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VOL. VIII

—
1905

"A uairle éireann áilne,
Céimib lom-luat bui leabhar."

MAC CRUITIN.

PORAS PEASA AR ÉIRINN

le
seatrún céitinn, D.D.

THE HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN DARA IMLEADAR

i n-a bfuil

URRÚR AN CÉITLEADAIR DEN STAIR

"Finibus occiduis describitur optima tellus

Nomine et antiquis Scotia dicta libris."

S. DONATUS.

"Imir fa réim i gcéin 'ran iarrtar tó,

D'á ngairtú luét léigim cín éireann fialmar cáil."

Translation by A. na R.

MCMVIII

THE
HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

VOLUME II

CONTAINING

THE FIRST BOOK OF THE HISTORY FROM
SECT. XV TO THE END

EDITED

WITH TRANSLATION AND NOTES

BY

REV. PATRICK S. DINNEEN, M.A.

LONDON

PUBLISHED FOR THE IRISH TEXTS SOCIETY

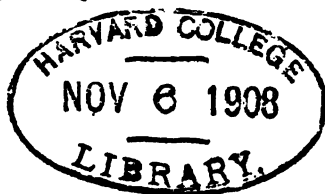
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TIOMNAIM FÁ COMAIRCE

Duróne

CRAOIBE AN CÉITINNIG

‘oe

CONNRAÓ NA SAEÖILGE

na leadair seo do roríob

SEACTRUN CÉITINN

an

STAIR NA hÉIREANN

mar éirínniúgáó an a raotán

an rón

TEANGAN NA NGAETHAL

PÁÓRAIG UA TUINNÍN

Uá mb'eol daoibhre, a gleoirniúbe éanaí na bábán,
Dhóndlaíte ír fóir gníomhartha Oilioll na gceard,
Nó beoúaoine ír beoilnírléadé élanna lír dáin
Go deo aghí níl cógfaíbe líb naannairéadé rmdáil.

Móisiúim go rófiar uá mb'acruinn daoib trádé
Ar nóir éuinn ar a fóirfaíbe ír ar eadéna a láir,
Nó fóir inniúic éar leonairéadéar Orcaí ba éarí
Go glóiréail naé coméaoín naé naíreabó ríb páiré.

William ua Leannáin.

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PREFACE.

AN edition of Keating's *Foras Fearda*, with translation and notes, was undertaken for the Irish Texts Society some ten years ago, by the late lamented Mr. David Comyn; and the first volume appeared in 1902. Mr. Comyn, however, while engaged in the preparation of the second volume, was overtaken by a serious illness, which made it necessary for him to abandon the undertaking. In February, 1907, the present editor reluctantly undertook the completion of the work, as far as text and translation are concerned. Mr. Comyn's plan included a supplementary volume of notes; and in the two volumes now issued, the lines of the text are numbered continuously, and thus a system of reference is secured for the purpose of future annotation. The plan of the work and the size to which these volumes have grown made the insertion of notes other than textual ones impracticable. The reasons which induced the editor to follow a text differing considerably in style from that mainly used by Mr. Comyn are given fully elsewhere in this volume.

The volume edited by Mr. Comyn contains the *Uíon-brollac* or Introduction, together with a portion of Book I. of the *Foras Fearda* or History, that portion amounting to almost an eighth of the entire *Foras Fearda*. The first of the two volumes now issued gives Book I. of the *Foras Fearda* from the point at which Mr. Comyn's volume left off to the end. The second volume gives the whole of Book II. Thus the present volumes contain rather more than seven-eighths of the entire *Foras Fearda*, excluding the Introduction. There only remain the Genealogies and Synchronisms, which, with

indices, etc., must find a place in the volume of notes without which the work cannot be regarded as complete.

These volumes are issued at a time when the Irish text they contain will have a far larger circle of readers than they would have had at any time during the past hundred years. The work, too, is one of great and many-sided interest. It is of interest to the historian, the antiquarian, the ethnologist, the philologist, the *littérateur*. In some of the byways of Irish history, it is our only source of information. It is a store-house of excellent Irish prose, almost modern in style and language. The second book, which is contained in the second of the volumes now issued, giving the History of Ireland from the coming of St. Patrick to the Norman Invasion, is as interesting as a fairy tale.

The *Foḃar Feara* was finished probably in 1633 or 1634; and now, after a lapse of nearly three centuries, it appears in print, in full, for the first time. The annotation of the *Foḃar Feara*—a work scarcely less important or less difficult than the annotation of the “Annals of the Four Masters”—will require years of patient labour and research. Still it is no inconsiderable advantage to the student to have the entire text in a convenient form accompanied by a translation, and to have, moreover, a system of reference which will facilitate the work of research.

The editor has to acknowledge gratefully the kindness he received from authorities and assistants while using, in the preparation of this work, the libraries of Trinity College, the Royal Irish Academy, the Franciscan Convent, Merchants' Quay, and the King's Inns, as well as the National Library. He has, moreover, to thank his friends *Ṭaḃḡ O'Donnéada* and *Rífeasta na Foḡluada* for help given in reading the proof-sheets.

pÁDRaIS na Duinnín.

baile áda Cliač, bealltaine, 1908.

INTRODUCTION.

THE *Fólar Féara* has been preserved in several good manuscript copies, although the original appears to have been lost. No Irish work of equal extent ever became so popular. There are more complete copies of the work extant than of any other work in the Irish language of the same length. The work seems to have been finished in 1633 or 1634. The former date is mentioned in a copy in the Franciscan Library, Merchants' Quay, and the same date is given elsewhere. In the second book a collection of letters made by Ussher is quoted. Now, these letters were published in 1632. Hence it is certain that the work was not finished earlier than, say, the close of that year. There are some dozen copies of the *Fólar Féara* in Dublin alone dating from the seventeenth century. Of these probably six were written in the author's lifetime. Of the two excellent manuscripts in the Franciscan library (F_1 , F_2), one (F_2) bears dates ranging between 1638 and 1652, and the other, though undated, is at least equally early. There are four early manuscript copies in the T. C. D. library. Three of these by the same scribe are undated. To one of them (M_2), as we shall see later, the date 1645 has been assigned; and the others are probably not much later. The fourth (D) bears date 1646. A copy, now imperfect, the property of Rev. Patrick Power, of Waterford (P), was made in 1647. The copy in the King's Inns' library (M_3) bears date 1657. The copy in the Reeves' Collection, R. I. A., is dated 1641 for the first part of the book. Other copies in the same library bear date 1666, etc. There is an imperfect copy of Book II. in the same library, dated

1643. A copy in the British Museum (Eg. 107) was finished in 1638.

Though some good copies of the work were made in the early part of the eighteenth century, still a rough division might be made between the copies written in the seventeenth and in the later centuries, the former being naturally the more reliable. If, then, we divide the copies of the *Ῥοιὰρ Ῥεαῖρα* broadly into early and late, the year 1700 will form a good line of division between them. But there is another division which has to be made of the manuscript copies of this work. They may be divided into copies written in an archaic style, and copies written in a more modern style. If we take a copy of each of these classes of the same date or thereabouts, we shall find the matter of both substantially the same, paragraph for paragraph, and the words mostly the same, the language having, however, got an archaic setting in the one, while it tends towards the modern in the other; the syntactical system, too, differs somewhat in both classes: thus sometimes the passive construction of the one corresponds to the active of the other. The language of the archaic copies is, on the whole, more elegant. There is a marked effort in them to avoid unnecessary repetitions of the same noun several times in the same sentence. There is, too, an effort made to use a more precise terminology. Thus, in the modern copies, the petty prince is usually called *πῖ*, in the archaic copies the word used is *ῤῥῶιτ*.

The phrase *ῥῶιτ ῤῥῶιτ ἑῤῥεῶν*, which is used of the kings so often in the modern copies, becomes *ῥῶιτ ἂν ῤῥῶιτ* in the archaic copies. The order of words, and even the words themselves, are so different in the same sentence in both copies that to supply 'various readings' to the one from the other would amount to practically printing the two versions. On the whole, greater care and accuracy are displayed in the verse quotations, and in the forms of some proper names, and in the inflections of nouns, etc., in the

archaic copies than in the modern ones. The verbal forms are a shade older also.

Now, it is certain that the difference between the two classes of copies does not arise from these copies having been made at different periods. The oldest copies we have are modern in style, such as the Franciscan copies, the Reeves copy, *M*₄, *M*, Eg. 107, etc. Of these early copies so many exist that there cannot be any reasonable doubt that the work not only existed, but was widely known in its modern form, during the author's lifetime. It is perhaps needless to state that all the eighteenth-century copies are modern in style. On the other hand, archaic copies must have existed at an early date. Indeed, it seems highly probable that an archaic version existed in the author's lifetime. Father Power's copy is dated 1647—that is, it is stated in the manuscript, in a later hand, that 1647 was its date. Keating was probably still alive in that year. Only four archaic copies are known to me, and none of them is now complete. These are *M*₁, T.C.D., a copy made by the celebrated scribe, John son of Torna O'Mulchonry; the latter portion of *M*₂, which has been ascribed to Michael O'Clery; Father Power's copy made in 1647; and a copy (*S*) in the Stowe MS. C. IV. 1, which, like Father Power's, only contains portions of Book I. and Book II., the *Ḍíonḃnollac* being lost. The Stowe copy is undated, except that the year 1696 is to be found in the marginal scribbling; but it is probably earlier than 1650. O'Donovan speaks highly of *M*₁ in several passages of his works; but, as he died in 1861, he could not have seen *M*₂, and he certainly never draws attention to the difference in style between *M*₁ and the other copies available in his time. O'Curry speaks in terms of the highest praise of both *M*₁ and *M*₂ (he could only have seen *M*₂ the year of his death), and states that they are by the same scribe, and are probably the best copies ever made of the work, 'not excepting the original'; but never does he point out that, though covering the same ground, they

are essentially different. Similarly, neither Mr. Comyn nor Dr. Joyce, nor any previous writer who has written on Keating, or discussed his works, or edited his text, has pointed out the difference in style that is to be found between the two classes of MSS. referred to. Dr. Joyce's version of the portion of Book I. he has published is in the archaic style. Mr. Comyn's edition of the *Ḍionbrollac* and a portion of Book I. is in the same style; Dr. Joyce, however, adheres rigidly to all the archaic word-forms to be found in *M₁*; while Mr. Comyn softens down and modernizes some of them when the modern forms are to be found in other copies of the work. Haliday's text is of the modern type.

The question now arises, How came these two classes of copies to co-exist in the lifetime, or close to the lifetime, of the author? The first consideration to be borne in mind is that these versions are by no means independent. One must have been derived from the other. The same author using the same facts could not have written both as independent works. One of these versions must therefore have been derived from the other by a careful writer, whether that writer be the author or another. Which version, then, was the original? I think there can be little doubt that it was the more modern version. This version agrees in style and language with Keating's other works, such as the *Ṭrí Ḍionḡaoite*, and the *Eoḡair-Sciaḡ an Aifinn*. The style of this version is so simple and natural that it is difficult to imagine how it could have been derived from any pre-existing copy. It bears on the face evidence of a first creation. On the other hand, it is quite easy to understand how its simple language could have been dressed up somewhat to bring it into line with what was regarded as the traditional style of chroniclers. Then the modern version is the one that became at once widely known and frequently copied throughout the country. It is the version found in the copies of the work used in the Franciscan Library of Donegal

Convent, and afterwards transferred to Louvain and Rome. It is to be found in all parts of the country and in places abroad. The earliest known copies are in the modern style, and a few of them were made only a couple of years after the work was finished ; while of the archaic version no single complete copy is known to me, and scarcely could a complete copy be made from the four imperfect copies that have come down to us. It would appear, then, that the modern version was the one intended by the author for general use. The question arises, Did the author himself produce the archaic version from the modern one ? It seems certain that the archaic version was made in the author's lifetime. The date 1647 claimed for P brings us at least very near the author's lifetime, if not actually to it. S also seems a very early copy, though its precise date cannot be determined. Then the author's name is used in the archaic version, just as in the modern ; and the few passages in which there is a personal note are given with the same simplicity and directness. It is improbable that any scribe would have taken on himself the task of re-writing Keating's book in a more archaic form, and using the author's name during his lifetime without his express consent. In the same way it is scarcely likely that a scribe of repute would transform a well-known author's work after his death, and affix his name to it. It does not seem probable, therefore, that the archaic version was made without the author's knowledge and consent. We must infer, then, that the author either made the adapted version himself or employed a scribe to do it in his name. It is more likely that he employed a first-class scribe than that he did the work himself.

The earlier copies of the modern version that have come down to us may be roughly divided into two classes, the classification being based on orthographical considerations. As types of these two classes we may take M₁ and R. In M₁, the orthography is on the whole precise ; it is what I may call full-dress—the aspiration-points and the accents are attended

to with reasonable care, and the contractions are but few. The orthography, too, inclines to the modern. Thus we only rarely find *cc* for *ç*, *é* for *éa* or *eu*, etc. In *R*, on the other hand, there are numerous contractions, *cc* is used for *ç*, *é* for *éa* or *éu*; aspiration-points and accents are used irregularly. Now *F*₁, *F*₂, though very careful copies, are orthographically akin to *R* (*R*, *D*, and *H* write *rc*, while *F*₁, *F*₂ write *rc̃*). There is, on the other hand, a decided kinship between *M*, *M*₁, *M*₂, *M*₃, *M*₄, *M*₅, *S* in orthography, while there is no copy of the archaic version known to me in what may be called the archaic orthography. It seems highly probable that the author himself used the species of orthography represented by *R*, *F*₁, *F*₂, etc., and that the more precise and careful system of spelling in *M*, *M*₁, *M*₂, *M*₃, *M*₄, *M*₅, *S*, etc., is due to the scribes, who were all of the O'Mulchonry family. Hence, if the author himself made the archaic version, it is likely that some copy or portion of a copy of it would have survived in the archaic orthography. On the whole, then, it seems likely that the archaic version was produced in the author's lifetime, and with his permission, and probably at his instance, by some first-rate scribe. It was certainly made with great care and accuracy. It seems to have been made as a concession to the traditional style of the scribes. Thus the *Annals of the Four Masters* were compiled by contemporaries of Keating; still they use a style that is, in many respects, much older than the age they lived in.

Now, as to the respective merits of the two versions, it cannot be doubted that the archaic version is superior to the modern, inasmuch as it avoids unnecessary repetitions of words and phrases, and as regards precision in using certain terms; also its inflections are, on the whole, more strongly marked, and in many passages a more precise and accurate idiom is used; but from a literary point of view, in those passages which are not purely a chronicle of events, and where style tells, the modern version is superior. It is simple, natural, unaffected. Indeed, in some of the narrative

passages, the modern version exhibits prose of no mean order.

Although these volumes only continue the *Foras Feasa* from the point at which Mr. Comyn left off, still it seemed better to give the modern version in preference to the archaic, as the former represents the original work of Keating, and as it is the one most widely known. The student of modern Irish will find himself more at home with this version than with the other. Still the convenience of the student was not the motive that induced the editor to make choice of this version. It should be observed that Mr. Comyn, though in

the main he followed M_1 , still supplied the gaps in it from M_2 , and that he speaks of M_1 and M_2 as if they were one source.

—In selecting the MS. to follow mainly in this edition—as there are several good MSS. of the modern type—I took the trouble to copy out passages from certain good MSS., and collate them with others. I copied a considerable portion of the work from F_3 , and then, by collation, brought it into harmony with M_2 , and discovered in the process that the variations in the text, apart from differences in orthography, are neither serious nor important. I finally decided to follow M_2 altogether, except in a couple of short sentences, where the variations from it will be duly noticed. The MS. I selected for the basis of my text, M_2 , is carefully written; it tends towards the modern in orthography, and is not much contracted. The portion at the end which is wanting in M_2 is supplied from M_3 , having been all first copied out from F_2 and collated with F_1 .

Now, as to the relation my text bears to its sources, a general statement of the case will preclude the necessity of detailed various readings, which are only orthographical variations. After I had formed my text from M_1 , with the aid of the others I have been referring to, I lighted on a passage in the preface to the Globe edition of Chaucer which expresses clearly the principles on which I endeavoured to construct

my text. This passage expresses the opinion of the four editors (Messrs. Pollard, Heath, Liddel, and MacCormick):

"We have endeavoured," they say, "as far as may be, to produce texts which shall offer an accurate reflection of that MS., or group of MSS., which critical investigation has shown to be the best, with only such emendation upon the evidence of other MSS. as appeared to be absolutely necessary, and with the utmost parsimony of 'conjecture.' . . .

"As regards spelling, we are agreed in our dislike to any attempt at a uniform orthography determined by philological considerations. In the present state of our knowledge, any such attempt must come perilously near that 'putting our own crotchets in place of the old scribes' habits' which Mr. Bradshaw once deprecated in editions of medieval Latin, and which is as little to be desired as it is difficult to carry out. At the same time, every manuscript has its percentage of clerical errors or unusually repellent forms; and to reproduce these in a popular edition would be in the former case absurd, in the latter more or less undesirable. . . . With our common belief that the difficulties raised by variations of spelling have been absurdly exaggerated, and our knowledge of how the balance of advantage shifts with every change of manuscripts, we see no reason to regret that, while in some cases a few uncouth forms have been left, in order that it might be understood that the text is taken with only specified alterations from a given manuscript, in other instances it has seemed advisable to do more to conciliate the eye of a modern reader."

These remarks represent fairly my attitude towards the MSS. of Keating in the preparation of my text, making allowances for the difference in age and some other differences between Chaucer and Keating. I tried to 'conciliate the eye of the modern reader,' and at the same time give a fair representation of what I considered to be the best MSS., noting every emendation from the other MSS. which I considered

necessary or desirable. A diplomatic text would not answer the purpose for which these volumes are issued. The more the orthography is brought into harmony with what the eye of the modern reader is accustomed to, without doing violence to the earlier forms of the language as given in the MSS., the better. But the reader and the student of the language should be put in possession of the exact relation that exists between the text he is reading and the source or sources whence that text is derived. Dr. Joyce published a small portion of Book I. of the ῥοιὰς ῥεαῖα , and made only very few deviations from the MS. (M_1). I have already stated my reasons for following M_2 in the text of these volumes, and M_3 towards the end where M_2 fails. Now I shall state in what way I have differed from the orthography of the MSS.

My entire prose text corresponds word for word with M_2 (as far as it extends) and M_3 where M_2 fails, except in a few short sentences to be noted in their proper places. There are a few slight omissions of words or phrases in M_2 —mere scribal errors. These, of course, I made good; and they will be noticed in due course. The contractions for $\Delta\zeta\upsilon\text{r}$, such as γ , etc., I have expanded into $\Delta\zeta\upsilon\text{r}$ or $\text{r}\gamma$, according as either word seemed to me to suit the sentence better. I think the usual contractions for $\Delta\zeta\upsilon\text{r}$ offensive to the modern eye in printed matter, especially when they are of very frequent occurrence. Other contractions—and they comparatively few—are silently expanded. Sc , $\text{r}\rho$, $\text{r}\tau$ are written throughout. Sc , $\text{r}\rho$, $\text{r}\tau$ are the spelling used in D, R, and H (and largely in M_4)—all early and accurate manuscripts. I have used $\epsilon\alpha$ for io in short non-accented syllables generally, except in a few proper names. Thus Ἐπεαnn for Ἐπιονnn , $\mu\text{uinn}\tau\epsilon\alpha\text{r}$ for $\mu\text{uinn}\tau\text{io}\text{r}$, etc. In M_2 , the 1st pl. perf. act. usually ends in $\mu\alpha\text{r}$, as $\text{ἔπιπεα}\mu\alpha\text{r}$; but in several early copies, the form $\mu\alpha\text{r}$ or $\mu\text{o}\text{r}$ is used, as also often in M_2 . I have invariably written $\mu\alpha\text{r}$. I have written $\text{ῥαεῖα}\epsilon\alpha\text{r}$, $\text{ῥαεῖα}\epsilon\alpha\text{r}\zeta$, etc., instead of $\text{ῥαοῖα}\epsilon\alpha\text{r}$, $\text{ῥαοῖα}\epsilon\alpha\text{r}\zeta$, etc. The latter spelling is

that regularly given in M_1 and M_2 . I have given the preposition as ι instead of the Δ of most MSS., and the assertive verb $\iota\tau$ instead of $\Delta\tau$ of most MSS. I have written $\epsilon\Delta$ for eu and ϵu of the MSS. The MSS. sometimes write \acute{e} in a few words like $\omega\iota\acute{\epsilon}n$. In such cases I write $\omega\iota\acute{\epsilon}\Delta n$. A few proper names, however, are excepted. In these \acute{e} is retained, as it is also in some words occurring in the verse-quotations, as $\omega\acute{e}\xi$, $\acute{e}\xi$, etc. For $\tau\tau$, where it means eclipsis, I write $\omega\tau$; for cc , ζc , etc. The MS. aspirates invariably the m of mac and $meic$ in a pedigree—thus, $\omega\omega \xi\Delta b \epsilon\iota\tau\mu\Delta\iota \acute{m}\Delta c \acute{\iota}\mu\Delta\iota\iota\iota \acute{\rho}\Delta\iota\omega \acute{m}\epsilon\iota c \acute{\epsilon}\mu\epsilon\Delta\acute{m}\omega\iota n \mu\iota\omega\zeta\Delta\acute{c} \acute{\epsilon}\mu\epsilon\Delta n n$. This aspiration of m I have not marked, nor did Mr. Comyn mark it. It is to be found in M_1 and M_2 , also in M_3 , etc., and, of course, has a phonetic basis.

I have followed M_2 , M_4 , M_1 , etc., in marking the aspiration in the adjectival part of a proper name like $Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\mu\Delta\acute{c}$ in the genitive after a word like mac , thus $mac\ Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\mu\Delta\iota\zeta$, etc. In such cases when both words begin with \check{c} , aspiration is usually unrecorded; when the noun begins with a vowel, the adjective is irregularly aspirated. I have put the *sineadh fada* on the preposition $\acute{\iota}\epsilon$ throughout; M_1 , M_2 , M_3 , M_4 , S generally accent it, and M_4 invariably. The same applies to the preposition $\mu\acute{e}$. As regards $\omega\acute{\Delta}$, except when it is a compound of a preposition and a pronoun, it is accented in text. The forms $\omega'\Delta$ and $\omega'\acute{\Delta}$, which are used by some editors for the pronominal compound, are not, I think, calculated to 'conciliate the modern eye.' I dropped the accent in this case, as it is very largely dropped in MSS. like M_1 and M_2 . I have not dared to discriminate between the prepositions $\omega\epsilon$ and $\omega\omega$ in form, they being both written $\omega\omega$ in all the MSS. I have used generally Irish letters in place-names, such as $C\Delta n\tau\epsilon\mu\mu\epsilon$, and personal names, such as $C\omega n\tau\Delta n\tau\iota n\epsilon$, $\check{b}\epsilon\omega\Delta$, which are in some MSS. given in Roman letters. This led to the aspiration of the initial letter sometimes, as $\omega\omega \mu\epsilon\iota\mu \check{b}\epsilon\omega\Delta$, not $\omega\omega \mu\epsilon\iota\mu \check{b}\epsilon\omega\Delta$. Words like $\check{b}\epsilon\omega\Delta$, etc., commonly written in Roman characters, I do not accent. Numerals have often

been expanded to words, but in general accordance with the system employed in other passages in the MS. The suffixes *po* and *pe* have been connected by a hyphen with the words to which they are added ; *pe* is written in preference to *pi*, which is more common in the MSS. ; *ann pin* has been retained as two words. The word *pin* unstressed is very generally written *poim* in MS. when following a word ending in a broad syllable : it is written *poim* after a broad syllable always in the text. The dative case of *pi* is usually *piḡ* in MS. : it is made always so in printed text. The equality in value of the letters *Δ*, *ο*, *υ* in certain syllables in these manuscripts is a cause of some trouble to an editor. Thus we meet with *μαῖγε*, *μοῖγε*, *μυῖγε*, as genitives of *μαῖς*. The interchange of these letters does not affect the sound. *Θιαιμουτο* and *Θιαπιματο* are found even in the same line. The scribes do not seem to have troubled themselves as to consistency in this matter. In the text I believe there is a certain preference given to the letter *Δ* ; but absolute uniformity is not attained or aimed at. The word *κομοπιβα* is written generally in MS., but sometimes it is *κομαπιβα*. For verbals like *cup*, *oul*, etc., *M*₁ and *M*₂ often write *cor*, *ool*, but not invariably. One still hears in some places *ool* and *cor* ; but as the forms *cup* and *oul* are largely used in all the best MSS., they have been retained in conformity with modern usage. Words like *Ορπιυῖγε*, *Γιαπιαιθε*, etc., occur in endless variety. I have not studied uniformity in these forms. I have given the words generally as I find them.

The words *pe* and *le* are given as they occur in *M*₂, without any change. One finds *pe* and *le* interchanged in some passages in the MSS. I thought it best to keep them as they stood in the MS. I am mainly following : so, too, as regards *pe* and *pi*—they have not been disturbed. *M*₂ writes *oo bpiog* invariably, *M*₁ *oo bpiḡ*. In this I have followed *M*₁. The few instances of an earlier form, like *Λαιρ* for *leiρ*, that occur in *M*₁ I have retained, as they are so few as not to

offend the eye. $\Theta\alpha$ is always used in MS. before $\zeta\alpha\varsigma$ and $\theta\alpha\pi$. This I have retained. As to the forms of the irregular verbs, they have been carefully retained as in M_2 ; but $\acute{\epsilon}$, $\epsilon\upsilon$, and $\acute{\epsilon}\upsilon$ have been written $\acute{\epsilon}\alpha$. A hyphen has been also used between the particle $\upsilon\omicron$ and the body of the verb.

There is a distressing irregularity in the MSS. as to some of the proper names. I have written $\mu\iota\lambda\iota\omicron$ in nom. and $\mu\iota\lambda\epsilon\alpha\omicron$ in gen. throughout, and have left $\eta\epsilon\mu\iota\omicron$ undeclined. The forms $\eta\epsilon\alpha\nu\alpha\lambda$ and $\eta\epsilon\alpha\nu\acute{\iota}\lambda$ occur; I have kept the latter. The nominative form of such genitives as $\pi\acute{\iota}\alpha\tau\pi\alpha\varsigma$, $\pi\acute{\iota}\alpha\varsigma\alpha\varsigma$, $\epsilon\omicron\varsigma\alpha\varsigma$, is often shrouded in a contraction, but $\pi\acute{\iota}\alpha\varsigma\alpha\iota\omicron$ is the usual form in M_2 , as in some earlier MSS. I have written its termination $\alpha\iota\omicron$ in all these cases, although $\pi\acute{\iota}\alpha\tau\pi\alpha$ and $\pi\acute{\iota}\alpha\varsigma\alpha$ are the common forms. Of the two forms $\kappa\omicron\mu\epsilon\iota\pi\epsilon$ and $\kappa\omicron\mu\epsilon\iota\pi\epsilon\varsigma$, the latter seems the better, and is of the more frequent occurrence. Still as the former got into my text imperceptibly, I have retained it. I have kept the form $\pi\epsilon\alpha\nu\varsigma\alpha$ in the nom. case as being the simplest, as it is also of the most frequent occurrence. Final e has been preferred to final ι , thus $\Theta\alpha\zeta\alpha\iota\tau\epsilon$ rather than $\Theta\alpha\zeta\alpha\iota\tau\iota$; the ι , however, is far more common in MS. The gen. of $\beta\iota\alpha\omicron$, *food*, is found in M_2 in a few cases as $\beta\iota$. I have added a \omicron , as it is a radical letter in the word, and is now sounded (as ζ). Following the manuscript I have joined $\varsigma\epsilon\alpha\upsilon$ and $\alpha\omicron\eta$ to the following nouns. I have not followed M_2 in writing $\tau\iota\omicron\lambda\upsilon\iota\tau$, $\upsilon\omicron$ $\tau\iota\omicron\lambda$, $\upsilon\omicron$ $\tau\iota\omicron\lambda\alpha\omicron$, etc., but have written $\iota\omicron\lambda\upsilon\iota\tau$, $\upsilon\omicron$ $\iota\omicron\lambda$, $\upsilon\omicron$ $\iota\omicron\lambda\alpha\omicron$, instead, as in M_1 , etc. M_2 regularly aspirates the initial letter of a noun preceded by a feminine nom.; this has been adhered to in text, but there are some obvious exceptions. Also certain plural nominatives masculine aspirate, as $\pi\acute{\iota}\eta\ \mu\acute{\iota}\mu\alpha\eta$, etc. Masculine nominatives singular produce aspiration irregularly on personal or place names: thus $\kappa\omicron\mu\omicron\tau\eta\beta\alpha\ \rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\alpha\tau\ \kappa\acute{\iota}\tau\epsilon\ \Theta\eta\epsilon\mu\eta\eta$; sometimes we find, however, $\beta\acute{\alpha}\tau\ \rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\iota\omicron\tau\ \rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\alpha\tau\ \kappa\acute{\iota}\lambda\alpha\eta\alpha\ \tau\alpha\pi\omicron$, etc. $\Delta\eta$ (prep.) does not usually aspirate

the initial of a word like ῥῖοῦτ, βῆυαῖ, etc.; usually also ἀρ μᾶις, rather than ἀρ ῖμᾶις. I have omitted the *é* in a few words like ῥῖτῆ, ῥῖτῆαο, αἰτῖρεαοη, etc. As a general law a preposition followed by the article eclipses the initial of the sing. noun following (when it begins with an eclipsible letter); *oon* is usually an exception, and ῥαν; these often only aspirate. *M*₂ wavers between *oon* μῦμαῖν and *oon* ῖμῦμαῖν, also between ῥαν·μῦμαῖν and ῥαν ῖμῦμαῖν. I have aspirated in these cases, but have kept ὄν μῦμαῖν throughout in accordance with the MS. *Oile* is the regular form in *M*₃, *M*₁ (now *eile*), and has been retained. τὰρῖα, ἀρ (poss. pr.) are not accented in MS. I write *muc* for *meic* of *M*₃, also οἰβῖντ for οἰβεῖντ, etc. In the verbal termination -ῖοο *io* has been retained, but not in a termination like -ῖοο as in *cunῖοο*. Sometimes two genitive forms, like *Εαρῖα* and *Εῖντ* from *Εαρῖ*, *ῖντ* and *ῖντ* from *ῖν*, occur. These I thought it well not to disturb. For a form like οἰβῖντ of MS. I write οἰβῖντ; for τῖντ I write τῖντ. For τῖντῆαῖτ I write τῖντῆαῖτ, though the MS. forms in these cases might have been retained.

There is a good deal of irregularity in the use of aspiration after numerals, thus τῖντ *mile*, τῖντ *mile*, ῖντ *mile*, ῖντ *mile*, τῖντ ῖαοῖαο, τῖντ ῖαοῖαο, etc.

As to the accent, or *síneadh fada*, I have in general followed the MS., except that it sometimes accents *ia*, which is now not accented. I accent the verb *ῖá* throughout. It is generally accented in *M*₁ and *M*₃, and always in *M*₄. I have not, however, accented the diphthong *eo*, which, of course, is usually long, nor do I accent the triphthongs, as an accent adds to their cumbrousness, and is used to mark the long sound rather than placed over a definite vowel. As to the use of capital letters, punctuation, etc., there are some departures from the MS. usage. The MS. paragraphs are often too long; and it was found necessary to break them up. The division into sections is arbitrary, and would not have been made were

it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that M_1 has more frequent sub-headings than M_2 and the MSS. of the modern type generally. In a few personal names like $\text{C}\rho\iota\omicron\mu\tau\alpha\eta\eta$ and $\text{U}\xi\delta\alpha\iota\eta$ I have omitted the accent usually put on the first syllable. I find also that I have written $\text{o}\iota\tau\eta\tau$ for $\text{o}\iota\tau\eta\tau$ and $\text{le}\alpha\tau\alpha\eta\alpha\delta$ for $\text{le}\alpha\tau\alpha\eta\alpha\delta$ of MS. In the verse passages I have often used readings of M_1 , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the $\text{F}\omicron\eta\tau\text{F}\epsilon\alpha\tau\alpha$, though I have sometimes given variants from older MSS. in the notes.

It should be borne in mind that even the best scribes had no definite invariable rules in the matter of aspiration, eclipsis, and in some other matters. Thus M_1 , M_2 , M_3 , M_4 , S are the work of the same scribe. Still they differ in the use of aspiration-points, eclipsis, accents, etc., which are part of the small change of Irish spelling. No doubt some points were often omitted, but understood in reading. The same scribe would not use these points exactly, perhaps, on two successive days, or on two successive pages of the same work. Still there are certain broad principles to which good scribes adhered.

Although, as has already been said, to give an account of the variants in M_1 would be practically to print the entire version, still, in the use of certain word-forms, inflections, points of aspiration, etc., it has been consulted with advantage; and variations of interest given in the notes or incorporated in the text. The pronominal combination $\text{l}\acute{\epsilon}$ (3rd sing. fem.) is normal in these MSS., and has not been disturbed, though it is now usually written $\text{l}\acute{\epsilon}\iota$. It should be noted that the verb $\text{a}\eta\alpha\iota\mu$, 'I stay,' appears throughout without the initial f ; also $\text{n}\acute{\iota}\mu$, not $\text{g}\acute{\eta}\text{n}\acute{\iota}\mu$, throughout. $\text{a}\eta\acute{\iota}$ 'to-day,' $\text{a}\eta\acute{\epsilon}$ 'yesterday,' are the usual forms, though $\text{a}\eta\iota\text{u}\xi$ is sometimes found. $\text{C}\acute{\omicron}\iota\text{g}\epsilon\alpha\delta$ is more common in the MSS. (M_1 and M_2)

than cúigeað, and cóig than cúig. Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used *bΔ* for imperf., and *butō* for cond. and future.

The word *breatain* and kindred words deserve notice. In *M*₁ and *M*₂, in the earlier passage, where this family of words occur, we have *son briotain, na briottainis, an briottainir, ó aimirir briottain, so rioḡaib na briottaine ón mbriottaine*. At a later point, however, *M*₂ gives *na breatnais, an breatain, an breatnair*, etc., which forms are those employed in the text throughout. I have accented the preposition *fa* (*ro*), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

The following are the principal manuscripts consulted in the preparation of the text. *M*, *C*₁, *C*₂, though often consulted, are not much quoted from :—

In the T. C. D. Library the principal MSS. used are :—

*M*₁ (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

*M*₂ (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from *M*₁.

It is a large folio, containing the *Trí bionḡaioite an bái*, and the *forar feara* up to line 4539, Book II., all in the

handwriting of John son of Torna O'Mulchonry. The remaining part of the *Foras Feara*, up to and including the genealogy of O Eidirisceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Foras Feara*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Trí Biorḡaonite* from his pen, bearing date 1645. M₁ was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

"Keating (Geoffrey).—Three Shafts of Death, composed in the year 1631. History of Ireland, by the same author, in the Irish character, with Genealogies and a few marginal Notes.

"Excellent copies, written at Donegal in the year 1645, partly in the handwriting of John O'Mulchonry of Ardcoill, near Sixmile Bridge, in the County of Clare, and partly in that of Michael O'Clery, an eminent scholar, and one of the compilers of the Annals of the Four Masters.

"At the end of the volume are copies of Recognisances of some Irish people to be faithful subjects in the twelfth year of Queen Elizabeth's reign. On the covers and on a blank leaf are pasted three pages of Irish poetry."

The MS., in its present state, affords no proof of the date 1645 or of the place, Donegal, though the writing in the latter part, as well as some entries at the end, savours of the

Donegal school of scribes. As to the handwriting of the final portion being O'Clery's, all that the present writer undertakes to say is that the writing bears a resemblance to that in the *Annals of the Four Masters* (1st Part) and the work on the Irish Kings, which are to be found in the Franciscan Library. The date of O'Clery's death, given in the *Dict. Nat. Biog.*, is 1643.

M₂ (F. 3. 21).—A copy also in the handwriting of John son of Torna O'Mulchonry, but undated. It is an excellent copy, and has but few contractions.

D (H. 5. 22).—A copy made by "ῥεαῤῥεαῤῥα οὐοὐβ-
ζεανναῖν αὐτομ ἀν ἑρμῆς ῥαν ὀνομαε ῥιαδδᾶς, 21^o Decem-
ber, Anno Domini 1646." This is at the end of the first book.
This is a good manuscript, and uses but few contractions;
but it employs the earlier spelling, cc for ζ, etc., and is
parsimonious as regards accents. The Ὀιονῥολλᾶς and
most of the Synchronisms are wanting.

In the R. I. Academy, the principal MSS. consulted are:—

S.—A MS. in the Stowe Collection (c. IV. 1), containing, among things early and modern, a beautiful copy of the ԲՈՒԴ ԲԵՐԲ, imperfect at beginning and end. It begins at Book I., “բօր շոն ձց զն մԻրեւոնսն զի ու թանգնսն,” about line 1053 of the text of this volume, and ends at Book II., line 4176, “երի ձօցսն տձձիւ ինն զ Լուծոնսն ձէս Ըլիսէ.”

In this MS., which begins with fol. 28, fols. 31-37 are missing. Fols. 72-75 and fols. 100-109 are also missing. The last folio is 123. This MS. was unknown to Mr. Comyn.

It is a very clearly written and accurate MS.; and the writing closely resembles that of M₁. It is in the archaic style. The date is not given; but 1696 is scribbled on the margin. It probably dates back to 1650 or thereabouts. The scribe is John son of Torna O'Mulchonry.

R.—A MS. in the Reeves' Collection (24 P. 23). It is a very good copy of the *Ṣanāʾi Farsī*. The first page is p. 7 ;

but the previous portion is supplied in a later hand. The first book was finished on 26th September, 1641; the second book (up to the Genealogies), on 23rd February, 1646. The first half of the book is better written than the second half.

H (24 N. 3).—This is a MS. which belonged to the late W. H. Hennessey. The first page is 5; but the missing part is restored in a modern hand. The MS. was written by *Feaṛṛṛṛa mhac Conchubáin Riadaig Uí Dúibgeannáin*, and the first book was finished on the 23rd of November, 1666. The MS. is very beautifully written. It is accurate, and corresponds closely to R. A portion of the genealogical section is wanting at the end.

W (23 Q. 14).—This MS. contains the entire *Ṗoraṛ Feaṛa*, including the Genealogies, but not the Synchronisms. A page is missing in the body of the work. It was written by *Tomáṛ Ua Faoláin*, who began it in 1662. It is an excellent and accurate copy of the *Ṗoraṛ Feaṛa*.

C₁ (23 O. 10).—A copy made by Andrew Mac Cruitin in 1703. The verges of a good many of the leaves in the latter part of the MS. are damaged, but the body of the book is distinct.

C₂ (23 E. 10).—A copy by Andrew Mac Cruitin, made in 1736, somewhat imperfect at beginning and end. On p. 27, at beginning of first book, the date 1638 is given, which may be taken perhaps as the date of a revised edition of the work. This date, 1638, at the beginning of the first book, is found also in other copies. See under F₁, *infra*.

M₄ (23 O. 19).—This is a copy of the second book, ending with the Genealogies, but not giving the Synchronisms. Folios 126, 127, and 128 are missing. O'Curry, speaking of this manuscript, says: "The writing is beautiful, and superior to anything that we have hitherto met in the progress of this Catalogue. It is small and close, but elegant and uniform." (H. and S. Cat., p. 270.) At the end we have *Mṡṡ 101ṡṡṡṡ*

mac Tornaé mic Muirir mic Tornaé Uí Míadóláchoirí ro Scriob ádur an ceathrúimh lá 20 uo mí an Aibreil ro fóirbur é, Anno Domini 1643, a cclaon Achadh a ttráthoig. O'Curry says Claon Achadh, where Iollann O'Mulchonry wrote this MS., is near Bunratty Castle, in the county of Clare.

In the Franciscan Library, Merchants' Quay, Dublin :—

F₁ (A. 14).—An undated MS. which was begun in the Convent of Kildare, on the 4th of September, but the year is not given. The entry (end of first book) is as follows :

Δ cconueint cille uápa uo tionnircaó an leabhar ro uo ríoróbaó 4 Septemb. ádur tairmcc a ríoróbaó 28 uon mí céadna. 54 ríuaíga 50 leit ro baor ír in ríeandáiríe uon céir leabhar ro ádur cúicc ríuaíga 50 leit írín ríeandúr.

This copy was in the Franciscan Library of Donegal, and was thence removed to Louvain, and afterwards to Rome. There are several pages of indices, etc., prefixed, and many marginal notes, all bearing on the history. The MS. contains the Genealogies and Synchronisms, and is complete. It is an excellent MS.; but it is careless as regards aspiration-points, accents, etc. The writing bears a family resemblance to that employed in the copy of the first part of the Annals of the Four Masters and the work on the Irish Kings, both in the Franciscan Library. The writing is certainly of the same school of penmanship as that to which Michael O'Clery's belonged.

This MS. was found in Fr. Colgan's chamber after his death, and appears to have been the MS. of Keating, from which he made his quotation from the Fógar Féara, in his "Acta Sanctorum," Vol. I, p. 654, published at Louvain in 1645. This is rendered highly probable, not to say certain, from a consideration of the passage. The phrase 'bissextili et embolismali anno' is thus written in F₁ : 'bis sextili et simbolii mali anno.' Now, Colgan quoting this writes 'bissextili et symboli mali anno.' I do not recollect finding the error 'simboli mali' for 'embolismali'

in any other copy, though nearly all have 'embolis mali.' *F*₂ reads plainly 'embolis mali.' Also the names of the bishops of Limerick and Waterford are given in Colgan, just as they are given in *F*₁ (making allowance for caol le caol): thus, *Τοιρτιυρ* *F*₁, Tostius Colgan; *Τοργεστιυρ* *F*₁, Torgestius Colgan; while in *F*₂ the names are Toislius and Torgeslius. Moreover *F*₁ and Colgan have 'in Damaso,' while *F*₂ has 'in Damasco,' which is the general reading.

*F*₂ (A. 15).—At the beginning of the first book in this MS., after the words *πε α βραιρνειρ οιοθ*, we have the entry *αγυρ ιρ ε αοιρ αν τιαδαρνα αοιρ* 1638; and at the end of the same book we read: "*Γινυρ λιβρι ρηιμι 20° Maii 1641.*" This, therefore, is one of the earliest copies known of the work. There is one leaf of the opening of the Introduction in vellum at the beginning. The writing in the vellum bears a resemblance to that in the body of this MS. In a considerable portion of the MS. the writing is blurred from the interaction of the pages being damp, but it is all legible. This is an excellent and accurate MS., though it has a few curious scribal gaps, and deserves to rank among the most valuable copies of the work known.

Other MSS. made use of are:—

P.—A portion of the *Foran Feara*, containing all the portion of Book I. in these volumes, and also a part of Book II. It is undated; but at fol. 110 there is this entry: "This book is written since the year 1647. Nic Foran, Ballyleen, county of Waterford, parish of Dunhill." The MS. certainly does not belie so early a date. It is in the archaic style. I have only used it in collating some of the poetry of Book I.

M.—A MS. in bad preservation, which belonged to Mr. Comyn, and which he also refers to as *M*. It was written in the year 1643 by James O'Mulconry, of Ballyme-cuda, in the county of Clare.

*M*₂.—A MS. in the King's Inns' Library, written by John son of Torna O'Mulchonry, in 1657. The entire copy was

made between June 3rd and July 20th of that year. This copy of the *Foras Feasa* is excellent, and the writing is very distinct.

Egerton 107 in the British Museum contains a copy of the *Foras Feasa*, which was finished in 1638. It is by one of the O'Duigenans. It is in the modern style; but the orthography is in the old style, and there are many contractions.

Other copies of interest that may be mentioned are a copy by Egan O'Rahilly, made in 1722, which is in the National Library, Kildare Street, and a copy, 23 Q. 17 R.I.A., made by Malachy Curry, from a copy made by Sean Clarach Mac Donnell in 1720. This copy is a good one, and contains some interesting marginal notes. Thus he tells us that O'Mulchonry made a copy of the *Foras Feasa*, in 1643, which was in Dr. Riordan's Library in Limerick. He does not say which of the O'Mulchonrys, or give any indication of the precise copy to which he alludes. It was in Dr. Riordan's Library in Limerick that Malachy Curry made his copy in 1816. Eugene O'Curry praises extravagantly his brother's copy.

To give the student an idea of the differences that exist between the archaic version and the modern, I give two passages just as they occur in M₁, only lengthening the contractions, which are very few. It should be observed that the difference between the versions appears more marked in the telling of certain old tales than in the course of the ordinary narrative:—

Τέτο Ταὺς ἰαροῦ ἰνα ἀρῖβαθ ἔτ ἐπὶ κρήετα ὁ ἐπὶ
 ῥεαζαῖθ ἀπὲρ ἔτ ῥαῖοῖρ ῖε να ζῖολλα ἀν ἀρῖβαθ το ὀιοῖζαθ
 το ῖοῖζοθ να τεαῖρπιδ ζοττυζαθ ἰ τον λεῖτ ἀρτῖζ το
 ἐμῖολλαθ ἀ ἀρῖβαο ἀν λά ριν. Τῖαλλυο ζο ῖεῖμοῖρποδ
 πομπα ἔτ Ταὺς ἀζ τολ ἀνέλλ ζο μεῖνις ὁ ῖιλοθ ἀ ῖολα τὰρ
 ἀ ἐρεῦταῖθ, ἔτ ἰαρ ποῦταῖν λῖαῖρ ῖε ἡατ εῖατ ὀοῖθ
 ῖαῖρῖυῖζῖρ ταὺς τον ζῖολλα ἀν ττυζαο τεαῖρπαιρ λεὸ ῖρ ἰν
 ττῖμῖολλαθ ριν. Ἰῖ τυζρομ οἰ ἀν ζῖολλα. Λεῖρ ριν μαῖρβαῖρ

ταὺς εἰρησὶ, Ἐτ ἰαὶ να μαρδαὸ ὁὸ τυς Κορημας το λάταιρ
 Ἐτ ἰαὶ βῆαιστῖν ἐρέαττ τταὶὺς ὁὸ τυς ἀρ ἀν λιαις βαοὶ να
 φοῦσαι σιαρ εὐρηνα το ὅρι δισκρέττ σονα τῖιβ κρευῦταιβ
 ἡόρηα βάουαρ φαῖρ. Ὀοῖρβ θεο ραν σαρνα κρέττ Ἐτ ρσολβ το
 ρινη γὰ ραν κρεαρ κρέττ, Ἐτ κνεαρσῦαὸ ταρσοῖν το ὀέναῖ
 ορηα, ἰονησρ γο ραιβε ταὺς ρεαὸ βλιαῶνα ἁ ρειρσλιζε σὰ
 βίτῖν γο νρεαῦιὸ λυγαὶὸ λάγα σον Μυῖαιν ἀρ σεανν ἀν
 τὰίτλεαζα, γο τταῖνις ἀν τὰίτλιαῖς γονα ἐρὶ ὀαλταῶαῖβ γο
 σκαλασορ ἐγαοιμε ἑαὶὺς ἀς τοῦτ γυρ ἀν οὔν σόιβ.

Ροῦτταῖρ ἀν τὰίτλιαῖς σον. ἑυσσολτα ὀοῖβροῖν, ἰαὶ γσλορ
 να ἑυσῡμαιρζε ὁ ἑαὺς, κρευὸ βα ραῦιιν σι. κνεαο το ὅολς
 ρο ὀλ ρειρσιν. ἰαὶ γσλορ ἀν σαρνα μαρζε ὀοῖβ ραρρῡαῖζῖρ
 ἁ ἡαὸβορ σον σαρνα σαλτα. κνεαο το ἡιολ θεὸ ρο ὀλ ρέ.
 ἰαὶ γσλορ ἀν κρεαρ μαρζε σον τὰίτλιαῖς ραρρῡαῖζῖρ. ἀν
 γῑεῡσῡνα σον κρεαρ σαλτα. κνεαο το ρινη ἀρηρ ρο ὀλ ρειρσιν.
 ἰαὶ ροῦτταῖν ραν τῖς ἀμβαιο ταὺς σον τὰίτλιαῖς, κυρῡρ
 ὅλταρ ἰαρηοῖνν ἀττεαλλὰς, γο νρεαρηνα ἑαοῖρ νρεῖρς ὀε,
 Ἐτ ἰννλῖρ ἀρ βρηοῖνν ἑαὶὺς ἐ ἰαρηρ, 7c. (Book I., 4554-84.)

Variants from S :—ἰαρηαῖ—ἰονα—ρλεαζῡιβ—ρῑ—ὀοῖρ-
 γαὸ—ἰρτῖς—τῖαλλῡο γο ρῑμῡῖρκαῑ—ἰ ριῡλλ—ὀ ἑερσοῖν ἁ
 ρολα—κρέτταῖβ—ἰαὶ—ρῑαρρῡαῖζῖρ—εἰρησὶ—βῆαισῖν—
 σταὶὺς—λῑαῖς—ταρσοῖν—ἰονηαρ—ἑυσῡμαιρζῖ—ρὰῑαῖν—
 μαρζε—ἡαὸβορ—ραρρῡαῖζῖρ.

Again :

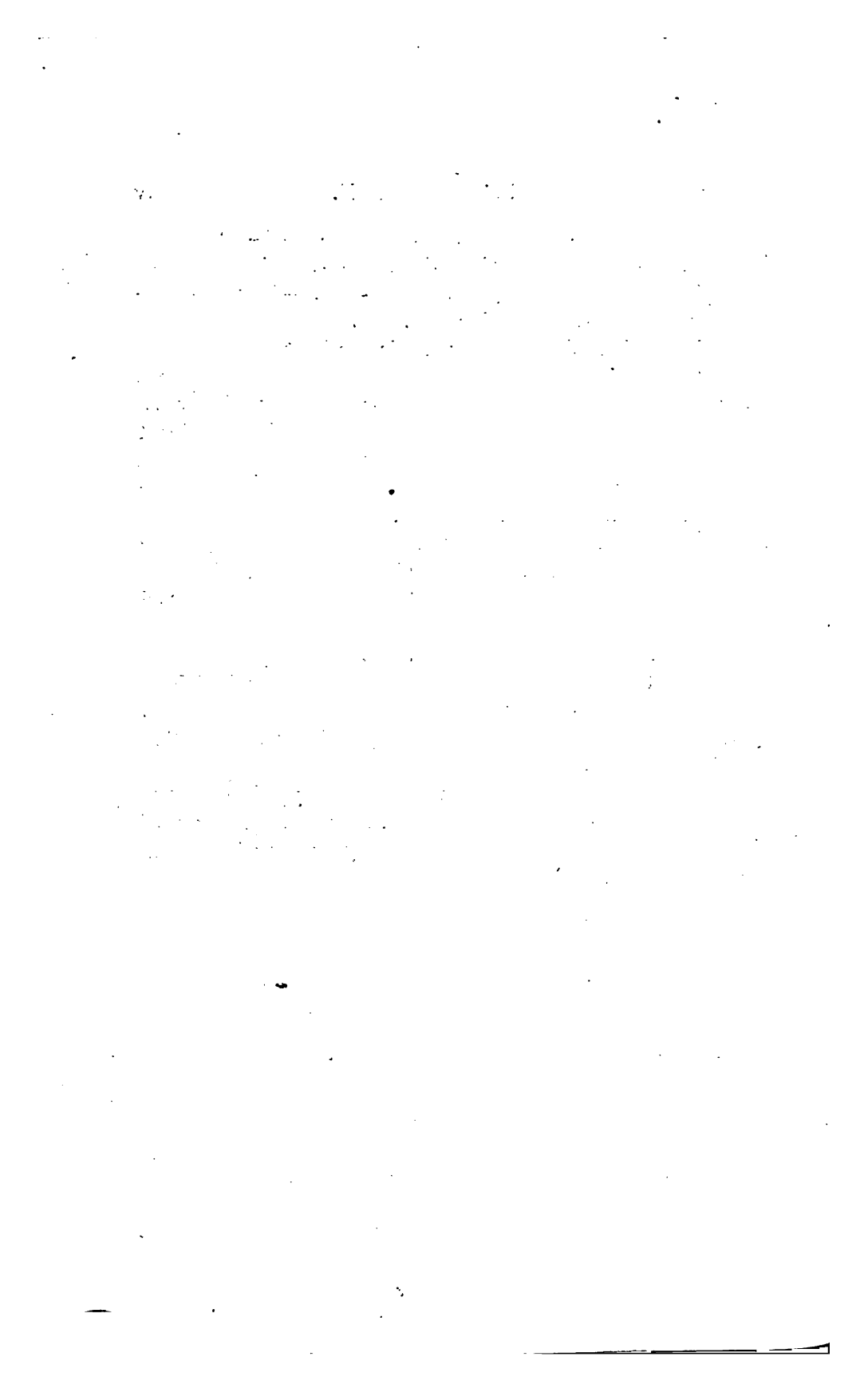
Ἀν τῖ ὀὰ νοῖονσῡαῖρ ρῖν ὀλ ἀν ἰνῡῖον το ὀλῖστῡὸ ὀοῖν
 σῖνέλ βυὸ ἡὸ σὰ ἡβεῖτ ἀρ ἡο ἑῡμαρ. ἑαῖε ἁ ἀῖνῡ ὀλ
 Κορημας. βῡῖοσὸ βῡρσῡὸ ὀλ ρῖρ. Ἀν ἐ ρῖν βῡῖεαο βῑαταῑ
 το λῑστῡῖβ ἀτὰ ἰοῡρηῑαῖτῡοῑ ἁ ἡῑρηῖνν ὀλ Κορημας. Ἀρ ἐ γο
 ρῖορ ὀλ ρῖρ. Μαρεαὸ ὀλ Κορημας ἀρ τυρὰ εῖτνε ἰνῡῖον
 ὀῡνλοῖνς ἁ ὀαλτα. Ἀρ ἡῑ ὀλ ρῖ. Μαῖτ ἑαῖλα ὀῡῖτ ὀλ
 Κορημας, ὀῖρ ἀρ τῡ βῡρ ἀοῖνβεαν σαῖρηα ὁ ρο ἀμαῑ. ἡῖ
 ἡαγῡ ρῑν ἀτὰ ἡο ὀῖολ ἀρ εῖτνε, ἀῑτ γῡῡ οῖρε. Λεῖρ ρῖν
 τῑο Κορημας Ἐτ ἀν ἰνῡῖον ὑῡῡα ραον ρῖρ γο βῡῖοσὸ Ἐτ
 γῑαλλῡὸ κυῡαῖὸ ὁὸ κῖῑῑ ἀν ἰνῡῖν ὀῑαζῑῑλ ὑαὸ. Ἀοντῡαῖζῖρ
 βῡῖοσὸ ρῖν ὀὸ. (Book I., 4719-29.)

S variants —noiongnuim —óligreab —bab —caibí —ol
 Corbmác — buiceab twice — biatad — iomradittead — ol
 Corbmác — an éirinn — (ar) mé ol ri — buio — hadgam — buic-
 eat geallair — comair — buiceab.

In the Translation a few words are kept as they stand in the original, as *senacha*, *senchus*, *geasa* (sometimes translated 'restrictions,' etc.), *dun*, *lios*, *comorbha*, *filé* (translated 'poet' often where a poem is introduced), etc. Most of these words cannot be exactly rendered in English by a single word; and they are of too frequent occurrence to be rendered by an explanatory phrase.

The date 1638, found at the opening of Book I. of the *Foḃar Feapa* in some MSS., may have been inserted by the author, and may represent the date of a second and improved edition of the work. There seems to be a family likeness between F₁, M₁, D, and perhaps S, as regards passages not found in them, pointing to a common original. Indeed, F₁ is remarkable for the number of passages it wants that are to be found in other MSS. This affords, I think, a confirmation of its early date.

In this Introduction I have confined myself to the MS. sources of the text. A treatise on the style and language of the author has been found too lengthy for insertion in the present volumes.



FORAS PEASA AR ÉIRINN.

HISTORY OF IRELAND.

PORAS PEASA AR ÉIRINN.

liber primus (ar leanaíam).

XV.

Δε γο ριγ το θάλαιβ πέμνιγα φαρφαρὸ φεαναταίη ζαοθίλ ζο τεαέτ ταν Δ αίρ
ó mairé Seanáir uó Δγυρ ζο θφυαίη βάρ.

Ar mbeir u'féiniur φαρφαρὸ 'n-a ríς ar an Scitíā uo
meaf beir ζο rói-eolac rna hílbeaplaib ταν éir an
5 coimíneapceta τapla cian ríome rin ar na ceangtaib Δς
τορ na baibiolóine uo bí uá cógbaíl tpe uadap ré ré uá
rícto bliaóan Δς Nemrot ζο n-a ranncaib. Óir rúλ táinig
an coimíneapcáθ roin ar na ceangtaib Δς an τορ, ir doim-
ceangá amáin coitceann uo bí Δς na uaoimib uile uo bí ar
10 marctain aca ó áóam anuap. Δγυρ ir é ainm ζairmeaf an
leabap Zabála uí Ζοιριζερη, amáil aoeir an ríle :

Ζοιριζερη ainm an béapla
uo bí Δς mac ué ueáφeapcna,
Δγυρ Δς ríol áóam uair,
15 Ré ζcúthoac an τuir neamhuaró.

Δγυρ ir é ainm ζairmíu uζoair na laíone uí lingua
humana .i. an ceangá uaoína. Ζíoeaó ar mbeir Δς cóg-
baíl an τuir uo Nemrot ζο n-a bpaítepib map táinig coim-
meapcáθ ar Δ ueangtaib uá uoimíneapc ó épíocnuζaó an
20 τuir uo tíoíneapcáθ leo tpe uadap, uo beanaó an ceangá
uaoína φuapaoap ó áóam uíob, an líon uo báoap Δς
cógbaíl an τuir. Ζíoeaó uo an rí Δς éíbeap mac Sáile
Δγυρ Δς Δ tpeib ionnup ζup hainmíneapc uáí i ; map ζο
uouζaoap eáθpa uíppe ó éíbeap. Ar n-a élor íomoppo
25 u' éíbeap ζupab é aóθap fá rapaoap Δς cógbaíl an τuir
ar tí íao péin uo éaoíma ar an uapa uílinn uo bí i

HISTORY OF IRELAND.

BOOK I. (*continued*).

XV.

The doings of Feinius Farsaidh the grandfather of Gaedheal till his return from the Plain of Seanair, and till his death, as follows.

WHEN Feinius Farsaidh became king of Scythia, he determined to become perfectly acquainted with the various languages which had sprung up after the confusion of tongues that had taken place long before at the tower of Babel, which was being erected through pride for the space of forty years by Nimrod and his followers. For before that confusion of tongues took place at the tower, the entire human race had but one common language which had existed amongst them from the time of Adam. And the name the Book of Invasions gives this language is Gortighern, as the poet says :

Gortighern the name of the language
Used by the son of God of goodly science,
And by the race of Adam erst
Ere the building of Nimrod's tower.

And Latin authors call it *lingua humana*, that is, the human language. But when Nimrod and his kinsfolk were building the tower, as the confusion of tongues set in and prevented them from finishing a structure they had begun through pride, the human language they derived from Adam was taken from them, as many as were engaged in building the tower. However, it remained with Eibhear son of Saile, and with his tribe, so that it was named from him ; for they called it Hebrew from Eibhear. Now when Eibhear had learned the cause of their erecting the tower, that it was with a view to protecting themselves against the second

30 *scáirínigire* do *ceacht* ar na *uaoimib*—do *meafadair* na *c* *b* *a* *c*
 an *uara* *oílinn* ní-*ra* *aoir* *oe* *ioná* an *céir* *oílinn* *asur* do
cuireadair *rompa* an *tor* do *uápnám* *com* *har* *roin* *go* na *c*
 35 *roicfead* an *oílinn* *go* na *háruaid* *uachtarad* do *diad* *ann*,
asur *da* *féir* *rin* *go* *bréadofadair* na *huairle* do *bi* *opra*
beir *go* *hinnill* *ionnta* *gan* *baogal* na *oileann*—*asur* *mar*
 do *cuaid* *éidear* *surab* *é* *rin* *fát* *fá* *madadair* *as* *cógdál*
 an *cuir*, *asubairt* na *c* *tiubrad* *congnam* *óid* *asur* na *c*
 40 *raibe* *ac* *oimaoinear* *oib*—*rean* *gliocar* *o'airiad* *i*
n-asaid *toile* *De* do *comliona*. *Asur* *mar* *rin* do *uaduis*
riu *gan* *commaoin* ar *bi* do *cadairt* *oib* *fé* *cógdál* an
cuir; *asur* *fór* an *can* *cáin* *commeard* ar *ac* do *fásaid*
oia *mar* *comar* *bui* *uadair* ar *éidear* an *ceang* *uonna*
 45 *úo* an *crinnir* *go* *haotharad* *aige* *féin* *ir* *as* *a* *éirib* *da*
éir.

Ir *é* *adair* *iomor* *ir* *mó* *fá* *noeaid* *féiniur* *farraid*
go *Maig* *Seanair* *mar* *don* *fé* *n-a* *roil* *mar* *ceannac* ar
beir *i* *broaid* na *oruinge* *dar* *ceang* *uilear* an *eadra*,
 50 *ionnur* *go* *uicofad* *de* *rin* *pireolar* *forurta* do *beir* *aige*
féin *ir* *as* *a* *roil* *fan* *ceangaid* *eadra*.

Dála *féiniura*, ar *mbeir* do *ruin* *aige* *beir* *eolac* *ma*
hildairlaib, *amail* *a* *uadramar*, *cuirir* *da* *uaircibad* *uad*
ir *cri* *féir* ar *a* *corcar* *féin* *fá* *crioid* *eadra* na *cri*
 55 *pann-ro* *oon* *oimán* do *bi* ar *aitiudad* an *can* *roin*; *asur*
tug *opra* *annain* *amuis* *reac* *mbliadna* *go* *broglamad* *gad*
don *oib* *ceang* na *cri* *'n-a* *mbiad* *féin* an *reac* *roin*. *Asur*
i *gionn* *reac* *mbliadna* *cillio* *car* *a* *n-air* *go* *féiniur*
oon *Scitia*; *asur* *céir* *féiniur* *leo* *go* *Maig* *Seanair* *mar*
 60 *don* *fé* *hiomad* *o'ogaid* na *Scitia* *iar* *bragdál* an *mic* *fá*
rine *aige* .i. *Neandul* *i* *geannar* na *Scitia*, *amail* *uoir*
pile *o'airite* *fan* *uad* *darab* *corac*, *Canam* *bunadair* na
n *gae* *uad*:

Do *lur* *féiniur* ar an *Scitia*

for an *pladad*;

rean *opra* *eadra* *eadra* *eolac*,

uaircibad *bunad*.

flood which it was foretold would come upon the people—they imagined that the second flood would not be higher than the first, and proposed to make the tower so high that the flood would not reach its upper stories, and that accordingly their nobles could be securely situated in these without fear of the flood—and when Eibhear learned that that was the cause of their building the tower, he declared that he would not help them, and that it was sheer idleness on their part to have recourse to ingenuity for the purpose of resisting the fulfilment of God's will. Thereupon he separated from them without taking any part whatever with them in the building of the tower. Moreover, when the confusion came on all, God left to Eibhear alone and to his tribe after him, as a mark of good will, that human language of our ancestors.

The principal reason why Feinius Farsaidh went to the Plain of Seanair, together with his school, was that he might be with the people whose native language was Hebrew, and that it might thus come about that he and his school would acquire a full and perfect knowledge of that language.

Now, when Feinius, as we have said, had resolved to acquire the various languages, he sent, at his own expense, seventy-two disciples into the various countries of the three continents of the world that were then inhabited, and charged them to remain abroad seven years, so that each of them might learn the language of the country in which he stayed during that time. And at the end of seven years they returned to Feinius to Scythia; and Feinius went with them to the Plain of Seanair, together with a large number of the youths of Scythia, leaving his eldest son Neannual to rule Scythia in his stead, as a certain poet says, in the poem which begins, "Let us relate the origin of the Gaels":

Feinius went from Scythia
On the expedition,
A man renowned, wise, learned,
Ardent, triumphant:

66

Da haoinbéarla baol ran uolhan
 mar oo gabrao;
 Dá béarla uéag i' c'ri fícto
 can ro rcarrao.

70

Scol mhór la féiniur ag fogluim
 ar gac eargna;
 fear adairna eaduró eolac
 i n'gac béarla.

Agur doirio cuio oo na reandairib' supab c'ri fícto bliadán
 oo bi ó déanam an cuir go uáinig féiniur go n-a rcoil
 doctaid ón Scitia go Maig Seanáir, amail doiríle
 o'áiríte ran rann-ro :

76

C'ri fícto bliadán go mblair,
 i' ead doirí gac reandair,
 go uáinig féiniur doctaid,
 iar gcuiríac an cuir neadairíad.

Cuirí féiniur rcola 'n-a fuíde ré múnac na n-ilbéarla
 80 ar Maig Seanáir ran gcairíag da n'gairimeann Cín Oríoma
 Sneacta Eacténa, amail doiríle an ran rann-ro ríor:

86

i Maig Seanáir, iar an uoir,
 ro cionóileac an eadairíol,
 i gcairí Eacténa,
 oo fogluim na n-ilbéarla.

Agur cionóilí doirí óg na gcuiríac oo b' fíoríre uóib' o'fogluim
 na n-ilbéarla uacta; agur i' iao c'ri ríoríte oo bi i n-airo-
 ceannar na ríoríle rin féiniur farraíó réin ón Scitia, i'
 gaebeal mac eadairí oo fíoríte Somer ón n'gíeig, i' Caoi
 90 Caoiríneactac ón luíde, nó iar mac neama, amail doiríle an
 ríle :

96

Ag ro anmanna na fuíde,
 doiríne-rí n'ib go ríoríte;
 gaebeal mac eadairí go n-uir,
 iar mac neama i' féiniur.

Ag ro marí doiríle ríle oile :

100

féiniur an ríorí ríneactac,
 gaebeal i' Caoi Caoiríneactac;
 c'riar oo éirí ríoríne na ríol,
 oo leán o'fíneig na n-uíor.

There was but one tongue in the world
When they set out;
There were seventy-two tongues
When they parted;

Feinius had a great school learning
Each science,
A man renowned, wise, learned
In each language.

And some seanchas assert that there was a space of sixty years from the building of the tower until Feinius and his school came southwards from Scythia to the Plain of Seanair, as a certain poet says in this stanza :

Thrice twenty years of renown,
So every seancha says,
Till Feinius came southwards,
From the building of Nimrod's tower.

Feinius established schools for the teaching of the various languages on the Plain of Seanair in the city which Cin Droma Sneachta calls Eathena, as the poet says in the following stanza :

In the Plain of Seanair after the tower,
The first school was assembled,
In the city of Eathena,
To learn the various tongues.

And they assembled the youths of the countries next them to learn the various tongues from them; and the three sages who presided over this school were Feinius Farsaidh himself from Scythia, and Gaedheal son of Eathor of the race of Gomer from Greece, and Caoi Caoinbhreathach from Judea, or Iar son of Neama, as the poet says :

Here are the names of the sages—
I shall reveal them to you speedily—
Gaedheal son of Eathor of wisdom,
Iar son of Neama and Feinius.

Another poet speaks thus :

Feinius the eloquent sage,
Gaedheal and Caoi Caoinbhreathach,
Three of the writers of the schools
Who followed in the true track of the authors.

17 iao an tsiar-ro oo rchíob i gcranncaiblíb aibgíre na
 otri bprímbéarlad, mar atá Eadha Gréigir i laroean, oo-
 réir mar cuirtear Ceannraolair na rogluma ríor é ran
 Uraiceapt oo rchíob ré i n-aimhri Coluim Cille. Aoeir an
 106 t-uḡoar céadna ghrab é Níon mac béil mic Nemrot fá
 haroflaic ran uóman an tan roin. Aoeir fór ghrab fán
 am roin rugad níul .i. mac cánaíte Féinnur Farrair, i
 gur fúirig an Féinnur céadna ríce bliádan ór cionn na
 rcoile mar céannaé ar an mac roin rugad oó oo beic eolac
 110 rna hildéarlad.

Oo bñig ghrab i gcionn oá bliádan i r oá rícto oo
 flaitéar Níon mic béil aoeirio onng ré reancur oo ruí-
 ead rcol ar Maiḡ Seanáir lé Féinnur Farrair, mearaim
 gur cáit ré veic mbliáda oo flaitéar Níon mic béil i
 115 veic mbliáda oá éir rin ar Maiḡ Seanáir rul oo cill ón
 rcoil oon Scitia. Óir aoeirio na reancáide uile ghrab
 ríce bliádan oo cáit ór cionn na rcoile ré vteacé tar a
 air oó. Mearaim fór ghrab i gcionn oá bliádan i r oá
 rícto ar oá céao o'éir na oileann oo ruíead an rcol lé
 120 Féinnur ar Maiḡ Seanáir, oo réir an áirim áimhíre oo-ní
 bellarminur 'n-a éoinic, mar a n-abair ghrab é aor an
 uóman mile i r oé ḡcéao i r ré bliáda oéag i r oá rícto an
 tan oo éionnrcain Níon mac béil aroflaitéar oo ḡabáil.

Ionann rin oo réir áirim na nEadhairéac leantair lé
 125 bellarminur aḡur ghrab oá céao bliádan o'éir oileann oo
 éionnrcain flaitéar Níon. Oo bñig oo réir na nEadhairéac
 ghrab mile i r ré céao i r ré bliáda oéag i r oá rícto oo bí
 ó éur uóman ḡo oílinn; cuirtear leir rin oá bliádan i
 oá rícto oo flaitéar Níon oo cáitead rul oo éionnrcain
 130 Féinnur an rcol, ionnur oá réir rin ghrab i gcionn oá
 bliádan i r oá rícto ar oá céao o'éir na oileann oo éionn-
 rcain i, aḡur gur cáit ríce bliádan ór a cionn, mar atá na
 veic mbliáda oo bí roime oo flaitéar Níon i r veic mbliá-
 na oá éir.

It was this trio who wrote on wooden tablets the alphabets of the three chief languages, namely, Hebrew, Greek, and Latin, as Ceannfaolaidh the Learned asserts in the Accidence which he wrote in the time of Columcille. The same author states that Nion son of Beil, son of Nimrod, was monarch of the world at that time. He also states that it was about this time that Niul, the tanist son of Feinius Farsaidh, was born, and that the same Feinius continued in charge of the school for twenty years in order that this son who was born to him might be acquainted with the several languages.

As some seanchas assert that it was when Nion son of Beil had reigned forty-two years that Feinius Farsaidh established a school in the Plain of Seanair, I am of opinion that he passed ten years of the reign of Nion son of Beil, and ten years thereafter, in the Plain of Seanair before he returned from the school to Scythia. For all the seanchas say that he passed twenty years in charge of the school before his return. I am also of opinion that it was two hundred and forty-two years after the Deluge that Feinius established the school in the Plain of Seanair, according to the computation Bellarminus makes in his chronicle, where he says that the age of the world was one thousand eight hundred and fifty-six years when Nion son of Beil began his sovereignty.

This is the same, according to the Hebrew chronology which Bellarminus follows, as to say that the reign of Nion began two hundred years after the Deluge, since according to the Hebrews one thousand six hundred and fifty-six years elapsed from the beginning of the world to the Deluge. Add to this forty-two years of the reign of Nion that had passed before Feinius began the school, and it thus appears that it was two hundred and forty-two years after the Deluge he began it, and that he passed twenty years directing it, namely, the ten years that remained to him of the reign of Nion, and ten years thereafter.

135 Aót céana i gcionn fícheo bliadán tús Féiniur tar a-
 aif von Scitia i' cuinir rcola 'n-a fuide innce i' vo rinne
 caoiréac vo Saeóeal mac Eatóir ó' a gcionn. I' ann rin
 tús Féiniur fá veapa ar Saeóeal an Saeóealg vo éur
 i n-eagap i' i n-onuagad vo réir mar atá ri 'n-a cúig
 140 éoucaib, mar atá béapla na féine, béapla na bfilead,
 béapla an eadarrcapta, béapla Teibíde i' Snáitbéapla;
 agur a hainmniugad go cinnce uair féin, va réir rin
 gonaó ó Saeóeal mac Eatóir gairmteap Saeóealg vi
 agur nac ó Saeóeal Glar, amail aoirio onng oile; agur
 145 fóir i' tpe báir pé Saeóeal mac Eatóir tús níul mac
 Féiniura farraró Saeóeal ar a mac féin rug Scota ingean
 Parao Cincir vó, amail aoir Ceannfaolair na fogluma
 ran Uraiceap.

 Sídeó i' ceir ar ugoapaib eiréó ó bfuil an focal-ro
 150 Saeóeal. Aoir Decanur gurab ón focal-ro goein
 .i. goethin .i. uapal, i' ón focal-ro all .i. uile aoirteap
 Saeóeal .i. uapal uile; nó ón focal eabhairéac gaohal
 .i. mór, vo brí gó raibe Saeóeal mac Eatóir pé noubrad
 Saeóeal ar ucúr mór i' broglum i' i n-eagna i' ann rna
 155 teangtaib. Sídeó aoirio na reancáide gurab uime
 gairteap Saeóeal ve ón gcomfocal-ro gaoit vil .i. grá-
 uigteoir na heagna. Óir i' ionann gaoit i' eagnáide
 agur i' ionann vil i' gráóac, amail aoir an Spéigeac
 philosophor .i. gráduigteoir na heagna pé uine eagnáide.
 160 Dála Féiniura farraró ní haitirteap vo éloinn vo
 beit aige aót uiar mac, mar atá Neanúl i' níul, amail
 aoir an file ran rann-ro:

165

 Dá mac ag Féiniur, fíor dam,
 Neanúl i' níul ba hághar;
 Rugad níul ag an ucór éoir,
 Neanúl ran Scitia ríacéglain.

 Ar mbeit dá bliadain i' fíche o'Féiniur i' bflaitcap na
 Scitia, i'ar ucillead ó Máig Seanáir vó, vo éiomain, agur é

Now after twenty years Feinius returned to Scythia, and established schools there, and appointed Gaedheal son of Eathor to take charge of them. Then did Feinius command Gaedheal to arrange and regulate the Gaelic language as it is into five divisions, that is, Bearla na Feine, Bearla na bhFileadh, Bearla an Eaderscartha, Bearla Teibidhe, and Gnaithbhearla, and to name it precisely from himself; hence it is from Gaedheal son of Eathor it is called Gaelic, and not from Gaedheal Glas, as others assert. Moreover, it was through friendship for Gaedheal son of Eathor that Niul son of Feinius Farsaidh gave the name Gaedheal to the son whom Scota daughter of Phrao Cincris bore him, as Ceannfaolaidh the Learned says in the Uraicheapt.

Now, it is disputed among authors whence is this word 'Gaedheal.' Becanus says that it is from the word *goedin*, that is, *goethin*, 'noble,' and from the word 'all,' that is, *uile*, that Gaedheal is named, that is, 'all noble'; or from the Hebrew word *gadhal*, meaning 'great,' because Gaedheal son of Eathor, the first who was called Gaedheal, was great in learning, in wisdom, and in the languages. However, the seanchas say that he is called Gaedheal from the two words *gaoith dhil*, that is, 'lover of wisdom'; for *gaoith* means 'wise' and *dil* 'loving,' as the Greeks call a sage *philosophos*, that is, 'a lover of wisdom.'

As to Feinius Farsaidh we are not told that he had any children except two sons, namely, Neanul and Niul, as the poet says in this stanza :

Two sons had Feinius, truth I tell,
Neanul and Niul, the valiant;
Niul was born at the tower in the east,
Neanul in shield-bright Scythia.

When Feinius had been twenty-two years sovereign of Scythia, after his return from the Plain of Seanair, being at the point of death, he bequeathed the sovereignty of Scythia

pé huét báir, flaitear na Scitia vo Neanúl an mac fá ríne
 170 aise; ír níor fágaib dS Niúl an mac fá hóige áct roðar na
 n-ealaðan ír na n-ildéarlad vo bíod aise 'ga feolad vo
 rcolaid coitcéanna na críche.

XVI.

dS ro ríor vo ériall niuil von éigipte ón Scitia dSuf va dálaib innte
 go bfuair bér :

175 Sul laibeoram ar ériall niuil ón Scitia von éigipte,
 féad mar aoiri herosotuf zupab ón mbaibiolóin, cáinis
 ríor airoe réaltann an caoibe éuad ír roinn na n-uair-
 eann gur na Spéagaib; dSuf aoiri Solon nac raibe ríor
 reancúra dS na Spéagaib nó gur fogluimrío ó luét na
 180 héigipte é. aoiri Iosephuf ran céroleabur va Seanúr
 nac raibe leirne dS na Spéagaib go haimeir Homer. Ar
 na hugaiaib-re ír iontuigte nac ón nSpéig pé ráirtear
 an Spéig aoir vo éuad ír na neac oile vo feolad na
 n-ealaðan vo flíocht na héigipte, áct Niúl mac Féimura
 185 Farrad vo éuad ón Scitia vo feolad na n-ealaðan ann.
 dSuf cibé avéarad nac túrca vo bi fogluim ran Scitia,
 ói ériall niul, ioná ran éigipte, ni ríor vó é, vo péir Poli-
 oonuf ran céroleabur ro ríor "De Rerum Inventoribus,"
 mar a n-abair: a"Ír fava an t-impearan vo bi roir luét
 190 na héigipte ír luét na Scitia, dSuf ran gleic rin vo
 éonnapcar, ar mbeir claoirte vo luét na héigipte, gur
 cianaporta luét na Scitia ioná iao." Ar ro ír iontuigte
 zupab túrca vo bi feolad ír fogluim dS luét na Scitia
 ioná dS luét na héigipte dSuf vo bñis, vo péir na n-uogar
 195 éuar, zupab túrca vo bi fogluim ran éigipte ioná ran
 Spéig, ni hé ír ón nSpéig ná neac oile va famail vo
 éuad ón nSpéig vo feolad rcol von éigipte áct Niúl mac

a. Magna diu inter Aegyptios et Scythas contentio fuit in quo certa-
 mine superatis Aegyptis Scythae antiquiores visi sunt.

to Neanul, his eldest son, and left to Niul, his youngest son, only what profit he derived from the sciences and the various languages which he used to teach in the public schools of the country.

XVI.

Of the journeying of Niul to Egypt from Scythia, and of his doings there until his death as follows :

Before we speak of the journeying of Niul from Scythia to Egypt, we may observe that Herodotus says that it was from Babylon the Greeks derived the knowledge of the position of the north star, and the division of the hours ; and Solon asserts that the Greeks had not a knowledge of history until they obtained it from the Egyptians. Josephus says, in the first book of his History, that the Greeks had not an alphabet till the time of Homer. From these authors it appears that it was not from Greece, so named to-day, that Isis or anyone else went to teach the sciences to the Egyptians ; but it was Niul, the son of Feinius Farsaidh, who went from Scythia to teach the sciences there. And whoever should say that there was not learning in Scythia, from whence Niul came, earlier than in Egypt, would not be stating truth, according to Polydorus, in the first book he has written, "De rerum inventoribus," where he says : "There was a long dispute between the Egyptians and the Scythians ; and, in that struggle, the Egyptians having been overcome, it appeared that the Scythians were more ancient than they were." From this it may be inferred that the Scythians possessed education and learning earlier than the Egyptians, and since, according to the above authors, learning was earlier in Egypt than in Greece, it was not Isis of Greece or any such person who went from Greece to Egypt to conduct schools, but Niul son of Feinius Farsaidh

Féimura Farraid ón Scitia rugaó ar Maiḡ Seanáir ir
tugaó ruar i bpoḡluim ann ran céaorcoil vo ruidéaó
200 i ḡríc na baibiolóine, aḡur fá hi an céaorcoil i noiaíó
coimhnearta na oteangta ran uóman, amail aubhramar
tuar.

Ar mbeir vo níul aimpear imcían aḡ feolaó rcol ḡcoit-
céann ran Scitia vo cuaid a clú vo leit eolara ir eadna
205 fá na criódaib i ḡcoitcínne, ionnnur ar méio na tuararḡbála
vo bi air ḡur cuir ḡarao Cincuir ní éiripte teacá 'n-a
óáil 'ḡa iarraid voon éiript né feolaó na n-ealaóan ir na
n-ilbéarlaó o'ḡaib na héiripte. Vo ériall níul voon
éiript mar rin, amail aueir an ríle ran rann-ro vo beanáó
210 ar an uadain uarab torac, Canam bunatóar na nḡaeóeal :

Rángaóar rceála ḡo forann,
ḡo méio nḡneacá,
nél mac féimura 'ḡa bhuilio
béarla an beacá.

215 Triallair iomorro níul lé teacáib ḡarao voon éiript,
aḡur tug an ní fearann va nḡairítear Capacynont (nó
Campur Cincit) láim né Muir Ruaid oó; aḡur rór vo rór
a inḡean féin né ráirítear Scota né níul, amail aueir
ḡiolla Caomáin ran uadain uarab torac: ḡaeóeal ḡlar ó
220 o'cáio ḡaeóil :

Vo cuaid ran éiript iar roin,
ḡo ríacé forann forcamail;
ḡo o'cug Scota ḡan rceim nḡaimn
inḡean ríalḡarta foraimn.

225 Iar bpórad Scota vo níul cuirir rcola 'n-a ruidé aḡ
Campur Cincit vo feolaó na n-ealaóan ir na n-ilbéarlaó
o'ḡaib na héiripte; aḡur ir ann rin vo ruḡ Scota ḡaeóeal
mac níul. Vo rceapáide ḡo ḡcuirfead neac éigin i
n-ionḡantear cionnnur buó éioir níul, an cúigeaó ḡlún ó
230 lapet, vo beir i ḡcomáimpir né Maóire ann, aḡur ḡurab
reacé mbliaóna véaḡ ir ceitne ríóio ar reacé ḡcéaó ó

from Scythia, who was born in the Plain of Seanair, and was then trained in learning in the first school that was established in the country of Babylon ; and this was the first school after the confusion of the languages of the world, as we have stated above.

When Niul had been a long time conducting the public schools in Scythia, his fame for knowledge and wisdom spread through the nations generally, so that on account of his great reputation Pharao Cincris, king of Egypt, sent envoys to him, inviting him to Egypt to teach the sciences and the various languages to the youths of that country. Niul accordingly proceeded to Egypt, as the poet says in this stanza, which is taken from the poem beginning, "Let us relate the origin of the Gaels":

Tidings reached Forann
With great acclaim
Of Niul son of Feinius knowing
The languages of the world.

Niul then went to Egypt with the envoys of Pharao ; and the king gave him the land called Capacyront (or Campus Circit) beside the Red Sea. He also gave his own daughter Scota in marriage to Niul, as Giolla Caomhain says in the poem beginning "Gaedheal Glas, from whom are the Gaels":

He then went into Egypt
And reached the mighty Forann,
And married Scota of charms not few,
The generous, clever daughter of Forann.

When Niul had married Scota, he established schools at Campus Circit for teaching the sciences and the various languages to the youths of Egypt. And it was there that Scota gave birth to Gaedheal son of Niul. Perhaps some one might wonder how Niul, the fifth in descent from Japhet, could be a contemporary of Moses, seeing that seven hundred and ninety-seven years elapsed between the

Deluge and the assuming by Moses of the leadership of the children of Israel. My reply to that is that it is not incredible that Niul should live several hundred years ; for people used to live a long time at that period ; witness Eibear son of Saile the fourth in descent from Seim who lived four hundred and sixty-four years, and Seim who lived five hundred years after Arphaxad was born to him, as we read in the eleventh chapter of Genesis ; that it is not to be doubted, therefore, that Niul might have lived from the forty-second year of the reign of Nion son of Beil, as we have said, to the time of Moses. And moreover, the length of life granted to Niul and that he should have survived till the time of Moses in Egypt is still less to be wondered at, if what Marianus Scotus states be true ; for he says that it was three hundred and thirty-one years after the Deluge that the Confusion of Tongues took place at Babylon, while, according to what we have stated above, it was long after the Babylonian Confusion that Niul was born. From what we have said, we should trust the authors of the seanchus of the Scotie race as regards the age of Niul son of Feinius Farsaidh, and believe that he was a contemporary of Moses in Egypt.

As to Niul, it was when he was sojourning at Capacyront beside the Red Sea, and when Scota had given birth to Gaedheal, that the children of Israel escaped from Pharaoh and marched to the shore of the Red Sea, and made an encampment beside Capacyront where Niul dwelt. When Niul heard of this, he went to meet them and discourse with them, and to find out who they were. At the outposts of the host he met Aaron who told him the story of the children of Israel and of Moses and the witness-bearing miracles that God had wrought against Pharaoh and his army, because of the bondage of the children of Israel. Now Niul and Aaron entered into an alliance and friendship with one another ; and Niul inquired of Aaron whether they had food or provisions, and further informed him that whatever corn and means he had would

buidéac Δαρων ve crio rin. Táinig iomorro an oíche iar
 roin, ir céio Δαρων go Maoire aghur vo innir vó na cairg-
 riona eus Niúl vó, aghur fá buidéac Maoire ir Δαρων ve
 270 crio rin.

lomtúra Niuil náinig go n-a muinntir féin iar rin, aghur
 vo innir vóib mic Iirael vo beir láim niú; aghur vo innir
 gac ní vo vólaid mac níirael vóib. Aghur an oíche céadna
 carla nactair neime vo Gaedéal mac Niuil ir é ag ríamh,
 275 gur éreáctnuig é, go raibe i ngyair báir. Aghur aghur
 orong oile gurab ón brárac táinig va éreáctnuig vó n-a
 leabaid. Doubradar a muinntear ré Niúl an mac vo
 breir i noáil Maoire; aghur beirir leir Gaedéal vo láctair
 Maoire. Vo rinne Maoire guró go Dia aghur vo éirir an
 280 rlaic vo bí n-a láim nír an gceáct gur rlanuig mar rin é.
 Aghur aghur Maoire an áit a mbiaó creab bunaid an
 mic rin, nac biaó brí; i nactair neime ann go brát; aghur
 acá rin follur ar éreca, oilean acá ran ngríis mar a
 bfuil cuio va rlioc, ní bfuil nactair neime ann acé mar
 285 éirinn. Aghur car ceann go rabadar nactáca neime i
 néirinn go ceáct ráorais, ní raolim go raibe neim ionnta;
 nó raolim gurab vo na veamnaib gairmtear nactáca
 neime i mbeácaí ráorais.

Aghur cuio vo na reanáidib gur cuir Maoire glar ar
 290 an bfeirc vo bí fá n-a láim féin ar brágaio Gaedél, aghur
 gurab uime rin gairtear Gaedéal glar ve. Vo bio
 iomorro an can roin flearc fá láim gacá caoirg mar
 comarca ceannair feadna, aghur ir uaid rin aghurtear
 flearcac uaral ré ceann buíone aghur. Ir va fairnéir
 295 gurab ó ríar na nactáca neime vo leán vo brágaio Gaedél
 gairtear Gaedéal glar ve, ir va foillruig gurab é
 Maoire vo fóir é, acáio na raonn-re ríor:

Gaedéal glar cionnur vo ráb
 Nir in bfeair guráir gcomlán?
 An ní ó bfuil Gaedéal glar,
 ir ceair ga bfuil a reanáir.

all be at their service. For this Aaron was grateful to him. Then night came on ; and Aaron went to Moses and told him of the offers which Niul had made to them ; and Moses and Aaron were grateful to him accordingly.

Now Niul went to his own people after this, and told them that the children of Israel were nigh unto them ; and he told them all that had befallen the children of Israel. And that same night a serpent came upon Gaedheal as he was swimming, and wounded him so that he was at the point of death ; and others say that it was from the desert it came and wounded him in bed. His people told Niul to take the lad to Moses ; and he took Gaedheal into the presence of Moses. Moses prayed to God, and applied the rod he held in his hand to the wound, and thus healed it. And Moses said that, in what place soever the stock of that youth would settle, there no serpent would ever have venom, and this is verified in Crete, an island in Greece, in which some of his posterity are ; it is without serpents as Ireland is. And although there were serpents in Ireland up to the coming of Patrick, I do not think they had venom ; or I imagine it is the demons that are called serpents in the life of Patrick.

Some seachas state that Moses fastened with a lock around the neck of Gaedheal the bracelet that he had on his own arm, and that it was from this he was called Gaedheal Glas. At that time each chieftain wore a bracelet on the arm as a mark of his tribal supremacy ; and hence the head of a company is now called a noble *fleascach* or 'bracelet-bearer.' To set forth that it was from the trail of the serpent that clung to Gaedheal's neck that he is called Gaedheal Glas, and to show that it was Moses who healed him, we have the following stanzas :

Gaedheal Glas, why was the name given
To that brilliant, perfect man ?
The event whence Gaedheal is *Glas*,
Few are those who know its history ;

306

Dar fóthuis ar an tscuinn scéin
 Saebeal mac níuile go n-éiríne;
 Sur iad an naéar 'n-a énear,
 níor b'fuar é vo léigear.

An cí glar ní beacáir ve
 nó sur fóir go maic Maoire;
 Ir ead éirígo eolais ar
 Sonab ve acá Saebeal glar.

310 Aveirio orong oile surab uime gairtear Saebeal glar ve
 ó glaire a airm ir a éirí. Surab uime rin vo rinne file
 éirí an rann-ro :

315

Rug Scota mac vo níú nán
 Ór éin mór gcinead gcomlán;
 fá Saebeal glar airm an fír
 ó glaire a airm 'r a éirí.

Afur ir ón nSaebeal roin ainmnítear Saeóil uile; sonab
 uime rin vo rinne an file an rann-ro :

320

féine ó féinur acbearta,
 bpiú gan docta;
 Saeóil ó Saebeal glar garta,
 Scuit ó Scota.

325 Síreab aveirio orong oile surab uime eugab Scota ar
 mátar Saeóil, vo bpiú surab vo éine Scuit ón Scitia
 átar Saeóil, afur sur nó aca na mná vo fíoinneab o n-a
 bfeartaib. Tuig nac i ro an Scota fá bean vo glam va
 ngairtear Milió Earráinne afur rug reirer mac vó. Óir
 ingean párao Cincuir fá mátar vo Saebeal afur ir aige
 vo bádar mic Ithael i noaoirre. An párao céana varb
 330 ingean bean míleab, fá hé an cúigeab párao véas 'n-a
 óiab rin é. párao Nectonibur fá hainm vó.

Ioméura níuile iomorio aubairt ré Maoire go mbiaó
 fala párao Cincuir nír féin tré fáilte vo éabairt vó.
 "Mareab," ar Maoire, "criall-ra linne, afur vó
 335 roiceam an tír vo éarngair Dia úinn vo-géabair-re
 roinn v; nó maó maic leat, vo-béaram loingear párao ar

While bathed in the strong stream
Gaedheal son of Niul of good disposition,
A serpent bit his skin ;
It was not easy to heal it ;

The grey-blue mark did not leave him
Till Moses kindly healed it.
What the learned understand from this
Is that thence comes Gaedheal Glas.

Others assert that he was called Gaedheal Glas from the grey-blue colour of his arms and armour. Hence someone has composed the following stanza :

Scota bore a son to Niul the modest,
From whom sprang many noble tribes ;
Gaedheal Glas was the name of the man,
From the grey-blue colour of his arms and armour.

And it is from this Gaedheal that all the Gaels are named. Hence the poet composed this stanza :

The Feni are named from Feinius,
The meaning is not difficult ;
The Gaels from comely Gaedheal Glas,
The Scots from Scota.

Others, however, say that the mother of Gaedheal was called Scota because his father was of the Scotie race from Scythia, and that it was their custom to call the women after their husbands. Understand that this is not the Scota who was wife of Galamh, who is called Milidh of Spain, and bore him six sons. For the mother of Gaedheal was daughter to Pharaoh Cincris ; and it was he who held the children of Israel in bondage. But the Pharaoh whose daughter was wife of Milidh was the fifteenth Pharaoh after him. He was called Pharaoh Nectonibus.

Now as to Niul, he told Moses that Pharaoh Cincris would be angry with himself for having welcomed him. "In that case," said Moses, "come along with us ; and if we reach the land which God has fore-appointed to us, thou shalt get a share of it ; or, if thou wilt, we will deliver

do cúmar féin duite, agus éirigh ionnta ar muir go bfeadair
 cionnúr rcarfiam i r párao ré céile." I r i rin iomorro
 comhairle ar ar éinn níú. Do cuirtear trá míle fear
 340 n-arimac i noáil na long leir agus tugad vó iao ar a
 cúmar féin, agus céir ionnta go bfeadair gníomhar an laoi
 ar n-a márac, mar atá orclao na mara ré gclonn Irael,
 i r a vlurdear 'n-a noiar ar párao i r ar a flua, va
 mbácar, amail aoir an rle ran rann-ro vo beana ar
 345 an vaoin vaab corac: A óine nac creir ian gclor:

Searcas míle bíob va gclor,
 Caogao míle marcar;
 Anra mara Romair Ruair
 Ror foluig uile i n-aonuar.

350 Trí ríio iomorro míle coirde i r caogao míle marcar a
 lion. Seac gclao i r reat mblaoa vao i r ceirre
 ríio i noiar na vileann vo bácar párao, amail aou-
 bhamar ear. Ó connairc iomorro níú párao go n-a
 flua vo bácar, vo an féin ran bfeadair gclaoa, óir
 355 ní raibe eagla air ó vo bácar párao, agus vo rár a
 clann i r a ríol go beir ionairm vóib. I gclonn aoirre
 va éir rin fuair níú bá, i r vo gab Gaedail i r a mácar
 an fearann. Rugaó iaram mac vo Gaedail ran éirre
 .i. Earru mac Gaedail, agus i gclonn creirre 'n-a vóiar rin
 360 rugaó mac vó rin air, Spú mac Earru mic Gaedail, agus
 vo gabadar rin an fearann claoa agus vo áirig ríao
 ann.

Vála fluaig na héirre, iomorro, gabair va éir rin
 párao Incuir flaitear na héirre v'oir párao Cincir
 365 vo bácar. Do gairi claoa párao va gab ríig ro gab
 an éirre ó párao Cincir vo bácar ran Muir Ruair
 go párao Nectonibur an cuirtear ní vao i noiar párao
 Cincir.

the fleet of Pharao into thy hands, and do thou go on sea in it so that thou mayest learn how we shall separate from Pharao." Niul followed this latter counsel. A thousand armed men were sent with him to the ships; and these were delivered over to him; and he embarked in them, and beheld the events of the ensuing day, namely, the opening of the sea before the children of Israel, and its dispersion after them on Pharao and on his host, drowning them, as the poet says in this stanza, which is taken from the poem beginning, "O thou who believest not according to truth":

Sixty thousand of them on foot,
Fifty thousand on horseback,
A storm of the Red Sea of Rombar
Overwhelmed them all at once.

Sixty thousand foot, then, and fifty thousand horse was their number. It was seven hundred and ninety-seven years after the Deluge that Pharao was drowned, as we have stated above. And Niul having seen Pharao and his host drown, remained in the same territory, as he was not afraid after the drowning of Pharao; and his children and progeny grew up until they were able to bear arms. Some time afterwards Niul died; and Gaedheal and his mother took possession of his lands. Thereafter a son was born to Gaedheal in Egypt, namely Easru son of Gaedheal, and some time after that a son was born to him in turn, Sru son of Easru, son of Gaedheal, and these possessed the same lands and dwelt thereon. Now, as to the Egyptians, Pharao Intuir assumed sovereignty over them after the drowning of Pharao Cincris. Pharao was a name given to every king who ruled over Egypt from Pharao Cincris who was drowned in the Red Sea to Pharao Nectonibus the fifteenth king after Pharao Cincris.

XVII.

370 AG RO FÍOR DON IONNARBAD DO PINNE PÁRAO INTUIR AR FLIOCT SHÉIBIL AR
AN ÉIGIPTE.

lomtúra párao intuir iar rin agus fludais na héigipte
ar mbeir érean ran cín dóib do cuimnígeadair an trean-
fala do clannaidh nuil ir o'fine shéibil .i. an cáirvear do
rónrao ré clannaidh iirael agus loingear párao cincuir
375 do bheir leir do nuil, an tan do éaloodair mic iirael. Do
commórad uime rin cogad leo i scoinne aicme shéibil sur
hionnabrad go haímídeonad a héigipte iao. Tis Tomar
Ualringham leir an ní rin i nípouigmate mar a n-abair:
a "Iar mbádao luéta na héigipte, an oíong don cín do máir
380 da n-éir do ruaisirioo uime uaral o'áirite, Sciteadéad do
bí 'n-a cómnuidé eacorra, go nac shéadad flaitéar ór a
scoinn. Ar mbeir do ar n-a oibire go n-a éreir, cáinir
sur an Spáinn, mar ar áirir ré iomaio bliaóan agus mar a
noeacádar a flioct i lionmáireadé go mór, agus cángadair
385 ar rin go héirinn."

bíod a fíor agat, a léagtóir, surab é Spú mac Earrú
mic shéibil an-uime uaral-ro agus nac é shédeal féin,
gan ceao do hector boetuir, ir fór gan ceao do banamlaib
na nuašall reiríobair ar éirinn faoilear surab é shédeal
390 féin cáinir don Spáinn. Óir do réir fírinne fearcúra
na héireann, darab cóir cneudeamain ran ní-re, ir ann
ran éigipte rug scota, ingean párao cincuir, shédal
agus ir innce do cómnuidé go bfuair bár; agus ní hón nshéir,
mar doeirio oíong oile, cáinir, déc a áirir darb ainm
395 nuil cáinir ón scitia. Agus tar ceann go n-abair an
c-ugadair-ro do haicléagad agairn surab don Spáinn

a. Aegyptiis in Mari Rubro submersis, illi qui superfuerunt
expulerunt a se quemdam nobilem Scyticum qui debebat apud eos ne
dominium super eos invaderet; expulsus ille cum familia pervenit ad
Hispaniam ubi et habitavit per annos multos et progenies ipsius familiae
multae multiplicata est nimis et inde venerunt in Hiberniam.

XVII.

Of the expulsion by Pharao Intuir of the race of Gaedheal from Egypt
as follows:

As to Pharao Intuir and the Egyptians thereafter, when they had become powerful in the country, they remembered their old enmity against the children of Niul and the race of Gaedheal, that is, the friendship into which they had entered with the children of Israel, and Niul's having carried off the fleet of Pharao Cincris on the escape of the children of Israel. They accordingly made war upon the race of Gaedheal and banished them against their will from Egypt. Thomas Walsingham agrees with this account in Hypodigmata, where he says: "When the Egyptians had been drowned, the portion of the inhabitants who lived after them expelled a certain Scythian nobleman who dwelt amongst them, lest he might assume sovereignty over them. When he had been expelled with his tribe, he came to Spain, where he resided many years, and where his progeny multiplied exceedingly, and thence they came to Ireland."

Know, O reader, that this nobleman was Sru son of Easru, son of Gaedheal, and not Gaedheal himself, notwithstanding Hector Boetius, and notwithstanding also the opinion of the modern English authors who have written on Ireland, and who imagine that it was Gaedheal himself who came to Spain. Because, according to the truth of the seanchus of Ireland, which one should believe in this matter, it was in Egypt that Scota daughter of Pharao Cincris gave birth to Gaedheal, and it was there that he lived till his death; and he did not come from Greece, as others assert, but his father, who was called Niul, came from Scythia. And although the author whom we have quoted states that it was to Spain the nobleman to

táinig an uime uafal do luathéamair, ní headó, ácc von
 Scitíá do éadú, agus ír é an cúigeadó glúin véas uaid
 anuas da ngairtí bhráta mac Deasáta náinig von Spáinn
 408 ar ocúr. As ro fuideam an treanadú air gurb é Spú
 mac Earrú fá caoiréac as triall ón Éigipt ar an eacétra-
 ro, amail doirí Siolla Caomáin ran uadain uarab corac,
 Gaedéal Glar ó ucáio Gaedil:

Spú mac Earrú mic Gaedil,
 406 ar feanacair fludg-faolú;
 é do luib fá ucadú ó a cois
 ar fuo mára Ruadú Romoir.

Luéc céirne Long Lion a fludg
 410 ar fuo mára Romoir Ruadú;
 Tall i ngac cláradúda ír ceao
 Céirne lánaimma píceao.

Tuis, amail doubramair, gurb é Spú mac Earrú fá
 caoiréac ran eacétra roin go nánghadair go hoiléan Creta,
 go bfuair bár ann rin, gur gab a mac Éibear Scot ceannar
 418 feadúna cáic go roctain von Scitíá úóib. Sonad uime rin
 doirí ughair u'áiríte gurb é Éibear Scot fá caoiréac
 orra ran tuar roin agus gurb ón forainm do bí air
 .i. Scot gairmtear cine Scuic do Gaedéalaid. Ionann
 ionomho Scot do réir ughair u'áiríte ír raigheoir. Óir ní
 420 raibé 'n-a comaimrigh fear boza do b' fearr ioná é, agus ón
 bforainm rin náinig é do flonnad an flioct táinig uaid;
 agus do cleadú leo boza mar arim ar aicir na fean
 gur an aimrigh noéiréadúis leac iriú uar gcuimne féin.
 Siudad ní leanram baraimail an ughair-re do bria gurb
 425 céadúadú coitcéann na feandú gurb uime gairtear cine
 Scuic do flioct Gaedil tne beic ar uceac ón Scitíá úóib
 do réir a mbunadara.

Tuis, a léadúoir, gurb fear comaimrigh do maoir
 Gaedéal, agus da réir rin go raibé céirne píco bliadán
 430 u'aoir an tan do bádaó Párao, agus go raibé an ceac-
 ramadú glúin uaid féin rior ar n-a bheic mar acá Éibear

whom we have referred came, such is not the fact ; for it was to Scythia he went, and it was the fifteenth in descent from him, called Bratha son of Deaghaidh, who first came to Spain. Here is the seancha's statement of the fact that it was Sru son of Easru who was the leader of this expedition on its setting out from Egypt, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas from whom are the Gaels " :

Sru son of Easru son of Gaedheal,
Our ancestor of the joyous host,
It was he who went northwards from his house
Over the Red Sea of Romhar.

Four shipfuls were his host
Upon the Red Sea of Romhar ;
Found room in each wooden dwelling, as was right.
Four and twenty wedded couples.

Know, as we have said, that it was Sru son of Easru who headed this expedition till they reached the Island of Crete where he died, and that his son Eibhear Scot assumed the supreme authority till they arrived in Scythia. It is for this reason that a certain author says that Eibhear Scot was their leader in this expedition, and that it was from his cognomen, namely, Scot, that the Gaels are called the Scotie race. For, according to a certain author, Scot means ' archer,' and there was in his time no bowman superior to him ; and from this cognomen given him the name was given to his posterity ; and they practised the bow as a weapon in imitation of the ancients down to a recent period within our own memory. However, we shall not adopt the view of this author, since it is the common opinion of the seanchas that the race of the Gaels were called the Scotie race from their having come originally from Scythia.

Understand, O reader, that Gaedheal was a contemporary of Moses, and that accordingly he was fourscore years of age when Pharaoh was drowned, and that the fourth in descent from himself, namely, Eibhear Scot son of Easru, son of

Scot mac Spú mic Earrú mic Gaedil rui oo ériallaoar mic
 Ippael tréar an Muir Ruaid agus Maoire i gceannar feadhna
 ór a gcionn. Measair oiong oo na feandaidib gurab
 435 ceitne céao ir dá fícho bliadhán ó bádaó párao ran Muir
 Ruaid go cigeadt cloinne Milead i nÉirinn, agus dá
 dearbhuáó rin as go mar doeir uáóar díob ran rann-ro :

440

Ceadraáa ir ceitne céao
 oo bliadhnaib, ní hionaidhneas,
 ó oo luid tuat Dé, deard duid,
 Tar muinceann mara Rothair.
 Gur gabrao rceinn don Muir Meann
 mic Milead i ucir néireann.

Áct céana oo réir an áirim oo-ní an leabhar Gabála
 445 ní fuil áct feadt mbliadhna véas cearta oo éri céao ón
 trát fáir gab Maoire ceannar cloinne Ippael ran éiript
 go feadt cloinne Milead i nÉirinn. Óir i gcionn feadt
 gcéao ir feadt mbliadhán véas ar ceitne fícho o'éir uileann
 oo gab Maoire ceannar mac nIppael ran éiript, agus oo
 450 réir na haimirne oo-beir feandur éireann oo Gabálaib
 éireann, ir i gcionn mile ar ceitne fícho bliadhán o'éir
 uileann oo gabaoar mic Milead fealb éireann. As go
 mar doeir an leabhar Gabála gurab i gcionn trí céao
 bliadhán iar noilinn táinig Parthalón, agus gurab trí céao
 455 bliadhán oo báóar a fíloct i fealb éireann, agus gurab
 veic mbliadhna fíceao oo bi éire 'n-a fárac go feadt
 cloinne Neimíó innce, agus gurab feadt mbliadhna véas ar
 dá céao rao flaiteara na cloinne rin ar éirinn, agus ré
 bliadhna véas ar fícho oo báóar fíir bolg i bflaitear, agus
 460 tuata Dé Danann trí bliadhna cearta oo dá céao ; agus
 ré cur an áirim-re uile i n-aontuim ir ceitne fícho ar
 mile bliadhán an nuimíir iomlán oo-níó ó dílinn go cigeadt
 mac Milead i nÉirinn. Agus dá bfeadtar an t-áiream-ro
 nír na feadt mbliadhnaib véas ir ceitne fícho ar feadt
 465 gcéao oo bi ó dílinn go barántar Maoire ar cloinn Ippael,

Gaedheal, had been born before the children of Israel passed through the Red Sea with Moses as leader over them. Certain seanchas are of opinion that there were four hundred and forty years from the drowning of Pharaoh in the Red Sea to the coming to Ireland of the sons of Milidh. And in confirmation of this, one of these authors thus speaks in this stanza :

Forty and four hundred
Years, it is not a falsehood,
From the going of the people of God, I assure you,
Over the surface of the sea of Romhar
Till sped across the sea of Meann
The sons of Milidh to the land of Erin.

However, according to the computation made by the Book of Invasions, there were only three hundred years less by seventeen from the time that Moses assumed the leadership of the children of Israel in Egypt until the coming of the sons of Milidh to Ireland. For Moses assumed the leadership of the children of Israel in Egypt seven hundred and ninety-seven years after the Deluge; and according to the time Irish history allows to the Invasions of Ireland, it was one thousand and eighty years after the Deluge that the sons of Milidh took possession of Ireland. Thus the Book of Invasions states that it was three hundred years after the Deluge that Partholon came, and that his descendants remained in possession of Ireland three hundred years, and that Ireland remained a waste for thirty years, till the descendants of Neimhidh arrived there, and that these descendants ruled Ireland two hundred and seventeen years, and that the Firbolg held the sovereignty thirty-six years, and the Tuatha De Danann two hundred years less by three ; and, adding all these together, they make a total of one thousand and eighty years from the Deluge to the coming of the sons of Milidh to Ireland. And if this number be taken in connexion with the seven hundred and ninety-seven years that elapsed from the Deluge to the leadership of Moses over the children of Israel,

ir pollur nac fuil ón am roin go teacht éloinne Míleao 1
 nÉirinn aét feacht mbliathna véas tearca vo éri céao, agus
 va néir rin gupab bréasac an céasraio éuar doeir gupab
 1 gcionn vá fícto ar céitne céao bliathan o'éir mac nírnel
 470 vo óul trér an Muir Ruao pángasuar mic Míleao 1
 nÉirinn.

Doeirio onong né feandur gupab é raon 'n-ar gab Spú
 mac Earru go n-a fuirinn ar an Muir Ruao agus roir buó
 éar ran aigéan, láim éar né Taprobana, ir láim éle nir
 475 an Arta roir, agus láim éle timéal buó éuaró ói, agus ar
 rin go rinn Sléide Rife ran leit éiar éuaró von Arta, agus
 ran éolmuir ó éar tcarar an Eoruir ir an Arta né céile,
 agus ar rin von Scitia. Sióeo ní hé rin raon vo gab
 Spú ag triall ón Éigipt von Scitia go luét céitne long ir
 480 trióao 1 ngac luing víob; aét a bun rrota Nil ar Muir
 oToraionn go Creta nir a ráioear Canoa anú, áit ar
 comnuig ré fealaó aimne go bruar bár ann agus 'n-ar
 fásaid cur vo flíocht víao 1 noíao; gonaó va bitin rin vo
 néir uóuar an treandura nac bi naéar neime 1 gCreta
 485 aét mar Éirinn; agus triallao ar rin von Scitia agus
 éíbea Scot 'n-a éaoireac oíra; agus gíbe avéaraó nar
 b'éoir vol ón Éigipt von Scitia 1 luing nó 1 n-eaéar vo
 néir na ronna vo bi ar an Scitia an tan roin, ní fíor vo é,
 vo briú gur pollur ar gab donrtaruíde éráctar ar
 490 éuararabáil na gcióo go brúil an t-innbea va ngoiréar
 Tanar ag rúge go Muir Lártalman agus an muir rin ag
 rúge gur an Éigipt mar a brúil rrué Nil; agus vo néir na
 ronna vo bi ar an Scitia an tan roin áirimíéar rrué
 Tanar ar áibnib na Scitia vo néir feanuóuar barántamail
 495 Herosotur ran éaéramáo leabar mar a n-abair: a“Srué
 Tanar comroinnea an Arta ón Eoruir áirimíéar é roir
 na rrotaib acá ag luét na Scitia.” Agus ar roctain von
 Scitia oóib tarla coao ir coinblióct eatorra réin ir a

a. Tanais fluvius dividens Asiam ab Europa enumeratur inter flumina
 quae apud Scitas sunt.

it is plain that there were only three hundred years less by seventeen from that time till the coming of the sons of Milidh to Ireland ; and hence that the opinion above-mentioned is false which states that it was four hundred and forty years after the children of Israel had passed through the Red Sea that the sons of Milidh came to Ireland.

Some seanchas state that the route taken by Sru son of Easru and his followers was through the Red Sea and south-eastward through the ocean, having Taprobana on their right, and Asia on their left to the east, and then turning northwards, having it still on the left, and thence to the extremity of Sliabh Rife, in the north-west part of Asia, and southward through the strait that separates Europe and Asia, and thence to Scythia. However, this was not the route Sru took as he proceeded from Egypt to Scythia with the crews of four ships, and each ship containing thirty men ; but from the mouth of the Nile through the Torrian Sea to Crete, which is now called Candia, where he dwelt for a time, and where he died, and where he left succeeding generations of his descendants ; and hence, according to the authors of our records there are no serpents in Crete as there are none in Ireland. And thence they proceeded to Scythia, with Eibhear Scot for their leader ; and whoever should state that it was not possible to go from Egypt to Scythia by ship or vessel, considering how Scythia was bounded at that time, would not be stating a fact, since it is plain from every writer who has treated of geography that the river called Tanais flows into the Mediterranean Sea, and that that sea extends to Egypt, where the river Nile is ; and according to the limits of Scythia at that time the river Tanais is reckoned among the rivers of Scythia, according to Herodotus, an ancient author of weight, in the fourth book, where he says : " The river Tanais, which separates Asia from Europe, is reckoned among the rivers of the Scythians." And when they had arrived in Scythia, war and strife arose between themselves and their kinsmen, namely,

500 gcommhbráíthe, mar atá fliocht Neanúil mic Féiniura
 farrair d'gus do bí imrearan eatorra fá iomórnach na
 críche go tcapla o' Aghón mac Táit, an cúigeas glún ó
 Éibear Scot anuas, a bhrácair féin, Reaplóir mac Rífill do
 fliocht Neanúil, do mairbad agus é 'n-a níg ar an Scitia
 an tan roin, amháil aonair Siolla Caomáin ran uadain d'arab
 505 corac: Gaedéal Glar ó tóir Gaedil:

Reaplóir ir Aghón gan on,
 Sead mblátha fá iomórnach:
 Go tcoráir Reaplóir go nglóir
 Do láimh áitearais Aghón.

510

Don ionnabhad do rinnead ar fliocht Gaedil ar an Scitia.

515 iomtúra cloinne Reaplóir mic Rífill, capla oiar mac
 aige, mar atá Neanúil ir Rífill ir tionóilro fluas i
 gcoinne rleacáta Gaedil do n-ionnabhad ar an tóir uile;
 agus coimtionóilro fine Gaedil ir triallair o'aonbuidin
 520 ar an gcríche tré tior na gCioóloircead do ngairítear Ama-
 zoner go himéal mairá Cairp; ir gadaio loingearann rin go
 noeacáodar ar an muir amac gur gadaioar tior i n-oiléan
 atá ar muir Cairp áit ar comnuigrioo fead bliathna; agus
 525 ir iao fá caoiris oóib ar an eacra roin Aghón ir Éibear,
 do mair mac Táit mic Aghnamain mic beodamain mic Éibir
 Scuit mic Spú mic Cairpú mic Gaedil.

Do báodar triúr mac ag Aghón ar an eacra roin, mar
 atá Eallóit Láimhionn ir Láimglar. Do báodar oiar mac
 ag Éibear mac Táit, mar atá Cairéir ir Cing; agus fuair
 530 Aghón báir ran oiléan roin; agus triallair cáe i gcoinne
 bliathna ar an oiléan roin luét tior long, ir tior fícto i ngac
 luings oioib, agus bean ag an ttear fear oioib. Seirtear
 caoircead oóib ar an eacra roin; go tcegtodar uet ar an
 535 gcaolmuir atá ó muir Cairp riar gur an bfairrige gcaoil
 tior ón aigean doctair agus mar ríangadair an muir rin

the children of Neanul son of Feinius Farsaidh ; and they contended with one another for the mastery of the country until it happened that Aghnon son of Tat, the fifth in descent from Eibhear Scot, slew his own cousin, Reafloir son of Rifill, of the race of Neanul, who was then king of Scythia, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas, from whom are the Gaels ":

Reafloir and Aghnon without fault
Were seven years contending for mastery,
Till Reafloir fell with glory
By the successful hand of Aghnon.

Of the expulsion of the race of Gaedheal from Scythia.

Now, as to the children of Reafloir son of Rifill, he had two sons, to wit, Neanul and Rifill, and they collected an army against the descendants of Gaedheal, to banish them completely from the country ; and the descendants of Gaedheal came together, and left the country in a body, going through the land of the Breast-Seared, who are called Amazons, to the border of the Caspian Sea. There they took ship and went on sea, and landed on an island in the Caspian Sea, where they remained a year; and their leaders in that expedition were Aghnon and Eibhear, two sons of Tat son of Aghnaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal.

Aghnon had three sons with him on that expedition, namely, Ealloit, Laimhfionn, and Lamhghlas. Eibhear son of Tat had two sons, namely Caicher and Cing. And Aghnon died on that island. And at the end of a year they all quitted the island, the crews of three ships, there being sixty in each ship, and every third man having a wife with him. They had six leaders in that expedition ; and they made for the strait that leads westward from the Caspian Sea to the narrow sea that comes in from the northern ocean ; and when they reached that sea, a storm

535 oo éirigh anrao oirra tuir reolaó i n-oileán iao pé ráio-
 ceap Canonia i Muir Pontic sup comnuighrioó bliadóan ir
 ráite ann; agus ran oileán roin fuaip éibear mac Táic
 ir Láimhglar mac Agnóin báp. Triallao ar roin, ceathrap
 540 caoircaó dóib .i. Eallóit Láimhíonn Cing ir Caicép a
 n-anmanna, agus carla muirbúdaínn ar an muir rompa
 ir oo canuaoir ceol oo na loingreacaib oo díoó ag triall
 carraa go scuipoir coolaó oirra ir go lingoir féin oirra
 oa marbaó; agus ir é leigear oo rinne Caicép Oiraoi ain
 545 rin, céir oo leagáó 'n-a scluapaid go nac scluinuoir an
 ceol o'eagla covalta nír; mar rin dóib sup gabaoar cuan
 ag rinne Sléibe Rípe tuaid; agus ir ann rin oo rinne Caicép
 fáirtine dóib nar d'ionao comnuide dóib donáit go roó-
 cain éireann dóib, agus nac iao féin oo roicreao i, áct a
 550 rlióct. Triallao ar rin go rángaoar go Sotia agus
 carla go raibe mac oirdeiric ag Láimhíonn oa nrairéi
 éibear Glúiníonn agus oo comnuigaoar rlióct Saeóil
 ran tír rin veic mbliáona rícao ir oo anaoar luét oíob
 ann ó roin i le; gonaó oa deapbaó rin aoir Siolla
 560 Caomáin an rann-ro:

Fine Saeóil garra óil,
 Triócao bliádan ran tír-rin;
 Anao luét oíob ann ó rann,
 Go oí veirao an oomáin.

565 Meapao onong oile pé reancur supab caogao ar céao
 bliádan oo comnuighrioó rlióct Saeóil ran Sotia, agus ir
 i rin céapao ir fírinnege. Óir ir follur sup cáiteaoar
 aicme Saeóil oét nglúine oa ngeinealaig ran Sotia mar
 atá ó éibear Glúiníonn go bráta. Ag ro iomorro an
 580 geinealaó glún rin: bráta mac Deagáta mic Eapáda
 mic Eallóit mic Nuádat mic Neanúil mic Eirpic mic Ébir
 Glúinínn rugaó ran Sotia féin mic Láimhínn an céao-
 caoircaó cáinig don éiric rin o'aicme Saeóil; agus oo briq
 nacar b'éirir an oircao roin glún oo teacé don leit iricq

came upon them, and they were driven to an island called Caronia in the Pontic Sea, where they abode for a year and a quarter; and it was in that island Eibhear son of Tat and Lamhghlas son of Aghnon died. Thence they set out, having four leaders, namely Ealloit, Laimhfhionn, Cing, and Caicher; and mermaids came on the sea before them, and these used to discourse music to the sailors as they passed them, so that they might lull them to sleep, and then fall upon them and slay them; and Caicher the Druid applied a remedy to this by melting wax in their ears so that they could not hear the music lest it might put them to sleep. They went on in this way till they put into port at the extremity of Sliabh Rife in the north; and it was there that Caicher foretold them that they would not find a dwelling-place anywhere till they reached Ireland, and that it was not they themselves who would reach it but their descendants. Thence they set out and reached Gothia; and to Laimhfhionn was born a renowned son called Eibhear Gluinfhionn, and the race of Gaedhael dwelt in that country thirty years, and some of their progeny are there to this day. In proof of this Giolla Caomhain composed this stanza:

The race of skilful, beloved Gaedheal
Were thirty years in that land;
Some of their tribe remain there ever since
Until the end of the world.

Other seanchas are of opinion that the race of Gaedheal dwelt in Gothia a hundred and fifty years; and this is the most probable opinion. For it is plain that the race of Gaedheal spent eight generations in Gothia, namely, from Eibhear Gluinfhionn to Bratha. These generations are as follows: Bratha son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric, son of Eibhear Gluinfhionn, who was born in Gothia itself, son of Laimhfhionn, the first leader of the race of Gaedheal that came into that country; and since so many generations could not come

565 so tríocao bliadán is veapb liom suab i an céadfaid
 déirdeanac atá fírinneac.

Doirioo uong oile né reancur suab trí céao bliadán
 so comnuigirioo flioct Saebil ran Scia. Sióeo ní héioir
 rin so beic fírinneac, so briú, so néir na nḡadálcar, so
 570 néir mar aubhnamar tuar, nac naibe iomlán trí céao
 bliadán ón trát fár báeoó páao ran Muir Ruao go
 cigeadt mac Mileao i néirinn. Uime rin ní héioir an
 céadfaid rin so beic fírinneac, so briú suab von leit
 iriú von aimrin rin so rinneaoar fine Saebil ḡac tuar
 575 oa noearnaoar ón éiric go Creta, asur ó Creta von
 Scia, is ón Scia go Scia, ón Scia sur an Spáinn, ón
 Spáinn von Scia, is ón Scia go héiric, is ón éiric go
 Tracia, ón Tracia go Scia, is ón Scia go hearpáinn, is
 ón earpáinn i néirinn.

within thirty years, I am convinced that the latter opinion is the true one.

Other seanchas assert that it was three hundred years the race of Gaedheal dwelt in Gothia. But this cannot be true, since, according to the times of the Invasions, as we have said above, there were not three hundred years in full from the time Pharaoh was drowned in the Red Sea until the coming of the sons of Milidh to Ireland. Hence this opinion cannot be true, since within that period the race of Gaedheal went through the whole of their wanderings from Egypt to Crete, and from Crete to Scythia, and from Scythia to Gothia, from Gothia to Spain, from Spain to Scythia, and from Scythia to Egypt, and from Egypt to Thrace, from Thrace to Gothia, and from Gothia to Spain, and from Spain to Ireland.

XVIII.

580 ΔΕ ΡΟ ΡΙΟΡ ΟΟ ΤΗΜΑΛΛ ΠΙΝΕ ΞΑΘΗΛ ΑΡ ΑΝ ΝΪΟΤΙΑ ΖΟ ΗΕΑΡΡΑΙΝΝ.

Βράτα ιομορηο mac Θεαζάτα αν τ-οέτμαδ ζλύν ό
 έβearn ζλύνφιονν ανuar, ιρ έ το τημάλλ αρ αν ηζοτια λάιη
 πέ Cpeτα ιρ πέ Sicilia veipeal eoppa zo heappáinn, zo
 luót cétne long leir, amail aveir ziolla Caomáin ran

585 πανν-ρο :

βράτα mac Θεαζάτα οιλ
 τάινις το Cπει το Sicil ;
 luót cétne long peolta plán
 veipeal eoppa zo heappán.

590 Ó βράτα παύτearn βραζανρα ran ποιριτινζείλ, μαρ ατά
 οiυice na βραζανρα. ΔΕ ΡΟ ΝΑ CÉTNE ΤΑΟΙΡΖ ΤΑΙΝΙΖ ΜΑΡ
 ΔΟΗ ΠΕ ΒΡΑΤΑ ΡΑΝ ΤΥΡΑΡ ΡΟΙΗ ΤΟΗ ΕΑΡΡΑΙΝΝ .Ι. ΟΙΖΕ ΔΖΥΡ
 ΜΙΖΕ ΟΙΑΡ ΜΑC ΕΑΛΛΟΙC ΜΙC ΝΕΑΝÚΙΛ, ΜΑΝΝΤΑΝ ΙΡ CΑΙCΕΡ.
 CÉTNE ΛΑΝΑΜΝΑ ΤΕΑΔ ΙΡ ΡΕΙΡΕΑΡ ΑΜΥΡ Ι ΝΖΑC ΛΥΙΝΖ ΟΙΟΒ
 595 ΔΖΥΡ ΤΥΖΑΘΑΡ ΤΗ ΜΑΘΜΑΝΝΑ ΑΡ ΛΥCΤ ΝΑ CΠΙCΕ ΙΑΡ ΤΕΑCΤ
 Ι ΟCΙΡ ΟΟΙΒ .Ι. ΡΛΙΟCΤ Τυβαλ mic ΙΑΡΕC. ΔCΤ CΕΑΝΑ, ΟΑ ΕΙΡ
 ΡΗΝ ΤΑΙΝΙΖ ΤΑΜ ΔΟΗΛΑΙCΕ ΖΟ ΜΥΙΝΝΤΙΡ ΜΙC ΕΑΛΛΟΙC ΖΥΡ
 ΕΔΖΑΘΑΡ ΜΙCΕ ΖΟ ΤΕΙCΝΕΑΒΑΡ. ΤΑΙΝΙΖ ΦΑΡ 'Η-Α ΟΙΑΟ ΡΗΝ
 ΟΡΗΑ, ΔΖΥΡ ΡΥΖΑΘ ΒΡΕΟΖΑΝ ΜΑC ΒΡΑΤΑ.

600 ΔΟΕΙΡ CΡΟΙΜΙC CΟΙΤCΕΑΝΝ ΝΑ ΣΡΑΙΝΝΕ ΤΟ ΡCΡΙΟΒΑΘ ΛΕ
 ΟΥΙΝΕ ΜΑΡΑΛ ΦΡΑΝΖCΑC ΤΑΡ Β'ΑΙΝΝ ΛΟΒΑΟΙΡ, ΤΟ ΡΕΙΡ ΜΑΡ
 ΛΕΔΖΤΑΡ ΔΖ ΕΔΟΒΑΡΟ ΖΥΜΥΤCΟΝ ΡΑΝ ΤΡΕΑΡ ΛΕΑΤΑΝΑC, ΖΥΡΑΒ
 Ε CΕΙΟΡΗ ΤΟ ΞΑΒ CΕΑΝΝΑΡ ΙΟΜΛΑΝ ΝΑ ΣΡΑΙΝΝΕ ΑΝ CΙ ΟΑ
 ΝΖΑΙΡCΙ ΒΡΥΖΥΡ ΛΕΡ ΤΟΖΒΑΘ ΙΟΜΑΟ CΑΙΡΛΕΑΝ ; ΔΖΥΡ ΙΡ Ε ΡΗΝ
 605 ΑΝ CΙ ΟΑ ΝΖΟΙΡΤΕΑΡ ΡΑΝ ΛΕΑΒΑΡ ΞΑΒΑΛΑ ΒΡΕΟΖΑΝ, ΡΕΑΝ-
 ΑΤΑΙΡ ΜΙΛΕΑΘ ΕΑΡΡΑΙΝΝΕ, ΔΖΥΡ ΙΡ ΜΑΙΟ ΠΑΙΟΥΤΕΑΡ ΒΡΥΖΑΝΤΕΡ;
 ΔΖΥΡ ΙΡ ΜΑΙΟ, ΤΟ ΡΕΙΡ ΝΑ CΡΟΙΜΙCΕ CΕΑΝΑ, ΤΟ ΖΑΙΡCΙ ΒΡΥΖΙΑ
 Ι Ν-ΑΛΛΟΤ ΤΟΗ CΠΙC ΠΕ ΠΑΙΟΥΤΕΑΡ ΑΝΟΙΡ CΑΡCΙΛΙΑ ; ΔΖΥΡ ΙΡ
 CΑΙΡΛΕΑΝ ΦΑ ΡΥΔΙΤΕΑΝΤΑΡ 'Η-Α ΡCΕΙΤ, ΑΜΑΙΛ ΑΤΑ ΑΠΙÚ ΔΖ ΡΙΖ
 610 ΝΑ ΣΡΑΙΝΝΕ.

XVIII.

Of the journeying of the race of Gaedheal from Gothia to Spain as follows.

Now Bratha son of Deaghaidh, the eighth in descent from Eibhear Gluinfhionn, proceeded from Gothia by Crete and Sicily, having Europe on the right, to Spain, there being with him the crews of four ships, as Giolla Caomhain says in this stanza :

Bratha son of Deaghaidh the beloved
Came to Crete to Sicily ;
The crews of four well-rigged ships safely came,
Having Europe on the right, to Spain.

From Bratha Braganza in Portugal is named, where lies the duchy of Braganza. Here are the four leaders that came with Bratha to Spain on that expedition : Oige and Uige, two sons of Ealloit son of Neaul, Manntan and Caicher. There were fourteen wedded couples and six servants in each of the ships ; and they routed the natives thrice, after they had come to land, that is, the race of Tubal son of Japhet. However, a one-day's plague came afterwards upon the followers of the son of Ealloit ; and they died all but ten. But after this they increased ; and Breoghan son of Bratha was born.

The general chronicle of Spain, which was written by a French gentleman called Lobhaois, as we read in Edward Grimston, page 3, says that the first king who obtained sovereignty over all Spain was a person called Brigus, who built many castles ; and it is he who, in the Book of Invasions, is called Breoghan, the grandfather of Milidh of Spain ; and it is from him the Brigantes are so called ; and, according to the same chronicle, it is from him that the country now called Castile was given the name Brigia in olden times ; and a castle was the emblem on his shield, as is the case with the king of Spain now.

Ír é fóir an bheoḡan roin do bhuir iomaio caé ar an
 Earráinne, agus ír é do cúmhúig nó do cóḡaib bhuigania
 láim nír an ḡcruinne, agus toir bheoḡain ran ḡcruinne
 féin; ḡonaó uime rin do rinne ḡiolla Caomáin an
 615 rann-ro:

Do bhuir móir ḡcomlann ír ḡcaé
 ar fílaḡ Earráinne uallac,
 bheoḡan na nḡleogal 'r na nḡliab,
 lé n-a nḡearnaó bhuigania.

820 Do bádar veic mic aḡ an mbheoḡan roin .i. bheoḡa
 fuao Muirceinne Cuailgne Cuala blab eible náir íoc
 ír bile; ḡonaó aine rin do rinne an t-uḡdar céadna an
 rann-ro:

825 Veic mic bheoḡain ḡan meirbe,
 bheoḡa fuao ír Muirceinne
 Cuailgne Cuala blab amne.
 eible náir íoc ír bile.

Mac iomorro von bile rin ḡalam da nḡaircí Milib
 Earráinne; agus tar ceann ḡurab é bile uime véirdeanac
 630 airmigḡear do cloinn bheoḡain ran rann éar, mapeó
 doeirio uḡdar an tpeandura ḡurab é bile mac fá rine aḡ
 bheoḡan.

Ar bfar iomorro do flioc bheoḡain agus ar nḡabáil
 neirḡ urmóir na Spáinne dóib, tarla mac arnaéa
 635 oirdearac aḡ bile mac bheoḡain da nḡaircí ḡalam, agus
 ír nír náirdear Milib Earráinne; agus do ḡab mian é
 uul lion cablaig o' óḡbair na Spáinne von Scitia o' fíor a
 bḡaíḡeac ír do véanac feóma dóib. agus iar ḡcinneó
 ar an ḡcomairle rin do, cóirigḡear tríoóo long leir, ír do
 640 éuir a bḡoḡainn laócuirde ionnta agus céio ar Muir
 oToirria, ír do ériall ḡo péimóirde roir buó éuair do
 Sicilia ír do éreca ḡo ráinig an Scitia; agus ar roéain
 i uir ann rin do do éuir rcaála uair ḡo Reaplóir mac
 Neomáinn .i. an rí do bí ar an Scitia an tan roir; agus fá
 645 do flioc Reaplóir mic Ririll do luairdeamar éar an
 Reaplóir-re mac Neomáinn. Mar ráinig iomorro Milib

It was this Breoghan, too, who defeated Spain in many battles ; and it was he who finished or built Brigansia near Corunna, and the tower of Breoghan in Corunna itself. Whence Giolla Caomhain composed this stanza :

Many contests and battles
Over the proud host of Spain
Won Breoghan of conflicts and strifes,
Who built Brigansia.

This Breoghan had ten sons, namely, Breogha, Fuad, Muirtheimhne, Cuailgne, Cuala, Bladh, Eibhle, Nar, Ioth, and Bile. And hereupon the same author composed this stanza :

The ten sons of Breoghan without faltering :
Breogha, Fuad, and Muirtheimhne,
Cuailgne, Cuala, noble Bladh,
Eibhle, Nar, Ioth, and Bile.

Now Galamh, who is called Milidh of Spain, was a son of the Bile here mentioned ; and although Bile be the last-named of the sons of Breoghan in the stanza given above, the authors of our records assert that he was the eldest of Breoghan's sons.

And when the race of Breoghan had multiplied and had conquered the greater part of Spain, a mighty son of renowned deeds called Galamh was born to Bile son of Breoghan ; and it is he who is named Milidh of Spain ; and he was seized by a desire to go to Scythia with a fleetful of the young men of Spain to visit his kinsmen and to serve under them. Having resolved on this undertaking, he equipped thirty ships, placing in them their complement of warriors, launched on the Torrian Sea, and proceeded directly north-eastward to Sicily and to Crete, until he reached Scythia ; and when he had landed there, he sent word to Reafloir son of Neomann, who was king of Scythia at that time ; and this Reafloir son of Neomann was of the race of Reafloir son of Rifill, whom we have mentioned above. Now when Milidh

came into the presence of Reaflor, the latter welcomed him ; and shortly afterwards that king made him commander of the forces of Scythia, and gave him in marriage his own daughter, whose name was Seang daughter of Reaflor, and she bore him two sons, namely, Donn and Airioch Feabhruadh.

And when Milidh had passed some time in Scythia, he had much success against rebels and plunderers in that country, so that the inhabitants loved him greatly. When Reaflor the king perceived this, he grew afraid lest Milidh should oppose him and deprive him of the kingdom of Scythia ; and accordingly he conspired to kill him, notwithstanding that he was his son-in-law. And when Milidh heard this, he sought an opportunity and killed Reaflor the king ; and he then assembled and brought together his own followers and put to sea with the crews of threescore ships, and proceeded by direct route through the Torrian Sea till he reached the mouth of the Nile ; and when he had landed there, he sent messengers to Pharao Nectonibus, informing him that he had arrived in the country ; and that king sent messengers to Milidh ; and when the latter came into his presence, he bade him welcome, and gave territory in that country to himself and his followers to abide in. This expedition of Milidh from Scythia to Egypt is related by Giolla Caomhain in this stanza :

Milidh, whose progeny was good,
Slew Reaflor, who was not weak ;
Hastily did he fly from yon land
To the river Nile, where he obtained territory.

Understand, O reader, that the two sons whom Seang daughter of Reaflor bore to Mileadh, that is, Donn and Airioch Feabhruadh, were with him on his voyage to Egypt, their mother having died in Scythia.

At this time a great war took place between king Pharao and the king of Aethiopia. Pharao, when he had satisfied himself as to the valour and prowess of Milidh, made him

Aetiopia, agus tug féin i r fhuas na Aetiopia iomaio caé i r
 coimbleoét va éile sup éirig iomaio áitir lé Milib i r go
 noeacáir a élu i r a oirvéarcar fá na criocáib; ionnur go
 685 ocláinig de rin go ocus párao a ingean féin 'n-a mnaoi dó;
 agus Scotá gairítear oi ar mbeir 'n-a mnaoi as Milib oo
 bi oo éine Scuit. Agus rug rí oiar mac oó ran éiripte mar
 atá éiréar fionn i r áimhirgin; agus oo láctair iar noctain
 na héiripte oo Milib oo éuir oá fear véas oo na hógaib
 690 oo bi 'n-a focáir o' fogluim príméar na héiripte go beir
 va gac don oíob clirte 'n-a éirio féin i gcionn na reáct
 mbliadán oo comnuig ré ran éiripte.

Iomtúra Milead oo rmuain 'n-a meannmáin sup éairirgin
 Caidér Oraoi cian roime rin va rinnreap, oo láimhionn, sup-
 695 ab i néirinn oo-géadbaoir a flioét flaitéar go bunadaraé,
 agus ollmúigítear cri ríeo long leir sup éuir foréainn
 fhuas ionnta, agus ceileabhair oo párao. Triallair
 iomorro leir rin ó bun rrota Nil ar Muir oToirrian go
 ráinig i oir i n-oiléan atá láim ré Tracia, lrena góir-
 700 téar de; agus i r ann rugad ír mac Milead. Triallair ar
 rin go hoiléan va ngairítear Fotia atá ran bfairrige éaoil
 téio ran aigéan buó éuar, agus oo rinne real comnuigíte
 ann rin, gonaó ann rug Scotá mac oó va ngairéi Colpa
 an éloirí. Triallair ar rin ran gcaolmúir buó éuar
 705 rcarar an Ária i r an Éorair ré éile, agus láim éle rir an
 Éorair riap, go ráinig Cruiteantuar ré ráirítear Alba.
 Airgítear iomorro imeall na críde rin leo agus triallair
 va éir rin láim éar rir an mbréatáin Móir, go rángadar
 bun rrota Réin, agus láim éle rir an bfairinge riap buó
 710 éar, sup gábrao cuan va éir rin ran éiréain.

Ar noctáin iomorro ran éiré rin oíob, cigio a bráiré
 o' fáilcuas ré Milib; agus noctáir oo na Foti go

commander of his army to oppose the army of the Aethiopians, and he fought the Aethiopian army in many battles and conflicts ; and Milidh was most successful, so that his fame and renown spread throughout the nations, so that, as a consequence, Pharao gave him his own daughter to wife, who was called Scota, from being the wife of Milidh, who was of the race of Scot. And she bore him two sons in Egypt, namely, Eibhear Fionn and Aimhirgin ; and immediately on Milidh's reaching Egypt, he set twelve of the youths who accompanied him to learn the principal crafts of Egypt, so that each of them might become proficient in his own craft at the end of the seven years that he dwelt in Egypt.

As for Milidh, he bethought him that Caicher the Druid had foretold, long before, to his ancestor Laimhfhionn, that it was in Ireland his descendants would obtain permanent sovereignty ; and accordingly he fitted out sixty ships, putting the full number of warriors into them, and bade farewell to Pharao. Thereupon, he proceeded from the mouth of the river Nile through the Torrian Sea till he landed on an island close to Thrace, which is called Irena ; and it was here that Ir son of Milidh was born. Thence he proceeded to an island called Gothia, which lies in the channel leading to the northern ocean ; and he dwelt there for some time, and it was there that Scota bore him a son called Colpa of the Sword. Thence they proceeded into the narrow sea which separates Asia from Europe on the north, and continued in a westerly direction, having Europe on the left, till they came to Cruithentuaith, which is called Alba. They plundered the coasts of that country, and afterwards proceeded, having Great Britain on their right, and reached the mouth of the river Rhine, and continued in a south-westerly direction, having France on the left, and after that they landed in Biscay.

Now, when they had arrived in that country, Milidh's kinsmen came to bid him welcome ; and they informed him

n-íomao eadtrann oile do deit ag commbuaidheam na
 críche rin ir na hearpáinne uile. Ar na élor rin íomorro
 715 do mílro, do éuir cionól ar a ranncaib féin feab na
 hearpáinne; agus ar gcuinnuigab ar donlátair dóib,
 triallair leo agus le lion an éablaig do éuair nír féin
 ran tír i n-aghair na nSocí ir na n-eadtrann, go ucuz
 éeitre maomanna véas ir dá fícho orra, gur éadtrann ar
 720 an eadtrann íao agus gur gab féin go n-a bhaiteib, mar
 atáio Clann Breogain mic bhráta, uimóir na hearpáinne
 dóib féin. Do bí íomorro ran am-ro dá mac véas ir fíche
 ag mílro, amail aoeir an file:

725

Tríodao mac agus dá mac
 ag mílro go ngile nglac;
 ní ráimz dóib, veimín linn,
 áet donodtar go héirinn.

Do báodar íomorro éeitre mic fícheao dóib rin rugab ar
 leannántaet dó, rul do triall ar an Spáinn don Scitid;
 730 agus an viar ban do bí viaró i noiaró aige pórtar rug an
 t-odtar oile dó, mar atá Seang ingean Reaflóir flait
 na Scitid rug viar dóib ran Scitid, mar atá Donn ir
 Airmoc feabruab, ir Scota ingean Párao Neetomibur rug
 an reiréar oile dóib, mar atá viar ran Éigipt .i. Éibear
 735 fionn ir Airmirgin, ír ar Muir Tracía, Colpa an Éloróim
 i nSocía, Arannán agus Éireamón ran Galíria, amail
 aoeir Conaing file ran Laoir reancura-ro ríor:

740

Oét mic Galair na ngáire,
 Darb ainm mílro eadpáine,
 Ro fleactaoar míle mag;
 Cione tíre a ngeirruar?

745

Airmoc feabruab 'r Donn go nglab,
 Ro geineab íao ran Scitid;
 Rugab ran Éigipt aibmz
 Éibear fionn ir Airmirgin.

that the Goths, and many other foreign tribes, were harassing both that country and all Spain. Upon hearing this, Milidh summoned his own supporters throughout Spain; and when they had assembled in one place, he set out with them, and with the fleetful that had come into the country with him, against the Goths and the foreign tribes, and defeated them in fifty-four battles, and banished them from Spain; and he himself and his kinsmen, that is, the descendants of Breoghan son of Bratha, took possession of the greater part of that country. At this time, Milidh had thirty-two sons, as the poet says :

Thirty sons and two sons
Had Milidh of bright hands;
There came of these, we are certain,
Only a single eight to Ireland.

Twenty-four of these were born to him in concubinage before he set out from Spain for Scythia, and the other eight were borne to him by the two wives he had in succession, namely, Seang daughter of Reafloir, prince of Scythia, who gave birth to two of them in Scythia, namely Donn and Aerioch Feabhruadh, and Scota, the daughter of Pharao Nectonibus, who gave birth to the remaining six of them, to wit, two in Egypt, Eibhear Fionn and Aimhirgin, Ir on the Thracian Sea, Colpa of the Sword in Gothia, Arannan and Eireamhon in Galicia, as Conaing the poet says in the following historical poem :

Eight sons of Galamh of the shouts,
Who was called Milidh of Spain,
They hewed down a thousand fields;
In what countries were they born ?

Airioch Feabhruadh and Donn of conflicts
Were born in Scythia;
There were born in stream-filled Egypt
Eibhear Fionn and Aimhirgin;

Ír, ní raibí laoi ba lia,
 Ro gennair i uiaob tracia ;
 Ro gennair Colpa an Claidibh
 i nSlionn Colpa i nSaoclaidib.

750

Ruza as cur breogain gan bhón
 ariannán i r éireadhón,
 Dá fúirear na laoi gan loct,
 Mac Dé no traoé a urotoct. Oet.

Ir, no warrior was greater,
Was born beside Thrace ;
Colpa of the Sword was born
In Colpa's Glen in Gaothlaidhe ;

There were born at Breoghan's tower without grief
Arannan and Eireamhon,
The two youngest of the faultless warriors ;
The Son of God subdued their strength. Eight.

XIX.

When the race of Breoghan son of Bratha had increased, they were strong and numerous in Spain; and because of the greatness of their exploits, they resolved to extend their sway in other directions. They had another motive also. For, at that time, there was a scarcity of food in Spain for the space of twenty-six years, on account of the great drought that existed during that period, and also because of the many conflicts that took place between them and the Goths, and the other foreign races, with whom they were contending for the mastery of Spain. They accordingly took counsel together as to what country they should explore, and who should be sent to explore it. What they resolved on was, to elect Ioth son of Breoghan, son of Bratha, who was a valiant man, and also wise and learned in the sciences, for the purpose of exploring the island of Ireland. And the place where they adopted this counsel was at the tower of Breoghan in Galicia.

It was in this manner that they sent Ioth to Ireland, and not, as others assert, that he had seen it in the clouds of heaven on a winter's night from the summit of the tower of Breoghan. For there had been familiarity and intercourse before then between Ireland and Spain since the time when Eochaidh son of Earc, the last king of the Fir Bolg, took Tailhte daughter of Maghmhor, king of Spain, to wife. They thus had been in the habit of trading with one another, and of exchanging their wares and valuables, so that the Spaniards were familiar with Ireland, and the Irish had a knowledge of Spain before Ioth son of Breoghan was born. Hence it was not from a view obtained in a single night from the summit of the tower of Breoghan that Ioth, or the children of Breoghan, acquired a knowledge of Ireland, but from there having been intercourse for a long time previously between Spain and Ireland.

- 785 Dála íota iomorro ollmhuigítear long leir ir cuirir
 cni éasao laoc coísta innce, ir triallair ar muir go
 ríngasodar von leir éasao ó' éirinn, sur gabadar cuan
 i mbréantíadé mairge íota; asur mar ríamig íot i veir
 ann oo rinne iobdair oo neartúin, oia na mara, ir oo
 790 rinneadar na veamain oróctuar óó. Leir rin cāngasodar
 orong oo lucc na críde oo labairt nír i Scoitbéarla .i.
 i nGaeóil, ir oo fneasair reiréan ran ceangasó éasoa
 iao, asur aubairt surab ó māsos cáinig féin amail
 cāngasodar-ran; asur surab Scoitbéarla, fá ceanga bunad-
 795 arac óó féin amail oo b'easó óóib rin. Acáio na reancáide,
 ar long na háite-re ran leabdar Gabála, as a ráó surab
 é an Scoitbéarla, ré ráiótear Gaeóeal, fá ceanga
 bunadardac oo Neimíó ir oa aicme, asur oa réir rin as
 fearaib bols ir as Tuaduib Dé Danann. Óir ir in-
 800 créioite rin ar an ní aubramar éas surab é Gaeóeal
 mac eadóir ar foráileam féimura farraio ní na Scitia
 od cuir an Scoitbéarla i n-easair ir i n-orougao; sonad
 ón nGaeóeal roin ráiótear Gaeóeal nír an Scoitbéarla,
 amail aubramar éas.
- 805 Ir túrca trá oo bí an Gaeóeal-ro as múnad rcol
 goitcéann ran Scitia ioná oo triall Neimíó ar eadtra
 ón Scitia go héirinn; asur ór é an Scoitbéarla fá ceanga
 coitcéann ran Scitia an trác oo triall Neimíó airte, oo
 réir na reancáo, ir é an Scoitbéarla fá ceanga vilear
 810 oo Neimíó ir oa fúirinn as ceact i néirinn óóib; asur oa
 réir rin as gad gabálar oa veáinig ar éirinn uao nó
 oa flioct; ní áiríim mic mīleao var ceanga vilear an
 Scoitbéarla ó oo fásuib níul an Scitia sur an am-ro.
 Tis Rirtearv Craobac priomáio éireann leir an ní-re
 815 ran leabdar oo rcriob ré oo bunadur na Gaeóilge ir aicme
 Gaeóil. As ro mar aveir: a“Acá” ar ré “an Gaeóeal
 i ngnáctugao i néirinn ó ceact Neimíó ó3o mbliadon iar
 noilinn sur an ló aníú.” Oo réir a poudramar ní oi-

a. Gaelica locutio est in usu in Hibernia ab adventu Nemedii anno 630
 a Diluvio in hunc usque diem.

Now, Ioth equipped a ship and manned it with thrice fifty chosen warriors, and put out to sea until they reached the northern part of Ireland, and put into port at Breantracht Mhaighe Iotha. And when Ioth landed there, he sacrificed to Neptune, the god of the sea, and the demons gave him bad omens. Thereupon, a company of the natives came and spoke with him in Scoitbhearla, that is, in Gaelic; and he replied to them in the same tongue, and said that it was from Magog he himself was descended, as they were, and that Scoitbhearla was his native language as it was theirs. Taking their cue from this passage in the Book of Invasions, the seanchas state that Scoitbhearla, which is called Gaelic, was the mother tongue of Neimhidh and his tribe, and therefore also of the Fir Bolg and the Tuatha De Danann. For this may be believed from what we have stated above, that it was Gaedheal son of Eathor, at the command of Feinius Farsaidh, king of Scythia, who regulated and set in order the Scoitbhearla; and it is from this Gaedheal that it was called Gaelic as we have said above.

Now, this Gaedheal had been teaching the public schools in Scythia before Neimhidh proceeded from Scythia on an expedition to Ireland; and since Scoitbhearla was the common tongue of Scythia when Neimhidh set out from that country, according to the seanchas, the Scoitbhearla must have been the mother tongue of Neimhidh and of his followers when they came to Ireland, and accordingly of every colony sprung from him or from his descendants who came to Ireland, not to mention the descendants of Milidh, whose native language was the Scoitbhearla from the time that Niul left Scythia to the present time. Richard Creagh, primate of Ireland, supports this view in the book he has written on the origin of Gaelic and of the race of Gaedheal. He speaks as follows: "The Gaelic speech," he says, "has been in common use in Ireland from the coming of Neimidh, six hundred and thirty years after the Deluge, to this day." From what we have said, it is not improbable

chéiríte gurb 1 scoitbéarla oo aghall íot ir tuata de
820 Danann a céile.

lomtúra íota, oo fiarpuig oa éir rin ainm na críche
óioð aghur cia oo bí 1 bflaítear uirne an tan roin. Noctair
an fúireann roin carla air an oúr gurb inir ealga fá
hainm don éirí, ir gurb iao trí mic Céarmada Milbeoil
825 mic an Oadúda oo bí 1 bflaítear innce an realaídeact
gac pé mbliadain, amail aoubnamar tuar, go ocarla an
tráct roin iao 1 noileac Néio 1 ocharceart Ulað, aghur
iao 1 n-impearan fá feudaib a rean. Triallair iomorroio
íot an n-a élor rin mar don pé óa ochar na foirne táinig
830 'n-a luig leir, aghur ir é lion oo bí 'n-a luig trí éadga
laoc. Aghur mar táinig oo látair éoinne Céarmada fáil-
tigio noime, ir foillrigio fáct a n-impearan óó. Noctair
reirean oóib-rean don leic oile gurb tré mearuðað mara
táinig féin don éirí, ir nac raibe a baira faoi comnuide oo
835 óéanaim innce, act triall car a air oa éir féin. Siúeao
mar oo mearað leo-ran íot oo beic foglumta, oo éogadair
'n-a breiteam ran impearan oo bí eatorra é, aghur ir i
breactrug, na reoide oo noinn tréanac eatorra; aghur leir rin
oo gab ag molað na héireann ir aoubairt gurb éadgair
840 oo bí impearan eatorra aghur lionmair na hinre fá mil
ir fá mear, fá iarc ir fá lact, fá íot ir fá arbar, aghur
meapardact a haioir an éar ir an fuaact. Aoubairt
fór óa noinnti an tír tréanac eatorra go raibe a
bporéainn uile innce. Ceileabhair íot oa éir rin oóib
845 aghur triallair mar don pé n-a céao laoc o'fior a luinge.

Dála éoinne Céarmada tugadair oa n-aire méio an
molta tug íot an éirinn; aghur ir eao oo mearað leo óa
noiceao lair oul oa éirí féin go ocharað iomað rluag
leir oo gabail na héireann; aghur ir é ní an an éinneadair
850 mac Cuill go lion trí éadga laoc oo éur 'n-a éoráideact;
ir rugadair air, ir oo gab íot féin veireao an a muinntir,

that it was in Scoitbhearla that Ioth and the Tuatha De Danann conversed with one another.

As to Ioth, he proceeded to ask them the name of the country and who held the sovereignty of it at that time. The company he had first fallen in with explained that the name of the country was Inis Ealga, and that the three sons of Cearmad Milbheoil son of the Daghaidh held the sovereignty of it yearly, in succession, as we have said above, that they were at that time at Oileach Neid, in the north of Ulster, contending with one another about the valuables of their ancestors. Upon hearing this, Ioth set out with two-thirds of the company who had come with him in the ship, the full number manning the ship being thrice fifty warriors. And when he had come into the presence of the sons of Cearmad, they bade him welcome, and made known to him the cause of their contention. He, on his part, informed them that it was through stress of weather at sea he had landed in the country, and that he did not intend to dwell there, but to return to his own country. But as they deemed Ioth a learned man, they chose him as a judge in the dispute that was between them, and his decision was that the valuables be divided into three equal parts between them; and he thereupon proceeded to praise Ireland, and said it was wrong for them to dispute with one another, seeing that the island so abounded in honey, in fruit, in fish, and in milk, in grain and corn, and that the climate was so temperate as regards heat and cold. He further said that, if a tripartite division were made of the country between them, it would be sufficient for them all. Ioth then took his leave of them, and with his hundred warriors set out for his ship.

As to the sons of Cearmad, they observed how highly Ioth had praised Ireland; and they believed that, were he to reach his own country, he would return with a large host to conquer Ireland; and they resolved to send the son of Coll with thrice fifty warriors in pursuit of him. These overtook him, and

ir rug. leir iao go Maiḡ íota buḡ tuarḡ, gur fearaḡ
 coimearcar eatorra, gur tuic íot ann; aḡur rugaḡar a
 muinntear leo é 'n-a luinḡ, gur éaḡ ré ar muir aca, aḡur
 855 gur haḡnaiceaḡ ran Earraínn é iar ucairpéanaḡ a cuirp
 vo mácaib Mileaḡ va nḡreannuḡaḡ ré ceacḡ va díogaíl
 go héirinn ar éloinn Céarmaḡa. Ir céaraḡ vo ḡruinḡ
 ré reancur gurab ar ḡruim lugean vo marbaḡ íot ir
 gurab ar Maiḡ íota vo haḡnaiceaḡ é. Síḡeaḡ ir cinnte
 860 aḡur ir fírinniḡe an céaraḡ tuar.

Vo ḡabáil mac míleaḡ ar éirinn annro, aḡur va noálaib, aḡur cia an
 críoc ar a ucaḡaḡar go héirinn.

Aveir Hector Boetiar, ran trear caibíol vo rḡair
 na halban, gurab clann vo ḡaeḡeal éibear ir éireamón.
 865 Síḡeaḡ ní héioir rin vo deit fírinneacḡ, vo bḡiḡ, vo réir
 Córmaic mic Cuileannáin 'n-a éroinic, gur b' fear comaim-
 rre vo máoíre ḡaeḡeal; aḡur aveir mar an ḡcáḡna vo
 réir an leabair ḡabála gurab i ḡcionn crí mbliḡḡan ar
 ceitḡe ríco ar óa céaḡ iar mbáḡaḡ ḡaraḡ cáḡḡaḡar
 870 mic míleaḡ i héirinn, aḡur va réir rin nar b' éioir
 ḡaeḡeal vo deit 'n-a aḡair aḡ éibear ná aḡ éireamón.
 Ir rollur fór vo réir Córmaic ran áiream ḡlún vo-ní ó
 ḡalam va nḡairḡí mílro Earraínnne, fá haḡair o'éibear
 ir o'éireamón, go Noe, nar b'é ḡaeḡeal fá haḡair oíob.
 875 Aḡ ro, vo réir Córmaic, an ḡeinealaḡ go Noe: ḡalam
 mac bile mic bḡeoḡain mic bḡáḡa mic Deaḡáḡa mic
 Earcáḡa mic Eallóit mic Nuḡḡac mic Neanúil mic Eibric
 ḡlair mic éibir ḡlúinḡinn mic láimḡinn mic Aḡnóin mic
 Táit mic Oḡamain mic beḡḡamain mic éibir Scuit mic
 880 Spú mic Earrú mic ḡaeḡil ḡlair mic Níuil mic Féiniura
 Farrarḡ mic baac mic Maḡoḡ mic Iafet mic Noe.

Ioth placed himself in the rear of his party, and conducted them to northwards Magh Iotha; and a conflict took place between them, and Ioth fell there; and his followers took him with them in their ship, and he died at sea in their midst, and was buried in Spain, his body having been previously exhibited to the sons of Milidh in order to incite them to come to Ireland to avenge him on the sons of Cearmad. Some seanchas are of opinion that it was at Druim Lighean that Ioth was slain, and that he was buried at Magh Iotha. But the above view is better established and more probable.

Of the invasion of Ireland by the sons of Milidh, and of their doings,
and from what country they came to Ireland.

Hector Boetius, in the third chapter of the History of Scotland, states that Eibhear and Eireamhon were sons of Gaedheal. Now this cannot be true, since, according to Cormac son of Cuileannan in his chronicle, Gaedheal was a contemporary of Moses; and he says, moreover, according to the Book of Invasions, that it was two hundred and eighty-three years after the drowning of Pharao that the sons of Milidh came to Ireland, and therefore Gaedheal could not have been the father of Eibhear or of Eireamhon. It is plain also, according to Cormac, in the enumeration of the generations he has made from Galamh, called Milidh of Spain, who was father of Eibhear and of Eireamhon, to Noe, that it was not Gaedheal who was their father. Here is the pedigree to Noe, according to Cormac: Galamh son of Bile, son of Breoghan, son of Bratha, son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric Glas, son of Eibhear Gluinfhionn, son of Laimhfionn, son of Aghnon, son of Tat, son of Ogaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal Glas, son of Niul, son of Feinius Farsaidh, son of Baath, son of Magog, son of Japhet, son of Noe.

Sibé oo léasrao rcar hector boetius oo mearrao go
 raoileann ré supab ó Saedéal éigin oile cánasaoar Saedil.
 Alban reoc an Saedéal ó ocanasaoar éireannaisg. Sibeao
 885 ir leor liom usaoar banantamail Albanac, oa ngairtear
 loanner Maior, as a ráo supab ó Saedealaid éireann
 cánasaoar Saedil Alban. As ro mar aoeir: a“ Aoirim ar
 an aóbar roin” ar ré “Sibé orean ó bfuil bunaoar na
 néireannac, supab ón noruing scéatna cánasaoar Alban-
 890 aisg.” Tis Deoa leir an ní-re i Scar eadlaire na
 Sacran mar a n-abair, libro 1º, cap. 1º, b“i scionn realao
 aimrhe oo glac an breacain, i noiaio na mbreacnac ir
 na bpicc, an trear cine i scuir nó i mór na bpicc, cine oo
 ériall a héirinn mar don ré na ocaoireac Rhéaoa, oo
 895 greamuisg i mearc na bpicc ionao ruité oóib féin, lé
 cáirvear nó lé harim, acá 'n-a reilb sup an am ro.”

Ar ro ir iontuigte oo réir Deoa supab a héirinn oo
 cuaoar cine Scuit lé Rhéaoa a ocaoireac féin go halbain,
 asur go bfuilao a rliocó ann ó roin asur supab oíob
 900 gairmtear Scuit. As ro mar aoeir humphreour, usaoar
 breacnac, c“Acá a oearb aca féin ir as cáe supab clann
 o'éireanncaib na Scuit ir supab donaimm amáin gairmio
 luóó ar oirpe-ne (.i. na breacnaig) oíob mar acá Saedil.”
 Acá fóg Cambrienr ran reireao caibioil oéasoon trear oir-
 905 tinctoon leabair oo roioib ar cuararagbail na héireann,
 oa foillruasao supab ré linn Néill naoisgiallaig oo beic i
 bflaitear éireann oo cuao reirear mac Muireaoaig rioisg
 ulaó go halbain sup gabaoar neart ir arpacar ann;
 asur supab fán am roin tusaó Scotia o'ainm ar Albain
 910 ar oúr, asur supab ón scloinn rin rioisg ulaó gairmtear
 cine Scuit o'Albancaib. As ro mar aoeir, as labairc ar

a. Dico ergo a quibuscunque Hibernici originem duxere, ab iisdem
 Scoti exordium capiunt.

b. Procedente autem tempore Britannia post Britones et Pictos tertiam
 Scotorum nationem in Pictorum parte recepit qui duce Rheada de Hibernia
 egressi vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent
 vindicarunt.

Whoever reads the History of Hector Boetius would imagine that he is of opinion that the Gaels of Alba sprang from a different Gaedheal from the Gaedheal whence the Irish sprang. However, I am content with the opinion of a reputable Scotch author, Johannes Major, who asserts that it is from the Gaels of Ireland the Gaels of Alba sprang. He speaks in these terms: "For this reason, I assert," says he, "that whatever stock the Irish be from, the Albanians are from the same stock." Beda agrees with this view in the first chapter of the first book of the History of the Church of Sacca, where he says: "In the course of time," says he, "Britain received, after the Britons and the Picts, a third race in the portion or division of the Picts, a race that came from Ireland together with their chief Rheada, who seized on a settlement for themselves among the Picts by friendship or with arms, which they retain to the present time."

From this it is to be inferred, in accordance with Beda, that it was from Ireland the Scotie race, together with their chief Rheada, went to Scotland, and that their descendants are there to this day, and that it is they who are called Scots. Humphredus, a Welsh author, speaks thus: "The Scots themselves, and all besides, know well that they are the descendants of the Irish; and our countrymen (that is, the Welsh) call them by the same name, that is, Gaels." Moreover, Cambrensis, in the sixteenth chapter of the third distinction of the book he has written describing Ireland, points out that it was when Niall Naoighiallach held the sovereignty of Ireland that the six sons of Muiredhach, king of Ulster, went to Alba, that they acquired power and supremacy there, and that it was at this time that the name Scotia was first given to Alba, and that it is from these sons of the king of Ulster that the Albanians are called the Scotie race. Of these sons he speaks as follows:

c. *Scotos Hibernorum proles et ipsi et omnes optime norunt eodemque nomine a nostratibus scilicet Gaidhil appellantur.*

an gcloinn rin, a“*Asur ar rin,*” ar fé, “*ir uata oo craoð-
rcaoilead ir oo gairmead go rpeiralta cine Scuit oo
Saeðealaid Alban ón am roin sur anú.*”

918 *Do réir a nouðnamar ir bréasac an dá ní meafar
hector boetiur i stair na hAlban: an céadon díob, mar
faoilear suab é Saeðeal fá hacair oo éloinn mílead;
asur an dara ní mar meafar suab ó Saeðeal éigin ar
leit cángavar fine Saeðil na hAlban reoc an Saeðeal ó*
920 *ocángavar mic mílead léir gabad éire.*

*Doeir buccanapur uðgar Albanac ran stair ro rpeioð
ar Albain suab ón bfraingc cángavar mic mílead i
néirinn; asur oo-beir, dar leit féin, cri néarfún nír rin; an
céirnéarfún díob, mar a n-adair go raibe an ffraingc cóm*
925 *oaoineac roin go noéinead an cúro von ffraingc né ráiócear
Sallia luginenir cri céao mile fear infeadoma; asur
uime rin sur éormail sur bnucc rí foirne uaité o' áitiusad
crioc oile, asur da réir rin sur cúir rí fuirneann o' áitiusad
na héirneann, mar acáio fine Saeðil. Mo ffrasra ar an*
930 *néarfún-ro, nar b'fear von uðgar-ro cá triac cángavar mic
mílead i néirinn, asur mar rin nar b'fear oó ar oaoineac
nó ar b'uaigneac von ffraingc an tan cángavar mic mílead
i néirinn. Dá mbeir fóir go mbiað an ffraingc com lionmar
ir doeir seiréan a beir fá oaoinið an tan cángavar mic*
935 *mílead i néirinn, ní hioncuigte go héigeantac ar rin suab
ón bfraingc tiocfasaoir mic mílead. Óir ciob fáir córa
von ffraingc beir lionmar fá oaoinið an triac roin ioná von
Spáinn ó ocángavar mic mílead? Dá brið rin ir ion-
cuigte suab ruarac an néarfún-ro cúiréar buccanapur*
940 *ríor as a éruicusad suab ón bfraingc cángavar mic
mílead oo réir a mbunadara.*

*An dara baraimail baotánta oo-beir suab ón bfraingc
cángavar mic mílead i néirinn, oo brið go bfuil rocail
ffraingcire ir Saeðilge ionann, mar acá oir asur oún acá*

a. Unde et gens ab his propagata et specificato vocabulo Scotica vocata
usque in hodiernum.

"And hence," says he, "it is from them that the Gaels of Scotland are descended, and are specially called the Scotie race to this day."

According to what we have said the two opinions advanced by Hector Boetius in the History of Scotland are false: the first in which he imagines that Gaedheal was the father of the children of Milidh; and the second in which he thinks that the Gaedheal from whom the Gaelic race of Alba are descended was a different person from the Gaedheal from whom sprang the sons of Milidh who conquered Ireland.

Buchanan, a Scotch author, in the History of Scotland which he has written, asserts that it was from France the sons of Milidh came to Ireland; and he advances, as he thinks, three reasons for this. The first of these reasons is that in which he says that France was so populous that the portion of it called Gallia Lugdunensis could supply three hundred thousand fighting men, and hence that it is likely that she sent out surplus forces to occupy other countries, and that accordingly she sent forth a company to occupy Ireland, namely, the tribe of Gaedheal. My reply to this reason is, that this author did not know when the sons of Milidh came to Ireland, and accordingly did not know whether France was populous or waste when the sons of Milidh came to Ireland. Moreover, granted that France was as populous as he represents it to have been when the sons of Milidh came to Ireland, it does not necessarily follow from this that it was from France the sons of Milidh came. For why should France be populous at that time rather than Spain, whence the sons of Milidh came? It thus appears how trifling is this reason that Buchanan advances to prove that it was from France that the sons of Milidh originally came.

The second silly argument he gives for supposing that it was from France the sons of Milidh came to Ireland is, that certain French and Irish words are identical, such as *dris*

945 ionann i bfraingcir ir i nGaeóilg, agus beagán oile na
 zcormáilear. Mo fheadra ar an nEanáil-ro go bfuil
 focail ar gac doimneangaid ar aileagaid ran ceathrúad
 mór von Gaeóilg né náidtear béalá Teibíde ó airmir
 Féiniura Farraid anuar; agus mar rin amlaí acáio focail
 950 ón bfraingcir innce acáio focail ón Spáinnir ón Eanáilir
 ón nGaeóilg ón Eanáil ón Láioin ir ó gac prímtéangaid
 oile innce. Agus uime rin ní fuilteagaid ar Gaeóilgaid
 vo tígead ón bfraingc go mbiaid beagán focal ionann
 i nGaeóilg ir i bfraingcir. Agus fós an beagán focal
 955 acá ionann eadorna, meafaim gurb ó Éirinn fuaid von
 ffraingc iad, agus ir móide meafaim rin mar aoir Caer
 ran reirad leabair na Scáir gurb ó oileánaid na brea-
 can vo cuadar vradite von ffraingc vo bíod 'n-a mbre-
 eadnaid aca, agus as a mbíod cearmann ir raonre ir
 960 cádar ó uairlib na ffraingc.

and *dun*, which are identical in Irish and in French, and a few others of a similar kind. My reply to this reason is, that there are words from every language as loan-words in the fourth division of Irish which is called *Bearla Teibidhe* from the time of *Fenius Farsaidh* onwards. And thus as there are words from French in it, so there are words in it from Spanish, from Italian, from Greek, from Hebrew, from Latin, and from every other chief language. And hence it is no proof of the Gaels having come from France that a few words should be identical in Irish and in French; and, moreover, I believe that the few words that are common to them were taken from Ireland to France; and I hold this view all the more because *Cæsar* says, in the sixth book of his History, that it was from the islands of Britain that druids went to France, where they became judges, and got *termon* lands and immunities and honour from the nobles of that country.

XX.

Ír inméarfa gur b é oiléan na héireann an t-oiléan
 roin ar a ériallavari na vpaovte von fpaovc vo bpiğ
 gur b' i éire tobar vpaovbeacta iartair eorpa an tan
 roin, avur gur b' i an fpaovealg fá teanga vo na vpaovtib
 985 céavna. Nó ma' r ón Manainn vo ériallavari, ír pollur
 gurab i an fpaovealg fá teanga oilear ann rin, vo néir
 Ortelius av labairt ar Manainn, mar a n-abair: a "Snát-
 uigio" ar ré "teanga na Scot nó an fpaovealg atá
 ionann."

970 Óa néir rin, né linn beir av múnat vo na vpaovtib ran
 b'fpaingc, ír corpmail gur tógavari avr óg na fpaingce, ó
 beir i gcaovpeam na novuat, ruim éigin o'foclaib na
 fpaovilge ír go bfuilto ar airtóe i mearc na fpaingciv ó
 roin i le; avur fór go n-abair Camouen, ran leavari va
 975 ngairtear b'ritannia Camouen, gurab mó vo teagarcavair
 na vpaovte ran am roin ó teagarc beoil ioná ó rcpibinn
 va rcolaid.

Avavari oile fór ar nar b'iongnat focail fpaovilge vo
 beir i mearc na fpaingciv, ar méio an éavovm vo bi av
 980 éireanncaib né fpaingcaib, óir avair an leavari fadbála
 gur b' ingean vo piğ fpaingc fá bean o'vgaivne mór fá
 hairvoví ar éirinn, avur vo éuait an tvgavine-re vo
 fadbáil neirt na fpaingce. Ó éuait fór avovoví oile vo
 bi ar éirinn .i. Miall Naovigiallac, avmear iméian o'éir
 985 vgaivne, vo fadbáil neirt na fpaingce, gur marbat av ruut
 loeir ran b'fpaingc é lé hEocait mac éanna Cinnrealaig
 ní laigean. Ó éuait Cpiovéann mac Fiovaig ní éireann
 na Miall von fpaingc. Ó éuait fór avovoví oile vo bi ar
 éirinn, mar atá Daví mac Fiacrac o'iarvrat neirt vo
 990 fadbáil ar an b'fpaingc gur marb avov teintvge ran leir
 toir von fpaingc láim né rliab Alpa é. Avair mar an
 gcéavna Corneliur Tacituv go raibe roinn ír avovpeam

a. Lingua Scotica, seu Hibernica quae eadem est, utuntur.

XX.

It is probable that this island whence the druids went to France was the island of Ireland, since Ireland was the fountain of druidism for western Europe at that time, and that accordingly Gaelic was the language of these druids. Or if it was from Manainn they went thither, it is well known that Gaelic was the mother-tongue there, according to Ortelius, who, treating of Manainn, says: "They use," he says, "the Scotie language, or Gaelic, which is the same."

Accordingly it is probable that, when these druids were teaching in France, the youth of France, from their intercourse with the druids, caught up a certain number of Irish words, and that these have ever since been in use in the French language; and, moreover, Camden states in the book called "*Britannia Camdeni*," that the druids taught in their schools more from oral tradition than from writing.

Another reason why it should not seem strange that Irish words should be embodied in French is, the great intercourse that existed between the Irish and the French. For the Book of Invasions says that the wife of Ughaine Mor, high king of Ireland, was a daughter of the king of the French, and this Ughaine went to conquer France. In like manner another high king of Ireland, Niall Naoighiallach, a long time after Ughaine, went to conquer France, and was slain at the river Leor, in France, by Eochaidh son of Eanna Cinnsealach, king of Leinster. Criomhthann son of Fiodhach, king of Ireland, went to France before Niall. Another high king of Ireland also, whose name was Dathi son of Fiachraidh, went on an expedition of conquest to France; but he was slain by lightning in the east of France, beside the Alp mountains. Similarly, Cornelius Tacitus says that commercial

ceannaídeáda ioir éirinn ir an ffraingc. 'Do réir a nouð-
namar, ní hiongnad aipleasad focal vo beic ón fhaeilg
998 ran bffraingcir, ir ón bffraingcir i nfaeilg. Siúeas ní
hiontuigte ar rin go héigeantac supab ón bffraingc vo
érialldar fine fhaeil i nÉirinn. Uime rin ir ruarac an
oara baraimail vo-beir buccanapur.

ir bréasac fór an trear baraimail vo beir buccanapur,
1000 mar a n-abair supab ionann nóir ir béara vo ffraingcab ir
o'Éireanncaib. Cibé iomorro léigear ioanner bohemur
ran leabair no rciob vo béaraib ir vo nóraib an uile éirí,
vo-géada go pollur ann nac ionann nóir náio béara na
bffraingcac ir na nÉireannac anoir ná i n-allóo. 'Da réir
1005 rin ir bréasac an trear réarún vo-beir mar éruicad ar
flioct fhaeil vo érial ar ocúr ón bffraingc i nÉirinn.

Doeirio cuio vo na nuaíallaid-re ag rciobad ar
Éirinn supab ón breacain mór cangadar mic milead
ar ocúr; agus ir é fá fá raolir rin, vo briú go bfuil
1010 iomao focal ionann i nfaeilg ir i mbreacair. Mo
freasra ar an réarún-ro nac ruicad ar aicme fhaeil
vo éigeac ón breacain mór é ar ocúr. 'Da abair acá
nir rin. An céadabair oib, vo briú supab i an fhaeilg
fá ceanga oilear vo briotán mac feargura leitdeirg
1015 mic Neimí, agus supab uair ráitdear britannia ré
breacain vo réir Cormaic mic Cuilleannáin ir leabair
nabála na hÉireann; agus supab i mbreacain vo áicig
ré féin ir a flioct va éir; sup cuir Éireamón mac milead
Cruicig ré ráitdear Picti ag comroinn na hálban riu,
1020 agus go oáinag britur mac Siluair, ma'r fíor vo cuio va
geroinic féin, irteac oira ir Rómánag 'n-a oiair rin, agus
Saxones va éir rin, agus Loílonnag ir fá breac oilliam
Concúr ir na ffraingcag, ionnur go oáinag an oireas roin
o'anhórlann eacirann oira nar b'iongnad an Scot-

exchange and intercourse existed between Ireland and France. From what we have said, it is not strange that there should have been a borrowing of words from Irish into French and from French into Irish. However, it does not necessarily follow from this that it was from France the race of Gaedheal came to Ireland. Hence, the second argument that Buchanan advances is trivial.

False again is the third argument that Buchanan gives in which he says that the manners and customs of the French and of the Irish are the same. Now, whoever reads Joannes Bohemus, in the book which he has written on the manners and customs of all nations, will find plainly there that neither the manners nor the customs of the French and the Irish are the same at present, nor were they the same in the distant past. Accordingly false is the third reason he alleges as a proof that the race of Gaedheal came first to Ireland from France.

Some modern English writers treating of Ireland state that it was from Great Britain that the sons of Milidh first came, and their reason for that view is, that there are many words identical in Irish and Welsh. My reply to this reason is, that it is not a proof of the race of Gaedheal having first come from Great Britain. There are two reasons for this. The first reason is, that Gaelic was the mother tongue of Briotan son of Fearghus Leithdhearg, son of Neimhidh, and that it was from him Britain was called Britannia, according to Cormac son of Cuileannan and the Books of Invasion of Ireland, and that it was in Britain he and his descendants after him dwelt; that Eireamhon son of Milidh sent the Cruithnigh, who are called Picts, to share Alba with them; and that Brutus son of Silvias, if we may believe some of their own chronicles, invaded them, and after him the Romans, and then the Saxons and the Lochlonnaigh, and finally William the Conqueror and the French, so that they suffered so much oppression from foreigners that it was not strange

1025 **B**éarla, fá ceangla do bhríochán i r' uá r'lioct uá éir, do
 t'ul i mbátao. **S**ídeao, an t-iairíar beag acá ar marctain
 oi gan múcaó uile, acá r'í féin a'gur an **S**aeóeal'g ionann,
 an méio acá ó a'iríar bhríocháin gan malairt oi.

An uara haóðar ar nac iongnao iomaó focal oo beic
 1030 ionann ran bhréachair i r' ran **S**aeóil'g, sion supab ón
 mbréachain cángaoar mic m'ileao i néirinn, oo b'ri'g sup
 b'í éiré fá cúil oioin oo bhréachaid ré linn gac leactruim uá
 lungeao oirra, oo b'icín na Rómánac i r' na Sacpanac nó gac
 oruinge oile uá n-imreao foirneart oirra, ionnur go ucig-
 1035 oir foirne iomaó go n-a muiréar i r' go n-a muinntearaid
 i r' go n-a maoin ar ceiteao i néirinn oioó, go ucugaoir
 uairle na héiréann fearann ar feao a gcuarta oioib; a'gur
 an r'lioct cigeao uáta ré linn a noeoraidéacá, oo fo'g-
 lamtaoi an **S**aeóeal'g leo, a'gur go b'ruil'o bailte i néirinn
 1040 a'innmugtear uáta mar acá **S**ráig na mbréachac i r' baile
 na mbréachac i r' **D**ún na mbréachac 7c; a'gur iar
 ucilleao von bhréachain tap a n-air oioib oo bioó iomaó
 focal von **S**aeóil'g ar gnaóu'gao aca i r' ag a r'lioct uá
 n-éir. **D**o réir a noubhamar ní hinmearta go héiréantac
 1045 supab ón mbréachain cángaoar mic m'ileao ar ucúr, tap
 ceann go b'ruil'o focal ionanna ran bhréachair i r' i
 n**S**aeóil'g. **S**ibé aóeapao fó' supab cor'mail na bhréach-
 naig i r' na **S**aeóil 'n-a nó'raib i r' 'n-a mbéaraid ré céile,
 óir mar bio' an **S**aeóeal neam'comuigteac fá bioó oo
 1050 táðairt i n-aircú uairó, i r' mar rin bio' an bhréachac; mar
 bio' fó' cion ag an éiréannac ar na rean'caioib, ar an
 aor uána, ar na báruaid, i r' ar aor reanma na gcláiréac,
 bí a íamail rin oo cion ag an mbréachac ar an oruinge
 céaona a'gur bio mar rin cor'mail ré céile i mó'rán oo
 1055 béaraid oile; **S**ídeao ní ruio'ugao rin ar **S**aeóealaid
 oo cigeac ón mbréachain acé i r' mó i r' ruio'ugao é ar
 aicúe oo beic ag bhréachaid i néirinn, amail aoubhamar
 cuar; a'gur uá réir rin ní hioncuigte ar na réarúnaib
 réam'raio'ce supab ón mbréachain m'óir cángaoar mic

that Scoitbhearla, which was the language of Briotan and of his descendants after him, should fail. Still the little of it that remains alive without being completely extinguished is identical with Gaelic, as much of it as has remained from the time of Briotan without change.

The second reason why it is not strange that many words are the same in Irish and in Welsh, without supposing the sons of Milidh to have come to Ireland from Britain, is that Ireland was a place of refuge for Britons whenever they suffered persecution from the Romans or the Saxons, or from any other races that oppressed them, so that large companies of them, with their families and followers, and with their wealth, used to fly for refuge to Ireland ; and the Irish nobles used to give them land during their stay ; and the children they had during their time of exile used to learn Irish, and there are townlands in Ireland named from them, as Graig na mBreathnach, Baile na mBreathnach, Dun na mBreathnach, etc. ; and after they returned to Britain they themselves, and their descendants after them, had many Irish words in constant use. From what we have said it is not necessarily to be inferred that it was from Britain the sons of Milidh first came, notwithstanding that there are some words identical in Welsh and in Irish. Furthermore, if anyone were to say that the Welsh and the Irish are alike in their manners and customs, since as the Irishman is hospitable in bestowing food without payment so is the Welshman ; as, moreover, the Irishman loves seanchas, poets and bards and harp-players, the Welshman has a similar love for these classes, and in the same way they resemble one another in several other customs ; this is not a proof that the Gaels came from Britain, but is rather a proof that the Welsh were familiar with Ireland, as we have said above ; and hence it is not to be inferred from the forementioned reasons that it was from Great Britain the sons of Milidh first came. It may, however, be stated with truth that a company of the race of Breoghan

1060 Míleadó ar ucúr. Siúeadó ir éiríonn go sínnnead a ráó go
noeacáodar onong oo flioct bneogain a héirínn o'áitíugad
na bneactan móire, mar acá cuio oo flioct na otaoiracé
oo élanndaid bneogain cáinís lé macaid Míleadó i n'éirínn.

As ro anmanna na mac roin bneogain cáinís i n'éirínn
1065 lé macaid Míleadó, mar acá bneaga fuao Muirteimne
Cualigne Cuala Eiblé blaó ir náir. Ir oa flioct-ro go
cinnce oo réir reanúra na héireann an orean né ráiótear
briagante; asur ir córaíoe rin oo méar 'n-a sínnne mar
aoeir Tomairur ran broclóir laíone ro roríob surab
1070 pobal ó éirínn na briagante .i. clann bneogain.

Aoeir uóuar Spáinnead oarab áinnm Florianur vel
Campo, as ceacé lé reanúr na héireann, surab Spáinnís
oo réir a mbunadóar na briagante asur surab ón Spáinn
tángaodar i n'éirínn asur ó éirínn oon mbneactain.

1075 Ir móíoe ir ionéireote gac ní oa noubramar oo leic
éaíorim na mbneactad lé héireanncaid; asur sur b' i
éire fá cúil oíoin oóib, mar aoerí Caruocur uóuar
bneactad 'n-a éroinic asur Albion 'n-a éroinic, asur iomaó
o'uóuaraid oile na mbneactad, go otióir móran oo

1080 príonhaidib na bneactan asur oa n-uairlib go n-a muiréar
asur go n-a muinntir i n'éirínn, mar a ngebéaoi riú, asur
mar a nglacéaoi go cineálta iao, asur mar a otióaoi
feanann né háitíugad oóib, ámail aoubramar éuar. Oo-
ni fór Ooctúir Hanmer 'n-a éroinic rpeirialacé ar cuio

1085 oíob. Ar ucúr, aoerí sur oíbreadó go héirínn lé éuoin
mac Achelrrio, ní oo bí ar an mbneactain, oar b'áinnm
Caualin, an tan fá haoir oon Tigearna 635, asur go
bruarí gáail riur go gnáóac ann, asur fuair congnaím
rtuaid léir bain ré a flaitéar féin amac airí. Aoerí fór

1090 go otaंगाodar oa príonhara ó bneactain, mar acá Haralc
asur Conan, go héirínn, an tan fá haoir oon Tigearna
1050, asur go bruaráodar a nglacáó asur fór caíoream
asur cumóac ó héireanncaid. Aoerí mar an gcéona go
otáinís Allgor iarla Cherter ón mbneactain ar ceiteadó

went from Ireland to settle in Great Britain, to wit, some of the descendants of the chiefs of the race of Breoghan who came with the sons of Milidh to Ireland.

The following are the names of those sons of Breoghan who came with the sons of Milidh to Ireland, namely, Breagha, Fuad, Muirtheimhne, Cuailgne, Cuala, Eibhle, Bladh, and Nar. It is precisely from the progeny of these, according to the records of Ireland, that the race called Brigantes are descended; and the truth of this should be the more readily admitted, as Thomasius, in the Latin Dictionary which he has written, says that the Brigantes, that is, the descendants of Breoghan, were an Irish tribe.

A Spanish author named Florianus del Campo, agreeing with the Irish records, says that the Brigantes were Spanish by origin, and that it was from Spain they came to Ireland, and from Ireland they went to Britain.

All that we have stated concerning the intercourse of the Britons with the Irish, and Ireland's being a place of refuge for the Britons, is the more probable, because Caradocus, a Welsh author, in his chronicle, and Albion in his chronicle, and many other Welsh authors, state that many British princes and nobles, with their families and followers, used to come to Ireland, where they were received and kindly entertained, and where they got land to settle down in, as we have said above. Moreover, Doctor Hanmer, in his chronicle, makes special mention of some of them. In the first place, he says that a king of Wales named Cadualin was banished to Ireland by Edwin son of Athelfred in the year of the Lord 635, and that he was kindly received there, and got a reinforcement for his army, by means of which he recovered his own kingdom. He also states that two princes from Britain, namely, Haralt and Conan, came to Ireland in the year of the Lord 1050, and that they were received and even treated in a friendly manner and protected by the Irish. He says likewise that Allgor, Earl of Chester, fled from Britain to

1098 1 nÉirinn, aSyr Syr cúireadur éireannais fluaS leir lér
 bain a talam féin amac arís, an tan fá haoir von Tig-
 earna 1054. Táinig arís prionnra oile oo b'reactaid
 vaxi b' ainm b'leitin ap Conan ar ceitead 1 nÉirinn an
 tan fá haoir von Tigearna 1087; aSyr fudair congdbáil ar
 1100 fead a éurta innce. Mar rin vóib 1 scleamnar 1r 1 scaro-
 neam ó aimir 50 haimir.

Léastar iomorro 1 scroinic hanmeri Syr pór Arnulfur
 iarla Pembroc ingean mairceartais úi b'riain rios
 éireann, an tan fá haoir von Tigearna 1101. aSyr oo
 1105 pórad an vaxa hingean vó lé Maghur mac Arailt, ní
 na nOilean. 1 n-aimir pór an céad-henrí 1 riosact Sac-
 ran, oo bi prionnra ar an mbreacain vaxi b' ainm Sripin
 ap Conan oo m'aoidead 50 minic Syr bean éireannac fá
 mátair vó féin, aSyr pór fá reanmátair, aSyr Surab
 1110 1 nÉirinn ruSd aSyr oo béarmúinead é. 'Oo réir an uSdair
 céadna, oo bi pór prionnra oile ar an mbreacain ré
 linn an vaxa henrí, b'riadur mac Suinechi fá hainm vó,
 aSyr fá bean éireannac a mátair. Mar rin oo bioo
 iomao caoirim cáirveara 1r cleamnara ioir Saedelaib
 1115 1r na b'reactais, ionnur va réir rin nac ioncúir 1 n-iongan-
 tar iomao focal ionann oo beic 'n-a vceangtaib leac ar
 leac aSyr cormailear 'n-a mbéaraid aSyr 'n-a nóraid ré
 céile, Sion Surab ón mbreacain tángadur Saedil riad
 oo réir a mbunadara.

1120 Aveir Camoen mar an scéadna Syr áitigeadur na
 b'riZanter rna círib-re rior von breacain m'oir, mar acá
 crioc Yorke crioc Lancarter crioc Dyrham crioc Westmor-
 lano 1r crioc Cumberlano; aSyr ní hiongnao, oo réir a
 noubriamar, b'reactais 1r éireannais oo beic cormail
 1125 ré céile 'n-a mbéaraid 1r 'n-a nóraid aSyr móran focal
 ionann oo beic 'n-a vceangtaib leac ar leac Sion 50
 v'atángadur mic m'ilead oo réir a mbunadara ó na b'reac-
 taid riad, gan céad oo Camoen aveir Surab ón mbrit-
 cania tángadur áitigteoir ar v'úr 1 nÉirinn. 1r córa

Ireland for refuge, and that the Irish sent a force with him by means of which he regained his own territory in the year of the Lord 1054. There came also for refuge to Ireland another Welsh prince whose name was Bleithin ap Conan in the year of the Lord 1087; and he was maintained during his visit there. Thus from age to age did they cultivate alliance and intercourse with one another.

In Hanmer's chronicle, also, we read that Arnulfus, Earl of Pembroke, married the daughter of Muircheartach O'Brien, King of Ireland, in the year of the Lord 1101. And his second daughter was married to Maghnus son of Aralt, king of the Isles. Moreover, when Henry the First was on the throne of England, there was a prince over Wales whose name was Griffin ap Conan, who used often boast that his mother was an Irishwoman, and also his grandmother, and that it was in Ireland he was born and educated in politeness. According to the same author there was also another prince of Wales in the time of Henry the Second, whose name was Biradus son of Guineth, who had an Irishwoman for his mother. In this manner there used to be much intercourse of friendship and of alliance between the Irish and Welsh, so that therefore it is not to be wondered at that there are many words common to their languages, and that they resemble one another in their manners and customs, without supposing that the Gaels ever came originally from Britain.

Camden says, in like manner, that the Brigantes settled in the following territories of Great Britain, to wit, the district of York, the district of Lancaster, the district of Durham, the district of Westmoreland, and the district of Cumberland; and it is not strange, from what we have said, that the Welsh and the Irish should resemble one another in their manners and customs, and that there should be many words common to both their languages without supposing the sons of Milidh to have ever come from Britain originally, notwithstanding Camden, who says that it was from Britain

1130 10MOPHO CPEIOEAMAIN DO JEANCUR ÉIREANN, AR A BRUIL
 O'FIAICÁIB FIOR IR FIOPEOLAR ZAC VÁLA VA OTAPLA O'ÉIRINN
 MIAM DO LOPZAIPEACÉT IR DO COIMÉAO, IONÁ DO BAPAMAIL
 CAMPOEN NIP NAP LÉIS SEANCUR ÉIREANN A RÚN MIAM AR A
 MBEIT FIOR VÁL NA HÉIREANN AIGE.

1135 AOEIP CAMBRIENP, AZ PCPIODAO AR ÉIRINN, SUPAB AR
 FULONG NIOG DO BI AR AN MBHEACAIN MÓIR TÁNGADAR MIC
 MILEAO ÓN MBIOPCÁIN; AZUP FÓR SUPAB AR A ÉAPPAING
 TÁNGADAR 'N-A OIAO ZO HOPCAOEP, AZUP SUP CUIP FUIPEANN
 LEO ZO HÉIRINN VA HÁICIUGAO, AR EACÉT ZO MBEIOIP FÉIN IR A
 1140 FLIOÉT UMAL OÓ FÉIN IR DO NIOGÁIB NA BHEACAIN MÓIR DO
 FIOR; AZUP IR É AINM ZAIPEAP CAMBRIENP OON NIG-PE
 ZOPGUNTUIP MAC BEILIN. MO FPEAZPA MAP AN ZCÉADONA AR
 CAMBRIENP SUPAB FOLLUP A BEIT BPEAZAC. CIBÉ 10MOPHO
 LÉISPEAP CPOIMIC SCOO DO-ZÉADAO ZO FOLLUP NAC FUIL ACÉT
 1145 BEAZÁN LÉ CPI CÉAO BLIAOAN Ó FLAITÉAP AN ZOPGUNTUIP POIN
 AR AN MBHEACAIN MÓIR ZO TIGEACÉT IULIUP CAEPAR VA ZABÁIL
 AN T-OÉTMAO BLIAOAIN DO FLAITÉAP CAPBELLANUP AR AN
 MBHEACAIN MÓIR; AZUP LÉAZTAR AZ AN UZOPAR ZCÉADONA NAC
 PAIBE ACÉT TUAIPIM VÁ BLIAOAN VÉAZ IR VÁ FICIO Ó IULIUP
 1150 CAEPAR ZO BPEIT CPIOPT, IONNUP, DO NÉIP ÁIPIM SCOO, NAC
 PAIBE COIMLIONAO CÉITPE CÉAO BLIAOAN Ó AIMPIR ZOPGUNTUIP
 ZO ZEIN CPIOPT. ZIVÉAO AOEIP COPMAC MAC CUILEANNÁIN IR
 LEADAIPI ZABÁLA ÉIREANN SUPAB TUAIPIM CPI CÉAO VÉAZ
 BLIAOAN POIM CPIOPT TÁNGADAR MIC MILEAO I NÉIRINN. AZUP
 1155 ACÁ POLICRONICON AZ TEACÉT LEO AR AN ÁIREAM ZCÉADONA, MAP
 A OTPÁCTANN AR ÉIRINN. AZ FO MAP AOEIP: A "ACÁIO" AR PE
 "MILE IR OÉT ZCÉAO BLIAOAN Ó TIGEACÉT NA NÉIREANNAC ZO BAP
 PÁOPAIZ." IONANN POIN PE A PÁO IR SUPAB TUAIPIM CPI
 CÉAO VÉAZ BLIAOAN FUL PUGAO CPIOPT TÁNGADAR MIC MILEAO
 1160 I NÉIRINN. ÓIP, BEAN AN VÁ BLIAOAIN VÉAZ IR CÉITPE FICIO
 AR CÉITPE CÉAO Ó ZEIN CPIOPT ZO BAP PÁOPAIZ DO NA HOÉT

a. Ab adventu Ibernensium usque ad obitum Sancti Patricii sunt
 anni mille octingenti.

that the first inhabitants came to Ireland. Now the seanchus of Ireland, whose function it is to investigate and preserve an exact account of every event that ever happened in Ireland, is more deserving of credit than the opinion of Camden, to whom Irish history never gave up its secret from which he could derive a knowledge of the affairs of Ireland.

Cambrensis, writing of Ireland, says that it was by permission of the King of Great Britain that the sons of Milidh came from Biscay, and that, moreover, it was at his inducement they came after him to the Orcades, and that he sent a company with them to Ireland so that they might settle down there on condition that themselves and their descendants should be subject to him and to the kings of Great Britain for ever; and Cambrensis gives the king's name as Gorguntius son of Beilin. In the same way my reply to Cambrensis is, that it is plain that his statement is false. For, whoever will read Stowe's Chronicle will plainly find that there is little more than three hundred years from the reign of that Gorguntius over Great Britain till the coming of Julius Cæsar to conquer it, the eighth year of the reign of Cassibellanus over Great Britain; and we read in the same author that there were only about forty-two years from Julius Cæsar to the birth of Christ, so that, according to the computation of Stowe, there were not four hundred years in full from the time of Gorguntius to the birth of Christ. Now Cormac son of Cuileannan and the Books of Invasion of Ireland state that it was about thirteen hundred years before the birth of Christ that the sons of Milidh came to Ireland. And the Polychronicon agrees with them in the same computation where it treats of Ireland. It thus speaks: "There are," it says, "one thousand eight hundred years from the arrival of the Irish to the death of Patrick." This is equivalent to saying that it was about thirteen hundred years before Christ that the sons of Milidh came to Ireland. For deduct the four hundred and ninety-two years from the birth of Christ to the

- gcéasó vóas bliádan úo áirímeas Policrionicon oo beic ó
 cígeaict mac Mileadó i nÉirinn go báir páorais, asur oa
 réir rin acáio oic mbliáda ar éirí céasó vóas ó cígeaict
 1165 mac Mileadó i nÉirinn go sein Ćríoirt, ionnur go oic Pol-
 crionicon ir Corrmac mac Cuileannáin ir na leabairi Gabála
 lé céile ar áirímeas na haimíre ó Gabáil mac Mileadó go
 sein Ćríoirt; asur oá bhríomtar, oo réir Ćroiníc Scoo, an
 t-áirímeas aimíre acá ó Ćorrguncuir go sein Ćríoirt, asur
 1170 mar an gcéasó, an t-áirímeas aimíre oo-ní Policrionicon
 ir Corrmac mac Cuileannáin ir na leabairi Gabála ar an
 áirímeas aimíre acá ó cígeaict mac Mileadó i nÉirinn go
 sein Ćríoirt oo-geadtar go follur go gabádar mic Mileadó
 i nÉirinn cuilleadó ir naoi gcéasó bliádan iul oo Gab
 1175 Ćorrguncuir flaitéar na bneacaine Móire. Oo réir a
 noubramar, ir follur gur bréas san bairíntur oo rinne
 Cambrien Ćn-a Ćroiníc mar a n-abairi gurab é an Ćorrgun-
 cuir eadar oo dáil mic Mileadó Ćn-a dáio go hOrcader, asur
 oo cuir ar rin go hÉirinn iao. Óir cionnur buó éiríir oo
 1180 Ćorrguncuir a gur i nÉirinn asur nac iugad é féin, oo
 réir Gad ugaráir oa oicgamar ríor anro, go ceann naoi
 gcéasó bliádan o'éirí mac Mileadó oo cígeaict i nÉirinn?

death of Patrick from the eighteen hundred years the Polychronicon computes to be between the coming of the sons of Milidh to Ireland and the death of Patrick, and there will be one thousand three hundred and eight years from the coming of the sons of Milidh to Ireland to the birth of Christ, so that the Polychronicon, Cormac son of Cuileannan, and the Books of Invasion agree with one another in computing the time from the invasion of the sons of Milidh to the birth of Christ ; and if we compare, according to the Chronicle of Stowe, the space of time between Gorguntius and the birth of Christ, and similarly the space of time the Polychronicon, and Cormac son of Cuileannan, and the Books of Invasion compute to be from the coming of the sons of Milidh to Ireland to the birth of Christ, we shall plainly find that the sons of Milidh were in Ireland more than nine hundred years before Gorguntius assumed the sovereignty of Great Britain. From what we have said it is obvious that it is a baseless falsehood Cambrensis states in his chronicle when he says that Gorguntius above-mentioned brought after him the sons of Milidh to the Orcades, and sent them thence to Ireland. For how could Gorguntius send them to Ireland, seeing he was not himself born, according to authorities we have cited here, until nine hundred years after the sons of Milidh had come to Ireland?

XXI.

AG FO FÍOR VO DÍGEACHT MAC MÍLEAD I NÉIRINN:

Ar n-a élor vo macaib Mílead i r vo fíloct b'neogain
 1185 uile go nvearnadar clann Céarmada feall ar íot mac
 b'neogain i r ar a muinntir, agus ar b'aircín a cúirp
 chéadctnuighe marb, vo meafadar ceacht va díogail i
 néirinn ar éloinn Céarmada, agus tionóiltear fíuag leo
 ré ceacht i néirinn va gabáil ar t'uaicib Dé Danann i
 1190 noioğail na feilbheirce vo rinneadar ar íot mac b'neogain
 i r ar a muinntir. Aveirio cuir vo na feandaidib gurab
 ón mbiorcáin vo éirialladar mic Mílead i néirinn ar an
 áit ré ráirítear Monnaca láim ré hlinnbeaí Ueririo; agus
 i r uime meafair rín, vo b'riğ go raide Mílir 'n-a riğ ar an
 1195 mbiorcáin tar éir mar vo ruagad lé foirneairc iomao
 eadtrann a ceartlár na Spáinne é von biorcáin, mar a
 rabadar iomao coilltead i r cnoc i r daingneac ré cornam
 na biorcáine ar anforlann eadtrann. Síreab ní hí go
 céadfaib coitcéann na feandad, ac i r ead aveirio gurab
 1200 ó cor b'neogain ran Galiría vo éirialladar i néirinn; agus
 i r i rín céadfaib i r mó meafair vo beir fírinneac. Óir
 léagtar ran leabdar Gabála gurab ag cor b'neogain vo
 cinneadar ar íot mac b'neogain vo cúir vo b'airc na
 héirneann, agus gurab ann cáinig luğair mac íota iar
 1205 ucillead a héirinn vó lé corp a adar va cairpeánad vo
 éloinn Mílead i r vo macaib b'neogain; agus meafair va
 réir rín gurab ar an áit céadna vo éirialladar i néirinn
 iar n-eag vo Mílir go g'roo roime rín, agus vo bícin báir
 Mílead, cáinig Scota mar don ré n-a éloinn i néirinn, ar
 1210 mbeir von Spáinn an trác roin 'n-a cnám coingleaca
 roir an b'uirinn vo bí ran Spáinn féin agus iomao ead-
 trann cáinig a cuairceair na heorpa vo gabáil neirce
 orra.

XXI.

Of the coming of the sons of Milidh to Ireland as follows :

When the sons of Milidh and all the descendants of Breoghan heard that the children of Cearmad had murdered Ioth son of Breoghan and his followers, and when they saw his body mangled and lifeless, they resolved to come to Ireland to avenge him on the children of Cearmad, and they assembled an army to come to Ireland to wrest that country from the Tuatha De Danann in retribution for the deed of treachery they had done against Ioth son of Breoghan and his followers. Some seanchas assert that it was from Biscay the sons of Milidh went to Ireland from the place which is called Mondaca beside the river-mouth of Verindo ; and their reason for this opinion is that Milidh was king of Biscay after he had been banished by the violence of many foreign tribes from the very heart of Spain to Biscay, where there were many woods, hills, and fastnesses protecting Biscay from the fury of foreign races. This, however, is not the general opinion of the seanchas. What they assert is that it was from the tower of Breoghan in Galicia they came to Ireland, and this is the view I regard as the most probable. For we read in the Book of Invasions that it was at Breoghan's tower they resolved on sending Ioth son of Breoghan to explore Ireland, and that it was to it Lughaidh son of Ioth came when he returned from Ireland, and showed his father's dead body to the sons of Milidh and to the sons of Breoghan ; and accordingly I believe that it was from the same place they proceeded to Ireland very soon after the death of Milidh. And it was because of the death of Milidh that Scota came to Ireland with her children, Spain being at that time a bone of contention between the tribes who inhabited Spain itself and the numerous foreign tribes who came from the north of Europe to overcome them.

Dála éloinne Míleab, tionóiltear fluaḡ leo ré ceac̃t
 1215 : ñéirinn oo óioḡail íoṫa ar Cuac̃aib̃ D̃é Danann ir ar
 éloinn Čearmasa, ir oo ḡab̃áil na h̃éireann oḡra ; aḡur ir
 é lion caoir̃eac̃ oo bi aca ré ceannar feaḡna oo t̃éanaḡ,
 oá f̃ic̃to, oo réir mar léaḡtar ran ouain oarab corac̃ :
 Tóirḡ na luingsre tar leaḡ, oo rinne eoc̃aib̃ ó floinn :

1220

Tóirḡ na luingsre tar leaḡ
 'n-a oac̃aḡabar mic m̃íleab̃ ;
 Dub meabair liom-ra rém lá
 a n-anmann, a n-or̃eab̃a.

1225

eible fuao b̃reaga blaḡ binn
 luḡar̃ Muir̃ceim̃ne ón muirlinn ;
 buaḡ b̃reag buar̃ne na mb̃ríos̃ m̃ór,
 Donn ir éibear éiream̃ón.

1230

air̃m̃ir̃gin Colpa ḡan éráḡ
 éibear air̃íoc̃ arannán ;
 Cuala Cuail̃gne ñár amne,
 Muir̃m̃ne luig̃ne ir laig̃ne,

1235

Fulmán Mannc̃án bile réim̃,
 éir̃ oḡba feaḡón feir̃ḡéin ;
 éir̃ t̃in eacan f̃oir̃tean ḡle
 Séaḡa Sobair̃ce Suir̃ḡe.

Palap mac éiream̃ón ain
 aḡur Caid̃ér mac Mannc̃áin ;
 oo óioḡail íoṫa na n-eac̃
 Tríoc̃ao veic̃neab̃ar t̃óir̃eac̃. Tóirḡ.

1240

Tríoc̃ao long lion an cáblaig̃ oo bi aca, aḡur tríoc̃ao
 laoc̃ i nḡac̃ luings̃ oíob̃, ḡan air̃eam̃ a mb̃an ná a noaor̃car-
 fluaḡ. aḡ ro a n-anmanña : b̃reaga mac b̃reog̃ain ó ráiṫ-
 tear̃ Maḡ b̃reag̃ i m̃íṫe ; Cuala mac b̃reog̃ain ó ráiṫtear̃
 Sliab̃ Cuala ; Cuail̃gne mac b̃reog̃ain ó ráiṫtear̃ Sliab̃
 1245 Cuail̃gne ; fuao mac b̃reog̃ain ó b̃ruil̃ Sliab̃ fuao ;
 Muir̃ceim̃ne mac b̃reog̃ain ó ráiṫtear̃ Maḡ Muir̃ceim̃ne ;
 luḡar̃ mac íoṫa cáinḡ i ñéirinn oo óioḡail a ac̃ar ir

As to the sons of Milidh, they got together an army to come to Ireland and avenge Ioth on the Tuatha De Danann and on the children of Cearmad, and to wrest Ireland from them; and the full number of leaders they had to rule the warriors was forty, as we read in the poem composed by Eochaidh O'Floinn, beginning, "The Leaders of those over-sea ships":

The leaders of those over-sea ships
In which the sons of Milidh came,
I shall remember all my life
Their names and their fates:

Eibhle, Fuad, Breagha, excellent Bladh,
Lughaidh, Muirtheimhne from the lake,
Buas, Breas, Buaidhne of great vigour,
Donn, Ir, Eibhear, Eireamhon,

Aimhirgin, Colpa without annoyance,
Eibhear, Airioch, Arannan,
Cuala, Cuailgne, and generous Nar,
Muimhne, Luighne, and Laighne,

Fulman, Manntan, gentle Bile,
Er, Orba, Fearon, Feirghin,
En, Un, Eatan Goistean bright,
Seadgha, Sobhairce, Suirghe,

Palap son of noble Eireamhon,
And Caicher son of Manntan,
To avenge Ioth of the steeds—
Ten and thirty leaders. The leaders.

Their fleet was thirty ships in all, with thirty warriors in each of the ships, besides their women and camp-followers. The following are their names: Breagha son of Breoghan, from whom Magh Breagh in Meath is called; Cuala son of Breoghan, from whom Sliabh Cuala is called; Cuailgne son of Breoghan, from whom Sliabh Cuailgne is called; Fuad son of Breoghan, from whom Sliabh Fuaid is called; Muirtheimhne son of Breoghan, from whom Magh Muirtheimhne is called; Lughaidh son of Ioth, who came to Ireland to avenge his

uairé doirítear Corca Laige i ndoirítear Mumhan; Eib-
linne mac b'neogain ó b'fuil Sliab nEiblinne san Mumhan;
1250 buar b'near i' b'uaíone tré mic Tighearnbairt mic b'rige;
Nár ó ráirítear Ror Nár i Sliab b'laoma; Séadga fulmán
Mannán Caidéir i' Suirge mac Caidéir; Éir Oirba Fearón
i' Fearna céirne mic Éirir; Én ún eadán i' Góirtear;
Sodairce, ní fear uínn a dtair; Bile mac b'rige mic
1255 b'neogain; oét mic Míleao Earráinne, mar atá Donn i'
Ainíoc Feabruao Éirdear Fionn i' Ainíngin Ír i' Colpa an
Clóiríom Éirdeamón i' Arannán an róirdear agur céirne
mic Éirdeamón, mar atá Muimne Luigne i' Laigne i'
Palap, agur donnac Ír .i. Éirdear. I' iao roin iomorro
1260 an dá fícho tairdeac tángadair mic Míleao i nÉirinn. Íriol
fáir mac Éirdeamón, céana, i nÉirinn féin rugao é.

Dála cloinne Míleao i' a gcablaig, ní haicirítear
doinni da rcealaib gur gabadair cuan ag inndear Sláinge
i n-íocair Laigean, aic n'ir a ráirítear cuan loca Garman
1265 anú. Cruinnigir i' coiméionóilro Tuata Dé Danann 'n-a
ociméall gur cuirdear ceo ordoirdeacá ór a gcionn,
ionnur gur tairb'rigeao dóib gur óruim muice an t-oiléan
ar a gcionn, agur i' ve rin ráirítear Muicnir ré hÉirinn.
Ruairítear iomorro lé ordoirdeacá Tuata Dé Danann mic
1270 Míleao ón ocir amac, gur gabadair ciméall Éirdean,
agur oo gab'rao cuan i ninndear Scéine i n-iardear Mumhan;
agur ar oteacá i ocir dóib trallair go Sliab M'ir go
otarla b'anda go n-a bantacá i' go n-a ordoirdeacá orra
ann. Fiarpuigir Ainíngin a hainm ói. "b'anda m'ainm"
1275 ar í "agur i' uaim ráirítear Inir b'anda n'ir an oilean-
ro." Trallair ar rin i Sliab Eiblinne go otarla fóola
dóib ann, agur fiarpuigir Ainíngin a hainm ói. "fóola
m'ainm" ar í "agur i' uaim ráirítear fóola n'ir an

father, from him Corca Luighe in West Munster is called; Eibhlinne son of Breoghan, from whom Sliabh Eibhlinne in Munster is called; Buas, Breas, and Buaidhne, three sons of Tighearnbhard son of Brighe; Nar from whom Ros Nair in Sliabh Bladhma is called; Seadgha, Fulman, Manntan, Caicher, and Suirghe son of Caicher; Er, Orba, Fearon, and Feargna, four sons of Eibhear; En, Un, Eatan, and Goistean; Sobhairce, we do not know who was his father; Bile son of Brighe, son of Breoghan; eight sons of Milidh of Spain, to wit, Donn and Airioch Feabhruadh, Eibhear Fionn and Aimhirgin, Ir and Colpa of the Sword, Eireamhon and Arannan the youngest, and four sons of Eireamhon, to wit Muimhne, Luighne, and Laighne, and Palap, and one son of Ir, that is Eibhear. These, then, are the forty leaders of the sons of Milidh who came to Ireland. It was in Ireland itself that Irial Faidh son of Eireamhon was born.

As regards the descendants of Milidh and their fleet there is no account of them until they put into port at Innbhear Slainghe in the lower part of Leinster, which place is called the harbour of Loch Garman to-day. The Tuatha De Danann assembled and congregated round them, and spread a magic mist above them, so that they imagined that the island in front of them was a hog's back, and hence Ireland is called Muicinis. Accordingly, the Tuatha De Danann, by means of magic, drove the sons of Milidh out from the land, and so they went round Ireland and put into port at Innbhear Sceine in West Munster; and when they had landed, they proceeded to Sliabh Mis, where they met Banbha with her women and her druids. Aimhirgin asked her her name. "Banbha is my name," said she; "and it is from me that this island is called Inis Banbha." Then they proceeded to Sliabh Eibhlinne where they met Fodla, and Aimhirgin asked her her name. "Fodla is my name," said she; "and it is from me that this land is

1280 ցրիւ-րէ.” Երաւաւս ար ըն յօ հաւրեա՛ւ Միւ՛ն, յօ տարև
 էրէն ո՛ւրի ըն ձիւ ըն ճար բարբա՛րս ան բիւ և հաւն
 ու. “էրէն մ’աւն” ար ըն “ճար րի սաւն բա՛ւրս էրէն
 ըն ան ուլան-րօ.” ճար րի ճ բարբա՛րս ան ըն-րէն էս
 ճա՛ն ան ըն-րօ ար ան սաւն տարա՛ւ տարա՛ն: Canam bunadur
 na nḡaeḡeal:

1285

Երաւաւս: ճար ըն յօ բարբա՛րս
 ճարեա՛ւ տարեա՛ւ;
 բոլա: ճար Երաւաւս արա՛ւ,
 էրէն: ճարեա՛ւ.

1290 ճար ըն ար ըն բարբա՛րս ըն մնա՛ն ու էրի մարա՛ւ
 Երաւաւս; ճար տարա՛ւ տարա՛ւ տարա՛ւ տարա՛ւ տարա՛ւ
 տարա՛ւ ու էր ար էրին ճար Երաւաւս, ճար բար-
 բա՛րս էրա՛ւս ճար ճար բար ուր ճար րի է ար մնա՛ն
 ան ճար տար ու էր Երաւաւս ու էր ար ան ցրիւ ար
 բար ու էրա՛ւս ար. ճար ըն տարա՛ւս ար ան բարա՛ւ-
 1295 տարա՛ւս բար ըն:

ճար ըն մարա՛ւս ու էր ար
 ան բար ճար ու էրա՛ւս,
 էրէն բոլա րի Երաւաւս
 Երաւաւս ան ու էր Երաւաւս.

1300

Երաւաւս մի մարա՛ւս ար ըն յօ Երաւաւս յօ տարա՛ւս
 էրի մի Երաւաւս .1. Երաւաւս Երաւաւս յօ ու բար
 տարա՛ւս տարա՛ւս ար; ճար տարա՛ւս մի մարա՛ւս ճար ու
 բար տարա՛ւս ան բար ար Երաւաւս, ճար տար-
 1305 բար-րան յօ տարա՛ւս տարա՛ւս տարա՛ւս Երաւաւս և տարա՛ւս
 բար ու էր ճար ու էրա՛ւս տարա՛ւս տարա՛ւս ար, յօ տար-
 բար տարա՛ւս է. Երաւաւս յօ Երաւաւս ար Երաւաւս
 մարա՛ւս տարա՛ւս ար և ու էր յօ հարա՛ւս Scéine, րի տար
 յօ Երաւաւս ու էր ու էր Երաւաւս ճար ու էր ու էր
 տարա՛ւս ար տարա՛ւս ար, ճար ու էր ու էր Երաւաւս և տար

called Fodla." They proceeded thence to Uisneach in Meath, where they met Eire. The poet asked her her name. "Eire is my name," said she, "and it is from me that this island is called Eire." And as a record of the above events is this stanza from the poem beginning, "Let us relate the origin of the Gaels":

Banbha on Sliabh Mis, with hosts
Faint and wearied;
Fodla on Sliabh Eibhlinne, with groanings;
Eire on Uisneach.

These three queens were the wives of the three sons of Cearmad, and some seanchas say that there was no division of Ireland into three equal parts among the sons of Cearmad, but that each of the sons held it for a year in turn; and the name the country bore each year was the name of the wife of him who held the sovereignty that year. Here is a proof of this alternation of sovereignty:

Every year by turns
The chiefs held the kingdom;
Eire, Fodla, and Banbha,
The three wives of the very strong warriors.

The sons of Milidh proceeded thence to Tara, where they met the three sons of Cearmad, to wit, Eathur, Ceathur, Teathur, with their magic host; and the sons of Milidh demanded battle or a right to the sovereignty of the country from the sons of Cearmad, and these replied that they would act towards them according to the judgment of Aimhirgin, their own brother, and that if he delivered an unjust judgment against them, they would kill him by magic. The judgment Aimhirgin gave regarding his brothers and their host was that they should return to Innbhear Sceine, and that they should embark with all their host and go out the distance of nine waves on the high sea, and if they succeeded in coming to land again in spite of

1310 o'áimhóeoin Tuaeā Dé Dhanann ceapc na chíce oo beic áca.
 Agus oo ba lór lé Tuaeāib Dé Dhanann rin, óir oo meap-
 avar go oíocfaó va noíaoíóeacé fén gan a léigean cap
 a n-aíř von chíc ééavna go bpiác.

XXII.

lomtúra éloinne Míleāó cpiallaro cap a n-aíř go
 1315 hlnnbeap Scéine, íř céio ríao 'n-a longāib feāó naoi oíonn
 ran muiř amāc, amāil oo oíouig áimířgin oóib. Mar oo
 éonncaavar oíaoíte Tuae Dé Dhanann íao-ran ar an muiř,
 oo éógavavar gaoé gāibteāc gēintlíóe oo éuiř anfaó ar
 an muiř; agus avubairc Donn mac Míleāó gur gaoé
 1320 oíaoíóeacéa í. "Íř eāó," ar áimířgin. Léiř rin céio
 Aranánáń róířear éloinne Míleāó ran feolérann ruar, agus
 lé ronnoā va ovug an gaoé cuicīř Aranánáń ar éláraib na
 luinge, gur marbaó amláio rin é. Agus leiř rin oo óealuig
 luarfaó na gārbgāoíte an long 'n-a raibe Donn pé cāc,
 1325 agus go gíoo va éiř rin oo bácaó é fén íř luic na luinge
 mar aon ríř, mar acā ceāřnar ar fíćio oo laocéraio agus
 cúigear caoířeāc, mar acā bíle mac bpiře áimíoc feābriao
 buan brear íř buaíóne agus vá mnaoi óeāg agus ceāřnar
 amur agus oéar pé hioířam, caogao macaom ar valtaāř;
 1330 agus íř é áic 'n-ar bácaó íao āg na Duíācāib pé ráiořear
 Teāc Duinn í n-íarēar mīumān. Agus íř ó Donn mac
 Míleāó oo bácaó ann gāimēar Teāc Duinn ve. Gonaó
 āg řairnéiř báiř Duinn íř na n-uaral-řo oo bácaó mar aon
 ríř acā eocéio ó floinn ran vuan vāřab cořac: Tóirig
 1335 na luinge cap lear. āg řo mar avēiř:

Donn íř bíle buan a bean,
 Oil íř áimíoc mac Míleāó,
 buar brear buaíóne go mblioró,
 oo bácaó āg Duíācāib.

1340 Íř mac Míleāó, íomóřio, oo řcar an c-āřaó an long 'n-a
 raibe ríř an gcaāblāc íř oo cuířeāó í n-íarēar Ueāřmīumān

the Tuatha De Danann, they were to have sway over the country. And the Tuatha De Danann were satisfied with this, for they thought that their own magic would be able to prevent them from returning ever again to the country.

XXII.

As to the sons of Milidh, they returned to Innbhear Sceine, and went out on the high sea, the space of nine waves, as Aimhirgin directed them. When the druids of the Tuatha De Danann saw them on the sea, they raised a terrific magic wind which caused a great storm at sea; and Donn son of Milidh said that it was a druidical wind. "So it is," said Aimhirgin. Thereupon Arannan, the youngest of the sons of Milidh, climbed the mainmast, and, by reason of a gust of wind, he fell to the ship's deck, and thus was killed. And forthwith the rocking of the tempest separated from the rest the ship in which Donn was, and soon after he was himself drowned, and the ship's crew along with him, twenty-four warriors in all, and five leaders, to wit, Bile son of Brighe, Airioch Feabhruadh, Buan, Breas, and Buaidhne, with twelve women and four servants, eight oarsmen, and fifty youths in fosterage; and the place where they were drowned is Dumbacha, which is called Teach Duinn, in west Munster. And it is from Donn son of Milidh, who was drowned there, that it is called Teach Duinn. And it is the death of Donn and of those nobles who were drowned with him that Eochaidh O'Floinn narrates in the poem beginning, "The leaders of those over-sea ships." Thus does he speak :

Donn and Bile and Buan, his wife,
Dil and Airioch son of Milidh,
Buan, Breas, and Buaidhne, the renowned,
Were drowned at Dumbacha.

The ship in which was Ir son of Milidh was also separated from the fleet by the storm; and it was driven ashore in

1 ucír í; sur bátad ír ann asur sur haónaicead as Sceilis
míicíl é, amáil aoeir an t-ugóar céadna :

1346

Amhrigin file na bpeap
marb i gcaé bile tómead;
marb ír as Sceilis na gcál,
'S ír marb ran leing Arannán.

ḡadair éireamón, go gcuro von luingear mar don nír, lám
clé né héirinn go ráinís bun lnnbeir Colpa né ráiróear
1350 Ohoicead áta. Ír uime trá ḡairóear lnnbeir Colpa von
adainn rin, vo bñis surab innce vo bátad Colpa an
Cloróim mac Milead as ceact i ucír ann mar don né
héireamón mac Milead. Ír pollur ar rin sur bátad
cúigear vo éloinn míleat pul vo beanaoar fealb éireann
1355 vo Tuataib Dé Danann; ḡonad uime rin vo rinne file
éigin an rann-ro:

1360

Vo bátad cúigear oíob rin
Vo élannd meara mírb;
i gcuancaib éireann na rann,
Lé ohaorbeact tuat Dé Danann:

mar atá Donn ír ír, Airioé Feabhud, Arannán ír Colpa
an Cloróim, ionnur nac raibe beo von éloinn céadna né
linn na héireann vo buain vo Tuataib Dé Danann act
trúir, mar atá ébeir éireamón ír Amhrigin. Iomctúra na
1365 ohruinge oile vo macaib Milead rángadar i ucír i lnnbeir
Scéine, mar atá ébeir go n-a fúirinn féin vo cadlac.
Tarla éire bean míic ḡréine ar Sliab Mír nír i gcionn tri
lá iar oteact i ucír oíob, asur ír ann rin tugad Cat Sléibe
Mír ioir iad féin ír Tuata Dé Danann, áit ar éuit fáir
1370 bean úin mic Uíge, asur ír uáite ráiróear Gleann fáir
nír an ngleann atá ar Sliab Mír va ngairóear anú
Gleann fáir; ḡonad va beirbugad rin aoeir an file an
rann-ro:

1375

Gleann fáir 'r é an forur fíor,
ḡan imrearan ḡan imfíom;
fáir ainm ná mná lúaróear linn,
Vo marbad írnn mórglinn.

the west of Desmond ; and there Ir was drowned, and he was buried at Scellig Mhichil, as the same author says:

Aimhirgin, poet of the men,
Was killed in the Battle of Bile Theineadh ;
Ir died in Scellig of the warriors,
And Arannan died in the ship.

Eireamhon, accompanied by a division of the fleet, proceeded, having Ireland on the left, to the mouth of Innbhear Colpa, which is called Droichead Atha. Now, the river is called Innbhear Colpa, from Colpa of the Sword, son of Milidh, having been drowned there as he was coming ashore with Eireamhon son of Milidh. It is plain from this that five of the sons of Milidh were drowned before they took possession of Ireland from the Tuatha De Danann ; hence some poet composed this stanza :

Five of these were drowned,
Of the swift sons of Milidh,
In the harbours of Ireland of the divisions,
Through the magic of the Tuatha De Danann :

these are Donn and Ir, Airioch Feabhruadh, Arannan, and Colpa of the Sword ; so that when these sons wrested Ireland from the Tuatha De Danann, there were only three of them surviving, to wit, Eibhear, Eireamhon, and Aimhirgin. As to the remainder of the descendants of Milidh, to wit, Eibhear with his own division of the fleet, they landed at Innbhear Sceine. They met Eire, wife of Mac Greine, on Sliabh Mis three days after they had landed, and there the Battle of Sliabh Mis took place between them and the Tuatha De Danann, in which fell Fas wife of Un son of Uige, and from her the name Gleann Fais is given to the glen which is in Sliabh Mis, and is called at present Gleann Fais ; and it is to bear testimony to this that the poet composed this stanza :

Gleann Fais, true is the derivation,
Without error or difficulty ;
Fas the name of the woman I refer to
Who was killed in the great glen.

Ír ran cáit céadna do tuit Scota bean mílead, agus don
leit tuaid don ngleann roin atá sí aúlaithe, láim ré muir;
1380 agus ír do fuidiugad a báir ír a fearca atáir an dá rann-
ro ríor ar an laoiú céadna:

Ír ran gcat roin fóir, ní déil,
fuidir Scota báir ír bitéir;
ó nac mairneann i gclí éain
1385 fuidir a marbadó ran gleann-rain.

De rin atá ran leit tuaid
fearc Scota ran nglionn nglanfar;
íoir an sliab láim ré linn
ní cian do áiré ón gcomhlíng.

1390 Fá hé rin an céadcat tugad íoir macaib mílead ír tuata
Dé Danann, amail aoir an laoiú céadna:

Céadcat mac mílead go mblair,
ar uceat a hearráinn éatcair,
as sliab mair fá mana leoin,
1395 ír foruir rir ír ríneoil.

Ír iad an diair ban úo do luairdeamair, mar atá Scota ír
fáir, agus an dá úraoi ba dearrcairé dea, mar atá Uair
ír Eitair, uream ba tárcamla o' fine gaeoil uair tuit ran
cáit roin. Áit cia do marbadó ríí céad uioib, gíreab do
1400 marbadó leo-ran veic gcead do tuataib Dé Danann agus
cuirio i raon madma amail réin iad; agus gabair éire .i.
bean míc gneine veireab oira agus triallair go tailltean
agus noctair a uáil do éloinn éarrmada. Anair iomoirro
míc mílead ar láirneac an cáta, as aónacal na oruinge
1405 da muinntir do marbadó, ír go háiré as aónacal an dá
úruad; gonaó aire rin do rinne an file na roinn reancura-
ro ríor:

fágham ran mairon sliab mair,
fuaramair as ír aicir;
ó élanair an daída uirinn
1410 do lannair calma comhlínn.

In the same battle fell Scota wife of Milidh ; and it is in the north side of that glen, beside the sea, she is buried ; and as a proof of her death and of her burial-place, we have the two following stanzas from the same poem :

In this battle also, I will not deny,
Scota found death and extinction ;
As she is not alive in fair form,
She met her death in this glen.

Whence there is in the north side
The tomb of Scota in the clear, cold glen,
Between the mountain and the sea ;
Not far did she go from the conflict.

This was the first battle that took place between the sons of Milidh and the Tuatha De Danann, as the same poem says :

The first battle of the famed sons of Milidh,
On their coming from Spain of renown,
At Sliabh Mis there was cause of woe ;
It is certain history and true knowledge.

The two women we have mentioned, to wit, Scota and Fas and their two most accomplished druids, that is, Uar and Eithiar, were the most celebrated of the race of Gaedheal who fell in that battle. But though three hundred of them were slain, still they slew ten hundred of the Tuatha De Danann, and thus routed them ; and Eire wife of Mac Greine followed in their wake, and proceeded to Taillte, and related her story to the sons of Cearmad. Now, the sons of Milidh remained on the field of battle, burying those of their people who were slain, and in particular burying the two druids. It is with reference to this that the poet composed the following historical stanzas :

In the morning we left Sliabh Mis ;
We met with aggression and defiance
From the sons of the noble Daghadh,
With strong battle-spears.

1415

Do cuiríom cat go calma
 Ar fíadhráib inre banna;
 Dar tuit veid gcéad ceann i gceann
 Linn do tudaib Dé Danann.

1420

Sé caogao fear dar n-áim-ne
 Do fluaḡ ábhal Earpáinne,
 As rin a oconáir dar fluaḡ,
 Ré hearbaró an dá deaḡbrúad:

1420

dar aḡur eithir na n-eac
 ionthain viar bána deimneac;
 leac ór a leactaib go lom,
 'n-a bhearcaib féine fágdom.

Octar iomorro do tairceaduib an truaig do tuit ar
 1425 muir lé oraoirdeact tudaite Dé Danann, amail aubhamar
 tuar, mar atá ír i Sceilig Míchl, Arannán ar an reolcrann
 Donn go n-a cúigear tairceac ar n-a mbáctas as Teac
 Duinn. Do tuiteadar fór oct ríogha ann .i. viar víob
 mar don pé Donn, mar atá buan bean bile, ir Dil ingean
 1430 míleac Earpáinne, bean ir rúp Duinn. Do báctas iomorro
 Scéine bean áimurigin i n-linnbear Scéine, gonaó uaithe
 ḡairmtear linnbear Scéine von ábainn atá i gCiarráide.
 Fuair fial bean luḡaró mic íota báf do náire ar bfaicrin
 a nocta da céile ar vteact ó ínmáí ví; gonaó uaithe
 1435 ḡairmtear linnbear féile von ábainn rin ó foín i le;
 do marbáó fór Scota ir fáf i gCat Sléibe Mír, amail
 aubhamar tuar. Do éasadar fór viar eile víob, mar
 atá bean ír ir bean Muirteimne mic bneogáin; gonaó iao
 rin na hoct ríogha ir na hoct vtaoirḡ do cailleac do
 1440 fluaḡ éloinne míleac ó tect i n-éirinn víob go cur áta
 Tailtean. As ro ríor anmanna an móirfeirir rin ban
 ir fearir táinig lé macaib míleac i n-éirinn do péir an
 leabair ḡabála: Scota Tea fial fáf liobha oóba aḡur
 Scéine. As ro ríor ruidiugac an treancáiró air rin, aḡur

We boldly gave battle
To the sprites of the isle of Banbha,
Of which ten hundred fell together,
By us, of the Tuatha De Danann.

Six fifties of our company
Of the great army of Spain,
That number of our host fell,
With the loss of the two worthy druids :

Uar and Eithiar of the steeds,
Beloved were the two genuine poets :
A stone in bareness above their graves,
In their Fenian tombs we leave them.

Eight also of the leaders of the host fell at sea through the magic of the Tuatha De Danann, as we have said above, namely, Ir at Sceilig Mhichil; Arannan, from the mainmast; Donn with his five leaders, who were drowned at Teach Duinn. Eight royal ladies also fell there, two of them with Donn, namely, Buan wife of Bile, and Dil daughter of Milidh of Spain, wife and kinswoman of Donn. There were also drowned Sceine wife of Aimhirgin, in Innbhear Sceine, and from her the name Innbhear Sceine is given to the river which is in Kerry. Fial wife of Lughaidh son of Ioth died of shame on her husband seeing her naked as she returned from swimming; and from her that river has ever since been called Innbhear Feile; Scota and Fas were also slain in the Battle of Sliab Mis, as we have said above. Two others of them also died, namely, the wife of Ir and the wife of Muirtheimhne son of Breoghan. These then are the eight princesses and the eight leaders that perished out of the host of the descendants of Milidh from their coming into Ireland up to the Battle of Tailte. Here are the names of the seven principal women who came to Ireland with the sons of Milidh, according to the Book of Invasions: Scota, Tea, Fial, Fas, Liobhra, Odbha, and Sceine. It is in the following manner the seancha sets forth this, and states who was

1445 CIA AN FEAR DO BÍ AG SÁC MHAOI OÍOD AG AR MAIR A FEAR
AG TEACHT I NÉIRINN OÍOD.

Seacht mná i fearr cáim; i le
lé macaib míleab uile :
Tea fial fár, fearrúe de,
1450 Liobna Oóda Scot Scéine.

Tea bean éireadhóin na n-eac,
i fial fór fá bean lúgdeac;
fár bean úin mc Oise iar rin,
agus Scéine bean ainmighin.

1455

Liobna bean fúar, caom a bla,
scota an doncuí i fial;
ag rin na mná naéar mear
cáim lé macaib míleab.

1460 Iomtuíra cloinne míleab, an orons oíod cáim; i ucir le
héidear, lér cuiread Cat Sléide Mír, triallair i noail
éireadhóin go bun innbir Colpa; agus mar ránkardar a
céile ann rin do fógardar cat ar trí macaib Cearmarda
i ar tuaitaid Dé Dánnan ar céana. i ar ann rin do
cuiread Cat Taillean eatorra agus do cuaid an bairad
1465 ar cloinn Cearmarda ag macaib míleab áit ar tuic Mac
Gréine lé haimighin, Mac Cuill lé héidear, agus Mac
Céac lé éireadhóin, amail veir an feandá :

Acroídar Mac Gréine seal
i uTaillean lé haimighin;
1470 Mac Cuill lé héidear an úir,
Mac Céac do láim éireadhóin.

Do tuicardar fór a ucir ríogda ann, mar acá éire i
fóola i bánd; gonad uime rin i r da veardad cia an
oream lér tuicardar, do rinne an feandá an rann-ro :

1475

fóola lé heacan go n-uail,
lé caicér bánd go mbeir;
éire rinne lé suighe iar rin
i r iad oídeada an ucir rin.

1480 Tuicir iomorro uiríor fíuag tuac Dé Dánnan ar céana
agus ar mbeir ag leannáin na ruaghe do fíuag mac

married to each of the women whose husband was alive on their coming to Ireland :

The seven chief women who came thither
With all the sons of Milidh,
Tea, Fial, Fas, to our delight,
Liobhra, Odhbha, Scot, Sceine ;

Tea wife of Eireamhon of the steeds,
And Fial too, the wife of Lughaidh,
Fas wife of Un the son of Oige next,
And Sceine wife of Aimhirgin,

Liobhra wife of Fuad, noble her renown, ✓
Scota the marriageable, and Odhbha
These were the women who were not giddy,
Who came with the sons of Milidh.

As to the descendants of Milidh, the company of them who landed with Eibhear and fought the Battle of Sliab Mis went to meet Eireamhon to the mouth of Innbhear Colpa ; and when they came together there, they gave warning of battle to the sons of Cearmad and to the Tuatha De Danann in general. It was then that the Battle of Tailte took place between them ; and the sons of Cearmad were defeated by the sons of Milidh, and there fell Mac Greine by Aimhirgin, Mac Cuill by Eibhear, and Mac Ceacht by Eireamhon, as the seancha says :

The bright Mac Greine fell
In Tailte by Aimhirgin,
Mac Cuill by Eibhear of the gold,
Mac Ceacht by the hand of Eireamhon.

Their three queens also fell, namely, Eire, Fodla, and Banbha. Hence, and to state by whom they fell, the seancha composed this stanza :

Fodla slain by Eatan the proud ;
Banbha by Caicher the victorious ;
Eire then slain by Suighre :
These are the fates of this trio. ✓

Now the greater part of the host of the Tuatha De Danann also fell ; and while the host of the sons of Milidh were

Míleadó ran aitho buó tuaid marbhtar ran córaídeacht roin
 oá tsoiread vo fluaig mac Míleadó, mar atá Cuailgne mac
 b'neogáin ar Sliab Cuailgne aghur fuao mac b'neogáin
 ar Sliab fuao.

XXIII.

1485 Tar éir iomorro tuat Dé Danann vo díbir, ir na
 héireann vo beir ar a gcumar féin aca, roinnir éibear ir
 éireamón éire eatorra; aghur vo péir oruinge ré reanúr,
 ir i roinn vo rinnead eatorra, an leat tuaid vo beir ag
 éireamón ó bóinn ir ó sruib b'roin buó tuaid; ir ón
 1490 teorainn céadna buó deir go tuinn Clíodna ag éibear.
 Ag ro mar aoir an reanra ar an roinn-re. Éireamón
 ir éibear aitho, corac na suaine:

1495 ar an leat tuaid, beir gan b'roin,
 gabair an flait éireamón
 ó sruib b'roin, buadac an roinn,
 tar gac mbuoin go bóinn.

éibear mac míleadó go raó
 vo gab an leat deir reaghait;
 ó bóinn fuair, fá c'roba an roinn,
 1500 go tuinn ingine seanoinn.

Téir iomorro cúigeir vo príom'tsoireaduib fluaig mac
 míleadó lé héireamón ar a m'ir féin von roinn, aghur gab-
 aitho reann uaid, aghur vo rinne gac neac oíob úinporc
 'n-a roinn féin von reann. Ag ro an cúigeir tsoiread
 1505 vo gab lé héireamón, mar atá aithirgin soirtean séadga
 sobairce ir suirge. Ag ro rior na príogáca vo cógbad
 lé héireamón ir lé n-a cúigeir tsoiread. Ar uir vo
 cógaib ré féin Ráit beiteac i ndirgeator ar buac na
 reoir i n'oruinge. Vo cógaib r'or aithirgin tuirlac innbir
 1510 móir. Vo cógbad lé sobairce úin sobairce. Vo cóg-
 bad lé séadga úin deilgine i g'ic cuilann. Vo

in pursuit of them towards the north, two leaders of the Milesian host were slain, namely, Cuailgne son of Breoghan on Sliabh Cuailgne, and Fuad son of Breoghan on Sliabh Fuaid.

XXIII.

When they had expelled the Tuatha De Danann, and brought Ireland under their own sway, Eibhear and Eireamhon divided the country between them; and, according to some historians, the division made between them was this: Eireamhon to have the northern half from the Boyne and from the Srubh Broin northwards, and Eibhear from the same boundary southwards to Tonn Cliodhna. Thus does the seancha speak of this division—"Eireamhon and noble Eibhear" is the beginning of the poem:

On the northern side, an event without sorrow,
Eireamhon took sovereignty
From the Srubh Broin, noble the division,
Over every tribe to Boyne.

Eibhear, the prosperous son of Milidh,
Possessed the excellent southern half
From the Boyne, strong the division,
To the wave of Geanann's daughter.

Now, five of the principal leaders of the host of the sons of Milidh went with Eireamhon to his division, and received territory from him; and each of them built a stronghold in his own portion of the territory. The five leaders who went with Eireamhon are Aimhirgin, Goistean, Seadgha, Sobhairce, and Suirghe. Here follow the royal forts that were built by Eireamhon and by his five leaders. In the first place he himself built Raith Beitheach in Airgeadros, on the brink of the Feoir in Osruighe. Then Aimhirgin built Turloch of Innbhear Mor; Sobhairce built Dun Sobhairce; Seadgha

tógbað lé fíorfean Caithir Náir. 'Do tógbað lé Suirge
Dún Éadair.

As ro an cúigeair vo fad lé héidear, mar atá Caicéir
1515 Mannacán Én Oige ir Fulmán. 'Do tógbað mar an gcéanna
ráit leir fad n-aon oíob. Ar oúr vo tógbað lé héidear
féin Ráit Eoamain i Laidheanmáig; lé Caicéir Dún Inn
i n-iarthar Éireann; lé Mannacán Cumhad Cairrge blaó-
purte; lé hén mac Oige Ráit Airne Suirvo; lé Fulmán Ráit
1520 Cairrge Feada.

Cúig glúine véas ir fíce ó Éidear go hádam, mar aoir
an file:

Cúig glúine véas ré a noafoir,
ir fíce glún geinealoir,
1525 Tréas féinnead gan cruar um érad
Suar ó Éidear go hádam.

Ir i céadfaid úrwinge oile ré feandúr gurab i roinn
vo rinne Éidear ir Éireamón ar Éirinn, dá Cúigead Mumhan
vo deit as Éidear; Cúigead Connacht ir Cúigead Laidhean
1530 vo deit as Éireamón; ir Cúigead Ulad vo deit as Éidear
mac ír mic Mílead asur as cuir oile vo na taoiréadaid
táinig lé macaid Mílead; ir trioda céad Corca Laidhe
gan Mumhan tear tugadar vo lúgaid mac íota mac
vearbháitar a feandair. Asur ir móire meafaim an céad-
1535 faid rin vo deit fírinnead gurab i Laidhib vo bí príom-
longport Éireamóin, mar atá Ráit Beitead i nAirdgeathor,
Láim ré Feoir, asur fór gurab gan Mumhan go bunadard
vo áitigeadar fliocht Éidir asur fliocht Éireamóin i gConn-
achtaid ir i Laidhib, asur fliocht Ruóruide mic Siéirge
1540 táinig ó Éidear mac ír mic Mílead i nUlltaid. Ón Ruóruide
rin iomorro fírimtear Clanna Ruóruide vo na fíor-Ulltaid-
aid asur fad orong vo na fíleachtaid-re vo éad i gcúig-
eadaid a éile vo éeandam fearainn ir fadálair, mar
atá ceact éloinne Ruóruide go Laidhib .i. fliocht Connall

built Dun Deilginse in the territory of Cuala ; Gostean built Cathair Nair ; Suirghe built Dun Eadair.

The following are the five who went with Eibhear, namely, Caicher, Manntan, En, Oige, and Fulman, and each of them similarly built a fort. First, Eibhear himself built Raith Eoamhain, in Laigheanmhagh ; Caicher built Dun Inn, in the west of Ireland ; Manntan built the stronghold of Carraig Bladhruidhe ; En son of Oige built the fort of Ard Suird, and Fulman the fort of Carraig Feadha.

From Eibhear to Adam there were thirty-five generations, as the poet says :

With good upbringing, fifteen
And twenty generations,
The tribe of brave men lavish of herds
Up from Eibhear to Adam.

Other seanchas are of opinion that the division of Ireland made by Eibhear and Eireamhon was this : Eibhear to have the two provinces of Munster ; Eireamhon the province of Connaught and the province of Leinster ; and Eibhear son of Ir, son of Milidh, and others of the leaders who came with the sons of Milidh, to have the province of Ulster ; and the cantred of Corca Laighdhe, in south Munster, they gave to Lughaidh son of Ioth, the son of their grandfather's brother. This opinion I am the more disposed to accept as true, as it was in Leinster that Eireamhon's chief stronghold was situated, namely, Raith Beitheach in Airgeadros beside the Feoir, and also because the descendants of Eibhear originally settled in Munster, the descendants of Eireamhon in Connaught and Leinster, and the descendants of Rudhruidhe son of Sith-righe, who sprang from Eibhear son of Ir, son of Milidh, in Ulster. It is from this Rudhruidhe that the name Clann Rudhruidhe is given to the real Ultonians, and to every section of their descendants who went into each other's provinces to seize upon land and to make conquests, such as the coming of the children of Rudhruidhe to Leinster

- 1545 Céapnais 1 Laoisgí a gúir flioct feargúra mic Róis 1
 gConmáicne Connacé ir 1 gCorca Moruaó ir 1 gCiarraíóe
 Mumán, a gúir muinntear Ouidióir do flioct Cairbhe Cluit-
 eadair mic Concórb do flioct Labraíó loingisgí, a gúir
 muinntear Ríain do flioct Caéaoir móir, ó laigníó cán-
 1550 gaoar don Mumáin. Ir cian o'éir na ponna-ro do rinne
 éibear ir éireamón ar éirinn rángaoar na foirne rin
 ar a gcriódaib féin 1 ucírib oile 1 néirinn. Ir pollur fór
 gurab ré linn Muireadaisg Tírig do éaoar na trí Colla
 go n-a mbráidrib ó Connacéaib do éeanaím gabáldaí
 1555 ar ullcaib, gur éeanaoar roinn móir do Cúigeaó Ulaó óioó
 ar éigin, mar atá Moóairn Uí mac Uair ir Uí Cúiméainn
 go bfuilío orong móir óioó va háitcuígaó aníú, mar atá
 Raghnall mac Samáirle Iarla Antrim nó naDonnoma ó
 Colla Uair; Mas Uíóir Mas Macéamna ir ó hAnnluain
 1560 ó Colla Dá Crioó.

- Ir ré linn Cormaic mic Airt fór cángaoar Déirig .i.
 cine do flioct éireamóin, don Mumáin, gur gabaoar fear-
 ann innce. Ir ré linn iomorro fiaéaíó Muilleaéain mic
 Eogain móir mic Oilíolla Óluim do beir 1 ríogaé Mumán
 1565 cáinig Cairbhe Múrc, ouine uaral do flioct éireamóin, ré
 ván go fiaéaíó, go bfuair a bfuil o' fearann ó Slige Dála
 .i. bealaé móir Orruige go Cnoc Áine Cliaé 1 nousair a
 óána, amail léagtar 1 leabair aró macá, a gúir ir ón
 gCairbhe Múrc-ro gairítear Múrcruíóe Tíre don dá
 1570 Urimumáin. A gúir go gíroo va éir rin rángaoar cuio do
 fiol éibir mar atá flioct Cormaic Gaileang 1 gConnacéaib,
 mar atáio Gaileanga ir Luigne, a gúir ir va flioct ó heaóra
 ir ó Gaóra ran leir éuaíó. A gúir mar rin va gac aicme ir
 va gac cinéal oile ráinig 1 ucir oile 1 néirinn, ní do bícin
 1575 na ponna do rinne éibear ir éireamón do éaoar ionnta;

to wit, the descendants of Conall Cearnach to Laoighis, and the descendants of Fearghus son of Rogh to Conmhaicne of Connaught, and to Corca Moruadh and Ciarraidhe in Munster and the family of Duibhidhir of the race of Cairbre Cluitheachar son of Cuchorb of the progeny of Labhraidh Loingseach, and the family of Rian of the race of Cathaoir Mor, who came from Leinster to Munster. It was long after this division which Eibhear and Eireamhon made of Ireland that these tribes went from their own territories into other districts in Ireland. It is also well known that it was in the time of Muireadhach Tireach that the three Collas with their kinsmen left Connaught to win conquests from the Ultonians, and wrested by force from them a large portion of the province of Ulster, namely, Modhairn, Ui Mac Uais and Ui Chriomhthainn ; and many of their descendants hold possession of these to-day, as Ragnall son of Samhairle, Earl of Antrim, or Aondrom, descended from Colla Uais ; Mag Uidhir Mag Mhathghamhna and O Hannluain descended from Colla Da Chrioch.

In the time of Cormac son of Art, also, the Deisigh, a tribe of the race of Eireamhon, came to Munster and acquired territory there. And it was while Fiachaidh Muilleathan son of Eoghan Mor, son of Oilill Olum, was king of Munster, that Cairbre Musc, a nobleman of the race of Eireamhon, brought a poem to Fiachaidh, and obtained all the land that lies between Slighe Dhala, that is, Bealach Mor Osruighe and Cnoc Aine Cliach, as a reward for his poem, as we read in the Book of Ard Macha ; and it is from this Cairbre Musc that the name Muscruidhe Tire is given to the two Ormonds. And soon after this, some of the race of Eibhear came to Connaught, namely, the descendants of Cormac Gaileang, that is, the Gaileanga and the Luighni, of whom are O Headhra and O Gadhra in the northern half. And so it was with every family and tribe who migrated to another district in Ireland, it was not because of the division made by

ΔΣΥΡ ΟΑ ΡΕΙΡ ΡΙΝ ΜΕΑΡΑΙΜ ΑΝ ΞΕΑΡΦΑΙΟ ΘΕΙΘΕΑΝΑΪ ΟΟ ΔΕΙΤ
 ΡΙΡΙΝΝΕΑΪ; ΟΙΡ ΝΙ ΗΙΝΜΕΑΡΤΑ ΣΥΡΑΒ ΡΑΝ ΜΙΡ ΡΑΙΝΙΣ ΕΙΘΕΑΡ
 'Ν-Α ΘΡΥΙΛ ΔΙΡΓΕΑΘΟΡ ΟΟ ΤΩΙΣΕΘΑΘ ΕΙΡΕΑΜΟΝ Α ΞΕΑ-
 ΡΡΙΟΜΗΡΑΙΤ, ΜΑΡ ΑΤΑ ΡΑΙΤ ΔΕΙΤΕΑΪ Ι ΝΔΙΡΓΕΑΘΟΡ. ΜΙΜΕ
 1500 ΡΙΝ ΜΕΑΡΑΙΜ ΣΥΡΑΒ 'Ν-Α ΜΙΡ ΡΕΙΝ ΟΟ ΡΙΝΝΕ Ι, ΔΣΥΡ ΟΑ ΡΕΙΡ
 ΡΙΝ ΣΥΡΑΒ ΟΟ ΡΟΙΝΝ ΕΙΡΕΑΜΟΝ ΚΥΙΣΕΑΘ ΛΑΙΣΕΑΝ, ΑΜΑΙΛ
 ΑΘΕΙΡ ΑΝ ΞΕΑΡΦΑΙΟ ΘΕΙΘΕΑΝΑΪ.

ΤΑΡΙΑ ΡΙΛΕ ΡΟΓΛΥΜΕΤΑ ΙΡ ΚΡΥΙΤΙΡΕ ΚΕΟΙΛΔΙΝΝ .Ι. ΚΙΡ ΜΑΚ
 ΚΙΡ ΑΝ ΡΙΛΕ, ΔΣΥΡ ΟΝΑΟΙ ΑΝ ΚΡΥΙΤΙΡΕ, ΑΡ ΑΝ ΟΡΥΙΝΣ ΤΑΙΝΙΣ
 1505 ΛΕ ΜΑΚΑΙΘ ΜΙΛΕΑΘ Ι ΝΕΙΡΙΝΝ; ΔΣΥΡ ΔΟΥΘΑΙΡΤ ΕΙΘΕΑΡ ΣΥΡΑΒ
 ΔΙΣΕ ΡΕΙΝ ΟΟ ΔΕΙΟΙΡ; ΔΟΥΘΑΙΡΤ ΕΙΡΕΑΜΟΝ ΞΕΑΝΑ ΣΥΡΑΒ
 ΔΙΣΕ ΡΕΙΝ ΟΟ ΔΕΙΟΙΡ. ΑΪΤ ΞΕΑΝΑ ΙΡ Ε ΟΡΟΥΣΑΘ ΟΟ ΞΥΑΙΘ
 ΕΑΤΟΡΡΑ Α ΡΟΙΝΝ ΡΕ ΞΕΙΛΕ ΤΡΕ ΚΡΑΝΝΕΥΡ ΟΟ ΞΥΡ ΟΡΕΤΑ; ΔΣΥΡ
 ΚΥΙΤΙΡ ΚΡΑΝΝ ΕΙΘΙΡ ΑΡ ΑΝ ΟΙΡΡΕΘΕΑΪ ΔΣΥΡ ΚΡΑΝΝ ΕΙΡΕΑΜΟΝ
 1500 ΑΡ ΑΝ ΘΡΙΛΕ; ΣΟΝΑΘ ΔΣ ΡΑΙΡΝΕΙΡ ΑΝ ΙΜΠΕΑΡΑΙΝ-ΡΕ ΑΤΑΙΟ
 ΝΑ ΡΟΙΝΝ-ΡΕ ΡΙΟΡ Α ΡΡΑΛΤΑΙΡ ΞΑΙΡΛ:

ΟΟ ΞΥΙΡΡΙΟΘ ΚΡΑΝΝΕΟΡ ΣΟ ΚΟΙΡ
 ΑΡ ΑΝ ΟΙΑΡ ΡΟΔΑΝ ΡΟΙΟΜΟΙΡ;
 ΣΟ ΡΑΙΝΙΣ ΟΟΝ ΡΙΟΡ Α ΡΟΕΑΡ
 1505 ΑΝ ΚΡΥΙΤΙΡΕ ΚΟΙΡ ΚΟΙΜΘΕΑΡ.

ΡΑΙΝΙΣ ΡΟΡ ΟΟΝ ΡΙΟΡ Α ΟΥΑΡΘ
 ΑΝ Τ-ΟΛΛΑΗ ΣΥΡ ΑΝ ΟΛΛΔΥΑΙΘ;
 ΣΟΝΑΘ ΟΕ ΡΙΝ ΡΑΙΝΙΣ ΡΜΑΪΤ
 ΟΡΡΟΑΝ ΔΣΥΡ ΟΛΛΑΗΜΑΪΤ,

1600 ΤΕΡΟΔΙΝΝΕΑΡ ΚΥΙΛ ΚΑΟΙΜΕ ΟΡΕΑΝΝ
 Ι ΡΟΕΑΡ Ι ΡΟΕΙΡΤΕΑΡΤ ΕΙΡΕΑΝΝ;
 ΙΡ ΑΜΗΛΑΘ ΔΙΑΡ ΣΟ ΒΡΑΪΤ ΜΒΡΑΡ,
 ΑΜΑΙΛ ΑΤΑ ΡΑΝ ΡΕΑΝΕΑΡ.

ΤΑΝΓΑΘΑΡ ΞΕΙΤΡΕ ΜΟΓΑΙΘ ΡΙΞΕΑΘ ΛΕ ΜΑΚΑΙΘ ΜΙΛΕΑΘ Ι
 1605 ΝΕΙΡΙΝΝ, ΔΣΥΡ ΟΟ ΔΕΑΝΑΘΑΡ ΞΕΙΤΡΕ ΜΑΙΣΕ ΡΙΞΕΑΘ Α ΚΟΙΛ ΙΑΡ
 ΟΥΕΑΪΤ Ι ΝΕΙΡΙΝΝ ΟΟΙΘ, ΔΣΥΡ ΙΡ ΥΑΤΑ ΡΕΙΝ ΑΙΝΜΝΙΣΤΕΑΡ ΝΑ
 ΜΑΙΣΕ ΡΙΝ. ΔΣ ΡΟ ΑΝΜΑΝΝΑ ΝΑ ΘΡΕΑΡ ΡΟΙΝ: ΔΙΘΝΕ ΔΙ
 ΑΡΑΛ ΜΕΙΘΕ ΜΟΡΘΑ ΜΙΘΕ ΚΥΙΘ ΚΛΙΥ ΚΕΑΡΑ ΡΕΙΡ ΣΛΑΝ
 ΛΕΙΣΕ ΛΙΤΡΕ ΛΙΝΕ ΛΙΣΕΑΝ ΤΡΕΑ ΟΥΛΑ ΔΘΑΡ ΑΙΡΙΥ ΘΕΙΡΕ

Eibhear and Eireamhon they migrated ; and hence I consider the last-mentioned opinion correct ; for it is not likely that it was in the portion which fell to Eibhear in which Airgeadros is situated that Eireamhon would build his first royal fort, that is, Raith Beitheach in Airgeadros. Hence I think that it was in his own portion he built it, and that therefore the province of Leinster belonged to Eireamhon's portion, as the last opinion states.

A learned poet and a melodious harper, the name of the poet being Cir son of Cis, and that of the harper Onaoi, were amongst those who came with the sons of Milidh to Ireland. And Eibhear said that he should have them, while Eireamhon maintained that they should be his. Now the arrangement made between them was to share them with one another by casting lots for them, and the musician fell by lot to Eibhear and the poet to Eireamhon. And as a setting forth of this contest are the following stanzas from the Psalter of Cashel:

They cast lots fairly
 For the noble poetic pair,
 So that to the man from the south fell
 The correct dextrous harper ;

 To the man from the north fell, too,
 The poet of great powers ;
 And hence came away
 Over honour and learning,

 String-harmony of music, beauty, quickness,
 In the south and lower part of Ireland :
 Thus shall it be for evermore,
 As is recorded in the seanchus.

There came to Ireland with the sons of Milidh twenty-four slaves who cleared twenty-four plains from wood after they had come into the country ; and it is from themselves these plains are named. Here are the names of these men : Aidhne, Ai, Asal, Meidhe, Morbha, Midhe, Cuibh, Cliu, Ceara, Reir, Slan, Leighe, Lithfe, Line, Lighean, Trea, Dula, Adhar,

1610 Deala fea feimean agus Seana; agus acáir na hanmanna
roin go cinnte ar na maigib céanna i nÉirinn anú.

Tug fóir Tea inġean Luigheas mic Íochá .i. bean Éireamhón
rá veapa mór oo cógdaíl oi féin i Liaċorunn né ráirtear
Teamhair anú; agus ir ó Tea inġin Luigheas ġoirtear
1615 Teamhair oon culaig rin .i. mór Tea.

Oo dáuar mic Míleas i ġcomplaitear Éireann fead
bliathna go oarla imrearan easorpa rá feild na oirí
noiomonn ir fearr oo bí i nÉirinn .i. Oruim Claraig i
ġoríc Máine ir Oruim Deiteas i Maonmaig ir Oruim
1620 Fingín i ġConnacáid. Ir ann rin iomorro cugad caċ ioir
Éidear ir Éireamhón i nUib fáilġe as Uru ġriosaín as
cócar ioir oá maġ i ocait ġéirille. Oo ġuiread o' Éidear
ran caċ roin; ir oo marbad é féin ir criar caoircaċ oa
muinntir ann mar acá Suirġe Sodaice ir ġoirtean. As
1625 ro mar aoir an file ar an ní-re as fáirnéir aódar an
imrearin:

Oo roinnroo danda ġan ġrón
Éidear agus Éireamhón,
ġo oáimġ eadar a mbán,
1630 Bliathain ġan éiré ġan cógad,

Oo ráir bean Éidir na ġcaċ
mun búr lé Oruim caoin Claraċ,
Oruim Deiteas, Oruim Fingín rin,
1635 náċ beir áonoróce i nÉirinn.

Toráir Éidear, anba an fear,
lé hÉireamhón mac Míleas;
fuar i ocait ġéirille a ġom,
1640 ġan maroin ar Maig Smeartoin.

As ro mar aoir an file Tanuiré as teacċ leir an ní
1640 ġcéanna:

A éirre danda ġo mbair,
an fear oair nó an ġreudair,
ġreao fáir cairead an caċ mór
ar Éidear lé hÉireamhón?

Airiu, Deise, Deala, Fea, Feimhean, and Seara; and these names are precisely the names of these plains in Ireland at this day.

Moreover, Tea daughter of Lughaidh son of Ioth, the wife of Eireamhon, got a fortress built for herself in Liathdhrum which is now called Teamhair; and it is from Tea daughter of Lughaidh that this hill is called Teamhair, that is, the *mur* or house of Tea.

The sons of Milidh ruled Ireland jointly for a year, when a dispute arose between them about the possession of the three best hills in Ireland, namely, Druim Clasaigh in the territory of Maine, Druim Beitheach in Maonmhaigh, and Druim Finghin in Connaught. On that occasion a battle was fought between Eibhear and Eireamhon in Ui Failghe at Bru Bhriodain, at a pass between two plains in the district of Geisill. Eibhear was defeated in that battle; and he himself was slain, together with three leaders of his followers, namely, Suirghe, Sobhairce, and Goistean. The poet treats of this event, setting forth the cause of the dispute, as follows:

Banbha without grief shared
 Eibhear and Eireamhon,
 Till pride seized their wives,
 A year without foray, without war.
 The wife of Eibhear of the battles said
 That unless she owned the fair Druim Clasaich,
 Druim Beithech, Druim Finghin bright
 She would not remain a night in Erin.
 Eibhear fell, great the man,
 By Eireamhon son of Milidh;
 He got his death-wound in the land of Geisill
 In the morning on Magh Smearthoin.

The poet Tanuidhe, agreeing with the same statement, speaks thus:

Ye bards of renowned Banbha,
 Know ye, or can ye tell,
 Why the great battle was fought
 Against Eibhear by Eireamhon?

1846

inneorao uaim uaoib-re sain—
 an fáct fá nveanna an fiongaib,
 um éirí thomannaib san oiream
 i r fearr oo bí i néireinn :

1850

Oiream fionn Oiream claraib sain,
 Oiream deicead : gconnaicib ;
 'Sa gconnam rin ní ráb glé,
 cuasab an c-ár-ro, a éigre.

XXIV.

Do rioḡaib cloinne míleab nua gchroicim angho, agus fao a bflaiceara i
 néireinn.

1855

Do ḡab éireamón, iar mbeic i gcomflaicear éireann
 ré héibear fead bliadna, flaicear iomlán éireann ceitche
 bliadna véas o' éir marbda éibir i gCaic Airgeadarioir, oo
 réir oirunge ré reancur, amail doir an rann-ro :

1860

Ceitche bliadna véas roicear
 o'éireamón i n-aroiflaicear ;
 iar gCaic Airgeadarioir go n-ás
 mar an tuic éibear iomlán.

Siúeab i r i céarfaib coitceann na reancab nac i gCaic
 Airgeadarioir oo marbda éibear ac i gCaic Géirille, amail
 1865 doubramar tuar. I r ré linn éireamón oo rinneab na
 gnioma-ro rior, mar acá Caic Cúile Caicéir i gciann bliadna
 o' éir marbda éibir ; agus i r ann rin oo tuic Caicéir .i.
 caoirac oo muinntir éibir, lé haimirgin mac míleab.
 I gciann bliadna oa éir rin, oo tuic aimirgin lé héireamón
 1870 i gCaic bile teineab i gCúlaid breas ; agus i r ann ran
 mbliadain rin oo lingear naoi mbronnacá éile i r trí
 haimirginna na nOiliolla fá éir i néireinn. An trear
 bliadain oa éir rin oo tuic fulmán agus Mannacán .i. oiar
 caoirac oo muinntir éibir, lé héireamón i gCaic breogain
 1875 i bfréamainn. Do lingear oic loca ró éir i néireinn i

I myself will tell you that—
 The reason why he committed the fratricide,
 Because of three low-lying hills,
 The best that were in Erin :

Druim Finghin, fair Druim Clasaigh,
 Druim Beithesach in Connaught;
 In struggling for these, not bright the tale,
 This slaughter was wrought, O bards.

XXIV.

Of the kings of the children of Milidh before the Faith and of the length of their sovereignty in Ireland as follows.

Eireamhon, after being a year in the joint sovereignty of Ireland with Eibhear, held the full sovereignty for fourteen years after Eibhear was slain in the Battle of Airgeadros, according to some seanchas, as this stanza says :

Fourteen years, I know it,
 Did Eireamhon hold chief sovereignty
 After the Battle of Airgeadros with valour,
 Where Eibhear fell outright.

However, the common opinion of seanchas is, that it was not in the Battle of Airgeadros that Eibhear was slain, but in the Battle of Geisill, as we have stated above. It was in the time of Eireamhon that the following events took place. The Battle of Cuil Caicheir, a year after the death of Eibhear, it was there that Caicher, leader of the followers of Eibhear, fell by Aimhirgin son of Milidh; a year after that Aimhirgin was slain by Eireamhon in the Battle of Bile Theineadh in Cuil Breagh; and in that year also the nine Brosnas of Eile and the three Uinnses of Ui nOiliolla burst over land in Ireland. The third year after that Fulman and Manntan, two leaders of the followers of Eibhear, fell by Eireamhon in the Battle of Breoghan in Freamhainn. Eight lakes burst over land in Ireland in the reign of Eireamhon,

bflaitéar éireamóin, mar atá loc Cime, agus Maḡ Spreng
 ainm an macaire tar ar ling an loc; loc buadaiḡ loc
 bága loc Réin loc fionnmáige loc Spéme loc Riad, agus
 Maḡ Maoin ainm an macaire tar a utáinis rí; loc Dá
 1680 Čaoč; Laignib agus loc Laoḡ; nlllcaib. An ceatramad
 bliadain da éir rin vo marbad ün én ir Eatan; ḡcat
 Comruire; Míde lé héireamón, agus vo tógad a bfearta
 ann. An bliadain céadna vo lingeadar na trí Suga fá
 čir; ḡConnactaib.

1685 Doeirvo onong ré feandur ḡurab é éireamón vo roinn
 cúḡ cúḡead éireann o' éir báir éibir ar čuro vo na
 taoircaib vo bi aige. Tuḡ ar utúr Cúḡead Laignean
 vo čriomčann Sciactbéal vo ōomnanncaib, uime uaral
 o' iarmar bfeair mbolḡ. Tuḡ rór dá Cúḡead Mumán vo
 1690 čéirne macaib éibir, mar atá éir Orba fearón ir fearḡna.
 Tuḡ arir Cúḡead Connact o' ün mac Oige agus vo Eatan,
 uar taoircač da utáinis leir ón Eairpáinn. Mar an
 ḡcéadna vo fágaib Cúḡead Ulad aḡ éidear mac ír .i. mac
 a dearbbrácar féin.

1695 Ir; bflaitéar éireamóin iomorro tánḡadar Čruičniḡ .i.
 Picti, pluag vo čriall ón Tracia, ḡo héirinn; agus vo réir
 Čormaič mic Cuileannáin 'n-a Praltair ir é fáč fár fáḡ-
 badar an Tracia tré mar vo čogair Policorpur, rí na
 Tracia, ingean álainn aontuma vo bi aḡ ḡuo arotaoircač
 1700 na ḡČruičnead o' éirniugad, agus iad féin; reib buannačta
 na čriče. An n-a brait čeana vo ḡuo agus da Čruič-
 neadcaib ḡo maide an rí ar tí na hingine o' éirniugad,
 marbčar leo é, agus tréirvo an čir uime rin, agus čriallao
 ó črič ḡo črič ḡo ročtain na ffrangce oóib mar a bfuaradar
 1705 congbaib buannačta agus fearann ó riḡ ffrangc áit ar
 čogbadar cačair riḡ a rárbčar Pictauium ó na Pictib .i.
 Čruičniḡ léir tógad i. agus mar vo čualao rí ffrangc
 čeirč rčéime na hingne vo čogair a beir 'n-a leannán learčta

namely, Loch Cime, Magh Sreing being the name of the plain over which the lake burst, Loch Buadhaigh, Loch Bagha, Loch Rein, Loch Fionnmhaighe, Loch Greine, Loch Riach, Magh Maoín being the name of the plain over which it burst; Lough Da Chaoch in Leinster, and Loch Laogh in Ulster. The fourth year after this, Un, En, and Eatan were slain by Eireamhon in the Battle of Comhruire in Meath, and their graves were made there. In the same year the three Sucas burst over land in Connaught.

Some seanchas assert that it was Eireamhon who portioned the five provinces of Ireland among some of the leaders who were with him after the death of Eibhear. First he gave the province of Leinster to Criomhthann Sciathbheal of the Domhnanncha, a noble of the relicts of the Fir Bolg. He gave, moreover, the two provinces of Munster to the four sons of Eibhear, to wit, Er, Orba, Fearon, and Fearгна. He gave besides the province of Connaught to Un son of Oige and to Eatan, two leaders who had come with him from Spain. Similarly he left the province of Ulster to Eibhear son of Ir, his own brother's son.

It was in the reign of Eireamhon also that the Cruithnigh, or Picts, a tribe who came from Thrace, arrived in Ireland; and according to Cormac son of Cuileannan, in his Psaltair, the reason of their leaving Thrace was that Policornus, king of Thrace, designed to force a beautiful marriageable daughter of Gud, chief of the Cruithnigh, while these latter were at free quarters in the country. When, however, Gud and his Cruithnigh suspected that the king was about to force the maiden, they slew him, and accordingly quitted the country, and went from country to country till they reached France, where they were quartered and got lands from the king of the French, and there they built a city called Pictavium, from the Picts or Cruithnigh who built it. And when the king of the French heard of the fame of the maiden's

aige féin. Ar n-a clor rin vo *ḡ*uo triallair go lion a
 1710 muinntir ar teitead leir an ingin go héirinn, agus ar
 mbeic ar muir dóib, éasair an ingean aca; agus gabair féin
 va éir rin cuan i ninnbeair Sláinge. Tis beo leir an
 ní-re fan céascaibíoil von céisleabair vo Scair Easailre
 na Sacran, acé amáin go n-abair gurab fan caob tuaid
 1715 o' éirinn cángadar i scir, mar a n-abair: a“ Tarla vo cine
 na bPict ceacé ón Scitia, amail doirítear, i mbeagán vo
 luingeair fáva fan oigian lé feolaó nó lé féisead na
 ngaoé, cigeacé leac amuis vo uile-éorannaid na breac-
 aine, ceacé i néirinn, agus ar braigál cinó na Scot rompa
 1720 vo iarradar ionad comnuiré dóib féin ann rin, agus ní
 bfuadarar.” *ḡ*isead ní i scuirceair éireann cángadar
 i scir, acé ag bun linnbir Sláinge i gcuan loca Garman,
 amail doibhmar. Agus cáinir Crioiméann Sciacbéal, vo
 bí i gceannar laigean ó éireamón an uair rin, 'n-a noail
 1725 ann rin agus vo rinne cáirvear riú.

Ir iao fá caoiré von cáblac roin *ḡ*uo agus a mac
 Caéluar; agus ir uime vo éangail Crioiméann cáirvear riú,
 vo brié go raadarar oronga o' uairlib na breacaine va
 ngairéi Tuaca fíóga ag gabail neir i bfoearcaib vo
 1730 gac leir vo bun na Sláinge. Ir amlaí vo bádar an
 orongaroin agus neim ar arm gac aoin aca, ionnur maó beag
 nó mór an éreacé vo-níi leo ní gabad leigear ar bí
 greim von oéar go bragad bair. Agus vo éualair Crioim-
 éann go raibe oraoi veigéolac va ngairéi Troitán i
 1735 brocáir na gCruicneac vo-béarad leigear vo féin agus va
 muinntir i gcoinne na neime vo bíó ar armaib Tuaité
 fíóga; agus vo fiarruis vo Troitán céao an leigear vo
 éeanaó i n-ágair neime arm na oruinge úo vo luiréamar.
 “Cuirítear leat,” ar Troitán, “trí caogao bó maol fionn
 1740 va gcrúó ir cuirítear an laé vo géabéar uacá i loé ar

a. Contigit gentem Pictorum de Scythia (ut perhibent) longis navibus
 non multis oceanum ingressam, circumagente flatu ventorum, extra fines
 omnes Britanniae Hiberniam pervenisse, eiusque septentrionales oras
 intrasse, atque inventa ibi gente Scotorum sibi quoque in partibus illius
 sedes petiisse nec impetrare potuisse.

beauty, he sought to have her as a concubine. When Gud heard this, he fled with all his people to Ireland with the maiden; and while they were on the sea the maiden died in their midst; and they themselves afterwards put into port at Innbhear Slainghe. Beda agrees with this, except that he says that it was in the north of Ireland they landed, in the first chapter of the first book of the History of the Saxon Church, where he says: "The Pictish race came from Scythia, as is stated, in a small fleet of long vessels over the ocean, and being driven by the force or blowing of the winds outside all the boundaries of Britain, came to Ireland; and on finding the Scotie race before them, they asked for a place of abode there for themselves, but obtained it not." However, it was not in the north of Ireland they landed, but at the mouth of Innbhear Slainghe in the harbour of Loch Garman, as we have said. And Criomhthann Sciathbheal, who held the sovereignty of Leinster from Eireamhon at that time, came to meet them there, and entered into friendship with them.

The leaders of that fleet were Gud and his son Cathluan; and the reason why Criomhthann entered into friendship with them was because some British nobles, who were called Tuatha Fiodhgha, were making conquests in the Fotharta on either side of the mouth of the Slaney. Such were these people that the weapons of every one of them were poisoned, so that, be the wound inflicted by them small or great, no remedy whatever availed the wounded man, but he must die. Criomhthann heard that there was a skilful druid called Trostan amongst the Cruithnigh who could furnish himself and his people with an antidote against the poison with which the weapons of the Tuatha Fiodhgha were wont to be charged; and he asked Triostan what remedy he should use against the poison of the weapons of those people we have mentioned. "Get thrice fifty white hornless cows milked," said Trostan, "and let the milk got from them be placed in a

Láir an macáine 'n-a gcleáctar lib beic ag corinnac nu,
 agus fógair caé orra ar an macáine gceáona; agus gac
 aon uo munnctir loictróear leo, cérbéaó uon los va
 fúcrubáó, agus buó plán ó fúim na neime é. Uo rinneáó
 uelé Criméann a poudairc an orraoi, agus fógair caé
 aroa leáinnácta ar tusa-b fúóga, agus búrur uioó go
 ucus a noeargár ann. I r ón ngnóm agus ón gcaé gairctear
 caé aroa leáinnácta uon caé fóm ó fóm i le; gonaó ag
 veapbáó an rceoil rin uo rinne an file an laoió reancúra-
 1736 go ríor:

aro leáinnácta ran cín beag,
 fionnab gac an ir éigear;
 Créao ó ngnáctear ainn an fúim
 Uo gac ó ainnir Criméann;

1736

Criméann Sciaitbéal é ro gac,
 Uo fadab ár a érabó;
 Ua noírean ar gáirneim ainn
 Na n-ácaé n-uáctmar n-ácgairb.

1760

Seirgear Criméneac, ro éinn Dia,
 Tánsgaon a cín tnaia;
 Soilen ulpia neáctain nár
 aongur leácan ir tpoctán.

1765

Ro éioónac Dia uóib cré gur
 Ua n-ioc ar gáirgóm oíur,
 'S uo noírean ar gáirneim ainn
 Na n-ácaé neáctmar nógarb.

1770

I r é ríreolag fuar uóib
 Orroai na gCriméneac, rá céaoóir
 Trí éaoíao bó maol uon máig
 Uo bleóban i n-aon eúcaig.

Uo cuireab an caé go caé
 mu'n los a raibe an leáinnáct;
 Uo mub an caé go calma
 Ar ácaéab arobanda.

1775

Uála na gCriméneac ann rin, mar acá fúo ir caéluan
 a mac, cuirio pompa neart laigean uo gacáil; agus mar

hollow in the middle of the plain in which you are wont to meet them in battle, and offer them battle on that same plain ; and let each one of your followers who shall have been wounded by them go to the hollow and bathe, and he will be healed from the venom of the poison." Criomhthann did as the druid had advised, and fought the Battle of Ard Leamhnachta against the Tuatha Fiodhgha. He defeated and executed great slaughter on them in that place. From this event, and from the battle which took place, the battle has been called the Battle of Ard Leamhnachta ever since. And in proof of this account the poet has composed the following historic poem :

Ard Leamhnachta in the southern country
Each noble and bard may inquire
Whence is derived the name of the land
Which it has borne from the time of Criomhthann ;

Criomhthann Sciaithbheal it was who fought,
To prevent the slaughter of his warriors,
Protecting them from the sharp poison of the weapons
Of the hateful, horrid giants.

Six of the Cruithnigh, God so ordained,
Came from the land of Thrace,
Soilen, Ulpia, Neachtain the noble,
Aonghus, Leathan, and Trostan.

God granted them, through might
To heal them from the sharp poison of the wounds,
And to protect them from the bitter venom of the weapons
Of the powerful, very fierce giants.

The true knowledge obtained for them
By the druid of the Cruithnigh, at once, was
That thrice fifty hornless cows of the plain
Be milked in one deep hollow.

The battle was pressingly fought
Around the hollow where the new milk was,
And the battle went strongly against
The giants of high Banbha.

Now as to the Cruithnigh, that is, Gud and his son Cathluan, they resolved to invade Leinster ; and when

vo éualaid éireamhón rin, tionóilir pluag lionmhar aghur
 tigh va n-ionnruige; aghur mar vo conncaodar na Cruicniis
 gan iao fein lion catuighe rir, ceanglaio rioc ir cáirdear
 1780 ré héireamhón. Noctair éireamhón oóib go raibe oútaig
 von leit éoir éualid o'éirinn aghur aghur riu vól va
 háitruigad. Ir ann rin vo iarradar na Cruicniis ar éirea-
 mhón cúio vo na mnáib uairle vo bí i n-doncuia aige
 fein, vo mnáib na ocaoireac cáinig leir ón earráinn ag
 1785 ar marbad a bhir, vo eadair oóib fein, vo réir éua
 ran éadairibíon von éadair na Stair na Sacran;
 aghur vo ceanglaodar náca gneine aghur éarca oira fein
 gurab mó vo biad ríogac Cruicneanuaite, rir a ráid-
 tear Alba amú, agha realbuigad ó bairántar fleacá na
 1790 mban ioná ó bairántar fleacá na bfeair, go cric an
 beacá. Aghur tug éireamhón ar na heacáib rin triúr ban
 oóib, mar acá bean éire, bean éua ir bean éuairne;
 aghur gabair Caéluan fá haroaireac oóib bean oíob vó
 fein; aghur triallio ainn fein go Cruicneanuaic, ir vo gab
 1795 Caéluan neair na crice aghur fá hé céoiri Alban vo
 Cruicneacáib é. Vo bádar veic ríis ir tri ríio vo Cruic-
 neacáib .i. na ríio i bfeair na hAlban va éir, amail
 léagtar i Pralair éairil, ran uain uairab corac: A eolca
 Alban uile. Ag ro mar aghur ar an ní-re:

1800

Cruicniis vo gabrao iarróin
 ar oirgeac a héireannhais;
 Veic ríis ir earrcao ríogán
 vo gab oíob an Cruicneacáir.

1803

Caéluan an céoiri oíob ríin,
 inneorao uairab go cumair;
 Ro b'é an rí oirdeanac oíob
 an eir calma Conraicín.

Acé éana aghur Triortán Oiraoi ir an cúigear Cruic-
 neac oile luaidtear ran laoir éua i héirinn o'éir éac-

Eireamhon heard this, he assembled a numerous army, and went to meet them. When the Cruithnigh saw that they were not strong enough to fight Eireamhon, they entered into peace and friendship with him. Eireamhon told them that there was a country to the north-east of Ireland, and bade them go and occupy it. Then, according to Beda, in the first chapter of the first book of the History of Sacsas, the Cruithnigh asked Eireamhon to give them some of the noble marriageable ladies he had with him, some of the wives of the leaders who had come with him from Spain, and whose husbands were slain; and they bound themselves by the sun and moon that the possession of the kingdom of Cruitheantuath, which is now called Alba, should be held by right of the female rather than by that of the male progeny to the end of the world. Upon these conditions Eireamhon gave them three women, namely, the wife of Breas, the wife of Buas, and the wife of Buaidhne; and Cathluan, who was their supreme leader, took one of these women to wife; and after that they proceeded to Cruitheantuath; and Cathluan conquered that country, and was the first king of Alba of the race of the Cruithnigh. There were seventy kings of the Cruithnigh or Picts on the throne of Alba after him, as we read in the Psalter of Cashel in the poem beginning: "All ye learned of Alba." Thus it speaks on this matter:

The Cruithnigh seized it after that,
When they had come from the land of Erin;
Ten and sixty very noble kings
Of those ruled the land of the Cruithnigh.

Cathluan, the first of these kings,
I will tell you briefly;
The last king of them was
The stout champion Constantin.

But Trostan the Druid and the five other Cruithnigh mentioned in the above poem, remained in Ireland after

1810 Luain, go bfuairadar fearann i mBreaghaigh i Míche ó
Éireamón. An ceathrúmao bliadain véas o'ér báir éibir
fuair Éireamón báir i ndirgeator i Ráit Veiteac Láim
ré Feoir, agus i' ann oo haónaiceao é. San bliadain
céadna oo ling an adainn oarab ainm an Eirne fá tír
1815 i nUib Néill; i' oo ling an adainn oa ngairtear Freagobal
fá tír ioir Óál ndairte i' Óál Riada.

XXV.

Do gabhad trí mic Éireamóin oa éir féin rioḡact
Éireann trí bliadna, mar acá Muimne Luigne i' Luigne.
Trí bliadna oóib i' gcomflaitear go báir Muimne i' Maigh
1820 Cruacán agus gur marbaó Luigne i' Luigne lé macaib
Éibir i' gCaé Arua Ladann.

Do gabhadar ceirne mic Éibir, éir Oirba Fearón i'
Feargna rioḡact Éireann blaó oo bliadain, gur marb
íriai fáir mac Éireamóin iao i' noioḡail a óá bráctar
1825 .i. Luigne i' Luigne.

Do gab íriai fáir mac Éireamóin rioḡact Éireann
veic mbliadna, óir ní riabhe rliocó ar an ucruir veardbráctar
oo bí aige oo ba rine ioná é féin. Taire rin an tan riainis
íriai ran rioḡact i' oo gab oirdear i' arriactar ré a air,
1830 oo marbaó ceirne mic Éibir leir, mar acá éir Oirba Fear-
ón Feargna, i' noioḡail a óá bráctar oo marbaó leo-ran.

Do péiréao ré maige véas a coill i' néirinn i' bflaitear
íriail. As ro rior a n-anmanna: Maḡ Reiceao i' Laoigir;
Maḡ Neilu i' Luignib; Maḡ Comair, Maḡ Seiliu i' nUib
1835 Néill; Maḡ Sanair i' gConnactaib; Maḡ níuir i' nUlltaib;
Maḡ Míche, Maḡ Luinge i' gCiannaecta; Maḡ Téact i' nUib
mac Uair; Maḡ Fearnmuiḡe i' nOirḡiallaib; Maḡ Forcin
rna hlarctarib; Maḡ Coda i' nUib Eacac; Maḡ Cuma

Cathluan, and got lands from Eireamhon in the Plain of Breagh in Meath. The fourteenth year after the death of Eibhear, Eireamhon died in Airgeadros at Raith Beitheach, beside the Feoir, and there he was buried. The same year the river called the Eithne burst over land in Ui Neill; and the river called Freaghobhal burst over land between Dal nAruidhe and Dal Riada.

XXV.

The three sons of Eireamhon held the sovereignty of Ireland after him three years. These were Muimhne, Luighne, and Laighne. They held the sovereignty jointly for three years till the death of Muimhne in Magh Cruachan, and till Luighne and Laighne were slain by the sons of Eibhear in the Battle of Ard Ladrann.

The four sons of Eibhear, Er, Orba, Fearon, and Feargna, held the sovereignty of Ireland a part of a year, when they were slain by Irial Faidh son of Eireamhon, to avenge his two brothers Luighne and Laighne.

Irial Faidh son of Eireamhon held the sovereignty of Ireland ten years, for his three elder brothers had no issue. Besides, when Irial had assumed the sovereignty and attained to greatness and power, he slew Eibhear's four sons—namely, Er, Orba, Fearon, Feargna—to avenge his two brothers who had been killed by them.

Sixteen plains were freed from wood in Ireland in the reign of Irial. The following are their names:—Magh Reichead in Laoighis; Magh Neilliu in Leinster; Magh Comair, Magh Seiliu in Uibh Néill; Magh Sanais in Connaught; Magh nInis, in Ulster; Magh Midhe; Magh Luinge in Ciannachta; Magh Teacht in Ui Mac Uais; Magh Fearnmhuighe in Oirghialla; Magh Foithin in the west; Magh Cobha in Ui Eachach; Magh Cuma in Ui Neill;

1 níl níl; Maḡ Cúile Feaḡa, Maḡ Riada, Maḡ nAin-
1840 dhíoc 1 bhótarcaib Ainbhíoc 1 Laignib.

Do tógáib írial fáir mac Éireamóin reáct ríogáca
1 nÉirinn 'n-a ainmín féin, mar atá Ráit Ciombaoit 1
neamhain; Ráit Cioicne 1 Maig Inir; Ráit Baccail 1
Loctarraig; Ráit Coinceada 1 Seimne; Ráit Moctag 1
1845 nDeagárbao; Ráit Búirca 1 Sleactaib; Ráit Locaio
1 nGlaráin.

An bliadaín da éir rin do lingear na trí haibne da
ngoircear na trí Fionna fá trí 1 nullcaib. An bliadaín
'n-a daib rin do dhír írial ceitne caḡa. An céadac, Caḡ
1850 Aroa Ionmáit 1 oTeacta, mar ar éit Scirne mac Duib
mic Fomóir; an daia caḡ, Caḡ Teannmáige tug írial
o'Fomóircaib, áit ar éit ní Fomóirac da b'ainm Ecḡge
Etceann; an tcear caḡ, Caḡ Locmáige, 1 n-ar éit Luḡroḡ
mac Moḡa Feibir; an ceactamáo caḡ, Caḡ Cúile Máirca
1855 mar ar dhír do ceitne macaib Éibir. Fonao uime rin
aḡur aḡ fairnéir na ngníom roin, atá an daia daia-
torac an rann-ro ríor:

1860 írial róir na clainne,
mac ríog róla polcaime,
Rí Sléibe mír, ní maca,
Do dhír ceitne cneadaca.

An daia bliadaín da éir rin ruaí írial fáir mac Éir-
eamóin báir 1 Maig Muaiḡe, aḡur do haḡnaiceao ann é.

Do ḡab Eiríal mac írial fáir mic Éireamóin ríogáct
1865 Éireann ríce bliadan. Ir né linn an Eiríal-re do beanaḡ
reáct macaie a coill 1 nÉirinn, mar atá Teannmáig 1
ḡConnactaib; Maḡ Lioḡac aḡur Maḡ mBealaig 1 níl
Tuirce; Maḡ Séirille 1 níl fáilge; Maḡ Oḡair 1 Laign-
nib; Locmáig 1 ḡConnactaib; Maḡ Raḡ 1 níl Eacac;
1870 aḡur íar ḡcaiteam ríco bliadan 1 bhlaitear Éireann do
do marbaḡ lé Connacal mac Éibir é 1 ḡCaḡ Raoréann
1 Laignib.

Magh Cuile Feadha, Magh Riada, Magh nAirbhrioch, in Fotharta Airhbrioch, in Leinster.

Irial Faidh son of Eireamhon built seven royal forts in Ireland in his time, namely, Raith Ciombaoith in Eamhain ; Raith Croichne in Magh Inis ; Raith Bachaill in Lotharna ; Raith Cointheadha in Seimhne ; Raith Mothaigh in Deagh-charbad ; Raith Buireach in Sleachta ; Raith Lochaid in Glascharn.

The year after that the three rivers called the three Fionns burst over land in Ulster. The following year Irial won four battles. The first battle was the Battle of Ard Ionmhaith in Teathbha, where Stirne son of Dubh, son of Fomhor fell ; the second battle was the Battle of Teannmhagh, which Irial fought against the Fomoraigh, where the Fomorian king, who was called Echtghe Ethcheann, fell ; the third battle was the Battle of Lochmhagh, where Lughroth son of Mogh Feibhis fell ; the fourth battle was the Battle of Cuil Marta, where he defeated the four sons of Eibhear. Hence, and to narrate these events, is the poem which begins with this stanza :

Irial, the youngest of the children,
Son of the king of Fodhla of curled hair,
King of Sliabh Mis, king of Macha,
Won four hard battles.

The second next year after this Irial Faidh son of Eireamhon died at Magh Muaidhe, and was buried there.

Eithrial son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland for twenty years. In the time of this Eithrial seven plains were cleared of wood in Ireland, namely, Teannmhagh in Connaught ; Magh Lioghat and Magh mBealaigh in Ui Tuirtre ; Magh Geisill in Ui Failghe ; Magh Ochtair in Leinster ; Lochmhagh in Connaught ; Magh Rath in Ui Eachach ; and after he had been twenty years on the throne of Ireland he was slain by Conmhaol son of Eibhear in the Battle of Raoire in Leinster.

Do gab Connáol mac Éibhir ríogaét Éireann veic mbliaðna ríceas; agus fá hé céirí Éireann vo fiol Éibhir
 1875 é. Do bhir íomorro an Connáol-ro cúis caéta ir ríce an
 flióct Éireamóin. As ro ríor naoi gcaéta úioð mar atá
 Cat Uca; Cat Cnuca; Cat Éile; Cat Sléibe beata; ir
 Cat Féirille mar an tuit Palap mac Éireamóin; Cat
 Sléibe Moðairn mar an tuit Samra mac Ionboeta; Cat
 1880 Loca Léin mar an tuit Mužnoé; Cat Béirne; ir Cat
 Donais Maca mar an tuit Connáol féin lé héirbear mac
 Tigearnmair vo fiol Éireamóin. Agus vo haðnaiceas von
 caois éas o'adonac Maca é ran áit va ngairtear fearc
 Connáoil anú.

1885 Do gab Tigearnmair mac Follais mic Eitriail mic
 íriail fáir mic Éireamóin ríogaét Éireann veic mbliaðna
 ir oá ríctó, nó vo réir óruinge oile fearcas bliaðan; agus
 vo bhir an Tigearnmair-ro reat gcaéta ríceas an flióct
 Éibhir, mar atá Cat Éille 'n-an tuit Roóorib mac Folláin;
 1890 agus Cat Cumair; Cat Maige Téact; Cat Locmáige
 i n-an tuit Deigiarra mac Suill mic Folláin; Cat Cúile
 hárvo i Maig Inir; Cat Cúile Fhaoáin; Cat Aéguric
 i Seimne; Cat Arda Maó i gConnactaib; agus Cat Cairn
 fearadais mar an tuit fearadac mac Roóurib mic Foll-
 1895 áin; Cat Cluana Cuara i oTeatba; Cat Connairé i
 oTuait Eibe; Cat Cluana Muiric i oTuaircear bneitir-
 ne; agus Cat Cúile Fadbair an Earbur; agus reat gcaéta
 i Luglaéta an Loc Lugadac i n-aonló; agus oá Cat Cúile
 i nAigearroir, agus Cat Reib mar an marbad uimóir
 1900 fleacta Éibhir lé Tigearnmair.

An bliaðain va éir rin vo bnuctas naoi loca fá éir
 i néirinn, mar atá Loc Cé, car Mag Suláin vo ling;
 agus Loc nAillinne i gConnactaib; Loc nAin; Loc

Connmhaol son of Eibhear held the sovereignty of Ireland thirty years ; and he was the first king of Ireland of the race of Eibhear. Now this Connmhaol defeated the descendants of Eireamhon in twenty-five battles. The following are nine of these battles: to wit, the Battle of Ucha; the Battle of Cnucha; the Battle of Eile; the Battle of Sliabh Beatha; and the Battle of Geisill, where Palap son of Eireamhon fell; the Battle of Sliabh Modhairn, where Samhra son of Ionbhoth fell; the Battle of Loch Lein, where Mughroth fell; the Battle of Beirre; and the Battle of Aonach Macha, where Connmhaol himself fell by Eibhear son of Tighearnmhas of the race of Eireamhon; and he was buried on the south side of Aonach Macha in the place which is called Connmhaol's Mound at this day.

Tighearnmhas son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland fifty years, or according to others sixty years; and this monarch won twenty-seven battles over the descendants of Eibhear, namely, the Battle of Eille, in which Rochorb son of Gollan fell, and the Battle of Cumar, the Battle of Magh Teacht, the Battle of Lochmhagh, in which fell Deighiarna son of Goll son of Gollan, the Battle of Cuil Ard in Magh Inis, the Battle of Cuil Fraochain, the Battle of Athghart in Seimhne, the Battle of Ard Niadh in Connaught, and the Battle of Carn Fearadhaigh, in which Fearadhach son of Rochorb, son of Gollan, fell, the Battle of Cluain Cuasa in Teathbha, the Battle of Comhnuidhe in Tuath Eibhe, the Battle of Cluain Muirisc in the north of Breithfne, the Battle of Cuil Fabhair on Earbhus, and seven battles in Lughlachta on Loch Lughdhach in one day, and the two battles of Cuil in Airgeadros, and the Battle of Reibh, where the greater part of the descendants of Eibher were slain by Tighearnmhas.

The year after that nine lakes burst over land in Ireland, namely, Loch Cé, and it was over Magh Sulchair it burst; Loch Aillinne in Connaught; Loch nIairn, Loch nUair,

núair; Loc Saigníonn; Loc Gabair; Míde agus; mbréag-
 1905 aib; Loc Feabail; oTir Eogain, tar Feabail mic Lóuin
 oo míuó rí, agus Maḡ Fuinnriḡe ainm an Máige tar a
 oTáinig an loc; Dubloc Arda Ciannaḡta ir Loc Dá Baille
 i nOirḡiailaib, agus trí dubaibne Éireann, mar atá Fobna
 Toponn ir Callonn.

1910 Ir é an Tigearnmhar céadna fuair mianac óir ar oTúr
 i nÉirinn; agus Uéadán ainm an céadna oo bíod ag bhuic-
 nead an óir oó. 1 bFotartaib oirḡir Litré oo bíod ag a
 beartaḡ. Ir pé linn Tigearnmhair oo cuiread corcair ir
 1915 zorr ir uaine ar éadaiḡib ar oTúr i nÉirinn. Ir pé n-a
 linn fór oo cuiread zréara ir corḡaire ir cuḡadaiḡte ar
 bartaib ar oTúr i nÉirinn. Ir é mar an zcéadna oo cuir
 mar nóir i nÉirinn donad i n-éadac moḡair, dá oad
 i n-éadac an aicḡ; a trí i n-éadac an amair nó óigḡiḡ-
 earna, a ceatair i n-éadac bpuḡair, a cúir i n-éadac flaité
 1920 tuaité, a pé i n-éadac ollamán ir i n-éadaiḡib nioḡ ir
 bainriogán. Agus ir é áit i n-a bfuair Tigearnmhar féin
 báir ar Máig Sléacḡ agus trí ceatnamna o'feairib Éir-
 eann mar don nír oitḡe Šamna agus iad ag aḡrad oo
 Ćrom Ćruair nioḡiḡad Éireann. Óir ir é an Tigearnmhar-
 1925 ro oo Ćionnrcain iḡadalaḡrad oo oéanam ar oTúr oo Ćrom
 Ćruair (amail oo rinne Zoroartreḡ ran nZréig) timceall
 céad bliadán iad oeadḡ i nÉirinn oóib; agus ir ó na
 fléacḡaib oo-nioir rir Éireann don iḡad ráiḡcear Maḡ
 Sléacḡ nír an macaire zcéadna roin atá ran mbréitḡne.
 1930 Aveirio ononḡ pé reancur zo raibe Éire reatḡ mbliadna
 zan nioḡ uirre o'eir báir Tigearnmhair i móroáil Máige
 Sléacḡ, agus zupab é eoḡair faḡbairḡlar mac Connasail
 oo ḡab nioḡadḡ Éireann da éir. Zróad ni rior oóib é;
 óir aveir an Réim Rioḡnuidé zupab é eoḡair éadogḡad
 1936 oo flioḡ Luidéad mic iḡta oo ḡab i.

Loch Saighlionn, Loch Gabhair in Meath and in Breagh ; Loch Feabhail in Tir Eoghain, over Feabhal of the son of Lodan it burst, and Magh Fuinnsighe is the name of the plain over which the lake came ; Dubhloch of Ard Ciannachta and Loch Da Bhaill in Oirghialla, and the three black rivers of Ireland, namely, Fobhna, Toronn, and Callonn.

It is the same Tighearnmhas who first found a mine of gold in Ireland ; and Uchadan was the name of the artificer who used to refine the gold for him ; and it was in Fotharta east of Lithfe he used to smelt it. It was in the time of Tighearnmhas that clothes were first dyed purple, blue, and green in Ireland. It was also in his time that embroidery, fringes, and filigree were first put on mantles in Ireland. It was he in the same way that introduced into Ireland the custom of having but one colour in the dress of a slave, two colours in the dress of a peasant, three in the dress of a soldier or young lord, four in the dress of a brughaidh, five in the dress of a district chief, six in the dress of an ollamh and in the dress of a king or queen. And it was at Magh Sleacht that Tighearnmhas himself died and three quarters of the men of Ireland with him on the eve of Samhain while they were in the act of worshipping Crom Cruaidh, the chief idol of Ireland. For it was this Tighearnmhas who first instituted the worship of Crom Cruaidh (as Zoroastres did in Greece) about a hundred years after they had come to Ireland ; and it was from the prostrations of the men of Ireland before this idol that that plain in Breithfne is called Magh Sleacht. Some seanchas state that Ireland was seven years without a king after the death of Tighearnmhas at the convention of Magh Sleacht, and that it was Eochaidh Faobharghlas son of Conmhaol who held the sovereignty of Ireland after him. But they are in error in this ; for the Reim Rioghruidhe states that it was Eochaidh Eadghothach of the race of Lughaidh son of Ioth who held it.

Do gab Eócairí Éadgótac mac Dáire mic Congail mic Éadamaín mic Máil' mic Luigbóac mic Íota mic Dneogáin mic Driáta ríogaict Éireann ceitíne bliadna, gur éuit lé Cearmna mac Eibric.

- 1840 Do gab Cearmna ir Sobairce ná mac Eibric mic Éibir mic Ír mic Milead Earpáinne ríogaict Éireann ná fícho bliadán, agus fá hiao céiríoga Éireann oo Ulltaib iao; agus oo roinneadair ríogaict Éireann eadonna; agus ir í teora oo bí ran roinn rin, ó Innbeair Colpa as Drióicéad
- 1845 áta go Luimneac Mumhan, agus an leat buó tuair as Sobairce; agus oo rinne uín ar a leit féin .i. Dún Sobairce. Do gab Cearmna an leat buó deair, agus oo rinne uín láim ré fairrige deair .i. Dún Cearmna agus ir rir riáirdeair Dún Mic Páorais; gcríó Cúirreac aníu. Do éuit Sobairce
- 1860 lé hEócairí Meann mac ríog Fomóire. Do éuit Cearmna lé hEócairí Faobarglar mac Connmaoil i gCac Dúin Cearmna.

- Do gab Eócairí Faobarglar mac Connmaoil mic Éibir Finn mic Milead Earpáinne ríogaict Éireann fíce bliadán;
- 1865 agus ir uime oo gairtí Eócairí Faobarglar oe, óir fá glar gairfaothrac a ná fíleig. Agus ir é oo cuir na catá-ro rothainn ar fíol Éireamóin, mar atá Cac Luácha Deagair i nDearmumáin; Cac Forairí Ná Gort; Cac Cumair na oTí nUirce; Cac Tuama Dneogáin i mDriéirne; ir Cac Drioma Liadáin. Do réirígead reatc maige a coill i
- 1880 nÉirinn leir, mar atá Maí Smeatrac i nUib fáilge; Maí Láighe agus Maí Luirg i gConnactaib; Maí Leamha, Maí nlonair, Maí Fubna ir Maí Ná Gabal i nOirgiallaib. Agus oo éuit an ceócairí-re lé fíacairí Labruinne
- 1885 mac Smiorguill mic Éandóca mic Tígearmair i gCac Carman.

Do gab fíacairí Labruinne mac Smiorguill mic Éandóca mic Tígearmair mic Follais mic Eitíraíl mic Íraíl fáirí

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadhaman, son of Mal, son of Luighaidh, son of Ioth, son of Breoghan, son of Bratha, held the sovereignty of Ireland four years, and he fell by Cearmna son of Eibric.

Cearmna and Sobhairce, two sons of Eibric son of Eibhear, son of Ir, son of Midlih of Spain, held the sovereignty of Ireland forty years, and were the first Ultonian kings of Ireland; and they divided the sovereignty of Ireland between them; and the boundary of this division extended from Innbhear Colpa at Droichead Atha to Luimneach of Munster. Sobhairce obtained the northern part, and built a dun on his own division, namely, Dun Sobhairce. Cearmna obtained the southern division, and built a dun beside the southern sea, namely, Dun Cearmna; and it is now called Dun Mic Padraig in the Courcys' country. Sobhairce fell by Eochaidh Meann, son of a Fomorian king. Cearmna fell by Eochaidh Faobharghlas son of Conmhaol in the Battle of Dun Cearmna.

Eochaidh Faobharghlas son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty years. He was called Eochaidh Faobharghlas, for his two spears were bluish-green and sharp-edged; and it was he who defeated the race of Eireamhon in the following battles, namely, the Battle of Luachair Deaghaidh in Desmond; the Battle of Fosadh Da Ghort; the Battle of Cumar na dTri nUisce; the Battle of Tuaim Dreagan in Breithfne; and the Battle of Drom Liathain. He cleared seven plains from wood in Ireland, namely, Magh Smeath-rach, in Ui Failghe; Magh Laighne and Magh Luirg in Connaught; Magh Leamhna, Magh nIonair, Magh Fubhna, and Magh Da Ghabhal, in Oirghialla. And this Eochaidh fell by Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, in the Battle of Carman.

Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of

mic Éireamóin ríogáct Éireann ceitíre bliadóna ríceas, nó
 1970 oo ríeir óruinge oile reáct mbliadóna oéas ar rícto; ašur ír
 uime gáirítear fíacáirí Lathruinne óe, mar ír 'n-a airmíir oo
 ling linnbear Lathruinne fá tír i nÉirinn; ašur ír 'n-a ríe
 oo lingeadar na trí haibne-re ríor, mar acá linnbear
 fleirce linnbear Mainge ašur linnbear Lathruinne ó ráir-
 1975 cear fíacáirí Lathruinne ríir. Ír ríe n-a linn fór oo brúct
 loc Éirne fá tír, ašur Maš Seanainn ainm an macáirne ear
 a oiráirí rí.

Ír é mac an fíacáirí-ro .i. aongur Ollbuaóac oo bríir
 iomao caé ar na Cruiteacáirí ír ar na reanbheacáirí
 1980 oo bí i nAlbain, ašur oo cuirí Alba fá rmaéct iomlán na
 nšaeóeal ar oúir, ear ceann ó airmíir Éireamóin mic
 Mileao go raibe cíoráin aš šaeóealairí orra. Tuairim
 óa céao go leit bliadán o'éir mac Mileao oo ceáct i
 nÉirinn oo cuireao Alba fá rmaéct ír fá cíor lé hAongur
 1985 Ollbuaóac mac fíacáirí Lathruinne; ašur ír é an fíacáirí
 Lathruinne-re tug ceitíre caéa ar ríol Éiríir, mar acá Caé
 fairrige, Caé Gallairí, Caé Sléibe Feimíon, ír Caé Sléibe
 bealšaoáin mar ar tuic ré réin lé heóacáirí Mumó mac Mo
 Feiríir.

1990 'Oo šab Eóacáirí Mumó mac Mo Feiríir mic Eóacáirí faobar-
 glair mic Connáoirí mic Éiríir fíinn mic Mileao Earpáinne
 ríogáct Éireann bliadain ír ríce, šur tuic lé hAongur
 Olucairí i šCaé Clíac.

Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-four years, or, according to others, thirty-seven years; and he was called Fiachaidh Labhruinne, for in his time Innbhear Labhruinne burst over land in Ireland; and it was in his time the three following rivers burst forth; namely, Innbhear Fleisce, Innbhear Mainge, and Innbhear Labhruinne, from which he is named Fiachaidh Labhruinne. It was in his time also that Loch Eirne burst over land, and Magh Geanainn is the name of the plain over which it came.

It was the son of this Fiachaidh, namely, Aonghus Ollbhuadhach, who defeated the Cruithnigh and the old Britons who were in Alba in several battles, and who first placed Alba under the full sway of the Gaels, though from the time of Eireamhon son of Milidh the Gaels claimed a tribute from them (the Albanians). About two hundred and fifty years after the sons of Milidh came to Ireland, Alba was brought under sway and tribute by Aonghus Ollbhuadhach son of Fiachaidh Labhruinne; and this Fiachaidh Labhruinne fought four battles against the race of Eibhear, namely, the Battle of Fairrge, the Battle of Gallach, the Battle of Sliabh Feimhion, and the Battle of Sliabh Bealgadain, in which he himself fell by Eochaidh Mumho son of Mo Febhis.

Eochaid Mumho son of Mo Febhis, son of Eochaid Faobharglas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-one years; and he fell by Aonghus Olmucaidh in the Battle of Cliu.

XXVI.

Do gab Dongur Olmucair mac Fiachá Ladhwinne mic
 1995 Smiorghuill mic Éandóca mic Tighearnmair mic Follais mic
 Eithriail mic Íriail fáir mic Éireamóin ríogáct Éireann oét
 mbliaóna véas, agus vo réir óruinge oile bliadain ir ríce.
 Ir uime gairítear Dongur Olmucair óe ón focal-ro oll .i.
 móir agus muca, vo brios gurab aise vo bádar na muca fá
 2000 mó i nÉirinn 'n-a ré; agus ir leir vo cuiread na cača-ro
 ríor, mar atá Cat Cléire, Cat Sléibe Cailge mar ar éuit
 baircinn, agus Cat Maise Éiriciat i gConnactaib, agus
 Cat Glairé Fiaocáin mar ar éuit Fiaocán fáir, agus
 caogao cat ar Éiricneacaib ir ar fearaib bolg agus ar
 2005 luét Orcaover. Tomairóm trí loc 'n-a ré: loc Éindeite i
 nOirghiallaib, loc Sailgeadain agus loc nGaráin i Mairg
 Luirg. Ir 'n-a aimir vo péirígead na mairge-re ríor a
 coill, mar atá Maḡ Glinne Dearcon i gCinéal Conaill;
 Maḡ nÉiriciat i Laignib; Maḡ Cúile Caol i mBoḡaine;
 2010 Dolmaḡ i gCallruide; Maḡ Mucruime i gConnactaib;
 Maḡ Luacra Deagair ir Maḡ Arcaill i gCiarrairde
 Luacra. Agus i gCat Sléibe Cua vo marbad Dongur
 Olmucair féin lé hÉanna mac Neactain vo Múimneacaib;
 agus aveirio cuir oile aca gurab é Éanna Airgíoc vo
 2015 marb é i gCat Carman; agus ir i an céadair óéiréanac ir
 ríinnige vo réir na uaine darab corac, Dongur Olmucair
 acbac. Agus fór tig an Réim Ríogruide leir an gcéadair
 gcéona.

Do gab Éanna Airgíoc mac Eodac Muiró mic Mo
 2020 Feibir mic Eodac Faobarḡlair mic Conmaoil mic Éibir Finn
 mic Milead Earráinne ríogáct Éireann react mbliaóna
 ríceao; agus ir é vo rinne rcéit airgíó i ndairgeador ar
 ocúr i nÉirinn agus vo bionn o'fearaib Éireann iao; agus

XXVI.

Aonghus Olmucaidh son of Fiachaidh Labhruinne, son of Smiorgull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland eighteen years, and according to others twenty-one years. He was called Olmucaidh from the word *oll*, that is 'great,' and *muca*, 'hogs,' since he had the largest hogs that were in Ireland in his time ; and it was he who fought the following battles : The Battle of Cleire ; the Battle of Sliabh Cailge, where Baiscinn fell ; and the Battle of Magh Einsciath in Connaught ; and the Battle of Glaise Fraochain, where Fraochan Faidh fell ; and fifty battles against the Cruithnigh and the Fir Bolg, and the inhabitants of the Orcades. Three lakes burst forth in his time—Loch Einbheithe in Oirghialla, Loch Sailgheadain, and Loch Gasain in Magh Luirg. It was in his time that the following plains were cleared of woods, namely : Magh Glinne Dearcon in Cineal Conaill ; Magh nEinsciath in Leinster ; Magh Cuile Caol in Boghaine ; Aolmghagh in Callruidhe ; Magh Mucruimhe in Connaught ; Magh Luachra Deaghaidh, and Magh Archail in Ciarraidhe Luachra. And it was in the Battle of Sliabh Cua that Aonghus Olmucaidh was slain by Eanna son of Neachtain, a Munsterman ; and others say that it was Eanna Airgthioch who slew him in the Battle of Carman ; and this latter opinion is the more probable, according to the poem which begins, "Aonghus Olmucaidh died." And moreover the Reim Rioghruidhe agrees with the same opinion.

Eanna Airgthioch son of Eochaidh Mumho, son of Mo Feibhis, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-seven years ; and it was he who, at Airgeadros, first made silver shields in Ireland ; and he bestowed them on the men of Ireland ; and he fell in the Battle

oo éuit ré i gcaé Raigne lé Roiteáctaiḡ mac Maoin mic
2026 Dongura Olmucaíó.

Do ḡab Roiteáctaiḡ mac Maoin mic Dongura Olmucaíó
mic Fiacáé Labruinne mic Smiorḡuill mic Éanboéa mic
Tigearnmáir mic Follaiḡ mic Eitḡiaíl mic Íriaíl fáíó mic
Éneamóin rioḡaéé Éneann cúḡ bliaóna ríéao ; aḡur oo
2030 éuit an Roiteáctaiḡ-re lé Séaona mac Airt mic Airtre i
Ráíé Cruacáin.

Do ḡab Séaona mac Airt mic Airtre mic Eibric mic
Éibiri mic Íri rioḡaéé Éneann cúḡ bliaóna, ḡur marbaó lé
n-a mac réin é ar oteaéé 'oubloingir' ḡo Cruacáin.

2035 Do ḡab Fiacáíó Fionrcotaé mac Séaona mic Airt mic
Airtre mic Eibric mic Éibiri mic Íri mic Mileao Éapráinne
rioḡaéé Éneann ríé bliaóan. aḡur ir uime oo ḡairéi
Fiacáíó Fionrcotaé de .i. rcoéa ríona oo bíóó ré n-a linn i
néirinn ḡo bráiréi i ḡcorḡaíb íao ; aḡur oo marbaó an
2040 Fiacáíó-re lé Muineamón mac Cair Cloéaiḡ.

Do ḡab Muineamón mac Cair Cloéaiḡ mic Firi Aroa
mic Roiteáctaiḡ mic Rorra mic ḡlair mic Nuaoat mic
Eoéacé Faobarḡlair mic Conmaoil mic Éibiri Fínn rioḡaéé
Éneann cúḡ bliaóna ; aḡur ir é an Muineamón-ro oo
2045 opouḡ muinceaóa nó ḡlabraóa óiri fá bráḡuib na n-uaral
ar otúr i néirinn ; aḡur oo éaḡ ré oo éám i Maḡi Aíóne.

Do ḡab Ailloeaḡóio mac Muineamón mic Cair Cloéaiḡ
mic Firi Aroa mic Roiteáctaiḡ mic Rorra mic ḡlair mic
Nuaoat Deaḡláim mic Eoéacé Faobarḡlair mic Conmaoil
2050 mic Éibiri Fínn mic Mileao rioḡaéé Éneann reáéé mbliáóna ;
aḡur ir ré n-a linn oo cuireao fáinneaoa óiri ar ḡlacáíb na
n-uaral ar otúr i néirinn aḡur oo marbaó lé hOllam
fóola é i ḡCaé Teamḡacé.

Do ḡab Ollam fóola mac Fiacáé Fionrcotaḡ mic

of Raighne by Roitheachtaigh son of Maon, son of Aonghus Olmucaidh.

Roitheachtaigh son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhruinne, son of Smiorgholl, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-five years; and this Roitheachtaigh fell by Seadna son of Art, son of Airtre, at Raith Cruachan.

Seadna son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, held the sovereignty of Ireland five years; and he was slain by his own son on the coming of 'a black fleet' to Cruachain.

Fiachaidh Fionscothach son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland twenty years; and he was called Fiachaidh Fionscothach, for in his time there were wine flowers that used to be pressed into goblets; and this Fiachaidh was slain by Muineamhon son of Cas Clothach.

Muineamhon son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, held the sovereignty of Ireland five years; and this Muineamhon was the first to decree that collars or chains of gold should be worn round the neck by the nobles in Ireland; and he died of the plague at Magh Aidhne.

Ailldeargoid son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland seven years; and it was in his time that gold rings were first put on the fingers of the nobles in Ireland; and he was slain by Ollamh Fodla in the Battle of Tara.

Ollamh Fodla son of Fiachaidh Fionscothach, son of

2055 Séadna mic Airt mic Airtne mic Eibric mic Éibir mic Ír
mic Milead Earráinne ríogáct Éireann veic mbliadna
rícead a gsur a éas 'n-a múr. I r uime gairítear Ollam
fóula vé, vo bñis go raibe 'n-a ollam i n-easna a gsur i
n-eolur né reáctaid i r né oligéib o'orougad i nÉirinn 'n-a
2060 ré, a gsur i r leir vo rinnead feir Teampac ar ocúr i nÉirinn,
amail doeir an file:

Ollam fóula reódaí gal
Vo rinne múr na n-ollman;
An céirí rán, réim go rad,
Lé n-a noearnao feir Teampac.

2065

Ionann iomorro feir Teampac i r ríogóail coitceann,
amail parlaimint, mar a otigeat coimtionól uaral i r oll-
aman Éireann go Teampair gacá tnear bliadain um Samain,
mar a gcleáctaoi leo reácta i r oligé o'orougad i r o'at-
2070 nuadad, i r ríomad vo déanam ar annálaib i r ar reancúr
Éireann. I r ann fór vo horouigti ionad ruidé va gac don
o'uairlib na héireann vo réir a céime i r a gairma féin, a gsur
fór i r ann vo horouigti ionad ruidé va gac ceann reáda va
mbioó or cionn na laodraide vo bioó ar buannaat ag ríogáib
2075 i r ag tigeairnaib Éireann. Vo bioó fór vo nóir i bfeir
Teampac cibé vo-déanao éigean nó goir, vo builead neac
nó o'imreac arim air, bár vo eadairt oó, a gsur gan neart
ag an ríis féin ná ag don oile maicmeacar vo eadairt oó
ran gníom roin. Vo cleáctaoi leo fór beic ar fead ré lá
2080 ag comól ful vo ruidéad an ríogóail, mar atá tri lá roim
Samain i r tri lá va héir, ag ríadmad ríotcána i r ag ceangal
cáirveara né céile. Sonad ag fairnéir na nóir vo bioó i
bfeir Teampac, atá eodair eolac ran laoir reancúra-ro
rior:

2085

Feir Teampac gac tnear bliadna
Vo comall reácta i r ríagla,
Vo-níci an tan roin go ceann
ag ríogáib ána Éireann.

Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland thirty years, and died in his house. He was called Ollamh Fodla, as he was an ollamh in wisdom and in knowledge for the establishing of laws and regulations in Ireland in his time ; and it was he first established the Feis of Tara, as the poet says :

Ollamh Fodla of furious valour
Built the hall of ollamhs ;
The first noble king, happy his reign,
Who assembled the Feis of Tara.

Now the Feis of Tara was a great general assembly like a parliament, in which the nobles and the ollamhs of Ireland used to meet at Tara every third year at Samhain, where they were wont to lay down and to renew rules and laws, and to approve the annals and records of Ireland. There, too, it was arranged that each of the nobles of Ireland should have a seat according to his rank and title. There, also, a seat was arranged for every leader that commanded the soldiery who were in the service of the kings and the lords of Ireland. It was also the custom at the Feis of Tara to put to death anyone who committed violence or robbery, who struck another or who assaulted another with arms, while neither the king himself nor anyone else had power to pardon him such a deed. It was also their custom to pass six days in feasting together before the sitting of the assembly, namely, three days before Samhain and three days after it, making peace and entering into friendly alliances with each other. In the following historical poem Eochaidh Eolach describes the customs that were in vogue at the Feis of Tara :

The Feis of Tara every third year,
For the fulfilment of laws and rules,
Was convened at that time mightily
By the noble kings of Erin.

2090

Do rinne Catáoir cleamhnad
feir ró-éasó na rí-*é*amhac;
Cánasas leir, feirne de,
fir éireann go haon baile.

2095

Crí lá ré Samhain do ghré,
Crí lá 'n-a diaib fá veigheir;
Don tulaas no ba díomór voig
as fíoról fir an reachtmóin.

2100

San goro ir san goin uaine
aca an oireas roin uile;
San imire airm san álaib
San acraib o'iomrádaib.

Cibé vo-níob ní díob rin
fá bioibba troc go o'rommóin;
ní gabba ór ariann uair
acac a anam ré haonuasir.

2105

Do gab Fionnacra mac Ollamhan fóola mic Fiaccac Fion-
rcotais mic Séasna mic Airt mic Airtne mic Eibric mic
Éibir mic ír mic Milead ríogacac Éireann ríe bliadán; asur
ir uime gairtear Fionnacra de .i. Fíneacra, vo bñis gur
feasab fion rneacra 'n-a flaitear; asur fuair ré báir i

2110 Mairg Inir.

Do gab Slánoll mac Ollamhan fóola mic Fiaccac Fion-
rcotais mic Séasna mic Airt mic Airtne mic Eibric mic
Éibir mic ír mic Milead ríogacac Éireann cúis bliadóna
véas. asur ir uime gairtear Slánoll ve, ionann oll ir
2115 móir .i. pláinte móir vo bí as gac don feab a flaiteara,
óir ní raiib cáin ná galair ar donuine o' feairib Éireann
'n-a flaitear. asur i o'is Míodcuarta i o'eamhais fuair
ré báir; asur doirio o'iong oile nac fear cá galair rug é.

Do gab Seirde Ollgótac mac Ollamhan fóola mic Fiaccac
2120 Fionrcotais mic Séasna mic Airt mic Airtne mic Eibric mic
Éibir mic ír mic Milead ríogacac Éireann reacc mbliadóna
véas; asur ir uime gairtear Ollgótac de .i. fá móir gur

Cathair of many alliances assembled
 The beauteous Feis of Royal Tara ;
 There came to them, it was a pleasure,
 The men of Ireland to one place.

Three days before Samhain, according to custom,
 Three days thereafter, good the practice,
 Did that high-spirited company
 Pass in constant feasting, a week.

Robbery, personal wounding,
 Were forbidden them all that time ;
 Assault at arms, cutting,
 Proceedings by litigation :

Whoever did any of these things
 Was a wicked culprit of much venom ;
 Redeeming gold would not be accepted from him,
 But his life was at once forfeit.

Fionnachta son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years ; and he was called Fionnachta, that is, Finshneachta, because it rained showers of wine-snow in his reign ; and he died in Magh Inis.

Slanoll son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland fifteen years ; and he was called Slanoll, for *oll* means 'great,' and everyone in Ireland had great health during his reign, for none of the men of Ireland suffered from plague or disease in his reign. And it was in the banqueting-hall at Tara that he died ; and others say that the disease that seized him is unknown.

Geidhe Ollghothach son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland seventeen years ; and he is called

ḡac donuine i nÉirinn 'n-a flaitear. Agus ir lé Fiácair
mac Fionnaéda do marbhad é.

2126 Do ḡab Fiácair mac Fionnaéda mic Olláman fóola mic
Fiácaé Fionrcotais mic Séadna mic Airt mic Airtne mic
Eibric mic Éibir mic Ír mic Milead ríogáct Éireann veic
mbliadna rícead; gur tuit lé beairngal mac Seirde Ollgo-
tais.

2130 Do ḡab beairngal mac Seirde Ollgotais mic Olláman
fóola mic Fiácaé Fionrcotais mic Séadna mic Airt mic
Airtne mic Eibric mic Ír mic Milead ríogáct Éireann dá
bliadain véas, gur tuit lé hOirlil mic Slánuill.

2135 Do ḡab Oirlil mac Slánuill mic Olláman fóola mic
Fiácaé Fionrcotais mic Séadna mic Airt mic Airtne mic
Eibric mic Éibir mic Ír mic Milead ríogáct Éireann ré
bliadna véas gur tuit lé Siorna mac Déin.

Do ḡab Siorna Saoḡlac mac Déin mic Roiteáctais mic
Maoin mic Dongura Olmucar mac Fiácaé Labruinne mic
2140 Smionḡuill mic Éanbota mic Tigearnmair mic Follais mic
Eitirial mic Íriail fáir mic Éireamóin ríogáct Éireann
bliadain ar fíct; agus ir uime ḡairtear Siorna Saoḡlac
ve, ar fad na ré fuair tar a luéc comairne; gur tuit lé
Roiteáctais mac Roáin i nAilinn, amail aveir an tuidin
2145 oarab corac, "Éire airt inir na ríog":

Ro éar Siorna go rrianaib
Ré tñi feáct do fcomblianab;
Oróir Siorna go rleáctais
i nAilinn lé Roiteáctais.

2150 Do ḡab Roiteáctais mac Roáin mic Fáilbe mic Cair
Éadóaingnis mic Ailloeairgóir mic Muineamóin mic Cair
Cloctais mic Fír Airda mic Roiteáctais mic Rorpa mic Slaip

Ollghothach, for great was the voice of everyone in Ireland in his reign. And he was slain by Fiachaidh son of Fionnachta.

Fiachaidh son of Fionnachta, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland thirty years; and he fell by Bearngal son of Geidhe Ollghothach.

Bearngal son of Geidhe Ollghothach, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Ir, son of Milidh, held the sovereignty of Ireland twelve years; and he fell by Oilill son of Slanoll.

Oilill son of Slanoll, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Milidh, held the sovereignty of Ireland sixteen years, and he fell by Siorna son of Dian.

Siorna Saoghlach son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-one years; and he was called Siorna Saoghlach, from the length of life granted to him above his contemporaries; and he fell by Roitheachtaigh son of Roan, in Aillinn, as says the poem beginning, "Noble Eire, island of kings":

Siorna passed in government
The length of thrice seven noble years;
The cutting off of Siorna with slaughter
Was in Aillinn by Roitheachtaigh.

Roitheachtaigh son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimeh, son of

mic Nuadac Deaḡláim mic Eodac Faobarḡlair mic Connmaoil
mic Éibhir Finn mic Milead Earráinne ríogaét Éireann
2155 reáct mbliadna, gur loirc teine ḡealáin é i nDún Sobairce.

Do ḡab Élim mac Roiteáctaiḡ mic Roáin mic Failbe
mic Cair Céadcaingniḡ mic Ailloeaḡóio mic Muineamóin
mic Cair Cloctaiḡ mic Fír Aroa mic Roiteáctaiḡ mic Ropra
mic Ḣlair mic Nuadac Deaḡláim mic Eodac Faobarḡlair
2160 mic Connmaoil mic Éibhir Finn mic Milead ríogaét Éireann
doimbliadain amáin, gur tuit lé Ḣialléad mac Oiliolla
Óléaoín.

Do ḡab Ḣialléad mac Oiliolla Óléaoín mic Siorna
Ḣaoḡlaidḡ mic Déin mic Roiteáctaiḡ mic Maoín mic Aongura
2165 Olmucaíḡ mic Fiacac Labruinne mic Smiorḡuill mic Éanboctá
mic Tigearnmair mic Follaidḡ mic Eitriail mic Íriail Fáir
mic Éireamóin ríogaét Éireann naoi mbliadna, gur tuit i
Maig Muairde lé harc Imleac.

Do ḡab Airt Imleac mac Élim mic Roiteáctaiḡ mic
2170 Roáin mic Failbe mic Cair Céadcaingniḡ mic Ailloeaḡóio
mic Muineamóin mic Cair Cloctaiḡ mic Fír Aroa mic Roit-
eáctaiḡ mic Ropra mic Ḣlair mic Nuadac Deaḡláim mic
Eodac Faobarḡlair mic Connmaoil mic Éibhir Finn mic
Milead ríogaét Éireann dá bliadain ir píce, gur tuit lé
2175 Nuada Fionn Fáil.

Do ḡab Nuada Fionn Fáil mac Ḣialléada mic Oiliolla
Óléaoín mic Siorna Ḣaoḡlaidḡ do ríol Éireamóin ríogaét
Éireann píce bliadan, nó do réir oruimḡe oile tri píco
bliadan, gur tuit lé Bheirriḡ mac Airt Imliḡ.

2180 Do ḡab Bheirriḡ mac Airt Imliḡ mic Élim mic Roit-
eáctaiḡ mic Roáin mic Failbe mic Cair Céadcaingniḡ mic
Ailloeaḡóio mic Muineamóin do ríol Éibhir ríogaét Éireann

Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland seven years; and he was burned by a flash of lightning in Dun Sobhairce.

Eilim son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaime, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland one year, till he fell by Giallachaidh son of Oilill Olchaoín.

Giallachaidh son of Oilill Olchaoín, son of Siorna Saoghlach, son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrúine, son of Smiorg hull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faith, son of Eireamhon, held the sovereignty of Ireland nine years; and he fell in Magh Muaidhe by Art Imleach.

Art Imleach son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaime, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland twenty-two years; and he fell by Nuadha Fionn Fail.

Nuadha Fionn Fail son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland twenty years, or according to others sixty years, till he fell by Breisrigh son of Art Imleach.

Breisrigh son of Art Imleach, son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon

naoi mbliadhna; agus do bhrí iomao caé ar fómhórcuib rrii
an ré rin; agus do tuit féin fá d'eiread lé hEocáirí Aptac i
2185 SCairn Connluain.

Do gab Eocáirí Aptac mac Finn mic Oiliolla mic Floinn
Ruairí mic Roeláin mic Mairetine mic Siécinn mic Riagláin
mic Eoinbhric mic Luigtheac mic Íocta mic Bheogáin ríogacé
Éireann doinbliadhain amáin; agus ir uime gairtcear Eocáirí
2190 Aptac óe, ar a liacé do-geirthead bár i nÉirinn ré n-a linn.
Do lingead iomorro tam nó galair gada míora ar fearaid
Éireann lé marbtaoi iomao viod, gonaó uime rin do lean
Eocáirí Aptac óe; ionann ceana aptac ir marbtaó; gur
tuit féin lé Fionn mac Bhráta.

2195 Do gab Fionn mac Bhráta mic Labhraóda mic Cairbhre mic
Ollamán fúola mic Fiacac Fionrcotais mic Séadna mic
Airt mic Airtre mic Eibric mic Éibir mic Ír mic Milead
ríogacé Éireann ríce bliadhain, nó do réir óruinge oile,
criocad bliadhain, gur tuit lé Séadna lonnarrairí.

2200 Do gab Séadna lonnarrairí mac Bheirriú mic Airt
Imliú do fiol Éibir ríogacé Éireann ríce bliadhain; agus ir
uime gairtcear Séadna lonnarrairí óe .i. Séadna an Tuair-
artail, do bhrí gurab é céirí do dáil tuairartal o'aimuraid
ar otúr i nÉirinn é; ionann iomorro lonnarrairí ir tuair-
2205 artail. Agus do riadad a baill ó céirle lé Simeon bheac,
go bfuair bár amlaíó rin.

Do gab Simeon bheac mac Aodáin glair mic Nuadac
Fionn fáil mic Siailléada mic Oiliolla Óléadain mic Siorna
Saoğlais do fiol Éireamóin ríogacé Éireann ré bliadhna
2210 gur tuit lé Duac Fionn i noioğail a átar agus a riadad
do rinne.

Do gab Duac Fionn mac Séadna lonnarrairí mic
Bheirriú mic Airt Imliú do fiol Éibir ríogacé Éireann
cúig bliadhna; gur tuit lé Muireadac bolgrac.

2215 Do gab Muireadac bolgrac mac Simeoin bhrí mic

of the race of Eibhear, held the sovereignty of Ireland nine years; and in that time he defeated the Fomorian in several battles; and he himself fell at last by Eochaidh Apthach at Carn Connluain.

Eochaidh Apthach son of Fionn, son of Oilill, son of Flann Ruadh, son of Rothlan, son of Mairtine, son of Sithcheann, son of Riaghlán, son of Eoinbhric, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland one year; and he was called Eochaidh Apthach because of the number who died in Ireland in his time; for the plague or other disease seized upon the men of Ireland each month, from which many of them died; hence the name Eochaidh Apthach clung to him; for *apthach* means 'fatal'; and he himself fell by Fionn son of Bratha.

Fionn son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years, or according to others thirty years; and he fell by Seadna Ionnarraidh.

Seadna Ionnarraidh son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twenty years; and he is called Seadna Ionnarraidh, that is, Seadna of the Wages, for he is the first king who gave pay to fighting men in Ireland; for *ionnarraidh* means 'wages.' And his limbs were torn asunder by Simeon Breac, and so he died.

Simeon Breac son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland six years, till he fell by Duach Fionn to avenge his father, and the tearing asunder of him which he had done.

Duach Fionn son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imloch of the race of Eibhear, held the sovereignty of Ireland five years; and he fell by Muiredhach Bolgrach.

Muiredhach Bolgrach son of Simeon Breac, son of

doóaim glair mic nuadac fínn fáil mic siallcáda mic Oiliolla ólcáoin mic Siorna Saoglaig do fíol éireamóin rioḡact éireann ceitpe bliadóna; sur euit lé héanna Dearg mac Duac fínn.

- 2220 Do ḡab éanna Dearg mac Duac fínn mic Séana Ionndarraio mic Bperrig mic Airt Imlig do fíol éibir rioḡact éireann óa bliadoin véas. Ir uime do ḡaircī éanna Dearg óe .i. dearg a oineac .i. a ḡnúr. Ir pé n-a linn do buailéad airtgead i ndairgeadorg ar ocúr i néirinn.
- 2225 Agus fuair pé báir do táim ar Sliab Míir go rochuioe móir mar don nír.

XXVII.

- Do ḡab luḡaio iartóonn mac éanna Deirg mic Duac fínn mic Séana Ionndarraio mic Bperrig mic Airt Imlig do fíol éibir rioḡact éireann naoi mbliadóna. Ir uime
- 2230 ḡairtear luḡaio iartóonn óe, ionann iartóonn ir oudbóonn; ḡonad tré folc oudbóonn do beic air, ráinig luḡaio iartóonn o'fórainm air; sur marbad lé Sioplám i Ráic Clochair é.

- Do ḡab Sioplám mac fínn mic Bpáca mic Labraoda mic Cairbre mic Olláman Fóola do fíol ír mic Milead
- 2235 rioḡact éireann pé bliadóna véas. Ir uime ḡairtear Sioplám óe, ionann ríor ir fada .i. láma fada do bi aige, óir do foicóir a óa láim an calám agus é 'n-a fearam; agus ir lé heócaio Uaircear do marbad é.

- Do ḡab eócaio Uaircear mac Luigdeac iartóinn mic
- 2240 éanna Deirg mic Duac fínn mic Séana Ionndarraio mic Bperrig mic Airt Imlig do fíol éibir rioḡact éireann óa bliadoin véas. Ir uime ḡairtear eócaio Uaircear óe .i. ceafa fuaia do bioó aige mar loingear; ionann iomorgo ceafa ir naomóga nó coctaoi; agus do bpiḡ go naidbe rei-
- 2245 rean óa bliadoin ar mair ir é ar veoraidéact a héirinn,

Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachadh, son of Oilill Olchaoín, son of Siorna Saoghalach, of the race of Eireamhón, held the sovereignty of Ireland four years; and he fell by Eanna Dearg son of Duach Fionn.

Eanna Dearg son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years; he was called Eanna Dearg, for his *oineach*, that is his countenance, was red. It was in his time that, at Airgeadros, money was first coined in Ireland. And he died of the plague on Sliab Mis, and a large multitude with him.

XXVII.

Lughaidh Iardhonn son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years. He was called Lughaidh Iardhonn, for *iardhonn* means 'dark-brown'; hence through his dark-brown locks he got the name Lughaidh Iardhonn; and he was slain by Siorlamh at Raith Clochair.

Siorlamh son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir, son of Milidh, held the sovereignty of Ireland sixteen years. He is called Siorlamh, for *sior* means 'long'; and he had long hands, for when in a standing posture his hands reached the ground; and he was slain by Eochaidh Uaircheas.

Eochaidh Uaircheas son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years. He was called Eochaidh Uaircheas, for he used to have bare canoes for a fleet, and *ceasa* means 'canoes' or 'coctaoi'; and as he was two years on sea in exile from Ireland, he used to put

17 amlaíó do-níod fúineann oá muinntir do cùr rna
 ceardaib rin do éreacáó imill gacá críce car a ngeadaó
 agus na héadóla do tadbairt leir rna ceardaib rin sur an
 luingeas; gonaó ó na ceardaib rin do lean eocáó Uaircéas
 2250 óe; sur éuit lé hEocáó Feaómuine 17 lé Conuing Beig-
 eaglaó.

Do gab Eocáó Fiaómuine agus Conuing Beigeaglaó
 oá mac Duac Teamrac mic Muireadaió Bolgraió mic
 Simeoin bñic mic Aodáin Glair mic Nuadac Finn Fáil
 2255 mic Siallcáó mic Oiliolla Óléaoin mic Siorna Saoğlaió
 do fiol éireamóin ríogaó éireann; cúis bliadna 1 gcom-
 flaitéas oóib. 17 uime gairtéas Eocáó Fiaómuine óe
 do bñis go ngnáitígeaó beit as reilg 17 as fiaóac 1
 muiníóib nó 1 gcoilltib; agus do éuit an tEocáó-re lé
 2260 Luğáó Láimóearg mac Eocac Uaircéas.

Do gab Luğáó Láimóearg mac Eocac Uaircéas mic
 Luigóeac Iaróuinn mic Éanna Deirg mic Duac Finn mic
 Séaona Ionnapraio mic bñeirió mic Airt Imlió do fiol ébñ
 ríogaó éireann feaó mbliadna. 17 uime gairtéas Luğ-
 2265 áó Láimóearg óe do bñis go raibe ti nó ball oearg ar a
 láim; sur éuit lé Conuing Beigeaglaó.

Do gab Conuing Beigeaglaó mac Duac Teamrac mic
 Muireadaió Bolgraió mic Simeoin bñic mic Aodáin Glair
 mic Nuadac Finn Fáil mic Siallcáó mic Oiliolla Óléaoin
 2270 mic Siorna Saoğlaió do fiol éireamóin ríogaó éireann
 oic mbliadna. 17 uime gairtéas Conuing Beigeaglaó óe
 do bñis ná gab caom eagla riam é 1 gac ná 1 gcomrac,
 agus fór fá tñeifear 1 n-iorğail é; gonaó uime rin do
 rinne an file an rann-ro:

2275

Conuing na gcoinglaó geleaóglan,
 nacar uairmíó né neac riam;
 a oic no éait for gac leac
 nó sur marb airt mac Luigóeac.

Do gab Airt mac Luigóeac Láimóearg mic Eocac Uair-
 2280 céas mic Luigóeac Iaróuinn mic Éanna Deirg mic Duac

a party of his followers in these canoes to plunder the borders of every country he passed by, and to bring the booty in these canoes to the fleet ; and it was from these canoes that the name Eochaidh Uaircheas clung to him ; and he fell by Eochaidh Fiadhmhuine and by Conuing Beigeaglach.

Eochaidh Fiadhmhuine and Conuing Beigeaglach, two sons of Duach Teamhrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallchaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held conjointly the sovereignty of Ireland five years. Eochaidh Fiadhmhuine was so called, for he used to hunt and chase amidst thickets or in woods ; and this Eochaidh fell by Lughaidh Laimhdheargh son of Eochaidh Uaircheas.

Lughaidh Laimhdheargh son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Lughaidh Laimhdheargh, as there was a red *ti* or spot on his hand ; and he fell by Conuing Beigeaglach.

Conuing Beigeaglach son of Duach Teamhrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallchaidh, son of Oilill Olchaoín son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland ten years. He is called Conuing Beigeaglach, for he never felt a qualm of fear in battle or contest, and, moreover, he was a brave man in an onslaught ; and hence the poet composed this stanza :

Conuing of the fights of the bright spears,
Who never quailed before wight,
Passed a decade ruling over each Half
Till Art son of Lughaidh slew him.

Art son of Lughaidh Laimhdheargh, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg,

Ḟinn mic Séadna ionnairiaró mic bḡeirriḡ mic Airt Imliḡ
 oo ḡiol Ébiri ḡioḡact Éireann ré bliadóna; sur tuit lé
 Duac Laḡnac mic Fiacác Tolḡnaiḡ aḡur lé Fiacáiró réin.

2285 Do ḡab Fiacáiró Tolḡnac mac Muir-eadóisḡ bolḡnaiḡ
 mic Simeon bḡic mic Aodáin ḡlair mic Nuadac ḡinn fáil
 mic ḡialléada mic Oiliolla Óléaoim mic Siorna Šaoḡlariḡ
 oo ḡiol Éireamóin ḡioḡact Éireann reáct mbliadóna; sur
 tuit lé hOilill ḡionn.

2290 Do ḡab Oilill ḡionn mac Airt mic Luigḡeac Láimḡeiriḡ
 mic Eodac Uaircéar mic Luigḡeac Iaróuinḡ mic Éanna
 Deiriḡ mic Duac ḡinn mic Séadna ionnairiaró mic bḡeirriḡ
 mic Airt Imliḡ oo ḡiol Ébiri ḡioḡact Éireann naoi mbliad-
 óna, sur tuit lé hAiriḡeaoimár ir lé Fiacáiró ir lé Duac mac
 Fiacác.

2295 Do ḡab Eodáiró mac Oiliolla ḡinn mic Airt mic Luig-
 éac Láimḡeiriḡ mic Eodac Uaircéar oo ḡiol Ébiri ḡioḡact
 Éireann reáct mbliadóna; aḡur nior léis an riḡe o'Airiḡeao-
 imár, áct oo rinne riót ré Duac Laḡnac, sur marbadó lé
 Duac é an aonac.

2300 Do ḡab Airḡeaoimár mac Siopláim mic ḡinn mic bḡáta
 mic Laḡraóa mic Cairbḡe mic Ollamán Fóola oo ḡlióct
 íri mic Mileadó ḡioḡact Éireann tri bliadóna ríceao, nó oo
 réiri óruinge oile oéct mbliadóna oéas an ḡiáto sur tuit lé
 Duac Laḡnac ir lé Luḡairó Laiḡóe.

2305 Do ḡab Duac Laḡnac mac Fiacác Tolḡnaiḡ mic Muir-
 eadóisḡ bolḡnaiḡ mic Simeoin bḡic mic Aodáin ḡlair mic
 Nuadac ḡinn fáil mic ḡialléada oo ḡiol Éireamóin ḡioḡact
 Éireann deic mbliadóna. Ir uime ḡaircéar Duac Laḡnac
 óe, ionann iomoriḡo Laḡra ir Luacḡra, óiri ní eadḡaró
 2310 cairḡe oo neac iari noéanaim éaḡóira ḡan é oo aḡra anḡ
 oo láctair; ḡonadó de rin ráimḡ an forairim Duac Laḡnac
 air.

son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland six years; and he fell by Duach Laghrach son of Fiachaidh Tolgrach and by Fiachaidh himself.

Fiachaidh Tolgrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland seven years; and he fell by Oilill Fionn.

Oilill Fionn son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years; and he fell by Argeadmhar and by Fiachaidh and by Duach son of Fiachaidh.

Eochaidh son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he did not yield the kingdom to Argeadmhar, but made peace with Duach Laghrach; and Duach slew him at a meeting.

Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-three years, or according to others thirty-eight years; and he fell by Duach Laghrach and by Lughaidh Laighdhe.

Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh of the race of Eireamhon, held the sovereignty of Ireland ten years. He was called Duach Laghrach, for *ladhgra* is the same as *luathagra*, 'swift retribution'; and he used to give respite to no one who had committed injustice, but exacted retribution from such on the spot, and hence he was called by the name of Duach Laghrach.

Do gab Luðair Laidhe mac Eodad mic Oiliolla Finn
 mic Airt mic Luigðeac Láimðeirs mic Eodad Uuirðear oo
 2315 fíol Éidir ríogadé Éireann readé mbliadna sup éuit lé
 hadó Ruad mac Badairn. Aoeir an Cóir Anmann supab
 oo na cúig Luigðeacab fá clann oo Óáire Óoimðeac an
 Luðair Laidhe rin. Ir ead íomorro noctar an leabair céadna
 sup fáirnéir uraoi o'áiríte tré fáirtine oo Óáire Óoimðeac
 2320 go mbeir mac aige oa ngairrde Luðair oo-ðeabao flait-
 ear Éireann; aður ruðao oa éir rin cúigear inac oiaio
 i noiaio oó, aður tug Luðair o'áinm ar ðac don oioð.. Ar
 ðfár von cloinn céio Óáire o'fior an uraoi céadna ir
 prairuigir oe cia an Luðair von cúigear oo-ðeabao flait-
 2325 ear Éireann. "Triall amárac go Tairleir" ar an uraoi
 "mar don réo cúigear mac aður tiocfao amárac laog
 álainn alla fán donac aður lingro cáé ir oo clann ar
 a loig; aður cibé ooo cloinn-re éinnfeair air ir muirðfior
 é buo ri Éireann é." Ráinig an laog ar n-a márac fán
 2330 donac ir céio rin Éireann ir clann Óáire 'n-a oiaio go
 ríngaoar binn éadair. Cuirtear ceo uraoirdeacáa ioir
 macab Óáire aður rin Éireann. Triallao mic Óáire
 i noiaio an laog ar rin go Oál Marcórb Laidhean, aður
 cáirteoir Luðair Laidhe an laog aður marðair é; gonao
 2335 ón laog roin ðairtear Luðair Laidhe .i. Luðair laogda oe.

Ir ar an Luðair-re acá an rinnrcéal rilideacáa mar
 a n-aicirtear go oarila aður é ag reilg i noitneir é ré
 caillig urgránna ar a raibe cealltar uraoirdeacáa, aður
 go noeacáio 'n-a leabao sup bean a cealltar uraoir-
 2340 eacáa oi, sup cairðbirgeao oó a beir 'n-a hógrnaoi álainn
 oa éir; aður go fáac ir i Éire an cáilleac-ro léir luig
 Laidhe, mar go ðruair ouao ir ooðruing fá a ceann ar
 otúr aður áinear ir roirðear oa éir rin.

Tar ceann go n-abair an Cóir Anmann sup mac oo

Lughaidh Laighdhe son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he fell by Aodh Ruadh, son of Badharn. The Coir Anmann states that this Lughaidh was one of the five Lughaidhs, the children of Daire Doimhtheach. The same book relates that a certain druid revealed prophetically to Daire Doimhtheach that he would have a son who would be called Lughaidh who would obtain the sovereignty of Ireland; and after this five sons were born to him in succession, and he called each of them Lughaidh. When the sons grew up, Daire had recourse to the same druid, and asked him which of the five Lughaidhs would get the sovereignty of Ireland. "Go to-morrow to Taillte," said the druid, "with thy five sons, and there will come to-morrow a beautiful fawn into the fair, and everyone, and thy children with the rest, will run in pursuit of it, and whichever of thy children shall outrun the fawn and kill it will be king of Ireland." The fawn came into the fair on the morrow; and the men of Ireland and the children of Daire pursued it till they reached Beann Eadair. A druidical mist separated the sons of Daire from the men of Ireland. The sons of Daire proceeded to hunt the fawn from thence to Dal Maschorb of Leinster, and Lughaidh Laighdhe overtook and slew it; and it was from that fawn that he was called Lughaidh Laighdhe, that is, Lughaidh Laoghdha.

Of this Lughaidh there is a curious romantic story, in which it is said that, when he was engaged in hunting in a desert place, he met a hideous hag who wore a magic mask; that he went into her bed, and took off her magic mask, and dreamt that she would be a beautiful young lady thereafter; and by this hag, with whom Lughaidh lay, Ireland is allegorically meant, for at first he endured toil and torment on her account, but afterwards enjoyed pleasure and delight.

Although the Coir Anmann states that Lughaidh Laighdhe

2345 Óáine Óoimíteac Luḡairḡ Laidḡe, ní mearḡaim ḡurab é an
Luḡairḡ Laidḡe-re luaidḡear an Cóiḡ anmann fá ní ar
Éirinn an Luḡairḡ úo, tar ceann ḡur cairnḡḡḡḡeacḡ leir na
ḡraoitiḡ ḡomaḡ ní Éireann Luḡairḡ Laidḡe mac Óáine
Óoiméiḡ.

2350 Do ḡab Aoḡ Ruac mac Baḡairn mic Airḡeacḡmáir mic
Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe
mic Ollamḡan Fóola oo ḡlioct Ír mic Mileacḡ ḡioḡacḡt Éir-
eann bliacḡain ir ḡce; ḡur bacḡacḡ as Ear Ruairḡ é.

Do ḡab Oioḡorba mac Oéamáin mic Airḡeacḡmáir mic
2355 Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe
mic Ollamḡan Fóola oo ḡlioct Ír mic Mileacḡ ḡioḡacḡt Éir-
eann bliacḡain ir ḡce; ḡur tuic leir na Cuanaiḡ ḡan Cḡrann
.i. Cuan Maḡa Cuan Muḡe ir Cuan Sléiḡe.

Do ḡab Ciombacḡ mac Fionnḡain mic Airḡeacḡmáir mic
2360 Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe mic
Ollamḡan Fóola oo ḡlioct Ír mic Mileacḡ ḡioḡacḡt Éireann
ḡce bliacḡan, nó oo ḡéir ḡḡuḡḡe oile oct mbliacḡna ḡceacḡ,
ḡur tuic oo táim i neamḡain mḡacḡ.

was a son of Daire Doimhtheach, I do not think that this is the Lughaidh Laighdhe the Coir Anmann refers to who was king of Ireland, notwithstanding that the druids foretold that Lughaidh Laighdhe son of Daire Doimhtheach would become king of Ireland.

Aodh Ruadh son of Badharn, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he was drowned at Eas Ruaidh.

Diothorba son of Deaman, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he fell in Corann by the Cuans, that is Cuan Mara, Cuan Muighe, and Cuan Sleibhe.

Ciombaoth son of Fionntan, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years, or according to others twenty-eight years; and he died of the plague in Eamhain Mhacha.

XXVIII.

Do gab Máca mionghrao inígean dooá Ruaid mic baó-
 2366 ainn mic Airgeadomáir mic Siopláim mic Finn mic Bráta
 mic Labaróa mic Cairbne mic Olláman Fóola míogáct
 Éireann reáct mbliadna, gur marb Reáctair Ríghéar i.
 Agus i r n-a linn oo cógbad Eamain Máca. As ro
 iomorro an fáct fá ráirítear Eamain Máca nia .i. trí míg
 2370 oo bí i bflaitéar Éireann a hulltaib, mar atá doo Ruad
 mac baóairn ó ráirítear ear Ruaid, agus Oioctorba mac
 Uéamain a huirneac Míde agus Ciombaoct mac Fionntain
 a Fionnabair. Agus i r as an gCiombaoct roin oo hoilead
 uíaine Mór mac Eadac buadai. Agus reáct mbliadna
 2375 oa gac míg oíob fá reáct ar timceall, go ucángadair fá
 trí i bflaitéar Éireann; agus i r é doo Ruad fuair bair
 ar ucúr oíob; agus nior fágai oo flioct oa éir áct doin-
 inígean amáin, Máca a hainm. Iarrair Máca real oon
 míogáct iar n-éas a haear; agus aubairt Oioctorba
 2380 i r a clann nac fuighead bea míogáct uata féin; agus oo
 fearad cat eatorra féin i r Máca, go rug Máca buaid
 an ácta roin orra; agus oo gab flaitéar Éireann reáct
 mbliadna; agus fuair Oioctorba bair agus oo fágai cúig-
 ear mac oa éir, mar atá baot beoac bair uallac i r
 2385 borbéar. Do iarraidair flaitéar Éireann oíob féin amáil
 oo bí as a rinreair pompa. Aubairt Máca nac ciubrad
 oíob áct cat ear ceann na míogácta. Do fearad cat
 eatorra agus rug Máca buaid orra. Téio clann Oio-
 orba oa noívean féin i scoilltib oirca diamair; agus tug
 2390 Máca Ciombaoct mac Fionntain mar céile agus mar ceann
 fearóna ar a laochraí, agus oo cuaid féin ar loig cloinne
 Oioctorba i míoct clairíge, iar gcuimilt caoir feargail
 oa veilb, agus fuair iao-ran i scoill diamair i mbuirinn,

XXVIII.

Macha Mhongruadh, daughter of Aodh Ruadh son of Badharn, son of Airgedmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, held the sovereignty of Ireland seven years, till Reachtaidh Righdhearg slew her. And it was in her time that Eamhain Mhacha was built. Now the reason why it is called Eamhain Mhacha is this : three kings out of Ulster held the sovereignty of Ireland, namely, Aodh Ruadh son of Badharn, from whom is named Eas Ruaidh, and Diothorba son of Deaman of Uisneach in Meath, and Ciombaoth son of Fionntan from Fionnabhair ; and it was with this Ciombaoth that Ughaine Mor son of Eochaidh Buadhach was brought up. And each of these kings reigned seven years in succession, until each had held the sovereignty of Ireland thrice. And the first of them to die was Aodh Ruadh ; and he left no issue but one daughter named Macha. Macha demanded the sovereignty in her turn after her father's death ; and Diothorba and his children said that they would not cede sovereignty to a woman ; and a battle was fought between themselves and Macha ; and Macha triumphed over them in that battle, and held the sovereignty of Ireland seven years ; and Diothorba died and left five sons, namely, Baoth, Bedach, Bras, Uallach, and Borbchas. These demanded the sovereignty of Ireland for themselves, as it was held by their ancestors before them. Macha said she would only give them battle for the sovereignty. A battle was fought between them, and Macha defeated them. The children of Diothorba fled for safety to dark and intricate woods ; and Macha took Ciombaoth son of Fionntan as her husband, and made him leader of her warriors, and went herself in pursuit of the sons of Diothorba in the guise of a leper, having rubbed her body with the dough of rye, and found them in an intricate

2395 a5 bhuic túisc aillea. Fiapruigio clann Dúioirba rceala
 ói ir tugadair mór von diaó ói. Noctair rre gac rceala
 va raibe aice dóib.

Ir ann rin aubairt fear díob gurab álainn an porc
 vo bí a5 an gclairiúg a5ur go raibe mian ar féin luige
 ria. Leir rin triallair féin ir Macá i noiamair na coille,
 2400 a5ur ceanglair Macá an fear roin, a5ur fágadair ann rin
 é, a5ur cillir go cáé ari. A5ur fiapruigio oi “C’áit ar
 fágadair an fear vo éuair leat?” ar ríao. “Ní fearar,”
 ar rí, “áé raolim gurab nár lair teacé va bar ládair-re
 i noiaíó aontuigíte pé claim.” “Ní nár,” ar iao-ran, “óir
 2405 vo-déanaimne an ní céadna.” Téio iomorro rir gac n-aon
 aca fá reacé ran gcoill; ir vo ceangail uile iao, ionnur go
 rug i n-aonceangal vo ládair fear Ulaó go heamain iao,
 a5ur fiapruigir vo maicib Ulaó creao an díol vo-déanaó
 díob. Aubriadar uile o’ainmheín báí vo éadairt díob.
 2410 “Ní hamlaíó ir cóir,” ar Macá, “óir vo buó claoaó
 reacéa rin; áé uairéar iao a5ur tugéar orra ráit vo
 éógbaíl uam-ra bur prioméadair von éuigeaó go brát.”
 Leir rin beanaí Macá an vealg óir vo díóó ran mbriat
 vo díóó fá n-a brágaio amacé, a5ur vo tomair leir fóir na
 2415 ráta fá héigeaí vo éloinn Dúioirba vo éógbaíl. Eamain
 iomorro gairmtear von ráit. Eó, ceana, ainm vo vealg,
 a5ur muin, bráige; gonaó ve rin ráitíear Eamain .i. eo
 muin, rir an ráit. Nó ir uime gairtear Eamain oi ó
 Eamain mMacá .i. bean Cruinn mic Adnamain; a5ur fá
 2420 héigeaí von mnaoi rin va haímdeoin uil vo cóirpuit pé
 heacáib Concubair ríog Ulaó, gur íáruig iao a5ur i corracé;
 a5ur i gceann na rcribe rug rí mac ir ingean; a5ur tug
 a mallacé o’fearaib Ulaó, gonaó ve rin táinúg an ceap
 naíódean orra; a5ur vo bí an ceap roin orra pé pé naoi
 2425 ríog .i. ó Concubair go flaitéar Máil mic Roéruíó

forest in Burenn, cooking a wild boar. The sons of Diothorba asked news of her, and gave her a portion of the meat. She told them all the news she had.

And then one of the men said that the leper had a beautiful eye, and that he desired to lie with her. Thereupon he and Macha retired into the recesses of the wood, and Macha bound this man and left him there, and returned to the rest. And they questioned her, "Where didst thou leave the man who went with thee?" said they. "I know not," said she; "but I think he feels ashamed to come into your presence after embracing a leper." "It is not a shame," said they, "since we will do the same thing." Thus she went into the wood with each of them in turn; and she bound them all, and so took them bound together before the men of Ulster at Eamhain; and she asked the Ulster nobles what she should do with them. They all said with one accord that they should be put to death. "That is not just," said Macha, "for that would be contrary to law; but let them be made slaves of, and let the task be imposed on them of building a fort for me which shall be the capital of the province for ever." Thereupon Macha undid the gold bodkin that was in the mantle on her breast, and with it measured the site of the fort which the sons of Diothorba were obliged to build. Now, the fort is called Eamhain *eo* being a word for 'a bodkin,' while *muin* means 'the neck,' and hence the fort is called Eamhain, that is, *eo mhuin*. Or, it is called Eamhain from Eamhain Mhacha, that is, the wife of Cronn son of Adhnaman. Now this woman was forced against her will to run with the horses of Conchubhar, king of Ulster; and she, though pregnant, outran them; and at the end of the race she gave birth to a son and a daughter; and she cursed the men of Ulster, whence they were visited with the pangs of labour; and these pangs continued to afflict them during nine reigns, that is, from Conchubhar to the reign of Mal son of Rochruidhe. Eamhain accordingly

Eamhain, amlaio rín, .i. amhain; am, as a dúltao nac
aon rug Macla mu'n am roin, aet oiaf; gonað ve páirtcear
Eamhain Macla iarí an gcéarfaio-re. Do marbað Macla
Mongruaio iar rín lé Reactaio Rígecear.

2430 Do gab Reactaio Rígecear mac Luigheac Laighe mic
Eocac mic Oiliolle Finn mic Airt mic Luigheac Láimhecear
mic Eocac Uaircear oo fiol éidh ríogact éireann ríce
bliadán. 1r uime góircear Reactaio Rígecear ve .i. ríge
cear oo bi aige .i. bun ríge ceir; asur 1r lé hUgaine Mór

2435 oo marbað i noiofai a buimige é.

Do gab Ugaine Mór mac Eacac Buadaig mic Duac
Lagruig mic Fiaccac Tolgruig mic Muireadraig Bolgruig
mic Simeoin bñic mic Aodáin Glair mic Nuadac Finn Fáil
mic Giallcaða mic Oiliolle Ólcaoin mic Siorna Saozlaig
2440 oo fiol éireamóin ríogact éireann veic mbliadna ríceao,
nó oo réir óruinge oile, oá ríco bliadán. 1r uime gair-
cear Ugaine Mór ve, oo bñig gur mór a flaitcear, óir oo
bi cur ar oileanaib iarceair Eorpa aige; asur oo bádar
cúigear ar ríco oo cloinn as an Ugaine rín, mar acá oiaf

2445 1r ríce oo cloinn mac 1r triar ingean. Ar bpár von cloinn
rín oo gab gac aon oíob fá leit buidean 'n-a oiaio féin.
Asur an can oo beircti raorcuairt éireann leo, mar a mbioð
mac oíob anocht, oo bioð an mac oile amárac ann. Mar rín
oíob oiaio i noiaio ionnur gac caob 'n-a otugaoair azaio go
2450 gcaicti leo a mbioð oo bioð 1r oo lón ann. Asur mar
cuadair rín éireann rín oá n-aire oo cuadair oo ceirneam
an ocair rín nír an ríge Ugaine. Asur 1r é ní ar ar
cinneadair leat ar leat éire oo roinn i gcúig rannad
ríceao, asur a mír féin oo tabairt oá gac aon von cloinn
2455 rín oi, asur gan ar beirct oo neac oíob caiteam ar cúo
a céile; gonað uime rín oo rinne file éigin an rann-ro:

Ugaine uallac amra,
Oiaf ba bñug buadac banna;
Rannrao a clanna go ceart
éire i gcúig ranna ríceao.

is the same as *amhaon*, *amh* denying that it was but one, it being two, Macha gave birth to on that occasion. And hence it was called Eamhain Mhacha, according to this opinion. After this, Macha Mhongruadh was slain by Reachtaidh Righdhearg.

Reachtaidh Righdhearg son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland twenty years. He was called Reachtaidh Righdhearg from his having a red fore-arm, that is, the end of a red fore-arm ; and he was slain by Ughaine Mor to avenge his foster-mother.

Ughaine Mor son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or according to others forty years. He was called Ughaine Mor, as his reign was great, since he held sway over the islands of western Europe ; and this Ughaine had twenty-five children, namely twenty-two sons and three daughters. When these children grew up, each of them had a special retinue ; and when they went on free circuit round Ireland, where one of the sons stayed at night, another son stayed on the morrow. Thus they went on in succession, so that wherever they directed their steps they exhausted all the food and provisions in the district. And when the men of Ireland observed this, they went to complain of this injury to Ughaine, the king. And it was mutually agreed on to divide Ireland into twenty-five parts, and to give each of these children his own part, and not to permit any one of them to be a burden to another's portion. Hence some poet composed this stanza :

Ughaine the proud, the noble,
Whose victorious dwelling was Banbha,
His children divided rightly
Erin into twenty-five portions.

Agus ír do méir na ionna roin do cógtaoi ciortána ír
 ualgaíir na gac níg na raibe ar éirinn fead trí céao
 bliadán, mar atá ó aimir uaine go haimir na gcúigeadaí
 do maidr né linn eodac feoilíg do beir 'n-a níg éireann,
 2466 a maidl a veir an file ran rann-ro:

Trí céao bliadán, buan an oil,
 go uáingavar cóigeadaí;
 cóigeaí gan éireadaí i gcóí
 ronnrao éirinn ugaini.

2470 Ír é eodac feoilíoc do roinn cúigeadaí éireann ioir an
 oiruis-re ríor. Tus cúigeaí uiaí do feargur mac léir.
 Tus cúigeaí laigeaí do Rorra mac feargura fairrige.
 Tus ná cúigeaí Mumhan do Tigearnaí Téirbeannaí mac
 luíca ír do Déagairí mac Sin. Tus mar an gcéona Cúig-
 2475 ead Connac do éiríir, mar atá o'fíric mac féig o'eodac
 allao ír do Tinne mac Connac, do méir mar cuirream
 ríor na éir ro an can laibeoraí ar flaitear eodac feoilíg
 féin. Agus ní luígaíre do bí an roinn rí cloinne uaine ar
 éirinn go noeadaíir clann uaine gan fílic ac vial,
 2480 mar atá Cobtaí Caol mbreag ír laogaire; loic ó uáiníg
 a maireann do fíol éireadóin. Agus ír lé baobdaí mac
 eadac buadag a veirbriadaí féin do marbaí uaine
 móir i uéalag an corcaí; agus ní raibe féin i níge
 néireann ac lá go leir an can do marbaí lé laogaire
 2485 loic é i noigail a acáir.

And it was according to these divisions that rents and duties used to be paid to every king who reigned in Ireland for three hundred years, that is, from the time of Ughaine to the time of the provincials who lived when Eochaidh Feidhlioch was king of Ireland, as the poet says in this quatrain :

Three hundred years lasting the reproach,
Until the provincials arose,
Five without faith in their hearts,
Shared between them Ughaine's Erin.

It was Eochaidh Feidhlioch who divided the provinces of Ireland amongst the following. He gave the province of Ulster to Fearghus son of Leide ; he gave the province of Leinster to Rossa son of Fearghus Fairrge ; he gave the two provinces of Munster to Tighearnach Teidhbheannach son of Luchta, and to Deaghaidh son of Sin ; similarly he gave the province of Connaught to three, namely, to Fidhic son of Feig, to Eochaidh Allad, and to Tinne son of Connraidh, as we shall hereafter set forth when we are treating of Eochaidh Feidhleach's own reign. Still this division of Ireland among the children of Ughaine held good until the children of Ughaine had died without issue, except two, namely, Cobhthach Caol mBreagh and Laoghaire Lorc, from whom come all that survive of the race of Eireamhon. And Ughaine Mor himself was slain by Badhbhchaidh son of Eachaidh Buadhach his own brother in Tealach an Choscair. But Badhbhchaidh held the sovereignty of Ireland only a day and a half when he was slain by Laoghaire Lorc to avenge his father.

XXIX.

'Do gab Laoḡaire Lorc mac Uḡaine mḡoir mic Eadá
 buadaiḡ mic Duac Laḡraiḡ mic Fiacac Tolḡraiḡ mic
 Muireadaiḡ Bolḡruḡ mic Simeoin ḡric mic Aodáin ḡlaiḡ
 mic Nuadac Finn Fáil mic ḡialléada mic Oiliolla Óléaoin
 2480 mic Siorna ḡaoḡlaiḡ vo fíol éireamóin ríogaac éireann oá
 bliadain. Ceafair ḡrutac ingean ríog Fíangc bean Uḡaine
 mḡoir mátair Laoḡaire Luirc ír Cóbtaḡ Caol mḡreacḡ.
 Aḡur ír uime ḡairtear Laoḡaire Lorc ve, ionann Lorc ír
 fionḡal aḡur vo rinne Laoḡaire feall ar ḡadóbcaí mac
 2495 Eadá buadaiḡ ḡur ve rin vo lean an forainn ve .i. Laoḡ-
 aire Lorc. Ír lé Cóbtaḡ Caol mḡreacḡ a ḡearḡrácair fén
 vo marbaḡ Laoḡaire Lorc i nDíonn Ríog ar bhuac na
 bearbā.

Ír amlaíó ionnoro vo bí Cóbtaḡ Caol mḡreacḡ aḡur é aḡ
 2500 fearḡaḡ tré formao ré Laoḡaire Lorc fá ríogaac éireann
 vo beic aḡe; aḡur mar vo éualaió Laoḡaire eirean vo beic
 éaḡruaió cáinḡ buídean armta va ionnruḡe. An can
 vo connairc Cóbtaḡ é, ír ead aubairc ḡur éruacḡ va
 brácair an neimíocḡ ḡnácaḡ vo bíó aḡe ar fén vo fíor ír
 2505 nac tḡeaḡ va lácair ḡan rluacḡbuíoin. "Ní mirc," ar
 Laoḡaire, "ciocraíó mirc ḡo ríóac vo lácair an céirfeacḡ
 aríḡ ḡan buíoin armta im focair." Leir rin ceileadbair
 Laoḡaire vo Cóbtaḡ. Dála Cóbtaḡ, vo rinne comairle ré
 oraoi vo bí 'n-a focair cionnur vo-ḡeabā a brácair ré a
 2510 marbaḡ. "Ír ead ír inḡeanta," ar an oraoi, "bár bréige
 vo léigean éuḡac aḡur uil i n-eilicrom amail marḡ aḡur
 rcaala vo éur ḡo Laoḡaire air rin, aḡur ciocraíó ar beaḡán
 buíone voc fíor aḡur ar ocaac vo lácair oó luḡrú ar

XXIX.

Laoghaire Lorc son of Ughaine Mor, son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghalach of the race of Eireamhon, held the sovereignty of Ireland two years. Ceasair Chruthach, daughter of the king of the French, wife of Ughaine Mor, was the mother of Laoghaire Lorc and Cobhthach Caol mBreagh. And he was called Laoghaire Lorc, for *lorc* means 'murder of a kinsman'; and Laoghaire treacherously slew Badhbhchaid, son of Eachaidh Buadhach, whence he got the name Laoghaire Lorc. Cobhthach Caol mBreagh, his own brother, slew Laoghaire Lorc at Dionn Riogh on the brink of the Bearbha.

It happened that Cobhthach Caol mBreagh had been pining through envy of Laoghaire Lorc on account of his holding the sovereignty of Ireland; and when Laoghaire heard that he was sick, he came with an armed force to visit him. When Cobhthach saw him, he said it was sad that his brother always had a suspicion of him and would not come into his presence without an escort. "Not so," said Laoghaire; "I will come peacefully into thy presence the next time unattended by an armed escort." Thereupon, Laoghaire bade farewell to Cobhthach. Now Cobhthach took the advice of a druid who was with him as to how he could lay hold on his kinsman to kill him. "What thou hast to do," said the druid, "is to feign death, and go into a bier as a corpse, and to send word of this to Laoghaire; and he will come to thee with only a small escort; and when he will

2518 vo córrp uot éaoinead ašur taðair rían i n-íoctar a ðronn
 ašur marðtar leat mar rin é." Ar ſcriócnuſad marðta
 laogaire amlaio rin lé Cobtao vo marðad Oilill áine mac
 laogaire lé Cobtao, ašur iar noéanañ na ngníom roin uó
 fuair a fláinte. Tuſ rór fá veapa leand ós var ð'ainm
 Maon fá mac o'Oilill áine vo taðairt va látair, ašur tuſ
 2520 air mír vo érioðe a átar ir a feanatar o'ite ir lucós ſo
 n-a loſ vo ílogad, ašur táinig von véirtin vo ſad an leand
 ſur beanao a uplaðra ðe; ašur ar mbeic balb uó rcaoir
 Cobtao uaió é. Triaillaír an leand ſo Corca Óuibne ſur
 cómnuiſ real i ðrocair Scoiriao fá ní ar an ſcrio rin; ašur
 2525 triaillaír ar rin von fíainſe ſo naonðar vo cúveaótain
 mar don rir; áct ce aveirio oronſ né feanóur ſurab ſo
 crió Armentia vo cúaió. Ašur vo noótaoar an ðuioean vo
 cúaió lair ſur ð'é vañna ríioſ éireann é; ašur táinig ve rin
 ſo noeapna ní fíainſe taoiréao ceaſlaio ar a muinntir ðe,
 2530 ašur vo érioiſ iomaó áitir leir, ionnur ſo otaíniſ ve rin ſo
 raiðe iomráo móri ir oirveapcar aóbal i néirinn air; uime
 rin ſur leanaoar móran o'feapraib éireann von fíainſe é.
 Ašur vo fuiriſ ann real faoa va ainmir.

2535 Vo ſad Cobtao Caol mðreaſ mac uſaine míoiri mic
 eaoao ðuaóaiſ vo ríol éireamóin ríioſaoó éireann veic
 mbliáoña ríeoao, nó vo néir óruinge uile, caogao bliáoan.
 Cearair éruao inſean ríioſ fíainſe fá mátair uó. Ir uime
 ſairtear Cobtao Caol mðreaſ ðe .i. ſalair tnom vo ſad é
 tpe formao né n-a veapðraóair laogaire loſc fá ní
 2540 éireann noime féin, ionnur ſo noeaoaió i reirſliðe ir ſur
 érioiſ a cúio ſola ir ſeola uile, ſur caol é; ašur maſ
 ðreaſ ainm na háite 'n-a raiðe 'n-a luiſe, ſo ocnuſad Caol
 mðreaſ air uime rin; ašur vo marðad an Cobtao-ro lé
 laðraio loingreao mac Oilíolla áine i n'Óionn Ríoiſ oioóe
 2545 noolaſ móri i noioſail a átar ašur a feanatar vo

come into thy presence, he will lie on thy body lamenting thee, and do thou stab him in the abdomen with a dirk, and thus kill him." When Cobhthach had in this manner finished the killing of Laoghaire, he slew also Oilill Aine son of Laoghaire; and he recovered his health after he had done these deeds. He also commanded a young lad whose name was Maon, the son of Oilill Aine, to be brought into his presence, and made him eat a portion of his father's and grandfather's hearts, and to swallow a mouse with her young. But the child lost his speech from the disgust he felt, and when he became speechless Cobhthach let him go. The child proceeded to Corca Dhuibhne, where he resided for a time with Scoiriath, who was king of that country, and thence went to France with a party of nine, though some seanchas say that it was to the country of Armenia he went. And the party who accompanied him declared that he was heir to the kingdom of Ireland; and from this it came to pass that the king of the French made him leader of his household guards; and he became very successful, and so was much talked about, and his fame was great in Ireland; and consequently many Irishmen followed him to France. And he remained there a long time of his life.

Cobhthach Caol mBreagh son of Ughaine Mor, son of Eachaidh Buadhach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, fifty years. Ceasair Chruthach, daughter of the king of the French, was his mother. He was called Cobhthach Caol mBreagh, for a severe disease afflicted him through envying his brother Laoghaire Lorc, who was king of Ireland before him, so that he got into decline, and his blood and flesh melted away, so that he was thin; and Magh Breagh is the name of the place in which he lay sick, and hence he was called Caol mBreagh; and this Cobhthach was slain by iLabhraidh Loingseach, son of Oilill Aine, at Dionn Riogh, on the eve of greater Christmas, to avenge his father

marbhad leir-fean; gonad trío rin do pinne file éigin an
mann-ro:

2550

Labhairt Longreac, lón a líon,
Ro oir Cobtae i nDionn Ríog;
So rluag Laigheac ear linn lín,
Óidh ro hammnigeac Laigin.

Do gab Labhairt Longreac mac Oiliolla Áine mic Laois-
aire Luirc mic Uíaine Móir do ríol Éireamóin ríogac
Éireann veic mbliathna, sur tuic lé Meilge mac Cobtae
2555 Caoil mBreag. Agus ir é ní va ucáinis a bneagad ón
bfraingc so héirinn, shad éagmairiac eug Moiriae ingean
Scoiriae ríog críche bfeair Morc i n-iaréar Mumán vó, ar
méio na clú ir na ucarrar do bi air. Ollmuigtear lé
Craiftine Cruicire, oirpreac do bi fán am roin i nÉirinn, pé
2560 uil 'n-a óidh don ffraingc agus iomao do shéicib geanamla
leir mar don pé Laoir cumainn 'n-ar noct rí oigainne a
oigraire do Maon; agus rinnir porc ríebinn ar a cruic ar
noctain na ffraingc do Craiftine an ear ráinis mar a
raibe Maon; agus gabair an Laoir cumainn do pinne
2565 Moiriae ingean Scoiriae do Maon. Gabair an oiread roin
lútgára pé hoirpread Craiftine é so noubairt sur binn
leir an Laoir ir an porc; agus ar n-a élor roin va muinntir
ir do Craiftine, do shuiseadar ní ffraingc fá congnam rluag
do eadairt vó fá eac do buain a críche féin amac; agus
2570 eug an ní lion cablaig vó .i. vó céad ar ríeo céad; agus
triallaio ar muir; agus ní haicirrean a beag va rcéalaib
sur gabadar cuan ag loc Garman; agus ar ucigeac i
ucir vóib fuaradar rcéala Cobtae Caoil mBreag do beic i
nDionn Ríog so n-iomao o'uarlib Éireann 'n-a focair; agus
2575 leir rin triallaio do ló ir o'ioche so ucugadar amur long-
phoir air sur marbhadar Cobtae mar don rir na huairlib
rin. Ir ann rin do ffruibg oraoi do bi fan mbriuidh cia

and grandfather whom he had slain. On this some poet composed this stanza :

Labhraidh Loinsach, sufficient his army,
He slew Cobhthach in Dionn Riogh ;
With the lance-armed host beyond the sea-water,
It was from these that the Lagenians were named.

Labhraidh Loingseach son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland ten years ; and he fell by Meilge son of Cobhthach Caol mBreagh. And the way in which he was allured from France to Ireland was that Moiriath daughter of Scoiriath, king of the territory of Feara Morc in west Munster, conceived a violent passion for him on account of the greatness of his name and fame. She equipped Craiftine the harper, a musician who was in Ireland at the time, that he might go after him to France with many love-presents, together with a love-lay in which she set forth the intensity of her passion for Maon ; and when Craiftine arrived in France, he played a very sweet tune on his harp when he came to where Maon was, and sang the love-lay which Moiriath daughter of Scoiriath had composed for Maon. He was so delighted with Craiftine's playing that he said he considered the song and the tune melodious ; and when his followers and Craiftine had heard this, they besought the king of the French to give him an auxiliary force so that he might go and regain his own territory ; and the king gave him a fleetful, that is, two thousand two hundred, and they put out to sea ; and no tidings whatever are given of them till they put into harbour at Loch Garman ; and when they came ashore, they learned that Cobhthach Caol mBreagh was in Dionn Riogh and many of the Irish nobles with him, and thereupon they marched day and night, and attacked his fortress, and slew Cobhthach together with these nobles. It was then that a druid who was in the fortress inquired

2580 oo rinne an oigean rin. "An loingread" ar an fear amuis.
 "An labair an loingread" ar an vhaoi. "Labhair" ar an
 fear oile. Sonad ve rin oo lean Labhair loingread mar
 forainm oo maon ó join i lé. Agus ir leir oo rónad
 laighe leatanglara ar otur i néirinn; ionann iomorro
 laighe ir pleaga ar a mbioir cinn leatanglara iairinn;
 2585 agus ó na laigheib rin gairmtear laigin oo luic cúigib
 Gailian nír a rairtear Cúigea laighean amú. Sonad
 va dearbhad rin agus o'fairnéir nuimread an tirluag
 cáinig lé Labhair loingread ón bfraingc atá an file ran
 rann-ro:

2590

Tá céad ar fícho céad Gail,
 30 laigheib leatna leo anall;
 Ó na laigheib rin gan oíl
 Gairmtear laigin oo laigheib.

Ar marbad iomorro Cobtaig Caol mbréag oo Labhair
 loingread agus ar noul i reilb éireann nó, céio féin ir
 2595 Craiftine o'ionnruige ar Moiriac ingin Scoiriac ingin níg
 críche bfeair Morc, an leannán léir cuiread Craiftine va
 fíor von ffraingc. Oo pór Labhair i, agus ir i fá niozan-
 aise an gcéin oo mair.

Ir é fáit iomorro fá noeadair maon né rairtear
 2600 Labhair loingread von ffraingc oo bícin a gaoil né níg
 ffraingc; óir fá hi ingean nioz ffraingc, Cearair Crutad a
 hainm, fá bean o'ugaine Mór ir fá máchair va cloinn,
 mar atá Laochair leorc ir Cobtaic Caol mbréag agus mac
 mic von Laochair leorc join Labhair loingread. Sonad
 2605 tré n-a gaoil né ffrangcaib oo cuair ar a gcomairce.

Adubar oile fór fá noeadair von ffraingc reod tula i
 otir oile; oo briag go raibe rann cinnce commbáide ioir
 laigheib ir ffrangcaig. Oo bíod iomorro rann cinnce carad
 ag gac cúigea i néirinn von leir éall o'fairrige, mar atá
 2610 ioir clannair Néill ir Albanaig, ioir fearair Mumán ir

who had executed that slaughter. "The mariner" (An loingseach), replied the man outside. "Does the mariner speak?" asked the druid. "He speaks" (Labhraidh), said the other. And hence the name Labhraidh Loingseach clung to Maon ever since. And it was he who first made in Ireland spears with broad greenish blue heads; for *laighne* means spears having wide green-blue iron heads; and from these spears the name Laighin is given to the people of the province of Gaillian, which is now called the province of Leinster. And the poet proves this, and sets forth the number of the host which came with Labhraidh Loingseach from France, in the following stanza:

Two hundred and twenty hundred foreigners,
With broad spears they came over;
From these spears without flaw
The Leinstermen are called Laighin.

Now when Labhraidh Loingseach had slain Cobhthach Caol mBreagh, and had taken possession of Ireland, he went along with Craiftine to visit Moiriath daughter of Scoiriath, king of the territory of Feara Morc, the lady-love who sent Craiftine to France to visit him. Labhraidh married her, and she was his queen during life.

Now the reason why Maon who was called Labhraidh Loingseach went to France was his relation to the king of the French. For a daughter of the king of the French called Ceasair Chruthach was the wife of Ughaine Mor and mother of his children, namely, Laoghaire Lorc and Cobhthach Caol mBreagh; and Labhradh Loingseach is a son's son to that Laoghaire Lorc. And it was on account of his relation to the French that he sought their protection.

Another reason why he went to France rather than to another country is that there was a special friendly understanding between the Leinstermen and the French. Indeed every province in Ireland had formed a special friendly alliance beyond the sea, as the alliance between clann Neill and the

Sacraim, ioir ulltaib i r earráinib, ioir Connacetaib i r
b'neactnaib i r ioir laighnib i r ffrangcaib, amail a veir Seán
mac Toirna Uí Mhaoilcónaigh ardoise éireann ré reancur
rma pannaib-re rior:

2015

Críche gac va cormhailear,
Sion gurh ionann a mbunab;
Uí néill agus albanais;
Sacraim agus rir muman;

2020

Ulaib agus earráinib;
Comnne cogair gac críche;
Connacetaib i r b'riocáinib;
Laihin lé ffrangcaib críche.

Táinib von commbáio vo bi ioir na cúigeabáib i r na
crióca réamháirte go raibe cormhailear 'n-a mbéaraib
2025 eatorra leat ar leat vo réir an cáirveara i r an cumainn
vo bi ré céile aca.

Bíob a rior agus, a léagtóir, gurab ar lorg an labhairt
loingrig-re atáio a maireann vo na rior-laignib vo ríol
éireamóin aet ó nualláin táinib vo ríloet cobéaib c'aoil
2030 mbreag. As ro rior na ríomf'loinnce táinib vo laighnib,
mar atá ó Concubair fáilge go n-a gablaib gemealac
Caománaib Tuatailaib b'raib Mac Siolla páorais
ó Duinn ó Diomaraib ó Duibíoir muinntear Ríain i r gac
gás va gablaib ó na ríoinnib rí. Ó c'atáoir mór
2035 tángavar urmór laigean; gíbeo ní uair táinib Mac
Siolla páorais, óir vo rcar Mac Siolla páorais i r é
réir ré céile as brearal breac mac fíacac foibric, an
ceatramab glín véas ó c'atáoir ríar. Tá mac iomorro
vo bi as an mbrearl-ro mar atá luairt lóit'íonn i r
0040 Connla; agus vo ríinneab cúigeab laigean ioir an vior
rion, mar atá ó bearbá rion as luairt i r as a ríloet, agus
ón bearbá ríar as Connla i r as a ríloet. Sonab as

Albanians, between the Munstermen and the Saxons, between the Ultonians and the Spanish, between the people of Connaught and the Welsh, as John son of Torna O Maolchonaire, chief professor of seanchus in Ireland, says in the following stanzas :

Each is allied to its like,
Though they be not of the same stock ;
The Ui Néill and the Albanians ;
The Saxons and the Munstermen ;

The Ultonians and the Spaniards,
The battle-stay of every district ;
The Connaughtmen and the Welsh ;
The Leinstermen allied to the French.

From this alliance between the provinces and the above-named countries they became mutually assimilated in manners according to their friendship and affection for one another.

Know, O reader, that all true Leinstermen that survive of the race of Eireamhon are descended from this Labhraidh Loingseach, except O Nuallain who sprang from Cobhthach Caol mBreagh. The following are the principal families that sprang from the Leinstermen, namely, O Conchubhar Failghe with his family branches, O Caomhanaigh, O Tuathalaigh, O Branaigh, Mac Giolla Phadraig, O Duinn, O Diomasaigh, O Duibhidhir, muinntear Riain, and every branch that sprang from these families. It was from Cathaoir Mor that most of the Leinster families sprang. But it was not from him that Mac Giolla Phadraig sprang, since Mac Giolla Phadraig and himself separated in pedigree from one another at Breasal Breac son of Fiachaidh Foibhric, the fourteenth ancestor from Cathaoir upwards. Now this Breasal had two sons, namely, Lughaidh Loithfhionn and Connla ; and the province of Leinster was divided between these two : thus Lughaidh and his descendants obtained from the Bearbha eastward, and Connla and his descendants from the Bearbha westwards. These sons and

ruitiuḡad na mac-ro ir na ionna atá an rann-ro ar an
 uadain uarab corac, 'Naomhfeandur naomh Inne fáil':

2845

Luḡaró ir Connla gan érad,
 Dá mac do bhearfal bheac náir;
 Ophuige ó Connla na gcnead,
 Luḡaró reanaḡair laigean.

Ó Luḡaró rór tánḡadair muinntear Dúibíoir, aḡur an
 2850 cúigead glún ó Cāḡadair Mór ruar reairao féin ir Cāḡadair
 ré éile. Cāḡadair Mór iomorro mac Feidlimid Fionurḡair
 mic Cormaic Sealta ḡad mic Nía Corb mic Concōrb.
 Mac don Cōincōrb-ro Cairbre Cluitiōḡair ó bfuil ó Dúib-
 2855 ioir; aḡur ó Náti mic Chioḡḡair mic Éanna Cinnrealaig
 an reatḡad glún ó Cāḡadair Mór anuar tánḡadair muinn-
 tear Ríain.

An uar mac éana o'ḡḡaine Mór ar a uatimis rliocḡ
 mar atá Cobḡac Caol mbheag, ir ar a rliocḡ atáio riol
 ḡCunn uile ioir rliocḡ fiaḡac Spaidḡeine ir Eocáio Doim-
 2860 léin ir ḡac cpaob coibneara oile uar fáir ó Conn, amail
 cuirream rior uá éir ro i ḡraobḡraoilead mac Milead.

these divisions are set forth in the following stanza from the poem which begins, 'The sacred history of the saints of Inis Fail':

Lughaidh and Connla without vexation,
Two sons of Breasal Breac the noble;
The Ossorians sprang from Connla of the wounds,
Lughaidh is ancestor of the Lagenians.

From Lughaidh also sprang O Duibhidhir; and they separated from Cathaoir in pedigree at the fifth ancestor from Cathaoir upwards. Now, Cathaoir Mor was son of Feidhlimidh Fíorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Chorb. And a son of this Cu Chorb was Cairbre Cluithiochair, from whom is O Dubhidhir; and from Nathi son of Criomhthann, son of Eanna Cinnsealach, the seventh in descent from Cathaoir Mor, came muinntear Riain.

Now, the second son of Ughaine Mor who had issue was Cobhthach Caol mBreagh. From him sprang all the race of Conn, both the descendants of Fiachaidh Sraibhtheine and of Eochaidh Doimhlen, and every other branch that sprang from Conn, as we shall set down hereafter in the genealogy of the sons of Milidh.

XXX.

Léagtar ar labhairt loingreac gurab cuma cluaf gcapall
 vo bi ar a cluafuib; agus uime rin gac don vo bioo ag
 bearrad a fuilc, vo marbad vo ladar é, o'faircior go
 2665 mbiaó fíor na hainme rin aige ná ag donouine eile. Fá
 gnat leir iomorro é fein vo bearrad gaca bliadna, mar
 atá a mbioó ó n-a óa cluaf fíor va gnuais vo tearad óe.
 Fá héigean cranncur vo cur va fíor cia va roicread an ní
 vo bearrad gaca bliadna, vo briú go gcleactad bár vo
 2670 tadairc va gac don va mbearrad é. Act ceana tuicir an
 cranncur ar donnac baintreabdtaiqe vo bi i n-eairi a
 haoire agus i ag aituagad láim ré longpórc an ríog.
 Agus mar vo eualad an cranncur vo tuicim ar a mac
 táinig vo gúide an ríog ag a iarrad air gan a haonmac
 2675 vo báruagad agus i taoib nír vo flíoct. Seallair an ní ói
 gan an mac vo marbad va nbearrad nún ar an ní vo
 círead ir gan a noctad vo neac go bár. Agus iar mbearr-
 ad an ríog von macaom vo bi cormac an nún rin ag
 ríadad 'n-a córr gur b'éigean oó beic i luige o'fairc go
 2680 nacair gab leigear ran bic greim óe. Ar mbeic i b'ao
 i gcróilíde oó cig oraoi veigead va fíor agus innir
 va mátar gurab cormac rceoil núnva fá haóbar cinnir
 oó, agus nac biaó rlan go noctad a nún vo ní éigin;
 agus aoubairc nír ó vo bi o'fiacuib air gan a nún vo
 2685 noctad vo ouine oul i gcomgar ceitne rian, agus tillead
 ar a láim óeir agus an ceao'crann vo teigéamad oó vo
 agallma, ir a nún vo léigean nír. Ir é ceao'crann carla
 oó, roileac móir, gur léig a nún ríad. Leir rin rceóir
 an c-oircear cinnir vo bi fá n-a bpoimn, go raibe rlan
 2690 vo ladar, ag tillead go teac a mátar car air oó. Act
 ceana go gnoo va éir rin carla gur b'iread cruic éir-
 cine agus céir o'iarrad adbar cruic go o'carla an
 troileac ceana réir léig mac na baintreabdtaiqe a nún

XXX.

We read of Labhraidh Loingseach that his ears were like those of a horse ; and hence he used to kill on the spot every one who cut his hair, lest he or anyone else might be aware of this blemish. Now he was wont to have his hair cropped every year, that is, to have cut off the part of his hair that grew below his ears. It was necessary to cast lots to determine who should crop the king each year, since it was his wont to put to death everyone who cropped him. Now it happened that the lot fell on the only son of a widow who approached the close of her life, and who lived near the king's stronghold. And when she heard that the lot had fallen on her son, she came and besought the king not to put her only son to death, seeing he was her sole offspring. The king promised her that he would not put her son to death, provided he kept secret what he should see, and made it known to no one till death. And when the youth had cropped the king, the burden of that secret so oppressed his body that he was obliged to lie in the bed of sickness, and that no medicine availed him. When he had lain long in a wasting condition, a skilful druid came to visit him, and told his mother that the cause of his sickness was the burden of a secret, and that he would not be well till he revealed his secret to some thing ; and he directed him, since he was bound not to tell his secret to a person, to go to a place where four roads met, and to turn to his right and to address the first tree he met, and to tell his secret to it. The first tree he met was a large willow, and he disclosed his secret to it. Thereupon the burden of pain that was on his body vanished; and he was healed instantly as he returned to his mother's house. Soon after this, however, it happened that Craiftine's harp got broken, and he went to seek the material for a harp, and came upon the very willow to which the widow's son had revealed the secret, and from it he took the

uó, agus beanaírf aóðar cruíte airté agus ar mbeiré vóanta
 2895 von éruir ír i gléarta, mar vo rinn Chaitíne uirté ír ead
 vo raolctí nír gac n-aon va gcluinead i gupab ead vo
 canad an éruir: Dá ó pill ar Labraio lorc .i. Labraio
 loingreac .i. Dá cluar capail ar Labraio lorc; agus
 gac a mionca vo feinneaó ar an gcuir rin ír é an ní
 2700 ceanna vo cuigti uairó. Agus ar gclor an rceoil rin von
 riú vo gab aicméile é tne n-ar báruigeaó vo óaoiub leir
 as ceilt na hainme rin vo bí air, agus cairpeánaírf a
 cluara órf áro von teaglac agus níon cuir ceilt orra
 ó foim amac. Ír mó raolim an cuir-re von rceal vo beir
 2705 'n-a rinnrcéal filídeacta ioná 'n-a rtaírf. Agus ír lé
 Meilge mac Cobtaig Caoil mbreag vo cuir an Labraio-re.

Vo gab Meilge Molbtaic mac Cobtaig Caoil mbreag
 mic Ugaíne móir vo fiol éireamóin ríogaict éireann react
 mbliatna gur cuir lé Moí Corb mac Cobtaig Caoim.

2710 Vo gab Moí Corb mac Cobtaig Caoim mic Reactaó
 Rígeirí mic Luigdeac Laigoe mic Eocáó mic Oilíolla
 rinn mic Airt mic Luigdeac Láimdeirí mic Eocac Uair-
 ceaf vo fiol ébir ríogaict éireann react mbliatna. Ír
 uime gairítear Moí Corb óe, ar mbeiré va mac i gcarbao
 2715 lá n-aon, bairítear ball von carbao agus cóirigítear lé
 Moí Corb é. Sonad tneírf an breiúim rin vo óeanaírf va
 mac var b'ainm Corb gairítear Moí Corb óe; gur cuir
 lé hAongur Ollam.

Vo gab Aongur Ollam mac Oilíolla mic Labraó
 2720 loingrí mic Oilíolla áine mic Laoíaire luirc mic Ugaíne
 móir vo fiol éireamóin ríogaict éireann oírf mbliatna
 véag gur cuir le hIarainngleo mac Meilge.

Vo gab Iarainngleo Fátaic mac Meilge Molbtaig mic
 Cobtaig Caoil mbreag mic Ugaíne móir vo fiol éireamóin
 2725 ríogaict éireann react mbliatna; agus ír uime gairítear
 Iarainngleo Fátaic óe vo briú go raibe reirean fátaírf
 glírf gaoimírf; agus fá óeiread vo cuir ré lé fear Corb
 mac Moí Corb.

material for his harp ; and when the harp was made and set to tune, as Craiftine played upon it all who listened imagined that it sang, 'Da o phill ar Labhraidh Lorc,' that is, Labraidh Loingseach, meaning, 'Two horse's ears on Labhraidh Lorc'; and as often as he played on that harp, it was understood to sing the same thing. And when the king heard this story, he repented of having put so many people to death to conceal that deformity of his, and openly exhibited his ears to the household, and never afterwards concealed them. I think this part of the story is a romantic tale rather than history. This Labhraidh fell by Meilge son of Cobhthach Caol mBreagh.

Meilge Molbhthach son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he fell by Mogh Corb son of Cobhthach Caomh.

Mogh Corb son of Cobhthach Caomh, son of Reachthaidh Ridhearg, son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lugaidh Lamdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Mogh Corb, because, as his son was one day in a chariot, a portion of the chariot got broken, and Mogh Corb repaired it, and through having done this service for his son whose name was Corb he was called Mogh Corb. He fell by Aonghus Ollamh.

Aonghus Ollamh son of Oilill, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eighteen years, and fell by Iarainnghleo son of Meilge.

Iarainnghleo Fathach son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he was called Iarainnghleo Fathach because he was wise, skilful, accomplished ; and at length he fell by Fear Corb son of Mogh Corb.

Do gab Fear Corb mac Moza Cuirb mic Cobtais Ċaoim
2750 mic Reactada Rígeirg oo fíol Ébir píoğact Éireann don-
bliaðain véas gur tuic lé Connla mac Iarainngleo fátais

Do gab Connla Ćruarócealgac mac Iarainngleo fá-
tais mic Meilge Mólbtáis mic Cobtais Ćaoil mĊreag mic
Ugaine Mór oo fíol Éireamóin píoğact Éireann ceirne
2755 bliaðna, gur tuic i oTeamrais.

Do gab Oilill Ćairriacلاع mac Connla Ćruarócealais
mic Iarainngleo fátais mic Meilge Mólbtáis mic Cobtais
Ćaoil mĊreag mic Ugaine Mór oo fíol Éireamóin píoğact
Éireann cúg bliaðna ríceao, gur tuic lé hAdamair Folc-
2760 Ćaoim.

Do gab Adamair FolcĆaoim mac Fír Ćuirb mic Moza
Cuirb mic Cobtais Ćaoim mic Reactada Rígeirg oo fíol
Ébir píoğact Éireann cúg bliaðna, gur tuic lé heoĆaró
Folcleatan.

2745 Do gab eoĆaró Folcleatan mac Oilolla Ćairriaclais
mic Connla Ćruarócealgais mic Iarainngleo fátais mic
Meilge Mólbtáis mic Cobtais Ćaoil mic Ugaine Mór
oo fíol Éireamóin píoğact Éireann donbliaðain véas
gur tuic lé Feargúr Fortamail.

2760 Do gab Feargúr Fortamail mac Ćreapail Ćric mic
Dongura Ćailine mic Oilolla Ćracáin mic Labradá loing-
rig mic Oilolla áine mic Laoğaine Luirc mic Ugaine Mór
oo fíol Éireamóin píoğact Éireann dá bliaðain véas.
Agur ir uime ĆairĆear Feargúr Fortamail oe .i. ba LaoĆta
2765 láioir foircil é 'n-a aimrig fém; gur tuic lé hDongúr
Tuirbeac.

Do gab Dongúr Tuirbeac mac eoĆac Folcleatain mic
Oilolla Ćairriaclais mic Connla Ćruarócealgais mic Iar-
ainngleo fátais mic Meilge Mólbtáis mic Cobtais Ćaoil
2780 mĊreag mic Ugaine Mór oo fíol Éireamóin píoğact
Éireann veic mbliaðna ríceao, nó oo réir óruingse oile,
cri ríco bliaðan; agur ir uime ĆairĆear Dongúr Tuirbeac

Fear Corb son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland eleven years ; and he fell by Connla son of Iarainnghleo Fathach.

Connla Cruaidhchealgach son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty four years ; and he fell at Tara.

Oilill Caisfhiachlach son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-five years, till he fell by Adhamair Foltchaoín.

Adhamair Foltchaoín son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years ; and fell by Eochadh Foiltleathan.

Eochaidh Foiltleathan son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eleven years, and fell by Fearghus Fortamhail.

Fearghus Fortamhail son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years ; and he was called Fearghus Fortamhail, for he was warlike, strong, vigorous in his own time ; and he fell by Aonghus Tuirbheach.

Aonghus Tuirbheach son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, sixty years ; and he was called Aonghus

de óir ba cuirthead .i. ba nárad leir an mac do rinne ré
 n-a ingin féin tré meirce .i. Fiadaib Fear Maíra ainm an
 2768 mic rin; agus ir uime tugad Fiadaib Fear Maíra air, do
 bñis gurib ar muir do cuirthead i gcuradán é mar óirliugad
 air go reoioib uairle 'n-a timceall buó inneamail do
 mac riois; go scarlavar iarfairthead air go scugavar
 i scir é ir gur cuirthead ar oileamain é. Do bí fóir mac
 2770 ré a mhaoi póirta ag Dongur Cuirthead, éanna aigthead
 fá hainm do, agus ir uair cangavar riol gCunn uile; ir
 do marbad Dongur Cuirthead féin i scamraib; gonaó
 ó n-a marbad i scamraib gairthead Dongur Cuirthead
 Teamrad de.

2775 Do gab Conall Collamrad mac Eoirceoil Teamrad
 mic Eodac foiletheadin mic Oilolla Cairriacraig mic
 Conna Cruidcealgais mic Iarainngleo fáraig mic Meilge
 Molbdaib mic Cobdaib Caoil mbhead mic Ugaíne móir
 rioisact éreann cúis bliadna, gur cuir lé Nía Seagmain.

2780 Do gab Nía Seagmain mac Adamair foiletheadin mic
 Fir Cuirb mic Moza Cuirb mic Cobdaib Caoim mic React-
 ada Rígeirg do riol éirir rioisact éreann reat mbliadna;
 agus ir uime gairthead Nía Seagmain de .i. reatmaínead,
 óir fá móir an bneir maíne do reoó cá, mar do eirir
 2785 na heilte allta do eadairt laeta go ceannra amail
 gad boin oile 'n-a ré i nÉirinn tré óraothead a mátar
 var b'ainm Flodair; agus do cuir an Nía Seagmain-re
 lé éanna aigthead.

Do gab éanna aigthead mac Dongura Cuirbíg Teamrad
 2790 mic Eodac foiletheadin mic Oilolla Cairriacraig mic
 Conna Cruidcealgais mic Iarainngleo fáraig mic Meilge
 Molbdaib mic Cobdaib Caoil mbhead mic Ugaíne móir do
 riol éreamóir rioisact éreann oet mbliadna ríead. Ir
 uime gairthead éanna aigthead de, ionann aigthead agus
 2795 óis eínead .i. oínead iomlán; óir do bponnad gad ní va

Tuirbheach, for he felt ashamed (tuirbheach) of the son he had by his own daughter through drunkenness. This son was called Fiachaidh Fear Mara; and he was called Fiachaidh Fear Mara because he was abandoned, being put on the sea in a canoe with precious valuables around him, such as befitted the son of a king; and fishermen came upon him and brought him ashore, and put him to nurse. Aonghus Tuirbheach had also a son by his wedded wife, and his name was Eanna Aighneach, and from him came the entire race of Conn; and Aonghus Tuirbheach himself was slain at Tara; and it is from his having been slain at Tara that he is called Aonghus Tuirbheach Teamhrach.

Conall Collamhrach son of Eidirsceol Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor, held the sovereignty of Ireland five years, and fell by Nia Seaghamain.

Nia Seaghamain son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland seven years; and he was called Nia Seaghamain, that is, *seachmhaoineach* 'surpassing in wealth,' as his wealth far exceeded that of all others, for the wild does used to come and yield their milk kindly like any cow in his reign in Ireland through the magic of his mother, whose name was Fliodhais; and this Nia Seaghamain fell by Eanna Aighneach.

Eanna Aighneach son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-eight years. He was called Eanna Aighneach, for *aighneach* is the same as *ogh oineach*, that is, 'perfect

oceaḡmáð 'n-a láim; aḡur oo éuit ré lé Cuiométann Corcrað.

· Do ḡab Cuiométann Corcrað mac Feiðlimið Foiréruin mic Fearḡura Forcāmáil mic Bneapáil Bric mic Donḡura
 2800 ḡailine mic Oiliollla Bpácaín mic Laðpaða loingḡiḡ mic Oiliollla áine mic Laoḡaire luirc mic Uḡaine móir oo fiol éireamóin pioḡaáct éireann reáct mbliáðna. Ir uime ḡair-
 éar Cuiométann Corcrað óe ar a mionca oo beiread buaid corcair ir comlainn i nḡaá cat i oceaḡmáð; ḡur éuit lé
 2805 Ruðruige mac Siḡriḡe.

Do ḡab Ruðruige mac Siḡriḡe mic Duib mic Fomóir mic Airḡeasómáir mic Siopláim mic Finn mic Bpáca mic Laðpaða mic Cairbhe mic Ollamán fóola oo fioláct ír mic Milead pioḡaáct éireann veic mbliáðna ríceao nó oo
 2810 réir óruinge oile veic mbliáðna ir cpi rícto; ḡur éuit oo éám i nAirḡeasoror.

Do ḡab lonnaomáir mac Nia Seaḡamain mic Adamair foltcaoin mic Firi Cuirb mic Moḡa Cuirb mic Cobéaiḡ áoin mic Reáctáða Riḡóeirḡ oo fiol éibir pioḡaáct éir-
 2815 eann cpi bliáðna; ḡur éuit lé Bneapal bóiríobad.

Do ḡab Bneapal bóiríobad mac Ruðruige mic Siḡriḡe mic Duib mic Fomóir mic Airḡeasómáir mic Siopláim oo fioláct ír mic Milead pioḡaáct éireann doimbliáðain oéaḡ. Ir uime ḡairéar Bneapal bóiríobad óe .i. bó-ár móir
 2820 carla i nÉirinn ré n-a linn. Do éuit an Bneapal-ro lé luḡaid luaiḡne.

Do ḡab luḡaid luaiḡne mac lonnaomáir mic Nia Seaḡamain mic Adamair foltcaoin mic Firi Cuirb mic Moḡa Cuirb mic Cobéaiḡ áoin mic Reáctáða Riḡóeirḡ oo fiol éibir pioḡaáct éireann cúis bliáðna, ḡur éuit lé Congal Cláiringneac.
 2825

Do ḡab Congal Cláiringneac mac Ruðruige mic Siḡriḡe

generosity,' for he used to give away whatever came to his hand ; and he fell by Criomhthann Coscrach.

Criomhthann Coscrach son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years. He is called Criomhthann Coscrach from the frequency with which he was victorious in slaughter and contest in every battle in which he was engaged ; and he fell by Rudhruighe son of Sithrighe.

Rudhruighe son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Mileadh, held the sovereignty of Ireland thirty years, or, according to others, seventy years ; and he died of the plague at Airgeadros.

Ionnadmhar son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland three years ; and he fell by Breasal Boidhiobhadh.

Breasal Boidhiobhadh son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland eleven years. He was called Breasal Boidhiobhadh, for a great cow-plague occurred in Ireland in his time. This Breasal fell by Lughaidh Luaighne.

Lughaidh Luaighne son of Ionnadmhar, son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years, and fell by Conghal Clairingneach.

Conghal Clairingneach son of Rudhruighe, son of Sithrighe,

mic Duib mic Fomóir mic Airgeadómáir mic Siopláim vo
 fliocét ír mic Milead ríogaét éireann cúis bliadna véas;
 2830 gur tuit lé Duac Dallta Deagair.

XXXI.

Do gab Duac Dallta Deagair mac Cairbre Luirc
 mic Luigdeac Luaigne mic Ionndómáir mic Nia Seaḡamain
 mic Adamair folctáoin mic Fín Cuirb mic Moḡa Cuirb
 mic Cobctaiḡ Čaoim mic Reactaóa Ríḡdeirḡ vo ríol éibir
 2835 ríogaét éireann veic mbliadna. Ir uime ḡairctear Duac
 Dallta Deagair vé, rá mac vo bí aḡ Cairbre Luirc .i.
 Duac ir Deagair a n-anmanna, aḡur vo bí imrearan
 eatorra fá ríogaét éireann; óir ba hinneamail mar adbar
 ríogḡ ḡac mac vóib ar veib ir ar véanam ar ḡníom ir
 2840 ar ḡaircead. ḡídead vo toḡair Deagair an mac vo b'óige
 von vír ceact fá bḡaḡair a veairbḡáctar vo ba ríne ioná
 é féin .i. Duac. An tan vo connairc Duac an ní rin vo
 cuir ceacta uair ar ceann a veairbḡáctar .i. Deagair.
 Táinig iomorro Deagair ḡo hairm a raibe Duac aḡur
 2846 mar ráinig vo láctair ḡadbair lé Duac é, gur bean a rá
 fúil ar, ḡo raibe 'n-a vail ḡo veairbḡa; ḡonad ve rin vo
 lean Duac Dallta Deagair mar forainm air. Ir aḡ
 fairnéir an ḡníoma roin vo rinne ríle éirín an rann-ro:

2850 Do gabad Deagair 'n-a toisḡ
 aḡ Duac, aḡ a veairbḡáctar;
 aḡur vo vailad ḡo vian
 an Deagair rin, ḡér óriocíall.

Do tuit an Duac-ro lé factna fáctac mac Cair.

Do gab factna fáctac mac Cair mic Ruḡruige mic
 2855 Siḡrige mic Duib mic Fomóir mic Airgeadómáir mic Siopláim
 vo fliocét ír mic Milead ríogaét éireann ré bliadna véas
 gur tuit lé heóair feólioc.

son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland fifteen years, and fell by Duach Dallta Deaghaidh.

XXXI.

Duach Dallta Deaghaidh son of Cairbre Lusc, son of Lughaidh Luaighne, son of Ionnadmhar, son of Nia Seagh-amain, son of Adhamair Foltchaoin, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland ten years. He was called Duach Dallta Deaghaidh, for Cairbre Lusc had two sons, namely Duach and Deaghaidh, and they disputed the sovereignty of Ireland with one another, for each of these sons was a fit person for the kingship as regards shape, make, action, and valour. But Deaghaidh, the youngest of the sons, sought to supplant his elder brother Duach. When Duach perceived this, he sent messengers for his brother Deaghaidh; and Deaghaidh came to the place where Duach was; and when he came into his presence, Duach seized him, and took out his eyes, so that he was really a blind man; hence the name Duach Dallta Deaghaidh, 'Duach who blinded Deaghaidh,' clung to him. To set forth this deed some poet composed this stanza:

Deaghaidh was seized in his house
By Duach, by his brother;
And blinded by violence was
This Deaghaidh, though sorry was the deed.

This Duach fell by Fachtna Fathach son of Cas.

Fachtna Fathach son of Cas, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland sixteen years; and he fell by Eochaidh Feidhlioch.

'Do gábh Eodáirí Feirílioc mac Finn mic Fionnloḡa mic
 Roisnéin Ruairí mic Easramain Eamná mic Blátaéda mic
 2860 Labhráda Luirc mic Éanna Aisnig mic Aongyfa Tuiribig
 Teamhrac mic Eodac Foileleatáin mic Oiliolla Cairpíaclaig
 mic Connla Chruairícealgaig mic Iarainnḡleo Fátaig mic
 Meilge Molbtaig mic Cobtaig Caoil mBreaḡ mic Uḡaine
 Móirí vo fiol Éireamóin nioḡacé Éireann óá bliadáin véaḡ.
 2865 Beinnia inḡean Chriomáinn mátair Eodac Feiríliḡ. Ír uime
 ḡairtḡear Eodáirí Feirílioc vé vo bḡig ḡo raibḡe orna í bḡao
 ann. Ionann iomorro feiríil ír fava; ionann fór uc ír
 orna; uime rin, ír ionann feirílioc ír feiríil uc .i. favaorna;
 óir níor véalug orna né n-a éiríve ó vo marbáó a maca
 2870 leir í ḡacé Oḡoma Chruairí ḡo bḡuair féin báḡ. Na trí
 Finneamná vo ḡairtí vo na trí macaib rin. Aḡur ír uime
 vo ḡairtí Eamná óioḡ ón focal-ro amáon; va óiúltáó náé
 'n-a donar ruḡaó neac áca, acé ḡurab í n-aoirfeacé
 ruḡaó íao; aḡur Cloitḡionn inḡean Eodac Uicḡleatáin
 2875 bean Eodac Feiríliḡ fá mátair óioḡ, aḡur o'áon coirḡearḡ
 ruḡ ri íao. Bḡear ír Náir ír Loḡar. a n-anmanna. Aḡur
 ír é an tEodáirí Feirílioc-ro vo roinn ír vo orḡuig cúḡeáó-
 aig ar Éirinn ar oḡúr. Óir vo roinn ré Cúḡeáó Connacé
 'n-a trí mírib ar éiriar .i. fíveac mac Féig, Eodáirí Állaó,
 2880 Tinne mac Connrac. Tuḡ vo fíveac fíir na Chaoibḡe ó
 fíveac ḡo luimneacé; tuḡ o'Eodáirí Állaó Iorruḡ Oom-
 nann ón nḡaillim ḡo Duib aḡur ḡo Oḡoḡaoir; tuḡ vo
 Tinne mac Connrac Máḡ Sainḡ aḡur Seantuaḡa Tairḡean
 ó fíveac ḡo Teamhair Óroḡa Náó; tuḡ fór Cúḡeáó Ulaó
 2885 o'fearḡur mac Léivḡe; tuḡ Cúḡeáó Laidḡean vo Rorḡa
 mac Fearḡura Fairḡe; tuḡ óá cúḡeáó Muḡan vo Tíḡ-
 earḡnac Téaḡḡannac ír vo Véaḡáirí; ionnuḡ ḡur cúir Éire
 fá n-a rmacé ír fá n-a orḡuḡaó féin ḡo hiomlán feaó a
 flaitir.

Eochaidh Feidhlioch son of Fionn, son of Fionnlogh, son of Roighnen Ruadh, son of Easaman Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. Benia daughter of Criomhthann was mother of Eochaidh Feidhlioch. He was called Eochaidh Feidhlioch, for he suffered long from sighing, for *feidhil* means 'long,' and *uch* means 'a sigh,' hence Feidhlioch means 'a long sigh.' For his heart was never without a sigh since he slew his sons in the Battle of Drom Criaidh until his own death. These three sons were called the three Finneamhnas. And they were called Eamhna, from the word *amhaon*, denying that any one of them was born alone, they being all born together. And Cloithfhionn daughter of Eochaidh Uichtleathan, wife of Eochaidh Feidhlioch, was their mother, and she gave birth to them together. Their names were Breas and Nar and Lothar. And this Eochaidh Feidhlioch it was who first divided Ireland into provinces and instituted provincials. For he divided the province of Connaught into three parts, between three, namely, Fidheac son of Feig, Eochaidh Allad, Tinne son of Connraidh. He gave to Fidheac Fir na Craoibhe, from Fidheac to Luimneach; he gave to Eochaidh Allad Iorrus Domhnann, from Gaillimh to Dubh, and to Drobhaois; he gave to Tinne son of Connraidh, Magh Sainbh and Seantuaitha Taidhean, from Fidheac to Teamhair Bhrogha Niadh; he gave, moreover, the province of Ulster to Fearghus son of Leide; he gave the province of Leinster to Rossa son of Fearghus Fairrge; he gave the two provinces of Munster to Tighearnach Teadbhannach and to Deaghaidh; so that he brought all Ireland under his own sway and rule during his reign.

2890 Ácť céana céio Eocáir 1ar rin 1 gConnacťaib; ađur
 cigio na cři riđ rin 1ř cři manna Connacť 'n-a óail. Óo
 1arri Eocáir ionab longřuiric riog 1 gConnacťaib ořra
 óó řein. Douđairic Eocáir allao 1ř řiđeac nac ciuđra-
 oaoir řein rin óó, 1ř řur d'řearri leo a cřor 1ř a óualřar
 2896 oo cřur cřuige řo Teamair. řiđeab oo ba coil lé Tinne
 mac Connrac .i. an cřear řear óiob ionab longřuiric oo
 řeit ađ Eocáir. Tuđ Eocáir a ingean řein .i. Meab
 'n-a mnaoi oo Tinne, ađur oo ceanglaoar cairíoear řé
 céile. Óo řiarruiđ Eocáir řeóliob oa óraoićib c'ait a
 2900 nuéanaó longřoric; ađur douđraoar řur a'óéanať n'Óruim
 na n'Óruab řur a řáiócear Cřuacain. Óo cionnřeab an
 řáic an rin leiř an n'řamairuió ó lořpur Óomnann ađur
 oo řinneaoar cloir na řáca řoin Eocac 1 n-aonló, amail
 aoeri an řile:

2905

Tuđ 1 n-aonló ar ořeacť Óomnann

Óéanať na oionřa 1ř a óeild;

ní cřur ři řail řo na řeaoab

Óail oo na řeapab mu'n d'řeom.

2910

Óo řinneab řoiřřeanať 1ar rin innce; ađur tuđ Eocáir
 řiořacť Connacť oo Tinne mac Connrac, ađur oo řór a
 ingean řein .i. Meab řur. Óo marb Tinne Eocáir allao
 oa éir rin ađur tuđ řiđe Óomnannac o'Óilil řionn. Tuđ
 cřá Meab ceannar řáca heocac oo cřiócain cřióriřeř
 mácair Meirbe řein; ađur 1ř ón cřiócain rin řaiřcear
 2915 Cřuacain oo řáic Cřuacain anrú, amail aoeri an řile řan
 man-řo:

Óruim na n'Óruab 1ř Tułac Óicne,

řáic heocac a haim 1ar řoin;

řáic Cřuacain ó cřiócain cřióriřeř,

Óo luacuiđ móřřeř řan moř.

2920

Óo bí Meab 'n-a mnaoi 1 řrao 'n-a óiab rin ađ Tinne
 mac Connrac, řur cřur řé 1 oTeamairiđ oo láim Monuióir.

After this, however, Eochaidh went into Connaught; and the three kings and the people of the three divisions of Connaught came to meet him. Eochaidh asked of them the site of a royal fortress for himself in Connaught. Eochaidh Allad and Fidheac said they would not grant him this, and that they preferred to send him his rent and dues to Tara. Tinne son of Connraidh, however, the third king, consented to Eochaidh's having the site of a fortress. Eochaidh gave his own daughter Meadhbh to wife to Tinne; and they formed a friendly alliance with one another. Eochaidh Feidhlioch inquired of his druids where he should build the fortress; and they told him to build it at Druim na nDruadh, which is called Cruachain. The fort was then begun by the Gamhanruidh from Iorrus Domhnann; and they made the rampart of that fort of Eochaidh in one day, as the poet says:

He enjoined on the tribe of Domhnann, in one day
To make and shape the rampart;
The king of Fail of the feasts gave not
Pay to the men for the work.

A residence was then built within it; and Eochaidh gave the kingdom of Connaught to Tinne son of Connraidh, and gave him his own daughter, Meadhbh, in marriage. After this Tinne slew Eochaidh Allad, and gave the kingdom of Domhnann to Oilill Fionn. Now Meadhbh gave the government of Raith Eochach to Crochain Croidhearg, her own mother; and it is from this Crochain that the name Cruachain is now given to Raith Cruachan, as the poet says in this quatrain:

Druim na nDruadh and Tulach Oichne,
And then Raith Eochach was it called;
Raith Cruachan from Crochain Croidhearg,
Who sped great wrath on the plain.

Meadhbh continued for a long time afterwards to be the wife of Tinne son of Connraidh, till he fell at Tara by the hand of

na ngairtí mac Céad. 'Do bí ceana Meabó veic mbliadna
 i riúge Connacht o'éir Tinne san fear lé fear ar bit ór ar,
 2925 aét gac fear ór íreal na ranntuigeadó féin do beic aici.
 Tug Meabó Oilill Mór mac Rorra Ruaid do Laiúgnib mar
 céile iar rin. Maeda Muirirc bean Connachtac fá mátdair
 só; agus rug Meabó móirfeirfear mac .i. na reacht Maine.
 o'Oilill; agus ír é Conall Cearnac ar mbeic 'n-a fearóir
 2930 i gCruacáin do marb Oilill o'urcóir do gá; agus leanaio
 fir Connacht é féin ír marbdao 'n-a díol roin é.

Ír fada iomorro do bí cogad ír coinbliocht ior Connachtuib
 ír ulltaig ré linn Meirde do beic i gceannar Connacht agus
 Concubair do beic 'n-a riú Ulaó. Ionnu ceana go mbeic ríor
 2935 fáda na hearaonta tarla eatorra agat, a léagtóir, cuir-
 fead ríor annro mar do marbad clann Uirneac tar plánaó
 nó tar cómarice feargura mic Róig agus Cormaic Conluin-
 gíor agus Dubéag Dáoil Ulaó. As ro ríor go cumair éirim
 na heactra.

Monuidhir, who was called Mac Ceacht. Now Meadhbh held for ten years the sovereignty of Connaught after Tinne without living with any man publicly, but living privately with whatever man pleased her fancy. After this Meadhbh took for her husband Oilill Mor son of Rossa Ruadh, a Leinsterman. Mada Muirisc, a Connaughtwoman, was his mother. And Meadhbh bore to Oilill seven sons, namely, the seven Maines. And it was Conall Cearnach who when at Cruachain, in his old age, slew Oilill by a cast of a javelin; and the men of Connaught followed and slew him to avenge that deed.

There were war and strife for a long time between the people of Connaught and those of Ulster while Meadhbh held sway over Connaught, and Conchubhar was king of Ulster. And in order that thou mayest know, O reader, the cause of the enmity that existed between them, I shall set down here how the children of Uisneach were slain in violation of the guarantee or protection of Fearghus son of Rogh, of Cormac Conluingeas, and of Dubthach Daol Uladh. The pith of the story is briefly as follows.

XXXII.

- 2940 LÁ n-aon iomorroo da n-eacáid Concúbair ní ullad do
 éiteam fleide go tig feoilimíó mic Dail, r-ealuidhe Con-
 cúbair, agus ní linn na fleide rin rug bean feoilimíó
 ingean álainn, agus do rinne Caébad oiaoi tarla ran
 comódail an tan roin tuar ir cairnngire von ingin go
- 2945 otiocraó iomao uódaí ir oíota von cúigeaó da toirc. Ar
 n-a élor rin von laódaíó do éogruaor a marbad do látaí.
 “Ní uéantar” ar Concúbair “áct béaraíó mife liom i agus
 cuirfeao da hoileamain i go raide ‘n-a haonmnaoi agam
 féin.” Deirthe do gairm an oiaoi Caébad ói. Do cuir
- 2950 Concúbair i lior ar leit i agus oíde ir buimeac da hoile-
 amain; agus ní lámad neac von cúigeaó uul ‘n-a látaír áct
 a hoire ir a buimeac ir bancainteac Concúbair da ngairtí
 leabharcam. Do bí ar an oruigaó roin go beit ionnuacáir
 ói, agus gur éinn ar mnaib a comaimpne i r-eim. Tarla
- 2955 iomorroo da hoire laog do marbad ní ppoionn o’ollmuigaó
 óir lá rneacá; agus iar noirtaó fola an laoi g ran
 rneacá oimair fiaó uub da hól. Agus mar éug Deirthe
 rin da haine duubairt ní leabharcam gomaó maic lé féin
 fear vo beit aice ar a mbeoir na trí uáta doconnaic mar
- 2960 acá uac an féic ar a folc, uac fola laoi g ar a gnuaid, ir
 uac an rneacá ar a énear. “Acá a r-amail rin o’fior ní
 ráiútear naoire mac uirneac, i bfoaí Concúbair ran
 tea g-lac.” “Marao, a leabharcam,” ar rí, “guitim-re
 éur a éur vom agallma gan fíor.” Agus noctair leabhar-
- 2965 cam an ní rin vo naoire. Leit rin táimig naoire ór íreál i
 noáil Deirthe, agus cuirir i ruim méao a reirce óó agus
 iarrair air i féin vo breit ar éalóó ó Concúbair. Rug
 naoire aonca leit rin, gér learc leit o’ea g-la Concúbair é.

XXXII.

One day Conchubhar, king of Ulster, went to partake of a feast to the house of Feidhlimidh son of Dall, storyteller to Conchubhar. In the course of that feast the wife of Feidhlimidh gave birth to a beautiful daughter; and Cathbhadh the druid, who was present at the assembly on that occasion, foreboded and foretold of this daughter that great misfortune and mischief would befall the province on her account. When the warriors heard this, they sought to put her to death on the spot. "By no means," said Conchubhar; "but I will take her and put her to nurse so that she may become my wife." Deirdre was the name that Cathbhadh the druid gave her. Conchubhar placed her in a dwelling apart, with a tutor and a nurse to bring her up; and no one in the province was permitted to go into her presence but her tutor, her nurse, and Conchubhar's censorious woman, who was called Leabharcham. She continued under these regulations until she was marriageable, and until she excelled the women of her time in beauty. One snowy day it chanced that her tutor killed a calf to prepare food for her; and when the calf's blood was shed on the snow, a raven began to drink it. And when Deirdre observed this, she said to Leabharcham that she would like to have a husband having the three colours she beheld, namely, his hair of the colour of the raven, his cheek of the colour of the calf's blood, and his skin of the colour of the snow. "Such a man is in the household with Conchubhar; he is called Naoise, son of Uisneach." "Then," said she, "I beseech thee, O Leabharcham, send him to speak to me in secret"; and Leabharcham informed Naoise of this. Thereupon Naoise came secretly to visit Deirdre, who revealed to him how greatly she loved him, and besought him to elope with her from Conchubhar. Naoise consented to this with reluctance, as he feared Conchubhar. Himself and his two

2770 **T**riallair féin ir a óa bhrádaí .i. Ainle ir Arván a gsur
 Deirne ir cni caogao laoc marí don riu, go hAlbain, áit i
 bfuadavar congáil buannaéta ó níg Alban go bfuair
 tuaragáil rcéime Deirne ir gur iarí 'n-a mnaoi óó féin
 i. Gabair fearg Naoire go n-a bhráicrib uime rin, a gsur
 triallair a hAlbain i n-oiléan mairi ar teiteab ré
 2875 **D**eirne, car éir iomao coindliocet oo tadbairt oo muinntir
 an ríog ir oóib féin va gac leit roime rin. Áct ceana ar
 n-a élor i nullcaib go mabavar mic Uirneac ran éigeanóail
 rin aoubhavar mórán o'uarlib an cúigib ré Concubair gur
 truaige clann Uirneac oo beit ar veoraidéact tré óroo-
 2980 **m**naoi, a gsur gomaó cóir ríor oo cúir orra ir a tadbairt von
 cín. 'Oo-beir Concubair donca nír rin ar impióe na n-uaral
 a gsur tug feargur mac Róig ir Dubtác Daol Ulaó ir
 Cormac Conluingeat i rlánaó air féin fá beit oilear oóib.
 Ar na heactaib rin cuirir feargur mac Róig fiacáir a mac
 2985 **f**éin i gcoinne éloinne hUirneac go otug leir i n-éirinn iao
 go n-a mbuirín a gsur Deirne marí don riu; a gsur ní haicir-
 tear a beag va rcéalaib go noctain faicé na heamna
 oóib.

2990 **T**arla Eogan mac Duirteacta flait fearnmáige orra
 ar an bfaicé go fluaḡ lionmar maille nír ré feall oo
 véanam ar éloinn Uirneac ar foráileam Concubair; ir
 marí ríngavar clann Uirneac oo látair céio Eogan
 o'fáilciugáó ré Naoire, a gsur nír an bfaicé cuirir rátaó
 rleige ério. Marí oo connairc fiacáir mac feargura rin
 2995 **l**ingeat roir Eogan ir Naoire go otug Eogan an vaira rátaó
 ar fiacáir gur marb marí don ré Naoire é; a gsur va éir rin
 lingir Eogan ir a fluaḡ ar éloinn Uirneac, gur marbaó leo
 iao, a gsur go otugavar veargár a muinntire.

3000 **M**arí oo éualair iomorro feargur ir Dubtác marbaó
 éloinne hUirneac car a rlánaó féin triallair o'ionnruige
 na heamna, a gsur tugavar féin ir muinntear Concubair
 coimearcar va céile gur éuit Maine mac Concubair leo

brothers Ainle and Ardan, having Deirdre and thrice fifty warriors with them, proceeded to Alba, where they were maintained in service by the king of Alba till he was informed of Deirdre's beauty, and asked her for his wife. Naoise and his brothers became enraged at this, and fled with Deirdre from Alba to an island in the sea, having previously had many conflicts with the king's party. Now when the story ran in Ulster that the sons of Uisneach were in this sad plight, many of the nobles of the province said to Conchubhar that it was a pity that the sons of Uisneach should be in exile on account of a wicked woman, and that they should be sent for and brought back to the country. Conchubhar consented to this at the request of the nobles; and he gave Fearghus son of Rogh, Dubhthach Daol Uladh, and Cormac Conluingeas as sureties that he would act towards them in good faith. Upon these conditions, Fearghus son of Rogh sent his own son Fiachaidh to the children of Uisneach; and he brought them and their followers to Ireland, and Deirdre with them; and no tidings whatever of them are related till they reached the green of Eamhain.

On the green they were met by Eoghan son of Durrthacht, prince of Fearnmhagh, accompanied by a large host with intent to deal treacherously with the children of Uisneach at the direction of Conchubhar; and when the children of Uisneach arrived, Eoghan went to bid Naoise welcome, and in welcoming him thrust a spear through him. When Fiachaidh son of Fearghus saw this, he sprang between Eoghan and Naoise; and Eoghan dealt his second thrust at Fiachaidh, and slew him, together with Naoise; and forthwith Eoghan and his host fell upon the children of Uisneach, and slew them, and made dreadful slaughter upon their followers.

Now when Fearghus and Dubhthach heard that the children of Uisneach had been slain in violation of their guarantee, they proceeded to Eamhain, and came into conflict with the party of Conchubhar, and they slew Maine son of

aḡur tḡi éaṣo laoc̃ oṁa muinnctḡi maḡi aon nḡr. Loḡrctear ḡf
 aḡrḡctear eamain ḡf maḡbctar banctac̃t Concubair leo;
 3005 aḡur cḡuinnḡiṣo a paḡnta oṁa ḡaṁ leḡt iṁo fḡin ḡf Coḡmac
 Conluḡḡear; aḡur fá hé lion a ḡluag̃ an can roin, tḡi mīle
 laoc̃; aḡur tḡiallao aḡ rin i ḡConnaṁctair ḡo Meir̃b ḡf ḡo
 hOḡlill maḡi a bḡuaḡaṁaḡi fáilte ḡf faḡt̃oṁ. Aḡi roṁctain
 ann rin oṁib ní bḡoir aonoḡoṁe ḡan luṁt̃ roḡla uṁta aḡ
 3010 aḡḡain ḡf aḡ loḡcaṁ Ulaṁ. Maḡi rin oṁib ḡur loḡceṁo
 cḡioc̃ Cuaḡlḡne leo—ḡnḡom̃ oṁa oṁáinḡ iomaṁ oṁṁair ḡf
 oḡbḡeḡḡe oḡir an oṁa cúḡceṁo; ḡf oṁ eṁḡceṁaḡi feac̃t
 mbliṁona aḡi an oḡouḡaṁo roin ḡan oḡaṁ aonoṁaḡe eaṁoḡa;
 aḡur ḡf oon leḡt ḡtḡḡ oon ḡé rin oṁ eṁmaḡḡe feaḡḡur aḡ
 3015 Meir̃b, ḡur coḡrceṁo leḡt i, ḡo nḡḡ ḡi tḡiúr mac o' aoncoḡi-
 beaḡt oṁ, maḡi aṁá Ciar ḡf Coḡc ḡf Conm̃ac, aḡaḡl aṁeḡi an
 ḡile:

Coḡrac̃ Meaṁb i ḡCoḡaṁáin eṁoin
 Ó feaḡḡur naḡi eṁill caṁaḡi;
 3020 ḡo nḡḡ tḡiaḡi ḡan loṁt̃ naḡi laḡ
 Ciar ḡf Coḡc aḡur Conm̃ac.

ḡf ón ḡCiar-ḡo ḡáḡoṁear Ciarḡaḡaḡe Muḡan, aḡur ḡf aḡ a
 ḡlioc̃t aṁá Ó Concubair Ciarḡaḡaḡe. Ó Coḡc aṁá Coḡca Mo-
 ḡuaṁ aḡur Ó Conm̃ac ḡáḡoṁear ḡaṁ Conm̃aḡcne oṁa bḡuil i
 3025 ḡConnaṁctair; aḡur cibé léḡḡfeṁ aḡi ouain oṁ rinne luḡair
 ḡile Oḡliolla oṁaḡb coḡaṁ: Clann feaḡḡura clann óḡ caṁ:
 oṁ-ḡéaḡaḡo ḡo foḡlur ḡuaḡb móḡi an t-aḡḡaṁctar ḡf an
 neaḡt oṁ ḡaḡaṁaḡi an tḡiúr mac roin Meir̃be i ḡConn-
 aṁctair aḡur ḡan Muḡain. bḡiṁ a ḡiaṁnaḡe rin aḡi na
 3030 tíoḡtaḡi aṁá ainmnḡḡe uṁta ḡan oṁa cúḡceṁo roin.

Oṁla Oḡeḡoḡe oṁa oṁaḡḡaṁaḡi na ḡnḡom̃a oṁa luṁoṁeaḡi,
 oṁa bḡi i bḡoṁair Concubair feṁo bliṁona o' eḡi maḡbct̃a
 éloinne hḡiḡneac̃; aḡur ḡe maṁ beaḡ coḡḡaḡl a cinn nó
 ḡean ḡaḡe oṁ eḡḡeac̃t caḡi a béal, ní oṁeḡnaḡo nḡr an ḡé
 3035 rin é. Maḡi oṁ eṁnaḡḡe Concubair naḡi ḡaḡ cluḡce na
 caḡoneaḡ ḡḡeim bḡi, aḡur naṁ tḡḡ aṁbaṁt na áineṁ aḡouḡaṁo

Conchubhar, together with three hundred warriors of his followers. They burned and plundered Eamhain, and put Conchubhar's women to death ; and they and Cormac Conluingeas assembled their supporters from all sides ; and their host at that time numbered three thousand warriors ; and they thence marched into Connaught to Meadhbh and to Oilill, where they found welcome and were taken into service. When they had arrived there, there was no night that they did not send parties of plunderers to ravage and burn Ulster. They continued to act thus till they ravaged the district of Cuailgne—a deed from which sprang much mischief and contention between the two provinces ; and in this manner they passed seven years without an hour's truce between them. Within that time Fearghus knew Meadhbh, and she conceived of him, and bore him three sons at one birth, namely, Ciar, and Corc, and Conmhac, as the poet says :

Meadhbh conceived in fair Cruachain
Of Fearghus, who deserved not reproach,
And brought forth triplets faultless, strong,
Ciar and Corc and Conmhac.

From this Ciar is named Ciarraidhe in Munster, and O Conchubhair Ciarraidhe is of his progeny. From Corc is named Corca Moruadh ; and from Conmhac is named every Conmhaicne in Connaught ; and whoever reads the poem composed by Lughair, Oilill's poet, beginning, " The children of Fearghus, children beyond all," he will plainly find that these three sons of Meadhbh wielded great power and authority in Connaught and in Munster. This is proved by the territories that are named from them in these two provinces.

Now as to Deirdre, who gave rise to the events we have narrated, she remained with Conchubhar a year after the slaying of the children of Uisneach ; and little though it be to raise her head or let a smile cross her lips, she did not do it during that time. When Conchubhar saw that neither sport nor kindness had any effect on her, and neither merriment nor

ar a haigheadó, do cuir ríor ar Eoghan mac Dubhídeáda flait
 fearnmhuige; agus ar dtigheádt o'Eoghan 'n-a látair aoubairt
 ré Deiríone ó nac fuaire féin a haigheadó do claoólóó ó
 3040 n-a cumadó go gcaitefeadó uil fealao oile lé hEoghan, agus
 leir rin cuirtear ar cúlaib Eoghan 'n-a cárbao i. Céio
 Concúbair va ucióólaacáó, agus ar mbeit ag triall uóib vo-
 beirfeadó ríre rúil fíaoóca ar Eoghan noimpe agus rúil ar
 Concúbair 'n-a uiaió, óir ní raibhe uiaf ar talmaoin ir mó va
 3045 uciug fuaó ioná iao aríon. Mar vo mócuig ionorrio Con-
 cúbar ire ag rilleadó fá feac air féin ir ar Eoghan, aoubairt
 ríao, tré aóbaó, "A Deiríone," ar ré, "ir rúil éaoac uoir
 vó reite an trúil rin vo-beir cú oram-ra ir ar Eoghan."
 Ar n-a élor rin vo Deiríone vo gáó beaógaó rí na briaóraib
 3050 rin i, go uciug baóicléim ar an gcaibao amac gur buail a
 ceann fá éairte éloice vo bí ar an lár noimpe, go noearnaó
 míre mionbriuite va ceann, gur ling a hincinn go hobann
 airte; gonaó amlaió rin cáiniug uóibirt feargura mic Róig ir
 éoríaoic Conluingear mic Concúbair, Dubéaig Uaoil Ulaó,
 3055 agus báf Deiríone.

Do briú gurab i n-aimrír Concúbair ir na gcuiaó vo bí
 meadó i bflaitear Connaóct agus gur máir veic mbliáona
 i noiaió báf Tinne mic Conníac an céiofeair pórtá vo bí
 aice, agus éiríre ríó bliáon va éir rin 'n-a mnaoi ag
 3060 Oilill Mór, agus i noiaió báf Oilioilla oó mbliáona i
 n-aoncuia gur marbaó lé Forbuióe mac Concúbair i,
 cuirfeam ríor annro báf na oruinge ir veaircnaíóte vo na
 curadóib vo bí ann ré linn méioóbe, ir cuio vó noálaib go
 cumair.

pleasure raised her spirits, he sent for Eoghan son of Durrthacht, prince of Fearnmhagh ; and when Eoghan had come into his presence, he said to Deirdre that, since he himself was unable to turn away her mind from her sorrow, she must pass another space of time with Eoghan ; and she was thereupon placed behind Eoghan in his chariot. Conchubhar went to accompany them ; and as they went along, she cast glances of rage at Eoghan in front of her and at Conchubhar behind her ; for there were no two on earth she hated more than these. And when Conchubhar perceived her glancing by turns at himself and Eoghan, he said to her in jest, "Deirdre," said he, "thy glancing at me and at Eoghan is the glancing of a sheep between two rams." When Deirdre heard this, she started at the words, and sprang lightly from the chariot ; and her head struck against a ledge of rock that stood before her on the ground. Her head was broken into fragments, and her brain straightway issued forth. Thus was brought about the banishment of Fearghus son of Rogh, and of Cormac Conluingeas son of Conchubhar, of Dubhthach Daol Uladh, and the death of Deirdre.

As it was in the time of Conchubhar and the heroes that Meadhbh held the sovereignty of Connaught, and as she lived ten years after the death of Tinne son of Connraidh, her first husband, and for eighty years after that was the wife of Oilill Mor, and lived eight years unmarried after the death of Oilill till she was slain by Forbhuidhe son of Conchubhar, we shall briefly set down here the manner of death and some account of the more celebrated of the heroes who lived in the time of Meadhbh.

XXXIII.

3005 a5 ro ríor ar ucór go haicéarar éirinn na heacra na ucáirig bér
Concúbair.

Nór iomorro vo bíod fán am roin ann mar gníora ar
luét gaircú pé mbeic calma i gcomlannaib uóid, mar acá
mír cuparó mar cómarca buad vo taðairc von tí ba
3070 foirtille i bfeióm doinfir, a5ur a5 a mbíod buad láirceac
gaircú ar a céile cómpaic. Táirig éana von nó-fo go
ucarla imrearan fá'n gcuparómir ioir Conall Céarnac
a5ur Coir gCulainn a5ur Laoḡaire buadac i neamain; gur
iarr Conall incinn Meirceadóra .i. tréinfeair calma vo
3075 laiguid vo marbad leir féin i gcomlann doinfir; a5ur ar
ucairpeánac incinne an tréinfir rin, vo léig Laoḡaire i
Cú Culainn va gcommeair pé Conall, ar n-a meair nac
vearna ceacair uioð féin a cóimóir roin vo gníom goile
ná gaircú riam. Fá beair iomorro fán am roin cibé
3080 tréinfeair lé ucuircead tréinfeair tárcamail oile, go
mbeanad a incinn ar a éana i5 go gcuparcead aol críte
go mbíod 'n-a liaéiróir éruinn éruaró aige a5a taipreánac
ar donagib i5 i gcomóalaid coitcéanna mar cómarca
buaide gaircú. A5ur mar vo conncauar vá óinmíro vo bí
3085 a5 Concúbair méao an éana vo bíod a5 các ar an incinn,
gautar leo ar n-a márac ar an gCraob Óearḡ Concúbair i.
Trí háruir iomorro vo bíod i neamain pé linn Concúbair
mar acá bñóin Óearḡ i5 Craob Óearḡ i5 Craob Ruaid.
San éiricead vo bíoir a n-óair, a5ur i5 uime rin ráiócear
3090 bñóin Óearḡ ría, vo bñig go mbíoir na hoair vo bíod
innce fá bñón i5 fá méala ó goim na ngon i5 na ngalar vo
bíod opra innce. An vana ceac va ngairci Craob Óearḡ
i5 ann vo bíoir na hairm i5 na reoir uairle i gcomac; a5ur
i5 uime rin vo cuircead incinn Meirceadóra i ucaircú ann
3095 mar gac reoir uairal oile. An treair ceac vo bíod a5

XXXIII.

Here follows first a brief summary of the adventure which led to the death of Conchubhar.

Now at that time, in order to incite champions to be brave in conflict, it was customary to give a champion's prize as a token of victory to him who proved the stronger in single combat, and who vanquished his adversary in the field of valour. From this custom there arose a contest for the champion's prize between Conall Cearnach, and Cuchulainn and Laoghaire Buadhach in Eamhain. And Conall asked for the brain of Meisceadhra, a stout Leinster champion whom he had himself slain in single combat ; and when the brain of that valiant man was exhibited, Laoghaire and Cuchulainn ceased from their contest with Conall, as they judged that neither of them had ever done so great a deed of bravery or valour. It was the custom at that time that when any champion slew in battle another champion of great fame, he took the brain out of his head and mixed it with lime, so that he had it in the shape of a hard round ball to show at meetings and public assemblies as a trophy of valour. And when two jesters whom Conchubhar kept noticed how highly everyone prized the brain, they stole it the next day from Conchubhar's Craobhdhearg. Now there were three dwellings in Eamhain in Conchubhar's time, namely, Broin Bhearg and Craobh Dhearg and Craobh Ruaidh. In the first house were their wounded ; and it was called Broin Bhearg, because the wounded who were in it felt sorrow and distress from the piercing pain of the wounds, and of the distempers from which they suffered therein. In the second house, which was called Craobh Dhearg, were kept in safety the arms and precious valuables ; and accordingly Meisceadhra's brain was placed there for security as any other

Concúbair, an éiríod Ruidé do gairmí ói. I r innce do
riarctaoi é féin mar don né lion a laochraíde.

Dála an dá óinmíto iar mbreic incinne Meirceadóra ar
an gCraoib éiríod amlaí doudrammar, do éaduar ar fadéce
3100 na hEamna go raibuar ag iomáin na hincinne amlaí
liairíóio ó láim go láim go uáiníod oncé uile ar ulltaíob
.i. Ceat mac Mágaí crieirfeair do Connacáib, gur bréag
incinn Meirceadóra ó na hóinmítoib i r go ius leir i gCon-
nacáib í, agus gada mionca do éiríod i n-ioráil nó i gcaé
3106 i n-agaíob na nUlltaíob do bioí incinn Meirceadóra ar a éiríod
aige i roíod éadca do éadnam ar ulltaíob. Óir do bí i
uáiríngire Meirceadóra da óioáil féin ar ulltaíob o'ér
a báir; agus do meir gurab don incinn do éiríod fíorab
na fáiríne rin. Sonad uime rin do éiríod Ceat incinn
3110 Meirceadóra do beir ar iomáin aige do fíil né neac éiríod
o'uaírlíob ulaíob do marbáíob lé. Téio iomáirí Ceat go
fíuag lionmáir maille i r do éiríod ulaíob, go uáir táin
móir bó a fearaíob Roir i nUlltaíob, agus leanaíob uáir móir
o' ulltaíob é; agus cruinníod i r Connacáíob don leir donoir
3115 o' fíoracáíob Céir, agus Concúbair don leir donoir o' fíoracáíob
Ulltaíob. Mar do éadlaíob trá Ceat go raibíob Concúbair ran
tóraíobéacáíob, cuiríod fíor go bantracáíob Connacáíob do bí ar éiríod
ag fíreacáíob an dá fíuag, ag iarraíob oíra Concúbair do
bréagáíob da bréacáíob féin, ar mbreic 'n-a óuine fíreacáíob
3120 fíreacáíob óó, óir ní léiríodíob Ulltaíob é ran éac i gcoinne
Connacáíob.

Ar n-a éiríod iomáiríob do Concúbair go raibíob mian ar an
mbantracáíob é féin o' fáiríob, tríaíob 'n-a donoir ón tulaíob
'n-a raibíob o' fíor an bantracáíob; agus cig Ceat óiríreacáíob don
3125 leir oile go raibíob i meadón an bantracáíob o' oírlíob ar
Concúbair do marbáíob. Ar mbreic éadna do Concúbair ag
cigeacáíob i ngar don bantracáíob éiríod Ceat agus do-ní incinn
Meirceadóra o' inneall 'n-a éiríobacáíob né Concúbair

precious valuable. The third house that Conchubhar had was called the Craobh Ruaidh. It was in it himself and all his warriors used to be served.

As to the two jesters having carried off the brain of Meisceadhra from the Craobh Dhearg as we have said, they went on the green of Eamhain, and set to bandying the brain from hand to hand like a ball, when a fierce wolf of evil to the Ultonians, to wit, Ceat son of Magha, a valiant Connaughtman, came and coaxed the brain of Meisceadhra from the jesters, and took it with him to Connaught; and as often as he went to battle or contend against the Ultonians he was wont to have the brain of Meisceadhra at his girdle in the hope of bringing disaster on the Ultonians. For it was foretold that Meisceadhra would avenge himself on the Ultonians after his death; and he thought it was by means of the brain this prophecy would be fulfilled. Whence Ceat was wont to carry the brain of Meisceadhra about with him in the hope of slaying some one of the nobles of Ulster with it. Now Ceat, accompanied by a large host, went to plunder Ulster, and carried off a large herd of cattle from Feara Rois in Ulster; and he was pursued by a large force of Ultonians; and the men of Connaught flocked eastward to assist Ceat, and Conchubhar went westward to help the Ultonians. And when Ceat heard that Conchubhar was in pursuit, he sent word to the women of Connaght who were on a hill watching the two hosts asking them to entice Conchubhar to visit them, as he was a jovial, affable man, for the Ultonians would not permit him to take part in the battle against the men of Connaught.

Now when Conchubhar heard that the women wished to see him, he set out alone from the height on which he was to visit them; while Ceat, on the other hand, went secretly and got into the midst of the women waiting in readiness to kill Conchubhar. When, therefore, Conchubhar was approaching the women, Ceat arose and arranged the brain of Meisceadhra in his sling to slay Conchubhar. But when

3130 vo mairbhad. Ar bfaicirín iomorro Ceit vó, triallair ear
 3135 a air i mearc a muinntiré féin; agus as uil go Doine
 Dá Daoit vó, tug Ceat urdar o'incinn Meirceaópa ar a
 éianntadail 'n-a óiait, gur buail 'n-a baitear é, gur
 bhuiréad a feicne von urdar roin, gur lean incinn Meirceaópa
 va baitear; agus leir rin cigio a muinntear féin va fóiréin
 3136 ó Ceat. Cuirio fior an trát roin i scoinne Fingín fáitliag
 agus ar ucigeat vo látair iread aubairt vó mbeantaoi
 an meall roin ar a éann go bhuigbead bór vo látair.
 "Ir fearr linn," ar cá, "ar ní vo beit aithead ioná a
 éas." Leirítear lé Fingín é, agus aubairt nír ainnféin
 3140 gan fearg vo éannam ná luige né mnaoi ná uil ar ead ná
 ferom foiréigneac vo éannam, agus vó nvearvad, lé gluar-
 acé fmoitbuaite a incinne féin, go ucilgread an meall ar
 a éann ir go bhuigbead bór.

Mar rin vó fead mbliaópa gur an Doine 'n-ar ciodad
 3145 Criorc vo néir bhuinge né reandur; agus mar vo éannairc
 claoctó neamhgnáac na noul ir urvad na gneine ran
 earca lán, farruigir vo bácaó vaoi vo laiguib vo bi
 'n-a focair, réad va ucáinir an mairt neamhgnáac
 roin ar reannad nime ir calman. "Íora Criorc mac Dé,"
 3150 ar an vaoi, "atá as a báruad anoir as luuib."

"Truag rin," ar Concubar, "vó mbeinn-re 'n-a látair
 vo muirbinn a raibe ciméal mo Rióg vó báruad";
 agus leir rin tug a éoióeam amac agus céio fá doine
 éille vo bi láim nír gur gab as a gearvad ir as a buain;
 3155 agus ir ead aubairt vó mbeir i mearc na nluuibéac
 gur é rin viol vo bárad oira; agus ar méio na vóarcta
 vo gab é vo ling an meall ar a éann go ucáinir cuio
 va incinn 'n-a óiait, agus leir rin go bfuair bór. Coill
 lamruib i bfearad Roir goirtear von muine éille rin.

3160 Ar mbeir marb vo Concubar cairtear ríogac vlad
 von tí vo bárad corp Concubair leir gan rcit go heamain.
 Tarla giolla as Concubar ar an látair rin vór b'ainm

the latter saw Ceat, he retreated to the midst of his own people ; and as he was proceeding to Doire Da Bhaoth, Ceat hurled the brain of Meisceadhra after him from his sling, and struck him on the crown ; and his brain-pan was broken by that cast, and the brain of Meisceadhra clung to his skull ; and thereupon his followers came up to protect him against Ceat. They then sent for Finghin Faithliaigh ; and when he arrived, he said that if that ball were extracted from his head he would instantly die. " We had rather," said they all, " that our king should have a blemish than that he should die." Finghin cured him, and then told him not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion—otherwise, that by the repelling motion of his own brain, he would hurl the ball from his head and die.

He was seven years in this state up to the Friday on which Christ was crucified, according to some seanchas. And when he saw the unwonted transformation of the elements and the darkening of the sun with the moon full, he inquired of Bacrach, a Leinster druid who was with him, what was the cause of that unwonted change in the luminaries of heaven and earth. " It is that Jesus Christ the Son of God is being put to death now by the Jews," replied the druid. " That is a pity," said Conchubhar ; " and if I were present, I would slay all that are around my King putting Him to death." And with that he drew forth his sword, and went into an oak-wood hard by, and set to cutting and felling it, saying that, if he were amongst the Jews, he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head, and a portion of his brain followed it, and with that he died. Coill Lamhruidhe in Feara Rois is the name of that wood-thicket.

After Conchubhar's death, the kingdom of Ulster was offered to whoever should carry his body to Eamhain without resting. A servant of Conchubhar's named Ceann Bearroide

Ceann beannoise agus i ndóig nár an nioḡaḡt da nioḡaḡt
 féin tóḡbair an corp go calma agus nuz leir go hArdad
 3165 Sléibe fuaio é, gur bair a bnoise agus go bfuair bár an
 rin. Sonad tréir an ngníom-ro atá an reanfoal doir
 gur b i nioḡaḡt Cinn beannoise iarrair nead an tan cuir-
 ear noime go huallmíadac céim do nioḡaḡt ir doir do iona
 mar do féadad do gneamugad.

3170 Adt cia cuirio uḡoir an reanora rior an rair-re
 Concubair agus gur b fear comaimirne do Crior é, do réir
 rírinne an reanora ní nuzad Crior go haimir imían
 i noiaí Concubair; agus ir amlaí atá rírinne na rair-re
 gur tairngir bacac oiaoi do laigir tré fáirine go
 3175 ngeirir Crior an tairngirtead Mac Dé agus go ngead-
 ad colann agus go n-imeoirioir na hioḡaḡl bár air, agus
 gur b do do bnoise fuaclaí an cuir do donna a hanbnoio
 an aibíreora. Agus ar n-a éor rin do Concubair do gá
 oadac amail doibíamair é; agus do gá tré commbaí
 3180 ré Crior ag gearad coille lámhúir i nioḡ na hioḡaḡl
 go bfuair bár don bnoir rin. Cibé iomoir do cuirfad
 i n-ionganar go bfeadad bacac nó oiaoi oile da nioḡe
 páganac bár Crior do tairngir, cuḡ fár córa do na
 Sibillae do bi páganac Crior nua n-a gneir do réanfoir
 3185 iona do bacac nó da fámaí oile? Uime rin ní oíreir
 an rair mar ro.

was present, and in the hope of obtaining the kingdom, took up the body stoutly and carried it to Ardachadh, in Sliabh Fuaid, but there his heart broke and he died. And this event has given rise to the saw which says that one seeks the kingdom of Ceann Bearroide when one aspires ambitiously to a rank which it is beyond his power to attain.

But though authors relate this story of Conchubhar, alleging that he was a contemporary of Christ, still, according to the truth of history, Christ was not born for a long time after Conchubhar ; and the truth of this story is that Bacrach, a Leinster druid, foretold through prophecy that Christ the Prophesied One, the Son of God, would be conceived, that He would assume a body, and that the Jews would put Him to death ; and through Him the human race would be delivered from the tyranny of the evil one. And when Conchubhar heard this, he became enraged as we have said ; and through sympathy with Christ, he set to cut down the wood of Lamh-ruidhe as if the trees were the Jews ; and he died of that effort. And if anyone should deem it strange that Bacrach or any other druid, being Pagan, should foretell the death of Christ, how was it more fitting for the Sybils, who were Pagans, to have foretold Christ before His birth than for Bacrach or any of his kind ? Hence the story is not to be thus discredited.

XXXIV.

AG RO FÍOR VO BÁR CEIT MIC MÁGÁC.

Ba tréinfear an Ceat-ro ir fá bioúda bioéfoḡlac ar
 ulltaḡaib é feaḡ a né. Lá n-aon vā noeaḡaib an Ceat-
 3190 ro i nulltaḡaib vo véanaḡaib vībfeirḡe mar fá ḡnāc leir;
 ḡo vtaḡla rneaḡta mōr fān am roin ann; aḡur aḡ tillaḡo
 vō ir tḡi cinn laoc aḡe vo marbāo leir fan tupaḡ roin,
 ciḡ Conall Ceapnac ar a loḡḡ ḡur cuiḡ fá ḡneim aḡ ác
 Ceit é, ḡur comḡaiciḡo ne céile ḡur tuit Ceat fan com-
 3195 lann aḡur ḡur tḡomḡonaḡo Conall, ḡur tuit i néall ar an
 láḡair iar vtréigean iomaḡ foḡa vō. Aḡur leir rin, ciḡ
 véalcú vḡréitḡe tréinfear vo Connacḡaib ḡo láḡair an
 comḡaic mar a bḡuaḡ Ceat marb ir Conall i ḡḡoḡaib báir,
 aḡur avubairt ḡur mait an rḡeal an vā oncoin rin va
 3200 vḡáinḡ aivmilleaḡ éireann vo beit rḡa haḡrneaḡaib rin.
 “Ir fíor rin” ar Conall “aḡur i noiol a noearḡa mḡe vo
 vōcār vo Connacḡaib marb-rā mé.” Ir uime iomoiḡo avu-
 bairt rin vo bḡiḡ ḡomaḡ feaḡir leir ionā flaitḡear éireann
 laoc éigḡin oile va ḡoin ionnuḡ nac biaḡ clú a mārḡta
 3205 ar aon laoc amāin vo Connacḡaib. “Ni mḡuirḡeo tú”
 ar véalcú “óir ir ḡeall né beit marb vuit an rḡoḡc ‘n-a
 bḡuilir. ḡiḡeaḡ beaḡ liom tú aḡur cuiḡḡeo leiḡear oḡ;
 aḡur ma’r téaḡnóḡ vō oḡiaḡ vuit vo-véan comḡac aoiḡfir
 rḡoḡ, ḡo noioḡaltar liom oḡ ḡaḡ vōcār ir ḡaḡ vōḡc vaḡ
 3210 hḡirḡeaḡ leat ar Connacḡaib.” Aḡur leir rin cuiḡir iomcār
 faoi aḡur beirir leir va tḡeaḡ fḡin é, ḡur cuiḡ leiḡear aḡ
 ann, ḡo beit va éḡeaḡaib cneaḡuḡḡe.

Mar vo mḡear iomoiḡo véalcú eirḡan aḡ téaḡnóḡ aḡur
 a neaḡir fḡin aḡ fār aḡir ann, vo ḡaḡ eaḡla né ḡConall
 3215 é, aḡur ollmḡuḡḡear tḡiḡir laoc va éloinn lé véalcóin né
 marbāo Conall i bḡeall fan oḡḡe ar a leabair. ḡiḡeaḡ

XXXIV.

Of the death of Ceat son of Magha, as follows.

This Ceat was a valiant man and during his life he was an enemy and constant plunderer of the Ultonians. On a certain day this Ceat proceeded to Ulster to wreak vengeance as was his wont ; and there was heavy snow at that time ; and as he was returning with the heads of three warriors whom he had slain on that expedition, Conall Cearnach pursued him and seized him at Ath Ceit. They fought ; and Ceat fell in the conflict ; and Conall was severely wounded, and lapsed into a trance on the spot after he had lost a large quantity of blood. Thereupon Bealchu of Breithfne, a Connaught champion, came up to the place of conflict, where he found Ceat dead and Conall on the point of death, and said that it was well these two wolves who had caused the ruin of Ireland were in so sad a plight. "That is true," said Conall ; "and in retribution for all the injury I have inflicted on Connaught do thou kill me." Now he said this because he would give the kingdom of Ireland that some other warrior should wound him so that a single Connaught warrior should not have the renown of slaying him. "I will not slay thee," said Bealchu, "since the plight thou art in is almost as bad as death. However, I will take thee with me and apply remedies to thee ; and if thou recoverest from thy wounds, I will fight thee in single combat, so that I may avenge on thee all the injury and affliction thou hast brought on Connaught." Thereupon he placed him in a litter and took him to his own house, and there applied remedies to him, until his wounds were healed.

But when Bealchu saw that Conall was recovering and his natural strength growing in him once more, he became afraid of him, and arranged for three warriors, his own sons, to slay him treacherously in bed by night. But Conall got a hint of

ruair Conall dóig ar éogair na ceilge rin. Agus an oíche
 do bi a bairne fán gcloinn ceacht do déanaí na feille
 aubairt Conall ré déalcóin go gcaitead mairt leap-
 3220 tá o'fagáil uair nó go mairdead é. Agus leir rin luigir
 déalcú, gér leir ní é, i leabairt Conall agus do luig
 Conall i leabairt déalcóin go dtáingadar an triúr laoc
 roin fá clann do déalcóin o'ionnruige na leaptá 'n-a
 mbairt Conall, gur mairdead a n-aéair i riocht Conall leo.
 3225 Mar do mótuig iomorro Conall iad-ran ar mairdead a
 n-aéair 'n-a riocht féin, do ling orra ir mairdeair iad a
 dtriúr leir, agus oideannair leir iad mar don ré n-a
 n-aéair, go ruig ar n-a mairdead a gcinn na gcomhairdeam
 go héadain; gonaó ag mairdeam an gnioma-ro atá an
 3230 rann-ro ar an rannair:

fá do ceapairt Conall ceapairt
 ionnrao manann ardaio mo
 ir goin ní mac déalcóin braithe
 iar ngoin luigthead mic ní gcon.

3235 Gonaó é mairdead Céir mic Mágaó ir déalcóin braithe
 go n-a ní macairt go nó ro. Síthead ir iomra éacht aóbal
 leir ro do fadóirde do comhairdeam ar Conall fuigream
 don éir ro gan éir rior.

Ag ro rior an ní na déairt bair feargair mic róig.

3240 Ar mbairt iomorra o'feargair ar deirdead i gConn-
 aétair, tairla i bpoairt Oilioila ir Meadba é i Maig Doi,
 áit a bairt oúnpairt comhairte aca; agus lá n-aon dár
 éirgeadar amad ar bairde locha do bi láim ní an lior,
 iairair Oilill ar feargair uil do rnaim ar an loc, agus
 3245 céir feargair ann. Ar mbairt ceana o'feargair ag rnaim
 do gab mian Meadba uil do comhairt ní agus ar uil
 ran loc oi i bpoairt feargair do gab éad Oilill agus tug
 ar bairdeair oó féin do bi 'n-a bpoairt dár d'ainm luigair
 Oailleigear uirair fleige do caiteam ré feargair go dtairla

this treacherous conspiracy ; and on the night for which it was arranged that the sons should come to commit the murder, Conall said to Bealchu that he must exchange beds with him, else he would kill him. And accordingly Bealchu lay against his will in Conall's bed, and Conall lay in Bealchu's bed. And those three warriors, the sons of Bealchu, came to the bed in which Conall used to be and slew their father in mistake for Conall. Now when Conall observed that they had slain their father in mistake for himself, he sprang upon them and killed all three, and beheaded them and their father; and on the following day he took their heads to Eamhain in triumph, and in commemoration of this deed is the following quatrain from the seanchus :

Among the feats of Conall Cearnach
Was the sack of Manainn, the spoiling of slaves,
And the slaying of the three sons of Bealchu of Breithfne,
After he had slain Lughaidh son of three hounds.

So far the murder of Ceat son of Magha and of Bealchu of Breithfne and his three sons. And there are many great deeds besides this that might be laid to the credit of Conall which we shall leave untold on this occasion.

Of the event which led to the death of Fearghus son of Rogh, as follows.

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress ; and one day, when they went out to the shore of a lake that was near the lios, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him ; and when she had gone into the lake with Fearghus, Oilill grew jealous ; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus

- 3260 tré n-a éilab agus tús feargus i ucir lé goin an uncáir rin,
 agus saoir an tpleas ar féin, go ucus amur uncáir go
 hOilell go ucárla tré míolcáin vo bí láim né n-a éarbas
 i; agus leir rin cuicir feargus agus fuair bár, gur haid-
 naicead ar bhuac an loca céana é. Ir é an feargus-ro
- 3265 vo marb fíacna mac Concúbair agus an tréinfeari Seir-
 geann mac Mollabá agus Eogan mac Durréacá ri fearn-
 muige ir iomao curad ir caimíleat ar céana nac luaiú-
 feam annro. Ir é fós tús an cáin móir leir a hullcaib
 va ucáinúg iomao uilc ir eapáonta iuir Connacá ir ullcaig
- 3280 ionnur go rabadair an dubloingear cáinúg ar veoraióeacá
 lé feargus a hullcaib reacá mblabóna i gConnacáib, nó
 veic mblabóna vo réir óruinge oile, as véanaí fíorluc
 ir fósla ar ullcaib tré bár mac nluimúg agus ullcaig
 mar an gcéana as véanaí oibfeirge opra-ran ir ar
- 3285 fearaib Connacá tréir an ucáin iug feargus uacá, agus
 tréir sac uocáir oile va nvearna an dubloingear .i. an
 rluas veoraióeacá vo éuad lé feargus i gConnacáib,
 agus rin Connacá féin oib; ionnur go rabadair na víocá
 ir na uocáir vo rinneadair leat ar leat va céile com móir
- 3270 roin go bfuil leabair ríobá opra buó liorta né a
 luad agus buó fava né a bfairnéir annro.

as ro ríor an t-adbair fá ucáinúg bár laogaire buabais.

- Fíle iomorro vo bí as Concúbair va ngairéi doó mac
 Aininn vo lúimad ar Mágain bean Concúbair; agus ar
- 3275 n-a fionnoctad rin vó, ir i breac iug ar an bfuil a cur va
 báca i loc laogaire; agus cángadair oiong leir ar fósrad
 an míog gur an loc va báca; agus ar n-a fairrin rin vo
 reacáir laogaire buabais céio go laogaire agus
 aubairt nac ríab i néirinn áit 'n-a mbáiré an fíle
- 3280 áct. 'n-a óraí ran. leir rin lingir laogaire amac ir

which pierced him through the breast ; and Fearghus came ashore on account of the wound caused by that cast, and extracted the spear from his body, and cast it in the direction of Oilill ; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. It was this Fearghus who slew Fiachna son of Conchubbar, and the champion Geirrgheann son of Mollaidh, and Eoghan son of Durrthacht, king of Fearnmhuighe, and many heroes and warriors besides whom we shall not mention here. It was he also who carried off the great spoil from Ulster which caused much mischief and discord between Connaughtmen and Ulstermen, so that the *dubhloingeas* that went with Fearghus into exile from Ulster remained seven years in Connaught, or according to others ten years, spoiling and plundering Ulster on account of the death of the sons of Uisneach, while the Ulstermen were in the same way making an onslaught on them and on the men of Connaught on account of the spoil that Fearghus took from them, as well as every other injury which the *dubhloingeas*—that is, the exile host who went with Fearghus to Connaught—and the men of Connaught themselves had done them ; so that the injury and damage they inflicted on one another were so great that books have been written about them which it would be tedious to mention, and would take too long to describe here.

The cause which led to the death of Laoghaire Buadhach, as follows.

Conchubhar had a poet called Aodh son of Ainneann, who carried on an intrigue with Maghain, Conchubhar's wife ; and when Conchubhar discovered this, the judgment he passed on the poet was that he be drowned in Loch Laoghaire ; and at the king's command a company went with him to drown him. And when Laoghaire Buadhach's steward saw this, he went to Laoghaire and said that there was no place in Ireland where the poet could be drowned but at his own door.

carla faruonaf an tige do cúl a cinn gur bhuicéad a feicne,
 agus ba éir rin lingir go dáraéad ar éad gur marb iad ir
 gur fóinead an rle leir; agus éadair féin ar an ládair rin;
 gonaó i rin crioó laogaire buadais.

XXXV.

3286

AG FO FADAIN DÁIR MHEÓDE CHUADAN.

lar marbadó iomorro Oiliolla lé Conall Cearnac do
 cuaid Meabó do comnuide go hlinir Clothrann ar loc Rib
 agus ar mbeic 'n-a comnuide ann rin oi ba geir oi i féin
 o' foénaéad ran tobair do bi i noonaf na hinre gada maione;
 3290 agus ar n-a clor rin o' foébuide mac Conéubair tainis lá
 n-aon go huaisneac o' rior an tobair, agus do tomair lé
 rnat lin ó bhuac an tobair gur an leic oile don loc agus
 beirir an tomair céanna leir i nullcaib; agus ir ead do gnióó,
 oá cuaille do cup i ucalam agus ceann an tmaite do cean-
 3295 gal oá gac cuaille óioó agus uball do cup ar nullac
 cuaille aca agus é féin do fearam ag an gcuille oile agus
 beic ag riorlamac ar a éanncaibail go ucuéad amur ar
 an uball do bioó ar báir an cuaille oile go mbuilead é.
 Do cleacéad leir iomorro an cluicé rin ionnur go maibe
 3300 clirre air go nac tebead donuicair air gan an t-uball
 o' amur. Carla tra go gnoo ba éir rin comóáil ioir ullac-
 aib ir Conéacéais oá gac leic don cSionainn ag linir
 Clothrann agus tiz foébuide anoir i gcomóáil na nullac.
 agus maivean oá maibe ann do connairic Meabó ag a
 3305 foénaéad féin amail no cleacéad ran tobair néamraíóte;
 agus leir rin oo-ni clac o' inneall 'n-a éanncaibail go
 ucué uicair oá hionnruige gur amur 'n-a héadan i, go
 bhuair báir ar an ládair rin iar mbeic oóc mbliadna véag
 ri céitne ríó i gceannaf Connac oi, amail aoubhamar
 3310 éuar.

Tugamar anuaf anro gablán ar na cupaduib ar
 mbeic 'n-a luic comairme ag Meabó óioó. Síeacó

Thereupon Laoghaire leaped out, and his poll struck against the upper door-post of the house, and his skull was broken ; after this he made a sudden onslaught on the company, and slew them, and rescued the poet ; and he himself died on the spot. Such was the end of Laoghaire Buadhach.

XXXV.

The cause of the death of Meadhbh of Cruachain, as follows.

When Oilill had been slain by Conall Cearnach, Meadhbh went to Inis Clothrann on Lough Ribh to live; and while she resided there, she was under an obligation to bathe every morning in the well which was at the entrance to the island. And when Forbuidhe son of Conchubhar heard this, he visited the well one day alone, and with a line measured from the brink of the well to the other side of the lake, and took the measure with him to Ulster, and practised thus: he inserted two poles in the ground, and tied an end of the line to each pole, and placed an apple on one of the poles, and stood himself at the other pole, and kept constantly firing from his sling at the apple that was on the top of the pole till he struck it. This exercise he practised until he had grown so dexterous that he would miss no aim at the apple. Soon after this there was a meeting of the people of Ulster and Connaught at both sides of the Shannon at Inis Clothrann; and Forbuidhe came there from the east with the Ulster gathering. And one morning while he was there, he saw Meadhbh bathing, as was her wont, in the fore-mentioned well; and with that he fixed a stone in his sling and hurled it at her, and struck her in the forehead, so that she died on the spot, having been ninety-eight years on the throne of Connaught, as we have said above.

Thus far we have digressed into accounts of the heroes who were contemporaries of Meadhbh. We shall now return

to Eochaidh Feidhlioch. Now, Eochaidh had three sons and three daughters, namely, Breas and Nar and Lothar, the three sons, and Eithne Uathach, Clothra, and Meadhbh Cruachan, the three daughters, as the poet says in this quatrain :

Three daughters had Eochaidh Feidhlioch,
Fame on a lofty seat :
Eithne Uathach, fair Meadhbh of Cruachain,
And Clothra.

We shall come back again to Conchubhar, and set down here part of his story. His mother was the daughter of Eochaidh Salbhuidhe of Connaught, who was called Neasa, and he was named from her. And his father was Fachtna Fathach son of Cas, son of Rudhruighe of the race of Ir son of Milidh ; and when the provincial kings were demanding to have the boundaries of each separate province fixed, Cairbre Nia Fear, king of Leinster, in consideration of getting Conchubhar's daughter in marriage, ceded to Ulster the tract of land that extends from Loch an Chuighidh in Breagh and from Tara to the sea ; and this tract consists of three cantons, as the poet says :

In the division of Erin into fifths,
Between two seas, great the permission,
Three cantons with his portion
Took Conchubhar, no small, narrow tract.

The lady through whom he gained this increase was named Feidhlim Nuachrothach ; and through force of passion she eloped with Conall Cearnach from the king of Leinster.

As to Conchubhar he had twenty-one sons ; and in a fit of drunkenness he committed incest with his own mother, and she bore him Cormac Conluingeas. Now, Cormac is the same as Corbmach, an incestuous son ; for it was through *corbadh* or incest that Cormac was the offspring of Conchubhar by his own mother, whose name was Neasa. And in punishment of this misdeed all his sons died without issue except three,

mar atá beanna ó ráiútear beanntraiḡe; lanna ó ráiútear lanntraiúe; iḡ glaiḡne ó ráiútear glairtraiúe. Siúeas ní fuil neac beo ar rliocṡ na ruiḡe-rḡe i n-éirinn anú.

- 1ḡ é an Concubair-ro mac fáctna fátaḡ aḡur a
 3360 bḡaiṡḡe tuḡ Caṡ Donaiḡ Maca vo Úaball Dianbuilleac
 mac aḡroḡiḡ Loṡlonn. Ba vo-áiríḡ trá an rluasḡ baol
 mar don rḡe mac rliḡ Loṡlonn an tan roin aḡ ceacṡ vo
 ḡabáil éirḡann. 1 ḡCúḡeasṡ Ulaṡ iḡ ann cáḡḡavar i oṡir,
 aḡur triallao rompa iar rin ḡo Maḡ Maca. Vo éionóil-
 3365 rooclanḡa Ruṡruḡe um Concubair i n-aḡaiṡ na n-allmurrac
 vo caḡairṡ caṡa vóib. Douḡairṡ ḡeanann ḡruasṡolur
 mac Caṡbaiṡ rḡa a munnṡir an tan roin. “1ḡ ceairṡ baḡ
 rluasḡ, a Ullaṡ,” ar rḡe, “aḡur iḡ óḡ amulcaṡ ḡac don aḡaiḡ.”
 “Cḡeas vo-úeanam uime rin,” ar caṡ; “Maḡeasṡ,” ar
 3370 ḡeanann, “caḡbaiṡ iomaṡ vo olainn léit lib aḡur cruasṡ-
 ceanglaṡ an olann va baḡ n-aḡṡṡib ionnur ḡo maṡ móire
 ḡrāin iḡ eagla na n-allmurrac roḡaiḡ an ní rin amail buṡ
 rliḡlaoiṡ rḡb.” Vo rinneasṡar uile coḡairle ḡeanainn
 ḡac don ba hamulcaṡ .i. ḡac don ar naṡ raiḡe rḡarḡa aca.
 3375 Tuḡasṡ an caṡ iar roin, iḡ vo bḡireasṡ vo na hallmurrcaib
 aḡur vo cuirḡasṡ a n-ár ann; ḡonaṡ ón ḡacṡ roin Donaiḡ
 Maca aḡeirṡear Ulaṡ rliú.

aḡ ro rlior vo báḡ Conlaoiṡ mic Con ḡCulainn.

- 1ḡ é ní iomaḡro va oṡáinḡ a báḡ, Cú Cúlainn vo cuasṡ
 3370 voḡḡluim cleair ngoile ḡo Scáṡaiḡ, baḡḡairceasṡ vo bí
 i nAlbain; aḡur caḡla inḡean álainn i nAlbain an tan roin
 var b'ainm aoiḡe inḡean aḡroḡéime tuḡ ḡrāṡ éaḡmaḡe
 vo Coim ḡCulainn ar a aḡroḡcaṡaib ḡo oṡáinḡ va rlior
 ḡur cumairṡ rí rḡin iḡ Cú Cúlainn rḡe céile ḡo caḡla mac
 3375 'n-a bḡoinn. Aḡur ar mbeit aḡ triall i n-éirinn vo Coim
 ḡCulainn iar bḡoḡluim na ḡcleair luit ó Scáṡaiḡ, céro vo

namely, Beanna, from whom Beanntraighe is named ; Lanna, from whom Lannraidhe is named ; and Glaisne, from whom Glasraidhe is named. But there is no one to-day in Ireland descended from these.

It was this Conchubhar son of Fachtna Fathach and his kinsmen that fought the Battle of Aonach Macha against Dabhall Dianbhuilleach son of the monarch of Lochloinn. An innumerable host accompanied the son of the king of Lochlainn on that occasion on an expedition to invade Ireland. It was in the province of Ulster they landed, and after that they proceeded to Magh Macha. The clan Rudhruighe rallied round Conchubhar against the foreigners, and gave them battle. Then Geanann Gruadhsholus son of Cathbhadh said to his followers: "Your host is small, O men of Ulster," he said, "and ye are all young and beardless." "What shall we do, then?" said they all. "Well," said Geanann, "bring with you a large quantity of grey wool, and bind fast the wool to your faces, so that the foreigners may hate and fear you all the more for this, as if you were chosen warriors." All those who were *amhulchach*, that is, those who had not beards, followed the advice of Geanann. The battle was afterwards fought, and the foreigners were defeated, and they were slaughtered there ; and it was from this Battle of Aonach Macha that they were called Ulaidh or Ulstermen.

The death of Conlach son of Cuchulainn, as follows.

It was thus his death was brought about : Cuchulainn went to learn feats of valour to Scathach, a female champion that lived in Alba ; and there was a fair lady in Scotland at that time called Aoife daughter of Airdgheim, who cherished a longing affection for Cuchulainn because of his great fame ; and she came to visit him ; and they had intercourse with one another, and she conceived a son. Now, when Cuchulainn was proceeding to Ireland after having learned the feats of agility from Scathach, he paid a farewell

céileadhrao u'aoife ir tug ónnarc .i. rlabhrao óir oi aghur
 aoubairc nua a cóiméao go beic ua mac infeasoma; aghur
 ar mbeic infeasoma óo an rlabhrao oo cúir leir an mac
 3380 cúige féin mar comaréta cinnte ar a n-aiceonaó é; nó oo
 réir óruinge oile, ioó óir, aghur aoubairc nua an can oo
 biaó a mac cóm arnaéta ir go lionraó a méar an ioó
 a cúir ua fíor féin i nÉirinn; aghur fór oo cúir trí geara
 ar an mac nua oreaét go héirinn óó. An céirgeir oíob
 3385 gan reacaó rlige oo téanaím u'aoncúraó ná u'aoncaic-
 mileao ran oóman. An uara geir gan a ainm oo taóairc
 tré uamán u'aonlaoc ran bit. An trear geir gan comrac
 aoinfir ua éreire ar calmáin u'obaó. Aghur iar bfar ir
 iar bforbairc iomorro von mac roin ir iar brogluim élar
 3390 ngoile ir ngaircío óó ó banoro na gcuiraó .i. Scátaó,
 triallair i nÉirinn u'fíor Con gCulainn fá haéair óó; aghur
 ar noétain tíre von macaom, carla Concúbar go maicib
 ulaó i noáil nó i n-oireacáar ag Tráct Éire ar a óionn;
 aghur cuirir Concúbar laoc uá muinntir uá ngairéi Cuinnire
 3395 u'fagáil rceál uairó. Mar éainis iomorro oo láéair an
 macaom riaruigir a ainm óe. "Ni flonnam mé féin u'aon-
 laoc amáin ar oruim éalman" ar Conlaoc. Tillir trá
 Cuinnire go Concúbar aghur noétair an t-aicearc roin óó.
 Leir rin céir Cú Culainn oo buain rceál óe. Sióeoó
 3400 ni bfuair acé an preagra céaona ó Conlaoc; aghur com-
 raictear leo go fuileac ré céile go maibe Conlaoc ag
 traocáó Con gCulainn, acé gér móir a éródaét ir a éalmaét
 i ngac comlann nam roime rin, ionnur gur b'éigin óó uul
 ran acé oo b'foigre óó aghur a taóairc fá uara ar laog
 3405 mac Riain Gabra an ga bolg u'inneall óó gur cúir tré
 óorp Conlaoc é; gonao mar rin cáinis a bár.

visit to Aoife, and gave her an ornasc, that is, a chain of gold, and told her to keep it till her son should be fit for service ; and when he would be fit for service, to send the chain with him to himself, as a sure token by which to know him ; or, according to others, it was a gold ring, and he told her to send his son to visit him to Ireland as soon as he should be so strong that his finger would fill the ring. Furthermore he imposed three restrictions on the son before his coming to Ireland. The first restriction was that he should not give way to any hero or champion in the world ; the second restriction that he should not give his name through fear to any warrior in the world ; the third restriction that he should not refuse single combat to any man on earth, however strong. Now, when this youth grew up and waxed strong, and when he had learned exercises of valour and championship from Scathach, the instructress of champions, he set out for Ireland to visit Cuchulainn, his father ; and when the youth reached land, Conchubhar and the nobles of Ulster were before him at Tracht Eise ; and Conchubhar sent a champion called Cuinnire to get an account of himself from him ; and when he came into the youth's presence, he asked his name. " I tell my name to no warrior on earth," said Conlaoch. Then Cuinnire went back to Conchubhar, and made known to him this answer. Thereupon Cuchulainn went to get an account from him, but received only the same answer from Conlaoch ; and they engaged in a bloody encounter, and Conlaoch was overpowering Cuchulainn, great as had been his valour and strength in every battle up to that time, so that he was forced to go to the nearest ford and direct Laogh son of Rian Gabhra to get ready the ga bolg for him, which he sent through Conlaoch's body ; and it was thus he died.

XXXVI.

Tuis, a léagtóir, dá gcuirinn ríor annro mar vo éuit
 Cú Cúlainn lé clannaid Cailitín ašur fear Diað mac
 Damain lé Coin gCúlainn ašur na reáct Maine fá clann
 3410 o'Oilill mór ir vo Meiróð ašur iomað oile vo cupaðaid
 calma nac áirniúgtear annro, go mbiað eáctra aóbal
 ré a hiomluad oirra. Siúeáð ma'f maít leat a brior
 go foirleáctan o'fašáil léagtar leat briorleáct muiŕge
 Muirteimne, Oiróð na gCupad, nó Táin bó Cuailgne, nó
 3415 Táin bó Reašamain, nó Deaŕgnaúctarí Conaill Céarnais,
 nó Feir Eamna, nó Táin bó Fliaúair, nó a rašail oile ro
 vo rtairíð ašá ré a bŕaicŕin i néirinn aníú, ašur vo-šéad-
 air luad go lionmar ar an ŕuuing éuar ir ar iomað vo
 cupaðaid ir vo áatmileaðaid oile—ar a noálaid ir ar a
 3420 n-imteáctaid ionnta.

Áct éeana meafaim nac inŕeánta deaŕmað vo Coinŕí
 mac Dáire annro ŕan fašain a báir vo cup ríor, ar mbeít
 'n-a éréinfeair vó ir 'n-a ríor cošaimŕie aš Concúbair
 ašur aš na cupaðaid. Moŕann Manannac máctair Conŕaoi
 3425 mic Dáire, amáil aŕeir an ríle ŕan ŕann-ro :

Moŕann manannac miad nŕlé,
 inŕean ír mic uinnŕde ;
 Siúŕ eoáac eáctbeoíl fá hi
 máctair Conŕaoi mic Dáirí.

3430 Tŕí haicmeáð iomaŕro vo bi vo éréinfeairíð i néirinn
 i gcošaimŕir; ašur ní ŕaibe ŕompa ná ó ŕin a leiéto vo
 macaíð Milead ba mó ba aŕraáct ba cŕiódá ba clirte ir
 ba calma i gcacláiríð ir i gcleaŕaíð goile ir ŕarceáð
 ioná iad, ó náŕ cošmeaŕta ŕian laiŕean.ŕiú. An éeao-
 3435 áicme oíod cupaíð na Cŕaoibe Ruairé fá Concúbair; an
 oara haicme ŕamanníúð ionŕair Voimnonn fá Oilill ŕionn,

XXXVI.

Know, O reader, that if I were to relate here how Cuchulainn fell by the sons of Caillitin, and Fear Diadh son of Damhan by Cuchulainn, and the death of the seven Maines sons of Oilill Mor and of Meadhbh, and of many other stout heroes who are not mentioned here, a long narrative would be needed concerning them. But if thou wishest to get a lengthy account of them, read *Brisleach Mhuighe Muirtheimhne*; *Oidhidh na gCuradh*; or *Tain Bo Cuailgne*; or *Tain Bo Reaghamain*; or *Deargruathar Chonaill Chearnaigh*; or *Feis Eamhnan*; or *Tain Bo Fliodhais*; or similar tales which are now to be seen in Ireland; and thou shalt find therein a copious account of the above-mentioned persons and of many other champions and warriors—of their history and adventures.

Nevertheless, I think I should not omit mention of Curaoi son of Daire here, but should set down the cause of his death, as he was a valiant man, and a contemporary of Conchubhar and of the heroes. Morann Mhanannach was mother of Curaoi son of Daire, as the poet says in this quatrain :

Morann Mhanannach of honour pure,
Daughter of Ir son of Uinnseach,
Sister of Eochaidh Eachbheoil was she,
Mother of Curaoi son of Daire.

There were three orders of champions in Ireland at the same time; and there lived neither before their time nor ever since a body of the sons of Milidh who were bigger, stronger, braver, more skilled, more intrepid on the field of battle, and in exercises of valour and bravery than they; for the Fian of Leinster were not to be compared with them. The first order of these were the champions of the Craobh Ruadh under Conchubhar; the second order the Gamhanruidh of Iorras Domhnonn under Oilill Fionn; and the third order

AGUR AN CHEADAR AICME CLANNA DEAGAIR FÁ COINNI MAC DÁIRNE
i n-iarthar mhuin.

Is é ní sa scáinigh bair Coinnaoi: comhéirige do éadair
3440 curair na Cnaoihe Ruairde o'arhain oiléin mairia láim me
hálbain sa ngairítear Manainn, mar a maidhe iomaio óir
ir airighio ir iolmáoine agur iomaio do feoiuib uairle oile,
agur ingean álainn doncuíma do éinn ar mnaib a com-
aimrhe i gcuic ir i rceim ag tigeairna an oiléin. Blánair
3445 fá hainm oi. Agur mar do éuala Cúiaoi na curair ag
cuiall rán curar roin cuirir é féin tpe ómaioeacáct i
mbréirighioct go noeacáir rán comóail; agur ar mbeir ar
ci airghe an oiléin oíib i bporbair bfeair bfaigá, do
meairuoir vocamál móir do beir i ngabáil an uíin do bi
3450 rán oiléan mar a maidhe blánair ir feoiue uairle an oiléin
uile, ar óaingne an uíin ir ar iomaio omaioeacácta na
oruinge do bi ag a coram. Ir ann rin duobairt Cúiaoi
do bi i rioct fir an bhuic laccna sa bfaigáio moza feoiue
sa maidhe rán uín go ngéadabó féin an uín oíib. Seallair
3455 Cú Cúlainn rin só agur leir rin tugair uic ar an uín
agur fear an bhuic laccna 'n-a ocofac gur faracá
an roic geintlióe do bi ar ruibál ar uoirar an uínair
leir, gur léig cáic irceac, gur hairgead an uín leo, agur
go ocugrao blánair agur a maidhe do feoiuib uairle ann
3460 ar. Triallair ar rin i néirinn go rioctain Eamna oíib
agur ar mbeir ag roinn na feoi oíib iairair fear an
bhuic laccna moza feoiue amail do seallabó só. "Do-
géadair" ar Cú Cúlainn. "Mairéad" ar pé "ir i blán-
air mo moza do na feoiuib." "Do moza do na feoiuib
3465 oile uic" ar Cú Cúlainn "acé blánair amáin." "Ni
géad a malairt" ar fear an bhuic laccna. Leir rin
iairair Cúiaoi árac ar blánair o'fuaocá, go ocug amur
ór ireal uirhe, go ruig leir i i seallair omaioeacácta.
Mar do moeug Cú Cúlainn earbair na hingine air do

clanna Deaghaidh under Curaoi son of Daire in west Munster.

It was thus that the death of Curaoi came about. The champions of the Craobh Ruadh went to pillage an island in the ocean near Alba called Manainn, where there was much gold and silver and wealth of various kinds, and many precious valuables besides ; and the lord of the island had a comely, marriageable daughter who surpassed the women of her time in form and beauty. Her name was Blanaid. And when Curaoi heard that the champions were setting out on that expedition, he put on a disguise by magic, and went with the party ; and when they were about to plunder the island in the guise of jugglers, they apprehended great difficulty in seizing on the dun which was in the island in which was Blanaid, and all the precious valuables of the island, both on account of its strength and of the great skill in magic of those who were defending it. Then Curaoi, who was disguised as a man with a grey cloak, said that if he got his choice of the valuables in the dun he would capture it for them. Cuchulainn promised him this ; and thereupon they attacked the dun with the man in the grey cloak at their head. He stopped the magic wheel that was in motion at the door of the fortress, and enabled all to enter ; and they plundered the dun, and took from it Blanaid and all the precious valuables it contained. They thence set out for Ireland and reached Eamhain ; and as they were dividing the valuables, the man in the grey cloak asked for the valuable he should choose as was promised to him. "Thou shalt have it," said Cuchulainn. "Well, then," said he, "Blanaid is my choice of the valuables." "Thou mayst have thy choice of the other valuables excepting only Blanaid." "I will not accept any but her," said the man of the grey coat. Thereupon Curaoi sought an opportunity of carrying off Blanaid, and, seizing her unperceived, he bore her off in an enchanted mask. When Cuchulainn noticed that the lady was missing, he concluded that it was

- 3470 méar supab é Cúraoi nuz leir i ašur leanaif ar a lorig
 50 réimóiréac 1ao von Mumain 50 nuz orca aš Solcóio;
 ašur beirio na tréinif ar a céile ir vo nio gleic éalma
 éurata, sup trartracó Cú Cúlainn lé Coinrí ir 50 utuz
 ceangal na 5cúis 5caol air sup fásaid 'n-a éime éuibrište
- 3475 ann rin é iar mbeairiad a fuilc lé n-a éloiréam. Ašur
 beirif féin blánaio leir i n-iaréar Mumain iar bfasáil
 Con 5Cúlainn ceangailce amail aoubnamar. Tis iomorro
 leir rin laos mac Riain 5adha ir rcaoir vo Coin 5Cúlainn
 ir triallair ar rin 50 cuaircearic ulaó, sup áitigeadar
- 3480 láim ré beannaid boirce fead bliadna 5an teact i 5com-
 dáil fear nulaó nó sup fár folc Con 5Cúlainn; ašur
 i 5ceann na bliadna roin carla Cú Cúlainn ar beannaid
 boirce, 50 bfacaró ealta mói o'éanaid ouba aš tigeact
 aotuaró vo óruim an mara, ašur ar noctain i utir óóib
- 3485 leanaif ar a lorig 1ao, ašur marbair ar a éranntadail
 leir an 5clear va n5airéi cáitbéim éan ar 5ac éric óioib;
 sup marb an ouibéan vóiréanac óioib aš Spuib bhoim
 i n-iaréar Mumain. Ašur aš cillead aniar oó ruair
 blánaio 50 huaigneac láim ré Fionn5laire i 5Ciarraidé
- 3490 mar a raibe óinporc comnuigte Conraoi an tan roin 50
 ucarla comagallma eacorra ariao an trác roin sup
 noct riré oó nac raibe ar oruim éalman fear b'annra
 lé ioná é; ašur iarriair air an cSamain ba neara óóib
 teact lion rluaz va bneit féin ar áir nó ar éigin leir;
- 3495 ašur 50 macó córaioe oó rin vo véanam 50 utiofraó ói
 féin an trác roin Cúraoi vo beir i n-uacáó rluaz ir
 rocaíde. 5eallair Cú Cúlainn oi-re tigeact fán am roin
 oá hionnruige. Ceileabhair iomorro leir rin oi ir triall-
 air i nUllair ašur noctair an oáil vo Concúdar.
- 3500 Oála blánaioe, aoubairc ré Coinrí sup b'oircear oó
 catair vo véanam oó féin vo-béaracó bair ar rio5porcaib
 éireann uile; ašur supab amlaio buó éoir rin vo véanam
 clanna Dea5aró vo éur vo énuarac ir vo éruinnu5aró a
 raabadar vo lia5aib clóc 'n-a fearam i néirinn vo véanam

Curaoi who carried her off, and he pursued them by direct route to Munster, and overtook them at Solchoid; and the champions grappled with one another and engaged in strong, valorous wrestling; and Cuchulainn was brought to the ground by Curaoi, who inflicted on him the binding of the five smalls, and left him there a bound captive, having cut off his hair with his sword; and, leaving Cuchulainn bound as we have said, he took Blanaid with him to west Munster. But after this Laogh son of Rian of Gabhra came and unbound Cuchulainn; and they proceeded thence to the north of Ulster, and settled down beside Beanna Boirche for a year without coming to a meeting of the men of Ulster until Cuchulainn's hair grew; and at the end of that year Cuchulainn happened to be on Beanna Boirche, and he saw a large flock of black birds coming southwards from the surface of the ocean; and when they reached land he pursued them, and slew with his sling, by the exercise called *taithbheim* or 'return-stroke,' a bird out of each country, till he killed the last black bird of them at Sruibh Broin in west Munster; and as he was returning eastwards, he found Blanaid alone beside the Fionnghlaise in Ciarraidhe, where Curaoi's dwelling-fortress stood at that time. A conversation then took place between them; and she made known to him that there was not on the face of the earth a man she loved more than him, and asked him to come on the following Samhain with a full host and carry her off by fraud or force; and that he might the more easily do this, she would bring about that Curaoi should at that time have but few warriors and attendants. Cuchulainn promised to come to fetch her at that time. Thereupon he bade her farewell, and proceeded to Ulster, and gave Conchubhar an account of the incident.

As to Blanaid, she told Curaoi that he ought to build a stone fortress for himself which would excel all the royal fortresses of Ireland, and that the way in which that could be done was to send the clanna Deaghaidh to collect and bring together all the large stones that were standing in Ireland for

3508 caithrác dó féin. Agus fá hé fáé blánaithe nír rin go mbeoír
 clanna Deagair fá érioáib imciana éireann i bfuó ó Coinrí
 né teacé Con gCulainn va bneit féin leir. Ar a élor
 iomorroo vo Coin gCulainn go maðaoar clanna Deagair ar
 n-a fcanntaó fá éirinn mar rin, triallair ór íreal a
 3510 hüllitair go fluaðbuíoin leir agus ní haitéirtear a beas
 va fceálair go ráinís an voire cóille vo bi láim né long-
 porc Conraoi; agus ar mbeit ann rin dó, cuirir fceála ór
 íreal go blánaithe é féin vo beit ann rin go fluað 'n-a
 fceáir; agus ir é comairta vo cuir ri cuise go ngoirteó
 3515 cloitheim Conraoi, agus leir rin go nooirteó vaðac
 leamnaéta vo bi ran lior nír an riué vo bi ag riuise ón
 mbáile trér an goill i maide Cú Culainn. Iar gclor an
 comairta dó, ní cian vo bi an tan acconnaic an riué bán
 ón mbainne, agus leir rin tugaoar amur ar an longporc
 3520 agus vo lingaoar an lior ar Coinrí, gur maíðao leo é ar
 mbeit 'n-a donar gan airm dó. Fionnglaire iomorroo fá
 hainm von rriué réamráirte ar mbeit fionn ón mbainne
 dó.

Téio file Conraoi, fceirceirce a ainm, i noiaíó blánaithe
 3525 i nüllitair, i noisís go bfuigbeó árac ar blánaithe vo
 maíðao i noioáil Conraoi; agus ar noétain i nüllitair
 dó, fuair Concubair ir Cú Culainn ir blánaithe go gcomóil
 umpa ag rinne éinn beara; agus mar vo connairc an file
 blánaithe 'n-a fearaí ar bhuac aille ann téio va hionnruige
 3530 agus iadair a láma uimpe, gur cuir é féin agus i o'uircoir
 nír an aill, gur maíðao amlaíó rin iao.

the purpose of making a stone fortress for himself. And Blanaid's object in this was that clanna Deaghaidh might be scattered through the distant regions of Ireland far from Curaoi when Cuchulainn should come to carry her off. Now when Cuchulainn heard that clanna Deaghaidh were thus dispersed throughout Ireland, he set out secretly from Ulster with an army, and no tidings are recorded of him till he reached the oak wood that lay beside Curaoi's fortress; and when he arrived there, he sent word privately to Blanaid that he was there with an army; and the sign she sent him was that she would steal Curaoi's sword, and would thereupon pour a vat of new milk that was in the lios into the stream which was flowing from the homestead through the wood in which Cuchulainn was. Not long after he was informed of this token he saw the stream become white from the milk; and with that they attacked the fortress and sprang upon Curaoi in the lios and slew him alone and unarmed as he was. And the river referred to was called Fionnghlaise, through its having become white from the milk.

Curaoi's poet, who was called Feircheirtne, went after Blanaid to Ulster in the hope of getting an opportunity of slaying her to avenge Curaoi; and on reaching Ulster he found Conchubhar and Cuchulainn and Blanaid, with a large assembly round them, at Ceann Beara point; and when the poet saw Blanaid standing there on the brink of a precipice, he went towards her and twined his arms round her, and cast himself and herself suddenly down the precipice, and thus they were both killed.

XXXVII.

Do gab Eóðairó Airthom mac Finn mic Fionnloḡa mic
 Roignéin Ruairó mic Earamain Eamna mic Blátaeta mic
 Labhráda Luirc mic Éanna Aighnig mic Dongyura Tuirbíg
 3535 Teamhrac mic Eóðac Foilecleatáin mic Oiliolla Cairrfaclaig
 mic Connla Ćruairócealgais mic Iarainngleo fátaig mic
 Meilge Mólbtáig mic Cobtaig Ćaoil mċneag mic Uḡaine
 Míoir oo ġiol Éireamóin ġioḡact Éireann óá bliadain véag.
 Ir uime oo ḡairċi Eóðairó Airthom óe, oo ċriḡ ḡurab é oo
 3540 tocail uaim ar otúr i nÉirinn. Airthom, iomorro, ar uaim
 .i. treabaó nó tocailt uaim; aḡur fá veireab oo ċuit an
 tEóðairó-re lé Sióomall i ċġneamunn Teatba.

Do gab Eioirceol mac Eoḡain mic Oiliolla mic Iair
 mic Deaḡairó mic Sin mic Roirín mic Truiuin mic Roitriuín mic
 3545 Airthoil mic Main mic Forḡa mic Fearabáig mic Oiliolla
 Érann mic Fiaðac ġir Mara mic Dongyura Tuirbíg Teamhrac
 mic Eóðac Foilecleatáin mic Oiliolla Cairrfaclaig mic
 Connla Ćruairócealgais mic Iarainngleo fátaig mic Meilge
 Mólbtáig mic Cobtaig Ćaoil mċneag mic Uḡaine Míoir oo
 3550 ġiol Éireamóin ġioḡact Éireann ré bliadna, ḡur ċuit lé
 Nuabá Neact i nAillinn.

Do gab Nuabá Neact mac Séaona Siotbaic mic Luig-
 óeac Lóitġinn mic ċnearail ċric mic Fiaðac Foibric mic
 Oiliolla ḡlair mic Fearabáig Foḡlair mic Nuabac Fullóin
 3555 mic Eallóit mic Airt mic MoḡaAirt mic Ćrimċtáinn Ćorċraig
 mic Fearabáig Finn mic Feiblimiō Foitriuín mic Fearḡura
 Foramail mic ċnearail ċneogamain mic Dongyura Ollamān
 mic Oiliolla ċrácáin mic Labhráda Loingriḡ mic Oiliolla
 Áine mic Laoḡaire Luirc mic Uḡaine Míoir oo ġiol Éireamóin

XXXVII.

Eochaidh Airiomh son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. He was called Eochaidh Airiomh because it was he who first dug a cave in Ireland. Now Airiomh is the same as *ar uaimhe*, that is, 'the ploughing or digging of a cave'; and finally this Eochaidh fell by Siodhmall in Freamhainn Teathbha.

Eidirsceol son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland six years, and he fell by Nuadha Neacht in Aillinn.

Nuadha Neacht son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Art, son of Criomhthann Coscrach, son of Fearadhach Fionn, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of

3560 níogaíct éireann leirébliaóain. ír uime vo gairtí nuáda
neacá de, ón focal nix .i. rneacáta. Óir vo samaltaoi gile
a éneir nír an rneacáta; agus vo tuit an nuáda-ro lé Conaire
Mór mac Eoirrceoil.

Do gab Conaire Mór mac Eoirrceoil mic Eogáin mic
3565 Oiliolla mic Iair mic Deagair mic Sin mic Roirín mic Triuin
mic Roitriuín mic Airnoil mic Mainne mic Forga mic Fear-
adag mic Oiliolla éirann mic Fiadác Fír Mara mic Dongurá
Tuiribig Teamrac vo fiol éireamóin níogaíct éireann veic
mbliadóna ríeas, nó vo réir óruinge oile, veic mbliadóna ír
3570 trí ríeo.

Ír é an Conaire Mór-ro céaduine léir cógdaó éiric a
ácar .i. Eoirrceoil ar laigrib. Vo cógdaóan an orong-ro
'n-ar noiaó an éiric céadna roin ar laigrib, mar acá
Oilill Ólóm, Eogán mac Oiliolla, Fiadáó Muilleacán,
3575 Oilill Flann beag, Luagair mac Oiliolla Flann big, agus
Corc mac Luigdeac. Fá hi rium na héarca roin, trí céao
bó ríonn; trí céao leann; trí céao corc; ír trí céao
clóiréam óróa; agus tugad Orruige leir an Mumáin vo
roinn, mar acá ó Gabrán go Spéin Airb Láim ré Móin Éile;
3580 agus tugadair ráta na n-uile vúl ré híoc na héarca roin
go brát, amail aóeir an reanca ran rann-ro:

Orruige ó Gabrán go Spéin
Tugad o'éiric Eoirrceól,
Lé Mumáin cogurde tois,
3585 ír Conaire ror ceangoil.

Tuis, a léagtóir, gurab vo ríoeó an Conaire-re éarna
mumáin agus Dál Riada i nAibain, agus gurab i n-airmír
Quac Dailta Deagair cángadair éarna von Mumáin; agus
vo réir Cormaic 'n-a Praltair ír iao clanna Ruóruige vo
3590 éatrainn von Mumáin iao íar mbriead óc zcaá orra;
gur gabadair neart mór ran Mumáin va éir rin ó airmír
Quac Dailta Deagair go haimír Moza Nuáac, ionnur
gur puagadair vo réir an leadair muirnis ríol ébir riar

Eireamhon, held the sovereignty of Ireland half a year. He was called Nuadha Neacht, from the word *nix*, that is, 'snow'; for the whiteness of his skin was likened to snow. And this Nuadha fell by Conaire Mor son of Eidirsceol.

Conaire Mor son of Eidirsceol, son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, seventy years.

This Conaire Mor was the first who exacted from the Leinstermen the eiric of his father, Eidirsceol. The following exacted the same eiric from the Leinstermen, namely, Oilill Olom, Eoghan son of Oilill, Fiachaidh Muilleathan, Oilill Flann Beag, Lughaidh son of Oilill Flann Beag, and Corc son of Lughaidh. The amount of this eiric was three hundred white cows, three hundred mantles, three hundred hogs, and three hundred golden swords; and they joined Osruighe with Munster, that is, from Gabhran to Grian Airbh beside Moin Eile; and they gave all the elements as guarantee that they would pay that eiric for ever, as the seancha says in this stanza:

Osruighe from Gabhran to Grian
Was joined, on account of Eidirsceol's eiric,
With Munster, select her choice,
It was Conaire who made the agreement.

Understand, O reader, that the Earna of Munster, and the Dal Riada of Alba, are descendants of this Conaire, and that it was in the time of Duach Dallta Deaghaidh that the Earna came to Munster; and according to Cormac, in his Psalter, it was the clanna Rudhruighe who banished them to Munster after they had defeated them in eight battles; and they acquired great power in Munster after that from the time of Duach Dallta Deaghaidh to the time of Mogh Nuadhat; so that, according to the Book of Munster, they drove the race of

3595 go reannaib ó Rátac go himeall ir go hoiléanaib iartair
 Muinán iar ngabáil éannaif na cride dóib féin go haimrír
 Moza Nuadac léir oibreas íao. Agus fá oibreas do éuit
 an Conaire Mór-ro i mbrúigín Da Dearg lé haingcéal
 Caoc mac ríog bheartan.

Do gab Luḡair Riab n'Dearg mac na ucpi b'finneamna
 3600 mic Eocac Feólig mic Finn mic Finnloga mic Roignéin
 Ruair mic Earaimin Eamna mic Bládaéta mic Labraða
 Luirc mic Éanna Aighnig mic Dongura Tuirbig Teamrac
 do ríol Éireamóin ríogaét Éireann ríde bliadán, nó do réir
 óruinge oile, ré bliadóna rídeas. Dearbhorḡail lingean
 3605 farḡail Ríog Loólonn fá bean do Luḡair Riab n'Dearg.
 Ir uime do ḡairéi Luḡair Riab n'Dearg óe do b'rig go
 raibe ciorcail dearg timdeall a b'ráḡas ir ciorcail
 oile timdeall a meadóin; óir ir íao na cpi Finn do rinne
 ré n-a noeirbhair é, Cloḡra ingean Eocac Feólig a hainm,
 3610 ar mbeir ar meirce dóib; ḡonad as fairnéir an ḡníoma
 roin atá an rann reancura-ro ríor ar a ucuisrúear ḡurab
 i an Cloḡra-ro lé ruḡad Luḡair Riab n'Dearg da dearb-
 ráḡraib ruḡ Críomḡeainn Nía Náir don Luḡair céadóna roin
 fá mac oi féin. As ro an rann:

3615

Luḡair Riab n'Dearg do Críomḡeainn éain
 fá áḡair ir fá bráḡair;
 ir Cloḡra an érota ḡnáḡair
 Da mac ro ba reanmáḡair.

3620

Do mearad an trát roin ḡurab lé mac dóib uar b'ainm
 Náir fá corḡail a raibe ón ciorcail uacḡair ruar do
 Luḡair Riab n'Dearg agus ré b'rear a raibe ioir an dá
 ciorcail, agus ré lotar a raibe ón dá érior ríor. Ir
 amlaíó do éuit an Luḡair-re .i. lingead ar a cloirdeam
 do rinne go noeacáir cpio.

3625

Do gab Conḡubair Abraóruas mac Finn fíleas mic

Eibhear back to the territory of Ui Rathach to the borders and the islands of west Munster, having acquired the sovereignty of the region for themselves, which they held up to the time of Mogh Nuadhat, by whom they were expelled; and finally this Conaire Mor fell in Bruighean Da Bhearg by Aingceal Caoch son of the king of Britain.

Lughaidh Riabh nDearg son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eir-eamhon, held the sovereignty of Ireland twenty years, or, according to others, twenty-six years. Dearbhorgaill daughter of Fargall, king of Lochloinn, was wife of Lughaidh Riabh nDearg. He was called Lughaidh Riabh nDearg because there was a red circle round his neck, and another circle round his waist; for he was the offspring, in their drunkenness, of the three Fionns by their sister who was called Clothra daughter of Eochaidh Feidhlioch; and as a setting forth of this deed is the following historical stanza from which it will be understood that it was this Clothra who bore Lughaidh Riabh nDearg to her brothers that also bore Criomhthann Nia Nar to this same Lughaidh who was her own son. Here is the stanza:

Lughaidh Riabh nDearg to fair Criomhthann
Was father and was brother;
And Clothra of the comely form
Was grandmother to her son.

At that time it was believed that what was above the upper circle of Lughaidh Riabh nDearg resembled the one of the youths who was called Nar, and that what was between the two circles resembled Breas, and that what was below the waist resembled Lotar. This Lughaidh died by falling on his sword, which cut him through.

Conchubhar Abhradhruidh son of Fionn File, son of

Rorta Ruairt mic Feargura Fairrge mic Nuadac Neact
 mic Séadna Siotbaic mic Luigdeac Loitfinn mic Bneapail
 Æric mic Fiaccac Forbric mic Oiliolla Glair mic Fearadairg
 Foglair mic Nuadac Fullóin mic Eallóit mic Airt mic Moza
 3630 Airt mic Cuiomctainn Corcpairg mic Ferólimir Foréruin
 mic Feargura Fortamail mic Bneapail Bneogamain mic
 Dongura Ollamhan mic Oiliolla Bráccain mic Ladrada
 Loingsrig mic Oiliolla Áine mic Laochairne Luirc mic Ugaire
 Móir do fíol Éireamóin nioḡact Éireann donbliadain
 3635 amáin. Agus ir uime do gaircti Concubair Adhráruad
 de, do bñig supab fadrada ruada do bi ag a fúilib; agus
 fá deiread do tuit ré lé Cuiomctainn Nia Náir.

XXXVIII.

Do gab Cuiomctainn Nia Náir mac Luigdeac Riab nDearg
 mic na ucpi bFinneamha mic Eodac Ferólig mic Finn mic
 3640 Finnloza mic Roignéin Ruairt mic Eapamuin Eamha mic
 blátaecta mic Laochairne Luirc mic Éanna Aigñig mic Don-
 gura Tuirbig Teampac do fíol Éireamóin nioḡact Éireann
 ré bliadna véas. Ir uime do gaircti Cuiomctainn Nia Náir
 de óir ir ionann nia ir gairceadac nó tréinfear. Agus
 3645 ir ar tugad Náir air do bñig sup ba náir leir a gneamhain
 ioir a dearbbráctair ir a máctair. An dara bliadain véas
 do flaitear an Cuiomctainn Nia Náir-re rugad Cuiort.
 Ir amláir do báruigead an Cuiomctainn-ro .i. tuitim da eac
 do rinne go bfuair báir go gñoo da éir rin.
 3650 Do gab Fearadac Fionn Feactnac mac Cuiomctainn
 Nia Náir mic Luigdeac Riab nDearg mic na ucpi bFinne-
 eamha mic Eodac Ferólig do fíol Éireamóin nioḡact Éir-
 eann ríce bliadan. Náir Tuactúac ingean Lóic mic Dáire
 do Cuioteantuaic máctair Fearadairg Feactnairg. Ir uime

Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siobhbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghlas, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland one year. And he was called Conchubhar Abhradhruadh because he had red eyelashes; and in the end he fell by Criomhthann Nia Nar.

XXXVIII.

Criomhthann Nia Nar son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Laoghaire Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. He was called Criomhthann Nia Nar, for *nía* is the same as 'champion' or 'brave man'; and he was called Nar, 'ashamed,' for he felt ashamed of being the offspring of his brother and mother. It was in the twelfth year of the reign of Criomhthann Nia Nar that Christ was born. This Criomhthann met his death by a fall from his horse, soon after which he expired.

Fearadhach Fionn Feachtnach son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty years. Nar Tuathchuach daughter of Loch son of Daire of Cruithean-tuaith was the mother of Fearadhach Feachtnach. He was

3685 ǵairtēar fearaḁac fearctnac ḁe vo ḁriǵ ǵo raiḁe ceairt
 ir fīrinne ḁá ǵcoimēao ré n-a linn i nēirinn. Ionann
 ionorro fearctnac ir fīrinneac. Ir 'n-a réimear vo ḁí
 Morann mac Maoín ann .i. an ceirtḁreiteam̃ aǵ a raiḁe
 an iob̃ Morainn; aǵur vo ḁa vo ḁuaḁaib̃ na hiḁe-re cibé
 3690 vo cūirfeao fá n-a ḁráǵaro i ré linn ḁreiteam̃nair eirceirt
 vo véanaḁ ǵo n-iaḁao an iob̃ ǵo ḁainǵean timceall a
 ḁráǵao, aǵur ǵo mbioḁ aǵ fárcao ar a ḁráǵaro ǵo mbeir-
 eao an ḁreac̃ cóir. Aǵur vo-nioḁ mar̃ an ǵcéaoḁa rir
 an tí eirceao vo véanaḁ fairnéire ḁréirge ǵo haom̃ail na
 3695 fīrinne. óo. Ǵonaḁ ón iḁ rin acá an fearfocal mar̃ a
 n-oruigeañ neac̃ an iob̃ Morainn vo ḁeic fá ḁráǵaro
 an tí bioir aǵ véanaḁ fiaoḁaire i noḁiǵ ǵo noionǵnaḁ
 fīrinne. Aǵur fuair fearaḁac fearctnac ḁár i liaḁ
 Oruim.

3670 . Vo ǵab fíacac̃ Fionn, a quo Óal ḁfíacac̃, mac Óaire
 mic Ólútaig̃ mic Óeirrin mic Eocac̃ mic Sin mic Roirin
 mic Triuin mic Roitriuín mic Airnoil mic Maine mic Forǵa
 mic fearaḁaig̃ mic Oiliolla éarann mic fíacac̃ fīr Mara
 mic aongura Tuirḁiǵ Team̃rac̃ vo fíol éiream̃óin ríogac̃t
 3675 éireann cūi bliḁḁa, ǵur euit lé fíacaiḁ Fionnolaḁ.

Vo ǵab fíacaiḁ Fionnolaḁ mac fearaḁaig̃ fīnn fearct-
 naiǵ mic Crioim̃cainn Nía Náir mic Luig̃veac̃ Riab̃ nÓearis
 mic na ocri ḁfinneam̃na mic Eocac̃ feiróliǵ vo fíol éiream̃-
 óin ríogac̃t éireann fearct̃ mbliḁḁa ríceao. Ir uime
 3680 ǵairtēar fíacaiḁ Fionnolaḁ ḁe, olaḁ ainm vo ḁoin, aǵur
 fionn vo ḁaoar upm̃ór bó éireann ré n-a linn; ǵonaḁ vo
 rin tuǵao fíacaiḁ Fionnolaḁ air. Tuig̃, vo réir Crioimic
 Stoo, ǵo raḁaoar Scuit aǵ aic̃íoe i nAlbain Anno Domini
 73 ǵo ǵroo i noiaḁ fíacaiḁ Fionnolaḁ vo ḁeic i ḁflaitēar
 3685 éireann aǵur fá caorca rin ioná Cairḁre Riada vo mar-
 cain. Aǵur ir lé haḁac̃tuaḁaib̃ éireann vo marḁao an
 fíacaiḁ-re i ḁreall.

Vo ǵab Cairḁre Cinn Cáit mac Dubtaig̃ mic Ruóruig̃e

called Fearadhach Feachtnach because justice and truth were maintained in Ireland in his time. For *feachtnach* means 'truthful.' It was in his reign that Morann son of Maon lived, the just judge who possessed the Morann collar; and one of the virtues of this collar was that whoever wore it round his neck while delivering an unjust judgment the collar would close in tightly on his neck till he delivered a just judgment. It behaved similarly as regards one who came to give false testimony until he had confessed the truth. From this collar comes the old saw, that is, when one orders that Morann's collar be round the neck of one giving evidence so that he might tell the truth; and Fearadhach Feachtnach died in Liath Druim.

Fiatach Fionn, a quo the Dal bhFiatach, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oillill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland three years; and he fell by Fiachaidh Fionnoladh.

Fiachaidh Fionnoladh son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. He is called Fiachaidh Fionnoladh, for *oladh* is a name for a cow, and most of the cows of Ireland were white (*fionn*) in his time; hence he was called Fiachaidh Fionnoladh. Know that, according to Stowe's Chronicle, there were Scots residing in Alba in the year of the Lord 73, very soon after Fiachaidh Fionnoladh held the sovereignty of Ireland, and that was before Cairbre Riada lived. And this Fiachaidh was treacherously slain by the rustic tribes of Ireland.

Cairbre Chinn Chait son of Dubhthach, son of Rudhruighe,

mic Dúicéon Uairiúdnais mic Táit Teadmannais mic Luaigne
 3690 Laithcinn mic Ouir Eaclonnais mic Eannuilib mic Rionnail
 Dagarmais mic Ríog Loélonn táinig marí don né Labraio
 Leingreacó go buíoin Tuama Teannbaot agus aoirio
 onong oile gurab o'fearaib Dolg é, nioḡact Éireann.
 Cúig bliadna i nioḡact oó gurí éag oo tám. Agus ír uime
 3695 ḡairtíear Cairbhe Cinn Cait ve, oo bpiḡ gurí ba corḡail né
 cluaraib cait a cluara amail aoirí an ríle ran iann-ro :

Amail oo bí Cairbhe cruaid,
 Oo ḡab Éire ear ír tuid:
 Tá cluair cait um a ceann cain,
 Fionnrao cait tré n-a cluaraib.

3700

Ír é corí ar a náinig nioḡact Éireann Cairbhe, feall oo
 hollmuḡao lé raorclannaib nó lé haclaclaib Éireann
 uile i gcoinne nioḡ ír uairle Éireann; agus ír é moó ar ar
 cúireaoar nompa an feall-ro oo déanam fleao o'llmuḡao
 3705 né n-a oáil oo nioḡaib ír o'uairlib Éireann; agus ír é áit
 'n-ar oáileao an fleao roin i Maig Crú i gConnactaib
 agus oo báoar trí bliadna ag a hollmuḡao; agus ar feao
 na haimeirí rin oo coigilroo trian a ooraao i n-oiréill
 na fíeíre; agus cángaoar raorclanna Éireann marí don né
 3710 trí nioḡaib oá caiteam .i. Fiacao Fionnolao ní Éireann ír
 Éire ingean nioḡ Alban a bean; Feig mac Fíeic Cáoic
 ní Muman agus Dearca ingean ḡoirctiao ní Ureatan fá
 bean oó; Ureagal mac Fírb ní Ulaao ír ingean nioḡ Sacran
 fá bean oó; Áine a haime, agus Caimneall aime a haear.
 3715 Trí caoirḡ oo bí ag an aclaclaib marí acá Monac, buan ír
 Cairbhe Caitceann; agus ír é an Cairbhe-re fá ceann oíra
 uile. Naoi lá oo báoar ag caiteam na fíeíre rin agus fá
 oíreao oo lingroo an aclaclaib ar raorclannaib Éireann
 oa marbaao gurí tuicroo uile leo ar an láearí rin acé na
 3720 trí geine oo bí i mbriunnib an trian ban oo bí ag na trí

son of Diochun Uairiodhnach, son of Tat Teadhmannah, son of Luaighne Laidhcinn, son of Oiris Eachlonnach, son of Earndolbh, son of Rionnal Dagharmagh, son of the king of Lochloinn, who came with Labhraidh Loingseach to the fortress of Tuaim Teannbhaoth, and others say that he was of the Fir Bolg, assumed the sovereignty of Ireland; he reigned five years, and died of the plague. And he was called Cairbre Chinn Chait because his ears were like the ears of a cat, as the poet says in this stanza :

Thus was Cairbre the hardy,
Who ruled Ireland south and north :
Two cat's ears on his fair head,
Cat's fur upon his ears.

Cairbre obtained the sovereignty of Ireland in this manner. The serfs or rustic tribes of all Ireland devised a treacherous plot against the king and the nobles of the country; and they resolved to carry out this plot by getting ready a feast to be given to the kings and the nobles of Ireland; and the place in which that feast was given was Magh Cru in Connaught; and they were three years preparing it, and during that time they set apart a third of their crops with a view to the feast; and the free tribes of Ireland came to partake of it; and with them came three kings, namely, Fiachaidh Fionnoladh, king of Ireland, whose wife was Eithne daughter of the king of Alba; Feig son of Fidheic Caoch, king of Munster, whose wife was Beartha daughter of Goirtniad, king of Britain; Breasal son of Firb, king of Ulster, whose wife was the daughter of the king of Sacsá; her name was Aine, and her father's name was Cainneall. The rustic tribes had three chiefs, namely, Monach, Buan, and Cairbre Caitcheann; and this Cairbre was chief of them all. They had been partaking of the feast for nine days when at length the rustic tribes sprang upon the free tribes of Ireland and slew them, so that they all fell by them on the spot, except the three unborn children who were in the wombs of the

ríogaid do luaidéamar. Éaluidio iomorro na mná go
 hálbain agus rugaodar triar mac ann mar acá Tuatál
 Teactmar, Tiobraidve Tinead i Corb Ólom. Dála éireann
 do fáir goirca móir agus ceirce corad i iomad míora da
 3725 éirinn agus do bi rin uirne go beir do triar mac na uirí
 ríog goin do marbhad i bfeall ionairim. Agus ar n-a élor
 o'feardib éireann gur máireadar triar mac na ríog goin
 do cuireadar feard i teacta 'n-a noáil da iarraid oirra
 flaitear a rean i a rinfeair féin do glacad arís agus do
 3730 cuireadar grian i éarca i flánad nó i gcoraidéact oirra
 féin fá umlaet do éadairc oírb, i fá beir oilear go brát
 arís oírb. Leir rin cángadar na macaom i do glacadar
 oigreacht a n-actrad go oíaimis a rad féin ar éirinn arís
 de rin. Agus do éas Cairbre Cinn Caid do éam.

3735 Do gab Eilim mac Connrad mic Rorra Ruaid mic Ruó-
 nuige mic Siéruige mic Duib mic Fómóir mic Airgeadómair
 mic Siopláim mic Finn mic Bráda mic Labradha mic Cairbre
 mic Ollamhan Fóola do fliocht ír mic Milead ríogacht
 éireann ríde bliadan; gur éir le Tuatál Teactmar i gCac
 3740 Aidle.

three wives of the three kings we have mentioned. Now the women fled to Alba, and there gave birth to three sons, namely, Tuathal Teachtmhar, Tiobraide Tireach, and Corb Olom. As to Ireland great famine and failure of crops and much adversity came upon that country. And this continued to be her lot till the three sons of the three kings they had treacherously slain were able to bear arms. And when the men of Ireland heard that the three sons of these kings were living, they sent envoys to them asking them to assume the sovereignty which their ancestors had held before them ; and they gave the sun and moon as surety or guarantee that they would yield them obedience and be faithful to them evermore. Upon this the youths came, and accepted the inheritance of their fathers ; and this brought back again her usual prosperity to Ireland. And Cairbre Chinn Chait died of the plague.

Eilim son of Connra, son of Rossa Ruadh, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years ; and he fell by Tuathal Teachtmhar in the Battle of Aichill.

XXXIX.

Do gab Tuatal Teactmar mac Fiadaé Fionnolao mic
 Fearadaiḡ Fínn Feactnaiḡ mic Criomhtainn Nia Náir mic
 Luigtheas Riab n'Dearḡ mic na ucri b'fínnearmna mic Eocáé
 Feirólíḡ vo fiol Éireamóin ríogáct Éireann veic mbliadna
 3745 ríceao. Iḡ uime, ḡairtear Tuatal Teactmar ve ó teact
 ḡaca maiḡeara ré n-a linn. Níor fáḡaiḃ iomorro Fiadaíó
 Fionnolao vo éloinn áct donmác oá nḡairtí Tuatal
 Teactmar. Aḡur i mbrioinn Eitne ingine ríog Alban vo
 cuao ar éalóó a harḡain mḡaiḡe Crú i ḡConnactaiḃ vo bí
 3750 an mac roin an tan vo marḡaoar an Aḡactuaiḡ Fiadaíó
 Fionnolao iḡ faorclanna Éireann. Aḡur iar mbreit Tuat-
 ail i nAlbain vo hoileao iḡ vo béarmúineao ann é ḡo beic
 i ḡcionn a cúḡ mbliadna ríceao oó; aḡur feao na ré rin vo
 bí mioraḡ ar Éirinn; aḡur ar mbreit i ḡcuaoóaiḃ móir
 3755 von Aḡactuaiḡ vo cuaoar vo cinneao cómairle ré n-a
 noraoitib oá fíor cionnur nó créao an moó oá oáinḡ an
 mioraḡ vo bí ar Éirinn an trác roin, nó cionnur vo fóirḡoe
 uao i. Iḡ eao aoubraoar na oraoite ḡurab uime vo bí
 an mioraḡ uirre tré mar vo rinneaoar an feall ar ríogaiḃ
 3760 iḡ ar faorclannaiḃ Éireann; aoubraoar fóḡ naḡ fillfeao
 a raḡ féin ar Éirinn ḡo nḡabao neac éiḡin vo flioc na
 ríog roin vo marḡao ceannar Éireann. Aḡur iḡ fán am
 roin vo cuaoar an Aḡactuaiḡ ḡo raibe mac aḡ Fiadaíó
 Fionnolao i nAlbain oar b'ainm Tuatal Teactmar; aḡur vo
 3765 cuaoar oronga móra von Aḡactuaiḡ i ḡcomairle aḡur iḡ
 eao vo cinneao leo teacta vo cúḡ i ḡcoinne Tuatail ḡo
 hAlbain. Do báoar fóḡ oronga o' iarḡmar faorclann
 Éireann mar aḡao clann an Duinn Déara vo laḡnib
 Fiadaíó Carán iḡ Fionnbail a bḡaḡair aḡur ré céao foḡ-
 3770 lúoe mar don ríú aḡ arḡain Éireann i noioḡail na feille

XXXIX.

Tuathal Teachtmhar son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland thirty years. He was called Tuathal Teachtmhar, as every good came in his time. Now Fiachaidh Fionnoladh left no issue but one son, who was called Tuathal Teachtmhar; and that son was in the womb of Eithne daughter of the king of Alba, who escaped by flight from the destruction of Magh Cru in Connaught, when the Athachthuaith slew Fiachaidh Fionnoladh and the free tribes of Ireland. And after the birth of Tuathal in Alba he was brought up and educated in politeness there till he had reached the age of twenty-five years; and during that time Ireland had been in adversity; and the Athachthuaith being in a great difficulty went and consulted their druids as to the cause and origin of the adversity in which Ireland was at that time, and as to the way in which she might be freed from it. The druids replied that the cause of her adversity was that they had acted treacherously towards the kings and the free tribes of Ireland, and added that her wonted prosperity would not come back to Ireland until some one of the descendants of those kings who were slain assumed the sovereignty of the country. And it was about this time that the Athachthuaith heard that there was in Scotland a son of Fiachaidh Fionnoladh, whose name was Tuathal Teachtmhar; and a large party of the Athachthuaith took counsel together, and they agreed to send envoys to Tuathal to Alba. There were also companies of the remnant of the free races of Ireland, namely, clann an Duinn Deasa of Leinster, Fiachaidh Casan and Fionnbhall his brother, and six hundred pirates with them, devastating Ireland to avenge the treachery

vo rónrao an dtaéctuaíe ar ríogaibh ír ar fáorclannaibh éireann.

Ar gcloir an rceoil rin vo tualal Teactmar triallair
féin ír a mátaí. .i. Eitne ingean ríog Alban i nÉirinn go
3776 rluag lionmar maille ríú. Cúig bliadhna ríceao vo b'aoir
vo tualal an trát roin agus vo gabhadar cuan i nIorruir
Domnann go uapla fíadaí Capán go n-a bhátaí ríú
ann rin. Triallair ar rin go Teamraígh ír tionsólir a
pannta ar gac airo o'Éirinn i noáil Tuatail go Teamraígh
3780 agus gairmtear leo rí Éireann de. Tis Eilim mac Connrad
vo bí i bflaitear Éireann an trát roin ar n-a coíga lé
hdaéctuaíob o'Éir báir Cairbre Cinn Cair vo taðairc
Cata Aíle i n-aígaí Tuatail. Bhirtear o'Eilim ír o'daé-
ctuaíob ír marbtear é féin ír uimhór a rluagí ran cat roin.
3786 Tug Tuatál ír a pannta uet ar dtaéctuaíob feao Éireann
ann rin gur bhír cúig cata ríceao i nulltaib agus cúig
cata ríceao i laigíob ír cúig cata ríceao i gConnactaib
agus cúig cata oéag ír ríce ran Mumáin orra.

Iar mbhíreao iomorro na gcat roin vo tualal agus iar
3790 bhóiricín fáorclann Éireann a hanbhoro na n-dtaéctuaí, vo
rinneao feir Teamrad leir, amail ír gnat rir gac rígh i
ocúr a flaití ríogóil coitceann vo éiuinnuagao ír vo
coimtionól ré horouagao reat ír nó na ríce. Tánagadar
uairle Gaedhal ar gac cúigeao i nÉirinn cúige iar rin; agus
3796 vo gabhadar mar rígh rir tré mar vo fáor iao féin ó moí-
raíne na noarclann .i. na ndtaéctuaí; agus tugadar
ráta na noúl ré ríogact Éireann vo léigean oó féin ír va
cloinn, amail vo geallao roime rin o' uígaíne mór.

Ír ann rin fór fuair ceitne míre vo na cúigeaíob va
3800 noearna ré an míde-re ann anoir mar fearann cinnce vo
gac airoirígh va mbíao i nÉirinn. Óir car ceann go raibde

of the Athachthuaith towards the kings and free tribes of Ireland.

When Tuathal Teachtmhar heard these tidings, he set out for Ireland with his mother, Eithne daughter of the king of Alba, accompanied by a large host. Tuathal was twenty-five years of age at that time. And they put into port at Iorrus Domhnann, where they met Fiachaidh Casan with his brother. Thence they proceeded to Tara, and there assembled their supporters from all parts of Ireland to meet Tuathal, and they proclaimed him king of Ireland. Eilim son of Connra, who at that time held the sovereignty of Ireland, having been elected by the Athachthuaith after the death of Cairbre Chinn Chait, came and fought the Battle of Aichill against Tuathal. In that battle Eilim and the Athachthuaith were defeated, and himself and the greater part of his army slain. Then Tuathal and his supporters went against the Athachthuaith throughout Ireland, and defeated them in twenty-five battles in Ulster, and twenty-five battles in Leinster, and twenty-five battles in Connaught, and thirty-five battles in Munster.

When Tuathal had won these battles, and rescued the free races of Ireland from the tyranny of the Athachthuaith, he convened the Feis of Tara ; as it is customary for every king in the beginning of his reign to convene and bring together a great general assembly to regulate the laws and customs of the country. Then the nobles of the Gael from every province in Ireland came to him, and accepted him as their king, as he had delivered them from the slavery of the serfs and the Athachthuaith ; and they pledged themselves by the elements, that they would leave the sovereignty of Ireland to himself, and to his children, as had formerly been promised to Ughaine Mor.

It was then, too, that he was given four portions of the provinces, out of which he made the present Meath, as the peculiar territory of the successive high kings of Ireland.

Míde o' ainm ar an gcuid feadainn atá láimh ré hUirneac
ó ainmhir éloinne Neimíó go hainmhir Tuatáil, maread ní
raibde Míde o' ainm ar na míuibh do beanaid do na cúigea-
3805 aib go hainmhir Tuatáil go nvearna críod ar leit ó na
cúigeaib ói.

Tar éiríomhorro mar do cuir Tuatáil na ceitne míre-re
ré céile go nvearna doim críod amáin viod óa ngoirdear
Míde, do éogaib ré ceitne príomlongpúirt innce, mar atá
3810 longpóirt i ngac mír viod. Do éogaib éana Tlaetga ran
mír von Mumáin atá leir an Míde, agus ir ann rin do
horpúigeaó Teine Tlaetga mar a gcleactaoi leo oraoite
Éireann do éruinnuigaó ir do cóimciónól oróce Samna do
véanaim iobbaréa do na huile véib. Ir ann ran teimíó rin
3815 do loircti a n-iobbaréa leo agus fá héigeaó i bpéim cánac
teinnce Éireann do múcaó an oróce rin, agus ní lámad
neac o' feaduib Éireann teine o' adnaó acó ón teimíó rin;
agus gac teine do bíod ar n-a haónad airté i nÉirinn do
bíod rreaball nó crí pinginne ag míg Mumáin do díor uirre
3820 do bíg gupab von mír ráinig ón Mumáin von Míde an
ronn ar a bfuil Tlaetga.

Do rinne an vana longpóirt ran mír ráinig do Cúigeaó
Connac é, mar atá Uirneac mar a mbíod comóáil cóitcéann
fead nÉireann ar a gcugtaoi Móróáil Uirni; agus um
3825 bealltaine do bíod an t-aonac roin ann mar a gcleactaoi
leo malairt a maoiné ir a n-eapad ir a réad do véanaim
fá reac. Do cleactaoi leo rór iobbaréa do véanaim von
airtoia óa n-adraoair óa ngaircti béil, agus fá gnac leo
óa teine do véanaim i n-onóir do béil i ngac cuait i nÉirinn,
3830 agus veibléan óa gac cinéal rpréite óa mbíod ran cuait
do tiomáin ioir an óa teimíó mar urórc óa gcaomna ar
gac galair fead na bliadna roin; agus ir ón teimíó rin oo-
nítí i n-onóir do béil gairmtear bealltaine von féil

For, although Meath was the name of the territory which is beside Uisneach from the time of the children of Neimhidh to the time of Tuathal, still Meath was not the name of the portions that were taken from the provinces until the time of Tuathal, and he made it into a territory distinct from the provinces.

Now, when Tuathal had put these four parts together and made them into one territory called Meath, he built therein four chief fortresses, that is, a fortress in each of the portions. Accordingly he built Tlachtgha in the portion of Munster which goes with Meath; and it was there the Fire of Tlachtgha was instituted, at which it was their custom to assemble and bring together the druids of Ireland on the eve of Samhain to offer sacrifice to all the gods. It was at that fire they used to burn their victims; and it was of obligation under penalty of fine to quench the fires of Ireland on that night, and the men of Ireland were forbidden to kindle fires except from that fire; and for each fire that was kindled from it in Ireland the king of Munster received a tax of a screaball, or three-pence, since the land on which Tlachtgha is belongs to the part of Munster given to Meath.

On the portion he had acquired from the province of Connaught he built the second fortress, namely Uisneach, where a general meeting of the men of Ireland used to be held, which was called the Convention of Uisneach, and it was at Bealltaine that this fair took place, at which it was their custom to exchange with one another their goods, their wares, and their valuables. They also used to offer sacrifice to the chief god they adored, who was called Beil; and it was their wont to light two fires in honour of Beil in every district in Ireland, and to drive a weakling of each species of cattle that were in the district between the two fires as a preservative to shield them from all diseases during that year; and it is from that fire that was made in honour of Beil that the name of Bealltaine is given to the noble

uafail ar a bfuil lá an dá aprtal mar atá Pílip agus
 3835 Séamur; bealltaine .i. béiltaine nó teine béil. Do bíos
 fós eac ír earrab gac flata tigeab i mórbáil Uirniḡ uabá
 oo riḡ Connacḡ mar éir, oo briḡ gurab oon mīr náinḡ ó
 Cúigeab Connacḡ nīr an Mīde an áit 'n-a bfuil Uirneac.

An tnear longpórt oo tógab Tuacal, Tailte a
 3840 ainm, atá ran mīr náinḡ oo Cúigeab Ulaó nīr an Mīde
 agus ír innce oo-niḡi donac Tailtean mar a gceanglaaoir
 nīr éireann cleamnar ír cáirvear né céile; agus ír ro-
 bárad an nóir oo bíos eatorra ran comábail nīn, mar atá
 na nīr ar leit leo féin agus na mná ar leit oon taoib oile
 3845 agus a n-aiḡneacá ír a máirneacá ag rnaómad eatorra go
 bpórtaoi né céile gac lánamain oíob oo roiceab i n-eacḡab
 ír i gconnarḡab a céile, amail aoeir an rīle:

San ceacḡ fear i bfarab ban,
 San mná i bfarab bfear bñonnḡlan,
 3850 acḡ cāc i gacáar ó a ooisḡ
 i n-árur an araoonoiḡ.

Tar ceann iomorro gurab é luḡab lāmfaoa oo éionnecain
 donac Tailtean ar oúir mar cuimniḡab bliabna ar a
 buimḡ féin Tailtein inḡin māḡmóir nī earráinne rá
 3855 bean o'eoaró mac Eiric nī oéirneacḡ fear mholḡ amail
 aoubnamarḡuar—ar mbeir trá oo Tailtein ar n-a haónacal
 lé luḡab ran culaiḡ nīn oo commórad donac Tailtean
 leir mar nárad nó mar cuimniḡab uirne, gonaó uime nīn
 oo gairḡi luḡnara, .i. nárad nó cuimniḡab loḡa oon céabla
 3860 o'augur ar a bfuil féil ḡeibeann beaoir anu—tar
 ceann go raibe fearc ír donac Tailtean ann ó ainmīr
 luḡoeac lāmfaoa mareab nī raibe Tailte 'n-a rīoḡpórt
 go haimeir Tuacal Teacḡmair. Do briḡ iomorro gurab

festival on which falls the day of the two Apostles, namely, Philip and James ; Bealltaine, that is *Beilteine*, or the fire of Beil. The horse and the trappings of every chieftain who came to the great meeting of Uisneach were to be given as a tax to the king of Connaught, as the place in which Uisneach is belongs to the part of the province of Connaught given to Meath.

The third fortress which Tuathal built, called Taillte, is in the portion of the province of Ulster joined to Meath ; and it was here the fair of Taillte was held, in which the men of Ireland were wont to form alliances of marriage and friendship with one another. And a most becoming custom was observed in that assembly, namely, the men kept apart by themselves on one side, and the women apart by themselves on the other side, while their fathers and mothers were making the contract between them ; and every couple who entered into treaty and contract with one another were married, as the poet says :

The men must not approach the women,
Nor the women approach the fair bright men,
But every one modestly biding apart
In the dwelling of the great fair.

Although it was Lughaidh Lamhfhada that first instituted the fair of Taillte as a yearly commemoration of his own foster-mother, Taillte daughter of Maghmor, king of Spain, who was the wife of Eochaidh son of Earc, the last king of the Fir Bolg, as we have said above—now when Taillte had been buried by Lughaidh in that mound he inaugurated the fair of Taillte as a *nasadh* or commemoration of her ; it was for that reason that the name of Lughnasa, that is the *gracious nasadh* or commemoration, was given to the first day of August, on which is now held the feast of the Chains of Peter—although the mound and fair of Taillte existed from the time of Lughaidh Lamhfhada, still Taillte was not a royal fortress till the time of Tuathal Teachtmhar. Now

don mór do beanab do cúigeab uilab an áit i bfuil Tail-
 3886 te ir as níg uilab do bíob cíor donais Tailtean. As
 ro fuim an cíora roin, mar acá uinge o'airgeab ar zac
 lánamain do bíob ar n-a bpórab ann.

An ceatnamab nioşporc Teamair acá ran mór nainis do
 laignib nír an Míde mar a zcleactaoi feir Teamrac do
 3870 óeanam zaca trear bliabain, iar nóeanam a n-íobbarca oá
 n-uile óeib i oTlaacta (amail aoubnamar) ré huic na
 nioşóala roin oá ngairci feir Teamrac mar a zcleactaoi
 leo react ir nóir o'orougab, ir pnomab do óeanam ar
 annalaib ir ar reancur éireann; ionnur an méio do bíob
 3875 ceairbca oíob zo rcíobdaroir aruollamain iao i Rolla na
 Ríog oá ngairci Praltair na Teamrac, asur zac nóir nó
 zac reancur oile oá mbíob i néirinn nac bíob do réir an
 pñimleabair rin ní bíob cion fírinne orca. Ní luairream
 annro zo cinnte na reacta ná na nóir do horouigeab zo
 3880 cinnte i bfeir Teamrac do briş zurab lán leabair an
 breiteamair tuaithe oíob. Act amain cuirreao ríor annro
 an nóir do horouigci i bfeir Teamrac ar fuioigab na
 n-uaral ir na laocraíde ré linn beic i zcomóal fleirde 'n-a
 bpñoinntişib as caiteam bíó oóib.

Ní bíob íomorro donollam ré reancur i néirinn nac
 rcíobdab i Rolla na Teamrac anmanna na n-uaral do bíob
 'n-a bflataib fearainn, zac don oíob do réir a céime ir a
 şarma réin, amail do horouigci i bfeir Teamrac asur
 zac ceann feabna oá mbíob ór cionn na laocraíde do
 3890 bíob i mbuannaact as cornam ir as coiméao críce na
 héireann do bíob a ainm rcíobbca as an ollam mar an
 zcéabna; asur ní bíob don oíob ro roir flataib fearainn
 ir ceannaib feabna şan fear íomcáir rcéite ré a cóir.
 Ir amlaib fór do bíoir na pñoinntişe do bíob aca caol
 3896 faoa asur buiro ré oá flíor an tige asur ealcuings ar
 zac flíor oíob asur a lán bacán ionnta ór cionn na
 fuioeacán 'n-a mbíoir an ceaglac 'n-a fuioe ir şan act

since the place in which *Taillte* is belongs to the part that was taken from the province of *Ulster*, the tax on the fair of *Taillte* went to the king of *Ulster*. This was the amount of that tax, namely, an ounce of silver for each couple that got married there.

The fourth royal fortress, *Tara*, is situated in the part of *Leinster* given to *Meath*, and there the *Feis* of *Tara* was held every third year after the sacrifice had been offered to all the gods at *Tlachtgha* (as we have said) as a prelude to that royal assembly called the *Feis* of *Tara*, at which they were wont to institute laws and customs, and to confirm the annals and the records of *Ireland*, so that the *ardollamhs* might inscribe all that was approved of them in the *Roll* of the kings, which was called the *Psalter* of *Tara*; and every custom and record that was in *Ireland* that did not agree with that chief book were not regarded as genuine. We shall not give here in detail the laws or the customs that were severally ordained at the *Feis* of *Tara*, for the books of the *Breithemhnas Tuaithe* are full of them. I shall only give here the custom that was instituted at the *Feis* of *Tara* regarding the placing of the nobles and warriors for meals in the banquet-halls when they met for a feast.

There was indeed no doctor of *seanchus* in *Ireland* who did not write in the *Roll* of *Tara* the names of the nobles who were lords of territories, each according to his rank and title as regulated at the *Feis* of *Tara*, and every leader of those bands of warriors who had free quartering for the defence and protection of the lands of *Ireland*, had his name similarly inscribed by the *ollamh*; and there was none of these, either territorial lords or leaders of bands of warriors, who was not accompanied by a shield-bearer. Moreover, the banquet-halls they had were narrow and long, with tables along the side-walls. Along each of these side-walls there was placed a beam in which there were numerous hooks above the seats on which the company used to sit, with only the breadth of a

leiteas rceíte ioir gac óa bacán oíob. Agus i r na
bacánaib do cúireas an feanca rciata na n-uasal
3900 i r na laócháide ré fuidé oíob, gac don oíob fá n-a rceíte
féin ioir uasal i r laod. Siúeas do bíos roga fleara as na
flaici b fearainn agus an rlior oile as na ceannai b feadna,
agus éas an tige as na hollamnai b agus an t-éas an
oile as luét feartail ré friteolam an teaglaig.

3905 Do ba nó r oíob fó r gan doinneas do fuidé i briaónaire
acé gac don do fuidé oruim ré froug ioir flaitaib fearainn
i r ceannai b feadna fá n-a rceíte féin. Ní cleasaoi leo
fór mná do beit 'n-a bhrionnti gí b acé áru r an leit do beit
aca féin mar a maréaoi ias. Fá gnácu gac aca fó r ré

3910 huét na comóala do mar forcaras do nó folmu gac do
téana m an an bhrionntea c go nac anaó an acé triúr,
mar acá feanca i r bollraire .i. maruacal tige agus fear
rtuic as a mbíos bari buabail nó adarc ré to gairm
cáic don bhrionntea c. Do finnea c a rto c tri huair e. An

3915 céas feacé do finnea c é do tionóiloir luét iomcáir rciat
na n-uasal timceall oru r an bhrionnti ge agus do glacaó
an bollraire rciat gac uasail do réir a gairma agus
do fuidéas an oru gac an treanacáio gac rciat oíob 'n-a
hionasó cinnte féin. Do finnea c fear an rtuic an vana

3920 feacé an bari buabail do bíos aige agus do tionóiloir
luét iomcáir rciat na laócháide go oru r an bhrionnti ge
agus do glacaó an bollraire na rciata uata agus do
fuidéas gac rciat oíob an oru gac an treanacáio an rlior
oile an tige ór cionn buir na laócháide. Do finnea c

3925 céana fear an rtuic an bari buabail an fear feacé,
agus leir rin do tionóiloir na huairle i r na laócháio ran
bhrionntea c agus do fuidéas gac don oíob fá n-a rceíte
féin ionnur ná bíos iomparan ná eapanta fá ionasó fuidé
eatorra.

shield between each two of the hooks, and on these hooks the seancha hung the shields of the nobles and of the warriors before they sat down, each under his own shield, both nobles and warriors. But the territorial lords had the choice of a side, and the leaders of warriors had the other side; the upper end of the hall was occupied by the ollamhs, and the other end by the attendants who waited on the company.

It was also their custom that no one should sit immediately opposite to another, but that all, both territorial lords and leaders of warriors, should have their backs to the wall and sit each under his own shield. It was their custom also not to have women in the banquet-halls, but they were given a separate apartment in which they were served. It was, moreover, their custom, before the company were served, to clear out or empty the banquet-hall, so that only three remained in it, namely, a seancha, a *boltsaire*, that is a marshal of the house, and a trumpeter who had a trumpet or horn to call all the guests to the banquet-hall. He sounded his trumpet three times. The first time he sounded it, the shield-bearers of the nobles assembled at the door of the banquet-hall; and the *boltsaire* took the shield of each noble according to his title, and placed, according to the direction of the seancha, each of the shields in its own appointed place. The trumpeter sounded his trumpet a second time, and the shield-bearers of the leaders of warriors assembled at the door of the banquet-hall; and the *boltsaire* took the shields from them and placed each shield, according to the direction of the seancha, at the other side of the house, over the warriors' table. Then the trumpeter sounded his trumpet the third time; and thereupon the nobles and warriors assembled in the banquet-hall, and each of them sat beneath his own shield, so that there was no contention or disagreement between them as to their seats.

XL.

3830 1r é an Tuacal Teacámar-ro ar a bfuilimid a g trácáid
 oo céangail an bódaimé ar laighnib mar éain i nnoiol báir
 a dá ingean .i. Fíctir 1r Dáirine a n-anmanna. Rí iomorro
 oo bí ar laighnib dar b'ainm Eodáiró Ainéann a g trácáid
 Dáirine ingean Tuacail Teacámar oo mhaoi, a g trácáid
 3835 leir i laighnib da longpóirt féin .i. i Maig Luadac i.
 a g trácáid i scionn airmie da éir rin céir go Teacáir a g
 noctair oo Tuacal go bfuair Dáirine báir, a g trácáid
 an veirbírúir oile .i. Fíctir air, go oir Tuacal oo i, a g
 beirir leir go laighnib da longpóirt féin i. a g trácáid
 3840 éannaic Fíctir a veirbírúir Dáirine roimpe beo oo ling
 a hanam go hobann airte tré náiré; a g trácáid Dáirine
 da caoinead a g trácáid báir oo láir da cumáir; gona
 da fáirnéir rin oo rinne an file an rann-ro:

3845 Fíctir a g trácáid,
 Dá ingin Tuacail curáir,
 marb Fíctir oo náiré,
 marb Dáirine da cumáir.

Mar oo éalair iomorro Tuacal báir na veiré ban, oo
 gáir fearg mór é, a g trácáid oo curáir a g trácáid
 3850 go huairib éiréann oo éiréann na veiréann oo rinne
 ri laighéan air; a g trácáid rin a g trácáid éiréann con-
 gnaic rluag 1r roáir oo Tuacal ré oiréan an migníom
 roin; a g trácáid oo breacáir Tuacal laighin o'arain 1r
 oo éiréad a g trácáid gan iad ionáiréiréir, oo aomáir.
 3855 cáin oo oiréan a g trácáid féin 1r ó n-a rluag 'n-a noiré i n-ic
 báir na mban roin oo Tuacal 1r da gáir ré da oiréan
 ar a long.

a g trácáid na cáin oo oiréan lé laighnib oo oiréan
 éiréann gáir da blicáin i nnoiol báir éiréann Tuacail,

XL.

It was this Tuathal Teachtmhar of whom we are speaking who imposed the 'Boraimhe' on the people of Leinster, as a tax to avenge the death of his two daughters, whose names were Fithir and Dairine. Now, there was a king over Leinster whose name was Eochaidh Aincheann, and he married Dairine, daughter of Tuathal Teachtmhar, and took her to Leinster to his own fortress, that is to Magh Luadhat; and some time after that he went to Tara, and told Tuathal that Dairine had died, and asked him to give him his other daughter, that is Fithir, and Tuathal gave her to him, and he took her to Leinster to his own fortress; and when Fithir saw her sister Dairine alive before her, her soul quitted her body suddenly through shame; and Dairine having come to lament her died of her grief on the spot. And it was to relate this that the poet composed the following stanza:

Fithir and Dairine
Two daughters of princely Tuathal;
Fithir died of shame,
Dairine died of her grief.

Now when Tuathal heard of the death of the two ladies he became enraged, and sent out messengers in all directions to the nobles of Ireland to complain of the treachery which the king of Leinster had practised against him; and accordingly the nobles of Ireland gave aid in warriors and auxiliaries to Tuathal with a view to avenge this outrage; and when Tuathal resolved to plunder and despoil the people of Leinster though they were unable to meet him in the field, they agreed to pay a tribute, themselves and their descendants after them, to Tuathal, and to each king who should succeed him, as a retribution for the death of these ladies.

The following is the amount of the tribute that was paid every second year by the Leinstermen to the kings of Ireland

3960 mar a tá trí fícho céad bó; trí fícho céad uinge o'airgead;
 trí fícho céad bhrat; trí fícho céad torc; trí fícho céad
 molt; ir trí fícho céad coire umá. Agus ir i roinn do
 bíod ar an gcáin rin, a trian o'fearaid Connacht, a trian
 o'Oirghiallaib, agus a trian do uib néill. Ag ro mar
 3965 a veir an Stair na ngeirtear b'raime laigean na n-
 naib-re ríor:

Trí fícho céad bó flabhra,
 Cugá gan mead,
 La trí fícho céad uinge
 O'airgead ar veac

3970

La trí fícho céad leann liogá
 Léine a uoirne,
 La trí fícho céad ró-torc
 Fá róto roirne

3975

La trí fícho céad do mólcuib,
 Cugá umne,
 La trí fícho céad coire n-umá
 Do cumuac lape

3980

A trian do Connachtaib,
 A noliagá ó céin,
 A trian do Oirghiallaib,
 A trian do uib néill.

Ir son cáin rin do gairtí b'raime laigean agus do bi
 ri ag a cabac ré linn ná fíchea ríog nar gá flaitear
 3985 éireann mar a tá ó airmir tuadail Teachtáir go hairmir
 fionnachta do beir i bflaitear éireann, amail a veir an rle
 ran nann-ro:

Ceatnachá ríog do nala
 Lé rugá an b'raime
 Ó airmir tuadail Teachtá
 Go hairmir rin fionnachta.

3990

Ir é Moling fuair maiteam uirne ran cáirve fuair ó
 fionnachta go luan, agus ir é luan do cuig Moling luan
 laoi an b'ráta. Do bíod iomorro an cáin rin real 'ga
 3995 oiol go humal ag laigheaduib; agus uair eile nac aom-

as a penalty for the death of the children of Tuathal, namely, three score hundred cows, three score hundred ounces of silver, three score hundred mantles, three score hundred hogs, three score hundred wethers, three score hundred bronze caldrons. And this tribute was thus divided :—a third part of it to the men of Connaught, a third to the Oirghialla, and a third to the Ui Neill. The tract entitled Boraimhe Laighean speaks thus in the following verses :

Three score hundred kine with spencels,
 Gifts without fault,
 With three score hundred ounces
 Of silver in addition,
 With three score hundred fine mantles
 Of largest measure,
 With three score hundred large hogs
 Of lusty strength,
 With three score hundred wethers,
 Generous gift,
 With three score hundred brazen caldrons
 As a bright ornament.
 A third part to the men of Connaught,
 The ancient law,
 A third part to the Oirghilla,
 A third to the Ui Neill.

This was the tribute called Boraimhe Laighean, and it was in force during the reigns of forty kings who ruled Ireland, that is from the time of Tuathal Teachtmhar to the time that Fionnachta held the sovereignty of Ireland, as the poet says in this stanza :

There were forty kings
 Who carried off the Boromha
 From the time of Tuathal Tlachtgha
 To the time of Fear Fionnachta.

It was Moling who got it remitted by means of the respite until Monday which he got from Fionnachta ; but the Monday Moling meant was the Monday of the Day of Judgment. The Leinstermen paid this tribute submissively

daoir a díol, go dtigeadh de rin iomadh cogaidh ir coinbleacht
 do beir eatorra leat ar leat gur tuitesodar mórán
 o'uairibh éireann ar gac taoibh ann. Agus ir lé Mál
 mac Rochniúe do tuit Tuathal Teachtmar.

4000 Do gab Mál mac Rochniúe mic Caethair mic Siallcáda
 Finn mic Fionncáda mic Muirtheadis mic Fiachna Fionn-
 aithneair mic Iriail Glúnmair mic Conaill Céarnais mic
 Aithirgin Iairgiúnaig mic Cair Tíllrig mic Cair mic Fáctna
 mic Capa mic Sionga mic Ruðruige Móir ó páirtear
 4005 clanna Ruðruige do fliocht ír mic Mileadh ríogacht éireann
 ceithe bliadhna gur tuit lé Feólímíó Reachtmar.

Do gab Feólímíó Reachtmar mac Tuathail Teachtmar
 mic Fiachac Fionnolaó mic Fearadais Finn Feachtuais mic
 Chrioméainn Nia Náir mic Luigthead Riab nDeary mic na
 4010 ucraí bFinneamha mic Eodac Feólis do díol éireamóin
 ríogacht éireann naoi mbliadhna. Báine ingean Scáil
 Báilb bean Tuathail Teachtmar máthair Feólímíó Reacht-
 mar; agus ir uime do gairtí Feólímíó Reachtmar de
 tús feadhar na mbreath neacta do beirtí i nÉirinn ré
 4015 n-a linn. Ir é iomorro neact do oruig Feólímíó ré
 n-a linn féin i nÉirinn rathail an olighó da ngairtear
 i laoiuin lex talionis. Ionann rin agus rathail an uodair
 nó an luit oo-ni neac do tuite oile a rathail rin o'imirt
 ar féin 'n-a díol, mar atá cion ran cion, bó ran boin,
 4020 lám ran lámh, cor ran coir, rúil ran trúil, agus mar rin
 do gac lot oile ó rin amac. Agus cáinig oon neact roin
 rin éireann do learuadh a ngníom ré linn Feólímíó, gonadh
 uime rin do gairtí Feólímíó Reachtmar de. Agus fá
 deireadh ir báp le hadairt ruair an fear-ro.

4025 Do gab Caethair Mór mac Feólímíó Fíorúir-
 glair mic Cormaic Sealta Gaot mic Nia Corb mic Con

at times, but at other times they would not consent to pay it, whence arose much strife and conflict between both parties, in which a great number of the nobles of Ireland fell on either side. And Tuathal Teachmthar fell by Mall son of Rochruidhe.

Mal son of Rochruidhe, son of Cathbhadh, son of Giallachaidh Fionn, son of Fionnchadh, son of Muireadhach, son of Fiachna Fionnamhnas, son of Irial Glunmhar, son of Conall Cearnach, son of Aimhirgin Iairghiunach, son of Cas Trillseach, son of Cas, son of Fachtna, son of Capa, son of Gionga, son of Rudhruighe Mor from whom clanna Rudhruighe are called, of the race of Ir son of Milidh, held the sovereignty of Ireland four years, and he fell by Feidhlimidh Reachtmhar.

Feidhlimidh Reachtmhar son of Tuathal Teachtmhar, son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthain Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, sons of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland nine years. Baine daughter of Scal Balbh, wife of Tuathal Teachtmhar, was the mother of Feidhlimidh Reachtmhar, and he was called Feidhlimidh Reachtmhar through the excellence of the legal judgments delivered in Ireland in his time. Now, the law Feidhlimidh ordained in his own time in Ireland resembled the law which is called in Latin *lex talionis*; this means that when one injures or wounds another a similar infliction would be visited on himself in retribution; thus trespass for trespass, a cow for a cow, a hand for a hand, a leg for a leg, an eye for an eye, and so on for every other injury beginning from these. And the result of this law was that the men of Ireland improved in their behaviour in the time of Feidhlimidh, whence he was called Feidhlimidh Reachtmhar. And at length this man died on his pillow.

—Conaire Mor son of Feidhlimidh Fiorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Corb, son of Mogh

Corb mic Moḡa Corb mic Concubair Abraóruasó mic
 Finn Fíleasó mic Rorpa Ruasó mic Fearḡura Foirḡe mic
 Nuasóat Neact mic Séasóna Siotbaic mic Luigóeac Loitḡinn
 4030 mic Bneairil Bric mic Fiacac Foirbric mic Oiliolla ḡlair
 mic Fearasóais Fḡlair mic Nuasóat Fullóin mic Eallóit
 mic Airc mic Moḡa Airc mic Cuiomḡann Cḡrḡais mic
 / Ferólimiḡ Foirḡiuin mic Fearḡura Fortamail mic Bneairil
 Breóamain mic Dongura Ollaman mic Oiliolla Bpacain
 4035 mic Labrasóa Loingḡis oo fíol Éireamóin ríogact Éireann
 trí bliasóna. Do bádar iomorro tríoasó mac as Catáoir,
 amail aḡeir an fíle ran rann-ro :

4040 Tríoasó mac, fá maḡ an élann,
 Do éinn ó Catáoir Cúalann ;
 Trí veicneabair, fá rḡeín rḡol,
 'n-a bḡeín cleitḡeamair cḡrasó.

ḡíóeasó oo cúadar ríce oon cloinn rin gan tríoct, asur
 táinig ríóct ar an veicneabair oile óib. As ro anman-
 na na mac ar a otáinig ríóct : Rorpa fáilḡeac rinnḡear
 4045 na cloinne ar a otáinig ríóct, Dáire Bannac, Bneairil
 Éinóḡlair, Fearḡur, Oilill, Cuiomḡann, Dearḡmoraó, Eó-
 asó Teimín, Dongur ir Fiacasó Aiceasó ríḡear na cloinne
 tar ceann ḡurab as a ríóct fá ḡnátaiḡe ríogact Laiḡean.
 Ar ríóct Fiacac Aiceasó mic Catáoir Móir acá Ó Buiuin
 4050 ir Ó Tuasail. Ar ríóct Bneairil Béalais mic Fiacac
 Aiceasó acá Mac Mupéasó. Ar ríóct Rorpa fáilḡis mic
 Catáoir Móir acá Ó Concubair fáilḡe asur Ó Diomaraḡis
 asur O Duinn asur clann Cólḡan amail aḡéarann oa
 éir-ro as cḡasobḡasóileasó mac Mileasó ; asur ir lé Conn
 4055 Céasóasó oo tuit an Catáoir Mór-ro i ḡCat Máiḡe háḡa.

Do ḡab Conn Céasóasó mac Ferólimiḡ Reactmair mic
 Tuasail Teactmair oo fíol Éireamóin ríogact Éireann
 ríce bliasóna. ḡur tuit le Tiobraíve Tíreac mac Máil
 mic Roḡuiróe i bḡeall i otuasó Teamḡrac asur é uaiḡneac

Corb, son of Conchubhar Abhradhruadh, son of Fionn File, son of Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siobhbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breodhamhan, son of Aonghus Ollamh, son of Oilill Bracain, son of Labhraidh Loingseach of the race of Eireamhon, held the sovereignty of Ireland three years. Now Cathaoir had thirty sons, as the poet says in this stanza :

Thirty sons, good the progeny,
Sprang from Cathaoir of Cuala ;
Thrice ten—a beauteous company,
A troop of champions with stout spears.

But twenty of these children went without issue, and the other ten had issue. Here are the names of the sons who had issue :—Rossa Failgheach senior of the sons who had issue, Daire Barrach, Breasal Einiochghlas, Fearghus, Oilill, Criomhthann, Dargmhosach, Eochaidh Teimhin, Aonghus, and Fiachaidh Aiceadha, the youngest of the children, although it was his descendants who mostly held the sovereignty of Leinster. From Fiachaidh Aiceadha son of Cathaoir Mor sprang O Broin and O Tuathail ; from Breasal Bealach son of Fiachaidh Aiceadha sprang Mac Murchadha ; from Rossa Failgheach son of Cathaoir Mor sprang O Conchubhair Failghe and O Diomasaigh and O Duinn[and clan Colgan, as we shall afterwards state when we are giving the genealogy of the sons of Milidh. And this Cathaoir Mor fell by Conn Ceadchathach in the Battle of Magh hAgha.

Conn Ceadchathach son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland twenty years, and was treacherously slain in the district of Tara, being found alone there by Tiobraide Tireach son of Mal, son of Rochruidhe, king of

4080 a. Caogao iomorro laoc' do cuir Tiobhnaíve i reáctaid
 ban da marbad' agus i' a hEamain do trialladar do
 déanam na seille rin. Úna, ingean ríog' Lochlann, fá
 mátaí' von Conn-ro. I' von Conn-ro do bean Moğ
 Nuadac leat éireann i' mbríreab' veic' scait' ar Conn
 4085 ró. Siota ingean fíoinn mic Fiacac' do éarnaib' mátaí'
 moga Nuadac. I' amlaib' iomorro earla iomparan i'oir
 moga Nuadac agus Conn mar earla o' éarnaib' do fíocht
 Fiacac' fí' m'ara do fíol éireamóin' t'reire do gabáil
 ran Muíam ar fíol éibí, ionnur go raibadar triúr oib'
 4070 i n-aoinefaict' i gceannar na Muíam uile mar acá luíad'
 eallaiğteac' Oáire Dorinmar agus Aongur. Agus mar do
 connairc Moğ Nuadac fíol éireamóin' i gceannar Muíam
 triallair go laigib' mar ar hoileab' é ag Oáire b'arac'
 mic Cađair m'oir go ucug' fluag' lionmar leir do congnam'
 4075 ó Oáire ré flaitear Muíam do gabáil amlail fá ual ró;
 agus tug' uet' ar ucúr ar veircear Muíam i n-uib' liađain
 mar ar gab' an eAongur tuar t'reire, agus b'uir Moğ
 Nuadac de agus ionnarbair ar an ucír é, go nveadıb'
 ar rin o' i'arraib' conganta ar Conn agus tug' Conn cúig'
 4080 cađa oó .i. cúig' míle véas fear infađoma. Triallair leir
 an fluag' roin go cric' liađain mar a ucug' Moğ Nuadac
 Cađ Aroa Neimíó oó mar ar b'uir de agus mar a ucug'
 ar a muinntire.

Da éir rin do eadfaínn Moğ Nuadac éarna ar
 4085 Muíam, an méio nac' raibe uíal oó féin oib' gur fá' r
 oá' b'itín coğab' m'oir i'oir moga Nuadac agus Conn gur
 b'uir Moğ Nuadac veic' scait' ar Conn mar acá Cađ
 b'orinaige agus Cađ Samraice Cađ Sléide Muraig' Cađ
 Gabrain Cađ Suama agus Cađ Spéine agus Cađ Ađa Luain
 4090 agus Cađ Maig' Críóic' mar ar tuir Fiacab' Ríog'fada

Ulster. Indeed Tiobraide sent fifty warriors disguised as women to slay him ; and it was from Eamhain they set out to do that treacherous deed. Una daughter of the king of Lochloinn was the mother of this Conn. Mogh Nuadhat wrested half of Ireland from this Conn, having defeated him in ten battles. Sioda daughter of Flann son of Fiachaidh, one of the Earna, was the mother of Mogh Nuadhat. The contest between Mogh Nuadhat and Conn arose in this way: The Earna of the race of Fiachaidh Fear Mara of the race of Eireamhon had gained supremacy in Munster over the race of Eibhear, so that three of them held conjointly the sovereignty of all Munster, namely, Lughaidh Eallaightheach, Daire Dornmhar, and Aonghus. And when Mogh Nuadhat saw the race of Eireamhon holding the sovereignty of Munster, he proceeded to Leinster, where he had been brought up by Daire Barrach son of Cathoir Mor, and brought thence a numerous host from Daire to assist him in recovering the kingdom of Munster, which was his birthright. He first turned to Ui Liathain in the south of Munster, where the above-mentioned Aonghus had established his sway, and Mogh Nuadhat defeated him, and drove him from the territory, so that he went to seek the aid of Conn, who gave him five battalions, that is, fifteen thousand fighting men. With this host he proceeded to the territory of Ui Liathain, where Mogh Nuadhat fought against him the Battle of Ard Neimhidh, in which he defeated him with great slaughter of his followers.

After this Mogh Nuadhat expelled the Earna from Munster, as many of them as would not submit to him, whence arose a great war between Mogh Nuadhat and Conn, and Mogh Nuadhat defeated him in ten battles : namely, the Battle of Brosnach and the Battle of Samhpait; the Battle of Sliabh Musach; the Battle of Gabhran; the Battle of Suama and the Battle of Grian and the Battle of Ath Luain; and the Battle of Magh Croich, wherein fell Fiachaidh

mac Feiblimiú Reacámar; Cat Arail agus Cat Uirniú.
 Agus do bí an t-íomraígan-ro eatorra gur bean Moḡ
 Nuadac leat Éireann do Conn mar atá a bfuil ón ḡaillim
 agus ó áit Cliaic buíó deir o'Éirinn agus Eircir Riada
 4096 'n-a teoiráinn eatorra; agus ír é ainm ḡairmtear von
 leat roin leat Moḡa ó Eoḡan da nḡairtí Moḡ Nuadac.
 Agus leat Cuinn ḡairmtear von leit buíó tuair ó Conn
 Céadacáic; gonaíó as fairnéir na rionna-ro do rinne ríle
 éigin an rann-ro:

4100

EOḡAN MÓR FÁ MÓR A RAC
 COMARÓ RÉ CONN CÉADACÁIC;
 AN DIAR RIN FÁ CAOM A ḡCLÁ,
 ROINNRO ÉIRE EATORRU.

rác oile rár bean Moḡ Nuadac leat Éireann do Conn
 4106 mar tarla gorta mór reacá mbliadna i nÉirinn lé n-a
 linn; agus ríle cáinḡ aimreir na gorta roin ann do
 tairrinnḡir oraoi Eoḡain cian ré an nḡorta do teacá ḡo
 oriofraí rí ar Éirinn uile agus ír ead do rinne Eoḡan
 air rin i n-oricill na gorta caiteam ar feolmáic agus ar
 4110 iaracá agus an t-arbar do coirill; agus rór ḡac cior agus
 ḡac cáin da roicead dó ír ar arbar do-beiread é, gur
 lionad a iotlanna leir, agus mar ríḡ an aimreir ḡann
 air tairḡadar ar ḡac leit móran o'feairíó Éireann 'n-a
 ráil agus do ḡadadar cior agus cáin orra réin o'Eoḡan
 4116 tré n-a mbeacḡad fead na haimrre cruaidhe rin, amail
 léacáir ran tuain uarab torac, Eoḡan Mór fá mór a rác:

4120

DO DEARRCNUḡ EOḡAN TAR CONN,
 NÍ AR LÍON ḡCAT NÁ AR COMLANN—
 FÁ LIA BIAD EOGAIN EACCPARḡ
 DA FEOLAD AR RÍCEACÁIC

DOIRCIR ORRA AN GORTA ḡANN—
 FÁ MAIC O'EOGAN A CABALL—
 ḡO N-ICEAD CAC A CÉILE
 AR RUO ÉIREANN AḡMÉILE

Rioghfhada son of Feidhlimidh Reachtmhar; the Battle of Asal and the Battle of Uisneach; and this conflict lasted till Mogh Nuadhat wrested half of Ireland from Conn, that is, the part of Ireland to the south of Gaillimh and Ath Cliath, Eiscir Riada being the boundary between them; and that half is called Leath Mogha, from Eoghan who was called Mogh Nuadhat; and the northern half is called Leath Cuinn, from Conn Ceadchathach. In declaration of this division some poet composed this stanza:

Eoghan Mor, great was his success,
Was as exalted as Conn Ceadchathach.
These two, noble was their fame,
Shared Ireland between them.

Another reason, also, why Mogh Nuadhat wrested half of Ireland from Conn is that there was a great famine in Ireland for seven years in his time; and, before the time of this famine came, Eoghan's druid foretold, long before the coming of the famine, that it would come upon all Ireland; and Eoghan, to make provision for the famine, used venison and fish for food, and stored the corn, and, moreover, he spent on corn all the rents and tributes he received, so that he filled his granaries; and, when the time of scarcity arrived, many of the men of Ireland came to him from all sides, and laid themselves under rent and tribute to Eoghan for his supporting them during that time of distress, as we read in the poem which begins, Eoghan Mor, great was his success:

Eoghan transcended Conn,
Not in number of battles and conflicts—
More plenteously the food of adventurous Eoghan
Was being distributed according to laws of peace.

Lean famine rained on them—
Its visitation was good for Eoghan—
So that men eat their kind
Throughout distressful Erin.

4125

Óo ciallaib cáe—cian ro cáe—
 lionn i r bial iomda as eoġan,
 Roġaorġas réin, réaca an moġ,
 O'eoġan ar n-a mbeacuġob.

Do bānar iomorro ceitne hanmanna ar moġ nuadac,
 4130 mar acā eoġan rīoġeacac, eoġan mōr, eoġan Taorbleac
 asur moġ nuadac amail aveir an file ran rann-ro:

4135

Ceitne hanmanna gan bñon
 Do bānar for eoġan mōr:
 eoġan rīoġeacac rial, garc,
 eoġan Taorbleac moġ nuadac.

4140

Ma'r maic leat iomorro rior fáca gac foranma va
 luaiotear ran rann-ro o' fāgail léig an Cōir Anmann asur
 vo-gēabair innte iao. Ir i fá baincēile o' eoġan mōr .i.
 beara ingean éibir mōir mic Moōna ri na Carcile asur
 4140 ruġ ri mac asur viar ingean vō. Oilill Ólom an mac
 asur Scoitniam asur Coinneal anmanna an vā ingean.
 as ro veirmireacac an treandair ar an ni-re:

4145

Beara ingean éibir uill,
 mácair Oiliolle Ólaim;
 'S mácair na veire véine
 Coinnle asur Scoitnéime.

4150

Ir lé Conn Céadacacac rōr vo marbad moġ nuadac 'n-a
 leabair tne feall (vo réir ōruingē ré reandur), ar vāb-
 dair ionnruigē maione air, asur iao ré huēt caēa vo
 4150 tādair vā céile ar Maig Léana. Ir uime gairtear Conn
 Céadacacac ar an riġ-re ar a bñuilmio as trācēac o na
 céadair cat vo cuir ar cuigeadair éireann amail noētar
 an rann-ro:

4155

Céac cat ar an Muġain mōir,
 Do bñr Conn Céadacacac cōir;
 Céac cat ar ullcaib go ngol,
 Searġac cat ar laigheacair.

Ir lé Tiobairve Tireac vo marbad Conn i bñeill i
 oTeamraig.

When men heard—far it spread—
That Eoghan had ale and food in plenty,
They bound themselves as vassals—good the custom—
To Eoghan for their sustenance.

Mogh Nuadhat had four names, namely, Eoghan Fídhfheacach, Eoghan Mor, Eoghan Taoidhleach, and Mogh Nuadhat, as the poet says in this stanza :

Four names without grief
Had Eoghan Mor,
Eoghan Fídhfheacach the generous, the hospitable,
Eoghan Taoidhleach, Mogh Nuadhat.

Now, if thou desirest to learn the reason of each of these names mentioned in this stanza, read the Coir Anmann and thou wilt find it there. Eoghan Mor's wife was Beara daughter of Eibhear Mor son of Modhna, king of Castile, and she bore him a son and two daughters; the son's name was Oilill Olom, and the two daughters' names Scoithniamh and Coinneal. Here is the seancha's proof of this :

Beara daughter of great Eibhear
Was mother of Oilill Olom,
And mother of the two pure ones,
Coinneal and Scoithniamh.

Moreover, Conn Ceadchathach slew Mogh Nuadhat in his bed, having treacherously, according to some seanchas, attacked him at early morning, as they were on the point of engaging in battle against each other on Magh Leana. This king of whom we are treating was called Conn Ceadchathach, from the hundreds of battles he fought against the provincial kings of Ireland, as this stanza sets forth :

A hundred battles against great Munster
Won Conn Ceadchathach the just,
A hundred battles against Ulster with valour,
Sixty battles against the Leinstermen.

Conn was treacherously slain by Tiobraide Tíreach at Tara.

4180 Do gab Conaire mac Moza Láma mic Luigheac Allatais
mic Cairbre Ćnoimcinn mic Dáire Dornmair mic Cairbre
Fionnmóir mic Conaire Móir mic Eoirrceoil do fiol Éir-
eamóin nioḡac Étneann feac mbliathna gur tuit lé
Neimh mac Sraibhinn. Eitne ingean Luigheac mic Dáire
4185 máttair an Conaire-re. Ir ar rlioc an Conaire-re acáio
Dál Riada Alban agus ulaó, baircniḡ ó léim Con
gCulainn, agus Múrcuiré, amail aoir an rle ran
rann-ro :

4170

Albanais Riada von ronn,
baircniḡ ó léim Con gCulainn,
Múrcuiré gan aoir a le,
Cmeab an caomh-Conaire.

XLI.

Do gab Art Doimfeair mac Cuinn Céadacatais mic Feir-
limh Reacmair mic Tuatail Teacmair do fiol Éireamóin
4175 nioḡac Étneann veic mbliathna ríeao. Agus ir i ba
baincéile dó .i. Meab leirdear ingean Conáin Cúalann,
agus ir uaité ainmnighear Ráic Meabba i ocaoid Team-
rac. Ir uime do gairc Art Doimfeair de do bair nácár
mair do macaib a acár ac Ét féin amáin ó do marbáb
4180 a óiar veairbrácar mar acá Connla agus Cionna lé
heócáio Fionn veairbrácar Cuinn. Óiar iomorra veairb-
rácar do bi as Conn, mar acá eócáio Fionn agus
fiacáio Suighe, agus ir leo do tuiteadur dá brácar
air; gonab dá fairnéir rin acáio an dá rann-ro ar an
4185 reancur :

4190

Dá brácar Cuinn gan coirce,
eócáio Fionn fiacáio Suighe;
Do marbao Connla ir Cionna,
Dá mac Cuinn dá caomhgiolla.
eócáio Fionn ba ruac lé harc,
a haicéle marbta an dá mac;
Art Doimfeair an c-ainn nor gab
O'aitle marbta a dá brácar.

Conaire son of Mogh Lamha, son of Lughaidh Allathach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor, son of Eidirsceol of the race of Eireamhon, held the sovereignty of Ireland seven years, and fell by Neimhidh, son of Sraibhgheann. This Conaire's mother was Eithne daughter of Lughaidh son of Daire. From this Conaire are descended the Dal Riada of Alba and of Ulster, the Baiscnigh from Leim Chon gCulainn, and the Muscruidhe, as the poet says in this stanza :

The Albanians of Riada from the promontory,
The Baiscnigh from Leim Chon gCulainn,
The Muscruidhe beyond, without reproach,
Sprang from the fair Conaire.

XLI.

Art Aoinfhear son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his wife was Meadhbh Leithdhearg daughter of Conan Cualann, and from her is called Raith Meadhbha beside Tara. He was called Art Aoinfhear, for of his father's sons he alone survived, as his two brothers, namely, Connla and Crionna were slain by Eochaidh Fionn brother of Conn. For Conn had two brothers, namely, Eochaidh Fionn and Fiachaidh Suighdhe, and by them were slain Art's two brothers; and in testimony of this are these two quatrains from the seanchus :

The two brothers of Conn without faults
Were Eochaidh Fionn and Fiachaidh Suighdhe;
They slew Connla and Crionna,
Conn's two sons, two fair youths;

Art hated Eochaidh Fionn
After the two sons had been slain;
He took the name of Art Aoinfhear
After his two brothers were slain.

Do báodar trá feirdear cloinne ag Conn marí atá ar
 4186 doirfeadar Connla agus Cionna, Maoin Sath agus Sáruit,
 aithil léagtar ran tuain tharab toirac an rann-ro rior:

Eol oam feirdear cloinne Cuinn:
 Maoin Sath Sáruit riol Ólaim;
 Fir fionna calma corp ngeal,
 Connla Cionna ar doirfeadar.

4200

Do marbad aithil duubnamar Connla agus Cionna
 lé heodair fionn agus lé fiadair Suighe. Do pórad
 Sáruit lé Conaire mac Moza Láma agus ruz rí na trí
 Cairbre óo mar atá Cairbre Riofada agus Cairbre
 4205 barcaoin agus Cairbre Múrc. Ir iad rliocht Cairbre Riof-
 ada do éuair i nAlbain agus ir oib ghairmtear Dál
 Riada. Dá mac iomorro to bí ag eodair Muirneamar
 do rliocht Cairbre Riofada mar atá Earc agus Olcu.
 Ar rliocht Earca atáir Dál Riada Alban agus ar rliocht
 4210 Olcon atáir Dál Riada Ulaó ó ráirtear an Rúta. Do
 pórad mar an gcéanna Sath ingean Cuinn lé Maicniad
 mac Luigheac do rliocht Luigheac mic Íota agus ruz rí
 mac doo ar d'ainm Luigair. Mac Con mac Maicniad. Agus
 tar éir báir Maicniad do pórad pé hOirlill Ólom i, agus
 4215 ruz rí naonbar mac doo, mar atá an móirfeirdear do éuit
 i gCac Maige Mucruime, aithil doeir Oirlill Ólom féin ran
 rann-ro:

Mo feact mic do marb mac Con,
 Ir truaig mo goil gháibteac gars;
 Eogan Dubmeareon mo g corb,
 Luigair eodair Diocorb tadg,

4220

agus an dá mac pé hOirlill táinig a Cac Maige Mucruime
 mar atá Cormac Car agus Cian. Bíod iomorro go rab-
 adar naoi mic téag ag Oirlill Ólom mar atá naonbar pé
 4225 Sath ingean Cuinn agus veicneadar pé mnáib oile; maread

Conn, indeed, had six children, namely, Art Aoinfhear, Connla, and Crionna, Maoin, Sadhbh, and Saruit, as we read in the poem which begins with the following stanza :

I can name Conn's six children :
Maoin, Sadhbh, Saruit, mother of the race of Olom ;
The fair, valiant, bright-skinned men,
Connla, Crionna, Art Aoinfhear.

As we have said, Connla and Crionna were slain by Eochadh Fionn and by Fiachaidh Suighdhe. Saruit was married to Conaire son of Mogh Lamha, and she bore him the three Cairbres, namely, Cairbre Rioghfhada and Cairbre Baschaoín and Cairbre Musc. It was the descendants of Cairbre Rioghfhada who went to Alba ; and it is they who are called Dal Riada. For Eochaidh Muinreamhar, a descendant of Cairbre Rioghfhada, had two sons, namely, Earc and Olchu. From Earc are descended the Dal Riada of Alba, and from Olchu the Dal Riada of Ulster, from whom the Ruta is called. Similarly Sadhbh daughter of Conn was married to Maicniadh son of Lughaidh of the race of Lughaidh, son of Ioth, and she bore him a son called Lughaidh, that is, Mac Con son of Maicniadh. And after the death of Maicniadh she was married to Oilill Olom, and bore him nine sons, namely, the seven who fell in the battle of Magh Muchruimhe, as Oilill Olom himself says in this stanza :

Mac Con has slain my seven sons ;
Pitiful is my bitter, grievous cry,
Eoghan, Dumbhmearchon, Mogh Corb,
Lughaidh, Eochaidh, Diachorb, Tadhg,

and the two sons of Oilill who returned from the Battle of Magh Muchruimhe, namely, Cormac Cas and Cian. Now, although Oilill Olom had nineteen sons, that is nine by Sadhbh daughter of Conn, and ten by other women, still

ní táinigis rliocht áct ar tríúr díob, aithéil áveir an ríle ran
riann-ro :

naoi mic déag dacta ag an tóinn,
ag Oilill áluinn ólom ;
doineiriar nar éríon cinead ann,
ór ríolad rliocht na raonclann

4230

rá clann do Sáiob inġin Ċuinn an tríúr-ro ar a tóáinig
rliocht. An céirfean díob Eogan Mór mac Oiliolle do
tuit i gCac Máiġe Muċruime lé béinne bhríot mac ríog
4235 bhréatán, agus rá mac don Eogan roin fíacáir Muilleatán
ór ríolad clann Ċarriatáig agus ríol Súilleabáin go n-a
ngablaib ġeinealaig; agus rá hi Monca inġean Oil mic
Dá Ċreaga an t-riaoi rá mátair ó. Agus ír ag áit Uireal
ar Siuir rugad é agus do ġairtí fíacáir fear óá líad óe.
4240 Ionann ionoirro líad agus ríéal voilġ, agus ír voilġ an
óá ríéal tarla óo-ran, mar atá a átair do marbad. i gCac
Máiġe Muċruime go ġroo iar n-a ġeineaíain i mbrioinn,
agus a mátair ó' fíagáil báir do látair iar n-a bhríot;
ġonad ve rin do lean fíacáir fear óá líad óe. Ag ro mar
4245 áveir Oilill ólom féin ar an ní-re, aithéil léagáir i gCac
Máiġe Muċruime :

Óá líad tuit a n-éag
mar don 'rír ríéal mór,
t' átair ír do mátair,
Ro ooo dácturó bhrón.

4250

t' átair ír do mátair
Óá móiréad nar míot.
ġaoon an fear i gCac,
marb an dean ġoo bhríot.

4255 Do ġairtí rór fíacáir Muilleatán ve dír ar tceadót ó'ion-
baíó a bhríot, mar áubairt a feanatair an t-riaoi ré
Monca, óá ġconġbad an mac ġan bhríot go ceann céirre
n-uairé bhríeo go maó rí é ; agus óá mbeiréad don leir
írtġíoon ré rin é náć bíad áct 'n-a t-riaoi. . " Máreót," ar

only three of them left issue, as the poet says in this stanza :

Nineteen pleasant sons had the chief—
The beauteous Oilill Olom ;
Of one sole trio the race did not decay,
From whom have sprung the progeny of the free-born.

These three who left issue were children of Sadhbh daughter of Conn. The first of them, Eoghan Mor son of Oilill, fell in the Battle of Magh Muchruimhe, by Beinne Briot, son of the king of Britain ; and Fiachaidh Muilleathan, from whom clann Charrthaigh and the tribe of Suilleabhan, with their branches, are sprung, was the son of this Eoghan ; and his mother was Moncha daughter of Dil son of Da Chreaga the druid ; and he was born at Ath Uiseal on the Siuir, and was called Fiachaidh Fear-da-Liach. For *liach* means 'sad event'; and sad were the two events that took place with regard to him, namely, the slaying of his father in the Battle of Magh Muchruimhe very soon after his conception in the womb, and the death of his mother immediately after his birth. Hence the name Fiachaidh Fear-da-Liach clung to him. Thus does Oilill Olom himself refer to this matter as we read in the Battle of Magh Muchruimhe—

A two-fold woe to thee their death
Together, and a great disaster,
Thy father and thy mother—
Grief has overwhelmed thee.

Thy father and thy mother,
Two great permanent losses :
The man in battle was struck down,
Died the wife at thy birth.

Moreover he was called Fiachaidh Muilleathan, because when the time of his birth arrived his grandfather the druid said to Moncha that if she delayed the birth of her son for twenty-four hours, he would be a king ; but if she brought him forth within that time, he would be only a druid.

4260 Monca "i n-óig go mbiaó mo mac-ra 'n-a níg ní béar é go ceann ceitíre n-uairé ríeao áct muna tí ré trém flior." Aður leir rin téio ran áct oo bí ar Siuri Láim ré oún a haðar aður fúioir ar éioic ann, sur an feao ceitíre n-uairé ríeao 'n-a fúioe ar éioic ann; aður i sionn na haimeiríe rin

4265 cáimig ar an aðainn, go rus rí mac aður fúair rí féin báir oo láðair iar n-a bheic. Ir oon mac-ro iaraim oo sairéi fíacáio Muilleatan; aður ir uime aoiréi Muilleatan nír ó mullac leatan oo beic aige. Ar mbeic iomorro oa máðair 'n-a fúioe ar an leic ran áct ré huic a beiré oo

4270 leatnuig baítear an leinb i oeannta na leice ar a raibe a máðair 'n-a fúioe ran áct; sonao oe rin oo lean fíacáio Muilleatan oe.

An oara mac o' Oilill Ólom ar a ocamig ríioct mar atá Cormac Car ó ocamgaoar Oal scair aður ríol aóda

4275 .i. clann Mic na Mara aður ríol flanncuioe. Ir aó an scormac scar-ro trá oo fásuib Oilill Ólom oigreacé Mumán go bfuair a fíor go raibe fíacáio Muilleatan ar n-a bheic o' Eogan Mór aður ar n-a élor rin ir é orougaó oo rinne an flaitéar o' fásbáil oa éir féin aó Cormac feao

4280 a ré aður a beic aó fíacáio Muilleatan o' éir báir Cormaic feao a ré rin aír; aður mar rin an flaitéar oo beic fá feacé scé ré nglún ioir fíioct Cormaic Cair aður fíacáio Muilleatáin oo fíor. Aður oo cáiteaoar feal glún ar an orougaó roin i bflaitéar Mumán.

4285 Oo b'é an Cormac Car-ro mac Oilolla Óluim an cúigeao sairceaoac ir fearr oo bí i néirinn 'n-a ré féin. An ceatíar oile luðaró Láma, fionn mac Cumáil, luðaró Mac Con, Cairíre Fáilín, aður Cormac Car an cúigeao sairceaoac. Aður ní raib donuine i néirinn ioncomlainn ré

4290 haonuine oioó áct iao féin. Ir é an Cormac Car-ro céaouine oo cúir oiorcáin ar tuatáib Mumán ar oúr.

"Then," said Moncha, "in the hope that my son may become a king, I will not bring him forth for twenty-four hours unless he come through my side." And then she went into the ford of the Siuir that was beside her father's dun, and there sat upon a stone, and remained twenty-four hours seated on the stone. And at the end of that time she came out of the river and gave birth to a son, and she herself died immediately after having brought him forth. It was this son, then, that was called Fiachaidh Muilleathan; and he was called Muilleathan from the crown of his head being broad. For while his mother was sitting on the flag-stone in the ford, on the point of bringing him forth, the child's crown grew broad by the pressure of the flag-stone on which his mother sate in the ford; hence the name Fiachaidh Muilleathan clung to him.

The second son of Oilill Olom who left issue was Cormac Cas, from whom sprang the Dal gCais and siol Aodha, that is, clan Mac na Mara and siol Flannchuidhe. It was to this Cormac Cas that Oilill Olom had left the inheritance of Munster, until he was informed that Fiachaidh Muilleathan had been born to Eoghan Mor; and when he heard this, he directed that the sovereignty be left after him to Cormac during his life, and that it belong after Cormac's death to Fiachaidh Muilleathan during his life; and in this way that the sovereignty belong alternately in each succeeding reign to the descendants of Cormac Cas and those of Fiachaidh Muilleathan for ever. And for some generations they held the sovereignty of Munster according to this arrangement.

This Cormac Cas son of Oilill Olom was the fifth best champion in Ireland in his own time; the other four were Lughaidh Lamha, Fionn son of Cumhall, Lughaidh Mac Con, Cairbre Gailin, the fifth champion being Cormac Cas; and there was no one in Ireland fit to fight with any of them outside of their own number. This Cormac Cas was the first to impose a rent-tax on the districts of Munster. He gave in one

Ír é tuḡ naoi n-uinge aḡur cúig céad uinge o'airḡeao
 i n-aon ló o'eiḡrḡ aḡur o'llamḡaib tré n-a molaó. Ír é
 tuḡ tríoóá creac a bḡeatain oia raibe i loingear aḡ
 4295 iomluao cogair for laigḡib; ḡur ḡiallrao laigḡin oó.

An tḡear mac o'Oilill ar a oḡáinḡ flioó .i. Cian. Ír
 ar flioó an Céin rin atá Ó Cearḡaill aḡur Ó Meacair
 Ó heaópa aḡur Ó ḡaópa aḡur Ó Caḡaraig aḡur Ó Con-
 cḡair Cianḡáta.

4300 Ír é Oilill Ólom céirí ainmḡḡear ran Réim Riḡḡuróe
 oar ḡab realḡ fḡaiteara oá cúḡeao Muḡan oo fíol Éibir.
 Trí bliaoḡa fíeao oo bí Oilill i bḡaitear Muḡan. Óir
 pul oo oibir Oilill Mac Con oo báoar oá flioó i ḡceannar
 Muḡan mar atá flioó Oáirine oo flioó Luigḡeac mac
 4305 íoḡa ó oḡáinḡ Mac Con aḡur flioó Deirḡtine oo fíol
 Éibir ó oḡáinḡ Oilill Ólom. Aḡur an tan oo bioó ríóḡacḡ
 Muḡan aḡ flioó Oáirine oo bioó bḡeiteamḡar aḡur cáin-
 irḡeacḡ aḡ flioó Deirḡtine, aḡur an tan oo bioó flioó
 Deirḡtine i bḡaitear oo bioó an ní céaoḡa aḡ flioó
 4310 Oáirine, ḡo nḡeacair Mac Con ear bḡeiteamḡar Oilolla
 Óluim amail ír ionḡuḡḡe ar an ní aoéaram 'n-ar noiaró.
 Mar oo opuig Oilill oó ḡan páirt Neimíó mic Spairḡḡinn
 oo ḡábail i ḡcoinne eoḡain mic Oilolla a bḡáear fén aḡur
 na oḡrí ḡCairḡre; aḡur ionnur ḡurab móro oo cuḡḡróe
 4315 fáḡ ionnarḡéa Mic Con cuirḡeao ríor annro an ní oá
 oḡáinḡ Mac Con oo taḡrann a héirinn, mar atá cuḡḡim
 Ainḡcél mic Deirḡill oo bí i bḡoair Neimíó mic Spairḡḡinn,
 aḡur ír leir oo marḡao Conaire mac Moḡa Láma aḡ corḡam
 Éireann oo Neimíó, aḡur ír oo bíḡin Ainḡcél oo marḡrao
 4320 na trí Cairḡre. Neimíó mac Spairḡḡinn fear a máḡar fén
 Sáruic inḡean Cuinn. Óir ír é Neimíó oo marḡ Conaire fá

day nine ounces and five hundred ounces of silver to bards and learned men for praising him. He brought thirty preys from Britain when he was in exile, stirring up war against the Leinstermen ; and the Leinstermen submitted to him.

The third son of Oilill who left issue was Cian. From this Cian are descended O Cearbhaill and O Meaghair, O hEadhra and O Gadhra and O Cathasaigh and O Conchubhar of Ciannachta.

Oilill Olom was the first king of the race of Eibhear who is named in the Reim Rioghruidhe as having held the sovereignties of the two provinces of Munster. Oilill held the sovereignty of Munster twenty-three years. For before Oilill banished Mac Con there were two races holding sway over Munster, namely, the descendants of Dairine of the race of Lughaidh son of Ioth, from whom sprang Mac Con, and the descendants of Deirgthine of the race of Eibhear, from whom sprang Oilill Olom. And whenever the sovereignty of Munster was held by the descendants of Dairine, the brehonship and tanistship were held by the descendants of Deirgthine ; and when the descendants of Deirgthine held supreme power, the descendants of Dairine held the other offices, until Mac Con transgressed the command of Oilill Olom, as may be understood from what we are about to say. For Oilill ordered him not to take sides with Neimhidh son of Sraibhgeann against Eoghan son of Oilill, his own kinsman, and the three Cairbres. And in order that the cause of Mac Con's banishment may be better understood, I shall set down here the event that led to Mac Con's expulsion from Ireland, namely, the fall of Aingceal son of Deigheall, who was with Neimhidh son of Sraibhgeann ; and by Neimhidh, in his struggle for the possession of Ireland, Conaire son of Mogh Lamha was slain ; and it was because of Aingceal that the three Cairbres slew Neimhidh son of Sraibhgeann, the husband of their own mother, Saruit daughter of Conn. For it was Neimhidh who

haḋair uóib. *Tarlaodar trío rin tri mic Conaire. i bfoḋair
Airt mic Cuinn.

Téio Cairbhe Riada don Mumain go teac Neimíó
4326 aḡur Sáruioe ingine Cuinn a máḋar féin, óir ir aḡ
Neimíó uo bi ri pórtá o'éir Conaire mic Moḡa Láma, aḡur
carla aingcéal i ucig Neimíó an trác roin; aḡur ir
amlaio uo bi aḡur gleacuióe tréinḡir uar b'ainm Darḡaḋa
'n-a foḋair ann, aḡur ḡac uionḡ aḡaiḋnó cigeaḋ go teac
4330 Neimíó fá héigean o'ḡior uioḋ uul uo ḡleic ré Darḡaḋa
aḡur ar mbeit uo Cairbhe Riada aḡ teacḡ o'ḡior a máḋar
go teac Neimíó uo cúaió uo ḡleic ré Darḡaḋa, aḡur
buailir ar ríogḡoipe an cige é, ḡur marḋaḋ leir amlaio
rin é. Aḡur leir rin cillir go Teamraig aḡur ar'noḡaḋ
4336 a uál o'Art aoinḡear aoubairt Art ḡur ríata an coirc
ré noeaḋaio ríar ané aḡur cigeaḡ aḡiar aḡiú, ḡonaḋ oe
rin aoeair Cairbhe Riada rir.

Ar n-a élor uon uá Cairbhe oile mar aḡá Cairbhe
Múrc aḡur Cairbhe Darḡaoin aingcéal ré raibe a bḡala
4340 féin uo beit i ucig Neimíó ir eaḋ a uoḋraodar "Ir roirbe
rin ioná uul i mḋreaḡnaioḋ uá éoraioeaḡ." Aḡur leir rin
criallaio na tri Cairbhe uon Mumain go bḡuirinn laoc
'n-a bfoḋair aḡur mar ríḡḡaodar go teac eoḡain móir
mic Oiliolla Óluim téio eoḡan aḡur iao féin i ḡcoinne
4346 Neimíó aḡur cig Neimíó aḡur Mac Con 'n-a foḋair aḡur
pearḡar caḡ Feaḋrao eaḡorra ann. ḡonaḡ Cairbhe Múrc
Mac Con ran éaḡ roin, aḡur marḋḡar aingcéal ann, aḡur
ceitir Neimíó go ríainḡ mar a raibe Sáruic. "Comairece,
a máca," ar ri, aḡ leaḡaḋ a lám cimḡeall Neimíó. "Diaio
4350 comairece aḡ a bḡuil ioir uo uá lám oe," ar Cairbhe Múrc,
aḡur leir rin tug beim uó ḡur bean a éeann oe, aḡur tug
an uara beim lér bean a coḡa oe. "Ir áirc móir rin a

slew Conaire, their father. On account of this Conaire's three sons were with Art son of Conn.

Cairbre Riada went to Munster, to the house of Neimhidh and Saruit daughter of Conn, his own mother, for she married Neimhidh after Conaire son of Mogh Lamha, and Aingceal happened to be in Neimhidh's house at that time; and there was a strong wrestler there with him, called Dartadha, and whenever a party who were not known came to the house of Neimhidh, one of their men was forced to engage in wrestling with Dartadha. And as Cairbre Riada was going to the house of Neimhidh to visit his mother, he engaged in wrestling with Dartadha, and laid him on the great caldron of the house, and thus he slew him. Thereupon he returned to Tara; and on his relating his adventure to Art Aoinfhear, Art said that it was on a quick errand that he went westward yesterday, seeing that he returned eastward to-day, and hence he is called Cairbre Riada.

When the other two Cairbres, namely, Cairbre Musc and Cairbre Baschaoin, heard that Aingceal, with whom they were at enmity, was at the house of Neimhidh, they exclaimed, "That is pleasanter than to pursue him to Britain." And upon this the three Cairbres set out for Munster with a company of warriors; and when they came to the house of Eoghan Mor son of Oilill Olom, Eoghan and themselves marched against Neimhidh, and Neimhidh approached in the company of Mac Con, and the Battle of Feabhra then took place between them. Cairbre Musc wounded Mac Con in that battle, and Aingceal was slain there, and Neimhidh fled till he came to where Saruit was. "Protection, O my sons," said Saruit, extending her arms round Neimhidh. "As much of him as is within thy arms will be protected," said Cairbre Musc; and forthwith he dealt him a blow that cut off his head, and dealt him a second blow by which he cut off his legs. "That is a great disgrace,

“Cairbhre,” ar fi. “Sonad ve do lean Cairbhre Múrc ve .i. mó
 a áirc ionaid a bhráithre, óir ir é do marb fear a mádar.

- 4355 Sonad tré céangal commbáide do Mac Con mé Neimh
 mac Spaidginn, agus tré cúir i scoinne Eogain Móir agus a
 bhráithreac mar atá na trí Cairbhre, do hionnardaó lé
 hOirlill a héirinn é, go raibfeal ar veoraidéac; agus mé
 linn a veoraidéacra do rinne rannra agus caraid oó féin,
 4360 go dtáinig féin agus béinne brios mac rios na bheacaine
 Móire agus iomao eacraann oile leo i néirinn gur
 fógraodar cat ar Art doirfeair fi éireann tré beir ag
 neartugad lé hOirlill Ólom, gur commórad Cat Maise
 Mucruime eacorra mar a dtáinig Art go lion a fluaḡ
 4365 agus naoi mic Oiliolla go raac scataib Muhan mar don
 riú do congnaim lé hArt, agus Mac Con go n-a allmuircaib
 oon leit oile 'n-a n-agaio, gur fearad Cat Maise Mucruime
 eacorra, gur bpiread o'Art ir oá fluaḡ, agus gur marbad
 Art do lám an tréimhlió luḡaio láma brácair Oiliolla
 4370 Óluim do bi ag congnaim lé Mac Con; agus do tuiteadar
 móirfeirfeair do éloinn Oiliolla Óluim ann.

- Dongur fá hainm ar oúr o'Oirlill Ólom agus ir uime
 tugad Oirlill Ólom air, feir do rinne ré mé hÁine ingin
 Eogabail agus ar mbeir 'n-a coolaó i bpoáir Oiliolla ói
 4375 do éreim fi a cluair ó n-a ceann i noioḡail a héirniḡte agus
 a haḡar do marbad oó. Sonad trío rin ḡairteair Oirlill
 Ólom .i. cluarlom de. Ir uime fóir ḡairteair Oirlill de: ionann
 iomorro Oirlill agus oir oll .i. aiteir móir, agus carladar
 trí aiteir ainmeacra o'Oirlill do lean ve go báir, mar atá
 4380 a beir cluarlom oó agus a déad do dubad agus a anál
 do beir bréan. Ir amlaio táinig rin, iar ḡcail a cluair
 lé hÁine, amail aoubnamar, do ḡad fearḡ é, agus leit rin
 tug rádaó pleiḡe tré Áine go calmaim go ocarla rin na
 pleiḡe i ḡcloic gur fadaó i, agus cuirir feirean fá n-a

O Cairbre," said she ; and hence he used to be called Cairbre Musc, that is, greater his disgrace than that of his brethren, for it was he who slew his mother's husband.

And on account of Mac Con's forming an alliance of friendship with Neimhidh son of Sraibhgheann, and because of his opposing Eoghan Mor and his kinsmen, namely, the three Cairbres, he was banished out of Ireland by Oilill, and was for a time in exile ; and in the course of his exile he gained supporters and made friends for himself, so that himself and Beinne Briot, son of the king of Great Britain, and many other foreigners with them, came to Ireland and declared war on Art Aoinfhear king of Ireland, because of his having helped Oilill Olom ; and the Battle of Magh Muchruimhe was arranged between them, to which Art came with all his host and the nine sons of Oilill with the seven battalions of Munster to help Art, while Mac Con with his foreigners were against them on the other side ; and the Battle of Magh Muchruimhe was fought between them, and Art and his host were beaten, and Art himself slain by the hand of the champion Lughaidh Lamha, kinsman of Oilill Olom, who was taking part with Mac Con ; and seven of the children of Oilill Olom fell there.

Oilill Olom's first name was Aonghus, and he was called Oilill Olom because he had intercourse with Aine daughter of Eoghabhal, and as she slept with Oilill she bit his ear off his head in retribution for his rape of her and for his having slain her father. Hence he was called Oilill Olom, that is ear-cropped. He was called Oilill also, because Oilill is the same as *oil oll*, 'a great blemish' ; and he had three deforming blemishes which clung to him till death, namely, he was ear-cropped, his teeth had become black, and his breath was foul, which blemishes he thus came by : when he had lost his ear through, the means of Aine, as we had said, he got enraged, and forthwith he drove his spear through her body into the earth, and the point of the spear struck against a

stone and got bent, and he put the point between his teeth to straighten it, and the venom of the spear's point got into his teeth and blackened them at once, and thence foulness of breath came upon him, which clung to him till death, for he had violated the three geasa that were upon that spear, namely, not to allow its point to come against a stone, not to put its point between the teeth, and not to slay a woman with it. And it was from the violation of these geasa that the forementioned blemishes came upon him, and it was from these great blemishes that he was called Oilill—that is, *oil oll*, or great blemish. And Art Aoinfhear was slain in the Battle of Magh Muchruimhe.

XLII.

Lughaidh, that is, Mac Con son of Maicniadh, son of Lughaidh, son of Daire, son of Fear Uillne, son of Eadbholg, son of Daire, son of Siobhbolg, son of Fear Uillne, son of Deaghamhrach, son of Deaghaidh Dearg, son of Deirgthine, son of Nuadha Airgtheach, son of Luchtaire, son of Logha Feidhlioch, son of Eireamhon, son of Eadaman, son of Gosaman, son of Sin, son of Maitsin, son of Logha, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland thirty years. Sadhbh daughter of Conn was Mac Con's mother, as we have said above. Lughaidh son of Maicniadh was called Mac Con because Oilill Olum had a hound called Eloir Dhearg, and when Mac Con was an infant in the house of Oilill, the child used to creep on his hands to the hound, and the hound used to take him to her belly, and he could not be prevented from going constantly to visit her, whence he was called Mac Con.

When Mac Con had become powerful and had returned from his exile, and had fought the Battle of Magh Muchruimhe, as we have said above in treating of Art

bean flaitear éireann amac ré haoimfeadthain, a gsur do
 dóitig triócas bliadan é, amail léagtar ran uadain uarab
 4418 torac: Cnuca cnoc ór cionn liéire. Ag ro mar a veir ran
 dá rann-ro:

Ré feadt láitib, lié nac gann,
 Do gab luGAR id néireann;
 Táinig da ríge neartchait
 4420 Tát éireann ré haoimfeadthain.

Triócas bliadan gan mine,
 Do mac Con i n-airrigh;
 Nó go ucoráir an cur car,
 Gan léan for a aineadair.

4426 An Mac Con-ro ar a bfuilmio ag triáctad, ní do flióct
 éanna muncáoin do fíol éidh é, mar a veir an uadain
 uarab torac, Conaire caom clámhain Cuinn, áct do flióct
 luigthead mic íota mic bneogáin. Fá clann iomorro dá
 dearbhráir luGAR mac íota mic bneogáin a gsur míl
 4430 Earráinne, dá ngairtí Galam, mac bile mic bneogáin, ionnur
 tar ceann gurab o'fine Gaedil flióct luGAR mic íota,
 nac do clannuib míleab id áct cómmbráitne dóib amail
 a veir an file ag labhairt ar trí aicmeabáid do flióct
 luigthead mic íota ran rann-ro:

4435

Ó Cobéais na gcorr b'leab-óil,
 Ó fíoinn aroa, ó héoirreoir;
 Triar nac facar fáid a sean,
 Triar nac do macaib míleab.

Ag ro fór cuir do na fíoinntib aile táinig ó luGAR mac
 4440 íota, mar atá ó Laochair Ruir, ó báire Arann i Rinn
 muinntire báire i gCairbreacáid i' Ó Cuinnín i' Mac Ailin i
 nAibain táinig ar flióct fáctáid Canann mac Mic Con mic
 Maicniad. I' é an Mac Con-ro an trear ní do flióct
 luigthead mic íota do gab ceannar éireann. An céirí

Aoinfhear, he obtained for himself the sovereignty of Ireland in a single week, and kept it for thirty years, as we read in the poem which begins "Cnucha, a hill over Lithfe." It thus speaks in these two stanzas :

In the space of seven days, no slight cause of joy,
Lughaidh became ruler of the land of Erin ;
He came to his strong kingdom
The ruler of Erin in one week.

Thirty years without flagging
Was Mac Con in supreme sovereignty,
Till the nimble champion fell
With his supremacy unimpaired.

This Mac Con of whom we are treating was not of the descendants of Eanna Munchaoin of the race of Eibhear, as is stated in the poem which begins "Fair Conaire, son-in-law of Conn," but of the race of Lughaidh son of Ioth, son of Breoghan. Now Lughaidh son of Ioth, son of Breoghan, and Milidh of Spain, who is called Golamh son of Milidh, son of Breoghan, were sons of two brothers, so that, though the descendants of Lughaidh son of Ioth are of the race of Gaedheal, still they are not of the progeny of Milidh, but only kinsmen to them, as the poet says, speaking of three branches of the descendants of Lughaidh son of Ioth in this stanza :

O Cobhthaigh of the feast-serving goblets,
O Floinn of Ard, O hEidirsceoil,
A trio who traced not the genealogy of their ancestors (f),
A trio not sprung from the sons of Milidh.

Here follow some of the other families who sprang from Lughaidh son of Ioth, namely, O Laoghaire of Ros, O Baire of Ara in Rinn Muinntire Baire in Cairbreacha, and O Cuirnin and Mac Ailin in Alba, who was descended from Fathadh Canann son of Mac Con, son of Maicniadh. This Mac Con was the third king of the race of Lughaidh son of Ioth who held the sovereignty of Ireland. The first of these kings was

4445 óioð .i. Eoðair éadgótac mac Dáire mic Congail mic
 Eadamaín mic Máil mic Luigðeac mic Íota mic Bneogáin
 vo ðab ceannar Éireann ceitíre bliathna, gur tuit le
 Cearmna mic Eibric; an tairé fear Eoðair Aptac mac Finn
 mic Oiliolla vo ðab ceannar Éireann naoi mbliathna gur
 4460 tuit le fionn mac Bpáca; an tfeair fear vo flioct Luigðeac
 mic Íota vo bí i bflaitéar an Mac Con-ro ar a bfuilmio
 ag labhairt aoir; gonað dá tfeairbúðar rin atá an rann-
 ro ar an reancur:

4455 Cní níg ó mac Íota aro
 Dá Eoðair luðair lánghar;
 noða gníomhar nað líot linn
 mar vo oíoglað íot aoirinn.

Ír é Feircear mac Comáin Éigear ar fopáileam Cormaic
 mic Airc vo marb Mac Con leir an nsa da ngaircí ringcne
 4480 a gur a óruim ré cairte cloice ar fhor an óir láim ré
 Deargraic i Maig Feimean von leit tair o'at na gCarbad
 a gur é ag bronnad óir a gur aircio o'éisrib a gur o'llam-
 naib ann. Ar n-a élor rin o'feircear mac Comáin Éigear
 a gur é 'n-a comnuide i naro na nFeimleac ré raíótear
 4485 an Énocac aoiú cig ran comóil i mearc cáic a gur an
 ringcne leir. A gur iar noctain vo láteir Mic Con óó, tug
 rátað von tfeirg rin tair i oteannta an cairte ré raide a
 óruim gur éadair Mac Con vo láteir ve rin. fhor an
 óir gairtear von Maig ar ar marbad Mac Con ón am
 4470 roin ale ó n-ar bronnad o'ór lair-rean o'éisrib a gur
 o'llamnaib ann. Ír é ráte fá tcaimig Mac Con von
 Múmaín vo bñig gur tairingirioo a óraoite óó nað
 mairead i bflaitéar Éireann leitbliathain muna bfráðad
 Teamair. Uime rin cáimig o'iarraio commbáide ar a
 4475 bñaitérib .i. flioct Oiliolla Óluim; gíðeac vo cuimngear
 an tfeanfala óó, mar atá marbad Eogáin Móir a gur a

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, who held the sovereignty of Ireland four years till he fell by Cearmna son of Eibric; the second was Eochaidh Aphthach son of Fionn, son of Oilill, who held the sovereignty of Ireland nine years, when he fell by Fionn son of Bratha; the third of the race of Lughaidh son of Ioth who held the sovereignty was this Mac Con of whom we are now speaking. And it is in testimony of this that we have this stanza from the seanchus:

Three kings sprung from the proud son of Ioth,
Two Eochaidhs, the ferocious Lughaidh,
It is not a deed that displeases us,
The way in which pleasant Ioth was avenged.

Feircheas son of Coman Eigeas, at the command of Cormac son of Art, slew, with the spear called ringcne, Mac Con, as he stood with his back against a pillar-stone at Gort-an-oir, beside Deargraith in Magh Feimhean, to the west of Ath na gCarbad, while he was there distributing gold and silver to bards and ollamhs. When Feircheas son of Coman Eigeas, who resided at Ard na nGeimhleach, which is now called An Chnocach, he came to the meeting among the rest, having the ringcne; and when he had come into the presence of Mac Con, he drove that spear through him into the pillar-stone against which his back rested, and this caused his death without delay. From that time to this the plain on which Mac Con was slain is called Gort-an-Oir, from the quantity of gold he there bestowed on bards and ollamhs. The reason why Mac Con came to Munster was that his druids foretold to him that he would not live half a year on the throne of Ireland unless he left Tara. Hence he came to Munster, to seek the aid of his kinsmen—that is, the descendants of Oilill Olom; but they remembered their old grudge against him, namely, that he had slain Eoghan Mor and his kinsmen in the Battle of Magh Muchruimhe. And

briáithead 1 gCac Maige Muéruime. Agus ir ve rin cáimig
a beic ag cillead go laighnib an can oo marbad é.

Do gab feargur Dubhéadac mac Fionncada mic
4480 Ogamain mic Fiaccac Finn mic Dáine mic Ulútaig mic
Deicrin mic Eodac mic Sin mic Roirin mic Triuin mic Ro-
triuin mic Airnoil mic Maine mic Forga mic Fearadag mic
Oiliolla éarann mic Fiaccac Fir Mara mic Dongura Tuirbig
Teamrac oo riol éireamóin riožad éireann doin bliadain
4485 amáin. Ir uime oo gairci feargur Dubhéadac ve .i. dá
véad móra úda oo bí aige. Ir é an feargur-ro cáimig
rá brágaio Cormaic mic Airt 1 bplaitear éireann iar
n-ionnarbad Cormaic lé hullcaib 1 gConnactaib iar
mbreit a gíall agus iar nveanam na pleide dóib oo Cormac
4490 1 otuairceart Maige bhead mar a otug siolla rioz ulaó
an coinneal rá folc Cormaic gur loirc go mór é.

Tri mic iomorro Fionncada mic Ogamain mic Fiaccac
Finn .i. feargur Dubhéadac feargur Cairfiacac ir fear-
gur fuilcleabair oo imir an t-anforlann-ro ar Cormac;
4495 agus céio Cormac o'airriao conganca ar Taó mac Céin
oo bí neartmar an triac roin 1 nélib. Ir ead aubairc
Taós rir go otuadac conganm oo dá bfuigead fearann
uaid. "Do-bear uirt," ar Cormac, "a otimceallair oo
carbad oo Maig bhead ran ló iar mbriead caea ar na tri
4500 fearguraib." "Maread," ar Taós, "braitim-re uirt cá
bfuigbir an trienmilio lugaio láma brátair mo feanacar,
agus dá otugair ran eac é ir cormail go muirbrió pé
na tri feargair, agus ir é áit 1 n-a bfuigfir é 1 neatar-
laig láim pé Siab gCnoc. Triallair Cormac leir rin go
4505 heatarlaig mar a bfuair lugaio láma 1 briandoit 'n-a
luige. Cuirir Cormac a ga trier an briandoit agus gonair
lugaio 'n-a bpuim. "Cia gonar mé?" ar lugaio. "Cormac

it thus happened that he was returning to Leinster when he was slain.

Fearghus Duibhdheadach son of Fionnchaidh, son of Oghaman, son of Fiatach Fionn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland a single year. He was called Fearghus Duibhdheadach, as he had two large black teeth. This Fearghus came inside Cormac son of Art in the sovereignty of Ireland, when Cormac was expelled by the Ultonians to Connaught, after they had taken his hostages, and he had made the feast for them in the north of Magh Breagh, whereat an attendant on the king of Ulster held a lighted candle to Cormac's hair, and scorched him severely.

Now, it was the three sons of Fionnchaidh son of Oghaman, son of Fiatach Fionn, namely, Fearghus Duibhdheadach, Fearghus Caisfhiachlach, and Fearghus Fuitleabh-air, who committed this outrage on Cormac; and Cormac went to ask the help of Tadhg son of Cian, who was powerful in Eile at that time. Tadhg said to him that he would give his help if he got territory from him. "I will give thee," said Cormac, "as much of Magh Breagh as thou canst go round with thy chariot on the day on which thou shalt have overcome the three Fearghuses in battle." "Then," said Tadhg, "I can tell you where you will find the champion, Lughaidh Lamha, my grandfather's brother, who, if you bring him to the battle, will in all likelihood slay the three Fearghuses; and the place where you will find him is in Eatharlach beside Sliabh gCrot. Upon this Cormac set out for Eatharlach, where he found Lughaidh Lamha lying down in a hunting-booth. Cormac stuck his javelin through the hunting-booth and wounded Lughaidh in the back. "Who

mac Airt," ar ré. "Maid fudair mife do goin," ar
 luḡair, "óir ir mé do mairb t'áir .i. Airt doinnfeair."
 4510 "Éiric dam ann," ar Cormac. "Ceann ríog i gcát óuit,"
 ar luḡair. "Maread," ar Cormac, "cathair ceann ríog
 ulaó .i. fearḡur Dubdóeasac óam atá ag cur im aḡair
 féin fá flaitear éireann." "Do-ḡeabair rin," ar luḡair.
 Leir rin triallair go Taḡ mac Céin i nÉilb aḡur ḡluair-
 4515 10 féin aḡur Taḡ go lion a rluas go bhuḡ mic an óis
 i ḡCrimnna Cinn Comair mar ar commórad Cat Crimnna
 10ir Cormac aḡur ná tri fearḡura.

Do bi fóir fáit oile ag Taḡ mac Céin fá óul i n-aḡair
 ulaó, do bhríḡ gurab é an fearḡur Dubdóeasac-ro do
 4520 mairb a áir i ḡCat Samna. ḡrdead nior léis Taḡ
 Cormac ran áit, áit do fáḡair ar énoc ar cúl an áta é
 aḡur ḡiolla 'n-a focair ann. Tuḡ iomorro Taḡ aḡur
 luḡair lámha aḡair ar na tri fearḡuraib go n-a rluas,
 gur áit fearḡur fuileabair lé lúḡair lámha, gur bean
 4525 an ceann de, aḡur triallair gur an óulais 'n-ar raiḡe
 Cormac rir an ḡceann. Ir ead iomorro do rinne Cormac
 ré huét áit do óul ran áit éasac Deilionn Orúir, a
 ḡiolla, do cur uime féin aḡur a éasac-ran ar an ḡiolla;
 óir fá veair leir an ran do fárrad lonn laoid luḡeasac
 4530 aḡur do-ḡeabad conrad cata é, nar d'iontaobta do neac é.

Dála luḡeasac tis leir an ḡceann do bi aise do láir
 an ḡiolla do bi i rioct Cormaic aḡur riarrair de nar
 d'é rin ceann fearḡura Dubdóeasac. "Ní hé," ar an
 ḡiolla, "áit ceann a bhráir." Leir rin céir luḡair rán
 4535 ḡcat air aḡur beanair a ceann ó' fearḡur Cairriacac
 aḡur tuḡ 'n-a lámh gur an óulais i raiḡe an ḡiolla i
 rioct Cormaic é. "An é ro ceann ríog ulaó?" ar luḡair.

wounds me?" asked Lughaidh. "Cormac son of Art," replied the other. "It is well thou didst wound me," said Lughaidh, "for it was I who slew thy father, that is, Art Aoinfhear." "Give me an eric for him," said Cormac. "A king's head in battle for thee," said Lughaidh. "Then," said Cormac, "give me the head of the king of Ulster, namely, Fearghus Duibhdheadach, who is coming between me and the sovereignty of Ireland." "It shall be given thee," said Lughaidh. Upon this Cormac proceeded to Eile to Tadhg son of Cian, and himself and Tadhg marched with their full forces to Brugh-Mic-an-Oigh at Crionna Chinn Chomair, where the Battle of Crionna was convened between Cormac and the three Fearghuses.

Tadhg had, moreover, another reason for going against Ulster, as it was this Fearghus Duibhdheadach who slew his father in the Battle of Samhain. But Tadhg did not permit Cormac to go into the battle, but left him on a hill to the rear of the battle, and an attendant with him there. Now, Tadhg and Lughaidh Lamha attacked the three Fearghuses and their host; and Lughaidh Lamha slew Fearghus Fuiltleabhair and beheaded him, and took the head to the hill on which Cormac was. Now, Cormac, when all were on the point of going to the battle, clothed himself in the garments of Deilionn Druit, his attendant, and put his own clothes on the attendant; for he was certain that when his warrior frenzy should come upon Lughaidh, and when the rage of battle should seize him, he could not be trusted by anyone.

As to Lughaidh, he came with the head which he had into the presence of the attendant who was disguised as Cormac, and asked him whether that was not the head of Fearghus Duibhdheadach. "It is not," said the attendant; "it is the head of his brother." Upon this Lughaidh went into the battle again, and cut off the head of Fearghus Caisfhiachlach, and took it in his hand to the hill on which was the attendant disguised as Cormac. "Is this the head of the king of Ulster?" asked

"Ní hé," ar an gíolla, "ádt ceann a b'áit ar oile." Céir an tsear feadt fán gcat go tuc ceann feargura Duib-
 4540 óéavaiḡ leir, aḡur vo fíarriuiḡ an céavna von ngiolla.
 Do fíeasḡair an gíolla aḡur avubairc gur b'é ceann ríog
 ulaó é. leir rin tuc luḡaió uráar von ceann von gíolla
 gur buail 'n-a b'ollaó é, gur éas an gíolla vo láḡair;
 aḡur céir luḡaió féin i néall iar tcréigean iomaó folá
 4545 óó tpe lionḡairc a créadt.

Dála tairḡ mic Céin vo éur an b'ireadó ar rluasḡ ulaó
 ionnur go tuc feadt maómanna orra ran ló gcatona ó
 éirionna go glair neara i tcaoirb óroma inearclainn,
 amail avoir flannasán file ran rann-ro ríor:

4550

Taḡ mac Céin éuró i ráit cró,
 Ro b'ir feadt gcatá i n-aonló,
 For ullḡaió go rionna féin
 ó áé éirionna go haro-Céin.

Céir Taḡ iar rin 'n-a éarbaó aḡur tpe créadtá ó tpe
 4555 rleasḡaió air; aḡur avubairc pé n-a gíolla an earbaó vo
 óiorḡaó o'ionnruiḡe na Teamḡaó go tucḡaó m'ir Teamḡaó
 von leir irḡiḡ vo timceall a éarbaio an lá roin. Triall-
 aio go réimóiread rompa aḡur Taḡ aḡ vol i néall go
 minic ó tcréigean folá ar a créadtaió; aḡur ar roctain
 4560 láim lé hác Cliaé vóib vo fíarriuiḡ Taḡ von gíolla an
 tucḡavair Teamḡair leo ran timceall roin. "Ní tucamar,"
 ar an gíolla. leir rin buailḡear aḡur marbḡear lé Taḡ
 é; aḡur iar marbḡaó an gíolla tuc Cormac mac air vo
 láḡair, aḡur mar vo éonḡairc na tpe créadtá móra vo bí ar
 4565 Taḡ tuc ar an liaiḡ vo bí 'n-a foḡair viar eorina vo éur
 i gcréadt vo créadtaió Tairḡ, aḡur vóirb deo i gcréadt
 oile, aḡur rcolb vo rin ḡai ran tsear créadt, aḡur
 cnearḡaó tar ḡoim vo óéanám orra ionnur go raibe
 Taḡ feadó bliadó na bíḡin rin i ríerḡliḡe, go noeáaió
 4570 luḡaió láma von m'umain ar ceann an cáitleaḡa. Táimḡ
 an liaiḡ go n-a tpe valḡaóaió go gcuallavair éasḡaoine

Lughaidh. "It is not," said the attendant, "it is the head of his other brother." He went the third time into the battle and brought the head of Fearghus Duibhdheadach with him, and he asked the same question of the attendant. The attendant answered and said that it was the head of the king of Ulster. Upon this Lughaidh aimed a blow at the attendant with the head and struck him in the chest, and the attendant died on the spot; and Lughaidh himself fell into a swoon because of the quantity of blood he had lost through his many wounds.

As to Tadhg, son of Cian, he defeated the Ulster host so that he routed them seven times in the same day between Crionna and Glas Neara on the side of Drom Ineasclainn, as the poet Flannagan says in the following stanza :

Tadhg son of Cian in Raith Cro in the north
Won seven battles in one day,
Against Ulster, with brilliant success,
From Ath Crionna to Ard Cein.

After this Tadhg went into his chariot, having three wounds from three spears; and he told his attendant to direct the chariot towards Tara, so that he might include the walls of Tara within the circuit made by his chariot on that day. They drove straight on, though Tadhg fainted several times through loss of blood from his wounds; and as they were approaching Ath Cliath, Tadhg asked the attendant if they had included Tara in that circuit. "We have not," replied the attendant. Upon this Tadhg struck him dead; and when the attendant had been slain, Cormac son of Art came up, and seeing Tadhg's three great wounds, he ordered the physician who was with him to put an ear of barley into one of his wounds, and a live worm into another of them, and a splinter of a javelin-head into the third wound, and to heal the wounds externally, so that Tadhg was a year in a wasting condition from this treatment, until Lughaidh Lamha went to Munster to fetch the surgeon. The surgeon came with his three pupils, and they heard

4578 **Ταὺς** ἀς τιθεᾷς **συρ** ἀν οὖν οὐρ. **Παρρησιγὶ** ἀν ταίελλαις
 von céadualta von triúr ar zclor na céadthairge ó **Ταὺς**
créad é fáct na mairge rin. “**Cnead** ro,” ar ré, “**oo** cólγ, ar
 4580 mbeir **oo** cólγ eorua ‘n-a **créad**.” Ar zclor an uara
 mairge **παρρησιγὶ** von uara ualta **créad** é **adbar** na
 mairge rin. “**Cnead** **oo** míol beo ro” ar an uara ualta “ar
 mbeir **oo** úoirb beo ran uara **créad**.” Ar zclor an trear
 mairge von ταίελλαις **παρρησιγὶ** von trear ualta **créad** é
 4585 **adbar** na cneire rin. “**Cnead** **oo** rinne airm ro” ar an trear
 ualta. **Agur** ar roctain von tig ‘n-a **raib** **Ταὺς** von ταίε-
 λλαις ir ead **oo** rinne colltar iarainn **oo** cur ran ceallac
 go nvearna caoir veary úe **agur** a **cadair** **ua** inneall
 ar bhuinnib **Ταὺς** iar rin. Mar **oo** **connair** **Ταὺς** an
 4590 **τ-iarann** **veary** **ua** inneall ré a fáct **‘n-a** **corp** **oo** **gab**
criochnuad **crioib** é, ionnur go **ctáin** von **uadbár** **rein**
sur **teil** go **roiréigneac** an **uar** an **uirb** **agur** an **colb**
oo rinne **gai** ar a **créadtaib**; **agur** **leir** rin **oo-ní** an ταίε-
 λλαις **cnearyad** **iomlán** ar a **créadtaib** **sur** **ba** **plán**
 4595 **Ταὺς** **gan** **fuireac** **ua** **eir** rin.

Οο rinne an **Ταὺς-ro** **gabáltar** **móra** i **leir** **Cuinn** **ua**
eir rin. **Úa** **mac** **imorro** **oo** **bi** **as** **Ταὺς** **mac** **Céin** **mic**
Oilliolá **Óluim**, **mar** **atá** **Connla** **agur** **Cormac** **Gaileang**.
 Ó **iomcáir** **mac** **Connla** **ctáin** Ó **Cearbail**, **agur** ó **fionn**-
 4600 **acta** **mac** **Connla** **ctáin** Ó **Meacáir**. Ó **Cormac** **Gaileang**
mac **Ταὺς** **mic** **Céin** **ctáin** Ó **heathra** **agur** Ó **hathra** **agur**
 Ó **Concubair** **Ciannaecta**. **As** **ro** na **time** **oo** **gabadar**, **mar**
atá **Gaileanga** **ctoir** **agur** **ctair**, **Ciannaecta** **ctear** **agur**
ctair, **luigne** **ctoir** **agur** **ctair**.

4600 **Οο** **gabrad** **fór** **uiong** **oile** **oo** **fiol** **éir** **crioia** **oile**
 i **leir** **Cuinn**, **mar** **atáir** **phioct** **Coeláin** **mic** **Lorcáin** **mic**
Úatáin **mic** **Treacuir** **mic** **Treín** **mic** **Síde** **mic** **Ainbile**

Tadhg's moaning as they approached the dun. The surgeon asked the first of the three pupils when they had heard from Tadhg a moan arising from the first wound, what was the cause of that moan. "This is the moan caused by a prickle, as there is a barley-prickle in his wound." On hearing a moan caused by the second wound, he asked the second pupil what was the cause of that moan. "This is the moan caused by a live creature," said he, "for a live worm has been put into the second wound." When the surgeon heard the third moan, he inquired of the third pupil what was the cause of that moan. "This is the moan caused by a weapon-point," said the third pupil. And when the surgeon reached the house in which Tadhg was, he placed an iron coulter in the fire until it became red hot, and then got it in readiness in front of Tadhg. When Tadhg saw the red-hot iron put in readiness for the purpose of thrusting it into his body, his heart trembled greatly; and, as a result of the terror that seized him, he violently ejected from his wounds the ear of barley, the worm, and the splinter of javelin-head, and thereupon the surgeon completely healed his wounds; and after that Tadhg was well without delay.

This Tadhg made large conquests in Leath Cuinn afterwards. For Tadhg son of Cian, son of Oilill Olom, had two sons, namely, Connla and Cormac Gaileang. From Iomchaidh son of Connla comes O Cearbhaill, and from Fionnachta son of Connla comes O Meachair. From Cormac Gaileang son of Tadhg, son of Cian, comes O Eadhra and O Gadhra and O Conchubhair Ciannachta. The following are the territories they acquired, namely: Gaileanga, east and west; Cianachta, south and north; Luighne, east and west.

Moreover, another company of the race of Eibhear took possession of other territories in Leath Cuinn: these are the descendants of Cochlan son of Lorcan, son of Dathan, son of Treachuire, son of Trean, son of Sidhe, son of Ainbhile, son

mic bíg mic Aodáin mic Dealbhoit mic Cair mic Conaill
 Eacluaít mic Luigtheac Meinn (so rinne fearann cloíóim
 4805 o a bfuil ó luimneac go Sliab Ectge) mic Aongura. Tuis
 mic Fíu Cuib mic Moza Cuib mic Cormaic Cair mic
 Oiliolla Óluim. As ro na fearainn, mar aáo na reat
 nDealbna .i. Dealbna mór, Dealbna beag, Dealbna
 eatra, Dealbna iartair mhóe, Dealbna site neannta,
 4810 Dealbna cúile fadaí agur Dealbna tíne oá loc i
 gConnactaib. Sonad o a foillruagad rin cuinear an file
 na roinn-re ríor ar an reandur:

na reat nDealbna fá Donn fleaga,
 Siol an Dealbhoit donnapmaig;
 4815 Táro i leit Cuinn an cómhóil,
 nac beag onóir o' ollamhaib:

Dealbna mór, Dealbna beag breagda,
 Dealbna eatra rinnreamáir;
 4820 aicme fá mearpda moda,
 Dealbna an bpoza báirpleadair;

Dealbna site namglain neannta,
 Dealbna nuadac neamhocruis;
 Dealbna cúla fionnglain fadaí,
 nár dealuis ré veaglocaib.

4825 Tuis guraib lé luagad láma ar foráileam Cormaic mic
 Airc so tuis an feargur-ro ar a bfuilmio as tráctad
 . agur guraib i gCat Cionna so marbad é.

of Beag, son of Aodhan, son of Dealbhaoth, son of Cas, son of Conall Eachluath, son of Lughaidh Meann (who reduced to swordland the territory between Luimneach and Sliabh Echtghe), son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom. Here are the territories, namely, the seven Dealbhnas, that is Dealbhna Mhor, Dealbhna Bheag, Dealbhna Eathra, Dealbhna Iarthair Mhidhe, Dealbhna Shithe Neannta, Dealbhna Chuile Fabhair, and Dealbhna Thire da Loch in Connaught. To describe these the poet sets down the following stanzas taken from the seanchus :

The seven Dealbhnas of brown spears,
The race of Dealbhaoth of brown arms,
They are in Leath Cuinn of the feasting,
Where there is great honour for ollamhs :

Dealbhna Mhor, Dealbhna Bheag of Breagha,
Dealbhna of Eathra of strong headlands ;
A race of pleasant customs,
Dealbhna of the tall-peaked Brugh ;

Dealbhna of the brilliant Sith Neannta,
Dealbhna of harmless Nuadha ;
Dealbhna of fair bright Cul Fobhair,
Which never was without good lakes.

Know that it was Lughaidh Lamha, by the direction of Cormac son of Art, who slew this Fearghus of whom we are treating, and that it was at the Battle of Crionna he was slain.

XLIII.

Do gab Cormac Ulfaða mac Airt Doineir mic Cuinn.
 Céadócaíais mic Ferólimiú Reáctmair mic Tuatáil Teáct-
 4830 máirí vo fíol Éireamóin nioḡaáct Éireann dá fícto bliáðan.
 Iy uime ḡairítear Cormac Ulfaða óé, ulca faða .i. féarós
 faða vo bi air, nó ón bꝛocal-ro Ulfaða .i. Ulairó i bꝛao
 mar ḡur éur na hUltaíḡ ar veoraióeáct feáð fé mbliáðan
 noéas a hUltaib tré n-ar imreáor o'ulc air rúl ráimḡ.
 4835 flaitéar Éireann é. Áḡur iy i fá máctair voñ Cormac-
 ro éáctac ingean Uilceáctais an ḡabann. Áḡur iy fé hué
 Caéta Máige Muéruiúe vo éur vo rinne Airt Doineir
 Cormac fé hingin an ḡabann áḡur i ar coibce áige. Óir
 fá nóir i néirinn an trát roin ḡibé ní nó mac nioḡ vo
 4840 éurfeáð oúil i n-ingin bꝛuḡair nó biáðtaíḡ fé luiḡe nó-
 leannánaáct vo óéanaí nua, ḡur ba héigea vo a faḡáil.
 ḡan áct coibce nó cꝛoó nuáctair vo óáil oi. Áḡur iy ar
 an moó roin fuaíar Airt máctair Cormaic, óir nioir b'í fá
 beaṇ pórtá óó, áct Meáób leirítearḡ, ingean Conáin Cual-
 4845 ann, áḡur iy uáite ainmnioḡtear Ráit Meáóba láim fé
 Teáctair.

Iy ionḡaó an airling vo éonnaíre éáctac úo .i.
 máctair Cormaic. Dar lé, iomoirio, ar mbeir 'n-a coolaó-
 mar don fé hAirt oi, vo teapcaó a ceann dá colainn áḡur
 4850 vo fáir bile móir ar a muinéal vo leáctnuíḡ a ḡéaḡa ór
 Éirinn uile, áḡur cáinḡ an muir ór cionn an bile rin, ḡur
 trarcpaó é; áḡur dá éir rin fárair bile oile a pꝛéim an
 céiribile ḡo o'cáinḡ ríbe ḡaoite aniair léir leaḡaó é; áḡur
 fé faicrin na hairlinge rin beáðḡair an beaṇ áḡur múr-
 4855 clair ar a coolaó, ḡur noéct ruim na hairlinge o'áirt. "Iy
 fíor rin," ar Airt, "ceann ḡac mná a feaṇ áḡur beaṇ-

XLIII.

Cormac Ulfhada son of Art Aoínfhear, son of Conn Ceadchathach, son of Feilimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland forty years. He is called Cormac Ulfhada, for he had a long *ulcha*, that is a long beard, or from the word *Ulfhada*, meaning Ultonians afar; for he sent Ultonian chiefs into exile for sixteen years out of Ulster, on account of the injury they had done him before he attained the sovereignty of Ireland. And the mother of this Cormac was Eachtach daughter of Uilceathach the smith; and it was when the Battle of Magh Muchrúimhe was on the point of being fought that Art Aoínfhear became the father of Cormac by the smith's daughter, who was then his dowered mistress. For it was a custom at that time in Ireland, that whatever king or king's son coveted the daughter of a farmer or biadhtach, desiring to have her as a mistress or paramour, should get her, provided he gave her a marriage portion or dowry of cattle. And it was in this manner that Art obtained Cormac's mother, for it was not she who was his wedded wife, but Meadhbh Leithdhearg, daughter of Conan of Cuala, and from this latter Raith Meadhbha near Tara is named.

Strange was the vision which this Eachtach, that is, the mother of Cormac, beheld. She imagined, indeed, as she lay asleep beside Art, that her head was severed from her body, and that a great tree grew out of her neck which extended its branches over all Ireland, and the sea came over this tree and laid it low; and after this another tree grew out of the roots of the first, and a blast of wind came from the west and felled it; and at the sight of this vision the woman started and awoke from her sleep, and she told the substance of the vision to Art. "That is true," said Art, "the head of every woman is her husband, and I shall be taken from thee in the

fuíodair mife díot-ra i gCat Maige Muchnime; agus i r é
 bile fárrar arao, mac béarar cú dām-ra bur ní ar Éirinn;
 agus i r é mui r báitfead é, cnáim éir c fluisgear, agus taót-
 4880 fuíodair né n-a linn rin é. Agus i r é bile fárrar a phéim
 an cérbile mac béarair nó roin bur ní ar Éirinn; agus i r
 é ríde gaoite aniar leagfar é, cat cuirfuíodair roir é féin
 agus an fían; agus cuirfíó né leir an bféin ran cat roin.
 Siúead ní bia raé ar an bféin ó roin amac. Agus táimis
 4885 an airling rin i gcié do Cormac agus da mac Cairbre
 létreádaí, óir i r né linn cnáim éir do flogad do do
 táctadair na riabada é, agus i r leir an bféin do tuit
 Cairbre létreádaí i gCat Gabra.

I r i Etne Taobfada ingean Cátaoir Móir do ba bean
 4870 do Cormac do néir óruinge né reancur. Siúead ní héoir
 rin do beir fírinnead agus a ráo go maó i an Etne rin
 mátaí Cairbre létreádaí. Óir do bádar oét mbliáda
 i r céirne fíó ó bár Cátaoir gur gab Cormac flaitear
 éireann, mar atá an fíde bliáda do bi Conn Céadacáde
 4875 i bflaitear éireann, agus na reáct mbliáda do bi Con-
 aine mac Moza Láma agus an trióad bliáda do bi Ar-
 doinfead agus an trióad bliáda do bi Mac Con agus
 an doinbliáda do bi feargur Duibhéadac i bflaitear
 éireann gur gab Cormac a ceannar.

4880 Acé ceana i r fíor gurab i Etne Ollamda ingean
 Dúnlain mic Éanna maó mátaí Cairbre létreádaí;
 agus i r i fá dalta do Duicead, brughair bóicéadac do
 bi i Laignib, do coiméadac coirne féile ar teimíó né
 biaad gac doin u'fearaib éireann tigeat da tíg.
 4885 Agus i r amlaíó do bi an Duicead-ro go n-iomad far-
 breara, óir do bádar reáct n-airge aige agus reáct
 bfió bó i n-gac airge díob go n-a bhoréainn gnoíde
 agus gac cinéal rphéide oile, ionnur go ucigoir uairle

Battle of Magh Muchruimhe ; and the tree that will grow out of thee is a son which thou wilt bear to me, who will be king of Ireland ; and the sea that will overwhelm him is a fish-bone which he will swallow, and he will be choked on that occasion. And the tree that will grow out of the roots of the first is a son that will be born to him who will be king of Ireland ; and the blast of wind from the west that will overthrow him is a battle that will be fought between himself and the Fian ; and he will fall by the Fian in that battle. But the Fian will not prosper thenceforth. And this vision was fulfilled in Cormac and his son Cairbre Lithfeachair, since the demons choked Cormac as he was swallowing a fish-bone, and Cairbre Lithfeachair fell by the Fian at the Battle of Gabhra.

Some seanchas state that Cormac's wife was Eithne Thaobhfhada daughter of Cathaoir Mor. But this cannot be true, seeing that she was the mother of Cairbre Lithfeachair. Since there were eighty-eight years from the death of Cathaoir till Cormac assumed the sovereignty of Ireland, namely, the twenty years Conn Ceadchathach held the sovereignty of Ireland, and the seven years Conaire son of Mogh Lamha held it, and the thirty years of Art Aoinfhear, the thirty years of Mac Con, and the one year of Fearghus Duibhdheadach in the sovereignty of Ireland up to the time Cormac assumed the supreme rule of that country.

It is, however, true that Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia was the mother of Cairbre Lithfeachair ; and it is she who was the foster-child of Buicead, a farmer with hundreds of kine, who lived in Leinster, who kept a hospitable pot over a fire to give food to everyone of the men of Ireland who visited his house. Now this Buicead was thus circumstanced : he had vast wealth, for he had seven herds, and seven score kine in each herd, together with a corresponding number of horses and cattle of every other description, so that the

4690 Laiḡean go n-a mbuirónib̃ va éad̃, go mbeir̃eas̃ or̃ong̃
 óioḃ r̃caoi va buaib̃ uaiõ, aḡur or̃ong̃ oile aicme va
 ḡioiḃ, aḡur or̃ong̃ oile r̃cor̃ va ead̃aib̃, go ruḡaḃar̃ a m̃aoiḃ
 uile aḡl̃aiõ r̃in uaiõ, ionnur̃ nar̃ an aḡe ad̃c̃ r̃eac̃c̃ m̃ba
 aḡur̃ tar̃ib̃; aḡur̃ céio 1 n-éalóú oiõcé é féin aḡur̃ a bean
 aḡur̃ a óalca Eit̃ne, ó Óúin buiceas̃ go uoiḃe cóille vo bi
 4695 láim̃ ré Ceanannur̃ na M̃íde, mar̃ a nḡnác̃uig̃eas̃ Cor̃mac
 coḡnnuiõe an tan r̃oin. Aḡur̃ vo éḡḡaib̃ buiceas̃ boit̃ 'n-a
 ḡcoḡnnuig̃eas̃ féin aḡur̃ a bean aḡur̃ a óalca an tan r̃oin.
 Aḡur̃ vo biõ Eit̃ne aḡ c̃im̃p̃ir̃eac̃c̃ nó aḡ f̃rioc̃áileas̃ va
 hoioe aḡur̃ va buim̃ḡ aḡail̃ ba nóḡl̃aiõc̃.

4700 Lá n-aon iom̃or̃ho vaḃ éir̃iḡ Cor̃mac̃ am̃ac̃ 'n-a aoñar̃
 ar̃ eac̃ vo éair̃ceal̃ an f̃uinñ c̃im̃céall̃ an baile go b̃rac̃aiõ
 an inḡeañ ál̃ainñ Eit̃ne aḡ bleoḡañ nó aḡ c̃r̃úó na r̃eac̃c̃
 mbó r̃oiñ buiceas̃. Aḡur̃ iḡ aḡl̃aiõ vo bi aḡur̃ vã r̃oiḃeac̃
 aice, aḡur̃ vo c̃r̃úiõ cor̃ac̃ an lãc̃ta ó ḡac̃ boiñ rañ céas̃o-
 4705 r̃oiḃeac̃ aḡur̃ an vaḃa lãc̃c̃ rañ vaḃa r̃oiḃeac̃; aḡur̃ mar̃
 r̃iñ oi go c̃r̃úiõ na r̃eac̃c̃ mbó oi aḡur̃ Cor̃mac̃ aḡ a r̃eac̃c̃aiñ
 ar̃ méio a ḡeana uir̃e. Tis̃ ar̃ r̃iñ voñ boit̃ 1 r̃aib̃e a
 hoioe aḡur̃ r̃áḡḡaif̃ an bainne anñ aḡur̃ beir̃iḡ vã r̃oiḃeac̃
 oile aḡur̃ cor̃iñ 'n-a láim̃ lé am̃ac̃ ḡur̃ an r̃rũc̃ vo bi láim̃
 4710 r̃iḡ an m̃baile nó r̃iḡ an m̃boit̃, aḡur̃ vo lioñ leir̃ an ḡcor̃iñ
 an céas̃or̃oiḃeac̃ voñ uir̃ce vo bi láim̃ ré por̃c̃, aḡur̃ an
 vaḃa r̃oiḃeac̃ voñ uir̃ce vo bi 1 l̃ár̃ an c̃r̃rõc̃a; aḡur̃ c̃ill̃iḡ
 anñ féiñ voñ boit̃. Céio am̃ac̃ an c̃r̃eas̃ r̃eac̃c̃ aḡur̃ cor̃r̃áñ
 lé vo buaiñ luac̃r̃a, aḡur̃ ar̃ m̃beit̃ aḡ buaiñ na luac̃r̃a oi
 4715 vo cúir̃eas̃ ḡac̃ r̃coit̃ f̃as̃a úr̃luac̃r̃a va m̃beas̃as̃ ar̃ leit̃
 aḡur̃ an luac̃air̃ ḡeas̃r̃ voñ leit̃ oile. Tar̃la céana vo
 Cor̃mac̃ ar̃ méio a ḡr̃áó̃a oi beit̃ aḡ a r̃eit̃eas̃m̃ ar̃ r̃eas̃
 ḡac̃ r̃eas̃omã óioḃ r̃iñ. Aḡur̃ r̃iaf̃r̃uig̃iḡ Cor̃mac̃ oi cia va
 noéineas̃ c̃inéal̃ an uir̃ce an lãc̃ta aḡur̃ na luac̃r̃a. “An
 4720 c̃i ar̃ a noéinim̃,” ar̃ r̃i, “oḡiḡiḃ óiom̃-r̃a c̃inéal̃ buó mó va

nobles of Leinster, with companies of their followers, used to frequent his house, and some of them took away from him a number of his kine, and others some of his brood-mares, others again a number of his steeds, and thus they despoiled him of all his wealth, so that there remained to him only seven cows and a bull; and he fled by night with his wife and Eithne, his foster-child, from Dun Buicead, to an oak grove near Ceanannus na Midhe, where Cormac used to reside at that time; and Buicead built a hut, in which himself and his wife and foster-child then resided. And Eithne used to serve or wait upon her foster-father and her foster-mother as a maid-servant.

Now on a certain day Cormac went out alone on horseback to travel through the lands that surrounded the town, and he saw the fair maiden, Eithne, milking these seven cows of Buicead. And this was her way of doing it: she had two vessels, and she milked the first portion of each cow's milk into the first vessel, and the second portion into the second vessel, and she acted thus till she had milked the seven cows, while Cormac kept watching her, through his great love for her. She then went into the hut in which her foster-father was, and left the milk there, and took out in her hand two other vessels and a cup to the stream which was near the town or the hut, and with the cup filled the first vessel from the water which was near the brink, and the second vessel from the water which was in the middle of the stream, and then she returned to the hut. She came out the third time, having a reaping-hook to cut rushes; and as she cut the rushes she used to put each long wisp of fresh rushes that she cut on one side, and the short rushes on the other side. Now Cormac, through his great love for her, was watching her during each of these practices; and Cormac asked for whom she was making the special selection of the water, the milk, and the rushes. "He, for whom I am making it," said she, "is worthy of a

mbeir ar mo cúmar.” “Sá hainm é?” ar Cormac.
 “Duicead bpuḡaib,” ar rí. “An é rin duicead biaḡac
 do laigrib atá iompraibḡeac i nÉirinn?” ar Cormac. “Ír
 é,” ar ríre. “Maḡeas, ír tura Eirne ingean Dúnlainḡ a
 4725 óalta,” ar Cormac. “Ír mé,” ar Eirne. “Maib earla,”
 ar Cormac, “óir biaib cú ic doinnḡaol aḡam-ra.” “Ní
 haḡam féin atá mo díol,” ar íre, “acḡ aḡam oíre.” Leir
 rin téir Cormac mar don nua ḡo duicead aḡur ḡeallair
 cumair do tré Eirne o’raḡail ’n-a mnaol do féin. Don-
 4730 tuigir duicead Eirne do díol do Cormac ’n-a mnaol. Aḡur
 tuc Cormac tuait Oóráin ḡo n-a forḡaínn ríreibe né rlior
 Teamrac do feas a né. Aḡur leir rin luigir Cormac né
 heirne ḡur coirḡeas leir í, aḡur da éir rin nua rí mac
 oirḡeib do da nḡoirḡi Cairbre Litḡeacair.

4735 Do bí iomprí an Cormac-ro ar na ríḡaib ír eadḡaibe
 do ḡab Éirinn nua. Bíod a ríadḡaire rin ar an rTeaḡar
 Ríḡ no ríḡoib do Cairbre Litḡeacair aḡur ar móráin do
 nóraib aḡur do ríeacḡaib ríḡolḡa da bḡuil uair iar n-a
 ḡur ríor ran mḡreiteamnar Tuait. Do bí Cormac ríor ar
 4740 na ríḡaib ba ríeiteamla do eirḡeac do ba mó muirḡar
 aḡur muirnear da ríeibe do ríḡeib i nÉirinn nua. Ír
 córaibe ríinne an neirḡe do mear an tuarḡḡaib do-
 beir airmḡin mac Amalḡaḡa mic Maoilríain ríle Óiar-
 maḡa mic Cearḡaill ar Teḡ Míodḡarḡa do haḡnuaibeas
 4745 aḡur do horḡuigḡeas lé Cormac féin; ḡíreas ír cian nua
 ḡCormac do céarḡḡeas Teac Míodḡarḡa. Óir ír ann
 ríarí Slánoll rí Éireann báir i bḡa nua n-aírmḡ ḡCormac.
 Aḡ ro mar léaḡar ran leabair n’Oínnḡeandḡur no ríḡoib
 an ríarḡin tuar .i. ḡurab i n-aírmḡ Cormac do rínnḡeas
 4750 mar teac n-óla é. Rí céas ríḡe ’n-a rías, ríḡeas cuḡas
 ’n-a airmḡ, aḡur caḡas cuḡas ’n-a tura; lóḡrann ar laraḡ
 do ríor ann, ceirne oíre oéas air; rí caḡas leabair
 ann mar don né leabair Cormac; rí caḡas laoc i nḡac

greater kindness from me, were it in my power to do it." "What is his name?" asked Cormac. "Buicead the farmer," she replied. "Is that Buicead, the Leinster biadhthach, who is celebrated throughout Ireland?" asked Cormac. "It is," said she. "Then," said Cormac, "thou art Eithne daughter of Dunlaing, his foster-child?" "I am," replied Eithne. "It is well," said Cormac; "for thou shalt be my wife." "It is not I who can dispose of myself," said she, "but my foster-father." Upon this, Cormac went with her to Buicead, and promised him presents if he got Eithne as his wife. Buicead consented to give Eithne to Cormac as his wife; and Cormac gave him the district of Odhran beside Tara, with its stock of cattle, during his life. And then Cormac knew Eithne, and she conceived of him; and after that she bore him an illustrious son, who was called Cairbre Lithfeachair.

Now this Cormac was one of the wisest kings that ever ruled Ireland; witness the Teagasc Riogh he wrote for Cairbre Lithfeachair; and many laudable customs and laws devised by him, which are recorded in the Breitheamhnas Tuaithe. Moreover, of all the kings that ever ruled Ireland, Cormac was one of those who kept the most princely household, and the largest number of attendants and followers. The truth of this may be the more readily admitted from the account which Aimhirgin son of Amhalghaidh son of Maoil-rían, the filé of Diarmaid son of Cearbhall, gives of the Teach Míodhchuarta, which Cormac himself renewed and regulated, though it was long before Cormac the Teach Míodhchuarta was built. For it was in it that Slánoll king of Ireland died, long before Cormac's time. This is what we read in the book of Dinnseanchas, which the above-mentioned Aimhirgin wrote, namely, that it was in Cormac's time it was made into a banquet-hall. It was three hundred feet in length, thirty cubits high, and fifty cubits in breadth. There was a torch kept constantly lighting in it. It had fourteen doors; thrice fifty beds, besides Cormac's bed; thrice fifty

leabaid bíob. 'Do bádar trí éadga reáctaire ag Cormac.
 4765 Caogao laoc 'n-a fearaí i briaðaire an rios ré mbeir.
 ar a ppoinn só; trí céad váileam fan uín roin, trí éadga
 corin oo éarimhosal. o'ór agur o'airgead ann. Caogao ar
 mile fear ré a n-airiam lion an teaglaig rin uile; sonad
 ar mórbáct. agur ar maic Cormaic aoir an file an rann-
 4780 ro :

Aré nodar fágaid oo éloinn
 áct Cormac érice an coroinn;
 Ré váil féad nior éann a élac,
 fearn 'ná céad oo éloinn Cormac.

4785 Deicneadar ingean agur triúr mac oo bi ag Cormac,
 amail aoir an file fan rann-ro :

Deic n-ingean ag Cormac gcáir,
 ir triúr mac go méir geonáig;
 luic airgne élaire na geonad,
 4770 váire cairbre 'gur ceallad.

1 n'Dubhog ór bóinn i mbreagaid oo marbad váire,
 agur ir é dongur daibuaibtead oo marb ceallad, amail
 aoir an file :

4775 dongur daibuaibtead go mbliob,
 ro marb ceallad mac cormaic;
 báir váire ir cairé mic Céin éain,
 i n'Dubhog bóinne i mbreagaid.

Agur ionnur gurab móire oo cuigiré réim an neite-re
 beagán oo éraobrcailéad na uiruinge-re oo éur rior
 4780 annro, bíob a rior agat go rabadar triar mac ag feir-
 limir Reáctmair mar atá Conn Céadéadad, Eocair fionn
 agur fíadair Suighe, amail aoubnamar éuar. 'Do bádar
 rliocé Cuinn i o'eamraig fan riosáct, agur oo éuair an
 vaira brádair oo Conn .i. Eocair fionn go laigrib agur
 4785 oo ríolrao a rliocé ann; agur ir ag a rliocé oo bádar
 na reáct b'poctar atá i laigrib. Ir ré n-a linn oo bi
 Cú Corb mac Moza Corb i riosáct laigean. Ir ag an

warriors in each bed. Cormac had thrice fifty stewards. There were fifty warriors standing in the king's presence as he sat at his meal. There were three hundred cup-bearers in that dun, and thrice fifty goblets of carbuncle, of gold, and of silver. The total number of that household amounted to one thousand and fifty men ; so that on the greatness and goodness of Cormac, the poet composed this stanza :

Of children Art left
Only Cormac of the district of Corann.
In dispensing jewels he was not close-fisted ;
Better Cormac than a hundred children.

Cormac had ten daughters, and three sons, as the poet says in this stanza :

Ten daughters had gentle Cormac,
And three most prosperous sons,
Plunderers of Claire of the spoils,
Daire, Cairbre, and Ceallach.

Daire was slain in Dubhros on the Boyne, in Breagha, and Ceallach was slain by Aonghus Gaoibuaibhtheach, as the poet says :

It was Aonghus Gaoibuaibhtheach of fame
Who slew Ceallach son of Cormac :
Daire and noble Tadhg son of Cian died
In Dubhros of the Boyne in Breagha.

And that the sequence of these events may be better understood by setting down here a short genealogical account of these persons, know that Feidhlimidh Reachtmhar had three sons, namely, Conn Ceadchathach, Eochaidh Fionn, and Fiachaidh Suighdhe, as we have said above. The descendants of Conn were at Tara, and held the sovereignty ; and the second brother of Conn, namely, Eochaidh Fionn, went to Leinster, and his descendants multiplied there ; and it was his descendants that possessed the seven Fotharta of Leinster. It was in his time that Cu Chorb son of Mogh Corb held the sovereignty of Leinster. It was, moreover, by this Eochaidh

Eócaíó fionn-ro oo hoileadó ašur oo béarmúineadó Laoiğ-
 read Ceannmór mac Conaill Céarnaiğ. Tapla rán am
 4790 roin sur ġabaoar Muimniğ neart mór i Laoiğib ionnur
 sur fealbuiğeoar Ophuğe ašur Laoiğir go Mullac
 Maiŕtean.

Mar oo connairc iomorro Cú Ćorb Muimniğ aš ġabáil
 treire i Laoiğib iarrair ar Eócaíó fionn congnam oo
 4795 ġabairc oó né caŕfann Muimneac a Laoiğib. Doncuğir
 Eócaíó rin ašur cuirir cruinniğadó ar a ġairuib oo
 ġac leiŕ sur ġionóil mar rin fluağ lionmar go haonlá-
 ġair, ašur oo rinne ceann fluağ oa óalta .i. Laoiğread
 Ceannmór, ašur tug féin ašur Cú Ćorb ri Laoiğean go n-a
 4800 fluağtib uŕ ar Muimneacáib, ašur Laoireac Ceannmór
 i mbarántar toŕaiğ na fluağ, sur ruğaoar Muimniğ ó
 mullac Maiŕtean go bearbá, go ocuğaoar maióm orra
 aš áŕ Troirtean né ráioŕear áŕ í aš bearbá. Ašur
 leanaio an maióm go ocuğaoar an oara buireadó orra
 4805 aš Coirŕeine i Maiğ Riada né ráioŕear Laoiğir Riada;
 ašur leanaio an ruaiğ orra ar rin go ocuğaoar an trear
 maióm orra aš Slige Óála .i. bealac Mór Ophuğe, sur
 fóireadó leo ó buio na Muimneac Cúiğeoó Laoiğean mar
 rin. Ašur fuair Eócaíó oa biŕin rin readŕ bfoŕarŕa
 4810 Laoiğean oó féin ašur oa flioŕŕ. Ašur fuair a óalta mar
 an ġcáona na readŕ Laoiğire oó féin ašur oa flioŕŕ mar
 ceannac láime i noiol an ceannair oo rinne aš oibirŕ
 Muimneac ar na háitib rin aoubnamar.

Oo oruuiğ fóŕ ri Laoiğean uaió féin ašur ó ġac riğ ar a
 4815 loir, mar ġurairómir oo riğ Laoiğre, oruim ġacá maiŕŕ
 ašur ġairuib ġacá muice oa muirbuŕe i ocig riuğ Laoiğean
 oo ġabairc oó, ašur fear cuaiğe oo beir i ocig riuğ Laoiğ-
 ean oo fioŕ ar ġorŕar an riuğ féin né ġlacadó an ualğara
 roin i ġcomair riuğ Laoiğre. Oo bioó fóŕ ri Laoiğre oo

Fionn that Laoighseach Ceanmhor son of Conall Cearnach was brought up and educated in politeness. It happened at that time that the Munstermen gained great sway in Leinster, so that they were in possession of Osruighe and Laoighis as far as Mullach Maistean.

Now, when Cu Chorb saw the Munstermen gaining power in Leinster, he asked Eochaidh Fionn to help him in expelling them from Leinster. Eochaidh consented to this; and he assembled his friends from all sides, and thus brought together a large army, and made his foster-son Laoighseach Ceanmhor leader of the host; and he himself and Cu Chorb king of Leinster, with their hosts, marched against the Munstermen, having Laoighseach Ceanmhor as commander-in-chief of the forces; and they drove the Munstermen from Mullach Maistean to the Bearbha, and routed them at Ath Troistean, which is called Ath I, on the Bearbha; and they followed up this rout till they defeated them a second time at Coirtheine in Magh Riada, which is called Laoighis Riada; and they continued the rout thence till they overthrew them a third time at Slighe Dhala—that is, Bealach Mor Osruighe; and thus they delivered the province of Leinster from the bondage of the Munstermen; and, in consideration of this, Eochaidh obtained the seven Fotharta of Leinster for himself and his descendants; and, similarly, his foster-son got the seven Laoighises for himself and for his descendants as a handsel in consideration of his leadership in expelling the Munstermen from the places we have mentioned.

Moreover, the king of Leinster ordained on his own behalf and on behalf of every king who should succeed him that the back of every beef and the ham of every hog slaughtered in the house of the king of Leinster be given as a champion's portion to the king of Laoighis, and that an axe-man should be in the house of the king of Leinster constantly, at the expense of that king, to receive that tribute

4820 comhairle níos laigean, agus fá hé an ceathrúimh fear vo
 b'foigre von níos é i gcomóil. Agus i' aige vo bíod
 uilamhar gac bhonnacannar vo-níod ní laigean né a dail
 o'uarlín agus o'llamhaid agus gac bhonnacannar vo-níod
 vo níos laigean i' vo níos laoiigre vo dailéi é va coirdeir
 4825 vo níos laigean.

Vo bíod fós móirfeirdear ó níos laoiigre ar tuarar-
 tal níos laigean féin, agus iad i bpoáir níos laigean
 vo fíor né héiread a cuip; agus ar noul ar ruab
 rluas vo níos laigean ní bíod o'fíacaid ar níos laoiigre
 4830 vo eadair vo lón vó acé reat mair vo cuiread go
 fianboit an níos féin. Sióead oligré ní laoiigre reat
 b'fíor laod ar a corcar féin vo coitugad ar rluas an níos,
 agus fós oligré ré corac rluas níos laigean as noul i
 ucir námad agus i mbeannaid baogail o'fagáil. Sióead
 4835 oligré ní laoiigre coiméirge as comóilaid coitceanna né
 níos b'fócarca, vo b'nig gurab é eodair fionn mac feró-
 limó Reatmair rinnrear níos fócarca fá hoire muinte
 vo laoiigreac éannmór ó ucáin níos ní laoiigre. Agus vo
 coiméarac vo fíor an nóir-e eatorca go gabálar
 4840 gall.

for the king of Laoighis. Besides, the king of Laoighis belonged to the council of the king of Leinster; and he took the fourth next place to the king at a general assembly; and it was to him was given in charge every present made by the king of Leinster for distribution to nobles and to ollamhs; and it was to the king of Laoighis that every gift made to the king of Leinster was given to be presented to the king of Leinster.

In addition to this, there were seven of the king of Laoighis's men in the pay of the king of Leinster; and they always attended the king to dress his body. And when the king of Leinster went on tour with his host, the only provision the king of Laoighis was bound to give him was seven beeves which he sent to the king's own camp. But the king of Laoighis was bound to maintain seven score warriors at his own expense for the king's host, and he had also the right of leading the van of the king of Leinster's host when entering hostile territory and in positions of danger. Again, the king of Laoighis was bound to make muster at general assemblies along with the king of Fotharta, because Eochaidh Fionn son of Feidhlimidh Reachtmhar, ancestor of the king of the Fotharta, was tutor to Laoighseach Ceannmhor, from whom sprang the king of Laoighis. And this custom was ever observed by them till the Norman Invasion.

XLIV.

Dála an veapbriátaí oile do Conn mar atá fíadaí
Suiḡde láim ré Teamhair fusar fearann .i. Déire Teamrac,
agus nior ḡab ré nioḡaḡt éireann.

ḡídeat carlaḡar triúr mac aige .i. Rorra agus Dongur
4845 va ngoirḡear Dongur ḡaoibuaibḡeac agus Eoḡan an tḡear
mac. Aḡt ceana do fáruig Dongur ḡaoibuaibḡeac i
ḡcúḡaḡt a luḡt comairḡe. Agus carla an can roin
neac cumáḡtaḡ 'n-a bioḡbaḡ aḡ Cormac, agus nior ḡab
don oile i rlánaḡ oó ó Cormac aḡt Dongur ḡaoibuaibḡeac,
4850 agus tuḡ an ri Dongur ran rlánaḡ roin oó. Do ḡab
Dongur an uine uaral-ro ré a air. Carla va éir rin ḡur
ḡab Ceallac mac Cormaic an uine uaral-ro car rlánaḡ
Dongura, ḡur bean a rúile ar ḡan ceao von riḡ. Ar n-a
clor rin o' Dongur ḡaoibuaibḡeac tair ḡo Teamraig ḡo
4855 ríuaḡ lionmōr leir agus marbair Ceallac o'urcar va rleig
ar cúlaid an ríog Cormaic ran longpōrḡ, agus ḡonair porc
an ríog réin ḡur fáḡaib taob ré leaḡrúil é. Tionólair
Cormac ríuaḡ mōr agus ionnarbair Dongur ḡo n-a briaḡrib.

I ríomḡa ḡleo tuḡrao an ríuḡt roin fíadaḡ Suiḡde do
4860 Cormac. ḡídeat do oíocuir Cormac ḡo laigrib iao agus
anair briaḡain innte, agus ar rin oóib ḡo hOrruigrib, agus
tigrō ar rin ḡo hOilill Ólom aḡ a raibe Saḡb, ingean Cuinn,
rá rúr oóibrean, 'n-a mnaoi. Tuḡ Oilill na Déire ran
Mumar oóib, óir fá hiao Déire Teamrac fá uḡtaig oóib
4865 rúil oc oibreao lé Cormac iao.

Ronnio an triar mac roin fíadaḡ Suiḡde an érioc roin
i otri rannaib eatōrḡa agus ḡoirḡear ríuḡt Oililla
éarann agus éarna oíob. ḡídeat ní hiao éarna iao aḡt
ríuḡt Conaire mic Moḡa láma ir oíob do ḡairḡi éarna.

XLIV.

As to Conn's other brother, namely, Fiachaidh Suighdhe, he got land near Tara, namely, the Deise Teamhrach; and he did not become king of Ireland.

Now he had three sons, namely, Rossa and Aonghus, called Aonghus Gaoibuaibhtheach, and Eoghan, the third son. But Aonghus Gaoibuaibhtheach surpassed his contemporaries in valour. And Cormac at that time was at enmity with a powerful personage, and no one protected him from Cormac but Aonghus Gaoibuaibhtheach; and the king gave Aonghus to him as a security. Aonghus took this nobleman under his protection. But after this, Ceallach son of Cormac took this nobleman prisoner in violation of the security of Aonghus, and took out his eyes without the king's permission. When Aonghus Gaoibuaibhtheach heard this, he proceeded to Tara, accompanied by a numerous host, and slew Ceallach by a cast of his spear, as he stood behind king Cormac in the court, and wounded the king himself in the eye, leaving him with only one eye. Cormac assembled a large host and banished Aonghus and his kinsmen.

These descendants of Fiachaidh Suighdhe involved Cormac in much fighting. However, Cormac drove them into Leinster, and they remained there a year; and thence they went to Osruighe, and thence they came to Oilill Olom, whose wife, Sadhbh daughter of Conn, was their kinswoman. Oilill Olom gave them the Deise in Munster, for their native territory was the Deise Teamhrach, before they were banished by Cormac.

These three sons of Fiachaidh Suighdhe divided that territory between them into three parts; and they are called the descendants of Oilill Earann, and the Earna. However, they are not the Earna, but the descendants of Conaire son of Mogh Lamha it is these that were styled the Earna. It

4870 Iť é Copic Duibne mac Cairbhe Múirc do pinne ceannar an
 rliocht fíadac Suiǵde oo. tarrpaing von Múmain aǵur iť
 von rliocht roin oo ǵairtí na Déire. Aǵur iť é Dongur
 mac Eóac Finn mic Feólimó Reactmair oo ba tairpeac
 oirra aǵ triall von Múmain dóib aǵur tri mic fíadac
 4875 Suiǵde mar don rir, mar acá Rorra Eogan aǵur Dongur.
 Tárla rán am roin ǵur ǵad Cairbhe Múirc neart mon ran
 Múmain aǵur ǵo utárla miorac aǵur meac talman ré
 n-a linn ran Múmain; aǵur oo ba neimionǵnac rin. ǵir iť
 trié corbac aǵur trié col oo pinne ré Copic ré Duibinn oo
 4880 ba veirbírúir dó féin. Clann iomorro oo Conaire mac
 Moǵa Láma aǵur oo Sáruic ingin Cuinn Céadacáir ǵoo.
 Mar tugadar maite Múman oa n-aire an miorac oo ói ré
 linn Cairbhe, farruigir oo ceáoo oo bean a corite aǵur a
 rac von éric. Doubdair Cairbhe ǵurab col oo pinne fein
 4885 ré n-a veirbírair .i. Duibinn; aǵur ruǵ rí oiar mac oo .i.
 Copic aǵur Cormac. Aǵur mar oo cuadar maite Múman
 rin oo iarradar na mic ré a milleac—ǵo loirctí leo iad,
 aǵur ǵo ǵuirtoir a luac ré ruic. “Déantar rin lib ré
 Cormac,” ar Óineac Oiraoi; “ǵíoeac ná marbair Copic lib
 4890 ac tǵair oam-ra é ǵo mbeirinn a heirinn é.” Oo farracac
 rin oo, aǵur ruǵ leir ar muir é ǵo hlinr baol ǵo ǵruair
 teac ran oiléan, aǵur cailleac ann oa ngairtí baol. aǵur
 cuirir an oiraoi Copic ar a comairce, aǵur anair 'n-a focair
 feac bliaóna; aǵur i ǵcinn bliaóna tǵ an oiraoi Conc leir
 4895 ar comairce Sáruite ingine Cuinn oo ba reanmáir von
 Copic céadna oo leir a acar aǵur a máir.

Tála na nDéire oo farruigedar oa ǵrileacáir an
 raibe for ná comnuide i ǵcinneac dóib féin ran Múmain.
 Tugadar na rleacá oo fneǵra oirra fimeac ran cir
 4900 aǵur ǵo raibe bean ériméirinn mic éanna éinnrealaí ǵríǵ

is Corc Duibhne son of Cairbre Musc who was chief over the descendants of Fiachaidh Suighdhe who came to Munster; and it was these descendants that were called the Deise; and Aonghus son of Eochaidh Fionn son of Feidhlimidh Reachtmhar was their leader when coming to Munster, and with him were the three sons of Fiachaidh Suighdhe, namely, Rossa, Eoghan, and Aonghus. About that time Cairbre Musc had acquired great power in Munster; and in his time adversity and crop-failure had come upon Munster. Nor was this strange, for it was by incest and crime that he became father of Corc by Duibhshionn, his own sister; for they were the children of Conaire son of Mogh Lamha and of Saruit daughter of Conn Ceadchathach. When the Munster nobles observed the adversity that came with Cairbre's reign, they asked him what had deprived the country of its produce and its prosperity. Cairbre replied that it was because he had committed incest with his sister Duibhshionn, and she had borne him two sons, to wit Corc and Cormac; and when the Munster nobles heard this, they demanded the sons, in order to destroy them—to burn them, and let their ashes go with the stream. “Act in that way towards Cormac,” said Dinneach the Druid; “but do not kill Corc, but let him be given to me, that I may take him out of Ireland.” This was granted to him; and he took him with him to sea, to Inis Baoi; and he found a house on the island in which was a crone called Baoi; and the druid placed Corc under her protection, and he remained with her for a year, and at the end of the year the druid took Corc and placed him under the protection of Saruit daughter of Conn, who was grandmother to the child, both on his father's and mother's side.

As to the Deise, they inquired of their filés whether they were fated to have rest or dwelling in Munster; and the filés told them in reply to stay in the country, and that the wife of Criomhthann son of Eanna Cinnsealach, king of Leinster,

Laiḡean, Congain a hainm, aḡur toirḡear aice, aḡur sṡrab
 inḡean oo ḡearaḡ, aḡur an inḡean o' iarraiḡ nḡ a
 hoileamain, aḡur luac oo ḡabairḡ oo cionn a faḡála.
 iluḡaḡ an inḡean iar rin, aḡur oo hoileac leir na ḡeirib
 4905 i. Eirne Uatac fa hainm oon inḡin, aḡur ir ar feoil
 naoidḡean oo biataḡ leir na ḡeirib i, ionnur sṡrab luatairḡ
 oo farrfaḡ é; óir oo ḡairrḡisṡr oiaoi o' áirite oóib
 fearann o' faḡáil ón fion nḡ mbeaḡ ri pórtá. Aḡur ar
 mbeir ionnuacairi ói, oo pórtá nḡ hDonḡur mac Naḡrriaoic .i.
 4910 ri Muḡan i. Aḡur cuḡ Donḡur oóib-fearn Maḡ Feirnean,
 mar atá Trian Cluana Meala aḡur an Trian Meaḡónac,
 i sṡmmaoin na mná o' faḡáil oó fein iar n-ionnarbaḡ
 Oiruiḡeac ar na tiriḡ rin. Aḡur aimreap imcían oa éir
 rin oo marbaḡ Donḡur aḡur Eirne lé Laiḡnib i sṡac Ceall
 4915 Oirnaḡ, cḡirne mile ó Léirḡlinn roir.

An fliocḡ-ro fiaḡac Suiḡóe oa nḡoirḡear ḡeirḡ, ní raibe
 aca acḡ an oúḡaiḡ nḡ raíḡḡear ḡeirḡ ḡeirceirḡ mar atá
 on tSiuir ḡo fairrḡe buḡ ḡear, aḡur ó lior Mór ḡo Ceann
 Criaḡáin sṡr an am farr pórtá Eirne Uatac nḡ hDonḡur
 4920 mac Naḡrriaoic ri Muḡan. Óir ir fán am roin cuḡ Donḡur
 ḡeirḡ Tuairceirḡ oóib, mar atá ón tSiuir cḡaona ḡo Corica
 Aḡrac nḡ raíḡḡear Maḡairḡ Cairil. Aḡur ir é ó faoláin
 táinḡ oon cḡne rin fá ri ar ḡeirib Tuairceirḡ; aḡur ir é
 áit i n-a raibe a oúnrḡort ar bṡuac na Siuirḡ oon leir
 4925 cḡar o' Inir leamḡnacḡa aḡur ir nṡr raíḡḡear aniu Dún Uí
 faoláin. Oo ḡaḡ comḡbráḡair oile oó ḡeirḡ ḡeirceirḡ
 aḡur ir oe oo ḡairḡi ó ḡric aḡur ir é áit 'n-a mbiaḡ a
 oúnrḡort láim nḡ fairrḡe cḡar fan áit oa nḡoirḡear aniu
 Oileán Uí ḡric. Aḡur oo báḡar na ḡeirḡ mar rin leatac
 4930 roir an oa fliocḡ roin, ḡo nṡeacairi báḡaḡ ar fliocḡ Uí
 ḡric, ḡo raínḡ ceannar an oa cṡrioc ó faoláin, aḡur ḡo
 raḡaḡar aimreap imcían oa éir rin 'n-a feilḡ, sṡr beanaḡar

whose name was Congain, was pregnant, and that it was a daughter she would bring forth, and that they should ask the daughter in fosterage, and give a fee in order to obtain her. After this the daughter was born; and she was fostered by the Deise. The daughter's name was Eithne Uathach, and she was fed by the Deise on the flesh of infants that she might grow up the more quickly; for a certain druid had foretold that they would get territory from the man whose wife she would be. And when she was of age to wed, she was married to Aonghus son of Natfraoch, king of Munster. And Aonghus gave them, in consideration of getting her to wife, Magh Feimhean, that is, Trian Chluana Meala, and the Trian Meadhonach after the expulsion of the Osruighigh from these territories. And a long time after this Aonghus and Eithne were slain by the Leinstermen in the Battle of Ceall Osnadh, four miles east of Leithghlinn.

These descendants of Fiachaidh Suighdhe, who are called the Deise, possessed only the district known as Deise Dheisceirt, that is, from the Siuir southwards to the sea, and from Lios Mor to Ceann Criadain, up to the time when Eithne Uathach was married to Aonghus son of Natfraoch, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt, that is, from the same Siuir to Corca Athrach, which is called the Plain of Cashel. And O Faolain, who came from that stock, was king of Deise Thuaisceirt; and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Learhnachta; and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt, and he was called O Bric; and he had his stronghold beside the sea, in the south, in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O Bric became extinct; and O Faolain obtained the chieftainship of the two territories, and held it for a long period afterwards, until the race of

riol éidhí Dóire tuisceairt ve, go nac. naide 'n-a feild ré
acaecc fáll; n'éirinn acé Dóire Dóirceairt amáin.

4935 Tuis tuisab é Dongur Oppuige go n-a fúirinn vo fáb
ceire 1 Mais Feimean va ngoircí Dóire tuisceairt;
agus tuisab iad an rliocé-ra fíadac Suighe vo cátrann a
Mais Feimán Dongur Oppuige go n-a fúirinn; gonad ón
mhíreab cugadair an Dongur náirtear baile Orluóe agus
4940 Mullac Inneona 1 Mais Feimean anú; baile Orluóe
iomorro ó uiluóe na laoc ran cómlann; agus Mullac
Inneona ón cátrann airméonac vo rinneab an Oppuigib
ar go laigib.

Tarla rán am roin ceirce feola an Cormac mac Airt
4945 ní éireann, agus é an gcaiceam cíora na gcúigeab ce
lionmáire luéta a ceaglaig, agus cinnir comáirle ré n-a
aírefeadomannac cionnur vo-géadab ní lé riar a míurir
go ham a cíora vo cógáil, agus ir i comáirle eug an
feadomannac óó, rluag lionmáir vo cionól agus triall von
4950 Mumáin vo cábac míradair cíora ríog éireann. "Óir ní
óiltear leo," an ré, "acé cíor doicéigib ríob-re, agus acá
vá cúigeab ran Mumáin agus céio cíor cúigib vo ríog
éireann ar gac cúigeab óíob." Cinnir Cormac an
gcomáirle ríu agus cuirir ceacra go fíadacó Muilleacáin
4955 fá ní an Mumáin an ran roin vo cábac cíora an vaira
cúigib air. Freagair fíadacó vo na ceacraib, agus dou-
baire nac óilteab baire cíora ré Cormac nacair óilteab ríu
na ríogáib cáinig roime. Agus mar ráinig an rcéal roin
Cormac, cuirir cionól an rluag lionmáir agus triallair leo
4960 agus ní deáiracó comnuíde go ráinig Oruim Dámáire
ran Mumáin, áit vá ngairmtear Cnoc Luinge anú. Agus
rúir 1 bporbair nó 1 bporlongporc ann; agus eis fíadacó
Muilleacáin ní Mumáin von leic eile ué ré hué óó.

Ir amláir vo bi Cormac an trác roin agus viraóite

Eibhear took Deise Thuaisceirt from him; and so he possessed only Deise Dheisceirt on the coming of the Foreigners to Ireland.

Understand that it was Aonghus Osruighe and his followers that obtained sway over Magh Feimhean, which is called Deise Thuaisceirt, and that it was this sept of Fiachaidh Suighdhe who expelled Aonghus Osruighe and his followers from Magh Feimhean; and from the defeat they inflicted on Aonghus are named Baile Orluidhe, and Mullach Inneona in Magh Feimhean at this day; Baile Orluidhe from the *urlaidhe* or long hair of the warriors in the battle, and Mullach Inneona from the Osruighigh having been driven from it to Leinster against their will.

About this time Cormac son of Art, king of Ireland, felt a scarcity of meat, having spent the rents of the provinces because of the extent of his household staff; and he took counsel with his high-steward, how he could obtain supplies for his staff until the time of his rent-taking; and the steward advised him to assemble a large host, and go into Munster to levy the head rent of the king of Ireland. "For they only pay thee," said he, "the rent of one province, while there are two provinces in Munster, and each of these provinces should pay the rent of a province to the king of Ireland." Cormac acted on that advice, and sent envoys to Fiachaidh Muilleathan, who was then king of Munster, demanding from him the rent of the second province. Fiachaidh answered the envoys, and said that he would not pay a higher rent to Cormac than was paid to the kings who preceded him. And when this answer reached Cormac, he assembled a large host, and marched with them, and halted not till he reached Druim Damhghaire in Munster, which place is now called Cnoc Luinge. And there he fixed his tent or camp; and Fiachaidh Muilleathan, king of Munster, came on the other side against him front to front.

At that time Cormac was thus circumstanced: he had

4985 ALBANACÁ 'n-a focáirí ann, agus iad ag imirt iomaio
 oiaoiúeacá ar níos Muíman agus ar a muinntir; agus go
 háirithe níor fágadó don bhaon uirce láimh né longóir
 níos Muíman, ionnurf go rabhadar daoine agus áirnéir i
 ngsuair báir o'earbair uirce, ionnurf gur b'éigean do níos
 4970 Muíman fíor do cúir i noáil Moza Ruic oiaoi do bi i
 gCiarraidhe Luacra; agus do mair an Moz Ruic-fe né linn
 naoi níos véas, amail aoeir an file ran iann-ro:

Ré naoi níos véas uair i noair
 Saogal Moza Ruic né nógliar
 4975 Ó Roé mac Ríogail mór bloró,
 go Cambre lonn léreacoir.

Agus mar éainis Moz Ruic fá héigean don níos oá ériúca
 céas fearmuige oá ngoirtear chíoc Róirteac agus chíoc
 Conuúac do éabairt oó. Agus leir rin rcaoir Moz Ruic
 4983 an glar do bi ar an uirce ag a cóngbail ó fluaḡ níos
 Muíman maille né ga geintliúe do bi aige do teilgean
 ran aer ruar, agus ran áit 'n-ar tuirling an ga, do ling
 tobair fíoruirce airte léir fóiread fir Muíman ón éigean
 carca i n-a rabhadar. Agus leir rin lingir ní Muíman go
 4986 n-a fluaḡ ar Córmac agus ar a muinntir, gur ruasadair
 ar an Muíman iad gan cat do éabairt gan creic do
 véanadh oóib. Agus do bádar ag córaíúeac oiria go
 hOrruige gur ba héigean do Córmac cuir agus teannta
 do éabairt uair né briaḡoib do cúir ó Teampail go Ráit
 4990 Naoi né ráitcear Cnoc Rácfonn go fiaḡair Muilleacá
 i ngioll né cúitugad do éabairt i nḡac oócar oá noearna
 ran Muíman don turar roin; gonad oá fáirnéir rin do
 pinne an file an iann-ro:

Fiaḡair Muilleacá, maic ní,
 4995 a hiaḡ aible i leiríob Craoi;
 tugad géill oó a Teampail éirí
 go Rácfonn néil go Ráit naoi.

Do bádar uair mac ag an bfiacáir-ro mar acá Oilill
 flann Mór agus Oilill flann beas. Ni raibe flioc ar

druids from Alba with him there, who practised much magic against the king of Munster and his followers, and in particular, not a drop of water was left near the camp of the king of Munster, and so people and cattle were on the point of death through want of water, and the king of Munster was obliged to send for Mogh Ruith, a druid, who was in Ciarraidhe Luachra; and this Mogh Ruith lived in the time of nineteen kings, as the poet says in this stanza:

The reign of nineteen successive kings
Was the life of Mogh Ruith with much fighting,
From Roth son of Rioghall, great the fame,
To Cairbre Lithfeachair the strong.

And when Mogh Ruith came, the king was obliged to give him two cantreds of Feara Muighe, which are called the country of the Roistigh and the country of the Condunaigh. And thereupon Mogh Ruith removed the barrier that had been put to the water withholding it, and at the same time threw up into the air a magic spear which he had, and in the place in which the spear fell there burst forth a well of spring water which relieved the men of Munster from the thirst that afflicted them; and hereupon the king of Munster with his host made a sudden onset on Cormac and his followers, and expelled them from Munster, without their having fought a battle or carried off a spoil. And they pursued them to Osruighe, so that Cormac was forced to give pledges and securities that he would send hostages from Tara to Raith Naoi, which is called Cnoc Rathfonn, to Fiachaidh Muilleathan, as a guarantee that he would make compensation for all the injury he had done to Munster in that expedition; and as a declaration of this, the poet composed this stanza:

Fiachaidh Muilleathan, good the king,
From the land of Aibhle in Leitire Craoi,
Hostages from great Tara were sent him
To bright Rathfonn to Raith Naoi.

This Fiachaidh had two sons, to wit, Oilill Flann Mor and Oilill Flann Beag. Oilill Flann Mor had no issue, and

5000 Oílill Flann Mór a gsur a maireann do fliocht fíadac
Muilleacán i r ar fliocht Oilíolla Flann Uis atáio ; gonaó
uime rin aoir an file an rann-ro :

5005

mí fíadac muilleacán móir,
Oílill Flann Mór an miodóil,
Oílill Flann beag na plóg roin :
a clann i r mór ran mhuoin.

Ar mbeir iomorro o'Oílill Flann Mór gan fliocht, do
gab ré n-a óearbhrácair Oílill Flann beag mar mac a gsur
do fásaió a maoin fásalca a gsur a oigheacó aige, ar
5010 eacó go mbeir o'fíadacó air féin a gsur ar a fliocht a ainm
féin do cur ran óarórcasóleacó ior é féin a gsur fíadacó
Muilleacán ; a gsur i r mar rin atá ré i Praltair Cáril
a gsur i reinleabhráib oile. Sídeacó ní hé i r iontuigte arca
go macó é Oílill Flann Mór b'acair o'Oílill Flann beag.
5015 Acó i r uime do gnácuigheacó leir na reancóiróib Oílill Flann
Mór do cur i ngeis geinealaig fíadac Muilleacán mar
cuimniugacó ar an eacó do bí ior é féin a gsur Oílill Flann
beag, amail aoubhramar tuar. I r é Connla Clam mac
Taróg mic Céin rinnreap fil gCeardail a gsur fil Meacair
5020 do marb fíadacó Muilleacán i bfeill ag Acó Uireal, ré
ráióteap Acó Uireal ar Siuir an can-ro. a gsur i r é ní va
otáinig é do óeanaó na feilbeirte rin, ar mbeir iomorro
do Connla a gsur é 'n-a macaom óg i bfoacair Córmac mic
Diric ag fogluim beap a gsur treíteacó, carla lubra nó
5025 cláime óó, a gsur níor gab leigear ran biot gneim óe. I r
ann rin aoubhairc Córmac i r nac raibe leigear i gcinneacó
óó, go noearnacó é féin do níge i bfuil nioó, a gsur va
noearnacó roin go macó plán ó n-a cláime é. Go gnoo va
éir rin ceileabhráir Connla do Córmac, a gsur triallair von
5030 muidan o'fíor a bhrácar fíadac Muilleacán fá ní muidan
an-tan roin. a gsur i r é áic 'n-a raibe fíadacó Muilleacán
'n-a cónnuioe an trác roin i Ráic Ratfainne, ré ráióteap

it is from Oilill Flann Beag that all who survive of the race of Fiachaidh Muilleathan are descended. And hence the poet indites this stanza :

*The sons of great Fiachaidh Muilleathan
Were Oilill Flann Mor of the mead-drinking,
And Oilill Flann Beag of the hosts ;
His progeny are great in Munster.*

Now, as Oilill Flann Mor was without issue, he adopted his brother Oilill Flann Beag as a son, and left him his personal effects and his inheritance on condition that he and his descendants should place his name in the genealogy between his own name and that of Fiachaidh Muilleathan ; and so it is in the Psalter of Cashel, and in other ancient books. It is not, however, to be inferred from them that Oilill Flann Mor was the father of Oilill Flann Beag. But the reason why the chroniclers used to put the name of Oilill Flann Mor in the genealogical tree of Fiachaidh Muilleathan was to commemorate the compact that existed between himself and Oilill Flann Beag, as we have said above. Fiachaidh Muilleathan was treacherously slain by Connla Clamh son of Tadhg, son of Cian, ancestor of the siol Cearbhaill and of the siol Meachair at Ath Uiseal, which is called Ath Aiseal on the Siuir at the present time. And the reason why he did that deed of treachery was that when Connla was a youth with Cormac son of Art, learning manners and accomplishments, leprosy or mange came upon him, and no medical treatment whatever availed him. Cormac told him on that occasion that there was no cure destined for him, until he should wash himself in the blood of a king, and that were he to do that he would be healed of his mange. Soon after this Connla took his leave of Cormac, and went into Munster to visit his kinsman, Fiachaidh Muilleathan, who was then king of Munster. And at that time Fiachaidh Muilleathan resided at Raith Rathfainne, which is now called Cnoc Rathfonn, with his foster-mother, whose name was

Cnoc Račronn aníú, i bpočairi a buimige oar b'ainm, Račronn; ašur ar počtain Connla 'n-a láčairi fáiltiğir noime.
 5035 Lá n-aon iomorro go gnoo oar éir rin éirğir Fiácáro go lion a čeağlaiğ láim lé Siuir, ašur Connla aš iomčairi a fleiğe ré a čoir, ašur čeiro go háč Aireal go noeačáro oo inám ar an linn, ašur rmuainir Connla ar čeağarč Čormaic. Ašur leir rin čeiro ar bpuac an puipe go ocuğ ráčáo fleiğe
 5040 ar Fiácáro ašur é aš inám, ġur marbač amłairi rin é. ġiđeao pul ruairi ré bār oo rinne anacal ar Connla ašur oo fógairi oar čeağlac ġan a marbač, ašur éağair oo láčairi oar éir rin. ġonao mar rin oo cpiočnuigeao beača Fiácac Muilleatáin.

XLV.

5045 Doubramar čuar oo péir an čreančura ġurab veičneadar inğean oo bi aš Čormac. ġiđeao annro ni luairfeam acč oiar oioč, mar acá ġráinne oo ba bean o'fionn mac Cumail ašur oo čuairi i n-éalóč ré Diarmaic ó Duibne, ašur aillbe inğean Čormaic oo ba bean 'n-a
 5050 óiario rin o'fionn.

Ašur cibé avéarao nac riabe fionn ná an fían ann, ni fíor óó é. Óir acáo ašainn, ré ġuiriuğao na Féine oo beič ann, na čri neiče lé noearbčairi fírinne ġaca rčairer an mbit leač amuiğ von ġiobla, mar acá bealoioear na
 5055 rean, reirrečrične ašur réaočomarčairi oar ngoirčeari i laiirin Monumenta. Óir acámaoio oar člor ó beal go beal go riabe fionn ašur an fían ann, ašur fór acáo rčrične go foirleatán oar fíirnéir. Acáo mar an ġčeaona réaočomarčairi ar n-a n-ainmniuğao uača, mar acá Surbe
 5060 fíinn ar ġliab na mban, ó fionn ua baoirčne, ašur ġleann ġarairi i nliib fáičče, ó ġarairi mac Mórna, ašur leabairi Diarmacra li Duibne ašur ġráinne aš poll Tiğe liabáin i nliib Fiácac Eiríne, oar ngoirčeari Dučaiğ li Šeačnaraiğ

Rathfonn ; and when Connla came into his presence, he bade him welcome.

Now, on a certain day soon after this, Fiachaidh went out beside the Siuir with all his household, attended by Connla, who carried his spear ; and he went as far as Ath Aiseal, and proceeded to swim in the stream ; and Connla bethought him of Cormac's instructions. And thereupon he went to the verge of the bank, and stabbed Fiachaidh with his spear as he swam, and thus slew him. Fiachaidh, however, before he died, protected Connla, and forbade his household to slay him. And he died immediately after that. And it was in this way the life of Fiachaidh Muilleathan ended.

XLV.

We said above, following the seanchus, that Cormac had ten daughters. We shall, however, refer only to two of them here, to wit, Grainne, who was wife of Fionn son of Cumhall, and Aillbhe daughter of Cormac, who was wife of Fionn afterwards.

And whoever should say that Fionn and the Fian never existed would not be stating truth. For, to prove that the Fian existed we have the three things that prove the truth of every history in the world except the Bible, namely, oral tradition of the ancients, old documents, and antique remains, called in Latin *monumenta*. For it has been delivered to us from mouth to mouth that Fionn and the Fian existed ; and, moreover, there are numerous documents that testify to this. There are also antique remains named after them, as Suidhe Finn on Sliabh na mBan, called from Fionn descendant of Baoiscne, and Gleann Gharaidh in Ui Faithche, called from Garaidh son of Morna, and Leabaidh Dhiarmada Ui Dhuibhne agus Ghrainne at Poll Tighe Liabhain in Ui Fiachrach Eidhne, which is now called the country of

ainiú, agus mar rin vo móran o'áitib oile i nÉirinn.
 5065 Agus dá n-abrad doinnead nac inéireote móran oar
 rcriobad ar an bfein, ir veimín gubab fíor oó é, óir ní
 raibde ríogadé ran bit ir nac rcriobdairé né linn na
 pasántaéda rceoil da ngairéi fabulae. Féad Ríoiré na
 Gréine, Bevis of Hamton, Huon of Burdex, agus a ramail
 5070 oile rin vo rcriobad lé linn an éireom féin. Sióeas ní
 fuil crioc ran bit ir nar rcriobad rtaire fírinneada
 inéireote. Mar an gcéanna, tar ceann gur rcriobad
 iomao o'fínnrcéalaib rírbéada ar fíonn agus ar an
 bfein, mar atá Cat fíonnrcága, Brúigean Caoréainn
 5075 agus Imtead an Siolla Deacair agus a ramail oile rin
 mar éiréam airmé, cairir rin, ir dearb gur rcriobad
 rtaire fírinneada inéireote orra. Agus ir dearb fór nac
 raibde ainméio 'n-a bpearranaib dé mar an oruig vo
 5080 vo ríogaid éireann né cornam agus né caomna na críce
 oóib, amail bio cairtine agus raigóirírbé as gac ríg ainiú
 né cornam a críce féin.

Agus ir amlaib vo bíoir an fían as coinnmeas ar
 fearaib éireann ó Samain go Bealltaine, agus iao né
 5085 cornam córa agus né corc éascóra vo ríogaid agus vo
 éiréannaib éireann; agus fór né caomna agus né coiméao
 éuan na críce ar fírinneart eadarrann; agus ó Bealltaine
 go Samain né reilg agus né ríadac vo déanam, agus nír
 gac reiom oile da n-iarad ní éireann orra, mar atá corc
 5090 gaoa agus oíol cána, né corc oibfeargac agus gac uilc
 oile da mbíob ran críce ó foim amad; agus tuarartail
 éinnce da éionn foim oóib, amail biof anoir ó gac ríg ran
 Eoruir vo na cairtínib agus vo na ceannaib reána biof
 as déanam reátma raoi féin. Fá héigean iomorro von
 5095 féin ó Bealltaine go Samain beir taoib né n-a reilg agus
 né n-a bríadac féin mar coinnmeas agus mar tuarartail ó

O Seachnasaigh, and so, too, of many other places in Ireland. And should anyone say that much of what has been written about the Fian is not to be believed, he would certainly state the truth ; for there was no kingdom in the world in which there were not written tales called *fabulæ* in Pagan times, for example, the Knight of the Sun, Bevis of Hamton, Huon of Burdex, and other such like, which were written even in the time of the Faith. But there is no country in the world in which also true and credible histories have not been written. In the same manner, although many imaginative romances have been written about Fionn and the Fian, such as Cath Fionntragha, Bruighean Chaorthainn, and Imtheacht an Ghiolla Dheacair, and others of a similar kind, for the sake of amusement, still it is certain that true credible accounts of them were also written. And it is also certain that their bodies were not abnormally large, but only like those of their contemporaries; and they were nothing more than hired warriors of the Kings of Ireland, to defend and to protect the country for them, as every king has now captains and soldiers to defend his own dominions.

Now the Fian used to be quartered on the men of Ireland from Samhain to Bealltaine ; and it was their duty to uphold justice, and to prevent injustice, for the kings and the lords of Ireland ; and also to guard and preserve the harbours of the country from the violence of foreigners ; and from Bealltaine to Samhain to be engaged in hunting, and the chase, and in every other duty the king of Ireland might impose upon them, such as putting a stop to robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they had a certain pay, as every king in Europe gives pay to the captains and to the generals who serve under him. However, from Bealltaine until Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as

riogáib éiréann, mar atá an feolmác oo beit mar biaó
aca, agus crioicne na mbeataóac n-ailta mar tuarparal.
Ní hiéti leo trá acé donpoinn ran ló go n-oióce, agus rin
5100 um trát nóna. Agus ir é gnácuáó oo biaó aca gac fealg
oo-niéti leo ar maidoin oo cúp cimcéall meadóin laoi leir an
ngiollanraio go tulaig o'áiríte mar a mbioir i gcomgar
coille agus riarc, agus teinnce treacánnóra o'áonao
ann, agus oá élair calman oo véanañ ran riarc i gcriao
5105 buirde, agus iomaó oo élocáib eimiri oo cúp ran teimó, agus
curo von feolmác oo cúp ar bearaib oá bhuic rir an
oteimó, agus curo oile ói oo éangal i nolaioitib fearca lé
ruagánáib agus a cúp oá beardaó ran élair fá mó von oá
élair, agus beit ag biaó na gclóó oo biaó ran teimó
5110 orra, go mbeantaó ruca minic arca go beit beardaó oóib.
Agus oo biaó oo méio na oteinnce-re go bfuilto a láit-
reaca dubloirce i móran o'áitib i néirinn anu, agus ir
oioó gairmto na criadóireaca fulacé fian anu.

Oála na féine, an ran oo éruinnigóir gur an tulaig
5115 ar a mbioó an teine, oo noctao gac don oioó é féin, agus
oo éanglaó a léine fá éol a cúim, agus oo gadoaóir
cimcéall an oara luis oo luaidéamar tuar, ag folcaó a
brolc agus ag nige a mball agus ag buain allair oioó;
agus ann rin ag ruacáó a lútaó agus a gcuirleann, go
5120 gcuiróir amlaio rin a ocuirre oioó, agus oo hiéti a bpoinn
leo oá éir rin. Agus iar gcaiteam a bpoinne oóib oo
gadoaóir ag cógbail a brianboó agus ag córuáó a lea-
tác, go gcuiróir inneall ruain orra féin amlaio rin. Trí
neite oá noéineao gac don oioó leabao oó féin, mar atá
5125 bairgalaó ériann, caonac agus úrluacáir; an bairgalaó
i n-ioctar né lár, an caonac ór a éionn roin, agus an
úrluacáir i n-uactar; agus ir oioó ro gairmtear ma
reintleabhaib trí coilceao na féine.

Ag ro rior o'fionn mac Cumail agus cia an rliocé oo
5130 gaeóealaib ó o'áinag ré. Agus doeir Campianur n-a
éioinic go n-abhaio curo oo na hugoaraib guraó o'fionn

maintenance and wages from the Kings of Ireland ; thus, they were to have the flesh for food, and the skins of the wild animals as pay. But they only took one meal in the day-and-night, and that was in the afternoon. And it was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood, and to kindle raging fires thereon, and put into them a large number of emery stones ; and to dig two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire ; and to bind another portion of it with suagans in dry bundles, and set it to boil in the larger of the two pits, and keep plying them with the stones that were in the fire, making them seethe often until they were cooked. And these fires were so large that their sites are to-day in Ireland burnt to blackness, and these are now called Fulacht Fian by the peasantry.

As to the Fian, when they assembled on the hill on which was the fire, each of them stripped off, and tied his shirt round his waist ; and they ranged themselves round the second pit we have mentioned above, bathing their hair and washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue ; and after this they took their meal ; and when they had taken their meal, they proceeded to build their hunting-tents, and so prepare themselves for sleep. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree-tops at the bottom on the ground, the moss upon these, and the fresh rushes on top ; and it is these are called in the old books, the three tickings of the Fian.

The following is an account of Fionn son of Cumhall, and of the branch of the Gaels whence he sprang. Now, Campianus says, in his chronicle, that some authors say that it was Fionn son of Cumhall who was called Roanus.

mac Cumáill do gairmēi Roanus. Sīdead ní fíor vó rin.
 Bíod a fíor aḡat supab é Cumáill mac Tḡeannmóir an
 ceathḡamháb glún ó Nuadā Neact ní Laisean fá aḡair vó,
 5135 aḡur Muirín Muncāom inḡean Tairḡ mic Nuadāc vḡad
 Cāḡadair Móir fá máḡair vó. aḡur fá hī Alma Laisean
 fá fearann vīleat vó Tairḡ mac Nuadāc, aḡur ir va bīcin
 rin vó ráinḡ Alma Laisean v'fionn i ḡceat a máḡair.
 Sīdead ir é ní Laisean tug fḡrmaoil na bḡian vó i nUib
 5140 Cinnḡealairḡ mar a bḡuil Luimneac Laisean anū.

Ir éaḡcōir vó-bēir Hector Doetuir i Stair na hAlban
 aḡac v'ainm ar fionn mac Cumáill, aḡur fōr ir bḡeasḡac
 vōeir ḡo raibe cūis cubaid vēas ar aīvōe ann. Ūir ir
 follur a reinleabḡaid an tḡeancūra nac raibe ainmēio
 5145 ann tar a luḡ comāimḡire. aḡur ir follar ḡo raḡaduar
 vḡonḡ vōn fēin ba mó ba arḡaḡa aḡur ba lāivōe ionā é.
 Ir uime iomōir vó rinnead Rī Féinnio vō ōr cionn laoc-
 raivōe Éireann, vó bḡiḡ ḡo raibe a aḡair aḡur a fearaḡair
 i ḡceannar feadna laocraivōe Éireann roime. Adḡar oile
 5150 fōr fá vōearnad Rī Féinnio vō, vó bḡiḡ sup ráruis a luḡ
 comāimḡire i bḡior aḡur i bḡoḡluim, i nḡaoir aḡur i nḡliocar,
 aḡur fōr i ḡcḡionnaḡ aḡur i ḡcḡōadḡ i ḡcaḡlāitḡib,
 ionnur supab tḡiv rin vó hoirnead 'n-a Rīḡ Féinnio é, aḡur
 nac ar arḡaḡar a cūir ná ar mēio a fearḡan feoc cāc.
 5155 Ir é ḡnāḡḡluas vó bíod ar buannaḡ fá fionn tḡi caḡa na
 ḡnāitḡeime, aḡur tḡi mile ran caḡ, an tan fá rīodac rin
 Éireann né céile. Sīdead an tan vó fárad earaonta vōir
 aonluḡ v' uairlib Éireann aḡur an t-aivōirḡ, nó an tan
 fá hēigean ḡluas vó cūr i nAlbain vó nearcugad né Dál
 5160 Riada i n-aḡaid allmḡirad, vó bíod feact ḡcaḡa aḡ fionn
 ionnur ḡo mbíod fḡrḡainn ḡluas aige né vūl v'fḡrḡaḡḡ
 Dál Riada i nAlbain aḡur né hēirinn vó comēad ó fōir-
 nearc eactḡann mar an ḡcēadna.

Ir iomāa arḡaḡoirḡad vó bíod fá fionn ar an bḡeín,

But this assertion of his is not true. Know that it was Cumhall son of Treanmhor, the fourth in descent from Nuadha Neacht, king of Leinster, who was his father, and that his mother was Muirn Mhunchaomh daughter of Tadhg son of Nuadha, druid of Cathaoir Mor; and Almha of Leinster was the native inheritance of Tadhg son of Nuadha; and hence Alma of Leinster came to belong to Fionn in right of his mother. However, it was the king of Leinster who gave him Formaoil na bhFian in Ui Cinnsealaigh, where Luimneach Laighean is at this day.

Hector Boetius, in the History of Alba, unjustly calls Fionn son of Cumhall a giant; and besides he falsely asserts that he was fifteen cubits in height. For it is plain from the old books of the seanchus that he was not of abnormal size as compared with his contemporaries; and it is plain that there were some of the Fian of greater size, more powerful, and stronger than he. Now, the reason why he was made Ri Feinnidh over the warriors of Ireland was that his father and grandfather before him were leaders of the warriors of Ireland. Another reason also why he was made Ri Feinnidh was that he surpassed his contemporaries in knowledge and in learning, in skill and in strategy, and also in wisdom and valour in fields of battle, so that it was on this account he was appointed Ri Feinnidh, and not because he surpassed all others in strength of body and size of person. The ordinary host that served under Fionn consisted of the three battalions of the Gnathfhian, having three thousand in each battalion, when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it was necessary to send a host to Alba to help Dal Riada against foreigners, Fionn used to have seven battalions, so that he had a sufficiently large host to go to Alba to assist Dal Riada, as well as to guard Ireland from the oppression of the foreigners.

There were many chief leaders under Fionn in command

5165 mar a tá caithmíleas ór cionn dáta, a máil bíor colonel ór
 cionn regiment, ceann feadna céir, a máil bíor cairtín
 anoir; taoiréas caogaid, a máil bíor lieutenant, agus taoi-
 réas trí naonbair, a máil bíor corporal, agus taoiréas
 naonbair, a máil bíod decurio as an Rómánas. Óir an
 5170 tan oo-níci veic gcipe nó veic mangca von céas, oo bíod
 bairánta ar gac mangc díob, agus ir ve go gairtí taoiréas
 naonbair. Agus an tan luaitéar i rtaráid na héir-
 eann fear comlainn céas nó caogaid nó naonbair nó a
 ramail oile rin oo beic von féin, ní head ir iontuigte
 5175 arta suab va láim féin oo muirféas céas nó caogaid nó
 naonbair, áit ir eas ir iontuigte ar suir bairánta céas nó
 caogaid nó naonbair é, agus go mbíod ioncomlainn go n-a
 buidín lé n-a ramail féin oo bairánta as a mbíod ramail
 na buidne céasna aige. Oo bíod ceitne neite o'fíadáb
 5180 ar gac don oo gabáoi i bfiannairéas oo cómlionas.
 An céirní gan cras oo gabáil ré mnaoi, áit a toga ar
 a veigbéarab agus ar a créitib. An vaira ní gan bean
 oo fáruas. An trear ní gan uine o'éarab um féas
 ná um biad. An ceatramas ní gan doirfear díob oo
 5185 ceitcas ré naonbair laoc.

As ro ríor na coingill oile oo cuir fionn mac Cumail
 rna grádaib gairce fá héigean oo gac don oo gabáil rúil
 oo glacraíde i bfiannairéas é. An céasócoingill: ní
 gabáoi fear ran bfein i mórbáil uirnis ná i ndonac
 5190 Tailitean ná i bfeir Teamhac, nó go ucugad a átar
 agus a mátar agus a éine agus a gaolta plána uata
 gan a báir o'asraob ar neac oile go bráit, ionnuir naob biad
 a fúil ré uine ar bit va díogail áit é féin; agus va
 noearntaoi uile móra leirfean gan a óraio o'asraob
 5195 ann. An vaira coingill: ní gabáoi neac ran bfein go
 beic 'n-a file óó, agus go noéineas va leabair véas na
 pliréas. An trear coingill: ní gabáoi fear ran bfein

of the Fian, thus: a caithmhíleadh in command of the battalion, as a colonel is in command of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, and the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions, or ten ranks, there was an officer over each, who was called a leader of nine. And when mention is made in the records of Ireland of a man match in battle for a hundred, or fifty, or nine, or such like as belonging to the Fian, we are not to understand from them that such a man would kill a hundred, or fifty, or nine, with his own hand; but what we are to understand from them is that he was leader of a hundred, or fifty, or nine, and was, with his following, a match in battle for a similar leader in command of a like following. There were four injunctions placed on everyone admitted to the ranks of the Fian. The first injunction was not to accept a dowry with a wife, but to choose her for her good manners and her accomplishments; the second injunction, not to force a woman; the third injunction, not to refuse a man asking for valuables or food; the fourth injunction, that none of them should flee before nine warriors.

The following are the other conditions which Fionn son of Cumhall attached to the degrees in bravery which each one was bound to obtain before being received into the Fian. The first condition: no man was received into the Fian or the great Assembly of Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father and mother and clan and relatives gave guarantees that they would never demand any retribution from anyone for his death, so that he might look to no one to avenge him but to himself; and that if he should inflict great injuries, retribution should not be visited on his kinsmen. The second condition: no one was admitted into the Fian until he had become a *filé*, and had made up the twelve books of *Filidheacht*. The third condition: no one was admitted

go nvearntaí lárdaí logmór do foicead ór cionn a glúin
 dó, agus do cuirte innce é, agus a ríad leir, agus fad
 5200 láime laoió do ériann cuill 'n-a láim; naonbar laoió do
 tigeaó cuige go naoi rleagab leo, agus naoi n-iomairpe
 eatorra agus é, agus do caite leo a naoi rleaga i n-aoim-
 feaó nír, agus dá ngoimí car an rceit agus car an gcrann
 gcuill é ní gabtaí i bfiannaióeaó é. An ceatramad
 5205 coingíoll: ní gabtaí fear ran bfein go nvearntaí ríge
 fuilc air agus go gcuirte tré coillcib iomó é, go otigoir
 an fian uile 'n-a óiaó ar tí a gona, agus ní biaó o'agab
 eatorra aó aoncrann, agus dá mbeirte air do goimí é.
 An cúigeaó coingíoll: ní gabtaí fear ran bfein dá gcrío-
 5210 nuigoir a airn 'n-a láim. An reiréaó coingíoll: ní gabtaí
 fear ionnta dá otugaó cradó ran coill olaí dá folc ar
 a ríge. An reatmáó coingíoll, ní gabtaí fear ionnta
 dá mionuigeaó crann crion fá n-a córaib. An t-octmáó
 coingíoll, ní gabtaí fear ionnta, muna lingeaó car ériann
 5215 buó comairt n-e n-a éadon agus muna gcríomáó fá ériann
 buó comíreál n-e n-a glúin, tré iomao lúit do beit n-a
 córp. An naomáó coingíoll, ní gabtaí fear ran bfein
 muna otugaó vealg ar a cóir lé n-a láim gan coirmearc
 a reatá uime. An veicmáó coingíoll, ní gabtaí fear
 5220 ionnta muna otugaó móio don Ríg Féinnio fá beit oilear
 uirnamáó dó.

Carla n-e linn Córmac do beit i bplaitear éreann go
 otugaóar onng o'uarlib ulaó ruais fá imeall na hálban,
 go carla Ciarnaic ingean ríog Críetneaó óóib, go otug-
 5225 aóar i mbroio car muir i. Agus mar do éualao Córmac
 tuaragabail a rceime iarrair ar cáó i, agus tug leir dá
 tíg féin i; agus do éinn rí ar mnaib a comairme i rceim,
 agus gráduigir Córmac trío rin i. Mar do éualao iom-

into the Fian until a large pit reaching above his knees had been made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the Fian. The fourth condition: no man was admitted into the Fian until, having his hair plaited, he was sent through several woods with all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him, they would wound him. The fifth condition: no man was admitted into the Fian whose weapons trembled in his hand. The sixth condition: no man was admitted among them if a branch of a tree in the woods unloosed from its plait a single braid of his hair. The seventh condition: no man was admitted among them if he broke a withered bough beneath his feet. The eighth condition: no man was admitted among them unless he leaped over a tree as high as his forehead, and unless he stooped beneath a tree as low as his knee, through the great agility of his body. The ninth condition: no man was received into the Fian unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. The tenth condition: no man was admitted among them unless he had sworn to the Ri Feinnidh that he would be faithful and submissive to him.

While Cormac held the sovereignty of Ireland some Ulster nobles made a raid on the coasts of Alba, and they came upon Ciarnait daughter of the king of the Cruithnigh, and brought her as a captive across the sea. And when Cormac heard of her beauty, he demanded her publicly, and took her to his own house; and she surpassed the women of her time in beauty; and for this Cormac loved her. But

oirra Eitne Ollamhó, inígean Dúnlainn, bean róirca Cormaic,
 3230 Ciarhnait oo beic aige, aubhairt nac beirir ar don i n-doin-
 feact aige, agus fá héigean a faḡail u'Eitne, gur éirí oo
 óaoirre uirre naoi méic nó naoi sgearna ardaí oo bleic
 nó oo meic a bhróin ḡac laoi. Ac tairir rin, carla
 Cormac i n-uaignear oi, gur coircead leir i, agus ar mbeic
 3235 coiriac oi, níor féas bleic oo óeanam agus céir ór íreal
 go Cormac agus inhirir rin oó. Cuirir Cormac ríor go
 hailbain i sgoinne raor oo óeanad muileann. Tis an
 raor éirge agus oo rinnead an muileann lair oo fáorad
 Ciarhnait ar an óaoirre 'n-a raide as Eitne; ḡonad oe
 3240 rin oo éan an ríle na raionn-re ríor:

Ciarhnait carla Cormaic éirí,
 mór ḡeas oo diaḡad a bhróin;
 naoi méic ḡac laoi lé oo bleic,
 níor d'obair úime óéimic.

3246

Carrarcar uirre an rí rán,
 iona éirí 'n-a haonarán;
 go ríorcoircearcar ro leic,
 iar rin ro féimrú ríobleic.

3250

Airéirir uirre na Cuinn,
 tug raor muilinn car mórúinn;
 céasmuileann Cormaic mic air,
 ro ba cadair oo Ciarhnait.

when Eithne Ollamhdha daughter of Dunlaing, Cormac's lawful wife, heard that Ciarnait lived with him, she said that he must not have them both at the same time; and Eithne insisted on getting charge of her; and she imposed on her as a work of slavery that she should grind with a quern nine pecks or nine measures of corn every day. Notwithstanding this, Cormac met her in secret; and she conceived of him; and when she became pregnant, she was unable to grind; and she went privately to Cormac and told him so. Cormac sent to Alba for an artificer who could construct a mill. The artificer came to him, and made the mill to release Ciarnait from her slavery under Eithne; and it is on this theme the poet composed the following stanzas:

Ciarnait, handmaid of just Cormac,
Fed many hundreds from a quern;
Nine pecks she had each day to grind;
It was not work for a frivolous person.

Then meets she the noble king
In his house, where she is alone;
And she conceived in secret,
And after that she refused to grind.

Conn's grandson went to visit her;
He brought a millwright from over seas;
The first mill of Cormac son of Art
Was a help to Ciarnait.

XLVI.

1r né linn Cóirnaic do mair Fíteal, agus 1r é fá hair-
 breiteamh dó; agus ar mbeir o'Fíteal né huict báir o'fáigil,
 5255 do cuir rior i gcoinne a mhic da ngairtí Flaitrí, agus do ba
 ouine glie foglumta an Flaitrí rin. Do fáigil Fíteal a
 beannaict aige, agus tug do cóirnaile dó ceitne neite do
 cóiméad go fhuicnaíad, agus go maó roéar dó rin do
 déanaim, mar atá gan mac ríog o'alcrom ná o'ileamain,
 5260 gan rún 'n-a mbeir suair do léigean né n-a mnaoi, gan
 mac moíad do méaduigad, gan a cíte nó a ríor do
 éadairt i uairtí do fáir. Agus i noiaí do báir fíeíl do
 meaf Flaitrí fhuicad do déanaim ar gac ní díob roin;
 agus mar deardad oirra glacair Flaitrí mac do Cóirnaic
 5265 mac airt ar ualacair, agus i gcoinn airtíre 'n-a díad rin
 beirir an leand fá coill leir, agus tug do muicíre da muinn-
 tiri féin do bí i noiamair na coille é, agus duibairt rir an
 leand do céile go maí go gcuiread féin cóirnaile cinnce
 cuige; agus leir rin cillir uon baile da éig féin, agus
 5270 léigir cuirre agus uobríon mór air, agus fíarhuigir a bean
 fáct a cuirre agus a bróin de. Duibairt-rean nac raide
 a beag. Síread mar do cóirnaire rre an bróin ar marcain
 aige, do gac go liorta ag leatran air ag lonchairéat
 adair a cuirre. Duibairt-rean da noéinead rún air go
 5275 noctrad fáct a bróin oi.

Do mionnuig rre go sceilféad gac ní do noctrad
 reirean eiré rún oi. "Maréad," ar reirean, "carla óam-
 ra feilbeart anabair do déanaim, mar atá mo ualca, mac
 an ríog, do marbad." Sceadair an bean ar n-a élor rin
 5280 oi, agus gairmí muinntear an tige agus duibairt ríu an
 fiongalad do ceangal eiré mac an ríog do marbad; agus
 do-nítear amlair rin leo; agus beirtear ceangailce gur
 an ríog é. Carla ríor do Flaitrí gur méaduig mac reat-
 cairre da muinntiri féin go raide 'n-a ouine fáiríbir. Tug

XLVI.

It was in the time of Cormac that Fitheal lived ; and he was his chief brehon ; and as Fitheal was about to die, he sent for his son named Flaithri ; and this Flaithri was a wise and learned man. Fitheal left him his blessing, and advised him to observe four things most carefully, and that it would be to his advantage to do so, namely, not to nurse or take in fosterage a king's son, not to impart a dangerous secret to his wife, not to raise the state of a serf's son, not to commit his purse or his treasure to his sister's keeping. And after Fitheal's death, Flaithri resolved to test each of these points. And to make trial of them he took in fosterage the son of Cormac son of Art ; and some time after he took the child with him into a wood, and gave him to one of his people, a swineherd, who lived in the recesses of the wood ; and he asked him to conceal the child well until himself should send him a certain token ; and then he returned to the town to his own house, and feigned much trouble and distress ; and his wife inquired of him the cause of his trouble and distress. He said it was nothing. But when she saw his distress continue, she began to importune him to find out from him the cause of his trouble. He said that, if she would keep it a secret, he would tell her the cause of his distress.

She swore that whatever he should tell her as a secret she would not reveal it. " Then," said he, " I have committed a dreadful act of treachery, that is, the slaying of my foster-son, the king's son." Upon hearing this, the wife screamed, and called the house-folk, and told them to bind the parricide because he had killed the king's son. And they did accordingly ; and they took him bound to the king. Flaithri also had raised the state of the son of one of his own stewards so that he became a rich man. Similarly very soon after his

5285 mar an gcéadna go siro i noisib dáir a d'ar cuio da
ionnmur i uaircib da fíair, ionnmur naé naéab éinni do
na ceitne neitib duobairt a d'air nír gan fíomab uair.
Mar fíair ionnmur naé an neacáirne fá d'airne é, agus
an ní ar tí a d'airneíte, ní raib duine díob ír cruime agus
5290 ír véine do bí 'n-a d'airib iona mac an neacáirne, i noisib
go d'airneíte fáin oisneacé fíairní né a ceannac do fáin.

Cuirir fíairní, ar mbeir fan éigean roin do, fíor i noisib
a fíairnaé d'ga iairnaib uirne an méio ionnmur tuig i
uaircib bí do cup cúige, go noéineab cairio do fáin cim-
5295 céall an níos, agus mar ráinib an ceacáirne í, do fíair
naéar glac fáin a fíairail rin uair fíair. Agus mar ráinib
an fíairail roin fíairní agus é né hué a d'airneíte iairnair a
léigean do láir an níos go noéineab comráb níin nír;
agus ar uéacé do láir Cormaic do, do innir go raibe an
5300 mac fíair, agus duobairt é fáin do congáil fan cuibneac
i raibe go uéigacé da d'alca do láir. Cuirtear fíor
ar ceann an míc, agus ar uéigacé do láir von leab
ón muicé d'ga raibe i gcoméab d'ge, mar do connaic fá
fíairní cuibneíte, goilir nó gur fíairneab de. Agus ar
5305 mbeir do fíairní fíairne, fíairneib Cormaic ór íreab de
craéab ar ar fíairne é fáin do cup fan fáab roin. “Do
fíomab na ceitne gcomáirneab tuig m'áir naé do
rinnear é,” ar fíairní, “agus fíairar ar n-a noéirab
gurab crionna na ceitne comáirneab tuig m'áir naé.
5310 Ar uéir ní crionna do neac oileamain mic níos do fáil
ar a íocé, d'agla fáille do véanam da uéicéab lot nó
milleab do ceagmáil von d'alca, agus beab nó bá ar oíre
do véanaab fáill, ar cúmar an níg. An d'ar comáirne tuig
m'áir naé, do fáin náóirne ní bí congáil níin fíairneac-
5315 raib i mnaoi fan bí go coitceann, agus uime rin ní crionna
a fíairail do níin do léigean né. An d'ar comáirne tuig
m'áir naé, gan mac moíab nó duine uirírl do méab-

father's death he committed some of his wealth to his sister's keeping, so that none of the four counsels his father had given him should go untested by him. Now, when the steward's son found that he was a prisoner, and the king about to put him to death, none of them was more bitter and severe against him than he, as he hoped to acquire Flaithri's inheritance for himself.

Flaithri, finding himself in this difficulty, sent a message to his sister, asking her to send him the treasure he had given her to keep, that he might make friends for himself around the king's person. But when the messenger reached her, she denied that she had ever received any such thing from him. And when that reply reached Flaithri, as he was about to be put to death, he asked to be permitted to go before the king, in order to speak to him on a secret matter; and when he had come into Cormac's presence, he told him that the child was safe, and asked to be kept in his bonds till his foster-son should be brought in. The son was sent for; and when the child had come in from the swineherd who had been keeping him in safety, as he beheld Flaithri in bonds, he wept without ceasing until he was set free. And when Flaithri had been set free, Cormac asked him privately why he had permitted himself to be placed in this predicament. "It was to test the four counsels my father gave me I did so," said Flaithri; "and I found on testing them that my father's four counsels to me were wise. In the first place, it is not wise for anyone to take upon him the bringing up of a king's son lest he may be guilty of neglect resulting in the injury or loss of the foster-child, while the life or death of the foster-father who had been negligent was in the power of the king. As to the second counsel my father gave me, the keeping of a dangerous secret is not by nature in the power of women in general; hence it is not prudent to commit such a secret to them. The third counsel my father gave me was not to raise or make wealthy

uḡad nó vo tógbáil go hinnme, vo bpiḡ supab ḡnátad leo
 beit veapmadoac fan commaoin cuirtear orra, aḡur fór
 5320 supab olc leo fíor na veapóile aḡur na huiriḡle ór fáraoan
 vo beit aḡ an oruings méasuigear iao. Iḡ maic," an ré,
 "an ceatramad comairle tug m'adair óam, ḡan mo rtor vo
 eadairc vom fíair óir iḡ ead iḡ vail vo na mnáib éadail
 vo véanam vā ḡac ionnmur va vtuḡao a ḡcarao i
 5325 vtaircio óóib."

Vo horuigead ré linn Cormaic beit v'fíadail an ḡac
 airmuig va mbeir i néirinn veicneadar vo beit vo fíor 'n-a
 fócair ḡan fearcain nḡ vo ḡnát, mar acá flait, brei-
 team, oraoi, liaig, file, reanca, oirpveac; aḡur criúr
 5330 feadmannac: an flait mar ḡuailiúe von nḡ, an breiteam
 ré noctad nór aḡur reacc na crice vo láair an nḡ;
 oraoi ré hioóbarca vo véanam, aḡur ré tuar maiteara nó
 uile von cric a lor a ḡaoire aḡur a ḡeintliúeacta; liaig
 ré leigear vo véanam von nḡ aḡur va nḡḡain aḡur von
 5335 teaglac ó foin amac; file ré haoir nó ré haómolad vo
 véanam va ḡac don vo réir a maiteara nó a mḡnion;
 reanca ré coiméao éraob ḡcoibneara rceol aḡur imteacta
 na n-uaral ó airmḡr go hairmḡr; oirpveac ré reinn aḡur
 ré ḡabáil vuan aḡur vreacc vo láair an nḡ; aḡur criúr
 5340 feadmannac ré fearcal aḡur ré friotólam an nḡ go n-a
 bfuḡcainn vo ronnairiúib aḡur vo váileamnaib ré a n-aḡ.
 Vo bí an nór-ro an congáil ó airmḡr Cormaic go bá
 bḡrain mic Cinnéioir ḡan malarc ac amain ó vo ḡabaoan
 nḡḡe éireann creiveam críort, supab anmcar eadailre
 5345 vo bioó i n-aic an vruad ré friotal aḡur ré foillruḡad
 reacta aḡur vliḡte Dé von nḡ aḡur va teaglac. Aḡ reo
 ruiúeam an creancaid an an ní-re anuar:

Veicneadar cuibneann an nḡḡ,
 ḡan imreapain ḡan imfion;
 eol vām a n-aiream uile,
 5350 ion nḡ iḡ ró-úame.

the son of a serf or of a lowly person ; for such persons are usually unmindful of the benefit conferred on them ; and moreover, they are hurt that the party who raised them should be aware of the meanness and lowly state whence they rose. Good," said he, "is the fourth counsel my father gave me : not to give my treasure to my sister ; for it belongs to the nature of women to regard as spoil whatever valuables their friends give them to keep in safety."

It was ordained in Cormac's time that every high king of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician, and three stewards: the prince to be a body-attendant on the king ; the brehon to explain the customs and laws of the country in the king's presence ; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic ; a physician to heal the king and his queen and the rest of the household ; a filé to compose satire or panegyric for each one according to his good or evil deeds ; a seancha to preserve the genealogies, the history, and transactions of the nobles from age to age ; a musician to play music, and to chant poems and songs in the presence of the king ; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants. This custom was kept from the time of Cormac to the death of Brian son of Cinneide without change, except that, since the kings of Ireland received the Faith of Christ, an ecclesiastical chaplain took the place of the druid, to declare and explain the precepts and the laws of God to the king, and to his household. Thus does the seancha set forth the matter just stated :

There are ten round the king,
Without rivalry, without anxiety—
I can name them all,
Both prince and official.

5355

Uleagair i gcuidheann ríog rait,
 bheiteamh i r fíle i r flait;
 An ní a g nac bia an tchéiré tall,
 ní ólig féine a emeacLann.

Anmáira a g forpéadál réal,
 Seandá leafrigeas gac léan;
 Oirpéad ré céaduib tall
 Óligró foc i r emeacLann.

5360

Liaig an ceachtarthaó uime
 O'fior galair gac aoin uile;
 Tiarar rriocóilma mburóneab mbann
 Sloinnpéas oo fludagaid éiréann.

5365

An ní a g nac béro rin uile
 ní ólig i Réim Ríogruide;
 i ucig Teamra ní bia a feal,
 an ní a g nac bia an veicneabair.

Do bí o'feadair gniomh bheac a gair neacta Cormaic go
 ucug Dia solur an éiríomh oo feact mbliadna ré mbár.
 5370 A gair uime rin oo óiúlt adrao oo láimhóib, a gair oo gac ré a
 air cádar a gair onóir oo éadairt von fíir-Óia, ionnur gairab
 é an tcear fear oo éirio i néirinn é ful cáinig páirais:
 Concudair mac Neara an céadfeair oo gac cheiréamh air
 n-a élor ó báirac uraoi go gcéarfaide Chiorc leir an
 5375 gcine lúdaríde; Morann mac Maoir an uara fear, a gair
 Cormac mac Airt an tcear uime. Ir i oTeamraig oo
 éleactaó Cormac áitiugad air loig na ríog roime nó gair
 millead a porc lé hdongur gaoibuaibteac, amail aoub-
 ramair éuar; a gair ó rin amac i ndáill i ucig Cleitig
 5380 a gair i gCeannannur oo bioó. Óir níor maire a gair níor
 fonar lé fearaib éiréann ní go n-áinim o'áitiugad i
 oTeamrair; a gair uime rin oo raó Cormac an níge va mac
 .i. Cairbhe léiréadair, a gair oo léig Teamrair oo, a gair oo
 éuaró féin i ucig Cleitig a gair i ndáill i bfoadair Teamrad.

There are appointed to attend on gracious kings,
 A brehon, a flé, and a prince ;
 The king who has not the three named,
 His honour-price is not sanctioned by Fenian law.

A chaplain to expound the gospels,
 A seancha who sets right every mishap,
 A musician skilled in harp-strings also :
 For these fine and honour-price are appointed.

The fourth person is a physician,
 To look to each one's disease ;
 Three stewards to serve famous companies,
 I shall record for the hosts of Erin.

The king who shall not have all these
 Has no right to be in the Reth Rioghruidhe ;
 In the house of Tara shall not pass his time
 A king not having the ten.

On account of the excellence of Cormac's deeds, and judgments, and laws, God gave him the light of the Faith seven years before his death. And, accordingly, he refused to adore gods made with hands ; and he set himself to reverence and honour the true God ; so that he was the third man in Ireland who believed before the coming of Patrick. Conchubhar son of Neasa was the first to receive the faith when he heard from Bacrach the druid that the Jewish people would put Christ to death by torment ; Morann son of Maon was the second person ; and Cormac son of Art was the third. It was at Tara that Cormac usually resided, according to the practice of his predecessors, until his eye was destroyed by Aonghus Gaoibuaibhtheach, as we have said above ; and thenceforward he abode in Achaill, in the house of Cleiteach, and in Ceanannus. For the men of Ireland considered it neither becoming nor auspicious that a king with a blemish should abide in Tara ; and for this reason Cormac gave over the sovereignty to his son Cairbre Lithfeachair ; and he gave up Tara to him, retiring himself to the house of Cleiteach and to Achaill, not far from Tara. And it was there he

5386 Sonadó ionnta roin vo rinne na Teagairc Ríog as múnadó
 marí buó bual vo ríog beir, marí duobhnamarí tuar, asur
 cionnur vo rmacéaró na tuata 'n-a noliúeadaib. Asur
 ón trát fáir éreig Cormac an ríge níorí éreio áct von
 doin-Óia neamhá.

5390 Lá va raib Cormac i ucig Cleitig vo bádar na uraoite
 'n-a fiaónaire as áorab an laoiú óróa, asur các va
 áorab ar loir na noruab. Vo fiairuiú Maoilúeann
 uraoi vo Cormac creao ar nac áorab an laoiú óróa asur
 na vée marí các. "Ní véan" ar Cormac "áorab von
 5396 ceap vo ríóine mo ceapó réin, asur vo b'feairí an uine vo
 rinne é v'áorab, óir ir uairle é ioná an ceap. Sneairí
 Maoilúeann uraoi an laoiú óróa go ro ling 'n-a b'fiaónaire
 uile. "An b'raice rúo a Cormaic?" ar Maoilúeann. "Cia
 vo-cim," ar Cormac, "ní véan áorab áct vo Óia níne
 5400 asur calman asur irrin." "

Vo beairbáó a éirí von ríog iar roin asur vo gab as
 ite míre vo b'raoán ón mbóinn. Leir rin cángadair na
 raibí iar n-a n'nearac vo Maoilúeann uraoi asur
 marbair an rí leo. Fuiréann oile doirí gur cnáim b'raoán
 5406 vo leán va b'rágair asur vo áct é, óir ir as ite éirí vo bí
 an uair vo áctear na raibí nó na veamáin aeróa é.

Iar vteac v'airúeanaib báir i noáil an ríog duobair
 ré n-a dor gairó gan a corp v'áonacal ran b'ruí marí a
 raibí vo ríogairí Teamrac noime rin. Ar mbeir iomorro
 5410 vo các as beirí a éirí v'áonacal von b'ruí cuirí na
 raibí i n-adainn go ucile móir trí huairí rompa é, óir
 níorí b'áil leo a corp vo léigean i ríol iódal tré éreioeam
 von rí-Óia óó. Asur an ceatramáó reac rugarí luí
 a iomcáirí ran adainn é, asur beairí uata an corp ré ríu
 5416 na bóinne go ráimí Ror na Ríog asur rcarí an corp rí

composed the Teagaisc Riogh, setting forth what a king should be, as we have said above, and how he should rule the people through their laws. And from the time that Cormac gave over the sovereignty, he believed only in the one God of heaven.

On a certain day, when Cormac was in the house of Cleiteach, the druids were worshipping the golden calf in his presence; and the general body of the people were worshipping it after the manner of the druids. Maoilgheann the druid asked Cormac why he was not adoring the golden calf and the gods like the rest. "I will not," said Cormac, "worship a stock made by my own artificer; and it were better to worship the person who made it; for he is nobler than the stock." Maoilgheann the druid excited the golden calf so that he made a bound before them all. "Dost thou see that, O Cormac?" said Maoilgheann. "Although I see," said Cormac, "I will worship only the God of heaven, of earth, and of hell."

After this his food was cooked for the king; and he began to eat a portion of a salmon from the Boinn. Thereupon the demon sprites came, at the instigation of Maoilgheann the druid, and they killed the king. Others say that it was a salmon-bone that stuck in his throat and choked him. For it was eating fish he was when the sprites, or demons of the air, choked him.

When the king was in the throes of death, he directed his officers not to bury his body at the Brugh, where the kings of Tara had been buried up to then. But when the people were conveying his body to the Brugh to be buried, the sprites put it into the greatly swollen river thrice before them; for they did not wish to let his body into the burial-place of the idolaters, since he believed in the true God. And the fourth time its bearers carried the body into the river; and it was snatched away from them by the current of the Boinn, and it reached Ros na Riogh; and it

an bfuas nó nif an gcrócar, sonaó ve rin acá áe fuaid
 ar bóinn. Do caoineasó ann rin é asur vo rinneasó a. uais
 asur vo haónaiceasó as Ror na Rios é. Táinig Colum Cille
 airmear iméian va éir rin sur an ionasó roin, so bfuair
 5420 ceann an riosó Cormaic ann, asur vo haónaiceasó leir é.
 Anair Colum Cille ran áit céanna so noubairc ríocao
 airmearn ór a éionn, so bfuil eaglaif anu ran áit rin.

Ó earla túinn labairc ar na oraoicib annro, meaf-
 airm surab oríear túinn labairc ar éuro va noálaid
 5425 asur so háirite ar a n-íobbarcib asur ar a ngearab
 mar bur follur i n-ar noiaó. Acáio ionorro pé a bfaicrin
 i néiunn anu i n-áitib ionóda 'n-a réasómarcib ó
 airmar na Págancaeta ionao ve leacab nó-leacna asur
 galláin éloc as a n-ioncar, asur ir oíob gairmtear 'rna
 5430 reirleabhaib áitíne íolúide, asur learcáca na féine
 gairmar an pobal coicéann oíob, vo bñis nac fear oíob
 créao fáir horuigeasó iao. Ir ar na halcóirib-re vo
 cleacáoi i n-alló leir na oraoicib a n-íobbarc vo
 véannaí maille pé marbas a mbocán a ucarb asur a
 5435 reiceasó, asur na oraoite féin vo cígeacé ar a nglúnaib
 fá ríleasó fola na híobbarc va nglanaó féin ó fálaear
 a scean, ahaíl vo-níob an c-arofasgar i mearc an éimó
 lúdaíde. an ran éiríeasó fá oríoeasó na híobbarc vo
 léigean fola na híobbarc vo nif air féin. Sonao ve rin
 5440 vo gairc Pontifex .i. oríoeasóir ve.

Dála na nruasó ir é reíom vo-níoir vo reiceasóib na
 ucarb n-íobbarc a gcoiméao pé hué deit as véannaí
 conjuration nó as cur na nveamán fá gearab, asur ir
 ionóda céim ar a gcuiríor geara orra, mar acá ríleasó ar
 5445 a rcáile féin i n-uirce, nó pé haímarc ar néallaid nime, nó
 pé fogar gaicte nó glór éan vo élor. Síreao an ran vo
 éirleasó gac áirig oíob rin orra, asur fá héigean oíob a
 noiceall vo véannaí, ir easó vo-níoir cuinnélaeta caoréainn
 vo véannaí asur reiceasó na ucarb n-íobbarc vo leacáó

became separated from the *fuad*, or bier, whence the ford Ath Fuaid on the Boinn is named. They mourned for him there; and his grave was made; and he was buried at Ros na Riogh. A long time after this, Columcille came to that place, and found the head of king Cormac there, and buried it. Columcille remained in the place till he had said thirty Masses above his grave, and there is now a church in the place.

As we have spoken of the druids here, I think it will be meet to give some account of them, and especially of their sacrifices, and of their geasa, as will appear below. There are, indeed, to be seen in Ireland to-day in many places, as relics of the Pagan times, many very wide flag-stones, and pillar-stones supporting them; and these are called idol-altars in the old books, while the general populace call them beds of the Fian, as they are ignorant of the reason of their construction. On these altars the druids were wont to make their sacrifices in the olden time, and slay their he-goats, their bulls, and their rams; and the druids themselves went on their knees under the blood as it dropped from their victims, to cleanse themselves from the uncleanness of their sins, as the high priest did among the Jewish people when he went under the sacrificial bridge to let the blood of the victims flow over him, and hence he was called Pontifex, that is, bridge-wright.

As to the druids, the use they made of the hides of the bulls offered in sacrifice was to keep them for the purpose of making conjuration, or laying geasa on the demons; and many are the ways in which they laid geasa on them, such as to keep looking at their own images in water, or gaze on the clouds of heaven, or keep listening to the noise of the wind or the chattering of birds. But when all these expedients failed them, and they were obliged to do their utmost, what they did was, to make round wattles of the quicken tree, and to spread thereon the hides of the bulls

5450 oiríā áḡur an tsoḃ uo díob nír an ḡreol uo cúr i n-uacṡar
 oíob, áḡur uul mar rin i muiníḡin ā nḡeāra uo tōḡairn na
 nṡeāḡan uo ḡuāin rṡeāl oíob, āḡail uo-ní an tōḡarḡac
 ran ciorṡail aní; ḡonā uo rin uo leān an reān-ḡocal
 ó ḡoin āveir ḡo uṡeio neāc ār ā cīlācāib nír an tēn uo-ní
 5455 oíceāl ār rṡeāla u'ḡaḡāil.

Uā ḡríoḡ-ḡoilig iomḡrio uo díob i n-éirinn i n-ālló i
 n-āimḡr na ḡāḡānācṡa, 'n-ā ḡcuirṡi uḡḡór ḡioḡ na
 h-éireān, mar ācā ḡruḡ na ḡóinne áḡur Roilig na Ríōḡ
 láim ré Cḡuācāin. Ir ḡollur ḡur ḡ'ionāc āḡnāicṡe uo
 5460 ḡioḡāib Teāḡḡac ḡruḡ na ḡóinne ār an reāncúr cūāḡ,
 áḡur ir uēārb ḡur ḡ'ionāc cōicṡeān āḡnāicṡe uo ḡioḡāib
 éireān Roilig na Ríōḡ i ḡCḡuācāin uo ḡéir tōḡna éḡeāḡ
 ran laoiṡ-re ḡior:

5465 ācā ḡṡc-ḡa ní ḡionn fāil,
 Uācī mac fīācḡac reāḡ ḡrārb;
 ā Cḡuācā ḡo cēilir ḡain
 āḡ ḡallāib āḡ ḡāeḡeālāib.

 ācā ḡṡc Uāḡālac uān
 Cḡḡ na ḡéill tār muir āmar;
 5470 ācāro ḡṡc, ḡoillḡḡ an uāc,
 Conn Cḡācāl áḡur Cōmācāc.

 Cḡí mic eocāc ḡeḡlig ḡinn,
 ācāro ḡāo ḡḡr mar ḡāoiṡim;
 5475 ācā eocārb āireāḡ ḡeān,
 āḡ n-ā ḡāḡācā uo ḡōḡ-ḡḡāol.

 ācā eocārb ḡeḡleāc ḡlāic,
 ḡṡc áḡur Ueirḡrī uēāḡḡāic;
 áḡur Clocḡa, ní cēim āḡc,
 áḡur ḡeārb áḡur ḡuḡāḡc.

5480 éire ḡóla áḡur ḡānḡa,
 Cḡí ḡōḡḡā āille āḡḡa,
 ācāro i ḡCḡuācāin na ḡelān,
 Cḡiāḡ bān uo cūāic Ué Uānān,

offered in sacrifice, putting the side which had been next the flesh uppermost, and thus relying on their geasa to summon the demons to get information from them, as the conjurer does nowadays in the circus; whence the old saw has since been current which says that one has gone on his wattles of knowledge when he has done his utmost to obtain information.

Formerly, in the times of Paganism, there were two chief cemeteries in Ireland, in which most of the kings of Ireland were buried; namely, the Brugh of the Boinn, and the Cemetery of the Kings near Cruachain. It is plain, from the narrative given above, that the Brugh of the Boinn was a burial-place for the kings of Tara; and it is certain that the Cemetery of the Kings at Cruachain was a common cemetery for the kings of Ireland, according to Torna Eigeas in the following poem:

A fair king of Fail lies beneath thee,
Dathi son of Fiachraídh, a man of dignity;
O Cruacha, thou hast concealed this
From foreigners and from Gaels.

Beneath thee lies strenuous Dunghalach,
Who brought the hostages across the sea from the west;
There is beneath thee, make known the gift,
Conn Tuathal and Tomaltach.

Three sons of Eochaidh Feidhlioch the fair,
They are beneath thy wall as I aver;
Eochaidh Aireamh lies prostrate,
Slain by the mighty great Maol.

Eochaidh Feidhleach the prince
Is beneath thee, and worthy Deirbhri,
And Clothra, not reproachful the dignity,
And Meadhbh and Murasc.

Eire Fodla and Banbha,
Three beauteous noble young ladies,
Are in Cruacha of the clans,
Three women of the Tuath De Danann,

5485

Trí mic Cearmada a Síé Truim,
 Agus Lúgaró a Liadóruim ;
 Clann Aoda mic an Daḡda,
 Agus Míóir mórdaíma.

5490

Acáto fáo lig 'n-a lánge,
 Cobéac Caol ir uḡuine ;
 Agus Daóda, réim go raé.
 Agus Ollaí an uallac. Acá.

Do ḡad Eódaíó Sunnat mac Féig mic Iomáda mic
 Bhearaíl mic Síoráda mic Fíacac Finn ó ráiocear Dál
 bFíacac mic Ulútaig mic Deitirín mic Eóac mic Sin mic
 5495 Roirín mic Truim mic Roitriuim mic Airnoil mic Máine mic
 Forḡa mic Fearadaig mic Oilíolla Éaraínn mic Fíacac
 Fíir Mara mic Dongura Tuirbíg Teamrac do fíol Éreamáíon
 rioḡacac Éreann doin bliadaíon amáin, gur éuit lé Luḡna
 Feitce.

The three sons of Cearmad, from Sith Truim,
And Lughaidh from Liathdhrum,
The sons of Aodh son of the Daghadh,
And tall brave Midhir.

Beneath thy pillar-stones are lying
Graceful Cobhthach and Ughaine,
And Badhbhcha of the prosperous reign,
And proud, haughty Ollamh. A fair.

Eochaidh Gunnat son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Fionn from whom the Dal bhFiatach are named, son of Dluthaidh, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland one year, and he fell by Lughna Feirtre.

XLVII.

5500 Do gab Cairbhe Litréadair mac Cormaic mic Aine
 Doimhir mic Cuinn Céadócais mic Feidlimíó Reachtmair
 mic Tuatail Teachtmair mic Fiacáí Fionnoluis do fiol
 Éireamóin ríogáct Éireann reáct mbliadna ar fícto, agus
 5505 ir uime gairítear Cairbhe Litréadair óe, do bhrí gurb
 Láim ré Litre i Laignib do hoilead é. Agus Eirne Ollamhá
 ingean Dúnlainis mic Éanna Níad fá mátair óó; agus ir lé
 Simeon mac Círb o'fhoréaduib Laignean do marbhad Cairbhe
 i gCáí Gabra. Agus ir é adbar fár cuiread Cáí Gabra,
 Samadair ingean Finn mic Cumail fá bean do Cormac Car
 5510 mac Oiliolla Óluim, agus fá hi mátair Tinne agus Conla
 agus Moísa Corb i, agus ir tréir an ngeal roin do cónguib
 Moí Corb brádaí a mátaí .i. Oirín mac Finn agus Clanna
 Baoircne tar fáruad Cairbhe Litréadair agus Adá
 Caoimh mic Garaid Glúnuib do clannuib Mórna, agus ir
 5515 ag clannuib Mórna do bí buannaáct Éireann an tráí roin.
 Agus do bádar fead reáct mbliadán i n-eagraonta ré
 fionn agus ré clannuib Baoircne; gonaó uime rin do
 gíoraóar clann Garuid Glúnuib Cairbhe Litréadair
 agus cúigeadais Éireann marí don rir o'airríogad Moísa
 5520 Corb, i noóig go oíocfad de rin clanna Baoircne o'ionn-
 arbad, gonaó de rin cáinís tabairt Cáí Gabra.

Do éad do Moí Corb-ro luét 300 long go críod
 Loílonn marí don ré dá brádaí a mátaí (clann do ríí
 Loílonn 120) do buain ceannair críde Loílonn amac dóib
 5525 oon ríí do bí ar Loílonnaib dar b'ainm Iarur mac Iarimóir,
 gur bhrí cáí ar an ríí, gur marbad leir é go n-a céirne

XLVII.

Cairbre Lithfeachair son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar, son of Fiachaidh Fionnoluidh of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years; and he was called Cairbre Lithfeachair because it was near the Lithfe in Leinster that he was brought up. And his mother was Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia. And Cairbre was slain at the Battle of Gabhra by Simeon son of Cearb, one of the Fortuatha of Leinster; and the reason why the Battle of Gabhra was fought was: Samhaoir daughter of Fionn son of Cumhall was the wife of Cormac Cas son of Oilill Olom, and she was the mother of Tinne and Connla and Mogh Corb; and it was by reason of that relationship that Mogh Corb protected his mother's brother, that is, Oisin son of Fionn, and the clanna Baoiscne from being overpowered by Cairbre Lithfeachair and Aodh Caomh son of Garaidh Glundubh of the race of Morna; and at that time the clanna Morna formed the regular army of Ireland; and they were at enmity with Fionn and with the clanna Baoiscne for seven years. Hence the party of Garaidh Glundubh incited Cairbre Lithfeachair and the provincial kings of Ireland to dethrone Mogh Corb in the hope that, as a consequence of this, the clanna Baoiscne would be banished. And this led to the Battle of Gabhra.

This Mogh Corb, with the manning of 300 ships, went with two brothers of his mother (they were sons of the king of Lochlëinn) to obtain for them the sovereignty of Lochlëinn from the king of Lochlëinn, whose name was Iarus son of Iarnmhor, and he defeated the king in battle, and slew him

macaib ašur so n-a oét mbráitrib ašur so n-urimór uairle
 loclonn ašur tri míle mar don riú, sur fágaib realb críche
 loclonn aš oá brátair a mátair.

5530 Do šab fočairó Airgēac ašur fočairó Cairpēac oá
 mac Mic Con mic Macniaó mic Luigēac mic Oáire mic
 Fir Uillne oo rlióct Luigēac mic Íota ríogaét Éireann.
 Doiribliaóain oóib arioon i gcomflaitēar; sur euit fočairó
 Cairpēac lé fočairó Airgēac, ašur oo euit fočairó Airg-
 5535 ēac leir an bfein i gCač Ollarba.

Do šab fiačairó Spairbēine mac Cairbhe Litfeacair mic
 Cormaic mic Airē Doirfir mic Cuinn Čeaočacaiš oo ríol
 Éireamóin ríogaét Éireann tri blióna oéas ar rícto sur
 euit leir na tri Collaib i gCač Dubcumaair. Doirē ingean
 5540 ríog Šallšaeóeal bean fiačac Spairbēine mátair Muireao-
 aiš Čiriš; ašur ir uime oo šairēi fiačairó Spairbēine oe oo
 briš šurab i nOin Spairbēine i gConnacčair oo hoileao é.
 Ionnuir iomorro šurab móire oo cuišrioe an ní-fe cuirfeam
 ríor annro ó Pralčair Čairil aóbar Cača Dubcumaair ašur
 5545 reanēur šaoil na gColla ré fiačairó Spairbēine.

Aš Cairbhe Litfeacair trá rcararo Oiršialla .i. clanna
 na gColla ré clannaió Néill ašur ré Connacčair. Fiačairó
 Spairbēine iomorro mac Cairbhe Litfeacair, ir é reančair
 eočac Muirēaoóin mic Muireaoaiš Čiriš mic fiačac
 5550 Spairbēine é, ašur ir ón Muireaoac roin acáio clanna Néill
 ašur fir Connacč. Eočairó Doimléan iomorro mac Cairbhe
 Litfeacair oearbričair o'fiačairó Spairbēine; ašur oo
 báoar triaš mac aš an eočairó rin .i. na tri Colla ašur ir
 uacā acā Uí Mac Uair, Uí Čriomčainn, ašur Moóorraiš. Fá

and his four sons and his eight brothers, and the majority of the nobles of Lochloinn, and left his mother's two brothers in the possession of the country of Lochloinn.

Fothaidh Airgtheach and Fothaidh Cairptheach, two sons of Mac Con, son of Macniadh, son of Lughaidh, son of Daire, son of Fear Uileann of the race of Lughaidh son of Ioth, assumed the sovereignty of Ireland. They both reigned conjointly one year. And Fothaidh Cairptheach fell by Fothaidh Airgtheach, and Fothaidh Airgtheach fell by the Fian in the Battle of Ollarbha.

Fiachaidh Sraibhthine son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinehear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by the three Collas in the Battle of Dubhchumair. Aoife, daughter of the king of the Gallghaedheal, was the wife of Fiachaidh Sraibhthine, and mother of Muireadhach Tireach; and he was called Fiachaidh Sraibhthine, for it was at Dun Sraibhthine in Connaught he was fostered. Now in order that this event may be better understood, we shall set down here, from the Psalter of Cashel, the cause of the Battle of Dubhchumair, and an account of the relationship that existed between the Collas and Fiachaidh Sraibhthine.

It is at Cairbre Lithfeachair that the Oirghialla—that is, the family of the Collas—separate in their pedigree from the clanna Neill and the Connachtaigh. And Fiachaidh Sraibhthine son of Cairbre Lithfeachair was grandfather of Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine; and it is from this Muireadhach that the clanna Neill and the men of Connaught are descended. Eochaidh Doimhlean son of Cairbre Lithfeachair was brother to Fiachaidh Sraibhthine; and this Eochaidh had three sons, to wit, the three Collas, and from these are descended the Ui Mac Uais, the Ui Criomhthainn, and the Modhornaigh. The real names of the three Collas referred to were Cairioll,

5585 hiaḁ anmanna uirle na uirí gColla-ro Cairioll Muireadóc
 aḡur doḁ. Aḡ ro ríor uoirmuireadóc an tceandócáir ari rin :

Uirí mo eadóc, aro a mblaró,
 na uirí Colla aḁualmair;
 Colla meann Colla ro éirí,
 5590 ir Colla uair an t-airuiri.

ir eol uam anmanna an uirí,
 go ro marbḁro an t-airuiriḡ
 i ran uirí tceadabḡlam eall,
 doḁ muireadóc ir Cairioll.

5595

Cairioll Colla uair an rí,
 muireadóc, Colla ro éirí;
 doḁ, Colla meann, móḁ a blaró,
 tcean óḡ ḡac ceann an uiríar ram.

Fá hi Aileac ingean Uóaire ri Alban bean Eodóc
 5600 Doimléin mátair na uirí gColla. Ir ar fíadócáir Spaidtine
 oo rónḁro na uirí Colla rionḡail, oa uóáinḡ flait-
 ear éireann oo rcaḁoḁ riú féin. Aḡ ro ceana fáḁ na
 rionḡaile rin. Ar mbeir tḁá o'fíadócáir 'n-a riḡ éireann
 carla mac maíḁ aige .i. Muireadóc Tíneac; aḡur ir é fá
 5675 tuairḡneac caḁa aḡ a áḁair, óir ní léiḡḁi an ri féin i ḡacḁ.
 Téio Muireadóc airmear o'áiriḁe go rluadḡaib leir uon
 mḡmáin, aḡur tug ḡéill aḡur airmḡe leir. Carla fíadócáir
 Spaidtine i n'Uubcúmair láim ré Tailletin anvear aḡur
 rluadḡ aige ann. Sluadḡ oile lé tḁiar mac a uoarḁrḁḁar
 5690 .i. na uirí Colla aḡur iao aḡ conḡnam lé fíadócáir Spaidtine
 i n'Uubcúmair láim ré Tailletin. Mar oo cúalaḁar
 áitear o'éirḡe oo mḡuireadóc ran mḡmáin, aḁuireadḁ ḡac
 aon i ḡcoitḁinne ḡurab é aḁḁar riḡḡ éireann é. "Cḁeo oo
 uéanam" ar na Colla "oa riáibe Muireadóc o'éir fíadócáir
 5695 'n-a riḡ éireann." "Ir ead ir maíḁ uúinn oo uéanam" ar
 ríao "caḁ oo áḁḁairḁ uon tceimriḡ aḡur an tan mḡuirḁream
 é féin go n-a rluadḡ ainnféin riadócáir ar a mac aḡáinn an

Muireadhach, and Aodh. Here is the seancha's statement of this matter :

The three sons of Eochaidh, great their fame,
The three Collas we have heard of ;
Colla Meann, Colla fo Chri,
And Colla Uais the high king.

The names of the three I know,
And they slew the high king
On yon wide bright plain,
Aodh Muireadhach and Cairioll.

Cairioll, Colla Uais the king,
Muireadhach, Colla fo Chri,
Aodh, Colla Meann, great his fame ;
These three were mighty beyond all strength.

Aileach daughter of Udhaire king of Alba, wife of Eochaidh Doimhlean, was the mother of the three Collas. It was Fiachaidh Sraibhthine these three Collas slew, though a kinsman, which resulted in the sovereignty of Ireland being lost to themselves. Now this was the cause of that murder of a kinsman : When Fiachaidh was king of Ireland, he had a good son called Muireadhach Tireach, and he was leader in battle for his father, for the king himself would not be allowed into battle. On a certain occasion Muireadhach went into Munster accompanied by a host, and carried off hostages and spoils. Fiachaidh Sraibhthine happened then to be at Dubhchumair, beside Taillte on the south side, and a host with him there. His brother's three sons, that is the three Collas, had another host at Dubhchumair near Taillte helping Fiachaidh Sraibhthine. When they heard of the success of Muireadhach in Munster, people generally said that he was the heir-presumptive to the sovereignty of Ireland. "What shall become of us," said the Collas, "if Muireadhach become king of Ireland after Fiachaidh?" "What we had better do," said they, "is to give battle to the old king ; and when we have slain himself and his host, we shall overcome his son when he will

can tiorfarr 'n-ar n-aḡair̃." 1r amlair̃ vo bi fíacair̃ an
 trát roin aḡur oraoi 'n-a fíacair̃ nar b'ainm Dubcumar̃
 5580 aḡur 1r ead̃ aoubair̃: "a ní," ar ré, "oá noeac̃ad̃ aḡac̃
 ar na Collaib̃ aḡur a marb̃ad̃ ní bia ní voe éloinn car̃
 t'ér ar éirinn go brát, aḡur maó iao-ran b́earar buair̃
 aḡur muirb́ear tú, ní bia ní ar éirinn oá ḡcloinn go brát."
 "Mar̃eac̃," ar an ní, "1r fearr liom-ra mé féin vo tuitim
 5586 nír na Collaib̃ aḡur an nioḡac̃t vo noct̃ain vom flíoc̃t im
 óid̃ ioná mire vo marb̃ad̃ na ḡColla aḡur nioḡac̃t éir-
 eann vo noct̃ain oá flíoc̃t oia n-ér. Aḡur leir rin cuir̃io
 an oá fluaḡ inneall caṡa orra féin aḡur ling̃io ar a
 céile vo ḡac̃ leir; aḡur b́ur̃tear o'fíac̃air̃ Spair̃b́tine aḡur
 5600 marb́tear ran caṡ roin é, aml̃ail vo tair̃nng̃ir Dubcumar̃
 oó.

Vo ḡab Colla Uair mac Eoc̃ac̃ Doiml̃éin mic Cair̃b̃re
 Lir̃feac̃air̃ mic Cormaic mic Airt̃ Doim̃fir̃ mic Cuinn Céao-
 caṡaig̃ vo fíol éir̃eam̃óin nioḡac̃t éir̃eann c̃eir̃e bliaṡna,
 5606 ḡur hionnarb̃ad̃ lé Muir̃eac̃ad̃ Tir̃eac̃ mac fíac̃ac̃ Spair̃b́-
 tine é féin go n-a b́ráir̃ib̃ i nAlbain, mar̃ a b́ruar̃aoar
 cong̃b̃ail buannaṡta ó n-a mb́ráir̃ib̃. Óir̃ fá hí aileac̃
 ing̃ean Uóaire ní Alban bean Eoc̃ac̃ Doiml̃éin fá máṡair̃
 vo na tr̃i Collaib̃. 1r uime ḡair̃tear Colla Uair̃ vo Cair̃ioll
 5610 ar a uair̃le reoc̃ na Collaib̃ oile, vo b́riḡ ḡur ḡab reir̃ean
 nioḡac̃t éir̃eann, aḡur nar ḡab̃aoar caṡ.

Vo ḡab Muir̃eac̃ad̃ Tir̃eac̃ mac fíac̃ac̃ Spair̃b́tine mic
 Cair̃b̃re Lir̃feac̃air̃ mic Cormaic mac Airt̃ Doim̃fir̃ mic
 Cuinn Céao-caṡaig̃ vo fíol éir̃eam̃óin nioḡac̃t éir̃eann tr̃i
 5615 bliaṡna oéaḡ ar fíor̃, ḡur tuit̃ lé Caolb̃ac̃ mac Cr̃uinn
 b́aõraoi. Muir̃eann ing̃ean fíac̃ac̃ nioḡ Cíñéil Eoḡain
 bean Muir̃eac̃aig̃ Tir̃iḡ máṡair̃ Eoc̃ac̃ Muir̃ḡeac̃ad̃óin. Oála
 na ḡColla ionnarb̃tear lé Muir̃eac̃ad̃ i nAlbain iao, aml̃ail
 aoub̃ramar; aḡur tr̃i céao lion a fluaḡ, aḡur tug̃ ní
 5620 Alban cion mór̃ aḡur buannaṡt oóib̃ ar a ḡr̃óṡac̃t féin;

come against us." Fiachaidh at that time had a druid with him called Dubhchumair; and he spoke thus: "O king," said he, "if thou overcomest the Collas and slayest them, there will never be a king of thy offspring after thee in Ireland; and if it be they who shall succeed and slay thee, there will never be a king of Ireland of their progeny." "Well, then," said the king, "I prefer to fall by the Collas, and the kingdom to pass to my descendants after me, than that I should slay the Collas, and that the sovereignty of Ireland should go to their descendants after them." Thereupon the two hosts got ready for battle, and made an onslaught on each other from either side; and Fiachaidh Sraibhthine was defeated and slain in that battle, as Dubhchumair had foretold of him.

Colla Uais son of Eochaidh Doimhlean, son of Cairbre Lithfeachair, son of Cormac, son of Art Aonfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland four years, and was then with his brothers banished into Alba by Muireadhach Tireach son of Fiachaidh Sraibhthine, where they were taken into military service by their kinsmen. For Aileach daughter of Udhaire, king of Alba, the wife of Eochaidh Doimhlean, was the mother of the three Collas. Cairioll was called Colla Uais from his being distinguished above the other Collas, since he held the sovereignty of Ireland, and the others did not.

Muireadhach Tireach son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by Caolbhach son of Cronn Badhraoi. Muireann daughter of Fiachaidh, king of Cineal Eoghain, the wife of Muireadhach Tireach, was mother of Eochaidh Muighmheadhon. As to the Collas, they were banished by Muireadhach into Scotland, as we have said; and their host numbered three hundred; and the king of Alba received them with affection, and took them into military service on account of their

aḡur oo báḡar cri bliáḡna ann. Tḡiallao ar rin zo
 héirinn .i. Colla Meann aḡur Colla dá ċríoc aḡur Colla
 Uair, i noóig zo noionḡnaḡ Muireadḡac Tíreac rionḡail
 oḡra, aḡur zo noioḡraḡ ḡe rin flaitéar éireann oo noḡtain
 5825 a ḡcloinne oo bícin na rionḡaile rin; aḡur ní tuḡarar
 oo buíḡm leo ó Albain acḡ naonḡar laoc leir ḡac n-aon
 oíḡ, aḡur ní ḡearnaḡar for ná comnuíḡe zo noḡtain Team-
 naḡ oíḡ oo láḡair an ríog Muireadḡaig Tírig. “An
 bḡuilio rḡeala aḡaib-re úíinn, a bḡaíteḡe,” ar an rí. “Ní
 5830 fúil rḡeal aḡainn” ar ríao “buḡ tḡuaigḡe úuit-re ioná an
 ḡníom oo rónamair féin, mar acḡ t’áḡair-re oo máirḡaḡ
 linn.” “Acḡ an rḡeal roin aḡainn féin” ar Muireadḡac
 “aḡur ir cuma ḡaoib-re óir ní oíḡaḡḡar oḡaib é; acḡ
 an mioraḡ caḡla ḡaoib ar a ḡon ní rḡaḡraḡḡo ríḡ” “Ir
 5835 oirḡbire oḡoclaoic rin,” ar na Colla. “Ná bioḡ ooilḡear
 oḡaib-re, acḡ fáilte roḡaib,” ar ré. Tuḡarar rḡal rḡao
 mar rin i ḡcáirḡear mór aḡur ir íao na Colla rḡa tḡaírḡnig
 cḡaḡa aḡ an ríḡ.

Douḡairḡ an rí ríú ḡur mícro oíḡ fearann oo ḡéanam
 5840 ḡa ríocḡ. “Cia an tiri n-ar máit leat-ra rinn oo ḡéanam
 fearann cloíḡm?”—ní raḡarar óig oo b’urraḡmanta ioná
 íao ’n-a n-aímrir féin i néirinn. “Éirḡio ar ullḡaib,” ar
 ré. “Óir acḡ ríon ḡcḡa aḡaib cūca oo bḡiḡ ḡur loirḡ
 ḡiolla ríog Ulaḡ fearḡḡ nó folc ċorḡaic mic Airt lé
 5845 coinnill i Máig bḡeaḡ. Ar mbeir iomḡro oo ċorḡac
 ’n-a ríḡ éireann cáinḡ neairḡ Ulaḡ zo mór ’n-a aḡaíḡ
 ḡur hionnarḡaḡ leo i ḡConnacḡaib é, íar mbeir a ḡiall;
 aḡur ḡa éir rin cḡanglaḡar ríoc ré ċorḡac aḡur ollmúigro
 flead mór ḡó i ḡcuaírḡear Máigḡe bḡeaḡ. aḡurir ann oo
 5850 loirḡeaḡ folc ċorḡaic lé ḡiolla ríog Ulaḡ; aḡur acḡ rin
 ḡan oíḡail rḡr.”

Leir rin tuḡ an rí Muireadḡac ríuaḡ lionḡar oíḡ.
 Tḡiallao na Colla ar rin i ḡCúigḡaḡ Connacḡ aḡur

valour; and they remained there three years. They came thence to Ireland—that is, Colla Meann and Colla da Chrioch and Colla Uais—in the hope that Muireadhach Tireach might slay them, though being his kinsmen, and that in consequence of this parricide the sovereignty of Ireland might go to their descendants. And they brought with them, as an escort, only nine warriors each, and they neither halted nor rested till they reached Tara and came into the presence of the king, Muireadhach Tireach. “Have ye news for us, O kinsmen?” said the king. “We have no news,” said they, “that would affect thee more than the deed we ourselves have done, that is, that we have slain thy father.” “We have that news ourselves,” said Muireadhach; “and it matters not to you, as it shall not be avenged on you; but the misfortune it has brought upon you will not pass away from you.” “That is the reproach of a coward,” said the Collas. “Be ye not dejected; ye are welcome,” said he. They spent a long time after this in close friendship; and the Collas were leaders in battle for the king.

The king told them, then, that it was time they should win territory for their descendants. “In what territory dost thou wish us to make sword-land?”—there were no more daring youths in Ireland in their time than they. “Rise out against the Ultonians,” said he; “for ye have just cause of battle with them, since an attendant of the king of Ulster burned the beard or hair of Cormac son of Art with a candle in Magh Breagh. Now, when Cormac had become king of Ireland, a strong force of the Ultonians came against him and drove him into Connaught, having carried off hostages from him. After that they made peace with Cormac and get ready a feast for him in north Magh Breagh. And it was there that an attendant of the king of Ulster burned Cormac’s hair. And that deed is still unavenged.”

Upon this, king Muireadhach gave them a large host; and the Colla went thence into the province of Con-

5665 ʒaḃaio fih Ḑonnaḑṑ ar ualtaḑaḑ buannaḑṑa iao. Triaill-
 aio iar pin fih Ḑonnaḑṑ leo ʒo lion reaḑṑ ʒcaḑ ʒo rāng-
 aḑar Caḑn Ḑauiḑ leiṑḑeiriʒ i ḑfeariḑḑaiʒ. Feaḑaio
 reaḑṑ ʒcaṑa ḑn ʒnoc roin ar ullṑaiḑ .i. caḑ ʒaḑ aon lā
 ʒo ceann reaḑṑḑaine. Sé caṑa ḑioḑ ḑ Ḑonnaḑṑaiḑ aʒur
 an reaḑṑḑaḑ caḑ ḑ na Collaiḑ, maḑ ar maḑḑaḑ Feaḑʒur
 5670 Foʒa ri Eaḑḑna, aʒur maḑ ar ḑuḑeaḑ o'ullṑaiḑ ʒo raiḑe
 ruaiʒ oḑra ḑ Caḑn Ḑauiḑ leiṑḑeiriʒ ʒo Gleann Riʒe; aʒur
 iar uṑaḑaiḑṑ aḑi mōiḑ oḑra cillio na Colla o'ionḑraiʒe
 na heaḑḑna ʒur haiḑʒeaḑ aʒur ʒur loiḑeaḑ leo i, ionḑur
 ʒo ḑfuil ḑ roin ʒan riʒ uā hāiciuʒaḑ. Beanaio tṑa an
 5675 can roin na Colla na cṑioḑa-ro rior uā n-aḑḑḑeoin o'ull-
 ṑaḑaiḑ, maḑ aṑa Moḑaḑnuuʒ Uí Čṑioḑṑaiḑn aʒur Uí Mac
 Uaiḑ. Do ʒaḑ Colla Meann Moḑaḑnuuʒ aʒur Colla uā
 Čṑioḑ Uí Čṑioḑṑaiḑn aʒur Colla Uaiḑ Uí Mac Uaiḑ. Aʒur
 iḑ lē Caolḑaiḑ mac Čṑuinn ḑaḑraoi uo tuiṑ Muḑeaḑḑaḑ
 5670 Tiṑeaḑ.

Do ʒaḑ Caolḑaiḑ mac Čṑuinn ḑaḑraoi mac Eoḑaḑ Coḑa
 mic Luigḑeaḑ mic Roḑṑa mic Iomḑaḑa mic Feiḑlimiḑ mic
 Caiḑ mic Fiaḑaḑ Aḑuiḑe mic Aonguḑa ʒaiḑḑionn mic Feaḑ-
 ʒuḑa Foʒlaiḑ mic Tiobḑaiḑe Tiḑiʒ mic ḑḑeaḑail mic Feiḑḑ
 5675 mic Máil mic Roḑuiḑe mic Caḑḑaiḑ mic ʒiallḑaḑa mic
 Cunḑaḑa mic Fionḑaḑa mic Muḑeaḑḑaiʒ mic Fiaḑaḑ
 Fionḑaḑḑur mic Iṑaiḑ ʒlūḑaiḑ mic Conaill Čeaḑnaiʒ
 uo fliocṑ iḑ mic Mileaḑ rioʒaḑṑ Éṑeann aoin ḑliaḑain
 aḑaiḑ. Inneaḑṑ inʒean Luigḑeaḑ rā máṑaiḑ uo Čaolḑaiḑ
 5680 mac Čṑuinn ḑaḑraoi; aʒur iḑ lē heoḑaiḑ Muḑiḑeaḑḑon uo
 maḑḑaḑ é.

Do ʒaḑ Eoḑaiḑ Muḑiḑeaḑḑon mac Muḑeaḑḑaiʒ Tiḑiʒ
 mic Fiaḑaḑ ʒṑaiḑṑe mic Caiḑḑe Liṑeaḑaiḑ mic Coḑmaic
 Ulḑaḑa mic Aḑiṑ aoiḑiḑ mic Cuinn Čeaḑḑaḑaiʒ rioʒaḑṑ

naught, and the men of Connaught took them into military fosterage. After this, the men of Connaught joined in their march with a force of seven battalions; and they reached Carn Achuidh Leithdheirg in Fearnmhagh. From that hill they fought seven battles against the Ultonians, that is a battle each day for a week. Six of these battles were fought by the Connaughtmen, and by the Collas was fought the seventh, in which Fearghus Fogha, king of Eamhain, was slain; and the Ultonians were defeated and pursued from Carn Achuidh Leithdheirg to Gleann Ríge, and, after inflicting great slaughter on them, the Collas returned and attacked Emhain, which they plundered and burned, so that it has ever since remained without a king to inhabit it. On that occasion, the Collas wrested the following territories from the Ultonians, namely, Modharnuigh, Ui Criomthainn, and Ui Mac Uais. Colla Meann took possession of Modharnuigh, and Colla da Chrioch of Ui Criomthainn, and Colla Uais of Ui Mac Uais. And Muireadhach Tireach fell by Caolbhaidh son of Cronn Badhraoi.

Caolbhaidh son of Cronn Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, son of Aonghus Gaibhniann, son of Fearghus Foghlas, son of Tiobraide Tireach, son of Breasal, son of Fearb, son of Mal, son of Rochruidhe, son of Cathbhadh, son of Giallachaidh, son of Cunnchaidh, son of Fionnchaidh, son of Muireadhach, son of Fiachaidh Fionnamhnus, son of Irial Glunmhar, son of Conall Cearnach of the race of Ir son of Milidh, held the sovereignty of Ireland one year. Inneacht daughter of Lughaidh was the mother of Caolbhaidh son of Cronn Badhraoi; and he was slain by Eochaidh Muighmheadhon.

Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada son of Art Aoinfhear, son of Conn.

5685 Éiréannn reácc mbliadna. Moingíonn inġean fíodaiġ
 bean Eóacá Muigġmeadóin máġair ġriain aġur fíacáć, fear-
 ġur aġur Oilíolla. Cairġionn ġaroub íomorro inġean
 ríog ġreacan bean oile o'Eóacá máġair Néilt Naorġall-
 aiġ. Aġur ír uime oo ġairġi Eóacá Muigġmeadóin oe car
 5690 ceann ġo ríabe a ceann aġur a ġruinne corġail ríř an
 ríġ, mareadó fá corġail a meadóin ré moġaró oa ġġairġi
 Míongáac; ġonac aġre rín oo ġairġi Muigġmeadóin oe.

Ír ar Eóacá Muigġmeadóin tugac Cáć ġruacáin ġlaonta
 lé héanna ġinnreacac ní laġean ġur ġabac ann Céao-
 5695 nacac ríle Eóacá Muigġmeadóin. Aġur mar ríainġ éanna
 oo láġair, ríarġuġir oa ġuinnġir ġréao ar a noearnacar
 anacal ar an oraoi. "An tuac-ro ar a ġruilim," ar an
 oraoi, "ní ġruireá-ra aġre ġo ġrác oá mac beo mé." Leir
 rín tug éanna ráġac ríeġe ġrío; aġur ré ronnac na ríeġe
 5700 ġrér an oraoi oo meaburó ġean ġáire ar éanna. "Uć," ar
 an oraoi, "ír ríac an ġean ríin, aġur buó é ġur ríoinneadó
 oo ríóć ío oíaró ġo ġrác," ġonac uime rín ġairġear
 Uí ġinnrealaiġ oon ġine rín. Oo ba nearġmar éanna
 ġinnreacac 'n-a aġrġr rėin, amail tuġġear ar an ouain
 5705 oo rínne Dubćac mac Uí Luġair aruollam Éiréann ré linn
 ríaraiġ oo ġeacć oo ríolac an ġreioim í néirínn. Cáć
 tugac lé laġnób, ír ġorac oon laoró rín; aġur ní ġuireab
 annro acć an oá ríann-ro oí ar a oġuġrúear ġo ríabe
 éanna nearġmar 'n-a aġrġr rėin. Aġ ro na ríoinn:

5710

Cáin tugac oo éanna
 a leir ġuinn na ġuġre;
 ġreaball ġacá ġoġe
 oo ríonnoġuime uile.

5715

Cáin tugac oo éanna
 a ġuġmáin ríu ġreara;
 uġe o'ór ġac leara,
 san bliadain ba neara.

Ceadchathach, held the sovereignty of Ireland seven years. Moingfhionn daughter of Fiodhach, wife of Eochaidh Muighmheadhon, was mother of Brian and of Fiachhaidh Fearghus and Oilill. And Cairrionn Chasdubh daughter of the king of Britain, another wife of Eochaidh's, was mother of Niall Naoighiallach. And he was called Eochaidh Muighmheadhon because, as to his head and breast, he resembled the king, and, as to his waist, he resembled a slave called Mionghadhach, and hence he was called Muighmheadhon.

It was over Eochaidh Muighmheadhon that Eanna Cinnsealach, king of Leinster, won the Battle of Cruachan Claonta; and therein Ceadnathach, filé to Eochaidh Muighmheadhon, was taken prisoner. But when Eanna came up, he inquired of his party why they had spared the druid. "Thou wouldst never," said the druid, "conquer from this hill on which I am, if I were to live." Upon this Eanna transfixed him with his spear; and, as the spear pierced his body, a laugh broke forth from Eanna. "Alas," said the druid, "that is a foul laugh, and it is this that will be given as a name to thy posterity after thee for ever"; and hence that tribe are since called Uí Cinnsealaigh. Eanna Cinnsealach was powerful in his time, as may be seen from the poem composed by Dubhthach son of O Lughair, who was chief ollamh of Ireland when Patrick came to propagate the Gospel in Ireland. A battle fought by the Leinstermen, is the beginning of that poem. But I shall here quote only these two stanzas of it, from which it may be inferred that Eanna was powerful in his time. Here are the stanzas:—

The tribute which was given to Eanna,
From Leath Cuinn of the feasts,
Was a screaball from each house,
All of fionndruine.

The tribute which was given to Eanna,
From Mumha with insults
Was an ounce of gold from each lios
In the ensuing year.

Agur do néir Praltach Cairil do bhir an tÉanna-ro trí
cáta véas ar élanais Cuinn.

5720 Do gab Críomhann mac Fíodais mic Dáire Cearb mic
Oiliolla flann big mic Fíadac Muilleachtain mic Eogain
móir mic Oiliolla Óluim do fiol Éibir nioḡac Étneann
reac mbliadna véas. Fídeang ingean nioḡ Connac fá
bean vó. 1r é an Críomhann-ro do gab neart agur treire
5725 1 nAlbain 1 mBreachtain agur ran bFhaingc, amail doeir an
reancla ran hann-ro fíor:

Críomhann mac Fíodais fuaip ceann
ar iad Alban 1r Étneann;
fuaip do néir car glarmuir glain,
5730 Sacraim féin agur Fhaingcóis.

1r é Críomhann mac Fíodais iomorro tug nige leite
Moḡa nó Mumhan do dalt a .i. do Conall Eacluai mac
Luigdeac Láimtheirs agur do b'ole lé cloinn Fíadac
Muilleachtain an ní rin, agur doubhadar nar maic an
5735 braithear do Conall rin do gladac agur doḡar veisnig
do élanais Fíadac an ran roin .i. Corc mac Luigdeac;
agur 1r é breiteamhar do rónrao dooine foglumta na
Mumhan eatorra an trác roin nioḡac Mumhan do beic ar
ocúr ag Corc mac Luigdeac, óir 1r é fá rine ánn, agur ag
5740 cloinn Cormaic Cair fá veiread. Tugadar clann Fíadac
Muilleachtain cuir agur ceannta uata um nige Mumhan car
eir Cuirc do léigean do Conall Eacluai, nó do mac muna
mairead Conall féin, amail do oruig Oilib Ólom a beic
zac né nglún ag an dá flioc roin .i. flioc Fíadac
5745 Muilleachtain agur flioc Cormaic Cair. 1r an an gconhrao
roin trá do léis Conall Eacluai nige Mumhan do Corc
mac Luigdeac, agur iar n-éas do Corc do gab Conall

And according to the Psalter of Cashel this Eanna defeated the clann Cuinn in thirteen battles.

Criomhthann son of Fiodhach, son of Daire Cearb, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oilill Olom of the race of Eibhear, held the sovereignty of Ireland seventeen years. Fidheang, daughter of the king of Connaught, was his wife. This Criomhthann gained victories and obtained sway in Alba, Britain, and France, as the seancha says in the following stanza:—

Criomhthann son of Fiodhach swayed
The lands of Alba and of Erin ;
He swayed likewise beyond the clear blue sea
Even the Saxons and the French.

It was also Criomhthann son of Fiodhach who gave the kingdom of Leath Mogha or Munster to his foster-son, namely, to Conall Eachluaith son of Lughaidh Lamhdhearg ; and the descendants of Fiachaidh Muilleathan were displeased at this ; and they said that Conall did not show himself a good kinsman by accepting it, while there was at the time among the descendants of Fiachaidh one qualified to be a good king, namely, Corc son of Lughaidh. And the arbitration the learned sages of Munster made between them at the time was that Corc son of Lughaidh was to have the sovereignty of Munster in the first instance, as he was the senior, and that it was finally to go to the descendants of Cormac Cas. The descendants of Fiachaidh Muilleathan gave sureties and guarantees that they would allow the sovereignty of Munster to pass on the death of Corc to Conall Eachluaith or to his son should Conall himself be not living, as Oilill Olom ordained that it should belong to these two families in alternate generations, that is, the family of Fiachaidh Muilleathan and that of Cormac Cas. It was on that agreement, then, that Conall Eachluaith allowed the sovereignty of Munster to go to Corc son of Lughaidh ; and, on

Eacluaic riġe Muman; aġur tug Ċriomtann mac Fiodaiġ
 briaġoe fear néireann aġur Alban, bneactan aġur na
 5750 Friaingce i Láimh Conaill Eacluaic. Sonad uime rin oo
 rinne Cormac mac Cuileannáin na rianne-re rothainn
 rior:

Cáin éireann oo ġab Eacluaic;
 1ar ġĊriomtann, pá cáin a n-all;
 5755 ácc nać veacáir cap muir Manann,
 Riam ní roġab ní ba fearr.

A tug Ċriomtann mór mac Fiodaiġ
 oo ġiallaib lair cap muir Láin,
 5760 oo raoo i Láimh cuparó cleacruaró,
 Conaill oirbheic Eacluaic áin.

Luró Conaill Eacluaic ar eacra
 i ngac cric 1ar ġĊriomtann cap;
 5765 So Dón Liamna laoc pá hamra,
 i n-ar marbad maóma mar.

Lair fearra Conaill i bfermion
 Oruim Cormaic áine Dón ġair;
 Cairéal Coinceann Ráic lonn leamna
 5770 focair mairġ Dón Cearmna cam. C.

Moingfionn ingean Fiodaiġ veirbriúr Ċriomtannin féin
 5770 tug veoc neime óó i nlinir Dornglair ar Muaid i noóig
 na rioġacta oo roctain oa muirnin mic .i. brian mac Eacac
 Muigmeadóin; aġur fudair Ċriomtann mac Fiodaiġ bář oo
 neim na riġe rin ar Sliab Uiré an Rioġ oon caoib éuaio oo
 luimneac, aġur ba marb Moingfionn féin oo neim na riġe
 5775 rin i nlinir Dornglair ar Muaid, ar brronad na neime ói
 oo ġrioraó a vearbriactar oa h-ól

the death of Corc, Conall Eachluaith himself took up the sovereignty of Munster ; and Criomhthann son of Fiodhach gave the hostages of the men of Ireland, of Alba, Britain, and France into the hands of Conall Eachluaith. And accordingly Cormac son of Cuileannan composed the following stanzas :—

Eachluaith received the tribute of Ireland
After Criomhthann, it was a tribute from abroad ;
Though he had not gone beyond the Sea of Manainn,
Never did a better king receive it.

As many as great Criomhthann son of Fiodhach brought
Of hostages over the brimming sea,
He gave into the hand of the red-speared champion,
Illustrious noble Conall Eachluaith.

Conall Eachluaith set out on an expedition
Into every territory after pleasant Criomhthann ;
To Dun Liamhna, illustrious was the warrior,
Where noble companies were slain.

To him belonged Feartha Conaill in Feimhion,
Druim Chormaic Aine Dun Gair,
Casbel Coincheann strong Raith Leamhna,
Fochair Mhaigh fair Dun Cearmna. E.

Moingfhionn daughter of Fiodhach, Criomhthann's own sister, gave him a poisoned drink in Inis Dornghlas on Muaidh, in the hope that the sovereignty would pass to her favourite son, that is, Brian son of Eochaidh Muighmheadhon; and Criomhthann son of Fiodhach died of the poison of that drink on Sliabh Uidhe an Riogh, on the north side of Luimneach ; and Mongfhionn herself died of the poison of the same drink in Inis Dornghlas on Muaidh, having taken some of it to urge her brother to drink it.

XLVIII.

Do gab Niall Naorǵiallaḁ mac Eadac Muigmeadóin mic Muirtheadais Ćirig mic Fiacac Spaidċine mic Cairbre Liċtheadair mic Cormaic Ulfaḁa mic Airt Doinefir mic
 5780 Cuinn Céadacais do ċiol Éireamóin ríogacċ Éireann
 readc mbliadna rċeao. Cairionn Ćaroub ingean ríog
 bheadan fá máċair do Niall. Inne ingean Luigċeac bean
 Néill máċair Fiacac. Ríognac bean oile do Niall lé
 rugaḁ readc mic do, mar atá Laoḁaire agur Éanna, Maine,
 5785 Eoḁan, oá Conall agur Cairbre, amail doeir an file ran
 rann-ro:

faolir do bí Ríognac réil
 iar mbreċ Laoḁaire mic Néill,
 Éanna Maine monar nglé,
 5790 Eoḁan, oá Conall, Cairbre.

Ir é an Niall-ro do éuar do rluag lionmar maille rir
 do neartugaḁ agur do rnéamugaḁ Dál Riada ir éirir
 Scuit i nAlbain do bí rán am roin ag gabáil neirt ar
 Ćruiteheadaib da ngairċear Picti, agur ir é céao ouine
 5795 tug Scotia oáinm ar Albain é, ar impiroċ Dál Riada
 agur éirir Scuit, ar coingiol. go maḁ Scotia Minor nó
 Scotia ba luga do-béarċaoi uirre, agur Scotia Maior .i.
 Scotia ir mó do gairfirċe o'Éirinn. Agur ir tré báir ré
 Scota ingean rparao Nectonibur fá bean do Galam da
 5800 ngairċi Milirċ Earpáine, ór fáraḁar réin, rugaḁar Dál
 Riada do roḁa Scotia do ċadairċ ar Albain reoċ Hibernia
 do ċadairċ uirre.

Atá Camoen aga ráo 'n-a éirioic ar bheadain gurab
 Scotia beag ainm na hAlban agur Scotia Mór ainm na
 5805 héireann, agur doeir nac faḁċar rċrċibne da fairnéir
 go rċugċaoi Scuit ar Albanaċaib go haimfir an impiir

XLVIII.

Niall Naoighiallach son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Cairionn Chasdubh, daughter of the king of Britain, was Niall's mother. Inne daughter of Lughaidh, wife of Niall, was the mother of Fiachaidh. A second wife of Niall's was Riognach, who bore him seven sons, namely, Laoghaire and Eanna, Maíne, Eoghan, two Conalls, and Cairbre, as the poet says in this stanza :—

Joyous was the bright Riognach
 When she bore Laoghaire son of Niall,
 Eanna, Maíne of bright deeds,
 Eoghan, two Conalls, Cairbre.

This Niall went into Alba with a large host to strengthen and to establish the Dal Riada and the Scotie race in Alba, who were at this time gaining supremacy over the Cruithnigh, who are called Picti; and he was the first to give the name Scotia to Alba, being requested to do so by the Dal Riada and the Scotie race, on the condition that she should be called Scotia Minor or Lesser Scotia, while Ireland should be termed Scotia Major or Greater Scotia; and it was through veneration for Scota daughter of Pharaoh Nectonibus, who was wife of Galamh called Milidh of Spain, from whom they themselves sprang, that the Dal Riada chose the name of Scotia for Alba, instead of calling her Hibernia.

Camden states in his chronicle of Britain that Lesser Scotia was the name of Alba, and Greater Scotia the name of Ireland, and says that it cannot be proved by documents that the Albanians were called Scots till the time of the emperor

Conrtaintin Móir. Is é ainm fómhaid Camoen
 o'Éireanncaib Scotorum Attavi .i. Seanaidheaca na Scot,
 na cuir. i. gcéill suab o'Éireanncaib tangaodar cine Scuit
 5810 na hAlban. As fo fómhaid mar doir ar an ní gcéada:
 a"Ón Spáinn," ar ré "tangaodar Scuit i nÉirinn ran
 ceatnamad aor." Doir fómhaid Nenniuir, uir doir breacnac, do
 réir Camoen, suab ran ceatnamad aor don uir doir do
 gabodar na Scitae .i. cine Scuit realb Éireann. Is follu
 5815 fómhaid a hannalaib Éireann suab Alba fá hainm don
 éirí rín go hainm Níll Naonigiallaig, asur mar fuar-
 doir Dál Riada Scotia do tabairt ar Alban do leanodar
 féin asur a flioc uir. Roime rín iomoir do Alba nó Albania
 fá hainm uir o'Albanactur an trear mac do bhuir, óir
 5820 is i Alba do ráinir mar mór rónna do o'na aoir. Triúr
 mac iomoir do bí as bhuir, do réir Monomocenir, mar
 aor Laeguir Camber asur Albanactur; asur do rónn
 bhuir oilean na breacan Móir eatorra, asur tug do
 Laeguir Laegria aor ar n-a flioinnead uir féin, asur
 5825 is uir fómhaid aonú Anglia; tug do Camber Cambria
 na ngairtear breacan aonú; asur an trear mór do
 Albanactur o' uir Alban do Albania ar Alban.

Téir niall na éir rín o'Alban go Laegria lion a
 fliad asur do rinne forlongpoir innce; asur cuir
 5830 cablac go breacan na fpaingce na ngairtear Armonica
 o'arraig na críce, go uir doir na céad bairge do
 leanbaib uir leo go hÉirinn, asur is an ran bairge rón
 tugodar páirig leo i n-aor a fé mbliadon uir asur,
 na fliad do, mar aor aor Lupa asur Darica asur iomad
 5835 do bairge oile ar ceana.

Is iomad uir asur a fliad go rín Scotia fá hainm
 o'Éirinn asur suab o'Éireanncaib do fliad cine Scuit.
 As fo mar doir iona abb asur labairt ar Colum Cille, ran
 oir caiboir. b"Colmán," ar ré, "fé mbliadon Colum, i

a. Scoti ex Hispania in Hiberniam quarta aetate venerunt.

b. Columbanus qui et Columba vocatur in Hibernia ortus est; eam
 Scotorum gens incoluit.

Constantine the Great. Moreover, Camden gives the Irish the name of *Scotorum Attavi*, that is, the Forbears of the Scots, thus declaring that the Scots of Alba sprang from the Irish. Thus too he speaks on the same subject: "The Scots," says he, "came from Spain to Ireland in the fourth age." Besides, Nennius, a British author, says, according to Camden, that it was in the fourth age of the world that the *Scithae*—that is, the Scotie race—took possession of Ireland. Moreover, it is plain from the annals of Ireland that Alba was the name of that country up to the time of Niall Naoighiallach; and when the Dal Riada were permitted to call it *Scotia*, themselves and their descendants kept on that name. Before that time Alba or Albania was the country's name, from Albanactus, third son of Brutus, since it was Alba that fell to him as his share from his father. Now Brutus had three sons according to *Monomotensis*, namely Laegrus, Camber, and Albanactus; and Brutus divided the island of Great Britain between them; and to Laegrus he gave Laegria, which derives its name from him, and it is this country which is now called Anglia; to Camber he gave Cambria, which is now called Wales; and the third portion to Albanactus, from whom Alba is called Albania.

Niall marched after this with his full host from Alba to Laegria, and made an encampment there; and he sent a fleet to Brittany in France, which is called Armorica, for the purpose of plundering that country; and they brought two hundred noble youths as captives to Ireland with them; and it was in this captivity that they brought Patrick, who was sixteen years old, with them, and his two sisters Lupida and Darerca and many other captives besides.

Many authors testify that *Scota* was the name of Ireland, and that it was the Irish who were called the Scotie race. Thus does Jonas the abbot, in the second chapter, treating of Columcille, speak: "Colman," he says, "who is called Colum,

5840 nÉirinnn rugaó é mar a n-áitigíó cine Scuit." Atá fóf
 beoá ran céadócaibíóil von céóleabáí vo Stáir na Sac-
 ran aza ráó supab í Éire oútaíā oílir na Scot. Aa ro
 mar aoeir: a"Ír í Éire oútaíā oíleap na Scot." Aoeir
 an t-uāoap céaona aa rcpíobáó ar na naomáib ní tís
 5845 leir an ní ācáona. Aa ro mar aoeir: b"Á hÉirinnn oíleán
 na Scot," ar ré, "cáimā Kilianur naomáa aap a óá
 comáa." Ar ro ír iontuigte āo ocutāoi cine Scuit ar
 Éireanncaíā ré linn beoá vo máir í ācionn 700 bliáóan
 o'Éir Ćríort. Tís fóf Onopur vo máir von leir írtíā vo
 5850 400 bliáóan vo Ćríort leir an ní ācáona. Aa ro mar
 aoeir ran oapa caibíóil von céóleabáí: c"Íriao cineáóá
 Scot áitigear Éire." Aap an cpíoc-ro ré ráóteap Éire
 ír pollur āo coitcáann āo ocutāoi leir na huāoapaíā
 Scotia uirre. Aa ro mar aoeir Separiur aa rcpíobáó ar
 5855 Kilianur naomáa: d"Kilian naomáa vo cine Scot āc."
 Aap aoeir āo ānoo oá Éir rin na briaāra ro: Scotia quae
 et Hibernia dicitur. Ar ro ír iontuigte supab ainm o'Éirinnn
 vo řior Scotia amáil ír eao Hibernia. Tuigteap řirinne
 na neite rin a briaāraíā Capāraur aa rcpíobáó ar Ćolum
 5860 naomáa. Aa ro mar aoeir: e"O āairā í n-állóo Scotia
 o'Éirinnn ó bfuil cine Scot atá aa áitigāó na hAlban
 ír řoigre von bneacain ír mó, aap āairmāeap ven Alban
 rin Scotia anoir āo teāāmaireāó ó Éirinnn ó bfuil a mbun-
 áóar aap a noáil." Tís Marianur Scotur uāoap Albanāó
 5865 leir ro aa rcpíobáó ar Kilian naomáa. Aa ro mar aoeir:
 f"Tar ceann āo ocutāap āo oíleap Scotia o'ainm ar an
 ācuio úo von bneacain, atá von leir tuao vo Sacraíā
 cáitte řia, mapeao řoillřigíó beoá āo nāairā an t-ainm

a. Hibernia propria Scotorum patria est.

b. Sanctus Kilianus et duo socii eius ab Hibernia Scotorum insula venerunt.

c. Hibernia a Scotorum gentibus colitur.

d. Beatus Kilianus Scotorum genere et relq^a.

e. Hibernia enim antiquitus Scotia dicta est, de qua gens Scotorum

was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsa, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true fatherland of the Scots." The same author, writing about the saints, makes a remark which agrees with this. He speaks thus: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. He thus speaks in the second chapter of the first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country which is called Ireland used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum; he speaks thus: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsa on the north is now properly called Scotia, nevertheless Beda shows that Ireland was

Albaniam Britanniae maiori proximam quae ab eventu modo Scotia dicitur inhabitans, originem duxit et progressum habuit.

f. Etiam hodie Scotia proprie vocetur ea Britanniae pars quae ipsi Angliae contingens ad Septentrionem vergit, olim tamen eo nomine Hiberniam notatam fuisse ostendit D. Beda, cum e Scythia Pictorum gentem in Hiberniam venisse ait ibique Scotorum gentem invenisse.

rin o'Éirinn i n-allós, óir an tan aoir cine na bPict oo
 5870 tēadē ón Scitia i nÉirinn, aoir zupab iao cine na Scot
 fuaasodar rompa innce." Asur oo bpiš zupab ó cine Scot
 oo flonnad an érioc, ir Scotia fá hainm oi an tan roin.

Ir ioncuigēe fōr a briaēraib Caerariur, oo mair von
 leit irciš oo 500 bliadān i noiaio ériort, zur Scotia fá
 5875 hainm o'Éirinn. As ro mar aoir, Lib. 12. Dialogorum
 Ca. 38^o: a" Cibē cuirear connatāairc i bPurzasoir, triall-
 ad 50 Scotia, éirgead irtead i bPurzasoir Naom Páorais,
 asur ní cuireo connatāairc i briaēraib Purzasoir a
 roin amad." A briaēraib an ušoir-re ir ioncuigēe zur
 5880 b'ainm coitēeann o'Éirinn ran am roin Scotia, óir ní fuil
 don áit i nAlbain oa ngairēear Purzasoir Páorais, asur
 ir pollur zupab i nÉirinn adā an áit oa ngairēear i, asur
 oa réir rin zupab ar Éirinn oo-beir Caerariur Scotia.
 Tis Serariur leir an ní zcēasna as rēriobad ar Donraciur
 5885 naomēa: b" Oo bi fōr Scotia o'ainm ar Éirinn. Zrēad
 ceana oo bpiš 50 utāinis ón Éirinn cēasna orōis o'airēe
 50 hoirēear na breacaine, mar ar áitigēasor na Picti,
 oo fūiēasor mar don riu an orēam-ro ceana ar utūr ó
 n-a utāoirēad féin Rheuda (.i. Cairbre Riošfada) riārtēear
 5890 Dalrheudini (.i. Dál Riada) riu, amāil aoir beoa. Zrēad
 oo ruasasor oa éir rin na Picti féin, asur oo šabasor
 an lead tuiad von érioc rin uile, asur tuzasor reanainm
 a zcuiō féin uirre, ionnur zupab doin cine amāin Scot adā
 ann. Zrēad adāio oā Scotia ann, a haon oioē adā árriad
 5895 oilear i nÉirinn, asur an oara Scotia adā nua ran leit
 tuiad von breacain."

Oo-beirim tri neite vom aine a briaēraib an ušoir-
 re. An céroni oioē zupab iao na héireannais 50

a. Qui de Purgatorio dubitat, Scotiam pergat, Purgatorium Sancti
 Patricii intret, et de Purgatorii poenis amplius non dubitabit.

b. Hibernia Scotiae sibi nomen etiam vindicabat, quia tamen ex Hiber-
 nia ista Scotorum pars quaedam egressa est in eaque Britanniae ora
 quam Picti iam habebant consederunt; ii quidem principio a duce suo
 Rheuda Dalrheudini dicti fuerunt, ut ait V. Beda; postea tamen Pictos

formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, chap 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the

inde ipsos exegerunt, et boreale totum illud latus obtinuerunt, eique vetus gentis suae nomen indiderunt. Ita ut Scotorum gens una fuerit, sed Scotia duplex facta sit, una vetus et propria in Hibernia, recentior altera in septentrionali Britannia.

second is that it was the Dal Riada that were first called Scots in Alba, since it was they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race who first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement which bears out the author quoted above. He speaks thus: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.

XLIX.

Léagtear imorho i seanúr na héireann go noeadáodar na oronga-ro ríor i nAlbain diairí i noiairí do gabáil neirt 5915 na hAlban.

Ar otúr do éuaíó Dongur Ollbuaóac mac Fiacáac Labruinne do éur airociora ríog éireann i n-áiríte ar éruite-neacáib i gcionn dá éao go leic bliadán iar oteacé mac Milead i néirinn. Do éuaíó airmear imcían da éir rin 5920 Reacáig Ríogearis ní éireann do éur ciora oréa. Do éuaíó mar an gcéona Cairbre Ríogfara go n-a fúirinn do gabáil neirt i otuairceart Alban, agus ir do rliocé Cairbre Ríogfara gairmeaf beoa Dalrheidini na hAlban. Do éuaíó Mac Con do gabáil neirt na hAlban agus na 5925 bneactan agus ir aréa táinig i néirinn do éur Caéa Muige Muéruime, áit ar éuit aréa aoinfeaf, gur gab Mac Con flaitéaf éireann uile, amail aoubnamaf. Da éir rin téio fadairí Canann mac Mic Con i nAlbain gur gab fearann innce, gonaó da rliocé Mac Cailín go na gablaib geineal- 5930 aig. Téio arir Colla Uair go n-a bráicérib i nAlbain agus gabairí fearann móir innce; gonaó ón gColla Uair rin cángadaf clann nDomnaill na hAlban agus na héireann. Téio Crioiméann mac Fioóag ní éireann do gabáil neirt i nAlbain, agus Earc mac Eocac Muirneamair mic Dongura 5935 firt do rliocé Cairbre Ríogfara, agus ir da rliocé gairmteaf clann Eirc agus Cinéal Gabraín i nAlbain, agus rór Cinéal Loðairn Cineal Comgaili agus Cinéal nDongura agus Cinéal Con Cricé an íle go n-a ngablaib geinealaig.

Téio Corc mac Luigéac go rluagbuidin lair i nAlbain 5940 agus ir é fát fá noeadairí ann, learmátair imorho ro baor ag Corc daí b'ainm Daol ingean Fiacac mic Néill (ní éile veirceirt) agus tug rí gnaó éagmarí ró. Agus mar do díult Corc Luige ríia, téio dá éagnac né n-a acair Luigair,

XLIX.

We read in the seanchus of Ireland that the following tribes went to Alba in succession to conquer that country.

First Aonghus Ollbhuadhach son of Fiachaidh Labhruinne went to impose on the Cruithnigh their head-rent to the kings of Ireland two hundred and fifty years after the coming of the sons of Milidh to Ireland. A long time after that, Reachtaigh Rioghdhearg, king of Ireland, went to impose rent on them. Similarly Cairbre Rioghfhada with his host went to invade the north of Alba; and it is the race of Cairbre Rioghfhada that Beda calls the Dalrheudini of Alba. Mac Con went to conquer Alba and Britain; and it was from these countries he came to Ireland to fight the Battle of Magh Muchruimhe in which Art Aoinfhear fell, and Mac Con assumed the sovereignty of all Ireland, as we have said. After this Fathaidh Canann son of Mac Con went to Alba, and took possession of lands there; and from his posterity Mac Cailin and the correlative branches of that family have sprung. Also Colla Uais and his brothers went to Scotland, and they acquired large territories there; and from this Colla Uais sprang the clann Domhnaill of Alba and of Ireland. Criomhthann son of Fiodhach, king of Ireland, went to Scotland to make conquests; and Earc son of Eochaidh Muinreamhar, son of Aonghus Feart of the race of Cairbre Rioghfhada, and his posterity are called clann Eirc and Cineal Gabhran in Alba, and also Cineal Lodhairn, Cineal Comhghaill, and Cineal nAonghusa and the Cineal Con Crice of the Isle, with their branches.

Corc son of Lughaidh went to Alba with an army; and the reason of his going thither was that he had a stepmother named Daol daughter of Fiachaidh son of Niall (king of South Eile); and she was enamoured of him. And when Corc refused to have intercourse with her, she made a complaint of him to

ašur oo-ní caoi oá látair, ašur pařpuišir cřeo aóðar
 5945 caoi na hingine. "Copc oom řápušao," ar ři. Šadair eo
 lušao uime řin, ašur oo-ní Copc o'ionnarbaó i nałbain
 mar a břuair řáilte ó řearaoác řionn nó ó řionn-Ćormac,
 ři Alban, mar a břuair iomaš ceana cře na oeišbēaraib.
 Ašur oo pór a ingean řein řir oá ngairči Moingřionn, ašur
 5950 řuš ři cřiúr mac oó i nałbain, mar ačá Maine leamna ó
 břuilio leamnaiš Alban, ašur Cairbře Cuičneac ó břuilio
 eošanacč Muiše Žeiriřšinn i nałbain, ašur Cřionán ó
 břuilio Cuičnig i nlarčar Miše. Ašur anair Cřionán čall
 šo haimřir laošaire mic Néill, ašur řáinig šo hēirinn
 5955 ann řin. Ašur cug laošaire a ingean řein oar b'ainm
 Cairče oó, šonaš uaiče ačá Macaire Cuične, ašur car-
 laoar ceatřar oile oo čloinn Čuirc 'n-a ngiallaib aš
 niall mac eočac. Annanna na šceitře mac, Copc, Šreadža,
 Oula, ašur Maine. Éašair Copc óš řan mbroio-ře, ašur
 5960 řuarčlair an č-ačair an cřiúr oile, ašur cug leir oon
 Mumain iao. I n-aimřir Néill naoišiallaiš oo čuao Copc
 mac luigšeoac i nałbain ašur ir čan o'eir Néill oo čuaoar
 řeirear mac Muiřeoaiš mic eošan mic Néill i nałbain,
 mar ačá oá loðar na oonšur ašur oá řearšur.

5965 Conall řá čeoainm oo Copc mac luigšeoac, ašur
 bancáinteac oá ngairči bolšbam břeacnac a mātair,
 ašur nāor b'i řin bean pórta a ačar, óir Oaol ingean
 řiačac mic Néill ři Éile veirčeit a baintēile. Aš řo
 řann veirmireacčta ó řiolla an Čoimše Ó Coráin ar an ní
 5970 řin :

Čaoreā Conall ionā Copc
 ar mac luigšeoac, liot řan ločt;
 Čeme čoigle ločt iar ló
 ir eao řo čopc a čaom-ó.

5975 Ašur ir uime řáinig Copc air, oá amao oo bi řan
 Mumain ře milleao naořeoan, ašur cugaoar amur ar an
 áit 'n-a řaib Conall ře a řáiočear Copc, ře a milleao, ašur
 cuiřčear i břolac řá bēal čoipe é, ašur řuaraoar na

his father Lughaidh, in whose presence she wept; and he asked why the maiden wept: "For Corc has forced me," said she. Lughaidh grew jealous at this, and banished Corc to Alba, where he was welcomed by Fearadhach Fionn or by Fionn-Chormac, king of Alba, and where he was much beloved by reason of his refined manners. He got his own daughter called Moingfhionn married to Corc; and she bore him three sons in Alba, namely, Maine Leamhna, from whom are the Leamhnaigh of Alba; and Cairbre Cruithneach, from whom are the Eoghanacht of Magh Geirrhinn in Alba; and Cronan, from whom are the Cuircnigh in West Meath; and Cronan remained abroad till the time of Laoghaire son of Niall; and he then came to Ireland; and Laoghaire gave him his own daughter called Cairche, and from her is named Machaire Chuirchne; and Niall son of Eochaidh held four other sons of Corc as hostages. The names of the four sons were Corc, Greagha, Dula, and Maine. Corc the younger died in this captivity; and the father released the other three, and took them with him to Munster. In the time of Niall Naoighiallach, Corc son of Lughaidh went to Alba; and long after Niall, six sons of Muireadhach son of Eoghan, son of Niall, went to Alba, namely, two Lodharns, two Aonghuses, and two Fearghuses.

Conall was the first name of Corc son of Lughaidh; and Bolgbhain Breathnach, a censorious woman, was his mother; and she was not his father's wedded wife, since Daol daughter of Fiachaidh son of Niall, king of South Eile, was his wife. Here is a stanza by Giolla an Choimdhe O Corain in proof of this:

Conall was before Corc
The name of Lughaidh, faultless hero;
Fire which a caldron preserves through the day,
It was that purpled his fair ear.

And the reason why he was called Corc was: there were two simpletons in Munster destroying infants; and they made an attack on the place in which Conall, who is called, Corc, was, for the purpose of destroying him, and he was hidden under an

hamaidhe dóig ari, ir' do dóigbaid an coirne de, agus loirctear
 5890 cluafa an leinb leo, gonaó ón coirneadó tugrao ar a cluaf-
 aib gairctear Coirne de.

Téio tría Mainne leamna mac Cuirc mic Luigtheac a
 héirinn i Albain agus gabair fearann innce da ngoirctear
 Maḡ leamna ó n-abairctear Mórmaoir leamna i nAlbain,
 5895 agus ir' de gairctear anoir uice of Linox, agus ir' ón Mainne
 leamna-ro mac Cuirc do fiol éidri tángadair cineadā
 uairle tige Linox. Ir' ó dearbhráctair don Mainne-re dar
 b'ainm Cairbre Cruicneacán tángadair Eoghnac Muiḡe
 Seirnginn i nAlbain; agus ir' o'ér aimirie Néill Naosigall-
 5899 aig do cuadair ann.

Mar rin do gac aicme oile do Gaedelaib i nAlbain, ir'
 ó Gaedelaib éireann tángadair a n-uairle. Acé ceana
 an fuireann ir' foigre do Sacraib uioḡ ag ar uibread lé
 hUilliam Concúr tar teorainn na Sacran i nAlbain iao,
 5905 agus go bfuil do fliocḡ uiair i noiair ag realbuaḡ
 Galluaḡta na hAlban, ni do Gaedelaib iao acé do fliocḡ
 na Sacranac; agus fuireann oile cuirream rior i n-ar
 noiair do réir Scoo 'n-a annálaib, pagina 153. Tis leir
 an ni gcéadna-ro mar a n-inniréann gur gabad Uilliam ri
 6000 Alban leir an dara Henrí ri Sacran, gur cuiread leir a
 láim é go caḡair Roan ran Normanvie, mar a raibē i
 mbraigtheadar ag an riḡ Henrí, gur ba héigean uó céirne
 céao púnt do taḡairt o'fuarcloḡad ari réin. Agus ré
 cillead i nAlbain uó, agus é ríocad rir an riḡ, ruḡ leir
 6005 móran o'ḡaib uairle na Sacran, ó n-a bfuair cairneam
 muinncearḡa ré linn a deoraioeacḡa, go hAlbain, ir' tug
 iomaḡ críoc ir' fearann uoir agus da fliocḡ da n-ér, go
 bfuil móran uioḡ ag áicuaḡad i nGalluaḡt na hAlban
 aniu. Ag reo cuir do flioinntib na oruinge do cuair leir
 6010 an tan roin acá ag áicuaḡad i nAlbain aniu, agus ir' uioḡ
 gairmtear Galluaḡt na hAlban, ag ro cuir do na flioinntib
 rin: Baliol, Brus, Souilly, Mowbri, Sentcler, Hay, Gifford,

inverted caldron ; and the simpletons traced him, and removed the caldron from over him, and they burned the child's ears, and from the purpling they gave his ears he was called Corc.

Maine Leamhna son of Corc, son of Lughaidh, went from Ireland to Alba, and there occupied territory which is called Magh Leamhna, whence the Mormhaor of Leamhain in Alba is named ; and it is he is now called the Duke of Lenox ; and it is from this Maine Leamhna son of Corc of the race of Eibhear sprang the noble families of the house of Lenox. It is from a brother of this Maine called Cairbre Cruithneachan sprang the Eognacht of Magh Geirrhinn in Alba ; and it was after the time of Niall Naoighiallach they went there.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. However, the portion of them that are nearest Sacsa who were driven by William the Conqueror over the Saxon borders into Alba, and whose posterity have continuously inhabited the ' Galldacht ' of Alba, these are not of the Gaels but of the race of the Saxons ; and the same holds of another tribe which we shall mention later on, according to Stow in his annals, page 153. He bears out the same statement where he relates that William, king of Alba, was taken prisoner by Henry the Second, king of England, and then sent by him as a captive to the city of Rouen in Normandy, where he was kept by king Henry in captivity until he was forced to pay four hundred pounds for his ransom. Then, when he was returning, being at peace with the king, he took with him to Alba a large number of young English nobles from whom he had received friendly attentions during his captivity ; and he gave much land and territories to them and to their descendants after them ; and many of these are in possession of the Galldacht of Alba at this day. Here are some of the surnames of the people who went with him at that time who inhabit Alba at present, and it is they are called the Galldacht of Alba ; here are some of these surnames : Baliol, Brus, Souilly,

Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, 17 móran
 8015 oile; an tan fá haoir von tigeapna 1174

Atá Buccananur ag teacht leir an ní gcéadna tuar
 ran 34 leatanaí ran vana leabair vo Stair na hAlban,
 mar a n-abair: a^a “Do bhrí,” ar ré, “go ngeairtí ar ucúr
 Scuit o’áitigíteoirib na héireann agur von fúirinn vo
 8020 éuaid uata o’áitigead na hAlban, ionnur lé heoiróeal-
 uad éigin go mbiaí veitir eatorra leat ar leat, vo
 tionnreanavar ó tús Scoit-Éireannais vo gairm vo óruing
 oib agur Scot-Albanais von fúirinn oile.” Ar na bria-
 raib-re Buchananur tuigtear dá ní. An céoni gurab
 8025 a héirinn vo éuavar Scuit o’áitigead na hAlban; agur
 an vana ní gur gnátaim o’Éireanncaib Scuit ó tús.

Ag ro rior neite vo beanad a hannálaib énoic Stoo
 vo neartuad lé fúinne gac neite va noubramar romáinn
 pul laibeoram ar niall naoigiallaí, vo bhrí go mearaim
 8030 gurab móide 17 inéirete gac a luaitream a reanúr
 Éireann ar niall na neite-re rior vo éur a énoic éois-
 críde. Ag ro mar avair Stoo: “An tan fá ní breatan.
 Mariur mac Aruiragur, Anno Domini 73, táinig Ruóruige
 ní na bPictóbal ón Scitia mar don lé cine Scuit vo
 8035 gabáil na breatan agur va hargain lé cloideam 17 lé
 ceinib; go ucus an Mariur tuar cat oib gur marbad
 Ruóruige agur iomaí va fluaí lé Mariur, agur an oream
 vo mar oib tug Mariur fearann oib 1 ucuirceair
 Alban ré áitigead, agur vo iarravar mná ar na breat-
 8040 nacáib. Síead níor b’áil leo mná vo éadairt oib.
 Iarraívo mná ar Éireanncaib agur fuaravar mná uata.”
 An ní-re ríoróar Stoo ar Ruóruige ní na bPict, 17 é am
 carla vo éoiréad na bPict mná vo breit a héirinn
 1 n-aimeir Éireamóin, amail avubramar tuar. Agur vo

a. Principio cum utrique, id est Hiberniae incolae et coloni eorum in
 Albiam missi, Scoti appellarentur, ut discrimine aliquo alteri ab alteris

Mowbri, Sentcler, Hay, Gifford, Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, and many others; the age of the Lord 1174.

Buchanan agrees with the above, in the thirty-fourth page of the second book of the History of Alba, where he says: "Because both the inhabitants of Ireland and the colonists they sent to Alba were originally called Scots, in order that by some difference they might be distinguished from one another, people from the first called the one race Irish Scots, and the other Albanian Scots." From these words of Buchanan two things are to be inferred; the first is that it was from Ireland the Scots went to occupy Alba; and the second is that the Irish were ordinarily called Scots from the beginning.

Before we treat of Niall Naoighiallach, we shall give here some events taken from the annals of Stow's Chronicle in confirmation of the truth of all that we have said above, as I imagine that the account we shall give of Niall from the seanchus of Ireland will appear the more credible if I set down these things from a foreign chronicle. Stow speaks as follows: "When Marius son of Arviragus was king of Britain in the year of the Lord 73, Rudhruighe, king of the Pictish tribe from Scythia, together with the Scotie race, came to conquer Britain and to waste it with sword and fire; and Marius, above mentioned, gave them battle, and slew Rudhruighe and a large number of his host; and to those of them who survived, he gave lands in the north of Alba to settle down in; and they asked wives of the Britons, but these were unwilling to give them to them. They asked wives of the Irish, and obtained them from them." As to this incident which Stow records of Rudhruighe, king of the Picts, it happened when the Pictish leader took women from Ireland in the time of

distinguerentur, initio coepere alteri Scoti Ierni, alteri Scoti Albani, vocari.

8045 bí rin cuilleaó ir tri céao uéas bliádan pul oo bí Maíur
i nioḡaó na bḡeatan.

8050 Aveir an t-ugḡar céaona ḡurab ran mbliádaín euar
o'aoir an Tigearna oo hoirneaó Uerrapian 'n-a impiir, ir
ḡurab veic mbliáda na nioḡe rin oo rinneaó funoacion ar
mbainirir ḡlartenburu. Aveir fór ḡurab i ḡcionn 276
bliádan iar nḡein Ćríort oo euir an t-impir var b'ainm
Aupelianur coróin impireaóta fá n-a ceann ar uóir, aḡur
ir é céoirimpir oo ḡab coróin impireaóta é.

Anno Domini 395, oo tionnrcain Pelagur bḡeaónaó
8055 eiriceaóó oo fíolraó ar uóir; aḡur ir ran am-ro oo
bávar cine Scuit aḡur na Picti aḡ arḡain aḡur aḡ mill-
eao na bḡeatan Móire, aḡur cuirio na bḡeaónaíḡ teaóta
ḡo honoirur impiir o'iarraio cábna air, aḡur ní uearna
aóó rcrióbaó eua oa iarraio oréa a noiceall oo uéanaíḡ
8060 oóib féin. Aḡur eáiníḡ ve rin ḡo raḡḡavar na bḡeaónaíḡ
aimreap imcían oa éir rin fá leaótrrom na Scot aḡur na
bPict, aḡur oa éir rin cuirio na bḡeaónaíḡ teaóta air
oon Róim, aḡur oo-ní caraoio truaíḡaíḡmél ar euaó-
áil na Scot ir na bPict orra. Cuirio Rómánaíḡ léiḡion
8065 oo íluaḡ airméa oa bḡurtaóó, aḡur ar noótain na bḡeatan
oóib, tuḡḡavar féin aḡur na Scuit aḡur na Picti iomaó
coimblioóó oa céile; aḡur ar mbeic cuirreaoó oon trluaḡ
Rómánaó aoubraovar né bḡeaónaóaiḡ múr nó cloio oo
uéanaíḡ eacorra féin aḡur na ohoó-coḡarraín oo bí aca
8070 ir ná raib ar bḡeic oóib féin ḡan cilleaoó oon Róim.

Eireamhon, as we have said above, and that was more than thirteen hundred years before Marius was king of Britain.

The same author states that it was in the above year of the age of the Lord that Vespasian was made emperor, and that it was ten years before that time that the abbey of Glastonbury was founded. He also states that it was two hundred and seventy-six years after the birth of Christ that the emperor called Aurelianus first wore the imperial crown ; and he was the first emperor who wore the imperial crown.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy ; and at this time the Scotie race and the Picti were wasting and destroying Great Britain ; and the Britons sent envoys to the emperor Honorius asking assistance of him ; and he only wrote to them requesting them to do all they could for themselves ; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome ; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them ; and when these reached Britain, they had several engagements with the Scots and the Picti ; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

L.

Dála na mBreatac, iar n-imteact na Rómánac uata,
 cógduio cloio póo ó múir go muir ioir iao féin ir Scuic ir
 Picti. Agus ar n-a élor oo éine Scuic agus oo na Pictib
 gur éirigeadar Rómánais na Breatais, lingio ar na
 6075 Breatacáib agus bhrítear an cloio agus airtítear an tír
 leo, gur b'éisín oo na Breatacáib teacta oo éir an
 ttear feact go Rómánáib 'gá iarraidh oirra gan a léigean
 dá námaio beit ag déanaí a luit go víbfeartag, amail
 oo bádar. Leir rin cuirio Rómánais légion oile da
 6080 bhríteact; agus ar poctain na Breatan oíob tugadar féin
 ir Scuic ir Picti iomao coinbliact da céile, gur ruagadar
 Rómánais tar teorainn an múir oo luaitheamar amac iao.
 Agus ar bfoiricín na mBreatac mar rin oíob, aubhradar
 na Rómánais nu nádar focar oíob féin teact ar eactra
 6085 da bhríteact ní buó mó, agus a féadain creao an moó 'n-a
 bfeadafadair iao féin oo cumtad nó oo óion oirra. Ar
 n-imteact iomorroo oo fluaí na Rómánac uata oo éionn-
 rcanadar an cloio atá ó múir go muir ioir Albain ir
 Breatan oo déanaí o'bdair éioice, agus oet oirioíte 'n-a
 6090 tíge, agus dá tíois déag o'airde ann, oo féir beo ran
 5 ca. ven céileadbar oo Stair na Sacran. Mar oo
 eualadar na Scuic agus na Picti gur cuireadar Rómánais
 oruim pé teact o'fhríteact na mBreatac ariir, cuirio
 cruinnuigad ir coimciónól ar iomao fluaí, ir tugadar uet
 6095 ar an múir roin gur lingad leo cairir, ir go tugadar
 veartguadar na Breatan uile, ionnur gur b'éisín oo
 Breatacáib a gcaitrad ir a n-áruir oo éirigean ir uil
 da noívean féin fá coilltib ir fá foradair fáraí, go nac
 bioó oo biaó sca act feolmad na mbeactad n-ailta
 6100 oo-níci oo feilg leo; agus an t-iarmaid oo maid oo Breat-
 nacáib oo rciobadar go truaíaisméil go conful oo bí ran
 Róim dar b'ainm Boetius ag iarraidh fhríteacta air, agus

L.

As to the Britons, when the Romans had left them, they built a fence of earth from sea to sea between themselves and the Scots and the Picti. And when the Scotie race and the Picti had heard that the Romans had forsaken the Britons, they made a sudden attack on the latter, and broke down the wall and pillaged the country, so that the Britons were forced to send envoys to the Romans a third time, beseeching them not to permit their enemy to despoil them vengefully as they were doing. Upon this the Romans sent another legion to help them; and when these had reached Britain, they had several engagements with the Scots and Picti; and the Romans drove them across the boundary wall of which we have spoken. And when they had thus relieved the Britons, the Romans told them that it was of no advantage to themselves to come on any further expedition of relief to them, and that they should consider how they might protect or guard themselves against the enemy. Accordingly when the Roman army had left them, they began to build the wall that stretches from sea to sea between Britain and Alba, of stonework eight feet thick, and twelve feet high, according to Bede, in the fifth chapter of the first book of the History of Sacsa. When the Scots and the Picti heard that the Romans had refused to come any more to the aid of the Britons, they collected and assembled a large host, and marched towards the wall referred to, and overpassed it and devastated all Britain, so that the Britons were obliged to abandon their stone fortresses and dwellings and betake themselves for refuge to woods and wildernesses, where their sole food was the flesh of the wild beasts they hunted; and the remnant of them that survived wrote piteously to the consul who was in Rome whose name was Boetius, soliciting him for aid; and

ir ead aoubhavadar go rabhadar féin i gcumhcad ioir an námhao agur an muir. Óir an theam díob vo beiread
 6106 aghaid ar an muir, ag teitead réir an námhao, vo báitci iao
 ir an theam díob vo cillead ón muir vo marbhad leir an
 námhao iao, amail aoir beoa ran 13 ca. von céroleadhar
 vo Scair na Sacran ag aitémotal briadar na mbreac-
 nac ag éaghad lé Rómáncaib ar foirneart na Scot agur
 6110 na bPicti orra. Ag ro na briadra:

a "Ruagaid na barbadaid agur an muir" ar ríad ag
 labhairt ar na Scotaib ir ar na Pictib "cillid an muir iao
 ar na barbadaid, ioir an dá cinéal báir-re marbhad nó
 báitcear rinn," ar ríad. Ar ro ir iontuigte gurab móir an
 6116 foirneart vo bí ag Scotaib na héireann ar breacnacaid.
 Aoir Neinnur, rean-ugdar breacnac, vo réir Cróimic Sibio,
 go raib leactrom ag Scotaib ir ag Pictib ar breacnacaid
 ré ré 40 bliadán. Agur aoir Camden ag teact leir ro:
 b "Do rághad i gcionn 500 bliadán i noiad Caerar vo
 6120 teact von breacain fá ainioct na Scot ir na bPicti i."
 Agur ir iontuigte rin a briadraib beoa ran 14 ca. von
 céroleadhar céadna mar a n-abair ag labhairt ar éireann-
 caib: c "Cillid," ar ré, "airgteoiríde ainuuirde éireannac
 va oitg ar tí fillce go gíoo tar a n-air." Ar na briad-
 6125 raib-re beoa ir iontuigte go ucugadair éireannaid guais
 go minic o'aradain na breacaine.

Dála na mbreacnac vo bádar aimpear iméian gan
 oirleac ir gan aradain ag Scotaib agur ag Pictib iar n-a
 oiréigean vo Rómáncaib. Níor bí ro amáin anfoadain na
 6130 mbreacnac an tan roin, act vo bí eiriceact Phelagian
 ag raobad an pobail an trát roin; agur ir i comairle ar
 ar cinnead lé breacnacaid an tan roin, fíor vo cúir go
 cléir na fíaingece agha iarraid orra préaláirde ir luic
 reanmóira vo cúir ón bfrainge cúca vo clóó eiriceacta

a Repellunt barbari ad mare, repellit mare ad barbaros, inter haec
 oriuntur duo genera funerum, aut iugulamur aut mergimur.

b. Anno 500 a Caesaris ingressu Britannia Pictorum et Seotorum
 immanitati relinquitur.

what they said was that they were hemmed in between the enemy and the sea, for as many of them as took to the sea, fleeing from the enemy, were drowned; and as many of them as turned from the sea were slain by the enemy, as Beda says in the thirteenth chapter of the first book of the History of Sacsa, quoting the words of the Britons when complaining to the Romans of the oppression they suffered from the Scots and Picti. These are the words: "The barbarians force us to the sea," said they, speaking of the Scots and the Picti; "the sea throws them [us] back upon the barbarians; and by this twofold death, we are either slain or drowned," said they. From this it may be inferred that the oppression exercised by the Scots of Ireland over the Britons was very great. Nennius, an ancient British author, says, according to Speed's Chronicle, that the Scots and the Picti oppressed Britain for a period of forty years; and Camden, agreeing with this, says: "Five hundred years after Caesar came to Britain, that country was left to the barbarity of the Scots and the Picti." This may also be inferred from the words of Beda in the fourteenth chapter of the same first book, in which, speaking of the Irish, he says: "The shameless Irish plunderers return to their homes," says he, "to come back soon again." From these words of Beda it may be inferred that the Irish used often to go on expeditions of plunder into Britain.

As to the Britons, they were a long time without being pillaged or plundered by the Scots and the Picti after the Romans had left them. But this oppression was not the only misfortune the Britons suffered from at that time. The Pelagian heresy was then deluding the people; and the Britons determined to send to the French clergy, asking them to send prelates and preachers to them from France to put

c. Revertuntur impudentes grassatores Hiberni domum post non longum tempus reversuri.

⁶¹³⁵ Phelagian. Suidro cliair na Fhainisce i gcomhairle uime rin; ašur iŕ ead̃ oo cinnead̃ leo diaŕ naoim̃eap̃poš oo cūŕ oo ſiolađ an ġlainc̃neioim̃ oóib̃, maŕ ađá Ģermanuŕ eap̃poš Alciŕioooreniŕ iŕ lupuŕ eap̃poš Trecaŕrenuŕ; ašur aŕ noul oóib̃ ann ruŕađoari buad̃ aŕ na heiriŕiciđ.

⁶¹⁴⁰ Tar a noubr̃amaŕ oo biođ coŕađ ġnáđad̃ ioiŕ na Scuic iŕ na b̃reac̃naiš go haiŕniŕ Uoŕciŕeŕ fá ſi aŕ an m̃b̃reac̃ain an tan fá haoiŕ von Tiŕeap̃na 447. Ģiđeaođ táiniš o'ainm̃ianaib̃ iŕ o'uaill iŕ oo p̃eac̃aiŕib̃ na m̃b̃reac̃nad̃ an t̃p̃ad̃ ſoin go ocuš Dia an lám̃ i n-uađtaŕ aš Scotaiđ

⁶¹⁴⁵ iŕ aš Pic̃tib̃ oŕpa, ionnuŕ ſuŕ ba h̃eigean oóib̃ hoŕpuŕ iŕ h̃ing̃iŕtuŕ go n-a ſluaš Ģeap̃m̃ainead̃ oo tábaŕe oo c̃onŕnaim̃ leo i n-ašaiđ na Scot iŕ na b̃Pic̃t, go ñoeap̃na Dia ſciuiŕeaođ oo na Ģeap̃m̃aim̃ib̃ rin p̃e cūŕ na m̃b̃reac̃nad̃ a ſlaic̃eap̃ ioml̃án na b̃reac̃tan ó ſoin. Ađáio c̃ioinice

⁶¹⁵⁰ na b̃reac̃tan aša ſaiŕnéiŕ, aĩm̃ail cūiŕeap̃ Stoo ſan t̃reap̃ leađanađ iŕ caoŕađ ſan c̃eaoŕám̃ oa Ģioinice, oo cūiŕeaođ i ġclóđ i lonnoain an tan fá haoiŕ von Tiŕeap̃na 1614, ſuŕ maŕbađ 480 o'uaŕliđ na b̃reac̃tan i b̃reall lé Saŕaiđ, ſuŕ cūiŕ Aupeliuŕ Ambroŕiuŕ ſi na b̃reac̃tan an tan ſoin

⁶¹⁵⁵ fá oeara na cloca ruš Meŕlin go b̃reac̃naiđ ó Šliađ ġcláipe ſan M̃um̃ain oo c̃oŕb̃ail maŕi ſeaođcom̃aŕeaiđ aŕ an látaŕi 'n-aŕ maŕbađ na huaiŕle rin. Ašur ſóŕ iŕ ann ſan áit c̃eaoŕna oo hađnaiceaođ é ſeín. Ašur iŕ é fá haiŕm̃ von áit an tan ſoin Chorea Gigantum. Ašur iŕ é ainm̃ na

⁶¹⁶⁰ h̃áite aŕoiŕ Stone Henge aŕ Maiš Salŕbuŕie; ašur aŕeiŕ an t-uođoari c̃eaoŕna ſuŕab̃ ón Aŕpiŕ cuŕađoari Ģeod̃il na cloca c̃eaoŕna; ašur aŕeiŕ Monomoceniŕ nađ cuŕađ oa c̃loic̃ a h̃eĩnc̃piđ oíob̃.

Aŕ ſo iŕ iontuig̃te go ġcleađtaoi lé Ģeod̃ealaib̃ oul
⁶¹⁶⁵ von Aŕpiŕic oa haŕŕaĩn, ašur oa p̃eĩŕ rin go mađoari neap̃t̃m̃aŕ i oc̃iŕiđ oile ó Éirinñ amađ; ašur cib̃e oo cūiŕeaođ i n-ionŕantaŕ na neite-ŕe nó aš a m̃biad̃ oic̃neioeam̃ oŕpa, biad̃ a mill̃éan aĩŕe aŕi ſeín, t̃re ġan na ſc̃piđne o'ſaiŕŕin nó oo c̃uap̃oušaođ. Oiŕi iŕ minic bioŕ aĩnb̃ŕioŕ na

down the Pelagian heresy. Upon this, the French clergy sat in council, and resolved to send two holy bishops to propagate the pure faith amongst them, namely, Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; and when they arrived, they vanquished the heretics.

Notwithstanding what we have said, a constant warfare existed between the Scots and the Britons to the time of Vortigern, who was king of Britain in the year of the Lord 447. However, on account of the evil passions and the pride and the sins of the Britons at that time, God gave the Scots and the Picti the victory over them, so that they were obliged to bring over Horsus and Hingistus with their German host to assist them against the Scots and the Picti. And God used these Germans as a scourge to deprive the Britons of the sovereignty of all Britain ever since. The chroniclers of Britain relate, as Stow notes in the fifty-third page of the first part of his Chronicle, which was printed in London in the year of the Lord 1614, that 480 of the British nobles were treacherously slain by the Saxons, and that Aurelius Ambrosius, the king of Britain at that time, ordered that of the stones which Merlin took over to Britain from Sliabh gClaire in Munster a monument be raised on the spot on which these nobles were slain. It was, moreover, in the same place that he himself was buried. And the place was then called Chorea Gigantum; and it is now called Stone Henge on Salisbury Plain. And the same author says that it was from Africa the Gaels brought these stones; and Monomotensis says that no two of the stones were taken from the same country.

From this we may infer that the Gaels were wont to go to Africa to plunder that country, and that they were therefore powerful in other countries besides Ireland; and whoever should be surprised at these events or disbelieve them let him blame himself for it, for not having seen or searched the records. For often one is ignorant of the truth through

- 6170 fírinne ar nead tré gan áitíde do déanamh ar feirreghibh
na sean, do réir mar aoir Macrobium libro 6^o Saturnalium,
mar a n-abair: a^a "I r iomda ní 'n-a ainbhíor oirinn na
biao 'n-a foilcear oirinn dá mbeaó cairdeamh aghainn
ar léagtóiríeact na sean"; ionnuy dá noctar linne go
6175 raiðe ciorcáin agh na Scotaib i r agh na Pictib ar na
bheactnaicib, agh na ciorcead an léagtóirí rinn, léagad
ré ciornic Camoen agh do-ghéadad na briacla-ro
innce: b^b "Do cuiréad na bheactnaic fá ciorcáin na Scot
i r na bPict an tan fá haoir don Tigearna 446." Nó dá
6180 luaidtear linn gur múad na Picti leir na Scotaib an
tan fá ní ar Albain Cinnéire mac Ailpín i gcionn 839
mbliad an ian ngein Cíorí, léagad ciornic Camoen i r do-
ghéadad fairnéir an neite céadna innce. Nó dá luaidtí
linn nar gab cine eactrann fan biot uplamar iomlán
6185 éireann aet na oingda do áití i réin oiaó i noiaó, mar
atá Paríolón clanna Neimíó fí r ból i r Tuata Dé
Danann i r mic Mílead, do féadfaíde na ciorcead rinn
muna bfaicead an léagtóirí an ní ríobar Sulielmur
Nubrígení r agh Labairt ar Éirinn fan 26 ca. don daia
6190 leabair da rtair, mar a n-abair: c^c "Níor luig éire niam
fá cumact coisghíde." Mar an gcéadna ma cuirim ríor
annro ar niall naoigiallaic neite naear élor don léag-
tóirí ríome ro, meafad go bfuil laoi nó leirí aghainn lé
vearbuadad gac neite da gcuirtear ríor linn annro.

a. Multa ignoramus quae non laterent si veterum lectio nobis esset familiaris.

b. Britanni facti sunt tributarii Sootis et Pietis anno Christi 446.

c. Hibernia nunquam externae subiit ditioni.

not having made himself familiar with the old books of the ancients, as Macrobius points out in the sixth book of the Saturnalia, in which he says: "We are ignorant of many things which should not be hidden from us if we were accustomed to read the ancients"; thus, when we state that the Scots and the Picti exacted a tribute from the Britons, if the reader disbelieves us, let him read Camden's chronicle, and he will find therein these words: "The Britons were made to pay tribute to the Scots in the year of the Lord 446"; or if we state that the Picti were extinguished by the Scots when Cinneide son of Ailpin was king of Alba 839 years after the birth of Christ, let him read Camden's chronicle, and he will find there testimony to the same event; or were we to assert that no foreign nation ever acquired full supremacy over Ireland except the tribes that successively occupied it, namely, Partholon, the clanna Neimidh, the Fir Bholg, and the Tuatha De Danann, and the sons of Milidh, perhaps we should not be believed unless the reader had seen what Gulielmus Nubrigensis has written, treating of Ireland, in the twenty-sixth chapter of the second book of his history, in which he says, "Ireland never submitted to a foreign power." Similarly, if I make statements here concerning Niall Naoighiallach which the reader has not heard hitherto, let him know that I have song or story to prove every statement I advance here.

LI.

- 6195 Léagtar linn i mbeataio páorais, fuaipamar rchíobda
i reinleabair meamruim, marí don lé beataio mócuoa
agus abbaín agus naom oile, supab breactnac páorais.
As ro briacla an treinleabair: a“ páorais,” ar ré,
“breactnac iar n-a breic ran baile uarab ainm Nemptor
6200 i Mair na brianboe ó cuirmeiróteoirib chaidbteada oiaoa.”
Aveir arí ran áit céaona na briacla-ro ríor: b“iar
n-arigain iomorro iomao chíoc ran mbreacain oo Scotab
ó Éirinn, marí don ré n-a ríis féin, Niall Naogiallac, i
n-agaio flaitir na Róma, oo hairgeao go mói an breacain
6205 leo ar ucúr an leic éuaio ói, agus iar noibit na rean-
foinne airce, oo áitigeaoar éireannaig féin innce.”
Aveir an t-ugaoi céaona ran áit céaona go ucáinis oe
ro trí ríogácta oo beic ran mbreacain móir marí atá
Scotia Anglia ir Britannia. Aveir an t-ugaoi céaona
6210 supab rán am-ro, ar mbeic oo Niall Naogiallac ran
eactra-ro as planougaó Oál Ríoa i nAlbain, oo éuaio
cablac éireannaic oon áit iona raibe páorais 'n-a com-
nuide. As ro briacla an ugoar: c“Oo éuaio,” ar ré,
“rán am-ro cablac éireannaic oo cheadao na chíce 'n-a
6215 raibe an naom páorais agus marí fá gnaic lé héireann-
caib tugaoar iomao oo briaioib leo agus naom páorais
marí don ríú i n-aoir a fé mblioaon noéas, agus oá ríair
oó, marí atá lupioa ir Oarerca, agus tugao naom
páorais 'n-a brágaio i néirinn an naomao blioaon oe
6220 flaitear Néill ríog éireann oo bi go neartmar react
mblioaona ríceo i bflaitear éireann ir léi hairgeao an

a. Patricius Brito natus in oppido Nemptor in Campo Taburno .i. tabernaculorum, ex parentibus devotis et religiosis ortus.

b. Cum Scoti de Hibernia sub rege suo Niall Naogiallac diversas provincias Britanniae contra Romanum imperium multum devastabant, contendere incipientes aquilonalem Britanniae plagam tandem, eiectione veteribus colonia, ipsi Hibernenses eam occupaverunt et habitaverunt.

LI.

We read in a life of Patrick, which we found written in an old vellum book, together with the life of Mochuda and Abban, and other saints, that Patrick was a Briton. These are the words of the old book: "Patrick," it says, "a Briton, born in the town called Nemptor, in the Plain of the Tabernacles, of pious and religious parents." In the same place it uses these words: "After the Scots from Ireland, together with their king Niall Naoighiallach, had plundered many territories in opposition to the Roman sovereignty, they severely pillaged Britain—the northern portion of it at first; and when they had banished the old tribes from it, they themselves dwelt in it."

The same author says in the same place that it followed from this that there were three kingdoms in Great Britain, namely, Scotia, Anglia, and Britannia. The same author states that it was at this time, when Niall Naoighiallach was on this expedition planting the Dal Riada in Alba, an Irish fleet went to the place where Patrick dwelt. These are the author's words: "An Irish fleet," he says, "went at this time to the place where St. Patrick was, to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years,

c. Hoc autem tempore quaedam classis Hibernica depredavit patriam in qua morabatur D. Patricius et, consueto Hibernorum more, multi inde captivi ducti sunt, inter quos erant D. Patricius aetatis suae anno decimo sexto et duae eius sorores Lupida et Darerca; et ductus est Patricius in Hiberniam captivus anno nono Néill regis Hiberniae qui potenter 27 annis regnavit ac Britanniam et Angliam usque ad mare quod est inter Angliam et Galliam devastavit.

and who pillaged Wales and Anglia to the sea that lies between Anglia and France." From the above words we may believe that Niall Naoighiallach entered Great Britain, and that he made conquests there.

I am also of opinion that it was while Niall was making conquests in Great Britain that he sent a fleet to pillage the borders of France, to the country which is called Armorica, which is now called Little Britain, and that it was thence Patrick and his two sisters were brought as captives. I am the more convinced of the truth of this from the fact that Patrick's mother was sister to Martin, who was bishop of Tours in France, and because I read in an old book, in which is the life of Patrick in Irish, that it was from Armorica Patrick and his two sisters were brought into captivity.

It is moreover likely that, since Niall was making conquests in Great Britain at that time, it was from Britain he sent a fleet to the borders of France, where Patrick and those who came with him into captivity resided. And besides I read in the old books of the seanchus that hostages were brought from France to Niall, and amongst these I believe was Patrick.

Now as to Niall, having taken many captives from Britain, he arrived in Ireland with a large host of Britons and of Irish ; and he assembled additional forces, and sent word to Alba, to the chief of Dal Riada, requesting him to follow him with all his host to France.

Niall proceeded forthwith to France with a numerous host ; and the chief of Dal Riada with his host overtook him as he was plundering France in the neighbourhood of the river Loor. And at that time the king of Leinster, having been banished by Niall to Alba, was under the protection of Gabhran son of Domhanghurt, chief of Dal Riada ; and when this Gabhran went after Niall to France, Eochaidh (the king of Leinster) accompanied him. But Eochaidh did

6260 uo látaíir Néill, aḡur iar fuidé uo Niall ar bhuac an
 innbír, céio Eocáio uon leir oile uon aḡainn i nnoiríe coille
 uo bí ann, aḡur uo-ní roigeao o'inneall 'n-a ḡoḡa, ḡo ucuḡ
 uiréar uo Niall, ḡur éuirí tré n-a éorí í, ḡo ḡfuair bár uo
 látaíir.

6270 Ír é aḡḡar imreairín carla iuir Eocáio ír Niall, mar
 uo éoḡair Eocáio fuidé i oTeamraíḡ 'n-a riḡ fá ḡráḡaio
 Néill, aḡur ar mbeir naoi uerác i oTeamraíḡ uó, táinḡ
 6280 uoraoi uerigeolac 'n-a látaíir ír aubairín rir nar óliḡteac
 uó ḡeara na Teamrac uo éoil. “Óir ír ua ḡearaib,” ar
 ré, “ḡan ri uo fuidé innre né flaitéar éireann uo ḡabáil
 ḡo nḡabao nare niaó fá n-a ḡráḡaio.” Ionann rin né a
 riáó aḡur ḡo nḡabao ḡráóa Ruiríe ḡairíó. Óir amáil
 6270 aueirítear miles torquatus né ruiríe ḡairíó, ír mar rin
 aueirítear nia nairc i nḡaeóilḡ rir an nḡairceaoac uo
 ḡabao nare nó flabha fá 'n-a ḡráḡaio. Ionann iomorro
 nia ír ḡairceaoac nó tréinfeair, aḡur ír ionann nare ír
 flabha.

6275 Uála Eocac mar uo éualao teagarc an uuaó, tréiríir
 Teamair ír léiríir an riḡe óe. Tis Niall ua éir rin aḡur
 ruiríir i oTeamraíḡ ír ḡabair flaitéar éireann, aḡur uo
 hionnarbaó Eocáio ḡo halbain leir i noiaó iomaó coin-
 bleacra uo teagmáil eatorra; ḡonaó trío rin uo marbaó
 6280 Niall lé hEocáio, amáil aubnamar éuar. Aḡḡar oile
 rór eapaoira uo bí aca, ar mbeir o'Eocáio aḡ triall ó
 Teamraíḡ ḡo lairíuib carla ḡo teac lairíinn mic baíir-
 éaoa uoraoi Néill é, aḡur ar mbeir ann rin uó, uo rinne
 mac an uuaó iomarbáio éainnte né hEocáio ír marbaíir
 6285 Eocáio trío rin é.

Céio iomorro an uoraoi ua éapaoira rin né Niall, aḡur
 iarraíir aír teacra uo óioḡail a mic ar lairíuib; aḡur
 né ḡrearaé an uuaó cis Niall cromfluaḡ cairpeac
 o'airḡean lairíean; aḡur ar roctain lairíean uóib, ní
 6290 ḡéabao an uoraoi ó Niall cuháio ná ceacra uo ḡabáil

not dare to go into Niall's presence ; and when Niall had sat down on the brink of the river, Eochaidh went to the other side of the river, into an oak grove which was there, and got ready an arrow in his bow, and cast it at Niall, and sent it through his body, so that he immediately expired.

The enmity between Eochaidh and Niall arose from Eochaidh's conspiring to settle down in Tara as king in the room of Niall ; and when he had been nine days in Tara, a learned druid came into his presence and said to him 'that it was not lawful for him to violate the geasa of Tara ; "for it is one of its geasa," said he, "that no king should settle down in Tara with a view to assuming the sovereignty of Ireland till he should first wear the nasc niadh round his neck." This was the same as to say that he should have received the degree of Knight of Chivalry. For as the Knight of Chivalry is called Miles Torquatus, so also Nia Naisc is applied in Irish to the champion who wore a nasc or chain round his neck. For *nia* means 'champion' or 'valiant man,' and *nasc* means 'a chain.'

As to Eochaidh, when he heard the druid's instruction, he quitted Tara and relinquished the sovereignty. Niall came after that and settled down in Tara, and assumed the sovereignty of Ireland ; and he banished Eochaidh to Alba after he had met him in several engagements ; and it was for this reason that Eochaidh slew Niall, as we stated above. Another cause of enmity between them was that when Eochaidh was going from Tara to Leinster, he went into the house of Laidcheann son of Bairrchidh, Niall's druid ; and while he was there, the druid's son used defamatory language towards him, and on that account Eochaidh slew him.

Now, the druid made a complaint of this to Niall, and asked him to come and avenge the death of his son on the men of Leinster ; and incited by the druid, Niall went into Leinster with a strong and imposing host to waste Leinster. And when they reached Leinster, the druid would not consent to Niall's accepting gifts or cattle from the

ó laigimib, gan corp Eóclac o'fagáil ar uirlamhar Néill. Ašur vo feaclna laigin vo loc tiz Eóclac ar uirlamhar Néill; ašur tug an uraoi fá veapa Eóclac vo ceangal von cairte cloide atá pé a faicrin von leit tiar von tSláine
 6296 ioir Cill Bhrigoe ir Tulaiš Ó bfeólimiú, ašur ir amlaio atá an cairte rin 'n-a fearam ašur i aró leatán ir i tollta 'n-a hiomuacltar; ašur fá héigean o'Eóclac a óruim vo cun rir an gclóic ašur é 'n-a fearam, ašur rlaðra iarнайde fá n-a com, ašur vá ceann an trlaðra trér an
 6300 bpoll vo bi ran cairte, ašur luirgfeaprao imreamar iarнайde trér an vá lúib vo bi an ceann an trlaðra. Ašur mari vo mótuig an uraoi ar an orougaó roin é, ollmuig-tear leir naonbar laoc va marbaó.

Mari vo connairce Eóclac an laoclac vo ionnraige ar
 6306 tí a marbta, tug crioctnugaó cuparó go calma air péin, ašur leir rin rniomtar an rlaðra ir bhirtear an luirg-feaprao leir, ašur céo ar éigin ón laoclac vo iar marbaó oruinge óioð; ir ní haičurtear a beag va rcealaib go roctain i nAlbain oó, ar comairce Šabráin mic Domán-
 6310 šuir, amail aoubnamar; gonaó é rin an vapa fáclaltanair vo bi aige pé mall.

Leinstermen until they had delivered the person of Eochaidh into the hands of Niall. And, to prevent the spoiling of Leinster, Eochaidh put himself in the power of Niall; and the druid ordered him to be tied to a pillar-stone which is to be seen to the west of the Slaine, between Cill Brighde and Tulach O Feidhlimidh; and that stone is in a standing position; it is high and broad, and perforated near the very top; and Eochaidh was obliged to stand with his back against the stone and an iron chain round his waist, with both ends of the chain passing through a hole that was in the pillar, and a stout iron spindle-bolt stuck through the two loops at the ends of the chain; and when the druid observed him in this position, he got ready nine warriors to put him to death.

When Eochaidh perceived the warriors approach, with intent to slay him, he stoutly shook himself in champion fashion, and forthwith strained the chain and broke the bolt, and escaped from the warriors with difficulty, after he had slain some of them; and no account is given of his proceedings till he reached Alba, under the protection of Gabhran son of Domhanghart, as we have said. And this was the second reason why he was at enmity with Niall.

LII.

Ar mbeiré iomorro o'eoáiré ran veoraiúeáct roin i
 nAlbain, a veirio orong zo vearla bean Šabráin, ingeanac
 a hainm, ir bean eoáac ferólim, ingean Cobéais mic Dáti,
 6315 corrac i n-aoineáct, ašur ir i n-aoioiréce vo bávar né
 nioónaib. Cuirtear an vear ban i n-aoineáct, žan 'n-a
 bpoáir áct iao ašon, ašur forfáiré ó Šabráin va
 žcoiméao von leir amuiž. Dála na mban, ruž bean Šab-
 ráin ingean ašur bean eoáac vear mac. Ni beireao
 6320 iomorro bean Šabráin vo žior áct clann ingean; ašur
 mar earla vear mac aš mnaoi eoáac iarrair bean Šabráin
 mac von vá mac ar mnaoi eoáac, ašur aontuigir bean
 eoáac rin. Mar vo moctuižear luét an ceaglaiz vo
 bi ran bpoiré na mná ar mbeiré éloinne, fiaruižio von
 6325 ríogain creao an žein ruž. Noctair rre zo ruž mac ir
 ingean ir zo ruž bean eoáac mac. Fá lúčžáiréac cáč ve
 rin. Ašur an mac roin ráiniz an ríogán ó mnaoi eoáac,
 vo bairteao é ašur eugaó doóán mac Šabráin o'ainm
 air; ašur an vear mac o'eoáiré, eugaó brianoub mac
 6330 eoáac o'ainm air. Ašur va éir rin cáiniz eoáiré ašur a
 mac leir i néirinn žur žab riže laižean oó féin.

Tréimre fáda iomorro va éir rin, ruair Šabráin caoiréac
 Dál Riada, fá ní Alban, báir; ir žabair doóán flaitear
 Alban va éir, ašur cáiniz o'ionnrao ir o'aržain éireann ir
 6335 o'iarraio a žabála, ar mbeiré vo rlióct Čairbhe Ríogfáda
 oó féin. Tizro ruireann móir o'feairib Šacran Alban ir
 bneatan leir, ašur ar noctan i vear i néirinn oóib, eug-
 avar uét ar laižuib vo lot ar vear. Earla iomorro

LII.

Now, when Eochaidh was thus an exile in Alba, some say that the wife of Gabhran, who was called Ingheanach, and the wife of Eochaidh Feidhlim, daughter of Cobhthach son of Dathi, were both pregnant at the same time, and were brought to bed on the same night. The two women were shut up in the same house, no one being with them, but both being together, while there was a guard placed on the outside by Gabhran. As to these women, Gabhran's wife gave birth to a daughter, and the wife of Eochaidh to twin sons. Now, Gabhran's wife never brought forth any children but daughters; and as the wife of Eochaidh had brought forth twin sons, she asked her to give her one of them, and Eochaidh's wife consented to this. When the household, who were on guard, perceived that the women had been delivered, they asked the queen what offspring she had given birth to; she said that she had given birth to a son and daughter, and that the wife of Eochaidh had given birth to a son. All were delighted at this; and this son which the queen got from Eochaidh's wife had a name given him, and he was called Aodhan son of Gabhran; and Eochaidh's second son was called Brandubh son of Eochaidh. And after this, Eochaidh and his son came to Ireland, and he himself assumed the sovereignty of Leinster.

And a long time after this, Gabhran, chief of Dal Riada, who was king of Alba, died; and Aodhan assumed the sovereignty of Alba after him, and came to spoil and plunder Ireland, and endeavoured to conquer it, as he was of the posterity of Cairbre Rioghfhada. A large company of the men of Anglia, Alba, and Wales came with him; and when they landed in Ireland, they set to plunder Leinster in

6340 *Óranouib mac Eodac fán am roin i nígé Laiḡean; aḡur*
cuirir Aodán ceacra cuige o'iarraio ḡiall air né beic
fá éioḡáin oó féin nó ḡo noionḡnao crioó Laiḡean uile
o'arḡain. Ar mbeic oo Óranouib imḡníomac fán oáil rin,
auibairc a máḡair nír meirneac oo beic aige aḡur ḡo
ḡoirceao féin Aodán oe. Leir rin céio an máḡair ḡo
 6345 *forlongḡort Aodáin, ir iar noḡtain ann rin oi, iarḡuigir*
o'Aodán creao ar a oḡáinḡ oo lot Laiḡean. "A cáilleac,"
ar ré, "ní oleaḡair oíom rceala oo tabairc uic-re ar rin."
"Maḡa caillead mé," ar ríre, "ir caillead oo máḡair; aḡur
acá cómpáo cogair aḡam ré a oéanam nioḡ." Leir rin céio
 6350 *i ḡróo fá leic nía. "A Aodáin," ar rí, "oo innir mé uic*
ḡur cáilleac oo máḡair, aḡur innirim anoir uic ḡur mé
féin i, aḡur oa réir rin ḡurab oearḡráḡair uic Óranouib.
Uime rin cuir ríor i nAlbain ar an máḡair acá io leic, ir
aiomeoáio rí im láḡair-re ḡurab mé féin oo máḡair; aḡur
 6355 *ḡo noḡtain a céile oúinn, ḡab íomac ḡan milleao Laiḡean*
oo oéanam."

6360 *Oo-nítear leir a nouibairc an bean; ir ar noḡtain*
oo láḡair a céile oo na mnáib aomúigir nioḡan na
halban ḡurab i máḡair Óranouib oo ruḡ Aodán aḡur
 6365 *ar n-a élor roin oó, oo ceangail ar na mnáib rún maic oo*
oéanam ar an ḡcúir o'eagla ḡo ḡcailḡeao féin nioḡacḡ
Alban aḡ Oál Ríaoa oa mbeic ríor na oála aca. Leir
rin cuirir ríor i noáil Óranouib ḡur ceanglaoar araoḡ
cáirvear ré céile; ir fáḡbair Aodán an tír ḡan oioḡ oo
 6368 *oéanam innce. ḡíoeao ceana nioir ba mac oon Eodáio-re*
mac éanna Cinnrealaig an Óranouib-ro fá ní Laiḡean,
aḡail buḡ follur ran oara leabair oon rḡair-re.

6370 *Oála Néill, ar a ḡruilmio aḡ cráccao, ir lionḡar acáio*
a ḡlioḡ i néirinn ón oḡar mac cáinḡ uairó. ḡíoeao ní
 6375 *hinneorḡam annro íao, oo ḡríg ḡurab mian linn ḡo ríor-*
leacan labairc orra i nḡabluḡao éloinne Míleo. Ir
uime íomorḡo ḡairḡḡear niall naoigiallac oon ríḡ-re, oo
ḡríg ḡur ḡab ré naoi nḡéill, nó naoi mbraigoe, a cúig oioḡ

the first instance. Brandubh son of Eochaidh at that time held the sovereignty of Leinster ; and Aodhan sent envoys demanding hostages from him as securities for his paying tribute to him, saying that otherwise he would waste the whole territory of Leinster. While Brandubh was in trouble at this message, his mother told him to take courage, and that she would avert the attack of Aodhan from him. Upon this the mother went to the camp of Aodhan ; and when she had reached it, she inquired of Aodhan why he had come to waste Leinster. "Thou hag," said he, "I am not obliged to give thee any information on that matter." "If I be a hag," said she, "thy mother is a hag ; and I have something to say to thee in secret." Thereupon he went with her apart. "Aodhan," said she, "I told thee that thy mother was a hag ; and I tell thee now that I am she, and that accordingly Brandubh is thy brother. Therefore, send to Alba for thy supposed mother, and she will confess, in my presence, that I am thy mother ; and until we meet, do thou refrain from spoiling Leinster."

He acted as the woman directed ; and when the women came together, the queen of Alba admitted that it was Brandubh's mother who gave birth to Aodhan ; and when he heard this, he bound the women to keep the matter a close secret lest he should lose the sovereignty of Alba at the hands of the Dal Riada should they become aware of the affair. Thereupon, he sent for Brandubh ; and they both formed a friendly alliance ; and Aodhan left the country without inflicting injury on it. However, the Brandubh who was king of Leinster was not a son of this Eochaidh son of Eanna Cinnsealach, as will clearly appear in the second book of this history.

As to Niall, of whom we are treating, numerous are his descendants in Ireland sprung from his eight sons. But we shall not enumerate them here, because we intend to speak of them at length in the genealogy of the sons of Milidh. Now this king is called Niall Naoighiallach, from his having received nine hostages or nine captives, five of them

ó cúigeadóid éireann, agus a ceachtair a halbam; gonaó
6376 aipe rin oo rinne an file na poinn-re rior:

mac eocharo aró n-oróan,
niall náir i ngac arooblaó;
sadair riúe réimeann
éireann agus alban.

6380

Sadair giall gac cóigro
i néirinn tré arogoil;
tus fá a réir gan cárdraó
ceirne géill a halbam.

6386

Gonaó ve baói óó-ran,
i ogoraib na briaóac,
ré hóir na ríog raóac,
niall naoigiallaó maóac.

Uo gab Dáti mac Fiacraó mic Eoóac Muigmeadóin mic
Muireadóais Tiris mic Fiacraó Sraibéine mic Cairbhe Lié-
6390 feácair mic Cormaic mic Airt Aoinfir mic Cuinn Céao-
óacais oo riol éireamóin ríogacó éireann 23 bliathna.
Fial ingean Eoóac ó ráiróear Cruacán Féile an céiróean
oo bí aige. An vana bean éirne ingean Órac mácair
Oiliolla Muilc. An trear bean oo bí aige oa ngairéi
6396 Ruao ingean Airtis Uiccleatáin mic Fir Conga mácair
Fiacraó Ealgaig, agus ir oa bheir fuair báir. Fearadóac
fá hainm oilear oó ar ocúr; agus ir uime oo gairéi Dáti
óe, ionann iomórro oáti ir capaio; agus ir ar a éapaóe
oo gabao a arim aip oo lean an forainm Dáti óe. Agus
6400 ir amlaio oo marbaó Dáti .i. raignéan teintige oo cuirim
'n-a mullaó ó neam ar mbeir ag véanam congcair ar an
bfraingc oó; agus ir láim ré Sliab Alpa oo marbaó é,
tré. óiogalcar Dé, mar gur hairgeao leir oúiréac ói-
éireadaig naomta vair b'ainm Parmenur léir malluigeao
6406 é. Agus ar n-a marbaó amlaio rin, tugaoar a muinntear
a corp leo i néirinn, gur haólaiceao i Roilig na Ríog i
gCruacáin é.

from the provinces of Ireland, and four from Alba ; and it was on this subject that the poet composed the following stanzas :

Son of the noble Eochaidh of honour
Was Niall, modest in each high distinction ;
He held the sovereignty of successions
In Erin and in Alba.

He got a hostage from each province
In Erin through high valour ;
He brought under his sway, without blemish,
Four hostages from Alba.

Hence he was called
In the mansions of the great,
Through the gold of the prosperous kings,
Niall of the nine hostages, the heroic.

Dathi son of Fiachraidh, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachraidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhéar, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Fial daughter of Eochaidh, from whom is named Cruachan Feile, was his first wife. His second wife was Eithne daughter of Orach and mother of Oilill Molt. His third wife, Ruadh daughter of Airteach Uichtleathan son of Fear Congha, was mother of Fiachraidh Ealgach ; and she died in bringing him forth. Fearadhach was his proper name at first ; and he was called Dathi, for *dathi* means 'quick' ; and it was because of the quickness with which he put on his armour that he was called Dathi. And the manner in which Dathi was slain was this : a flash of lightning descended from heaven on his crown when he was engaged in conquering France ; and it was near the Alp mountains he was slain by the vengeance of God, since he had pillaged the penitentiary of a holy hermit called Parmenius who cursed him. And when he was slain in this manner, his friends brought his body to Ireland and buried it in Roilig na Riogh at Cruachain.

END OF THE FIRST BOOK.



TEXTUAL NOTES AND CORRECTIONS.

[The mss. referred to here as M, M₁, M₂, &c., are described in the Introduction to this volume. Only a small part of the variants accumulated in the course of the preparation of the work are given, and those are selected for insertion which seemed most useful or characteristic. The variations in the verse passages are given more liberally. Every gap, however, in the mss. chiefly followed is recorded, no matter how small. A few corrections of errors observed on a casual reading are noted below.

Text begins at page α of fol. cxxv of M₂, being page α of fol. 8 of the πορὰν πορὰ (including the ὄλοντολλὰς). The corresponding reference in M₁ is p. 42, more than half-way down.]

5. κομμεαργτα M₂. 6. ὁάιβιολόν M₂M₁. 12. πορτρεαρηνα R.
13. mac Oé, of course, is Adam, as in certain genealogies. 15. για M₁.
28. céro vólunn separate in M₂ here; but céav is usually united to the following noun in the same ms. as in text.
37. κομαοιν ms. The translation should read 'without taking any part whatever with them in the building of the tower.' κομμαοιν is the more common form.
56. νεανύ in M₂, and this is the form adopted in the text throughout, though νεανυαλ is very often met with in M₂ and in other mss.
57. ὁάηριτε (= ὁ'άηριτε) generally in mss.
59. λυρό is the form used in the Keating mss. invariably. Σκίτια RD, as in text throughout.
60. πορ παν RH; πορ in W; πορ παν F₁. 61. ορηαγδα M₁.
- 63-70. Order followed in these two quatrains is that of M₁.
- 63-66. Om. M₂. 68. φα for βα F₁F₂.
64. in po §. RH. 66. ταν πορ γαβρατ R.
67. μόρ F₁F₂; αγ for λα RH; λα W.
75. βλαβδαιν M₁M₂F₁F₂; but frequently g. pl. after such a word as τριή ρίτρο.
78. oo cumroac RH. 80. αν does not aspirate m of μαγ generally in M₂.
82. αν τωρ RH.
- 82-85. This quatrain follows the previous stanza without intervening prose in M₁.
83. καοηρcoil RH. 84. εοχena R; εοχena HW. 86. αγυρ om. R.
- 92-95. This quatrain om. M₁FRH; W inserts this quatrain, and om. next.
- 97-100. F₂W om. 97. αν τραιοι τρηαταc F₁; αν τρ. M₂; αν τραιοι M₁.
101. τρηέρ M₁M₂.

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103. Ceannpaoluir M₁; Ceannpaola M₂ here; but it generally uses a contraction: the name is declined in its first syllable.

104. τυραιεαπτ. 'Accidence' is, of course, not an exact rendering of the word. Elsewhere in the translation the word is left as in original.

111. ριττιου M₁M₂, the more correct case.

117. ταν αιρ M₂. Other mss. generally write ταν α αιρ in such cases.

121. belapminur and bellapminur are used; the former is the more common; the latter form is adopted in text.

140. coccab M₂. 151. All (Roman letters) M₁M₂.

156. γαιρτιον M₂; but γ generally dotted after uime in same.

158. γνέυγac M₁M₂ (which is the proper form). Read γνέαγac.

161-170. neanul is the common form here; neanual F₁.

164. ap načiai M₂RWHF₁F₂ (last two words); M₁ as in text. neanul W. nonbal RH.

175-202. These lines om. several mss., as F₁R; but M₁M₂F₂D give.

176. mbaibiolón M₂; mbaibiolón M₁. 177. cuabó ms.

199. po in M₂ for oo of text.

200. na baibiolóme M₂; na baibiolón M₁.

201. cceangtab M₁M₂. 212. méo M₁M₂.

213-14. ga mbaoi ilberla an beacha F₁. ga bfuilro berla in beacha F₂.

213. néll M₂; nél M₁. 214. ilberla RH.

223. gan rgerm ngluinn F₁; F₂ as in text. 233. aip rin M₂.

236. ó Séim M₂. The m is dotted in this word in M₁M₂, here, and in line 233.

250. Seancura M₁M₂; read feancura. 255. eulooap M₂; euluroioo M₁.

260. mac M₂, which read. 273. mac M₂, which read.

298, &c. The order of the lines is that in M₁; M₂ transposes ll. 300 and 301 with ll. 304 and 305.

300. an ní oia ccaí F₂, &c. M₁. o a bfuil RH; obfuil W.

301. ceapc ag a bfuil M₁. a ceancap F₂.

302. ar for ap RH. 304. gan ceap F₁.

305. buur M₁M₂; ré nap buur oo lergeap F₂, and so RHW, with small variations.

309. After this line HC₁C₂ continue the poem; thus H:

Do fagaib oo roa cloinn
maoiri fa mó gac nacpuinn
San peit gan načiai gan nim
i ctiir oa ngeubaoirí Saorbil;
Do faguib fagbail eile
maoiri meann go monglóme
San vuilcab re oaim noenfir
Do roil garta gle Saorbil.

313. nél F₂; néll F₁. 319. fen for féine RH.

321. glar garta F₁F₂. 329. Read oap b'.

335. Read cāirpngir, the form elsewhere in text and in ms. M₂ has here, however, cāirpngair.

346. oia M₁.

348. ap fuo mapa M₂; anfab mapa M₁. Robair M₁ (Romair or Robair is from Rubrum; mair Robair, Mare Rubrum). cuile mapa robaip F₁.

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372. an fála M₂; a feanfála M₁ (which is strictly the reading translated).
 375. éulodan M₂. mcan M₂.
 378. The title of Walsingham's book is Ypodigma. In the translation, *read* Upodigma.
 380. *Read* Sciteabac; M₂ has Scetiabac. 391. ra níre M₂.
 393. comnuro MD. 394. *Read* dan b'.
 396. hailléiríob M₂; R, &c., as in text. 403. ó attáro M₂; ó ttáro M₁.
 406. dá éirí M₂; baó tuaró ó á éirí PM₁. 407. roðair P.
 408. rluat M₁. 410. tall M₁; ar ceant for ir ceao M₁M₂.
 415. cáig ms.
 428, &c., M₂'s reading here after maóire is: agur go raíde mac á mhic .i. Spú mac earrú ar na bheirí rú ó éualladair, &c.
 434. So perfectly equivalent are the letters u and á in certain syllables, that the word meapuro, which is written at the end of the page in ms. as being the first word on the next page, becomes meaparo at the beginning of the next page.
 440. ó ceact tuaithe vé ceapb lib RH.
 442. *Read* pceinn; *read* mup meann, and in translation for the sea of Meann *read* the stuttering sea.
 443. oipear H for i oir. 463. *Read* mac. 469. *Read* mac.
 474. oigian M₂; oigén M₁. 481. *Read* uoirpian. 483. *Read* bitin.
 491. rúre ms. 507. Seact mbliabna baó an iomóiríam M₁.
 509. adonon RH. 511. Ríprill here and generally in ms.
 512. neanual is the form here, but see above, l. 56. 530. aigian M₂.
 536. mupbúcainn M₁; M₂ as in text. 538. *Read* capra.
 549. ale or á le generally in ms. 551. fine fadóirí fapra fíl F₁F₂.
 553. oíobran ann foim PM₁; ann rin for ann ó foim RH; W puts ann before oíob; ann foim F₁.
 560. Deagfáta M₁M₂, but Deagáta in other passages of same. Allot F₂; allóro F₁.
 583. eapáin and eapáinn are found in the ms.; the latter seems the prevailing form.
 590. Brigansia M₁; bmgancia RH; but vniuce na bpaðanra in 591. poiríngél ms.
 596. rapeth M₁M₂.
 612. cumuoirí. In translation for finished *read* erected.
 619. leir ó pónab b. M₁. 624. *Read* meirbe.
 626. ge beir F₁; gebe (for áinne) RH; cia be W.
 637. ógáib F₁F₂. 638. ir om. F₁F₂. 640. á bpoitáin M.
 644. *Read* néamáin, and in translation Neamain; the same correction applies to line 646.
 653. oíbeapagac M₁.
 672. Rí Scitia Reaplóir púngann;
 níor do po anbrano RH.
 680. na Aethiopia ms. 686. 'n-á om. M₂. 708. mbriottáin M₂, *read* móir.
 709. Láth ms.; but Láth generally in such contexts.
 727. an éirinn M₂; as in text M₁. 737. feancupa M₂.
 738. Version of this poem in B. Bal., p. 19 β 7: see also LL., opening pages, for the history of the early invasions of Ireland.

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739. *Read* *van* *b'*.

741. *read* *na* *cipe* *i* *utan* *gacur* *RH*; *cia* *cip* *ar* *a* *cca*, *W*; *read* *na* *cipe* *a* *ccangacur* *M₂F₁*; as in text *M₁*.

747. *cpaigia* *W*; *cpacia* as in text *RH*. 748. *Read* *clorim*.

750. *Rugta* *as* *breogan* *cornior* *RH*; *Rugab* *as* *breogancor* *mór* *W*; *rugab* *as* *breogan* *cip* *mór* *F₁*. *F₂* has the same reading, but it is corrected to the reading in text in different ink.

753. *i* *ochoct* *R*. 773. *cariorob* *M₂*; *cariorom* *M₁*.

774. *oéigeana* *ms*. 782. *cariorob* *M₂*.

785. *ollhugtear*; *M₁M₂* write the word with initial *o*, as in text throughout. It is sometimes found, however, with an initial *u*.

786. *caogac* *M₂*, and so often.

788. *ambreuncrac* *M₂*; *ambrencrac* *M₁*.

799. *Óanann*, so generally in *M₁M₂*.

814. *Rurioro* *ms*. *priomfár* *M₁* generally.

819. *cuai* *M₁*; as in text *M₂*. 824. *meirbeol* *M₂*; *milbeol* *M₁*.

821. *noilioc* *M₂*. 831. *caoga* *M₂*.

844. *bunrcainn* *M₂*; *bunrcain* *M₁*. 848. *leir* *M₁*; *M₂* as in text.

854. *és* *M₂*. 863. *fan* *3. ca. M₂*; *M₁* writes the words in full.

866. *surbfeap* *M₂*; *sur* *bfeap* *M₁*. 875. *an* *geimolac* *M₁M₂*.

874. *Read* *o'éineamón*.

877. *feibric* *F₁F₂*; *feibri* *M₂*; *reibric* *M₁*.

allóro *M₂M₁*, but

callóic *supra*.

882. *gróbe* *M₂*; *gíbe* *M₁*. *léigread* *M₁M₂*.

888. *gróbe* *M₂*.

889. *céona* *M₁*. 894. *Rheuda* *M₁M₂*.

904. *fan* *.16. ca. von* *.3. vircinc* *M₂*; *fan* *.10. ca. von* *.3. vircinc* *M₁*, but the 16th chapter is the correct reference, according to the edition of Cambrensis published in the Rolls Series, 1867.

914. *anug* *M₂*, but generally *anú*, as in text, elsewhere in same.

930. *cangacur* *M₂*. *gá* *M₂*. 947. *ceatrainne* *M₂*; *M₁* as in text.

961-969. The text in this paragraph is taken from *F₁*. The passage as given in *M₂* is practically identical with that given in *F₂*. I quote it here as given in *F₂* to give a specimen of the orthography of that *ms*. Contractions have been lengthened silently. The *ms*s. are, in general, disturbed at this point. I chose the setting and arrangement of *F₁*, as it seemed the most logically connected with the context:—

nó *surab* *ó* *manuinn* *vo* *bi* *pa* *fmacht* *gaorbiol* *in* *cán* *fin* *van* *ceanga* *vilior* *in* *gaorbeals* *vo* *cuavap* *ann*. *aveir* *iomorpo* *orcheliur* *surab* *i* *an* *gaorbiols* *ir* *ceanga* *vilior* *a* *manuinn* *ir* *inmeapoa* *surab* *é* *oilen* *na* *heirionn* *in* *coilen* *fin* *ar* *ar* *cpallavap* *na* *apaoice* *von* *fhaingc* *vo* *briog* *surab* *i* *ei* *re* *to* *bar* *apaoiriocta* *iarcpair* *eoipra* *in* *cán* *fin*, *asur* *surab* *i* *an* *gaorbiols* *pá* *ceanga* *vilior* *von* *apaoicab*.

974. *alle* *F₂*; *om* *M₂*. 1001. *cróbe* *M₂*.

1002. *M₂* *om*. *ir* *vo* *nórad*; *M₁* as in text.

1007-1070. As stated elsewhere, the forms used here, such as *breacain*, *breacnac*, *breacnair*, are those given in *M₂* in a later passage, and also in one or two instances in this passage. Here the forms are *briocain*, *briocaine*, *Brittania*, *an* *briocainir*, *vo* *briocainib*, *briocainioc*, *ón* *mhbriocaine*,

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except in 1040, 1041, where M_2 reads as in text. The forms in text seemed more calculated to 'conciliate the eye,' as they are more common. The same remark will apply to the use of these words in the concluding pages of this volume.

1061. Oneogam M₂. 1071-1119. M₂F₂ om. this passage; M₁F₁ give it.

1143. ciobbe ms.

1163. From $\alpha\gamma\upsilon\rho$ in 1163 to $\delta\rho\iota\sigma\tau$ in 1165 om. WC_1H . F_3 om. gap between $\rho\omicron\lambda\iota\sigma\tau\omicron\mu\omicron\sigma\omicron\kappa\omicron\omicron$, 1162, and the same word 1170, the omission being evidently a scribal oversight, and typical of other similar gaps in F_3 .

1220. Poem given in B. Lec.; fol. 12, and in D. iv. 3 (Stowe, R.I.A.), p. 16.

Ելադիւնքի ու խոնքի F_2 ; Ելադիւնքի F_1 .

1221. να παραχθούν F_2 ; να παραχθούν F_1 ; να for 'να HRW.

1222. ԵՍ մեծորս F_2 ; ձՍ մեծորս M_1 .

1223. Δ n- Δ manna Mss. generally. 1224. υ neog Δ M.

1226. θυαγίγνη RH. 1228. Colpτα M₁. 1239. τασίγιοθ M₁; τσιγιοθ M₂.

1286. $\rho\epsilon\alpha\tau\eta\delta$ P; $\rho\epsilon\iota\tau\eta\iota\omicron\delta$ M₁; $\rho\epsilon\iota\eta\iota\omicron\delta$ W; $\rho\epsilon\iota\eta\iota\delta$ RH.

1297. Fe^{2+} M_2 ; an H_2O M_1 ; H_2O RH ; Fe^{2+} RH .

1336. η buan M_1 . 1338. η buaighe M_1 ; M_2 om. η .

1339. RH insert $n\Delta$ after $\Delta\zeta$.

1847. μαρὸ ζον ἰνδίων ἀνανάν M_1 ; as in text M_2 ; ζον ἰνδων RH.

1349. go is inserted before bun in some mss.

1352-3. Gap between the two words mfl₂ab, F₂.

1352. ΔΣ τεὰκτ ἰ ττῖν ἀνν γαν λονγ ἰ να γαιβε εἰνεαμόν F₁R.

1358. $\mu\omicron\rho\alpha$ M_1 ; $\mu\epsilon\alpha\rho\alpha$ M_2 ; $\upsilon\omicron$ $\mu\alpha\varsigma\alpha\iota\beta$ $\mu\omicron\rho\alpha$ B.H.

1360. $\tau\alpha\iota\tau\iota$ v. o. R.; $\tau\alpha\iota\tau\epsilon$ H. 1374. $\tau\acute{\alpha}\iota\tau\iota$ $\Delta\epsilon$ M_1 . $\tau\iota\tau$ F_1 .

1375. impradron RH ; impradron M_1 . 1376. Liom M_1 .

1877. $\Delta\eta\eta$ $\Gamma\Delta$ $\mu\acute{o}\nu\eta\gamma\lambda\iota\omicron\eta\eta$ M_2 ; $\eta\eta\eta$ $\mu\acute{o}\nu\eta\gamma\lambda\iota\omicron\eta\eta$ M_1 .

1382-89. Text of stanzas as in M₂.

1384. bean mīlīoḅ a fclī tē cām M₁: cām F₁.

1386. լաօւն for Լօւ՛ M₁. 1387. րան րհլեանո րհլաւն իրաւո՛ M₁.

1388. 7 an for lán né M₁, which is the best reading, and the one translated.

1389. $\epsilon\acute{o}\tau\theta$ M_1 ; $\epsilon\alpha\iota\theta$ RH; $\epsilon\acute{\alpha}\iota\theta$ W; $\epsilon\acute{o}\tau\theta$ F_1 . $\acute{o}\nu$ $\epsilon\alpha\sigma\iota\eta\lambda\iota\mu\omicron$ F_1 ;

combination F₂.

1895. *Forus pears* R; *Forus* *fir* HW. 1408. *mir* om. M₂.

1412-13. For the translation of these lines read

We stoutly won a battle

Over the sprites, &c.

1414. 1 gceann om. F₂. 1420. uⁿ F₂.

1420. uH F_2 .

1421. $\text{veimneac } M_2$; $\text{veimneac } F_1 F_2$; M_1 as in text.

1422. $\text{LeAc} \Delta \text{PM}_1\text{M}_2\text{F}_1\text{F}_2$ etc.; LeAc in a few copies.

1449. *Read* remove. 1452. 15 cm. F_1F_2 .

1456. Liobna M_2 ; M_1 as in text. 1457. nac anthean mss.

1468. $\forall \alpha \text{ ро́дани } \text{мач } \exists \text{не́ме } \Delta \text{не́ин } M_1; \forall \alpha \text{ ро́дани } F_2.$

1476. $\text{he}\alpha\upsilon\alpha\text{N}$ F_1F_2 ; $\text{e}\alpha\upsilon\alpha\text{N}$ M_1 ; elsewhere $\text{e}\Delta\epsilon\alpha\text{N}$.

1484. The initial of $\rho\lambda\alpha\beta$ is here undotted in M_1M_2 , and this is a very general
 ge in these mss. : so $\alpha\eta \rho\lambda\alpha\iota\tau$, $\alpha\eta \rho\lambda\alpha\delta$, etc.

1487. *Read* ϕ winge, which is the general form, though here M_2 has ϕ winge.

1489. *Σημειὸν Μ.* 1494. *ἑαδαίῃς παρὰ τοῖς αἰετῶν ἑαδαίῃς Μ.*

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1495. an om. F₂.
 1496. M₁ gives the line 1500 here, and repeats it at 1500; M₂ as in text.
 1498. so gab an leat berceapnac F₁.
 1499. In translation read 'He obtained from the Boyne,' etc. ceapc M₂ for cpóba.
 1520. feabais F₂. 1521-26. om. F₂M₂W; M₁HRF₁ give.
 1523. noebail F₁. 1531. oile om. HRW.
 1544. After rlioc̃t the usage varies in the mss. as to the aspiration of the initial letter of personal names: sometimes the adjectival name, which comes second, alone is aspirated, as rlioc̃t muirēabais̃ c̃rig; sometimes both words, sometimes none. A name beginning with r is rarely aspirated after rlioc̃t.
 1568-70. agur . . . ur̃m̃m̃m̃m̃m̃m̃ om. M₂; F₁F₂ give. 1588. cp̃anñc̃or M₂.
 1592. Poem also given in 23 K. 32 (R. I. A.). cp̃anñc̃ar M₂.
 1595. caom̃ for c̃or̃ F₁. 1596. om. f̃or̃ F₁.
 1598. gonab̃ ve riñ c̃uab̃ no r̃mac̃t M₁.
 1603. am̃ail̃ aṽeip̃ añ r̃eand̃ar F₁.
 1627. gañ b̃r̃oñ ms. Poem also in 23 K. 32, p. 83.
 1629. uab̃ar̃ F₂F₁M₁; uab̃ar̃ M₁F₁; uab̃ar̃ W; uab̃ar̃ H; uab̃or̃ M₂
 1630. bliab̃aiñ gañ c̃at̃ M₂; M₁ as in text. 1633. Deac̃ais̃ M₁.
 1639. M₁ reads here ac̃ã añ cp̃oiñic̃r̃ tañur̃be eol̃ac̃ ag̃ teac̃t̃ l̃er̃ añ ñĩ gc̃euṽnã go nab̃ar̃.
 1641. Poem in 23 K. 32, p. 82; 23 K. 45, p. 195: also in LL. p. 211.
 1642. añ b̃feaṽab̃ar̃ M₁M₂.
 1643-4. The translation strictly should read, 'Was won by Eibhear over Eireamhon'; but the question intended and actually answered is not precisely why Eireamhon won the battle, but why he fought it at all; the sense is this: 'Why did Eireamhon fight this battle which he won over Eibhear.'
 1646. añ f̃at̃ mõ ṽeap̃nã M₁.
 1648. ir̃ feap̃r̃ b̃aṽar̃ M₁. 1651. vã gc̃or̃nam̃ riñ ar̃ gl̃or̃ gl̃ẽ M₁.
 1655-6. iap̃ . . . bliaṽnã in brackets in M₁M₂. This will serve as an instance of the use of brackets in the mss., which seemed clumsy and unnecessary in the printed text.
 1669. nõ clor̃ M₁. 1682. acc̃or̃c̃ar̃ ẽib̃or̃ M₁. 1679. om. rĩ F₁.
 1688. om. ṽom̃nanñc̃ar̃ F₁F₂RH. 1713. c. ca. for ceaṽc̃ar̃broil̃ M₂.
 1717. oic̃c̃iañ M₂. 1718. b̃rioc̃c̃ainẽ M₂.
 1725. c̃ar̃ṽeap̃ M₂, but in other passages c̃ar̃ṽeap̃.
 1741. com̃rag̃ ms. 1743. c̃ẽig̃iõb̃ ms.
 1751. Poem given in Todd's Nennius, Appendix, p. xix, taken from B. Lec., fol. 286. rã caoib̃ ceap̃ F₂; rã c̃ir̃ M₂; rañ caoib̃ M₁; riñ c̃ir̃ R.
 1751. aoñ is the invariable reading of the Keating mss., but añ or añ is the reading of the older versions of the poem, and is no doubt the correct reading.
 1755. ar̃ ẽ RF₁; ir̃ ẽ H; r̃ẽ W. 1757. vã ṽroeañ R.
 1768. ñior̃ b̃eccc̃or̃ M₂; r̃ã c̃eaṽor̃, the reading in B. Lec. has been adopted in text; riñior̃ b̃eccc̃or̃ M₁.
 1770. cũc̃ũiõb̃ ms.; cl̃ap̃oig̃ M₁. 1780. ṽũc̃ũiõb̃ ms.
 1785-6. sõ r̃ẽir̃ tõ sac̃rañ om. F₂; RF₁ give. 1792. b̃r̃eip̃r̃ ms.
 1800. Poem in Todd's Nennius, p. 274, taken from Mac Firis's copy, R. I. A.
 1802. rĩ r̃añ M₂; rĩg̃ r̃añ M₁. 1828. bũõ M₂; a contr. M₁.

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1829. $\rho\acute{\epsilon}$ $\Delta\iota\tau$ M_2 ; as in text M_1 . 1853. $\lambda\upsilon\gamma$ $\text{Ro}\acute{\tau}$ M_2 ; as in text M_1 .
 1859. $\rho\acute{o}\lambda\epsilon\text{burbe}$ and $\rho\acute{o}\lambda\epsilon\text{pmne}$ both in F_1 ; $\rho\acute{o}\lambda\epsilon\text{burbe}$ M_1F_2 ; M_2 as in text.
 1885. $\epsilon\iota\tau\epsilon\text{poil}$ M_1 .
 1886. 60 $m\text{bl}\acute{\iota}\alpha\text{bna}$ M_2 ; 70 $\text{bl}\acute{\iota}\alpha\text{bna}$ M_1 (which gives no alternative number).
 1902. $\rho\acute{\alpha}\lambda\epsilon\alpha\tau\eta$ M_2 ; M_1 as in text. 1926. Zoroastes M_2 ; $\text{Zoroast}\acute{\epsilon}\rho$ M_1 .
 1968. $\rho\acute{o}\lambda\epsilon$ $M_1M_2F_1F_2$. 1995. $\rho\acute{o}\lambda\epsilon\text{ur}$ M_2 ; not given in M_1 .
 2002. $\acute{\epsilon}\mu\eta\gamma\iota\alpha\acute{\epsilon}$ M_2 ; M_1 as in text.
 2026. A few mss. of Keating have $\text{Ro}\acute{\iota}\epsilon\alpha\acute{\epsilon}\text{c}\text{c}\text{a}\text{r}\acute{o}$, which form is sometimes found in older books; M_1M_2 , &c., as in text.
 2034. The quotation marks, of course, are not in text. In the translation 'a black fleet' is a strictly verbal rendering: the meaning is 'a fierce company of exiles.' The particular company intended is stated in line 3260.
 2040. $\text{om. Cl}\acute{o}\epsilon\alpha\iota\gamma$ M_2 , but it gives the word in 2041; $\text{Cl}\acute{o}\epsilon\text{te}$ M_1 , which, has $\text{Cl}\acute{o}\epsilon\iota\gamma$ in 2041.
 2063. na om. M_1M_2 ; given in some other copies; nollamhan , M_1M_2 .
 2085. Poem given in B. Bal., p. 371, and B. Lec., fol. 284. $\text{bl}\acute{\iota}\alpha\text{ban}$ M_2 ; M_1 as in text.
 2090. $\rho\acute{o}\epsilon\alpha\text{oin}$ M_1 (a better reading).
 2091. In translation read "him" for "them".
 2093. $\rho\iota\alpha$ Sarnoin M_1 . 2097. $\text{gan goio ir gan goin uinne}$ M_1 .
 2100. $\text{acra}\acute{\epsilon}\text{ba}$ M_2 ; $\text{eaccra}\acute{\epsilon}\text{ro}\epsilon$ M_1 ; $\text{gan eaccra}\acute{\epsilon}\text{ro}\epsilon\text{uio}\eta\eta\text{a}\acute{\epsilon}\text{ba}\acute{\epsilon}$ S ; $\text{gan echrada d'imradadh}$, B. M. Cat. (from Egerton 154).
 2102. $\epsilon\tau\acute{o}\epsilon$ M_2 ; $\epsilon\tau\acute{o}\epsilon$ M_1 .
 2103. $\text{g}\acute{\epsilon}\text{ub}\acute{\epsilon}\text{ta}$ M_1 ; M_2 as in text; $\text{g}\acute{\epsilon}\text{ab}\acute{\epsilon}\text{ta}$ F_1 .
 2147. $\epsilon\pi\acute{\iota}$ $\rho\acute{\epsilon}\alpha\epsilon\text{t}$ F_1 ; above the oo in F_2 noeic is written in fresher ink.
 2148. $\text{oi}\eta\eta\text{na}$ M_2 ; M_1 as in text. $\text{oi}\eta\eta\text{b}$ M_1 .
 2176. $\eta\text{ua}\acute{\epsilon}\text{ba}\text{o}$ M_1 ; $\eta\text{ua}\acute{\epsilon}\text{ba}\text{c}$ M_2 ; as in text F_1F_2 .
 2276. $\text{omhu}\acute{\epsilon}\text{ig}$ M_2 ; $\text{uamhu}\acute{\epsilon}\text{ig}$ M_1 ; $\rho\acute{\epsilon}$ $\rho\acute{\epsilon}\text{a}\eta$ F_1 ; $\rho\acute{\epsilon}$ gal F_2 .
 2319. $\text{b}\acute{\alpha}\eta\eta\text{ic}\epsilon$ ms. , and so generally.
 2331. After $\acute{\epsilon}\lambda\text{oa}\eta\eta\eta$, $\text{cu}\eta\eta\text{uio}\eta$ etc., M_1 ; $\text{gu}\eta$ $\text{ce}\acute{o}$ v. , etc., M_2 (something having dropped out); M_3 has $\text{cu}\eta\eta\text{e}\acute{\epsilon}\text{b}$ (the last three letters being a contr.) between $\text{gu}\eta$ and $\text{ce}\acute{o}$, and this is probably the correct reading of the modern version.
 2334. $\text{ta}\eta\eta\text{uio}\eta$ M_2 ; as in text M_1 . 2342. $\rho\acute{\alpha}$ ceann M_2 ; $\rho\acute{o}$ Δ ceann M_1 .
 2357. $\text{Co}\eta\eta\eta\eta$ M_2 . 2369. $\rho\acute{\alpha}\text{uio}\eta$ M_1M_2 , and so generally.
 2372. $\text{uio}\eta\eta\eta\eta$ M_1M_2 , but often as in text in the same mss.
 2378-9. $\text{ia}\eta\eta\eta\eta$. . . $\text{ha}\epsilon\eta\eta$ om. M_2RH ; M_1 gives with a slight variation; given in several mss.
 2393. $\text{mb}\eta\eta\eta\eta\eta\eta$ $\text{Conna}\acute{\epsilon}\text{t}$ M_1 . 2398. $\text{lu}\eta\text{be}$ is the spelling of M_1M_2 .
 2414. $\rho\acute{\alpha}\eta\eta$ RH om. $\text{le}\eta\eta$. 2426-29. om. M_2 ; given in M_1 and in most mss.
 2433. $\rho\eta\text{bea}\eta\gamma$ M_2 ; M_1 as in text.
 2434. bun $\rho\eta\text{be}$ M_2 ; M_1 $\rho\eta\gamma$ $\text{bea}\eta\gamma$, omitting bun .
 2455. $\text{ne}\acute{o}\epsilon$ M_2 ; $\text{ne}\acute{\epsilon}\epsilon$ M_1 . 2458. $\text{ua}\eta\eta\acute{\epsilon}$ F_1 ; $\text{ua}\eta\eta\text{o}$ F_2 .
 2469. $\text{u}\acute{\gamma}\eta\eta\eta$ M_1M_2 , which read. 2473. M_2 om. $\text{mac lu}\acute{\epsilon}\text{ta}$.
 2474. M_2 om. mac Sin .
 2483. M_2 has $\rho\acute{\epsilon}\eta\eta$ after $\text{m}\acute{o}\eta$, and omits the remainder of par. M_1 has $\Delta\eta$ $\text{cu. m}\acute{o}\eta$ $\rho\acute{o}$, omitting the remainder of paragraph. Several good mss. give the parts omitted in M_1M_2 .
 2502. Some mss. insert lé after $\text{c}\acute{\alpha}\eta\eta\gamma$.

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2516. R has *vo* for *amhlaid* *rin* *le*.
 2520. In translation for "her young" read "its tail"; and for the swallowing of mice, tail and all, and the disgust caused by the tail, see the Battle of Magh Muchrúimhe, Silva Gadelica, vol. ii., p. 352.
 2528. *cóir* *M*₂, which, however, has *cuair* in the previous line.
 2539. *forrao* *M*₂.
 2551. *hainmngte* *M*₁; in *M*₂ the final part is a contraction.
 2557. *riuthan* *M*₁*M*₂, which read. 2561. *oigíonn* *M*₂; *M*₁ as in text.
 2590. *leatna* *M*₁. 2621. *bríottáim* *ms*.
 2623. *ms*. waver between *oir* and *erir*; *M*₁ and *M*₂ use both forms.
 2641-2. *asur* . . . *flíocht*; *om. M*₂; *M*₁ gives, with its peculiar variants.
 2645. *crab* *F*₂; *cráb* *F*₁. 2646. *breac nár* *M*₁*M*₂; *breacnar* *F*₂.
 2652. *gealta* *M*₁*M*₂.
 2662. *surb* *M*₂; *M*₁ as in text: *crab ar cuma cluarí capuill vo bvaar*
a cluará R; *surab ar cuma, etc. H*.
 2676. *aní* *M*₂. 2677. *neoc* *M*₂.
 2705-6. *asur* . . . *labharb-re*; *om. M*₂; *M*₁ gives.
 2730. *vá bliabain* *M*₁, but the common reading is as in text. In cases like this the figures .11. are sometimes read as eleven, and sometimes as two.
 2818. The same remark will apply to the number of years as in the previous note.
 2852. *an veagharí acú ger, etc., M*₁.
 2906. *ra beilb* *M*₁*M*₂. 2907. *sur na fleabair* *M*₁.
 2910-22. From the words *cinne mac Connac* in 2910 to the same name in 2921-2 *om. F*₂, through a scribal oversight, the scribe's eye having lighted on the second occurrence of the name, instead of on the first—a common blunder in this *ms*.
 2919. *ó cruacain* *M*₁; *ó cruacain* *F*₁.
 2961-2. *vá ngoirdear* *RH* for *vá ngairí*. 2971. *congáil* *ms*.
 3018. *merbe* *F*₂. 3019. *cuill* *F*₂. 3068. *ré beir* *R*.
 3098. In translation insert a comma after 'jesters'.
 3135. *féilíais*. The word means skilled physician, and is sometimes confounded with *cáitíais*, which means surgeon.
 3139. *ainnein* *om. RH*. 3232. *monab moí* *F*₁. 3236. *nó HR*.
 3260. *subloingear*. The word means a fierce band of exiles. See note on line 2084.
 3315. *na trí mic* *om. M*₂; *HR* give. 3319. *focla* *F*₂; *focla* *F*₁.
 3334. *moí non veao* *M*₁.
 3335. *lé cuirneann* *M*₂; *críocá* *F*₁; *críocá* *F*₂; *le cuiríonn* *F*₁*F*₂.
 3336. *doimleang* *M*₁. 3426. *manannac* *F*₁*F*₂. *ngle* *M*₁*M*₂.
 3349. *ir é an Concubair-ro* to end of paragraph *om. RHF*₁, but given in *W*; also in *F*₂, with a little variation.
 3441. In translation for went read went on an expedition.
 3474. *ceangal na gcúig gcaol*, the binding of the five smalls, that is, of the wrists, the ankles, and the neck: so Haliday; so also Young, Trans. R.I.A. 1. Antiquities, p. 71, where he gives 'bound neck, hands, and heels,' as a translation of *ra chúig caol ran don cheangal*, taken from the lay of Conn mac an Deirg: See on this subject Sterne, Zeitschrift für Celtische Philologie, Band vi, Haft I,

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p. 188. Ceangal na uirí gcaol is also sometimes met with. The three *caois* appear to be caol an uirí, caol an uirí, caol na coirí, *Ibid.*

3494. ar áir no ar éirí, lit. 'by consent or by force': but the phrase has acquired a more general signification.

3566-85. Nearly all this passage om. M₁.

3569-85. From ríceao of 3569 to end of 3585 om. F₁.

3584. cogúoe tíg F₂.

3599. ríuab noearí M₁; both ríuab and ríuab are given in M₂.

3671-4301. Wanting in M₁, six pages of the ms. being lost.

3847-51. aithil . . . aroaoonrí om. M₂; D, etc., give.

3859-60. naíab in these two lines M₂; some mss. write náíab; naííab M₂.

See vol. i., pp. 220-1, where náíab is written, though M₁ has naíab *in loco*.

3967-82. Three of these quatrains are given in B. Lec., fol. 300 a, b, in the course of a poem which begins cro coiríach oia roibí.

3968. tucta B. Lec.

3970. anoiríach for ar veac B. Lec. (translation doubtful).

3971-4. om. B. Lec.; translation of line 3974 doubtful.

3976. tucta amne B. Lec.

4025. In translation *read* Cathaoir for Conaire.

4039. *Read* cín. 4040. veicneamair M₂, &c.

4100. Poem given in Battle of Magh Lena, p. 8; also in 23 K 46, and in 23 L 26, p. 17.

4101. gcócatat M₂; Céocatat M₂, etc.

4102. fá om. M₂; fá caom clú M₂; D as in text.

4103. éirínn M₂D; M₂ as in text.

4118. ní ar líon cat na comlonn M₂; M₂ reads similarly (cat, comlonn M₂).

4120. ne feolat a rííneaguib 23 K 46; ne feolat ar rííneaguib 23 L 26; ar feoluib ar rííneaguib 23 Q 17; ar feoluib ar rííneaguib M₂; ar feoluib ar rííneaguib M₂D (with a slight variation); ar feoluib ar rííneaguib C₁; ne feoluib ar rííneaguib F₁; and so on for endless variations.

4122. a oiríll for a taball 23 K 46.

4123. In a marginal note to F₁ we read:

ní abhann cath minge léna go raibe an gorta acé i rin muman aínín
agur ar amlar atá in leathann rin aicé

go mteab céc a céile

Seacón muman mingeóhe.

4125. gér éian gar 23 L 26.

4126. feoil M₂; líonn M₂DC₁.

4127. moí D.

4133. ar M₂M₂, etc.

4136. carblioc M₂; M₂ as in text.

4145. 'S om. D.

4172. cineaba M₂; as in text M₂.

4193. u'aitle báir a, etc. D; car éir mairbta, etc. M₂.

4197. élonne D.

4247. a meic for a n-éag D.

4248. ar for 'rír D; av ríéul mop P.

4247-54. Text of quatrains as in M₂. These quatrains are given in LL, p. 147: see Rev. Celt., vol. xi., p. 44.

4417. lit M₁; lit M₂M₂, which *read*.

4421. bliabain the gen. reading.

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4424. béim M₂; lén DM₂M₁. oipeácar M₂M₃; as in text M₁. ar for for M₂.

4435. bpleary óir M₂M₃; as in text DM₁.

4437. nac bfacar D, but generally nac facar; for translation read who beheld not the land of their ancestors.

4456. ar é gníomhar ab lioct linn M₂M₃D; M₁ as in text.

4552. ullca M₂M₃; ullcar M₁. réim M₁; réim M₂M₃D, etc.

4553. ócá M₁M₂M₃D, etc. 4613-24. These quatrains om. D.

4615. acáro the common reading. 4617. beas M₂.

4621. crioct M₂; as in text M₁M₃.

4624. beagail M₂M₃; as in text M₁. 4762. crice M₂.

4763. as fobail réo ruim a glac M₁; as vail réo M₃.

4776. Cent for Tadg M₂.

4864. read rtham. 4915. read leicglinn. 4960. read veapnarb.

4973-6. om. M₁D. 4974. glab for nóiglab M₃. 4978. read fear muige.

4994-7. Quatrain given in B. Lec., fol. 167 a b.

4994. an maith rí B. Lec.

4995. Leat ro dao M₁M₂M₃D, etc., the usual reading of Keating mss. for 1 Ulecrib chaoi of B. Lec., which has been adopted (slightly altered) in text; the place, however, has not been identified.

4996-7. Text as in M₂. 4996. vó om. M₁D. 4997. faraino B. Lec.

5067. ar nac M₂; ir nac F₁F₂. 5146. buó M₂; contr. M₁M₂.

5071. ar nar M₂; ir nar F₁F₂. 5184. um biab as in text M₁M₃.

5198. Latharlog mor is the reading of the printed version of this narrative in Sil. Gad. (from Eg. 1782). A version of the narrative is also given in the Book of Lismore, 193 b (O'Longan's copy), where the reading is nī gabca for nech oib co noepnarb lachar poll talman oo. All the Keating mss. read as in text.

5244. veimneris M₁; veimnerit M₂M₃; veimnerich D.

5247. fo cleit M₁; fa leit M₂M₃D, etc.

5248. Text as in M₁ (which, however, writes noibleit).

5270. cuiriri M₂D. 5272. cuiriri M₂D.

5272-3. For nac raibe a beas, M₁ has nar rhor adbar a mmirb.

5314. nī bí D, as in text M₁M₂.

5316. an tneap, etc.; this counsel Flaithri does not say was good in this sentence, but that is implied. In M₁S it is stated expressly that it was good, in the clause beginning éiscuionna beor o'éinneac mac moguró, etc.

5330. guailirbe M₂. 5347. ruidiugab M₂D.

5349. imrioran M₂; imrioran M₁DM₃. 5351. no mss.

5354. bí M₂; bia M₁M₃D. 5362. buirne bann M₂D as in text M₁M₃.

5374. After oraoi M₂ reads Criort vo beit ar na céurab, morann, etc.; DM₁M₂ as in text.

5411. anabainn is the reading of the mss.; and it should be an abainn (i.e., an the article) if we omit the é after rompa, as DF₁F₂ and most mss. do. The omission of é is perhaps the easier reading: but é is given in M₁M₂M₃, etc.

5464. copy of this poem in B. Bal. fol. 136; B. Lec. fol. 139.

5480. éine, ir fóola, ir banba M₂; as in text M₁.

5490. baobcuro M₁; baobca M₂; baobca M₃.

5522. mac corpmac cair is inserted in M₂ before luct. 5526. Ierus M₂.

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- 5522-29. om. M_1M_2D ; given in M_3 , etc.
 5557. see B. Lec., fol. 86, line 17.
 5558. $\alpha\upsilon\sigma\alpha\lambda\alpha\mu\omicron\iota\eta$ several mss. $\alpha\tau\ \epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\eta$ M_3 .
 5562. $\xi\upsilon\eta$ for $\xi\omicron$ M_2 ; $\xi\omicron\eta$ M_1 ; no $\xi\upsilon\eta$ M_3 ; $\xi\omicron$ D , etc.
 5567. $\beta\lambda\omicron\tau\omicron$ D ; but generally as in text.
 5585. $\theta\acute{\epsilon}\alpha\eta\alpha\mu$ M_2 ; $\theta\acute{\epsilon}\alpha\eta\alpha\mu$ M_3D , etc.
 5588. $\eta\text{-}\alpha\eta\ \eta\text{-}\alpha\zeta\alpha\tau\omicron$ om. M_2M_3 ; given in D , etc.
 5592-3. $\alpha\zeta\upsilon\eta\ \mu\alpha\theta$ to $\eta\eta\acute{\alpha}\tau$ line 5593 om. M_2M_3 ; given in D , etc.
 5598. $\omicron\acute{\alpha}$ om. M_2M_3 ; given in DM_1 , etc.
 5603. $\mu\iota\varsigma$. . . $\epsilon\acute{\epsilon}\alpha\upsilon\acute{\omicron}\alpha\tau\alpha\iota\varsigma$ om. M_2 . 5616. $\eta\acute{\iota}$ M_2 .
 5628-9. For $\alpha\eta\ \beta\eta\mu\iota\lambda\omicron$, etc., which is the reading of M_2M_3 , $\epsilon\eta\epsilon\omicron\ \alpha\eta\ \eta\zeta\epsilon\lambda$
 $\alpha\zeta\upsilon\iota\beta\eta\ \theta\upsilon\mu\eta\alpha\ \alpha\ \eta\eta\acute{\alpha}\tau\eta\epsilon$, etc. D .
 5695. $\epsilon\omicron\upsilon\tau\omicron$ M_2 . 5770. $\alpha\eta\ \mu\upsilon\alpha\tau\omicron$ om. M_2 ; DM_2M_1 give.
 5787. $\eta\iota\omicron\eta\eta\acute{\alpha}\tau$ M_2 ; $\eta\iota\omicron\eta\eta\acute{\alpha}\tau$ M_1M_3 .
 5813. $\upsilon\omicron\eta\ \upsilon\omicron\eta\eta\alpha\eta$ om. M_2M_3 ; M_1 gives; and the words are necessary to
 prevent confusion between the centuries and the ages of the world.
 5828. $\alpha\ \eta\alpha\lambda\beta\alpha\iota\eta$ M_1M_3 , etc.; $\acute{\omicron}\ \alpha\lambda\beta\alpha\iota\eta$ M_2 .
 5831. $\eta\eta\acute{\alpha}\tau\eta\epsilon$ M_2 ; as in text M_1M_3 , etc. 5940. $\theta\upsilon$; M_2 ; $\theta\alpha\omicron$; M_3 .
 5942-3. $\eta\acute{\iota}\ \acute{\epsilon}\iota\lambda\epsilon\ \upsilon\epsilon\eta\epsilon\epsilon\eta\epsilon\eta\epsilon\tau$ om. M_2M_3 ; M_1 gives.
 5948. $\eta\acute{\iota}\ \alpha\lambda\beta\alpha\eta$ om M_2 ; M_3 gives. 5964. $\lambda\omicron\alpha\eta\eta$ M_2 .
 5982-90. om. M_2M_3 ; given in M_1D ; D om. $\epsilon\eta\acute{\alpha}$ in 5982, but otherwise agrees
 with text.
 5993. $\xi\alpha\zeta\eta\eta\alpha\upsilon\iota\beta$ M_2 .
 6003. $\eta\upsilon\alpha\eta\lambda\omicron\zeta\alpha\theta$ M_2 ; $\upsilon\eta\upsilon\alpha\eta\zeta\lambda\alpha\theta$ M_1 . 6005. $\alpha\alpha\upsilon\eta\eta\iota\theta$ M_2 .
 6013. Bissey M_1 ; M_1 inserts Berclay after Bisey; D also inserts Berclay
 which is not in M_2 ; D writes Gimhard for Giffard; M_3 has a different arrange-
 ment of paragraphs.
 6127. $\mu\eta\theta\eta\iota\omicron\tau\tau\acute{\alpha}\iota\mu\omicron\epsilon$ $M_1M_2M_3$; but $\eta\alpha\ \mu\eta\theta\eta\epsilon\alpha\tau\eta\alpha\epsilon$ in 6130 M_2M_3 .
 6134. $\epsilon\upsilon\alpha$ M_2 ; $\epsilon\upsilon\alpha$ M_3 ; $\epsilon\upsilon\alpha$ M_1 . 6135. $\varsigma\upsilon\tau\eta\iota\epsilon$ M_2 ; $\varsigma\upsilon\tau\eta\iota\epsilon$ M_1 .
 6149. $\epsilon\eta\omicron\iota\mu\iota\epsilon$ M_2M_3 ; $\epsilon\eta\omicron\iota\mu\iota\epsilon$ M_1D , as in text.
 6151. $\lambda\epsilon\alpha\tau\acute{\alpha}\eta\alpha\epsilon$ M_2DM_1 , etc. I have, however, written $\lambda\epsilon\alpha\tau\alpha\eta\alpha\epsilon$ through-
 out, which accords with the common pronunciation.
 6152. $\lambda\omicron\upsilon\eta\alpha\iota\eta$ M_2 , as in text M_1 .
 6237. $\theta\eta\iota\omicron\tau\tau\alpha\iota\eta$, $\mu\eta\theta\eta\iota\omicron\tau\tau\alpha\iota\eta$ M_2 . 6256. $\lambda\alpha\eta$ M_2 .
 6291-2. In the same line in M_1 we have $\eta\eta\lambda\alpha\mu\upsilon$ and $\omicron\eta\lambda\alpha\mu\upsilon$.
 6348. $\mu\alpha\eta$ many copies, as in text M_2 .
 6385. $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ M_2 ; $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ M_1 ; $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ F_1F_2 .
 6386. $\eta\acute{\alpha}\tau\acute{\alpha}\epsilon$ $M_1M_2M_3$; $\eta\acute{\alpha}\tau\acute{\alpha}\epsilon$ F_1F_2D , etc.
 6395. $\epsilon\omicron\mu\eta\alpha$ M_2 , as in text M_1 .





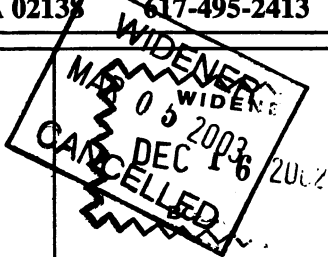




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