heroes, and battle-soldiers had fallen, for the space of ten years fighting against us, this is the device the Greeks hit upon, to make a wooden horse which should be ten feet long and fifty feet wide. There were chosen and assembled the flower of heroes and battle-soldiers and champions of the Greeks, and they were bestowed in the belly of the wooden horse, and the horse was closed up around them. These are the
chiefs that were assembled in the horse—Sthenelus, and Thersander, and Acamas, and Thoas, and Pelides, and Neoptolemus, Machaon, Ulysses, Menelaus, and what was best of the Greek champions along with them, their number being ninety in all. When the Greeks had completed, as they deemed sufficient, the building and fitting up of that wooden horse, they left it behind them in their camp and a youth in bonds—a space from it—and they went in a body with all their armament, till they lay concealed in the shelter of the island of Tenedos. When we heard of the leaguers of the Greeks being tenantless, and the fleet voyaging off, we rejoiced at it, and Troy was thrown open; and we came to view the tenantless leaguers, and we were glad a-searching every camp, tenantless as they were, till we found there the wooden horse, with no one near it. We wondered why the Greeks had left it, and why they had made it of you huge size. Thymestes came towards us, and his exhortation was to carry it into the city. Capys, however, said: ‘’Tis evident,’ quoth he, ‘the Greeks did not leave this image without some contrivance for evil in it, to injure Troy. This is the proper course, to cast it over a sea-cliff, or to burn it, or to perforate it’; so that they might know what was within it. Laocoön, son of Priam, came to them at that juncture and said: ‘Wretched Trojans, great is the folly you are guilty of, if you believe the Greeks have left you this image without some contrivance in it to injure you. ’Tis evident,’ quoth he, ‘that hosts of Greeks lie concealed in this tree, or there is some stratagem to injure us, or to burst asunder the city wall before it. Do not, O Trojans, put faith in this horse. Whatever be in it, I fear the Greeks, owing to this gift they have left.’ On Laocoön’s uttering these words, he shook the great spear that was in his hand, and threw a cast of it so that it remained stuck in the belly of the wooden horse. There in the belly of the horse it caused the soldiers [to make] a clash of arms. At that juncture the Trojans discovered the wonder of the wooden horse, a youth with his hands bound behind his back, and they brought him to Priam, that he should tell him tidings of the Greeks, and what made them depart in the manner they did. When he had approached so that he was in the presence of
Prion, everyone came towards him to see him and to hearken to his tales. When he saw the Trojans round about him from every quarter, he fetched a deep sigh and wept, and this is what he said: 'Woe's me to-day! There is no protection for me on earth, east or west; for though it should be Greeks that should come upon me, they would slay me. The Trojans, too, are a multitude hostile to me. They will slay me.' And after that he made great lamentation. Our men's hearts went out to him, and we took pity on him and gave him his life, and Priam gave him a guarantee to set him free, and said to him: 'Abandon the Greeks and be, with us always, and tell us truly why the Greeks made yonder huge mass, the wooden horse, and what they wished to compass by it.' Then Sinon raised his hands to heaven. 'I swear,' said he, 'by the gods of heaven that I tell you no lie, but the whole truth. What the Greeks deserve at our hands is that we should hate them. Ye Trojans, however, deserve that I should love you, for ye have saved me. Minerva, a goddess of the Greeks, they ever rely upon to succour them in battles. Diomede and Ulysses went and dishonoured Minerva's temple, killing the wardens, and bringing Minerva's image with them into their league. When she reached their league, her eyes flamed, and an exceeding bitter sweat, like brine, streamed through her limbs. She leaped up thrice, shook her shield and brandished her spear. Now, great terror seized the Greeks at these signs, and they feared Minerva had turned against them. At that juncture Calchas said to them: 'Strike your tents and take to the sea; till you return again from Greece you cannot prevail against Troy.' Moreover, Calchas told them to make for Minerva this figure of the wooden horse to lull her ire. Now, for that reason he bade fashion it so huge and high that it might not be possible for you to take it into Troy. For if ye bring it so that it would be above the walls of Troy, viewing them from within it, the people of Asia could reach so that they would be above the walls of Greece destroying them.' This tale of Sinon's was credited by the Trojans. Moreover, another evil happened beside that mission on which Sinon came to deceive the Trojans. As Laocoon was sacrificing a huge bull to Neptune, there came towards them...
two serpents landwards from the island of Tenedos, in dreadful
horror, their shoulders and heads aloft upon them, with their
eyes sharp and flaming, they being fierce, fiery, and their gullets
burning, and their tongues quivering, and hissing in their heads;
and we fled before them forthwith, and they overtook the sons
of Laocoön and devoured them, and they went to Laocoön him-
self after that, and wound themselves about his belly and his
neck. They formed themselves into circles; and Laocoön
set himself to release himself therefrom with his hands, and
roaring and screaming out, up to the wekin. The serpents went
after that to the temple of Minerva, into her presence, and hid
themselves under the feet and shields of Minerva. Fear and
dread seized us on that account; for we were certain the reason the
serpents made an onset on Laocoön and his sons was his having
hurled the spear into the belly of the wooden horse, and this is
what we all exclaimed: 'Let the horse be brought into the city,
for this is the pleasure of the gods.' We made a breach in the
city walls before it, and it was brought to Troy; and no sooner
had it arrived within the threshold than the men that were in it
made a great clash of arms, and then we thought 'twas the
blessing of the goddess that came in the thunder, and we
took the image and placed it in the city, joyous and glad were
the people of the city at that deed; but more proper for them
would have been mourning for it, had they known the thing
that was to follow after that. Then we sacrificed in honour of
Minerva. Night came after that, and each one went after night
to his house, and the Trojans slept soundly, tired after their
journey and their toil. Well, the Greek fleet came stealthily
from the island of Tenedos, and made the port of Troy, and a
blazing torch is lighted on Agamemnon's ship, as a signal to
Sinon when it should be time for him to set free the host that were
in the wooden horse. Accordingly Sinon rose from his bed at
that time, and, going upon the walls of Troy, saw the signal, and
went and set free the host that were in the wooden horse; and
they went at once and slew the company that were guarding Troy,
and opened the gates of Troy to the Greeks, and all advanced
till they stood in the midst of Troy. It was my first sleep then,
when I saw approaching me Hector, in great woe and sorrow.
He was weeping; and the appearance he then presented was
that he had when Achilles, after slaying him, dragged him,
bound behind his horses and his chariot, around Troy—to wit,
his beard and face soiled, his hair full of gore, blood and dust
mixed together, his body soiled, bloody, wounded all round. He
said to me: 'Flee, my son, before this conflagration. Enemies
are sacking the city. To thee she commits the souls of thy
friends and her household gods. Seek yet a country for them
elsewhere; for to-night Troy has fallen to the ground.' While
I was in that sleep and in the vision, the Greeks were sacking
the city; and I heard the cry of sorrow and lamentation, and yell,
and shout, and wailing of the tumultuous host of the enemy, looting
and sacking the city. I was awakened from my sleep by that
tumult and work of demolition that filled the city; and horror,
feare, and dread transformed me, and I went to the top of my
house to hear what was toward. Then I saw the city a single
fringe of flame, and heard the shout the hosts raised, and the
trumpets sounding throughout the city. Then I knew that it
was the Greeks that were there sacking the city. Thereupon
anger took possession and made a mad ox of me; and I seized
my weapons of war and went with all following to succour
the king. Well, there followed to me in that succour Rhipheus,
Hypanis, Dymas, and Coroebus; and other companies of Trojan
heroes rallied to me. After that we dashed into an engagement
with the Greeks, and numbers of them fell by us. Now there
were great terror and gloom, and killing and signs of death,
throughout the city that night. There came towards us at that
time Androgeus, a high chief of Greece, slaughtering, slaying,
hacking, mangling, and beheading the Trojans; and we made a
bold onset upon him, and Androgeus fell at our hands, and a
number of Greeks along with him. We then assumed the arms
and shields of the Greeks; and we took to mingling with them,
in order to slay them wherever we could get a chance at them
through that stratagem. Thereafter, mingled with Greeks, we
reached the temple of Minerva. It was there that Cassandra,
dughter of Priam, was taken by force from the temple. We went
to contend with them for her; for it was intolerable to us to give
her up\textsuperscript{a} without going to her rescue. Well, the Greeks recognized us after that, and turned upon us and inflicted slaughter on us; and there Coroebus, Rhipeus, Hypanis, Dymas, and Panthus fell, and a number more along with them. From that I afterwards escaped, as did Iphitus and Pelias; and we went to the king's citadel to rescue Priam. A great force was there fighting for Priam. There were the household of the king himself, and his mercenaries, and his host from every land. A battle, fierce, hot, furious, was waged there on both sides between the heroes of the Greeks and the Trojan champions. Pyrrhus, son of Achilles, too, with his Myrmidons, and all the youth of the Island of Sciros, came through the battle, and won it, and inflicted great slaughters, and broke down the stronghold, and destroyed the palace; and Priam fell by the hand of Pyrrhus, son of Achilles. Now, when I saw Priam fall, o'er my mind came the remembrance of my father, Anchises, a comrade and contemporary of Priam. My mother, too, Venus the goddess, came and took my hand in hers, and said to me: 'What great glov of wrath or what madness possesses you that you bestow no thought that the aged Anchises, your son Ascanius, and your wife Creusa are in their present danger, and the Greeks sacking the city and bringing it about on every side, and you in the vain battle in which you are engaged; for all the gods we worship have abandoned to destruction the city and the Trojans to-night, and you cannot preserve them. Away with your present folly, and follow my counsel, for it is better for you than what you do. Go to your house, and bring with you your father Anchises, your son, your wife, and your household gods, away out of the city, to a place where you will find protection against the Greeks; for there is no safety for you in this city to-night. Go quickly to your house; follow not the course you pursue; flee away bravely, and leave the city, and seek your safety elsewhere, for this city has fallen to-night.' I then went to my house, according to the counsel of Venus; and I gave over my fighting, and I said to Anchises: 'Our enemies have come nigh, and it is time for us to flee from them, for there is no safety for us here.' Anchises said he would not flee, for he preferred his death at

\textsuperscript{a} lit. to be enduring it
naimdtin bas bechth iar n-orgain na Trai. Ba dith in fiaidh-
naisea roradis-[s]a fris[s]eomh: 'Fogeba-su co luath amosa
inni sin, mad he do thoga; air doro Prr cngut, 7 se crola fulidi
iar marbad a meic a fiaidh(nai(c). lsi Priam, 7 iarra dhichend-
adh fein iarssin. Is deim in fiaidh-sus nuadh, mad farr leat inas
teechd. Dogebum tule in ceana di[a n]-anam sund.' Ticim-sea
iarssin 7 Ascan 7 Creuisa a[c]cai ina fiaidhaisi 7 ic atach co
risaid ar an riod asin cathairch amach, 7 na tairisid inate for
cind na nGrca dia miasguhad. In tan tra adonnairc Anachis 696
in doghailisi moir sin 7 in bron forainde, ba galar trom
lais[s]ium inni sin 7 ba cumentais iais cld dogeda,1 ina
dul leo, no in anad, 7 tochar a lauma 7 a rose dochum nime 7 is ed
roraid: 'A dei nime, tiged bar furthacht chugum, 7 nertaid in
conamrai cori form.' Tic done in tan sin co hobond torand mor 698
and, 7 tic do retla thainmneach co soillsi dermar le do nim co
udesid for clett[h]i in tige 1 rabamar-ni co rosollsigh coill slebi
Ida. O 'adonnairc Anachis inni sin is ed roraid: 'Ia saith in
celtmhn,' ar se, 'is retla ioinoise colais moir 7 seda conaire
sut. Is intocha le. Misi leb,' ar se, 'gan fluorich foder 699
gebe leath thiagthai.' Is ed done roradid-[s]a,' ar Ænias, 'in
sin tan. 'Is mirich thechid calma ndt. Duornachtatar Greic
1 i focus. Ata tempull fas isin chnochtulshg re cathraig amug
i, tempull Ceruir, 7 cid beg d' ar munir ternas asin orgain,
tiged connig si. Bearn-sea done Anachis ar mo muin 610
chonair raghat gu rub ivand bas no betha duind. Tad done
Ascan iarssin iamal le frin. Teid Creuisa ingen Eh inar n-air-
chest. Tabradh done Anachis ias' laindeo lasr ar ni coir
damsa a thadhall 7 me crotha fulidi ar marbad daime.' O
thairmic dhamsa,' ar Ænias, 'int aithiche-sa do rad, gebim us
Anachis ar mo muin 7 Ascan iamal frin, 7 Creuisa allaig
cedaidh inar ndaithid. Nom-geb tra ommun 7 eglia mor. And-
dar lind is Greic nobesis ar ar cind gach conair dotheigmis.
at the temple of Ceres, which was on a hill, a distance away from the city; and all our household, too, arrived thither, save Creusa alone, and I knew not what kept her behind me, whether weariness with journeying or wandering astray on some path. When I abandoned my hope of her coming to me, I left Ascanius and Anchises with their comrades; and I was seized with anger and wrath; and I donned my armour, and went again to the city to seek Creusa. I went on my track the way I had come from the city, to see whether she might meet me. I went to my own house, moreover, to seek her; for I thought it likely she would return back to her couch. But that house was full of the Greeks a-burning it. I then turned from them stealthily, and went to seek Creusa where I thought it likely she had gone. Whilst I was searching the city from one place to another, I saw approaching me the form of Creusa, and a surprise greater and more awful than was ever known to me. I was silent on seeing her; for strange, melancholy, was the look I saw upon her, and I could not address her. She, however, spoke to me, and said: ‘Beloved spouse,’ said she, ‘the gods grant not to you to take me with you from this land, nor will they leave me to the Greeks; but I shall remain here with the gods. You, moreover, will be for long a-roaming, and you will search much of unknown lands and seas. You will not set territory or land, though much of them you search, till you reach Italy. You will find great wars and battles in it, and you will be victorious; and you will gain the lordship of Italy by force, and you will take in it a queen worthy of you, and from your seed will spring lords and kings and chiefs in Italy for ever. Therefore carefully rear the little son that is between us twain; for it is meet he should be carefully reared and well, since he will be king in Italy after you. Go now,’ said she, ‘and take [my] blessing. As for me, however, do you entertain no anxiety for me, since they do not let me [go] with you.’ On hearing these words that Creusa uttered, I bewailed that greatly, and thrice did I essay to put my arms about her neck, and thrice did she elude me, and it was no more possible to get hold of her than of the wind. Thereupon I turned back sadly, sorrowfully unto my people.
Therewith, then, came the morning light, and from every quarter assembled towards us all those that had escaped from the slaughter, and all entered my service and promised to accompany me wherever I should go.

"We all went after that, at the first streak of day, I and my father Anchises, and my son Ascanius with the host that followed us, to Mount Ida, and a fleet was built by us there; and when we had finished building our fleet we went to Thrace, and from Thrace to the island of Delos; from that to the island of Cyclades, thence to the island of Crete; from the island of Crete to the island of Strophades; thence to Epirus, past the coast of Italy where Greeks dwell, past Scylla and Charybdis, with great danger, to the port of Mount Etna, where dwell the Cyclopes; thence to the port of Drepum, and to Sicily; and there died the old man, my father, Anchises, son of Capys. Thence with great peril and shipwreck we came hither to thee, O queen. This, then, is the substance of that tale you asked of me; and but for my persuasion of your noblenessa loth had I been to tell it, for it causes me sorrow and grief to call to mind these tales." Dido and Aeneas passed that night with these tales; and in her heart the queen found great pleasure in listening to Aeneas, so that the intensity and greatness of the love she had for Aeneas was unbearable, and let her neither eat nor sleep.

When the morning came, she addressed her faithful sister named Anna, and said to her: "Faithful sister, he is noble, august, and high-born; goodly is his form, and sweet his address, and good the valour and prowess of this man; and he is gentle and lovable, it is easy to love him, and it is evident he is of the stock of the gods. Had I not resolved against taking a second husband after the death of the first I had, such love have I for him, that my wish would be to marry him, did not shame prevent me. Well, sister beloved, it does not become me to conceal it from you, since it is a talk in confidence, that the great love I have for Aeneas has taken away my sense and my reason. Nevertheless, I had rather the earth swallowed me alive than that my chastity and modesty should be destroyed." And queen Dido wept much till her dress was wet upon her breast. After she had said these words, Anna, her sister, answered her and said:

1 ath, d, sup. lin. 2 MS. Dighaine 3 MS. dithchleith
4 MS. comrath re
5 a Or, but for your nobleness towards me
“Sister beloved, though a multitude of kings and princes of Africa came to woo you, you refused them all, and not one of them took your mind. When you have found one that takes your mind, who is worthy of you, and on whom you have set a love that is unbearable to you — this is your proper course — to put from you sorrow and melancholy, and to enjoy your country and your resources in a life pleasant, dignified, and joyous; and to unite with the man with whom you have fallen in love, for that will put away from you sorrow and melancholy, and bring to yourself gladness and joy in life. What mean you also that you do not take heed of the virulent and evil peoples among whom you dwell here, the Gaetulians, Numidians, Syrtians, and Barcaeans? These tribes have a great hatred for you, and a disposition to do you evil in return for your disposition to them; in a word, for the disgrace you inflicted on them by not choosing for yourself any one of them in wedlock. I am certain that the gods sent that host of Trojans to join us against those races. Why do you not see for yourself that you will acquire great strength and great glory, if you detain the Trojans with you, and if you take Æneas to yourself in wedlock? and it is easy for you to hold them fast since there is this reason. The season of winter and storm is now on, and it is no season for a fleet at sea.” Now, when Anna spoke these words to Dido, the more did she fan the flame of love for Æneas in the heart of Dido; and she fell into unrest and walking throughout the city, since the love of Æneas was consuming her and did not allow her to rest in one place; and she brought Æneas with her throughout the city, and showed him her jewels and wealth and all her treasure, both gold and silver, silk and satin, cups and goblets, and other every treasure she had. Often would she essay to approach Æneas, and to tell him the greatness of the love she cherished for him, but was again unable for the greatness of her modesty. Nothing pleased her but conversing with Æneas, and asking tales of him. There was no rest to her mind at all; she had no enjoyment in sitting, or lying, or sleeping, or eating; and she was unable to do good; and the exceeding greatness of the love she had for Æneas took her reason from her and distracted her.
Then it came into Dido's mind to go a-hunting, Aeneas going with her; and to that Aeneas agreed. Then came the queen, Dido, daughter of Belus, to meet the hunt; and beautifully she came on upon a spirited horse with its beauteous caparison upon it, a mantle of varied colour with its fringe of red gold about her. She had a golden quiver. Moreover, the youth of Tyre and Sidon came along with her. Now, on reaching the mount, they settled the arrangement of the hunt. They placed everyone in his position for hunting as was proper, and then the game was driven towards them out of the mount. Now whilst they were splendidly hunting the game, foul weather poured down upon them, and storm, hail, thunder, and lightning, so that they were seized with fear and terror, and they separated and fled each of them to his house, being unable to hunt. Also Aeneas and Dido went both together in flight to a cave that was near them; and they two consummated their union there, since what had been appointed befall them.

Meantime, however, the goddess that was keeping equal watch over the conduct of everyone and telling tales, Rumour, daughter of Earth, was observing them. A monster, horrible, huge, is she. She walks on the ground with her head among the clouds covered with plumes from top to toe, an eye under every plume watching the deeds of everyone, and a mouth and a tongue for every eye a-telling these deeds, an ear for every eye of them, a-listening to these tales. Now it was there she was wont to watch for these evils, to wit, on the city walls and on the house tops. Indifferently she was wont to utter falsehood and truth. That goddess, Rumour, narrated to the people of Africa that Aeneas had married Dido; and also to Iarbas the king she told the same tale; and Iarbas was furious at that tale, for he held it great reproach that Dido should have refused him and married Aeneas. This is what he did; he offered great sacrifices to Jove, and bewailed to him what Dido had done. "The woman to whom I gave a site for a town with me here has refused to come to us in wedlock, and has married Trojan Aeneas, and great is my distress not to take vengeance on them for what they have done, if we could. But, truly, no easy victim."

---

1 Ms. theslg
2 Ms. acainigh

* The text and translation are both doubtful.  b lit. gap of danger
is Æneas, the man with whom we have to deal since it is [one’s] hand in a nest of serpents; it is a kick against goads, and a dash of head upon a rock; ’tis the lust of battle and derring-do upon him; and ’tis the wrath of a serpent about its nest with him; and ’tis a lion’s strength, a soldier’s mettle, a hero’s prowess, a champion’s hurling his. Brave and heroic will be his onset. I venture not to assail him though ill I like what he has done. I cannot avenge it on him, O Jove, unless thou take vengeance, for on thee I rely to avenge our wrong on Æneas and Dido.” When Jove heard the prayer Iarbas made to him, Jove said to Mercury: “Go to speak with Æneas, who is with Dido building her city; say to him, ‘Leave ye the city and go to Italy.’ For in Italy ’tis decreed him to wage fierce and valiant wars, to gain a kingdom out of it by force, and to gain from Italy the empire of the world for his seed. Let him up therefore for Italy, and let him not stay in Carthage, for in Italy every good is fated for him, and for his seed after him.” Thereupon Mercury went with that message, and donned his bright garb, and indifferently he would traverse sea and land, and he took his vaul o in his hand, the one end of it to make alive, the other to kill, and he went to Æneas where he was a-building the city, clad in purple fringed tunic, with a sword, soldieryed, gemmed with carbuncle, in his hand, and he said to Æneas:

“It is not the counsel of Jove and Venus, your mother, to you to be a-building a city here, for Dido the queer beautiful exceeding lux and for the Tyrians; but this is their counsel to you, to take a kingdom and supremacy for yourself and for your posterity after you, and he has told you this word, and it is Jove that has sent me to you with that counsel.” On Mercury’s uttering these words to Æneas, he went from him, and after that he saw him no more. But as for Æneas, a great silence fell on him owing to the message he heard from Mercury, and for a while allowed him to utter not a word. And yet for all that, he was eager to follow the counsel given him by Jove; only there were great anxiety and doubt in his mind; for he knew not how he could get away from the very noble queen who loved him, and who had shown him great kindness. The counsel he adopted was this, to summon Nestor and Sergestus,
and he told them to get ready the fleet, and to get under way, and to summon all the comrades to their ships, and to have everything in readiness and [to] ‘inform me’ when every detail shall have been completed by them in the proper way. That attempt was accordingly carried out unknown to Dido; and she did not notice the deception [practised] upon her by Æneas, owing to the greatness of the love and affection that existed between them. But the goddess Rumour, daughter of Earth, came to Dido, and narrated to her that the fleet was got under way by the Trojans, and that Æneas was going away from her to Italy. She turned a terrified attention to that tale, and her reason forsook her, and frenzy and madness took possession of her, and she came to Æneas and said to him: “Wicked and faithless man! did you think to effect your escape from me in that manner without my perceiving it? Why do you not bring to mind our mutual love and our friendship, and that I should die for love of you if you go from me as you purpose? Why do you not perceive that you are proceeding with your fleet in a season of much stormy weather? By these tears I shed, and by the great sorrow, and by the kindness that has been between us, and by the mutual love and pity, you cannot leave me, and do not go away from me; if you respect or care for me, pity me, and do not destroy my people, and put from you the thought which is in your mind. Beloved, do you know that the mild tribes of Africa, which are round about me, have hated me bitterly, because I chose you in preference to them? It is because I chose you for myself that Iarbas has hated me. For you I denuded myself of the renown for chastity that was mine for long. Therefore it is shameful for you to leave me; for I shall die of love for you, if you leave me. And were there but a little heir between us to amuse me after you [go], the less would your departure have distressed me, and it would have plucked from me sadness and sorrow, if I had that heir after you to comfort me.” In answer to her, Æneas said: “It is true you have good reason for each and everything of what you say, O queen, and we shall cherish respect and love for you as long as we ourselves are in life. Not to escape you, or to avoid you, do we go from you as you allege; but it is the
compulsion of the gods that is taking us from you to Italy. For if our decision had rested with ourselves, we should have built Troy and remained there; and we should not have gone out of it to seek another land or country. But now the gods, to wit, Apollo, Venus, Jove, and all the gods permit us not to remain in any other land till we reach Italy; for it is in Italy that it is our destiny to remain and to acquire lordship and supremacy. Also the shade of Anchises comes to me every night in my sleep to urge me to go to Italy. Mercury, too, has come to me from Jove face to face at midday to tell me not to remain in any land till I reach Italy. And, therefore, rest, O queen, from your present grief; for it is necessity that takes me from you to Italy, and not of mine own will do I go; and stay with you, O queen, I may not, though I would." When Dido heard these words which Æneas spoke, she was seized with anger and indignation against Æneas, and she said to him: "'Tis verity," quoth she, "Venus the goddess is not your mother, and Anchises of Troy is not your father. By the rock-bound crags of Mount Caucasus were you conceived, and by the wild woods of Mount Hyrcan were you brought forth, since your nature is not turning to me though I am weeping and shedding tears for love of you, and though I gave you hearty welcome when you came to me from shipwreck, and admitted you to equal sovereignty with myself, so that I have saved your people and your ships from being burnt. You, honored man and liar, uttering lies, and saying it is the gods that force you to go to Italy, begone then to Italy, and may it not be prosperous, though you arrive; for certain am I that if there be kindness or mercy with the gods of heaven, you will find great trouble from that journey, and you will repent of having gone from me, since you will be drowned, and I shall die of grief for you, and that will be the end of us both." After that Dido was silent, and wept so that her dress upon her bosom was wet, and she turned from him towards her house. Her handmaidens attended, and laid her on her bed, for she fell into a swoon and a trance, on her turning to her house after conversing with Æneas.
THE IRISH ÆNEID

54

IMTHEACHTA ÆNÍASA [BB. 458 a 34

Æn. Ænas immorro ger’bo lsec les scaradh re Didhain 7 ger’bo 545

94. duthraichi leis ni bud maith le do dënum, 7 ger’bo scaradh cuirp

39. re haismain les scaradh fria, teid dochium a choblaigh let con-

gradh na ndea. Berid na Troíannaigh a n-ellaighfi uile leo ’na

40. longaib 7 rosiacht Ænias chucu. Ba gaiththech, osnudach,

41. inrainethech beatha Didlaine ag feagad a griamain ina timechall 7 ac 690

42. feghad na Troíannaigh ieg eilmeugd a l-long 7 aca mbreith do

43. fáirrigi, 7 roraid re siair i. i. re h’Anna: “Erig, a shiur, do

44. agallaim Ænias, 7 cuindigh dam, resiu adbel fen, in aen aiscid-sea

45. fáir ar ar coiimshere ar ndis, arisid agum co ti soinnid do, 7 ni

46. chuiuineocht fáir beth am aintaid lanamnas agum acht is lor lim

47. uaidh a imagalainj 7 a fegad nama resiu abhir dia gradh, 7

48. deonaichfed do (col. b) iarsin teocht co h’Eavil.” Dochauid tra

49. Anna do chuindigh na haisgida sin co hÆnias 7 doradad eir for

50. Ænla. O rofthir Dido era do thabairt fora siair, caithi co mor, 7

51. ba fearr le a bas inas a beatha in tan sin. Ni theighidi Ænias dia 600

52. meunmain 7 is ed adchidh in tan rochad ad a mbeth a ndis i. i. i fen

53. 7 Ænias ac eithidhecht diithru[ib], 7 a fagbal fein do Ænias isin

54. diithrum sin. In tan duduiscedh, ba fearr le a bas anas beitha.

55. Ni roibhi ni doinraithed acht fastad Ænias. Roraid re h’Anna:

56. “A shiur immain,” ar si, “ado tenid moir isin templen 7 losch 605

57. edaighi 7 armu 7 lebaid in fhir rom-fagab ara selb tus in

58. tabhrat na dea in fer sin ar culu chugaind. Melfead-sa broin

59. dom laim fen agan atoith 7 indara cos dam noch gan iail-

60. grand 7 in cos ele ’na hiallagrand. Is demin mence thi in fer sin

61. i. Ænias for culu chugusasa ri sin, adhelsa co demin dia sheiric.” 620

62. Doronad done in saxar sin coma thuilleid leosum, 7 ni thormairgh,

63. uair noco tainic Ænias co Didhain. Tainic done in adaich

64. iarsin, 7 cídh cia rochdail and ’san airdchte sin nochor chodhail

65. Didhño. Robder isda a hilmaiti, 7 a comaire, uair ni nì roshait

66. cídh doghanadh, ar ruc a cond 7 a ciail uaidhe, 7 robhaid[7]estair 675

67. med serci Ænias in rigan.

1. MS. chuidigh
2. ni sup. lin.
3. MS. d for g

He, however, though loth to part with Dido, and though he
had a sincere desire to do what would please her, and though
part from her seemed to him a rending of body from soul,
went unto his fleet by injunction of the gods. The Trojans
brought all their chattels with them into their ships, and Æneas
came unto them. Painful, sighing, and forlorn was the life of
Dido, as she gazed at her upper-room round about her, and
at the Trojans equipping their ships and launching them; and
she said to her sister Anna: “Go, sister, to speak with Æneas,
and ask for me before I myself shall die this one boon of
him for the sake of the mutual love of us twain. Let him
stay with me till fair weather come to him, and I shall not
ask of him to dwell with me in wedlock; but I deem it enough
from him to converse with him, and to see him only before
I die for love of him, and I shall allow him after that to
go to Italy.” Accordingly Anna went to Æneas to prefer that
request, and was met with a refusal. When Dido knew her
sister had been refused, she wept sore, and at that moment
preferred her death to her life. Æneas would not pass from her
mind; and while she slept she used to see the twain of them,
herself and Æneas, traversing a desert, and herself left by
Æneas in that desert. When she awoke, she preferred her death
to life. There was nothing she could think of but to detain
Æneas. She said to Anna: “Beloved sister,” said she, “light
a great fire in the temple, and burn the clothes, arms, and
bed belonging to the man that has left me, if perchance the gods
may bring that man back to us. I myself will turn a quern
with my own hand at the altar, with one of my feet naked,
unsandalled, and the other sandalled. Sure it is that, unless
that man Æneas come back to me by these means, I shall
surely die for love of him.” Accordingly that labour, and
more, was accomplished by them, and it did not avail, since
Æneas did not come to Dido. Now, after that came night, and
whoever slept there that night, Dido did not sleep. Many were
her thoughts and her counsels, since she knew not what to do,
for the greatness of her love for Æneas deprived her of reason
and sense, and distracted the queen.
As for Æneas, however, he slept composedly on the poop of his ship, and Mercury came to him in his sleep and said to him: “Son of the goddess,” said he, “perils is the sleep you take. Why do you let pass away from you the favourable breeze, since such is the intensity of the queen’s wrath against you that she desires to employ every means against you in order to detain you with her; for she is certain she will die for love of you after you [go]? Begone quickly before day break, for if you tarry till morn, ships will be launched after you, and you will be brought by force back to land, and your ships will be burnt in the middle of the beach before you, if ye tarry till daylight. Up and away quickly from your present haven.” Æneas thereupon awoke from the deep sleep in which he was sunk; and he encouraged and urged his people quickly to leave the port they were in, and after that to sail out to the sea.

With that came the light of morn, and with that the queen arose early in her upper-room, and out of it she gazed upon the harbours and the sea, and she beheld the harbours void, and the fleet sailing away from her over the sea. Then thrice did she beat her breast, and she tore her hair, and wept wildly, and said: “Alas! alas! they are gone away now. Gods of heaven and earth, wretched is the deception practised upon us by the treacherous man that came to us.” After that great anguish and distraction seized her, and she said to her people: “Rise, brave heroic hostings, and seize your arms, and with your ships bear after the Trojans, and bring them back with you to land, and burn their ships before them.” Her reason returned to her when she had said these words, and she asked: “What do I say, or what do I speak? Bereft of my reason I speak of what I am speaking; for I myself have caused this evil to come upon me. For when Æneas with his people came to me from shipwreck—if what I did had been this, to kill his people and himself, and to burn his ships, it would not have been avenged on me, and there would not have resulted this evil upon us therefrom—viz., our death for love of Æneas: for this I did, on the contrary, every good they required, I gave them besides rescuing them, and I gave my kingdom, and myself, besides every good I had, to Æneas; and he has proved false to me, and, after that, has
left me. May the gods of heaven avenge upon him what he has done to me, for I cannot avenge it upon him. If it be so that the gods have decreed his reaching Italy after all, may his occupancy be insecure, and may the gods cause insurrection, warlike, spirited, irreul by the peoples of Italy, angrily, sharply, bloodily, in battles fierce, heroic against him, so that they may gain the victory over him, that his people may fall by them before him, and may he be unable to deliver them; and after that may he himself be slain, and his body be the prey of dogs, ravens, and birds of the air; and may be not find anyone to bury him, in revenge for what he has done to me. To you, Tyrians, this is my dying legacy, that for you and your sons and grandsons it may be war for ever with this race of Trojans that are going from us to Italy.” When Dido had uttered all these words, she went into the sleeping-chamber she used to sleep in along with Æneas, and she went into the bed in which they used to be, and she lifted up the bed, and shed tears, and bared the sword that was in her hand, and fell upon it, and killed herself, for without Æneas she preferred her death to her life.

When her people had perceived that that deed was done by Dido, they broke out a-weeping and lamenting, and the cry they uttered was heard to the welkin. After that her sister Anna came to her, and took her head upon her bosom, and Anna was sorrowful, gloomy, tearful at that deed—to wit, her sister’s death. That, then, was the end of the friendship of Æneas and Dido.

Now, whilst Dido was in this vagary, Æneas had reached and was upon the waters of the Tyrrhenian sea, so that they saw neither land nor dry ground but the waters round them on every hand. Now when Æneas was splendidly sailing towards Italy, the day darkened, the clouds massed together, the wind grew fierce, a great storm arose in the sea, and a very great rain-flood poured down upon the sea and upon the fleet, the wind turned against the sails so that they could not make for Italy. Now Palinurus, pilot of Æneas’ ship, said: “The wind has turned against us,” said he; “better for us were the course to Sicily and not to Italy at all against that wind.” Æneas said: “Sail
THE IRISH ÆNEID

60

IMTHEACHTA ÆNIASA [MS. 459 & 40

EN. se, “co Sigil ar ni fiul tir eile is fereindul ins in tir a fiul. 57 Acheestes rige, 7 taisi Anaichis.” Impoid a seolta iarsin co Sigil. O taches in coblach iarsin co port na Sigile, doted 58 Acheestes in ríg cosin port ina coidail, 7 ferait faithi friu, 7 doibr aigideacht tairisi muinnterd deib in aidch sin. I'sin[n] maidin arnamarach goirmther a mhuinter co h'Æniás i coin- 59 thínol 7 is ed ró raft friu: "A chenel (col. b) sær o bunadh na ndea is bliadain lan cosin laithi-sea anf us o rodaicisim Anacisi, 7 doronsam sollumain 7 edbarta deon ara anmain 7 bidh 60 sollumain agusna dogres in lasa cebe tir a mbhù. As demin 61 lim comid iat na dei dond doratsat suad co Sicil don char-fa ar 62 daigh o ndernmais sollumain 7 edbarta deon deib suad ar 63 anmain Anacis. Tiogam uile donol imalle co hadnacul Anacis, 7 64 denum edpunta deon deib, 7 cuindgem coir na gáithiun 7 65 anna deib. Tiogam donol i cind IX laithi o 'nuu dochum n-aen 66 baili uile 7 dentar cuibleng mor agáin iuvar longaib 7 imabdaig2 67 retha 7 dibraici 7 cluichi 7 tobarthar do chach a loighicheacht 68 amal dilduges do aer a buadha.” O róraid Æniás na briathra-sa, 69 dochtuar a lin uile co hadnacul Anacis i. Acheestis eova 70 muintr 7 Æniás eova Troinaith 7 doronsam edpunta o bes gentligi 71 for anmain Anacis i. doradhadh do airdigh do ma fana forin 72 adnacul 7 do airdigh eile do lehnaic 7 do airdig do fiul. Tie 73 done indin sin chruach asin adhacul nathair abdulmhor izgantach 74 co ndathua libb 7 dotat eit ná haíríogha na telchuma, 7 75 blaisidh na hiddharta 7 impoid uaidh gur arachais aris isin 76 adnacul.3 Ba failidh leosamh inni sin ar ba doigh leao is o 77 Anacis tainic in teicthe sin i nduchom do airitín a 78 n-udhrta.

1 Isin nomad4 laithi iarsin tinic Æniás mac Anacisc 7 79 Acheestes imalle eova slobata 7 co sochaidhe moir leo cosin port 80 i rabatar a longa co n'derna cuibleng long acu. O rosachtata 81 uili tra na longa co haírm i mbítar, roordaig Æniás III 82 longa do bhrith isin coibling co ceithri tuisechit intu, 7 roordaig

ahead,” quoth he, “to Sicily, for there is no other land we had 84 rather go to than the land where Acheestes is king, and where 85 are the relics of Anchises.” He turned his sails after that to 86 Sicily. Then when the fleet was sighted bearing to the 87 port of Sicily, Acheestes the king hied to the port to meet it, and 88 he welcomed them, and showed them hospitality loyal 89 and friendly that night. On the morrow morn his people were 90 summoned to Æneas in assembly, and he said to them: “Free- 91 born race, of the stock of the gods, it is a full year this very 92 day since we buried Anchises and also made a festival and 93 sacrifices for his soul, and upon that day I shall always hold a 94 festival in whatsoever land I am. I am certain it is the gods 95 that have brought us hither to Sicily now, to the end that we 96 should make a festival and sacrifices to the gods here for the 97 soul of Anchises. Let us all go together, then, to the tomb of 98 Anchises, and offer sacrifices to the gods, and let us ask of 99 the gods a favourable wind for us. Let us all go, then, nine days 100 from to-day, unto one place, and let a great contest be held by 101 us in our ships, and a competition in running, and archery, 102 and games; and let his need be given to each as he deserves 103 according to his merit.” When Æneas had uttered these 104 words, they all went to the tomb of Anchises, viz., Acheestes 105 with his people, and Æneas with his Trojans, and they offered 106 sacrifices after the heathen custom for the soul of Anchises. 107 Two cups of new wine were poured upon the grave, other 108 two of milk, and two of blood. Now at that instant, a mar- 109 velous huge serpent of various hues came towards them out of 110 the tomb, and came among the cups and the vessels, and tasted 111 the sacrifices, and harmlessly turned from them again into the 112 tomb. At that omen they were glad, for they were of opinion 113 that that messenger came unto them from Anchises to accept 114 their sacrifice.

On the ninth day after that came Æneas, son of Anchises, 119 accompanied by Acheestes, along with their hosts and a great multi- 120 tude with them, to the harbour in which their ships were moored, 121 that a ship-contest might be held by them. Accordingly, when 122 all reached the place where the ships were, Æneas ordered four 123 ships to be brought into the contest with four captains on board;
and he appointed a prize for his victories to whichever of them could gain a victory, to wit, inwrought arms, and coloured vestures brodered with gold and silver. These are the captains that were chosen for the contest: Gyas, with his ship named Chimaera; Cloanthus, with his ship named Seylla; Mnestheus, too, with his ship named Shark; Sergestus, with his ship the Centaur. The distance that was appointed for the race was to the rock that was on the sea yonder before them opposite the harbour, out to that rock, and back again to the harbour. Accordingly, these captains proceeded, handsomely and gaily dressed, aboard their ships, and put their ships in position; and they brought their crews with them, and set them on their benches as was meet; and they put all their oars in their places; and after that they were waiting for the signal when it should be time for them to start. When their arrangements were completed, a trumpet was sounded for them as a summons to go to sea in a racing contest. Therefore when they heard the note of the trumpet, they dashed forth at once in rivalry upon the sea. It was stubborn, strong, sturdy; it was brave, heroic; it was very stongly, manly, cautiously that that contest was carried on by the valiant soldiers of Troy to gain a lead. Owing to the greatness of their tumult, the echo of them was on the shores. The ship of Gyas took a long lead of them at once. Cloanthus was next the ship of Gyas. After these the Shark and the Centaur, in the same course and at the same speed, made a closely contested match. At that instant Gyas said to Mneoetes: "You allow the ship too far off the land." Mneoetes rose up, and did not allow the ship to approach the rock near land. Cloanthus approached the ship of Gyas; and Cloanthus steered his ship between Gyas and land. Then Gyas became enraged, and went to Menoeetes and threw him overboard into the sea, and himself took the helm of his ship. Menoeetes, however, the pilot of Gyas' ship, after his immersion, reached land; and the mob gave vent to peals of laughter at him. Therefore Sergestus and Mnestheus overtook the ship of Gyas; and Sergestus attempted to shoot the prow of his ship past the ship of Mnestheus. Mnestheus then addressed himself to urging his people: "Beloved warriors, show courage. Though we do not get quite
first place, do not let me be last." At that the crew of Mnesheus' ship addressed themselves strenuously to the rowing. Now whilst Mnesheus and Sergestus were engaged in that contest, the ship on which Sergestus was, struck, and stuck upon, a rock, and the crew of the vessel uttered forth their shout; and they fell to dragging their ship's prow to the rock, and collecting their oars that had been broken by the raging of the sea. Now, while Sergestus with his people was in that peril, Mnesheus, overjoyed as he was, forgat past them, and attempted to overtake the ship of Gyas, and he forgat past her; and at that moment nothing was before him but the vessel on which Cloanthus was, for at that moment she alone was before them. There resulted, therefore, a great struggle between these two vessels; neither of them hung back. Strongly, vigorously, manly was that struggle carried on, Mnesheus urging his people to gain first place, for nothing was before them but one ship; Cloanthus, on the other hand, encouraging his people not to let slip from them the lead they secured commencing at the rock. And it is likely Mnesheus would have secured a lead had not Cloanthus put trust in the gods of the sea, and had he not promised to offer sacrifices to them for giving him the lead. Accordingly, Cloanthus, through invoking his gods, and through the superior rowing of his people, reached port first before them all. Thereupon Aeneas proclaimed with a loud voice that Cloanthus had gained the victory in the race. He presented him with a crown of laurel for his head as a sign of a victory won by him. After that he bestowed upon each of them his proper honour. He gave a talent of silver and a purple fringed tunic to Cloanthus. He presented to Mnesheus a triple-looped shirt of mail with its helmet of gold and silver, and the same to Gyas; and he presented to Sergestus a good embroidress for saving his people when they went upon the rock.

Now when they had finished that contest of the ships, Aeneas went, with the hosts that were along with him, into a wide plain that was near them, in which the hosts of Sicily used to hold a fair. Now when they all reached that plain, Aeneas said to them: "Let a contest for running be held, and whoever secures the victory therein, to him will be given the reward of his victory."
When they heard that announcement made by Æneas, all came there from every quarter. Trojans came, and Sicilians, mingled with one another. First of Æneas’ people came Nisus and Euryalus. Then besides of the Trojans came Diores, Salius, and Patron. Then came Helymus, and Panopes, a youth of Sicily. A multitude came besides that company. Then Æneas said to those: “Be not ye discouraged, for your pleasure will be done, since there will be none of you without something: to each of you his reasonable pleasure will be given.” When Æneas had uttered these words, each of them was placed in his proper position; and after that, when they heard the note of the trumpet, they raced. Nisus drew a long distance away from them at once. Next him was Salius with a long space between them. Euryalus in the third place; behind them Helymus; then Diores close behind Helymus. In that manner they drew near the mark. But whilst Nisus was splendidly running before them, he came upon blood where beehives had been slaughtered shortly before that, and [while] Nisus [lay] in that gore, Salius reached him. Nisus assailed him with intent to obstruct his progress, in order that Euryalus might pass, for [Euryalus] was a man of friendly relationship with him, and Nisus preferred that Euryalus should secure a victory rather than Salius. Salius accordingly fell through Nisus so that the two were prostrate. Euryalus thereupon went past them, and was the first to reach the goal, then Helymus, Diores last. Now when the contest was over, Æneas gave the meed to each of them as they had deserved.

Æneas said: “Let the game of cestus be played by us now.” Thereupon Dares, the Phrygian, rose up, and donned the cestus. These are gloves of bull-hide which used to be on the hands of the soldiers up to their shoulders and shoulder-blades, a ligature between them, behind, over their shoulders, and thongs from the points of their fingers with masses of lead upon them; and each of the two soldiers wielded these masses against his antagonist. In the event of their being equally skilful, then they dash those masses against the others. When they are not equally skilful, however, the unskilful one is knocked down. Now, Dares rose up, took a bull, holding
Dares' favourite contest was cestus-playing. Of the Trojans, there was no man a match for him, in the game of the cestus, but Alexander, son of Priam. By him fell a valiant multitude in that game also at the tomb of Hector, son of Priam. Well, Dares waited for a long time, and found not any of the Trojans or of the Sicilians to match him. There was, however, in the assembly at that time, among the following of Acastes, a veteran who had retired from active service; and who, when he was young, had borne away from multitudes the victory in the game of the cestus. He was named Antellus. Now, Acastes set to urging Antellus to enter against Dares, and this is what he said to him: "Chosen champion and hero, steadfast, loyal, vain for us is every victory we have gained from every quarter as long as you do not rid us of Dares to-day."

"It is certain," quoth Antellus, "if it had been while I was lusty, in full possession of my powers, that Dares had come to challenge you, I should soon have chastised him out of his present ardour. To-day, however, when I am an old man, it is unseemly for me to fight a duel with a young man of strength and vigour." And he showed them the cestus of Eryx which he had, and which Eryx had fought with against Hercules, composed of seven bull-hides, with masses of lead attached. They were all silent, gazing at them because of what seemed to them their great size; and Dares was even more silent than the rest. The veteran thereupon said: "You would wonder, if you saw these cestus of Hercules, when he fought with Eryx; but if Dares is afraid to come against those cestus that I have on, let him cease to fear, and let our cestus be made equal!"; and he cast his cestus from him, and they were by Acastes and by Æneas made equal with the cestus of Dares; and he came after that to the place of combat, and Dares arrived, and they, with their cestus, engaged there, and a fierce and heroic battle was waged there by Dares and Antellus. Each of them struck the other bravely, manfully; and heroically, strongly, dexterously; and fiercely, irrefully, warily, over their flanks, on the cheeks, and
Upon the crowns, so that they were covered with wounds and gore. At that moment Entellus essayed an even-down stroke upon him; and he lifted his right hand so that it was above the crown of Dares, and he wished to plant a vengeful blow upon the crown of Dares. When Dares observed that movement, he retreated before the blow, so that the blow might not overtake him, and since the blow did not take effect on Dares, Entellus fell after the tremendous blow he aimed, so that his face was upon the ground. Then a loud shout was uttered, so that it was heard to the welkin; and Sicilians and Trojans pressed towards him in emulation, and Acestes reached him first, and raised him up; and Entellus was ashamed of what had happened to him, and his valiant soldier's strength and spirit came to him, and he turned again to the conflict; and alas! for Dares, to stand before him at that moment; and better had it been for him that he had not stood. Entellus kept smiting him at that moment fiercely, angrily, warily, incessantly, with his right and left together, so that [Dares] could not lift his head; and it was impossible for him to flee before him, since Entellus was scourging him with his right and left at the same time. Aeneas, when he perceived that Dares was overmatched by Entellus, came to Dares' rescue, and delivered him from his antagonist, and the contest stopped. After that Dares was borne between two towards the ships, and his vomit of blood did not stop, and he was throwing out fragments of his teeth along with the blood. After that the bull was brought to Entellus, and Entellus, with his cestus, gave him a blow between his two horns, and broke the skull unto the brain, so that the bull fell there lifeless to the ground; and he took a vow that he would never engage in the game of cestus again. After that Aeneas said: "Let a contest in archery be now held by us." Thereupon a dove was bound by them to the mast of Serestus' ship, and Acestes approached, and Hippocoon, Mnestheus, and Eurytion, and grasped their bows, and took their arrows, and lots were cast among them to whom it should first fall to shoot the bird. It fell to Hippocoon first; after him, to Mnestheus; then to Eurytion; and to Acestes last. Accordingly,
Hippocoon shot his arrow, and it lodged in the mast. After that Mnestheus shot his arrow, and cut the thread that was round the bird's foot binding it to the mast, but it did not wound the bird; and then the bird went flitting away over that company high in the air. Thereupon Eurytion also discharged his arrow into the air at the bird, and he reached it, and it fell dead to the ground. As for Acestes, nothing remained for him to shoot at with his arrow after the bird was killed. This he did, however, at that time, to show his shooting and archery. He then shot his arrow, and the arrow flamed in the air like a thunderbolt; and the hosts wondered at that thing. Æneas said: "Good is yon omen," quoth he, "since the cause of yon is Acestes' nobleness in the sight of the gods." Therefore Æneas gave great gifts and many treasures to Acestes after his victory, and he gave his need to all the rest.

At that moment, Æneas called to him Epytides, Ascanius' foster-brother, and said to him in a whisper: "Go quickly," said he, "and tell Ascanius to assemble the young men of the land, with their horses, and let him marshal much cavalry by him, with the nobles of the land around him, and let him come bravely to us at the assembly—Ascanius at their head, with his armour, on the charger which Dido gave me—and let a pleasant, very joyful assembly be held by him in honour of his grandfather Anchises." Ascanius therefore did as Æneas said, and that striping troop advanced into the assembly; and pleasantly and with dignity the assembly was held.

And Juno was very mindful of her wrong at the hands of the Trojans; and she sent Iris away where the Trojan women were, at their ships, mourning and weeping for Anchises, and for their own life, and the length of time, as they deemed, they were voyaging from land to land without staying in one place. Whilst they were speaking of these things, Iris came unto them, and advanced to the midst among them, in the guise of Beroe, wife of Doryclus, and said to them: "Wretched Trojans, hard for you is your present wandering from land to land for a long time, seeking Italy, and Italy fleeing from you. Better
were it to tarry here in Sicily with Acestes, because Cassandra, a prophetess, has come to me in a vision, and said: “Make a Troy here in Sicily, and remain in it, and burn your ships”; and in their presence she went and applied fire to the ships; and there the Trojan women were silent, and knew not what to do. It was then that Pyrgo, foster-mother of Priam’s children, spoke, and she was the oldest, moreover, of the women: “Beloved matrons,” said she, “it is not Beroe you see, since I left her but now in her bed in sickness, and she is not able to come into this gathering; but it is some goddess who has given you your counsel; and it is plain from her eye, and from her gait, and the sound of her voice, that she is a goddess.” Now, whilst they were uttering these words, Iris came before them, hovering in the air. When they saw that, they were convinced it was from the gods you counsel was brought to them. They all said it was a common desire to burn their ships. That tale of their being burnt* reached the assembly; and the people of the assembly looked towards the ships, and beheld the smoke, and the flame from the ships a-burning them. Well, the people of the assembly, both footman and charioteer, came to save the ships. When the women saw the hosts approaching them, they were seized with terror before them, and they repented of what they had done. After they had arrived, the hosts set to extinguishing the fire and saving the ships. When Æneas arrived, he lifted up his hands, beseeching the gods to send help to save the ships; and they did not have long [to wait] till there came foul weather, and a heavy downpour of rain, so that it extinguished all the fire, and there was none but a total of four wanting from the ships. Now Æneas was distressed at that deed, and knew not what to do. At that moment the aged Nautes came unto him, and said to him: “Do not grieve about the deception which has been practised upon you, but follow my counsel. Summon Acestes, and commit to him your aged persons, your feeble folk, and everyone who is weary of being with you upon the sea, and bring your people of spirit with you to Italy.” Night came upon them then; and Anchises, his father, appeared to Æneas that night, and said to him:
"Follow the counsel," said he, "that Nautae gave you, and take
with you to Italy those of your people that are best in valour
and prowess; for you will find hard and toilsome wars in Italy,
and you need men of spirit to take with you thither, and leave
your weaklings in Sicily with Acestes; and then go to speak with
Sybil, and she will give you honour and guidance to the Elysian
fields of Hades, where I am; and you will see there every one
that will spring from you of kings and princes in Italy, and
what you will receive of forts and towns in Italy." When
Anchises had uttered these words, he then leaped into the air.
Æneas followed that counsel, and he committed to Acestes
the people that wished to remain in Sicily; and he accepted
from them; and gave them a welcome and a site for a
town; and they twain, Æneas and Acestes, made out by measure
the chief wall of the fort; and they laid out that city according
to lot, assigning to each of them his part of the city, and
they planned it like Troy." Well, when they had finished
arranging the city as was fitting for them, and when they had
finished rebuilding their ships, and repairing them, there came
to them a calm and a fair wind; and they came together to
the harbour where the ships were lying, and they remained for
the space of a day and a night conversing there before their
parting; and sad, sorrowful, gloomy, plaintive, was that parting.
Those who wished to remain in Sicily, after their weary
wandering from land to land, would rather have gone along
with their people to Italy than have remained behind them in
Sicily. Æneas, however, comforted them at that juncture with
pleasant words, and committed them to Acestes' charge; and
they remained in Sicily.

Now, Æneas offered sacrifices to the gods, to Neptune,
and to the other sea-deities; and there came to them a calm
and a fair wind, and the fleet sailed forth to sea, and before
them sailed Palinurus, the pilot of Æneas' ship; and they
sailed that day till night, and that night was mild, serene;
and their sleep fell heavily on the men, tired after their toil in
rowing the day till night; and moreover came Somnus (he is
the god of sleep) in the guise of a man named Phorban of
the people of Æneas. He came to Palinurus, and said to him:
“You are weary now, and the rest are asleep in the ship, and the sea is serene. Sleep a little while, and allow me to take the helm.” “I will not allow you,” said Palinurus; “many’s the time the sea has deceived me, and I shall not trust her.” Then Somnus, after dipping the wand that was in his hand in the river of Lethe, shook it, and he fell asleep at once. As he slept, Somnus threw him overboard, and he could not help himself from being put into the sea; and Palinurus fell to calling to and entreat- ing the crew of the ship (but they answered him not) till he was drowned. And when Æneas perceived the ship to be adrift without a pilot to manage her, he himself arose, and went to the tiller, and said: “Miserable is that, ye gods! Palinurus! grief for him is heavy upon me that to-night he lies unburied in the sea.” Then Æneas steered the ship to the port of Euboea; and the fleet drew to land there; and they kindled a fire for themselves, and also prepared food, and boiled it.

Now, Æneas went at that time to speak with Sybil, a wondrous prophetess she, in a cave in Euboea, and Apollo gives her knowledge. And therefore when Æneas reached her presence, he said to her: “Most sacred Sybil, who hast knowledge of the future, and of fate (?), who sayest not but ever sooth, shall I reach Italy, and is there a period to the perils of us Trojans?” This is what Sybil said to him: “You will reach Italy, and you will obtain the lordship of Italy, and you will take a queen there, and you will have great war and great trouble because of that queen in winning her.” Nevertheless do not forsake Italy for these evils; for though you will have much trouble, you will be victorious at last, and from the quarter from which you do not expect to receive support, to wit, from the Greeks, thence you will receive it.” Æneas gave her for answer: “Virgin,” said he, “it is not unknown to me to find difficulty hitherto, and I know I shall find it still. But I have one request to ask of you. My father Anchises sent me hither to thee, to make that request, for it is not to thee impossible, and have pity, noble virgin, upon me and upon Anchises regarding that request, and this is
my request, to wit, guidance and direction from thee to me that I may come to have speech of Anchises, who is in the Elysian fields of Hades." Now this is the answer the Sibyl (the prophetess) gave: "Tis easy for you to go to Hades, since ever-open are the doors of Hades; and though that is so, it is hard to come back out of it again. Yet, though it is hard, if you have the wish to go indeed to Hades, to visit Anchises, go first into the wood. There is in the midst of the wood a tree with golden leaves upon it; and if you find that tree, pluck a branch of it, and another branch will grow in its place at once, if the gods grant you their assent. And, on the other hand, if they do not assent, you cannot remove anything from it with thy hand or with iron, though it be thy wish." Moreover she said to Æneas: "Of thy folk following thee a man of honour in thine eyes is dead," quoth she, "while thou art here; and the death of that man is a great peril to the crew of the whole fleet." Now Æneas was gloomy at that tale, and went towards the fleet accompanied by Achates. When they reached the fleet, there lay Æneas, trumpeter of Æneas, dead on the shore before him, drowned by the gods of the sea for his rivalry with Triton, the trumpeter of Neptune. Then Misenus was buried by them according to heathen custom. Æneas went after that to the wood to seek the golden branch, as the Sibyl had told him; and he fell to beseeching Venus that she would reveal to him the branch he was searching for. It was not long thereafter till he observed two doves hovering about till they settled on the ground before him. Then he knew it was Venus that had sent them to him to guide him, that the way the birds would go before him he should follow them. After that the doves preceded him, hovering low, and he behind them, following them, till they alighted on the tree with the golden foliage on it. Then, when Æneas arrived at the tree on which were the doves, and an appearance of gold upon its leaves, Æneas joyfully broke off a branch from the tree, and [taking] his branch with him, he went to the house of the Sibyl, and he offered sacrifices to the gods of Hades, as the Sibyl had told him; and when he had finished offering sacrifices, he sent his people away from him towards the fleet, and he
cobaig, 7 rooiris a anuir 'maile re Sibill do teacht doib i n-iffnr 

ar turas a ndis ar nir'bo toil do deib iffnr nech ele do riachtain 1280 

imaille friu na do rochtain chnu acht mairb nana. O ros coer 

ca na fhr ioraidh Sibill re hÆnias: "Dena calma innoch," 7 1287 

ar si, "7 rigi a leas trenainned do denun. Is olc 7 is aduathmar 

in chonair triallait tocht"; 7 teit iar sin Sibill reme i n-um dorus 

iffnr. Teit dono dona co dana 7 co treinai gantach iu dindihi.1296 

Ba forgranda aduathmar dorcha doimtheachta in conair daicus 

and tria callub duarca dbuoich gan soills grene istib na 

esca i ndorus iffnr. Ba handsin rosuidig aidi 7 aiteba doib 

i ndorus iffnr dei in broin 7 na duba 7 na digla 7 in galeir 7 na 

tedmnd. Is andis dono ata bas 7 teidm 7 send[a]tu 7 omun 1300 

7 nach 7 gorta 7 adilige.2 Atat and dono arachta granda aduath-

mara re seghiadh. Atat dono de na dethba i. Discordia iside, 

7 is e folt ful imo cend i. trillsi do nathraichtho nemi. Robar 

dono ill-delha [a]ile torothar and, 7 siat aithidh's aduathmar 

cr mad fhan thron la cach silleth fora ngaithib. In tan adcon.1305 

airc Ænias na torathair (col. b) imda aduathmara sin, rogab 

e gta 7 morwun rompu, 7 nochtaid a chlaidem do chathug 

riu. In tan atconaire Sibill Ænias ac nochtadh a cliadibh 

is ed roraidh ris: "Ni rigi a leis inni dagni ar ni fhuleif sund 

acht scatha brge, gan chur uu umn, 7 ni hegen duil a n-o mun 1310 

fort." Tiagai tarsin Ænias 7 Sibill a coir a seda co struth 

Aiciron. Is andside bai Caron ag imorchor Aicron iu huing, 

senoir eside, 7 ulca liath imelebar fair, 7 se fen urda fullide. 

Co u-acatar dono in tan sin na sluaga 7 na sochaidi isit[n] purt 

a[c] cuindghid arrtharagh fair oca atach 7 ac sinadh a lam 1315 

cuigii. Nogebedh forend dib cuigii iu huing, roobad forend ele 

7 ni thabrad arrtharagh doib ter struth Aicron. Roariaigh, 

dono Ænias in tan sin do Sibill: "Cia sloigh so dosoigh 

doichum na haba, 7 cid fodera in darna lucht do gabail chun 

do Charen, 7 in lucht ele do obad do." Roraid Sibill: "In sloigh 1320 

mor-sa adchi-sin ac tiachtain dochum na haba do chu[n]dehid 

1 MS. chindh 2 MS. aiglige 3 MS. aigtheighi 

"a before "b If cruda (senectus) has not suggested cruda, gory, 

and so fullide, a better translation is 'full-blooded.'

THE IRISH AENEID

remained alone with the Sibyl in order that they twain should go 

on a journey to Hades; for it was not the wish of the gods of 

Hades that any other should come along with them, or reach 

them, save the dead alone. When the others parted from them, 

the Sibyl said to Æneas: "Act boldly to-night," she said, 

"and you will need to show a stout heart. Evil and terrible 

is the way we essay to go": and the Sibyl then went before him 

into the porch of Hades. Æneas, too, advanced boldly, confi- 

dently, behind her. Most foul, horrible, dark, impassable was 

the way that was traversed there, through dreary, black, dark 
thickets without the light of the sun or the moon in them at the gate of 

Hades. It was there at the gate of Hades that the gods of 
sorrow, gloom, vengeance, disease, and pestilences had taken 

up their places and dwellings. There, too, were death, pestilence, 

old age, fear, cold, hunger, and poverty. There, moreover, are 
spectres, foul, horrible to see. There, too, are the gods of strife 

that is Discordia; and this is the hair round her head, to wit, 
locks of venomous serpents. There, moreover, were many other 
forms of monsters, and these dreadful, terrible; so that it was a 
deep pain for all to look upon their faces. When Æneas saw those 
many and terrible monsters, dread and great terror seized him 
before them, and he drew his sword to fight with them. When 
the Sibyl saw Æneas drawing his sword, she said to him: "What 
you do, you do not need; for there is nothing here, but delusive 
shadows with no bodies about them, and you need not be afraid of 
them." Then Æneas and the Sibyl went right on their course to 
the river Acheron. There was Charon ferrying across the Acheron 
in his boat, an old man he, with a very long grey beard upon 
him, himself fresh blood-red. They then saw, moreover, the 
hosts and the multitudes in the haven, entreatting him to be ferried 
over, beseeching him and stretching out their hands towards him. 
Some of them he used to receive into his boat, other some to 
refuse, and he did not ferry them over the river Acheron. 
Æneas then asked the Sibyl: "Who are these hosts that come 
to the river? and what is the reason why one company has been 
received by Charon, and the other company rejected by him."

The Sibyl said: "This great host you see coming towards the
river to ask a passage of Charon, these are men to whom the
due of burial has not been given, and they will be for the space
of a hundred years a-wandering on the bank of this river till
their due of burial be performed, and those are the people to
whom Charon gives a refusal. The people to whom the due of
burial has been performed, these Charon brings with him at
once across this stream thither to the Elysian fields.” When
he heard that answer which the Sibyl uttered, Aeneas was silent;
for it grieved him that the great host he saw were a-wandering
Multitudes of his own acquaintances came to him gloomily,
 sorrowfully there. Leucaspin came to him, too, and Orontes.
They had come along with him from Troy, and had been
drowned in the ship of the Lycians. Moreover, Palamurus came
to him, and he was gloomy, sad, sorrowful, wretched; and Aeneas
asked of him what was the reason of his falling from the ship
into the sea. Palamurus said that Somnus put him [overboard]
by force while he slept, and he took the rudder with him. He
was three days alive upon the sea clinging to the rudder, and on
the fourth day he was drowned, and he said: “As to my body,”
quoth he, “a wave of the sea is driving it to land.” He
prayed Aeneas to take him along with him across the stream
of Acheron to the Elysian fields. The Sibyl said to him: “It is
folly for you to ask that of Aeneas, for the gods of Hades allow
no other person to go thither save the people to whom is given
the due of burial. As for you, however, your body is cast
ashore, and it will be buried, and that place will always bear
your name. Thereafter you will come into the Elysian fields.”
Palamurus was grateful for that intelligence. After that
Aeneas and the Sibyl went to the haven of the river Acheron, and Charon
came towards them exceeding fierce, merciless, angry, and
said: “Aeneas! What has brought you here against a law
by the gods of Hades—a man in the body and armed to come
unto them! Depart, and do not come past that hither unto us:
go back to the place whence you have come.” The Sibyl
said to Charon: “Abandon your present thought; since it is
not to do you evil that this man has come unto you, but he has
come to learn tidings of his father Anchises, who is in Hades.
"O Æneas," said the Sibyl, "raise to Charon the golden branch you have; since he is not showing gentleness to us already!"

When he saw the branch, he put away his indignation from him, and he pushed the boat towards him, and Æneas and the Sibyl went together to him into the boat, and they went across the river to the haven on the other side; and there Cerberus, the dog of Orcus, rushed fiercely, horribly, towards them; and the Sibyl threw the dog his sop into his mouth, and at once after that the dog remained quiet. Æneas and the Sibyl then came past him. In the place that was next them they heard the wailing of the sucklings that died at the breast. In the place next them again in Hades were the people to whose charge had been laid an alleged crime which they did not commit, and for which they had been slain. In the place next them in Hades were the people that killed themselves, [because it seemed] to them they were in an evil plight in this present world, so that they preferred their death to their life. Moreover, there are Stygian circles of the lords of Hades round about these groups keeping them fast in Hades. A long distance from that place are the sorrowful plains of Hades. In them are the people that died of love here in the world. In this place were Phaedra, Procris, Eriphyle, Eudane, Cæneus, Pasiphaë, Laodamia, and an innumerable multitude besides. Among them, too, was Dido, daughter of Belus, who had killed herself for love of Æneas. When, therefore, the Sibyl and Æneas reached those plains, Dido came to him, and Æneas knew her at once, and said to her: "It is to my sorrow and deep pain, Dido, I see you here, for I know it was for love of you that you died. I swear to you by the gods of heaven and earth and Hades, it was necessarily that you died for me, and not of your own accord have I come; and do not flee before me, O Queen, but wait to converse with me."

For all that, Dido gave Æneas no answer; but put her cheeks, her face, and countenance towards the ground as long as Æneas was talking with her; and when Æneas had said these words to Dido, she fled from him towards Sycheus, the man whose wife she was before Æneas, and she gave no answer to Æneas. When Dido departed from him without answering him, he became
the Sibyl the way she had proceeded before him. A great host of Trojan heroes encountered them there with Antenor's three sons, to wit, Glauceus, Medon, and Thersilochus; and with Idaeus; and with the three sons of Priam, to wit, Hector, Troilus, and Alexander, who had been reared on Mount Ida; and with many other chiefs of the Trojans. Aeneas greatly grieved on seeing that folk. Moreover, after that, a multitude of Greek soldiers met them, and when they recognized Aeneas, they fled before him.

Then the Sibyl said to Aeneas: "There is here the parting of two ways," said she, "the way on our right hand leads to the walls of the king's citadel into Hades, and into the Elysian fields. [There is] another way, moreover, and it leads to the places of pains unto the bottom of Hades." At that moment Aeneas looked on his left hand, and he saw an exceeding large enclosure with three walls round about it, and a great river all ablaze round about that, an exceeding high tower of iron in the midst of the enclosure, and there was Tisiphone with a red mantle about her, and on the top of that tower was she—ever sleepless she—watching that enclosure. Aeneas heard also at that time in the enclosure the great weeping, the wailing, the lamentation, the rod-flogging, the scourging, and the retribution, horrible, exceeding heavy. Now, Aeneas was silent as he listened to that; and he was seized with great fear and terror; and he then asked of the Sibyl: "What great tumult is this I heard?"

"In the enclosure which you see," said the Sibyl, "there are punished the wicked and the sinful, and the folk of falsehood, perjury, theft, rape, violence, and all other crimes; and the shout you heard is at their being now lashed and tortured, and though I had a hundred mouths, and a hundred tongues in each mouth, and a voice of iron, I could not recount, or tell you, Aeneas, the full pain that is inflicted on sinners in Hades, and in the enclosure you see, for the multitude and the fulness and the variety of those pains; and everyone that goes upon this path which is on thy left hand is brought into yonder enclosure of pains for their subjugation there. Long enough are we here," said the Sibyl; "but let us go whither we purposed."
reached the Elysian fields of Hades, the beautiful, bright plains. These are pleasant, illuminated, with great gladness in them. Numerous hosts upon them at play, a great multitude, and some of them wrestling, some leaping, and some others—a great gathering and assembly there—had lute-playing, and harping, and the pleasures of poetry. They went past these hosts to the place where Anchises was, in the Elysian fields. As Anchises beheld Aeneas [coming] towards him, he lifted up his hands, giving thanks to the gods for Aeneas’ arrival; and he welcomed him, and said: “Beloved son,” said he, “you have arrived at last, though you have scoured much of unknown seas and lands, and though you have encountered many dangers in coming. Glad and joyful am I at thy coming.” And after that Anchises went before them to a high hill, where he might show [them] at a glance, and where he [Aeneas] might distinguish, all the kings and lords and nobles that should spring from him in Italy. Thus was the hill they went to—full of hosts and gatherings; and when they had reached that hill, Anchises said to Aeneas: “All this host you see is all your seed, and that your posterity in Italy, and from you will spring all the host you see”: and Anchises went on to enumerate to Aeneas, and distinguish each company of them apart. “The youth you see, with the spear on his back, is named Silvius, to wit, a son whom Lavinia, daughter of Latinus, Nutbe to you; and he it is that will obtain the kingdom of Italy after your son Ascanius. Procas is next to him, Capus close to him again. The man yonder whom you see with the crested helm upon his head, is Romulus; and by him will the city of Rome be built, and from him will the Romans be named. Numa and Pompilios [sic] are next to Romulus, Tullus and Hostilius [sic] next to Numa.” After that he showed him and recounted each individual that was in each company apart which was placed upon the hill, to wit, the Tarquins in a company apart; the Decii in another company; the Drusi in another company; the Gracchi in another company; the Scipios in another company; the Fabii in another company; Julius Caesar and Octavian, emperor of the world, with the family of the Caesars, along with them, in another company—everyone in that manner in his
company as they came before him. Now, when Anchises had finished showing Æneas that great host which would spring from him in Italy, the Sibyl and Æneas bade farewell to Anchises. They came away from him out of Hades by the ivory door, and the Sibyl departed to her cave, and Æneas to his ships; and of that history which he had seen, nothing remained to Æneas but a vision in his mind like a man who has been dreaming, or who is at the point of death.

Now, when Æneas reached his fleet after that vision which had been shown him by the Sibyl, and when there came to him tranquillity in the air, and a calm upon the sea, he left the port of Ebusus, and sailed for Italy; and he kept on sailing serenely that day and night. And they sailed past that hill where was the witch Circe, daughter of the Sun, who used to change the men that would come unto her into howling folk and into wolves, through her spells of witchcraft, when she wished to detain them with her. Therefore, the Trojans avoided that coast where that witch was, that she might not detain them with her through her witchcraft, as she had detained Ulysses with her for the space of a year, and turned his people into wolves. They continued sailing that night till morning. When morning broke upon them, up rose towards stern beyond earth’s bound, the ruddy gold sun and its rays lit up the sea before them; for lovely crimson was its colour. Beautiful, joyous, was that morn. The air was then serene, and the sea calm. At that time Æneas beheld a beautiful sacred grove on the sea bank, whence issues the river Tiber, and flocks of birds of every species of bird floating on the clear waters of the estuary; and it was enough of joy to listen to the many strains which those birds used to sing. He saw, too, around that estuary the lovely strand, sandy, beautiful, magnificent. Then said Æneas to his people: "Bring us the fleet into you beautiful port which we see." They put the fleet to land in the estuary of the river Tiber, and glad and very joyous it seemed to them to put in there. Long had they been making for it. Their arrival at it was to their joyous and opportune, when they reached Latinus, son of Faunus, son of Picus, son of Neptune, son of Saturn, son of Apollo (?), son
of Picus, son of Pel, son of Tres, son of Tros, son of Mizraim, son of Haim, son of Noah. And he was king in Italy at that time: a happy, prosperous, old man was that Latinus. His sway was long, illustrious, and august. There was abundance of every good thing in Italy during his time. He had not any children, however, save one daughter. That daughter was gentle, of beautiful form and good actions, free-born and noble. She was the most lovely of women; and she was a daughter worthy of Latinus. Wooers came to her. The lords and nobles, kings, and chiefs, and rulers of Italy were a-wooing her. Also Turnus, son of the king of the Rutulians, was wooing her. There was not in Italy a hero more comely or better in valour and prowess than he. Also there was not anyone of a nobler or better stock—nay, a king his father, a king his grandfather, and himself a king. Now, the queen, Amata, wife of Latinus, was eager that her daughter should be given to Turnus, and that he should be her son-in-law, had it not been that the gods were forbidding her being given to him, through clear signs of a spell which they wrought. These are the signs, to wit, a laurel consecrated to Apollo, was the middle of Latinus, town (from which laurel the Latins are called Laurentians). A swarm of bees came and alighted on the top of that laurel. And it was this that the wizards and soothsayers of Latinus declared that that token portended, the coming of a man to Italy from the quarter whence the bees had come; the assumption by him of the lordship of Italy; and that he would be son-in-law to Latinus. Also Latinus was one day offering sacrifice in the temple of the gods, and Lavinia, his daughter, near him. In the presence of Latinus a flame of fire from heaven came, and burnt up Lavinia’s locks about her head in presence of the people of the temple; and burnt up all the ornaments she had about her, and that flame filled all the temple. They dreaded that portent. King Latinus, too, was troubled because of its dread, its horror, and its severity. This is what Latinus did. He went to the fane of Faunus, his father, to ask of Faunus what you dreadful signs that happened to Lavinia, his daughter, portended: and he offered great sacrifices to Faunus, to wit, he slew a hundred
96 IMTHEACHTA ÆNIASA

To him (as was their custom), and he laid himself down on the skins of those sheep. After that he heard suddenly a voice in the fane, and this is what it said to him: “Beloved son, give not your daughter in marriage alliance to a Latin husband; for a man of a strange land will come to you here to whom is fated a marriage alliance with you. With him is your daughter’s happiness. Great fame and honour will come to our race from that alliance, since from that man and your daughter will spring the kings of Italy, and also from them will spring the emperor of all the world, from the rising to the setting of the sun.” Now joyful was he at that answer which Faunus gave him, and he did not conceal it: and that news was heard throughout the nations of Italy. At that time, also, the Trojans put their fleet into harbour at the mouth of the river Tiber; and they themselves came ashore, and sat down upon the wholesome bent in the shelter of the wood at the harbour edge; and they plucked themselves apples from the wood, for it was autumn at that time, and food was brought from their ships, and they ate up their platters after that, for food was scarce with them. Now Ascanius said: “We have done ill to eat up our platters.” Aeneas, when he heard what Ascanius said, answered him: “Son,” said he, “not evil will result from it but good, since it is this that was fated and promised to us, that that would be the time we should be wandering about together without obtaining land, till we should eat up our platters (to wit, loaves which they always used to have under their food). Where we should consume them, there we should obtain territory and land. That prophecy is fulfilled to us to-day, to wit, that our platters are eaten up by us owing to the scarcity of food with us.

“Explore and bless the land in which that has befallen you, Trojans,” said he, “since that land will be a fatherland to you, and your own soil for ever; and offer sacrifices to the gods, and beseech Jove, Apollo, Venus, and all the gods, that the occupation of this land you have reached may be prosperous for you.” Then, accordingly, they offered their sacrifices to the gods; and thereupon came three great peals of thunder as a token of prosperity to them all. In the morning Aeneas told them to assemble at one place in order to seek a site where they should build them a
Accordingly, when daylight came on the morrow, the Trojans assembled at one place and raised a site for their town and stronghold, at the side of the river Tiber. Moreover, Aeneas dispatched after that a hundred warriors of his people to speak with Latinus, having palm branches in their hands as a sign of peace. Aeneas himself, however, remained a-building the city and raising its walls. Now, the messengers of Aeneas reached Latinus’ city. Now it was pleasant, it was joyous, and glad on the green of that fortress of Latinus, to wit, some were there riding horses, some others engaged in archery, some throwing darts, some driving ball. When those people saw the unknown host approaching the city, a horseman went from them with intelligence to Latinus that men in strange apparel were approaching the castle. Latinus gave orders to bring them to him at the palace where he was biding; and Latinus sat down upon his throne, in the middle of that palace. Magnificent was that royal palace in which they were, a hundred columns in the midst of it, under it, supporting it. There were many beautiful figures carved in it, to wit, the figures of his father and his grandfather. There, too, was a figure of Saturn, Picus, Faunus, and Jannus. There, too, were carved the forms that fought of yore for Italy. There, too, were carved the figures and the shape of the arms and the corslets and the shields and the swords and the quivers and head-ornaments [which] they acquired for themselves in victory in battle and fair fight from foreign races outside. Now, when Latinus had sat him down on his seat in that royal palace, the Trojans were brought unto him; and after their arrival he said to them: “We know of your race,” said he, “and we have heard of your royal city. Tell us now what you wish here, and what you ask, and wherefore you have come across many seas and many lands from Asia to the shore of Italy. Is it in ignorance or in error you have come, or is it stress of weather that has brought you?” Ilioneus of the people of Aeneas made answer to Latinus the king: “Noble, august king of the illustrious race of Faunus, son of Picus, it is not error, not ignorance, not stress of weather that brought us to Italy; but it is of our own free will, and according to our counsel, that we have come to Italy. We have a just and
Ata rig firen craibthech againg as maith gal 7 gaisgidh.

6 Tha Anías mac Anachis do chenel rigdircha clainidí Dardain mac bhoth 7 is e dos-fuc s-ind i ndochum-sa do cuingidh in foit bicz i ndingnem catbrigh mbic dur a trachta na høEraili agus 7 sunt.

21 Ocus ni ba domaisceach duidisni ar toirsim-mi agat. Bud 1668 maith ar Íngnim muinterus 7 ar Íngnim catha 7 Íngnim duid dia ris a leas. Sochaide targaíd cumaidh criochi 7 fheiridh do tabairt duidh nír-léiset na dei duaid oiríum acó 1. Apaill 7 Ioib, 7 is ed róraidset rind totachtain co hEraili, uair is i n-Édail ar mbunad, uair is do sí Ioib duind. Aitait done 1668.

against sundaisg a beuga tucaid duit o Æneas 1. cuach ordha robai ag Anachis 7 ac Priam 7 barrin 1. mind cind 7 flesc righda Priam 7 brat corcom coitcurach.” Nochor’thoicaíb Latin a rosc cen bai Ileoiníos forná briathra-sa, 7 robai a notnahm ac scrutadh na faistine doróine. Puín do im cleemnus do damnu re fer ectrand 1668 cheneoil 7 robai a meumna ac scrutin, na damnu re fer ectrand ceneoil roteirgireadh do a cleemnus fris. Róraid done Laití’n a haithli is scrutin doróine: “A Trojaí,” ar se, “gebmait na haiscada tuc sib leibh, 7 molmaid iad 7 rod-bia-su indi iari, o aoglaí 1. rod-bia inad cathrach 7 imad deagair, 7 eirgid-si 7 abraid re 1668 hÆneas tiged chugainne connaitgo 7, 7 rod-bia aigideacht 7 faltai, 7 rod-bia tresi 7 carađrad, 7 bidh inill do, gia the. Ata ingen agum, 7 ni legit na dei dam a tabairt d’fhír Laití’n, ar is ed aerísh, is do fhír ectrand ata a ndán 7 a tairngire a tabairt, 7 is fris ata a conach, 7 genfoidh taidh ríga na hEraili 7 airdri’si 1668 na n-úilí dúnram o thu[r[c]aíil co fiúinadh, 7 doberthar in inginn saín do Æneas, ar is demín leamsa is e in fer ectrandaírich roteirgireadh do cleemnus rim Æneas.” O róraid Laití’n na briathra-sa, roforchongair fora muíntir tri C each buada robarat for lesagad aige do thabairt chuigí coma sriamha cumbacht 1668 aib leo d’airgit, 7 d’or buidi, 7 dorad na heochu sin a lamaib

100 IMTHEACHTA ÆNIASA [BB. 466 b 7

Anúta rigsneastain disen 7 gaisgidh, 7 is e dos-fuc s-ind i ndochum-sa do cuingidh in foit bicz i ndingnem catbrigh mbic dur a trachta na høEraili ag us 7 sunt.

Ocus ni ba domaisceach duidisni ar toirsim-mi agat. Bud 1688 maith ar Íngnim muinterus 7 ar Íngnim catha 7 Íngnim duid dia ris a leas. Sochaide targaíd cumaidh criochi 7 fheiridh do tabairt duidh nír-léiset na dei duaid oiríum acó 1. Apaill 7 Ioib, 7 is ed róraidset rind totachtain co hEraili, uair is i n-Édail ar mbunad, uair is do sí Ioib duind. Aitait done 1668.

against sundaisg a beuga tucaid duit o Æneas 1. cuach ordha robai ag Anachis 7 ac Priam 7 barrin 1. mind cind 7 flesc righda Priam 7 brat corcom coitcurach.” Nochor’thoicaíb Latin a rosc cen bai Ileoiníos forná briathra-sa, 7 robai a notnahm ac scrutadh na faistine doróine. Puín do im cleemnus do damnu re fer ectrand 1668 cheneoil 7 robai a meumna ac scrutin, na damnu re fer ectrand ceneoil roteirgireadh do a cleemnus fris. Róraid done Laití’n a haithli is scrutin doróine: “A Trojaí,” ar se, “gebmait na haiscada tuc sib leibh, 7 molmaid iad 7 rod-bia-su indi iari, o aoglaí 1. rod-bia inad cathrach 7 imad deagair, 7 eirgid-si 7 abraid re 1668 hÆneas tiged chugainne connaitgo 7, 7 rod-bia aigideacht 7 faltai, 7 rod-bia tresi 7 carađrad, 7 bidh inill do, gia the. Ata ingen agum, 7 ni legit na dei dam a tabairt d’fhír Laití’n, ar is ed aerísh, is do fhír ectrand ata a ndán 7 a tairngire a tabairt, 7 is fris ata a conach, 7 genfoidh taidh ríga na hEraili 7 airdri’si 1668 na n-úilí dúnram o thu[r[c]aíil co fiúinadh, 7 doberthar in inginn saín do Æneas, ar is demín leamsa is e in fer ectrandaírich roteirgireadh do cleemnus rim Æneas.” O róraid Laití’n na briathra-sa, roforchongair fora muíntir tri C each buada robarat for lesagad aige do thabairt chuigí coma sriamha cumbacht 1668 aib leo d’airgit, 7 d’or buidi, 7 dorad na heochu sin a lamaib

THE IRISH ÆNEID

pious king, who is good in valour and prowess, to wit, Æneas, son of Anchises; of the royal stock of the children of Dardanus, son of Jove. It is he that brought us to you to ask the little site where we shall build us a little city on the shore of Italy here with you. And our remaining with you will not be discreditable to you. Advantageous to you will be our conduct in friendship, and our conduct in battle and strife, if you so require. Many have offered to give us a grant of territory and land; but the gods Apollo and Jove did not allow us to remain with them, and enjoined us to go to Italy; for in Italy is our origin since we are of the seed of Jove. Moreover, we have here little presents that were sent to you by Æneas: a golden cup that belonged to Anchises and to Priam; and Priam’s coronet (to wit, a diadem for the head), and royal sceptre; and a purple fringed robe.” Latinus raised not his eyes whilst Ilioneus was uttering these words, and his mind was examining the prophecy that Faunus made to him, about making a marriage alliance with a man of foreign race, and his mind understood that Æneas was the man of foreign race that was promised him in marriage alliance with him. Accordingly, Latinus said after the scrutiny he made: “Trojans,” said he, “we accept the gifts you have brought with you, and we approve them; and you shall have what you ask, O youth, to wit, a site for a city and abundance of good land; and go and tell Æneas to come b hither to us, and he will obtain hospitality and welcome, and he will obtain strength and friendship, and he will be safe though he come. I have a daughter, and the gods do not permit me to give her to a man of Latium, for this is what they said: To a foreign husband, it is fated and promised she should be given, and with him is her happiness; and from them will spring the kings of Italy, and the emperors of all the world from east to west; and that daughter will be given to Æneas; for I am assured that the man of foreign parts, who was promised for a marriage alliance with me, is Æneas.” Latinus, on uttering these words, gave orders to his people that three hundred spirited chargers which had been training by him should be brought to him, and along with them their bridles ornamented with silver and yellow gold; and he gave these horses into the hands of the
people of Æneas. There were brought him also an ornamented chariot, and two horses of the seed of the sun yoked in it, to be brought to Æneas himself. After that Latinus' people went with these gifts in their possession to seek Æneas, offering him peace and confidence, and assurance of a marriage alliance with him.

Now, when beauteous Juno, queen of Jove, saw that the Trojans had landed in Italy, and were engaged there in building a city, and that peace and alliance were secured by them from Latinus the king of Italy, she was sorely distressed thereat, for she ever remembered her wrong against Æneas. She shook her head and uttered these words: "Woe's me," said she, "that I am unable to work evil on these hated Trojans who have gone into Italy. Great assaults I made; and in my despite they have escaped by force out of every assault and every danger I brought upon them; and now, too, I see they have reached Italy, the goal they wished for, and they are employed, as they themselves would, in building for themselves a city against my will, and Latinus is in alliance with them. Æneas has vanquished me, and I cannot inflict on him, methinks, enough of evil; and since the gods of heaven rise not with me to fight against Æneas, I shall have recourse to the gods of Hades to fight against him along with me." When Juno had uttered these words, she went in great rage and fury towards the Earth, and summoned Alecto, Pluto's daughter according to her rank, for she was the goddess of strife and quarrelling, and of breaking peace and waging war and battle. On Alecto's reaching her, Juno said to her: "Potent virgin," said Juno, "grant this request I ask of thee, since it is in thy power, if it be thy will, to break off the friendship of every one that enters upon it with another; and since thou causest strife between own brothers, and feud, so that each of them kills the other, break this peace that is between Latinus and Æneas, and put strife between them, and permit them no alliance, or a renewal of friendship, and put strife between them so that each of them may slay his fellow." Alecto, therefore, took that in hand from Juno, and went at once to the house of Latinus, and went to seek the queen, to wit, Amata of much comeliness, Latinus' queen. She entreated her to give her daughter to Turnus, son of the king of the
The Rutulians, and that he should be her son-in-law, and she should not enter into a marriage alliance or friendship with Aeneas; and to break the peace and friendship which Latinus endeavoured to make with Aeneas. Now, Amata was misled through the enticement of Alecto, and she took to mourning and sorrow, because her daughter was to be given to Aeneas, and not to be given to Turnus; and she went to have speech of Latinus, and she said to him: "O King," said she, "pity me and your own daughter, and do not wrong me; and do not make a marriage alliance with yonder Trojan lackey (?) who is harrying from land to land, and will go from you to-morrow to another land, if he but get a favouring breeze; and he will carry your daughter with him as a spoil, just as Alexander, son of Priam, carried off with him Spartan Helen, daughter of Tyndareus, wife of Menelaus, son of Atreus, from Lacedaemon to Troy. What has become of your long-standing friendship with Turnus? What has become of the oft-repeated bond which Turnus on his part laid on you, about Lavinia's being given to him? If it is a son-in-law from a foreign territory you seek, according to your monitions from the gods, Aeneas is no more from a foreign territory than Turnus. For Turnus is a Greek by extraction, since his stock is of Mycene, and he is not of Latium, and in that way Aeneas is no more likely than Turnus to be prophesied by the gods as a son-in-law for you." Yet, though the queen vehemently stirred up this strife of Aeneas against Latinus, hindering a marriage alliance with Aeneas, Latinus did not at her instigation take up that strife, but what he desired was an alliance with Aeneas. Now, when queen Amata was unable to prevail with Latinus in the matter she asked of him, she was seized with anger and indignation against Latinus, and she was seized with frenzy and madness, and her reason and her senses went from her, and she abducted her daughter with her to un-frequented places and woods that she might not be given to Aeneas. Now, when the women, and noble ladies, and maidens of the Latins heard that Amata and her daughter had gone to the deserts to avoid a marriage with Aeneas, they went after Amata into the desert where she was biding; for Amata was revered by them. When they arrived at the same place as Amata, Amata said to them: "Beloved sisters, let us offer
sacrifices to the gods that they permit not Latinus a marriage alliance with Æneas.” And they offered up sacrifices as Amata told them.

Now, when Alecto was satisfied with the strife she had raised in the house of Latinus, she went with dignity to the house of Turnus, son of the king of the Rutulians, and she transformed herself into the shape of Chalybe, priestess of Juno she; and it was a form that inspired great terror, and she said to him: “Turnus,” said she, “Juno sent me unto you to say to you, ‘Do not give up to Trojan Æneas your kingdom and the wife you are wooing’; since, if you permit to Latinus an alliance with Æneas, it would be ‘buffoon’ and ‘ex-king’ he would apply to you on that account.” Up and to arms, and muster hosts and armies and rulers of Italy, and drive the Trojans out of Italy, and burn their ships; and then turn upon Latinus, and if he do not give you his daughter willingly, take her by force.” Turnus said to her: “Care for deities, and ward of might, that is your duty, Chalybe, and not to foster battle between kings.” When Alecto heard these words that Turnus had spoken to her, she was seized with anger and indignation against him; and she changed herself into her own form, and loathsome, dreadful was that form. Rough, hoity, wrinkled was her face; wild, sharp, bloody, deep red, unresting were the angry, flaming eyes that were in her head. Tresses of poisonous serpents, that was the hair about her head. “Look you, Turnus,” said she, “believe my form now, and do you recognize me? I am Alecto from Hades,” said she; “and it is I that for my honour always cause wars and strife, and the deaths of men; and it is I that lay upon you a trial of battle with the Trojans.” Turnus heard these words of Alecto. He was inspired with spirit, force, anger, rage, and lust of battle against the Trojans and against the Latins together. Then he issued orders to the Rutulians to assemble before him; and when they arrived, he strengthened them and incited them that they should fight bravely against the Latins and against Æneas with his Trojans, in order that they might appropriate Italy, and that they might expel you foreign exiles out of it, and drive them over many seas. The Rutulians, on their part, took in hand that they would accomplish that thing.
Teit Electo immorro iarsin gusin mbaili i raibhi Ascan mac 
Anias ag selg a thb sroth Thibir 7 gresid co hAscain peata 
aige alita robai ic maccaib Tiri, 7 tainic co robai for ingilt a 
thb in tsoththa. In Tirus isin is e ba reachtaire ac Laitin. 
Is aigi robatar alma 7 indile Laitin oca leasugud. O roghlaic-1765 
idar immorro cco Ascain in peata sin mac Tiri, teichid in peata 
rompo co tech mac Tiri i. cosin mbaili insur'haileid. Roleig 
done Asgain in tan sin soightid lair go rogon he, 7 teid iarsin 
Asgan 7 lucht na selga imalle fris a[c] lenmuin na haigi co 
rucht co tech mac Tiri. O rochlos tra gair lochta na selga 1719 
7 in tafand dochum in baili dosoicht lucht in baili amach 
fon gair 7 tegait a n-aighidh lucht na selga. Roslacht and 
589 ar tas Silius ingen Tirc 7 ba hisidhe robehthaiged in agh. 
Doted done in agh ina dochum sidhe facetoir o'dchomairc, 7 
robai in ingen ac sega[d] na hoighi 7 'ga s-merracht na 1719 
gona doratad fail 7 rosaigh deoid eitir maccu Tire 7 as na 
sealga a[c] cosnum na haighi. Teit done in tan sin Aleacto 
for mullach tige Tire 7 sendidh bondaiderc na hugra co garb 
7 co haduaithmar for mullach in tigi co clos fona criochaidh 
comhoicsibh uili in senm sin. Tancatarr done in Troianaigh 1780 
asa sgornaib d'floritithin Ascain. Rofenadh6 tra commrc crecchach 
crolinteach andsin, etir Laitista 7 Troianaib. In tan tra 
bruthnairgh in deaid, dorat Ascan anchur soighdi for Almon 
mac Tiri co nhdechaid trioana bregait gu rse-marb facetoir. Do- 
ctoisit sochaidi ele imalle fris andsin. Dothoit and done Galenus 1726 
7 i. brugaib V tret caerch 7 V naibibh do bnaib 7 C n-aravhar 
ag frithalam a tigi. 
510 O rocumaic tra Alecto a n-Eavil 7 o dorat cach dib a cend 
arail, dochnaid ar culu dochum Iunainde 7 romaid ria in 
ichmosait tec eitir lucht na hEavil 7 roraid fos Alecto fri 1730 
Iunainde: "Dober-sa," ar si, "mad ail dutiin, tuilleid uile 
fos do Troianaib i. dober na catracha comhoisci do Laitindaib 
dia foriithin7 i n-aighidh na Troianaib. Ni holc lim chena amal 

1 MS ishin 
2 MS referud 
3 MS fororigin 
* lit. burgther 

Well, after that, Alecto went to the place where was Ascanius, 
son of Æneas, a-hunting by the side of the river Tiber; and she 
drives to Ascanius a pet hind, which the sons of Tyrheus had; 
and it came on till it was pasturing by the side of the river. 
That Tyrheus was steward with Latinus. To him was entrusted 
the care of Latinus' flocks and herds. When, therefore, the 
dogs of Ascanius roused that pet of the sons of Tyrheus, the 
pet fled before them to the house of the sons of Tyrheus, to 
wit, to the place where it was reared. Now, at that moment 
Ascanius shot an arrow at it, and wounded it; and then Ascanius 
got on, and the hunters along with him, in pursuit of the hind 
till it reached the house of the sons of Tyrheus. Now, when 
the shout of the hunters was heard, and the chase approaching 
the town, the people of the town came forth at the shout, and 
faced the hunters. Silvia, daughter of Tyrheus, was the first to 
arrive there. It was she that used to feed the hind. Now, it came 
at once towards her, when it saw her; and the girl was looking 
at it, and staunching the wound that had been inflicted upon 
it, and there arose a quarrel between the sons of Tyrheus and 
the hunters contending for the hind. At that time, also, Alecto 
got to the top of Tyrheus' house, and blew the bugle-horn of 
battle, fiercely, dreadfully, upon the house-top, and that blast 
was heard through all the neighbouring territories. The Trojans, 
therefore, came from their leagues to assist Ascanius. In sooth, 
a wounding, bloody encounter took place there between Latins 
and Trojans. Now, whilst that quarrel was raging, Ascanius 
aimed an arrow-shot at Almo, son of Tyrheus, which went 
through his neck, and killed him forthwith. A multitude more 
fell with him there. There, too, fell Galæus, a yeoman possessing 
five flocks of sheep, and five herds of cattle, and a hundred 
ploughs supplying [the needs of] his house.

Alecto, having thus put Italy in a turmoil, and set every one 
of them against the other, went back to Juno and boasted to her 
of the strife she had caused among the people of Italy. Alecto 
further said to Juno: "If it please you," said she, "I shall 
bring yet further evil upon the Trojans, to wit, I shall bring 
the cities bordering on the Latins to assist them against the Trojans. 
I am not in the least ill-pleased, as an alliance exists between
Aethchlice Laithin, th'emnus. Laidin, 7 Æneas. Teid dono Alecto dochum

A haithli in air moir sin tra do chur do Asgan for muinnt

Laitin, beraid a muinte co Laitin curpu na forine rombarad 7 i. Galeinlus 7 Alman 7 na maithi ar chena rombarad 7 furmidh na curpu a fadhnaisí Laitin 7 adhnaghat a[c] gul 7 ag

basgaíri fris imon gnim doronsat na Troiandaigh fris. Do-s nic 1740

Tuin dono in tan sin co terg 7 co londuis mor chucu 7 doraid re Laitin: "Ni maith a tarmairt duib andiu bar cairdius 7 Æneas, 7 bud mesu sa chach cen beithir ni bhis sia. Is ed as choir and, denum sen coimergh is choitchead i n-aighdhi in drochcheatioisil tangnaigh-(col. d'sea na Troiandaigh failt ic 1745 slatir i tir a tir; 7 dishinrthir a hEtáil ar egin"; 7 ba he sin athosse coicend in tseirg uile ini rorad Tuird. Is ed doraid

Laitin re Tuird co truise moir 7 cosnumh fair ic foreneth a àenur beth a n-aighdhi na sochaide, 7 is ed asbert: "A Tuird,"

ar se, "is rit doraga invi doberi monair 7 is duit bias a tritho-750 gain. Misi immorai," ar se, "bind-sa im soimhghi 7 im sadaile

7 ni ticfa bar cagad-si frin"; 7 impoid Laitin a druim frin 7 teid

maithib ian thenc rig, 7 nos-legind dorit a comairde fre uaire

forsheimidh a cose. Na hEadalta tra robatar fri re ciana roime

sin a sidh 7 a soimhghi9 ag [([)]omait 7 ic tomaitheim a fesdi do 1785

gach maithis robai ogaib. Santagit in tan sin trai imchosait

Alechto 7 trian gresachtu iuainaid ciomerghic catha 7 cogtha do
dichur na Troiandaigh a hEtáil ar egin, 7 rogb aen baid uil

lucht na hEtáil ag cosnum na ferand 7 im ciomerghic n-aighdhi

na Troiandaigh na rogbadais crích no ferand a n-Eáal. Ba mor 1790

tra in slogh 7 in tinol taxic andsin. Ba bagach 7 ba sochaide

in ciomerghic doronsat Édaild in n-aighdhi na Troiandaigh in tan

sin. Tardsat níli miscais dia trebair 7 rosc-lesset a failt ar saint

Latinus and Æneas." Alecto, then, went to Hades where she

had left her sisters, to wit, Tisiphone and Megara.

Now after that great slaughter inflicted by Ascanius on the

people of Latinus, his people brought to Latinus the bodies of

them that had been slain there, to wit, Galesus, Almo and all the

nobles that had been slain there; and they placed the bodies

before Latinus, and they betook themselves to weeping and

lamentation before him about the deed that the Trojans had
done them. Now, too, Turnus came unto them in anger and

great indignation, and said to Latinus: "Not good are the con-

sequences to you to-day of your friendship with Æneas; and it

will be worse and worse the longer if lasts. This is what is

proper in the circumstances. Let us make one common united

rising against that evil, treacherous race, the Trojans, who are

harrying from land to land; and let them be driven out of Italy

by force." What Turnus said was the common opinion of all

the host. This is what Latinus said to Turnus, with a great heav-

iness and struggle upon him, being unable single-handed to

make headway against the multitude. This is what he said: "Turnus,"
said he, "against you will come the matter which you are

working for, and on you the brunt of it will be. As for me, however,

I shall be in prosperity and at my ease, and your fighting will not

injure me." And Latinus turned his back upon them and

departed to his royal house; and he let them follow their own

counsel, since he could not prevent them. Now, the Italians

were for a long time before this in peace and prosperity, in eat-

ing and enjoying their feasting of every good thing they had. At

that time through mutual complaint caused by Alecto, and through

the incitement of Juno, they lusted for a joint rising in battle

and war to expel the Trojans from Italy by force; and one desire

took possession of all the people of Italy about defending the

lands, and about a joint rising against the Trojans, that they

should not obtain territory or land in Italy. Great, indeed, was

the host and the assemblage that came there. Warlike and

imposing was the rising which the Italians made at that time

against the Trojans. They all hated their husbandry, and left

it neglected for the lust of war; and they turned the iron of their
IMTHEACHTA ÆNIASA  [Bk. 468 b 20]

in chogaidh 7 rochuirset iarmaidh a n-aratha i n-armaib catha
7 comluaid, 7 tancatar uili iaraisi .i. gach ri 7 gach tuiscach a 1786
n-Eaili coma slogh 7 coma sochruart lais a sochin Tuirrn. Tainic
and Aelleus ar imchosait ocus Aignenon righ Grec co sochruart
moir lais. Tainic and done Ufenssus crodha cosuchar coma
shlugh. Tainic and in milid rod roten .i. Umbro coma shlugh.
Tainic and Urbius mac Ipolodi coma sluag. Ocus tancatur and 1770
il-tuisig uile coma sohruart isin tiol sin. Tainic and done in
righmiliid .i. Tuirrn mac Duin ceand gaili 7 gaiscind arai crotha
7 allfechta 7 mine 7 maccemachtia .i. riid agha 7 anratacha na
nuile Edalta. Ord easrigni catha 7 bruiti bidbad eise. Sciaith
dhidian 7 imdeghla crichi 7 cenuil na Rudulita, 7 ni bai a 1785
samhail isin uile Edalta do bruth no do brig no do boffadh
no do mhed no do mhaisi no ar maine no ar mordacht no ar
maccemhimacht ar chruth no ar cenuil ar gail no ar gaiscind,
7 is amhla Tainic d aDd morsluagaib Rudulita inalle fris. Tainic
and done Camilla .i. rigan na Filsgeta co morsluagaibh na 1788
Fuiisceta le a foirithiu 7 Tuirrn. Ba hamra in rigan tainic and.
Ni bai a samail do bhanchuire fer talman in tan sin do gail
no do gaisced na d’aíne na d’athulime uair na romair Penti-
silia, rigan na Cichloisgthe. O doruachtat tra in mortinol
ill-tuntha-sa na hEaili do xen baile dochuim Tuirrn meic Duin 1788
ri na Rudulita, dochuim a righ 7 a tuisigh 7 an deghaine
i n-xen comairil, 7 is of rochindset uilli, teacht doib d’indarba
na Troianach a hEaili, 7 muradh na Tae bigi rochindset na
Troianigh, 7 do brissiud a long 7 dia loscudh. O rochindset tra
in comairle sin, rosinpanied a stocaireda a sduca d’fhuastra (469)1790
imteachta doib d’indarba na Troianach a hEaili amad rochind-
set. Ducuadar and a tus seda 7 comaire rompu Messapus 7
Ufenssus coma socharaide leo 7 Mesdensius. Dochuim done
iaraisn na sluaig tancatar i sochruart Tuirn a hill-tuathaib Edaita.
In tan tra rochmala Æniias in tiol sin na n-Edaita ina dochuim 1788
7 ba snimach, uireaglach, il-imraithe he, 7 ni ftir cid comairle

1. ara; "Agamemnonius . . . hostis," possibly misunderstood by the
translator.

1. Italicized.

2. ms. inmedhla

3. ms. foirigin

4. I. rig

5. at sup. lin.
The Irish Æneid

When Tiberinus had uttered these admonitions to Æneas, he went from him, and disappeared under the river, for his dwelling was there under that river Tiber. Thereupon Æneas awoke from the slumber in which he had been sunk; and when daylight came on the morrow, he rose and washed his hands and his face in the water of the river, and besought the gods he worshipped, and lifted up his hands to them, and said: "Gods of heaven and earth, and of the waters, streams, and rivers, deliver me from these perils that are threatening me at this time from the Latins." Æneas then took up two ships with their crews, and went upon the river Tiber in order to seek the house of Evander, king of Arcadia. While they were rowing along the stream, they saw the white sow with her thirty white sucklings behind her, under the oaks on the brink of the river. When they saw that pig, they came into that port, and that pig with her litter they sacrificed to Juno at the altar of Tiber. They then went on the course of their journey till should follow. After that anxiety, however, Æneas fell into a deep sleep; and Tiberinus, the god of the river Tiber, came to him, and said to him: "Son of the goddess," said he, "do not be anxious or afraid of the gathering that is brought towards you; for you will be victorious, triumphant in battle over them, and they will be routed by you, and with you will this land be left for ever, and the land wherein you are will be your own and your children's; and be not afraid that it is a false prophecy I speak to you, since I give you proof before its fulfilment, to wit, you will find a white sow with her thirty of a swain codulta, 7 tainic dono Tiberinus, dia srotha Tibir, 'na dochum 7 is ñr roraid ris: "A meic na bande", ñn se, "ma bid immor sninh na homun fort in tinsol-sa doberar chugnt, ar is tu bus chosgarach cathbuidach de, 7 is remut muifies in cath 7 is agut fuicfethar in feraud-sa dogress, 7 bud dilis duitsu 7 dot chloidn in feraud atai, ocus nar'at uaimnech-su coro faisteine bregi a n-abrain-sea rí, 7 doberim-sea commhtha duit ria comull i. dogheba-su crain fhind co XXX banb aici fona hilibic srotha Tibir 7 ria tèb in tshrotha, 7 dojen a Ascan catheir iarsin báil a n-ereocha in muc sin romhut-su, 7 budh he aïum na cathrach sin Alba Longa (.i. geal fada). Ocus doberim comairli dono duit, dena edpútra do Iunaind 7 damsa 7 do Iobh 7 d' Apaill, 7 erg iarsin forsin south-sa Tibir co tech Eunaidir rí na hArcaite, 7 is amlaide bid[s] siden dogres, a[c] cogad íri Laitiandaba, 7 dena-su cairdine 7 muinteir risin rig sin na hArcaide, 7 gebaid leat, 7 dobera socraide duit i n-aigid Laitiand, 7 na bid oman na imegla in chogaid na iin chaith forsus, ar is tu bus fortail. O roraid tra Tiberinus na haithgesga-sa re hÆneas, teid uad, 7 dober a cend fon south, ar is and bai a nitreb fon south sin Tibir. Dunsighd Æneas arsin asin tshuan a roibe, 7 thanic soilisi in te arnamarach, adracht, 7 indaid ái lama 7 aighidh a húsín in tshrpo, 7 Úidích na dea adairtha, 7 tocáiada id 1200 lama friu, 7 is ed roraid: "A deo nime 7 talman 7 na nusce 7 na srohand 7 na n-aband, rom-saíudh arna guasachtaib-sea fuilet ac toimtheim foramsa don chu-sa o Laitiandaba." Togbaid Æneas iarsin da luig cona forínd, 7 teid for south Tibir do idaithghidh co tech Eunaídir ri na hArcaite. In tan tra robatar ic iirnua iarsin south co n-acar in crain fhind cona trich'ai 1208 banb find ina dhaíd fo hilibic fo bru in tshrtha. O 'dowmcatar in muc sin tiagháit isin port sin 7 edprait in muc cona bal og altuir Tibir do Iunaind. Tiagháit iarsin for seita conaír[c]
THE IRISH AENEID

they saw Evander's city; and when they saw that city, they turned
the prows of their ships to the city, which was close to the
port. Now, that was a festal day; and there was Evander, in a
sacred grove before the city, sacrificing to the gods. When they
saw the ships of Aeneas approaching them towards the port,
then the Arcadians were silent gazing on the strange ships, and
the young men, and the arms; and they were seized with fear
and great terror, and they rose up hurriedly from their sacrifices,
and Pallas advanced: "Whence your nationality, and whither
go ye? Is it peace, or is it strife you bring?" Him Aeneas
answered from the stern of his ship, and said: "We have come
in peace"; and he raised the olive branch which was in his hand.
"We are Trojans," said he, "and the Latins are our foes, for
they are driving us out of Italy by dint of war and violence.
We have come to Evander to ask for help against the Latins." This
answer Pallas gave him: "Whencesoever ye be, come hither to
have speech of Evander." The Trojans after that went to the
port of the city, and Aeneas and Pallas met, and proceeded
together till they reached the grove in which was Evander, offering
his sacrifice to the gods; and Aeneas, on arriving where
Evander was, addressed him: "Excellent king, and prince just,
steadfast, mighty in enterprise, they let me unto you to ask
you to help me against the Latins who are driving me out of
Italy. There is friendship and relationship between us on
account of which it behoves you to give me an army of fighting
men; since Maia, daughter of Atlas, is your grandmother, and
Elettra, daughter of Atlas, is my grandmother. There is another
reason too. The people that are expelling us, to wit, Turnus
with the Rutulians round him, are your foes, and they expect
he will be king over you, if they expel me from Italy. This
behoves you therefore, since I have come to ask it of you, [to
make] a courageous rising along with me against our mutual
enemies. Do you put confidence in us, since it is not hard to
help us, and my youths are bold to engage in war and strife."

Whilst Aeneas was uttering these words Evander was gazing upon
him, and Evander said: "Most mighty king of the Trojans,
your voice, your accent, and your form resemble those of
Anchises, whom I remember coming to me in Arcadia, and
making friendship with us; and Anchises gave a quiver with Lycian arrows, and a purple fringed mantle, and two bridles with their ornaments of gold and silver; and in Pallas' possession one of the bridles still remains, and I recollect my friendship with your father Anchises; and you have done well in coming. And you are welcome here, and what you ask you will receive with warmth and good will. But our country is only narrow and small, and few the number of our fighting men. Yet though they be few in number, they are good in valour and prowess, and they are brave in battles. And, though they be few in number, yet under my son, to wit, Pallas, four hundred warriors will go with you in his train to assist you; and they will be learning valour with you, and I shall give you besides that, if you follow my counsel, numerous hosts and great armies from which will result your settling in Italy by force, and your being given the kingdom of Italy. And in your neighbourhood here is a race, brave, valiant, contentious, warlike, to wit, the Etruscans. And they had a king fiery, haughty, cruel, vicious, to wit, Mezentius by name. He it is that used to cause a dead man and a living to be bound together mouth to mouth, in one fetter, and to remain in that bond till the living man was dead. Now, when they were weary of him, so that they could not bear his cruelty, they seized their arms, and overthrew his house upon him, and slaughtered his people. He himself escaped from that slaughter, and went to Turnus, son of Daunus, king of the Rutulians. Now that nation is seeking for themselves a king to fight with Mezentius; and their prophets warn them not to have an Italian king; and that it should be a man of foreign race they should take as their king; and they sent to me to offer me the kingdom, but I did not accept it of them, for I was an old man, and my strength was decayed; nor did my son accept it either, for his mother was an Italian. I will give you that nation in alliance with you. They have a large fleet and numerous hosts, and they will be a great addition of strength to you, and glad will they be to get you with them to fight against Turnus and Mezentius, and they will give the kingdom to you. This is what has been prophesied
THE IRISH _ÆNEID_  

to them that they would have victory in their war, if a king of foreign race were assumed over them. Go, then, to that nation and my son Pallas will go with you, and they will give you the kingdom, and they will rise against Turnus." After those words had been spoken by Evander, _Æneas_ went to his ships, and he left some of his people in the ships to carry tidings to Ascanius his son. Others of them came along with _Æneas_ to Evander’s house, that they might go along with him to the leaguers of the Etruscans. When _Æneas_ returned to Evander’s house, there gathered together to Evander a great gathering of the city, and from that gathering was selected the flower of heroes, battle-soldiers, warriors, and champions of Arcadia to go along with Pallas, son of Evander, in _Æneas’_ army. Handsome caparisoned cavalry were marshalled by them; and in sooth in that cavalry were splendid active horses, and they were swift and eager, under beautiful famous youths. Magnificent was the collection of armour and clothing which they had, according to the rank and distinction of each one that was there. Vesture were given them of silk and satin, with their ornaments of gold and silver, and white bronze and precious stones, and gems of every hue. In sooth, garments were given them of every colour, both blue and purple and yellow, and of various colours. There were beautiful gold-hilted swords, and they were hard, long-bladed; and beautiful ornamented shields, and sharp grey darts, riveted spears, and quivers with gilded arrows.

Now, when Evander had ended the choosing and marshalling of that cavalry, he sent them forward on their way and journey to the leaguers of the Etruscans to Tarchon, chief and counsellor of the Etruscans. Beautiful was the march there—_Æneas_ at the head of the array, and Acestes and the leaders of the Trojans, and the cavalry of the Arcadians under Pallas, son of Evander, behind them. Comely was the youth that was in their midst. Golden hair upon him, slightly curling; a clear blue eye in his head; like the prime of the wood in May, or like the purple foxglove was each of his two cheeks. You would think that it was a shower of pearls that rained into his head. You would think his lips were a loop of coral. As white as the snow.
of one night, were his neck and the rest of his skin. There are fine [robes] long, almost white, to the extremities of his hands and his feet. A purple fringed mantle about him. A pin of precious stone set in gold upon his breast. A necklace of gold about his neck. A filmy silken smock close to his white skin. A girdle of gold with gems of precious stones about his loins. A gold-hilted sword on his body, its blade, having been bent back from point to hilt, straightens itself like a rapier. It would cut a hair on water; it would sever a hair upon a head, and would not cut skin; it would make two halves of a man, and he would not hear it till long afterwards. A red embossed shield with engraving and buckles (?) of gold upon his left arm. Pleasant, stately was that lad.

Thus, then, they set forward on their march and their expedition. Now, whilst they were splendidly marching, they heard the tumult of a great host, and trumpet-peal, and clash of arms in the air above them; and they saw there the gleam of shields and swords. Fear and great terror seized the hosts at those signs. Aeneas then said to them: "Good is your omen," said he, "ours will be the triumph over them, since it is my mother Venus that gives me this sign, to make it plain that there will be victory over Turnus. Woe to you, Turnus, for what you have done," said Aeneas, "in breaking the peace, since you will bring suffering on yourself, and on the Latins; and there is a multitude of them that will come to destruction because of you." They journeyed on after that till they reached Caere's river, a river which is in a deep glen with a grove around it sacred to Silvanus, a woodland deity. On reaching that river they unyoked their horses, and remained by it till they recovered from their fatigue. Then, too, Venus came to speak with Aeneas, and she brought with her the arms that Vulcan a smith had made for him wherewith to fight against Turnus; to wit, a sword hard and keen, fit for a hero, gold-hilted, too, and much inlaid; and indifferently it would cleave flesh and bone. And two sharp, keenly pointed spears. They were beautiful, equally stout for defending and for slaying; and a hauberk triple-braided, triple-looped with its brilliant gilded casque upon it, surmounted by its crest of burnished gold: a bossy shield of...
white bronze with its amusing emblematic figures of beasts (?),
and its burnished rim around its back. There were carved on
that shield the form and name of every king, and every chieftain,
and every lord, of the seed of Aeneas, that would obtain the lord-
ship of Italy, and the supremacy of the world; and there, too, on
the shield were carved their battles and their conflicts; and the
victories they would carry off from foreign races of the world
outside. Now, when Venus had given these arms to Aeneas, she
encouraged and incited him to fight against Turnus, and told
him not to be in terror or fear at the battle looming over him,
since he would gain the victory, and by him Turnus would fall.

Now, whilst Aeneas was seeking this assistance, Juno sent
Iris, the goddess, to Turnus, and said to him: “Aeneas has gone,”
said she, “to the house of Evander, king of Arcadia, and to the
Etruscans, to collect a host in order to give battle to you, and he
has left his camp, and do you go in Iris’s track, and burn his ships,
and raze the walls of old Troy, and (as your rival) Troy before
Aeneas come.” When Iris had uttered these words to Turnus, she
went hovering from him at once into the air. Turnus bestirred
himself after that with the incitement Iris gave him, and all his
hosts arose with him, and they advanced strongly and mightily
across the plains of all Italy, to where the Trojans were. Now,
the way they came, a cloud of black fog rose above them from
the dust of the ground, and the breaths of the horses and the
heroes that were mounted upon them. A soldier of the people
[of Aeneas] marked that first. The name of the soldier was
Caicus, a chosen leader he, and he said: “Comrades,” said he,
“what horrible dark cloud comes rushing towards us over the
plain?” He then gave order with a loud voice: “Come, men,”
said he, “and quickly seize your arms, and go out upon the walls.
Your enemies are here, and it is braver for you all to come forth
than to stay as you are.” A great tumult then arose in the camp
of the Trojans, and great fear and terror seized them, and the
gates of the city were shut by them, and they all went upon the
walls of the city; for Aeneas told them, when he went away from
them, that whatever might befall them, they should not go
forth out of their leaguers to fight with anyone till he himself
should come to them. It was not long after that till Turnus,
THE IRISH ÆNEID

with twenty horsemen before the rest, arrived at the gate of the fortress, and at once he hurled a cast of the missile spear that was in his hand against the people that were guarding Troy, and all the walls. After that, all the people that were along with him discharged all their spears against the same people. A great shout then arose without and within. Moreover, his spirit and his force came to Turnus, and he was seized with anger and madness since the Trojans came not out from the camp to fight with him, and because he did not find a way in to them. He pressed round about the camp seeking if perchance he could find an unguarded way to enter in. Like a wolf, when he is hungry, circling round a sheep-fold seeking a way within during the night, what time he has heard the lambs bleating by their mothers, even so was Turnus circling round the fortress of the Trojans, seeking a way into it to destroy their Troy. When he did not find an unguarded part of the camp, he was seized with anger and indignation, and he ordered all the hosts to fill the canals, and to burn the ships, and to put fires into the camp, and to raze the walls. Great fires were at once lighted by them, and thrown within the walls. The Trojans on the other side set to extinguishing the fires, and thus there was a great shout on each of the two sides; and there was fighting sharp, wild, keen, irref. bloody, reckless, incisive, wounding, gory; and it was dreadful, bitter, very savage; and it was valorous, obstinate, side-mangling, proud, well-shot, irresistible, that conflict waged between the kings of the Rutulians and the Trojan lords with swift hurling that day.

Now when Bercynthia, mother of the gods, saw the attempt of Turnus to burn the ships, she went to speak with Jove, and said to him: "Beloved son," said she, "suffer not your ships to be burned, since it is of the grove of fir consecrated to me, which I gave to Æneas, when he was attempting to build a fleet, that he made your ships which an attempt is made to burn there; for mine, therefore, is the grove from which they were constructed. They are dear to me, and do not permit them to be burned." Jove answered
Berecynthia: "Since that is your wish, the burning of them will not be permitted, for sea goddesses will be made of them."

Whilst the Rutulians and the Trojans were fighting round about these ships, there came a great peal of thunder so that the air and the earth shook, and after that a great voice was heard in the air, and both the Trojans and the Rutulians heard it, and it said: "Trojans, guard your walls, since you do not need to protect these ships; for Turnus can no more burn them than he can burn the sea on which they are. Allow me to protect my ships myself." And then she said: "Away, ye ships of mine, over the sea in the form of sea goddesses." At once the ships broke from their moorings, and went in the forms of young maidens over the sea. When the Rutulians beheld that occurrence, they fell into a great silence, and they were amazed all, and so was Messapus himself.

As for Turnus, however, valour and prowess, strong and daring, burned in his breast on account of those signs, and greatly he marshalled his people, and he told the Rutulians that he deemed it better what had happened there, "since it is Jove that has taken their ships from the Trojans to benefit me, and doubtless he has taken their ships from the Trojans in order to abandon them: for they have no means of escape by sea after their ships have been taken from them by Jove." Also the land on which they were was under his sway: for, in order to rage and demolish the stronghold, he had many hosts and an exceeding great army, which were lying in wait for them so that none of them might escape alive. Moreover, Turnus also said: "Now we make certain of the Trojans at this time, for they have no ships. The best part of the day has gone past us, and good service has been done among us hitherto, and let us now encamp, and let the hosts be marshalled about the wall at every point, that they may have no way of escape." That counsel was followed as Turnus had said, and every one was stationed in his proper place, and Messapus was appointed to guard the gate of the fortress, and after that fires were lighted by them, and they partook of food and drink, and then a watch was set by them. The Trojans exerted themselves upon the city walls guarding
IMTHEACHTA ÆNIASA

130

131

THE IRISH ÆNEID

them, and they were in great fear, and they stationed Mnestheus and Serestus, each of them armed, in his proper place; and they arranged battlements and mounds with engines and grappling-irons (?) attached to them in preparation for the battle on the morrow. And after that they betook themselves to their watch guarding their walls. Now Nisus, son of Hyrtacus, and Euryalus, son of Opheltes, were guarding the gate. Two faithful comrades they—the two youths—two heroes, two strong ones, two darlings, two points of contest and manslaying, two pillars of battle, and two hammers for smiting and crushing foes. They were keen, vigilant on guard, and they were cunning, alert; and in them confidence was not to be reposed by their enemies. Whilst those fierce full-brave heroes were gazing and looking away forth, at the leaguers of the Rutulians, who were hemming them in, provided they should seek to go out, they saw some of the fires outside extinguished with no one lighting them. "Yon is a great opportunity," said Nisus, "to wit, that the men are asleep, since it is very easy to overwhelm them now. I would fain go and attempt it." "I am with you," said Euryalus. The counsel they adopted was to go to Ascanius and the Trojan nobles, where, with their shields upon their necks and their swords at their girdles, they were standing in the middle of the camp taking counsel how they should give battle to the great host of enemies that surrounded them. They were asking which of them would take in hand to go to Æneas with the information that they were in their present danger. Now when Nisus and Euryalus came unto them, where they were taking counsel, Nisus said to them: "Nobles, listen to a moment to me. These hosts outside are asleep, after drinking wine, and they have let out their fires, and there is no one lighting them, and none of them exercises watchfulness, since they fear nothing. They make certain of us, for the gods have taken their ships from us, and no help whatever has come to us. If it be your counsel, we will go to Æneas, for I know the way to the fortress of Evander," said Nisus, "and we will go at once to try the opportunity we saw in the leaguers of the Rutulians; and if we succeed, it will not be for the advantage of the people to whom we shall come." And

1 MS. adnadhaid 2 MS. ar 3 MS. 7 4 MS. uniai

" or, knights, but v. Vocab.
rotialsat, 7 dorad seitriche 7 somenmain don tslogh uili isni
rogabsat do laimh, 7 rogeall1 Aasan friu co tibred seodiu ismda
7 mami 7 sirgrada doibh le foel chunei Æneas dia forthin2 2390
asim ghabad a robh. Dochuatar iarsin uile co dotus in
duaind uis n-idnucul, 7 rosinheasair Ebrilus a mathair do
Asgan, gidbed dotegmund do iscanoir cailligh isidhe taisic
cosmaitacht a meic a thir do thir. Rogheall Aasan riumamh
co lesochogh an amal toleoseogad a mathair len. Timmaid andsin
celebrad dia muintir, 7 tiagaid a sguru a namhaid gusin pubull
imrai Ramnastes ri, ina chotluidh ina choleaidh. (col. 8) Fer
grada dono eside do Thuirrin 7 mact[h] marcoracht; 7 noci[h] or chobair
in mact[h] marcoracht, ar roben Nisus a chend de fora colcaid.
Marbaidh dono triur no-glaech dia muintir batar ina farradh. 2100
Marbaidh fer imichuir airt Rameis, 7 a ara, 7 beanaid a chend
de bunad fora lebard. Marbaidh dono Lemirum 7 Latnium
7 Sanranum, 7 fochaidh Nisus ar mor a scoraib na Rudullia.
Ni lugu immor' int ar rola Ebrilus ina Nisit. Marbaidh
sochaidhe disirnidi do lucht na scor gan fairinghiodh 2108
nama. Marbaidh dono Fadum 7 Erbesum 7 Erastum 7 Abarum.
Tiagaid iarsin do saighidh muintir Mesapi, 7 curit ara
mora forco. In tan tra robhdo scitha a[c] cor a n-air [adubairt
Nisais 7 Ebrilus]: "As lor atam andso," ar se, "ar is dheidid
aidche and, 7 iochtighum nachum-tair3 soilis in le isin longpord." 2110
Tiagaid iarsin asin longport amach, 7 berid Ebrilus cathbarr
cirich cruthordha Mesapus 7 cochillat Ramneste 7 cris
Tiburrthi arma cundach d'or orloischdhi 7 do gemaib. Fagbuid
na scur amlaidh sin. In tan tra batar ag imheacht a seta co
subach 7 co forbaillidi a haithli in morchosga[ir] foralas4 doibh, co 2116
cualatru chucu ina n-aighidh suaim in marcluaigh 7 se taicing
andside Uoileinus tuiscach do muintir Laidin. Tainic CCC
marach o Laidin a fhoirithid6 Tuinn. O rochualatar in slua
g

1. ms. rogeallsat 2. ms. i 3. ms. sup. pag. by later hand
4. l. machin-tair 5. ep. line 2763 6. ms. g for th

all the Trojan nobles praised the undertaking they attempted,
and the thing they took in hand inspired all the host with
strength and confidence, and Ascanius promised them that
he would give them many treasures and possessions and
perpetual orders if by their means Æneas should come unto
them to rescue them from the danger in which he was placed.
After that all went with them to the door of the camp to
escort them; and Euryalus commended his mother to Ascanius,
whatever should befall her. She was an ancient dame that came
to accompany her son from land to land. Ascanius promised
them that he would care for her as he would for his own mother.
There they took farewell of their people, and came into the
leaguers of their enemies, to the tent in which was king
Rhamus, asleep upon his pillow. Now he was to Turnus a man
of rank and of divination; but the divination did not help him,
for Nisus struck his head off him on his pillow. He slew
three youths of his following that were with him. He slew
the armour-bearer of Remus and his charioteer, and beheaded
himself on his bed. He slew, moreover, Lamyus and Lamus
and Serranus; and Nisus wrought great slaughter in the leaguers
of the Rutulians. Not less, however, than Nisus' the slaughter
which Euryalus wrought. He slew an innumerable multitude
of the people of the leaguers without even perceiving them. He
slew Fadus, Herbesus, Rhoetus, and Abaris. They went after
that to the people of Messapus, and wrought great slaughters
upon them. When they were now weary of inflicting slaughter
upon them, Nisus said to Euryalus: "Long enough are we
here," said he, "for it is the end of the night, and let us be
going, lest daylight find us in the camp." Thereupon they went
forth out of the camp, and Euryalus brought the crested shapely
gilded helmet of Messapus, and the horse-trapping of Rhamus,
and Tiburtus' girdle, ornamented with burnished gold and gems.
Thus they left the leaguers. Now whilst they were journeying on
their way joyfully and gladly after the great victory they had won,
they heard approaching them in front the sound of cavalry; and it
was Volscens, a chief of the people of Latinus, that came there.
Three hundred horsemen had come from Latinus to the assistance
of Turnus. When they heard the host coming to meet
them, they fled before them off the way. The cavalry perceived them fleeing from them, and the cavalry followed them. Nisus escaped from them. Euryalus, however, thus was he: Messapus' helmet was on his head, and he had no recollection to doff it, so that to the host pursuing him he was conspicuous wherever he fled; and then he was overtaken. When Nisus reached a place of safety, he kept waiting for his comrade if peradventure he would come to him; and since he did not come, he turned back to seek Euryalus, and saw him surrounded by the host at every point, he being in their very midst, and no way to escape forth was permitted him, though he longed for it. When Nisus perceived the peril in which Euryalus was, he knew not what attack he should make on the hostile army in order to bring off his comrade from them out of his present peril at their hands. This then is the plan he adopted. He shook the spear that was on his finger, and hurled it at them, and it struck Sulmo between his shoulders and broke his back, and went fairly through his heart, and drove its head out at his breast; and he fell dead to the ground. They began looking about them then, and they saw not the man that threw it. Nisus took another spear, and shook it, and hurled it from him, and it struck Tagus through both his temples, and he fell dead, lifeless, to the earth. Volscens then blazed with wrath, and his spirit and his power came to him, and he bared his sword and said to Euryalus: "You will now fall in revenge for the twain that have fallen there." And he made a fierce heroic rush towards Euryalus, and plunged his sword into his breast, so that Euryalus fell at one blow lifeless. When Nisus saw Euryalus lifeless, falling unto death, heavy was his grief upon him; and there care to him his fellow's prowess, his soldiery's spirit, and his champion's strength, and his warrior's shooting, and he brought a mighty strongly assailing tempest on Latinus' host, and heed a gap of a hundred before him, through the host; and he allowed them neither space nor truce, slaying and beheading them, heroically, strongly, and bravely, manfully, till he came to Volscens where he was biding in the middle of the host; and he plunged his sword into his gullet and it went through behind the back of his head, and Volscens fell to the
laighidh for bruidi Ebralas 7 abalaid iarsin amal rotoch bas
do fen. Beid na Rudullta leo forsin longport Uolcenti marb
brochach do fuchaidh dochtu-o o chumaidh a righ 7 a
muintiri domarb Nisus. Nir'bo subhaiche robas isna scoraib
fora cind-sam a[g] guba 7 ag caideal na righ 7 na taisce, na
n-eardh 7 na o-stighchien romarb Nisus 7 Ebralas e scoraib na
Rudullta san aidchíc cetha. Doradadh dofocteoir aichní forna 2180
fodbaib tucat leo i. for cathbar Mesopi 7 forna scitaib ele
ar eoin tucat leo i. eochaidh Ramnnes 7 Tiburti.

Tainic tra maídin fai sin, 7 adhracht grian os talmain. Ocus
roerigh Tuirn dono ocus roghab a cirridh catha time, 7 rogbas-
na sluaig uill a n-armu imalle fris, 7 coraitheach each dib ina 2166
inai choir fri toigal in dunaidh 7 tocalbhair aicn na deisi
romarbatsar for cuaillaib a faidhnaise na Troianadh. Doroansat
dono na Rudullta in tan sin mongarain comaidhna ac tocailb
ac ean a Troianlaib robar forna maraib ig angail fris, 
acht nama ni raibh a chomadhmhí aca, ar rodhathaisi fen 2170
fora taib-saim iat resiu romarbatsar. In tan tra atóncatar' na
Troianagh cind a muintir, doratsa aichn forco, 7 bathar toirs-
sigh dubhaigh na Troianlah for gnim sin, 7 roasach in scel
sin co mathair Ebralas, 7 rosai a taísib focioir o rochulaigh
in scel sin. Ocus o dorraacht asa taibs, dochaid a ciall uaithe, 2175
7 ros-gab fearnog 7 dasacht, 7 roghab a hingne dia folt 7 d[a]
haighid, 7 roghab for gol 7 for basgaire sechnon in dunaidh 7
for mur in dunaidh ag feagadh na ceand, 7 is ed rórnid o‘dorn-
airc ceand a mní: “A mhic ismuin,” ar si, “as truagh in
coinniteach doradas for a tir do tir corigio-seo, 7 is truagh 2180
rom-fagbair anidh gan chenim gan chaitrid am sheanoir chailighi
o thur n-aíneoil gan neach doberad fortacht2 on doinnim agum

---

1 ms. atóncatar  
2 supra lin. in modern hand

---

ground lifeless. Then Nisus went and laid himself upon the
breast of Euryalus, and then died as he had chosen death for
himself. The Rutulians bore with them to the camp dead
Volscens towards their leaguers, and they bore the spoils of
the soldiery they had killed; and it was sad, gloomy, tearful that they
went, owing to grief for their kings and people whom Nisus killed.
There was no greater joy in the leaguers when they came, [all]
a-mourning and a-weeping for the kings and the chiefs, the
charioteers and the young lords, whom Nisus and Euryalus
killed in the tents of the Rutulians the same night. Moreover,
the spoils they brought with them were at once recognised, to
wit, the helmet of Messapus, and all the other precious things
which they brought with them, to wit, the horse-caraparison of
Rhamnes and of Tiburtus.

Therewith morning broke, and the sun rose over the earth,
and Turnus rose also, and donned his garb of battle, and
along with him all the hosts seized their arms, and each of
them was stationed in his proper place in order to take the
camp, and on stakes were raised by them in the sight of the
Trojans the heads of the twain they had killed. Now the
Rutulians at that juncture uttered a mighty shout of exultation,
on raising the heads of them to the Trojans that were upon the
walls, blazing against them. But in truth they had no cause
for exultation; for on their part they had avenged themselves
before they were killed. Now when the Trojans saw the heads
of their people, they recognised them, and the Trojans were sad
gloomy at that deed; and that tale travelled to the mother of
Euryalus, and, on hearing that tale, she fell into a swoon
forthwith. When she recovered from her swoon, her reason
went from her, and she was seized with frenzy and madness, and
tore her hair and her face with her nails, and she fell to
weeping and lamentation throughout the camp and on the
wall of the camp as she beheld the heads, and she said when
she saw her son’s head: “Beloved son,” said she, “ alas for the
companionship I kept with you from land to land to this bourn;
and alas that you have left me to-day without dear ones, without
friends, an aged dame from a strange land, having no one after
you to give me help from trouble. Woe’s me, beloved son, that
dogs and ravens of a strange land are eating your body, and
that I reach it not to cleanse its wounds, and to rescue it
from foul beasts! Ah! beloved son, alas for our parting and the
separation that is between us, and what keeps me waiting
behind you, without death forthwith.” Now, after that she
said to the Rutulians: “If you know, Rutulians,” said she,
“clemency or mercy, strike this head from off me, that I may
die after my son.” The Trojans were gloomy, sad, and spirit-
less, listening to the weeping of the damo, and it greatly
troubled and disturbed the host, till, on the advice of Ascanius
and Ilionius, Idaeus and Actor came unto her and took her to
her house by force.

Then by Turnus were blown harshly, terribly the battle-
trumpets to make proclamation to the host of a combined assault
to take the camp upon the Trojans. With that proclamation,
both hosts rose up ruthless, keenly, mercilessly; and spirited,
vigorous, violent was the combined assault they made on this side
and on that. To the welkin was heard the shout they uttered
as they fought. There in sooth was waged a battle ireful,
wild, furious, deep-red, bloody on each of the two sides, since
none of them had a mind to flee from the other. None loved
his life, if only he could maintain his honour. Now at this
juncture Turnus with his Rutulians delivered an attack, obstinate,
strong, mighty, hard, hot, haughty to break down the walls and
the stronghold and to effect an entrance upon the Trojans by
force in order to slaughter and to destroy them. The Trojans,
on the other hand, made on them a skirmish hot and irresistible,
and then shot at them with arms and stones and poles and over-
whelmed them with engines and grappling irons (†), and beams
and fragments of rocks [hurled] forth on them to kill them and to
drive them from the walls. Sad, indeed, was the mutual slaughter,
mangling, and scourging that took place then between the Trojan
heroes and the kings of the Rutulians. It was there, too, that
the Rutulians and the Latins made a tortoise of their shields for
their protection, and strenuously exerted themselves to take
the camp upon the Trojans; some of them filling up the ditch,
and breaking the defences; some others placing scaling ropes
and ladders against the walls; others shooting fire upon them to burn them. Now there was a high tower with a rampart under the wall of the fortress; and the Trojans were abiding there, engaged in archery and shooting at the Latin hosts. Turnus with his Rutulians came towards it, and discharged at it a cast of a flaming torch, and the torch, after being blown by the wind, stuck in the boarding, and set it on fire. It fell to the ground over the outer edge carrying with it the people that were at work there, and not one of them escaped alive except Lycus and Helenor only, whom their own weapons slew not. Helenor, however, when he saw the Rutulians round about him on every side, understood that he would die at their hands, and the plan he adopted was this: he seized his shield in his left hand and bare his sword where he saw the men closest together, and he made a murderous rush, fierce and heroic, upon them, and he set to scourging and slaughter, hacking, and mangling, and beheading, till sole touched neck, and one neck another, wherever he went through the host. He fell, however, at their hands. But as for Lycus, he escaped back to the camp through the hosts, and began climbing up the wall—the Trojans assisting him from the walls. Turnus on seeing that ran after him; and as Lycus was climbing up the wall, threw him down to the ground and struck off his head. It was there, too, that Ilionous, a captain, killed Lucetius on that side. Liger killed Emathion, Asilas killed Corynæus, Caeneus killed Ortygius, Turnus killed six valorous heroes of the Trojan champions all on this side. Moreover, Capys killed Prinernus on that side; Mezentius killed, by a stone of his sling, a beardless renowned young boy, son of Arces, dressed in beautifully ornamented garments a-holding the walls. There was along with Turnus a foolish, menacing, contentious, o'erweening, proud warrior named Numanus, who had a sister of Turnus to wife. He was greatly reviling the Trojans and taunting them for not coming forth from the fortress to fight, and he said to them: "Are you not ashamed," said he, "always to depend on the shelter of walls to save you from death, and have you not valour and prowess enough to come forth from your walls? It is great..."
ITHEACTA ŠENIASA

142

madness and folly on your part to attempt to take our wives from us in battle, and to prevail against us by force in Italy, and you womanish, cowardly men, without valour or prowess, but ever depending on a stronghold. It is quite certain that you will not escape from us with your lives. You will not find us the same as Greeks.” I throw it was intolerable to Ascanius to remain listening any longer, but he seized his arrow, and discharged it at him, whilst he was uttering those words. It went through his head from one ear to the other, and he fell to the ground dead, lifeless, and then Ascanius said, “That is the way the cowardly Trojans serve the Rutulians.”

THE IRISH ŠENID
valour, his soldier's spirit, and his champion's strength came to him; and, accompanied by his army, he came against the rout, and he killed Antiphates, the first one that met him, after wounding. He killed also Merops, a soldier, and Erymas and Aphidnus, a soldier, in single combat. The Trojans were then routed before him into the camp; and Turnus followed them with his Rutulians, slaughtering them till they went into their camp; and Turnus went after them into the fortress, and not one of his people followed him, since they knew not that he had gone from them mingled with their enemies. That had been a journey with no return for him, had not Juno been watching over him. Now when Pandarus saw that his brother Bitias was slain, and his people routed, he applied his shoulder to a fold of the door, and shut it against the Latins; and he left some of his own people at the door, and some others of them came into the fortress. And Pandarus also saw Turnus in the fortress, hunting the Trojans. He was overjoyed that he had caught Turnus at a disadvantage; for he was longing to avenge upon him his brother Bitias, and he said to him: "We are glad that you are as you are. It is not the same to you as being in Amata's palace and in Daunus' city of Ardea. You are in the camp of your enemies, and will not take your life with you." And he launched at him the huge spear that was in his hand. Juno, however, guided the spear past Turnus, so that it struck in the door of the fortress, to wit, in the door-post. But Turnus dealt him a stroke of his sword, and split his head upon him in two, and there he fell dead. When the Trojans saw Pandarus fall, fear and terror seized them; and they fled before Turnus throughout the fortress. If what Turnus then did had been to open the door to his people, the Trojans would all have fallen therefrom, and that would have been the last day for the city. But, as a matter of fact, that was not what he did, since his spirit and power and mighty heroic soldier's ire came cruelly, contentiously, triumphantly, battle-victoriously upon him; and he betook himself to scourging and slaughtering, hacking and mangling, bruising and breaking and killing the Trojans, so that sole touched its neck wherever he went throughout the fortress. He killed first Phaleris, a battle-
soldier, and Gyges, and Halys, and Phegeus. And he killed after that the people that were fighting from the walls, and who knew not that he was within the walls slaughtering the Trojans. And he killed eight free nobly-born Trojans, and that tale reached the Trojan chiefs, to wit, that Turnus was slaughtering the Trojans. Menestheus and mightiest Serestus then came to the rescue of them, and beheld their people fleeing towards them, and Turnus chasing them. Then said Menestheus to them: "Whither are ye fleeing, Trojans? What other stronghold are you going to? Are you not ashamed that one man, in the midst of your stronghold, should slaughter you, and you surrounding him at every point?" Upon that they all turned upon Turnus, and they began to smite him from every side, and to such an extent did they assail him, that he could not recover his bearing, and was powerless to wield his arms, and he would have fallen at their hands had not Juno been guarding him, and putting their weapons past him. Menestheus alone was harder on him than a whole host. Thus, when difficulty had been experienced therefrom, he slowly retired before them towards the wall, for he found no other way of escape from them; and he leaped off from the wall, armed as he was, into the river Tiber, and went torn, and half-drowned, unto his people, and they received him gladly, for though he had come to them, they had not hoped for his coming.

The end of the day came, and the contest ceased, and everyone went to his bed, and ceased till the morrow morning. There was in sooth much of sighing, and sorrow, and plaintive wailings in the fortress of the Trojans that night; and much there was of tear-shedding, and mourning, and complaint, and lamentation, and there was much weeping and wailing, and despair, for they realised that they had been without trouble or mischance, during the seven years since they left Troy, till that night. They repented that they had not remained in Sicily or in Carthage. At that time they despaired of their lives, for they had no way of escape, for their ships had been made sea-deities, so that they could not go to sea; and, moreover, the great host of the Rutulians beset them on the land-side, so that they had no way of escape or flight; and Æneas had not come to rescue them from their present peril.
But in the leaguers of the Rutilians, they were warlike, vigorous, and they were glad and joyous, for they hoped to raze the stronghold on the Trojans, and afterwards to destroy it. Now when the morning of the following day came, the Rutilians arose, and attempted to take the fort upon the Trojans, and to break down the walls, and to burn them. The valiant battle-victorious hero Asius Imbrasides, and the high-spirited, warlike men Hicetaeon, Thymoetes, Assaracus, Castor, and Thymbris made the attempt. On this side the valiant Trojan warriors pressed forward on the walls to fight against them; to wit, the two sons of kingy, very brave Sarpedon, brother of Laomedon; Themon, and Acmon, brother of Mnestheus; and heroes, and battle-soldiers of the Trojans along with them. Moreover, amongst these there came into the battle the tender stripping, splendid, renowned, famous, the youth, the furious darling, the point of battle, and man-slaying of the west, to wit, Ascanius, son of Æneas, son of Anchises, son of Ilius, son of Tros, son of Eriuchonius, son of Dardanus, son of Jove, son of Saturn, was that Ascanius, a man gentle, comely, stately, free-born was that lad, the origin of the supremacy and overlordship of all the world was he; for from him sprang the emperors of the world. Also accompanying him came Ismaurus, Mnestheus, and Capys. There, accordingly, was vaged a struggle cruel, vounding, sorrow, deathly, bloody, keen-edged. Warlike, powerful, proud was that struggle between them, waged by fierce heroic battle-soldiers of each of the two hosts. Now whilst the Rutilians and the Trojans were engaged in that battling, Æneas and Pallas arrived at the theater of the Etruscans, where was Tarchon, a wizard, accompanied by Etruscan chiefs and lords and nobles preparing for war with Turnus and Mezentius, whom their kings had driven from them. Now when Æneas reached these nobles, he declared to them the reason why he had come to them, to wit, to ask an army from them against Turnus and Mezentius, who were expelling him from Italy. He told them his name, his extraction, his wanderings, and the reason for his coming to Italy. When they heard what Æneas told them, the nobles of the Etruscans went to take counsel in order to know what answer
Doraid Tarcon frin: "I [s] saerclanda inti tainic chugaibh. Is uaitni catha, 7 is ord esoigrni 7 bruiti bidbad, [s] sgath ditin 260 7 imeadghla crich 7 fearaind, is cur crodha coeserghach, cath- 
buadhach, co mbruth 7 co mbrigh 7 co meborfadh, co med 7 
miaidh 7 maisi, co mini 7 co worachd 7 co m-maccummadach, co 
cruth 7 co cell 7 co cenel, go naois 7 go ngeil 7 go ngeaighd. 
Oc's is dreach olumun 7 is gnuis righ lays 7 is coir fregra maith 260 
do thabait fair." Is ed roiridsit fri Tarcon: "In comuirri beri-
siú, is i dogennu!" "Is i mo chomairri duib," ar in drui, 
is ed fuil a taimgiri duib, ri echtrandochaniul do gabail, do 
dichur aindligidh Mesanti dib. Gebid Ænias do righ duib, ocus 
tabaidh socraide leis a n-aigidh Mesenti." Doberaish righi 260 
sairis do Ænias 7 a sochraid 7 a slaigh a hil-caithrachaidb 
7 a hiloibih Tussigia 7 Ebrusdagdha 7 Lidia do teacht a 
forithin Ænias. Ba mor tra in shag 7 in tinol tainic ansin. 
Ba baghach 7 ba sochla in coimergh doronsat. Batar isda rig 7 
uisigh 7 othigern 7 uirrigh, curuidh 7 caithmilid 7 laith gaili 7 260 
amuis anruith 7 macca'm a[c] cuindgid allaidh 7 oirdercus 
isu tinol sin tainic a forithin Ænias. O doruachtatara tra na 
sloig sin uili an baile, dochuaid Ænias 7 Paill 7 Tarcon, righ na 
n-Kodnaugadga, cosin foirind rothsot inwalla riu, dochum in 
coibligh 7 dochudar lucht XXX long farig 7 dochudaid 260 
in shaggh nile fre tir ar ceni in comail in choboigh sin gusim 
ndwdh a mbatar na Troiandaigh. Dochuaid Ænias in la sin 
a cend seda lin a choboigh, 7 adnaigh ar seolad co haidhi. 
In tan tra robhais Ænias for stuir a luinig isin aidhi, tic 
bandia Cimodocia 'na dochum. 7 gebid erus na luinig 260 
laimh, 7 is ed roiraidh ris: "A meic na baindea, an lin long 
tangumper let co hEail roin-sai Cibille baindea a rechtaib 
bandea maridhe ar na loisged Tuirrin in la tainig diar losgad, 
7 ro foctamer do thiachtain isin conair-sea tangumar-ni d'indisin 
sgul duisid. Dena calma 7 erg d'hooirithin (476) Asgain fuli 260 
a ngubadh ac Tuirrin 7 tabair cath do Thuirrin amarach, 7

---

1 MS. d for g 2 MS. forichin 3 MS. forighin
4 MS. o doruachtar 5 MS. adnait 6 MS. baindeal
7 MS. fhoirighin

they should give to Æneas. "Of noble race is he that hath 
come to you," Tarcon said to them. "He is a pillar of battle, 
a hammer for smiting and bruising foes, a shield for guarding 
and protecting territory and land, a brave triumphant, battle-
victorious hero, of spirit, force, pride; of size, honour, beauty; 
of gentleness, majesty, youth; of comeliness, sense, birth; of 
wisdom, valour, and prowess; and he has the face of a sage, 
and the countenance of a king; and it is right to give him 
a good answer." They said to Tarcon: "The counsel you 
give, we will follow." "This is my counsel to you," said 
the wizard, "this is the promise to you to take a king of 
foreign race in order to rid yourselves of Mezentius' lawless-
ness. Take Æneas for your king, and send an army with him 
against Mezentius." After that they gave the kingdom to 
Æneas, and their army and their hosts from many cities and 
from many peoples of Tuscany and Etruria and Latium to go 
to assist Æneas. Great truly was the host and the assembly 
that came there. Warlike and famous was the joint-rising 
they made. There were many kings, and chiefs, and young 
lords, viceroys, heroes, and battle-soldiers, and valiant warriors, 
and mercenaries, and champions, and youths in quest of fame 
and renown in that assembly which came to assist Æneas. 
Now when these hosts had all come to one place, Æneas and 
Pallas and Tarcon, king of the Etruscans, with the people they 
had chosen with them, went to the fleet, and they went to sea 
with the crews of thirty ships, and all the host besides went 
by land, to meet that fleet to the fortress where the Trojans were. 
Æneas went forward on his way that day with all his fleet, and 
he continued sailing till night.

Now whilst Æneas was at the helm of his ship during the 
night, the goddess Cymodoce came unto him, and took the 
stem of the vessel in her hand, and said to him: "Son of the 
goddess, all us ships that came with you to Italy, the goddess 
Cybele changed into the forms of ocean deities lest Turnus 
should burn us, the day he came to burn us; and since we 
know of your coming this way, we came to tell you tidings. 
Act bravely and rise up to succour Ascanius, who is in peril 
at the hands of Turnus, and give battle to Turnus to-morrow,
and he will be defeated, and you will work on the Rutulians red-slaughter there.” When Cymoocoe had uttered these words, she went from him after that in a flash of lightning, and all the goddesses went with her. Æneas was silent after that, and he marvelled at what he had heard. But when the light of day came upon the morrow, he gave orders to the crews of the fleet to be in readiness for the battle on the morrow, and to go manfully and bravely to the assistance of their people that were in peril of the Latins, and of the Rutulians taking their fortress upon them. Now when the Trojans who were holding the city saw the fleet approaching the port, they uttered a great shout, and they went hotly into the battle, so that the Rutulians wondered at the vigour and boldness of the dexterous assault they made upon them. When Turnus saw the fleet approaching the fort, he told the Rutulians to abandon the assault on the fortress, and go to hold the port against the fleet. But when Torchon saw that, he urged the crews of the fleet, and told them to row the ships till their prows were grounded, and every man with his accoutrements to leap to land over against him. And their whole number followed that counsel, which Torchon gave them, save only that Torchon’s own ship was broken up upon a rock, and it was by swimming that his company reached land. So the crews of the fleet landed on them in the port by force, and they chased the Rutulians out of it, and upon that Æneas went with those of his expedition, and took up his position before the camp, where his people were; and immediately his people went forth unto him from the fortress. Moreover, at that time, there came to him the hosts of his people who assembled on land. When all these hosts had come to him into one place, they accomplished the marshalling of them in their battalions, and they marshalled each king of them apart in the line of battle with his proper host and with his own army. Their kings, and their chiefs, their heroes, and their battle-soldiers, and their valiant warriors were arrayed before him in the line of battle for his defence, protection, and guard, to meet their foes in the battle. Now when the marshalling of the battle was completed by Æneas, he incited and encouraged all the hosts, and said to them:
"It behoves you," said he, "ye nobly-born heroes, to do valiantly, for it will be famous, prosperous, for you if you win. The fame and renown of your valour and prowess will travel everywhere throughout the world. The fear and dread of you will be upon the neighbouring races that are round about you; and you will defy everyone, and no one will defy you, if you rout Turnus in this battle to-day. It is like you to show bravery. Royal, furiously-routing are your kings; mighty, unflinching your heroes; prudent and wise are your counsellors; heroic, eager, fiercely rough, your valiant warriors; sanguinary, brave, daring your battle-soldiers. Moreover, good is your collection of arms unto the battle; many are your beautiful, brazen hauberks. They are triple-braided, triple-linked with truly beautiful gilded helms. Besides many are your handsome shields, crimson, shaped, firm; and your azure blue-blue darts; and your riveted, blue-bladed spears; many are your quivers, and your arrows lovely, ornate, of burnished gold. Therefore, it is a great reproach to you, if you do not act bravely thus, considering the excellence of the means you possess."

But whilst Æneas was ordering his battle, and encouraging his host, Turnus' hosts and armies were assembled unto him, and he marshalled his battalions and incited and encouraged his hosts to do valiantly, driving from them the fugitive host, to wit, the Trojans, that had not found safety for themselves in the world, but were being driven from land to land till they reached Italy. Moreover, he also said: "You would think it strange to be under tribute and service to your evil treacherous race, the Trojans; and though you would be, it will not be accepted from you, but your free-born children will be killed, and your wives and sons and daughters enslaved. Your gold and your silver will be taken away, and all your treasure and goods, unless you fight boldly, defending your fatherland against the Trojans."

Now, when they had finished marshalling their battalions, and encouraging and inciting their hosts, and when they had donned their weapons of war, and drawn nigh each of them towards the other stubbornly, mightily, vehemently; and spiritedly, proudly; and joyous was red mad War a-stirring up mutual strife between
those two battalions, heavy was the increase of bane and ill-
luck and gloom upon the Rutulian hosts that day. They had no
reason for peace with Æneas, if they had known the thing that
resulted therefrom. Dreadful, horrible was the bellowing which
the right-valorous companies of the Trojans, Etruscans, and
Arcadians bellowed for battle against the Rutulians. There
was waged in sooth a conflict cruel, gory, bloody, woundful, invading,
deadly, gory between them in that battle. Brittle was the
wood in the hands of the full-valorous heroes in the same battle.
There were heard the crashing of the arms, the groaning of the
shields, the hiss of the darts, the swish of the swords, the rush
of the arrows. Streams of crimson blood were seen there from
spears-points full-gory, and from the points of the dread, frightful,
very sharp, tusk-hilted swords, and from the ends of the
pointed, tapering, purple gaives. There, too, fell of both hosts
abundance of heroes wrathfully wounding for the honour of
their lords. There also fell illustrious rulers manifold of both
those steadfast hosts. Terrible, dreadful, steadfast, and heroic
was the onset Æneas made upon the host of the Rutulians,
clad as he was in a beautiful brass, triple-braided, triple-looped
hauberk, and a gilded helm upon his head, and a sevenfold
brass shield upon his left arm, and a sword, hard and keen,
body-mangling, and firm withal, keen-edged, nobly fashioned, seven
times tempered unto proof, in his right hand, striking them,
and cutting them down, hacking them, and mangling them,
beheding them, and wounding them, so that sole touched neck
wherever he went through the battle. Now when Æneas was in
that burst of wrath, there chanced to approach against him the
brave contentions champion, Theron, a battle-soldier, who
gave battle to Æneas, and Theron was killed in that contest.
Moreover, after that full-valorous Lichas came unto him, and
delivered a keen, obstinate attack upon Æneas; and Lichas
fell by Æneas. By the hero fell Cisseus and Gryas, heroes, and
Pharus, and Cydon, and seven sons of Phorcus, who had made
an onset upon Æneas; and Maeon, and Alcanor, his brother;
and Numitor, a battle-soldier; and after that Æneas kept
charging them throughout the hosts of the Rutulians like a
mad bull, whom valour and wonted prowess lash(?)

1. Ms. aidthide
2. Ms. fora cliu
3. e supra lin.

"Meaning not clear. Text possibly corrupt, leg. fri Æneas (?)

Kings and
chiefs, and stout soldiers and valorous heroes of the Rutulians fell by him, and after that they fled before him, being slaughtered by him. Moreover, Halaesus came with Auruncan hosts, and Messapus with his army against the rout, and they maintained the battle at that plain, and there it was fought hard and hot by each of the two sides. A multitude of battle-soldiers and valorous heroes of each of the two hosts fell there. Moreover, Pallas, son of Evander, made an attempt obstinately, vigorously, upon the hosts of the Rutulians; and he heaved a gap of a hundred before him in the battle, and Lagus, full-brave, fell by him, and Hisbo, and Sthenelus and Anchemolus, and Larides, and Thymer, and Rhoetes, and Ilus. Moreover, Halaesus, of the people of Turnus, made an attempt on the host of the Trojans; and Ladon fell, and Pheres, Demodocus, Strymonius, Thoas, and Imaon. Moreover, while he was stripping his spoils from the battle-soldier who was named Imaon, Pallas, son of Evander, approached him, and the two waged a contest sharp, vigorous, angry, keen; and Halaesus fell by Pallas in that contest; and he took his spoils. Moreover, Lausus, son of Mezentius, assailed the hosts of the Trojans, and he assailed the Arcadians, and inflicted great slaughter upon them. Pallas, son of Evander, however, opposed him on the other side. A brave, heroic combat was there waged between the royal soldiers, to wit, Pallas, son of Evander, and Lausus; and a great multitude fell of the hosts on both sides, both of the Rutulians and the Arcadians. Nor when Turnus saw the havoc and dismay that Pallas brought upon the hosts of the Rutulians, he came through the battle to engage Pallas. When Pallas saw Turnus approaching him, he drew nigh to engage him, furiously, warily, and he advanced, obstinately, boldly, against Turnus; and when Turnus had come so near him that there was but the space of a cast between them, Pallas shook the huge spear, and hurled it powerfully, manfully at Turnus, and it went through the sevenfold shield, but did not reach his skin; for Juno guided the spear-point past him; for thus was Turnus that day, with Juno protecting him, that the arms of his enemies reached him not. Turnus also hurled a cast of the broad, azure spear that was in his hand, and it went through the shield of
Pallas, and through the hauberk triple-brailed, triple-looped, and through his chest, and split his heart in two, and forced the point through behind his back; and Pallas plucked out the dart, and shook it, and when he was about to throw it again at Turnus, the signs of dissolution came upon him, and he fell dead, lifeless, on his shield. Turnus then approached and said: “Thus,” quoth he, “I would have you be as a reward for your friendship with Aeneas,” and he plucked from him the girdle that was about his loins, which Clonus fashioned for him of burnished gold and of carbuncle gems; and had he but known what came of it to himself afterwards, it would have been better for him that he had not plucked so much as that from him: for afterwards it was the cause of his death.

When, however, the Arcadians saw Pallas fall by Turnus, they went obstinately, boldly, to contend with Turnus for the body, and they took the body from him, and brought it with them on his shield, and they uttered a great shout of sorrow, and weeping and great lamentation a-wailing for Pallas. Now that tale reached Aeneas, that Turnus had killed Pallas, and was then slaughtering the Arcadians and the Trojans. Well, when Aeneas heard that tale, his spirit and power rose in him, and his anger and his hero’s valour and his bird of valour rose so that it was hovering over his head. The wrath of a serpent was the wrath of Aeneas at that time. His was a soldier’s spirit, and a lion’s power, a hero’s valour, a warrior’s strength, a champion’s shooting. It was difficult, indeed, to endure his anger and to withstand his youthful ire that day. He then kept plying them like a mad ox whom valour lashes (?), or like a lion fiercely strong. And he inflicted scourging and smiting, and he hurled very great slaughter upon them, as he advanced through the battle in quest of Turnus. There fell by him the four battle-soldiers [of Salmo], four sons [of Ufens], and Magus, a soldier, and Anxur, and Tarquinus, and Antaeus, and Lucagus, a battle-soldier; and Liger, his brother. Now, when Juno saw that great slaughter, which Aeneas wrought upon the Rutulians, as he was seeking Turnus through the battle, she was afraid of his overtaking Turnus, and of Turnus’ falling by him. This is the plan she adopted. She transformed herself

---

1 ms. adraig  
2 omissions

* lit. in the centre (or bosom) of his shield, cf. Ir. Texte, v. p. 862
into the figure of Aeneas with his armour, and came against
Turnus; and challenged him to a contest, and hurled wordy
abuse upon him. Turnus came obstinately, boldly, against her,
and aimed at her a cast of the spear that was in his hand. Juno
thereupon fled before him, and turned her back to him, fleeing from
him. Turnus was certain it was Aeneas himself that had fled
before him. He conceived that a victory over Aeneas had fallen
to him, and said to him: “It is a shame for you to flee,” said he,
“and do not leave your people in the land you have come in
search of, over many seas and many lands. There will be given
you now from my right hand a truly brave reception into the land,
and tarry now till we know which of us is the braver, and do not
run away.” When Turnus had uttered these words, he drew his
sword, and went after her to overtake her. Juno fled before him
towards the fleet, and boarded Etruscan Osinius’ ship, and thus
was she [moored], with a rope out of her to land. Turnus
accordingly went after Juno into the ship. She then turned to
the rope, and cut it, and the wind and the ebb tide carried
him on the ship out to sea; and Juno went from him hovering in
the air, and she left Turnus alone in the ship, and he knew
not then what he should do. He fell into great bemoaning and
gloom, and said: “Gods of heaven! wherefore has this heavy
vengeance been visited upon me? What shall I do, or whither
shall I go, or shall I reach again my country and my friends?
Woe’s me that I did not find death; and pity me, ye winds,
dash the ship to pieces upon these rocks in order that they
destroy me,” and he attempted to fall upon his sword, and
thrice he was about to leap into the sea to drown himself; but
from that Juno restrained him. Now whilst Turnus was in that
peril, the wind and the tide brought the ship to Ardea, the city
of Daunus. He was Turnus’ father, that Daunus. And when
Juno beguiled Turnus with her out of the battle, Mezentius main-
tained the battle after him against Aeneas, and kept charging
heroically, strongly, through the host of the Trojans, and inflicted
great slaughter upon them. And by him fell Hebrus, a battlesoldier, and Latagus, and Palmus, and Euanthes, and Acron, and
Orodex; and moreover, the Rutulians fought boldly, hotly, in
the battle along with Mezentius. Caecidicus, a Rutulian, killed

Ms. Nuin

[1] the current carrying the ship out of her course
The Irish Aeneid

Alcaithous, Sacrator killed Hydaspes; and Rapo, Parthenius and Orses. Messapaus killed Clonis the Trojan, and Lycaonian Erietes, Salius killed Thronius, the Trojan [Neacles] killed Salius. There, in sooth, was waged a battle furious, irreful by each of the two sides. No mind was in either of them to flee. Neither of them put trust in the other. Whilst the battle was at its keesest between them, Mezentius made a very great breach in the Trojans' line of battle, and tried to work dismay and dispersion upon the hosts of the Trojans. When Aeneas saw that, he watched him the way he came. When Mezentius perceived that Aeneas was watching him, he hurled a cast of the huge spear that was in his hand at Aeneas, and it glanced off Aeneas' shield and killed a soldier of Evander's following. Aeneas, however, hurled at Mezentius the dart that was in his hand, and it went through the sevenfold shield, and through the triple-looped hamberk about Mezentius, so that he fell on the ground at that one cast. Aeneas bared his sword, and went towards him to strike off his head. When Lausus saw his father fall, and Aeneas about to shear off his head with his sword, his tears rushed down his cheeks, and he came against Aeneas, and lifted his shield against him to rescue his father, and Mezentius went to wash his wounds, and came away, and sat upon the bank of the stream, observing the battle. Lausus took up a combat with Aeneas after Mezentius, and along with Lausus his people fought hotly against Aeneas. All hurled their darts at Aeneas, and Aeneas upheld his shield against the darts, and warded off him all the darts, and Aeneas made a furious heroic rush against Lausus and plunged his sword up to the hilt through his side, and Lausus fell dead, lifeless, of that one wound. When Aeneas saw the expression that came over the youth after his fall, his feelings wrought upon him, and he was sad, and he left him his arms and all his spoils, and gave up his body to his people for burial. His people bore the body of Lausus with them upon the shafts of their spears, towards Mezentius, where he was on the bank of the stream, lying down; and he weak with the wound Aeneas inflicted on him, and they in lamentation and sorrow approaching him. When Mezentius
heard that lamentation, his heart knew that Lausus had fallen there, and he came to his son's body. He fell to lamentation and sorrow, and said: "Beloved son, sad is the interchange, you to be slain, and me to be in life. Bring me my son's horse, and I will mount him to do battle with Aeneas, that I may slay him in revenge for my son, or that he may slay me along with my son"; and when his son's horse reached him, he mounted it, and brought with him the full of his grasp of darts. He went in quest of Aeneas, and called him three times, and came close to him, and hurled three successive casts at him, which Aeneas warded off. Aeneas then hurled a cast at him, which went through the head of Rhebus (to wit, the horse that was under him) from one ear to the other, and the horse reared, and then fell to the ground, and Mezentius fell upon the ground. Aeneas bared his sword, and rushed at him. The Trojans and the Rutulians with the Latins uttered at that juncture one shout, which was heard at the roof of heaven. Aeneas said to him: "Where is thy power and thy strength now?" and plunged his sword through him, and Mezentius died of that wound, and Aeneas took his spoils and his arms. After that the Rutulians were routed, and the Trojans inflicted slaughter on them till night, and when they had finished slaying them, they collected the spoils and arms of the combatants that were slain, and they encamped that night in the leaguer of the Rutulians, and the body of Pallas was that night brought by him into the fortress of the Trojans.

Now when the morning of the morrow came, Aeneas rose, and unto him were assembled his kings, his chiefs, and his noblemen, and they offered sacrifices to their gods for the victory that had fallen to them; and after that Aeneas strengthened and encouraged his kings and his chiefs to do valiantly, and be in readiness to advance to the city of Latinus, as soon as the burial of their [dead] friends was completed by every one, and the body of Pallas first escorted by him into the city of Evander. When he had spoken these words, he wept so that his bosom and his face were wet—all the way to the fortress, where lay Pallas' body with Acoetes, Evander's armour-bearer, guarding it. When Aeneas came to the body, he made great
lamentation and said: “Beloved son,” said he, “this is not a parting between us which we wished. Alas! that repose was not given you so that we should be in joint sovereignty. Woeful to me and to Ascanius is that separation.” When Æneas had uttered these words, he gave orders that the body should be borne to the city of Evander, and he dispatched a thousand armed men to escort it, and jewels and many treasures were brought with it, and there were borne the spoils and arms of the soldiers he had killed, and that company took their departure from him.

After that Æneas went into his leaguers, and a messenger with a palm-branch in his hand arrived from the city of Latinus, to ask leave for the Latins to bury the bodies of their people. This is the answer Æneas gave them: “It is not we that have sinned against you, but ye that broke peace with us, and chose friendship with Turnus in preference to me. Peace with you would still be better than strife. Not to carry on war or battle with you have we come to you, but because the gods told us that in Italy it was fated to us to acquire a country, and bear ye with you the bodies of your people and make a grave for them, and I should prefer... for you.” The messengers of Latinus were thankful for the answer they got, and there was given to them a truce of twelve days to bury their people without molestation. The messengers of Latinus went their way home with that answer. Now the host that went with the body of Pallas arrived at the fortress of Evander. The people of the fort were arriving with lamentation and great weeping to meet them, and when they had come to one place, they poured forth a great lamentation together. Now Evander came through the host there unto the bier on which lay his son, and the bier was placed for him on the ground, and he, in a flood of tears, threw himself upon the body and said: “Beloved son,” said he, “woe’s me that I have not met death before you, and it is well with your mother to-day that she is dead before you.” Pallas was thereafter borne into the city, and they were gloomy there that night. Now, his due of burial was paid to Pallas after that, and Evander said to the hosts which came to escort Pallas: “Go to the king and say to him, ‘Sad is my existence
abraidh ris, “as trogh mo betha-sa andiu do es mo meic, 7 is coin dosan a dighaitt for Tuir[n].” Rosiachtatai done a muinter iarsin co hÆnias, 7 dochtuar do braithra Euaindir. Doronad 2716

dono in tan sin ac Ænias 7 acna teachtaib adnacul dia cairdib 7 dia muinddir o bess genti. Robai mor do ghabh Ò trisri dono in tan sin i cathair Laitin. Robatar maithri inti a[c] caineth a mac, 7 meic a[c] caineth a n-adhr, 7 seatracha a[c] caineth a mbrathar 7 comhochara a[c] caineth a cheile. Ba dubach 2720
toirseach robas inti 7 batar dimidhaigh toirsigh do Tuirnd uile, 7 aderis ba lor do Thuirnd e fein a aenur do dul a comrac re hÆnias do chosnum a mana ceon co tarter for maith[h]ib Edaili tocht dia muindir in n-aighidh Ænias dia marbad do chosnum mana fris. Roraid done Drancrises: “is ed toghus Ænias,” ar 2725

to, “Tuirn a aenur do thachtain a comnilcnd chuigi, 7 c cach do beth a sidh.”

[Col. 5] In tan tra robatar forna briathraib sin, doruacht ene
Uenelas dochoid do saighd Diomit do chuindchidh sochraidi chuig i n-aighidh Ænias, 7 o doruachtata na techta cuigí, 2730
roforcongain Laidir for righalbh 7 for taischeaib na Laidinta
tiachtain ina dochnum i n-en oireacht cor’indisidh Æneas scla
doib 7 co ualentais a comairli i n-en bailli. O doruachtata uní
taroin a maithi co roraidh Laitin re Uenelas’s scla a intreacht
do inisdisib Æneas doib Ò taroin a scela. “Ranac-sa,” 2735
ar se, “co sguru in rig Diomit, 7 rothaibensam do na hain-
creadaí réucat lind, 7 roraidh sim ris covit do chuindchidh sochraidi uaidh i cath i n-aighidh Ænias dochuama-r-ni cuigi.
Rof[Il]regair Diomit duin[n]e co censais: “Cid dia rig-sa do
chath frí hÆnias uair is me is cintach frí, ni he as chintach 2740
frí? Robuainus do chloichoíon Trai, 7 rochuidigh isga thogail,
7 romdSORIE ed trid sin. Ni dlighim ni de. Ni huis in leoch rofhuil
and. Maith a lus claidirn 7 sceith, calma a lus gai, 7 aner in fer
doful an.7 Ni ba me brisfes frindi faír. Ocus tabhradh do
Æneas na haiscedha dorat sibh lib dams, 7 denaid sidih fris. 2745
Rochuingidh na scela sin,” ar Uenelus, “7 denaidh in comaire

THE IRISH ÆNEID

171
to-day after my son; and it behaves him [Æneas] to avenge
him upon Turnus.” Now his people after that reached Æneas,
and reported to him the words of Evander. There was given,
too, at that time by Æneas and by the proper persons, burial
to their friends and to their people after the heathen custom.
There was much lamentation and sorrow in the city of
Latinus. Mothers were there weeping for their sons, and sons
weeping for their fathers, and sisters weeping for their brothers,
and neighbours weeping for one another. Gloomy and sorrowful
were they there; and all were displeased and gloomy with
Turnus, and they were saying it was enough for Turnus himself
alone to go and fight with Æneas to win his wife without forcing
the nobles of Italy to send their people against Æneas to kill him
in order to win a wife from him. Now, Drancres said: “This
is what Æneas wishes,” said he, “that Turnus alone go to fight
with him, and the rest to be at peace.”

Now whilst they were uttering those words, into their
presence came Venulus who had gone to Diomede in order to
ask an army against Æneas; and when the messengers reached
him, Latinus gave orders to the kings and chiefs of the Latins
to come to him into one assembly that Venulus might tell them
tidings, and that they might take their counsel in one place.
After that, when all his nobles had arrived, and Latinus told
Venulus to tell them tidings of his journey, Venulus then
related to them his tidings. “I came,” said he, “to the
leaguers of king Diomede, and we showed him the presents
they brought with us, and we told him we had come to ask
of him an army to fight against Æneas. Diomede answered
us mildly: “Therefore should I come to fight against Æneas,
since I have sinned against him, not he against me? I struck
him with a stone at Troy, and I took part at its demolition; and
on that account I fear him. I have no claim on him. Not con-
temptible is the hero that is there, good at sword and shield,
brave at spear, and great is the man that is there. It will not be
I that will wrong him. And the gifts you brought with you for
me give to Æneas and make peace with him! Ye have asked
those tidings,” said Venulus, “and adopt the counsel you now
think best whether it be peace or war with the Trojans. For there is no let from Diomede on the score of friendship or on the score of reward." Latinus then said: "We ought to have taken counsel about that not to-day, but when our enemies reached us at our city walls. We ought not to inflict war or battles on you invincible race, the Trojans, lest they always cause battles or war to be waged; and it would be better for us to have peace and friendship with them than war." Drances then said: "Latinus, it seems to us," quothe, "that the desire of all the others is peace, if they dared to say it with Turnus, and this is the way by which will come an unending peace, to wit, to give Lavinia, daughter of Latinus, to Αἰνεας; for they deem sufficient the number of their nobles and lords that have fallen in battle by Αἰνεας, though nothing more should happen at his hands." Now when Turnus heard the words that Drances spoke, he was seized with anger and indignation against him, and he rebuked him much, and said to him: "Cowardly babbler, who flee from every one that is there; great is your share of noise, and little your share of valour and prowess." "Since it is you that are of good prowess," said Drances, "it would be more proper for you to contest with Αἰνεας by prowess and single combat (for Αἰνεας offers to come and fight a duel with you, all the rest remaining passive) than to be wroth with me because I advise peace, lest more Latin nobles fall in battle against Αἰνεας than have fallen in battles they have waged hitherto." Turnus, however, then said: "Drances, the Trojans knew my prowess the day that Bitias and Pandarus fell by me, and I alone attacked them alone, and I slaughtered them there, and I came back from them scathless. However, if the Latins are afraid to do battle against Αἰνεας, I shall go in single combat against him, and all the hosts will remain passive till I and Αἰνεας engage in our conflict. But should the Latins prefer to offer Αἰνεας battle, you have a great army wherewith to give battle, to wit, many cities of Italy, and Messapus, and Tolumnius, and many other chiefs with their army, and Camilla with the hosts of the Volscians along with them."

Whilst Latinus and Turnus and Drances and the Latin chiefs
were engaged in those deliberations, Aeneas moved his leaguers towards the city of Latinus; and Tarchon came unto them with his cavalry, over the level plains of Italy towards their city; and Aeneas, accompanied by his army of foot, approached another way over the mountain fastnesses. When that news was heard, a great turmoil and terror laid waste the people of the city, and great fear seized them, and every one grasped his weapons, and the assembly dispersed, and Latinus went to his house, and he repented then that he was not allied with Aeneas. A trumpet was sounded by them as a signal for assembling their host. Some of them were told off for strengthening their walls, and some deepening the ditches; others were collecting stones, and placing engines upon the walls. In sooth, they were full of fear and dread in the city of Latinus at that time. Turnus, however, donned his battle gear, and went forth out of the city, and assembled his country and his people about him, to wit, his hosts and his army with their chiefs, to wit, Messapus and Coras, his brother, and Camilla, queen of the Volscians, and all the nobles, and he divided his host into two; and Camilla, Messapus, and Coras at the head of their cavalry were marshalled against Tarchon and the Etruscan cavalry; and Turnus went with his battalion of infantry against Aeneas on the mountain; and he planted an ambuscade in the passes of the mountain in wait for Aeneas. Now while Turnus was marshalling his host in that manner, the Etruscan cavalry, headed by Tarchon and the Tuscan and the Etrurian chiefs, drew near unto the city of Latinus. Now Messapus and Coras, his brother, and Camilla, queen of the Volscians, advanced with the cavalry of Latinus, and the Rutulians and Volscians with them, against the Etruscan and Trojan cavalry. Now when those two bodies of cavalry had advanced till they were close upon one another, they uttered a great heavy shout at their encounter, and each of them began to shoot at the other fiercely, keenly, furiously, and angrily, sharply, bloodily. Tyrrenhus, of the people of Aeneas, and Acontetus, brother to Turnus—these were the chiefs who met there, and each of them urged his horse towards the other boldly, hotly, till the horses came breast to breast; and Acontetus fell in that encounter,
IMTHEACHTA ÆNIASA [BR. 480 a 47]

'Es. na cathrach. Nos-lenaidh na Troiaigh. Ocus (col. b) lenais
Asilus tuisce do Troiaigh co doirisib na cathrach. Gnodd-
aithe aris Laitinta 7 dicruit ar culu na Troiaigh on cathraigh. 2815
Roithigir doine na Laidinta do fic dochum a cathrach. Ruititer
done na Troiaigh fo di on cathraigh amach. In tres leacht
roethi1 on cathraigh, doratsat uill in marshlanaigh cheachtarda
cor dihra fri cathugud, 7 ni roibh meona techid ac nech
dib r airge, 7 ni tard nech dib grad dia amain a[c]2829
cuindchid allaicid 7 oirbercrusr amna dia eis. Roindsaigh
each dib dochum arail co5 butren fearamhail 7 co talchar
tren, tairpethach, laidir, laimteanch. Tarlaichthe and-sin frosa
fola fordeirgri a speasach bheagraind a barunaanta. Ro-
chlastat lehanglasa a barbaib trennmetal. Rotregdsat 2826
soigheir semneacha curps caemwedadh comrunch. Dorochradar
and gleire3 lech leitmeach mamechar laimhitteach isin ghlaid sin
sin 7 anall, 7 dorochadar and amnedid 7 amnsis 7 maccaimh

In tan tra b'aise in gleo sin, 7 robai in cath i coitend 2830
7 i comtabairt, dobeir Camilla trenfoairt mar marshlanaigh
na Troiaigh 7 nos-geb tafand 7 dibrugadh, 7 ni telgich
urchar d'irruill gan guin nech,1 no gan marbad duine.

Dhuisg Camilla do thuigm a sin isin ingenraidh i. Lairia 7
Tuiteala 7 Tarpen 7 Aca 7 in ingenraid ar ceana. Dothoit done 2835
sochaidh mor do laim Camilla isin foibair i sin le2 Eumnesus
7 Laris 7 Pagesus 7 Imnastrus 7 Ipotades 7 Tereus 7 Tarpalicus
7 Demopontes 7 Cromis 7 Ornitis 7 Arsilocus 7 Buites. Buri
han/sin doral Litis caithmilat 3 jarna esgar roimpsi dia cois,
7 sise fora heoch ica togaigm. In tan rogbad airc de, 2840
roraidh Litis ri: "Is cora duit torling, 7 comlund do
chois rimsa or do druine as do gasgidh 'nas beith forh ech
amat atai." O rochulaid-si int aithicn sin tuirlegidh iva
dhochum. In tan d'onnaire Litis Camilla do thoirling
reidiis scuir dochun in ech fora raibh, 7 lingidh fair, 2845
adnaigh3 san irminaghad. O'tonnaire Camilla inn sin, is ed

---

1 MS. rorithit 2 MS. co 3 MS. gler 4 l. neich
5 Omissions 6 MS. caitmhilid 7 adnaithe

---

Ligurian
occurrence, she said: "You will not bring yourself off by guile"; and she ran after him, and came round the horse, and got hold of the horse's bridle-rein in her hand, and pulled Ligus down from the horse, and after that killed him.

Now, when Tarchon saw the scourging and the slaughtering and the killing that Camilla inflicted on the cavalry of the Trojans, his spirit and power came to him, and he began to stir up his people, and to encourage them; and he said to them: "Are ye not ashamed," said he, "that a woman should slaughter and chase you?" And he made a murderous onset, brave and heroic, till he was in the midst of the Latin cavalry, and he guided his horse straight to Venulus, whose front was towards him among the Latin cavalry, and he put his right arm round him, and from their midst carried him off before him, and [the shout] was heard to the welkin. His people, too, fought vehemently in the battle along with Tarchon. It was there that Arruns made an attempt to shoot Camilla, and he hurled at her the spear that was in his hand, without her seeing or perceiving it, till it pierced through her paps into her breast. At once her female comrades ran and ministered to her while she was falling, and she addressed Acca, her female comrade she, and to her she was the faithfulest of the world's women, and she said: "Beloved sister," said she, "take with you this message and command: 'Go ye to the city's succour now, and yield it not to the Trojans.'" She fell after those words, and her soul took its flight out of her. And no sooner did Arruns find Camilla fell, that the Latin cavalry were routed unto their city, and the Trojans followed them, slaughtering them up to the city gates, and round about the gates, and whoever would go in, would not come forth back. In sooth, great slaughter was inflicted there upon the Latins and upon the Rutulians. Mothers were there without a son, wives without a husband, and sisters without brothers. But word reached Turnus that Camilla was killed, and her cavalry routed and slaughtered, and that the Trojans were taking the fortress upon Latinus. When Turnus heard these tidings, he left the place where he lay in ambush, and came to the succour of Latinus and his city. Aeneas, too, came forthwith after them to the place where Turnus had
The Irish Æneid

IMTHEACHTA ÆNIASA

Br. 481 a 24

1. edarnaídh ce Tuín, 7 teid iza diaidh dochum na cathaich, 7
tic in aidichi doib ìarson 7 toirmiagadh cathugadh umpu, 7
adnaghaidh na Troianaigh co maidin fon dunadh. Ba bronach
dubach derfudach robas a cathair Laitin in aidichi sin. Ba
trogh gair guil 7 basgairí robai inte i. cach a[ec] caimh a 2985
carud 7 a coibnesta. Bai aithber inaithber ogaib i aidchi
sin. Bai dono a n-aithber uili for Tuírn, ar is e rofaslaig
brisidh sidhia for Laitin frí hÆniás. O rochuala Tuírn
cach dimdaigh1 de 7 o rofairegh in anfaindhí 7 i nennerte
tainic do Laidintacht trí dhith a rígh 7 a taisce, a curud 2890
a cat[h]niold isna cathaib rochuirset frí Troianaib, roraid frí
Laitin: “A rígh,” for se, “na bidh a sinn no a n-osnam réi
foraib cogtha no catha frí Troianaib o sund amach acht dénaíd
sid riu, uair ragáid-sa amarách i comrac an fhírí frí hÆniás, 7
bid Laidinta 7 Troianaigh na tost ogar feghad, 7 dobera mo 2895
des-sa Æniás dochum baisisin co[m]rug sin, no mad essin bus
coscruach bid Laini aigí. Ro[sh]regáir Laitin do Tuírn ìarson:
“A oghlaigh rochaltma,” for se, “gach med do arachtus doni, is
modi is egail lindi ni d[sh]uaidh. Dena anois conairth choir
orainne uile, air ata righe mo th[h]aith agut, 7 ataith cathraich 2900
imda, 7 ata inmadh cair 7 airig 7 set ocus maine 7 is liach duic
uime sin do lott. Atait fosi (col. b) dono ingenis sara sochiniul i
n-aentumhla in n-Eadal frí foighbeir-siú na roga mna díb 7 leig uaid
Laínina, uair i[s] sarugadh dona deib a tabairt do fhir a n-Edal,
uair is ed as toll doib, a toboirt do fhir echtrайдhiulní, 7 in 2905
fer echtraidhiulní dia rotoiríbh-siú li, rofélleas fàir ar do grad-
sa 7 ar deirba Amata, 7 doraidus cath do innmle ríu có ndor-
chíratr isin chath sin maithi 7 ìntaù na Laidinta corbo derg
fulide usce rothá Tíbir dia ful, 7 gu[r]bo géal muighi na hÆtái
dia cnamaib ar met in air rolad forò. Cid adber rit, a meic 2910
imuin, acht is imdemin2 in red e in comrac,3 uair ni fes cose

1. edarnaídh, l. dimadach, or, dimdaigh
2. l. imdemin
3. ms. conrad

Possibly, the greater is our fear for thee, l. duid (?)
...since it is never known who will come out of it alive, and if it should be you that will fall there, Lavinia will of necessity be given to Æneas; and if it be necessary for us to give him Lavinia after the contest, it would be better for us to give her at once without your fighting with him at all." Turnus said to Latinus:

"Let not anxiety for me lie upon you, since I am no coward in going to a contest. Many have fallen down unto death by my right hand. Æneas, a fugitive from land to land, shall also fall down unto death by my hand."

It was then that queen Amata spoke to him, while her tears fell down her cheeks: "By these tears I shed, and by the confidence that is between us, pity me and your aged father Daunus. Go not to fight against Æneas, for if you fall there, I shall die along with you before I look on Æneas as son-in-law of mine." When Lavinia saw her mother weeping, she wept along with her, and her tears rushed down upon her beautiful crimson cheeks, and she blushed, and beautiful was the flush of countenance that stole over her, and it was the blush of noble breeding in her. When Turnus saw the maiden's blush, his love for her increased in his heart, and he preferred to fight for her rather than give her up to Æneas. Turnus said to the queen: "It is certain," said he, "that not for man will I relinquish fighting this battle to-morrow." And he said to Idmon: "Go," said he, "and tell Æneas: Let him come at sunrise to-morrow to meet me in this plain outside before the city, and I shall be there before him, and let Trojans and Rutulians be passive without battle being waged by either of the two sides of them against the other, but remaining passive beholding us; and let the two of us engage in a duel in this plain outside to-morrow, and let him that escapes out of that duel have Lavinia to wife, and let there be peace between the peoples from that time forth."

Now Æneas was glad at the news that was brought to him, and he was awaiting the contest on the morrow in terms of the challenge. Now when morning of the morrow came, Trojans and Rutulians came into the plain before Latinus' city under arms, as if they had come to engage in battle, and their kings came, and their chiefs, and Latinus came with his king-folk. Turnus also came clad in a magnificent triple-haired triple-looped hauberk of brass with its gilded helmet upon it,
IMTHEACHTA ÁENIASA [BB. 482 a 2]

[184]

THE IRISH ÆNID

with a crest of burnished gold, and a sword, gold-hilted, inlaid
with silver, at his girdle, a sevenfold shield on his back, and
a huge, stout spear in his right hand. Æneas, too, came with
his well-wrought weapons, and Ascanius came, and Tarchon,
and all the Trojan chiefs. Women came and old men, and
common people upon the walls of the city, to witness the
encounter. Sacrifices, too, were offered by them to their gods,
that it might be propitious to them to make their peace. More-
over, Æneas rose up after that, sword in hand, entering the
combat, and he lifted up his loud, august, sonorous voice on
high: "I swear," said he, "by the gods of heaven and earth,
and by the gods of the seas, the rivers, and the streams, and by
my valour, and by my prowess, that if it be Turnus that will
be victor, the Trojans will go to Evander's city, and that after
that they will not make war upon the Latins till doomsday. If it be
I, however, that will be victor, I shall not impose upon Italians
servitude to Trojans, and I shall not ask for myself sovereignty
over them, but unending peace and friendship between us for
ever."

When Æneas had uttered these words, Latinus looked to-
wards heaven and earth and said, "I swear," said he, with his
hand towards heaven and the gods, "by all you swear by, O
Æneas, till heaven will fall to earth, and the deluge come over
the world, this peace between Latins and Trojans will not be
broken, whatever happen in your combat at this time." When
they had settled their peace in that manner, they then offered
sacrifices to their gods.

The Rutulians, however, from the day they perceived that it
was too much for Turnus that Æneas should fight with him, were
in anxiety, and uttered great complaint. When Juturna, sister to
Turnus, observed upon Turnus the fear of the encounter, she
transformed herself into the likeness of Camers, a well-born
and valiant youth, and went about among the gatherings of the
Rutulians, and this is what she was saying: "Are ye not
ashamed, ye Rutulians, that one man should be given up in
battle for the sake of you all, the prowess of your host being no
better than your own! They are fewer in number than ye are.
Men for us there are not at all if we all make an attack upon
When Turnus shall fall, ye will repent of the meeting on which ye are now [bent]." Now, they all had a longing whilst Juturna remained of them that the battle should be attempted. He (sic) gave them yet another sign to deceive them, to wit, a flock of birds was on the shore before them. Another bird approached them, and all the birds took to flight before it; and it took with it the bird that was largest and most famous, carrying it off in its claws; and the flock collected after it, and wrested the bird from it by force, and hunted it away to sea. Now, when the Rutulians saw that occurrence, they rejoiced greatly, for it was plain to them that the omen they saw was good. Tolumnius said: "Good is the omen, O Rutulians. It is in your manner you will deliver Turnus from Aeneas, and we shall hunt Aeneas by force to sea." And he said to them: "Seize your arms, Rutulians, and attack the men, and I shall go before you to attack them." Then a great shout swelled up from the leaguers of the Rutulians, and each of them seized his arms to begin the struggle, and Tolumnius went before them, and he shook his spear which he hurled into the group of Trojans that was nearest him. There were nine sons of Arcadian Gyllippus close together in that place, and the spear which Tolumnius threw struck one of the nine, and pierced him fairly through. Upon that, his brethren sprang up, and grasped their arms for the fray. The Latins sprang to the assistance of the Rutulians. The Trojans, too, the Arcadians, and the Tuscans rose up against them. A great shout swelled up there as the hosts engaged, and it was heard to the Venetians. The hosts were confused, and the sacrifices were interrupted and the peace was broken. Latinus fled to his city, and each one pressed to another. It was then that Corinna, a Trojan, who was sacrificing at the altar of the gods, aimed at the beard of Eubsus, a Rutulian, who approached him, a cast of a flaming torch, so that his beard and hair were ablaze. Moreover, Podalirus, a Trojan, killed Albus, chief shepherd to Latinus. Aeneas, however, when he heard the uproar, and the tumult that had broken out in the leaguers, rose up, and raised, and stretched forth his hand with no weapon in it, in order to keep his oath, and that the peace which they had made should not be broken.
ná d'fhéadfadh a shaol bruthaireachtach náois, agus ná d'fhéadfadh a shaol don náisiúin náois.

Tá an dtaighde, é an Tuairrenc an tuid, de bharr a shaol bruthaireachtach náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadfadh an saol dearthaitheach a shaol duine a shaol, ach is iad a shaol bruthaireachtach náois agus a shaol don náisiúin náois. Ní d'fhéadh
Æneas with his Trojans approaching them in his relentless battle-course, they were seized with fear and dread, and great fear came upon Turnus himself, and their fear was not groundless. For the assault which heroes and battle-soldiers, and valorous champions of the Trojans delivered on them was brave, heroic; and it was wrathful, fierce, thrusting; and it was bitter, merciless, angry, to avenge upon them the breaking of the peace, and the gallant men they had killed, after making sworn alliance and friendship with them. Heroic, dexterous, strong was the assault they delivered upon them. Many were the graves and lairs of heroes and of champions headless from the assault in the plain before Latinus' city gate. It was there that Trojan Thymbraebs killed Rutulian Osiris, a battle-soldier. Mnestheus killed Anchetus, Achates killed Epulo, a king. Gyas killed Ufens; also Tolumnius, an augur, fell there. It was he that broke the peace, and threw the first spear into an assembly of the Trojans. Æneas, however, did not wound anyone at that time, nor did he direct his attention upon any man, but was seeking Turnus throughout the line of battle to fight with him. When, however, Juturna, the goddess, sister of Turnus, perceived that Æneas was in quest of Turnus, she mounted the chariot in which Turnus was, and she put Metiscus, Turnus' charioteer, out of the chariot, and she changed herself into the form of the charioteer, and she drove the chariot so as to avoid Æneas. Every way she would go throughout the line of battle, Æneas would come upon her track, all the while calling her with a loud voice. It was there that Messapus approached him, and threw a cast of a spear at Æneas. When Æneas perceived the spear upon him, he bent down before it, under the shelter of his shield, and the spear struck through the crest of his hauberk-helm, and broke the crest. Then his spirit, and his power, and his hero's valour came to Æneas, and he began to hew and cut down the hosts wherever he went round the line of battle in quest of Turnus, and he killed at once Sucre, a battle-soldier of the Rutulians. On the other hand, Turnus killed Amycus and Diores. Æneas, however, killed Talos, Tanais, Cethegus, Echion (Onites), Menoetes, and Murranus. Moreover, Turnus killed Hyllus. Æneas killed Cepheus. Turnus killed Creteus, and Æolus.
All engaged vehemently in fighting, and the battle was lost to the Rutulians; and since Aeneas did not get home an attack on Turnus, for Juturna brought away behind her a number of Trojans that were fleeing before him, this is the plan Aeneas adopted. He went to the top of a high hill, and his chiefs and his hosts were assembled unto Aeneas, and he said to them: "Out of your city which you see issues every evil to us. Let us go and take it for ourselves, and let us advance upon it. Let us blot out and raze the city, and let us give it to the flames, and let us forcibly demand for ourselves peace and friendship, and let us not spare them, but take into our consideration what evil they have done to us, and let us do them every evil until Turnus come to us in battle, or until friendship, or at all events peace, is extended to us."

When Aeneas had uttered these words, all pressed with one mind towards the city, and they killed every one whom they came upon outside the city; and they pressed forward, some of them filling the ditches, others breaking down the walls, and placing ladders to them, others setting the city on fire, others shooting stones and armed the strife, and rebels peace.

When queen Amata saw the Trojans taking the city while the Rutulians did not fight against them, it was clear to her that Turnus had been slain, and she betook herself to mourning, and weeping, and great sorrow, and she placed a halter round her neck, tying it to a pillar, and she killed herself in that manner. Latinus was sad at that deed, and the people of the city, and all in that place were gloomy; and Lavinia, too, made great mourning, a-wailing for her mother. She tore her head-gear, and her hair, and she herself scratched her face.

At that time, however, Turnus was without in pursuit of some Trojans that were repulsed before him. Saces of the people of Latinus approached him in full flight being wounded by an arrow. He was shouting and wailing, and this is what
he said: “Turnus,” said he, “miserable is their plight in Latinus' city now with Æneas crushing and burning them, and Latinus with no hope of getting help from any one else but you. Moreover, Amata the queen has killed herself for dread of Æneas; and if it be not quickly succoured, the whole city will be plundered and destroyed.” Now that was a heavy tale to Turnus, and he was angry at his sister, for he preferred remaining in the city to being lured out of it by her; and he preferred his doom, keeping his honour, rather than his escape under disgrace. And he leaped fiercely, indignantly from the chariot, and he made a furious onset, stout and steadfast, through the line of battle till he reached the gate of the city, and he said with a loud voice: “Rutulians and Trojans, do no more fighting now, but allow me and Æneas a combat in your presence, and your peace will be undisturbed; whichever of us shall escape out of that struggle.” Now when that proposal was heard to be uttered by Turnus, they prohibited the fighting, and each of them parted from the other, and they left for Turnus and Æneas an arena at the city gate; and each of them parted from the other, and every one of them retired in every direction, and the hosts were in a circle round them, all of them watching the two fierce heroic battle-soldiers facing one another. And between them they fought at once an angry fight, and neither of them inflicted a dangerous wound or mangled on the other for a long time. Then Turnus dealt Æneas a fell blow, and the sword broke on the mail casque, leaving nothing in his hand but the hilt. When Turnus perceived that his sword was broken, he at once retired before Æneas, and Æneas began calling to him, but Turnus was very swift and Æneas was slow from the wound inflicted upon him in his foot, so that he was unable to overtake Turnus. Turnus was entreating his people at that juncture, asking for a sword. Æneas, however, threatened with death the man that would give him a sword. Five times they circled round in their arena, Turnus retreating before Æneas in it yonder, for he found no way of escaping out of it, for there was a lock on one side of it, and the city on the other, and the hosts of the Trojans between him and the plain outside; so that he had no way of retreat or escape but to
remain circling about in the middle of the arena with Æneas behind him a-hunting him. Since Æneas was unable to overtake him by speed, for there was a soreness of the wound in his foot, which spoilt his running, Æneas took a spear to transfixed him, since he could not come up upon him. Æneas hurled a cast of the spear at him. When Turnus saw the spear coming upon him, he retired in flight to the shelter of an olive-tree sacred to Faunus which was in the middle of the arena, and the spear stuck in the tree, and Æneas ran to pluck it out of the tree, and he could not pluck it out, for Turnus had recourse to Faunus not to permit Æneas to pluck the spear from the tree in order to wound him with it; and Faunus enclosed the spear, so that Æneas was not able to pluck it out of the tree. Now at that juncture, came Juno, the goddess, sister to Turnus, to assist him, and she assumed the form of Metiscus, charioteer to Turnus, and she put the sword of Daunus in his hand, for of the host no one else dared to give him a weapon. When Venus saw that a sword was given to Turnus, on this account she came to the assistance of Æneas, and he plucked the spear out of the tree, so that each had a weapon, to wit, a spear in the hand of Æneas, and a sword in the hand of Turnus. It was then that there came signs of death and of an evil shape upon Turnus, to wit, from Hades to Turnus came Diæ in the form of a bird that frequents graves, and it began to flutter round his head, and to bear him off. When Juno saw that, she foresaw Turnus' death, and she tore her hair, and rent her lace, and smote her breast, and gave vent to her screaming and loud wailing, and said to him: "Beloved brother," said she, "that is an omen of death, for you the gods have abandoned," said she, "and I can do nothing for you now"; and she then turned her back upon him, and went from him unto her own place.

Æneas shook the spear when he got it out of the tree in which it had stuck, and he came against Turnus and said to him: "Turnus," said he, "not a contest in running and retreating is it meet to wage, but it is fighting with weapons front to front bravely. Turn back to me, and do not flee from me, if you have pith of strength, or valour, or prowess; for
though you flee, you will find no protection for you before me but death for you at my hands, unless you go to the upper air upon the wing, or unless you go to the depths of the earth before me.” Turnus then turned to him, and shook his head at him, and this is what he said to him: “You have no need of uttering many words to me, for I have neither energy nor arms sufficient for a good reply, unless the gods grant them”; and he then looked round about him and saw near by him a stone pillar for joint marking of boundaries, requiring twelve of the men of this last age to lift it. Turnus took it on his palm, and ran with it, and hurled it at Aeneas, but the stone did not reach Aeneas at all. Great fear took possession of Turnus then, and he knew not what to do, and he had no means of retreat or avoidance at that juncture, and he betook himself to looking at the distant city and the Rutulians. Aeneas, however, shook the huge spear that was in his hand, and hurled a cast of it at Turnus, so that it went through the sevenfold shield and through the triple-looped hauberk, and through his thigh, and Turnus fell with his mouth upon the ground, and the Rutulians shouted aloud a great shout. Aeneas, however, drew near to Turnus after that, and bared his sword, and Turnus began to entreat him: “Thou hast conquered,” said he, “Lavinia is thine, Italy is thine, and thou art the victor; and show pity to the old Dan Dumnus, my father,” said he, “since thou thyself hadst an aged sire like him, to sit, Anchises. Give up to him my body for burial to Dumnus—after it is stripped. Remember not against us thine ancient hatred of us. The Italians see that thou art the conqueror, and that the victory is thine.” Aeneas was silent after that, and his mind took pity on him, and he purposed to save him. But Turnus made a movement, so that Aeneas saw round Turnus at that instant the girdle of Pallas, son of Evander, and he was seized with anger and indignation against him, and then said to him: “The quarter you vouchsafed to Pallas, the peerless youth of Carthage,” said he, “I will extend to you.” Aeneas then ran his sword through him and said: “Pallas gives that wound,” said he. So Turnus died forthwith; and Aeneas brought with him his arms and spoils, and he gave up his
THE IRISH ÆNEID

...body to Daunus for burial. And Æneas then entered into peace and a marriage alliance with Latinus, and married Lavinia; and he was in the sovereignty of Italy for three years. And after that Æneas died; and Lavinia bore to Æneas, after his death, a son named Silvius. Now, Ascanius obtained after Æneas the sovereignty of Italy for the space of thirty-eight years; and Ascanius married Lavinia, and by him a town was built for her, to wit, Alba Longa; and Lavinia bore a son to Ascanius, named Julius. And from the seed of Æneas, Ascanius, and Lavinia have sprung Roman lords, and king-folk, and rulers of the world from thenceforward till the judgment-day shall come. So that these are the wanderings of Æneas, son of Anchises, as above. Finit, Amen, Finit. Solomon O'Droma nomine scriptit.
VOCABULARY

Ab, f., river. dochum na h-aba 1319, 1321. for bru na haba 1323.
ob, ind ob Trip. Asc. lii.
Aband, f., river. ns. aband 1397; abundant 1949. np. aibni 356.
gp. aband 1822, 2957. as. co habaind 1949. o rosachtatar in abundant 1951.
Acarb, bitter, rough. ns. 2014, 2198, 3048. dp. o fhotrib agarbaib 830.
Accebar, desire, fate? aga ta fis na todachaidhe 7 n[a] acobra (sic l.) 1245: tr. non indebita posco regna mecis fatis vi. 66: cf. robu accubur lat, quod praeparaueras.
Ml. -50*14; Laws v. 252, 8; i. 282, 28, O'Dav. 59; Cerm. s. clithar, where it seems to mean 'obligation.'
Adbulmor, vastly great, huge. ns. 964. dp. frisna tondaib adbulmor aib 241; Dá Derga 82. 
Comp. ba haible 632.
Ag, allaid, f., hind. ns. in ag 1714.
as. in agh 1713; beraif agh 277. as. aige alba 1703; na haig 1709. ac fogadh na haig 1715; ac cosum na haig 1717; cf. ag, cow O'Mulc.,
Aiichinte, acquaintance. dia aiichinte 1329. PH.
Aidiitii, f., confession, consent, recognition. ds. co n-aididin 1610; aidide, pledges Lim. 3046; atitiu nama, recognition only CG. 54, 8.
Aignies, arguing, pleading, prayer. o rochuala loib in aines-[s]a 758;
aines ITS. v. 156, n. 3.
Aine, compar. (= super.) of án, splendid. in tan tra ba haine ic tafant na fiadmil 727; do Nisus ic rith rompu 1951; do Abnias seolud co hBéal 934; in tan tra b'ain in gleo sin 2830: cf. In tan tra ba hane doib bith ic tocha thium tr. T. iii. 468; trath rop anius doib oc 61 LL. 126*30.
Airc, strait, difficulty. o rogabad airc de 2332; in tan rogabad airc de 2840. CF.
Airedach, f., cruise, cup. nd. do airdigh 962, 3 -ig 963. ap. eitr na hairdiogha 965. Asc. xxvi.
Airegala, principalis, praestans (Asc. xxv), amoenus H. Lat. Lives: rigain oiregda 376. guth n-o. 2955.
Airithe, certain. Asc. xxvi. do gniam airid do Tro. 2047. do gniat airid airite cinne 2082: cf. denaid airithe de seo L.B. 306. denud airithe die 89, be ye certain of this Lim. 722. ind-airithe, to a certainty 2352 (so Dr. Stokes in reply to query). for construction, cf. ished ino doigni coloidi dib Wb. 8*9.
Alsad, slackening sail. ni raibh nech dib i n-alsad 1018. all sad (allsach, shorten sail) HS.
VOCABULARY

Cudromaimigim, I make equally heavy.
Cudromaigh, pass. subj. 3 s. cudro-
maighth 1094. ind 3 s. 1094.
comthrommaigh Contrib. com-
tromugud Fr. Gl. 903. Wtb.

Cummaide, shapen, shapely, at
imda dono bar caem seach corra
cumaidhe 2461. Contribb. TT
727. fir chunabhalach chumaite
Sat-Obair 73375.

Cummashe, (1) miling, mingling,
(2) confusion, (3) encounter,
fight. (1) a cummase a namad
2292, 551. du cummase fri araili 1039.
i cummase friu 549. arna cummase
522. (2) rochuela in cummase
3009. is e sin buafrd 7 cummase
260. (3) a cummase na Grc 542.
Contributions: ITS. v.; RR. 147.
(3) cummase mor AU. 985.

Damned, binding, subduing, d’a
ndamned and 1414. Ir-T. iii. 440:
GJ. 506. It may be damned,
damnation.

Damr, f. company, retinue, party.
damraidh dachhalma na Tro.
2484. du damraidh dein CG. 166.
2; Laws; RR. 141.

Dar lind. [at-ar-lim, use sees, Con-
tribb. O. Ir. ata, da, ina. Mid.
Ir. atar, dar, indar.] and dar
lind 502. dar lind 2754. anddar lind
ba he 618. anddar lind 1927.

Dedlaid, he separates. Laws. gid
ed sin ce na dedlaidh ar comain
ort 354. grutes persolive dignas
Non opin est nostrae, i. 600.

Depreciate, earnest prayer, beseek-
ing (deprecatio), ag. dibrigoit
147.

Derrtan, storm. ns. dearatan 224.
dertan Lec. Gl. dia diden for fuacht 7 dearnad H. 2. 16, p.
335.

Dia, m., god. ns. dia 1225, 1798.
gs. re delb nede 350. as. ar dia
nime 148. ar de ni mimi 1376.
dia nede 2737. dia nide 2953,
2969. dona delb 2904. ns. de
na 574, 636. de 1302. dea
1000, 817, &c. dea 1494. ar fo
dea 465. ar dea 2956. na dea
np. na nede 68, 678, 848, 1502.
a dea 1025. dea 1384. dea
1683. na nede 2965. v. a dea
nime 1821.

Diamaire, secret, hidden, retired.
place. dp. a ndiamaire 1663.
CF.; Laws.

Dian, swift, violent, vehement,
preceps animi 2271. bliauth do
i laim D. dein MR. 248, 31; Gor.

Dibairgim, I throw, shoot.
pres. 3 p. dibruidig 2208. pret.
3 s. rosbrudic 2135. as. dibrugud
2832. inf. gs. dibraicli 956.
dibraich 1136. dibraich 1194.
ds. ac dibrugud 2217, 9, 3091.
for dibrugud 2807, 2861. dia dibrugud
2146. ocairdbhurc mul 5696.

Dicheltair, cloak of darkness, in-
visibility, quod demit ab oculis
Lat. Lives 8, p. x. cotlaid for
lisibility, quod damr ab oculis

Dibribud, secret, hidden, retired,
i dibrubag 2921. ns. dibrubag 2984.

Dichiogum, I expect, rest, put
place. dp. a ndichiogum 2969.

Dichiogu, expect, rest, put
place. dp. a ndichiogu 1663.

Dichnam, weakness, want of
power. ni fluid do d. 1257.

Dictium, Dictany 3200.

Dildun, solacing, consolation. ds.
gum 8, d. 810.

Dilig, unstinted, luxurious, non-
rarous Latin L., p. x. colaid for
feor dighainh in fhasagh 286.
dochum indheoir digdand Thrice
Hom. 34. Trip. fer-digum Laws
466, 4; 468, 13; diguin fecoir 468,
18; and diguing 466, 6—all mean
grass preserved for winter pas-
turate: later 'firm, steady.' cf.
re digainmdechta a dutchasa, from
the native dignity of his tribe.
MR. 258, 12.

Dil, end, (1) end, (2) end, (3) end,
(4) end, (5) end, (6) end,
(7) end, (8) end, (9) end,
(10) end, (11) end, (12) end.

Dilsighim, (1) I make over to, aban-
don to, cast off. (2) appropriate,
secure, (1) pret. 3 p. rodhilligseat
574, 3167. (2) past subj. 3 p. co
rodhillig 1697. (1) rodhat 7 rod-
rigisg tus MR. 206, 5, air rod-
rigisg-se mo r H. Min., p. 44.

Dilsighud, abandoning, forfeiture,
ns. dilsighud 2929. ds. dia
dilsighud 2943. do dilsighud
2975.

Din, protection. ns. ni fluid do
din 456. do din 579, 581. ar nion
354. as. rosiacht din 2124. nach
fuarat a din 2470. ni fluida
do din 3174.

Doroiseic, prayerful, dispirit-
ated. np. dibrisgich 2190. cf. ataim
dubh domhain dubriogaid socer
domnannac a ndubhail 7 a
ndogailis MS. Mat. 535; PH.;
LM.

Dith, loss; scarcity, want, need. ba
dith in fladhainnis 587. cf. dith
ana, scarcity of provisions O’D.
Gram. 587. Rinn e craitheadach dar
naimheidh | Gun robh dith
commandaidh iorine Duncan Ban
M. ed. 1892, p. 15, l. 6. need,
want Donlevy’s Cat.

Dithrhub, desert, wilderness. gs.
dithrhub 862; isin dithrhub 863.
as. isin dithrhub 1666. dp. dith-
rubab 1665. fon dithru, to the
desert Tur. 110, c. e.

Ditiiu, f., protection, defence. ns.
ditiiu 1662. gs. sciath ditih 1775,
3395. as. in ball a fuggeadda (so
P, H.) 579. di-em, tueir Aix. sc.

Diuagraigh, shouting, ds. ac diga-
1234. a. diugairi 3109. fem. in
Goed’ 14.

Duathgaimim, I mass together, put
close to, press. pres. 3 p.
duathgaidh 335. pass. pres. 3 p.
duathgaith 221. Lm.


Doberim, I give, place, put. dober-
ait a laim fri, they avoided 137.
cf. doberhe derr mfr dubbhlicaibh,
he renounces vices K. s. derrna.

Dochair, misschance, trouble, ns.
na rub lagad gach dochair fegbar
296. ni hanachaidh dampa dochair
a d’agail 1254. as. gan dochair
3343. gs. fri fulang gacha
docrach 261.

Dochraud, he went (di-co-feath)
cin coccus acus as am Trae,
how they prevailed against Troy
406, 476: cf. docius for, was over-
come Eruta ii 152. dochtraf =
achtaar, they reported 2747.

Do-eragraigh, impenetrable 2015:
hence doi-eradna K.

Do-gnt, I do, make, used passively
243. dorosat 3247.

Do-imtheicth, impassable 1296.

Doinenn, f. bad weather, storm,
ainsir germdh 7 doinmin 704.
i n-aismir doinia moire 797: cf.
Z’s 778. Doinenn mor isin bia-
ain sin AU 974. Fluich doinne
mor 1937. Doinenn mor i m’Eirinn
1094. Fluich doinenn mhor 1107.
<table>
<thead>
<tr>
<th>VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Domain.</strong> (1) deep, i ngild domain 1949. (2) depths. i ndomu in mara 257.</td>
</tr>
<tr>
<td><strong>Do-maisech.</strong> unbeautiful, ugly, unseemly, discreditable 1580.</td>
</tr>
<tr>
<td><strong>Domenmain.</strong> dejection 1543. cf. d omenmach, dispirited, deserted CG. 42, 21.</td>
</tr>
<tr>
<td><strong>Drésachtach.</strong> crunching. roclos drésachtach 2488: cf. Wtb.</td>
</tr>
<tr>
<td><strong>Dresednach.</strong> grinding, crunching. rochun crushdach.</td>
</tr>
<tr>
<td><strong>Droch-.</strong> bad, evil, ill. arochclach, s rindins, crashin.</td>
</tr>
<tr>
<td><strong>Drochslacht.</strong> crunching. roclos drelomendair, dejection. drolomadair</td>
</tr>
<tr>
<td><strong>Ionair.</strong> deep, insilled. lomajn dein in broin 7 ra dtba run.</td>
</tr>
<tr>
<td><strong>Ag.</strong> a hiDdaib colg nilerl l. onrodos, dirie ITS. v. savage fhirileabais, without inflicting oppression 294, 15.</td>
</tr>
<tr>
<td><strong>Gom.</strong> the residence of his friend, Cor.</td>
</tr>
<tr>
<td>**tangatar ardi bais T alrochrachta 69r. drochrac,h cvil shape uirreas s nim 7 drochnennain do dichar uait 69r. ar ised dichls coir duit sDim 7 drochmeanma rora iai 576. cf. Ir. T. iii 440; MR. 294, 15.</td>
</tr>
<tr>
<td><strong>Echtarcleni.</strong> foreign race. dp. o echtarcalenail 1954, 1963. gs. as adj. to fhir echtracennail 2905, in fer echtracennoil 1596, 1. echtracennuil 2906.</td>
</tr>
<tr>
<td><strong>Doobra.</strong> f., gloom, anxiety. PH. deI in brin 7 na duiba 1299.</td>
</tr>
</tbody>
</table>
in that way Im. Br. 67, 25. O. Ir. fosodin.

Faitligim, I rejoice at, welcome. pret. 3 s. faltligis 1425. 1 p. faltligim 428. MU.; PH.

Painde, f., weakness 77. PH.; BB. 10'15.

Fairingud, perceiving. gen. fairigud 164.

Feimnertmor, mighty in effort, service, enterprise. feimnertmorh 1850.

Peis, feis, sleeping. gs. ar inghail feisi 1666.

Fell, f., treachery, (often to a guest). fri feall furri 788. AU. 1026 y., 1227, 1310. ar neden feile da muintir fein air 1328, 1388, 1395 n.

Fellaim. I act treacherously to, (for), pret. 1 s. rofeilis 2006. 3 s. rofeilis-samh orumsa 80. VSR.

Fen, self. Priam fen 37. foden 903. fodshe, ni dom d'cheol 1. 844. buden, e. b. 905, 1364, 1757.

Feachrach, fierce. na cencela feachrach-sa 893. I. feachrach-sa?

Feachraigim, I grow fierce. pres. 3 s. feachraig 935.

Feolbach, m., flesh-cutting, flesh meat. dognail feolbach imda 110. feolmaich K.

Fecora, f., bent, bent-grass, links. forin fecoraind fallain 1524. P.O'C. gives nom. (which he apparently confounds with 'shore') an fheora, gen. na fecora, dat. ar an bfeorann; cf. fecorain O'D. fecorann. i. faithche O'C. fecora i. semenn


Corn. s. itharna. foernin, rush-let Ag. feoirnean Sar-Obrain 237'22.

Feran, farm, property, estate O'D. co tuc a f. do E. 127.

Ferenn seoil, m., mast. ds. do ferren seoil 1125. isin ferren seoil 1131. fenn siul Lm. cl.; Hogan, Gc. 108. breisim na fenn siul TT, 868; TT'. 1416.

Feta, brave, generous, brilliant, heroic P. O'C. cona cathbarr feta fororda fuirri 1957. 3038 Ir. T. iii. 574; cf. fiathl feig feta foistinech MR. 182, 7.

Fetgair, whistling sound. ns. fethgair 2489. TT'. 2009. ic fad 7 ic fad-gair, shrieking and howling MR. 230, 20; Ir. T. v.

Fetgud, whistling, for fedgair 490.

Fo, used for im. robidis fo lamab na miled 1063. imna cathbarr-sea 2603 = fo cairgib 155. fo mua mac-sa i. im Pallas 1874, 1923. roindis doib inni fa raming 2378. adnaghaidh na Tro. co maidin fon dunadh? 2883. common in later part of AU.

Fodbugud, stripping, despoiling, tarna hodonbugud 3106; cf. ni fodbuged fannraige, he did not disarm feeble men MR. 302. and the gloss on BB. p. 477, fodb. i. gearrad no teagasd. fodb MI. 22'2, LU. 6274.

Fogal, almost white. ate some fata fogal 1929.

Foisigtim, I draw near. pres. 3 s. foisigtidh 2539.


Foilliugad, slow retreat. rosegul foilliugad 2333. vestigia improperata referit ix. 797.

Fo-ind-fheach, little heeding, attending, reckoning. np. foindmheithi, reckles 2013; cf. Lm. 2455, 2533, 4. 2649.

Fordim (foruth), I succour. pass. pres. subj. 3s. mine foithri 3114.

Foiliothe, woods O'C.; K. dp. o'othrib 830. fo othrib CG. 58, 17; 60, 5. o inis foithreamagh, woody MR. 104, 7. ba mianlagad mogad ar fandalatha foithreamaig fheidhda ga fossilseadh 238, 3.

Follumneugad, m., ruling. oga follumneugad 1237. Laws; PH.


Folnamneige, hovering, fluctuating. for. 1133, 1174, 1279, 1975, 2597; ic foluainnech 3162; from fo-ur. I fly Al. 597; rel. 3 s. foltin. Asc. cliax.

Folar, sinis Ml. 64494. end, top, summit Lm. W. goror. sech foror air taimin 1466.

Foillrib, s., great gladness. as. dobera forollaitus 694.

Forisech, prosperous, of good omen. 7 ag Tiraidh 7 ac Troi. ba forisech 402. Prof. Meyer, Contr., reads for bisech (two words); but cf. conad de sin robreghas na bruige borbadhain ainisbigh: hence it happened that the rough unprofitable farms became productive MR. 100, 15.

Forcelteth, m., prime of wood Atk. Introd. BB.; wild blossom? ba cosmail 10 forcelteh caill ceiteinn 1926. cf. ba cosmail fri
VOCABULARY

214

cleithet ceitmain no fri sian slebi
cether a da grad H. 2, 18,
1871. Ir. T. v.

Fordal, error, staying. i. sea-
 ranging P. O'C.; O'C. ; Gor. fordal
conaire 194, forford 1236.

Forcéen, f. great violence. d'fh-
logeo-regin 2437. cf. ni ar forecin Al.
898. PH.; Laws.

Forgarb, exceeding rough. co
forgarb ainsergach an diardaigh
1345.

Forgránda, very horrible, hideous.
ba forgranda in conair 1296.

Forlóisich, enkindled, blazing.
ns. dual. a crais forlóisiche 489.
CG. 154, 12, 156 u. w.

Forlónd, oppression, excess. cor-
bo forlán 2970. PH. ; Lm. cf. an-
im-thorlan Wtbg. rob forlán
MR. 246, 19. overpowering GJ.

Forneid, urging, thrusting; rushing
motion. f. na long 180. O'R.;
Colossians ii. 18. Bha forneid
aig Már gu daingean, Cumail
aingil risna Fhianr. Sar-Obair
344, 11.

Forniata, desperate, furious. ba f.
3048. co forniata, valiantly MR.
214, 7; PH. ; K.

Forragim, I overwhelm Ir. T. v.
forragim inf. hence inf.

Forrhach, overwhelming, over-
matching, attacking. oppression.
aga forrah anis 259. o'donnaic
Énias Daire mh for forrah do
Anteallus 1116, i. fairneart O'C.
Forrhach, violence HS. an un-
governable fit P. O'C. killing,
slaying, slumbering P. O'C.
attackng ITS. v. ccorla f. fr
forrhach 7 ar forrhach 7 ar inmaraid huid 7
lánchabhaid 318, 6. forrach 7 for-
ccead 7 fórghdhirchacht na fénnead
238, 4.

Forrán, assault, oppression. ns.
forran an tóin anáus 246, 260.
onfain TT'. 827; SR; Gor.; PH.
LL. 92.

Fortail, strong, predominant, vic-
torious 1241, 1815.

Fortrón, very strong 1018, 1098.

Fosad, habitation. dia targa [do]
fosad-su a n-Ethaill 1877. O'D.
robag fosad, landed CG. 48, 5.

Foschn, steadfast, steady, placid, a
fhiain fhiain fosadh 1850.

Fot, length. ns. is e fót 980. ds.
ina fat 418. ara fét le 1157. as?
for fét a fóigir, away to sea 2986: cf.
K. ; and the colloquial phrase, a
fet Erenn, far, very far: cf. ar
fud Erenn CG. 212, 3.

Fót, m., sod, land, soil, glebe
P. O'C. do cuingidh in feit bioc
1528. fód i. in t-indt, the place,
the farm O'D. Laws v. 362, 11
(where tr. 'increase' = tintu). 
est for 7 indgaim, both lands and
and crops v. 360, 21.

Frecra, answer (frás-aigh). fem. is
fr. dorat Zén. 1237, 1259, 1844.
2602. mas is e fóthar 416. for a
frecra 1972. dia frégria
1076. darochtar uil do fregra na
a bhi agin CG. 74, w.

Frecra, answer (frás-aigh). fem. is
fr. dorat Zén. 1237, 1259, 1844.
2602. mas is e fóthar 416. for a
frecra 1972. dia frégria
1076. darochtar uil do fregra na
a bhi agin CG. 74, w.

Fregart, id. ds. aga fregart 811.

Frettech, foresaying, foretell-
ing, vow (fristiogaim) Laws.
O'Dav. 998. dobeir fretech 1123.

Fruithallam, I attend, minister.
pres. 3 p. nosfrithallam 2864. pret.
3 p. rofrithallam 842.

Fruithalp, f., attending to, pre-
paring. ica frithhalp, observing
him 2623. ac f. a tighi, supplying
his house 1727: cf. ara ritholmu,
for his supply CG. 50, 6, 7. ica
frithhalp dona muralb, assisting
him from the walls 2333. do
frithhalp P., to engage P. 2539:
cf. in mesargain 7 in frithhalp
tuac D. fri D., repulse CG. 188,
10; 253, 28. dober frithhalp
fair 2622: cf. ni fheir frithhalp
oro, they cannot be resisted MR.
156, 2. fr frithalp catha 1861.
ac frithhalp in catha 2058: cf.
LL. 1256, 256, 12. is e frithhalp
frecra dorat A. for 410?

Fruithalmach, attentive, alert, wary.
batar fiamachaí frithenteach 2064.

Fruith, thing found, a waif O'D.
ba fo leo in frithi fuaradar 360; Ir. T.
ii. 541. Ir. T. v. Laws.

Fruithocun, f., harassing, hurt;
offensio. Asc. cxxi. ns. frith-
organ 1757.

Fuabartach, attempting, assault-
ing. as. trethlaoch nach us huair-
2147.

Fuadach, driving a vessel out of her
course. McA. dobeir in geath 7 in
sruth fuadach for inach amach
2556: cf. G a sruth-fuadach as
áite Sar-Obair 3013.

Fualasach, m., grove, virgula
Aen. ii. 23. ns. 66. for f. 76;
Wtbg. ; RR. 177; Asc. cccxii.

Fuair, I found, got (pf. of fogail), I
b. nach eog dofruarus 2602, 2 s.
fuarais 659, 1427; dofruarus 1375.
3 s. fuar 128; ni fuair 1075,
3130; nach fuair 2066. 1 p. fuara-
mar 430. 3 p. fuaradar 360, tar
2690; dofruarar 449; nach fuara-
2760.

Fuait, m., bier. Lec. Cl. ; O'C.
ns. co tugad for lar in fuant 2766; ni
d'[fr]uaidh 2899. as. goim fuait
2705. CG. 210, 2; MR. 316, 14.

Fuaetsaim, I seize, carry off. pres.
3 s. rof àithaigh 2858. Wtbg. K.

Fulechda, bloody. fulechda 914.

Fulitech, bloody. lanfhiulitech 491.

Fulilde, bloody; blood-red? a corp
fulide 523; 7 se curda fulidi 580,
614.

Fulred, blood. isin fulreidh 1053.
fulriachd LU. 1094.

Fulangim, I endure, bear: allow,
support. pret. 3 p. corların-
set 1884. pf. dep. 3 s. ni losgairn
do 2114. inf. fulang. ns. ba haidh
fulang 2370. ds. de f. 194; fri
f. 281; ica fulang 3554. gs. fulang,
used as adj. ní' bo fulang duind
(MR. 162, 10) 554. ní' fulang do For
A. 2255.

Fur, watching for, preparing for,
awaiting. f. fur in catha 2422. a
fur in choromairc 2941. PH. ; Laws.

Furachair, watchful, wary, furaceh-
air 991. co. f. 1099, 1113, co
furachair 2539. np. batar fu-
reacha 2063.

Fureabruth, m., watchfulness. ni
ful f. ac cinn 2081.

Gabaim, I take (stem often geb).
gabail oraid ar cign ar n-Edail, to
get the upper hand of us by force
in Italy 2254: cf. ar na ragach
for T. iii. 241, 1. 199; ITS. i. Index;
Tain LU. 56z. amal dogad
fair 1449. ni dulúg gabail again;
to help us 1860: cf. LL. 2942.

Gaillim, storm 101; in g., 728;
Three Frlg. 72, 2.

Gabálieach 2486, invading, con-
quering.

Cáid. danger, peril; want. is gao
mor ic luith in choblaigh 1270.
Doeirich gadh mor 7 guasacht
Celt. Rev. iii. 18, 26; Gorn.
Gádhrach, withes. ns. dogni gádhrach 244. selan gádhrach, rope of withes Lm. Br. 67, 33; 70, 19: cf. gat AMC.; FÉL: Laws.

Gáirm, calling, name. do gáirm 783. léigide trí garman fair 2656.

Gallia, pillar-stone. adchi gállia comurine eric 3180. Gall, pillar-stone Corn.

Gámmidc, sandy. in caemtracht gámmide 1473.

Gann, difficult, bitter, ganneth as cach air (sic l. 226): gann .i. goirt no decamhach O'Cl.; O'Mulc.; P. O'C.: cf. ric in gilla gusmar gan L. 640. gnim ní gann SR. 3140. gand gath glas Lm. T. iii. 48, 15; but the reading may perhaps be gan as in text: cf. sian-gal na suainem = sian-gal inna tet, scream, shriek TT. 1420, Index. gal, puff, breeze ITS. v. 118, n. 6.

Gárasd, f., bachelery, company of stripings. ns. in gárasd 1157: cf. gárasd grímaraid ganarámach MR. 144; S. Górn.

Géigda, striping, youthful. in gárasd gealaidh sin 2657.

Gélán, lightning. tene gélain 102. an tene gealán 225, 729; Ann. U. 1506; MR. 112, 21.

Géim, gem. do géaim 374.

Géránnach, complaining 1213. Lm.: PH.


Giallaim. I slash, scourge? roghallá gail 2572. roghallá gail 2573. cf. tairb dathachta in ngiaildáin aga TT. 154, 3. da ngiaillúin a gail meafluxt, owing to her fury v. 154, 13: in adh in ngiailldáin a gail mearaucht, the cow excited by her fury of madness v. 154, 11.

Gin., m., mouth. as. fo gin gr 13. gp. cet gin 1409. in gach gin 1409; Trip. FÉL.

Géisir, m., fir. gs. bili giuis 273.

Glac, f., hand, grasps. dp. as a

Gláig, m., tirl, conflict. ns. in gláig, dárchaidh 1097; fofdáiglaidh 149, 2505. as rochuirim ar ngleog 2733. d.s. as gach gáig 195; isin gáig sin 2623, 2827; cf. re mandar in ngealaidh MR. 194, 6: toicte in ngáig 241, 3.

Gleteny, f., strife, battle. gs. is cuindhidh udra 7 gledín 752. Írís ci. 42.

Gnathenngum, wonded dexterity at arms, valor 2513.

Gnóthaigim, I win. pres. 3 p. gnodhnaigh 2814. dognóthaigme, I won, H. 1, 10, p. 4. 1. I succeed, prosper, gain, or profit P. O'C.

Golgaire, shout of weeping. rochualaidh E. in golgaire 1401. dochualaid in gairgh 7 golgaire 528.

Golgaire Fraich McFidheigh Mr. 2, 16, p. 655.

Gor., pus. glanaid a gor a om asa rosc 175. ds. in Wth. Ir. Gl. 255: cf. Atk. Intro. to BB. p. 15.

Grád, grade, degree; rank, order. gs. fer grada, officer 2098: cf. aces grada, nobles Lm. Br. 66, 5. ap. srigrada 2099. dp. ina gradaib, according to her rank 1627; cf. dochuaitho do gradaibh, received Holy Orders AU. 1105. le gradaibh flachta, with the office of a sovereign L. na gCearn 70. fer grada, confédé AU. 1274. aces grada fein, own retinue 1291. aces gradaí do eibiltin 1048. minions, 1187, 9. aessa grada, trusty officers CG. 62, 3.

Grán, horror Wth.; PH. as. co gnúlain 487, 532.

Gránáidecht, horror. ns. gránáidecht 1508.

Gredan., m., turmoil, tumult, exulting shout. as. gredan 179; gredan 3008. ns. gredhan 2753: gredan 1667. CG. 86, 26; 178 y. Lm. T. vi. 813; Ag. adj. gredanach, piercing. an nuair gaighgul grednáigh CG. 96, 3. S. Obair 2019, 2022. 1524. 15334. 14829.

Gréasaim? I urge on, stimulate. co ngreaisaid (sic corr.) 1113. Wth. PH.

Grinnel, bottom (of sea, lake, etc.). gravel, ns. co grínnell 1395. CF.; K. Sar-Obair 3302.

Grianbrug, in pl. Elysian plains, Elysium; underworld regions generally. dp. gusna grianbrughaib 1199. is gr. 4259. is na gr. 1325, 1328, 43, 1394, 1422. ap. gur rìachtar grianbrug 1416. tr. 'gravely hillochs' Ag. 6257; but cf. tús u i grianbrughaib Parduis SR. 1868.

Gruca, wrinkled 1686: cf. grucannach Wth.

Guineach. having wounds, causing wounds 2486. Ionadghinech 2494.

Iarcaim, a remote aftertime, distant future. co hlarcaim 1396: cf. co híthecín Ir. T. iii. 199, w. Im. Br. p. 5, 10.

Iarfiágim. I ask, inquire (de): [laim na-fo-siag]. pret. 2 s. ro- tairfaigh 666. 3 s. tairfaigh 901. tairfaigh 404, 8. roiarfaigh 1317, 1332, 1404. inf. tairfaighdis 714.


Iardnaide [iarnadae GJ. 507]. adj. of iron. tor iardnaide 1398. guth iardnaidh 1409. subst. rochuir iardnaide a n-arathar i n-amaib catha 1764.

Iarraim, I ask, seek, wish for. pres. 2 s. iarr 1594; iarr 1653. past subj. 3 s. co riarais 1533. inf. iarrad, seeking 630.

Idna, weapons. i gair Cór. An. 121. Asc. cívil. ap. rogarbas a n-idna catha 2478. cf. coanarghaidh híra arda, Alex. 9. tuascadh ar na catha os aird, they raised their standards CG. 154, 14. araidh a n-árd-choileach. MR. 184, 9.

Id-naicim. I give, lead, escort Lm.; VSR. pass. subj. pres. 3 s. co roidhdaithe 2670. inf. idnaicul. dia n-ídneacul 2902. dia idnaicul 2686. do idnaicul P. 2712.
VOCABULARY


Imaithber, n., counter-reproof. bai atithber imaithber (sic) 1.) 2886. robri tra aithber imaithber oca muinterfairsium M. Uillix 236 and Index; Trip.

Imchoiméid, guarding, aga imcholmeim 110, 2291. ie imeinoid in chuirp 2680.


Imchoirtaidd, bearer. ns. airm-imchoirtaidd 2679. eidi marhmu leicis h'imeachochtithd do oc? why hast thou let thy bearer die? Lm. 105.

Imdemin, uncertain. is imdemin in raed e in comrac 2911. leg. imdemin Laws i. 186, 1. c idimdem, though it (the matter in dispute) be uncertain Wb. 9718.

Imcleach, terrified, very timid, sore afraid. n. imcleach 163: inmeaglaig 179: cf. immealc GJ. 507.


Imgabaim, I avoid. pret. 3 p. roingaibseit 1461. Wb. inr. imgabail. ni ar t'imgabail 813. ar ingabailfeis 1655. for ingabail Bn. 3042.

Impid (im-shluide), intercession. o rocinmidh A. impid for Laitin 1660.

Imráidh, m., meditation, thought, resolution. ns. (for as) cuir uaid int imradh 801. np. robchar inda a himraitib 874. dp. forna himraitib 1158, 2772.

Imràiteoch, full of thought. ba aimach uireglach il-imràiteoch 1796.

Imrim, f., going about, riding: a imrim each 1551. Trip.

Imrind, pointed, furnished with points. da steig aithi imrindi 1956. Wb. has 'spear?' v. Laws. cf. eraid alaind imrind MR. 78, 6 and refl. GJ. 524; Ir. T. v.

Imroll, error, straying: miss, mistake. ni telgigh urchar d' (leg-n-) irruill 2833. norbar sa n-imrull, they had killed in error Ag. 7872. oir ni tabharluur urchar n-irruill do eachtar dlb MR. 278, 14. urchar n-irruill, a false throw ITS. v. 162, 1.

Imruagad, m., attacking, rout; flight na adhaid san irruagad 2886. K. ar im., on an encounter AU. 1383. defeat 1398.

Imrusgal, wrestling ir imrusgal 1419.

Imumailte, dispersed around, resonant, far-reaching. as. guth n-immailite 2955.

Imseoithad, hopping, leaping, trimming. arna imseothadh 173. TII. Wth.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.

Imslan, quite whole, scathless, dorosaid do muintar islan chucad 301. tusa co harmada 7 co imslan MR. 308, 8; SR.; Gorn.; Trip.
Leborbar, f., longboat. gp. for lar a leborbar 245; cf. longa 7 lugbarca TT. 112; Corm. Tr. 17.

Leithmca, eager, desirous, greedy, leitmeach 2827. np. leitmeacha 1909, 2457; Lm.; CF.

Léadb, hurting, wounding, weakening. robai lened na gona ina chois ag milliud a rotha time 3145. Fei. (older ref. Wtb.; SR.; VSK.; S. D'Av.). and perhaps Corm. sub claruiu).

Leod, mangling, hewing. ac leodh 546, 2239. ica leodh 2501. for leod 2513. fri leod 7 fr. letrad CG. 163, 16. gur laosear in leithchus MR. 2928. ir. T. v.

Lesagaimg, I attend to, aid, heal; provide for, supply needs of; rear, educate. imp. lesaig 647. 2 fut. 3 s. co leseogad 2095. inf. a leudh 644.

Li, colour, splendour. o li serce 350. the sheen of stag's mane, child's hair, &c. SG.

Liacht, wretched. is liacht duit 2901 Wtb.

Liag-delt, brooch. liagdelg oir ara bruinde 1931. lia-delt n. RR. 126.

Liathrot, f., ball. ig ain liathroti 1553. Wtb. K.

Libar, pole, lever (levare), but z. Mcb. dp. libarib 2208. contis ix. 510. liubarb ÓR.

Locharthe, laceratus. fut. lochtheair ir. T. v. stripped, bare K. 7 se locharthe lethbaiti 268, 7 se locharthe lethbaiti 2335. lochar i. leadrad Ó Neachtan. gian lo-crugad, uncheckted MR. 224, 20.

Lothragad, immersion 1902. lattach, slough, puddle; loddach, morass Songs of Summer and Winter.

Luaidhren, vagary. cen robai forin luaidhren-sa 932. luaidhren, vagary Armstrong; vagrancy O'R. luaidhrennuidhe, vagabond Connys. luaidrach, luaidrach, braith, rumour, report, common talk P. O'C.


Lugaim, luigim, I swear PH. luigim fa laim sin righ BK. Panagh. 108. pret. 2 s. rothgnis (sic L.) 2905.

Luir, f., laurel. ns. 1495: a mbarr na juire sin 1498: ds. mind do luir 1027; on luir sin 1499: clrand-lair Ir. Gr. 514.

Luth, tongs; grappling-irons? O'C., Mann. ccxxiv. n. go slagranabhi 7 lutibh aco 2508. with prothetic s sibhl, an tuath O'D. trasgard slagrandh 7 sibhl 2529.

Mao-all, echo, son of a cliff. robai a macalla isna trachtai 992. Wtb.

Maccamacht, youth. gs. arai maccamchaita 1773. ds. ar maccamhdhacht 1778. co maccamacht 2388.

Macoddacht, youth. from 7 to 15. gs. ingen macoddacht 2535. not declined Wtb.; TT. 1085. n. but gs. maccodacht CG. 42, 16; 78 y; 138, 8.

Mao-cromond, fair fight [sought] by a youth, youthful combat. frith alim a maccomlaid 2570: cf. macgnímartha Find, youthful exploits of Fionn RC. v. 195.

Maethmarcoracht, augury, divination. nochor' chobair in maethmarcoracht 2099. gs. id. 2098: cf. methmarcorchadh Todd Lect. vi. 39.


Maichnige, sorrow. dobenfadh m. dim 809. PH.

Mairg, woe (mo-oirc). ns. is mairg Greca 43. is m. Truiann 189. is mairg daima 456, 2683. 1. ba mairg do D. 1111.

Mairgneach, wailing. dochuallaid mairgneach in tshlogl 529; as adj. Din. O'R.

Mairgnid, id. rochualaid in mairg 1401. leg. mairgnig?

Mairgnige, id. ns. ba truag mairggiubh 60. gs. ba maor ngul 7 mairgnig 2342.

Mamchar, dexterous? powerful? dorochradar gleare leac leitmeach mamchar laimhtnacht 2827. mámas 7 mám, strength, might P. OC. mám i. cums na cumacht OCl.; Wtb.; Lm. alliteration suggests l. lámhar.

Marschluag, m., cavalry. ns. 1908, 1923, 2120, 2800. gs. marschluaghan 1919, 2116. ds. isin marschluag 1910, co m. 2803. in da marschluag 2805.

Mode, neck. co mbenad bon fri medi 7 medi fri arole acu 2230. bon fri medi aigi 2316, 2503: cf. Alex. 144; TT. 761; Ir. T. ii. 2, 15; FM, i. 330; LU, p. 89.

Méit, f., size, greatness, quantity. ns. med 2898. méit menm 36. meid seirc 671. as. med 462, 2427. as e a met 2329. ds. ar med a naír 713. ds. ar méid seirc le 403. isin rómeid ut 432. de méid a sherce 679. do méid fergi 880. do méid 1777, co méid 2387.

Mennmac, cheerful, high-spirited. np. comdís nertmeanmaigh 280. co haenmenmaigh 3088.

Mer, mad, insane; impetuous. in mer-trett 2034. Gorm.; cf. do macomlabh maerda 42, 17; 138, 7.

Messa, worse, had messa sa chach cein bheith ar nd ni blua slia 1743.

Meta, dastardly, cowardly. banda meta 2253; 2260. vs. glorach meta 2761.

Méithair, equative, as large as. aenbuah m. cathcaith Greda 162.

Midlach, f., coward. ni'm midlach-sa 2916. TT.; cf. Achta chena Nir midlach 7 nir mairgba m. gaiscuid reme iat na tanca-dar na habaisi, he had never before been a coward or lunatic void of valour MR. 222, 16.


Mind, diadema, insign. ns. barrin. i. mind cind 1557. as. bart do do do luir 777; Three Hom.; RR. 169. cf. Asc. cccxci.

Mochan, welcome, bene venias Lat. Lives i. note. is mochan daib 342. muchean duit sun 1870. Gorm.; Oided mac nU. 141, 175 n.; Three Hom. (no-tochen).
VOCABULARY

Rebrad, m., playing, sport(?). as. rebrad 2536. K.; Wb. from rebr. add to ref. in Gorm.; Ll. 87, 90, 2368, 2369, 2373, 2379.
Reim (i. baiduhean O'C.); troop, company. atconneach. In. remsea 319. dochaidt int en for foluanain fon reim sin 1134.

Reim, course, series. inn chruaidhrem catha 3045.
Rem-ec, premature death; i remeg 1454. amal bite lucht ind remeaz RC. xxv. 250. rc reim techid in n-Egret SR. 7540? O'D.

Rethinech, serene. rethineach 1223. rethinech 1226. co rithinech 1458. ba rithinech 1948. PH.
Rethinighe, f.-serenity. o tainig r. 1456. rethinech PH.
Retic, f. star. ns. retla thanmemach. 604: cf. retla mongach AV. 1018 w. np. retlanda CG. 42, 3.
Rian, way, method. ar ar rian, together at the same time 1694. AG. RC. ix. 490.
Rigdae, f. (m.), palace. gs. lucht na rigdae 409. but imedon in righdai sin 1557. maith in rigdae 395. ds. beith in rigdhail 2302. as. brisid in rigdes 365. isin rigdhai 1556. rig-dai i. righdeig Fr. T. iii. 443.

Rindaim, I engrave, carve. pass. pret. 3 s. rorainmigh 1446. CF.; Ir. T. v.
Riuthen, f. ray, radiance. np. ruith. 1467. i. taithneamh O'C.; Ir. T. v. ruithenna, resplendent MR. 183, 8.
Rim, room, floor, place, space. dp. ina rumaib 805. O'R. i. caradhromh na urlu O'C.
Rure, m., lord (ro-ce). gs. ruigh 1726. np. ruigh 616; Ir. T. v. i. tighearra, ruigh. i. ro airigh O'C.

Saideracht, archery. imuraib shoideorachta 1124. ac soidheorachta 1552, 2219. discharge of arrows AU. 27.
Said, sea, brine. K. ds. asin salil 168; m. in Feis.; phps. also in Ir. T. v. p. 191, 3. ar in saidle seardom An. 6252. tres an saidle searbhaid CG. 68, 28. air uachdar saile Sar-Obair 50,175.
Sal, sea, brine. tresin sal 240. amal sal 471; Feis?; RR. 131.
Samalchait, 175, p. 12. n either from samhain, likeness (of tooth)? or from sambhach: cf. coll. SG. sambhachd, dirt?
Sás co rith, halter. doibeir sas co rith imha braight 3102: cf. in sas co rith roinim Laws i. 174, 8. in sas co rith ro mbraith i. 174, 9.
Seannad, m., scattering, scouring. as. seannad 2536. seannadh 621: cf. fright, ITS. v.; Ir. T. iii. 536.
Seacht, f. thornberry, haw. ap. seachtbheag 160. seachfhuir, m., Din. seachfuiridhe, hawthorn, Hogan, Luibheanbhara 67.
Seochair, f. vomit. gs. slamaid a seochair 2543. as. rochtriamhr na s. 175, 8. in rochtriamh do s. 175, 3.
Seochair, m., tortoise, testudo. dorsonat seachbolg de sglaithe 2213. adj. seachbolcach Ir. T. v. Alex. 16, 247.
Seó, increase. i. metaigh O'D. seoc neimhe. i. iomad neimhe O'C. ba trom seoc nemi 7. amingeal 67 dubhaib 2481: cf. is tromsee accais 7 dubhaib 7 neime Alex. 297. is trom in seoc 7 int aiceil. in neim 7 dubhaib 7 in eccial, TT. 1496.
Seachtillite, sevenfold, ns. scath-ti 2495, 2948, 3031: vi filli 2543, 2627. as. triasins gair scathillite 3188. TT. 2044.
Seachtlegtha, seven times tempered, or smelled 2550.
Seagob, seagun, seagaid, beautiful-courteous, stately. for suairc sochruaidh 2367. dp. slesaib seagaidh 2825: cf. mor seagaid sacberach Alex. 135, cinuid suairc suairc chun sochruaidh sochruaidh segaid CG. 52, 20. ar slesaib sochruaidh sacberach suairc sochruaidh sochruaidh CG. 162, 4. seghunrioch i. fer ghonas segu, Corm. 41: i.e. deerslayer. Dá Derga. seagaidh, wild-deer hunter AU. 1175; Laws; v. SR.; GJ. 508. Sar-Obair 857, 15.
Seaguidneacht, statefulness, majesty. as. rochubailmuni do s. 363.
Selb, f. possession, property. ar selb, belonging to, in the possession of O'D. Gr. 293. rom-fugaitiara selb 866, belonging to him.
Selgaire, m., hunter. gs. i ndelb. banseagair 297.
Semeench, riveted. sleag semeenacha 1917. soighdil semeenacha 2826. seemann O'C. saigne sithrema
semneach, Alex. 7, saiged sith-remur seimneach Alex. 245. sléag semnech sithleabhr CG. 52, 13. sléag suarcli semnecha CG. 160, 26. seam-képta, rivet bent MR. 238 y.

Sedatu, old age 1300; Laws; PH. sentu Trip.

Seólaí, I sail. pres. 3 p. seólaíd 90, 136, 127. seólaít 192. impf. subj. 3 p. co roseoilais 888. impv. 2 p. seólaíd 941. pret. 3 s. rosheol 207; roselastair 1457. 3 p. roséalat 62, 594; rosheolaí 1458. inf. seólad, seolaid 934. gs. ní raibh aon seólaí acu 107. ní thuigse an 7 seólaí 139. ds. ac seólad 1464. for s. 1458. ar seólad 872, 2408. ap. impoide a seólaí 943.

Séit, m., way. gs. a tus seda 7 conaire 1798, 1930. inchoasc seda (7) conaire 604. a cend seda 2408. ac imheacht a seata 2114. ds. for a conaire 1828; Ir. T. v.; Wbt.; PH.

Sétriúch, f., strength. as. dorad seitríochta 2088. a seitríochta MR. 154, 15. from séitrich ir. T. iii. 538; T'TT; Im. Br. 293, 14.

Sia, longer. further. ní bhús sia 1743; ní thuig sia 2295.

Sian, sion, foxglove. ba cosmain fri sian 1936. sian sílínbe, foxglove Luibhealbhran. is dath sion. j. is breaoc, it is the colour of the foxglove: i.e. it is variegated LU. 13132.; Three Irish Medical Glosses, Ind. Sian Sliéib, mt. near Lough Foyle.

Stangaire, rushing sound. ns. s. na soíghe 2490.

Sínim, I stretch out. pres. 3 s. sínid (sic!) amal colg 1934; Ir. T. v. pret. 3 s. rosinh 3009. inf. sínid. as. sínthe 1101; ds. ac sínidh a lam 1315.

Síreacht, longing. dp. do síreacht aib 2340. Wbt. : cf. co tromosnabtaír síreachtail, with heavy yearning sighs RC. iv. 252, 8. síreacht T'TT.

Sithaighim? I repulse. pass. pret. 3 s. in air iathaid Gcric. 414. Wbt. 695. Thes. Pal. i. 533 ns.: cf. síthe frí curoshadh Lm.

Sliabrand, engine for hurling missiles? cf. brand i. aithinde Cor. Tr. 17? (sic FM. 1478). forind ac tóilin cloch 7 ag suidhlead sílabrand forna muraib, setting engines on the walls 2789. 7 ordalghit taiblaid 7 ferte go sliabrand 7 luithe ac o frithual in catha 2857. traiscead sílabrand 7 sloighi 7 sunu 7 oileach cloch 2209.

Slamrad, slobbering. ds. ac brucht-aig 7 s. a fhola 7 a cead ulchaim 161; cf. slimmad na fola, flakes of blood T'TT. 1046, 1316. slamma snaechta anignt SR. 524.

Slatbrat, harrying. fial fi xlat- brat i tir a 1746. ds. ag slat-brat 7 iadrad 530; phps. strong plundering, stoutfret f. slat 7 slatra i. loidirt O'Cl. cf. a slaod 1648; Ir. T. v.

Slat-tuarach, f., strong-smiting. ns. in tshlat-tuarach 531. as. in slattuaracht 1402.

Sméaracht, handling, Stauching. 'ga s-sméaracht na gona 1715. smêarachd, smearad, smearad, grooping, feeling, handling P. O'C. who derives the word from meer.

Snímach, distressed, anxious. ba snímach 1187, 1796.

Sobhurthanaich, prosperous 1481. sobhurthanaich Wbt.; K.

VOCABULARY


Sód, sed? turning, changing, mood. forin sóid sin 247. mod. sóid?

Sognumach, well-doing 1483. sognum Wbt.

Somáineach, wealthy, profitable. bid s. duib 2450.

Somenna, f., cheerfulness, self-confidence. ns. a soimenna 284. as. dorad somennin 2088.

Somusa, intoxicating. lenda somusa 375. AMC.

Somilis, sweet. biad rosmilis 372. PH.

Sorrhús, m., good-luck, success. gs. a comharra shoirhirua 1541. PH.

Srebnaide, membranous, filmy 1932. Ir. T. iii. 531; Ir. T. v.

Stiùir, f., rudder, helm. gs. a lemuina na sdìuir 1335. ds. for stiuir 2249. as. roghab fén sduir 1001. co ruc in sdiuir lais 1334. K.

Stóitraim, I steer, guide. pres. 3 s. sduiraid 1239. pret. 3 s. róistir 999.

Stocair, m., trumpeter. ns. robair M. stocairi 1273. as. fri stocairi N. 1747. np. rosinthea a stocairda educa 2290.

Stócaire, m., trumpet. ns. robair M. stocairi 1273. as. fri stocairi N. 1747. np. rosinthea a stocairda educa 2290.

Stócaireacht, trumpet-blast. as. rocnumset stocaireacht 1940.

Stoc, m., trumpet. ns. stoc 2287. róshannacht stoc 287; gs. guth in stiuic 988, 1047. np. roineanta stiuic 2196. np. na stiuic 535. Ir. T. iii.; PH.

Suidheach, setting, blade? a suidheach air a sind coورد urnd 1933.

Sutheine, f., eternity. ds. do suthine 144. Wbt. 1715; O'Dav. 1797; Asc. cclxiv.


Tairicim, I come; in pf. is completed. impv. 2 s. na tarr 1348. 3s. inthigmh nauchum-thing soilis in la 2110. fut. rel. intan tarqeabhus leo 786. past subj. 3 s. gid iat Greic nomtaraidh 437. co toraidh san chucu 1902. acht co tarraidh do chachadh aca tarq 2767. dia tarraidh leo chucu /Ennas 2000. tus in toiridh chuig 7 ona taraidh (?) 2175. perf. 3 p. air tarad 35.

Tairise, f., confidence. PH. ns. nir'be tabarta tairis 2064. as. na tabraide tairis 443, 2049. ds. co tairis 1610. do tairis-si 1651. arain tairis 2921.

Tairscim, I abide, stay, stand; I consist in, am composed of. pres. 2 p. tairisidh 1218. tairisit 1951. tairisid 2207. impf. ind. 3 s. nocht tairisd a ceithit (sic) 1119. past subj. 3 s. na tairids 1112. 3 p. na tairisid 594. impv. 2 s. tairis 1278. pret. 3 s. co thoir- ris 1283; rothairis 1358.

Tairisim, faith, trust, confidence. is comraidh (sic cor.) re tairisin air 681. Ml. 2295, 3038. Lm. 13 taob i. ceangal O'Cl.
VOCABULARY


Tairismicim, I hinder, prohibit. (im), from (o). pres. 3 s. tairismigidh aistneagh umpu 284. 3 p. roithrimigd in tairbing 3124. impv. 2 p. tairismig bar feirg 3012. pret. 3 s. roithrimig L. sin uime, restrained him from that 2605. pass. pres. 3 p. toirimigster na haid purta 3002. inf. tairmes m., hindering, prohibiting. ns. ni foil toirmise 2748. ds. dia tairmeasc 1054. ag toirmise 1494. ic t. 1658.

Tairrhythm, I overtake, catch (do-air-ethim). pres. 3 p. tairrithit a fidsaco 1127. tairrithd macce Luccino 491. past subj. 3 s. cona tairrithheadh in buille e 1104. nom- tairidisid 457. 3 p. ar tairrithis tend 180. perf. 3 s. don-fairradi 16. o nach tairridh 182. o nach tairridh 1105. uair na tairridh fae 3146. 3 p. tarlairt 1020. pass. pres. subj. 3 s. noo tairtar 3086. perf. tartrins 649. co tarrus 2123. inf. ds. dia tarrachtain 181, 2592. for t. 1014. cona caemnacair tarrachtain T. 3135. a tarrachtain 3144.

Taise, f., (1) weakness, pl. swoon, trance; (2) relics. (1) dp. a taisib 843, 2174, asa taisib 2175. cf. i tamh i diai A. 6001 n. taisi 7 tain-nella, mists and death-clouds MR. 270, 10; CF.; Fr. T. v. 568 n. 1; vision, Acts xii. 9. (2) a full A. rige 7 taisi Anaichis 943.

Talchar, tolchar, stubborn, obstinate, persistent. borb-ruathar 3119. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2560; 2560. amus talchar 2014. co talchar 2520, 2560; 2560. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2560; 2560. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2560; 2560. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2560; 2560.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camilla</td>
<td>2831, 6, 2844, 6</td>
</tr>
<tr>
<td>Capis</td>
<td>434, 2240, 2370, Capus 1438, gen. Ciapis 674, Capys</td>
</tr>
<tr>
<td>Caron</td>
<td>1345, 59, 1352, Charon</td>
</tr>
<tr>
<td>Casandra</td>
<td>206, 552, Cassandra</td>
</tr>
<tr>
<td>Castor</td>
<td>2358</td>
</tr>
<tr>
<td>Cethiria</td>
<td>28, Cytherea</td>
</tr>
<tr>
<td>Centaurus</td>
<td>980, Cendurus 994, Centaurus</td>
</tr>
<tr>
<td>Cererin</td>
<td>609, gen. Ceruire 619</td>
</tr>
<tr>
<td>Cerqueens</td>
<td>2370, Quercens</td>
</tr>
<tr>
<td>Cessar</td>
<td>1447, Caesar. Sesarda 1447, cf. Asc. cxxix. in Caesar Octuanda</td>
</tr>
<tr>
<td>Cetaceus</td>
<td>2613, Caedicus</td>
</tr>
<tr>
<td>Chside</td>
<td>64, Cissus TT, 711</td>
</tr>
<tr>
<td>Cibillia</td>
<td>2422, Cybela</td>
</tr>
<tr>
<td>Cimotloia</td>
<td>2408, Cimlocea 2408</td>
</tr>
<tr>
<td>Cloudlus</td>
<td>978, 993, Cloudlus 979, Cloudlus 2555, Cloudus</td>
</tr>
<tr>
<td>Colonel</td>
<td>293, 5, 2802</td>
</tr>
<tr>
<td>Cocubes</td>
<td>541, Coccus 556, Corocubes</td>
</tr>
<tr>
<td>Coromeneum</td>
<td>acc. 2375, Creteus</td>
</tr>
<tr>
<td>Crevusa</td>
<td>257, 593, 618, 621, 5, 630, 3, 647, Crevusa 613, Crevusa</td>
</tr>
<tr>
<td>Cromis</td>
<td>2838, Chromis</td>
</tr>
<tr>
<td>Cwipit</td>
<td>gen. 383, nom. Cuipit 387, Cuipit 389, Cuipit 392, 8, 9, Cupid</td>
</tr>
<tr>
<td>Cupumen</td>
<td>acc. 3075, Cupencus</td>
</tr>
<tr>
<td>Daires</td>
<td>1062, 9, gen. Daire 1071, nom. Daireid 1075, acc. Daretar 3024, Dares</td>
</tr>
<tr>
<td>Dardain</td>
<td>gen. 1577, 2366, Dardanus</td>
</tr>
<tr>
<td>Deici</td>
<td>1444, Decii</td>
</tr>
<tr>
<td>Demodeus</td>
<td>2355, Demodeus</td>
</tr>
<tr>
<td>Demopontus</td>
<td>2838, Demophon</td>
</tr>
<tr>
<td>Deopea</td>
<td>215, Deopea</td>
</tr>
<tr>
<td>Diamas</td>
<td>540, 556, Dymas</td>
</tr>
<tr>
<td>Didus</td>
<td>299, 309, gen. Did Notice 387, 343, dat. Didain 376, 382, 392, 5, Diamid 458, Diamit 2792, 2793, 2794, Diemede</td>
</tr>
<tr>
<td>Diore</td>
<td>1041, Diore 3073</td>
</tr>
<tr>
<td>Dranices</td>
<td>2725, Dranices 2754, gen. Dranices 2798, Dranices 2779, Dranices</td>
</tr>
<tr>
<td>Drusil</td>
<td>1445, Drusi</td>
</tr>
<tr>
<td>Dul, gen.</td>
<td>2303, dat. 3194, 6, Daunus</td>
</tr>
<tr>
<td>Ebaindir, gen.</td>
<td>1843, nom. 1862, Ebaindir 1849, 1845, 1903, 2084, 2520, Evrandir 1862, Evander</td>
</tr>
<tr>
<td>Ebubrus</td>
<td>2611, Hebrus</td>
</tr>
<tr>
<td>Ebubus</td>
<td>3006, Ebubus</td>
</tr>
<tr>
<td>Ecotounius</td>
<td>2357, Hicetaeon</td>
</tr>
<tr>
<td>Echait</td>
<td>233, 316, Echaitr 314, 5, 404, Hector</td>
</tr>
<tr>
<td>Ecbua</td>
<td>64, Heccuba</td>
</tr>
<tr>
<td>Eirich</td>
<td>1087, Eiric 1088, Eric 1092, Eryx</td>
</tr>
<tr>
<td>Eireatia</td>
<td>1854, Electra</td>
</tr>
<tr>
<td>Eilect</td>
<td>1627, 9, Electo 1681, 1690, Alecto 1717, Aleco</td>
</tr>
<tr>
<td>Elea</td>
<td>120, 7, 206, 379, Elea</td>
</tr>
</tbody>
</table>
INDEX NOMINUM

Legata 29, a Laighdemondaib 1650, Licedaib 1856, Lacedaemonius.
Lemirum, acc. 2102, Lamryus.
Leocaaspi 1330, Leucaspis.
Letris 105, Lactes.
Liceta 248, Licea 1331, Lycus.
Lichaoium, acc. 2616, Lycaonius.
Lieus 2507, Liysis 2508, Lycus.
Licus 2245, Licus 2331, Lycus.
Licon 438, Luceon 445, 485, Lacocon.
Ligeur 2576, Litherus 2237, Liger.
Lideamus, acc. 2626, Leucaspis.
Licea 248, Licea 2331, Lycus.
Licea 248, Licea 2331, Lycus.
Licea 248, Licea 2331, Lycus.
Licea 248, Licea 2331, Lycus.
Licetus 2497, Licea 2331, Lycus.
Lichaeus, acc. 2637, Lycetus.
Ludamia 1307, Laodamia.
Ludius 2576, Lucus.
Luirintige 1497 (Laurentid 2794'), Laurentii.

Machao 422.
Magho 2575, Magus.
Malgia 1853, Maia.
Memmon 234, Memmon 405.
Menalus 256, 422, 1650, Menelaus.
Menestius 1003, 5, 8, 1014, Menestus 1009, 1022, 1030, Menesdei 2362, Mestheus.
Menestes 996, Menestes 997, 1000, 1, Monoetea 3074, Meredes.
Menoc 2510, Meeon.
Merruit 759, Mercui 765, 776, 878, Mercur 775, 821, Mercurius.
Meropen, acc. 2287, Merops.
Mesapae 2052, 2516, 2615, 2793, 2802, Messapae.
Mesram 1480, Misram.
Mesugio 3062, Metici, gen. 3155, Metius.
Mesenti, gen. 1887, 1895, 2395.
Mesenteti 2377, 2380, Mesanti 2304, Mesentus 2241, Messentius 2011, Mestensennius 2350, Mestennius 2613, 2633, 7, Menesdenses 2628, Mezentius.
Minerva 4, 469, 474, Menerba 470, 8, Minerva.

Mirmedondaib 563, Myrmidones.
Molesus 125, Molossus.
Munegei 966 (l. Numegdi), Numidae.
Murnus 3974.

Neptolineus 422, Neptolemus.
Neptun 262, 5, 486, 1220, 1479.
Neptunus.
Nestor 10, Neator 47.
Nisis 2059, 2069, 2077, 8, Nitis 2104.
Nec 1490, Noah.
Notus 226, 254.

Ochther 2193, Actor.
Oatta 1447, Octavianus, cf. Octavienna, Ans. cxxix.
Orentes 1336, Orentes.
Orestes 133, Orestes.
Oriusius 2593, Osinius.
Oritus, 2615, Orses.
Opelites, gen. 2600, Ophetes.
Omius 2838, Oryntus.
Ordeus 2613, Orades.
Ortigem, acc. 2239, Ortius.
Osidius 2242, Hostius.

Pabe 1446, Fabii.
Pagus 2837, Pagus.
Pallas 1847, 1907, 1923, Balsas 1838, 1844, Paile 2520, 7, 2537, 2503, 4, Pallas.

Paresi, gen. 2310, Phorocus.
Palminus 938, Palinus 1222, 7, 1230, 4, 1331, 3.
Palamuns 2611, Palmus.
Pallmerus 2317, Phaleris.
Pampillus 1441, Pomphilus.
INDEX NOMINUM

Tiburtii, gen. 2113, Tiburcius.
Timaros 2271, Tnmarus.
Timoeides, acc. 3025, Timedex 2357.
Timoeides 433, Thymoetes.
Timon 2523, Timor 3054, Thymbraeus.
Timia, gen. 1650, Tynderus.
Tirda 391, 724, 409, 773, 919, Tyrii.
Tirendus 2808, Tnire 1706, 1710, 3, 6, 8, Tyrhenus.
Toras 421, Toans 2526, Thoas.
Toga 2137, Tagos.
Tolominus 2776, 2994, 3057, Tolaminus 2988, Toluminus.
Troi 234, Troilus.
Tres 1480.
Troianella, Troianach (23. 791) np.
dp. Troianalba 111, 1617, Troyanda 211, Troianalba 331, 402, 1072, ap. Troianaigh 1679, vp. a Troiana 443, a Troigiana 149, a Troianu 170, 439, 1160, a Troyandu 2030, a Troianachu 1536 adj. Ænias Troyanda 1676, Troianus.
Trois, gen. 1480, 2365.
Tuacala 2835, Tula.
Tuaisg 3000, Tusci.
Tullus 1442, Tullus.
Uillia 2515, Halaesus.
Ulixes 153, Ulyxes 422, 469, 1463, Ulysset.
Vencre 293, 5, 302, 350, 1280; gen.
Venire 362, 583, 1277, Venus.
Volcenes 2117, Volsensus 2138, 2150, Volscens.

INDEX LOCORUM.

Aenedess 65, Æneades.
Airdea 2393, 2607, Ardea.
Assia 3, Assia 33, Assia 32, 481, Asia.
Arcaite 1817, 1825, Arcaide 1813, co hArcaite 1865, na hArcaide 1970, Arcadia.
Arcadegda 1835, 2559, 3000, 2485, 2535, na n-Arcaide 1923; do Arcaide 2995, Arcades.
Arquinsia 2516.
Cartac 764, a Cartaigen 2345, Cartago.
Carubdis 661, Scaruibdis 138, Charybdis.
Chugais, gen. 830, Caucasus.
Ciclaide, sech C. 95, inis Ciclaigh, (gen.) 659, Cyclades.
Cred, co Cred 96, a Cred 98, inis Cred 98, 660, 3208, fo Cred 140, Creta.
Dei, inis Dei 559, Delos.
Dionysus, sech Dionysia 95, Donusa.
Drepaine, co port Drepaine 197, Drepaine 663, Drepomum.
Duilici, inis Duilici 117, Dulichium, s. Dulichia.

Eaururia, gen. 2801, Eaururi.
Ebrusdagda, gen. 2397, id.
Epir, co hEpir 119, i n-Epir 120, do Epir 128, 134, co hEpir 660, Epirus.
Etain, f. etir Grecu 7 Etail 52, co risad Edail 93, co hEtail 217, isin Edail 134, 283, 2252; dochum na hEtail 205, 1488, 1500, 2781, 2909, Italia.
Etna, seh Etna 662, slah Etna 184, Eathna 140, 5, Ætna.
Ferga 97, Perga.
Frigia 2, Phrygia.

Grecia, f. 482.

Idala, mullach slebe Idala 380, Idalous mons.
Ilo, co slah Ilo 53, coill slebe Ida 603, Idaeus mons.
Illices, co hIllices 51, Illyricum.
Innia 34, India.
Ionda 108, 181, Ionda 184, Ionium mare.
Irecan, slebe Irecan 839, Hyrcanus mon.
Ithai, sech Ithai 118, Ithaca.
INDEX LOCORUM

Lethi, i sruth Lethi 1231, Lethe.
Lidia 2397, Latium?

a Mecnib 380, 1655, Mycenae.

Naxos, sech Naxon 95, Naxos.

Oirc, cu Oirc 1357, Orcus.

Paros, sech Paron 95.

Roim 1440, Roma.

Saim, inis Saim 118, Samos.
Scethia 34, Scythia.
Scill, etir scill 138, seach Scill 661,
Sgialla 978, Scylla.