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VOL. VIII

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1905

“ Δ ηαρλε έηρεανν άίλε,  
Céimíó lom-Luab buí leabhar.”

MAC CRUITIN.

PORAS PEASA AR ÉIRINN

le  
seatrún céitinn, D.D.

THE HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN DARA IMLEABAR

I n-a bfuil

URRÓR AN CÉITLEADAIR DEN STAIR

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

S. DONATUS.

"Imir fa réim i gcéim 'ran iarrtar tÁ,  
D'á ngairne luét léigim cín éireann fialmar cáil."

Translation by A. ua R.

MCMVIII

THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

VOLUME II

CONTAINING

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

EDITED

*WITH TRANSLATION AND NOTES*

BY

REV. PATRICK S. DINNEEN, M.A.

*LONDON*

PUBLISHED FOR THE IRISH TEXTS SOCIETY

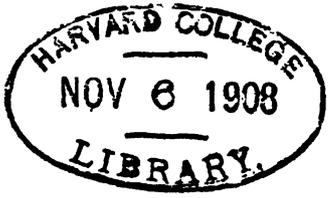
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ΣΙΟΜΗΔΙΩΝ ΓΑ ΟΜΑΙΡΩ

Θυόνη

ΚΡΑΟΙΒΕ ΔΗ ΟΪΤΙΝΝΙΣ

Ίοε

ΟΜΗΡΑΔΟ ΝΑ ΞΑΕΘΙΛΞΕ

ΝΑ ΛΕΑΘΑΙΡ ΡΕΘ ΟΟ ΡΕΡΙΟΒ

ΣΕΔΤΡΥΝ ΟΪΤΙΝΝ

Δη

ΣΤΑΙΡ ΝΑ ΗΪΡΕΔΗΝ

ΜΑΡ ΟΥΡΗΝΟΥΞΑΘ ΔΗ Δ ΡΑΟΤΑΡ

Δη ΡΟΗ

ΤΕΑΝΞΑΝ ΝΑ ΗΞΑΕΘΕΑΛ

ΡΑΪΡΑΙΣ ΥΑ ΟΥΙΝΝΙΝ

Ὁά μβ'εολ ὁδοιῖρε, ἄ γλειφιῖμοιθε ἕναδρ παδάν,  
Ὀρόνλαοιθε ιρ πόρ γνιόμαρτα Οἰλιολί να γσεαρσ,  
πὸ βοόδοιμε ιρ βοοιῖμιτρεαδτ ἕλanna ληρ δάιν  
ῶο ὁεο ἀρίρ νί τὸγγραιθε λιβ ῖανηαιρεαδτ ῖμάιλ.

Μόιοιζιμ ῶο ῖόφιον Ὁά μβ'ἀρῖιμν ὁδοιῖ τράδτ  
ἀρ πὸρ ἕυιμν ἀρ ἄ ῖόρραιθε ιρ ἀρ ἑαδτρηδ ἄ λάπῃ,  
πὸ πόρ ινηηιτ ἑάρ λεοναιξεαδτρηαν Ὀρῑαν βα ἑάιθ  
Ὁο γιόρῖαίλ ναδ κομέδοιμ ναδ ῖαιτορεαδτ ῖιβ ῖάιητ.

William τα λεωνάιν.

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## PREFACE.

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

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

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

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

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

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

*ḡáḡraḡḡ uḃa Duinnín.*

## INTRODUCTION.

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

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

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

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

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

Now, it is certain that the difference between the two classes of copies does not arise from these copies having been made at different periods. The oldest copies we have are modern in style, such as the Franciscan copies, the Reeves copy,  $M_4$ ,  $M$ , Eg. 107, etc. Of these early copies so many exist that there cannot be any reasonable doubt that the work not only existed, but was widely known in its modern form, during the author's lifetime. It is perhaps needless to state that all the eighteenth-century copies are modern in style. On the other hand, archaic copies must have existed at an early date. Indeed, it seems highly probable that an archaic version existed in the author's lifetime. Father Power's copy is dated 1647—that is, it is stated in the manuscript, in a later hand, that 1647 was its date. Keating was probably still alive in that year. Only four archaic copies are known to me, and none of them is now complete. These are  $M_1$ , T.C.D., a copy made by the celebrated scribe, John son of Torna O'Mulchonry; the latter portion of  $M_2$ , which has been ascribed to Michael O'Clery; Father Power's copy made in 1647; and a copy (S) in the Stowe MS. C. IV. 1, which, like Father Power's, only contains portions of Book I. and Book II, the  $\text{D}\iota\omicron\text{n}\text{b}\eta\text{o}\lambda\lambda\acute{\alpha}\text{c}$  being lost. The Stowe copy is undated, except that the year 1696 is to be found in the marginal scribbling; but it is probably earlier than 1650. O'Donovan speaks highly of  $M_1$  in several passages of his works; but, as he died in 1861, he could not have seen  $M_2$ , and he certainly never draws attention to the difference in style between  $M_1$  and the other copies available in his time. O'Curry speaks in terms of the highest praise of both  $M_1$  and  $M_2$  (he could only have seen  $M_2$  the year of his death), and states that they are by the same scribe, and are probably the best copies ever made of the work, 'not excepting the original'; but never does he point out that, though covering the same ground, they

are essentially different. Similarly, neither Mr. Comyn nor Dr. Joyce, nor any previous writer who has written on Keating, or discussed his works, or edited his text, has pointed out the difference in style that is to be found between the two classes of MSS. referred to. Dr. Joyce's version of the portion of Book I. he has published is in the archaic style. Mr. Comyn's edition of the *Óionbrollac* and a portion of Book I. is in the same style; Dr. Joyce, however, adheres rigidly to all the archaic word-forms to be found in *M<sub>1</sub>*; while Mr. Comyn softens down and modernizes some of them when the modern forms are to be found in other copies of the work. Haliday's text is of the modern type.

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

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

The earlier copies of the modern version that have come down to us may be roughly divided into two classes, the classification being based on orthographical considerations. As types of these two classes we may take M<sub>1</sub> and R. In M<sub>1</sub> the orthography is on the whole precise ; it is what I may call full-dress—the aspiration-points and the accents are attended

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

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

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

Although these volumes only continue the *Foṃar Feapa* from the point at which Mr. Comyn left off, still it seemed better to give the modern version in preference to the archaic, as the former represents the original work of Keating, and as it is the one most widely known. The student of modern Irish will find himself more at home with this version than with the other. Still the convenience of the student was not the motive that induced the editor to make choice of this version. It should be observed that Mr. Comyn, though in the main he followed  $M_1$ , still supplied the gaps in it from  $M_2$ , and that he speaks of  $M_1$  and  $M_2$  as if they were one source.

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

Now, as to the relation my text bears to its sources, a general statement of the case will preclude the necessity of detailed various readings, which are only orthographical variations. After I had formed my text from  $M_2$ , with the aid of the others I have been referring to, I lighted on a passage in the preface to the Globe edition of Chaucer which expresses clearly the principles on which I endeavoured to construct

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

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

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

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

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

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

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

I have followed  $M_2$ ,  $M_4$ ,  $M_1$ , etc., in marking the aspiration in the adjectival part of a proper name like  $\text{C}\omicron\text{N}\Delta\text{I}\text{L}\text{C}\acute{\epsilon}\Delta\eta\text{N}\Delta\acute{\epsilon}$  in the genitive after a word like  $m\acute{\alpha}\omicron$ , thus  $m\acute{\alpha}\omicron$   $\text{C}\omicron\text{N}\Delta\text{I}\text{L}\text{C}\acute{\epsilon}\Delta\eta\text{N}\Delta\iota\zeta$ , etc. In such cases when both words begin with  $\rho$ , aspiration is usually unrecorded; when the noun begins with a vowel, the adjective is irregularly aspirated. I have put the *sineadh fada* on the preposition  $\lambda\acute{\epsilon}$  throughout;  $M_1$ ,  $M_3$ ,  $M_5$ ,  $M_6$ ,  $S$  generally accent it, and  $M_4$  invariably. The same applies to the preposition  $\mu\acute{\epsilon}$ . As regards  $\omicron\acute{\alpha}$ , except when it is a compound of a preposition and a pronoun, it is accented in text. The forms  $\omicron'\acute{\alpha}$  and  $\omicron\acute{\alpha}$ , which are used by some editors for the pronominal compound, are not, I think, calculated to 'conciliate the modern eye.' I dropped the accent in this case, as it is very largely dropped in MSS. like  $M_1$  and  $M_2$ . I have not dared to discriminate between the prepositions  $\omicron\epsilon$  and  $\omicron\omicron$  in form, they being both written  $\omicron\omicron$  in all the MSS. I have used generally Irish letters in place-names, such as  $\text{C}\acute{\alpha}\text{n}\tau\epsilon\mu\text{b}\mu\text{r}\text{i}\epsilon$ , and personal names, such as  $\text{C}\omicron\eta\tau\epsilon\Delta\text{a}\text{n}\tau\text{i}\epsilon$ ,  $\text{D}\epsilon\omicron\Delta$ , which are in some MSS. given in Roman letters. This led to the aspiration of the initial letter sometimes, as  $\omicron\omicron$   $\mu\acute{\epsilon}\rho\mu$   $\text{D}\epsilon\omicron\Delta$ , not  $\omicron\omicron$   $\mu\acute{\epsilon}\rho\mu$   $\text{D}\epsilon\omicron\Delta$ . Words like  $\text{D}\epsilon\omicron\Delta$ , etc., commonly written in Roman characters, I do not accent. Numerals have often

been expanded to words, but in general accordance with the system employed in other passages in the MS. The suffixes  $\rho\omicron$  and  $\rho\epsilon$  have been connected by a hyphen with the words to which they are added ;  $\rho\epsilon$  is written in preference to  $\rho\iota$ , which is more common in the MSS. ;  $\Delta\eta\eta\ \rho\eta\eta$  has been retained as two words. The word  $\rho\eta\eta$  unstressed is very generally written  $\rho\eta\eta\eta$  in MS. when following a word ending in a broad syllable : it is written  $\rho\eta\eta\eta$  after a broad syllable always in the text. The dative case of  $\rho\iota$  is usually  $\rho\iota\zeta$  in MS. : it is made always so in printed text. The equality in value of the letters  $\Delta$ ,  $\omicron$ ,  $\upsilon$  in certain syllables in these manuscripts is a cause of some trouble to an editor. Thus we meet with  $\mu\Delta\iota\zeta\epsilon$ ,  $\mu\omicron\iota\zeta\epsilon$ ,  $\mu\upsilon\iota\zeta\epsilon$ , as genitives of  $\mu\Delta\zeta$ . The interchange of these letters does not affect the sound.  $\Theta\iota\Delta\eta\mu\upsilon\iota\omicron$  and  $\Theta\iota\Delta\eta\mu\Delta\iota\omicron$  are found even in the same line. The scribes do not seem to have troubled themselves as to consistency in this matter. In the text I believe there is a certain preference given to the letter  $\Delta$  ; but absolute uniformity is not attained or aimed at. The word  $\kappa\omicron\mu\omicron\eta\beta\Delta$  is written generally in MS., but sometimes it is  $\kappa\omicron\mu\Delta\eta\beta\Delta$ . For verbals like  $\kappa\upsilon\eta$ ,  $\upsilon\omicron\lambda$ , etc.,  $M_1$  and  $M_2$  often write  $\kappa\omicron\eta$ ,  $\upsilon\omicron\lambda$ , but not invariably. One still hears in some places  $\upsilon\omicron\lambda$  and  $\kappa\omicron\eta$  ; but as the forms  $\kappa\upsilon\eta$  and  $\upsilon\omicron\lambda$  are largely used in all the best MSS., they have been retained in conformity with modern usage. Words like  $\omicron\eta\eta\upsilon\iota\zeta\epsilon$ ,  $\kappa\iota\Delta\eta\eta\Delta\iota\omicron\epsilon$ , etc., occur in endless variety. I have not studied uniformity in these forms. I have given the words generally as I find them.

The words  $\rho\epsilon$  and  $\lambda\epsilon$  are given as they occur in  $M_2$ , without any change. One finds  $\rho\epsilon$  and  $\lambda\epsilon$  interchanged in some passages in the MSS. I thought it best to keep them as they stood in the MS. I am mainly following : so, too, as regards  $\rho\epsilon$  and  $\eta\iota\Delta$ —they have not been disturbed.  $M_2$  writes  $\upsilon\omicron\ \beta\eta\iota\omicron\zeta$  invariably,  $M_1$   $\upsilon\omicron\ \beta\eta\iota\zeta$ . In this I have followed  $M_1$ . The few instances of an earlier form, like  $\lambda\Delta\eta\eta$  for  $\lambda\epsilon\eta\eta$ , that occur in  $M_2$  I have retained, as they are so few as not to

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

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

the initial of a word like ῥιόετ, βρυάε, etc.; usually also ἀρ μᾶιξ, rather than ἀρ ἴμᾶιξ. I have omitted the ε̇ in a few words like ῥε̇ε, ῥε̇ελεο, ἀίτρελεον, etc. As a general law a preposition followed by the article eclipses the initial of the sing. noun following (when it begins with an eclipsible letter); οον is usually an exception, and ῥαν; these often only aspirate. M<sub>2</sub> wavers between οον μῦμαῖν and οον ἴμῦμαῖν, also between ῥαν·μῦμαῖν and ῥαν ἴμῦμαῖν. I have aspirated in these cases, but have kept ὄν μῦμαῖν throughout in accordance with the MS. Οίε is the regular form in M<sub>2</sub>, M<sub>1</sub> (now είε), and has been retained. τὰρλε, ἀρ (poss. pr.) are not accented in MS. I write μίε for μείε of M<sub>2</sub>, also οίβιρτ for οίβειρτ, etc. In the verbal termination -ῥιου ιο has been retained, but not in a termination like -ῥιου as in κυρῥιου. Sometimes two genitive forms, like Εἰρεα and Εἰρε from Εἰρε, ρίξ and ρίεξ from ρί, occur. These I thought it well not to disturb. For a form like οίβειρξ of MS. I write οίβειρξ; for τοίξ I write τίξ. For τοίξελετ I write τίξελετ, though the MS. forms in these cases might have been retained.

There is a good deal of irregularity in the use of aspiration after numerals, thus τρῖ mile, τρῖ míle, ρé mile, ρé míle, τρῖ εἰλε, τρῖ εἰλε, etc.

As to the accent, or *sineadh fada*, I have in general followed the MS., except that it sometimes accents ια, which is now not accented. I accent the verb ρά throughout. It is generally accented in M<sub>1</sub> and M<sub>2</sub>, and always in M<sub>3</sub>. I have not, however, accented the diphthong εο, which, of course, is usually long, nor do I accent the triphthongs, as an accent adds to their cumbrousness, and is used to mark the long sound rather than placed over a definite vowel. As to the use of capital letters, punctuation, etc., there are some departures from the MS. usage. The MS. paragraphs are often too long; and it was found necessary to break them up. The division into sections is arbitrary, and would not have been made were

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

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

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

than  $\kappa\acute{\upsilon}\nu\gamma\epsilon\alpha\theta$ , and  $\kappa\acute{\omicron}\nu\gamma$  than  $\kappa\acute{\upsilon}\nu\gamma$ . Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used  $\beta\alpha$  for imperf., and  $\beta\upsilon\theta$  for cond. and future.

The word  $\beta\eta\epsilon\alpha\tau\alpha\iota\iota\iota\iota$  and kindred words deserve notice. In  $M_1$  and  $M_2$ , in the earlier passage, where this family of words occur, we have  $\upsilon\omicron\omicron$   $\beta\eta\iota\omicron\tau\tau\alpha\iota\iota$ ,  $\eta\alpha$   $\beta\eta\iota\omicron\tau\tau\alpha\iota\iota\gamma$ ,  $\alpha\eta$   $\beta\eta\iota\omicron\tau\tau\alpha\iota\iota\eta$ ,  $\acute{\omicron}$   $\alpha\iota\eta\eta\eta$   $\beta\eta\iota\omicron\tau\tau\alpha\iota\iota$ ,  $\upsilon\omicron$   $\eta\iota\omicron\zeta\alpha\iota\beta$   $\eta\alpha$   $\beta\eta\iota\omicron\tau\tau\alpha\iota\iota\eta$   $\acute{\omicron}\eta$   $\eta\beta\eta\iota\omicron\tau\tau\alpha\iota\iota\eta$ . At a later point, however,  $M_2$  gives  $\eta\alpha$   $\beta\eta\epsilon\alpha\tau\eta\alpha\iota\gamma$ ,  $\alpha\eta$   $\beta\eta\epsilon\alpha\tau\alpha\iota\iota$ ,  $\alpha\eta$   $\beta\eta\epsilon\alpha\tau\eta\alpha\iota\eta$ , etc., which forms are those employed in the text throughout. I have accented the preposition  $\rho\alpha$  ( $\rho\omicron$ ), though it is usually unaccented in the MSS.

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

The following are the principal manuscripts consulted in the preparation of the text.  $M$ ,  $C_1$ ,  $C_2$ , though often consulted, are not much quoted from :—

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

$M_1$  (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

$M_2$  (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from  $M_1$ .

It is a large folio, containing the  $\tau\eta\acute{\iota}$   $\beta\iota\omicron\eta\zeta\alpha\iota\omicron\iota\epsilon$   $\alpha\eta$   $\beta\acute{\alpha}\iota\eta$ , and the  $\rho\omicron\eta\alpha\eta$   $\rho\epsilon\alpha\eta\alpha$  up to line 4539, Book II., all in the

handwriting of John son of Torna O'Mulchonry. The remaining part of the *Ḟorair Ḟeara*, up to and including the genealogy of O Eidirsceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Ḟorair Ḟeara*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Ṭri Ḑiorḡaioite* from his pen, bearing date 1645. M<sub>2</sub> was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

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

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

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

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

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

M<sub>1</sub> (F. 3. 21).—A copy also in the handwriting of John son of Torna O'Mulchonry, but undated. It is an excellent copy, and has but few contractions.

D (H. 5. 22).—A copy made by “*ῥεαῖρεαῖρα ο Ὀυῖβ-  
ζεανναῖν Δ ττομ αν θῖαιε ραν εονοαε ριαδδᾶε, 21<sup>o</sup> Decem-  
ber, Anno Domini 1646.*” This is at the end of the first book. This is a good manuscript, and uses but few contractions; but it employs the earlier spelling, *cc* for *ς*, etc., and is parsimonious as regards accents. The *Ὀιονθρολλᾶε* and most of the Synchronisms are wanting.

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

S.—A MS. in the Stowe Collection (c. IV. 1), containing, among things early and modern, a beautiful copy of the *ῑοῖαῖ ρεαῖρα*, imperfect at beginning and end. It begins at Book I., “*ῑοῖ ειον Δς αν μθῖρεαῖναε Δῖ να ρεαῖεαδουῖβ,*” about line 1053 of the text of this volume, and ends at Book II., line 4176, “*εῖῖ εαοςαο υαδδαε ῑιον ο Ὀεελονναῖβ Δεε ελιαε.*”

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

It is a very clearly written and accurate MS.; and the writing closely resembles that of M<sub>1</sub>. It is in the archaic style. The date is not given; but 1696 is scribbled on the margin. It probably dates back to 1650 or thereabouts. The scribe is John son of Torna O'Mulchonry.

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

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

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

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

C<sub>1</sub> (23 O. 10).—A copy made by Andrew Mac Cruitin in 1703. The verges of a good many of the leaves in the latter part of the MS. are damaged, but the body of the book is distinct.

C<sub>2</sub> (23 E. 10).—A copy by Andrew Mac Cruitin, made in 1736, somewhat imperfect at beginning and end. On p. 27, at beginning of first book, the date 1638 is given, which may be taken perhaps as the date of a revised edition of the work. This date, 1638, at the beginning of the first book, is found also in other copies. See under F<sub>2</sub>, *infra*.

M<sub>4</sub> (23 O. 19).—This is a copy of the second book, ending with the Genealogies, but not giving the Synchronisms. Folios 126, 127, and 128 are missing. O'Curry, speaking of this manuscript, says: "The writing is beautiful, and superior to anything that we have hitherto met in the progress of this Catalogue. It is small and close, but elegant and uniform." (H. and S. Cat., p. 270.) At the end we have ՄԻՆ ԻՈՒՆԱՆ

mac Torndae mic Muirir mic Torndae Uí Míadóláonoiri no Scriobh aḡur an ceathrúimh ad lá 20 uo mí an Aibreil no fóirbur é, Anno Domini 1643, a ccláon Achadh a ttríadhoiḡ. O'Curry says Cláon Achadh, where Iollann O'Mulchonry wrote this MS., is near Bunratty Castle, in the county of Clare.

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

F<sub>1</sub> (A. 14).—An undated MS. which was begun in the Convent of Kildare, on the 4th of September, but the year is not given. The entry (end of first book) is as follows :

Δ cconueint cille uáira uo ttonnrcadh an leabhar fo uo rcriobhadh 4 Septemb. aḡur tairnicc a rcriobhadh 28 uon mí céadna. 54 rruadh 50 leit no baol ir in rcanáiric uon céir leabhar fo aḡur cúicc rruadh 50 leit irin rcanáiric.

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

This MS. was found in Fr. Colgan's chamber after his death, and appears to have been the MS. of Keating, from which he made his quotation from the Fórar Féar, in his "Acta Sanctorum," Vol. 1, p. 654, published at Louvain in 1645. This is rendered highly probable, not to say certain, from a consideration of the passage. The phrase 'bissextili et embolismali anno' is thus written in F<sub>1</sub> : 'bis sextili et simbolii mali anno.' Now, Colgan quoting this writes 'bissextili et symboli mali anno.' I do not recollect finding the error 'simboli mali' for 'embolismali'

in any other copy, though nearly all have 'embolis mali.'  $F_2$  reads plainly 'embolis mali.' Also the names of the bishops of Limerick and Waterford are given in Colgan, just as they are given in  $F_1$  (making allowance for caol le caol): thus,  $\tau\omicron\iota\tau\tau\iota\upsilon\tau$   $F_1$ , Tostius Colgan;  $\tau\omicron\tau\gamma\epsilon\tau\tau\iota\upsilon\tau$   $F_1$ , Torgestius Colgan; while in  $F_2$  the names are Toislius and Torgeslius. Moreover  $F_1$  and Colgan have 'in Damaso,' while  $F_2$  has 'in Damasco,' which is the general reading.

$F_1$  (A. 15).—At the beginning of the first book in this MS., after the words  $\mu\epsilon \ \delta \ \beta\epsilon\alpha\iota\tau\eta\epsilon\iota\tau \ \sigma\iota\omicron\beta$ , we have the entry  $\delta\zeta\upsilon\tau \ \iota\tau \ \acute{\epsilon} \ \delta\omicron\iota\tau \ \delta\eta \ \tau\iota\delta\zeta\alpha\tau\eta\eta\alpha \ \delta\eta\sigma\iota\tau \ 1638$ ; and at the end of the same book we read: " $\text{Ἔτους Ἰβηῖ Ῥηῖμου 20<sup>o</sup> Maii 1641.$ " This, therefore, is one of the earliest copies known of the work. There is one leaf of the opening of the Introduction in vellum at the beginning. The writing in the vellum bears a resemblance to that in the body of this MS. In a considerable portion of the MS. the writing is blurred from the interaction of the pages being damp, but it is all legible. This is an excellent and accurate MS., though it has a few curious scribal gaps, and deserves to rank among the most valuable copies of the work known.

Other MSS. made use of are:—

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

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

$M_2$ .—A MS. in the King's Inns' Library, written by John son of Torna O'Mulconry, in 1657. The entire copy was

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

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

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

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

Τέτο Τάδζ ιαηοή ινα άαηβαδ ετ εηι κηέετα ό εηι  
 ηλεαζαιβ άηη ετ ηάιόηη ηε να ζιόλλα άη άαηβαδ υο όιοηζαδ  
 υο ηοιζιό να τεάηηαδ ζοττυζαδ ι υον λειε άηηζ υο  
 έιμείολλαδ α άαηβαηο άη λά ηηη. Τηιαλλυηο ζο ηείμδηνιόδ  
 ηομπα ετ Τάδζ άζ υολ άηέλλ ζο μεηηιό ό ηηιουδ α ηόλα ται  
 α έηευέταιβ, ετ ιαη ηοόεαιη λάηη ηε ηαε έιαε όόίβ  
 ηαηηηηζιηη Τάδζ υον ζιόλλα άη τυζηαδ τεάηαιη λεό ηη ηη  
 εηιμείολλαδ ηηη. ηη τυζηοη ολ άη ζιόλλα. λειη ηηη μαηηβαη



S variants — $\pi\theta\iota\omicron\gamma\eta\upsilon\mu$  —  $\theta\lambda\acute{\iota}\gamma\epsilon\alpha\theta$  —  $\beta\alpha\theta$  —  $\sigma\alpha\iota\theta\iota$  —  $\omicron\lambda$   
 $\sigma\omicron\rho\beta\mu\alpha\sigma$  —  $\beta\upsilon\iota\sigma\epsilon\alpha\upsilon$  twice —  $\beta\iota\alpha\tau\tau\alpha\acute{\sigma}$  —  $\iota\omicron\mu\eta\delta\iota\tau\tau\epsilon\alpha\acute{\sigma}$  —  $\omicron\lambda$   
 $\sigma\omicron\rho\beta\mu\alpha\sigma$  —  $\alpha\eta$   $\acute{\epsilon}\eta\eta\iota\eta\eta$  — ( $\alpha\eta$ )  $\mu\acute{\epsilon}$   $\omicron\lambda$   $\eta$  —  $\theta\upsilon\iota\omicron$  —  $\eta\delta\gamma\alpha\mu$  —  $\beta\upsilon\iota\sigma$  —  
 $\epsilon\alpha\tau$   $\gamma\epsilon\alpha\lambda\lambda\alpha\eta$  —  $\sigma\omicron\mu\alpha\iota\theta$  —  $\beta\upsilon\iota\sigma\epsilon\alpha\upsilon$ .

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

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

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



FORAS PEASA AR ÉIRINN.

HISTORY OF IRELAND.

# FORAS FEASA AR ÉIRINN.

Libër primus (ar leanaíam).

## XV.

Δε γο γιορ το δάλαϊβ πέμνιυρ φαρραιθ γεαναταϊρ ζαοβιλ ζο τεαετ ταρ Δ αιρ  
ó μαϊζ σεανάϊρ τό Δγυρ ζο βρυαϊρ βάρ.

Ar mbeic ó'féiniur φαρραιθ 'n-a níζ ar an Scitia το  
meaf beic ζο γοί-eolac rna hilibearlaib ταρ éir an  
5 coimíneapcra ταρλα cian γοιμε rín ar na teangcáib Δζ  
τορ na θαιβιολóine το βι οά τόζβáιλ τρέ υαδαρ πέ πέ οά  
rício bliaóan Δζ Nemroc ζο n-a ranncaib. Óir rúλ táinig  
an coimíneapcrao roin ar na teangcáib Δζ an τορ, ιr doim-  
teangca amáin coitcéann το βι Δζ na oaimib uile το βι ar  
10 marcáin Δca ó áóam anuar. Δγυρ ιr é ainm ζαιρmeaf an  
leabap Zabála ói ζοιρτιζερn, amáil doειr an ríle :

ζοιρτιζερn ainm an θάρλα  
το βι Δζ mac oé veazearcna,  
Δγυρ Δζ ríol áóam uair,  
Ré ζcúthoac an τuip neamhuaró.

15

Δγυρ ιr é ainm ζαιρmió υζοαϊρ na λαιone ói lingua  
humana .i. an teangca óaonna. Ζιθεαó ar mbeic Δζ τόζ-  
báil an τuip το Nemroc ζο n-a θραιτέριβ μαϊr táinig coim-  
meapcrao ar Δ teangcáib οá ocoirmeapc ó ériócnyζaó an  
20 τuip το τιοηpcaó leo τρέ υαδαρ, το beanaó an teangca  
óaonna rnarauar ó áóam óioθ, an lion το βáοar Δζ  
τόζβáil an τuip. Ζιθεαó το an rí Δζ éibeap mac Sáile  
Δγυρ Δζ Δ έρειθ ionnuγ ζυr hainmniζeao uaió i; μαϊr ζο  
oγyζauar eadpa uipre ó éibeap. Ar n-a cíor ionopno  
25 o' éibeap ζyραb é áóbar rá rabauar Δζ τόζβáil an τuip  
ar cí 1ao péin το áoíma ar an oapa oílinn το βι i

# HISTORY OF IRELAND.

## BOOK I. (*continued*).

### XV.

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

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

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

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

30 **U**cairrhngire do éadct ar na daoineib—do meafadair nac biac  
 an dara uilinn ní-ra doirde ioná an céiruilinn agus do  
 cuirteadair rompa an tor do déanaí com haro roin go nac  
 35 roicfead an uilinn go na háruaid uactaradá do diaó an,  
 agus da réir rin go bfeadofadair na huairle do bi orra  
 beic go hinnill ionnta gan baogal na uileann—agus mar  
 do eualaid éidear gurab é rin fáe fá madadair as cógáil  
 an tuir, adubairt nac ciubrad congnam hóib agus nac  
 40 raibe acé uioimaoimear uóib-gean gliocar o'airraio 1  
 n-agus do coilé Dé do coimlionaó. agus mar rin do ueluis  
 ruí gan commaoin ar bic do eadairt uóib ré cógáil an  
 tuir; agus fór an can cáinuis coimmeafad ar eac do fágaib  
 'Dia mar comarca buideadair ar éidear an ceangla óanna  
 45 úo an crinnrin go haonáranac aise féin ir as a éreib da  
 éir.

Ir é adair ionorro ir mó fá noeadáio Féiniur Farraio  
 go Maig Seanáir mar don ré n-a roil mar ceannac ar  
 beic 1 brodair na oruinge dar ceangla uilear an eadra,  
 50 ionnur go uoicfad de rin fireolar forurta do beic aise  
 féin ir as a roil ran ceangáio eadra.

Dála Féiniura, ar mbeic do rún aise beic eolac rna  
 hildéarlad, amail a udramar, cuirir dá ueriodal uéas  
 ir cri réio ar a corcar féin fá ériodáib éasraíla na ueri  
 55 rann-ro uon uoimán do bi ar áicuisad an can roin; agus  
 tug orra annáin amuis feacé mbliadóna go broglamad gac  
 don uioe ceangla na crice 'n-a mbiaó féin an fead roin. agus  
 1 gcionn feacé mbliadán cillio car a n-air go Féiniur  
 uon Scitia; agus céio Féiniur leo go Maig Seanáir mar  
 60 don ré hiomad o'ógáib na Scitia iar brágbáil an mic fá  
 rne aise .i. Neanúl 1 gceannar na Scitia, amail aduir  
 rle o'áirite ran uadain darab corac, Canam bunadair na  
 nGaedeal:

Do Luró Féiniur ar an Scitia  
 For an rluadad;  
 Feair orreda eadnur eolac,  
 Druéhar buadac.

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

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

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

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

65 Da haoinbéalra baoi ran uoíhan  
 mar uo gabrao;  
 Uá béalra uéag i' c'í rícto  
 Can ro rcarrao.  
 Scol mhóir la Féimur ag fogluim  
 Ar gac earra;   
 70 fear adairra eagrao eolac  
 i n'gac béalra.

Agus doireio cuio uo na reandairib' zuraib' c'í rícto bliadán  
 uo bi ó déanaí an tuir go uoláinis Féimur go n-a rcoil  
 doctaid ón Scitia go Maig Seanáir, a'íail doirei rle  
 o'áirice ran rann-ro :

75 C'í rícto bliadán go mbliad,  
 i' ead doireo gac reandair,  
 go uoláinis Féimur doctaid,  
 iar zcuíoad an tuir reairrao.

80 Cuirir Féimur rcola 'n-a ruidé ré múnad na n-ilbéarlaó  
 ar Maig Seanáir ran zcaéraig uá n'zairmeann Cín 'Oroma  
 Sneadta Eadéna, a'íail doirei an rle ran rann-ro rior :

85 i Maig Seanáir, iar an uor,  
 ro rionóleab an eadaircol,  
 i zcaéair Eadéna,  
 uo fogluim na n-ilbéarla.

Agus rionóilro doir ós na zcúic uo b' riorre uóib' o'fogluim  
 na n-ilbéarlaó uadta; agus i' iao c'í rícoite uo bi i n-airu-  
 ceannar na rcoile rin Féimur farraio réin ón Scitia, i'  
 zaebeal mac Eadóir uo rlioc' zomer ón n'zraig, i' Caoi  
 90 Caoinbreaóac ón iudea, nó iar mac neama, a'íail doirei an  
 rle :

95 Ag ro anmanna na ruid,  
 acbéal-ra ruid go róluid;  
 zaebeal mac Eadóir go n-uir,  
 iar mac neama i' Féimur.

Ag ro mar doirei rle oile :

100 Féimur an rai rreacac,  
 zaebeal i' Caoi Caoinbreaóac;  
 Cuirir uo éreir rribinn na rcol,  
 uo leán o'fíreing na n-ugoor.

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

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

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

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

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

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

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

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

Another poet speaks thus :

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

17 IAS AN tHIAN-RO DO RCHIOB I ZHANNCÁIBLÍB AIBGICRE NA  
 OIRÍ BHRIÚBÉARLAD, MAR ATÁ EADHA TRÉIGIR IY LAIOEAN, DO  
 RÉIR MAR CUIREAR CEANNAOLAIO NA FOGLUMA RIOR É RAN  
 URAÍDEAPT DO RCHIOB RÉ I N-AIMIRI COLUIM CILLE. DOEIR AN  
 106 C-UZDAR CÉADONA ZYRAB É NION MAC BÉIL MIC NEMROT FÁ  
 HAROFLAIC RAN UOMAN AN TAN ROIN. DOEIR FÓR ZYRAB RÁN  
 AM ROIN IUGAD NIÚL .i. MAC CÁNAIPTÉ FÉINIUR FARRAIO, IY  
 ZYR FUIRIG AN FÉINIUR CÉADONA RICE BLIADAN ÓR CIONN NA  
 RCOILE MAR CÉANNAIC AR AN MAC ROIN IUGAD OÓ DO DEIC EOLAC  
 110 RMA HILBÉARLAIÐ.

DO BHIG ZYRAB I ZCIONN OÁ BLIADAN IY OÁ FICIO DO  
 FLAITEAR NION MIC BÉIL DOEIRIO ORONG RÉ FEANCUR DO RUIÐ-  
 EAD RCOL AR MAIG SEANÁIR LÉ FÉINIUR FARRAIO, MEARAIM  
 ZYR CAIC RÉ OIC MBLIADONA DO FLAITEAR NION MIC BÉIL IY  
 115 OIC MBLIADONA OÁ ÉIR RIN AR MAIG SEANÁIR RUL DO CILL ÓN  
 RCOIL DON SCITIA. ÓIR DOEIRIO NA FEANCÁIOE UILE ZYRAB  
 RICE BLIADAN DO CAIC ÓR CIONN NA RCOILE RÉ OTEACÉ TAR A  
 AIR OÓ. MEARAIM FÓR ZYRAB I ZCIONN OÁ BLIADAN IY OÁ  
 FICIO AR OÁ CÉAO O'ÉIR NA OILEANN DO RUIÐEAD AN RCOL LÉ  
 120 FÉINIUR AR MAIG SEANÁIR, DO RÉIR AN ÁIRIÚ AIMIRIE DO-NÍ  
 BELLARMINUR 'N-A ÉROIIC, MAR A N-ADAIR ZYRAB É DOY AN  
 UOMAIN MILE IY OÉT ZCÉAO IY RÉ BLIADONA OÉAZ IY OÁ FICIO AN  
 TAN DO CIONNRCAIN NION MAC BÉIL AROFLAITEAR DO ZADÁIL.

IONANN RIN DO RÉIR ÁIRIÚ NA NEADHAIÓEAC LEANTAR LÉ  
 125 BELLARMINUR AZYR ZYRAB OÁ CÉAO BLIADAN O'ÉIR OILEANN DO  
 CIONNRCAIN FLAITEAR NION. DO BHIG DO RÉIR NA NEADHAIÓEAC  
 ZYRAB MILE IY RÉ CÉAO IY RÉ BLIADONA OÉAZ IY OÁ FICIO DO BÍ  
 Ó CÚR UOMAIN ZO OILINN; CUIRTEAR LEIR RIN OÁ BLIADAIN IY  
 OÁ FICIO DO FLAITEAR NION DO CAITEAD RUL DO CIONNRCAIN  
 130 FÉINIUR AN RCOL, IONNUR OÁ RÉIR RIN ZYRAB I ZCIONN OÁ  
 BLIADAN IY OÁ FICIO AR OÁ CÉAO O'ÉIR NA OILEANN DO CIONN-  
 RRAIN I, AZYR ZYR CAIC RICE BLIADAN ÓR A CIONN, MAR ATÁ NA  
 OIC MBLIADONA DO BÍ ROIME DO FLAITEAR NION IY OIC MBLIAD-  
 NA OÁ ÉIR.

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

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

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

135 Ácť céana i gcionn fíchead bliadain tug Féiniur tar a-  
 aif von Scitia i' cuimh ríola 'n-a ríúde innce i' vo rinne  
 caoiréad vo Śaeóeal mac Eadóir ó' a gcionn. I' ann rin  
 tug Féiniur fá veapa ar Śaeóeal an Śaeóealg vo éur  
 i n-eađar i' i n-ophuđad vo réir mar acá rí 'n-a cúig  
 140 éoucaib, mar acá véarla na féine, véarla na b'filead,  
 véarla an eadarrcapta, véarla Teibíde i' Śnáicvéarla;  
 ađur a hainmniúđad go cinnce uaid féin, va réir rin  
 gonađ ó Śaeóeal mac Eadóir đairmítear Śaeóealg vi  
 ađur nac ó Śaeóeal Ślar, amail aoirio o'phog oile; ađur  
 145 fó' i' t're dá'ó ré Śaeóeal mac Eadóir tug níú' mac  
 Féiniura Farrad Śaeóeal ar a mac féin rug Scota inđean  
 Pápa Cincuir vó, amail aoir Ceannfaolaid na fođluma  
 ran Uraiceapt.

Śíóeá' i' ceir ar uđaraib eiréad ó b'ruil an focal-ro  
 150 Śaeóeal. aoir Decanur gura' ón focal-ro goein  
 .i. goethin .i. uaral, i' ón focal-ro all .i. uile aoirítear  
 Śaeóeal .i. uaral uile; nó ón focal eabhairéad đathal  
 .i. mór, vo b'riđ go raibe Śaeóeal mac Eadóir ré poub'rad  
 Śaeóeal ar vó' mór i' b'fođlum i' i n-eađna i' ann rna  
 155 teangtaib. Śíóeá' aoirio na reancáide gura' uime  
 đairmítear Śaeóeal ve ón gcom'focal-ro đaoit' vil .i. đrá-  
 uigíteoir na heađna. Óir i' ionann đaoit' i' eađnaide  
 ađur i' ionann vil i' đrá'ad, amail aoir an Śnéigeac  
 philopophor .i. đrá'uigíteoir na heađna ré ouine eađnaide.  
 160 Óala Féiniura Farrad ní haitirítear vo éloinn vo  
 beit' aige acť o'ar mac, mar acá neanú' i' níú', amail  
 aoir an ríle ran rann-ro:

Óa mac ađ Féiniur, ríor dáim,  
 neanú' i' níú' ba háđmar;  
 Rugad níú' ađ an o'or éoir,  
 neanú' ran Scitia ríac'đloin.

165

Ar mbeit' óa bliadain i' fíche o' Féiniur i' b'flaítear na  
 Scitia, iar vóillead ó Máig Seánáir vó, vo éiomain, ađur é

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

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

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

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

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

né huét báir, flaitear na Scitia do Neanúl an mac fá rne  
 170 aige; ir níor fágaib dS Míul an mac fá hóige áct rodar na  
 n-ealaóan ir na n-ildéarladó do bíod aige 'ga feoladó do  
 rcolaid coitcéanna na críche.

## XVI.

dS ro ríor do ériall níul von éigipte ón Scitia dSuf da dálaib imce  
 go dSufair bér :

175 Sul laibeoram ar ériall níul ón Scitia von éigipte,  
 féad mar doein Herodotus zupab ón mDaidiolóin, cáinis  
 ríor aithe féaltann an taoibe éuaíó ir roinn na n-uair-  
 eann zup na Sféagaib; dSuf doein Solon nac raibe ríor  
 feancúra dS na Sféagaib nó zup foğluimrísó ó luét na  
 180 héigipte é. doein Iosephus ran céroleabair da Seancúr  
 nac raibe leithe dS na Sféagaib go haimeir Homer. Ar  
 na huóaraid-re ir iontuigte nac ón nSféig né ráiótear  
 an Sféig anoir do éuaíó Iry ná neac oile do feolad na  
 n-ealaóan do ríioct na héigipte, áct níul mac féimura  
 185 Farradó do éuaíó ón Scitia do feolad na n-ealaóan ann.  
 dSuf cibé doéarad nac túrca do bí foğluim ran Scitia,  
 óri ériall níul, ioná ran éigipte, ní ríor do é, do réir Poli-  
 oorus ran céroleabair ro ríioct "De Rerum Inventoribus,"  
 mar a n-abair: a "Ir fada an t-imrearan do bí roir luét  
 190 na héigipte ir luét na Scitia, dSuf ran glic rin do  
 éonnaicar, ar mbeic claoícte do luét na héigipte, zup  
 cianaopta luét na Scitia ioná íao." Ar ro ir iontuigte  
 zupab túrca do bí feolad ir foğluim dS luét na Scitia  
 ioná dS luét na héigipte dSuf do bñis, do réir na n-uoar  
 185 éuar, zupab túrca do bí foğluim ran éigipte ioná ran  
 Sféig, ní hé Iry ón nSféig ná neac oile da ramaíl do  
 éuaíó ón nSféig do feolad rcol von éigipte áct níul mac

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

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

## XVI.

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

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

Féimura Fahiraid ón Scitia rugad ar Maiḡ Seanáir ir  
 tugad ruar i bpoḡluim ann ran céascol uo ruidéal  
 200 i ḡcric na Daidiolóine, aḡur fá hi an céascol i noisid  
 coimhearceta na steangta ran uoman, amail duubnamar  
 tuar.

Ar mbeit uo Niúl aimrean imcian aḡ feolad rcol ḡcoit-  
 ceann ran Scitia uo cuaid a clú uo leit eolara ir eadna  
 205 fá na cricoid i ḡcoitcinne, ionnur ar méio na tuarḡdála  
 uo bi air ḡur cuir ḡarao Cincuir ri éirigte teadta 'n-a  
 óail 'ḡa iarraid uon éirigte né feolad na n-ealadán ir na  
 n-ilbéarla uo 'óḡaid na héirigte. Uo ériall Niúl uon  
 éirigte mar rin, amail uoir an file ran rann-ro uo beanad  
 210 ar an uadin uarab corac, Canam bunadár na nḡaeéal:

Ránḡar rceala ḡo forann,  
 ḡo méio nḡeada,  
 nél mac féimura 'ḡa bhuil  
 béarla an beada.

215 Triallair ionorro Niúl lé teadtaid ḡarao uon éirigte,  
 aḡur tug an ri fearann uo nḡairtean Capacynont (nó  
 Campur Cincit) Láim né Muir Ruaid uó; aḡur rór uo rór  
 a inḡean féin né ráirtean Scota né Niúl, amail uoir  
 ḡolla Caomáin ran uadin uarab corac: ḡaeéal ḡlar ó  
 220 uóaid ḡaeóil:

Uo cuaid ran éirigte iar roin,  
 ḡo riad forann foramail;  
 ḡo uos Scota ḡan rceim nḡainn  
 inḡean rialḡar forainn.

225 Iar bporad Scota uo Niúl cuirir rcola 'n-a ruidé aḡ  
 Campur Cincit uo feolad na n-ealadán ir na n-ilbéarla  
 uo 'óḡaid na héirigte; aḡur ir ann rin uo ruḡ Scota ḡaeéal  
 mac Niul. Uo réaraidé ḡo ḡuirfead neac éigin i  
 n-ionḡantar cionnur buó éoir Niúl, an cúḡe ad ḡlín ó  
 230 lapec, uo beit i ḡcomáimrín né Maoiré ann, aḡur ḡurab  
 fead mblidna uéaḡ ir ceitre ríio ar fead ḡcead ó

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

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

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

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

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

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

bílinn gur an am fán sábh Máoire ceannar Cloinne Iſraeſ.  
 Mo fneadhna ar rin, nac ōicſierote go mairfeadh Niúl  
 10mad ōo céadaid bliadhán, óir ōo-ſeirdoir na ōoime ré  
 235 fada fán am roin; biód a fíadnairé rin ar éidear mac  
 Sáile, an ceathraimád glún ó Séim anuar, ōo máir ceitſe  
 bliadhna ir trí fícto ar ceitſe céad, a gur ar Séim ōo máir  
 cúig céad bliadhán ō'ér mar ruſad Arſaxad ōó, aſail  
 léagtar ran donmád caibioil ōeas in Genesi; uime rin nac  
 240 cuirte i ſconntadairt go bfeadhó Niúl marſain ón ōara  
 bliadhán ir ōá fícto ōo flaitéar Nion mic Déil, aſail  
 aoubhramar, go haimſir Máoire. A gur fór ir luſaioe ir  
 ioncúirte i n-ionſantar an ré fuair Niúl a gur go mbérad  
 ar aimſir Máoire ran éirſe, ma' fíor an ní aoir  
 245 Marſanur Scotur mar go n-adair ſurab i ſcionn doin-  
 bliadhna ōeas ar fícto ar trí céad ō'ér ōileann cáimſ  
 coiméarſad na ōeangſad ran ōaibiolóim a gur ōo réir  
 mar aoubhramar éuar ſurab cian ō'ér commbuaidéarſa  
 na ōaibiolóime ruſad Niúl. ōo réir a noubhramar ir  
 250 inſierote uſoir ſeandúra áinó Scuit ōo leit aoir Niuil  
 mic féimura Farſar, a gur go raibe 'n-a fíor comaimſir  
 aſ Máoire ran éirſe.

ōála Niuil ar mbeit aſ áicſigad aſ Capacſiont Láim  
 lé Muir Ruaid, a gur ar mbeit ōo ſaeóeal ar n-a bſeit ó  
 255 Scota, ir ann rin ōo éalſar mic Iſraeſ ó ſarad ir ōo  
 tríallſar go bhſad Mára Ruaidé, go nſeairnſar ſor-  
 longſorſ Láim ré Capacſiont mar a n-áicſigad Niúl. Ar  
 n-a élor rin ionſorſ ōo Niúl, céio 'n-a nſáil ōa n-aſallam  
 ir ōa fíor cia ōo bi ann. Tarla aaron ōo leatſar an  
 260 trſuaidſ ar a gur ōo inſir ſeála mac nſraeſ ir Máoire ōó  
 a gur na miorſaile fíadnairéad ōo imſir ōia ar ſarad ir  
 ar a flſaſ tré ōaoirſe éloinne Iſraeſ. ōo céangail  
 ionſorſ Niúl ir aaron cumann ir carſarad ré céile; a gur  
 ōo fíarſuſ Niúl ōo aaron an raſarſar biaſa náio lóinte  
 265 aca; a gur aoubairt fór an raibe ōo éruſſeacſe ir ōo  
 maitear aſe réin go mbiaſ uile ar a ſcumarſan. Fá

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

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

buidéac Dáron ve trío rin. Táinig iomorro an oíche iar  
 roin, ir téio dáron go Máoire aSUR oo innir oó na cairg-  
 riona tug níul oó, aSUR fá buidéac Máoire ir dáron ve  
 270 trío rin.

lomtúra níul náinig go n-a múinntir féin iar rin, aSUR  
 oo innir oóib mic Iirael oo beit láim níú; aSUR oo innir  
 zac ní oo óláib mac nírael oóib. aSUR an oíche céanna  
 275 gur éreáctnuig é, go raibe i nSuidir báir. aSUR aSuirio  
 orong oile gurab ón brárac táinig va éreáctnuig ó 'n-a  
 leabaid. Doudraodar a múinntear né níul an mac oo  
 breit i noáil Máoire; aSUR beirir leir Saédeal oo látar  
 Máoire. Oo rinne Máoire gurde go Dia aSUR oo táit an  
 280 rlat oo bí 'n-a láim níur an gceáct gur rlanuig mar rin é.  
 aSUR aSuidairc Máoire an áit a mbiaó cread bunaid an  
 mic rin, nac biaó bñig i nátar neime ann go brát; aSUR  
 acá rin follur ar Créta, oilean acá ran nSreig mar a  
 bfuil cuio va rlioct, ní bfuil nátar neime ann acé mar  
 285 éirinn. aSUR tar ceann go raodar nátraca neime i  
 néirinn go ceáct páorais, ní raolim go raibe neim ionnta;  
 nó raolim gurab oo na veámnaid éairntear nátraca  
 neime i mbeátaí páorais.

Auirio cuio oo na reanáidib gur cuir Máoire glar ar  
 290 an bfeirc oo bí fá n-a láim féin ar brágaio Saéid, aSUR  
 gurab uime rin éairntear Saédeal glar ve. Oo bioó  
 iomorro an tan roin flearc fá láim zacá caoirg mar  
 cómarca ceannair feáona, aSUR ir uaid rin auirntear  
 flearcac uaral né ceann buíone anoir. Ir va éairntear  
 295 gurab ó rnar na nátrac neime oo leán oo brágaio Saéid  
 éairntear Saédeal glar ve, ir va foillruigab gurab é  
 Máoire oo fóin é, acáio na raonn-re rior:

Saédeal glar cionnur oo ráó  
 níur in bfeair gurctir gcomlán?  
 an ní ó bfuil Saédeal glar,  
 ir ceairc ga bfuil a reáncar.

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

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

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

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

306                   DAR FÓRNUÍG AR AN UCINN UCÉIN  
 Saebeal mac Niuil go noisgthéin;  
 Súr iad an naéair 'n-a éneaf,  
 níor b'fuar é oo leigear.

AN CI GLAR NÍ DEACARÓ OE  
 NÓ SÚR FÓIR GO MAIT MAOIRE;  
 IR EAD CUIGTO EOLAIG AR  
 SONAD OE ACÁ SAEBEAL GLAR.

310 Δοειριο ορησ οιλε συραδ υιμε γαιρτεαρ Saebeal Glar oe  
 ó glaire a airm ir a éirib. Suraδ υιμε rin oo rinne file  
 éigin an rann-ro :

315                   RUG SCOTA MAC OO NIUL NÁN  
 ÓR CIN MÓR GCINEAD SCOMLÁN;  
 FÁ SAEBEAL GLAR AIRM AN FÍR  
 Ó GLAIRE A AIRM 'R A ÉIRIB.

Δγυρ ir ón nSaebeal roin ainmnigtear Saeóil uile; sonad  
 υιμε rin oo rinne an file an rann-ro :

320                   FÉINE Ó FÉINIUR ACBEARCA,  
 DRIG SAN UOCCA;  
 SAEÓIL Ó SAEBEAL GLAR GARCA,  
 SCUIE Ó SCOTA.

325                   SÍDEAD ΔΟΕΙΡΙΟ ΟΡΗΣ ΟΙΛΕ ΣΥΡΑΔ ΥΙΜΕ ΤΥΣΑΘ SCOTA AR  
 MÁTAIR SAEÓIL, OO DRIG SURAδ OO CINE SCUIE ÓN SCITIA  
 ΔΤΑΙΡ SAEÓIL, ΔΓΥΡ ΣΥΡ ΝÓΡ ΑCΑ ΝΑ ΜΝΑ ΟΟ ΠΛΟΙΝΝΕΑΘ Ο Ν-Α  
 ΔΡΕΑΡΑΙΘ. ΤΥΙΣ ΝΑC Í ΡΟ AN SCOTA FÁ BEAN OO ΣΑΛΑΜ ΤΑ  
 ΝΣΑΙΡΤΕΑΡ ΜΙΛΙΘ ΕΑΡΡΑΙΝΝΕ ΔΓΥΡ ΡΥΣ ΡΕΙΡΕΑΡ ΜΑC ΟΘ. ΟΙΡ  
 ΙΝΓΕΑΝ ΠΑΡΑΟ CINCPIY FÁ MÁΤΑΙΡ ΟΟ SAEBEAL ΔΓΥΡ ΙΡ ΔΙΣΕ  
 ΟΟ ΒΑΟΑΡ ΜΙC ΙΡΡΑΕΛ Ι ΝΟΑΟΙΡΕ. AN ΠΑΡΑΟ CÉΑΝΑ ΤΑΡΙΘ  
 330 ΙΝΓΕΑΝ BEAN ΜΙΛΕΑΘ, FÁ HÉ AN CÚΙΣΕΑΘ ΠΑΡΑΟ ΟΕΔΣ 'N-Α  
 ΟΙΔΙΘ ΡΙΝ É. ΠΑΡΑΟ NECTONIBY FÁ HAIRN ΟΘ.

335                   IOMÉYPA NIUL IOMOPHO ΔΟΥΔΑΙΡC ΡΕ ΜΑΟΙΡΕ ΣΟ ΜΒΙΔΘ  
 FALA ΠΑΡΑΟ CINCPIY ΡΙY ΡΕΙΝ ΤΡΕ FÁΙΛΤΕ ΟΟ ΤΑΔΑΙΡC ΟΘ.  
 “ΜΑΡΕΑΘ,” AR ΜΑΟΙΡΕ, “ΤΡΙΑΛΛ-ΡΑ LIRNE, ΔΓΥΡ ΟΑ  
 340 ΡΟΙCΕΑΜ AN ΤΙΡ ΟΟ ΤΑΡΗΓΑΙΡ ΟΙΑ ΟΥΙΝΝ ΟΟ-ΣΕΑΒΑΙΡ-ΡΕ  
 ΡΟΙΝΝ ΟΙ; ΝÓ ΜΑΘ ΜΑΙΤ ΛΕΑΤ, ΟΟ-ΔΕΑΡΑΜ ΛΟΙΝΓΕΑΡ ΠΑΡΑΟ AR

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

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

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

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

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

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

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

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

vo cúmar féin tuic, agus éirigh ionnta ar muir go bfeadhair  
 cionnur rcairram ir párao ré céile." Ir i rin iomorro  
 comhairle ar ar éinn Niúl. 'Do cuirtead trá mile fear  
 340 n-arrmad i noáil na long leir agus tugad vó iao ar a  
 cúmar féin, agus céio ionnta go bfracaio gníomhad an laoi  
 ar n-a márad, mar atá orclao na mara ré gcloinn Iyrael,  
 ir a vluidead 'n-a noiaio ar párao ir ar a fluađ, va  
 mbátao, amail avoir an ríle ran rann-ro vo beanao ar  
 345 an tuain vdarab torac: A úine nac creio iar gcóir:

Searcas mile bioo va scoir,  
 Caozas mile marcaoir;  
 Anra mara Romair Ruaió  
 Ror foluig uile i n-áonuar.

350 Trí ríio iomorro mile coirde ir caozao mile marcad a  
 lion. Seacé gcéao ir reacé mbliadna vead ir ceitire  
 ríio i noiaio na vileann vo bátao párao, amail avu-  
 bhamar éuar. Óo éonndaire iomorro Niúl párao go n-a  
 fluađ vo bátao, vo an féin ran bfeadhann gcéadna, óir  
 355 ní raibe eagla air ó vo bátao párao, agus vo fáar a  
 élan ir a ríol go beic iondarim vóid. I gcionn áimrre  
 va éir rin fuair Niúl báar, ir vo gab Saédeal ir a mádar  
 an fearann. Ruzao iaraim mac vo Saédeal ran éirre  
 .i. Earrú mac Saéoil, agus i gcionn tréimre 'n-a vóio rin  
 360 ruzaó mac vó rin air, Sru mac Earrú mic Saéoil, agus  
 vo gabadar rin an fearann céadna agus vo áicig ríao  
 ann.

Vála fluaig na héirre, iomorro, gabair va éir rin  
 párao Incuir flaitear na néirre v'oir párao Cincuir  
 365 vo bátao. 'Do gairéi céana párao va gac ríig ro gab  
 an éirre ó párao Cincuir vo bátao ran Muir Ruaió  
 go párao Nectonibur an cuirtead ní vead i noiaio párao  
 Cincuir.

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

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

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

## XVII.

370 AG FO FIOF VON IONNARBAD DO RINNE PÁRAO INTUIR AR FLIOCT SAEÖIL AR  
AN ÉIGIPTE.

1 IOMTÚRA PÁRAO INTUIR IAR FIN AGUR FLUAIĞ NA HÉIGIPTE  
AR MBEIÉ TRÉAN FAN TIR DÓIB DO CUIMMIGEADAR AN TRÉAN-  
FALA DO CLANNAIB NIUIL IR O'FINE SAEÖIL .i. AN CÁIROEAR DO  
RÓNRAO NÉ CLANNAIB IYRAEL AGUR LOINGEAR PÁRAO CINCUIR  
375 DO BHEIÉ LEIR DO NIÚL, AN TAN DO ÉALUADAR MIC IYRAEL. DO  
COMMÓRAO UIME FIN COGAO LEO I ZCOINNE DICME SAEÖIL ZUR  
HIONNARBAD ZO HAIMÓEONAC A HÉIGIPTE IAO. TIG TOMAR  
UALYINGHAM LEIR AN NI FIN I NIPOUIGMACE MAR A N-ADAIR:  
a "IAR MBÁDÁO LUÉTA NA HÉIGIPTE, AN OYONG VON TIR DO MAIR  
380 OA N-ÉIR DO RUAIYRHO VUINE UARAL O'ÁIRICE, SCITEADÉAC DO  
BI 'N-A COMNUIÖE EACORRA, ZO NAC ZÉADÁO FLAICEAR ÓR A  
ZCOINN. AR MBEIÉ OÓ AR N-A OIBIRTE ZO N-A ÉRIÖ, CÁINIG  
ZUR AN SPÁINN, MAR AR ÁITIG RÉ IOMAO BLIADAN AGUR MAR A  
NOEACADAR A FLIOCT I LIONMAIREACÉ ZO MÓR, AGUR CÁNGADAR  
385 AR FIN ZO HÉIRINN."

BÍOÖ A FIOF AZAC, A LÉAZÓIR, ZURAB É SPÚ MAC EARRÚ  
MIC SAEÖIL AN VUINE UARAL-FO AGUR NAC É SAEÖEAL FÉIN,  
ZAN CÉAO DO HECTOR DOETUIR, IR FÓR ZAN CÉAO DO BANAMLAIB  
NA NUAŞALL YCUIÖDAR AR ÉIRINN FAOILEAR ZURAB É SAEÖEAL  
390 FÉIN CÁINIG VON SPÁINN. ÓIR DO RÉIR FÉIRINNE FEANCÚRA  
NA HÉIREANN, DARAB CÓIR CHEROEMAIN FAN NI-RE, IR AN  
FAN ÉIGIPTE RUS SCOTA, INGÉAN PÁRAO CINCUIR, SAEÖAL  
AGUR IR INNTE DO COMNUIĞ ZO BPUAIR BÁR; AGUR NI HÓN NDRÉIS,  
MAR ADOEIRIO OYONG OILE, CÁINIG, ACÉ A ACÁIRI DARÖ AINM  
395 NIÚL CÁINIG ÓN SCITIA. AGUR TARI CEANN ZO N-ADAIR AN  
C-UĞDAR-FO DO HAICLÉAZAO AZAINN ZURAB VON SPÁINN

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

## XVII.

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

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

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

Táinig an uime uafal do luaidéamair, ní headó, ácc von  
 Scitia do éadú, agus ír é an cúigeadó glúin véas uaid  
 anuaf da ngeirí bhráca mac Deaáca ráinig von Spáinn  
 400 ar ucúr. As ro ruideam an treancaid air zupab é Spú  
 mac Earrú fá caoiread as triall ón Éiripe ar an eadtra-  
 ro, amail doeir Ziolla Caomáin ran uaidn uafab corac,  
 Zaeóeal Zlar ó ucáio Zaeóil:

405 Spú mac Earrú mic Zaeóil,  
 ar reanacair fludg-faolú;  
 é do luú fá ucuaró ó a éoig  
 ar fuo mára Ruaró Romoir.

410 Lucc éeíre Long Lion a fludg  
 ar fuo mára Romoir Ruaró;  
 Tall, ngeac cláradba ír ceao  
 Ceíre lánaima fíceao.

Tuig, amail doubramair, zupab é Spú mac Earrú fá  
 caoiread ran eadtra roin zo rángadair zo hoiléan Creta,  
 zo bfuair báf ann rin, zup áab a mac Éibeair Scot ceannar  
 415 feadna cáic zo roctain von Scitia úóib. Zonad uime rin  
 doeir uáuar u'áiríte zupab é Éibeair Scot fá caoiread  
 orra ran tuaf roin agus zupab ón forainm do bí air  
 .i. Scot zairmtear cine Scuit do Zaeóealaid. Ionann  
 ionoirio Scot do réir uáuar u'áiríte ír raigoeoir. Óir ní  
 420 raibe 'n-a cóaimrigh fear boza do b' fearr ioná é, agus ón  
 bforainm rin ráinig é do flonnad an rlioc táinig uaid;  
 agus do cleadad leo boza mar arim ar aicir na rean  
 zup an aimrigh noéideanaig leac iricig uar zcuimne féin.  
 Zidead ní leanfam baraimail an uáuar-re do brij zupab  
 425 i céadradó coitceann na reanad zupab uime zairtear cine  
 Scuit do rlioc Zaeóil tne beic ar uaeac ón Scitia úóib  
 do réir a mbunadara.

Tuig, a léadéoir, zupb fear cóaimrigh do máoir  
 Zaeóeal, agus da réir rin zo raibe éeíre fício bliadán  
 430 u'aoir an tan do báad párao, agus zo raibe an ceat-  
 ramad glúin uaid féin rior ar n-a bheic mar acá Éibeair

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

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

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

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

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

Scot mac Sruú mic Earrú mic Daeóil rúil oo ériallaodar mic  
 Ippael tréir an Muir Ruaid a gsur Maoire i gceannar feadhna  
 ór a gcionn. Measraio urong oo na feandaidiob gurbab  
 435 ceitne céao ir dá fícto bliadán ó bádao párao ran Muir  
 Ruaid go cigeadt cloinne Milead i nÉirinn, a gsur dá  
 dearbuađao rin a g ro mar doeir uđoar óiođ ran rann-ro :

Ceadrađa ir ceitne céao  
 oo bliadnaib, ní hionairbdeas,  
 440 ó oo luid Tuaid Dé, deard duib,  
 Tar muinceann mára Rothair.  
 Sur gabrao rceinn don Muir Meann  
 mic Milead i ucir néireann.

Ađt céana oo réir an áirim oo-ni an leabhar Gabála  
 445 ní fuil ađt feadt mbliadhna véas cearta oo éri céao ón  
 trát fáir gáb Maoire ceannar cloinne Ippael ran éiript  
 go ceadt cloinne Milead i nÉirinn. Óir i gcionn feadt  
 gcéao ir feadt mbliadhán véas ar ceitne fícto o'eir vileann  
 oo gáb Maoire ceannar mac níppael ran éiript, a gsur oo  
 450 réir na haimirne oo-beir feandur éireann oo Gabálaib  
 éireann, ir i gcionn mile ar ceitne fícto bliadhán o'eir  
 vileann oo gabadar mic Milead fealb éireann. A g ro  
 mar doeir an leabhar Gabála gurbab i gcionn trí céao  
 bliadhán iar noilinn táinig Parthalón, a gsur gurbab trí céao  
 455 bliadhán oo báodar a filioct i feilb éireann, a gsur gurbab  
 veic mbliadhna fíceo oo bi éire 'n-a fárad go ceadt  
 cloinne Neimio innce, a gsur gurbab feadt mbliadhna véas ar  
 dá céao rao flaiteara na cloinne rin ar éirinn, a gsur ré  
 bliadhna véas ar fícto oo báodar fir Dolg i bflaitear, a gsur  
 460 Tuada Dé Danann trí bliadhna cearta oo dá céao ; a gsur  
 ré cur an áirim-re uile i n-dontcum ir ceitne fícto ar  
 mile bliadhán an nuimhir iomlán oo-nio ó dílinn go cigeadt  
 mac Milead i nÉirinn. A gsur dá bfeadtar an t-áiream-ro  
 rir na feadt mbliadhnaib véas ir ceitne fícto ar feadt  
 465 gcéao oo bi ó dílinn go barántar Maoire ar cloinn Ippael,

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

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

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

470 ír follur nac fuil ón am roin go teac̄t élonne Milead̄ 1  
 nÉirinn ac̄t feac̄t mbliad̄na véas̄ teap̄ta vō éri céad̄, āsur  
 vā néir̄ rin̄ gurab̄ bréas̄ad̄ an̄ céad̄raiō tuar̄ āveir̄ gurab̄  
 1 guronn̄ vā f̄ic̄to ar̄ céit̄re céad̄ bliad̄an̄ ō'ér̄ mac̄ nírr̄ael  
 vō ōul̄ tréir̄ an̄ Muir̄ Ruaid̄ ránḡad̄ar̄ mic̄ M̄ilead̄ 1  
 nÉirinn.

Āveir̄iō v̄ron̄ḡ né̄ fean̄c̄ur̄ gurab̄ é̄ raon̄ 'n-ar̄ ḡad̄ Sp̄ú  
 mac̄ Ear̄nú gō n-ā f̄uir̄inn̄ ar̄ an̄ Muir̄ Ruaid̄ āsur̄ roir̄ būō  
 véar̄ ran̄ aiḡean̄, láim̄ véar̄ né̄ Tap̄robāna, ír̄ láim̄ élē rir̄  
 475 an̄ Ar̄ia roir̄, āsur̄ láim̄ élē tim̄ceall̄ būō tuaid̄ ōi, āsur̄ ar̄  
 rin̄ gō rin̄n̄ Sléibē Rifē ran̄ leit̄ éiar̄ tuaid̄ vōn̄ Ar̄ia, āsur̄  
 ran̄ éadol̄m̄uir̄ ó véar̄ r̄cair̄ ar̄ an̄ Eor̄uir̄ ír̄ an̄ Ar̄ia né̄ céile,  
 āsur̄ ar̄ rin̄ vōn̄ Scit̄ia. Ḡiód̄ad̄ ní hé̄ rin̄ raon̄ vō ḡad̄  
 Sp̄ú āḡ tr̄iall̄ ón̄ éir̄ipt̄ vōn̄ Scit̄ia gō lūc̄t̄ céit̄re lonḡ ír̄  
 480 tr̄iōc̄ad̄ 1 n̄ḡad̄ luin̄ḡ v̄iōb̄; ac̄t̄ ā bun̄ r̄rōc̄ā Nil̄ ar̄ Muir̄  
 ōToir̄ain̄n̄ gō Cr̄eta rir̄ ā ráiōc̄ear̄ Can̄toiā āniú, áit̄ ar̄  
 cómn̄uis̄ né̄ fealāō āim̄r̄re gō br̄uair̄ báir̄ ann̄ āsur̄ 'n-ar̄  
 f̄ágaib̄ cuir̄ vā f̄lioc̄t̄ v̄iaiō 1 nōiaiō; ḡonāō vā b̄ic̄in̄ rin̄ vō  
 néir̄ ūḡōar̄ an̄ tr̄ean̄c̄urā nac̄ bī nāc̄air̄ neim̄e 1 ḡCr̄eta  
 485 ac̄t̄ mar̄ éir̄inn̄; āsur̄ tr̄iallaiō ar̄ rin̄ vōn̄ Scit̄ia āsur̄  
 éir̄beir̄ Scot̄ 'n-ā éad̄oir̄ead̄ ōr̄ra; āsur̄ ḡibé̄ āvéarāō nar̄  
 b' éioir̄ v̄ul̄ ón̄ éir̄ipt̄ vōn̄ Scit̄ia 1 luin̄ḡ nó 1 n-eāc̄air̄ vō  
 néir̄ nā r̄onna vō bī ar̄ an̄ Scit̄ia an̄ tan̄ roin̄, ní̄ f̄ioir̄ vō é,  
 vō b̄rīḡ gur̄ follur̄ ar̄ ḡac̄ āon̄r̄cair̄uiōē é̄rác̄c̄ar̄ ar̄  
 490 éuar̄ar̄ḡb̄áil̄ nā gur̄iōc̄ gō br̄uil̄ an̄ t-in̄n̄beir̄ vā n̄ḡoir̄c̄ear̄  
 Tan̄air̄ āḡ r̄nīgē gō Muir̄ Láir̄c̄al̄m̄an̄ āsur̄ an̄ múir̄ rin̄ āḡ  
 r̄nīgē gur̄ an̄ éir̄ipt̄ mar̄ ā br̄uil̄ r̄rūc̄ Nil̄; āsur̄ vō néir̄ nā  
 r̄onna vō bī ar̄ an̄ Scit̄ia an̄ tan̄ roin̄ áir̄m̄īḡc̄ear̄ r̄rūc̄  
 Tan̄air̄ ar̄ aib̄n̄ib̄ nā Scit̄ia vō néir̄ fean̄ūḡōair̄ b̄ar̄ánc̄am̄áil̄  
 495 Hērōōoc̄ur̄ ran̄ éeār̄am̄ad̄ leāb̄ar̄ mar̄ ā n-āb̄air̄: ā“Sp̄ūc̄  
 Tan̄air̄ có̄m̄poim̄near̄ an̄ Ar̄ia ón̄ Eor̄uir̄ áir̄m̄īḡc̄ear̄ é̄ ioir̄  
 nā r̄rōc̄aib̄ ac̄ā āḡ lūc̄t̄ nā Scit̄ia.” Āsur̄ ar̄ r̄ōc̄c̄ain̄ vōn̄  
 Scit̄ia ōóib̄ tār̄lā cōḡad̄ ír̄ coir̄nb̄lioc̄t̄ eātōr̄rā féin̄ ír̄ ā

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

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

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



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

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

*Of the expulsion of the race of Gaedheal from Scythia.*

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

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

535 oo éirig anrad orra tur feolaó i n-oilean iao né ráio-  
 ceap Caronia i Muir Pontic sur cómnuigrioo bliadain ir  
 ráite ann; agus ran oilean roin fuaip éibear mac Táic  
 ir Láimglar mac Agnóin báp. Triallao ar roin, ceathar  
 540 caoircaó vóib .i. Eallóit Láimhíonn Cing ir Caidér a  
 n-anmanna, agus tarla muirbúcainn ar an muir rompa  
 ir oo éanraoir ceol oo na loingreacaib oo díod ag triall  
 tarra na go zcuiróir coolaó orra ir go lingóir féin orra  
 oa marbadó; agus ir é leigear oo rinne Caidér Oiaoi ain  
 545 rin, céir oo leagad 'n-a zcluaraid go nac zcluinóir an  
 ceol o'eacla covalta nír; mar rin vóib sur zadbodar euan  
 ag rinn Sláibe Rife tuaid; agus ir ann rin oo rinne Caidér  
 fáirtine vóib nar d'ionad comnuide vóib donáic go roó-  
 tain éireann vóib, agus nac iao féin oo roicreao í, acé a  
 550 rliocé. Triallao ar rin go rángadar go zocia agus  
 tarla go raibe mac oiróeirc ag Láimhíonn oa nzaireí  
 éibear zluiníonn agus oo cómnuigeadar rliocé zaeóil  
 ran cir rin veic mbliadna rícaeo ir oo anadar lué vóib  
 ann ó roin i le; zonad oa vearbad rin avoir zioilla  
 560 Caomáin an rann-ro:

Fine zaeóil zarca óil,  
 Triocáo bliadán ran cir-rin;  
 Anao lué vóib ann ó rann,  
 Go vóic veireao an vómáin.

565 Meapao onoz oile né reanúr zupad caozao ar céao  
 bliadán oo cómnuigrioo rliocé zaeóil ran zocia, agus ir  
 i rin céaozaid ir fírinneze. Óir ir follur sur éaireadar  
 aicme zaeóil oé nglúine oa nzeinealaiz ran zocia mar  
 acá ó éibear zluiníonn go b'ráta. Ag ro ionorro an  
 570 zeinealac zlún rin: b'ráta mac Deazáta mic Earcaóda  
 mic Eallóit mic Nuadóac mic Neanúil mic Eirpic mic Éibir  
 zluiníonn ruzad ran zocia féin mic Láimhíonn an céao-  
 caoircaó táinig von éric rin o'aicme zaeóil; agus oo b'rig  
 nacar b'éirir an oircaeo roin zlún oo teacé von leit irzig

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

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

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

565 so tríocad bliadán is veaird liom suirab i an céadfaid  
 déireanaic atá fírinneac.

Do veaird oing oile né reandur suirab trí céad bliadán  
 so cóinnuigirioo rliocé Saedil ran Soicia. Sídead ní héoir  
 rin so beic fírinneac, so brí, so néir na ngradálar, so  
 570 néir mar duobramar tuar, nac raibe iomlán trí céad  
 bliadán ón trác fár bácaó párao ran Muir Ruaid so  
 cigeadt mac Milead i néirinn. Uime rin ní héoir an  
 céadfaid rin so beic fírinneac, so brí suirab so leic  
 iricé so anoir rin so rinneadar fine Saedil sac tuar  
 575 sa noeirnadar ón éiric so Creta, asur ó Creta so  
 Scicia, is ón Scicia so Soicia, ón Soicia sur an Spáinn, ón  
 Spáinn so Scicia, is ón Scicia so héiric, is ón éiric so  
 Tracia, ón Tracia so Soicia, is ón Soicia so hearráinn, is  
 ón earráinn i néirinn.

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

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



## XVIII.

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

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

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

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

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

Ír é fóir an Ūreogán roim uo ūuir iomaio caé ar an  
 Earráinne, aḡur ír é uo cúmouig nó uo tógaid ūriḡanria  
 láim rir an ḡCruinne, aḡur tor ūreogáin ran ḡCruinne  
 féin; ḡonad uime rin uo rinne ḡiolla Caomáin an  
 615 rann-ro:

Uo ūuir mór ḡcomlann ír ḡcaé  
 ar fíladḡ Earráinne uallad,  
 ūreogán na nḡleogal 'r na nḡliad,  
 lé n-a noearrad ūriḡanria.

620 Uo báodar veic mic aḡ an mŪreogán roim .i. ūreoga  
 fuaio Muirceimne Cuailgne Cuala blad eible náir íoc  
 ír ūile; ḡonad aine rin uo rinne an t-uḡodar céadna an  
 rann-ro:

625 Veic mic ūreogáin ḡan meirde,  
 ūreoga fuaio ír Muirceimne  
 Cuailgne Cuala blad amne.  
 eible náir íoc ír ūile.

Mac iomorro uon ūile rin ḡalam uo nḡairci Milio  
 Earráinne; aḡur tar ceann ḡurad é ūile uime veideanao  
 630 airmigḡear uo cloinn ūreogáin ran rann tuar, marad  
 doeiruo uḡodar an treamura ḡurad é ūile mac fá rine aḡ  
 ūreogán.

Ar ūar iomorro uo flioc ūreogáin aḡur ar nḡadail  
 neirt uimóir na Spáinne uóib, tarla mac airmada  
 635 oirdearad aḡ ūile mac ūreogáin uo nḡairci ḡalam, aḡur  
 ír rir ráidḡear Milio Earráinne; aḡur uo ḡad mian é  
 uol lion cablaig u' óḡad uo na Spáinne uon Scitia u' fíor a  
 ūráidḡear ír uo uéanaim feadma uóib. aḡur iar ḡcinnead  
 ar an ḡcomairle rin uó, cóirigḡear tḡiódao long leir, ír uo  
 640 cuir a ūroḡáin laocruide ionnta aḡur céio ar Muir  
 oToirria, ír uo tḡiall ḡo réimóirad roir buo tuaid uo  
 Sicilia ír uo ūreta ḡo ráimig an Scitia; aḡur ar roḡain  
 i uoir an rin uó uo cuir rcaela uaid ḡo Reaplóir mac  
 Neomáin .i. an rí uo bí ar an Scitia an tan roin; aḡur fá  
 645 uo flioc Reaplóir mic Ririll uo luaidamair tuar an  
 Reaplóir-re mac Neomáin. Mar ráimig iomorro Milio

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

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

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

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

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

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

DO LÁTAIR REAFLÓIR, FÁILTIŪIR NOIME; AŪUR I ŪCIENN ΔΤΑΙΟ ΤΑ  
 ÉIR RIN DO RINNE AN NÍ ΤΑΟΙΡΕΑΔ ΑΡ ΠΛΥΑŪ NΑ SCITIA ΘΕ;  
 AŪUR DO ΡÓΡ Δ INŪEAN FÉIN NUR ΤΑΡ Δ'ΑΙΝΝ SEANŪ INŪEAN  
 660 REAFLÓIR, AŪUR NUS RÍ TIAF MAC ΤÓ ΜΑΡ ΔΤΑ ΤΟΝΝ ΙΡ  
 ΔΙΡΙΟΔ FEADHUAΔ.

ΙΑΡ ŪCAITEAM ΔΕΑΝΑ ΡΕΑΛΑΟ ΔΙΜΡΗΕ ΤΟ ΜΙΛΙΘ ΡΑΝ  
 SCITIA ΤΟ ÉIRIŪ IOMAO ΔΙΤΙΡ ΛΕΙΡ I N-ΔŪΑΙΟ ΤΙΔΦΕΑΡŪΔΑΔ ΙΡ  
 ΛΥΕΤΑ ΡΟŪΛΑ ΤΟ ΘΕΑΝΑΜ ΡΑΝ ŪΡΙΔ, ΙΟΝΝΥΡ ΤΡΙΘ ΡΙΝ ŪΥΡ  
 665 ŪΡΑΔΟΥŪŪΕΑΤΑΡ ΛΥΕΤ ΝΑ ΤΡΙΔΕ ŪΟ ΜÓΡ É. AŪUR ΜΑΡ ΤΟ  
 ΜΟΤΥIŪ AN NÍ REAFLÓIR ΡΙΝ ΤΟ ŪΔB ΕΑŪΛΑ É ŪΟ ΤΟΙΟΤΡΑΘ  
 ΜΙΛΙΘ 'N-Δ ΔŪΑΙΟ ΝÉ BUΔIN ΡΙΟŪΔΕΤΑ ΝΑ SCITIA ΘΕ; AŪUR ΤΟ  
 ΔΟŪΔΑΡ ΤΑ ΔΙΤΙΝ ΡΙΝ ΜΙΛΙΘ ΤΟ ΜΑΡΒΑΘ ΤΑΡ CEANN ŪΟ ΡΑΙΔΕ  
 ΡÉ 'N-Δ ΔΙΔΑΜΑΙΝ ΔΙŪΕ; AŪUR ΜΑΡ ΤΟ ΔΥΑΔΑΙΘ ΜΙΛΙΘ ΡΙΝ  
 680 ΙΑΡΡΑΙΡ ΔΡΑΔ ΑΡ AN ΡΙŪ REAFLÓIR ŪΥΡ ΜΑΡΒΑΘ ΛΕΙΡ É; AŪUR  
 ΛΕΙΡ ΡΙΝ CUIPΥΡ CΡΥΙΝΝΙΥŪΑΘ ΙΡ COIMÉIONÓL ΑΡ Δ ΜΥΙΝΝΤΙΡ  
 ΟΙΛΙΡ FÉIN, AŪUR ΤΙŪ ΑΡ ΜΥΙΡ ŪΟ LION ΤΡΙ ΔΡΙΔΙΟ LONG AŪUR  
 ΤΟ ΤΡΙΑΛΛ ŪΟ ΡÉΙΜΟΙΡΕΑΔ ΑΡ ΜΥΙΡ ΤΟΤΙΡΡΙΑΝ ŪΟ ΡΑΙΝΙŪ BUN  
 ΡΡΟΔΑ NÍL; AŪUR ΑΡ ΤΕΑΔΕΤ I ΤΕΙΡ ANN ΡΙΝ ΤÓ, ΤΟ CUIP ΤΕΑΔΕΤΑ  
 685 ŪΟ ΡΑΡΑΟ NECTONIBUR 'ŪΑ FΑΙΡΝÉΙΡ ΤÓ É FÉIN ΤΟ ΤΕΑΔΕΤ ΤΟΝ  
 ΤΙΡ; AŪUR CUIPΥΡ AN NÍ ΤΕΑΔΕΤΑ I ŪCOINNE MILEAO, AŪUR ΑΡ  
 ΡΟΔΕΤΑΙΝ ΤΑ ΛΑΤΑΙΡ ΤÓ, FÁILTIŪIR NOIME, AŪUR ΤΥŪ FEAPANN ΤÓ  
 FÉIN ΙΡ ΤΑ ΜΥΙΝΝΤΙΡ ΝÉ ΔΙΤΙΥŪΑΘ ΡΑΝ ΤΙΡ; ŪONAO ΔŪ FΑΙΡΝÉΙΡ  
 AN ΤΥΡΑΙΡ ΡΙΝ MILEAO ÓN SCITIA ŪΟ HÉIŪIPTE ΔΤΑ ŪIÓLLA  
 670 CAOMÁIN ΡΑΝ ΡANN-PO:

RO ŪOIN MÍLÍΘ FÁ MAIT CLANN  
 REAFLÓIR NOCÁR Δ'ANPANN;  
 RO POCÉ ŪO CΡΥΑΙΘ ÓN ΤΙΡ ÉALL  
 ŪO PPOC NÍL ŪO ΔΡΥΑΙΡ FEAPANN.

675 ΤΥΙŪ, Δ ΛΕΑŪΤÓΙΡ, ŪΟ ΡΑΔΑΤΑΡ AN ΤΙΑΡ MAC NUS SEANŪ  
 INŪEAN REAFLÓIR ΤΟ ΜΙΛΙΘ, ΜΑΡ ΔΤΑ ΤΟΝΝ ΙΡ ΔΙΡΙΟΔ  
 FEADHUAΔ, ΜΑΡ ΔΟΝ NUR ΔŪ ΤΕΑΔΕΤ ΤΟΝ ÉIŪIPTE ΙΑΡ N-ÉAŪ Δ  
 ΜΑΤΑΡ ΡΑΝ SCITIA.

ΤΑΡΛΑ ΡΑΝ ΑΜ ΡΟΙΝ CΟŪΑΘ ΜÓΡ ΙΟΙΡ AN ΡΙŪ ΡΑΡΑΟ ΙΡ ΡΙŪ  
 680 ΝΑ ΔΕΤΙΟΡΙΑ. ΤΟ-ΝΙ ΡΑΡΑΟ ΤΑΟΙΡΕΑΔ ΠΛΥΑIŪ ΤΟ ΜΙΛΙΘ,  
 ΙΑΡ ΜΕΑΡ Δ CΡΙΘΔΕΤΑ ΙΡ Δ ΔΑΛΜΑΔΕΤΑ ΤÓ, I ŪCOINNE ΠΛΥΑIŪ ΝΑ

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

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

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

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

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

Δετιορια, αςυρ τυς φέιν ιρ ρλυαζ να Δετιορια ιομαο κατ ιρ  
 coimbleoet va céile zur éiriz iomaο áitir lé Milio ιρ zo  
 noeacáio Δ ély ιρ Δ oiróeapap fá na cpiócáib; ionnur zo  
 685 ocaíniz óe rin zo ocuz pápaο Δ inzean féin 'n-Δ mnaoi óó;  
 αςυρ Scota ζαιρτεαρ oi ap mbeit 'n-Δ mnaoi ας Milio oo  
 bi oo éne Scuit. Αςυρ μυς ρí oiaρ mac oó ran éizipe mar  
 acá éibeap pionn ιρ áimipzin; αςυρ oo lácaip iaρ noctain  
 na héizipe oo Milio oo éuir va feap óeaz oo na hózaib  
 690 oo bi 'n-Δ focáip o' fogluim ppiócéapio na héizipe zo beit  
 va zac don oioo elipe 'n-Δ céipio féin ι zcionn na peacé  
 mbliadán oo comnuiz pé ran éizipe.

Ιοmctúra Mileao oo pmyain 'n-Δ meannain zur éairipzin  
 Caidér Thaoi cian poime rin va pinnpeap, oo láimpionn, zur-  
 695 ab ι n'éirinn oo-zéaduoaoir Δ plicoet plaitéap zo bunadapac,  
 αςυρ ollmuyzteap cpi pécio long leip zur éuir foréainn  
 ρλυαζ ionnca, αςυρ ceileadpαιρ oo pápaο. Tpiallair  
 ιομοpno leip rin ó bun ppoéa Nil ap Muip oToipriaii zo  
 páiniz ι ocip ι n-oiléan acá láim pé Tpacia, Inena zoip-  
 700 teap óe; αςυρ ιρ ann μυζαó íp mac Mileao. Tpiallair ap  
 rin zo hoiléan va nzaipteap ζocia acá ran bpaipize caoil  
 téio ran aizéan buó éuaió, αςυρ oo pinne peal comnuizte  
 ann rin, ζonaó ann μυς Scota mac oó va nzaipéi Colpa  
 an éloioim. Tpiallair ap rin ran zcaolmuyρ buó éuaió  
 705 pcaipar an ápια ιρ an eopair pé céile, αςυρ láim éle puz an  
 eopair papi, zo páiniz Cpuiteantuaié pé páioceap Alba.  
 Aipzteap ιομοpno imeall na cpíce rin leo αςυρ tpiallair  
 va éip rin láim óeap puz an m'preatain m'óip, zo pánzapap  
 bun ppoéa Réin, αςυρ láim éle puz an b'pripingc papi buó  
 710 óeap, zur ζadpao cuan va éip rin ran biopcáin.

Ap noctain ιομοpno ran épié rin oóib, cigio Δ bpaítepe  
 o' páilcuζaó pé Milio; αςυρ noctair oó na ζoci zo

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

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

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

n-íomao eadtrann oile oo deit ag commbuidhneamh na  
 chice rin ir na hearráinne uile. Ar na élor rin íomorro  
 715 oo mílro, oo éuir tionól ar a ranncaib féin fead na  
 hearráinne; agus ar zcuinnuigad ar donlátair oóib,  
 triallair leo agus le lion an eadlaig oo éuar nír féin  
 ran tír i n-aghaid na nSocti ir na n-eadtrann, go ucuz  
 ceitne maomanna véas ir dá fícto orra, zur eadtrann ar  
 720 an earráinn íao agus zur fad féin go n-a bhráitrib, mar  
 atáio Clann Breogain mic Bhráta, urmóir na hearráinne  
 oóib féin. Oo bí íomorro ran am-ro dá mac véas ir fice  
 ag mílro, amáil a veir an file:

725

Tríodao mac agus dá mac  
 ag mílro go nglie nglac;  
 ní ráimz oíob, veimín linn,  
 áct donoctar go héirinn.

Oo báodar íomorro ceitne mic ficeao oíob rin ruigad ar  
 leannántaact oó, sul oo triall ar an Spáinn von Scitid;  
 730 agus an vdar ban oo bí vdaró i noivdaró aige pórtar ruig an  
 t-octar oile oó, mar atá Seang ingean Reaflóir flait  
 na Scitid ruig vdar oíob ran Scitid, mar atá Donn ir  
 Airmoc Feabhrao, ir Scota ingean Párao Nectonibur ruig  
 an reiréar oile oíob, mar atá vdar ran Éigipt .i. Éibear  
 735 Fionn ir Airmirgin, ír ar Muir Traid, Colpa an Cloróim  
 i nSoctid, Arannán agus Éireamón ran Galia, amáil  
 a veir Conaing file ran laoir reancura-ro ríor:

740

Oct mic Galaimh na nglie,  
 Darb ainm mílro earráine,  
 Ro fíleactaoar míle mag;  
 Cione tíne a ngeiriooar?

745

Airmoc Feabhrao 'r Donn go nglíad,  
 Ro geinead íao ran Scitid;  
 Ruigad ran Éigipt aibmz  
 Éibear Fionn ir Airmirgin.

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

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

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

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

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

Ír, ní raibé laoc ba lia,  
 Ro gearr i staob t'raicá ;  
 Ro gearr Colpa an élaróih  
 i nSlionn Colpa i nSaoélaróib.

750

Ruáa as cur b'neogáin san bhón  
 Anannán i' éireadhón,  
 Dá fóirear na laoc san loct,  
 Mac Dé no éraoc a stoctóct. Océ.

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

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

## XIX.

Ar b'fár uon t'flioct-roin b'neogain mic b'ráta oo bádar  
 765 neapcámar uaoimeac ran Eapráinn; a'gur ar méio a  
 n-oirb'earc, oo cuineadar nompa cuillead flaitir oo g'adail  
 oo leit éigin oile. Ad'bar oile f'ór oo bí aca, mar earla  
 mé linn na haimirne rin ceirce bíó ran Eapráinn fead pé  
 mbliadán b'róeao, tré iomaó tiormaidz na haimirne an  
 780 fead roin, a'gur f'ór tré iomaó comblíoct earla eacorra  
 ir na f'ocí ir f'ac' onoz oile eac'raann pé na'badar a'g  
 gleic fá iomóornam na hEapráinne. Cinnio uime rin  
 comáirle cia an érioc ar a noéanuoair b'rait nó cia oo  
 cuiriróe oa b'rait. Ir i comáirle ar ar cinnrioó, íoc  
 785 mac b'neogain mic b'ráta oo bí 'n-a úuine g'airceamail,  
 ir oo bí f'ór eaznairóe eolac rna healaónaid, oo toza mé  
 uul oo b'rait oiléin na héireann. a'gur ir é aic ar ar  
 éinneadar ar an gcomáirle-re a'g tor b'neogain ran  
 Galria.

770 Ir mar rin earla úóib íoc oo cúp go héirinn, a'gur ní  
 mar ad'prio onoz oile g'urab i néallaid nime oiróe  
 g'eimrió oo éonnaric oo mullac cúp b'neogain í. Óir oo  
 bí caoiriam ir roinn noime rin ioir éirinn ir an Eapráinn,  
 ón trát fá ucuz eocáio mac éirc ní véiréanac f'ear  
 775 mbolz Taille ingean m'agmóir ní Eapráinne 'n-a mnaoi.  
 Oo cleac'uoair trá leac ar leac beic a'g ceannairéac'c  
 ir a'g malairc a n-eaprad ir a reoo ar f'ac' taoib pé céile,  
 ionnur go raibe aic'róe na héireann a'g Eapráinneac'aid  
 a'gur aic'ne na hEapráinne a'g éireanncaib pul rugad  
 780 íoc mac b'neogain; ionnur oa méir rin nac ó amarc  
 donoióe o'f'adail oo mullac cúp b'neogain f'uar íoc  
 náio clann b'neogain eolar ar éirinn, ac'c ó caoiriam  
 iméian amirne noime rin oo beic ioir an Eapráinn ir  
 éirinn.

## XIX.

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

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

785 **U**ála íota íomorro ollmúigítear long leir ir cuirir  
 cni éasao laoc togea innce, ir triallair ar muir go  
 rángadar von leit éuaró o' éirinn, sur gabadar cuan  
 i mbréantráct máige íota; asur mar ráinig íot i veir  
 ann oo rinne iudairc oo neartúin, oia na mara, ir oo  
 790 rinneadar na veamain oróctuar óo. Leir rin rángadar  
 orong oo lucc na críce oo labairc nír i Scoitbéarla .i.  
 i nDaeóilz, ir oo fneasair reirean ran teangair céasna  
 íao, asur aubairc surab ó mágos ráinig féin amail  
 rángadar-ran; asur surab Scoitbéarla, fá teanga bunab-  
 795 arac óo féin amail oo b'ead óoib rin. Acáio na reancáide,  
 ar long na háite-re ran leadar Gabála, as a ráó surab  
 é an Scoitbéarla, ré ráiótear Daeóealz, fá teanga  
 bunabarac oo Neimíó ir oa dicme, asur oa réir rin as  
 fearaid bols ir as tuadaid Dé Danann. Óir ir in-  
 800 chreite rin ar an ní aubramar éuar surab é Daeóeal  
 mac Eadóir ar foráileam féimura Farráio ní na Scitia  
 od cuir an Scoitbéarla i n-easur ir i n-orouzad; zonad  
 ón nDaeóeal roin ráiótear Daeóealz nír an Scoitbéarla,  
 amail aubramar éuar.  
 805 Ir túrca trá oo bí an Daeóeal-ro as múnab rcol  
 scoitcéann ran Scitia ioná oo triall Neimíó ar eactra  
 ón Scitia go héirinn; asur ór é an Scoitbéarla fá teanga  
 coitcéann ran Scitia an tráct oo triall Neimíó airce, oo  
 réir na reancáó, ir é an Scoitbéarla fá teanga óilear  
 810 oo Neimíó ir oa fúirinn as teact i néirinn óoib; asur oa  
 réir rin as zac gabálar oa veáinig ar éirinn uair nó  
 oa rlióct; ní áiríim mic míleáó var teanga óilear an  
 Scoitbéarla ó oo fágaib níul an Scitia sur an am-ro.  
 Tis Rirtearó Craobac príomáio éireann leir an ní-re  
 815 ran leadar oo rcriob ré oo bunabar na Daeóilze ir dicme  
 Daeóil as ro mar a veir: a "Acá" ar ré "an Daeóealz  
 i ngnáctuzad i néirinn ó teact Neimíó ózo mbliadán iar  
 noilinn sur an ló aníú." Oo réir a poubramar ní oi-

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

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

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

éireóte zupab 1 Scoitbéarla oo azaili íot ir Tuata Dé  
820 Oanann a céile.

Ionctúra íota, oo fiafhuig oa éir rin ainm na críche  
óioð azur cia oo bí 1 bflaitéar uirne an tan roin. Noctair  
an fúireann roin carla air an ucúr zupab Inir Galga fá  
hainm oon érié, ir zupab iao trí mic Céarmada Milbeoil  
825 mic an Oazúda oo bí 1 bflaitéar innce an realaídeact  
zác né mbliadóin, amail aoubnamar tuar, zo ucarla an  
cráct roin iao 1 noileac Néio 1 ucaircearic Ulaó, azur  
iao 1 n-imrearan fá feodaib a rean. Triallair ionorroio  
íot an n-a élor rin marí aon né óá ucrian na foirne táinig  
830 'n-a luing leir, azur ir é lion oo bí 'n-a luing trí éozao  
laoc. Azur marí táinig oo lácair éloinne Céarmada fáil-  
tígio roime, ir foillrigio fáct a n-imrearan oo. Noctair  
reirean oóib-rean oon leic oile zupab tré mearuzaó mara  
táinig féin oon érié, ir nac raibe a baia faoi comnuide oo  
835 théanaím innce, act triall tar a air oa éir féin. Zíveao  
marí oo mearaó leo-ran íot oo beic roglumta, oo éozaoar  
'n-a breiteam ran imrearan oo bí eatorra é, azur ir i  
breac ruz, na reoide oo roinn tréanaó eatorra; azur leir rin  
oo záb az molaó na héireann ir aoubairc zupab éazóir  
840 oo bí imrearan eatorra azur lionmáire na hinre fá míl  
ir fá mear, fá iarc ir fá lact, fá íot ir fá arbar, azur  
mearamóact a haiseoir an éar ir an fuact. Aoubairc  
fór óá roinntí an tír tréanaó eatorra zo raibe a  
bporéainn uile innce. Ceileabhair íot oa éir rin oóib  
845 azur triallair marí aon né n-a céao laoc o'fior a luinge.

Dála éloinne Céarmada tuzaoar oa n-aire méio an  
molca tug íot an éirinn; azur ir eao oo mearaó leo óá  
roiceao lair oul oa érié féin zo ucriaraó ionao rluaz  
leir oo zabadil na héireann; azur ir é ní an an éinneoar  
850 mac Cuill zo lion trí éozao laoc oo éur 'n-a éoraídeact;  
ir ruzaoar air, ir oo záb íot féin veireao an a muinntir,

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

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

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

17 ruz. Leir 120 go Mairg Íotá buó tuair, gur fearaó  
 coimearcar eatorra, gur tuic íot ánn; agus ruzadar a  
 muinntear leo é 'n-a luings, gur éas ré ar muir aca, agus  
 865 gur haónaiceaó ran Earráinn é iar ucairpéanaó a cuirp  
 vo mácaib Mileaó va ngréannugaó ré ceacé va díogaíl  
 go héirinn ar éloinn Céarmaoa. 17 céaraíó vo óruing  
 ré reancur gurab ar Óruim lizean vo marbaó íot 17  
 gurab ar Mairg Íotá vo haónaiceaó é. Sídeaó 17 cinnte  
 880 agus 17 fírinniúe an céaraíó tuar.

Vo gabáil mac míleaó ar éirinn anro, agus va noálaib, agus cia an  
 críoc ar a ucairpéanaó go héirinn.

Doeir Hector Doctur, ran trear caiboil vo rcar  
 na hálban, gurab clann vo Saédeal Éibear 17 Éireamón.  
 865 Sídeaó ní héioir rin vo deit fírinneacé, vo bríg, vo réir  
 Córmac mic Cuileannáin 'n-a éroinic, gur b' fear comaim-  
 rre vo Máoiré Saédeal; agus doeir mar an gcéona vo  
 réir an leabair Gabála gurab 1 zcinn crí mbliádan ar  
 ceitre ríó ar óa céao iar mbácaó párao tángadar  
 870 mic míleaó 1 héirinn, agus va réir rin nar b'éioir  
 Saédeal vo deit 'n-a acair ag Éibear ná ag Éireamón.  
 17 rollur fóir vo réir Córmac ran áiream glún vo-ní ó  
 Salam va ngaircí Milíó Earráinne, fá hacair o'Éibear  
 17 o'Éireamón, go Noe, nar b'é Saédeal fá hacair oíob.  
 875 Ag ro, vo réir Córmac, an zeinealac go Noe: Salam  
 mac Bile mic Bneogáin mic Bnáca mic Deagáca mic  
 Earráca mic Eallóic mic Nuáac mic Neanúil mic Eiric  
 Glair mic Éibir Glúinrinn mic Láimrinn mic Aghóin mic  
 Táic mic Ogamáin mic Beóamain mic Éibir Scuit mic  
 880 Spú mic Earrú mic Saéil Glair mic Nuil mic Féimura  
 Farráó mic Báac mic Magos mic Iafet mic Noe.

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

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

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

Síbé vo léagrad rcar hector boetiur vo mearrao go  
 raoileann ré zupab ó Saedeal éigin oile tângarar Saedil.  
 Alban reoc an Saedeal ó utângarar Éireannaisg. Síbeao  
 885 ir leor liom ugarar barántamail Albanac, va ngairtear  
 Ioanney Maion, ag a ráo zupab ó Saedealaid Éireann  
 tângarar Saedil Alban. Ag ro mar aoir: a“ Aoirim ar  
 an dóbar rom” ar ré “Síbé uream ó bfuil bunaoar na  
 nÉireannac, zupab ón noruing zcéona tângarar Alban-  
 890 aisg.” Tis Deoa leir an ní-re i Scair Eaglaire na  
 Sacran mar a n-abair, libro 1º, cap. 1º, b“ i zcionn realao  
 aoirne vo glac an Úreacain, i noiaio na mÚreacnac ir  
 na bPict, an tneaf cine i zcuio nó i mir na bPict, cine vo  
 ériall a hÉirinn mar don ré na utaoireac Rhéaoa, vo  
 895 zneamuisg i mearc na bPict ionao riué oioé féin, lé  
 cáirtear nó lé harim, acá 'n-a reib zup an am ro.”

Ar ro ir ioncuigte vo réir Deoa zupab a hÉirinn vo  
 cuaoar cine Scuit lé Rhéaoa a utaoireac féin go hAlbain,  
 agur go bfuilao a rliocé ann ó rom agur zupab oioé  
 900 zairmtear Scuit. Ag ro mar aoir Humphrey, ugarar  
 Úreacnac, c“ Acá a úearb aca féin ir ag cac zupab clann  
 o'Éireannacaid na Scuit ir zupab donaimm amáin zairmio  
 luéc ar utine-ne (.i. na Úreacnaisg) oioé mar acá Saedil.”  
 Acá fóz Cambrieny ran reireao caibioil oéag von tneaf oir-  
 905 tinct von leabar vo rpioé ar éuararzbail na hÉireann,  
 va foillruagao zupab ré linn Néill naozigiallaisg vo deit i  
 bflaitear Éireann vo cuao reirear mac Muireaoaisg riosg  
 ulaó go hAlbain zup zadbaoar neart ir arpacar ann;  
 agur zupab fan am rom tugaó Scotia o'ainm ar Albain  
 910 ar oúr, agur zupab ón zcloinn rin riosg ulaó zairmtear  
 cine Scuit o'Albanacaid. Ag ro mar aoir, ag labairt ar

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

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

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

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

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



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

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

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

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

945 ionann i bFraingcir ir i nGaeóilz, aSyr beagán oile va  
 zcormailear. Mo fneagra ar an néarún-ro zó bfuilio  
 focail ar zac doinnteanzaid ar airleazad ran ceatramad  
 mir von Gaeóilz né ráidtear bearla Teibde ó aimir  
 Féiniura Farraid anuar; aSyr mar rin amail acáio focail  
 950 ón bFraingcir innce acáio focail ón Spáinnir ón Eadailir  
 ón nGriéizir ón Eadra ón Laitoin ir ó zac prímtéanzaid  
 oile innce. ASyr uime rin ní fuiozad ar Gaedelaib  
 vo tígeact ón bFraingc zó mbiaó beagán focal ionann  
 i nGaeóilz ir i bFraingcir. ASyr fóz an beagán focal  
 955 acá ionann eatorra, mearaim zupab ó Éirinn ruzaó von  
 Fraingc iad, aSyr ir móite mearaim rin mar dovei Caerar  
 ran reiread leabdar va Scair zupab ó oileanaib na brea-  
 tan vo éadair vmaoite von Fraingc vo bioó 'n-a mbreit-  
 eamnaib aca, aSyr az a mbioó cearmann ir raoirre ir  
 960 cáóar ó uairlib na Fraingce.

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

## XX.

Ír inméarfa gur b é oiléan na héireann an t-oiléan  
 roin ar a érialladar na tharóite von ffrainc vo bñig  
 gur b' i éire tobar tharóiteáca iarthair Eorpa an tan  
 roin, agus gur b' i an tSaebealg fá ceangla vo na tharóitib  
 965 céadna. Nó ma' r ón Manainn vo érialladar, ír pollur  
 gurab i an tSaebealg fá ceangla úilear ann rin, vo réir  
 Ortelius ag labairt ar Manainn, mar a n-abair: a "Snát-  
 uigio" ar fé "ceangla na Scot nó an tSaebealg atá  
 ionann."

970 Óa réir rin, mé linn beit ag múnad vo na tharóitib ran  
 bfraingc, ír corráil gur tógadar dor óg na ffraingce, ó  
 beit i gcáirdeán na nois, ruim éigin o'foclaid na  
 tSaebealg ír go bfuil vo ar aicéide i mearc na ffraingcire ó  
 roin i le; agus fór go n-abair Camoenur, ran leabdar vo  
 975 nshairtear bñicannia Camoeni, gurab mó vo ceangla ar  
 na tharóite fá an roin ó ceangla beoil ioná ó rchibinn  
 vo rcolaid.

Ádhar oile fór ar nar b'iongnad focail tSaebealg vo  
 beit i mearc na ffraingcire, ar méir an cáirdeán vo bí ag  
 980 éireanncaib mé ffraingcaib, óir doir an leabdar tSadbála  
 gur b' inéan vo ní ffraingc fá bean o' ughaine Mór fá  
 hairtí ar éirinn, agus vo éirinn an tughaine-re vo  
 tSadbáil neit na ffraingc. Vo éirinn fór airtí oile vo  
 bí ar éirinn .i. Niall Naioigiallac, airtear iméan o' éir  
 985 ughaine, vo tSadbáil neit na ffraingc, gur marbó ag rrué  
 loir ran bfraingc é lé hEóclaid mac Éanna Cinnrealaig  
 ní laigean. Vo éirinn Crioiméann mac Fiodaig ní éireann  
 na Niall von ffraingc. Vo éirinn fór airtí oile vo bí ar  
 éirinn, mar atá Dácti mac Fiáclac o' iarthair neit vo  
 990 tSadbáil ar an bfraingc gur marb caor éirinn ran leit  
 toir von ffraingc láim mé rliab Alpa é. Doir mar an  
 gcéadna Cornelius Tacitus go raibe roinn ír cáirdeán

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

## XX.

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

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

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

ceannaídeáda ioir Éirinn ir an ffraingc. 'Do réir a nouð-  
 namar, ní hiongnadó airleasadó focal oo beic ón Saeóilg  
 985 ran bffraingcir, ir ón bffraingcir i nSaeóilg. Sídeadó ní  
 hioncuigte ar rin go héigeantac surnab ón bffraingc oo  
 ériallavap rine Saeóil i nÉirinn. Uime rin ir ruarac an  
 oara baraimail oo-beir buccanapur.

Ir breasac f6r an trear baraimail oo beir buccanapur,  
 1000 mar a n-abair surnab ionann nóir ir béara oo ffraingcab ir  
 o'Éireanncáb. Cibé iomorro léigrear ioanner Bohemur  
 ran leabap no rciob oo béaraib ir oo nóraib an uile éiré,  
 oo-géada go pollur ann nac ionann nóir náio béara na  
 bffraingcac ir na nÉireannac anoir ná i n-alló. 'Da réir  
 1005 rin ir breasac an trear réarún oo-beir mar éruicugadó ar  
 fliocé Saeóil oo ériall ar ocúr ón bffraingc i nÉirinn.

Doerrio cuio oo na nuaSallaid-re ag rciobadó ar  
 Éirinn surnab ón b'reacain móir cánasavap mic míleadó  
 ar ocúr; agus ir é fác fá raolio rin, oo b'riú go b'ruilio  
 1010 iomav focal ionann i nSaeóilg ir i m'b'reacair. Mo  
 f'reasra ar an réarún-ro nac ruioicugadó ar áicme Saeóil  
 oo éigeadc ón b'reacain móir é ar ocúr. 'Dá avbar acá  
 rir rin. An céavavóbar víob, oo b'riú surnab i an Saeóealg  
 fá ceasga víleap oo b'riocán mac feargura leitóeirg  
 1015 mic Neimíó, agus surnab avio ráivótear b'riucannia ré  
 b'reacain oo réir Cormaidic mic Cuilleannáin ir leabap  
 nSabalá na héireann; agus surnab i m'b'reacain oo áicig  
 ré féin ir a fliocé va éir; sur cuir Éireamón mac Mileadó  
 C'ruicéig ré ráivótear Picci ag coirpoinn na hAlban riu,  
 1020 agus go vóáinig b'ruicir mac Siluair, ma'r fíor oo cuio va  
 g'riocicé féin, irceac orra ir Rómánais 'n-a víavó rin, agus  
 Saxones va éir rin, agus Loclonnais ir fá v'eireadó Uilliam  
 Concúr ir na ffraingcab, ionnur go vóáinig an oireav roin  
 o'áhorlann eacéirann orra nar b'iongnadó an Scot-

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

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

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

1025 **Ḃéarla**, fá ceangla oo Ḃriocán iŕ oa rliocé oa éir, oo  
 tūl i mbátaó. **Ḃiúeab**, an t-iarthar beag acá ar marctain  
 oi gan múcaó uile, acá ri féin aŕur an **Ḃaeóealg** ionann,  
 an méio acá ó aimir Ḃriocáin gan malairt oi.

An t-ara haóbar ar nac iongnabó iomaó focal oo beic  
 1030 ionann gan Ḃreacñair iŕ gan **Ḃaeóilg**, ŕion ŕurab ón  
 mḂreacñain cángasuar mic **Ḃíleab** i néirinn, oo bñig ŕur  
 Ḃí éire fá cúil oioin oo Ḃreacñaid ré linn **Ḃac leactruim** oa  
 lungeab oŕra, oo **Ḃicín** na **Rómánac** iŕ na **Sacrañac** nó **Ḃac**  
 oŕuinge oile oa n-impéabó foirneart oŕra, ionnur ŕo oŕig-  
 1035 oir foirne iomaó ŕo n-a muinear iŕ ŕo n-a muinntearaid  
 iŕ ŕo n-a maoin ar ceiteabó i néirinn oioó, ŕo oŕuŕoaoir  
 uairle na héireann fearann ar feab a ŕuarca oóib; aŕur  
 an rliocé **cegeab** uacá ré linn a noŕoiaóeacá, oo foŕ-  
 lamcáoi an **Ḃaeóealg** leo, aŕur ŕo Ḃruilio bailte i néirinn  
 1040 ainmnigéar uacá mar acá **Ḃráig** na mḂreacñac iŕ **Ḃaile**  
 na mḂreacñac iŕ **Ḃún** na mḂreacñac **ŕc**; aŕur iar  
 oŕilleabó von Ḃreacñain car a n-aiŕ oóib oo **Ḃioó** iomaó  
 focal von **Ḃaeóilg** ar gnácuŕabó aca iŕ aŕ a rliocé oa  
 n-éir. Oo réir a noḂhramar ní hinmeart ŕo héigeantac  
 1045 ŕurab ón mḂreacñain cángasuar mic **Ḃíleab** ar oŕúr, car  
 ceann ŕo Ḃruilio focal ionanna gan Ḃreacñair iŕ i  
 n**Ḃaeóilg**. **Ḃibe** aóeabó fóŕ ŕurab coŕñail na Ḃreac-  
 ñaiŕ iŕ na **Ḃaeóil** 'n-a nóŕaid iŕ 'n-a mbéaraid ré céile,  
 óir mar **Ḃioŕ** an **Ḃaeóeal** neamcoimigéac fá **Ḃiaó** oo  
 1050 **caóairt** i n-aiŕcío uaid, iŕ mar rin **Ḃioŕ** an Ḃreacñac; mar  
**Ḃioŕ** fóŕ cion aŕ an **Éireannac** ar na **reacñaid**, ar an  
 aor dána, ar na **báruaid**, iŕ ar aor **reanma** na **ŕcláirreac**,  
 bí a **rañail** rin oo cion aŕ an mḂreacñac ar an oŕuinge  
 céanna aŕur **Ḃio** mar rin coŕñail ré céile i móŕán oo  
 1055 **béaraid** oile; **Ḃiúeab** ní **ruioŕabó** rin ar **Ḃaeóealaid**  
 oo **éigeacé** ón mḂreacñain acé iŕ mó iŕ **ruioŕabó** é ar  
 aicéoo oo beic aŕ Ḃreacñaid i néirinn, amail aóḂhramar  
 éuar; aŕur oa réir rin ní hioncuigé ar na **rearñaid**  
 réamhráioce ŕurab ón mḂreacñain **Ḃíoir** cángasuar mic

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

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

1060 Míleadó ar ucúr. Zídeadó ir éioir go ríinneadé a ráó go noeadáodar onog vo ríioct úreogain a héirinn o'áitcužad na úreacan Móire, mar acá cuio vo ríioct na ucáoiracé vo élanndáib úreogain cáinig lé macaib Míleadó i nÉirinn.

Ag ro anmanna na mac roin úreogain cáinig i nÉirinn  
1065 lé macaib Míleadó, mar acá úreaga fuao Muirceimne Cuailgne Cuala Eiblé Úladó ir Náir. Ir va ríioct-ro go cinnte vo réir feandúra na héireann an uream ré ráidótear úrigante; agus ir córaioe rin vo mear 'n-a ríinne mar áoir Tomairur ran broclóir Láioine ro ríioct zupab  
1070 pobal ó Éirinn na úrigante .i. clann úreogain.

Áoir uádar Spáinneadé vabab áinn Flomianur vel Campo, ag ceacé lé feandúr na héireann, zupab Spáinnis vo réir a mbunádar na úrigante agus zupab ón Spáinn cángádar i nÉirinn agus ó Éirinn von mbreacain.

1075 Ir móioe ir ionéiocte zac ní va noubramar vo leic áioirín na mbreacnacé lé héireanncaib; agus zup b' i éire rá cúil oioin oóib, mar áoir Canadocur uádar úreacnacé 'n-a éioinic agus Albion 'n-a éioinic, agus iomad o'úádaráib oile na mbreacnacé, go ucioir móran vo

1080 ríionnraib na breacan agus va n-uairlib go n-a muirear agus go n-a muinntir i nÉirinn, mar a ngabáoi ríú, agus mar a nglacáoi go cineálca iao, agus mar a ucuzáoi feann ré háitcužad oóib, ámáil áoubramar éuar. Do-ni fór Doctúir Hanmer 'n-a éioinic rreirialacé ar cuio

1085 oioib. Ar ucúr, áoir zup oibreadó go héirinn lé éuin mac Achelrrio, ní vo bí ar an mbreacain, var b'áinn Casualin, an can rá haoir von Tigearna 635, agus go bruar zabadáil rir go zradacé ann, agus fuair congnaím rtuais léir bain ré a flaitear féin amac arir. Áoir fór

1090 go ucángádar vá ríionnra ó breacain, mar acá Haralc agus Conan, go héirinn, an can rá haoir von Tigearna 1050, agus go bruarádar a nglacáó agus fór caioieam agus cumáacé ó héireanncaib. Áoir mar an zcéadna go ucáinig Allgor iarla Cherter ón mbreacain ar ceiteadó

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

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

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

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

1098<sup>1</sup> nÉirinn, aSyr Syr cúineadar Éireannais rluas leir lér  
 daín a talaín féin amac arís, an tan fá haoir von Tig-  
 earna 1054. Táinig arís rrionnra oile oo b'neactaid  
 var b' ainm b'leitin ar Conan ar ceitead i nÉirinn an  
 tan fá haoir von Tigearna 1087; aSyr fuaín congbdáil ar  
 1100 fead a éuarca innce. Mar rin oóib i scleamnar ir i scáio-  
 neam ó aimirr go haimrrr.

Léashtar iomorro i scroinic hanmeri Syr pór Arnulfur  
 iarla Pembroc ingean múircearraig úi b'riain ríog  
 Éireann, an tan fá haoir von Tigearna 1101. aSyr oo  
 1105 pórad an varra hingean oó lé Mašnur mac Arailc, rí  
 na nOileán. I n-aimirr pór an céad-henrí i ríogact sac-  
 ran, oo bí rrionnra ar an m'neactain var b' ainm Sripin  
 ar Conan oo m'aoitead go minic Syr bean Éireannac fá  
 mádar oo féin, aSyr pór fá reanmádar, aSyr Syr ab  
 1110<sup>1</sup> nÉirinn ruasó aSyr oo béarmúinead é. Oo réir an ugdair  
 céadna, oo bí pór rrionnra oile ar an m'neactain ré  
 linn an varra henrí, b'riavur mac Suinechi fá hainm oó,  
 aSyr fá bean Éireannac a mádar. Mar rin oo díob  
 iomao caoirín cáirveara ir cleamara ioir Saedéalaid  
 1116<sup>1</sup> ir na b'neactais, ionnur va réir rin nac ioncúir i n-iongan-  
 tar iomao focal ionann oo beit 'n-a vceangtaib leac ar  
 leac aSyr cormaidear 'n-a mbéaraid aSyr 'n-a nóraid ré  
 céile, sion Syr ab ón m'neactain tánasvar Saedil riam  
 oo réir a mbunadara.

1120<sup>1</sup> Aveir Camoen mar an scéadna Syr áitigeadar na  
 b'rianger rna círib-re ríor von b'neactain móir, mar acá  
 críoc York críoc Lancarter críoc Dúrbham críoc Westmor-  
 lano ir críoc Cumberlano; aSyr ní hiongnad, oo réir a  
 noubramar, b'neactais ir Éireannais oo beit cormaid  
 1126<sup>1</sup> ré céile 'n-a mbéaraid ir 'n-a nóraid aSyr móran focal  
 ionann oo beit 'n-a vceangtaib leac ar leac sion go  
 vceangasvar mic mílead oo réir a mbunadara ó na b'neac-  
 taid riam, san céad oo Camoen aveir Syr ab ón m'bric-  
 tania tánasvar áitigteoirre ar ucúr i nÉirinn. Ir córa

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

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

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

- 1130 10MOYHO CPEIOEAMAIN YO PEANCYR ÉINEANN, AP A BFUL  
 O'FIDÁIB FIOY IP FIOPEOLAP ZAC OÁLA OA OCAPLA O'ÉIRINN  
 MIAM YO LOPZAIPEACÉ IP YO COIMÉAO, IONÁ YO BAPAMAIL  
 CAMOEN MIP NAP LÉIZ SEANCYR ÉINEANN A PÚN MIAM AP A  
 MBEIT FIOY OÁL NA HÉINEANN AIGE.
- 1135 AOEIP CAMBRIENY, AZ PCHIOBÁO AP ÉIRINN, ZYRAB AP  
 FULONZ MIOZ YO BI AP AN M'BPACAIN MÓIP TÁNGAOPAR MIC  
 MILEAO ÓN M'BOIPCÁIN; AZYR FÓY ZYRAB AP A ÉAPPAING  
 TÁNGAOPAR 'N-A OÍAO ZO HOPCAOEP, AZYR ZYR CUIP FUIPEANN  
 LEO ZO HÉIRINN OA HÁICIUZAO, AP EACÉ ZO MBEIOIP FÉIN IP A
- 1140 PLIOÉC UIMÁL OÓ FÉIN IP YO MIOZÁIB NA BPEACAINE MÓIPE YO  
 FIOY; AZYR IP É AINM ZAIPEAP CAMBRIENY OON PIZ-PE  
 ZOPZUNCIYR MAC BEILIN. MO PPEAZPA MAP AN ZCÉAOHA AP  
 CAMBRIENY ZYRAB FOLLYR A BEIT BPEAZAC. CIBÉ IOMOYHO  
 LÉIZPEAP CPOIMIC SCOÓ YO-ZÉABAO ZO FOLLYR NAC FUIL ACÉ
- 1145 BEAZÁN LÉ TPÍ CÉAO BLIAÓAN Ó FLAITÉAP AN ZOPZUNCIYR POIN  
 AP AN M'BPACAIN MÓIP ZO TIZÉACÉ IULIYR CAEPAP OA ZABÁIL  
 AN T-OCTMÁO BLIAÓAIN YO FLAITÉAP CAPBELLANUY AP AN  
 M'BPACAIN MÓIP; AZYR LÉAZTAP AZ AN UZOPAR ZCÉAOHA NAC  
 PAIBE ACÉ TUAIPIM OÁ BLIAÓAN OÉAZ IP OÁ FICIO Ó IULIYR
- 1150 CAEPAP ZO BPEIT C'PIOPT, IONNUP, YO PÉIP ÁIPIM SCOÓ, NAC  
 PAIBE COIMLIONAO CÉITPE CÉAO BLIAÓAN Ó AIPPIYR ZOPZUNCIYR  
 ZO ZEIN C'PIOPT. ZIPOEAO AOEIP COPMAC MAC CUILEANNÁIN IP  
 LEADAIYR ZABÁLA ÉINEANN ZYRAB TUAIPIM TPÍ CÉAO OÉAZ  
 BLIAÓAN POIM C'PIOPT TÁNGAOPAR MIC MILEAO I NÉIRINN. AZYR
- 1155 ATÁ POLICRONICON AZ TEACÉ LEO AP AN ÁIPEAM ZCÉAOHA, MAP  
 A OCPÁCTANN AP ÉIRINN. AZ FO MAP AOEIP: A "ATÁIO" AP PÉ  
 "MILE IP OÉC ZCÉAO BLIAÓAN Ó TIZÉACÉ NA NÉINEANNAC ZO BAP  
 PÁOPMAYZ." IONANN POIN PÉ A PÁO IP ZYRAB TUAIPIM TPÍ  
 CÉAO OÉAZ BLIAÓAN FUL PYZAO C'PIOPT TÁNGAOPAR MIC MILEAO
- 1160 I NÉIRINN. ÓIP, BEAN AN OÁ BLIAÓAIN OÉAZ IP CÉITPE FICIO  
 AP CÉITPE CÉAO Ó ZEIN C'PIOPT ZO BAP PÁOPMAYZ YO NA HOCT

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

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

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

zcéasó óéas bliádan úo áirímeas Policromicon oo beic ó  
 éigeadt mac Mileadó i nÉirinn zo bár páorais, asur oa  
 réir rin acáio oét mbliáona ar éri céasó óéas ó éigeadt  
 1165 mac Mileadó i nÉirinn zo zein Ćriort, ionnur zo otis Poli-  
 cromicon ir Cormac mac Cuileannáin ir na leabair Ćabála  
 lé céile ar áiríeám na haimirne ó Ćabáil mac Mileadó zo  
 zein Ćriort; asur oá bfirméar, oo réir Ćriotic Scoo, an  
 t-áiríeám áirirne acá ó ĆorĆuncuir zo zein Ćriort, asur  
 1170 mar an zcéasóna, an t-áiríeám áirirne oo-ní Policromicon  
 ir Cormac mac Cuileannáin ir na leabair Ćabála ar an  
 áiríeám áirirne acá ó éigeadt mac Mileadó i nÉirinn zo  
 zein Ćriort oo-Ćéadéar zo follur zo raááor mic Mileadó  
 i nÉirinn cuilleadó ir naoi zcéasó bliádan rui oo Ćab  
 1175 ĆorĆuncuir flaitéar na bneacaine Móire. Oo réir a  
 nouáramar, ir follur zur bneas zan bárántur oo rinne  
 CambrienĆ 'n-a ériotic mar a n-ábair zurab é an ĆorĆun-  
 cuir éuar oo óáil mic Mileadó 'n-a óiáio zo hOrcaoer, asur  
 oo éuir ar rin zo hÉirinn iáo. Óir cionnur buó éioir oo  
 1180 ĆorĆuncuir a zcur i nÉirinn asur nac ruzáó é féin, oo  
 réir zác uĆáaráir oa otuzámar rior anho, zo ceann naoi  
 zcéasó bliádan o'éir mac Mileadó oo éigeadt i nÉirinn?

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

## XXI.

AG FO FÍOR DO DÍGEACÉ MAC MÍLEAD I NÉIRINN:

Ar n-a élof do macaib Mílead íf do fíioct Dheogáin  
 1185 uile go nvearḡaḡar clann Céarḡaḡa feall ar íot mac  
 Dheogáin íf ar a múinntir, aḡur ar ḡraicrín a cúirp  
 cḡéacḡnuiḡte maḡb, do mearḡar ceacḡ ḡa úioḡail i  
 néirinn ar éloinn Céarḡaḡa, aḡur cionóiltear fíuaḡ leo  
 ré ceacḡ i néirinn ḡa ḡabáil ar Tuacḡaib Dé Dánann i  
 1190 noioḡail na feildeirce do rinneḡar ar íot mac Dheogáin  
 íf ar a múinntir. Aveirio curḡ do na feacḡaib ḡurab  
 ón mḡorcáin do cḡiallaḡar mic Mílead i néirinn ar an  
 áit ré ráiótear Monḡaca láim ré hinnḡear Uerinoḡ; aḡur  
 íf uime mearḡo rín, do ḡriḡ go raibe Mílíó 'n-a riḡ ar an  
 1195 mḡorcáin tar éir maḡ do ríuaḡad lé foirnearce iomaḡ  
 eacḡrann a cearecláir na Spáinne é don ḡorcáin, maḡ a  
 raḡaḡar iomaḡ coilltead íf cnoc íf ḡainḡeacḡ ré corḡam  
 na ḡorcáine ar anforlann eacḡrann. ḡíḡeacḡ ní hí go  
 céarḡaib coitceann na feacḡad, acḡ íf ead aveirio ḡurab  
 1200 ó cor Dheogáin ran ḡaliría do cḡiallaḡar i néirinn; aḡur  
 íf i rín céarḡaib íf mó mearḡim do beic rínneacḡ. Óir  
 léaḡtar ran leaḡar ḡabála ḡurab aḡ cor Dheogáin do  
 cinnḡar ar íot mac Dheogáin do cúr do ḡraicḡ na  
 héireann, aḡur ḡurab ann cáinḡ luḡaib mac íota iar  
 1205 ucillead a héirinn do lé corp a acḡar ḡa cḡairpeáad do  
 éloinn Mílead íf do macaib Dheogáin; aḡur mearḡim ḡa  
 réir rín ḡurab ar an áit céarḡa do cḡiallaḡar i néirinn  
 iar n-éaḡ do Mílíó go ḡroḡ roime rín, aḡur do bíḡin dáir  
 Mílead, cáinḡ Scota maḡ don ré n-a éloinn i néirinn, ar  
 1210 mbeicḡ don Spáinn an cḡacḡ roin 'n-a cnáim coinḡleaca  
 roir an ḡuiririnn do bí ran Spáinn féin aḡur iomaḡ eacḡ-  
 rann cáinḡ a cḡaircearce na héorpa do ḡabáil neirce  
 orpa.

## XXI.

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

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

Dála éloinne Míleád, tionóiltear fluaḡ leo ré ceáct  
 1215 : nÉirinn oo óioḡail íoḡa ar Cuáctaid Dé Danann ír ar  
 éloinn Céarḡada, ír oo ḡadáil na hÉireann oḡra ; aḡur ír  
 é líon caoíreáct oo bí aca ré ceannaḡ feáḡna oo théanaḡ,  
 oá fíctio, oo réir maḡ léaḡtar ran uadain uarab coḡac :  
 Cóirḡ na luinḡre tar leaḡ, oo rinne Eoáctó Ó floinn :

1220

Cóirḡ na luinḡre tar leaḡ  
 'n-a uáḡḡadair mic míleáct ;  
 Dub meáḡair liom-ḡa réim lá  
 a n-anmann, a n-oiréada.

1225

Eible fuao úreáḡa bíáct binn  
 luḡair Muirceimne ón muirlinn ;  
 Duáḡ úreáḡ Duáctóne na mbriḡ mór,  
 Donn ír éibeáḡ éireanáct.

1230

Dirḡirḡin Colpa ḡan éráct  
 éibeáḡ Dirḡoá Anannán ;  
 Cuála Cuailḡne náir amne,  
 Muirne luinḡe ír luinḡe,

1235

Fulmán Manncán bíle réim,  
 éḡ Oḡba feáctón feirḡéin ;  
 éḡ tḡn eáctan šoirceáḡ ḡle  
 Séáḡa Sobairce Suirḡe.

Paḡar mac éireanáctín áin  
 aḡur Caidéḡ mac Manncáin ;  
 oo óioḡail íoḡa na n-eáct  
 Tríóácto uairceáḡdar cóireáct. Cóirḡ.

1240

Tríoácto long líon an cáblaḡ oo bí aca, aḡur tríóácto  
 laoáct i ḡḡaáct luinḡ oíob, ḡan áireáct a mban ná a noáorcar-  
 fluaḡ. aḡ ḡo a n-anmanna : úreáḡa mac úreáḡain ó ráíó-  
 teáḡ Maḡ úreáḡ ; Míóe ; Cuála mac úreáḡain ó ráíóteáḡ  
 Sliaáct Cuála ; Cuailḡne mac úreáḡain ó ráíóteáḡ Sliaáct  
 1245 Cuailḡne ; Fuao mac úreáḡain ó úruil Sliaáct fuao ;  
 Muirceimne mac úreáḡain ó ráíóteáḡ Maḡ Muirceimne ;  
 luḡair mac íoḡa cáinḡ i nÉirinn oo óioḡail a áctar ír

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

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

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

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

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

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

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

uaidé doeirtear Corca Laigne i ndeirceart Mumhan; Eib-  
 linne mac Dreoḡain ó bfuil Sliab nEiblinne ran Mumhan;  
 1250 Duar Dnear iḡ Duaidne tḡi mic Tigeartndairt mic Driḡe;  
 Nár ó ráidtear Rog Nár i Sliab Bldoma; Séadḡa Fulmán  
 Mannatán Caidér iḡ Suirḡe mac Caidér; Éi Orba Fearón  
 iḡ Fearḡna céitḡe mic Éidir; Én Ún Eactan iḡ ḡoirtear;  
 Sobairce, ní fear úinn a dtair; Bile mac Driḡe mic  
 1265 Dreoḡain; oét mic Milead Earráinne, mar atá Donn iḡ  
 Airiód Fearbuid Éidear Fionn iḡ Airiḡḡin Ír iḡ Colpa an  
 Clóidim Éireamón iḡ Arannán an róirtear aḡur céitḡe  
 mic Éireamóin, mar atá Muimne Luigne iḡ Luigne iḡ  
 Palap, aḡur donnac Ír .i. Éidear. Iḡ iad goin iomorro  
 1280 an dá fíció taircead tángadair mic Milead i nÉirinn. Íriald  
 Fáid mac Éireamóin, céana, i nÉirinn fein ruḡad é.

Dála cloinne Milead iḡ a ḡcablaig, ní haitḡirtear  
 doinni da ródalaib ḡur ḡadadair cuan aḡ Innbeair Sláinḡe  
 i n-íóctar Laignean, aic rir a ráidtear cuan Lóca ḡarman  
 1285 anú. Cruinnḡiḡo iḡ coimctioidiḡo Tuata Dé Danann 'n-a  
 otimcéall ḡur cúireadair ceo oraidceadta ór a ḡcionn,  
 ionnur ḡur tairdriḡead oóid ḡur óruim muice an t-oiléan  
 ar a ḡcionn, aḡur iḡ de rin ráidtear Muicuir ré hÉirinn.  
 Ruaidḡear iomorro lé oraidceadta Tuata Dé Danann mic  
 1270 Milead ón otir amac, ḡur ḡadadair timcéall Éireann,  
 aḡur oo ḡadadair cuan i nInnbeair Scéine i n-iarctar Mumhan;  
 aḡur ar oteadta i otir oóid triallair ḡo Sliab Mir ḡo  
 otarla Banba ḡo n-a bantracat iḡ ḡo n-a oraidceid orra  
 ann. Fiarriḡiḡir Airiḡḡin a hainm ói. "Banba m'ainm"  
 1275 ar rí "aḡur iḡ uaim ráidtear Inir Banba rir an oiléan-  
 ro." Triallair ar rin i Sliab Eiblinne ḡo otarla fóola  
 oóid ann, aḡur fiarriḡiḡir Airiḡḡin a hainm ói. "Fóola  
 m'ainm" ar rí "aḡur iḡ uaim ráidtear fóola rir an

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

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



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

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

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

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

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

1310 ὄ' αἰνέσειν Τυαῖα Ὁέ Ὀανανν ceapc na cpiúe oo deiú aca.  
 Δγυρ oo ba lóp lé Τυαῖαιδ Ὁέ Ὀανανν rin, óir oo meap-  
 avar zo utiocpaó va noiaoiúeaúe fúin zan a léizean cap  
 a n-aip von épúe éeavna zo bpiáe.

## XXII.

10mctúra éloinne Míleaó tpiállaro cap a n-aip zo  
 1315 h1nnbear Scéine, ip céio ríav 'n-a longaiδ feaó naoi utonn  
 ran miip amac, amail oo opouiú αἰmipzin oóid. Map oo  
 éonncavap oiaoiúe Τυαῖ Ὁέ Ὀανανν íav-ran ap an miip,  
 oo éogavap zoúé ζαίβúeaé ζeintúe oo éuip ahpá ap  
 an miip; αγυρ avubairc Donn mac Míleaó zur ζαού  
 1320 oiaoiúeaúe í. "Ip eaó," ap αἰmipzin. Léip rin céio  
 Apannán róipeap éloinne Míleaó ran feolúpann ruar, αγυρ  
 lé ronnav oa utuz an ζαού tuicir Apannán ap élapaiδ na  
 luinge, zur mapáaó amliav rin é. αγυρ léip rin oo úealuzú  
 luarfaó na ζapúézaoiúe an long 'n-a paibe Donn pé cac,  
 1325 αγυρ zo zur oo éip rin oo bácaó é féin ip lucé na luinge  
 map aon ruz, map acá ceárpap ap píúo oo laoúpavó αγυρ  
 cúizeap taoipeac, map acá úile mac úriúe αἰmúe feaúpuaó  
 úuan úreap ip úuaiúne αγυρ vá mnavo úeaz αγυρ ceárpap  
 amuz αγυρ oútap pé hiompam, caozav macaom ap valcaap;  
 1330 αγυρ ip é áit 'n-ap bácaó íav az na Úuúacaíδ pé páiúúeap  
 Teac Úuinn : n-iarúap mnavan. αγυρ ip ó Úonn mac  
 Míleaó oo bácaó anp ζaipmúeap Teac Úuinn ve. ζonav  
 az paipnéip úaip Úuinn ip na n-uapal-ro oo bácaó map aon  
 ruz acá eoaúo ó floinn ran avain avapav copac: Túipú  
 1335 na luingre cap leap. az ro map avoip:

Donn ip úile úuan a vean,  
 Úil ip αἰmúe mac Míleaó,  
 úuar úreap úuaiúne zo mblov,  
 oo bácaó az Úuúacaíδ.

1340 Ip mac Míleaó, íomopio, oo rúap an c-apavó an long 'n-a  
 paibe ruz an ζcaúúac ip oo cuipavó : n-iarúap Úeapmnavan

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

## XXII.

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

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

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

1 ucír í; sur bátaó ír ann asur sur haónaiceao as Sceilig  
 míicíl é, amail aoeir an t-ugóar céaona :

1346

Amhrigin file na bfeap  
 mapb i gcaé dile comeao;  
 mapb ír as Sceilig na feál,  
 'S ír mapb ran lemg Arannán.

ḡabair éireamón, go gcuo von luingear map don rir, lám  
 clé né héirinn go ráinig bun Innbear Colpa né ráióteap  
 1360 Ohoíceao áca. Ír uime trá ḡairteap Innbear Colpa von  
 abainn rin, oo bñig surab innce oo bátaó Colpa an  
 Clóioim mac Mileao as ceacé i ucír ann map don né  
 héireamón mac Mileao. Ír follur ar rin sur bátaó  
 cúigear oo éloinn míleao rui oo beanaoar fealb éireann  
 1365 oo Tuataib Dé Danann; ḡonaó uime rin oo rinne file  
 éigin an rann-ro :

1380

Oo bátaó cúigear oíob rin  
 Oo élanaió meapa mírb;  
 i gcuantaib éireann na rann,  
 Lé ohaorbaéc tuac Dé Danann :

map acá Donn ír ír, Airioó Feabhraó, Arannán ír Colpa  
 an Clóioim, ionnur nac raibe beo von éloinn céaona né  
 linn na héireann oo buain oo Tuataib Dé Danann acé  
 riuúr, map acá éibear éireamón ír Amhrigin. Iomctúra na  
 1365 ohruinge oile oo macaib Mileao rángaoar i ucír i nInnbear  
 Scéine, map acá éibear go n-a fuirinn féin oo cáblaé.  
 Tarla éire bean míic ḡréine ar Sliab Mír riu i gcuonn tri  
 lá iar ocaéc i ucír oóib, asur ír ann rin tugaó Caé Sléibe  
 Mír ioir iao féin ír Tuata Dé Danann, áic ar tuic fáir  
 1370 bean úin mic Uige, asur ír uaióe ráióteap ḡleann fáir  
 rir an ngleann acá ar Sliab Mír oa nḡairteap anú  
 ḡleann fáir; ḡonaó oa óearbuḡao rin aoeir an file an  
 rann-ro :

1376

ḡleann fáir 'r é an forur fíor,  
 ḡan imrearan ḡan imfíoió;  
 fáir ainm ná mná leaóteap linn,  
 Oo mapbaó irn mórglinn.

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

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

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

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

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

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

1r ran cáct céadonna do tuic Scotha bean míleadó, agus von  
leit tuaid von ngleann roin atá sí d'ólaithe, láim ré muir ;  
1380 agus 1r do fuidiuzadó a báir 1r a fearca atáir an dá rann-  
ro ríor ar an laoió céadonna :

1385 1r ran gcaé roin fóir, ní céil,  
fuidir scotha báir 1r bitéig ;  
ó nac mairneann i gclí éain  
fuidir a marbado ran ggleann-rain.

De rin atá ran leit tuaid  
fearc scotha ran nglionn nglanfar ;  
1oir an sliab láim ré linn  
ní cian do éair ón scoimling.

1390 Fá hé rin an céadócáct tugadó 1oir macaib míleadó 1r tuada  
Dé Danann, amail doir an laoió céadonna :

1395 Céadócáct mac míleadó go mblaró,  
ar sceact a hearráinn éactairé,  
as sliab mair fá mana leoin,  
1r forur rir 1r ríreoil.

1r 1ao an diaf ban úo do luaidéamar, mar atá Scotha 1r  
fár, agus an dá úraoi ba vearrcaidíte ada, mar atá Uar  
1r Eitair, orcam ba tárcamla o' fine gaeóil dar tuic ran  
cáct roin. Act cia do marbado trí céad oioó, gídeadó do  
1400 marbado leo-ran veic gceáo do tuadaib Dé Danann agus  
cuirio i raon madma amail réin 1ao ; agus gabair éine .i.  
bean míc gneine veireadó orra agus triallair go taillean  
agus nóctair a váil do éloinn céarmada. Anao 1omorro  
mic míleadó ar láitneac an cáca, as doacal na oruinge  
1405 da muinntir do marbado, 1r go háiríte as doacal an dá  
úruadó ; gonaó airé rin do rinne an file na roinn reancura-  
ro ríor :

1410 fágham ran mairin sliab mair,  
fuaramar ág 1r áitir ;  
ó élannaib an daóda uirinn  
do lannaib calma corluinn.

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

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

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

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

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

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

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

1415

Do cuiríom cat go calma  
 Ar fíabhaib Inre banna;  
 Dar tuit veid gcéad ceann i gceann  
 Linn oo tudaib Dé Danann.

1420

Sé caogao fear dar noáim-ne  
 Do fluaḡ abbal Earráinne,  
 As rin a ucoráin dar fluaḡ,  
 Ré hearbaib an vá deaḡbhuab:

dar aḡur eitiair na n-eac  
 ionthain viala déimneac;  
 leac ór a leactaib go lom,  
 'n-a bhearbaib féine fágdom.

Octar iomorro oo tairdeacáib an trluaisḡ oo tuit ar  
 1425 muir lé oraoideac tudaite Dé Danann, amail duubnamar  
 tuar, mar atá ír i Sceilig Míicil, Anannán ar an reoláran  
 Donn go n-a cúigear tairdeac ar n-a mbáctó aḡ Teac  
 Duinn. Do tuitedar fór oct ríogna ann .i. viala viod  
 mar don ré Donn, mar atá buan bean b'ile, ír Dil inḡean  
 1430 Míleac Earráinne, bean ír ríur Duinn. Do báctó iomorro  
 Scéine bean dímhḡin i n-linnbear Scéine, ḡonac vaité  
 ḡairmtear linnbear Scéine von abainn atá i ḡCiarraibe.  
 Fuair fial bean luḡaib mic íota b'ar oo náire ar b'airin  
 a nocta va céile ar vteac ó ínam v; ḡonac vaité  
 1435 ḡairmtear linnbear féile von abainn rin ó foim i le;  
 oo marbac fór Scota ír f'ar i ḡCat Sléibe Mír, amail  
 duubnamar tuar. Do éaḡadar fór viala eile viod, mar  
 atá bean ír ír bean Muirteimne mic b'neogain; ḡonac ía  
 rin na hoct ríogna ír na hoct vtaoirḡ oo cailleac oo  
 1440 fluaḡ éloinne Míleac ó t'eac i néirinn vóib go cur C'ata  
 Taillean. Aḡ ío ríor anmanna an móirfeirín rin ban  
 ír fearín táinig lé macaib Míleac i néirinn oo réir an  
 leabair ḡabála: Scota Tea fial f'ar líobna oóba aḡur  
 Scéine. Aḡ ío ríor ruidiugac an t'reancáib air rin, aḡur

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

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

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

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

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

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

Tea bean éireadhóm na n-eac,  
i fial fór fá bean laigheac ;  
fár bean úin mc Oighe iar rin,  
agus Scéme bean ainmhirin.

1455 Liobna bean fuaro, caom a bla,  
scota an doncuíra i fial ;  
ag rin na mná naéar mear  
cáimh lé macaib míleab.

10mécúra éoinne míleab, an orogh oíod cáimh i ucir le  
1460 héidear, léir cuiread Caé Sléide Mír, triallaido i noáil  
éireadhóm go bun Inndir Cóbra ; agus mar ránkardar a  
céile ann rin do fóghardar caé ar éirí macaib Ceardarda  
i ar Cuaidaid Dé Dánnan ar céana. I ar ann rin do  
cuiread Caé Taillean eatorra agus do cuaid an bhuiread  
1465 ar éoinn Ceardarda ag macaib míleab áit ar tuic Mac  
Shéme lé ainmhirin, Mac Cuill lé héidear, agus Mac  
Céac lé éireadhóm, áimail doeir an feandá :

Acrocair mac Shéme seál  
i Taillean lé ainmhirin ;  
1470 mac Cuill lé héidear an éir,  
mac Céac do Láim éireadhóm.

Do tuicardar fór a ucirí ríogha ann, mar acá éire i  
fóula i danda ; gonad uime rin i fial do éardad cia an  
oream léir tuicardar, do rinne an feandá an rann-go :

1475 fóula lé heacan go n-uail,  
lé caicér danda go mbuid ;  
éire rinne lé Suighe iar rin :  
i fial do éardad an éirí rin.

Tuicid 10móro uiríon fíudá Cuad Dé Dánnan ar céana  
1480 agus ar mbuid ag leandáin na ruidige do fíudá mac

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

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

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

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

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

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

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

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

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

Míleadó ran aitho buó tuisé marbáir ran tóirídeacé roin  
 oá tóirídeacé oo fluaig mac Míleadó, mar acá Cuailgne mac  
 bheogáin ar Sliab Cuailgne asur fuao mac bheogáin  
 ar Sliab fuao.

## XXIII.

1485 Tar éir íomorro Tuac Dé Danann oo úibire, ir na  
 héireann oo beir ar a zcumar féin aca, roinnir éibear ir  
 éireamón éire eacorra; asur oo péir oirunge ré reanúr,  
 ir i roinn oo rinneadó eacorra, an leac tuisé oo beir as  
 éireamón ó úóinn ir ó sruib bhoim buó tuisé; ir ón  
 1490 teorainn céanna buó úear zo Tuinn Clíóna as éibear.  
 As ro mar doir an reanó ar an roinn-re. Éireamón  
 ir éibear aitho, corac na uaine:

Ar an leir tuisé, beair gan dhón,  
 Sabair an flaic éireamón  
 1495 Ó sruib bhoim, buabac an roinn,  
 Tar zac mburóin zo úóainn.

Éibear mac míleadó zo raó  
 oo zab an leac ear veagáit;  
 1500 Ó úóinn fuair, fá oíóba an roinn,  
 Zo tuinn inéine Seanoinn.

Téio íomorro cúigeair oo príométoirídeacáib fluaig mac  
 Míleadó lé héireamón ar a mír féin oon roinn, asur zab-  
 1505 aitho reann uaid, asur oo rinne zac neac oíob úinporc  
 'n-a roinn féin oon reann. As ro an cúigeair toirídeacé  
 oo zab lé héireamón, mar acá Aímhíngin Zoírtean Séasóga  
 Sobairce ir Suirge. As ro ríor na ríogáca oo tógbaó  
 lé héireamón ir lé n-a cúigeair toirídeacé. Ar oúir oo  
 tógaid ré féin Ráit beiteac i ndirgeator ar bhuac na  
 feoir i nOrruige. Oo tógaid fóir Aímhíngin Tuirlac Innbir  
 1510 Míoir. Oo tógbaó lé Sobairce Úín Sobairce. Oo tóg-  
 baó lé Séasóga Úín Deilgíre i zpricé Cuailann. Oo

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

## XXIII.

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

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

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

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

τόγδαδ λέ ζοιρτεαν Καταρ Νάιρ. Όο τόγδαδ λέ Σuirge  
 Όύν Έάοαιρ.

Δγ πο αν κύιγεαρ το γαδ λέ ήείδεαρ, μαρ ατά Καίκερ  
 1815 Μανντάν έν Οιγε ιρ Fulmán. Όο τόγδαδ μαρ αν ζεάεσνα  
 ράιτ λειρ γαδ η-αον οιοδ. Δρ οτύρ το τόγδαδ λέ ήείδεαρ  
 ρέιν Ράιτ Εοάμαιν ι Λαιγεανμάις; λέ Καίκερ Όύν Ιηη  
 ι η-ιαρτάρ έίρεανη; λέ Μανντάν Κυήσοά Καηρηζε βλαδ-  
 ηυιόε; λέ ήέν μαρ Οιγε Ράιτ Διηοε Σuirro; λέ Fulmán Ράιτ  
 1820 Καηρηζε Feάoa.

Κύις γλίηηε οέας ιρ ρίεε ό έίδεαρ ζο ήάδαμ, μαρ αοειρ  
 αν file:

Κύις γλίηηε οέας ρέ α ηοεαζοιλ,  
 ιρ ρίεε γλίηη γεηηεαλοις,  
 1825 Τηέαο ρέηηηεαδ ζαν ρηααρ um έραδ  
 Σααρ ό έίδεαρ ζο ήάδαμ.

Ιρ ι céαοφαϊό όρμινγε οίλε ηέ ρεανκύρ ζυραδ ι ροιηη  
 το ρηηηε έίδεαρ ιρ έίρεαμόηη Δρ έίρηνη, οά Κύιγεαδ Μυήαη  
 το δειτ Δγ έίδεαρ; Κύιγεαδ Connάτ ιρ Κύιγεαδ Λαιγεαν  
 1830 το δειτ Δγ έίρεαμόηη; ιρ Κύιγεαδ υλαδ το δειτ Δγ έίδεαρ  
 μαρ ήρ ηις Μίλεαδ Δγυρ Δγ κυιο οίλε το ηα ταοιρεαάιδ  
 τάιηις λέ μαραιδ Μίλεαδ; ιρ τριοά céαο Κοησα Λαιζόε  
 ραη Μυήαηη τεαρ τυζαοαρ το λυζαϊό μαρ ίοτα μαρ  
 οεαρδρράταρ Δ ρεαηαταρ. Δγυρ ιρ μόηοε ηέαραιη αν céαο-  
 1835 φαϊό ρηη το δειτ ρίρηνηεαδ ζυραδ ι Λαιζηιδ το δι ρηιοη-  
 λοηζροητ έίρεαμόηη, μαρ ατά Ράιτ θειτεαδ ι ηαηρηεαορρ,  
 Λάιη ηέ Feοιρ, Δγυρ ρόρ ζυραδ ραη Μυήαηη ζο δυηαδαραδ  
 το Διτιγεαοαρ ρηιοάτ έίδηρ Δγυρ ρηιοάτ έίρεαμόηη ι ζConn-  
 αάταϊδ ιρ ι Λαιζηιδ, Δγυρ ρηιοάτ Ρυόρμυιόε ηις Σιέριζε  
 1840 τάιηις ό έίδεαρ μαρ ήρ ηις Μίλεαδ ι ηυλλταϊδ. Όη Ρυόρμυιόε  
 ρηη ιομορρηο ζαιρμηταρ Clanna Ρυόρμυιόε το ηα ριορ-υλλταά-  
 αιδ Δγυρ γαδ ορρης το ηα ρηεαάταϊδ-ρε το έυαϊό ι ζκυίγ-  
 εαδαιδ Δ céηε το όέαηαμ ρεαραιηη ιρ γαδάλταρ, μαρ  
 ατά τεαατ έλοηηηε Ρυόρμυιόε ζο Λαιζηιδ .ι. ρηιοάτ Connail

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

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

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

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

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

- 1545 Céarraig 1 Laoigir agus flióct Feargura mic Róig 1  
 5Connáicne Connáct ir 1 5Corca Moruad ir 1 5Ciarraíde  
 Mumhan, agus muinntear Óuibíoir vo flióct Cairbhe Cluit-  
 eadair mic Concorb vo flióct Labraíó Loingrig, agus  
 muinntear Ríain vo flióct Caéaoir Móir, ó Laoigib tán-  
 1550 5aodar von Mumhan. Ir cian o'éir na ronnar-vo vo rinne  
 Éibear ir Éireamón ar Éirinn rángadar na foirne rin  
 ar a 5ríodáib féin 1 ucírib oile 1 nÉirinn. Ir pollur fóf  
 5urab ré linn Muireadáig Tíríg vo éadar na trí Colla  
 5o n-a mbriáitrib ó Connáctáib vo éanaim 5adálair  
 1565 ar Ulltaib, 5ur éanadar roinn móir vo Cúigead Ulaó óioib  
 ar éigin, mar atá Múdaírn Uí mac Uair ir Uí Cúiméainn  
 5o bfuil vo ronn móir óioib va háitcuíad anú, mar atá  
 Raighall mac Samairle Iarla Antrim nó nDonnoma ó  
 Colla Uair; Mas Uíoir Mas Macéamna ir Ó hAnluain  
 1580 ó Colla Óá Cúioé.

- Ir ré linn Cormaic mic Airt fóf tánngadar Oéirig .i.  
 cine vo flióct Éireamóin, von Mumhan, 5ur 5adadar fear-  
 ann innce. Ir ré linn iomorro fiaéio Muilleadain mic  
 Eogain Móir mic Oilolla Óluim vo beit 1 ríodáct Mumhan  
 1585 táinig Cairbhe Múrc, uaine uaral vo flióct Éireamóin, ré  
 ván 5o fiaéio, 5o bfuair a bfuil o' fearann ó Slige Óála  
 .i. Dealaó Mór Orriuge 5o Cnoc Áine Cliaó 1 nousair a  
 óana, amail léagtar 1 Leabar Arto Macá, agus ir ón  
 5Cairbhe Múrc-vo 5airtear Múrcuioé Tíre von óá  
 1570 Urimumhan. Agus 5o 5roo va éir rin rángadar cuio vo  
 fiol Éibir mar atá flióct Cormaic 5aileang 1 5Connáctáib,  
 mar atáio 5aileanga ir Luigne, agus ir va flióct Ó hEadra  
 ir Ó 5adra ran leit éadó. Agus mar rin va 5ad áicme ir  
 va 5ad cinéal oile ráinig 1 ucírib oile 1 nÉirinn, ní vo bítin  
 1575 na ronna vo rinne Éibear ir Éireamón vo éadar ionnta;

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

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

ΔΣΥΡ ΟΑ ΡΕΪΡ ΡΙΝ ΜΕΑΡΑΙΜ ΔΗ ΔΕΑΥΡΑΙΟ ΔΕΪΘΕΑΝΑΔ ΟΟ ΔΕΙΤ  
 ΡΙΡΙΝΝΕΑΔ; ΟΪΡ ΝΙ ΗΙΝΜΕΑΡΤΑ ΣΥΡΑΒ ΡΑΝ ΜΙΡ ΡΑΪΜΙΣ ΕΪΔΕΑΡ  
 'Ν-Α ΘΡΑΪΛ ΔΙΡΓΕΑΥΟΡΟΪ ΟΟ ΤΟΪΣΕΘΑΔ ΕΪΡΕΑΜΟΝ Δ ΔΕΑΥ-  
 ΡΗΙΟΜΗΡΑΪΤ, ΜΑΡ ΔΤΑ ΡΑΪΤ ΔΕΪΤΕΑΔ Ι ΝΔΙΡΓΕΑΥΟΡΟΪ. ΟΙΜΕ  
 1580 ΡΙΝ ΜΕΑΡΑΙΜ ΣΥΡΑΒ 'Ν-Α ΜΙΡ ΡΕΪΝ ΟΟ ΡΙΝΝΕ Ι, ΔΣΥΡ ΟΑ ΡΕΪΡ  
 ΡΙΝ ΣΥΡΑΒ ΟΟ ΡΟΙΝΝ ΕΪΡΕΑΜΟΝ ΟΪΣΕΑΔ ΛΑΪΣΕΑΝ, ΔΜΑΪΛ  
 ΔΘΕΪΡ ΔΗ ΔΕΑΥΡΑΙΟ ΔΕΪΘΕΑΝΑΔ.

ΤΑΡΛΑ ΡΙΛΕ ΡΟΓΛΥΜΕΤΑ ΪΡ ΚΡΑΪΤΙΡΕ ΚΕΟΙΛΔΙΝΝ .Ι. ΟΪΡ ΜΑΔ  
 ΟΪΡ ΔΗ ΡΙΛΕ, ΔΣΥΡ ΟΪΝΑΟΙ ΔΗ ΚΡΑΪΤΙΡΕ, ΔΡ ΔΗ ΟΡΑΪΝΣ ΤΑΪΜΙΣ  
 1585 ΛΕ ΜΑΔΑΪΘ ΜΙΛΕΑΔ Ι ΝΕΪΡΙΝΝ; ΔΣΥΡ ΔΟΥΔΑΪΡΤ ΕΪΔΕΑΡ ΣΥΡΑΒ  
 ΔΪΣΕ ΡΕΪΝ ΟΟ ΔΕΪΟΪΡ; ΔΟΥΔΑΪΡΤ ΕΪΡΕΑΜΟΝ ΔΕΑΝΑ ΣΥΡΑΒ  
 ΔΪΣΕ ΡΕΪΝ ΟΟ ΔΕΪΟΪΡ. ΔΔΤ ΔΕΑΝΑ ΪΡ Ε ΟΡΟΥΣΑΔ ΟΟ ΔΪΑΙΟ  
 ΕΑΤΟΡΡΑ Δ ΡΟΙΝΝ ΡΕ ΔΕΪΛΕ ΤΡΕ ΚΡΑΝΝΟΪΡ ΟΟ ΔΪΡ ΟΡΕΤΑ; ΔΣΥΡ  
 ΚΑΪΤΙΡ ΚΡΑΝΝ ΕΪΔΙΡ ΔΡ ΔΗ ΟΪΡΡΟΘΕΑΔ ΔΣΥΡ ΚΡΑΝΝ ΕΪΡΕΑΜΟΝ  
 1590 ΔΡ ΔΗ ΘΡΑΪΛ; ΣΟΝΑΔ ΔΣ ΡΑΪΡΜΕΪΡ ΔΗ ΙΜΠΕΑΡΑΙΝ-ΡΕ ΔΤΑΪΟ  
 ΝΑ ΡΟΙΝΝ-ΡΕ ΡΙΟΡ Δ ΡΡΑΛΤΑΪΡ ΔΑΪΡΛ:

1595 ΟΟ ΔΪΡΡΙΟΟ ΚΡΑΝΝΟΪΡ ΣΟ ΟΪΡ  
 ΔΡ ΔΗ ΟΪΑΡ ΝΟΔΑ ΝΟΪΟΜΟΪΡ;  
 ΣΟ ΡΑΪΜΙΣ ΟΟΝ ΡΙΟΡ Δ ΝΟΕΑΡ  
 ΔΗ ΚΡΑΪΤΙΡΕ ΟΪΡ ΚΟΪΘΕΑΡ.

ΡΑΪΜΙΣ ΡΟΪ ΟΟΝ ΡΙΟΡ Δ ΟΥΑΡΟ  
 ΔΗ Τ-ΟΛΛΑΪ ΣΥΡ ΔΗ ΟΛΛΔΑΪΟ;  
 ΣΟΝΑΔ ΟΕ ΡΙΝ ΡΑΪΜΙΣ ΡΜΑΔΤ  
 ΟΡΡΟΔΑ ΔΣΥΡ ΟΛΛΑΪΜΑΔΤ,

1600 ΤΕΪΘΔΙΝΝΕΑΡ ΟΪΛ ΔΑΟΙΜΕ ΟΡΕΑΝΝ  
 Ι ΝΟΕΑΡ Ι ΝΟΕΪΡΚΕΑΡΤ ΕΪΡΕΑΝΝ;  
 ΪΡ ΔΗΛΑΪΟ ΔΪΑΡ ΣΟ ΒΡΑΔ ΜΒΡΑΡ,  
 ΔΜΑΪΛ ΔΤΑ ΡΑΝ ΡΕΑΝΕΑΡ.

ΤΑΝΣΑΘΑΡ ΔΕΪΤΡΕ ΜΟΞΑΪΟ ΡΪΔΕΑΔ ΛΕ ΜΑΔΑΪΘ ΜΙΛΕΑΔ Ι  
 1605 ΝΕΪΡΙΝΝ, ΔΣΥΡ ΟΟ ΔΕΑΝΑΘΑΡ ΔΕΪΤΡΕ ΜΑΪΣΕ ΡΪΔΕΑΔ Δ ΟΟΙΛ ΙΑΡ  
 ΟΥΕΑΔΤ Ι ΝΕΪΡΙΝΝ ΟΪΘ, ΔΣΥΡ ΪΡ ΟΑΤΑ ΡΕΪΝ ΔΙΝΜΝΟΪΣΤΕΑΡ ΝΑ  
 ΜΑΪΣΕ ΡΙΝ. ΔΣ ΡΟ ΔΗΜΑΝΝΑ ΝΑ ΘΡΕΑΡ ΡΟΙΝ: ΔΪΘΝΕ ΔΪ  
 ΔΡΑΛ ΜΕΪΘΕ ΜΟΡΘΑ ΜΪΘΕ ΟΪΘ ΚΛΪΪ ΚΕΑΡΑ ΡΕΪΡ ΣΛΑΝ  
 ΛΕΪΣΕ ΛΪΤΡΕ ΛΙΝΕ ΛΪΣΕΑΝ ΤΡΕΑ ΟΪΛΑ ΔΘΑΡ ΔΪΡΪΟ ΟΪΡΕ

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

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

They cast lots fairly  
 For the noble poetic pair,  
 So that to the man from the south fell  
 The correct dextrous harper ;  
  
 To the man from the north fell, too,  
 The poet of great powers ;  
 And hence came away  
 Over honour and learning,  
  
 String-harmony of music, beauty, quickness,  
 In the south and lower part of Ireland :  
 Thus shall it be for evermore,  
 As is recorded in the seanchus.

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

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

Tug fóir Tea injean Luigheas mic Íochá .i. bean Éireamón  
fá veana mór oo cógáil oi féin i Liachorum né ráirtear  
Teamair anú; agus ir ó Tea injin Luigheas Zoirtear  
1615 Teamair oon tulaig rin .i. mór Tea.

Oo dáuar mic Mileasó i zcomflaitear Éireann fead  
bliadna go uarla imrearan easorpa fá feid na uarí  
noiomonn ir fearr oo bí i nÉirinn .i. Orum Claraig i  
Zoric Máine ir Orum Veiteas i Maonpaig ir Orum  
1620 Finjin i zConnacaid. Ir ann rin iomorro cugaó caé ior  
Éidear ir Éireamón i nUib fáilze ag Urú Orisóin ag  
tócar ior oá maig i ucuaic Zéirille. Oo bhréad o' Éidear  
fan éad roin; ir oo marbaó é féin ir criar caoiréad oa  
muinntir ann mar atá Suirge Sodarice ir Zoirtean. Ag  
1625 ro mar aoir an file ar an ní-fe ag fáirnéir aódar an  
imrearin:

Oo noimroo Danda zan bión  
Éidear agus Éireamón,  
go ucáimz uadar a mban,  
1630 Dliadain zan éreic zan cógáó,

Oo ráir bean Éidir na zcaé  
mun buó Lé Orum caoin Claraé,  
Orum Veiteas, Orum Finjin rinn,  
nac beic donordé i nÉirinn.

1635 Tordair Éidear, anba an fear,  
Lé hÉireamón mac Mileasó;  
fuar i ucuaé Zéirille a gom,  
San maroin ar Maig Smeartoin.

Ag ro mar aoir an file Tanuibe ag teacé leir an ní  
1640 zcéanna:

A éirge Danda go mbiaró,  
an fear uaid nó an breaudair,  
Créas fáir cuiread an caé mór  
ar Éidear Lé hÉireamón?

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

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

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

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

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

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

- 1846 Inneorao uaim uaid-ge raim—  
 An rác rá noearna an fiongail,  
 Um trí thomannaib zán oraim  
 I r fearr oo bí i néireinn :
- 1850 Oruim fionn Oruim claraig cain,  
 Oruim deicead i zconnadcaid ;  
 'Sa zcornam rin ní ráo zlé,  
 Tuzaó an t-ár-ro, a éizre.

## XXIV.

Do riozaid cloinne mílead ría zcheroeam áhro, azur rao a bflaiteara i  
 néireinn.

- 1855 Do zadb éireamón, iar mbeic i zcornflaitear éireann  
 né héidear fead bliadna, flaitear iomlán éireann ceitne  
 bliadna véas o' éir marbca éidri i zcaé aihzeathoir, oo  
 réir oruizge né reancur, amail doeir an rann-ro :
- 1860 Ceitne bliadna véas rozeaf  
 O'éireamón i n-afzflaitear ;  
 Iar zcaé aihzeathoir zo n-áz  
 mar an tuic éidear iomlán.

Ziúeao i r céazraio coitceann na reancáó nac i zcaé  
 aihzeathoir oo marbcaó éidear acé i zcaé zéirille, amail  
 1865 doubramar tuar. I r né linn éireamón oo rinneao na  
 znioma-ro ríor, mar acá caé cúile caicéir i zcionn bliadna  
 o' éir marbca éidri ; azur i r ann rin oo tuic caicéir .i.  
 caoircaó oo múinntir éidri, lé haimhizgin mac míleao.  
 I zcionn bliadna oa éir rin, oo tuic aihhizgin lé héireamón  
 1870 i zcaé bile teineao i zcúlaid breaz ; azur i r ann ran  
 mbliadain rin oo lingear naoi mthornaca éile i r trí  
 haimhionna ua noiliolla rá trí i néireinn. An trear  
 bliadain oa éir rin oo tuic fulmán azur manncán .i. oiar  
 caoircaó oo múinntir éidri, lé héireamón i zcaé breozain  
 1875 i bfréamainn. Do lingear oóc loca ró trí i néireinn i

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

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

## XXIV.

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

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

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

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

bflaitéar éireamóin, mar atá loc Cime, agus Maḡ Speing  
 ainm an mácaire tar ar ling an loc; loc Duadaiḡ loc  
 Dáḡa loc Réin loc Fionnmáige loc ḡeme loc Riad, agus  
 Maḡ Maoin ainm an mácaire tar a ucáinig rí; loc Dá  
 1680 Čaoč; Laignib agus loc Laoḡ; nlllcaib. An ceatramad  
 bliadain da éir rin vo marbad ün én ir Eatan; ḡcat  
 Comruire; Mide lé héireamón, agus vo tógad a bfearta  
 ann. An bliadain céanna vo lingeadar na trí Suga fá  
 éir; ḡConnactaib.

1685 Doirimis orong ré feandur ḡurad é éireamón vo roinn  
 cúḡ cúḡeadá éireann o' éir dáir éibir ar cúro vo na  
 taoireadaiḡ vo bi aige. Tuḡ ar ucúr Cúḡead Láḡean  
 vo Čriomčann Sciadéal vo Óomnanncaib, uime uaral  
 o' iarmar bfear mbolḡ. Tuḡ rór dá Cúḡead Mumán vo  
 1690 čeitne macaib éibir, mar atá éir Orba fearón ir fearḡna.  
 Tuḡ arir Cúḡead Connact o' ün mac Oige agus vo Eatan,  
 oiar taoiread da ucáinig leir ón Eairáinn. Mar an  
 ḡcéanna vo fáḡaib Cúḡead Ulad aḡ éidear mac ír .i. mac  
 a dearbdrácar féin.

1695 Ir; bflaitéar éireamóin iomorro tánḡadar Čruičniḡ .i.  
 Picti, rluag vo čriall ón Tracia, ḡo héirinn; agus vo réir  
 Čormaič mic Cuileannáin 'n-a Pralcair ir é fáč fář fáḡ-  
 dadar an Tracia tré mar vo čogair Policoḡnur, rí na  
 Tracia, ingean álainn doncuḡa vo bi aḡ ḡuo arotaoiread  
 1700 na ḡČruičnead o' éirniḡad, agus iad féin; reib duannačta  
 na čriče. An n-a brait čeana vo ḡuo agus da Čruič-  
 neadaiḡ ḡo raiḡe an rí ar tí na hingine o' éirniḡad,  
 marbčar leo é, agus tréigis an tír uime rin, agus čriallao  
 ó črič ḡo črič ḡo ročtain na ffrainḡce oóib mar a bfuaradar  
 1705 congbdail duannačta agus fearann ó ríḡ ffrainḡc áit ar  
 čogadadar cačair rir a ráitčear Pictauium ó na Pictiḡ .i.  
 Čruičniḡ léř tógad i. agus mar vo čualao rí ffrainḡc  
 čeirč rčéime na hingne vo čogair a beit 'n-a leannán learčta

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

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

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

aige féin. Ar n-a élor rin vo *ḡ*uo triallair *ḡ*o lion a  
 1710 muinntire ar ceitead leir an ingin *ḡ*o héirinn, aḡur ar  
 mbeic ar muir dóid, éaḡair an ingean aca; aḡur ḡabaid féin  
 va éir rin cuan i ninnbeair Sláinge. Tis *ḡ*eoḡa leir an  
 ní-re ran céaucaibioil von céioleabair vo Scair Eaḡailre  
 na Sacran, acé amáin *ḡ*o n-abair ḡurab ran caob tuaid  
 1715 o'Éirinn cángadair i scir, mar a n-abair: a“ Tarla vo éine  
 na bpicé ceacé ón Sciria, amáil aḡeirceair, i mbeaḡán vo  
 luinḡear fáva ran oigian lé reolaó nó lé réioeá na  
 nḡaoé, cigéacé leacé amuis *ḡ*o uile-ḡeorannaid na *ḡ*reac-  
 aine, ceacé i néirinn, aḡur ar bḡaḡáil éinó na Scot rompa  
 1720 vo iarradair ionad comnuicé dóid féin ann rin, aḡur ní  
 bḡuaradair.” *ḡ*ioeá ní i scuirceairt Éireann cángadair  
 i scir, acé aḡ bun lnnbir Sláinge i ḡuan loca ḡarman,  
 amáil aḡubhamar. aḡur cáinḡ Crioméann Sciacébeal, vo  
 bí i ḡceannar laigean ó Éireamón an uair rin, 'n-a noáil  
 1725 ann rin aḡur vo rinne cáirveair niú.

Ir iao fá caoirḡ von cáblaé rom *ḡ*uo aḡur a mac  
 Caéluan; aḡur ir uime vo céangail Crioméann cáirveair niú,  
 vo briḡ *ḡ*o raḡadair orongá o' uairlib na *ḡ*reacaine va  
 nḡairéi Tuaca *ḡ*ioḡá aḡ ḡabáil neire i bḡoḡarcaib vo  
 1730 ḡac léic vo bun na Sláinge. Ir amláir vo báuar an  
 orongróin aḡur neim ar arn ḡac doin aca, ionnur maó beaḡ  
 nó móir an éreacé vo-níci leo ní ḡabáó leigear ar bíé  
 ḡreim von oḡar *ḡ*o bḡaḡáó báir. aḡur vo éualair Criomé-  
 éann *ḡ*o raibe oraoi veigéolacé va nḡairéi *ḡ*horcán i  
 1735 bḡoḡair na ḡCriuicéacé vo-béarad leigear vo féin aḡur va  
 muinntir i ḡcoinne na neime vo bioó ar armaid Tuacé  
*ḡ*ioḡá; aḡur vo *ḡ*iarruis *ḡ*o *ḡ*horcán creá an leigear vo  
 véanaó i n-aḡaidó neime arn na oruinge úo vo luaidéamar.  
 “Cuirceair leac,” ar *ḡ*horcán, “*ḡ*ri caoḡao bó maol *ḡ*ionn  
 1740 va ḡcruó ir cuirceair an lacé vo ḡéabéair uacé i loḡ ar

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

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

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

Láir an macáine 'n-a gcleáctar lib' deic ag comhac níl,  
 agus fógair caé orra ar an macáine gcéanna; agus gac  
 don uoú muintir loicrúear leo, cé:deáó uon loy ua  
 fúeruzáó, agus buó flán ó fúim na neime é. Uo rimeáó  
 uó lé Criméann a poubaire an uraí, agus fógair caé  
 arua leáinnácta ar tuáca'b fúóza, agus búrur uíob go  
 ucus a uoeazár ann. Ir ón ngníom agus ón gcaé gairítear  
 caé arua leáinnácta uon caé rom ó rom i le; gonaó ag  
 uearháó an rceoil rin uo rime an file an laoió reancúra-  
 1760 ro ríor:

Aró leáinnácta ran tír beag,  
 fionnaó gac an ir éigear;  
 Créao ó ngnáítear amh an fúim  
 Uo gac ó amhr Criméann:

1765

Criméann Sciaicéal é ro gac,  
 Uo fuaíó ar a éiríó;  
 Ua uóíoean ar gáirneim ann  
 Na n-áca n-uacámar n-áczaró.

1770

Seirgear Criméneá, ro éim Ua,  
 Tánzaóar a tír Cracia;  
 Soilen úlria neáctain nár  
 Aonzur leácan ir Cróicán.

1765

Ro éioúneic Ua uóib cré gur  
 Ua n-íoc ar gáirgíom ócrur,  
 'S ua uóíoean ar gáirneim ann  
 Na n-áca neáctámar róczaró.

1770

Ir é ríreolaz fuaí uóib  
 Uraí na gCriméneá, rá éadóir  
 Crí éaozao bó maol uon maiz  
 Uo bleóan i n-aon éuáiz.

Uo cuíneá an caé go caé  
 mu'n loy a raibe an leáinnáct;  
 Uo mór an caé go calma  
 Ar ácaáid aróbanda.

1775

Uála na gCriméneá ann rin, mar acá fúo ir Caéluan  
 a mac, cuirio rompa neart laizéan uo gacáil; agus mar

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

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

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

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

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

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

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

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



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

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

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

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

1810 **L**uain, go bhuairadar fearann i mDreagháig i Míche ó  
Éireamón. An ceathrúmao bliadain véasg o'ér báir éibir  
fuar Éireamón báir i ndirgeator i Ráit Veiteac Láim  
né Feoir, agus i' ann vo haónaiceao é. San bliadain  
céasna vo ling an abainn oarb ainm an Eirne fá tír  
1815 i nUib Néill; i' vo ling an abainn va ngairtear fneagobal  
fá tír ioir Óál ndairte i' Óál Riada.

## XXV.

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

Do gabhadar ceirne mic Éibir, éir Oirba Fearón i'  
Fearna ríogáct Éireann blaó vo bliadain, gur marb  
íriai fáir mac Éireamóin iao i noiozail a óá bráctar  
1825 .i. Luigne i' Luigne.

Do gab íriai fáir mac Éireamóin ríogáct Éireann  
veic mbliadna, óir ní raibe ríocé ar an veirúir veardbráctar  
vo bí aige vo ba ríne ioná é féin. Taire rin an tan ráinig  
íriai ran ríogáct i' vo gab oirdear i' arriáctar né a aig,  
1830 vo marbaó ceirne mic Éibir leir, mar acá éir Oirba Fear-  
ón Fearna, i noiozail a óá bráctar vo marbaó leo-ran.

Do péiréao né maige véasg a coill i néirinn i bflaitear  
íriai. Ag ro ríor a n-anmanna: Maḡ Reiceao i Laoigir;  
Maḡ Neiliu i Luignib; Maḡ Comair, Maḡ Seiliu i nUib  
1835 Néill; Maḡ Sanair i gConnacáib; Maḡ níuir i nUlltaib;  
Maḡ Míche, Maḡ Luinge i gCiannaéta; Maḡ Téacé i nUib  
mac Uair; Maḡ Fearnmáige i nOirgiallaib; Maḡ Foicín  
rna hlarctarib; Maḡ Coáa i nUib Eacac; Maḡ Cuma

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

## XXV.

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

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

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

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

1 nUib nÉill; Maḡ Cúile Feada, Maḡ Riosa, Maḡ nAin-  
1840 dhrioc 1 bhfoctarthaib Ainbhrioc 1 Laignib.

Do tógáib íriail fáir mac Éireamóin feact ríogháda  
1 nÉirinn 'n-a ainmhir féin, mar atá Ráit Ciombaoit 1  
nEamhain; Ráit Croicne 1 Mairg Inir; Ráit Dacail 1  
Loctarthaib; Ráit Coinceada 1 Seimne; Ráit Moctairg 1  
1845 nOeagárbao; Ráit Dúireac 1 Sleactaib; Ráit Locaio  
1 nGlaréarh.

An bliadain da éir rin do lingeadar na trí haibne da  
ngoirctear na trí Fionna fá éir 1 nUllcaib. An bliadain  
'n-a dáid rin do bhur íriail ceitne caá. An céadacá, Caá  
1850 Aroa Ionháit 1 oTeactá, mar ar éuit Scirne mac Duib  
mic Fomóir; an dara caá, Caá Teannháige tug íriail  
o'Fomóircaib, áit ar éuit ní Fomóirac dar b'ainm Ecctge  
Ecteanh; an trear caá, Caá Locmáige, 1 n-ar éuit Luḡroá  
mac Moḡa Feidir; an ceathrúacá caá, Caá Cúile Máirta  
1855 mar ar bhur do ceitne macaib Éidir. Soná uime rin  
aḡur aḡ fairnéir na nḡnóim roin, atá an duain darab-  
torac an rann-ro ríor:

1860

íriail róirear na clainne,  
mac ríog fóola folctáime,  
Rí sléibe mír, ní macá,  
Do bhur ceitne cneadacá.

An dara bliadain da éir rin ruair íriail fáir mac Éir-  
eamóin báir 1 Mairg Muaidhe, aḡur do haónaicead ann é.

Do ḡab Eirriail mac íriail fáir mic Éireamóin ríogáct  
1865 Éireann ríde bliadain. Ir né linn an Eirriail-re do beanad  
feact macáine a coil 1 nÉirinn, mar atá Teannháig 1  
ḡConnactaib; Maḡ Lioḡac aḡur Maḡ mDealairg 1 nUib  
Tuirctre; Maḡ Séirille 1 nUib Fáilge; Maḡ Octair 1 Laign-  
nib; Locmáig 1 ḡConnactaib; Maḡ Raá 1 nUib Eacac;  
1870 aḡur iar ḡcaiteam rícto bliadain 1 bhlaictear Éireann do  
do marbad lé Connacal mac Éidir é 1 ḡCaá Raoiréann  
1 Laignib.

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

Irial Faidh son of Eireamhon built seven royal forts in Ireland in his time, namely, Raith Ciombaoith in Eamhain ; Raith Croichne in Magh Inis ; Raith Bachaill in Lotharna ; Raith Coincheadha in Seimhne ; Raith Mochaigh in Deaghcharbad ; Raith Buireach in Sleachta ; Raith Lochaid in Glascharn.

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

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

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

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

Do gab Conmáol mac Éidhir míogáct Éireann veic mbliaðna píceao; agus fá hé céitíri Éireann vo fiol Éidhir  
 1875 é. Do bhuir íomorro an Conmáol-ro cúis caða ír píce ar  
 flióct Éireamóin. As ro síor naoi zcaða úioð marí acá.  
 Caé Uca; Caé Cnuca; Caé Éile; Caé Sléibe Deata; ír  
 Caé Féirille marí ar tuit Pálap mac Éireamóin; Caé  
 Sléibe Moðairn marí ar tuit Samra mac Ionboða; Caé  
 1880 Loáa Léin marí ar tuit Muíroé; Caé Déirne; ír Caé  
 Aonaié Macá marí ar tuit Conmáol féin lé héibeas mac  
 Tigeairnmarí vo fiol Éireamóin. Agus vo haðnaiceao von  
 caoib teap o'adonac Macá é ran áit va ngairteas fearc  
 Conmáoil anú.

1885 Do gab Tigeairnmarí mac Follaié mic Éitíraíl mic  
 Íraíl fáit mic Éireamóin míogáct Éireann veic mbliaðna  
 ír oá píctó, nó vo réir óruinge oile fearcao bliaðan; agus  
 vo bhuir an Tigeairnmarí-ro feact zcaða píceao ar flióct  
 Éidhir, marí acá Caé Éille 'n-ar tuit Roóorib mac Folláin;  
 1890 agus Caé Cumair; Caé Mairge Téact; Caé Locmairge  
 í n-ar tuit Deigiarra mac Fuill mic Folláin; Caé Cúile  
 hárvo í Mairé Inir; Caé Cúile Fhaoáin; Caé Aétuirc  
 í Seimne; Caé Arva Míao í zConnactaib; agus Caé Cairn  
 Fearadóaié marí ar tuit Fearadóac mac Roóuirib mic Foll-  
 1895 áin; Caé Cluana Cuara í oTeatba; Caé Connuiróe í  
 oTuait Eibe; Caé Cluana Muirirc í oTuairceas oRéitir-  
 ne; agus Caé Cúile Fábair ar Cairbur; agus feact zcaða  
 í Luílaéta ar Loc Luíaoé í n-aonló; agus oá Caé Cúile  
 í nAírgeatoroí, agus Caé Reib marí ar marbað urmóir  
 1900 fleacta Éidhir lé Tigeairnmarí.

An bliaðain va éir rin vo bhuictasas naoi loáa fá éir  
 í néirinn, marí acá Loc Cé, cas Maé Suláin vo ling;  
 agus Loc nAillinne í zConnactaib; Loc nAírn; Loc

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

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

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

núair; Loc Saignionn; Loc Sadair i mÍde agus i mBneag-  
 1905 aib; Loc feadail i oTir Eogain, tar feadail mic Lodaín  
 oo múio sí, agus Maḡ Fuinnriḡe ainm an Máiḡe tar a  
 utáinis an loc; Dubloc Apsa Ciannaḡta iḡ Loc Dá Dáill  
 i nOirḡiallaib, agus tḡi subaidne Éireann, mar atá Fobna  
 Tononn iḡ Callonn.

1910 Iḡ é an Tigearnmaḡ céanna fuaḡir mianac óir ar utúr  
 i nÉirinn; agus Ucaḡán ainm an céanna oo bioḡ ag bhuic-  
 nead an óir oo. I bḡoḡarḡaib oirḡir Lítepe oo bioḡ ag a  
 ' deaḡad. Iḡ ré linn Tigearnmaḡ oo cuḡead corḡair iḡ  
 50ḡm iḡ uaine ar éadaḡib ar utúr i nÉirinn. Iḡ ré n-a  
 1915 linn fór oo cuḡead ḡnéara iḡ corḡaire iḡ cuḡadaḡte ar  
 bḡarḡaib ar utúr i nÉirinn. Iḡ é mar an ḡcéanna oo cuḡ  
 mar nóḡ i nÉirinn donḡac i n-éadaḡ moḡaḡ, dá dáḡ  
 i n-éadaḡ an aḡiḡ; a tḡi i n-éadaḡ an aḡair nó óḡḡiḡ-  
 earḡa, a ceatḡair i n-éadaḡ bḡuḡaḡ, a cúḡ i n-éadaḡ flaitḡe  
 1920 tuaitḡe, a ré i n-éadaḡ ollamḡan iḡ i n-éadaḡib nioḡ iḡ  
 bairḡioḡan. Agus iḡ é aḡ i n-a bḡuair Tigearnmaḡ rém  
 báḡ ar Maḡ Sléacḡ agus tḡi ceatḡamḡa o'fearaib Éir-  
 eann mar don nḡ oitḡe Sámna agus iao ag aḡraḡ oo  
 Órom Óruaḡ nioḡioḡal Éireann. Óir iḡ é an Tigearnmaḡ-  
 1925 ḡo oo óionḡarḡan ioḡalaḡraḡ oo óéannaḡ ar utúr oo Órom  
 Óruaḡ (amail oo rinne Zoḡoarḡerḡeḡ ran nḡréḡ) timḡeall  
 céao bliadḡan iar utéacḡ i nÉirinn oóib; agus iḡ ó na  
 fléacḡaib oo-nioḡir nḡ Éireann von ioḡal ráioḡear Maḡ  
 Sléacḡ nḡ an macḡaire ḡcéanna ḡoin atá ran mḡrḡéḡpe.  
 1930 Aḡeirḡo oḡonḡ ré reanḡur ḡo raibe Éire reacḡ mbliadḡa  
 ḡan nioḡ uirḡe o'Éir báḡ Tigearnmaḡ i mórḡaḡl Maḡe  
 Sléacḡ, agus ḡuḡab é Eoḡaḡo Faoḡarḡlaḡ mac Conḡaḡoil  
 oo ḡab nioḡacḡ Éireann oa Éir. ḡroead ni nḡoḡ oóib é;  
 óir aḡeir an Réim Rioḡnuidḡe ḡuḡab é Eoḡaḡo Éaḡoḡacḡ  
 1936 oo flioḡt Luḡoḡeac mic íoḡa oo ḡab i.

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

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

Do ḡab Eocáirí Éadogóac mac Dáirne mic Congáil mic Éadamaín mic Máil' mic Luigóeac mic Íolta mic Dheogáin mic Dhráca ríogáct Éireann ceitne bliadna, ḡur éuit lé Cearmna mac Eibric.

- 1840 Do ḡab Cearmna ir Sobairce dá mac Eibric mic Éidir mic Ír mic Milead Earráinne ríogáct Éireann dá fíctio bliadán, aḡur fá hiao céitiríoga Éireann do Ulltaib iao; aḡur do roinneadair ríogáct Éireann eadonna; aḡur ir í teora do bí ran roinn rin, ó Inndear Colpa aḡ Dhoicead
- 1845 áca ḡo Luimneac Mumán, aḡur an leat buó éuair aḡ Sobairce; aḡur do rinne uín ar a leit féin .i. Dúin Sobairce. Do ḡab Cearmna an leat buó éar, aḡur do rinne uín láim né fairrege éar .i. Dúin Cearmna aḡur ir rir máirtéar Dúin mic Páoraig; ḡcric Cúirreac aníu. Do éuit Sobairce
- 1860 lé hEocáirí Meann mac ríog Fomóirne. Do éuit Cearmna lé hEocáirí Faodarḡlar mac Conmaoil i ḡCaé Dúin Cearmna.

- Do ḡab Eocáirí Faodarḡlar mac Conmaoil mic Éidir fínn mic Milead Earráinne ríogáct Éireann fíce bliadán;
- 1865 aḡur ir uime do ḡairtí Eocáirí Faodarḡlar de, óir fá ḡlar ḡéarfaodrac a dá fíleḡ. Aḡur ir é do éuir na caéa-ro roimáinn ar fíol Éireamóin, mar acá Caé Luáca Deaḡairí i nDearmumáin; Caé Forairí Dá ḡort; Caé Cumair na oTrí nUirce; Caé Tuama Dheogáin i mDhéitne; ir Caé
- 1880 Droma Liadáin. Do réitirgead reáct maige a coil i néirinn leir, mar acá Maḡ Smeárac i nUib fáilge; Maḡ Láigne aḡur Maḡ Luirḡ i ḡConnáctuib; Maḡ Leáimna, Maḡ nIonair, Maḡ Fubna ir Maḡ Dá ḡabal i nOirḡiallaib. Aḡur do éuit an ceocáiríre lé fíacáirí Labruinne
- 1885 mac Smiorḡuill mic Éandóca mic Tíḡearmair i ḡCaé Carman.

Do ḡab fíacáirí Labruinne mac Smiorḡuill mic Éandóca mic Tíḡearmair mic Follaiḡ mic Eitiríal mic Íriail fáirí

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

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

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

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

mic Éireadóin ríogaáct Éireann ceitne bliáona ríceas, nó  
 1970 'oo réir óruinge oile reáct mbliáona véas ar rícto; aḡur ir  
 uime ḡairítear fíadaíó Ladhruinne óe, mar ir 'n-a aimirr oo  
 ling Innbear Ladhruinne fá tír i nÉirinn; aḡur ir 'n-a ré  
 oo lingeadar na trí haidne-re ríor, mar acá Innbear  
 fleirce Innbear Mainge aḡur Innbear Ladhruinne ó ráir-  
 1975 cear fíadaíó Ladhruinne rir. Ir ré n-a linn fór oo brúct  
 loc Éirne fá tír, aḡur Maḡ Seanainn ainm an macáirne tar  
 a scáinḡ rí.

Ir é mac an fíadaíó-ro .i. Dongur Ollbuadac oo brir  
 iomao caé ar na Cruiteadacáib ir ar na reanbneáctnaib  
 1980 oo bi i nAlbain, aḡur oo cuir Alba fá rmacáct iomlán na  
 nḡaebeal ar scúr, tar ceann ó aimirr Éireadóin mic  
 Milead ḡo raibe cíoráin aḡ ḡaebealaib orra. Tuairim  
 óá céas ḡo leit bliádan o'éir mac Milead oo ceáct i  
 nÉirinn oo cuiread Alba fá rmacáct ir fá cíor lé hDongur  
 1985 Ollbuadac mac fíadaíó Ladhruinne; aḡur ir é an fíadaíó  
 Ladhruinne-re tug ceitne caéa ar ríol Ébir, mar acá Caé  
 Fairrge, Caé Gallaiḡ, Caé Sléibe Feimion, ir Caé Sléibe  
 bealḡaróin mar ar tuic ré réin lé hEocáíó Muíó mac Mo  
 Feibir.

1990 'Oo ḡad Eocáíó Muíó mac Mo Feibir mic Eocac faodar-  
 ḡlair mic Conmáoil mic Ébir fínn mic Milead Eairpáinne  
 ríogaáct Éireann bliádan ir ríce, ḡur tuic lé hDongur  
 OImucaíó i ḡCaé Clíac.

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

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

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

## XXVI.

Do gab Donnur Olmucail mac Fiadaic Labruinne mic  
 1995 Smiorghuill mic Éandota mic Tigearnmaid mic Follaiḡ mic  
 Eitriail mic Íriail fáid mic Éireamóin ríogaict Éireann oict  
 mbliadna véas, agus vo réir óruinge oile bliadain ir ríce.  
 Ir uime gairítear Donnur Olmucail óe ón focal-ro oll .i.  
 móir agus muca, vo bhríḡ gurab aige vo dáodar na muca fá  
 2000 mó i nÉirinn 'n-a ré; agus ir leir vo cuiread na caḡa-ro  
 ríor, mar atá Caḡ Cléire, Caḡ Sléibe Cailge mar ar éuit  
 Daircionn, agus Caḡ Mairge Éiriciat; gConnactaid, agus  
 Caḡ Glairge Fiaocáin mar ar éuit Fiaocán fáid, agus  
 caogao caḡ ar Éruicneacaid ir ar Féaraid bols agus ar  
 2005 luict Orcaoer. Tomaidm trí loc 'n-a ré: loc Éindeite i  
 nOirghiallaid, loc Sailgeadain agus loc nḡarain i Mairḡ  
 Luirḡ. Ir 'n-a dairir vo réidigead na mairge-re ríor a  
 coill, mar atá Maḡ Glinne Dearcon i gCinéal Conaill;  
 Maḡ nÉiriciat i Laignib; Maḡ Cúile Caol i mBoḡaine;  
 2010 Dolmaḡ i gCallruide; Maḡ Mucruime i gConnactaid;  
 Maḡ Luacra Deagairó ir Maḡ Arcaill i gCiarraid  
 Luacra. agus i gCaḡ Sléibe Cua vo marbad Donnur  
 Olmucail féin lé hÉanna mac Neactain vo Múimneacaid;  
 agus doeirio cuo oile sca gurab é Éanna Airḡtioc vo  
 2015 marb é i gCaḡ Carman; agus ir i an céadairó déirdeanac ir  
 ríruinge vo réir na tuaine darab torac, Donnur Olmucail  
 acbaḡ. agus fór tig an Réim Ríogruide leir an gceadairó  
 gceadna.

Do gab Éanna Airḡtioc mac Eodac Múid mic Mo  
 2020 Feidir mic Eodac Faodarḡlaid mic Conmaoil mic Éidir Finn  
 mic Milead Earráinne ríogaict Éireann react mbliadna  
 rícead; agus ir é vo rinne rceit airḡio i ndairgeador ar  
 ucúr i nÉirinn agus vo bironn o'fearaid Éireann ias; agus

## XXVI.

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

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

oo éuit ré i gcaé Raighe lé Roiteáctais mac Maoin mic  
2026 Donḡura Olmucaio.

Do ḡab Roiteáctais mac Maoin mic Donḡura Olmucaio  
mic Fiacáe Labruinne mic Smioḡuill mic Éanboeta mic  
Tigearnmaid mic Follais mic Eitriail mic Íriail Fáio mic  
Éireamóin rioḡaéct Éireann cúig bliáona ríceao; aḡur oo  
2030 éuit an Roiteáctais-ḡe lé Séona mac Aire mic Aireḡe i  
Ráit Cruacáin.

Do ḡab Séona mac Aire mic Aireḡe mic Eibric mic  
Éibiri mic Íri rioḡaéct Éireann cúig bliáona, ḡur maḡbaó lé  
n-a mac réin é an ocaéct 'oubloingir' ḡo Cruacáin.

2035 Do ḡab Fiacáio Fionḡoéac mac Séona mic Aire mic  
Aireḡe mic Eibric mic Éibiri mic Íri mic Mileao Eapráinne  
rioḡaéct Éireann ríce bliáon. aḡur ir uime oo ḡairéi  
Fiacáio Fionḡoéac oe .i. ḡoéta riona oo bioó ré n-a linn i  
néirinn ḡo bḡairéti i ḡoḡnaib iao; aḡur oo maḡbaó an  
2040 Fiacáio-ḡe lé Muineamón mac Cair Cloéais.

Do ḡab Muineamón mac Cair Cloéais mic Firi Aroa  
mic Roiteáctais mic Roppa mic ḡlair mic Nuaoac mic  
Eoacé Faobarḡlair mic Conmaoil mic Éibiri Fínn rioḡaéct  
Éireann cúig bliáona; aḡur ir é an Muineamón-ḡo oo  
2045 oḡoiḡ muinceao nó ḡlabḡaoa óiri fá bḡaigoiḡ na n-uaral  
an oúir i néirinn; aḡur oo éas ré oo táim i Maig Aioḡe.

Do ḡab Ailldearḡóio mac Muineamón mic Cair Cloéais  
mic Firi Aroa mic Roiteáctais mic Roppa mic ḡlair mic  
Nuaoac Deaḡláim mic Eoacé Faobarḡlair mic Conmaoil  
2050 mic Éibiri Fínn mic Mileao rioḡaéct Éireann rcaéct mbliáona;  
aḡur ir ré n-a linn oo cuineao ráinneaoa óiri an ḡlacaiḡ na  
n-uaral an oúir i néirinn aḡur oo maḡbaó lé hOllam  
fóola é i ḡcaé Teamḡac.

Do ḡab Ollam fóola mac Fiacáe Fionḡoéais mic

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

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

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

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

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

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

Ollamh Fodla son of Fiachaidh Fionscothach, son of

2065 Séadna mic Airt mic Airtne mic Eibric mic Éibir mic Ír  
 mic Milead Earráinne ríogáct Éireann veic mbliadna  
 rícead a gsur a éas 'n-a múr. Ír uime gairítear Ollam  
 Fóola vé, oo bñig go raibe 'n-a ollam i n-eagna a gsur i  
 n-eolur né reáctaid ír né oligéib ó'orugaó i nÉirinn 'n-a  
 2080 né, a gsur ír leir oo rinnead feir Teampac ar ocúr i nÉirinn,  
 amail doeir an file :

Ollam Fóola feóair gal  
 Oo rinne múr na n-ollman ;  
 An céirí rán, réim go raó,  
 2085 Lé n-a noearnaó feir Teampac.

Ionann iomorro feir Teampac ír ríogóail cóitceann,  
 amail parlainmeint, mar a otigeaó coiméionól uaral ír oll-  
 amán Éireann go Teampair gacá tnear bliadain um Sámain,  
 mar a gcleáctaoi leo reácta ír oligéte ó'orugaó ír ó'at-  
 2070 nuadad, ír ríomad oo véanam ar annálaib ír ar feancúr  
 Éireann. Ír ann fóir oo horouigéi ionad ruide va gac don  
 ó'uairlib na héireann oo réir a céime ír a gairma féin, a gsur  
 fóir ír ann oo horouigéi ionad ruide va gac ceann feadna va  
 mbioó ór cionn na laóiruide oo bioó ar buannaóct ag ríogáib  
 2075 ír ag tigeairnaib Éireann. Oo bioó fóir oo nóir i bfeir  
 Teampac cibé oo-véanaó éigean nó goio, oo builead neac  
 nó ó'impead arim air, bár oo éadbairt óó, a gsur gan neart  
 ag an ríig féin ná ag don oile maicmeadar oo éadbairt óó  
 ran gníom roin. Oo cleáctaoi leo fóir beic ar fead ré lá  
 2080 ag comól ful oo ruidead an ríogóail, mar atá trí lá roim  
 Sámain ír trí lá va héir, ag ríadmad ríocána ír ag ceangal  
 cáirveara né céile. Ionad ag fairnéir na nóir oo bioó i  
 bfeir Teampac, atá eócaio eolac ran laioó feancúra-ro  
 ríor :

2085

feir Teampac gac tnear bliadna  
 Oo comall reácta ír ríagla,  
 Oo-níci an tan roin go ceann  
 ag ríogáib ána Éireann.

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

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

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

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

2080 Do rinne Catáoir cleáinnac  
feir ró-éasó n-a ríg-Teahrad;  
Cánḡasair leir, feirre de,  
fir éireann go haon baile.

2085 Trí lá ré Saḡain oo ḡré,  
Trí lá 'n-a oiaó fá veigḡér;  
Oon trludḡ no ba oíomóir ooig  
as ríoról fir an feactóir.

2100 San ḡoro ir san ḡoin uime  
aca an oireas roin uile;  
San imire airm san álad  
San acraóa o'iomráda.

Cibé oo-níod ní tíob rin  
fá bioóda troc go oeromnió;  
ní ḡabḡa ór ariann uair  
acḡ a anam ré haonuair.

2105 Do ḡab Fionnaḡta mac Ollamán róola mic Fiaḡac Fion-  
roḡtaig mic Séasna mic Airt mic Airtre mic Eibric mic  
Éidri mic Ír mic Milead ríogacḡ Éireann ríce bliadán; asur  
ir uime ḡairḡear Fionnaḡta de .i. Fínfneacḡa, oo ḡríg sur  
feardó fion rneacḡa 'n-a flaitḡear; asur fuair ré báir i  
2110 Maig Inir.

Do ḡab Slánoll mac Ollamán róola mic Fiaḡac Fion-  
roḡtaig mic Séasna mic Airt mic Airtre mic Eibric mic  
Éidri mic Ír mic Milead ríogacḡ Éireann cúig bliadóna  
oéas. asur ir uime ḡairḡear Slánoll de, ionann oll ir  
2115 móir .i. fláinte móir oo bí as ḡac don fead a flaitḡear,  
óir ní raiḡe cáim ná ḡalar ar donuime o' feardáib Éireann  
'n-a flaitḡear. asur i oḡig Míodóuaroa i oḡeahraig fuair  
ré báir; asur aoirio oíong oile nac fear cá ḡalar ruḡ é.

Do ḡab Seirde Ollḡoḡac mac Ollamán róola mic Fiaḡac  
2120 Fionroḡtaig mic Séasna mic Airt mic Airtre mic Eibric mic  
Éidri mic Ír mic Milead ríogacḡ Éireann feacḡ mbliadóna  
oéas; asur ir uime ḡairḡear Ollḡoḡac de .i. fá móir suḡ

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

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

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

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

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

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

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

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

2126 Do ḡab Fiadáir mac Fionnácta mic Olláman fóola mic Fiácaé Fionrcotais mic Séadna mic Airt mic Airtne mic Eibric mic Éibir mic Ír mic Milead ríogáct Éireann veic mbliadna rícead; gur tuit lé Dearngal mac Seirde Ollgótas.

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

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

2140 Do ḡab Siorna Saoḡlac mac Déin mic Roiteáctas mic Maoin mic Donḡura Olucair mic Fiácaé Labruinne mic Smiorḡuill mic Éandota mic Tigearnmair mic Follas mic Eitriail mic Íriail fáir mic Éireamóin ríogáct Éireann bliadain ar ríct; agus ir uime ḡairtear Siorna Saoḡlac vé, ar fáo na ré fuair cair a luéc comáimrhe; gur tuit lé Roiteáctas mac Roáin i nAilinn, amail doeir an tuain 2145 oarab corac, "Éire airt inir na ríog":

Ro éair Siorna go rriandab  
Ré tñi feáct do rairmbliadnaib;  
Ortib Siorna go ríeáctas  
i nAilinn lé Roiteáctas.

2150 Do ḡab Roiteáctas mac Roáin mic Fáilbe mic Cair Céadóingniḡ mic Aillvearḡóio mic Muineamóin mic Cair Cloctas mic Fír Airt mic Roiteáctas mic Rorra mic Slair

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

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

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

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

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

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

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

mic Nuadac Deagláim mic Eodac Faotharglais mic Conmáoil  
mic Ébhir Finn mic Milead Earráinne ríogac Étneann  
2155 reac mbliadna, gur loirc teine gealain é i nDún Sobairce.

Do gab Élim mac Roiteacacais mic Roáin mic Failbe  
mic Cair Céadacaingnis mic Aillioeargóio mic Muineamóin  
mic Cair Cloacais mic Fír Arda mic Roiteacacaió mic Roppa  
mic Glair mic Nuadac Deagláim mic Eodac Faotharglais  
2160 mic Conmáoil mic Ébhir Finn mic Milead ríogac Étneann  
doimbliadain amáin, gur tuit lé Siallcáio mac Oiliolla  
Ólcáoin.

Do gab Siallcáio mac Oiliolla Ólcáoin mic Siorna  
Saoğlais mic Déin mic Roiteacacais mic Maoin mic Donğura  
2165 Olmucáio mic Fiacac Labruinne mic Smiorğuill mic Éanboča  
mic Tigearnmáir mic Follais mic Eirpail mic Íriail Fáio  
mic Éneamóin ríogac Étneann naoi mbliadna, gur tuit i  
Máis Muáioe lé harc Imleac.

Do gab Arc Imleac mac Élim mic Roiteacacais mic  
2170 Roáin mic Failbe mic Cair Céadacaingnis mic Aillioeargóio  
mic Muineamóin mic Cair Cloacais mic Fír Arda mic Roit-  
eacacais mic Roppa mic Glair mic Nuadac Deagláim mic  
Eodac Faotharglais mic Conmáoil mic Ébhir Finn mic  
Milead ríogac Étneann dá bliadain ir ríce, gur tuit lé  
2175 Nuada Fionn Fáil.

Do gab Nuada Fionn Fáil mac Siallcáio mic Oiliolla  
Ólcáoin mic Siorna Saoğlais do ríol Éneamóin ríogac  
Étneann ríce bliadain, nó do réir oruimge oile trí ríco  
bliadain, gur tuit lé Dheirnis mac Arc Imlis.

2180 Do gab Dheirnis mac Arc Imlis mic Élim mic Roit-  
eacacais mic Roáin mic Failbe mic Cair Céadacaingnis mic  
Aillioeargóio mic Muineamóin do ríol Ébhir ríogac Étneann

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

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

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

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

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

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

naoi mbliáda; agus do bhrí iomaí caé ar fóimórcáib fhuar  
an ré rin; agus do tuit féin fá d'áiread lé hEócaíó aréad i  
2185 SCairn Connluain.

Do gab Eócaíó aréad mac Finn mic Oiliolla mic Floinn  
Ruaid mic Roeláin mic Mairene mic Siécinn mic Riagláin  
mic Eoinbhuic mic Luigéad mic Íoča mic Dheogáin ríogáct  
Éireann doinbliádaí amáin; agus ír uime gairéar Eócaíó  
2190 aréad óe, ar a liact oo-geibead bár i nÉirinn ré n-a linn.  
Do lingead iomaíro tam nó galair gada míora ar fearaid  
Éireann lé marbtaoi iomaí oíob, gonaí uime rin oo lean  
Eócaíó aréad óe; ionann ceana aréad ír marbtaí; gur  
tuit féin lé Fionn mac Bhráda.

2195 Do gab Fionn mac Bhráda mic Labhraí mic Cairbhe mic  
Ollamán fúola mic Fiacáe Fionrcótaí mic Séana mic  
Aire mic Airene mic Eibhuic mic Ébhuic mic Ír mic Milead  
ríogáct Éireann ríce bliáda, nó oo réir óruinge oile,  
ríogáda bliáda, gur tuit lé Séana Ionnhairí.

2200 Do gab Séana Ionnhairí mac Dheirriú mic Aire  
Imliú oo ríol Ébhuic ríogáct Éireann ríce bliáda; agus ír  
uime gairéar Séana Ionnhairí óe .i. Séana an Tuair-  
aréal, oo bhrí gurab é cétoí oo óáil tuairaréal o'ámuirí  
ar oúr i nÉirinn é; ionann iomaíro Ionnhairí ír tuair-  
2205 aréal. agus oo ríadad a baill ó céile lé Simeon bheac,  
go bfuair bár amáin rin.

Do gab Simeon bheac mac Aodáin glair mic Nuadac  
Fionn fáil mic Siailléada mic Oiliolla Óléain mic Siorna  
Sioglaí oo ríol Éireamóin ríogáct Éireann ré bliáda  
2210 gur tuit lé Duac Fionn i noigáil a áear agus a ríadad  
oo rinne.

Do gab Duac Fionn mac Séana Ionnhairí mic  
Dheirriú mic Aire Imliú oo ríol Ébhuic ríogáct Éireann  
cúig bliáda; gur tuit lé Muireadac Dolgráe.

2215 Do gab Muireadac Dolgráe mac Simeoin bhuic mic

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

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

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

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

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

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

Muiredhach Bolgrach son of Simeon Breac, son of

Δουάιν Σλαίρ mic Nuádat Finn Fáil mic Siállcáda mic Oiliolla Óléaoin mic Siorna Sáoglaig vo fiol Éireamóin ríogaáct Éireann céitpe bliáona; sur éuit lé héanna Deary mac Duac Finn.

- 2220 Uo gab Éanna Deary mac Duac Finn mic Séaona Ionnnarriáó mic Úrriiúg mic Aire Imliú vo fiol Éibin ríogaáct Éireann óá bliáóain véas. Ir uime vo gairéi Éanna Deary óe .i. deary a oineac .i. a gúúr. Ir pé n-a linn vo buáileáó airgeáo i nAiregeaoror ar ucúir i héirinn.
- 2225 Ásur fuair pé báir vo táim ar Síab Mír go roáruioe móir marí don mír.

## XXVII.

Uo gab Luúáó Iarúonn mac Éanna Deary mic Duac Finn mic Séaona Ionnnarriáó mic Úrriiúg mic Aire Imliú vo fiol Éibin ríogaáct Éireann naoi mbliáona. Ir uime

2230 gairéar Luúáó Iarúonn óe, ionann iarúonn ir uubúonn; gonaó tré folc uubúonn vo beit air, ráinúg Luúáó Iarúonn ó'forainn air; sur marbáó lé Sioplám i Ráit Cloáair é.

- Uo gab Sioplám mac Finn mic Úráca mic Labraóa mic Cairbre mic Olláman Fóola vo fiol Ír mic Mileáó
- 2235 ríogaáct Éireann pé bliáona véas. Ir uime gairéar Sioplám óe, ionann ríor ir faoa .i. lámá faoa vo bi aige, óir vo foicóir a óá lámá an calám ásur é 'n-a fearám; ásur ir lé heóáó Úairéar vo marbáó é.

- Uo gab Eocáó Úairéar mac Luigdeac Iarúinn mic
- 2240 Éanna Deary mic Duac Finn mic Séaona Ionnnarriáó mic Úrriiúg mic Aire Imliú vo fiol Éibin ríogaáct Éireann óá bliáóain véas. Ir uime gairéar Eocáó Úairéar óe .i. ceafa fuara vo bioó aige mar loingear; ionann ionnoro ceafa ir naoióga nó coctaoi; ásur vo úriú go maibe rei-
- 2245 rean óá bliáóain ar mair ir é ar uearíódeáct a héirinn,

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

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

## XXVII.

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

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

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

17 amlaio do-niód fúineann da muinntir do cūr na  
 ceardaib rin do éreádo imill gada críche tar a n-gadao  
 agus na héadóla do tadbairt leir na ceardaib rin gur an  
 luingeas; gonaó ó na ceardaib rin do lean eócaio Uaircéar  
 2260 óe; gur éuit lé h-eócaio Feadómuine 17 lé Conuing Beig-  
 eaglaó.

Do gab eócaio Feadómuine agus Conuing Beigeaglaó  
 dá mac Duac Teámpac mic Muireadóis bōlgrais mic  
 Simeoin bōic mic doóain Glair mic Nuádat Finn Fáil  
 2265 mic Siállcaóda mic Oiliolla Óléaoin mic Siorna Šaoḡlais  
 do fiol éireadóin ríogaóó éireann; cúig bliáona 1 gcom-  
 flaitéar oóib. 17 uime gairtéar eócaio Feadómuine óe  
 do bōis go ngnáitúigead beic ag reilg 17 ag ríadaó 1  
 muinóib nó 1 gcoilltib; agus do éuit an ceócaio-re lé  
 2280 Luḡaio Láimóearg mac eócaó Uaircéar.

Do gab Luḡaio Láimóearg mac eócaó Uaircéar mic  
 Luigóeac Iaróuinn mic Éanna Deirg mic Duac Finn mic  
 Séaona Ionnarraio mic bōeiriis mic Airt Imilg do fiol éibir  
 ríogaóó éireann reáóó mbliáona. 17 uime gairtéar Luḡ-  
 2285 aio Láimóearg óe do bōis go raibe ti nó ball oearg ar a  
 Láim; gur éuit lé Conuing Beigeaglaó.

Do gab Conuing Beigeaglaó mac Duac Teámpac mic  
 Muireadóis bōlgrais mic Simeoin bōic mic doóain Glair  
 mic Nuádat Finn Fáil mic Siállcaóda mic Oiliolla Óléaoin  
 2270 mic Siorna Šaoḡlais do fiol éireadóin ríogaóó éireann  
 oic mbliáona. 17 uime gairtéar Conuing Beigeaglaó óe  
 do bōis nári gab caom eagla ríam é 1 gcaó ná 1 gcom-  
 pac, agus fóir fá tēimféar 1 n-iorḡail é; gonaó uime rin do  
 rinne an ríle an ríann-ro:

2275

Conuing na gcoingleac gcleaóólan,  
 nacar uairmōis ré neac ríam;  
 a oic no caic for gac leac  
 nó gur márb air mac Luigóeac.

Do gab air mac Luigóeac Láimóearg mic eócaó Uair-  
 2280 céar mic Luigóeac Iaróuinn mic Éanna Deirg mic Duac

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

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

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

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

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

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

Ḟinn mic Séadna Ionndairiaró mic Dhreirriḡ mic Airt Imliḡ  
 oo ḡiol Éibir riogáct Éireann ré bliadna; sur tuic lé  
 Duac Laḡnac mic Fiacác Tolḡnaiḡ aḡur lé Fiacáiró réin.

2285 Do ḡab Fiacáiró Tolḡnac mac Muireadúaiḡ Bólḡnaiḡ  
 mic Simeon Dhric mic Adóáin ḡlair mic Nuadac Finn Fáil  
 mic ḡialléada mic Oiliolla Óléaoim mic Siorna Šaoḡlariḡ  
 oo ḡiol Éireamóin riogáct Éireann reáct mbliadna; sur  
 tuic lé hOilill Fionn.

2290 Do ḡab Oilill Fionn mac Airt mic Luigḡeac Láimḡeiriḡ  
 mic Eodác Uaircéar mic Luigḡeac Iaróuin mic Éanna  
 Dairiḡ mic Duac Finn mic Séadna Ionndairiaró mic Dhreirriḡ  
 mic Airt Imliḡ oo ḡiol Éibir riogáct Éireann naoi mbliad-  
 na, sur tuic lé hAiriḡeomár ir lé Fiacáiró ir lé Duac mac  
 Fiacác.

2295 Do ḡab Eodáiró mac Oiliolla Finn mic Airt mic Luig-  
 éac Láimḡeiriḡ mic Eodác Uaircéar oo ḡiol Éibir riogáct  
 Éireann reáct mbliadna; aḡur nior léiḡ an riḡe o'Airiḡeao-  
 már, áct oo rinne rióct ré Duac Laḡnac, sur marbadó lé  
 Duac é an adnac.

2300 Do ḡab Airiḡeomár mac Siopláim mic Finn mic Dháca  
 mic Ladhrada mic Cairbre mic Ollamán Fóola oo ḡlióct  
 ír mic Mileadó riogáct Éireann tri bliadna ríceao, nó oo  
 réir dhruinge oile oét mbliadna véaḡ ar ḡiáoo sur tuic lé  
 Duac Laḡnac ir lé Luḡairó Laiḡé.

2305 Do ḡab Duac Laḡnac mac Fiacác Tolḡnaiḡ mic Muir-  
 eadúaiḡ Bólḡnaiḡ mic Simeoin Dhric mic Adóáin ḡlair mic  
 Nuadac Finn Fáil mic ḡialléada oo ḡiol Éireamóin riogáct  
 Éireann veic mbliadna. Ir uime ḡairtéar Duac Laḡnac  
 ée, ionann ionorro ladḡna ir luacḡna, óir ní éadhradó  
 2310 cairve oo neac iar nóéanam éaḡóra ḡan é oo aḡna an  
 oo lácair; ḡonadó ve rin ráimḡ an forainm Duac Laḡnac  
 air.

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

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

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

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

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

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

Do gab Luḡairḡ Laidḡe mac Eodac mic Oiliolla Finn  
 mic Airc mic Luigḡeac Láimḡeirḡ mic Eodac Uuirḡear oo  
 2315 fíol Éidri nioḡacḡ Éireann reacḡ mbliadna gur tuit lé  
 hAod Ruad mac Badairn. Aoiri an Cóiḡ Anmann gurab  
 oo na cúig Luigḡeacaiḡ fá clann oo 'Dáire 'Dóimḡeac an  
 Luḡairḡ Laidḡe Finn. Ir ead íomorro noctar an leabair céanna  
 gur fáirnéir uraoi o'áirite tré fáirtine oo 'Dáire 'Dóimḡeac  
 2320 go mbeir mac aige oa nḡairfirde Luḡairḡ oo-ḡeabaoḡ flait-  
 ear Éireann; aḡur nḡaoḡ oa éir Finn cúigear mac oiair  
 i noiair óo, aḡur tug Luḡairḡ o'áinm ar ḡac don oíob. Ar  
 bḡar von cloinn céio 'Dáire o'fir an uraoi céanna ir  
 fíarḡuirḡir ve cia an Luḡairḡ von cúigear oo-ḡeabaoḡ flait-  
 2325 ear Éireann. "Triall amárac go Talltin" ar an uraoi  
 "mar don réo cúigear mac aḡur tiocrair amárac laog  
 álainn alla fán donac aḡur lincro cac ir oo clann ar  
 a loḡ; aḡur cibé ooo cloinn-re éinḡear air ir mairḡoir  
 é buo ní Éireann é." Ráinḡ an laog ar n-a márac fán  
 2330 donac ir céio Finn Éireann ir clann 'Dáire 'n-a oiair go  
 nánḡaoar binn Éadair. Cuirḡear ceo uraoirdeacḡa ioir  
 macaiḡ 'Dáire aḡur Finn Éireann. Triallair mic 'Dáire  
 i noiair an laoiḡ ar Finn go 'Dál Marḡorb Laidḡean, aḡur  
 cáirḡoir Luḡairḡ Laidḡe an laoiḡ aḡur marḡair é; ḡonao  
 2335 ón laoiḡ roin ḡairḡear Luḡairḡ Laidḡe .i. Luḡairḡ laoiḡoa de.

Ir ar an Luḡairḡ-re acá an Finnreacáil rilitdeacḡa mar  
 a n-áirḡirḡear go urair aḡur é aḡ reirḡ i noirḡeir é ré  
 caillḡ urḡranna ar a raiḡe ceallḡair uraoirdeacḡa, aḡur  
 go noeacáir 'n-a leabair gur bean a ceallḡair uraoir-  
 2340 eacḡa ói, gur cairḡoirḡeao óo a beir 'n-a hóḡrḡaoi álainn  
 oa éir; aḡur go fáac ir i Éire an cailldeacḡo léir luḡ  
 Laidḡe, mar go bḡair ooad ir ooḡuirḡ fá a ceann ar  
 otúr aḡur áinear ir roirḡear oa éir Finn.

Tar ceann go n-abair an Cóiḡ Anmann gur mac oo

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

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

Although the Coir Anmann states that Lughaidh Laighdhe

2545 **Ó**áine **Ó**oimítead **Lu**gaid **L**aiḡde, ní **m**earaim **ḡ**urab é an **Lu**gaid **L**aiḡde-**re** **lu**aidéar an **C**óir anmann fá ní ar **É**irinn an **Lu**gaid **ú**o, tar ceann **ḡ**ur cairnḡiread **leir** na **u**raoicib **ḡ**omad ní **É**ireann **Lu**gaid **L**aiḡde mac **Ó**áine **Ó**oiméig.

2550 **O**o **ḡ**ad **do** **R**uad mac **ba**dairn mic **air**ḡeasóimáir mic **S**iorláim mic **f**inn mic **br**áta mic **la**bhraða mic **ca**irbne mic **o**llamhan **f**óola oo **ḡ**lioc **í**r mic **m**ilead **ḡ**ioḡad **É**ireann **b**liadain **í**r **ḡ**ice; **ḡ**ur **b**áta **as** **é**ar **R**uaid é.

**O**o **ḡ**ad **o**ioctorba mac **o**éamáin mic **air**ḡeasóimáir mic **S**iorláim mic **f**inn mic **br**áta mic **la**bhraða mic **ca**irbne mic **o**llamhan **f**óola oo **ḡ**lioc **í**r mic **m**ilead **ḡ**ioḡad **É**ireann **b**liadain **í**r **ḡ**ice; **ḡ**ur **t**uit **leir** na **C**uanaid **ḡ**an **C**óran .i. **C**uan **M**ara **C**uan **M**uirge **í**r **C**uan **S**léibe.

**O**o **ḡ**ad **C**ombao **mac** **f**ionntain mic **air**ḡeasóimáir mic **S**iorláim mic **f**inn mic **br**áta mic **la**bhraða mic **ca**irbne mic **o**llamhan **f**óola oo **ḡ**lioc **í**r mic **m**ilead **ḡ**ioḡad **É**ireann **ḡ**ice **b**liadain, **nó** oo **ḡ**eir **o**ruinge **oile** **o**c **m**bliaona **ḡ**icead, **ḡ**ur **t**uit oo **t**ám **i** **n**eamain **m**áca.

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

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

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

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

## XXVIII.

'Do gab Máca mionghrao iníean dooá Ruaid mic Baó-  
 2366 ainn mic Airgeadómaí mic Siopláim mic Finn mic Bráca  
 mic Labaróa mic Cairbhne mic Olláman Fóola míogáct  
 Éireann feáct mbliáona, gur márb Reáctaió Ríghóearg i.  
 Agus ír ré n-a linn oo cógádo Eamain Máca. Agus ro  
 iomorro an fáct fá ráiútear Eamain Máca nua .i. trí míg  
 2370 oo bí i bflaitéar Éireann a hUlleitib, mar acá doo Ruad  
 mac Baóairn ó ráiútear Ear Ruaid, agus Oioctorba mac  
 Uéamain a huirneac Míde agus Ciombaoct mac Fionntain  
 a Fionnabair. Agus ír agus an gCiombaoct roin oo hoilead  
 uíghaine Mór mac Eacac buadóig. Agus feáct mbliáona  
 2375 oa gac míg oíob fá feáct ar timceall, go ucánghar fá  
 trí i bflaitéar Éireann; agus ír é doo Ruad fuair bár  
 ar ucúr oíob; agus níor fághaib oo ílioct oa éir acé doim-  
 iníean amáin, Máca a hainm. Iarrair Máca feal 'oon  
 míogáct iar n-éag a haéar; agus duobairt Oioctorba  
 2380 ír a élan nác fuighead bean míogáct uacá féin; agus oo  
 feairad acé eatorra féin ír Máca, go nuz Máca buaid  
 an acá roin orra; agus oo gab flaitéar Éireann feáct  
 mbliáona; agus fuair Oioctorba bár agus oo fághaib cúig-  
 ear mac oa éir, mar acá baot beoac Brar Uallac ír  
 2385 borbáar. 'Do iarraoar flaitéar Éireann oíob féin amáil  
 oo bí agus a rinrear rompa. Duobairt Máca nác tiubrad  
 oíob acé acé tar ceann na míogácta. 'Do feairad acé  
 eatorra agus nuz Máca buaid orra. Téio élan Oioct-  
 orba oa noívean féin i scoilltib oirca diaáaire; agus tug  
 2390 Máca Ciombaoct mac Fionntain mar céile agus mar ceann  
 feáona ar a laochraíó, agus oo éuaid féin ar loig éoinne  
 Oioctorba i míocé cláiríge, iar gcuimilt caoir feághail  
 oa veilb, agus fuair iao-ran i scoill diaáair i mBuirinn,

## XXVIII.

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

2395 a5 bhuic túisc allta. Fiafhuigio clann Dúiothorba rceála  
 2400 ói ir tugadur mór von diaó ói. Noctair rre zac rceála  
 va raibe aice dóib.

Ir ann rin duobairc fear oiob ghrab álainn an porc  
 oo bí a5 an gclainnig a5ur go raibe mian ar féin luige  
 ria. Leir rin triallair féin ir Macá i noiamair na coille,  
 2400 a5ur ceanglair Macá an fear roin, a5ur fágadair ann rin  
 é, a5ur cillir go cáe arir. A5ur fiafhuigio oi “C’áit ar  
 fágadair an fear oo cúaid leac?” ar ríao. “Ní feadur,”  
 ar rí, “áct raolim ghrab nár lair ceact va bar láctair-re  
 i noiaó doncuigite mé claim.” “Ní nár,” ar iao-ran, “óir  
 2405 oo-óeanaimne an ní céadna.” Céio iomorro rir zac n-aon  
 aca fá feac ran scoill; ir oo ceangail uile iao, ionnur go  
 rug i n-aoncéangal oo láctair fear Ulaó go heamain iao,  
 a5ur fiafhuigir oo máicib Ulaó creao an oiol oo-óeanad  
 óiob. Duobhadur uile o’ainmáin bár oo éadairc óiob.  
 2410 “Ní hamlaó ir cóir,” ar Macá, “óir oo buó clonaó  
 reacta rin; áct vadair iao a5ur tugtar orra ráit oo  
 tógbáil vad-ra bur rriomáctair von cúigeao go brát.”  
 Leir rin beandair Macá an vealg óir oo bioó ran mbrao  
 oo bioó fá n-a bráigao amaó, a5ur oo tomair leir fóir na  
 2415 ráta fá héigean oo éloinn Dúiothorba oo tógbáil. Eamain  
 iomorro gairmtear von ráit. Eó, ceana, ainm oo vealg,  
 a5ur muin, bráige; gonaó ve rin ráitcear Eamain .i. eo  
 muin, rir an ráit. Nó ir uime gairtear Eamain oi ó  
 Eamain Máca .i. bean Cruinn mic Adnamain; a5ur fá  
 2420 héigean von mnaoi rin va haimóein uil oo cóirruic mé  
 heacáib Concubair ríog Ulaó, gur fáruig iao a5ur i corrac;  
 a5ur i gceann na rcribe rug rí mac ir ingean; a5ur tug  
 a mallac o’fearaib Ulaó, gonaó ve rin táinig an ceaf  
 naoídean orra; a5ur oo bí an ceaf roin orra mé mé naoi  
 2425 ríog .i. ó Concubar go flaitceaf Máil mic Roéruóe

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

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

Eamhain, amhlaidé rin, .i. amhain; am, as a dúlcaó nac  
 don rug Macá mu'n am roin, acé oiaf; zónaó ve páirtéar  
 Eamhain Macá iar an zcéarfaíó-re. Do marbaó Macá  
 Monzruaó iar rin lé Reacáto Rígeáris.

2430 Do záb Reacáto Rígeáris mac Luigéac Láigé mic  
 Eocác mic Oiliolá Finn mic Aire mic Luigéac Láiméaris  
 mic Eocác Uairéar oo fiol Éidri níogáct Éireann ríe  
 bliádan. If uime zóiréar Reacáto Rígeáris ve .i. níg  
 éaris oo bí aige .i. bun níge veiris; asur if lé hUgaine Mór  
 2435 oo marbaó i noiozáil a buimige é.

Do záb Ugaine Mór mac Eacác Buadais mic Duac  
 Lagruis mic Fiácác Tolzrais mic Muireadóais Bolzrais  
 mic Simeoin bñic mic Aodáin zlar mic Nuadac Finn Fáil  
 mic Ziállcaó mic Oiliolá Óléoin mic Siorna Sáozlais  
 2440 oo fiol Éireamóin níogáct Éireann veic mbliáda ríeao,  
 nó oo réir óruinge oile, oá ríeó bliádan. If uime zair-  
 éar Ugaine Mór ve, oo bñis zur mór a flaitéar, óri oo  
 bí cur ar oileanaib iaréar Eorpa aige; asur oo báoar  
 cúige ar ríeó oo cloinn as an Ugaine rin, mar acá oiaf  
 2445 if ríe oo cloinn mac if triar ingean. Ar bpar von cloinn  
 rin oo záb zac don oíob fá leit buíean 'n-a oíao féin.  
 Asur an can oo beiréi raoréuaré Éireann leo, mar a mbíó  
 mac oíob anoct, oo bíó an mac oile amárac ann. Mar rin  
 oíob oiaó i noiaó ionnur zac caob 'n-a otuzaoair azaó zó  
 2450 zcaicéi leo a mbíó oo biaó if oo lón ann. Asur mar  
 éuzaoar rir Éireann rin oá n-aire oo éuaoar oo céirneam  
 an oócáir rin rur an níg Ugaine. Asur if é ní ar ar  
 éinneaoar leat ar leat Éire oo roinn i zcúis rannaib  
 ríeao, asur a mír féin oo cábaré oá zac don von cloinn  
 2455 rin oi, asur zan ar beiré oo neac oíob caicéam ar cúo  
 a céile; zónaó uime rin oo rinne ríle éigin an rann-ro:

Ugaine uallac áiré,  
 Oiaf ba bñug buadac danda;  
 Rannrao a clanna zó ceare  
 Éire i zcúis ranna ríeao.

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

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

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

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

Δγυρ ιρ το μέρη να πολλα γοιν το τόγδαοι σιγρέάνα ιρ  
 ουαλγαρ οα ζαδ ριζ οα ραιβε αρ έριωνη ρεαδ τρι céao  
 βλιαδαν, μαρ ατά ό αιμηρη υζαινε ζο ηαιμηρη να ζκούγεαδάδ  
 το μάηρ. μέ λινη εοάδ ρειόλιζ οο θειτ 'η-α ριζ έριεανη,  
 2486 αμάιλ αοειρ αν ριλε ραν ρανη-ρο:

Τρι céao βλιαδαν, βυαν αν οιλ,  
 ζο οτάηγαοαρ κόιγεαδαίς;  
 κόιγεαρ ζαν έριεοεαή ι ζρη  
 ρονηραο έριωνη υζαινη.

2470 Ιρ έ εοάοιό ρειόλιό οο ροινη κύιγεαδά έριεανη ιοηρ αν  
 οηυιηζ-ρε ριορ. Τυζ κύιγεαδό υλαδ οο ρεαρζυρ μαρ λέιτε.  
 Τυζ κύιγεαδό λαιγεαν οο ρορρα μαρ ρεαρζυρα ραιρηζε.  
 Τυζ οά κύιγεαδό Μυήαν οο Τιγεαρηνάδ Τέιοβεαηνάδ μαρ  
 λυάτα ιρ το Όεαζαίο μαρ Ση. Τυζ μαρ αν ζαέαοηα κύιγ-  
 2475 εαδ Connaót οο έριύρ, μαρ ατά ο'ρϊοιε μαρ ρέιζ ο'εοάοιό  
 Αλλαο ιρ το Τinne μαρ Conηηάδ, οο μέρη μαρ κύιρρεαη  
 ριορ οα έιρ ρο αν ταν λαιθεοηαη αρ ρλαίτεαρ εοάδ ρειόλιζ  
 ρέηη. Δγυρ ηι λυζαίτε οο βι αν ροινη ρη ελοιννη υζαινε αρ  
 έριωνη ζο ηεαάοαρη ελανη υζαινε ζαν ριλοάτ αάτ οιαρ,  
 2480 μαρ ατά Coβάδ Caol mhεαζ ιρ λαοζαηρ; Λορσ ό οτάηηζ  
 α μαηεαηηη οο ριολ έριεαμίοηη. Δγυρ ιρ λέ θαδδβείοιό μαρ  
 εαάδ Όυαδάιζ α υεαρηδηάαηρ ρέηη οο μαρηαδ υζαινε  
 Μόρ ι οτεαλαίζ αν έορκαηρ; Δγυρ ηι ραιβε ρέηη ι ριζε  
 ηέριεαηηη αάτ λά ζο λειτ αν ταν οο μαρηαδό λέ λαοζαηρ  
 2485 Λορσ έ ι ηοιοζαίλ α αάαρ.

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

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

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

## XXIX.

Do gab Laoḡairne Lorc mac Uḡaine móir mic Eadác  
 Duadaiḡ mic Duac Laḡraíḡ mic Fiacác Tolḡraíḡ mic  
 Muireadaiḡ Bólḡruíḡ mic Simeoin Ḇric mic Adóain ḡlair  
 mic Nuadac Finn Fáil mic ḡialléada mic Oiliolla Óléaoin  
 2490 mic Siorna ḡaoḡláiḡ vo fiol Éireamóin ríogaát Éireann oá  
 bliadain. Ceapair Crutác inḡean ríog Ffrangc bean Uḡaine  
 móir mátar Laoḡairne Luirc ir Cobéaiḡ Caol mḆreag.  
 Aḡur ir uime ḡairítear Laoḡairne Lorc ve, ionann Lorc ir  
 ríogaal aḡur vo rinne Laoḡairne feall ar Ḇadóbcaíó mac  
 2495 Eadác Duadaiḡ ḡur ve rin vo lean an forainn ve .i. Laoḡ-  
 airne Lorc. Ir lé Cobéac Caol mḆreag a ḆearḆrácair féin  
 vo marḆad Laoḡairne Lorc i nḆionn Ríog ar bhuac na  
 ḆearḆa.

Ir amlaíó ionorro vo bí Cobéac Caol mḆreag aḡur é aḡ  
 2500 fearḡad tré formao ré Laoḡairne Lorc fá ríogaát Éireann  
 vo beít aḡe; aḡur mar vo éualaió Laoḡairne eirean vo beít  
 éaḡruaió cáinḡ buíóean arḡta va ionnruíḡe. An tan  
 vo óonnaíre Cobéac é, ir ead adubairc ḡur éruag va  
 Ḇrácair an neimíóct ḡnácaó vo bíó aḡe ar féin vo ríor ir  
 2505 nac tḡeaó va lácair ḡan rluagbuíóin. “Ní mḡrce,” ar  
 Laoḡairne, “ciocraíó mḡrce ḡo ríóac vo lácair an céirfeacát  
 aríḡ ḡan buíóin arḡta im foáair.” Leir rin ceileadḆrair  
 Laoḡairne vo Cobéac. Dála Cobéaiḡ, vo rinne comairle ré  
 uraí vo bí 'n-a foáair cionnur vo-ḡéadad a Ḇrácair ré a  
 2510 marḆad. “Ir ead ir inóeanta,” ar an uraí, “bár bréíḡe  
 vo léíḡean éḡḡat aḡur uil i n-eilíocrom amáil marḆ aḡur  
 rcaála vo éur ḡo Laoḡairne aḡir rin, aḡur ciocraíó ar Ḇeaḡán  
 buíóne voct ríor aḡur ar uraát vo lácair oó luíḡrú ar

## XXIX.

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

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



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

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

marbhad leir-fean; zonad trío rin do rinne file éigin an  
riann-ro :

2550

Ladhraib Longreac, lón a líon,  
Ro oig Cobéac i nDionn Ríog;  
So rluag Laigneac tar linn lír,  
Díob ro hammnigeac Laign.

Do gab Ladhraib Longreac mac Oiliolla Áine mic Laois-  
aige Luirc mic Uíaine Móir do ríol Éireamóin ríogac  
Éireann veic mbliadna, sur tuic lé Meilge mac Cobéac  
2555 Cáoil mBreaig. Agus ir é ní da veáinig a breaigad ón  
bFraingce so héirinn, gnáó éagsairiac tuig Moiriac ingean  
Scoiriac ríog críce bFeair Moiric i n-iaréar Mumán vó, ar  
meio na clú ir na veaerfar do bí air. Ollmuigéar lé  
Craicne Cruicne, oirreac do bí rán am roin i nÉirinn, né  
2560 uil 'n-a óiadó von Fraingce agus iomao do gnéicib geandála  
leir mar don né Laoib cumainn 'n-ar noct rí oigainne a  
oigraire do Máon; agus rinnir porc ríebinn ar a cruic ar  
roctain na Fraingce do Craicne an tan ráinig mar a  
raibe Máon; agus gabair an Laoib cumainn do rinne  
2565 Moiriac ingean Scoiriac do Máon. Gabair an oiread roin  
lútgára né hoirreacó Craicne é so noubairt sur binn  
leir an Laoib ir an porc; agus ar n-a élor roin da muinntir  
ir do Craicne, do gurdeodar ní Franse fá congnaím rluag  
do éabairt vó fá éacó do buain a críce féin amac; agus  
2570 tuig an ní líon cadlaig vó .i. dá céad ar ríco céad; agus  
criallao ar muir; agus ní haicruicéar a beag da rcéalaib  
sur gabadar cuan ag loc Garman; agus ar veigacó i  
veir vóib fuaradar rcéala Cobéac Cáoil mBreaig do veic i  
nDionn Ríog so n-iomao o'uarlib Éireann 'n-a focair; agus  
2575 leir rin criallao do ló ir vóicé so veugarar amur long-  
púic air sur marbadar Cobéac mar don rir na huairlib  
rin. Ir ann rin do fiafruig oraoi do bí ran mbriúin cia

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

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

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

2580 oo rinne an oigean rin. "An loingreac" ar an fear amuis.  
 "An labhair an loingreac" ar an oigean. "Labhairt" ar an  
 fear oile. Sonad ve rin oo lean Labhairt loingreac mar  
 forainm oo Maon o foim i le. Agus ir leir oo ronad  
 laighe leatanga ara ar oigean i neirinn; ionann ionorro  
 laighe ir pleasa ar a mbioir cinn leatanga ara ionann;  
 2585 agus o na laighe rin saimcear laigin oo luic cuig  
 Sailian nyr a raitear Cuigeac laighean amu. Sonad  
 va deardad rin agus o'rairneir nuimreac an treluag  
 tainis le Labhairt loingreac on bfraingc atá an file ran  
 rann-ro:

2590 Oá céad ar fíeo céad fall,  
 So laighe leatna leo anall;  
 O na laighe rin gan oile  
 Saimear laigin oo laighe.

Ar marbad ionorro Cobtaig Caol mBreag oo Labhairt  
 loingreac agus ar noul i feilb éireann oó, teio fein ir  
 2595 Craicte o'ionnruige ar Moiriac ingin Scoiriac ingin níg  
 crice bfeair Moirc, an leannán lér cuiread Craicte va  
 fior von ffraingc. Oo rór Labhairt i, agus ir i fá niozan-  
 aige an gcéin oo mair.

Ir é fáe ionorro fá noeacáit Maon né raitear  
 2600 Labhairt loingreac von ffraingc oo bitin a saol né níg  
 ffraingc; óir fá hi ingean nioz ffraingc, Cearair Crutac a  
 hainm, fá bean o'ugaine Mór ir fá máear va cloinn,  
 mar atá Laozaire loirc ir Cobtaig Caol mBreag agus mac  
 mic von Laozaire loirc foim Labhairt loingreac. Sonad  
 2605 tré n-a saol né ffraingcáit oo cuait ar a gcomaince.

Adbar oile rór fá noeacáit von ffraingc reoc oula i  
 oigean oile; oo brio sa raibe rann cinnce commbáide ion  
 laighe ir ffraingcáig. Oo bio ionorro rann cinnce carad  
 as sa cuigeac i neirinn von leir tal o'rairneir, mar atá  
 2610 ion clannait Néill ir Albanais, ion fearait Mumán ir

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

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

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

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

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

Sacrain, ioir ullcaib ir Earráinís, ioir Connáctuib ir  
 ùreáctuib ir ioir Laignib ir Fhaincáig, ámáil doeir Seán  
 mac Toirna Uí Mhaoilcónairne arsoise Éireann ré feandúr  
 rna rannuib-re ríor:

2615

Fhíte gac va cormáilear,  
 Zion gurh ionann a mbunab;  
 Uí Néill agus Albanais;  
 Sacrain agus rir mhuhan;

2620

Ulaib agus Earráinís;  
 Connáctuib cogair gac fhíte;  
 Connáctuib ir ùriocáinís;  
 Laignib lé fhaincáib fhíte.

Táinís uon cóimmbáio uo bí ioir na cúigeabóib ir na  
 cnióca réamháiríte go raibe cormáilear 'n-a mbéarab  
 2625 eatorra leat ar leat uo réir an cáirdeara ir an cumáinn  
 uo bí ré céile aca.

Bíob a ríor agus, a léagtóir, gurab ar loig an Labraib  
 Loingris-re acaio a maireann uo na ríor-Laignib uo ríol  
 Éireamóin aca ó Nualláin táinís uo ríloct Cobéais Caoil  
 2630 mBreas. As ro ríor na ríomfíoinnte táinís uo Laignib,  
 mar aca ó Concubair Fáilge go n-a gablaib zemealac  
 Caománais Tuáilais Bhanais Mac Ziolla Bárais  
 ó Duinn ó Diomairis ó Duibóir muinntear Ríain ir gac  
 zéas uar gablaib ó na ríoinntib rí. Ó Cátaoir Mór  
 2635 cángavar urmóir Laignean; zibeab ní uair táinís Mac  
 Ziolla Bárais, óir uo rcar Mac Ziolla Bárais ir é  
 réir ré céile as Bnearal Bneac mac Fiáac Foirne, an  
 ceatramab glín uéas ó Cátaoir ríar. Tá mac iomorro  
 uo bí as an mBnearal-ro mar aca Lugaib Lóiríonn ir  
 6640 Connla; agus uo ríoinneab Cúigeab Laignean ioir an oiar  
 ríor, mar aca ó Bearba ríor as Lugaib ir as a ríloct, agus  
 ón Bearba ríar as Connla ir as a ríloct. Zonab as

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

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

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

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

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

Γιούιουζαδὸς νὰ μὰς-ρο ἢ νὰ ἰοννα ἀτά ἀν ἰανν-ρο ἀρ ἀν  
ουαῖν ὡραβ τοράε, 'Ναοιῖφθανέυρ ναοιῖ ἰηρε φάιλ':

2845

Λυζαρό ἢ Κολληὰ ζαν ἐράδ,  
Ὁά μὰς το ὕρεαῖα ὕρεαο νάρ ;  
Ὀρρῖζε ὁ Κολληὰ νὰ ζνεαδ,  
Λυζαρό φαναάειρ λαιζεαν.

Ὁ Λυζαρό φός τάνζαοαρ μαινντεαρ Ὀυιδιόηρ, ἀζυρ ἀν  
2850 κύιζεαδὸ ζλύν ὁ Ἰάταοηρ Μόηρ ἰουαρ φεαῖαο φέη ἢ Καάοηρ  
ἢέ ἔειλε. Καάοηρ Μόηρ ἰομοηηο μὰς φειόλιμῖο φιομυηζλαῖρ  
μῖο Κοημαῖο ζεαλτα ζαοτ μῖο Νῖα Κοηβ μῖο Κοηκόηρ-  
Μὰς ὡον Ἰοηκόηρ-ρο Καῖηβηο Κλυιτιόάειρ ὁ ὕφῖλ ὁ Ὀυῖβ-  
ἰόηρ ; ἀζυρ ὁ Νάτι μῖο Κηιοῖάηη μῖο Ἐάηηα Κηηρεαλαῖζ  
2855 ἀν φεαάτῖαδὸ ζλύν ὁ Ἰάταοηρ Μόηρ ἀηυαρ τάνζαοαρ μαιν-  
τεαρ Ρῖαη.

Ἀν ὡαηα μὰς ἔεαηα ὡ'ὕζαηηε Μόηρ ἀη ἄ ὡάηηηζ φηοάτ  
μαρ ἀτά Κοβέαδὸ Καοι μῖοηεαζ, ἢ ἀη ἄ φηοάτ ἀτάηο φῖοι  
ζΚυηηη ὡηε ἰοηρ φηοάτ φῖαάδὸ Σηαῖβῆηηε ἢ Ἐοάηο Ὀοηῖ-  
2860 λῆη ἢ ζαδ ἔηαοδ κοῖβηεαηα ὡηε ὡαρ φάρ ὁ Ἰοηη, ἀηαῖλ  
ἔηηηεαη φῖοη ὡα ἔηρ φο ἢ ζηηαοδῖεαοῖεαδὸ μὰς Μῖλεαδ.

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

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

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

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

## XXX.

Léagtar ar labhairt loingreac gurab cuma cluar scapall  
 oo bi ar a cluaraid; agus uime rin zac don oo bioo ag  
 bearrad a fuilc, oo marbad oo ladar e, o'faircioir go  
 2665 mbiad fior na hainme rin aige na ag donouine eile. Fa  
 gnac leir iomorro e fein oo bearrad zac a bliadna, mar  
 at a mbioo o n-a da cluar rior da gnuais oo tearad de.  
 Fa heigean cranncur oo cur da fior cia da roicread an ri  
 oo bearrad zac a bliadna, oo briog go scleactad bar oo  
 2670 tadairc da zac don da mbearrad e. Act ceana tuicir an  
 cranncur ar donnac baintreabtaige oo bi i n-eair a  
 haoire agus i ag aicugad laim ne longbroic an rios.  
 Agus mar oo euaid an cranncur oo tuicim ar a mac  
 tainis oo gurde an rios ag a iarrad air gan a haonnac  
 2675 oo barugad agus i taoib nyr oo flioct. Seallair an ri oi  
 gan an mac oo marbad da nbearrad nun ar an ni oo  
 ciread ir gan a noctad oo neac go bar. Agus iar mbearr-  
 ad an rios von macaom oo bi cormac an nun rin ag  
 riodad 'n-a corp gur b'eigean oo beic i luige o'air go  
 2680 nacadar gab leigear gan bic greim de. Ar mbeic i b'ao  
 i gcoilide oo cig oroi veigeolac da fior agus innir  
 da macair gurab cormac rceoil nun da fa hadbar tinnir  
 oo, agus nac biad plan go noctad a nun oo ni eigin;  
 agus duaidair nyr o oo bi o'fadaid air gan a nun oo  
 2685 noctad oo duine oul i gcomgar ceire rian, agus tillead  
 ar a laim deir agus an ceao'crann oo ceigamad oo oo  
 agallma, ir a nun oo leigean nyr. Ir e ceao'crann tarla  
 oo, roileac mor, gur leig a nun riu. Leir rin rceoir  
 an t-oircear tinnir oo bi fa n-a broinn, go raibe plan  
 2690 oo ladar, ag tillead go teac a macar tar air oo. Act  
 ceana go gnoo da eir rin tarla gur b'iread cruic Crair-  
 tine agus ceo o'airaid adbar cruic go tarla an  
 roileac ceana ner leig mac na baintreabtaige a nun

## XXX.

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

2696 uó, agus beanaí dúbair cruite aíte agus ar mbeir véanta  
 uon éruic ir i gléarta, mar uo rinn Chaitcine uirre ir ead  
 uo raolci nír gac n-aon va gcluinead i guraab ead uo  
 canad an éruic: Uá ó pill ar Labraio Lonc .i. Labraio  
 Loingreac .i. Uá cluar capail ar Labraio Lonc; agus  
 2700 gac a mionca uo feinnead ar an gcuic rin ir é an ní  
 ceasna uo cuigéi uairó. Agus ar gclor an rceoil rin uon  
 riú uo gab aicméile é tne n-ar báruigead uo dáoinib leir  
 as ceilt na hainme rin uo bí air, agus cairpeánaí a  
 cluara ór áro uon teaglac agus níon cuir ceilt orra  
 ó foim amac. Ir mó raolim an cuio-re uon rceal uo beir  
 2706 'n-a rinnrcéal filideacta ioná 'n-a rtaí. Agus ir lé  
 Meilge mac Cobtaig Caoil mbreag uo cuic an Labraio-re.

Uo gab Meilge Molbtaic mac Cobtaig Caoil mbreag  
 mic Ugaíne móir uo fiol éireamóin ríogact éireann react  
 mbliadna gur cuic lé Moí Corb mac Cobtaig Caoim.

2710 Uo gab Moí Corb mac Cobtaig Caoim mic Reactada  
 Ríghoirg mic Luigdeac Laigoe mic Eocada mic Oilolla  
 Finn mic Aite mic Luigdeac Láimhoirg mic Eocac Uair-  
 ceas uo fiol éidir ríogact éireann react mbliadna. Ir  
 uime gairtear Moí Corb óe, ar mbeir va mac i gcarbao  
 2716 lá n-aon, bairtear ball uon carbao agus cóirigtear lé  
 Moí Corb é. Sonad tneí an bpeirim rin uo véanaim va  
 mac uar b'ainm Corb gairtear Moí Corb óe; gur cuic  
 lé hAongur Ollam.

Uo gab Aongur Ollam mac Oilolla mic Labrada  
 2720 Loingrig mic Oilolla áine mic Laogaire Luirc mic Ugaíne  
 móir uo fiol éireamóin ríogact éireann oet mbliadna  
 véag gur cuic le hIarainngleo mac Meilge.

Uo gab Iarainngleo Fátaic mac Meilge Molbtaig mic  
 Cobtaig Caoil mbreag mic Ugaíne móir uo fiol éireamóin  
 2726 ríogact éireann react mbliadna; agus ir uime gairtear  
 Iarainngleo Fátaic óe uo bniú go raibe reirean fátaimil  
 glie gaoimmar; agus fá vénead uo cuic ré lé Fear Corb  
 mac Moí Cuirb.

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

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

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

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

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

Do gab Fear Corb mac Moza Cuirb mic Cobtais Ćaoim  
2730 mic Reacraoá Ríghoiris vo fiol Éibir ríogáct Éireann don-  
bliaóain véas gur tuic lé Connla mac Iarainngleo fátais

Do gab Connla Ćruairócealgac mac Iarainngleo fá-  
tais mic Meilge Mólbtáis mic Cobtais Ćaoil mĀrhaas mic  
Ugaine Móir vo fiol Éireamóin ríogáct Éireann ceitne  
2735 bliaóna, gur tuic i oTeamraís.

Do gab Oilill Ćairrtaclac mac Connla Ćruairócealaís  
mic Iarainngleo fátais mic Meilge Mólbtáis mic Cobtais  
Ćaoil mĀrhaas mic Ugaine Móir vo fiol Éireamóin ríogáct  
Éireann cúis bliaóna ríceao, gur tuic lé hAdamaíri Folc-  
2740 Ćaoim.

Do gab Adamaíri Folcáoin mac Fír Ćuirb mic Moza  
Cuirb mic Cobtais Ćaoim mic Reacraoá Ríghoiris vo fiol  
Éibir ríogáct Éireann cúis bliaóna, gur tuic lé heoáio  
Foilcleatan.

Do gab eoáio Folcleatan mac Oilolla Ćairrtaclais  
mic Connla Ćruairócealgais mic Iarainngleo fátais mic  
Meilge Mólbtáis mic Cobtais Ćaoil mic Ugaine Móir  
vo fiol Éireamóin ríogáct Éireann doinbliaóain véas  
gur tuic lé Feargur Fortamail.

Do gab Feargur Fortamail mac Dharaíl Āric mic  
2760 Dongura Ćailine mic Oilolla Āracáin mic Labraoá Loing-  
ris mic Oilolla Áine mic Laozáine Luirc mic Ugaine Móir  
vo fiol Éireamóin ríogáct Éireann oá `dbliaóain véas.  
Agur ir uime Ćairtear Feargur Fortamail ve .i. ba Laocta  
2765 láioir foirtil é 'n-a aimir fém; gur tuic lé hDongur  
Tuirbeac.

Do gab Dongur Tuirbeac mac eoacá Foilcleatáin mic  
Oilolla Ćairrtaclais mic Connla Ćruairócealgais mic Iar-  
ainngleo fátais mic Meilge Mólbtáis mic Cobtais Ćaoil  
2780 mĀrhaas mic Ugaine Móir vo fiol Éireamóin ríogáct  
Éireann veic mbliáona ríceao, nó vo réir ōruingse oile,  
cŀi ríio bliaóan; agur ir uime Ćairtear Dongur Tuirbeac

Fear Corb son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland eleven years; and he fell by Connla son of Iarainnghleo Fathach.

Connla Cruaidhchealgach son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty four years; and he fell at Tara.

Oilill Caisfhiacloch son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-five years, till he fell by Adhamair Foltchaoin.

Adhamair Foltchaoin son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years; and fell by Eochadh Foiltleathan.

Eochaidh Foiltleathan son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eleven years, and fell by Fearghus Fortamhail.

Fearghus Fortamhail son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years; and he was called Fearghus Fortamhail, for he was warlike, strong, vigorous in his own time; and he fell by Aonghus Tuirbheach.

Aonghus Tuirbheach son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, sixty years; and he was called Aonghus

óe óir ba tuirbeac .i. ba nárac leir an mac oo rinne ré  
 n-a ingin féin tré meirce .i. Fiadaio Fear Mara ainm an  
 2765 mic rin; agus ir uime tugad Fiadaio Fear Mara air, oo  
 bhris gurh ar muir oo cuiread i gcuiradán é mar óirliugad  
 air go reoitib uairle 'n-a timceall buo inneaínil oo  
 mac riois; go uarladar iarfaipeada nír go ucuadair  
 i uoir é ir gur cuireadair ar oileáin é. Oo bí fóir mac  
 2770 ré a mnaoi róirta ag Dongur Tuirbeac, éanna aigheac  
 fá hainm óo, agus ir uair cangadair riol gCuinn uile; ir  
 oo marbad Dongur Tuirbeac féin i uTeáirais; gonad  
 ó n-a marbad i uTeáirais gairtear Dongur Tuirbeac  
 Teáirac óe.

2775 Oo gab Conall Colláirac mac Eoirceoil Teáirac  
 mic Eodac foitcleáin mic Oilolla Cairriacais mic  
 Conna Cruidóealgaig mic Iarainngleo fácaig mic Meilge  
 Molbcaig mic Cobcaig Caoil mbheag mic Ugaime Móir  
 rioagac éireann cúig bliána, gur tuic lé Nia Seagáin.

2780 Oo gab Nia Seagáin mac Adámar foitcleáin mic  
 Fír Cuirb mic Moga Cuirb mic Cobcaig Caoim mic Reac-  
 ada Rigóeir go riol éidir rioagac éireann reac mbliána;  
 agus ir uime gairtear Nia Seagáin óe .i. reacáineac,  
 óir fá móir an bheir máoine oo reoc cáe, mar oo eiruir  
 2785 na heille allda oo eadair laeta go ceannra áinil  
 gac boin uile 'n-a ré i nÉirinn tré óraoideac a mátar  
 dar b'ainm Fliodair; agus oo tuic an Nia Seagáin-re  
 lé héanna aigheac.

Oo gab éanna aigheac mac Dongura Tuirbis Teáirac  
 2790 mic Eodac foitcleáin mic Oilolla Cairriacais mic  
 Conna Cruidóealgaig mic Iarainngleo fácaig mic Meilge  
 Molbcaig mic Cobcaig Caoil mbheag mic Ugaime Móir oo  
 riol éireamóin rioagac éireann oot mbliána ríeao. Ir  
 uime gairtear éanna aigheac óe, ionann aigheac agus  
 2795 óis eieac .i. oieac iomlán; óir oo bhonnad gac ní oa

Tuirbheach, for he felt ashamed (tuirbheach) of the son he had by his own daughter through drunkenness. This son was called Fiachaidh Fear Mara; and he was called Fiachaidh Fear Mara because he was abandoned, being put on the sea in a canoe with precious valuables around him, such as befitted the son of a king; and fishermen came upon him and brought him ashore, and put him to nurse. Aonghus Tuirbheach had also a son by his wedded wife, and his name was Eanna Aighneach, and from him came the entire race of Conn; and Aonghus Tuirbheach himself was slain at Tara; and it is from his having been slain at Tara that he is called Aonghus Tuirbheach Teamhrach.

Conall Collamhrach son of Eidsceol Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor, held the sovereignty of Ireland five years, and fell by Nia Seaghamain.

Nia Seaghamain son of Adhamair Foltchaoin, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland seven years; and he was called Nia Seaghamain, that is, *seachmhaoineach* 'surpassing in wealth,' as his wealth far exceeded that of all others, for the wild does used to come and yield their milk kindly like any cow in his reign in Ireland through the magic of his mother, whose name was Fliodhais; and this Nia Seaghamain fell by Eanna Aighneach.

Eanna Aighneach son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-eight years. He was called Eanna Aighneach, for *aighneach* is the same as *ogh oineach*, that is, 'perfect

uceagmáð 'n-a láim; aḡur oo tuit ré lé Crioiméann  
Corcraé.

· Do ḡab Crioiméann Corcraé mac Feidlimið Foiréruin  
mic Fearḡura Forcamaíl mic Dnearaíl Dric mic Donḡura  
2800 ḡailine mic Oiliolla Driácaín mic Laðraða Loingriḡ mic  
Oiliolla Áine mic Laoḡaire Luirc mic Uḡaine Móir oo fiol  
Éireamóin riogáct Éireann reáct mbliáða. Iḡ uime ḡair-  
tear Crioiméann Corcraé de ar a mionca oo beiread buaid  
corcair iḡ comlainn i nḡac caé i uceagmáð; ḡur tuit lé  
2805 Ruðruige mac Siḡriḡe.

Do ḡab Ruðruige mac Siḡriḡe mic Duib mic Fomóir  
mic Airḡeamáir mic Siarláim mic Finn mic Driáca mic  
Laðraða mic Cairbne mic Ollaman Féola oo fiolcét ír  
mic Milead riogáct Éireann veic mbliáða rícaeo nó oo  
2810 réir dhuinge oile veic mbliáða iḡ tḡi ríco; ḡur tuit oo  
cám i nAirḡeamor.

Do ḡab Ionnamáir mac Nia Seaḡamain mic Adamaír  
folcáoin mic Fír Cuirb mic Moḡa Cuirb mic Cobcais  
Cáim mic Reácaða Riḡdeirḡ oo fiol Éidir riogáct Éir-  
2815 eánn tḡi bliáða; ḡur tuit lé Dnearaíl Dóioðad.

Do ḡab Dnearaíl Dóioðad mac Ruðruige mic Siḡriḡe  
mic Duib mic Fomóir mic Airḡeamáir mic Siarláim oo  
fiolcét ír mic Milead riogáct Éireann doimbliáðain véaḡ.  
Iḡ uime ḡairtear Dnearaíl Dóioðad de .i. bó-ár mór  
2820 carla i nÉirinn ré n-a linn. Do tuit an Dnearaíl-ro lé  
Luḡaid Luaiḡne.

Do ḡab Luḡaid Luaiḡne mac Ionnamáir mic Nia Seaḡ-  
amain mic Adamaír folcáoin mic Fír Cuirb mic Moḡa  
Cuirb mic Cobcais Cáim mic Reácaða Riḡdeirḡ oo fiol  
2825 Éidir riogáct Éireann cúis bliáða, ḡur tuit lé Congal  
Cláiringneac.

Do ḡab Congal Cláiringneac mac Ruðruige mic Siḡriḡe

generosity,' for he used to give away whatever came to his hand ; and he fell by Criomhthann Coscrach.

Criomhthann Coscrach son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years. He is called Criomhthann Coscrach from the frequency with which he was victorious in slaughter and contest in every battle in which he was engaged ; and he fell by Rudhruighe son of Sithrighe.

Rudhruighe son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Mileadh, held the sovereignty of Ireland thirty years, or, according to others, seventy years ; and he died of the plague at Airgeadros.

Ionnadmhar son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland three years ; and he fell by Breasal Boidhiobhadh.

Breasal Boidhiobhadh son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland eleven years. He was called Breasal Boidhiobhadh, for a great cow-plague occurred in Ireland in his time. This Breasal fell by Lughaidh Luaighne.

Lughaidh Luaighne son of Ionnadmhar, son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years, and fell by Conghal Clairingneach.

Conghal Clairingneach son of Rudhruighe, son of Sithrighe,

mic Duid mic Fomóir mic Airgeadóir mic Siopláim vo  
 fliocét ír mic Milead ríogáct Éireann cúis bliadna véas;  
 2830 gur éuit lé Duac Dallta Deagair.

## XXXI.

Do gab Duac Dallta Deagair mac Cairbre Luirc  
 mic Luigdeac Luaigne mic Ionnoimáir mic Nia Seagamain  
 mic Adamair folctáoin mic Fín Cuirb mic Moza Cuirb  
 mic Cobéaiḡ Čaoim mic Reactáda Ríḡdeirḡ vo ríol Éibir  
 2835 ríogáct Éireann veic mbliadna. Ir uime ḡairctear Duac  
 Dallta Deagair vé, dá mac vo bí as Cairbre Luirc .i.  
 Duac ir Deagair a n-anmanna, asur vo bí impearan  
 eatorra fá ríogáct Éireann; óir ba hinneamail mar adbar  
 ríogḡ ḡac mac úioḃ an veilḃ ir an véanam an ḡníom ir  
 2840 an ḡairctead. ḡívead vo toḡair Deagair an mac vo b'óige  
 von oir ceáct fá b'ráḡair a veairb'ráctar vo ba rine ioná  
 é féin .i. Duac. An tan vo óonnairc Duac an ní rin vo  
 cuir ceácta uair an ceann a veairb'ráctar .i. Deagair.  
 Táinig iomorro Deagair ḡo hairm a raiḃe Duac asur  
 2846 mar ráinig vo láctair ḡadctar lé Duac é, gur vean a dá  
 rúil ar, ḡo raiḃe 'n-a dáll ḡo veairb'ctá; ḡonad ve rin vo  
 lean Duac Dallta Deagair mar forainm air. Ir as  
 rairnéir an ḡníomá roin vo rinne ríle éirín an rann-ro:

2850 Do gabad Deagair 'n-a tois  
 as Duac, as a veairb'ráctar;  
 asur vo dállad ḡo rian  
 an Deagair rin, ḡér ónoicéall.

Do éuit an Duac-ro lé fáctna fáctac mac Cair.

Do gab fáctna fáctac mac Cair mic Ruóruige mic  
 2855 Siéruige mic Duid mic Fomóir mic Airgeadóir mic Siopláim  
 vo fliocét ír mic Milead ríogáct Éireann ré bliadna véas  
 gur éuit lé heóair feólíoc.

son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland fifteen years, and fell by Duach Dallta Deaghaidh.

## XXXI.

Duach Dallta Deaghaidh son of Cairbre Lusc, son of Lughaidh Luaighne, son of Ionnadmhar, son of Nia Seagh-amain, son of Adhamair Foltchaoin, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland ten years. He was called Duach Dallta Deaghaidh, for Cairbre Lusc had two sons, namely Duach and Deaghaidh, and they disputed the sovereignty of Ireland with one another, for each of these sons was a fit person for the kingship as regards shape, make, action, and valour. But Deaghaidh, the youngest of the sons, sought to supplant his elder brother Duach. When Duach perceived this, he sent messengers for his brother Deaghaidh; and Deaghaidh came to the place where Duach was; and when he came into his presence, Duach seized him, and took out his eyes, so that he was really a blind man; hence the name Duach Dallta Deaghaidh, 'Duach who blinded Deaghaidh,' clung to him. To set forth this deed some poet composed this stanza:

Deaghaidh was seized in his house  
By Duach, by his brother;  
And blinded by violence was  
This Deaghaidh, though sorry was the deed.

This Duach fell by Fachtna Fathach son of Cas.

Fachtna Fathach son of Cas, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland sixteen years; and he fell by Eochaidh Feidhlioch.

'Do gábh Eodáirí Feidlioc mac Finn mic Fionnloḡa mic  
 Roignéin Ruaidí mic Easramain Eamná mic Blátaáca mic  
 2860 Labhráda Luirc mic Éanna Aigníḡ mic Aongyfa Turbíg  
 Teamhrac mic Eodac foirtleácaín mic Oiliolla Cáirfiacácaíḡ  
 mic Connla Ćruaidócealḡaíḡ mic Iarainnḡleo fácaíḡ mic  
 Meilḡe Molbácaíḡ mic Cobácaíḡ Cáoil mDreḡ mic Uḡaine  
 Móirí vo fiol Éireamóin ríogaáca Éireann óá bliaóáin véaḡ.  
 2865 Deimá inḡean Ćruiméáinn mácairí Eodac Feidliḡ. Ir uime  
 ḡairtéar Eodáirí Feidlioc vé vo dhíḡ ḡo raiḡe orna í bfao  
 ann. Ionann íomorro feidil ir fava; ionann fór uc ir  
 orna; uime rin, ir ionann feidlioc ir feidil uc .i. favaorna;  
 óir níor véaluiḡ orna mé n-a éroíḡe ó vo marbáó á maca  
 2870 leir í ḡcaá Óroma Ćruaidí ḡo bfauirí féin báf. Na trí  
 Finneamná vo ḡairtéí vo na trí macaib rin. Aḡur ir uime  
 vo ḡairtéí Eamná óioḡ ón focal-ro amáon; óa óiúlcaḡ nac  
 'n-a áonair ruḡaḡ neac áca, áca ḡurab í n-áoinfeáca  
 ruḡaḡ íaḡ; aḡur Cloitḡionn inḡean Eodac Uicḡleácaín  
 2875 bean Eodac Feidliḡ fá mácairí óóib, aḡur o'áon coirḡearc  
 ruḡ rí íaḡ. Dhreaf ir Náir ir Loáar. á n-anmanna. Aḡur  
 ir é an tEodáirí Feidlioc-ro vo roinn ir vo oroiḡ cúḡeaḡ-  
 aíḡ ar Éirinn ar oúr. Óir vo roinn ré Cúḡeaḡ Connac  
 'n-a trí mírib ar ériar .i. fíḡeac mac féiḡ, Eodáirí Állaḡ,  
 2880 Tinne mac Connrac. Tuḡ vo fíḡeac Fír na Ćraoíḡe ó  
 fíḡeac ḡo Luimneac; tuḡ o'Eodáirí Állaḡ íorruir Óom-  
 nann ón nḡaillim ḡo Duib aḡur ḡo Órobaoir; tuḡ vo  
 Tinne mac Connrac Máḡ Saínḡ aḡur Seantuaáca Taiḡean  
 ó fíḡeac ḡo Teamhair Óroḡa Náó; tuḡ fór Cúḡeaḡ Ulaó  
 2885 o'feairḡur mac Léioe; tuḡ Cúḡeaḡ Láḡean vo Rorra  
 mac Feairḡura Fáirreḡe; tuḡ óá cúḡeaḡ Muḡan vo Tíḡ-  
 earnac Téaḡáannac ir vo Óeaḡáirí; ionnuir ḡur cúir Éire  
 fá n-a rmaáca ir fá n-a oroiḡaḡ féin ḡo hiomlán feaḡ á  
 fláitir.

Eochaidh Feidhlioch son of Fionn, son of Fionnlogh, son of Roighnen Ruadh, son of Easaman Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foitleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. Benia daughter of Criomhthann was mother of Eochaidh Feidhlioch. He was called Eochaidh Feidhlioch, for he suffered long from sighing, for *feidhil* means 'long,' and *uch* means 'a sigh,' hence Feidhlioch means 'a long sigh.' For his heart was never without a sigh since he slew his sons in the Battle of Drom Criaidh until his own death. These three sons were called the three Finneamhnas. And they were called Eamhna, from the word *amhaon*, denying that any one of them was born alone, they being all born together. And Cloithfhionn daughter of Eochaidh Uichtleathan, wife of Eochaidh Feidhlioch, was their mother, and she gave birth to them together. Their names were Breas and Nar and Lothar. And this Eochaidh Feidhlioch it was who first divided Ireland into provinces and instituted provincials. For he divided the province of Connaught into three parts, between three, namely, Fidheac son of Feig, Eochaidh Allad, Tinne son of Connraidh. He gave to Fidheac Fir na Craobhe, from Fidheac to Luimneach; he gave to Eochaidh Allad Iorrus Domhmann, from Gaillimh to Dubh, and to Drobhaois; he gave to Tinne son of Connraidh, Magh Sainbh and Seantuaitha Taidhean, from Fidheac to Teamhair Bhrogha Niadh; he gave, moreover, the province of Ulster to Fearghus son of Leide; he gave the province of Leinster to Rossa son of Fearghus Fairrge; he gave the two provinces of Munster to Tighearnach Teadbhannach and to Deaghaidh; so that he brought all Ireland under his own sway and rule during his reign.

2890 Δέτ έεαηα τέηο Εοόαιό ιαη ηηη ι ζConnaδέταιδ; Δζυη  
 τγςηο ηα τηί ηίς ηη ιη τηί ηαηηα Connaδέ 'η-α όάιλ. Όο  
 ιαηη Εοόαιό ιοηαό λoηςπυηε ηίoς ι ζConnaδέταιδ oηηα  
 όό πέηη. Δουδαιηε Εοόαιό Δλλαο ιη ηίδεαο ηαό τνδηα-  
 υαοιη πέηη ηηη όό, ιη ζυη δ'φεαηη Leo α έίoη ιη α ύαλζαη  
 2895 οο έυη έυηζε ζο Τεαήαηη. Ζίδεαό οο βα τοιλ λέ Τηηη  
 ηαο Conηηαό .ι. αη ηηεαη ηεαη όίoδ ιοηαό λoηςπυηε οο  
 θείτ Δζ Εοόαιό. Τυζ Εοόαιό α ηηζεαη πέηη .ι. Μεαόδ  
 'η-α ηηαοι οο Τηηη, Δζυη οο έεαηγλαοαη αίηηοεαη ηέ  
 έέιε. Όο ηιαηηυίς Εοόαιό ηεόλιoό οα όηαοιόιδ έ'άιτ α  
 2900 ηυέαηαό λoηςπoηε; Δζυη αουδηαοαη ηηη α'όέαηαή ι ηΌηυηη  
 ηα ηΌηυαό ηηη α ηάίότεαη Cηυαόαηη. Όο τιοηηεηαό αη  
 ηάίτ αηη ηηη λειη αη ηΖαήαηηυιό ό ιoηηυη Όoηηηαηη Δζυη  
 οο ηηηηεαοαη cloiό ηα ηάτα ηοηη Εοόάό ι η-αοηλό, αήαιλ  
 αοειη αη ηίε:

2905

Τυζ ι η-αοηλό αη oηηεαό Όoηηαηη  
 Όέαηαή ηα οιοηζηα ιη α θείλδ;  
 ηί έυη ηί πέιλ ζο ηα ηεαόαηδ  
 Όάιλ οο ηα ηεαηαηδ ηα'η δ'πεηόηη.

Όο ηηηηεαό ηοηηζεαή ιαη ηηη ηηηηε; Δζυη τυζ Εοόαιό  
 2910 ηίoζαότ έConnaδέ οο Τηηηη ηαο Conηηαό, Δζυη οο ηόη α  
 ηηζεαη πέηη .ι. Μεαόδ ηηη. Όο ηαηδ Τηηηη Εοόαιό Δλλαο  
 οα έιη ηηη Δζυη τυζ ηηζε Όoηηηαηηαό ο'Οιλιλ ηίoηηη. Τυζ  
 τηά Μεαόδ έεαηηαη Ράτα ηΕοόάό οο έηόόαηη έηόόηειης  
 ηάταηη ηηειόθε πέηη; Δζυη ιη όη έηόόαηη ηηη ζαηηέαη  
 2915 Cηυαόαηη οο Ράίτ Cηυαόαηη αηηύ, αήαιλ αοειη αη ηίε ηαη  
 ηαηη-ηο:

Όηυηη ηα ηoηηαό ιη Τελαό Οίόηη,  
 Ράίτ ηΕοόάό α ηαηηη ιαη ηοηη;  
 Ράίτ Cηυαόαηη ό έηόόαηη έηόόηειης,  
 2920 Όο λυαέτυς μόηηηειης ηαη ηοηης.

Όο βί Μεαόδ 'η-α ηηαοι ι βηαο 'η-α όίαιό ηηη Δζ Τηηηη  
 ηαο Conηηαό, ζυη έυηε ηέ ι οΤεαήηαίς οο Λάηη Μoηυιόηη.

After this, however, Eochaidh went into Connaught; and the three kings and the people of the three divisions of Connaught came to meet him. Eochaidh asked of them the site of a royal fortress for himself in Connaught. Eochaidh Allad and Fidheac said they would not grant him this, and that they preferred to send him his rent and dues to Tara. Tinne son of Connraidh, however, the third king, consented to Eochaidh's having the site of a fortress. Eochaidh gave his own daughter Meadhbh to wife to Tinne; and they formed a friendly alliance with one another. Eochaidh Feidhlioch inquired of his druids where he should build the fortress; and they told him to build it at Druim na nDruadh, which is called Cruachain. The fort was then begun by the Gamhanruidh from Iorrus Domhnann; and they made the rampart of that fort of Eochaidh in one day, as the poet says:

He enjoined on the tribe of Domhnann, in one day  
To make and shape the rampart;  
The king of Fail of the feasts gave not  
Pay to the men for the work.

A residence was then built within it; and Eochaidh gave the kingdom of Connaught to Tinne son of Connraidh, and gave him his own daughter, Meadhbh, in marriage. After this Tinne slew Eochaidh Allad, and gave the kingdom of Domhnann to Oilill Fionn. Now Meadhbh gave the government of Raith Eochach to Crochain Croidhearg, her own mother; and it is from this Crochain that the name Cruachain is now given to Raith Cruachan, as the poet says in this quatrain:

Druim na nDruadh and Tulach Oichne,  
And then Raith Eochach was it called;  
Raith Cruachan from Crochain Croidhearg,  
Who sped great wrath on the plain.

Meadhbh continued for a long time afterwards to be the wife of Tinne son of Connraidh, till he fell at Tara by the hand of

ua ngairtí mac Céad. 'Do bí céana Meab' veic mbliadna  
 i rige Connact o'Éir Tinne gan fear lé fear ar bí é ór ar,  
 2925 áct gac fear ór íreal ua ranncuigeadó féin vo beic aici.  
 Tug Meab' Oilill Mór mac Rorra Ruaid vo Laignib mar  
 céile iar rin. Maon Muiric bean Connactac fá mácair  
 só; agus rug Meab' móirfeirfear mac .i. na feact Maine.  
 o'Oilill; agus ir é Conall Cearnac ar mbeic 'n-a feanóir  
 2930 i gCruacáin vo marb Oilill o'urcóir vo gá; agus leanaio  
 fir Connact é féin ir marbáio 'n-a óiol roin é.

Ir fada iomorro vo bí cogad ir coinbliocé ior Connactaib  
 ir ulltaig ré linn Meib'be vo beic i gceannar Connact agus  
 Concubair vo beic 'n-a rige Uad. Ionnur céana go mbeic rior  
 2935 fáca na hearaonta tarla eatorra agat, a léagtóir, cuir-  
 fead rior anro mar vo marbáó clann Uirneac tar plánaó  
 nó tar comairce feargura mic Róig agus Cormaic Conluin-  
 gior agus Dubéag' Daoil Uad. Ag ro rior go cumair éirim  
 na heactra.

Monuidhir, who was called Mac Ceacht. Now Meadhbh held for ten years the sovereignty of Connaught after Tinne without living with any man publicly, but living privately with whatever man pleased her fancy. After this Meadhbh took for her husband Oilill Mor son of Rossa Ruadh, a Leinsterman. Mada Muirisc, a Connaughtwoman, was his mother. And Meadhbh bore to Oilill seven sons, namely, the seven Maines. And it was Conall Cearnach who when at Cruachain, in his old age, slew Oilill by a cast of a javelin; and the men of Connaught followed and slew him to avenge that deed.

There were war and strife for a long time between the people of Connaught and those of Ulster while Meadhbh held sway over Connaught, and Conchubhar was king of Ulster. And in order that thou mayest know, O reader, the cause of the enmity that existed between them, I shall set down here how the children of Uisneach were slain in violation of the guarantee or protection of Fearghus son of Rogh, of Cormac Conluingeas, and of Dubthach Daol Uladh. The pith of the story is briefly as follows.

## XXXII.

2940 Lá n-aon iomorroo da nveácaio Concúbar ní Ulaó vo  
 cáiteam fleithe go cig feoilimio mic Daill, rcaaluide Con-  
 cúbar, agus né linn na fleithe rin rug bean feoilimio  
 ingean álainn, agus vo rinne Caébaó uraio tarla ran  
 comódaíl an tan roin tuar ir cairrighire von ingin go  
 2945 otiocraó iomao voáair ir oioá von cúigeaó va toirc. Ar  
 n-a élor rin von laochiaó vo éogruaor a marbaó vo látair.  
 “Ní véantair” ar Concúbar “áct béaraió mife liom i agus  
 cuirreao va hoileamain i go raibe 'n-a haonmnaoi agam  
 féin.” Deirre vo gairm an uraio Caébaó ói. Vo cuir  
 2950 Concúbar i lior ar leit i agus oibe ir buimeac va hoile-  
 amain; agus ní lámáo neac von cúigeaó uul 'n-a látair áct  
 a hoire ir a buimeac ir bancainteac Concúbar va ngaircí  
 leabharcám. Vo bí ar an oruigaó roin go beic ionnuacáir  
 ói, agus gur éinn ar mnáib a comairre i rceim. Tarla  
 2955 iomorroo va hoire laog vo marbaó né phoinn o'llmuigaó  
 óir lá rneáca; agus iar noirtaó fóla an laoiḡ ran  
 rneáca oromair riac uub va hól. Agus mar éug Deirre  
 rin va hairre duubairc né leabharcám gomá maic lé féin  
 fear vo beic áice ar a mbeoir na tri vaáa doconhairc mar  
 2960 acá vaé an féic ar a fólc, vaé fóla laoiḡ ar a ghuaió, ir  
 vaé an rneáca ar a énear. “Acá a raímaíl rin o'fior né  
 ráiútear naoire mac Uirneac, i broáair Concúbar ran  
 teaḡlac.” “Marao, a leabharcám,” ar rí, “guitim-re  
 éur a éur vom agallma gan fior.” Agus noctair leabar-  
 2965 cam an ní rin vo naoire. Leit rin cáimig naoire ór íreál i  
 noáil Deirre, agus cuirir i ruim méao a reirce óó agus  
 iarrair air i féin vo breic ar éalóó ó Concúbar. Rug  
 naoire donca leit rin, gér learc leit o'eaḡla Concúbar é.

## XXXII.

One day Conchubhar, king of Ulster, went to partake of a feast to the house of Feidhlimidh son of Dall, storyteller to Conchubhar. In the course of that feast the wife of Feidhlimidh gave birth to a beautiful daughter; and Cathbhadh the druid, who was present at the assembly on that occasion, foreboded and foretold of this daughter that great misfortune and mischief would befall the province on her account. When the warriors heard this, they sought to put her to death on the spot. "By no means," said Conchubhar; "but I will take her and put her to nurse so that she may become my wife." Deirdre was the name that Cathbhadh the druid gave her. Conchubhar placed her in a dwelling apart, with a tutor and a nurse to bring her up; and no one in the province was permitted to go into her presence but her tutor, her nurse, and Conchubhar's censorious woman, who was called Leabharcham. She continued under these regulations until she was marriageable, and until she excelled the women of her time in beauty. One snowy day it chanced that her tutor killed a calf to prepare food for her; and when the calf's blood was shed on the snow, a raven began to drink it. And when Deirdre observed this, she said to Leabharcham that she would like to have a husband having the three colours she beheld, namely, his hair of the colour of the raven, his cheek of the colour of the calf's blood, and his skin of the colour of the snow. "Such a man is in the household with Conchubhar; he is called Naoise, son of Uisneach." "Then," said she, "I beseech thee, O Leabharcham, send him to speak to me in secret"; and Leabharcham informed Naoise of this. Thereupon Naoise came secretly to visit Deirdre, who revealed to him how greatly she loved him, and besought him to elope with her from Conchubhar. Naoise consented to this with reluctance, as he feared Conchubhar. Himself and his two

2870 Τριαλλαίρ féin ír a dá bhrádaí. .i. Ainle ír Arsdán a gsur  
 2875 Deirbhíne ír trí caogao laoc marí don níú, go hAlbain, áit i  
 bhrúadaíoch congbáil buannaíochta ó níg Alban go bhrúadair  
 tuairisgáil réime Deirbhíne ír gur íarí 'n-a mnaoi óó féin  
 i. Gabair fearg Naíre go n-a bhrádaí uime rín, a gsur  
 2880 triallao a hAlbain i n-oileán mára ar ceitead ré  
 2885 Deirbhíne, tar éir íomao coindlíocht oo éadairt oo muinntir  
 an níog ír oíob féin oa gac leir níme rín. Áct ceana ar  
 n-a élor i nUllcaib go maíadaí mic Uírneac rín éigeandóil  
 rín duibhíoch mórán o'uaírib an cúigíó ré Concubair gur  
 éruaíge clann Uírneac oo. beir ar veoráíochtaí tré óróc-  
 2890 mínaoi, a gsur gomao cóir níog oo éur oíra ír a veadairt oon  
 tír. Oo-beir Concubair donca níog rín ar ímpíoch na n-uairí  
 a gsur tug fearg gur mac Róig ír Dubháic Óaol Ulaí ír  
 Cormac Conluingear i ríanaí ar féin fá beir oilear oíob.  
 Ar na headcaib rín cuíur fearg gur mac Róig fíadaí a mac  
 2895 féin i scoinne éoinne hUírneac go veug leir i nÉirinn íao  
 go n-a mbuíoín a gsur Deirbhíne marí don níú; a gsur ní haíur-  
 tear a beag oa réalaib go noctain fáitíe na heamna  
 oíob.

2900 Τάρλα Εοζαν mac Dúrréadaí flait fearnmaíge oíra  
 2905 ar an bfaíctíe go ríuaí líonmar maíle níog ré feall oo  
 véanaí ar éoinn Uírneac ar fóraíleaí Concubair; ír  
 marí ríngaraí clann Uírneac oo látaí tré Eozan  
 o'faíctíochtaí ré Naíre, a gsur níog an bfaíctíe cuíur rácaí  
 ríeíge trío. Marí oo connaíoch fíadaí mac feargúra rín  
 2910 língear íoir Eozan ír Naíre go veug Eozan an oíra rácaí  
 ar fíadaí gur maíob marí don níog ré Naíre é; a gsur oa éir rín  
 língíur Eozan ír a ríuaí ar éoinn Uírneac, gur maíob leo  
 íao, a gsur go veugaraí veaígaí a muinntíre.

3000 Μαρí oo éualaoí íomóríoch feargúr ír Dubháic maíob  
 3005 éoinne hUírneac tar a ríanaí féin triallaoí o'íonnríge  
 na heamna, a gsur tugaraí féin ír muinntear Concubair  
 coímeaíochtaí oa céile gur éur Máine mac Concubair leo

brothers Ainle and Ardan, having Deirdre and thrice fifty warriors with them, proceeded to Alba, where they were maintained in service by the king of Alba till he was informed of Deirdre's beauty, and asked her for his wife. Naoise and his brothers became enraged at this, and fled with Deirdre from Alba to an island in the sea, having previously had many conflicts with the king's party. Now when the story ran in Ulster that the sons of Uisneach were in this sad plight, many of the nobles of the province said to Conchubhar that it was a pity that the sons of Uisneach should be in exile on account of a wicked woman, and that they should be sent for and brought back to the country. Conchubhar consented to this at the request of the nobles; and he gave Fearghus son of Rogh, Dubhthach Daol Uladh, and Cormac Conluingeas as sureties that he would act towards them in good faith. Upon these conditions, Fearghus son of Rogh sent his own son Fiachaidh to the children of Uisneach; and he brought them and their followers to Ireland, and Deirdre with them; and no tidings whatever of them are related till they reached the green of Eamhain.

On the green they were met by Eoghan son of Durrthacht, prince of Fearnmhagh, accompanied by a large host with intent to deal treacherously with the children of Uisneach at the direction of Conchubhar; and when the children of Uisneach arrived, Eoghan went to bid Naoise welcome, and in welcoming him thrust a spear through him. When Fiachaidh son of Fearghus saw this, he sprang between Eoghan and Naoise; and Eoghan dealt his second thrust at Fiachaidh, and slew him, together with Naoise; and forthwith Eoghan and his host fell upon the children of Uisneach, and slew them, and made dreadful slaughter upon their followers.

Now when Fearghus and Dubhthach heard that the children of Uisneach had been slain in violation of their guarantee, they proceeded to Eamhain, and came into conflict with the party of Conchubhar, and they slew Maine son of

Δγυρ τρι έεαο λαοό οα μιννετη μαρ δον ηυρ. Λοιρτέαη ιρ  
 αιρτέαη εαμδαιη ιρ μαρβέαη βαντραδέ Concuδαιη Leo ;  
 3005 Δγυρ σπιυνηγιό α ηαννα οα ζαό λειτέ ιαο φέηη ιρ Κοημας  
 Conluingεαη ; Δγυρ φά ηέ lion α φλυαζ αν ταν ροηη, τρι mile  
 λαοό ; Δγυρ τριαλλαιο αρ ρηη ; ζConnaδέταιβ ζο Meiróβ ιρ ζο  
 hOirlilL μαρ α βρυαηαοαη φάιλτε ιρ φαιτόδ. Αη ηοέταιη  
 ανη ρηη οόηβ ηί βιοιρ δονοιόέ ζαν λυέτ ροζλα υαέα Δζ  
 3010 Αηζαηη ιρ Δζ λορκαδ υλαδ. Μαη ρηη οόηβ ζυρ λοιρτεαδ  
 ρηιοό Cuaillzhe leo—ζηιοηη οα οτάηηηζ ιομαο οοάηη ιρ  
 οιβφειρζε ιοηη αν οά έυιζεαδ ; ιρ οο έαίτεαοαη ρεαδέ  
 mbliαona αρ αν ορουζαδ ροηη ζαν οραδ δονυαηηε εατοηηα ;  
 Δγυρ ιρ οον λειτέ ιρτιζ οον ηέ ρηη οο έυμαηηρ φεαηζυρ αρ  
 3015 Meiróβ, ζυρ τοιρτέαδ λειρ ι, ζο ηυζ ρί τριύη μας ο' δοντοηη-  
 βεαηε οό, μαρ ατά Ciar ιρ Κοηε ιρ Conmác, αμδαιλ αοειηη αν  
 ηηε :

Κοηηαδ Meadób ; ζΟηυαδέαιη έαοηη  
 Ó φεαηζυρ ηαη έυηηλ ταέαοηη ;  
 3020 ζο ηυζ τριαη ζαν λοέτ ηαη λαζ  
 Ciar ιρ Κοηε Δγυρ Conmác.

Ιρ όη ζCiar-ρο ηάιότεαη Ciarηαηοέ Muñan, Δγυρ ιρ αρ α  
 φηιοέτ ατά Ó Concuδαιη Ciarηαηοέ. Ó Κοηε ατά Κοηεα Mo-  
 ηυαδ Δγυρ Ó Conmác ηάιότεαη ζαό Conmáicne οα βρυηλ ι  
 3025 ζConnaδέταιβ ; Δγυρ οιβέ λείζφεαη αν ουαηη οο ηηηηε λυζαηη  
 ηηε OirliolLa οαηαδ τοραό : Clann φεαηζυρα clann όρ κάέ :  
 οο-ζέαδβαιό ζο ροηηυρ ζυηαδ μόηη αν τ-αηηαδέταη ιρ αν  
 ηεαηε οο ζαδαοαη αν τριύη μας ροηη Meiróβε ι ζConn-  
 αδέταιβ Δγυρ ραν Muñain. βιοό α φιαδηαηηε ρηη αρ ηα  
 3030 τιορτέαηβ ατά αηηηηηηε υαέα ραν οά έυιζεαδ ροηη.

Όάλα Όειρτοηε οα οτάηηαοαη ηα ζηιοηηα οο λυαηοεαηηη,  
 οο βί ι βροάηη Concuδαιη ρεαδ βηιαδηα ο'είη μαρβέα  
 έλοηηηε ηηηηηεαδ ; Δγυρ ζε μαδ βεαζ τόζβαηλ α εηηηη ηό  
 ζεαη ζάηηε οο έιζεαδέτ ταη α βέαλ, ηί όεαηηαηό ηηη αν ηέ  
 3035 ρηηη έ. Μαη οο έοηηηηε Concuδαιη ηαη ζαδ ελυιέε ηά  
 εαοηηεαη ζηηηηη όη, Δγυρ ηαδ τυζ αδβαδέτ ηά άηηεαη αρουζαδ

Conchubhar, together with three hundred warriors of his followers. They burned and plundered Eamhain, and put Conchubhar's women to death; and they and Cormac Conluingeas assembled their supporters from all sides; and their host at that time numbered three thousand warriors; and they thence marched into Connaught to Meadhbh and to Oilill, where they found welcome and were taken into service. When they had arrived there, there was no night that they did not send parties of plunderers to ravage and burn Ulster. They continued to act thus till they ravaged the district of Cualgne—a deed from which sprang much mischief and contention between the two provinces; and in this manner they passed seven years without an hour's truce between them. Within that time Fearghus knew Meadhbh, and she conceived of him, and bore him three sons at one birth, namely, Ciar, and Corc, and Conmhac, as the poet says:

Meadhbh conceived in fair Cruachain  
Of Fearghus, who deserved not reproach,  
And brought forth triplets faultless, strong,  
Ciar and Corc and Conmhac.

From this Ciar is named Ciarraidhe in Munster, and O Conchubhair Ciarraidhe is of his progeny. From Corc is named Corca Moruadh; and from Conmhac is named every Conmhaicne in Connaught; and whoever reads the poem composed by Lughair, Oilill's poet, beginning, "The children of Fearghus, children beyond all," he will plainly find that these three sons of Meadhbh wielded great power and authority in Connaught and in Munster. This is proved by the territories that are named from them in these two provinces.

Now as to Deirdre, who gave rise to the events we have narrated, she remained with Conchubhar a year after the slaying of the children of Uisneach; and little though it be to raise her head or let a smile cross her lips, she did not do it during that time. When Conchubhar saw that neither sport nor kindness had any effect on her, and neither merriment nor

ar a haigneab, do cuir ríor ar Eogan mac Dúiréada fliat  
 Fearnmuirge; agus ar otigeaét o'Eogan 'n-a látaim duibairt  
 ré Dúiríne ó nac fuaip réin a haigneab do élaóclóó ó  
 3040 n-a cumaidó go zcaitfeabó uil fealaó oile lé hEogan, agus  
 leir rin cuirtear ar cúlaib Eogain 'n-a cárbao i. Céio  
 Concúbar da ucióclacaó, agus ar mbeic ag triall uóib uo-  
 beireab ríre rúil fíraóca ar Eogan noimpe agus rúil ar  
 Concúbar 'n-a uiaib, óir ní raibe uiaf ar talmaim ir mó da  
 3045 ucuiz fuaé ioná iao aríon. Mar uo mócuiz ionoríio Con-  
 cúbar íre ag rilleab fá feac air réin ir ar Eogan, duibairt  
 ríia, tré adbaét, "a Dúiríne," ar ré, "ir rúil éoraac uoir  
 dá reite an trúil rin uo-beir cú oram-ra ir ar Eogan."  
 Ar n-a élor rin uo Dúiríne uo zab beabzab ríre na briaéraib  
 3050 rin i, go ucuiz baicléim ar an zcarbao amac zur buail a  
 ceann fá éairte éloice uo bí ar an lár noimpe, go noearíab  
 míre mionbruitee da ceann, zur ling a hincinn go hobann  
 airte; zonab amlaib rin cáimiz uíbiré fíearzura mic Róiz ir  
 éormaic Conluinzeaf mic Concúbar, Dubéaiz Uaol Ulaó,  
 3055 agus baf Dúiríne.

Do briaiz zurab i n-aimrín Concúbar ir na zcuíab uo bí  
 Meabó i bplaitear Connaét agus zur máir ueic mbliabna  
 i noiaib báir Tinne mic Connaéac an céitfeaf póra uo bí  
 aice, agus éitíre ríio bliabán da éir rin 'n-a mnaoi ag  
 3060 Oiliil Mór, agus i noiaib báir Oiliolla oét mbliabna i  
 n-aoncuíia zur marbáb lé Forbuíóe mac Concúbar i,  
 cuirfeam ríor aníro baf na uruizge ir uearírcíaróte uo na  
 curabab uo bí an ré linn ímeíóbe, ir cuio dá noálaib go  
 cumair.

pleasure raised her spirits, he sent for Eoghan son of Durrthacht, prince of Fearnmhagh; and when Eoghan had come into his presence, he said to Deirdre that, since he himself was unable to turn away her mind from her sorrow, she must pass another space of time with Eoghan; and she was thereupon placed behind Eoghan in his chariot. Conchubhar went to accompany them; and as they went along, she cast glances of rage at Eoghan in front of her and at Conchubhar behind her; for there were no two on earth she hated more than these. And when Conchubhar perceived her glancing by turns at himself and Eoghan, he said to her in jest, "Deirdre," said he, "thy glancing at me and at Eoghan is the glancing of a sheep between two rams." When Deirdre heard this, she started at the words, and sprang lightly from the chariot; and her head struck against a ledge of rock that stood before her on the ground. Her head was broken into fragments, and her brain straightway issued forth. Thus was brought about the banishment of Fearghus son of Rogh, and of Cormac Conluingeas son of Conchubhar, of Dubhthach Daol Uladh, and the death of Deirdre.

As it was in the time of Conchubhar and the heroes that Meadhbh held the sovereignty of Connaught, and as she lived ten years after the death of Tinne son of Connraidh, her first husband, and for eighty years after that was the wife of Oilill Mor, and lived eight years unmarried after the death of Oilill till she was slain by Forbhuidhe son of Conchubhar, we shall briefly set down here the manner of death and some account of the more celebrated of the heroes who lived in the time of Meadhbh.



## XXXIII.

Here follows first a brief summary of the adventure which led to the death of Conchubhar.

Now at that time, in order to incite champions to be brave in conflict, it was customary to give a champion's prize as a token of victory to him who proved the stronger in single combat, and who vanquished his adversary in the field of valour. From this custom there arose a contest for the champion's prize between Conall Cearnach, and Cuchulainn and Laoghaire Buadhach in Eamhain. And Conall asked for the brain of Meisceadhra, a stout Leinster champion whom he had himself slain in single combat ; and when the brain of that valiant man was exhibited, Laoghaire and Cuchulainn ceased from their contest with Conall, as they judged that neither of them had ever done so great a deed of bravery or valour. It was the custom at that time that when any champion slew in battle another champion of great fame, he took the brain out of his head and mixed it with lime, so that he had it in the shape of a hard round ball to show at meetings and public assemblies as a trophy of valour. And when two jesters whom Conchubhar kept noticed how highly everyone prized the brain, they stole it the next day from Conchubhar's Craobhdhearg. Now there were three dwellings in Eamhain in Conchubhar's time, namely, Broin Bhearg and Craobh Dhearg and Craobh Ruaidh. In the first house were their wounded ; and it was called Broin Bhearg, because the wounded who were in it felt sorrow and distress from the piercing pain of the wounds, and of the distempers from which they suffered therein. In the second house, which was called Craobh Dhearg, were kept in safety the arms and precious valuables ; and accordingly Meisceadhra's brain was placed there for security as any other

Concúbar, an éraob Ruaid óo gairmí ói. Iy innte oo riaréadai é féin mar don né lion a laochaidé.

Óála an dá óinmíio iar mbreic incinne Meirceadóra ar an gCraoib óeiry amaid duubramar, oo éuadap ar raitéce  
 3100 na heamna go raδadap ag iomáin na hincinne amaid  
 liaérhoio ó láim go láim go oáinoy oncé uile ar ullcaáib  
 .i. Ceat mac Mágaé crieifear oo Connacáib, sup breaγ  
 incinn Meirceadóra ó na hóinmíuib iy go muγ leir i gCon-  
 nacáib í, agur gaáa mionca oo éigeadó i n-iorγail nó i gcaé  
 3106 i n-agaíó na nUllcaé oo bioó incinn Meirceadóra ar a érioy  
 aige i roóiy éacáa oo óéanaí ar ullcaáib. Óiy oo bí i  
 ocairrihγire Meirceadóra oa óioγail féin ar ullcaáib ó'éir  
 a báir; agur oo meap supab oon incinn oo éiofraó riorab  
 na fáirtine rin. Sonadó uime rin oo éleacáó Ceat incinn  
 3110 Meirceadóra oo beic ar iomcáir aige oo fúil né neac éizín  
 ó'uaiflib Ulaó oo marbadó lé. Téio iomoyho Ceat go  
 fluaγ lionmáir maille riy oo éreacáó Ulaó, go otyγ táin  
 móir bó a feapaid Roir i nUllcaib, agur leanaio oony móir  
 ó'Ullcaib é; agur cruinnioγio rin Connacé oon leic anoy  
 3115 ó'forcaéc Céit, agur Concúbar oon leic anoy ó'forcaéc  
 Ullcaé. Mar oo éuálaio trá Ceat go raibe Concúbar ran  
 córaioeacé, cuiry riy go bantraéc Connacé oo bí ar énoc  
 ag feiteam an dá fluaγ, ag iarpaio oyna Concúbar oo  
 breacáó oa breacáin féin, ar mbreic 'n-a óuine foéma  
 3120 foladapáa óó, óiy ní léiγríoir Ullcaiy é ran acé i gcoinne  
 Connacé.

Ar n-a éloy iomoyho oo Concúbar go raibe mian ar an  
 mbantraéc é féin ó'fáicrin, triallair 'n-a donap ón tuwaiγ  
 'n-a raibe ó'fioy an bantraécáa; agur tyγ Ceat órreacé oon  
 3125 leic oile go raibe i meadóan an bantraécáa ó'oiγáil ar  
 Concúbar oo marbadó. Ar mbreic éana oo Concúbar ag  
 tygeacé i nγar oon bantraéc éirγir Ceat agur oo-ní incinn  
 Meirceadóra ó'inneall 'n-a épannacáail né Concúbar

precious valuable. The third house that Conchubhar had was called the Craobh Ruaidh. It was in it himself and all his warriors used to be served.

As to the two jesters having carried off the brain of Meisceadhra from the Craobh Dhearg as we have said, they went on the green of Eamhain, and set to bandying the brain from hand to hand like a ball, when a fierce wolf of evil to the Ultonians, to wit, Ceat son of Magha, a valiant Connaughtman, came and coaxed the brain of Meisceadhra from the jesters, and took it with him to Connaught; and as often as he went to battle or contend against the Ultonians he was wont to have the brain of Meisceadhra at his girdle in the hope of bringing disaster on the Ultonians. For it was foretold that Meisceadhra would avenge himself on the Ultonians after his death; and he thought it was by means of the brain this prophecy would be fulfilled. Whence Ceat was wont to carry the brain of Meisceadhra about with him in the hope of slaying some one of the nobles of Ulster with it. Now Ceat, accompanied by a large host, went to plunder Ulster, and carried off a large herd of cattle from Feara Rois in Ulster; and he was pursued by a large force of Ultonians; and the men of Connaught flocked eastward to assist Ceat, and Conchubhar went westward to help the Ultonians. And when Ceat heard that Conchubhar was in pursuit, he sent word to the women of Connaught who were on a hill watching the two hosts asking them to entice Conchubhar to visit them, as he was a jovial, affable man, for the Ultonians would not permit him to take part in the battle against the men of Connaught.

Now when Conchubhar heard that the women wished to see him, he set out alone from the height on which he was to visit them; while Ceat, on the other hand, went secretly and got into the midst of the women waiting in readiness to kill Conchubhar. When, therefore, Conchubhar was approaching the women, Ceat arose and arranged the brain of Meisceadhra in his sling to slay Conchubhar. But when

3130 vo márbhad. Ar bfaicinn iomorro Ceit vó, triallair tar  
 Dá dír i mearc a muinntire féin; agus as uil go Doine  
 Dá Daoé vó, tug Ceat urdair v'incinn Mhairceadhra ar a  
 ériannadail 'n-a óidí, gur buail 'n-a baidear é, gur  
 bhuiréad a feicne von urdair roin, gur lean incinn Mhairceadhra  
 va baidear; agus leir rin cigio a muinntear féin va fóirctin  
 3135 ó Ceat. Cuirio for an trád roin i scoinne fínigin fáitliaid  
 agus ar ucigeadt vo ládair ir ead duubairt vó mbeantaoi  
 an meall roin ar a céann go bfuigbead búr vo ládair.  
 "Ir feair linn," ar cás, "ar ní vo beit ainnead ioná a  
 éas." Leirítear lé fínigin é, agus duubairt nír ainneir  
 3140 gan fearg vo déanam ná luige né mnaoi ná uil ar ead ná  
 feiróm foiréignead vo déanam, agus vó nvearhad, lé gluaf-  
 adt fhoibhuailte a incinne féin, go vteirgead an meall ar  
 a céann ir go bfuigbead búr.

Mar rin vó feadt mbliadhna gur an doine 'n-ar crocad  
 3145 Criorc vo néir vhuinge né reandúr; agus mar vo connairc  
 claocló neamhgnáct ná noul ir urudad ná gneine ran  
 éarca lán, farruigir vo Dacrad vnaoi vo laiguid vo bí  
 'n-a fódair, eíeas va vtainig an malairt neamhgnáct  
 roin ar reannaid nime ir talman. "Íora Criorc mac Dé,"  
 3150 ar an vnaoi, "atá as a báruad anoir as luuioib."  
 "Triudá rin," ar Concubair, "vó mbeinn-re 'n-a ládair  
 vo muirbinn a raibe ciméal mo Rióg vó báruad";  
 agus leir rin tug a cloideam amad agus céio rá doine  
 coille vo bí láim nír gur gá as a fhearhad ir as a buain;  
 3155 agus ir ead duubairt vó mbeir i mearc ná nluuioead  
 gur é rin viol vo béarad orra; agus ar méio ná vdrácta  
 vo gá é vo ling an meall ar a céann go vtainig cuir  
 va incinn 'n-a óidí, agus leir rin go bfuair búr. Coill  
 lamruide i bfearaid Roir gairítear von mune coille rin.

3160 Ar mbeir marb vo Concubair cairgítear ríogad vlad  
 von tí vo béarad corp Concubair leir gan ríct go hEamain.  
 Tarla giolla as Concubair ar an ládair rin vdr b'ainn

the latter saw Ceat, he retreated to the midst of his own people ; and as he was proceeding to Doire Da Bhaoth, Ceat hurled the brain of Meisceadhra after him from his sling, and struck him on the crown ; and his brain-pan was broken by that cast, and the brain of Meisceadhra clung to his skull ; and thereupon his followers came up to protect him against Ceat. They then sent for Finghin Faithliaigh ; and when he arrived, he said that if that ball were extracted from his head he would instantly die. " We had rather," said they all, " that our king should have a blemish than that he should die." Finghin cured him, and then told him not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion—otherwise, that by the repelling motion of his own brain, he would hurl the ball from his head and die.

He was seven years in this state up to the Friday on which Christ was crucified, according to some seanchas. And when he saw the unwonted transformation of the elements and the darkening of the sun with the moon full, he inquired of Bacrach, a Leinster druid who was with him, what was the cause of that unwonted change in the luminaries of heaven and earth. " It is that Jesus Christ the Son of God is being put to death now by the Jews," replied the druid. " That is a pity," said Conchubhar ; " and if I were present, I would slay all that are around my King putting Him to death." And with that he drew forth his sword, and went into an oak-wood hard by, and set to cutting and felling it, saying that, if he were amongst the Jews, he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head, and a portion of his brain followed it, and with that he died. Coill Lamhruidhe in Feara Rois is the name of that wood-thicket.

After Conchubhar's death, the kingdom of Ulster was offered to whoever should carry his body to Eamhain without resting. A servant of Conchubhar's named Ceann Bearroide



was present, and in the hope of obtaining the kingdom, took up the body stoutly and carried it to Ardachadh, in Sliabh Fuaid, but there his heart broke and he died. And this event has given rise to the saw which says that one seeks the kingdom of Ceann Bearroide when one aspires ambitiously to a rank which it is beyond his power to attain.

But though authors relate this story of Conchubhar, alleging that he was a contemporary of Christ, still, according to the truth of history, Christ was not born for a long time after Conchubhar ; and the truth of this story is that Bacrach, a Leinster druid, foretold through prophecy that Christ the Prophesied One, the Son of God, would be conceived, that He would assume a body, and that the Jews would put Him to death ; and through Him the human race would be delivered from the tyranny of the evil one. And when Conchubhar heard this, he became enraged as we have said ; and through sympathy with Christ, he set to cut down the wood of Lamh-ruidhe as if the trees were the Jews ; and he died of that effort. And if anyone should deem it strange that Bacrach or any other druid, being Pagan, should foretell the death of Christ, how was it more fitting for the Sybils, who were Pagans, to have foretold Christ before His birth than for Bacrach or any of his kind ? Hence the story is not to be thus discredited.



## XXXIV.

Of the death of Ceat son of Magha, as follows.

This Ceat was a valiant man and during his life he was an enemy and constant plunderer of the Ultonians. On a certain day this Ceat proceeded to Ulster to wreak vengeance as was his wont; and there was heavy snow at that time; and as he was returning with the heads of three warriors whom he had slain on that expedition, Conall Cearnach pursued him and seized him at Ath Ceit. They fought; and Ceat fell in the conflict; and Conall was severely wounded, and lapsed into a trance on the spot after he had lost a large quantity of blood. Thereupon Bealchu of Breithfne, a Connaught champion, came up to the place of conflict, where he found Ceat dead and Conall on the point of death, and said that it was well these two wolves who had caused the ruin of Ireland were in so sad a plight. "That is true," said Conall; "and in retribution for all the injury I have inflicted on Connaught do thou kill me." Now he said this because he would give the kingdom of Ireland that some other warrior should wound him so that a single Connaught warrior should not have the renown of slaying him. "I will not slay thee," said Bealchu, "since the plight thou art in is almost as bad as death. However, I will take thee with me and apply remedies to thee; and if thou recoverest from thy wounds, I will fight thee in single combat, so that I may avenge on thee all the injury and affliction thou hast brought on Connaught." Thereupon he placed him in a litter and took him to his own house, and there applied remedies to him, until his wounds were healed.

But when Bealchu saw that Conall was recovering and his natural strength growing in him once more, he became afraid of him, and arranged for three warriors, his own sons, to slay him treacherously in bed by night. But Conall got a hint of

ruair Conall sóig ar éogan na ceilge rin. Agus an oíche  
 oo bi a bairn fán gcloinn ceacht oo úeanam na feille  
 duubairt Conall ré úéalcoim go gcaitefead malairt leap-  
 3220 ta o'fagáil uair nó go muirbfead é. Agus leir rin luigir  
 úealcú, gér learc rir é, i leabairt Conaill agus oo luig  
 Conall i leabairt úealcón go ucánagadar an triúr laoc  
 roin fá clann oo úealcóim o'ionnruige na leapta 'n-a  
 mbíod Conall, gur marbad a n-ácar i rioct Conaill leo.  
 3225 Mar oo mótuig iomorro Conall iao-ran ar marbad a  
 n-ácar 'n-a rioct féin, oo ling orra ir marbácar iao a  
 ucruir leir, agus uiceannair leir iao mar don ré n-a  
 n-ácar, go ruig ar n-a mírac a gcinn oa gcomádoiréam  
 go heamain; gonad ag maoidéam an gníomá-ro atá an  
 3230 rann-ro ar an reancur:

fá oo ceapraib Conaill ceapraig  
 ionnrao manann argain moig  
 ir goim trí mac úealcón úreíte  
 iar ngoim luigbeac mic trí gcon.

3235 Gonad é marbad ceit mic mágac ir úealcón úreíte  
 go n-a trí macraib go ró ro. Sídead ir iomda éact adbal  
 leir ro oo féarfaite oo comádoiréam ar Conall fuigream  
 oon cur ro gan cur rior.

ag ro rior an ní oa ucáimig báf feargura mic róig.

3240 Ar mbeit iomorra o'feargur ar uearfaideact i gConn-  
 áctaid, carla i bpoair Oiliolle ir Meadba é i Maig Doi,  
 áit a raibe únpoir comnuigte aca; agus lá n-don oar  
 éirgeadar amac ar bpuac loca oo bi láim rir an lior,  
 iarrair Oilill ar feargur uul oo rnam ar an loc, agus  
 3245 céro feargur ann. Ar mbeit ceana o'feargur ag rnam  
 oo gab mian Meadb uul oo comrnam rir agus ar uul  
 ran loc oi i bpoair feargura oo gab éao Oilill agus tug  
 ar brácar oo féin oo bi 'n-a foair oar d'ainm luairt  
 Oailleigear urcar fleige oo caiteam ré feargur go carla

this treacherous conspiracy ; and on the night for which it was arranged that the sons should come to commit the murder, Conall said to Bealchu that he must exchange beds with him, else he would kill him. And accordingly Bealchu lay against his will in Conall's bed, and Conall lay in Bealchu's bed. And those three warriors, the sons of Bealchu, came to the bed in which Conall used to be and slew their father in mistake for Conall. Now when Conall observed that they had slain their father in mistake for himself, he sprang upon them and killed all three, and beheaded them and their father; and on the following day he took their heads to Eamhain in triumph, and in commemoration of this deed is the following quatrain from the seanchus :

*Among the feats of Conall Cearnach*

*Was the sack of Manainn, the spoiling of slaves,  
And the slaying of the three sons of Bealchu of Breithfne,  
After he had slain Lughaidh son of three hounds.*

So far the murder of Ceat son of Magha and of Bealchu of Breithfne and his three sons. And there are many great deeds besides this that might be laid to the credit of Conall which we shall leave untold on this occasion.

*Of the event which led to the death of Fearghus son of Rogh, as follows.*

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress ; and one day, when they went out to the shore of a lake that was near the lios, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him ; and when she had gone into the lake with Fearghus, Oilill grew jealous ; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus

- 3250 tré n-a éliab agus tuis feargus i ucir lé goin an urcáir rin,  
 agus saoir an tpleas ar féin, go ucus amur urcáir go  
 hOilell go ucarla tré míolcáin vo bí láim né n-a éarbaso  
 i; agus leir rin tuicir feargus agus fuair báir, gur haio-  
 naicead ar bruaic an loca céanna é. Ir é an feargus-ro
- 3255 vo marb fíacna mac Concubair agus an tréinfeari Seir-  
 geann mac Mollada agus Eogan mac Durrdácta ní fearn-  
 muige ir iomaio curad ir caimílead ar céana nac luaió-  
 feam anro. Ir é fóir tug an táin móir leir a hullcaib  
 va ucáinis iomaio uilc ir eadanta iuir Connácta ir ullcais
- 3260 ionnur go radadar an uibloingear táinis ar veoiráideact  
 lé feargus a hullcaib feact mbliadna i gConnáctaib, nó  
 veic mbliadna vo péir úruinge oile, as véanaim fíorluc  
 ir fogla ar ullcaib tré báir mac nluimuis agus ullcais  
 mar an gcéanna as véanaim uibfeinge orra-ran ir ar
- 3265 fearcaib Connáct tréir an ucáin rug feargus uada, agus  
 tréir zac uocair oile va noearna an uibloingear .i. an  
 rluas veoiráideacta vo éuad lé feargus i gConnáctaib,  
 agus rin Connáct féin uóib; ionnur go radadar na uóca  
 ir na uocair vo rinneadar leat ar leat va céile com móir
- 3270 goin go bruilio leadbair foriocta orra buó liorta né a  
 luad agus buó fava né a brairnéir anro.

As go fóir an t-adbair fá ucáinis báir laogaire buadais.

- Fíle iomaio vo bí as Concubair va ngaircá doo mac  
 Ainneinn vo liamnad ar Maigain bean Concubair; agus ar
- 3275 n-a fionnoctad rin uó, ir i breac rug ar an brilió a cur va  
 báctad i loic laogaire; agus tángadar oron leir ar fógrad  
 an míog gur an loic va báctad; agus ar n-a faicrin rin vo  
 feactaire laogaire buadais téio go laogaire agus  
 duobairt nac raiúe i néirinn áit 'n-a mbáicrúe an fíle
- 3280 act. 'n-a úoir rān. leir rin linsir laogaire amac ir

which pierced him through the breast ; and Fearghus came ashore on account of the wound caused by that cast, and extracted the spear from his body, and cast it in the direction of Oilill ; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. It was this Fearghus who slew Fiachna son of Conchubbar, and the champion Geirrgheann son of Mollaidh, and Eoghan son of Durrthacht, king of Fearnmhuighe, and many heroes and warriors besides whom we shall not mention here. It was he also who carried off the great spoil from Ulster which caused much mischief and discord between Connaughtmen and Ulstermen, so that the *dubhloingeas* that went with Fearghus into exile from Ulster remained seven years in Connaught, or according to others ten years, spoiling and plundering Ulster on account of the death of the sons of Uisneach, while the Ulstermen were in the same way making an onslaught on them and on the men of Connaught on account of the spoil that Fearghus took from them, as well as every other injury which the *dubhloingeas*—that is, the exile host who went with Fearghus to Connaught—and the men of Connaught themselves had done them ; so that the injury and damage they inflicted on one another were so great that books have been written about them which it would be tedious to mention, and would take too long to describe here.

The cause which led to the death of Laoghaire Buadhach, as follows.

Conchubhar had a poet called Aodh son of Ainneann, who carried on an intrigue with Maghain, Conchubhar's wife ; and when Conchubhar discovered this, the judgment he passed on the poet was that he be drowned in Loch Laoghaire ; and at the king's command a company went with him to drown him. And when Laoghaire Buadhach's steward saw this, he went to Laoghaire and said that there was no place in Ireland where the poet could be drowned but at his own door.

tarla faruorag an tige oo cúl a cinn gur bhreath a feicne,  
 agus va éir rin lingsir go váractac ar éac gur marb idu ir  
 gur fóiread an rle leir; agus éadair féin ar an látaru rin;  
 gonaó i rin crioó laogaire buadai.

## XXXV.

3286

AG FO FACAIN DAIR MHEIDE CRUADAN.

Idar marbadó ionorro Oiliolle lé Conall Cearnac oo  
 cuaid Meab oo comnuide go hinar Cloernann ar loc Rib  
 agus ar mbeic 'n-a comnuide ann rin oi ba zeir oi i féin  
 o' foetraadó ran tobair oo bi i noorag na hinar zaca maione;  
 3290 agus ar n-a cloir rin o' foirbuidé mac Concubair táinig lá  
 n-aon go huaidneac o' rior an tobair, agus oo tomair lé  
 rnat lin ó bhuac an tobair gur an leic oile oon loc agus  
 beirir an tomair céanna leir i nullcaib; agus ir ead oo gnióó,  
 va cuaille oo cur i ucalam agus ceann an tmarite oo cean-  
 3295 gal va zac cuaille oioó agus uball oo cur ar nullac  
 cuaille aca agus é féin oo fearam ag an zcuaille oile agus  
 beic ag riorlamac ar a éranncabail go uuzad amur ar  
 an uball oo bioó ar bárr an cuaille oile go mbuilead é.  
 Oo cleactac leir ionorro an cluicé rin ionnur go maibe  
 3300 clirre air go nac tebead donuicair air gan an t-uball  
 o' amur. Tarla tra go gnos va éir rin comóail ioir ullac-  
 aib ir Connactai z va zac leic oon cSionainn ag Inir  
 Cloernann agus cig foirbuidé anoir i zcomóail na nullac.  
 agus maioean va maibe ann oo connairic Meab ag a  
 3305 foetraadó féin amail no cleactac ran tobair néamraíóte;  
 agus leir rin oo-ni cloc o' inneall 'n-a éranncabail go  
 uuz urcair va hionnruige gur amur 'n-a héadan i, go  
 bhuair bárr ar an látaru rin idar mbeic oóc mbliadna véag  
 ri ceitne ricio i zceannar Connact oi, amail duobramar  
 3310 euar.

Tuzamar anuar anro zablán ar na curaduib ar  
 mbeic 'n-a lucc comairre ag Meab oioó. Zidead

Thereupon Laoghaire leaped out, and his poll struck against the upper door-post of the house, and his skull was broken ; after this he made a sudden onslaught on the company, and slew them, and rescued the poet ; and he himself died on the spot. Such was the end of Laoghaire Buadhach.

## XXXV.

The cause of the death of Meadhbh of Cruachain, as follows.

When Oilill had been slain by Conall Cearnach, Meadhbh went to Inis Clothrann on Lough Ribh to live; and while she resided there, she was under an obligation to bathe every morning in the well which was at the entrance to the island. And when Forbuidhe son of Conchubhar heard this, he visited the well one day alone, and with a line measured from the brink of the well to the other side of the lake, and took the measure with him to Ulster, and practised thus: he inserted two poles in the ground, and tied an end of the line to each pole, and placed an apple on one of the poles, and stood himself at the other pole, and kept constantly firing from his sling at the apple that was on the top of the pole till he struck it. This exercise he practised until he had grown so dexterous that he would miss no aim at the apple. Soon after this there was a meeting of the people of Ulster and Connaught at both sides of the Shannon at Inis Clothrann; and Forbuidhe came there from the east with the Ulster gathering. And one morning while he was there, he saw Meadhbh bathing, as was her wont, in the fore-mentioned well; and with that he fixed a stone in his sling and hurled it at her, and struck her in the forehead, so that she died on the spot, having been ninety-eight years on the throne of Connaught, as we have said above.

Thus far we have digressed into accounts of the heroes who were contemporaries of Meadhbh. We shall now return

píllfeam ar Eocáirí Feórlíoc arís. Trí mic íomórro a gsur  
 trí hingeaná do bí a g Eocáirí, mar a dá bheag ír Náir ír  
 3318 Lotar na trí mic, a gsur na trí hingeaná. Eitne Ua dá c  
 Cloéna ír Meabó Cruaacán, a máil a veir an file ran  
 rann-ro:

Trí hingeaná Eocáirí Feórlíoc,  
 Fuaim ar foéla  
 3320 Eitne Ua dá c Meabó Cruaacán  
 a gsur Cloéna.

Do-déanam a dá rath arís ar Concúbair a gsur cuirfeam  
 ríor annro cur do dálaib. Fá hi íomórro ingean Eocáirí  
 Sálbuirí do Connáctairí a máctairí dar b'ainm Neagra, a gsur  
 3325 do gairtí uairí é. Sídeas fá hé fáctna fáctá mac Cair  
 mic Ruóruige do ríocht ír mic Mileas fá haéairí do; a gsur  
 an ran do bádar na cúigeas a gsur a gsur íarairí teorann gáca  
 cúigirí fá leit, ír ann tug Cairbhe Níá fear ní Láigean 1  
 gcommaoin ingine Concúbairí o'ra gáirí n-a mnaoi do féin,  
 3330 an mír a dá ó Loc an Cúigirí 1 mbea gáirí a gsur ó Teairíairí  
 go fairrige do Cúigeas Ula, a gsur trí tríúca céas íomlána  
 na míre rí, a máil a veir an file:

Do rannra cóig cóigirí éiríann  
 íorí dá mír, mír an céas,  
 3335 Rug trí tríúca céas lé a cúiríann  
 Concúbair, níor éairíann beas.

Feórlim Nuacóirí a ainm na hingine lé bfuair an foéar-ro;  
 a gsur do cúairí go hainmíanná ar éaló lé Conall Ceairíac  
 ó ní Láigean.

3340 Dála Concúbairí tarla mac ír ríce a gsur a gsur do ríne  
 corbad do óruim méirce ní n-a máctairí féin go rug ní  
 Cormac Conluingear do. Ionann íomórro Cormac ír Corb-  
 mac, do b' ní gairí ní corbad do ríne Concúbairí Cormac  
 ní n-a máctairí féin, Neagra fá hainm bí. A gsur ír 1 níol an  
 3345 mígníomá ríon do cúadar a míc uile gan ríocht a c tríú

to Eochaidh Feidhlioch. Now, Eochaidh had three sons and three daughters, namely, Breas and Nar and Lothar, the three sons, and Eithne Uathach, Clothra, and Meadhbh Cruachan, the three daughters, as the poet says in this quatrain :

Three daughters had Eochaidh Feidhlioch,  
Fame on a lofty seat :  
Eithne Uathach, fair Meadhbh of Cruachain,  
And Clothra.

We shall come back again to Conchubhar, and set down here part of his story. His mother was the daughter of Eochaidh Salbhuidhe of Connaught, who was called Neasa, and he was named from her. And his father was Fachtna Fathach son of Cas, son of Rudhruighe of the race of Ir son of Milidh ; and when the provincial kings were demanding to have the boundaries of each separate province fixed, Cairbre Nia Fear, king of Leinster, in consideration of getting Conchubhar's daughter in marriage, ceded to Ulster the tract of land that extends from Loch an Chuighidh in Breagh and from Tara to the sea ; and this tract consists of three cantons, as the poet says :

In the division of Erin into fifths,  
Between two seas, great the permission,  
Three cantons with his portion  
Took Conchubhar, no small, narrow tract.

The lady through whom he gained this increase was named Feidhlim Nuachrothach ; and through force of passion she eloped with Conall Cearnach from the king of Leinster.

As to Conchubhar he had twenty-one sons ; and in a fit of drunkenness he committed incest with his own mother, and she bore him Cormac Conluingeas. Now, Cormac is the same as Corbmac, an incestuous son ; for it was through *corbadh* or incest that Cormac was the offspring of Conchubhar by his own mother, whose name was Neasa. And in punishment of this misdeed all his sons died without issue except three,

μαρι ατά θεαμμα ό ραίότεαρ θεαμητραίγε; Λαμμα ό ραίό-  
 τεαρ Λαμητραίθε; ιρ Γλαίρνε ό ραίότεαρ Γλαρραίθε. Σιύεαό  
 ní fuil neac ár ρλιοct na oyuinge-re ι νέιρηνν ανιύ.

Ιρ é αν Concúδαρ-ρο mac ράctna ράctαις αζυρ α  
 3360 βραίctρε τυς Caé Δοναίς Μαcα vo Óδαλλ Διανbuilleac  
 mac αιρορiog Loélonn. Óα vo-áιρηνν ctá αν ρλυαξ βαοι  
 μαρι Δον ρέ mac ρiog Loélonn αν ctan ροιν ας ctacé vo  
 ξαβαίλ éιρεανν. Ι ΓCúιγεαό υλαό ιρ ανη ctánγαοαρ ι οctιρ,  
 αζυρ ctιαλλαιο ρομπα ιαρ ρην zo Μαξ Μαcα. Óο ctιοπόι-  
 3365 ριοο ctanna Κυóρνυιγε um Concúδαρ ι η-αξαιό να η-αλλμυρραc  
 vo ctαβαίρct éctá voóib. Δουδαίρct Θεανανη Σρυσóρολυρ  
 mac Caéβαίό ρια α μυνηctιρ αν ctan ροιν. “Ιρ ctαρct βαρ  
 ρλυαξ, α υλλctα,” αρ ρέ, “αζυρ ιρ óς αμυλέαc ζαc Δον αζαίβ.”  
 “Cρέαο vo-óéanam υime ρην,” αρ ctác; “Μαρφαó,” αρ  
 3370 Θεανανη, “ctαβραίό ιομαο v’ oλαιηη léic líb αζυρ ctυαίó-  
 ctéanγλαίό αν oλανη va βαρ η-αιξctíβ ιοηηυρ zo μαó móιτε  
 ζράιν ιρ eaγλα να η-αλλμυρραc ρομάιβ αν ηι ρην αμáιλ buó  
 ριοξλαοίc ρβ.” Óο ριηηεαοαρ υιλε ctομαίρλε Θεαναιηη  
 ζαc Δον βα ηαμυλέαc .ι. ζαc Δον αρ ηαc ραίβε ρέαρóγα αca.  
 3375 Τυζαó αν ctá ιαρ ροιν, ιρ vo βριρφαó vo να ηαλλμυρραcαίβ  
 αζυρ vo ctυιρφαó α η-άρ ανη; ζοηαó óη ζαcé ροιν Δοναίς  
 Μαcα Δοειρctαρ υλαίό ριύ.

Ας ρο ριόρ vo βάρ ctοηλαοίc ηιc Con ζCυλαηηη.

Ιρ é ηι ιομορρηο va οctáιης α βάρ, Cú Cυλαηηη vo ctυαίό  
 3370 v’ορξλυιη ctéαρ ηγοίλε zo Scáctαις, βαηξαιρctεαóαc vo bí  
 ι ηαλβαιηη; αζυρ ctαρλα ηηεαν áλαηηη ι ηαλβαιηη αν ctan ροιν  
 οαρ β’áιηηη Δοίρct ηηεαν Διρροξéιηηe τυς ζράó éαζμαίρct  
 vo Cοιη ζCυλαηηη αρ α αιρτορctéαλαίβ zo οctáιης va ριόρ  
 ζυρ ctυμαίρct ρí ρéιη ιρ Cú Cυλαηηη ρέ ctéιλε zo ctαρλα mac  
 3375 ’η-α βριοηηη. Αζυρ αρ ηβειct ας ctιαλλ ι νέιρηνν vo Cοιη  
 ζCυλαηηη ιαρ βροξλυιηη να ζctéαρ λυίct ó Scáctαις, ctéο vo

namely, Beanna, from whom Beanntraighe is named ; Lanna, from whom Lannraidhe is named ; and Glaisne, from whom Glasraidhe is named. But there is no one to-day in Ireland descended from these.

It was this Conchubhar son of Fachtna Fathach and his kinsmen that fought the Battle of Aonach Macha against Dabhall Dianbhuilleach son of the monarch of Lochloinn. An innumerable host accompanied the son of the king of Lochlainn on that occasion on an expedition to invade Ireland. It was in the province of Ulster they landed, and after that they proceeded to Magh Macha. The clan Rudhruighe rallied round Conchubhar against the foreigners, and gave them battle. Then Geanann Gruadhsholus son of Cathbhadh said to his followers: "Your host is small, O men of Ulster," he said, "and ye are all young and beardless." "What shall we do, then?" said they all. "Well," said Geanann, "bring with you a large quantity of grey wool, and bind fast the wool to your faces, so that the foreigners may hate and fear you all the more for this, as if you were chosen warriors." All those who were *amhulchach*, that is, those who had not beards, followed the advice of Geanann. The battle was afterwards fought, and the foreigners were defeated, and they were slaughtered there ; and it was from this Battle of Aonach Macha that they were called Ulaidh or Ulstermen.

The death of Conlach son of Cuchulainn, as follows.

It was thus his death was brought about : Cuchulainn went to learn feats of valour to Scathach, a female champion that lived in Alba ; and there was a fair lady in Scotland at that time called Aoife daughter of Airdgheim, who cherished a longing affection for Cuchulainn because of his great fame ; and she came to visit him ; and they had intercourse with one another, and she conceived a son. Now, when Cuchulainn was proceeding to Ireland after having learned the feats of agility from Scathach, he paid a farewell

céileadhraó u' doife ir tug órnarc .i. rlabhraó óir oi aghur  
 aoubairc nua a cóiméas go beic va mac infeasoma; aghur  
 ar mbeic infeasoma óó an rlabhraó vo cúir leir an mac  
 3380 cúige féin mar comaréta cinnte ar a n-aiteonaó é; nó vo  
 réir óruinge oile, ioó óir, aghur aoubairc nua an tan vo  
 diaó a mac cóm arnaéta ir go lionraó a méar an ioó  
 a cúir va fíor féin i nÉirinn; aghur fór vo cúir trí geara  
 ar an mac nua veaéc go héirinn vo. An céirgeir oíob  
 3385 gan feacnaó rlige vo téanaím u' doncúraó ná u' doncaic-  
 mileaó ran uóman. An uara geir gan a ainm vo éabairc  
 tré uáman u' donlaoc ran bit. An trear geir gan comrac  
 doinfir va éreire ar calmáin u' obaó. Aghur iar bfar ir  
 iar bforbairc iomorro uon mac roin ir iar brogluim élar  
 3390 ngoile ir ngaircío uó ó banoro na gcuiraó .i. Scátaó,  
 triallair i nÉirinn u' fíor Con gCulainn fá haéair uó; aghur  
 ar noétain tíre uon macaom, carla Concúbar go maicib  
 Ulaó i noáil nó i n-oircaécar ag Tráct Éire ar a óionn;  
 aghur cuirir Concúbar laoc va muinntir va ngaircú Cuinnire  
 3395 u' fagáil rcaal uairó. Mar éainis iomorro vo láéair an  
 macaom fiafuirgír a ainm ve. "Ni flonnam mé féin u' don-  
 laoc amáin ar oruim éalman" ar Conlaoc. Tillir triá  
 Cuinnire go Concúbar aghur noéair an t-aitearc roin uó.  
 Leir rin céir Cú Culainn vo buain rcaal ve. Síreao  
 3400 ní bfuair acé an freagra céana ó Conlaoc; aghur com-  
 maictear leo go fuileac né céile go maibe Conlaoc ag  
 traocáó Con gCulainn, acé gér móir a éróacé ir a calmacé  
 i ngac comlann maím roime rin, ionnur gur b'éigin uó uul  
 ran ac vo b'foigre uó aghur a éabairc fá veana ar laog  
 3405 mac Riain Gabra an ga bolg u' inneall uó gur cúir tré  
 óorp Conlaoc é; gonao mar rin cáinis a bár.

visit to Aoife, and gave her an ornasc, that is, a chain of gold, and told her to keep it till her son should be fit for service ; and when he would be fit for service, to send the chain with him to himself, as a sure token by which to know him ; or, according to others, it was a gold ring, and he told her to send his son to visit him to Ireland as soon as he should be so strong that his finger would fill the ring. Furthermore he imposed three restrictions on the son before his coming to Ireland. The first restriction was that he should not give way to any hero or champion in the world ; the second restriction that he should not give his name through fear to any warrior in the world ; the third restriction that he should not refuse single combat to any man on earth, however strong. Now, when this youth grew up and waxed strong, and when he had learned exercises of valour and championship from Scathach, the instructress of champions, he set out for Ireland to visit Cuchulainn, his father ; and when the youth reached land, Conchubhar and the nobles of Ulster were before him at Tracht Eise ; and Conchubhar sent a champion called Cuinnire to get an account of himself from him ; and when he came into the youth's presence, he asked his name. " I tell my name to no warrior on earth," said Conlaoch. Then Cuinnire went back to Conchubhar, and made known to him this answer. Thereupon Cuchulainn went to get an account from him, but received only the same answer from Conlaoch ; and they engaged in a bloody encounter, and Conlaoch was overpowering Cuchulainn, great as had been his valour and strength in every battle up to that time, so that he was forced to go to the nearest ford and direct Laogh son of Rian Gabhra to get ready the ga bolg for him, which he sent through Conlaoch's body ; and it was thus he died.

## XXXVI.

Tuis, a léagtóir, dá gcuirinn ríor annro maí vo éuit  
 Cú Cúlainn lé clannaid Cailicín aḡur fear Diaḡ mac  
 Damáin lé Coin ḡCúlainn aḡur na feacḡ Mainne fá clann  
 3410 o'Oilill Mór ir vo Meirḡ aḡur iomaḡ oile vo cupaḡaid  
 calma nac áirniḡḡear annro, ḡo mbiaḡ eacḡra aḡbal  
 ré a hiomluad oirra. ḡiḡead ma'ḡ maic leac a bḡor  
 ḡo foirleacḡan o'faḡail léagḡar leac bḡirleac Muiḡe  
 Muirḡeimne, Oirḡ na ḡCupaḡ, nó Táin bó Cuaigne, nó  
 3415 Táin bó Reaḡamain, nó Deaḡḡruacḡar Cónaill Cḡarḡaig,  
 nó Feir Eamna, nó Táin bó Fliaḡair, nó a raḡail oile ḡo  
 vo ḡḡairḡ aḡá ré a bḡaicḡin i néirinn aḡiú, aḡur vo-ḡeab-  
 air luad ḡo lionḡar ar an oḡuing euaḡ ir ar iomaḡ vo  
 cupaḡaid ir vo caḡmileaḡaid oile—ar a noálaib ir ar a  
 3420 n-imḡeacḡaid ionnḡa.

Acḡ céana meaḡaim nac inḡeanta deaḡmaḡ vo Cḡirri  
 mac Dáirḡ annro ḡan faḡain a dáir vo cupḡ ríor, ar mbeic  
 'n-a éreirḡear vo ir 'n-a ríor coḡaimḡre aḡ Cónḡubar  
 aḡur aḡ na cupaḡaid. Moḡann Mānannaḡ máḡair Cḡnraoi  
 3425 mic Dáirḡ, aḡail aḡeir an ríle ḡan maḡn-ḡo:

Moḡann mānannaḡ maḡ nḡlé,  
 inḡean ir mic aḡnḡe;  
 Siúr eoaḡ eacḡeoir fá hi  
 máḡair Cḡnraoi mic Dáirḡ.

3430 ḡri haicmeaḡa iomaḡro vo bi vo éreirḡearaib i néirinn  
 i ḡcoḡaimḡri; aḡur ní maibe maḡpa ná ó ḡin a leicḡero vo  
 maḡaib Mileaḡ ba mó ba aḡraḡa ba cḡiḡa ba clirḡe ir  
 ba calma i ḡcaḡláirḡir ir i ḡcleaḡaib ḡoile ir ḡarḡeaḡ  
 ioná iḡo, ó nári coḡmeaḡra rian laigean. riu. An céa-  
 3435 aicme oíob cupaḡ na Cḡraoibe Ruairḡe fá Cónḡubar; an  
 oḡra haicme ḡamānḡiú iorḡair Doimnonn fá Oilill Fíonn,

## XXXVI.

Know, O reader, that if I were to relate here how Cuchulainn fell by the sons of Cailitin, and Fear Diadh son of Damhan by Cuchulainn, and the death of the seven Maines sons of Oilill Mor and of Meadhbh, and of many other stout heroes who are not mentioned here, a long narrative would be needed concerning them. But if thou wishest to get a lengthy account of them, read Brisleach Mhuighe Muirtheimhne; Oidhidh na gCuradh; or Tain Bo Cuailgne; or Tain Bo Reaghamain; or Deargruathar Chonail Chearnaigh; or Feis Eamhnan; or Tain Bo Fliodhais; or similar tales which are now to be seen in Ireland; and thou shalt find therein a copious account of the above-mentioned persons and of many other champions and warriors—of their history and adventures.

Nevertheless, I think I should not omit mention of Curaoi son of Daire here, but should set down the cause of his death, as he was a valiant man, and a contemporary of Conchubhar and of the heroes. Morann Mhanannach was mother of Curaoi son of Daire, as the poet says in this quatrain:

Morann Mhanannach of honour pure,  
Daughter of Ir son of Uinneach,  
Sister of Eochaidh Eachbheoil was she,  
Mother of Curaoi son of Daire.

There were three orders of champions in Ireland at the same time; and there lived neither before their time nor ever since a body of the sons of Milidh who were bigger, stronger, braver, more skilled, more intrepid on the field of battle, and in exercises of valour and bravery than they; for the Fian of Leinster were not to be compared with them. The first order of these were the champions of the Craobh Ruadh under Conchubhar; the second order the Gamhanruidh of Iorras Domhnonn under Oilill Fionn; and the third order

ΔΣΥΡ ΔΝ ΤΡΕΑΥ ΔΙΟΜΕ ΔΙΑΝΝΑ ΘΕΑΓΑΙΘ ΡΑ ΔΟΙΝΗΙ ΜΑΔ ΝΔΙΡΕ  
 1 η-ΙΑΡΕΑΥ ΜΗΜΑΝ.

1ῖ ἔ νί ὀα ὀτάινηγ βάρ Δοηῖοι: κοιῖῖῖῖῖῖ ὀο ἔαὀαυαρ  
 3440 κυριαῖ ἡα Κυριαῖβε Ρυαῖῖῖ ὀ'αρηγαιη οἰλέηη ἡῖαηα λῖῖῖ ἡῖ  
 ἡΔἡβαῖη ὀα ἡγαιῖῖῖῖῖῖ ἡῖαηῖῖῖ, ἡῖαη ἡ ἡῖαῖβε ἡοῖαὀ ὀῖῖ  
 ἡῖ ἡῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖ ἡῖῖῖῖῖ ὀο ἡῖῖῖῖῖ ἡῖῖῖῖ ὀἰῖ,  
 ΔΣΥΡ ἡῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ὀο ἔῖῖῖ ἡῖ ἡῖῖῖῖῖ ἡ ἡῖῖῖῖῖ  
 ἡῖῖῖῖῖῖ ἡ ἡῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖ. ὀἡῖῖῖῖῖ  
 3445 ἡῖ ἡῖῖῖῖ ὀἰ. ΔΣΥΡ ἡῖαη ὀο ἔαὀἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖ  
 ἡῖῖῖῖῖ ἡῖῖῖῖ ἡῖῖῖῖῖ ἡῖῖῖῖῖ ἡῖῖῖῖῖ ἡῖῖῖῖῖ ἡῖῖῖῖῖ ἡῖ  
 ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ; ΔΣΥΡ ἡῖ ἡῖῖῖῖῖ ἡῖ  
 ἡῖ ἡῖῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖ ὀἰῖῖ ἡ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ, ὀο  
 ἡῖῖῖῖῖῖῖῖ ὀἰῖῖῖῖῖ ἡῖῖῖῖῖ ἡῖῖῖῖῖ ὀἰῖῖ ὀο ἡῖῖῖῖ ἡῖ ὀἰῖῖ ὀο ἡῖ  
 3450 ἡῖῖῖῖ ὀἰῖῖῖῖ ἡῖαη ἡ ἡῖαῖβε ὀἡῖῖῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ  
 ἡῖῖῖῖῖῖ, ἡῖ ὀἡῖῖῖῖῖῖ ἡῖ ὀἰῖῖ ἡῖ ἡῖ ἡῖῖῖῖῖ ὀἡῖῖῖῖῖῖῖῖ ἡῖ  
 ὀἡῖῖῖῖῖῖῖ ὀο ἡῖ ἡῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖῖ. 1ῖ ἡῖῖῖ ἡῖῖ ἡῖῖῖῖῖῖῖ  
 ὀο ἡῖ ἡῖῖῖῖ ἡῖῖ ἡῖ ἡῖῖῖῖ ἡῖῖῖῖῖῖ ὀἡῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ  
 ὀἡῖῖῖῖῖ ἡῖῖῖῖ ἡῖῖῖῖ ὀἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖ  
 3455 ἡῖ ἡῖῖῖῖῖῖῖ ἡῖῖ ὀἡῖῖῖῖ ἡῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖ ἡῖ ἡῖῖῖ  
 ἡῖῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖ  
 ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ὀο ἡῖ ἡῖ ἡῖῖῖῖῖῖ ἡῖ ὀἡῖῖῖῖῖῖ ἡῖ  
 ἡῖῖῖῖῖῖῖ, ἡῖῖῖ ἡῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ, ἡῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖ ὀἡῖῖῖ  
 ἡῖῖῖῖῖῖῖ, ΔΣΥΡ ἡῖῖῖῖῖῖ ὀἡῖῖῖῖῖῖῖ ὀο ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ  
 3460 ἡῖ. ἡῖῖῖῖῖῖῖῖ ἡῖ ἡῖῖ ἡ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ  
 ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ  
 ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ. “ὀἡ-  
 ἡῖῖῖῖῖῖῖ” ἡῖ ἡῖῖ ἡῖῖῖῖῖῖῖ. “ἡῖῖῖῖῖῖῖ” ἡῖ ἡῖ “ἡῖ ἡῖῖῖῖῖῖ-  
 ἡῖῖῖῖῖῖῖ ὀἡ ἡῖῖῖῖῖῖ ὀο ἡῖ ἡῖῖῖῖῖῖῖῖ.” “ὀἡ ἡῖῖῖῖῖῖ ὀο ἡῖ ἡῖῖῖῖῖῖῖῖ  
 3465 ὀἡῖῖῖῖῖῖῖ” ἡῖ ἡῖ ἡῖῖῖῖῖῖῖῖῖῖ “ἡῖῖῖ ὀἡῖῖῖῖῖῖῖῖῖ.” “ἡῖ  
 ἡῖῖῖῖ ἡ ἡῖῖῖῖῖῖῖῖῖ” ἡῖ ἡῖῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖῖῖ. ἡῖῖῖ ἡῖῖ  
 ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖ ὀἡῖῖῖῖῖῖῖῖῖ, ἡῖ ὀἡῖῖῖῖ  
 ὀἡῖῖῖῖ ἡῖῖῖῖῖῖῖῖ, ἡῖ ἡῖῖῖ ἡῖῖῖ ἡῖ ἡῖῖῖῖῖῖῖῖῖῖῖῖῖῖ.  
 ἡῖῖῖ ὀο ἡῖῖῖῖῖῖ ἡῖῖ ἡῖῖῖῖῖῖῖ ἡῖῖῖῖῖῖῖ ἡῖῖ ὀο

clanna Deaghaidh under Curaoi son of Daire in west Munster.

It was thus that the death of Curaoi came about. The champions of the Craobh Ruadh went to pillage an island in the ocean near Alba called Manainn, where there was much gold and silver and wealth of various kinds, and many precious valuables besides ; and the lord of the island had a comely, marriageable daughter who surpassed the women of her time in form and beauty. Her name was Blanaid. And when Curaoi heard that the champions were setting out on that expedition, he put on a disguise by magic, and went with the party ; and when they were about to plunder the island in the guise of jugglers, they apprehended great difficulty in seizing on the dun which was in the island in which was Blanaid, and all the precious valuables of the island, both on account of its strength and of the great skill in magic of those who were defending it. Then Curaoi, who was disguised as a man with a grey cloak, said that if he got his choice of the valuables in the dun he would capture it for them. Cuchulainn promised him this ; and thereupon they attacked the dun with the man in the grey cloak at their head. He stopped the magic wheel that was in motion at the door of the fortress, and enabled all to enter ; and they plundered the dun, and took from it Blanaid and all the precious valuables it contained. They thence set out for Ireland and reached Eamhain ; and as they were dividing the valuables, the man in the grey cloak asked for the valuable he should choose as was promised to him. "Thou shalt have it," said Cuchulainn. "Well, then," said he, "Blanaid is my choice of the valuables." "Thou mayst have thy choice of the other valuables excepting only Blanaid." "I will not accept any but her," said the man of the grey coat. Thereupon Curaoi sought an opportunity of carrying off Blanaid, and, seizing her unperceived, he bore her off in an enchanted mask. When Cuchulainn noticed that the lady was missing, he concluded that it was

- 3470 méar zupab é Cúnaoi muz leir i azur leanaif ar a loiz  
 zo réimóireac iao von Mumain zo muz orca az Solcóio;  
 azur beirio na tréinif ar a céile ir vo nio zleic calma  
 éuraca, zur triarfaó Cú Cúlainn lé Coinri ir zo ucuz  
 ceangal na zcuiz zcaol air zur fásaid 'n-a éime cúidriúte
- 3475 ann rin é iar mbeairiaó a fuilc lé n-a éloídeam. Azur  
 beirif féin blánaio leir i n-iarfcar Mumain iar b'fásail  
 Con zCúlainn ceangailte amail aoubnamar. Tiz iomorro  
 leir rin laoz mac Riain Gabra ir fcaoilir vo Coin zCúlainn  
 ir triallair ar rin zo tuaircearic ulaó, zur áitigeadar
- 3480 lám ré Deannaib Doirce fead bliadna zan teact i zcom-  
 óail fear nulaó nó zur fár folc Con zCúlainn; azur  
 i zceann na bliadna roin carla Cú Cúlainn ar Deannaib  
 Doirce, zo b'facaio ealta mói o'éanaib ouba az tigeact  
 aocuaio vo óruim an mara, azur ar noctain i ucir óoib
- 3485 leanaif ar a loiz iao, azur marbair ar a éranntadail  
 leir an zclear va nzairei cáitbéim éan ar zac crió óio;  
 zur marb an ouibéan véiréanaó óio az Spuib Droin  
 i n-iarfcar Mumain. Azur az tillead amair óó fuaif  
 blánaio zo huaigneac lám ré Fionnglairé i zCiarraidé
- 3490 mar a raibe óinporc comnuizte Conraoi an zan roin zo  
 ucarla comzagallma eacorpa amair an trác roin zur  
 noct rife óó naó raibe ar óruim éalmán fear b'annra  
 lé ioná é; azur iarriair air an tSamain ba neara óoib  
 teact lion fluaž va b'neit féin ar áir nó ar éizir leir;
- 3495 azur zo maó córaioe óó rin vo déanam zo uciocraó ói  
 féin an trác roin Cúnaoi vo beit i n-uacáó fluaž ir  
 rocaioe. Zeallair Cú Cúlainn oi-re tigeact fán am roin  
 óá hionnruize. Ceileabhair iomorro leir rin oi ir triall-  
 air i n'ullcaib azur noctair an óáil vo Concúdar.
- 3500 Óála blánaioe, aoubairic ré Coinri zur b'oircear vo  
 cafair vo déanam óó féin vo-déaraó bair ar riožporcaib  
 éireann uile; azur zurab amlaio buó éioir rin vo déanam  
 clanna Deažaró vo éur vo énuarac ir vo éruinnužad a  
 raadaar vo liažaid cloc 'n-a fcaram i néirinn vo déanam

Curaoi who carried her off, and he pursued them by direct route to Munster, and overtook them at Solchoid; and the champions grappled with one another and engaged in strong, valorous wrestling; and Cuchulainn was brought to the ground by Curaoi, who inflicted on him the binding of the five smalls, and left him there a bound captive, having cut off his hair with his sword; and, leaving Cuchulainn bound as we have said, he took Blanaid with him to west Munster. But after this Laogh son of Rian of Gabhra came and unbound Cuchulainn; and they proceeded thence to the north of Ulster, and settled down beside Beanna Boirche for a year without coming to a meeting of the men of Ulster until Cuchulainn's hair grew; and at the end of that year Cuchulainn happened to be on Beanna Boirche, and he saw a large flock of black birds coming southwards from the surface of the ocean; and when they reached land he pursued them, and slew with his sling, by the exercise called *taithbheim* or 'return-stroke,' a bird out of each country, till he killed the last black bird of them at Sruibh Broin in west Munster; and as he was returning eastwards, he found Blanaid alone beside the Fionnghlaise in Ciarraidhe, where Curaoi's dwelling-fortress stood at that time. A conversation then took place between them; and she made known to him that there was not on the face of the earth a man she loved more than him, and asked him to come on the following Samhain with a full host and carry her off by fraud or force; and that he might the more easily do this, she would bring about that Curaoi should at that time have but few warriors and attendants. Cuchulainn promised to come to fetch her at that time. Thereupon he bade her farewell, and proceeded to Ulster, and gave Conchubhar an account of the incident.

As to Blanaid, she told Curaoi that he ought to build a stone fortress for himself which would excel all the royal fortresses of Ireland, and that the way in which that could be done was to send the clanna Deaghaidh to collect and bring together all the large stones that were standing in Ireland for

3508 caénaic do féin. Agus fá hé fáé blánaioe nif rin go mbeoif  
 clanna Deagairó fá érioáib imciana éireann i bpaó ó Coirni  
 né teaéc Con gCulainn va bneit féin leif. Ar a élor  
 iomorroo vo Coir gCulainn go maðaoar clanna Deagairó ar  
 n-a rcaannraó fá éirinn mar rin, triallaif ór íreal a  
 3510 hlllcaib go rluagbuioin leif agus ni haicirreap a beag  
 va rcaálaib go ráinif an voine coille vo bi láim né long-  
 pōrc Coirraoi; agus ar mbeit ann rin vó, cuirif rcaála ór  
 íreal go blánaio é féin vo beit ann rin go rluag 'n-a  
 rcaáif; agus if é comarca vo cuir fi cuife go ngoircaó  
 3515 cloitcaim Coirraoi, agus leif rin go nooircaó vaðac  
 leamnaéca vo bi ran lior nif an rrué vo bi ag rruife ón  
 mbáile tréar an gcoill i maibe Cú Culainn. Iar gclor an  
 comarca vó, ni cian vo bi an tan acconnaife an rrué bán  
 ón mbainne, agus leif rin tugaoar amur ar an longpōrc  
 3520 agus vo lingaoar an lior ar Coirni, gur marbaó leo é ar  
 mbeit 'n-a donar gan arim vó. Fionnglaife iomorroo fá  
 haionn von rrué réamráioce ar mbeit rionn ón mbainne  
 vó.

Téio file Coirraoi, feirceirce a ainm, i noiaio blánaioe  
 3525 i nlllcaib, i nooif go bpuigbeaó árac ar blánaio vo  
 marbaó i noioáil Coirraoi; agus ar noctain i nlllcaib  
 vó, ruair Concubair if Cú Culainn if blánaio go gcomóail  
 umra ag rinn éinn beara; agus mar vo connaife an file  
 blánaio 'n-a rcaam ar bpuac aille ann téio va hionnruife  
 3530 agus iadaif a láim uimpe, gur cuir é féin agus i o'urcoi  
 nif an aill, gur marbaó amlaio rin iao.

the purpose of making a stone fortress for himself. And Blanaid's object in this was that clanna Deaghaidh might be scattered through the distant regions of Ireland far from Curaoi when Cuchulainn should come to carry her off. Now when Cuchulainn heard that clanna Deaghaidh were thus dispersed throughout Ireland, he set out secretly from Ulster with an army, and no tidings are recorded of him till he reached the oak wood that lay beside Curaoi's fortress; and when he arrived there, he sent word privately to Blanaid that he was there with an army; and the sign she sent him was that she would steal Curaoi's sword, and would thereupon pour a vat of new milk that was in the lios into the stream which was flowing from the homestead through the wood in which Cuchulainn was. Not long after he was informed of this token he saw the stream become white from the milk; and with that they attacked the fortress and sprang upon Curaoi in the lios and slew him alone and unarmed as he was. And the river referred to was called Fionnghlaise, through its having become white from the milk.

Curaoi's poet, who was called Feircheirtne, went after Blanaid to Ulster in the hope of getting an opportunity of slaying her to avenge Curaoi; and on reaching Ulster he found Conchubhar and Cuchulainn and Blanaid, with a large assembly round them, at Ceann Beara point; and when the poet saw Blanaid standing there on the brink of a precipice, he went towards her and twined his arms round her, and cast himself and herself suddenly down the precipice, and thus they were both killed.

## XXXVII.

Do gab Eodáiró Airthom mac Finn mic Fionnloḡa mic  
 Roignéin Ruairó mic Earámain Eaimna mic Blácaéta mic  
 Labhráda Luirc mic Éanna Aighnig mic Dongyura Tuirbíg  
 3538 Teamrac mic Eodac Foilcleacain mic Oiliolla Cairriaclais  
 mic Connla Cruarócealḡais mic Iarainnḡleo fácais mic  
 Meilge Molbécais mic Cobécais Caoil mḡreac mic Uḡaine  
 Móir vo fiol Éireamóin ríogacé Éireann óá bliadain véac.  
 Ir uime vo ḡaircí Eodáiró Airthom vé, vo bñig ḡurab é vo  
 3540 tocail uaim ar ucúr i nÉirinn. Airthom, iomorro, ar uaim  
 .i. tpeadaó nó tocailt uaimé; acur fá veiread vo tuic an  
 tEodáiró-re lé Siómal i bhféamunn Teacá.

Do gab Eioirceol mac Eoḡain mic Oiliolla mic Iair  
 mic Deacáiró mic Sin mic Roirín mic Truim mic Roicriuim mic  
 3545 Airthoil mic Mainé mic Forḡa mic Fearadáis mic Oiliolla  
 Érainn mic Fiácaé Fir Mara mic Dongyura Tuirbíg Teamrac  
 mic Eodac Foilcleacain mic Oiliolla Cairriaclais mic  
 Connla Cruarócealḡais mic Iarainnḡleo fácais mic Meilge  
 Molbécais mic Cobécais Caoil mḡreac mic Uḡaine Móir vo  
 3550 fiol Éireamóin ríogacé Éireann ré bliadna, ḡur tuic lé  
 Nuada Neacé i nAilinn.

Do gab Nuada Neacé mac Séaona Siócbaic mic Luig-  
 óeac Lóicéirín mic Bneairil Ómic mic Fiácaé Foibric mic  
 Oiliolla ḡlair mic Fearadáis Foḡlair mic Nuadac Fullóin  
 3555 mic Eallóit mic Airt mic MoḡaAirt mic Críomécainn Corcraig  
 mic Fearadáis Finn mic Feólimió Foricriuim mic Fearḡyura  
 Forcamail mic Bneairil Bneogamain mic Dongyura Ollamán  
 mic Oiliolla Óracáin mic Labhráda Loingrig mic Oiliolla  
 Aine mic Laoḡaire Luirc mic Uḡaine Móir vo fiol Éireamóin

## XXXVII.

Eochaidh Airiomh son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. He was called Eochaidh Airiomh because it was he who first dug a cave in Ireland. Now Airiomh is the same as *ar uaimhe*, that is, 'the ploughing or digging of a cave'; and finally this Eochaidh fell by Siodhmall in Freamhainn Teathbha.

Eidirsceol son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland six years, and he fell by Nuadha Neacht in Aillinn.

Nuadha Neacht son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Art, son of Criomhthann Coscrach, son of Fearadhach Fionn, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of

3560 ríogaét éireann leiblisóid. Ir uime do gairtí nuada  
neact de, ón focal nix .i. rneacta. Óir do ramalcaoi gile  
a éneir nír an rneacta; agus do éuit an nuada-ro lé Conaire  
Mór mac Eoirrceoil.

Do gab Conaire Mór mac Eoirrceoil mic Eogain mic  
3565 Oiliolla mic Iair mic Deagair mic Sin mic Roirin mic Triuin  
mic Roitriuín mic Airnoil mic Mairne mic Forga mic Fear-  
adairg mic Oiliolla Ériann mic Fiadac Fír Mara mic Donfura  
Tuiridig Teairnac do ríol Éireamóin ríogaét Éireann veic  
mbliadna ríeas, nó do réir óruinge oile, veic mbliadna ir  
3570 trí ríio.

Ir é an Conaire Mór-ro céaduine léir cógdao éiric a  
dear .i. Eoirrceoil ar Laignib. Do cógdaoar an orong-ro  
'n-ar noiaó an éiric céadna roin ar Laignib, mar acá  
Oilill Ólom, Eogan mac Oiliolla, Fiadair Muilleatan,  
3575 Oilill Flann Deag, Luair mac Oiliolla Flann Díg, agus  
Corc mac Luigdeac. Fá hi rium na héarca roin, trí céad  
bó ríonn; trí céad leann; trí céad corc; ir trí céad  
cloitheam órda; agus tugad Orruige leir an Mumáin do  
roinn, mar acá ó Sabrán go Sreim Airb Láim ré Móin Éile;  
3580 agus tugaoar ráda na n-uile vúl ré hioc na héarca roin  
go brát, amail doeir an reanca ran rann-ro:

Orruige ó Sabrán go Sreim  
Tugad o'éiric Eoirrceoil,  
Lé Mumáin cogurde toig,  
Ir Conaire ror ceangoil.

3585

Tuis, a léagtóir, gurab do ríioét an Conaire-re Éanna  
Mumáin agus Dál Riada i nAlbain, agus gurab i n-airmír  
Quac Dailca Deagair cángaoar Éanna von Mumáin; agus  
do réir Cormaic 'n-a Praltair ir iao clanna Ruóruige do  
3590 éadraimn von Mumáin iao iair mbriead oét gcaeta orra;  
gur gabaoar neart mór ran Mumáin da éir rin ó airmír  
Quac Dailca Deagair go haimír Moga Nuadac, ionnur  
gur puagaoar do réir an leadair Mumáin ríol Ébir riar

Eireamhon, held the sovereignty of Ireland half a year. He was called Nuadha Neacht, from the word *nix*, that is, 'snow'; for the whiteness of his skin was likened to snow. And this Nuadha fell by Conaire Mor son of Eidirsceol.

Conaire Mor son of Eidirsceol, son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, seventy years.

This Conaire Mor was the first who exacted from the Leinstermen the eiric of his father, Eidirsceol. The following exacted the same eiric from the Leinstermen, namely, Oilill Olom, Eoghan son of Oilill, Fiachaidh Muilleathan, Oilill Flann Beag, Lughaidh son of Oilill Flann Beag, and Corc son of Lughaidh. The amount of this eiric was three hundred white cows, three hundred mantles, three hundred hogs, and three hundred golden swords; and they joined Osruighe with Munster, that is, from Gabhran to Grian Airbh beside Moin Eile; and they gave all the elements as guarantee that they would pay that eiric for ever, as the seancha says in this stanza:

Osruighe from Gabhran to Grian  
Was joined, on account of Eidirsceol's eiric,  
With Munster, select her choice,  
It was Conaire who made the agreement.

Understand, O reader, that the Earna of Munster, and the Dal Riada of Alba, are descendants of this Conaire, and that it was in the time of Duach Dallta Deaghaidh that the Earna came to Munster; and according to Cormac, in his Psalter, it was the clanna Rudhruighe who banished them to Munster after they had defeated them in eight battles; and they acquired great power in Munster after that from the time of Duach Dallta Deaghaidh to the time of Mogh Nuadhat; so that, according to the Book of Munster, they drove the race of

50 peannaid ó Rátac go himeall i r go hoiléanaid iartair  
 3695 Muidán i ar n gadaíl éanna i r na cride oíd féin go haimhir  
 Moza Nuadac léir oibreas iao. Agus fá oibreas do éuit  
 an Conaire Mór-ro i mbruiğin Da Dearg lé haingcéal  
 Caoc mac rios bneatan.

Do gab Luğaid Riab n'Dearg mac na uiri b'finneamna  
 3800 mic Eodac Feólíg mic Finn mic Finnloza mic Roignéin  
 Ruaid mic Earamain Eamna mic Bládaeta mic Labrada  
 Luirc mic Éanna Aignis mic Donzura Tuirbis Teamrac  
 do riol éireamóin riosac éireann ríe bliadan, nó do réir  
 óruinge oile, ré bliadna ríeas. Dearbhorzail lingean  
 3805 Farzail Rios Loclonn fá bean do Luğaid Riab n'Dearg.  
 I r uime do zairéi Luğaid Riab n'Dearg óe do b'riğ go  
 raibe ciorcail dearg timceall a b'rázao i r ciorcail  
 oile timceall a meadóin; óir i r iao na tri Finn do rinne  
 ré n-a veirb'rair é, Clotra ingean Eodac Feólíg a hainm,  
 3810 ar mbeic ar meirce oíd; zoadó az fairnéir an znioma  
 roin acá an rann reancura-ro rior ar a ucuzmóear zupab  
 i an Clotra-ro lé ruzaó Luğaid Riab n'Dearg da veirb-  
 rátraid ruz Crioiméainn Nia Náir von Luğaid céadna roin  
 fá mac oi féin. Az ro an rann:

3815

Luğaid Riab n'Dearg do Crioiméainn éain  
 fá acáir i r fá brátrair;  
 i r Clotra an érota zrácais  
 Da mac ro ba reanmátrair.

Do meas do an trác roin zupab lé mac oíd uar b'ainm  
 3820 Náir fá cormail a raibe ón ciorcail uacáir ruar do  
 Luğaid Riab n'Dearg agus ré bnear a raibe ioir an dá  
 ciorcail, agus ré lotar a raibe ón dá érior rior. I r  
 amlaio do éuit an Luğaid-re .i. lingeadó ar a cloideam  
 do rinne go noeadóir trío.

3825

Do gab Concubair Adraóruas mac Finn fileas mic

Eibhear back to the territory of Ui Rathach to the borders and the islands of west Munster, having acquired the sovereignty of the region for themselves, which they held up to the time of Mogh Nuadhat, by whom they were expelled; and finally this Conaire Mor fell in Bruighean Da Bhearg by Aingceal Caoch son of the king of Britain.

Lughaidh Riabh nDearg son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eir-eamhon, held the sovereignty of Ireland twenty years, or, according to others, twenty-six years. Dearbhorgaill daughter of Fargall, king of Lochloinn, was wife of Lughaidh Riabh nDearg. He was called Lughaidh Riabh nDearg because there was a red circle round his neck, and another circle round his waist; for he was the offspring, in their drunkenness, of the three Fionns by their sister who was called Clothra daughter of Eochaidh Feidhlioch; and as a setting forth of this deed is the following historical stanza from which it will be understood that it was this Clothra who bore Lughaidh Riabh nDearg to her brothers that also bore Criomhthann Nia Nar to this same Lughaidh who was her own son. Here is the stanza:

Lughaidh Riabh nDearg to fair Criomhthann  
Was father and was brother;  
And Clothra of the comely form  
Was grandmother to her son.

At that time it was believed that what was above the upper circle of Lughaidh Riabh nDearg resembled the one of the youths who was called Nar, and that what was between the two circles resembled Breas, and that what was below the waist resembled Lotar. This Lughaidh died by falling on his sword, which cut him through.

Conchubhar Abhradhruadh son of Fionn File, son of

Rorfa Ruaid mic Feargura Fairrge mic Nuadat Neact  
 mic Séatona Siotbaic mic Luigthead Loitfinn mic Dneafail  
 Úric mic Fiadaó Forbric mic Oiliolla Glair mic Fearadaiḡ  
 Foglair mic Nuadat Fullóin mic Eallóit mic Airt mic Moḡa  
 3630 Airt mic Ciuiméainn Corcpaiḡ mic Feólimiḡ Foréruin  
 mic Feargura Forcamail mic Dneafail Úreogamain mic  
 Donḡura Ollamán mic Oiliolla Úracáin mic Ladraḡa  
 Loingriḡ mic Oiliolla Áine mic Laoḡaire Luirc mic Uḡaine  
 Móir vo ſiol Éireamóin riuḡact Éireann donbliadain  
 3635 amáin. Aḡur ir uime vo ḡairḡi Concubair Adraḡruaḡ  
 óe, vo Úriḡ ḡurab fabraḡa ruada vo bi aḡ a ſúilib; aḡur  
 fá Úiread vo tuit ré lé Ciuiméainn Nia Náir.

## XXXVIII.

Vo ḡad Ciuiméainn Nia Náir mac Luigthead Riab n'Úearḡ  
 mic na Úrri Úfinneamna mic Eoḡac Feóliḡ mic Finn mic  
 3640 Finnloḡa mic Roignéin Ruaid mic Earamuin Eamna mic  
 Blátaḡta mic Laoḡaire Luirc mic Éanna Aigriḡ mic Don-  
 ḡura Tuirbiḡ Teamraḡ vo ſiol Éireamóin riuḡact Éireann  
 ré bliadna óeas. Ir uime vo ḡairḡi Ciuiméainn Nia Náir  
 óe óir ir ionann nia ir ḡairceadac nó tréirfeair. Aḡur  
 3645 ir ar tuḡad Náir air vo Úriḡ ḡur ba náir leir a ḡeineamain  
 ioir a ÚearÚraḡair ir a máḡair. An óara bliadain óeas  
 vo ſlaitear an Ciuiméainn Nia Náir-re ruḡad Ciuirt.  
 Ir amlaio vo báruigead an Ciuiméainn-ro .i. tuitim va eac  
 vo rinne ḡo Úruair báir ḡo ḡruo va éir rin.

3650 Vo ḡad Fearadac Fionn Feactnac mac Ciuiméainn  
 Nia Náir mic Luigthead Riab n'Úearḡ mic na Úrri Úfinn-  
 eamna mic Eoḡac Feóliḡ vo ſiol Éireamóin riuḡact Éir-  
 eann ríce bliadain. Náir Tuactuaḡ ingean Lóic mic Úáire  
 vo Ciuiteantuaic máḡair Fearadaiḡ Feactnaiḡ. Ir uime

Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siobhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland one year. And he was called Conchubhar Abhradhruadh because he had red eyelashes; and in the end he fell by Criomhthann Nia Nar.

## XXXVIII.

Criomhthann Nia Nar son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Laoghaire Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. He was called Criomhthann Nia Nar, for *nía* is the same as 'champion' or 'brave man'; and he was called Nar, 'ashamed,' for he felt ashamed of being the offspring of his brother and mother. It was in the twelfth year of the reign of Criomhthann Nia Nar that Christ was born. This Criomhthann met his death by a fall from his horse, soon after which he expired.

Fearadhach Fionn Feachtnach son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty years. Nar Tuathchuach daughter of Loch son of Daire of Cruithean-tuath was the mother of Fearadhach Feachtnach. He was

3685 **Σ**αιρτέαρ φεραθάδ φεάτναδ θε το θρίξ ζο παιδε ceapc  
 ιρ φίνinne θά ζκοιμέεο πέ n-α linn i νέηινne. Ionann  
 ionopno φεάτναδ ιρ φίνinneαδ. Ιρ 'n-α πέιμεαρ το θί  
 Μοραnn mac Μασιν ann .i. an ceipceβπειτέαθ αζ α παιδε  
 an ιοθ Μοραinn; αζυρ το βα το θυάθαιθ na hioe-ge cibé  
 3690 το cúipφeαθ pá n-α θράζαιο i πέ linn βπειτέαθinnαιρ éizceipc  
 το θέαναθ ζο n-ιαθάθ an ιοθ ζο θαγγεαν τιμκέαλλ α  
 θράζαο, αζυρ ζο mbioθ αζ pápcaθ ap α θράζαιο ζο mβειp-  
 eαθ an θρεαθ óθip. Αζυρ το-nioθ μαp an ζcέαθna pup  
 an tí tízeαθ το θέαναθ παipnéipe βπειζε ζο haomáil na  
 3695 φίνinne θó. Ζοπαθ ón ιθ pín acá an pεanφocal μαp α  
 n-οpουιζεann neαδ an ιοθ Μοραinn το θεic pá θράζαιο  
 an tí θioρ αζ θέαναθ φιαθnαιpe i noθίξ ζο noioηgnαθ  
 φίνinne. Αζυρ puaip φεραθάδ φεάτναδ báp i liaθ  
 Όpuiη.

3670 **Ο**ο ζαθ φιαθάδ φionn, a quo Όάλ θφιαθάδ, mac Όαιpe  
 mic Όλύταίξ mic Όειcpin mic Εοθάδ mic Sin mic Ροipin  
 mic Τpuiη mic Ροιέpuiη mic Δipnoil mic Μαιne mic Φοpζα  
 mic φεραθάίξ mic Οιλιολλα έαpann mic φιαθάδ φip Μαpa  
 mic Δονζυpa Τυipθίξ Τεαθpαδ το φiol έipeαθóin pioζαct  
 3675 έipeann cpι bliαθna, ζυp cuit lé φιαθάθ φionnolaθ.

**Ο**ο ζαθ φιαθάθ φionnolaθ mac φεραθάίξ φinn φεάτ-  
 nαιξ mic Cpιομέcainn Nia Náip mic λυιζόεαδ Ριαθ nΌεapiz  
 mic na ocpi θφinneαθnna mic Εοθάδ φειθλίξ το φiol έipeα-  
 θóin pioζαct έipeann pεαct mbliαθna píceαo. Ιρ uime  
 3680 ζαιpτέαρ φιαθάθ φionnolaθ θε, olaθ ainη το θoin, αζυρ  
 pionn το θάοap upθóθ bó έipeann πέ n-α linn; ζοπαθ ve  
 pin τυζαθ φιαθάθ φionnolaθ ap. Τυιξ, το πέip Cpιοmic  
 Στοo, ζο παθoαp Scuit αζ αιτίθε i naλβαιη Anno Domini  
 73 ζο ζpoo i noiaθ φιαθάθ φionnolaθ το θεic i θφλαιτέαρ  
 3685 έipeann αζυρ pá τapca pin ioná Cαιpβpe Ριαθα το μαp-  
 cain. Αζυρ ιρ lé haθacτυαcαib έipeann το μαpθαθ an  
 φιαθάθ-ge i θpεaλλ.

**Ο**ο ζαθ Cαιpβpe Cinn Cait mac Όυθcαίξ mic Ρυθópυιζε

called Fearadhach Feachtnach because justice and truth were maintained in Ireland in his time. For *feachtnach* means 'truthful.' It was in his reign that Morann son of Maon lived, the just judge who possessed the Morann collar; and one of the virtues of this collar was that whoever wore it round his neck while delivering an unjust judgment the collar would close in tightly on his neck till he delivered a just judgment. It behaved similarly as regards one who came to give false testimony until he had confessed the truth. From this collar comes the old saw, that is, when one orders that Morann's collar be round the neck of one giving evidence so that he might tell the truth; and Fearadhach Feachtnach died in Liath Druim.

Fiatach Fionn, a quo the Dal bhFiatach, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oillill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland three years; and he fell by Fiachaidh Fionnoladh.

Fiachaidh Fionnoladh son of Fearadhach Fionn Feacht-nach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. He is called Fiachaidh Fionnoladh, for *oladh* is a name for a cow, and most of the cows of Ireland were white (*fionn*) in his time; hence he was called Fiachaidh Fionnoladh. Know that, according to Stowe's Chronicle, there were Scots residing in Alba in the year of the Lord 73, very soon after Fiachaidh Fionnoladh held the sovereignty of Ireland, and that was before Cairbre Riada lived. And this Fiachaidh was treacherously slain by the rustic tribes of Ireland.

Cairbre Chinn Chait son of Dubhthach, son of Rudhruighe,

mic D'iocon Uairiúonaiḡ mic Táiḡ Teáomannaíḡ mic Luaiḡne  
 3690 Laírcinn mic Oirir Eaclonnaiḡ mic Earnuilb mic Rionnail  
 Dagarmaiḡ mic Ríog Loélonn táinig mar don né Labraíó  
 Loinḡreáó go buíóin Tuama Teannbaóḡ aḡur aóeirio  
 onong oile ḡurab o' f'earaíb Dolḡ é, nioḡaóḡ Éireann.  
 Cúḡ bliáóna i nioḡaóḡ oó ḡur éas oo táim. aḡur íḡ uime  
 3695 ḡairtéar Cairbhe Cinn Cáit ve, oo bhiḡ ḡur ba corḡail né  
 cluaraíb cáit a cluara aḡail aóeir an ríle ran iann-ro :

aḡail oo bí Cairbhe cruaíó,  
 oo ḡab Éire éar íḡ tuáíó :  
 Dá cluair cáit um a ceann can,  
 3700 Fionnraó cáit cré n-a cluaraíb.

Íḡ é cor an a náinig nioḡaóḡ Éireann Cairbhe, feall oo  
 hollmḡaó lé raorclannaíb nó lé haóáóuaóáíb Éireann  
 uile i ḡoinne nioḡ íḡ uairle Éireann ; aḡur íḡ é moó an an  
 cúireaóar nompa an feall-ro oo óéanaó fleáó o'llmḡaó  
 3705 né n-a oáil oo nioḡaíb íḡ o'uaírlíb Éireann ; aḡur íḡ é áit  
 'n-an oáileáó an fleáó roin i Maíḡ Crú i ḡConnáóáíb  
 aḡur oo báóar trí bliáóna aḡ a hollmḡaó ; aḡur an feáó  
 na haímríe rin oo cóiríroo trían a veoraó i n-oíróíl  
 na fíeíóe ; aḡur tángáóar raorclanna Éireann mar don né  
 3710 trí nioḡaíb oo cáiteam .i. Fiaóáíó Fionnolaó ní Éireann íḡ  
 Éíne ingean nioḡ Alban a bean ; Feiḡ mac Fíóeic Cáóic  
 ní Muman aḡur Dearta ingean ḡoirḡnaó ní Ureatan fá  
 bean oó ; Urearaí mac Fírb ní Ulaó íḡ ingean nioḡ Saóran  
 fá bean oó ; Áine a haínm, aḡur Cainneall ainm a haóar.  
 3715 Trí taóirḡ oo bí aḡ an aóáóuaíó mar aóá Monáó, buan íḡ  
 Cairbhe Cáitcéann ; aḡur íḡ é an Cairbhe-re fá ceann oréa  
 uile. Naóí lá oo báóar aḡ cáiteam na fíeíóe rin aḡur fá  
 óeiréáó oo lingroo an aóáóuaíó an raorclannaíb Éireann  
 oa marbaó ḡur túirroo uile leo an an láóair rin aóḡ na  
 3720 trí ḡeine oo bí i mbriunníb an tríar ban oo bí aḡ na trí

son of Diochun Uairiodhnach, son of Tat Teadhmannach, son of Luaighne Laidhcinn, son of Oiris Eachlonnach, son of Earndolbh, son of Rionnal Dagharmagh, son of the king of Lochloinn, who came with Labhraidh Loingseach to the fortress of Tuaim Teannbhaoth, and others say that he was of the Fir Bolg, assumed the sovereignty of Ireland; he reigned five years, and died of the plague. And he was called Cairbre Chinn Chait because his ears were like the ears of a cat, as the poet says in this stanza :

Thus was Cairbre the hardy,  
Who ruled Ireland south and north :  
Two cat's ears on his fair head,  
Cat's fur upon his ears.

Cairbre obtained the sovereignty of Ireland in this manner. The serfs or rustic tribes of all Ireland devised a treacherous plot against the king and the nobles of the country; and they resolved to carry out this plot by getting ready a feast to be given to the kings and the nobles of Ireland; and the place in which that feast was given was Magh Cru in Connaught; and they were three years preparing it, and during that time they set apart a third of their crops with a view to the feast; and the free tribes of Ireland came to partake of it; and with them came three kings, namely, Fiachaidh Fionnoladh, king of Ireland, whose wife was Eithne daughter of the king of Alba; Feig son of Fidheic Caoch, king of Munster, whose wife was Beartha daughter of Goirtniad, king of Britain; Breasal son of Furb, king of Ulster, whose wife was the daughter of the king of Sacsá; her name was Aine, and her father's name was Cainneall. The rustic tribes had three chiefs, namely, Monach, Buan, and Cairbre Caitcheann; and this Cairbre was chief of them all. They had been partaking of the feast for nine days when at length the rustic tribes sprang upon the free tribes of Ireland and slew them, so that they all fell by them on the spot, except the three unborn children who were in the wombs of the

ríogaidh do Luaidheamair. Éaluisiú ionomho na mná go  
 hálbain agus rugasodar triair mac ann mar acá Tuátal  
 Teachtmair, Tiobhaidhe Tinead i' Corb Ólom. Dála éireann  
 do fáir zorca móir agus ceinne corad i' ionad míora da ar  
 5725 Éirinn agus do bí rin uirne go beic do triair mac na ucra  
 ríog rion do marbhad i bfeall ionairim. Agus ar n-a élor  
 o' fhearaid éireann gur máireasodar triair mac na ríog rion  
 do cúireasodar feara i' teadta 'n-a noáil da iarraid oirra  
 flaitear a fean i' a rinfeair féin do glacad arir agus do  
 5730 cúireasodar zriam i' éarca i flánad nó i zcoraidhead oirra  
 féin fá umlad do éabairc oíid, i' fá beic oilear go brát  
 arir oíid. Leir rin cángasodar na macasoir i' do glacasodar  
 oizhead a n-adraic go ucáimz a rad féin ar Éirinn arir  
 de rin. Agus do éas Cairbre Cinn Cúic do éam.

5735 Do gab Erim mac Connrac mic Rogra Ruaid mic Ruó-  
 nuige mic Sítrige mic Duib mic Fómóir mic Airgeasóimair  
 mic Siopláim mic Finn mic Dháda mic Labrafa mic Cairbre  
 mic Olláman fóola do rlioc éi mic Milead ríogad  
 éireann ríce bliadán; gur éuit lé Tuátal Teachtmair i zcaé  
 5740 Diéle.

three wives of the three kings we have mentioned. Now the women fled to Alba, and there gave birth to three sons, namely, Tuathal Teachtmhar, Tiobraide Tireach, and Corb Olom. As to Ireland great famine and failure of crops and much adversity came upon that country. And this continued to be her lot till the three sons of the three kings they had treacherously slain were able to bear arms. And when the men of Ireland heard that the three sons of these kings were living, they sent envoys to them asking them to assume the sovereignty which their ancestors had held before them ; and they gave the sun and moon as surety or guarantee that they would yield them obedience and be faithful to them evermore. Upon this the youths came, and accepted the inheritance of their fathers ; and this brought back again her usual prosperity to Ireland. And Cairbre Chinn Chait died of the plague.

Eilim son of Connra, son of Rossa Ruadh, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years ; and he fell by Tuathal Teachtmhar in the Battle of Aichill.

## XXXIX.

Do gab Tuatal Teactmar mac Fiadaic Fionnolad mic  
 Fearadaiis Finn Feactnaiis mic Criomthainn Ma Nair mic  
 Luigthead Riad n'Dearis mic na uiri b'fionneamha mic Eocac  
 Feidlig oo fiol Eireamoin riozact Eireann veic mbliadna  
 3745 ricedo. Iy uime, gairtear Tuatal Teactmar de o teact  
 gada mai-teara ne n-a linn. Nior fagaid iomorro Fiadaic  
 Fionnolad oo cloinn act donnac da n-gairti Tuatal  
 Teactmar. Agus i mbroinn Eicne ingine rioz Alban oo  
 cuaid ar ealod a harzain Maige Cru i gConnactaid oo bi  
 3750 an mac roin an tan oo marbadar an Actactuaic Fiadaic  
 Fionnolad iy faorclanna Eireann. Agus iar mbeic Tuat-  
 ail i nAlbain oo hoilead iy oo bearmuinead ann e go beic  
 i gcionn a cuig mbliadan ricedo od; agus fead na ne rin oo  
 bi miorac ar Eirinn; agus ar mbeic i gcuadodail moir  
 3755 von Actactuaic oo cuadar oo cinnead comairle ne n-a  
 noiraicid da fior cionnur no chead an mo o da uairis an  
 miorac oo bi ar Eirinn an t-rac roin, no cionnur oo forrthe  
 uaid i. Iy ead duibhadar na oraoite gurad uime oo bi  
 an miorac uirre tre mar oo rinneadar an feall ar riozaid  
 3760 iy ar faorclannaid Eireann; duibhadar for nac fillfead  
 a mac fein ar Eirinn go ngadad neac eisgin oo flioc na  
 rioz roin oo marbad ceannar Eireann. Agus iy fan am  
 roin oo cuadar an Actactuaic go raibe mac ag Fiadaic  
 Fionnolad i nAlbain var b'ainm Tuatal Teactmar; agus oo  
 3765 cuadar oronga mora von Actactuaic i gcomairle agus iy  
 ead oo cinnead leo teacta oo cur i gcoinne Tuatail go  
 hAlbain. Do badar for oronga o' iarmar faorclann  
 Eireann mar acio clann an Duinn Deara oo laignid  
 Fiadaic Caran iy Fionnbail a bractair agus ne cead fog-  
 3770 luide mar don mu ag arzain Eireann i noizaid na feille

## XXXIX.

Tuathal Teachtmhar son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland thirty years. He was called Tuathal Teachtmhar, as every good came in his time. Now Fiachaidh Fionnoladh left no issue but one son, who was called Tuathal Teachtmhar; and that son was in the womb of Eithne daughter of the king of Alba, who escaped by flight from the destruction of Magh Cru in Connaught, when the Athachthuaith slew Fiachaidh Fionnoladh and the free tribes of Ireland. And after the birth of Tuathal in Alba he was brought up and educated in politeness there till he had reached the age of twenty-five years; and during that time Ireland had been in adversity; and the Athachthuaith being in a great difficulty went and consulted their druids as to the cause and origin of the adversity in which Ireland was at that time, and as to the way in which she might be freed from it. The druids replied that the cause of her adversity was that they had acted treacherously towards the kings and the free tribes of Ireland, and added that her wonted prosperity would not come back to Ireland until some one of the descendants of those kings who were slain assumed the sovereignty of the country. And it was about this time that the Athachthuaith heard that there was in Scotland a son of Fiachaidh Fionnoladh, whose name was Tuathal Teachtmhar; and a large party of the Athachthuaith took counsel together, and they agreed to send envoys to Tuathal to Alba. There were also companies of the remnant of the free races of Ireland, namely, clann an Duinn Deasa of Leinster, Fiachaidh Casan and Fionnbhall his brother, and six hundred pirates with them, devastating Ireland to avenge the treachery

vo rónrao an dáctuasáit ar ríogaib ír ar fáorclannaib Éireann.

Ar zclor an rceoil rin vo Tuácal Teactmar triallair féin ír a mátair .i. Eitne ingean ríog Alban i nÉirinn zo 3776 rluaz lionmar maille ríú. Cúig bliadhna ríceao vo b'aoir vo Tuácal an trát roin azur vo zabaoar euan i nIorruv Domnann zo uarla fiaóaró Carán zo n-a brátair ríú ann rin. Triallair ar rin zo Teampraig ír tionóiliv a rannca ar zac airo o'Éirinn i noáil Tuácal zo Teampraig 3780 azur zairmtear leo rí Éireann ve. Tiz Eilim mac Connrad vo bí i bflaitear Éireann an trát roin ar n-a toza lé hdaóctuasáib o'Éir báir Cairbre Cinn Cair vo eadairc Cáta Aiclé i n-a óaró Tuácal. Buirtear o'Eilim ír o'daóctuasáib ír marbtear é féin ír uimóir a rluaz rann ead roin. 3786 Tuz Tuácal ír a rannca uct ar dáctuasáib feao Éireann ann rin zur buir cúig caáa ríceao i nullcaib azur cúig caáa ríceao i laigrib ír cúig caáa ríceao i zConnadcaib azur cúig caáa oéaz ír ríce rann Mumáin orra.

Iar mbuirteao iomorro na zac roin vo Tuácal azur iar 3790 b'róimicín fáorclann Éireann a hanbnoiv na n-dáctuasáit vo rinneao feir Teamprad leir, amáil ír znát rir zac ríaz i ucúr a flaitir ríogóáil coitceann vo éruinnuzao ír vo coimtionól ré horouzao rcaó ír nóv na críce. Tánzaoar uairle zaeóeal ar zac cúizeao i nÉirinn cúize iar rin; azur 3796 vo zabaoar mar ríaz rir tré mar vo fáor iao féin ó mozraiv na noarclann .i. na ndáctuasáit; azur tuzaoar ráca na noúl ré ríogáct Éireann vo léizean oó féin ír vo cloinn, amáil vo zeallao roime rin o'uzaine móir.

Ír ann rin fóv ruarí ceitne mire vo na cúizeaoáib va 3800 noearna ré an móve-re ann anoir mar fearann cinnce vo zac airoiríaz va mbiaó i nÉirinn. Óir tar ceann zo raibe-

of the Athachthuaith towards the kings and free tribes of Ireland.

When Tuathal Teachtmhar heard these tidings, he set out for Ireland with his mother, Eithne daughter of the king of Alba, accompanied by a large host. Tuathal was twenty-five years of age at that time. And they put into port at Iorrus Domhnann, where they met Fiachaidh Casan with his brother. Thence they proceeded to Tara, and there assembled their supporters from all parts of Ireland to meet Tuathal, and they proclaimed him king of Ireland. Eilim son of Connra, who at that time held the sovereignty of Ireland, having been elected by the Athachthuaith after the death of Cairbre Chinn Chait, came and fought the Battle of Aichill against Tuathal. In that battle Eilim and the Athachthuaith were defeated, and himself and the greater part of his army slain. Then Tuathal and his supporters went against the Athachthuaith throughout Ireland, and defeated them in twenty-five battles in Ulster, and twenty-five battles in Leinster, and twenty-five battles in Connaught, and thirty-five battles in Munster.

When Tuathal had won these battles, and rescued the free races of Ireland from the tyranny of the Athachthuaith, he convened the Feis of Tara ; as it is customary for every king in the beginning of his reign to convene and bring together a great general assembly to regulate the laws and customs of the country. Then the nobles of the Gael from every province in Ireland came to him, and accepted him as their king, as he had delivered them from the slavery of the serfs and the Athachthuaith ; and they pledged themselves by the elements, that they would leave the sovereignty of Ireland to himself, and to his children, as had formerly been promised to Ughaine Mor.

It was then, too, that he was given four portions of the provinces, out of which he made the present Meath, as the peculiar territory of the successive high kings of Ireland.



For, although Meath was the name of the territory which is beside Uisneach from the time of the children of Neimhidh to the time of Tuathal, still Meath was not the name of the portions that were taken from the provinces until the time of Tuathal, and he made it into a territory distinct from the provinces.

Now, when Tuathal had put these four parts together and made them into one territory called Meath, he built therein four chief fortresses, that is, a fortress in each of the portions. Accordingly he built Tlachtgha in the portion of Munster which goes with Meath; and it was there the Fire of Tlachtgha was instituted, at which it was their custom to assemble and bring together the druids of Ireland on the eve of Samhain to offer sacrifice to all the gods. It was at that fire they used to burn their victims; and it was of obligation under penalty of fine to quench the fires of Ireland on that night, and the men of Ireland were forbidden to kindle fires except from that fire; and for each fire that was kindled from it in Ireland the king of Munster received a tax of a screaball, or three-pence, since the land on which Tlachtgha is belongs to the part of Munster given to Meath.

On the portion he had acquired from the province of Connaught he built the second fortress, namely Uisneach, where a general meeting of the men of Ireland used to be held, which was called the Convention of Uisneach, and it was at Bealltaine that this fair took place, at which it was their custom to exchange with one another their goods, their wares, and their valuables. They also used to offer sacrifice to the chief god they adored, who was called Beil; and it was their wont to light two fires in honour of Beil in every district in Ireland, and to drive a weakling of each species of cattle that were in the district between the two fires as a preservative to shield them from all diseases during that year; and it is from that fire that was made in honour of Beil that the name of Bealltaine is given to the noble

uairil ar a bfuil lá an dá aprtal mar atá Páip agur  
 3835 Séamur; bealltaine .i. Déilteine nó teine Déil. Do bíd  
 fof eac ir earrad zac flata tigead i mórtháil Uirniḡ uatá  
 oo riḡ Connacḡ mar éioḡ, oo bniḡ gurab oon mīr náiniḡ ó  
 Cúigead Connacḡ riḡ an Miúe an áic 'n-a bfuil Uirneac.

An tneaf longpóirt oo tógaid Tuatál, Tailte a  
 3840 ainm, atá ran mīr náiniḡ oo Cúigead Ulaó riḡ an Miúe  
 agur ir innce oo-niḡi donac Tailtean mar a gceangludaoir  
 riḡ Éireann cleamnar ir cáirveaf mé céile; agur ir roi-  
 béarac an nóḡ oo bíd eatorra ran comtháil rin, mar atá  
 na riḡ ar leit leo féin agur na mná ar leit oon taoib oile  
 3845 agur a n-aitheada ir a máitheada ag rnaómad eatorra go  
 bpórtaoi mé céile zac lánamain oíob oo roicead i n-eacḡaid  
 ir i gconnarḡaid a céile, amail doeir an rle:

San ceacḡ fear i bfarraó ban,  
 San mná i bfarraó bfeaf bfiomḡlan,  
 3850 acḡ cáḡ i gáóar ó a ooisḡ  
 i n-áruḡ an aruaoisḡ.

Tar ceann iomorro gurab é Luḡaid Lámfada oo éionnrcain  
 donac Tailtean ar ooúr mar cuimniugad bliatna ar a  
 buiniḡ féin Tailtein inḡin Máḡmóir ni Earráinne rá  
 3855 bean o'Éoáid mac Eirc ni véitheanacḡ fear mholḡ amail  
 duubramarḡuar—ar mbeit trá oo Tailtein ar n-a haónacal  
 lé Luḡaid ran culaiḡ rin oo commórad donac Tailtean  
 leit mar nárad nó mar cuimniugad uirne, gonad uime rin  
 oo gairḡi Luḡnara, .i. nárad nó cuimniugad loḡa oon céadlá  
 3860 o'Augurc ar a bfuil féil Féibeann Féadair aniu—tar  
 ceann go raibe fearc ir donac Tailtean ann ó ainmri  
 Luḡóeac Lámfada marad ní raibe Tailte 'n-a rioḡpóit  
 go haimri Tuatál Teacḡmair. Do bniḡ iomorro gurab

festival on which falls the day of the two Apostles, namely, Philip and James ; Bealltaine, that is *Beilteine*, or the fire of Beil. The horse and the trappings of every chieftain who came to the great meeting of Uisneach were to be given as a tax to the king of Connaught, as the place in which Uisneach is belongs to the part of the province of Connaught given to Meath.

The third fortress which Tuathal built, called Tailte, is in the portion of the province of Ulster joined to Meath ; and it was here the fair of Tailte was held, in which the men of Ireland were wont to form alliances of marriage and friendship with one another. And a most becoming custom was observed in that assembly, namely, the men kept apart by themselves on one side, and the women apart by themselves on the other side, while their fathers and mothers were making the contract between them ; and every couple who entered into treaty and contract with one another were married, as the poet says :

The men must not approach the women,  
Nor the women approach the fair bright men,  
But every one modestly biding apart  
In the dwelling of the great fair.

Although it was Lughaidh Lamhfhada that first instituted the fair of Tailte as a yearly commemoration of his own foster-mother, Tailte daughter of Maghmor, king of Spain, who was the wife of Eochaidh son of Earc, the last king of the Fir Bolg, as we have said above—now when Tailte had been buried by Lughaidh in that mound he inaugurated the fair of Tailte as a *nasadh* or commemoration of her ; it was for that reason that the name of Lughnasa, that is the *gracious nasadh* or commemoration, was given to the first day of August, on which is now held the feast of the Chains of Peter—although the mound and fair of Tailte existed from the time of Lughaidh Lamhfhada, still Tailte was not a royal fortress till the time of Tuathal Teachtmhar. Now

von mór vo beanab vo cúigeab ulaó an áic i bfuil Tail-  
 3865 te ir as níg ulaó vo bíob cíor donaisg Taillean. As  
 ro fuim an cíora roin, mar acá uinge o'airgeab ar zac  
 lánamain vo bíob ar n-a bporab ann.

An ceathramab níogporc Teamair acá ran mór náinig vo  
 laigrib mór an míde mar a zcleacacoi feir Teamrac vo  
 3870 óeanam zac trear bliabain, iar nóeanam a n-íobdarca va  
 n-uile óeib i oclacca (amail aoubnamar) né hucc na  
 níogóala roin va ngairci feir Teamrac mar a zcleacacoi  
 leo racc ir nóir o'orougab, ir fíomab vo óeanam ar  
 annalaib ir ar feancur éireann; ionnur an méro vo bíob  
 3875 cearbca óiob zo rcíobdacoir aruollamain iao i Rolla na  
 Ríog va ngairci Praltair na Teamrac, asur zac nóir nó  
 zac feancur oile va mbíob i néirinn nac bíob vo néir an  
 pímleabair rin ní bíob cion fírinne orca. Ni luairream  
 annro zo cinnte na racca ná na nóir vo horougab zo  
 3880 cinnte i bfeir Teamrac vo bíog zurab lán leabair an  
 breiteamair Tuaitc óiob. Act amain cuirreab ríor annro  
 an nóir vo horougci i bfeir Teamrac ar fuídiugab na  
 n-uairal ir na laocraíde né linn beic i zcomóal fleíde 'n-a  
 bpoimnticig ab caiteam bíó óóib.

Ni bíob íomorro donollam né feancur i néirinn nac  
 rcíobab i Rolla na Teamrac anmann na n-uairal vo bíob  
 'n-a bflacaib feairinn, zac don óiob vo néir a céime ir a  
 zarma féin, amail vo horougci i bfeir Teamrac asur  
 zac ceann feabna va mbíob ór cionn na laocraíde vo  
 3890 bíob i mbuannaac ab cornam ir ab coiméab críce na  
 héireann vo bíob a ainm rcíobca ab an ollam mar an  
 zcéanna; asur ní bíob don óiob ro íoir flacaib feairinn  
 ir ceannaib feabna zan fear íomcáir rcéite né a cóir.  
 Ir amlaib fóir vo bíoir na poimnticige vo bíob acá caol  
 3895 faoa asur buiro né óa flíor an cigc asur ealcuing ar  
 zac flíor óiob asur a lán bacán ionnta ór cionn na  
 fuídeacán 'n-a mbíoir an ceaglac 'n-a fuíde ir zan act

since the place in which *Taillte* is belongs to the part that was taken from the province of *Ulster*, the tax on the fair of *Taillte* went to the king of *Ulster*. This was the amount of that tax, namely, an ounce of silver for each couple that got married there.

The fourth royal fortress, *Tara*, is situated in the part of *Leinster* given to *Meath*, and there the *Feis* of *Tara* was held every third year after the sacrifice had been offered to all the gods at *Tlachtgha* (as we have said) as a prelude to that royal assembly called the *Feis* of *Tara*, at which they were wont to institute laws and customs, and to confirm the annals and the records of *Ireland*, so that the *ardollamhs* might inscribe all that was approved of them in the *Roll* of the kings, which was called the *Psalter* of *Tara*; and every custom and record that was in *Ireland* that did not agree with that chief book were not regarded as genuine. We shall not give here in detail the laws or the customs that were severally ordained at the *Feis* of *Tara*, for the books of the *Breithemhnas Tuaithe* are full of them. I shall only give here the custom that was instituted at the *Feis* of *Tara* regarding the placing of the nobles and warriors for meals in the banquet-halls when they met for a feast.

There was indeed no doctor of *seanchus* in *Ireland* who did not write in the *Roll* of *Tara* the names of the nobles who were lords of territories, each according to his rank and title as regulated at the *Feis* of *Tara*, and every leader of those bands of warriors who had free quartering for the defence and protection of the lands of *Ireland*, had his name similarly inscribed by the *ollamh*; and there was none of these, either territorial lords or leaders of bands of warriors, who was not accompanied by a shield-bearer. Moreover, the banquet-halls they had were narrow and long, with tables along the side-walls. Along each of these side-walls there was placed a beam in which there were numerous hooks above the seats on which the company used to sit, with only the breadth of a

leiteao rceíte ioir gac óa bacán oíob. Agus i r ar na  
 bacánaib do cúiread an feanca rcaeta na n-uafal  
 3900 i r na laocraide ré ruidé oíob, gac don oíob fá n-a rceíte  
 féin ioir uafal i r laoc. Sídeao do bío roga rleapa ag na  
 flaitib fearainn agus an rlior oile ag na ceannaib feána,  
 agus éadan an tige ag na hollainnaib agus an t-éadan  
 oile ag luét fearcail ré ruiteolam an teaghlai.

3905 Do ba nó r oíob fó r gan doinneac do ruidé i briaónaire  
 acé gac don do ruidé oruim ré rrois ioir flaitib fearainn  
 i r ceannaib feána fá n-a rceíte féin. Ní cleacáoi leo  
 fó r mná do beic 'n-a brrionntiisib acé áru r ar leit do beic  
 sca féin mar a riarcáoi iao. Fá gnaéuagó sca fó r ré  
 3910 huét na comóala do riari forcaroad nó folmuagó do  
 téanaim ar an brrionntead go nac anaó ann acé rriúr,  
 mar acá feanca i r bollraire .i. marurcál tige agus fear  
 rcuic ag a mbío barr buabail nó adarc ré togarim  
 cáic don brrionntead. Do rinneao a rroc rri huairé. An  
 3915 céadfeacé do rinneao é do éionóiloir luét iomcáir rcaé  
 na n-uafal timceall orruir an brrionntige agus do glacó  
 an bollraire rcaé gac uafail do réir a gairma agus  
 do ruidéao ar oruagó an rreanáio gac rcaé oíob 'n-a  
 hionao éinnce féin. Do rinneao fear an rcuic an tana  
 3920 feacé an barr buabail do bío aige agus do éionóiloir  
 luét iomcáir rcaé na laocraide go orruir an brrionntige  
 agus do glacó an bollraire na rcaeta uata agus do  
 ruidéao gac rcaé oíob ar oruagó an rreanáio ar rlior  
 oile an tige ó r cionn buiro na laocraide. Do rinneao  
 3925 céana fear an rcuic an barr buabail an rreaf feacé,  
 agus leit rin do éionóiloir na huairle i r na laocraio ran  
 brrionntead agus do ruidéao gac don oíob fá n-a rceíte  
 féin ionnur ná bío iomparan ná eapanta fá ionao ruidé  
 eacorra.

shield between each two of the hooks, and on these hooks the seancha hung the shields of the nobles and of the warriors before they sat down, each under his own shield, both nobles and warriors. But the territorial lords had the choice of a side, and the leaders of warriors had the other side; the upper end of the hall was occupied by the ollamhs, and the other end by the attendants who waited on the company.

It was also their custom that no one should sit immediately opposite to another, but that all, both territorial lords and leaders of warriors, should have their backs to the wall and sit each under his own shield. It was their custom also not to have women in the banquet-halls, but they were given a separate apartment in which they were served. It was, moreover, their custom, before the company were served, to clear out or empty the banquet-hall, so that only three remained in it, namely, a seancha, a *boltsaire*, that is a marshal of the house, and a trumpeter who had a trumpet or horn to call all the guests to the banquet-hall. He sounded his trumpet three times. The first time he sounded it, the shield-bearers of the nobles assembled at the door of the banquet-hall; and the *boltsaire* took the shield of each noble according to his title, and placed, according to the direction of the seancha, each of the shields in its own appointed place. The trumpeter sounded his trumpet a second time, and the shield-bearers of the leaders of warriors assembled at the door of the banquet-hall; and the *boltsaire* took the shields from them and placed each shield, according to the direction of the seancha, at the other side of the house, over the warriors' table. Then the trumpeter sounded his trumpet the third time; and thereupon the nobles and warriors assembled in the banquet-hall, and each of them sat beneath his own shield, so that there was no contention or disagreement between them as to their seats.

## XL.

3850 Iy é an Tuacal Teacámar-ro ar a bfuilimid ag tráctad  
 oo ceangail an bÓraime ar Laignib mar éain i nnoiol báir  
 a dá ingean .i. Fíctir iy Dáirine a n-anmanna. Rí iomorro  
 oo bí ar Laignib dar b'ainm Eócaio Ainéann agur tug ré  
 Dáirine ingean Tuacail Teacámar oo mhaoi, agur ius  
 3855 leir i Laignib oa longpórc féin .i. i Maiḡ Luadac i.  
 Agur i gcionn aimirie oa éir rin céio go Teamraig agur  
 nóctair oo Tuacal go bfuair Dáirine bár, agur iarraid  
 an veirbírúir oile .i. Fíctir air, go ucug Tuacal oó i, agur  
 beirir leir go Laignib oa longpórc féin i. Agur mar oo  
 3860 ónnairc Fíctir a veirbírúir Dáirine roimpe beo oo ling  
 a hanam go hobann airce tré náire; agur táinig Dáirine  
 oa caoinead agur fuair bár oo láctair oa cumáio; zonad  
 oa fairnéir rin oo rinne an file an rann-ro:

Fíctir agur Dáirine,  
 3865 Dá ingin Tuacail curaid,  
 marb fíctir oo náirige,  
 marb Dáirine oia cumáio.

Mar oo éualaid iomorro Tuacal bár na veire ban, oo  
 3860 ḡad fearḡ mór é, agur oo cúir ceáca uaid oo ḡac leir  
 go huairlib éireann oo cáraoio na feilbeirce oo rinne  
 ní Laignean air; agur uime rin tugrao uairle éireann con-  
 gnám rluag iy rocaioe oo Tuacal ré vioḡail an míḡnioma  
 roim; agur mar oo breacnuig Tuacal Laignin o'arḡain iy  
 oo éreacáó agur ḡan iao ioncáctuiḡce iur, oo doimadair.  
 3865 cáin oo oíol uacá féin iy ó n-a rliocó 'n-a noiaio i n-ioc  
 báir na mban roim oo Tuacal iy oa ḡac níḡ oa uciofraó  
 ar a loirḡ.

Ag ro ruim na cána oo oíolcaoi lé Laignib oo ríogaid  
 éireann ḡaca dara bliadain i nnoiol báir cloinne Tuacail,

## XL.

It was this Tuathal Teachtmhar of whom we are speaking who imposed the 'Boraimhe' on the people of Leinster, as a tax to avenge the death of his two daughters, whose names were Fithir and Dairine. Now, there was a king over Leinster whose name was Eochaidh Aincheann, and he married Dairine, daughter of Tuathal Teachtmhar, and took her to Leinster to his own fortress, that is to Magh Luadhath; and some time after that he went to Tara, and told Tuathal that Dairine had died, and asked him to give him his other daughter, that is Fithir, and Tuathal gave her to him, and he took her to Leinster to his own fortress; and when Fithir saw her sister Dairine alive before her, her soul quitted her body suddenly through shame; and Dairine having come to lament her died of her grief on the spot. And it was to relate this that the poet composed the following stanza:

Fithir and Dairine  
Two daughters of princely Tuathal;  
Fithir died of shame,  
Dairine died of her grief.

Now when Tuathal heard of the death of the two ladies he became enraged, and sent out messengers in all directions to the nobles of Ireland to complain of the treachery which the king of Leinster had practised against him; and accordingly the nobles of Ireland gave aid in warriors and auxiliaries to Tuathal with a view to avenge this outrage; and when Tuathal resolved to plunder and despoil the people of Leinster though they were unable to meet him in the field, they agreed to pay a tribute, themselves and their descendants after them, to Tuathal, and to each king who should succeed him, as a retribution for the death of these ladies.

The following is the amount of the tribute that was paid every second year by the Leinstermen to the kings of Ireland

3980 mar atá trí ríto céad bó; trí ríto céad uinge o'airgead;  
trí ríto céad bhrac; trí ríto céad torc; trí ríto céad  
molt; ir trí ríto céad coine umá. Agus ir í roinn do  
bíod ar an gcáin rin, a trian o'fearaid Connact, a trian  
o'Oirgiallaid, agus a trian do uib néill. Agus mar  
3985 doeir an Stair na hOirgead o'raime laigean na han-  
naid-re ríor:

Trí ríto céad bó flabhra,  
Cugda gan mead,  
La trí ríto céad uinge  
3970 O'airgead ar veac

La trí ríto céad leann liogda  
Léine a uoihre,  
La trí ríto céad ró-torc  
3975 Fá róto roihre

3976 La trí ríto céad do moltaid,  
Cugad umne,  
La trí ríto céad coine n-umá  
Do cumad lafe

3980 A trian do Connactaid,  
A noligead ó céin,  
A trian do Oirgiallaid,  
A trian do uib néill.

Ir son cáin rin do gaircí o'raime laigean agus do bi  
rí ag a cadac ré linn dá ríead ríog dar gab flaitear  
3985 éireann mar atá ó ainneir tuadail Teactmair go hainneir  
fionnacta do beir i bflaitear éireann, ainneir doeir an ríle  
gan hann-ro:

3990 Ceatradá ríog do rala  
Lé rugad an o'raime  
Ó ainneir tuadail Teactga  
Go hainneir fionnacta.

Ir é Moling fuair maiteam uirne gan cáine fuair ó  
fionnacta go luam, agus ir é luam do éir Moling luam  
laoi an bhráta. Do bíod ionnro an cáin rin real 'ga  
3995 oiol go humal ag laigeadaid; agus uair eile nac dom-

as a penalty for the death of the children of Tuathal, namely, three score hundred cows, three score hundred ounces of silver, three score hundred mantles, three score hundred hogs, three score hundred wethers, three score hundred bronze caldrons. And this tribute was thus divided :—a third part of it to the men of Connaught, a third to the Oirghilla, and a third to the Ui Neill. The tract entitled Boraimhe Laighean speaks thus in the following verses :

Three score hundred kine with spannels,  
 Gifts without fault,  
 With three score hundred ounces  
 Of silver in addition,

With three score hundred fine mantles  
 Of largest measure,  
 With three score hundred large hogs  
 Of lusty strength,

With three score hundred wethers,  
 Generous gift,  
 With three score hundred brazen caldrons  
 As a bright ornament.

A third part to the men of Connaught,  
 The ancient law,  
 A third part to the Oirghilla,  
 A third to the Ui Neill.

This was the tribute called Boraimhe Laighean, and it was in force during the reigns of forty kings who ruled Ireland, that is from the time of Tuathal Teachtmhar to the time that Fionnachta held the sovereignty of Ireland, as the poet says in this stanza :

There were forty kings  
 Who carried off the Boromha  
 From the time of Tuathal Tlachtgha  
 To the time of Fear Fionnachta.

It was Moling who got it remitted by means of the respite until Monday which he got from Fionnachta ; but the Monday Moling meant was the Monday of the Day of Judgment. The Leinstermen paid this tribute submissively

uaoir & uiol, go ucigeab de rin iomad cogaid ir coinbleact  
 oo beit eatorra leat ar leat gur tuitesodar mórán  
 u'uarlib éireann ar zac taoib ann. Agus ir lé Mál  
 mac Roéruide oo tuit Tuatal Teactmar.

4000 Do gab Mál mac Roéruide mic Caébadó mic Siállcáda  
 Finn mic Fionncáda mic Muireadúis mic Fiácna Fionn-  
 ámhair mic Iriail Glúnmair mic Conaill Céarnais mic  
 Dimirgin Iairgúnaig mic Cair Tillrig mic Cair mic Fáctna  
 mic Capa mic Siogza mic Ruóruige Móir ó ráirtear  
 4005 clanna Ruóruige oo fliocé ír mic Mileab ríogact éireann  
 ceithe bliadna gur tuit lé Feólimió Reactmar.

Do gab Feólimió Reactmar mac Tuatal Teactmar  
 mic Fiácac Fionnolab mic Fearadúis Finn Feactnais mic  
 Crioméainn Nia Náir mic Luigéac Riab nDeary mic na  
 4010 ucíi bFinneáma mic Eocac Feólis oo fiol éireamóin  
 ríogact éireann naoi mbliadna. Báine ingean Scáil  
 Báilb bean Tuatal Teactmar mátar Feólimió React-  
 mar; agus ir uime oo gaircí Feólimió Reactmar de  
 tré feabdar na mbreac reacta oo beirci i néirinn pé  
 4015 n-a linn. Ir é iomorro react oo oruig Feólimió pé  
 n-a linn féin i néirinn ramail an oligíó da ngairtear  
 i laioin lex talionis. Ionann rin agus ramail an uocair  
 nó an luit oo-ni neac oo úine oile & ramail rin u'imirc  
 ar féin 'n-a uiol, mar acá cion ran cion, bó ran doin,  
 4020 lám ran lám, cor ran cóir, rúil ran trúil, agus mar rin  
 oo zac lot oile ó rin amac. Agus táinig oon react roin  
 rin éireann oo learuabó & ngniom pé linn Feólimió, zonab  
 uime rin oo gaircí Feólimió Reactmar de. Agus fá  
 úeireab ir báp le haóairt ruair an fear-ro.

4025 Do gab Caéoir Mór mac Feólimió Fíorúir-  
 glair mic Cormaic Sealta Saot mic Nia Corb mic Con

at times, but at other times they would not consent to pay it, whence arose much strife and conflict between both parties, in which a great number of the nobles of Ireland fell on either side. And Tuathal Teachmthar fell by Mall son of Rochruidhe.

Mal son of Rochruidhe, son of Cathbhadh, son of Giallachaidh Fionn, son of Fionnchadh, son of Muireadhach, son of Fiachna Fionnamhnas, son of Irial Glunmhar, son of Conall Cearnach, son of Aimirgin Iairghiunach, son of Cas Trillseach, son of Cas, son of Fachtna, son of Capa, son of Gionga, son of Rudhruighe Mor from whom clanna Rudhruighe are called, of the race of Ir son of Milidh, held the sovereignty of Ireland four years, and he fell by Feidhlimidh Reachtmhar.

Feidhlimidh Reachtmhar son of Tuathal Teachtmhar, son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthain Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, sons of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland nine years. Baine daughter of Scal Balbh, wife of Tuathal Teachtmhar, was the mother of Feidhlimidh Reachtmhar, and he was called Feidhlimidh Reachtmhar through the excellence of the legal judgments delivered in Ireland in his time. Now, the law Feidhlimidh ordained in his own time in Ireland resembled the law which is called in Latin *lex talionis*; this means that when one injures or wounds another a similar infliction would be visited on himself in retribution; thus trespass for trespass, a cow for a cow, a hand for a hand, a leg for a leg, an eye for an eye, and so on for every other injury beginning from these. And the result of this law was that the men of Ireland improved in their behaviour in the time of Feidhlimidh, whence he was called Feidhlimidh Reachtmhar. And at length this man died on his pillow.

—Conaire Mor son of Feidhlimidh Fiorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Corb, son of Mogh



Corb, son of Conchubhar Abhradhruadh, son of Fionn File, son of Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siobhbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feidhlimidh Foirthriun, son of Fearghus Fort-amhail, son of Breasal Breodhamhan, son of Aonghus Ollamh, son of Oilill Bracain, son of Labhraidh Loingseach of the race of Eireamhon, held the sovereignty of Ireland three years. Now Cathaoir had thirty sons, as the poet says in this stanza :

Thirty sons, good the progeny,  
Sprang from Cathaoir of Cuala ;  
Thrice ten—a beauteous company,  
A troop of champions with stout spears.

But twenty of these children went without issue, and the other ten had issue. Here are the names of the sons who had issue :—Rossa Failgheach senior of the sons who had issue, Daire Barrach, Breasal Einiochghlas, Fearghus, Oilill, Criomhthann, Deargmhosach, Eochaidh Teimhin, Aonghus, and Fiachaidh Aiceadha, the youngest of the children, although it was his descendants who mostly held the sovereignty of Leinster. From Fiachaidh Aiceadha son of Cathaoir Mor sprang O Broin and O Tuathail ; from Breasal Bealach son of Fiachaidh Aiceadha sprang Mac Murchadha ; from Rossa Failgheach son of Cathaoir Mor sprang O Conchubhair Failghe and O Diomasaigh and O Duinn [and clan Colgan, as we shall afterwards state when we are giving the genealogy of the sons of Milidh. And this Cathaoir Mor fell by Conn Ceadchathach in the Battle of Magh hAgha.

Conn Ceadchathach son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland twenty years, and was treacherously slain in the district of Tara, being found alone there by Tiobraide Tireach son of Mal, son of Rochruidhe, king of

4080 ΔΗΝ. ΔΑΟΣΔΟ ΙΟΜΟΡΗΟ ΛΑΟΪ ΟΟ ΔΥΙΡ ΤΙΟΒΡΑΙΘΕ Ι ΠΕΔΕΤΑΙΒ  
 ΒΑΝ ΟΑ ΜΑΡΒΑΘ ΔΣΥΡ ΙΡ Δ ΗΕΔΑΜΑΙΝ ΟΟ ΤΡΙΑΛΛΑΘΑΡ ΟΟ  
 ΤΕΑΝΑΜ ΝΑ ΡΕΙΛΛΕ ΡΙΝ. ΎΝΑ, ΙΝΓΕΑΝ ΡΙΟΞ ΛΟΔΛΑΝΝ, ΡΑ  
 ΜΑΤΑΙΡ ΟΟΝ ΔΟΝΝ-ΡΟ. ΙΡ ΟΟΝ ΔΟΝΝ-ΡΟ ΟΟ ΔΕΑΝ ΜΟΞ  
 ΝΥΑΘΑΤ ΛΕΑΤ ΕΙΡΕΑΝΝ ΙΑΡ ΜΒΗΡΕΑΘ ΟΕΙΔ ΖΣΑΕ ΑΡ ΔΟΝΝ  
 4085 ΟΟ. ΣΙΟΤΑ ΙΝΓΕΑΝ ΡΛΟΙΝΝ ΜΙC ΡΙΑΔΑΕ ΟΟ ΕΑΡΝΑΙΒ ΜΑΤΑΙΡ  
 ΜΟΞΑ ΝΥΑΘΑΤ. ΙΡ ΑΜΛΑΙΘ ΙΟΜΟΡΗΟ ΤΑΡΛΑ ΙΟΜΡΑΡΑΝ ΙΟΙΡ  
 ΜΟΞ ΝΥΑΘΑΤ ΔΣΥΡ ΔΟΝΝ ΜΑΡ ΤΑΡΛΑ Ο'ΕΑΡΝΑΙΒ ΟΟ ΡΛΙΟΕΤ  
 ΡΙΑΔΑΕ ΡΙΡ ΜΑΡΑ ΟΟ ΡΙΟΛ ΕΙΡΕΑΜΟΙΝ ΤΡΕΙΡΕ ΟΟ ΖΑΒΑΙΛ  
 ΡΑΝ ΜΥΜΑΙΝ ΑΡ ΡΙΟΛ ΕΙΒΙΡ, ΙΟΝΝΥΡ ΖΟ ΡΑΒΑΘΑΡ ΤΡΙΨΙΡ ΟΙΟΒ  
 4070 Ι Ν-ΔΟΙΝΦΕΑΕΤ Ι ΖΣΕΑΝΝΑΡ ΝΑ ΜΥΜΑΝ ΎΙΛΕ ΜΑΡ ΔΤΑ ΛΥΖΑΙΘ  
 ΕΑΛΛΑΙΖΤΕΑΕ ΟΔΑΙΡΕ ΟΟΡΗΝΜΑΡ ΔΣΥΡ ΔΟΝΖΥΡ. ΔΣΥΡ ΜΑΡ ΟΟ  
 ΔΟΝΝΑΙΡC ΜΟΞ ΝΥΑΘΑΤ ΡΙΟΛ ΕΙΡΕΑΜΟΙΝ Ι ΖΣΕΑΝΝΑΡ ΜΥΜΑΝ  
 ΤΡΙΑΛΛΑΙΡ ΖΟ ΛΑΙΓΗΙΒ ΜΑΡ ΑΡ ΗΟΙΛΕΑΘ Ε ΔΣ ΟΔΑΙΡΕ ΒΑΡΡΑΔ  
 ΜΙC ΔΑΕΔΟΙΡ ΜΟΙΡ ΖΟ ΟΤΥΖ ΡΛΥΑΞ ΛΙΟΝΜΑΡ ΛΕΙΡ ΟΟ ΔΟΝΖΑΜ  
 4075 Ο ΟΔΑΙΡΕ ΡΕ ΡΛΑΙΤΕΑΡ ΜΥΜΑΝ ΟΟ ΖΑΒΑΙΛ ΑΜΑΙΛ ΡΑ ΟΥΑΛ ΟΟ;  
 ΔΣΥΡ ΤΥΖ ΎΕΤ ΑΡ ΟΤΨΡ ΑΡ ΟΕΙΡCΕΑΡC ΜΥΜΑΝ Ι Ν-ΥΙΒ ΛΙΑΔΑΙΝ  
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 ΑΡ Δ ΜΥΜΗΝΤΙΡΕ.

ΟΑ ΕΙΡ ΡΙΝ ΟΟ ΔΑΕΡΑΙΝΝ ΜΟΞ ΝΥΑΘΑΤ ΕΑΡΝΑ ΑΡ  
 4085 ΜΥΜΑΝ, ΑΝ ΜΕΙΘ ΝΑΔ ΡΑΙΒΕ ΎΜΑΛ ΟΟ ΡΕΙΝ ΟΙΟΒ ΖΥΡ ΡΑΡ  
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Ulster. Indeed Tiobraide sent fifty warriors disguised as women to slay him ; and it was from Eamhain they set out to do that treacherous deed. Una daughter of the king of Lochloinn was the mother of this Conn. Mogh Nuadhat wrested half of Ireland from this Conn, having defeated him in ten battles. Sioda daughter of Flann son of Fiachaidh, one of the Earna, was the mother of Mogh Nuadhat. The contest between Mogh Nuadhat and Conn arose in this way: The Earna of the race of Fiachaidh Fear Mara of the race of Eireamhon had gained supremacy in Munster over the race of Eibhear, so that three of them held conjointly the sovereignty of all Munster, namely, Lughaidh Eallaightheach, Daire Dornmhar, and Aonghus. And when Mogh Nuadhat saw the race of Eireamhon holding the sovereignty of Munster, he proceeded to Leinster, where he had been brought up by Daire Barrach son of Cathoir Mor, and brought thence a numerous host from Daire to assist him in recovering the kingdom of Munster, which was his birthright. He first turned to Ui Liathain in the south of Munster, where the above-mentioned Aonghus had established his sway, and Mogh Nuadhat defeated him, and drove him from the territory, so that he went to seek the aid of Conn, who gave him five battalions, that is, fifteen thousand fighting men. With this host he proceeded to the territory of Ui Liathain, where Mogh Nuadhat fought against him the Battle of Ard Neimhidh, in which he defeated him with great slaughter of his followers.

After this Mogh Nuadhat expelled the Earna from Munster, as many of them as would not submit to him, whence arose a great war between Mogh Nuadhat and Conn, and Mogh Nuadhat defeated him in ten battles : namely, the Battle of Brosnach and the Battle of Samhpait; the Battle of Sliabh Musach; the Battle of Gabhran; the Battle of Suama and the Battle of Grian and the Battle of Ath Luain; and the Battle of Magh Croich, wherein fell Fiachaidh

mac Feórlimó Reacémar; Cat Arail agus Cat Uirniú.  
 Agus do bí an t-íomraean-ro eatorra gur bean Moí  
 Nuadac leat Éireann do Conn mar atá a bfuil ón Sailleim  
 agus ó áit Cliaic buó deas o'Éirinn agus Eircir Riada  
 4096 'n-a teorainn eatorra; agus ír é ainm Sairmtear von  
 leat roim leat Moí ó Eógan da n-gairtí Moí Nuadac.  
 Agus leat Cuinn Sairtear von leit buó tuair ó Conn  
 Céadacac; gonaó ag fairnéir na ionna-ro do rinne file  
 éigin an rann-ro:

4100

Eógan móir fá móir a raic  
 Comharo né Conn Céadacac;  
 An uair rin fá caom a gclá,  
 Roimro éire eatorra.

fác uile fáir bean Moí Nuadac leat Éireann do Conn  
 4106 mar tarla gorta móir reacé mbliadna i n-Éirinn lé n-a  
 linn; agus rui cáinúg aimreair na gorta roim ann do  
 tairrighir uraio Eógan cian né an n-gorta do teacé go  
 uciocraó rí ar Éirinn uile agus ír ead do rinne Eógan  
 air rin i n-oiréill na gorta caiteam ar feolmac agus ar  
 4110 iarcaó agus an t-arbar do óigill; agus fóir gac cior agus  
 gac cáin da roiceadó uó ír ar arbar do-beireadó é, gur  
 lionad a iotlanna leit, agus mar ruí an aimreair gann  
 air tairgadar ar gac leit móran o'feairid Éireann 'n-a  
 4116 tair n-a mbeacugad fead na haimreire cruaidhe rin, amail  
 léagtar ran uain uarab torac, Eógan Móir fá móir a raic:

4120

Do dearruig Eógan tar Conn,  
 ní ar lion gac ná ar comlann—  
 fá lia biad Eógan eacraig  
 Da feolad ar híreacraib

Doirer orra an gorta gann—  
 fá maic o'Eógan a caball—  
 go n-itead cac a céile  
 ar ruo Éireann aigheile

Rioghfhada son of Feidhlimidh Reachtmhar; the Battle of Asal and the Battle of Uisneach; and this conflict lasted till Mogh Nuadhat wrested half of Ireland from Conn, that is, the part of Ireland to the south of Gaillimh and Ath Cliath, Eiscir Riada being the boundary between them; and that half is called Leath Mogha, from Eoghan who was called Mogh Nuadhat; and the northern half is called Leath Cuinn, from Conn Ceadchathach. In declaration of this division some poet composed this stanza :

Eoghan Mor, great was his success,  
Was as exalted as Conn Ceadchathach.  
These two, noble was their fame,  
Shared Ireland between them.

Another reason, also, why Mogh Nuadhat wrested half of Ireland from Conn is that there was a great famine in Ireland for seven years in his time; and, before the time of this famine came, Eoghan's druid foretold, long before the coming of the famine, that it would come upon all Ireland; and Eoghan, to make provision for the famine, used venison and fish for food, and stored the corn, and, moreover, he spent on corn all the rents and tributes he received, so that he filled his granaries; and, when the time of scarcity arrived, many of the men of Ireland came to him from all sides, and laid themselves under rent and tribute to Eoghan for his supporting them during that time of distress, as we read in the poem which begins, Eoghan Mor, great was his success :

Eoghan transcended Conn,  
Not in number of battles and conflicts—  
More plenteously the food of adventurous Eoghan  
Was being distributed according to laws of peace.

Lean famine rained on them—  
Its visitation was good for Eoghan—  
So that men eat their kind  
Throughout distressful Erin.

4125 . . . . . Óo ciallaib cáe—cian no cár—  
Lionn ir biad iomda ag Eogan,  
Rorodarrao féin, féaca an moí,  
O'Eogan ar n-a mbeactugó.

Do bádar iomorro ceitne hanmanna ar Moí Nuadac,  
4130 mar acá Eogan Fíofeacac, Eogan Mór, Eogan Taorbleac  
agur Moí Nuadac amail doir an file ran rann-ro:

4135 Ceitne hanmanna gan dhón  
Do bádar for'Eogan Mór:  
Eogan Fíofeacac rial, garc,  
Eogan Taorbleac moí Nuadac.

Ma'f maic leat iomorro rior fáca gac foranna va  
luaidtear ran rann-ro o' fagaíl léig an Cói. Anmann agur  
oo-géadair innte iad. Ir í fá baincéile o' Eogan Mór .i.  
Deana ingean Éibir Móir mic Moí na na Carcile agur  
4140 ruí rí mac agur diaí ingean oó. Oilill Ólom an mac  
agur Scoitníam agur Coinneal anmanna an oá ingean.  
Ag ro veirmireacat an treandair an an ní-re:

4145 Deana ingean Éibir uill,  
mácair Oililla Ólom;  
'S mácair na veire déine  
Coimle agur Scoitnéithe.

Ir lé Conn Céadacac rór oo marbad Moí Nuadac 'n-a  
leabair tne feall (oo néin dhruinge né reandur), ar oad-  
airt ionnruigte maione air, agur iad né huic caca oo  
4150 tadairt va céile ar Maig Léana. Ir uime gairtear Conn  
Céadacac ar an ní-re ar a dhruimio ag tráccat ó na  
cáadair caé oo cuir ar cúigeadair Éireann amail noctar  
an rann-ro:

4155 Céad caé ar an Muíain móir,  
Oo dhru Conn Céadacac cóir;  
Céad caé ar uilleair go ngóil,  
Seircac caé ar Laigheacóir.

Ir lé Tiobraidre Tireac oo marbad Conn i dhruil i  
oTeairraig.

When men heard—far it spread—  
 That Eoghan had ale and food in plenty,  
 They bound themselves as vassals—good the custom—  
 To Eoghan for their sustenance.

Mogh Nuadhat had four names, namely, Eoghan Fídhfheacach, Eoghan Mor, Eoghan Taoidhleach, and Mogh Nuadhat, as the poet says in this stanza :

Four names without grief  
 Had Eoghan Mor,  
 Eoghan Fídhfheacach the generous, the hospitable,  
 Eoghan Taoidhleach, Mogh Nuadhat.

Now, if thou desirest to learn the reason of each of these names mentioned in this stanza, read the Coir Anmann and thou wilt find it there. Eoghan Mor's wife was Beara daughter of Eibhear Mor son of Modhna, king of Castile, and she bore him a son and two daughters; the son's name was Oilill Olom, and the two daughters' names Scoithniamh and Coinneal. Here is the seancha's proof of this :

Beara daughter of great Eibhear  
 Was mother of Oilill Olom,  
 And mother of the two pure ones,  
 Coinneal and Scoithniamh.

Moreover, Conn Ceadchathach slew Mogh Nuadhat in his bed, having treacherously, according to some seanchas, attacked him at early morning, as they were on the point of engaging in battle against each other on Magh Leana. This king of whom we are treating was called Conn Ceadchathach, from the hundreds of battles he fought against the provincial kings of Ireland, as this stanza sets forth :

A hundred battles against great Munster  
 Won Conn Ceadchathach the just,  
 A hundred battles against Ulster with valour,  
 Sixty battles against the Leinstermen.

Conn was treacherously slain by Tiobraide Tíreach at Tara.

4160 'Do gab Conaire mac Moza Láma mic Luigdeac Allatais  
mic Cairbre Croimcinn mic Dáire Dornmair mic Cairbre  
Fionnmóir mic Conaire Móir mic Eithirceoil do fíol Éir-  
eamóin ríogac Étneann feac mbliathna gur tuit lé  
4165 máttair an Conaire-re. Iy ar ríocht an Conaire-re atáio  
Dál Riada Alban agus Uladh, Bairneis ó Léim Con  
gCulainn, agus Múrcuirde, amháil doeir an ríle ran  
rann-ro: '

4170

Albanais Riada von roinn,  
Bairneis ó Léim Con gCulainn,  
Múrcuirde gan doir a le,  
Cmead an éoirh-Conaire.

## XLI.

'Do gab Aré Doimfean mac Cuinn Céadócatais mic Fei-  
lmió Reacmair mic Tuatáil Teacmair do fíol Éireamóin  
4175 ríogac Étneann veic mbliathna ríeas. Agus iy i ba  
baincéile óó .i. Meab léitdeas in gearn Conáin Cúalann,  
agus iy uaité ainmnighear Ráic Meabá i ocaoid Team-  
rac. Iy uime do gairc Aré Doimfean de do bria nácar  
mair do macaib a atar acé é féin amáin ó do marbáó  
4180 a óiar vearbriácar mar atá Connla agus Cionna lé  
heócáio fionn vearbriácar Cuinn. Óiar íomorra vearb-  
riácar do bí as Conn, mar atá eócáio fionn agus  
fiacáio Suighe, agus iy leo do tuiteasor oá briaácar  
aire; gonad oá fairnéir rin atáio an oá rann-ro ar an  
4185 reanúr:

4190

Oá briaácar Cuinn gan éirce,  
eócáio fionn fiacáio Suighe;  
Do marbáó Connla iy Cionna,  
Oá mac Cuinn oá éoirhgiolla.  
eócáio fionn ba ruac lé háre,  
a haicéle marbá an oá mac;  
Aré Doimfean an t-ainn nor gab  
O'airéle marbá a oá briaácar.

Conaire son of Mogh Lamha, son of Lughaidh Allathach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor, son of Eidirsecol of the race of Eireamhon, held the sovereignty of Ireland seven years, and fell by Neimhidh, son of Sraibhgeann. This Conaire's mother was Eithne daughter of Lughaidh son of Daire. From this Conaire are descended the Dal Riada of Alba and of Ulster, the Baiscnigh from Leim Chon gCulainn, and the Muscruidhe, as the poet says in this stanza :

The Albanians of Riada from the promontory,  
The Baiscnigh from Leim Chon gCulainn,  
The Muscruidhe beyond, without reproach,  
Sprang from the fair Conaire.

## XLI.

Art Aoinfhear son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his wife was Meadhbh Leithdhearg daughter of Conan Cualann, and from her is called Raith Meadhbha beside Tara. He was called Art Aoinfhear, for of his father's sons he alone survived, as his two brothers, namely, Connla and Crionna were slain by Eochaidh Fionn brother of Conn. For Conn had two brothers, namely, Eochaidh Fionn and Fiachaidh Suighdhe, and by them were slain Art's two brothers; and in testimony of this are these two quatrains from the seanchus :

The two brothers of Conn without faults  
Were Eochaidh Fionn and Fiachaidh Suighdhe;  
They slew Connla and Crionna,  
Conn's two sons, two fair youths;

Art hated Eochaidh Fionn  
After the two sons had been slain;  
He took the name of Art Aoinfhear  
After his two brothers were slain.

4186   ‘O bádar trá feirear cloinne aḡ Conn marí atá ar  
 doimfear Connla aḡur Cnionna, Maoim Saob̄ aḡur Sáruic,  
 ámáil léaḡtar ran tuidin tharab torac̄ an rann-ro ríor:

eol taim feirear cloinne Cuinn:  
 Maoim Saob̄ Sáruic ríol Óluim;  
 Ríh fionna calma corp ngeal,  
 Connla Cnionna ar̄c doimfear.

4200

‘O marbhad̄ ámáil duubhramar Connla aḡur Cnionna  
 lé hEodair̄ fionn aḡur lé fíacair̄ Suiḡoe. ‘O pórad̄  
 Sáruic lé Conaire mac Moḡa Láma aḡur ruḡ rí na trí  
 Cairbhre tó marí atá Cairbhre Ríoḡfada aḡur Cairbhre  
 4205   ‘Darcáoin aḡur Cairbhre Múrc. Ir̄ iad̄ ríocht̄ Cairbhre Ríoḡ-  
 fada tó eudair̄ i nAlbain aḡur ir̄ tóib̄ ḡairmtear̄ Dál  
 Ríada. Tá mac íomoir̄o tó bí aḡ Eodair̄ Muirneam̄ar  
 tó ríocht̄ Cairbhre Ríoḡfada marí atá Earc aḡur Olcú.  
 Ar̄ ríocht̄ Earca atáir̄ Dál Ríada Alban aḡur ar̄ ríocht̄  
 4210   Olc̄on atáir̄ Dál Ríada Ulad̄ ó ráir̄tear̄ an Rúta. ‘O  
 pórad̄ marí an ḡc̄ad̄ona Saob̄ inḡean Cuinn lé Mair̄icn̄ad̄  
 mac Luiḡdeac̄ tó ríocht̄ Luiḡdeac̄ mic Íota aḡur ruḡ rí  
 mac tó thar̄ d’áinm̄ Luḡair̄ .i. Mac Con mac Mair̄icn̄ad̄. Aḡur  
 tar̄ éir̄ báir̄ Mair̄icn̄ad̄ tó pórad̄ né hOílill Ólom i, aḡur  
 4215   ruḡ rí naonb̄ar̄ mac tó, marí atá an m̄oir̄feirear̄ tó t̄uit̄  
 i ḡCac̄ Mair̄ige Muḡruim̄e, ámáil t̄veir̄ Oílill Ólom féin ran  
 rann-ro:

mo feac̄t̄ mic tó thar̄b̄ mac Con,  
 Ir̄ t̄ruac̄ mo ḡoil ḡáir̄deac̄ ḡar̄ḡ;  
 eoḡan t̄ub̄meair̄c̄on moḡ Cor̄b̄,  
 Luḡar̄b̄ eodair̄ D̄ioc̄or̄b̄ t̄ad̄ḡ,

4220

aḡur an tó mac né hOílill t̄áin̄ḡ a Cac̄ Mair̄ige Muḡruim̄e  
 marí atá Cor̄mac Caf aḡur Cían. Bíod̄ íomoir̄o ḡo r̄ad̄-  
 ad̄ar̄ naoi mic t̄eas̄ aḡ Oílill Ólom marí atá naonb̄ar̄ né  
 4225   Sair̄ob̄ inḡin Cuinn aḡur t̄eic̄nead̄ar̄ né mn̄áib̄ oile; mar̄ead̄

Conn, indeed, had six children, namely, Art Aoinfhear, Connla, and Crionna, Maoin, Sadhbh, and Saruit, as we read in the poem which begins with the following stanza :

I can name Conn's six children :  
 Macin, Sadhbh, Saruit, mother of the race of Olom ;  
 The fair, valiant, bright-skinned men,  
 Connla, Crionna, Art Aoinfhear.

As we have said, Connla and Crionna were slain by Eochadh Fionn and by Fiachaidh Suighdhe. Saruit was married to Conaire son of Mogh Lamha, and she bore him the three Cairbres, namely, Cairbre Rioghfhada and Cairbre Baschaoin and Cairbre Musc. It was the descendants of Cairbre Rioghfhada who went to Alba ; and it is they who are called Dal Riada. For Eochaidh Muinreamhar, a descendant of Cairbre Rioghfhada, had two sons, namely, Earc and Olchu. From Earc are descended the Dal Riada of Alba, and from Olchu the Dal Riada of Ulster, from whom the Ruta is called. Similarly Sadhbh daughter of Conn was married to Maicniadh son of Lughaidh of the race of Lughaidh, son of Ioth, and she bore him a son called Lughaidh, that is, Mac Con son of Maicniadh. And after the death of Maicniadh she was married to Oilill Olom, and bore him nine sons, namely, the seven who fell in the battle of Magh Muchruimhe, as Oilill Olom himself says in this stanza :

Mac Con has slain my seven sons ;  
 Pitiful is my bitter, grievous cry,  
 Eoghan, Dumbhmearchon, Mogh Corb,  
 Lughaidh, Eochaidh, Diochorb, Tadhg,

and the two sons of Oilill who returned from the Battle of Magh Muchruimhe, namely, Cormac Cas and Cian. Now, although Oilill Olom had nineteen sons, that is nine by Sadhbh daughter of Conn, and ten by other women, still

ní táinigis rliocht áct ar tríúr díob, ámáil áveir an rle ran  
rann-ro :

4230

naoi mic véas dáca ag an tóinn,  
ag Oilill áluinn ólom ;  
doineirar nar éirion cinead ann,  
ór ríolad rliocht na raonclann

Fá clann do Sáiob inġin Cúinn an tríúr-ro ar a tóinigis  
rliocht. An céirfean díob Eogan Mór mac Oililla do  
tuit 1 gCaé Máiġe Mucruime lé béinne bhríot mac ríog  
4235 bhréatán, agus fá mac don Eogan roin fíacáid Muilleatán  
ór ríolad clann Cárreáig agus ríol Súilleabáin go n-a  
ngablaib ġeineaġaig; agus fá hi Monca inġean Oil mic  
Dá Éreaga an t-raoi fá máġair ó. Agus ír ag áé Uireal  
ar Siuir rugad é agus do ġairtí fíacáid fear óá líad óe.  
4240 Ionann íomorro líad agus rceal voilġ, agus ír voilġ an  
óá rceal tarla ó-ran, mar atá a áġair do marbad. 1 gCaé  
Máiġe Mucruime go ġíoo íar n-a ġeineaġain 1 mbrioinn,  
agus a máġair ó' fásáil báir do láġair íar n-a bhréit;  
ġonad ve rin do lean fíacáid fear óá líad óe. Agus mar  
4245 áveir Oilill Ólom réin ar an ní-re, ámáil léaġtar 1 gCaé  
Máiġe Mucruime :

4250

Óá líad túit a n-éag  
mar don 'rír rceal mór,  
t' áġair ír do máġair,  
Ro ooo dácturó bhrón.

t' áġair ír do máġair  
Óá móreáct nar ríeít.  
ġaoo an fear 1 gCaé,  
marb an dean ġoo bhréit.

4255 Óo ġairtí rór fíacáid Muilleatán ve óir ar tceáct ó'ion-  
baid a bhréite, mar ávubairt a feanaġair an t-raoi ré  
Monca, óá ġconġbad an mac ġan bhréit go ceann céirre  
n-uairé bhréao go maó ní é; agus óá mbhréad óon leít  
írġis óon ré rin é náġ bíad áct 'n-a ó-raoi. " Máreao," ar

only three of them left issue, as the poet says in this stanza :

Nineteen pleasant sons had the chief—  
The beauteous Oilill Olom ;  
Of one sole trio the race did not decay,  
From whom have sprung the progeny of the free-born.

These three who left issue were children of Sadhbh daughter of Conn. The first of them, Eoghan Mor son of Oilill, fell in the Battle of Magh Muchruimhe, by Beinne Briot, son of the king of Britain ; and Fiachaidh Muilleathan, from whom clann Charrthaigh and the tribe of Suilleabhan, with their branches, are sprung, was the son of this Eoghan ; and his mother was Moncha daughter of Dil son of Da Chreaga the druid ; and he was born at Ath Uiseal on the Siuir, and was called Fiachaidh Fear-da-Liach. For *liach* means ' sad event ' ; and sad were the two events that took place with regard to him, namely, the slaying of his father in the Battle of Magh Muchruimhe very soon after his conception in the womb, and the death of his mother immediately after his birth. Hence the name Fiachaidh Fear-da-Liach clung to him. Thus does Oilill Olom himself refer to this matter as we read in the Battle of Magh Muchruimhe—

A two-fold woe to thee their death  
Together, and a great disaster,  
Thy father and thy mother—  
Grief has overwhelmed thee.

Thy father and thy mother,  
Two great permanent losses :  
The man in battle was struck down,  
Died the wife at thy birth.

Moreover he was called Fiachaidh Muilleathan, because when the time of his birth arrived his grandfather the druid said to Moncha that if she delayed the birth of her son for twenty-four hours, he would be a king ; but if she brought him forth within that time, he would be only a druid.

4280 Monca "i noisig zo mbiaso mo mac-ra 'n-a nigs ní beap é zo ceann ceitne n-uaine ríeasó áct muna tí ré trém flíor." Agyr leir rin céio ran áct oo bí ar Siuir Láim né oún a haéar agy ruidir ar éioic ann, zyur an fead ceitne n-uaine ríeasó 'n-a ruidé ar éioic ann; agyur i zcionn na haimeirne rin

4265 cáimig ar an adainn, zo rus rí mac agyur fuair rí féin báp oo lácair iar n-a bheic. Ir oon mac-ro iaraim oo zaircí fíacaio Muilleacán; agyur ir uime adaircí Muilleacán nyr ó nullac leacán oo beic aige. Ar mbeic iomorro oa mácair 'n-a ruidé ar an leic ran áct né huict a beirce oo

4270 leacnuig baitear an leinb i ocaannta na leice ar a raibe a mácair 'n-a ruidé ran áct; zoadó oe rin oo lean fíacaio Muilleacán oe.

An oara mac o' Oilill Ólom ar a ocaimig ríioct mar atá Cormac Cap ó ocaingadar Dál zcair agyur ríol adóa

4275 .i. clann Mic na Mara agyur ríol flanncuide. Ir ag an zcormac zcap-ro trá oo fázaid Oilill Ólom oigreacé Mumán zo bfuair a fíor zo raibe fíacaio Muilleacán ar n-a bheic o' Eogan Mór agyur ar n-a élor rin ir é orouzáó oo rinne an flaitéar o' fázbdáil oa éir féin ag Cormac fead

4280 a né agyur a beic ag fíacaio Muilleacán o' éir dáir Cormaic fead a né rin aիր; agyur mar rin an flaitéar oo beic fá feac zác né nglún ioir flíocé Cormaic Cair agyur fíacaio Muilleacán oo fíor. Agyur oo caiteadar feal glún ar an orouzáó roin i bflaitéar Mumán.

4285 'Oo b'é an Cormac Cap-ro mac Oilíolla Óluim an cúigeasó zairceadóac ir feairr oo bí i néirinn 'n-a né féin. An ceatnar oile luzaio Láim, fionn mac Cumáill, luzaio Mac Con, Cairbne Zailin, agyur Cormac Cap an cúigeasó zairceadóac. Agyur ní raib donuime i néirinn ioncómlainn né

4290 haonouime oioib áct iao féin. Ir é an Cormac Cap-ro céadonouime oo cúir oíorcáin ar tuadaid Mumán ar oúr.

"Then," said Moncha, "in the hope that my son may become a king, I will not bring him forth for twenty-four hours unless he come through my side." And then she went into the ford of the Siuir that was beside her father's dun, and there sat upon a stone, and remained twenty-four hours seated on the stone. And at the end of that time she came out of the river and gave birth to a son, and she herself died immediately after having brought him forth. It was this son, then, that was called Fiachaidh Muilleathan; and he was called Muilleathan from the crown of his head being broad. For while his mother was sitting on the flag-stone in the ford, on the point of bringing him forth, the child's crown grew broad by the pressure of the flag-stone on which his mother sate in the ford; hence the name Fiachaidh Muilleathan clung to him.

The second son of Oilill Olom who left issue was Cormac Cas, from whom sprang the Dal gCais and siol Aodha, that is, clan Mac na Mara and siol Flannchuidhe. It was to this Cormac Cas that Oilill Olom had left the inheritance of Munster, until he was informed that Fiachaidh Muilleathan had been born to Eoghan Mor; and when he heard this, he directed that the sovereignty be left after him to Cormac during his life, and that it belong after Cormac's death to Fiachaidh Muilleathan during his life; and in this way that the sovereignty belong alternately in each succeeding reign to the descendants of Cormac Cas and those of Fiachaidh Muilleathan for ever. And for some generations they held the sovereignty of Munster according to this arrangement.

This Cormac Cas son of Oilill Olom was the fifth best champion in Ireland in his own time; the other four were Lughaidh Lamha, Fionn son of Cumhall, Lughaidh Mac Con, Cairbre Gailin, the fifth champion being Cormac Cas; and there was no one in Ireland fit to fight with any of them outside of their own number. This Cormac Cas was the first to impose a rent-tax on the districts of Munster. He gave in one

Ír é tús naoi n-uinge ašur cúig céad uinge o'airgead  
 1 n-aon ló o'éisirib ašur o'llamnaib tré n-a molad. Ír é  
 tús tríocá creac a bheactain oia maibe 1 loingear aš  
 4295 iomluad cogair for laigrib; sur giallrao laigin oó.

An tpeas mac o'Oilill ar a o'áinig flioc .i. Cian. Ír  
 ar flioc an Céin rin atá ó Cearbail ašur ó Meacair  
 ó heoira ašur ó Saóira ašur ó Caéaraig ašur ó Con-  
 cúbair Cianacá.

- 4300 Ír é Oilill Ólom céirí ainmnighear ran Réim Riošuirde  
 oar gab fealb flaiteara oá cúigead Mumán oo fiol éibir.  
 Trí bliadna féead oo bí Oilill 1 bflaitear Mumán. Óir  
 pul oo oibir Oilill Mac Con oo báoar oá flioc 1 gceannar  
 Mumán mar atá flioc Oáirine oo flioc Luigóeac mac  
 4305 íota ó o'áinig Mac Con ašur flioc Deirgine oo fiol  
 éibir ó o'áinig Oilill Ólom. Ašur an tan oo bioó riošacé  
 Mumán aš flioc Oáirine oo bioó bheiteamnar ašur cáin-  
 irceacé aš flioc Deirgine, ašur an tan oo bioó flioc  
 Deirgine 1 bflaitear oo bioó an ní céadna aš flioc  
 4310 Oáirine, go noeacáir Mac Con tar bheiteamnar Oililla  
 Óluim amail ír iontuigte ar an ní doéaram 'n-ar noiaí.  
 Mar oo oruirg Oilill oó gan páirt Neimíó mic Sraibginn  
 oo gabáil 1 goinne eošain mic Oililla a b'ácar féin ašur  
 na oerí gCairbre; ašur ionnur surab móire oo tuigirde  
 4315 ráé ionnarbá Mic Con cuirpead ríor anro an ní oa  
 o'áinig Mac Con oo taéran a héirinn, mar atá tuicim  
 Ainscéil mic Deirgill oo bí 1 brocáir Neimíó mic Sraibginn,  
 ašur ír leir oo marbaó Conaire mac Moša Láma aš cornam  
 éireann oo Neimíó, ašur ír oo biéin Ainscéil oo marb'rao  
 4320 na trí Cairbre. Neimíó mac Sraibginn fear a mácar féin  
 Sáruic ingean Cúinn. Óir ír é Neimíó oo marb Conaire rá

day nine ounces and five hundred ounces of silver to bards and learned men for praising him. He brought thirty preys from Britain when he was in exile, stirring up war against the Leinstermen ; and the Leinstermen submitted to him.

The third son of Oilill who left issue was Cian. From this Cian are descended O Cearbhaill and O Meaghair, O hEadhra and O Gadhra and O Cathasaigh and O Conchubhar of Ciannachta.

Oilill Olom was the first king of the race of Eibhear who is named in the Reim Rioghruidhe as having held the sovereignties of the two provinces of Munster. Oilill held the sovereignty of Munster twenty-three years. For before Oilill banished Mac Con there were two races holding sway over Munster, namely, the descendants of Dairine of the race of Lughaidh son of Ioth, from whom sprang Mac Con, and the descendants of Deirgthine of the race of Eibhear, from whom sprang Oilill Olom. And whenever the sovereignty of Munster was held by the descendants of Dairine, the brehonship and tanistship were held by the descendants of Deirgthine ; and when the descendants of Deirgthine held supreme power, the descendants of Dairine held the other offices, until Mac Con transgressed the command of Oilill Olom, as may be understood from what we are about to say. For Oilill ordered him not to take sides with Neimhidh son of Sraibhgeann against Eoghan son of Oilill, his own kinsman, and the three Cairbres. And in order that the cause of Mac Con's banishment may be better understood, I shall set down here the event that led to Mac Con's expulsion from Ireland, namely, the fall of Aingceal son of Deigheall, who was with Neimhidh son of Sraibhgeann ; and by Neimhidh, in his struggle for the possession of Ireland, Conaire son of Mogh Lamha was slain ; and it was because of Aingceal that the three Cairbres slew Neimhidh son of Sraibhgeann, the husband of their own mother, Saruit daughter of Conn. For it was Neimhidh who

hacáir uóid. \*Tarladar trío rin trí mic Conaire. i bfoáir  
Airt mic Cuinn.

Téio Cairbhe Riada von Mumáin go teac Néimíó  
4326 aSyr Sáruioe ingine Cuinn a mácar féin, óir ir aS  
Néimíó vo bí rí pópta o'éir Conaire mic Moza Láma, aSyr  
carla Ainzcéal i ucis Néimíó an trác roin; aSyr ir  
amlaio vo bí aSyr gleaduioe tréinrín dar b'ainm Darcaó  
'n-a foáir ann, aSyr zac uronS anaióitio tigeac go teac  
4330 Néimíó fá héizean o'fior uioó uul vo glic ré Darcaó  
aSyr ar mbeic vo Cairbhe Riada aS teac o'fior a mácar  
go teac Néimíó vo cúio vo glic ré Darcaó, aSyr  
buailir ar ríogóioe an tige é, zur marbaó leir amlaio  
rin é. aSyr leir rin cillir go TeamraicS aSyr ar'noctac  
4336 a óal o'Art Doirfean duobairt Art zur maac an coirc  
ré noeacáio riar ané aSyr tigeacé aniar anú, zonoó ve  
rin doearar Cairbhe Riada rir.

Ar n-a élor von oá Cairbhe oile mar acá Cairbhe  
Múrc aSyr Cairbhe Darcaoin Ainzcéal ré raibe a brala  
4340 féin vo beic i ucis Néimíó ir eac a duhradair "Ir roirbe  
rin ioná uul i mhreacnaio oá éraioeacé." aSyr leir rin  
criallair na trí Cairbhe von Mumáin go bfuirinn laoc  
'n-a bfoáir aSyr mar rángadair go teac Eočan Móir  
mic Oilioila Óluim téio Eočan aSyr iao féin i zoinne  
4346 Néimíó aSyr ucis Néimíó aSyr Mac Con 'n-a foáir aSyr  
feartar cac feadhrac eacorra ann. Zonair Cairbhe Múrc  
Mac Con ran éac roin, aSyr marbdear Ainzcéal ann, aSyr  
ceitir Néimíó go ráinS mar a raibe Sáruic. "Comairce,  
a máca," ar rí, aS leacac a lám cimceall Néimíó. "Diaio  
4350 comairce aS a bfuil ioir vo oá lám óe," ar Cairbhe Múrc,  
aSyr leir rin ucis béim oó zur bean a ceann ve, aSyr ucis  
an oara béim lér bean a cora óe. "Ir áirc móir rin a

slew Conaire, their father. On account of this Conaire's three sons were with Art son of Conn.

Cairbre Riada went to Munster, to the house of Neimhidh and Saruit daughter of Conn, his own mother, for she married Neimhidh after Conaire son of Mogh Lamha, and Aingceal happened to be in Neimhidh's house at that time; and there was a strong wrestler there with him, called Dartadha, and whenever a party who were not known came to the house of Neimhidh, one of their men was forced to engage in wrestling with Dartadha. And as Cairbre Riada was going to the house of Neimhidh to visit his mother, he engaged in wrestling with Dartadha, and laid him on the great caldron of the house, and thus he slew him. Thereupon he returned to Tara; and on his relating his adventure to Art Aoinfhear, Art said that it was on a quick errand that he went westward yesterday, seeing that he returned eastward to-day, and hence he is called Cairbre Riada.

When the other two Cairbres, namely, Cairbre Musc and Cairbre Baschaoin, heard that Aingceal, with whom they were at enmity, was at the house of Neimhidh, they exclaimed, "That is pleasanter than to pursue him to Britain." And upon this the three Cairbres set out for Munster with a company of warriors; and when they came to the house of Eoghan Mor son of Oilill Olom, Eoghan and themselves marched against Neimhidh, and Neimhidh approached in the company of Mac Con, and the Battle of Feabhra then took place between them. Cairbre Musc wounded Mac Con in that battle, and Aingceal was slain there, and Neimhidh fled till he came to where Saruit was. "Protection, O my sons," said Saruit, extending her arms round Neimhidh. "As much of him as is within thy arms will be protected," said Cairbre Musc; and forthwith he dealt him a blow that cut off his head, and dealt him a second blow by which he cut off his legs. "That is a great disgrace,

“Cairbre,” ar fi. “Fonad do do lean Cairbre Múrc do .i. mó  
 a áirc ionaid a bhráítre, óir ir é do marb fear a mádar.

- 4366 Fonad tré céangal cóimbdáide do Mac Con mé Neimíó  
 mac Sraibhínn, a gair tré cur i scoinne Eogain Móir a gair a  
 bhráítreac mar a dáid na trí Cairbre, do hionnardaó lé  
 hOirlill a héirinn é, go raibe fear ar veoraidéac; a gair mé  
 linn a veoraidéac do rinne rannca a gair caraid do féin,  
 4369 go dtáinig féin a gair Déinne Drioc mac ríog na Breataine  
 Móire a gair ionas eacraann oile leo i néirinn gur  
 fóghaodar caé ar airc doirdear ní éireann tré beic a g  
 nearcuad lé hOirlill Ólom, gur commórad Caé Máiige  
 Múrcuime eacraia mar a dtáinig airc go lion a fluaó  
 4376 a gair naoi mic Oirlilla go raéc gcaéid Múran mar don  
 ríú do congnaím lé hAirc, a gair Mac Con go n-a allmúircaid  
 von leit oile 'n-a n-aóad, gur fearad Caé Máiige Múrcuime  
 eacraia, gur briaed o'Arc ir dá fluaó, a gair gur marbad  
 airc do láim an tréimílió luóad láma brácair Oirlilla  
 4370 Óluim do bi a g congnaím lé Mac Con; a gair do tuiteadar  
 móirfeirdear do éloinn Oirlilla Óluim ann.

Don gur fá hainm ar ucúr o'Oirlill Ólom a gair ir uime  
 cuad Oirlill Ólom airc, feir do rinne ré mé hÁine ingin  
 Eogabail a gair ar mbeic 'n-a coolad i brcáir Oirlilla ói  
 4376 do éreim rí a éluair ó n-a céann i noioóail a héirnióte a gair  
 a haéar do marbad do. Fonad trío rin gairdear Oirlill  
 Ólom .i. cluafom de. Ir uime fóir gairdear Oirlill de: ionann  
 ionorro Oirlill a gair oir oll .i. aicir móir, a gair carladar  
 trí aicire ainmeaca o'Oirlill do lean do go bair, mar a dá  
 4380 a beic cluafom do a gair a óeas do dubad a gair a anál  
 do beic bréan. Ir amlaíó táinig rin, iar gcaill a éluair  
 lé hÁine, amlaíó duobramar, do gab fearis é, a gair leit rin  
 cuó ráedó pleige tré Áine go talmaim go tarla rinn na  
 pleige i gclóic gur fearad i, a gair cuirir feirean fá n-a

O Cairbre," said she ; and hence he used to be called Cairbre Musc, that is, greater his disgrace than that of his brethren, for it was he who slew his mother's husband.

And on account of Mac Con's forming an alliance of friendship with Neimhidh son of Sraibhgheann, and because of his opposing Eoghan Mor and his kinsmen, namely, the three Cairbres, he was banished out of Ireland by Oilill, and was for a time in exile ; and in the course of his exile he gained supporters and made friends for himself, so that himself and Beinne Briot, son of the king of Great Britain, and many other foreigners with them, came to Ireland and declared war on Art Aoinfbear king of Ireland, because of his having helped Oilill Olom ; and the Battle of Magh Muchruimhe was arranged between them, to which Art came with all his host and the nine sons of Oilill with the seven battalions of Munster to help Art, while Mac Con with his foreigners were against them on the other side ; and the Battle of Magh Muchruimhe was fought between them, and Art and his host were beaten, and Art himself slain by the hand of the champion Lughaidh Lamha, kinsman of Oilill Olom, who was taking part with Mac Con ; and seven of the children of Oilill Olom fell there.

Oilill Olom's first name was Aonghus, and he was called Oilill Olom because he had intercourse with Aine daughter of Eoghabhal, and as she slept with Oilill she bit his ear off his head in retribution for his rape of her and for his having slain her father. Hence he was called Oilill Olom, that is ear-cropped. He was called Oilill also, because Oilill is the same as *oil oll*, 'a great blemish' ; and he had three deforming blemishes which clung to him till death, namely, he was ear-cropped, his teeth had become black, and his breath was foul, which blemishes he thus came by : when he had lost his ear through, the means of Aine, as we had said, he got enraged, and forthwith he drove his spear through her body into the earth, and the point of the spear struck against a

4385 **Ó**éad **o**a **o**íorǵad **an** **ri**nn, **a**ǵur **t**éio, **an** **n**eim **oo** **b**i **i** **ri**nn  
**na** **fl**eige **'n**-a **ó**éad **su**r **o**udad **oo** **l**átair **i**, **a**ǵur **su**r **f**ár  
**b**héantar **an**áile **a**r **ri**nn **oo** **oo** **l**ean **oo** **oo** **b**ár **tr**é **ó**oil **na**  
**oo**ri **n**ǵear **oo** **b**i **a**r **an** **fl**eig **ri**nn, **ma**r **a**tá **ǵ**an **a** **ri**nn **oo**  
**ó**ur **i** **ǵ**loic, **ǵ**an **a** **ri**nn **oo** **ó**ur **f**á **ó**éad, **a**ǵur **ǵ**an **b**ainéad  
 4390 **oo** **ó**éanam **l**é; **ǵ**ona **ó** **na** **ǵ**earaib **ri**nn **oo** **ó**oil **ta**rlaotar  
**na** **ha**itire **fé**amháirte **ó**ó, **a**ǵur **su**rab **ó** **n**-a **ha**itirib **m**óra  
**ro**in **do**ubrad **O**ilill .i. **oil** **oll** .i. **a**itir **m**or **ri**r **ma**r **ro**-  
**ain**m. **a**ǵur **i**r **i** **ǵ**Caé **M**aige **M**ucruime **oo** **ma**ribad **a**ri  
**do**irfear.

## XLII.

4395 **O**o **ǵ**ad **l**uǵaio .i. **M**ac **C**on **m**ic **M**aicniad **m**ic **L**uigóeac  
**m**ic **O**áire **m**ic **F**ir **U**illne **m**ic **E**adbuilǵ **m**ic **O**áire **m**ic  
**S**ioébuilǵ **m**ic **F**ir **U**illne **m**ic **O**eaǵamraig **m**ic **O**eaǵaio  
**O**eirǵ **m**ic **O**eirǵtine **m**ic **N**uadac **a**irǵtǵ **m**ic **L**uétaire **m**ic  
**l**oǵa **f**erólig **m**ic **E**iréamóin **m**ic **E**adamaoin **m**ic **ǵ**oramaoin  
 4400 **m**ic **S**in **m**ic **M**aierin **m**ic **l**oǵa **m**ic **E**adamaoin **m**ic **M**áil **m**ic  
**L**uigóeac **m**ic **í**ota **m**ic **O**reogain **ri**oǵad **E**iréann **oo**ic  
**m**bliadna **ri**cead. **i**r **i** **S**ad **in**ǵean **C**uinn **f**á **m**átair **oo**  
**M**ac **C**on **a**máil **do**ubramaar **ro**máinn. **i**r **u**ime **oo** **ǵ**aicé  
**M**ac **C**on **oo** **l**uǵaio **m**ac **M**aicniad .i. **c**ú **oo** **b**i **a**ǵ **O**ilill  
 4405 **ó**lom **oo** **n**ǵaicé **E**alóir **O**earǵ, **a**ǵur **an** **tan** **oo** **b**i **M**ac  
**C**on **'n**-a **n**aoitoin **i** **oo**ig **O**ilíolla **oo** **é**rialla **an** **l**eanb **a**r  
**a** **l**ámáib **o**'ionnruige **na** **con** **a**ǵur **oo** **ǵ**lacad **an** **c**ú **'n**-a  
**ǵ**lotain **é** **a**ǵur **n**íor **f**éadad **a** **é**earaǵain **ǵ**an **tea**ct **'n**-a  
**o**áil **oo** **ǵ**náé, **ǵ**onad **u**ime **ri**nn **ǵ**o **ǵ**aimead **M**ac **C**on **oo**.

4410 **a**r **n**ǵadáil **a**riacátair **oo** **M**ac **C**on **a**ǵur **iar** **oo**teaé  
**ó** **n**-a **ó**earaioeac **a**ǵur **iar** **ǵ**cur **C**áta **M**aige **M**ucruime  
**a**máil **do**ubramaar **é**uar **a**ǵ **tr**áctad **a**r **a**ri **do**irfear, **oo**

stone and got bent, and he put the point between his teeth to straighten it, and the venom of the spear's point got into his teeth and blackened them at once, and thence foulness of breath came upon him, which clung to him till death, for he had violated the three geasa that were upon that spear, namely, not to allow its point to come against a stone, not to put its point between the teeth, and not to slay a woman with it. And it was from the violation of these geasa that the forementioned blemishes came upon him, and it was from these great blemishes that he was called Oilill—that is, *oil oll*, or great blemish. And Art Aoinfhear was slain in the Battle of Magh Muchruimhe.

## XLII.

Lughaidh, that is, Mac Con son of Maicniadh, son of Lughaidh, son of Daire, son of Fear Uillne, son of Eadbholg, son of Daire, son of Siobhholg, son of Fear Uillne, son of Deaghamhrach, son of Deaghaidh Dearg, son of Deirgthine, son of Nuadha Airgtheach, son of Luchtaire, son of Logha Feidhlioch, son of Eireamhon, son of Eadaman, son of Gosaman, son of Sin, son of Maitsin, son of Logha, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland thirty years. Sadhbh daughter of Conn was Mac Con's mother, as we have said above. Lughaidh son of Maicniadh was called Mac Con because Oilill Olum had a hound called Eloir Dhearg, and when Mac Con was an infant in the house of Oilill, the child used to creep on his hands to the hound, and the hound used to take him to her belly, and he could not be prevented from going constantly to visit her, whence he was called Mac Con.

When Mac Con had become powerful and had returned from his exile, and had fought the Battle of Magh Muchruimhe, as we have said above in treating of Art

bean flaitear éireann amac ré haoimheachtáin, a gsur do  
 doctuis triócas bliadan é, amail léagtar gan uain uarab  
 4415 torac: Cnuca cnoc ór cionn liéire. A gsur mar a veir gan  
 dá rann-ro:

Ré feacht láitib, lié nac gan,  
 Do gab luGAR 1ac néireann;  
 Táinig dá ríge neartáin  
 4420 Tá éireann ré haoimheachtáin.

Triócas bliadan gan mine,  
 Do mac Con 1 n-airpige;  
 nó go uortáin an cur car,  
 Gan léan for a airéadair.

4425 An Mac Con-ro ar a bfuilmio a gtriáctad, ní do flióct  
 éanna Muncáoin do fíol éidib é, mar a veir an uain  
 uarab torac, Conaire caom clámáin Cuinn, aét do flióct  
 luigdeac mic íota mic bheogáin. Fá clann iomorro dá  
 beartáir luGAR mac íota mic bheogáin a gsur Milio  
 4430 Earráinne, dá ngairtí Galam, mac bile mic bheogáin, ionnur  
 tar ceann gurab o'fine Gaéil flióct luGAR mic íota,  
 nac do clannáib Milead 1ac aét cómmbráitire dóib amail  
 a veir an ríle a gLadair ar trí aicmeáid do flióct  
 luigdeac mic íota gan rann-ro:

4435 Ó Cobáig na gcorb b'leab-óil,  
 Ó flioinn ara, ó héoirreoil;  
 Tiar nac facar fad a sean,  
 Tiar nac do macáib Milead.

A gsur for cur do na flioinnib aile táinig ó luGAR mac  
 4440 íota, mar aét ó Laoaire Ruir, ó dáire Aran 1 Rinn  
 muinntire dáire 1 gCairbreáid 1r ó Cuinn 1r Mac Dilin 1  
 nÁlban táinig ar flióct fácaid Canann mac Mic Con mic  
 Maicniad. 1r é an Mac Con-ro an tneair ní do flióct  
 luigdeac mic íota do gab ceannar éireann. An céirí

Aoinfhear, he obtained for himself the sovereignty of Ireland in a single week, and kept it for thirty years, as we read in the poem which begins "Cnucha, a hill over Lithfe." It thus speaks in these two stanzas :

In the space of seven days, no slight cause of joy,  
Lughaidh became ruler of the land of Erin ;  
He came to his strong kingdom  
The ruler of Erin in one week.

Thirty years without flagging  
Was Mac Con in supreme sovereignty,  
Till the nimble champion fell  
With his supremacy unimpaired.

This Mac Con of whom we are treating was not of the descendants of Eanna Munchaoin of the race of Eibhear, as is stated in the poem which begins "Fair Conaire, son-in-law of Conn," but of the race of Lughaidh son of Ioth, son of Breoghan. Now Lughaidh son of Ioth, son of Breoghan, and Milidh of Spain, who is called Golamh son of Milidh, son of Breoghan, were sons of two brothers, so that, though the descendants of Lughaidh son of Ioth are of the race of Gaedheal, still they are not of the progeny of Milidh, but only kinsmen to them, as the poet says, speaking of three branches of the descendants of Lughaidh son of Ioth in this stanza :

O Cobhthaigh of the feast-serving goblets,  
O Floinn of Ard, O hEidirsceoil,  
A trio who traced not the genealogy of their ancestors (f),  
A trio not sprung from the sons of Milidh.

Here follow some of the other families who sprang from Lughaidh son of Ioth, namely, O Laoghaire of Ros, O Baire of Ara in Rinn Muinntire Baire in Cairbreacha, and O Cuirnin and Mac Ailin in Alba, who was descended from Fathadh Canann son of Mac Con, son of Maicniadh. This Mac Con was the third king of the race of Lughaidh son of Ioth who held the sovereignty of Ireland. The first of these kings was



Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, who held the sovereignty of Ireland four years till he fell by Cearmna son of Eibric ; the second was Eochaidh Apthach son of Fionn, son of Oilill, who held the sovereignty of Ireland nine years, when he fell by Fionn son of Bratha ; the third of the race of Lughaidh son of Ioth who held the sovereignty was this Mac Con of whom we are now speaking. And it is in testimony of this that we have this stanza from the seanchus :

Three kings sprung from the proud son of Ioth,  
Two Eochaidhs, the ferocious Lughaidh,  
It is not a deed that displeases us,  
The way in which pleasant Ioth was avenged.

Feircheas son of Coman Eigeas, at the command of Cormac son of Art, slew, with the spear called ringcne, Mac Con, as he stood with his back against a pillar-stone at Gort-an-oir, beside Deargraith in Magh Feimhean, to the west of Ath na gCarbad, while he was there distributing gold and silver to bards and ollamhs. When Feircheas son of Coman Eigeas, who resided at Ard na nGeimhleach, which is now called An Chnocach, he came to the meeting among the rest, having the ringcne ; and when he had come into the presence of Mac Con, he drove that spear through him into the pillar-stone against which his back rested, and this caused his death without delay. From that time to this the plain on which Mac Con was slain is called Gort-an-Oir, from the quantity of gold he there bestowed on bards and ollamhs. The reason why Mac Con came to Munster was that his druids foretold to him that he would not live half a year on the throne of Ireland unless he left Tara. Hence he came to Munster, to seek the aid of his kinsmen—that is, the descendants of Oilill Olom ; but they remembered their old grudge against him, namely, that he had slain Eoghan Mor and his kinsmen in the Battle of Magh Muchruimhe. And

bráiténeac i gCac Maise Muéruime. Agus i r ve rin cáimig  
 a beic ag cilleac go laigrib an can oo marbad é.

Oo gab Feargur Dubhéadac mac Fionncada mic  
 4480 Ogamain mic Fiaccac Finn mic Dáine mic Uléacig mic  
 Deirrin mic Eocac mic Sin mic Roirin mic Triuin mic Ro-  
 éruin mic Airnoil mic Maine mic Forga mic Fearadacig mic  
 Oiliolla éarann mic Fiaccac Fir Mara mic Doncura Tuirbig  
 Teamrac oo riol éireamóin riozac éireann doin bliadain  
 4485 amáin. I r uime oo zairci Feargur Dubhéadac ve .i. dá  
 óeac móra úba oo bí aige. I r é an Feargur-ro cáimig  
 rá brácaio Cormaic mic Airt i bplaitear éireann iar  
 n-ionnarbad Cormaic lé hullcaib i gConnaccaib iar  
 mbreit a giall agus iar noéanam na pleide óóib oo Cormac  
 4490 i oscarceart Maise breac mar a oca gilla rioz ulaó  
 an coinneal rá folc Cormaic gur loirc go mór é.

Tri mic ionorro Fionncada mic Ogamain mic Fiaccac  
 Finn .i. Feargur Dubhéadac Feargur Cairfiacac i r Fear-  
 gur Fuilcleabair oo imir an t-anforlann-ro ar Cormac;  
 4495 agus céio Cormac o'iarraio congnaca ar Caó mac Céin  
 oo bí nearcmar an trác roin i nélib. I r eac duubairc  
 Caóy rir go ociuabac congnam oo dá bfuigeac fearann  
 uaid. "Oo-bear uirt," ar Cormac, "a oimceallraio oo  
 carbad oo Maise breac ran lo iar mbreicac caca ar na tri  
 4500 Fearguraib." "Mareac," ar Caóy, "braicim-re uirt cá  
 bfuigbir an trénnilic lucaio láma brácair mo fearacair,  
 agus dá ocugair ran eac é i r cormail go muirbrió pé  
 na tri Feargair, agus i r é áic i n-a bfuigfir é i neacair-  
 laig láim pé Sliaó gCnoc. Triallair Cormac leir rin go  
 4505 heacarlair mar a bfuair lucaio láma i brianboic 'n-a  
 luige. Cuirir Cormac a ga tréir an brianboic agus gonair  
 lucaio 'n-a úruim. "Cia gonar mé?" ar lucaio. "Cormac

it thus happened that he was returning to Leinster when he was slain.

Fearghus Duibhdheadach son of Fionnchaidh, son of Oghaman, son of Fiatach Fionn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland a single year. He was called Fearghus Duibhdheadach, as he had two large black teeth. This Fearghus came inside Cormac son of Art in the sovereignty of Ireland, when Cormac was expelled by the Ultonians to Connaught, after they had taken his hostages, and he had made the feast for them in the north of Magh Breagh, whereat an attendant on the king of Ulster held a lighted candle to Cormac's hair, and scorched him severely.

Now, it was the three sons of Fionnchaidh son of Oghaman, son of Fiatach Fionn, namely, Fearghus Duibhdheadach, Fearghus Caisfhiachlach, and Fearghus Fuitleabh-air, who committed this outrage on Cormac; and Cormac went to ask the help of Tadhg son of Cian, who was powerful in Eile at that time. Tadhg said to him that he would give his help if he got territory from him. "I will give thee," said Cormac, "as much of Magh Breagh as thou canst go round with thy chariot on the day on which thou shalt have overcome the three Fearghuses in battle." "Then," said Tadhg, "I can tell you where you will find the champion, Lughaidh Lamha, my grandfather's brother, who, if you bring him to the battle, will in all likelihood slay the three Fearghuses; and the place where you will find him is in Eatharlach beside Sliabh gCrot. Upon this Cormac set out for Eatharlach, where he found Lughaidh Lamha lying down in a hunting-booth. Cormac stuck his javelin through the hunting-booth and wounded Lughaidh in the back. "Who

mac Airt," ar fé. "Maid fudair mife oo goin," ar  
 Luḡair, "óir ir mé oo mairb t'átair .i. Airt domfeair."  
 4510 "Éiric dam ann," ar Cormac. "Ceann rios i gcaé úit,"  
 ar Luḡair. "Maread," ar Cormac, "tabair ceann rios  
 Ulad .i. Fearḡur Dubdóeasac dáim acá as cur im aḡair  
 féin fá flaitear éireann." "Do-ḡeabair rin," ar Luḡair.  
 Leir rin triallair go Taós mac Céin i néilid asur gluar-  
 4515 10 féin asur Taós go lion a rluas go bhuḡ mic an óis  
 i gCionna Cinn Comair mar ar commórad Caé Cionna  
 10ir Cormac asur ná tri Fearḡura.

Do bí fóir fáé oile as Taós mac Céin fá úil i n-aḡair  
 Ulad, oo bhuḡ gurab é an Fearḡur Dubdóeasac-ro oo  
 4520 mairb a átair i gCaé Samna. Sióeas nior léis Taós  
 Cormac ran áat, áat oo fáḡaid ar énoc ar cúl an áata é  
 asur giolla 'n-a focair ann. Tuḡ iomorro Taós asur  
 Luḡair lámá aḡair ar na tri Fearḡuraib go n-a rluas,  
 gur éit Fearḡur fuileabair lé Lúḡair lámá, gur bean  
 4525 an ceann oe, asur triallair gur an ucularḡ 'n-ar raibe  
 Cormac rir an gceann. Ir ead iomorro oo rinne Cormac  
 ré huét ááic oo úil ran áat éasac Deilionn Druic, a  
 giolla, oo cur uime féin asur a éasac-ran ar an ngiolla;  
 óir fá veairb leir an tan oo fárrad lonn laoid luḡeasac  
 4530 asur oo-ḡeadao conrad caáa é, nar b'iontaobta oo neac é.

Dála luḡeasac cig leir an gceann oo bí aige oo látair  
 an giolla oo bí i moét Cormaic asur fiafruḡir oe nar  
 b'é rin ceann Fearḡura Dubdóeasac. "Ní hé," ar an  
 giolla, "áat ceann a b'rátar." Leir rin céir Luḡair rán  
 4535 gcaé arir asur beanair a ceann o' Fearḡur Cairriacac  
 asur tuḡ 'n-a lámá gur an ucularḡ i raibe an giolla i  
 moét Cormaic é. "An é ro ceann rios Ulad?" ar Luḡair.

wounds me?" asked Lughaidh. "Cormac son of Art," replied the other. "It is well thou didst wound me," said Lughaidh, "for it was I who slew thy father, that is, Art Aoinfhear." "Give me an eric for him," said Cormac. "A king's head in battle for thee," said Lughaidh. "Then," said Cormac, "give me the head of the king of Ulster, namely, Fearghus Duibhdheadach, who is coming between me and the sovereignty of Ireland." "It shall be given thee," said Lughaidh. Upon this Cormac proceeded to Eile to Tadhg son of Cian, and himself and Tadhg marched with their full forces to Brugh-Mic-an-Oigh at Crionna Chinn Chomair, where the Battle of Crionna was convened between Cormac and the three Fearghuses.

Tadhg had, moreover, another reason for going against Ulster, as it was this Fearghus Duibhdheadach who slew his father in the Battle of Samhain. But Tadhg did not permit Cormac to go into the battle, but left him on a hill to the rear of the battle, and an attendant with him there. Now, Tadhg and Lughaidh Lamha attacked the three Fearghuses and their host; and Lughaidh Lamha slew Fearghus Fuiltleabhair and beheaded him, and took the head to the hill on which Cormac was. Now, Cormac, when all were on the point of going to the battle, clothed himself in the garments of Deilionn Druit, his attendant, and put his own clothes on the attendant; for he was certain that when his warrior frenzy should come upon Lughaidh, and when the rage of battle should seize him, he could not be trusted by anyone.

As to Lughaidh, he came with the head which he had into the presence of the attendant who was disguised as Cormac, and asked him whether that was not the head of Fearghus Duibhdheadach. "It is not," said the attendant; "it is the head of his brother." Upon this Lughaidh went into the battle again, and cut off the head of Fearghus Caisfhiachlach, and took it in his hand to the hill on which was the attendant disguised as Cormac. "Is this the head of the king of Ulster?" asked

"Ni hé," ar an gíolla, "áct ceann a bhráthar oile." Céir  
 an tneaf feadé fán zcát zo ucuz ceann feardura Duib-  
 4640 óéadais leir, agus vo fiafuiis an céanna von ngiolla.  
 Do fneadair an gíolla agus aubairt zur b'é ceann rios  
 ulaó é. leir rin tug luzaio urcar von ceann von gíolla  
 zur buail 'n-a brollac é, zur eas an gíolla vo látair;  
 agus céir luzaio féin i néall iar uréizean iomaó folá  
 4645 óó tne lionnaire a éradé.

Dála Taóis mic Céin vo éuir an bhuiread ar rluaz ulaó  
 ionnur zo ucuz feadé maómana orra ran lo zcéanna ó  
 érionna zo glair neara i ocaois érioma inearclainn,  
 amail aoir flannazán file ran rann-ro rior:

4650

Taós mac Céin éuaró i ráit éró,  
 Ro bhuir feadé zcaca i n-aonló,  
 for ullcaib zo rionna féin  
 ó áé érionna zo haro-Céin.

Céir Taós iar rin 'n-a éarbaó agus trí éradéa ó trí  
 4655 rleazaid air; agus aubairt ré n-a gíolla an éarbaó vo  
 úiorzad ó'ionnrúize na Teáirac zo ucuzad múr Teáirac  
 von leit iruz vo éiméal i a éarbaio an lá roin. Triall-  
 aio zo réimóiread rompa agus Taós az uil i néall zo  
 minic ó éréizean folá ar a éradéaid; agus ar roctain  
 4660 láim lé háé Cliaé vóib vo fiafuiis Taós von gíolla an  
 ucuzadar Teáir leo ran éiméal roin. "Ni éuzamar,"  
 ar an gíolla. leir rin buailtear agus marbair lé Taós  
 é; agus iar marbad an gíolla cig Cormac mac Aire vo  
 látair, agus mar vo éonnaire na trí éradéa móra vo bí ar  
 4665 Taós tug ar an liais vo bí 'n-a foáir viar eorina vo éuir  
 i zcéadé vo éradéaid Taós, agus voirb deo i zcéadé  
 oile, agus rcolb vo rinn zai ran tneaf éradé, agus  
 cnearuzad tar zóim vo ééanaim orra ionnur zo raibe  
 Taós feadé bliána va bítin rin i rirzlige, zo noeadaio  
 4670 luzaio láma von Muáin ar ceann an cáitléaza. Táin  
 an liais zo n-a trí valcaóaid zo zcuálaor éazcaoine

Lughaidh. "It is not," said the attendant, "it is the head of his other brother." He went the third time into the battle and brought the head of Fearghus Duibhdheadach with him, and he asked the same question of the attendant. The attendant answered and said that it was the head of the king of Ulster. Upon this Lughaidh aimed a blow at the attendant with the head and struck him in the chest, and the attendant died on the spot; and Lughaidh himself fell into a swoon because of the quantity of blood he had lost through his many wounds.

As to Tadhg, son of Cian, he defeated the Ulster host so that he routed them seven times in the same day between Crionna and Glas Neara on the side of Drom Ineasclainn, as the poet Flannagan says in the following stanza :

Tadhg son of Cian in Raith Cro in the north  
Won seven battles in one day,  
Against Ulster, with brilliant success,  
From Ath Crionna to Ard Cein.

After this Tadhg went into his chariot, having three wounds from three spears; and he told his attendant to direct the chariot towards Tara, so that he might include the walls of Tara within the circuit made by his chariot on that day. They drove straight on, though Tadhg fainted several times through loss of blood from his wounds; and as they were approaching Ath Cliath, Tadhg asked the attendant if they had included Tara in that circuit. "We have not," replied the attendant. Upon this Tadhg struck him dead; and when the attendant had been slain, Cormac son of Art came up, and seeing Tadhg's three great wounds, he ordered the physician who was with him to put an ear of barley into one of his wounds, and a live worm into another of them, and a splinter of a javelin-head into the third wound, and to heal the wounds externally, so that Tadhg was a year in a wasting condition from this treatment, until Lughaidh Lamha went to Munster to fetch the surgeon. The surgeon came with his three pupils, and they heard

4575 Ταιός ας τιθεάτ ζυρ αν ούν οόιθ. Πιαρριυζιρ αν ταιέλιαϊζ  
 τον céασοαλτα τον τριύρ αρ ζολορ να céασομαιρζε ó Ταςζ  
 κρέαο é ράτ να μαιρζε ριν. “Cneao ρο,” αρ ρέ, “οο cóλζ, αρ  
 4580 mbeít οο cóλζ eopna 'n-a κρέάτ.” Αρ ζολορ αν οαρμ  
 μαιρζε πιαρριυζιρ τον οαρμ οαλτα κρέαο é αόδαρ να  
 μαιρζε ριν. “Cneao οο míol beo ρο” αρ αν οαρμ οαλτα “αρ  
 mbeít οο óοιρθ beo ραν οαρμ κρέάτ.” Αρ ζολορ αν κρεαρ  
 μαιρζε τον ταιέλιαϊζ πιαρριυζιρ τον κρεαρ οαλτα κρέαο é  
 4585 αόδαρ να κνειοε ριν. “Cneao οο ρινν αιρμ ρο” αρ αν κρεαρ  
 οαλτα. Αζυρ αρ ροόταιν τον τιζ 'n-a ραιθε Ταςζ τον ταιέ-  
 λιαϊζ ιρ εαó οο ριννε colctar ιαρμινν οο éυρ ραν τεαλλάé  
 ζο ηοεαρνα cαοιρ θεαρζ úe αζυρ α éαδαιρτ οα ιννεαλλ  
 αρ ηρμιννιθ Ταιός ιαρ ριν. Μαρ οο cóηηαιρς Ταςζ αν  
 4590 τ-ιαρμινν θεαρζ οα ιννεαλλ ηé α ράεαó 'n-a cóηρ οο ζαó  
 κριοέηυζαó κριοίθε é, ιοηηυρ ζο οτάιηζ τον υαéβάρ ροιη  
 ζυρ éειζ ζο ροιηέιρθεαó αν οιαρ αν οοιρθ αζυρ αν ροοlb  
 οο ρινν ζαι αρ α κρέάτταιθ; αζυρ λειρ ριν οο-ní αν ταιέ-  
 λιαϊζ κνεαρυζαó ιοηlán αρ α κρέάτταιθ ζυρ θα ρlán  
 4595 Ταςζ ζαν ρυρθεαó οα éιρ ριν.

Οο ριννε αν Ταςζ-ρo ζαóάλταιρ μόρμ, λειτ Cuinn οα  
 éιρ ριν. Οά μac ιμορρo οο bi ας Ταςζ μac Céin mic  
 Oillioia Óluim, μαρ ατά Connla αζυρ Coρmac Ζαileang.  
 Ó Ιομέαιó μac Connla τάιηζ Ó Céαρβαιλ, αζυρ ó Fionn-  
 4600 ácta μac Connla τάιηζ Ó Meácaιρ. Ó Cóρmac Ζαileang  
 μac Ταιός mic Céin τάιηζ Ó ηεαóηα αζυρ Ó Ζαóηα αζυρ  
 Ó Concuóδαιρ Cιανηάéτα. Ας ρο να τιρe οο ζαóαοαρ, μαρ  
 ατά Ζαileangα éοιρ αζυρ éιαρ, Cιανηάéτα éεαρ αζυρ  
 éταιó, λυιζηe éοιρ αζυρ éιαρ.

4600 Οο ζαóηραο ρór ορoηζ οιλε οο ηíol éιθιρ κριοéα οιλε  
 ι λειτ Cuinn, μαρ ατάιo ρλιοé Coéllán mic λοηcáιη mic  
 Οαéáιη mic Τρεαóυρηe mic Τρéιη mic Síóe mic Διηbile

Tadhg's moaning as they approached the dun. The surgeon asked the first of the three pupils when they had heard from Tadhg a moan arising from the first wound, what was the cause of that moan. "This is the moan caused by a prickle, as there is a barley-prickle in his wound." On hearing a moan caused by the second wound, he asked the second pupil what was the cause of that moan. "This is the moan caused by a live creature," said he, "for a live worm has been put into the second wound." When the surgeon heard the third moan, he inquired of the third pupil what was the cause of that moan. "This is the moan caused by a weapon-point," said the third pupil. And when the surgeon reached the house in which Tadhg was, he placed an iron coulter in the fire until it became red hot, and then got it in readiness in front of Tadhg. When Tadhg saw the red-hot iron put in readiness for the purpose of thrusting it into his body, his heart trembled greatly; and, as a result of the terror that seized him, he violently ejected from his wounds the ear of barley, the worm, and the splinter of javelin-head, and thereupon the surgeon completely healed his wounds; and after that Tadhg was well without delay.

This Tadhg made large conquests in Leath Cuinn afterwards. For Tadhg son of Cian, son of Oilill Olom, had two sons, namely, Connla and Cormac Gaileang. From Iomchaidh son of Connla comes O Cearbhaill, and from Fionnachta son of Connla comes O Meachair. From Cormac Gaileang son of Tadhg, son of Cian, comes O Eadhra and O Gadhra and O Conchubhair Ciannachta. The following are the territories they acquired, namely: Gaileanga, east and west; Cianachta, south and north; Luighne, east and west.

Moreover, another company of the race of Eibhear took possession of other territories in Leath Cuinn: these are the descendants of Cochlan son of Lorcan, son of Dathan, son of Treachuire, son of Trean, son of Sidhe, son of Ainbhile, son

mic Díg mic Aodáin mic Dealbhoit mic Cair mic Conaill  
 Eacluaic mic Luigthead Meinn (oo rinne fearann cloidim  
 4605 oa bfuil ó Luimnead go Sliab Ectge) mic Aongura. Tuis  
 mic Fír Cuib mic Moza Cuib mic Cormaic Cair mic  
 Oiliolla Óluim. As go na fearainn, mar atáio na reat  
 nDealbna .i. Dealbna Mór, Dealbna Beag, Dealbna  
 Eatra, Dealbna Iartair Míde, Dealbna Síte Neannta,  
 4610 Dealbna Cúile Fadair asur Dealbna Tíre dá loc i  
 gConnactaib. Sonad oa foillruadó rin cuinear an file  
 na roinn-re ríor ar an reandur:

na reat nDealbna fá vomn fleaza,  
 Siol an Dealbhoit donnarmaid;  
 4615 Táo i leit Cuinn an cómhóil,  
 nac beag onóir o' ollamhaib:

Dealbna Mór, Dealbna Beag bheada,  
 Dealbna Eatra rinnremaid;  
 4620 Aicme fá mearrda moda,  
 Dealbna an Droza báirpleadair;

Dealbna Síte namglain neannta,  
 Dealbna nuadac neamhocruis;  
 Dealbna Cúla fionnglain Fadair,  
 nár dealuig né veaglóaib.

4625 Tuis guraib lé Luzaio Láma ar foráileam Cormaic mic  
 Airc oo tuic an feargur-ro ar a bfuilmio as tráctad  
 asur guraib i gCat Chionna oo marbad é.

of Beag, son of Aodhan, son of Dealbhaoth, son of Cas, son of Conall Eachluath, son of Lughaidh Meann (who reduced to swordland the territory between Luimneach and Sliabh Echtghe), son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom. Here are the territories, namely, the seven Dealbhnas, that is Dealbhna Mhor, Dealbhna Bheag, Dealbhna Eathra, Dealbhna Iarthair Mhidhe, Dealbhna Shithe Neannta, Dealbhna Chuile Fabhair, and Dealbhna Thire da Loch in Connaught. To describe these the poet sets down the following stanzas taken from the seanchus :

The seven Dealbhnas of brown spears,  
 The race of Dealbhaoth of brown arms,  
 They are in Leath Cuinn of the feasting,  
 Where there is great honour for ollamhs :

Dealbhna Mhor, Dealbhna Bheag of Breagha,  
 Dealbhna of Eathra of strong headlands ;  
 A race of pleasant customs,  
 Dealbhna of the tall-peaked Brugh ;

Dealbhna of the brilliant Sith Neannta,  
 Dealbhna of harmless Nuadha ;  
 Dealbhna of fair bright Cul Fobhair,  
 Which never was without good lakes.

Know that it was Lughaidh Lamha, by the direction of Cormac son of Art, who slew this Fearghus of whom we are treating, and that it was at the Battle of Crionna he was slain.

## XLIII.

Do gab Cormac Ulfaoa mac Airt Doineir mic Cuinn.  
 Céadócaidís mic Feólimiú Reáctmair mic Tuatail Teáct-  
 4830 máirí vo fíol Éireadóin nioḡaáct Éireann oá fíctio bliádan.  
 Iy uime ḡairítear Cormac Ulfaoa oé, ulca fáoa .i. féarós  
 fáoa vo bi air, nó ón bꝑocal-ro Ulfaoa .i. Ulaio i bꝑao  
 mar ḡur éur na hUltaid ar veoraidéaáct feáó fé mbliádan  
 noéas a hUltaib tré n-ar imreáoar o'ulc air ful ráimís.  
 4835 flaitéar Éireann é. Áḡur iy i fá máctair voñ Cormac-  
 ro éáctáé inḡean Uilceáctaidís an ḡabann. Áḡur iy fé huáct  
 Caáta Máige Muéruiúe vo éur vo rinne Airt Doinefar  
 Cormac fé hinḡin an ḡabann áḡur i ar coibce áige. Óir  
 fá nóí i néirinn an tráct roin ḡibe ní nó mac nioḡ vo  
 4840 éurfeáó oúil i n-inḡin bꝑuḡaio nó biaócaidís fé luige nó-  
 leannánaáct vo théanaí nua, ḡur ba héigean oó a fáḡáil.  
 ḡan áct coibce nó cꝑoó nuácair vo oáil oi. Áḡur iy ar  
 an moó roin fuair Airt máctair Cormaic, óir nioí b'í fá  
 bean pórtá oó, áct Meáob Leitítearḡ, inḡean Conáin Cual-  
 4845 ann, áḡur iy uáite ainmnioḡtear Ráit Meáóba Láim fé  
 Teáctair.

Iy ionḡaó an airling vo éonnaire éáctáé úo .i.  
 máctair Cormaic. Oar lé, iomoro, ar mbeir 'n-a cooiaó-  
 mar don fé hAirt oi, vo teapáó a ceann oá coláinn áḡur  
 4850 vo fáí bile móí ar a muinéal vo leáctnuis a ḡéasa óí  
 Éirinn uile, áḡur táinís an múir óí cionn an bile rin, ḡur  
 trartráó é; áḡur oá éir rin fárair bile oile a pꝑeím an  
 céioibile ḡo oáinís ríbe ḡaóite aniar léí leáḡaó é; áḡur  
 fé fáicrin na hairlinge rin beáóḡair an bean áḡur múí-  
 4855 clair ar a cooiaó, ḡur noáct ruim na hairlinge o'áirt. "Iy  
 fíor rin," ar Airt, "ceann ḡaó mná a feár áḡur bean-

## XLIII.

Cormac Ulfhada son of Art Aoinshear, son of Conn Ceadchathach, son of Feilimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland forty years. He is called Cormac Ulfhada, for he had a long *ulcha*, that is a long beard, or from the word *Ulfhada*, meaning Ultonians afar; for he sent Ultonian chiefs into exile for sixteen years out of Ulster, on account of the injury they had done him before he attained the sovereignty of Ireland. And the mother of this Cormac was Eachtach daughter of Uilceathach the smith; and it was when the Battle of Magh Muchrúimhe was on the point of being fought that Art Aoinshear became the father of Cormac by the smith's daughter, who was then his dowered mistress. For it was a custom at that time in Ireland, that whatever king or king's son coveted the daughter of a farmer or biadhach, desiring to have her as a mistress or paramour, should get her, provided he gave her a marriage portion or dowry of cattle. And it was in this manner that Art obtained Cormac's mother, for it was not she who was his wedded wife, but Meadhbh Leithdhearg, daughter of Conan of Cuala, and from this latter Raith Meadhbhá near Tara is named.

Strange was the vision which this Eachtach, that is, the mother of Cormac, beheld. She imagined, indeed, as she lay asleep beside Art, that her head was severed from her body, and that a great tree grew out of her neck which extended its branches over all Ireland, and the sea came over this tree and laid it low; and after this another tree grew out of the roots of the first, and a blast of wind came from the west and felled it; and at the sight of this vision the woman started and awoke from her sleep, and she told the substance of the vision to Art. "That is true," said Art, "the head of every woman is her husband, and I shall be taken from thee in the

fuidéar mife díot-ra i gCaé Maise Mucruime; agus i r é  
 bile fárrar arao, mac béarar tú óam-ra bur ní ar Éirinn;  
 agus i r é muih báitfead é, cnáim éirc fluisfead, agus taót-  
 4860 fuidéar né n-a linn rin é. Agus i r é bile fárrar a phéim  
 an cérbile mac béarar nó roin bur ní ar Éirinn; agus i r  
 é ríbe gaoite aniar leagfar é, caé cuirfidéar ioir é féin  
 agus an fían; agus cuirfidéar fé leir an bhéin ran caé roin.  
 Sídead ní bia raé ar an bhéin ó roin amaé. Agus táinig  
 4865 an airling rin i gCricé do Cormac agus da mac Cairbre  
 Létreáda, óir i r né linn cnáim éirc do flogad nó do  
 táctadair na riabada é, agus i r leir an bhéin do cuir  
 Cairbre Létreáda i gCaé Gabra.

I r i Eirne Taobhad inéan Cádaoir Móir do ba bean  
 4870 do Cormac do néir óruinge né reancur. Sídead ní héoir  
 rin do beir ríinnead agus a ráó go maó i an Eirne rin  
 mádair Cairbre Létreáda. Óir do bádar oé mbliáda  
 i r céirne ríó ó bá Cádaoir gur gab Cormac flaitéar  
 Éireann, mar adá an ríbe bliáda do bi Conn Céadcaé  
 4875 i bflaitéar Éireann, agus na reat mbliáda do bi Con-  
 aine mac Moza Láma agus an ríócaó bliáda do bi Ar-  
 doinfead agus an ríócaó bliáda do bi Mac Con agus  
 an doibliáda do bi feadgur Duibéad i bflaitéar  
 Éireann gur gab Cormac a ceannar.

4880 Adé ceana i r fíor gurab i Eirne Ollamda inéan  
 Dúnlainc mic Éanna maó mádair Cairbre Létreáda;  
 agus i r i fá dalta do Duicead, bhucaid bóicéad do  
 bi i Láigrib, do coiméad do come féile ar teimé né  
 biaéad gac doin ófeairib Éireann cigéad da cig.  
 4885 Agus i r amlaid do bi an Duicead-go go n-iomad rar-  
 breara, óir do bádar reat n-airge aige agus reat  
 brcio bó i n-gac airge díob go n-a bhoréainn gnoíbe  
 agus gac cinéal rphéibe oile, ionnur go ucigoir uairle

Battle of Magh Muchruimhe ; and the tree that will grow out of thee is a son which thou wilt bear to me, who will be king of Ireland ; and the sea that will overwhelm him is a fish-bone which he will swallow, and he will be choked on that occasion. And the tree that will grow out of the roots of the first is a son that will be born to him who will be king of Ireland ; and the blast of wind from the west that will overthrow him is a battle that will be fought between himself and the Fian ; and he will fall by the Fian in that battle. But the Fian will not prosper thenceforth. And this vision was fulfilled in Cormac and his son Cairbre Lithfeachair, since the demons choked Cormac as he was swallowing a fish-bone, and Cairbre Lithfeachair fell by the Fian at the Battle of Gabhra.

Some seanchas state that Cormac's wife was Eithne Thaobhfhada daughter of Cathaoir Mor. But this cannot be true, seeing that she was the mother of Cairbre Lithfeachair. Since there were eighty-eight years from the death of Cathaoir till Cormac assumed the sovereignty of Ireland, namely, the twenty years Conn Ceadchathach held the sovereignty of Ireland, and the seven years Conaire son of Mogh Lamha held it, and the thirty years of Art Aoinfhear, the thirty years of Mac Con, and the one year of Fearghus Duibhdheadach in the sovereignty of Ireland up to the time Cormac assumed the supreme rule of that country.

It is, however, true that Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia was the mother of Cairbre Lithfeachair ; and it is she who was the foster-child of Buicead, a farmer with hundreds of kine, who lived in Leinster, who kept a hospitable pot over a fire to give food to everyone of the men of Ireland who visited his house. Now this Buicead was thus circumstanced : he had vast wealth, for he had seven herds, and seven score kine in each herd, together with a corresponding number of horses and cattle of every other description, so that the

4680 **L**aiḡean go n-a mbuioib̄ va éad̄, go mbeiread̄ orong  
 óioḃ rcaoi va buaid̄ uaid̄, aḡur orong oile aicme va  
 ḡiuoib̄, aḡur orong oile rcori va ead̄aid̄, go muḡadar̄ a máoin  
 uile am̄laid̄ rin uaid̄, ionnur nar an aige ac̄t feac̄t mba  
 aḡur tar̄b̄; aḡur céio i n-éalóú oioḃe é féin aḡur a bean  
 aḡur a óalta Eitne, ó Óúin buiceao go uoipe cóille oo bi  
 4686 **L**áim̄ né Ceannannur na Míde, mar̄ a nḡnác̄uigead̄ Cormac  
 com̄nuide an tan roin. Aḡur oo éḡaid̄ buiceao boit̄ 'n-a  
 ḡcom̄nuigead̄ féin aḡur a bean aḡur a óalta an tan roin.  
 Aḡur oo bíod̄ Eitne aḡ cimpireac̄t nó aḡ frioc̄áileam̄ va  
 hoire aḡur va buim̄ḡ am̄ail banóḡlaoic̄.

4700 **L**á n-aon iomorro va ri éiriḡ Cormac am̄ac̄ 'n-a donar  
 ar eac̄ oo éairceal an fuinn cimceall an baile go b̄racaid̄  
 an inḡean álainn Eitne aḡ bleoḡan nó aḡ crúó na feac̄t  
 mbó roin buiceao. Aḡur ir am̄laid̄ oo bi aḡur v̄á foiteac̄  
 aice, aḡur oo crúó torac̄ an laḡta ó ḡac̄ boin ran céao-  
 4706 foiteac̄ aḡur an vaia laḡt ran vaia foiteac̄; aḡur mar̄  
 rin oi go crúó na feac̄t mbó ói aḡur Cormac aḡ a féac̄ain  
 ar méio a ḡeana uirre. Tis ar rin von boit̄ i raiḃe a  
 hoire aḡur r̄áḡḃair an bainne ann aḡur beirir v̄á foiteac̄  
 oile aḡur cori 'n-a Láim̄ lé am̄ac̄ ḡur an rruḡ oo bi Láim̄  
 4710 rir an mbailé nó rir an mboit̄, aḡur oo lion leir an ḡcori  
 an céaofoiteac̄ von uirce oo bi Láim̄ né porc̄, aḡur an  
 vaia foiteac̄ von uirce oo bi i lár an c̄rhoḡa; aḡur cillir  
 ann féin von boit̄. Céio am̄ac̄ an c̄reap̄ feac̄t aḡur corrián  
 lé oo buain luac̄ra, aḡur ar mbeit̄ aḡ buain na luac̄ra ói  
 4716 oo cúiread̄ ḡac̄ rcoit̄ r̄aḡa úrluac̄ra va mbeand̄ ar leit̄  
 aḡur an luac̄air ḡeair von leit̄ oile. Tarla céana oo  
 Cormac ar méio a ḡr̄áóá ói beit̄ aḡ a feiteam̄ ar fead̄  
 ḡac̄ fead̄ma óioḃ rin. Aḡur r̄arf̄ruiḡir Cormac ói cia va  
 4720 cí ar a noéinim̄," ar rí, "oiliḡiḡ óiom-r̄a cinéal buḡ mó v̄á

nobles of Leinster, with companies of their followers, used to frequent his house, and some of them took away from him a number of his kine, and others some of his brood-mares, others again a number of his steeds, and thus they despoiled him of all his wealth, so that there remained to him only seven cows and a bull; and he fled by night with his wife and Eithne, his foster-child, from Dun Buicead, to an oak grove near Ceanannus na Midhe, where Cormac used to reside at that time; and Buicead built a hut, in which himself and his wife and foster-child then resided. And Eithne used to serve or wait upon her foster-father and her foster-mother as a maid-servant.

Now on a certain day Cormac went out alone on horseback to travel through the lands that surrounded the town, and he saw the fair maiden, Eithne, milking these seven cows of Buicead. And this was her way of doing it: she had two vessels, and she milked the first portion of each cow's milk into the first vessel, and the second portion into the second vessel, and she acted thus till she had milked the seven cows, while Cormac kept watching her, through his great love for her. She then went into the hut in which her foster-father was, and left the milk there, and took out in her hand two other vessels and a cup to the stream which was near the town or the hut, and with the cup filled the first vessel from the water which was near the brink, and the second vessel from the water which was in the middle of the stream, and then she returned to the hut. She came out the third time, having a reaping-hook to cut rushes; and as she cut the rushes she used to put each long wisp of fresh rushes that she cut on one side, and the short rushes on the other side. Now Cormac, through his great love for her, was watching her during each of these practices; and Cormac asked for whom she was making the special selection of the water, the milk, and the rushes. "He, for whom I am making it," said she, "is worthy of a

mbeir ar mo cúmar.” “Dá hainm é?” ar Cormac.  
 “Duicead bhuigaid,” ar sí. “An é rin duicead biaótac  
 do laiguid atá iontráitíocht i nÉirinn?” ar Cormac. “Ír  
 é,” ar síre. “Marad, ír tuar éinne ingean Dúnlaing a  
 4725 óalta,” ar Cormac. “Ír mé,” ar éinne. “Maid éarla,”  
 ar Cormac, “óir biaid tú ic doinnnasoí agham-ra.” “Ni  
 haghm féin atá mo óiol,” ar íre, “acé aghm oíre.” Leir  
 rin céir Cormac mar don nua go duicead aghur zeallair  
 cumaid óó tré éinne ó’raáil ’n-a mnasoí óó féin. Don-  
 4730 tuigir duicead éinne do óáil do Cormac ’n-a mnasoí. Aghur  
 tuar Cormac tuaid Óóráin go n-a foréainn rriéiré né rlior  
 Teáirac óó fead a né. Aghur leir rin luigir Cormac né  
 héinne gur coiréad leir í, aghur da éir rin rus sí mac  
 oíróiric óó da ngoiréí Cairbre Lirfeadair.

4735 Do bí ionorro an Cormac-ro ar na ríogaid ír eaduidé  
 do gab éirinn niam. Bíod a ríadúaire rin ar an rTeagar  
 Ríog no ríóid do Cairbre Lirfeadair aghur ar móráin do  
 nóraib aghur do meadúib romolta da bfuil uaid iar n-a  
 zsur ríor ran m’briéadúar Tuaidé. Do bí Cormac ríor ar  
 4740 na ríogaid ba ríadúair do éiréad óó ba mó muiréar  
 aghur muiréar da raibe do ríóir i nÉirinn niam. Ír  
 córaire ríinne an neiré-re do mear an tuararabáil do-  
 beir díuirgin mac Amalgaó mic Maolriain ríle Óiar-  
 maó mic Cearbáil ar Teag Míodúarca do haénuidéad  
 4745 aghur do horruigead lé Cormac féin; zúead ír cian nua  
 zCormac do céaróiréad Tead Míodúarca. Óir ír ann  
 ruair Slánoll rí éiréann báir i b’rao nua n-aimir zCormac.  
 Ag ro mar léadúar ran leabair n’Dinnreandúir no ríóid  
 an ríuirgin tuar .i. gurab i n-aimir Cormac do rinnead  
 4750 mar tead n-óla é. Trí céad ríóir ’n-a fáo, ríóiréad cubad  
 ’n-a aírre, aghur caogad cubad ’n-a tuar; lóiréann ar l’raó  
 do ríor ann, céirre óóirre óeas air; trí céad leabair  
 ann mar don né leabair Cormac; trí céad laó i n’gac

greater kindness from me, were it in my power to do it." "What is his name?" asked Cormac. "Buicead the farmer," she replied. "Is that Buicead, the Leinster biadhthach, who is celebrated throughout Ireland?" asked Cormac. "It is," said she. "Then," said Cormac, "thou art Eithne daughter of Dunlaing, his foster-child?" "I am," replied Eithne. "It is well," said Cormac; "for thou shalt be my wife." "It is not I who can dispose of myself," said she, "but my foster-father." Upon this, Cormac went with her to Buicead, and promised him presents if he got Eithne as his wife. Buicead consented to give Eithne to Cormac as his wife; and Cormac gave him the district of Odhran beside Tara, with its stock of cattle, during his life. And then Cormac knew Eithne, and she conceived of him; and after that she bore him an illustrious son, who was called Cairbre Lithfeachair.

Now this Cormac was one of the wisest kings that ever ruled Ireland; witness the Teagasc Riogh he wrote for Cairbre Lithfeachair; and many laudable customs and laws devised by him, which are recorded in the Breitheamhnas Tuaithe. Moreover, of all the kings that ever ruled Ireland, Cormac was one of those who kept the most princely household, and the largest number of attendants and followers. The truth of this may be the more readily admitted from the account which Aimhirgin son of Amhalghaidh son of Maolirian, the filé of Diarmaid son of Cearbhall, gives of the Teach Miodhchuarta, which Cormac himself renewed and regulated, though it was long before Cormac the Teach Miodhchuarta was built. For it was in it that Slanoll king of Ireland died, long before Cormac's time. This is what we read in the book of Dinnsenchas, which the above-mentioned Aimhirgin wrote, namely, that it was in Cormac's time it was made into a banquet-hall. It was three hundred feet in length, thirty cubits high, and fifty cubits in breadth. There was a torch kept constantly lighting in it. It had fourteen doors; thrice fifty beds, besides Cormac's bed; thrice fifty

leabaid bíod. 'Do báodar trí éadgaod reáctaire. a5 Cormac.  
 4765 Caogad laoc 'n-a fearaí i briaðnaíre an ríog ré mbeic.  
 ar a ríoinn só; trí céad dáileáin fan uín roin, trí éadgaod  
 corin do éarriúogal. sór a5ur ó'airgead ann. Caogad ar  
 míle. fear ré a n-airéáin líon an teaglaig rín uile; zonad  
 ar mórdáct. a5ur ar maic Cormaic doeir an file an rann-  
 4760 ro :

Aré nodar fágaid do éloinn  
 áct Cormac érice an éroinn;  
 Ré dáil féad níor éann a élac,  
 fearr 'ná céad do éloinn Cormac.

4766 Deicneádar ingean a5ur tríúr mac do bí a5 Cormac,  
 ámaíl doeir an file fan rann-ro :

Deic n-ingeana a5 Cormac zcaíó,  
 ír tríúr mac zo méio zconáig;  
 luéc airgne éláire na zceadé,  
 4770 dáire cairbre 'zúr Ceallac.

1 n'Óubhog ór bóinn i m'breádaib do marbadó dáire,  
 a5ur ír é donzúr zaoibuaidéac do marb Ceallac, ámaíl  
 doeir an file :

4775 donzúr zaoibuaidéac zo mbloró,  
 ro marb Ceallac mac Cormaic;  
 dáir dáire ír taróg mic Céin éain,  
 i n'Óubhog bóinne i m'breádaib.

A5ur ionnur zuraib móire do tuizriúe réim an neite-re  
 beágan do éraobrcáoilead na ríuinge-re do éur ríor  
 4780 annro, bíod a ríor a5ac zo raðaduar triar mac a5 feiró-  
 limió Reáctmair mar acá Conn Céadócáct, eocáir ríonn  
 a5ur fíadáió Suighe, ámaíl doubnamar éuar. 'Do báodar  
 ríioct Cuinn i o'ceáiríag fan ríogáct, a5ur do éuaió an  
 vana brádaíre do Conn .i. eocáir ríonn zo laigrib a5ur  
 4785 do ríolrao a ríioct ann; a5ur ír a5 a ríioct do báodar  
 na reáct éfoctarac acá i laigrib. Ír ré n-a linn do bí  
 Cú Corb mac Moza Corb i ríogáct laigean. Ír a5 an

warriors in each bed. Cormac had thrice fifty stewards. There were fifty warriors standing in the king's presence as he sat at his meal. There were three hundred cup-bearers in that dun, and thrice fifty goblets of carbuncle, of gold, and of silver. The total number of that household amounted to one thousand and fifty men ; so that on the greatness and goodness of Cormac, the poet composed this stanza :

Of children Art left  
 Only Cormac of the district of Corann.  
 In dispensing jewels he was not close-fisted ;  
 Better Cormac than a hundred children.

Cormac had ten daughters, and three sons, as the poet says in this stanza :

Ten daughters had gentle Cormac,  
 And three most prosperous sons,  
 Plunderers of Claire of the spoils,  
 Daire, Cairbre, and Geallach.

Daire was slain in Dubhros on the Boyne, in Breagha, and Ceallach was slain by Aonghus Gaoibuaibhtheach, as the poet says :

It was Aonghus Gaoibuaibhtheach of fame  
 Who slew Ceallach son of Cormac :  
 Daire and noble Tadhg son of Cian died  
 In Dubhros of the Boyne in Breagha.

And that the sequence of these events may be better understood by setting down here a short genealogical account of these persons, know that Feidhlimidh Reachtmhar had three sons, namely, Conn Ceadchathach, Eochaidh Fionn, and Fiachaidh Suighdhe, as we have said above. The descendants of Conn were at Tara, and held the sovereignty ; and the second brother of Conn, namely, Eochaidh Fionn, went to Leinster, and his descendants multiplied there ; and it was his descendants that possessed the seven Fotharta of Leinster. It was in his time that Cu Chorb son of Mogh Corb held the sovereignty of Leinster. It was, moreover, by this Eochaidh

Eodáid Fionn-ro oo hoilead a sur oo béarmúinead Laoi-  
 greac Ceannmór mac Conaill Céarnais. Tarla rán am  
 4790 roin sur gábadar Muimniú neart mór i Laoiúib ionnur  
 sur fealbuigeadar Oghuisge a sur Laoiúir go Mullac  
 Mairtean.

Mar oo éonnamh ionorro Cú Corb Muimniú a gábadail  
 treire i Laoiúib iarrair ar Eodáid Fionn congnam oo  
 4795 éabhairt óó né caéfrann Muimneac a Laoiúib. Doncuigir  
 Eodáid rin a sur cuirir cruinnuigad ar a éairuib oo  
 gac leit sur tionóil mar rin rluag lionmair go haonlá-  
 éair, a sur oo rinne ceann rluag óa óalta .i. Laoiúgreac  
 Ceannmór, a sur tug féin a sur Cú Corb ni Laoiúean go n-a  
 4800 rluagtib ué ar Muimneacáib, a sur Laoiúreac Ceannmór  
 i mbarántar corais na rluag, sur ruagadar Muimniú ó  
 mullac mairtean go bearbá, go ucugadar maidm orra  
 a gá Tróirtean né ráioéar áé í a g bearbá. A sur  
 leanaio an maidm go ucugadar an óara bhuigad orra  
 4805 a g Coiréine i Maid Ríada né ráioéar Laoiúir Ríada;  
 a sur leanaio an ruag orra ar rin go ucugadar an trear  
 maidm orra a g Slige Óála .i. bealac Mór Oghuisge, sur  
 fóiréad leo ó buio na Muimneac Cúigead Laoiúean mar  
 rin. A sur fuair Eodáid óa bícin rin feacé bfoéara  
 4810 Laoiúean óó féin a sur óa rluacé. A sur fuair a óalta mar  
 an gcéanna na feacé Laoiúire óó féin a sur óa rluacé mar  
 ceannac láime i noiol an ceannair oo rinne a g oibire  
 Muimneac ar na háitib rin aoubnamar.

Oo oghuisge fóir ni Laoiúean uaid féin a sur ó gac níú ar a  
 4815 loig, mar éuraidmhir oo níú Laoiúire, oruim gacá mairt  
 a sur caruid gacá muice óa muirbriúe i ucig níú Laoiúean  
 oo éabhairt óó, a sur fear tuaisge oo beic i ucig níú Laoiú-  
 éan oo ríon ar éorcar an níú féin né glacad an óualgára  
 roin i gcomair níú Laoiúire. Oo bíó fóir ni Laoiúire oo

Fionn that Laoighseach Ceanmhor son of Conall Cearnach was brought up and educated in politeness. It happened at that time that the Munstermen gained great sway in Leinster, so that they were in possession of Osruighe and Laoighis as far as Mullach Maistean.

Now, when Cu Chorb saw the Munstermen gaining power in Leinster, he asked Eochaidh Fionn to help him in expelling them from Leinster. Eochaidh consented to this; and he assembled his friends from all sides, and thus brought together a large army, and made his foster-son Laoighseach Ceanmhor leader of the host; and he himself and Cu Chorb king of Leinster, with their hosts, marched against the Munstermen, having Laoighseach Ceanmhor as commander-in-chief of the forces; and they drove the Munstermen from Mullach Maistean to the Bearbha, and routed them at Ath Troistean, which is called Ath I, on the Bearbha; and they followed up this rout till they defeated them a second time at Coirtheine in Magh Riada, which is called Laoighis Riada; and they continued the rout thence till they overthrew them a third time at Slighe Dhala—that is, Bealach Mor Osruighe; and thus they delivered the province of Leinster from the bondage of the Munstermen; and, in consideration of this, Eochaidh obtained the seven Fotharta of Leinster for himself and his descendants; and, similarly, his foster-son got the seven Laoighises for himself and for his descendants as a handsel in consideration of his leadership in expelling the Munstermen from the places we have mentioned.

Moreover, the king of Leinster ordained on his own behalf and on behalf of every king who should succeed him that the back of every beef and the ham of every hog slaughtered in the house of the king of Leinster be given as a champion's portion to the king of Laoighis, and that an axe-man should be in the house of the king of Leinster constantly, at the expense of that king, to receive that tribute

4820 cómhairle níos laigean, agus fá hé an ceathrúimhó fear vo  
 b'foigre von níz é i gcómháil. Agus ir aige vo bíod  
 uilamár gac bhonnctanair vo-níod ní laigean né a dáil  
 o'uarlib agus o'llamhaid agus gac bhonnctanar vo-níci  
 vo níz laigean ir vo níz laoiigre vo dáilci é va coirdeire  
 4825 vo níz laigean.

Vo bíod fóir móirfeirean ó níz laoiigre an tuarar-  
 tal níos laigean féin, agus iad i bpoáir níos laigean  
 vo fíon né héiread a cuip; agus an noul an ruidal  
 rluag vo níz laigean ní bíod o'fíadaid an níz laoiigre  
 4830 vo éadairt vo lón vó acé reáct maire vo cuiread go  
 fianhoit an níos féin. Sídead oligir ní laoiigre reáct  
 bhíco laoc an a corcar féin vo cótuad an rluag an níos,  
 agus fóir oligir ré corac rluag níos laigean ag sul i  
 o'ir náimad agus i mbeairaid baogail o'fagáil. Sídead  
 4835 oligir ní laoiigre coiméirge ag comháilaid coitceanna né  
 níz b'foarta, vo bhig gurab é eocair fionn mac feró-  
 limit Reáctmair rinnrean níos foarta fá hoire mínte  
 vo laoiigreac éannmór ó o'áinig ní laoiigre. Agus vo  
 coiméaracoi vo fíon an nóir-fo eatorca go Gabálar  
 4840 Gall.

for the king of Laoighis. Besides, the king of Laoighis belonged to the council of the king of Leinster; and he took the fourth next place to the king at a general assembly; and it was to him was given in charge every present made by the king of Leinster for distribution to nobles and to ollamhs; and it was to the king of Laoighis that every gift made to the king of Leinster was given to be presented to the king of Leinster.

In addition to this, there were seven of the king of Laoighis's men in the pay of the king of Leinster; and they always attended the king to dress his body. And when the king of Leinster went on tour with his host, the only provision the king of Laoighis was bound to give him was seven beeves which he sent to the king's own camp. But the king of Laoighis was bound to maintain seven score warriors at his own expense for the king's host, and he had also the right of leading the van of the king of Leinster's host when entering hostile territory and in positions of danger. Again, the king of Laoighis was bound to make muster at general assemblies along with the king of Fotharta, because Eochaidh Fionn son of Feidhlimidh Reachtmhar, ancestor of the king of the Fotharta, was tutor to Laoighseach Ceanmhor, from whom sprang the king of Laoighis. And this custom was ever observed by them till the Norman Invasion.

## XLIV.

Dála an veardriátaí oile oo Conn mar acá Fiadáio  
Suiǵóe Láim ré Teámarí fusaí feann .i. Déire Teámará,  
4845 aḡur nioí ǵab ré nioǵacé Éireann.

Ǵíeáó carlaḡar triúr mac aige .i. Rorra aḡur Donǵur  
4845 oa ngoirtear Donǵur Ǵaoibuaibteac aḡur Eoǵan an tnear  
mac. Acé ceana oo fáruis Donǵur Ǵaoibuaibteac i  
ǵrúóacé a luéc coíamrre. Aḡur tárla an tan roin  
neac cumáctac 'n-a bioḡbaó aḡ Cormac, aḡur nioí ǵab  
don oile i rlánaó óó ó Cormac acé Donǵur Ǵaoibuaibteac,  
4860 aḡur tuḡ an ní Donǵur ran rlánaó roin óó. Oo ǵab  
Donǵur an uine uaral-ro ré a air. Tarla oa éir rin ǵur  
ǵab Ceallac mac Cormaic an uine uaral-ro tar rlánaó  
Donǵura, ǵur bean a rúile ar ǵan ceao uon níǵ. Ar n-a  
élor rin o' Donǵur Ǵaoibuaibteac téio ǵo Teámaráǵ ǵo  
4865 ríuaǵ lionmóir leir aḡur marbair Ceallac o'urcar oa rleis  
arí cúlaib an nioǵ Cormaic ran longpórt, aḡur ǵonair porc  
an nioǵ féin ǵur fáǵaib taoib ré leacrúil é. Tionólar  
Cormac ríuaǵ móí aḡur ionnarbair Donǵur ǵo n-a briaírib.

I ríomóa ǵleo tuḡrao an rlioéc roin Fiadáó Suiǵóe oo  
4860 Cormac. Ǵíeáó oo úioéuir Cormac ǵo Láigrib 1ao aḡur  
anaro bliadóin innte, aḡur ar rin oóib ǵo hOrruisrib, aḡur  
tḡisio ar rin ǵo hOílill Ólom aḡ a raibe Saóib, inǵean Cúinn,  
rá rúir oóibrean, 'n-a mnaoi. Tuḡ Oílill na Déire ran  
Múmar oóib, óir fá hiao Déire Teámará fá uétais oóib  
4865 rúil oc oibreáó lé Cormac 1ao.

Romnio an triar mac roin Fiadáó Suiǵóe an érióó roin  
i oerí rannaib eaḡorra aḡur ǵoirtear rlioéc Oíliolla  
Éarann aḡur Éarna úioó. Ǵíeáó ní hiao Éarna 1ao acé  
rlioéc Conaire mic Moǵa Láma ir úioó oo ǵairéi Éarna.

## XLIV.

As to Conn's other brother, namely, Fiachaidh Suighdhe, he got land near Tara, namely, the Deise Teamhrach; and he did not become king of Ireland.

Now he had three sons, namely, Rossa and Aonghus, called Aonghus Gaoibuaibhtheach, and Eoghan, the third son. But Aonghus Gaoibuaibhtheach surpassed his contemporaries in valour. And Cormac at that time was at enmity with a powerful personage, and no one protected him from Cormac but Aonghus Gaoibuaibhtheach; and the king gave Aonghus to him as a security. Aonghus took this nobleman under his protection. But after this, Ceallach son of Cormac took this nobleman prisoner in violation of the security of Aonghus, and took out his eyes without the king's permission. When Aonghus Gaoibuaibhtheach heard this, he proceeded to Tara, accompanied by a numerous host, and slew Ceallach by a cast of his spear, as he stood behind king Cormac in the court, and wounded the king himself in the eye, leaving him with only one eye. Cormac assembled a large host and banished Aonghus and his kinsmen.

These descendants of Fiachaidh Suighdhe involved Cormac in much fighting. However, Cormac drove them into Leinster, and they remained there a year; and thence they went to Osruighe, and thence they came to Oilill Olom, whose wife, Sadhbh daughter of Conn, was their kinswoman. Oilill Olom gave them the Deise in Munster, for their native territory was the Deise Teamhrach, before they were banished by Cormac.

These three sons of Fiachaidh Suighdhe divided that territory between them into three parts; and they are called the descendants of Oilill Earann, and the Earna. However, they are not the Earna, but the descendants of Conaire son of Mogh Lamha it is these that were styled the Earna. It

4870 Iṛ é Coirc Dúibne mac Cairbre Múirc do rinne ceannar an  
 rliocṫ fíadac Suiḡde do. tarrainḡ von Mumain aḡur iṛ  
 von rliocṫ roin do ḡairṫi na Déire. aḡur iṛ é Donḡur  
 mac Eodac Finn mic Feólimó Reacṫmair do ba tairreac  
 oḡra aḡ triall von Mumain doib aḡur trí mic fíadac  
 4875 Suiḡde mar don rir, mar acá Rorra Eogan aḡur Donḡur.  
 Tárla rán am roin ḡur ḡad Cairbre Múirc neac mon ran  
 Mumain aḡur ḡo tórla miorac aḡur meac talman ré  
 n-a linn ran Mumain; aḡur do ba neimionḡnac rin. ḡir iṛ  
 tré corbac aḡur tré col do rinne ré Coirc ré Dúibṫinn do  
 4880 ba veirbṫur do féin. Clann iomroḡo do Conaire mac  
 Moḡa Láma aḡur do Sáruic ingin Cuinn Céadacacacacac.  
 Mar tugadar maite Mumain do n-aire an miorac do ói ré  
 linn Cairbre, fiarruigṫo ve créac do bean a corṫe aḡur a  
 rac von érió. Douḡairṫ Cairbre ḡurab col do rinne féin  
 4885 ré n-a veirbṫair n. Dúibṫionn; aḡur ruḡ rí viar mac do n.  
 Coirc aḡur Coirnac. aḡur mar do cuadar maite Mumain  
 rin do iarradar na mic ré a milleac—ḡo loirṫi leo iau,  
 aḡur ḡo ḡuirṫoir a luac ré ruṫ. “Déantar rin lib ré  
 Coirnac,” ar Dineac Oṫaoi; “ḡiṫeac ná marbṫar Coirc lib  
 4890 acṫ tugṫar oam-ra é ḡo mberinn a heṫinn é.” Do racnac  
 rin do, aḡur ruḡ leir an muir é ḡo hiniṫ ḡaoi ḡo ḡruair  
 teac ran oiléan, aḡur cailleac an na nḡairṫi ḡaoi. aḡur  
 curṫir an oṫaoi Coirc an a comaire, aḡur anair 'n-a roṫair  
 feac bliṫna; aḡur i ḡcionn bliṫna tug an oṫaoi Conc leir  
 4895 an comaire Sáruite ingine Cuinn do ba reanmácar von  
 Coirc céacna do leir a acar aḡur a mácar.

‘Dála na nDéire do fiarruigṫadar do ḡreacacacac an  
 raibe for ná comnuíde i ḡcinneac doib féin ran Mumain.  
 Tugadar na rleac do fneacra oḡra rureac ran cir  
 4900 aḡur ḡo raibe bean ériomṫainn mic éanna Cinnreacacacac

is Corc Duibhne son of Cairbre Musc who was chief over the descendants of Fiachaidh Suighdhe who came to Munster; and it was these descendants that were called the Deise; and Aonghus son of Eochaidh Fionn son of Feidhlimidh Reachtmhar was their leader when coming to Munster, and with him were the three sons of Fiachaidh Suighdhe, namely, Rossa, Eoghan, and Aonghus. About that time Cairbre Musc had acquired great power in Munster; and in his time adversity and crop-failure had come upon Munster. Nor was this strange, for it was by incest and crime that he became father of Corc by Duibhfhionn, his own sister; for they were the children of Conaire son of Mogh Lamha and of Saruit daughter of Conn Ceadchathach. When the Munster nobles observed the adversity that came with Cairbre's reign, they asked him what had deprived the country of its produce and its prosperity. Cairbre replied that it was because he had committed incest with his sister Duibhfhionn, and she had borne him two sons, to wit Corc and Cormac; and when the Munster nobles heard this, they demanded the sons, in order to destroy them—to burn them, and let their ashes go with the stream. “Act in that way towards Cormac,” said Dinneach the Druid; “but do not kill Corc, but let him be given to me, that I may take him out of Ireland.” This was granted to him; and he took him with him to sea, to Inis Baoi; and he found a house on the island in which was a crone called Baoi; and the druid placed Corc under her protection, and he remained with her for a year, and at the end of the year the druid took Corc and placed him under the protection of Saruit daughter of Conn, who was grandmother to the child, both on his father's and mother's side.

As to the Deise, they inquired of their filés whether they were fated to have rest or dwelling in Munster; and the filés told them in reply to stay in the country, and that the wife of Criomhthann son of Eanna Cinnsealach, king of Leinster,

Laignean, Congain a hainm, agus toirdear aice, agus zupab  
 ingean oo bdearad, agus an ingean o' iarraido ne a  
 hoileamain, agus luac oo eadairc oo cionn a fagala.  
 ilugad an ingean iar rin, agus oo hoilead leir na Deirib  
 4905 i. Eitne Uatad fa hainm oon ingin, agus ir ar feoil  
 naoiden oo biatad leir na Deirib i, ionnur zupab luatad o  
 oo farfad e; oir oo eairngir oraid o' airite oib  
 pearann o' fagail on fior ne mbead ri port. Agus ar  
 mbeid ionnuadair di, oo portad ne hDongur mac Nattraidic .i.  
 4910 ri Mumhan i. Agus tug Dongur oib-rean Mag Feimean,  
 mar ad Trian Cluana Meala agus an Trian Meadonad,  
 zcommadon na mná o' fagail oo fein iar n-ionnabrad  
 Omuigead ar na tiriub rin. Agus dimpear imcian oa eir  
 rin oo marbad Dongur agus eitne le Laignib i zCac Ceall  
 4915 Ormad, ceitne mile o Leitglinn roir.

An rliocd-ro fiaad Suisde oa nziortear Deire, ni raibe  
 aca ad an oueaid ne raioctear Deiri Deirceir mar ad  
 on tSiuir zo fairrige buo dear, agus o lior Mor zo Ceann  
 Chruadain zur an am far portad eitne Uatad ne hDongur  
 4920 mac Nattraidic ri Mumhan. Oir ir fan am roin tug Dongur  
 Deire Tuairceir oib, mar ad on tSiuir ceada zo Corica  
 Adrad ne raioctear Macaire Cairil. Agus ir e o faolain  
 tainig oon cine rin fa ri ar Deirib Tuairceir; agus ir e  
 ait i n-a raibe a oinporc ar bhuad na Siuire oon leit  
 4925 iar o' Inir leamnadca agus ir nir raioctear aniu Dun Uí  
 faolain. Oo gad combradair oile oó Deire Deirceir  
 agus ir ve oo zairci o Dric agus ir e ait 'n-a mbioo a  
 oinporc laim ne fairrige ear ran ait oa nziortear aniu  
 Oilean Uí Dric. Agus oo badar na Deire mar rin leatad  
 4930 roir an oa rliocd roin, zo nveadid badad ar rliocd Uí  
 Dric, zo raing ceannar an oa crioic o faolain, agus zo  
 madadar dimpear imcian oa eir rin 'n-a feild, zur deanadar

whose name was Congain, was pregnant, and that it was a daughter she would bring forth, and that they should ask the daughter in fosterage, and give a fee in order to obtain her. After this the daughter was born; and she was fostered by the Deise. The daughter's name was Eithne Uathach, and she was fed by the Deise on the flesh of infants that she might grow up the more quickly; for a certain druid had foretold that they would get territory from the man whose wife she would be. And when she was of age to wed, she was married to Aonghus son of Natfraoch, king of Munster. And Aonghus gave them, in consideration of getting her to wife, Magh Feimhean, that is, Trian Chluana Meala, and the Trian Meadhonach after the expulsion of the Osruighigh from these territories. And a long time after this Aonghus and Eithne were slain by the Leinstermen in the Battle of Ceall Osnadh, four miles east of Leithghlinn.

These descendants of Fiachaidh Suighdhe, who are called the Deise, possessed only the district known as Deise Dheisceirt, that is, from the Siuir southwards to the sea, and from Lios Mor to Ceann Criadain, up to the time when Eithne Uathach was married to Aonghus son of Natfraoch, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt, that is, from the same Siuir to Corca Athrach, which is called the Plain of Cashel. And O Faolain, who came from that stock, was king of Deise Thuaisceirt; and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Learhnachta; and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt, and he was called O Bric; and he had his stronghold beside the sea, in the south, in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O Bric became extinct; and O Faolain obtained the chieftainship of the two territories, and held it for a long period afterwards, until the race of

riol éidhí Dóire Tuairceirt ve, go nac. raibe 'n-a feild ré  
aceadé Sall. : néirinn déc Dóire Dóirceirt amáin.

4935 Tuig suab é dongur Ornuige go n-a fuirinn vo zád  
treire : Maid Feimean va ngoircí Dóire Tuairceirt;  
azur suab iad an rlióct-ro fiadác Suigde vo tátrann a  
Maid Feimán dongur Ornuige go n-a fuirinn; zonad ón  
mbhíreab tugadur ar dongur ráiócear baile Orluide azur  
4940 Mullac Inneona : Maid Feimean anú; baile Orluide  
iomorro ó uiluide na laoc ran cómlann, azur Mullac  
Inneona ón tátrann aímdeonac vo rinnead ar Ornuigib  
ar go laighib.

Tarla rán am roin treice feola ar Cormac mac Airt  
4945 ní éireann, azur é ar zcaiteam cíora na zcuigeab tre  
lionmáire luéta a teaglaig, azur cinnir comáirle ré n-a  
aírofeadomannac cionnur vo-zéadab ní lé riad a múirir  
go ham a cíora vo tógbaíl, azur ir i comáirle euz an  
feadomannac óó, rluag lionmáir vo tíonól azur triall von  
4950 Mumáin vo tábac múradair cíora ríog éireann. “Óir ní  
óiolcar leo,” ar ré, “acé cíor doimcúigib ríob-re, azur acá  
vá cúigeab ran Mumáin azur téio cíor cúigib vo ríog  
éireann ar zác cúigeab óíob.” Cinnir Cormac ar an  
zcomáirle ríu azur cuirir teadca go fiadáib Muilleacán  
4955 fá ní ar an Mumáin an tan roin vo tábac cíora an vaira  
cúigib air. Fíeazgair fiadáib vo na teadcaib, azur du-  
bairt nac óiolcaró bairi cíora ré Cormac nacar óiolab rir  
na ríogab táinig roime. Azur mar ráinig an rceal roin  
Cormac, cuirir tíonól ar rluag lionmáir azur triallair leo  
4960 azur ní deáirnaib comnuide go ráinig Ornuim Dámáire  
ran Mumáin, áit vá ngairmtear Cnoc Luinge anú. Azur  
ruióir : bforbair nó i bforlongbhorc ann; azur cig fiadáib  
Muilleacán ní Mumán von leic eile ué ré hué vo.

Ir amláib vo bí Cormac an trác roin azur viraóite

Eibhear took Deise Thuaisceirt from him; and so he possessed only Deise Dheisceirt on the coming of the Foreigners to Ireland.

Understand that it was Aonghus Osruighe and his followers that obtained sway over Magh Feimhean, which is called Deise Thuaisceirt, and that it was this sept of Fiachaidh Suighdhe who expelled Aonghus Osruighe and his followers from Magh Feimhean; and from the defeat they inflicted on Aonghus are named Baile Orluidhe, and Mullach Inneona in Magh Feimhean at this day; Baile Orluidhe from the *urlaidhe* or long hair of the warriors in the battle, and Mullach Inneona from the Osruighigh having been driven from it to Leinster against their will.

About this time Cormac son of Art, king of Ireland, felt a scarcity of meat, having spent the rents of the provinces because of the extent of his household staff; and he took counsel with his high-steward, how he could obtain supplies for his staff until the time of his rent-taking; and the steward advised him to assemble a large host, and go into Munster to levy the head rent of the king of Ireland. "For they only pay thee," said he, "the rent of one province, while there are two provinces in Munster, and each of these provinces should pay the rent of a province to the king of Ireland." Cormac acted on that advice, and sent envoys to Fiachaidh Muilleathan, who was then king of Munster, demanding from him the rent of the second province. Fiachaidh answered the envoys, and said that he would not pay a higher rent to Cormac than was paid to the kings who preceded him. And when this answer reached Cormac, he assembled a large host, and marched with them, and halted not till he reached Druim Damhghaire in Munster, which place is now called Cnoc Luinge. And there he fixed his tent or camp; and Fiachaidh Muilleathan, king of Munster, came on the other side against him front to front.

At that time Cormac was thus circumstanced: he had

4965 ΔΙΒΑΠΕΑ 'n-α φοδαιρ ανη, αςυρ ιαο ας ιμριε ιομαιο  
 οηαιοθεαετα αρ ρις Μυμην αςυρ αρ α μινντιρ; αςυρ ζο  
 ηαιριε νιορ ραγδαο δον θηαον υιρce λαιμ ρε longpore  
 ριος Μυμην, ιοννυρ ζο ραδαοαρ οαοιμε αςυρ αιρνειρ ι  
 ηςυαιρ δαιρ ο'εαρδαο υιρce, ιοννυρ ζυρ δ'ειγεαν οο ρις  
 4970 Μυμην ριορ οο ευρ ι νοαιλ μοζα ρυιτ οηαιο οο δι ι  
 ζCιαρραιοε λυαερα; αςυρ οο μαιρ αν μοζ ρυιτ-ρε ρε λιν  
 ηαιο ριος οεαζ, αμαιλ αοειρ αν ριλε ραν ηανν-ρο :

Ρε ηαιο ριος οεαζ οιαο ι ποιαο  
 Saogal moza ruic ne rhoiliar  
 4975 O Roé mac Rhozáill mór blóð,  
 So Cambne lonn liépeáoir.

Αςυρ μαρ εαινις μοζ ρυιτ ρα ηειγεαν οον ρις οα εριυα  
 ceao φεαρμυιζε οα ηγοιρτεαρ ριοδ ροιρτεαδ αςυρ ριοδ  
 Conpúnao οο εαδαιρce οό. Αςυρ λειρ ριν ρεαοιλιρ μοζ ρυιτ  
 4980 αν ζλαρ οο δι αρ αν υιρce ας α εονγβαιλ ο ρλυαζ ριος  
 Μυμην maille ρε ζα ζειντιοε οο δι αιγε οο εελγεαν  
 ραν αειρ ρυαρ, αςυρ ραν αιτ 'n-αρ ευιρλιηζ αν ζα, οο λιν  
 τοβαρ ριορυιρce αιρce λειρ ροιρceο ριρ Μυμην οη ειγεαν  
 ταρca ι n-α ραδαοαρ. Αςυρ λειρ ριν λινζιρ ρι Μυμην ζο  
 4985 n-α ρλυαζ αρ Cορμαc αςυρ αρ α μινντιρ, ζυρ ρυαζαοαρ  
 αρ αν Μυμην ιαο ζαν cae οο εαδαιρce ζαν ερειδ οο  
 οεαηαμ οοιθ. Αςυρ οο δαοαρ ας τοραιοεαετ οηια ζο  
 ηορρμυιζε ζυρ δα ηειγεαν οο Cορμαc ευρ αςυρ τεανηca  
 οο εαδαιρce υαιο ρε θραιοζοιθ οο ευρ ο Cεαμραιοζ ζο ραιε  
 4990 ηαιο ρε ραιοτεαρ Cnoc ραεροηη ζο ριαεαιο Μυιλλεαεαν  
 ι ηζιολλ ρε ευιρτιυαο οο εαδαιρce ι ηζαε οοεαρ οα ηοεαρηα  
 ραν Μυμην οον τυραρ ροιη; ζοηαο οα ραιρνειρ ριν οο  
 ρινηηε αν ριλε αν ηανν-ρο :

Ριαεαιο μυιλλεαεαν, μαιε ρι,  
 4995 Δ ηιαε αιβλε ι λειρτιθ Cραοι;  
 Cυζαο ζειλλ οό α Cεαμραιοζ ερειμ  
 ζο ραεροηηη ρειλ ζο ραιε ηαιο.

Οο δαοαρ οιαρ μαc ας αν θριαεαιο-ρο μαρ αca Οιλιλ  
 ρλανη μορ αςυρ Οιλιλ ρλανη θεαζ. ηι ραιθε ριοετ αρ

druids from Alba with him there, who practised much magic against the king of Munster and his followers, and in particular, not a drop of water was left near the camp of the king of Munster, and so people and cattle were on the point of death through want of water, and the king of Munster was obliged to send for Mogh Ruith, a druid, who was in Ciarraidhe Luachra; and this Mogh Ruith lived in the time of nineteen kings, as the poet says in this stanza:

The reign of nineteen successive kings  
Was the life of Mogh Ruith with much fighting,  
From Roth son of Bioghall, great the fame,  
To Cairbre Lithfeachair the strong.

And when Mogh Ruith came, the king was obliged to give him two cantreds of Feara Muighe, which are called the country of the Roistigh and the country of the Condunaigh. And thereupon Mogh Ruith removed the barrier that had been put to the water withholding it, and at the same time threw up into the air a magic spear which he had, and in the place in which the spear fell there burst forth a well of spring water which relieved the men of Munster from the thirst that afflicted them; and hereupon the king of Munster with his host made a sudden onset on Cormac and his followers, and expelled them from Munster, without their having fought a battle or carried off a spoil. And they pursued them to Osruighe, so that Cormac was forced to give pledges and securities that he would send hostages from Tara to Raith Naoi, which is called Cnoc Rathfonn, to Fiachaidh Muilleathan, as a guarantee that he would make compensation for all the injury he had done to Munster in that expedition; and as a declaration of this, the poet composed this stanza:

Fiachaidh Muilleathan, good the king,  
From the land of Aibhle in Leitire Craoi,  
Hostages from great Tara were sent him  
To bright Rathfonn to Raith Naoi.

This Fiachaidh had two sons, to wit, Oilill Flann Mor and Oilill Flann Beag. Oilill Flann Mor had no issue, and

5000 Oílill Flann Mór a mairéann do fliocht fíadac  
Muilleacán iF ar fliocht Oíliolla Flann Uig acáio ; zonab  
uime rin aoeir an file an rann-ro :

5006

mic fíadac muilleacán mór,  
Oílill Flann Mór an mioból,  
Oílill Flann Deag na glóg roin :  
a élanm iF mór ran Mumhoin.

Ar mbeir iomorro o'Oílill Flann Mór zan fliocht, oo  
zab né n-a óearbriácair Oílill Flann Deag mar mac aFur  
oo fázaiB a maoin faozalta aFur a oizneact aize, ar  
5010 eact zo mbeir o'fíadacB air féin aFur ar a fliocht a ainm  
féin oo éur ran éraobrcaoileab ioir é féin aFur fíadac  
Muilleacán ; aFur iF mar rin acá ré i Praltair Cúiril  
aFur i feinleabraiB oile. Zíóeab ni hé iF iontuizte arca  
zo maó é Oílill Flann Mór b'ácair o'Oílill Flann Deag.  
5015 áct iF uime oo znácuizeab leir na reancáioib Oílill Flann  
Mór oo éur i ngeiz zeinealaiz fíadac Muilleacán mar  
cuimniuzaó ar an eact oo bi ioir é féin aFur Oílill Flann  
Deag, amail aoubnamar éuar. iF é Connla Clam mac  
Caióg mic Céin rinnreap fil zCearbail aFur fil Meacáir  
5020 oo marb fíadac Muilleacán i bfeill az ác Uireal, né  
ráioceap ác Uireal ar Siuir an tan-ro. aFur iF é ni va  
otáioiz é oo óeanaím na feildeirte rin, ar mbeir iomorro  
oo Connla aFur é 'n-a macaom óz i brocair Córmaic mic  
Dirc az rogluim beap aFur treíteab, carla lubra nó  
5025 cláime óó, aFur nioi zab leizeap ran bioé zneim óe. iF  
ann rin aoubairc Córmaic nif nac raibe leizeap i zcinneab  
óó, zo noearnaó é féin oo nize i bfuil nioz, aFur va  
noearnaó roin zo maó plán ó n-a cláime é. Zo znoo va  
éir rin ceileabrai Connla oo Córmaic, aFur triallaif von  
5030 Mumáin o'fíor a briaéar fíadac Muilleacán fá ni Mumán  
an-tan roin. aFur iF é áic 'n-a raibe fíadac Muilleacán  
'n-a cómnuióe an trác roin i Ráic Raéfainne, né ráioceap

it is from Oilill Flann Beag that all who survive of the race of Fiachaidh Muilleathan are descended. And hence the poet indites this stanza :

*The sons of great Fiachaidh Muilleathan  
Were Oilill Flann Mor of the mead-drinking,  
And Oilill Flann Beag of the hosts ;  
His progeny are great in Munster.*

Now, as Oilill Flann Mor was without issue, he adopted his brother Oilill Flann Beag as a son, and left him his personal effects and his inheritance on condition that he and his descendants should place his name in the genealogy between his own name and that of Fiachaidh Muilleathan ; and so it is in the Psalter of Cashel, and in other ancient books. It is not, however, to be inferred from them that Oilill Flann Mor was the father of Oilill Flann Beag. But the reason why the chroniclers used to put the name of Oilill Flann Mor in the genealogical tree of Fiachaidh Muilleathan was to commemorate the compact that existed between himself and Oilill Flann Beag, as we have said above. Fiachaidh Muilleathan was treacherously slain by Connla Clamh son of Tadhg, son of Cian, ancestor of the siol Cearbhaill and of the siol Meachair at Ath Uiseal, which is called Ath Aiseal on the Siuir at the present time. And the reason why he did that deed of treachery was that when Connla was a youth with Cormac son of Art, learning manners and accomplishments, leprosy or mange came upon him, and no medical treatment whatever availed him. Cormac told him on that occasion that there was no cure destined for him, until he should wash himself in the blood of a king, and that were he to do that he would be healed of his mange. Soon after this Connla took his leave of Cormac, and went into Munster to visit his kinsman, Fiachaidh Muilleathan, who was then king of Munster. And at that time Fiachaidh Muilleathan resided at Raith Rathfainne, which is now called Cnoc Rathfonn, with his foster-mother, whose name was

Cnoc Raéfronn ainiú, i bfoéair a buimige oar b'ainm, Raéfronn; agus ar noctain Connla 'n-a láear fálteigir noime.  
 5055 Lá n-aon iomorro go ghuo va éir rin éirigir fiaáar go lion a teaglaig láim lé Siuir, agus Connla ag ioméar a fleige ré a coir, agus céio go hác aipeal go noeáar vo fnám ar an linn, agus rmuainir Connla ar teagare Cormaic. Agus leir rin céio ar bhuac an ruire go ucuz ráaró fleige  
 5040 ar fiaáar agus é ag fnám, gur marbár amlaar rin é. Sióaró pul ruair ré bár vo rinne anacal ar Connla agus vo fógair va teaglac gan a marbár, agus éagair vo láear va éir rin. Gonaó mar rin vo cricónuigeár beáa fiaáac Muilleáain.

## XLV.

5045 Doubramar éuar vo réir an treanóara gurab veic-neadar ingean vo bi ag Cormaic. Sióaró anro ní luairófeam acé vaar oib, mar acá Sráinne vo ba bean o'fionn mac Cumail agus vo éuar i n-éalóó ré Diarmaic ó Duibne, agus aillbe ingean Cormaic vo ba bean 'n-a  
 5060 oiaar rin o'fionn.

Agus cibé avéaró nac raibe fionn ná an fian ann, ní fior óó é. Óir acáio agairn, ré ruiróugaó na Féine vo beic ann, na trí neice lé noearbáar firinne gaca rtaire ran mbic leat amuis von biobla, mar acá bealoroear na  
 5065 rean, reirreirbne agus réarómaráaró va ngoiréar i lairion Monumenta. Óir acámaoio va élor ó beal go beal go raibe fionn agus an fian ann, agus fóar acáio reirbne go foirleáan va fairnéir. Acáio mar an gceáona réarómaráaró ar n-a n-ainmniugaó uáa, mar acá Surbe  
 5080 Finn ar Siab na mban, ó fionn ua baorine, agus Gleann Sraiaró i nUib fairéce, ó Sraiaró mac Mórna, agus leabairó Diarmaraó Uí Duibne agus Sráinne ag poll Tighe liabáin i nUib fiaáac Eirne, va ngoiréar Oúarig Uí Séacnarraig

Rathfonn ; and when Connla came into his presence, he bade him welcome.

Now, on a certain day soon after this, Fiachaidh went out beside the Siuir with all his household, attended by Connla, who carried his spear ; and he went as far as Ath Aiseal, and proceeded to swim in the stream ; and Connla bethought him of Cormac's instructions. And thereupon he went to the verge of the bank, and stabbed Fiachaidh with his spear as he swam, and thus slew him. Fiachaidh, however, before he died, protected Connla, and forbade his household to slay him. And he died immediately after that. And it was in this way the life of Fiachaidh Muilleathan ended.

#### XLV.

We said above, following the seanchus, that Cormac had ten daughters. We shall, however, refer only to two of them here, to wit, Grainne, who was wife of Fionn son of Cumhall, and Aillbhe daughter of Cormac, who was wife of Fionn afterwards.

And whoever should say that Fionn and the Fian never existed would not be stating truth. For, to prove that the Fian existed we have the three things that prove the truth of every history in the world except the Bible, namely, oral tradition of the ancients, old documents, and antique remains, called in Latin *monumenta*. For it has been delivered to us from mouth to mouth that Fionn and the Fian existed ; and, moreover, there are numerous documents that testify to this. There are also antique remains named after them, as Suidhe Finn on Sliabh na mBan, called from Fionn descendant of Baoiscne, and Gleann Gharaidh in Ui Faithche, called from Garaidh son of Morna, and Leabaidh Dhiarmada Ui Dhuibhne agus Ghrainne at Poll Tighe Liabhain in Ui Fiachrach Eidhne, which is now called the country of

ainiú, agus mar rin vo móran o'áitib oile i nÉirinn.  
 5065 Agus dá n-abrad doinnead nac incheioche móran oar  
 rchiodad ar an bhféin, ir veimín zynab fion vó é, óir ní  
 raibe riozadé ran bit ir nac rchiodéaióe pé linn na  
 Pasáncácta rceoil va nzaireti fabulae. Féad Ríoirie na  
 Znéine, Bevis of Hamton, Huon of Burdex, agus a ramail  
 5070 oile rin vo rchiodad lé linn an Chreioim féin. Zíóeas ní  
 fuil chioé ran bit ir nar rchiodad rtaire fírinneaca  
 incheioche. Mar an zcéona, tar ceann zyn rchiodad  
 ionao o'fínnrcéalaib rilíóeaca ar fíonn agus ar an  
 bhféin, mar acá Caé fionncráza, Druizean Cáoréainn  
 5075 agus Imtéadé an Ziolla Déacair agus a ramail oile rin  
 mar éiteam áimrre, cairir rin, ir vearb zyn rchiodad  
 rtaire fírinneaca incheioche orra. Agus ir vearb fór nac  
 raibe áiméio 'n-a brearranaib acé mar an oruinz vo  
 5080 vo riozaid éireann pé cornam agus pé caómna na chice  
 oóib, amail bio cairtine agus raizoiuiríóe az zac ríaz áiniú  
 pé cornam a chice féin.

Agus ir amlaio vo bioir an fían az coinnmeas ar  
 fearaib éireann ó Samain zo Dealltaine, agus iao pé  
 5085 cornam córa agus pé corc éazcóra vo riozaid agus vo  
 éizearraig éireann; agus fór pé caómna agus pé coiméao  
 éuan na chice ar foirneart eacéran; agus ó Dealltaine  
 zo Samain pé reilz agus pé fiaóac vo véanam, agus nír  
 zac feioim oile va n-iarrao ní éireann orra, mar acá corc  
 5090 zaoa agus viol cána, pé corc oibfearrzad agus zac uilc  
 oile va mbioé ran chioé ó foim amacé; agus tuararcal  
 éinnce va éionn foim oóib, amail biof anoir ó zac ríaz ran  
 Eoruir vo na cairtíuib agus vo na ceannaib feáona biof  
 az véanam feáoma raoi féin. Fá héizean ionorro vo  
 5095 féin ó Dealltaine zo Samain beic taoib pé n-a reilz agus  
 pé n-a briaóac féin mar coinnmeas agus mar tuararcal ó

O Seachnasaigh, and so, too, of many other places in Ireland. And should anyone say that much of what has been written about the Fian is not to be believed, he would certainly state the truth; for there was no kingdom in the world in which there were not written tales called *fabulae* in Pagan times, for example, the Knight of the Sun, Bevis of Hamton, Huon of Burdex, and other such like, which were written even in the time of the Faith. But there is no country in the world in which also true and credible histories have not been written. In the same manner, although many imaginative romances have been written about Fionn and the Fian, such as Cath Fionntragh, Bruighean Chaorthainn, and Imtheacht an Ghiolla Dheacair, and others of a similar kind, for the sake of amusement, still it is certain that true credible accounts of them were also written. And it is also certain that their bodies were not abnormally large, but only like those of their contemporaries; and they were nothing more than hired warriors of the Kings of Ireland, to defend and to protect the country for them, as every king has now captains and soldiers to defend his own dominions.

Now the Fian used to be quartered on the men of Ireland from Samhain to Bealltaine; and it was their duty to uphold justice, and to prevent injustice, for the kings and the lords of Ireland; and also to guard and preserve the harbours of the country from the violence of foreigners; and from Bealltaine to Samhain to be engaged in hunting, and the chase, and in every other duty the king of Ireland might impose upon them, such as putting a stop to robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they had a certain pay, as every king in Europe gives pay to the captains and to the generals who serve under him. However, from Bealltaine until Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as

riogáib éireann, mar atá an feolmác oo beit mar diaó  
aca, agus crioicne na mbeataóac n-ailta mar tuarparal.  
Ni hiéti leo trá acé donpoinn ran ló go n-oióce, agus rin  
5100 um tráé nóna. Agus ir é gnáctugáó oo díóó aca gac fealg  
oo-niéti leo ar maidoin oo cúp cimcéall meadóin laoi leir an  
ngiollanraioó go tulaig ó'airíte mar a mbioir i gcomgar  
coille agus riarca, agus ceinnce tpeactanmóra ó'adnaó  
ann, agus óá élaif talman oo óéanaó ran riarca i gcriaioó  
5105 burbe, agus iomaó oo élocáib eimiri oo cúp ran ceimó, agus  
cuio oon feolmác oo cúp ar bearaib óa bhuic rir an  
oceanioó, agus cuio oile ói oo ceangal i nolaioitib fearca lé  
ruasánáib agus a cup óa bearaóó ran élaif fá mó oon óá  
élaif, agus beit ag biaóó na gclóó oo díóó ran ceimó  
5110 oiria, go mbeantaó rucá minic arca go beit bearaóóa óóib.  
Agus oo díóó oo méio na oceinnce-re go bfuilio a láit-  
reaca oubloirce i móran ó'aitib i néirimn anú, agus ir  
oioó gairmio na criadóaireóa fulacé fian anú.

Óála na féine, an ran oo éruinnigóir gur an tulaig  
5115 ar a mbioó an ceine, oo noctáó gac don oioó é féin, agus  
oo ceanglaó a léine fá éol a cuim, agus oo gáboaoir  
cimcéall an óara luis oo luaidéamar tuar, ag folcaó a  
brolc agus ag nige a mball agus ag buain ailaif oioó;  
agus ann rin ag ruacáó a lútaó agus a gcuirleann, go  
5120 gcuiróir amlaio rin a ocuirre oioó, agus oo hiéti a bpoinn  
leo óa éir rin. Agus iar gcaiteam a bpoimne óóib oo  
gáboaoir ag cógáil a brianboó agus ag cópuzáó a leap-  
tác, go gcuiróir inneall ruain oiria féin amlaio rin. Trí  
neite óa noéineóó gac don oioó leabaio óó féin, mar atá  
5125 barrgálaó éran, caonaó agus úrluacáir; an barrgálaó  
i n-ioctair né lár, an caonaó ór a éionn roin, agus an  
úrluacáir i n-uacair; agus ir oioó ro gairmtear ma  
reimleabraib trí coilceáóa na féine.

Ag ro ríor ó'fionn mac Cumáill agus cia an rliocé oo  
5130 gaeóealaib ó ócáimig ré. Agus doeir Campianur n-a  
érimic go n-abraio cuio oo na hugóaraib guraó ó'fionn

maintenance and wages from the Kings of Ireland ; thus, they were to have the flesh for food, and the skins of the wild animals as pay. But they only took one meal in the day-and-night, and that was in the afternoon. And it was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood, and to kindle raging fires thereon, and put into them a large number of emery stones ; and to dig two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire ; and to bind another portion of it with suagans in dry bundles, and set it to boil in the larger of the two pits, and keep plying them with the stones that were in the fire, making them seethe often until they were cooked. And these fires were so large that their sites are to-day in Ireland burnt to blackness, and these are now called Fulacht Fian by the peasantry.

As to the Fian, when they assembled on the hill on which was the fire, each of them stripped off, and tied his shirt round his waist ; and they ranged themselves round the second pit we have mentioned above, bathing their hair and washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue ; and after this they took their meal ; and when they had taken their meal, they proceeded to build their hunting-tents, and so prepare themselves for sleep. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree-tops at the bottom on the ground, the moss upon these, and the fresh rushes on top ; and it is these are called in the old books, the three tickings of the Fian.

The following is an account of Fionn son of Cumhall, and of the branch of the Gaels whence he sprang. Now, Campianus says, in his chronicle, that some authors say that it was Fionn son of Cumhall who was called Roanus.

mac Cumáill do gairmí Roanus. Sídead ní fíor do rín.  
 Bíod a fíor aḡat gurab é Cumáill mac Tíreanmóir an  
 ceathraim do glúin ó Nuada Neact ní Laignean fá ádair do,  
 5135 aḡur Muirín Muncáom inḡean Tairḡ mic Nuadac uraor  
 Cádairín Móir fá mádair do. aḡur fá hí Alma Laignean  
 fá fearann uilear do Tairḡ mac Nuadac, aḡur ir da bítin  
 rín do ráinḡ Alma Laignean o'fionn i ḡceairc a mádair.  
 Sídead ir é ní Laignean tug formair na b'fian do i nuib  
 5140 Cinnrealaḡ mar a b'fui Luimneac Laignean anú.

Ir éaḡcór do-beir Hector Doetiur i Stair na hAlban  
 ádác o'ainm ar fionn mac Cumáill, aḡur fór ir bréaḡac  
 a'beir ḡo raibe cúḡ cubaid uéaḡ ar a'irce ann. Óir ir  
 follur a reinleabraid an treancura nac raibe ainmíto  
 5145 ann tar a luct cómaidirre. aḡur ir follar ḡo ra'adair  
 uronḡ uon f'ain ba mó ba a'ra'áca aḡur ba láirce ioná é.  
 Ir uime ionorrio do rinnead Rí Féinníó óe ór cionn laoc-  
 raíóe éireann, do b'riḡ ḡo raibe a ádair aḡur a fearadair  
 i ḡceannar fearna laocraíóe éireann roime. Ad'ar uile  
 5150 fór fá noairnad Rí Féinníó óe, do b'riḡ gur ráruḡ a luct  
 cómaidirre i b'fior aḡur i b'roḡluim, i nḡair aḡur i nḡliocar,  
 aḡur fór i ḡc'ionnac aḡur i ḡc'óadac i ḡc'eláirib,  
 ionnur gurab trío rín do hoirnead 'n-a Ríḡ Féinníó é, aḡur  
 nac ar a'ra'ácar a áirir ná ar méto a fearran fearc c'ac.  
 5155 Ir é ḡn'á'fluaḡ do bíod ar buannac fá fionn trí ca'ca na  
 ḡn'á'f'ime, aḡur trí míle ran ác, an tan fá ríodac rín  
 éireann né céile. Sídead an tan do fárad earadca uir  
 donluct o' uairlib éireann aḡur an t-airríḡ, nó an tan  
 fá héircean fluaḡ do áir i nAlban do neaircuḡad né Dál  
 5160 Ríada i n-aḡair allmurrac, do bíod fearc ḡc'ca aḡ fionn  
 ionnur ḡo mbíod fearadann fluaḡ aḡe né uil o'f'uracac  
 Dál Ríada i nAlban aḡur né héirinn do cóiméad ó foir-  
 neairc ead'ran mar an ḡc'adna.

Ir ionda ar'á'air'ead do bíod fá fionn ar an b'f'ain,

But this assertion of his is not true. Know that it was Cumhall son of Treanmhor, the fourth in descent from Nuadha Neacht, king of Leinster, who was his father, and that his mother was Muirn Mhunchaomh daughter of Tadhg son of Nuadha, druid of Cathair Mor; and Almha of Leinster was the native inheritance of Tadhg son of Nuadha; and hence Alma of Leinster came to belong to Fionn in right of his mother. However, it was the king of Leinster who gave him Formaoil na bhFian in Ui Cinnsealaigh, where Luimneach Laighean is at this day.

Hector Boetius, in the History of Alba, unjustly calls Fionn son of Cumhall a giant; and besides he falsely asserts that he was fifteen cubits in height. For it is plain from the old books of the seanchus that he was not of abnormal size as compared with his contemporaries; and it is plain that there were some of the Fian of greater size, more powerful, and stronger than he. Now, the reason why he was made Ri Feinnidh over the warriors of Ireland was that his father and grandfather before him were leaders of the warriors of Ireland. Another reason also why he was made Ri Feinnidh was that he surpassed his contemporaries in knowledge and in learning, in skill and in strategy, and also in wisdom and valour in fields of battle, so that it was on this account he was appointed Ri Feinnidh, and not because he surpassed all others in strength of body and size of person. The ordinary host that served under Fionn consisted of the three battalions of the Gnathfhian, having three thousand in each battalion, when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it was necessary to send a host to Alba to help Dal Riada against foreigners, Fionn used to have seven battalions, so that he had a sufficiently large host to go to Alba to assist Dal Riada, as well as to guard Ireland from the oppression of the foreigners.

There were many chief leaders under Fionn in command

5165 mar aca caithmíleas ór cionn áta, amail bíor colonel ór  
 cionn regiment, ceann feadna céio, amail bíor cairtín  
 anoir; taoirseac caogaid, amail bíor lieutenant, agus taoi-  
 seac trí naonbair, amail bíor corporal, agus taoirseac  
 naonbair, amail bíod decurio ag an Rómánac. Óir an  
 5170 tan oo-nícti veic zcipe nó veic mangca von céao, oo bíod  
 bairánta ar zac mangc oíob, agus ir ve zo zaircti taoirseac  
 naonbair. Agus an tan luaitéar i rparéaid na héir-  
 eann fear comlainn céao nó caogaid nó naonbair nó a  
 ramail oile rin oo veic von féin, ní head ir iontuigte  
 5175 arta zupab va láim féin oo muirfead céao nó caogaid nó  
 naonbair, áct ir ead ir iontuigte ar zup bairánta céao nó  
 caogaid nó naonbair é, agus zo mbíod ioncomlainn zo n-a  
 buíoin lé n-a ramail féin oo bairánta ag a mbíod ramail  
 na buíone céaona aige. Oo bíod ceitne neite o'fadaid  
 5180 ar zac don oo zabéaoi i bfiannaidéact oo cómlionad.  
 An céioní gan crad oo zabáil né mnaoi, áct a toga ar  
 a veigbéaraid agus ar a créitib. An oara ní gan bean  
 oo fáruagad. An trear ní gan uime o'earad um féao  
 ná um biad. An ceatramad ní gan doirfear oíob oo  
 5185 ceitead né naonbair laoc.

Ag ro ríor na coingill oile oo éuir fionn mac Cumail  
 rna zrádaib zairce fá héizean oo zac don oo zabáil pul  
 oo zlacraíde i bfiannaidéact é. An céaoóingíoll: ní  
 zabéaoi fear gan bfein i mórbáil uirniú ná i ndonac  
 5190 Tailítean ná i bfeir Teáimnac, nó zo ucugad a ácair  
 agus a mácair agus a éine agus a zaoilca rlanad uáca  
 gan a báir o'agrad ar neac oile zo bhad, ionnur nac biad  
 a fúil né uime ar bit va oiozail áct é féin; agus va  
 noearntaoi uile móra leirfean gan a óraio o'agrad  
 5195 ann. An oara coingíoll: ní zabéaoi neac gan bfein zo  
 veit 'n-a file óo, agus zo noéinead va leabair véag na  
 rliúeáca. An trear coingíoll: ní zabéaoi fear gan bfein

of the Fian, thus: a caithmhíleadh in command of the battalion, as a colonel is in command of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, and the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions, or ten ranks, there was an officer over each, who was called a leader of nine. And when mention is made in the records of Ireland of a man match in battle for a hundred, or fifty, or nine, or such like as belonging to the Fian, we are not to understand from them that such a man would kill a hundred, or fifty, or nine, with his own hand; but what we are to understand from them is that he was leader of a hundred, or fifty, or nine, and was, with his following, a match in battle for a similar leader in command of a like following. There were four injunctions placed on everyone admitted to the ranks of the Fian. The first injunction was not to accept a dowry with a wife, but to choose her for her good manners and her accomplishments; the second injunction, not to force a woman; the third injunction, not to refuse a man asking for valuables or food; the fourth injunction, that none of them should flee before nine warriors.

The following are the other conditions which Fionn son of Cumhall attached to the degrees in bravery which each one was bound to obtain before being received into the Fian. The first condition: no man was received into the Fian or the great Assembly of Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father and mother and clan and relatives gave guarantees that they would never demand any retribution from anyone for his death, so that he might look to no one to avenge him but to himself; and that if he should inflict great injuries, retribution should not be visited on his kinsmen. The second condition: no one was admitted into the Fian until he had become a filé, and had made up the twelve books of Filidheacht. The third condition: no one was admitted

5200 go nvearntaí lárdaí lozmóir do foicead ór cionn a glún  
 óó, agus do cuirí innce é, agus a ríad leir, agus fad  
 láime laoió do ériann cuill 'n-a láim; naonbar laoc do  
 tígeadé cuige go naoi rleagaid leo, agus naoi n-iomairé  
 eatorra agus é, agus do caicé leo a naoi rleaga i n-ainn-  
 feadé nír, agus dá ngoicé tar an ríad agus tar an gcrann  
 scuill é ní gabtaí i bfiannaióeadé é. An ceatrámad  
 5205 coingíoll: ní gabtaí fear ran bfein go nvearntaí ríge  
 fuilc air agus go scuircé tré coillicé iomóá é, go ucúoir  
 an fían uile 'n-a óidó ar tí a gona, agus ní bidó ó'ágaró  
 eatorra adé donéran, agus dá mbeircé air do goicé é.  
 An cúigeadó coingíoll: ní gabtaí fear ran bfein dá gcríod-  
 5210 nuigúir a airn 'n-a láim. An reiréadó coingíoll: ní gabtaí  
 fear ionnta dá ucúadó cradó ran coilc ólaoi dá folc ar  
 a ríge. An reatrámad coingíoll, ní gabtaí fear ionnta  
 dá mionuigeadó crann críon fá n-a córaib. An c-óctmadó  
 coingíoll, ní gabtaí fear ionnta, muna lingeadó tar ériann  
 5215 buó comairé n-e n-a éadon agus muna gcríomadó fá ériann  
 buó comíreál né n-a glún, tré iomadó lúic do beicé n-a  
 cóirp. An naomádo coingíoll, ní gabtaí fear ran bfein  
 muna ucúadó vealg ar a cóir lé n-a láim gan coirmeirc  
 a reatá uime. An veicmadó coingíoll, ní gabtaí fear  
 5220 ionnta muna ucúadó móio don Ríó Féinníó fá beicé oilear  
 uirnamadé óó.

Tarla né linn cóirmaid do beicé i bflaicéar éireann go  
 ucúadóar óronó ó'airlicé uladó ruais fá imeall na hálban,  
 go tarla Ciannait ingean ríog Críucnéadé óóib, go ucú-  
 5225 adóar i mbhoio tar muir í. Agus mar do éualadó cóirmaid  
 tuararóbaíl a ríeime iarraid ar éac í, agus tug leir dá  
 tíó féin í; agus do éinn rí ar mnaib a comairmeiré i ríeim,  
 agus gíadúicir cóirmaid tríó rín í. Mar do éualadó iom-

into the Fian until a large pit reaching above his knees had been made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the Fian. The fourth condition: no man was admitted into the Fian until, having his hair plaited, he was sent through several woods with all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him, they would wound him. The fifth condition: no man was admitted into the Fian whose weapons trembled in his hand. The sixth condition: no man was admitted among them if a branch of a tree in the woods unloosed from its plait a single braid of his hair. The seventh condition: no man was admitted among them if he broke a withered bough beneath his feet. The eighth condition: no man was admitted among them unless he leaped over a tree as high as his forehead, and unless he stooped beneath a tree as low as his knee, through the great agility of his body. The ninth condition: no man was received into the Fian unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. The tenth condition: no man was admitted among them unless he had sworn to the Ri Feinnidh that he would be faithful and submissive to him.

While Cormac held the sovereignty of Ireland some Ulster nobles made a raid on the coasts of Alba, and they came upon Ciarnait daughter of the king of the Cruithnigh, and brought her as a captive across the sea. And when Cormac heard of her beauty, he demanded her publicly, and took her to his own house; and she surpassed the women of her time in beauty; and for this Cormac loved her. But

orra Eicne Ollamhá, inígean Dúnlainz, bean róirta Cormac,  
 5230 Ciarraic do beic aige, aubairt nac beoirt ar don i n-doin-  
 feact aige, agus fá héigean a faóil u'Eicne, gur éir do  
 óairte uirne naoi méic nó naoi scearna ardaí do bleic  
 nó do méic a bhóin zac laoi. Act cairt riu, carla  
 Cormac i n-uaignear oi, gur coircead leir i, agus ar mbeic  
 5235 coiriac oi, níor féad bleic do óeanaí agus céto ór ídeal  
 go Cormac agus ionnair riu só. Cairt Cormac ríor go  
 haldain i scoinne raon do óeanaó muileann. Tis an  
 raon éirge agus do rinned an muileann lair do fárad  
 Ciarraic ar an óairte 'n-a raide ag Eicne; zonad de  
 5240 riu do éan an file na raon-re ríor:

Ciarraic carla Cormac éir,  
 méic scéad do diaad a bhóin;  
 naoi méic zac laoi lé do bleic.  
 níor d'odar úime óemíeic.

5246

Carrraic uirne an ní rán,  
 iona éir 'n-a haonarán;  
 go ríortóircaic ríor do leic,  
 iar riu no féimé ríobleic.

5250

Airéir uirne na Cairn,  
 Tis raon muilinn car méiréinn;  
 céadmuileann Cormac nic air,  
 Ro ba cadair do Ciarraic.

when Eithne Ollamhdha daughter of Dunlaing, Cormac's lawful wife, heard that Ciarnait lived with him, she said that he must not have them both at the same time; and Eithne insisted on getting charge of her; and she imposed on her as a work of slavery that she should grind with a quern nine pecks or nine measures of corn every day. Notwithstanding this, Cormac met her in secret; and she conceived of him; and when she became pregnant, she was unable to grind; and she went privately to Cormac and told him so. Cormac sent to Alba for an artificer who could construct a mill. The artificer came to him, and made the mill to release Ciarnait from her slavery under Eithne; and it is on this theme the poet composed the following stanzas:

Ciarnait, handmaid of just Cormac,  
Fed many hundreds from a quern;  
Nine pecks she had each day to grind;  
It was not work for a frivolous person.

Then meets she the noble king  
In his house, where she is alone;  
And she conceived in secret,  
And after that she refused to grind.

Conn's grandson went to visit her;  
He brought a millwright from over seas;  
The first mill of Cormac son of Art  
Was a help to Ciarnait.

## XLVI.

1r né linn Cóirnaic do máir Fíteal, agus 1r é fá hairó-  
 breiteam dó; agus ar mbeir o'fíteal né huét dáir o'fágal,  
 5265 do éuir fior i scoinne a míc da ngairtí Flaitrí, agus do ba  
 ouine glie foglumta an Flaitrí rin. Do fágal Fíteal a  
 beannaict aige, agus tug do cóirle dó ceitne neite do  
 cóiméad go fhuógnamác, agus go maó roéar dó rin do  
 óéanam, mar atá gan mac ríog o'alcrom ná o'ileamain,  
 5280 gan rún 'n-a mbeir gúair do léigean né n-a mínaoi, gan  
 mac mozáo do méasúgáó, gan a éirce nó a ríóir do  
 éadairc i uaircú da fíair. Agus i noiaú dáir fíeíl do  
 méar Flaitrí fuomáó do óéanam ar gac ní óioó roin;  
 agus mar óeardáó opra glacair Flaitrí mac do Cóirnac  
 5285 mac airt ar ualacáir, agus i scoinn airtre 'n-a óiaú rin  
 beirir an leand fá cóill leir, agus tug do múicúe da múinn-  
 tair féin do bí i noiamair na coille é, agus duobairc rir an  
 leand do ceilt go maic go gcuiread féin cóirleá cinnce  
 éuirce; agus leir rin cillir uon daile da éig féin, agus  
 5270 léigir tuirre agus uobríón mór air, agus fiarfuirgí a bean  
 fáé a tuirre agus a bróin ue. Duobairc-rean nac raide  
 a beag. Síeáó mar do cónnairc rre an bróin ar marcain  
 aige, do gáó go liorta ag leatráin air ag lonraireáct  
 áódair a tuirre. Duobairc-rean da noémeáó rún air go  
 5275 noctraó fáé a bróin oi.

Do míonnúig rre go sceilféad gac ní do noctraó  
 reirean eiré rún oi. "Maréáó," ar reirean, "carla óam-  
 ra feilbeair anabáio do óéanam, mar atá mo óalta, mac  
 an ríog, do marbáó." Sceadair an bean ar n-a élor rin  
 5280 oi, agus gairmíir múinncear an tige agus duobairc riu an  
 fiongalac do ceangal eiré mac an ríog do marbáó; agus  
 uo-nítear amlaio rin leo; agus beirítear ceangailce gur  
 an ríog é. Carla ríóir do Flaitrí gur méasúig mac reá-  
 caire da múinnair féin go raide 'n-a óuine fáioóir. Tug

## XLVI.

It was in the time of Cormac that Fitheal lived ; and he was his chief brehon ; and as Fitheal was about to die, he sent for his son named Flaithri ; and this Flaithri was a wise and learned man. Fitheal left him his blessing, and advised him to observe four things most carefully, and that it would be to his advantage to do so, namely, not to nurse or take in fosterage a king's son, not to impart a dangerous secret to his wife, not to raise the state of a serf's son, not to commit his purse or his treasure to his sister's keeping. And after Fitheal's death, Flaithri resolved to test each of these points. And to make trial of them he took in fosterage the son of Cormac son of Art ; and some time after he took the child with him into a wood, and gave him to one of his people, a swineherd, who lived in the recesses of the wood ; and he asked him to conceal the child well until himself should send him a certain token ; and then he returned to the town to his own house, and feigned much trouble and distress ; and his wife inquired of him the cause of his trouble and distress. He said it was nothing. But when she saw his distress continue, she began to importune him to find out from him the cause of his trouble. He said that, if she would keep it a secret, he would tell her the cause of his distress.

She swore that whatever he should tell her as a secret she would not reveal it. "Then," said he, "I have committed a dreadful act of treachery, that is, the slaying of my foster-son, the king's son." Upon hearing this, the wife screamed, and called the house-folk, and told them to bind the parricide because he had killed the king's son. And they did accordingly ; and they took him bound to the king. Flaithri also had raised the state of the son of one of his own stewards so that he became a rich man. Similarly very soon after his

5285 mar an gcéanna go ghuo i n-oidiú báir a dtair cuio da  
ionnmuir i uaircú da fíair, ionnmur naé macáó éinni so  
na ceitne neitib duubairc a dtair nír gan fíomáó uaió.  
Mar fúair ionmorio mac an neactaire fá óaoirre é, agus  
an ní ar tí a báruigíte, ní raib duine óioó ir cruime agus  
5290 ir véine so bí 'n-a agáio ioná mac an neactaire, i noóig  
go bfuigbeaó féin oigheact flaitrí né a ceannaó uó féin.

Cuirir flaitrí, ar mbeir ran éigean roin uó, fior i noáil  
a feactiáó agá iairiáio uirre an méio ionnmura tug i  
uaircúó úi so cúp cúige, go noéineáó caiaio uó féin cim-  
5295 ceall an ríóig, agus mar ráioig an ceactaire i, so féan  
nacair glac féin a fáimail rin uaió riam. Agus mar ráioig  
an feal roin flaitrí agus é né huéc a báruigíte iairair a  
léigean so láctair an ríóig go noéineáó comráó rúin nír;  
agus ar ceact so láctair cormaic uó, so innir go raibe an  
5300 mac flán, agus duubairc é féin so congáil ran cuibneac  
i raibe go uigheact da óalta so láctair. Cuirtear fior  
ar ceann an mic, agus ar uigheact so láctair uon leab  
ón muicúó agá raibe i gcoméaó aige, mar so conmaic fé  
flaitrí cuibruigíte, goilir nó gur rcaileáó úe. Agus ar  
5305 mbeir so flaitrí rcaoilte, fiarruigir cormac ór íreal se  
cneáó ar ar fulaing é féin so cúp ran gábaó roin. “So  
fíomáó na gceitne gcomairleáó tug m'actair óam so  
rinnear é,” ar flaitrí, “agus fúair ar n-a noearbaó  
guraó crionna na ceitne comairleáó tug m'actair óam.  
5310 Ar ucúr ní crionna so neac oileamain mic ríóig so gábaíl  
ar a ioéc, u'agla faille so uéanaó da uciocraó lot nó  
milleáó so ceagmáil uon óalta, agus beaó nó báf an oioe  
so uéanaó faille, ar cúmar an ríig. An óara comairle tug  
m'actair óam, so réir náóúire ní bí congáil rúin gúaireac-  
5315 tairig i mnaoi ran bíc go coitceann, agus uime rin ní crionna  
a fáimail so rúin so léigean né. An ceap comairle tug  
m'actair óam, gan mac moigáio nó duine uirírl so méaó-

father's death he committed some of his wealth to his sister's keeping, so that none of the four counsels his father had given him should go untested by him. Now, when the steward's son found that he was a prisoner, and the king about to put him to death, none of them was more bitter and severe against him than he, as he hoped to acquire Flaithri's inheritance for himself.

Flaithri, finding himself in this difficulty, sent a message to his sister, asking her to send him the treasure he had given her to keep, that he might make friends for himself around the king's person. But when the messenger reached her, she denied that she had ever received any such thing from him. And when that reply reached Flaithri, as he was about to be put to death, he asked to be permitted to go before the king, in order to speak to him on a secret matter; and when he had come into Cormac's presence, he told him that the child was safe, and asked to be kept in his bonds till his foster-son should be brought in. The son was sent for; and when the child had come in from the swineherd who had been keeping him in safety, as he beheld Flaithri in bonds, he wept without ceasing until he was set free. And when Flaithri had been set free, Cormac asked him privately why he had permitted himself to be placed in this predicament. "It was to test the four counsels my father gave me I did so," said Flaithri; "and I found on testing them that my father's four counsels to me were wise. In the first place, it is not wise for anyone to take upon him the bringing up of a king's son lest he may be guilty of neglect resulting in the injury or loss of the foster-child, while the life or death of the foster-father who had been negligent was in the power of the king. As to the second counsel my father gave me, the keeping of a dangerous secret is not by nature in the power of women in general; hence it is not prudent to commit such a secret to them. The third counsel my father gave me was not to raise or make wealthy

uḡad nó oo tógbáil go hinnme, oo bpiḡ zupab znácaḡ leo  
 beit veapmaoac ran commaoin cuirtear orra, aḡur fór  
 5320 zupab olc leo fíor na veapóile aḡur na huiriḡle ór fáraoan  
 oo beit aḡ an oruings méasuigeaḡ iao. Iḡ maic," ar ré,  
 "an ceatramáo comairle tuḡ m'acair óam, gan mo rtor oo  
 taḡairt vom fíair óir iḡ ead iḡ oáil oo na mnáib éaoáil  
 oo óeanam óa ḡac ionnmur óa utuḡao a ḡcairao i  
 5326 utaircú óóib."

Óo horuigeaḡ ré linn Cormaic beit o'fíacaib ar ḡac  
 airpniḡ óa mbeit i néirinn veicneabair oo beit oo fíor 'n-a  
 fócáir gan rcaiteain nḡ oo znáca, mar acá flait, brei-  
 teaḡ, oraoi, liaiḡ, file, reanca, oirpveac; aḡur criúr  
 5330 feadmannac: an flait mar ḡuaillioe von niḡ, an breiteaḡ  
 ré noctaḡ nór aḡur reacaḡ na crioe oo lácair an ríoa;  
 oraoi ré hioḡbarta oo óeanam, aḡur ré tuar maiteara nó  
 uile von crioc a loḡ a ḡaoire aḡur a ḡeintioeaḡta; liaiḡ  
 ré leiḡear oo óeanam von niḡ aḡur óa ríoaḡain aḡur von  
 5335 teaḡlac ó foim amaḡ; file ré haoir nó ré haómolaḡ oo  
 óeanam óa ḡac don oo réir a maiteara nó a míḡniom;  
 reanca ré coiméao cpaob ḡcoibneara rceol aḡur imteaḡta  
 na n-uaraḡ ó aimir go haimir; oirpveac ré reinn aḡur  
 ré ḡabáil ouan aḡur oréacaḡ oo lácair an ríoa; aḡur criúr  
 5340 feadmannac ré freartaḡ aḡur ré friocólam an ríoa go n-a  
 bfuireainn oo ronnairiúib aḡur oo oáileamnaib ré a n-air.  
 Óo bí an nór-ro ar congáil ó aimir Cormaic go bár  
 bḡrain mic Cinnéioib gan málairt acḡ amáin ó oo ḡabaoan  
 niḡte éireann oirveaḡ Crioḡt, zupab anmápa eaḡailre  
 5346 oo bioḡ i n-áit an oruaḡ ré friotaḡ aḡur ré foillruḡad  
 reacaḡta aḡur oḡiḡte Óe von niḡ aḡur óa teaḡlac. Aḡ reo  
 ruióeam an treamcaíḡ ar an ní-re anuar:

Veicneabair cuibneann an ríoa,  
 Gan imrearaḡain gan imfniom;  
 eol oam a n-áiream uile,  
 5350 toir niḡ iḡ ró-óuime.

the son of a serf or of a lowly person ; for such persons are usually unmindful of the benefit conferred on them ; and moreover, they are hurt that the party who raised them should be aware of the meanness and lowly state whence they rose. Good," said he, "is the fourth counsel my father gave me : not to give my treasure to my sister ; for it belongs to the nature of women to regard as spoil whatever valuables their friends give them to keep in safety."

It was ordained in Cormac's time that every high king of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician, and three stewards: the prince to be a body-attendant on the king ; the brehon to explain the customs and laws of the country in the king's presence ; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic ; a physician to heal the king and his queen and the rest of the household ; a filé to compose satire or panegyric for each one according to his good or evil deeds ; a seancha to preserve the genealogies, the history, and transactions of the nobles from age to age ; a musician to play music, and to chant poems and songs in the presence of the king ; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants. This custom was kept from the time of Cormac to the death of Brian son of Cinneide without change, except that, since the kings of Ireland received the Faith of Christ, an ecclesiastical chaplain took the place of the druid, to declare and explain the precepts and the laws of God to the king, and to his household. Thus does the seancha set forth the matter just stated :

There are ten round the king,  
Without rivalry, without anxiety—  
I can name them all,  
Both prince and official.

5356

Óleáđair i gcuibneann ríog rait,  
 bheiteamh i r file i r flait;  
 An ní ađ nac bia an tneóbe tall,  
 ní ólig féine a emeacclann.

Anmáera ađ foirceadal rceal,  
 Seandá leafrúgear gac léan;  
 Oirpneac né céadaib tall  
 Óligró foc i r emeacclann.

5360

Liaig an ceacrúmháó uime  
 O'fior galair gac doin uile;  
 Tria r fhuóólma mburóneó mbann  
 Sloinnfeao do fluađaib éireann.

5366

An ní ađ nac béro rin uile  
 ní ólig i réim ríogruibe;  
 i ucig Teamra ní bia a feal,  
 an ní ađ nac bia an veicneabair.

Do bí o'feabair gnióm bheac ađur neacra Córmaic go  
 ucuz Dia rolyr an éireoim uó feacra mbliadna né mbár.  
 5370 Ađur uime rin do óiúlc adraó do láimhéib, ađur do gáó né a  
 air cáóar ađur onóir do éabairt von fín-Óia, ionnur guraó  
 é an tnear fear do éireo i néirinn é rúlc cáinig ráoraig;  
 Concudair mac Neara an céadóear do gáó creibeamh ar  
 n-a élor ó Úacraó uraoi go gcearráide Crioit leir an  
 5375 gcine lúdaide; Moran mac Maoim an ura fear, ađur  
 Cormac mac Airé an tnear uime. Ir i oTeamraig do  
 éleacraó Cormac áitiugáó ar loig na ríog roime nó gur  
 milleao a roic lé hdongur gaoibuaibteac, amail aoub-  
 ramair éuar; ađur ó rin amac i naóail i ucig Cleicig  
 5380 ađur i gCeannannur do bioó. Óir níon máire ađur níon  
 fonar lé fearaib éireann ní go n-ainim o'áitiugáó i  
 oTeamair; ađur uime rin do raó Cormac an níge va mac  
 .i. Cairbhe lícfeacair, ađur do léig Teamair uó, ađur do  
 éuaró féin i ucig Cleicig ađur i naóail i bfoóair Teamrac.

There are appointed to attend on gracious kings,  
 A brahon, a flé, and a prinse ;  
 The king who has not the three named,  
 His honour-price is not sanctioned by Fenian law.

A chaplain to expound the gospels,  
 A seancha who sets right every mishap,  
 A musician skilled in harp-strings also :  
 For these fine and honour-price are appointed.

The fourth person is a physician,  
 To look to each one's disease ;  
 Three stewards to serve famous companies,  
 I shall record for the hosts of Erin.

The king who shall not have all these  
 Has no right to be in the Reim Rioghruidhe ;  
 In the house of Tara shall not pass his time  
 A king not having the ten.

On account of the excellence of Cormac's deeds, and judgments, and laws, God gave him the light of the Faith seven years before his death. And, accordingly, he refused to adore gods made with hands ; and he set himself to reverence and honour the true God ; so that he was the third man in Ireland who believed before the coming of Patrick. Conchubhar son of Neasa was the first to receive the faith when he heard from Baçrach the druid that the Jewish people would put Christ to death by torment ; Morann son of Maon was the second person ; and Cormac son of Art was the third. It was at Tara that Cormac usually resided, according to the practice of his predecessors, until his eye was destroyed by Aonghus Gaoibuaibhtheach, as we have said above ; and thenceforward he abode in Achail, in the house of Cleiteach, and in Ceanannus. For the men of Ireland considered it neither becoming nor auspicious that a king with a blemish should abide in Tara ; and for this reason Cormac gave over the sovereignty to his son Cairbre Lithfeachair ; and he gave up Tara to him, retiring himself to the house of Cleiteach and to Achail, not far from Tara. And it was there he

5386 **Ḡ**onaó ionnta roin vo rinne na Teagairc Ríog aḡ múnad  
 maḡ buó bual vo ríḡ beir, maḡ duobhamaḡ tuar, aḡur  
 cionnur vo rmacḡraó na tuada 'n-a noliḡeadaid. aḡur  
 ón trát fáḡ éreḡ Cormac an ríḡe níon éreio aḡḡ von  
 doin-Óia neamhá.

5390 **L**á va raib Cormac i ucis Cleitig vo báosa na uraioite  
 'n-a fiaḡnaife aḡ aḡraó an laoisḡ óróa, aḡur cáḡ va  
 aḡraó an loḡ na noḡuaó. Vo fiaḡruis Maolḡeann  
 uraio vo Cormac créau ar nac aḡraó an laosḡ óróa aḡur  
 na vée maḡ cáḡ. "Ní óean" an Cormac "aḡraó von  
 5396 ceap vo róine mo ceapḡ réin, aḡur vo b'feapḡ an uine vo  
 rinne é v'aḡraó, óin iḡ uairle é ioná an ceap. ḡreapḡ  
 Maolḡeann uraio an laosḡ óróa ḡo no ling 'n-a bhiaḡnaife  
 uile. "An bhraice rúo a Cormaic?" an Maolḡeann. "Cia  
 vo-éim," an Cormac, "ní óean aḡraó aḡḡ vo Óia níne  
 5400 aḡur calman aḡur iḡrinn."

Vo beapḡaó a éuro von ríḡ ian roin aḡur vo ḡab aḡ  
 ite níne vo bhraóan ón mbóinn. Leir rin cángasaḡ na  
 raḡra ian n-a nḡreapḡḡ vo Maolḡeann uraio aḡur  
 maḡbḡar an ní leo. Fuḡeann oile avoir ḡur enáim bhraóain  
 5406 vo lean va bhraḡaio aḡur vo éaḡḡ é, óin iḡ aḡ ite éirḡ vo bí  
 an uair vo éaḡḡrao na raḡra nó na veamáin aepḡa é.

Ian vceáḡ v'airḡeanaib báir i noáil an ríog avubairḡ  
 ré n-a doḡ ḡraió ḡan a corḡ v'aḡnacal ran ḡruḡ maḡ a  
 raḡasaḡ ríogḡraioḡ Teamḡac roime rin. An mbeir iomoroḡo  
 5410 vo cáḡ aḡ breir a éurḡ v'aḡnacal von ḡruḡ cuḡro na  
 raḡra i n-abainn ḡo vcuile móin tré huairḡ pompa é, óin  
 níon b'áil leo a corḡ vo léigean i reilḡ ióḡal tré éreioeamḡ  
 von ríḡ-Óia vó. aḡur an ceáḡraimáḡ reáḡ ruḡasaḡ luḡḡ  
 a iomáin ran abainn é, aḡur beapḡar uáḡa an corḡ ré rruḡ  
 5416 na Óinne ḡo ráimḡ Roḡ na Ríog aḡur rcaḡḡar an corḡ rin

composed the Teagaisc Riogh, setting forth what a king should be, as we have said above, and how he should rule the people through their laws. And from the time that Cormac gave over the sovereignty, he believed only in the one God of heaven.

On a certain day, when Cormac was in the house of Cleiteach, the druids were worshipping the golden calf in his presence; and the general body of the people were worshipping it after the manner of the druids. Maoilgheann the druid asked Cormac why he was not adoring the golden calf and the gods like the rest. "I will not," said Cormac, "worship a stock made by my own artificer; and it were better to worship the person who made it; for he is nobler than the stock." Maoilgheann the druid excited the golden calf so that he made a bound before them all. "Dost thou see that, O Cormac?" said Maoilgheann. "Although I see," said Cormac, "I will worship only the God of heaven, of earth, and of hell."

After this his food was cooked for the king; and he began to eat a portion of a salmon from the Boinn. Thereupon the demon sprites came, at the instigation of Maoilgheann the druid, and they killed the king. Others say that it was a salmon-bone that stuck in his throat and choked him. For it was eating fish he was when the sprites, or demons of the air, choked him.

When the king was in the throes of death, he directed his officers not to bury his body at the Brugh, where the kings of Tara had been buried up to then. But when the people were conveying his body to the Brugh to be buried, the sprites put it into the greatly swollen river thrice before them; for they did not wish to let his body into the burial-place of the idolaters, since he believed in the true God. And the fourth time its bearers carried the body into the river; and it was snatched away from them by the current of the Boinn, and it reached Ros na Riogh; and it

an bfuas nó nif an zsrócar, zsonaó ve rin acá ac fuaid  
 ar bóinn. Do caoineas an rin é asur vo rinneas a. uais  
 asur vo hadnaiscas as kor na Rios é. Táinig Colum Cille  
 aifreas iméian va éir rin zur an ionaó roin, zo bfuair  
 5420 ceann an rios Corraic an, asur vo hadnaiscas leir é.  
 Anair Colum Cille ran áit céasa zo nouhairc rriocao  
 aifreann or a éionn, zo bfuil easlais aniu ran áit rin.

Ó carla túinn labhairc ar na vnaoicib anro, meaf-  
 aim zurab oiréar túinn labhairc ar éuro va noálaib  
 5425 asur zo háirite ar a n-ióubarcaib asur ar a ngearab  
 mar bur follur i n-ar noiaó. Acáio ionorro né a bfairin  
 i néiunn aniu i n-áicib ionóa 'n-a réasómarcaicib ó  
 aifrii na Pázántaca ionao ve leacab nó-leacna asur  
 zalláin éloc as a n-ioncar, asur ir oioó zairmtear 'rha  
 5430 reinleabhaib álcóire ióluibe, asur leartaca na féine  
 zairtear an pobal coicéian oioó, vo brij nac fear oioó  
 rnéao fári horouizeas iao. Ir ar na halcóirib-re vo  
 cleacáoi i n-alló leir na vnaoicib a n-ióubarca vo  
 véanaí maille né marbaó a mbocán a vcarb asur a  
 5435 reicéas, asur na vnaoicé réin vo cígeacé ar a nglánab  
 fá ríleas fóla na hioóbarca va nglanaó réin ó falacáir  
 a zcean, amáil vo-nioó an c-arofazair i mearc an éimó  
 lúsaibe. an ran éiréas fá vnaoicéas na hioóbarca vo  
 léizean fóla na hioóbarca vo rit air réin. Zonao ve rin  
 5440 vo zairci Pontifex .i. vnaoicéasóir ve.

Dála na vnaoicé ir é réim vo-nioir vo reicéasáib na  
 vcarb n-ióubarca a zcoiméas né hué veit as véanaí  
 conjuration nó as cur na vnaoían fá zearab, asur ir  
 ionóa céim ar a zcuiróir zeara oira, mar acá ríleas ar  
 5445 a rcaile réin i n-uirce, nó né hamarc ar néallaib nime, nó  
 né fozar zaoicé nó glór éan vo élor. Zíveas an ran vo  
 céileas zác áiriz oioó rin oira, asur fá héizean oioó a  
 noicéall vo véanaí, ir eas vo-nioir cruinnélaica caoicéian  
 vo véanaí asur reicéasá na vcarb n-ióubarca vo leacáó

became separated from the *fuad*, or bier, whence the ford Ath Fuaid on the Boinn is named. They mourned for him there; and his grave was made; and he was buried at Ros na Riogh. A long time after this, Columcille came to that place, and found the head of king Cormac there, and buried it. Columcille remained in the place till he had said thirty Masses above his grave, and there is now a church in the place.

As we have spoken of the druids here, I think it will be meet to give some account of them, and especially of their sacrifices, and of their geasa, as will appear below. There are, indeed, to be seen in Ireland to-day in many places, as relics of the Pagan times, many very wide flag-stones, and pillar-stones supporting them; and these are called idol-altars in the old books, while the general populace call them beds of the Fian, as they are ignorant of the reason of their construction. On these altars the druids were wont to make their sacrifices in the olden time, and slay their he-goats, their bulls, and their rams; and the druids themselves went on their knees under the blood as it dropped from their victims, to cleanse themselves from the uncleanness of their sins, as the high priest did among the Jewish people when he went under the sacrificial bridge to let the blood of the victims flow over him, and hence he was called Pontifex, that is, bridge-wright.

As to the druids, the use they made of the hides of the bulls offered in sacrifice was to keep them for the purpose of making conjuration, or laying geasa on the demons; and many are the ways in which they laid geasa on them, such as to keep looking at their own images in water, or gaze on the clouds of heaven, or keep listening to the noise of the wind or the chattering of birds. But when all these expedients failed them, and they were obliged to do their utmost, what they did was, to make round wattles of the quicken tree, and to spread thereon the hides of the bulls

5450 oirid a gsur an t-aoib do b'ioib n'ir n' n-uaictar  
 oib, a gsur uil mar rin i muinighin a ngeara do toghairn na  
 n-uaictar do buain r'eadal oib, amail do-ni an toghairn na  
 ran ciorcaill aniu; gonaib do rin do lean an rean-focal  
 o foim doirib go doirib nead ar a cliaidib n'ir an tan do-ni  
 5455 o'icidil ar r'eadal o'f'agail.

Do' p'riomh-riolig iomairn do b'ioib i n-éirinn i n-aillo i  
 n-aimir na r'agairn, 'n-a gcuirte uirioir n'ioib na  
 héirinn, mar adá b'ruib na b'oinne a gsur Roilig na R'ioib  
 láim ré C'ruaidin. Ir' foillur gur b'ionad doirid do  
 5460 n'ioib Teairn na b'oinne ar an rean-éirinn, a gsur  
 ir' doirib gur b'ionad coirid doirid doirid do n'ioib  
 éirinn Roilig na R'ioib i g'ruaidin do n'ir C'ruaidin éirinn  
 ran laoi-d-re r'ior:

5465                    adá r'ic-ra ní r'ionn fáil,  
 doirid mac r'eadal rean g'air;  
 a C'ruaidin no c'eilir r'ain  
 ar g'ailid ar g'eadalid.

5470                    adá r'ic doirid doirid  
 gur na g'ail tar muir amair;  
 adá r'ic, foillur an doirid,  
 Conn r'eadal a gsur r'eadal.

5475                    gur nic doirid r'eadal r'ionn,  
 adá r'ic ní r'ionn mar r'eadal;  
 adá doirid doirid r'ionn,  
 ar n-a r'eadal do r'ionn-r'eadal.

                         adá doirid r'eadal r'eadal,  
 r'ic a gsur doirid r'eadal;  
 a gsur doirid, ní c'aim ar,  
 a gsur r'eadal a gsur r'eadal.

5480                    éirinn r'eadal a gsur doirid,  
 gur r'eadal doirid r'eadal,  
 adá r'ic i g'ruaidin na g'ruaidin,  
 gur r'eadal doirid doirid r'eadal,

offered in sacrifice, putting the side which had been next the flesh uppermost, and thus relying on their geasa to summon the demons to get information from them, as the conjurer does nowadays in the circus; whence the old saw has since been current which says that one has gone on his wattles of knowledge when he has done his utmost to obtain information.

Formerly, in the times of Paganism, there were two chief cemeteries in Ireland, in which most of the kings of Ireland were buried; namely, the Brugh of the Boinn, and the Cemetery of the Kings near Cruachain. It is plain, from the narrative given above, that the Brugh of the Boinn was a burial-place for the kings of Tara; and it is certain that the Cemetery of the Kings at Cruachain was a common cemetery for the kings of Ireland, according to Torna Eigeas in the following poem:

A fair king of Fail lies beneath thee,  
Dathi son of Fiachraidh, a man of dignity;  
O Cruacha, thou hast concealed this  
From foreigners and from Gaels.

Beneath thee lies strenuous Dunghalach,  
Who brought the hostages across the sea from the west;  
There is beneath thee, make known the gift,  
Conn Tuathal and Tomaltach.

Three sons of Eochaidh Feidhlioch the fair,  
They are beneath thy wall as I aver;  
Eochaidh Aireamh lies prostrate,  
Slain by the mighty great Maol.

Eochaidh Feidhleach the prince  
Is beneath thee, and worthy Deirbhri,  
And Clothra, not reproachful the dignity,  
And Meadhbh and Murasc.

Eire Fodla and Banbha,  
Three beauteous noble young ladies,  
Are in Cruacha of the clans,  
Three women of the Tuath De Danann,

5485

Trí mic Cearmada Δ Síé Tríum,  
 Δγυρ Lúgaró Δ Iacóruim ;  
 Clann doða mic an Daḡda,  
 Δγυρ Míóη mórcaíma.

5490

Δτάρο fáo líg 'n-Δ laige,  
 Coḡcáé Caol ηr uḡuine ;  
 Δγυρ Daḡḡcá, réim ḡo raé.  
 Δγυρ Ollaḡ an uallaé. Δτά.

Do ḡab Eoḡaíó ḡunnac mac Féig mic Iomcáda mic  
 Dheargail mic Síorcáda mic Fiacáé Finn ó ráiocear Dál  
 bFiacáé mic Ulúcaig mic Deirín mic Eoḡcáé mic Sin mic  
 5485 Roirín mic Tríuin mic Roitriuín mic Airnoil mic Maine mic  
 Forḡa mic Fearaḡaig mic Oiliolla Éarann mic Fiacáé  
 Fíη Mara mic Donḡura Tuirbíg Teamḡac do fíol Éreamóin  
 ríogáct Éreann doin bliḡḡáin amáin, ḡur éuit lé Luḡna  
 Feirce.

The three sons of Cearmad, from Sith Truim,  
And Lughaidh from Liathdhrum,  
The sons of Aodh son of the Daghadh,  
And tall brave Midhir.

Beneath thy pillar-stones are lying  
Graceful Cobhthach and Ughaine,  
And Badhbhois of the prosperous reign,  
And proud, haughty Ollamb. A fair.

Eochaidh Gunnat son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Fionn from whom the Dal bhFiatach are named, son of Dluthaidh, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland one year, and he fell by Lughna Feirtre.

## XLVII.

5500 Do gab Cairbre Litfeadair mac Cormaic mic Airt  
 Doimhir mic Cuinn Céasócais mic Feólimiú Reáctmair  
 mic Tuatail Teactmair mic Fiacáaí Fionnoluiú do fiol  
 Éireamóin ríogaáct Éireann reáct mbliadna ar fíctio, agus  
 ir uime gairítear Cairbre Litfeadair óe, do bhrí gurb  
 5505 Láim ré Litfe 1 Laignib do hoilead é. Agus Eitne Ollamóda  
 ingean Dúnlaing mic Éanna Níad fá mátair óó; agus ir lé  
 Simeon mac Curb o'fhorcuataib Laignean do marbad Cairbre  
 1 gCaé Gabra. Agus ir é adbar fáir cuiread Caé Gabra,  
 Samáoir ingean Finn mic Cumail fá bean do Cormac Car  
 5510 mac Oiliolla Óluim, agus fá hi mátair Tinne agus Conla  
 agus Moza Corb i, agus ir tréir an ngeal roin do congaib  
 Moz Corb brádaí 1 mátaí .i. Oirín mac Finn agus Clanna  
 Baoircne tar fáruad Cairbre Litfeadaí agus Aoda  
 Caoim mic Garaid Glúnuib do clannaib Mórna, agus ir  
 5515 ag clannaib Mórna do bí buannaáct Éireann an tráct roin.  
 Agus do bádar fead reáct mbliadán 1 n-eagraonta ré  
 fionn agus ré clannaib Baoircne; gonaó uime rin do  
 grioradar clann Garuid Glúnuib Cairbre Litfeadaí  
 agus cúigeadais Éireann mar don rir o'airríogaó Moza  
 5520 Corb, 1 noóig go otiocfad de rin clanna Baoircne o'ionn-  
 arbad, gonaó de rin táinig tabairt Cáta Gabra.

Do éuaró an Moz Corb-ro luét 300 long go críod  
 Loclonn mar don ré dá brádaí 1 mátaí (clann do ríg  
 Loclonn 1ad) do buain ceannair críce Loclonn amac dóib  
 5525 oon ríg do bí ar Loclonnaib dar b'ainm Iarur mac Iarimóir,  
 gur bhrí caé ar an ríg, gur marbad leir é go n-a céitne

## XLVII.

Cairbre Lithfeachair son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar, son of Fiachaidh Fionnoluidh of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years; and he was called Cairbre Lithfeachair because it was near the Lithfe in Leinster that he was brought up. And his mother was Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia. And Cairbre was slain at the Battle of Gabhra by Simeon son of Cearb, one of the Fortuatha of Leinster; and the reason why the Battle of Gabhra was fought was: Samhaoir daughter of Fionn son of Cumhall was the wife of Cormac Cas son of Oilill Olom, and she was the mother of Tinne and Connla and Mogh Corb; and it was by reason of that relationship that Mogh Corb protected his mother's brother, that is, Oisin son of Fionn, and the clanna Baoiscne from being overpowered by Cairbre Lithfeachair and Aodh Caomh son of Garaidh Glundubh of the race of Morna; and at that time the clanna Morna formed the regular army of Ireland; and they were at enmity with Fionn and with the clanna Baoiscne for seven years. Hence the party of Garaidh Glundubh incited Cairbre Lithfeachair and the provincial kings of Ireland to dethrone Mogh Corb in the hope that, as a consequence of this, the clanna Baoiscne would be banished. And this led to the Battle of Gabhra.

This Mogh Corb, with the manning of 300 ships, went with two brothers of his mother (they were sons of the king of Lochlëinn) to obtain for them the sovereignty of Lochlëinn from the king of Lochlëinn, whose name was Iarus son of Iarmhor, and he defeated the king in battle, and slew him

macaib a gairt go n-a oét mbráiteuib a gairt go n-urimór uairle  
 Loclonn a gairt trí míle mar don riú, gur fágaib fealb chice  
 Loclonn a g oá brátair a mátair.

5530 Do gáib foctair airtíteac a gairt foctair Cairpíteac oá  
 mac Mic Con mic Macniaó mic Luigíteac mic Oáine mic  
 Fih Uillne oo rlióct Luigíteac mic Íota ríogaét Éireann.  
 Doiribliaóain oóib arioon i gcomflaitéar; gur éuit foctair  
 Cairpíteac lé foctair airtíteac, a gairt oo éuit foctair airtí-  
 5535 téac leir an bfein i gCaé Ollarba.

Do gáib fiaóair Spairtíne mac Cairpíne Lítefaóair mic  
 Cormaic mic Airt Doiríne mic Cuinn Céadócaíais oo ríol  
 Éireamóin ríogaét Éireann trí blióna oéas ar ríct gur  
 éuit leir na trí Collaib i gCaé Dubcumaíne. Doiré ingean  
 5540 ríog Gallgáeóeal bean fiaóac Spairtíne mátaíne Muireadó-  
 aís Tríis; a gairt ír uime oo gairtí fiaóair Spairtíne oo oo  
 brios gurab i nOin Spairtíne i gConnacócaib oo hoilead é.  
 Ionnuir íomorro gurab móire oo tuigíre an ní-re cuirfeam  
 ríor anro ó Pralcaíne Cairil aóbar Caé Dubcumaíne a gairt  
 5545 feanáir gáol na gColla ré fiaóair Spairtíne.

A g Cairpíne Lítefaóair trá rcaíro Oirgialla .i. clanna  
 na gColla ré clannaib Néill a gairt ré Connacócaib. Fiaóair  
 Spairtíne íomorro mac Cairpíne Lítefaóair, ír é feanácaíne  
 Eóac Muirgáeóóin mic Muireadóais Tríis mic fiaóac  
 5550 Spairtíne é, a gairt ír ón Muireadóac roin acáio clanna Néill  
 a gairt ríe Connacé. Eócaíó Doirléan íomorro mac Cairpíne  
 Lítefaóair oearbrácaíne o'fiaóair Spairtíne; a gairt oo  
 báoar tríair mac a g an Eócaíó ríe .i. na trí Colla a gairt ír  
 uáca acá Uí Mac Uair, Uí Crioiméáinn, a gairt Moóorngais. Fá

and his four sons and his eight brothers, and the majority of the nobles of Lochloinn, and left his mother's two brothers in the possession of the country of Lochloinn.

Fothaidh Airgtheach and Fothaidh Cairptheach, two sons of Mac Con, son of Macniadh, son of Lughaidh, son of Daire, son of Fear Uileann of the race of Lughaidh son of Ioth, assumed the sovereignty of Ireland. They both reigned conjointly one year. And Fothaidh Cairptheach fell by Fothaidh Airgtheach, and Fothaidh Airgtheach fell by the Fian in the Battle of Ollarbha.

Fiachaidh Sraibhthine son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by the three Collas in the Battle of Dubhchumair. Aoife, daughter of the king of the Gallghaedheal, was the wife of Fiachaidh Sraibhthine, and mother of Muireadhach Tireach; and he was called Fiachaidh Sraibhthine, for it was at Dun Sraibhthine in Connaught he was fostered. Now in order that this event may be better understood, we shall set down here, from the Psalter of Cashel, the cause of the Battle of Dubhchumair, and an account of the relationship that existed between the Collas and Fiachaidh Sraibhthine.

It is at Cairbre Lithfeachair that the Oirghialla—that is, the family of the Collas—separate in their pedigree from the clanna Neill and the Connachtaigh. And Fiachaidh Sraibhthine son of Cairbre Lithfeachair was grandfather of Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine; and it is from this Muireadhach that the clanna Neill and the men of Connaught are descended. Eochaidh Doimhlean son of Cairbre Lithfeachair was brother to Fiachaidh Sraibhthine; and this Eochaidh had three sons, to wit, the three Collas, and from these are descended the Ui Mac Uais, the Ui Criomhthainn, and the Modhornaigh. The real names of the three Collas referred to were Cairioll,

5585 hias anmanna uirle na uirí gColla-ro Cairioll Muireadóac  
 asur doó. As ro ríor uiruirneacé an tceandáicó air rin :

Uirí mo eadac, aró a mblaró,  
 na uirí Colla doócalmarí ;  
 Colla meann Colla ro éirí,  
 5590 ir Colla uair an t-airíorí.

ir eol sam anmanna an uirí,  
 go ro maróras an t-airíorí  
 i ran uirí ceabarglam éall,  
 doó muireadóac ir Cairioll.

5595

Cairioll Colla uair an rí,  
 muireadóac, Colla ro éirí ;  
 doó, Colla meann, móra a blaró,  
 tcean ór gac ceann an uiríar ram.

Fá hi áileac ingean uóaire ní Alban bean eodac  
 5570 Doimléin mácar na uirí gColla. Ir ar fíacáicó Spaidcine  
 oo rónras na uirí Colla riongail, oa uóainis flait-  
 ear éireann oo rcaró níú féin. As ro ceana fát na  
 riongáile rin. Ar mbeic trá o'fíacáicó 'n-a níú éireann  
 carla mac maic áige .i. Muireadóac Tíreac; asur ir é fá  
 5575 tuairgneac caéa as a ácar, óir ní léigcú an ní féin i gac.  
 Téio Muireadóac airrean o'áiríte go rluagáic leir von  
 múmáin, asur tug géill asur airgne leir. Carla fíacáicó  
 Spaidcine i n'Uubcúmar níú níú Táillcin anvear asur  
 rluag áige ann. Sluag oile lé tuiar mac a óearórácar  
 5580 .i. na uirí Colla asur ias as congnám lé fíacáicó Spaidcine  
 i n'Uubcúmar níú níú Táillcin. Mar oo éualadar  
 áitear o'éirge oo múireadóac ran múmáin, aveireacó gac  
 don i gcoicéinne gurab é doóar níúg éireann é. "Creao oo  
 óéanam" ar na Colla "oa níúe Muireadóac o'uirí fíacáicó  
 5585 'n-a níú éireann." "Ir ead ir maic óúinn oo óéanam" ar  
 ríao "cac oo éadairc von tceinríúg asur an tan múiróream  
 é féin go n-a rluag áinnféin níúacáicó ar a mac asáinn an

Muireadhach, and Aodh. Here is the seancha's statement of this matter :

The three sons of Eochaidh, great their fame,  
The three Collas we have heard of ;  
Colla Meann, Colla fo Chri,  
And Colla Uais the high king.

The names of the three I know,  
And they slew the high king  
On yon wide bright plain,  
Aodh Muireadhach and Cairioll.

Cairioll, Colla Uais the king,  
Muireadhach, Colla fo Chri,  
Aodh, Colla Meann, great his fame ;  
These three were mighty beyond all strength.

Aileach daughter of Udhaire king of Alba, wife of Eochaidh Doimhlean, was the mother of the three Collas. It was Fiachaidh Sraibhthine these three Collas slew, though a kinsman, which resulted in the sovereignty of Ireland being lost to themselves. Now this was the cause of that murder of a kinsman : When Fiachaidh was king of Ireland, he had a good son called Muireadhach Tireach, and he was leader in battle for his father, for the king himself would not be allowed into battle. On a certain occasion Muireadhach went into Munster accompanied by a host, and carried off hostages and spoils. Fiachaidh Sraibhthine happened then to be at Dubhchumair, beside Taillte on the south side, and a host with him there. His brother's three sons, that is the three Collas, had another host at Dubhchumair near Taillte helping Fiachaidh Sraibhthine. When they heard of the success of Muireadhach in Munster, people generally said that he was the heir-presumptive to the sovereignty of Ireland. "What shall become of us," said the Collas, "if Muireadhach become king of Ireland after Fiachaidh?" "What we had better do," said they, "is to give battle to the old king ; and when we have slain himself and his host, we shall overcome his son when he will

ταν τιοτφαρ 'n-αρ n-αζαϊθ." Ιρ αmlαιθ υο δι φιαδαϊθ αν  
 τρატ ροιν αζυρ υραοι 'n-α φοδαρη ναρ θ'αινν Dubcumair  
 5580 αζυρ ιρ εαθ αυυδαρητ: "α ρι," αρ ρε, "θα νρεαδαθ αζατ  
 αρ na Collaib αζυρ α μαρθαθ νι θια ρι υοτ ελοινν ταρ  
 τ'ειρ αρ ερηνν ζο θρατ, αζυρ μαθ ιαυ-ραν θεαραρ θυαιθ  
 αζυρ μυιρθεαρ τυ, νι θια ρι αρ ερηνν θα ζcloinn ζο θρατ."  
 "Μαρεαθ," αρ αν ρι, "ιρ ρεαρ ηιουμ-ρα με ρειν υο τυιτιμ  
 5596 ριρ na Collaib αζυρ αν ριοζατ υο ροτταιν υομ ρλιοτ ιμ  
 υιαθ ιονα μιρε υο μαρθαθ na ζColla αζυρ ριοζατ ερ-  
 εανν υο ροτταιν θα ρλιοτ υια n-ειρ. Αζυρ λειρ ρην κυριυ  
 αν θα ρλυαζ ιννεαλλ αατα ορηα ρειν αζυρ λινζιο αρ α  
 αειλε υο ζατ λειτ; αζυρ θρητρεαρ ο'φιαδαϊθ Σραιθτine αζυρ  
 5600 μαρθεαρ ραν αατ ροιν ε, αmlαιθ υο ταιρηηζηρ Dubcumair  
 υο.

Το ζαθ Colla υαιρ μαε εοδατ υοιmlειν μιε ααιρθε  
 λιτρεαδαρη μιε αορηαie μιε αιρη αοιηρη μιε αυιηη αεαυ-  
 ααταιζ υο ριολ ερρεαμθιν ριοζατ ερρεανν αειτρε θλιαθνα,  
 5605 ζυρ ηιονηαρθαθ λε Μυιρεαθατ Τιρεατ μαε ριαδατ Σραιθ-  
 τine ε ρειν ζο n-α θραιτρηθ ι naλβαιη, μαρ α θρηαρηαυαρ  
 αονζθαιλ θυαηηαατα ο n-α μθραιτρηθ. Ορη ρα ηι αιλεατ  
 ιηζεαν υθαρη ρι αλβαιη θεαν εοδατ υοιmlειν ρα ματαρη  
 υο na τρη Collaib. Ιρ υιμε ζαιρηεαρ Colla υαιρ υο ααιρηλλ  
 5610 αρ α υαιρle ρεοτ na Collaib οιλε, υο θρηζ ζυρ ζαθ ρερεαν  
 ριοζατ ερρεανν, αζυρ ηαρ ζαθαυαρ αατ.

Το ζαθ Μυιρεαθατ Τιρεατ μαε ριαδατ Σραιθτine μιε  
 ααιρθε λιτρεαδαρη μιε αορηαie μαε αιρη αοιηρη μιε  
 αυιηη αεαυααταιζ υο ριολ ερρεαμθιν ριοζατ ερρεανν τρη  
 5615 θλιαθνα υεαζ αρ ριου, ζυρ τυιτ λε ααολθατ μαε αρηιηη  
 θαυρηαοι. Μυιρεανν ιηζεαν ριαδατ ριοζ αινειλ εοζαηη  
 θεαν Μυιρεαθαιζ Τιρηζ ματαρη εοδατ Μυιρηεαυθιν. Θαλα  
 na ζColla ιονηαρθεαρ λε Μυιρεαθατ ι naλβαιη ιαυ, αmlαιθ  
 αυυθραμαρ; αζυρ τρη αεαυ λιοη α ρλυαζ, αζυρ τυζ ρι  
 5620 αλβαιη αιοη μθρη αζυρ θυαηηαατ υθιθ αρ α ζρηθθατ ρειν;

come against us." Fiachaidh at that time had a druid with him called Dubhchumair; and he spoke thus: "O king," said he, "if thou overcomest the Collas and slayest them, there will never be a king of thy offspring after thee in Ireland; and if it be they who shall succeed and slay thee, there will never be a king of Ireland of their progeny." "Well, then," said the king, "I prefer to fall by the Collas, and the kingdom to pass to my descendants after me, than that I should slay the Collas, and that the sovereignty of Ireland should go to their descendants after them." Thereupon the two hosts got ready for battle, and made an onslaught on each other from either side; and Fiachaidh Sraibhthine was defeated and slain in that battle, as Dubhchumair had foretold of him.

Colla Uais son of Eochaidh Doimhlean, son of Cairbre Lithfeachair, son of Cormac, son of Art Aonfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland four years, and was then with his brothers banished into Alba by Muireadhach Tireach son of Fiachaidh Sraibhthine, where they were taken into military service by their kinsmen. For Aileach daughter of Udhaire, king of Alba, the wife of Eochaidh Doimhlean, was the mother of the three Collas. Cairioll was called Colla Uais from his being distinguished above the other Collas, since he held the sovereignty of Ireland, and the others did not.

Muireadhach Tireach son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by Caolbhach son of Cronn Badhraoi. Muireann daughter of Fiachaidh, king of Cineal Eoghain, the wife of Muireadhach Tireach, was mother of Eochaidh Muighmheadhon. As to the Collas, they were banished by Muireadhach into Scotland, as we have said; and their host numbered three hundred; and the king of Alba received them with affection, and took them into military service on account of their



valour; and they remained there three years. They came thence to Ireland—that is, Colla Meann and Colla da Chrioch and Colla Uais—in the hope that Muireadhach Tireach might slay them, though being his kinsmen, and that in consequence of this parricide the sovereignty of Ireland might go to their descendants. And they brought with them, as an escort, only nine warriors each, and they neither halted nor rested till they reached Tara and came into the presence of the king, Muireadhach Tireach. “Have ye news for us, O kinsmen?” said the king. “We have no news,” said they, “that would affect thee more than the deed we ourselves have done, that is, that we have slain thy father.” “We have that news ourselves,” said Muireadhach; “and it matters not to you, as it shall not be avenged on you; but the misfortune it has brought upon you will not pass away from you.” “That is the reproach of a coward,” said the Collas. “Be ye not dejected; ye are welcome,” said he. They spent a long time after this in close friendship; and the Collas were leaders in battle for the king.

The king told them, then, that it was time they should win territory for their descendants. “In what territory dost thou wish us to make sword-land?”—there were no more daring youths in Ireland in their time than they. “Rise out against the Ultonians,” said he; “for ye have just cause of battle with them, since an attendant of the king of Ulster burned the beard or hair of Cormac son of Art with a candle in Magh Breagh. Now, when Cormac had become king of Ireland, a strong force of the Ultonians came against him and drove him into Connaught, having carried off hostages from him. After that they made peace with Cormac and get ready a feast for him in north Magh Breagh. And it was there that an attendant of the king of Ulster burned Cormac’s hair. And that deed is still unavenged.”

Upon this, king Muireadhach gave them a large host; and the Colla went thence into the province of Con-

5665 ʒaḃaio fih Ḇonnaḇt ar ualcaḇar buannaḇta iao. Triaill-  
 aio iar fih fih Ḇonnaḇt leo ʒo lion feaḇt ʒcaḇ ʒo rianʒ-  
 avar Caḇn Ḇuio leitḇeiriʒ i ḇfeariḇmaiz. Feario  
 feaḇt ʒcaḇa ón ʒnoc foim ar ullcaib .i. caḇ ʒaḇ aon lá  
 ʒo ceann feaḇtmaine. Sé caḇa óioḇ ó Ḇonnaḇtaib aʒur  
 an feaḇtmaḇ caḇ ó na Collaib, maḇ ar maḇḇaḇ feariʒur  
 5670 Foʒa ri Eaḇna, aʒur maḇ ar bhreaoḇ u'ullcaib ʒo raiḇe  
 ruaiʒ orra ó Caḇn Ḇuio leitḇeiriʒ ʒo ʒleann Riʒe; aʒur  
 iar ucaḇairc ari móiri orra cillio na Colla u'ionnraiz  
 na heaḇna ʒur hairʒeaoḇ aʒur ʒur loirceaoḇ leo i, ionnur  
 ʒo ḇruil ó foim ʒan riʒ uá haiciuʒaḇ. Deanaio tḇá an  
 5675 can foim na Colla na criocá-ro riḇ uá n-aiḇḇeoin u'ull-  
caḇaib, maḇ aḇá Moḇarḇnuiz Uí Cḇriomḇtainn aʒur Uí Mac  
Uair. Do ʒaḇ Colla Meann Moḇarḇnuiz aʒur Colla uá  
Cḇrioc Uí Cḇriomḇtainn aʒur Colla Uair Uí Mac Uair. Aʒur  
 ir lé Caolḇaio mac Cḇuinn ḇaḇraoi uo tuic Muireaoḇaḇ  
 5670 Tḇieaḇ.

Do ʒaḇ Caolḇaio mac Cḇuinn ḇaḇraoi mac Eocáḇ Coḇa  
 mic Luizḇeaoḇ mic Roḇra mic Iomḇaḇa mic Feiḇlimiḇ mic  
 Cair mic Fiaḇaḇ Aḇuioḇ mic Aonʒura ʒaibḇionn mic Feaḇ-  
 ʒura Foʒlair mic Tiobḇaioḇe Cḇiriʒ mic ḇnearaḇil mic Feiḇḇ  
 5675 mic Máil mic Roḇruioḇe mic Caḇḇaioḇ mic ʒialléaḇa mic  
 Cunncaḇa mic Fionncaḇa mic Muireaoḇaiz mic Fiaḇaḇ  
 Fionnaḇnnur mic Iriail ʒlúnmaḇ mic Conaill Ceaḇnaiz  
 uo fliocḇ Ir mic Mileaoḇ riḇʒaḇt Éircaann aoin ḇliaḇain  
 aḇáin. Inneaḇt inʒean Luizḇeaoḇ fá máḇair uo Caolḇaioḇ  
 5680 mac Cḇuinn ḇaḇraoi; aʒur ir lé heocáioḇ Muizḇeaoḇón uo  
 maḇḇaḇ é.

Do ʒaḇ Eocáioḇ Muizḇeaoḇón mac Muireaoḇaiz Cḇiriʒ  
 mic Fiaḇaḇ ʒraibḇeine mic Cairḇne Liḇreaoḇair mic Conmaic  
 Ulḇaḇa mic Aḇre Aoinḇir mic Cunn Ceaḇcaḇaiz riḇʒaḇt

naught, and the men of Connaught took them into military fosterage. After this, the men of Connaught joined in their march with a force of seven battalions; and they reached Carn Achuidh Leithdheirg in Fearnmhagh. From that hill they fought seven battles against the Ultonians, that is a battle each day for a week. Six of these battles were fought by the Connaughtmen, and by the Collas was fought the seventh, in which Fearghus Fogha, king of Eamhain, was slain; and the Ultonians were defeated and pursued from Carn Achuidh Leithdheirg to Gleann Ríge, and, after inflicting great slaughter on them, the Collas returned and attacked Emhain, which they plundered and burned, so that it has ever since remained without a king to inhabit it. On that occasion, the Collas wrested the following territories from the Ultonians, namely, Modharnuigh, Ui Criomthainn, and Ui Mac Uais. Colla Meann took possession of Modharnuigh, and Colla da Chrioch of Ui Criomthainn, and Colla Uais of Ui Mac Uais. And Muireadhach Tireach fell by Caolbhaidh son of Cronn Badhraoi.

Caolbhaidh son of Cronn Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, son of Aonghus Gaibhnionn, son of Fearghus Foghla, son of Tiobraide Tireach, son of Breasal, son of Fearb, son of Mal, son of Rochruidhe, son of Cathbhadh, son of Giallachaidh, son of Cunnchaidh, son of Fionnchaidh, son of Muireadhach, son of Fiachaidh Fionnamhnus, son of Irial Glunmhar, son of Conall Cearnach of the race of Ir son of Milidh, held the sovereignty of Ireland one year. Inneacht daughter of Lughaidh was the mother of Caolbhaidh son of Cronn Badhraoi; and he was slain by Eochaidh Muighmheadhon.

Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada son of Art Aoinfhear, son of Conn.

5685 Éiréann feácc mbliáda. Moingíonn ingean fíodaiḡ  
 bean Eodac Muigmeádóin mátair ḡriain aḡur fíadac, fear-  
 ḡur aḡur Oilíolla. Cairríonn Cárud íomorro ingean  
 ríog ḡreacan bean oile o'Eodac mátair Néilt Naoríall-  
 aiḡ. Aḡur ír uime oo ḡaircí Eodac Muigmeádón ve car  
 5690 ceann ḡo raibe a ceann aḡur a ḡruinne corḡail ríur an  
 ríḡ, marad fá corḡail a meádón né moḡaró oa nḡaircí  
 Mionḡadac; ḡonad aḡre rin oo ḡaircí Muigmeádón ve.

Ír ar Eodac Muigmeádón tugad Caé Cpuadain Claonta  
 lé hÉanna Cinnrealdac ní laigean ḡur ḡadad an Cead-  
 5695 naḡac ríle Eodac Muigmeádóin. Aḡur mar ráinḡ Éanna  
 oo láḡair, ríaríuḡur oa muinntir chead ar a nrearnadar  
 anacal ar an ḡraoi. “An tuḡac-ro ar a ḡruilim,” ar an  
 ḡraoi, “ní ḡruireá-ra aḡre ḡo brát óa maó beo mé.” Leir  
 rin tug Éanna ráḡad ríeḡe ríio; aḡur né ronnad na ríeḡe  
 5700 ríer an ḡraoi oo meaduir ḡean ḡáire ar Éanna. “Ué,” ar  
 an ḡraoi, “ír ríad an ḡean roin, aḡur buó é ḡur ríoinnead  
 ooo ríioḡe ío óiaró ḡo brát,” ḡonad uime rin ḡairḡear  
 Uí Cinnrealdaiḡ oon éine rin. Óo ba neartmar Éanna  
 Cinnrealdac 'n-a aḡirí ríin, amáil tuḡḡear ar an ouain  
 5705 oo ríinne Dubḡac mac Uí Luḡair aruollam Éiréann né linn  
 ríaraiḡ oo ceácc oo ríolad an éreioim i néirinn. Caé  
 tugad lé laigrib, ír corac oon laoió rin; aḡur ní éuiread  
 anḡro ácc an óa ríann-ro ói ar a ríuḡríreá ḡo raibe  
 Éanna neartmar 'n-a aḡirí ríin. Aḡ ro na ríoin :

5710

Cáin tugad oo Éanna  
 a leir Cuim na ḡuiríe;  
 Sreaball ḡacá corḡe  
 Óo ríonnoime uile.

5715

Cáin tugad oo Éanna  
 a muḡain ríu ḡreara;  
 uḡe o'ór ḡac leara,  
 San bliadain ba neara.

Ceadchathach, held the sovereignty of Ireland seven years. Moingfhionn daughter of Fiodhach, wife of Eochaidh Muighmheadhon, was mother of Brian and of Fiachhaidh Fearghus and Oilill. And Cairrionn Chasdubh daughter of the king of Britain, another wife of Eochaidh's, was mother of Niall Naoighiallach. And he was called Eochaidh Muighmheadhon because, as to his head and breast, he resembled the king, and, as to his waist, he resembled a slave called Mionghadhach, and hence he was called Muighmheadhon.

It was over Eochaidh Muighmheadhon that Eanna Cinnsealach, king of Leinster, won the Battle of Cruachan Claonta; and therein Ceadnathach, filé to Eochaidh Muighmheadhon, was taken prisoner. But when Eanna came up, he inquired of his party why they had spared the druid. "Thou wouldst never," said the druid, "conquer from this hill on which I am, if I were to live." Upon this Eanna transfixed him with his spear; and, as the spear pierced his body, a laugh broke forth from Eanna. "Alas," said the druid, "that is a foul laugh, and it is this that will be given as a name to thy posterity after thee for ever"; and hence that tribe are since called Uí Cinnsealaigh. Eanna Cinnsealach was powerful in his time, as may be seen from the poem composed by Dubhthach son of O Lughair, who was chief ollamh of Ireland when Patrick came to propagate the Gospel in Ireland. A battle fought by the Leinstermen, is the beginning of that poem. But I shall here quote only these two stanzas of it, from which it may be inferred that Eanna was powerful in his time. Here are the stanzas:—

The tribute which was given to Eanna,  
From Leath Cuinn of the feasts,  
Was a screaball from each house,  
All of fionndruine.

The tribute which was given to Eanna,  
From Mumha with insults  
Was an ounce of gold from each lios  
In the ensuing year.

Δγυρ υο ηέηρ Πρατεηαδ Καηηι υο θηηρ αη εέαηηα-ρο τηί  
κατα υέαζ αη έλαηηαηθ Cuinn.

5720 Υο ζαδ Cηιόηεαηη μαα Φηοθαίη ηηα Οάηηε έεαηη μαα  
Οηηιόηηα Φλαηη θηη μαα Φηαάα Μαηηηεάηηη μαα Εοζαηη  
Μόηη μαα Οηηιόηηα Ούηηη υο ηηόη έθθηη ηηοζαάτ έηηεαηη  
ηεάατ ηηηηαύηηα υέαζ. Φηέεαηη ηηηεαη ηηοζ Cοηηαάτ ηά  
βεαη υό. 1η έ αη Cηιόηεαηη-ρο υο ζαδ ηεαητ αζυρ τηηηε  
5725 η αλβαηη η ηθηηεαηη αζυρ ηαη θηηηαηηηε, αηηαηη αυεηη αη  
ηεαηα ηαη ηαηηη-ρο ηηοη :

Cηιόηεαηη μαα Φηοθαίη ηαηη τηεαηη  
αη ηαη αλβαη ηη έηηεαηηη ;  
ηαηη ηα ηέηη τηη ηηαηηηηηη ηηόηηη,  
5730 ηατηαη ηέηη αζυρ Φηαηηεοηηε.

1η έ Cηιόηεαηη μαα Φηοθαίη ηοηοηηο τηη ηηηε ηεητε  
Μοζα ηό Μυηαη ηα θάηα .η. υο Cοηαηη Εαάηηαη μαα  
Ληηζέεαά Λάηηθεηηηη αζυρ υο θ'οηε ηέ κλοηηη ηηαάα  
Μαηηηεάηηη αη ηη ηηη, αζυρ αυοθηαυαη ηαη ηαη αη  
5735 θηαίτηεαη υο Cοηαηη ηηη υο ηηαάα αζυρ αάβαη υεηηηηοζ  
υο έλαηηαηθ ηηαάα αη τηη ηοηη .η. Cοηε μαα Ληηζέεαά ;  
αζυρ ηη έ θηεητεαηηηαη υο ηόηηαυο υαοηηε ηοζηηηα ηα  
Μυηαη εατηηηα αη τηάτ ηοηη ηηοζαάτ Μυηαη υο βεητ αη  
υαύη αζ Cοηε μαα Ληηζέεαά, όηη ηη έ ηά ηηηε αηηη, αζυρ αζ  
5740 κλοηηη Cοηηαηε Cαηη ηά υεηηεαά. Τηηαυαη κλαηη ηηαάα  
Μαηηηεάηηη αυηη αζυρ τηεαηηηα υατα υη ηηηε Μυηαη τηη  
έηη Cυηηε υο λείηεαη υο Cοηαηη Εαάηηαηη, ηό υα ηαα μαα ηηηα  
μαηηεαά Cοηαηη ηέηη, αηηαηη υο οηουηε Οηηηη Ολόηη α βεητ  
ζαά ηέ ηηηύηη αζ αη υά ηηηόατ ηοηη .η. ηηηόατ ηηαάα  
5745 Μαηηηεάηηη αζυρ ηηηόατ Cοηηαηε Cαηη. 1η αη αη ηεοηηηαά  
ηοηη τηά υο λείη Cοηαηη Εαάηηαηη ηηηε Μυηαη υο Cοηε  
μαα Ληηζέεαά, αζυρ ηαη η-έαζ υο Cοηε υο ζαδ Cοηαηη

And according to the Psalter of Cashel this Eanna defeated the clann Cuinn in thirteen battles.

Criomhthann son of Fiodhach, son of Daire Cearb, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oilill Olom of the race of Eibhear, held the sovereignty of Ireland seventeen years. Fidheang, daughter of the king of Connaught, was his wife. This Criomhthann gained victories and obtained sway in Alba, Britain, and France, as the seancha says in the following stanza:—

Criomhthann son of Fiodhach swayed  
The lands of Alba and of Erin ;  
He swayed likewise beyond the clear blue sea  
Even the Saxons and the French.

It was also Criomhthann son of Fiodhach who gave the kingdom of Leath Mogha or Munster to his foster-son, namely, to Conall Eachluaith son of Lughaidh Lamhdhearg ; and the descendants of Fiachaidh Muilleathan were displeased at this ; and they said that Conall did not show himself a good kinsman by accepting it, while there was at the time among the descendants of Fiachaidh one qualified to be a good king, namely, Corc son of Lughaidh. And the arbitration the learned sages of Munster made between them at the time was that Corc son of Lughaidh was to have the sovereignty of Munster in the first instance, as he was the senior, and that it was finally to go to the descendants of Cormac Cas. The descendants of Fiachaidh Muilleathan gave sureties and guarantees that they would allow the sovereignty of Munster to pass on the death of Corc to Conall Eachluaith or to his son should Conall himself be not living, as Oilill Olom ordained that it should belong to these two families in alternate generations, that is, the family of Fiachaidh Muilleathan and that of Cormac Cas. It was on that agreement, then, that Conall Eachluaith allowed the sovereignty of Munster to go to Corc son of Lughaidh ; and, on

Eacluaic riġe Mumán; aġur tug Ċriomtann mac Fiodaig  
 briaigoe fear néireann aġur Alban, Úreacan aġur na  
 5750 Friaingce i Láim Conaill Eacluaic. Sonad uime rin oo  
 rinne Cormac mac Cuileannáin na rianne-ge rothainn  
 rior:

Cáin éireann oo ġad Eacluaic;  
 1ar ġĊriomtann, rá cáin a n-all;  
 5755 ácc nađ veacáir ear muir Manann,  
 Riam ní roġad ní ba fearr.

A tug Ċriomtann mór mac Fiodaig  
 Oo ġiallaib lair ear muir Láin,  
 5760 Oo raó i Láim cuparó cleacruaró,  
 Conaill oirbheic Eacluaic áin.

Luro Conaill Eacluaic ar eacra  
 i nġac ríe 1ar ġĊriomtann ear;  
 5765 So Ún Liamna laoc rá hamra,  
 i n-ar marbad maóma mar.

Lair fearra Conaill i bferthion  
 Úruim Cormaic áine Ún ġair;  
 5770 Cairéal Coinceann ráic lonn leamna  
 focair mairġ Ún Cearmna cam. C.

Moingfionn ingean Fiodaig veirbriúr Ċriomtáinn féin  
 5770 tug veoc neime óó i nliur Dornglair ar Muaid i noóig  
 na ríogáccá oo roccáin va muirnin mic .i. Úrián mac Eacac  
 Muigmeadóin; aġur fuair Ċriomtann mac Fiodaig bář oo  
 neim na riġe rin ar Slaab Uíde an Ríog oon caoib éuaio oo  
 Luimneac, aġur ba marb Moingfionn féin oo neim na riġe  
 5775 rin i nliur Dornglair ar Muaid, ar bfermáó na neime ói  
 oo ġrioraó a vearbriáccar va h-ól

the death of Corc, Conall Eachluaith himself took up the sovereignty of Munster ; and Criomhthann son of Fiodhach gave the hostages of the men of Ireland, of Alba, Britain, and France into the hands of Conall Eachluaith. And accordingly Cormac son of Cuileannan composed the following stanzas :—

Eachluaith received the tribute of Ireland  
 After Criomhthann, it was a tribute from abroad ;  
 Though he had not gone beyond the Sea of Manainn,  
 Never did a better king receive it.

As many as great Criomhthann son of Fiodhach brought  
 Of hostages over the brimming sea,  
 He gave into the hand of the red-speared champion,  
 . Illustrious noble Conall Eachluaith.

Conall Eachluaith set out on an expedition  
 Into every territory after pleasant Criomhthann ;  
 To Dun Liamhna, illustrious was the warrior,  
 Where noble companies were slain.

To him belonged Feartha Conaill in Feimhion,  
 Druim Chormaic Aine Dun Gair,  
 Casbel Coincheann strong Raith Leamhna,  
 Fochair Mhaigh fair Dun Cearmna. E.

Moingfhionn daughter of Fiodhach, Criomhthann's own sister, gave him a poisoned drink in Inis Dornghlas on Muaidh, in the hope that the sovereignty would pass to her favourite son, that is, Brian son of Eochaidh Muighmheadhon; and Criomhthann son of Fiodhach died of the poison of that drink on Sliabh Uidhe an Riogh, on the north side of Luimneach ; and Mongfhionn herself died of the poison of the same drink in Inis Dornghlas on Muaidh, having taken some of it to urge her brother to drink it.

## XLVIII.

Do gab Niall Naonigiallac mac Eadac Muigmeadoin mic Muireadraig Ciriug mic Fiacac Sraibteine mic Cairbre Lirfeadair mic Cormaic Ulfaoa mic Airt Doinefir mic  
 5780 Cuinn Céadcaitig do fíol Éireamóin ríogacÉ Éireann  
 reacc mbliadna ríeao. Cairionn Cároub inġean ríog  
 bneactan fá máctair do Niall. Inne inġean Luigġeac bean  
 Néill máctair Fiacac. Ríognac bean oile do Niall lé  
 rugaó reacc mic do, mar atá Laoġaire aġur Éanna, Maime,  
 5785 Eoġan, dá Conall aġur Cairbre, aímáil doeir an file ran  
 rann-ro:

faoiló do bí Ríognac réil  
 iar mbreic Laoġaire mic Néill,  
 Éanna Maime monar nġlé,  
 5790 Eoġan, dá Conall, Cairbre.

Iř é an Niall-ro do éuaio ġo rluag lionmair maille rir  
 do neartuġaó aġur do bneamġaó Dál Riada iř éinó  
 Scuit i nAlbain do bí rán am roin aġ ġabáil neirt ar  
 Cnuitneacáib da nġairtear Picti, aġur iř é céao ouine  
 5795 tuġ Scotia o'ainm ar Albain é, ar impióe Dál Riada  
 aġur éinó Scuit, ar éoinġioll ġo maó Scotia Minor nó  
 Scotia ba luġa do-béarceaoi uirre, aġur Scotia Maior .i.  
 Scotia iř mó do ġairfióe o'Éirinn. Aġur iř tře báio ré  
 Scotá inġean Párao Nectonibur fá bean do ġalam da  
 5800 nġaircí Milió Eapráine, ór fáraoar féin, rugaoar Dál  
 Riada do roġa Scotia do éabairt ar Albain reoc Hibernia  
 do éabairt uirre.

Atá Camoen aġa ráó 'n-a éioinic ar bneactain ġurab  
 Scotia béag ainm na hAlban aġur Scotia Mór ainm na  
 5805 héireann, aġur doeir nac fáġtar rcoribne da fáirnéir  
 ġo ucġtaoi Scuit ar Albanacáib ġo haimfir an' impir

## XLVIII.

Niall Naoighiallach son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Cairionn Chasdubh, daughter of the king of Britain, was Niall's mother. Inne daughter of Lughaidh, wife of Niall, was the mother of Fiachaidh. A second wife of Niall's was Riognach, who bore him seven sons, namely, Laoghaire and Eanna, Maine, Eoghan, two Conalls, and Cairbre, as the poet says in this stanza :—

Joyous was the bright Riognach  
 When she bore Laoghaire son of Niall,  
 Eanna, Maine of bright deeds,  
 Eoghan, two Conalls, Cairbre.

This Niall went into Alba with a large host to strengthen and to establish the Dal Riada and the Scotie race in Alba, who were at this time gaining supremacy over the Cruithnigh, who are called Picti; and he was the first to give the name Scotia to Alba, being requested to do so by the Dal Riada and the Scotie race, on the condition that she should be called Scotia Minor or Lesser Scotia, while Ireland should be termed Scotia Major or Greater Scotia; and it was through veneration for Scota daughter of Pharaoh Nectonibus, who was wife of Galamh called Milidh of Spain, from whom they themselves sprang, that the Dal Riada chose the name of Scotia for Alba, instead of calling her Hibernia.

Camden states in his chronicle of Britain that Lesser Scotia was the name of Alba, and Greater Scotia the name of Ireland, and says that it cannot be proved by documents that the Albanians were called Scots till the time of the emperor

Cónrtaintin Móir. Iy é ainm fóg fúairmeaf Camoen  
 o'Éireanncaib Scotorum Attavi .i. Seanaitheaca na Scot,  
 oa cup. i gcéill fupab ó Éireanncaib tángradar cine Scuit  
 5810 na hAlban. As ro fóg mar doir ar an ni gcéatna:  
 a"Ón Spáinn," ar ré "tángradar Scuit i nÉirinn fan  
 ceatnaíad dof." Doir fóg Nenniu, ugrar Úreacnac, oo  
 réir Camoen, fupab fan ceatnaíad dof oon oomán oo  
 fadadar na Scitae .i. cine Scuit realb Éireann. Iy follu  
 5815 fóg a hannálaib Éireann fupab Alba fá hainm oon  
 éirí fan go haimfir Néill Naioigiallaig, agur mar fuar-  
 adar Dál Riada Scotia oo taðairt ar Alban oo leanadar  
 féin agur a fluoct oi. Roime fan iomorro Alba nó Albania  
 fá hainm oi ó Albanactur an treaf mac oo Úrutur, óir  
 5820 iy i Alba oo ráinig mar mír ionna oó ó n-a acáir. Triúr  
 mac iomorro oo bí as Úrutur, oo réir Monomocenfir, mar  
 acá Laegur Camber agur Albanactur; agur oo ionn  
 Úrutur oiléan na Úreacan Móire eatorra, agur tug oo  
 Laegur Laegria acá ar n-a floinnead uaid féin, agur  
 5825 iy oi fúairmeaf anú Anglia; tug oo Camber Cambria  
 oa ngairteaf Úreacan anú; agur an treaf mír oo  
 Albanactur ó ucugtar Albania ar Alban.

Téio Miall oa éir fan ó Alban go Laegria lion a  
 fluağ agur oo rinne forlongpore innce; agur cuirir  
 5830 caðlac go Úreacan na fpaingce oa ngoirteaf Armorica  
 o'arraig na chíce, go ucugadar oa céao braigoe oo  
 leanbaib uairle leo go hÉirinn, agur iy an fan Úroio ionn  
 tugadar páorraig leo i n-aoir a fé mbliadán noeas, agur  
 oa fíair oó, mar acá lupioa agur Úarica agur ioma  
 5835 oo Úraiguib oile ar ceana.

Iy ioma ugrar as a fuioigad fup Scotia fá hainm  
 o'Éirinn agur fupab o'Éireanncaib oo fúairt cine Scuit.  
 As ro mar doir iona abb as taðairt ar Colum Cille, fan  
 oara caiboi. b"Colmán," ar ré, "ré ráioiteaf Colum, i

a. Scoti ex Hispania in Hiberniam quarta aetate venerunt.

b. Columbanus qui et Columba vocatur in Hibernia ortus est; eam Scotorum gens incoluit.

Constantine the Great. Moreover, Camden gives the Irish the name of *Scotorum Attavi*, that is, the Forbears of the Scots, thus declaring that the Scots of Alba sprang from the Irish. Thus too he speaks on the same subject: "The Scots," says he, "came from Spain to Ireland in the fourth age." Besides, Nennius, a British author, says, according to Camden, that it was in the fourth age of the world that the *Scithae*—that is, the Scotie race—took possession of Ireland. Moreover, it is plain from the annals of Ireland that Alba was the name of that country up to the time of Niall Naoighiallach; and when the Dal Riada were permitted to call it *Scotia*, themselves and their descendants kept on that name. Before that time Alba or Albania was the country's name, from Albanactus, third son of Brutus, since it was Alba that fell to him as his share from his father. Now Brutus had three sons according to *Monomotensis*, namely Laegrus, Camber, and Albanactus; and Brutus divided the island of Great Britain between them; and to Laegrus he gave Laegria, which derives its name from him, and it is this country which is now called Anglia; to Camber he gave Cambria, which is now called Wales; and the third portion to Albanactus, from whom Alba is called Albania.

Niall marched after this with his full host from Alba to Laegria, and made an encampment there; and he sent a fleet to Brittany in France, which is called *Armorica*, for the purpose of plundering that country; and they brought two hundred noble youths as captives to Ireland with them; and it was in this captivity that they brought Patrick, who was sixteen years old, with them, and his two sisters Lupida and Darerca and many other captives besides.

Many authors testify that *Scota* was the name of Ireland, and that it was the Irish who were called the Scotie race. Thus does Jonas the abbot, in the second chapter, treating of Columcille, speak: "Colman," he says, "who is called Colum,

- 5840 nÉirinn nugað é mar a n-áitigíó cine Scuit." Atá fóf  
 beoá ran céadócaiboil von céoleabáir oo Scair na Sac-  
 ran aza náó zupab í Éire oútaiz óilir na Scot. Az ro  
 mar aoeir: a "Ír í Éire oútaiz óilear na Scot." Aoeir  
 an t-uóar céona az ríóbað ar na naoáib ní tiz  
 5845 leir an ní zcéona. Az ro mar aoeir: b "A héirinn oiléan  
 na Scot," ar ré, "cáiniz Kiliannur naoáta azur a óá  
 cómtáé." Ar ro ir iontuizte zo ucuztaoi cine Scuit ar  
 Éireanncaib ré linn beoá oo máir i zcionn 700 bliáan  
 o'Éir Críort. Tiz fóf Ororur oo máir von leir irtiz oo  
 5850 400 bliáan oo Críort leir an ní zcéona. Az ro mar  
 aoeir ran oara caiboil von céoleabáir: c "Íriaó cineáda  
 Scot áitigear Éire." Azur an érioc-ro ré náótear Éire  
 ir pollur zo coitcéann zo ucuztaoi leir na huóaraib  
 Scotia uirre. Az ro mar aoeir Serarur az ríóbað ar  
 5855 Kiliannur naoáta: d "Kilian naoáta oo cine Scot zc."  
 Azur aoeir zo znó oá éir rin na briáera ro: Scotia quae  
 et Hibernia dicitur. Ar ro ir iontuizte zupab ainm o'Éirinn  
 oo ríor Scotia amáil ir ead hibernia. Tuiztear rírinne  
 na neite rin a briáeraib Capzraur az ríóbað ar Colum  
 5860 naoáta. Az ro mar aoeir: e "Oo zairéi i n-alló Scotia  
 o'Éirinn ó bfuil cine Scot atá az áituzáð na hAlban  
 ir foizre von bneatáin ir mó, azur zairmtear ven Albat  
 rin Scotia anoir zo teazmáiread ó Éirinn ó bfuil a mbun-  
 ádar azur a noáil." Tiz Maríannur Scotur uóar Albanad  
 5865 leir ro az ríóbað ar Kilian naoáta. Az ro mar aoeir:  
 f "Tar ceann zo ucuztar zo oilear Scotia o'ainm ar an  
 zcuio úo von bneatáin, atá von leir éuáio oo Sacraib  
 cáitce nra, maread foillrígíó beoá zo nzaireí an t-ainm

a. Hibernia propria Scotorum patria est.

b. Sanctus Kilianus et duo socii eius ab Hibernia Scotorum insula venerunt.

c. Hibernia a Scotorum gentibus colitur.

d. Beatus Kilianus Scotorum genere et relq<sup>a</sup>.

e. Hibernia enim antiquitus Scotia dicta est, de qua gens Scotorum

was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsa, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true fatherland of the Scots." The same author, writing about the saints, makes a remark which agrees with this. He speaks thus: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. He thus speaks in the second chapter of the first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country which is called Ireland used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum; he speaks thus: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsa on the north is now properly called Scotia, nevertheless Beda shows that Ireland was

*Albaniam Britanniae maiori proximam quae ab eventu modo Scotia dicitur inhabitans, originem duxit et progressum habuit.*

*f. Etiam hodie Scotia proprie vocetur ea Britanniae pars quae ipsi Angliae contingens ad Septentrionem vergit, olim tamen eo nomine Hiberniam notatam fuisse ostendit D. Beda, cum e Scythia Pictorum gentem in Hiberniam venisse ait ibique Scotorum gentem invenisse.*

ryn o'Éirinn i n-Allóo, óir an tan doein cine na bPict oo  
 5870 téadé ón Scitia i nÉirinn, doein zupab iao cine na Scot  
 fuadadai rompa innte." Azur oo bpiž zupab ó cine Scot  
 oo flonnad an ériód, ir Scotia fá hainm oi an tan foim.

Ir ioncuizte fór a briaétraib Caerariur, oo maiz von  
 leit irciž oo 500 bliadán i noiaió Ćrioit, zur Scotia fá  
 5875 hainm o'Éirinn. Az fo mar doein, Lib. 12. Dialogorum  
 Ca. 38<sup>o</sup>: a " Cibé cúirear conncaðairc i bPurğasóir, triall-  
 ad 50 Scotia, éiržead irtead i bPurğasóir Naom Páorais,  
 azur ní cúiriró conncaðairc i briaétraib Purğasóira ó  
 foim amac." A briaétraib an uđóair-ge ir ioncuizte zur  
 5880 b'ainm coitcéann o'Éirinn ran am foim Scotia, óir ní fuil  
 don áit i nAlbain oa ngairtear Purğasóir Páorais, azur  
 ir pollur zupab i nÉirinn adá an áit oa ngairtear i, azur  
 oa réir rin zupab ar Éirinn oo-beir Caerariur Scotia.  
 Tis Serariur leit an ní zcéadna az rcriodad ar Donraaiur  
 5885 naomta: b " Do bi fór Scotia o'ainm ar Éirinn. Žiúeod  
 ceana oo bpiž 50 utáinž ón Éirinn céadna ohožž o'áirite  
 50 hoirtear na ņreacaine, mar ar áitizeadar na Picti,  
 oo žiúeadar mar don žiú an oream-ro ceana ar utúr ó  
 n-a utaoiread féin Rheuda (.i. Cairbre Riožfada) ráirtear  
 5890 Dalrheidini (.i. Dál Riada) žiú, amáil doein Beoa. Žiúeod  
 oo ruadadar oa éir rin na Picti féin, azur oo žadadar  
 an lead túaio von érió rin uile, azur tuzadar reanainm  
 a žcuió féin uirre, ionnur zupab don cine amáin Scot adá  
 ann. Žiúeod adáio dá Scotia ann, a haon oiođ adá árriod  
 5895 oilear i nÉirinn, azur an oara Scotia adá nua ran leit  
 túaio von ņreacain."

Do-beirim tri neite vom aine a briaétraib an uđóair-  
 ge. An cétoni oiođ zupab iao na héireannaiž 50

a. Qui de Purgatorio dubitat, Scotiam pergat, Purgatorium Sancti  
 Patricii intret, et de Purgatorii poenis amplius non dubitabit.

b. Hibernia Scotiae sibi nomen etiam vindicabat, quia tamen ex Hiber-  
 nia ista Scotorum pars quaedam egressa est in eaque Britanniae ora  
 quam Picti iam habebant consederunt; ii quidem principio a duce suo  
 Rheuda Dalrheidini dioti fuerunt, ut ait V. Beda; postea tamen Pictos

formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, chap 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the

*inde ipsos exegerunt, et boreale totum illud latus obtinuerunt, eique vetus gentis suae nomen indiderunt. Ita ut Scotorum gens una fuerit, sed Scotia duplex facta sit, una vetus et propria in Hibernia, recentior altera in septentrionali Britannia.*

pírinnead na Scuit. An t-ádh ní, gurbas do Dál Riada  
 5900 do gairmead Scuit i nAlbain ar scúr, do bhrí gurbas  
 150 do rinne gabálar ar na píccib i nAlbain ar scúr.  
 An t-ádh ní mar a veir gurbas i Éire Scotia óilear fean,  
 a gurbas i Alba Scotia nua, a gurbas 150 cine  
 Scuit do gairm Scotia ar scúr oi. A veir Buchanannur  
 5905 u gurbas Albanac, ran t-ádh leabhar do Scair na hAlban,  
 ní t-ádh leir an u gurbas t-ádh. A gurbas mar a veir: a "Scuit do  
 gairmead ó áicteoirib na hÉireann ar scúr, amáil foill-  
 rígear Orosiur, a gurbas ní haon uair amáil do éirilladar  
 na Scuit a hÉirinn i nAlbain, amáil inniur ar n-annáladá  
 5910 féin é." Ar go ir iontuigte na 150 Dál Riada amáil do  
 cuaid a hÉirinn ó áicteoirib i nAlbain a t-ádh t-ádh oile  
 lionnár n-a n-éadmar ó áicteoir go haimir.

a. Scoti omnes Hiberniae habitatores initio vocabantur ut indicat  
 Orosius, nec semel Sotorum ex Hibernia transitum in Albiam factum  
 nostri annales referunt.

second is that it was the Dal Riada that were first called Scots in Alba, since it was they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race who first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement which bears out the author quoted above. He speaks thus: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.

## XLIX.

Léagítear imoigho i feandúr na héireann go nveadadar  
 na orongar-ro ríor i nAlbain oiaió i noiaió do gábáil neirt  
 5915 na hAlban.

An túr do éuaíó dongur Ollbuaóac mac fiaóac Lab-  
 ruinne do éur airoóioa ríog éireann i n-áiríte ar éruít-  
 neacáib i gcionn dá éeao go leic bliadán iar oteacé mac  
 Milead i néirinn. Do éuaíó airmear iméian da éir rin  
 5920 Reacéaig Ríogéarig ní éireann do éur éioa oréa. Do  
 éuaíó mar an gcéona Cairbhe Ríogéara go n-a fúirinn  
 do gábáil neirt i ocairceart Alban, agur ir do fliocé  
 Cairbhe Ríogéara gairmeaf beoa Dalrheidini na hAlban.  
 Do éuaíó Mac Con do gábáil neirt na hAlban agur na  
 5925 bneacáan agur ir arca táinig i néirinn do éur Caéa Muige  
 Muéruime, áic ar tuic aré doirfeaf, gur gab Mac Con  
 flaicéaf éireann uile, amáil aoubnamar. Da éir rin céio  
 faéaíó Canann mac Mic Con i nAlbain gur gab feann  
 innce, gonaó da fliocé Mac Cailín go na gablaib gneal-  
 5930 aig. Céio arir Colla Uair go n-a bráicérib i nAlbain agur  
 gabáio feann mór innce; gonaó ón gColla Uair rin  
 cángasaf clann nDomnáil na hAlban agur na héireann.  
 Céio Crioócann mac Fioóaig ní éireann do gábáil neirt  
 i nAlbain, agur Earc mac Eoóac Muirneamair mic dongura  
 5935 firt do fliocé Cairbhe Ríogéara, agur ir da fliocé gairm-  
 téaf clann Eirc agur Cinéal Gabráin i nAlbain, agur rór  
 Cinéal Loóairn Cineal Comgail agur Cineal nDongura  
 agur Cineal Con Cricé an íle go n-a nGablaib gneal-  
 aig.

Céio Corc mac Luigéac go fluaóbuíoin lair i nAlbain  
 5940 agur ir é fáé fá nveacáio ann, learmácair imoigho ro baoi  
 ag Corc daí b'ainm Daol ingean fiaóac mic Néil (ní éile  
 veirceirt) agur tug ní gnaó éagmar do. Agur mar do  
 oíult Corc luige ma, céio da éagnac né n-a acáir luíáio,

## XLIX.

We read in the seanchus of Ireland that the following tribes went to Alba in succession to conquer that country.

First Aonghus Ollbhuadhach son of Fiachaidh Labhruinne went to impose on the Cruithnigh their headrent to the kings of Ireland two hundred and fifty years after the coming of the sons of Milidh to Ireland. A long time after that, Reachtaigh Rioghdhearg, king of Ireland, went to impose rent on them. Similarly Cairbre Rioghfhada with his host went to invade the north of Alba; and it is the race of Cairbre Rioghfhada that Beda calls the Dalrheudini of Alba. Mac Con went to conquer Alba and Britain; and it was from these countries he came to Ireland to fight the Battle of Magh Muchrumhe in which Art Aoinfhear fell, and Mac Con assumed the sovereignty of all Ireland, as we have said. After this Fathaidh Canann son of Mac Con went to Alba, and took possession of lands there; and from his posterity Mac Cailin and the correlative branches of that family have sprung. Also Colla Uais and his brothers went to Scotland, and they acquired large territories there; and from this Colla Uais sprang the clann Domhnaill of Alba and of Ireland. Criomhthann son of Fiodhach, king of Ireland, went to Scotland to make conquests; and Earc son of Eochaidh Muinreamhar, son of Aonghus Feart of the race of Cairbre Rioghfhada, and his posterity are called clann Eirc and Cineal Gabhran in Alba, and also Cineal Lodhairn, Cineal Comhghaill, and Cineal nAonghusa and the Cineal Con Crice of the Isle, with their branches.

Corc son of Lughaidh went to Alba with an army; and the reason of his going thither was that he had a stepmother named Daol daughter of Fiachaidh son of Niall (king of South Eile); and she was enamoured of him. And when Corc refused to have intercourse with her, she made a complaint of him to

Δγυρ υο-νι ςαοι υα λάταιρ, Δγυρ ραρρυιγίρ ςρέαο Δόβαρ  
 5945 ςαοι να ηινγίηε. “Cορς υομ ράρυγδó,” Δρ ρί. Ξαβαίρ έαο  
 λυγαιό υίηε ρη, Δγυρ υο-νι Cορς υ’ιονηαρβαό ι ναλβαιη  
 μαρ Δ βρυαιρ ράιλτε ό ρέαρσάό ριονη νό ό ριονη-Ψορμας,  
 ρι Δλβαη, μαρ Δ βρυαιρ ιομαο ςεαηα ςρέ να υειγθέαραιδ.

Δγυρ υο ρόρ Δ ιηγεαη ρέηη ρυρ υα ηγαιρτί Μοιηγίηοηη, Δγυρ  
 5960 ρυγ ρί ςηιύρ μας υό ι ναλβαιη, μαρ ατά Μαίηε Λεαίηηα ό  
 βρυιλιο Λεαίηηαιγ Δλβαη, Δγυρ Cαιρβηε Cρυιςηεαό ό βρυιλιο  
 Εογαναότ Μυίγε Ξειρργίηη ι ναλβαιη, Δγυρ Cηιόηάη ό  
 βρυιλιο Cυιρςηίγ ι ηιαρτέαρ Μυδε. Δγυρ Αηαιρ Cηιόηάη έαλλ  
 γο ηαιρρηρ Λαογαιη ηις Νέιλλ, Δγυρ ράιηιγ γο ηέιρηηη

5965 Αηηη ρη. Δγυρ ςυγ Λαογαιη Δ ιηγεαη ρέηη υαρ β’Αιηηη  
 Cαιρςε υό, γοηαό υαιτε ατά ΜαόCαιη Cυιρςηε, Δγυρ ςαρ-  
 λαοαρ ςεατέραρ οίλε υο έλοηηη Cυιρς ‘η-Α ηγιάλλαιδ Δγ  
 ηιαλλ μας Εοόαό. Αηηαηηηα να γςείτρη μας, Cορς, ΞηεαγΔ,  
 Ουλα, Δγυρ Μαίηε. ΈΔγαιρ Cορς όγ ραη ηβηοιυο-ρε, Δγυρ  
 5980 ρυαρςλαίρ Αη ς-ατάίρ Αη ςηιύρ οίλε, Δγυρ ςυγ λειρ υοη  
 Μυηάηη ιαυ. Ι η-Αιηρρηρ Νέιλλ ηαοιγιάλλαιγ υο έυαιό Cορς  
 μας λυιγθέαό ι ναλβαιη Δγυρ ιρ ςηαη υ’έιρ Νέιλλ υο έυαυαρ  
 ρειρεαρ μας Μυρηεαόαιγ ηις Εογαιη ηις Νέιλλ ι ναλβαιη,  
 μαρ ατά υά Λοόαρη υά Δοηγυρ Δγυρ υά ρέαργυρ.

5985 Cοηαλλ ρά ςέαυαηηη υο Cορς μας λυιγθέαό, Δγυρ  
 βαηόαίηηεαό υα ηγαιρτί Βολγβαη Βηεαέηηαό Δ ηιάCαιρ,  
 Δγυρ ηάορ β’ι ρηη βεαη ρόρτα Δ αέαρ, όιρ Οαολ ιηγεαη  
 ριάόαό ηις Νέιλλ ρι Έιλε υειρςειρτ Δ βαιηόέιλε. Δγ ρο  
 ηαηη υειρηηηεαότα ό Ξιολλα Αη Cοιηδε Ό Cοράηη Δρ Αη ηί  
 5970 ρηη :

Ξαορεα Cοηαλλ ιοηά Cορς  
 Δρ ηας λυιγθέαό, λιοέ γαη λοέτ;  
 Cεηε έοιγλε λοέτ ιαρ τό  
 ιρ εαό ηο έορς Δ έαοη-ό.

5975 Δγυρ ιρ υίηε ράιηιγ Cορς Αιρ, υά Αηαιυ υο βί ραη  
 Μυηάηη ηέ ηιλλεαό ηαοιυεαη. Δγυρ ςυγυαοαρ Αηυρ Δρ Αη  
 Αιτ ‘η-Α ραιδ Cοηαλλ ηέ Δ ράιότεαρ Cορς, ηέ Δ ηιλλεαό, Δγυρ  
 Cυιρτέαρ ι βρολαό ρά βέαλ έοιρη έ, Δγυρ ρυαηαυαρ να

his father Lughaidh, in whose presence she wept; and he asked why the maiden wept: "For Corc has forced me," said she. Lughaidh grew jealous at this, and banished Corc to Alba, where he was welcomed by Fearadhach Fionn or by Fionn-Chormac, king of Alba, and where he was much beloved by reason of his refined manners. He got his own daughter called Moingfhionn married to Corc; and she bore him three sons in Alba, namely, Maine Leamhna, from whom are the Leamhnaigh of Alba; and Cairbre Cruithneach, from whom are the Eoghanacht of Magh Geirrhinn in Alba; and Cronan, from whom are the Cuircnigh in West Meath; and Cronan remained abroad till the time of Laoghaire son of Niall; and he then came to Ireland; and Laoghaire gave him his own daughter called Cairche, and from her is named Machaire Chuirchne; and Niall son of Eochaidh held four other sons of Corc as hostages. The names of the four sons were Corc, Greagha, Dula, and Maine. Corc the younger died in this captivity; and the father released the other three, and took them with him to Munster. In the time of Niall Naoighiallach, Corc son of Lughaidh went to Alba; and long after Niall, six sons of Muireadhach son of Eoghan, son of Niall, went to Alba, namely, two Lodharns, two Aonghuses, and two Fearghuses.

Conall was the first name of Corc son of Lughaidh; and Bolgbhain Breathnach, a censorious woman, was his mother; and she was not his father's wedded wife, since Daol daughter of Fiachaidh son of Niall, king of South Eile, was his wife. Here is a stanza by Giolla an Choimthe O Corain in proof of this:

Conall was before Corc  
 The name of Lughaidh, faultless hero;  
 Fire which a caldron preserves through the day,  
 It was that purpled his fair ear.

And the reason why he was called Corc was: there were two simpletons in Munster destroying infants; and they made an attack on the place in which Conall, who is called Corc, was, for the purpose of destroying him, and he was hidden under an

hamdaíoe uóig ari, ir 'oo tógbaio an coipe de, agus loirctear  
 5880 cluafa an leinb leo, zónaó ón cóipead tuzrao ar a cluaf-  
 aib zairctear Coipe de.

Téio tpiá Maíne leamna mac Cuípe mic Luígeadé a  
 héirinn i Albain agus zadbair fearann innce oa ngorctear  
 Maíge leamna ó n-abairctear Mórmaoi leamna i nAlbain,  
 5885 agus ir de zairctear anoir uice of Linox, agus ir ón Maíne  
 leamna-ro mac Cuípe oo fiol éibir tángadair cineadá  
 uairle tige Linox. Ir ó deairbráctair von Maíne-re oar  
 b'ainm Cairbre Cruicneacán tángadair Eoígnáct Múige  
 Zeirriginn i nAlbain; agus ir o'éir aimpire Néill Naioigiall-  
 5890 aig oo éuadair ann.

Maí rín oo zác aicme oile oo zaeóealaid i nAlbain, ir  
 ó zaeóealaid éireann tángadair a n-uairle. Acé ceana  
 an fuireann ir foizre oo Sacraib uioó ag ar uibreao lé  
 hUilliam Concúr tar teorainn na Sacran i nAlbain iao,  
 5895 agus zo bfuil o a rliocé uiaió i noiaió ag realbuíad  
 zalluadéa na hAlban, ni oo zaeóealaid iao acé oo rliocé  
 na Sacranad; agus fuireann oile cuirream ríor i n-ar  
 noiaió oo réir Scoo 'n-a annálad, pagina 153. Tis leir  
 an ni zcéadna-ro maí a n-inniréann zur zadbáó Uilliam rí  
 6000 Alban leir an oara Henrí rí Sacran, zur cuireao leir a  
 láim é zo caéair Roan ran Normanvie, maí a raibe i  
 mbraizóeanaí ag an ríí Henrí, zur ba héizean oó ceirre  
 céao rúnt oo éadbairt o'fuarclozad ari réin. Agus ré  
 cilleao i nAlbain oó, agus é ríocad rir an ríí, rus leir  
 6005 móran o'ógaib uairle na Sacran, ó n-a bfuair caioream  
 muinncearóa ré linn a deoiruóeada, zo hAlbain, ir tuz  
 iomaó criod ir fearann uóib agus oa rliocé oa n-éir, zo  
 bfuil móran uioó ag áicuzad i nZalluadé na hAlban  
 aniu. Ag reo cuio oo rlioinntib na o'ruinge oo éuaio leir  
 6010 an tan roin acá ag áicuzad i nAlbain aniu, agus ir uioó  
 zairmctear Zalluadé na hAlban, ag ro cuio oo na rlioinntib  
 rin: Baliol, Brus, Souilly, Mowbri, Sentcler, Hay, Gifford,

inverted caldron ; and the simpletons traced him, and removed the caldron from over him, and they burned the child's ears, and from the purpling they gave his ears he was called Corc.

Maine Leamhna son of Corc, son of Lughaidh, went from Ireland to Alba, and there occupied territory which is called Magh Leamhna, whence the Mormhaor of Leamhain in Alba is named ; and it is he is now called the Duke of Lenox ; and it is from this Maine Leamhna son of Corc of the race of Eibhear sprang the noble families of the house of Lenox. It is from a brother of this Maine called Cairbre Cruithneachan sprang the Eognacht of Magh Geirrhinn in Alba ; and it was after the time of Niall Naoighiallach they went there.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. However, the portion of them that are nearest Sacsá who were driven by William the Conqueror over the Saxon borders into Alba, and whose posterity have continuously inhabited the ' Galdacht ' of Alba, these are not of the Gaels but of the race of the Saxons ; and the same holds of another tribe which we shall mention later on, according to Stow in his annals, page 153. He bears out the same statement where he relates that William, king of Alba, was taken prisoner by Henry the Second, king of England, and then sent by him as a captive to the city of Rouen in Normandy, where he was kept by king Henry in captivity until he was forced to pay four hundred pounds for his ransom. Then, when he was returning, being at peace with the king, he took with him to Alba a large number of young English nobles from whom he had received friendly attentions during his captivity ; and he gave much land and territories to them and to their descendants after them ; and many of these are in possession of the Galdacht of Alba at this day. Here are some of the surnames of the people who went with him at that time who inhabit Alba at present, and it is they are called the Galdacht of Alba ; here are some of these surnames : Baliol, Brus, Souilly,

Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, *yr móran*  
 8015 *oile*; an tan fá haoir von tigearna 1174

Atá Buccananur as teact leir an ní gcéadna tuar  
 ran 34 leatanaó ran vana leabari vo Stair na hAlban,  
 mar a n-abair: a“Oo bñiz,” ar ré, “zo ngeairti ar ucúr  
 Scuit o’aitiústeoirib na héireann asur von fúirinn vo  
 8020 éuaid uata o’aitiúgao na hAlban, ionnur lé heoiróeal-  
 uúgao éigin zo mbiaó veitfir eatorra leat ar leat, vo  
 tionnreanodar ó túr Scuit-Éireannaig vo úairm vo óruing  
 óioó asur Scot-Albanaig von fúirinn oile.” Ar na bñiact-  
 raib-ge Buchananur tuigtear oá ní. An céoni gurab  
 8026 a héirinn vo éuadar Scuit o’aitiúgao na hAlban; asur  
 an vana ní gur gnáctainm o’Éireannaicib Scuit ó túr.

As ro ríor neite vo beanaó a hannálaib énoic Stoo  
 vo neartuúgao lé ríinne gac neite va noubramar romáinn  
 pul laibeoram ar niall naoigiallac, vo bñiz zo mearaim  
 8030 gurab móide *yr inéireote* gac a luaitream a reancúr  
 Éireann ar niall na neite-ge ríor vo éur a énoic éoig-  
 críde. As ro mar avoir Stoo: “An tan fá ní bñeatan.  
 Marur mac Aruirasur, Anno Domini 73, táinig Ruóruige  
 ní na bñictrobal ón Scitia mar don lé cine Scuit vo  
 8036 gabadail na bñeatan asur va harzain lé cloiréam *yr* lé  
 ceimíó; zo ucuz an Marur éuar cat óoib gur marbaó  
 Ruóruige asur iomaó va fluaú lé Marur, asur an vream  
 vo mar óioó tug Marur fearann oóib i ucuarceairt  
 Alban ré áitiúgao, asur vo iarradar mná ar na bñeac-  
 naóib. Sídeat níor b’áil leo mná vo éadairt oóib.  
 8040 Iarraido mná ar Éireannaicib asur fuardar mná uata.”  
 An ní-ge ríoródar Stoo ar Ruóruige ní na bñict, *yr é am*  
 tarla vo éoiréac na bñict mná vo bñict a héirinn  
 i n-aimfir Éireamóin, amail avubramar éuar. Asur vo

a. Principio cum utriusque, id est Hiberniae incolae et coloni eorum in  
 Albiam missi, Scoti appellarentur, ut discrimine aliquo alteri ab alteris

Mowbri, Sentcler, Hay, Gifford, Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, and many others; the age of the Lord 1174.

Buchanan agrees with the above, in the thirty-fourth page of the second book of the History of Alba, where he says: "Because both the inhabitants of Ireland and the colonists they sent to Alba were originally called Scots, in order that by some difference they might be distinguished from one another, people from the first called the one race Irish Scots, and the other Albanian Scots." From these words of Buchanan two things are to be inferred; the first is that it was from Ireland the Scots went to occupy Alba; and the second is that the Irish were ordinarily called Scots from the beginning.

Before we treat of Niall Naoighiallach, we shall give here some events taken from the annals of Stow's Chronicle in confirmation of the truth of all that we have said above, as I imagine that the account we shall give of Niall from the seanchus of Ireland will appear the more credible if I set down these things from a foreign chronicle. Stow speaks as follows: "When Marius son of Arviragus was king of Britain in the year of the Lord 73, Rudhruighe, king of the Pictish tribe from Scythia, together with the Scotie race, came to conquer Britain and to waste it with sword and fire; and Marius, above mentioned, gave them battle, and slew Rudhruighe and a large number of his host; and to those of them who survived, he gave lands in the north of Alba to settle down in; and they asked wives of the Britons, but these were unwilling to give them to them. They asked wives of the Irish, and obtained them from them." As to this incident which Stow records of Rudhruighe, king of the Picts, it happened when the Pictish leader took women from Ireland in the time of

*distinguerentur, initio coepere alteri Scoti Ierni, alteri Scoti Albani, vocari.*

8045 bí rin cuilleat íf trí céad oéag bliadán rui oo bí Mairiur  
i ríogáct na b'neatan.

Doeir an t-ugóar céadna zupab ran mbliadain éuar  
o'aoir an Tigearna oo hoirnead Uerrairan 'n-a impir, íf  
zupab veic mbliadna roimhe rin oo rinnead funoacion an  
8050 mairiurir Glartenburu. Doeir fóf zupab i zcionn 276  
bliadán iar ngein Chríort oo éuir an t-impir oar b'ainm  
Aurelianus coróin impireácta fá n-a ceann an oúf, azur  
íf é céioimpir oo zadb coróin impireácta é.

Anno Domini 395, oo tionnrcain Pelagiur b'neáctad  
8055 eiriticeáct oo ríolrad an oúf; azur íf ran am-ro oo  
báodar cine Scuit azur na Picti az arzain azur az mill-  
eas na b'neatan Móine, azur cuirio na b'neáctai z teácta  
zo honoriur impir o'iarraio cábra air, azur ní óearna  
áct rcoróbad éuca oa iarraio oréa a noiceall oo óéanaim  
8060 oóib féin. Azur táinig oe rin zo raðaduar na b'neáctai z  
aimrear imáin oa éir rin fá leáctrom na Scot azur na  
b'Pict, azur oa éir rin cuirio na b'neáctai z teácta air  
oon Róim, azur oo-nío caraoio truaizaisméil an éruad-  
áil na Scot íf na b'Pict orra. Cuirio Rómánai z léizion  
8065 oo rluaz ariméa oa b'fureáct, azur an roctain na b'neatan  
oóib, tuzaduar féin azur na Scuit azur na Picti iomaó  
coimblióct oa céile; azur an mbeic cuiread oon trluaz  
Rómánad duubraduar né b'neáctái b' múr nó cloio oo  
8070 íf ná raib an b'neic oóib féin zan cuilleat oon Róim.

Eireamhon, as we have said above, and that was more than thirteen hundred years before Marius was king of Britain.

The same author states that it was in the above year of the age of the Lord that Vespasian was made emperor, and that it was ten years before that time that the abbey of Glastonbury was founded. He also states that it was two hundred and seventy-six years after the birth of Christ that the emperor called Aurelianus first wore the imperial crown ; and he was the first emperor who wore the imperial crown.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy ; and at this time the Scotie race and the Picti were wasting and destroying Great Britain ; and the Britons sent envoys to the emperor Honorius asking assistance of him ; and he only wrote to them requesting them to do all they could for themselves ; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome ; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them ; and when these reached Britain, they had several engagements with the Scots and the Picti ; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

## L.

Dála na mBreátnac, iar n-imteacét na Rómánac uacá,  
 cógubuo cloió fós ó múir go muir ioir iao féin iř Scuit iř  
 Picti. Agus ar n-a éloř oo éine Scuit agus oo na Pictib  
 gur éreigeabar Rómánaiř na Breátnaiř, lingio ar na  
 6075 Breátnacáib agus bhuirtear an cloió agus airtētear an tír  
 leo, gur b'éisín oo na Breátnacáib teacéta oo éur an  
 ttear feacét go Rómánacáib 'sá iarriao ořra řan a léigean  
 oá námaio beit ag oéanaim a luic go oibfeareřac, amail  
 oo bádar. Leir řin cuřio Rómánaiř légio oile oa  
 6080 bhuirteacét; agus ar roccain na Breatan oóib tuřabar féin  
 iř Scuit iř Picti iomao coimblicét oa céile, gur ruacřabar  
 Rómánaiř tar teorainn an múir oo luaidéamar amac iao.  
 Agus ar b'óiricín na mBreátnac mar řin oóib, duubřabar  
 na Rómánaiř řiu nacar řocar oóib féin teacét ar eacēra  
 6085 oa bhuirteacét ní buó mó, agus a féacain cřeao an moó 'n-a  
 b'féadpřaraoir iao féin oo cúmōac nó oo oion ořra. Ar  
 n-imteacét iomoro oo řluař na Rómánac uacá oo éionn-  
 řcanabar an cloió acá ó múir go muir ioir Albain iř  
 Breatan oo oéanaim o'obair éloice, agus oét ořrořēte 'n-a  
 6090 éiře, agus oá éroř oéag o'airve ann, oo řéir oēoa řan  
 ř ca. ven céioleabbar oo Stair na Sacřan. Mar oo  
 éualabar na Scuit agus na Picti gur éuireabar Rómánaiř  
 ořuim řé teacét o'řuirtacét na mBreátnac ařir, cuřio  
 cřuinniuřad iř coimēioól ar iomao řluař, iř tuřabar uét  
 6095 ar an múr řoin gur lingead leo cairir, iř go oćuřabar  
 veařřruacēar na Breatan uile, ionnuř gur b'éisín oo  
 Breátnacáib a řacēřacá iř a n-áruir oo éreigean iř oul  
 oa noívean féin řá coillcib iř řá řořaoirb řářaiř, go nac  
 bioó oo bioó aca acét řeolmāc na mbeacēac n-ailca  
 6100 oo-nicī oo řeilř leo; agus an t-iarřmar oo mair oo Breá-  
 nacáib oo řcřiođabar go cřuařaiřmēil go conřul oo bí řan  
 Róim oar b'ainm Boetius ag iarriao řuirtacéta air, agus

## L.

As to the Britons, when the Romans had left them, they built a fence of earth from sea to sea between themselves and the Scots and the Picti. And when the Scotie race and the Picti had heard that the Romans had forsaken the Britons, they made a sudden attack on the latter, and broke down the wall and pillaged the country, so that the Britons were forced to send envoys to the Romans a third time, beseeching them not to permit their enemy to despoil them vengefully as they were doing. Upon this the Romans sent another legion to help them; and when these had reached Britain, they had several engagements with the Scots and Picti; and the Romans drove them across the boundary wall of which we have spoken. And when they had thus relieved the Britons, the Romans told them that it was of no advantage to themselves to come on any further expedition of relief to them, and that they should consider how they might protect or guard themselves against the enemy. Accordingly when the Roman army had left them, they began to build the wall that stretches from sea to sea between Britain and Alba, of stonework eight feet thick, and twelve feet high, according to Bede, in the fifth chapter of the first book of the History of Sacsæ. When the Scots and the Picti heard that the Romans had refused to come any more to the aid of the Britons, they collected and assembled a large host, and marched towards the wall referred to, and overpassed it and devastated all Britain, so that the Britons were obliged to abandon their stone fortresses and dwellings and betake themselves for refuge to woods and wildernesses, where their sole food was the flesh of the wild beasts they hunted; and the remnant of them that survived wrote piteously to the consul who was in Rome whose name was Boetius, soliciting him for aid; and

17 ead aoubhavadar zo padavadar féin i zsumzad iorin an  
 namaido agur an muir. Óir an theam díob vo beiread  
 6106 agaid ar an muir, ag ceitead rér an namaido, vo báitci iad  
 17 an theam díob vo cillead ón muir vo marbdear leir an  
 namaido iad, amail aoir beoa ran 13 ca. von céroleadar  
 vo Scair na Sacran ag aitémotal briaetar na mbreac-  
 nac ag éagnac lé Rómáncaib ar foirneart na Scot agur  
 6110 na bPicti orra. Ag ro na briaetra:

a “Ruagaid na barbaróidz sur an muir” ar ríad ag  
 labairt ar na Scotaib 17 ar na Pictib “cillid an muir iad  
 ar na barbaróidib, iorin an dá cinéal báir-re marbdear nó  
 báitdear rínn,” ar ríad. Ar ro 17 iontuigte surab móir an  
 6116 foirneart vo bí ag Scotaib na héireann ar breacnacáib.  
 Aoir Neinnur, rean-ugdar breacnac, vo réir Cnoimic Sbio,  
 zo raibe leactrom ag Scotaib 17 ag Pictib ar breacnacáib  
 ré ré 40 bliadán. Agur aoir Camden ag teact leir ro:  
 b “Vo rázbad i zcionn 500 bliadán i noiaid Caerar vo  
 6120 teact von breacain rá ainoct na Scot 17 na bPicti i.”  
 Agur 17 iontuigte rin a briaetraib beoa ran 14 ca. von  
 céroleadar céadna mar a n-abair ag labairt ar éireann-  
 cáib: c “Cillid,” ar ré, “airzteoiride ainoiuite éireannac  
 va oitiz ar tí fillce zo zroo tar a n-air.” Ar na briaet-  
 6125 raib-re beoa 17 iontuigte zo ucugaoir éireannaidz ruaidz  
 zo minic o’aradain na breacaine.

Dála na mbreacnac vo bádar aithear iméid an zán  
 oirleac 17 zán aradain ag Scotaib agur ag Pictib iar n-a  
 ucréizean vo Rómáncaib. Níor bí ro amáin anfoadain na  
 6130 mbreacnac an tan roin, act vo bí eiriticeact Phelagian  
 ag raobad an robaib an trác roin; agur 17 i comairle ar  
 ar cinnead lé breacnacáib an tan roin, fior vo cúir zo  
 cléir na ffrainzce ag a iarraid oirra phéaláide 17 luct  
 reanmóra vo cúir ón bfrainzce cúca vo élot eiriticeacta

a *Repellunt barbari ad mare, repellit mare ad barbaros, inter haec  
 oriuntur duo genera funerum, aut iugulamur aut mergimur.*

b. Anno 500 a Caesaris ingressu Britannia Pictorum et Sotorum  
 immanitati relinquitur.

what they said was that they were hemmed in between the enemy and the sea, for as many of them as took to the sea, fleeing from the enemy, were drowned; and as many of them as turned from the sea were slain by the enemy, as Beda says in the thirteenth chapter of the first book of the History of Sacsa, quoting the words of the Britons when complaining to the Romans of the oppression they suffered from the Scots and Picti. These are the words: "The barbarians force us to the sea," said they, speaking of the Scots and the Picti; "the sea throws them [us] back upon the barbarians; and by this twofold death, we are either slain or drowned," said they. From this it may be inferred that the oppression exercised by the Scots of Ireland over the Britons was very great. Nennius, an ancient British author, says, according to Speed's Chronicle, that the Scots and the Picti oppressed Britain for a period of forty years; and Camden, agreeing with this, says: "Five hundred years after Caesar came to Britain, that country was left to the barbarity of the Scots and the Picti." This may also be inferred from the words of Beda in the fourteenth chapter of the same first book, in which, speaking of the Irish, he says: "The shameless Irish plunderers return to their homes," says he, "to come back soon again." From these words of Beda it may be inferred that the Irish used often to go on expeditions of plunder into Britain.

As to the Britons, they were a long time without being pillaged or plundered by the Scots and the Picti after the Romans had left them. But this oppression was not the only misfortune the Britons suffered from at that time. The Pelagian heresy was then deluding the people; and the Britons determined to send to the French clergy, asking them to send prelates and preachers to them from France to put

*c. Revertuntur impudentes grassatores Hiberni domum post non longum tempus reversuri.*

<sup>6135</sup> Phelagian. Suiríto cliair na Frainisce i zcothairle uime rin; ašur ir ead' oo cinnead' leo dia' naoimhearras oo cur' oo fiola' an glaincheirim' oib', mar' acá Germanur earras Alciriooorenir ir Lupur earras Treacrenur; ašur ar noul' oib' ann rugasdar buad' ar na heiriticib'.

<sup>6140</sup> Tar a noubramar oo bio' cozas' gnáca' ioir na Scuir ir na b'neacnaiz' go haimrin' Uorizir' fá ní ar an mb'neacain an tan fá haoir' von Tigearna 447. Sióeas' táimz' o'ainmianaid' ir o'uaill' ir oo p'eadaitib' na mb'neacnaic' an trác' foim' go ucuz' Dia an lám' i n-uactar' az Scotaid'

<sup>6145</sup> ir az Piccib' orra, ionnur' zur' ba héizean' oib' horpur' ir hingircur' go n-a' fluaš' Gearmáineac' oo éabairc' oo cóngnam' leo i n-ašaid' na Scot' ir na b'Picc, go n'oearna Dia r'cuir'eadá oo na Gearmáimib' rin' né cur' na mb'neacnaic' a' flait'ear' iomlán' na b'neacnaic' ó foim'. Acáio' c'ioinice

<sup>6150</sup> na b'neacnaic' azá' fáirnéir, amail' cúir'ear' Stoo ran' tr'ear' leat'anaic' ir caozas' ran' céasoraím' va' c'ioinice, oo cúir'ead' i' zcló' i' lonn'vain an tan fá haoir' von Tigearna 1614, zur' mar'bad' 480' o'uairlib' na b'neacnaic' i' b'neall' lé' Sa'raib', zur' cúir' Dupeliur' Ambroziur' ní na b'neacnaic' an tan foim'

<sup>6155</sup> fá' oeana' na cloca' rug' Merlin' go b'neacnaic' ó' Šliab' zcláir' ran' Mumáin' oo cóz'baíl' mar' féas'cómar'caib' ar an' lá'cair' 'n-ar' mar'bad' na huairle' rin'. Ašur' f'ór' ir' ann' ran' áit' céasora' oo' ha'ónaicead' é' féin'. Ašur' ir' é' fá' haimm' von' áit' an tan foim' Chorea Gigantum. Ašur' ir' é' ainm' na

<sup>6160</sup> háite' anoir' Stone Henge ar' Maiz' Salrburic; ašur' a'oeir' an' c-u'z'oir' céasora' zur'ab' ón' Ar'ric' c'uz'asdar' Saedil' na cloca' céasora'; ašur' a'oeir' Monomocentir' nac' c'uz'ad' va' cloic' a' héin'c'ic' oib'.

Ar' ro' ir' iontuiz'ce go zcleac'caoi' lé' Sa'oealaib' ool' von' Ar'ric' va' har'zain, ašur' va' réir' rin' go' ma'asdar' neart'ámar' i' uc'ir'ib' oile' ó' Éirinn' amac'; ašur' cibé' oo' cúir'ead' i' n-ion'zant'ar' na' neite-re' nó' az' a' mb'iad' oic'heiread' o'ra, bia' a' mill'lean' aize' air' féin', tré' zan' na' r'c'rib'ne' o'f'air'rin' nó' oo' éuar'ou'z'ad'. Oir' ir' minic' bio' ain'bf'oir' na

down the Pelagian heresy. Upon this, the French clergy sat in council, and resolved to send two holy bishops to propagate the pure faith amongst them, namely, Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; and when they arrived, they vanquished the heretics.

Notwithstanding what we have said, a constant warfare existed between the Scots and the Britons to the time of Vortigern, who was king of Britain in the year of the Lord 447. However, on account of the evil passions and the pride and the sins of the Britons at that time, God gave the Scots and the Picti the victory over them, so that they were obliged to bring over Horsus and Hingistus with their German host to assist them against the Scots and the Picti. And God used these Germans as a scourge to deprive the Britons of the sovereignty of all Britain ever since. The chroniclers of Britain relate, as Stow notes in the fifty-third page of the first part of his Chronicle, which was printed in London in the year of the Lord 1614, that 480 of the British nobles were treacherously slain by the Saxons, and that Aurelius Ambrosius, the king of Britain at that time, ordered that of the stones which Merlin took over to Britain from Sliabh gClaire in Munster a monument be raised on the spot on which these nobles were slain. It was, moreover, in the same place that he himself was buried. And the place was then called Chorea Gigantum; and it is now called Stone Henge on Salisbury Plain. And the same author says that it was from Africa the Gaels brought these stones; and Monomotensis says that no two of the stones were taken from the same country.

From this we may infer that the Gaels were wont to go to Africa to plunder that country, and that they were therefore powerful in other countries besides Ireland; and whoever should be surprised at these events or disbelieve them let him blame himself for it, for not having seen or searched the records. For often one is ignorant of the truth through

- 6170 rírinne ar neac tré gan aicíte do théanamh ar feiriophibnib na sean, do réir mar a veir Macrobius libro 6<sup>o</sup> Saturnalium, mar a n-abair: a<sup>a</sup> "Iy iomda ní 'n-a ainbhioy orainn nac biao 'n-a foilcear orainn dá mbeao caiopeamh aghainn ar léagtóireadct na sean"; ionnuy dá noctar linne go
- 6175 raibe ciorcáin agh na Scotuib iy agh na Pictib ar na b'neactnacuib, aghur nac creiopeao an léagtóir rinn, léagao ré cnoimic Camoen aghur oo-ghéabaoi na b'riaera-ro innce: b<sup>b</sup> "Do cuireao na b'neactnaig fá ciorcáin na Scot iy na b'Pict an tan fá haoiy von Tigearna 446." Nó dá
- 6180 luaiótear linn sur múcao na Picti leiy na Scotuib an tan fá ní ar Albain Cinnéioe mac Dilpín i gcionn 839 mbliaoan iar ngein Crioirt, léagao cnoimic Camoen iy oo-ghéabaoi fairnéiy an neite céaoa innte. Nó dá luaióti linn nar gab cine eactrann ran bioct uirlamaf iomlán
- 6185 éireann act na oronga oo áicig i réin oiaio i noiaio, mar acá Parcolón clanna Neimio fyi óolig iy Tuaca Dé Oanann iy mic Míleao, oo féaofoiúe nac creiofúe rinn muna b'raiceao an léagtóir an ní rcriobaf Sulielmuy Nubriyenyiy agh Labairc ar Éirinn ran 26 ca. von oarfá
- 6190 leabaf oa rcaiy, mar a n-abair: c<sup>c</sup> "Níoy luig éire miám fá cúmaact coigchíce." Mar an gcéaoa ma cuirim ríoy annyo ar Niáll Naioigiallac neite nacaf éloy von léagtóir noiúe ro, meafao go b'fuil laoi nó leiyiy aghainn lé oearbuaao gac neite oa gcuirtear ríoy linn annyo.

a. Multa ignoramus quae non laterent si veterum lectio nobis esset familiaris.

b. Britanni facti sunt tributuarii Scotis et Pictis anno Christi 446.

c. Hibernia nunquam externae subiicit ditioni.

not having made himself familiar with the old books of the ancients, as Macrobius points out in the sixth book of the Saturnalia, in which he says: "We are ignorant of many things which should not be hidden from us if we were accustomed to read the ancients"; thus, when we state that the Scots and the Picti exacted a tribute from the Britons, if the reader disbelieves us, let him read Camden's chronicle, and he will find therein these words: "The Britons were made to pay tribute to the Scots in the year of the Lord 446"; or if we state that the Picti were extinguished by the Scots when Cinneide son of Ailpin was king of Alba 839 years after the birth of Christ, let him read Camden's chronicle, and he will find there testimony to the same event; or were we to assert that no foreign nation ever acquired full supremacy over Ireland except the tribes that successively occupied it, namely, Partholon, the clanna Neimidh, the Fir Bholg, and the Tuatha De Danann, and the sons of Milidh, perhaps we should not be believed unless the reader had seen what Gulielmus Nubrigensis has written, treating of Ireland, in the twenty-sixth chapter of the second book of his history, in which he says, "Ireland never submitted to a foreign power." Similarly, if I make statements here concerning Niall Naoighiallach which the reader has not heard hitherto, let him know that I have song or story to prove every statement I advance here.

## LI.

- 6195 Léagtar linn i mbeataio páorais, fuarannar rchíobta  
 i reinleabhar meamruim, mar don lé beataio Mocuosa  
 agus Abbáin agus naoim oile, suab bneactnac páorais.  
 Agus ro briaetra an treinleabhair: a“ páorais,” ar ré,  
 “ bneactnac iar n-a bneit ran baile uarab ainm Nemptor  
 6200 i Maig na bfiandhoé ó cuirmeiúteoiriú chaidéada oiaú.”  
 Aveir arí r an áit céanna na briaetra-ro ríor: b“ iar  
 n-argain iomoroio iomao chíoc ran m bneactain oo Scotaid  
 ó Éirinn, mar don ré n-a ríis réin, Miall naoigiallac, i  
 n-agaio flaitir na Róma, oo hairgead go móir an bneactain  
 6205 leo ar ucúr an leit éuaio ói, agus iar noibire na rean-  
 foirne airte, oo áitigeadau éireannaig réin innce.”  
 Aveir an t-ugor céanna ran áit céanna go ucáinig oo  
 ro trí ríogáca oo beit ran m bneactain móir mar atá  
 Scotia Anglia ir Britannaia. Aveir an t-ugor céanna  
 6210 suab rán am-ro, ar mbeit oo Miall naoigiallac ran  
 eactra-ro agus planuagad Oal Riada i nAlbain, oo éuaio  
 cablac éireannac oon áit iona raibe páorais 'n-a com-  
 nuide. Agus ro briaetra an ugor: c“ Oo éuaio,” ar ré,  
 “ rán am-ro cablac éireannac oo cneadú na chíce 'n-a  
 6215 raibe an naoim páorais agus mar rá gnac lé héireann-  
 caid tugadau iomao oo briaigoiú leo agus naoim páorais  
 mar don riu i n-aoir a ré mblióan nuéas, agus oá riar  
 oó, mar atá lupioa ir Darerca, agus tugad naoim  
 páorais 'n-a brágaio i néirinn an naoimac blióain oo  
 6220 flaitear Néill ríog éireann oo bi go neartmar react  
 mblióna ríceao i bflaitear éireann ir léir hairgead an

a. Patricius Brito natus in oppido Nemptor in Campo Taburno .i. tabernaculorum, ex parentibus devotis et religiosis ortus.

b. Cum Scoti de Hibernia sub rege suo miall naoigiallac diversas provincias Britanniae contra Romanum imperium multum devastabant, contendere incipientes aquilonalem Britanniae plagam tandem, eiectionis veteribus colonis, ipsi Hibernenses eam occupaverunt et habitaverunt.

## LI.

We read in a life of Patrick, which we found written in an old vellum book, together with the life of Mochuda and Abban, and other saints, that Patrick was a Briton. These are the words of the old book: "Patrick," it says, "a Briton, born in the town called Nemptor, in the Plain of the Tabernacles, of pious and religious parents." In the same place it uses these words: "After the Scots from Ireland, together with their king Niall Naoighiallach, had plundered many territories in opposition to the Roman sovereignty, they severely pillaged Britain—the northern portion of it at first; and when they had banished the old tribes from it, they themselves dwelt in it."

The same author says in the same place that it followed from this that there were three kingdoms in Great Britain, namely, Scotia, Anglia, and Britannia. The same author states that it was at this time, when Niall Naoighiallach was on this expedition planting the Dal Riada in Alba, an Irish fleet went to the place where Patrick dwelt. These are the author's words: "An Irish fleet," he says, "went at this time to the place where St. Patrick was, to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years,

*c. Hoc autem tempore quaedam classis Hibernica depredavit patriam in qua morabatur D. Patricius et, consueto Hibernorum more, multi inde captivi ducti sunt, inter quos erant D. Patricius aetatis suae anno decimo sexto et duae eius sorores Lupida et Darerca; et ductus est Patricius in Hiberniam captivus anno nono Nélll regis Hiberniae qui potenter 27 annis regnavit ac Britanniam et Angliam usque ad mare quod est inter Angliam et Galliam devastavit.*

Ḃreacain iḡ Sacra gur an muir acá ioiri Śacraib iḡ an  
 Ḃfraingc." Ar na Ḃriaḡraib réamháioḡe iḡ inḡreioḡe go  
 noeacáio Niall Naoiġiallac von Ḃreacain Móir iḡ gur  
 8226 ġab neart innte.

Measaim fóḡ gurab ré linn Néill vo beic aġ ġabáil  
 neirt ran mḂreacain Móir, vo cúir cablac o'arġain imill  
 na Fraingc vo von ériḡ ré háioḡeari Armoica, va nġairḡear  
 anoir an Ḃreacain Ḃeas, aġur gurab airḡe tuġao páo-  
 8230 raig go n-a oá ġair i mbrioi. Iḡ móioe measaim ġirinne  
 an neite-re mácair páoraig vo beic 'n-a ġair aġ Mária  
 vo bi 'n-a earroġ Toion ran Ḃfraingc, iḡ mar léaġḡar  
 linn i reinleabair 'n-a Ḃruil beaca páoraig i nġaeoils  
 gurab ó Armoica tuġao páoraig aġur a oá ġair i  
 8235 mbrioi.

Iḡ corḡail fóḡ ar mbeic vo Niall an ran roin aġ  
 ġabáil neirt na Ḃreacaine Móire, gurab ar an mḂreacain  
 vo cúir cablac go himell na Fraingc mar a raibe  
 páoraig aġur an oionġ táinig i mbrioi leir. Aġur fóḡ  
 8240 léaġḡar linn i reinleabair an creancúra go ocuġao  
 ġéill ar an Ḃfraingc go Niall, aġur measaim gurab oioḡ  
 rin páoraig.

Oála Néill iomoiro iar ocaḡairḡe iomaḡ vo Ḃraigoiḡ  
 na Ḃreacaine leir cig i néirinn go ġuaġ móir vo Ḃreac-  
 8245 nacáib aġur o'Éireanncaib 'n-a foḡair; iḡ vo-ni cionól,  
 tuilleao ġuaġ, aġur cuiuir ġeála go hAlbain go caoiraḡ  
 Oál Riada va háo ġur é réin go lion a ġuaig va leaháin  
 von Fraingc.

Triallair iomoiro Niall leir rin von Fraingc go ġuaġ  
 8250 lionáir maile ġur, aġur ar mbeic aġ arġain na Fraingc  
 láim lé ġruḡ loon oó, iḡ ann ġuġ caoiraḡ Oál Riada air  
 go n-a ġuaġ. Aġur tarla rán am roin ri laiġean ar  
 ionnarbaḡ ó Niall i nAlbain ar coḡairḡe ġaḡraim mic  
 Oomanguirḡe caoiraḡ Oál Riada; aġur an ran vo cúair  
 8255 an ġaḡraim céona i noiaio Néill von Fraingc, vo cúair  
 eoḡairḡe mar don ġur ann. ġiḡeao nior láim eoḡairḡe vól

and who pillaged Wales and Anglia to the sea that lies between Anglia and France." From the above words we may believe that Niall Naoighiallach entered Great Britain, and that he made conquests there.

I am also of opinion that it was while Niall was making conquests in Great Britain that he sent a fleet to pillage the borders of France, to the country which is called Armorica, which is now called Little Britain, and that it was thence Patrick and his two sisters were brought as captives. I am the more convinced of the truth of this from the fact that Patrick's mother was sister to Martin, who was bishop of Tours in France, and because I read in an old book, in which is the life of Patrick in Irish, that it was from Armorica Patrick and his two sisters were brought into captivity.

It is moreover likely that, since Niall was making conquests in Great Britain at that time, it was from Britain he sent a fleet to the borders of France, where Patrick and those who came with him into captivity resided. And besides I read in the old books of the seanchus that hostages were brought from France to Niall, and amongst these I believe was Patrick.

Now as to Niall, having taken many captives from Britain, he arrived in Ireland with a large host of Britons and of Irish ; and he assembled additional forces, and sent word to Alba, to the chief of Dal Riada, requesting him to follow him with all his host to France.

Niall proceeded forthwith to France with a numerous host ; and the chief of Dal Riada with his host overtook him as he was plundering France in the neighbourhood of the river Loor. And at that time the king of Leinster, having been banished by Niall to Alba, was under the protection of Gabhran son of Domhanghurt, chief of Dal Riada ; and when this Gabhran went after Niall to France, Eochaidh (the king of Leinster) accompanied him. But Eochaidh did

oo látaim Néill, a gair iar fuidhe oo Niall ar bhuaic an innbhir, céio Eocáio von leit oile von adainn i nsoirne coille oo bi ann, a gair oo-ní roigeao o'inneall 'n-a doḡa, go scuz  
 6260 uiréar oo Niall, gur éuir eiré n-a cóir i, go bhuaim bár oo látaim.

Ir é adbar imreairin carla ioir Eocáio ir Niall, mar oo cogaim Eocáio fuidhe i oTeairnaig 'n-a riḡ fá bháḡaio Néill, a gair ar mbeir naoi scrác i oTeairnaig oó, táinig  
 6265 oirao veigeolac 'n-a látaim ir adubairc rir nar óligteac oó geara na Teairnac oo coil. "Óir ir va gearaid," ar ré, "ḡan ri oo fuidhe innce ré flaitear éireann oo ḡabáil go nḡabao nairc niaó fá n-a bháḡaio." Ionann rin ré a riáó a gair go nḡabao ḡráda Ruirne ḡaircío. Óir amáil  
 6270 aduirtear miles torquatus ré nioirne ḡaircío, ir mar rin aduirtear nia nairc i nḡaeóilḡ rir an nḡairceadac oo ḡabao nairc nó fladhna fá 'n-a bháḡaio. Ionann iomorro nia ir ḡairceadac nó eirínfeair, a gair ir ionann nairc ir fladhna.

6275 Oála Eocác mar oo éualaió teagairc an oiruaó, eiréir Teairnaim ir léirir an riḡe óe. Cig Niall va éir rin a gair fuidir i oTeairnaig ir ḡabair flaitear éireann, a gair oo hionnairbad Eocáio go halbain leir i noiaio iomaoo coinbleacra oo teagmáil eatorra; ḡonaó eirío rin oo marbad  
 6280 Niall lé hEocáio, amáil adubriamar éuar. Adbar oile rór eaironta oo bi aca, ar mbeir o'Eocáio aḡ eiriall ó Teairnaig go laigriob carla go teac laioóinn mic bhairceada oirao Néill é, a gair ar mbeir ann rin oó, oo rinne mac an oiruaó iomairbáio éainnte ré hEocáio ir marbair  
 6285 Eocáio eirío rin é.

Téio iomorro an oirao va éaraioo rin ré Niall, a gair iairrair air teacra oo óioḡail a mic ar laigriob; a gair ré ḡreairac an oiruaó cig Niall eirioiruaḡ cairreac o'airrean laigean; a gair ar noctain laigean oóib, ní  
 6290 ḡeadao an oirao ó Niall curáio ná ceaira oo ḡabáil

not dare to go into Niall's presence ; and when Niall had sat down on the brink of the river, Eochaidh went to the other side of the river, into an oak grove which was there, and got ready an arrow in his bow, and cast it at Niall, and sent it through his body, so that he immediately expired.

The enmity between Eochaidh and Niall arose from Eochaidh's conspiring to settle down in Tara as king in the room of Niall ; and when he had been nine days in Tara, a learned druid came into his presence and said to him that it was not lawful for him to violate the geasa of Tara ; "for it is one of its geasa," said he, "that no king should settle down in Tara with a view to assuming the sovereignty of Ireland till he should first wear the nasc niadh round his neck." This was the same as to say that he should have received the degree of Knight of Chivalry. For as the Knight of Chivalry is called Miles Torquatus, so also Nia Naisc is applied in Irish to the champion who wore a nasc or chain round his neck. For *nia* means 'champion' or 'valiant man,' and *nasc* means 'a chain.'

As to Eochaidh, when he heard the druid's instruction, he quitted Tara and relinquished the sovereignty. Niall came after that and settled down in Tara, and assumed the sovereignty of Ireland ; and he banished Eochaidh to Alba after he had met him in several engagements ; and it was for this reason that Eochaidh slew Niall, as we stated above. Another cause of enmity between them was that when Eochaidh was going from Tara to Leinster, he went into the house of Laidcheann son of Bairrchidh, Niall's druid ; and while he was there, the druid's son used defamatory language towards him, and on that account Eochaidh slew him.

Now, the druid made a complaint of this to Niall, and asked him to come and avenge the death of his son on the men of Leinster ; and incited by the druid, Niall went into Leinster with a strong and imposing host to waste Leinster. And when they reached Leinster, the druid would not consent to Niall's accepting gifts or cattle from the

ó laigimb, gan corp Eocác o'fagáil ar uirlamár Néill.  
 Agus oo feáctna laigin oo loc tiz Eocáir ar uirlamár  
 Néill; agus tug an uraoi fá veapa Eocáir oo ceangal von  
 cáirte éloíde atá né a fáicrin von leit éiar von tSláine  
 6296 ioiri Cill Dhúgáe ir Tulaiḡ Ó dhfeólimiú, agus ir amláir  
 atá an cáirte rin 'n-a fearam agus i aró leatán ir i  
 tollta 'n-a hiomúactar; agus fá héigean o'Eocáir a óruim  
 oo cup rir an gcloic agus é 'n-a fearam, agus rladhra  
 iarndáir fá n-a com, agus oá ceann an trladhra tréir an  
 6300 bpoll oo bí ran cáirte, agus luirḡfeairas imreámar iar-  
 ndáir tréir an oá lúib oo bí ar ceann an trladhra. Agus  
 mar oo mótuḡ an uraoi ar an oruḡad roin é, ollmuḡ-  
 ctar leir naonbar laoc oá marbáó.

Mar oo connaire Eocáir an laocáir oá ionnraige ar  
 6306 tí a marbta, tug críoctnuḡad cupáir go calma air féin,  
 agus leir rin rniomtar an rladhra ir bhirtar an luirḡ-  
 fearas leir, agus téir ar éigin ón laocáir iar marbáó  
 oruḡe víob; ir ní haitirtar a beas oá rcealaib go  
 roctain i nAlbain oó, ar comairece ḡadhráin mic Domán-  
 6310 ḡuir, amáil aubhramar; ḡonáó é rin an vapa rác  
 raltanair oo bí aige né mall.

Leinstermen until they had delivered the person of Eochaidh into the hands of Niall. And, to prevent the spoiling of Leinster, Eochaidh put himself in the power of Niall; and the druid ordered him to be tied to a pillar-stone which is to be seen to the west of the Slaine, between Cill Brighde and Tulach O Feidhlimidh; and that stone is in a standing position; it is high and broad, and perforated near the very top; and Eochaidh was obliged to stand with his back against the stone and an iron chain round his waist, with both ends of the chain passing through a hole that was in the pillar, and a stout iron spindle-bolt stuck through the two loops at the ends of the chain; and when the druid observed him in this position, he got ready nine warriors to put him to death.

When Eochaidh perceived the warriors approach, with intent to slay him, he stoutly shook himself in champion fashion, and forthwith strained the chain and broke the bolt, and escaped from the warriors with difficulty, after he had slain some of them; and no account is given of his proceedings till he reached Alba, under the protection of Gabhran son of Domhanghart, as we have said. And this was the second reason why he was at enmity with Niall.

## LII.

Ar mbeiré iomorro o'Éocáiré gan veoraiúeacé roin i nAlbain, a veirio oronꝯ zo ocarla bean Šabráin, Ingeanac a hainm, ir bean Eocác Ferólim, ingean Cobéais mic Óáti, 6315 corrac i n-aoineacé, aꝯur ir i n-aoineóce oo báuar né nioónaid. Cuirtear an oiar ban i n-aoineacé, zan 'n-a b'rocáir acé ias ardon, aꝯur forfáire ó Šabráin oa zcoiméas von leir amuis. Óála na mban, nuꝯ bean Šabráin ingean aꝯur bean Eocác oiar mac. Ni beiread 6320 iomorro bean Šabráin oo ríor acé clann ingean; aꝯur mar éarla oiar mac aꝯ mnaoi Eocác iarriar bean Šabráin mac von óá mac ar mnaoi Eocác, aꝯur doncuigir bean Eocác rin. Mar oo moctuígeadar luéc an ceaglaig oo bi gan b'roráire na mná ar mbeiré éloinne, riarruigir von 6325 ríogáin créas an zein nuꝯ. Noctair rre zo nuꝯ mac ir ingean ir zo nuꝯ bean Eocác mac. Fá lúctáireac các ve rin. Aꝯur an mac roin ráinig an ríogán ó mnaoi Eocác, oo bairtead é aꝯur tuꝯad doóán mac Šabráin o'ainm air; aꝯur an oara mac o'Éocáiré, tuꝯad b'ranoub mac 6330 Eocác o'ainm air. Aꝯur oa éir rin cáinig Eocáiré aꝯur a mac leir i néirinn zup šab ríge laigean oo féin.

Tréimre fáda iomorro oa éir rin, ruair Šabráin caoirac Óál Riada, fá ní Alban, báir; ir zadbair doóán flaitear Alban oa éir, aꝯur cáinig o'ionnrad ir o'arzain éireann ir 6335 o'iarriar a zadbála, ar mbeiré oo ríioéc Cáiribne Ríogfada oo féin. Tigró ruireann móir o'feairid Sacran Alban ir b'reatan leir, aꝯur ar noctan i o'oir i néirinn oóid, tuꝯadar uéc ar laiguib oo loc ar o'úr. Tarla iomorro

## LII.

Now, when Eochaidh was thus an exile in Alba, some say that the wife of Gabhran, who was called Ingheanach, and the wife of Eochaidh Feidhlim, daughter of Cobhthach son of Dathi, were both pregnant at the same time, and were brought to bed on the same night. The two women were shut up in the same house, no one being with them, but both being together, while there was a guard placed on the outside by Gabhran. As to these women, Gabhran's wife gave birth to a daughter, and the wife of Eochaidh to twin sons. Now, Gabhran's wife never brought forth any children but daughters; and as the wife of Eochaidh had brought forth twin sons, she asked her to give her one of them, and Eochaidh's wife consented to this. When the household, who were on guard, perceived that the women had been delivered, they asked the queen what offspring she had given birth to; she said that she had given birth to a son and daughter, and that the wife of Eochaidh had given birth to a son. All were delighted at this; and this son which the queen got from Eochaidh's wife had a name given him, and he was called Aodhan son of Gabhran; and Eochaidh's second son was called Brandubh son of Eochaidh. And after this, Eochaidh and his son came to Ireland, and he himself assumed the sovereignty of Leinster.

And a long time after this, Gabhran, chief of Dal Riada, who was king of Alba, died; and Aodhan assumed the sovereignty of Alba after him, and came to spoil and plunder Ireland, and endeavoured to conquer it, as he was of the posterity of Cairbre Rioghfhada. A large company of the men of Anglia, Alba, and Wales came with him; and when they landed in Ireland, they set to plunder Leinster in

6340 **Uranouib mac Eodac fán am roin i níghe Laignean; agus**  
 cuiriú **Doóán teacra éuige o'iarraio giall air né beic**  
 fá éioicáin **oó féin nó go noiongnac crioic Laignean uile**  
**o'arraigain. Ar mbeic oo Uranouib imfniomac fán oáil rin,**  
**duibairc a mátair nír meirneac oo beic aige agus go**  
**zcoirceacó féin Doóán oe. Leir rin céio an mátair go**  
 6345 **forlongsroic Doóáin, ir iar noctain ann rin oi, farruigir**  
**o' Doóán creao ar a otaimis oo lot Laignean. "A cáilleac,"**  
**ar fé, "ní oleagair oiom rceala oo tabairc uic-re ar rin."**  
**"Mará cailleac mé," ar ríre, "ir cailleac oo mátair; agus**  
**acá cómraó cogair agam né a óéanaím ríoc."** Leir rin céio  
 6350 **i bpoó fá leic ría. "A Doóáin," ar rí, "oo innir mé oic**  
**zuir cáilleac oo mátair, agus innirim anoir uic zuir mé**  
**féin i, agus oa néir rin zuraib uearbhátair oic Uranouib.**  
**Uime rin cuir ríor i nAlbain ar an mátair acá io leic, ir**  
**aiomeoicáio rí im látair-re zuraib mé féin oo mátair; agus**  
 6355 **go noctain a céile oúinn, gab iomac zan milleacó Laignean**  
**oo óéanaím."**

**Do-nítear leir a noubairc an bean; ir ar noctain**  
**oo látair a céile oo na mnáib aomuígír ríogán na**  
**hAlban zuraib i mátair Uranouib oo ruz Doóán agus**  
 6360 **ar n-a élor roin oó, oo ceangail ar na mnáib rún maic oo**  
**óéanaím ar an zcuir o' eagla go zcailleacó féin ríogacé**  
**Alban ag Oáil Ríada oa mbeic ríor na oála acá. Leir**  
**rin cuiriú ríor i noáil Uranouib zuir ceanglaodar arson**  
**cáiruear né céile; ir fágbaír Doóán an tír zan oic oo**  
 6365 **óéanaím innce. Zíveacó ceana nior ba mac oon Eodacó-re**  
**mac éanna Cinnrealaig an Uranouib-ro fá ní Laignean,**  
**amáil bur follur ran oana leabair oon rtair-re.**

**Oála Néill, ar a bfuilmio ag tráccacó, ir lionmair acáio**  
**a ríioct i néirinn ón octar mac táimis uairó. Zíveacó ní**  
 6370 **hinneorram annro ias, oo bríg zuraib mian linn go ríor-**  
**leacáin labairc orra i ngabluzacó éloinne Míleacó. Ir**  
**uime iomorroo zairmítear niall naoigiallac oon ríg-re, oo**  
**bríg zuir gab fé naoi ngéill, nó naoi mbraigoe, a cúig oicó**

the first instance. Brandubh son of Eochaidh at that time held the sovereignty of Leinster ; and Aodhan sent envoys demanding hostages from him as securities for his paying tribute to him, saying that otherwise he would waste the whole territory of Leinster. While Brandubh was in trouble at this message, his mother told him to take courage, and that she would avert the attack of Aodhan from him. Upon this the mother went to the camp of Aodhan ; and when she had reached it, she inquired of Aodhan why he had come to waste Leinster. "Thou hag," said he, "I am not obliged to give thee any information on that matter." "If I be a hag," said she, "thy mother is a hag ; and I have something to say to thee in secret." Thereupon he went with her apart. "Aodhan," said she, "I told thee that thy mother was a hag ; and I tell thee now that I am she, and that accordingly Brandubh is thy brother. Therefore, send to Alba for thy supposed mother, and she will confess, in my presence, that I am thy mother ; and until we meet, do thou refrain from spoiling Leinster."

He acted as the woman directed ; and when the women came together, the queen of Alba admitted that it was Brandubh's mother who gave birth to Aodhan ; and when he heard this, he bound the women to keep the matter a close secret lest he should lose the sovereignty of Alba at the hands of the Dal Riada should they become aware of the affair. Thereupon, he sent for Brandubh ; and they both formed a friendly alliance ; and Aodhan left the country without inflicting injury on it. However, the Brandubh who was king of Leinster was not a son of this Eochaidh son of Eanna Cinnsealach, as will clearly appear in the second book of this history.

As to Niall, of whom we are treating, numerous are his descendants in Ireland sprung from his eight sons. But we shall not enumerate them here, because we intend to speak of them at length in the genealogy of the sons of Milidh. Now this king is called Niall Naoighiallach, from his having received nine hostages or nine captives, five of them

ó cúigeadóid éireann, agus a ceádaí a halbam; zonná  
6376 aipe rin oo rinne an file na poinn-re rior:

mac eodár ar n-oróan,  
niall ná i ngac aróblaó;  
zabair níge réimeann  
éireann agus alban.

6380

Zabair niall zac cóigó  
i néirinn tré arógoil;  
cus fá a réir gan cárbraó  
ceítehe géill a halbam.

6386

Zonná ve baí óó-ran,  
i uorab na briaóac,  
ré hóir na ríog raóac,  
niall naoigiallac maóac.

Óo zab Dácti mac Fiacraó mic Eodá Muiógmeadóin mic  
Muiréadóig Tirig mic Fiacraó Sraibéine mic Cairbhe Lié-  
6390 feácair mic Corraic mic Airt Doiríir mic Cuinn Céadó-  
óadaig oo riol éireadóin ríogáóó éireann 23 bliána.  
Fial inóean Eodá ó ráióóear Cruacán Féile an céioóean  
oo bí aige. An uara bean éítehe inóean Óraó máóair  
Oiliolla Muilc. An trear bean oo bí aige oa ngairéi  
6396 Ruáó inóean Airtig Uicóleáóain mic Fír Conga máóair  
Fiacraó Ealgaig, agus ír oa bheic fuair bár. Fearadóó  
fá hainm oilear oó ar oóúr; agus ír uime oo zairéi Dácti  
óe, ionann ionorho oácti ír tapraió; agus ír ar a óparaóó  
oo zabáó a arim air oo lean an forainm Dácti óe. Agus  
6400 ír ámlaíó oo marbáó Dácti .i. raignéan teintige oo túitim  
'n-a mulláó ó neam ar mbeic óz uéanaim congcair ar an  
bfraingc oó; agus ír láim ré Sliab Alpa oo marbáó é,  
tré óioóalóar Dé, mar zur hairgeáó leir uúiréac ói-  
éireáóáig naoóóta uar b'ainm Parmenur léir malluigeáó  
6406 é. Agus ar n-a marbáó ámlaíó rin, cusóóar a muinntear  
a óorp leo i néirinn, zur haólaiceáó i Roilig na Ríog i  
zCruáóain é.

from the provinces of Ireland, and four from Alba ; and it was on this subject that the poet composed the following stanzas :

Son of the noble Eochaidh of honour  
Was Niall, modest in each high distinction ;  
He held the sovereignty of successions  
In Erin and in Alba.

He got a hostage from each province  
In Erin through high valour ;  
He brought under his sway, without blemish,  
Four hostages from Alba.

Hence he was called  
In the mansions of the great,  
Through the gold of the prosperous kings,  
Niall of the nine hostages, the heroic.

Dathi son of Fiachraidh, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachraidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhéar, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Fial daughter of Eochaidh, from whom is named Cruachan Feile, was his first wife. His second wife was Eithne daughter of Orach and mother of Oilill Molt. His third wife, Ruadh daughter of Airteach Uichtleathan son of Fear Congha, was mother of Fiachraidh Ealgach ; and she died in bringing him forth. Fearadhach was his proper name at first ; and he was called Dathi, for *dathi* means 'quick' ; and it was because of the quickness with which he put on his armour that he was called Dathi. And the manner in which Dathi was slain was this : a flash of lightning descended from heaven on his crown when he was engaged in conquering France ; and it was near the Alp mountains he was slain by the vengeance of God, since he had pillaged the penitentiary of a holy hermit called Parmenius who cursed him. And when he was slain in this manner, his friends brought his body to Ireland and buried it in Roilig na Riogh at Cruachain.

END OF THE FIRST BOOK.



## TEXTUAL NOTES AND CORRECTIONS.

[The mss. referred to here as M, M<sub>1</sub>, M<sub>2</sub>, &c., are described in the Introduction to this volume. Only a small part of the variants accumulated in the course of the preparation of the work are given, and those are selected for insertion which seemed most useful or characteristic. The variations in the verse passages are given more liberally. Every gap, however, in the mss. chiefly followed is recorded, no matter how small. A few corrections of errors observed on a casual reading are noted below.

Text begins at page α of fol. cxxv of M<sub>2</sub>, being page α of fol. 8 of the φορηγ φεαφα (including the Οιονηρολλαδ). The corresponding reference in M<sub>1</sub> is p. 42, more than half-way down.]

5. κομμαεργτα M<sub>2</sub>.      6. Οάιβιολόν M<sub>2</sub>M<sub>1</sub>.      12. ζορηγεαρνα R.  
 13. μαc Οέ, of course, is Adam, as in certain genealogies.      15. ρια M<sub>1</sub>.  
 28. céro οίλιν separate in M<sub>2</sub> here; but céαv is usually united to the following noun in the same ms. as in text.  
 37. κομαοιν ms. The translation should read 'without taking any part whatever with them in the building of the tower.' κομμαοιν is the more common form.  
 56. νεανύ in M<sub>2</sub>, and this is the form adopted in the text throughout, though νεανυαί is very often met with in M<sub>2</sub> and in other mss.  
 57. τάριτε (= ο'άριτε) generally in mss.  
 59. λυθ is the form used in the Keating mss. invariably. Σκιτια RD, as in text throughout.  
 60. φορ ραν RH; φορ ιν W; φορ ραν F<sub>1</sub>.      61. ορηεγθα M<sub>1</sub>.  
 63-70. Order followed in these two quatrains is that of M<sub>1</sub>.  
 63-66. Om. M<sub>2</sub>.      68. ρα for θα F<sub>1</sub>F<sub>2</sub>.  
 64. ιν ρο ξ. RH.      66. ταν ρορ ζαβραc R.  
 67. μόρ F<sub>1</sub>F<sub>2</sub>; αξ for λα RH; λα W.  
 75. βλιαθαιν M<sub>1</sub>M<sub>2</sub>F<sub>1</sub>F<sub>2</sub>; but frequently g. pl. after such a word as τρηί ριcρο.  
 78. οο cumσαc RH.      80. αν does not aspirate m of ματς generally in M<sub>2</sub>.  
 82. αν τορ RH.  
 82-85. This quatrain follows the previous stanza without intervening prose in M<sub>1</sub>.  
 83. καοιηροιλ RH.      84. εοcena R; εοcena HW.      86. αξυρ om. R.  
 92-95. This quatrain om. M<sub>1</sub>FRH; W inserts this quatrain, and om. next.  
 97-100. F<sub>2</sub>W om.      97. αν τραοι τρηεαc F<sub>1</sub>; αν τρ. M<sub>2</sub>; αν ραοι M<sub>1</sub>.  
 101. τρηέρ M<sub>1</sub>M<sub>2</sub>.





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739. *Read*  $\nu\alpha\rho$   $\delta'$ .

741.  $\rho\epsilon\alpha\theta$   $\nu\alpha$   $\epsilon\iota\eta\epsilon$  ;  $\nu\tau\alpha\zeta\alpha\tau\alpha\rho$  RH ;  $\epsilon\iota\alpha$   $\tau\eta$   $\alpha\rho$   $\alpha$   $\tau\tau\alpha$ , W ;  $\rho\epsilon\alpha\theta$   $\nu\alpha$   $\epsilon\iota\eta\epsilon$   $\alpha$   $\tau\tau\alpha\zeta\alpha\tau\alpha\rho$   $M_2F_1$  ; as in text  $M_1$ .

747.  $\tau\rho\alpha\iota\gamma\iota\alpha$  W ;  $\tau\rho\alpha\epsilon\iota\alpha$  as in text RH. 748. *Read*  $\epsilon\lambda\omicron\upsilon\theta\iota\mu$ .

750.  $\rho\upsilon\zeta\epsilon\alpha$   $\alpha\zeta$   $\theta\rho\epsilon\omicron\zeta\alpha\eta$   $\tau\omicron\pi\eta\theta\iota\alpha$  RH ;  $\rho\upsilon\zeta\alpha\theta$   $\alpha\zeta$   $\theta\rho\epsilon\omicron\zeta\alpha\eta\tau\omicron\pi$   $W$  ;  $\rho\upsilon\zeta\alpha\theta$   $\alpha\zeta$   $\theta\rho\epsilon\omicron\zeta\alpha\eta$   $\tau\omicron\pi$   $mor$   $F_1$ .  $F_2$  has the same reading, but it is corrected to the reading in text in different ink.

753.  $\iota$   $\nu\sigma\omicron\delta\omicron\epsilon\tau$  R. 773.  $\epsilon\alpha\iota\omicron\pi\iota\omicron\theta$   $M_2$  ;  $\epsilon\alpha\iota\omicron\pi\iota\omicron\theta\iota$   $M_1$ .

774.  $\nu\acute{\epsilon}\iota\zeta\epsilon\alpha\delta$   $ms$ . 782.  $\epsilon\alpha\iota\omicron\pi\iota\omicron\theta$   $M_2$ .

785.  $\omicron\lambda\lambda\eta\mu\eta\gamma\tau\epsilon\alpha\rho$  ;  $M_1M_2$  write the word with initial  $\omicron$ , as in text throughout. It is sometimes found, however, with an initial  $\upsilon$ .

786.  $\epsilon\alpha\omicron\zeta\alpha\tau$   $M_2$ , and so often.

788.  $\alpha\mu\beta\rho\epsilon\upsilon\eta\tau\rho\alpha\epsilon\tau$   $M_2$  ;  $\alpha\mu\beta\rho\epsilon\upsilon\eta\tau\rho\alpha\epsilon\tau$   $M_1$ .

799.  $\theta\alpha\eta\alpha\eta\eta$ , so generally in  $M_1M_2$ .

814.  $\rho\iota\tau\iota\omicron\pi\iota\omicron$   $ms$ .  $\rho\rho\iota\omicron\theta\epsilon\acute{\alpha}\rho\theta$   $M_1$  generally.

819.  $\tau\upsilon\alpha\iota\tau\epsilon$   $M_1$  ; as in text  $M_2$ . 824.  $\mu\epsilon\iota\eta\beta\epsilon\omicron\iota\lambda$   $M_2$  ;  $\mu\iota\lambda\beta\epsilon\omicron\iota\lambda$   $M_1$ .

821.  $\nu\omicron\upsilon\iota\iota\omicron\delta$   $M_2$ . 831.  $\epsilon\alpha\omicron\zeta\alpha$   $M_2$ .

844.  $\beta\upsilon\mu\eta\tau\alpha\eta\eta$   $M_2$  ;  $\beta\omicron\mu\eta\tau\alpha\eta$   $M_1$ . 848.  $\lambda\epsilon\iota\eta$   $M_1$  ;  $M_2$  as in text.

854.  $\epsilon\zeta$   $M_2$ . 863.  $\rho\alpha\eta$  3.  $\epsilon\alpha$ .  $M_2$  ;  $M_1$  writes the words in full.

866.  $\zeta\upsilon\eta\beta\epsilon\alpha\rho$   $M_2$  ;  $\zeta\upsilon\eta$   $\beta\epsilon\alpha\rho$   $M_1$ . 875.  $\alpha\eta$   $\zeta\epsilon\mu\iota\omicron\lambda\epsilon$   $M_1M_2$ .

874. *Read*  $\nu'$   $\acute{\epsilon}\rho\eta\epsilon\alpha\theta\eta\omicron$ .

877.  $\rho\epsilon\theta\rho\iota\epsilon$   $F_1F_2$  ;  $\rho\epsilon\theta\rho\iota\omicron$   $M_2$  ;  $\epsilon\theta\rho\iota\epsilon$   $M_1$ .

$\alpha\lambda\lambda\omicron\iota\omicron$   $M_2M_1$ , but

$\epsilon\alpha\lambda\lambda\omicron\iota\omicron$  *supra*.

882.  $\zeta\rho\acute{\beta}\epsilon$   $M_2$  ;  $\zeta\rho\acute{\beta}\epsilon$   $M_1$ .  $\lambda\epsilon\iota\zeta\rho\epsilon\alpha\theta$   $M_1M_2$ . 888.  $\zeta\rho\acute{\beta}\epsilon$   $M_2$ .

889.  $\epsilon\acute{\epsilon}\omicron\eta\alpha$   $M_1$ . 894.  $R\eta\epsilon\upsilon\alpha$   $M_1M_2$ .

904.  $\rho\alpha\eta$  .16.  $\epsilon\alpha$ .  $\nu\omicron\eta$  .3.  $\nu\iota\tau\iota\epsilon$   $M_2$  ;  $\nu\iota\tau\eta$  .10.  $\epsilon\alpha$ .  $\nu\omicron\eta$  .3.  $\nu\iota\tau\iota\eta$   $M_1$ , but the 16th chapter is the correct reference, according to the edition of Cambrensis published in the Rolls Series, 1867.

914.  $\alpha\eta\upsilon\zeta$   $M_2$ , but generally  $\alpha\eta\iota\acute{\upsilon}$ , as in text, elsewhere in same.

930.  $\epsilon\acute{\alpha}\eta\zeta\alpha\tau\alpha\rho$   $M_2$ .  $\zeta\acute{\alpha}$   $M_2$ . 947.  $\epsilon\alpha\epsilon\tau\alpha\iota\mu\epsilon$   $M_2$  ;  $M_1$  as in text.

961-969. The text in this paragraph is taken from  $F_1$ . The passage as given in  $M_2$  is practically identical with that given in  $F_2$ . I quote it here as given in  $F_2$  to give a specimen of the orthography of that  $ms$ . Contractions have been lengthened silently. The  $ms$ s. are, in general, disturbed at this point. I chose the setting and arrangement of  $F_1$ , as it seemed the most logically connected with the context :—

$\eta\acute{\omicron}$   $\zeta\upsilon\eta\alpha\theta$   $\acute{\omicron}$   $\mu\alpha\eta\upsilon\eta\eta\eta$   $\nu\omicron$   $\delta\iota$   $\rho\alpha$   $\rho\mu\alpha\chi\tau$   $\zeta\alpha\omicron\theta\iota\omicron\lambda$   $\eta\iota$   $\eta\epsilon\tau\alpha\eta$   $\rho\eta\eta$   $\nu\alpha\rho$   $\tau\epsilon\alpha\eta\alpha$   $\nu\iota\lambda\iota\omicron\rho$   $\eta\epsilon$   $\zeta\alpha\omicron\theta\epsilon\alpha\lambda\zeta$   $\nu\omicron$   $\epsilon\iota\alpha\tau\alpha\rho$   $\alpha\eta\eta$ .  $\alpha\upsilon\tau\epsilon\iota$   $\iota\omicron\mu\omicron\theta\eta\eta\theta\iota\omicron$   $\omicron\eta\tau\eta\lambda\iota\upsilon\eta\rho$   $\zeta\upsilon\eta\alpha\theta$   $\acute{\iota}$   $\alpha\eta$   $\zeta\alpha\omicron\theta\iota\omicron\lambda\zeta$   $\eta\rho$   $\tau\epsilon\alpha\eta\alpha$   $\theta\iota\lambda\iota\omicron\rho$   $\alpha$   $\mu\alpha\eta\upsilon\eta\eta\eta$   $\eta\rho$   $\eta\eta\mu\epsilon\alpha\rho\tau\alpha$   $\zeta\upsilon\eta\alpha\theta$   $\acute{\epsilon}$   $\omicron\iota\lambda\epsilon\eta$   $\nu\alpha$   $\eta\epsilon\iota\eta\eta\omicron\eta\eta$   $\eta\epsilon$   $\tau\omicron\iota\lambda\epsilon\eta$   $\rho\eta\eta$   $\alpha\rho$   $\alpha\rho$   $\tau\rho\alpha\lambda\lambda\alpha\tau\alpha\rho$   $\nu\alpha$   $\theta\rho\alpha\omicron\iota\tau\epsilon$   $\nu\omicron\eta$   $\rho\eta\alpha\eta\eta\zeta$   $\nu\omicron$   $\theta\rho\iota\omicron\zeta$   $\zeta\upsilon\eta\alpha\theta$   $\acute{\iota}$   $\epsilon\theta\eta\epsilon$   $\tau\omicron\delta\alpha\rho$   $\theta\rho\alpha\omicron\theta\iota\omicron\delta\epsilon\tau\alpha$   $\iota\alpha\rho\tau\alpha\eta$   $\epsilon\theta\eta\eta\alpha$   $\eta\epsilon$   $\tau\alpha\eta$   $\rho\eta\eta$ ,  $\alpha\zeta\upsilon\rho$   $\zeta\upsilon\eta\alpha\theta$   $\acute{\iota}$   $\alpha\eta$   $\zeta\alpha\omicron\theta\iota\omicron\lambda\zeta$   $\rho\acute{\alpha}$   $\tau\epsilon\alpha\eta\alpha$   $\theta\iota\lambda\iota\omicron\rho$   $\nu\omicron\eta\alpha$   $\theta\rho\alpha\omicron\iota\tau\epsilon\alpha\theta$ .

974.  $\alpha\lambda\lambda\epsilon$   $F_2$  ;  $\omicron\eta$   $M_2$ . 1001.  $\epsilon\rho\acute{\beta}\epsilon$   $M_2$ .

1002.  $M_2$   $\omicron\eta$ .  $\eta\rho$   $\nu\omicron$   $\eta\acute{\omicron}\rho\acute{\alpha}\theta$  ;  $M_1$  as in text.

1007-1070. As stated elsewhere, the forms used here, such as  $\theta\rho\epsilon\alpha\tau\alpha\eta$ ,  $\theta\rho\epsilon\alpha\tau\eta\alpha$ ,  $\theta\rho\epsilon\alpha\tau\eta\alpha\eta$ , are those given in  $M_2$  in a later passage, and also in one or two instances in this passage. Here the forms are  $\theta\rho\iota\omicron\tau\tau\alpha\eta$ ,  $\theta\rho\iota\omicron\tau\tau\alpha\eta\eta$ , Brittonia,  $\alpha\eta$   $\theta\rho\iota\omicron\tau\tau\alpha\eta\eta$ ,  $\nu\omicron$   $\theta\rho\iota\omicron\tau\tau\alpha\eta\theta$ ,  $\theta\rho\iota\omicron\tau\tau\alpha\eta\iota\omicron\delta$ ,  $\acute{\omicron}\eta$   $\mu\theta\rho\iota\omicron\tau\tau\alpha\eta\eta$ ,

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except in 1040, 1041, where  $M_2$  reads as in text. The forms in text seemed more calculated to 'conciliate the eye,' as they are more common. The same remark will apply to the use of these words in the concluding pages of this volume.

1061. Ὀρεοῦται  $M_2$ . 1071-1119.  $M_2F_2$  om. this passage;  $M_1F_1$  give it.

1143. ciobbé ms.

1163. From ἀγῦρ in 1163 to ἐπίοιτ in 1165 om.  $WC_1H$ .  $F_2$  om. gap between πολιστομον, 1162, and the same word 1170, the omission being evidently a scribal oversight, and typical of other similar gaps in  $F_2$ .

1220. Poem given in B. Lec., fol. 12, and in D. iv. 3 (Stowe, R.I.A.), p. 16.

Ἐσοιρῆς καὶ λοιγῆς  $F_2$ ; Ἐσοιρῆς  $F_1$ .

1221. καὶ ἑταῖρους  $F_2$ ; οὐ ἑταῖρους  $F_1$ ; οὐ for 'καὶ' HRW.

1222. βὰς μεθ' ἑα  $F_2$ ; ἀσ μεθ' ἑα  $M_1$ .

1223. Ἄ η-ἀνημῆνα mss. generally. 1224. Ὀρεοῦτα  $M_1$ .

1226. Ὀυαῖνε RH. 1228. Colpeta  $M_1$ . 1239. Ἐσοιρῆς  $M_1$ ; σοιρῆς  $M_2$ .

1286. ῥεαῖρα  $P$ ; ῥεῖρηος  $M_1$ ; ῥεῖρος  $W$ ; ῥεῖρος RH.

1297. ῥεαῖρα  $M_2$ ; ἀν ῥεοῦτα ἀγ καὶ ῥεαῖρα  $M_1$ ; ῥεοῦτα RH; ῥεαῖρα RHW.

1336. ἦ βυαν  $M_1$ . 1338. ἦ Ὀυαῖνε  $M_1$ ;  $M_2$  om. ἦ.

1339. RH insert καὶ after ἀγ.

1347. μαρὶς ζῶν ἰνδίου ἀρῆμῆν  $M_1$ ; as in text  $M_2$ ; ζῶν ἰνδίου RH.

1349. ζῶ is inserted before βυαν in some mss.

1352-3. Gap between the two words ἠεῖρα,  $F_2$ .

1352. ἀγ ῥεαῖρα ἑπίοιτ ἀν ῥαν λοιγῆς καὶ καὶ ῥεαῖρα ἑταῖρος  $F_1B$ .

1358. μόρα  $M_1$ ; μερα  $M_2$ ; οὐ ἠεῖρα μόρα RH.

1360. ῥεαῖρα ο. ο. R; ῥεαῖρα H. 1374. ῥεῖρη ἀγ  $M_1$ . ῥη  $F_1$ .

1375. ἰνδίου RH; ἰνδίου  $M_1$ . 1376. λῶν  $M_1$ .

1377. ἀν ῥα ῥεῖρηος  $M_2$ ; ἰνδίου ῥεῖρηος  $M_1$ .

1382-89. Text of stanzas as in  $M_2$ .

1384. βεαν ἠεῖρα ἄ ῥεῖρα ῥα καὶ  $M_1$ ; καὶ  $F_1$ .

1386. ῥεαῖρα for λειτ  $M_1$ . 1387. ῥαν ἠεῖρα ἠεῖρα ῥεαῖρα  $M_1$ .

1388. γ ἀν for λειτ ῥε  $M_1$ , which is the best reading, and the one translated.

1389. εῖρα  $M_1$ ; καὶ RH; εῖρα  $W$ ; εῖρα  $F_1$ . ὅν καὶ ῥεῖρα  $F_1$ ;

καὶ ῥεῖρα  $F_2$ .

1395. ῥεῖρα ῥεῖρα R; ῥεῖρα ῥη HW. 1408. ἠη om.  $M_2$ .

1412-13. For the translation of these lines read

We stoutly won a battle  
Over the sprites, &c.

1414. ἠεῖρα om.  $F_2$ . 1420. ἠη  $F_2$ .

1421. ῥεῖρα  $M_2$ ; ῥεῖρα  $F_1F_2$ ;  $M_1$  as in text.

1422. ῥεῖρα  $PM_1M_2F_1F_2$  etc.; ῥεῖρα in a few copies.

1449. Read ῥεῖρα. 1452. ἠη om.  $F_1F_2$ .

1456. λῶν  $M_2$ ;  $M_1$  as in text. 1457. καὶ ἀρῆρα mss.

1468. οὐ ῥεῖρα καὶ ῥεῖρα ἀρῆρα  $M_1$ ; οὐ ῥεῖρα  $F_2$ .

1475. ἠεῖρα  $F_1F_2$ ; ἠεῖρα  $M_2$ ; elsewhere εἠεῖρα.

1484. The initial of ῥεῖρα is here undotted in  $M_1M_2$ , and this is a very general usage in these mss.: so ἀρ ῥεῖρα, ἀρ ῥεῖρα, etc.

1487. Read ῥεῖρα, which is the general form, though here  $M_2$  has ῥεῖρα.

1489. ῥεῖρα  $M_2$ . 1494. ῥεῖρα ῥεῖρα some copies; ῥεῖρα  $M_1$ .

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1495. *an* om. F<sub>2</sub>.  
 1496. M<sub>1</sub> gives the line 1500 here, and repeats it at 1500; M<sub>2</sub> as in text.  
 1498. *oo gab an leat beirceaprac* F<sub>1</sub>.  
 1499. In translation read 'He obtained from the Boyne,' etc. *ceaprc* M<sub>2</sub> for *cróda*.  
 1520. *feadaig* F<sub>2</sub>. 1521-26. om. F<sub>2</sub>M<sub>2</sub>W; M<sub>1</sub>HRF<sub>1</sub> give.  
 1523. *noeabail* F<sub>1</sub>. 1531. *oile* om. HRW.  
 1544. After *rlíoct* the usage varies in the mss. as to the aspiration of the initial letter of personal names: sometimes the adjectival name, which comes second, alone is aspirated, as *rlíoct mhuireadaig* *Críug*; sometimes both words, sometimes none. A name beginning with *r* is rarely aspirated after *rlíoct*.  
 1568-70. *agur . . . urthumain* om. M<sub>2</sub>; F<sub>1</sub>F<sub>2</sub> give. 1588. *crannóc* M<sub>2</sub>.  
 1592. Poem also given in 23 K. 32 (R. I. A.). *crannóc* M<sub>2</sub>.  
 1595. *caom* for *cóir* F<sub>1</sub>. 1596. om. *rór* F<sub>1</sub>.  
 1598. *gonab ve rin tuar no rmacc* M<sub>1</sub>.  
 1603. *ahail aueir an feandac* F<sub>1</sub>.  
 1627. *gan brón* ms. Poem also in 23 K. 32, p. 83.  
 1629. *uadar* F<sub>2</sub>F<sub>1</sub>M<sub>1</sub>; *suadar* M<sub>1</sub>F<sub>1</sub>; *uadair* W; *suadair* H; *uabor* M<sub>2</sub>.  
 1630. *blíadain gan éac* M<sub>2</sub>; M<sub>1</sub> as in text. 1633. *Deadaig* M<sub>1</sub>.  
 1639. M<sub>1</sub> reads here *acá an críoncró tanurbe eólad ag teact leir an ní scéuona go nabair*.  
 1641. Poem in 23 K. 32, p. 82; 23 K. 45, p. 195; also in LL. p. 211.  
 1642. *an bfeadaair* M<sub>1</sub>M<sub>2</sub>.  
 1643-4. The translation strictly should read, 'Was won by Eibhear over Eireamhon'; but the question intended and actually answered is not precisely why Eireamhon won the battle, but why he fought it at all; the sense is this: 'Why did Eireamhon fight this battle which he won over Eibhear.'  
 1646. *an rác mo noearna* M<sub>1</sub>.  
 1648. *ir feapir bádar* M<sub>1</sub>- 1661. *oa scormam rin ar glór glé* M<sub>1</sub>.  
 1655-6. *iar . . . blíadna* in brackets in M<sub>1</sub>M<sub>2</sub>. This will serve as an instance of the use of brackets in the mss., which seemed clumsy and unnecessary in the printed text.  
 1669. *no clor* M<sub>1</sub>. 1682. *acorpáir éibíor* M<sub>1</sub>. 1679. om. *ri* F<sub>1</sub>.  
 1688. om. *Uomhanncaib* F<sub>1</sub>F<sub>2</sub>RH. 1713. *c. ca. for ceacóabruil* M<sub>2</sub>.  
 1717. *oicran* M<sub>2</sub>. 1718. *Uríocáine* M<sub>2</sub>.  
 1725. *cairvear* M<sub>2</sub>, but in other passages *cairvear*.  
 1741. *comrag* ms. 1743. *céigíob* ms.  
 1751. Poem given in Todd's Nennius, Appendix, p. xix, taken from B. Lec., fol. 286. *ra caorb ceap* F<sub>2</sub>; *ra cír* M<sub>2</sub>; *ran caorb* M<sub>1</sub>; *urín cír* B.  
 1751. *don* is the invariable reading of the Keating mss., but *án* or *an* is the reading of the older versions of the poem, and is no doubt the correct reading.  
 1755. *ar é* RF<sub>1</sub>; *ir é* H; *ré* W. 1757. *oa uróean* B.  
 1768. *níor béccóir* M<sub>2</sub>; *rá céadóir*, the reading in B. Lec. has been adopted in text; *ríor béccóir* M<sub>1</sub>.  
 1770. *cuéuib* ms.; *clapraig* M<sub>1</sub>. 1780. *uácur* ms.  
 1785-6. *oo réir to Sacran* om. F<sub>2</sub>; RF<sub>1</sub> give. 1792. *Úreir* ms.  
 1800. Poem in Todd's Nennius, p. 274, taken from Mac Firbis's copy, R. I. A.  
 1802. *rí rán* M<sub>2</sub>; *ríg rán* M<sub>1</sub>. 1828. *bud* M<sub>2</sub>; a contr. M<sub>1</sub>.

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1829.  $\rho\acute{\epsilon}$   $\Delta\iota\tau$   $M_2$ ; as in text  $M_1$ . 1853.  $\lambda\upsilon\zeta$   $\text{Ro}\acute{\tau}$   $M_2$ ; as in text  $M_1$ .  
 1859.  $\rho\acute{o}\lambda\epsilon\beta\upsilon\beta\epsilon$  and  $\rho\acute{o}\lambda\epsilon\beta\upsilon\beta\eta$  both in  $F_1$ ;  $\rho\acute{o}\lambda\epsilon\beta\upsilon\beta\eta$   $M_1F_2$ ;  $M_2$  as in text.  
 1886.  $\epsilon\iota\tau\epsilon\sigma\iota\lambda$   $M_1$ .  
 1886. 60  $\mu\beta\lambda\iota\alpha\theta\eta\alpha$   $M_2$ ; 70  $\beta\lambda\iota\alpha\theta\eta\alpha$   $M_1$  (which gives no alternative number).  
 1902.  $\rho\acute{\alpha}\lambda\epsilon\alpha\tau\eta$   $M_2$ ;  $M_1$  as in text. 1926.  $Zoroastres$   $M_2$ ;  $Zoroast\epsilon\tau\eta$   $M_1$ .  
 1968.  $\rho\acute{o}\lambda\lambda$   $M_1M_2F_1F_2$ . 1995.  $\rho\acute{o}\lambda\lambda\upsilon\beta$   $M_2$ ; not given in  $M_1$ .  
 2002.  $\acute{\epsilon}\nu\eta\gamma\gamma\iota\alpha\acute{\varsigma}$   $M_2$ ;  $M_1$  as in text.  
 2026. A few mss. of Keating have  $\text{Ro}\iota\epsilon\alpha\acute{\alpha}\tau\alpha\beta$ , which form is sometimes found in older books;  $M_1M_2$ , &c., as in text.  
 2034. The quotation marks, of course, are not in text. In the translation 'a black fleet' is a strictly verbal rendering; the meaning is 'a fierce company of exiles.' The particular company intended is stated in line 3260.  
 2040. Om.  $\text{Cl}\acute{o}\tau\alpha\iota\zeta$   $M_2$ , but it gives the word in 2041;  $\text{Cl}\acute{o}\tau\epsilon$   $M_1$ , which, has  $\text{Cl}\acute{o}\tau\iota\zeta$  in 2041.  
 2063.  $\eta\alpha$  om.  $M_1M_2$ ; given in some other copies;  $\eta\alpha\lambda\lambda\eta\mu\alpha\eta$ ,  $M_1M_2$ .  
 2085. Poem given in B. Bal., p. 371, and B. Lec., fol. 284.  $\beta\lambda\iota\alpha\theta\eta\alpha$   $M_2$ ;  $M_1$  as in text.  
 2090.  $\rho\acute{o}\alpha\alpha\iota\eta$   $M_1$  (a better reading).  
 2091. In translation read "him" for "them".  
 2093.  $\rho\iota\alpha$   $\text{Sa}\rho\iota\eta$   $M_1$ . 2097.  $\zeta\alpha\eta$   $\zeta\omega\iota\sigma$   $\eta\tau$   $\zeta\alpha\eta$   $\zeta\omega\iota\eta$   $\upsilon\iota\eta$   $M_1$ .  
 2100.  $\alpha\epsilon\tau\eta\beta\alpha$   $M_2$ ;  $\epsilon\alpha\epsilon\tau\eta\beta\alpha\upsilon\epsilon$   $M_1$ ;  $\zeta\alpha\eta$   $\epsilon\epsilon\tau\eta\beta\alpha\upsilon\epsilon$   $\upsilon\iota\omega\mu\eta\eta\beta\alpha\beta$   $S$ ;  $\zeta\alpha\eta$   $\epsilon\epsilon\eta\eta\beta\alpha$  d'imradadh, B. M. Cat. (from Egerton 154).  
 2102.  $\epsilon\tau\eta\acute{o}$   $M_2$ ;  $\epsilon\tau\eta\acute{o}$   $M_1$ .  
 2103.  $\zeta\acute{\epsilon}\upsilon\beta\epsilon\alpha$   $M_1$ ;  $M_2$  as in text;  $\zeta\epsilon\alpha\beta\epsilon\alpha$   $F_1$ .  
 2147.  $\epsilon\eta\acute{\iota}$   $\rho\epsilon\alpha\acute{\alpha}\tau$   $F_1$ ; above the  $\upsilon\omega$  in  $F_2$   $\eta\omega\epsilon\acute{\alpha}$  is written in fresher ink.  
 2148.  $\text{Si}\sigma\eta\eta\alpha$   $M_2$ ;  $M_1$  as in text.  $\omega\iota\zeta\eta\beta$   $M_1$ .  
 2176.  $\eta\upsilon\alpha\beta\alpha\upsilon$   $M_1$ ;  $\eta\upsilon\alpha\beta\alpha\tau$   $M_2$ ; as in text  $F_1F_2$ .  
 2276.  $\omega\mu\eta\upsilon\zeta$   $M_2$ ;  $\omega\alpha\mu\eta\upsilon\zeta$   $M_1$ ;  $\rho\epsilon$   $\rho\epsilon\alpha\eta$   $F_1$ ;  $\rho\epsilon$   $\zeta\alpha\lambda$   $F_2$ .  
 2319.  $\phi\acute{\alpha}\eta\eta\upsilon\tau\epsilon$   $m\alpha.$ , and so generally.  
 2331. After  $\acute{\epsilon}\lambda\alpha\delta\alpha\eta\tau$ ,  $\kappa\upsilon\eta\tau\iota\sigma\tau\eta$  etc.,  $M_1$ ;  $\zeta\upsilon\eta$   $\kappa\epsilon\acute{o}$   $\upsilon.$ , etc.,  $M_2$  (something having dropped out);  $M_3$  has  $\kappa\upsilon\eta\tau\epsilon\alpha\beta$  (the last three letters being a contr.) between  $\zeta\upsilon\eta$  and  $\kappa\epsilon\acute{o}$ , and this is probably the correct reading of the modern version.  
 2334.  $\tau\alpha\eta\tau\epsilon\beta\eta\tau$   $M_2$ ; as in text  $M_1$ . 2342.  $\rho\acute{\alpha}$   $\kappa\epsilon\alpha\eta\eta$   $M_2$ ;  $\rho\acute{o}$   $\Delta$   $\kappa\epsilon\alpha\eta\eta$   $M_1$ .  
 2357.  $\text{Co}\rho\eta\eta\eta$   $M_2$ . 2369.  $\rho\acute{\alpha}\iota\tau\tau\iota\sigma\tau\eta$   $M_1M_2$ , and so generally.  
 2372.  $\upsilon\iota\omega\mu\acute{\alpha}\eta\eta$   $M_1M_2$ , but often as in text in the same mss.  
 2378-9.  $\iota\alpha\eta\eta\eta\tau$  . . .  $\eta\alpha\epsilon\tau\eta$  om.  $M_2RH$ ;  $M_1$  gives with a slight variation; given in several mss.  
 2393.  $\iota$   $\mu\beta\omega\eta\eta\eta\eta\eta$   $\text{Co}\eta\eta\alpha\acute{\alpha}\tau$   $M_1$ . 2398.  $\lambda\upsilon\beta\epsilon$  is the spelling of  $M_1M_2$ .  
 2414.  $\rho\acute{\alpha}\eta\eta$   $RH$  om.  $\text{Le}\eta\tau$ . 2426-29. om.  $M_2$ ; given in  $M_1$  and in most mss.  
 2433.  $\rho\upsilon\beta\epsilon\alpha\eta\zeta$   $M_2$ ;  $M_1$  as in text.  
 2434.  $\beta\upsilon\eta$   $\rho\upsilon\beta\epsilon$   $M_2$ ;  $M_1$   $\rho\upsilon\zeta$   $\beta\epsilon\alpha\eta\zeta$ , omitting  $\beta\upsilon\eta$ .  
 2456.  $\eta\omega\epsilon\acute{\alpha}$   $M_2$ ;  $\eta\epsilon\alpha\acute{\alpha}$   $M_1$ . 2458.  $\upsilon\alpha\eta\eta\beta\acute{o}$   $F_1$ ;  $\upsilon\alpha\eta\eta\beta\acute{o}$   $F_2$ .  
 2469.  $\upsilon\zeta\alpha\mu\acute{\iota}$   $M_1M_2$ , which read. 2473.  $M_2$  om.  $\mu\alpha\epsilon$   $\lambda\upsilon\epsilon\tau\alpha$ .  
 2474.  $M_2$  om.  $\mu\alpha\epsilon$   $\text{Si}\eta$ .  
 2483.  $M_2$  has  $\rho\acute{\epsilon}\eta\eta$  after  $\mu\acute{o}\rho\eta$ , and omits the remainder of par.  $M_1$  has  $\Delta\eta$   $\text{cu.}$   $\mu\acute{o}\rho\eta$   $\rho\acute{o}$ , omitting the remainder of paragraph. Several good mss. give the parts omitted in  $M_1M_2$ .  
 2502. Some mss. insert  $\lambda\acute{\epsilon}$  after  $\tau\acute{\alpha}\mu\eta\zeta$ .

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2516. R has *oo* for *amlaib rin le*.  
 2520. In translation for "her young" read "its tail"; and for the swallowing of mice, tail and all, and the disgust caused by the tail, see the Battle of Magh Muchruiimhe, Silva Gadelica, vol. ii., p. 352.  
 2528. *cóib M<sub>2</sub>*, which, however, has *cuaib* in the previous line.  
 2539. *forrao M<sub>2</sub>*.  
 2551. *hainmmište M<sub>1</sub>*; in *M<sub>2</sub>* the final part is a contraction.  
 2557. *riurhan M<sub>1</sub>M<sub>2</sub>*, which read. 2561. *oigíonn M<sub>2</sub>*; *M<sub>1</sub>* as in text.  
 2590. *leacna M<sub>1</sub>*. 2621. *oimocáimig ms*.  
 2623. *ms. waver between roir and eroir*; *M<sub>1</sub>* and *M<sub>2</sub>* use both forms.  
 2641-2. *asur . . . flioct*; om. *M<sub>2</sub>*; *M<sub>1</sub>* gives, with its peculiar variants.  
 2645. *crab F<sub>2</sub>*; *cráb F<sub>1</sub>*. 2646. *breac nár M<sub>1</sub>M<sub>2</sub>*; *breacnar F<sub>2</sub>*.  
 2652. *gealta M<sub>1</sub>M<sub>2</sub>*.  
 2662. *surb M<sub>2</sub>*; *M<sub>1</sub>* as in text: *crab ar cuma cluaru capuill oo buar*  
*a cluaru R*; *surab ar cuma, etc. H*.  
 2676. *aní M<sub>2</sub>*. 2677. *neoc M<sub>2</sub>*.  
 2705-6. *asur . . . labraib-re*; om. *M<sub>2</sub>*; *M<sub>1</sub>* gives.  
 2730. *ó bliabam M<sub>1</sub>*, but the common reading is as in text. In cases like this the figures .11. are sometimes read as eleven, and sometimes as two.  
 2818. The same remark will apply to the number of years as in the previous note.  
 2852. *an veagáirí acú gur, etc., M<sub>1</sub>*.  
 2906. *ra beib M<sub>1</sub>M<sub>2</sub>*. 2907. *sur na fleabáib M<sub>1</sub>*.  
 2910-22. From the words *cinne mac Connac* in 2910 to the same name in 2921-2 om. *F<sub>2</sub>*, through a scribal oversight, the scribe's eye having lighted on the second occurrence of the name, instead of on the first—a common blunder in this *ms*.  
 2919. *ó cruacáin M<sub>1</sub>*; *ó cruacáin F<sub>1</sub>*.  
 2961-2. *ó ngoirdear RH* for *ó ngeirí*. 2971. *congáil ms*.  
 3018. *merbe F<sub>2</sub>*. 3019. *tuill F<sub>2</sub>*. 3068. *ré beir R*.  
 3098. In translation insert a comma after 'jesters'.  
 3135. *fáilíadig*. The word means skilled physician, and is sometimes confused with *cáilíadig*, which means surgeon.  
 3139. *ainneín om. RH*. 3232. *morab mób F<sub>1</sub>*. 3236. *ró HR*.  
 3260. *sublongear*. The word means a fierce band of exiles. See note on line 2084.  
 3315. *na cri mic om. M<sub>2</sub>*; *HR give*. 3319. *focla F<sub>2</sub>*; *focla F<sub>1</sub>*.  
 3334. *mób ron veao M<sub>1</sub>*.  
 3335. *lé cuibneann M<sub>2</sub>*; *criocá F<sub>1</sub>*; *criuca F<sub>2</sub>*; *le cuibíonn F<sub>1</sub>F<sub>2</sub>*.  
 3336. *coimleang M<sub>1</sub>*. 3426. *manannac F<sub>1</sub>F<sub>2</sub>*. *ngle M<sub>1</sub>M<sub>2</sub>*.  
 3349. *ir é an Concubair-ro* to end of paragraph om. *RHF<sub>1</sub>*, but given in *W*; also in *F<sub>2</sub>*, with a little variation.  
 3441. In translation for *went read went on an expedition*.  
 3474. *ceangal na gcúig gcaol*, the binding of the five smalls, that is, of the wrists, the ankles, and the neck: so Haliday; so also Young, Trans. R.I.A. 1. Antiquities, p. 71, where he gives 'bound neck, hands, and heels,' as a translation of *ra chuig caol ran don cheangal*, taken from the lay of *Conn mac an Deirg*: See on this subject Sterne, Zeitschrift für Celtische Philologie, Band vi, Haft I,

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p. 188. Ceangal na uirí gcaol is also sometimes met with. The three *caois* appear to be caol an uirín, caol an uiríoma, caol na coirre, *Ibid.*

3494. ar áir no ar éirín, lit. 'by consent or by force': but the phrase has acquired a more general signification.

3566-85. Nearly all this passage om. M<sub>1</sub>.

3569-85. From ríceao of 3569 to end of 3585 om. F<sub>1</sub>.

3584. cogurue tig F<sub>2</sub>.

3599. rruab noearg M<sub>1</sub>; both ruab and rruab are given in M<sub>2</sub>.

3671-4301. Wanting in M<sub>1</sub>, six pages of the ms. being lost.

3847-51. amail . . . ardaoiois om. M<sub>2</sub>; D, etc., give.

3859-60. narab in these two lines M<sub>2</sub>; some mss. write nárab; narab M<sub>3</sub>.

See vol. i., pp. 220-1, where nárab is written, though M<sub>1</sub> has narab *in loco*.

3967-82. Three of these quatrains are given in B. Lec., fol. 300 a, b, in the course of a poem which begins cro coiréach oia roibí.

3968. tucta B. Lec.

3970. anoiréach for ar veac B. Lec. (translation doubtful).

3971-4. om. B. Lec.; translation of line 3974 doubtful.

3976. tucta amne B. Lec.

4025. In translation *read* Cathaoir for Conaire.

4039. *Read* éin. 4040. veicneamair M<sub>2</sub>, &c.

4100. Poem given in Battle of Magh Lena, p. 8; also in 23 K 46, and in 23 L 26, p. 17.

4101. gcéocátao M<sub>2</sub>; céocátao M<sub>3</sub>, etc.

4102. rá om. M<sub>2</sub>; ra caoh clú M<sub>3</sub>; D as in text.

4103. éirinn M<sub>2</sub>D; M<sub>3</sub> as in text.

4118. ní ar líon cao na comlonn M<sub>2</sub>; M<sub>3</sub> reads similarly (cao, comlonn M<sub>3</sub>).

4120. ne feolao a rítreagruib 23 K 46; ne feolao ar rítreacraib 23 L 26; ar feoluib ar rítreacraib 23 Q 17; ar treoluib ar rítreacraib M<sub>2</sub>; ar feoluib ar rítreacraib M<sub>2</sub>D (with a slight variation); ar feolaib ar rítreacraib C<sub>1</sub>; ne feolaib ar rítreacraib F<sub>1</sub>; and so on for endless variations.

4122. a oiréill for a taball 23 K 46.

4123. In a marginal note to F<sub>1</sub> we read:

ní abhann caoh míuge léna go raibe an gopta aoc i rin muman amáin  
 agus ar amlarb atá in leabhrann rin aic

Go mteab cao a céile

Seacónin muman mínérohe.

4125. gér éian gar 23 L 26. 4126. feoil M<sub>2</sub>; líonn M<sub>2</sub>DC<sub>1</sub>.

4127. moí D. 4133. ar M<sub>2</sub>M<sub>3</sub>, etc.

4136. tarblioc M<sub>2</sub>; M<sub>3</sub> as in text. 4145. 'S om. D.

4172. cineaba M<sub>2</sub>; as in text M<sub>3</sub>.

4193. o'aitle dáir a, etc. D; tar éir marbta, etc. M<sub>3</sub>.

4197. élonne D.

4247. a meic for a n-éag D. 4248. ar for 'rar D; av rgeul moí P.

4247-54. Text of quatrains as in M<sub>2</sub>. These quatrains are given in LL, p. 147: see Rev. Celt., vol. xi., p. 44.

4417. lit M<sub>1</sub>; líot M<sub>2</sub>M<sub>3</sub>, which *read*. 4421. bliabain the gen. reading.

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4424. béim M<sub>2</sub>; lén DM<sub>2</sub>M<sub>1</sub>. oipeácair M<sub>2</sub>M<sub>3</sub>; as in text M<sub>1</sub>. ar for for M<sub>2</sub>.
4436. bñleairg óir M<sub>2</sub>M<sub>3</sub>; as in text DM<sub>1</sub>.
4437. nac bñacaib D, but generally nac ñacaib; for translation read who beheld not the land of their ancestors.
4456. ar é gníomhaib ar líoc linn M<sub>2</sub>M<sub>3</sub>D; M<sub>1</sub> as in text.
4552. uilleca M<sub>2</sub>M<sub>3</sub>; uillecaib M<sub>1</sub>. réim M<sub>1</sub>; réim M<sub>2</sub>M<sub>3</sub>D, etc.
4553. ócá M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>D, etc. 4613-24. These quatrains om. D.
4615. acáio the common reading. 4617. beag M<sub>2</sub>.
4621. cñioic M<sub>2</sub>; as in text M<sub>1</sub>M<sub>3</sub>.
4624. deagáil M<sub>2</sub>M<sub>3</sub>; as in text M<sub>1</sub>. 4762. cñice M<sub>2</sub>.
4763. ag foáil réo ruim a gñac M<sub>1</sub>; ag váil réo M<sub>3</sub>.
4776. Ceit for Taóð M<sub>2</sub>.
4864. read rñuamain. 4916. read leicglinn. 4960. read veapnaib.
- 4973-6. om. M<sub>1</sub>D. 4974. gñiab for nóigñiab M<sub>3</sub>. 4978. read ñear muige.
- 4994-7. Quatrain given in B. Lec., fol. 167 a b.
4994. an maich rñ B. Lec.
4995. leac no baio M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>D, etc., the usual reading of Keating mss. for 1 Ulecríob cñai of B. Lec., which has been adopted (slightly altered) in text; the place, however, has not been identified.
- 4996-7. Text as in M<sub>2</sub>. 4996. vó om. M<sub>1</sub>D. 4997. ñaíaino B. Lec.
5067. ar nac M<sub>2</sub>; ir nac F<sub>1</sub>F<sub>2</sub>. 5146. buó M<sub>3</sub>; contr. M<sub>1</sub>M<sub>2</sub>.
5071. ar nap M<sub>2</sub>; ir nap F<sub>1</sub>F<sub>2</sub>. 5184. um biaó as in text M<sub>1</sub>M<sub>3</sub>.
5198. Latharlog mor is the reading of the printed version of this narrative in Sil. Gad. (from Eg. 1782). A version of the narrative is also given in the Book of Lismore, 193 b (O'Longan's copy), where the reading is nñ gñaca for nech oib co noepnao lacair poll talman oo. All the Keating mss. read as in text.
5244. veimneic M<sub>1</sub>; veimneic M<sub>2</sub>M<sub>3</sub>; veimneich D.
5247. fo cleic M<sub>1</sub>; ña leic M<sub>2</sub>M<sub>3</sub>D, etc.
5248. Text as in M<sub>1</sub> (which, however, writes noibleic).
5270. cuñrñrñ M<sub>2</sub>D. 5272. cuñrñrñ M<sub>2</sub>D.
- 5272-3. For nac ñaibe a beag, M<sub>1</sub> has nap móir aóðar a imñr.
5314. nñ bí D, as in text M<sub>1</sub>M<sub>2</sub>.
5316. an cñear, etc.; this counsel Flaithri does not say was good in this sentence, but that is implied. In M<sub>1</sub>S it is stated expressly that it was good, in the clause beginning éigcñionna beor o'éinneac mac moñuró, etc.
5330. gñaillice M<sub>2</sub>. 5347. rñuibgñab M<sub>3</sub>D.
5349. imñioñain M<sub>2</sub>; imñioñan M<sub>1</sub>DM<sub>2</sub>. 5351. no mss.
5354. bí M<sub>2</sub>; bia M<sub>1</sub>M<sub>3</sub>D. 5362. buíóne bann M<sub>2</sub>D as in text M<sub>1</sub>M<sub>3</sub>.
5374. After oñaoi M<sub>3</sub> reads cñioic vo beic ar na céurab, mñoñann, etc.; DM<sub>1</sub>M<sub>2</sub> as in text.
5411. anabaínn is the reading of the mss.; and it should be an abainn (i.e., an the article) if we omit the é after ñoppa, as DF<sub>1</sub>F<sub>2</sub> and most mss. do. The omission of é is perhaps the easier reading: but é is given in M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>, etc.
5464. copy of this poem in B. Bal. fol. 136; B. Lec. fol. 139.
5480. éine, ir fóola, ir danba M<sub>2</sub>; as in text M<sub>1</sub>.
5490. baóócuib M<sub>1</sub>; baóóca M<sub>2</sub>; baóóca M<sub>3</sub>.
5522. mac coñmaic cair is inserted in M<sub>3</sub> before luic. 5526. Ierus M<sub>3</sub>.

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- 5522-29. om.  $M_1M_2D$ ; given in  $M_3$ , etc.  
 5557. see B. Lec., fol. 86, line 17.  
 5558.  $\alpha\upsilon\sigma\alpha\lambda\alpha\mu\omicron\iota\eta$  several mss.  $\alpha\tau$   $\epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\eta$   $M_3$ .  
 5562.  $\xi\upsilon\eta$  for  $\zeta\omicron$   $M_2$ ;  $\zeta\omicron\eta$   $M_1$ ; no  $\xi\upsilon\eta$   $M_3$ ;  $\zeta\omicron$   $D$ , etc.  
 5567.  $\beta\lambda\omicron\tau\omicron$   $D$ ; but generally as in text.  
 5585.  $\theta\acute{\epsilon}\alpha\lambda\alpha\mu$   $M_2$ ;  $\theta\acute{\epsilon}\alpha\lambda\alpha\mu$   $M_3D$ , etc.  
 5588.  $\eta\text{-}\alpha\eta$   $\eta\text{-}\alpha\zeta\alpha\tau\omicron$  om.  $M_2M_3$ ; given in  $D$ , etc.  
 5592-3.  $\alpha\zeta\upsilon\eta$   $\mu\alpha\theta$  to  $\beta\eta\acute{\alpha}\tau$  line 5593 om.  $M_2M_3$ ; given in  $D$ , etc.  
 5598.  $\omicron\acute{\alpha}$  om.  $M_2M_3$ ; given in  $DM_1$ , etc.  
 5603.  $\mu\iota\epsilon$  . . .  $\epsilon\acute{\epsilon}\alpha\upsilon\sigma\acute{\alpha}\tau\alpha\iota\zeta$  om.  $M_2$ . 5616.  $\eta\acute{\iota}$   $M_2$ .  
 5628-9. For  $\alpha\eta$   $\beta\eta\mu\iota\lambda\omicron$ , etc., which is the reading of  $M_2M_3$ ,  $\epsilon\eta\epsilon\omicron$   $\alpha\eta$   $\eta\zeta\epsilon\lambda$   $\alpha\zeta\upsilon\eta\beta\eta$   $\theta\upsilon\mu\eta\alpha$   $\alpha$   $\beta\eta\acute{\alpha}\tau\eta\tau\epsilon$ , etc.  $D$ .  
 5695.  $\epsilon\theta\upsilon\tau\omicron$   $M_2$ . 5770.  $\alpha\eta$   $\mu\upsilon\alpha\tau\omicron$  om.  $M_2$ ;  $DM_2M_1$  give.  
 5787.  $\rho\iota\omicron\zeta\eta\acute{\alpha}\tau$   $M_2$ ;  $\rho\iota\omicron\zeta\eta\acute{\alpha}\tau$   $M_1M_3$ .  
 5813.  $\upsilon\omicron\eta$   $\upsilon\omicron\mu\eta\alpha\eta$  om.  $M_2M_3$ ;  $M_1$  gives; and the words are necessary to prevent confusion between the centuries and the ages of the world.  
 5828.  $\alpha$   $\eta\alpha\lambda\beta\alpha\iota\eta$   $M_1M_2$ , etc.;  $\acute{\omicron}$   $\alpha\lambda\beta\alpha\iota\eta$   $M_3$ .  
 5831.  $\beta\eta\acute{\alpha}\iota\zeta\beta\epsilon$   $M_2$ ; as in text  $M_1M_3$ , etc. 5940.  $\beta\upsilon\iota$   $M_2$ ;  $\beta\alpha\omicron\iota$   $M_3$ .  
 5942-3.  $\eta\acute{\iota}$   $\acute{\epsilon}\iota\lambda\epsilon$   $\upsilon\epsilon\eta\tau\epsilon\tau\epsilon\tau$  om.  $M_2M_3$ ;  $M_1$  gives.  
 5948.  $\eta\acute{\iota}$   $\alpha\lambda\beta\alpha\eta$  om  $M_2$ ;  $M_3$  gives. 5964.  $\lambda\omicron\alpha\eta\eta$   $M_2$ .  
 5982-90. om.  $M_2M_3$ ; given in  $M_1D$ ;  $D$  om.  $\tau\eta\acute{\alpha}$  in 5982, but otherwise agrees with text.  
 5993.  $\xi\alpha\zeta\eta\alpha\upsilon\iota\theta$   $M_2$ .  
 6003.  $\eta\upsilon\alpha\eta\lambda\omicron\zeta\alpha\theta$   $M_2$ ;  $\upsilon\eta\upsilon\alpha\eta\zeta\lambda\alpha\theta$   $M_1$ . 6005.  $\epsilon\alpha\upsilon\theta\eta\iota\theta$   $M_2$ .  
 6013. Bisey  $M_1$ ;  $M_1$  inserts Berclay after Bisey;  $D$  also inserts Berclay which is not in  $M_2$ ;  $D$  writes Gimhard for Giffard;  $M_3$  has a different arrangement of paragraphs.  
 6127.  $\mu\theta\eta\iota\omicron\tau\tau\acute{\alpha}\mu\omicron\tau$   $M_1M_2M_3$ ; but  $\eta\alpha$   $\mu\theta\eta\epsilon\alpha\tau\eta\acute{\alpha}\tau$  in 6130  $M_2M_3$ .  
 6134.  $\epsilon\upsilon\alpha$   $M_2$ ;  $\epsilon\upsilon\alpha$   $M_3$ ;  $\epsilon\upsilon\alpha$   $M_1$ . 6135.  $\varsigma\upsilon\tau\tau\omicron\tau$   $M_2$ ;  $\varsigma\upsilon\tau\tau\omicron$   $M_1$ .  
 6149.  $\epsilon\eta\omicron\mu\iota\epsilon$   $M_2M_3$ ;  $\epsilon\eta\omicron\mu\iota\epsilon$   $M_1D$ , as in text.  
 6151.  $\lambda\epsilon\alpha\tau\acute{\alpha}\eta\acute{\alpha}\tau$   $M_2DM_1$ , etc. I have, however, written  $\lambda\epsilon\alpha\tau\eta\acute{\alpha}\tau$  throughout, which accords with the common pronunciation.  
 6152.  $\lambda\omicron\upsilon\theta\alpha\iota\eta$   $M_2$ , as in text  $M_1$ .  
 6237.  $\theta\eta\iota\omicron\tau\tau\acute{\alpha}\mu\epsilon$ ,  $\mu\theta\eta\iota\omicron\tau\tau\acute{\alpha}\mu\eta$   $M_2$ . 6256.  $\lambda\alpha\eta$   $M_2$ .  
 6291-2. In the same line in  $M_1$  we have  $\eta\eta\lambda\alpha\mu\upsilon\eta$  and  $\omicron\eta\lambda\alpha\mu\upsilon\eta$ .  
 6348.  $\mu\alpha\eta$  many copies, as in text  $M_2$ .  
 6385.  $\beta\eta\iota\alpha\tau\acute{\alpha}\tau$   $M_2$ ;  $\beta\eta\iota\alpha\tau\acute{\alpha}\tau$   $M_1$ ;  $\beta\eta\iota\alpha\tau\acute{\alpha}\tau$   $F_1F_2$ .  
 6386.  $\eta\acute{\alpha}\tau\acute{\alpha}\tau$   $M_1M_2M_3$ ;  $\eta\acute{\alpha}\tau\acute{\alpha}\tau$   $F_1F_2D$ , etc.  
 6395.  $\epsilon\omicron\mu\zeta\alpha$   $M_2$ , as in text  $M_1$ .













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