



941.5 k25h v.3 54-55939

**Kansas City  
Public Library**



This Volume is for  
**REFERENCE USE ONLY**







IRISH TEXTS SOCIETY

cumann na sgríbeann gaeilge



VOL. IX.

—

[1906]

“Δ παρλε έηρεανν άίλνε,  
Οέιμιό lom-luaó θυρ leabap.”

MAC CRUITIN.

FORAS FEASA AR ÉIRINN

le

seachtúin céitinn, o.o.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN TREAS IMLEABAR

i n-a bfuil

AN DARA LEABAR DEN STAIR

"Finibus occiduis describitur optima tellus  
Nomine et antiquis Scotia dicta libris."

S. DONATUS.

"Inir fá réim i gcéin 'ran iarthar tÁ,  
D'á ngairio luét léigín tír éireann fialthar eoil."

Translation by A. U. R.

THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

VOLUME III  
CONTAINING  
THE SECOND BOOK OF THE HISTORY  
EDITED  
*WITH TRANSLATION AND NOTES*  
BY  
REV. PATRICK S. DINNEEN, M.A.

ST. JOSEPH'S HOSPITAL LIBRARY

LONDON  
PUBLISHED FOR THE IRISH TEXTS SOCIETY  
BY DAVID NUTT, 57-59 LONG ACRE  
1908

τὰν εἰρ' εἰβὴν ὅλ' ἐδέεαις φανηαέταις ῥῖνον,  
ἢν νέλλ' αὔρ' ὅσιν το ῥηαῖομερ' λε κροῖαν,  
'S ἢν ῥαορῶντε ἐαοῖννυῖστες ἐλέντε το βῖορ,  
αὔρ' εἰς τε ῥαν ἐῖορ ῥῦν ἐαῖλερ' ἀν ἐορῶν.

Γοῖαν ῥαδὸ

τιομηδιν γὰ κομαινε

θυιόνε

κραοίβε αν θέτιννις

οε

κοηηραυ να γαεούλζε

να λεδδαιη γεο νο γρηιόθ

σεατρυν θέτινν

αι

σταίη να κείηεανη

μαρ έυιήνιυξάθ αι α γαοέαι

αι γον

τεανγαν να ηγδεύεαλ

πάοραίς υα θυιηνιη

# CONTENTS.

## FORAS FEASA AR ÉIRINN: THE HISTORY OF IRELAND:—

PAGE

### liber secundus: BOOK II. —

Δε α	I.	.	.	.	.	.	.	.	2
	II.	.	.	.	.	.	.	.	14
	III.	.	.	.	.	.	.	.	24
	IV.	.	.	.	.	.	.	.	32
	V.	.	.	.	.	.	.	.	42
	VI.	.	.	.	.	.	.	.	50
	VII.	.	.	.	.	.	.	.	58
	VIII.	.	.	.	.	.	.	.	66
	IX.	.	.	.	.	.	.	.	76
	X.	.	.	.	.	.	.	.	86
	XI.	.	.	.	.	.	.	.	96
	XII.	.	.	.	.	.	.	.	108
	XIII.	.	.	.	.	.	.	.	118
	XIV.	.	.	.	.	.	.	.	130
	XV.	.	.	.	.	.	.	.	142
	XVI.	.	.	.	.	.	.	.	152
	XVII.	.	.	.	.	.	.	.	162
	XVIII.	.	.	.	.	.	.	.	170
	XIX.	.	.	.	.	.	.	.	184
	XX.	.	.	.	.	.	.	.	194
	XXI.	.	.	.	.	.	.	.	210
	XXII.	.	.	.	.	.	.	.	222
	XXIII.	.	.	.	.	.	.	.	232
	XXIV.	.	.	.	.	.	.	.	244
	XXV.	.	.	.	.	.	.	.	256
	XXVI.	.	.	.	.	.	.	.	278
	XXVII.	.	.	.	.	.	.	.	290
	XXVIII.	.	.	.	.	.	.	.	298
	XXIX.	.	.	.	.	.	.	.	308
	XXX.	.	.	.	.	.	.	.	318
	XXXI.	.	.	.	.	.	.	.	328
	XXXII.	.	.	.	.	.	.	.	338
	XXXIII.	.	.	.	.	.	.	.	346
	XXXIV.	.	.	.	.	.	.	.	358



**FORAS PEASA AR ÉIRINN**  
**HISTORY OF IRELAND.**

# FORAS FEASA AR ÉIRINN.

liber secundus.

## I.

AS FO FIOF DO RÍOGAIB ÉIRIANN AGUR DA NOÁLAIB D'ÉIR ÉIREOINÍ AGUR  
DA HANNÁLAIB GO TIGEACÉT ŠALL INNTE AGUR ŠUR ŠABADAR A  
H-OPLAŠAR.

Aveir Sanvepur ran ceirleabhar do Šiorma na Sacran  
5 GO OTUGADAR ŠAEVIL DO LÁTAIR IAR NGABÁIL ÉIREOINÍ IAO  
FEIN AGUR AN MÉIO DO BÍ ACA AR CUMAR IR FÁ RMACÉT EARPUIŠ  
NA RÓMA, IR NAC MAIBE AIPOŠPIONNPA OILE OPIA ACÉT EAPPOŠ  
NA RÓMA GO MOÉTAIN FLAICIR ÉIRIANN DO ŠALLAIB. AS FO  
briacéna an ugdair: a “TUGADAR ÉIRIANNAIŠ” AR FE, “DO  
10 LÁTAIR IAR NGABÁIL ÉIREOINÍ DOIB, IAO FEIN AGUR A MAIBE ACA  
AR CUM IR FÁ RMACÉT EARPUIŠ NA RÓMA, IR NÍ MAIBE DOMÁIL  
ACA AR AIPOŠPIONNPA OILE DO BEIC AR EIRINN ACÉT EAPPOŠ  
NA RÓMA AMÁIN ŠUR AN AIMPRIÚ.” .i. GO ŠABÁLTAR ŠALL.  
ŠIUEAO NÍ FIOIR AN NÍ-FE AVEIR SANVEPUR, MAR IR POLLUR  
15 A PRALTAIR CAILL, MAR A LABHANN AR ÍNAL FÁIO MAC  
ÉIREAMÓIN, IR MAR A BFOILLRIGEANN AN T-ÁIREAM MUOS DO  
FIOL ÉIREAMÓIN DO ŠAB ÉIRE NÉ BPÁUAIŠ DO FIOLAÓ AN  
ÉIREOINÍ I NÉIRINN AGUR DA ÉIR. b “DO ŠAB ÍNAL FÁIO  
FLAICÉAR ÉIRIANN DEIC MBLIAÓNA, AGUR FUL DO FIOLAÓ  
20 MIAŠAIL ÉIRIOIT LÉ PÁUAIŠ I NÉIRINN DO ŠABADAR 57 MÍŠ  
DO FIOL AN RÍOS CÉAONA FLAICÉAR ÉIRIANN AGUR FÓIR DO

a. Hiberni initio statim post Religionem acceptam se suaque  
omnia in Pontificis Romani ditionem dederant, nec quemquam  
alium supremum principem Hiberniae ad illud usque tempus  
praeter unum Romanum Pontificem, agnoverant.

# HISTORY OF IRELAND.

## BOOK II.

### I.

Of the kings of Ireland and of their history after the Faith and of its annals to the coming of the Normans hither, and to their acquiring supremacy over the country, as follows :

SANDERUS says in the first book on the English Schism that the Gaels, immediately on their accepting the Faith, put themselves and all they had under the power and government of the Bishop of Rome ; and that they had no other chief prince over them but the Bishop of Rome until the Normans gained the supremacy of Ireland. These are the author's words : " The Irish," says he, " immediately on their accepting the Faith, put themselves and all they had under the obedience and government of the Bishop of Rome, and they did not acknowledge any other chief prince over Ireland but the Bishop of Rome until that time," that is, until the Norman Invasion. But this statement of Sanderus is not true, as is plain from the Psalter of Cashel, where it speaks of Irial Faidh, son of Eircamhon, and where it gives the number of the kings of the race of Eircamhon who ruled Ireland before Patrick planted the Faith in Ireland and afterwards. " Irial Faidh ruled the kingdom of Ireland ten years, and before the rule of Christ was planted by Patrick in Ireland fifty-seven kings of the stock of that king held the sovereignty of Ireland ; and

*b. írial propheta per decem annos regnavit, et antequam regula Christi per Patricium seminata esset in Hibernia, de semine eiusdem Regis quinquaginta septem reges regnaverunt super Hiberniam, et post Patricium de prole illius quinquaginta reges.*

báodar caogao níg do fliocht an firi céadna i bflaitear Éireann o'eir pádoraiz." Agus atá ro pollur a hannálaid dopta Éireann agus ar an Réim Ríogíuúe.

- 25 Agus ro marí eis Policiuonicon ar an ní gcéadna-ro, marí a n-abair: a "Ó tigeat pádoraiz go haimpíu fíolmíú níg (.i. ní Muídan) do báodar 33 níg i bflaitear Éireann fead éitíe céad hliadan; i n-aimpíu íomopio fíolmíú cángadai fionnloclonnais né párdarí Noruaegienses marí 30 don né n-a otdoiead Tuigearíu go hÉirinn." Ar rin ír iontuigte go pábdarí nígte ar Éirinn do fíadadlaib i noiaio aimpíe pádoraiz. Agus aneiri an t-ugadai céadna na bmaíra céadna-ro ríor ran áit ceadna: b "Ó aimpíu Tuigearíu gur an níg noéúeanaí Ruatupí níg Connact do 35 bádarí 17 níg ar Éirinn."

Ar gac ní díob ro ír pollur naé ríorí a páu naé maíbe ní ar Éirinn ó aimpíu pádoraiz go fábálar fáll. Agus eis leir ro an ní léagtar ran 36 eipírtí do ríuobí Anreimur naomta, airmearpog Cánterburie, marí a 40 ríuobann go Muircearíatá Ó bmaíu ní Éireann. amáil léagtar ag Oocúu Urrerí ran uarcan do éndoraiz fé do leiríeadaib naomíleiríe Éireann ír Sacran go arioile; agus do néiri an ugdarí céadna marí a ríuobann Anreimur gur an Muircearíatá gcéadna an ran pá haoir don 45 Tigearna II00, marí a n-abair: c "Anreimur óglac eadailíe Cánterburie go Muircearíatá glomáir eiré níríadib Oé ní Éireann", agus marí ríuobar airmearpog Cánterburie Lanfiancur go Toiríuéalhac Ó bmaíu ní Éireann an ran pá haoir don Tigearna I074, do néiri Oocúu Urrerí

a. Ab adventu Sancti Patricii usque ad Feldemidu Regis tempora triginta tres reges per quadringentos annos in Hibernia regnaverunt; tempore autem Feldemidu Noruaegienses duce Turgesio terram hanc occuparunt.

b. A tempore Turgesii usque ad ultimum monarchum Rodericum Conatiae Regem septemdecem reges in Hibernia fuerunt.

moreover, there were fifty kings of the descendants of the same man ruling the kingdom of Ireland after Patrick." And this is plain from the ancient annals of Ireland and from the Reim Rioghruidhe.

Thus does the Polycronicon treat of the same matter where it says: "From the coming of Patrick to the time of king Feidhlimidh (i.e., king of Munster), there were thirty-three kings on the throne of Ireland in the space of four hundred years. And in the time of Feidhlimidh the Fionnlochlonnaigh, who are called Norwegians, together with their leader Turgesius, came to Ireland." From this it is to be inferred that there were kings over Ireland of the Gaelic race after the time of Patrick. And the same author uses these very words in the same place, "From the time of Turgesius to the last king Ruaidhri, king of Connaught, there were seventeen kings over Ireland."

From all these facts it is plain that it is not true to say that there was no king over Ireland from the time of Patrick to the Norman Invasion. And with this agrees what we read in the thirty-sixth epistle written by St. Anselmus, archbishop of Canterbury, in which he writes to Muircheartach O'Briain, king of Ireland, as we read in Doctor Usher in the gleanings he has made of the letters written to one another by the holy clerics of Ireland and of England, and according to the same author, where Anselmus writes to the same Muircheartach in the year of the Lord 1100, where he says, "Anselmus, servant of the Church of Canterbury, to the glorious Muircheartach by the grace of God king of Ireland"; and as Lanfrancus, archbishop of Canterbury, writes to Toirdhealbhach O Briain, king of Ireland, in the year of the Lord 1074, according to Doctor

50 ran áit do haistéadaí linn, a “Lanfrancus peccator et  
 archiepiscopus neamtuiongmálta naoimeasailre Dorobernensis  
 beannaíocht go feiribíir ír go ngríde go Toiriríealbac níg  
 Éireann.”

Atá as neartuagáí lé fírinne an neite-re an ní léagtar  
 55 ran 41 eipirtil ran leabhar céadna, marí a ríobann an  
 céio-henrí ní Sacran go Raoulphur archiepiscopus Canter-  
 burie as a íarraigí ari gráda do éabairt do fadairt dar  
 b’ainm Gregorius asur a oirnead ’n-a earpos, i n-át Cliaí  
 tré fíoráileam níog Éireann. As ro briaíria níog Sacran an  
 60 ran fá haoir von Tígeadna 1123: b “Do fíoráil ní Éireann  
 oim-ra lé ’n-a ríobinn asur buirgíiríg Ouiblinne gur  
 éogadair an Tíreagóirí-re ’n-a earpos, ír do éuiríeodar  
 éugad-ra é da oirnead. Uime rin fíoráilim-re oir-ra,  
 ionnur go uirgá a n-íarraigí uóilí, cóimlíonad gan cairíe  
 65 do éeanaí ari a oirnead.”

Ar gac ní da noubríamair ír pollur nac fíorí me a ríad  
 nac raibe ní ná aríuadairían ari Éirínn go Sabaltar Gall;  
 asur ír pollur fíorí nac raibe curí cinníe as Pápa na  
 Róma ari Éirínn níam, áit marí do bí ari an Spáinn nó ari  
 70 an b’íaríngí nó ari ríobáilí oile go íaríirí Oíonnáda  
 míc b’íarínn b’íaríme do éuairí von Róim tuaríim ír reat  
 mbliadna déas ari trí fíorí ríal tángadair Gailí i n’Éirínn.  
 Tíread ari noul do Oíonnáda mac b’íarínn von Róim, ámaíl  
 aoubríamair tuar, tug fíorí asur uairíle Éireann aoníe ní  
 75 curí do beir as Earpos na Róma oiríia, do b’íirí go mbíirí  
 fíorí earadairí ní céile fá íomóiríam Éireann. Oirí tar  
 ceann go ríobáilí uiríarí go coiríeann gurí bíonn  
 Constantinur ímíirí íarí ngabáil báiríe uó oileín íarí-  
 táirí Eoiríia do Sílberrí Pápa, níorí fealb von Pápa ari  
 80 Éirínn rin, do b’íirí nac raibe fealb na h’Éireann as aoní-  
 ímíirí da raibe níam ran Róim ná as Constantin. Da

a. Lanfrancus peccator et indignus Dorobernensis Ecclesiae  
 archiepiscopus magnifico Regi Hiberniae Terdeluaco benedic-  
 tionem cum servitio et orationibus.

Usher in the passage we have quoted: "Lanfrancus a sinner and unworthy archbishop of the holy Church of Dorobernia, benediction with service and prayers to Toirrdhealbhach, king of Ireland."

The truth of the same position is strengthened by what we read in the forty-first letter in the same book, where Henry the First of England writes to Radulphus, archbishop of Canterbury, asking him to give orders to a priest called Gregorius and consecrate him bishop in Dublin by the direction of the king of Ireland. He rears the words of the English king in the year of the Lord 1123: "The king of Ireland in writing, and the burgesses of Dublin have made known to me that they have elected this Gregorius bishop, and have sent him to thee to be consecrated. Therefore, I command thee to grant their petition and to perform his consecration without delay."

From all we have said it is plain that it is not true to say that there was neither king nor chief ruler over Ireland until the Norman Invasion; and it is moreover plain that the Roman Pontiff had never definite authority over Ireland any more than he had over Spain or France or other countries until the time of Donnchadh, son of Brian Boraimhe, who went to Rome about seventy-seven years before the Normans came to Ireland. But when Donnchadh, son of Brian, went to Rome, as we have said above, himself and the nobles of Ireland consented to the Bishop of Rome's having authority over them, because they were wont to contend with one another for the mastery of Ireland. For, although authors generally write that the Emperor Constantine, after his baptism, bestowed the islands of western Europe on Pope Sylvester, that did not give the Pope possession of Ireland, since no emperor that was ever in Rome, nor Constantine, had possession of Ireland.

*b. Mandavit mihi Rex Hiberniae per breve suum et Burgenses Dublinae quod elegerunt hunc Gregorium in Episcopum et eum tibi mittunt consecrandum. Unde tibi mando ut petitioni eorum satisfaciens eius consecrationem sine dilatione expleas.*

réir rin cionnur b'éirir go mbiað bríð ran éaric vo-  
 béarað an t-impirí von pápa ar an ní nac maibé 'n-a  
 feilb féin ná i feilb donouine va ucáiníz 'n-a úiaíð ran  
 85 impiríeact ó roin? Agus uime rin ní hinmearta go mbiað  
 comhóir na h'éiríeann vo ríogact—gan éao vo 'Ooctúir  
 Sanoeur—gan airoflaí ná airoí uirre ó aimirí páorais  
 go Sabaltar Salí act an pápa amáin.

Cuirfeam ríor annro ar an reanóir, ríul laibeoriam  
 90 ar ríogáib éiríeann iar gceiríeasáin, an moð arí a noéintí  
 ríoga o'orougað i n'éiríunn, agus cíeav fá n-orouigctí iao,  
 ioir airoiríz ir ríú cúigíð ir ríomíflaí feairínn. Tuiz  
 nac bíou vo gairim i n'éiríunn i n-allóo act gairim ríog ág  
 a b'flaíab feairínn, amail fá nóir von éine lúuioeac (act  
 95 amáin go mbíoir uiríuie ág an gcine lúuioeac) agus vo  
 móran ve éineasáib oile, amail vo bíou caoiríeac i n'albain  
 ág 'Oál Ríada nó gur ríogað feairgur Mór mac Earca  
 oiríá.

Ir é fáct íomoirí fá ríogctar don ouine amáin ór cionn  
 100 na bpuibleac ir na gcríoc íonnur go mbiað gac don 'n-a  
 flaitíear féin umal vó, ir gan ar b'ieit vo neac vóib  
 f'earab'ra ná cur 'n-a ágáirí feav a flaitíir féin, agus  
 a cúigirín gurab ó 'Oia ir counac agus ir cuíactac ór  
 cionn éaíð vo horouigcteo 'n-a ríú ór cionn na bpuibleac  
 105 é va b'ollamnuagá, agus va réir rin go noleagáirí vóib  
 umla vo tábairt vó ir a cuigre gurab é an t-aoirí-Oia  
 céadna ir counac ar neam ar taláin ir ar ír'eann tug  
 an rímacct roin vó, ir gurab uairí ríuair flaitíear; agus  
 ir minic gurab iao na vaoiní ir glíoca agus ir rogumta  
 110 vo bíoð i n'éiríunn vo togtáoi i b'flaitíear vo rímacctugáð  
 an uile ir vo éomíeangáil na cána ir vo rínaomíav na  
 ríotcána, mar atá Sláinge mac Deala mic Loic fá airo-  
 b'ieitíeam i n'éiríunn 'n-a aimirí féin, Ollam fúola vo  
 bí rogumta agus Tígearíníur a mac vo bí feard mac



How, then, could there be any force in the right which the emperor might give to the Pope, to what was neither in his own possession nor in that of any emperor that succeeded him since? And hence, it is not to be supposed that so large a kingdom as Ireland—Doctor Sanderus notwithstanding—would have no high chief or high king over it from the time of Patrick to the Norman Invasion, but the Pope alone.

Before we speak of the kings of Ireland after the Faith, we shall set down here from the seanchus the manner in which kings were inaugurated in Ireland, and for what object they were inaugurated, including high kings and provincial kings and territorial high chiefs. Know that formerly in Ireland the only title the territorial chiefs had was that of king, as was the custom among the Jewish nation (except that the Jewish nation had dukes), and amongst many other nations; thus the Dal Riada in Scotland had a leader, *taoiseach*, until Fearghus Mor, son of Earc, was made king over them.

Now, the reason why one person is made king over tribes and over districts is in order that each one in his own principality should be obedient to him, and that none of them should have power to resist or oppose him during his sovereignty, and to have it understood that it was by God who is Lord and ruler over all that he has been appointed king over the peoples to govern them, and hence that they are bound to obey him and to bear in mind that it is the same only God who is Lord of heaven and of earth and of hell that gave him that authority, and that it was from Him he obtained sovereignty; and frequently it was the cleverest and most learned people in Ireland who were chosen to reign, to repress evil, to adjust tribute, to make treaties of peace, such as Slainghe, son of Deala, son of Loch, who was chief judge in Ireland in his time, Ollamh Fodla, who was learned, and Tighearnmhus, his son, who was likewise

- 115 an gcéanna, agus Cormac mac Airt do bí eolaí rian  
 bheiteamhar tuaithe ir no ríob an Teagairc Ríog; agus  
 mar rin i dtúr na n-aimreair ir iad luét an feara agus an  
 theam ba mó fonn don máitear fuiblíúe do méaduigh  
 do toghaí le fearaib éireann ór cionn na gcíob go  
 120 tóinigh páraois ir neair na heagailre. agus ó táinig  
 páraois, ir as na heagailre as na huairib agus as na  
 cionnicib do bíod toga na míog ir na uigearnaí go  
 gabálar Gall; agus na gairma éleálar anoir, mar atá  
 báin bíocont lairle Maigueir nó Duice, níor éleálar  
 125 i éirinn iad atá Tíar Tígearna flait nó Rí, agus a  
 fionnab ó na cioncib do bíod 'n-a feilb.

Ré linn iomorro gairma do glacaí uíob tigeaí an  
 cionnic agus an leabair na n-gairtear an Teagairc Ríog  
 leir, mar a mbíod cum cumair nóir ir meáir na cionc,  
 130 agus mar a mbíod foillirigh an luairéat bíor ó Dia  
 ir ón pobal tré máir do éanam, agus an uigearnaí bíor  
 ór a cionn féin ir ór cionn a fleálar tré neamhómáil  
 ceirir ir córaí, amáil oruigear leabair na Ríog ir an  
 Teagairc Ríog do éanam.

- 135 Ir minic fóir do beairtear uiriríe na gcáirib do  
 uiriríe uíob fá éimlíonab meálar na cionc do méir  
 Teagairc na Ríog, nó an uiríe do léigear uíob gan  
 imreair, amáil do beairtear tuata Dé Danann do bheir  
 mac éalatar i n-aimirir míogálar éireann do éadair do.

- 140 Ir é an cionnic do-beirtear flait i láir gáir tigeairna  
 mé linn gairma do gabáil; agus o'éir na flait do uíob  
 do, do éirtear i gceill do na tuatair na míogáir an  
 tigeairna nó an pí a leir air do glacaí ó fion amáir do  
 fmaítear a tíre, atá beir uíob na flait amáil fcoláir  
 145 na máirir. Óir amáil do-beir an fcoláir cionn

well-informed, and Cormac, son of Art, who was learned in the Breitheamhnas Tuaithe and who wrote the Instruction for Kings ; and thus in the beginning of the ages it was the learned and those who were most zealous for the aggrandisement of the public weal that the men of Ireland elected to rule the districts until Patrick came with the power of the Church. And since the coming of Patrick, it was the bishops and the nobles and the chroniclers who elected the kings and lords until the Norman Invasion ; and the titles that are in use now, as baron, viscount, earl, marquess, or duke, were not in vogue in Ireland, but triath (chief), tighearna (lord), flaith (prince) or ri (king), and they were surnamed from the districts they possessed.

Now, on the occasion of their being inaugurated, the chronicler came forward bearing the book called the Instruction for Kings, in which there was a brief summary of the customs and laws of the country, and where it was explained how God and the people would reward the doing of good, and the punishment that awaited the king and his descendants if he did not carry out the principles of justice and equity which the Book of Kings and the Instruction for Kings direct to put in practice.

Often also some of them had to give sureties from amongst their friends for the carrying out of the laws of the country in accordance with the Instruction for Kings, or else to forego the sovereignty without a struggle, as the Tuatha De Danann might take sureties from Breas, son of Ealathan, on the occasion of giving him the sovereignty of Ireland.

It was the chronicler's function to place a wand in the hand of each lord on his inauguration ; and on presenting the wand he made it known to the populace that the lord or king need not take up arms thenceforth to keep his country in subjection, but that they should obey his wand as a scholar obeys his master. For, as the wise scholar

griáó iṛ umhádeṛ iṛ buiréadár da máigirir, iṛ mar ṛin  
 oligṛeari do na hioṛcaránaiḃ beit da míoḡaiḃ, tṛé mar iṛ  
 lé ṛlait córa iṛ ceirṛ ṛtúrpar na hioṛcaráin, iṛ naḃ lé  
 ṛaodhar dairm na héagcóra.

- 150 iṛ amháio bíor an tṛlat do-beiri an t-ollam i láim an  
 míoḡ ḡeal ḡo hiomlán, do cómarṛa na ṛíunne lé uciḡ-  
 ṛear an ḡile bíor ṛan ṛlait, do bṛiḡ ḡo ṛamháirṛear an  
 ḡeal mṛ an bṛíunne iṛ an doḃ mṛ an mbṛiḡḡ.

iṛ i cúir ṛá mbi an tṛlat oíreac, da cúir i ḡeáill do  
 155 na ṛuibléacaiḃ iṛ do na tuadaiḃ ḡurab oíreac ḡlan ḡan  
 élaon uligṛar an mṛ beit 'n-a bṛuadaiḃ iṛ 'na bṛeacaiḃ  
 ioiri éaraiṛ iṛ náimáio, ioiri tṛean iṛ anḃṛann, do mṛiri  
 mar do beit imṛearan ioiri a da láim.

iṛ uime oṛuuiḡṛear an tṛlat ṛoin ḡan ṛaḃ ḡan  
 160 énarán uirre acṛ coimṛéio uile, da cúir i ḡeáill do na  
 tuadaiḃ ḡurab amháio uligṛo na tṛḡearnaiḃe beit ḡan  
 anṛocṛaḃṛ ḡan ḡaiṛbṛean acṛ coimṛéio ṛá cúir éirir iṛ  
 cóimṛuim do ḡac donuime, do éaraiṛ iṛ do náimáio, do  
 mṛiri a ḡcóra, ḡṛl.

165 i ṛṛeamṛaiḡ do ḡairṛí ḡac mṛ do míoḡaiḃ éiréann  
 miam aḡ a mbioḃ míoḡaḃṛ éiréann uile, do éoil na  
 n-ollamán iṛ na n-uaral mṛa ḡṛeioeam, aḡur do éoil  
 eaḡailṛe uairle iṛ ollamán ó ṛoin anuar, aṛ leic na Ríog.

i ṛṛulaiḡ Óḡ do ḡairṛí Ó Néill; aḡur Ó Caṛáin iṛ  
 170 Ó hÁḡáin do ḡairéaḃ é. Ó Donnḡaile a mairṛcál ṛluaiḡ  
 iṛ muinnṛeari bṛirléin iṛ clann bṛioṛṛaḡṛa bṛeicṛamán  
 ṛéineadair ulau uile.

i ḡCill mic Cṛeannáin do ḡairṛí Ó Donnall; aḡur Ó  
 ṛioṛḡail do ḡairéaḃ é, aḡur Ó ḡallcubair a mairṛcál  
 175 ṛluaiḡ.

aṛ mṛaiḡ áḃar do ḡairṛí Ó bṛiam; mac na mṛa  
 do ḡairéaḃ é; Ó Duibṛúir éoil na manac aḡur mac  
 Corṛmáin a mairṛcál ṛluaiḡ; muinnṛeari ṛlanncúioḃ a

loves and obeys and is grateful to his master, in the same way subjects are bound to their kings, for it is with the wand of equity and justice he directs his subjects, and not with the edge of the weapon of injustice.

The wand which the ollamh places in the king's hand is altogether white, as a token of truth as symbolised by the whiteness of the rod, since whiteness is likened to truth, and blackness to falsehood.

The reason why the wand is straight is to signify to the people and the tribes that the king is bound to be straight and faultless, without bias in his words and judgments between friends and enemies, between the strong and the weak, as if there were a contention between both his hands.

The reason it is ordained that the wand be without knot or excrescence, but be altogether smooth, is to signify to the people that the lords are bound to be free from unevenness or roughness in dealing justice and equity to all, to friend and enemy, according to their deserts, etc.

It was at Tara on Leic na Riogh that every one of the kings of Ireland who possessed the kingdom of all Ireland, by the consent of the ollamhs and of the nobles, used to be inaugurated before the Faith, and by the consent of the Church and of the ollamhs ever since the Faith.

It was at Tulach Og that O'Neill was inaugurated, and it was O Cathain and O Hagain who inaugurated him; O Donnghaile was his marshal of the hosts and muinntir Bhrislein and clann Biorthagra were the brehons of fineachas of all Ulster.

At Cill Mic Creannain O Domhnaill was inaugurated, and it was O Fíorghail who inaugurated him, and O Gallchubhair was his marshal of the hosts.

At Magh Adhar O Briain was inaugurated; it was Mac na Mara who inaugurated him. O Duibhidhir of Coill na Manach and Mag Cormain were his marshals of the hosts;

breiteamhain féineadair; clann Éraic a ollamhain pé ván;  
180 clann Éruicín nó clann Bhruidheana a ollamhain pé  
reancur.

Ar Lior beanncairí vo gairtí Mac Cairiédais; Ó Súill-  
eadáin Mór agus Ó Donnáda Mór vo gairiud é;  
muinntear Ruairc a maircáil fluais; clann Douagáin  
185 a breiteamhain; muinntear Óálais a ollamhain pé ván,  
agus muinntear Óuinnín a ollamhain pé reancur.

Ar Énoc an Boga vo gairtí Mac Muiréada; agus  
Ó Nualláin vo gairiud é; a ead ir a eairiud vo Nualláin;  
Ó Deoradáin a breiteamh, agus Mac Eodáda a ollamh pé  
190 ván.

Ar Leic mic Eodáda vo gairtí tigeirna Cinnriolad;  
agus Mac Eodáda vo gairiud é.

Ar Óun Caillige béirre vo gairtí Ó Bhrain, agus  
Mac Eodáda vo gairiud é.

## II.

195

Vo ríogaib éireann d'éir creitirí annro ríor

Vo gab laogaire mac Néill naoigiallais mic Eodad  
muigmeadúin mic Muiréadais tírís mic Fíadrac Spaid-  
tine vo ríol éireamóin ríogaat éireann veic mbliadna  
ar ríor; agus fá hí Ríogad a mairir; agus ir í an  
200 ceatramhain bliadain da flaitear vo cuir Coeleitunur  
Pápa Páorais i nÉirinn vo ríolau an creitirí, an tan  
fá haoir von tigeirna 431 bliadan. Agus bliadain ir  
cú ríor fá haoir vo Páorais an tan ríor. Óir an tan  
cugad i mbroir é, an naomhú bliadain vo flaitear Néill,  
205 ir pé bliadna deas fá haoir vó; agus vo éad na hoct  
mbliadna deas vo bí ríor vo flaitear Néill, ionnur go  
raibe mar ríor éirre bliadna deas ar ríor; agus cuirtear

muinntear Flannchuidhe were his brehons of feineachas; clann Chraith his ollamhs in poetry; clann Chruitin or clann Bhruaideadha his ollamhs in seanchus.

On Lios Beannchair Mac Carrtaigh was inaugurated. It was O Suilleabhain Mor and O Donnchada Mor who inaugurated him. Muinntear Ruairc were his marshals of the host; clann Aodhagain were his brehons; muinntear Dhalaigh were his ollamhs in poetry, and muinntear Dhuinnin were his ollamhs in seanchus.

On Cnoc an Bhogha Mac Murchadha was inaugurated; and it was O Nuallain who inaugurated him; his steed and trappings for O Nuallain. O Deoradhain was his brehon and Mac Eochadha his ollamh in poetry.

On Leac Mic Eochadha the lord of Ui Cinnsealaigh was inaugurated, and it was Mac Eochadha who inaugurated him.

On Dun Caillighe Beirre O Brain was inaugurated, and it was Mac Eochadha who inaugurated him.

## II.

On the kings of Ireland after the Faith as follows:

Laoghaire, son of Niall Naoighiallach, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiacraidh Sraibhthine, of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his mother was Rioghnach, and it was in the fourth year of his reign that Pope Coelestinus sent Patrick to Ireland to plant the Faith, in the year of the Lord 431; and Patrick was sixty-one years of age then. For when he was taken into captivity in the ninth year of the reign of Niall his age was sixteen years, and he lived the remaining eighteen years of the reign of Niall, so that he was thirty-four years at the close

leir rin na trí bliadhna ríceas do bí Dáctí i bpláitear  
 Éireann, ionnurf go raibte páorais reacht mbliadhna déas  
 210 i' r dá rícto an tan ro marbhad Dáctí; agus cuirtear  
 deirthe bliadhna do pláitear laogaire leir rin, go noéin  
 rin bliadhain i' trí rícto d'aoir as páorais as reacht i  
 nÉirinn só. Agus i' móire i' inéirecte fíunne an  
 neite-re mar léagtar ran leabair da ngóirtear Martyro-  
 215 logium Romanum garab dá bliadhain agus ré rícto fá  
 haoir do páorais an tan fuair ré báf. Ionann rin agus  
 garab bliadhain i' trí rícto fá rlan só as reacht i  
 nÉirinn 'n-a earpog. Óir i' veair garab bliadhain i'  
 trí rícto do bí as ríolao an éireoinn i Éirinn ruil fuair  
 220 báf. Gídeas do éir Coelestínur mé b'páorais Palatínur  
 'n-a earpog do ríolao an éireoinn i nÉirinn an tan fá  
 haoir von Tígearna 430, do réir beua i n-annálaib  
 Staire na Sacran. As ro mar doir: a "An tan fá  
 haoir von Tígearna 430 bliadhain do éir Coelestínur  
 225 pápa Palatínur 'n-a earpog ar ucúr gur na Scotais  
 mé éireasam do éirir dóib." Agus i' i rin an treas  
 bliadhain do pláitear laogaire agus an bliadhain na  
 b'páorais só reacht i nÉirinn. Agus i' i' roctain Éireann  
 só mar don mé dá éleireas déas, do garb tiri i n-íoctar  
 230 laigean as Innbeairi Deagair, i' do beannuis trí cealla  
 ann rin, mar acá Ceall fine mar ar fagaib a leabair  
 agus cuir do éirir Poil i' Peasair; an vaira cill Teac  
 na Rómánac; agus an treas cill Domnac Airia, agus  
 i' i' mbeannugas na gceall roin só, tis Maci mac Garracon  
 235 tígearna na tiri rin agus ionnabhair ar an gcóir rin é,  
 go nveasair i nÁlbain go bfuair báf ann rin.

Dála páorais táinig i nÉirinn i gcionn bliadhna i  
 noisio Palatínur agus ceatir ar rícto do naomcleir  
 'n-a focair; nó do réir Henricur Antiriodorienfir i  
 240 mbeasair S. Germanur, amail leagtar ran 168 ca. go  
 ucus páorais ríochas earpog leir i nÉirinn. As ro



of that reign. Add to this the twenty-three years Dathi held the kingdom of Ireland, and it leaves Patrick fifty-seven years when Dathi was slain. Add four years of Laoghaire's reign to this, and it gives sixty-one years as Patrick's age on his coming to Ireland. And this is rendered the more probable, as we read in the book called the Roman Martyrology that Patrick's age was six score and two years at his death. This is equivalent to saying that he had completed his sixty-first year when he came to Ireland as bishop. For it is certain that he spent sixty-one years in planting the faith in Ireland before his death. But before Patrick, Coelestinus sent Paladius as bishop to plant the Faith in Ireland in the year of the Lord 430, according to Beda in the annals of the History of Sacsa. Thus does he speak: "In the year of the Lord 430 Pope Coelestinus sent Paladius as first bishop to the Scots who believed in Christ." And that was the third year of the reign of Laoghaire and the year before Patrick came to Ireland. And when he reached Ireland with twelve clerics he landed in the lower part of Leinster at Innbhear Deaghaidh, and blessed three churches there, to wit, Ceall Fine, where he left his books and a portion of the relics of Paul and Peter; the second church, the House of the Romans, and the third church, Domhnach Arda. And when he had blessed these churches, Nathi, son of Garrchon, lord of that country, came and banished him from that district, and he went to Alba and died there.

As to Patrick, he came to Ireland a year after Paladius, with twenty-four holy clerics, or, according to Henricus Antisiodorensis in the life of St. Germanus, as we read in the 168th chapter. Patrick brought thirty bishops with him to Ireland. Here are the author's

*a. Anno quadringentesimo tricesimo Paladius ad Scotos in Christum credentes a Coelestino Papa primus mittitur episcopus.*

briathra an ughairi: a “Do éirí pádrais beannuighe.”  
 ar ré, “ar tseacht eachtra fáda agus a chéic imchein lútgáir  
 ar a muinntir féin ar otúr ’n-a láthair, agus ar gcríonn-  
 245 iugadú críochas eargos do hoirneas leir féin tar leas, do  
 éirí i bpróghair an Tighearna ias, ar mbeir don phóghair  
 móir i r don méirle beas.” Ar ro i r iontuighe go  
 otánsaonair fuireann phéadálmeas le pádrais i nÉirinn  
 do fíolao an éiríomh.

251 Léasgar fór ran reanóir an tan do bí pádrais as  
 teacht i nÉirinn, an méir fuair do éine Scuit as a maibe  
 foluir an éiríomh. go otus leir i nÉirinn ias, agus do  
 bí foğluim i r crieasam i r meacht ar coiméas i nÉirinn  
 reas ceitire céas bliadán o’éir pádrais do teacht go  
 255 teacht loclonnac innre. Do bíod fór airgeas da bualaó  
 i ndia Macla i r i gcaireal an tan roin. Atá Henricur  
 tuar ran 174 ca. as a páu gur moinn pádrais éire ioir  
 ronn ouine agus rphéir, agus gur bea an veacímáir mír  
 oib don eaglaír, mar atá an veacímáir cuir do na vaomib  
 260 don fearann i r don rphéir; agus do minne manais do  
 na fearaib i r cailleasá ouba do na mnáib, agus do  
 tógáib mainirteasá uoib. As ro mar aoir an t-ugair  
 céasna as labairt ar an ouing úo mainis ran veac-  
 ímáir: b “Do-nio manais do na fearaib uile i r cailleasá  
 265 ouba do na mnáib i r do tógáib ioma mainirteas i r do  
 oruig an veacímáir mír don fearann i r an veacímáir mír  
 don rphéir mé cotugad na ouingse céasna.”

Aoir fór an t-ugair céasna go otáinir don oruigad  
 do éirí pádrais ríor nac maibe cúil ná ceairna ná fárad  
 270 i nÉirinn nacar lán o’air cmaas i r do naomáib, ionnur  
 go otáinir de rin gurab é ainm cinnte do bíod ar Éirinn  
 reas na gcríoc uile go coitceann Oiléan na Naom.  
 Aoir leinnur, ughair bheacnac, i Stair na bheacran,

a. Benedictus Patricius itinere longo de regione longinqua peracto, praesentia sui suos exhilarabat et triginta episcopos ex transmarinis partibus congregatos et a se consecratos in Dominicam messem, eo quod esset multa et operarii pauci, destinabat.

words: "Blessed Patrick," says he, "having come a long journey and from a distant country, first gladdened his own people by his presence, and having got together thirty bishops, whom he himself had consecrated beyond the seas, he sent them into the Lord's harvest, for the harvest was great and the labourers few." From this it is to be inferred that a number of prelates came with Patrick to Ireland to plant the Faith.

Moreover, we read in the seanchus that when Patrick was coming to Ireland he brought hither with him as many as he could find of the Scotie race who had received the light of the Faith; and learning and faith and law were maintained in Ireland for four hundred years after the coming of Patrick until the coming hither of the Lochlonnaigh. Besides, silver was struck at Ard Macha and at Cashel at that time. Henricus above says in the 174th chapter that Patrick made an apportionment of Ireland, as to land, people and cattle, and that he set aside a tithe of these for the Church, to wit, a tithe of the people, the land, and the cattle, and made monks of the men and nuns of the women, and built monasteries for them. Thus does the same author speak referring to these people who formed the tithe: "He made monks of all the men and nuns of the women, and he built many monasteries and he set apart a tithe of the land and a tithe of the cattle for their maintenance."

The same author also says that as a result of the regulation laid down by Patrick, there was not a nook or corner or desert in Ireland that was not full of pious persons and of saints, so that it came to pass that the name by which Ireland was distinguished among the nations in general was the Island of Saints. Nennius, a British author, in the History of Britain, speaking of Patrick, uses these

*b. Omnes ergo mares monachos, feminas sanctimoniales, efficiens, numerosa monasteria aedificavit, decimamque portionem terrarum ac pecudum eorum sustentationi assignavit.*

Δὲ λαβαίτε ἀπὶ ῥάβδου, καὶ βριατρίαι-το : α "Ὅσοι τόξαις,"  
 275 ἀπὶ ρέ, "355 εἰσέλαι, ὅσοι χοίρηνες λείπῃ ἀνὸς νυκτὶν ἐλάσονται,  
 355, εἰσέλαι, τοσαύταις ἐλάσονται τριάκοντα εἰσέλαι, ὅσοι ἐπὶ μίλει  
 ῥάβδου." Δὲ τοῖς μαρτυροῦσι ἀνὸς ῥεανδύρ λέγει νειννίαι ἀπὸς ἀνὸς  
 λείον εἰσέλαι ὅσοι χοίρηνες λέγει ῥάβδου :

280 Δὲ οὕτως λέγει ἡ ἐκκλησία ῥεανδύρ  
 ῥέ οὕτως ἀνὸς ἀνὸς,  
 ὅσοι ἐπὶ ἐλάσονται ἐκκλησίαις  
 ῥεανδύρ ὅσοις τριάκοντα

Οὕτως ὅσοι ἐκκλησίαι 1 νειννίαι ἀπὸς λείον εἰσέλαι-το ὅσοι  
 βείτ 1 νειννίαι ἀπὸς μίλει λείον ῥάβδου 1 νειννίαι, λέγει ἀνὸς  
 285 νί ἀνὸς S. ῥεανδύρ 1 νειννίαι ῥεανδύρ ἀπὸς τριάκοντα  
 καὶ ἑξήκοντα ὅσοι λείτ 1 εἰσέλαι. Δὲ τοῖς μαρτυροῦσι  
 β "Ὅσοι νειννίαι μαλαίαι ἡ ἰσχυροὺς ἀπὸς εἰσέλαι ὅσοι μίλει  
 τοῖς ἀνὸς εἰσέλαι, ἰσχυροὺς καὶ λείτ λέγει ἡ ἐκκλησία εἰσέλαι-  
 εἰσέλαι ἀνὸς ἀπὸς εἰσέλαι ἀνὸς, ἀπὸς βί βείτ εἰσέλαι  
 290 Δὲ ῥέ ἀπὸς εἰσέλαι ἀπὸς." Δὲ καὶ βριατρίαι-το S. ῥεαν-  
 δύρ ἡ ἰσχυροὺς καὶ νειννίαι 1 νειννίαι ἀπὸς λείτ εἰσέλαι  
 ὅσοι λείτ ἀπὸς ὅσοι βείτ 1 νειννίαι μίλει λείον ῥάβδου. ἀπὸς  
 νειννίαι ὅσοι εἰσέλαι ῥά βείτ ἀπὸς ταν τοῖς. ἡ λείτ ἡ  
 ἰσχυροὺς 1 νειννίαι ἀπὸς τ-ῥεανδύρ εἰσέλαι ὅσοι λείτ-  
 295 εἰσέλαι ταν μαρτυροῦσι λέγει λείτ 1 ῥεανδύρ μίλει ὅσοι  
 εἰσέλαι 1 νειννίαι 1 νειννίαι ῥέ ῥεανδύρ ἀπὸς ὅσοι  
 νειννίαι.

ἡ ῥεανδύρ ῥέ 1 νειννίαι ῥεανδύρ ὅσοι νειννίαι ῥάβδου  
 ὅσοι εἰσέλαι 1 νειννίαι, μαρτυροῦσι ἀπὸς εἰσέλαι ἀπὸς  
 300 ῥεανδύρ ῥεανδύρ, ἀπὸς εἰσέλαι ῥεανδύρ ; ῥεανδύρ  
 ἰσχυροὺς ἀπὸς ῥεανδύρ ὅσοι νειννίαι ὅσοι νειννίαι ὅσοι  
 ὅσοι λείτ νειννίαι, ἀπὸς εἰσέλαι ῥεανδύρ ὅσοι νειννίαι  
 ῥεανδύρ ὅσοι νειννίαι ; ἀπὸς ἀπὸς ἀπὸς ἀπὸς ἀπὸς  
 305 ἀπὸς ἀπὸς ῥεανδύρ ῥεανδύρ 1 ῥεανδύρ ῥεανδύρ, μαρτυροῦσι  
 Δὲ ῥεανδύρ καὶ νειννίαι ; ἀπὸς νειννίαι ῥεανδύρ ὅσοι νειννίαι

α. Ecclesias 355 fundavit, episcopus ordinavit eo numero, 355.  
 presbiteros autem usque ad tria millia ordinavit.

words : " He built," says he, " 355 churches, he consecrated the same number, 355, of bishops, and he ordained priests to the number of three thousand." Thus does the seanchus agree with Nennius as to the number of bishops consecrated by Patrick :

Five and fifty learned bishops  
Did the holy man consecrate,  
With three hundred young clerics  
On whom he conferred orders.

Should anyone be surprised at there being so many bishops together in Ireland in the time of Patrick, let him read what St. Bernard says in the life of Malachias of the custom of Ireland regarding her bishops. Thus does he speak : " Bishops are changed and multiplied at the will of the archbishop, so that a single diocese is not content with a single bishop, but they have almost a bishop for each church." From these words of St. Bernard it is to be inferred that it is not strange that so great a number of bishops as we have mentioned should be in Ireland in the time of Patrick, as the Church was then flourishing. The number of bishops we have above mentioned is the less to be wondered at, since we read in old books that there was a bishop in Ireland for every deanery in the country.

Moreover, it is certain from the Irish annals that Patrick made two archbishops in Ireland, to wit, the archbishop of Ard Macha the primate of Ireland, and the archbishop of Cashel ; the primate of Ard Macha being over all Ireland and especially over Leath Cuinn, and the archbishop of Cashel directly over Leath Mogha, while the primate had higher authority over him. And the reason of that arrangement was that the supreme sovereignty of Ireland was in the possession of the race of Eireamhon, being in the possession of Laoghaire, son of Niall ; and Eoghan and

*b. Mutantur et multiplicantur Episcopi pro libitu Metropolitani, ite ut unus episcopatus uno non esset contentus, sed singulae pene ecclesiae singulos haberent episcopos.*

an éirio oile o'uaireib an éirio rin vo gáb baireadó ó  
 pádraig gan an eaglaib ba pinnriopálta ran míoḡadé  
 vo beiré ar a leiré féin o'Éirinn, mar atá leat Cuinn, agus  
 310 cur vo beiré aice ar eaglaib Éireann ar loig an aro-  
 flaitir vo bí 'n-a reilb an tan roin. Síol Éibiri, céana,  
 fuaireadai ó pádraig an oia heaglaib ba pinnriopálta  
 vo déanaí i leiré Moḡa .i. i ḡaireal, vo bpiḡ go maibe  
 ceap acá féin ar leiré Moḡa fá piḡ Éireann gur an  
 315 oiríad roin ó aimir Cuinn. Ir córaie ro vo crieadaían  
 ná ead aínáin aithearpoḡ Muinán ḡairear i rean-  
 leabhaib iri ir annálaé Éireann o'aithearpoḡ Cairil,  
 áct rói go ḡairear aithearpoḡ leiré Moḡa uile de.

An ní eile iomoiro aoirio oirioḡ ran aimir-ir go  
 320 maib imleac loḡairi 'n-a caḡairi aithearpoḡ, ir amlaio ir  
 iontuigé rin go maibe aithearpoḡ ir cliaí Cairil real  
 ar oibiré a Cairéal tré foirneap loclonnac an tan roin  
 i n-aimir madoiréaclaínn mic madoiréadai vo beiré i  
 bflaitear Míre, agus Néill Caille 'n-a piḡ Éireann, agus  
 325 Olcobair vo beiré i bflaitear Muinán, agus Tuigear an  
 t-anflait loclonnac vo beiré ḡ buairead Éireann. Óir  
 níor oúca Forannán ppiomáio Éireann vo tairann a  
 hár Macla lé Tuigear, gur ba héigean oó teat ar  
 oibiré oon Muinán, ioná aithearpoḡ Cairil go n-a cliaí  
 330 vo tairann a Cairéal le loclonnaib, agus uil va nuaiean  
 féin go himleac loḡairi, mar a maibair coillte ir bogac  
 ir móinte an tan roin. Agus vo caiteadai real va  
 n-aimir ann rin ie linn leatruim loclonnac vo beiré  
 oira.

335 Ní faḡear linn i n-annálaib Éireann vo beiré i n-Éirinn  
 áct vá aithearpoḡ, mar atá aithearpoḡ Ar Macla agus  
 aithearpoḡ Cairil go haimir an Cáirioial Ioanne

Conall and the other nobles of that race, who were baptized by Patrick, insisted that the principal church in the kingdom should be in their own half of Ireland, to wit, in Leath Cuinn, and that it should have authority over the churches of Ireland after the manner of the supreme sovereignty which was then in their possession. As to the race of Eibhear, they were permitted by Patrick to found the second principal church in Leath Mogha, namely, in Cashel, because to them belonged Leath Mogha under the king of Ireland from the time of Conn up to then. This should with the greater reason be believed from the fact that the archbishop of Cashel is called not only archbishop of Munster, but also archbishop of all Leath Mogha in the old books of chronicles and annals of Ireland.

But as regards another statement made by some writers of the present time that Imleach Iobhair was the seat of an archbishop, it is to be understood in this way: the archbishop and the clergy of Cashel were for a time banished from Cashel in these days, through the oppression of the Lochlonnaigh, when Maoilseachlainn, son of Maolruanaidh, was king of Meath, and Niall Caille king of Ireland, and Olchobhar king of Munster, and while Turgesius the Lochlonnach tyrant was harassing Ireland. For the expulsion of Forannan, primate of Ireland, from Ard Macha by Turgesius, so that he was forced into banishment in Munster, was not a more likely event than that the archbishop of Cashel and his clergy should be driven from Cashel by the Lochlonnaigh, and should betake themselves for refuge to Imleach Iobhair, where there were then woods and bogs and morasses. And there did they spend some of their time while they were subject to the persecution of the Lochlonnaigh.

We find in the annals of Ireland only mention of two archbishops being in Ireland, to wit, the archbishop of Ard Macha and the archbishop of Cashel, down to the time

Páiríon do t'eac't i nÉirinn marí don mé Siolla Cúioir Ó  
 Conaire, earraig leara Móir, leagáir an pára i nÉirinn  
 340 an tan roin, an tan fá haoir von Tigearna II52. Óir  
 an bliadain rin do éirinnigeasair comairle coitcéann as  
 Ceannanur na Míue, marí ar hoirneas airdearraig i nÁt  
 Cliaí asgur airdearraig i oTuaim, marí a bfuair zac air-  
 earraig oib Pallium, amáil cuirream ríor sa eir ro a  
 345 hannálair doirte éiréann do ríoróad i gCluain Cluicéad.

## III.

Ar mbeir do páiríais as ríolau an éiríom i nÉirinn  
 i n-airíur leasairie, ir é Dongur mac Nacarraic fá mí  
 Mumán; asgur mé triall do páiríais do ríannóir von  
 Mumán, cis Dongur mac Nacarraic céasna i gcoinne  
 350 páiríais o'fáilcuigas roime go Maig Féimean i nOéirib  
 tuairceir, ir beirir go muogroir Cairil é i nEoganaic mé  
 ráirtear an Trian Measúnac aní; asgur do zab Dongur  
 crieveam ir bairtead uató ann. As ro marí aueir reir-  
 beata páiríais do haitléasau linn as triáctau ar niall  
 355 éuar: a "Ré mbeir as triall von Mumán oú, cis mí  
 Mumán, Dongur mac Nacarraic, 'n-a uáil go Maig Féimean  
 i uatam na nOéirir ir do éreoiris go lútgáiréas von  
 ríogéadair sa nEairíear Cairil i gcoir Eoganaic é, asgur  
 ir ann rin do crieir an mí Dongur ir do zab bairtear."  
 360 Asgur ran áit céasna luairtear suirab tré bonn Dongurá  
 do cuir páiríais lor a bairle. As ro an ní léasair  
 ann: b "Íar mbeir do náoí páiríais 'n-a fearam as  
 beannaicéad an ríog do ráctau leir rinn a náoibairle i  
 gcoir an ríog." Ar ro ir ioncuigte suirab tré coir ríog

a. Dum vero in Momoniam proficisceretur, venit obviam ei Rex  
 Momoniae, Dongur mac Nacarraic in campo Féimean in terra na  
 nOéirir, eumque duxit gaudens in civitatem regalem nomine  
 Cairil, quae est in regione Eoganaic, ibique credidit rex Dongur  
 et baptisatus est.



when Cardinal Johannes Papiron came to Ireland together with Giolla Criost O Conairce, bishop of Lios Mor, then the Papal legate in Ireland, in the year of the Lord 1152. For in that year they convened a National Council at Ceanannus na Midhe, in which an archbishop was consecrated for Ath Cliath and an archbishop for Tuam, and where each of the archbishops received a pallium, as we shall hereafter set down from the ancient annals of Ireland which were written at Cluain Eidhneach.

### III.

While Patrick was planting the Faith in Ireland in the time of Laoghaire, Aonghus, son of Natfraoch was king of Munster, and when Patrick proceeded to Munster to preach, this Aonghus, son of Natfraoch, came to Magh Feimhean in the northern Deise to welcome him, and conducted him to the royal residence of Cashel in Eoghanacht, which is now called Middlethurd, and there Aonghus accepted faith and baptism from him. Thus speaks an old Life of Patrick which we quoted above in treating of Niall: "As he was going into Munster, Aonghus, son of Natfraoch, king of Munster, came to meet him to Magh Feimhean in the country of the Deise, and joyfully conducted him to the royal seat which is called Cashel in the district of Eoghanacht, and there king Aonghus believed and was baptized." And in the same passage it is stated that it was through the foot of Aonghus that St. Patrick drove the point of his crozier. Here is what we read therein: "As St. Patrick was standing and giving a blessing to the king, he drove the point of his blessed crozier into the king's foot." From this it is to be inferred that it was through the foot of Aonghus, son of Natfraoch, king

*b. Cumque Sanctus Patritius regem stando benedixisset cuspis  
baculi Sancti fixa est in pede regis*

385 Muḡan, Aongur mic Naḡrmaic, do éirir páorais iunn a  
 baiclé, ir naḡ cré coir Eogain mic Néill ríog ũlaḡ. Tis  
 rai mé reanḡur do leir Cuinn féin leir an ní tuar ran  
 laoiḡ uairib toḡad: buair n-eapḡos ai fuil néibir, .i.  
 Toḡna mac Muirir ũi Maolḡonaire. As ro mai dḡeir:

370

Cré bonn Aongur anba an bḡoro,  
 do éairḡ iunn baiclé bḡaorais;  
 gur líon an t-urḡar da fuil,  
 an gḡior ní cóḡrḡad cogur.

Do báarí cḡirre mic rícaḡ ir cḡirre hingḡana rícaḡ  
 375 as an Aongur-ro, asur do bḡionn dá mac véas ir dá  
 ingḡin véas non Easḡair uíob. Ir é an tAongur-ro rḡr  
 do oirḡis rḡreaball baicir páorais ai ḡad nead da  
 nḡabḡad baicḡad ran Muḡain, .i. crí rínginne; asur ir  
 mai ro ríor do uíolḡar an éain rin, mai adá cúis  
 380 céad bó, cúis céad caoi iairiunn ir cúis céad bḡar,  
 cúis céad léine ir cúis céad caora ḡadḡa rḡear bliḡuain  
 do éomḡrba páorais mai éior ó ríogab Muḡan; asur do  
 bí an cior roin ḡa uíol ḡo haimirir Cḡrmaic mic Cuil-  
 eannáin. Léasḡar rḡr i leabair Ruad Mic Douasḡin ḡo  
 385 ḡcḡeacḡad Aongur mac Naḡrmaic uair eapḡos ir uéic-  
 neabair rḡasḡir ir dá mairḡléirḡad véas ir rḡi ríor do  
 beir mai ḡnádḡuinnḡir 'n-a rḡadai féin do ríor, mé ríad  
 airḡeann ir mé ḡuḡe Dé.

Ré linn páorais do beir as ríolad an éirḡir i néirunn  
 390 i n-aimirir laosḡaire, do báarí cḡirre mic rícaḡ as bḡian  
 mac Eodac Muirḡmeasḡin, asur rá luḡt comairḡire do  
 laosḡaire mac Néill iad, asur ai mbeir do páorais as  
 beannadḡad éirḡeann, céir i ḡConnadḡais asur rḡialḡair i  
 noáil an mḡc uíob roin do ba tairḡeac oirḡa, Eicḡen rá  
 395 hainm uó. Mai do connairc an rḡar roin páorais as  
 rḡadḡ 'n-a láḡair céir ai a ead asur ḡabair as a rḡladḡ,  
 asur dḡubairḡ mé a bḡáḡraib an ní céarḡa do uéanḡ,  
 asur ḡan cáuar do tḡabairḡ non éléirḡad; asur do-ní

of Munster, that Patrick drove the point of his crozier, and not through the foot of Eoghan, son of Niall, king of Ulster. Even a learned seancha of Leath Cuinn, to wit, Torna, son of Muiris O Maolconaire, agrees with the above in a poem beginning, "The bishops' blessing on the race of Eibhear." Thus does he speak :

Through the foot of Aonghus, great the discomfort,  
Went the point of Patrick's crozier,  
So that the floor was covered with his blood,  
The deed is no whispere'd gossip.

This Aonghus had twenty-four sons and twenty-four daughters, and of these he gave twelve sons and twelve daughters to the Church. It was this Aonghus also who imposed Patrick's capitation screaball, that is, three pence for each person who should receive baptism in Munster, and this tax was paid in the following manner, to wit, five hundred cows, five hundred balls of iron, five hundred mantles, five hundred inner garments and five hundred sheep to be given every third year to the comhorba of Patrick as rent from the kings of Munster. And this rent was paid up to the time of Cormac, son of Cuileannan. Moreover, we read in the Red Book of Mac Aodhagain that Aonghus, son of Natfraoch, used to keep in constant attendance on himself two bishops and ten priests and seventy-two young clerics for the purpose of saying Masses and of Divine prayer.

When Patrick was planting the Faith in Ireland in the time of Laoghaire, Brian, son of Eochaidh Muighmeadhon, had twenty-four sons, who were contemporaries of Laoghaire, son of Niall ; and as Patrick was blessing Ireland he went into Connaught and went to meet the son amongst them who was their leader, whose name was Eichen. When this man saw Patrick coming into his presence he mounted his horse and proceeded to lash it, and directed his brothers to do likewise and not to show reverence to the

amhlaid rin aét an mac fá hóige úioib, dar b'ainm Duad  
 400 Galad. Anair an fear roin da éoir ir céio i scoinne  
 pádrais ir cuirir fáilte iomne ir do-beir umla ir onóir  
 uó. Leir rin tiallaid pádrais iomne go noeadaid uo  
 ládair Eiden, fá taoiréad oiria, ir fiarhuigir de nar b'é  
 Eiden é. "Ní mé," ar Eiden. "Mará tú," ar pádrais,  
 405 "beannaim-re iad ir níge uíot féin ir son méio uot b'ráit-  
 iud atá io foéair aét an t-aoimhacaim uíob tug cádar ir  
 onóir uaim féin ar son mo Tigearna." Agus aubairt an  
 macaim roin da maó é féin buo ní oiria go noéaduo méir  
 pádrais. "Maréau," ar pádrais, "do-beirim-re beann-  
 410 aét uuit-re, ir buó ní éura, ir biaio an níge agat íol io  
 úiaio;" agus uo fíoraio fáirtine pádrais, óir uo bí pádrais  
 ir dá earrog véas 'n-a foéair ag níogao Duad Galais, agus  
 uo gnátuigeaó lé nígtib Connact cuimhdaite an da earrog  
 véas roin ir dá taoiréad véas íol Muiréadais agus Ó  
 415 Maolcónaite uo beir 'ga níogao ó roin i le ar énoc dá  
 ngairmtear Cain Fíaoic.

Doimhliadain véas ar fícto ar éirtie ceao ó gein  
 Érioit go tigeaét pádrais i nÉirinn, an ceatráidao  
 bliadain uo flaitear laogaitie mic Néill, amail aub-  
 420 namar; agus bliadain ir tri fícto uo pádrais i nÉirinn  
 tul fuair bár; agus dá gcuirtear an t-áimeam roin leir  
 an áimeam tuar, uo-nío ceirtie céao noéao ir dá bliadain;  
 gonaó da uairbiao roin aubairt an fearna an rann-ro:

425 Ó geairt Érioit, áimeam airt,  
 éirtie ceao mé taoib nóéait,  
 ir dá bliadain fear iar roin,  
 go bár pádrais bíomh-aprtoil.

Léagtar i mbeadait pádrais guraib bliadain ir tri  
 fícto uo bí pádrais i nÉirinn iar uceáét 'n-a earrog  
 430 innce, ag fíolaó ir ag fearnmóir na roircéal, ir ag véadain

cleric ; and they acted accordingly, except the youngest son, whose name was Duach Galach. This man kept on foot, and advanced to meet Patrick and bade him welcome and paid him homage and respect. Upon this Patrick went forward and came into the presence of Eichen, who was their leader, and asked him if he were not Eichen. "I am not," said Eichen. "If thou beest," replied Patrick, "I deprive of success and of sovereignty both thee and as many of thy brothers as are with thee, except the one youth who paid me reverence and honour for my Lord's sake." And that youth said if he were king over them he would do Patrick's bidding. "Then," said Patrick, "I bless thee, and thou shalt be king, and thy seed shall have the kingdom after thee." And Patrick's prophecy came true, for Patrick with twelve bishops attended at the inauguration of Duach Galach as king, and it was the custom with the kings of Connaught ever since to have the comhorbas of these twelve bishops and twelve chiefs of the race of Muircadhach and Uí Maolconaire at their inauguration on the hill called Carn Fraoich.

There were 431 years from the birth of Christ to the coming of Patrick to Ireland in the fourth year of the reign Laoghaire, son of Niall, as we have said ; and he was sixty-one years in Ireland up to his death, and if this number be added to the previous number, we get four hundred and ninety-two years ; and in testimony of this the seanacha composed this stanza :

Since Christ was born, pleasant reckoning,  
Four hundred and ninety also  
And two full years added thereto  
Till the death of Patrick our chief Apostle.

We read in the life of Patrick that he passed sixty-one years in Ireland after he had come hither as bishop, planting and preaching the gospel and working wonders and

feart ir míorbál do réiri mar léagtar i mbeataio páorais  
do réiri uisodai o'dairte. As ro mar aueir:

435  
 Trí fiéto bliadan ir bliadam,  
 ir teart neac ar nac oiaithair.  
 i néirinn go n-ionas bfeart  
 do bi páorais as pnoiceart.

Asur cibé adéarad nac fuil an iann-ro i mbeataio  
 páorais, bíou a fiór aige sur léagat linn i bprím-  
 leabair feanóir sur ieríobad b4 beata páorais, zac don  
 440 tiob ar leit rir féin Asur ir corímaíl sur ieríob zac  
 neac ní nua ar páorais nacar ieríob neac oile do éac.  
 Uime rin ní cuirte i n-ionganar don ci do léig beata  
 páorais as donuodai amáin, na vteagmáó iéal nó  
 míorbál ar páorais i leabair oile nacar léig ran  
 445 beataio rin.

ir mé linn laogaire tug Dubtac húa luidair ir feargúr  
 file ir Ror mac Tircim feanóir éireann na pnomáó ir na  
 glanad do páorais. Asur táinig ve rin sur cuiread i  
 zcead laogaire comóáil coitcéann do véanóm, mar a mbiaó  
 450 cnuinnuigad míos cleire ir ollamán éireann mé glanad  
 an treanóir; asur iar iocéam ar donláirí uóib uile  
 do togad arta naonbair me glanad an treanóir, mar  
 acáio trí míg, trí hearpuis ir trí ollamain mé feanóir.  
 Na trí míg, laogaire mac Néill ní éireann, Oáire ní ulaó,  
 455 ir Corc mac Luigóeac ní Muíman. An triúr eapros,  
 páorais, beinén ir Cairneac. Na trí hollamain mé fean-  
 óir, Dubtác, feargúr ir Ror. Asur do glanad ir do  
 cuiread i n-eagair ir i n-onuigad an feanóir leir an  
 naonbair roin, asur ir ve do gairé an Seanóir Mór.  
 460 Acá an uain uarab corac "Aimhigin glúingéal" as  
 fíorad an neite-re. As ro fiór na ioinn ar an uain  
 gcéadna as fuíveam an neite-re:

465  
 uisodai an tSeanóir mór  
 naonbair ror cóirig go cóir,  
 naomhóir a ainm caomda cain  
 lé fiór naomha an naonbair rain.

miracles, as we read in a Life of Patrick by a certain author. Thus does he speak :

Three score years and one,  
Few there are to whom it is not a mystery,  
In Ireland with many prodigies  
Did Patrick continue to preach.

And should anyone say that this stanza is not in the Life of Patrick, let him know that we have read in an ancient historical record that there were sixty-four Lives of Patrick written, each of them being distinct from the others. And it is likely that each writer wrote something new about Patrick which none of the others had written. Hence, one who has read the life of Patrick by one author, must not deem it strange if he happen on a story or miracle of Patrick in another book which he did not find in that life.

It was in Laoghaire's time that Dubhthach Ua Lughair and Fearghus File and Ros son of Trichim, brought the Seanchus of Ireland to Patrick to be approved and purified by him. And from this it arose that Laoghaire was empowered to call a general assembly in which the kings, clerics, and ollamhs of Ireland should meet for the purpose of purifying the Seanchus. And when they had all come together nine were chosen from among them to purify the Seanchus, to wit, three kings, three bishops, and three ollamhs in seanchus. The three kings were Laoghaire, son of Niall, king of Ireland, Daire, king of Ulster, and Corc, son of Lughaidh, king of Munster. The three bishops were Patrick, Beinen and Cairneach. The three ollamhs in seanchus were Dubhthach, Fearghus and Ros. And these nine men purified and arranged and established the Seanchus, and it was this that was called the Seanchus Mor. The poem which begins "Aimhirgin Gluingheal" confirms this account. Here follow the stanzas from the poem that bear out this account :

The authors of the Seanchus Mor  
Were nine who set it in order rightly,  
Naomhshuos is its fair noble name,  
By reason of the sacred learning of that nine.

470

páopaig beinén cairneac cain,  
 laogáire mac néill neapcáidir.  
 feargur fáile, gáire glan,  
 agur dáire ní úlad,

agur ní muhan gan theirs,  
 corc mac luigéac go láimheirs,  
 dubéac úa luáir son linn,  
 saoi an béarla fior mac tpiéim.

475

naoi faoite nar faob a rnar,  
 léir magluigeac an seanár,  
 iar na éur dóib tré gaoir gíl,  
 i ngac doir ó díthirgin

## IV.

iar nglanac iomorro an tSeancúra mar rin ir eac vo  
 480 horuigeac lé huairlib éireann uirlamár an tSeancúra  
 vo éur ar cóiméac ppealaoeac na héireann; agur tug-  
 acar na ppealaoe céatna fá veap a rpiolac 'n-a  
 bprímeagailrib féim. Agur acaro cuo vo na reirleabairib  
 ar maréain amú, nó na micleabair vo rpiolac arca, mar  
 485 acá leabair arto maca, ppralcair éairil, leabair glinne  
 vá loé, leabair na hula Congmala, leabair éluana mic  
 nóir, leabair fionntain éluana héirneac, leabair buiré  
 moling, ir leabair Dub Molaga, agur ppiimleabair  
 éireann ó foim amac, mar ar cóiméacac an Seancur gan  
 490 leatpcom vo véanam ar neac reoc a céile v'uarlib  
 éireann.

Vo bioé fór ruim reancúra na leabair-fo uile i  
 ppralcair na Teamrac; agur vo-níci pprómac oirra gaca  
 trear bliacain i bfeir Teamrac, amail aoubnamar éur  
 495 ag labairir ar flaitear Córimaic. Siocac mé linn na  
 págántacac, ir iac fo rior na ppiom-ugoir vo bí ppr an  
 reancur ó díthirgin go haipir. mar acá díthirgin glúin-  
 geal, Sean mac áige, buiré banugoir ó páirtear bpiacra



Patrick, Beinen, noble Carineach,  
Laoghaire, son of Níall the strong,  
Fearghus File, laughter pure,  
And Daire king of Ulster.

And the king of Munster without stain,  
Corc, son of Lughaidh of the red hand,  
Dubhthach Ua Lughair of the lake,  
The professor of language, Ros son of Trichim.

Nine sages, of wise aspect,  
By whom the Seanchus was set in order  
After they had examined it with excellent skill  
Through every generation from Aimhirgin.

#### IV.

Now when the Seanchus had been purified in this way the nobles of Ireland decreed that the charge of it should be entrusted to the prelates of Ireland, and these prelates ordered that it should be copied in their own chief churches. And some of the old books are still extant, or the copies made from them, such as the Book of Ard Macha, the Psalter of Cashel, the Book of Gleann da Loch, the Book of Ui Congmhala, the Book of Cluain Mic Nois, the Book of Fiontan of Cluain Eidhneach, the Yellow Book of Moling and the Black Book of Molaga, and the rest of the chief books of Ireland where the Seanchus was preserved without doing injustice to any one Irish noble as against another.

Moreover, there was a summary of the records in all these books in the Psalter of Tara, and they used to be approved every third year at the Feis of Tara, as we have said above in treating of the reign of Cormac. But in the pagan period the following were the chief authors of the Seanchus from age to age, to wit, Aimhirgin Gluingheal, Sean son of Aighe, Bridhe an authoress, from whom is the expression *Briathra Bridhe* (the sayings of Bridhe).

bhuíde, Connla Caoimhíatruaí ríaoi Connacht, Seanca mac  
 500 Cúil Claoim, fáctna a mac roim, Seanca mac Oilioilla,  
 Moiríann mac Maoim, Feargus Fíannaite a cniú Cíarraíde  
 Lusáira, Feirceirne File, Néine mac Auna, Aitirne,  
 Ámhnaí, Feargus File mac Aitirne, Neaia mac Fionncuill  
 a Siotáib, Seadamur mac Moiríann, Feargus Fíon  
 105 Feachtnac míogusdair gaoire Éireann, Fíteal, Feargus File,  
 Ror mac Tríom ír Dubtaí mac hÍlla Luigair, agus ír iau  
 an tnuíu déiréanaí-ro tug an Seandur do páraois  
 fíonáio ír na glanáio.

Ré linn íomóirio na págántacta do beir i nÉirinn,  
 110 ní bíod cion ollaman ná uisdaí rian seandur ar doimead  
 ré seandur ar a bpiopntaoi claoim seandura do uéanaí  
 doim seact amáin. Ní bíod fóir cion bpiopntaoi ar an tí  
 do-beiréad claoimbeact; do bíod mar an gceolna geara  
 ar uisdaí uíob ré linn na págántacta. Ar uíur an tan  
 115 do-beiréad Sean mac Áige claoimbeact do páraois  
 boilgléara ar a veaíghuáioe; agus an tan do-beiréad  
 an fíorbeact ní páraois.

Ní ius Connla Caoimhíatruaí bpiéigbeact ríam, óir do  
 ba uíne íodan fíonntaoi do réir fóluir na náuíne é.  
 120 Ní beiréad Seanca mac Cúil Claoim beact coirce gan  
 tiorcaí an oíde ríá n-a bpiet. An tan do-beiréad  
 fáctna a mac roim bpiéigbeact, maí i n-aimrí an fóghair  
 do beiréad í, do tuitead meaf na tíne a mbíod an oíde  
 ríu. Sívead an tan do-beiréad fíorbeact do anad an  
 125 torcaí go hionlán ar na ciannaib; nó maí i n-aimrí an  
 bílata do-beiréad an bpiéigbeact, do fáraois na ba a  
 laoií rian tír ríu. Ní beiréad Moiríann mac Maoim beact  
 gan an íod Moiríann um a bpiágo; agus an tan do-beiréad  
 bpiéigbeact do teannaí an íod um a bpiágo; agus an tan  
 130 do-beiréad an fíorbeact do fínead an íod tair a suailib  
 amaí, amáil aibíamair tuar. Mar ríu íomóirio do  
 móiríu uíghuáioí págánta oile, do bíoir geara oíra do

Connla Caoinbhriathrach a Connaught sage, Seancha son of Cuil Claon, Fachtna his son, Seancha son of Oilill, Morann son of Maon, Fearghus Fiannaithe from the country of Ciarraidhe Luachra, Feircheirtne File, Neidhe son of Adhna, Aithirne, Amhnas, Fearghus File son of Aithirne, Neara son of Fionncholl from Siodha, Seadhamus son of Morann, Fearadach Fionn Feachtnach chief author for skill in Ireland, Fitheal, Fearghus File, Ros son of Trichim, and Dubhthach son of Ua Lughair, and it was this last trio who brought the Seanchus to Patrick to be approved and purified.

Now in Pagan times in Ireland no professor of seanchus could rank as an ollamh or author in seanchus who had been known once to falsify historical truth. Moreover, no one could hold the rank of breitheamh who had given a partial judgment ; and besides some of them were bound by geasa in the Pagan times. First, when Sean, son of Aighe, delivered a partial judgment, blisters grew on his right cheek, and when he delivered a just judgment they did not grow.

Connla Caoinbhriathrach never delivered an unjust judgment, for he was a virtuous truly upright man according to the light of nature ; Seancha son of Cul Claon never gave judgment without having fasted the night before. When Fachtna, his son, delivered an unjust judgment, if it was in the autumn he delivered it, the fruit fell to the ground that night in the country in which he was. But when he delivered a just judgment, the fruit remained in full on the trees ; or if in the spring he delivered an unjust judgment, the cattle forsook their young in that country. Morann son of Maon gave no judgment without having the Morann collar round his neck, and when he gave an unjust judgment the collar grew tight round his neck, and when he gave a just judgment the collar stretched out over his shoulders, as we have said above. And so it was with several Pagan authors, they were subject to geasa, preventing

uoiuimearσ ó élaonad feanúrσ nó breiteamhair vo  
 déanam. Ar a noubramair ir inéirente vo feanúr  
 535 éireann mar feanúr saca cpiúe oile, vo bpiúg go bfuil  
 ar n-a veapibugad lé rpiúbnib feanugσar bpiúgánta ir lé  
 rpiomad naoiméleire aσur ppiéalávead eagailre éireann.

Vo commómad feir Teamhiac lé laogaire σ'aicnuadav  
 nóir ir peacta éireann, amail fá gúad mui na miosgair  
 540 mome vo déanam i bfeir Teamhiac. An tan iomorpio  
 vo cométiονόλσar uairle ir ollamain éireann von com-  
 óail rin, vo bioo ppiomlongpore ar leit aσ aipoiúg  
 éireann go n-a fuiminn, mar acá Teac Miuóuarpa. Vo  
 bioo fóir ppiomlongpore aσ sac piúg cúigeavac i néiminn,  
 545 mar acá an long Muihneac aσ piúg Muihan; ionann  
 iomorpio long ir teac, amail aveir an file:

ní morve ir voicliod Donn Cuan  
 Opiúteac 'ga rluag nó long Lán;

aσur ir uair rin aveirtear longpore i. pore na veac  
 550 mui an mbairle 'n-a mbi aipugav; aσur an long laigheac  
 aσ piúg laigean, aσur an óoirir Connacac aσ piúg Connacé,  
 aσur an eacpaur Ulaσ aσ piúg Ulaó. Vo bioir fóir cpi  
 teallairge oile i oTeamhiag an tan roin, mar acá Capcair na  
 nGiall, mar a mbioir géill nó bpiagve an mios i gcoméav.  
 555 An vaira teac va ngairci Réalta na bfileav, mar a mbioir  
 breiteamain ir fileine éireann pié cumav canac ar an vpiung  
 vo fápuiúgav peact ir miasgail na cpiúe. An tpear teac  
 va ngairci Sripanán na nliúgean, mar a mbioir bainmugna  
 na góúigeavac, aσur aicpeab ar leit ran longpore roin aσ  
 560 sac miosgair oib go n-a banpact. Siúeav an tan vo  
 fuiveav an comóail uile pié cinneav ir pié cpiocnugav  
 peact ir nóir na cpiúe, ir é Teac móir Miuóuarpa fá teac  
 coitceann comairle oib.

Aσ ro iomorpio an fuivugav vo bioo oirra ran teac  
 565 roin. Vo fuivéav pi éireann fein 'n-a miosgacσar ar

them from partiality in history or judgment. From what we have said the Irish records are to be believed like the records of any other country, seeing that they are borne witness to by the writings of old Pagan authors and by their having been approved by the holy clerics and prelates of the Irish Church.

Laoghaire, son of Niall, convened the Feis of Tara to renew the customs and the laws of Ireland, as the kings who went before him were wont to do at that Feis. Now when the nobles and the ollamhs of Ireland came together in that assembly the high king of Ireland and his party had a separate chief residence, to wit, the Teach Miodhchuarta. Each provincial king in Ireland had also a chief residence, to wit, the king of Munster had the Long Mhuimhneach; now *long* means house, as the poet says :

Not more inhospitable is Donn Cuan

With a bad house for his people than with a full house ;

and hence a village where people dwell is called a longphort, that is, the *port* or embankment of the houses ; and the king of Leinster had the Long Laighneach, and the king of Connaught the Coisir Chonnachtach, and the king of Ulster the Eachrais Uladh. There were besides three other residences at Tara at that time, to wit, Carcair na nGiall, where the hostages or captives of the king were kept. The second was called Realta na bhFilcadh, where the brehons and bards of Ireland assembled to fix a tax on those who violated the laws and customs of the country. The third house was called Grianan na nInghean, where the provincial queens dwelt, each of these queens with her female attendants having a separate place in the dwelling. But when the entire assembly sat for the purpose of determining and completing the laws and customs of the country, the great Teach Miodhchuarta was their hall of public debate.

Now they were arranged in that hall in this manner. First the king of Ireland himself sat in his royal chair in

uctúr i gceirteadúón an áruir ir a dgaib ríad, agus ní  
 muman don leit éad se, úir roir agus ríad do bádar  
 dá éad an tige, ní laigean 'n-a fíadnaire, ní Connact  
 ar a cúl, agus ollamain éireann ar cúlaib níos Connact;  
 570 agus ní lla do don leit doctad se ar a úarláim, agus  
 fuireann o'fíoruidirib a úirib féin ní hár gac níos  
 oib. As ro veirneadact an treandad go cumair ar an  
 fuirigad-ro éallais Teamrac:

575 Fíu muman don leit anear,  
 gan ainbriar gan anoircear,  
 agus laigim, lóir do brios,  
 dgaib ar dgaib nua 'n arioríos.

580 Connactas ar cúl an níos,  
 Ré coiréad reanuir go fíor.  
 Uirib áruib i mairle,  
 i n-aioromda áruib.

585 Láim úar níos Teamrac éreine  
 gan ainbriar gan ainbriar,  
 lé oirgillair ronna rann,  
 gan fuigall gan imreair

Ir ar laogaire tugad car áda dár lé laigrib agus  
 lé Cíoméann mac Éanna, mar ar gáda laogaire leo, go  
 ntu grian ir éarca ir ieanna nime i gceirteadact ar féin  
 fá comall uib gan dga na úirime oirca; agus níor  
 590 comall ríu uib. Gíreab i níosail na briege ríu, go  
 gíreab dá éir ríu do marbad laogaire lé raigéan teinn-  
 tige i ngréallais dábail láim ní lre, amail ariar an  
 ríle:

595 acbad laogaire mac néill,  
 láim ní lre, glar a éir.  
 uirle dá acrair náit  
 tugad dal báir for an níos

Agus ingean Tarais, ní lla dain, bean laogaire,  
 máir lúigead mic laogaire; agus, ní hionann ir

the very middle of the hall facing westwards, with the king of Munster to the south of him, for the ends of the house looked east and west, the king of Lenister opposite to him, and the king of Connaught behind him, and the ollamhs of Ireland behind the king of Connaught, and the king of Ulster to the north of him at his right hand, while each king had a party of real nobles of his own province beside him. Here is a pithy account by the seancha of these rules of precedence observed in the hall of Tara :

The Munstermen on the south side,  
Without falsehood, without injustice ;  
And the Leinstermen, sufficient in strength,  
Face to face with the high king.

The Connaughtmen behind the king,  
To preserve history truly ,  
The under king of Aruidhe near him  
In a special high seat,

On the right of the king of mighty Tara,  
Without falsehood, without churlishness,  
The Oirghualla, a defence were they  
Without overlapping, without strife

It was against Laoghaire that the Leinstermen and Criomhthann, son of Eanna, fought the Battle of Ath Dara, wherein Laoghaire was made prisoner by them, and he gave the sun and moon and stars as sureties that he would fulfil his promise not to exact the Boraimhe from them ; but he did not fulfil this promise in their regard. However, to avenge this falsehood Laoghaire was soon afterwards killed by a lightning flash at Greallach Dabhaill beside the Lithfe, as the poet says :

Laoghaire, son of Niall, died  
Beside Lithfe, green its land,  
The elements of God whose guarantee he had violated  
Inflicted the fate of death on the king

Anghus, daughter of Tasach, king of Ui Liathain, was Laoghaire's wife and the mother of Lughaidh, son of

600 **Λ**αοζαίρε, σο γὰρ ρί σπειρεσθί οἱ ῥάτοραις. **Λ**ά ν-αον  
 ιομορρο τοα σπάνις ῥάτοραις οἱ ῥίον να βαιρηόσνα, φαί-  
 τισιρ ποίμε αἰυρ μέ ν-α κοιμτιονόλ κλέιρε, αἰυρ cuiuyr  
 βιαυ τοα ολλήμυζαὺ ὀόιη, αἰυρ σο γὰρ λυγαυ mac **Λ**αοζαίρε,  
 α mac οἰγεαρωέτα, ας ἰτε αν βίυ leo γο hairceapac, γο  
 610 **σ**ταρλα γρειμ ἡ-α ηράγαυ λέρι ταέταυ ε; γο ἔφυαιρ βάρ  
 σο λάταιρ. **β**εαῶζαιρ αν βαιρηόσαν, ιρ cuiuyr αν mac αρ  
 comaiice ῥάτοραις. **τ**ειο ῥάτοραις ι ν-άρυρ υαίςνεαδ αἰυρ  
 τυς φά νεαρη κοίρ αν λεινβ σο βρειτ ἡ-α φοσαιρ; ιρ σο  
 ἡέαιυις φέιν αρ α γυιῶε γο **Ὀ**ια, αἰυρ αναίρ ραν ηἡσάε-  
 620 **γ**υιῶε ριν γαν βιαυ γαν κουλαὺ φεαυ τηι λά, γο σπάνις  
 ι ἡεανν αν τηεαρ λά **μ**ιέεαλ **α**ρῑάινγεαλ ι ἡερυτ coluim  
 ἡ-α λάταιρ ραν ἄρυρ ἡ-α ραιβε, αἰυρ beanncáir σο ῥάτοραις  
 αἰυρ αουβαίρε γυρ τοίλ μέ **Ὀ**ια αν leaib ὀ'αιτβεουαυ αρ  
 impiue ῥάτοραις. **λ**ειρ ριν αρ mbeir von leaib αἰυρ α  
 635 **ὀ**ρυιυμ φαοι αἰυρ α βέαλ ορλυίςτε τέιο αν ταρῑάινγεαλ,  
 σο βί ι ἡερυτ coluim, ιρ cuiuyr α γοβ ι mbráγαυ αν leaib,  
 ιρ σο ταρῑαίης αν γρειμ αίρε, γο σπάνις αναμ σο λάταιρ  
 λειρ ριν αν. **α**ἰυρ σο λάταιρ λειρ ριν σο cuaiυ αν  
 τ-αίηςγεαλ αρ ceal uata, αἰυρ σο éiyς αν leaib λυγαυ.  
 640 **α**ἰυρ μαρι σο éuaiaυ αν βαιρηόσαν αν leaib σο beir leo  
 ρίς γο λυέζαίρεαδ οἱ ῥίον ῥάτοραις ιρ ρλέαταιρ αρ α ἡλύιμβ  
 ἡ-α φιαυναιρε, ιρ γαυαιρ ας βρειτ buiueacáir ρυρ τηέ αιτ-  
 beouaδ α mic. “**α** banflait,” αρ ρέ, “**ν**ί μiom-φα ιρ  
 beirte uuit buiueacáir σο míc, acé lé **μ**ιέεαλ **α**ρῑάινγεαλ  
 650 **λ**έρι αιτβεοῦαδ σο míc”; αἰυρ noctáir το éiyim αν  
 ρceoil ámáil αουβραμαρ. **μ**αρι σο éuaiaυ αν βαιρηόσαν  
 γυραb é **μ**ιέεαλ σο ρinne αν mac ὀ'αιτβεουαυ, σο γὰρ μαρ  
 éuyς uirre φέιν caopa αρ γαδ τηέιο το ραιβε αice σο  
 έδβαιρε γαδα βλιαῦνα αἰυρ mίρ αρ γαδ ρριοιnn το ν-ιόραυ  
 660 **φ**εαδ α μέ σο boctáib **Ὀ**έ ι ν-onóir **μ**ιέίλ **α**ρῑάινγεαλ;  
 αἰυρ ρόρ σο opuyίς μαρ nóρ φεαδ να héipeann é, αρ γαδ



Laoghaire, and, unlike Laoghaire, she received the faith from Patrick. Now, on a certain day when Patrick went to visit the queen she bade himself and his company of clerics welcome, and ordered food to be prepared for them; and Lughaidh, son of Laoghaire, her son and heir, set to eating the meal with them greedily, and a portion stuck in his throat which choked him, and he died on the spot. The queen gave a start and committed the youth to Patrick's protection. Patrick went into an unoccupied house and ordered the child's body to be brought to him, and prayed to God with fervour, and continued thus in constant prayer without food or sleep for three days, and at the close of the third day Michael the Archangel, in the form of a dove, appeared before him in the house in which he was, and he greeted Patrick and said it was God's will that the child be brought back to life through Patrick's intercession. Upon this, as the child lay on his back with his mouth open, the Archangel, who was in the form of a dove, went and put his bill into the child's throat and took out the morsel, and thereupon life came to him at once. And immediately on this the angel became invisible to them, and the child Lughaidh arose. And when the queen heard that the child was alive, she came joyfully to meet Patrick and cast herself on her knees before him, and proceeded to thank him for bringing her son back to life. "O princess," answered he, "it is not I whom thou shouldst thank for thy son, but Michael the Archangel, by whom he was brought back to life." And he told her the story in substance as we have given it. When the queen heard that it was Michael the Archangel who brought back her son to life, she bound herself to give a sheep out of every flock she possessed each year and a portion of every meal she should take during her life to the poor of God in honour of Michael the Archangel; and, moreover, she enjoined this as a custom throughout Ireland on all who received baptism



and the Faith from Patrick, whence is the custom of the Michaelmas sheep and the Michael's portion in Ireland ever since.

Oilill Molt, son of Dathi, son of Fiachraidh, son of Eochaidh Muighmheadhon, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Uichtdhealbh, daughter of Aonghus, son of Natfraoch, was the wife of Oilill Molt, and he was called Oilill Molt because of a craving for wether's flesh that his mother Eithne, daughter of Oraidh, felt when she was pregnant with Oilill; and a lady who was with her named Fial, daughter of Eochaidh Seideadh, called him by the name of Oilill Molt after he was born. It was in the reign of Oilill that Amhalghuidh, son of Fiachraidh, son of Eochaidh Muighmheadhon, who was king of Connaught twenty years, died, and there died also Muireadhach Mundearg, son of Feargna, son of Dallan, son of Dubhthach, son of Mianach, son of Lughaidh, son of Aonghus Fionn, son of Fearghus Duibhdheadach, son of Iomchaidh, son of Fionnchaidh, son of Oghamhal, son of Fiatach Fionn, a quo Dal bhFiatach, who was twelve years king of Ulster.

## V.

Oilill Molt convened the Feis of Tara. There used to be three general assemblies in Ireland in the olden time, to wit, the Feis of Tara, the Feis of Eamhain, and the Feis of Cruachain. We have set down above the things that were treated of at the Feis of Tara. Now the chief object for which the Feis of Eamhain and the Feis of Cruachain were convened was to approve those who practised mechanical crafts in Ireland, such as smithwork, woodwork or stonework and the like handicrafts. And the nobles and ollamhs who were at these two assemblies selected from each assembly three score masters of each craft, and these were then distributed throughout Ireland, and no fellowcraftsman to these was permitted to practise

uon tpaoi nuy an zceipio rin uo bioó ran tír, zo býrioáó  
an tpaoi an mbioó clirce ní véánaí na ceipioe. Agus uo  
685 zaipeí iolvánaiz uo na paioib-ye. Ionann iomopio iol-  
vánaó ir ilceapaoá, uo býiz zupab ionann ván ir  
ceapio.

Ir ar Oilill Molt uo-beir an leabair iuy ní na Scot.  
Ir ní n-a linn fuair benignur comorba páopaiz báp. Ir  
670 ar Oilill mar an zcéaona tugao Cat Oumia Aicir lé  
Laisuib, áit ar tuic iomao uo vaoinib va zao léit. Ir fán  
am-ro uo bí cogao iuy Ambropiur ní breatan agus Picti  
ir Scoti. Ir i býlaicear Oililla fóp fuair Conall  
Créamhainne báp, agus íarlaice an tpeap earpoz i nÁro  
675 Macá i nuiaio páopaiz. Simpliur pa Pápa an tan roin.  
Ir ar Oilill Molt ní Éireann tugao Cac Oca lé lugao  
mac laozaipe ir lé Muirceapaoá mac Eapica ir lé  
feapzuy Ceipibeoil mac Conaill Créamhainne ir lé  
fiadaio lonn mac Caolbaio ní Dal nÁmuie, amail aoepir  
680 an file:

Lé lugao ir lé fiadaio lonn,  
ir le muirceapaoá moíoll,  
agus lé feapzuy zan loet,  
uo marbaio Oilill paop-molt.

685 Fice bliadain i nuiaio an cáta roin uo éur uo cuapair  
reirap mac Eirc mic Eoóc Muirneamair i nÁlbain, mar  
atá vó Dongur vó Louair agus vó feapzuy. Tri céao ir  
reacé mbliadna ó aimyri Concubair mic Neapa zo haimyri  
Cormaic mic Airc. Vó céao ir ceitpe bliadna ó aimyri  
690 Cormaic zo utugao Cat Oca. Agus fice bliadain va éir  
rin uo cuapair clanna Eirc mic Eoóc Muirneamair i  
nÁlbain. Duac Teangumá mac feapzura mic Muirneamair  
máil mic Eozain Speib mic Duac Zalaiz mic Buiain mic

his craft without permission from the master of that craft who was in that district ; and the master must examine whether he be competent to practise the craft. And these masters were called *ioldanaigh* ; now ioldanach means *iolcheardach*, or skilled in many crafts, for *dan* means *ceard* or craft.

The Leabhar Irsi calls Oilill Molt the king of the Scots. It was in his time that Benignus, the comhorba of Patrick, died. It was also against Oilill that the Leinstermen fought the Battle of Dumha Aichir, where many fell on both sides. It was about this time that a war was waged between Ambrosius, king of Britain, and the Picts and Scots. It was also in the reign of Oilill that Conall Creamhthainne died, and Iarlaithe the third bishop of Ard Macha after Patrick. Simplicius was Pope at that time. It was against Oilill Molt, king of Ireland, that the Battle of Ocha was fought by Lughaidh, son of Laoghaire, and by Muir-cheartach, son of Earc, and by Fearghus Ceirrbeoil, son of Conall Creamhthainne, and by Fiachaidh Lonn, son of Caolbhadh, king of Dal nAruidhe, as the poet says :

By Lughaidh and by Fiachaidh Lonn,  
And by the great Muircheartach  
And by blameless Fearghus,  
Was the noble Oilill Molt slain.

Twenty years after this battle was fought the six sons of Earc, son of Eochaidh Muinreamhar, went to Alba, to wit, two Aonghuses, two Lodharns, and two Fearghuses. Three hundred and seven years are reckoned from the time of Conchubhar, son of Neasa, to the time of Cormac, son of Art ; two hundred and four years from the time of Cormac till the Battle of Ocha was fought ; and twenty years after that the sons of Earc, son of Eochaidh Muinreamhar, went to Alba. Duach Teangumha, son of Fearghus, son of Muireadhach Mal, son of Eoghan Sreibh, son of Duach Galach, son of Brian, son of Eochaidh Muighmeadhon,

Eoócáé Muiḡmeaóóin fá nÍ Connacét feacét mbliatuna an tan  
685 roin gur tuit lé hEocáio Tioiméarína.

Do ḡab luḡaio mac laozáire mic Neill naoisíallais  
 do fíol Éipeamóin ríozacét Éipeann ríce bliatuin Ansur  
 ingean Tarais do Uib liacáin mácarí luḡaio. Ir é Fíaoé  
 mac Fionnéada fá nÍ laigean an tan roin. Ir fán am-ro  
 700 tugao Cat Ceall Ornaó i Maiz fea i ḡConnacae Ceitear-  
 lac, ceitíre míle ó Leitḡlinn roin, marí arí tuit Ansur  
 mac Naeríaoic do bí 'n-a ríḡ Muíhan pé bliatuna veas ar  
 ríóio, asur Eitne Uacáé ingean Émómtaínn mic Éanna  
 Cinnfealaiz a bean marí don nír lé Muircearíac mac  
 705 Earca ir lé hOílill mac Dúnluing; gonao uime rin aoirí  
 an ríle an nírann-ro:

acbaé craobóor bíle móir  
 Ansur molbécáé mac Naeríaoic  
 fagḡaio la hOílill a raé  
 i ḡcat Ceall Ornaó claoín.

710

Da éir rin fuairí Fíaoe mac Fionnéada a maríbaó i  
 ḡCat ḡráine lé hEocáio mac Cairíbre. Felix an tpear  
 pápa von ainm rin, an veacímav bliatuin do flaitear  
 luigveac mic laozáire do núnneav pápa ve. Ir fán am-  
 715 ro tugao cat Sleamna Míoe lé Cairíbre mac Néill ar  
 laiznib, asur tugao Cat Seagra, marí arí maríbaó Duac  
 Teangumá nÍ Connacét lé Muircearíac mac Earca, amáil  
 aoirí an ríle fan nírann-ro:

Cat Dealgá, Cat Muíroíma,  
 asur Cat Tuama Orubá,  
 asur fór Cat na Seagra,  
 a uioiréarí Duac Teangumá.

720

Ir fán am-ro tugao Cat Loómáize le laiznib ar Uib  
 Néill, áit arí tuit íomav do óaoínib ann; asur do éuaio  
 725 fearḡur Móri mac Earca i nAlbain marí don nÍ Dál Riada  
 asur do ḡabavairí flaitear ínnce. An naoímav bliatuin  
 veas do flaitear luigveac mic laozáire fuairí páorais

was king of Connaught seven years at this time, and he fell by Eochaidh Tiormcharna.

Lughaidh, son of Laoghaire, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Anghus, daughter of Tasach of Ui Liathan, was the mother of Lughaidh. The king of Leinster at that time was Fraoch, son of Fionnchaidh. About this time took place the Battle of Ceall Osnadh in Magh Fea in the county of Ceithearlach, four miles east of Leithghlinn, where Aonghus, son of Natfraoch, who was king of Munster thirty-six years, and Eithne Uathach, daughter of Criomhthann, son of Eanna Cennscalach, his wife, both fell by Muircheartach, son of Earc, and by Oilill, son of Dunlung; hence the poet composed this stanza :

There died the spreading branch of a great tree,

Aonghus Molbhthach, son of Natfraoch ;

He lost his success by Oilill

In the Battle of Ceall Osnadh the vile.

After this, Fraoch, son of Fionnchaidh, was slain in the Battle of Graine by Eochaidh, son of Cairbre. Felix the third Pope of that name, it was in the tenth year of the reign of Lughaidh, son of Laoghaire, that he was made Pope. It was about this time that the Battle of Sleamhain Mhidhe was won by Cairbre, son of Niall, over the Leinstermen, and the Battle of Seaghais was fought, in which Duach Teangumha, king of Connaught, was slain by Muircheartach, son of Earc, as the poet says in this stanza :

The Battle of Dealga, the Battle of Muchromha,

And the Battle of Tuam Drubha,

And also the Battle of Seaghais,

In which fell Duach Teangumha.

It was about this time that the Leinstermen won the Battle of Lochmhagh over Ui Neill, in which fell many people, and Fearghus Mor, son of Earc, went to Alba with the Dal Riada and they assumed sovereignty there. It was in the nineteenth year of the reign of Lughaidh, son of Laoghaire,

bár, iar gcaiteam dá bliadain i r fé fícto ar an raogal-ro,  
amail d'ou'iamar tuar. Da éir rin fuair luğair mac  
730 laogaire bár i ndéau f'ar a lé caoir éinneitige vo tuit ó  
neam air t're m'ieiri páorais vo déanam só. An bli dain  
véueanac vo flaitear luigveac vo bi gelairur 'n-a pápa.

Vo gab Muircearicac mac Earca mic Muirceadais mic  
Eogain mic Néill Naonigallais vo fiol éireamóin moğac  
735 éireann ceirre bliadna ar fícto. Earic ingean lotairin ní  
alban márair Muircearicais mic Earca; asur i r i uorac  
a flaitir iugac Claran mac an tSaoir vo bi vo flíoct  
Cu ic mic Feargura mic Róig. An c'armanac bli dain vo  
flaitear Muircearicais vo iunneao pápa vo Anartairur  
740 an oapa pápa von ainm rin. I r fán am-ro iugac an naom  
Comgall beanncair, an t-alb n'omra, an t'as a iabdar  
dá fícto mile manac fa n-a óigieiri no pá n-a rmac, amail  
leá-tar i leabair Ruac M'ic Donnacáin; asur i r cóiraoe ro  
vo éireannain so léagtar as uğar bairicamail .i. as  
745 S. beannair i mbeata malaciar so oáimz veirciohal  
oar b'ainm Soanur ón Alb Comgall leir tó hao ceao  
mainicir; asur i r ar flíoct íuail mic Conaill Ce-riais  
mic Ainriuin vo élanais Ruoirige acá an Comgall-ro.  
As ro mar aveir an uadain naom'reancair da veirbac  
750 rin:

Comgall beanncair mac Séona,  
ar nar éirte uamán éaga,  
fíeam ulac ar nac fíot fail  
vo fiol íuail mic Conaill.

755 I r fán am-ro fuair Anartairur impir bár asur Cainneac  
Acáir bó, an naom; asur i r vo flíoct Feargura mic Róig  
an naom-ro; asur iugac Colum Cille mac Feolimir mic  
Feargura mic Conaill Gulban mic Néill Naonigallais. I r  
fán am-ro fuair Dúigro (ingean Dubtais mic O'neime mic  
760 D'earail mic Dén mic Connla mic Airt mic Cairibie Nao  
mic Cormaic mic Donğura M'oir mic Eocac Finn fuac



that Patrick died, having passed six score and two years in this life, as we have said above. After this Lughaidh, son of Laoghaire, died in Achadh Fharcha, from lightning which fell from heaven on him for disobeying Patrick. Gelasius was Pope the last year of the reign of Lughaidh.

Muircheartach, son of Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Earc, daughter of Lodharn king of Alba, was the mother of Muircheartach, son of Earc, and it was in the beginning of his reign that Ciaran mac-an-tSaoir, who was of the race of Corc, son of Fearghus, son of Rogh, was born. The fourth year of the reign of Muircheartach Anastasius the second Pope of that name was made Pope. About this time was born St. Comhghall of Beannchair, the holy abbot, a man who had forty thousand monks under his obedience or under his authority, as we read in the Red Book of Mac Aodhagan; and this is the more to be believed because we read in an author of repute, namely, St. Bernard, in the Life of Malachias, that there was a disciple of the abbot Comhghall called Soanus, who built a hundred monasteries; and this Comhghall is of the race of Irial, son of Conall Cearnach, son of Aimhirgin, of clanna Rudhruighe. In testimony of this, the poem on saint-history speaks thus :

Comhghall of Beannchair, son of Seadna,  
Whom fear of death troubled not,  
Was of Uladh's stock, who were not caught napping,  
Of the race of Irial, son of Conall.

It was about this time that the emperor Anastasius died, and Cainneach of Achadh Bo, the saint, and this saint was of the race of Fearghus, son of Rogh; and Columcille, son of Feidhlimidh, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, was born. It was about this time that Brighid, daughter of Dubhthach, son of Dreimhne, son of Breasal, son of Dian, son of Connla, son of Art, son of Cairbre Nia, son of Cormac, son of Aonghus Mor, son of

nAirt mic Feidlimir Reacáidair mic Tuatail Teacáidair vo  
 fiol Éireamóin báir i n-aoir a reacá mbliaðan ir ceitpe  
 fiúio; nó vo méir úruinge oile i n-aoir a veic mbliaðan ir  
 765 trí fiúio. Ionann iomorro úruige vo breo-fáigeao .i.  
 fáigeao teine; agus ní héiscnearta rin vo fáimh ói, vo  
 úrig go fáibe 'n-a teine ar laraó vo fáio Dé as  
 uibhrogaó a fáio vo fáier go Dia. agus vo méir an  
 fáilpe, ir í vo rinne an rann-ro:

770

mírin aráin eorua áin,  
 ir í mo éuro-pe von élar;  
 gar úorair ir uirce ce,  
 ir í mo éuro gac n oirce.

## VI.

An reirao bliaúain vo fáiltear Muirceartaig mic  
 775 Earca vo rinneao pára vo Simmachur agus vo bí 'n-a  
 pára cúig bliaúna véas agus oét mí; agus an t-aonúao  
 bliaúain ar fiúio vo fáiltear an Muirceartaig éalona  
 vo rinneao pára vo úoruirua agus vo bí 'n-a pára naoi  
 mbliaúna. ir fán am-ro vo rúio go úiorúaleac náoiú-  
 780 úoir Anonuir manac agus ruao go hAlexandria é agus  
 vo cúruigeao i neaglar éoin úairce é. Tus Muir-  
 ceartaic mac Earca na cata-ro rúio i n-aonúlaúain vo  
 méir mar úoir an fále ran rann-ro:

785

Cat Cinn eic, Cat Alháine,  
 lé haíurir úirúirce áirua,  
 úrúain élaic, Cat eiblinne,  
 agus Cat máige áilbe.

Go úroo úéir na gac-ro vo úur, ruair Muirceartaic báir  
 i úrig Cleitig; agus ruair áilbe imlig báir.

790

Vo fáo Tuatail Maol Fárb mac Cormaic áaoic mic  
 Caimhne mic Néill Naúigiallaig vo fiol Éireamóin rúig-  
 áic Éireann trí bliaúna véas. ir uime fáiltear Tuatail  
 Maol Fárb óe, Comáin ingean Daill úrónaig a máair,

Eochaidh Fionn Fuath nAirt, son of Feidhlimidh Reachtmhar, son of Tuathal Teachmhar, of the race of Eireamhon, died, at the age of eighty-seven years, or, according to others, at the age of seventy years. Now Brighid is the equivalent to *Brco-shaighead*, that is, an arrow of fire; and she is not inaptly so called, for she was as a fire lighting with the love of God, ever darting her petitions towards God. And according to the Feilire, it was she who composed this stanza :

A morsel of fair barley bread,  
This is my part of the table.  
A cress-stalk and hot water  
Is my portion each night.

## VI.

The sixth year of the reign of Muircheartach, son of Earc, Symmachus was made Pope, and he was Pope for fifteen years and eight months; and the thirty-first year of the reign of Muircheartach, Hormisdas was made Pope, and he was nine years Pope. It was about this time that the holy body of the monk Antonius was miraculously discovered, and it was taken to Alexandria, and it was enshrined in the church of John the Baptist. Muircheartach, son of Earc, fought the following battles in one year according to what the poet says in this stanza :

The Battle of Ceann Eich, the Battle of Almham,  
In a famous glorious tune;  
The Plunder of Clu, the Battle of Eibhlinn,  
And the Battle of Magh Ailbhe.

Soon after having fought these battles Muircheartach died in the house of Cleiteach : and Ailbhe of Imleach died.

Tuathal Maol Garbh, son of Cormac Caoch, son of Cairbre, son of Niall Naoighnallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. He is called Tuathal Maol Garbh, for Comain, daughter of Dall Bronach, was his mother, and when she gave birth to

795 aḡur an tan tugao Tuatail lé, vo buail a ceann ar éloic  
 mar ḡearaib aḡ tuar ronair vó, ḡo nvearna an éloic clais  
 'n-a ceann, aḡur ní fárao ḡruas ran ḡclais rin; ḡonaó  
 ve rin tugao Tuatail Maol ḡarib air.

1r i bflaitear Tuatail fuair Mottaeyr veirciohal  
 páorais bár, aḡur vo máir ré trí éao bliáon; aḡur vo  
 800 tugao baotéin valta Colum Cille; aḡur clann an veire  
 vearbriátar baotéin aḡur Colum Cille, aḡur fuair Com-  
 gall ní Alban bár, aḡur fuair Mobi va ngairíi veapéan  
 na fáirtine vo ílioct fácaó aiceaó mic Caḡair Mói  
 bár. 1r i bflaitear Tuatail rór tugao Caḡ Torran lé  
 805 laigrib, áit ar marbaó Earc mac Oiliolla Muile; aḡur ir  
 uair rin cángaduair Fír Ceara. 1r fan am-ro tugao Caḡ  
 Sligise lé Feairḡur ir lé Domnall, vá mac Muirceairais  
 mic Earca, mar ar éuit Eogan béal vo bí 'n-a níḡ Connaḡt  
 cúis bliáona véas ar fícto leo; aḡur fuair Oóran naom  
 810 leaḡraige, vo ílioct Conaire mic Moga Láma, bár, aḡur  
 Ciarian mac an tḡair i n-aor a doinbliatona véas ar  
 fícto, aḡur véoaio fá hainm va áḡair aḡur Váirearca  
 ainm a mátar, amail aveir ré féin ran iann-ro:

815 Váirearca mo mátar-re,  
 níor vo bancaíl boct,  
 véoaio an raor rór m'átar-re,  
 ó laḡairnaib moct.

1r fan am-ro vo éuit a ceann v'Abacuc i n-aonaó  
 Tailltean trí Láma Ciarian vo tabairt i n-éiteaó; aḡur vo  
 820 máir ré ceitpe bliatona mar rin ḡan ceann ioir na  
 mancaib. Va éir rin vo marbaó Tuatail Maol ḡarib ní  
 éireann lé Maol Mói mac mátar vo Váirmair mac  
 Feairḡura Ceirrbéoil i nḡeallais eilte.

1r i bflaitear Tuatail rór vo ḡab ḡuair mac Colmáin  
 825 ceannar Connaḡt i noiaio Eogain béil; aḡur tapla an  
 tríat roin an mac fá rine aḡ Eogan 'n-a vála foḡluma aḡ  
 Ciarian ar tí beit 'n-a manac. Ceallaó fá hainm vo, aḡur

Tuathal she struck his head against a stone as a ceremony foreboding success for him, and the stone made a hollow in his head, and no hair grew in that hollow; hence he was called Tuathal Maol Garbh.

It was in the reign of Tuathal that Moctaeus, disciple of Patrick, died, and he had lived three hundred years, and Baoithin, disciple of Columcille, was born; and Baoithin and Columcille were the children of brothers; and Comhghall, king of Alba, died, and Mobhi, who is called Bearchan of Prophecy, of the race of Fiachaidh Aiceadha, son of Cathaoir Mor, died. It was also in the reign of Tuathal that the Leinstermen fought the Battle of Tortan, where Earc, son of Oilill Molt, was slain, and from him the Fir Cheara sprang. It was about this time that the Battle of Sligeach was fought by Fearghus and by Domhnall, two sons of Muircheartach, son of Earc, where they slew Eoghan Beal, who was king of Connaught thirty-five years; and Odhran, the saint of Leathrach, of the race of Conaire, son of Mogh Lamha, died, and Ciaran mac-an-tSaoir at the age of thirty-one years died; and Beoaidh was his father's name, and his mother's name was Dairearca, as he himself says in this stanza:

Dairearca was my mother,  
No poor female slave was she;  
Also Beoaidh, the artificer, was my father,  
From Latharna Molt.

It was about this time that his head fell off Abacuc at the fair of Tailte, for having sworn falsely by the hand of Ciaran; and he lived thus headless four years amongst the monks. After that Tuathal Maol Garbh, king of Ireland, was slain by Maol Mor, uterine brother to Diarmaid, son of Fearghus Ceirrbheoil, in Greallach Eilte.

It was also in the reign of Tuathal that Guaire, son of Colman, became sovereign of Connaught in succession to Eoghan Beal; and at that time the eldest son of Eoghan was a pupil under Ciaran with a view to becoming a monk;

bhéadgar lé caraid Eogain a coimhcionól Ċiaráin é mé  
ceannadur feauna vo véanaím oirra féin i n-ádaio Ģuairne  
830 Ģiúeasó ar tciúeasó amacó vo Ćeallac, tuc Ćiarán a  
mallaóó vó, ir iarradur ar Óia báir foiréigheas óa bheir.  
Ar mbeir iomoirio fealaó mar rin vó, vo tuc Ģuab oíe  
vo rinne míréir Ćiaráin vo véanaím. Ásur téio t'fior  
an naoim Ćiaráin ásur ciontucir é féin vó, ásur Ģeallair  
835 go n-ahau ar a toil feau a mé. Tuc Ćiarán a beannacó  
vó; Ģiúeasó áubairt Ģuab báir foiréigheas vo-béasó é.  
Anair Ćeallac ran éóimhcionól ó roin amac, go nveairau i  
Ģcioron áimuirie eairpog ve, ásur ar mbeir 'n-a eairpog ran  
cui vó, vo bí áv véanaím iannra ásur caraid vo óeairbair  
840 fá hóige ioná e féin, i noóig go iocífeasó leir iúeasó  
Ćonnacó vo buain amacó vó; ásur ar a clor roin vo Ģuairne  
ollmucir leir tuiú vo munnairi óilir Ćeallac féin,  
Ģur marbáu leo é; Ģonacó mar rin vo fíoraó an tuar vo  
rinne Ćiarán vó, mar vo áairingir Ģuab báir foiréigheas  
845 vo-Ģeabaó Ćeallac.

Vo Ģab Óiarmair mac FeairĢura Ceiribeoir mic  
Conaill Ćréaméainne mic Néill Naoigallac vo fíol  
Éireamóin iúeasó Éireann óa bliauin ir fíe. Coirac  
ingean Máine bean vo laigrib máairi Óiarmair mac  
850 FeairĢura. Ir i bfairair an iúe-re fuairi Ģigearnacó  
eairpog Ćluana Eoir, vo fíeóó Óáirie Óairiac mic  
Caóairi Móir, báir, ásur Oíill mac Muiréair vo bí  
'n-a iúe laigean naoi mbliana. Ásur vo bí Coirac mac  
Oíiolla mic Eóac mic Óáirie Ceairb mic Oíiolla flann  
855 bíg 'n-a iúe Muían.

Ir fáin am-ro tucasó Caó Cúile Conairie i ĢCeair le  
FeairĢur ir lé Óomnall óa mac Mic Eairca, áit ar marbáu  
Oíill Anbann iú Connacó ir a bairairi Áos Forcamail;  
ásur ir i bfairair an Óiarmair-ro airia pláig i Néirinn

his name was Ceallach, and Eoghan's friends enticed him to quit Ciaran's community that he might be their leader in opposition to Guaire. But on Ceallach's going out, Ciaran cursed him and besought God that he might be carried off by a violent death. Now, when he had been for some time outside, he considered that he had acted amiss in disobeying Ciaran, and he paid Ciaran a visit and acknowledged his guilt to him, and promised that he would do his will during his life. Ciaran gave him his blessing, but said that a violent death would carry him off. Ceallach remained in the community thenceforwards, and was in course of time made bishop; and while he was in the district as bishop he was making partisans and friends for a brother who was younger than himself, with a view to his obtaining the sovereignty of Connaught; and when Guaire heard this he suborned three of Ceallach's own friends who slew him, and thus the prophecy which Ciaran had made for him was fulfilled, for he had foretold that Ceallach would meet a violent death.

Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-two years. Corbach, daughter of Maine, a Leinsterwoman, was the mother of Diarmaid, son of Fearghus. It was in the reign of this king that Tighearnach, bishop of Cluain Eoais, of the race of Daire Barrach, son of Cathaoir Mor, and Oilill, son of Muireadhach, who was nine years king of Leinster, died. And Cormac, son of Oilill, son of Eochaidh, son of Daire Cearb, son of Oilill Flann Beag, was king of Munster.

It was about this time that Fearghus and Domhnall, two sons of Mac Earc, fought the Battle of Cuil Chonaire, where Oilill Anbhann, king of Connacht, and his brother, Aodh Fortamhail, were slain; and it was in the reign of this Diarmaid that a plague came on Ireland, which was

860 DA NGAIPTÍ AN ÉROM CONAILL, IR DO ÉAGADAR IOMAO DO  
 NAOMHAIÐ MIA, IR SO HÁIRTE MAC TÁIL CILLE CUILINN. IR  
 FÁN AM-RO TUGAD CAT CÚILE, ÁIT AR CUICEADAR IOMAO DO  
 LUÉT CORICAIÐE TRÉ SUÍVE MÍUÉ .i. BANNAOMH UARAL DO FLIOÉT  
 FÍACÁC SUIGÉ DO MIC FEIÖLIMÍÖ REACÉTHAIR DA OTUGADAR AN  
 865 OHEAM POIN MÍOCÁDAR.

IR FÁN AM-RO FUAIR EOÓAIÖ MAC CONNLO MIC CAOLBAIG  
 MIC CRIUNN BÄÖPAOI MIC EOÓAC COBA MIC LUIGÉAC MIC  
 ROPPA MIC IOMÉADA MIC FEIÖLIMÍÖ MIC CAIR MIC FÍACÁC  
 APUIÖE DO BÍ 'N-A MÍG ULAD DÁ BLIADAIN AR FÍCÍÖ BÁR, AGUR  
 870 DO B'É CÉIOPI DÁL NAPIUÖE É. AGUR FUAIR CORMAC MAC  
 OILIOILLA MÍ LAIGEAN BÁR AGUR DEAG MAC DÉ AN FÁIÖ; AGUR  
 MUGAD MOLUA NAOMÉTA MAC SINILL MIC AÍMHIPTIN MIC ÉIRNÍN  
 MIC DUAÉ MIC BPIAIN MIC EOÓAC MOGA; AGUR FUAIR CATPUIO  
 EAPPOG ÁDAD CUINNIPE BÁR IR AN NAOMH NEAPÁN LOBAR; IR  
 875 DO TÓGAIB BPIÉANAINN NAOMÉTA DO FLIOÉT CÉIR MIC FEAPGURA  
 EAGLAI FÍLUANA FEAPTA; AGUR FUAIR SÄBPIÁN MÍ ALBAN  
 BÁR; AGUR TUG SUIGE MAC MAOLÉON MÍ CRIUTNEAC MAIÖM  
 IR MUAG AR ALBANCAIB.

IR FÁN AM-RO TUGAD CAT CÚILE OHEIMNE LE FEAPGUR IR  
 880 LÉ DOMNALL DA MAC MUIPÉAPTAIG MIC EAPICA AR DÍAPIMAIÖ  
 MAC FEAPGURA, SUP CUIPEAD Ö MASON MAOMA É FÉIN IR SUP  
 MAPBAU UPIÖÖR A MUINNCTIPE TRÉ SUÍVE CÖLUIM CILLE. OIR  
 DO MAPB REIPEAN, TAP CÖMHAIPCE CÖLUIM, CUAPINÁN MAC ADÖA  
 MIC EOÓAC TIOPMÉAPINA, IR DO DÍOGAIL DIA PIN AIR FÁN  
 885 CAT-RO. DO BPIPEAD CAT CÚILE UINNPEANN I OTÉACBÄ AR  
 DÍAPIMAIÖ LÉ HADÖ MAC BPIÉANAINN MÍ TEACBÄ, ÁIT AR  
 MAPBÄD IOMAO DA MUINNCTI; AGUR DA ÉIR PIN DO CUIÖ  
 CÖLUM CILLE I NÍ I NÄLBAIN, I N-DOIF A TRÍ BLIADUNA IR DÁ  
 FÍCÍÖ; AGUR TUGAD CAT MÓNA DOIPE I NÄLBAIN LÉ CLANNAIB  
 890 NÉILL AN CUAIPCEIPT, MAP AR CUICEADAR REACÉ MINPIÖGA DO  
 CRIUTNEACÁIB LEO. IR FÁN AM-RO FUAIR COLMÁN MÖR MAC



called the Crom Chonaill, and many saints died of it, and in particular Mac Tail of Cill Chuilinn. At this time the Battle of Cuil took place, where many of the people of Corcach fell through the prayer of Midhe, that is, a noble female saint of the race of Fiachaidh Suighdhe, son of Feidhlimidh Reachtmhar, to whom these people showed disrespect.

It was at this time that Eochaidh, son of Connlo, son of Caolbhach, son of Crann Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, who was king of Ulster twenty-two years, died, and he was the first king of the Dal nAruidhe. And Cormac, son of Oilill, king of Leinster, and Beag Mac De, the seer, died, and St. Molua, son of Sineall, son of Aimhurgin, son of Eirnin, son of Duach, son of Brian, son of Eochaidh Mogh, was born; and Cathfuidh, bishop of Achadh Chuinnire and St. Neasan, the Leper, died; and St. Breanainn, of the race of Cear, son of Fearghus, built the Church of Cluain Fearta; and Gabhran, king of Alba, died; and Gruige, son of Maolchu, king of the Cruithnigh, defeated and routed the Albanians.

It was about this time that Fearghus and Domhnall, two sons of Muirheartach Mac Earc, won the Battle of Cuil Dreimhne over Diarmaid, son of Fearghus, and he was routed and most of his people were slain, through the prayer of Columcille. For he had slain, in violation of Colum's protection, Cuarnan, son of Aodh, son of Eochaidh Tiormcharna, and God avenged that deed on him in this battle. Aodh, son of Breanainn, king of Teathbha, defeated Diarmaid in the Battle of Cuil Uinnseann, in Teathbha, where many of his followers were slain; and after this Columcille went to I, in Alba, when he was forty-three years of age; and the Battle of Moin Doire, in Alba, was fought by clanna Neill of the North, wherein seven minor kings of the Cruithnigh fell by them. It was about this time that

Cairbre mic Oiliolla mic Dúnlain, do bí 'n-a níg laigean  
tríochao bliadhán, bár.

1r i n-aimrii *Óiarmaia* mic *Cearbail* do bheir i bflair-  
895 ear éireann táinig file *Albanac* sa b'ainm *Labán Óiaoi*  
i nÉirinn; agus do chualao iontrádo ar oinead Eocac Don-  
trúla rinnreari fil *Súilleabáin*, agus táinig do ionnruige  
o'iarmaio tabairtar air, agus ní géabao bhonnctanar oile  
uao ac d leatfúil; agus o'uamán d éaintre don oiaoi do  
900 iao Eocao d leatfúil do. Tárla fán am roin *Ruadán*  
*Loéna* ar an lárar, agus mar do chualao an iuge ain-  
oligead, iarrai ar *Óia* fúile *Labán* do éur i gceann  
Eocac, agus an feiom do-níoir do *Labán* do véanam do;  
agus táinig o'aicéuinge an naoim go nveacatar fúile  
905 *Labán* i gceann Eocac agus go nneiníoir an feiom rin  
do feao d re.

## VII.

An reactmao bliadain do flaitear an *Óiarmaio-ro*  
nig éireann táinig caillac oib sa b'ainm *Sineac Éio*  
do éaraoir ar *Guair* mac *Colmáin* ré *Óiarmaio* tré bheir  
910 na haonbo do bí aice uaire. Do tionóil *Óiarmaio* fluag  
*lionmáir* ré uil do buain *violaveacáta* i mbain na caillige  
do *Guair*, agus triallair go *Sionainn* don éur roin. Do  
bí ionorro tionól fluag ir focuioe ag *Guair* ar d éionn  
don leir oile; agus do éur *Guair* *Cuimin Foa* mac *Fiaha*  
915 do iarrai ar *Óiarmaio* fan uil go ceann ceitrie n-uair  
briacau tar *Sionainn* riar. "Ní móir an acéuinge uirt-re  
rin o'fagáil," ar *Óiarmaio*, "agus do-géabta ní buo mó  
oá mau é do iarriá." Do hádar tria leat ar leat don  
c*Sionainn*, an ní *Óiarmaio* don leir éoir ir *Guair* don leir  
920 éiar, go maiuin ar n-a márac. "Ir iongnau liom," ar  
*Cuimin*, "laigean an trluag-re agat ir méao an trluag  
acá io agao." "Tuis d éléirig," ar *Óiarmaio*, "nac

Colman Mor, son of Cairbre, son of Oilill, son of Dunlaing, who was thirty years king of Munster, died.

It was while Diarmaid, son of Cearbhall, was king of Ireland that a poet of Alba, called Labhan Draoi, came to Ireland; and having heard tidings of the generosity of Eochaid Aontsula, ancestor of siol Suilleabhain, he came to visit him and ask him for a gift, and he would not accept any gift from him but one of his eyes; and Eochaidh gave him one of his eyes lest the druid might satirise him. Ruadhan of Lothra happened to be present at the time, and when he heard the unjust request he asked of God to put Labhan's eyes in Eochaid's head, and that they might perform the same function for him that they did for Labhan, and it came of the saint's petition that Labhan's eyes passed into Eochaidh's head and performed that function for him during his life.

## VII.

The seventh year of the reign of this Diarmaid, king of Ireland, a nun named Sineach Chro came to Diarmaid to make a complaint to him against Guaire, son of Colman, for having taken her only cow from her. Diarmaid assembled a numerous host with the object of obtaining satisfaction from Guaire for the nun's cow, and he at once marched to the Sionainn. Now Guaire had assembled a host and multitude on the other side to oppose him, and he sent Cuimin Foda, son of Fiachna, to ask Diarmaid not to go westward beyond the Sionainn for the space of twenty-four hours. "That is not a great request to grant thee," said Diarmaid, "and a greater would be granted thee had'st thou asked it." Now they were on either side of the Sionainn, King Diarmaid on the east side and Guaire on the west side until the following morning. "I wonder," said Cuimin, "at the smallness of this host of thine seeing how great the host is which is against thee." "Understand, O cleric," said Diarmaid "that a

iomadó curadó éuirear cat aót mar i r toil ré 'Dia; agus ma' r  
 oínear aó aóar a r rluaó-ne, tuig naó iao na cpoáa  
 925 caoíma aót na cpoíóeáa cpoíóe éuirear cat."

Do commórad an coímae eaoíma, an rí go n-a rluaó  
 oo éaoib, agus Súaire go neare Connáót i r Muímao von  
 leir oile. Súeáó oo bpoíeáó oo Súaire i r oa rluaó, su  
 marbaó móráo oo máoib Connáót i r o'feaoib Muímao  
 930 ann. Agus i r oo suíóe Cáimín naomáa oo beannuig i  
 nlior Ceallerao táoig buaíó gaoáa oo breir a r Súaire;  
 ói r oo époíre Cáimín epi éráé a r fá oíommhuao gaoáa oo  
 beir a r Súaire. An naom-ro Cáimín i r oo rlióót ríaoáé  
 áiceáa mic Caáooir Mói r é. Táoig epiá Súaire go  
 935 Cáimín i r tug uíla i r óigíeí r oó, agus oo ríeáót 'n-a  
 láeáir. "Ní fuil breir a r gan oíommhuao gaoáa oo beir  
 oíe." a r Cáimín.

Ia r gcu r iomóíio an caa a r Súaire táoig 'n-a aoíar  
 go maíoíeíu bíg a ríe áoíneáa amáíu maóáa, i r oo  
 940 fíaríuig an áeao a r hé. "Feao gíaoó oo Súaire mé," a r  
 ré. "I r eíuag linn," a r íe, "maíom oo beir a r an ríg  
 rin i r mó oíeíe i r oaoínaót i r eíneáó oa bfuil i n'éíuinn,  
 agus oeaoíá r a muínníe oo éabaoíe." Téio an áeao  
 maóáa su r an ríuú oo bí láíu ma i r aóí bpoáa ann;  
 945 eíllí r go Súaire rí r na ríeáaíb rin. Téio Súaire amáé  
 su r an ríuú i r marbaí r an bpoáa i r ríu bpoáeá r ré  
 'Dia beir aoíb rí r an mbpoáa an oíóe rin, i r a míoíca  
 oo báaoí oeíe maíe oíóe oile áíge. Téio Súaire a r n-a  
 máraé i noáil a muínníe i r oo-ní coímaíe ríú an  
 950 oíuóíeáó cat oile oo ríg éíeann nó an gíallíeáó oo ríuú  
 gíao oó. I r a r oo éínn Súaire i r a muínníeaoí uí go  
 'Díarímaío agus gíalláó oó. Súeáó i r é moó a r a r gíall  
 oó, ríuú gíao nó éloíom an ríog oo éu r 'n-a beáí oíu r a  
 ríaoaíb agus é ríao a r a gíuíníb. Agus a r mbeir oo

battle is not won by large armies, but according to God's will ; and if thou contemnest my host, know that it is not fair forms but stout hearts that win battles."

The battle was set on foot between them, the king and his host on one side and Guaire, with the Connaught and Munster forces, on the other. But Guaire and his host were defeated, and many Connaught nobles and Munstermen were slain. And it was at the intercession of Caimin, who lived and blessed in Inis Cealltrach, that the battle went against Guaire ; for Caimin fasted three days against Guaire in order that he might lose the battle. This St. Caimin is of the race of Fiachaidh Aiceadha, son of Cathaoir Mor. Now Guaire went to Caimin and paid him respect and homage and bowed down before him. " There is no avoiding defeat in battle for thee," said Caimin.

Now when Guaire had lost the battle he came alone to a little monastery, in which there was a solitary pious woman, and the woman asked who he was. " I am a favourite with Guaire," said he. " I am very sorry," said she, " that defeat should have overtaken this king, who is the most charitable and humane and hospitable in Ireland, and that his followers should be visited with dreadful slaughter." The pious woman went to a stream hard by and saw a salmon therein. She came back to Guaire with this news. Guaire went out to the stream and killed the salmon, and gave God thanks for having only the salmon that night, though he had often ten beeves other nights. Guaire went the next day to meet his friends, and took counsel of them as to whether he should give battle again to the king of Ireland or swear submission to him on a javelin's point. What Guaire and his friends resolved on was that he should go to Diarmaid and make his submission to him. Now the way in which he made his submission to him was to put the point of the king's javelin or sword in his mouth, between his teeth, while on bended knees. And while Guaire was in

- 855 *Shuair* mar *rin*, *adubair* an *ní* le *luét* *da* *muinntir* *féin*  
*ór íreal*, “*Fionnfam*,” *ar fé*, “*anóir* an *tré* *glóir* *óiomaois*  
*uo-ní* *Shuair* an *teinead* *móir* *úo*.” *Tug* *ar* *óiraoi* *da*  
*muinntir* *ní* *o’iarrmair* *air* *a* *lor* *ealaóna*, *ir* *ní* *tug* *Shuair*  
*air* *uó*. *Cuirir* *lobair* *o’iarrmair* *oéirce* *air* *ar* *ron* *Dé*.  
 860 *Tug* an *vealg* *óir* *uo* *bí* *n-a* *briat* *uon* *boét*. *Téir* an *boét*  
*uair*, *ir* *carla* *uaine* *uo* *muinntir* an *riós* *o’iarrmair* *uir* *ir*  
*beanair* an *vealg* *óir* *ue*, *ir* *uo-beir* *uo* *o’iarrmair* *é*. *Tis*  
an *boét* *air* *go* *Shuair* *da* *caraois* *rin* *uir*, *ir* *tug* *Shuair*  
an *cuoir* *óir* *uo* *bí* *cuirir* *uó*, *asur* *beanair* *muinntear*  
 865 *o’iarrmair* an *cuoir* *uon* *boét*, *asur* *tis* *air* *go* *Shuair*  
*asur* *riinn* *éioirí* *o’iarrmair* *uir* *a* *fiacraib*; *asur* *mar* *uo*  
*éonair* *Shuair* an *boét* *go* *cuircead* *uo* *éuit* *riuit* *véar*  
*uair*. “*A Shuair*,” *ar* an *ní*, “*an* *ar* *a* *cuirce* *riuit* *beir*  
*fám* *éiríadair* *re* *araoi* *as* *cao* *mar* *rin*?” “*Uo-beirim*  
 870 *briat* *naé* *ead*,” *ar* *fé*, “*ad* *ar* *a* *cuirce* *liom* *boét* *Dé*  
*uo* *beir* *gan* *ní*.” *Ir* an *rin* *adubair* *o’iarrmair* *uir* *éirge*  
*ir* *naé* *bair* *ó* *foin* *amác* *fa* *n-a* *riac* *féin*, *asur* *go* *riab*  
*ri* *na* *n-uile* *uú* *ór* *a* *éionn* *da* *ngiallrad*, *ir* *guri* *leor* *leir*  
*riu* *uair*. *Ceanglar* *riot* *eatorma* *féin* *asur* *adubair*  
 875 *o’iarrmair* *uir* *tead* *go* *haonad* *Taillean* *i* *briadair* *fear*  
*néiréann*, “*asur* *uo-béar* *féin* *mo* *éiréannar* *óm* *lá* *féin*  
*amác* *uuit*,” *ar* *fé*.

Téir *Shuair* *iar* *rin* *go* *haonad* *Taillean* *asur* *riac* *nó*  
*mal* *airg* *rié* *n-a* *éoir* *i* *gcoinne* *a* *brionna* *o’feairib*  
 880 *éiréann*. *Tug* *iar* *o’iarrmair* *ar* *feairib* *éiréann* *gan*  
*aon* *riob* *o’iarrmair* *aoinneir* *ar* *Shuair* *gan* *aonad*. *Da*  
*lá* *uó* *amair* *rin*; an *tréar* *lá* *iomor* *adubair* *Shuair*  
*rié* *o’iarrmair* *rior* *uo* *éur* *ar* *earrog* *éirge* *go* *noeiríad* *a*  
*faoiríon* *ir* *a* *ongad*. “*Créar* *rin*?” *ar* *o’iarrmair*. “*bár*

this position the king said secretly to some of his own people : " We will find out," said he, "whether it was through vain glory that Guaire practised such great generosity." He caused a druid from among his friends to ask him for something for the sake of science, but Guaire did not heed him. He sent a leper to ask him for an alms for God's sake ; he gave the poor man the gold bodkin that held his mantle. The poor man left him ; and one of king Diarmaid's people met him and took the gold bodkin from him and gave it to Diarmaid. The poor man again came back to Guaire and complained of this to him, and Guaire gave him the gold belt that was round him, and Diarmaid's people took the belt also from the poor man ; and he came again to Guaire, who had the point of Diarmaid's sword between his teeth, and, as Guaire beheld the poor man troubled, a flood of tears came from him. " O, Guaire," said the king, " is it distress at being under my sway that makes thee thus weep ? " " I solemnly declare that it is not," said he, " but my distress at God's poor one being in want." Thereupon Diarmaid told him to arise and that he would not be thenceforth under his own authority, and that the King of all the elements was over him if he were to make a submission, and that he considered that sufficient on his part. They made a treaty of peace with one another, and Diarmaid asked him to come to the fair of Tailte, into the presence of the men of Ireland ; " and," added he, " I will give thee my lordship to be thine from my death onwards."

Guaire then went to the fair of Tailte, having with him a budget or bag of silver to dispense to the men of Ireland. Now Diarmaid charged the men of Ireland that none of them should ask anything of Guaire at the fair. Two days passed in this manner ; on the third day, however, Guaire asked Diarmaid to send for a bishop for him that he might make his confession and be anointed. " How is that ? " enquired Diarmaid. " As I am near death,"

985 <sup>985</sup> **Δ**τά im ξαρ,” **Δ**ι **Σ**υαιρε. “**Σ**ιοννυρ τσιγεαρ tú rin?” **Δ**ι  
**Ό**ιαρμαιο. “**Τ**σιγim,” **Δ**ι **Σ**υαιρε, “**Ρ**ιι **Ε**ιρεανν **Δ**ι **Δ**ον  
**Λ**άταιρ **Δ**γυρ **Σ**αν **Ν**εαδ **Ό**ιοδ **Δ**γ **Ι**αρραιδ **Ν**εϊτε **Ο**ιμ.” **Τ**υ  
**Ό**ιαρμαιο **Δ**ηη **Ρ**ιν **Σ**εαδ **Β**ιοννταιρ **Ό**ο **Σ**υαιρε. **Σ**αβαιρ  
**Σ**υαιρε **Δ**γ **Β**ιοννδ **Ν**εϊτε **Ό**ο **Σ**αδ **Δ**ονουινη **Δ**η **Τ**αν **Ρ**οιν;  
990 <sup>990</sup> **Δ**γυρ **Μ**α’ρ **Ρ**ιορ, **Β**α **Ρ**αιρε **Δ**η **Λ**άμ **Λ**έ **Ν**οάιλεαδ **Ν**ί **Ό**ο **Ν**α  
**Β**οδταιβ **Ι**ονά **Δ**η **Λ**άμ **Λ**έ **Ό**τιοδλαϊρεαδ **Ν**ί **Ν**ον **Ε**ίγρε. **Ό**ο  
**Ρ**ιννε **Ό**ιαρμαιο **Ρ**ιοτ **Ι**ρ **Ρ**ιοτδάιν **Ρ**έ **Σ**υαιρε **Δ**η **Τ**ράτ **Ρ**οιν  
**Ό**ο **Λ**άταιρ **Ρ**εαρ **Ν**έιρεανν **Ι**ρ **Ό**ο **Β**άοαρ **Μ**υιηννταρδ **Ό**α  
**Δ**έιλε **Ό** **Ρ**οιν **Α**μαδ.

1005 <sup>1005</sup> **Τ**αίρλα **Σ**ο **Ρ**αιβ **Ό**υινη **Ν**αομήτ **Χ**ράιβτεαδ **Ό**ο **Ό**εαρβράϊταιρ  
**Δ**γ **Σ**υαιρε **Ό**αιρ **Β**’αιημ **Μ**οδ **Μ**οδ; **Δ**γυρ **Α**ιμρην **Ό**α **Ν**οεαδαιδ **Ό**ο  
**Ό**έανημ **Δ**η **Δ**ορξαιρ **Σ**ο **Τ**οβαιρ **Ρ**ιορμυρρε **Δ**τά **Λ**άιμ **Ρ**έ **Β**υιρην  
**Ρ**ιαρ **Β**υδ **Ό**εαρ, **Δ**ύγ **Μ**ιλε **Ό** **Ό**υρλυρ **Σ**υαιρε, **Ι**ρ **Σ**αν **’**η-**Δ**  
**Ρ**οδαιρ **Δ**έτ **Δ**ον **Μ**αιεελέιρεαδ **Α**μδην **Ό**ο **Β**ίου **Δ**γ **Ρ**ιμοτόλμ  
1000 <sup>1000</sup> **Δ**η **Α**ιρρην **Ό**ο. **Ι**ρ **Ν**ί **Δ**αιτεαδ **Ρ**έιν **Ν**ά **Δ**η **Μ**αιεελέιρεαδ **Ρ**αν  
**Λ**ό **Σ**ο **Ν**-οιόε **Δ**έτ **Δ**ονρρην, **Ι**ρ **Ν**ί **Δ**αιττί **Δ**ηη **Ρ**ιν **Λ**εο **Δ**έτ  
**Β**εαγάν **Ό**’αίρην **Ε**ορην **Ι**ρ **Β**ιορμυρ **Ι**ρ **Ρ**ιορμυρρε. **Δ**γυρ **Ι**αρ  
**Ό**τεαδτ **Λ**αοι **Δ**άρκα **Ι**ρ **Ι**αρ **Ρ**άυ **Α**ιρρην **Ό**ο **Μ**οδ **Ό**ο **Σ**αδ  
**Μ**ιαν **Ρ**εοла **Δ**η **Μ**αιεελέιρεαδ, **Ι**ρ **Α**υοβαρτε **Ρ**ιρ **Δ**η **Ν**αοή  
1005 <sup>1005</sup> **Μ**οδ **Σ**ο **Ρ**αδδ **Σ**ο **Ό**υρλυρ **Ό**’ριορ **Σ**υαιρε **Ό**’φαξάι **Δ**  
**Ρ**άρμυγτε **Ρ**εοла. “**Ν**ά **Ό**έιν,” **Δ**ι **Μ**οδ, “**Δ**η **Δ**γαν-**Ρ**α **Σ**ο  
**Ν**γυιόηη **Ό**ια **Ό**’ιαρμαιο **Ρ**εοла **Ό**υιτ.” **Δ**γυρ **Λ**ειρ **Ρ**ιν **Λ**έιγρ  
**Δ** **Σ**υινη **Ρ**έ **Λ**άρ **Ι**ρ **Ό**ο **Σ**έαρμυγ **Δ**η **Δ** **Σ**υιδ **Σ**ο **Ό**ια **Δ**η  
**Ι**αρμαιο **Ρ**εοла **Ό**ον **Μ**αιεελέιρεαδ. **Ι** **Ν**-αοιηφεατ **Ρ**ιν **Ι**ρ **Β**ιαδ  
1010 <sup>1010</sup> **Ό**α **Ρ**ιρεαρταλ **Σ**ο **Β**ορδαιβ **Τ**ίγε **Σ**υαιρε, **Τ**άιμγ **Ό**ο **Σ**υιδ  
**Μ**οδ **Σ**υρ **Ρ**εοлаδ **Ν**α **Μ**ιαρ **Ι**ρ **Δ**η **Ρ**εοιλ **Ό**ο **Β**ί **Ο**ρμ **Δ**  
**Λ**άμδαιβ **Δ**η **Λ**υέτ **Ό**ο **Β**ί **Δ**γ **Δ** **Β**ρρεαρταλ, **Ι**ρ **Τ**ριαλλταιρ **Λ**εο  
**Τ**αιρ **Ρ**ιεαρδαιβ **Δ**η **Μ**ύρ **Α**μαδ **Σ**ο **Ν**υεαρμιαδαιρ **Σ**ο **Ρ**έιμυρρεαδ  
**Σ**υρ **Δ**η **Β**ράρδ **’**η-**Δ** **Ρ**αιβε **Μ**οδ; **Ι**ρ **Τ**έο **Σ**υαιρε **Σ**ο **Λ**ιον **Δ**  
1015 <sup>1015</sup> **Τ**εαξλάιγ **Δ**η **Μ**αρμυρρεατ **Ι** **Ό**τόρμυρρεατ **Ν**α **Μ**ιαρ. **Δ**γυρ  
**Ν**υαιρ **Ρ**άηγδαιρ **Ν**α **Μ**ιαρ **Ό**ο **Λ**άταιρ **Μ**οδ **Ό**ο **Σ**αδ **Δ**γ  
**Μ**οлаυ **Ι**ρ **Δ**γ **Μ**ορδ **Α**ημ **Ό**έ, **Δ**γυρ **Α**υοβαρτε **Ρ**ιρ **Δ**η **Μ**αιε-  
**ε**λέιρεαδ **Δ** **Ρ**άρδ **Ό**ον **Ρ**εοιλ **Ό**’τε.



said Guaire. "How dost thou know that?" asked Diarmaid. "I know it," said Guaire, "for the men of Ireland are assembled and none of them asks me for anything." Then Diarmaid gave Guaire leave to make gifts. Guaire proceeded to make gifts to everyone, and, if the tale be true, the hand with which he made gifts to the poor was longer than that with which he made gifts to the bards. Then Diarmaid made peace and agreement with Guaire in presence of the men of Ireland, and they were thenceforth on friendly terms with each other.

Now Guaire had a brother called Mochua, a holy virtuous man, and on a certain occasion he went to observe Lent to a well of spring water, which is a little to the south-west of Buirenn, five miles from Durlus Guaire, attended only by one young cleric, who used to serve him at Mass, and neither himself nor the young cleric took more than a meal every day-and-night, and then they took only a little barley bread and spring water. And when Easter day had come, and Mochua had said Mass a desire for meat seized the young cleric, and he said to St. Mochua that he would go to Durlus to visit Guaire in order to get enough of meat. "Do not go," said Mochua, "stay with me, and let me pray to God for meat for thee." And on this he knelt on the ground and prayed with fervour to God, asking for meat for the young cleric. At the same time while food was being served to the tables of Guaire's house, it came to pass through Mochua's prayer that the dishes and the meat they contained were snatched from the hands of those who were serving them and were carried out over the walls of the dwelling, and by direct route reached the desert in which Mochua was; and Guaire went with all his household on horseback in quest of the dishes; and when the dishes came into the presence of Mochua he set to praise and magnify the name of God, and told the young cleric to eat his fill of meat.

Leir rin tug rúil feađa ir acó an macaire lán vo  
 1020 marcfhuađ, ir aubairt náir fođar vó féin an feoil v'fađ-  
 áil ir méao na cóire rin vo bí 'n-a viao. "Ní heađal  
 vuit," ar Mođa, "mo úearbriáđar go n-a teađlac acá  
 ann, ir ġuioim-re Dia ġan neac úiođ vo léigean cairir  
 riuo go heit fáđac úuit-re." Ađur leir rin leanaio buinn  
 1025 na n-eac von talam go nac riabe neart vóib triall cairir  
 rin go heit fáđac von maiccléireac. Ir ann rin vo ġuio  
 Mođa Dia 'ġa iairiao ar rcaoilac vā úearbriáđar ir  
 va teađlac. Scaoiltear leir rin vóib ir cigio vo láđar  
 Mođa. Léigir ġuair ar a ġlúuib é féin vo láđar an  
 1030 naoim Mođa ir iairiar mairmeacdar ar. "Ní heađal  
 vuit a úearbriáđar; ġueac itear an biac lib annio."  
 Ađur iar ġcaiteam a ppoinne vo ġuair ir va muinntir  
 ceileabiao vo Mođa ir cillio go Durlur ar a n-ar.  
 Ir vearbā ar řiunne an rceoil-re ġurab vóđar na Miar  
 1035 ġairitear vo na cúig mílir vo řlige acá ó Durlur ġur an  
 vobā 'n-a riabe Mođa an tan poim.

## VIII.

Ir i n-aimirir Óarmava mic Feařura ríog éireann vo  
 bí béacān naoimā ann. Aveirio vionġ mé reanēur go  
 riabe mac oile i n-éađmar řiacāc Muilleatān ađ Eođan  
 1040 Óġ .i. Oarmavio, ađur ir ar řlioct an Óarmava-ro táioġ  
 béacān naoimā vo beannuġ i ġCill béacān i Múrcuirde  
 Čuirc; ađur řór aveirio na reanēar go riabvāri cūir  
 mac ađ řiacāc Muilleatān řém .i. Oilill řlann mōr  
 Oilill řlann beađ ir Deacūat. Ađ ro veirmireacē ar  
 1045 řin :

béacān ó Óarmavio naoim náir,  
 véanam olann řiacāc v'iomrāc  
 vream vāř cōmāill cīr ir cūat,  
 vā Oilill vóib ir Deacūat.

1050 Ir řān am-ro vo mear vnearal mac Óarmava mic  
 Feařura .i. mac ríog éireann, řleac v'ollmūġac vā acāir  
 ađ Ceannannur na Míre, ir níoř mair leir doimnī vā riabe

The latter thereupon looked up and saw the plain full of mounted men, and said that it was of no advantage to him to get the meat, seeing how many there were in pursuit of it. "Thou needest not fear," said Mochua, "these are my brother and his household, and I beseech God to permit none of them to advance beyond that point until thou hast had thy fill." And on this the horses' hoofs clung to the ground so that they could not go forward till the young cleric had had his fill. Then Mochua prayed God to set his brother and his household free. On this they were set free, and they came into Mochua's presence. Guaire knelt before St. Mochua and asked his forgiveness. "Thou needest not fear, brother; but eat ye your meal here." And when Guaire and his people had taken their meal they bade farewell to Mochua and returned to Durlus. It is a proof of the truth of this story that the Road of the Dishes is the name given to the five miles' path that lies between Durlus and the well at which Mochua then was.

### VIII.

It was in the time of Diarmaid, son of Fearghus, king of Ireland, that St. Beacan lived. Some seanchas say that Eoghan Og had a son besides Fiachaidh Muilleathan, to wit, Diarmaid, and it was from this Diarmaid's progeny that St. Beacan, who lived and blessed in Muscrude Chuire, sprang. And, moreover, the seanchas say that Fiachaidh Muilleathan himself had three sons, to wit, Oilill Flann Mor and Oilill Flann Beag and Deachluath. Here is a proof of this:

Beacan, noble saint, from Diarmaid sprung,  
Let us celebrate the children of Fiachaidh,  
A race who ruled country and district,  
Of them were two Oilills and Deachluath

About this time Breasal, son of Diarmaid, son of Fearghus, that is, son of the king of Ireland, wished to prepare a feast for his father at Ceanannus na Midhe, and he was



not pleased with anything he had for that feast as long as he had not fat beef to give to his father on the occasion. He, however, could find no such beef in his neighbourhood except one beef that belonged to a female recluse at Cill Ealchruidhe; and Breasal gently and humbly asked the woman to give him the beef, and offered her seven cows and a bull instead of the one beef. The woman refused his offer. On this he took the cow from her against her will and killed it for the feast. And when the king of Ireland and his people were enjoying the feast, the nun came and made a complaint against Breasal to the king. Now when Diarmaid, the king, heard this complaint he became furious, and said he would kill Breasal for having wronged the nun of Cill Ealchruidhe, and he took him to the brink of the river Lorcach, and thus he drowned Breasal. Diarmaid repented of having drowned his son, and he went to Columcille to express his sorrow for the deed, and Columcille told him to go to visit the aged man, Beacan, to Munster; and he set out, accompanied by Columcille, and they reached Cill Bheacain, on north side of Sliabh gCrot. And they found the saint making a fence round his cemetery and his habit wet upon him. When Beacan got sight of Diarmaid he said, "Get thee beneath the ground, parricide," said he. Upon this Diarmaid sank in the ground up to his knees. "It is to ask thy protection on account of the deed he has done that he has come," said Columcille, "and to ask thee to beseech God to bring back his son to life." Upon this Beacan prayed to God fervently thrice, by the direction of Columcille; and it was in this way that the son of the king of Ireland, to wit, Breasal, was brought back to life through the prayer of St. Beacan; and God's name and that of Beacan were magnified through that miracle.

It happened that Guaire, son of Colman, who was a contemporary of this Diarmaid, and Cuimin Foda, son of

Cealltíad i nteampull moiri na huirre. Agus do cuirlead  
trí ceapra eatorra. Ar scúr doubairt Cáimín, “Cíead, a  
Suaire,” ar ré, “an ní buó mair leat agat?” “Ói ir  
ionnmair ré a bhonnad,” ar Suaire. “Agus curd,  
1080 Cuimín,” ar Suaire, “cíead an ní buó mian leat?”  
“Iomad leabair ré fhuotal na ríinne,” ar Cuimín. “Agus  
curd, a Cáimín,” ar Cuimín, “cíead do mian-ra?” “Iomad  
galair ar mo éorp,” ar Cáimín. Agus fuairadar a scruir  
a miana, áit i nveirlead a ré gur hearcmead Cuimín le  
1085 Moéua, agus gur bean gac maé úe, ma’r ríoir von creanduir.

Táinig Suaire mac Colmain trí cara do fíuas Connacht  
o’arraigín Muínan go scapla Díoma mac Ronáin mic  
Donghura fá ní Cairil an ran roin vó i nllib fíoghinte ré  
máirtear Cláir Connatae Luimnig ariú, agus tug Díoma ir  
1100 Suaire cat da céile ag Cairil fearadair, gur bhuirlead do  
Suaire ir do Connachtair ann. Agus do marbad an nuimhir  
no-áirimigíte díob maraon re ré curadair o’uairil Connacht.  
Ir é dubair fá scáinig Suaire ar an fíuas roin ag éilugad  
a mairde ó Sliab Ectge go Luimnead do bí do fearnóim  
1105 Connacht nó go scug Lugair Meann mac Donghura Tríug  
reacht gacda ar Connachtair mar ar mair reacht míoga díob,  
agus gan do fíuas aige áit ariuir ir gíollanair go  
noearnair ré fearann clonóim da hfuil ó beirín trí  
gcarbad ag Cairil fearadair go Lucan .i. bealad an  
1110 Lucanoe, agus ó áit na bóimne go Léim an Con; gonat  
da veirlead roin do mairne Cormac mac Cuileannáin an  
mairn-ro:

1115

fá hé rin an Lugair Lámveirg  
tal ar éirlead Connacht éain,  
ó Cairil fearadair fá vead,  
go hác Lucan lán do gair.

Fá luét comairre da céile Moéua ir Colum Cille,

Fiachtna, and Caimin of Inis Cealltrach, were in the principal church of the island, and three questions were proposed between them. First, Caimin said, "O Guaire, what wouldst thou wish to have?" "Gold and wealth to bestow," answered Guaire. "And thou, O Cuimin," said Guaire, "what wouldst thou like to have?" "Many books containing the word of truth," said Cuimin. "And thou, O Caimin," said Cuimin, "what is thy wish?" "Many diseases in my body," answered Caimin. And the three got their wishes, save that at the end of his life Cuimin was cursed by Mochua, who took all prosperity from him, if we may trust the seanchus.

Guaire, son of Colman, with three battalions of the Connaught host, came to plunder Munster, and they met Dioma, son of Ronan, son of Aonghus, who was king of Cashel at that time, in Uí Fídhghinnte, which is now called Clar Chonntae Liumnigh, and Dioma and Guaire gave battle to one another at Carn Fearadhaigh, and Guaire and the Connaughtmen were defeated there, and a countless number of them were slain, together with six leaders of the Connaught nobility. The reason why Guaire came with that host was to claim the territory from Sliabh Echtghe to Luimneach, which belonged to Connaught formerly, until Lughaidh Meann, son of Aonghus Tireach, defeated the Connaughtmen in seven battles, in which he slew seven of their kings, though he had no host except mercenaries and attendants, and he made sword-land of all the land from Bearn tri gCarbad, at Carn Fearadhaigh, to Luchad, that is, Bealach an Luchaide, and from Ath na Boraimhe to Leim an Chon, and it is as a setting forth of this that Cormac, son of Cuileannan, composed this stanza:

It was this Lughaidh Lamhdhearg  
Who lopped off from the fair Province of Connaught  
From Carn Fearadhagh, it was a choice,  
To Ath Luchad abounding in valour.

Mochua and Columcille were contemporaries, and when

aḡur ar mbeir i n-oiḡneib an fáraig do mhoḡa nó mac  
 Duac, ní faibe do rphéir fáogalta aige aḡt coileac iḡ lucóg  
 1120 iḡ cuil. Iḡ é feiróm do-nioḡ an coileac do, iaiméirge an  
 meadóin oirde do coiméad. An lucóg iomoiḡo ní léirgead do  
 aḡt cúig uaire do coileac ran ló go n-oiḡe, aḡur an tan do  
 toḡrad ní-ra mó do coileac do déanam, ar mbeir cuirgeac  
 do ó iomao cpoirfíoiol iḡ rléacḡan, do ḡabad an lucóg aḡ  
 1125 rliobad a éluar go noúircaḡ amlaḡ rín é. An cuil, ceana,  
 iḡ é feiróm do-nioḡ beir aḡ riubal ar ḡac line da léaḡad  
 'n-a pḡaltair, iḡ an tan do-nioḡ rciot ó beir aḡ cantain a  
 pḡalm do coimuiḡeac an cuil ar an line o'fáḡbad go  
 cilleac amir do iad a pḡalm do. Tarla go ḡuoḡ da eir  
 1130 rín go bḡuamadar na tḡi reoirer rín bār; aḡur reriobair  
 moḡa leirir da éir rín go Colum Cille ar mbeir i ní i  
 nallban do, aḡur do-ní caraoir ar éaḡ na healtan roin.  
 Scriobair Colum Cille cuige aḡur iḡ ead aḡubair: “A  
 bḡacair,” ar re, “ní cuirte uir i n-ionḡantar éaḡ na  
 1135 healtan do cuair uair, oir ní bi an tubair aḡt mar a mbi  
 an rphéir.” Meaḡaim ar an rúḡiud-ro na bḡiornaoim naḡ  
 faibe ruim aca rna reallbaib fáogalta, ní hionann iḡ  
 móián do lucḡ na haimirre-re.

Da éir rín do marbad Diaimair mac Feaḡura Ceirir-  
 1140 beoir ní éiréann i Ráit bḡ i Maig line lé hḡoḡ Duḡ  
 mac Suibne Amuirer, aḡur tugad a ceann go Cluain Muc  
 Nóir, iḡ do hḡoḡaicead a colann i ḡCuirirre.

Do ḡad Feaḡur iḡ Doimall da mac Muirceaircig  
 mic Eairca mic Muirceadair, mic Eoḡain mic Néill Noir-  
 1145 ḡallair do ríol éiréamóin ríogacḡ éiréann doir bliadain  
 amáin. Duirreac ingean Duac Teanguma ríog Connacḡ  
 mḡair na mac-ro. Iḡ fán am-ro tugad Caḡ ḡabna Lirre  
 ar Laignib lé Feaḡur iḡ lé Doimall, air ar cuir ceirre  
 céad do Laignib iḡ do marbad Diaimair mac Cairill mic  
 1150 Muirceadair Muirceir, do bi 'n-a ríḡ ulaḡ veir mbliadna,  
 lé baḡlacair boirre. Aḡur 'n-a uair rín ruair Feaḡur  
 iḡ Doimall bār.



Mochua or Mac Duach was a hermit in the desert the only cattle he had in the world were a cock and a mouse and a fly. The cock's service to him was to keep the matin time of midnight ; and the mouse would let him sleep only five hours in the day-and-night, and when he desired to sleep longer, through being tired from making many crosses and genuflexions, the mouse would come and rub his ear, and thus waken him ; and the service the fly did him was to keep walking on every line of the Psalter that he read, and when he rested from reciting his psalms the fly rested on the line he left off at till he resumed the reciting of his psalms. Soon after that these three precious ones died, and Mochua, after that event, wrote a letter to Columcille, who was in I, in Alba, and he complained of the death of his flock. Columcille wrote to him, and said thus : " O brother," said he, " thou must not be surprised at the death of the flock that thou hast lost, for misfortune exists only where there is wealth." From this banter of these real saints I gather that they set no store on worldly possessions, unlike many persons of the present time.

After that Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, was slain at Raith Bheag, in Magh Line, by Aodh Dubh, son of Suibhne Aruidhe ; and his head was brought to Cluain Mic Nois, and his body was buried at Cuinnire.

Fearghus and Domhnall, two sons of Muircheartach Mac Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Duinnseach, daughter of Duach Teangumha, king of Connaught, was mother of these two sons. It was about this time that the Battle of Gabhra Lithfe was won by Fearghus and Domhnall over the Leinstermen, wherein four hundred Leinstermen fell, and Dioman, son of Caireall, son of Muireadhach Muindearg, who was ten years king of Ulster, was slain by the boors of Buirren. And after this Fearghus and Domhnall died.

1155 Uo gáb Eodáir mac Domnaill mic Muirceaircail mic  
 Earca agur baodán mac Muirceaircail mic Earca vo fíol  
 Éireamóin píosact Éireann. Trí bliadna dóib. Iy fán  
 am-ro fuair Cairbre Crom mac Croméainn Siéib mic  
 Eodac mic Donngura mic Nactriaoid vo bí 'n-a níg Muirían  
 triodau bliadán bár. Cairur rin iy é an Cairbre Crom-ro  
 pé n-a bár tug Cat Feimean ar Colmán deas mac Diai-  
 1160 maod, áit ar bhuiréad vo Colmán iy ar marbhad iomad va  
 muinntir ann. Agur iy uime vo gairt Cairbre Crom ve  
 ar n-a beir va oileamain nó va alctiom i gCromglair,  
 áthail doir an file ran man-ro:

1165 Uiread é ó fionn go bonn,  
 fear fírféata Cairbre Crom,  
 iy air vo gáb ainm pé air,  
 ar a alctiom i gCromglair.

Iy é an Cairbre Crom-ro vo bhonn Cluain Nama vo Dia  
 iy vo mac Léinín.

1170 Doiriu uream ie reancur gurb fan am-ro fuair  
 breánainn bioirra bár. Gveau vo mairi pé naoi bfiúto  
 bliadán vo péir an treancura fan man-ro pior

1175 mairis naé moiceann mór a mac  
 breánainn pá hálainn a moit,  
 ceitpe fiúto agur céo,  
 iy é méo baol ar an mbioit.

1180 Ua éir rin tugao Cat Tola iy Foricola lé fiaéao mac  
 baodán ar Éilib agur ar Orpuigib, áit ar éuit iomad  
 v'Éilib iy v'Orpuigib ann. Agur fuair Conall mac Com-  
 gail ní Dál Riada i nAlbain bár, ar mbeir pé bliadna  
 deas i bplaitear na hAlban vó, agur iy e an Conall-ro  
 vo bhonn oilean i nAlbain vo Colum Cille. Ua éir  
 rin vo éuit Eodáir iy baodán lé Crónán mac Tigearnaig  
 ní Ciannaéata Glinne Feimean.

1185 Uo gáb Ainmhe mac Séadna mic Fearigura Ceann-  
 fota mic Conaill Sulban mic Néill Naoríallail vo fíol  
 Éireamóin píosact Éireann tri bliadna. Buiúto ingean

Eochaidh, son of Domhnall, son of Muirheartach Mac Earca, and Baodan, son of Muirheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They reigned three years. It was about this time that Cairbre Crom, son of Criomhthann Sreibh, son of Eochaidh, son of Aonghus, son of Natfraoch, who was king of Munster three years, died. It was, moreover, this Cairbre Crom who, before his death, fought the Battle of Feimhean against Colman Beag, son of Diarmaid, wherein Colman was defeated and many of his followers slain. And he was called Cairbre Crom from his having been educated or brought up at Cromghlaise, as the poet says in this stanza :

Straight was he from head to foot,  
A truly brave man was Cairbre Crom,  
The reason why he received his name  
Was that he was reared at Cromghlais.

It was this Cairbre Crom who gave Cluam Uama to God and to the son of Leinin.

Some seanchas say that it was about this time Breanann of Biorra died. And he lived nine score years according to the seanchas in this stanza :

Woe to him who reaches not great prosperity !  
Breanann, excellent was his race,  
One hundred and eighty years  
Was the time he was in the world

After this Fiachaidh, son of Baodan, fought the Battles of Tola and Forthola against the men of Eile and of Osruighe, where many of the Elians and the Ossorians fell ; and Conall, son of Comhghall, king of Dalriada, in Alba, died, having been sixteen years on the throne of Alba ; and it was this Conall who gave the island of I in Alba to Colum-cille. After this Eochaidh and Beodan fell by Cronan, son of Tighearnach, king of Ciannachta Ghlinne Geimhean.

Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland three years.

Cóbtaiḡ mic Oiliollla do ḡaiḡnib̄ Aṡṡa ḡaṡṡann bean  
 Ainmṡie máṡaiṡ doṡa mic Ainmṡie. Da éir rin do tuit  
 1190 Ainmṡie lé Feaṡṡur mac Néill aṡ eaṡbaṡ ḡaṡṡaṡ mic  
 Ninneaṡa i ḡCaṡṡaiḡ Léime an Eic̄.

Do ḡab ḡaṡṡaṡ mac Ninneaṡa mic Feaṡṡura Ceann-  
 ṡṡa mic Conaill ḡulban mic Néill Naṡḡiaillaiḡ do ṡiol  
 Éṡieaṡmóin ṡioḡaṡt Éṡieann doṡṡ bliaṡaṡ aṡmáin. Caeṡ  
 1195 inḡean ṡioḡ ṡionnḡall bean ḡaṡṡaṡ; aḡur iṡ i bṡlaiteaṡ  
 ḡaṡṡaṡ ṡuaṡi an naṡm̄, ḡṡeanaṡṡṡ ḡluana Feaṡṡa, báṡ,  
 aḡur doṡ mac Eoṡaṡ Tioṡmṡaṡṡa ṡi Connaṡt do maṡṡaṡ  
 i ḡCaṡ báḡa, iṡ ḡaṡṡaṡ mac Caṡṡill ṡi Ulaṡ, iṡ Ruanaṡ  
 ḡoṡṡa an naṡm̄. Do ṡlioṡt Oiliollla ṡlann ḡiḡ mic ṡiaṡaṡ  
 1200 Muillaeṡaṡ do. aḡur do maṡṡaṡ ḡaṡṡaṡ mac Ninneaṡa  
 ṡi Éṡieann leiṡ an da ḡuimín .i. Cuimín mac Colmáin ḡiḡ iṡ  
 Cuimín mac ḡibṡeín i ḡCaṡṡaiḡ Léime an Eic̄ i nṡomaṡṡṡ.  
 iṡ i ṡá haṡiṡ don Tigeaṡṡa do ṡeiṡ beṡa, ṡan aeṡṡaṡm̄aṡ  
 ḡaṡṡoṡṡ don tṡeaṡ aeṡbaṡi do Staṡi na Saṡṡan, aḡ nṡl do  
 1205 ḡolum Cille i naḡṡaṡ 565.

## IX.

Do ḡab doṡ mac Ainmṡieaṡ mic Seaṡṡa mic Feaṡṡura  
 Ceannṡṡa mic Conaill ḡulban mic Néill Naṡḡiaillaiḡ do  
 ṡiol Éṡieaṡmóin ṡioḡaṡt Éṡieann aeṡt mbliaṡṡa aṡ ṡiṡo.  
 ḡṡiḡo, inḡean Cóbtaiḡ mic Oiliollla do ḡaiḡnib̄, maṡaiṡ  
 1210 an doṡa-ṡo. iṡ é doṡ mac Ainmṡieaṡ tuḡ Caṡ beál Daṡi,  
 maṡ aṡ tuit Colmáin beaḡ mac Diaṡṡaṡa aḡur cúḡ mile  
 maṡi don ṡiṡ ṡaṡṡe ṡolum Cille. iṡ ṡán am-ṡo  
 ṡuaṡi Seanaṡ eaṡṡoḡ ḡluana hṡoṡaṡṡo báṡ, iṡ ṡiaṡaṡṡ mac  
 ḡaṡṡaṡ mic Caṡṡill mic Muṡieaṡaṡ Mṡuṡoṡeṡṡ do bí  
 1215 'n-a ṡiḡ Ulaṡ cúḡ bliaṡṡa aṡ ṡiṡo, ḡuṡi tuit an tṡaṡṡ-ṡo i

Brighid, daughter of Cobhthach, son of Oilill, one of the Lagenians, of Ard Ladhrann, was the wife of Ainmire and mother of Aodh, son of Ainmire. After this Ainmire fell by Fearghus, son of Niall, at the instigation of Baodan, son of Ninnidh, at Carrig Leime an Eich.

Baodan, son of Ninnidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Cacht, daughter of the king of Fionnghall, was the wife of Baodan; and it was in Baodan's reign that Breanainn of Cluain Fearta, the saint, died, also Aodh son of Eochaidh Tiormcharna, king of Connaught, who was killed in the Battle of Bagha, and Baodan, son of Caircall, king of Ulster, and Ruadhan, of Lothra, the saint. This latter was of the race of Oilill Flann Beag, son of Fiachaidh Muilleathan. And Baodan, son of Ninnidh, king of Ireland, was slain by the two Cuimins, to wit, Cuimin, son of Colman Beag, and Cuimin, son of Libhrean, at Carraig Leime an Eich, in Iomaireg. According to Beda, in the fourth chapter of the third book of the History of Sacs, the age of the Lord when Columcille went to Alba was 565.

## IX.

Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brighid, daughter of Cobhthach, son of Oilill, a Lagenian, was the mother of this Aodh. It was Aodh, son of Ainmire, who fought the Battle of Beal Dathi, where Colman Beag, son of Diarmaid, and five thousand with him fell through the prophecy of Columcille. It was about this time that Seanach, bishop of Cluain Ioraird, died, also Fiachaidh, son of Baodan, son of Caircall, son of Muireadhach Muindearg, who was king of Ulster twenty-five years, but who now fell at the Battle

ḡCae beata lé fiaḡaḡ mac Déamáin. Aḡur fuair Feólaim  
mac Tigearnaḡ ní Mumhan báir.

Ir lé hAḡó mac Ainmheacḡ vo commóiam mórúáil  
Urom a Ceat mar a maibe comhúáil uairle ir eazailre  
1220 Éireann. Aḡur ir tḡí haubair pḡnniropálta vo bí aḡ  
Aḡó pé cḡuinniuḡaḡ ná comhúála roim. An céauaḡbair  
uioḡ vo úibhite na bḡileau a hÉirinn ari a méir vo muiheari  
ir ari a ḡeacḡaḡt a maai. Óir vo bíoḡ tḡioḡau i mbuḡóin  
an ollaim aḡur cúis ḡiri uéaḡ i mbuḡóin an aḡiort .i. an  
1225 cé fá ḡoirie céim ran bḡilueaḡt von ollaim. Aḡur vo  
báuar fán am roim, beaḡnac, tḡian bḡeari nÉireann pé  
ḡilueaḡt, ir vo buḡíḡ ó Šamain ḡo bealltaine ari coinn-  
meaḡ ari feariaib Éireann. Ari n-a meari u'Aḡu mac  
Ainmheacḡ ḡuri éiom an t-uálaḡ u'Éirinn iau, vo éuir  
1230 ḡioime a noibhite ari an ḡioḡaḡt uile. Auḡair uile fór vo  
bí aḡ Aḡó pé uibhite na bḡileau, mar vo éuaḡair u'iaḡiaḡ  
ueilḡ óir vo bí i mbiaḡ Aua. Uealḡ rin tḡá vo fāḡbaḡ  
ḡaḡ ní maai féaḡcḡmaiaḡa aḡ ḡaḡ níḡ éḡeau 'n-a uiaḡ;  
aḡur ir é iaḡiaḡ an ueilḡ ḡo ainmianac uóib vo ḡḡioḡuiz  
1235 Aḡó pé n-a n-aḡeuri ḡuri hionnaiaḡaḡ ḡo Dál Riada Ulaḡ  
iau. Vo bí uioḡuri ḡioime rin ari na ḡileauaib pé linn  
Concubairi mic Neaḡa Ríḡ Ulaḡ tḡié n-a n-ainbheataib  
ḡeim.

Vo tḡionólauar ḡileaua Éireann an tḡiáḡ roim i ḡcoinne  
1240 ir i ḡcomhúáil a céile; aḡur vo b'é a lion ari an ḡcomhúáil  
rin ueiḡ ḡeáau u'ḡileauaib aḡ a maibe buḡḡean, aḡur vo  
báuar an tḡiáḡ roim aḡ cinneaḡ cḡmaiaile ari uul i nálbain,  
aḡur maai vo éualau Concubairi rin céir Cú Culainn 'n-a  
noáil, aḡur tuḡ congḡaíl feaḡt mbliauan uóib, aimaíl  
245 auerir an ḡile ran maan-ro vo beanaḡ ari an uuaain uariaḡ  
toḡaḡ, Eaḡmáin Ulaḡ ionmáin leam :

Éirḡio ulaḡ, aḡma an ḡluaḡ,  
um Concubairi cloueamuaḡ  
Coinnmeaḡ feaḡt mbliauan ḡo mbliain,  
uainne vo na ḡileauaib.

of Beatha by Fiachaidh, son of Deaman. And Feidhlim, son of Tighearnach, king of Munster, died.

It was Aodh, son of Ainmire, who convened the great assembly of Drom Ceat, where there was a convention of the nobles and of the clergy of Ireland. And Aodh had three chief reasons for calling together that assembly. The first reason was to banish the *filés* (or poets) from Ireland, because of their being so great a burden and because it was so difficult to rule them. For the *ollamh's* retinue numbered thirty, and there were fifteen in the retinue of the *anroth*, that is, the person who was next to the *ollamh* in poetic rank; and about that time nearly a third of the men of Ireland belonged to the poetic order, and they quartered themselves from Samhain to Bealltaine on the men of Ireland. Now Aodh, son of Ainmire, judging that they were a heavy burden to Ireland, decided to banish them from the entire kingdom. Another reason, too, that Aodh had for banishing the *filés* was that they went to demand a gold bodkin that was in his mantle. Now this was a bodkin that each king left as an heirloom to each succeeding king, and it was their inordinate demand of this bodkin that incited Aodh to drive them out, so that they were banished to Dal Riada of Ulster. The *filés* had been dismissed before then in the time of Conchubhar, son of Neasa, king of Ulster, on account of their unjust demands.

At that time the *filés* of Ireland assembled and held a meeting: and their number at that meeting was ten hundred *filés* who had retinues, and they were at that time deliberating on going to Alba, and when Conchubhar heard this, Cuchulainn went to meet them, and he retained them for seven years, as the poet says in this stanza which is taken from the poem beginning "Dear to me is Eamham of Ulster" .

The Ulstermen arise, noble the host,  
Led by Conchubhar of the red sword,  
Maintenance for seven years with renown  
We give to the *filés*.





After this they let the *filés* scatter all over Ireland, and they were not banished from that time forward until the time of *Fiachna*, son of *Baodan*, king of *Ulster*, nor from the time of *Fiachna* to the time of *Maolcobha*, son of *Deaman*, son of *Caireall*, king of *Ulster*, nor from the time of *Maolcobha* to the time of *Aodh* son of *Ainmirc*. Thrice then did the men of Ireland cast off the *filés*, and the *Ulstermen* retained them on each of these occasions. The first time they were banished they numbered a thousand; and *Conchubhar* and the nobles of *Ulster* maintained them seven years, as we have said. On their second banishment *Fiachna*, son of *Baodan*, king of *Ulster*, maintained them a year, and seven hundred was their number under *Eochaidh Righeigheas*, as the poet says, in the above-mentioned poem.

*Eochaidh Righeigheas* of noble laws,  
Went to *Fiachna*, son of *Baodan*,  
He gave him great welcome,  
And he retained the *filés*.

The third time they were banished, when *Maolcobha*, king of *Ulster*, retained them, they amounted to twelve hundred, under *Dallan Forgaill* and *Seanchan*, as the poet says in the same poem. Thus he speaks.

When *Maolcobha* of the companies was once  
At *Iobhar Cinn Trachta* on the west side,  
Twelve hundred *filés* he found  
Behind the *Yew* to the north-west;  
  
*Maolcobha*, the chief, gave them  
Maintenance for three fair years.  
It shall live to the day of pale judgment  
For the well-shaped race of *Deaman*.

The second reason why the convention of *Drom Ceat* was held was in order that *Aodh* might impose a tribute on the *Dal Riada* of *Alba*, as he had no tribute from them up to that time except that they were bound to raise an army by land and sea and pay an *eiric* to the king of Ireland, as

oṡuigi Colmán mac Coimḡeallais, oo mḡir mair aṡeir ré  
féin ran rann-ro:

1285

sluaigeaṡ la ronnaib oo ḡrér,  
coblaṡ ar mair go mbitḡér—  
mo bṡeaṡ beilḡlic gan bṡe—  
ir éiric lá veirḡfine.

An tṡear aṡḡar fáir commóraṡ móruáil Ůroma Ceat,  
1290 oo úioṡur Scannláin mḡir mic Cinnḡaolair a flaitṡar  
Oṡruige, tṡé ḡan buinṡoir ů'íoc mé hṡaṡ, aḡur ar tí a mṡic  
iolláin mic Scannláin oo ríogaṡ ar Oṡruigib tṡé beir  
umál ran mbuinṡoir ů'ṡaṡ. ḡonaṡ iṡo roin na tṡí fáṡa  
fáir hoṡuigeaṡ móruáil Ůroma Ceat, aḡaib aṡeir Ůallán  
1295 foṡḡail ran rann-ro:

tṡí fáṡa fṡiṡa von ůáil,  
ar tí aṡṡioḡṡa Scannláin,  
um ůáil ríṡa, ríogaṡ an tṡear,  
ir um úioṡur na n-éi ear.

1300 aḡ ro na ríoga cúigeaṡaṡ ir na flata feairiann oo  
bí i móruáil Ůroma Ceat. Ar ůúr Cṡimṡṡann Ceairí rí  
láiḡean; iollann mac Scannláin mic Cinnḡaolair rí  
Oṡruige; Maolóúin mac ṡaṡa beannáin rí iṡitairí  
mṡmān; Fingín mac ṡaṡa Ůuib mic Cṡimṡṡann rí mṡmān  
1305 uile; Cṡimṡṡann Veilḡneaṡ rí veirceirṡ éirṡann; ḡairṡe  
mac Colmáin i ríḡe cloinne fíṡṡaṡ tṡear ir tṡaíṡ; Raḡ-  
allaṡ mac Ůaṡaṡ oo ba rí ar tṡaṡaib Tairṡion ir ar  
ḡrṡitṡne Ůí Ruairṡ go Cliaḡán Moṡairín; Ceallaṡ mac  
Ceairnaisḡ mic Ůuib Ůoṡṡa ar ḡrṡitṡne Ůí Raḡallaisḡ;  
1310 Congalaṡ Cinn Maḡair ar tṡí Conaill 'n-a ríḡ; ůá ríḡ  
Oirḡiall .i. Ůairín mac ṡonḡura ó cloṡar Veairṡ go  
fionnṡairín i Sliaḡ fuaio; ṡaṡ mac Ůaṡ ḡalaḡ ó  
fionnṡairín Sléibe fuaio go bóinn.

An tan fá cloṡ oo Cólum Cille i nallbain cṡuinnuḡaṡ

Colman, son of Coimhgheallach ordained, as he says himself in this stanza :

A host on land always,  
A fleet on sea as a perpetual custom—  
My skilled oral judgment without harm—  
And an eiric for kindred blood.

The third reason why the convention of Drom Ceat was held was to oust Scannlan Mor, son of Ceannfaolaidh, from the kingdom of Osruighe, because of his not having paid tribute to Aodh, and to install his son, Iollann son of Scannlan, in his place as king over the Ossorians on account of his being obedient to Aodh as regards tribute. And these are the three reasons why the convention of Drom Ceat was ordained, as Dallan Forgall says in this stanza :

There were three reasons for the convention ·  
In order to depose Scannlan from kingship,  
The case of the Dal Riada, kingly the battle,  
And the extermination of the bards.

The following are the provincial kings and the territorial princes who were at the convention of Drom Ceat: First Criomhthann Cearr, king of Leinster; Iollann, son of Scannlan, son of Ceannfaolaidh, king of Osruighe; Maolduin, son of Aodh Beannain, king of West Munster; Finghin, son of Aodh Dubh, son of Criomhthann, king of all Munster; Criomhthann Deilgneach, king of the south of Ireland; Guaire, son of Colman, from the kingdom of clann Fiachrach, south and north; Raghallach, son of Uadaidh, who was king of Tuatha Taidhion and of Breithfne Ui Ruairc as far as Cliabhan Modhairn; Ceallach, son of Cearnach, son of Dubh Dothra, king of Breithfne Ui Raghallaigh; Conghalach Chinn Maghair, king of Tir Chonaill; the two kings of Oirghiall, to wit, Daimhin, son of Aonghus, from Clochar Deasa to Fionncharn, on Sliabh Fuaid; Aodh, son of Duach Galach, from Fionncharn on Sliabh Fuaid to the Boinn.

When Columcille heard in Alba of the summoning of this

- 1315 na comhóla roin agus na trí haóbaí rár tionóileas í, mar  
 atá, aitheoga Scannlái, oíbir na bpileas ír cur buin-  
 éiofa ar Oál Riada, vo tinnall féin a hí go héirinn mar  
 aon ré comhionól naoimléine; agus ír é lion cléine vo  
 bí 'n-a foéarí ag teac fá tuairim na comhóla roin: vó  
 1320 fícto fagair, fíce earpos, caoga veócan ír tríoéas maic-  
 cléineas, aithil aoirí Amia Colum Cille ran rann-ro:

vó fícto fagair a lion,  
 fíce earpos uafal brioí,  
 fíri gabáil pralm, clú gan acé,  
 1325 Caoga veócan tríoéas mac.

- vó féarfaíde go mbiaó oíneveasí ag an léagtoirí ar  
 an ní éirítear ríor annro, mar atá go mbeoír earpuig i  
 gcoimeasac abbaó. Siúas vó léagtar an raia caiboiril  
 vo Stair na Sacran vo ríorí bvea mar a labhann ar  
 1330 ríribiléio oileín í i nAlbain, ír pollur go mbioír earpuig  
 na hAlban uíal v'abbas í i n-allóv. Ag ro iomorro  
 mar aoirí: a "fá gnát," ar ré, "mí an oileán-ro vo  
 ríorí uacarán vo beir ari vo biaó 'n-a abb ír 'n-a fagair  
 ag a mbioó an érioó uile fá n-a rmacé agus fá n-a  
 1335 óligéas, agus rór fá vligéas vo na hearposab féin,  
 gér nóí neamhgnátac é, beir uíal vó, vo réir fompia  
 an céavooctúia vo bí ar an oileán nac maíbe 'n-a  
 earpos acé 'n-a fagair ír 'n-a manac." Agus ír  
 pollur gupab é Colum Cille an céavooctúirí fuair an  
 1340 ríribiléio ar vúr i ní, aithil aoirí bvea ran veac-  
 máó caiboiril von éirgeas leabair von Stair céavna.  
 b "fá hé Colum," ar ré, "céavooctúirí an éreioim  
 Catoilice vo na Pictib ran airo tuas ar na rleibicib ír  
 an céavouine vo cógaib mainirtear i n-oileán í vo bí  
 1345 cáóarac cian v'aimíirí ag iomav vo foibleasab na Scot ír  
 na bPict." Ar na bmaíraib-re bvea ír iontuigte gupab

a. Habere autem solet (inquit) ipsa Insula rectorem semper  
 Abbatem presbiterem cuius iuri et omnis provincia et ipsi etiam  
 episcopi ordine inusitato debeant esse subiecti iuxta exemplum  
 primi doctoris illius qui non episcopus sed presbiter extitit et  
 monachus.

convention and the three reasons for which it was summoned, to wit, the deposition of Scannlan, the banishment of the filés, and the laying tribute on the Dal Riada, he proceeded from I to Ireland with a company of holy clerics ; and the number of clerics he had with him as he came to this convention was forty priests, twenty bishops, fifty deacons, and thirty minor clerics, as the Amhra Choluim Chille says in this stanza :

Forty priests, the full number,  
Twenty bishops noble strong  
To chant psalms, faultless the repute,  
Fifty deacons, thirty minor clerics.

The reader may possibly disbelieve what has been here stated, to wit, that bishops should be among the following of an abbot. If, however, one reads the second chapter of the History of Sacsá which Beda has written, where he speaks of the privileges of the island of I, in Alba, it will appear that the bishops of Alba were subject to the abbot of I in olden times. It is thus, indeed, he speaks : " It was ever the custom in this island," says he, " to have as superior an abbot who was a priest, and who had jurisdiction and authority over the entire country, and even the bishops themselves were subject to him, though the custom was unusual, according to the example of the first doctor who was in the island, who was not a bishop but a priest and a monk." And it is plain that Columcille was the first doctor, who was first given the privilege in I, as Beda says in the tenth chapter of the fifth book of the same History. " Colum," says he, " was the first doctor of the Catholic faith to the Picts of the mountains in the north, and the first to build a monastery in the island of I, which was long venerated by many congregations of the Scots and Picts." From these words of Beda it is to be understood

*b. Columba erat primus doctor fidei Catholicae Transmontanis Pictis ad aquilonem primusque fundator monasterii quod in Hiu Insula multis diu Scotorum Pictorumque populis venerabile mansit.*

é Colum Cille an céadnoctúirí vo éuaíó vo fíolaó an  
 éireoim vo na píccib i stuairceart Albain, ir supab uime  
 rin ní heaó aithín vo gábaóar na rásairc ir na manais  
 1350 oirra féin beir umal vo Colum Cille ir o'abbaió í va éir,  
 ácc fór vo gábaóar na heairpuiis féin oirra é, vo b'riú  
 supab é Colum Cille tug folur an éireoim ar oúir óóib.  
 Agus ir uime rin cángaoar earpuiis i nÉirinn i gcoimheas  
 Colum Cille go móróáil Oíoma Ceat.

## X.

1355 Ir aithléaíó táinig Colum Cille i nÉirinn agus b'éir  
 ciaréta tarra na ar a fúilib go naó faiceaó úirí Éireann.  
 Óir vo bí o'fíadaib air gan úirí Éireann o'faicirín ón trác  
 vo éuir Molairé vo b'eir áicirige air uil i nAlbain agus  
 gan fonn na hÉireann o'faicirín go bá, ionnur go o'áinig  
 1360 óe rin sup óngáib an b'éir ciaréta ar a fúilib an real  
 vo bí i nÉirinn go cilleaó i nAlbain oó; gonaó ag  
 fairnéir an ómáil vo rinne Colum Cille ar an mb'eir  
 rin, vo rinne Molairé an iann-ro:

1365                   Gé táinig Colum ánoir,  
                       i n-eacáir tar an mórhúir,  
                       ní facaó ní i nÉirinn áin,  
                       iar oirgeaó ir in móróáil.

Ir é aóbaí iomoirro fá rug Molairé vo b'eir ar Colum  
 Cille uil i nAlbain, mar táinig vo Colum Cille rin  
 1370 caá vo éur i nÉirinn, mar acá Cat Cúile Oíeime, Cat  
 Cúile Ratan, ir Cat Cúile Feaó. Ir é aóbaí Caá Cúile  
 Oíeime vo méir an treimleabair va n'gaircear Uíóir  
 Óiaraín: Feir Teahíad vo rinne Oíarimáio mac Feirgura  
 Ceirreóil ní Éireann ir vo marbaó uime uafal ar an  
 1375 b'feir rin Lé Cuairnán mac Aóda mic Eóac Tioiméara;  
 agus ir uime vo márb Oíarimáio an Cuairnán-ro tré mar  
 vo márb feirean an uime uafal ar an b'feir i n-aóbaí

that Columcille was the first doctor who went to plant the Faith among the Picts in the north of Alba, and that it was for this reason that not only the priests and monks undertook to be subject to Columcille and to the abbot of I after him but even the bishops themselves took this yoke on them because it was Columcille first gave them the light of the Faith. And it was for this reason that bishops came to Ireland accompanying Columcille to the convention of Drom Ceat.

## X.

Columcille came to Ireland having a cerecloth over his eyes, so that he might not see the soil of Ireland. For he was forbidden to look at the soil of Ireland from the time that Molaise imposed as penance on him to go to Alba and not to see the land of Ireland till death, and it was for this reason that he kept the cerecloth over his eyes while he was in Ireland until his return to Alba; and it is to relate Columcille's fulfilment of this penance that Molaise composed this stanza:

Though Colum came from the east  
In a bark across the great sea,  
He saw nothing in noble Ireland  
On his coming to the convention.

Now the reason why Molaise imposed on Columcille the penance of going to Alba was that Columcille caused three battles to be fought in Ireland, to wit, the Battle of Cuil Dreimhne, the Battle of Cuil Rathán, and the Battle of Cuil Feadha. The cause of the Battle of Cuil Dreimhne, according to the old book called *Uidhir Chiarain*, was this: Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, held a Feis of Tara, and a nobleman was slain at that feis by Cuarnán, son of Aodh, son of Eochaidh Tiormcharna; and the reason why Diarmaid slew this Cuarnán was that he had slain the nobleman at the feis in violation of the law

óligiú ir ceardmáinn na feire. Agus ról do marbhad  
 Cuarnán do éadú ar cómhairce dá mac Mic Earca .i.  
 1280 Feargus ir Doimnall ir cuiriú rin ar cómhairce Coluim  
 Cille é, agus tar cómhairce Coluim marbhadar lé Diarmaid  
 é tré doill reáda na Teahrad; agus táinig óe rin gur  
 tionóil Colum Cille clanna Néill an tuairceirt (tré n-a  
 cómhairce féin ir tré cómhairce cloinne Mic Earca do íár-  
 1285 ugaó) gur cuiread Cat Cúile Dheimhne ar Diarmaid ir ar  
 Connacraib; gur bhuiread óioib tré guróe Coluim Cille.

Cuiriú leabhar Dub Molaga adbar oile ríor fá ucugad  
 Cat Cúile Dheimhne, mar adá tréir an gclaoimbheir rug  
 Diarmaid i n-agaú Coluim Cille an tan ro ríriob an  
 1290 Soircéal a leabhar fionntain gan ríor, agus aubairt  
 fionntain gur leir féin an maicleabhar do ríriobad ar a  
 leabhar féin. Uime rin do togaodar leat ar leat Diarmaid  
 'n-a bheiteam eatorra; agus ir í bhead rug Diarmaid  
 gurab leir gac boin a boinin, ir gurab leir gac leabhar  
 1295 a maicleabhar; gonaó é rin an daia haóbar fá ucugad  
 Cat Cúile Dheimhne.

Ir é adbar fá ucug Colum Cille fá veapa Cat Cúile  
 Raetan do tabairt ar Dál nairiúe ir ar Ullacáib do  
 toirc iomparain tarla ioir Colum Cille ir Comgall mar  
 1300 do tairpeánadar Dál nairiúe ir Ullcáig iao féin leat-  
 triomac ran imparan.

Ir é adbar fá ucug Colum Cille fá veapa Cat Cúile  
 Feada do tabairt ar Colmán mac Diarmada i n-oiol a  
 íaruiúte fá Baodán mac Ninneada rí Éireann do marbad  
 1305 lé Comán mac Colmáin i Léim an Eic tar cómhairce  
 Coluim.

Triallair iomorro Colum go n-a naoimcléir a hálbain,  
 ahaíl aubhramar, go Éirinn, agus an tan do bí ag  
 teact i ngar na comóála aubhairt an ríogán, bean doúa,



and sanctuary of the feis. And before Cuarnan was slain he put himself under the protection of the two sons of Mac Earca, to wit, Fearghus and Domhnall, and they put him under the protection of Columcille, and Diarmaid slew him in violation of Columcille's protection for having transgressed the law of Tara, and the result of this was that Columcille assembled clanna Neill of the north (on account of his own protection and that of the children of Mac Earca having been violated), and the Battle of Cuil Dreimhne was fought against Diarmaid and the men of Connaught, and they were defeated through the prayer of Columcille.

The Black Book of Molaga gives another reason why the Battle of Cuil Dreimhne was fought, to wit, through the unjust judgment Diarmaid gave against Columcille, when he secretly copied the Gospel from Fionntain's book, and Fionntain claimed for his own the copy which was written from his own book. Accordingly, both sides chose Diarmaid as a judge between them; and the judgment Diarmaid gave was that to every cow belonged her calf and that to every book belonged a copy of it; and that was the second reason why the Battle of Cuil Dreimhne was fought.

The reason why Columcille caused the battle of Cuil Rathán to be fought against the Dal nAruidhe and the Ultonians was because a contention had arisen between Columcille and Comghall, when the Dal nAruidhe showed themselves partial in the contention.

The reason why Columcille had caused the Battle of Cuil Feadha to be fought against Colman, son of Diarmaid, was to avenge the affront given him in the murder of Baodan, son of Ninnidh, king of Ireland, at Leim an Eich by Coman, son of Colman, in violation of Colum's protection.

Now Colum, with his holy clerics, proceeded from Alba to Ireland, as we have said, and when he was approaching the convention the queen, Aodh's wife, told her son, Conall,

- 1410 mé n-a mac Conall gan cáthar vo éabhairt von coirrecléiríeac  
 ná va buirín; agus ar bfaidil rceal air rin vo Colum pul  
 ráiníς an láthair ir eab áruibairt: “Ir ceao liom-ra an  
 ríogán go n-a hinnilt vo beir 1 muict ná coirri 1 geionn  
 an áta-ro tíor go uí an bíd.” Ag ro veirmíeac na  
 1415 hAdhna ag aicríuotal briaíar Colum ran man-ro:

ir ceao uí-re beir 'n-a coirri,  
 ar an cléiríeac go ró-loinn,  
 'S ir ceao ná hinnilt go beac,  
 beir 'n-a coirri 'n-a coiríeac.

- 1420 Agus ir uime vo oiríuiz an innilt vo beir 'n-a coirri mar  
 don nír an ríogán, vo bíd zuiab 1 áiníς 1 uceacáiríeac  
 ón ríogán go Conall ag a ráu nír gan cáthar vo éabhairt  
 von coirrecléiríeac ná va buirín. Agus vo éluinim ó n-a  
 lán vo áaoirib go bfaicéar ná coirri vo gíac ar an á  
 1425 acá láin mé Uirum Ceac ó foir ale.

- Uála Colum Cille, ar muictan na comúala uó ir é  
 oiríeac Conall mic Aóda mic Ainmíeac ba neara uó von  
 comúal; agus mar vo éonnaríeac Conall na cléiríς zuear-  
 air uaoiríeac á an oiríeac ríeac, trí naonbair a líon,  
 1430 zui gádaíar vo áabairt cíaó oiríeac, zui bídíac ir zui  
 bueoá na cléiríς Leo. Ir vo fíaríuiz Colum cia vo bí  
 ag a mbualá amíar rin. Vo éualáir Colum zuiab é  
 Conall mac Aóda vo bí ag a ngearaíeac mé uéanah an  
 gíoníeac foir, ir cuirir Colum rá ueara trí naoi geoláin  
 1435 vo buair an ríeac foir ar Conall zui hearaíeac le  
 Colum é, ir zui bean ríge ir aieacáir ciall ir cuiríeac ir  
 a inníeac ve. Agus ó na clozair rin vo beanaí air,  
 gáiríeac Conall cloz ve.

- Vo éualáir Colum íar rin go hoiríeac Uóinnall mic  
 1440 Aóda; ir éiríir Uóinnall 'n-a éoinne ir vo fear ráirte  
 moiríeac ir euz rós ná gíuair ir vo cuir 'n-a ionaí ríeac 'n-a  
 fíuie é. Euz Colum a beannaíeac vo Uóinnall mac Aóda,  
 ir íaríar ar Uia ríogac éiríeac ná muictan, agus ráiníς

not to show any reverence to the heron-cleric or to his company. And when Colum was informed of this before he arrived at the place he said: "It is my will that the queen and her handmaid, in the shape of two herons, be over that ford below until Doom. Here is a proof from the Amhra repeating the words of Colum in this stanza:

Let her become a heron,  
Said the cleric in a great rage,  
And let her handmaid exactly be  
A heron in her company.

And the reason why he ordered that the handmaid become a heron together with the queen was that it was she who came with a message from the queen to Conall, telling him not to show any reverence to the heron-cleric or to his company. And I hear from many people that ever since two herons are usually seen on the ford which is beside Drom Ceat.

As to Columcille, when he arrived at the convention the party of Conall, son of Aodh, son of Ainmire, was the nearest to him in the assembly, and when Conall saw the clerics he incited the rabble of his party against them, thrice nine their number, and they pelted them with clods of clay, and they bruised and hurt the clerics. And Colum asked who were thus beating them. Colum was told that it was Conall, son of Aodh, who was inciting them to do this deed, and he ordered that thrice nine bells be rung on the spot against Conall, whom he cursed and deprived of royalty, of authority, of senses, of memory, of his understanding. And from these bells that were rung against him he is called Conall Clogach.

After this Colum went to the party of Domhnall, son of Aodh, and Domhnall went to meet him and bade him welcome, and kissed his cheek and seated him in his own place. Colum gave his blessing to Domhnall, son of Aodh, and prayed God that he might attain the sovereignty of

1445    ῥά ὁειρεὰδ ὅο ῥαιθε τῇ βλιαθνα ὁέας ἰ ἔῤῥαιτεαρ ἔῤῥεανν  
       ῥυλ ῥυαιρ βάρ.

      Τῥιλλαιρ Colum ἀρ ῥιν ὅο ἡοιρεὰτεαρ ἀν ῥίος ἱρ  
       Ὀοῖναιλ ῥ-α ῥοέαιρ; ἀγυρ ἀρ ῥιοέταιν ὁο Colum ὁο λάταιρ  
       ἀν ῥίος ῥάιλτιγῖρ ῥοιῖμε—ὁο ḡab εαḡla ῥόρ ἀν ῥί ῥοιῖμε  
       τῥέρ ἀν ní ὁο ῥινne ῥέ Conall ῥυρ ἀν ῥίοςḡαι ἱρ ῥέ n-α  
 1450 ἡinnilc, ἀῖῃαιλ ἀουβῥιαμαῖ. “Ὀο b’i m’ῥάιλτε mo ῥυαιρ,”  
       ἀρ Colum. “Ὀο-ḡéabαιρ ῥιν,” ἀρ ἀν ῥί. “Μαιρεὰδ,” ἀρ  
       Colum, “ἱρ é ῥυαρ ἱαρῥαιm: τῥί ἡιτḡe ἱαρῥαιm οῖρ, μαρ  
       ατά ῥαρτόδ na ἔῤῥεαδ ἀταοι ὁο ἐατέῥανν ἀρ ἔῤῥινν, ἱρ  
       ῥεαοῖλεαδ ὁο Scannlán ἡῖόρ mac Cinnḡaolaiδ ῥί Oḡῥυῖḡe  
 1455 ἀρ ἀν mbῥioio ῥ-α ἔῤῥυλ ἀḡac, ἱρ ḡan oul ὁο ἐυῥ buinḡioḡa  
       ἀρ Ὀál Riada ἰ naḡbain.” “Ní coḡl liom,” ἀρ ἀν ῥί,  
       “ῥαρτόδ na ἔῤῥεαδ, ἀρ ῥέρο α n-αιnḡῥeac ἱρ ἀρ α lion-  
       ῥῃαιρe ατάο. Ὀῖῥ bῖo τῥιόέao ἰ mbuiδoin ἀν ollamḡan ἱρ α  
       cúḡs ὁέας ἰ mbuiδoin ἀν ἀῥιοḡ ἀγυρ μαρ ῥιν ὁο na ḡῥáδaiḡ  
 1460 ῥile oḡle ó ῥoin ῥioḡ.” Ὀο bῖoḡ buiδean ἀρ leiḡe ἀḡ ḡac  
       aon oḡoḡ ὁο ῥέῖῥ α ḡéime ῥéin, ionnnur ὅο ῥαιθε τῥυαν ἔῤῥαιρ  
       nḡῥeann ῥέ ῥiliḡeacḡ beaḡḡac.

      Αουβαιρτ Colum Cille ῥυρ ἀν ῥίḡ ὅο μαδ cóῖῥ ῥόῥῃῃ  
       ὁο na ῥileadaiḡ ὁο ἐυῥ ἀρ ḡcúl ἀρ α lionḡῃαιρe ὁο ḡádaῖ  
 1465 ἀnn. ḡiuead ἀουβαιρτ ῥυρ ῥile ὁο beḡe ῥ-α ἀῥoollamḡ  
       aḡe ῥéin ἀρ αιḡῥῖρ na ῥίος ῥοιῖμε, ἱρ ollamḡ ὁο beḡe ἀḡ ḡac  
       ῥíḡ cúḡḡo, ἱρ ῥóḡ ollamḡ ὁο beḡe ἀḡ ḡac tiḡeaḡῃma τῥυúḡa  
       ḡéao nó tuaiḡe ἰ nḡῥῃnn; ἀγυρ ὁο cinnead ἀρ ἀν ḡcom-  
       aiḡle ῥιν lé Colum Cille, ἱρ aoncuḡḡῖρ aou é; ḡonaδ ἀḡ  
 1470 ῥaoiḡeamḡ na commaoine ῥιν ὁο ἐυῖῥ Colum Cille ἀρ na  
       ῥileadaiḡ ὁο ῥinne Maolῥuḡain ἀν ῥῃnn-ῥo:

      Ro ῥaopaδ ḡe na ῥiliδ  
       τῥέ Colum ἀν ἐaοῖḡḡoḡḡῖḡ;  
       ῥile ḡac tuaiḡe ní τῥom,  
       ἱρ ead ὁο oḡῥυḡḡe Colom.

Ireland; and it happened ultimately that he held the sovereignty of Ireland for thirteen years before he died.

Colum, accompanied by Domhnall, proceeded thence to the king's party, and when he had come into the king's presence the latter welcomed him—the king dreaded him greatly on account of what he had done to Conall, to the queen, to her handmaid, as we have said. "My welcome is compliance with my wish," said Colum. "It shall be granted thee," said the king. "Then," said Colum, "what I wish is this: I make three requests of thee, namely, to keep the *filés* whom thou art banishing from Ireland, and to free Scannlan Mor, son of Ceannfaolaidh, king of Osruighe, from the bondage in which thou keepest him, and not to go to impose a tribute on the Dal Riada in Alba." "I do not wish to keep the *filés*," said the king, "so unjust are their demands and so numerous are they. For there are usually thirty in the train of an *ollamh*, and fifteen in that of an *anroth*, and so on for the other grades of the *filé* down to the lowest." Each of them used to have a separate train of attendants according to his degree, so that nearly the third of the men of Ireland followed the bardic profession.

Columcille said to the king that it was right to set aside many of the *filés*, as they were so numerous. But he advised him to maintain a *filé* as his own chief *ollamh*, after the example of the kings who went before him, and that each provincial king should have an *ollamh*, and, moreover, that each lord of a cantred or district in Ireland should have an *ollamh*, and Columcille proposed this plan and Aodh assented to it; and it was to celebrate this benefit which Columcille conferred on the *filés* that Maol-suthain composed this stanza:

The *filés* were saved by this means  
Through Colum of the fair law;  
A *filé* for each district is no heavy charge.  
It is what Colum ordained.

Táinig von oruigadó-ro vo rinne Doó mac Ainmiread  
 1480 17 Colum Cille go mbíod ollamh cinnte ag níz Éireann 17  
 ag gac níz cúigeadóac 17 ag gac tigeapna tpiúca céao, 17  
 fearann raon ag gac ollamh díob ó n-a tigeapna féin; agus  
 fearann 17 ag maoin tpaogalta gac ollamhan díob. Vo  
 oruigeadapí fór fearann coitcéann vo na hollamhanib go  
 cinnte, map a mbíad múnad coitcéann aca aílail Univer-  
 sitie, map acá Ráit Céannaic 17 Mapuioe málige Sléacé  
 1485 ran mbéicéne, map a mbíod múnad na n-ealaóan 1  
 n-aicéad aca o'fearaib Éireann, gac don vo éograpó beicé  
 fúglumta 1 fearócup nó rna healaónaib oile vo bí ap  
 gnatugad 1 néirinn an tan roin.

17 é fá hapuollam 1 néirinn an tpiac roin Eocáid  
 1490 Éigear mac Oiliolla mic Eirc, agus 17 nír a veicéi  
 Dallán Forgaill, 17 vo éupí ollamhan uaid ap cúigeadóib  
 Éireann, map acá Doó Éigear ap éric Óreag 17 ap an  
 Míde, Urimaol aipvéigear ap vá Cúigead Mumhan, Seanéan  
 mac Cuairfearcag ap Cúigead Connacé agus fear Fírib  
 1495 mac Muiréadóig mic Mongáin 1 n-ollamhaécé Ulaó, agus  
 fór ollamh 1 ngac tpiúca céao 1 néirinn fá na hapu-  
 ollamhanib-re, 17 fearann raon ó n-a bplaitib fearann  
 díob agus fearmann, aílail aubhamap, 17 uapra cinnte  
 ap roin a nuhan 17 a noirécé va gac don díob.

1500 An uapra hacéuinge vo íapí Colum ap Doó, rcaoiléad  
 vo Scannlán mórí ní Oruige agus a léigean va éric féin;  
 vo éimé Doó rin. "Ní leanaí tairip rin oic," ap Colum,  
 "mapa coil lé Oia é go paithe ag buain m'iallépann  
 nó mo bpióg díom-ra apocé ran íapiméirige map a mbíad."

1606 "An tpeap acéuinge íapim oic," ap Colum Cille,  
 "cáipoe vo éabairt vo Oál Ríada gan uil va n-apgáin

From this regulation, which was made by Aodh, son of Ainmire, and Columcille, it followed that the king of Ireland and every provincial king and every lord of a cantred had a special ollamh, and that each of these ollamhs had free land from his own lord, and, moreover, the lands and worldly possessions of each of these ollamhs enjoyed general exemption and sanctuary from the men of Ireland. It was also ordained that a common estate should be set apart for the ollamhs where they could give public instruction after the manner of a University, such as Raith Cheannait and Masruidhe Mhuighe Sleacht, in Breithfne, where they gave free instruction in the sciences to the men of Ireland, as many as desired to become learned in seanchus and in the other sciences that were in vogue in Ireland at that time.

The ardollamh of Ireland at that time was Eochaidh Eigeas, son of Oilill, son of Earc, and it was he who was called Dallan Forgaill, and he sent out ollamhs and set them over the provinces of Ireland, namely, Aodh Eigeas over the district of Breagh and over Meath, Urmhaol chief eigeas over the two provinces of Munster, Sanchan, son of Cuairheartach, over the province of Connaught, and Fear Fírb, son of Muireadhach, son of Mongan, in the ollamhship of Ulster; and, moreover, an ollamh in every cantred in Ireland under these high ollamhs, and they were to have free land from their territorial chiefs, as well as sanctuary, as we have said; and each of them was to get certain rewards for their poems and compositions.

The second request Colum asked of Aodh was to set Scannlan Mor, king of Osruighe, free, and let him go to his own country. This the king refused. "I shall not press it further," said Colum, "if it be God's will may Scannlan untie my thongs or take off my shoes to-night when I am at matins."

"The third request I make of thee," said Columcille, "is to grant a respite to the Dal Raida and not to go to

go hAlbain vo tadbac buinctora orra. Óir ní oligítead buir  
 v'fagáil uata acé airtóir ir éirge fluaḡ ar muir ir ar  
 tír." "Ní éirírao cairve óóib ḡan uul va n-ionnruige,"  
 1510 ar Aoó. "Maḡeab," ar Colum, "biaib cairve go bḡat  
 uait"; aḡur fá fíon rin.

Leir rin ceileabair Colum Cille go n-a éleir von riḡ  
 ir von comóáil; aḡur aoiri leabair ḡlinne Dá loé go  
 raibe Aoóan mac ḡabráin mic Domanguiric ní Alban ran  
 1515 comóáil-re, ir ḡur ceileabair i n-aoinfeacé ré Colum Cille  
 von riḡ ir von comóáil. Aoiri an leabair céaona go raibe  
 an comóáil-re Óroma Ceac 'n-a ruibe bliabáin ir mi aḡ  
 orruḡad réacéa ir oligéad cánaé ir cáirveara ioiri feapab  
 Éireann.

## XI.

1520 Dála Cólum Cille iar ḡceileabrad von comóáil  
 triallair go Duibeglair i nlior Eogáin; aḡur iar ucig-  
 eacé na hoibce va éir rin cáinḡ laraí deallruigíteac  
 teineab ran comóáil ar an bḡoiriaíre vo bí aḡ coiméao  
 an éraoi 'n-a raibe Scannlán Mór i mbroio aḡ Aoó, ir  
 1525 dá flabḡa déaḡ iarnuibe vo éiríreac ari, go ucḡaorai  
 an fḡoiriaíre a ḡḡúire ré lár ar méio an lonnraib vo  
 conncarai. Aḡur cáinḡ olúim deallruigíteac folurca  
 go Scannlán ran áit céaona 'n-a raibe, aḡur aoiriaíre  
 an ḡut ran olúim riḡ: "Éirig, a Scannlán, ir fágab  
 1530 vo flabḡaúa ir vo éró ir car amac ir leaḡ mure ir tabair  
 vo lám im lám." Tis Scannlán amac iar rin aḡur an  
 c-aingéal noiḡe. Vo moḡuirioo lué an coiméao a aḡur  
 vo fiarriḡ riad cia vo bí ann. "Scannlán," ar an  
 c-aingéal. "Dá maó é ní inneorab," ar iao-ran. ḡluair  
 1535 an c-aingéal ir Scannlán i noiaib Cólum Cille iar rin;  
 aḡur an trát vo bí Colum aḡ an iairméirge aḡ uul car  
 cḡann raingéal riari ir é Scannlán vo bí aḡ buain a bḡóḡ  
 óe; ir vo fiarriḡ Colum Cille cia vo bí ann; ir vo inoir



Alba to plunder them with a view to laying a tribute on them, for you have a right only to a head-rent from them and a levy of forces on land and sea." "I shall not grant them respite, but shall pay them a visit," said Aodh. "Then," said Colum, "they will have a respite from thee for ever," and so it was.

Thereupon Columcille, with his clerics, took leave of the king and of the convention, and the Book of Glendalough states that Aodhan, son of Gabhran, son of Domhanghurt, king of Alba, was at that convention, and that he took his leave of the king and of the assembly along with Columcille. The same book says that the convention of Drom Ceat sat for a year and a month instituting laws and regulating tributes and forming friendly alliances between the men of Ireland.

## XI.

As to Columcille, when he had taken his leave of the assembly he proceeded to Duibheaglais, in Inis Eoghan, and on the next night, after nightfall, a brilliant flame of fire came upon the guards at the convention, who kept the cell in which Aodh had Scannlan Mor confined, bound by twelve iron chains, so that the guards put their faces to the ground because of the greatness of the blaze which they saw. And a bright dazzling flame came to Scannlan in the place where he was, and a voice in the flame said to him, "Arise, O Scannlan, and quit thy chains and thy cell, and come forth and follow me, and place thy hand in mine." After this Scannlan came forth with the angel in front of him. His guards observed him, and asked who was there. "Scannlan," said the angel. "If it were he, he would not tell," said they. Thereafter the angel and Scannlan went after Columcille; and when Colum was at matins, as he was passing through the sanctuary railing it was Scannlan who was taking off his shoes; and Columcille asked who

reirean gur b'é féin Scannlán. An tan vo fíarfuiz Colum  
 1540 Cille rcéala de, "veoó," aoirneab reirean, ar méio a  
 éarfa, óir feoil fáilte vo-beirtoir vó ran éró, ir zan veoó  
 'n-a oiaib; aaur ar a mionca vo-beirneab rin vo fíeasra  
 ar Colum Cille vo fágab Colum Cille rígnear labarfa  
 ar gac ríe va flíoct va mbeir i nOrruige. Tairir rin tug  
 1545 Colum Cille fá veana ar Óaoitín trí veoó vo éabairt vo  
 Scannlán; ann rin noctair Scannlán a rcéala vo Colum,  
 amail aubhamar tuar. Aubairt Colum Cille rié  
 Scannlán triall i nOrruige. "Ní féadaim," ar Scannlán,  
 "o'eacla Aoóa." "Ní heagail suir," ar Colum, "beir  
 1550 mo bacall féin mar comairce leat, aaur fágab agam  
 coméionól i nDurmáig i nOrruigib i. Leir rin triallair  
 Scannlán i nOrruigib ir vo gab ceannar a érié féin  
 feab a rié; óir nior léig eacla Colum Cille o'Aoó buair-  
 neam vo éeanaí ar ó foim amac.

1555 Vo éeangail Scannlán i gcúitigab a faoirfa mar rin  
 rreaball nó trí pinginne ar gac teac muinntire 'n-a  
 oútaig ó bláoma go mair gacá bláoma vo coméionól  
 Colum Cille i nDurmáig i nOrruigib, amail léagtar i  
 nAmra Colum Cille ag déiríoctal an gailaim tug  
 1560 Scannlán vo Colum:

Vo mar om tuatib om toig,  
 Cia buó lir luáoir ir luir,  
 Sceaball gacá haóba foim,  
 An mair ó bláoma go mair.

1565 Tug fóir Colum Cille a beannaó o'Orruigib uile, ar  
 éoiríol go mbeir féin ir a ri uíal vó féin ir va  
 coméionól i nDurmáig ó aimir go haimir fá oíol na  
 eánaó vo éeangail Scannlán oíra féin aaur ar a flíoct,  
 amail léagtar ran Amra:

1570

beannaó ar Orruigib uaim,  
 ar a mborláine go gcéill,  
 beannaó vo mair ir vo éir,  
 uaim trí beir va ríe voim réir.

was there, and he replied that he was Scannlan. When Columcille asked news of him, he answered "a drink," so great was his thirst, for it was salted meat they gave him in the cell, with no drink after. From the frequency with which he gave that answer to Columcille, the latter left an impediment in speech on every king of his progeny who should rule in Osruighe. Now Columcille directed Baoithin to give three drinks to Scannlan, and then Scannlan told his story to Colum, as we have said above. Columcille directed Scannlan to proceed to Osruighe. "I cannot," said Scannlan, "through fear of Aodh." "Thou needest have no fear," said Colum; "take my staff with thee as a protection, and leave it with my community at Durmhagh, in Osruighe." Upon this Scannlan proceeded to Osruighe, and ruled over his own country during his life; because fear of Columcille prevented Aodh from troubling him thereafter.

In return for his liberation in this manner, Scannlan imposed a yearly tax of a screaball, or threepence, on every household in his country from Bladhma to the sea, to be paid to the community of Columcille at Durmhagh, in Osruighe, as we read in the Amhra Choluim Chille, which quotes the promise which Scannlan made to Colum :

Thy share of my lands, of my house,  
Be they numerous as rushes or herbs,  
It is screaball from each house,  
The portion from Bladhma to the sea.

Columcille, moreover, gave his blessing to all the Ossorians on condition that they and their king should be obedient to himself and to his community at Durmhagh in succeeding times as regards the payment of the tax which Scannlan imposed on themselves and on their posterity, as we read in the Amhra :

A blessing from me on the Ossorians,  
On their pure-handedness and wisdom;  
A blessing on sea and on land  
From me, because of their king's submission to me.

An Colum Cille aṭámaois vo luad annto ir é fá  
 1575 hainm bairte óó Cmuhtann, aṣur aṣal fá hainm von  
 aingeal coimveacta vo bí aige, aṣur Demal an veamhan  
 vo bíóó go cinnte ar tí a buairdearta, amail léagtar ran  
 áthra. Aṣ ro mar aṣeir:

1580

Cmuhtann na Guinn, comall ngle,  
 ainm bairte Coluim Cille;  
 aṣal ainm a aingil gan on,  
 aṣur Demal a deamhan.

Ir uime trá vo lean Colum Cille v'ainm ari, an tan  
 vo bí 'n-a leanb aṣ a múnad aṣ Dubḡlaire i vTír Luis-  
 1585 óeac i ḡCinéal Conaill, vo léigti lá ḡadā reactmāine fān  
 mbāile amac é vo reabriad i mearc a lucta comaoire, mar  
 fāoróad ari mbeir von fuil ríogḡa óó; aṣur mar vo  
 cleactad vūl amac lá ran treactmāin mar rin, vo tionól-  
 vaoir leinb an ceannctair 'n-a coinne an lá vo cleactad  
 1590 éirḡe amac; aṣur ari mbeir ari don láctair vóib aṣ feiteam  
 rir, an tan acóivir aṣ triall ón mainrtir cūca é vo cós-  
 vaoair a lámā tré lúctāir aṣ a riad v'aoḡāir “aṣ rúv  
 Colum na Cille cūḡainn.” Aṣur mar vo cūalaió a oive ḡo  
 ḡcleactaoi rir na leanbāib Colum Cille vo ḡairm ve, vo  
 1595 mear ḡur coil ré 'Dia an t-ainm rin tarla i mbéalaió na  
 leanb neamuricóivoeac vo ḡairm vo fíor ve, aṣur an t-ainm  
 bairte, mar aṭá Cmuhtann, vo tábairt i noeamas. Aṣur  
 ir minic tarla a fāmāile rin vo mālāire ari anmannāib  
 na naom; bíóó a fíadnāire rin ari mócvoa vāri b'ainm  
 1600 Carictac ari vctúr, ir ari Čaomān naomta, vāla pāorāiz,  
 vāri b'ainm ari vctúr Mac Neire, ir ari pāorāiz féin vāri b'  
 ainm bairte Sochet, ir ari a vctuz ḡermandur māgoniur  
 ari an tan vo rinne lámčur ari ir mari cūz Colectimur  
 pápa pāorāiz v'ainm ari rié huct a cūirte i nÉirinn vo  
 1605 fíolad an éreivm, ir ari fíonnbāiri Corcaiz vāri b'ainm  
 bairte Luān, ir ari eapros iobāiri vāri b'ainm loiceao vo

Criomhthann was the baptismal name of the Columcille we are treating of here, and Axal was the name of his guardian angel, and Demal was the name of the demon that specially troubled him, as we read in the Amhra. Thus it speaks :

Criomhthann Ua Cuinn, fair consummation,  
Was the baptismal name of Columcille ;  
Axal the name of his angel, without fault,  
And Demal his demon.

Now Columcille clung to him as a name, because when he was a child under instruction at Dubhghlaise, in Tir Luighdheach, in Cineal Conaill, he was permitted to go out into the village one day each week to play with his equals in age as a privilege, as he was of the royal blood. And as he was wont to go out thus a day in each week, the children of the district used to assemble to meet him on the day on which he was wont to go out, and, being together waiting for him, when they beheld him coming towards them from the monastery, they used to lift their hands for joy, and say with one voice, " Here comes the Colum or dove of the Church," and when the teacher heard that the children were in the habit of calling him Columcille he deemed it to be God's will that he should be always called by that name which was in the mouths of the innocent children, and that his baptismal name, to wit, Criomhthann, should lapse. And a change of name of this kind has often been the lot of the saints, witness the case of Mochuda, who was first called Carrthach, and of St. Caomhan, a disciple of Patrick, who was first called Mac Neise, and of Patrick himself, whose baptismal name was Sochet, and whom Germanus called Magonius, when he imposed hands on him, and whom Pope Coelestinus called Patrick on the occasion of his sending him to Ireland to propagate the Faith, and that of Fionnbharr, of Cork, whose baptismal name was Luan, and of the bishop of Iobhar, whose name was Loichead, and who lived

beannuig i mbeig-Éirinn i n-íochtai Láigean, i' ar Conn-  
 laot naomta eapros Cille Dama uai céadainm Roinceann,  
 i' ar mholing uai céadainm Daircél, i' mar rin vo mórán  
 1610 sa n-ionntarmlaib oile, ionnur naé cuirte i gconntabairt  
 suab Ciuomtann fá hainm bairte vo Colum Cille, tar  
 ceann sui lean Colum Cille o'ainm coirteann de vo réir  
 an dóbair tuar.

bíod a fíor agat, a léagtóir, suab fíu-Éireannac  
 1615 Colum Cille vo leit a dtar i' a mátar agur naé Albanac,  
 amail doeir vo vo na hAlbanacib. Óir i' folliur  
 suab Éireannac vo taoib a dtar é, vo b'ig go léagtar  
 i naomífeandur Éireann suab é Feulmíó mac Feargura  
 Ceannfosa mic Conaill Gulban mic Néill Naioigiallaig  
 1620 vo ba airí ar Éirinn fá hatar vo Colum Cille. Ag  
 ro vearbá an tceandair air rin, amail léagtar ran uain  
 uab torac: Naomífeandur naom Inre fáil:

1625 Colum Cille críce Cuinn,  
 mac Feulmíó uar gac uruig,  
 mic Feargura an gníoma gair,  
 mic Conaill Gulban glanair

i' vearb fór suab Éireannac Colum Cille vo leit a  
 mátar, vo réir feandura na hÁthra mar a n-abair suab  
 i Eirne ingean Dioma mic Naom vo fíocht Cairbre Na  
 1630 Fear ri Láigean a mátar. Ag ro mar doeir an Áthra:

Eirne airaceta noobí,  
 an ríogán vo dól gCairbrí,  
 mátar Colum uab de,  
 ingean Dioma mic Noe.

1635 Vo cuiribá a éirp lé Colum Cille comóir roin le  
 tiorac lé hurnuigib i' lé ríeactaib, ionnur sui fearg  
 comóir roin lé cuar ciabair, sui léir a eaprac t're n-a  
 aibí, an tan vo luigeb ran gairm 'n-a úiribíe ne  
 réveab na gaoite ar a éirp t're an úiribíe, amail doeir  
 1640 an Áthra ran rann-ro:

and blessed in Beigeirinn, in the lower part of Leinster, and of St. Connlaach, bishop of Cill Dara, whose first name was Roincheann, and of Moling, whose first name was Dairchill, and similarly of many others like them ; so that it cannot be doubted that Criomhthann was the baptismal name of Columcille, notwithstanding that Columcille clung to him as his common name for the above reason.

Know, O reader, that Columcille was a genuine Irishman on his father's and mother's side, and not an Albanian, as some Albanians say. For it is evident that he was Irish on his father's side, as we read in the history of the saints of Ireland that Feidhlimidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, who was high king of Ireland, was father to Columcille. Here is the seancha's statement of this, as we read in the poem which begins : The sacred history of the saints of Inis Fail :

Columcille, of the land of Conn,  
Son of Feidhlimidh, over every tribe,  
Son of Fearghus, of the fierce action,  
Son of the very noble Conall Gulban.

It is also certain that Columcille was Irish on his mother's side, according to the account given in the Amhra, where it states that Eithne, daughter of Dioma, son of Naoi, of the race of Cairbre Nia Fear, king of Leinster, was his mother. Thus speaks the Amhra :

Eithne, who is mighty,  
The queen out of the Dal Cairbre,  
Mother of Colum, who was thence pious,  
Was daughter of Dioma, son of Noc.

Columcille mortified his body by fasting and prayer and prostration to such a degree that he grew so emaciated through pious austerity that when he lay in the sand in his cell as the wind rushed in through the roof his ribs were distinguishable through his habit, as the Amhra says in this stanza :

ʒlé do luigead' i' in ngaineam,  
 1 n-a liḡe fá mói' faot,  
 ʒliot' a eapnac' t'pé n-a éioead,  
 fá léi' lé réioead na nḡaot.

1646 'Do b'é doir' Cólum Cille, an tan fuair' ré bár, feadt  
 mbliad'na v'ead' i' t'pí fíctio, amháil' a'v'oir' Dállán Foirḡail  
 1 n'ámra Cólum Cille féin, do f'p'io'bad' lé Dállán ʒo  
 ʒ'p'oo v'éi' b'áir' Cólum Cille:

1650 Colum ʒein baol' fan mbio' mbán,  
 ʒaot'pac' ón ʒcuing' a' c'p'pán,  
 céo ʒo h'ainḡl'ib' ar' a' c'ad'et  
 1ar' feadt mbliad'naib' feadt'c'hoḡat,

mar' adá, t'pí bliad'na i' v'á fíctio do c'ait' v'a a'ip'pí' 1  
 n'Éirinn, i' v'a éi' p'ín c'eit'p'e bliad'na v'ead' ar' fíctio 1  
 1655 n'albain, amháil' a'v'oir' an amháil' fan p'ann-ro:

t'pí bliad'na ceat'pac'ao v'io'b  
 v'o 1 n'Éirinn ʒan im'p'io'p;  
 c'eit'p'e bliad'na t'p'io'cao t'eann,  
 1 n'albain v'ait'le éip'eann.

1660 Aḡ ro na t'pí h'áite 'n-a ʒcleadt'ad' Colum Cille co'mnuio'e,  
 1 n'í 1 n'albain, 1 n'Ói'p'e, i' 1 n'Óún v'á leat'ḡlar, mar' ar'  
 h'ad'laicead' é, mar' a'v'oir' ré féin fan p'ann-ro mar' a' no'ctann  
 a' ion'maine do na t'pí h'áit'ib' p'ín:

1665 mo' pac' 1 n'í ʒan c'oi'p'e,  
 aḡur' m'anam 1 n'Ói'p'e,  
 aḡur' mo' c'p'pán f'án l'ic  
 fá v'ad' p'á'p'ais' i' b'p'ḡit.

An t'p'at' do bio' Colum Cille aḡ p'ad' a'ip'pí'p'p' n'o aḡ  
 p'p'al'ma'p'eadt' n'o aḡ p'eannmóir, do clu'ncí m'ile ʒo leit' a  
 1670 ʒut, aḡur' n'í f'ul'miḡead' v'eam'an a' ʒut ʒan t'eit'ead' p'io'p'e,  
 amháil' a'v'oir' an amháil' fan p'ann-ro:

ʒoin' a' ʒota, Cólum Cille,  
 l'ór a' b'inne ór ʒat' cléi'p,  
 ʒo ceann c'óis' céo v'ez' c'eimeann,  
 1675 a'v'oble p'eimeann, ead' ba p'eil.



Plain he used to lie on the sand,  
In his bed was great suffering ;  
The form of his ribs through his dress  
Was distinct as the winds blew.

Columcille's age when he died was seventy-seven years, as Dallan Forgaill says in Amhra Choluim Chille itself, which was written by Dallan soon after the death of Columcille :

While Colum was in the fair world  
His body laboured beneath the yoke,  
He went to angels out of his body  
After seven and seventy years,

namely, forty-three years of his life he spent in Ireland, and after that thirty-four years in Alba, as the Amhra says in this stanza :

He was three years and forty of them  
In Ireland, without anxiety,  
Four and thirty strong years  
In Alba after Erin.

The three places in which Columcille used to dwell are in I in Alba, in Derry, in Dun da Leathghlas where he was buried, as he says himself in this stanza, in which he reveals his love for these three places :

My happiness in I, without fault,  
And my soul in Derry,  
And my body beneath the stone  
Under which are Patrick and Brigid.

When Columcille said Mass or sang psalms or preached, his voice was heard at a distance of a mile and a-half, and a demon could not endure his voice, but fled before it, as the Amhra says in this stanza :

The sound of his voice, of Columcille's,  
High its melody above every company ;  
As far as fifteen hundred paces,  
Mighty courses, was it distinct.

‘Do bí ragaire i nTíri Conaill i n-aimiríu Colum Cille  
 do éimhuigh nó do éogaid eaglais do élocaid uairle agus  
 do iunne alóirí gíloine ionnte, agus do éirí vealb gíneine  
 i r éarca da nvealbúgadó ran eaglais rin. Do ghuo da  
 1680 éir rin táinig anbráinne móir ar an ragaire i r táinig  
 veamán éirge iar rin do iug leir ran aieor é. Agus an  
 trát mángadair i ngar do Colum Cille ór a éionn, fuair  
 amáir oiríu i r do iunne comáirca na crioce ór a éionn ran  
 aieor, guir éir an ragaire leir rin anuar. Agus da bícin  
 1685 rin do iobairí an ragaire an eaglais do iunne do Colum  
 Cille tré n-a fóirícin a lámaid an veamán, i r do éirí  
 féin i n-oir manac, guir éir a aimreir do maic ó íoin  
 amac.

‘Do bí naom i nUib fáirceallais i nOrruige daí b’ainm  
 1690 Coiríon i r téir Colum Cille aimreir da íoir i nódig do  
 oiríuad máiric a leabair nó, óir do ba uirne nó-íogluicá  
 ag a maide iomao leabair é. Agus do héimgead leir a  
 máiric do éabair do Colum Cille; agus guiríu Colum  
 Dia ag a iarríu air gan aoinleabair óio do beir inléagá  
 1695 do neac n-a beacáir; agus níoir féiríu focal do léagá  
 ionnta ó íoin amac guir éiríonadair.

‘Do éionnair baotín o’airlinge tré caéoirie ar neam  
 mar acá caéoirí óir, caéoirí aigir i r caéoirí gíloine; i r  
 noctair Colum Cille do guirab i r coiríu, éiríu mic an  
 1700 csaoirí do bí an caéoirí óir, ar méir a oiríu o’airíuad, b,  
 “agus an caéoirí aigiríu ro comair-re féin a baotín acá,  
 ar gíloine do éiríuad; an caéoirí iomoiríu gíloine im  
 comair-re acá, óir oiríu gílan mo éiríuad, i r aibíur coiríu  
 do mair mé.”

1705 Ag ro éiríe cána éiríu .i. cáin do éiríu páiríu gan  
 cléirce do máiríu; cáin aóamán gan mair do máiríu;  
 cáin oiríu Colum Cille gan ba bleacá do máiríu;  
 agus cáin oiríu gan aigreir do éiríu an.

There was a priest in Tir Chonail in the time of Columcille who built or erected a church of precious stones, and he made an altar of glass therein, and he had images of the sun and moon set up in the church. Soon afterwards this priest fell into a deep swoon, after which a demon came to him and took him with him into the air. And when they came near Columcille overhead, he caught sight of them and made the sign of the cross above him in the air, and thereupon the priest fell down. And for that reason the priest made an offering of the church he had built to Columcille on account of his having rescued him from the hands of the demon, and he joined an order of monks himself, and led a good life thenceforward.

There was a saint in Ui Faircheallaigh, in Osruighe, called Coisfhionn, and Columcille went on a certain occasion to see him in the hope that he might let him see his books, for he was a very learned man and had many books. And he refused to let Columcille see them. And Columcille prayed God to grant that no person alive might be able to read any one of these books ; and from that time not a word of them could be read, and they decayed.

Baoithin saw in a vision three chairs in heaven, namely, a chair of gold, a chair of silver, and a chair of glass ; and Columcille explained to him that the chair of gold was for Ciaran mac an tSaoir for his great hospitality to guests, "and the chair of silver is for thyself, O Baoithin, for the purity of thy piety ; but the chair of glass is for me, for though my piety be pure, I am often frail and worldly."

The following are the four rules of Ireland, to wit, the rule made by Patrick forbidding the killing of clerics ; the rule of Adhamnan forbidding the killing of women ; the rule of Doire Choluim Chille, forbidding the killing of milch cows ; and the rule of Sunday forbidding a journey on that day.

## XII.

- 1r i bflaitéar an doúda-ro mic Ainmheac fuaire Colum  
 1710 Cille bár. Tuig, a léagtóir, suiab é Colum Cille mac  
 Feiölimiö mic Feargura an Colum ar a bfuilim as labhairt  
 go ró-ro. Aveir iomorro leabair Ruad Mic doúagáin  
 ir naoimheanóir naoim éiréann go maðadar iomaö vo  
 naoimáib ir vo bannaoimáib éiréann 'n-a luét comanmann.  
 1715 Óir aveirvo go maðadar vá Colum ir ríce naoimta i  
 nÉirinn, asur fá hé Colum Cille an céao-Colum vóib.  
 Asur for ir mar éuimniugáö ar naoiméacé Colum Cille  
 tugáö Colum ar gac don vo éac. Vo bádar cúig Ciaráin  
 ir ríce naoimta i nÉirinn, asur fá vóib Ciarán Cluana  
 1720 Mic Nóir ir Ciarán Saisne ir Ciarán Tiobraíoe Naol. Vo  
 bádar vá doúán véas ir ríce naoimta i nÉirinn; vo  
 bádar feacé mbaírrifinn i nÉirinn ir fá vóib rin baírrí-  
 fionn nó fionnbairi Corcaige. Asur fá mac an fionnbairi  
 roin v'Aimírigin mac Duib Duibne mic Ninneáöa mic Eoacé  
 1725 mic Cairbhe Airv mic Buidin mic Eoacé Muigheadóin fá  
 rí éiréann. Vo bádar iomorro feacé naoiméarpuig véas  
 ir feacé gcéao vuine maígalta i gcoméionól Corcaige i  
 bfoáir fionnbairi. Vo bádar ceirne baioitín naoimta i  
 nÉirinn, mar acá baioitín mac bhréanainn, baioitín mac  
 1730 fionnais, baioitín mac Allaiö ir baioitín mac Cuanaö.  
 Vo bádar cúig bhuigvo véas naoimta i nÉirinn, ir fá vóib  
 rin bhuigvo iníean Dubéais vo laiguib acá iomráióceac  
 feacé na heoirpa; asur ir follur suiab vo ílioét Eoacé  
 Finn fuac naíre i; asur fá vearbáráir vo Conn Céao-  
 1735 éacac fá rí éiréann an tEoacáí fionn roin. As go  
 vearbáö naoimheanóir éiréann air rin, aímáil léagtar  
 ran vuain vabab torac: Naoimheanóir naoim Inre fáil:

## XII.

It was in the reign of this Aodh son of Ainmire that Columcille died. Understand, O reader, that the Colum of whom we have been speaking up to this is Columcille son of Feidhlimid, son of Fearghus. But the Red Book of Mac Aodhagan and the sacred history of the saints of Ireland say that many of the saints, male and female, of Ireland bore the same name. For they say that there were twenty-two St. Colums in Ireland, and Columcille was the first Colum of them ; and further, it was in commemoration of the sanctity of Columcille that each of them was called Colum. There were twenty-five St. Ciarans in Ireland, and amongst them were Ciaran of Cluain Mic Nois, and Ciaran of Saighir, and Ciaran of Tiobraid Naoi. There were thirty-two St. Aodhans in Ireland. There were seven St. Bairrfhionns in Ireland, and amongst these was Bairrfhionn, or Fionnbharr, of Corcach. And this Fionnbharr was the son of Aimhirgin, son of Dubh Duibhne, son of Ninnidh, son of Eochaidh, son of Cairbre Ard, son of Brian, son of Eochaidh Muighmheadhon, who was king of Ireland. And there were seventeen holy bishops and seven hundred religious in the community of Corcach along with Fionnbharr. There were four St. Baoithins in Ireland, to wit, Baoithin son of Breanainn, Baoithin son of Fionnach, Baoithin son of Alladh, and Baoithin son of Cuanaidh. There were fifteen St. Brighids in Ireland, and amongst them was Brighid, daughter of Dubhthach, of Leinster, who is celebrated throughout Europe ; and it is clear that she is of the stock of Eochaidh Fionn Fuath nArt ; and that Eochaidh Fionn was brother to Conn Ceadchathach, who was king of Ireland. Here is the testimony of the sacred history of Ireland on this point, as we read in the poem which begins : The sacred history of the saints of Inis Fail :

1740

briúio ingean úbécúig Duinn,  
mic Dneihne, mic bneasail buirp,  
mic Dein mic Connla mic Aipe,  
mic Cairbre nua mic Cormaic,

1745

mic Dongura mhóir miad ngart,  
mic Eodac Finn Fuac ré harte,  
mic Feidlimid Reacmhair ráin,  
mic Tuacail Teacmhair tiugháir.

1750

As ro ríor na ceitíe briúio véas naoiméa vo bí i  
néirinn i n-éagmar na briúoe tuar: briúio ingean Dioma,  
briúio ingean mianais, briúio ingean momáin, briúio  
ingean éanna, briúio ingean colla, briúio ingean eac-  
cáir Aipo, briúio Inre briúoe, briúio ingean Damair,  
briúio cSeanboea, briúio ingean fíadónac, briúio ingean  
doúa, asur briúio ingean Luinge.

1755

Ir mé linn doúa mic Ainmíeac ar a bfuilmio as triác  
asur doúain mic Gabráin ríog Alban vo bí cianaopta an  
can roin vo léigeadar Gabóil Manainn oíob.

1760

Ir mé linn doúa mic Ainmíeac, rór, fuair an naoim  
Cainneac ácaó bó báir i n-aoir a ceitíe mbliadan ar  
ceitíe fíció; asur ir ar ríoiót feargura mic Róig vo bí  
an Cainneac-ro. Ir fán am-ro tug Colmán Rímíó Cat  
Sleamha, áit ar bpiread ar Connall mac doúa, asur Cat  
Cúile Caoil lé fíacáir mic Daoúain, áit ar bpiread  
u'fíacáir mic Déamáin, ir i ucugad ar a mhinnceitíe.

1765

Da éir rin tug Connall mac Suibne bpiread i gcat ar  
na tri hdoúaid i n-donló, mar acá doú Sláine ir doú  
buíoe ní Ó Maine ir doú Róin, ní Ó b'fáilge. i mbriúgín  
uá Coga vo bpiir oirra, amháil doeir an ríle fan iann-ro:

bá ró-móir an fuaduma,  
ar ríogruir éireann uile,  
doú Sláine go rocuíoe,  
doú Róin asur doú buíoe.

1770

Brighid, daughter of Dubhthach Donn,  
 Son of Dreimhne, son of Breasal Borr,  
 Son of Dein, son of Connla, son of Art,  
 Son of Cairbre Nia, son of Cormac,

Son of Aonghus Mor, of high dignity,  
 Son of Eochaidh Fionn, hated of Art,  
 Son of Feidhlimidh Reachtmhar the noble,  
 Son of Tuathal Teachtmhar, the excellent.

The following are the fourteen St. Brighids who were in Ireland besides the Brighid spoken of above: Brighid, daughter of Dioma; Brighid, daughter of Mianach; Brighid, daughter of Moman; Brighid, daughter of Eanna; Brighid, daughter of Colla; Brighid, daughter of Eachtaí Ard; Brighid of Inis Brighde; Brighid, daughter of Damhar; Brighid of Seanbhoth; Brighid, daughter of Fiadhnat; Brighid, daughter of Aodh; Brighid, daughter of Luinge (or Long?).

It was in the time of Aodh son of Ainmire, of whom we are treating, and of Aodhan son of Gabhran, king of Alba, who was very old at the time, that the Gaels lost Manainn.

It was, moreover, in the time of Aodh son of Ainmire, that St. Cainneach, of Achadh Bo, died, aged eighty-four years; and this Cainneach was of the stock of Fearghus, son of Rogh. It was about this time that Colman Rimhidh fought the Battle of Sleamhain, in which Conall, son of Aodh, was defeated, and the Battle of Cuil Caoil against Fiachaidh, son of Baodan, in which Fiachaidh, son of Deman, was defeated and his people slaughtered.

After that Conall son of Suibhne defeated in battle the three Aodhs in one day, namely, Aodh Slaine, and Aodh Buidhe, king of Ui Maine, and Aodh Roin, king of Ui bhFailghe. It was at Bruighean da Choga he defeated them, as the poet says in this stanza:

Dreadful was the bloody state  
 Of the kings of all Ireland,  
 Aodh Slaine with a host,  
 Aodh Ron and Aodh Buidhe.

'Do bíod ionomho eafraonta gnátae ioir an dá fíadaíú do  
 luaidreamar go ghuo ionáinn, mar atá fíadaíú mac  
 basáin agus fíadaíú mac Déamáin; agus táinig do ghuíde  
 Comhgail naomta buaíú do beir go minic as mac basáin;  
 1775 agus an tan do éirí mac Déamáin rin i leir an naomh  
 do fíafnuig Comhgail ve-gean cia buó fearr leir neamh ír  
 a marbadó u'fáigáil, ioná buaíú do bheir ír beir real beo  
 agus írheann fá veiréad. Doubdairt mac Déamáin go maó  
 fearr leir buaíú do bheir ar a námaio, ionnup na háir ír  
 1780 na héacta do-béaraó oirra go mbeiríú da n-aicirí i gcomh-  
 ólaib coitcéanna ó airmirí go haimirí. Ba hólé pé  
 Comhgail an rogaín ius; agus ius an fíadaíú oile neamh  
 do rogaín ír uiommbuaíú gcaeta do beir air; agus fuair  
 rin eiré ghuíde Comhgail.

1785 'Do bíod eiré céile comairce naomh as gac airmairce  
 u'airíúib gaeveal éirheann. Bíod a fíadaíúe rin ar na  
 oironguib-ge ríor: óir do bíod Caoimhgin glinne dá loc  
 as Tuataleadaib ír as brianadaib; Maóúóg fearra as  
 uib gCinnrealaig; Moling as Caománaadaib; Fionntain  
 1790 Cluana heiréneac as ríol Mórúda; Caimneac ácaó bó as  
 Orruigib; Ruadán lotra as ríol gCinnéirí; Deaglán as  
 na Déirib; Séanna as cloinn brian eadarlae; Gobnuio  
 i Múrcraíde mic Diaimada; Colmán i nUib Mac Coille;  
 agus mar rin ní bíod eiríe ná cine i nÉirinn gan coim-  
 1795 airce éinnce naomh nó bannnaomh áca da veugao cádar ír  
 onóir. Gívead atáio naomh oile ann ír coitcéinne ioná an  
 oirong do luaidreamar, mar atá Colum Cille, Finnén Muige  
 bile, Ciarrán Cluana, Comhgail beannéair, bpuigó Cille  
 Dara, Ailbe Imliú, agus naomh pádraig, amail doeir  
 1800 dongur Céile Dé ran leadaí da ngairítear pualair na  
 Rann. As go mar doeir:

uí néill uile ar cúl coluim,  
 ní ar rcát muine;  
 ar cúl finnéin muige bile,  
 uile uile;



Now there was constant dissension between the two Fiachaidhs we have just mentioned, to wit, Fiachaidh, son of Baodan, and Fiachaidh, son of Deaman, and through the prayer of St. Comhghall the son of Baodan often got the upper hand; and when the son of Deaman charged the saint with this, Comhghall asked him *in turn* whether he preferred heaven and to be slain to gaining a victory and living for a time and hell in the end. The son of Deaman said he preferred to gain a victory over his enemy so that his slaughter of them and exploits against them might be recited at general assemblies from age to age. Comhghall disapproved of the choice he made, and the other Fiachaidh chose heaven and defeat in battle, and this he obtained through the prayers of Comhghall.

Indeed every great tribe of the nobles of Ireland had an attendant guardian saint. In testimony of this take the following tribes: For the Tuathalaigh and the Branaigh had Caoimhghin of Glenn da Loch; the Ui Cinnsealaigh had Maodhog of Fearn; the Caomhanaigh had Moling; the siol Mordha had Fionntain of Cluain Eidhneach; the Ossorians had Cainneach of Achadh Bo; the siol gCinneidhidh had Ruadhan of Lothra; the Deise had Deaglan; the clann Briain of Eatharla had Seanna; Gobnuid was for Muscraidhe Mic Diarmada; Colman for Ui Mac Coille; and similarly there was no district or tribe in Ireland without the special protection of a male or female saint, whom they venerated and honoured. But there are other saints more generally known than those we have mentioned, such as Columcille, Finnen of Magh Bile, Ciaran of Cluain, Comhghall of Beannchair, Brighid of Cill Dara, Ailbhe of Imleach, and St. Patrick, as Aonghus Ceile De says in the book which is called Psaltair na Rann. Thus does he speak:

The Ui Neill, all protected by Colum,  
Are not in the shade of a bramble;  
Protected by Finnen of Magh Bile  
Are all the Ultonians;

CLANNA CONNACHT AR CÚL ÉIRIÁIN,  
 SION NAÓ COMHOINN;  
 OÁL NARUÍDE UARÁL IMġRINN,  
 AR CÚL COMĢOILL;  
 1810 BÍO LAIGIN AR CÚL BHRÍGE,  
 CLÁ GO FARÓBHE;  
 MURHA UILE GONA TOIRĢE,  
 AR CÚL AILBE;  
 1815 AITHNADÓITH ÉIRIANN GO N-A MANCÁIB,  
 ÍR É A N-UIDE  
 SÁC RAOH 'N-A UÉIRO A MBÉIT FO RCÉIT  
 RÁDORAIĞ UILE.

ÍR RÉ LINN DOÚA MIC AITHNIRIAC ÓO BÉIT 1 BFLAITEAR  
 ÉIRIANN ÓO BAÓI BHRANUOB MAC EOCÁC MIC MUIREADÓAIĞ  
 1820 MIC DONĢURA MIC FEIÓLIMÍO MIC ÉANNA CINNREALAIG 'N-A  
 RÍĞ LAIGIEN DOINBLIADÁIN AMÁIN. ASUR ÍR LEIR FÉIN ÍR  
 LÉ LAIGINIB ÓO MARBÁO DOÓ MAC AITHNIRIAC 1 SCAC BÉALAIG  
 ÓÚIN BOLĢ. AOEIRTEAR FÓR ĢURAB IAO LAIGIN' FÉIN ÓO  
 MARB BHRANUOB 1 SCAC CAMCLUANA, NÓ ĢURAB LÉ SÁRÁN  
 1825 SAOIBÓEARĢ AIRCINNAC SEANBOITE SINE ÓO TUIT RÉ, AMÁIL  
 AOEIR AN FÍLE RAN RANN-RO:

SÁRÁN SAOIBÓEARĢ FEOL AMNE,  
 AIRCINNAC SEANBOIT SINE,  
 NÍ DALB. ĢÉR B'ANNATH 1 SCAC,  
 1830 ÓO MARB BHRANUOB MAC EOCÁC.

ÍR RÁN AM-RO FUAIR AN NAOM COLMÁN EALA BÁR.

ÓO ĢAB DOÓ SLÁINE MAC OIRIMADÁ MIC FEARĢURA CEIRI-  
 BEOIL MIC CONAILL ÉIRIANTAINNE MIC NIALL NAÓIGIALLAIĞ ÍR  
 COLMÁN RIMÍO MAC MUIREARAIĞ MIC EAPCA ÓO FÍOL ÉIRI-  
 1835 AMÓIN RÍOĢACÉ ÉIRIANN. SÉ BLIADÓNA 1 ĢCOMFLAITEAR OÓIB.  
 MUGÁINN INĢEAN CONCÁRAINN MIC OUAÓ ÓO CONNACÁIB  
 MÁCÁIR DOÚA SLÁINE; ASUR EITNE INĢEAN BÉADANINN OAILL  
 ÓO CONNACÁIB FÁ BEAN OÓ; ÍR RUG REIREAR MAC OÓ .1.  
 OIRIMADÓ, OONNACÁO, MAOLBHEARAIL, MAOLOÓDAR, COMĢAILL.  
 1840 ÍR OILILL. ÍR UIME TUGÁO DOÓ SLÁINE O'AINM AIR .1. AR

The tribes of Connaught are protected by Ciaran,  
Though it be not an equal division ;  
The Dal nAruidhe, the noble, the amiable,  
Are protected by Comhghall ;  
The Leinstermen are protected by Brighid,  
Fame and riches ;  
All Munster, with its produce,  
Is protected by Ailbhe.  
The chief saints of Ireland, with her monks,  
It is their care,  
Whatever path they walk in, to be all under the shield  
Of Patrick.

It was while Aodh son of Ainmire, held the sovereignty of Ireland that Brandubh, son of Eochaidh, son of Muireadhach, son of Aonghus, son of Feidhlimidh, son of Eanna Cinnsealach, was king of Leinster for one year. And he and the Leinstermen slew Aodh son of Ainmire, in the Battle of Bealach Duin Bolg. It is also said that it was the Leinstermen themselves who slew Brandubh in the Battle of Camcluain, or that it was by Saran Saobhdhearg, the airchinneach of Seanbhoth Sine, he fell, as the poet says in this stanza :

Saran Saobhdhearg, noble guide !  
The airchinneach of Seanbhoth Sine,  
'Tis no falsehood, though he was seldom in battle,  
He slew Brandubh, son of Eochaidh.

It was about this time that St. Colman of Eala died.

Aodh Slaine, son of Diarmaid, son of Fearghus Ceirr bheoil, son of Conall Creamhthainne, son of Niall Naoghiallach, and Colman Rimhidh, son of Muircheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They were six years in joint sovereignty. Mughainn, daughter of Cucharainn, son of Duach, a Connaught-woman, was the mother of Aodh Slaine; and Eithne, daughter of Breanainn Dall, a Connaughtwoman, was his wife; and she bore him six sons, to wit, Diarmaid, Donnchadh, Maolbreasail, Maolodhar, Comhghall, and Oilill. He was called Aodh Slaine, for it was on the river which is named

an abainn darab ainm Sláine iugadh é. 1r i bflaitear na  
 veire-re vo éuir Fhéasóir Mór na Róma S. Augurtime  
 manac mar don né comtionól naoimcléire vo fíolad an  
 éreioim éatolice i mBreatain. Vo éuit Colmán Rímhó  
 1845 lé Lócan Dólmáin. Vo marbadh doo Sláine lé Conall  
 nSuidbinn mac Suibne.

Vo gabh doo Uairiothnac mac Dornail mic Muir-  
 éarraig mic Muiréadraig mic Eogain mic Néill naoigiall-  
 aig vo fíol éireamóin ríogacht éireann reacht mbliadhna ar  
 1850 fícto. Buih ingean Orca mic Eirc mic Eócad mátair doo  
 Uairiothnais. Augur 1r uime gairtear doo Uairiothnac de, .i.  
 readhga fuara cinnir vo gabhadh é, augur dá mad leir maitear  
 an uothain vo-béaradh vo éionn forcaéta donuairé o'fagáil  
 vó. Ionann iomorro uara eithis 1r readhg fuar, gonaó  
 1855 aige rin gairtear doo Uairiothnac de. 1r i bflaitear an  
 doo-fo tugadh Cat Oúba lé hAugur mac Colmáin, áit  
 ar éuit Conall laogbheag mac doo Sláine. Augur vo  
 éuit doo Uairiothnac ní éireann i gCat dá fearra.

Vo gabh Maolcobha mac doo mic Ainmireac mic Séadna  
 1860 mic Feargus Ceannfosa mic Conail gúlban mic Néill  
 naoigiallaig vo fíol éireamóin ríogacht éireann éitire  
 bliadhna. Cróinreac ingean doo Finn ní Ormuige bean an  
 mMaolcobha-fo. Vo éuit Maolcobha lé Suibne Meann i  
 gCat Sléibe bealgadain.

Slaine he was born. It was in the reign of this pair that Gregory the Great of Rome sent St. Augustine, the monk, together with a community of holy clerics, to propagate the Catholic Faith in Britain. Colman Rimhidh fell by Lochan Diolmhain. Aodh Slaine was slain by Conall Guithbhinn, son of Suibhne.

Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brigh, daughter of Orca Mac Eirc, son of Eochaidh, was the mother of Aodh Uairiodhnach. And he is called Aodh Uairiodhnach, for he was subject to cold fits of pain, and if he owned the wealth of the world he would give it to get a moment's relief. Now *uara eidhnigh* means *readhg fuar*, or 'a cold pang,' and hence he was called Aodh Uairiodhnach. It was in the reign of this Aodh that Aonghus, son of Colman, fought the Battle of Odbha, in which Conall Laoghbhreagh, son of Aodh Slaine, fell. And Aodh Uairiodhnach, king of Ireland, fell in the Battle of da Fhearta.

Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Croinseach, daughter of Aodh Fionn, king of Osruighe, was the wife of this Maolcobha. Maolcobha fell by Suibhne Meann in the Battle of Sliabh Bealgadain.

## XIII.

1865 Do gáb Suibne Meann mac Fiacna mic Fearadaiḡ mic Muirdeartaig mic Muirdeadaig mic Eogain mic Néill Naoigiallaig nioḡad̃t Éireann tr̃í bliad̃na véas. 1r i bflaitear tSuibne Meinn fuairi Caoimḡin ḡlinne dá loḡ bár i n-doir a f̃é f̃ic̃to bliad̃an; Caoimḡin mac Caoimloḡa  
 1870 mic Caoimḡeada mic Cuirb mic Fearḡura Laoibdeirḡ mic Fotaig mic Eoḡad̃ Láim̃deirḡ mic Meirin Corb vo fl̃ioḡt Labraḡa Loingḡig. 1r f̃án am-ro fuairi doḡ beannain ñí Muḡan bár, aḡur an naoḡ Adamnán mac Rónáin mic Tinne mic Doḡa mic Coluim mic Séad̃na mic Fearḡura mic  
 1875 Conaill ḡulban mic Néill Naoigiallaig vo b̃í 'n-a abb í i nAlbain. Róna ingean Dungaile ñí Ua tTurcaire bean tSuibne Meinn nioḡ Éireann. Do maib̃ad̃ Suibne Meann ñí Éireann lé Congal Claon mac Scannláin Sciaḡleat̃ain.

Do gáb Domnall mac Doḡa mic Ainm̃iead̃ mic Séad̃na  
 1880 mic Fearḡura Ceannfota mic Conaill ḡulban mic Néill Naoigiallaig vo f̃iol Éiream̃óin nioḡad̃t Éireann tr̃í bliad̃na véas. Aḡur 1r é an Domnall-ro t̃uḡ Cat Úúin Ceiteir̃n ar̃ Congal Claon, áit ar̃ b̃uir ve f̃éin 1r ar̃ m̃ar̃b̃ iomaḡo dá muinñc̃ir̃. 1r i bflaitear Domnall f̃ór  
 1885 fuairi an naoḡo dá nḡair̃c̃í Munna bár, 1r vo oib̃read̃ Car̃r̃c̃ad̃ .i. Moḡura a Raḡain ḡo Lioir̃ Mór̃. Aḡur 1r ar̃ fl̃ioḡt Céir̃ mic Fearḡura vo b̃í Moḡura.

1aḡi noul iomaḡro vo Moḡura a Ciar̃raioḡe ar̃ oileir̃e ḡo Raḡain, vo rinne mainir̃c̃ir̃ añn aḡur cuir̃ir̃ com̃t̃ionól  
 1890 manad̃ f̃án mainir̃c̃ir̃, ḡo maḡad̃ar̃i veic̃nead̃ar̃ 1r f̃eac̃t ḡc̃eas̃o manad̃ 'n-a f̃oḡair̃i añn vo-beir̃ead̃ a mbeaḡa com̃ c̃raib̃t̃ead̃ aḡur riñ ar̃, ḡo mb̃ioḡ ainḡeal aḡ Labair̃c̃ riñ añ t̃reap̃ manad̃ oib̃, ionñur̃ ḡo t̃c̃áinḡ ve riñ ḡur̃ f̃ár̃

## XIII.

Suibhne Meann, son of Fiachna, son of Fearadhach, son of Muircheartach, son of Muireadhach, son of Eóghan, son of Niall Naoighiallach, held the sovereignty of Ireland thirteen years. It was in the reign of Suibhne Meann that Caoimhghin of Gleann da Loch died, aged six score years. Caoimhghin was the son of Caomhlogha, son of Caoimhfhiodh, son of Corb, son of Fearghus Laoibdheargh, son of Fothach, son of Eochaidh Laimhdhearg, son of Meisin Corb, of the race of Labhraidh Loingseach. It was about this time that Aodh Beannain, king of Munster, died, and St. Adhamnan, son of Ronan, son of Tinne, son of Aodh, son of Colum, son of Seadna, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, who was abbot of I in Alba. Rona, daughter of Dunghal, king of Ui Turtaire, was the wife of Suibhne Meann, king of Ireland. Suibhne Meann, king of Ireland, was slain by Conghal Claon, son of Scannlan Sciathleathan.

Domhnall, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. And it was this Domhnall who won the Battle of Dun Ceitheirn against Conghal Claon, in which he overthrew him and slew many of his people. It was, moreover, in the reign of Domhnall that the saint who was called Munna died, and that Carrthach, that is, Mochuda, were banished from Rathain to Lios Mor. And Mochuda was of the stock of Ciar, son of Fearghus.

Now when Mochuda went from Ciarraidhe on a pilgrimage to Rathain he built a monastery there, and he placed a community of monks in the monastery; so that there were seven hundred and ten monks with him there, who passed their lives so piously that an angel used to converse with every third monk of them, and thus it came to

clú ir oirdearcar mór naomtaéda ar cométionól Raitne.  
 1895 Uime rin vo gáb uiréad naomí cloinne Néill ir cuirio  
 rcéala go Moctua va fógra óo Ratain vo tréigean agus  
 tuall va útaig féin .i. von Mumain. Freagrair Moctua  
 vo na teactaib táinig nír na haitearcaib rin agus aubairt  
 naé tréigead Ratain aét muna gcuiréad lám earpuig  
 1900 nó nioz ar é. Agus ar roctain na rcéal roin go naomai  
 cloinne Néill, iarrair ar Bláthac ir ar Diairmair  
 Ruannú, dá mac Aoda Sláine vo bí vo clannai Néill,  
 uil vo úbirt Moctua ar Ratain; agus lé gnearact na  
 vruinge rin céio Bláthac ir Diairmair Ruannú v'ionn-  
 1905 ruige Raitne agus v'ionz vo. éleir an caoibe tuaió 'n-a  
 broctair.

Ar n-a élor vo Moctua go v'angadair 'n-a gair vo cuir  
 tigeairna vo na Pictib nó vo Cnuitearcaib a hálbain va  
 b'ainm Conrtancin, vo bí 'n-a manac tuata ran cométionól,  
 1910 vo gúide na n-uair roin um éairte bliadna vo éadairt  
 vo Moctua ir va cométionól gan a noibirt a Ratain;  
 agus fuair ré rin v'impide uata. Agus ar gcaiteam  
 na bliadna amac tigio na huairle céadna i gcionn  
 bliadna go mbuidin vo na cléirib céadna 'n-a broctair;  
 1915 agus ar roctain i broctair Raitne vóib cuirir Bláthac  
 rcéala go Moctua aga iarrair ar an mainirtir; agus  
 leir rin cuirir Moctua an Conrtancin céadna va ngúide  
 um éairte bliadna oile vo éadairt óo, agus vo don-  
 tuigeadair rin, gér learc leo é. Agus i gcionn an trear  
 1920 bliadna gúirtar lé laorannai va Néill na huairle  
 ir an éliar céadna ré teact vo úbirt Moctua an trear  
 bliadain a Ratain; agus ar v'igead i ngar von baile vo  
 cuiréadair an comóil rin v'adononta Diairmair Ruannú  
 agus airéinnead Cluana Congra ir roctuide oile maille  
 1925 níl vo éadairt Moctua ar lám ar an mainirtir; agus ar  
 roctain na heagailre vóib, céio an t-airéinnead irtead ir  
 anair Diairmair ré huirrain an voruir von leit amuz



pass that the fame and renown for great sanctity of the community of Rathain grew apace. For this reason the saints of the clann Neill became very envious, and they sent word to Mochuda directing him to abandon Rathain and betake himself to his own country, that is, to Munster. Mochuda replied to the messengers who brought him these instructions and said that he would not leave Rathain unless he were put out of it by the hand of a bishop or of a king. When this message reached the pious men of the clann Neill they besought Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, who were of the clann Neill, to go and expel Mochuda from Rathain; and at the instigation of this body, Blathmhac and Diarmaid Ruanuidh, along with a company of clerics from the northern side, visited Rathain.

When Mochuda heard that they had come close to him he sent a lord of the Picts, or Cruitnigh, from Alba, called Constantine, who was a lay-brother in the community, to beseech these nobles to give a year's respite to Mochuda and to his community before expelling them from Rathain. And he got this request from them. And when the year passed the same nobles came in a year's time, along with a company of the same clerics, and when they had come close to Rathain, Blathmhac sent word to Mochuda asking him to come out of the monastery; and thereupon Mochuda sent the same Constantine to beseech them to give him another year's respite, and they granted this, though unwillingly. And at the end of the third year the same nobles and the same clerics were incited by the lawless folk of the Ui Neill to come and expel Mochuda the third year from Rathain; and when that company had come near the village they, of one accord, sent Diarmaid Ruanuidh and the airchinneach of Cluain Conghusa, along with a party, to bring Mochuda by the hand out of the monastery; and when these had reached the church the airchinneach went in and Diarmaid remained outside at the doorpost. When

- Tis Moctusa, iar gcloir Diaimada do beir ran uorur, o'fáilciuḡad nioime asur iarruair ran eaglais ircead é.
- 1890 "Ní maḡad," ar Diaimaid. "An uom b'beir-te ar an mainirceir táḡḡair?" ar Moctusa. "Ir ead," ar Diaimaid, "ḡḡeas ní obriam a téanaim, asur ir aicreac liom cigeadt ran oáil-te ar méio do naomḡadta ir o'onóma-ra as Dia." "Onóir ar neam ir i ualimain uuit-te," ar Moctusa, "ir
- 1895 cuḡad ir nige ir f'laitear éireann uuit, ir maḡ ar do f'lioct uot éir; asur an tan f'illreac tú ran ḡcomḡáil uo-béaraid na hóig acá ann Diaimaid Ruandú mar aicir oir. ḡḡeas ir i n-onóir uuit-te ir uot f'lioct maḡar an f'oraimm rin." Leir rin cillir Diaimaid sur an ḡcomḡáil;
- 1940 asur ar moctain do ládair uó, f'iarf'uir ḡláctḡac de chéas ar nair éuir lám i Moctusa da táḡair ar an mainirceir. "Níor obriar é," ar Diaimaid. "Ir ruandú, a Diaimaid, an ḡnóim roin," asur ar n-a élor rin uon comḡáil cuḡadair Diaimaid Ruandú o'ainm air. Ionann
- 1945 iomoirio ruandú ir uairḡad, ḡonad f'lioct Diaimada Ruandú ḡaircear da f'lioct ó roin i le."

- Uála ḡláctḡic, céio ḡo b'ruiminn leir uon mainirceir, ir cuirir lám i Moctusa, asur cuḡ ḡo hearsonac ar an mainirceir amac é, mar don mé n-a comḡtionól. Mal-
- 1960 luḡir iomoirio Moctusa ḡláctḡac. T'ualair iomoirio Moctusa ar rin mar don mé n-a comḡtionól manac as téanaim f'ear ir miorḡal ḡo ráinig na Déire; asur ar moctain annir uó, táinig ní na nDéire 'n-a coinne ir cuḡ cáḡar ir onóir uó ir do tiomain a corp ir a anam ar
- 1965 a comairce; asur t'ualair mar don ḡo Uún Scinne mé ráircear lior Mór anú. Comnuir Moctusa ir a comḡtionól ann rin ir uo-níḡ eaglais ann ionnur ḡo raibe an áir rin onómaḡ iomráircead i ḡriáḡad ir i b'roḡluim ó roin i le. ḡonad é rin t'ual Moctusa a Raḡain ḡo lior Mór
- 1980 ḡo ró-ro.

Mochuda heard that Diarmaid was at the door he went to welcome him and ask him into the church. "I will not go in," said Diarmaid. "Is it to carry me off from the monastery thou hast come?" said Mochuda. "It is," said Diarmaid, "but I dare not do it, and I repent of having come on this expedition, by reason of thy great sanctity and of the honour God gives thee." "Honour in heaven and on earth be thine," said Mochuda, "and power and the sovereignty and the kingdom of Ireland be thine, and may thy progeny prosper after thee; and when thou shalt have returned to thy company, the youths who are there will give thee the name Diarmaid Ruanuidh in reproach. But that nickname will redound to thy honour and to that of thy offspring." Thereupon Diarmaid returned to the company, and when he came before them Blathmhac asked him why he did not lay hands on Mochuda and bring him out of the monastery. "I dared not do it," said Diarmaid. "That, O Diarmaid, is a bashful behaviour." And when the company heard this they dubbed him Diarmaid Ruanuidh. Now *ruanuidh* means *deargthach* or 'bashful,' so that his descendants are called the descendants of Diarmaid Ruanuidh ever since.

As to Blathmhac, he went with a party to the monastery and laid hands on Mochuda, and brought him and his community out of the monastery against their will. And Mochuda cursed Blathmhac. And Mochua proceeded thence, with his community of monks, performing wonders and miracles till he arrived at the Deise; and when he arrived there the king of the Deise went to meet him, and revered and honoured him, and commended his body and soul to his protection; and they both proceeded to Dun Scinne, which is now called Lis Mor. There Mochuda and his community dwelt, and there they built a church, so that the place has been honoured and celebrated for piety and learning ever since. Thus far the going of Mochuda from Rathain to Lis Mor.

1r lé Dóinnall mac Aodá mic Anmheadó ní Éiréann  
 cugadó Cat Mairge Rat, áit ar marbhad Congal Cláon vo  
 bí 'n-a níg Ulaó veic mbliadóna. Agus 1r uimra a aithe  
 ar an rdaire-ge va ngairítear Cat Mairge Rat gurbab  
 1925 orpuitge an t-inneall 1r an t-orpugadó vo bíod ar rluag-  
 aib Gaedéal né huic vola i n-iommbualadó nó vo éur dáta  
 úóib. Óir vo bíod ardaoiréad ar an rluag uile, agus  
 daoiréad ar gac rluagbuidoin va mbíod fá n-a rmacé, agus  
 ruidéantar i mbriacais gac daoirig fá leit ar a n-aitean-  
 1970 daoi gac rluagbuidéan úíob reod a céile leir na reanóiróib  
 ar a mbíod v'fíadab beic vo ládair na n-uafal né linn  
 cata nó coinblióct vo tádaire va céile, ionnur go mbíod  
 radaric rúl ag na reanóiróib ar gníomarcaib na n-uafal  
 né fairnéir fírinuig vo véanadh ar a noálab leat ar leat.  
 1975 Agus 1r uime rin vo bí a reanóa réin i bpoáir Dóinnall  
 mic Aodá níog Éiréann né huic Cata Mairge Rat. Óir ar  
 mbeic vo Dóinnall ag triall i gcoinne Congal níog Ulaó,  
 agus 1ao va gac leit v'abainn, agus ar bfaicirín rluag a  
 céile úóib, ríafuigir Dóinnall va reanóa gac meirge go  
 1980 n-a ruidéantar fá reod úíob, agus noctair an reanóa rin  
 vó, amáil léagtar ran laoir vabab torad: Tréan ciafaio  
 cata Congal, mar a bfuil an rann-ro ar ruidéantar níog  
 Ulaó réin:

1985

leomhan buide i ríóll uaine,  
 comharca na críobruaidé,  
 mar vo bí ag conóbar éadó,  
 atá ag Congal ar congáil.

1r iméian ó vo éionnrcnadar Gaedil gnátugadó na ruidé-  
 eantar ar loig éionne 1rrael léir gnátuigeadó ran  
 1985 éigir 1ao né linn Gaedil vo marcair, an ran vo bádar  
 clann 1rrael ag triall tréir an Muir Ruaid agus Maoiré  
 'n-a ardaoiréad orra. Vá tréir véag ionnoro vo bádar  
 ann, agus rluagbuidéan 1r ruidéantar ar leit ag gac  
 tréir úíob fá reod.

It was Domhnall, son of Aodh, son of Ainmire, king of Ireland, who fought the Battle of Magh Rath, where Conghal Claon, who had been ten years king of Ulster, was slain. And from the tract called the Battle of Magh Rath it may be readily seen that the array and order of the Irish troops as they went into conflict or engaged in battle were well regulated. For there was a leader of the entire host, and a leader of each division of the host under his charge, and an emblem on the standard of each leader, from which the divisions of the army were distinguished from one another by the seanchas, who were bound to be with the nobles whenever they engaged with one another in conflict or battle, so that the seanchas might be eyewitnesses of the exploits of the nobles, and thus be able to give a true account of their deeds on either side. And hence Domhnall, son of Aodh, king of Ireland, had his own seancha with him when he was about to engage in the Battle of Magh Rath. For when Domhnall was marching against Conghal, king of Ulster, and they were on either side of the river, and when they were in sight of each other's host Domhnall asked his seancha to name every one of the standards separately, and its emblem, and the seancha told him what they were, as we read in the poem which begins : Mightily advance the battalions of Conghal, in which is this stanza on the king of Ulster's own emblem :

A yellow lion upon green satin,  
The emblem of the Craobh Ruadh,  
Such as was held by noble Conchubhar  
Conghal now holds.

It is a long time since the Gaels began the practice of having emblems, in imitation of the children of Israel, who employed them in Egypt, in the life-time of Gaedheal, when the children of Israel passed through the Red Sea, with Moses as their chief leader. Now there were twelve tribes of them, and each tribe had a separate division of an army and a separate emblem.

- 1985      Երեւոյ Ռուբեն, մանուկն ինչպէս ինչպէս  
             Երեւոյ Տիմոն, զի ինչպէս ինչպէս  
             Երեւոյ Լեւի, զի ինչպէս ինչպէս  
             Երեւոյ Իսա, Լեւոն ինչպէս ինչպէս  
             Երեւոյ Իրաք, զի ինչպէս ինչպէս  
 2000      Երեւոյ Տաբալոն, լոյս ինչպէս ինչպէս  
             Երեւոյ Ներսէս, զի ինչպէս ինչպէս  
             Երեւոյ Տաւ, զի ինչպէս ինչպէս  
             Երեւոյ Իոսէփ, զի ինչպէս ինչպէս  
             Երեւոյ Ենիամին, զի ինչպէս ինչպէս  
 2005      Երեւոյ Սան, զի ինչպէս ինչպէս  
             Երեւոյ Դրոյ, զի ինչպէս ինչպէս

Այս քո բոլոր բարեգործութիւններդ ինչպէս  
 ինչպէս Իրաք, զի ինչպէս ինչպէս ինչպէս  
 ինչպէս Ենիամին ինչպէս ինչպէս ինչպէս

2010 բոլոր :

Այս քո բոլոր բարեգործութիւններդ  
 ինչպէս Իրաք, զի ինչպէս ինչպէս ինչպէս  
 ինչպէս Ենիամին ինչպէս ինչպէս ինչպէս

- 2015      Երեւոյ Ռուբեն ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս

- 2020      Երեւոյ Տիմոն, ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս

- 2025      Երեւոյ Լեւի, ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս

- 2030      ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս  
             ինչպէս ինչպէս ինչպէս ինչպէս

Երեւոյ Իրաք, ինչպէս ինչպէս  
 ինչպէս ինչպէս ինչպէս ինչպէս  
 ինչպէս ինչպէս ինչպէս ինչպէս  
 ինչպէս ինչպէս ինչպէս ինչպէս

The tribe of Ruben, a mandrake on its standard as an emblem  
The tribe of Simeon, a javelin on its standard as an emblem ;  
The tribe of Levi, the Ark on its standard as an emblem ;  
The tribe of Juda, a lion on its standard as an emblem ;  
The tribe of Isacar, an ass on its standard as an emblem ;  
The tribe of Zabulon, a ship on its standard as an emblem ;  
The tribe of Nephtalem, the figure of a wild ox on its standard as an emblem;  
The tribe of Gad, the figure of a lioness on its standard as an emblem ;  
The tribe of Joseph, a bull on its standard as an emblem ;  
The tribe of Benjamin, a wolf on its standard as an emblem ;  
The tribe of Dan, a serpent on its standard as an emblem ;  
The tribe of Aser, an olive branch on its standard as an emblem.

Here follows the seancha's account of the emblems of the children of Israel, as we read in the old Book of Leacaoín, in Urmhumha, and in many other old books, in the poem below :

I know each great ensign  
That the proud children of Jacob had,  
Few are the people thereafter  
Who know their names.

The tribe of Ruben, prosperity helped them,  
Their ensign was a mandrake ;  
The spirited tribe lasted a long time,  
A good host followed its ensign.

The tribe of Simeon asked no ensign  
But a stern avenging javelin ;  
Simeon, the guileful wise one,  
Who was vindictive in the affair of Dionna.

The tribe of Levi, the people of the Ark,  
Numerous their flocks and great herds ;  
It was a guarantee of their welfare  
To see the Ark with them.

The ensign of the noble tribe of Juda,  
The figure of a powerful lion ;  
The tribe of Juda, in the hour of wrath  
Proud hosts following a good ensign .

The tribe of Isacar, of the pure gold,  
Had an ensign like an ass ;  
Often a host with ruddy face,  
Followed the great beautiful ensign.

2035

Երեւ ՏԵԱԼՈՆ յԱ ԲԵԱԼԼ ՆԵԼԱՆ  
ՍԵԱԼԵ Ե ԵՄԻՆԵ ԼՈՆԵ ԼԱԵՐԻԱՐ;  
ՅԱ ԶՆԱՇ ԲՈՐ ԵՈՆՆԱԻԲ ԵԱՆԱ  
ՇԱՇ 'Ն-Ա ԼՈՆԶԱԻԲ ԼԱԵՐԻԱՐԱ.

2040

ՍԵԱԼԵ ԾԱԽ ԸԼԼԱՐԸ ԽԱՐԶԻՐ ԽԻՐ  
ԱՅ ԵՐԵԻԲ ՆԵՐԵԱԼԵՄ ՆԵԽԻՄԻՅ;  
ՍՈՆ ԵՐԵԻԲ ՈՍ ԸԼԵԱՇԷ ԲՐԱՇ ԲԵՐԻՆԵ  
ՈՐԻՐ ԵՅԱՐԵ ԼԱՇ ՄԱՆ ԼԱԻՇԽԵՐԵ.

2045

ԵՄԻՆԵ ԱՅ ԵՐԵԻԲ ԶԱՍ 1 ՆԵԼՈՅԶԱԼ  
ՄԱՐ ԾԵԻԼԵ ԵՐԻՐ ԱՐ ԵԱՆԼԵՈՒԹԱԻՆ;  
ՈՇԱՐ ԵՒՄ ՔԵ ԲՐԱՇ ԲԵՐԻՆԵ  
ԶԱՇ ԼԱՇ ՈՐՈՆ ՄԱՆ ՈՐԶԽԵՐԵ.

2050

ԵՄԻՆԵ ՄԱՐ ԵԱՐԵ ԶՈ ՈՐ ԵՐԻՐ  
ԵՐԻ ԱՅ ԵՐԵԻԲ ԻՐԵՐԻ ՕՐԾԵՐԻՐ;  
ՏԱԻՇՆԸ ՈՐԲԵԱԾ ԵԱԾԵԱ  
ԱՆ ԵԻՆԵԱԾ ՍԱՆ ԵՈՒԱՐԾԱ.

Երեւ ՅԵՆԻԱՄԻՆ ԶՈ ՄԵՐԻՅ ՄԻՐ,  
ՈՍ ԵՐԻՇ Ե ԵՄԻՆԵ ՕՐ ԵՄԻՆԻՅ;  
ԵՄԻՆԵ ՄԱՐ ԱՆ ԵՐԱՇ ԵՐՈՅԼԱՇ,  
ՍԵՐԻՆԵ ԲԱՆ ԵԱՐԽ ԵՈՒՈՐԾԱՇ.

2055

Երեւ ՍԱՆ ԵԱ ՍԱԻԵՐԵԱՇ ԱՆ ՍՐԵԱՄ,  
ՕՐԵԱՇԷ ՆԵԽԻՆԵԱՇ ԵՐԶԵ ԵԱԻՇԵԱԼԼ;  
ԵՐԵԱՆ ՔԵ ԽԱՇԶՈՒՄ ԵԱ ՍՈՐԶ ԾԵ  
ՄԱՐ ՆԱԵՐԱՅԶ ԽՈՐԻ Ե ԵՄԻՆԵ.

2060

Երեւ ԱՐԵՐ ՈՐԻՐ ԸՐԱԲԱՐ ՍԱՆ ԸՐԱԾ  
ԵՄԻՆԵ ՍԱՐ ԼԵԱՆ ՄԱՐ ԼՈՇԱՐ;  
ՄԱՐ ԱՈՆ ԵԱՐԱԼԼ Ե ԵՐԶԱ  
ԻՐ ԵՐԱՇ ԸԼԵՈՐՈՆ ԲԻՈՆՈԼԱ,

2070

ՈՍ ԸՐԽԻՐ ԵԱԼԼ Ե ՍՐԵԱԾԱ  
ՈՍ ԸՐԽԻՆ ՔԵ Ե ԵՄԻՆԵԱԾԱ;  
ՄԱՐ ԵԱՐՈ ՍԻՈՆԶՆԱ ՆԱ ՍՐԵԱԾ ՍԵ,  
ԲԵԱՐ ԵԱ ՈՒՈՐԾԱ ԱՆԱԻՇՆԵ? ԱԻՇՆԵ.

ԻՐ 1 ԵՐԼԱԵԱՐ ՍՈՒՆԱԼԼ ՄԻՇ ԱՍԾԱ ՈՐԶԶ ԵՐԵԱՆՈՆ ԱՐ Ե  
ԼԱԾՐԱՄԱՍԻՈ ԲԱՐԱՍՏԱՐ ՆԱ ՆԱՍԻՒՐԵ ՈՐԻՐ ԵԱՐ .1. ՄՈՇԱ ՍՈ  
ՔԻՈՇԷ ՕԻԼԻՈԼԼԱ ՄԻՇ ԵԱԾԱՐԻ ՄՈՐԻ ՍՈ ԵԱՆՆԱՅ 1 ՍՐԵԱՇ  
2070 ՄՈՇԱ 1 ԼԱՐԻՐ, ԱՅԱՐ ՄՈՇԱՍ ԻՐ ՄՈԼԱՐԵ ԼԵԻԶԼԻՆՆԵ ՍՈ  
ԵԻ ՍՈ ՔԻՈՇԷ ԵՈՆԱԼԼ ԶԱԼԵԱՆ ՄԻՇ ՆԵԼԼ ՆԱՐԶԻԱԼԼԱՅ, ԱՅԱՐ



The tribe of Zabulon, of the bright girdles,  
The figure of their ensign was a laden ship ;  
It was usual on the shallow waves  
For all to be in their laden ships.

The figure of a wild ox, short-flanked, swift,  
Had the tribe of Neptalem, the venemous ;  
Of the tribe that practised the fury of wrath  
The warriors round their ready ensign were not few.

The ensign of the tribe of Gad, in conflict,  
Was as the figure of a lioness ;  
Nor have we deemed timorous in the time of wrathful fury  
Each warrior following the great ensign.

An ensign like a bull with constant strength,  
In the east had the tribe of renowned Joseph ;  
It is well known that vultures sought  
The bold, glorious race.

The tribe of Benjamin, of swift vigour,  
Its ensign was above ensigns ;  
An ensign like the ravening wolf,  
Ruddiness in the glorious feast.

The tribe of Dan, stubborn the race,  
A venemous family of a sinister house,  
Powerful to strike back, as it implies,  
Like a great serpent, its ensign.

The tribe of Aser, not stinted in herds,  
An ensign they clung to like a garment ;  
Its choice was identical with  
A beautiful fair olive branch.

I have enumerated their tribes above,  
I have enumerated their ensigns ;  
The enumeration of the abodes of the spirited tribes  
How many men are ignorant of ? I know.

It was in the reign of Domhnall, son of Aodh, king of Ireland, of whom we are treating, that the following saints died, to wit, Mochua, of the race of Oilill, son of Cathaoir Mor, who lived and blessed in Teach Mochua in Laoighis, and Mochudha and Maolaise of Leithghlinn, who were of the race of Conall Gulban, son of Niall Naoighiallach and

Comhóan mac Ua Cearra aghur Chionán earpos Caonroma.  
Aghur fuair Domhnall mac Aoða mic Ainmiread ní Éiréann  
bár.

## XIV.

2075. Uo gáð Conall Caol ir Ceallac vá mac Maoilcoba  
mic Aoða mic Ainmiread mic Séadna mic Feargura Ceann-  
fosa mic Conaill Sulban mic Néill Naoidiailaig vo fíol  
Éiréamóin ríogad Éiréann. Trí bliadna vág vóib i  
gcomflaitear. Ir 'n-a bflaitear fuair Cuanna mac Cailcín  
2080 ní bfearmaiže .i. laoc liathmaine bár; aghur fá fear com-  
aimrige vo fuaire mac Colmáin an Cuanna-ro, aghur vo  
bí coimhíear oiníg ir daonnaéta eatorra; gonað uime rin  
vo rinne an vá óinmíro .i. Comhóan ir Conall an rann  
leatad iomarbáda eatorra ardon, mar a n-abraio:

2085

Uáil gac neit vá mbí 'n-a láim;  
Uo-ní fuaire mac Colmáin;  
A mian féin va gac nouine  
Uáiltear lé laoc liathuine.

Ir 'n-a bflaitear fór vo marbað Raḡallac mac Uuad  
2090 vo bí 'n-a ríḡ Connac cúig bliadna ar fícto lé Maoil-  
bhíḡve mac Moelacáin ir lé n-a moḡaib. Ir amlaio vo  
bí an Raḡallac-ro lán o'fuað ir o'forimao ré mac vea-  
bhácar fá ríne ioná féin, o'eagla go vtiocrað fá n-a  
bháḡaio vo buain ríḡe Connac ve. Fíveaó ní bfuair  
2095 árac ar mac a veabhácar vo marbað; go vtaínis ve  
rin fuaí gáð reirḡliḡe é tré neamháiteam bíó tré forimao  
ré mac a veabhácar. Tairir rin vo cuir teadta i  
noáil a bhácar 'ga iarraio air tead vó féadain. Uála  
an bhácar vo cúig cealg Raḡallaiḡ ir vo cuir cionól  
2100 an r'luag ir céio i noáil a bhácar Raḡallaiḡ, aghur an

Comhdhan, son of Da Cearda, and Cronan, bishop of Caondrom. And Domhnall, son of Aodh, son of Ainmire, king of Ireland, died.

#### XIV.

Conall Caol and Ceallach, two sons of Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, assumed the sovereignty of Ireland. They reigned together for thirteen years. It was in their reign that Cuanna, son of Cailchin, king of Fearmaighe, that is, Laoch Liathmhaine, died, and this Cuanna was a contemporary of Guaire, son of Colman, and there was a rivalry between them in hospitality and charity; and hence the two jesters, Comhdan and Conall, composed between them this stanza on their rivalry, in which they say:

Everything that is in his hand  
Guaire son of Colman bestows,  
What each one covets is given him  
By the Warrior of Liathmhain.

It was, moreover, in their reign that Raghallach, son of Udaidh, who was king of Connaught twenty-five years, was slain by Maoilbrighde, son of Mothlachan, and by his slaves. It happened thus: this Raghallach was full of hatred and envy towards the son of an elder brother, fearing lest he might oppose him and deprive him of the kingdom of Connaught. Still he found no opportunity of slaying his brother's son, so that he was wasting away through not taking food because of his envy of his brother's son. Moreover, he sent a messenger to his kinsman, asking him to come and see him. As to the kinsman, he understood Raghallach's deceit, and he assembled a company and went to meet his kinsman Raghallach; and as he went into his

noul vo látaíu tug aí a muinntir a gcloíomé vo beir noct  
 fá n-a gcoimib aca, agus mar vo connairc Raḡallac rin  
 aoubairc, “Ír triaḡ an tí ír annra liom ran bioḡ, agus ír  
 mian liom vo beir ‘n-a oighe oram, nac caobac leir mé, ír  
 2105 mé ré huḡc báir.” Mar vo éuala iomorpio an brátaíu rin,  
 cáinīs a éroíde go mói aí, agus cáinīs ‘n-a uaḡac ar ‘n-a  
 mádac va fíor, ír lingio muinnteari Raḡallais aí gur  
 marbaḡ leo é. Leir rin vo éirīs Raḡallac plán an trát  
 roin ír vo ḡab aḡ fíleaḡuḡac go ruḡac foribráilteac. Vo  
 2110 fíarriuis iomorpio Muiréann .i. bean Raḡallais va oraoi  
 iar marbaḡ a brátaí vo Raḡallac an maibe suair ‘n-a  
 cionn. Aoubairc an oraoi ó vo maib Raḡallac a brátaíu  
 go uciocraḡ a mbár aiaon va gclonn féin go luac; agus  
 fóir suiab von ḡein vo bí ‘n-a bhoinn vo tiocraḡ a mbár.  
 2115 Vo noct ríre rin vo Raḡallac, agus aoubairc ma iar  
 mbneir na ḡeine a marbaḡ vo látaíu.

Rug Muiréann ingean ír vo cúir i mála í, go ucuḡac  
 vo muicíde va muinntir va marbaḡ í. Ó vo connairc an  
 muicíde ḡnúir na naoiḡeine, cáinīs a éroíde uillie, ír vo  
 2120 cúir ran mála céaḡna ‘n-a bruaíu ó n-a mátaíu í, ír iuis  
 ór íreal go uoirur mna cráibḡeíḡe vo bí ‘n-a focaíu í, agus  
 fáḡbair aí beinn cpoire láim ré teac na mná maḡalca an  
 mála. Cáinīs an bean maḡalca gur an mála, agus mar  
 ruair an naoiḡoin an ḡráḡuigíu í go mói ír vo oil go  
 2125 heaḡlurca í. Agus ní raibe i nÉiríonn ‘n-a comairir  
 ḡein ba rciamḡa ioná í, ionnur go uḡáinīs a clú go  
 Raḡallac, ír vo cúir teacḡa va hiarriarḡ ar a buimīs; ír  
 níor faom an buimeac rin. Rugaḡ iar roin ar éigín cúise  
 í, ír mar vo connairc i vo líon va ḡráḡ, ír vo bioḡ aige  
 2130 ‘n-a leannán leaḡta. ḡabair iomorpio éao a bean féin .i.  
 Muiréann, ír céio go ríḡ Éiréann vo caḡaoio an ḡníoma

presence he directed his party to wear their swords unsheathed at their waists, and when Raghallach saw this he said : " It is sad that he whom I love most dearly on earth, and whom I wish to make my heir, trusts me not, though I am at the point of death." Now, when his kinsman heard this he was greatly afflicted at heart, and he came alone next day to see him, and Raghallach's party sprang upon him and slew him. Thereupon Raghallach got up in health on the spot and set to feasting merrily and most pleasantly. But Muireann, that is, Raghallach's wife, inquired of her druid after Raghallach had slain his kinsman whether there was trouble in store for her. The druid said that since Raghallach had slain his kinsman, both their deaths would be speedily brought about by their own children ; and, moreover, that it was the child in her womb who would bring about their death. She made this known to Raghallach, and he told her to kill the child immediately after its birth.

Muireann gave birth to a daughter, and put her into a bag with a view to giving her to one of her people, a swineherd, that he might kill her. When the swineherd saw the face of the infant his heart yearned towards it, and he put it in the same bag in which he got it from its mother and took it privately to the door of a pious woman, who was near at hand, and left the bag on one of the arms of a cross that was near the pious woman's house. The pious woman came upon the bag, and when she found the infant in it she loved it greatly and reared it religiously. And there was not in Ireland in her time a more beautiful girl, so that her fame reached Raghallach, and he sent messengers asking her of her nurse. But the nurse did not grant this request. After this she was brought to him by force, and when he saw her he became greatly in love with her and he had her as a concubine. Now his own wife, Muireann, became jealous, and went to the king of Ireland to complain of this

roin. Ráinig tríd míoclú an uile rin fá Éirinn, ir fá  
 uochad mé naomáib Éiréann rin, agus táinig feicín fadair  
 2135 u'ionnghuige Raḡallais da coiriuḡad, ir cāngaduair naomh  
 iomúa maille nír da iarriaid ari rcaiaid nír an ole roin.  
 Agus níor léis de oirra uile é, cia vo ḡrioircrioo ari.  
 ḡídeas mar rabad vo ḡaoimib ainmianada oile, vo ḡuitoroo  
 na naomh Dia fá ḡan eiréan vo maricain an ḡealltaine ba  
 neara uóib, agus a tuicim lé uroḡḡaoimib, agus fór lé  
 2140 harmaib dearióile agus i n-ionad faldac; agus carladair  
 rin uile uó mé huict na ḡealltaine. Fiaḡ alita iomoirio  
 iar n-a loc carla ari ríadán ran oiléan 'n-a riabhe  
 Raḡallac ir é as coiméas na himre, agus mar vo connairc  
 an ríad vo ḡab a ḡa ir tug urcár von ríad ḡur cuir an ḡa  
 2145 ḡrío. Téio an ríad ari ríad uaid, agus vo cuaid-rean i  
 ḡcoite 'n-a uaid, ir téio an ríad real ón loc ḡo ucarla é  
 mé moḡaib vo bi as buain móna ir marbair an ríad ir  
 ranndair eadairra é. Táinig Raḡallac da n-ionnghuige ir  
 vo rinne bazar oirra tré ioinn an ríada agus duubairc  
 2150 riú an feoil u'aireas. Ir ead iomoirio vo cinnead leir na  
 moḡaib an ri vo marbad; agus leir rin vo ḡadadair da  
 ríadib ir dá ríarib oile ari, ḡur marbadadair é, amail vo  
 cairrighreas leir na naomáib uó. Agus fuair Muiréann  
 .i. a bean báir tré ead mé n-a himḡin féin.

2155 Ir rán am-ro tugad Cat Cairn Conaill lé Diaimair  
 mac Aoda Sláine, áit ari marbad Cuan mac Amalḡuio vo  
 bi 'n-a riḡ Muḡan deic mbliadna, agus Cuan mac Conaill  
 ri Ó ḡríḡinnce agus Talamonaḡ ri Ó Liatáin; agus ir  
 tré ḡuibe coimtionóil Ċiaráin i ḡCluain Mic Nóir nuz  
 2160 Diaimair buaid an cāta roin. Agus iar ucaḡt car ari  
 vo Diaimair ḡo Cluain Mic Nóir vo ḡronn fearann von  
 eaglar rin mar fío mé halcói. Agus ir é ainm an  
 fearainn rin anú Liat mánáin, agus ir i ḡCluain Mic

deed. And the scandal of this evil deed spread through Ireland, and the saints of Ireland were pained thereat, and Feichin Fabhair came to Raghallach and charged him, and many saints came with him and entreated him to give up this sin. But he did not give it up for them all, though they fasted on his account. However, as a warning to other people of inordinate desires, the saints prayed God that he should not be alive the Bealltaine following, and that he should fall by wicked people, and, moreover, by puny arms and in a squalid spot; and all these things befel him on the approach of Bealltaine. For a wild deer which had been wounded came helter skelter into the island in which Raghallach was, and which *he was guarding*, and as he saw the deer he laid hold of his javelin and made a cast of it at the animal and pierced it through therewith. The deer swam away from him and he followed it in a skiff, and the deer went some distance from the lake and came upon slaves, who were cutting turf, and they slew the deer and divided it between them. Ragallach came up to them and threatened them for having divided the deer, and asked them to give back the venison. But the slaves resolved to slay the king, and thereupon they attacked him with their oars and other implements, and slew him as was foretold regarding him by the saints. And Muireann, his wife, died through jealousy of her own daughter.

It was about this time that the Battle of Carn Conaill was fought by Diarmaid, son of Aodh Slaine, wherein Cuan, son of Amhalghuidh, who was king of Munster ten years, and Cuan, son of Conall, king of Ui Fidhgheinnte, and Talamonach, king of Ui Liathain, were slain; and it was through the prayer of Ciaran's community at Cluain Mic Nois that Diarmaid won that battle. And when Diarmaid returned to Cluain Mic Nois he bestowed land on that church as altar-land. And the name of that land at this day is Liath Mhanchain, and it was at Cluain Mic Nois

Nóir vo fágaiḃ 'Diarmaid é féin v'adnacal an tan vo-  
 2165 geadad bár. Ir fán am-ro fuairi Fuirra naomta vo flioc  
 Luigthead láma veapbrácar Oiliolla Óluim bár, agus  
 Moiceallóg an naom vo beannuis 1 gCill Moiceallóg;  
 agus ir ar flioc Connair mic Eoirrceoil vo bí an naom-  
 ro. Da éir rin vo tuit Ceallac ran bpuḡ ór boinn agus  
 2170 vo marbad Conall Caol lé'Diarmaid mac Doḃ Sláine.

Vo fág bláitmac ir 'Diarmaid Ruannú vā mac Doḃa  
 Sláine mic 'Diarmaid mic Feargura Ceirrbecil mic  
 Conall Ćréamtainne mic Néill Naoigiallaig vo fiol  
 Éireamóin riogad Ćireann read mbladna 1 gcomflaitear;  
 2175 agus ir 'n-a bflaitear tugad Cat Puncti lé Horra, áit ar  
 tuit ní Sacran mar don ré triocad tigearna va muinntir.  
 Ir fán am-ro fuairi Ullcán naomta bár agus Maodóg  
 Fearna mac Séadna mic Eirc mic Fearadaiḡ mic Fiachac  
 mic Amalgúir mic Muireadaiḡ mic Cairctainn mic Eirc mic  
 2180 Eodac mic Colla Uair, agus Cuimín Fosa mac Fiachna, an  
 naom, agus Maonac mac Fingín ní Muhan. Fuairi 'Diar-  
 maid Ruannú ir bláitmac bár von pláig va ngairtear an  
 búrde Conall.

Vo fág Seacnarac mac bláitmic mic Doḃa Sláine mic  
 2185 'Diarmaid mic Feargura Ceirrbecil mic Conall Ćréam-  
 tainne mic Néill Naoigiallaig vo fiol Éireamóin riogad  
 Éireann ré bladna. Ir 1 bflaitear an riḡ-re tugad Cat  
 Feirc ioiri Ullcáib ir Ćruicniḡ, áit ar marbad iomad vo  
 vaoirib va fad leit. Ir fán am-ro fuairi Daoitín abb  
 2190 beanncair bár. Da éir rin vo tuit Seacnarac ní Éireann  
 lé Duḃ n'Dúin vo Ćinéal gCairbre.

Vo fág Ceannraolair mac bláitmic mic Doḃa Sláine  
 mic 'Diarmaid mic Feargura Ceirrbecil mic Conall  
 Ćréamtainne mic Néill Naoigiallaig vo fiol Éireamóin



that Diarmaid willed that he should be buried after his death. It was about this time that St. Fursa, of the race of Lughaidh Lamha, brother of Oilill Olum, died, and also Moicheallog, the saint, who lived and blessed at Cill Moicheallog; and this saint was of the race of Conaire, son of Eidirsceol. After this Ceallach fell at the Brugh on the Boyne, and Conall Caol was slain by Diarmaid, son of Aodh Slaine.

Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of Eireamhon, held jointly the sovereignty of Ireland seven years; and it was in their reign that Hossa fought the Battle of Pancti, where fell the king of Sacsá and thirty lords of his people. It was about this time that St. Ulltan died, and Maadhog of Fearná, son of Seadna, son of Earc, son of Fearadhach, son of Fiachraidh, son of Amhalghuidh, son of Muireadhach, son of Carrthann, son of Earc, son of Eochaidh, son of Colla Uais, and Cuimin Foda, son of Fiachna the saint, and Maonach, son of Finghin, king of Munster. Diarmaid Ruanuidh and Blathmhac died of the plague called the Buidhe Conaill.

Seachnasach, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of Eircamhon, held the sovereignty of Ireland six years. It was in the reign of this king that the Battle of Feart took place between the Ulstermen and the Cruithnigh, wherein there were many slain on both sides. It was about this time that Baoithin, abbot of Beannchair, died. After this Seachnasach, king of Ireland, fell by Dubh nDuin, of the Cineal Cairbre.

Ceannfaolaidh, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of

- 2185 míoḡaḡt Éiréann ceitne bliadhna. Agus i r 'n-a fílaitear  
 do loircead beanncáir i r do marbhad a cómhionól lé  
 heacerranncáib. Agus i r uime ḡairtear beanncáir don  
 áit rin, bhearral bheac ní laigean do cuair líon rluag do  
 éreacad Alban, go tucg iomao buair i r bótainte leir i  
 2200 nÉirinn, agus iar tcead i tóir do féin i r da rluag do  
 rinnead forlongróit leo ran áit da ḡairtear beanncáir  
 anoir, i r marbtear iomao do na buair leo mar feolmhad, go  
 ráinig iomao o'adarcáib na mbó nó da mbeanncáib read  
 an mhadair, go ráinig Maḡ beanncáir o'ainm ar an áit de  
 2205 rin. Agus aimrear imáian da éir rin an ran do tógáib an  
 t-abh naomha Comḡall mainirtear ran áit éadua, tug fá  
 veara a rlonnad ón áit ionar tógad i, gona o uime rin  
 ráirtear mainirtear beanncáir ma. Go ghuo i noiair  
 loircte na mainirtead-ro o'allmurráib do marbhad  
 2210 Ceannraolair ní Éiréann lé fionnacra fleadad mac  
 Donnada i gCat Ceallera.

- Do ḡad fionnacra fleadad mac Donnada mic Adá  
 Sláine do fiol Éireamóin míoḡaḡt Éiréann read mbladhna;  
 agus i r 'n-a fílaitear do-níti iomao flead i r fearad i  
 2215 nÉirinn, gona o uime rin ḡairtear fionnacra fleadad de.  
 I r 'n-a fílaitear fór ruair Colmán earrog Inre bó Finne  
 bá, agus fionán do beannuig i nAiro fionáin; agus i r ar  
 rlioc fíadad Muilleatáin do bí an fionán roin; agus  
 ruair Arannán naomha bá. I r é fionnacra do cuir Cat  
 2220 loca ḡabair ar laiguib, áit ar tuir idmao do laiguib leir.  
 I r 'n-a fílaitear ruair Ceannraolair na fogluma bá, i r do  
 loircead Dúngal mac Scannail ní Cruicnead, agus Ceann-  
 raolair ní Ciannacra ḡlinne ḡeithean, lé Maoláin mic  
 Maolféirig i nOín Ceitirín. I r 'n-a fílaitear fór tugadar  
 2225 bheactaig ruair i nÉirinn, do méir bea ran 26 cabair  
 don ceatmadad leabair. Táinig caoircead rluairig míoḡ do

Eireamhon, held the sovereignty of Ireland four years. And it was in his reign that Beannchair was burned, and its community slain by foreigners. And the reason why this place is called Beannchair is this, Breasal Breac, king of Leinster, went with a full host to plunder Alba, and brought much cattle and herds with him to Ireland, and when himself and his host came to land they built a camp in the place which is now called Beannchair, and they killed many of the cows for meat, and many of the cows' horns, or *beanna*, remained throughout the plain; and hence the place was given the name of Magh Beannchair. And a long time after that, when the holy abbot Comhghall built a monastery in the same place he ordered that it be named from the place in which it was built, and hence it is called the Monastery of Beannchair. Soon after the foreigners had burned this monastery, Ceannfaolaidh, king of Ireland, was slain by Fionnachta Fleadhach, son of Donnchadh, in the Battle of Cealltair.

Fionnachta Fleadhach, son of Donnchadh, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland seven years; and in his reign many banquets and feasts used to take place in Ireland, hence he is called Fionnachta Fleadhach. It was, too, in his reign that Colman, bishop of Inis Bo Finne, died, and Fionan, who lived and blessed in Ard Fionain; and this Fionan was of the race of Fiachaidh Muilleathan; and St. Arannan died. It was Fionnachta who won the Battle of Loch Gabhair against the Leinstermen, wherein many of the Leinstermen fell by him. It was in his reign that Ceannfaolaidh, the learned, died, and Dunghal, son of Scannal, king of the Cruithnigh, and Ceannfaolaidh, king of Ciannachta Ghlinne Geimhean, were burned by Maolduin, son of Maoilfithrigh, in Dun Ceitheirn. It was in his reign, moreover, that the British made an incursion into Ireland, according to Beda in the 26th chapter of the fourth book. The leader of the

Sácráib uar b'ainm Egbertchur, agus fá hé ainm an taoiriú  
 bertchur, agus vo hairgead móran u'Éirinn leir, an tan  
 fá haoir von Tigearna 684. As ro mar vo-ní beo  
 2230 eadnac ar an ngníom-ro. a "Uohairgead go cruadgaisméil  
 an cine neimciónnac lé bertchur acá vo fíor rógiáúac vo  
 cine nó vo éireib na Sacranac." Agus tugadur Cat Ráta  
 Móire i Maig Line, áit ar marbadur Cumarcac ní Cmuir-  
 neac agus orong mór vo Gaedalaib mar don iur.  
 2235 Tugadur fór breacnaig iudis ar roin go hOrcaver, ir vo  
 hairgead an t-oileán roin leo. Tángadur orong díob fór  
 i ucír i n-oirdear laigean ir vo hairgead cealla ir tuata  
 leo, agus cillio tar a n-oir tar éir iomaí creac ir airgte  
 vo déanaí uóib. As ro mann vo iunne Adamnan u'fionn-  
 2240 ácta an t-ráic vo maic an Uóiríthe vo Moling:

Fionnacra mac Donnada,  
 Ro maic mór vo naom,  
 Tní éadgaí céad bó flabha,  
 Ir gac bó go n-a laog.

2245 Ir gíroo na éir rin gur marbadú Fionnacra ní Éireann lé  
 hAdá mac Ulúitig ir lé Congalac mac Conaing i nGaeall-  
 aig Uolunó.

"bertchur vastavit misere gentem innoxam et nationi Anglorum  
 semper amicissimam.

host of the king of Sacsa, whose name was Egberthus, the leader's name being Berthus, came and plundered a large part of Ireland, in the age of the Lord 684. Thus does Beda lament this deed: "Berthus plundered deplorably an inoffensive nation and one ever most friendly to the people or race of Sacsa." And they fought the Battle of Raith Mor in Magh Line, wherein they slew Cumascach, king of the Cruithnigh, together with a large body of Gaels. Moreover, the Britons went thence on an expedition to the Orcades and plundered that island. A company of them also landed in the east of Leinster, and they plundered churches and country districts, and they returned after having committed much spoiling and plundering. Here is a stanza that Adhamnan composed for Fionnachta when he remitted the Boraimhe to Molaing:

Fionnachta, son of Donnchadh,  
Remitted much to a saint:  
Thrice fifty hundred chained cows,  
And each cow with her calf.

Soon after that Fionnachta, king of Ireland, was slain by Aodh, son of Duitheach, and by Conghalach, son of Conaing, at Greallach Doluidh.

## XV.

Do gab Loingread mac Dongura mic Domhnaill mic  
 Aodá mic Ainmiread do fíol Éireamhóin ríogaáct Éireann  
 2250 oét mbliadóna. 1r 'n-a flaitear cáinís d'ádmán a hálbain  
 go hÉirinn do fíeanmóir, 1r fuair Moling Luadra bár, 1r  
 do creadó Máx Muirteimne lé b'eadnaíob. 1r 1  
 b'flaitear an rí-ye carla bo-áir móir 1 Sacraib 1r 1 nÉirinn,  
 1r carla gopta ríi mbliadón 1 nÉirinn, go mbíof na daoine  
 2255 as ite a céile innce an trát roin. 1r fán am roin cáinís  
 Esgberthur naomta do fíeanmóir go hálbain, asur fuair  
 Muirthead Muilleatan rí Connacá bár, 1r tugad Cat  
 Maige Cuilinn lé hulltaíob ar b'eadnaíob, áit ar tuit  
 ioma do b'eadnaíob ann. 1r fán am-ro fuair d'ádmán,  
 2260 abb í, bár 1 n-aoir a feacá mbliadón véas 1r ríi fíob; asur  
 do éadar na Saraceni rluas lionmar ré huét Conrtan-  
 tionopuil go nvearadar forlongpóir ríi mbliadón 'n-a  
 timceall. Tairir rin do éreigeadar an cáirí gan a  
 gabáil. Da éir rin fuair Coibdean eapros Ároa Siat  
 2265 bár. Go ghuo 'n-a óiadó rin tugad Cat Coirinn lé Ceallac  
 mac Raíallais do bí 'n-a ríí Connacá feacá mbliadóna,  
 áit ar marbad Loingread mac Dongura rí Éireann leir.  
 Do gab Congal Ceannmágar mac Feargura fán do mic  
 Conaill Gulban mic Néill Naioigíallais do fíol Éireamhóin  
 2270 ríogaáct Éireann naoi mbliadóna. 1r leir an gCongal-ro  
 do loircead Cill Dara uile roir eaglar 1r tuat. Sídeat  
 carla bár obann donuair do féin trér an ngníom roin.

Do gab Feargal mac Maoileóuin mic Maoilfíetirí mic  
 Aodá Uairiothais mic Domhnaill mic Muirceartais mic  
 2275 Muirtheadais mic Eogain mic Néill Naioigíallais do fíol  
 Éireamhóin ríogaáct Éireann feacá mbliadóna véas. Ceacá  
 ingean Ceallais mic Maoilcoba rí Cinéil gConaill fá  
 mátarí von feargal-ro. 1r 'n-a flaitear iomaíro fuair

## XV.

Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland eight years. It was in his reign that Adhamnan came from Alba to Ireland to preach, and Moling, of Luachair, died, and Magh Muirtheimhne was plundered by the Welsh. It was in the reign of this king that a great cow-plague existed in Sacsá and in Ireland, and there was a famine for three years in Ireland, so that the people devoured one another there at this time. It was about this time that St. Egberthus went to preach to Alba, and Muireadhach Muilleathan, king of Connaught, died, and the Ulstermen won the Battle of Magh Cuilinn over the Britons, where many Britons fell. It was about this time that Adhamnan, abbot of I, died, aged seventy-seven years, and the Saracens, with a numerous host, laid siege to Constantinople and built a three years' encampment around it. After this they raised the siege. After this Coibhdhean, bishop of Ard Srath, died. Soon after this the Battle of Corann was fought by Ceallach, son of Raghallach, who was king of Connaught for seven years, wherein he slew Loingseach, son of Aonghus, king of Ireland.

Conghal Ceannmhaghair, son of Fearghus Fanad, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. It was this Conghal who burned all Cill Dara, both church and district. But he himself got a sudden and instant death after this event.

Fearghal, son of Maoilduin, son of Maoilfhithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muir-cheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland seventeen years. Ceacht, daughter of Ceallach, son of Maolcobha, king of Cineal Conaill, was this Fearghal's mother. And it was in his reign that Baodan, bishop of

2280 **U**AL RIAUA IR BHEATHAIS RAN AIT VA NGAIRTEAR CLOC  
MIONNHUIC, IR VO BHIREAD VO BHEATHACAI B ANN. IR FÁN  
AM-RO VA OIBIR NEACCAIN NÍ ALBAN COMÉITIONÓL MANAC TAP  
ORUIM BHEACAN, TPE BEIT AG FASÁIL LOCTA 'N-A DINNHIAN-  
AIB.

2285 IR I BFLAITEAR AN NÍG-RE VO FEARAD NA CPI FPARA Ó  
NÁIÓTEAR NIALL FPARAC, VO BNÍG SUPAB LÉ LINN NA BPAR  
NÓ NA SCAT ROIN VO CUI PUGAD É; FPAR MEALA AR FÓTAIN  
BIS IR FPAR AIGIO AR FÓTAIN MÓIR, FPAR FOLA AR MAIG  
LAIGEAN. IR FÁN AM-RO TUGAD CAT ALMHUINE IOIR MUPÉAU  
2290 MAC BPAIN VO BÍ 'N-A NÍG LAIGEAN CÚIG BLIADNA OÉAG ASUR  
FEARFAL MAC MAOILEOÚIN NÍ ÉIREANN, ASUR IR É LION FLUAG  
CÁINIG NÍ ÉIREANN SUP AN SCAT ROIN .1. MILE IR FICE; ASUR  
IR É LION CÁINIG NÍ LAIGEAN ANN NAOI MILE, ASUR OÉT BFICTO  
PHIOM-LAC I OTIMÉALL CUIP AN NÍG FÉIN AG OUL RAN CAT.  
2295 BPIRTEAR IOMOPHO AN CAT AR NÍG ÉIREANN, IR VO CUAOAR VÁ  
CÉAO IR NAONBARI IR CPI FICTOI NGEALCACC VA MUINNCTI, ASUR  
MAIBETAR CPI MILE IR VÁ CÉAO OIOB; ASUR OPONG EILE AOEPH  
SUP MAIBAD REACC MILE OIOB. IR É FÁT FÁ OCÁINIG AN  
MIOPAT ROIN AR NÍG ÉIREANN, NÉ HUCC TPALLTA VO TABAITE  
2300 CAT ALMAINE CÉU OPONG VA MUINNCTI O'APGAIN EAGAILRE  
VA NGAIRTEAR CILLIN, IR BEIHO AR ÉIGIN LEO AONBÓ VO BÍ AG  
OITHEADAC NA HEAGAILRE RIN, ASUR MALLUISIR AN OITHEADAC  
ROIN AN NÍ ZO N-A FLUAG, ASUR VA BITIN RIN TAPLA MIOPAT  
CAT OÓIB; IR VO TUIT NÍ ÉIREANN IR IOMAO VA MUINNCTI ANN,  
2305 AMÁIL AOBHAPARI TUP.

VO FAD FOGAIRAC MAC NEILL MIC CEAPMAIG SOTAIL MIC  
DIAPMAOA MIC DOUA SLÁINE VO FIOL ÉIREATHOIN NIOGACC  
ÉIREANN AONBLIADAIN AMÁIN, SUP TUIT LÉ CIONAC MAC  
IOPGALAI; I SCAT BEILGE.

2310 VO FAD CIONAC MAC IOPGALAI MIC CONAING CUPMAIG



Inis Bo Finne, died, and a battle was fought between the Dal Riada and the Britons in the place called Cloch Mhionnuirc, and the Britons were defeated there. It was about this time that Neachtain, king of Alba, expelled a community of monks from Britain for animadverting on his vices.

It was in the reign of this king that there fell the three showers from which Niall Frasach is named, as he was born when these freasa or showers fell; a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Laighean. It was about this time that the Battle of Almuin was fought between Murchadh, son of Bran, who was fifteen years king of Leinster, and Fearghal, son of Maolduin, king of Ireland; and the host the king of Ireland brought to that battle amounted to twenty-one thousand, and the host the king of Leinster brought there amounted to nine thousand and eight score chosen warriors as a bodyguard to the king himself when going into the battle. And the king of Ireland was defeated in the battle, and two hundred and sixty-nine of his people were seized with frenzy, and three thousand two hundred of them were slain; and others say that seven thousand of them were slain. The reason why this disaster befel the king of Ireland was that when he was on the point of setting out to fight the Battle of Almhain a party of his followers went to plunder a church called Cillin, and carried off by force the one cow that the solitary hermit of that church had and the hermit cursed the king and his host, and hence they met reverse in battle; and the king of Ireland fell there with many of his people, as we have said above.

Fogharthach, son of Niall, son of Cearnach Sotal, son of Diarmaid, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland one year, and fell by Cionaath, son of Iorghalach, in the Battle of Beilge.

Cionaath, son of Iorghalach, son of Conuing Currach,

mic Congaíl mic Aoða Sláine vo fíol Éireamóin ríogaét  
 Éireann ceitíre bliaóna. 1r 1 bflaitear an ríg-re tugad  
 cairé Adamnáin a hAlbain 1 nÉirinn. Ua éir rin tugad  
 Cat Oroma Corráin lé flaitbearcaé mac loingrig ar  
 2315 Cionaoé mic loingálaig, áit ar tuic Cionaoé ní Éireann aghur  
 iomaó vo óaoiob maí don nír.

Vo gáb flaitbearcaé mac loingrig mic Dongura mic  
 Domhail mic Aoða mic Ainmiread vo fíol Éireamóin  
 ríogaét Éireann reat mbliaóna. Muireann ingean  
 2320 Cealllaig mátaí an flaitbearcaig-re. 1r 1 bflaitear an  
 ríg-re vo réir Ueda tugad Cat Oroma Deirg 1 nAlbain  
 ioir Omuir 1r Dongur, óá ríg na gCruitead, fá iomóornam  
 na chíce, aghur vo tuic Omuir aghur iomaó va muinntir an.

Aghur go gíro va éir rin tugad Cat Muirbailg ioir  
 2325 Óal Riada 1r na Rictib .i. na Cruiteig, áit ar maibad  
 iomaó vo na Rictib an. 1r fán am-ro tugad Cat Fotaíca  
 1 Muirceimne lé hAod Olláin 1r lé clannab Néill ar  
 Ulltaóib, áit ar maibad, Aod Róin vo bí 'n-a ríg Ulaó  
 tríócaó bliaóan aghur Conéad mac Cuanaé ní Cođa. Ua  
 2330 éir rin fuair flaitbearcaé mac loingrig ní Éireann báí 1  
 nAro Mača.

Vo gáb Aod Ollán mac Feargail mic Maoileóuin mic  
 Maoilfíetrig mic Aoða Uairioónaig mic Domhail mic  
 Muirbearcaig mic Muireadóig mic Eogain mic Néill  
 2335 Naosigalllaig vo fíol Éireamóin ríogaét Éireann naoi  
 mbliaóna. Uirge ingean Orca mic Carraíann mátaí Aoða  
 Olláin. 1r 1 bflaitear an Aoða-ro tugad Cat Uealaig  
 féile ioir an Muíain 1r Laigín, áit ar tuic iomaó vo  
 muirneadab 1r vo Laigín an, maí don ré Ceallad mac

son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland four years. It was in the reign of this king that the relics of Adhamnan were brought from Alba to Ireland. After that the Battle of Drom Corrain was won by Flaithbheartach, son of Loingseach, against Cionaoth, son of Iorghalach, where Cionaoth, king of Ireland, fell, and many of his people along with him.

Flaithbheartach, son of Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland seven years. Muireann, daughter of Ceallach, was the mother of this Flaithbheartach. It was in the reign of this king, according to Beda, that the Battle of Drom Dearg, in Alba, was fought between Drust and Aonghus, two kings of the Cruithnigh, for the mastery of the country, and Drust and many of his people fell there.

And soon after that was fought the Battle of Murbholg between the Dal Riada and the Picts, that is, the Cruithnigh, wherein many of the Picts were killed. It was about this time that the Battle of Fotharta, in Muirtheimhne, was won by Aodh Ollan and by the clann Neill against the Ultonians, wherein Aodh Roin, who was thirty years king of Ulster, and Conchadh, son of Cuana, king of Cobha, were slain. After this Flaithbheartach, son of Loingseach, king of Ireland, died at Ard Macha.

Aodh Ollan, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. Brige, daughter of Orca, son of Carrthann, was mother of Aodh Ollan. It was in the reign of this Aodh that the Battle of Bealach Feile was fought between Munster and Leinster, wherein fell many Munstermen and Leinstermen, together with Ceallach, son of Faolchur, king of Osruighe. It was

2240 **F**aoileuir ní Oirruige. Catál mac Fionghaine ní Muimhan  
 rug buaid an éata ioin.

Da éir rin eug Dongur mac Feargura ní na bPict  
 ruais ir maiom ar Dál Riada i nAlbain, gur hairgead  
 ir gur creadó leir iao ir gur loirc Dún Cneige; agus  
 2245 vo gabad Donngal ir Feargur, dá mac Sealbhuide ní  
 Dál Riada leir, agus vo cuir i ngéibean iao. Ir fán  
 am-ro carla dál ioir do Ollán ní Éireann ir Catál  
 mac Fionghaine ní Muimhan as Tir dá glar i nUimhain,  
 mar ar horruigead reat ir olige ir cior páorais ar  
 2250 Éirinn leo. Ir gearr 'n-a daid rin go deugad Cat áta  
 Seannais .i. Cat úcbaid ioir do Ollán ní Éireann ir  
 do mac Colgan ní Laignean, áit ar tromgona do  
 Ollán ir ar marbad do mac Colgan agus brian beas  
 mac Muircada leir i Laignean ir iomao v'uarlib Laignean  
 2255 mar aon riú, gur eiteadar naoi mile vo Laignib ann. Da  
 éir rin fuair Flann mac Chonmhaoil earrog Reáruinne  
 búr, agus Catál mac Fionghaine, ní Muimhan, ir do balb  
 mac Inneadtaig vo bí 'n-a ní Connat reat mbliada,  
 agus vo marbad do Ollán ní Éireann i gCat Seirruir .i.  
 2260 i gCeannur, lé Domnall mac Muircada.

Vo gab Domnall mac Muircada mic Diarmada mic  
 Aimeadais áois mic Conail Suidinn mic Suibne mic  
 Colmáin móir mic Diarmada mic Feargura Ceirbheoil mic  
 Conail Créamhainne mic Néill naoigiallaig vo fiol  
 2265 Éireamhóin riozact Éireann dá bliadain ir dá fiol.  
 Ailpín ingean Comgail vo dealbna móir mátar Dom-  
 nall mic Muircada rioz Éireann. Ir 'n-a bflaitear vo  
 marbad Colmáin earrog laoráin lé hlib oTurtairie, agus  
 fuair Cormac earrog áta Truim búr. Ir fán am-ro vo  
 2270 conuicair raimilt nactad neime ar luamain fán aieoir; agus

Cathal son of Fionghaine, king of Munster, who won that battle.

After this Aonghus, son of Fearghus, king of the Picts, routed and defeated the Dal Riada in Scotland, and he plundered and robbed them and burned Dun Creige; and he seized Donnghal and Fearghus, two sons of Sealbhuidhe, king of Dal Riada, and put them in prison. It was about this time that a meeting took place between Aodh Ollan, king of Ireland, and Cathal, son of Fionghaine, king of Munster, at Tir Daghlas, in Urmhumha, where they imposed Patrick's rule and law and tribute on Ireland. Soon after that the Battle of Ath Seannaigh, that is, the Battle of Uchbhadh, was fought between Aodh Ollan, king of Ireland, and Aodh, son of Colgan, king of Leinster, wherein Aodh Ollan, was severely wounded, and wherein fell Aodh, son of Colgan, and Bran Beag, son of Murchadh, half-king of Leinster, together with many Leinster nobles, and nine thousand Leinstermen fell there. After that Flann, son of Cronnmhaol, bishop of Reachruinne, and Cathal son of Fionnghaine, king of Munster, and Aodh Balbh son of Innreachtach, who was the king of Connaught seven years, died; and Aodh Ollan, king of Ireland, was slain in the Battle of Seiridmheadh, that is at Ceanannus, by Domhnall son of Murchadh

Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland forty-two years. Ailpin, daughter of Comhghall, of the Dealbhna Mor, was mother of Domhnall, son of Murchadh, king of Ireland. It was in his reign that Colman, bishop of Laosan, was slain by the Ui Turtaire, and Cormac, bishop of Ath Truim, died. It was about this time that the form of a serpent was seen in motion in

fuairi Seacnarae mac Colgan ní Ua gCinnrealaig bár, ir vo marbað Caitearae mac Oiliolle ní Cruiteae i Rait Beiteae lé Laigrib. Ir i bflaitear an níg-re fuairi Suairleae eapros Fobair bár agus Orbhán eapros Cluana Creauiú.

- 2375 Ua éir rin tugao Cat bealaig Cíó lé Ciuomtann mac Éanna, áit ár tuic Fionn mac Aibh as Tiobraio Finn agus tugao ár Dealbna uime, agus ar an ngníom roin gairtear loe an bealaig Cíó von loe atá ran áit rin, agus Tobair Finn von tiobraio atá ran áit ceanna.
- 2380 Ir rán am-ro vo tuic Cumarae ní Ó bflaige lé Maolouin mac Aoða Beannáin, ní Muhan, agus fuairi Dongur, ní Alban, bár, ir tugao Cat bealaig Gabraio lé mac Coincearae ní Orpuige ar Dúngal mac Laioigein ní Ua gCinnrealaig, áit ar marbað Dúngal ir iomao u'airleib
- 2385 Laigean mar don rir; agus fuairi Muircearae mac Muirceada ní Laigean bár. Ua éir rin fuairi Domnall mac Muirceada céirí Éireann vo cloinn Colmáin bár.

- Uo gab niall Farae mac Feargail mic Maolceúin mic Maolríteig mic Aoða Uairiounaig mic Domnall mic
- 2390 Muircearaig mic Muirceadaig mic Eogain mic Néill Naioigiallaig vo fíol Éireamóin niogae Éireann ceitpe bliadna. Aitiocta ingean Céin Uí Conubair nioz Ciannaeata mátair Néill Faraig. Agus ir uime gairtear niall Farae ue, rí ceata vo feara i nÉireann an ran iugao
- 2395 é, fair meala ar foctain bis ir fair airgo ar foctain móir ir fair fola ar maig Laigean. Ionann iomorro fair agus ciot. Ir i bflaitear an Néill-re fuairi Duib-ionnrae mac Catail mic Muirceadaig Muilleatain vo bi 'n-a níg Connae cús bliadna bár; agus rapla marom
- 2400 talman ir iomao gopta i nÉirinn, agus fuairi Dúngal mac

the air; and Seachnasach, son of Colgan, king of Ui Cinnsealaigh died; and Caitheasach, son of Oilioll, king of the Cruithinigh, was slain at Raith Beitheach by the Leinstermen. It was in the reign of this king that Suairleach, bishop of Fobhar, died, also Osbhran, bishop of Cluain Chreamhuidh.

After that was fought the Battle of Bealach Cro by Criomhthann, son of Eanna, where fell Fionn, son of Arb, at Tiobraid Fhinn, and the Dealbhna were slaughtered around him; and it is from this event that the lake in that place is called Loch an Bhealaigh Chro, and the well that is in the same place is called Tobar Finn. It was about this time that Cumascach, king of Ui Failghe, fell by Maolduin, son of Aodh Beannan, king of Munster, and Aonghus, king of Alba, died; and Mac Coinchearca, king of Osruighe, won the Battle of Bealach Gabhran against Dungal, son of Laidhghein, king of Ui Cinnsealaigh, wherein Dunghal was slain, together with many of the Leinster nobles. And Muircheartach, son of Murchadh, king of Leinster, died. After this Domhnall, son of Murchadh, first king of Ireland of the clann Colmain, died.

Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Aithiochta, daughter of Cian O Conchubhair king of Ciannachta, was the mother of Niall Frasach. And the reason why he is called Niall Frasach is that there fell three showers in Ireland when he was born—a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Leighean. And *frais* means a shower. It was in the reign of this Niall that Duibhionnracht, son of Cathal, son of Muireadhach Muilleathan, who was five years king of Connaught, died; and there was an earthquake and a great famine in Ireland, and Dunghal,

Ceallais ní Oghuige bár. Da éir rin tugad Cat Adad  
 lias ioiri uib mhuim i' uib Maine, aic ar tuic iomaio  
 da gad leit; agus fuair Chionnmaol earrog Cille Móire  
 bár, agus Ailpín ní na bPícc agus dolgnac earrog Aroa  
 2406 b'neacáin. So ghuo da éir rin vo éuaid Artagaile mac  
 Catail da oilethe go hí Coluim Cille i nAlbain; agus fuair  
 Feargus earrog Daimliag bár; agus tugad cat i gConann  
 ioiri Cinéal gConaill i' gCinéal Eógain, aic i rug Maol-  
 uúin mac Aoda Olláin ní an focla buaid, i' vo b'nead  
 2410 vo Dómnall mac Aoda Muinveirg i' vo marbad iomaio  
 da muinntir ann. Da éir rin fuair Miall Ffaraic ní  
 Éireann bár i ní Coluim Cille i nAlbain.

## XVI.

Do gad Donnad Mac Dómnall mic Muircada mic  
 Diarmada mic Airmeadais Caid mic Conaill Guibinn  
 2416 mic Suibne mic Colmáin Móir mic Diarmada mic Feargus  
 Ceiribneoil mic Conaill Créamhtaine mic Néill Naogiallais  
 vo fiol Éireamóin ríogad Éireann reat mbladna ar  
 fíctio; agus i' o'ead lé haodac vo éuaid ré.

Do gad Aod Oighuige mac Néill Ffarais mic Feargail  
 2420 mic Maollevúin mic Maolfríctig mic Aoda Maolbóndais mic  
 Dómnall mic Muircearais mic Muireadais mic Eógain  
 mic Néill Naogiallais vo fiol Éireamóin ríogad Éireann  
 ceithe bliadna ficead. Dúnlaic ingean Flaitbearais  
 mic Loingrig ní Cinél gConaill máeari Aoda Oighuige.  
 2425 Agus i' uime gairtear Aod Oighuige de .i. an ran vo  
 coircead vo éicad a buimige é, vo gad ag viúl a úorin  
 amail vo beir ag viúl éic a buimige; gonao uime rin  
 gairmtear Aod Oighuige nó Aod Dóighuige de.



son of Ceallach, king of Osruighe, died. After that was fought the Battle of Achadh Liag between Ui mBriuin and Ui Maine, where many fell on either side, and Cronnmhaol, bishop of Cill Mhor, and Ailpin, king of the Picts, and Aolgnat, bishop of Ard Breacain, died. Soon after that Artghaile, son of Cathal, went on a pilgrimage to I Columcille, in Alba, and Fearghus, bishop of Daimhliag, died; and at Corann there was a battle fought between Cineal Conaill and Cineal Eoghain, wherein Maolduin, son of Aodh Ollan, king of the Fochla, was victorious, and Domhnall, son of Aodh Muindearg, was defeated and many of his people slain there. After this Niall Frasach, king of Ireland, died in I Columcille, in <sup>1</sup>Alba.

## XVI.

Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthaine, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years, and it was on his pillow he died.

Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Dunlaith, daughter of Flaithbheartach, son of Loingseach king of Cineal gConaill, was the mother of Aodh Oirndighe. And he is called Aodh Oirndighe, for when he was weaned from his nurse's breasts he set to suck his fists as if he were sucking his nurse's breasts; hence he was called Aodh Oirndighe or Aodh Doirndighe.



It was in the reign of Aodh Oirndighe that the Lochlonnaigh first came to Ireland in the year of the Lord 820. And twelve years after that the tyrant Turgesius came to Ireland, and it was Olchobhar, son of Cionaoth, son of Conghal, son of Maolduin, son of Aodh Beannain, who was king of Munster at that time according to certain chroniclers. But the Policronicon where it treats of Ireland in its chronicle says that it was when Feidhlimidh, son of Criomhthann, reigned in Munster that the Lochlonnaigh first came to Ireland. Thus it speaks: "From the coming of Patrick to the time of Feidhlimidh, son of Criomhthann, king of Munster, thirty-three kings held the sovereignty of Ireland during the period of the four hundred years that elapsed from the coming of Patrick to Ireland till Feidhlimidh assumed the sovereignty of Munster; and in the time of Feidhlimidh came the Norwegians with their leader Turgesius to conquer that country," that is, Ireland. Others say that it was when Airtre, son of Cathal, reigned in Munster, the Lochlonnaigh began to come to plunder Ireland. And in this they are right. However, they did not get a grip of Ireland though they harassed the country. Moreover what the Policronicon states is true where it says that it was in the reign of Feidhlimidh, son of Criomhthann, over Munster that the tyrant Turgesius, who reduced Ireland to slavery, came. True also is the statement of those who assert that the Lochlonnaigh came to Ireland in the reign of Olchobhar over Munster, but the tribe who came hither then were the Dainfhir or Danes from Dania, that is Denmark, and it is these are called Duibhgheinnte or Dubhlochlonnaigh in the old books of the seanchus, while the Norwegians are called Finnghheinnte or Fionnlochlonnaigh.

Understand now, O reader, that Lochlonnaigh in Irish is not a specific name for any particular tribe, but

rád ír tuine láioir ar fairrige; óir ír ionann lonn ír  
 láioir agus ír ionann loc ír fairrige; agus oo b'íís go  
 rabhadar luét na gcriód-ro tuairceir na hEorpa go tréan  
 ar Éirinn reádo aimirne, aithil éuirream ríor oa éir ro,  
 2465 oo gairtí lé fearaib éireann loclonnais .i. oaoine láioirne  
 ar fairrige díob, ar méao na treire oo gabhadar ar  
 gaevealaib, aithil foillreocam i n-ar noiaio oo méir an  
 leabhair oa ngairtear Cogad Gall ré gaevealaib. As ro  
 ríor ruim aitéadar na rtaire.

2470 Ír i bflaítear doúa Oirnoige ar Éirinn agus aithre  
 mac Catail oo beir 'n-a n'ís Muhan cángadar Gall i  
 gCaoimnir Ó b'fataio, luét tiri ríio long a lion, agus  
 ro hionnrao an tiri leo, ír oo hairgeao ír oo loirgeao  
 Inir Labrainne ír Dairnir leo, agus tugrao Eoganaét  
 2475 loca Léin cat díob, ír oo marbaó ré rir oéas ír céitre  
 céao oo Galluib ann. Táinis loingear oile o'fionnloc-  
 lonnais .i. luét na Noruagia i nÉirinn an oara bliadóin  
 iar ngabail n'ís Muhan o'feólimio mac Cnóméainn gur  
 hionnrao ír gur hairgeao Inir Teimín ír Deannóair ír  
 2480 Cluain Uama ír Ror Maolaio ír Sceilis m'icil leo. Táinis  
 loingear oile i otuaircear éireann ír oo hairgeao  
 Deannóair ilao ír oo marbaó a hearrog ír a oaoine  
 rog'lumta ír oo b'irgeao ririn Comgail leo. Táinis  
 loingear oile oon luét céaoia i n'uib gCinnrealaig ír oo  
 2485 hairgeao Teac Munna ír Teac Moling ír Inir Tioz leo;  
 agus cángadar iar rin i nOrruigib ír ro hairgeao an tiri  
 leo; ír tugadar Orruige cat díob, aic ar tuit móirfeirear  
 ír reat gceao oo loclonnais ann. Oo hionnrao mar  
 an gceaoia Dún Dearghuige ír Inir Eoganaín ír Oirir  
 2490 Tiobharoe ír Lior Mór leo. Oo loirgeao ír oo hairgeao  
 Ceall Molair, Gleann oá loc ír Cluain airo Modeadóg  
 ír Sorro Colum Cille ír Dairmlas Ciapáin ír Sláine ír  
 Cealla Sáile ír Cluain Uama ír Munghairio ír uirhóir  
 ceall éireann uile leo.

Lochlonnach means a man who is strong at sea ; for *lonn* means strong and *loch* means the sea ; and since the inhabitants of those countries of the north of Europe held for a time powerful sway over Ireland, as we shall hereafter relate, the Irish called them Lochlonnaigh, that is men strong at sea, because of the great sway they acquired over the Gaels as we shall show below on the authority of the book which is called *Cogadh Gall re Gaedhealaibh*. Here follows a short summary of the history.

While Aodh Oirmdighe reigned over Ireland and Airtre son of Cathal was king of Munster, the foreigners came to Caoin-inis O bhFathaidh, their number being the manning of sixty ships, and they ravaged the country and plundered and burned Inis Labhrainne and Dairinis ; and the Eoghnacht of Loch Lein gave them battle, and therein were slain four hundred and sixteen foreigners. Another fleet bringing Fionnlochlonnaigh, that is Norwegians, came to Ireland the second year of Feidhlimidh son of Croimhthann's reign over Munster, and they ravaged and plundered Inis Teimhin and Beannchair and Cluain Uama and Ros Maolaidh and Sceilig Mhichil. Another fleet came to the north of Ireland and they plundered Beannchair in Ulster and slew its bishop, and its learned people, and they broke the shrine of Comhghall. Another fleet of the same people came to Ui Cinnsealaigh, and they plundered Teach Munna, Teach Moling and Inistiog ; and they went thence to Osrughe and they plundered the country ; and the Ossorians gave them battle and seven hundred and seven of the Lochlonnaigh fell. Similarly Dun Deargmhuighe and Inis Eoghanain and Disirt Tiobraide and Lios Mor were spoiled by them. They burned and spoiled Ceall Molaise, Gleann da Loch, and Cluain Ard Mobheadhog and Sord Cholum Chille and the Daimhliag Chiarain and Slaine and Cealla Saile and Cluain Uama and Mungairid and the greater number of the churches of all Ireland.

2495 Táinig iomorro loingear oile óioð 1 gCuan luimnið  
 sup hionnrað agus sup hairgeað Corca baircinn 1r  
 Traoruiðe 1r 1i Conaill Gabra leo, agus tugrao 1i  
 Conaill cat óioð as Seannais, sup marbad iomao vo  
 loclonnaib ann, agus ni fear dúinn cá méao a lion. Da  
 2500 éir rin táinig Tuirgéis an t-anflait go loingear mór leir  
 1 ucudairceart éireann agus vo gab ceannar a raibe vo  
 loclannaib 1 nérinn fán am roin, sup hionnrað cuair-  
 ceart éireann uile leo, agus vo rcaoilrion na Danair  
 fá leit Cuinn uile; 1r vo cuirion aréraig uata ar loc  
 2505 neadac 1r aréraig oile 1 luðmuis 1r ar loc Rib, sup  
 hairgeað arto Maca fá trí 1 n-aonmí amáin leo. Agus  
 vo gab Tuirgéis abbaine arto Maca, amáil ro cairngis  
 Colum Cille, amáil avoir féin:

2510

Loingear ro loca Rib de,  
 buð maic vo mórnað geinnce,  
 buð uataib abb arto maca,  
 buð forlamar anflata.

Vo cairngisrion trá naoim éireann oic vo teac ar  
 éirinn tré uadai a ucraic 1r tré na n-aonolige, go ucáinig  
 2515 leir rin foirneart loclonnaic orra mé linn airre mic  
 Catail vo beic 1 gceannar Muman 1r doða Oirnoige vo  
 beic 1 bflaitear éireann uile. Agus 1r leir an anflait  
 Tuirgéis cángadar loclonnaig arir 1 nérinn an tan fá ri  
 Muman feólimir mac Crioimáinn; agus 1r é an Tuirgéis-  
 2520 re vo óibir faramán an púomáio go n-a éleir a hárto  
 Maca, amáil avubramar, 1r vo fuid féin 'n-a n-aic sup  
 gabad lé Maoilreacáinn é, va éir rin, sup dáio 1 loc  
 aininn amáil avéarim 'n-a óiaio ro. 1r 1 bflaitear  
 doða Oirnoige ar éirinn vo hairgeað inir páorais 1r  
 2525 móran vo na hoiléanaib acá ioir éirinn 1r albainn lé  
 loclonnaib.

1r fán am roin vo cuiread cior páorais ar Connaet-  
 aib lé formgal mac Din Dáio agus vo roinn doð

Another fleet of them entered the harbour of Luimneach and spoiled and plundered Corca Baiscinn and Tradruidhe and Ui Conaill Gabhra, and the Ui Conaill gave them battle at Seannaid, and many of the Lochlonnaigh were slain therein, but we do not know the full number. After that Turgesius the tyrant came with a large fleet to the north of Ireland and became ruler of all the Lochlonnaigh that were then in Ireland, and they spoiled all the north of Ireland, and they let the Danair loose on the entire of Leath Cuinn; and they put some of their vessels on Loch nEachach and others in Lughmhuigh and on Loch Ribh, and they plundered Ard Macha thrice in a single month. And Turgesius took possession of the abbacy of Ard Macha, as Columcille had foretold, as he himself says :

A fleet on Loch Ribh,  
The Gentiles will be greatly uplifted ;  
Of them will be the abbot of Ard Macha,  
And the tyranny of a despot.

The saints of Ireland foretold that evil would befall Ireland through the pride of their rulers, and through their tyranny, hence the oppression of the Lochlonnaigh came on them in the reign of Airtre son of Cathal over Munster, and of Aodh Oirndighe over all Ireland. And it was with the tyrant Turgesius that the Lochlonnaigh came again to Ireland when Feidhlimidh, son of Criomhthann, was king of Munster; and it was this Turgesius who banished Farannan the primate and his clergy from Ard Macha, as we have said, and he took their place himself, and he was seized by Maolseachlainn afterwards, who drowned him in Loch Ainninn, as we shall relate below. It was in the reign over Ireland of Aodh Oirndighe that the Lochlonnaigh plundered Inis Phradraig and many of the islands that lie between Ireland and Alba.

It was about this time that Patrick's tribute was imposed on the people of Connaught by Gormghal, son of

Oirnoige an mhíde ioiri ná mac Donnáda mic Donnáill,  
 2330 .i. Contúdaire ior Oilill, agus do loircead í Coluim Cille  
 i nAibain lé loclonnaib an trát roin; ior do hairgead  
 laigin fá óó i n-aonmí lé hAod Oirnoige ní éireann.  
 San bliadain 'n-a óiaib rin do bí cóirnead móir ior teinn-  
 tead i nEirinn o'ér féile Báuraig, sur marbad veic-  
 2335 neabair ior míle do óaoiob ioiri fíor ior mhaoi lé ioiri  
 Corca báircinn ior mui, agus do roinn Inir fíve í féin  
 i oirí pannaib sur folcad itir ná ba véag o'feairann  
 na háite rin iar otead na mara cairri.

Ior fán amro do óuab Aod Oirnoige ní éireann go  
 2340 rluag lionmair mar don iur i laiginib go Dún Cuair agus  
 do roinn Cúigead laigean ioiri óir, .i. ioiri Muipeadac  
 mac Ruaird ior Muipeadac mac Buirin. Óa éir rin do  
 loircead Inir Muipeadag lé loclonnaib. Ior fán am-ro  
 fuaire Eodab earrog Tamlaeta báir, ior tugadar loclonnag  
 2345 ár móir ar feairib Uímaill, áit ar marbad Corcraic mac  
 Floinn Abraó agus Dúnaóac ní Uímaill; ior fuaire Eoir-  
 rceol mac Ceallag earrog Glinne ná loe báir ior Siadál  
 earrog Rora Commáin. Óa éir rin do marbad Aod  
 Oirnoige ní éireann i gCaé ná fearta lé Maolcanag.



Din Dathaidh, and Aodh Oirndighe divided Meath between the two sons of Donnchadh, son of Domhnall, to wit, Conchubhar and Oilill; and I Coluimcille in Alba was burned by the Lochlonnaigh at this time, and Laighin was twice plundered in one month by Aodh Oirndighe, king of Ireland. In the following year, after the Feast of St. Patrick, there were great thunder and lightning in Ireland, which killed one thousand and ten persons, male and female, between Corca Baiscinn and the sea, and Inis Fide burst itself into three parts, and in that place as much land as would support twelve cows was deluged, the sea having come over it.

It was about this time that Aodh Oirndighe, king of Ireland, together with a numerous host went into Leinster to Dun Cuair; and he divided the province of Leinster between two, that is between Muireadhach, son of Ruairaidh and Muireadhach, son of Bran. After that the Lochlonnaigh burned Inis Muireadhaigh. About this time Eochaidh, bishop of Tamhlacht, died; and the Lochlonnaigh wreaked great slaughter on the men of Umhall, on which occasion Coscrach, son of Flonn Abhradh and Dunadhach, king of Umhall, died; and Eidirsceol, son of Ceallach, bishop of Gleann da Loch, and Siadhal, bishop of Ros Commain, died. After that Aodh Oirndighe, king of Ireland, was slain in the Battle of Da Fearta by Maolcanaigh.

## XVII.

- 2550 'Do gab Concubair mac Donncaí mac Domhnaill mic Muircaí mic Diarmaí mic Aimeádaigh Céoi mic Conaill Suibhinn mic Suibne mic Colmáin Móir mic Diarmaí mic Feargus Ceiribeoil mic Conaill Éreann-  
táinne mic Néill Naíonalllaigh vo fíol Éireannóin ríogácht  
2555 Éireann céithe bliadhna déag. 1r i bflaitear an Con-  
cubair-re ar Éirinn ruair Ceannfaolaid earrog áta  
Truim báir, 1r Eócaí Ó Tuadail earrog lúghaigh; agus  
vo hairgead inir Daibí 1r Corcaí lé loclonnaib; agus  
vo cuiread cior pádraigh ar an Muirín lé feoilimí mac  
2560 Cuiomháin 1r lé hairte mac Concubair, 1r vo cuiread  
cior pádraigh ar Connaíle leir an Airte-re; agus vo  
hairgead Deanncaí 1r Dún Leatglair lé loclonnaib;  
agus vo loircead Maí bile go n-a déiréigib leo. 1r fán  
am-ro vo bí Muircaí mac Eócaí 'n-a rígh Ulaí agus  
2565 tug Concubair mac Donncaí mí Éireann Maíom donagh  
Tairltean ar Gaileangair, áit ar tuir iomaí oíob an,  
agus tugadair loclonnaigh maíom móir ar Laignib i n'Oruim  
Connla, áit ar tuir Conuig mac Con Coingiolc mí na  
b'fórtuad agus móirán maille rir. 'Do éir rin vo hairgead  
2570 ar Maí lé loclonnaib; agus i gcionn míora 'n-a óidí  
rin vo hairgead lúghaigh 1r fine Ciannaí 1r loir Mór  
go n-a gceallair uile leo.

- 'Do bádar iomaíro gur an am-ro céithe príomírcola i  
néirinn, .i. rcol i n'ar Maí mar a rabadar reáit míle  
2575 mac léiginn vo réir feanolla príot i n'Oruim, 1r rcol  
i gCairéal, rcol i n'Dún dá Leatglair, agus rcol i loir  
Mór mar don mé iomaí coláirtead ó foin amad. Sídead

## XVII.

Conchubhar, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthaine, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fourteen years. It was in the reign of this Conchubhar over Ireland that Ceannfaolaidh, bishop of Ath Truim, died, and Eochaidh O Tuathail, bishop of Lughmhagh; and Inis Daimhli and Corcach were plundered by the Lochlonnaigh; and Patrick's tribute was imposed on Munster by Feidhlimidh son of Criomhthann, and by Airtre son of Conchubhar, and Patrick's tribute was imposed on Connaught by the same Airtre; and Beannchair and Dun Leathghlaise were plundered by the Lochlonnaigh; and they burned Magh Bile and its penitential cells. About this time Muireadhach, son of Eochaidh, was king of Ulster, and Conchubhar, son of Donnchadh, king of Ireland, inflicted the Defeat of Aonach Tailltean on the Gaileanga, wherein many of them fell; and the Lochlonnaigh inflicted a great defeat on the Leinstermen at Drom Connla, where Conuing, son of Cu Choingiolt, king of the Forthuath, fell, and several others with him. After that Ard Macha was plundered by the Lochlonnaigh, and a month afterwards Lughmhagh and Finé Chiannachta and Lios Mor with all their churches were plundered by them.

Now up to this time there were four chief schools in Ireland, to wit, a school at Ard Macha in which there were seven thousand students according to an old scroll which was found in Oxford, and a school at Cashel, a school at Dun da Leathghlais and a school at Lios Mor, together with numerous colleges as well. But they were now

vo cuireadh ar gcúl an críot-ro iad. Da éir rin fuair  
Concubair mac Donnada ní Éireann bár.

- 2590 Do gab Miall Caille mac Aoda Oirniuge mic Néill  
fharraig mic Fearghaile mic Maoileodúin mic Maoilríteir  
mic Aoda Uairiódnaigh mic Doimhail mic Muirdeartaigh  
mic Muirtheadhaigh mic Eoghain mic Néill Maoilgiallaigh  
vo fíol Éireannóin ríogacht Éireann cúig bliadhna  
2585 véas. Meadh inígean Inígeachtaigh mic Muirtheadhaigh ní  
Connacht máthair an Néill-re. Agus ir uime gairtear  
Miall Caille de, .i. lá n-aon da stáinigh Miall marcfliadh  
mór o'ionnruige na habann daib ainnm Callann, agus vo  
bí tuile mór ran adainn an tan rin; téio trá gíolla óg  
2580 vo muinnir an ríog iompa o'fíor na habann ir vo bátao  
é. Do ráio an ní pé cáe uil da fíortacht ir ní bfuair ó  
neac uil ann. Do cuaid an ní féin ar a cáe da fóirirín,  
agus mar vo bean cora an eic pé bhuac na habann vo  
bhuir an bhuac ir ius an abann an ní léi gur bátao é, óir  
2595 vo tairrighireadh o' gurab é a bátao i gCallann vo-  
gábad; gonaó aine rin doirtear Miall Caille rir.

- Ir i bflaitear an Néill-re fuair Diaimaid mac Tom-  
altaigh ní Connacht bár; ir vo hairgeadh Loé bhuirinne ar  
Congalach mac neacac ir vo marbad é féin lé Loélonnab;  
2580 agus vo cuaid Miall Caille ní Éireann go rluadh lionthair  
mar aon rir i laighib ag cur ríog oirra, .i. brian mac  
faoláin. Da éir rin vo hairgeadh fearina maothóg lé  
Loélonnab, ir vo loirceadh Mungairio ir iomao ceall i  
nluimhain leo; agus vo hairgeadh Cill Dara mar an  
2595 gcéadna lé Loélonnab. Ir rán am-ro táinig luét trí  
rício long ón nórmannoie ar bóinn, agus oá rício long  
ar adainn líte, gur airgriov an loingear ríoin Maí  
líte, .i. Conntae áta Cliaé, agus Maí bueas, .i. fine  
gall, ioir cealla ir vúna ir treaba. Da éir rin tugadair

broken up. After this Conchubhar son of Donnchadh, king of Ireland, died.

Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maolfith-righ, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fifteen years. Meadhbh, daughter of Innreachtach, son of Muireadhach, king of Connaught, was the mother of this Niall. And he is called Niall Caille, for one day when Niall with a large host of calvalry approached the river which is called Callann, and there was a great flood in the river at that time, a youth of the king's party went before them to explore the river and was drowned. The king asked the party to go to his relief and he got no one to go. The king himself went on his horse to relieve him, and as the horse's feet touched the bank of the river, the bank gave way and the river carried away the king, and he was drowned, as it was foretold him that he would die by being drowned at Callann. For this reason he is called Niall Caille.

It was in the reign of this Niall that Diarmaid, son of Tomaltach, king of Connaught, died, and Loch Bricirne was plundered against Conghalach, son of Eochaidh, and he himself was slain by the Lochlonnaigh; and Niall Caille, king of Ireland, went with a large host to Leinster to appoint a king over them, that is Bran, son of Faolan. After that Fearná Maodhog was plundered by the Lochlonnaigh and Mungairid and many churches in Urmhumha were burned by them; and similarly Cill Dara was plundered by the Lochlonnaigh. It was about this time that the crews of sixty ships came from Normandy to the Boyne, and forty ships to the river Lithfe, and that fleetful plundered Magh Lithfe, that is the county of Ath Cliath, and Magh Breagh, that is Fine Ghall, their churches, fortresses and dwellings.

2610 *Loclonnaig cat ar uib néill ag innbeair na mbáiric ó  
 Síonainn go muir, áit ar tuir iomao naó áirimhísteair  
 áit a bpríomátoirig; agus vo loircead inir Cealltra  
 ir Cluain Mic Nóir ir cealla locha héirne uile lé lo-  
 clonnaib.*

2615 *Ir fán am-ro vo bí feirlimio mac Ciuomáinn 'n-a níg  
 Muhan ir 'n-a airmearrog leite moza, agus vo éair  
 o'arraig leite Cuinn ó bioirra go Teahairi b'neag, agus  
 vo farctó i oTeahairig é, ir vo marbad innreacac mac  
 Maileobúin lé muinnir feirlimio i oTeahairig; agus go*  
 2620 *grioo va éir rin fuair feirlimio mac Ciuomáinn báir, ar  
 mbeir feac mbliadna ríceao 'n-a níg Muhan ioime rin;  
 agus ir í teir vo-beir an leabair inir air: a "Vo cum-  
 ranad an e-eagruio rí-maie agus angairie na Scot." Ar  
 ro ir ioncuigte gur éirne eagruio eiribceac feirlimio  
 2625 *mac Ciuomáinn 'n-a airmir fein.**

*Tug an feirlimio-re meadaircuair leite Cuinn ir vo  
 foc riu an cior vo oligeaoar o'fagail ó níg Cairil, agus  
 an biacac vo bí o'fagail oirra-ran vo éabair 'n-a  
 agair rin, agus na tuarair vo bio ó niozail Cairil*  
 2630 *vo niozail leite Cuinn ir vo niozail laigean ir vo na  
 príomflacail fearainn vo bio rútail, ahaie cuirear  
 beinén naomta mac Seircnéin príomail éireann rior e  
 i leabair na gCeair ran uain uairab torac: Oligeau  
 zac rí ó níg Cairil. Ag ro iomoirro cior ir tuarairail*  
 2635 *na nioz-ro ó niozail Cairil ir a éair-rean ir a airmear  
 biadta oirra va éionn, .i. céao cloréam, céao corin, céao  
 eac, ir céao b'rac vo níg Ciuacáin ir biadta va ríate  
 ó níg Ciuacána vo níg Cairil, agus a uil leir i oTir  
 Conail; ríce rail nó ráinne, ríce ríceall ir ríce eac vo*

After this the Lochlonnaigh won a battle over the Ui Neill at Inbhear na mBarc, between the Sionainn and the sea, wherein many fell though only their chief leaders are mentioned; and Inis Cealltra and Cluain Mic Nois and all the churches of Loch Eirne were burned by the Lochlonnaigh.

It was about this time that Feidhlimidh, son of Criomhthann, was king of Munster and archbishop of Leath Mogha, and he went to plunder Leath Cuinn from Biorra to Teamhair Bhreagh, and he was detained at Teamhair; and Innreachtach, son of Maolduin, was slain by Feidhlimidh's party at Teamhair, and soon after that Feidhlimidh, son of Criomhthann, died, having been then twenty seven years king of Munster; and the character the Leabhar Irsi gives of him is: the excellent, wise man and anchorite of the Scots, rested in peace. From this it is to be inferred that Feidhlimidh, son of Criomhthann, was a wise and pious man in his own time.

This Feidhlimidh made the circuit of Leath Cuinn, and paid the rents that by law its kings were entitled to from the king of Cashel—while they gave the food-supply that they were bound to give in exchange for them—and the wages that the kings of Cashel were bound to pay to the kings of Leath Cuinn and to the kings of Leinster, and to the chief territorial lords that were under them, as St. Beinen, son of Seiscnen, primate of Ireland, sets it down in the Book of Rights in the poem which begins: Every king is entitled to get from the king of Cashel. Now the following are the rent and wages of these kings from the king of Cashel, and his circuit amongst them and his seasons for getting provisions from them on the occasion of it; a hundred swords, a hundred goblets, a hundred steeds and a hundred mantles for the king of Cruachain, and provision for two quarters from the king of Cruachain for the king of Cashel, and that he should escort him to Tir Chonaill; twenty bracelets or rings, twenty chess-boards, twenty steeds for

- 2640 níg ċinéil gConaill aḡur biaṡaḡ míora ó níg ċinéil  
 Conaill aḡur a ḡul leir i ḡTiri Eoḡain; caoḡa coḡn, caoḡa  
 cloirḡeaḡ ḡo níg Oilig aḡur biaṡaḡ míora ir a ḡul  
 leir go Tulaiḡ nÓḡ. Tḡioḡao coḡn, tḡioḡao cloirḡeaḡ ḡo  
 fḡaiṡ Tolḡa nÓḡ; biaṡaḡ ḡá tḡiṡṡ ḡéaḡ uaiṡ ḡo níg
- 2645 Muḡan aḡur a ḡul leir i nOiriḡiallaib. Oḡt lúipeaḡ,  
 tḡi fíciḡ ionaḡi ir tḡi fíciḡ eaḡ ḡo níg Oiriḡiall ir a  
 biaṡaḡ mí i nEaḡain, aḡur a ḡul leir i nUllṡaib aḡ  
 élanḡaib Ruḡḡuiḡe. Céaḡ coḡn, céaḡ maṡal, céaḡ  
 cloirḡeaḡ, céaḡ eaḡ ir ḡeic longḡa ḡo níg Ulaḡ ir biaṡaḡ
- 2650 ḡá míor ó élanḡaib Ruḡḡuiḡe ḡó-ḡan, ir ḡul ḡa éoiḡ-  
 ḡeaḡṡ go Teaḡḡaiḡ. Tḡioḡao lúipeaḡ, tḡioḡao fḡail, céaḡ  
 eaḡ, ir tḡioḡao fíciḡeall ḡo níg Teaḡḡaiḡ aḡur biaṡaḡ  
 míora ó níg Teaḡḡaiḡ ḡó; aḡur ceiteoḡa fine na Teaḡḡaiḡ  
 laiḡ go hÁṡ Cliaṡ. ḡeic mná, ḡeic longḡa, ḡeic n-eic
- 2655 ḡo níg\_Áṡa Cliaṡ ir biaṡaḡ míora ḡó ó níg Áṡa Cliaṡ,  
 aḡur a ḡul laiḡ i Laiḡḡib. Tḡioḡao bó, tḡioḡao longḡ,  
 tḡioḡao eaḡ, tḡioḡao cuḡal nó cailin ḡo níg Laiḡean aḡur  
 biaṡaḡ ḡá míor ḡó ó Laiḡḡib, .i. mí ó uaḡṡai Laiḡean  
 ir mí ó ioḡṡai Laiḡean. Tḡioḡao eaḡ, tḡioḡao lúipeaḡ,
- 2660 tḡioḡao cloirḡeaḡ ḡo fḡaiṡ ioḡṡai Laiḡean ó níg Caiḡil.

Meaḡ, a léaḡṡóir, naḡ mipe ir uḡḡai ḡur an ní-re  
 aḡṡ an naoiḡ beinén, aḡaiṡ ir follaḡ a leaḡai na  
 gCeaḡṡ.\*

\* The enumeration of rents, etc., given in text, is abridged from the  
 Book of Rights. See O'Donovan's edition, p. 32.



the king of Cineal Conaill, and provision for a month from the king of Cineal Conaill, and that he should escort him to Tir Eoghain; fifty goblets, fifty swords for the king of Oileach, and provision for a month, and that he should escort him to Tulach Og; thirty goblets, thirty swords for the prince of Tulach Og, provision for twelve days from him for the king of Munster, and that he should escort him to Oirghialla; eight coats of mail, three score tunics and three score steeds for the king of Oirghialla, and provision for him for a month in Eamhain, and that he should escort him to Ulster to the clann Rudhruighe; a hundred goblets, a hundred mantles, a hundred swords, a hundred steeds and ten ships for the king of Ulster and provision for two months from the clann Rudhruighe for him, and that he should escort him to Tara; thirty coats of mail, thirty rings, a hundred steeds and thirty chess-boards for the king of Tara, and provision for a month from the king of Tara for him and the four tribes of Tara to escort him to Ath Cliath; ten women, ten ships, ten steeds for the king of Ath Cliath and provision for a month for him from the king of Ath Cliath, and that he should escort him to Leinster; thirty cows, thirty ships, thirty steeds, thirty female slaves or maidens for the king of Leinster, and provision for two months for him from Leinster, to wit, a month from Upper Leinster and a month from Lower Leinster; thirty steeds, thirty coats of mail, thirty swords for the chief for Lower Leinster from the king of Cashel.

Understand, O reader, that I am not the author of these things, but St. Beinen, as is plain from the Book of Rights.

## XVIII.

Agus o' éir feoilimíó mic Cniaméainn o' fagáil báir  
 2665 vo fad Oléobair, abb Imliḡ Iobair, iḡe Cáril; agus ran  
 mbliathain rin tug Maolreacáinn ní Míde cat ar Loé-  
 lonnais 1 gCarán bḡe ran Míde mar ar tuit reat  
 gcéau oíob; agus tug Tigearnaic bḡreao oíia 1 n'Óirne  
 Óirne oá Connai. 1r fán am-ro vo maribao Saxolb caoir-  
 2670 ead na Loélonnaic lé Ciannaicáib ḡlinne ḡeimean, 1r tugao  
 ar móir ar Loélonnais 1 gCarin fearuaidḡ agus veairḡar  
 oile ag Ear Ruaid.

Da éir rin vo faduo áe Cliaic lé Loélonnais ar  
 oúir. 1r fán am-ro fór iugao Cormac mac Cuileannáin,  
 2675 fá ní Muíhan reatc mbliathna 1r fá hairveairpog 1 gCaréal  
 1 n-aoirreac; agus vo maribao eairpog Teilge oar b'ainm  
 Ecnich; 1r tugaoar Loélonnais cat ar Connáicáib, áit ar  
 tuit Maolúin mac Muirḡeora 1r iomao vo Connáicáib  
 mar aon iḡ; agus fuair brian mac faoláin ní Laoirḡe  
 2680 báir. Da éir rin tángaoar Loélonnais cablaic móir ar Loé  
 neacáic gḡir hairveao tuata 1r cealla tuairceiric Éireann  
 leo, 1r vo loirceao fearina 1r Coricac mar an gcéaua  
 leo.

Vo éuaid Miall Caille ní Éireann an triat-ro go  
 2685 r'luag lionmair leir o'airḡain 1r vo éreacáic fear gCeall 1r  
 Dealbna Eáira; 1r fuair Muircaic mac Aoða ní Connáic  
 báir an triat-ro, 1r Ioseph eairpog Cluana Uair. 1r fán  
 am-ro fór vo iunneaoar Loélonnais longpóir ag linn  
 Tuacáil ar ar hairveao tuata Teatba leo. Vo rin-  
 2690 neaoar Loélonnais mar an gcéaua longpóir oile ag  
 Duiblinn ar ar hairveao Laoir 1r Uí Néill 1r a tuata  
 1r a gCealla go Sliaib blaoma leo. Da éir rin iomóirio

## XVIII.

And after the death of Feidhlimidh, son of Criomhthann, Olchobhar, abbot of Imleach Iobhair, assumed the sovereignty of Cashel; and in that year Maoilseachlainn, king of Meath, won a battle over the Lochlonnaigh at Casan Brige in Meath, where seven hundred of them fell, and Tighearnach defeated them at Doire Dhisirt dha Chonna. It was about this time that Saxolbh, leader of the Lochlonnaigh, was slain by the Ciannachta of Gleann Geimhean, and great slaughter was made of the Lochlonnaigh at Carn Fearadhach and terrible slaughter also at Eas Ruadh.

After this Ath Cliath was first taken by the Lochlonnaigh. It was also about this time that Cormac son of Cuileannan, who was king of Munster seven years, and was at the same time archbishop at Cashel, was born, and the bishop of Tealach, whose name was Exnich, was slain, and the Lochlonnaigh won a battle over the Connaughtmen, in which fell Maolduin, son of Muirgheas, and many Connaughtmen with him; and Brian, son of Faolan, king of Laoighis, died. After that the Lochlonnaigh came with a large fleet on Loch nEachach, and they plundered the districts and churches of the north of Ireland and similarly they burned Fearna and Corcach.

Niall Caille, king of Ireland, went at this time with a numerous host to plunder and spoil Feara Ceall and Dealbhna Eathra; and Murchadh, son of Aodh, king of Connaught, died at this time, also Joseph, bishop of Cluain Uais. It was about this time also that the Lochlonnaigh built a camp on Linn Duachail from which they plundered the districts of Teathbha. Similarly the Lochlonnaigh built another camp at Duibhlinn from which they plundered Leinster and Ui Neill and their districts and churches to Sliabh Bladhma. And after that they plundered Cluain

do hairgead Cluain Eirnead ír Cluain Iorairo ír Cluain  
 Míic Nóir Leo; agus fuair Feairgur mac Foetáig ní Connad  
 2685 bár; agus do cósbad uín ír daingean lé Tuirgér flait  
 Loelonnaic ar Loé Rib; gur airgrión Cluain Míic Nóir air  
 ír Cluain Feairca bhréanainn ír Tír uá Glar ír Loetia ír  
 caíradá ionda oile. Agus da éir rin fuair Dornagall  
 mac Dín Dactaí eapog Lanne léine bár. Agus tug  
 2700 Miall Caille ní Éirneann cat do Loelonnaic ar Maig Íota,  
 mar ar tuit ionas oib leir. Agus ír gur n-a uiaíó rin  
 gur bátaí Miall Caille ní Éirneann i gCaillean, amail  
 aoubnamai.

Do gab an t-anflait Tuirgeriur ón Noimadegia go n-a  
 2705 fúirinn o'fionnloelonnaic bairántar Éirneann trí bliadna  
 véas, tar éir mar do bí íé as buaíómead Éirneann fead  
 mbliadna véas; agus do bí íé as imiut foimneir ír  
 foiréigin ar Éirinn iur an íé rin, iur oitgead do loingear  
 mói ón Noimadegia do éongnam uó; gur gabadar cuan i  
 2710 otaíreacair Éirneann; gur hairgead an éiríóí roin Leo,  
 agus gur gabad a mbairéas; agus do éirneadar báio go  
 bfuirinn ionnta íé foíal do véanaim ar an Loé nEadac  
 ír ar Loé Rib, amail aoubnamai, do péir mar do éiririgir  
 Colum Cille ran iann iomáinn.

2715 Do éiririgir fóir Deiricán na Fáirctine go mbiaí ní  
 anflaitéad do Loelonnaic ar Éirinn, agus mar an gcéadna  
 go mbiaí abb ar gab cill i nÉirinn do Loelonnaic. As  
 ro mar doéir ran iann-ro:

2720                   Tiocfao Feinnte tar mair meann,  
                       meafcaí ar feairic Éirneann,  
                       buó uatáib abb ar gab cill,  
                       buó uatáib ní for Éirinn.

Mar do éonncadar uairle Éirneann Tuirgér as coim-  
 meafcaí na críde ír as gabáil uilamair ór a cionn, agus é  
 2725 as imiut moíraíne ír uaoirle uirre, do gab meirnead  
 meannan cróadac ír calmac intinne na huairle céadna,  
 gur éirneadar buad ír uoíar mói oíra féin as catuad

Eidhneach and Cluain Ioraird and Cluain Mic Nois ; and Fearghus, son of Fothach, king of Connaught, died ; and Turgesius, chief of the Lochlonnaigh, built a dun and a fortress on Loch Ribh ; and they plundered Cluain Mic Nois again, and Cluain Fearta of Breanainn and Tir da Ghlas and Lothra and many other stone fortresses. And after that Gormghall, son of Din Dathaidh, bishop of Lann Leire, died. And Niall Caille, king of Ireland, gave the Lochlonnaigh battle on Magh Iotha wherein many of them fell by him. And it was soon after this that Niall Caille, king of Ireland, was drowned at Callan, as we have said.

The tyrant Turgesius of Norway with his army of Fionnlochlonnaigh held the supremacy of Ireland thirteen years, after he had been harassing the country for seventeen years ; and during that time he was oppressing and coercing Ireland, a large fleet having come from Norway to help him ; and they put into harbour in the north of Ireland ; and they plundered that country and got hostages thence, and they sent boats manned to spoil Loch nEachach and Loch Ribh, as we have said, in accordance with what Columcille prophesied in the stanza already given.

Bearchan of the Prophecy also foretold that a tyrant of the Lochlonnaigh would be king of Ireland, and similarly that every church in Ireland would have an abbot of the Lochlonnaigh. Thus does he speak in the following stanza :

The Gentiles will come over the stuttering sea,  
They will commix with the men of Ireland ;  
An abbot of their race will rule each church ;  
Of them will be a king of Ireland.

When the nobles of Ireland saw that Turgesius was upsetting the country, and that he had it in his power, and that he was enslaving and tyrannising over it, these nobles assumed a magnanimous courage and a valorous steadfast spirit, and they underwent great hardship and

nir na hanflataib rin. As ro ríor cuir do na maðmaib  
 tugadair Gaedil orra, mar atá an bhircead tugadair Cinéal  
 2730 Conaill orra as Ear Ruaid, áit ar marbad iomao díob,  
 ir an bhircead tugadair Dál gCair as Aru bReacáin díob,  
 ir mar do marbad Saxolb iarla Loclonnae go n-a buíoin  
 lé hUib gColgan, ir mar tug Olcobar mac Cionaotha ri  
 Mumhan, ir loicán mac Ceallaiḡ ri Laignean Cat Scéite  
 2735 Neactain orra, áit ar marbad iarla Tumair tánaire mios  
 Loclonn leo, ir dá céao véas do mairib Loclonnae mar  
 don nir. Do bhir fóir an tOlcobar céao na ir Eoganae  
 Cairil cat orra láim ré Cairéal, áit ar cuir cúis céao  
 díob as Dún Maoile Tuile. Do cuir tri céao ir tri  
 2740 fícto lé hUib bfióginnce díob, ir dá céao lé Ciannaet-  
 aib, ir dá fícto véas as Oruim dá Con lé Tigearnae ri  
 Loéa Gabair. Do bhir iomorro mar an gcéao na Maoil-  
 reaclainn mac Maolruanuir ri Míoe Cat Glairlinne  
 orra, áit ar marbad react gcéao véas do Loclonnaib  
 2745 ann.

Séir b'iomda iomorro cata ir cuimhlea ca tugad iorir  
 na Gaedil ir Tuirgeir go n-a Loclonnaib, tré lionmair  
 na scablae ir tré iomao rluaḡ tigeaḡ do congnam leir  
 ón Noruadgia ir ó éiríocáib oile tuairceir na hEoirpa, do  
 2750 éuaio aige ar Gaedelaib, gur cuir fá bhoio ir fá moḡ-  
 raine do féin ir dá alimuiricáib iao.

As ro ríor go cumair do moḡraine Gaedéal fa Loé-  
 lonnaib, ir an cíor ir an éain do bíob orra, mar atá ri  
 ar gac triúca céao i nÉirinn do Loclonnaib, ir taoircae  
 2755 ar gac cuait ir abb ar gac cill, maor ar gac baile,  
 ruaitreac nó buanna ar gac cois, ir gan uircaeo eoin éirce  
 dá maoin féin ar cumar fíir an tige, asur muna mbeir

distress in their conflict with these tyrants. Here follow some of the defeats which the Gaels inflicted on them, namely, their defeat by the Cineal Conaill at Eas Ruadh where many of them were slain; and their defeat by the Dal gCais at Ard Breacain; and when Saxolbh, an earl of the Lochlonnaigh with his party was slain by the Ui Colgan; and when Olchobhar, son of Cionaoth, king of Munster, and Lorcan, son of Ceallach, king of Leinster, won the Battle of Sciath Neachtain over them, wherein they slew Earl Tomar, tanist to the king of Lochlonn, together with twelve hundred of the nobles of the Lochlonnaigh. Moreover, the same Olchobhar and the Eoghanacht of Cashel overthrew them near Cashel, where five hundred of them fell at Dun Mhaoile Tuile. Three hundred and sixty of them fell by the Ui Fidhghinnte, and two hundred by the Ciannachta, and twelve hundred at Drom da Chon by Tighearnach, king of Loch Gabhair; and also Maoilseachlainn, son of Maolruanuidh, king of Meath, overthrew them in the Battle of Glaslinn in which seventeen hundred Lochlonnaigh were slain.

Though there were many battles and skirmishes fought between the Gaels and Turgesius with his Lochlonnaigh, still by reason of the numerous fleets and the many hosts that came to his aid from Norway and from other countries in the north of Europe, he conquered the Gaels and reduced them to subjection and to slavery to himself and to his foreigners.

Here is a short account of the slavery of the Gaels under the Lochlonnaigh, and of the rent and tribute imposed on them, to wit, a Lochlonnach king over every cantred in Ireland, and a chief over every district and an abbot over every church, a steward over every townland, and a mercenary or hired soldier over every house, while the householder had not the disposal of as much as a hen of his own property; and were there but one

ácc an aongháinnac i rciú ní bfuigeaó an naoiúin aonoibé  
 ná an gáirac a bainne, ácc a cóiméao don buanna; agus  
 2760 mun buó ráruigte é vo-buimeao fear an tige mór fan  
 oiréaccar i ngeall mé n-a buannaic. Vo bioó uinge o'ór  
 gacá bliatóna ag loclonnaib ar gac fear i néiúinn nó  
 an tpión ón éann. Ni bioó iomóipio brat ná éaoac ar  
 tigeapina ná ar banflait, ácc éaoaige i bpiat aécáicte  
 2765 na loclonnac; gan neapic léigeann vo éagapc ioná  
 eagailre o'aitéac ácc loclonnaig 'n-a oreampluib i r na  
 noúntaib, gan rpiúte gan cléipig gan leabair náio mionna  
 i meigléir ná i mainiurci i va n-eagla, gan file gan feall-  
 ramh gan oirpíoeac ag leaíhíoin oligió na oúéacra, gan  
 2770 ingean pióg ná tigeapina ná taoipig mé cup pióoa ná  
 hpiér, gan mac pióg ná taoipig ag foigluim líúit ná lám-  
 aig, gan fleao ná féapra va caíteam ioir cáipuib ácc an  
 fuigeall vo bioó o'ér Oana i va rárugeo péin oi.

Vo bí vo épiúme na voaipre-re loclonnac ar gaeóeal-  
 2775 aib gup gá b tuipre mói rpi éimeann uile; i r ar t-iaipíai  
 va gcléir vo máir i r vo bioó ag a noirliugao péin i  
 goillit i r i n-ionatúuib oiaíaipe go veapóil ag tabairic  
 a mbeacó ar go cipáibéac, vo gpiúeoar Oia go oúé-  
 piacac fá iao péin o'fóipicéin ó anflaitéar Tuipgiur. Vo  
 2780 tpiopceao fóir leo aip, agus tugeoar fá veapia ar gac  
 tuacá rpiéanta vo bí uíal oóib an ní céaoa vo ééanaí.  
 Agus vo éir Oia mé n-a nguúe maille mé Tuipgiur vo  
 tabairic ar cúmar na nGaeóeal, amail cúipream ríor vo  
 láéair anpí.

2785 Ar mbeic iomóipio vo Tuipgiur fan anflaitéar  
 fopéigíneac-ro, agus Gaeóil tpi uílaic aipéonaig ag  
 gíallaó oó, vo pinne longpíoc coínnuúte vo péin lámh mé  
 oúinlior máoilféaclainn mic máoilpíuanuó pióg múe;



stripper in the house neither the babe one night old nor the sick person would get her milk, but it was kept for the soldier, and if he were not satisfied he took the householder with him to the assembly in pledge for his maintenance. The Lochlonnaigh exacted an ounce of gold each year from every man in Ireland or else the nose from his head. And neither lord nor lady wore a mantle or dress but the cast-off clothes and mantles of the Lochlonnaigh; they were not permitted to give instruction or frequent church—but the Lochlonnaigh were in their churches and in their duns—with no professors or clergy, without books or jewels in the abbey-churches and monasteries through fear of them; without a *filé*, without a philosopher, without a musician according to the laws of the country; without the daughter of a king or lord or chief wearing silk or embroidery; without the son of a king or a chief learning feats of agility or casting; with no feast or banquet held among friends, but what remained after the foreigners had been sated therefrom.

The severity of the servitude to which the Lochlonnaigh had brought the Gaels was the cause of great trouble to all the men of Ireland; and the remnant of their clergy that survived, and that were wont to hide themselves in woods and in secret places leading pious lives in wretchedness, earnestly prayed God to release them from the tyranny of Turgesius. They fasted also against him, and directed each of the faithful laity who were subject to them to do the same. And God heard their prayer, and put Turgesius in the power of the Gaels as we shall here immediately relate.

While Turgesius thus held oppressive sway, and while the Gaels were submissive to him in unwilling obedience, he built a fortified residence for himself near the *duinlios* of *Maoilseachlainn*, son of *Maolruanaidh*, king of *Meath*;



and on a certain day when he came to the house of Maoilseachlainn he cast eyes on Maoilseachlainn's daughter, a beautiful marriageable maiden ; and aged and self-indulgent as he was, he requested her father to give the maiden to him as his mistress. "My lord," replied Maoilseachlainn, "I am certain that thou wouldst not be content with my daughter as thy wedded wife, but wouldst deem it sufficient to have her for a time. I therefore beseech thee not to ask for her publicly lest she may be baulked of a husband ; and as thy fortress happens to be near this lios in which I reside, I will send my daughter privately to meet thee, together with the fifteen most beautiful and loveable maidens in all Meath ; and I am certain that when thou shalt see these ladies thou wilt pay neither heed nor attention to my own daughter, so far do they excel her in beauty." Turgesius approved of this, and they fixed a certain night on which the maiden with her attendant ladies was to be sent to meet Turgesius to his fortress. About this time there was a gathering and assembly of all the Lochlonnach chiefs in Ireland to meet Turgesius at Ath Cliath, with the view to take counsel as to maintaining and preserving their sway in the country ; and while they were there Turgesius made known to some of the chiefs the agreement he had come to with Maoilseachlainn, and promised women to those of them who would go with him ; and fifteen of the most daring and lustful of these chiefs went with him, and they did not rest or tarry till they reached the fortress of Turgesius together with their lord.

As to Maoilseachlainn he sent privately for fifteen of the most daring beardless youths that were in Meath, and directed that they be dressed in women's clothes, and wear a short sword each at the waist, and that they be thus sent disguised as women to accompany his daughter. And when the night came on which she was to be sent to meet Turgesius according to promise,

triallair an ingean go n-a bantriact go nveadú 1 ngair  
 von longphort; agus cuirir ródala ór íreal go Tuirgéisir va  
 noctad óó í féin go n-a bantriact vo beir 1 ngair von toig  
 ré vól va fíor; agus ar n-a élor rin vó, tug fá veaia ar  
 2885 na ceannaió feadna vo bí 'n-a fódairi vól va feomriadóib,  
 agus aubairic go zcuirfead mná éuca amail no zéall.  
 leir rin vo-nío doin beaie amáin va n-aimaib ar an mborvo  
 vo bí ar an halla, ir téio riad va feomriadóib, zác don  
 vóib ar leabaió ar leir, az feiteam mór an mbantriact rin  
 2890 vo rinne oiria.

Tarla fán am rin Maolrieadláinn, go rluagbuióin  
 'n-a fódairi, 1 bfoadairi a ingine, agus a aubairic mé oioing  
 vo na hógaib rin vo bí 1 meadaió ban 'n-a fódairi, an tan  
 vo cuirfead Tuirgéisir lám ran ingin va farctó aige, bheir  
 2895 go hearaontac airi ir briaige vo véanaí ve; agus oiong oile  
 vo vól 1 reilb airim an tige agus lingead ar na ceannaió  
 feadna vo bí irtig; agus go mbiaó féin ir an rluag-  
 buióean vo bí 'n-a fódairi lám mór an vóig, ir go lingfead  
 an teag irteac mór an zcéadgaíri vo éongnaí vóib mé  
 2900 maibad na loclonna. Téio an ingean go n-a bantriact  
 leir rin tré élvoriar vo bí ar an vteac go mánig feomia  
 Tuirgéisir; agus ar moctain 'n-a lácair vóib, tug rúil cairir  
 ar an mnaoi uarail ir ar a bantriact, ir níor éairin leir  
 vóib áit í féin, agus leir rin cuirir lám innce va farctó  
 2905 aige. Ar n-a fáicir rin vo na hógaib vo bí 'n-a fódairi,  
 beirvo oiong vóib go hearaontac ar Tuirgéisir ir vo-nío  
 briaige ve. Vo-beirvo an oiong oile amur ar na haímaib  
 zur zabadar a n-uilaíar vóib féin, ir tig Maolrieadláinn  
 leir rin go rluagbuióin ran teag ir lingio ar an líon  
 2910 loclonna vo bí ran longphort, zur maibad uile iad ioir  
 caoiréac ir vaorcarríluag áit Tuirgéisir amáin; agus iar  
 lomairic a longphuiric vóib beirvo Tuirgéisir 1 lám go

the maiden set out, attended by her ladies, and went close up to the fortress, and sent a private message to Turgesius to inform him that herself and her ladies were near the house for the purpose of paying him a visit; and when he heard this, he directed the chiefs who were with him to go to their rooms, saying that he would send them women as he had promised. Thereupon they piled their arms into one heap on the table which was in the hall, and went to their rooms, each of them occupying a separate bed, waiting for these ladies to be distributed among them.

Now at this time Maoilseachlainn with a body of soldiers was with his daughter, and he directed a number of those youths who were with her disguised as women, the moment Turgesius should lay hands on his daughter for the purpose of detaining her with him, to seize him by force and take him captive, and another party to take possession of the arms that were in the house, and to spring upon the chiefs who were within; and he said that he himself with his body of soldiers would be near the house, and that he would rush into the house at the first cry to help them to slay the Lochlonnaigh. Thereupon the maiden with her ladies went in by a back door of the house and reached the room of Turgesius; and when they had come into his presence, he glanced at the maiden and her ladies and none of them pleased him but herself, and then he laid hands on her to detain her with him. When the youths who were with her saw this, a party of them seized Turgesius by force and made him captive; the remaining party seized the arms and held them in their possession, and then Maoilseachlainn with his party of soldiers came in, and they sprang on the party of Lochlonnaigh that were in the fortress, and slew them all, both chiefs and underlings except Turgesius alone; and when they had stripped the fortress bare they led Turgesius

oúinlior Maoilreáclainn marí a raiðe realao i ngeirdeann  
aca.

- 2865 An n-a élor iomorro von méro loélonnac vo bí i  
héirinn sur marbad na caoiris vo bí orra féin, ir sur  
gabao Tuirgeir an t-anflait lé Maoilreáclainn ní Miðe,  
vo gab meatact ir mímeyneac iao, ionnur gad fuyneann  
oioð vo bioð i gciorlac na tije ircis i gcéin ó bailtib  
2860 cuain, go mbioir as triall tpe ealóð oioðe o'fior a long mé  
héirinn o'fagbail; asur an luct vo bioð i mbailtib cuain  
oioð vo míoir 'n-a longaid va noioean féin ar iomruagao  
na ngeadeal vo bioð as tóiaideact orra, ionnur sur  
oibnead loélonnais uile a héirinn an tan roin, act iarmar  
2865 beas vo an fá rmac na ngeadeal oioð. Asur i noiaio a  
ruagta vo báao Tuirgeir lé Maoilreáclainn i loc aininn  
asur táinis von gníom roin sur togarai uairle éirneann  
o'donadonta Maoilreáclainn 'n-a aioris ar éirinn uile,  
tpe marí vo fóinead an érioð leir a hanbhoio loélonnac.

- 2870 An tan fá haoir von Tigearna 877 doeir buccanannur  
go tainis Treagóir ní Alban go rluag lionmar leir  
o'aridain éirinn ir sur marbad brian ir Concubair va  
oionuioceoir nioð éirneann leir, ar mbeir vo nioð éirneann  
'n-a leab. Gíoeao ní héioir ro vo beir fíunneac, vo brioð  
2875 nac léagtar ran reanur go raiðe doinri ar éirinn mañ ó  
aimyir sláinge go Sabaltar Gall act ní táinis lé toga an  
pobail asur lé harriactar a gníom ir lé neart a láime i  
gceannur éirneann. Asur fóir fá hé Tuirgeir an t-anflait  
fá ní éirneann an tpat roin.

to the duinlios of Maoilseachlainn where they kept him for a time in captivity.

Now when all the Lochlonnaigh who were in Ireland heard that their chiefs were slain, and that Turgesius the tyrant had been captured by Maoilseachlainn, king of Meath, they grew dispirited and discouraged, so that every party of them who were in the interior of the country far from seaports used to escape secretly by night and make for their ships for the purpose of leaving Ireland; and those parties of them that were in the seaports used to fly to their ships to protect themselves from the onslaught of the Gaels who were in pursuit of them; so that the Lochlonnaigh were all banished from Ireland on that occasion except a small remnant of them who remained under the rule of the Gaels. And after they were banished Maoilseachlainn drowned Turgesius in Loch Ainninn, and this deed led to the nobles of Ireland choosing with one accord Maoilseachlainn as high king of all Ireland, since the country had been freed by him from the slavery of the Lochlonnaigh.

Buchanan says that Greaghoir, king of Alba, with a numerous host came to plunder Ireland in the year of the Lord 877, and that he slew Brian and Conchubhar, two guardians of the king of Ireland, as the king of Ireland was a child. But this cannot be true; since we do not read in the seanchus that there was ever any king of Ireland, from the time of Slainghe to the Norman Invasion, but a king who obtained the sovereignty of Ireland by the choice of the people, by the excellence of his exploits, and by the strength of his hand. And moreover, it was Turgesius the tyrant who was king of Ireland at that time.

## XIX.

2880 'Do gábh Maolfeadhlainn mac Maolruanaidh mic Donn-  
 éada mic Doimnaill mic Muiréada mic Diarmaida mic  
 Airméadaigh Cáoié mic Conaill Guitbinn mic Suibne Meinn  
 mic Colmáin Míóir mic Diarmaida mic Feargusa Ceiribheoil  
 2885 ro fíol Éiríamhóin ríogácht Éireann ré bliathna véas. Arís  
 ingean Cetail mic Fíadriac ní bfeair gcúl mátair an  
 Mhaolfeadhlainn-re.

Ar mbeir ro loclonnaidh ar a noibhir lé Maolfeadhlainn, amháil aoudhamar, ir le huairlib Éireann, ro cinnéad comhairle ran Noruaegia lé Fionnloclonnaidh  
 2890 cionnur nó créad an moó 'n-a bfeadofadair cor ro cúir i  
 nÉirinn, i noóig ré huirleamhar Éireann ro roctain aríir.  
 Ir é ní ar a otagadair tuiúir taoiread ro ba veairbháitíe  
 óa céile o'folaidh uairle na Noruaegia o'llmugad ré a  
 gcur i nÉirinn mar don ré cablad leo ar reilb ceannaidh-  
 2895 eadca ir iomao ro gneitib geanaíla ir ro feoirib uairle  
 ré a mbionnad ir ré a ieric ré fearaidh Éireann, ro fíuil ré  
 cáirvear ir ré ríotcáin fear nÉireann ro gneamugad;  
 agur leir rin go bfeadofadair go cealgad clípe ro cúir  
 ran éiric ro haebuaíthead aríir. Ag ro mar aoir Polio-  
 2900 monicon ar an ní-re: a "I noiaidh báir tuiugéir tágadair  
 a hoirear na Noruaegia ar leirg ríotcána ir ar roat  
 ceannaidheadca tuiúir veairbháitíe, Amílaoidh, Siciric ir  
 íomhar, von oilean-ro go na bfuirinn leo agur o'adonta na  
 nÉireannad, ag a raibé uíil i noíomaoinear, ro oruige-  
 2905 adair nó ro tógadair tui báile éuain ré n-a n-aitiugad  
 oóib féin, mar adá i roiric lairge, áe Clíad ir luimnead.  
 Agur ro éir rin ar bfar ro na uiongaib táinig leo ro  
 lingoir go minic ar áitigtoiruib na chíce."

a. Post obitum Turgesii de Noruaegiae partibus, quasi sub pacis intuitu et mercaturae exercendae praetextu, tres fratres Amelanus, Cyrus et Iuarus cum sua sequela in hanc insulam appulerunt, et de consensu Ibernorum otio deditorum, maritima loca occupantes, tres



## XIX.

Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Arog, daughter of Cathal, son of Fiachraidh, king of Feara Cul, was the mother of this Maoilseachlainn.

When the Lochlonnaigh had been banished by Maoilseachlainn, as we have said, and by the nobles of Ireland, the Fionnlochlonnaigh took counsel together in Norway as to how or by what means they might obtain a footing in Ireland in the hope of attaining to the mastery of Ireland once more. The plan they adopted was to get ready three leaders, who were brothers and of the noble blood of Norway, with a view to sending them with a fleet to Ireland on pretence of trading, and with many desirable commodities and many valuable jewels to bestow on and sell to the men of Ireland, in order to secure peace and alliance with them; so that they might thus deceitfully get a hold on the country and harass it once more. The Polycronicon refers to this affair thus: "After the death of Turgesius there came from the regions of Norway seeking for peace and on the pretext of trading three brothers, Amhlaoibh, Sitric and Iomhar to this island with their followers, and by the consent of the Irish who were fond of ease they set in order or built three seaports for their own residence, namely, Port Lairge, Ath Cliath and Luimneach. And after that, as the companies who came with them increased, they often made sudden attacks on the natives."

*civitates, viz., Waterfordiam, Dubliniam et Limericum construxerunt; qui tamen numero succrescentes contra indigenas frequenter insultabant.*

Ar na briaiteib-re ir iontuigte supab lé ceile an  
 2810 triaidi taoiread-ro fuaireadai Fionnloclonnaig on Noruaegia  
 aiaad ar beit ag aicimillead éireann. Agus ir tre óa  
 adbari vo éuadai i neart an aiaiai i nÉirinn. An céad-  
 adbari oíob tre n-a lionthaire tigead congnaí rluaid ir  
 loingir on Noruaegia éuca ó aiairi go haimiri; agus an  
 2815 oara haóbari trier an eapadta ir trier an riorra rior vo  
 bíod iori na Gaedalaib réin fán am roin sup triadad a  
 céile go mói leo. Agus rór fá gnát leo congbaíl buann-  
 adta vo tabairt vo loclonnaib leat ar leat, go oáinig  
 de rin sup gabadai aiaadtair an aiaiai i nÉirinn, ir go  
 2820 gabadai Gaedil fá adbari aca on am-ro go báir briaín,  
 aiaail foillreodam a hannaib éireann ran triad-ro  
 roimainn rior.

Ar mbeit iomoirio o'Fionnloclonnaib ag buaidreab  
 éireann ari an oruagad roin táinig loingear mói Dub-  
 2825 loclonnaic on Dania .i. Denmarke, go hát Cliaí, agus  
 aigtear imeall na cruice ir maibtar iomao vo óadoinib  
 leo; agus leir rin cuinnigro Fionnloclonnaig 'n-a n-agaib,  
 sup fearad cat eadorma leat ari leat ag linn Duaduil,  
 maí ari briaíad o'Fionnloclonnaib ir maí ari maibad mile  
 2830 oíob; sup gabadai Dubloclonnaig neart mói i nÉirinn va  
 bitin rin. Agus go hroo va éir rin táinig aiaiaib mac  
 ríog loclonn i nÉirinn vo gabáil baiaitair Daíreari nó  
 Dubloclonnaic, agus vo éuir móran o'fearaib éireann fá  
 díoréain vo.

2835 Ir fán am-ro fuair Oléobai mac Cionadta ri Muían  
 báir, ir Flaínia eapog briaiai ir Coimac eapog laíraig  
 briaín ir Niall mac Giolláin, ari mbeit triodao bliadán  
 'n-a beataib von rior-ro gan biaí gan oig. Ir fán am-ro  
 vo bí ríogbaíl nó cóimtionól fear nÉireann ag Ráit Adá

From these words it is to be inferred that it was by the deceit of these three leaders the Fionnlochlonnaigh from Norway found an opportunity once more of depredating Ireland. And they grew in strength once again in Ireland for two reasons. The first of these reasons was the abundance of help they got from Norway in soldiers and ships time after time; and the second reason was the disagreement and the constant dissension that existed among the Gaels themselves at that time, and in which they mutually spent much of their force. And, moreover, they were accustomed to give free quarters man for man to the Lochlonnaigh, whence came to pass that these obtained sway once more in Ireland, and that they held the Gaels once again in servitude from this time till the death of Brian, as we shall show from the annals of Ireland in the following narrative.

While the Fionnlochlonnaigh were harassing Ireland in this manner a large fleetful of Dubhlochlonnaigh came from Dania or Denmark to Ath Cliath, and they plundered the coast of the country and slew many people; and thereupon the Fionnlochlonnaigh assembled to meet them, and a battle was fought between them at Linn Duachuill where the Fionnlochlonnaigh were defeated and a thousand of them were slain; and the Dubhlochlonnaigh in consequence obtained great sway in Ireland. And soon after this Amhlaoibh, son of the king of Lochloinn, came to Ireland to become chief ruler of the Danes or Dubhlochlonnaigh, and he imposed a rent-tax on a great number of the men of Ireland.

It was about this time that Olchobhar, son of Cionaoth, king of Munster, died, also Flaithnia, bishop of Biorar, and Cormac, bishop of Litrach Briuin, and Niall, son of Giollan, this latter having lived thirty years without food or drink. It was about this time that a great assembly or convention of the men of Ireland was held at

2940 mic b'í mic um Maoilreacálaínn ní Teahraic ír um Etzna  
comhoibha páorais as véanaíh ríodá ioir fearaib éireann,  
asur ír ann rin tug Cearball ní Orriuge óigíreir vo  
comhoibha páorais.

Ír ann fóg vo minne Maoilguala mac Donnghaile ní  
2945 Muhan ír Cearball ní Orriuge ceangal ríodá ré Leit  
Cuinn. Da éir rin vo marbhadar luic na Noimannioe Maoil-  
guala ní Muhan lé clocaib. Ír fán am-ro tug Maoil-  
reacálaínn ní Éireann Cat Orroma Dámuiqe, áic i ucug ár  
móir ar loclonnaib áta Cliaic; ír fuair Domhnaill mac  
2950 Ailpin ní na b'icic bár. So gnos da éir rin fuair Maoil-  
reacálaínn ní Éireann bár.

Vo gab doó Finnliac mac Néill Caille mic doó  
Oirnoige mic Néill Fíarais mic Fearghaile mic Maoileóuin  
mic Maoilfítriq mic doóa Uairiothnaic vo fiol Éireamóin  
2955 ríogáic Éireann ré bliaona véas. Gormflaic ingean  
Donncaóa mic Domhnaill mátair doóa Finnleic ír Maoil-  
muire, ingean Cionaóca mic Ailpin ní Alban, a bean,  
mátair Néill Glúnuib.

Ír i b'fíaitear doóa Finnleic vo minnead na gníoma-ro  
2960 ríor .i. Concubair mac Donncaóa Leitirí Miúe vo marbad  
lé hamlaoib mac ríog loclonn i gCluain Iorair. Da éir  
rin vo éuaí an tamlaoib-re go rluag líonhar vo locl-  
onnaib leir i b'foirén i nAlbain, gur éreac ír gur aig  
na Picci asur go ucug a ngéill uata. Ír fán am-ro tug  
2965 doó Finnliac ní Éireann cat móir ar loclonnaib loca  
feadail go ucug dá fíciú ceann caoiric gan coláinn oíob  
leir, iar marbad dá míle véas oíob; asur no éreac ír no  
aig an longphort ioir érad ír ionnmur. Ír gnos 'n-a  
óiaíó rin go b'fuair Conall earrog Cille Scire bár; ír gur

Rath Aodha mic Bric under Maoilseachlainn, king of Teamhair, and Etgna, comhorba of Patrick, to make peace between the men of Ireland, and it was there Cearbhall, king of Osruighe, made submission to the comhorba of Patrick.

It was there also that Maolguala, son of Donnghal, king of Munster, and Cearbhall, king of Osruighe, made peace with Leath Cuinn. After this the people of Normandy stoned to death Maolguala, king of Munster. It was about this time that Maoilseachlainn, king of Ireland, fought the Battle of Drom Damhuighe, wherein he wreaked great slaughter on the Lochlonnaigh of Ath Cliath; and Domhnall, son of Ailpin, king of the Picti, died. Soon after this Maoilseachlainn, king of Ireland, died.

Aodh Finnliath, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrig, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Gormflaith, daughter of Donnchadh, son of Domhnall, was mother of Aodh Finnliath, and Maolmuire, daughter of Cionaoth, son of Ailpin, king of Alba, his wife, mother of Niall Glundubh.

It was in the reign of Aodh Finnliath that the following events took place, to wit, Conchubhar, son of Donnchadh, half-king of Meath, was slain by Amhlaoibh, son of the king of Lochloinn at Cluain Ioraird. After that this Amhlaoibh went with a numerous host of Lochlonnaigh to Foirthren in Alba, and pillaged and plundered the Picti and carried off hostages from them. It was about this time that Aodh Finnliath, king of Ireland, fought a great battle against the Lochlonnaigh of Loch Feabhail, and took away with him forty heads severed from the bodies of their leaders after he had slain twelve thousand of their number; and he robbed and plundered the fortress, spoiling it both of cattle and treasure. Soon after this Conall, bishop of Cill

- 2870 Loirceadú uún Amhlaoibh níos loclonn 1 gcluin Oileáin  
lé mac Gaoitín 1r lé mac Ciadáin mic Rónáin; gur marbad  
céad taoirceadú vo loclonnaibh leo. Da éir rin vo hairgead  
1r vo chéadú Aro Maca lé hAmhlaoibh, 1r vo marbad míle  
vo Gaebealaibh leir, 1r tug iomao maoine 1r mórcánac ar.
- 2875 1r fán am-ro fuair Ceannfaoilac mac Moicéti gearin vo bi  
cui bliadna véas bár, agus vo gab Donnac mac Ouib  
ia buirgeann níosadé Muhan ceitire bliadna véas, agus  
tugad cat iui na Picci 1r Dubloclonnaig, áit ar marbad  
iomao vo na Picciibh ann. Da éir rin cáimis Ruóruige mac
- 2880 Moirínninn níl bueatan ar teitadú mé Dubloclonnaibh go  
héirinn, agus tugad cairé Coluim Cille a hálbain 1  
néirinn ar teitadú méir an oruig véadna.

- 1r fán am-ro vo méir Cormaic mic Cuileannáin vo bi  
loicán mac Lactna 'n-a níg Tuadnúman; 1r an tan vo
- 2885 bíoir Dál gCair taoibh mé Tuadnúman 1r aca vo bío an  
ríoir tuadú vo nígtead Cairil ó úil go roiar; agus vo  
bío dá tnuca véas vo roinn aca mar atá ó léim Con  
gcluin go bealac Mór 1 nOruige agus ó Sliab Ectge  
go Sliab Eiblinne; agus 1r aca vo bío torac fludg
- 2890 Muirnead ag uil 1 goinne náthao, agus veiréad ag  
vealuagad níl, áthail aoir Cormac mac Cuileannáin fan  
nann-ro:

Torac ag uil 1 veir náthao,  
1r veiréad leo ag teat tar air,  
flé méio a n-ág fú gab noilgear,  
1r níl vo ruilear Dál gCair

2895

Fuair doó Finnliac níl éirgeann bár 1 nOruim lonarcluin  
1 gcié Conail; 1r fuair Tigearnac mac Muiréadag  
eapog Orma lonarcluin bár an riát roin.

- 3000 Oo gab flann Sionna mac Maoilféadlainn mic Maoil-  
nuadú mic Donnacda mic Oimhail mic Muiréada mic

Scire, died ; and the dun of Amhlaoibh, king of Lochloinn, was burned in Cluain Dolcain by the son of Gaoithin and by the son of Ciaran, son of Ronan ; and they slew a hundred leaders of the Lochlonnaigh. After that Amhlaoibh plundered and spoiled Ard Macha, and slew a thousand Gaels and took much wealth and a large tribute therefrom. It was about this time that Ceannfaolaidh, son of Moichthighearn, who was thirteen years of age, died, and Donnchadh son of Dubh dha Bhuireann, held the sovereignty of Munster fourteen years ; and a battle was fought between the Picti and the Dubhlochlonnaigh in which many of the Picti were slain. After this Rudhruighe, son of Moirmhinn, king of Britain, came to Ireland, fleeing from the Dubhlochlonnaigh, and the relics of St. Columcille were brought from Alba to Ireland to save them from the same people.

It was about this time, according to Cormac son of Cuileannan, that Lorcan son of Lachtna, was king of Thomond ; and when the Dal gCais possessed only Thomond, the northern side of the palace of Cashel from the extreme corner to the door belonged to them ; and they had twelve cantreds of land to share among them, to wit, from Leim Chon gCulainn to Bealach Mor in Osruighe and from Sliabh Echtghe to Sliabh Eibhlinne, and it was they were in the van of the Munster host when going to meet the enemy, and in the rear when returning from them, as Cormac son of Cuileannan says in this stanza :

They are first marching into the enemy's country,  
They are last when returning,  
Through the greatness of their valour in every adversity,  
This it is that distinguishes the Dal gCais.

Aodh Finnliath, king of Ireland, died at Drom Ionascuinn in the district of Conall ; and Tighearnach, son of Muireadhach, bishop of Drom Ionascuinn, died at this time.

Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of

Diaimada mic Aimeadaiġ Ċaoiċ mic Conaill Ġuieðinn  
 mic Suibne Mèinn vo fíol Éireadhóin míoġaċt Éireann oċt  
 mbliadhna véas ar fíctio. Lann ingean Dúngail mic  
 3005 Feairġaile ní Oġuuiġe máċaii Fíloinn mic Maoilġeaċlaimn.

1r i bġlaitear Fíloinn Sionna míoġ Éireann vo rinneadh  
 na ġuioġa-ro fíor. Óir vo haiiġead 1r vo cpeadhó an  
 Múġa uile leir an míoġ-re 1r tug bġaigġe uadh. 1r 'n-a  
 fġlaitear fíor vo marbhad Dóinnall mac Muirġeigġin le 'n-a  
 3010 cómpánaiġ féin, 1r fuaii Fiaċna mac Ainbíoċa mic Aoċa  
 Róin vo bí 'n-a míoġ uiladh doin bġiaċain aġáin báġ, aġur  
 Donnadh mac Duib óa ġuieann mii Muġan. 1r fán am-ro  
 vo haiiġead Cill Daġia 1r Cluain Iorairo lé Loċlonnaiġ;  
 aġur vo rinne Fíloinn Sionna ní Éireann donadh Tailteann  
 3015 vo cómmóġadh; 1r fuaii Dublaċtġna mac Maoilġuadh mic  
 Donnġaile vo bí 'n-a míoġ Muġan feadh mbliadhna báġ, 1r  
 vo marbhad Siġuic mac Iomaii lé oġuuiġ don Noġmanoiġe;  
 1r vo marbhad Aíveic mac Laiġuig, vo bí 'n-a míoġ uiladh, i  
 bġeall le 'n-a cómpánaiġ féin; 1r vo haiiġead Aro Maċa  
 3020 lé Loċlonnaiġ loċa feadhail; ġuui ġadhrao Cumuġcaċ ní  
 uiladh ann, aġur Aoċ mac Cumuġcaig a mġac; 1r fuaii  
 Dóinnall mac Conġcainġin ní Alban báġ.



Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland thirty-eight years. Lann, daughter of Dunghal, son of Fearghal, king of Osruighe, was the mother of Flann, son of Maoil-seachlainn.

It was in the reign of Flann Sionna, king of Ireland, that the following events took place. For this king plundered and wasted all Munster and carried off captives therefrom. It was in his reign too that Domhnall, son of Muireigen was slain by his own companions, and Fiachna, son of Ainbhioth, son of Aodh Roin, who was king of Ulster for one year, and Donnchadh, son of Dubh dha Bhuireann, king of Munster, died. It was about this time that Cill Dara and Cluain Ioraird were plundered by the Lochlonnaigh; and Flonn Sionna, king of Ireland, convened the fair of Tailte; and Dubhlachtna, son of Maolguala, son of Donnghal, who was king of Munster seven years, died; and Sitric, son of Iomhar, was slain by a party from Normandy; and Aidheit, son of Laighneach, who was king of Ulster, was treacherously slain by his own companions; and Ard Macha was wasted by the Lochlonnaigh of Loch Feabhail, and there they seized on Cumuscach, king of Ulster, and Aodh mac Cumuscaigh, his son; and Domhnall, son of Constantin, king of Alba, died.

## XX.

1r fán am-ro vo gáð Cormac mac Cuileannáin mic  
 Sealbaid mic Ailgionáin mic Eóac mic Bneardail mic  
 3025 donḡura mic Natrriaoic mic Cuirc mic Luigbeac ḡaor mic  
 Oiliolla flann biḡ mic Fiacac Muilleacáin mic Eogáin  
 Móir mic Oiliolla Óluim ríogacé Muḡan reacé mbliadna.  
 Aḡur fá móir raé Éireann ré linn Cormaic vo beit i  
 bflaitear Muḡan. Óir vo líonad Éire vo raé óiad i  
 3030 vo fonaḡ fadḡalta iḡ vo fíotcáin coitcín mic n-a linn,  
 ionnuf naé bíod buacáil aḡ boin ná adáirre aḡ tréir 'n-a  
 réirre; aḡur vo bíod anacal aḡ reilḡib ré a linn; iḡ vo  
 ríonad iomao teampuil iḡ mainiḡreac iḡ rcol ḡcoitcéann  
 ré múnad léiḡinn breiteamḡair iḡ reanḡura ré a linn, iḡ  
 3035 iomao treabta, iomao beac iḡ beacéann, iomao trioirce iḡ  
 uḡnuigte iḡ ḡaca cḡadad ar céana; iḡ iomao teac n-doiḡeod  
 'ḡa noéanam iḡ leadbair va rḡriodad ré n-a linn: aḡur ḡac  
 maic vo fḡarilead ar éac vo véanam, ḡo nḡnómuigead  
 féin iompa i, ioiri déirre adonnaé uḡnuigte aḡreann iḡ ḡac  
 3040 veigḡnóim oile ó foir amac. Aḡur fḡr vo bí vo raé air,  
 an réir loclonnac vo bí i néirinn ré rḡadil vo véanam,  
 ḡur éréigeadar an ériod an read vo bí reirean i bflaitear  
 Muḡan.

Tapla iomoirro Cormac mac Cuileannáin 'n-a coḡnuibe  
 3045 i ḡCaireal ré huic na Cárca ḡur cuir rḡḡra fá na hEogān-  
 acáib 'ḡa ráod ríu biad iḡ lón vo cuir ré huic na féile  
 uairle cuige ḡo Caireal, aḡur vo éimḡeadar é. Ar n-a  
 élor rin iomoirro vo 'Óal ḡCair cuir vo biad iḡ lóinte  
 iomda ḡo Cormac ionnuf ḡo raibe buibeac óioḡ. Cuirir  
 3050 Cormac teacra aḡir ḡo ríol nEogāin 'ḡa iarriad oḡra  
 reoir iḡ maoin vo cuir cuige ré a mbrionnad vo deḡradáib  
 ó nar cuireadar biad cuige; aḡur iḡ ead vo rinneadar

## XX.

It was about this time that Cormac, son of Cuilennan, son of Sealbhach, son of Ailghionan, son of Eochaidh, son of Breasal, son of Aonghus, son of Natfraoch, son of Corc, son of Lughaidh Gaot, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oiill Olom, held the sovereignty of Munster seven years. And great was the prosperity of Ireland while Cormac reigned over Munster. For Ireland was filled with divine favour and worldly prosperity and constant peace in his time, so that cattle were without a herd and flocks without a shepherd during his reign ; and cemeteries were protected in his time, and many churches and monasteries and public schools to teach letters, law and seanchus were built in his time ; and there was much tilled land, many bees, many beehives, much fasting and prayer and piety of every kind ; and many guest houses were being built and many books were being written in his time. And every good deed he asked others to do he did himself first, as almsgiving, mercy, prayer, Mass and every other such good action. And, moreover, he was fortunate in this that the party of Lochlonnaigh who were in Ireland for purposes of plunder abandoned the country while he reigned over Munster.

Now it happened that Cormac son of Cuileannan, was dwelling at Cashel on the approach of Easter, and he made proclamation throughout the Eoghanachts asking them to send to him to Cashel food and provisions with a view to the noble festival, and they refused him. But when the Dal gCais heard this they sent abundance of food and provisions to Cormac so that he was grateful to them. Cormac again sent messengers to the race of Eoghan asking them to send him jewels and valuables with a view to bestowing them on strangers since they did not send him food, but what the race of Eoghan did

fiol neogáin na hairim i r na hearrmáda i r meara do bí aca  
 do éur éuige agus fá uimhóac óioib é tpió rin. Ar n-a  
 3055 élor rin éeana do 'Dál gCair cuipio noza airm i r éaduiz i r  
 reoó éuige ié a mbhonnadó go raibe buirdeac óioib i r go  
 otus a beannaact oóib, amail aueir ié féin ran iann-ro:

3060 go otuscar oóib ar noúeact,  
 do élannduib tál na otreínnear,  
 Ríge éaoim go brát buainéear,  
 laoctact oídan cruic éléirceact.

Léagtar linn ran reanúr go rabadar éeitre níz i r ná  
 fíció do fiol eogáin i bflaitear Muhan ó ié donsurá mic  
 nacrraioic go Matgámain mac Cinnéioir, i r nac raibe an  
 3065 reab roin as 'Dál gCair act niozact Tuathmhan (act  
 loicán do bí bliadain go leit ann i noiair éorimac mic  
 Cuileannáin do iéir Uí Dubháin go bfuair bár i geionn  
 na ié rin), mar atá ó Slige 'Dála ié a ráioitear bealaic  
 Mór Orruige go léim éon gCulainn i n-iarair Corca  
 3070 baicinn, agus i r iao an 'Dál gCair éeana do bioó  
 ié freairtal cogair i n-agaio laigean i r leite Cuinn  
 as niozair Cairil; gonad uime rin aueir file éigin  
 an iann-ro:

3075 oleagair do fluaq fiol luigbeac  
 sneatnuzad cat fluaq Muirineac  
 agus beir i luig fá deoir  
 a críocair ána aineoil.

Iar gcaiteam iomoiro react mbliadan do éorimac mac  
 Cuileannáin i bflaitear Muhan go ríodac iona amail  
 3080 aoubriamair, griorair lé cuir o'uarlib na Muhan é,  
 agus go háirite lé flaitbeartaic mac ionhainéim abb  
 Inre Catáiz, do bí von fuil niozda, o'agha aipróiora  
 ar éuigeab laigean ar mbeir do leit Moza oi. Iar  
 rin cuipir Cormac cuinnnuzad i r coiméionól ar fluaqair  
 3085 Muhan go haonlácar. Agus ar noctain go haonionad  
 da n-uairlib i r i comairle ar ar cinnead leo uil do  
 éabac an aipróiora ar laiguib i geair na ionna do

was to send him the worst arms and apparel they had, and hence he was displeased with them. Now when the Dal gCais heard this they sent him the choicest arms and apparel and jewels to make gifts of, and he was grateful to them and gave them his blessing, as he himself says in this stanza :

May our sincerest wish be given them,  
To the powerful race of Tal,  
Fair sovereignty enduring for ever,  
Heroism, honour, comeliness, cleric virtues.

We read in the seanchus that there were forty kings on the throne of Munster from the time of Aonghus, son of Natfraoch, to Mathghamhain, son of Cinneide, and that during that time the Dal gCais possessed only Thomond (except Lorcan, who reigned a year and a half after Cormac son of Cuileannan, according to O Dubhagain, and died at the end of that time), namely, from Slighe Dhala which is called Bealach Mor Osrughe to Leim Chon gCulainn in the west of Corca Baiscinn; and it was the same Dal gCais who used to serve in the wars for the king of Cashel against Leinster and Leath Cuinn. Hence some poet says in this stanza :

It is the right of the host of the race of Lughaidh  
To lead in battle the Munster hosts,  
And to be in the rear afterwards,  
Coming from proud unknown lands.

Now when Cormac son of Cuileannan, had been ten years on the throne of Munster in peace and prosperity, as we have said, he was egged on by some of the nobles of Munster, and in particular by Flaithbheartach, son of Ionmhainen, abbot of Inis Cathach, who was of the royal blood, to exact head tribute from the province of Leinster since it belonged to Leath Mogha. Accordingly he assembled and brought together the Munster forces, and when their nobles had come together they resolved to go and demand head tribute from the Leinstermen by right of the

rinneadh ioir mhog nuadac ir Conn. Sreadh fá learc  
 lé Cormac triall ar an eadtra roin, vo bñis gur  
 3080 foillrithead vó go ucitthead ran curar roin. Cairir  
 rin doncuigir vól ann, ir mé huét imthead vó, vo  
 fágaid leagáide ar a anmain as eagailrib prinnrio-  
 pála éireann, mar atá uinge o'airgead ir uinge o'or  
 ir a eairiad ir a ead as Omuim Abhaid .i. Aro fionáin;  
 3085 corin óir ir airgid ir coáll rrióill as lior mór;  
 corin óir ir airgid ir ceitre uinge o'or ir céad uinge  
 o'airgead as Cairéal; tri huinge o'or ir leabair airrinn  
 as imleac lobair; uinge o'or ir uinge o'airgead vo  
 gleann dá loc; eairiad ir ead uinge o'or ir bñat rrióill  
 3100 vo cill Dara; ceitre uinge rthead o'airgead ir o'or as  
 Aro Maca; tri huinge o'or as lior Catáig; tri huinge  
 o'or ir coáll rrióill as Mungairio asur beannaét  
 Cormaic.

Ir mór iomorro an teirt vo-beir Cormac ar coim-  
 3105 tionól Mungairioe, amail léagtar ran vuidi daib  
 torad: A gille ceangail ar lóin, mar a gcuireann rior  
 an lion manac vo bi ran coimtionól as fneartal na ré  
 oteampull vo bi ran cill. Catair Oeodain Nearáin  
 gairtear von cill rin. As ro an lion manac vo bi innte,  
 3110 mar atá cúig céad manac foalumta ré reanmóir; ré céad  
 pralmairie ré fneartal corad; ir ceitre céad reanóir mé  
 iunnfeiteam nó mé contemplation.

Dála Cormaic mé huét triallta i laignib vó, vo cuir  
 rior ar loicán mac laetna ri Dál gCair asur ar noctair  
 3115 go rithead Cairil vó, fáilteigir Cormac iomhe ir noctair  
 o'uairlib fil neogáin vo bi 'n-a foctair gurab vo loicán  
 fá vual flaitear Muhan vo gabáil da éir féin vo iéir  
 uadta Oiliolla Óluim léir horvutthead flaitear Muhan

partition which was made between Mogh Nuadhat and Conn. But Cormac was reluctant to go on this expedition as he had a foreboding that he was to fall in the adventure. Still he consented to go, and just before he set out he left legacies for the sake of his soul to the principal churches of Ireland, to wit, an ounce of silver and an ounce of gold and his trappings and his steed to Drom Abhrad, that is Ard Fionain. A chalice of gold and silver and a satin chasuble to Lis Mor; a chalice of gold and silver and four ounces of gold and a hundred ounces of silver to Cashel; three ounces of gold and a missal to Imleach Iobhair; an ounce of gold and an ounce of silver to Gleann da Loch; trappings and a steed, an ounce of gold, and a satin cope to Cill Dara; twenty-four ounces of silver and of gold to Ard Macha; three ounces of gold to Inis Cathaigh; three ounces of gold and a satin chasuble to Mungairid and the blessing of Cormac.

High, indeed, was the testimony Cormac bore to the community of Mungairid, as we read in the poem which begins: O servant bind our provisions, in which he gives the number of the monks who were in the community serving the six temples that were in the church. The cathair of Neasan, the Deacon, that church is called. Here is the number of the monks that were in it, to wit, five hundred learned monks for preaching, six hundred psalm-singers to attend choir, and four hundred aged men for contemplation.

As to Cormac when he was about to set out for Leinster he sent for Lorcan, son of Lochtna, king of Dal gCas, and when he reached the palace at Cashel, Cormac bade him welcome, and he made it known to the nobles of the race of Eoghan who were with him that it was Lorcan who had the true title to the kingdom of Munster after him according to the will of Oilill Olom, by which it was ordained that the sovereignty of Munster should each alternate generation

3120    uo beit gac pé nglún as rliocht fíadac Muilleacain ir  
 as rliocht Cormaic Cair.    Gídeac níor comaillead toil  
 Cormaic ran ní rin.

3125    Ionéura Cormaic ionorro ar ucionól mórfíuag brear  
 Muhan uó féin ir uo flaitbearpac mac ionmáinéin  
 triallao i laighnib u'iarraio braidhe nó ciora ogra uo  
 3130    óiol pé níg Muhan ar mbeir uo leir Moza uóib.    Ar  
 mbeir uo fluaag Muhan i n-aon longpóir pé triall ran  
 tuar roin uóib, uo éuao flaitbearpac mac ionmáinéin  
 abb Inre Caiaig ar a eac ar fuo ríaoe an longpóir, ir  
 uo tuir an t-eac i gclair uoihin faoi, ir ba urocfáirine uó-  
 3135    ran rin.    Táinig ué rin rocuioe ua muinntir ir uon tríuaag  
 uile u'annáin ón tuar roin, óir uo ba uroctuair leo tuirim  
 an uoine naomta pé noul ar eacra uóib.

3140    Tángaodar tría ceacra uairle ó laighnib ir ó Céar-  
 ball mac Muirgeigéin u'ionnrúige ar Cormac ar ucúr  
 3145    ir caigraio ceacrairheadt ríoda mór ó laighnib .i. aoine-  
 triot amáin uo beir i néirinn uile go bealltaine ar  
 a gcionn, óir coiuóir u'fogmair an tain roin, asur  
 braidhe uo tabairt i láim maoaiaig abb Oirre  
 Oiarmaua .i. uoine naomta eagnuioe cráibteac an fear  
 3150    roin, asur iomaio feos ir maiteara uo tabairt uo  
 Cormac ir uo flaitbearpac ó laighnib i gcommaoin na  
 ríotcána roin.    Uo ba láncoil lé Cormac an triot  
 roin uo téanaí, ir táinig ua foillriugaó uo flaitbear-  
 3155    pac go utángaodar ceacra ó níg laigean éuige u'iarraio  
 ríoda go bealltaine ar a gcionn, ir uo tairgrin réao ir  
 maoine uóib ar aon ó laighnib tré cilleao uon mumaio  
 tar a n-air go ríoda.    An tan uo éualao flaitbearpac  
 rin gabair feara adbalmóir é, asur ir eao mo ráio: "Ir  
 uirra a aithe ar maioe uo meanman uoaróile t'incinne



be held by the race of Fiachaidh Muilleathan and the race of Cormac Cas. But the wish of Cormac was not given effect to in this matter.

Now as to Cormac when he and Flaithbheartach, son of Ionmhainen, had got together a large army of Munstermen, they proceeded to Leinster to demand hostages or rent for the king of Munster, as the people of Leinster belonged to Leath Mogha. While the Munster host were in one camp before setting out on that expedition, Flaithbheartach, son of Ionmhainen, abbot of Inis Cathaigh, went on his horse through the laneway of the camp, and his horse fell under him into a deep trench and that was an ill-omen for him. This caused a large number of his followers and of the entire host to abandon this march, as they regarded the holy man's fall as a bad omen before their setting out on an expedition.

Now noble envoys from the Leinstermen and from Cearbhall, son of Muireigen, came to interview Cormac first, and brought him an offer of peace from the Leinstermen, to wit, that there should be general peace in Ireland until the coming Bealltaine, for a fortnight of autumn was just then over, and hostages were to be given into the hands of Maonach, abbot of Disirt Diarmada, who was a holy, wise, pious man, and the Leinstermen were to give Cormac and Flaithbheartach a large amount of valuables and wealth in consideration of that peace. Cormac was well pleased to make this peace, and went and made known to Flaithbheartach that there had come to him envoys from the king of Leinster asking for peace until the coming Bealltaine, and offering both of them valuables and wealth from the Leinstermen if they returned to Munster in peace. When Flaithbheartach heard this he became greatly enraged and said: "From thy feeble courage it is very easy to judge how miserable thy mind and spirit," and he

2150 1<sup>r</sup> t'áigeanta," agus tug tuas iomaio tair 1<sup>r</sup> tarcairne ar  
Cormac an tairt roin.

1<sup>r</sup> é fheadra tug Cormac aih-gean; "1<sup>r</sup> veimhin liom-  
ra," ar Cormac, "an ní tiorfar ve rin .i. cat vo tabairt  
vo laigrib, 1<sup>r</sup> muirbriúear mife ann, agus 1<sup>r</sup> corraíl vo  
2155 búr-ra vo tigeat ve." Agus an tan doubaire Cormac  
na bmaíra roin, táinig va púball féin 1<sup>r</sup> é cuirfead  
vobríonad, agus an tan vo fuid, tugad roitead uball cuige  
1<sup>r</sup> gabair as a roinn ar a muinntir agus 1<sup>r</sup> ead vo ráit:  
"A muinntir ionthain," ar fé, "ní roinnfead-ra ubla  
3160 oraidb ón uair-fe amad go brát." "Ó a tigearna ion-  
thain," ar a muinntear, "tugair orainn-ne beit vobríonad  
cuirfead 1<sup>r</sup> fá minic leat vpoéfairtine vo véanaí vuit  
féin." "Créad rin, a muinntear éioide," ar Cormac,  
"óir 1<sup>r</sup> beas an t-iongnad gion go vteugainn-ge ubla ar  
3165 mo láim féin vaoib go mbiaó nead éigin oile im farrad  
vo finfead ubla váoib." Iar rin vo iarri Cormac for-  
fairt vo éur 'n-a timceall, 1<sup>r</sup> vo iarri an vaine cráibtead  
Maonad .i. comorba Comgail vo tabairt cuige go  
vvearnad a faoirtoin 1<sup>r</sup> a éiomna 'n-a láfair; 1<sup>r</sup> vo éat  
3170 Corp Críort 'n-a fíadnairt 1<sup>r</sup> vo víúlt fé von traogal vo  
láfair Maonag. Óir vo ba veaib Lé Cormac go muir-  
riúe fan gcat roin é féin; gívead níoir maí leir a fíort  
rin vo beit as a muinntir.

Vo oruig iomorro a éoir vo beit go Cluain Uama,  
3175 vā mbeir ar cumar vo éad a beir ann, 1<sup>r</sup> muna mbeir, a  
beir go roilg Diaimada mic Aúa Róin .i. Oirre  
Diaimada, ait a raibe féin va fogluim i bfa v'aimir.  
Gívead vo b'feair leir a avnacal i gCluain Uama as  
mac Léinn. Ba feair iomorro jé Maonad a avnacal  
3180 i n'Oirre Diaimada mar a raibe coméionól manad vo  
muinntir Comgail, 1<sup>r</sup> fá hé Maonad comarba Comgail  
an tan roin agus fá vaine cráibtead eagnuúe é, agus

poured out much abuse and insult on Cormac on that occasion.

Cormac answered him thus : " I know well," said he, " what will come of this, to wit, battle will be given to the Leinstermen and I shall be slain, and it is likely that thy death will also come of it." And when Cormac had said these words he went into his own tent troubled and sad, and when he sat down a vessel of apples was brought to him and he began to distribute them among his people, saying : " My beloved people," said he, " I shall not distribute apples among you from this time forth for ever." " O beloved lord," said his people, " thou hast made us sad and sorrowful, and thou has often forboded ill for thyself." " How is this, O people of my heart," said Cormac, " for it is no great wonder that even though I should not give you apples with my own hand there will be some one else with me to give them to you." After this Cormac ordered that a guard be set round him, and that the pious man Maonach, namely the comhorba of Comhghall, be brought to him so that he might make his confession and his will in his presence ; and he partook of the Body of Christ in his presence, and he renounced the world before Maonach, for Cormac felt sure that he himself would be slain in that battle, still he did not like his people to know this.

Now he ordered that his body be taken to Cluain Uama, if it could be taken there with general convenience, and if not that it be taken to the churchyard of Diarmaid, son of Aodh Roin, that is Disirt Diarmada where he was a student for a long time. However, he preferred to be buried at Cluain Uama with the son of Leinin. But Maonach preferred he should be buried at Disirt Diarmada where there was a community of the monks of Comhghall, and Maonach was then Comhghall's comhorba, and he was a pious wise man, and he endured great hardship and labour in his endeavour to arrange peace between

ir móir o'ile ir do fáotar fuairi as iarraidh ríoda do  
 tarrmaidh ioir laigrib ir nís Mumhan an tan roin.

- 3185 Áit éana gluaireo ioma do'feairib Mumhan go neim-  
 éaduigthead ar an gcat óir do éaladar flann mac  
 Maoilfeaclainn ní éiréann do beir i longpóirt laigean  
 go rluaig lionmair da scoir ir ar maicairéad. Ir ann  
 rin do riad Maoiad, "A deagúadine Mumhan," ar ré,  
 3190 "do buo crionna daib na braidhe maite daigthead  
 daib do gabáil i n-oiráin daoine gcráibthead go deall-  
 taine, .i. mac Cearbail níog laigean ir mac níog  
 Orruige." Do bádar rin Mumhan uile as a riad o'don-  
 glór gairab é flaitbeairad mac ionmáinein do coiméigis  
 3195 iao um éigead i laigrib.

- A haitle na capadhe rin triallair rin Mumhan tar  
 Sliab Mairge roir go Oiréad Léitglinne. Do com-  
 nuir iomoirio Tiobraidhe comorba dille ir buidean mór  
 do éleirib mar don nír i Léitglinn, ir giollaidhe an  
 3200 rluaidh ir a gcapaill lóin. Do rinnead iar rin riuic ir  
 cairmeairad catá as feairib Mumhan ir tangaodar iompa  
 i Maidh nAilbe. Do bádar ann rin i n-ué coille ir  
 daingis as fuiréad nír an námao. Do níonao rin  
 Mumhan trí catá comórba díob féin, mar adá flait-  
 3205 beairad mac ionmáinein ir Ceallad mac Cearbail ní  
 Orruige i gceannar feadha an éadadad; Cormac mac  
 Cuilleannáin ní Mumhan ór cionn an daia catá; Cormac  
 mac Moela ní na nDéire ir fuiréann o'uairlib Mumhan  
 ór cionn an triear catá. Tangaodar iomoirio amlaio rin  
 3210 ar Maidh nAilbe, asur fá gearánad iao ar ioma a námao  
 ir ar a luigead féin do rluaig. Óir ir ead rcriobair  
 ugdair go riadadar laigin ceitne uiréad do rluaig ré  
 feairib Mumhan. Da triuag iomoirio an gáir do bi ran  
 gcat-ro amail inniur eolaidh .i. gáir as rluaig Mumhan as  
 3215 marbad, ir gáir as rluaig laigean as comháduéam an  
 marbta roin.

the Leinstermen and the king of Munster on that occasion.

Now many Munstermen deserted the expedition without leave when they heard that Flann, son of Maoilseachlainn, king of Ireland, was in the camp of the Leinstermen with a numerous host of infantry and cavalry. Thereupon Maonach said: "Good people of Munster you should be acting wisely in giving the good hostages offered you into the hands of virtuous people until Bealltaine, to wit, the son of Cearbhall, king of Leinster, and the son of the king of Osruighe. All the Munstermen replied with one voice that it was Flaithbheartach, son of Ionmhainen, who forced them to go to Leinster.

After this contention the Munstermen proceeded eastward over Sliabh Mairge to Droichead Leithghlinne. Now Tiobraide the comhorba of Ailbhe and a large party of clerics rested at Leithghlinn as well as the camp-followers and the baggage horses. After this the Munstermen sounded their trumpets and gave the alarm of battle and proceeded to Magh nAilbhe. They rested there in the bosom of a wood and fastness awaiting the enemy. The Munstermen divided themselves into three equal battalions with Flaithbheartach, son of Ionmhainen, and Ceallach, son of Cearbhall, king of Osruighe, in command of the first battalion, Cormac, son of Cuileannan, king of Munster, in command of the second battalion, and Cormac, son of Mothla, king of the Deise, and a party of Munster nobles in command of the third battalion. Now in this array they reached Magh nAilbhe, and they were complaining of the multitude of the enemy and of the smallness of their own host. For authors write that the Leinstermen had a host four times as numerous as the Munstermen. Pitiful indeed was the cry from this battle as the learned relate, that is, the cry of the Munstermen who were being slain, and the cry of the Leinstermen who were exulting over that slaughter.

Dá cúir éana fá veapa bhuiread go hobann o'fearaidh Mumhan .i. Céileadair brádaigh Cinn Séagáin mios Mumhan vo éuaró ar a ead ir marí páinigh uirre ir ead aoubairt:

3220 “A fadriclanna Mumhan,” ar ré, “ceitir go luat ón gcat aúuadair-ro ir léigir vo na cléiricib féin catuagad vo véanaim ó narí gábrav cumaid oile aet cat vo éadairt vo laigrib.” Triallair Céileadair ir roéaire maille nír a ládaigh an éata amlaid rín. Cúir oile fáir bhuiread

3225 o'fearaidh Mumhan .i. Ceallac mac Cearbail mac vo éonairc ré a muinntear 'ga uuarhain go tinnearnac ran éat, vo ling go hobann ar a ead ir aoubairt ré a muinntir, “Éirigir ar bair n-eadairb,” ar ré, “ir oibhir uaid an luat aet i nbari n-agaid.” Agus gé aoubairt

3230 rin ní vo catuagad aoubairt é, aet vo teitead. Táinig uon dá cúir rin supí gábadair nír Mumhan bhuiread éuca, i n-aoinfead. Ilé triá ba móir an t-árí baor ar fuo Mairge Ailbe an tan roin. Óir ní tugtaor comairce vo cléiricé reod laod ann gan comairbad vo éadairt oirra leat ar

3235 leat. Agus an triat vo haincior laod nó cléiricé leo, ní vo éiríaire vo-níoir rin aet vo fáinir ré fuarclaod o'fagáil arca.

Triallair Cormac mac Cuilleannáin i uorac an éadacat. Gíreod vo ling a ead i gclair uaid ir vo éuir

3240 reirrean oi, ir vo éoncaor oirigh dá muinntir vo bí ag teitead ar an maróm é, ir tángadar da fórtacat supí éuireadar ar a ead é. Ir ann rin vo éonairc Cormac ualta fadriclanna vo féin, aod a ainm, fadri eagna ir bheiteamhair ir reanúra ir laione an fearí roin, agus

3245 ir ead aoubairt an ní Cormac nír. “A míc ionmáin,” ar ré, “ná lean díom-ra, aet beir ar tú marí ir fearí go uoiríaró mior, agus vo innir mé uir go muirbhirí ran gcat-ro mé. Triallair Cormac roime agus fá ionra fuil daoine ir ead ar fead na rligé rin supí ríoiríar cora

3250 veiríor an eic vo bí fadri, ré rleimne na rligé ó loir na

Now the sudden defeat of the Munstermen was owing to two causes, namely, Ceileachair, kinsman of Cenn Gheagain, one time king of Munster, mounted his horse, and when he had mounted he said : " O freemen of Munster," said he, " fly this awful battle and leave the clerics themselves to fight, as they accepted no other offer but to give battle to the Leinstermen." With that Ceileachair and a multitude with him quitted the battle-field. Another cause of the defeat of the Munstermen was that when Ceallach, son of Cearbhall, saw his people being smitten stoutly in the battle he suddenly mounted his horse and said to his followers : " Mount your horses," said he, " and dismiss those that are opposed to you," and though he said this it was not to fighting he referred, but to flight. It followed from these two causes that there was a general rout of the men of Munster. Alas, great was the slaughter throughout Magh nAilbhe on that occasion. For clerics were no more spared than laics, but were slain equally with them on either side ; and when they spared a cleric or a laic, it was not through mercy but through avarice they did so, in the hope of getting ransom-money on their account.

Cormac son of Cuileannan went to the forefront of the leading battalion. But his horse jumped into a drain under him and he got unhorsed, and a party of his followers who were fleeing from the battle saw him and came to his aid and placed him on his horse. Then did Cormac notice a freeborn foster-son of his own, whose name was Aodh, a man learned in wisdom, in law, in history and in Latin, and king Cormac spoke to him thus : " Beloved son," said he, " do not stay with me, but escape as best thou canst ; and I told thee that I should be slain in this battle." Cormac advanced, and much blood of men and steeds lay along his path, and the hind legs of the horse under him slipped through the slipperiness of

folá. Tuitir an t-eac léir rin tarí a hair go ntarla  
 Cormac fúite, gur bhuiríod a muineál ir a dhruim mar  
 don ran earcari roin. Agus aubairt ag tuitim óó: In  
 manus tuas et relq. Éadair ran tialt roin agus tighis an  
 3255 muinncearí malluighe gur gabhadar na n-geadairí ann, agus  
 do beanad a ceann se.

Doenir Doctúirí Hanmerí 'n-a éiríonir gurab le loclon-  
 naib do tuit Cormac mac Cuileannáin ir Cearbhall mac  
 Muirreigéin ní laigean, an ran fá hairí von Tighearna 905.  
 3260 Gíreod ní fíorí do Hanmerí ro; óir níorí tuit Cearbhall  
 ann, agus ní hio loclonnaig do éirí an cat áit flann  
 Sionna ní éiríann, mar ir pollur ar an rairí ní ráiríear  
 cat bealaig Muirí, mar ar tuit Mac Cuileannáin.

1 b'fíorítorad íomoirí an cat-íro do marbad Ceallac  
 3265 mac Cearbhall ní Orriughe ir a mac. Ir móirí do  
 éiríonirí maite ir do ríogairí, do éiríonirí ir do  
 laoirí, do marbad ran cat-íro. Do marbad ann  
 fíorítorad mac Suibne ní Ciarrairí, ir Oilill mac Eogain,  
 uiríne uairí ós eaduirí, ir Colmán abb Cinn Eirí  
 3270 aróillí b'fíoríonirí éiríann, ir ríonirí móirí mar  
 don rí. Ag ro na hairíle do tuit ann .i. Cormac ní na  
 n-éirí, Dubdán ní b'fíorí Mairí; Ceannfíorí ní na  
 gConall; Conn a h-áirí, áiríonirí n-áirí Tíoríonirí,  
 Eiríonirí ní Eiríne do bí ar ionnairí ran Muirí; Maol-  
 3275 muirí, Maodán, Dub óá buiríann, Conall, fíorítorad, do  
 ní na laoirí, ir Domnall ní Dúin Cearmna. Ir íad tial  
 do b'fíorí an cat-íro ar Muiríonirí .i. flann mac Maol-  
 fíoríonirí, ní éiríann, ir Cearbhall mac Muirreigéin, ní  
 laigean, ir Tadh mac fíoríonirí, ní na gConnairí, ir  
 3280 Teiríonirí ní na n-éirí, Ceallac ir loiríonirí ná rí na



the way which was marked with blood. Thereupon the horse fell backwards and Cormac fell under it and his neck and back were together broken in that fall; and as he fell he said: "Into Thy hands, O Lord," etc. He died on the spot, and the unruly folk came and assailed him with javelins and his head was cut off.

Dr. Hanmer says in his chronicle that it was by the Lochlonnaigh that Cormac son of Cuileannan, and Cearbhall son of Muireigen, king of Leinster, fell in the year of the Lord 905. But this statement of Hanmer's is false, for Cearbhall did not fall on this occasion, and it was not the Lochlonnaigh who fought the battle but Flann Sionna, king of Ireland, as is evident from the historic tract called the "Battle of Bealach Mughna," in which battle the son of Cuileannan fell.

Now in the very beginning of this battle Ceallach, son of Cearbhall, king of Osruighe, and his son were slain. Many were the good clerics, the kings, the chiefs and the warriors that were slain in this battle. There were slain there Foghartach son of Suibhne, king of Ciarraidhe, and Oilill son of Eoghan, a young prudent noble, and Colman, abbot of Cenn Eiteach, chief judicial ollamh of Ireland, and a large crowd with them. The following are the nobles who fell there, namely, Cormac, king of the Deise, Dubhagan, king of Fear Maighe, Ceannfaolaidh, king of Uí Conaill, Conn of Adhar, Aineislis of Uí Toirrdhealbhaigh, Eidhion king of Eidhne, who had been banished to Munster, Maolmuaidh, Madagan, Dubh dha Bhuireann, Conall, Fearadhach, Aodh king of Uí Liathain, and Domhnall king of Dun Cearmna. And those who won the victory over the Munstermen are Flann, son of Maoilseachlainn, king of Ireland, and Cearbhall, son of Muireigen, king of Leinster, and Tadhg, son of Faolan, king of Uí Cinnsealaigh, and Teimheanain, king of Uí Deaghaidh, Ceallach and Lorcan two kings of the Cineals, and Inneirghe, son of

zCineál ašur Innéirge mac Duibhgiolla ní Ó nDúona;  
 follaíamain mac Oilíolla ní fochoirta feada; Tuataí mac  
 Uíghre ní Ua Muirneadúig; Oúran mac Cinnéioir ní  
 Laoigre; Maolcallann mac Feargáile ní na bfoirtuad; ír  
 3285 Cleiricén ní Ua mBairrce.

## XXI.

Táinig iar rin flann Sionna ní Éireann marcfhuaš  
 mór míogáda vo éurí Dúarmada mac Cearbailí 1 míge  
 Orpuirge 1 noiaíó báir a úearbhíácarí Ceallaiš mic Cear-  
 bailí vo bí 1 bflaitear Orpuirge noime, šur éurí ran cat-ro  
 3290 aš congnaí lé Cormac, ar mbeir umal vó fá éior vo díol  
 mír tré beir 'n-a míš leirte Moša vó. Ír ann rin táng-  
 adarí orionš 1 noaíl flóinn Sionna míog Éireann ašur  
 ceann Cormaic mic Cuileannáin aca, ašur ír ead áoubhíadair  
 mí flann: "beada ír fláinte úur, a mí éorcaraiš éumáct-  
 3295 aiš, aš ro ceann Cormaic míog Muíman ašainne uir, ašur  
 amáil ír héar vo na míogaió oile, tógaió vo flíarao ašur  
 cuir an ceann fúirte ír foirvóing é vót flíarao. Óir fá  
 nóir aš na míogaió noíat an ran vo marbáarí ní 1 šcaí leo  
 a ceann vo buain ve ír a éurí fá n-a flíarao va foirvóing."

3300 Šívead ní buíveadar eug ar an orpuirge rin áct áitbeair an  
 šníomá roir vo ádbairt orra šo róimí, ašur áoubhair šur  
 éruaiš a ceann vo buain von earpoš naoíta ašur vo  
 míó ná é vionšnaó féin a foirvóing; ašur vo šab flann  
 an ceann 'n-a láim ír vo póg é šo vteug 'n-a éiméail fá  
 3305 éirí ceann coirreacúan an earpuirge naoíta.

ašur mígaó uaió iar rin an ceann šo honóirad  
 v'ionnruirge an éurí mar a míbe Maonad mac Šiaóail  
 comorba Comšailí, ašur míš ré corir Cormaic šo Dúirre  
 Dúarmada šur háónaicead šo honóirad ann rin é.

3310 Cía tra an éiríbe mír ná éruaš an šníom-ro .i. marbáó

Duibhghiolla, king of Ui Drona, Follamhain son of Oilill, king of Fothorta Feadha, Tuathal son of Ughaire, king of Ui Muireadhaigh, Odhran son of Cinneide, king of Laoighis, Maolcallann son of Fearghal, king of the Forthuath, and Cleircen, king of Ui Bairrche.

## XXI.

After this Flann Sionna, king of Ireland, came with a large royal host of cavalry to place Diarmaid, son of Cearbhall, on the throne of Osruighe in the room of his brother Ceallach, son of Cearbhall, who reigned in Osruighe before him and who fell in this battle as he was helping Cormac, to whom as king of Leath Mogha he was subject as to the payment to him of tribute. It was then that a party came to Flann Sionna, king of Ireland, bringing with them the head of Cormac, son of Cuileannan, and they said to Flann: "Life and health be thine, O slaughtering powerful king; behold we have the head of Cormac, king of Munster, for thee, and according to the custom of the other kings lift thy thigh and put the head under it and press it beneath thy thigh. For it was the custom of the kings that preceded thee, when they had slain a king in battle to cut off his head and to press it beneath their thighs." But instead of thanking this party he reproached them severely for this deed, and said that it was a pity to behead the holy bishop and added that he would not press it; and Flann took the head in his hand and kissed it, and thrice turned round in full circle with the blessed head of the holy bishop.

And then the head was reverently carried from him to the body, at which was Maonach, son of Siadhal, comhorba of Comhghall, and he took the body of Cormac to Disirt Diarmada, and it was there buried with honour.

What heart but must rue this deed, the slaying and

17 ceapcath an t-uine naomta do ba mó eagla o'fearaidh  
 éireann 'n-a comaimirir, rath 1 n-ghaith 17 1 laithin agus  
 an t-airneapros lánchúibteas ioda uirniúteas geann-  
 naidhe uida, ceann foirceasail 17 fíreagha 17 foibear,  
 3315 agus aithirí dá chúigead Mumhan!

Do tith iomorro flann Sionna ní éireann ar b'fágáil  
 Diaimada mic Ceapbail 17 níge Orruige 17 ar noéanam  
 ríoda iorir é féin 17 a b'ráithir. Tithio laithin tar a n-air  
 mar an gcéanna go mbuaidh gcorcail. Táinig iar rin  
 3320 Ceapbail mac Muirreigéin ní laigean roime go Cill Dara  
 17 orong móir o'fearaidh Mumhan 17 láim aige 17 flaitbearcath  
 mac ionmhainéin mar don níú. Tugadh iar rin flaitbearcath  
 go Cill Dara, agus gabaidh clair laigean ag cabairt  
 acmairáin móir do, óir fá bearb leo gairb é ba ciontach  
 3325 ior an gcat do éir.

Ar n-éag iomorro do Ceapbail ní laigean do léigeadh  
 flaitbearcath amach, agus 17 gcionn bliadhna do tionn-  
 laic Muirreann bancomorba b'niúe é 17 do éirir rluag  
 móir do éleir laigean da coméas go máinig go Maig  
 3330 naidh, agus ar roctain na Mumhan amháid rin do, do  
 éuaid da mairirir féin .i. go hlinir Catag 17 do éait  
 real da aimirir go chuibteas caonóitmaicac ionne go  
 otáinig amach a hlinir Catag air do gabáil níge Mumhan  
 17 noaidh báir Duib laetna mic Maoilghuala fá ní ar an  
 3335 Mumhan reat mbliaidh o'eir Cormaic; gur éait real  
 bliadhna 17 b'flaitear Mumhan da éir rin, amháid doirir reir-  
 leabair annáladh Cluana heirnead fionntain 17 laoirir lé  
 gcuirtear ríor an cat-ro bealaig Muigha mar a léagtar  
 17 laoir reancura do rinne Dallán ollam Ceapbail ríog  
 3340 laigean mar a gcuireann éirir an cat-ro ríor go cumail,  
 17 mar a luaidheann na huairle 17 an lion rluag do éit

hewing of the holy man, the wisest of the men of Ireland in his time, a man learned in Irish and in Latin, and a most virtuous chaste, pure, prayerful, pious archbishop, leader in teaching in true wisdom and good morals and high king of the two provinces of Munster !

And Flann Sionna, king of Ireland, returned, having left Diarmaid son of Cearbhall on the throne of Osruighe, and having made peace between himself and his kinsmen. The Leinstermen similarly returned in the flush of victory. After this Cearbhall son of Muireigen, king of Leinster, proceeded on his way to Cill Dara bringing with him in charge a large body of Munstermen and with them Flaithbheartach, son of Ionmhainen. Then Flaithbheartach was brought into Cill Dara, and the Leinster clergy fell to reproaching him greatly, for they knew well that it was through his fault the battle was fought.

But on the death of Cearbhall, king of Leinster, Flaithbheartach was set free; and a year after Muireann banchomhorba of Brighid accompanied him out of the town and sent a large party of Leinster clergy to escort him till he reached Magh nAirbh, and when he had thus arrived in Munster he went into his own monastery to Inis Cathaigh, and there he passed some time in virtue and devotion, and came out of Inis Cathaigh again to assume the sovereignty of Munster after the death of Dubh Lachtna, son of Maolguala, who was king of Munster seven years after Cormac; and he was for some years after that king of Munster, as is stated in the old book of the Annals of Cluain Eidhneach Fionntain in Laoighis which gives an account of the Battle of Bealach Mughna, as we read in the historic poem which Dallan, the ollamh of Cearbhall, king of Munster, composed in which he gives an abridged summary of this battle, and in which he enumerates the nobles and gives the numbers of the hosts that fell therein. But I shall

ran cat-ro. Sibead ní cuirfeadh von laoió ann-ro aet an  
céadmann oi, vo briú gur luaidéamar na huairle vo piéir  
a n-anmann roimáinn tuar. As ro an mann:

3345

Κορμας φεϊμεαν φοζαρταδ,  
 Colmán Ceallach cruaid n-ugra,  
 So ré mile torcraoas  
 1 gcath bealaig muaid muigna.

Ἐὰ ἐὶς τὴν φυαίη φλάνν σιοννά μί εἶμεσθν βάρ.

[illegible]

3365 Իր բնն ամ-րօ յօ շնսիծ Օրտի տօրթեօ յօ Լօժլոննսիծ  
 ջօ րնսօճ Լիօնմար մար ձօն յիր օ Լօժ յօ Շօժ ջօ հձԼԵսին  
 ձսր տս Շսր մօժ ձօժ շօժ, ջսր տս Օրտի ր յօմօ  
 յօ Լօժլոննսիծ ան. Իր Ի ԵրԼսիթօր Նօլլ Ճլնօսիծ  
 շինիճ Լօնջօր մօր յօ Լօժլոննսիծ Ի Նօրինն մար ձօն յօ  
 Տիրի ր յօ շլօնն Լօմար ջսր ջձԵրօ Եսիլ ձօժ Շիձ  
 3370 Սձմիժօսին քօր Նօրեանն.

Τιονόλαιρ Νιαλλ Γλύνουβ ρί Είρεανν μόρφλουαζ Λεϊτε  
Cunn go vruz cat vo loclonnaib ag dt Cliait, ait ar

set down here only the first stanza of the poem, since I have mentioned the nobles by name above. Here is the stanza :

Cormac, of Feimhean, Foghartach,  
Colman, Ceallach of hard combats,  
With six thousand, fell  
In the Battle of proud Bealach Mughna.

After this Flann Sionna, king of Ireland, died.

Niall Glundubh, son of Aodh Finnleith, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfrithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland three years. He renewed the fair of Taillte. It was this Niall who went with a force of Gaels to give battle to the Lochlonnaigh of Loch da Chaoch in Ulster, and many Lochlonnaigh and Gaels were slain in that battle. It was also in the reign of Niall that the Battle of Cenn Fuaid was won over the Leinstermen by Iomhar, a Lochlonnach chief, wherein fell six hundred Leinstermen under Maolmordha, son of Muireigen, king of Iarthar Lithfe, under Ughaire son of Oilill, under Mughron son of Cinneide, king of the Three Comanns and of Laoighis, and under many other nobles not mentioned here.

It was about this time that Oitir, a Lochlonnach chief, with a numerous host went from Loch da Chaoch to Alba, and Caus, son of Aodh, gave them battle, wherein Oitir and many Lochlonnaigh fell. It was in the reign of Niall Glundubh that a great fleet of Lochlonnaigh came to Ireland together with Sitric and the children of Iomhar, and they seized on the town of Ath Cliath in spite of the men of Ireland.

Niall Glundubh, king of Ireland, assembled the main host of Leath Cuinn and gave battle to the Lochlonnaigh at Ath Cliath, wherein he himself was slain together with

marbhad é féin i r Concuibair mac Maoilfeadlaínn níos-  
 dáimna Éireann, i r doo mac Eodagáin ní ulaó i r Maoilmeiú  
 3375 mac Flannagáin ní bheadh, Maoileiraoibhe ó Duibhíonnaig  
 ní Oirgiall, i r iomaó vo éadireadáb i r vo dáoinib oile ó  
 rin amac.

Vo gab Donnád mac Flóinn tSionna mac Maoilfead-  
 laínn mic Maoilruadhú mic Donnád mac Donnail mic  
 3380 Murcháda mic Diarmada mic Airneadúig Čaoic mic Conail  
 ġuitbinn mic Suibne Meinn vo fiol Éireamóin níosdát  
 Éireann ríde bliadán. Ģormflait ingean Flóinn mic  
 Conaing mátair an Donnád-fo agur Sáb ingean  
 Donnád mic Ceallúig níos Oruiġe fá bean vó. Agur  
 3385 vo réir leabair Air Mača vo éuaó an Donnád-fo mac  
 Flóinn ní Éireann ġo ġruirinn móir leir vo véanaġ múir  
 nó cloió timceall Saisġe Čiaráin, ar foráileam a mna  
 .i. Sáb ingean Donnád mic Ceallúig: óir fá tnútaó lé  
 múr nó cloió timceall ġača hairoóille i nÉirinn agur a  
 3390 cill féin .i. Saisġir ġan múr; óir i r i Saisġir Čiaráin vo  
 bioó adnacal níosruíve Oruiġe an ionbair rin. Tán-  
 ġadair uime rin rin Míve ġo tulúig nDonnád láim ré  
 Saisġir anoir i r vo ġadadair ag véanaġ an cloió ġaó laoi  
 timceall na cille; ġonaó ann rin ráinġ corġ Donnád  
 3395 mic Ceallúig .i. ní Oruiġe va adnacal ġo Saisġir, agur i  
 noiaó a adnaicġe, iar šiġeacġ voirčadair na hoitġe,  
 tánġadair naonbair vo čporánab ciabáča čioróubā ar an  
 uaiġ ġur ġadadair ag cliaraiúeacġ, amail i r beair vo  
 čporánab ó foim analł; agur fá ġile a rúile i r a ġriacłā  
 3400 ionā rneacġa, i r fá vuirġe ionā ġual ġadann ġaó ball  
 oile vóib.

i r amlaio iomoiġo tánġadair i r vuarin leo vo níġ  
 Oruiġe; i r ġaó vuine acġioó iar vo-nioó ġalar laoi ġo  
 n-oitġe vóib. Ag fo an vuarin:



Conchubhar, son of Maoilseachlainn, royal heir to the sovereignty of Ireland, and Aodh, son of Eochagan, king of Ulster, and Maoilmithidh, son of Flannagan, king of Breagha, Maolcraoibhe O Duibhshionnaigh, king of Oirghiall, and many other leaders and men as well.

Donnchadh, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland twenty years. Gormfhlaith, daughter of Flann, son of Conaing, was the mother of this Donnchadh, and his wife was Sadhbh, daughter of Donnchadh, son of Ceallach, king of Osruighe. And according to the book of Ard Macha this Donnchadh, son of Flann, king of Ireland, went with a large party to build a wall or fence round Saighir Chiarain by the direction of his wife, namely, Sadhbh, daughter of Donnchadh, son of Ceallach ; for she felt envious at there being a wall or fence round every principal church in Ireland, while her own church, that is Saighir, was without a wall ; for the burying place of the kings of Osruighe was at Saighir Chiarain at that time. Accordingly the men of Meath came to Donnchadh's mound beside Saighir to the west, and they set themselves to build the fence round the church day by day ; and at this time the body of Donnchadh, son of Ceallach, king of Osruighe, was brought to Saighir to be buried ; and after it was buried, when the darkness of night had set in, nine hairy jet-black crosans came upon the grave and set to choir-chanting as crosans are wont to do ever since, and their eyes and their teeth were whiter than snow, and all their other limbs blacker than blacksmith's coal.

They had come, it seems, bringing with them a lay for the king of Osruighe. And all who saw them grew sick a day and a night at the sight. Here is the lay :

- 3405 muinntear òdhnéada mhór mic Ceallaig  
Coinnthead uabair,  
Cliairín binne bío ag glaothais  
Sinné ar rluađaró ;
- 3410 sluaig ag miolraó muige lána,  
Cighe óla,  
Óghná fionna, flata fiala,  
maite móra ;
- 3415 Sár a élaí ar a céitearín,  
Coinnthead veaghluaig,  
Sreata rirte in ar ráimhínein,  
Cuité creathnuail ;
- 3420 Cnota cuirleanna go gcuibíoe  
fílíoe faibíe,  
La dán noat-ghlan cigóir go ríe  
Rathar Raigne.
- Uo uor uo dán a mhic ríoe Raigne  
go raebíe,  
Cairíe na cuirín cairíe an mhuirín  
Uo bí go aebíe ?
- 3425 Rongada gneim von fíor  
Ro oiríoríoe uile,  
Álann an ríoe for a raibíe  
for bíoe mbuibíe ;
- 3430 bapair bapair for a anmaín  
uair ro cluinntear  
mór a luac iar nool ran alltar  
Sinné a muinntear.

Uo cleađtaó iomóiríoe leir an gcléirín rín ó érónaó na  
hoiúoe go maíoin beir ag cliairíoeađ leir an buaín rín  
3435 ar uais Òdhnéada gac n-oiúoe, gur fáir ríio rín ceiríe  
ar éleiríeib ír ar laóeib, óir ba hionghnaó leo veaíína  
go folíur í goiríoeađ cuirín an ríoe lánéaíbíe rín.  
Fá cuíoe iomóiríoe uo érábaó an ríoe rín faoiríoin mhíoe ír  
glacaó Cuirín Cuiríoe ír uiríoeíe óúeíeáe. Fá cuíoe fíor  
3440 uo éaonóeíeáe eíeíeíe bíe ír lón uo éur uo éabairíe  
uo bóeíe Ué í n-uileíeíeíe na n-apíeal í n-gac uile  
aíeíeíe í n-oiríoeíe. Uo éuiríe fíor uilleađe ná uíne  
boe ar áleíoe ar ríoe Ué í n-gac eae muinntíe í

The people of Donnchadha Mor son of Ceallach,  
A proud quarterage,  
Melodious bands who are calling out  
Are we when on a hosting :

Hosts hunting, full plains,  
Houses for drinking,  
Fair young women, hospitable princes,  
Great nobles ;

The shout of his companies and his troops,  
The quarterage of a good host ;  
Ranks of skirmishers in the summer sun,  
Drinking cups, feast-shouts ;

Harp and pipes in harmony,  
Filés of Faibhle  
With a fair new poem they used to come  
To the gracious king of Raighne ;

Dod dor dod dan, O son of the king of Raighne,  
With prosperity,  
Where are the goblets where the friendship  
That thy father had ?

May a pang seized us for the man  
Whom all chanted for,  
Excellent the course on which he was  
In the fair world ;

Baptais baptain on his soul  
Since it is heard,  
Great his reward after going to the other world,  
We are his people.

Now this band used to keep chanting this lay from nightfall till morning every night over the grave of Donnchadh, so that a doubt arose in the minds of clergy and laity, for they were surprised that demons should be openly attending the body of that most virtuous king. Indeed among the pious practices of the king were frequent confession and the receiving of the Body of Christ and fervent prayers ; and among his exercises of holy zeal was to send food and provisions to be given to God's poor in each principal church in Osruighe on each of the apostles' feasts. Moreover, he used to place an orphan or a poor man to be maintained for God's sake in every

nOrruige timceall, agus fóir trí péillce nó trí mál  
 3145 leatáir i nGac ceac, mar atá mál i n-a gcuiread gac  
 don von muinntir veacmáir an bíu vo hicti leir, agus  
 mál iona gcuiread gac don a mír Micil, agus an trear  
 mál iona gcuirear cuirtin cuirt vo bíu ar ioncáir  
 mna an tige lé mar na mboct gur ná poicead poinn von  
 3450 veacmáir ná von mír Micil.

Dála na gcléireac vo-níu tréigeanar ir uirnaighe feac  
 trí lá go bpoillrighe dóir cuo fáir leantav na veamna  
 corp an rios; go veamig aingeal Dé i bpir go céile Dé  
 vo cinéal fiaac mic Néill vo bí ran comóir rin. “Ir  
 3455 maic,” ar an t-aingeal, “vo munnabair an tioracáir poir  
 vo véamna. Naonbair ionomho vo cléir Ó gCoingeoir  
 iao rúo, agus ir é ro an trear feac tangeav i néirinn  
 a hirreann agus ó nar féavav arac o’fagáil ar an  
 ríú vo n-a beacáir, atáir iao n-a éag ag veamna buair-  
 3460 earra ór cuinn a cuirp; agus veantair aurreann ir  
 uirce coirreacáir amáirac lib-re,” ar an t-aingeal, “agus  
 cuirtear ar an uair agus ar an poir uile é, agus im-  
 teacáir na veamna uile.”

Vo mnao rin agus tangeav cliair Ó gCoingeoir i  
 3465 veacáir éan gcoirvub ran aeoir ór a gcuinn, agus  
 níoir lámrao luige ar úir na peilge ón gcoirreacáir  
 vo munnabair uirre. Agus avubrav nar bpoir an  
 tioracáir ir an coirreacáir vo mnao an cliair ar an  
 uair “óir vo beimír-ne i noir an cuirp ran raogal  
 3470 ó nac ruil cuimacra agairn ar a anam ar neam.” Agus  
 leir rin vo iméir ríao a hamar cáir ir ní facav ó  
 poir i lé iao. Ir fán am poir vo bí an cioran Fionn  
 Ó Cionga ir Mac Rionnac Ó Conoirán ann, agus ir iao  
 vo meabruir an vuar meamraíte ó cléir Ó gCoingeoir  
 3475 pé linn beir ag cliairveac ar uair Donnacáir mic  
 Ceallair rios Orruige dóir, ir vo leantav an vuar  
 meamraíte von ciorántac mar ealav go báir.

household throughout Osruighe, and had besides three purses or three leather bags, to wit, a bag in which each person of the household put a tithe of the food he ate, and a bag in which each put his Michael's portion, and a third bag in which a portion of beeswax was put, which was at the disposal of the housewife to dispense to the poor who had got no share of the tithes or of the Michael's portion.

As to the clerics, they fasted and prayed for three days that it might be made known to them why the demons attended the king's body; and an angel of God appeared in a vision to a servant of God of the race of Fiachaidh son of Niall, who was in that assembly. "Ye have dore well in keeping that fast," said the angel, "now these are nine of the company of Ui Coingheoidh, and this is the third time they have come to Ireland from hell; and since they could not find an occasion against this king during his life, they are causing a disturbance over his body after his death; and do ye have Mass said and water blessed to-morrow," continued the angel, "and let it be sprinkled on the grave and throughout all the churchyard, and all the demons will go away."

This was done and the company of Ui Coingheoidh appeared in the air above, in the form of jet black birds, and they did not venture to light on the churchyard ground because of its having been blessed; and they said that the fasting and the blessing of the grave by the clergy were necessary, "for we would be after his body on earth since we have not power over his soul in heaven." And thereupon they went out of sight of all and they did not see them ever since. It was about this time that the crosan Fionn O Cionga and Mac Rionntach O Connorain lived, and it was they who learned by rote the above mentioned lay from the company of Ui Coinghaoidh while they were chanting it above the grave of Donnchadh, son of Ceallach, king of Osruighe, and the two referred to practised crosantacht as an art until death.

## XXII.

1r i bplaitear Donnáda mic Flóinn tSionna ní  
 éiríann do rinneadh na gníomha-ro ríor. Óir 1r i uoraó  
 3480 a flaitir do gab Ceallacán mac Duadacán mé páiú-  
 tear Ceallacán Cairil ceannar dá cóigeadh Muíhan ar  
 feadh veic mbliadhán. Féad mar táinig Cinnéire mac  
 Lorcáin go Gleannaíain i gcomóid uairle Muíhan  
 rui do ríoga Ceallacán agus do meaf Cinnéire teacht  
 3485 ioir Ceallacán 1r ríoga Ceallacán. Sídeadh táinig mátair  
 Ceallacán a Cairéal, óir 1r ann do comnuig rí i brodair  
 a hoireada comorba pádraig, agus ar uacht ran gcom-  
 óid si duibairt mé Cinnéire cuimniugadh ar an uáil do  
 bí ioir fíadaid Muilleatan 1r Cormac Car fá oighead  
 3490 Muíhan do beic fá feadh ioir an dá fliocht tiocrao uata  
 leat ar leat; gonaó da fairnéir rin atá an rann-ro ar  
 bhuatrad na mná:

3495 Cuihnig a Cinnéire cair,  
 uáil fíadaid 1r Cormaic Cair,  
 Sur fágraó Muíhan do roinn  
 go ceart ioir a gcomóid.

Agus táinig uáitear na mná sur léig Cinnéire  
 flaitear Muíhan do Ceallacán.

Da éir rin do gabadaí Loélonnais Ceallacán i gceile,  
 3500 Sur beanadar ríol neogain 1r uáil gCair amac da n-ai-  
 deoin é. Iar mbuairt iomorro iomadh cat do Ceallacán  
 1r uáirleib Muínead ar Loélonnais, agus iar n-a  
 n-ionnadaid ar an Muíhan, 1r i comairle ar an éinn  
 Siuric mac Tuirgair fá haruadairtead oira cleamhar do  
 3505 luad mé Ceallacán, mar atá a fíur féin beibionn ingean  
 Tuirgair do tabairt mar baincéile uó, agus raoirte dá  
 cóigeadh Muíhan do beic aige ó Loélonnais gan agra gan

## XXII.

It was in the reign of Donnchadh son of Flann Sionna, king of Ireland, that the following events took place. For it was in the beginning of his reign that Ceallachan, son of Buadhachan, who is called Ceallachan of Cashel held the sovereignty of the two provinces of Munster ten years. Now Cinneide, son of Lorcan, came to Gleannamhain to an assembly of the nobles of Munster before Ceallachan was inaugurated, and Cinneide sought to come between Ceallachan and the sovereignty of Munster. But Ceallan's mother came from Cashel, for it was there she dwelt with her tutor, Patrick's comhorba, and coming into the assembly she asked Cinneide to remember the agreement come to between Fiachaidh Muilleathan and Cormac Cas that the descendants of both should alternately inherit Munster, and this is expressed by this stanza on the woman's words :

Remember, O pleasant Cinneide,  
The agreement of Fiachaidh and Cormac Cas!  
How they left Munster to be shared  
Justly among their fair offspring.

And as a result of the woman's discourse Cinneide left the sovereignty of Munster to Ceallachan.

After this the Lochlonnaigh seized on Ceallachan by treachery, and the siol Eoghain and the Dal gCas rescued him in spite of them. But when Ceallachan and the Munster nobles had defeated the Lochlonnaigh in many battles and had driven them out of Munster, Sitric, son of Turgesius, who was their leader, hit upon the plan of arranging a match with Ceallachan, to wit, to give him his own sister Beibhionn, daughter of Turgesius, to wife, and to allow him to possess free the two provinces of Munster, without retribution or claim respecting them on

éilighfadh 'n-a n-iaidh ari, ionnurf an tan do macaó Cealladán  
 ar a ioncaib féin do póraf a feadfad go muirbfiúe é  
 3510 féin ir an méio 'uairlib Muirnead do biaó mar don  
 nuf; agus do léig cogar na ceilge rin le Donncaó mac  
 Floinn ní Teafad ar mbeir i bualtanar né Cealladán  
 do tré gan cíor Muhan do díol nuf, agus uime rin don-  
 tuigir do Sítruc an cealg 'uimirt ar Cealladán ir ar  
 3515 uairlib Muirnead. Leir rin cuirir Sítruc teadta do luad  
 an cleamhara né Cealladán agus ar noctain do na tead-  
 aib do ladair Cealladán ir ead do tógair mórfuag do  
 eadair leir do póraf na mná. "Ní hamlaid ir cóir," ar  
 Cinnéioe mac Lorcáin, "óir ní oleagair an Muha  
 3520 'fágbáil gan coirnam; agus ir ead ir inoéanta uirt  
 neart rluag 'fágbáil ag coiméad na Muhan agus  
 ceitne fícho mac tigeanna do bheir leat do póraf na  
 mná."

Agus ir i rin comhairle ar ar cinnead leo; agus ar  
 3525 uirall ran turar roin do Cealladán an oide rú  
 ráinag go háit Cliaé, fiarfuirir Mór, ingean Aoda mic  
 Eadac ingean rios Inre Fionngall do ba bean do Sítruc,  
 chéad fá raibe ag véanam cleamhara né Cealladán i  
 noiaid ar eirt 'uairlib loclonnac leir? "Ní ar a leat  
 3530 luaidtear an cleamhar liom," ar ré, "ad ar ci ceilge  
 'uimirt ari."

Beaigair an bean leir na briathraib rin, ar mbeir u  
 i ngráú folagtead né Cealladán né cian 'uairir ríme  
 rin, ón tré do conhair i bpoir lairge é, agus do-ní  
 3535 moicéirge ar mairin ar n-a mairad ir téio ór íreal ar an  
 raon 'n-ar faoil Cealladán do beir ag tead; agus mar  
 ráinag Cealladán do ladair beirir ríre i bpoir fá leir é  
 agus noctair do an cealg do bí ar n-a hollmugad ag  
 Sítruc 'n-a comair né a marbad; agus mar do meir  
 3540 Cealladán tillead ní raibe ré ar cumar do óir do bádar  
 na maige ar gad leir don ríó lán do ríoraib loclonnac  
 i n-oiréill ar a gabáil. Mar do tógair tillead tar a



the part of the Lochlonnaigh ; in order that when Ceallachan should go under his own protection to marry his sister, himself and all the Munster nobles who were with him might be slain ; and he communicated the secret of this plot to Donnchadh, son of Flann, king of Tara, who was at enmity with Ceallachan through his not having paid him the rent for Munster, and hence he consented to Sitric's carrying out his treacherous design on Ceallachan and the Munster nobles. Thereupon Sitric sent envoys to Ceallachan to give tidings of the match, and when they came into his presence, what he proposed to do was to take a large host with him when going to marry the lady. " That is not right," said Cinneide, son of Lorcan, for it is not right to leave Munster without defence ; and what thou shouldst do is to leave a force to hold Munster and to take four score lords' sons with thee on going to marry the lady."

And this was the counsel they adopted. And as Ceallachan was going on this journey; the night before he arrived in Ath Cliath, Mor, daughter of Aodh, son of Eochaidh, daughter of the king of Inis Fionnghall, wife of Sitric, asked why he was making a match with Ceallachan, seeing he had slain so many Lochlonnach nobles. " It is not for his good this match is arranged by me," he answered, " but with a view to practising treachery against him."

At these words the lady started, as she had been long secretly in love with Ceallachan from the time she saw him at Port Lairge ; and she rose early the next morning and went secretly along the path on which she thought Ceallachan was coming ; and when he came up to her she took him aside and informed him of the plot which Sitric was hatching against him in order to kill him ; and when Ceallachan thought of returning he was unable to do so, as the fields on either side of the road were full of companies of Lochlonnaigh ambushed for the purpose of capturing him. As he made an effort to return they sprang

aif luigtear leo-ran va. gac leit aif agus marbtear orong  
 vo na huairlib vo bi 'n-a focair, ir marbtear leo-ran mar  
 3545 an gcéanna luét vo na loélonnaib. Siúeas lingio an-  
 cionn an tfluaig ari ceallacáin sup gabad é féin ir Donn  
 Cuan mac Cinnéioir ann, ir rugad go hAd Cliait ari láim  
 ias, ir ar rin go hAro Macla mari a rabadair naoi  
 n-iairla vo loélonnaib go n-a mbuioin va scoimeas.

3550 Dála na riuinge vo éuair ar ón scoinbliocet roin  
 v'uairlib Muimneac, triallair von Muimain ir noctair a  
 rceala vo Cinnéioe agus leir rin ollmhuigtear vā fluaig  
 lé Cinnéioe vo tóraiúeacé ceallacáin, mari atá fluaig vo  
 tír ir fluaig vo muir; agus vo rinne taoireac ari an  
 3555 fluaig vo bi vo tír vo Donnacá mac Caoin ní an vā fear-  
 mairge, agus vo gab Cinnéioe as cupi meirniú ann aza  
 mairúeas ari go rabadair doiní vāas va rinneairiaib i  
 bflaitear Muimain, mari atá Airtre, Catal mac Fiongaine,  
 Fiongaine mac Catail, Cú gan Mátair, Catal pé ráirici  
 3560 Ceann Gágáin, Aod, Flann Catrac, Cairbre, Cionnann,  
 Eocair, ir Donnur mac Natrmaic. Vo cupi Cinnéioe rór  
 veic gcéas vo Dál gCair leir ir cupi taoireac ór a  
 scoinn, mari atá Corrac longairgán ir Congalac, amail  
 aoir an laoir: Éirgeas ríce céas buó éuair.

3565 As ro an man ar an laoir céanna as airtíotail  
 briaicair Cinnéioir:

Éirgeas ann Corrac na gac,  
 agus longairgán lazac,  
 Éirgeas Congalac ón linn,  
 mo trí veairbriatire aoirim.

3570

Vo cupi Cinnéioe rór cúig céas oile vo Dál gCair lé  
 Siota mac Siota ó éloinn Coilein ann, agus cúig céas  
 oile vo Dál gCair lé Deagair mac Domnail i n-éasmar  
 a nveacair vo fluaig ó faorclannnaib oile Muimain ann.  
 3575 Vo cupi an vana mórfluaig vo muir ann agus failbe  
 Fionn ní Dearmuidan 'n-a taoireac orra.

Dála na fluaig vo tír, triallair ar an Muimain i

upon him from all sides, and a body of nobles who were with him were slain, and these in their turn slew a number of the Lochlonnaigh. But the bulk of the host bore down on Ceallachan and there captured himself and Donn Cuan, son of Cinneide, and they were taken to Ath Cliath as prisoners, and thence to Ard Macha, where nine Lochlonnach earls with their detachments detained them.

As to the company of Munster nobles who escaped from this conflict, they proceeded to Munster and told the news to Cinneide, who thereupon got ready two hosts to go in quest of Ceallachan, that is, a land force and a sea force, and he made Donnchadh, son of Caomh, king of the two Fearmaighes, leader of the land force, and Cinneide proceeded to encourage him, telling him that eleven of his ancestors were kings of Munster, to wit, Airtre, Cathal son of Fionghaine, Fionghaine son of Cathal, Cu gan Mhathair, Cathal who was called Ceann Geagain, Aodh, Flann Cathrach, Cairbre, Criomhthann, Eochaidh, and Aonghus son of Natfraoch. Besides, Cinneide sent ten hundred of the Dal gCais along with him with three leaders over them, to wit, Coscrach, Longargan and Conghalach, as says the poem: Let twenty hundred go northwards.

Here is the stanza of this poem which quotes the words of Cinneide:

Let Coscrach, of the battles, go there,  
And Longargan, the lovable,  
Let Conghalach, from the lake, go;  
I mean my three brothers.

Moreover, Cinneide sent thither five hundred more of the Dal gCais with Sioda, son of Sioda of the clann Cuilein, and five hundred more of the Dal gCais with Deaghaidh, son of Domhnall, besides the fighting men that went thither from the other free-born tribes of Munster. The second great force he sent by sea with Failbhe Fionn, king of Desmond, as their leader.

As to the land-force they proceeded from Munster to

3580 Connacáidh ír do léigeadar ceimhíolta go Muaidh ír go  
 hIorruir ír go hUíall do éionól éreac go forlongsborc  
 Muimneac; agus ní cian do bádar an forlongsborc as  
 fuireac nír na ceimhealtáidh an tan atconnacadar rluaḡ  
 veigeadairi as teac̃t va n-ionnraige, agus fá hé a líon  
 veic̃t gcéad agus donóglaõc 'n-a réam̃tcorac; agus mar  
 ráinig do ládairi fiarruigir Donnac̃t mac Caoim̃ cia hiao  
 3585 an rluaḡbuid̃ean roin. "Drean do Muimneacáidh iao,"  
 arí ré, "marí acáio ḡaileang̃a ír luig̃ne do éloinn Tair̃g  
 mic Céin mic Oiliol̃la Óluim agus fír Uealbna do rluõc̃t  
 Uealb̃aoit̃ mic Cair̃ mic Conail̃l Eac̃luait̃ ac̃a as tabair̃t  
 neir̃t a lám̃ lib̃-re t̃ré commbáiõ b̃raitéreara ré cur̃ i  
 3590 n-asáiõ Uanar̃ agus ré buaiñ Ceallac̃áin ríog̃ Muim̃an  
 oíob̃. Agus acáiõ t̃rí taoir̃ig̃ áḡmar̃a i gceannar̃ an  
 rluaid̃-re, marí ac̃a dõ mac Duail̃ḡura ír ḡaileang̃a uile  
 uime, Uair̃maio mac Fionnac̃ta ír luig̃nig̃ uime, ír Donnac̃t  
 mac Maol̃uom̃nais̃ ór̃ rearaib̃ Uealbna ann; agus ír va  
 3595 óearb̃aõ r̃in ac̃a an laoĩõ reancura ṽarab̃ corac̃ an  
 céadur̃ann-ro:

Ac̃fuil̃t ronñ clanna Céin,  
 agus Uealb̃aoit̃ ar̃ doir̃néim̃,  
 as̃ t̃oig̃eac̃t̃ ír an rluag̃aõ,  
 3600 ír bũõ lib̃-re a n-ionmm̃bual̃aõ.

Agus ír am̃laiõ do bádar an rluaḡ-ro .i. cúig̃ céad̃ oíob̃  
 'n-a lũc̃t r̃ciac̃ ír cloiueam̃ agus cúig̃ céad̃ 'n-a r̃aig̃-  
 veoir̃ib̃. Triaill̃ao ar̃ r̃in i ṽt̃ir̃ Conail̃l an rluag̃  
 Muim̃neac̃ agus an fuireanñ roiñ táinig̃ do cong̃nam̃ leo  
 3605 marí doñ, agus creac̃tar̃ an t̃ir̃ leo. Tis̃ Muir̃cear̃tac̃  
 mac an Ar̃nal̃aiõ ṽ'iar̃raiõ air̃ig̃ na gcreac̃ go háireac̃  
 ar̃ Donnac̃t̃ mac Caoim̃; agus doub̃air̃t̃ Donnac̃t̃ nac̃  
 tuib̃raõ ac̃t̃ fuig̃eall̃ ráruig̃te na rluag̃ ṽó ṽoñ éreic̃.  
 Leir̃ r̃iñ t̃réigir̃ Muir̃cear̃tac̃ an rluag̃ agus cuir̃ir̃ teac̃ta  
 3610 ór̃ íreall̃ go cloinñ Tuir̃ḡeir̃ i nAr̃o Mãca ḡa f̃air̃néir̃

Connaught; and they sent skirmishers to Muaidh and to Iorrus and to Umhall to bring cattle preys to the Munster camp, and the camp were not long waiting for the return of the skirmishers when they saw a host in good array approach them, and their numbers was ten hundred, and a single youthful warrior at their head; and when they came up, Donnchadh, son of Caomh, asked what force was that. "A body of Munstermen," he replied, "to wit, the Gaileanga and the Luighne of the race of Tadhg son of Cian, son of Oilill Olom, and the men of Dealbhna, of the race of Dealbhaoth, son of Cas, son of Conall Eachluaith, who are giving you a helping hand through brotherly sympathy in opposing the foreigners and in rescuing Ceallachan from them. And there are three valiant leaders at the head of this force, to wit, Aodh, son of Dualghus, having all the Gaileanga under him, Diarmaid, son of Fionnachta, having the Luighnigh under him, and Donnchadh, son of Maoldomhnaigh, at the head of the men of Dealbhna; and as a testimony of this is the historical poem which begins with this stanza:

The clanna Cein are there,  
And the Dealbhaoith all together  
Coming to the hosting,  
And they will fight on your side.

Now this host was thus constituted. Five hundred of them had swords and shields, and five hundred were archers. The Munster host and this force who had come to help them proceeded thence to Tir Chonaill and they spoiled the country. Muircheartach, son of Arnaladh, came to Donnchadh son of Caomh, and asked him to restore the cattle preys with good will; and Donnchadh replied that he would only give him what remained of the preys after the hosts had been satisfied. Upon this Muircheartach left the host and sent envoys secretly to the sons of Turgesius to Ard Macha informing them that the

uóib an fluaḡ Muinneaḡ vo beit aḡ tópaíveaḡt Ceall-  
acáin ar tí a buana amaḡ.

Uála éloinne Tuigéir triallair a hArḡ Maḡa naon-  
bar iapla ḡo n-a fluaḡ Loḡlonnaḡ, ir Ceallacán ir  
3815 Donn Cuan i mbroio leo. Iomtúra fluaḡ Muin triall-  
air ḡo hArḡ Maḡa ir marbair a uapla va ḡoḡir vo  
Loḡlonnaib aḡur ar a élor ar n-a mápaḡ uóib Siḡric ḡo  
n-a fluaḡ vo uúil ré Ceallacán ḡo Dún Dealgan triallair  
'n-a uópaíveaḡt, aḡur mar vo moḡuig Siḡric iav aḡ  
3820 ceacḡt i ngar von baile, téio féin ir a fluaḡ 'n-a longuib  
ir Ceallacán ir Donn Cuan leo, aḡur tig an fluaḡ  
Muinneaḡ ar imeall na triḡa ar a ḡcomair, aḡur iav aḡ  
aḡallma Loḡlonnaḡ. Aḡur leir rin acéio cablac móri aḡ  
tigeaḡt ran éuan éuca, aḡur tugavar Muinmug aicne  
3825 ḡurab é Failbe Fionn ḡo n-a cablac vo bí ann.

Triallair Failbe ḡo n-a cablac ḡo réimóieaḡ i nuál  
na Loḡlonnaḡ aḡur tug uét ar an luing i n-a paibe Siḡric  
ir Tori ir Maḡnur, aḡur luingir ar boio luinge Siḡieaca  
irteaḡ aḡur vā éloíveam 'n-a vā láim; aḡur ḡabair aḡ  
3830 ḡearraiv na uéav lé paibe Ceallacán ceangailte von  
treoláimn, leir an ḡcloíveam vo bí 'n-a láim éli, ḡur  
raoir vo Ceallacán ir ḡur léig ar éláuib na luinge  
anuar é; aḡur leir rin tug cloíveam na láime cli vo  
Ceallacán. Téio Ceallacán a luing Siḡieaca i luing  
3835 Failbe aḡur anair Failbe aḡ comtuairḡain Loḡlonnaḡ  
ḡur marbaḡ trié anpailann Loḡlonnaḡ é, ir ḡur beanaivar  
a éann ve. Tig fianḡal taoireaḡ va muinntiri 'n-a áit  
ran éoinblióet roin, ir beirir ḡo hearaontaḡ ar bpolac  
ar Siḡric, ir teilḡir iav ar don tar boio na luinge amaḡ,  
3840 ḡo nveacavar ḡo ḡrian, ḡur bátaḡ amlaiv rin iav.

Tig Séaḡvā ir Conall vā taoireaḡ oile ir beirir ar  
vā bpaivar Siḡieaca, .i. Tori ir Maḡnur ir beirir tar  
boio na luinge amaḡ iav, ḡur bátaḡ amlaiv rin iav a

Munster host were in quest of Ceallachan and intended to rescue him.

As to the sons of Turgesius, they set out from Ard Macha, nine earls with their host of Lochlonnaigh, and Ceallachan and Donn Cuan with them as prisoners. And the Munster host proceeded to Ard Macha and slew all that came in their way of the Lochlonnaigh, and when on the next day they heard that Sitric and his host had gone to Dun Dealgan with Ceallachan they set out in pursuit of them, and when Sitric observed them coming near the town he himself and his host betook themselves to their ships, having Ceallachan and Donn Cuan with them, and the Munster host came on the verge of the strand in front of them and held a parley with the Lochlonnaigh. And thereupon they saw a large fleet approach them in the harbour, and the Munstermen knew that it was Failbhe Fionn and his fleet that were there.

Failbhe and his fleet proceeded by direct route to meet the Lochlonnaigh, and he made an attack on the ships in which were Sitric and Tor and Maghnus, and he boarded Sitric's ship, having a sword in either hand, and set to cutting the ropes that bound Ceallachan to the mast, with the sword that was in his left hand, and set Ceallachan free, and let him down on the ship's deck, and then gave Ceallachan the sword he held in his left hand. Ceallachan went from Sitric's ship to that of Failbhe; and Failbhe continued to hew down the Lochlonnaigh until they overpowering him, slew him and cut off his head. Fianghal, a leader of his followers, took his place in the conflict, and seizing Sitric by the breast by force, cast both of them overboard, and they went to the bottom and thus were drowned.

Seaghdha and Conall, two other leaders, came on and seized Sitric's two brothers, to wit, Tor and Maghnus, and threw them overboard, so that the four were

3845 **ḡceatpar.** Δεῦρ μαρ ριν ὡς ḡad fuirceann oile ὡς ḡad-  
 ealaib, lingio ar loclonnaib, sur bfuiread iρ sur beapnao  
 sur marbad iρ sur mioooirigeaō leo iao, ḡo naō tēapna  
 oioō uaca aōt beaḡān ὡς euaiō tpe luaf a long af, δεῦρ  
 tigiō fēin iρ Ceallacān i otīr ar n-a fōirutīn a han-  
 bpoio loclonnaō amlaio ρin lé cpōōaōt iρ lé calmaōt  
 3850 na Muimneac; δεῦρ tpuallaiu af ρin von mūmāin  
 mar don lé Ceallacān, sur ḡab pē ceannaf a cpīce fēin  
 apīr.

Δεῦρ pē tpuall oioib ó Δē Cliaō von mūmāin ὡς  
 toḡair Muicāō mac floinn pī laigeaō cat ὡς tēbairt  
 3855 oioib tpe marbad loclonnaō aḡ buaio cēallacāin oioō.  
 ḡiōeāō ar bpaicpīn cpōōaōta iρ cēalmaōta na Muimneac  
 ὡς léigeaōar tapra iao ḡan cat ὡς tēbairt oioib.

## XXIII.

Iar otilleaō iomoprio ὡς cēallacān von mūmāin ὡς  
 mēaf méio na hanbpoioe ὡς bi aḡ loclonnaib ar an  
 3860 Muimāin, δεῦρ ὡς pinnē fēin iρ uairle Muimneac ὡς  
 cōmāihile uēt ὡς tēbairt oipra ὡς noibhite, δεῦρ lingio ar  
 otūr ar luimneac, δεῦρ marbair Ceallacān iρ a fluaḡ  
 cúḡ cēao oioō, δεῦρ tug a mbpaighe leir. ὡς éir ρin  
 aipḡcear Cpicaō leir, δεῦρ tug a mbpaighe iρ a maoinē  
 3865 leir. Aipḡcear fōr Caireal leir, δεῦρ marbēar tpi cēao  
 ὡς loclonnaib ann. Téio af ρin ḡo Popt laighe iρ ḡab-  
 tair an baile iρ aipḡcear leir é, δεῦρ tug maium mōr ar  
 šicpīc mac ioḡair δεῦρ marbair cúḡ cēao ὡς mūinnctir,  
 δεῦρ tēitir šicpīc fēin 'n-a loingear, δεῦρ fillir Ceall-  
 3870 acān ḡo 'Domnall ó bpaolāin pī na n'Óirpe, δεῦρ tug a  
 pīūr fēin ḡompflait ingean buaōacāin 'n-a mnaoi oō.  
 Iρ ḡnoo ὡς éir ρin ḡo bfuair Ceallacān bār iρ ὡς ḡab



drowned in that manner. And in like manner acted every other company of the Gaels; they sprang on the Lochlonnaigh and broke them up, made gaps through them, slew them, and threw them into disorder, so that there escaped from them only a few who were saved by the swiftness of their ships, and they went on land with Ceallachan who had thus been rescued from Lochlonnach captivity by the valour and prowess of the Munstermen; and thence they proceeded to Munster with Ceallachan, and he resumed the government of his own country.

And as they were setting out from Ath Cliath for Munster, Murchadh son of Flann, king of Leinster, sought to give them battle for having slain so many Lochlonnaigh in rescuing Ceallachan from them. But when they saw how brave and valiant the Munstermen were, they allowed them to pass without giving them battle.

### XXIII.

But when Ceallachan returned to Munster he considered how severely the Lochlonnaigh oppressed Munster, and he himself and the nobles of Munster resolved to attack them with a view to banishing them; and they first made a sudden attack on Luimneach, and Ceallachan and his host slew five hundred of them and took away hostages from them. After this he plundered Corcach and brought hostages and treasures therefrom. He also plundered Cashel, and three hundred Lochlonnaigh were slain there. Thence he went to Port Lairge and took possession of the town and plundered it, and he inflicted a severe defeat on Sitric, son of Iomhar, and slew five hundred of his people; and Sitric himself took flight in his fleet; and Ceallachan returned to Domhnall O'Faolain, king of the Deise, and gave him his own sister Gormfhlaith, daughter of Baudhachan, to wife. Soon after that Ceallachan died,

Feargháid mac Ailgionáin mic Donnghaile flaitear Muhan  
 iar mbár Ceallacáin gur marbhadar a éine féin i bfeall  
 3675 é. Gabair Matghamain mac Cinnéioir óa éir rin flaitear  
 Muhan óa bliadain véas agus Ectigeairn mac Cinnéioir  
 i gceannar Tuadmhan ré a linn.

Ir é Matghamain mac Cinnéioir ní Muhan ir a  
 veairbhádaíir bhuhan mac Cinnéioir, vo bí 'n-a macaom  
 3680 ós an trát roin, tug Cat Sulcóirve ar Loclonnab, áit  
 ar marbad Teitill Tíéinnhíleas Ruamonn ir beairnair  
 Muirir Luimnig ir Toiolb ir óa céas véas vo Loclonn-  
 ab mar don níú; agus vo lean Matghamain ir bhuhan ir  
 Óal gCair an iuaig oíia fá fíáirib Luimnig irteas agus  
 3685 vo marbad ioma vo óib ar na fíáirib agus ann rna  
 tigéib, go veugrao uata ioma oíi ir aigir reos ir  
 maoiné; vo loirceir vo vo éirceairir a noúinte ir a  
 noaingne mar an gceanna. Go gíor óa éir rin vo  
 feallad ar Matghamain mac Cinnéioir lé Donnabán 'n-a  
 3690 tíg féin, ir vo éioólaic vo mac buhan ir vo gállaib é  
 tar comairce Colaim mic Ciaraigáin comairba bairre, ir  
 vo marbad Matghamain tar comairce an naoim lé mac  
 buhan.

Ir ré linn Donnabáa mic Flóinn rSionna míog éirceann  
 3695 ar a bfuilmíó as tráctad, tarladar na neite-re noiminn  
 ríor, mar acá, báir Ciaraín earpuig Tuiléin agus trall  
 an Donnabáa céanna ó'arigain ir vo éreacáó Connacé.  
 Gíveas vo marbad ioma vo muinntir i nDuibéir áta  
 luain, áit ar éir Cionaoé mac Conéubair ní Ó bFáilge.  
 3700 Ir fán am-ro vo hairgeas Cluain mic Nóir lé Loclonnab  
 agus a veacé ar rin ar loé Rib gur aigir na tíorá  
 óa gac leit úi. Vo hairgeas fór ir vo éreacáó éinnre  
 lé Loclonnab, ir vo marbad óa céas véas vo gaeueal-  
 ab lann. Óa éir rin vo bátaó óa céas véas vo

and after his death Feargraidh, son of Ailghionan, son of Donnghal, held the sovereignty of Munster till his own tribe slew him by treachery. After this Mathghamhain, son of Cinneide, held the sovereignty of Munster twelve years, and in his time Echthighearn, son of Cinneide, was chief of Thomond.

It was Mathghamhain, son of Cinneide, king of Munster, and his brother Brian, son of Cinneide, who was then a stripling, who won the Battle of Sulchoid over the Lochlonnaigh wherein Teitill Treinmhileadh Ruamonn and Bearnard Muiris of Luimneach and Torolbh and twelve hundred Lochlonnaigh were slain, and Mathghamhain and Brian and the Dal gCais pursued them as they retreated in through the streets of Luimneach, and many of them were slain in the streets and in the houses, and they gave up much gold and silver, valuables and goods; and also their duns and fortresses were burned and thrown down. Soon after this Donnabhan seized on Mathghamhain by treachery in his own house and gave him over to the son of Bran and to the foreigners in violation of the protection of Colam, son of Ciaragan, the comhorba of Bairre; and the son of Bran, slew Mathghamhain in violation of the saint's protection.

It was in the time of Donnchadh, son of Flonn Sionna, king of Ireland, of whom we are treating, that the following events took place, to wit, the death of Ciaran, bishop of Tuilen, and the going of this Donnchadh to plunder and spoil Connaught. However, many of his followers were slain in Duibhthir Atha Luain, where Cionaoth, son of Conchubhar, king of Ui Failghe fell. It was about this time that Cluain mic Nois was plundered by the Lochlonnaigh, and they went thence on Lough Ribh and plundered the country on either side of it. The Lochlonnaigh also plundered and spoiled Eininse, and two hundred Gaels were slain there. After this twelve hundred Lochlonnaigh

- 3705 **Loélonnais** ar **Loé Ruóruige**, agus vo **gabhadar Loélonnais** áta **Cliaé faolán mac Muiréadúis** ní **laisgean** ir a **élan** mar **don** iur, agus no **hairgead** **Dún Sobairce** lé **Loélonnais** **Loéa Cuan** ir vo **hairgead** **Cill Dara** lé **Loélonnais** **Puire** **Lairge**. So **griov** va **éir** rin **tugaó**
- 3710 ar **iómór** ar **Loélonnais** lé **hilleat**, áit ar **tuit** oét **gcéad** vo **Loélonnais** ann, mar **don** mé **tiúir** **taoiréad** vo **bí orra**, mar **atá Albóán** **dufer** ir **Roile**, lé **Muiréarac** **mac Néill**.

- ir **fán am-ro** vo **bí an oiread** **roin** vo **tráct ceann-**
- 3715 **áiréadta** i **néirinn** an **tan táinig** **iairla Oilinn** vo **Loélonnais** so **nearc** **luimni** ir **Connaét** vo **Loélonnais** **fá donac** **Rora Cíe** lá **Peardair** ir **Póil**, **gri** **éirgeadair** **luét** an **donais** 'n-a **gcoinne**, **gri** **feairé** **cat** **eatopra**, ir vo **marbad** a **trí** nó a **ceatair** vo **mílt** vo **Loélonnais**
- 3720 ann; agus an **t-iairla féin** vo **marbad** é mar **don** **riú**, vo **féir** **Fingín** **mic Cairé** **í** **an leabhrán** **no** **reiré** so **cumair** ar **válaib** **Éireann** ó **túr** **gri** an **am-ro**. Ir é **iomorrio** **Taó** **mac Catáil** **fá** ní **Connaét** **ricé** **bliaúan** an **tan** **roin**; agus **fuair** **Sicric** **mac Íomair** ní **Fionnloé-**
- 3725 **lonnac** ir **Dubloélonnac** **bár** an **tráct-ro**. Ir **fán am-ro** **tugaó** ar **mór** ar **Loélonnais** **Loéa Oirbrean** lé **Connaét-** **ais**, agus **tugaó** **vearí** ar **Loélonnais** **Loé nEacac** lé **Conaing** **mac Néill**, áit ar **tuit** vá **céad** **véas** **víob**. Va **éir** rin **táingadair** **Loélonnais** ar **Loé Éinne**, **gri** **hairgead**
- 3730 **cealla** ir **tua** **leo**; agus vo **hairgead** **Arvo Maca** lé **Goírraí** **taoiréad** **Loéa Cuan**; vo **hairgead** **Cill Éilinn** **le** **hAmhlaoib** **mac Goírraí**, so **utug** **veic** **gcéad** vo **briagóib** ar **leir**. Vo **hairgead** **Oileac Néio** lé **Loélonn-** **ais** ir vo **gabad** **Muiréarac** **mac Néill** ann, **gri**
- 3735 **fuaircail** **Dia** so **míorbailac** é. So **griov** va **éir** rin vo **marbad** **Aralt** **mac Íomair** **taoiréad** **Loélonnac** **luimni** **lé** **Connaét** **ais** agus **fuair** **Amhlaoib** **mac Goírraí** ní

were drowned in Lough Rudhruighe, and the Lochlonnaigh of Ath Cliath seized on Faolan, son of Muireadhach, king of Leinster, and his children; and Dun Sobhairce was plundered by the Lochlonnaigh of Port Lairge. Soon after this the Ultonians made great slaughter on the Lochlonnaigh in which eight hundred of them, together with three of their leaders, to wit, Albdan, Aufer and Roilt, fell by Muircheartach, son of Niall.

About this time there was a large trading business carried on with Ireland when the Lochlonnach earl Oilfinn came with the Lochlonnach forces of Luimneach and Connaught to the fair of Ros Cre on the feast of Peter and Paul; and the people at the fair stood up against them, and three or four thousand Lochlonnaigh were slain there, and the earl himself was slain with them, according to Finghin Mac Carrthaigh in the booklet which he has written giving a brief account of Irish affairs from the beginning to this time. At this period Tadhg, son of Cathal, was king of Connaught twenty years; and Sitric, son of Iomhar, king of the Fionnlochlonnaigh and the Dubhlochlonnaigh, died. About this time the Connaughtmen wrought great slaughter on the Lochlonnaigh of Loch Oirbsean; and Conaing, son of Niall, wrought dreadful slaughter on the Lochlonnaigh of Loch nEachach wherein two hundred of them fell. After this a party of Lochlonnaigh came on Loch Eirne and they plundered churches and districts; and Gothfraidh, chief of Loch Cuan, plundered Ard Macha; Cill Chuilinn was plundered by Amhlaoibh, son of Gothfraidh, and he took thence ten hundred prisoners. Oileach Neid was plundered by the Lochlonnaigh, and Muircheartach, son of Niall, was captured there, but God set him free by a miracle. Soon after this Aralt, son of Iomhar, chief of the Lochlonnaigh of Luimneach, was slain by the Connaughtmen; and Amhlaoibh, son of Gothfraidh, king of

Fionnloclonnac i<sup>r</sup> Dubloclonnac bár, agus vo marbad  
 lopcán mac faoláin ní laigean lé luét na Noimannie.  
 3740 I<sup>r</sup> fán am-ro táinig mac p<sup>r</sup>ionnra na b<sup>r</sup>eatán, Rodo<sup>r</sup>icur  
 a ainm, o'ar<sup>r</sup>gain éireann agus marb<sup>r</sup>tar lé h<sup>r</sup>éireann<sup>r</sup>daib  
 é, vo réirí Hanmer, an tan fá haoir von Tigearna 966.  
 I<sup>r</sup> fán am-ro vo hairgead á<sup>t</sup> Clia<sup>t</sup> lé Congal mac  
 Maoilmítir, áit ar marbad v<sup>a</sup> fí<sup>r</sup>io i<sup>r</sup> céas vo loclonn-  
 3745 aib ann, agus tugad a reo<sup>r</sup>ve i<sup>r</sup> a maoinne uat<sup>a</sup>. Oa  
 éir rin fuair Donn<sup>r</sup>da<sup>r</sup> mac f<sup>r</sup>loinn c<sup>r</sup>Si<sup>r</sup>onna ní éireann  
 bár.

Vo gab Congalac mac Maoilmítir mic f<sup>r</sup>lannagáin  
 mic Ceallai<sup>r</sup> mic Conaing mic Congaile mic Ao<sup>r</sup>da Sláine  
 3750 vo fíol éireannóin nio<sup>r</sup>ga<sup>t</sup> éireann veic mblia<sup>r</sup>ona. Muir<sup>r</sup>  
 ingean Cionao<sup>r</sup>ta mic Ailpín nio<sup>r</sup>g Alban má<sup>r</sup>ta<sup>r</sup>i an Congal-  
 aig<sup>r</sup>-re. I<sup>r</sup> 'n-a f<sup>r</sup>laitear vo junnead na gníom<sup>a</sup>-ro ríor.  
 Óir i<sup>r</sup> ann fuair Etimonn ní Sac<sup>r</sup>an bár agus blá<sup>r</sup>éu<sup>r</sup>ie  
 mac íom<sup>a</sup>i ní na Noimannie, agus tugad Cat Muine  
 3755 b<sup>r</sup>iógáin lé Congalac mac Maoilmítir ní éireann ar  
 loclonnaib, áit ar tuic re<sup>a</sup>ct mile vóib i<sup>r</sup> ioma<sup>r</sup> vo  
 Ga<sup>r</sup>é<sup>r</sup>ealaib von leit oile.

An ceat<sup>r</sup>ma<sup>r</sup>ad blia<sup>r</sup>da<sup>r</sup> vo f<sup>r</sup>laitear an Congalaig<sup>r</sup>-re  
 mic Maoilmítir vo gab b<sup>r</sup>ian bó<sup>r</sup>oi<sup>r</sup>me mac Cinné<sup>r</sup>io<sup>r</sup>  
 3760 nio<sup>r</sup>ga<sup>t</sup> Mu<sup>r</sup>han; agus an o<sup>a</sup>ra blia<sup>r</sup>da<sup>r</sup> iar ngabáil  
 f<sup>r</sup>laite<sup>r</sup> Mu<sup>r</sup>han vo b<sup>r</sup>ian vo fúga<sup>r</sup>i Cat bealaig<sup>r</sup> lea<sup>r</sup>ta  
 ar Maolmu<sup>a</sup>ir mic b<sup>r</sup>ian ní Ó nea<sup>r</sup>ac i n<sup>r</sup>io<sup>r</sup>ga<sup>r</sup>il a  
 vea<sup>r</sup>ib<sup>r</sup>á<sup>r</sup>ta<sup>r</sup> Mat<sup>r</sup>ga<sup>r</sup>ma vo marbad i breall lé muinn<sup>r</sup>ti<sup>r</sup>  
 mic b<sup>r</sup>ian. Tionóla<sup>r</sup>i mac b<sup>r</sup>ian mó<sup>r</sup>flua<sup>r</sup>g vo f<sup>r</sup>allaib  
 3765 i<sup>r</sup> vo Ga<sup>r</sup>é<sup>r</sup>ealaib, ionn<sup>r</sup>ur go ma<sup>r</sup>ba<sup>r</sup>u<sup>r</sup>i mile go leit vo  
 loclonnaib aige agus cat mó<sup>r</sup>i vo Ga<sup>r</sup>é<sup>r</sup>ealaib. Tai<sup>r</sup>u<sup>r</sup>  
 rin vo b<sup>r</sup>u<sup>r</sup> b<sup>r</sup>ian i<sup>r</sup> Oá<sup>r</sup>l g<sup>r</sup>ai<sup>r</sup> vóib gu<sup>r</sup>i marbad ioma<sup>r</sup>  
 nac áir<sup>r</sup>u<sup>r</sup>ig<sup>r</sup>ta<sup>r</sup> vóib, agus an mé<sup>r</sup>o na<sup>r</sup>ca<sup>r</sup>i marbad vo

the Fionnlochlonnaigh and of the Dubhlochlonnaigh, died, and Lorcan, son of Faolan, king of Leinster, was slain by the men of Normandy. It was at this time that the son of the prince of Wales, whose name was Rodoricus, came to plunder Ireland; and he was slain by the Irish according to Hanmer in the year of the Lord 966. It was about this time that Ath Cliath was plundered by Conghal, son of Maoilmithidh, and one hundred and forty Lochlonnaigh were there slain, and their valuables and their goods were taken from them. After this Donnchadh, son of Flann Sionna, king of Ireland, died.

Conghalach, son of Maoilmithidh, son of Flanagan, son of Ceallach, son of Conaing, son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland ten years. Muire, daughter of Cionaoth, son of Ailpin, king of Alba, was the mother of this Conghalach. It was in his reign the following events took place. For it was then that Etimonn, king of Sacsas, and Blathchuire, son of Iomhar, king of Normandy, died; and Conghalach, son of Maoilmithidh, king of Ireland, fought the battle of Muine Brogain against the Lochlonnaigh where seven thousand of them fell, as well as many Gaels on the other side.

The fourth year of the reign of this Conghalach, son of Maoilmithidh, Brian Boroimhe, son of Cinneide, assumed the sovereignty of Munster; and the second year after he had become king of Munster he gave notice to Maolmhuidh, son of Bran, king of Uí Néill, that he would give him battle at Bealach Leachta to avenge his brother Mathghamhain who was treacherously slain by the followers of the son of Bran. The son of Bran assembled a great host of foreigners and of Gaels; so that he had one thousand four hundred Lochlonnaigh and a large battalion of Gaels. Still Brian and the Dal gCais defeated them, so that many of them, of whom we have no mention, were slain, and

3770 gabad lé brian ias. Da éir rin vo tógas b'omnall o  
 faoláin ní na nDéire ir iomari puipe lairge cogad ar  
 brian asur vo hairgead uiríor na Mumhan leo. Síreab  
 an tan ius brian oirra, ir vo fearad cat eatorra i  
 bfan mie Connrad, vo b'ur brian vo loclonnab ir vo  
 3775 níg na nDéire, asur leandir brian ir dal gair an  
 b'iread go poric lairge, asur vo marbad b'omnall ó  
 faoláin ir uiríor gall puipe lairge lé brian an tan  
 roin. Vo hairgead ir vo loircead an baile leir.

1 gcionn oet mbliadán ias ngabail flaitir Mumhan vo  
 brian, fá héigean vo leit moza uile gail vó. Síreab  
 3780 ias n-éas vo b'omnall clon mac b'omnall ní laigean,  
 vo euadur loclonnab ir gaeil laigean i n-eapmbla ar  
 brian. Tionólair brian mórfluas Mumhan i n-asar gall  
 ir laigean gur commórad cat glinne máma eatorra.  
 3785 áet ceana vo b'ur brian vo loclonnab ir vo laignib,  
 gur marbad ceitpe mile úioib ran cat roin. Ga uatam  
 iur vo b'ur brian cúis cata ficeas ar loclonnab ón  
 gcéadcat tug oirra gur an gcat noéirdeanac i n-ar marbad  
 é féin .i. Cat Cluana Tarb.

Da éir rin téio Congalac mac Maoilmítió ní éirceann  
 3790 o'arigain ir vo éreabad Mumhan gur marbad vó mac  
 Cinnéioir mic Lorcáin leir .i. Ecéigearn ir Donn Cuan.  
 Vo hairgead da éir rin Ceanannur ir Domnac páorais  
 ir dro páorais ir Cill Scipe ir iomao ceall oile ó roin  
 amac lé gofparad mac Síreaca ir lé loclonnab áta  
 3795 Cliaic, áic ar gabad trí míle vo úaoirib ann mar don pé  
 hiomao óir ir airgíro ir éadála vo breit ar leo. Ir fán  
 am-ro fuair eitne ingean feargáile bainríogán éirceann  
 .i. bean Congalac mic Maoilmítió b'ar ir Maoicolum  
 mac b'omnall ní Alban ir gaoitinne eaprog Dúin



those who were not slain were captured by Brian. After this Domhnall O Faolain, king of the Deise, and Iomhar of Port Lairge made war on Brian, and they plundered the greater part of Munster. But when Brian came up to them and a battle took place between them at Fan mic Connrach, he defeated the Lochlonnaigh and the king of Deise, and Brian and the Dal gCais pursued the defeated host to Port Lairge, and Domhnall O Faolain and most of the foreigners of Port Lairge were slain by Brian on that occasion. He plundered and burned the town.

When Brian had been eight years king of Munster the whole of Leath Mogha were forced to give him hostages. But after the death of Domhnall Claon, son of Domhnall, king of Leinster, both the Lochlonnaigh and the Gaels of Leinster refused to submit to him. Brian assembled the main host of Munster to oppose the foreigners and the Leinstermen, and the Battle of Gleann Mama was set on foot between them. And Brian defeated the Lochlonnaigh and the Leinstermen, and four thousand of them were slain in that battle. In short, Brian defeated the Lochlonnaigh in twenty-five battles, from the first battle he fought against them to the last, that is the Battle of Cluain Tarbh, in which himself was slain.

After this Conghalach, son of Maoilmithidh, king of Ireland, went to plunder and spoil Munster, and he slew two sons of Cinneide, son of Lorcan, to wit, Echthighearn and Donn Cuan. After that Gothfriadh, son of Sitric and the Lochlonnaigh of Ath Cliath plundered Ceanannus and Domhnach Padraig and Ard Padraig and Cill Scire and many other churches, and they seized on three thousand people in this place and took away with them much gold and silver and booty. It was about this time that Eithne, daughter of Fearghal, queen of Ireland, that is, the wife of Conghalach, son of Maoilmithidh, and Maolcolum, son of Domhnall, king of Alba, and Gaoithinne, bishop of

3800 leatglaise ir Taos mac Catail ní Connacht. Ir ghuo va éir rin gur marbad Congalach mac Maoilmítre ní Éireann i nAro Macla lé Lochlonnaib áta Cliait ir lé Laignib.

Do gab Domnall mac Muirceartaig mic Néill glúnuib vo fiol Éireamóin míogáct Éireann veic mbliaona.  
3805 Ir i bflaitear an míog-ro vo hairgead Cill Dara lé hAmhlaoib mac Sitheaca ir lé Lochlonnaib áta Cliait; agus vo éadú Domnall mac Muirceartaig ní Éireann vo éreádu ir v'arraigín Connacht, go vteug creaca ir briaighe ó feargal Ó Ruairc vo bí 'n a ríg Connacht an tan roin.

3810 Ir fán am-ro fúr vo cógbad teampull mhóir tuama Shéine ir a éloigtead lé Cormac ua Cillín earrog tuama Shéine, ir vo marbad feargal ua Ruairc ní Connacht lé Domnall mac Congalach mac Maoilmítre, agus vo hairgead ir vo loircead luimneac ar Lochlonnaib lé brian mac Cinnéir ní Muman. Da éir rin vo éadú Domnall Ó Néill go rluag líonmar mar don nír go Laignib gur airg an érióc ó beaibá roir go fairrige, ir go nvearaidí forlongpórc dá míor ann v'aimbeoin Lochlonnaic ir laigean; agus fuair Maoilfínnéin mac Uctáin  
3820 earrog Ceannannra ir comorba Ulltáin háir, agus vo hairgead Ceannannur lé hAmhlaoib Cuairán ir lé Lochlonnaib laigean, go vteug creac mhóir ir iomav éavála ar, agus tug maidm mhóir adbal ar Uib Néill, áit ar tuic iomav va gac leit. Ir fán am-ro tugad Cat Cille Móna  
3825 lé Domnall mac Congalach ir le Lochlonnaib áta Cliait ar Domnall mac Muirceartaig ní Éireann, áit ar tuic arógal mac Maodagáin vo bí 'n-a ríg Ulaó react mbliaona véas, ir Donnagán mac Maoilmuire ní Oirgiall ir iomav vo vaoirib uairle oile mar don nír. Go ghuo

Dun Leathghlaise, and Tadhg, son of Cathal, king of Connaught, died. Soon after this, Conghalach son of Maoilmithidh, king of Ireland, was slain at Ard Macha by the Lochlonnaigh of Ath Cliath and by the Lagenians.

Domhnall, son of Muirheartach, son of Niall Glundubh, of the race of Eireamhon, held the sovereignty of Ireland ten years. It was in this king's reign that Cill Dara was plundered by Amhlaoibh, son of Sitric, and the Lochlonnaigh of Ath Cliath; and Domhnall son of Muirheartach, king of Ireland, went to spoil and plunder Connaught, and took preys of cattle and hostages from Fearghal O Ruairc, who was then king of Connaught.

It was also about this time that the principal church of Tuaim Greine and its tower were built by Cormac Ua Cillin, bishop of Tuaim Greine; and Fearghal O Ruairc, king of Connaught, was slain by Domhnall, son of Conghalach, son of Maoilmithidh; and Brian, son of Cinneide, king of Munster, plundered and burned Luimneach against the Lochlonnaigh. After this, Domhnall O'Neill with a numerous host went into Leinster and plundered the country from the Bearbha eastwards to the sea, and encamped there for two months in spite of the Lochlonnaigh and the Leinstermen; and Maoilfinnein, son of Uchtan, bishop of Ceanannus and comhorba of Ulltan, died, and Ceanannus was plundered by Amhlaoibh Cuaran, and the Lochlonnaigh of Leinster, who took thence a large prey of cattle and much booty; and they inflicted a great and dreadful defeat on the Ui Neill when many fell on either side. It was about this time that the Battle of Cill Mona was won by Domhnall, son of Conghalach, and the Lochlonnaigh of Ath Cliath over Domhnall, son of Muirheartach, king of Ireland, wherein fell Ardghal, son of Madagan, who was king of Ulster seventeen years, and Donnagan, son of Maolmuire, king of Oirghiall, with many other nobles. Soon after this Beacan,

3830 Da éir rin fuairi béacán earpgos Finne báir, agus Cionaoí  
 Ó harpaíáin príomáidí aró Maeda, agus vo gabad uíairie  
 mac Tuatáil ní laigean lé loélonnais áta Cliaí. Da  
 éir rin vo harpgead inir catáig ar loélonnais lé brian  
 mac Cinnéirí ní Muíman, áit ar tuir oíe gcéad vo loé-  
 3835 lonnais ann; agus vo gabad tairi taoirgead vo loélon-  
 nais ann .i. íomair, ámlaoib ir úuibgeann; gonaó ve  
 rin doir an file:

An t-ár i nínir catáig  
 leat tugad, ní gníom meadáig,  
 3840 Daí marbair príogair na n-gall  
 um íomair ir um úuibgeann.

Ir fán am-ro tugad Cat bioélainne ar laiguib lé  
 loélonnais áta Cliaí, mar ar marbad uíairie mac Tuat-  
 áil ní laigean. So gíro da éir rin fuairi Domnall mac  
 3845 Muircearraig ní éireann báir i n-aró Maeda.

## XXIV.

Vo gab Maoilreáclainn mac Domnall mic Flóinn  
 tSionna mic Maoilreáclainn mic Maoilruanuid vo fiol  
 éireamóin príogad éireann tiri bliadna ríeas. Dúnlaí  
 ingean Muircearraig mic Neill mátar an Maoilreácl-  
 3850 lann-re; agus Glúiníarann ní loélonnac i n-éirinn. Ir  
 i bflaitear an Maoilreáclainn-re vo rinnead na gníoma-  
 ro ríor. Óir ir lé Maoilreáclainn féin tugad Cat  
 Teampad ar macaib ámlaoib agus ar loélonnais áta  
 Cliaí, áit ar marbad Ragnall mac ámlaoib príogdamna  
 3855 loélonnac ir cúig céad vo loélonnais mar don nír. Da  
 éir rin vo cuaid Maoilreáclainn ní éireann ir Eócaró

bishop of Finne, and Cionaoth O Hartagain, primate of Ard Macha, died; and Ughaire, son of Tuathal, king of Leinster, was captured by the Lochlonnaigh of Ath Cliath. After this Inis Cathaigh, which was in the hands of the Lochlonnaigh, was plundered by Brian, son of Cinneide, king of Munster, and there fell eight hundred of the Lochlonnaigh; and three Lochlonnach chiefs were captured there, to wit, Iomhar, Amhlaoibh and Duibhgheann; hence the poet says:

The slaughter at Inis Cathaigh  
Was thy work, no wastrel's deed,  
In which thou didst slay the leaders of the foreigners  
Around Iomhar and around Duibhgheann.

It was about this time that the Battle of Biothlann was won from the Leinstermen by the Lochlonnaigh of Ath Cliath, wherein Ughaire, son of Tuathal, king of Leinster, was slain. Soon after this Domhnall, son of Muircheartach, king of Ireland, died at Ard Macha.

#### XXIV.

Maoilseachlainn, son of Domhnall, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Dunlaith, daughter of Muircheartach, son of Niall, was the mother of this Maoilseachlainn, and Gluiniarann was the king of the Lochlonnaigh in Ireland. It was in the reign of this Maoilseachlainn that the following events took place. For it was Maoilseachlainn himself who won the Battle of Tara over the sons of Amhlaoibh and the Lochlonnaigh of Ath Cliath, wherein Ragnall, son of Amhlaoibh, heir apparent to the sovereignty of the Lochlonnaigh, with five hundred Lochlonnaigh were slain. After this Maoilseachlainn, king of Ireland, and Eochaidh,

mac Aroghail, 'do bí 'n-a níg Ulaó cúig bliadhna déag ar  
 fíctio, 'do éreádaó i'f o'arraigain áta Cliaé ar loélonnaib  
 go n'oeaighrao forlongsborc tri lá i'f tri n-oiúce ann, go  
 3860 o'ugraó an méio a bí i mb'oro ag loélonnaib ar .i.  
 Domhnaill Claon n'í laigean i'f u'ghuibe Uí Néill ar éana,  
 agur 'do beanaoair 'do loélonnaib gan oig'neir 'do beir  
 o'gha, i'f raoghre 'do beir aca ó Sionainn go muir gan cíor  
 ná cáin uata 'do loélonnaib. I'f fán am-ro 'do cuiread  
 3865 Amhlaoib mac Si'neasa a'ro'raoiead loélonnaé i n'éirinn  
 ar oib'ir i'f ar 'oeoraídead go hí Colum Cille i nálbain  
 iar n-a ionnabhad a h'éirinn lé Ga'e'ealaib.

Téio Maoil'raéclainn n'í éir'eann o'arraigain i'f 'do  
 éreádaó 'Dál gCair, i'f 'do ceapad b'ile Maige h'adair  
 3870 leir. Si'eadó féad, a léag'tóir, an n'oeadaó leir gan  
 oíogail ó b'rian, amail i'f pollur va éir ro. Agur 'do  
 hairgead Gleann dá loé lé tri macaib Ceapbail mic  
 Lorcáin. Si'eadó 'do marbhad iao a u'ghu'ir i n-aon oiúce  
 go g'roo va éir rin trié fearcaib Caomh'g'in 'do beannuig  
 3875 ran áit rin. I'f fán am roin fuair Móri ingean Donnada  
 mic Ceallai'g bain'io'gan éir'eann b'ar, agur lo'raio mac  
 Coire p'riomáir Aro Maéa; agur 'do hairgeadó Domhnaé  
 pá'oraig lé loélonnaig áta Cliaé i'f lé Muir'ceap'ad Ua  
 Congalaig. Si'eadó 'do oíogail Dia rin o'gha .i. a mb'ar 'do  
 3880 tead i n'oeir'ead an m'io'ra roin féin. Da éir rin tug  
 Maoil'raéclainn n'í éir'eann fail nó fánne óir ar éig'in  
 ó 'taoiead 'do loélonnaib va'ir b'ainm Toma'ir agur cloró-  
 eam ó 'taoiead oile va'ir b'ainm Caplur.

Tair'ir rin ar n-a me'ar u'uar'lib léite Mo'ga i'f  
 3885 u'ghóir Connadé g'raab é b'rian mac Cinnéioir 'do bí ag  
 f'agáil ouair i'f o'ghu'inge n'é oib'ir loélonnaé a h'éirinn  
 i'f go o'ug Maoil'raéclainn 'do ba n'í ar éirinn an tan

son of Ardghal, who was thirty-five years king of Ulster, went to spoil and plunder Ath Cliath against the Lochlonnaigh, and they encamped there three days and three nights, and brought thence as many as were held as captives by the Lochlonnaigh, to wit, Domhnall Claon, king of Leinster, and the sureties of the Ui Neill in general, and they forced the Lochlonnaigh to acknowledge their independence, and to allow them have their lands from the Sionainn to the sea free of Lochlonnach tribute or impost. It was about this time that Amhlaoibh, son of Sitric, chief leader of the Lochlonnaigh in Ireland, was banished and exiled to I Columcille in Alba, the Gaels having driven him out of Ireland.

Maoilseachlainn, king of Ireland, went to plunder and spoil the Dal gCais, and he cut down the tree of Magh Adhar. But, O reader, see whether he escaped punishment from Brian, as will appear later on. And Gleann da Loch was plundered by the three sons of Cearbhall, son of Lorcan. But the three were slain in one night soon after through the power of Caoimhghin who had lived and blessed there. It was about this time that Mor, daughter of Donnchadh, son of Ceallach, queen of Ireland, and Iorard mac Coise, primate of Ard Macha, died; and Domhnach Padraig was plundered by the Lochlonnaigh of Ath Cliath and by Muircheartach O Conghalaigh. But God avenged this deed on them, for their death took place at the end of that very month. After this, Maoilseachlainn, king of Ireland, carried off by force a collar or ring of gold from a Lochlonnach leader called Tomair and a sword from another leader called Carlus.

Nevertheless, when the nobles of Leath Mogha and of the greater part of Connaught considered that it was Brian son of Cinneide who was undergoing the labour and hardship of expelling the Lochlonnaigh from Ireland, and that Maoilseachlainn, who was the king of Ireland, gave himself

roin é féin vo fádaile ir vo fearcaimeadé ir vo fuaime-  
 near, inneall fá héadairbác mé cornam éimeann an  
 3890 trádé roin, uime rin, ir í comairle vo cinnead lé brian  
 ir leir na huairlib vo bí 'n-a focairi teadé vo éur uata  
 go Maoilfeaclainn .i. ní éimeann, va noctad ró nar  
 b'oircear vo nead flaitear éimeann vo fadbail dé von  
 tí vo éreanfad é féin mé catfann eadéimann ar an gcric,  
 3895 agus ó' r é brian vo bí ag fadail uaid a noibearta gur  
 óligtead ró flaitear éimeann o'fadail trér an gcric  
 o'fóiméin a hanbhoio allmuiriac. Iarriao fór ar an níz  
 coinne vo ffeasra róib ag maiú vá éadomós, agus níoi  
 aontuiz rin. Va éir rin vo éur brian mac Cinnéioir  
 3900 cruinnuizad ir coméionól ar uairlib leite Moza ioir  
 loclonnaib ir ffeuealaid go haonlátair, óir fá héizean  
 von méio vo loclonnaib vo bí i leit Moza beir umal  
 ró fan am roin, agus triallair brian leo go Teamraiz  
 na Rioz.

3905 Leir rin iomoirio cuirir teadé uaid go Maoilfeac-  
 lainn fá ní éimeann, va iarriao air braidé vo éur  
 éuize fá beir umal uirnamac mar níz éimeann ró féin,  
 nó cat vo ffeasra ró. Siúeas tug brian a roza vo  
 Maoilfeaclainn róib. Vo b'é ffeasra Maoilfeaclainn  
 3910 ar na teadéib, vá b'fadé cairé miora ó brian mé  
 coméionól leite Cuinn éuize go haonlátair go uirubrad  
 cat nó géill vo brian; agus vo fad comairce ag na  
 teadéib gan a léizean vo brian an mior o'ionnrad ná  
 v'arizam dé anmáin i o'Teamraiz ar fead na miora roin,  
 3915 agus an tan vo-féadad ffeasra ó leir Cuinn go uirubrad  
 féin cat nó braidé ró. Tillio na teadé cap a n-air go  
 brian agus noctair ffeasra Maoilfeaclainn oirra.  
 "Maíead," ar brian, "vo-beirim an cairé rin róib."

Adé éana ir í comairle ar ar cinnead lé Maoilfeac-  
 3920 lainn Siolla Comgail Ó Sléibin .i. a ollam féin vo éur



up to luxury and comfort and ease, a line of action that was useless for the defence of Ireland at that juncture, Brian and the nobles who were with him resolved for these reasons to send envoys to Maoilseachlainn, king of Ireland, to inform him that it was not right that anyone should hold the sovereignty of Ireland but one who should devote his energies to banishing the foreigners from the country, and that, as it was Brian who was undergoing the labour of banishing them, it was right he should get the sovereignty of Ireland for having relieved the country from the oppression of the foreigners. They also asked of the king to meet them at Magh da Chaomhog, but he did not agree to this. After this Brian, son of Cinneide, assembled and brought together the nobles of Leath Mogha both Lochlonnaigh and Gaels, for as many of the Lochlonnaigh as were in Leath Mogha were forced to submit to him at this time, and he marched with them to Tara of the Kings.

Thereupon he sent envoys to Maoilseachlainn who was king of Ireland, asking him to send him sureties for his being obedient and submissive to him as king of Ireland, or to meet him in battle. So Brian gave Maoilseachlainn his choice of these courses. Maoilseachlainn's answer to the envoys was that if Brian gave him a month's respite to summon to him to one place the forces of Leath Cuinn he would give either hostages or battle to him, and he charged the envoys not to permit Brian to waste or plunder Meath, but that he should remain at Tara during that month, and that he himself would give him either battle or hostages as soon as he had got a reply from Leath Cuinn. The envoys returned to Brian and told him the answer they had got from Maoilseachlainn. "Then," said Brian, "I grant them that respite."

Now what Maoilseachlainn resolved on was to send Giolla Comhghaill O Sleibhin, his own ollamh, to Aodh

ar ceann Aodá Uí Néill i r Eoúac mic Aroúail níos ulaó, i r Catail Uí Concúbair níos Connact, 'sá iarraid órra tigeact san fuireac do ffreartal cáta leir féin i n-aúaró Úrman i r Dál gCair, agus muna dtigóir rin uile do

3825 éornam faoi rre Teamhac da gcine féin acá 'n-a feilb lé cian o'aimriri go dtiubhad féin braidíoe do Úrman fá beic umal dó, do briaí naé maíbe ioncómlainn nír, "agus i r fíor," ar Maoilfeaclainn, "naé mó do náire dam-ra san Teamair do éornam ioná do élanndab Néill i r do fíuag

3830 leite Cuinn ar éana." Tmallaí an t-ollam leir na rcealaib rin go huairlib leite Cuinn, agus noctair a tuiar i r a toirc dóib. Sídeá i r é ffreagra tug Aodó Ó Néill air: "An tan do bí Teamair ag Cinéal Eogain," ar ré, "do éorndair féin í, agus an té ag a bfuil ri anoir

3835 fearuigeac a faoi rre;" agus aubairt fúr naé cuirfeao féin Dál gCair i bfaia nír ag éornam nige do neac oile. Táinig an t-ollam rai a air go Maoilfeaclainn i r noctair ffreagra Aodá Uí Néill dó. Acé éana téro Maoilfeaclainn féin o'ionnruige Aodá, i r gabair ag a fíuie um

3840 teact lair do éur cáta i n-aúaró Dál gCair, agus aubairt nír, "Corain Teamair duit féin," ar ré, "agus do-béar-ra braidíoe duit fá Teamair do léigean éugac, óir i r fearr liom ionár a beic ag Úrman. Taipe rin muna dtigó tuiar liom caifceao umla do Úrman ó naé fuilim ioncómlaic

3845 nír."

Cuirir Aodó Ó Néill cruinnuagac i r comtionól ar Cinéal neogain go haonlátaí eúge, agus noctair dóib tuiar Maoilfeaclainn da n-ionnruige agus na tairgriona tug dó féin tpe dól leir do éur cáta i n-aúaró Úrman i r Dál

3850 gCair. Do ffreagairrion Cinéal Eogain dó agus i r ead aubriadar naé maíbe acé cealg i ngeallac Maoilfeaclainn dó, "óir i r dearb lair fíuab rine i r fíuab fearr é féin ioná tuiar, agus uime rin naé iarrfá fíaitear Éipeann air

O'Neill, and Eochaidh, son of Ardghal, king of Ulster, and Cathal O Conchubhair, king of Connaught, asking them to come without delay to do battle with him against Brian and the Dal gCais, and pointing out that if all of these did not come to maintain the freedom of Tara for their own race, who possessed it such a long time, he himself would give sureties to Brian for his submission to him, as he was not strong enough to fight him. "And indeed," added Maoilseachlainn, "it will be no greater shame for me not to defend Tara than it will be for the clanna Neill and for the host of Leath Cuinn in general." The ollamh went with this message to the nobles of Leath Cuinn, and he made known to them the object of his journey and his mission. But Aodh O'Neill's answer to him was, "When the Cineal Eoghain possessed Tara," said he, "they defended it themselves, and let him who holds it now stand out for its freedom;" and he added that he would not set the Dal gCais at enmity with him by defending a sovereignty for another. The ollamh came back to Maoilseachlainn and repeated Aodh O'Neill's answer to him. However, Maoilseachlainn went himself to Aodh and entreated him to go with him to do battle against the Dal gCais, and he said to him, "Hold Tara for thyself," said he, "and I will give thee hostages for the delivering up to thee of Tara, for I prefer this to Brian's having it. But if thou wilt not come with me I must submit to Brian, as I am not strong enough to fight him."

Aodh O'Neill assembled and brought together to one place to him the Cineal Eoghain, and told them of Maoilseachlainn's visit to their country and of the offers he had made himself, on condition of his going with him to fight Brian and the Dal gCais. The Cineal Eoghain made answer, and said there was nothing but deceit in Maoilseachlainn's promise to him, "for he is certain that himself is older and better than thou art, and hence that thou would'st not



demand the kingdom of Ireland from him during his life. But," they added, "he would like that we and thou should go with him to fight the Dal gCais." Nevertheless Aodh asked them to take counsel amongst themselves on that question, and to give a favourable answer to Maoilseachlainn, "lest," he added, "his visit to us may not mean the loss of a kingdom to us." Then the Cineal Eoghain secretly took counsel and deliberated amongst themselves on this question, and it was their opinion that if they went to fight the Dal gCais it was not likely that even a small number of them would return from that conflict. For this reason they declared that it would be necessary for them to obtain property for their children after them, "for we should have hope neither of property nor of wealth for ourselves," added they, "if we were to go and fight the Dal gCais, the bravest and stoutest race in fields of battle, and a race, too, that never fled from the Lochlonnaigh; it is certain that neither would they flee from us." Therefore they came to the resolution of demanding from Maoilseachlainn one half of Midhe and of the demesne of Tara for themselves and for their children after them in consideration of their going with him on that expedition, and they made known to Maoilseachlainn that this was what they had resolved on. When Maoilseachlainn heard this he became furious and returned home from them with indignation, and summoned to him the clann Colmain and made known to them the answer he had got from Aodh O'Neill and the Cineal Eoghain.

Upon this the resolution they came to was that Maoilseachlainn should go straight to Brian's house, where his camp had been fixed for a month previously at Tara, the men of Meath supporting him there. Maoilseachlainn then proceeded to Tara accompanied by two hundred and twenty horsemen, and thus alighted on the green of Tara, and went immediately to Brian's house

3985 oinead bhíain féin i'r Dál gCair, i'r vo inni'ir a r'eála ó  
 túr go veimead vo bhíain, agus, aoubairt ná mbeir féin  
 ionbhailte mé bhíain go maó cat vo-béaraó nó. Agus ó  
 nac maibe gur vo tabairt bhairge i'r gíall nó táinig an  
 trát roin. Ar n-a élor rin vo bhíain i'r ead aoubairt, "Ó  
 3990 tángair im tead-ra gan cori gan comairce vo-beirim cairve  
 bliadna úuit gan géill ná bhairge v'iairaid oir, agus  
 iadad-ra féin v'fior na vhuinge rin buó tuad .i. doú Ó  
 néill i'r Eodair mac Amogail ní ulaó go bfeairinn gá  
 rreagha vo-béairaid oim; agus maó cat vo-béairaid uam,  
 3995 ná cuir-je im a'gair leo. Geallair Maoilreaclainn ná  
 cuirfead, agus aoubairt nar b'i a comairle féin vo bhíain  
 uil buó tuad an trát roin, áit gur b'feairi nó tráll  
 va tig go ham oile, "óir i'r lóir uuit mire vo gíall uuit  
 von curar-ro." Vo cinnead ar an gcomairle rin leo,  
 4000 agus fá maí lé Dál gCair é, vo b'rig go iadadair i  
 veimead a lóir vo áiteam; agus ar mbeir ag tillead  
 tar a air vo bhíain vo bhionn ré ná fíciú véas ead vo  
 máoirreaclainn, marí don ré hiomad óir i'r airgí vo  
 uáil va muinntir.

4005 1 gcionn bliadna iar rin vo cruinnigead i'r vo com-  
 tionóilead mórfluas léite Moza uile roir Gaedail i'r  
 Loelonnab lé bhíain mac Cinnéir. Tángadair ann Loel-  
 lonnab áta Cliaí i'r buir leirge, loca Garman i'r Ó  
 neadad Muman, Corca Luighead i'r Uib gCinnrealaig;  
 4010 agus trállair bhíain leir an mórfluas roin go h'ad  
 luain, go vtegadair uairle Connad bhairge uata fá beir  
 uimail marí airgí nó.

Cuirir iomoirio bhíain teadra go Maoilreaclainn va  
 iairaid air bhairge vo cur cúige go h'ad luain i'r táinig  
 4015 Maoilreaclainn féin vo tabairt gíall i'r bhairge nó. I'r  
 ann rin deana vo rónad mórfluas fear Muman i'r Connad

without either surety or protection, relying on the generosity of Brian himself and of the Dal gCais; and he told Brian all that had befallen him from beginning to end, and said that if he himself were able to fight Brian, battle was what he would give him; but as he was not, he had come now to give him sureties and hostages. When Brian heard this he said, "Since thou hast come into my house without surety or protection I grant thee a year's respite, during which I shall demand neither sureties nor hostages from thee, and I will go myself to visit these northerns, to wit, Aodh O Neill and Eochaidh, son of Ardghal, king of Ulster, that I may learn what answer they will give me; and if they give me battle then do thou not go against me with them." Maoilseachlainn promised that he would not go against him, and said that he would not advise Brian to go northwards on that occasion, but that he had better repair to his house until another time, "for my doing homage to thee is enough for thee this time." They agreed on this point, and the Dal gCais were glad of it, for they had nearly consumed their provisions; and as Brian was returning home he bestowed twelve hundred horses on Maoilseachlainn, and gave a large amount of gold and silver to his followers as well.

A year after this, Brian son of Cinneide, assembled and brought together the general forces of all Leath Mogha both Gaels and Lochlonnaigh. There came there the Lochlonnaigh of Ath Cliath and of Port Lairge, of Loch Garman, of Ui Eachach Mumhan, Corca Luighdheach, and Ui Cinnsealaigh, and Brian proceeded with this great host to Ath Luain, and the nobles of Connaught gave hostages for their submission to him as high king.

Now Brian sent envoys to Maoilseachlainn asking him to send hostages to him to Ath Luain, and Maoilseachlainn himself came and gave him hostages and sureties. It was then that Brian brought together the main forces of

17 Láigean 17 fear mbe lé brian, agus céio leo go  
 Dún Dealgan, gur gabad gialla 17 braidhe ulaó uile  
 leir. Agus 17 mar rin vo gab brian bóraithe míogacht  
 4020 Éireann lé calmacht 17 lé cróúacht a gniomh goile 17  
 gaircú, as ionnabhad eactiann 17 vanaí ar an gcúic,  
 agus ní go cealgad aithil aveyro vponz oile. Óir ní  
 hé an mac 1 n-áit an aitar fá ghad as gabáil flaiteara  
 Éireann, mar 17 follur ar an rtaí anuar go mó ro, áit  
 4025 an tí fá mó oirbeairt 17 arriactar gniomh, 17 vó vo léigti  
 flaitear Éireann. Agus vo briú gurab é brian fá mó  
 oirbeairt 'n-a airmirí féin v'Éireanncaib vo tozavap  
 urmóir uairle Éireann mé ceannar na críche vo gabáil é,  
 agus an méio vóib nar doncuig flaitear Éireann va  
 4030 roctainn, fá héigean vóib giall va n-aímveoin vó, agus fá  
 héigean vo máiolreáclainn flaitear Éireann vo tréigean  
 17 a léigean vo brian, aithil avubriamar.

## XXV.

Vo gab brian bóraithe mac Cinnéiríó mic Lorcáin mic  
 Láctna mic Cuirc mic Annluain mic Máctáimna mic Toirir-  
 4035 véalbair mic Catáil mic Doua Caoimh mic Conaill mic  
 Eóad báillveirg mic Carrctainn Finn mic Bloio mic Cair  
 mic Conaill Eacluait mic Luigvoad Meinn mic Donzura  
 Tuirg mic Fír Cuirc mic Moza Corb mic Cormaic Cair mic  
 Oiliolla Óluim vo ríol Éibir míogacht Éireann vó bliadain  
 4040 vóas. Béibionn ingean Arcaúa mic Murcaúa mic Maon-  
 aig, ní iarrctar Connacht, máctar brian. As ro mar táinig  
 Béibionn. Cianóg ingean Cioctáin vo Connachtair pus  
 mac 17 ingean vo tairvad vo Láigrib nar v'ainm Criaclán



Munster, of Connaught, and of Leinster, and of Meath, and he went with them to Dun Dealgan where he received the hostages and sureties of all Ulster. And it was in this way that Brian Boraimhe obtained the kingdom of Ireland, by the strength and bravery of his feats of valour and championship, driving the foreigners and the Danair out of the country, and not by treachery as others assert. For it was not the custom in Ireland that the son should succeed the father in the sovereignty of Ireland, as is plain from the history up to this point, but the sovereignty of Ireland was given to him who was the most powerful in action and exploit. And since Brian was the most powerful in action of the Irish in his own time, the majority of the nobles of Ireland chose him to be sovereign of the country, and as many of them as did not consent that the sovereignty of Ireland should be given to him were forced to submit to him against their will, and Maoilseachlainn was obliged to abandon the sovereignty of Ireland and cede it to Brian as we have said.

## XXV.

Brian Boraimhe, son of Cinneide, son of Lorcan, son of Lachtna, son of Corc, son of Annluan, son of Mathgamhain, son of Toirrdhealbhach, son of Cathal, son of Aodh Caomh, son of Conall, son of Eochaidh Bailldhearg, son of Carrthann Fionn, son of Blod, son of Cas, son of Conall Eachluaith, son of Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom, of the race of Eibhear, held the sovereignty of Ireland twelve years. Beibhionn, daughter of Archaidh, son of Murchadh, son of Maonach, king of West Connaught, was the mother of Brian. The descent of Beibhionn was as follows: Cianog, daughter of Ciocharan, a Connaughtman, bore a son and daughter to a Leinster chief called

tré gúirde Ćairill abbaó iṛ feact ḡcéao manac maṛi don  
 4045 mṛ, aḡ comḡuirde 'Dé 'o'iaṛraio ṛleacta von lánamāin ṛin  
 vo bí fearc i ḡrao va n-aimṛin, ḡur éirt 'Dia gúirde Ćairill  
 iṛ a comēionóil, ḡo mṛḡ Cíanós mac iṛ inḡean vo Ćriacān.  
 Maoilmitéao ainm an míc iṛ Oṛnaó ainm na hinḡine; aḡur  
 vo póraó an inḡean lé hāṛcāio mac Muṛcāoā mic Maoṇaiḡ  
 4050 mṛ i iarṛaiṛi Ćonnaact, aḡur mṛḡ ṛi bēibionn vó .i. mácāiṛi  
 ḡmāin ḡóraiṛe mic Cinnéioiṛó.

iṛ i ḡṛlaitear ḡmāin vo mṛnneao na ḡníomā-ro ṛioṛ  
 .i. Siṛmuc mac Amāloib vo ōul vo óéanam cṛeac i nUllcāib  
 i Luinḡear mór, ḡur hāiṛḡeao leir Cill Ćleire iṛ Inṛ  
 4055 Cumṛcṛaiḡ, ḡo vcuḡ iomaao bṛaiḡve iṛ maoinē arṛa. 'Da  
 éir ṛin ṛuaiṛi Naomān mac Maoilcāiaṛāin ṛrīmēearo  
 éireann bār aḡur Raḡnall mac ḡoṛṛiaóā mic Araile mṛ  
 na nṛneao vo Loēlonnāib. iṛ ṛán am-ro vo cūao ḡmāin  
 ḡóraiṛe mac Cinnéioiṛó mṛ éireann ḡo ṛluāḡ Lioṇmāi  
 4060 maṛi don mṛ ḡo Cinéal Eoḡain i nUllcāib, aḡur ar ṛin  
 von Míoe, ḡo mabaoṛai oíoe i vṛailletin, ar ṛin ḡo hāro  
 Macā, ḡo mabaoṛai feactmāin ann, ḡur fāḡaib ḡmāin  
 ṛíoe uinḡe v'óṛi ar aṛcōiṛi Aṛo Macā.

Ṭmāllao ar ṛin i nDál naṛuiṛde ḡo bṛuaiṛi ḡmāin  
 4065 uṛuiṛde ṛé comāll ṛioóā ó Cúḡeao ḡlao uile. ḡo ḡroo  
 va éir ṛin vo cūao ḡmāin mórṛluāḡ oile i ḡCinéal  
 nEoḡain iṛ i vṛin Ćonāill ḡo vcuḡ iomaao bṛaiḡve uata  
 i nḡeall ṛé comāll ṛioóā.

iṛ ṛán am-ro ṛuaiṛi Maoṛmānuio mac Aroḡail mṛ  
 4070 ḡlao bār, aḡur Cloctna mac Aongṛa ṛrīmṛíle éireann  
 iṛ Caṛal mac Concūbaiṛi vo bí 'n-a mṛḡ Connaact ṛíoe  
 bliaóan ḡo bṛuaiṛi bār i nloṛmāṛ 'Domnann. 'Da éir ṛin  
 vo cūao Muṛcāo mac ḡmāin ḡo bṛeaiṛib Muṛmān iṛ

Criachan through the prayer of Caireall, abbot, and of seven hundred monks with him, who prayed together to God that this couple who were barren a long period of their time may have progeny, and God heard the prayer of Caireall and of his community, and Cianog bore a son and daughter to Criachan. The son's name was Maoil-mithidh and the daughter's name was Osnadh,; and the daughter was given in marriage to Archaidh, son of Murchadh, son of Maonach, king of West Connaught, and she bore him Beibhionn, that is the mother of Brian Boraimhe, son of Cinneide.

It was in the reign of Brian that the following events took place, to wit, Sitric, son of Amhlaoibh, went to spoil Ulster in a large fleet, and he plundered Cill Chleite and Inis Cumhsraigh and took many sureties and much wealth therefrom. After this Naomhan, son of Maoilciarain, chief artificer of Ireland, and Raghnaill, son of Gothfraidh, son of Aralt, king of the Isles, a Lochlonnach, died. It was about this time that Brian Boraimhe, son of Cinneide, king of Ireland, went with a numerous host to Cineal Eoghain in Ulster and thence to Meath, and they remained a night at Taillte, thence they went to Ard Macha, and remained there a week, and Brian left twenty ounces of gold on the altar of Ard Macha.

They proceeded thence to Dal nAruidhe, and Brian got sureties for the keeping of peace from the entire province of Ulster. Soon after this Brian went with another large host to Cineal Eoghain and Tir Chonaill and brought many hostages thence as sureties for maintaining peace.

It was about this time that Maolruanuidh, son of Ardghal, king of Ulster, died, also Clothna, son of Aonghus, chief poet of Ireland, and Cathal, son of Conchubhar, who was king of Connaught twenty years, and he died in Iorras Domhnann. After this Murchadh, son of Brian,

Laiḡean iṛ uib néill an veirciṛc aḡur flaitḡearcá mac  
 4075 Muiréadaiḡ ḡo n-óḡaiḡ an fíola mar don iṛ o'arḡain  
 iṛ vo cṛeááó cínéil luiḡóeáó ḡo utḡṛao tṛí áeao i  
 mbṛaiḡóeanar ar.

Sluaḡaó lé ḡṛian mac Cinnéioiú ní éiréann ḡo Maḡ  
 Coṛiainn ḡo utḡ leiṛ Maolṛianaiú Ó Maolṛioṛaiú ní  
 4080 cínéil ḡConaill i mbṛaiḡóeanar ḡo Ceann Coṛaó. Vo  
 cṛeááó iṛ vo loiṛceáó Cúḡeáó Laiḡean ḡo ḡleann oá  
 loó, aḡur ar rin ḡo Cill Máiḡnionn, lé Muiréáó mac  
 ḡṛian. Iṛ fán am-ro vo áuaoṛi loólonnaiḡ cablaó móṛi  
 von Muṛian ḡṛi haiṛḡeáó iṛ ḡṛi loiṛceáó Coṛicaó leo;  
 4085 aḡur vo oíḡaiḡ Oia rin oṛṛia, oṛi vo marṛbaó ámlaoib  
 mac Siṛneaca, ní na loólonnaó, iṛ Maḡḡamáin mac Oub-  
 ḡailḡ mic ámlaoib lé Caṡal mac Domnaill mic Ouib  
 oá ḡuiréann i ḡreall ḡo ḡṛioo 'n-a oiaó rin. Oa éir rin  
 vo áuaoṛi loólonnaiḡ iṛ Laiḡin i Míde, ḡṛi haiṛḡeáó  
 4090 Teapmonn Feicín leo, aḡur ḡo iuḡṛao iomaó vo ḡṛaiḡoib  
 ar, ḡo noeapina Oia oíḡaḡar oṛṛia ḡo ḡṛioo oá éir rin,  
 mar iṛ follur roṛainn ar an iuaḡ tuḡ Muiréáó mac  
 ḡṛian fá Laiḡnib mar ar loiṛceáó Laiḡin iṛ loólonnaiḡ  
 leiṛ, ámaíl aouḡṛamaṛ.

4095 Oála ḡṛian mic Cinnéioiú, ar mbere 'n-a níḡ éiréann  
 oó, iṛ iar utṛaoáó loólonnaó leiṛ, iṛ lánmóṛi na com-  
 maóine vo áuṛi ar éirinn, ámaíl léaḡar i leaḡṛaib an  
 tṛeancṛa. Aḡ ro ríoiṛ ḡo cumaiṛ cuio vo na commaóinib  
 áeaoṛa:

4100 Ar utṛ vo haṡnuaiúeáó iṛ vo tóḡbaó eaḡailṛ leiṛ,  
 aḡur tuḡ á cill féin oá ḡaó cléiréaó vo péiri á áeime iṛ  
 á áeiriṛ uiriṛ. Vo tóḡaib iṛ vo oṛoiḡiḡ rcola coiṛceanna  
 pé múnáó léiḡinn iṛ na n-ealaḡan ar áeana; aḡur fóṛ tuḡ  
 luáó leaḡar iṛ coṛar oá ḡaó don, aḡ naó maiḡe coṛar,  
 4105 vo tóḡṛaó leannáin ar léiḡeann. Tuḡ fóṛ raóiriṛ oá

with the men of Munster and Leinster and the Ui Neill of the south, and Flaithbheartach, son of Muireadhach, with the young men of the Fochla went to plunder and spoil Cineal Luigdheach and brought thence three hundred in captivity.

Brian, son of Cinneide, king of Ireland, made a hosting to Magh Corainn and brought with him Maolruanuidh O Maoldoraidh, king of Cineal Conaill, to Ceann Choradh in captivity. Murchadh son of Brian spoiled and burned the province of Leinster as far as Gleann da Loch, and thence to Cill Mhaighnionn. It was about this time that the Lochlonnaigh with a large fleet went to Munster and plundered and burned Cork; and God requited them for this, for Amhlaoibh, son of Sitric, king of the Lochlonnaigh, and Mathghamhain, son of Dubhghall, son of Amhlaoibh, were treacherously slain by Cathal, son of Domhnall, son of Dubh da Bhuireann, soon afterwards. After this the Lochlonnaigh and the Leinstermen went into Meath, and they plundered Tearmonn Feichin and took thence many captives, and God took vengeance upon them soon afterwards, as is plain from the above account of the incursion which Murchadh, son of Brian, made into Leinster, in which he spoiled the Leinstermen and the Lochlonnaigh, as we have said.

As to Brian, son of Cinneide, when he was king of Ireland and had crippled the Lochlonnaigh, very great were the benefits he conferred on Ireland as we read in the books of the seanchus. Here follow briefly some of these benefits.

In the first place he restored and built churches, and gave every cleric his own temple according to his rank and his right to it. He built and set in order public schools for the teaching of letters and the sciences in general, and he also gave the price of books and expenses to each one who could not defray the expenses and who desired to devote himself to learning. He

uirgeannais 1r va bflataib fearainn; 1r zac éadail ráinys  
 ó loclonnaib é, vo bponn vo fævealaid i; asur zac  
 vaoirre va raibe ar fævealaid as loclonnaib, vo tógaid  
 brian vóib uile i; asur zac fearann var bean brian  
 4120 amac vo loclonnaib lé neart a láime, ní v'adon va cine  
 féin tug é, acé tug zac críoc va zac cine var tual i i  
 nÉirinn.

1r é brian fóir tug fíoinnte fá reac ar fearaid  
 Éireann ar a n-aiteantair zac fíltreab fá reac vóib.  
 4125 1r lé brian mar an gcéanna vo tógbaú teampull Cille  
 Dálua 1r teampull Inre Cealltraic asur vo hatnuaid-  
 ead cloicteac tuma fneine. Vo tógbaú iomorro lé  
 brian iomaú vrioicéad 1r tócar 1r flište móra, 1r vo  
 cumvigeab 1r vo cóirigeab vúinte 1r vaigne 1r inreab  
 4130 1r oilein leir. Vo cumvigeab leir fóir Cairéal na Ríog,  
 1r Ceann Abraú, Inir Loá Cé 1r Inir Loá fair, Dún  
 Eócar Mái, Dún Iar, 1r Dún Trí Liag, Dún gCiot  
 1r Dún Cliaic, Inre an fíall Duib, 1r Inir Loá fí-  
 lionn, Ror na Ríog, Ceann Córú an bÓraime, 1r ríog-  
 4135 fúir Muían ar ceana. 1r i bflaitear brian iomorro  
 táinys doinbean 'n-a haonar ó tuinn tuaid go tuinn  
 Clíona ear, asur fail nó fainne óir ar flait né a hair  
 aice; asur ní bfuair a flait ná a fáruab tré fne  
 rmaicéa brian ar Éirinn; fonaú uime rin vo rinne an  
 4140 file an rann-ro:

Ó fóir go Clíona éar,  
 1r fail óir aice né a hair,  
 i bflait brian fauibíl nar tim,  
 vo timéil doinbean Éirinn

4135 Vo bí Éire amlaú rin go raibíi rona ríotcánta ar  
 reab an vó bliaúan véag vo bí brian 'n-a ríog uirre;  
 fonaú vó rin éan an file an rann-ro:

fíuab fairre, tuile ríe,  
 brian breag ór banba bláitíre,  
 fan fiahair fan véo fan brait,  
 va bliaúan véag a véag-rac.

also gave freedom to the lords and territorial chiefs of the people ; and all the spoil he had taken from the Lochlonnaigh he gave to the Gaels, and he freed all the Gaels from every species of oppression to which the Lochlonnaigh subjected them ; and every territory which he took from the Lochlonnaigh by the strength of his arm, he gave it not to any of his own tribe, but gave each territory to the tribe in Ireland to whom it belonged of right.

It was Brian, too, who gave the men of Ireland distinct surnames by which each separate sept of them is distinguished from the rest. It was Brian also who built the church of Cill Dalua and the church of Inis Cealltrach, and restored the tower of Tuaim Greine. Moreover, Brian built many bridges and causeways and highways, and he built and repaired duns and fortresses and river banks and islands. He also built Cashel of the Kings and Ceann Abhrad, Inis Locha Ce and Inis Locha Gair, Dun Eochair Mhaighe, Dun Iasc and Dun Tri Liag, Dun gCrot and Dun Cliach, Inse an Ghaill Duibh and Inis Locha Saighlionn, Ros na Riogh, Ceann Choradh na Bhoraimhe, and the royal fortresses of Munster generally. It was also in the reign of Brian that a lone lady travelled from Tonn Tuaidhe to Tonn Cliodhna in the south, carrying with her a wand with a gold circlet or ring on it, and she was neither robbed nor violated, by reason of the rigour of Brian's rule in Ireland ; and hence the poet composed this stanza :

From Toruadh to pleasant Chiodhna,  
Having a circlet of gold by her side,  
In the reign of bright-limbed, intrepid Brian,  
A lone lady went round Erin.

Ireland was thus rich, prosperous, peaceful during the twelve years that Brian reigned over her, and for him the poet composed this stanza :

The boiling of the sea, a rapid flood,  
Was Brian of Breagha over Banbha of variegated flowers,  
Without sadness, without calumny, without suspicion,  
Twelve years lasted his prosperity.

17 uirra a aithe ar an uceirt-re uo-beirio na rean-  
 daíde ar brian nar óligtead anflait uo gairm de, óir ní  
 uo méir a toile nó a neirt uo rinne follamnuḡad na  
 4145 chéice ré linn beir i bflaitear uó, aet uo méir reácta ir  
 oligú na chéice. Óir ir é ir anflait ann an tí uo-ní  
 follamnuḡad nó maḡluḡad uo méir neirt ir ní uo méir  
 ceirt; aḡur ó nae mar rin uo rinne brian, aet uo méir  
 ceirt ir reácta, ní hiontuḡta anflait air.

4150 Nó ma'ir eiré teáct fá bráḡair Maoilfeaclainn i  
 bflaitear na chéice ar toḡa uiríoiri uairle éireann uo  
 gairirde anflait de, reáctad an léagtóir cia córa anflait  
 uo gairm de ionáir anflait uo gairm u'uiríoiri a uáinir  
 uo míoḡaib éireann uo clannuib mílead. Óir ní táinir  
 4155 an reáctmá uo reir uioe nae é marbae an míoḡ míoime uo  
 réanad; aḡur ó nae gairmtear anflait uioe, uo bríḡ  
 go uráḡaodar uon fuil míoḡda, eiré marbae na míoḡ  
 táinir mopa, mar an ḡeáda, ar mbeir uo brian uon  
 fuil míoḡda, ní hiontuḡta anflait air eiré teáct fá  
 4160 bráḡair Maoilfeaclainn, ir nae marbae é, aḡur é ar a  
 eumar, amail uo-níoir eae rin na míoḡaib uo bioe mopa  
 i bflaitear éireann, amail aubnamar.

Aḡ ro ríor an eioeáin ir an ceairt uo bioe aḡ brian  
 bóramie ar eirgeaduib éireann leat amuir uon muḡain  
 4165 ré cotuḡad eirge éinn eioad, amail euirtear ríor lé mac  
 liaḡ aroillaie éireann ran uadain uarab toḡae: bóramie  
 baile na míoḡ. Ar uerí uo-ḡeibeae ó eirgeae eonnac  
 oet ḡeae bó ir oet ḡeae toḡe. Uo-ḡeibeae ó eir  
 eonail euir eae biae ir euir eae bó; uo-ḡeibeae ó  
 4170 eir eioḡain eirí eirí bó ir eirí eirí muc ir eirí eirí  
 eirne iarainn; uo-ḡeibeae ó clannuib Ruíuirge ulae eirí  
 eioḡa bó ir eirí eioḡae toḡe; uo-ḡeibeae oet ḡeae bó



It is very easy to see from this character which the seanchas give of Brian that it would not be right to call him a tyrant, for it was not according to his will or his strength that he governed the country during his reign, but according to the country's constitution and law. For a tyrant is one who governs and rules according to might and not according to right; and since it was not thus Brian acted, but according to right and the constitution, he cannot be called a tyrant.

Or if he should be called a tyrant (usurper) for supplanting Maoilseachlainn in the sovereignty of the country, having been chosen by the majority of the Irish nobles, let the reader judge whether it be more just to call him a tyrant (usurper) than to call the majority of the kings of Ireland who sprang from the children of Milidh tyrants (usurpers). For not one in every seven of them gained the sovereignty who did not do so by killing the king who came before him; and since they are not called tyrants (usurpers), being of the royal blood, for killing the king who came before them, in the same way, since Brian was of the royal blood he should not be called a tyrant (usurper) for having supplanted Maoilseachlainn, whom, though he was in his power, he did not kill, as other kings killed those who came before them in the sovereignty of Ireland, as we have said.

Here follow the tribute and dues that Brian Boraimhe claimed from the provincial kings of Ireland outside of Munster for the upkeep of the house of Ceann Choradh as stated by Mac Liag, chief ollamh of Ireland, in the poem which begins: Boraimhe town of the kings. In the first place he got from the province of Connaught eight hundred cows and eight hundred hogs; he got from Tir Chonaill five hundred mantles and five hundred cows; he got from Tir Eoghain three score cows and three score pigs and three score bars of iron; he got from the clann Rudhruighe of Ulster thrice fifty cows and thrice fifty hogs; he got

a hOirgiallaib; trí céad torc, trí céad mart ir trí céad  
 cinne iadainn ó Chúigeaó Laignean; trí ficio bó, trí ficio  
 4175 muc ir trí ficio cinne iadainn ó Oirruigib; uo-geibeaó ó  
 Loélonnnaib áta Cliaé trí áosa uabac fíona; ir uo-  
 geibeaó ó Loélonnnaib luimniú tonna o'fíon veaig zác  
 aon lá ran mbliadóin. Agus an tan uo fuidéaó brian  
 n-a fuidé ríog ir é rí Muídan uo fuidéaó ar a veafláim,  
 4180 amláil fá zác rí zác rí zác o'fuid éireamóin ríoga Ulaó  
 uo cúir ar a veafláim. Ní lámháó neac o'feaduib éireann  
 arim o'iomáir i uaeac brian aét Uál zCair amláin, amláil  
 aoeir an uadain méamháiríte ran man-ro:

Zan doinead o'feaduib éireann,  
 , aét Uál zCair na zcáiréimeann,  
 Uo lámhácaín a n-aírim ann  
 i n-éinúig né rí zCair.

Ir iontuigte ar méir an feolmáig ir an fíona uo bí  
 o'áiríte né cotuzaó teaglaig tige Cinn Córmaó, leat amuig  
 4190 uo Córmaac mac Airt ir uo Cónaíre Mór mac Eiruirceoil,  
 nac maibe uo ríogaib éireann doinrí uo ba mó muirdear ir  
 muinncear ir ba flaiteamla uo tigeaóac ioná brian.

Ar mbeir uo brian búraíme zan imrearan zan ear-  
 aonca 'n-a cóinnuioe i zCeann Córmaó aétuigir ar rí zCair  
 4195 Laignean .i. Maolmóirí mac Muiréada trí feolcraínn  
 o'fíuóbaó áluinn a fíuó zairle uo cúir cúige. Uo beanaó  
 na trí feolcraínn lé rí zCair Laignean ir tualair féin leo zo  
 Ceann Córmaó, mar a maibe brian an trát roin; ir tug fá  
 veaia ar Uib fáilge feolcraínn uioó o'iomáir agus feol-  
 4200 craínn oile ar Uib fáoláin agus an treaí feolcraínn ar  
 Uib Muiréadaig, zo uarla iomaibáir áinnce eacoraí zCair  
 uol i n-agaíó Síleibe an búgaig; agus leir rin téir rí  
 Laignean féin fá feolcraínn O bfaoláin agus ionaí ríuill

eight hundred cows from Oirghialla; three hundred hogs, three hundred beeves and three hundred bars of iron from the province of Leinster; three score cows, three score pigs and three score bars of iron from Osruighe; he got from the Lochlonnaigh of Ath Cliath thrice fifty vats of wine; and he got from the Lochlonnaigh of Luimneach a tun of red wine every day in the year. And when Brian sat in his royal seat it was the king of Munster that sat at his right hand, just as it was customary with all the kings of the race of Eireamhon to place the kings of Ulster at their right hand. None of the men of Ireland were permitted to bear arms in Brian's house, but the Dal gCais alone as the above-mentioned poem says in this stanza :

None of the men of Erin,  
Only the Dal gCais of battle triumphs,  
Were permitted to use their arms there  
In the same house with the king of Erin.

It is to be inferred from the amount of meat and wine that was fixed for the support of the household of the court of Ceann Choradh, that with the exception of Cormac son of Art, and Conaire Mor son of Eideirsceol, there was none among the kings of Ireland who had a larger household and more followers and who kept up a more princely house than Brian.

When Brian Boraimhe was residing at Ceann Choradh without strife or discord he besought the king of Leinster, Maolmordha, son of Murchadh, to send him three masts of excellent wood from Fiodh Gaibhle. The king of Leinster had the masts cut down and went with them himself to Ceann Choradh where Brian then was; and he ordered the Ui Failghe to carry one of the masts and the Ui Faolain another and the Ui Muireadhaigh the third, and a war of words arose between them as they were going up Sliabh an Bhogaigh; and thereupon the king of Leinster himself put his shoulder under the mast assigned to the Ui Faolain, wearing a satin tunic which Brian had given

tug brian nó moine rin uime, agus corraíodh óir 'n-a  
 4205 timcheall, agus cnaipe aigeis ann. Agus lé méio an  
 feadma do cuirfeadh ní laigean ari féin fán reolchann, do  
 bhuir an cnaipe do bí 'n-a bhuic; agus ar moctain doibh go  
 Ceann Chraob, cuimh ní laigean a ionair de ir tug na fíair,  
 do Shormflait, ingin Múrcáda, .i. baincéile bhriain, an  
 4210 t-ionair do cuir cnaipe ann. Do glac an míoigan an t-ionair  
 ir tug uicéir de fan teinid do bí 'n-a fiaúnair, ir do gab  
 ag iomcáineadh ari a veairbháidair tré beir fá moigraime ná  
 fá úaoirre do neac fan uóman, "an ní," ari ní, "nair faom  
 t'adair ná do fcanadair"; ir do mair go riuirfeadh mac  
 4215 bhriain ari a mac an ní céanna. Adt céanna fá cuimh lé  
 Maolmórua comhaid na míoigan; agus tarla do Múrcáda mac  
 bhriain ir do Chonaing mac Duinn Cuan beir ag imuir rictéle  
 ari n-a máid, nó do méir úluinge oile ir é comorba  
 Caoimhgin Glinne ná loe do bí ag imuir mé Múrcáda.  
 4220 Gabair Maolmórua .i. ní laigean ag teagairc ari Múrcáda  
 ir do teagairc beairc oia mugaí cluice ari. "Ir tú tug  
 comairle do loelonnairb nar bhuirfeadh doibh i gCat Glinne  
 máma," ari Múrcáda. "Ma tugair comairle doibh nar  
 bhuirfeadh doibh ann rin," ari Maolmórua, "do-béair do com-  
 4225 airle oile doibh mé mbuuirreir ríad oíot-rá ariir." "A fíán  
 roin fúadib," ari Múrcáda.

Fá feargac Maolmórua de rin, agus téio na eir  
 leaptá, go nac fíuot uair uul fan teac n-óla an oíote  
 rin, ir do imir i moe na mairne ari n-a máid go an  
 4230 ceileadair do brian.

Ar n-a élor iomoir do brian gur fágair ní laigean  
 an longporc gan ceileadair do féin, cuimh gíolla gíada  
 na muinnir na farcód go teugadh féin tuairteal ir  
 teadairc do. Ir ann muga an gíolla ari i gionn élair  
 4235 éille Dála don leit toir don tSionainn agus é ag

him sometime before, and which had gold borders to it and a silver clasp. And so greatly did the king of Leinster exert himself in bearing up the mast that the clasp of his tunic snapped; and when they reached Ceann Choradh the king of Leinster took off his tunic and gave it to his sister Gormfhlaith, daughter of Murchadh (that is Brian's wife), to fix a clasp in it. The queen took the tunic and cast it into the fire that was in front of her, and proceeded to reproach her brother for being in slavery or subjection to anyone on earth, "a thing," said she, "which neither thy father nor thy grandfather brooked;" and she added, that Brian's son would make the same demand of his son. Now Maolmordha kept in mind the queen's remarks; and the next day Murchadh, son of Brian, and Conaing, son of Donn Cuan, happened to be playing chess, or according to others it was the comhorba of Caoimhghin of Gleann da Loch that was playing with Murchadh. Maolmordha, the king of Leinster, set to instruct Murchadh, and taught him a move which caused the game to go against him. "It was thou who gavest advice to the Lochlonnaigh which caused them to be defeated at the Battle of Gleann Mama," said Murchadh. "If I gave them advice which caused them to be defeated there," said Maolmordha, "I will give them another advice through which they will defeat thee in turn." "I defy thee to do so," said Murchadh.

Maolmordha was enraged at this and he went to his sleeping apartment, and could not be got to come to the drinking hall that night, and he took his departure early the next morning without bidding farewell to Brian.

Now when Brian heard that the king of Leinster left the mansion without bidding him farewell, he sent a page of his household to detain him that he might give him wages and gifts. The place at which the page overtook him was at the end of the plank bridge of Cill Dalua on

uil ar a ead; ir noctair an siolla a teactaireact ó  
 brian nó. Iompuidir Maolmóir a .i. ní laigean ar an  
 ngiolla ir buailir trí buille don tirlait iobair do bí  
 'n-a láim air, sur bhir cnámha a éloiginn, surab ar iom-  
 4240 éar iugad go tead brian é. Cogairán ainm an siolla,  
 agus ir uair acáir Uí Cogairán ran Muirín.

Do ranncuigead lé fuinnn do teaglac Cinn Corad ní  
 laigean do leanmáin, ir san a léigean go laigib go  
 maó mairac do brian é. Act ceana do ráir brian nac  
 4245 lámteasí feall do véanam 'n-a tíg féin air. "Siúeas,"  
 ar ré, "ir do éolba a tige féin iarrfartear cóir air."

Tualldair Maolmóir ní laigean na úitair féin ir  
 cuirir cruinnuigad ir coimtionól ar mairib laigean  
 éirge, agus innuir uóib míocáuar ir air bhréirge o'fag-  
 4250 aíl do féin ir na éirgead uile i gCeann Corad. Uime  
 rin ir i comairle ar ar cinnead aca iompóó ar brian  
 iad féin ir neair loclonnaic sur commóirac Cat Cluana  
 Tarb eatorra; agus do bhrí nar fágair brian lion  
 cata do cur do loclonnaib i néirinn, act an orcam na  
 4255 oirg fulong beir ar reilb ceannairéacta i náit Cluac, i  
 loe Garman, i bPort lairge, i gCoricair ir i luimneac, ré  
 triact ceannairéacta do tarraing ó tírib oile i néirinn,  
 ir i comairle ar ar cinnead lé ríe laigean ir lé loe-  
 lonnaib rior do cur go ríe loclonn o'airmar neiric  
 4260 rluac air ré fhearacal cata do brian ar mag nealta i  
 gCluain Tarb. Agus ar moctair rcal go ríe loe-  
 lonn cuirir a úar mac Capulur Cnutur agus Anorcar  
 mar don ré óa míle véag do rluac loclonnaic do  
 congnam ré ríe laigean, do cur cata Cluana Tarb, agus  
 4265 ar moctair i uirí i náit Cluac uóib, do cur ní laigean

the east side of the Sionainn, as he was mounting his steed, and he delivered to him the message Brian had sent him. Maolmordha, the king of Leinster, turned on the page and gave him three blows with the yew wand he held in his hand, so that he broke the bones of his skull, and it was in a litter that he was carried to Brian's house. The page's name was Cogaran and from him are the Ui Cogarain of Munster.

A party of the household of Ceann Choradh desired to pursue the king of Leinster and not to allow him to go to Leinster until he had submitted to Brian. Brian, however, said that it would not be permitted to practise treachery against him in his own house. "But," added he, "it is from the door-post of his own house that justice will be required of him."

Maolmordha, king of Leinster, went into his own country, and summoned and brought together to him the Leinster nobles, and told them that himself and all his province had been dishonoured and treated to abusive speech at Ceann Choradh. Accordingly what they agreed on was that they themselves and a Lochlonnach force should go against Brian, so that the Battle of Cluain Tarbh was set on foot between them; and since Brian had not left in Ireland as many of the Lochlonnaigh as could fight a battle, having left only the party he suffered, on the excuse of trading, to remain in Ath Cliath, in Loch Garman, in Port Lairge, in Corcach and in Luimneach, for the purpose of attracting commerce from other countries to Ireland, what the king of Leinster and the Lochlonnaigh decided on was to send to the king of Lochlonn for a force with which to meet Brian in battle on Magh nEalta at Cluain Tarbh. And when the message reached the king of Lochlonn he sent his two sons Carolus Cnutus and Andreas with a host of twelve thousand Lochlonnaigh to help the king of Leinster to fight the Battle of Cluain Tarbh, and when they landed at Ath Cliath the king of Leinster

roéala go brian o'rógra cata do cupi nír i gCluain  
Tarb.

Uála brian mic Cinnéirio míog Eireann, do coim-  
tionóileas neart Muman ir Connacht leir, agus triallair  
4270 go hÁt Cliaé mé cupi Cáta Cluana Tarb, aithil aoubhamari.  
Tángthar ann iomorro mari don nír rliocht fíadac Muill-  
eatsin go n-a ngablaib geinealaig, triom'luasá cairpeac  
toiceasrlac. Tángthar ann fóf clann Cair mic Conaill  
Eacluaic .i. Uí Bliro ir Uí Cairín, ir clann Dongura Cinn  
4275 nÁtmac, ir Cinéal m'baoic ir Cinéal gCuallaáctais, Cinéal  
Failbe, ir clann Eacac um Céallac mac Duibginn, ir clann  
Cóléin um Mleanman mac Eirioia mic Síosa mic Maoil-  
cluiúe, ir Cinéal Fearmhaic um Maoilmeaó mac Baoóain.  
Tángthar ann fóf mic Cinnéirio mic Loricán, Annluan,  
4280 laetna, Corcraé, Loricán, Seanacán, Ógán, Maoilpuanuir, ir  
Aingir, Murcau mac brian ir a mac Toirpóealbac ir  
cúigear deaibhárar Murcaó .i. Tath, Donncaó, Domnall,  
Concubar ir Flann. Tángthar ann mari an gcéona  
clann Duinn Cuan mic Cinnéirio .i. Longargán Céleacair  
4285 Cinnéire Fianáalac Innreáctac Eocair mac Innreáctais ir  
Duibgeann mac Eocac ir Beollán, ir ar lean oíob-ro va  
n-aor ghráir ir va luét leanamha. Táinig ann fóf rluasá  
mór o'fearaib Connact um Táth mac Murcaó Uí Céallais  
ní Ua Maine agus um Maoilpuanuir na Paiope Ó Eirín ní  
4290 Eiríne, mari don mé mórián o'uaiprib Connact eiré báir  
bháirreacair mé brian, ar mbeir do b'éibionn fá mátar  
óó 'n-a mnaoi Connáctais. Tis mari an gcéona Maoil-  
reáclainn mac Domnail go neart na Míoe uime i noáil  
brian do congnaí lair.

4295 Agus ar roctain ar donlátar go Maig nealta oóib  
cuipis inneall ir orougá cata orra féin leat ar leat;



sent word to Brian to give notice that he would give him battle at Cluain Tarbh.

As to Brian, son of Cinneide, king of Ireland, he assembled the forces of Munster and Connaught and proceeded to Ath Cliath to fight the Battle of Cluain Tarbh, as we have said. And there went thither with him the race of Fiachaidh Muilleathan with their branches of descendants a great bulky stately host. Thither went also the descendants of Cas, son of Conall Eachluaith, to wit, the Ui Bloid and the Ui Caisin, and the descendants of Aonghus Chinn nAthrach, and the Cineal Baoth and the Cineal Cuallachtaigh, the Cineal Failbhe, and the clann Eachach under Ceallach, son of Duibhgheann, and the clann Choilein under Meanman, son of Eisidh, son of Sidh, son of Maolcluiche, and the Cineal Fearnhaic under Maolmeadha, son of Baodan. Thither went also the sons of Cinneide son of Lorcan, Annluan, Lachtna, Coscrach, Lorcan, Seanchan, Ogan, Maolruanuidh and Aingidh, Murchadh son of Brian, and his son Toirrdhealbhach and five brothers of Murchadh, to wit, Tadhg, Donnchadh, Domhnall, Conchubhar and Flann. Thither went in like manner the sons of Donn Cuan son of Cinneide, to wit, Longargan, Ceileachair, Cinneide, Fianghalach, Innreachtach, Eochaidh, son of Innrechtach, and Duibhgheann son of Eochaidh and Beallan and as many of the servants and followers of these as came with them. Thither also went a great host of Connaughtmen under Tadhg son of Murchadh O Ceallaigh, king of Ui Maine, and under Maolruanuidh na Paidre O Eidhin, king of Eidhin, with many of the Connaught nobles, through a feeling of kinship with Brian, for Beibhionn, his mother, was a Connaught-woman. In like manner Maoilseachlainn son of Domhnall, with the strength of Meath under him, went to meet Brian to help him.

And when they came together to one place on Magh nEalta they prepared and arranged themselves for battle

ní laigean i<sup>r</sup> loclonnaig<sup>s</sup> vo leir, agus dá mac níos  
 loclonn, mar atá Capolur Cnutur i<sup>r</sup> Anorear 'n-a  
 otaoiréadai<sup>b</sup> orra; b<sup>i</sup>uan go maici<sup>b</sup> Muimneac, Connac<sup>t</sup>  
 4300 i<sup>r</sup> Míre von leir oile, agus Murcá<sup>b</sup> mac b<sup>i</sup>uain 'n-a  
 taoiréac<sup>t</sup> orra, ac<sup>t</sup> amáin nar b'<sup>i</sup>ail lé Maolreac<sup>t</sup>lann  
 congnam<sup>t</sup> leo.

Feartair an cat go cióua eastoria, i<sup>r</sup> b<sup>i</sup>urtear vo  
 loclonnaib<sup>t</sup> i<sup>r</sup> vo laignib<sup>t</sup>, gur tuiteadar dá mac  
 4305 níos loclonn i<sup>r</sup> uairle an éablaig<sup>t</sup> cáinig<sup>t</sup> leo ann, mar  
 don mé ré míle i<sup>r</sup> reac<sup>t</sup> gcéad vo loclonnaib<sup>t</sup>. Vo tuit  
 ann f<sup>o</sup>r luét á<sup>t</sup>a Clia<sup>t</sup> i<sup>r</sup> orong<sup>t</sup> oile vo loclonnaib<sup>t</sup> an  
 éablaig<sup>t</sup> tuairim<sup>t</sup> ceit<sup>r</sup>e míle ann. Vo tuit mar an gcéad<sup>a</sup>  
 ní laigean i<sup>r</sup> uimh<sup>o</sup>r uairle laigean i<sup>r</sup> t<sup>r</sup>í míle i<sup>r</sup> céad vo  
 4310 laignib<sup>t</sup> mar don i<sup>r</sup>ú.

Vo tuit ceana von leir oile Murcá<sup>b</sup> mac b<sup>i</sup>uain  
 níos<sup>o</sup>amhána éireann i<sup>r</sup> uimh<sup>o</sup>r uairle Muimneac i<sup>r</sup>  
 Connac<sup>t</sup> 'n-a timceall<sup>t</sup> mar don mé ceit<sup>r</sup>e míle fear.  
 Agus orong vo loclonnaib<sup>t</sup> dá maide<sup>t</sup> as teiread<sup>t</sup> ón  
 4315 árbac<sup>t</sup> fán o<sup>t</sup>ir, carla<sup>t</sup> puball<sup>t</sup> b<sup>i</sup>uain<sup>t</sup> oóib<sup>t</sup> agus tug<sup>t</sup>  
 orong<sup>t</sup> oib<sup>t</sup> aicne<sup>t</sup> g<sup>r</sup>uab<sup>t</sup> é b<sup>i</sup>uan vo bí ann, agus  
 t<sup>r</sup>uall<sup>t</sup>air b<sup>i</sup>uadar<sup>t</sup> a otaoiréac<sup>t</sup> vo bí ar an mbuioin  
 rin<sup>t</sup> i noáil<sup>t</sup> b<sup>i</sup>uain i<sup>r</sup> marb<sup>t</sup>air leo é; agus marb<sup>t</sup>air  
 eir<sup>t</sup>ean i<sup>r</sup> a muinn<sup>t</sup>ear<sup>t</sup> lé muinnt<sup>r</sup>ir b<sup>i</sup>uain<sup>t</sup> as i<sup>r</sup>o f<sup>o</sup>r  
 4320 orong<sup>t</sup> oile vo muinnt<sup>r</sup>ir b<sup>i</sup>uain vo marb<sup>t</sup>ad<sup>t</sup> ran cat<sup>t</sup> roin,  
 mar<sup>t</sup>ata<sup>t</sup> Toirb<sup>t</sup>éalb<sup>t</sup>ac<sup>t</sup> mac Murcá<sup>b</sup>da mic b<sup>i</sup>uain i<sup>r</sup> Conaing<sup>t</sup>  
 mac Duinn Cuan mic Cinnéioir<sup>t</sup> i<sup>r</sup> Moéla mac Domnáil<sup>t</sup>  
 mic Faoláin<sup>t</sup> n<sup>o</sup> na nDéire Muman, Eocáir<sup>t</sup> mac Dúnaoig<sup>t</sup>  
 flait<sup>t</sup> élonne Scannláin i<sup>r</sup> Miall<sup>t</sup> ua Cuinn i<sup>r</sup> Cú Doilig<sup>t</sup>  
 4325 mac Cinnéioir<sup>t</sup>, t<sup>r</sup>í caom<sup>t</sup>taig<sup>t</sup> b<sup>i</sup>uain, i<sup>r</sup> Tadó<sup>t</sup> mac Murcá<sup>b</sup>da  
 uí<sup>t</sup> céall<sup>t</sup>taig<sup>t</sup> n<sup>o</sup> ua Maine, i<sup>r</sup> Maolruanuir<sup>t</sup> na Páioire Ó  
 hEithin<sup>t</sup> ní Eithne, i<sup>r</sup> Séibeanna<sup>t</sup>ac<sup>t</sup> mac Dubdagáin<sup>t</sup> n<sup>o</sup> b<sup>i</sup>feair  
 Muige, i<sup>r</sup> Mac Beadáir<sup>t</sup> mic Muireadóig<sup>t</sup> Claoir<sup>t</sup> ní Ciarráio<sup>t</sup>e

on either side, the king of Leinster and the Lochlonnaigh on one side, the two sons of the king of Lochloinn, to wit, Carolus Cnutus and Andreas being their leaders; Brian with the nobles of Munster, Connaught and Meath on the other side, with Murchadh, son of Brian, as their leader. Maoilseachlainn, however, did not wish to help them.

The battle was bravely fought between them, and the Lochlonnaigh and the Leinstermen were defeated; and the two sons of the king of Lochloinn and the nobles of the fleet who came with them fell there, together with six thousand and seven hundred Lochlonnaigh. There also fell the men of Ath Cliath and another company of the Lochlonnaigh of the fleet about four thousand. In like manner fell the king of Leinster and most of the nobles of Leinster together with three thousand one hundred Leinstermen.

Now on the other side fell Murchadh, son of Brian, the heir apparent to the throne of Ireland, and the majority of the Munster and Connaught nobles around him together with four thousand men. And a party of Lochlonnaigh who were fleeing into the country from the slaughter came upon Brian's tent, and some of them knew that it was Brian who was in it, and Bruadar, their leader, who was of the party, went towards Brian, and they slew him, but Brian's people slew Bruadar and his people. Here follow other supporters of Brian who were slain in that battle, to wit, Toirrdhealbhach, son of Murchadh, son of Brian, and Conaing, son of Donn Cuan, son of Cinneide, and Mothla, son of Domhnall, son of Faolan, king of Deise Mumhan, Eochaidh son of Dunadhach, prince of the clann Scannlain and Niall Ua Cuinn, and Cu Doiligh son of Cinneide, three companions of Brian, and Tadhg, son of Murchadh O Ceallaigh, king of Ui Maine, and Maolruanuidh na Paidre O Heidhin, king of Eidhin, and Geibheannach, son of Dubhagan, king of Feara Muighe, and Mac Beathaidh, son of Muireadhach Claon, king of Ciarraidhe Luachra,

Lúachra, Domhnall mac Diarmada ní Corca baircinn,  
 4330 Scannlán mac Catail ní Eoghanaicta Lóca Léin, ir Domhnall  
 mac Éimhin mic Caimniú ir Mórmaoir Mairi .i. Muirneadóc  
 Mór na hAlban ir iomao u'uairlib oile nac áirimhísteair  
 annro. Doir an Tigearna an tan tugad an cat-ro Cluana  
 Tairb 1034 bliadna, an doine nua gcáirc. As ro veairbad  
 4335 an treanadair ar an áireamh bliadan vo bi ó fein Éirioir go  
 bár brian :

Ceitne bliadna tríocho.  
 Ar míle gan meabail,  
 Ó vo fáir laig nar gcabair  
 4340 go bár brian i mbeagairb.

Agus oét mbliadna ir ceitne ficio fá haoir vo brian an  
 tan roin, aithail doeir an file ran rann-ro :

Saogal brian go mbuadairb,  
 Sur an nglad go ngairib,  
 4345 ceitne ficio bliadan  
 'Sa hoét iar n-a n-áireamh.

Vo bi fóir Muirad mac brian trí bliadna ar trí ficio an  
 tan vo tuir ran cat-ro.

Domhnall, son of Diarmaid, king of Corca Baiscinn, Scannlan, son of Cathal, king of the Eoghanacht of Loch Lein, and Domhnall, son of Eimhin, son of Cainneach, and Mormhaor Marr, that is Muireadhach Mor of Alba, and many other nobles that are not mentioned here. The year of the Lord when the Battle of Cluain Tarbh was fought was 1034, the Friday before Easter. Here is the seancha's setting forth of the number of years that had elapsed from the birth of Christ to the death of Brian :

Four years and thirty,  
With a thousand without deceit,  
From the springing up of a Physician to help us  
To the death of Brian in Breagha.

And Brian's age at that time was eighty-eight years, as the poet says in this stanza :

The life of Brian with victories  
Up to the conflict with shouts,  
Four score years  
And eight are counted.

Moreover, Murchadh, son of Brian, was sixty-three years when he fell in this battle.

## XXVI.

Ar ntabairte iomorroo áta éluana tarb asur ar  
 4350 marbadó briaín ir muraóda ir iomaó vo saeéalaid mar  
 aon iú, asur iar mburfaó vo loélonnaid ir vo laigrib  
 ir ar marbadó a n-urhóir ran áat roin, ir ar uriall vo  
 'óal gCair ir vo flioct fíadac muilleadain, an méio  
 vo máir tar éir an áta roin, tar a n-air go mullac  
 4355 Mairtean, ir aon rin vo rónrao flioct fíadac fluaḡ  
 ar leit óioḃ féin, ir vo rcairao me 'óal gCair, ir vo  
 cinneadó comairle aca, ó rriót 'óal gCair i n-uadad fluaḡ  
 ir rocuíde, teadta vo cur go Donnad mac briaín, asur  
 géill o'iairraíó air, asur a noctad óó go rabaoar géill  
 4360 uadta-ran aḡ a adair ir aḡ briaíair a adair, asur aoub-  
 raoar guraḃ oóib féin buó cóir mige muían ḡac mé  
 bfeadt. "Ní va baí nveoin vo bí rib aḡ adair ná aḡ  
 briaíair uam-ra," ar Donnad, "áat iao féin vo bean  
 umla va baí n-aímdeoin oib ir o'feairaid éireann maille  
 4365 rib." Asur aoubairte Donnad ná ciubraó géill ná  
 urruide oóib-rean ná vo nead oile, asur vo ráio vá  
 mbeit coimlíonad áta oóib-rean aige, ná léigfaó uair  
 iao ḡan géill mé beit umal oó féin amail vo báoar  
 va adair.

4370 Ar ḡclor an rceoil rin vo fluaḡ Dearmúan vo  
 éirḡeaoar go haclám obann ir vo ḡabrao a n-aima ir  
 tánḡaoar vo tabairte áta vo 'óal gCair. Vo ráio  
 Donnad mac briaín an tan roin mé a muinntir a  
 n-odair vo cur irtead i ráit Mairtean asur trian an  
 4375 trluaḡ va ḡcoiméad, "asur rreagrad," ar mé, "an vá  
 urrian oile cat von luct úo." Siúad ní rabaoar 'óal  
 gCair áat doin míle amáin o'fuirḡeall áir an tan roin; asur  
 vo báoar Dearmúan trí míle vo fluaḡ. Óo eualaoar

## XXVI.

Now when the Battle of Cluain Tarbh was over and Brian and Murchadh with many Gaels slain, and the Lochlonnaigh and the Leinstermen defeated and the majority of them slain in that battle, and when the Dal gCais and race of Fiachaidh Muilleathan, had reached Mullach Maistean on their return journey, then the race of Fiachaidh formed themselves into a distinct host and separated from the Dal gCais; and as the Dal gCais were weak in hosts and contingents, they formed the resolution of sending envoys to Donnchadh, son of Brian, to ask hostages from him and to point out to him that his father and his father's brother had hostages from them, and they said they had a right to the sovereignty of Munster in alternate succession. "It was not with your consent ye were under my father or kinsmen," said Donnchadh, "it was they who made ye submit against your will and the men of Ireland with you." And Donnchadh added that he would give neither hostages nor sureties to them or to anyone else, and said that if he had enough of men to fight them he would not let them go without getting hostages from them for their being submissive to him as they were to his father.

When the Desmond host heard this message they arose promptly and suddenly, and seized their arms and went to give battle to the Dal gCais. Donnchadh, son of Brian, then directed his people to put their wounded men into Raith Maistean with a third of the host in charge of them, "and let the other two-thirds," added he, "meet that party in battle." Now the Dal gCais numbered then only one thousand, the remnant of a slaughter, while the Desmond host were three thousand strong. When the

na hoidir an comhaid roin Donnada, do éirgeadar go  
 4380 héaradair ir do éirgeoir caonad 'n-a gceadair ir 'n-a  
 gceadair, ir do gceadair a n-aima 'n-a láimh ir do h'i  
 a gceadair an cat do éadair. Ó do conncadar rliocht  
 fíadaí Muilleadair an meirnead roin do gab Óal gCair  
 4385 a gCair rliocht ir earlán, do roctad leo fán gcead do éadair,  
 a gCair rliocht roin do roctad leo fán gcead do éadair,  
 Óal gCair.

Ionctúra Óal gCair rliocht roin do gab Óal gCair  
 ar h'ir beairde, ir rliocht ar uirce o'ól ann. Do bi  
 Donnada mac Siolla pádraig ní Oirruige ar a gcead ann  
 4390 rin go lion a fliad ir a cionóil .i. Láigin ir Oirruige ar  
 Maig Cloinne Ceallair ir comhaid uair ar Óal gCair gá  
 rliocht a gceadair ar méad a fála muid. Óir ir é brian  
 do ceangail ir do éirgeoir a gCair Donnada, a gCair do bi  
 bliadair i gceadair a gCair, a gCair do ceadair ir do fliadair  
 4395 Oirruige uir ir do marad ionad do noadair leir. Uir  
 rin do éirgeoir Mac Siolla pádraig an fála do Óal  
 gCair, ir do éirgeoir uair go h'ir i do n-ionnair gá  
 iadair oir beairde do éirgeoir a gCair a gCair ar an  
 áir rin cairir. Siolla fá hé fliadair Donnada mic  
 4400 brian ar na ceadair na ceadair brian beairde oir.  
 "Maig," ar na ceadair, "cairde cat do fliadair do  
 Mac Siolla pádraig." "Do-gceadair ré cat," ar Donn-  
 ada, "a gCair ir rliocht na ceadair é an bair fliadair ar n-áir  
 fliadair-ne rliocht na ceadair do léan oirann iad-ran o'iradair  
 4405 Siolla oirann." Aduiradair na ceadair mair gá fliadair do  
 beir air, a gCair na ceadair lion cat do éadair do Mac  
 Siolla pádraig. "Áir na ceadair gáir a gCair a gCair  
 a gCair do éadair ar ceadair ar bi," ar Donnada,  
 "do beairde bair oirann ar bair gceadair a gCair;  
 4410 óir gáir go mbeirne-ré áir doir Siolla áir do fliadair  
 ní brian oir obad comhair do Mac Siolla pádraig ir  
 o'irruige."



wounded heard this speech of Donnchadh's they arose quickly and put moss in their wounds and sores, and they grasped their weapons in their hands, and their counsel was to engage in the battle. When the race of Fiachaidh Muilleathan observed this courage on the part of the Dal gCais, both sound and wounded, they ceased to speak of engaging in the battle, and marched onwards to their homes without getting hostages from the Dal gCais.

As to the Dal gCais they marched on thence to Ath I on the breast of the Bearbha and began to drink water there. Donnchadh Mac Giolla Phadraig, king of Osruighe, was there to meet them with his full host and reserves, to wit, the Leinstermen and the Ossorians, on Magh Cloinne Ceallaigh, and he had set a watch on the Dal gCais to find what way they would take, by reason of his great enmity against them. For Brian had tied and bound Donnchadh's father and kept him a year in bondage, and had spoiled and wasted all Osruighe and slain many of its people. Hence Mac Giolla Phadraig kept up the enmity against the Dal gCais, and he sent envoys to them to Ath I, to ask them to send him hostages as a condition of his allowing them to pass from that place unmolested. But Donnchadh son of Brian's answer to the envoys was that he would not give hostages. "Then," said the envoys, "Mac Giolla Phadraig would have to be met in battle." "He will get battle," said Donnchadh, "and it is a pity that I did not meet the death my father met, before I was overtaken by the misfortune of these people demanding hostages from me." The envoys told him not to get angry, seeing that he was not strong enough to fight Mac Giolla Phadraig. "Now if it were the custom to give affront to any envoys whatever on account of their message," said Donnchadh, "I would have your tongues plucked out of your heads, for if I had but a single page as a following I would not refuse battle to Mac Giolla Phadraig and to the Ossorians."

1r ann rin vo cúiri Donncað mac briaín trian an  
 trluaig vo coiméao a n-otar aḡur an vá vtrián oile vo  
 4415 fíneartal an éata. Óo eualaoar na hoḡair rin vo  
 éirḡeaoar ḡo hobann, ḡur bñireao ar a ḡcneaoaib 1r  
 ar a ḡcneáoḡaib, ḡur líonrao vo éaonnac 1ao, 1r vo ḡab-  
 rao a rleaoḡa 1r a ḡcloioḡe, 1r cáḡaoar i mearc éaic  
 aḡlaoḡ rin, aḡur aoubriaoar ré mac briaín vaoime vo  
 4420 cúir fá coill 1r cuailleaḡa coimneartamha vo éabairt  
 leo aḡur a ráḡao ran talmaín, “aḡur ceanḡailtear ríonn  
 ré a n-aír,” ar ríao, “aḡur tuḡḡar ar n-aírm i n-ar  
 lámaib 1r cuirítear ar míc 1r ar mbíaitḡe maí aon ríonn  
 .i. vír v’fearaib rlána timcheall an fíir ḡonta aḡaínn,  
 4425 ionnup ḡurab víoḡraíoe ar bñeíom lé éaile rin. Óir ní  
 léiḡḡe an náiríe von fíoir rlán ḡluaḡaḡt nó ḡo ḡḡluaíḡe  
 an fear ḡonta ceanḡailte aḡaínn.” Vo rónao aḡlaoḡ  
 leo, aḡur ba maḡḡnao meanman 1r ba hionḡantaḡ aḡbal-  
 móir an t-oiriḡaḡ vo rin vo cúireaoar vól ḡḡair oḡia  
 4430 féin.

Óo éonncaoar laíḡín 1r Oḡruíḡe an meiríeao móir-  
 aḡbal roín aḡ éirḡe i n’vól ḡḡair vo ḡab ḡráín 1r eaḡla  
 1ao ríompa aḡur 1r eao aoubriaoar, “Ní tríall teitíḡ, ní  
 rcaoiíeao ná rcaanníao fobñuio vól ḡḡair vo v’éanaíh,”  
 4435 ar ríao, “áoḡ caḡ vlúit vaíḡḡean vo v’éanaíh vóib féin.  
 Ar an aḡbar roín ní tíubraím-ne caḡ vóib, óir 1r coim-  
 veaḡ ré báḡ nó ré beata v’fulaḡ 1ao.” Aoubairt Mac  
 ḡiolla ráoraíḡ: “1r cláit vaoib-ḡe rin vo máv, óir  
 aḡáḡaoí líon a n-íteḡ rívo vá maḡ bíao ollam 1ao.” “1r  
 4440 fíoir rin,” ar 1ao-ran, “aḡur ḡioḡ fíoir ní muirbñíoeaḡ  
 aonvime víoḡ rívo ḡan cúḡear nó reiríear vo túitím  
 leir, 1r ḡá reiríoe vóinne ar ḡcoimḡaríbaḡ ríú.” “O nac  
 áil líb caḡ vo éabairt vóib,” ar Mac ḡiolla ráoraíḡ,  
 “v’éiníḡ córaíoeáoḡ oḡia.” Aḡur fá meara lé vól ḡḡair  
 4445 rin ioná caḡ vo éabairt vóib. Tríallaoíom oíomḡo vól

Then Donnchadh son of Brian set the third of the host in charge of their wounded and the remaining two-thirds to give the battle. When the wounded heard this, they sprang up suddenly, and their wounds and gashes burst open, and they filled them with moss, and they seized their lances and their swords and came in this guise into the midst of their comrades, and they besought the son of Brian to send men into the wood to fetch strong stakes which were to be stuck in the ground, "and let us be tied to these," said they, "and let our arms be given into our hands and let our sons and kinsmen be placed beside us, to wit, two unwounded men around each of us wounded, so that we may act together with the greater earnestness. For the unwounded man will be ashamed to leave his post until the wounded man of our company who is bound leaves it." They were arrayed in that way; and that array into which the Dal gCais put themselves was a surprise for the mind, and a very great wonder.

When the Leinstermen and the Ossorians observed this extraordinary courage rising in the Dal gCais they conceived fear and terror of them, and what they said was: "It is not a retreat in disorder or panic that may be expected from the Dal gCais," said they, "but the fighting of a close firm battle in self-defence. For this reason we will not give them battle, for they are indifferent as to whether they shall endure death or life." Mac Giolla Phadraig replied: "It is cowardly of you to say that, seeing that you are numerous enough to eat yonder company if they were cooked food." "That is true," they replied, "but though it be true, none of these will be slain without his having slain five or six, and how is it to our advantage to be slain with them?" "Since you do not wish to give them battle," said Mac Giolla Phadraig, "harass them by pursuit;" and the Dal gCais were less pleased at this than they would have been to give them battle. After this the

ḡcair v́a n-útaig féin iar rin ḡo hearbúad éadruaid,  
 agus ní náinig von baile i n-aoineadé né mac úriain  
 oíob áct oét ḡcéad ḡo leit, óir vo éallriov céad ḡo  
 leit ran ionruadḡaó roin ag Ogruigib ar locaó caéa oíra.

- 4450 Ag ro ionoirio an tuarḡḡbáil vo-úeir Maolreac-  
 lainn mac Úomnaill ní Míúe ar áct éluana Tarb i  
 ḡcionn míora v́éir an caéa vo cúir; óir vo ḡabúar  
 clann éolmáin ag fíarruigé rcéil an caéa roin ve. Ir  
 ann rin áubairc Maolreacélainn naó facaíó féin maíh a  
 4455 íamháilc vo áct ná haríamail v́ó. “Óir v́a mbeir,” ar ré,  
 “áingéal Úé vo ním ag tabairc a tuarḡḡbála úuit ba  
 v́óiríoméad uairé é. Vo báúira éana ir mo íluag v́a  
 úréacáin agus fan v́’adú eadriainn áct ḡoir úriain ir  
 clóir. ḡíúeá an tan tḡḡar na caéa roin a n-óera ir  
 4460 a n-úiríunne ar a céile, vo ḡabúar ag íúrcáó ir ag  
 ílacbualáó ar oile, ir ba íamálca lé érioméalcain  
 íaoilean nḡeal ór cionn tríaḡa, ag ceáct tuile i úir,  
 ceáca cáilcúe na ícáct ór a ḡeannáib; agus v́a maó  
 mian linne v́ul vo éongnaíh vo éeáctar von v́a éaob, ní  
 4465 íaib ré ar cumar úúinn, óir vo ceangláó ir vo cúiréad  
 ar íleaḡa ir ar n-áima ór ar ḡeannáib vo na v́laoicib  
 v́ioḡáinne v́ianrcáilce vo íeoláó an ḡaóé éugáinn v́’íolt-  
 aib ir v́’ulcáúáib na laóó ar n-a leaúairc ir ar n-a  
 láinteapcaó v́’íaoúraib lann ir lútarim v́a ḡaó leit,  
 4470 ionnur ḡur ba lánmóir ar úeróm ag íeíúeáó ir ag  
 cáicmíoc ar ḡriannḡaile ó céile. Óir ba oíḡ linn nar  
 mó v́’ulc von luét vo bí ran áct ioná úúinne íulanḡ a  
 úraicreana fan v́ul ar íeáncor ir ar íoluaíain.”

Íeác, a léagtóir, bíó ḡurab ar íluag úriain vo bí  
 4475 Maolreacélainn ir íir Míúe ag ceáct ḡo lácair an caéa,  
 mareáó v́ó bí vo éeilḡ v́oir íé féin ir locéonnaig naó  
 cáinig ran oíuḡaó i meapc íluag úriain, áct ir eáó vo

Dal gCais proceeded unto their own country in want and in difficulties, and only eight hundred and fifty reached home with the son of Brian, for they lost a hundred and fifty through this harassing pursuit of the Ossorians on their failing to give battle.

The following is the account of the Battle of Cluain Tarbh which Maoilseachlainn son of Domhnall, king of Meath, gave a month after the battle was fought; for the clann Cholmain were asking him for tidings of the battle. Thereupon Maoilseachlainn said that he had never seen such a battle or an approach to it. "For," said he, "if God's angel from heaven were to give you an account of it his account would seem incredible. Now I and my host were looking at them at the distance only of a fallow field and a fence. But when these battalions had faced one another and stood breast to breast, they set to flail and to lash one another; and like unto a heavy flock of white sea-gulls over the coast, when the tide is coming up into the land, were the white showers of shields above their heads; and if we wished to go to the assistance of either side it was not in our power to do so, for our lances and our arms were bound and fastened above our heads by the firm closely set wisps of hair which the wind blew to us from the heads and beards of the warriors as they were being hacked and cut down by the edge of the swords and strong weapons on every side, so that we found it difficult to keep the handles of our weapons from getting entangled in one another. And we thought that those who were in the fight did not suffer more than we did who had to look on without running wild and mad."

Observe, O reader, that though it was as part of the host of Brian that Maoilseachlainn and the men of Meath came to the field of battle, still through a plot between himself and the Lochlonnaigh, he did not come into the battle array amongst Brian's host, but what he did was

junne é féin i<sup>r</sup> a fhuasg o'annáin do leat<sup>h</sup>aoib an éata,  
amail no o<sup>r</sup>o<sup>r</sup>uigeas<sup>h</sup>ar loclonnaig do.

4480 Ní ma<sup>h</sup>as<sup>h</sup>ar Cinéal Eog<sup>h</sup>ain ná ríol gConaill ran éat,  
giúeas<sup>h</sup> ní hias<sup>h</sup> nar éair<sup>h</sup>g teac<sup>h</sup>t ann ac<sup>h</sup>t b<sup>h</sup>rian a<sup>h</sup>ou<sup>h</sup>air<sup>h</sup>  
tré méio meannan g<sup>h</sup>uib 'n-a n-éas<sup>h</sup>ma<sup>h</sup>i<sup>r</sup> do junne féin g<sup>h</sup>ac  
áiteas<sup>h</sup> da no<sup>h</sup>earna<sup>h</sup>o<sup>r</sup> m<sup>h</sup>am, "as<sup>h</sup>ur i<sup>r</sup> eas<sup>h</sup> do-o<sup>h</sup>éan a<sup>h</sup>no<sup>h</sup>i<sup>r</sup>,"  
ar fé.

4485 Do g<sup>h</sup>ab Maoilreac<sup>h</sup>lainn a<sup>h</sup>i<sup>r</sup> o'ér b<sup>h</sup>rian ríog<sup>h</sup>ac<sup>h</sup>t  
éir<sup>h</sup>eann naoi mbli<sup>h</sup>o<sup>h</sup>na. I<sup>r</sup> 'n-a f<sup>h</sup>laiteas<sup>h</sup> do junneas<sup>h</sup>  
na g<sup>h</sup>nioma<sup>h</sup>-ro ríor. Téio Maoilreac<sup>h</sup>lainn ní éir<sup>h</sup>eann,  
f<sup>h</sup>uasg líon<sup>h</sup>ma<sup>h</sup>i<sup>r</sup>, i<sup>r</sup> ó Néill i<sup>r</sup> ó Mao<sup>h</sup>l<sup>h</sup>o<sup>h</sup>ra<sup>h</sup>o<sup>r</sup> ma<sup>h</sup>i<sup>r</sup> aon  
m<sup>h</sup>i<sup>r</sup>, go h<sup>h</sup>át Clia<sup>h</sup>t, g<sup>h</sup>ur h<sup>h</sup>air<sup>h</sup>geas<sup>h</sup> i<sup>r</sup> g<sup>h</sup>ur loir<sup>h</sup>ceas<sup>h</sup> an  
4490 baile leo ar an i<sup>r</sup>air<sup>h</sup>ma<sup>h</sup>i<sup>r</sup> do loclonnaib do ma<sup>h</sup>i<sup>r</sup> an tr<sup>h</sup>át  
roin g<sup>h</sup>an tuicim i g<sup>h</sup>Ca<sup>h</sup>t Cluana Taib lé b<sup>h</sup>rian. T<sup>h</sup>ma<sup>h</sup>ll-  
aio ar rin i n<sup>h</sup>l<sup>h</sup>ib Cinnrealaig g<sup>h</sup>ur c<sup>h</sup>ieas<sup>h</sup>au i<sup>r</sup> g<sup>h</sup>ur  
loir<sup>h</sup>ceas<sup>h</sup> an t<sup>h</sup>i<sup>r</sup> uile leo, i<sup>r</sup> g<sup>h</sup>ur ma<sup>h</sup>ib<sup>h</sup>as<sup>h</sup> ioma<sup>h</sup> do o<sup>h</sup>aoim<sup>h</sup>  
ann. Dá eir rin do éuas<sup>h</sup> Maoilreac<sup>h</sup>lainn i n<sup>h</sup>ll<sup>h</sup>taib  
4495 go o<sup>h</sup>uig ioma<sup>h</sup> do b<sup>h</sup>raig<sup>h</sup>uib ar. I<sup>r</sup> f<sup>h</sup>án am-ro do ma<sup>h</sup>ib<sup>h</sup>as<sup>h</sup>  
Donn<sup>h</sup>as<sup>h</sup>án ní laig<sup>h</sup>ean i<sup>r</sup> Ta<sup>h</sup>og<sup>h</sup> Ó Ríain ní Ó n<sup>h</sup>O<sup>h</sup>róna i<sup>r</sup>  
ioma<sup>h</sup> do o<sup>h</sup>aoim<sup>h</sup> oile lé Donn<sup>h</sup>as<sup>h</sup> Mac g<sup>h</sup>iol<sup>h</sup>la p<sup>h</sup>áo<sup>h</sup>raig  
ar l<sup>h</sup>ar leit<sup>h</sup>g<sup>h</sup>linne, as<sup>h</sup>ur f<sup>h</sup>uair<sup>h</sup> Mac lia<sup>h</sup>g a<sup>h</sup>ro<sup>h</sup>llam<sup>h</sup>  
éir<sup>h</sup>eann b<sup>h</sup>ar. Sluas<sup>h</sup>as<sup>h</sup> lé Maoilreac<sup>h</sup>lainn ní éir<sup>h</sup>eann i  
4500 n<sup>h</sup>O<sup>h</sup>g<sup>h</sup>uig<sup>h</sup>ib g<sup>h</sup>ur ma<sup>h</sup>ib<sup>h</sup>as<sup>h</sup> Oúng<sup>h</sup>al Mac g<sup>h</sup>iol<sup>h</sup>la p<sup>h</sup>áo<sup>h</sup>raig  
mac Donn<sup>h</sup>as<sup>h</sup>o<sup>r</sup>, i<sup>r</sup> ioma<sup>h</sup> do o<sup>h</sup>aoim<sup>h</sup> oile ma<sup>h</sup>i<sup>r</sup> aon m<sup>h</sup>i<sup>r</sup>  
ann.

I<sup>r</sup> é an Maoilreac<sup>h</sup>lainn-re ar a b<sup>h</sup>fuilmí<sup>h</sup>o<sup>r</sup> as<sup>h</sup> tr<sup>h</sup>ác<sup>h</sup>t  
do junne fundat<sup>h</sup>ion ar ma<sup>h</sup>in<sup>h</sup>ir<sup>h</sup>ti<sup>h</sup> m<sup>h</sup>ur<sup>h</sup>e i mb<sup>h</sup>aile áta  
4505 Clia<sup>h</sup>t, ao<sup>h</sup>i<sup>r</sup> an T<sup>h</sup>ig<sup>h</sup>ear<sup>h</sup>na an tan roin 1039. As<sup>h</sup>ur do ba  
o<sup>h</sup>uine c<sup>h</sup>ráib<sup>h</sup>teas<sup>h</sup> an Maoilreac<sup>h</sup>lainn-re ran a<sup>h</sup>im<sup>h</sup>ir<sup>h</sup> o<sup>h</sup>éir<sup>h</sup>-  
eanaig<sup>h</sup>; ó<sup>h</sup>i<sup>r</sup> an tan do tu<sup>h</sup>ma<sup>h</sup>o<sup>r</sup> neas<sup>h</sup> loclonna<sup>h</sup>ac i g<sup>h</sup>Ca<sup>h</sup>t  
Cluana Taib ionn<sup>h</sup>ur na<sup>h</sup>c bí<sup>h</sup>o<sup>h</sup>o<sup>r</sup> aca ac<sup>h</sup>t ba<sup>h</sup>roas<sup>h</sup>t i mb<sup>h</sup>aile-  
tib cuain as<sup>h</sup>ur iao ar uair<sup>h</sup>ib as<sup>h</sup> ta<sup>h</sup>ba<sup>h</sup>ir<sup>h</sup> m<sup>h</sup>as<sup>h</sup> f<sup>h</sup>án g<sup>h</sup>orí<sup>h</sup>c  
4510 ama<sup>h</sup>ac as<sup>h</sup> o<sup>h</sup>éana<sup>h</sup>m c<sup>h</sup>ieas<sup>h</sup> i<sup>r</sup> m<sup>h</sup>as<sup>h</sup>ar, do b<sup>h</sup>ri<sup>h</sup>g na<sup>h</sup>c ma<sup>h</sup>as<sup>h</sup>ar  
líon éata do f<sup>h</sup>ieas<sup>h</sup>tal do g<sup>h</sup>ae<sup>h</sup>dealaib, do t<sup>h</sup>ionn<sup>h</sup>reain  
Maoilreac<sup>h</sup>lainn ríola o<sup>h</sup>at<sup>h</sup>nuas<sup>h</sup>as<sup>h</sup> i<sup>r</sup> cealla do éu<sup>h</sup>roas<sup>h</sup>

to remain with his host beside the battle, as the Lochlonnaigh had directed him.

Neither the Cineal Eoghain nor the siol Conaill were at the battle, but it was not that they did not offer to come there, but that Brian said in his high courage that it was without them he gained any success he had ever gained, "and so it will be now," said he.

Maoilseachlainn held the sovereignty again after Brian nine years. It was in his reign that the following events took place. Maoilseachlainn, king of Ireland, with a numerous host, together with O Neill and O Maoldoraidh, went to Ath Cliath, and they plundered and burned the town against the remnant of the Lochlonnaigh who lived at that time not having fallen by Brian at the Battle of Cluain Tarbh. Thence they proceeded to Ui Cinnsealaigh, and they spoiled and burned the entire country, and many people were slain there. After that Maoilseachlainn went to Ulster and brought thence many captives. It was about this time that Donnagan, king of Leinster, and Tadhg O Riain, king of O Drona, and many other persons were slain by Donnchadh Mac Giolla Phadraig in the field of Leithghlinn; and Mac Liag, high ollamh of Ireland, died. Maoilseachlainn, king of Ireland, made a hosting in Osruighe, and there slew Dunghal Mac Giolla Phadraig, son of Donnchadh, and many other persons with him.

It was this Maoilseachlainn of whom we are treating who founded the monastery of St. Mary's in the town of Ath Cliath in the year of the Lord 1039. And this Maoilseachlainn was a pious man in his latter days. For when the power of the Lochlonnaigh had been broken at the Battle of Cluain Tarbh so that they had only the wardenship of seaport towns, while it was their wont to make incursions into the country at times to spoil and ravage, as they were not numerous enough to give battle to the Gaels, Maoilseachlainn began to restore schools and to

17 'vo córuḡad ar aiteir ḡriain. Léagtar fóir go ucuḡad  
coṡuḡad 'vo tré céad mac léiginn ar a córtar féin.

4515 17 i bflaitear an maoilfeaclainn-re 'vo uallaḡ ḡriain  
mac maoilmóirḡa mic Muiréad, 'vo bí 'n-a riḡ laigean  
uá bliaḡain, lé Siuric mac Amḡaib i náḡ Cliaḡ tré  
meabail. 'Vo huirgead 17 'vo cpeadḡ Ceannannur leir  
an Siuric ḡcéadna ḡur mairḡad iomaḡ 'vo ḡaoirib an  
4520 17 go ucuḡad iomaḡ 'vo briaiguib ar. 17 fán am-ro  
cuḡad mairḡm móir lé Uḡaie mac Dúnlaing mic Tuadail  
mic Uḡaie mic Oilioilla mic Dúnlaing, 'vo bí 'n-a riḡ  
laigean tré bliaḡna, ar Siuric mac Amḡaib 17 ar loḡ-  
lonnaib áḡa Cliaḡ, go ucuḡad uairḡar loḡlonnad an;  
4525 aḡur Donn Sléibe mac maoilmóirḡa mic Muiriegéin 'vo  
loirc tead Uḡaie, ḡur loircead Uḡaie an aḡ Duibloc  
leara Cuile. 'Da éir rin 'vo mairḡad Siuric mac íomair,  
taoiréad loḡlonnad fúiric lairge lé riḡ Oirruige, aḡur  
fuarir maoilfeaclainn ri éiréann báir i ḡCíó inir loḡa  
4530 hálainninn.

bíḡ go n-áirḡio na reanḡaib airoirḡa 'vo beir ar  
éirinn i noiaḡ maoilfeaclainn, ní mearaim go uḡáirḡ ri  
ḡan frearabha uirre go ḡabálar ḡall, áḡa cía 'vo  
ḡabadair oronḡ uíḡ ceannar feadna éiréann rié a n-air.  
4535 aḡ ro uairḡad an treanḡaib ar rin fan rann-ro:

tar éir maoilfeaclainn fona,  
mic Donnailil mic Donnóda,  
'vo fear caoirí ri ḡad cloinn  
's noḡar ḡab doirí éirinn.



build and set in order churches, after the example of Brian. We also read that he maintained three hundred students at his own expense.

It was in the reign of this Maoilseachlainn that Brian, son of Maolmordha, son of Murchadh, who was king of Leinster two years, was treacherously blinded by Sitric son of Amhlaoibh, in Ath Cliath. The same Sitric plundered and spoiled Ceanannus, slaying many people there and taking many captives thence. It was about this time that Ughaire son of Dunlaing, son of Tuathal, son of Ughaire, son of Oilill, son of Dunlaing, who was king of Leinster three years, inflicted a great defeat on Sitric son of Amhlaoibh, and the Lochlonnaigh of Ath Cliath, and dreadful slaughter was made of the Lochlonnaigh there. And Donn Sleibhe, son of Maolmordha, son of Muireigen, burned the house of Ughaire, so that Ughaire was burned in it at Dubhloch Leasa Cuile. After this, Sitric son of Iomhar, leader of the Lochlonnaigh of Port Lairge, was slain by the king of Osruighe, and Maoilseachlainn, king of Ireland, died at Cro-inis in Loch Ainninn.

Although the seanchas enumerate high kings as having ruled Ireland after Maoilseachlainn, I do not think that there was a king over the country without opposition until the Norman Invasion, notwithstanding that some of them assumed the sovereignty of Ireland. Here is the testimony of the seancha on this point in this stanza :

After prosperous Maoilseachlainn,  
Son of Domhnall, son of Donnchadh,  
To no tribe remained a fair king,  
And no one king ruled Erin.

## XXVII.

4540 'Do gábh Donncaí mac bhuain b'óiraithe ríogacht leite  
 Moza i r uiríoir éiríeann uile caogao bliádan do réir  
 fíngin Mic Carrtaigh, ran leabhrán ro ríob do Stair na  
 hÉiríeann, i r úrúinge oile ré reanúir; agus i r mó mearaim  
 an céadfaid-ge do deit ríinneas ioná céadfaid na úrúinge  
 4545 aoir na c raihe Donncaí i bflaitear a c ná bliádan véas.  
 Óir eis céadfaid fíngin leir an áiríeann bliádan a c á ó b'ar  
 bhuain go gabálar gail; agus ní eis an céadfaid  
 véiríeann. Uime rin mearaim gairb i céadfaid fíngin  
 a c ríinneas, aoir gairb caogac bliádan fao flaiteara  
 4550 'Donncaí. I r i bflaitear 'Donncaí cáinís harolc  
 Conan prionnra na b'ieatan ar teitead i nÉiríinn, mar  
 a b'fuar cuibéad an can fá haoir von Tigearna 1050.  
 I r ré linn 'Donncaí do rinnead na gníoma-ro ríor.  
 Óir i r ann do gabad ámlaib mac Siaraca caoiréad  
 4555 loclonn i nÉiríinn lé Matgáin Ó Riadáin ní b'ieas, go  
 b'fuar ná céad véas bó i r ré ríor ead o'fuarclad ar.

I r fán am-ro ríor do cuib flaitéaríeac Ó Néill na  
 oiríe von Róim, aoir an Tigearna an can rin 1073.  
 Ná éir rin fuair Táig mac loiréin ní na gCinnrealaigh  
 4560 b'ar i ngleann ná lo, agus é as véanad aiteige ann, agus  
 fuair gormflait ingean murcaí mic floinn, ní laigean,  
 mátar Siaraca mic ámlaib, caoiréad loclonn i nÉiríinn,  
 b'ar, agus fa hi mátar 'Donncaí mic bhuain b'óiraithe i.  
 I r fán am-ro do hairgead cluan fearra b'ieanainn lé  
 4565 har Coilead Ó Ruairc ní b'ieiríe; agus carla 'Donncaí  
 mac bhuain an lá céadna rin, go ucus veiríeáir muinníe  
 aite i noigáil na ceallairíe rin do ríorac. I r gnoo  
 'n-a úiad rin go noeacáir Catál mac Ruairí, ní iaríe

## XXVII.

Donnchadh, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of Ireland fifty years according to Finghin Mac Carrthaigh, in the booklet he has written on the History of Ireland, and others learned in the seanchus; and I think this opinion is more likely to be true than the opinion of those who say that Donnchadh reigned only twelve years. For Finghin's opinion is in accordance with the number of years that are from the death of Brian to the Norman Invasion, while the latter opinion is not. Hence I think that Finghin's opinion is the true one, which says that fifty years was the length of Donnchadh's reign. It was in the reign of Donnchadh that Harolt Conan, prince of Wales, fled to Ireland where he found shelter in the year of the Lord 1050. It was in Donnchadh's time that the following events took place. For it was then that Mathghamhain O Riagain, king of Breagha, took captive Amhlaoibh, son of Sitric, leader of the Lochlonnaigh in Ireland, and got a ransom of twelve hundred cows and six score steeds on his account.

It was about this time, also, that Flaithbheartach O Neill went on a pilgrimage to Rome the year of the Lord then being 1073. After this Tadhg, son of Lorcan, king of Ui Cinnsealaigh, died at Gleann da Loch while he was there as a penitent; and Gormfhlaith, daughter of Murchadh son of Flann king of Leinster, mother of Sitric, son of Amhlaoibh, leader of the Lochlonnaigh of Ireland, died, and she was the mother of Donnchadh, son of Brian Boraimhe. It was about this time that Cluain Feartha Breanainn was plundered by Art Coileach O Ruairc, king of Breithfne; and on the same day, Donnchadh, son of Brian, came upon him and made dreadful slaughter of his people in vengeance for that sacrilege they had committed. Soon after this, Cathal,

Connacht, da oiltne go hAro Maca. Da éir rin vo  
 4570 hairgead ir vo loircead porc lairge lé Diarmait mac  
 Maoil na mbó ní laigean, agus vo hairgead Cluain Mic  
 Nóir lé Conháicneib, gur óioḡail Dia ir Ciadán rin orra .i.  
 uimhóir a n-daoine ir a n-áinneire v'edg go gion da éir rin.

Ir fán am-ro vo loircead Cairteac mac Saoimbheactaig  
 4575 ní Eoganaecta Cairil i utig teinead lé mac Longargáin  
 mic Duinn Cuan maille pé hiomao vo daoineib uairle oile  
 mar don nír. Da éir rin vo cuircead Donncaid mac Buiain  
 a ríogad agus vo cuaid da oiltne von Róim go bfuair  
 bár ann i mainirtir Steapháin. Agus an ní aoirio a lán  
 4580 gurab vo flioct Donncaida Ruémaid Eurtáraig ir pluing-  
 céadraig, ní bfuair laoir ná leirir da vearibudad gurab  
 vo flioct Donncaida ceactar óioḡ, act don mann amáin atá  
 ran uain vairab torac: Cuircead comaoir ar éloinn  
 Tál, vo rinne Maoilín óg Mac Buiavoeada, fear com-  
 4585 aimirre dúinn féin. An beolovear fór atá ag a lán vo  
 tuataidib, mar a n-abhair ioi noul vo Donncaid ar eactria  
 von Róim da oiltne gur cumairc ar ingin an imirre vo  
 bí ann an trát roin, go nuz mac vó, agus gurab ón mac  
 roin tiocfaoir na tri éneada vo luaidreamar; gívead ní  
 4590 héoir an rcal-ro vo heit fírinnead; óir pé noul ar an  
 eactria roin vó, vo ba reanóir cionna ciandaorta ór cionn  
 a éirre ríco bliaḡan é, agus níor corḡail v'ingin imirre  
 vúil vo tadbairc vo luige pé n-a fámait v'atlaod, agus  
 fór níor b'oircear vó-ran vo cuaid ar eactria ar leirg  
 4595 oiltne ir airtre vúil vo cur i mnaoi ran biot.

Agus vo réir a noubriamar meairim nar cumairc  
 Donncaid ar ingin an imirre ir nac nuz mac vó ó tioc-  
 faoir an viong aoubriamar.

son of Ruaidhri, king of west Connaught, went on a pilgrimage to Ard Macha. After this, Port Lairge was plundered and burned by Diarmaid son of Maol na mBo, king of Leinster, and Cluain Mic Nois was plundered by the Conmhaicne; and God and Ciaran avenged this on them, that is, most of their people and their cattle died soon afterwards.

It was about this time that Carrthach, son of Saoirbhreathach, king of Eoghanacht Chaisil, was burned, together with many other nobles, in a fire-house by the son of Longargan, son of Donn Cuan. After this Donnchadh, son of Brian, was deposed from his sovereignty, and went on a pilgrimage to Rome, where he died in the monastery of St. Stephen. And as to what many assert that the Pueraiigh Eustasaigh and the Pluingceadaigh are descended from Donnchadh, I have found neither lay nor letter to prove that any of them were descended from him, except one stanza which is in the poem beginning: I will confer a favour on the clann Tail, which Maoilin Og Mac Bruaidealha a contemporary of our own has composed. Moreover as to the tradition that exists among many of the rustics who say that when Donnchadh went on a pilgrimage to Rome he had intercourse with the daughter of the emperor who was there then, and that she bore him a son, and that from that son might have sprung the three septs we have mentioned; this story cannot be true, for before setting out on that expedition he was a very old decrepid man of over eighty years of age, and it is not likely that an emperor's daughter would covet intercourse with such a veteran, and, moreover, it would have been unbecoming in him who went for the sake of pilgrimage and penance to covet any woman whatever.

And from what I have said, I judge that Donnchadh did not have intercourse with the emperor's daughter, and that she did not bear him a son from whom the septs referred to could have sprung.

1r cónaíoe fírinne an neite-re vo meaf mar léagtar  
 4800 i reimleabair annálae vo rcoíobáú a leabair ðreac mic  
 Douagáin tuairim crí éeao bliaúan ó rin go nveacáio  
 Donncaú iar gcoíocnuagáú tuair na Róma i mainirir  
 S. Sciaðna ran Róim vo comhuíoe, agur gur gab cuing  
 éradáio mé a air ann, gur éat a maíoe poime oa mé go  
 4805 haitiriuagáe ran áit éeaoa go báp.

Léagtar fóir i gcoimicib Gall, mar a n-áimíuagtar na  
 huairle cáinog vo Galluib i néirinn ar oúr, gurab i  
 oúr gabáltair Gall cáinog Robert le Power ói éin-  
 ríoo Puéraig i Eurtáraig i néirinn, agur doirio na  
 4810 huagair éeaoa gurab vo loélonnair pluingeáoaig.

Vo gab Toirirvealbáe mac Tairg mic ðuain ðómaíoe  
 rioagáe Muman i r uimóir éiríeann uile uá bliauin  
 veag. Móir ingean Siolla ðuagoe Uí Maoilmuair ní  
 éinél fiaáio i r fear gCeall máair an Toirirvealbair-  
 4815 re Uí ðuain. I r 'n-a flaitear vo rinneáú na gníoma-ro  
 ríor. Óir i r ann vo maibáú Concubair mac Maoilfeac-  
 lainn ní Míoe lé mac a veairbíáair féin .i. Muicáú  
 mac Floinn crí meabail, agur iugáú a ceann ar a áonacal  
 ar éigin ó Cluain Mic Nóir go Ceann Córú lé Toirir-  
 4820 vealbáe Ó mðuain oia hdoine iar gCáirc, agur iugáú an  
 ceann éeaoa ba tuair tar a air go Cluain Mic Nóir ran  
 Doimnac ba neapa oóib, agur rin vo tígeáe vo miorbailib  
 éiairain.

I r i flaitear an Toirirvealbair-re vo éuir Uilliam  
 4825 Rurur ní Sacran ríor i néirinn i gcoimne áomaio vo éeao  
 Toirirvealbair Uí ðuain rioag néiríeann mé n-a éuir ar  
 ceann halla Westminster Anno Domini 1098; agur an

The truth of this statement will be the more readily admitted as we read in an old book of annals, which was copied from the Speckled Book of Mac Aodhaghain about three hundred years ago, that Donnchadh, after having performed his pilgrimage to Rome, went to live in the monastery of St. Stephen in Rome, and that he took upon himself the yoke of piety, and passed the remainder of his life until death in penance in the same place.

We also read in the chronicles of the Normans, where the Norman nobles who came first to Ireland are enumerated, that it was at the beginning of the Norman Invasion that Robert le Power, from whom sprang the Pueragh and the Eustasaigh in Ireland, first came, and the same authors say that the Pluingceadaigh are of Lochlonnach origin.

Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Munster and of the greater part of all Ireland twelve years. Mor, daughter of Giolla Brighde O Maolmuaidh, king of Cineal Fiachaidh and and of Feara Ceall, was mother of this Toirrdhealbhach O Briain. It was in his reign that the following events took place. For it was then that Conchubhar, son of Maoilseachlainn, king of Meath, was treacherously slain by his own brother's son, to wit, Murchadh, son of Flann, and his head was forcibly carried off from where he was buried at Cluain Mic Nois to Ceann Choradh by Toirrdhealbhach O Briain the Friday before Easter, and the same head was taken back northwards to Cluian Mic Nois the next Sunday, and this happened through the wonder-working of Ciaran.

It was in the reign of this Toirrdhealbhach that William Rufus, king of England, by the permission of Toirrdhealbhach O Briain, king of Ireland, sent to Ireland for timber with which to roof Westminster Hall in the year of the Lord 1098; and the year before that the first

bliádaín roimhe rin do hoirnead an céitearpos 1 bpoic  
 lairge, Malcur a ainm, ré Anselmur aithearpos Can-  
 4690 terbuire. Ir fán am-ro fuaíu Dearbhorisail inéan Tairg  
 mic Siolla páorais bean Toirnealbaiḡ uí brian ríog  
 uimóir éireann bár. Da éir rin fuaíu Toirnealbaiḡ Ó  
 brian ríog uimóir éireann uile bár iar gcaiteam dá  
 bliádaín dáḡ 1 bflaitear dó.

4695 Do ḡab Muircearic mac Toirnealbaiḡ mic Tairg  
 mic brian bpoimhe ríogadé léite Moḡa ir uimóir  
 éireann uile ríce bliádan. Cailledé Dé inéan uí éirne  
 mátaíu Muircearicaiḡ uí brian aḡur mátaíu Ruatóir uí  
 Concubairi. Ir 'n-a flaitear do rinnead na ḡníoma-ro  
 4700 ríor. Ari utúr ir é do bionn Cairéal von eaglaíu mar  
 iobdairc do Uia ir do páorais an céirbliádaín da  
 flaitear, an tan fá haoir von Tigearna II06; aḡur ir  
 fán am roin do bí comúail coitceann fear n'éireann  
 iuir laoc ir éléiread marí don ré Muircearic Ó  
 4705 brian rí léite Moḡa 1 bfiad mic nDonḡura. Aḡ ro  
 an lion do éléircib do bí ran gcomúail rin, .i. Maol-  
 muire Ó Dúnáin aithearpos Mumán ir Ceallad mac  
 Aodá comorib páorais .i. biocáire genealáta an ppoim-  
 4710 adó, ir oḡtar earpos, trí céad ir trí ríic roḡaric ir  
 readé bfiic roeodan ir ioma do éléircib naḡ airmictear  
 ann ro. Do hoirneadé ceana readé ir oligte ir nóir  
 leo 1 ḡcill ir 1 utuait. Da éir rin fuaíu Maolmuire Ó  
 Dúnáin aithearpos na Mumán bár.



bishop, his name was Malcus, was consecrated at Port Lairge, by Anselmus, archbishop of Canterbury. It was about this time that Dearbhforgaill, daughter of Tadhg Mac Giolla Phadraig, wife of Toirrdhealbhach O Briain, king of the greater part of Ireland, died. After this Toirrdhealbhach O Briain, king of the greater part of all Ireland, died after he had reigned twelve years.

Muircheartach, son of Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of all Ireland twenty years. Cailleach Dhe, daughter of O Heidhin, was mother of Muircheartach O Briain and mother of Ruaidhri O Conchubhair. It was in his reign that the following events took place. In the first place it was he bestowed Cashel on the Church as an offering to God and to Patrick the first year of his reign, in the year of the Lord 1106; and about this time there was a general assembly of the men of Ireland, both lay and cleric, around Muircheartach O Briain, king of Leath Mogha in Fiadh Mic Aonghusa. Here follows the number of clerics that were at this assembly, namely, Maolmuire O Dunain, archbishop of Munster, and Ceallach son of Aodh, comhorba of Patrick, that is the vicar-general of the primate, and eight bishops, three hundred and sixty priests and seven score deacons, and many clerics that are not enumerated here. And they made regulations and laws and customs for the Church and the laity. After this, Maolmuire O Dunain, archbishop of Munster, died.

## XXVIII.

1r mé linn an Múirceartaig-re fóir do horruigeaó  
 4655 feanaó nó comóidil doirdeann i nÉirinn i Ráit bhearaíl,  
 an tan fá haoir von Tigearna IIOO, do méir feirleabair  
 annálad easlaire Cluana heiróneac fionntain i Laoisir,  
 mar a gcuirtear ríor na neite prinnriopálta do rinnead  
 ran treanaó roin; asur fá hé Siolla earpuig earpos  
 4660 luimnis fá leagáio ón pápa i nÉirinn an tan roin do  
 b'aruaéatáin an an gcomairle rin. As ro ríor iomoiro  
 na neite do horruigeaó innte:

Amail do horruigeaó dá earpos óeas ran leit ear  
 do Sacraib um Canterbury, 1r dá earpos óeas ran leit  
 4665 tuaid um cátair Eborac, 1r mar rin do horruigeaó i  
 Seanaó Ráta bhearaíl i nÉirinn, mar atá dá earpos óeas  
 i Leit Moza 1r dá earpos óeas i Leit Cuinn, 1r fóir dá  
 earpos ran Míre. 1r ann ra treanaó-ro tugad cealla  
 éirneann go comlán do na hearposuib gan cur na cíor do  
 4670 beir as flaitib tuaithe oirra go hialt. 1r ann fóir do  
 horruigeaó faircead nó diocere earpos na héirneann.  
 As ro líon earpos Leite Cuinn: feirer i gCúigeaó Ulad  
 1r an príomáio u'áirneam oirra, cúigea i gCúigeaó Connac  
 1r uiaf ran Míre. Sonad é rin comlíonaó dá earpos  
 4675 óeas Leite Cuinn i n-éasmair an príomáio. As ro  
 cátaoie Cúigib Ulad, mar atá Arto Maca as aithearpos  
 Arto Maca 1r príomáio ór earposuib éirneann uile, Clochar,  
 Arto Spata, Doirne, Cuinneirne, 1r Dún dá leatglar;  
 cátaoie Míre, Daimliag 1r Cluain iorairto; cátaoie  
 4680 Cúigib Connac .i. Tuaim dá gualann, Cluain fearra  
 bheanainn, Conga, Cill Alad 1r Arto Carra. Cátaoie  
 Mumhan, Cairéal as aithearpos Leite Moza, Lior Mór nó

## XXVIII.

It was also in the time of this Muirheartach that a synod or National Council was convened in Ireland at Raith Breasail in the year of the Lord 1100, according to an old book of annals of the church of Cluain Eidhneach Fionntain in Laoighis, in which are recorded the principal things done at that synod; and Giolla Easpuig, bishop of Luimneach, who was the Pope's legate in Ireland at that time, was president of that council. Now here follow the regulations that were made therein :

Just as twelve bishops were fixed under Canterbury in the south of England, and twelve bishops in the north under the city of York, a similar arrangement was made at the synod of Raith Breasail in Ireland, to wit, twelve bishops in Leath Mogha and twelve bishops in Leath Cuinn and also two bishops in Meath. It was at this synod that the churches of Ireland were given up entirely to the bishops free for ever from the authority and rent of the lay princes. It was there also were regulated the sees or dioceses of the bishops of Ireland. Here is the full number of the bishops of Leath Cuinn : six in the province of Ulster, including the primate ; five in the province of Connaught, and two in Meath. And this gives the full twelve bishops of Leath Cuinn excluding the primate. The following are the dioceses of the province of Ulster, to wit, Ard Macha, the see of the archbishop of Ard Macha and primate over the bishops of all Ireland, Clochar, Ard Sratha, Doire, Cuinneire, and Dun da Leathghlas ; the sees of Meath, Daimhliag and Cluain Ioraird ; the sees of the province of Connaught, namely, Tuaim da Ghualann, Cluain Fearta Breanainn, Conga, Cill Aladh, and Ard Charna ; the sees of Munster, Cashel held by the archbishop of Leath Mogha, Lios Mor or Port Lairge, Corcach,

Doirte Laighe, Coricac, Ráit Máiige veircceir, Luimneac,  
 Cill Dála, Imleac Iobair. As rin na reáct scađaoirne  
 4685 vo hoirouigeacó ran Mumáin ran treanaó roin. Cúig  
 cađaoirne i Laiguib, Cill Čainniú, Leitġlinn, Cill Dara,  
 Gleann dá Loč, Feairna nó Loč ġarman. Cuirtear na cúig  
 cađaoirne rin i ġceann na reáct scađaoirneac ádá ran  
 Mumáin ġo noéinno dá cađaoiri úeas i Leit Moġa. Ir uime  
 4690 nac áirniúġtear áđ Cliađ anho, vo ġriú nacar ġnáđ Leit  
 ġriáda vo ġlacacó áđđ ó áirveairpoġ Canterbuirne i Sacraib.

Áveiri ġanneiri ġo ġriéasac ġo ġaibe curi as áirveairpoġ  
 Canterbuirne ári éleiri éirneann ó áirrii Augurtime manac  
 ġo ġabálar ġall. Óiri ní ġriúġbe ġo ġaibe curi as  
 4695 priéaláiruib Canterbuirne ári éleiri éirneann áđđ rié linn  
 Lanġrancur Ranulphur ir Anreimur; asur an tan roin  
 féin ir iao uronġ vo éleiri éirneann ári a ġaibe curi aca,  
 cliairi áda Cliađ, ġuirte Laighe, Loča ġarman ir Luimniú,  
 táinú vo řliocť iarrmairi na Ločlonnac dá nġairiđi Normani,  
 4700 asur ir trié čommbáirú rié lučť na Noimannoie táinú uada  
 féin tuġadar na priéaláirve vo bi řna ġáitib rin curi ir  
 ceannar as áirveairpoġ Canterbuirne oirra féin, mari ir  
 řollur ár an leabřan vo řcrióđ Doctúiri Uireri, ári n-a  
 ġnear uóib dá noeacacó an ní ári čoġa an řobairi roiri řian  
 4705 féin ir don vo ġaeuealaib vo ġiaú as iairriaró an čéime  
 čeáona, nac ġiaú comťrom aca-řan, vo ġriú ġo mbiađ  
 ní-řa řio vo ġuť an řobairi rié čoġacó an ġaeuiri řeoc doin  
 aca-řan.

Meairaim, ma tá nac cuirneann an řeinleabair řioi é,  
 4710 ġuirab řeireari earpoġ vo bi řan Mumáin. ir řeireari i  
 Laiguib ir áirveairpoġ Cairil óř a ġcionn uile mari áirio-  
 řriéaláiró óř cionn Leite Moġa ári loirġ an árořláiťir  
 temporála, ářail áuibřamairi čuar as labairte ári an  
 ní-ře i ġřláiťear laoġairne.

Raith Mhaighe Deisceirt, Luimneach, Cill Dalua, Imleach Iobhair. These were the seven sees which were decreed to Munster at this synod. Five sees in Leinster, Cill Chainnigh, Leithghlinn, Cill Dara, Gleann da Loch, Fearna or Loch Garman. Adding these five sees to the seven sees of Munster they make twelve sees in Leath Mogha. The reason why Ath Cliath is not counted here is that it was not customary with its bishop to receive consecration except from the archbishop of Canterbury in England.

Hanmer states falsely that the archbishop of Canterbury had jurisdiction over the Irish clergy from the time of Augustine the monk until the Norman Invasion. For you will not find that the prelates of Canterbury had jurisdiction over the Irish clergy except in the time of Lanfrancus Ranulphus and Anselmus; and even then the portion of the clergy of Ireland over whom they had jurisdiction were the clergy of Ath Cliath, Port Lairge, Loch Garman and Luimneach who were descended from the remnant of the Lochlonnaigh who were called Normani, and it was through a feeling of friendship for the people of Normandy who sprang from their own race that the prelates of these places gave jurisdiction and authority to the archbishop of Canterbury over them, as is clear from the booklet written by Dr. Usher, for they considered if there were to be an election by the people between themselves and one of the Gaels who sought the same dignity, that their side would not have an equal chance, as in the election the Gael would have a larger popular vote than any of them.

I think that although the old book does not so state, it was six bishops that were in Munster and six in Leinster, with the archbishop of Cashel over them all as chief prelate of Leath Mogha after the manner of the temporal sovereignty as we have said above in treating of this matter in the reign of Laoghaire.

4715 Δε πο ρίορ νο να ραιρδεαδαίβ νό νο να νοιρέιριβ ιρ  
να υτεορρανναίβ αμναιλ νο νορνοιγεαδ ραν τσεαναδ-ρο  
ράτα βρεαριλ.

Ραιρδε αιρρεαρρπιγ Αρνα Μαα, ό Σλιαβ βρεαγ ζο  
Cuaile Ciannaeta ιρ ό βιορ ζο ηαβαινν μνόρ.

4720 Ραιρδε έλοαίρ, ό Αβαινν μνόρ ζο ζαβαίλ λιυιν αζυρ  
ό Σλιαβ βεατα ζο Σλιαβ λαίγα.

Ραιρδε Αρνα Σρατα, ό Σλιαβ λαίγα ζο Cαρν ηγλαίρ ιρ  
ό λοε έραιοι ζο βινν φοίβνε.

Ραιρδε εαρρπιγ Τοιγε νό Ράτα βοτ, ό εαρ Ρυαίρ ζο  
4725 Σρπιυιβ βρποιν ιρ ό Cαρν ηγλαίρ ζο Σρπιυιβ βρποιν.

Ραιρδε εαρρπιγ Cυιννιγε, ό βινν φοίβνε ζο Τορβυιγ,  
ιρ ό πορτ μυρβοιλγ ζο ηολλορβα ζο Cυαν Σνάμα ηαίρνε,  
ιρ ό γλιονν Ριογ ζο Colba ηεαρμαινν.

Ραιρδε εαρρπιγ Όύν νά λεατγλαρ, νί ραγταρ ραν  
4730 τρεινλεαδαρ α τεορμαινν.

Ραιρδε εαρρπιγ Όαίμλιαγ, ό Σλιαβ βρεαγ ζο Cαρν Όύν  
Cυαίρ ιρ ό λοεάν να ηιμριμε ροιρ ζο ραιρριγε.

Ραιρδε έλυαυα ηλοραιορ, ό έλοεάν ριαρ ζο Σιοναινν ιρ  
ό ιυδαρ Coillte ζο Cλυαιν Conaίρ.

4735 Ραιρδε έλυαυα ρεαρτα, ό Σιοναινν ζο βυιυινν ιρ ό  
εετγε ζο Succa.

Ραιρδε έυαμα, ό Succa ζο ηαίρ Cαίρνα ιρ ό άτ αν  
Teaρμαινν ζο Σιοναινν.

Ραιρδε Conga, ό Αβαινν Ό μβρπιυιν βυύ έυαίρ ζο Νείμ-  
4740 εινν ιρ ό άτ αν Teaρμαινν ριαρ ζο ραιρριγε.

Ραιρδε Cίλλε ηαλαδ, ό Νείμεινν ζο ηεαρ Ρυαίρ ιρ ό  
Cίλλ Αιρροβίλε ζο Σραιτ αν ρεαρμαινν.

Ραιρδε Αρνα Cαίρνα νό Αρνααδ, ό Αρνα Cαίρνα ζο Σλιαβ  
αν Ιαραινν ιρ ό Cείρ Cορπιυινν ζο ηλοδαρ Coillteán. Μα'ρ  
4745 αονταε cλιαρ Cονναετ αρ αν ποινν-ρε ιρ τοίλ λιννε ι, αζυρ

Here follow the sees or dioceses and their boundaries as they were regulated in this synod of Raith Breasail.

The see of the archbishop of Ard Macha, from Sliabh Breagh to Cuaille Ciannachta and from Bior to the Abhann Mhor.

The see of Clochar, from the Abhann Mhor to Gabhail Liuin and from Sliabh Beatha to Sliabh Largha.

The see of Ard Sratha, from Sliabh Largha to Carn Glas and from Loch Craoi to Beann Foibhne.

The see of the bishop of Doire or Raith Both, from Eas Ruadh to Srubh Broin and from Carn Glas to Srubh Broin.

The see of the bishop of Cuinnire, from Beann Fhoibhne to Torbhuirg, and from Port Murbhoilg to Ollorbha and to Cuan Snamha Aidhne, and from Gleann Riogh to Colbha Gearmainn.

The see of the bishop of Dun da Leathghlas, its boundary is not found in the old book.

The see of the bishop of Daimhliag, from Sliabh Breagh to Carn Duin Cuair and from Lochan na hImrime eastward to the sea.

The see of Cluain Ioraird, from Clochan westward to the Sionainn, and from Iubhar Coillte to Cluain Conaire.

The see of Cluain Fearta, from the Sionainn to Buireann and from Echtghe to the Succa.

The see of Tuaim, from the Succa to Ard Charna, and from Ath an Tearmainn to the Sionainn.

The see of Conga, from Abhann Ui Bhriuin northwards to Neimhtheann, and from Ath an Tearmainn westward to the sea.

The see of Cill Aladh, from Neimhtheann to Eas Ruadh, and from Cill Airdbhile to Sraith an Fhearainn.

The see of Ard Charna or of Ardachadh, from Ard Carna to Sliabh an Iarainn, and from Ceis Chorainn to Iobhar Coilltean. If the Connaught clergy agree to this division,

muna n-dontuigto bíod ar an poinnn i'f toil leo; agus i'f maít linne an poinnn i'f maít leo-ran, áct a'fháin na'c biaíó i'f gConna'c'taib' áct éúig earpuig.

Fairce aithearpuig Cairil, ó Sliab Eiblinne go Siuir  
475 i'f ó C'námcoill ag Tiobraio Áraann go Shéin Aib' roir .i.  
C'hor Shéine.

Fairce Leara Móir nó Puir Lairge, ó Míleasac ar  
bhua'c na beaibha ag Cumair na uirí n'uircead go Corcaig  
agus ó Siuir buó dea'f go fairrige.

475 Fairce Corcaige, ó Corcaig go Carr Uí Néio i'f ó  
Ábainn Móir buó dea'f go fairrige.

Fairce Rát Maige veirc'eir ó B'aoi B'éirne go Ceann  
m'bea'ra i'f ó Féil go Daib'ne.

Fairce Cille Dála, ó Slige Dála go Léim Cón  
470 gCulainn, i'f ó Ec'te go Sliab Uíde an Ríog, i'f ó Sliab  
Uíde an Ríog go Sliab Caoin nó Gleann Caoin.

Fairce Luimnig, an M'aoilceair roir, áct ar C'oinne,  
Lodan i'f Loc Shair, i'f an Lait'eac M'ór ó Áine riar, i'f Arto  
Páorais buó dea'f, i'f Beala'c Fea'bhao i'f Tulac Léir, Féil  
475 riar, i'f Tairbhior, i'f Cuin'ce i'f o'Cuad'mu'main, i'f C'horra i'  
Sliab Uíde an Ríog, i'f Dubabann. Sibé c'í car na ceor-  
annaib'-re i'f car r'áru'ga'c an C'oinne i'f P'ea'oir ar'raíl  
i'f Naom' Páorais i'f a' c'om'orba i'f na hea'gaile C'rior'raíde  
c'ig ré; agus i'f é ceampull Muirne i'f Luimneac a p'riom'-  
470 ea'gla'ir.

Fairce Imli'g Iobair, ó Cluain Caoin go hÁbainn Móir  
i'f ó C'námcoill ag Tiobraio Áraann go hÁbainn Ealla.

Fairce Cille Cairnig, ó Sliab B'laoma go Míleasac  
i'f ó Shéin Aib' go Sliab Maige.

475 Fairce Leir'glinne, ó Sliab B'laoma go Sliab Uíde  
Lairgean, i'f ó Sliab Maige go Beala'c Carr'ra'c, i'f ó  
Beala'c Mu'gna go Teac Moling go n-a ceap'monn.



we desire it, and if they do not, let them divide it as they choose, and we approve of the division that will please them, provided there be only five bishops in Connaught.

The see of the archbishop of Cashel, from Sliabh Eibhlinne to the Siuir and from Cnamhchoill at Tiobrad Arann eastward to Grian Airbh, that is Cros Ghreine.

The see of Lios Mor or Port Lairge, from Mileadhach on the brink of the Bearbha at Cumar na dtri nUisceadh to Corcach, and from the Siuir southward to the sea.

The see of Corcach, from Corcach to Carn Ui Neid, and from the Abhann Mhor southwards to the sea.

The see of Raith Mhaighe Deisceirt, from Baoi Bheirre to Ceann Beara, and from the Feil to Dairbhre.

The see of Cill Dalua, from Slighe Dhala to Leim ChongCulainn, and from Echtghe to Sliabh Uidhe an Riogh, and from Sliabh Uidhe an Riogh to Sliabh Caoin or Gleann Caoin.

The see of Luimneach, the Maoilchearn eastward, Ath ar Choinne, Lodan and Loch Gair, and the Laitheach Mhor from Aine westward, and Ard Padraig to the south and Bealach Feabhradh and Tulach Leis, the Feil westward and Tairbeart and Cuinche in Thomond, and Crossa in Sliabh Uidhe an Riogh and the Dubhabhann. Whoever shall go against these boundaries goes against the Lord and Peter the Apostle and St. Patrick and his comhorba and the Christian Church. And the Church of Mary in Luimneach is its principal church.

The see of Imleach Iobhar, from Cluain Caoin to the Abhann Mhor, and from Cnamhchoill at Tiobrad Arann to Abhann Ealla.

The see of Cill Chainnigh, from Sliabh Bladhma to Mileadhach, and from Grian Airbh to Sliabh Mairge.

The see of Leithghinn, from Sliabh Bladhma to Sliabh Uidhe Laighean, from Sliabh Mairge to Bealach Carcrach, and from Bealach Mughna to Teach Moling and its termon lands.

Ḟairde Cille Dairia, ó Ror Fionnglaire go nár laigean,  
 ir ó nár go Cumair Cluana hIorairio ir go Sléibteib Ḣlinne  
 4780 dá Loc.

Ḟairde Ḣlinne dá Loc ó Ḣrianóis go Beig-Éirinn ir ó  
 nár go Reáruinn.

Ḟairde Ḟearna nó Loca Ḣarman ó Beig-Éirinn go  
 Mileadóac von leit tian von Beairda, ir ó Sliaib Uíde  
 4785 laigean buó dear go muir; agus ma doncuigib cliair  
 laigean rin ir toil linne é, acé naé biaib acé cúig earpuig  
 aca.

Beannaéc an Coimbe ir Beadair aprail ir naom  
 páraigis ar gac n-eapog von cúigear ar fícu-re naé  
 4790 biaib Cáirc gan ola vo coirneasac.

Et multa alia bona statuta sunt in hac sancta synodo  
 quae hic non scripsimus propter brevitatem.

✠ comoriba Beadair ir a leasáire .i. Ḣiolla Earpuig  
 eapog luimniḡ,

4795 ✠ Ḣiolla Ceallaiḡ comoriba páraigis ir priomáib  
 Éireann,

✠ Máoilíora Uí Ainmire airdearpuig Cairil,

Ciora na n-uile eapog ir na n-uile laoc ir cléireac  
 vo bí ran treanac naomta-ro Ráca Beairail ar an tí  
 4800 éiocfar tar na horuigib-re, agus a mallacé uile ar gac  
 n-aon éiocfar 'n-a n-ásaió.

The see of Cill Dara, from Ros Fionnghlaise to Nas Laighean, and from Nas to Cumar Chluana Ioraird and to Sleibhte Ghlinne da Loch.

The see of Gleann da Loch, from Grianog to Beig-Eire, and from Nas to Reachruinn.

The see of Fearna or Loch Garman, from Beig-Eire to Mileadhach on the west of the Bearbha, and from Sliabh Uidhe Laighean south to the sea; and if the Leinster clergy agree to this it is our pleasure, provided they have only five bishops.

The blessing of the Lord and of Peter the Apostle and of St. Patrick be on everyone of these twenty-five bishops who shall let no Easter pass without consecrating oil.

And there are many other good decrees of this holy synod which we have not set down here for brevity.

The cross of the comhorba of Peter and of his legate, that is Giolla Easpuig, bishop of Luimneach,

The cross of Giolla Ceallaigh the comhorba of Patrick and primate of Ireland,

The cross of Maoiliosa O Ainmire, archbishop of Cashel,

The crosses of all the bishops and of all the laity and clergy who were at this holy synod of Raith Breasail against whomsoever shall transgress these decrees, and the malediction of them all on whomsoever shall oppose them.

## XXIX.

Léagtar i gcroinic Hackluite an t-an vo bí Muirceartaic  
 Ó bhriain i gceannar éiréann gur éiréannar luét na  
 nOileán teacra 'n-a dáil ag a iarraid ar uaine éigin va  
 4805 bháitrib .i. von fuil ríogda vo éir i gceannar feadna  
 ór cionn na nOileán an fead vo biaó Olanur nó ámlaoib  
 mac Gótfriud von leit iriú 'daoir, an tí var úadl beit  
 'n-a ríú ar na hOileánaib; agus vo éir Muirceartaic  
 uaine uaral va éine féin var b'ainm Domnall mac Taidé  
 4810 Uí Bhriain ór a gcionn, agus vo gab a gceannur trí  
 bliadna gur gab ag véanaim anflaitir oirra; agus vo  
 oibreada trío rin lé luét na nOileán go héirinn tar a  
 air é.

Léagtar ag an ugar gceadna gur éir Maḡnur mac  
 4815 ámlaoib mic Arait vo bí 'n-a ríú ar an nOiruaegia  
 teacra go Muirceartaic Ó mbriain ir a bróga féin leo ag  
 a fósra vo Muirceartaic na bróga o'iomcáir ar a  
 gualnib; agus ar vteac vo na teacraib vo ládair, noct-  
 aio a oioirc vó. Gabair Muirceartaic na bróga uad ir  
 4820 cuirir ar a gualnib iad; agus ar n-a faicir rin vo na  
 huairlib vo bí 'n-a fódair vo gab fearú mór iad, ir vo-  
 beirio aitéar vó tréir an ní rin vo véanaim. "Ir fearir  
 liom-ra," ar Muirceartaic, "ro vo véanaim ioná Maḡnur  
 o'arḡain doncúigead i nÉirinn." Ollmuircear va éir  
 4825 rin cablac mór lé Maḡnur, ir triallair o'ionnruige na  
 héiréann ón nOiruaegia ré vócar ir ré vóic vo véanaim  
 oi, agus ar vteac i nḡar na héiréann vó, tū féin ir  
 beann von cablac i oirir tré ioma vaitéiré ré oibfeirú  
 vo véanaim; agus ar noctain i oirir vóib tarla luét na  
 4830 críce i n-oiréil pompa; agus ar noctain i oirir vo Maḡnur  
 go n-a fluaḡburóin lingio luét na críce oirra; agus marb-  
 tar Maḡnur go n-a fluaḡ ran tuar roin; agus ar n-a

## XXIX.

We read in the chronicle of Hackluite that when Muircheartach O Briain held the sovereignty of Ireland the people of the Isles sent envoys to him to request him to send some one of his kinsmen of the royal blood to rule over the Isles during the nonage of Olanus or Amhlaoibh son of Gothfruidh, who had an hereditary right to be king of the Isles ; and Muircheartach sent a nobleman of his own kindred named Domhnall son of Tadhg O Briain to rule over them, and he held sovereignty over them three years, when he began to tyrannise over them, and for this reason the people of the Isles sent him back to Ireland.

We read in the same author that Maghnus, son of Amhlaoibh, son of Aralt, who was king of Norway, sent envoys to Muircheartach O Briain, and sent his own shoes with them, to command Muircheartach to place the shoes on his shoulders ; and when the envoys had come into his presence they gave him their message. Muircheartach took the shoes from them and put them on his shoulders ; and when the nobles who were with him saw this, they became greatly enraged, and they reproached him for having done this deed. "I prefer to do this," said Muircheartach, "to Maghnus's plundering any province of Ireland." After this Maghnus got ready a large fleet and came from Norway to Ireland to injure and ruin that country, and when he had come near Ireland he came to land himself with a wing of the fleet through his great hurry to work havoc ; and when they had landed, the inhabitants of the country were in readiness for them ; and when Maghnus and his detachment came on land the inhabitants sprang upon them, and Maghnus and his party were slain on that expedition. And when the men of the fleet he had left

élor von éablaó vo bí 'n-a úiaió sur maibao Maḡnur  
fá taoiréac úóib, tillaio tar a n-aio von Noḡuaesia.

4825 An Muiréarac-ro Ó Bḡiaio atáimio vo luao, iar  
ḡcaiteam éúig mbliáuan i tḡreabluio uó, fuaio bá  
aitḡigéac i nAro Maó, iḡ vo haónaiceao i ḡCill Uála  
é fan tḡampull mói,

Uo ḡab Toirḡéalbac Mói mac Ruaióio Uí Concubair  
4840 ceannar uimóio éiréann u'éir Muiréaracig Uí Bḡiaio  
ar feao ficeao bliáuan. iḡ 'n-a flaitéar vo iunneao na  
ḡníoma-ro rior. iḡ leir an Toirḡéalbac-ro tóḡbao tḡi  
pḡiómóioicío i ḡConnaótaiḡ .i. uoicéao áta luao iḡ  
uoicéao áta Cḡócúo ar Sióainn aḡur uoicéao Uúin  
4845 leoḡúo ar Succa. Sluaḡeao leir an uToirḡéalbac-ro  
von Muḡaio, sur haiḡeao Cairéal iḡ Aro fionáio leir;  
aḡur ar mbeit aḡ uil vo éreáo Aroa fionáio uó,  
táioig uoig von Muḡaio fá uéireao an tḡluaiḡ iḡ vo  
maibao leo Aoó O hÉiúio iú Ó bḡiaéiac iḡ Muireáoac  
4850 Ó flaitéaracig iú iaréair Connaót iḡ iomaio vo uaoioib  
uairle oile naé áirḡigéar anḡro.

Ua éir rin vo éuaio an Toirḡéalbac-ro ḡo ḡluaoḡ  
líonmaio leir ar muio iḡ ar tḡi ḡo Coircaig, aḡur ḡabair  
aḡ arḡaio Muḡaio uile; aḡur vo ioinn an Muḡaio 'n-a  
4855 uá leat, aḡur tḡḡ an leat téar vo Uónnaó mac Cair-  
taig iḡ an leat tuao vo Concubair Ó mBḡiaio, aḡur ḡuḡ  
tḡiáoao i ḡḡiall leir uaáa aiaon. iḡ fán am-ro vo beann-  
uigéao tḡampull Coḡmaic i ḡCairéal maille ḡé hioiao  
vo éléircib iḡ u'uaírlib na hÉiréann vo beit anḡ, aoir  
4860 an Tḡéarua an tan roio II34. Ua éir rin vo maibao  
Coḡmac mac Cairtaig iú Muḡaio i bḡeill lé Toirḡéalbac  
Ó mBḡiaio .i. a éliaimio féio iḡ a cáiréar Cḡioḡ; aḡur  
fuaio Maolmaoúóḡ .i. Malachias, vo bí n-a airoeapḡoḡ  
éiréann iḡ álbao, báḡ, aoir an Tḡéarua an tan roio II35.  
4865 Sluaḡeao lé Toirḡéalbac Ó Concubair aḡiḡ von Muḡaio  
maille ḡé neapḡ Connaót, laḡean, na mḡe iḡ fḡar

behind heard that Maghnus their leader was slain, they returned to Norway.

This Muircheartach O Briain of whom we are treating after he had spent five years in trouble died repentant at Ard Macha, and was buried at Cill Dalua in the principal church.

Toirrdhealbhach Mor, son of Ruaidhri O Conchubhair, held the sovereignty of the greater part of Ireland after Muircheartach O Briain for the space of twenty years. It was in his reign the following events took place. This Toirrdhealbhach built three chief bridges in Connaught, to wit, the bridge of Ath Luain and the bridge of Ath Crochdha on the Sionainn and the bridge of Dun Leoghda on the Succa. This Toirrdhealbhach made a hosting into Munster and plundered Cashel and Ard Fionain, and when he was marching to spoil Ard Fionain a body of Munstermen came upon the rear of the host and slew Aodh O hEidhin, king of Ui Fiachrach, and Muireadhach O Flaithbheartaigh, king of west Connaught, and many other nobles not enumerated here.

Thereafter this Toirrdhealbhach with a large land and sea force went to Corcach, and set to plunder all Munster; and he divided Munster into two parts, and gave the southern part to Donnchadh Mac Carrthaigh, and the northern half to Conchubhar O Briain, and he took thirty hostages from them both. It was about this time that Cormac's church was consecrated at Cashel in the presence of many clerics and nobles of Ireland, the year of the Lord at that time being 1134. After that Cormac Mac Carrthach, king of Munster, was treacherously slain by Toirrdhealbhach O Briain, that is, his own son-in-law and gossip; and Maolmaadhog, that is Malachias, who was archbishop of Ireland and of Alba, died, the year of the Lord then being 1135. Toirrdhealbhach O Conchubhair with the strength of Connaught, Leinster and Meath, and

4870 **Ó**Teabhta i<sup>r</sup> Ruarcac, go **o**cu<sup>r</sup>rac **ra**o<sup>r</sup>cú<sup>r</sup>ai<sup>r</sup>e na Mu<sup>r</sup>han  
 go **rá**ng<sup>r</sup>ad<sup>r</sup>ai **Gl**eann Ma<sup>r</sup>ga<sup>r</sup>i, go **o**ca<sup>r</sup>la **ó**ó<sup>r</sup>b an<sup>r</sup>n **ri**n  
**Toi**rr<sup>r</sup>ó<sup>r</sup>eal<sup>r</sup>ba<sup>r</sup>c **Ó** **Ú**ri<sup>r</sup>ai<sup>n</sup> **rí** Mu<sup>r</sup>han **a**g<sup>r</sup>ur **ma**c Co<sup>n</sup>cú<sup>r</sup>ba<sup>r</sup>i  
 4875 **Uí** **Ú**ri<sup>r</sup>ai<sup>n</sup> go **b**fe<sup>r</sup>ai<sup>r</sup>aib Mu<sup>r</sup>han **ma**ille **iuú**. **T**rí **ca**ta **ba**  
**he**o<sup>r</sup> **á** **l**ion. **F**ear<sup>r</sup>ta<sup>r</sup>i **Ca**t **M**óna **M**ó<sup>r</sup>ie **e**ato<sup>r</sup>ra, **g**ur  
**b**ri<sup>r</sup>ea<sup>r</sup>o<sup>r</sup> **o**o **Ú**ál **g**Ca<sup>r</sup>i<sup>r</sup> i<sup>r</sup> **o'**fe<sup>r</sup>ai<sup>r</sup>aib Mu<sup>r</sup>han **an**n, go  
**n**oea<sup>r</sup>ca<sup>r</sup>o<sup>r</sup> **ta**r **á**iea<sup>m</sup> **a**i **t**u<sup>r</sup>c **o**io<sup>b</sup>. **O**o **h**ion<sup>n</sup>a<sup>r</sup>ba<sup>r</sup>o<sup>r</sup>  
**Toi**rr<sup>r</sup>ó<sup>r</sup>eal<sup>r</sup>ba<sup>r</sup>c **Ó** **Ú**ri<sup>r</sup>ai<sup>n</sup> go **T**í<sup>r</sup> **e**o<sup>r</sup>ga<sup>n</sup>, i<sup>r</sup> **o**o **ri**oin<sup>n</sup> **Toi**rr<sup>r</sup>-  
 4880 **ó**eal<sup>r</sup>ba<sup>r</sup>c **Ó** Co<sup>n</sup>cú<sup>r</sup>ba<sup>r</sup>i **a**n **M**u<sup>r</sup>han **io**i<sup>r</sup> **t**ao<sup>r</sup>g **Ó** **m**Ú<sup>r</sup>ai<sup>n</sup>  
 i<sup>r</sup> **Ú**ia<sup>r</sup>ma<sup>r</sup>o **ma**c Co<sup>r</sup>ma<sup>r</sup>c **mic** **Ca**rr<sup>r</sup>ta<sup>r</sup>ig.

4885 **I**r **g**no<sup>r</sup> **o**a **éi**r **ri**n go **b**ru<sup>r</sup>ai<sup>r</sup> **Toi**rr<sup>r</sup>ó<sup>r</sup>eal<sup>r</sup>ba<sup>r</sup>c **Ó** **C**o<sup>n</sup>-  
**cú**ba<sup>r</sup>i **rí** **u**rr<sup>r</sup>ó<sup>r</sup>i<sup>r</sup> **é**iea<sup>n</sup>n **bá**r, **a**g<sup>r</sup>ur **o**c<sup>t</sup> **m**b<sup>r</sup>ia<sup>r</sup>o<sup>n</sup>a i<sup>r</sup> **t**rí  
**fi**c<sup>r</sup>o **o**o **b'**ao<sup>r</sup>i<sup>r</sup> **o**ó **a**n **ta**n **ri**oi<sup>n</sup>, **g**ur **h**a<sup>r</sup>o<sup>n</sup>aicea<sup>r</sup>o<sup>r</sup> **a**g **á**l<sup>r</sup>o<sup>r</sup>i<sup>r</sup>  
 4890 **m**ó<sup>r</sup>i<sup>r</sup> **á**ia<sup>r</sup>á<sup>n</sup> i **g**Clu<sup>r</sup>a<sup>n</sup> **M**ic **N**ó<sup>r</sup>i<sup>r</sup> **é**, **a**g<sup>r</sup>ur i<sup>r</sup> **m**ó<sup>r</sup>i<sup>r</sup> **a**n  
**le**a<sup>r</sup>gá<sup>r</sup>o **o'**fá<sup>r</sup>ga<sup>r</sup>ib **a**g **a**n **g**clé<sup>r</sup>i<sup>r</sup> **a**i **á** **a**na<sup>m</sup>, **ma**r **a**tá **o**á  
**fi**c<sup>r</sup>o **a**i **é**ú<sup>r</sup>g **c**éa<sup>r</sup>o **u**i<sup>n</sup>ge **o'**ó<sup>r</sup>i, i<sup>r</sup> **o**á **fi**c<sup>r</sup>o **ma**rg **o'**á<sup>r</sup>i<sup>n</sup>gea<sup>r</sup>o,  
 i<sup>r</sup> **á** **ra**ba<sup>r</sup>o<sup>r</sup>a<sup>r</sup>i **o**o **fe**oi<sup>r</sup>oib **u**ile **a**i<sup>n</sup>ge **io**i<sup>r</sup> **é**oi<sup>r</sup>n i<sup>r</sup> **é**lo<sup>r</sup>o<sup>r</sup>  
 4895 **n**-ua<sup>r</sup>a<sup>r</sup>il, **io**i<sup>r</sup> **e**a<sup>r</sup>ca<sup>r</sup>ib i<sup>r</sup> **rr**ié<sup>r</sup>o, **é**a<sup>r</sup>oac, **fi**t<sup>r</sup>é<sup>r</sup>il i<sup>r</sup> **b**ra<sup>n</sup>nuib,  
**bo**ga i<sup>r</sup> **b**ol<sup>r</sup>gá<sup>n</sup> **ri**o<sup>r</sup>gea<sup>r</sup>o, **ra**ba<sup>r</sup>il i<sup>r</sup> **a**im; i<sup>r</sup> **o**o **oi**uoi<sup>n</sup>g **fé**i<sup>n</sup>  
**c**ui<sup>r</sup>o **g**a<sup>r</sup>c **c**ille **o**o **ri**oin<sup>n</sup> **o**o **ri**é<sup>r</sup>i<sup>r</sup> **u**i<sup>r</sup>o **a**i **g**a<sup>r</sup>c **c**ill **o**io<sup>b</sup> **fá**  
**re**ac. i<sup>r</sup> **fá**n **a**m-**ro** **ru**a<sup>r</sup>i **t**ao<sup>r</sup>g **Ó** **l**o<sup>n</sup>ga<sup>r</sup>gá<sup>n</sup> **e**a<sup>r</sup>po<sup>r</sup>g  
**c**ille **Ú**ál<sup>r</sup>a **bá**r.

4900 **O**o **g**ab **M**uir<sup>r</sup>ce<sup>r</sup>a<sup>r</sup>ta<sup>r</sup>c **ma**c **N**é<sup>r</sup>il **mic** **l**o<sup>r</sup>é<sup>r</sup>lo<sup>n</sup>n **f**la<sup>r</sup>itea<sup>r</sup>  
**le**ite **C**u<sup>n</sup>n i<sup>r</sup> **u**rr<sup>r</sup>ó<sup>r</sup>i<sup>r</sup> **é**iea<sup>n</sup>n **o**c<sup>t</sup> **m**b<sup>r</sup>ia<sup>r</sup>o<sup>n</sup>a **o**éa<sup>r</sup>g, **g**ur  
**t**u<sup>r</sup>c **lé** **fe**a<sup>r</sup>aib **fe**a<sup>r</sup>ri<sup>n</sup>ma<sup>r</sup>ige i<sup>r</sup> **le**i<sup>r</sup> **Ó** **m**Ú<sup>r</sup>iu<sup>n</sup>. **a**g<sup>r</sup>ur i<sup>r</sup>  
**ra**n **re**a<sup>r</sup>c<sup>r</sup>ma<sup>r</sup>o **b**lia<sup>r</sup>o<sup>n</sup>a<sup>n</sup> **o**o **f**la<sup>r</sup>itea<sup>r</sup> **a**n **fi**r-**re** **o**o **co**mmó<sup>r</sup>ma<sup>r</sup>o  
**co**m<sup>r</sup>ó<sup>r</sup>á<sup>r</sup>il **a**g<sup>r</sup>ur **co**ma<sup>r</sup>i<sup>r</sup>le **é**oi<sup>r</sup>t<sup>r</sup>ce<sup>n</sup>n **e**a<sup>r</sup>ga<sup>r</sup>i<sup>r</sup>fe **é**iea<sup>n</sup>n i  
 4905 **g**Ce<sup>n</sup>a<sup>n</sup>nu<sup>r</sup> na **M**í<sup>r</sup>o **a**n **ta**n **fá** **h**ao<sup>r</sup>i<sup>r</sup> **o**on **T**i<sup>r</sup>gea<sup>r</sup>i<sup>n</sup>a **II**52,  
**ri**é **foi**ll<sup>r</sup>iu<sup>r</sup>ga<sup>r</sup>o **a**n **é**re<sup>r</sup>io<sup>m</sup> **á**to<sup>r</sup>ilice i<sup>r</sup> **ri**é **n**-a **g**la<sup>n</sup>a<sup>r</sup>o, i<sup>r</sup>  
**ri**é **ce**a<sup>r</sup>tu<sup>r</sup>ga<sup>r</sup>o **b**éa<sup>r</sup> **a**n **p**oba<sup>r</sup>il, i<sup>r</sup> **ri**é **h**oi<sup>r</sup>ne<sup>r</sup>o **ce**a<sup>r</sup>ra<sup>r</sup>i  
**n**-á<sup>r</sup>i<sup>r</sup>o<sup>r</sup>e<sup>r</sup>po<sup>r</sup>g, i<sup>r</sup> **ri**é **é**e<sup>r</sup>ie **ra**llia **o**o **ó**á<sup>r</sup>il **o**io<sup>b</sup>. **Ó**i<sup>r</sup> **rí**



of Feara Teabht<sup>na</sup> and of O Ruairc's country, made another hosting into Munster, and they made a free circuit of Munster until they reached Gleann Maghair, where they met Toirrdhealbhach O Briain, king of Munster, and the son of Conchuhbar O Briain, and the men of Munster with them. They were three battalions in all. The Battle of Moin Mhor was fought between them and the Dal gCais, and the Munstermen were defeated there and a countless number of them fell. Toirrdhealbhach O Briain was banished to Tir Eoghain, and Toirrdhealbhach O Conchubhair divided Munster between Tadhg O Briain and Diarmaid son of Cormac Mac Carrthaigh.

Soon after this, Toirrdhealbhach O Conchubhair, king of the greater part of Ireland, died, and he was sixty-eight years of age at that time, and he was buried at the high altar of Ciaran at Cluain Mic Nois; and great was the legacy he left to the clergy for his soul's sake, to wit, five hundred and forty ounces of gold, and forty marks of silver, and all the other valuables he had, both goblets and precious stones, both steeds and cattle, clothes, chess and backgammon, bows and quivers, sling and arms, and he himself gave directions how each individual church's share should be given to it according to its rank. It was about this time that Tadhg O Longargain, bishop of Cill Dalua, died.

Muircheartach, son of Niall, son of Lochlann, held the sovereignty of Leath Cuinn and of the greater part of Ireland eighteen years till he fell by the men of Fearnmhagh and by O Briuin. And it was in the seventh year of this man's reign that an assembly and general council of the church of Ireland was convened at Ceanannus na Midhe in the year of the Lord 1152, to set forth the Catholic faith and to purify it and to correct the customs of the people, and to consecrate four archbishops and to give them four pallia. For there had been up to

4900 րա՛ծե րօմե րո՛ւ 1 յԵրւմն ձէ՛ տձ Գրօթարօջ, մար ձէ՛  
 րիօմձիօ Գրօձ Մա՛ծ 1ր Գրօթարօջ Կարիլ. Դջւր 1ր 1ԿՅ  
 Բձ հարօսձէտարձոն Գր Գն ջօմձարե րո՛ւ օն Բձրա, Ճիօլլա  
 Երիօր Ծ Կօնարե Եարօջ Լեարա Մօյր 1ր Եանն մանձ  
 Երեանն 'ն-Գ Լեճձո, 1ր Կարօյոնձլ մար Գոն րար տար Ե'ձոնն  
 Լօանն Բարիօն տօ յեանն րաճլաճէ 1ր օրօյաճէ 1  
 4905 յԵրւմն, 1ր տօ յեանն նեւե Եա մեար Լե հԵրւմն 1օնձ րո՛ւ,  
 մար ձէ՛ տձլ Եեւրե րալլա. Ծր 1ր Եա Լօր Լե հԵրւմն  
 րալլա 1 յԳր Դա՛ծ 1ր րալլա 1 ջԿարեալ, Դջւր ջօ  
 հձրե 1ր Կար րարաճձ Եճձար Գրօձ Մա՛ծ 1ր Ծւոն տձ  
 Լեճլար Կաճձ Գմձ ձէ՛ րալլա 1 յԳր Դա՛ծ 1ր  
 4910 Եճձար Ելաճա հԵրւեձ 1 Լօյր Ե, Լե ջարեար րալլա  
 յա Կօմարե-րե րիօր.

Լար րա՛ծե 1օմօրիօ րո՛ւ Կօմարե տօն, տօ րալլա  
 օրօյաճէ 1ր յօր րօմօլա Լե Գր տձլ յա ջԵձրա րալլա-  
 րօ. Դջ րօ րիօր Երաճա Գն ԵրեւաԵար րար տօ րօրօԵձ  
 4915 1 ջԵլալ Երւեձ Բրոնտալ 1 Լօյր.

M. c. l. 2 anno ab Incarnatione Domini nostri Iesu  
 Christi, bissextili et embolismali anno, Nobile Concilium  
 in vernali tempore ad Dominicam "Laetare Ierusalem"  
 apud Ceanannus celebratum fuit, in quo Presidens Domi-  
 4920 nus Iohannes Cardinalis Presbiter Beati Laurentii in  
 Damasco inter viginti duos episcopos et quinque electos  
 et inter tot Abbates et Priores, ex parte Beatorum Apos-  
 tolorum Petri et Pauli et Domini Apostolici Eugenii,  
 simoniam et usuram omnibus modis extirpavit et dam-  
 4925 navit, et decimas dandas Apostolica auctoritate praecepit.  
 Quattuor pallia quattuor Archiepiscopis Hiberniae, Dub-  
 linensi Caselensi Tuamensi Armachano tradidit. Insuper  
 Armachanum archiepiscopum in primatem super alios

then in Ireland only two archbishops, to wit, the primate of Ard Macha and the archbishop of Cashel. And those who presided at this council on behalf of the Pope, were Giolla Criost O Conairce, bishop of Lios Mor, and head of the Irish monks, as legate, and a cardinal with him, whose name was John Papiron, for the purpose of making rules and regulations in Ireland, and for doing a thing which Ireland regarded with greater concern that this, to wit, the giving of four pallia. For Ireland thought it enough to have a pallium in Ard Macha and a pallium in Cashel, and particularly it was in spite of the church of Ard Macha and the church of Dun da Leathghlas that other pallia were given besides one to Ard Macha and one to Cashel, as the old book of annals of the church of Cluain Eidneach in Laoighis, which gives a summary of the transactions of this council, explains the matter.

Now, when the council met in session they made praiseworthy regulations and customs on the occasion of the giving of these four pallia. Here follow the words of the old book of chronicles which was written in Cluain Eidhneach Fionntain in Laoighis.

In the year 1152 from the Incarnation of our Lord Jesus Christ, being a bissextile and embolismal year, a famous council was held at Ceanannus in the season of spring about the time of "Laetare Jerusalem" Sunday, in which Lord John Cardinal Priest of St. Lawrence in Damascus, presiding over twenty-two bishops and five bishops elect, and over many abbots and priors, on behalf of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, entirely rooted out and condemned simony and usury, and commanded by Apostolic authority the payment of tithes. He gave four pallia to the four archbishops of Ireland, to wit, to those of Dublin, Cashel, Tuaim and Ard Macha. Moreover, he appointed the archbishop of Ard Macha as primate over the other bishops as was meet.

prout decuit ordinavit. Qui etiam Ioannes Cardinalis  
 4890 protinus post peractum Concilium iter arripuit et nono  
 Kalendas Aprilis transfretavit. Hi sunt episcopi qui  
 huic Concilio interfuerunt .i. Siolla Críort Ó Con-  
 aince earpog Leapa Móir, Leagáir an pápa i nÉirinn;  
 Siolla Mac Liag comorba pápaig i r príomáir Éireann;  
 4895 Domnall Ó Longargáin aithearpog Mumhan; Síne  
 earpog Áta Cliat; Siolla na Naom Láigheas earpog  
 Glinne dá loc; Dúngal Ó Caolluise earpog Leit-  
 glinne; Toirtear earpog Rúiré Láighe; Domnall Ó  
 Fogahtais biocáir genearála earpuig Orruige; Fionn  
 4900 mac Cianáin earpog Cille Dara: Siolla an Coimbeas  
 Ó hArdmaoil, biocáir earpuig Imli; Siolla Aoda  
 Ó Maighin, earpog Corcaige; Mac Rónáin comorba  
 b'éannainn earpog Ciarraige; Torgettear earpog  
 Luimni; Muircearac Ó Maoilíóir earpog Cluana Mic  
 4905 Nóir; Maoilíora Ó Connacáin earpog oirteir Connac;  
 Ua Ruodáin earpog Luighe; Mac Crat Ó Muighéin earpog  
 Connacine; Etrar Ó Miodáin earpog Cluana hIoráir;  
 Tuatál Ó Connacáig earpog Ó mBhuin; Muircearac Ó  
 Cobtaig earpog Cínél nEogáin; Maoilpápaig Ó Bánáin  
 4950 earpog Dál náruise; Maoilíora mac an Cléirig Cuiri  
 earpog Ula. i b'páir nóin Máirca oo forbas an  
 reanaú-ro, mar an ceartuigeas i r mar an horuigeas  
 earpogóiracá Éireann.

1ar gcríochnuad na comairle rin fuair Domnall Ó  
 4955 Longargáin, aithearpog Mumhan b'ar; agus realaio airm-  
 ríre da éir rin fuair Muircearac mac Néill oo bí  
 as gabáil éannair leite Cuinn i r urmóir Éireann an  
 tan roin b'ar—a marbas lé fearaib fearnmáige agus  
 leir Ó mBhuin, a'ail aubhamar tuar.

And this Cardinal John, immediately after the council was over, took his departure, and on the ninth of the calends of April set sail. The following are the bishops who were present at this council, to wit, Giolla Criost O Conairce, bishop of Lios Mor and legate of the Pope in Ireland; Giolla Mac Liag, comhorba of Patrick and primate of Ireland; Domhnall O Longargain, archbishop of Munster; Greine, bishop of Ath Cliath; Giolla na Naomh Laigneach, bishop of Gleann da Loch; Dunghal O Caolluidhe, bishop of Leithglinn; Tostius, bishop of Port Lairge; Domhnall O Foghartaigh, vicar-general to the bishop of Osruighe; Fionn, son of Cianan, bishop of Cill Dara; Giolla an Choimdheadh O hArdmhaoil, vicar to the bishop of Imleach; Giolla Aodha O Maighin, bishop of Corcach; Mac Ronain, comhorba of Breanainn, bishop of Ciarraidhe; Torgestius, bishop of Luimneach; Muir-cheartach O Maoilidhir, bishop of Cluain Mic Nois; Maoiliosa O Connachtain, bishop of East Connaught; Ua Rudain, bishop of Luighne; Mac Craith O Mugroin, bishop of Conmhaicne; Etras O Miadhchain, bishop of Cluain hIoraird; Tuathal O Connachtaigh, bishop of Ui Briuin; Mureadhach O Cobhthaigh, bishop of Cineal Eoghain; Maolpadraig O Banain, bishop of Dal nAruidhe; Maoiliosa Mac an Chleirigh Chuirr, bishop of Ulidia. On the day before the Nones of March this synod closed in which the bishoprics of Ireland were set in order and determined.

After this council had concluded Domhnall O Longargain, archbishop of Munster, died, and some time after this Muircheartach, son of Niall, who was in the sovereignty of Leath Cuinn and of the greater part of Ireland at that time, died, having been slain by the men of Fearnmhagh and by O Briuin, as we have said above.

## XXX.

4960 'Do fáb Ruaidrí Ó Concúbaire ceannar Connacht is  
 uimhóir Leite Cuinn, do bhrígh gur gíall ní Oirgíall ní  
 Míde is ní Bhréifne dó, agus fór gairmtear ní Éireann  
 uile óe ran reancur. Gídeas ní maíbe áct ní go bfréar-  
 4965 ábha ann, marí atá ní as a maíbe móran o'uaírlib  
 Éireann as cur 'n-a asáid fá flaitear Éireann do  
 beit 'n-a feilb. Agus is mé linn Ruaidrí Uí Concúbaire  
 do beit i gceannar marí rin do cuir bean Tigearnán  
 Caoic Uí Ruairc (Dearbforghall fá hainm ói is fá hinéan  
 do Múrcad mac Floinn ní Míde í, agus nochar b'i bean  
 4970 ríogh Míde í, aithil doeir Cambrieny) teacra ór íreal go  
 'Dairmaid Mac Múrcada as a íarraid ari teacra 'n-a coinne  
 féin va bheir leir ó Tigearnán marí mnaoi dó féin, agus  
 doubairt nír na teacraib a noctad do 'Dairmaid go  
 noeacaid Tigearnán ari tuar go huaim Puirgadóira  
 4975 Páoraid, agus marí rin go bfuigheada reirean uain is  
 uaignear ari í féin do bheir leir i Laignib. 'Do bí  
 iomorro cumann míméine eatorra mé cian do bliaónaib  
 noime rin.

'Dála 'Dairmada ari noctain na rceal roin cuise,  
 4980 triallair go héaraid o'fíor na mná go rluagbuidin  
 maircad 'n-a focair; agus ari noctain marí a maíbe an  
 bean dó, tug fá veara a tógbáil ari cúlaib mairaid;  
 agus leir rin guilir is rceadair an bean go cealgad,  
 marí gurab ari éigin oo-béarad 'Dairmaid leir í; agus  
 4985 cillir lé marí rin go Laignib tar a ari. Iomtúra Tig-  
 earnán, iar utigeacra tar ari von Bhréifne dó, is iar  
 n-a élor gurab dá haimdeoin purad a bean uaid, éas-  
 caoir an ainbear roin lé Ruaidrí Ó Concúbaire is lé  
 n-a cáiruib ari ceana.

## XXX.

Ruaidhri O Conchubhair assumed the sovereignty of Connaught and the greater part of Leath Cuinn, because the king of Oirghiall, the king of Meath and the king of Breithfne submitted to him, and, moreover, he is called king of Ireland in the seanchus. Still he was only a king with opposition, that is, a king to whose possession of the sovereignty of Ireland a great many of the Irish nobles were opposed. And it was while Ruaidhri reigned in this manner that the wife of Tighearnan Caoch O Ruairc (Dearbhforgaill was her name, and she was daughter to Murchadh Mac Floinn, king of Meath, and not wife of the king of Meath as Cambrensis says) sent messengers in secret to Diarmaid Mac Murchadha asking him to come to meet her and take her with him as his wife from Tighearnan; and she told the messengers to make known to Diarmaid that Tighearnan had gone on a pilgrimage to the cave of Patrick's Purgatory, and that, therefore, he would have an opportunity of quietly carrying her with him to Leinster. There had been indeed an illicit attachment between them for many years previously.

As to Diarmaid, when this message reached him he went quickly to meet the lady, accompanied by a detachment of mounted men, and when they reached where she was, he ordered that she be placed on horseback behind a rider, and upon this the woman wept and screamed in pretence, as if Diarmaid were carrying her off by force; and bringing her with him in this manner, he returned to Leinster. As to Tighearnan, when he returned to Breithfne and heard that it was against her consent his wife was taken from him, he made a complaint of this outrage to Ruaidhri O Conchubhair and to his friends in general.

4800 Cuirir Ruaidrí leir rin cruinnuighéad ar fearaib Conn-  
 áct, bhréifne Oirgialla i r Míde, agus triallair vo lot  
 laigean go rluasg lionmair maille nír i noíogail an mí-  
 gnioma roin vo rinne Diairmaid.

Ar n-a élor vo Diairmaid Ruaidrí vo beit ag teact  
 4900 vo lot laigean, cuirir cruinnuighéad i r coimtionól ar  
 uairlib laigean ar gac leit, agus ar noctain go haon-  
 látair dóib, vo b'é a bhréagha ar Diairmaid naé raédaoir  
 vo fearaí an mígnioma vo rinne seircean; agus leir rin  
 vo tréigeadar mórán vob é, agus vo éadair ar comairce  
 5000 Ruaidrí, i r noctair vo guraib iomda éadcoir i r ainolige  
 vo rinne Diairmaid noime rin orra.

Mar naé raibé Diairmaid lion catuighe mé Ruaidrí  
 leir rin tug Ruaidrí uct ar an méio vo gab lé Diair-  
 maid vo laigib vo lot i r téio noime go fearna gur  
 5005 tréarcar teac Diairmaid, i r gur búr a dún i r gur  
 dóib a héirinn uile é. Agus triallair Diairmaid gur  
 an vaira henrí ní Sacraí, vo bí ran bfraingc an triac  
 roin; agus ar noctain vo látair an ríog dó, fáilteir an  
 ní noime i r vo rinne iomao muinntearúair nír; agus an  
 5100 tan vo noct fáta curair von rí, ríobair an ní leitreaá  
 cáirdeasla leir i Sacraib mar a tug ceao vo gac don  
 lér b'feirre teact vo neartuighéad leir i nÉirinn vo buain  
 a éirice féin amac. Ceileabhair Diairmaid leir rin von  
 rí, i r triallair i Sacraib go ráinir bhuirtoe, i r tug fá  
 5115 veara a leirre vo léagad go puiblé ann rin, agus  
 vo geall cairgrióna móra von ruing vo éiofra leir i  
 nÉirinn vo buain a éirice féin amac.

I r annrin carla Rirtearo Mac Gílbairt mic Iarla  
 Stranguell air, i r vo éangail connraó nír, mar acá a  
 5200 ingean féin .i. Doirfe ingean Diairmaid vo tabairt 'n-a  
 mnaoi dó, i r oigheact laigean nír an ingin i noiaí a  
 báir féin, agus o'fíadaib ar Rirtearo teact 'n-a váiaí i



Upon this Ruaidhri made a muster of the men of Connaught, Breithfne, Oirghialla and Meath, and set out with a large host to waste Leinster to avenge this evil deed Diarmaid had done.

When Diarmaid heard that Ruaidhri was marching to waste Leinster, he assembled and brought together the nobles of Leinster from all sides, and when they came to one place their answer to Diarmaid was that they would not go to defend the evil deed he had done, and thereupon many of them deserted him and put themselves under the protection of Ruaidhri, and made known to him that Diarmaid before that time had committed many acts of injustice and tyranny against them.

As Diarmaid was not strong enough to fight Ruaidhri, the latter set about spoiling the territories of all the Leinstermen who sided with Diarmaid; and he went on to Farna and levelled Diarmaid's house, and broke his fortress, and banished him out of Ireland altogether. And Diarmaid went to Henry II., king of England, who was then in France; and when he had come into the king's presence, the latter welcomed him and showed him much friendship; and when he made known to the king the cause of his visit, the king wrote friendly letters to be taken by him to England, in which he gave permission to all who so wished to go with him to Ireland to help him to recover his own territory. Diarmaid, on this, bade farewell to the king, and proceeding to England arrived at Bristol, and caused his letters to be read there publicly; and he made large promises to those who would go with him to Ireland to recover his own territory.

It was there he met Richard Fitz Gilbert, son of earl Stranguell; and he made a compact with him, to wit, to give his own daughter, that is, Aoife, daughter of Diarmaid, to wife to him, and with her the inheritance of Leinster after his own death, Richard to be obliged to follow him

Éirinn do buain a chíce amac óó. Ar gceangal ar na  
 heactaib rin doib, triallair Diaimair go bneactain go  
 5025 pmonnra do bí ann uar b'ainm Raph Suiſſin do bí i  
 gceannar na chíce fán níg Henſi, ir noctair a óáil  
 óó. Tarla an uair rin uaine uaral arpaectac oirbeapacac  
 uar b'ainm Roibeairt mac Stiabna i bphiorún ag an  
 bphionnra roin tré mhréir an nioſ do déanam, ir ní maibe  
 5080 óáil éabha 'n-a éionn ac muna nſabao pé a air triall i  
 nÉirinn do éabhairt neirt a láime lé Mac Muiréada pé  
 buain a chíce amac óó. Agus ar n-a élor u'earpog S.  
 Óáibíó ir do Muirir Mac Gearailt go otáinig Mac Muir-  
 éada u'fior an pmonnra roin pé hiaimair Roibeir Mac  
 5085 Stiabna ar an mbairgveanar 'n-a maibe, tángavair féin  
 do éur impiúe mar an gceatna air fá rcaoiléat do  
 Roibeairt, ir fá n-a léigean lé Mac Muiréada i nÉirinn.  
 Clann donmáctair iomorpio an t-earpog roin ir Roibeairt  
 Mac Stiabna ir Muirir Mac Gearailt.

5040 Léigir trá an pmonnra Roibeairt amac ar eact go  
 leanrao Mac Muiréada i nÉirinn an raírao ba neara óó.  
 Geallair Diaimair don leit oile loé Garman ir an óá  
 triúca céao fá goirne ói, mar uúeais óilir go brát do  
 Roibeairt Mac Stiabna tré teact do éongnam leir i  
 5045 n-agair a earcrao; agus i noisair an éangail rin do  
 déanam, ceileabhair Diaimair don oiruing rin ir triallair  
 taoib pé beagán buirne go hÉirinn. Ar roctain i otir  
 óó, mar a maibe iomao earcrao ir teirce caiao aige, eis  
 ór íreal go fearna móir maoóóg ar úivean cléirne ir  
 5050 coirctionóil fearna; agus do bí go uubac veapóil 'n-a  
 bpoctair feao na haimirne rin go teact don traírao.

Óála Roibeir Mac Stiabna táinig do 'comall a  
 geallair do Mac Muiréada, agus ir é lion fluaſ éainig  
 leir i nÉirinn triúcao mairneao ir trí fícto rcaibéir ir trí  
 5055 céao triúctac; agus ir é áit ar gabavair tiri i gCuan an  
 báinb i n-imeall Conntae loéa Garman ear, ran áit pé

to Ireland to recover his territory for him. After they had made a compact on these conditions, Diarmaid went to Wales to a prince who was there called Ralph Griffin, who ruled the country under king Henry, and made his case known to him. At that time the prince kept in prison a powerful nobleman of great achievements called Robert Fitz Stephen, for having disobeyed the king, and there was no relief forthcoming to him unless he chose to go to Ireland to aid Mac Murchadha by the strength of his arm in the recovery of his territory. And when the bishop of St. David's and Maurice Fitz Gerald heard that Mac Murchadha had visited this prince requesting him to free Robert Fitz Stephen from his captivity, they themselves came to request him in like manner to set Robert at liberty, and let him go to Ireland with Mac Murchadha. Now that bishop and Robert Fitz Stephen and Maurice Fitz Gerald were uterine brothers.

The prince then released Robert on condition that he would follow Mac Murchadha to Ireland the next summer. Diarmaid, on the other side, promised Robert Fitz Stephen Loch Garman and the two cantreds next it, as his property for ever, in return for his coming to help him to fight his enemy; and after this compact was made, Diarmaid bade farewell to these people and proceeded with only a small force to Ireland. Having landed in a place where he had many enemies and few friends, he went secretly to Fearna Mor Maodhog, putting himself under the protection of the clergy and community of Fearna; and he stayed with them sad and wretched during the time that elapsed until the coming of summer.

As to Robert Fitz Stephen he came to fulfil his promise to Mac Murchadha, and the number of the host that came with him to Ireland was thirty knights, three score esquires and three hundred foot; and the place where they landed was at Cuan an Bhainbh on the south coast of the County

ráirítear beas an bun, agus fá hí doir an tigeirna an  
 tan roin 1170, agus an feachtas bliadain do flaitear  
 Ruaidrí Uí Conchubair. Do bi fóir muirne prionnraipála  
 5080 i bfoeir Roibeirio mic Stiabhna an tan roin, mar atá  
 Herimont Morici muirne do muinntir iarla o' Stranguell  
 do cuir roime i nÉirinn do mear na tíre; agus ar noctain  
 i ucír dóib an rin, cuir Roibeirio féala go Diaimair  
 do noctas dó é féin do ceacht i nÉirinn.

5085 Ar n-a élor rin do Diaimair, do gab lútgáir é, agus  
 céio cúis céas laoc 'n-a scoinne, agus ar noctain i scoin-  
 óail a céile dóib, triallair o' doncomairle o'ionnraige  
 loca Garman do buair amac; agus ar ucigeacht i ngair von  
 baile dóib, ir i comairle ar ar cinnead leir na buirgáirib  
 5090 triallad do Diaimair ir ceatair o' uairlib an baile do  
 tabairt i ngall mé comall ríoda dó agus díol cíora ir  
 cánaidair, ir mé beir uimail mar tigeirna dó. Ir an rin  
 ionnraio do bionn Diaimair loc Garman ir an dá triúca  
 céas do b'foisre dó do Roibeirio mac Stiabhna, agus do  
 5095 bionn fóir an dá triúca céas do b'foisre dóib rin airt  
 do Herimont Morici do léir an geallaim tug dóib i  
 mbreatain; agus iar scoimléonad an geallaim rin, do  
 cuir Diaimair cruinnuighad ar a muinntir féin ir ar na  
 gallaid go haonláidair; agus ir é líon rluas do bádar  
 5100 an tri míle fear ionn Gaedhal ir Gall, agus triallair  
 o' doinnmáin ar rin o' aigair ir do breacht Oirruige; agus ir  
 é fá ní ar Oirruigib an tan roin Donnád mac Domnall  
 Reamair, bíodad bupair do Diaimair, agus mar ríng-  
 adar do loc Oirruige ir gan cornam ag Donnád air féin,  
 5105 ir i comairle ar ar éinn féin ir maite a dúitce géill do  
 tabairt dó mé díol airtcíora nír; agus mar rin do coircead  
 Diaimair ó loc na críche.

Mar do éaladar trá uairle éireann tigeacht Diai-  
 mair ir na nGall roin, ir gab áitear dar éirig leo, do

of Loch Garman in the place which is called Baginbun, and it was then the year of the Lord 1170, and the seventh year of the reign of Ruaidhri O Conchubhair. There was also a distinguished knight with Robert Fitz Stephen at that time, to wit, Herimont Morti, a knight of the party of the earl of Stranguell, whom he sent before him to Ireland to study the country, and when they landed Robert sent word to Diarmaid to make it known to him that he had arrived in Ireland.

When Diarmaid heard this he rejoiced, and went to meet them with five hundred warriors; and when they had come together they proceeded by agreement to attack Loch Garman with a view to getting possession of it; and when they were approaching the town, the burgesses came to the decision of submitting to Diarmaid, and of giving him four of the nobles of the town as hostages for their maintaining peace and paying him rent and tribute and for their being obedient to him as their lord. It was then that Diarmaid bestowed Loch Garman and the two cantreds next it on Robert Fitz Stephen, and, moreover, he bestowed the two cantreds next again to these on Herimont Morti, according to the promise he had made them in Wales; and after he had fulfilled this promise Diarmaid assembled his own people and the foreigners to one place; and the number of the host that assembled there was three thousand men, counting Gaels and foreigners; and they proceeded thence of one accord to plunder and spoil Osruighe; and the king of Osruighe at that time was Donnchadh, son of Domhnall Reamhar, an inveterate enemy of Diarmaid, and as they had come to waste Osruighe, while Donnchadh could not defend himself, he, with the nobles of his country, decided to give Diarmaid hostages for the payment to him of head rent; and thus Diarmaid was prevented from wasting the country.

Now when the nobles of Ireland heard of the arrival of Diarmaid and of these foreigners and of all the successes

5090 éadao ar vo éinnead cómaire lé Ruaidrí. Ó Concubdar ní  
 Connacht vo fad báiantar Éireann lé a air an trát roin;  
 agus ír ead vo commórad leo congnaím fluaig vo éadairc  
 ar fad cúigead i nÉirinn nó; agus ar fceannuigad na  
 fluaig roin ar donládaí, triallair Ruaidrí leo go hUlí  
 5095 fCinnrealaig, i noíg lé cafrann Óiarmaio ír na nGall  
 a héirinn; agus mar níiní Ruaidrí go laigrib, vo éad  
 Óiarmaio ír na Gall ír an méio vo lean vo laigrib é, i  
 fcoilltib daingne daímaie láim lé fearna míóir Maoúóg  
 va noídean féin ar antróm fluaig Ruaidrí. Mar vo  
 5100 connairc iomóirio Ruaidrí nac fadadaí ar tí cafa vo  
 fíearcal nó, vo éur teacta go Roibeair mac Stiabna 'fa  
 idairad air an tír vo fágbáil agus nac maibe ceair ná  
 oútar aige ar beir innce duibair Roibeair as fíearas  
 vo na teactaib, nac tréigead an tigeirina lé a oúiní i  
 5105 nÉirinn. Tíllir trá na teacta leir na fcealaib rin go  
 Ruaidrí, agus ar n-a fclor nó, ír fóir ar n-a clor nó nac  
 tréigead Mac Muircafa na Gall ar donóir, vo éur  
 roime lingead lion fluaig ír foadaí ar Óiarmaio ír ar  
 na Galluib vo bí 'n-a foair va millead ír va mio-  
 5110 córuigad.

Mar vo connadaí clair laigean an éirí i mbaogal  
 a millce ír a míóiríge ón fíair rin vo-ní oíeall ar  
 ríot vo éairíng íoir Ruaidrí ír Óiarmaio. agus ír  
 amlaí vo éiríngígead an ríot roin eatorra .i. Cúigead  
 5115 laigrib vo léigead vo Óiarmaio, amail fá oútar nó; agus  
 o'fíaduib ar Óiarmaio umla ír oírle vo éiríngígead vo  
 Ruaidrí amail fá ual vo fad ríge va mbíot ar laigrib  
 vo éadnaím vo míoguib Éireann; agus i ngeall lé comall  
 na ríotéana roin, eir Óiarmaio mac nó féin dar b'ainm  
 5120 ar 'n-a gíall vo Ruaidrí. Vo geall fóir Ruaidrí a fíur  
 féin vo éadairc 'n-a mnaoi vo Óiarmaio; agus ar na

they had met with, they went to take counsel with Ruaidhri O Conchubhair, king of Connaught, who then held the sovereignty of Ireland; and what they agreed upon was to give him an auxiliary force from every province of Ireland; and when these forces had assembled in one place Ruaidhri marched with them to Ui Cinnsealaigh in the hope of driving Diarmaid and the foreigners from Ireland; and when Ruaidhri went into Leinster, Diarmaid and the foreigners, and as many of the Leinstermen as followed him, went into the dark fastnesses of the woods near Fearná Mor Maadhog to shield themselves from the great force of Ruaidhri's hosts. But as Ruaidhri saw that they were not going to give him battle he sent envoys to Robert Fitz Stephen asking him to quit the country, saying that he had neither right nor hereditary claim to be in it. Robert said, in reply to the envoys, that he would not desert the lord with whom he had come to Ireland. The envoys returned with this answer to Ruaidhri, and when he heard it, and heard also that Mac Murchadha would not on any account forsake the foreigners, he resolved to make a sudden attack with all his forces regular and contingent on Diarmaid and the foreigners and upset and destroy them.

When the Leinster clergy saw that the country was in danger of being thrown into disorder and destroyed by this conflict, they did their best to bring about peace between Ruaidhri and Diarmaid; and these were the terms in which this peace was concluded, to wit, Diarmaid to have the province of Leinster which he had inherited, and to be obliged to be obedient and faithful to Ruaidhri, as every king of Leinster was bound to be to the kings of Ireland, and in pledge for the fulfilling of the terms of this peace Diarmaid gave one of his sons named Art to Ruaidhri as a hostage. Moreover Ruaidhri promised to give his own sister to Diarmaid to wife; and on these terms they

headtaib rin vo rcairrao go ríodac mé céile : ac amáin sur  
 geall Diaimair vo Ruairí gan ní ba mó vo na Galluib  
 vo tabairt i nÉirinn. Agus go shroo ba éir rin cáinig  
 5125 Muirir mac Gearailt i ucúr an trairraio go hÉirinn vo  
 péir an geallaim tuos vo Mac Muiréada, agus fór vo éionn  
 na cumá vo geall Mac Muiréada oó féin ir vo Roibeairt  
 mac Stiabhna an rógmair iomhe rin tré teact vo congnaim  
 leir i nÉirinn vo buain a éiríe féin amac. Agus ir é  
 5130 líon rluaid cáinig lé Muirir i nÉirinn an tan roin, veic-  
 neadair iuoiréao tríoacó rcuibéir ir céao troigteaó. Agus  
 ir é ionacó ar gabadair cuan ag loó Garman.

## XXXI.

Ar n-a élor vo Mac Muiréada ir vo Roibeairt mac  
 Stiabhna Muirir vo éiréact i nÉirinn, vo éuadair 'n-a éoinne  
 5135 go loó Garman; agus ir ann rin vo éuinnis Mac Muiréada  
 ar gac ainolige ba noearrao luact áta Cliaó air féin ir  
 ar a éair iomhe. Uime rin vo éionóil Mac Muiréada an  
 rluag roin mé uil o'arraig áta Cliaó, ir vo fágaib  
 Roibeairt Mac Stiabhna ag cógáil éairléin ran ionacó  
 5140 oarab ainm an éarraig anoir .i. ba míle ó loó Garman  
 amac; agus trallair Mac Muiréada ir Muirir mac  
 Gearailt ir uiríor na nGall roin mar don iú go fine  
 Gall, sur hairgeao ir sur loirceao an érioc roin leo.

Ar n-a élor iomorro vo buirgéirib áta Cliaó sur  
 5145 hairgeao ir sur creacó an érioc 'n-a ucimceall, vo  
 éuadair i gcomairle eatorra féin, agus ir é ní ar ar  
 cinneao leo reoive iomóa ir tiotlaicte trioma o'or ir  
 o'airgeao vo éur go Mac Muiréada vo éionn ríodac ir  
 péiricé o'fágáil uaid; agus vo éuirceadair braidve éirge  
 5150 mar don rir an ionnmur roin tar míraib an baile amac;



separated from one another in peace ; but Diarmaid promised Ruaidhri not to bring any more of the foreigners to Ireland ; and soon after this Maurice Fitz Gerald came to Ireland in the beginning of the summer according to the promise he had given to Mac Murchadha, and also because of the reward which Mac Murchadha had promised to himself and to Robert Fitz Stephen the previous autumn on condition of their coming to Ireland to help him to recover his own territory ; and the number of the hosts who came with Maurice on that occasion was ten knights, thirty esquires and one hundred foot, and the place where they landed was at Loch Garman.

### XXXI.

When Mac Murchadha and Robert Fitz Stephen heard that Maurice had come to Ireland, they went to meet him to Loch Garman ; and it was then Mac Murchadha called to mind all the outrages that the people of Ath Cliath had committed on himself and on his father before him. Accordingly Mac Murchadha brought together this host with a view to marching to plunder Ath Cliath, and he left Robert Fitz Stephen building a fortress in the place which is now called Carrick, which is two miles outside of Loch Garman, and Mac Murchadha and Maurice Fitz Gerald with the majority of these foreigners proceeded to Fine Ghall, and they plundered and burned that country.

Now when the burgesses of Ath Cliath heard that the country round them was plundered and spoiled, they took counsel together, and the decision they came to was to send valuables and large presents of gold and silver to Mac Murchadha with a view to obtaining peace and a settlement from him, and with these treasures they sent him hostages over the walls of the town, and they promised

asur vo ghalladair go dtuabhairt fad ceart ir fad  
dualgar da raibe as Mac Muirca da orra poime rin do.

Óo donnaic Mac Muirca da iomorro fad ní dar cuir  
poime as teacht leir, vo rmuain 'n-a meannmair aige féin  
5155 go raibe míogacht éireann as a iomrfeairt poime .i.  
Cathair Mór, Conchubair Abhúruad, Labhairt Loingreac,  
Laoghaire Loric ir uaine Mór ir fad ní oile dar fad  
flaitear éireann oib poime, asur duabhairt nar b'feairt  
neart ná cumair fad míog oile oib roin ar éirinn vo  
5160 éoradh iona a neart féin. Uime rin beirt Mac Muirca da,  
Muirir Mac Gearailt ir Roibeairt Mac Stiabhna i b'ro  
fá leir nár, gur léig a iún iú fán gcúir rin, asur vo iarr  
comhairle orra cread vo b'inoanta do. Do f'neadhairt  
i n-aoirfeacht é, asur ir ead duabhairt, go maó uirra do  
5165 an ní rin vo éiriocht do da maó áil leir teacht vo cuir  
uad ar ceann tuillead daoine go Sacraib. Tairir rin  
vo ráit Mac Muirca da iú-ran teacht vo cuir uad féin ar  
ceann a n-gaol ir a gcomhairle asur duabhairt go  
dtuabhairt a ngean féin 'n-a mnaoi vo Muirir Mac Gear-  
5170 ailt nó vo Roibeairt Mac Stiabhna, gíbe aca vo-béairt  
í, asur a t'gearnaí ó n-a lá féin amac. Gíbead níor faoi  
ceachtar oib an ngean vo glacad, óir vo cuimnis Muirir  
Mac Gearailt ir Roibeairt Mac Stiabhna gur gail Mac  
Muirca da an ngean roin o'iairla o' Searnguell ir míogacht  
5175 laigean lé, vo éionn a neart vo tabhairt leir mé buain a  
dúitce amac do; asur vo iarr Muirir ir Roibeairt ar  
Mac Muirca da leir vo cuir gur an iairla 'ga iarrad air  
teacht vo féin an gailm tug do i Sacraib, "asur foill-  
rig do," ar ríad, "go bfuile féin i mbun vo gailm vo  
5180 comail do-ran, maille mé t'ngéan féin vo tabhairt 'n-a  
mnaoi do, ir míogacht laigean óo lá féin amac; asur fof  
na ceirte ianna nac fuil agat o' éirinn, foillrig do go  
b'fuil ríul agat mé a mbeir fá éor ir fá uila dúit."

to pay Mac Murchadha all claims and dues they owed him up to then.

Now when Mac Murchadha saw that he was succeeding in all his undertakings, he reflected in his mind that his ancestors before him possessed the sovereignty of Ireland, to wit, Cathaoir Mor, Conchubhar Abhradhruadh, Labhruidh Loingseach, Laoghaire Lorc, and Ughaine Mor and every other king of that race that had held the sovereignty of Ireland before him, and he said to himself that the strength or might of all these kings to hold Ireland was not greater than his own. Hence Mac Murchadha took Maurice Fitz Gerald and Robert Fitz Stephen aside and unfolded to them his design in this matter and asked their advice as to what he should do. They answered him with one voice, and said it would be very easy for him to carry out this design were he to send envoys to England to ask for more men ; however Mac Murchadha asked them to send envoys from themselves inviting their kinsmen and friends ; and he promised to give his own daughter to wife to Maurice Fitz Gerald or to Robert Fitz Stephen, whichever of them would accept her, and his principedom from his own death onwards. But neither of them consented to accept her, for both remembered that Mac Murchadha had promised that lady and the sovereignty of Leinster with her to the earl of Stranguell in return for his bringing with him his forces to recover his patrimony for him ; and Maurice and Robert requested Mac Murchadha to send a letter to the earl requesting him to come over in fulfilment of the promise he had made him in England, " and make known to him," added they, " that thou art ready to fulfil thy promise to him, and will give him thy daughter to wife and the sovereignty of Leinster from thy death on ; and, moreover, as to the four divisions of Ireland that thou dost not possess, make known to him that thou hast hopes of their becoming subject and paying rent to thee."

Cuirtear teacra i' leirneacra lé Mac Muiréada go  
 5185 hiarla o' Stryanguell ar an gcúir rin, agus ar roctain vo  
 na teacraib 'n-a ládair i' ar léagaó na leirneac óó, i' fóir  
 ar gclor an neiric vo gab Mac Muiréada i' Roibeairt Mac  
 Stiabhna i' Muirir Mac Gearailt i' nÉirinn, triallair féin  
 go hairm a raióe ní Sacran, i' vo iar ceao air teacó vo  
 5190 déanaí gabáldair cibé áit a rainteoóad uil. Sióeao  
 an tan vo tuig an ní meanma i' innninn an iarla ní tug  
 aonta iomlán uó i' ní mó vo tug éara air. Áit éana  
 vo gluair an t-iarla leir an gceao fuair, agus vo gab  
 ag a ollmugaó féin i' ag ollmugaó a muinntiricé ré teacó  
 5195 i' nÉirinn uóib; agus rui ráinig rui féin beic ollam ré  
 teacó ran curar roin vo cuir Réamonn le Sióir mac  
 Uilliam Mic Gearailt, vearbárdair ba rine ioná Muirir  
 Mac Gearailt, go rluagbuidin leir roime féin i' nÉirinn;  
 agus ar roctain na críce uó, i' é áit ar gab cuan ag 'Dún  
 5200 Domnaill, ceitricé míle ó póirt Laigne buó dear; agus vo  
 réir éroinic Stanihuir, fá hí nuimí a muinntiricé veic-  
 neabair muirneao i' veicneabair i' crí ríicó críoigeac.  
 Agus ar uirgeac i' uirí uóib vo cógbarair poric uaingean  
 cló i' curao ran ionao roin.

5205 Ar roctain iomorro rceal go póirt Laigne i' go  
 Maoilreacáinn Ó b'faolain, ní na n'Óeire, go uáingabar  
 na Saill rin i' gcomrósur uóib, vo gab Siáin i' eagla  
 iao uile rompa, i' vo cuabair go haonláair vo éinneao  
 comairle rán gcúir rin, agus vo b'í críoc a gcomairle  
 5210 na veoraió u'ionnruike gur an longpóirt i' rababar, i' a  
 marbaó i' a míócórugaó.

Óá éir rin tángabar go haonláair, i' vo b'é a líon  
 crí míle fear ag uil u'ionnruike na n'Saill roin. Ar n-a  
 b'raicrin vo Réamonn, cuige, vo cuao amac go mear  
 5215 micéillíoe leir an mbeagán buíoe vo bí aige i' gcomóail

Mac Murchadha sent envoys and letters to the earl of Stranguell in reference to this affair, and when the envoys had come into his presence and he had read the letters, and when, moreover, he had heard of the conquests Mac Murchadha and Robert Fitz Stephen and Maurice Fitz Gerald had made in Ireland, he went to where the king of England was, and asked leave of him to go and make conquests wherever he liked. But when the king understood the mind and intention of the earl, he did not give him full consent, neither did he give him a refusal. But the earl went away with the permission he had got, and he got himself and his followers ready to go to Ireland, and before he could himself get ready to go on this expedition he sent Raymond le Gros, son of William Fitz Gerald, an elder brother of Maurice Fitz Gerald, with an armed party before him to Ireland, and on reaching that country the place where he put into port was Dun Domhnaill, four miles south of Port Lairge; and according to the chronicle of Stanihurst the number of his followers was ten knights and seventy foot. And when they had landed they built a strong embankment of stones and clay in that place.

Now when news reached Port Lairge and Maoilseachlainn O Faolain, king of the Deise, that these foreigners had arrived in their neighbourhood, they were all seized with hatred and fear of them, and they came to one place to take counsel in reference to this matter, and the decision they came to was to attack the strangers in the stronghold in which they were, and to slaughter and destroy them.

After this they came (with their forces) to one place, and their number was three thousand men when going to oppose these foreigners. When Raymond saw them approach him he went out quickly and unwisely with his small party to meet that large host with a view to

an t-íomfluaig rin, vo éabhairt t-íosa ír teagmála úóib.  
 An tan íomóirio atóonnairc Réamonn naé maibe ion-  
 buailte miú, vo éuairé ar gcúlaié gur an gcairléan vo  
 tógaié ré féin. Óo éonncaoir na gaeóil na gaili ag  
 5220 íomróó, vo leanaoir go vian óáráctac íao gur an gcair-  
 léan; gíóeao an tan vo meaf Réamonn ve la gíóir a  
 eafcaíroie 'n-a úaió go óána vo íompuíó oíra ír tug ár  
 vo-fairnéire ar an t-íomfluaig roin na n-gaeóeal, ionnur  
 í n-éagmar ar máib ré úíob gur loiteao ír gur cneáct-  
 5225 nuigéao cúig céao úíob leir mé halt na haonuairie.

Ar vteact íomóirio na féile Paritólóin ran b-íomáir  
 'n-a úaió rin, Anno Domini 1170, táinig íarla o' Strang-  
 uell í n-Éirinn, agur vo b'é lion a fluaig ag teact úó .i.  
 óá céao miúie ír mile vo rcuibéaraié ír vo luét boza ír  
 5230 óa gac nóruing ré gaircú; agur ír é ionao ar gabaoir  
 cuan í b-íoré lairge. Ar n-a élor íomóirio ar feao na  
 cííce go vóáinig íarla o' Stranguell í n-Éirinn, táinig Mac  
 Muiréao go maíeib laigean ír Roibeairí Mac Stiaóha ír  
 Muiríur Mac Gearraíle ír Réamonn ve la gíóir í gcoinne  
 5235 ír í gcomóáil an íarla go lútgairéac láinmeanmaé, agur  
 ar n-a márac vo éuaoir ó'aoiméin vo gabáil íuie  
 lairge; agur an tan ríangaoir gur an mbáile tugaoir a  
 n-aigéte í n-aoimféact air óa baínt amaé ír óa éur ar a  
 gcuimar féin; agur tar gac olc ír tar gac ímínióm óa  
 5240 bfuairaoir muinntear an báile óa gcoiméao féin ír óa  
 gcornam, vo lingaoir oíra tar múraib an báile, ír vo  
 máibírac gac a vóárla miú vo luét an báile, agur vo  
 gabao Máoirféacláinn Ó Faoláin, rí na n-Óíre, leo, agur  
 ír t-íe ímíróe Mic Muiréao tugao a anam úó.

5245 Tug éeana Mac Muiréao a ingean leir í gcoinne an  
 íarla an t-íac roin, aoíre a haínm, agur vo pórac mír í,  
 agur ar nóaingnugao ír ar gcríócnuao an éleamhair rin  
 úóib óa gac leir fágbaí an t-íarla bároa láioir í b-íoré

engaging them in battle and conflict. But when he saw that he was not strong enough to fight them, he retreated to the fortress he had himself raised. When the Gaels saw the foreigners retreating, they followed them vehemently and boldly to the fortress. But when Raymond de la Gros observed that his enemy were boldly in pursuit of him he turned on them and made indescribable slaughter upon that great host of Gaels, so that apart from all he slew of them he maimed and wounded five hundred of them on the spot.

Now after the feast of St. Bartholomew in the succeeding autumn in the year of the Lord 1170, the earl of Stranguell came to Ireland, and the full number of the host that came with him was two hundred knights and a thousand esquires and bowmen and men of valour of every description; and it was at Port Lairge they put into port. And when the news spread over the country that the earl of Stranguell had come to Ireland, Mac Murchadha and the nobles of Leinster and Robert Fitz Stephen and Maurice Fitz Gerald and Raymond de la Gros came to meet and join the earl with joy and in high spirits, and on the morrow they went by common consent to capture Port Lairge; and when they arrived at the town they made a united assault on it with a view to capturing it, and having it in their power; and notwithstanding the evils and hardships endured by the townspeople in maintaining and defending themselves, they sprang on them over the walls of the town, and slew of the townspeople as many as they came upon, and they captured Maoilseachlainn O Faolain, king of the Deise, and it was through Mac Murchadha's intercession that his life was spared.

Now Mac Murchadha took his daughter, whose name was Aoife, to meet the earl at this time, and she was married to him, and when they had made and ratified that match on both sides, the earl left a strong garrison in Port Lairge

Lairge. ir ciallaíir féin ir a fluaḡ v'ionnruige áta Cliaḡ  
 5250 von cup roin; aḡur ní raibe ar vomán ouine ba luḡa ar  
 luḡt áta Cliaḡ ioná Mac Muircaḡa ir na ḡaill rin  
 v'faicrin eua; aḡur vo bí Mac Muircaḡa lán v'fíoc ir  
 v'faltanaḡ vóib-ḡean maḡ an ḡcéanna. Oir ir iav vo  
 maḡb a átair; aḡur vo áḡlaiceavaḡ ḡo heaḡonóḡaḡ an-  
 5255 uaral é, maillé né maḡmaḡ maḡb vo cup i n-aonuaḡiḡ iur  
 maḡ aitéir vó. Ar b'faicrin na nḡaill roin ir neirḡ laigeaḡ  
 ḡo líonmaḡ aḡ teaḡt oḡra, ḡabair uaíhan ir imeaḡla luḡt  
 áta Cliaḡ, ir cuirio teaḡta uaḡa ḡur an iaḡla v'iaḡmaḡ  
 ríova ir néirḡiḡ aḡi .i. laḡmaḡ Ó Tuatail aḡiuaḡpaḡ ḡa  
 5260 Cliaḡ. Aḡur ḡeallair an t-aḡiuaḡpaḡ von iaḡla cuíha  
 ir bḡaḡḡe ó luḡt áta Cliaḡ vo éionn ríova ir anacaíl  
 v'faḡáil vóib.

An tan iomaḡio vo bí an néirḡteaḡ aḡa v'éanaḡ  
 eaḡoḡra vo bí Réamonn ve la ḡiór ir Miler ḡogaḡ  
 5265 ir oḡonḡ vo iuruiḡb óḡa maḡ aon iú v'on taobḡ oile  
 von baile, aḡur fuaravaḡ aḡiaḡ ar baillaírb an baile, ḡur  
 bḡiḡeaḡ ir ḡur néabaḡ leo iav; aḡur lingio féin ran  
 mbaile ir maḡbaio ḡaḡ aon aḡi a iuaḡavaḡ an. Áḡt éana  
 aḡi nḡabáil áta Cliaḡ aḡlaírb rin vo ḡallairb ir vo Mac  
 5270 Muircaḡa, ir ḡeair an coḡnuiḡe vo iónḡat an, aḡur  
 fáḡbair an t-iaḡla Miler ḡogaḡ ir oḡonḡbuiḡean maḡ aon  
 iur aḡ coíḡeaḡ an baile. Vo bí iomaḡio faltanaḡ ir  
 miorcair ioir Ó Ruairc ní bḡeíḡḡe ir Mac Muircaḡa, aḡur  
 iuaḡ Mac Muircaḡa an móḡfluaḡ roin leir vo ḡallairb ir  
 5275 vo ḡaeḡealaib von bḡeíḡḡe, ḡur cḡeaḡáḡ ir ḡur loirceaḡ  
 an éḡioc roin leo, ir ḡur ḡabḡaḡ neaḡi ióḡhóḡ aḡi Ó Ruairc  
 ir ar ḡaḡ aon va vḡaḡla iú i néiḡunn.



and marched at once with his host against Ath Cliath; and there was no man on earth whom the people of Ath Cliath hated more to see coming towards them than Mac Murchadha accompanied by these foreigners; and Mac Murchadha on his part was full of rage and enmity against them. For it was they who slew his father; and they buried him with dishonour and contempt, and buried a dead dog in the same grave with him as an insult to him. When the people of Ath Cliath saw these foreigners and the strength of Leinster, a large army, making towards them, they were seized with fear and alarm, and sent an envoy, to wit, Labhras O Tuathail, archbishop of Ath Cliath, to the earl to request peace and a settlement from him. And the archbishop promised the earl gifts and hostages from the people of Ath Cliath in consideration of their obtaining peace and protection.

But while the settlement was being made between them, Raymond de la Gros and Myles Cogan, with a company of young knights, were on the other side of the town, and they found an opportunity of breaking and gapping the walls of the town, and they entered the town suddenly, and there slew every person they laid hold of. But when the foreigners and Mac Murchadha had thus captured Ath Cliath, they remained in it only a short time, and the earl left Myles Cogan and a company of men to hold the town. Now there were enmity and ill will between O Ruairc, king of Breithfne, and Mac Murchadha, and the latter took this great host of foreigners and Gaels to Breithfne, and they spoiled and burned the country and gained great advantages over O Ruairc and over all whom they fell in with in Ireland.

## XXXII.

Ót donnaíoc Ruairí mac Toirneálbaig Uí Concúbair  
 ní Connacht ír uimhóirí Éireann suir bhur Mac Muireacha ar  
 5280 an ríot vo bí eatorra iomhe rin, cuirir Ruairí teacra  
 éirge vo tabhairt aitébhí ari tré neamhcomall na ríotéána  
 vo bí eatorra, tré mar éir na Galll rin leir gan ceas gan  
 comhairle vo Ruairí, Agus ar noctain vo na teacraib vo  
 látarí míc Muireacha ír ead aoubhíadair: “Anoir tuigmíó,”  
 5285 ar ríad, “nac fuil cion ná cádar astat ar vo mionnaib ná  
 ar vo mac éirgair i ngeall mé comall ríotá uair, agus  
 aoubhairt ní Connacht .i. Ruairí O Concúbair muot muna  
 gcuiríó tú na veoríad-íre astat uair go gcuiríó ré ceann  
 vo míc éirgair, ír nac gádaíó gan tú féin vo cuir ari i  
 5290 Sacraib ar aitéirí ír ar ionnairíad.” Vo míad Mac  
 Muireacha nac cuiríead a veoríad uair ar comhairle Ruairí,  
 agus aoubhairt go uiríad tuillead veoríad leir ’n-a  
 gceann, ír nac uionghad ríot ná ríotéain lé haoinnead vo  
 gaevealaib go beir v’Éirinn uile aige. Tánghadair na  
 5295 teacra tar a n-aíre go Ruairí ír noctain vó ríeasra míc  
 Muireacha oirra. Ót éalair Ruairí aitéaire míc Muireacha,  
 gabair fearg aóbalhóir é.

Tairir rin, iomoirí, vo leat clú ír oiríeairíar na  
 nGall roin fá Éirinn uile, ionnur suir gab gáin ír eagla  
 5300 fíir Éireann iompa. Ránghadair trá ríeala ón íarla ír ó  
 na Galllaib rin i Sacraib, agus an tan aitélor vo níg  
 Sacran na ríeala roin tug ríeala gan long ná báire vo uil  
 a haontalam vair bean mór féin go hÉirinn, agus gan  
 tráct ná ceannairíeact vo uil innce. Agus tug mar an  
 5305 gceadna ríeala vo gad aon va uiríng ó Sacraib i nÉirinn

## XXXII.

When Ruaidhri, son of Toirrdhealbhach O Conchubhair king of Connaught and of the greater part of Ireland, saw that Mac Murchadha had broken the peace that had up to then existed between them, he sent envoys to him to reproach him for violating the terms of peace which had been agreed on between them, by his having brought over these foreigners without his own consent or advice. And when the envoys came into the presence of Mac Murchadha they said: "Now we know," said they, "that thou hast neither regard nor respect for thine oaths, nor for thy son whom thou didst give as a hostage for the maintenance of peace; and the king of Connaught, Ruaidhri O Conchubhair, tells thee that if thou wilt not dismiss those foreigners who are with thee, he will send thee thy son's head, and that he will not rest till he has sent thyself a second time to England to banishment and exile." Mac Murchadha replied that he would not dismiss his foreigners on the advice of Ruaidhri, and added that he would bring over more foreigners in addition to them, and that he would not make peace or agreement with anyone of the Gaels until all Ireland should be his. The envoys returned to Ruaidhri and made known to him Mac Murchadha's answer to them. When Ruaidhri heard what Mac Murchadha had said he became enraged.

But now the fame and renown of these foreigners spread over all Ireland, so that the men of Ireland conceived a horror and dread of them. And tidings from the earl and from these foreigners reached England, and when the king of England heard these tidings he issued a command that neither ship nor bark from any land belonging to himself should go to Ireland, and that no intercourse or exchange be carried on with that country; and he also commanded those who had gone from England to Ireland to

uul tar a n-aiṛ aiṛí fá péin a n-oiṣneacṫa vo buain vóib  
 zo brát. An tan doṫonnaiṛc an t-iaṛla zuṛ b'éisin va  
 muinnetiṛ imṫeaṫ uaiṫ lé fósna an ríoiṣ, uime rin vo éuaiṫ  
 an t-iaṛla iṛ a muinnṫeaiṛ vo véanaṫ coṫaiṛle eacoiṛna  
 5310 péin fán zuṛíṛ rin, aṣuṛ iṛ ead vo connaṛiṫar vóib  
 Réamonn ve la Ṣiód vo éuṛ zo ríṣ Sacraṇ aṣa foillṛiuṣad  
 vó zuṛ va éoil-ṛean iṛ va donṫa táiniṣ an t-iaṛla iṛ na  
 Ṣailṫ rin i néiriṫonn vo neaiṫuṣad leir an tí vo ṣeall  
 umla iṛ óṣláṫar vo véanaṫ vó-ṛan .i. Diaṛmaio Mac  
 5315 Muṛcáda rí Laiṣean; aṣuṛ ṣibé ṣabáṫar vo rinneadaiṛ i  
 néiriṫonn aṣuṛ a ṛaibe aca vo éaiṛbe míc Muṛcáda zuṛab  
 va éoil-ṛean ba mian leo a conṣbáil. Téio Réamonn leir  
 an aiteaṛc roin zo ríṣ Sacraṇ, aṣuṛ iṛ é ionad a ṛaibe an  
 tan roin ṛan Ṣaṛcúinn; aṣuṛ ṛan bliadain rin vo maṛbad  
 5320 Tomár aṛiṫeapṛoz Canṫerbuṛie an cúṣmead lá von  
 Noṫlaṣ, aṣuṛ fá hí doir an Tiṣeaiṛna an tan roin II7I.  
 Aṣuṛ iṛ i mbeallṫaine na bliadna roin ṛuaiṛ Mac Muṛ-  
 cáda .i. Diaṛmaio rí Laiṣean báṛ; iṛ vo haṫnaicead i  
 bṫeaiṛna móiṛ maoṫós é.

5325 'Dála an ríoiṣ, táiniṣ zo Sacraib, aṣuṛ aṛ moṫain an  
 rin vó, vo éuṛ muṫie va muinnetiṛ vaiṫ b'ainm heṛimont  
 moṛci zo leiṫneadaiṫ leir zo hiaṛla o' Ṣṛianṣuell i  
 néiriṫonn maṛi don le Réamonn ve la Ṣiód va fósna von  
 iaṛla uul i Sacraib ṣan éaiṫve; aṣuṛ aṛ oiṫeacṫ i néiriṫonn  
 5330 vóib noṫaiṛ heṛimont a éoiṛc von iaṛla, aṣuṛ ṫuaillaiṛ an  
 t-iaṛla vo láṫaiṛ maṛi don le heṛimont i Sacraib, aṣuṛ aṛ  
 moṫain vo láṫaiṛ an ríoiṣ vó, vo ṣeall zo vciubṫad áṫ  
 Cliad iṛ poṛc laiṫṣe iṛ baiṫe cuan Laiṣean vó iṛ va  
 oiṣneadaiṫ va éir, aṣuṛ an éuiṫ oile vo éúṣeacṫ Laiṣean  
 5335 vo beir aṣ an iaṛla péin iṛ aṣ a ṫliocṫ.

1 noiaṫ ionoṛiṫo an éonnaṛiṫa roin vo éeangal eacoiṛna,  
 ṫuaillaiṛ an rí zo ṫluaṣ lionmaṛi maille muṛ i néiriṫonn,  
 zuṛ ṣab cuan aṣ poṛc laiṫṣe. Cúṣ céao muṫie táiniṣ

return under penalty of being disinherited for ever. When the earl saw that his followers were obliged to leave him by reason of the king's proclamation, he and they took counsel together on this matter, and what they resolved upon was to send Raymond de la Gros to the king of England, to point out to him that it was by his own will and consent that the earl and the foreigners had come to Ireland to help one who had promised obedience and vassalage to him, to wit, Diarmaid Mac Murchadha, king of Leinster; and that whatever conquest they had made in Ireland and whatever benefits they had derived from Mac Murchadha they desired to hold subject to his will. Raymond conveyed this statement to the king of England, and it was in Gascony he was at that time; and it was in that year that Thomas, archbishop of Canterbury, was murdered the fifth day of Christmas, and the year of the Lord at that time was 1171; and it was at the Bealltaine of that year (i.e., the ensuing Bealltaine) that Mac Murchadha, that is Diarmaid, king of Leinster, died; and he was buried at Fearna Mor Mhaodhog.

As to the king, he returned to England, and when he had arrived there, he sent one of his people, a knight named Herimont Morti, together with Raymond de la Gros, to Ireland with letters to the earl of Stranguell, commanding the earl to repair to England without delay; and when they had arrived in Ireland, Herimont delivered his message to the earl, and the earl together with Herimont proceeded at once to England, and when he had come into the king's presence he promised that he would give Ath Cliath and Port Lairge and the ports of Leinster to him and to his heirs after him, the remainder of the province of Leinster to go to the earl himself and to his descendants.

Now when they had concluded this treaty between them, the king proceeded to Ireland with a numerous host and put into port at Port Lairge. There came with

5340 **Λ**αιρ μαρ δον μέ hiomao marcfluas ιρ τροιγεαδ, δοιρ αν  
 Τιγεαρνα αν ταν ροιν II72. Ro an iomopao an mί i bPope  
 λαιργε 'n-a υιαυ ριν zo utangadai uairle na nHall vo  
 bi ροιμε i nEirinn ιρ buirgeiriz loea farman vo tabairt  
 umla ιρ onoria υό. Tainiz for mί Corcaige .i. Oiarmaio  
 5345 **M**ór Mac Carraige 'n-a látair ιρ vo geall umla ιρ óglácar  
 vo óeanam υό. Tainiz an mί ar ρin zo Cairéal, asur  
 táiniz Doimnall ó bPáin mί Luimniz 'n-a éoinne ann, ιρ  
 tug umla υό, amail tug Mac Carraige.

**Θ**α éir ρin vo éuir mί Sacran coiméao uaiυ féin ar  
 Corcaiz ιρ ar Luimnead. Tángadai maite Muíhan éuige  
 5350 **Ι**ar ρin ιρ tugrao umla ιρ onóiri υό μαρ αν gcéaoa.  
 Vo éuaiυ an mί tar a air zo Pope λαιργε, asur táiniz  
 mί Oirruige éuige ann ρin ιρ tug umla ιρ onóiri υό,  
 amail tugrao na míoza ροιμε ρin. Tmállair an mί ar  
 ρin zo baile Áta Cliaé, zo utangadai Gaévil λαιρgean  
 5355 **É**uige ann ρin vo tabairt umla ιρ onóiria υό.

**Α**n ταν iomopao doéuala Ruaiύri ó Concubairi, mί  
 Connaét ιρ Éiréann, a éuigeadoiz ιρ an luét cioira ιρ  
 cánaéair vo bi aige, ιρ an luét va utug féin tuilleam ιρ  
 tuamarcal, vo úul ar rcát míoζ Sacran, vo mear 'n-a mear-  
 5360 **Μ**ain féin zo maó luza vo mairlaυ υό umla vo tabairt va  
 óeoin ioná va aimúeoin uaiυ vo mίζ Sacran. Ιr ann ρin  
 vo éuir an mί oiaρ va muinntir i gcoinne Ruaiύri Uí  
 Concubairi, asur ιρ iao vo éuaiυ ann Hugo de Lacy ιρ  
 William mac Alselmel. Tainiz Ruaiύri 'n-a gcoinne zo  
 5365 **Β**ruad na Sionna zo noearnaiυ ríot ιρ cáirvear iur an mίζ  
 'n-a látair ρin, asur vo geall umla ιρ onóiri vo tabairt  
 υό. Tainiz for Muiréad mac Floinn mί Míde éuige ιρ tug

him five hundred knights, as well as a large number of horsemen and foot-soldiers, the year of the Lord then being 1172. Now the king remained at Port Lairge after this, and the foreign nobles who were in Ireland before him and the burgesses of Loch Garman came to do him homage and pay him respect. There also came into his presence the king of Corcach, to wit, Diarmaid Mor Mac Carrthaigh, and he pledged himself to submit to him and become his vassal. The king went thence to Cashel and Domhnall O Briain, king of Limerick, went thither to meet him, and submitted to him, as Mac Carrthaigh had done.

After this the king of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osruighe came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded thence to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

Now when Ruaidhri O Conchubhair, king of Connaught and of Ireland, heard that his provincial kings and those who paid him rent and tribute, and those to whom he himself gave wages and stipends, had put themselves under the protection of the king of England he judged in his own mind that it would be less an indignity for him to submit to the king of England voluntarily than to do so against his will. And then the king sent two of his people to meet Ruaidhri O Conchubhair, and those who went were Hugo de Lacy and William Mac Aldelmel. Ruaidhri went to meet them to the bank of the Sionainn, and he made peace and friendly alliance with the king in their presence, and he pledged himself to be obedient to him and to pay him respect. Murchadh Mac Floinn, king of Meath, also came to him and gave himself up to him as

é féin vó, aithil vo rónrao cáe oile, ionnuir nac maibe ní  
 ná taoiread ná tigeanna 1 nÉirinn nac tug umla ir  
 5370 tigeannar oirra féin vo níg Sacran an tan roin.

Ar vteact an gheimhú cúa iar rin vo lion an aimpeari  
 v'fuaet ir vo doininn rógiánna, ionnuir nac maibe ar breit  
 vo luing nó vo báic teact ré rcéalais na Sacran 1 nÉirinn  
 zur an níg nó go tóainis an mí meadónae von eairiac cúa.  
 5375 'Da éir rin tágadair longa 1 nÉirinn ir tugadair rcéala  
 zur an níg ó Sacraib ir ón b'fainge nac ar maie nír;  
 agus tar gac ní noctair vó zur cuir an pápa vial  
 cairvionál go Sacraib vo loigairmeact an báir vo himpead  
 ar S. Tomár o' Canterbury; agus muna vteact an ní  
 5380 'n-a péairain féin vo tabairt fáruigte vóib ran marbad  
 roin, ir ead avubriavair go gcuirvóir coinnealbáeas air  
 agus ar gac talam va ngabad leir. Séir vóilis nír an níg  
 na rcéala roin, vo ba vóilge ioná roin vó na rcéala táinis  
 ó n-a mac cuige 'n-a vóiaó rin, mar atá an mac vo ba rime  
 5385 aige vo vól 1 reilb córoine na Sacran 1 noóis go n-anrad  
 aige v'aiméoein a eair. 'Vo fáir vóilgear vofairnéire ar  
 an níg tref na rcéalais rin. Sivéas ir mó vo cuir air an  
 báir vo himpead ar S. Tomár ioná gac ní va vteairrac a  
 clann ir a vóoine air. Uime rin cuirir cuinniuéas ar  
 5390 maicib a muinntire cuige vo véanaí comairle níú, agus  
 noctair vóib gac contabairt va maibe 'n-a éionn féin;  
 agus ir í comairle ar ar éinnrioc viong mór va muinntir  
 vo cur roime go Sacraib agus é féin vo vól 'n-a noiaó  
 go gnov. 'Vo rinnead amlaíó rin Leo, agus vo an an ní ag  
 5395 cur cóiméas ir córanra ar Éirinn.

An tan tría vo ba mictó leir an níg vól 1 Sacraib vo  
 fágais vionga ag cóiméas na críce, mar atá hugo ve lacy  
 ran mibe ir fíce roime marí don nír; agus fóir vo b'ronn  
 bit vóleas na mibe vo hugo ir va flóet 'n-a vóiaó. 'Vo



all the others had done ; so that there was no king or leader or lord in Ireland who did not at that time make submission to the king of England and acknowledge him as their lord.

On the setting in of winter after this, the weather became very cold and dreadfully inclement, so that neither ship nor bark could come to Ireland with news from England to the king until the middle month of spring had come. After this ships came to Ireland, and they brought to the king news from England and from France which did not please him, and above all he was informed that the Pope had sent two cardinals to England to inquire how Thomas of Canterbury had been done to death, and they had said that if the king did not appear in person to give them satisfaction for this murder, they would subject to ecclesiastical censure both himself and every land that sided with him. Though this was sad news to the king, sadder still for him was the news that reached him afterwards from his son, namely, that his eldest son had taken possession of the English crown in the hope of being able to hold it in spite of his father. An indescribable sadness seized on the king by reason of these tidings. Still he was more affected by the murder of St. Thomas than by all that his children and his people had done against him. Accordingly he summoned to him the nobles of his people to take counsel with them, and he made known to them every danger that hung over him, and the decision they came to was that he should send a large party of his followers before him to England, himself to follow them speedily. They acted accordingly, and the king remained behind to garrison and fortify Ireland.

And when the king thought it time to go to England he left a party to hold the country, to wit, Hugo de Lacy in Meath, together with twenty knights, and, moreover, he granted the fee simple of Meath to Hugo and to his

- 5400 fágaiḃ fór coiméad baile Áda Cliaḃ ar Roibeair Mac Sciaḃna iḃ ar Muiyur Mac Gearailt iḃ oá fícto muiyie mari don mú go n-a ḃfuiyinn. Uo fágaiḃ mari an gcéadna i loḃ Gearman uilliam Mac Aluvelmel iḃ Pilib ve Harcingr iḃ Pilib ve bhuir iḃ fíce muiyie mari don mú aḡ coiméad
- 5405 an baile. Uo fágaiḃ mari an gcéadna i bpoirḃ Laidige humyie bolum iḃ hugo ve Janouille iḃ Roibeair Mac Gearnaioir iḃ oá fícto muiyie mari don mú. Tmallaḃ ar mḃ iay rin i Sacraib aḡur ar moḃtain uo látaḃ na gcairtoionál uó, auubaiyit go uciubraḃ a uoiḃl féin uóib i n-éiyic
- 5410 marḃta S. Tomár, gion go maibe mún a báruigḃe aḡe féin, aḡur tré méidēadā uoiy é féin iḃ mḡ Fhange mé a maibe i n-imyiearain an tan roin.

## XXXIII.

- Ma'ḃ maiḃ leat, a léaḡtóiy, a fíoy o'fagaíl cḃeao ar a noeadaḃ Uiairmaiḃ Mac Muicāda mḃ Laidgean o'fíoy
- 5415 mḡ Sacran uon Fhange uo cḃeiyneam iḃ uo cḃaraoio an taḃrainn uo munnēad aiy féin a héiyinn, reoḃ iḃ a cḃaraoio mé mḡ Fhange nó lé mḡ oile, bioḃ a fíoy aḡat guriab é Uonnēad mac bḃuain Uómaiḃe iḃ fíoyuairle éiyeanḃ maillle mḃ uo bḃ eapaoḃtaḃ mé céile fá uilamāy éiyeanḃ
- 5420 ó aimyiy Uóuain go haimyiy Uonnēad, aḡur uime rin uo bḃonḃaḃar u'aoḃaḃonta realb héiyeanḃ u'Uibānuir, an uaiḃ Pápa uon ainm rin, an tan fá haoir uon Tigearna 1092; aḡur uo bḃ realb iḃ cuḃ iḃ ceannay na héiyeanḃ aḡ Pápa na Róma ón am roin gḃur an am fáy ḡab Auḃuānuir an
- 5425 ceatḃamāḃ Pápa uon ainm rin comḃoibay Peaḃuair, an tan fá haoir uon Tigearna 1154. Aḡur fá Sacraḃad an Pápa-ro aḡur fá hé a ainm baiḃtiḃ Nicholas bḃeakeyrye; aḡur aḃeiy Stoo 'n-a Cḃoimic gḃur bḃionn an Pápa-ro mḃoḡaḃt éiyeanḃ uon uaiḃ henḃí mḃ Sacran an céioḃliaḃain uo

descendants after him. He also entrusted the keeping of the town of Ath Cliath to Robert Fitz Stephen and Maurice Fitz Gerald, who had with them forty knights and their dependants. In the same way he left William Fitz Aldelmel and Philip de Hastings and Philip de Brus with twenty knights at Loch Garman to guard the town. He also left at Port Lairge Humphrey Bolum and Hugo de Gande-ville and Robert Fitz Bearnard with forty knights. After this the king proceeded to England, and when he had come into the presence of the cardinals he said that he would grant them anything they desired as an *eiric* for the death of St. Thomas though he was not in the secret of his taking off, and for making peace between himself and the king of France with whom he was in conflict at that time.

### XXXIII.

If thou desirest to be informed, O reader, why Diarmaid Mac Murchadha, king of Leinster, went to the king of England to France to complain and protest against his expulsion from Ireland, instead of protesting to the king of France or to some other king, know that it was because Donnchadh, son of Brian Boraimhe, and the real nobles of Ireland were at enmity with one another concerning the mastery of Ireland from the time of Brian to that of Donnchadh, and hence they bestowed with one accord the possession of Ireland on Urbanus, the second Pope of that name, in the year of the Lord 1092; and the Pope of Rome had possession of and authority and sovereignty over Ireland from that time to the time when Adrianus, the fourth Pope of that name, assumed the successorship of Peter in the year of the Lord 1154; and this Pope was an Englishman, and his baptismal name was Nicholas Breakespeare; and Stow says in his Chronicle that this Pope bestowed the kingdom of Ireland on Henry II., king of England,

5430 **FLAITEAR** AN **HENRÍ** **CÉADONA**, AN **TAN** **FÁ** **HAOIR** **VON** **TIGEARRNA**  
**II55**. **ASUR** **AOEIR** AN **T-UḡOAR** **CÉADONA** **ZURAB** **IAO** **COINGILL**  
 AN AN **BHONN** AN **PÁPA** **ÉIRINN** **VO** **RIḡ** **SACRAN** AN **EACṬ** **ZO**  
**UTÓIGEODAD** AN **CHIEVEAM** **VO** **BÍ** AN **LÁR** **RAN** **ZCRÍC** **ASUR** **ZO**  
**ZCIEIRTEÓCAD** **VOBÉARA** AN **PÓBAIL**, **ASUR** **ZO** **ZCOIMÉADOFAD** **IR**  
 5435 **ZO** **ZCOIRFONAD** **ZAC** **PHIBILÉIO** **IR** **ZAC** **TEARIMONN** **VA** **MAIBE**  
**RAN** **ZCRÍC** **ASUR** **ZO** **NOÍOLFAD** AN **PI** **PINGINN** **PÉADAIR** **AR** **ZAC**  
**DOINTEAC** **I** **NÉIRINN** **PIR** AN **BPÁPA** **ZACA** **BLIADNA**. **IAI**  
**NGLACAÚ** AN **TADARCAIR-RE** **RCRIODCA** **ÓN** **BPÁPA** **VON** **VARA**  
**HENRÍ** **VO** **CHUIR** **RE** **SEON** **EAPPOZ** **SALIRBUIRE** **LEIR** AN **UḡOARRIÁR**  
 5440 **FOIN** **ZO** **HÉIRINN**, **ZUR** **ZAB** **CIPI** **I** **BPOPC** **LAIPIGE**; **ASUR** **AI** **N-A**  
**CLOR** **VO** **CLÉIR** **ÉIRIANN** **EIREAN** **VO** **TEACṬ** **LÉ** **HUḡOARRIÁR** AN  
**PÁPA** **TRIALLAIO** **'N-A** **ÓAIL** **VA** **ZAC** **LEIT**, **ASUR** **AR** **POCTAIN** **AR**  
**DOILÁCAIR** **ÓOIB** **LÉAGṬAIR** **LEIR** AN **EAPPOZ** **SEON** **VO** **LUAD-**  
**EAMAR** **TADARCAIR** AN **PÁPA** **AR** **ÉIRINN** **VON** **VARA** **HENRÍ** **IR** **VA**  
 5445 **ḡLIOCT**, **ASUR** **NA** **COINGILL** **VO** **BÍ** **RAN** **RCRIBINN**; **ASUR** **AR** **MEAR**  
**NA** **ZCOINGIOLL** **VON** **CLÉIR**, **DOITUIḡIO** **UILE** **IAO**, **IR** **TUGADAR** **A**  
**N-DOITA** **FÁ** **N-A** **LÁMAIB** **RCRIODCA** **VON** **TSEON** **FOIN**; **ASUR**  
**CILLIR** **ZO** **SACRAIB** **ZUR** AN **RIḡ**, **IR** **CHUIPIR** AN **PI** **LEIR** AN  
**RCRIBINN** **RIN** **ZUR** AN **BPÁPA** **É**, **ASUR** **MAR** **VO** **CONNAIPC** AN  
 5450 **PÁPA** **DOITA** **CLÉIRE** **ÉIRIANN**, **VO** **CHUIR** **FÁINNE** **MAR** **COMAIRCA**  
**REILBE** **ÉIRIANN** **ZUR** AN **VARA** **HENRÍ**.

**TIG** **BELLARMINUR** **LEIR** AN **NÍ** **CHUAF** **'N-A** **CHPOINIC**, **MAR** **A**  
**N-ADAIR**: **a** “**ADRIANUR** AN **CEACIRMAÚ** **PÁPA** **VON** **AINN** **RIN**  
**VO** **CHINE** **SACRAN**, **BUINE** **EAGNUIDE** **CHÁIBTEAC** **VO** **ÓAIL** **OILÉAN**  
 5455 **ÉIRIANN** **VON** **VARA** **HENRÍ** **PI** **SACRAN**, **AR** **COINGIOLL** **ZO**  
**NOIONZNAÚ** **PUBAILCE** **VO** **PLANUḡAD** **RAN** **OILÉAN** **FOIN** **ASUR**  
**LOCTA** **VO** **CHUIR** **AR** **ZCÚL** **ANN**, **IR** **ZO** **UTUGAD** **FÁ** **VEARA** **PINGINN**  
**PÉADAIR** **VO** **ÓIOL** **AR** **ZAC** **DOINTEAC** **ZACA** **BLIADNA**, **ASUR** **ZO**  
**ZCOIMÉADOFAD** **NEACṬA** **NA** **HEAGAILRE** **ZAN** **LEONAD** **ANN**. **ACÁ**  
 5460 **AN** **BULLA** **'N-A** **BHUILIO** **NA** **NEITE-RE** **PIÉ** **A** **FÁICPIN** **RAN** **VARA**  
**LEADAR** **ÚEAS** **U'ANNÁLAIB** **CHAIPOIONÁL** **BAROMIUR**.”

*a. Adrianus Papa quartus natione Anglus vir sapiens et pius Hiberniam insulam Henrico secundo regi Anglorum concessit ea conditione ut in ea insula virtutes plantaret et vitia eradicaret; ut a singulis domibus quottannis denarium Sancto Petro pendi curaret, et iura ecclesiastica illibata servaret. Extat Diploma Tom. 12 Annalium Cardinalis Baronii.*

in the first year of the said Henry's reign, in the year of the Lord 1155. And the same author says that the conditions on which the Pope bestowed Ireland on the king of England were that he should build up the Faith which had fallen to the ground in that country, and that he should correct the evil habits of the people, and that he should maintain and protect every privilege and every termon land that was in the country, and that the king should pay Peter's penny every year for every house in Ireland to the Pope. When Henry II. received this gift in writing from the Pope he sent John, bishop of Salisbury, with this authorization to Ireland, and he landed at Port Lairge, and when the Irish clergy heard that he had come with the authorization of the Pope they came from all sides to meet him, and when they had come to one place, John, the bishop we have referred to, read the granting of Ireland by the Pope to Henry II. and to his descendants, and the conditions laid down in the document; and when the clergy had considered the conditions they all agreed to them, and they gave their assent then with their signatures in writing to this John; and he returned to England to the king, and the king sent him to the Pope with this document, and when the Pope saw the assent of the Irish clergy he sent a ring as a token of the possession of Ireland to Henry II.

Bellarminus agrees with the above in his chronicle where he says: "Adrianus, the fourth Pope of that name, a native of England, a wise and pious man, bestowed the island of Ireland on Henry II., king of England, on condition that he would plant virtues in that island and root out vices, that he should see that Peter's penny was paid every year from each house, and that he should preserve the rights of the Church inviolate there. The bull in which these things are is to be seen in the twelfth book of the annals of Cardinal Baronius."

Atá crioic b'éarla Stanihuirte ag teacht leis an ní-re  
 mar a n-ábairt gur folátaí an vana h'enrí bulla ón bPápa  
 Aodhanur mar a b'óghann vo éleir ír o'fíoruairelīb  
 5465 Éireann uile i bpéin coinealbaióte umlaóte ír oigheirí vo  
 tadbairt vo h'enrí ní Sacran, ar ícát ceapuitge vo déanamh  
 ar chereomh na críche, ír learpuitge vo déanamh ar b'éarab  
 an pobail; agus ráinig an bulla-ro ón níg i nÉirinn gur  
 léasadh i gcomhábail coitcinn fíoruaireal ír éleir i gCaireal  
 5470 é. Léashtar fór ag an ughar gceadna gur cuir Alexanuer,  
 an trear Pápa von ainm rin, cairtoionál vab b'ainm  
 Vivianus i nÉirinn va cuir i gceíl o'Éireannab an  
 bhonnctanar vo minne féin ír an Pápa vo bí moime ann ar  
 Éirinn vo níg Sacran ír va ílioct, áce go mbiaó pinginn  
 5475 Péadair óó féin ír va gac Pápa tióctab 'n-a óiaó ar  
 Éirinn ó bliadain go bliadain ar gac teach muinntire va  
 mbiaó innte.

Meaf, a léashtóir, gurab uime vo cuairt Diairmaid Mac  
 Muiréada i noáil níog Sacran von f'raingc reoc a óola i  
 5480 noáil doin níog oile, a lof an bhonnctanair vo minne an  
 Pápa vo níg Sacran moime rin ar Éirinn, agus va réir rin  
 ír ag níg Sacran vo bí cumácta ar Éirinn ón bPápa, gurab  
 nír vo bean learpugab nó lóingníom vo buain amac ran lof  
 vo minneab vo Mac Muiréada.

5485 Oo-ním iongtanar annro vo coingiolll va maibe i  
 mbulla Aodhanur Pápa mar ar bhonn Éirinn von vana  
 h'enrí. Ag ro an coingiolll vo réir crioic Stoo, mar atá  
 go maibe o'fíabab ar an vana h'enrí an chereomh Catoilice  
 vo bí ar ucuirinn i nÉirinn o'atóirugab ír vo tógabail.  
 5490 Óir ní gar go gcuirfeab an Pápa an coingiolll roin 'n-a  
 bulla muna gcuiré i gceíl óó lé uruig éigin an chere-  
 omh vo óul i mbátab i nÉirinn. Sióab gíbe urong vo  
 reoc nír é, ír bréas vo minneabair. Óir ír follur nac  
 veacabab bátab ar ar gchereomh eug Pápaire i nÉirinn

The English chronicle of Stanihurst agrees with this where it says that Henry II. procured a bull from Pope Adrianus in which he commanded the clergy and the real nobles of all Ireland, under penalty of excommunication, to pay homage and be obedient to Henry, king of England, under pretext of his reforming the religion of the country and improving the habits of the people; and this bull came from the king to Ireland and was read at a general assembly of genuine nobles and clerics at Cashel. We read also in the same author that Alexander, the third Pope of that name, sent a cardinal called Vivianus to Ireland to make known to the Irish the grant of Ireland to the king of England and to his descendants, which he himself and the Pope who preceded him had made on condition that he and every Pope who should come after him would get out of Ireland each succeeding year Peter's penny for every household in the country.

Judge, O reader, that the reason why Diarmaid Mac Murchadha went to meet the king of England to France instead of going to meet any other king was because of the grant the Pope had previously made of Ireland to the king of England, and for that reason that it was the king of England who had authority over Ireland from the Pope and that it was his duty to demand amends or satisfaction for the injury done to Mac Murchadha.

Here I must express astonishment at a condition in the bull of Pope Adrianus in which he granted Ireland to Henry II. Here is the condition according to Stow's Chronicle, to wit, that Henry II. was bound to reform and build up the Catholic Faith which had fallen down in Ireland. For it is not likely that the Pope would put that condition in his bull unless some party had given him to understand that the Faith had lapsed in Ireland. But whatever party told him this told a lie. For it is plain that the faith Patrick brought to Ireland did not lapse up to

5495 **ḡur** an am-ro; **ḡur** ir ionḡa uḡḡar barántamhail coisgeíde  
 ḡa fíadnuḡaḡ rin ó aimirir ḡo haimirir. Óir tar ceann,  
 vo réir ḡeoa i stair na Sacran, ḡo maíbe imrearan ioir  
 cuir vo éleir éireann ir éliar na Sacran vo éaoib na  
 Cársa, **ḡur** fór ḡur falḡaḡ cuir o'éireannḡaib lé heirit-  
 5500 iceaḡt Phelagian, maíeḡ vo bí uirḡór na néireannḡaḡ  
 ḡlan ó ḡaḡ falḡar oíob; **ḡur** an méio beannar iur an  
 ḡeireveam ó aimirir ḡriain anuar ḡo ḡabálar ḡall, ir  
 follur ḡo maíbe an cireveam ar maíeain ḡo hiomlán i  
 néirinn, **ḡur** va réir rin naḡ fíoir von ḡruing vo reac  
 5505 iur an bḡára ḡo maíbe an cireveam ar lár i néirinn an  
 tan vo ḡronnaḡ leir von vaia henri i. Bioḡ a fíadnaire  
 rin ar na romplaoib cuiream ríor anro.

Ar oḡur ir follur ar a noeḡaib o'fíoriuarlib éireann  
 i noíreḡaḡ a ré i bpríomeḡailrib éireann vo éríoeḡaḡ  
 5510 a mbeaḡaḡ ḡo haíeiríḡeḡ ó aimirir ḡriain ḡo ḡabálar  
 ḡall, ḡo maíbe an cireveam ar maíeain i néirinn an tan  
 roin. ḡḡ ro ríor fúireann oíob, mar aḡa flaitḡearḡaḡ  
 Ó néil va ḡaíreí flaitḡearḡaḡ an ḡriarḡain, tuḡ ar  
 oḡur uḡ ar aíeiríḡe vo óeanaḡ i néirinn, **ḡur** vo cuair  
 5515 va éir rin von Róim va oíleíre, an tan fá haoir von  
 ḡíḡearna 1073, **ḡur** Donnḡaḡ mac ḡriain ḡóriame vo  
 cuair va oíleíre von Róim ir vo éríoeḡuig a beaḡa ḡo  
 haíeiríḡeḡ i maíurḡir San Stiaḡna, **ḡur** Taḡ mac  
 loíeain ní ua ḡCinnrealaig vo éríoeḡuig a beaḡa ḡo  
 5520 haíeiríḡeḡ i ḡoill éaoimḡin i nḡlionn va loḡ, **ḡur** Caḡal  
 mac Ruairí ní íarḡair Connḡt tuḡ a beaḡa ar i naíro  
 Maḡa ḡo haíeiríḡeḡ, **ḡur** Muirḡearḡaḡ Ó ḡriain ní leíe  
 Moḡa ir uirḡóir éireann uile vo oíle i naíro Maḡa vo  
 éaiream éuig mbliḡan ḡo haíeiríḡeḡ ann ḡo ḡruair báí,  
 5525 **ḡur** mar rin vo móran oíle o'fíoriuarlib éireann tuḡ a  
 mbeaḡa ar ḡo eíabḡeḡ Caḡoílce ó aimirir ḡriain ḡo  
 ḡabálar ḡall, ionnur va réir rin ḡriab bḡeḡaḡ von



this time, and many foreign authors of weight bear testimony to this from age to age. For although, according to Beda in the History of Sacsa, there was a contention between some of the Irish clergy and the clergy of Sacsa concerning Easter, and, moreover, though some of the Irish were stained with the Pelagian heresy, still the greater number of the Irish were free from either stain; and as regards the Faith, from the time of Brian down to the Norman Invasion, it is clear that it was alive unimpaired in Ireland, and hence that those who informed the Pope that it had lapsed in Ireland when he bestowed that country on Henry II. lied. In testimony of this are the examples which we shall set down here.

In the first place it is plain, from the number of genuine Irish nobles who, towards the close of their lives, betook themselves to the principal churches of Ireland to end their days in penance, from the time of Brian to the Norman Invasion, that the Faith was then alive in Ireland. Here follow some of these, to wit, Flaithbheartach O'Neill, who was called Flaithbheartach of the Pilgrim's Staff; he first began to do penance in Ireland, and after that he went to Rome on a pilgrimage in the year of the Lord 1073; and Donnchadh, son of Brian Boraimhe, who went on a pilgrimage to Rome and who ended his days in penance in the monastery of St. Stephen; and Tadhg, son of Lorcan, king of Ui Cinnsealaigh, who ended his days in penance in the church of Caomhghin in Gleann da Loch; and Cathal, son of Ruaidhri, king of west Connaught, who closed his days in penance at Ard Macha; and Muirchear-tach O Briain, king of Leath Mogha, and of the greater part of all Ireland, who went to Ard Macha and spent five years in penance there until his death; and so it was with many others of the true nobles of Ireland who closed their days in piety and as Catholics from the time of Brian to the Norman Invasion. Hence did those persons lie who told

oṛuings oo rēac nūr an bṛāpa doṛuianur Cuairtur naḁ  
 raiḁe an Cṛeueaṁ Catoilice ar marṛeain nā ar coimḁeo  
 5580 i nÉirinn nē tigeaḁt ḡall innte.

An raia veaṛḁaḁ oo-ḁeiriun nūr an ḡCṛeueaṁ ḡCatoil-  
 ice oo ḁeir ar coimḁeo ruḁ tāngṁaḁar ḡall i nÉirinn, mar  
 oo tōḡḁaḁ iomaḁ mainiṛṛeaḁ innte ḡo ḡṛoo ruḁ tāngṁaḁar  
 ḡall iṛ uairle ḡaeḁeal ra oṛōḡḁaḁ. Ar oṛūr oo tōḡḁaḁ  
 5585 lé Maoilṛeaḁḁlainn nī Mīḁe iṛ Éireann uile mainiṛṛeari  
 Muiṛe i mbaiḁe Áḁa Cliaḁ, an ran fā haoiṛ von Tiḡearna  
 II39. Oo tōḡḁaḁ lé Donnḁaḁ Ó Cearḁaill nī Oiriḡiall  
 ar fupáileam Malaciaṛ Earpuis Uúin mainiṛṛeari Mell-  
 font i ḡconntae Luḡṁaiḡ, an ran fā haoiṛ von Tiḡearna  
 5590 II42. Oo tōḡḁaḁ Malaciaṛ naomḁa earpuis Uúin  
 mainiṛṛeari Iobair Cinn Tṛáḡa i ḡconntae an Uúin, doiṛ an  
 Tiḡearna an tṛaḁ roin II44. Doiṛ an Tiḡearna an ran oo  
 tōḡḁaḁ mainiṛṛeari na ḁúille IIḄI. Oo tōḡḁaḁ Oiaṛmaio  
 Mac Muṛḁaḁa nī Laiḡean mainiṛṛeari an ḁealaḡ ḁliaṛ  
 5595 ḁalcinḡlar an ran fā haoiṛ von Tiḡearna II5I. Oo  
 tōḡḁaḁar rliocḁ Māoilṛeaḁḁlainn nī Mīḁe mainiṛṛeari  
 ḁectiṛ ḁliaṛ De ḁeaṛitṁoine ran Mīḁe, an ran fā haoiṛ  
 von Tiḡearna II5I. Doiṛ an Tiḡearna an ran oo tōḡḁaḁ  
 mainiṛṛeari na Máḡe i ḡconntae Luimniḡ II5I. Doiṛ an  
 5600 Tiḡearna an ran oo tōḡḁaḁ mainiṛṛeari Ó Doṛna i ḡconntae  
 Óiaṛraioḁ II54. Oo tōḡḁaḁ Oomṁall O ḁriain nī Luimniḡ  
 mainiṛṛeari na Cṛoiḁe Naomḁ i ḡconntae Tioḁraḁ Áṛann  
 an ran fā haoiṛ von Tiḡearna IIḅ9, aḡur oo tōḡḁaḁ an  
 Oomṁall céaṁa roin O ḁriain reaḁt mainiṛṛeaḁa oéaḡ  
 5605 oile ran Muṁan. Doiṛ an Tiḡearna an ran oo tōḡḁaḁ  
 mainiṛṛeari Feaṛ Muḡe i ḡconntae Coṛcaḡe II70. Aḡur  
 oo tōḡḁaḁ nūr an nē rin iomaḁ teampull iṛ mainiṛṛeaḁ i  
 nÉirinn naḁ Luaiḁṛeari Linn anṁro. Uime rin iṛ foḁlur  
 ḡo raiḁe an Cṛeueaṁ Catoilice ar marṛeain i nÉirinn nē  
 5680 huḁt ḡall oo teaḁt innte.

Pope Adrianus IV. that the Catholic Faith was not alive or in a state of preservation in Ireland before the coming hither of the Normans.

The second proof I advance to show that the Catholic Faith was in a state of preservation before the Normans came to Ireland is that there were many abbeys built there shortly before the Normans came, and that the Gaelic nobles built them. In the first place Maoil-seachlainn, king of Meath and of all Ireland, built the abbey of St. Mary in the town of Ath Cliath, in the year of the Lord 1139. Donnchadh O Cearbhaill, king of Oirghialla, at the instance of Malachias, bishop of Dun, built the abbey of Meillifont in the county of Lughmhagh in the year of the Lord 1142. St. Malacias, bishop of Dun, built the abbey of Iobhar Cinn Tragha in the county of Dun, the year of the Lord then being 1144. The year of the Lord when the abbey of Buill was built was 1161. Diarmaid Mac Murchadha, king of Leinster, built the abbey of the Bealach *alias* Baltinglas in the year of the Lord 1151. The descendants of Maoil-seachlainn, king of Meath, built the abbey of Bectif *alias* De Beatitudine in Meath in the year of the Lord 1151. The year of the Lord when the abbey of Maigh in the county of Luimneach was built was 1151. The year of the Lord when the abbey of O Dorna in the county of Ciarraidhe was built was 1154. Domhnall O Briain, king of Luimneach, built the abbey of the Holy Cross in the county of Tiobrad Arann in the year of the Lord 1169; and the said Domhnall O Briain built seventeen other abbeys in Munster. The year of the Lord when the abbey of Feara Muighe in the county of Corcach was built was 1170; and in that period there were built many temples and abbeys in Ireland which we do not mention here. Hence it is plain that the Catholic Faith was alive in Ireland just before the Normans came hither.

An tsear veardad ar an Cneveadh do beit ar marthan  
 1 nEirinn ne huic Gall do teadt innte, mar leadtar 1  
 n-annalaid dopta Eireann sur horvuided tri comodal  
 coitceanna 1 nEirinn ne priedaid ir le huairid Eireann  
 5585 o aimir Oonndaid mic Buidin go tigdeat na nGall, mar  
 ar horvuided ir mar ar priedad neadt cille ir tuait 1  
 nEirinn.

An ceadcomodal 1 bfiad mic naongura an ceobliadain  
 do flaitear Muirceardaid Uí Buidin, an tan fa haoir von  
 5570 Tigearna II05, mar ar horvuided neadt ir vligte ir  
 mar ar learduided an Cneveadh 1 nEirinn.

Do commodal comodal oile coitceann 1 nEirinn an  
 cuigead bliadain do flaitear an Muirceardaid ceada,  
 mar a vtagadair uairle ir eaglaier Eireann ar donladair  
 5575 go Raid Buardail, an tan fa haoir von Tigearna IIIO,  
 mar ar horvuided fairceada no viorerfer go n-a vteor-  
 annaid, agur ruim diuite earpod or a gcionn, amail  
 avubdamar.

An tsear comodal coitcionn do minnead 1 nEirinn le  
 5580 cleirid ir le fionuairid Eireann 1 gCeannannur na Mide,  
 mar a raide Cuircianur .i. Siolla Criorc O Conairce earpod  
 leara Moir, leadao an para 1 nEirinn an tan foim, mar  
 don ne cairtionad var b'ainm Iohanner Parion ne val  
 ceatja pallia do ceitne hairvearpogaid 1 nEirinn, agur  
 5585 ne corc riomntadta ir uruirdadta, ir ne viol veadhuide,  
 ne corc gada ir eigin vruire ir vuided ir gad uile o  
 foim amad.

The third proof that the Faith was alive in Ireland just before the Normans came hither is that we read in the ancient annals of Ireland that, from the time of Donnchadh, son of Brian, to the coming of the Normans, the prelates and nobles of Ireland organized three national councils in Ireland in which laws pertaining to the clergy and laity were laid down and approved.

The first council was held at Fiadh Mic nAonghusa the first year of the reign of Muircheartach O Briain in the year of the Lord 1105, and in it laws and regulations were laid down, and religion was reformed in Ireland.

Another national council was convened in Ireland the fifth year of the reign of the said Muircheartach, when the nobles and the ecclesiastics of Ireland came together at Raith Breasal, in the year of the Lord 1110, where sees or dioceses and their boundaries were regulated, and a fixed number of bishops placed over them, as we have said.

The third national council held in Ireland by the clergy and the genuine nobles of Ireland was at Ceanannus na Midhe, at which were Christianus, that is Giolla Criost O Conaire, bishop of Lios Mor, the Pope's legate in Ireland at the time, together with a cardinal called John Papiron, for the purpose of presenting four pallia to four archbishops in Ireland and of putting down simony and usury, and enforcing the payment of tithes, and of putting down robbery and rape and bad morals and evils of every kind besides.

## XXXIV.

1r pollur ar na romplaíob-íre anuas go maíbe an  
 Crieveamh Catoilice ar maréain i nÉirinn né huít Šall  
 5590 vo tígeadé innce; agus an méio beanaí né voibéarab na  
 nŠaeóeal rúí pángadab Šaill eatoríia, 1r vearb go vóang-  
 adab lé Šabálar Šall cúigeab eaoíreac vo rinne ní-íra  
 mó vo voibéarab ioná a vóainis vo Šaeóealab ó  
 aimirí ōíuain go Šabálar Šall, maille né haršain  
 5595 óeall 1r éleíre, lé feilbeababí folamla 1r né hanflaítear  
 anšorlannac vo vóeanaí. Aš ro a n-anmanna, íarla o'  
 Šranguell, Roibeab Mac Štiabna, Hugo ve Lacy, Šeon  
 ve Curycy, 1r Uílliam Mac Alvoelmel. b'uríurá rírinne  
 an neíte-íre vo cúigín ar an ní vóeabam 'n-ar noiaíó,  
 5600 agus go háiríte a cíoimic Šcanihurírt, agus fúr mar vo  
 éuadab uríóir na vóuinge-íre Šan mac aš Šabáil oígreacéa  
 a acáí oíia tré n-a n-olcaib réim.

Bíóó a íaíónaíre rín ar íarla o' Šranguell ar  
 Roibeab Mac Štiabna ar Šeon ve Curycy agus ar vóuing  
 5605 oile vo eaoíreacabí táiní 1 vóúr an éonguir nac luat-  
 íeam annro. agus an méio beanaí né lírteabí Šrang-  
 uell vo réir éioimic Šcanihurírt, i noiaíó íomac íreac 1r  
 ceallairíge vo vóeanaí ar éuait 1r ar éill vó, fuaií ré  
 báí 1 náé Cliaé i Šcíoim íeacé mbliadóan íarí vóígeacé i  
 5610 nÉirinn vó, an ean fá haoíí von Tígeabna II77; agus  
 ní maíbe vo flíoé vó éir lé haoííre ingín ōíarímaua acé  
 aoinígean vab b'áimí írabella, agus vo pórab an ingean  
 íoin lé hUílliam Marírcál, 1r íuē rí cúigeab mac 1r  
 cúigeab ingean vó; agus vo éašadab na mic vóaió i noiaíó  
 5615 Šan íorí Šan oígre ar óeacéar vóíó, agus vo pórab na  
 híngeana lé fúirinn v'uarlíb na Šacran, go narí fágaib

## XXXIV.

It is plain from the examples given above that the Catholic Faith was alive in Ireland just before the Normans came hither; and as regards the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived from the time of Brian to the Norman Invasion as regards the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Here are their names, the earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldelmel. It will be easy to see the truth of this from what we shall hereafter state, and in particular from the chronicle of Stanihurst, and moreover from the fact that the majority of these persons on account of their own misdeeds left behind them no son to take up his father's inheritance.

As a proof of this, take the earl of Stranguell, Robert Fitz Stephen, John de Courcy and some other leaders whom we shall not mention here who came in the beginning of the conquest. And as regards Richard Stranguell, according to Stanihurst's chronicle after he had committed many robberies and sacrileges against the laity and the church, he died in Ath Cliath seven years after he had come to Ireland, in the year of the Lord 1177; and the only progeny by Aoife, daughter of Diarmaid, that survived him was one daughter called Isabella, and that daughter was married to William Maruscal, and she bore him five sons and five daughters, and the sons died one after another, no offspring or heir remaining after any of them, and the daughters were married to a number of

an t-iarla mac aḡ gabáil oigheáda ari féin áct maḡ  
rin.

Uála hugo ve lacy maḡ fuair ceannar ón rairia henrí  
5620 ari an mÍde, vo gabáð aḡ maḡbáð ir aḡ oíceannað éloinne  
Colmáin ir uairle na mÍde an méio ari a bpaḡbáð rcpíob  
oíob, aḡur ari mbeit aḡ véanañ únpáiric raingin i nDuir-  
maiz ran mÍde, cáiniz uaine uaral óḡ von mÍde i gcruet  
foḡuaine mé véanañ oibpe uó, gur maḡbáð hugo leir.  
5625 Aveiri cpoinic Stanliupit gur úaine ainmíanað urúiread  
ró-fainnteac an hugo-ro. Aveiri maḡ an gcéona gur  
gab hugo óḡ a maḡ roin ir Seon ve Curycy vo láim iomað  
cread ir maḡbáð ir oibfeirge vo véanañ ari luēt na mÍde  
i noioḡail báir hugo. Aveiri an cpoinic céona gur úaine  
5630 cealḡad meablað uróicméine William Mac Alvelmel, aḡur  
cuirib ríor maḡ vo bean go cealḡad mainéiri fá reab  
óilear uóib féin vo éloinn muiur mic Seapailt, aḡur  
fór aveiri go mbíuð foimadað mé muiur ir mé n-a éloinn vo  
ríor. Léaḡtar fúr i n-annálaib aorca éiréann ari mbeit  
5635 o'William Mac Alvelmel i gceannar luimniz ó riḡ Sacran,  
go rairia imrearan ioiri uá coimmbiádaí vo fíol gCon-  
cubair fá ceannar Connaēt, maḡ atá Catal Cpoibúeariz ir  
Catal Carrað, aḡur vo gab William páiric Cátail Cáiriaz  
i n-aḡair Cátail Cpoibúeariz, aḡur vo gab Seon ve Curycy  
5640 páiric an Cátail oile. Vo biaðú an eapanta roin leat  
ari leat lé William ir lé Seon ioiri an uá Catal gur  
milleað ir gur hairgeað an cpoic uile leo, ir gur  
oíceannað móran o'uarlib Connaēt ran rparin rin a  
lor an imrearin rin, go rairia coimearcar ioiri an uá  
5645 Catal, aḡur Fail ari gað raib aḡ congnañ leo, gur  
bairgeað vo Cátail Carrað ir va muinntiri ir gur maḡbáð  
ran veabair rin é.

Ua éir rin vo tóḡbáð cairléan i mílioc uí máraḡáin



English nobles, and in that way the earl did not leave a son to become his heir.

As regards Hugo de Lacy, when he received the government of Meath from Henry II. he set to slay and behead the clann Colmain and the nobles of Meath, as many of them as he could lay hold on, and as he was building a fortified residence in Durmhagh in Meath a young nobleman of Meath came in the guise of a clown to do work for him, and he slew Hugo. The chronicle of Stanihurst says that the said Hugo was a lustful and very avaricious man. It also states that young Hugo his son and John de Courcy set about committing many robberies and murders and deeds of violence upon the people of Meath to avenge the death of Hugo. The same chronicle says that William Fitz Aldelmel was deceitful, treacherous and of evil disposition, and also relates how he took by treachery from the children of Maurice Fitz Gerald manors which were their own property, and adds that he was ever envious of Maurice and of his children. Moreover, we read in the ancient annals of Ireland that when William Fitz Aldelmel was ruling in Luimneach on behalf of the king of England there arose a conflict between two brothers of the family of Conchubhar for the sovereignty of Connaught, to wit, Cathal Croibhdhearg and Cathal Carrach; and William took the part of Cathal Carrach against Cathal Croibhdhearg; and John de Courcy took the other Cathal's part. This disagreement between the two Cathals was fed on both sides by William and by John until the entire country was destroyed and plundered by them, and till many of the nobles of Connaught were beheaded in that conflict as a result of that disagreement, and a battle took place between the two Cathals, the foreigners helping them on either side, and Cathal Carrach and his followers were defeated and himself was slain in that conflict.

After that William Fitz Aldelmel built a castle in

Lé hUilliam Mac Aluaimel, aSúr fásbair barua móir ann  
 5650 i' céir féin go Luimneac. Tis Catal Croidbdearg i  
 b'forlongsboric 'n-a n-ué, i' vo éalouar an baiua ran oirde  
 i' leanaio Uilliam go Luimneac; aSúr vo tmarrao cair-  
 léan m'íluc pé Catal Croidbdearg. Do-ní Uilliam Mac  
 Aluaimel cruinnuagao rluag vo éir ro, aSúr tug ué ar  
 5655 Connacraib zuri cpeacao i' zuri hairgeao cealla i' tuacra  
 leir aSúr go ucuz uearigá i a uarila vo éoiri óioib; ionnuir  
 uime rin zuri malluigeaouar cliair Connacra é, amail léagtar  
 i nannálaisb aorua éireann vo rorioaó tuairm tri éao  
 bliaoan ó roin i b'pionmleabar feancura vo n'gairéi  
 5660 leabair b'paeam' Mic Aodagáin. aSúr léagtar ran leabair  
 éaoua zuri éuir Dia go miorbailéac, tri n-a mionmion,  
 aionm' grianua i' galair uoileirir air lé b'ruair b'ar  
 uéirineac, i' nac m'ionis ongaó ná aicruge é aSúr  
 nac fuair aonacal i zcill air bit aó i n'grianiriz  
 5665 fáraiz.

Tarila eapanta vo éir ro iuir Seon vo Curycy i' Hugo  
 óz vo Lacy zuri cuiteaouar móian u'ullacraib i' o'feairib  
 Mide 'n-a r'pauin, i' vo hairgeao i' vo cpeacao an vo éric  
 rin vo bitin a n-impeairin; aSúr vo b'i c'rioc na heapanta  
 5670 roin zuri gaóao Seon vo Curycy lé Hugo óz vo Lacy go  
 cealgaó, aSúr zuri cuireao ar láim Gall é, aSúr vo gaó  
 pé a air t'péacúipeact vo éur air. Cuireair 'n-a g'iall i  
 Sacraib é, go p'aribe realaó aimirie i n'glaraib ann. Tug  
 an pí p'arouin vo éir rin uó, i' tug ceau uó tilleao i  
 5675 n'éiuinn; aSúr cáiniz pé ar muir pé tuall i n'éiuinn, zuri  
 éiriz a'raó uó, zuri tilleao tar a air von tír é; aSúr mar  
 rin uó éeirne huairie uéag ag uul ar muir i' 'ga tilleao  
 go Sacraib air, vo péir é'pionic Stanhuiric; aSúr an  
 éirigheao huair uéag cáiniz ar muir, vo reolaó lé  
 5680 hanraó gaóite von f'raingc é, go b'ruair b'ar ran éric rin.

Milioc Ui Mhadagain, and left a large garrison there and went himself to Luimneach. Cathal Croibhdhearg encamped in front of them to lay siege to them; but the garrison escaped by night and followed William to Luimneach; and Cathal Croibhdhearg razed the castle of Milioc. After this William Fitz Aldelmel got together a host and invaded Connaught, and spoiled and plundered churches and country districts, and made dreadful slaughter on all he encountered of them, so that the Connaught clergy cursed him, as we read in the ancient annals of Ireland which were written about three hundred years ago in a chief book of seanchus which was called the Leabhar Breac of Mac Aodhagain. And in the same book we read that God, on account of his misdeeds, in a miraculous manner, inflicted a foul deformity and an incurable disease on him through which he died a loathsome death, and that he received neither Extreme Unction nor Penance, and that he was not buried in any churchyard but in a deserted grange.

After this a quarrel commenced between John de Courcy and young Hugo de Lacy, and many of the men of Ulster and of Meath fell in the conflict, and both these regions were plundered and spoiled by reason of their quarrel. And the end of this quarrel was that John de Courcy was treacherously taken prisoner by young Hugo de Lacy and that he was delivered into the hands of the Normans; and Hugo de Lacy undertook to prefer a charge of treason against him. He was sent as a prisoner to England, where he was for a time in captivity. The king granted him a pardon after that, and gave him leave to return to Ireland, and he went to sea to proceed to Ireland, when a storm arose against him and he was put back to land, and so it befel him fourteen times, putting out to sea and being put back again to England, according to Stanihurst's chronicle; and the fifteenth time he went to sea the storm drove him to France, and he died in that country.

Léagtar ran éirimic céanna sup marbhad tuine uaral  
 vo éine Seoin ve Cuncy vo bí na éomhuide i nÉirinn lé  
 hugo óg ve lacy i r lé báiteir ve lacy a deapbádaí,  
 sup fár iomaio buaidéapta i r coimblíocht va éoirc rin ioir  
 5685 éapiao an tuine uarail i r an éloinn rin hugo ve lacy,  
 ionnur sup b'éigin von riú Seon uil fluaú móri vo gailaib  
 i r vo gaebealaib von mío ve rmaéctugad na mac roin.  
 Agus ar n-a élor rin uóib, ciallaio go Cairiuis feargura,  
 i r céio an ní 'n-a otóiaítheac an rin, agus glacaiio long  
 5690 ran áit rin, i r ciallaio ar teitead von fíuaingc, go  
 noeacáuar ar don i míoct vá gairiauíri vo véanaí feadma  
 i lubgort abbaó i mainiriri S. Cairiín ran noimainioe;  
 sup éiteaوار real va n-aímiri ran mbriúgíuioct roin va  
 noírluigad féin, sup léigearar i gceann aímriue va éir  
 5695 rin a níu nír an abbaíó, agus sup iairiuarar aír imriú ve  
 éur ar riú Sacran um fíotéáin i r um máitíneacár vo  
 éabairt uóib. Agus fuair an t-abbaó an ní rin uóib,  
 go tóangáuar i nÉirinn amlaíó rin i noiaíó an míoú vo  
 talhairt aírú a bfoia i r a bfeamainn uóib; agus fuair an  
 5700 ní Seon bá r va éir rin, an ran fá haoir von Tigearna 1216.

Tárla fó r va éir rin ié linn an trear henrí cogad  
 móri ioiri hugo óg ve lacy i r Uilliam Marurcál sup  
 millead an mío ve uile leo i r sup éiteaوار morán ve  
 gaebealaib va gad leit ag congnam leo. Tárla fó r  
 5705 cogad móri ioiri Miléir i r Séatfíuio Moiréir i r Uilliam  
 Marurcál sup millead morán o'feapab laigean i r  
 Mumán eatoríua va gad leit.

Aveirí hanmer 'n-a éirimic sup heapcainead Uilliam  
 Marurcál lé heaprog fearna tré vá mainéar va feilb  
 5710 féin vo buain ve; agus ar mbeir coinnealbíáíte ve, fuair  
 bá r i Sacraib; agus vo briú nar b'áil lé n-a éloinn aírúg  
 vo éabairt ran feilb rin, fuairiuarar a éúigear mac bá r  
 oiaíó i noiaíó, gan neac ag gabáil oigheacra ar don uóib;  
 agus vo éuaíó an Miléir éuar go Cluain Mic Nóir go  
 5715 fluaú líonmár 'n-a fódair, go noeapíuarar forlonggort va  
 oíóte véag an; agus sup hairgead leo an baile ioiri ério

We read in the same narrative that a nobleman of the family of John de Courcy who dwelt in Ireland was slain by young Hugo de Lacy and by Walter de Lacy his brother, so that many quarrels and conflicts arose between the nobleman's friends and the sons of Hugo de Lacy to whom we have referred, so that king John was forced to go with a great host of foreigners and Gaels to Meath to chastise these sons. And when they heard this they proceeded to Carraig Fhearghusa, and the king pursued them thither, and they took ship there and fled to France, and both went in disguise as two gardeners to work in the garden of an abbot in the abbey of S. Taurin in Normandy, and they passed some time in that disguise, remaining concealed; and some time afterwards they made their secret known to the abbot and asked him to beseech the king of England to make peace with them and forgive them; and the abbot obtained this for them, and they came to Ireland under these circumstances, the king having restored them to their rank and to their lands; and king John died after this in the year of the Lord 1216.

After this also in the time of Henry III. there arose a great war between young Hugo de Lacy and William Maruscal, and they destroyed all Meath, and many Gaels fell on either side helping them. A great war also took place between Myler and Geoffrey Moireis and William Maruscal; and many men of Leinster and Munster were destroyed between them on either side.

Hanmer says in his narrative that William Maruscal was cursed by the bishop of Farna for his having taken from him two manors which he possessed as his private property; and, having been excommunicated, he died in England; and since his children did not wish to restore that property the five sons died one after another, none of them having left an heir. And the above-mentioned Myler went to Cluain Mic Nois with a numerous host, where they encamped twelve nights, and they plundered the

ir biaó; agus fóir do hairgead ceampuill ir easailre an baile mar an gcéona leo.

Mar tuisiúar iomorro Gaedil na n-aire anflaitear ir  
 5720 éagsóir creadó ir ceallargain na ruinge aubairt,  
 agus fóir mar do hairgead lior Mór go n-a cearmonn lé  
 heimont Morci ir lé Réamonn de la Siór, do réir éiríoch  
 Stanihuirt, tar ceann go nveadó an heimeur nó  
 heimont céona i n-aibí manais ir gur tógasb mainir-  
 5725 ceir Óuin bhoit i gconntae Locha Garman, an tan fá  
 haoir von Tigearna II79, i gcúitigad na n-olc do rinne  
 i nÉirinn, agus mar an gcéona mar do hairgead easlaier  
 inre Catas ir a cearmonn mar aon lé hiomaio u'easlaierib  
 oile lé William Mac Alvelmel, agus aier mar ir é ní  
 5730 na tuisiúar na Gail céona aier, tré iomaio uaille  
 uabair ir anuaille do beir as fáir ionnta féin, riorma  
 rior do biaó eatorra féin, agus beir as clóó ir as  
 caiteam na nGaedil ioiri gac dá rann oíob, ir nac maibe  
 uil aca, amail do raoilead lé Gaedilaisib, ceirigad do  
 5735 déanam ar éiríoch ná leirigad ar béarais i nÉirinn,  
 ir ead do meafadur Gaedil iao féin do fadmaó ó anbhuiro  
 na ruinge rin. Agus uime rin cángadur oíong u'airib  
 Gaedil go tead Concubair Maonmuisie mios Connact do  
 tabairt ceannuir oíra féin oó, ar mbeir 'n-a comnuioe do  
 5740 i nÓuin leoga i nUib Maine.

Ar uir cáinir Doimall Ó bhuain ní luimnig ir  
 Ruairí Mac Duinn Sléibe ní Ulaó agus Doimall Mac  
 Carrasig ní Dearmuidan, Maoilreóclainn beas ní Miúe,  
 agus Ó Ruairc ní Ó mhuirir ir Conmaicne 'n-a tead agus  
 5745 gibé comairle ar ar cinnead leo, rui do éiríochad i do  
 marbad Concubair go cinneamnac.

Ir follur ar na neitib do luaitéamar anuar gurab  
 u'anflaitear ir u'éagsóir ir na neamhoiméad ar a noliqe  
 féin as uactaránaib Gail i nÉirinn, cáinir iomaio do

town, carrying off cattle and food, and also they plundered its temples and churches.

When indeed the Gaels observed the tyranny and injustice, the spoliation and sacrilege the people I have referred to had committed, and also how Lios Mor with its termon lands was plundered by Herimont Morti and by Raymond de la Gros, according to Stanihurst's chronicle, although the said Herveus or Herimont donned a monk's habit and built the abbey of Dun Broith in the county of Loch Garman in the year of the Lord 1179 to expiate the evil he had done in Ireland, and in like manner how William Fitz Aldelmel plundered the church of Inis Cathach and its termon lands, as well as many other churches, and, moreover, that what these same Normans, through the excess of vanity, pride and haughtiness that had grown up in them, paid attention to, was to keep up constant dissension among themselves and to destroy and waste the Gaels between each of their pairs of factions, and that they had no mind, as the Gaels thought, to reform religion or to correct morals in Ireland,—observing these things the Gaels thought to rid themselves of the oppression of these people. And accordingly a body of Gaelic nobles went to the house of Conchubhar of Maonmhagh, king of Connaught, who dwelt at Dun Leogha in Ui Maine, to make him ruler over them.

First Domhnall O Briain, king of Luimneach, and Ruaidhri Mac Duinnsleibhe, king of Ulidia, and Domhnall Mac Carrthaigh, king of Desmond, Maoilseachlainn Beag, king of Meath, and O Ruairc, king of Ui Briuin and Conmhaicne, went to his house, and whatever the counsel they adopted, Conchubhar was fatefully slain before they had put it into execution.

It is plain from the facts we have stated above, that it was owing to tyranny and wrong and the want of fulfilling their own law on the part of the Norman leaders in Ireland that there was so much resistance on

5750 neamhuimla na nGaeúeal vo rmaóct Gall. Óir ní meafaim go  
 bfuil cine fan Eorpaic ir mó vo biaó uimál vo ólige ionáio  
 Éireannaisg dá roinntí coméiríom an ólighé mui: agus ir í ro  
 ceirte vo-beir Seon Daup fan leatanaó déireannac von  
 déileadéiríom vo ríóib ar Éirinn oirí. Ag ro mar doirí:  
 5755 a "Ní fuil cine fan ngréin lé n-ar ab annra ceirte ir  
 coméiríom breiteamhair ní ir fearí ionáio Éireannaisg, agus  
 ir mó vo biaó ráruighe lé n-a cup i ngríom ioná iao,  
 bíob gurab 'n-a n-áio réin vo biaó, áct go bfaóaoir  
 oíon ir roáir an ólighé an can iairíao é ar cúir com-  
 5760 éruim."

Ir iontuighe a ceirte an uóaoir-re nac vo óroóóúil i  
 nÉireannóib vo bí uil i n-eapimla go minic ar an nólige,  
 áct vo neamcomál na n-uáctairíom an coméiríom an ólighé  
 vo roinn mui.

5765 Tángaoir caoirig oile i nÉirinn i oúir Gabálcair  
 Gall i n-éasmair an cúirí vo luadóamaí euar nac  
 veapna na feilheapra vo ríorac an cúirí ceadna, agus  
 vo minne móiríon maiteara i nÉirinn maille ré cógbáil  
 ceampull ir mainirceac ré oáil fóio ré halóirí vo  
 5770 óléiríob va goóuáó, ir ré hiomao veiggríom oile ó foín  
 amaó vo óeanaí, go oúg Oia vo roáir va éionn roín oóib  
 iomao vo fleáctair uairle vo beir ar a loirí anu i nÉirinn,  
 mar atáio Gearlaicir ir búricair, buileáirí ir báirí,  
 Cúirí ir Róirí, Puérí, Clann Múirí ir Gráirí ir  
 5775 Ríonnoaríáirí, Pléimionnairí, Puirréalairí ir Ríor-  
 óúairí, Noinnríonnairí ir Breácnairí, Cóibíní ir Suir-  
 réalairí ir Bluinnríoní, clann feopair, Connóúairí, ir  
 Cantualairí, Veiríurairí, Daíurí, ir Díolmáirí,  
 Moiréirí, Earmonairí, Léirí, Brúairí, ir Kéirínní,  
 5780 ir iomao vo fleáctair uairle oile Seangall táirí ó  
 caoiréacáir oile oíob ná luadóeam anní.

a. There is noe nation of people under the sunn that doeth love  
 equall and indifferent iustice better than the Irish, or will rest better  
 satisfied with the execution thereof, although it be against themselves,  
 soe as they maie have the protection and benefitt of the lawe when  
 uppon iust occation they doe desire it.

FINIT.



the part of the Gaels to the Norman yoke. For I do not think there is a race in Europe who would be more obedient to law than the Irish if the law were justly administered to them. And this is the testimony which John Davies gives of them in the last page of the first book which he has written on Ireland. Thus does he speak: "There is no nation under the sun that love equal and indifferent justice better than the Irish or will rest better satisfied with the execution thereof, although it be against themselves, provided they have the protection and benefit of the law when upon just occasion they do desire it."

From the testimony of this author it is to be inferred that it was not through evil disposition on the part of the Irish that they often rebelled against the law, but through the rulers often failing to administer the law justly to them.

Other leaders came to Ireland in the beginning of the Norman Invasion, besides the five we have named above, who did not commit the deeds of treachery that the said five committed, and who did much good in Ireland by building churches and abbeys and giving church lands to clerics for their support, together with many other good deeds besides, and God gave them as a return for this that there are many descendants after them at this day in Ireland, to wit, the Gearaltaigh and the Burcaigh, the Builtearaigh and the Barraigh, the Cursaigh and the Roistigh, the Puerigh and the Grasaigh, and the Prionndarghasaigh, the Pleimonnaigh, the Puirsealaigh and the Priosdunaigh, the Noinnsionnaigh and the Breathnaigh, the Toibinigh and the Suirtealaigh and the Bloinnsinigh, the clann Feorais, the Conndunaigh, the Cantualaigh, the Deibhriusaigh, the Dairsidhigh, the Diolmhainigh, the Easmontaigh, the Leisigh, the Brunaigh and the Keitinnigh, and many other descendants of the Norman nobles who sprang from other leaders whom we shall not name here.



## TEXTUAL NOTES AND CORRECTIONS.

The mss. cited as M, M<sub>1</sub>, M<sub>2</sub>, M<sub>3</sub>, M<sub>4</sub>, M<sub>5</sub>, S, D, F<sub>1</sub>, F<sub>2</sub>, R, W, H, are described in the Introduction at the beginning of Vol. II. of this work. M<sub>1</sub>, M<sub>2</sub>, M<sub>3</sub>, M<sub>4</sub>, S, are by the same scribe, John, son of Torna O'Mulchonry. M<sub>1</sub> and S and latter portion of M<sub>2</sub> (from line 4531 onwards) being in the archaic style; M<sub>2</sub> (H 5 32, T.C.D.) has been used as the basis of the text as far as line 4351; M<sub>1</sub> (No. 2, King's Inns' Ir. mss.) taking its place from line 4351 to the end.

1.  $\sigma\epsilon\iota\gamma$  M<sub>1</sub>M<sub>2</sub>.

10. In the Latin at foot of page the word Christianum is given before Religionem in Sanderus's book.

11.  $\zeta\upsilon\pi$  sic M<sub>2</sub> which writes  $\sigma\upsilon\pi$  oftener than  $\zeta\upsilon\pi$  in this sense.

12.  $\Delta\pi$  after  $\Delta\sigma\Delta$ , om. several mss.

41.  $\Upsilon\pi\pi\epsilon\pi$ , in translation *read* Ussher; the same correction applies to the occurrence of this name in l. 4703.

50.  $\Delta\iota\lambda\lambda\epsilon\iota\sigma\epsilon\alpha\theta$  M<sub>2</sub>; R as in text.

76-196. From  $\delta\iota\pi$  of 76 to beginning of line 196 om. F<sub>1</sub>.

88.  $\zeta\alpha\lambda\lambda$  om. M<sub>2</sub>. RHW have the following after  $\Delta\theta\acute{\alpha}\iota\iota\upsilon$ :  $\zeta\upsilon\theta\epsilon\alpha\theta$   $\Delta\pi$   $\sigma\upsilon\lambda$   $\sigma\circ$   $\Upsilon\omicron\sigma\eta\kappa\alpha\theta$   $\mu\alpha\varsigma$   $\beta\upsilon\mu\alpha\iota\iota$   $\Upsilon\acute{\omicron}\rho\alpha\iota\mu\epsilon$   $\sigma\circ\eta$   $\kappa\acute{\omicron}\iota\mu\eta$   $\Delta\theta\alpha\iota\lambda$   $\Delta\sigma\upsilon\beta\eta\mu\alpha\mu\alpha\pi$   $\epsilon\tau\alpha\pi$   $\epsilon\upsilon\zeta$   $\rho\epsilon\iota\iota$   $\Delta\zeta\upsilon\pi$   $\upsilon\alpha\iota\pi\lambda\epsilon$   $\epsilon\iota\pi\iota\sigma\iota\sigma\eta$   $\Delta\sigma\eta\tau\alpha$   $\rho\acute{\epsilon}$   $\zeta\upsilon\pi$   $\sigma\circ$   $\beta\epsilon\iota\tau$   $\Delta\zeta$   $\epsilon\alpha\pi\pi\omicron\varsigma$   $\eta\Delta$   $\kappa\acute{\omicron}\mu\eta\alpha$   $\sigma\eta\pi\mu\alpha$   $\sigma\circ$   $\Upsilon\pi\eta\zeta$   $\zeta\omicron$   $\mu\beta\iota\sigma\iota\pi$   $\rho\epsilon\iota\iota$   $\epsilon\alpha\pi\alpha\sigma\eta\tau\alpha\theta$   $\eta\epsilon$   $\Delta\pi\omicron\iota\lambda\epsilon$   $\rho\alpha$   $\iota\omicron\mu\epsilon\theta\pi\eta\mu\eta$   $\epsilon\iota\pi\iota\sigma\iota\sigma\eta$ . As this passage is practically a repetition, and as it is om. in M<sub>2</sub>, etc., it has not been included in the text.

89-194. Given in M<sub>2</sub>, om. M<sub>1</sub>S, 7c.; given in a different position in DR, etc., more generally omitted than inserted; om. F<sub>2</sub> in this place, but it gives the passage in its account of Brian's reign.

92.  $\Delta\pi\pi\omicron\pi\iota$   $\gamma\pi$   $\rho\acute{\iota}$  M<sub>2</sub>      94.  $\iota\acute{\upsilon}\sigma\upsilon\iota\theta\epsilon$  M<sub>2</sub>,  $\iota\acute{\upsilon}\sigma\upsilon\iota\theta\iota\omicron\theta$  in 95 in same ms.

174.  $\zeta\alpha\lambda\lambda\sigma\upsilon\beta\delta\alpha\iota\pi$  MS      259.  $\sigma\epsilon\alpha\theta\mu\alpha\iota\theta$  M<sub>2</sub>, as in text M<sub>1</sub>.

266  $\sigma\epsilon\alpha\theta\mu\alpha\iota\theta$ , twice M<sub>2</sub>      280.  $\sigma\alpha\iota\theta$  MS.

281.  $\epsilon\pi\iota\mu\epsilon\tau\iota\pi$   $\eta\theta\zeta$  M<sub>2</sub>,  $\epsilon\pi\iota\tau\epsilon\pi\alpha\pi\alpha\iota\theta$  M<sub>1</sub>F<sub>1</sub>S;  $\upsilon\mu$   $\epsilon\pi\iota$   $\mu\iota\lambda\epsilon$   $\epsilon\pi\iota\tau\epsilon\pi\alpha\pi\alpha\iota\theta$  F<sub>2</sub>. It would appear from the quatrain here that the orders conferred on the  $\epsilon\pi\iota\tau\epsilon\pi\alpha\pi\alpha\iota\theta$  were episcopal orders, if the Irish seancha is to be understood as agreeing with Nennius. If fifty-five be added to three hundred we get Nennius's number. The word  $\epsilon\pi\iota\tau\epsilon\pi\alpha\pi\alpha\iota\theta$  or  $\epsilon\pi\iota\tau\epsilon\pi\alpha\pi\alpha\iota\theta$  I have not met elsewhere. But it is possible that the ordination intended by the seancha is that of the priesthood; 55 bishops would not be such a fabulous number, especially if we consider some of them as succeeding to sees of others, but 355 seems an excessive number; see however a list of 276 extinct sees in Mac Firbis's tract in Rawlinson 400 (copy in R.I.A., 24 C. 7). Nennius mss. give 365 and 345. See Stevenson's Ed., p. 45.



595. *ար բաօծ ցլալրի ևրբ*  $\Delta$  *ար*  $F_1$ ; *ար բաօծ ցլալրե ևրբբ*  $\Delta$  *ար*  $M_2$ ;  $M_1$  as in text. 596. *սուլե Սէ օօ րաօջա լաւտ*  $M_1$ ; *աւ րաջաւօ*  $M_2$ .

597. *ար*  $M_2$ , *բօր*  $M_1$ . The quatrain is also quoted in *Annals of the Four Masters*, Vol. I. p. 144.

*Սուլե օե օօ մարծ երբ բաւ.*

*Ար ի բոն օսլ Բալր ան լույն.*

Sic  $MF_1$  and  $F_2$  (with slight changes).

707. *նօր* is the reading in *An. F.M.*, Vol. I p. 152; *մաւնե մօր*  $F_1M$ .

710. *օ լաւօրն*  $M$ . 721. *բօր*  $\gamma$   $M$ ; *om. na*  $M$

753. *ար*  $\Delta$  *Բբրիօտ*  $M_2$ ;  $M_1$  as in text, *ար*  $\Delta$  *Բբրիտ բաւլլ*  $MF_1$ ;

*Բա բրիտն ար նաճ Բբրիտ*

*Սօ բիօլ իբիլ միւ Եօնաւլլ*  $F_2$ .

765-774. from *Ionann* to beginning of 775 *om.*  $F_1 M_1$ .

787. *մալցե հաւլե*  $F_1$ ; *մալցե հաւլե*  $F_2$ ;

815. *որ Բա Բանրժալ Բօտ*  $F_1$ ; *նր Բօ Բանրժալ օլ*  $B$ . *Lism.*  $F_2$ ; *read* *Բանրժալ*, and in translation *read* No poor woman was she.

817. *օ*  $F_2$  for *օ*. 884. *Սի* *om.*  $M_1$ .

894-906. *om.*  $M_1$  here; it gives the passage later on. This passage occurs in several mss., but not in the same place in all.

932. *um* for *բա*  $M_1$ ; *om.* *ար*  $M_1$ ; *om.* whole clause  $R$ .

937. *օ* *բաւտ* for *ար*  $M_1$ .

940. In translation *for* a favourite with Guaire *read* one of Guaire's officers.

1047. *բաւաւտ*  $S$ . 1049. *սի*  $M_1$ ; *սի*  $M_2$ ; *սի*  $S$ ; *սի*  $R$ ; *սի*  $F_2$ ; *սի*  $F_1$ .

1113. *ր*  $\epsilon$  *բոն*  $D$ ; *ար*  $\epsilon$  *բոն*  $M_1M_2SF_1$ ; *ար*  $\epsilon$  *ան*,  $\gamma$  *c.*,  $RF_2$ .

1114. *աւլլ*  $M_2M_3SRF_2$ ; *աւլլ*  $DM_1$ .

1115. *սճաւ* is the general reading of the mss.;  $M_1$  alone has *սճաւ*, which *read*; *սճաւ* means a choice; in  $F_2$  the dot on the *ս* is doubtful.

1164. *օ*  $\Delta$  *օնն*  $\gamma$   $\gamma$   $c$ ,  $M_2S$ ; *օ*  $\Delta$  *օնն*  $M_2$ ; *օ* *բոնն*  $M_3F_2$ ; *օ* *օնն*  $RF_2$ .

1167. *ար* *na* *աւրօմ*  $D$ .

1174.  $M_1$  as in text; *մալրց* *նաճ* *ձաւոնն* *ար*  $\Delta$  *բիտ*  $M_2RF_1DM_3F_2M$  (with slight changes); *ար* *am* *մբիտ*  $D$ . *Բրեանաւոնն* *բա* *հաւաւն* *բիտ*  $S$ .

1176. *ե* *մեօ* *Բաւ* *բօր* *ան* *մբիտ*  $S$ .

1247. *բիւրի* is the most common ms. form, that is the  $\gamma$  undotted.

1249. *բաւտ*  $F_1F_2$ .

1264. *Լաւ* *մաւ* *բաւաւ*  $D$ ; *Լա* for  $\gamma$   $M_1$ . 1265. *օ*  $S$ ; *օ*  $F_1F_2$ .

1273. *բօր* *բաւր* is the usual reading; *բօր* *բաւր*  $F_1M$ ; *բօր* *բաւր*  $F_2$ .

1274. *անօր*  $M_2M_4$ ;  $M_1$  as in text; *անօր* *աւաւտ*  $F_1$ ; *անօր* *աւաւտ*  $M_2$ .

1276. *աւօր*  $S$ . 1277. *Զօ* *Լա* *Բրաւա* *Բաւն*  $M_2$ , *an* *om.*  $RF_1$ .

1271-8. The following is the version of the two stanzas given in  $LB$  p. 238c.

*բեւտ օօ* *Moelchaba* *na* *աւաւ*

*Օ* *Բաւ* *chimo* *աւաւաւ* *աւաւ*

*x.c.* *բիւր* *բօր* *բաւր*

*բօր* *in* *Բաւ* *անօր* *աւաւ*

Do nat doib moelcaba an cing  
 Coinoméo ceopa mblisodan mbino  
 méapao cullá bratha baid  
 Do ceneol velbada Demain.

The LU version is nearly identical (p. 5. b 21).

1286. tap muir F<sub>1</sub>. 1288. éraic S, eupaic R.  
 1296. ró rriót for rrióta S, rriót R. rriote F<sub>2</sub>, rriut F<sub>1</sub>.  
 1298. ríoga D and some other copies.  
 1299. read n-éigeap, the g having dropped out during printing.  
 1324. paln S. 1325. seoóain M<sub>2</sub>M<sub>3</sub>, as in text M<sub>1</sub>; caoga, rrióta, R.  
 1367. ann ra M<sub>2</sub>, móroáil S, ir in M<sub>1</sub>D. 1416. corir M<sub>2</sub>M<sub>3</sub>D.  
 1417. no lom M<sub>2</sub>M<sub>3</sub>D; no luinn M<sub>1</sub>. 1418. hinilt S.  
 1419. beir some mss. 1474. níir érom S, gaáa F<sub>1</sub>.  
 1561. óm S, om RM<sub>1</sub>.  
 1579. ó Cuinn comal ngle S, comol M<sub>1</sub>, comall F<sub>1</sub>F<sub>2</sub>M; cf. a cú cúlainn  
 comuill ngle, 23 K 17, p 226; ó for ua M<sub>1</sub>.  
 1582. oémál SM<sub>1</sub>, oemal M<sub>1</sub>M<sub>2</sub>. 1602. Socher mss.  
 1623. ériúe M<sub>1</sub>, criúe generally. 1624. nohuing S.  
 1631-2. nat bí DM<sub>2</sub>M<sub>3</sub>; náao bí M<sub>1</sub>S; noo bí F<sub>2</sub>; the LB version reads:  
 Echui ariechua na bu  
 in rigán oo corirrigu. so also LU.  
 1641. gaunim M<sub>2</sub>DM<sub>1</sub>; M<sub>1</sub> as in text; gibe for glé R.  
 1642. luige and luide are common readings; ligi S<sub>1</sub>; lige M<sub>1</sub> as in  
 text.  
 1643. eapnaig M<sub>1</sub>S, also D, which has eapnat written first; eapnat F<sub>1</sub>F<sub>2</sub>.  
 1644. fá léir con oo réveab gaot S. 1649. ran biot báin M<sub>2</sub>M<sub>1</sub>D.  
 1650. fá raótrac cuing a corpáin M<sub>2</sub>M<sub>3</sub>D, raótrac cuing F<sub>1</sub>, M<sub>1</sub> as in  
 text.  
 1656. ri bliabna ceatracat riob S.  
 1658. oo bí an albaín oéir éirionn M<sub>1</sub>. 1659. oéir for o'aitle S.  
 1664. gin for gan M<sub>2</sub>. 1666. fon M<sub>1</sub>.  
 1667. fo acaá M; ró acaá S  
 1667-8. leic, bhuigeit the final word M<sub>2</sub>, M<sub>1</sub> as in text.  
 1672. M<sub>1</sub>M<sub>2</sub> om. a, M<sub>1</sub> gives a; ^ om. generally in Keating mss., given,  
 however, in S and in older copies of the quatrain.  
 1673. lór a binne uar gaó cléir M<sub>1</sub>; uar for ór S.  
 1675. a péimeann Keating mss. generally, the a is om. in older copies of  
 the quatrain; M<sub>1</sub>M<sub>2</sub> have a péimeann.  
 1702. glaine M<sub>2</sub>. 1722. mbairirionn M<sub>1</sub>, mbairirionn M<sub>2</sub>.  
 1738. Dubdaig óuinn SM<sub>1</sub>F<sub>2</sub>. 1742. móir M<sub>1</sub>M<sub>2</sub>.  
 1743. le M<sub>1</sub>, ré M<sub>2</sub>. 1745. tuigháir S.  
 1752. flainge M<sub>1</sub>. In translation *dle* (or Long?).  
 1767. ruacuma M<sub>2</sub>, ruadúma M<sub>1</sub>; see An. F. M. Vol. I. p. 226 for a  
 version of this quatrain.

1769. Δοὺ σλάνε go na rluagcupaδ S; M<sub>1</sub> has the same but om. na.  
 1770. In translation read Roin. 1802. huib MM<sub>2</sub>F<sub>2</sub>, uí M<sub>1</sub> as in text.  
 1803. rḡát M<sub>1</sub>, many mss. cúl, rcát S. 1804. moige M<sub>1</sub>.  
 1806. uairle Connacht S. 1807. gan naδ comhoinn M<sub>1</sub>S.  
 1811. briḡ for clú M<sub>1</sub>. 1812. cairteib M<sub>2</sub>, heipe M.  
 1813. failbe M<sub>1</sub>. 1816. ar cúl for fód rcéit M<sub>2</sub>, ḡaδ paon céio M<sub>2</sub>.  
 1827. reol go re M<sub>2</sub>, M<sub>1</sub> as in text. 1827-30. B. Bal. p. 54, col. b.

Saran reboerḡ reol amne  
 Oircinoeδ renbot rine  
 ní oalb ḡer bannadh a cath  
 no marb bhanadh mac Echad.

1828. Seanboite M<sub>2</sub>; the last two lines of the quatrain are from the B. Bal. version.

é ní oalb ḡan bannadh brat F<sub>1</sub>S.

the quatrain is given in An. F. M. p. 229, and in the Annals of Ulster, Vol. I. p. 82; the former reads ḡan bhanoul brat, the latter ḡan bhanthal brat.

1831. M<sub>1</sub> adds after báp: no marbad Δοὺ mac Δinnirioc ní éirionn lé bhanoub ḡ lé laiguib Δ ḡaδ bealaig úúin bolḡ.

1834. níhúḡ M<sub>2</sub>, as in text M<sub>1</sub>, so also in line 1844.

1860. Ceannfosa M<sub>2</sub>. 1868. meinn M<sub>1</sub>, meann M<sub>2</sub>.

1886. Ratán M<sub>2</sub>; M<sub>1</sub> gives nom. Ratáin, ḡ Raítne, d Ratáin which forms are used in text, M<sub>2</sub> does not decline the word, but writes it invariably Ratán.

1892. com M<sub>2</sub>; com M<sub>1</sub>. 1933. tonópapa M<sub>2</sub>; honópapa M<sub>1</sub>.

1942-46. ruannúδ; Keating equates this word with veapḡaδ blushing or bashful, but the meaning of the word is valiant, championlike, here of course used ironically. The translation given therefore is *ad mentem auctoris*.

1959. ḡonaδ to end of page om. M<sub>1</sub>.

1961-2067. Om. S, all but a few lines. F<sub>1</sub> also om. most of this passage, including the poem on the Standards.

1987. conḡhál mss. 2006. ola M<sub>2</sub>.

2011-66. As this poem is rare and interesting the following version of it from LB which differs but little from the version in text may not be unacceptable. The very few contractions are lengthened silently.

Δichno dam cech merci mop  
 no boi oc cloino uallais iacop,  
 Terc nech ar Δ aithle ano  
 Oca mbeth aichne Δ n-anmano.

Treb Rubén nath porcobair,  
 Robe Δ merci mauroḡair,  
 Ré buan no éaith in treb the,  
 no len rluag maít Δ merce

Երեւ Տէմեօն ուր քիր մերժի,  
 Աճէ ճօն ծաւիթեճ տիւրջե,  
 Տէմեօն ուր արմառ շէլշառ,  
 Իմ Օնա եւս տիւրշառ.

Երեւ Լեւի Լուճ նա հաւրժե,  
 Իմօս ձ արօտ ք ձ Էնտե,  
 Եւ Էարժե տա քլանտ քօ  
 Աւրմ նա հաւրժե առօ.

Մերժի օր Երեւ Իմօս ձմա,  
 Տամաւ Լեօմաւ Լանճալմա,  
 Երեւ Իմօս ք ք ար քերքի,  
 Տլաւալ տիւմաւք նա քնճմերժի.

Երեւ Իրաւք ք օր ճլօւք,  
 Մերժի աւք մար արմաւ,  
 Մեւնիւ քլօք օ քնքքի քնքեւ,  
 Իմ օր մերժի մօր մարքեւ.

Երեւ Յաւաւ ք քալլ նշաւ,  
 Շելք ձ մերժի Լոնք Լուճմար,  
 Եւ ճաճք քօր Էոնաւք Էաւ,  
 Շաճ նա Լոնքաւք Լուճմար.

Շելք ծօւր ալաւ քաւրքքք քք  
 Օր Երեւ Ներճալմ նեմնալ,  
 Սօն Երեւ քօ ճլեճ քրաւք քերքի,  
 Ուր քքք Լեճ մաւ Լաճմերժի.

Մերժի օր Երեւ Ճաւ ք ճլօ ճալ,  
 Մար Շելք ք քօր Եոնալեօմաւ,  
 Ուօր քմ ք քրաւք քերքի,  
 Էոն քնք քալ մաւ քքմերժի.

Մերժի մար քարք ք քօր նք.  
 Էար օր Երեւ Իօքք օրօրաւ,  
 Տաւճնք քօ քքք Եաւ,  
 Իմ քքք քաւ քարաւ.

Երեւ Եւնամաւ ք քքքք քք,  
 Ու քօ ձ մերժի օր մերժի,  
 Մերժի մար ք քօլ քճլալ,  
 Սքքք քն քքք քարալալ.

Երեւ Սաւ Եւ ծաւիթեւ ք քք,  
 Օրքքք նեմնեւ քօ քաւալլ,  
 Էքն ք քաճքք Եւ քօլք ք,  
 Մար նաճքքք մօր ձ մերժի.



Երեւ ճրէր ուր իրաւօր մը շիւթ,  
 Երբի տար ին ինքն իր լոտիւ,  
 Ինքն ինքն ինքն ինքն ինքն,  
 Ինքն ինքն ինքն ինքն ինքն.

Ro airmen tall a treba,  
Ilo airmen me a merceda,  
Mar tate oingna na treb te,  
In per ca n-imoa anadine. A.O.C. M. Mon.

2022. Γιάννης Μ.

2030. *viomar* M<sub>2</sub>.

2035. *Suaeda* M.

Stabulon M<sub>1</sub>.

2049. ΣΥΔΙΤΗΝΟῦ πο γινούσθ Μ.; κα Μ.; νοῖνεσθ in text as in LB.

2050. An cinnob' uar cothaib'  $M_2$ ; an cinnob' uar cothaib'  $M_1$ .

2052. *theipxib* M.

2059. 1m M<sub>1</sub>.

2066. բարձր և հիմնականում M; բարձր հիմնականում M,

M<sub>1</sub>; text as in LB, omitting initial syllable in accordance with the Keat. versions.

2082. coimmedr M.,

2085. *del* semicolon at end of line.

2000. Մաժնուրցո՛ւ Մ,Մ.,

2003. 10nár féin  $M_1$ ; 10nð féin  $M_2$ .

2096. bi M<sub>1</sub>: reinglōbe M<sub>2</sub>: M<sub>1</sub> as in text.

2111.  $\text{br}^{\text{st}}\text{ar M}_6$ , but  $\text{br}^{\text{st}}\text{ar}$  in 2112.

2119.  $\eta\alpha\omicron\iota\gamma\epsilon\iota\mu\epsilon$  M., but  $\eta\alpha\omicron\iota\beta\iota\mu\iota$  in 2124.

2133. ԿՕՐ ԵՕ ՄՕՇՐԱԾՄ.

2151 an nig M.,

2143. in translation 'he was guarding' should not be in Italics.

2152. աստիճան  $M_0$ ; բաժան  $M_1$ .      2206. անորոշ  $M_0$  as also in 2208.

2288.  $\eta\acute{o}\iota\eta$  om.  $M_2$ ;  $M_1$  as in text.

2296. *наонѣн М.*

2327. ollám M<sub>6</sub>, but ollán in 2332; Δοὐ nollán M<sub>1</sub>.

2330. EuΔin om. M.,

2329. Con $\delta$  M $_1$  : c $\mu$ ion $\delta$  M $_1$

2359. Scipio<sup>9</sup> as in text M, M.,.

2368. ττῶντε : M<sub>1</sub> : M<sub>2</sub> as in text.

2409. անօղև  $M_2$ ;  $M_1$  և ուղև as in text.

2419. Feargail M.,

2435. πολίττικον here, but πολιτικόν elsewhere in  $M_2$  and  $M_1$ , etc.

2448.  $\zeta\alpha\beta\delta\sigma\sigma\eta$   $M_2$ .      2467.  $\iota\sigma\eta$   $\Delta\eta$   $M_1, M_2$ .

2472.  $\Delta$  ԿՇՈՒՆՈՒՄ Լ.

2480.  $\mu\alpha\theta\mu\alpha$   $M_2$ ;  $\mu\alpha\mu\alpha$   $M_1$  passim:  $\mu\alpha\theta\mu\alpha$  accords with the modern pronunciation.

2491.  $\mu\omicron\beta\epsilon\omicron\varsigma$   $M_2$ ;  $M_1$  as in text.

2492. Soṃn is the reading of  ${}_1M_2M_3$ ;  $DM_1$  read Soṃo,  $M_1$  first wrote Soṃn but then changed the n to o.

2603. *Mungatiro* M,M.; *mungatiro* in a few places.

2629-31. after  $\pi\pi$  M,D have:  $\text{agur an eige amac oo bi aige oeta amai}$   
 cuineap, 7c., M contracts the passage further still. As the passage stands in  
 text there is a slight confusion, as it makes the king of Cashel pay the  
 other princes what they really paid him, hence in the translation 'while  
 they gave' are inserted instead of 'and' before 'the food supply.' In  
 the reading of M,D there is no such difficulty.

2691. uib neill  $M_2$ . 2722. neapc for ni War of the Gaedhil.

2728-31. See this quatrain in App. to War of the Gaedhil with the Gall.

2756. ruaitcuioc  $M_2$ ; ruaitcuioc  $M_1$ ; ruaitcleac War of Gaedhil. See this word in the glossary to Brehon Laws.

2759. gallrac  $M$ . 2772. caiteam  $M_2$  as in text.

2816. uprúnta  $M_2$ , but upramant above; upramant  $M_2$ .

2825. cucca  $M_2$ ; cuca D, entire line om.  $M_3$ . 2847. uobeuir  $M_2$ .

2852. beirir  $M_2$ . 2882. meann  $M_2$ ; meinn  $M_1$ .

2905. bailte cuan  $M_1$ ;  $M_2$   $M_3$  as in text. 2914. cuca  $M_2$  as in text,

2936. bioirar  $M_2$ ; bioirir  $M_1$  2970. uolcán  $M_2$ ;  $M_3$  as in text.

2988. echta  $M_2$ .

3023. The account of Cormac son of Cuileannain's death given in this section closely resembles that given in "Three Fragments of Annals," p. 200 et seq.

3029. a nat  $M_2$ ; uo nat  $M_3$ .

3031-2 from beginning of 3031 to ir uó of 3032 om.  $M_2$ , give  $M_1$   $M_3$ .

3061. cruir  $M_1$ ;  $M_2$   $M_3$  as in text.

3076. a loig  $M_2$   $M_1$ ;  $M_3$  as in text.

3108. eairain  $M_1$   $M_3$ ; eairain D,  $M_2$  as in text

3132. ré uol  $M_2$  D; ré uool  $M_3$   $M_1$ .

3148. In Three Frag. for the saying ir upura, 7c., we have fúilrígíó ar ré uo beagmeannamnaíte 7 uairíle uo éineoil treoro uair mac comaitis éu.

3178. uama, the m is not aspirated in the Keating mss. except in S. uamha in Three Fragments.

3179. leimin  $F_2$ .

3204. comdaiuge for comhóir  $F_2$ ; comhóir  $F_1$ .

3222. for ó nar gabrao cumair oile. Three Frag. has na ro gabrao comhairde eile.

3231. cugeta  $M_2$ .

3238. triallair, 7c., Three Frag., reads ceirna tra Cormac an ri atcorac an éeo éata.

3347. milib  $F_1$ . 3364. Oitir  $M_2$ , but Óitir in 3366.

3380. meinn om.  $M_2$   $M_3$ .

3383-3577. The story of the Crosans was published in the Gaelic Journal (G.J.), Vol. IV. p. 106, by Dr. K. Meyer, from the ms. D IV 2 (fol. 51 b) of the Stowe Collection R.I.A., date of ms. being A.D. 1300. The same story is found in Mac Firbis's Book of Genealogies (Fir.), p. 778 (O'Curry's Transcript R.I.A.) The version given in text is the common one in the Keat. mss. of the modern type. In  $M_1$  the story is given in the same form as in the Stowe ms. and Mac Firbis. It may be noted that the scribe of  $M_1$  left a space for the story, which was afterwards filled in and had to be continued at foot of page. I give here the prose part of the version in  $M_1$ , it will be found to correspond closely with that of the Stowe ms.

Do éuaib an Donncaib roim thac floinn Ri Eirionn do déunadh thúir 7 éloró atciméioll Saisne ciaráin tpe imríde a thná .i. Saobh ingion Donncaib neamhair níg Ogruige, ar ba tnaít mór 7 ba formaio léire múr 7 éloró ciméioll gáca hairuóille a néirionn 7 a ceall féin .i. Saisne cen élaib cen thúir. Do rángasoir fín thide lé go tulaig nDonncaib fín Saisne anair 7 go mbíoir ag déunadh an éloró gac laite ciméioll na cille. Ar ann fín do ríadé corp a haéarri son éill oia adnacól 7 fén for íeirruig aca iomporéor 7 no haónadé fo déuóir. Ó no dhoréaib an adais rángasoir naonhor éporán ciabac éioróib go mbásoir for fan uais ag ciaruiróidé ahaíl ar béir do époránaib ó hrein analí. Ba gílitíor rneadca a ruile 7 a bfiacla 7 ba uuibítíor gual gabonn gac ball eile óioib. Ar amlaib immoio rángasoir 7 ouain leo son níg 7 gac ouine do éib iao uognío galor laoi go noiróe dó. Ir i annro an ouain . .

noibíor an éliar fín ó fearcor go maíoin og ciaruiríodé laf an'ouain fín for fín uais 7 gac noouine do féusgab iao do gnío galor laoi go noiróe dó. Cor far ceiré og laocáib 7 og cléiríobíe se fín, air ba hiongna seahna go folúir ag cohaítoidé an níg lánéaráibéig. Ba heab fo immoio ní oia cráhaib .i. robaib bíb 7 leanna oi boócaib an coimheab 7 na n-uile pobol gáca féile apptal ingac airuóill a nOgruige 7 altram oé ceada tíge a noirruige ar fon a éiréiríne ciméil 7 tpi péillce gáca tíge .i. péilleac seadhuíde 7 péilleac níneann 7 péilleac tuipín círic 7 beir fo bneit 7 fo faoiríoin ó fín amad go noearírao na cléiríug éiréiríonar fín oia go bfoillrígce oóib cíb immar leannao na seahna é. Co nur-táinug aingiol oé i bfiir do éum céile oé do éimé ríadac thic neill 7 acbeart. Ar maíe ar íe ansearírahaíar an éporgab, 7 naonhor do éléir ógcoingéóib iao ól íe 7 ar é fo an tpear feadé rángasoir a néirionn a hírfearri 7 ó nar féuorao ní son níg na beabáib ar aipe acáo iar na ég agd adéiréugab 7 seuntor oírfíonón amárad 7 uirge coirríodca 7 éroéar ar an uais 7 ar an peilíu uile é, 7 for thag na cille, 7 imtígríu uais na seahna, 7 do rónaib amlaib 7 rángasoir ciar uá gcoingéoir i neadcaib én éioroub ír in aliéir eadarbuar 7 níir lámírat luige forr in talhain coirríogca 7 acberíraoar ní feachao ar ríao an éporgab 7 a coiríneacra uair no beimíne anoiag a éuirp ír in tfaogal air acá a anam a níh 7 ní cuingíumne ní ói 7 no imtígríu iao fín. Ar ann fín no haóí an éporán fíonn íla Cionga 7 mac líoncaé Ó Conuóráin ann, gonab iao na époráin fín no meabruígríu an ouain 7 an oirféiríod fín ó éléir uá gcoingéoirí gonab i fín ealada no foíam oó ó foin amad 7 do époránaib uile na héiríonni ó foin analí or.

As to the meaning of the word éporán, O'Don. Supp. to O'Reilly's Dict. gives éporán to mean *scurra*, that is a jester or buffoon, and Todd has the following note on the word, Irish Nennius p. 182 : " They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other

cause obnoxious." The name *σποράντακτ*, is given to the species of metre in which the verses ll. 3685-3432 are written. This kind of metre is much more common than O'Curry (H. & S. Cat. 555) makes it out to be. He states that he only knew three specimens of this sort of metre, one being the present poem, another a poem by Andrew Mac Cruitin, the third a poem by O'Bruadar.

3397. *ναονθορ σποράν σιαδαδα σπορόνυλ M<sub>2</sub>; ναονθορ σποράν σιαδαδ σπορόνυλ M<sub>1</sub>; text as in F<sub>2</sub>.* 3398. *υαίθ M<sub>2</sub>.*

3404. *θόιβ* is the reading of *M<sub>1</sub>DM<sub>5</sub>*, some copies have *θό*.

3405. *θόιρ om. M<sub>1</sub>.* 3407. *υαδαρ F<sub>2</sub>.* 3408. *γλυδαδ F<sub>2</sub>.*

3410. *τοιγε F<sub>2</sub>.* 3414. *κοινην Fir.* 3415. *ροητα F<sub>2</sub>.*

3416. *σπίτρε σρεαθνυαίλ, Fir; σπίτρε M<sub>2</sub>M<sub>5</sub>D, σπίτρε M.*

3417. *σποτα σπύρεαδα γο σπύρε Fir; σπύρε F<sub>2</sub>.*

3418. *φίλο φαίλε Fir; φαίττε F<sub>2</sub>.*

3419. *σάν om. Fir; τήσπρ Fir; τήσπρ M<sub>1</sub>, τήσπρ D IV 2.*

3421. *θορ F<sub>2</sub>.*

3423. *καίρε αν θυρη, καίρε να κυρη M<sub>1</sub>; D IV. 2 inserts no after κυρη.*

3425. *πο γαδα D IV 2, written πο γαδαθ in G.J. πογδα Fir.*

3426. *αιρησπορ M<sub>1</sub>. In translation for chanted for read amused.*

3427. *αοιβη M<sub>2</sub> M<sub>1</sub> Fir.*

3428. *βυρε M<sub>1</sub>.* 3429. *βαρταιν generally.*

3431. *αλλτορ M<sub>2</sub>M<sub>5</sub>D, αλλταρ M<sub>1</sub>.*

3431. *λυαδ Fir. D IV 2, λυαδ D, all the Keating mss. except D have λυαθ.*

3448. *σπρπ for σπρπ, the Keating mss. generally M<sub>1</sub> however has σπρπ and this is the reading of D IV 2; Fir. has σπρπ.*

3582. *In translation for numbers read number.*

3594. *φαραιβ M<sub>2</sub>.* 3597. *φίλο ροννα κλαννα Céin M<sub>1</sub>.*

3599. *αθηρ M<sub>2</sub>, ηρ in M<sub>1</sub>.* 3600. *βαθ M<sub>1</sub>, a contr. M<sub>2</sub>.*

3608. *φυγεαλλ τφάφυγε M<sub>2</sub>, as in text M<sub>1</sub>.* 3615. *τφλυαδ M<sub>2</sub>.*

3626. *γο ρέιμθίρεαδ comes immediately after φαίλε in M<sub>2</sub> and in some other copies.*

3634. *σπρπ M<sub>2</sub>; M<sub>2</sub> makes σπρπoc or σπρπoca gen. cf σπρπ, M<sub>1</sub> makes it σπρεαα.*

3691. *βαρηρ M<sub>2</sub>, βαρηρ M<sub>1</sub>.* 3712. *ροατ M<sub>1</sub>.*

3716. *λυμνηγ M<sub>2</sub>, λυμνηγ M<sub>1</sub>; the two forms are used in these and other Keating mss.; I have written the word λυμνηγ throughout in the gen.* 3839. *νιρ γνιω M<sub>1</sub>.* 3841. *ιοθαρ M<sub>2</sub>; ιοθαρ M<sub>1</sub>.*

3846. *μαοιλεαδλαιν M<sub>2</sub>, and so often.*

3862. *όγρηρ M<sub>2</sub>; ογρηρ M<sub>1</sub>M<sub>5</sub>.*

3870. *ανσεαδάρ M<sub>2</sub>M<sub>5</sub>F<sub>2</sub>; M<sub>1</sub> does not give this clause; αν σεαδάρ in the mss. generally, so sometimes ανι for αν νι.*

3873. *να τρυρ M<sub>1</sub>.* 3881. *όρ om. M<sub>2</sub>; M<sub>5</sub>M<sub>1</sub> give.*

3885. *σπρθόρ Connaet M<sub>1</sub>; σπρθόρ Connaet M<sub>5</sub>; M<sub>2</sub> as in text.*

3898. *φρεαγρ M<sub>2</sub> here, but φρεαγρ in other passages as in 3908; φρεαγρ M<sub>1</sub>M<sub>5</sub>.*

3920. ȝiolla com̃ȝail̃l vo ȝor̃ arioc̃t a ollaman f̃ein ar ceann, ȝc., M

4048. Or̃nuib̃ M<sub>1</sub> as in text M<sub>2</sub>. 4C49. ariab̃ M<sub>2</sub>.

4053. vo ȝol vo ȝreac̃ab̃ ũlab̃ ȝur̃ har̃ȝeab̃, ȝc. D.

4061. aṭṭailletion M<sub>2</sub>.

4110. vo loēlonnaĩb̃ om M<sub>2</sub> which has amac̃ instead ; DM om. amac̃ ;  
dele amac̃ in text.

4117. cloic̃teac̃ M<sub>2</sub> ; cloic̃cioc̃ M<sub>2</sub>.

4133. f̃e for f̃laic̃ War of the Gaedhil, 4136 cuiȝ bliab̃na occ. Ibid.

4150-70. This passage is given in M<sub>1</sub>, a space having been left for it which proved to be too small, hence it is finished at the foot of the page ; om. D ; the absence of this and other passages points perhaps to an early edition of the work.

4163-4181. M<sub>1</sub>, S and D have the tributes to Brian differently put both in form and in position. After line 4115 they give (I quote M<sub>1</sub>, SD are nearly identical here) :—fa h̃e an b̃rian fo t̃ra an t̃reap̃ r̃i fa t̃ȝeap̃naṭhla t̃ȝior̃ õa r̃aib̃e vo r̃ioȝaib̃ ē̃p̃ionnñ r̃iaṭh, an c̃eio r̃i Conaib̃e m̃or̃ ṭac̃ Eioip̃ȝeōil̃, an ȝapa r̃i Cor̃mbac̃ ṭac̃ aip̃t ȝ an c̃reap̃ r̃i b̃rian. m̃or̃ iommor̃p̃o an t̃p̃uim̃ l̃oin vo b̃ioō ō t̃p̃i c̃ōȝeab̃oib̃ o'ē̃p̃ionnñ vo b̃rian ȝac̃a bliab̃na l̃e c̃oṭuȝab̃ a t̃eȝȝlaȝ a ȝc̃ionnñ c̃or̃ab̃ a n-ē̃uȝmaip̃ c̃ior̃a õa c̃ōȝioṭh̃ muṭhan, am̃ail̃ c̃uip̃teop̃ r̃ior̃ l̃e mac̃ liaȝ ap̃ool̃laṭh̃ ē̃p̃ionnñ rañ ūaib̃ ȝap̃ab̃ c̃or̃ab̃ b̃ōraṭha baile na r̃ioȝ. Suim̃ c̃āna na t̃p̃ri ȝc̃ōȝioō r̃in vo b̃rian anñro ȝo cum̃aip̃. ūa m̃ile, f̃e c̃eō, t̃p̃i f̃ic̃it ȝ a ȝeic̃ vo ṭap̃taib̃. m̃ile, t̃p̃i c̃eō ȝ a ȝeic̃ vo c̃or̃caib̃. c̃eip̃ne f̃ic̃it ȝ c̃eō t̃inne iap̃aib̃nñ. C̃ūȝ c̃onna t̃p̃i f̃ic̃it ȝ t̃p̃i ceao ū'f̃ionnñ ȝeap̃ȝ. ūeich̃ noab̃c̃a ȝ f̃eac̃t̃ b̃f̃ic̃it ȝab̃ac̃ ūeic̃ce. aȝ r̃u r̃ior̃ na ȝp̃ong̃a vo b̃ioab̃ an c̃ior̃c̃aiñ fo fo f̃eac̃ ȝ vo c̃ioṭ̃laic̃ioō ȝo ceanñ c̃or̃ab̃ i ȝac̃a bliab̃na. Ōc̃t ȝc̃eao b̃ō ȝ ōc̃t ȝc̃eō c̃or̃c̃ ō c̃onna c̃eap̃aib̃ ȝac̃a ūaṭha. C̃ūȝ c̃eō b̃pac̃ ȝ c̃ūȝ c̃eō b̃ō ō c̃ip̃ c̃onaill̃. T̃p̃i f̃ic̃it b̃ō, t̃p̃i f̃ic̃it muc̃ ȝ t̃p̃i f̃ic̃it t̃inne iap̃oib̃nñ ō c̃ip̃ eōȝaiñ. T̃p̃i c̃aoȝac̃ b̃ō ȝ t̃p̃i c̃aoȝac̃ c̃or̃c̃ ō c̃lanñaib̃ ruȝp̃uibe ũlab̃. Ōc̃t ȝc̃eō b̃ō ō ū̃p̃ȝial̃laib̃. T̃p̃i c̃eō m̃ap̃t, t̃p̃i c̃eō c̃or̃c̃ ȝ t̃p̃i c̃eō t̃inne iap̃aib̃nñ ō laȝuob̃. T̃p̃i f̃ic̃it m̃ap̃t, t̃p̃i f̃ic̃it muc̃ ȝ t̃p̃i f̃ic̃it t̃inne iap̃aib̃nñ ō op̃p̃uȝib̃. T̃p̃i c̃aoȝac̃ ȝab̃ac̃ f̃iona ō loēlonnaĩb̃ āc̃a cliaṭ. C̃ūȝ c̃onna, t̃p̃i f̃ic̃it ȝ t̃p̃i c̃eō c̃onna ū'f̃ioñ ȝeap̃ȝ ō loēlonnaĩb̃ luim̃ñȝ. aȝ poll̃ur̃ t̃p̃e lioñṭaib̃e an l̃oiñp̃i vo b̃ioō aȝ c̃oṭuȝab̃ t̃eȝȝlaȝ t̃ȝe c̃eib̃nñ c̃or̃ab̃ ȝo r̃aib̃e b̃rian f̃laiteam̃ail̃ m̃ap̃ t̃ȝeap̃ac̃. ñi luaĩōf̃eam̃ anñro an ūaĩōuȝab̃ vo b̃ioō ap̃ ūaĩp̃lĩb̃ ē̃p̃ionnñ i t̃ȝib̃ b̃rian, ȝ ȝib̃e c̃oiȝeōp̃ar̃ a f̃ior̃ ū'f̃aȝail̃ l̃eȝeab̃ an ūaib̃ p̃eūṭh̃p̃aite ȝ oȝēūbaib̃ inñce ē. ñi l̃am̃ab̃, ȝc., as in line 4181 et seq.

4245. l̃eūṭh̃ntoi M<sub>2</sub> ; l̃am̃taoi D, ȝc.

4258. M<sub>2</sub> wrongly begins a period or paragraph with the words aȝ i com̃ap̃le, ȝc.

4202. f̃leib̃i mboc̃caic̃, War of the Gaedhil.

4221. t̃eȝȝaip̃ M<sub>2</sub>, t̃eȝȝaip̃c̃ M<sub>2</sub> ; na l̃ameōṭ̃taoi M<sub>1</sub>, l̃am̃taoi M<sub>2</sub>D.

4299. b̃rian begins a minor paragraph in M<sub>2</sub>.

4303. բարձար as in text  $M_2$ , բարտոր  $M_3$ .  
 4337-8. number too high by twenty.  
 4388. In translation *for* breast *read* brink.  
 4408. ւատաւ  $M_2$ . 4409. Եանբաւ  $M_2$ . 4411. Կոմպաւ  $M_2$ .  
 4415. օտ  $M_2$ , often elsewhere օւ. 4420. Կաւլեղհա  $M_2$ .  
 4446. Եարձաձ as in text the general reading.  
 4456. Եա  $M_2$ ; Եա  $M_3$ . 4463. Կաւլեղ  $M_2$ .  
 4473. բարդար  $F_1$ , բարդար  $F_2$ ; the word is vague and obscure; P. O'C., who cites this passage, derives it fantastically from բարդար by transposition of letters and changing օ into ր.  
 4483. Սո ճն  $M_3$ . 4508. Եարձաւ  $M_2$ .  
 4536. Կաւլեղհաւուն տրոն  $M_2$ , as in text  $M_1$ .  
 4538. Սո բար Կաւլար րար ճաձ Կաւ  $M_2$ .  
 Սո բար Կաւլար րար ճաձ Կաւուն  $M_1$ .  
 Սո բար Կաւլար րար ճաձ Կաւուն  
 'Տ ունար ճաձ Կաւար Կաւուն  $M_3$ , W  
 Սո բար Կաւլար րար ճաձ Կաւուն D.  
 Սո բար Կաւլար րար ճաձ Կաւուն  
 'Տ ունար ճաձ Կաւար րար Կաւուն  $F_2$ .  
 Սո բար Կաւլար րար ճաձ Կաւուն  
 ունար ճաձ Կաւար րար Կաւուն  $F_1$ .  
 Սո բար Կաւլար րար ճաձ Կաւուն  
 ունար ճաձ Կաւար րար Կաւուն H  
 Սո բար Կաւլար րար ճաձ Կաւուն  
 ունար ճաձ Կաւար րար . Ba! 50 b.  
 4540. From this to the end the ms primarily followed in  $M_1$ .  
 4548. Կաւար  $M_3$ . 4552. Կաւար  $F_1$ . 4554. Տար  $M_3$ .  
 4556. Կաւար  $M_3$ ; Կաւար  $M_1$ . 4561. Կաւար  $M_3$ .  
 4568. րո om.  $M_2$ ,  $M_1$  gives.  
 4583. Կաւար, 7c., poem given in 23 D 5, R I.A., p. 122.  
 4592. the Է of this line comes immediately after Կաւար of line 4591 in  $M_3$ , as in text  $F_2$ .  
 4600. Կ Կաւար Կաւ  $M_1$ ; as in text  $M_3$ .  
 4609. Կաւար  $M_3$ ; but Կաւար supra in same ms.  
 4629. Կաւար Կաւուն om.  $M_1$ ,  $M_3$ ; given in several mss.; *read* Կաւար, and in translation Malchus.  
 4630. Կաւար  $M_3$ ;  $M_1$  as in text.  
 4650. Կաւար  $M_3$ , but Կաւար in previous line.  
 4655. Կաւար Կաւար om.  $M_3$ . 4658. Կաւար  $M_3$ .  
 4671. dioceses  $M_3$ .  
 4672. Կաւար for Կաւար  $M_3$ ; but the phrase Կաւար Կաւար Կաւար is inserted in  $M_1$  after Կաւար in line 4674.  
 4678. Some regard Կաւար and Սոն Կաւար as one diocese; see note on ll. 4715 and 4729.

4674. comhion  $M_3$ ; comhionab  $M_3$ . 4687. curtor  $M_3$ .  
 4688. batsoirne  $M_3$ .  
 4694. cur  $M_3$  which uses both con and cur in the sense in which the word is used here.  
 4694. bfuigbe  $M_3$ ;  $M_1$  as in text.  
 4697. orion  $M_1M_2M_3$ ; some mss. read oronza.  
 4715. for remarks on these dioceses and their boundaries see Cambrensis Eversus, Vol. II. Addendum C.  
 4720. m6ir  $M_3$ ; m6ir  $M_1$ . 4722. Spac  $M_3$ ; Spaca  $M_1$ .  
 4723. Cpaol  $M_1$ ; Cpu  $M_1$ . 4725. Spuith twice  $M_3$ ; Spuib  $M_1$ .  
 4726. beinn  $M_3$ . 4727. holloirb  $M_1$ , as in text  $M_1$ .  
 4729. Dr. Reeves (Ecc. Ant. of Down and Connor, p. 139) explains the absence of the boundaries of the diocese of Dun da Leathghlas (Down) from the list by understanding the see of Dun da Leathghlas to be included in that of Cuinnire (Connor). See also Cambrensis Eversus, Vol. II Addendum C.  
 4732. himirne  $M_1M_2M_3$ ; himirimhe  $M_2$ , muir  $M_3M_2$ .  
 4734. upcoirte  $M_1M_2$ .  
 4739. n6imtin here  $M_1$ ; but neithtin l. 4741.  
 4740. Cill Ala6 for fairrige  $M_1$ . 4741. Cill Ala6  $M_1$ , as in text  $M_1$ .  
 4744. hup Coillten  $M_1M_3$ . 4745. Linn  $M_1$ ; as in text some other copies.  
 4749. Eiblinn  $M_1$ , as in text  $M_1M_3$ . 4752. mileabac  $M_1M_1$ .  
 4759. da lua  $M_1$ , often written as two words in the Keating mss.  
 4757. Rata Ueirccior  $M_1M_2D$  omitting maige; beirne  $M_3M_2$ , beirna  $M_1$ .  
 4762. Luimrige  $M_1$ , roir om.  $M_1$ , given  $M_3M_3$ ; At ar Coinne, Looan,  $M_3$ ; this punctuation is given in the best Keating mss.; they agree in placing a comma after Coinne, thus making Looan a separate name-item; still the correct version probably is At ar coinne Looan ir, 7c.; Achar Coinne, Looan, Lochguir  $M_2$ , om. roir  $M_2$ ; an maolcearn ata ar coinne Looan ir loca guir, 7c., D, in maolcearn roir, atar coinne Looan ir loc guir  $M_3$ ; an maolcearn, atar Coinne, Looan, loc guir,  $M_1$ . Looan is now Ludden, pronounced in Irish Luioin. See Ord. Sur. Doc. for Limerick. an maolcearnad roir, atar coinne Looan 7 loc guir  $F_1$ ; an maolcearn roir, atar coinne, Looan 7 loc guir  $F_2$ .  
 4763. an laca6 m6ir  $M_1M_3$ , an laicead m6ir  $M_3$ .  
 4765. uinde  $M_1M_1M_3$ , Cuinde  $M_2D$ ; Cuinde is the form in the Annals of the Four Masters *passim*.  
 4766. Dubadainn  $M_3M_3$ , Dubabann  $M_1$ . 4767. apicol  $M_1$ .  
 4785. fairrige for muir  $M_1$ . 4788. apicol  $M_1$ , apicail  $M_1$ .  
 4789. ro for re  $M_1$ .  
 4793-7. Some mss. write cpor as  $M_1M_2M_3$ , others use the ✠ instead, as  $M_3RF_2HD$ . 4798. cpora om.  $M_3$  which puts the ✠ instead  
 4801. don  $M_3$ . 4812. a om.  $M_1$ .  
 4817. f6gnab  $M_3$  as in text. 4835. acamuio  $M$ .  
 4839. m6ir om.  $M_3M_3$ , give  $M_1M_2$ . 4841. ricio  $M$ .

4855. ԼԵԻԹ  $M_3$ , ԼԵԹ  $M_1M_3$ . 4856. ԼԵԻԹ  $M_3$ .  
 4857. ԼԵԻԹ om.  $M_3$ . 4862. շԼԻԹԻՆ  $M_3$ .  
 4863. 1. Malachias om.  $M_3$ , give  $M_1M_3$  4884. ԿՐԱՆՈՒՆԻ  $M_3$   
 4896. ՇԵԻԹԵ  $M_3M_1$ ; some mss. have ՇԵԹԻՐ,  
 4907-8. ԻՐ ՕՍԻՆ ՎՃ ԼԵԹՃԼԱԻՐ om.  $M_1$ .  
 4910. 1 ԼՈՍԻՐ Է om.  $M_3$ ; ՇՇՐԵՐ  $M_1$ . 4914. ՁՆ om.  $M_3$ .  
 4914. ԴՕ om.  $M_3$ ; ԿՐԻԹԻՔ ՔԵՆԼԵԾԱԻՐ  $M_1$ ;  $M_1$  as in text; ԴԻՆ for ԴԻՐ  $M_3$ .  
 4917. Nearly all the Keating mss. write embolis mali;  $F_1$  has simbolii, the final 1 having been first written s; see Introduction at beginning of Vol. II.;  $M_3$  has the correct form as in text.  
 4921. vigenti  $M_3$ .  
 4927 The word in the mss is generally Caselensi or Casselensi; the form now used is Casselensi, which is written in  $M_3$  as a correction in fresh ink.  
 4931. Apprilis  $M_1$ . 4933. Դ is inserted before ԼԵԱՃԻՆ in some copies.  
 4936-8. ՃԻՆԼԼ—ԼԵԻՇՃԼՈՒՆԵ om.  $M_1$ .  
 4938. Toislius  $M_1$ ,  $RC_1M_1$ ; Toistius  $WM_1M_3$ ; see Introduction; ԵՐԵՐԱԻ the copy in 23 G 1, R I A.  
 4943. Torgeslius  $M_1$ ; ԵՐՅԵՐԱԻ  $RM_1$ ; Torgestius  $WC_1M_1$ ; Turgesius 23 G. 1; see Introduction at beginning of Vol. II.  
 4985 Դ om.  $M_3$ . 5003. ԼԵԻՐ ԴԻՆ om.  $M_3$ .  
 5010. ԼԵԻՐԻՈՇԱ  $M_3$ , but ԼԵԻՐԵ 1. 5015 in same ms.  
 5015. քԱՆԼԻՅԵ  $M_3$ . 5016-17. 1 ՆԵՐԻՆՈՆ om.  $M_1$ . 5030. Դ om.  $M_1$ .  
 5037. ԼԵԻՅԵԹ  $M_1$ ; ԼԵԻՅԵՆ generally. 5043. ՕՍՏԱՐ  $M_3$ .  
 5053. ՃԵԼԼԻԹԻՆԱ for ՃԵԼԼԱՐ several mss.  
 5057. Beganbun  $M_1$ ; the modern form is Baginbun. For some account of this place and name see paper by Mr. Goddard H. Orpen, also papers by Mr. Orpen in Jour. R.S.A.I., 1898, p. 155, and 1904, p. 354.  
 5071. ՁՆԴՈՒՆ  $M_3$ . 5091 Դ om.  $M_1$ . 5103. ԴՐԵԱՃՐԱԾ sic  $M_3M_3$ .  
 5105. ԲԼԼԻՆ  $M_3$ ; ԵԼԼԻՆ  $M_3$ .  
 5113. ՍԻՐԱՄԱՐ  $M_3$ ;  $M_3$  transposes the two names.  
 5130. ԼԷ before ՄԱՐԻՐ om. some mss. 5132. ԻՆՆԻ  $M_3$ .  
 5138. ԲՃՏԱՆ  $M_3$ . 5156. ԱԿՐԱՐԱԾ  $M_3$ . 5167. ՍԵՏԱ ՔԵՆ om.  $M_1$ .  
 5170-1. ՃԻՆԼ—ԱՄԱԾ om.  $M_1$ . 5181-3. ԱՅՐ ՔՐԻ—ՍԱՐ om.  $M_3$ .  
 5184. ՇՐԵՐ  $M_3$ . 5190. ԵՐԹԵ  $M_3$ . 5194. ԴԵ ՇԵԹՇ  $M_3$ .  
 5196. very frequently Delagros in the Keating mss.  
 5199. inserts ՔԵ after ՃԱՆ  $M_1$ . 5202. ԻՐ ՔԵԻՆԵԾԱԻՐ ԻՐ om.  $M_1$ .  
 5213. Ս՝ՈՆՆԻՐԱՅԻՐ  $M_3$ . 5221. Delagros  $M_1$  and several other copies.  
 5222. ԵԱՐՃՇԱՐՈԵ  $M_3$ . 5230. ՃԱՆ for ՃԱԾԱՐ some mss.  
 5269-70. For clause ՁԼԼԱՐ—ՄԱՐԵԾԱ  $M_3$  has simply ՄԱՐ ԴԻՆ.  
 5274. ԻՆ ՔԼԱՃ ԴԻՆ ԼԵԻՐ ԻՐ ԳԼԼԱՆԻ Դ ՃՈՐԵԾԱԼԱՆ  $M_3$ , ՄՈՐՔԼԱՃ  $M_3$ .  
 5301. ԱՇՇՈՐ  $M_3$ .  
 5302. ԲԱՃՐԱ  $M_3$ , which however generally writes ԲՃՐԱ as in 5308; ԴԱ ԲԱՐ  $M_3$ .  
 5316. ԱՅՐ—ՄԱՐԵԾԱ om.  $M_3$ ,  $F_2M_3$  give.  
 5317. ԾՈՆԴՐԱՆ  $M_3$ . 5320. Thomas  $M_3$ .



5326-27. herimont monci, that is Hervey of Mount Maurice ; 1apala o' Stranguell, that is the Earl of Strigul, also called Strongbow ; see other varieties of these names in the Irish version of Cambrensis' Expugnatio Hibernica, Ed. Stokes, English Historical Review, Vol. xx. p. 77 et seq. The usual reading of the mss. is 1apla ó Stranguell, but F<sub>2</sub> has sometimes of, and sometimes o, hence in text it is written o'.

5344. mág for mac M<sub>3</sub>. 5351. Δ om. M<sub>3</sub>. 5353. Ríð M<sub>3</sub>.

5354. go hāt Cliað M<sub>3</sub>. 5357. Connact ir om. M<sub>3</sub>.

5371. cucca M<sub>3</sub>. 5373. ðarc M<sub>3</sub>.

5376. saxon, but generally saxaib or sacraib (saxraib) as in 5378 M<sub>3</sub>.

5381. For ecclesiastical censure read an interdict. The word coinneal-bāðab is used loosely in this sentence, apparently covering interdict and excommunication.

5396. maic for maitio M<sub>3</sub>, maitio M<sub>1</sub>M<sub>3</sub>.

5401. 20 M<sub>1</sub>M<sub>3</sub>, 40 M<sub>3</sub>. 5404. rīce, M<sub>1</sub>M<sub>3</sub> give 20.

5406. bolum .i. Bohun.

5412. an can roin om. M<sub>3</sub>. 5423. nēriponn M<sub>3</sub>.

5427. Breasper M<sub>3</sub>, Breasber M<sub>3</sub>, Breasper F<sub>2</sub>, F<sub>1</sub> as in text.

5438. ro M<sub>3</sub>; 5444. an ēriponn M<sub>3</sub>.

5447-8. rī rīr na rgeulab rīn M<sub>3</sub>.

5452. Bellarmin M<sub>3</sub>; 'n-a ēriponn om. M<sub>3</sub>. 5464. v'uarlab M<sub>3</sub>.

5482. pāpa M<sub>3</sub>. 5488. catolica M<sub>3</sub>.

5498. vo tēab na carð M<sub>3</sub>.

5525. v'uarlab M<sub>3</sub>. 5528. Quartus M<sub>3</sub>M<sub>3</sub>.

5531. aōðar for v'uarbāð in some mss ; riuibūðab M<sub>1</sub>M<sub>3</sub>.

5537. M<sub>3</sub> gives 1193, 1139 M<sub>1</sub>.

5558. linn om. M<sub>3</sub>, give M<sub>3</sub>, 7c. 5559. catolica M<sub>3</sub>.

5562. vo tēact innce om. M<sub>3</sub>, gives M.

5572. oile comes after coitceann in some copies ; M<sub>3</sub> as in text.

5576. Dioceses M<sub>3</sub>M<sub>3</sub>M<sub>1</sub>.

5584. 4 M<sub>1</sub>; cēitne M<sub>1</sub>M<sub>3</sub>; ceatna F<sub>2</sub>. 5599. ionar M.

5602. 4 aēar om. M<sub>3</sub>M<sub>3</sub>M<sub>1</sub>; give F<sub>2</sub>, 7c. 5613. roin om. M<sub>3</sub>.

5625. ðuine ainhianac om. M<sub>3</sub>, give M<sub>3</sub>, 7c

5626. rofannac M<sub>3</sub>M<sub>3</sub>.

5629. i noiaib bāir M<sub>3</sub> as in text M<sub>3</sub>; i noioðāil bāir aēar .i. hugo mōr  
ve lacy R.

5641. after Seon M<sub>3</sub> M<sub>1</sub>, 7c., have De Curcy, which many copies omit.

5651. eulubioðar M<sub>3</sub>.

5655. ður cneacab om. M<sub>3</sub>.

5656. aḡur—ðioð om. M<sub>3</sub>, gives M<sub>3</sub>.

5661. tne n-a rñoðniom om. M<sub>3</sub>, gives M<sub>3</sub>.

5672. cupāar M<sub>3</sub> here as generally.

5676. rilleab M<sub>3</sub>, cilleab M<sub>3</sub> as generally.

5692. i mainiur S. Taupin om. M<sub>3</sub>M<sub>3</sub>, gives M<sub>1</sub>, abbaib M<sub>3</sub>.

5695. *abbait*  $M_3$ .

5701. *sa éir rin* om.  $M_3$ , gives  $M_5$  which om. *róir*.

5728-9. *lé—oile* om  $M_3$ , gives  $M_5$ .

5730. *uáille* om.  $M_3$   $M_5$ , gives  $F_2$ .

5737-8. *táingavair* . . . *go tead, 7c.*, an idiomatic expression for a *rapprochement* in such a case.

5741. *ann* after *táinig* given in some mss.

5746. *go cinneadhnaid*; no doubt the author intended this word in a stronger sense than 'accidentally.' It seems certain in any case that Conchubhar's death was compassed by design.

5768. *mópa* for *mópan*  $M_3$ .

5778. The names from *Uolthanaid* to the end om.  $M_1WC_1C_2$ , give  $M_5DM_2H$ . There are some other variations in the list of names in several mss.; thus O'Mahony (Translation, pp. 651-2) gives a much longer list than that in text. Perhaps certain scribes wrote in their favourite family names. It is on the whole probable that the author did not put his own name in the list. The names in their modern English form are: Fitzgeralds and Burkes, Butlers and Barrys, De Courcys and Roches, Powers, Fitzmaurices and Graces and Prendergasts, Flemings, Purcells and Prestons, Nugents and Walshes, Tobins and Shortals and Blanches, Birminghamhs, Condons, Cantwells, Devereuxes, Darcys and Dillons, Morrisises, Esmonds, De Lacys, Browns and Keatings.

## ADDENDUM.

The following list of the counties and of the dioceses of Ireland is usually given in the first part of the history, but in some mss. occurs at the end of Book II. Though not given in this place in  $M_3$ , it is added here for the sake of completeness from  $M_5$ , being collated with  $M_1$ :

*Ag ro an lion aithearras atá a n-éirinn agus an lion o'earrasaib atá fátaib rin so réir áamoen:*

*atáio ceitire haithearras a n-éirinn, mar atá aithearras aro macla, príomháio éireann uile, aithearras áta cliait, aithearras cairil, i' aithearras tuama.*

*ir fan bpríomháio atá na hearras-ge ríor: earras na míre, no so réir áamoen earras ael na míreann 1. uirnead, óir i' ainn soen lig atá i uirnead ael na míreann; ionann ionorro ael agus lias, no clod, agus ve bríge gurab i an clod roin i' ceora roir na ceitire cóigeas oar beanaib na ceitire míre sa n-earraib an míre, so gairmeas ael na míreann oi, agus gairmeas leac na gcoigeas ói, mar an gcoigeas; earras uáin sa leatglar, earras clodair, earras coinnire, earras aro ádaib, earras náta bot, earras náta lucc, earras uáil nioair, agus earras uoire.*

ῥα διηραρρος ἀτά κλισά ἀτά εαρρος ῥλιννε τὰς λού, εαρρος ῥεαρνα, εαρρος ορρνωίε, εαρρος λειτῥλιννε, εαρρος κίλλε Ὀαρνα.

ῥα διηραρρος καιρὶλ ἀτά εαρρος κίλλε Ὀάλλια, εαρρος λυιμνίε, εαρρος ινρε κατὰίε, εαρρος κίλλε ῥιονναβηαδ, εαρρος ιμλίε, εαρρος ρορρα κηέ, εαρρος ρυιρτ λαιρσε, εαρρος λεαρρ κέιρ, εαρρος κλυαανᾶ εαρρος κορκαίε, εαρρος ρυιρ ὁ ῥκαιρβηε, εαρρος ἀρνα ῥεαρτα.

ῥα διηραρρος τυαμα ἀτά εαρρος κίλλ κίε Ὀυαδ, εαρρος μωίε ὀδ, εαρρος ἑαννίε Ὀύιν, εαρρος κίλλε ιαρτάιρ, εαρρος ρορρα κομμάιν, εαρρος κλυαανᾶ ῥεαρτα, εαρρος ἀτάιρ κοναίρε, εαρρος κίλλε ἀλάιρ, εαρρος κονωιννε, εαρρος κίλλε μονναε, εαρρος οίλε ῥίνν. ιρ ἰ ἀοιρ ἀν τίεεαρνα τὸ ῥέιρ ὀαμθεν ἀν ταν τὸ ὁρρνωίεαδ ἡα κέιρ καιρρνωίεε-ῥε ἀ κέιρ κινν 1152.

Ὁο κίρ κέ κώρᾶν εαρρος ἀνρρὸ ῥίḡρ ἀν λονε καμθεν ἡα ῥυιλ ἀν κοῥκβάιλ ἀνοιρ ἡα κατὰοιρ εαρρνωίε ιονντα ἀττ ιατ ἀν ἡ-α ῥκυρ ἀν ῥκίλ, ἀῥυρ κυιρ οίλε ἀν ἡ-α ῥκεαγγελ ἡε κέιλε Ὀίḡρ, ἀῥυρ ἀν ἡ-α ῥκυρ ῥά ἀοιρ-εαρρος οίλε, μαρ ἀτά λιορ κώρ ιρ ρορτ λαιρσε ῥα ἀοιρνωίε, κλυααν ιρ κορκαίε ῥα ἀοιρνωίε οίλε, ἀῥυρ μαρ ῥιν τὸίḡ ὁ ῥιν ἀμαδ.

ἀῥ ῥο ἀν λιον κοτταετταδ ἀτα ἀ κέιρ κινν τὸ ῥέιρ ἀν καμθεν κέαορνα :

ἀτάιρ κέιρ ῥκοννταε ἰ ῥκώίεαδ Ὀλαδ, μαρ ἀτά κοννταε λυῥκωίε, κοννταε ἀρρ κλάα, κοννταε Ὀύιν ῥεαννινν, κοννταε ἀνερρμ, κοννταε κίλ κατᾶν, κοννταε μυνεαδάιν, κοννταε ῥεαρ κμαναδ, κοννταε Ὀύιν ἡα ἡῥαλλ, κοννταε ἀν Ὀύιν, κοννταε ἀν ὀαβάιν.

ἀτάιρ κέιρ κοννταε ἀῥ ῥαδβίλ λειρ ἀν κίḡε, μαρ ἀτά κοννταε ιαρτάιρ κίḡε, κοννταε οίρτῥ κίḡε, ἀῥυρ κοννταε ἀν λονεῥκυιρτ.

ἀτάιρ ὀττ ῥκοννταε ἰ ῥκώίεαδ λαιρσε, μαρ ἀτά κοννταε ἀτά κλισά, κοννταε κίλλε κμανάιν, κοννταε λούα ῥαρμαν, κοννταε κέιρτῥιλαδ, κοννταε κίλλε Ὀαρνα, κοννταε κίλλε καιννίε, κοννταε ἀν κίḡ, κοννταε ἡα καιννίḡε.

ἀτάιρ ῥεαδτ ῥκοννταε ῥαν κίḡκᾶιν, μαρ ἀτά κοννταε κίḡκᾶιν ἀρᾶν, κοννταε κίḡκᾶιν ἀρᾶν, κοννταε ρυιρτ λαιρσε, κοννταε κορκαίε, κοννταε κίḡκᾶιν, κοννταε λυιμνίε, κοννταε ἀν κίḡ.

ἀτάιρ κίḡ κοννταε ἰ ῥκώίεαδ ὀκονναδτ, μαρ ἀτά κοννταε ἡα ῥαλλίε, κοννταε μωίε ὀδ, κοννταε ρορρα κομμάιν, κοννταε λιατ-ὀρμα, κοννταε κίḡκᾶιν (κὸ ῥέ κοννταε, κοννταε ἀν κίḡ ἀν ῥειρκαδ τὸ ῥέιρ ὀαμθεν),

**PRINTED BY**  
**BROWNE & NOLAN, LTD.**  
**NASSAU-ST , DUBLIN**





















UNIVERSAL  
LIBRARY



136 558

UNIVERSAL  
LIBRARY