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VOL. IX.

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[1906]

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

MAC CRUITIN.

FORAS FEASA AR ÉIRINN

le

seachtúin céitinn, o.o.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN TREAS IMLEABAR

i n-a bfuil

AN DARA LEABAR DEN STAIR

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

S. DONATUS.

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

Translation by A. U. R.

THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

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

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Ե՛ր ինչ որ ես ասեցիք ձեր հոգիներում,  
 դուք կ'ընեցիք այնպես, թե չէիք  
 խոսել ձեզ հետ։ Այդ էությունը  
 մեզ համար լավագույնն է։

Եօղան Դստօ

τιομηδιν γὰ κομαιρce

buiròne

CRΔOIBε ΔΗ CÉITINHIZ

ve

CONNRAÚ NA ΣΔEÚIΣE

na leadaip reo vo rcpioð

SEΔTRun CÉITINH

Δη

ΣΤΔΙR NA KÉIPEΔHH

map éuimniugáo Δη Δ γáoεΔη

Δη ron

TEΔHΣΔH NA HΣΔEÚEΔI

PAÚPΔIΣ HA OUIHHIH

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

# FORAS FEASA AR ÉIRINN.

liber secundus.

## I.

AS FO FIOF DO RÍOGAIB ÉIRIANN AGUR DA NOÁLAIB D'ÉIR ÉIREOIMH AGUR  
DA HANNÁLAIB GO TIGEACHT ŠALL INNTE AGUR ŠUR ŠABADAR A  
h-OPLAŠAR.

Aveir Sanvepur ran ceirleabhar do Šiorma na Sacran  
5 go ocugadair Šaebil do látair iar ngabáil éireoimh iao  
fein agur an méio do bi aca ar cumar ir fá rmacct Earpuig  
na Róma, ir nac maibe aiporþmionnra oile oipia acct Earpos  
na Róma go moctain flaitir Éireann do Šalllaib. AS FO  
briacra an ugradir: a “Tugadair Éireannaiš” ar fé, “do  
10 látair iar ngabáil éireoimh doib, iao fein agur a maibe aca  
ar cur ir fá rmacct Earpuig na Róma, ir ní maibe do máil  
aca ar aiporþmionnra oile do heit ar Eipunn acct Earpos  
na Róma amáin šur an aipirir úo,” .i. go Šabálar Šall.  
Šiueao ní fioir an ní-re aveir Sanvepur, mar ir pollur  
15 a Praltair Čairil, mar a labriann ar ĩual fáio mac  
Éireamóin, ir mar a bfoillrigeann an t-áiream ĩios do  
fiol Éireamóin do šab Éire né bpáupais do fiolač an  
éireoimh i nÉirinn agur da éir. b “Do šab ĩual fáio  
flaitear Éireann veit mbliadna, agur řul do fiolač  
20 ĩiašail Čřioir le páupais i nÉirinn do šabadar 57 ĩiř  
do fiol an ĩios céadna flaitear Éireann agur řór do

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

# HISTORY OF IRELAND.

## BOOK II.

### I.

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

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

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

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

25    Ag ro marí eis Policiuonicon ar an ní gcéadna-ro, marí a n-abair: a "Ó tigeat pádaraig go haimeirí fíolmíó níg (.i. ní Muídan) do báodar 33 níg i bflaitear Éireann fead céitíe céad hliadan; i n-aimeirí iomorro fíolmíó cángadar fionnloclonnais né párdarí Noruaegienses marí 30 don né n-a otdaíeac Tuigearí go hÉirinn." Ar rin ir iontuigíe go pábdarí nígíe ar Éirinn do fíadelaib i noiaio aimeiríe pádaraig. Agus aoirí an t-ugdarí céadna na bmaíra céadna-ro ríor ran áit ceadna: b "Ó aimeirí Tuigearí gur an níg noídeanaí Ruatuí níg Connact do 35 bádarí 17 níg ar Éirinn."

Ar gac ní díob ro ir pollur naé ríorí a páo naé maíbe ní ar Éirinn ó aimeirí pádaraig go fábálarí fáll. Agus eis leir ro an ní léagtar ran 36 eipírtí do ríuobí Anreimur naomíca, aimearíoz Canteirburie, marí a 40 ríuobann go Muircearíac Ó bmaí ní Éireann. amáil léagtar ag Oocúu Uirerí ran veapcan do onópaig fé do leiríeacáib naomícleiríe Éireann ir Sacran go aroile; agus do néirí an ugdarí céadna marí a ríuobann Anreimur gur an Muircearíac gcéadna an ran pá haorí don 45 Tigearína 1100, marí a n-abair: c "Anreimur óglac eadailíe Canteirburie go Muircearíac glomíarí eirí gíápaib Oé ní Éireann", agus marí ríuobarí aimearíoz Canteirburie Lanfiancur go Toirídealbhaí Ó bmaí ní Éireann an ran pá haorí don Tigearína 1074, do néirí Oocúu Uirerí

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

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

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

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

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

50 ran áit do haistéadaí linn, a “Lanfrancus peccator et  
 archiepiscopus neamtuiongmálta naoimeasailre Dorobernensis  
 beannaíocht go fearbair is go ngníde go Toirnéaslaíocht níos  
 éiríann.”

Atá as neartuagáil lé fírinne an neite-re an ní léagtar  
 55 ran 41 eipiritil ran leabair céadna, marí a ríobann an  
 céio-henrí ní Sacran go Raoulphur archiepiscopus Canter-  
 burie as a íarraidí ari gnáda do éabairt do fásait do ar  
 b’áinm Gregorius asur a oirnead ’n-a earpos, i n-át Cliaí  
 tré fíoráileam níos éiríann. As ro briaíra níos Sacran an  
 60 ran fá haíor von Tígeadna 1123: b “Do fíoráil ní éiríann  
 oim-ra lé ’n-a ríobinn asur buirgíreíis Óuiblinne gur  
 éogadair an Tígeadnaíre ’n-a earpos, is do éiríann  
 éogad-ra é do oirnead. Uime rin fíoráilim-re oir-ra,  
 ionnur go ngníde a n-íarraidí dóib, cóimlíonad gan cairde  
 65 do éadnaí ari a oirnead.”

Ar gac ní do noubriamair is pollur nac fíor ní a ná  
 nac raibe ní ná ariuaídarán ari éirínn go Sabaltar Sall;  
 asur is pollur fíor nac raibe gur cinnite as Pápa na  
 Róma ari éirínn niam, áit marí do bí ari an Spáinn nó ari  
 70 an b’íaríngc nó ari crioíad oile go haíaríis Óonnáda  
 mic b’íaríis Óonnáda do éad do von Róim tuarim is reat  
 mbliadna déas ari trí fíorí pul tángadair Sall i n’éirínn.  
 Tígead ari noul do Óonnádaí mac b’íaríis von Róim, ámaí  
 aoubriamair tuar, tug féin asur uairle éiríann doíra ní  
 75 gur do beir as Earpos na Róma oimra, do b’íis go mbíur  
 féin earadnaí ní céile fá ioncórdnaí éiríann. Óir tar  
 ceann go ríobadair uadair go coiríann gur bíonn  
 Constantinur imríis íarí ngabáil baíte do oileíis íar-  
 táirí Eoirpa do Síberterí Pápa, níorí fealb von Pápa ari  
 80 éirínn rin, do b’íis nac raibe fealb na h’éiríann as doín-  
 imríis do raibe niam ran Róim ná as Constantin. Do

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

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

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

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

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

réir rin cionnur b'éirir go mbiaó bríḡ ran éaric vo-  
 béaraó an t-impirí von pápa ar an ní nac maíbe 'n-a  
 feilb féin ná i feilb donouine va ucáinḡ 'n-a óiaíó ran  
 85 impiríeacó ó roin? Agus uime rin ní hinmearca go mbiaó  
 comhóir na h'éiríeann vo ríogacó—gan éao vo 'Óoctúir  
 Sanoenur—gan airoflaí ná airoí uirre ó aimirí páorais  
 go Sabaltar Salí acó an pápa amáin.

Cuirfeam ríor annro ar an reanóir, rúí laibeoriam  
 90 ar ríogab éiríeann iar ḡceiríeacó, an moó arí a noéintí  
 ríoga o'orougao i n'éiríonn, agus cíeao fá n-orougaoí íao,  
 uirí airois i ríḡ cúisíó i rí ríomhlaí feairíonn. Tuḡ  
 nac bíou vo ḡairm i n'éiríonn i n-allóo acó ḡairm ríogó ag  
 a b'laicab feairíonn, amail fá nóir von éine lúuioeacó (acó  
 95 amáin go mbiaóir uiríeacó ag an ḡcine lúuioeacó) agus vo  
 moirán ve éineuabí oile, amail vo bíou caoiríeacó i n'albain  
 ag 'Óal Ríaoa nó ḡur ríogao feairḡur Mórí mac Earca  
 oirí.

I rí é fáé iomoirí fá ríogacó don uime amáin ór cionn  
 100 na b'uibíeacó i rí na ḡcíoó ionnur go mbiaó ḡacó don 'n-a  
 flaitíear féin umal vó, i rí gan ar b'ieit vo neac vóib  
 f'earab'ra ná cur 'n-a agaoí reao a flaitíer féin, agus  
 a cúisrin ḡurab ó 'Óia i rí counacó agus i rí cúmacacó ór  
 cionn éacó vo horougíeao 'n-a ríḡ ór cionn na b'uibíeacó  
 105 é va b'ollamnuḡao, agus va réir rin go noleagairí vóib  
 umla vo éabairc vó i rí a cúisre ḡurab é an t-aoirí-Óia  
 céaoia i rí counacó ar neam ar talamain i rí ar íreann cúḡ  
 an rímacó roin vó, i rí ḡurab uairí ríairí flaitíear; agus  
 i rí minic ḡurab íao na vaoiníe i rí ḡlíoia agus i rí ríglumta  
 110 vo bíóó i n'éiríonn vo coḡtaoi i b'flaitíear vo rímacuḡao  
 an uile i rí vo éomíeangaoí na cána i rí vo rínoimao na  
 ríocána, marí acá Sláingíe mac Deala mic Loíó fá airo-  
 b'ieitíeacó i n'éiríonn 'n-a aimirí féin, Ollam ríóla vo  
 bí ríglumta agus Tíḡearínnur a mac vo bí feairíeacó marí



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

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

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

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

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

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

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

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

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

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

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

gnáth ír umhláct ír buirtheadar da máiguirir, ír mar rin  
 oligtheadar do na hioctaránais beit da míogais, tré mar ír  
 lé rlaic córa ír ceirir rtiúrpar na hioctaráin, ír naé lé  
 faobdar airm na héascóra.

- 150 Ír amlaio bíor an t'rlac do-beir an t-ollam i láim an  
 míog seall go hiomlán, do comharpa na fírinne lé ucuis-  
 thear an gile bíor ran rlaic, do b'is go ramailtheadar an  
 seall nír an b'írinne ír an t'ub nír an mb'is.

Ír i cúir fá mbi an t'rlac oíread, da cúir i gcéill do  
 155 na puibleasais ír do na tuataib supab oíread glan gan  
 élaon uligeaf an n beit 'n-a b'uat'ais ír 'na b'eat'ais  
 ioirí éarais ír náimais, ioirí t'rean ír an'parann, do míer  
 mar do beit imtheadar ioirí a da láim.

Ír uime oíruigtheadar an t'rlac roim gan fáob gan  
 160 énarán uirre ac' comhéio uile, da cúir i gcéill do na  
 tuataib supab amlaio uligio na tigeapnaive beit gan  
 an'ocraic gan gairbthead ac' comhéio fá cúir éirir ír  
 coméiuim do gac donuime, do éarais ír do náimais, do  
 míer a gcóra, níl.

165 Í t'eadm'ais do gairtí gac ní do míogais éireann  
 niam as a mb'io míogac éireann uile, do éoil na  
 n-ollamán ír na n-uafal nua gceirthead, asur do éoil  
 eadailre uairle ír ollamán ó roim anuaf, ar leic na Ríog.

Í t'ulais óg do gairtí ó néill; asur ó catáin ír  
 170 ó h'ágáin do gairthead é. Ó Donn'gail a maircál rluais  
 ír muinntear b'uirleín ír clann b'iopt'asua b'reit'eamain  
 féineadair ulau uile.

Í gcill mic C'reannáin do gairtí ó Donnall; asur ó  
 fíorgail do gairthead é, asur ó Gall'cubair a maircál  
 175 rluais.

Ar Maig adar do gairtí ó b'riain; mac na mara  
 do gairthead é; Ó Duib'uirí éoil na manac asur mac  
 Corráin a maircál rluais; muinntear flann'cuir a

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

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

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

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

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

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

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

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

breiteamhain féineadair; clann Éirait a ollamhain ré ván;  
180 clann Éruicín nó clann Bhruidneada a ollamhain ré  
reancur.

Ar Lior beanncairí vo gairtí Mac Cairiadaig; Ó Súill-  
eadáin Mór agus Ó Donnada Mór vo gairteó é;  
muinntear Ruairc a maircáil fluais; clann Douagáin  
185 a breiteamhain; muinntear Óálaig a ollamhain ré ván,  
agus muinntear Óuinnín a ollamhain ré reancur.

Ar Énoc an Boga vo gairtí Mac Muiréada; agus  
Ó Nualláin vo gairteó é; a ead ir a eairiau vo Nualláin;  
Ó Deoradáin a breiteamh, agus Mac Eodada a ollamh ré  
190 ván.

Ar Leic mic Eodada vo gairtí tigearna Cinnriolad;  
agus Mac Eodada vo gairteó é.

Ar Óun Caillige béirte vo gairtí Ó Bhrain, agus  
Mac Eodada vo gairteó é.

## II.

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Vo ríogaib éireann d'éir creitímh annro ríor

Vo gab laogaire mac Néill naoigiallaig mic Eodad  
muigmeadóin mic Muirteóais Tírigh mic Fíadrac Spaid-  
tine vo ríol éireamóin ríogaót éireann veic mbliadna  
ar rícto; agus fá hí Ríoghad a mairtair; agus ir í an  
200 ceatramhau bliadain da flaitear vo cuir Coeleitunur  
Pápa Páorais i nÉirinn vo ríolau an creitímh, an tan  
fá haoir von Tigearna 431 bliadan. Agus bliadain ir  
cú rícto fá haoir vo Páorais an tan roim. Óir an tan  
cugau i mbroto é, an naomhau bliadain vo flaitear Néill,  
205 ir ré bliadna deas fá haoir vó; agus vo éait na hoct  
mbliadna deas vo bí roime vo flaitear Néill, ionnur go  
raibte mar rin éitire bliadna deas ar rícto; agus cuirtear

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

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

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

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

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

## II.

On the kings of Ireland after the Faith as follows:

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

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

Dála páorais táinig i nÉirinn i gcionn bliadhna i  
 noisio Palatius agus ceatir ar rícto do naomheir  
 'n-a focair; nó do réir Henricus Antipriodienfir i  
 240 mbeasair S. Germanus, amail leagtar ran 168 ca. go  
 ucus páorais ríolao earpos leir i nÉirinn. As ro



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

an éirio oile o'uaireib an éirio rin vo gáb baireadú ó  
 pádraig gan an eaglaib ba pinnriopálta ran míoḡadú  
 vo beir ar a leir féin o'Éirinn, mar atá leat Cuinn, agus  
 310 cur vo beir aice ar eaglaib Éireann ar loig an aro-  
 flaitir vo bí 'n-a reilb an ran roin. Siol Éibir, céana,  
 fuaireadú ó pádraig an oia heaglaib ba pinnriopálta  
 vo déanaí i leir Moḡa .i. i gCaireal, vo bpiḡ go maibe  
 ceap acá féin ar leir Moḡa fá piḡ Éireann gur an  
 315 oiríat roin ó aimir Cuinn. Ir córaie ro vo crieveamain  
 naé ead amáin aithearpos Muin gairtear i rean-  
 leabhaib iri ir annálaé Éireann o'aithearpos Cairil,  
 áct rói go gairtear aithearpos leir Moḡa uile de.

An ní eile iomoiro aoirio oirig ran aimir-ir go  
 320 maib imleac lobair 'n-a caḡaoir aithearpos, ir amlaio ir  
 iontuigte rin go maibe aithearpos ir cliaí Cairil real  
 ar oibuir a Caireal trié foinear loclonnac an ran roin  
 i n-aimir maoilfeaclainn mic maoiluaadú vo beir i  
 bflaitear Mue, agus Néill Caille 'n-a piḡ Éireann, agus  
 325 Olcobair vo beir i bflaitear Muin, agus Tuigear an  
 t-anflait loclonnac vo beir ag buairiam Éireann. Oir  
 nioi oúta Forannán ppiomáio Éireann vo tairann a  
 hAr Maca lé Tuigear, gur ba héigean oó teat ar  
 oibuir oon Muin, ioná aithearpos Cairil go n-a cleir  
 330 vo tairann a Caireal le loclonnaib, agus uil va nuaiean  
 féin go himleac lobair, mar a maiaoir coillte ir bogac  
 ir móinte an ran roin. Agus vo caiteadú real va  
 n-aimir ann rin ie linn leatruim loclonnac vo beir  
 oira.

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

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

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

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

Páiríon do t'eac't i nÉirinn marí don mé Siolla Cníort Ó  
 Conaire, earpog leapa Móir, leagáir an pára i nÉirinn  
 340 an tan roin, an tan fá haoir von Tigearna II52. Óir  
 an bliadain rin do éirinnigeasair comairle coitcéann as  
 Ceannanur na Míue, marí ar hoirneas airdearpog i nÁt  
 Clia't asur airdearpog i oTuaim, marí a b'ruair zac air-  
 earpog oib Pallium, amáil cuirream ríor sa eir ro a  
 345 hannálair doirta éiréann do ríorobad i gCluain Cluinead.

## III.

Ar mbeir do páiríais as ríolau an éiríom i nÉirinn  
 i n-aimirí laogaire, ir é Dongur mac Natrpaic fá mí  
 Mumán; asur mé triall do páiríais do reannóir von  
 Mumán, cis Dongur mac Natrpaic céasna i gcoinne  
 350 páiríais o'fáilcuigas roime go Maiz Feimean i nOéirib  
 tuairceir, ir beirir go muogroic Cairil é i nEoganaet mé  
 ráirtear an Trian Measónac aní; asur do gab Dongur  
 crieveam ir bairtead uató ann. As ro marí a'irí reir-  
 beata páiríais do haitléasau linn as triáctau ar niall  
 355 éuar: a "Ré mbeir as triall von Mumán oú, cis mí  
 Mumán, Dongur mac Natrpaic, 'n-a uáil go Maiz Feimean  
 i uatam na nOéirí ir do éreoiris go lútgáiríac von  
 ríogéatáir sa n'gairíear Cairil i g'íic Eoganaet é, asur  
 ir ann rin do crieir an mí Dongur ir do gab bairteau."  
 360 Asur ran áit céasna luaitéarí gurab tré bonn Dongurá  
 do cuir páiríais lor a bairle. As ro an ní léasgar  
 ann: b "Íar mbeir do n'om páiríais 'n-a fearam as  
 beannaedó an ríog do ráctau leir rinn a n'ombarle i  
 gcoir an ríog." Ar ro ir ioncuigte gurab tré coir ríog

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



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

### III.

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

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

385 Muḡan, Aongur mic Naḡrmaic, do éirir páorais iunn a  
 baiclé, ir nac tré coir Eogain mic Néill ríog Uladh. Tis  
 rai mé seandur do leir Cuinn féin leir an ní tuar ran  
 laoiú saibh corac: buair n-eaprog ar fuil néibh, .i.  
 Torna mac Muirir Uí Maolconaire. As ro mar doir:

370

Tré bonn aongur anba an bhoir,  
 do éairíonn baiclé bpaorais;  
 gur líon an t-uráir sa fuil,  
 an gníomh ní cóthraó cogair.

Do bádar éiríe mic ríeas ir éiríe hingean ríeas  
 375 as an aongur-ro, asur do bionn dá mac véas ir dá  
 ingin véas non Eadair víob. Ir é an t-aongur-ro fóir  
 do oiríis ríeaball baicir páorais ar gac neac sa  
 nḡadad baicreac ran Muḡain, .i. trí rínginne; asur ir  
 mar ro ríor do víolraoi an éain rin, mar acá cúis  
 380 céas bó, cúis céas caoi saibhinn ir cúis céas bīac,  
 cúis céas léine ir cúis céas caora gacá ríeas blīadain  
 do éomhla páorais mar éirí ó ríogab Muḡan; asur do  
 bí an cior roin 'ga víol go haimirí Cormaic mic Cuil-  
 eannáin. Léagair fóir i leabair Ruad mic Douagáin go  
 385 gcleactad aongur mac Naḡrmaic sair eaprog ir veic-  
 neabair ríagair ir dá maicléiríeac véas ir trí ríeas do  
 beir mar gnáctmunnitir 'n-a ríeas féin do ríor, mé ríad  
 airíeann ir mé gíre Dó.

Ré linn páorais do beir as ríolad an éiríomh i néiríonn  
 390 i n-aimirí laogaire, do bádar éiríe mic ríeas as bīad  
 mac Eóac Muigmeasóin, asur rá luic comairíe do  
 laogaire mac Néill iad, asur ar mbeir do páorais as  
 beannadad éiríeann, céir i gConnactais asur ríallair i  
 noáil an ríeas víob roin do ba raoríeac oiríe, Eicén rá  
 395 hainm bó. Mar do connairc an ríeas roin páorais as  
 raac 'n-a láiríe céir ar a eac asur ríabair as a ríeas,  
 asur saibhíe mé a bīeasíe an ní céasna do véasna,  
 asur gan cáir do éabair non éiríeac; asur do-ní

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

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

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

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

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

Doimbliauin véas ar fícto ar éirtie ceao ó gein  
 Érioit go tigeaét pádrais i nÉirinn, an ceatráidau  
 bliauin uo flaitear laogairie mic Néill, amail aub-  
 420 namar; agus bliauin ir tri fícto uo pádrais i nÉirinn  
 tul fuair bár; agus dá geuirtéar an t-áimeam roin leir  
 an áimeam tuar, uo-nío ceirtie céau noéad ir dá bliauin;  
 gonaó da uairéad roin aubairt an fearna an rann-ro:

425 Ó geairt Érioit, áimeam airt,  
 éirtie ceau mé taob nóéait,  
 ir dá bliauin fear iar roin,  
 go bár pádrais p'riom-arrtoil.

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

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

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

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

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

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

435  
 Trí fiéto bliadan ir bliadam,  
 Ir teart neac ar nac oiafhairi.  
 I néirinn go n-ionas bfeart  
 Uo bi páorais as pnoiceart.

Asur cibé adéarau nac fuil an iann-ro i mbeataio  
 páorais, bíou a fiór aige sur léagat linn i bprím-  
 leabair feanóur sur reriobau b4 beata páorais, zac don  
 440 tiob ar leit rir féin Asur ir corimail sur reriob zac  
 neac ní nuá ar páorais nacar reriob neac oile uo éac.  
 Uime rin ní cuirte i n-ionganar uon ti uo léig beata  
 páorais as donuodai amáin, uá oteagmáó rceál nó  
 míorbál ar páorais i leabair oile nacar léig ran  
 445 beataio rin.

Ir mé linn laogaire tug Dubtac húa luidair ir feargur  
 file ir Ror mac Tircim feanóur éireann uá ppiomáó ir uá  
 glanau uo páorais. Asur táinig ué rin sur cuiread i  
 zceao laogaire comóáil coitcéann uo uéanóm, mar a mbiaó  
 450 cpiuinnuizau míos cleire ir ollamán éireann mé glanad  
 an treanóur; asur iar pioctain ar donlátair uóib uile  
 uo tozao arta naonbair mé glanad an treanóur, mar  
 acáio trí míg, trí hearpuis ir trí ollamain mé feanóur.  
 Na trí míg, laogaire mac Néill ní éireann, Oáire ní ulaó,  
 455 ir Corc mac Luigóeac ní Muimán. An triúr eapros,  
 páorais, beinén ir Cairneac. Na trí hollamain mé fean-  
 óur, Dubtác, feargur ir Ror. Asur uo glanad ir uo  
 cuiread i n-eagair ir i n-oiruizad an feanóur leit an  
 naonbair roin, asur ir ué uo zairté an Seanóur Mór.  
 460 Acá an uuain uarab tozac "Aimhigin glúingéal" as  
 fíorad an neite-re. As ro fiór na piopin ar an uuain  
 zcéadna as fuibéam an neite-re:

465  
 uisodai an tSeanóur mór  
 naonbair ror cóirig go cóir,  
 naoimfiór a ainm caomua caoin  
 lé fiór naoiméa an naonbair rain.

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

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

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

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

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

470

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

agur ní muhan gan theirg,  
 corc mac luigéac go láimheirg,  
 dubéac uia luáir son linn,  
 saoi an béarla fior mac tpiéim.

475

naoi faoite nar faob a rnar,  
 léir magluigeac an seanéar,  
 iar na éirí dóib tré gaoir gíl,  
 i ngac doir ó díthirgín

## IV.

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

Vo bioé fór ruim reancúra na leabair-fo uile i  
 ppralcair na Teairiac; agur vo-níci ppiomac oirra gaca  
 trear bliacain i bfeir Teairiac, amail aoubnamar éur  
 495 ag labairir ar flaitear éorimac. Gíoeac mé linn na  
 págántacra, ir iac fo rior na ppiom-uígoair vo bí ppr an  
 reancur ó díthirgín go haimpíri. mar acá díthirgín glúin-  
 geal, Sean mac áige, buiré banuigoar ó páirtear bpiacra



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

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

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

#### IV.

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

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

500 bhuíde, Connla Caoimhíatruaí ríaoi Connacht, Seanca mac  
 Cúil Claoim, fáctna a mac roim, Seanca mac Oilioilla,  
 Moiríann mac Maoim, Feargus Fíannaite a chéic Éiríamhóe  
 Lusáir, Feirdeirne Fíle, Néine mac Auna, Aitíne,  
 Ámhna, Feargus Fíle mac Aitíne, Neaia mac Fionncuill  
 a Siódaib, Seadamur mac Moiríann, Feargus Fíle,  
 105 Feachtnac míogusdair gaoire Éiríann, Fíteal, Feargus Fíle,  
 Ror mac Tríomh ír Dubtaí mac hÍlla Luigair, agus ír íau  
 an tnuíu déiríanaí-ro tug an Seanúr do fáraois na  
 fíonáir ír na glanáir.

Ré linn íomhoim na págáirí na beir i nÉiríann,  
 110 ní bíod cion ollamh ná uisdeir ían seandúr ar doimead  
 íe seandúr ar a bfuinníaoi claoim seandúra do uéanaim  
 doim seandú amháin. Ní bíod fíor cion bfuinníaoi ar an tí  
 do-beiríaoi claoimbeirí; do bíod mar an gceolna geara  
 ar uisdeir uíob íe linn na págáirí. Ar uíur an tan  
 115 do-beiríaoi Sean mac Áige claoimbeirí do fáraois  
 boilgléara ar a uairíamhóe; agus an tan do-beiríaoi  
 an fíonbeirí ní fáraois.

Ní ius Connla Caoimhíatruaí bfuinníaoi íamh, óir do  
 ba uíne íomh fíoníamh do íeirí fíoní na náíamh é.  
 120 Ní beiríaoi Seanca mac Cúil Claoim beiríaoi coiríaoi gan  
 tíoíaoi an oíde ía n-a beirí. An tan do-beiríaoi  
 fáctna a mac roim bfuinníaoi, maí i n-aimíur an fíoníaoi  
 do beiríaoi í, do tíoíaoi meirí na tíe a mbíod an oíde  
 íomh. Sínead an tan do-beiríaoi fíoníaoi do anad an  
 125 tíoíaoi go hioimíaoi ar na cíoíaoi; nó maí i n-aimíur an  
 bílaoi do-beiríaoi an bfuinníaoi, do fáraois na ba a  
 laois ían tír íomh. Ní beiríaoi Moiríann mac Maoim beiríaoi  
 gan an íod Moiríann um a bílaoi; agus an tan do-beiríaoi  
 bfuinníaoi do tíoíaoi an íod um a bílaoi; agus an tan  
 130 do-beiríaoi an fíonbeirí do ínead an íod tíoíaoi a gaoilíaoi  
 amad, amáil aíbíamhíaoi tíoíaoi. Mar íomh íomhoim do  
 íomhíaoi uisdeiríaoi págáirí oile, do bíoir geara oíaoi na

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

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

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

uoiuimearσ ó élaonad feanúrσ nó breiteamhair vo  
 déanam. Ar a noubramair ir inéirente vo feanúr  
 535 Éireann mar feanúr saca cpiúe oile, vo bpiúg go bfuil  
 ar n-a veapibugad lé rpiúbnib feanugσar bPágánta ir lé  
 ppiomad naoimcléipe agur ppiéalávead eagailre Éireann.

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

ní morve ir voicliod Donn Cuan  
 Opiúctead 'ga rlvag nó long Lán;

agur ir uav rin aveirtear longpore i. pore na vteac  
 550 mui an mbairle 'n-a mbi áitugav; agur an long laigheac  
 ag piúg laigean, agur an Cóirir Connacrac ag piúg Connacé,  
 agur an Eacpaur Ulav ag piúg Ulav. Vo bioir fór cpi  
 teallairge oile i vTeamhiag an tan roin, mar atá Capcair na  
 nGiall, mar a mbioir géill nó bpaigve an mios i gcomveo.  
 555 An vava teac va ngairci Réalta na bfileav, mar a mbioir  
 breiteamain ir fileve Éireann pié cumav canac ar an vpiung  
 vo fápuiúgav peact ir mragail na cpiúe. An tpear teac  
 va ngairci Sripanán na nliúgean, mar a mbioir bainmugna  
 na gcúigeavac, agur aicpeab ar leit ran longpore roin ag  
 560 sac miosgair vob go n-a banpact. Siúeav an tan vo  
 fuiveav an comóail uile pié cinneav ir pié cpiocnugav  
 peact ir nór na cpiúe, ir é Teac móri Miuócuapta fá teac  
 coitceann comairle vób.

Ag ro iomorpio an fuivugav vo bioo opra ran teac  
 565 roin. Vo fuivav pi Éireann fein 'n-a miosgacavair ar

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

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

Not more inhospitable is Donn Cuan

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

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

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

uctúr i gceirteadúón an áruir ir a dgaib ríad, agus ní  
 Mumhan don leit éad se, úir roir agus ríad do bádar  
 dá éad an tige, ní laige an 'n-a fíadnaire, ní Connacht  
 ar a cúl, agus ollamhain éireann ar cúlaib níos Connacht;  
 570 agus ní Ula do don leit doctad se ar a úarláim, agus  
 fuireann o'fíoruidirib a úirib féin ní hár gac níos  
 oib. As ro veiruiread an treanad se cumair ar an  
 fuiruidar-ro éallais Teamhac:

575 Fíu Mumhan don leit anear,  
 Gan ainbúir gan anoircear,  
 agus laigim, lóir do brios,  
 dgaib ar dgaib nua 'n ariurios.

580 Connachtas ar cúl an níos,  
 Ré coiréas reanúir go fíor.  
 Uirib áruir i mairle,  
 i n-ariuriosad áruir.

585 Láim úar níos Teamhac éirne  
 Gan ainbúir gan ainbúir,  
 lé oirgallair ronna rann,  
 Gan fuireall gan imreair

Ir ar laogaire tugad car áda dár lé laigirib agus  
 lé Cuiréann mac éanna, mar ar gáda laogaire leo, go  
 nóg grian ir éarad ir reanna níos i gceirtead se ar féin  
 fá comall uóir gan dga na úirair oir; agus níos  
 590 comall ríu uóir. Gíad i níosail na úirair ríu, go  
 gíad dá éir ríu do marad laogaire lé raigéan teinn-  
 tige i nreallais dábail láim ní líte, amail ariur an  
 ríle:

595 acad laogaire mac néill,  
 Láim ní líte, gíad a rí.  
 Uíle dá acadair ríat  
 tugad dal báir for an níos

Agus ingean Tarais, ní Ó Liadain, bean laogaire,  
 máir luigead mic laogaire; agus, ní hionann ir

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

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

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

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

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

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

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

600 **Λ**αοζαίρε, σο γὰρ ρί σπειρεσθί οἱ ῥάτοραις. **Λ**ά ν-αon  
 ιομορρο τοα σπάνις ῥάτοραις οἱ ῥίον να βαιρηόσνα, φαί-  
 τισιρ ποίμε αἰυρ μέ ν-α κοιμτιονόλ κλέιρε, αἰυρ cuiyir  
 βιαυ τοα ολλήμυζαὺ ὀόιη, αἰυρ σο γὰρ λυγαυ mac **Λ**αοζαίρε,  
 α mac οίγεαρωέτα, ας ιτε αν βίυ leo γο hairceapac, γο  
 610 **σ**ταρλα γρειμ ἡ-α ηράγαυ λέρι ταέταυ ε; γο ἔφυαιρ βάρ  
 σο λάταιρ. **β**εαῶζαιρ αν βαιρηόσαν, ιρ cuiyir αν mac αρ  
 comaiice ῥάτοραις. **τ**εο ῥάτοραις ι ν-άρυρ υαίςνεαδ αἰυρ  
 τυς ρά νεαρη κοίρ αν λεινβ σο βρειτ ἡ-α ῥοταιρ; ιρ σο  
 ἡέαυις ρέιν αρ α γυιῶε γο **ο**ια, αἰυρ αναίρ ραν ησνάε-  
 620 **γ**υιῶε ριν γαν βιαυ γαν κουλαὺ ρεαυ τηι λά, γο σπάνις  
 ι γεαann αν τηεαρ λά **μ**ιcéal **α**ρῑάινγεαλ ι γερυτ coluim  
 ἡ-α λάταιρ ραν ἄρυρ ἡ-α ραίβε, αἰυρ beanncáir σο ῥάτοραις  
 αἰυρ αουβαίρε γυρ τοίλ μέ **ο**ια αν leaib ὀαίτβεουαυ αρ  
 impiue ῥάτοραις. **λ**ειρ ριν αρ mbeir von leaib αἰυρ α  
 635 **ο**ρύυιμ ραοι αἰυρ α βéal ορλυίγετε τέο αν ταρῑάινγεαλ,  
 σο βί ι γερυτ coluim, ιρ cuiyir α γοβ ι mbráγαυ αν leaib,  
 ιρ σο ταρῑαίης αν γρειμ αίρε, γο σπάνις αναμ σο λάταιρ  
 λειρ ριν ann. **α**ἰυρ σο λάταιρ λειρ ριν σο cuair αν  
 τ-αίινγεαλ αρ ceal υατα, αἰυρ σο éιυς αν leaib λυγαυ.  
 640 **α**ἰυρ μαρι σο éυαλαυ αν βαιρηόσαν αν leaib σο beir leo  
 ρις γο lútgáίρεαδ οἱ ῥίον ῥάτοραις ιρ ρλέαταιρ αρ α γλύιμῑ  
 ἡ-α ριαυναιρε, ιρ γαυαιρ ας βρειτ buíveácáir ρυρ τηé αίτ-  
 beouaδ α mic. “**α** banflait,” αρ ρé, “**ν**ί μom-ρα ιρ  
 beirte υuit buíveácáir σο míc, acé lé **μ**icéal **α**ρῑάινγεαλ  
 650 **λ**έρι αίτβεοῦαδ σο míc”; αἰυρ noctáir το éιρμ αν  
 ρceoil ámáil αουβραμαρ. **μ**αρι σο éυαλαὺ αν βαιρηόσαν  
 γυραb é **μ**icéal σο ρinne αν mac ὀαίτβεουαυ, σο γὰρ μαρ  
 éuίης υίρρε ρέιν caopa αρ γαδ τηέο τοα ραίβε αίε σο  
 έδβαίρε γαδα βλιαῶνα αἰυρ mίρ αρ γαδ ρρionn τοα ν-ίορσο  
 660 **ρ**εαδ α μέ σο boctáib **ο**é ι ν-onóιρ **μ**ičíl **α**ρῑάινγεαλ;  
 αἰυρ ρór σο opuyis μαρ nóρ ρεαδ να héίρεαann é, αρ γαδ



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



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

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

## V.

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

uon tpaoi nuy an zceipio rin uo bioó ran tír, zo b'píomáó  
an tpaoi an mbioó clirce ní véanáah na ceipioe. Agus uo  
685 zaiptí iolvánaiz uo na paioib-je. Ionann iomopio iol-  
vánaó ir ilceapaoá, uo b'píz zupab ionann ván ir  
ceapio.

Ir ar Oilill Molt uo-beir an leabhar iuy ní na Scot.  
Ir ní n-a linn fuair benignur comorba páopaiz báp. Ir  
690 ar Oilill map an zcéaona tugao Cat Dúma Aicir lé  
Laisnib, áit ar tuic iomao uo vaoinib va zao léit. Ir fán  
am-ro uo bí cogao iuy Ambropiur ní breatan agus Picti  
ir Scoti. Ir i b'paitear Oililla fóp fuair Conall  
Créamhtainne báp, agus íaplaite an tpeap eapoz i nár  
695 Macá i nuao páopaiz. Simpliur pa pápa an tan join.  
Ir ar Oilill Molt ní éipeann tugao Cat Oca lé lugaio  
mac laozaipe ir lé Muirceapaoá mac Eapica ir lé  
Feapzuy Ceipibeoil mac Conaill Créamhtainne ir lé  
Fiaóao lonn mac Caolbaio ní Dal náruipe, amail aoep  
699 an file:

Lé lugaio ir lé Fiaóao lonn,  
ir le Muirceapaoá mopoll,  
agus lé Feapzuy zan loet,  
uo mapao Oilill paop-molt.

695 Fice bliatoin i nuao an áta join uo éur uo cuaoar  
reirap mac Eipic mic Eoóac Muirneamair i nÁlbain, map  
atá vó Dongur vó Louapin agus vó Feapzuy. Tri céao ir  
reaoé mbliatóna ó aimyri Conculair mic Neapa zo haipyri  
Cormaic mic Aipic. Vó céao ir ceipie bliatóna ó aimyri  
699 Cormaic zo utugao Cat Oca. Agus fice bliatón va éir  
rin uo cuaoar clanna Eipic mic Eoóac Muirneamair i  
nÁlbain. Duac Teanguma mac Feapzura mic Muirneamair  
máil mic Eozain Speib mic Duac Zalaiz mic Buiain mic

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

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

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

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

Eoócáé Muiḡmeaóóin fá nḡ Connacét feacét mbliatuna an tan  
685 roin gur tuit lé heocáio Tiomécáirna.

Do ḡab luḡaio mac laogáirne mic neill naoisgiallaig  
 do fíol éiríamóin ríogacét éiríeann ríce bliatuin angur  
 ingean tarais do uib liacáin mácair luḡaio. Ir é fíaoé  
 mac fionnéada fá nḡ laigean an tan roin. Ir fán am-ro  
 700 tugao cat ceall ornaó i maig fea i ḡConnacae Ceitear-  
 lac, ceitíre míle ó leitḡlinn roin, maí ar tuit angur  
 mac nacfíaoic do bí 'n-a ríḡ Muíhan pé bliatuna ueas ar  
 ríóio, agur eítne uacáé ingean éiríomítainn mic éanna  
 Cinnfealaig a bean maí don nḡr lé Muirceairtac mac  
 705 earca ir lé hoilill mac Dúnluing; ḡonao uime rin aueir  
 an ríle an iann-ro:

acbaé craobóor bile móir  
 angur molbécé mac nacfíaoic  
 faghaio la hoilill a raé  
 i ḡcat ceall ornaóa elaoín.

710

Da éir rin fuair fíaoe mac fionnéada a marbaó i  
 ḡcat ḡráine lé heocáio mac Cairíbe. Felix an tpear  
 pápa von ainm rin, an ueacáio bliatuin do flaitear  
 luigúeac mic laogáirne do iunneao pápa ue. Ir fán am-  
 715 ro tugao cat Sleamna Míoe lé Cairíbe mac Néill ar  
 laiguib, agur tugao cat seaḡra, maí ar marbaó Duac  
 Teangumá nḡ Connacét lé Muirceairtac mac earca, amáil  
 aueir an ríle ran iann-ro:

cat uealḡa, cat múroíma,  
 agur cat tuama orubá,  
 agur fór cat na seaḡra,  
 a uoíréair Duac Teangumá.

720

Ir fán am-ro tugao cat locháige le laiguib ar uib  
 néill, áit ar tuit iomaó do óaoimib ann; agur do éuaio  
 725 fearḡur Móri mac earca i naílbain maí don nḡr Dál Riada  
 agur do ḡabauar flaitear innce. An naoímaó bliatúin  
 ueas do flaitear luigúeac mic laogáirne fuair pápaig

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

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

There died the spreading branch of a great tree,

Aonghus Molbhthach, son of Natfraoch ;

He lost his success by Oilill

In the Battle of Ceall Osnadh the vile.

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

The Battle of Dealga, the Battle of Muchromha,

And the Battle of Tuam Drubha,

And also the Battle of Seaghais,

In which fell Duach Teangumha.

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

bár, iar gcaiteam dá bliain ar ré fícto ar an raogal-ro,  
amail du'hamar tuar. Da éir rin fuair lu'gair mac  
730 laogaire bár i ndéau f'ar a lé caoir éinneige vo éuit ó  
neam air t're m'ieir p'arraig vo éeanaí vo. An bli'áin  
véveanaí vo flaitear luigveaí vo bi gelaíur 'n-a pápa.

Vo gab Muircearic mac Earic mic Muirceadai mic  
Eogain mic Néill Naonigallai vo fiol éireamóin mo'gáit  
735 éireann ceirre bliaina ar fícto. Earic ingean lo'annin ní  
alban márair Muircearicai mic Earic; asur i' i u'oraí  
a flaitir iugad Claran mac an tSaoir vo bi vo flíoct  
Cuic mic Feargus mic Róig. An c'arraig bi áin vo  
flaitear Muircearicai vo iunneao pápa vo Anartair  
740 an o'ra pápa von ainm rin. I' fán am-ro iugad an naom  
Comgall beanncair, an t-abb n'omra, an t'as a iab'ar  
dá fícto mile manac fa n-a óigieir no pá n-a i'naí, amail  
leá-tar i leabair Ruad M'ic Donnáin; asur i' cóirae ro  
vo éireannain so léagtar as u'gar banncaíamail .i. as  
745 S. beannair i mbeaí Malaciar so o'ainis veircioal  
oar b'ainm Soanur ón Abb Comgall leir tó b'ao ceao  
maíur; asur i' ar flíoct íuail mic Conaill Ce'iricai  
mic Ainíur vo élanab Ru'uirge atá an Comgall-ro.  
As ro mar aveir an u'ain naom'ieancair da veir'ad  
750 rin:

Comgall beanncair mac Séana,  
ar nar éir u'ain éaga,  
f'ieam u'ad ar naí f'íot fail  
vo fiol íuail mic Conaill.

755 I' fán am-ro fuair Anartair impir bár asur Cainneao  
Déau bó, an naom; asur i' vo flíoct Feargus mic Róig  
an naom-ro; asur iugad Colum Cille mac Feolmíro mic  
Feargus mic Conaill g'ulban mic Néill Naonigallai. I'  
fán am-ro fuair b'uirge (ingean Dub'aric mic O'ieime mic  
760 b'earail mic Déin mic Connla mic Airic mic Cairbrie Níao  
mic Cormaic mic Don'gus M'oir mic Eo'ad Finn fuad



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

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

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

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

nAirt mic Feidlimir Reachtmair mic Tuatail Teachtmair vo  
 fiol Éireamóin bár i n-aoir a reacht mbliadán ir ceitire  
 fiú; nó vo méir úrúinge oile i n-aoir a veic mbliadán ir  
 765 trí fiú. Ionann iomorro úrúig vo ir breo-faigean .i.  
 faigean teine; agus ní héighearta rin vo faimh ói, vo  
 úrúig go faibé 'n-a teine ar laraó vo fáid Dé as  
 uibhrogaó a faibé vo fáir go Dia. agus vo méir an  
 fáilire, ir í vo rinne an rann-ro:

770

mírin aráin eorua áin,  
 ir í mo éir-re von élar;  
 gar bionair ir uirce ce,  
 ir í mo éir go n-óúce.

## VI.

An reirad bliadain vo fáiltear Muirceartaig mic  
 775 Earca vo rinnead pára vo Simmachur agus vo bí 'n-a  
 pára cúig bliadna déas agus oét mí; agus an t-aonmáó  
 bliadain ar fiú vo fáiltear an Muirceartaig éalona  
 vo rinnead pára vo hómairua agus vo bí 'n-a pára naoi  
 mbliadna. ir fán am-ro vo ríot go míorbailéac naoim-  
 780 éoir Anonur manac agus rugad go hAlexandria é agus  
 vo cumuigean i neaglar éoin báirte é. Tus Muir-  
 ceartaic mac Earca na cat-ro ríor i n-aonbliadain vo  
 méir mar aoir an fáil rann-ro:

785

Cat cinn eic, Cat almaine,  
 lé haimir oirdeire amra,  
 oráin élaic, Cat eiblinne,  
 agus Cat maige aibbe.

Go gíro d'éir na gcat-ro vo éir, fuair Muirceartaic bár  
 i orú Cleitig; agus fuair aibbe imlig bár.

790

Vo fáid Tuatail Maol Fárb mac Cormaic éalóic mic  
 Cairne mic Néill naoigiallaig vo fiol Éireamóin ríog-  
 áit Éireann trí bliadna déas. ir uime fáiltear Tuatail  
 Maol Fárb óe, Comáin ingean Daill úrónaig a málar,

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

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

## VI.

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

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

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

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

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

1r i bflaitear Tuatál fuair Mocketur veirciohal  
 páorais bár, aḡur vo máir ré trí éao bliadóan; aḡur vo  
 800 tugao Daoitín valta Colum Cille; aḡur clann an veire  
 vearbriátar Daoitín aḡur Colum Cille, aḡur fuair Com-  
 gall ní Alban bár, aḡur fuair Mobi va ngairtí veapcán  
 na fáirtine vo ílioct fíacac Aiceaóa mic Caḡaoir Móir  
 bár. 1r i bflaitear Tuatál rór tugao Cat Torran lé  
 805 laigrib̃, áit ar marbaó Earc mac Oiliolla Muile; aḡur ir  
 uair rin cángaduair fíir Ceara. 1r fan am-ro tugao Cat  
 Sligise lé Feairḡur ir lé Domnall, vó mac Muirceaircais  
 mic Earca, mar ar tuit Eogan béal vo bí 'n-a níḡ Connac  
 cúis bliadna véas ar fícro leo; aḡur fuair Oórán naom̃  
 810 leatpaise, vo ílioct Conaire mic Moga Láma, bár, aḡur  
 Ciarian mac an tḡaoir i n-aor a doinbliadna véas ar  
 fícro, aḡur véoair fá hainm va átar aḡur Dáirearca  
 ainm a mátar, amail aveir ré féin ran iann-ro:

815 Dáirearca mo mátar-re,  
 níor bo bancaíl boet,  
 véoair an raor rór m'átar-re,  
 ó leatpnaib̃ moit.

1r fan am-ro vo tuit a ceann v'Abacuc i n-aonaó  
 Tailltean tré Láim Ciarian vo tabairt i n-éiteac; aḡur vo  
 820 máir ré ceirpe bliadna mar rin ḡan ceann ioir na  
 mancaib̃. Va éir rin vo marbaó Tuatál Maol ḡarib̃ ní  
 éireann lé Maol Mór mac mátar vo Dáirmair mac  
 Feairḡura Ceirpbeoil i nḡeallais eile.

1r i bflaitear Tuatál rór vo ḡab ḡuair mac Colmáin  
 825 ceannar Connac i noiaó Eogain béil; aḡur tapla an  
 trát roin an mac fá rine aḡ Eogan 'n-a vailta foḡluma aḡ  
 Ciarian ar tí beic 'n-a manac. Ceallac fá hainm vo, aḡur

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

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

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

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

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

bhéadgar lé caraid Eogain a coimhcionól Ċiaráin é mé  
 ceannad feauna vo véanaím oirra féin i n-ádaio Ģuairu  
 830 Ģiúeasó ar uigheasó amasó vo Ćeallac, tug Ćiarán a  
 mallasó uó, ir iarrad ar Ůia bár foiréigheas óa bheit.  
 Ar mbeit iomoirio fealasó mar rin uó, vo tuig Ģuab ole  
 vo rinne míréir Ćiaráin vo véanaím. Ásur téio ō'fior  
 an naoim Ćiaráin ásur ciontuigir é féin uó, ásur Ģeallair  
 835 go n-ahau ar a toil feau a mé. Tug Ćiarán a beannasó  
 uó; Ģiúeasó auubairt Ģuab bár foiréigheas vo-béasó é.  
 Anair Ćeallac ran éomhcionól ó roin amasó, go nveairau i  
 Ģcioron aimirre eapros ue, ásur ar mbeit 'n-a eapros ran  
 tiri uó, vo bí áĢ véanaím iananta ásur carau vo óeairbair  
 840 fá hóige ioná e féin, i noóig go ioiófeasó leir miosasó  
 Ćonnaasó vo buain amasó uó; ásur ar a clor roin vo Ģuairu  
 ollmuisgear leir tiriú vo munnitiri óilir Ćeallais féin,  
 Ģur marbasó leo é; Ģonasó mar rin vo fíorasó an tuar vo  
 rinne Ćiarán uó, mar vo tairingir Ģuab bár foiréigheasó  
 845 vo-Ģéabasó Ćeallac.

Vo Ģab Ůiarmaid mac feairĢura Ceiribeoil mic  
 Conaill Ćréaméainne mic Néill Naoigallais vo fíol  
 Éireamóin miosasó Éireann óa bliauin ir fíde. Coirbas  
 ingean Máine bean vo laignib mátar Ůiarmaid mic  
 850 feairĢura. Ir i bflaitear an mios-re fuair Tigeairnasó  
 eapros Ćluana Euar, vo flioasó Ůáirre Ćairmaid mic  
 Ćatáoir Móir, bár, ásur Oilill mac Muirneuasig vo bí  
 'n-a mios laigean naoi mbliaina. Ásur vo bí Coirbas mac  
 Oilioilla mic Eóasó mic Ůáirre Ćairb mic Oilioilla flann  
 855 bíg 'n-a mios Muíman.

Ir fán am-ro tugasó Ćat Cúile Conairu i ĢĆeara lé  
 feairĢur ir lé Ůomnall óa mac Mic Ćairca, áit ar marbasó  
 Oilill Anbann m Connasó ir a bheairi Áos Forcamail;  
 ásur ir i bflaitear an Ůiarmaid-ro tarla pláig i Néirinn

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

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

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

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

IR FÁN AM-RO FUAIR EOÓAIÖ MAC CONNLO MIC CAOLBAIG  
 MIC CUIUNN BAOÐPAOI MIC EOÓAC COBA MIC LUIGÉAC MIC  
 ROPPA MIC IOMÉADA MIC FEIÖLIMÍÖ MIC CAIR MIC FÍACÁC  
 APUIÖE DO BÍ 'N-A MÍG ULAD DÁ BLIAÐAIN AR FÍCÍÖ BÁR, AÐUR  
 870 DO B'É CÉIOPI DÁL NAPIUÖE É. AÐUR FUAIR CORMAC MAC  
 OILIOILLA MÍ LAIGEAN BÁR AÐUR DEAG MAC DÉ AN FÁIÖ; AÐUR  
 MUGAD MOLUA NAOMÉA MAC SINILL MIC AIMHIGIN MIC ÉIRNÍN  
 MIC DUAÉ MIC BUIAIN MIC EOÓAC MOGA; AÐUR FUAIR CATPUIO  
 EAPPOG ÁCÁÖ CUINNIPE BÁR IR AN NAOMH NEAPÁN LOBAP; IR  
 875 DO TÓGAIB BPIÉANAINN NAOMÉA DO FLIOÉT CÉIR MIC FEAPGUPA  
 EAGLAI FÉLUANA FEAPTA; AÐUR FUAIR ÐABPIÁN MÍ ALBAN  
 BÁR; AÐUR TUG ÐIUIGE MAC MAOLÉON MÍ CUIÉNEAC MAIÖM  
 IR MUAG AR ALBANCAIB.

IR FÁN AM-RO TUGAD CAT CÚILE OHEIMNE LE FEAPGUR IR  
 880 LÉ DOMNALL DA MAC MUIPÉAPTAIG MIC EAPICA AR DÍAPIMAIÖ  
 MAC FEAPGUPA, ÐUI CUIPEAD Ö PAON MAOMA É FÉIN IR ÐUI  
 MAIBAU UPIÖÖR A MUINNCUIPE TRÉ SUÍVE CÖLUIM CILLE. OIR  
 DO MAIB REIPEAN, TAP CÖMAIPE CÖLUIM, CUAPNÁN MAC AOÖA  
 MIC EOÓAC TIOPMÉAPINA, IR DO DÍOGAIL DIA PIN AIR FÁN  
 885 CAT-RO. DO BUIPEAD CAT CÚILE UINNPEANN I OTÉACBA AR  
 DÍAPIMAIÖ LÉ HAOÖ MAC BPIÉANAINN MÍ TEACBA, AIT AR  
 MAIBAD IOMAO DA MUINNCUI; AÐUR DA ÉIR PIN DO CUIAIÖ  
 CÖLUM CILLE I NÍ I NALBAIN, I N-DOIF A TRÍ BLIAUNA IR DÁ  
 FÍCÍÖ; AÐUR TUGAD CAT MÓNA DOIPE I NALBAIN LÉ CLANNAIB  
 890 NÉILL AN CUIPEIPE, MAI AR CUICEADAR PEACÉ MINPIÖGA DO  
 CUIÉNEACAIÖ LEO. IR FÁN AM-RO FUAIR COLMÁN MÖR MAC



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

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

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

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

1r i n-aimrii **Ó**iarmaia mic Cearbail do beir i bflair-  
895 ear Éireann táinig file Albanaic sa b'ainm Labán Óiaoi  
i nÉirinn; agus do chualao iontráio ar oinead Eoicé Don-  
trúla rinnreari fil Súilleabáin, agus táinig do ionnruige  
o'iarmaio tabairtar air, agus ní géabao bhonnctanar oile  
uao áct a leatfúil; agus o'uamán a éaintre don oiaoi do  
900 iao Eoicéio a leatfúil do. Tárla fán am roin Ruatán  
Loéna ar an látar, agus mar do chualao an itge ain-  
oligéad, iarmair ar Óia fúile Labán do éur i gceann  
Eoicé, agus an feiom do-níoir do Labán do véanam do;  
agus táinig o'aitéuinge an naoim go nveacatar fúile  
905 Labán i gceann Eoicé agus go nneiníoir an feiom rin  
do feao a re.

## VII.

An reatmao bliadain do flaitear an **Ó**iarmaio-ro  
nig Éireann táinig cailléad oib sa b'ainm Sinead Éio  
do éaraoio ar Súaire mac Colmáin ré **Ó**iarmaio tré bpeir  
910 na haonbó do bí aice uaire. Do tionóil **Ó**iarmaio fluas  
lionmair ré uil do buain víolaveáca i mbain na caillige  
do Súaire, agus triallair go Sionainn don éur roin. Do  
bí ionorroio tionól fluas 1r rocuíde ag Súaire ar a éionn  
don leir oile; agus do éur Súaire Cuimin Foa mac Fiaha  
915 do iarmaio ar **Ó**iarmaio fan uil go ceann ceitíre n-uaire  
bpeícau tar Sionainn riar. "Ní mói an áctéuinge uirt-re  
rin o'fáigil," ar **Ó**iarmaio, "agus do-géabta ní buo mó  
oá mau é do iarriá." Do hádar triá leat ar leat don  
cSionainn, an ní **Ó**iarmaio don leir éoir 1r Súaire don leir  
920 éiar, go maiuin ar n-a máraic. "1r iongnau liom," ar  
Cuimin, "laigean an trluaidg-re agat 1r méao an trluaidg  
atá io agao." "Tuis a éléirig," ar **Ó**iarmaio, "nac

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

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

## VII.

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

iomad cuiraó éuirear cat aót mar i r toil ré 'Dia; agus ma' r  
oínear aó aóar ari ari rluag-ne, tuig naó iao na cpoáa  
925 caomá aót na cpoáeáa cpoáie éuirear cat."

Do commórad an comhac eatorria, an ri go n-a rluag  
oo éaoib, agus Suairie go neart Connacé i r Muhan von  
leit oile. Siuead oo bhuirad oo Suairie i r oa rluag, sur  
marbad mórán oo mairib Connacé i r o'feairib Muhan  
930 ann. Agus i r oo suide Cáimín naomá oo beannuig i  
nlior Cealltrac táinig buaid gacáa oo bneit ari Suairie;  
oir oo époir Cáimín ri éráé ari fá oíommhuaid gacáa oo  
beit ari Suairie. An naom-ro Cáimín i r oo rluacé fiaóac  
aicead mic Caéaoir Móir é. Táinig riá Suairie go  
935 Cáimín i r tug uíla i r óigriéir oó, agus oo rléacé 'n-a  
láéairi. "Ní fuil bneit ari gan oíommhuaid gacáa oo beit  
oie." ari Cáimín.

Iar gcuir iomoirio an cata ari Suairie táinig 'n-a aonair  
go maiririri bis a raié aoinbean amáin maóalta, i r oo  
940 fiairriug an bea cia hé. "Feair riáid oo Suairie mé," ari  
ré. "I r tuag linn," ari i r, "maim oo beit ari an riú  
rin i r mó oéir i r oáonnacé i r cinead oa bfuil i néirinn,  
agus oearidá a maiririri oo éabairt." Téir an bea  
maóalta sur an riut oo bi láim ma i r acéi bhuadán ann;  
945 cillir go Suairie ri na rcealair rin. Téir Suairie amac  
sur an riut i r marbair an bhuadán i r rug buideacáir ré  
'Dia beit aoib ri an mbhuadán an oíóe rin, i r a mionca  
oo báoir oéir mairt oíóe oile aige. Téir Suairie ari n-a  
márac i noáil a maiririri i r oo-ní comairle riú an  
950 oiruibad cat oile oo riú éiréann nó an ngiallrad oo riun  
gai oó. I r ari oo éinn Suairie i r a maiririri oúl go  
'Dairmair agus giallad oó. Siuead i r é moó ari ari giall  
oó, riun gai nó éloirí an riú oo éur 'n-a béal riur a  
fiacalair agus é raon ari a glúinib. Agus ari mbeir oo

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

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

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

855 *Ḥuairie* mar rin, aubhairc an ní le luét da *muinntir* féin  
 ór íreal, “*Fionnfam*,” ar ré, “*anoir* an t*ré* *ḡlóir* *óiomaoir*  
 oo-ní *Ḥuairie* an t-einead móir úo.” *Tug* ar óraoi da  
*muinntir* ní *ó’iairiao* ari a *lor ealaóna*, ir ní *tug* *Ḥuairie*  
 arié uó. *Cuirir* lobair *ó’iairiao* *óéirce* ari ar fon *Dé*.  
 960 *Tug* an *vealg* óir oo bí *n-a* *briat* von boét. *Téio* an boét  
 uair, ir *carla* *ouine* oo *muinntir* an *riós* *ó’iairiao* *uir* ir  
*beanair* an *vealg* óir *ue*, ir oo-beir oo *ó’iairiao* é. *Tis*  
 an boét *air* *go* *Ḥuairie* da *éaraio* rin *uir*, ir *tug* *Ḥuairie*  
 an *cuoir* óir oo bí *cuirir* uó, *asur* *beanaio* *muinntear*  
 965 *ó’iairiao* an *cuoir* von boét, *asur* *tis* *air* *go* *Ḥuairie*  
*asur* *riinn éioiríom* *ó’iairiao* *ioir* a *fiacraib*; *asur* mar oo  
*éonnairc* *Ḥuairie* an boét *go* *cuircead* oo *éuit* *riué* *véar*  
*uair*. “*A Ḥuairie*,” ar an ní, “*an* ar a *éiruaige* *rioc* *beir*  
*fám* *éumáctair*-*re* *araoi* *as* *caoi* mar rin?” “*Óo-beirum*  
 970 *briatar* *naé* *ead*,” ar ré, “*ad* ar a *éiruaige* *liom* boét *Dé*  
 oo *beir* *gan* ní.” Ir ann rin aubhairc *ó’iairiao* *uir* *éirge*  
 ir naé *bair* ó *foin* *amaé* *fa* *n-a* *irmaé* féin, *asur* *go* *riabie*  
 ní na *n-uile* *óul* ór a *éionn* da *ngiallraó*, ir *guri* *leor* *leir*  
 rin uair. *Ceanglao* *rioc* *eatopia* féin *asur* aubhairc  
 975 *ó’iairiao* *uir* *teaé* *go* *haonad* *Tailítean* i *briathairc* *feap*  
*néirceann*, “*asur* oo-béar féin mo *éirceannar* óm lá féin  
*amaé* *uuit*,” ar ré.

Téio *Ḥuairie* iar rin *go* *haonad* *Tailítean* *asur* *miad* nó  
 mala *airgí* *ré* *n-a* *coir* i *gcoinne* a *brionnra* *ó’fearaib*  
 980 *éirceann*. *Tug* *iairíom* *ó’iairiao* ar *fearaib* *éirceann* *gan*  
*aon* *riob* *ó’iairiao* *aoinneite* ar *Ḥuairie* *ran* *aonad*. *Dá*  
*lá* *óó* *amlaio* rin; an *treap* lá *iomorho* aubhairc *Ḥuairie*  
*ré* *ó’iairiao* *fioc* oo *cuir* ar *earrog* *éirge* *go* *noeariaó* a  
*faoiríom* ir a *ongad*. “*Cnéao* rin?” ar *ó’iairiao*. “*bár*

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

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

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

1005 <sup>1005</sup> **Τ**αίρλα **Σ**ο **Ρ**αιβ **Ό**υινη **Ν**αομήα **Χ**ράιβτεαδ **Ό**ο **Ό**εαρβράϊταιρ  
**Δ**γ **Σ**υαιρε **Ό**αιρ **Β**’αιημ **Μ**οδία; **Δ**γυρ **Α**ιμρην **Ό**α **Ν**οεαδαιδ **Ό**ο  
**Ό**έαναμ **Δ**η **Δ**ορξαιρ **Σ**ο **Τ**οβαιρ **Ρ**ιορμυρρε **Δ**τά **Λ**άιμ **Ρ**έ **Ό**υιρην  
**Ρ**ιαρ **Β**υδ **Ό**εαρ, **Δ**ύγ **Μ**ιλε **Ό** **Ό**υρλυρ **Σ**υαιρε, **Ι**ρ **Σ**αν **’**η-**Δ**  
**Ρ**οδαιρ **Δ**ετ **Δ**ον **Μ**αιετλέιρεαδ **Α**μáιν **Ό**ο **Β**ίου **Δ**γ **Ρ**ιμοτδλάμ  
1000 <sup>1000</sup> **Δ**η **Α**ιρρην **Ό**ό. **Ι**ρ **Ν**ί **Δ**αιτεαδ **Ρ**έιν **Ν**ά **Δ**η **Μ**αιετλέιρεαδ **Ρ**αν  
**Λ**ό **Σ**ο **Ν**-οιδε **Δ**ετ **Δ**ονρρην, **Ι**ρ **Ν**ί **Δ**αιττί **Δ**ηη **Ρ**ιν **Λ**εο **Δ**ετ  
**Β**εαγάν **Ό**’αίρην **Ε**ορην **Ι**ρ **Β**ιορμυρ **Ι**ρ **Ρ**ιορμυρρε. **Δ**γυρ **Ι**αρ  
**Ό**τεαδτ **Λ**αοι **Δ**άρκα **Ι**ρ **Ι**αρ **Ρ**άυ **Α**ιρρην **Ό**ο **Μ**οδία **Ό**ο **Σ**αδ  
**Μ**ιαν **Ρ**εολα **Δ**η **Μ**αιετλέιρεαδ, **Ι**ρ **Α**υοβαρτε **Ρ**ιρ **Δ**η **Ν**αοή  
1005 <sup>1005</sup> **Μ**οδία **Σ**ο **Ρ**αδδδ **Σ**ο **Ό**υρλυρ **Ό**’ριορ **Σ**υαιρε **Ό**’φαξάι **Δ**  
**Ψ**άρμυγτε **Ρ**εολα. “**Ν**ά **Ό**έιν,” **Δ**ι **Μ**οδία, “**Δ**η **Δ**γαν-**Ρ**α **Σ**ο  
**Ν**γυιδην **Ό**ια **Ό**’ιαρραιδ **Ρ**εολα **Ό**υιτ.” **Δ**γυρ **Λ**ειρ **Ρ**ιν **Λ**έιγρ  
**Δ** **Σ**λυινη **Ρ**έ **Λ**άρ **Ι**ρ **Ό**ο **Σ**έαρμυγ **Δ**η **Δ** **Σ**υιδ **Σ**ο **Ό**ια **Δ**η  
**Ι**αρμαιο **Ρ**εολα **Ό**ον **Μ**αιετλέιρεαδ. **Ι** **Ν**-αοιηφεατ **Ρ**ιν **Ι**ρ **Β**ιαδ  
1010 <sup>1010</sup> **Ό**α **Ρ**ιρεαρταλ **Σ**ο **Β**ορνοιβ **Τ**ίγε **Σ**υαιρε, **Τ**άιμγ **Ό**ο **Σ**υιδ  
**Μ**οδία **Σ**υρ **Ρ**εοβαδ **Ν**α **Μ**ιαρ **Ι**ρ **Δ**η **Ρ**εοιλ **Ό**ο **Β**ί **Ο**ρρη **Δ**  
**Λ**άμαιβ **Δ**η **Λ**υέτα **Ό**ο **Β**ί **Δ**γ **Δ** **Β**ρρεαρταλ, **Ι**ρ **Τ**ριάλλταιρ **Λ**εο  
**Τ**αιρ **Ψ**εαραιβ **Δ**η **Μ**ύρ **Α**μαδ **Σ**ο **Ν**υεαρναοαρ **Σ**ο **Ρ**έιμυιρεαδ  
**Σ**υρ **Δ**η **Β**ράρδ **’**η-**Δ** **Ρ**αιβε **Μ**οδία; **Ι**ρ **Τ**έιο **Σ**υαιρε **Σ**ο **Λ**ιον **Δ**  
1015 <sup>1015</sup> **Τ**εαξλάιγ **Δ**η **Μ**αρκυιτεατ **Ι** **Ό**τόρμυιτεατ **Ν**α **Μ**ιαρ. **Δ**γυρ  
**Ν**υαιρ **Ρ**άηγαναρ **Ν**α **Μ**ιαρ **Ό**ο **Λ**άταιρ **Μ**οδία **Ό**ο **Σ**αδ **Δ**γ  
**Μ**ολαυ **Ι**ρ **Δ**γ **Μ**όρδδ **Α**ημα **Ό**έ, **Δ**γυρ **Α**υοβαρτε **Ρ**ιρ **Δ**η **Μ**αιε-  
**τ**λέιρεαδ **Δ** **Ψ**άρδδ **Ό**ον **Ρ**εοιλ **Ό**’ιτε.



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

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

Leir rin tug rúil feađa ir ató an macaire lán vo  
 1020 marcfhuađ, ir aubairt náir fódar nó féin an feoil v'fadh-  
 áil ir méao na cóire rin vo bí 'n-a vialó. "Ní heagál  
 vuit," ar Moćua, "mo úearbriáđair go n-a teaglađ atá  
 ann, ir ġuioim-re Dia ġan neađ vóob vo léigean cairir  
 ríúo go heit fátađ vuit-re." Ađur leir rin leanaio buinn  
 1025 na n-eađ von talam go nađ raiđe neart vóib triall cairir  
 rin go heit fátađ von maiccléireađ. Ir ann rin vo ġuio  
 Moćua Dia 'ġa iairaió air rcaoiléat va úearbriáđair ir  
 va teaglađ. Scaoiltear leir rin vóob ir cigio vo láđair  
 Moćua. Léigir ġuair ar a ġlúuib é féin vo láđair an  
 1030 naoim Moćua ir iairaiar mairmeađar air. "Ní heagál  
 vuit a úearbriáđair; ġueat itear an biađ lib annio."  
 Ađur iar ġcaiteam a ppoinne vo ġuair ir va muinntir  
 ceileabairo vo Moćua ir cillio go Dúrlur ar a n-air.  
 Ir vearbáđ ar fíunne an rceoil-re ġurab bóđar na Miar  
 1035 ġairitear vo na cúig mílil vo fliġe atá ó Dúrlur ġur an  
 vobair 'n-a raiđe Moćua an tan poim.

## VIII.

Ir i n-aimirir Óarmanua mic Fearġura ríog éireann vo  
 bí béacán naoiméa ann. Aveirio vionġ mé reanóur go  
 raiđe mac oile i n-éagmar fátađ Muilleatán aġ Eoġan  
 1040 óġ .i. Óarmanio, ađur ir ar rlióct an Óarmanua-ro táinig  
 béacán naoiméa vo beannuġ i ġCill béacáin i Múrcuiríde  
 Ċuiric; ađur fód aveirio na reanóar go raiđoar cínúir  
 mac aġ fátađ Muilleatán féin .i. Oílil flann móir  
 Oílil flann beaġ ir Deađluat. Aġ ro veirmireađ ar  
 1045 rin :

béacán ó Óarmanio naoim náir,  
 véanam olann fátađ v'iomráđ  
 vream var cōmáil tír ir tual,  
 vā Oílil vóob ir Deađluat.

1050 Ir fán am-ro vo mear úrearl mac Óarmanua mic  
 Fearġura .i. mac ríog éireann, fleat v'ollmugađ va atair  
 aġ Ceannannur na Míde, ir níoir mair leir doinni va raiđe

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

### VIII.

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

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

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

aige i gcomhair na fíleóe rin gan mairtfeoil 'n-a mbiaó  
 foirneáir mé n-a váil ar an bfeiré rin va ádair. **Sídeáó**  
 1055 ní fuaire a íamail rin vo mairtfeoil i gcomfoisre óó áct  
 donmair vo bí áz mnaoi miasáilta i gCill Ealóirúe,  
 ásur íarriair bheafal an marit go háireac umál ar an  
 mnaoi, ír vo táiriz feacé mba ír tarib vo éionn na haonbó  
 o'fááil vo. Éimáir an bean é. **Tairir** rin tug feirean  
 1060 an bó va haímóeoin uaité sur máib ar an bfeiré i. Ásur  
 íar mbeir i n-áinear na fíleóe vo miz Éireann ír va  
 múinnitir, tiz an cáilleac ír vo minne caraoio ar bheafal  
 mair an miz. Ar gclor íomoirio na caraoioe rin vo  
 óiarmaid .i. an m, vo áab váraet feiriz é, ír áuibairt go  
 1065 mbáireoáó ré bheafal trié fáruáó cáillizé Cille  
 healóirúe, ír beirir leir é ar bhuac ábann loircaizé, sur  
 bááó leir bheafal ámlair rin. **Ábair** áitfeacáir óiar-  
 maid trié n-a mac vo bááó, ír téio va ceirneam rin mé  
 Colum Cille, ír áuibairt Colum mair teacé o'íor an áélaioé  
 1070 béacáin von munnain, ásur triallair féin ír Colum Cille  
 mair don mair go rángáóar Cill béacáin von leir áuio vo  
 áliab gCior. Ásur ír ámlair fuaireóar an naom ír é áz  
 véanaim cloio timceall a feirizé ír a áibio fliuc 'n-a  
 timceall. **Mair** fuaire béacán ámarc ar óiarmaid, ír eao  
 1075 áuibairt: "Fán ocalaim a fiongaláiz," ar ré. **Leir**  
 rin téio óiarmaid go glúinib i ocalmáin. "Óiarmaid  
 comairce oir-íá ían ngnioim vo minne táiriz ré," ar Colum  
 Cille, "ásur áz íarriair oir t'imprúe vo éur go óia íá  
 n-a mac o'áitbeoúáó." **Leir** rin suruir béacán óia go  
 1080 oútráctac fá éri ar íoráileam Colum Cille; ásur ír mair  
 rin vo haitebeoáó mac míoiz Éireann, .i. bheafal, trié  
 áuio béacáin naoméa; sur móráó áinni óé ír béacáin  
 triér an miorbál foim.

**Tairia** áuair mac Colmáin, fá feair comairmair vo  
 1085 óiarmaid-íe, ír Cuimín íoóá mac íiaéna ír Cáimín íiré

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

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

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

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

1115

fá hé rin an Lugair Laimneirg  
tal ar éirlead Connacht éain,  
ó Cairil fearadúis fá uéad,  
go hác Lucan lán do gair.

Fá luét comairre dá céile Moéua ir Colum Cille,

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

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

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

Mochua and Columcille were contemporaries, and when

aḡur ar mbeir i noitḡreib an fáraigḡ vo mḡocua nó mac  
 Duac, ní maibe vo rḡrḡéirḡ fáogálda aige acḡ coileacḡ ir luḡóg  
 1120 ir cuil. Ir é feirḡm vo-niḡó an coileacḡ vó, iairḡéirḡge an  
 mḡeadóin oirḡce vo coimḡeacḡ. An luḡóg iomḡoḡiḡo ní léirḡeacḡ vó  
 acḡ cúigḡ uairḡe vo coḡlaḡó ran ló go n-oirḡce, aḡur an tan vo  
 ḡogḡaḡó ní-ra mḡó vo coḡlaḡó vo ḡéanaim, ar mbeir cuirḡreacḡ  
 vó ó iomacḡ cḡoirḡfḡóioḡ ir rḡléacḡtan, vo ḡabacḡ an luḡóg aḡ  
 1125 rḡliobacḡ a ḡluar go noúirḡeacḡ amḡairḡ rin é. An cuil, ḡeana,  
 ir é feirḡm vo-niḡó beir aḡ rḡubal ar ḡac line va léaḡaḡó  
 'n-a rḡralḡairḡ, ir an tan vo-niḡó rḡioḡó ó beir aḡ cantain a  
 rḡralm vo coḡnnuigḡeacḡ an cuil ar an line o'fáḡbaḡo go  
 cilleacḡ airḡ vo mḡáḡ a rḡralm vó. Tarla go ḡḡoḡo va eir  
 1130 rin go ḡruarḡaḡar na cḡirḡ reoirḡe rin báḡ; aḡur rḡrḡioḡair  
 Moḡua leirḡir va éir rin go Colum Cille ar mbeir i ní i  
 naḡbain vó, aḡur vo-ni caḡaoirḡ ar éaḡ na heaḡtan rḡoin.  
 Scḡriobairḡ Colum Cille cuigḡe aḡur ir eacḡ aḡubairḡ: “A  
 ḡráḡairḡ,” ar re, “ní cuirḡce vuit i n-ionḡantairḡ éaḡ na  
 1135 heaḡtan vo cuairḡ uairḡ, óir ní bí an tubairḡ acḡ marḡ a mḡí  
 an rḡrḡéirḡ.” Meaḡaim ar an rḡḡḡiaḡó-ro na ḡrḡiorḡnaoim naḡ  
 maibe rḡuim aca rḡna reallḡaib fáogálda, ní hionann ir  
 mḡóirḡan vo luḡḡ na haimḡirḡe-re.

Va éir rin vo marḡbaḡo Diaḡimairḡ mac Feaḡḡura Ceirḡir-  
 1140 beoirḡ mḡ éirḡeann i Ráirḡ bḡg i Maig line lé hḡaoḡ Duḡ  
 mac Suibḡne Airḡuirḡe, aḡur tuḡaḡó a ḡeann go Cluain Mḡic  
 Nóirḡ, ir vo haḡónaiceacḡ a coḡlann i ḡCuirḡirḡe.

Vo ḡab Feaḡḡur ir Doḡnnall va mac Muirḡceairḡaigḡ  
 mic Eaḡica mic Muirḡeacḡaigḡ, mic Eoḡain mic Néill Naor-  
 1145 ḡiallaigḡ vo rḡiol éirḡeamḡóin rḡioḡacḡ éirḡeann aoirḡ bliaḡain  
 amḡain. Duinnreacḡ inḡean Duac Teangḡma rḡioḡ Connacḡ  
 mḡáḡairḡ na mac-ro. Ir fán am-ro tuḡaḡo Caḡ ḡabḡa lḡirḡe  
 ar laigḡuib lé Feaḡḡur ir lé Doḡnnall, aḡ ar cuirḡ ḡeirḡe  
 céacḡ vo laigḡuib ir vo marḡbaḡo Diaḡmḡan mac Cairḡill mic  
 1150 Muirḡeacḡaigḡ Muirḡoirḡigḡ, vo bí 'n-a rḡigḡ ulaḡo veirḡ mḡbliaḡóna,  
 lé baḡlaḡaib ḡoirḡirḡe. Aḡur 'n-a uairḡó rin rḡuairḡ Feaḡḡur  
 ir Doḡnnall báḡ.



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

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

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

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

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

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

1170 Aveiru uream ie reancur guraib ran am-ro fuair  
 brianaminn bioirra bár. Gveau vo mairi pé naoi bfiúto  
 bliadán vo péir an treancura ran man-ro pios

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

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

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

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

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

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

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

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

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

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

Cóbtaiḡ mic Oiliollla do ḡaiḡnib ḡiṛa ḡaṛmān beān  
 Ainmīe máṭaiṛ doṭa mic Ainmīe. Da éir rin do tuit  
 1190 Ainmīe lé Feaḡṡur mac Néill aṛ eaṛbaṭ ḡaṛoáin mic  
 Ninneaṭa i ḡCaṛmāiḡ Léime an Eic.

Do ḡaḡ ḡaṛoáin mac Ninneaṭa mic Feaḡṡur'a Ceann-  
 fṛoṭa mic Conaill ḡulban mic Néill Naṛḡiaillaiḡ do fíol  
 Éipeamóin míoḡaṭt Éipeann doin bḡiaṭáin amáin. Cact  
 1195 inḡean míoḡ fionnḡall beān ḡaṛoáin; aḡur iṛ i bḡlaiteaṛ  
 ḡaṛoáin fuaṛi an naom, ḡméanaṛin ḡluana feaṛta, báṛ,  
 aḡur doṭ mac Eoḡaṭ Tioṛmḡaṛna mī Connaṭt do maṛibān  
 i ḡCaṭ báḡa, iṛ ḡaṛoáin mac Caṛmíll mī Ulaṭ, iṛ Ruadán  
 ḡoṭṛa an naom. Do fḡioṭt Oiliollla fḡann ḡiḡ mic fíacáṭ  
 1200 Muilleaṭáin do. aḡur do maṛibāṭ ḡaṛoáin mac Ninneaṭa  
 mī Éipeann leiṛ an dá ḡuimín .i. Cuimín mac Colmáin ḡiḡ iṛ  
 Cuimín mac ḡibṛéin i ḡCaṛmāiḡ Léime an Eic i nḡomaṛiḡ.  
 Iṛ i fā haṛiṛ don Tiḡeaṛna do mēiṛ beṭa, fan ceaṭmaṭáin  
 ḡailṛoíl don tṛeaṛ leaḡaṛi do Staiṛi na Saṭfan, aḡ nūl do  
 1205 ḡolum Cille i naḡbāin 565.

## IX.

Do ḡaḡ doṭ mac Ainmīeac mic Seaṭna mic Feaḡṡur'a  
 Ceannfṛoṭa mic Conaill ḡulban mic Néill Naṛḡiaillaiḡ do  
 fíol Éipeamóin míoḡaṭt Éipeann feaṭt mḡbiaṭna aṛ fíáin.  
 ḡmíḡo, inḡean Cóbtaiḡ mic Oiliollla do ḡaiḡnib, maṭaiṛi  
 1210 an doṭa-ro. Iṛ é doṭ mac Ainmīeac tuḡ Caṭ beál Daṭi,  
 maṛi aṛ tuit Colmán beaḡ mac Diaṛmaṭa aḡur cúḡ mile  
 maṛi don mīṛ tṛié fáirṭine ḡolum Cille. Iṛ fán am-ro  
 fuaṛi Seanaṭ eaṛpoḡ ḡluana hḡoṛaṛiṭo báṛ, iṛ fíacáṭ mac  
 ḡaṛoáin mic Caṛmíll mic Muṛeaṭaḡ Mḡuṛnoeṛiḡ do bí  
 1215 'n-a míoḡ Ulaṭ cúḡ bḡiaṭna aṛ fíáin, ḡuṛi tuit an tṛáṭ-ro i

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

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

## IX.

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

ḡCae beata lé fiaḡaíḡ mac Déamáin. Aḡur fuair feḡlím  
mac Tigearnaíḡ ní Mumán báir.

Ir lé hAḡó mac Ainmireadḡ vo commóiamḡ mórbáil  
Uíoma Ceat marí a maibe coimḡáil uairle ir eazailre  
1220 Éireann. Aḡur ir tḡí haubairí pḡnniropálda vo bí aḡ  
Aḡó ní cḡuinniuḡaḡ ná coimḡálda roim. An céaduaḡbair  
uioḡ vo úibhite ná bḡileao a hÉirinn ari a méir vo mḡuirear  
ir ari a ḡeacḡaḡt a maí. Óir vo bíoḡ tḡioḡao i mbuḡóin  
an ollaimḡ aḡur cúis fḡir uéaḡ i mbuḡóin an aḡiḡoḡ .i. an  
1225 cé fá ḡoirie céim ran bḡilueaḡt von ollaimḡ. Aḡur vo  
báuarí fán am roim, beaḡnaḡ, tḡian bḡearí nÉireann ní  
fḡilueaḡt, ir vo buḡíḡ ó Šamain ḡo bealltaine ari coinn-  
meaḡ ari feaḡaib Éireann. Ari n-a mear u'Aḡo mac  
Ainmireadḡ ḡurí ċiom an t-uálaḡ u'Éirinn iao, vo ċuirí  
1230 iḡoime a noibhite ar an iḡoḡaḡt uile. Auḡair uile fór vo  
bí aḡ Aḡó ní uibhite ná bḡileao, marí vo ċuauarí u'iarḡiaḡ  
ueilḡ óir vo bí i mbḡiaḡ Aua. Uealḡ rin tḡá vo fāḡbaḡ  
ḡaḡ ní maí fēaḡoḡmaíḡa aḡ ḡaḡ níḡ ċiḡeao 'n-a uiaḡ;  
aḡur ir é iarḡiaḡ an ueilḡ ḡo ainḡiaḡaḡ uóib vo ḡḡioḡuḡ  
1235 Aḡó ní n-a n-aḡeirí ḡurí hionḡaḡibaḡ ḡo Dál Riada Ulaḡ  
iao. Vo bí uioḡurí iḡoime rin ari ná fḡileauaib ní linn  
Ċonċubairí muċ Neaḡa Ríḡ Ulaḡ tḡé n-a n-ainḡieaḡaib  
reim.

Vo tḡionólauarí fḡileaua Éireann an tḡiáḡ roim i ḡcoimne  
1240 ir i ḡcoimḡáil a céile; aḡur vo b'é a lion ari an ḡcoimḡáil  
rin ueiḡ ḡeáao u'fḡileauaib aḡ a maibe buḡdean, aḡur vo  
báuarí an tḡiáḡ roim aḡ cinneaḡ ċoḡmaíle ari uul i nálbain,  
aḡur maí vo ċualao Conċubairí rin céir Cú Culainn 'n-a  
noáil, aḡur tḡḡ conḡbáil feaḡt mbliaḡan uóib, ainail  
245 auerí an fḡile ran iann-ro vo beaḡao ar an uuaḡn uarab  
toḡaḡ, Eaḡmáin Ulaḡ ionḡmáin leam :

Éirḡio ulaḡ, ainḡa an fḡuaḡ,  
um Ċonċubairí cluḡeampuaḡ  
Coimḡmeaḡ feaḡt mbliaḡan ḡo mblao,  
uainne vo ná fḡileauaib.

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

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

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

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

'Dá éir rin do rcaoilrion na fileaúa fá Éirinn ir ní maibe  
 síochu síota ó fóin amaé go haimir fíacna mic baosáin  
 síos Ulaú, ná ó aimir fíacna go haimir Máoilcoba mic  
 Déamáin mic Cairill síos Ulaú, ná ó aimir Máoilcoba  
 1255 go haimir Aúda mic Ainmireadé. Fá éir ionoirio do úil-  
 tadair firi Éireann do na fileaúaib zuri forcuíreadar  
 Ulaú zác uair síob rion iao. An éasuaí do síbreáó  
 iao fá hé a lion míle; zuri mo forc Concuídar go maítib  
 Ulaó reáct mbliatna iao, aílail aúubiamar. An uair  
 1260 síbair do rinneadú síria mo forc fíacna mac baosáin ní  
 Ulaó bliatna iao, aúur reáct zóáo a lion um Eóáir  
 Rígeígear, aílail aúeir an file ran uadain réamháirte

1265 Eóáir Rígeígear reáct rán,  
 Lur go fíacna mac baosáin,  
 forríot fáirte síomoir úe  
 na filé por forcuíge.

An trear reáct do síbreáú iao go mo forc Máolcoba  
 ní Ulaú iao, uá éáo uéaz a lion, um 'Uallán Forzail  
 ir um Séancán, aílail aúeir an file ran uadain éáuna.  
 1270 Az jo mar aúeir

1275 reáct do Máolcoba na zcliar,  
 ré hiohar éinn zraáta amar;  
 Uá éáo uéaz file forruair  
 firi an ióhar amair-ocuar,  
 Uo mo síob Máolcoba, an cing,  
 Coimnéad teora mbliatna mbinn,  
 méairé go ló an bíaáta hain  
 Uo éine uéalbáa Déamáin.

An uair haúdar fáir commóradú móiróáil 'Díoma Ceat, i  
 1280 noóiz go zcuirreáó Aúó buinóir ar 'Uál Ríao i nálbain,  
 aúur zan do éíor aize síria síomíe rin áit éiríge fluaú ar  
 mair ir ar tír ir íoc éarica lé níz Éireann, aílail do



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

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

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

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

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

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

1285

sluaigeaṡ la ronnaib oo ḡrér,  
coblaṡ ar muir go mbitebér—  
mo bṡeat beilḡlic gan bṡine—  
ir éiric lá veirbḡfine.

An tṡear aṡḡar fár commóraṡ mórúáil Ůroma Ceat,  
1290 oo úioṡur Scannláin mḡir mic Cinnḡaolairí a flaitṡar  
Oṡruige, tṡé ḡan buinṡior ů'íoc mé hṡaṡ, aḡur ar tí a mṡic  
iolláin mic Scannláin oo ríogaṡ ar Oṡruigib tṡé beir  
umál ran mbuinṡior ů'ṡaṡ. ḡonaṡ iṡo roin na tṡí fáta  
fár hoṡuigeaṡ mórúáil Ůroma Ceat, aṡḡail aṡeir Ůallán  
1295 fṡirḡail ran rann-ro:

tṡí fáta fṡiṡa von ůáil,  
ar tí aṡríoḡta Scannláin,  
um ůáil ríada, ríogaṡ an tṡear,  
ir um úioṡur na n-éi ear.

1300 aḡ ro na ríoga cúigeaṡaṡ ir na flata fearmáin oo  
bí i mórúáil Ůroma Ceat. Ar ůúr Cṡimṡtáin Ceairí rí  
láiḡean; iolláin mac Scannláin mic Cinnḡaolairí rí  
Oṡruige; Maolúin mac ṡaṡa beannáin rí iṡitairí  
mṡmáin; Fingín mac ṡaṡa Ůuib mic Cṡimṡtáin rí mṡmáin  
1305 uile; Cṡimṡtáin Deilḡneaṡ rí veirceirṡ éirṡann; ḡuairṡ  
mac Colmáin i ríḡe cloinne fíṡṡaṡ tṡar ir tṡaíṡ; Raḡ-  
allaṡ mac ṡaṡaṡ oo ba rí ar tṡaṡaib Tairṡion ir ar  
ḡrṡitṡne úí Ruairṡ go Cliaḡán Moṡairín; Ceallaṡ mac  
Ceairnais mic Ůuib Ůoṡṡa ar ḡrṡitṡne úí Raḡallais;  
1310 Congalaṡ Cinn Maḡair ar tṡí Cṡonail 'n-a ríḡ; ůá ríḡ  
Oirḡiall .i. Ůairín mac aṡḡura ó cloṡar Deair go  
fionnṡairín i Sliaḡ fuaio; ṡaṡ mac Ůaṡ ḡalaḡ ó  
fionnṡairín Sléibe fuaio go bóinn.

An tan fá cloṡ oo Cólum Cille i nallbáin cṡuinnuḡaṡ

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

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

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

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

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

When Columcille heard in Alba of the summoning of this

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

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

- vó féarfaíde go mbiaó oíreiríeas ag an léagtoirí ar  
 an ní éirítear ríor annro, mar atá go mbeoír eapruis i  
 gcoimheas ac abbaó. Siúeas vó léagtar an raia caiboir  
 vo Stair na Sacran vo ríorí bera mar a labhann ar  
 1330 ríribiléio oileín í i nAlbain, ír pollur go mbioír eapruis  
 na hAlban uíal v'abbaoí í i n-alló. Ag ro ionorro  
 mar aoirí: a "fá gnát," ar ré, "mí an oileán-ro vo  
 ríorí uacraíán vo beir ari vo biaó 'n-a abb ír 'n-a fagair  
 ag a mbioó an érioó uile fá n-a rmaó agur fá n-a  
 1335 ólígéas, agus rór fá olígéas vo na heaprogais féin,  
 gér nóí neamhgnátac é, beir uíal vó, vo réir fompia  
 an céavooctúia vo bí ar an oileán nac raibe 'n-a  
 eapros acé 'n-a fagair ír 'n-a manac." Agur ír  
 pollur gupab é Colum Cille an céavooctúir fuaí an  
 1340 ríribiléio ar oír i ní, aithil aoirí bera ran veac-  
 máó caiboirí von éiríeas leabair von Stair céavna.  
 b "fá hé Colum," ar ré, "céavooctúir an éreoirí  
 Cáoirice vo na Pictib ran airo tuaoí ar na rleibírb ír  
 an céavouine vo cógaib mainirtear i n-oileán í vo bí  
 1345 cáóarac cian v'aimíirí ag ionas vo foibleacáib na Scot ír  
 na bPict." Ar na bmaíraib-re bera ír iontuigte gupab

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

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

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

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

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

é Colum Cille an céadnoctúirí vo éuaíó vo fíolaó an  
 éireoim vo na píccib 1 otcuairceapc álbain, 1r supab uime  
 rin ní heaó aínáin vo gábaóar na rásairc 1r na manaió  
 1350 oirra féin beic umal vo Colum Cille 1r o'abbaió í va éir,  
 ácc fór vo gábaóar na heapruis féin oirra é, vo bñis  
 supab é Colum Cille tug folur an éireoim ar oúr óóib.  
 Agus 1r uime rin cángaoar eapruis 1 nérinn 1 gcoimheacc  
 Colum Cille go móróáil Oíoma Ceac.

## X.

1355 1r aínáil óáinig Colum Cille 1 nérinn agus bñeo  
 ciaréta tapirra ar a fúilib go nac fairsceó úir éireann.  
 Óir vo bí o'fíacáib air gan úir éireann o'fairsin ón trác  
 vo éuir Molairc vo bñeic aicirige air uil 1 nálbain agus  
 gan fonn na héireann o'fairsin go bá, ionnur go oáinig  
 1360 óe rin sup óngáib an bñeo ciaréta ar a fúilib an real  
 vo bí 1 nérinn go cilleaó 1 nálbain oó; gonaó ag  
 fairnéir an ómáil vo rinne Colum Cille ar an mbñeic  
 rin, vo rinne Molairc an iann-ro:

1365                    gó éáinig Colum ánoir,  
                          1 n-eacáir tap an mórmuir,  
                          ní facaó ní 1 nérinn áin,  
                          1ar oirgeacc 1r in móróáil.

1r é aóbaí iomoirro fá rug Molairc vo bñeic ar Colum  
 Cille uil 1 nálbain, mar éáinig vo Colum Cille rin  
 1370 caá vo éur 1 nérinn, mar acá Caé Cúile Oíeimne, Caé  
 Cúile Ratán, 1r Caé Cúile Feaó. 1r é aóbaí Caá Cúile  
 Oíeimne vo méir an treimleabair va nraircear Uíóir  
 Óiarián: Feir Teamíac vo rinne Oíarimao mac Feapúra  
 Ceiprbeoil ní éireann 1r vo marbaó uime uafal ar an  
 1375 bfeir rin lé Cuairnán mac Aóó mic Eóac Tioiméaríra;  
 agus 1r uime vo márb Oíarimao an Cuairnán-ro tré mar  
 vo márb feirean an uime uafal ar an bfeir 1 n-aóáil

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

## X.

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

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

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

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

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

Ír é adbar fá ucuag Colum Cille fá daia Cat Cúile  
 Raetan do tabairt ar Dál nairiúe ír ar Ullacáib do  
 toirc iomparain tarla ioir Colum Cille ír Comgall mar  
 1300 do tairpeánadar Dál nairiúe ír Ullcáib ias féin leat-  
 triomac ran imparan.

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

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



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

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

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

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

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

- 1410 mé n-a mac Conall gan cáthar vo éabhairt von coirrecléiríeac  
 ná va buirín; agus ar bfaigáil rceal air rin vo Colum pul  
 ráiníog an láthair ir eab áruubairt: “Ir ceao liom-ra an  
 ríogán go n-a hinnilt vo beir 1 muict ná coirri 1 geionn  
 an áta-ro tíor go uí an bídé.” Ag ro veirmíeacé na  
 1415 hÁthra ag aitéiríuotal briaéar Colum ran man-ro:

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

- 1420 Agus ir uime vo oiríuig an innilt vo beir 'n-a coirri mar  
 don nír an ríogán, vo bídé gúab 1 áiníog 1 uceacáiríeac  
 ón ríogán go Conall ag a ráu nír gan cáthar vo éabhairt  
 von coirrecléiríeac ná va buirín. Agus vo éluinim ó n-a  
 lán vo áaoirib go bfaicéar ná coirri vo gíná ar an áe  
 1425 atá láin mé Uiríum Ceac ó foirí ale.

- Uála Colum Cille, ar muictan na comúala uó ir é  
 oiríeacé Conall mic Aóda mic Ainmíeacé ba neara uó von  
 éomúal; agus mar vo éonnaríeac Conall na cléiríog gíear-  
 air uaoiríeacíeac an oiríeacé ríeacé, trí naonbairí a líon,  
 1430 gúir gádaíar vo áabairí cíaó oiríeac, gúir bídéac ir gúir  
 brieóac na cléiríog Leo. Ir vo fíaríuig Colum cia vo bí  
 ag a mbualac ámlací rin. Vo éualací Colum gúab é  
 Conall mac Aóda vo bí ag a ngíearacé mé uéanac an  
 gíníeac foirí, ir cuirí Colum rá uéara trí naoi geoláin  
 1435 vo buair an ríeac foirí ar Conall gúir hearíeacéac le  
 Colum é, ir gúir beac ríeac ir aíríeacéac ciall ir cuiríeac ir  
 a inníeacéac ve. Agus ó na clogaib rin vo beanaó air,  
 gíaríeac Conall clogac ve.

- Vo éualací Colum íar rin go hoiríeacé Uóinnall mic  
 1440 Aóda; ir éiríeac Uóinnall 'n-a éoinne ir vo fíaríeac ríeacé  
 íoime ir eug ríeac ná gíuací ir vo cuirí 'n-a ionac ríeac 'n-a  
 fíuacé. Eug Colum a beannaéac vo Uóinnall mac Aóda,  
 ir íaríeac ar Uí ríeacéac éiríeac na muictan, agus ráiníog

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

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

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

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

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

1445 ρά ὁειρεαὸ ζο ραιθε τρὶ βλιαθνα νέας 1 βρλαϊτεαρ ἔιρειαν  
 ρυλ ρυαιρ βάρ.

Τρὶαλλαιρ Colum αρ ριν ζο ἡοιρεαῶταρ αν ριόζ ιρ  
 1450 Ὀοῖνall 'n-a ροῶαιρ; αζυρ αρ ριοῶταιν το Colum το λάταιρ  
 αν ριόζ ράιλτιζιρ ροιῖμε—το ζαῖ εαζλα ῥόρ αν ρί ροιῖμε  
 τρέρ αν ní το ρινne ρέ Conall ρυρ αν ριόζαι ιρ ρέ n-a  
 1455 ἡinnilc, αῖῃail αουβριαμαρ. “Ὀο β'ι μ'ῥάιλτε μο ρυαιρ,”  
 αρ Colum. “Ὀο-ζέαβαιρ ριν,” αρ αν ρί. “Μαιρεαὸ,” αρ  
 Colum, “ιρ é ρυαρ ιαρραιμ: τρὶ ἡιτζε ιαρραιμ ορτ, μαρ  
 ατά ραρτόὸ na βρileαὸ αταοι το ἑαῖρann αρ ἔιρυνν, ιρ  
 ραοοιλεαὸ το Scannlán ἡῖόρ mac Cinnῥαολαὸ ρί Ορρυνγε  
 1460 αρ αν mbrioi 'n-a βρuil αζατ, ιρ ζανουλ το ἑυρ buinḱioῖra  
 αρ Ὀál Riada 1 naḱbain.” “Ní τοil liom,” αρ αν ρί,  
 “ραρτόὸ na βρileαὸ, αρ ῥέιρο α n-αινḱρεατ ιρ αρ α lion-  
 ῥαιρε ατάο. Ὀιρ βίο τρὶοῶο 1 mbuiḱoin αν ολλαῖῃαν ιρ α  
 cúiz νέας 1 mbuiḱoin αν ανιοῶ αζυρ μαρ ριν το na ζρὰὸαῖḱ  
 1465 ρile οile ó ρoin ριορ.” Ὀο βίοὸ buiḱean αρ leiṫ αζ ζαc  
 αον οίοḱ το ρέιρ α ἑέιμε ρέιν, ιονnur ζο ραιθε τρυναν βρεαρ  
 nḱειρειαν ρέ ριḱιρεαῶτ βεαζναῶ.

Αουβαιρτ Colum Cille ρυρ αν ριζ ζο μαὸ cóιρ ῥόρῃαν  
 το na ρileαὸαῖḱ το ἑυρ αρ ζούλ αρ α lionῥαιρε το βάοαρ  
 1465 ανη. Ζιρεαὸ αουβαιρτ ρυρ ρile το βειṫ 'n-a αρουλλαῖῃ  
 αιζε ρέιν αρ αιṫριρ na ριόζ ροιῖμε, ιρ ολλαῖῃ το βειṫ αζ ζαῶ  
 ριζ cúizoi, ιρ ρόρ ολλαῖῃ το βειṫ αζ ζαc τιζεαρῃα τρυνḱα  
 ἑέαο nó τυαῖτε 1 nḱειρυνν; αζυρ το cinneαὸ αρ αν ζοοῖ-  
 αιρle ριν lé Colum Cille, ιρ αοντυιζιρ αου é; ζοαὸ αζ  
 1470 μαοιḱεαῖῃ na commaoine ριν το ἑυρ Colum Cille αρ na  
 ρileαυαῖḱ το ρινne Μαολρῥḱαιν αν ρανη-ρo:

Ro ραορὰ ḱε na ριḱὸ  
 τρῆ Colum αν ἑαοιῥḱόλιζιḱ;  
 ρile ζαῶ τυαῖτε ní τρῃομ,  
 ιρ εαὸ το ορρυνγε Colom.

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

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

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

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

Táinig von oruigadó-ro vo rinne Doó mac Ainmiread  
 1480 17 Colum Cille go mbioð ollamh cinnte a5 níg Éireann 17  
 a5 5ad níg cúigeaðad 17 a5 5ad tigeapna tpiúca céad, 17  
 fearann raor a5 5ad ollamh vóib ó n-a tigeapna féin; a5ur  
 1485 fóf raorire coitcéann 17 tearmannn ó fearaib Éireann a5  
 fearann 17 a5 maoin tpaogalta 5ad ollamhan vóib. Vo  
 oruigeadar fóf fearann coitcéann vo na hollamhaib go  
 cinnte, mar a mbiað múnad coitcéann aca ahaíl Univer-  
 sitie, mar aca Ráit Ceannait 17 Marpuide mhaige Sléad  
 1485 ran mbreítefne, mar a mbioð múnad na n-ealaðan i  
 n-aicid aca o'fearaib Éireann, 5ad don vo tograð beic  
 fuclamta i feandur nó rna healaðnaib oile vo bi ar  
 5nátugad i nÉirinn an tan roin.

17 é fá haioollamh i nÉirinn an tpiat roin Eocaid  
 1490 Éigear mac Oiliolle mic Eirc, a5ur 17 nif a veití  
 Dallán Forgaill, 17 vo cuir ollamhan uaid ar cúigeaðaib  
 Éireann, mar aca Doó Éigear ar éric Breag 17 ar an  
 Míde, Urimaol airoéigear ar vā Cúigead Mumhan, Seanéan  
 mac Cuairfeapraig ar Cúigead Connad a5ur fear Fírib  
 1495 mac Muiréadraig mic Mongáin i n-ollamhaic Ulað, a5ur  
 fóf ollamh i n5ad tpiúca céad i nÉirinn fá na haio-  
 ollamhaib-re, 17 fearann raor ó n-a bplaitib fearann  
 vóib a5ur tearmannn, ahaíl aouhramar, 17 ouara cinnte  
 ar roin a nouan 17 a noiréad va 5ad don vóib.

1500 An vara haéuinge vo iarri Colum ar Doó, rcaoilad  
 vo Scannlán mór ní Oruige a5ur a léigean va éric féin;  
 vo éimib Doó rin. “Ní leanaí cairif rin orc,” ar Colum,  
 “mar acoil lé Dia é go maibe a5 buain m'iallépenn  
 nó mo brios vóim-ra aroct ran iaipmáirige mar a mbiað.”

1606 “An tpeaf aéuinge iaipaim orc,” ar Colum Cille,  
 “cairve vo tabairt vo Dál Riada 5an vail va n-ar5ain

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

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

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

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

go hAlbain vo tadbac buinctora orra. Óir ní oligítead dúit  
 v'fáigáil uadta áct airtóir 17 éiríge fíuaí ag mair 17 ar  
 tír." "Ní éirígead cairíoe vóib zán vól va n-ionnraige,"  
 1510 ar doó. "Maíeab," ar Colum, "bíad cairíoe go bñat  
 uait"; agus fá fíon rín.

Leir rín ceileabair Colum Cille go n-a éleir von níz  
 17 von comóáil; agus avoir leabair zlinne vó loé go  
 raibe doóán mac zabráin mic vómanraige ní Alban ran  
 1515 comóáil-re, 17 zur ceileabair 1 n-aoirfeact mé Colum Cille  
 von níz 17 von comóáil. Avoir an leabair céatona go raibe  
 an comóáil-re vóroma ceat 'n-a ríoe bíadain 17 mí ag  
 orraígead meacta 17 oligead ánae 17 cáiríoea 17 fíeabab  
 éiríann.

## XI.

1520 vóla Colum Cille iar zceileabair von comóáil  
 ríallair go vóiríeabair 1 níoir éoíain; agus iar vóirí-  
 eact na hoíoe va éir rín cáiríoe laraí vóallraigeact  
 teinead ran comóáil ar an bpoiríe vo bí ag coiríeav  
 an éraí 'n-a raibe Scannlán Mór 1 mbroíoe ag doó, 17  
 1525 vó fíabair vóag iarraíoe vo éiríeact air, go vóiríeav  
 an fíeabair a ngníre mé lár ar méio an lonnraíoe vo  
 conncavair. Agus cáiríoe olíom vóallraigeact folurta  
 go Scannlán ran áit céatona 'n-a raibe, agus avóiríe  
 an zur ran olíom rí: "Éirí, a Scannlán, 17 fágab  
 1530 vo fíabair vó 17 vó éirí 17 tar amac 17 leaí míre 17 tabair  
 vo lám im lám." Tí Scannlán amac iar rín agus an  
 t-aingeal ríme. vó moiríeíoe lúct an coiríeav a agus  
 vo fíeabair ríoe cia vo bí ann. "Scannlán," ar an  
 t-aingeal. "vó maí é ní inneorab," ar íoe-ran. zluairí  
 1535 an t-aingeal 17 Scannlán 1 noíad Colum Cille iar rín;  
 agus an ríat vo bí Colum ag an raíeíeíe ag vól tar  
 ríann raingeal ríar 17 é Scannlán vo bí ag buain a bñíoe  
 oe; 17 vo fíeabair Colum Cille cia vo bí ann; 17 vo níoir



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

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

## XI.

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

reirean gur b'é féin Scannlán. An tan vo fíarfuiz Colum  
 1540 Cille rcéala de, "veoó," doireadó reirean, ar méio a  
 éarfa, óir feoil fáilte vo-beiróir vó ran éró, ir zan veoó  
 'n-a vóidó; agus ar a mionca vo-beireadó rin vo fíeasra  
 ar Colum Cille vo fásaid Colum Cille migneas ladhara  
 ar gac níg va fíioct va mbeir i nOrruizge. Tairir rin tug  
 1545 Colum Cille fá veana ar Óaoitín trí veoó vo éadair vo  
 Scannlán; ann rin noctair Scannlán a rcéala vo Colum,  
 amail doibnamar tuar. Doubarir Colum Cille mé  
 Scannlán triall i nOrruizge. "Ní féadaim," ar Scannlán,  
 "o'eacla doóda." "Ní heagail suir," ar Colum, "beir  
 1550 mo badall féin mar comairce leat, agus fásaid agam  
 coméionól i nDuirmaid i nOrruizgib i. Leir rin triallair  
 Scannlán i nOrruizgib ir vo gab ceannar a éiríe féin  
 fead a mé; óir nior léig eacla Colum Cille o' doó buair-  
 ieam vo éadair air ó foir amad.

1555 Vo éangail Scannlán i gcúitigad a fadair mar rin  
 rreaball nó trí pinginne ar gac teac muinntir 'n-a  
 óitaid ó bláoma go mair gacá bláoma vo coméionól  
 Colum Cille i nDuirmaid i nOrruizgib, amail léagtar i  
 nAmra Colum Cille ag déiríotat an gailair tug  
 1560 Scannlán vo Colum:

Vo mar om tuatad om toir,  
 Cia buó lir luadair ir luir,  
 Sceaball gacá hadba foir,  
 An mair ó bláoma go mair.

1565 Tug fóir Colum Cille a beannaóir o'Orruizgib uile, ar  
 éoiríotat go mbeir féin ir a ní uhal vó féin ir va  
 coméionól i nDuirmaid ó aimir go haimir fá óiol na  
 eadac vo éangail Scannlán oirra féin agus ar a fíioct,  
 amail léagtar ran Amra:

1570

beannaóir ar Orruizgib uaim,  
 ar a mborláine go gcéill,  
 beannaóir vo mair ir vo éir,  
 uaim tré beir va níg voir réir.

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

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

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

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

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

An Colum Cille aṛámaoio vo luad annto iṛ é fá  
 1575 hainm bairte óó Criohtann, aṣur aṁal fá hainm von  
 aingeal coimheacta vo bí aige, aṣur Demal an veamhan  
 vo bíóó go cinnte aṛ tí a buairdearctá, amail léagctar fan  
 áthra. Aṣ ro mar aṁeip:

1580

Criohtann na Guinn, cohall ngle,  
 ainm bairte Coluim Cille;  
 aṁal ainm a aingil fan on,  
 aṣur Demal a veamhan.

Iṛ uime trá vo lean Colum Cille v'ainm aṛ, an tan  
 vo bí 'n-a leanb aṣ a múnad aṣ Dubḡlaire i vṫir luig-  
 1585 óeac i ḡCinéal Conaill, vo léigctí lá ḡadá reactmáine fan  
 mbáile amac é vo reabriad i mearc a lucta coimheire, mar  
 fáoróáil aṛ mbeir von fuil ríogḡa vó; aṣur mar vo  
 cleactad vult amac lá fan treactmáin mar rin, vo tionól-  
 vaoir leinb an ceannctar 'n-a coinne an lá vo cleactad  
 1590 éirḡe amac; aṣur aṛ mbeir aṛ don láctarí vóib aṣ feiteam  
 rin, an tan acóiv aṣ truall ón mainctarí cusa é vo cóḡ-  
 bavaoir a lámá tré lúctáir aṣ a riad v'aoḡáir "aṣ rúv  
 Colum na Cille cugainn." Aṣur mar vo cualaiv a oive go  
 ḡcleactaoi rin na leanbáib Colum Cille vo ḡainm ve, vo  
 1595 mear ḡur coil ré 'Dia an t-ainm rin tarla i mbéalaib na  
 leanb neamhuicóivoeac vo ḡainm vo fíorí ve, aṣur an t-ainm  
 bairte, mar aṛá Criohtann, vo tábairt i noeamav. Aṣur  
 iṛ minic tarla a fáimáir rin vo máláir aṛ anmannáib  
 na naom; bíóó a fáivnaire rin aṛ mócvua vaṛ b'ainm  
 1600 Carictac aṛ vṫir, iṛ aṛ áamán naomta, vailta páoraiḡ,  
 vaṛ b'ainm aṛ vṫir Mac Neire, iṛ aṛ páoraiḡ féin vaṛ b'  
 ainm bairte Sochet, iṛ aṛ a vṫur ḡermanur Magoniur  
 aṛ an tan vo rinne lámcvur aṛ iṛ marí cug Colectinur  
 pápa páoraiḡ v'ainm aṛ iṛ huct a cuirte i nÉirinn vo  
 1605 fíolaó an éreivm, iṛ aṛ fíonnbairí Corcaige vaṛ b'ainm  
 bairte Luán, iṛ aṛ earpog íobairí vaṛ b'ainm loiceao vo

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

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

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

beannuig i mbeig-Éirinn i n-íochtai Láigean, i' arí Conn-  
 laot naomta eapros Cille Dama daí céadainm Roincéann,  
 i' arí mholing daí céadainm Daircíl, i' maí rin vo mórán  
 1610 da n-ionntarmlaib oile, ionnur naé cuirte i gconntabairt  
 suab Ciuomtann fá hainm bairte vo Colum Cille, tar  
 ceann suí leán Colum Cille o'ainm coirteann de vo píerí  
 an dódaí tuar.

bíot a fíor agat, a léagtóir, suab fíu-Éireannac  
 1615 Colum Cille vo leit a atar i' a mátar agur naé Albanac,  
 aílail doeirio cur vo na hAlbancaib. Óir i' folliur  
 suab Éireannac vo taob a atar é, vo b'ig go léagtar  
 i naomífeandur Éireann suab é Feólimí mac Feargura  
 Ceannfota mic Conaill Gulban mic Néill Naioigiallaig  
 1620 vo ba airtí arí Éirinn fá hatar vo Colum Cille. Ag  
 ro vearbá an tceandairí arí rin, aílail léagtar ían buain  
 vabab torac: Naomífeandur naom íne fáil:

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

i' vearb fór suab Éireannac Colum Cille vo leit a  
 mátar, vo píerí feargura na hÁthra maí a n-abair suab  
 i Eitne ingean Dioma mic Naol vo fíocht Cairbre Na  
 1630 Fear í Láigean a mátar. Ag ro maí doeirí an Áthra:

Eitne airtacra noobí,  
 an níogan vo óal gCairbrí,  
 mátarí Colum vada de,  
 ingean Dioma mic Noe.

1635 Vo cuiribá a éoir lé Colum Cille comhóirí roin le  
 tiorac lé hurnuigib i' lé ríeactaib, ionnur suí fearg  
 comhóirí roin lé cuar cialbaí, suí léirí a eaprac t're n-a  
 aibí, an tan vo luigeb ían gáimh 'n-a dúibíeíe íe  
 réveab na gaoite arí a éoir t'reí an b'píeí, aílail doeirí  
 1640 an Áthra ían íann-ro:

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

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

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

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

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

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

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

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

1650 Colum ʒein baol' fan mbio' mbán,  
 ʒaot'pac' ón ʒcuing' a' éop'án,  
 céo ʒo h'ainʒl'ib' ar' a' éadt  
 1ar' feadt mbliad'naib' feadt'choʒat,

mar' atá, t'pí bliad'na i' v'á fíctio do éait' v'a' a'oir'pí' 1  
 n'Éirinn, i' v'a' éi' r'ín' éi't'p'e bliad'na v'ead' ar' fíctio 1  
 1655 n'albain, amháil' a'v'oir' an' amhála' fan' fan'p'oo:

t'pí bliad'na ceat'pac'ao v'io'b  
 v'ó 1 n'Éirinn ʒan' im'p'io'm;  
 éi't'p'e bliad'na t'p'io'cao' ceann,  
 1 n'albain v'ait'le éi'p'eann.

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

1665 mo' pac' 1 n'í ʒan' éi'p'e,  
 a'ʒur' m'anam 1 n'Ói'p'e,  
 a'ʒur' mo' éop'án f'án' l'ic  
 fá v'at' p'áop'ais' i' b'p'ig'e.

An t'p'at' do bio' Colum Cille aʒ' p'á'ó a'oir'p'inn' nó aʒ'  
 p'p'al'ma'p'eadt' nó aʒ' p'eannmóir', do clu'nt'í m'ile ʒo leit' a  
 1670 ʒut', a'ʒur' n'í f'ul'mi'p'e'ad' v'eam'an' a' ʒut' ʒan' t'eit'ead' p'io'm'e,  
 amháil' a'v'oir' an' amhála' fan' fan'p'oo:

ʒoin' a' ʒota, Coluim Cille,  
 l'óp' a' binne' ór' ʒat' cléi'p',  
 ʒo ceann' é'ois' céo v'éʒ' céimeann,  
 1675 a'io'ble' p'éimeann, ead' ba' p'éil.



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

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

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

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

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

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

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

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

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

‘Do bí ragaire i nTíri Conaill i n-aimiríu Colum Cille  
 do éimhuigh nó do éogaid eaglais do élocaid uairle agus  
 do minne alcóirí gíloine innce, agus do éirí vealb gíneine  
 i r éarca da nvealbúgadh ran eaglais rin. Do ghuo da  
 1680 éir rin cáinigh anbráinne móir ar an ragaire i r cáinigh  
 veamán éirge iar rin do iug leir ran aieor é. Agus an  
 trát mángadair i ngar do Colum Cille ór a éionn, fuair  
 amharc oiríu i r do minne comairta na crioce ór a éionn ran  
 aieor, gup éir an ragaire leir rin anuar. Agus da bícin  
 1685 rin do iobairí an ragaire an eaglais do minne do Colum  
 Cille tré n-a fóirícin a lámad an veamán, i r do éirí  
 féin i n-orio manac, gup éir a aimreair do maic ó íoin  
 amac.

‘Do bí naomh i nUib Fáirceallais i nOrriuirge da b’ainm  
 1690 Coiríonh i r céir Colum Cille aimreair da íor i n’óir do  
 oiríuríu mádaric a leabair do, óir do ba uirne íó-foghlumta  
 ag a maide iomao leabair é. Agus do héimgeadh leir a  
 mádaric do éabair do Colum Cille; agus guiríu Colum  
 Dia ag a iarríu air gan aoinleabair óio do beir inléagta  
 1695 do neac n-a beacair; agus níor féasadh focal do léagadh  
 ionnca ó íoin amac gup éiríonadair.

‘Do éionnairc baotín o’airlinge tré caeoirie ar neamh  
 mar acá caeoirí óir, caeoirí ariuir i r caeoirí gíloine; i r  
 noctair Colum Cille do gupab i r coiríu, éiríu mic an  
 1700 tSaoir do bí an caeoirí óir, ar méir a oiríu o’airíeadh,  
 “agus an caeoirí ariuir do comair-re féin a baotín acá,  
 ar gíloine do éiríu; an caeoirí iomoiríu gíloine im  
 comair-re acá, óir oiríu gílan mo éiríu, i r aibuir coiríu  
 do minic mé.”

1705 Ag ro éiríe cána éiríeann .i. cáin do éiríu páiríu gan  
 cléirce do máiríu; cáin aóamán gan minn do máiríu;  
 cáin Uiríe Colum Cille gan ba bleacra do máiríu;  
 agus cáin Oiríu gan ariuir do éiríu ann.

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

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

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

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

## XII.

- 1r i bflaitéar an doúda-ro mic Ainmíreac fuaire Colum  
 1710 Cille báir. Tuig, a léagtóir, suirab é Colum Cille mac  
 Feiölimiö mic Feairgura an Colum ar a bfuilim as labhairt  
 go ró-ro. Aveir iomorro leabair Ruad Mic doúagáin  
 ir naoimífeanóir naoim éiréann go maðadair iomaö vo  
 naoimáib ir vo bannaoimáib éiréann 'n-a luét comanmann.  
 1715 Óir aveirio go maðadair dá Colum ir ríce naoiméa i  
 nÉirinn, asur fá hé Colum Cille an céad-Colum vóib.  
 Asur for ir mar éuimniugáö ar naoiméacé Colum Cille  
 tugáö Colum ar gac don vo éac. Vo bádar cúig Ciaráin  
 ir ríce naoiméa i nÉirinn, asur fá vóib Ciarán Cluana  
 1720 Mic Nóir ir Ciarán Sairne ir Ciarán Tiobraíve Naoi. Vo  
 bádar dá doúán véas ir ríce naoiméa i nÉirinn; vo  
 bádar reacé mbaírríinn i nÉirinn ir fá vóib rin baírrí-  
 fionn nó fionnbairi Corcaige. Asur fá mac an fionnbairi  
 roin v'Aimírigin mac Duib Duibne mic Ninneáöa mic Eoócá  
 1725 mic Cairbhe Airio mic Buidin mic Eoócá Muigíneadóin fá  
 rí éiréann. Vo bádar iomorro reacé naoiméarpuig véas  
 ir reacé gcéad uaine maígalta i gcoméionól Corcaige i  
 bfoóair fionnbairi. Vo bádar ceirne baioitín naoiméa i  
 nÉirinn, mar atá baioitín mac Bvéanainn, baioitín mac  
 1730 fionnais, baioitín mac Allaiö ir baioitín mac Cuanaö.  
 Vo bádar cúig Buiúio véas naoiméa i nÉirinn, ir fá vóib  
 rin Buiúio iníean Dubéais vo laiguib atá iomráióreac  
 reáö na heoirpa; asur ir follur suirab vo ílioét Eoócá  
 Finn fuac naíre i; asur fá veairbíráir vo Conn Céad-  
 1735 éacéac fá rí éiréann an tEoócáí fionn roin. As ro  
 veairbáö naoimífeanóir éiréann air rin, aímáil léagtar  
 ran vudain vairab torac: Naoimífeanóir naoim Inre fáil:

## XII.

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

1740

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

1745

mic Dongura mhóir miad ngar,  
mic Eodad Finn Fuaé ré har,  
mic Feidlimid Reacmhair ráin,  
mic Tuadail Teacmhair tiugháir.

1750

As ro ríor na ceitíe briúio véas naoiméa vo bí i  
néirinn i n-éagmar na briúoe tuar: briúio ingean Dioma,  
briúio ingean mianaid, briúio ingean momáin, briúio  
ingean éanna, briúio ingean colla, briúio ingean ead-  
cair Aipo, briúio inre briúoe, briúio ingean Damair,  
briúio cSeanboéa, briúio ingean fíadónat, briúio ingean  
doúa, asur briúio ingean luinge.

1755

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

1760

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

1765

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

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

1770

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

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

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

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

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

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

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

'Do bíod ionomho eafaeonta gnátae ioir an dá fíadaíú vo  
 luaidéamair go ghuo ionáinn, mar atá fíadaíú mac  
 baosaín aghur fíadaíú mac Déamáin; aghur cáinnis vo ghuíde  
 Comhgail naomta buaíú vo beir go minic ag mac baosaín;  
 1775 aghur an tan vo cuir mac Déamáin rin i leir an naomh  
 vo fíafnuig Comhgail ve-gean cia buó fearir leir neamh ir  
 a marbadh o'fadaíl, ioná buaíú vo breir ir beir real beo  
 aghur irneann fá veirnead. Doubdair mac Déamáin go maó  
 fearir leir buaíú vo breir ar a námaio, ionnup na háir ir  
 1780 na héacta vo-béaraó oirra go mbeirir va n-aicirir i gcomh-  
 óalaib coitceanna ó aimirir go haimirir. Ba holec ré  
 Comhgail an rogaín ius; aghur ius an fíadaíú oile neamh  
 vo rogaín ir uiommbuaíú gcaeta vo beir air; aghur fuair  
 rin tne ghuíde Comhgail.

1785 'Do bíod trá céile comairce naomh ag sac aithreicme  
 o'uairlib faeueal éirneann. Bíod a fíadnaire rin ar na  
 oiongaib-re ríor: óir vo bíod Caoimhgin glinne dá loc  
 ag Tuataleadaib ir ag bpanadab; Maosúg fearina ag  
 uib gCinnrealaig; Moling ag Caoimhnaadab; Fionntain  
 1790 Cluana heirneac ag ríol Mórúda; Caimneac ácaó bó ag  
 Orruigib; Ruadán lotia ag ríol gCinnéiríú; Deaglán ag  
 na Déirib; Séanna ag cloinn brian eadarlae; Gobnuio  
 i Múrcraide mic Diaimada; Colmán i nUib Mac Coille;  
 aghur mar rin ní bíod críoc ná cine i nÉirinn gan coim-  
 1795 airce éinnce naomh nó bannnaomh aca va vceugao cádar ir  
 onóir. Gíreac atáio naomh oile ann ir coitcínne ioná an  
 oiong vo luadéamair, mar atá Colum Cille, Finnén Muige  
 bile, Ciarrán Cluana, Comhgail beannéair, bpuigro Cille  
 Dara, Ailbe Imlig, aghur naomh páorais, amail aoirir  
 1800 aongur Céile Dé ran leabair va ngairceair pualair na  
 Rann. Ag ro mar aoirir:

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



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

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

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

- 1810 clanna connáct ar cúl éiríam,  
 Sion naé comhoinn;  
 uál naeruibé uasal imghinn,  
 ar cúl comhoill;  
 bío laigin ar cúl bhríste,  
 clá go raibhre;  
 muha uile gona toirce,  
 ar cúl ailde;  
 1815 aironaoith éiréann go n-a mancaib,  
 1r é a n-uibé  
 Sác raon 'n-a uéiro a mbeir fo rcéit  
 bádaraig uile.

- 1r pé linn doúa mic Ainmiread vo beir i bflaitear  
 éiréann vo baol brianoub mac Eodac mic Muiréadúis  
 1820 mic Dongura mic Feólimiú mic Éanna Cinnrealaig 'n-a  
 ríú laigean doinbliadain amáin. Agus 1r leir féin 1r  
 lé laiginib vo marbad doú mac Ainmiread i gCat bealaig  
 úin bolg. Aveirtear fóir gupab iao laigin' féin vo  
 marb brianoub i gCat Camcluana, nó gupab lé Sápán  
 1825 Saoibúearg aircinnead Seanboite Sine vo tuir pé, amail  
 aveir an file ran rann-ro:

- 1830 Sápán Saoibúearg reol amne,  
 aircinnead Seanboit Sine,  
 ní valb. gér b'annath i gcat,  
 vo marb brianoub mac Eodac.

1r rán am-ro fuair an naom Colmán eala báp.

- Vo gab doú Sláine mac Diarmada mic Feargura Ceirre-  
 beoil mic Conail Éreámteinne mic Niall Naosgiallaig 1r  
 Colmán Rímiú mac Muiréarraig Mic Earca vo fiol éiré-  
 1835 amóin ríogaét éiréann. Sé bliadna i gcomflaitear uóib.  
 Mugáinn ingean Concárainn mic Duac vo Connáctuib  
 mótair doú Sláine; agus Eitne ingean b'éadainn Daill  
 vo Connáctuib fá bean uó; 1r ruig reiréar mac uó .i.  
 Diarmado, Donnacá, Maolbheargail, Maolodan, Comgall.  
 1840 1r Oilill. 1r uime tugad doú Sláine u'ainm ari .i. ar

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

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

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

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

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

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

Vo gabh do Uairiothnadh mac Dornail mic Muir-  
 éarraidh mic Muiréadhaigh mic Eogain mic Néill naoigiall-  
 aigh vo fíol éireamóin ríogacht éireann reacht mbliadhna ar  
 1850 fícto. Driú ingean Orca mic Eiric mic Eócad mátair dotha  
 Uairiothnadh. Augur 1r uime haitear do Uairiothnadh de, .i.  
 readhga fuara cinnir vo gabhadh é, augur dá mad leir maitear  
 an vothain vo-béaradh vo éionn forcaéta donuairé v'fagáil  
 vó. Ionann iomoirio uara eithé 1r readhga fuar, fonaó  
 1855 aige rin haitear do Uairiothnadh de. 1r i bflaitear an  
 dotha-ro tugadh Cat Oúba lé hAugur mac Colmáin, áit  
 ar éuit Conall laoghbreag mac dotha Sláine. Augur vo  
 éuit do Uairiothnadh ní éireann i hCat dá fcait.

Vo gabh Maolcobha mac dotha mic Ainmireadh mic Séadna  
 1860 mic Fearghur Ceannfosa mic Conail hSulban mic Néill  
 naoigiallaigh vo fíol éireamóin ríogacht éireann éitire  
 bliadhna. Cróinreadh ingean dotha Finn ní Ormuige bean an  
 mMaolcobha-ro. Vo éuit Maolcobha lé Suibne Meann i  
 hCat Sléibe bealghadain.

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

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

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

## XIII.

1865 Do gáb Suibne Meann mac Fiacna mic Fearadaiḡ mic Muirdeartaig mic Muirdeadaig mic Eogain mic Néill Naoigiallaig nioḡad̃t Éireann tṛí bliad̃na ṽeas̃. 1ṛ 1 bṛlaitear tSuibne Meinn fuaiṛ Caoimḡin ḡlinne ṽá loḡ b̃ár 1 n-aoiṛ a f̃é f̃ic̃to b̃liad̃an; Caoimḡin mac Caoimloḡa  
 1870 mic Caoimḡeada mic Cuib mic Fearḡura Laoibdeirḡ mic Fotaig mic Eoḡad̃ Láim̃deirḡ mic Meir̃in Corb vo f̃lioḡt̃ Labraḡa Loingṛiḡ. 1ṛ f̃án am-ro fuaiṛ doḡ beanñain ñí Muḡan b̃ár, aḡur an naoḡ Ad̃amñán mac Róñáin mic Tinne mic Aoḡa mic Coluim mic Séaḡna mic Fearḡura mic  
 1875 Conaill ḡulban mic Néill Naoigiallaig vo b̃í 'n-a abb í 1 ñálbain. Róña ing̃ean D̃ung̃aile ñí Ua t̃Tur̃taire bean tSuibne Meinn ñioḡ Éireann. Do maṛbaḡ Suibne Meann ñí Éireann lé Cong̃al Claon mac Scannl̃áin Sciaḡleat̃ain.

Do gáb Dom̃nall mac Aoḡa mic Ainm̃iead̃ mic Séaḡna  
 1880 mic Fearḡura Ceanñfosa mic Conaill ḡulban mic Néill Naoigiallaig vo f̃iol Éiream̃óin ñioḡad̃t Éireann tṛí bliad̃na ṽeas̃. Aḡur 1ṛ é an Dom̃nall-ro t̃uḡ Cat̃ Óúin Ceiteir̃in aṛ Cong̃al Cl̃aon, áit aṛ b̃riṛ ve f̃éin 1ṛ aṛ m̃aṛb̃ iomaḡ ṽa m̃uinñciṛ. 1ṛ 1 bṛlaitear Dom̃nall f̃óṛ  
 1885 fuaiṛ an naoḡ ṽa nḡaṛic̃í Munna b̃ár, 1ṛ vo ṽib̃iead̃ Car̃r̃eḡad̃ .i. Moḡua a Raḡain ḡo Lioṛ M̃óṛ. Aḡur 1ṛ aṛ f̃lioḡt̃ Céir mic Fearḡura vo b̃í Moḡua.

1aṛi noũl iomaḡro vo Moḡua a Ciar̃iaíḡe aṛ oiliṛe ḡo Raḡain, vo ñinne mainiṛciṛ añn aḡur cuiṛiṛ com̃t̃ionól  
 1890 manad̃ f̃an mainiṛciṛ, ḡo maḡaḡaṛi ṽeic̃nead̃aṛ 1ṛ f̃eac̃t̃ ḡc̃eas̃ manad̃ 'n-a f̃oḡaiṛi aṛñ vo-beir̃ead̃ a m̃beaḡa com̃ c̃riáib̃tead̃ aḡur f̃in aṛ, ḡo m̃bíot̃ aing̃eal aḡ Lab̃aṛt̃ ñiṛ an t̃reap̃ manad̃ ṽioḡ, ionñur ḡo ṽc̃áinḡ ve f̃in ḡur f̃ár

## XIII.

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

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

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

clú ir oirdearcar mór naomtaéda ar comhcionól Raitne.  
 1895 Uime rin vo gáb uiréad naomh cloinne Néill ir cuirio  
 rcéala go Moctusa va fógra óo Ratain vo tréigean agus  
 triall va útaig féin .i. von Muimain. Freagrair Moctusa  
 vo na teactaib táinig iur na haitearcaib rin agus aubairt  
 naé tréigead Ratain aét muna gcuiread lám earpuig  
 1900 nó ríog ar é. Agus ar roctain na rcéal roin go naomhaib  
 cloinne Néill, iarrair ar Bláthmac ir ar Diairmair  
 Ruannuó, dá mac Aoda Sláine vo bí vo clannaib Néill,  
 uul vo úibirt Moctusa ar Ratain; agus lé gneardt na  
 uruinge rin céio Bláthmac ir Diairmair Ruannuó o'ionn-  
 1905 rúige Raitne agus uriong vo. éleir an taoibe tuaid 'n-a  
 broctair.

Ar n-a élor vo Moctusa go utángaodar 'n-a gair, vo éur  
 tigeairna vo na Pictib nó vo Éruitearcaib a hálbain dar  
 b'ainm Conrtancin, vo bí 'n-a manac tuata ran comhcionól,  
 1910 vo gúide na n-uairt roin um éairte bliadna vo éadairt  
 vo Moctusa ir va comhcionól gan a noibirt a Ratain;  
 agus fuair ré rin o'impide uata. Agus ar gcaiteam  
 na bliadna amac tigio na huairle céadna i gcionn  
 bliadna go mbuidin vo na cléirib céadna 'n-a broctair;  
 1915 agus ar roctain i broctair Raitne oóib cuirir Bláthmac  
 rcéala go Moctusa aza iarrair ar an mainirtir; agus  
 leir rin cuirir Moctusa an Conrtancin céadna va nguide  
 um éairte bliadna oile vo éadairt óo, agus vo don-  
 tuigeadar rin, gér learc leo é. Agus i gcionn an trear  
 1920 bliadna gúirtar lé laorannair Ua Néill na huairle  
 ir an éliar céadna ré teact vo úibirt Moctusa an trear  
 bliadain a Ratain; agus ar utigeadt i ngar von baile vo  
 éuireadar an comháil rin o'donaonta Diairmair Ruannuó  
 agus airéinnead Cluana Congara ir roctuide oile maille  
 1925 nu vo éadairt Moctusa ar lám ar an mainirtir; agus ar  
 roctain na heagairle oóib, céio an t-airéinnead irtead ir  
 anair Diairmair ré huirrain an voruir von leit amuig



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

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

- Tis Moctusa, iar gcloir Diaimada do beir ran uorur, o'fáilciuḡad nioime asur iarruair ran eaglais ircead é.
- 1890 "Ní maḡad," ar Diaimaid. "An uom b'beir-re ar an mainirceir táḡḡair?" ar Moctusa. "Ir ead," ar Diaimaid, "ḡḡeas ní obriam a téanam, asur ir aicreac liom cigeadt ran oáil-re ar méio do naomḡadta ir o'onóma-ra as Dia." "Onóir ar neam ir i ualimain uuir-re," ar Moctusa, "ir
- 1895 cuḡad ir nige ir f'laitear éireann uuir, ir maḡ ar do f'lioct uot éir; asur an tan f'illreir tú ran gcómḡáil uobéaraid na hóig acá ann Diaimaid Ruandú mar aicir or. ḡḡeas ir i n-onóir uuir-re ir uot f'lioct maḡar an foimainm rin." Leir rin cillir Diaimaid sur an gcómḡáil;
- 1940 asur ar moctain do ládair uó, f'arpuigir bláctḡac de creas ar nar euir lám i Moctusa da tabairt ar an mainirceir. "Níor obriar é," ar Diaimaid. "Ir ruandú, a Diaimaid, an ḡnóim foim," asur ar n-a cloir rin uon comḡáil cuḡadair Diaimaid Ruandú o'ainm air. Ionann
- 1945 iomoirio ruandú ir uairḡad, sonad f'lioct Diaimada Ruandú ḡairceir da f'lioct ó foim i le."

- Uála bláctḡic, céio go b'ruiminn leir uon mainirceir, ir cuirir lám i Moctusa, asur cuḡ go hearsonac ar an mainirceir amac é, mar don mé n-a comḡtionól. Mal-
- 1960 luigir iomoirio Moctusa bláctḡac. Tmallaar iomoirio Moctusa ar rin mar don mé n-a comḡtionól manac as téanam fearir ir miorḡal go ráinig na Déire; asur ar moctain annhin uó, táinig ní na nDéire 'n-a coinne ir cuḡ cádar ir onóir uó ir do tiomain a corp ir a anam ar
- 1965 a comairce; asur tmallair mar don go Uún Scinne mé ráirceir lior Mór anú. Coimnuir Moctusa ir a comḡtionól ann rin ir uo-níó eaglais ann ionnur go raibe an áir rin onómaḡ iomráircead i ḡriáḡad ir i b'roḡluim ó foim i le. Sonad é rin tmall Moctusa a Raḡain go lior Mór
- 1980 go ró-ro.

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

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

1r lé Dóinnall mac Aodá mic Anmheadó ní Éiréann  
 tugadó Cat Mairge Rat, áit ar marbhad Congal Cláon vo  
 bí 'n-a níg Ulaó veic mbliadóna. Agus 1r uimra a aithe  
 ar an rdaire-ge va ngairítear Cat Mairge Rat gurbab  
 1925 orpuitge an t-inneall 1r an t-orpugadó vo bíod ar rluağ-  
 aib Gaedéal né huic tola i n-iommbualadó nó vo éur dáta  
 úóib. Óir vo bíod ardaoiréad ar an rluağ uile, agus  
 daoiréad ar gac rluağbuidéin va mbíod fá n-a rmacé, agus  
 ruidéantear i mbriacais gac daoiris fá leit ar a n-aitean-  
 1970 daoi gac rluağbuidéan úíob reod a céile leir na reanóiróib  
 ar a mbíod v'fíadóib beic vo ládair na n-uafal né linn  
 cata nó coinblióct vo tádaire va céile, ionnur go mbíod  
 radáre rúl ag na reanóiróib ar gniomharcaib na n-uafal  
 né fairnéir fírinnois vo véanadh ar a noálóib leat ar leat.  
 1975 Agus 1r uime rin vo bí a reanóa réin i bpoáir Dóinnall  
 mic Aodá níog Éiréann né huic Cata Mairge Rat. Óir ar  
 mbeic vo Dóinnall ag triall i gcoinne Congal níog Ulaó,  
 agus 1ao va gac leit v'adainn, agus ar bfaicirín rluağ a  
 céile úóib, ríafriugir Dóinnall va reanóa gac meirge go  
 1980 n-a ruidéantear fá reod úíob, agus noctair an reanóa rin  
 vó, amáil léagtar ran laoir dárb torad: Tréan ciağar  
 cata Congal, mar a bfuil an riann-ro ar ruidéantear níog  
 Ulaó réin:

1985

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

1r iméian ó vo éionnrcnadar Gaedil gnátugadó na ruidé-  
 antear ar loig éionne Iryael léir gnátuigeadó ran  
 1985 éğiré 1ao né linn Gaedil vo marcairín, an ran vo bádar  
 clann Iryael ag triall tréir an Muir Ruaid agus Maoiré  
 'n-a ardaoiréad orra. Vá tréir véag iomorro vo bádar  
 ann, agus rluağbuidéan 1r ruidéantear ar leit ag gac  
 tréir úíob fá reod.

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

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

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

- 1985      Երեւոյ Ռուբեն, մանուկն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Տիմոն, զա 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Լեւի, առ իրաւունքն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Իսա, Լեւոյ 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Իրաւ, Բալ 'ն-ա իրաւունքն իր իրաւունքն;  
 2000      Երեւոյ Տաբալոն, Լոն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Ներթալեմ, Եւալ իրաւունքն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Տաւ, Եւալ իրաւունքն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Իոթեփ, Եւալ 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Եւանիմ, Բալ 'ն-ա իրաւունքն իր իրաւունքն;  
 2005      Երեւոյ Սա, Նաւալ իրաւունքն 'ն-ա իրաւունքն իր իրաւունքն;  
 Երեւոյ Բալ, Եւալ իրաւունքն 'ն-ա իրաւունքն իր իրաւունքն;

Այս քո իւր իւրեանքն առ իրաւունքն իր իրաւունքն  
 իւրեանքն իրաւ, իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

2010 իւր :

Այս քո իւր իւրեանքն առ իրաւունքն իր իրաւունքն;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

- 2015      Երեւոյ Ռուբեն իւր իւր իւրաւ;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

- 2020      Երեւոյ Տիմոն, իւր իւր իւրաւ;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

- 2025      Երեւոյ Լեւի, իւր իւր իւրաւ;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

- 2030      Երեւոյ Իսա, իւր իւր իւրաւ;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

Երեւոյ Իրաւ, իւր իւր իւրաւ;  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ  
 Եւալ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ իւրաւ

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

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

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

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

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

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

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

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

2035

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

2040

ՍԵԱԼԵ ԾԱՌԻ ԱԼԼԱՐԸ ԽԱՐԶԻՐ ԽԻՐ  
ԱՅ ԵՐԵԻԲ ՆԵՐԵԱԼԵՄ ՆԵՒՈՒՄԻՅ;  
ՍՈՈՆ ԵՐԵԻԲ ՈՍ ԸԼԵԱՇՏ ԲՐԱՇ ԲԵՐԻՆԵ  
ՈՐԻՐ ԵՅԱՐԵ ԼԱՇ ՄԱՆ ԼԱԵԻՏԻՄԵՐԵ.

2045

ՄԵՐԻՆԵ ԱՅ ԵՐԵԻԲ ԶԱՍ 1 ՆԵԼԵՈՒԶԱԼ  
ՄԱՐ ՓԵԼԵԲ ԵՐԻՐ ԱՐ ԵԱՆԼԵՈՒԹԱԻՆ;  
ՈՇԱՐ ԵՒՄ ՔԵ ԲՐԱՇ ԲԵՐԻՆԵ  
ԶԱՇ ԼԱՇ ՐԻՆՈՆ ՐԻՅԻՄԵՐԵ.

2050

ՄԵՐԻՆԵ ՄԱՐ ԵԱՐԵ ԶՈ ՈՐ ԵՐԻՐ  
ԵՐԻՐ ԱՅ ԵՐԵԻԲ ԻՐԵՐԻ ՕՐԻՓԵՐԵ;  
ՏԱԵԻՏԻՆ ՈՐԻՐԵԱԾ ԵԱԾԵԱ  
ԱՆ ԵԻՆԵԱԾ ՍԱՆ ԵՈՒԹԱՐԾԱ.

Երեւ ՅԵՆԱԻՄԻՆ ԶՈ ՄԵՐԻՅ ՄԻՐ,  
ՈՍ ԵՐԻՐ Ե ԵՄԻՆԵ ՕՐ ՄԵՐԻՅԻԲ;  
ՄԵՐԻՆԵ ՄԱՐ ԱՆ ԵՐԱՇ ԵՐՈՒԼԱՇ,  
ՍԵՐԻՆԵ ԲԱՆ ԵԱՌԻ ԵՈՒԹՈՐԾԱՇ.

2055

Երեւ ՍԱՆ ԵԱ ՍԱԵԻՐԵԱՇ ԱՆ ՍՐԵԱՄ,  
ՕՐԵԱՇՏ ՆԵՒՈՒՆԵԱՇ ԵՐԶԵ ԵԱԵԻՇԱԼԼ;  
ԵՐԵԱՆ ՔԵ ԽԱՇԶՈՒՄ ԵԱ ՍՈՒՅ ՓԵ  
ՄԱՐ ՆԱՇՐԱՅԻՅ ԽՈՐԻ Ե ԵՄԻՆԵ.

2060

Երեւ ԱՐԵՐ ՈՐԻՐ ԸՐԱԵՐ ՍԱՄ ԸՐԱԾ  
ՄԵՐԻՆԵ ՍԱՐ ԼԵԱՆ ՄԱՐ ԼՈՇԱՐ;  
ՄԱՐ ԱՈՆ ԵԱՐԱԼԼ Ե ԵՐԶԱ  
ԻՐ ԵՐԱՇԻ ԸԼԵՒԻՆՈՆ ԲԻՈՆՈԼԱ,

2070

ՈՍ ԱՐԻՒԻՐ ԵԱԼԼ Ե ՍՐԵԱԾԱ  
ՈՍ ԱՐԻՒԻ ՔԵ Ե ԵՄԻՆԵԱԾԱ;  
ՄԱՐ ԵԱՐՈ ՍԻՈՆԶՆԱ ՆԱ ՍՐԵԱԾ ՍՐԵ,  
ԲԵԱՐ ԵԱ ՈՒՄԾԱ ԱՆԱԻՏԻՆԵ? ԱԻՏԻՆԵ.

ԻՐ 1 ԵՐԼԱԵԱՐ ՍՈՒՆԱԼԼ ՄԻՇ ԱՍԾԱ ՐԻՅԻՅ ԸՐԵԱՆՈՆ ԱՐ Ե  
ԼԱԾՐԱՄԱՍԻՍ ԲԱՐԱՍՏԱՐ ՆԱ ՆԱՍԻՒՐԵ ՐԻՐ ԵԱՐ .1. ՄՈՇԱ ՍՈ  
ՐԼԻՈՇՏ ՕԻԼԻՈԼԼԱ ՄԻՇ ԵԱՇԱՐԻ ՄՈՐ ՍՈ ԵԱՆՆԱՅ 1 ՍՐԵԱՇ  
2070 ՄՈՇԱ 1 ԼԱՍԻՐ, ԱՅԱՐ ՄՈՇԱՍ ԻՐ ՄՈԼԱՐԵ ԼԵԻՅԼԻՆՆԵ ՍՈ  
ԵԻ ՍՈ ՐԼԻՈՇՏ ԵՈՆԱԼԼ ԶԱԼԵԱՆ ՄԻՇ ՆԵԼԼ ՆԱՍԻՅԱԼԼԱՅ, ԱՅԱՐ



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

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

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

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

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

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

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

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

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

Comhán mac Ua Cearra agus Chionán earraig Caonroma.  
 Agus fuair Domhnall mac Aoibá mic Ainmiread ní Éiréann  
 báir.

## XIV.

2075. 'Do gab Conall Caol ir Ceallac dá mac Maoilcoba  
 mic Aoibá mic Ainmiread mic Séanna mic Feargura Ceann-  
 fura mic Conaill Sulban mic Néill Naosgiallaig do fíol  
 Éiréannóin ríogad Éiréann. Trí bliadhna déag dóib i  
 gcomhlaitear. Ir 'n-a bflaitear fuair Cuanna mac Cailcín  
 2080 ní bfearmaidge .i. laoc liathmáine báir; agus fá fear com-  
 aimrige do Súaire mac Colmáin an Cuanna-ro, agus do  
 bí coimhneair oinigh ir daonnaicta eatorra; gonaó uime rin  
 do rinne an dá óinmíro .i. Comhán ir Conall an rann  
 leatad iomarbáda eatorra ardon, mar a n-abhair:

2085

Uáil gac neit dá mbi 'n-a láim;  
 Do-ní Súaire mac Colmáin;  
 A mian féin da gab nouine  
 Uáiltear lé laoc liathuine.

Ir 'n-a bflaitear fóir do marbaó Raḡallac mac Uuad  
 2090 do bí 'n-a ríḡ Connac cúig bliadhna ar fícto lé Maoil-  
 bhríge mac Moelacáin ir lé n-a moḡaib. Ir amlaio do  
 bí an Raḡallac-ro lán o'fuaí ir o'foimao ré mac uear-  
 brácar fá ríne ioná féin, o'eagla go utiofraó fá n-a  
 bráḡaio do buain ríḡe Connac oe. Búead ní bfuair  
 2095 árac ar mac a uearbrácar do marbaó; go utáinig oe  
 rin guir gab reirglice é tré neamháiteam bíó tré foimao  
 ré mac a uearbrácar. Tairir rin do cuir teadta i  
 noáil a brácar 'ga iarraio air tead do féadain. Uála  
 an brácar do cúig cealg Raḡallag ir do cuir cionól  
 2100 an r'luag ir céio i noáil a brácar Raḡallag, agus an

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

#### XIV.

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

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

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

noul vo látaíu tug aí a muinntir a gcloíomé vo beir noct  
 fá n-a gcóimib aca, agus mar vo éannaíoc Raḡallaḡ rin  
 aoubairc, “Ír truaḡ an tí ír annḡa liom ran bioḡ, agus ír  
 mian liom vo beir ‘n-a oighe oram, nac caobac leir mé, ír  
 2105 mé ré huḡc báir.” Mar vo éala iomorpio an brátaíu rin,  
 cáiníḡ a éroíde go móir aíu, agus cáiníḡ ‘n-a uaḡaḡ ar ‘n-a  
 mḡaíac va fíor, ír línḡio muinnteari Raḡallaiḡ aíu gur  
 marbaḡ leo é. Leir rin vo éiríḡ Raḡallaḡ plán an trát  
 roin ír vo ḡaḡ aḡ fíleaḡuḡaḡ go ruḡac foribḡáilteaḡ. Vo  
 2110 fíafíuḡ iomorpio Muirḡeann .i. bean Raḡallaiḡ va oraoi  
 iar marbaḡ a brátaíu vo Raḡallaḡ an maíbe suair ‘n-a  
 cionn. Aoubairc an oraoi ó vo maíḡ Raḡallaḡ a brátaíu  
 go oíocraḡ a mbár aiaon va gclóinn féin go luat; agus  
 fóir suíab von ḡein vo bí ‘n-a bhoíonn vo tíocraḡ a mbár.  
 2115 Vo noct ríre rin vo Raḡallaḡ, agus aoubairc maí iar  
 mbneir na ḡeine a marbaḡ vo látaíu.

Rug Muirḡeann inḡean ír vo cúir i mála í, go oíuḡaḡ  
 vo muicíde va muinntir va marbaḡ í. Ó vo éannaíoc an  
 muicíde ḡnúir na naoíḡeine, cáiníḡ a éroíde uíllie, ír vo  
 2120 cúir ran mála céaḡna ‘n-a bruaíu ó n-a mátaíu í, ír iuḡ  
 óir íreál go oíur mḡa cḡaíbḡeíḡe vo bí ‘n-a focaíu í, agus  
 fáḡbaíu aí beinn cḡoíre láim ré teaḡ na mḡa maḡalca an  
 mála. Cáiníḡ an bean maḡalca gur an mála, agus maí  
 ruair an naoíḡoin an ḡrḡaḡuḡíu í go móir ír vo oíl go  
 2125 heaḡlurca í. Agus ní raíbe i nÉiríonn ‘n-a comáimriri  
 ḡein ba ríamḡa ioná í, ionnur go oḡáiníḡ a clú go  
 Raḡallaḡ, ír vo cúir teaḡca va hiarmaíḡ aí a buimíḡ; ír  
 níorí faom an buimeac rin. Rugaḡ iar roin aí éiríu cúige  
 í, ír mar vo éannaíoc í vo líon va ḡrḡaḡ, ír vo bioḡ aige  
 2130 ‘n-a leannán leaḡca. ḡaḡaíu iomorpio éao a bean féin .i.  
 Muirḡeann, ír céio go ríḡ Éirḡeann vo caḡaoíu an ḡníomḡa

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

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

roin. Ráinig tríd míoclú an uile rin fá Éirinn, ir fá  
 uochad mé naomáib Éiréann rin, agus táinig feicín fadair  
 2135 u'ionnghuige Raḡallais da coiriuḡad, ir cāngaduair naomh  
 iomúa maille iur da iairiad air fcaiad iur an ole roin.  
 Agus níor léis de oirra uile é, cia do ḡoiricrioo air.  
 ḡídeas mar fadad do dāoinib ainmianada oile, do ḡuitoroo  
 na naomh Dia fá ḡan eiréan do mairéain an ḡealltaine ba  
 neara uóib, agus a tuicim lé urocdāoinib, agus fór lé  
 2140 harmaib deairóile agus i n-ionad faldac; agus carladair  
 rin uile uó mé huét na ḡealltaine. Fíad allta iomoirio  
 iar n-a loc carla air fíadán fan oiléan 'n-a iaiḡe  
 Raḡallac ir é as coiméad na hime, agus mar do connairc  
 an fíad do ḡad a ḡa ir tug urcār von fíad ḡur éur an ḡa  
 2145 ḡrío. Téio an fíad air ríad uaid, agus do éuaid-ḡean i  
 ḡcoite 'n-a uaid, ir téio an fíad ḡeal ón loc ḡo ucarla é  
 mé moḡaib do bí as buain móna ir marbair an fíad ir  
 rannair eatorra é. Táinig Raḡallac da n-ionnghuige ir  
 do rinne bāgar oirra tré ioinn an fíada agus duḡairc  
 2150 riú an feoil u'aireas. Ir ead iomoirio do cinnead leir na  
 moḡaib an rí do marbad; agus leir rin do ḡadadair da  
 ríadib ir dá ríarib oile air, ḡur marbair é, amail do  
 cairiḡḡeas leir na naomáib uó. Agus fuair Muiréann  
 .i. a bean báḡ tré ead mé n-a himeḡin féin.

2155 Ir fán am-ro tugad Cat Cairn Conaill lé Diaimair  
 mac Aoda Sláine, áit air marbad Cuan mac Amalḡuio do  
 bí 'n-a ríḡ Muḡan deic mbliadna, agus Cuan mac Conaill  
 rí Ó ḡríḡinnce agus Talamonaé rí Ó Liaḡin; agus ir  
 tré ḡuibe coimḡionóil Ċiaráin i ḡCluain Mic Nóir ius  
 2160 Diaimair buaid an cāta roin. Agus iar ucaét car air  
 do Diaimair ḡo Cluain Mic Nóir do ḡronn fcarann von  
 eaglar rin mar fío mé halcóiḡ. Agus ir é ainm an  
 fcarainn rin anú Liaḡ mánáin, agus ir i ḡCluain Mic

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

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

Nóir vo fágaidh Diairmaid é féin u'adhnacal an tan vo-  
 2165 geadad bár. Ir fán am-ro fuairi Fuirra naomhta vo fliocht  
 Luigthead láma veapbrácar Oiliolla Óluim bár, agus  
 Moiceallóg an naomh vo beannuis 1 gCill Moiceallóg;  
 agus ir an fliocht Connair mic Eoirrceoil vo bí an naomh-  
 ro. Ua éir rin vo tuit Ceallac ran bpuig ór boinn agus  
 2170 vo marbadh Conall Caol lé'Diairmaid mac Aodh Sláine.

Vo gab bláitmac ir Diairmaid Ruannuó uá mac Aodh  
 Sláine mic Diairmada mic Feargura Ceirrbheoil mic  
 Conaill Éreámtainne mic Néill Naoigiallaig vo fiol  
 Éireamhóin riogacht Éireann reacht mbliadna 1 gcomflaitear;  
 2175 agus ir 'n-a bflaitear tugad Cat Puncti lé Horra, áit an  
 tuit ní Sacran marí don ré triochas tigearna uá muinntir.  
 Ir fán am-ro fuairi Ulltán naomhta bár agus Maodóg  
 Fearna mac Séadna mic Eirc mic Fearadúig mic Fiachac  
 mic Amalgúir mic Muireadúig mic Cairctainn mic Eirc mic  
 2180 Eodac mic Colla Uair, agus Cuimín Fosa mac Fiachna, an  
 naomh, agus Maonac mac Fingín ní Muhan. Fuair Diair-  
 maid Ruannuó ir bláitmac bár von pláig uá ngairtear an  
 búrde Conaill.

Vo gab Seacnarc mac bláitmic mic Aodh Sláine mic  
 2185 Diairmada mic Feargura Ceirrbheoil mic Conaill Éreám-  
 tainne mic Néill Naoigiallaig vo fiol Éireamhóin riogacht  
 Éireann ré bliadna. Ir 1 bflaitear an riig-re tugad Cat  
 Feirc ioiri Ulltaib ir Éruicnig, áit an marbadh iomao vo  
 uadonib uá gad leit. Ir fán am-ro fuairi Daoitín abb  
 2190 beannchair bár. Ua éir rin vo tuit Seacnarc ní Éireann  
 lé Dubh n'Dúin vo Cinéal gCairbre.

Vo gab Ceannraolair mac bláitmic mic Aodh Sláine  
 mic Diairmada mic Feargura Ceirrbheoil mic Conaill  
 Éreámtainne mic Néill Naoigiallaig vo fiol Éireamhóin



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

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

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

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

- 2185 míoḡaḡt Éiréann ceitne bliadhna. Agus ir 'n-a flaitéar  
 oo loircead beanncair ir oo marbad a cómhionól lé  
 heacéiranncaib. Agus ir uime ḡairtéar beanncair von  
 áit rin, bhearal bheac ní laigean oo éuarí líon fluaḡ oo  
 éreacáḡ Alban, ḡo otug iomaḡ buair ir bóḡainté leir i  
 2200 nÉirinn, agus iar oteacé i otír oó féin ir oa fluaḡ oo  
 rinnead forlongróit leo ran áit oa ḡairtéar beanncair  
 anoir, ir marbḡar iomaḡ oo na buair leo marí feolmáḡ, ḡo  
 ráinḡ iomaḡ o'adaircaib na mbó nó oa mbeanncaib fead  
 an mácaire, ḡo ráinḡ Maḡ beanncair o'ainm air an áit ve  
 2205 rin. Agus aimreair imáian oa éir rin an can oo éḡaib an  
 t-abh naomta Comḡall mainirteair ran áit éaona, tug fá  
 oeara a rionnac ón áit ionar éḡbad i, ḡonaḡ uime rin  
 ráirteair mainirteair beanncair ma. ḡo ḡiost i noiaí  
 loircte na mainirteac-ro o'allmuriacáib oo marbad  
 2210 Ceannraolair ní Éiréann lé rionnacáta fleadac mac  
 Donncaḡa i ḡCat Ceallteac.

- oo ḡab rionnacáta fleadac mac Donncaḡa mic Aoḡa  
 Sláine oo fiol Éiréamóin míoḡaḡt Éiréann reacé mbliadhna;  
 agus ir 'n-a flaitéar oo-níti iomaḡ flead ir féarḡaḡ i  
 2215 nÉirinn, ḡonaḡ uime rin ḡairtéar rionnacáta fleadac ve.  
 Ir 'n-a flaitéar fóir fuair Colmán earrog Inre bó Finne  
 báir, agus rionán oo beannuig i nAiro rionáin; agus ir air  
 rliocé fiaḡac Muilleatain oo bí an rionán roin; agus  
 fuair Airannán naomta báir. Ir é rionnacáta oo éuir Cat  
 2220 loḡa ḡabair air laiguib, áit air tuir idmaḡ oo laiguib leir.  
 Ir 'n-a flaitéar fuair Ceannraolair na foḡluma báir, ir oo  
 loircead Oúḡal mac Scannail ní Cruicneac, agus Ceann-  
 raolair ní Ciannacáta ḡlinne ḡeithean, lé Maolóuin mic  
 Maoilféirig i nOúin Ceiteirin. Ir 'n-a flaitéar fóir tugadair  
 2225 bheacnaig maig i nÉirinn, oo méirí bea ran 26 cabairí  
 von éacraíad leabair. Táinḡ caoirac fluaig míoḡ oo

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

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

Sácráib uar b'ainm Egbertchur, agus fá hé ainm an taoiriú  
 bertchur, agus vo hairgead móran u'Éirinn leir, an tan  
 fá haoir von Tigearna 684. As ro mar vo-ní beo  
 2230 eadnac ar an ngníom-ro. a "Uohairgead go cruadgaisméil  
 an cine neimciónnac lé bertchur acá vo fíor rógiáúac vo  
 cine nó vo éreib na Sacranac." Agus tugadur Cat Ráta  
 Móire i Maig Line, áit ar marbadur Cumarcac ní Cmuir-  
 neac agus orong mór vo Gaedalaib mar don iur.  
 2235 Tugadur fór breacnaig iudis ar roin go hOrcauer, ir vo  
 hairgead an c-oiléan roin leo. Tángadur orong díob fór  
 i ucír i n-oréar laigean ir vo hairgead cealla ir tuata  
 leo, agus cillio tar a n-oir tar éir iomaó creac ir airgte  
 vo déanaí uóib. As ro rann vo iunne Adamnan u'fionn-  
 2240 ácta an trác vo maic an Uóraithe vo Moling:

Fionnacra mac Donnada,  
 Ro maic mór vo naoí,  
 Trí éadgaó céad bó flabha,  
 Ir gac bó go n-a laog.

2245 Ir gíroo va éir rin gur marbadú Fionnacra ní Éireann lé  
 hAdó mac Ulúitig ir lé Congalac mac Conaing i nGaeall-  
 aig Uoluit.

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

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

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

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

## XV.

Do gab loingread mac Dongura mic Domhnaill mic  
 dotha mic Ainmiread do fíol Éireadhóin ríogaét Éireann  
 2250 oét mbliadhna. I r 'n-a flaitear táinig doamnán a hAlbain  
 go hÉirinn do fíonmóir, i r fuaib Moling luadha bár, i r  
 do creadad Maḡ Muirteimne lé breatnachais. I r i  
 bflaitear an ríḡ-re carla bo-áir móir i Sacraib i r i nÉirinn,  
 i r carla gorta ríi mbliadhna i nÉirinn, go mbíof na daoine  
 2255 as i r a céile innte an trát roin. I r fán am roin táinig  
 Eshberthur naomta do fíonmóir go hAlbain, asur fuaib  
 Muirthead Muilleatan rí Connacht bár, i r tugad Cat  
 Maige Cuilinn lé hulltachais ar breatnachais, áit ar tuit  
 iomao do breatnachais ann. I r fán am-ro fuaib doamnán,  
 2260 abb í, bár i n-aoir a fead mbliadhna véas i r ríi fíor; asur  
 do cuadar na Saraceni rluas lionmar ré huét Conrtan-  
 tionopuil go nvearadar forlongpóir ríi mbliadhna 'n-a  
 timceall. Tairir rin do éirígeadar an catair gan a  
 gabáil. Da éir rin fuaib Coibdean earpog Arda Siat  
 2265 bár. Go gíro 'n-a óiad rin tugad Cat Coriann lé Ceallac  
 mac Raḡallais do bí 'n-a ríḡ Connacht fead mbliadhna,  
 áit ar marbad loingread mac Dongura rí Éireann leir.  
 Do gab Congal Ceannmagaib mac Fearḡura fánao mic  
 Conaill ḡulban mic Néill naoigíallais do fíol Éireadhóin  
 2270 ríogaét Éireann naoi mbliadhna. I r leir an gCongal-ro  
 do loircead Cill Dara uile roir eaglaib i r tuat. Gíread  
 carla bár obann donuair do féin trér an ngníom roin.

Do gab Fearḡal mac Maoileóuin mic Maoilfíetir mic  
 dotha Uairiothais mic Domhnaill mic Muirceartaib mic  
 2275 Muirtheadais mic Eogain mic Néill naoigíallais do fíol  
 Éireadhóin ríogaét Éireann fead mbliadhna véas. Cead  
 ingean Ceallais mic Maoilcoba rí Cinéil gConaill fá  
 mátar von fearḡal-ro. I r 'n-a flaitear iomorro fuaib

## XV.

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

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

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

2280 **U**AD RADA IR BREAETHAIS RAN AIT VA NGAIRTEAR CLOC  
MIONNHUIC, IR VO BHIREAD VO BREAETHACAIÐ ANN. IR FÁN  
AM-RO VA OIBIR NEACCAIN NÍ ALBAN COMETHIONÓL MANAC CAR  
ORUIM BREAETHAN, TÍE BEIT AS FASÁIL LOCTA 'N-A DINNHIAN-  
AIB.

2285 IR I BFLAITEAR AN NÍG-RE VO FEARIAÐ NA CUI FFAFA Ó  
NÍADÓTEAR NIALL FFIARAC, VO BNÍG SURAB LÉ LINN NA BFFIAR  
NÓ NA SCÉAT ROIN VO CUI FFIUGAÐ É; FFIAR MEALA AR FÓTAIN  
BIS IR FFIAR AIGIO AR FÓTAIN MÓIR, FFIAR FOLA AR MIAIS  
LAIGEAN. IR FÁN AM-RO TUGAÐ CAT ALMHUINE IOIR MFIURCAU  
2290 MAC BFIARIN VO BÍ 'N-A NÍG LAIGEAN CUIS BLIADNA OÉAS ASUR  
FEARFAL MAC MAOILEOÚIN NÍ ÉIRIANN, ASUR IR É LION FLUAS  
CÁINIS NÍ ÉIRIANN SUR AN SCÉAT ROIN .1. MILE IR FICE; ASUR  
IR É LION CÁINIS NÍ LAIGEAN ANN NAOI MILE, ASUR OÉT BFICTO  
PHIOM-LAC I OTIMÉALL CUIIP AN NÍG FÉIN AS OUL RAN CAT.  
2295 BFIIRTEAR IOMOIPO AN CAT AR NÍG ÉIRIANN, IR VO CUAOAR VÁ  
CÉAO IR NAONBARI IR CUI FICTOI NGEALCACC VA MUINNCTIR, ASUR  
MAIBÉAR CUI MILE IR VÁ CÉAO OIOB; ASUR OPONG EILE AOIRI  
SUI MAIBAD REACC MILE OIOB. IR É FÁT FÁ OCÁINIS AN  
MIOPAÉ ROIN AR NÍG ÉIRIANN, NÉ HUÉT CFIALLTA VO ÉABAIPT  
2300 CAT ALMAINE CÉU OPONG VA MUINNCTIR O'ARFAIN EAGAILRE  
VA NGAIRTEAR CILLIN, IR BEIPIO AR ÉIGIN LEO AONBÓ VO BÍ AS  
OITHEADAC NA HEAGAILRE RIN, ASUR MALLUISIR AN OITHEADAC  
ROIN AN NÍ GO N-A FLUAS, ASUR VA BITIN RIN CARLA MIOPAÉ  
CAT OÓIB; IR VO CUIT NÍ ÉIRIANN IR IOMAO VA MUINNCTIR ANN,  
2305 AMÁIL AOBFIAMAR CUIP.

VO FAD FOGAIRAC MAC NÉILL MIC CEAPMAIS SOTAIL MIC  
DIAMADA MIC DOUA SLÁINE VO FIOL ÉIRIATHOIN NIOGACC  
ÉIRIANN AONBLIADAIN AMÁIN, SUI CUIT LÉ CIONAC MAC  
IOIFALAIS I SCÉAT BEILGE.

2310 VO FAD CIONAC MAC IOIFALAIS MIC CONAIN SUIPIAIS



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

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

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

Cionaath, son of Iorghalach, son of Conuing Currach,

mic Congaíl mic Aoða Sláine vo fíol Éireamóin ríogaét  
 Éireann ceitíre bliaóna. 1r 1 bflaitear an ríg-re tugad  
 cairé Adamnáin a hAlbain 1 nÉirinn. Ua éir rin tugad  
 Cat Uroma Corráin lé flaitbearcá mac loingrig ar  
 2315 Cionaoí mic loingálaig, áit ar tuic Cionaoí ní Éireann aghur  
 iomaio vo óaoiobí marí don rir.

Vo gáb flaitbearcá mac loingrig mic Dongura mic  
 Domhailí mic Aoða mic Ainmiread vo fíol Éireamóin  
 ríogaét Éireann reat mbliaóna. Muireann ingean  
 2320 Cealllaig mátarí an flaitbearcáig-re. 1r 1 bflaitear an  
 ríg-re vo réir Ueoa tugad Cat Uroma Ueiris 1 nAlbain  
 ioir Uruir 1r Dongur, uá ríg na gCruitead, fá iomóornam  
 na críce, aghur vo tuic Uruir aghur iomaio uá muinntirí ann.

Aghur go gíroo uá éir rin tugad Cat Murbuilg ioir  
 2325 Uál Ríaoa 1r na Ríctib .i. na Cruiteig, áit ar marbad  
 iomaio vo na Ríctib ann. 1r fán am-ro tugad Cat Fotaíra  
 1 Muirceimne lé hAoí Olláin 1r lé clannabí Néill ar  
 Ulltaóabí, áit ar marbad, Aoí Róin vo bí 'n-a ríg Ulaó  
 críoíao bliaóan aghur Conéao mac Cuanaé ní Coíao. Ua  
 2330 éir rin fuairí flaitbearcá mac loingrig ní Éireann báí 1  
 nAro Maca.

Vo gáb Aoí Ollán mac Feargáile mic Maoileóuin mic  
 Maoilfíetrig mic Aoða Uairioónaig mic Domhailí mic  
 Muircearraig mic Muireadóig mic Eogáin mic Néill  
 2335 Naosigalllaig vo fíol Éireamóin ríogaét Éireann naoi  
 mbliaóna. Uirge ingean Orca mic Carreáinn mátarí Aoða  
 Olláin. 1r 1 bflaitear an Aoí-ro tugad Cat Uealaig  
 féile ioir an Muíain 1r Láigin, áit ar tuic iomaio vo  
 muirneadabí 1r vo Láiginí ann, marí don ré Ceallac mac

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

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

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

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

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

Da éir rin eug Dongur mac Feargura ní na bPict  
ruais ir maiom ar Dál Riada i nAlbain, gur hairgead  
ir gur creadó leir iao ir gur loirc Dún Cneige; agus  
2245 vo gabad Donngal ir Feargur, dá mac Sealbuidé ní  
Dál Riada leir, agus vo cuir i ngéibean iao. Ir fán  
am-ro carla dál ioir doó Ollán ní Éireann ir Catál  
mac Fionngaine ní Muimhan as Tir dá glar i nUímhain,  
mar ar horruigead reat ir olige ir cior páorais ar  
2250 Éirinn leo. Ir gearr 'n-a daid rin go deugad Cat áta  
Seannais .i. Cat Ucbaid ioir doó Ollán ní Éireann ir  
doó mac Colgan ní Laignean, áit ar tromgonaó doó  
Ollán ir ar marbad doó mac Colgan agus Brian beas  
mac Muircada leir i Laignean ir iomaó uairlib Laignean  
2255 mar aon riú, gur eiteadair naoi mile vo Laignib ann. Da  
éir rin fuair Flann mac Chonmhaoil earpos Reáruinne  
bár, agus Catál mac Fionngaine, ní Muimhan, ir doó balb  
mac Inneadtais vo bí 'n-a ní Connact reat mbliana,  
agus vo marbad doó Ollán ní Éireann i gCat Seirruir .i.  
2260 i gCeannur, lé Domnall mac Muircada.

Vo gab Domnall mac Muircada mic Diarmada mic  
Aimeadais áois mic Conail gúibinn mic Suibne mic  
Colmáin móir mic Diarmada mic Feargura Ceirbeoil mic  
Conail Créamhainne mic Néill naoigiallais vo fiol  
2265 Éireamhóin riozact Éireann dá bliadain ir dá fió. Ailpín ingean Comgail vo dealbna móir mátar Domnall  
mic Muircada ní Éireann. Ir 'n-a bflaitear vo  
marbad Colmáin earpos laoráin lé hUib oTurtair, agus  
fuair Cormac earpos áta Truim bár. Ir fán am-ro vo  
2270 conuicair raimilt nactad neime ar luamain fán aieoir; agus

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

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

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

fuairi Seacnarae mac Colgan ní Ua gCinnrealaig bár, ir vo marbað Caitearae mac Oiliolle ní Cruiteae 1 Rait Beiteae lé Laigrib. Ir 1 bflaitear an níg-re fuairi Suairleae eapros Fobair bár agus Orbrian eapros Cluana Creauiú.

- 2375 Ua éir rin tugao Cat bealaig Cio lé Ciuomtann mac Éanna, áit ár tuic Fionn mac Aibh as Tiobraio Finn agus tugao ár Dealbna uime, agus ar an ngnioth roin gairtear loe an bealaig Cio von loe atá ran áit rin, agus Tobair Finn von tiobraio atá ran áit ceanna.
- 2380 Ir rán am-ro vo tuic Cumarae ní Ó bflaige lé Maolouin mac Aoða Beannáin, ní Muhan, agus fuairi Dongur, ní Alban, bár, ir tugao Cat bealaig Gabrian lé mac Coincearae ní Ormuige ar Dúngal mac Laiúgein ní Ua gCinnrealaig, áit ar marbað Dúngal ir ioma vo uairleib
- 2385 Laiúean mar don rir; agus fuairi Muircearae mac Muirceada ní Laiúean bár. Ua éir rin fuairi Domnall mac Muirceada céirí Éireann vo cloinn Colmáin bár.

- Uo gab niall Farae mac Feargail mic Maolceúin mic Maolríteig mic Aoða Uairiunaig mic Domnall mic
- 2390 Muircearaig mic Muirceadaig mic Eogain mic Néill Naioigiallaig vo fiol Éireamóin niogae Éireann ceitpe bliada. Aitiocta ingean Céin Uí Conubair nioz Ciannaeata mairi Néill Faraig. Agus ir uime gairtear niall Farae ue, rí ceata vo feara 1 nÉireann an ran iugao
- 2395 é, fair meala ar foain bíg ir fair airgo ar foain móir ir fair fola ar maig Laiúean. Ionann iomorro fair agus ciot. Ir 1 bflaitear an Néill-re fuairi Duib-ionnrae mac Catail mic Muirceadaig Muilleatoin vo bi 'n-a níg Connae cús bliada bár; agus rapla marom
- 2400 talman ir ioma zoira 1 nÉirinn, agus fuairi Dúngal mac

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

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

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

Ceallais ní Oirunge bár. Da éir rin tugad Cat Adad  
 lias ioiri uib mBruiuin ir uib Maine, aic ar tuic iomaio  
 va gad leit; agus fuair Chionnmaol earpos Cille Móire  
 bár, agus Ailpín ní na bPícc agus dolgnac earpos Aroa  
 2406 Bheacáin. So ghuo va éir rin vo éuaib Artagaile mac  
 Catail va oilethe go hí Coluim Cille i nAlbain; agus fuair  
 Feargus earpos Daimliag bár; agus tugad cat i gCorann  
 ioiri Cinéal gConaill ir gCinéal Eógain, aic i rug Maol-  
 uúin mac Aoda Olláin ní an focla buaid, ir vo bhuirad  
 2410 vo Dómnall mac Aoda Muinveirg ir vo marbad iomaio  
 va muinntir ann. Da éir rin fuair Miall Fharc ní  
 Éireann bár i ní Coluim Cille i nAlbain.

## XVI.

Do gad Donnad Mac Dómnall mic Muirada mic  
 Diarmada mic Airmeadais Caid mic Conaill Guibinn  
 2416 mic Suibne mic Colmáin Móir mic Diarmada mic Feargura  
 Ceiribneoil mic Conaill Créamhtaine mic Néill Naoidiailais  
 vo fiol Éireamóin ríogad Éireann reat mbladna ar  
 fíctio; agus ir o'ead le hadaric vo éuaib ré.

Do gad Aod Oirunge mac Néill Fharcas mic Feargale  
 2420 mic Maollevúin mic Maolfríctis mic Aoda Maioibnais mic  
 Dómnall mic Muirceartaig mic Muiradais mic Eógain  
 mic Néill Naoidiailais vo fiol Éireamóin ríogad Éireann  
 ceithe bladna fíceao. Dúnlaic ingean Flaitbeartaig  
 mic Loingris ní Cinéal gConaill máeari Aoda Oirunge.  
 2425 Agus ir uime gairtear Aod Oirunge de .i. an ran vo  
 coircead vo éioadib a buimige é, vo gad ag viúl a úorin  
 amail vo beir ag viúl éioe a buimige; gonao uime rin  
 gairmtear Aod Oirunge nó Aod Dóirunge de.



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

## XVI.

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

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

1r 1 bflaitéar doḁa Oimnoige cángadair loélonnais  
 2430 ar ocúr 1 nÉirinn anno Domini 820. Asur 1 gcionn vā  
 bliaḁan véas 'n-a vāiāḁ rīn cáinīs an t-anflait Turgesiuir  
 1 nÉirinn asur fá hé Olcōḁar mac Cionaoḁa mic Congail  
 mic Maoileuóin mic doḁa beannáin fá nī ar an Muḁain  
 an tan roin, vo péiri úruinge pé reanúr. Sīḁeāḁ aḁeir  
 2435 Policronicon, mar a vtráḁḁann ar Éirinn 'n-a éroinic,  
 gurab pé linn fēiḁlīmīḁ mic Ciuḁḁḁainn vo beit 1 bflaitéar  
 Muḁan cángadair loélonnais ar ocúr 1 nÉirinn. As  
 ro mar aḁeir: a " Ó éigeāḁḁ páḁḁais go haimiri fēiḁlīmīḁ  
 mic Ciuḁḁḁainn rīoḁ Muḁan vo ḁāḁadair trī rīs véas ar  
 2440 fīcīḁ flaitéar Éireann pé pé na gceitḁe gcéāḁ bliaḁan  
 vo bī ó éigeāḁḁ páḁḁais 1 nÉirinn go ḁāḁáil flaitir  
 Muḁan o'fēiḁlīmīḁ; 1 n-aimiri trā fēiḁlīmīḁ cángadair  
 luḁḁ na Noruaegia mar aon pé n-a vḁaoireāḁ Turgesiuir  
 vo ḁāḁáil na crīce-re" .i. Éire. aḁeiriḁ oḁonḁ oile  
 2445 gurab pé linn airtḁe mic Caḁail vo beit 1 bflaitéar  
 Muḁan vo éionnḁḁadair loélonnais tēāḁḁ o'arḁain  
 Éireann ar ocúr. Asur 1r fīor vōiḁ rīn. Sīḁeāḁ nīor  
 ḁāḁadair ḁreim o'Éirinn āḁḁ ḁe vo iunneadair buairḁeāḁ  
 oḁḁa. 1r fīor fōr an nī aḁeir Policronicon mar a n-āḁair  
 2450 gurab 1 bflaitéar fēiḁlīmīḁ mic Ciuḁḁḁainn ar an Muḁain  
 cáinīs an t-anflait Turgesiuir léri cuirḁeāḁ anḁḁoio ar  
 Éirinn. 1r fīor fōr von oḁuings aḁeir go vḁāngadair  
 loélonnais 1 nÉirinn pé linn Olcōḁair vo beit 1 bflaitéar  
 Muḁan, Sīḁeāḁ 1r iāḁ aicme cáinīs anḁ an trāḁḁ roin  
 2455 .i. Oainḁīr ón Oania .i. Denmarke, asur 1r vōiḁ ḁairḁeair  
 Ouibḁeinnḁe no Dubloélonnais rīa reinleāḁḁair rean-  
 úra asur fīnnḁeinnḁe no fīonnloélonnais vo luḁḁ na  
 Noruaegia.

Tuis trā, a léāḁḁóir, naḁ ainm cinnḁe éinīḁ ran vīoḁ vo  
 2460 péiri na ḁeāḁilḁe loélonnais, āḁḁ 1r ionann loélonnāḁ pé

a. Ab adventu Sancti Patrici usque ad Feilimidii regis tempora  
 33 reges per quadringentos annos in Hibernia regnaverunt, Tem-  
 pore autem Feilimidii Noruaegienses duce Turgesio terram hanc  
 occuparunt.

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

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

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

2470 Ír i bflaitear doúa Oirnoige ar Éirinn agus aithre  
 mac Catail oo beir 'n-a nís Muhan cángadar Gall i  
 gCaoimnir Ó b'fataio, luét tiri ríio long a lion, agus  
 ro hionnrao an tiri leo, ír oo hairgeao ír oo loirgeao  
 Inir Labrainne ír Dairnir leo, agus tugrao Eoganact  
 2475 loca Léin cat díob, ír oo marbaó ré rir oas ír éitire  
 céao oo Galluib ann. Táinis loingear oile o'fionnloc-  
 lonnais .i. luét na Noruagia i nÉirinn an vapa bliadóin  
 iar ngabail nige Muhan o'feólimio mac Cnóméainn gur  
 hionnrao ír gur hairgeao Inir Teimín ír Deannóair ír  
 2480 Cluain Uama ír Ror Maolaio ír Sceilis mícil leo. Táinis  
 loingear oile i tuaircear éireann ír oo hairgeao  
 Deannóair ilao ír oo marbaó a hearrog ír a daoine  
 rog lumta ír oo burreao ririn Comgail leo. Táinis  
 loingear oile oon luét céaoa i nUib gCinnrealaig ír oo  
 2485 hairgeao Teac Munna ír Teac Moling ír Inir Tioz leo;  
 agus cángadar iar rin i nOrruigib ír ro hairgeao an tiri  
 leo; ír tugadar Orruige cat díob, aic ar tuit móirfeirear  
 ír reat gceao oo loclonnais ann. Oo hionnrao mar  
 an gceaoa Dún Deargmuige ír Inir Eoganáin ír Oirir  
 2490 Tiobharoe ír Lior Mór leo. Oo loirgeao ír oo hairgeao  
 Ceall Molair, Gleann dá loc ír Cluain airo Modeadóg  
 ír Soru Colum Cille ír Dairmlas Ciapáin ír Sláine ír  
 Cealla Sáile ír Cluain Uama ír Munghairio ír urmóir  
 ceall éireann uile leo.

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

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

2495 Táinig iomorro loingear oile óioð 1 gCuan luimnið  
 gur hionnrað agus gur hairgead corca baircinn 1r  
 Traoruiðe 1r 1i cónaill gabra leo, agus tugrao 1i  
 cónaill cat óioð ag Seannaid, gur marbad iomao vo  
 loclonnaib ann, agus ní fear dúinn cá méao a lion. Da  
 2500 éir rin táinig Tuirgér an t-anflait go loingear mór leir  
 1 ucuairceart éireann agus vo gab ceannar a raiðe vo  
 loclannaib 1 nérinn fán am roin, gur hionnrað cuair-  
 ceart éireann uile leo, agus vo rcaoilrion na Danair  
 fá leit Cuinn uile; 1r vo cuirion aréraig uata ar loc  
 2505 neadac 1r aréraig oile 1 luðmuis 1r ar loc Rib, gur  
 hairgead arto Maca fá trí 1 n-aonmí amáin leo. Agus  
 vo gab Tuirgér abbaine arto Maca, amáil ro cairngis  
 Colum Cille, amáil aoiré féin:

2510

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

Vo cairngisrion trá naoim éireann olc vo teacac ar  
 éirinn tré uadair a ucrúac 1r tré na n-aonolige, go uáinig  
 2515 leir rin foirneart loclonnaic orra mé linn airce mic  
 Catail vo beít 1 gceannar Muhan 1r doða Oirnoige vo  
 beít 1 bflaitear éireann uile. Agus 1r leir an anflait  
 Tuirgér cángadar loclonnaig arí 1 nérinn an tan fá ri  
 Muhan feólimú mac Crioimáinn; agus 1r é an Tuirgér-  
 2520 re vo óibir faramán an príomáio go n-a cléir a hárto  
 Maca, amáil aoubhamar, 1r vo fuit féin 'n-a n-aic gur  
 gabad lé Maoilreacáinn é, va éir rin, gur báio 1 loc  
 aininn amáil aóearam 'n-a óiaio ro. 1r 1 bflaitear  
 doða Oirnoige ar éirinn vo hairgead inir páorais 1r  
 2525 móran vo na hoiléanaib acá ioir éirinn 1r Albainn lé  
 loclonnaib.

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

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

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

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

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

Oirnoige an mhíde iomr ná mac Donnáda mic Donnáill,  
 2330 .i. Contúbadair i' Oilill, agus vo loircead í Coluim Cille  
 i nAibain lé loclonnaiḃ an trát roin; i' vo hairgead  
 laigin fá úó i n-aonmí lé hAod Oirnoige ní éireann.  
 San bliadain 'n-a úiad roin vo bí cóirnead móir i' teinn-  
 tead i nEirinn o'ér féile Báurais, sur marbad veic-  
 2335 neabair i' míle vo úadoinḃ iomr fíor i' mhaoi lé iomr  
 Corca báircinn i' mair, agus vo roinn Inir fíve í féin  
 i ucrí pannaib sur folcad itir ná ba véas o'feairann  
 na háite roin iar vtead na mara cairr.

I' fán amro vo éuad Aod Oirnoige ní éireann go  
 2340 rluas lionmair mar don rir i laiginḃ go Dún Cuair agus  
 vo roinn Cúigead laigean iomr úir, .i. iomr Muirgead  
 mac Ruaird i' Muirgead mac bairn. Da éir roin vo  
 loircead Inir Muirgead lé loclonnaiḃ. I' fán am-ro  
 fuaire Eodad earrog Tamlaeta báir, i' tugadair loclonnaiḃ  
 2345 ár móir ar fearaiḃ Uímaill, áit ar marbad Corcraic mac  
 floinn Abad agus Dúnaod ní Uímaill; i' fuaire Eoir-  
 rceol mac Ceallaiḃ earrog Glinne ná loe báir i' Siadál  
 earrog Rora Commáin. Da éir roin vo marbad Aod  
 Oirnoige ní éireann i gCaé ná fearca lé Maolcanaiḃ.



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

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

## XVII.

- 2550 'Do gab Concubair mac Donncaí mac Domhnaill mic Muircaí mic Diarmaí mic Aimeallach Óaoic mic Conaill Suibhinn mic Suibne mic Colmáin Móir mic Diarmaí mic Feargus Ceiribeoil mic Conaill Éreann-  
táinne mic Néill Naonigiallaigh vo fíol Éireannóin ríogacht  
2555 Éireann ceitíre bliadhna véas. 1r i bflaitear an Con-  
cubair-re ar Éirinn fuidir Ceannfaolaid eapros áta  
Truim háir, 1r Eocáid Ó Tuadail eapros lúghaigh; agus  
vo hairgead inir Daibhli 1r Corcaí lé loclonnaib; agus  
vo cuirgead cior pádraigh ar an Muirín lé feoilimiu mac  
2560 Cuiomhdaínn 1r lé hairíre mac Concubair, 1r vo cuirgead  
cior pádraigh ar Connacáib leir an Airíre-re; agus vo  
hairgead Deanncaí 1r Dún Leatglair lé loclonnaib;  
agus vo loirgead Maí Bile go n-a véiréigib leo. 1r fán  
am-ro vo bí Muirgead mac Eocáid 'n-a rígh Ulaí agus  
2565 tug Concubair mac Donncaí rí Éireann Maíom donagh  
Tairltean ar Gaileangáib, áit ar éit iomaí oíob ann,  
agus tugadair loclonnaigh maíom móir ar Laignib i n'Oruim  
Connla, áit ar éit Conuig mac Con Coingiolc rí na  
b'fórtuad agus móráin maíle rir. 'Do éir rin vo hairgead  
2570 Aro Maca lé loclonnaib; agus i gcionn míora 'n-a oíad  
rin vo hairgead lúghaigh 1r fine Ciannacá 1r loir Mór  
go n-a gceallair uile leo.

- 'Do bádar iomaíro gur an am-ro ceitíre príomhcola i  
néirinn, .i. rcol i n'Aro Maca mar a rabadar reáit míle  
2575 mac léiginn vo réir feanolla príot i n'Oxforo, 1r rcol  
i gCairéal, rcol i n'Dún dá leatglair, agus rcol i loir  
Mór mar don mé hiomaí coláirgead ó foin amad. Sívead

## XVII.

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

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

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

- 2590 Do gab Niall Caille mac Aoda Oirniuge mic Néill  
fharraig mic Fearghaile mic Maoileodúin mic Maoilfritiug  
mic Aoda Uairiódnaig mic Domhail mic Muirdeartaig  
mic Muirtheadraig mic Eogain mic Néill Maoilgiallaig  
vo fíol Éireannóin ríogacht Éireann cúig bliadhna  
2585 oéag. Meadh ingean Inghedraig mic Muirtheadraig ní  
Connacht máthair an Néill-re. Agus ir uime gairtear  
Niall Caille de, .i. lá n-aon da stáinigh Niall marcfliad  
mór o'ionnruige na habann daib ainnm Callann, agus vo  
bí tuile mór ran adainn an tan rin; téio crá gíolla óg  
2580 vo muinntir an ríog iompa o'fíor na habann ir vo bádao  
é. Do ráid an ní pé cáb uil da fíoracht ir ní bfuair ó  
nead uil ann. Do cuaid an ní féin ar a cáb da fíoruitin,  
agus mar vo bean cora an eic pé bpuad na habann vo  
bhuir an bpuad ir iug an adann an ní léi gur bádao é, óir  
2595 vo tairnighthead uó gurab é a bádao i gCallann vo-  
gádao; gonaó aine rin doirtear Niall Caille rir.

- Ir i bflaitear an Néill-re fuair Diaimaid mac Tom-  
altaig ní Connacht bár; ir vo hairgead Loé bpuirinne ar  
Congalaó mac neadaó ir vo marbaó é féin lé Loélonnaib;  
2580 agus vo cuaid Niall Caille ní Éireann go rluad lionthair  
mar aon rir i laigrib ag cur ríog oirra, .i. brian mac  
faoláin. Da éir rin vo hairgead fearina maothóg lé  
Loélonnaib, ir vo loircead Mungairio ir iomao ceall i  
nluimhain leo; agus vo hairgead Cill Dara mar an  
2595 gcéadna lé Loélonnaib. Ir rán am-ro táinig luét crí  
ríctio long ón nórmannoie ar bóinn, agus dá ríctio long  
ar adainn lítfe, gur airgrívo an loingear ríoin Maó  
lítfe, .i. Conntae áda Cliaé, agus Maó bneag, .i. fine  
gall, ioir cealla ir uína ir treaba. Da éir rin tugadair

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

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

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

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

2615 *Ir rán am-ro vo bí feirlimio mac Ciuomáinn 'n-a níg  
 Muhan ir 'n-a airmearrog leite moza, agus vo éair  
 o'arraig leite Cuinn ó bioirra go Teahairi b'neag, agus  
 vo farctó i oTeahairig é, ir vo marbad innreacac mac  
 Maoileodúin lé muinnir feirlimio i oTeahairig; agus go*

2620 *grioo va éir rin fuair feirlimio mac Ciuomáinn báir, ar  
 mbeir reat mbliadna ríceao 'n-a níg Muhan ioime rin;  
 agus ir í teir vo-beir an leabair inir air: a "Vo cum-  
 ranad an e-eagruio rí-maio agus angairie na Scot." Ar  
 ro ir ioncuigte gur éirne eagruio eiribceac feirlimio*

2625 *mac Ciuomáinn 'n-a airmir fein.*

*Tug an feirlimio-re meadaircuair leite Cuinn ir vo  
 foc riu an cior vo oligeaoar o'fagail ó níg Cairil, agus  
 an biacac vo bí o'fagail oirra-ran vo éabair 'n-a  
 agair rin, agus na tuarair vo bio ó nioagail Cairil  
 2630 vo nioagail leite Cuinn ir vo nioagail laigean ir vo na  
 príomflacail fearainn vo bio rúacail, ahaíl cuirer  
 beinén naomta mac Seircnéin príomáio éirann rior e  
 i leabair na gCeair ran uain uairab torac: Oligeau  
 gac rí ó níg Cairil. Ag ro iomoirro cior ir tuarairail  
 2635 na nioag-ro ó nioagail Cairil ir a éair-rean ir a airmear  
 biadta oirra va éionn, .i. céao cloréam, céao corin, céao  
 eac, ir céao b'ac vo níg Ciuacán ir biadta va ráite  
 ó níg Ciuacna vo níg Cairil, agus a uil leir i oTir  
 Conaill; ríce rail nó ráinne, ríce ríceall ir ríce eac vo*

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

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

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

- 2640 níg ċinéil gConaill aḡur biaṯaḡ míora ó níg ċinéil  
 Conaill aḡur a ṡul leir i oṯir eoḡain; caoḡa coḡn, caoḡa  
 cloirṡeaḡ vo níg Oilig aḡur biaṯaḡ míora ir a ṡul  
 leir go Tulaiḡ nŲs. Tḡioṯao coḡn, tḡioṯao cloirṡeaḡ vo  
 flait Tolṯa nŲs; biaṯaḡ ṡá tḡiáṯ ṡéaḡ uaiṡ vo níg  
 2645 Muḡan aḡur a ṡul leir i nOirḡiallaib. Oṯ lúipeaṯ,  
 tḡi fíciṡ ionaḡi ir tḡi fíciṡ eaṯ vo níg Oirḡiall ir a  
 biaṯaḡ mí i neaḡain, aḡur a ṡul leir i nUllṯaib aḡ  
 élanḡaib Ruṡḡuige. Céaṡ coḡn, céaṡ maṯal, céaṡ  
 cloirṡeaḡ, céaṡ eaṯ ir veic longṡ vo níg Ulaṡ ir biaṯaḡ  
 2650 ṡá míor ó élanḡaib Ruṡḡuige ṡó-ḡan, ir ṡul ṡa éoiḡ-  
 veaṯṯ go Teaḡḡaiḡ. Tḡioṯao lúipeaṯ, tḡioṯao fail, céaṡ  
 eaṯ, ir tḡioṯao fíceall vo níg Teaḡḡaṯ aḡur biaṯaḡ  
 míora ó níg Teaḡḡaṯ ṡó; aḡur ceiteoḡa fine na Teaḡḡaṯ  
 laiḡ go hÁṯ Cliaṯ. Veic mná, veic longṡ, veic n-eic  
 2655 vo níg Áṯa Cliaṯ ir biaṯaḡ míora ṡó ó níg Áṯa Cliaṯ,  
 aḡur a ṡul laiḡ i Laiḡnib. Tḡioṯao bó, tḡioṯao longṡ,  
 tḡioṯao eaṯ, tḡioṯao cumal nó cailin vo níg Laiḡean aḡur  
 biaṯaḡ ṡá míor ṡó ó Laiḡnib, .i. mí ó uaṯṯai Laiḡean  
 ir mí ó ioṯṯai Laiḡean. Tḡioṯao eaṯ, tḡioṯao lúipeaṯ,  
 2660 tḡioṯao cloirṡeaḡ vo flait ioṯṯai Laiḡean ó níg Caiḡil.

Meaḡ, a léaḡṯóir, naṯ mipe ir uḡṡai mḡ an ní-re  
 aṯ an naom beinén, aḡaib ir folliḡ a leaḡai na  
 gCeaḡṯ.\*

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



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

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

## XVIII.

Agus o' éir feoilimíó mic Cnionáinn o' fagáil báir  
 2665 vo fad Oléobair, abb Imliḡ Iobair, iḡe Cáril; agus ran  
 mbliádaí rín tug Maolreáclainn ní Míde cat ar Loé-  
 lonnais 1 gCarán bḡe ran Míde mar ar tuit reat  
 gcéad oíob; agus tug Tígeamác bḡreáó oíia 1 n'Óime  
 Óiríic óá Cónna. 1r fán am-ro vo maribao Saxolb taoir-  
 2670 ead na Loélonnac lé Ciannaécaib ḡlinne ḡeimean, 1r tugad  
 ar móir ar Loélonnais 1 gCarin feamuaig agus veaigáir  
 oile ag Ear Ruaid.

Da éir rín vo fadaó áé Cliaé lé Loélonnais ar  
 oúir. 1r fán am-ro fór iugad Cormac mac Cuileannáin,  
 2675 fá ní Muíhan reat mbliáda 1r fá haimveaig 1 gCairéal  
 1 n-aoineat; agus vo maribao eapog Teilge oar b'ainm  
 Ecnich; 1r tugadair Loélonnais cat ar Cónnaécaib, áit ar  
 tuit Maolúin mac Muirgeora 1r iomao vo Cónnaécaib  
 mar aon iur; agus fuair brian mac faoláin ní Laoigre  
 2680 báir. Da éir rín tángadair Loélonnais cablaé móir ar Loé  
 neacáé gur haimgead tuata 1r cealla tuairceiré Éireann  
 leo, 1r vo loircead feamua 1r Coricáé mar an gcéada  
 leo.

Vo éadó Miall Caille ní Éireann an triát-ro go  
 2685 r'luas lionmaí leir o'airgáin 1r vo éreacáó fear gCeall 1r  
 Dealbna Eáira; 1r fuair Muiréad mac Aoða ní Cónnaé  
 báir an triát-ro, 1r Ioseph eapog Cluana Uair. 1r fán  
 am-ro fór vo iunneadair Loélonnais longpóir ag linn  
 Tuacáil ar ar haimgead tuata Teatba leo. Vo rin-  
 2690 neadair Loélonnais mar an gcéada longpóir oile ag  
 Duiblinn ar ar haimgead laigin 1r Uí Néill 1r a ota  
 1r a gcealla go Sliaḡ blaḡma leo. Da éir rín iomóirio

## XVIII.

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

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

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

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

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

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

2720                   Tiocfao Feinne tar mui meann,  
                       meafao ar feairí Éirneann,  
                       buó uatáí abb ar gab cill,  
                       buó uatáí ní fóir Éirinn.

Mar do éongadarai uairle Éirneann Tuirgér as coim-  
 meafad na críde ír as gabáil uiríamair ór a cionn, agus é  
 2725 as imiut moíraíne ír uairle uiríne, do gab meirnead  
 meannan críóad ír calmad intinne na huairle céadna,  
 gur éirneadarai buad ír uatáí mói oíra féin as catuad

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

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

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

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

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

nir na hanflataib rin. As ro ríor cuir do na maðmaib  
 tugadair Gaedil orra, mar atá an bhircead tugadair Cinéal  
 2730 Conaill orra as Ear Ruaid, áit ar marbad iomao díob,  
 ir an bhircead tugadair Dál gCair as Aru bpeacáin díob,  
 ir mar do marbad Saxolb iarla Loclonnae go n-a buíoin  
 lé hUib gColgan, ir mar tug Olcobar mac Cionaotha ri  
 Mumhan, ir loicán mac Ceallaidh ri Laidhean Cat Scéite  
 2735 Neacáin orra, áit ar marbad iarla Tumair tánaire mios  
 Loclonn leo, ir dá céad vés do mairib Loclonnae mar  
 don nir. Do bhir fóir an tOlcobar céadna ir Eoganae  
 Cairil cat orra láimh ré Cairéal, áit ar tuir cúis céad  
 díob as Dún Maiole Tuile. Do tuir tri céad ir tri  
 2740 fícto lé hUib bfióginnce díob, ir dá céad lé Ciannaet-  
 aib, ir dá fícto vés as Oruim dá Con lé Tigearnae ri  
 Loéa Gabair. Do bhir iomorro mar an gcéadna Maoil-  
 reachlainn mac Maolruanuir ri Míoe Cat Glairlinne  
 orra, áit ar marbad reacht gcéad vés do Loclonnaib  
 2745 ann.

Séir b'iomda iomorro catá ir cuimhleaca tugad iorir  
 na Gaedil ir Tuirgeir go n-a Loclonnaib, tré lionmair  
 na scablae ir tré iomao rluas tigead do congnam leir  
 ón Noruadgia ir ó éiríodáib oile tuairceir na hEoirpa, do  
 2750 éadad aige ar Gaedelaib, gur cuir fá bhoir ir fá moğ-  
 raine do féin ir dá allmairicáib iao.

As ro ríor go cumair do moğraine Gaedéal fa Loč-  
 lonnaib, ir an cíor ir an cáin do bíod orra, mar atá ri  
 ar gac triúca céad i nÉirinn do Loclonnaib, ir taoircead  
 2755 ar gac tuait ir abb ar gac cill, maor ar gac baile,  
 ruaitircead nó buanna ar gac cois, ir gan uircead eoin éirce  
 dá maoin féin ar cumar fíir an tige, asur muna mbeir

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

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

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

ácc an aongháinnac i rciú ní bfuigeaó an naoiúin aonoibé  
 ná an gáirac a bainne, ácc a cóiméao don buanna; agus  
 2760 mun buó ráruigte é vo-béiréao fear an rige mór fan  
 oiréaccar i ngeall mé n-a buannaic. Vo bíóó uinge o'ór  
 gacá bliaóna ag loólonnacá ar gac fear i néirinn nó  
 an ttríón ón éann. Ní bíóó iomóirio brat ná éaoac ar  
 tigeaíma ná ar banflait, ácc éaoaige i bhaic aécáicte  
 2765 na loólonnac; gan neaie léigeann vo éaoaró ioná  
 eadailre o'áitíoe ácc loólonnacú 'n-a oreamplaib i r na  
 noúntaib, gan rruite gan cléirig gan leabair náio mionna  
 i meigléir ná i mainiurci i va n-eagla, gan ríle gan fearl-  
 ramh gan oiríreac ag leaímaoin oligíó na oúccara, gan  
 2770 ingean ríog ná tigeaíma ná taoirig mé cur ríosa ná  
 gréir, gan mac ríog ná taoirig ag fogluim lúit ná lám-  
 aig, gan fleao ná fearca va caiteam ioir cáiruib ácc an  
 fuigeall vo bíóó o'ér Oanaí va rárugeo réin oi.

Vo bí vo éruime na oaoirre-re loólonnac ar gaeóal-  
 2775 aib gúir gáó tuirre móir ríi éiréann uile; i r ar t-iairímaí  
 va gcléir vo máir i r vo bíóó ag a noirliugao réin i  
 goillit i r i n-ionadóib oiaímaie go veaíóil ag tabairt  
 a mbeacó ar go cíaibéac, vo gúíoeaoar Oia go oú-  
 maéac fá iao réin o'fóiríetín ó anflaitéar Turgeriur. Vo  
 2780 troiréao rór leo aii, agus eugaoar fá veaia ar gac  
 tuaca ríreanta vo bí uíal oóib an ní céaoa vo óeanaí.  
 Agus vo éir Oia mé n-a nguíoe maílle mé Turgeriur vo  
 tabairt ar cúmar na nGaeóal, amail cúirfeam ríor vo  
 látair anro.

2785 Ar mbeir iomóirio vo Turgeriur fan anflaitéar  
 fóiréigneac-ro, agus Gaéóil tré uílaic aímoeonag ag  
 gíallaó óó, vo rinne longporc comnuíoe vo réin lámh mé  
 oúinlior máoilfeaclainn mic máoilruanuib ríog Máíoe;



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

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

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



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

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

triallair an ingean go n-a bantriact go nveadú 1 ngair  
 von longphort; agus cuirir ródala ór íreal go Tuirgéisir va  
 noctad óó í féin go n-a bantriact vo beir 1 ngair von cois  
 ré uil va fíor; agus ar n-a élor rin vó, tug fá veaia ar  
 2885 na ceannaió feadna vo bí 'n-a fódair uil va feomriadóib,  
 agus duubair go gcuirfead mná éuca amail no géal.  
 leir rin vo-nío doin beair amáin va n-aimaib ar an mborvo  
 vo bí ar an halla, ir téio riad va feomriadóib, gac don  
 vóib ar leabaid ar leir, ag feiteamh nír an mbantriact rin  
 2890 vo rinne oíra.

Tarla fán am rin Maolreádlainn, go rluagbuidín  
 'n-a fódair, 1 bfoadair a ingine, agus a duubair mé oíoinn  
 vo na hógaió rin vo bí 1 meadóib ban 'n-a fódair, an tan  
 vo cuirfead Tuirgéisir lám ran ingin va fardóó aige, bieré  
 2895 go heardaontac air ir bráige vo véanaí ve; agus oíoinn oile  
 vo uil 1 reilb air an tan aige agus lingead ar na ceannaió  
 feadna vo bí iréig; agus go mbiaó féin ir an rluag-  
 buidéan vo bí 'n-a fódair lám nír an oíig, ir go lingfead  
 an teag irtead nír an gceadóig vo éongnaí vóib mé  
 2900 maibad na loclonna. Téio an ingean go n-a bantriact  
 leir rin tré éúlvoiar vo bí ar an vtead go mánis feomia  
 Tuirgéisir; agus ar moctain 'n-a ládair vóib, tug rúil cairir  
 ar an mnaoi uairil ir ar a bantriact, ir níor éatoin leir  
 vóib áit í féin, agus leir rin cuirir lám innce va fardóó  
 2905 aige. Ar n-a fáicir rin vo na hógaió vo bí 'n-a fódair,  
 beirvo oíoinn vóib go heardaontac ar Tuirgéisir ir vo-nío  
 bráige ve. Vo-beirvo an oíoinn oile amur ar na haímaib  
 gur gabadar a n-uilamair vóib féin, ir éig Maolreádlainn  
 leir rin go rluagbuidín ran teag ir lingio ar an líon  
 2910 loclonna vo bí ran longphort, gur maibad uile iad voir  
 caoiréad ir vaorairíluag áit Tuirgéisir amáin; agus iad  
 lomair a longphuir vóib beirvo Tuirgéisir 1 lám go

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

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

oúinlior Maoilreáclainn marí a raiðe realao i ngeirðeann  
aca.

- 2865 An n-a élor iomorro von méro loélonnac vo bí i  
nÉirinn sur marbad na caoiris vo bí orra féin, ir sur  
gabao Tuirgeir an t-anflait lé Maoilreáclainn ní Miðe,  
vo gab meatact ir mímeyneac iao, ionnur gad fuyneann  
oib vo bioð i gciorlac na tije iris i gcéin ó bailtib  
2860 cuain, go mbioir as triall tpe ealóð oibce o'fior a long mé  
héirinn o'fagbail; asur an luct vo bioð i mbailtib cuain  
oib vo mtoir 'n-a longuib va noioean féin ar iomruagao  
na nGaedeal vo bioð as tóiaideact orra, ionnur sur  
oibneac loélonnais uile a héirinn an tan roin, act iarmari  
2865 beas vo an fá rmac na nGaedeal oib. Asur i noiað a  
ruagta vo bátað Tuirgeir lé Maoilreáclainn i loc aininn  
asur táinis von gníom roin sur togarai uairle Éireann  
o'adononta Maoilreáclainn 'n-a aioris ar Éirinn uile,  
tpe mari vo fóineac an érioð leir a hanbhoio loélonnac.

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

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

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

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

## XIX.

2880 'Do gábh Maolfeadhlainn mac Maolruanaidh mic Donn-  
 éada mic Donnail mic Muiréada mic Diarmaida mic  
 Airméadaigh Cáoi mic Conail Guitbinn mic Suibne Meinn  
 mic Colmáin Míoir mic Diarmaida mic Feargus Ceiribheoil  
 2885 ro fíol Éireadhóin ríogacht Éireann ré bliadhna véas. Arís  
 ingean Cetail mic Fíadaigh ní bfeair gcúl mátair an  
 Maolfeadhlainn-re.

Ar mbeir ro lochlonnaibh ar a noibhir lé Maolfeadhlainn, aithéil aoubhamar, ir le huairleibh Éireann, ro cinnéad comhairle ran Noruaegia lé Fionnlochlonaibh  
 2890 cionnur nó créad an moó 'n-a bfeadofadair cor ro cúir i  
 nÉirinn, i noóig mé huirleamar Éireann ro roctain aríir.  
 Ir é ní ar a otagadair tuiúir taoiread ro ba veairbháitíe  
 óa céile o'folaid uairle na Noruaegia o'llmugad mé a  
 gcur i nÉirinn mar don mé cablad leo ar reilb ceannaidó-  
 2895 eadca ir iomao ro gneitibh geanaíla ir ro feoiribh uairle  
 mé a mbionnad ir mé a ieric mé fearaibh Éireann, ro fíuil mé  
 cáirvear ir mé ríotcáin fear nÉireann ro gneamugad;  
 agus leir rin go bfeadofadair go cealgad clípe ro cúir  
 ran éiric ro haebuaíread aríir. Agus ro mar aoir Polio-  
 2900 monicon ar an ní-re: a "I noiaid báir tuiugéir tágadair  
 a hoirear na Noruaegia ar leirg ríotcána ir ar roat  
 ceannaidéadca tuiúir veairbháitíe, amlaoibh, Siciuic ir  
 íomair, don oilean-ro go na bfuirinn leo agus o'adonca na  
 nÉireannad, agus a raibé uíil i noíomaoinear, ro oiruirge-  
 2905 adair nó ro cógbadair tui báile éuain mé n-a n-aitiugad  
 óóibh féin, mar adá i roir leirge, áe Clíad ir luimnead.  
 Agus ro éir rin ar bfar ro na uirongaid cáinir leo ro  
 lingoir go minic ar áitigtoiruibh na cínice."

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



## XIX.

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

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

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

Ar na briaíuib-re ir iontuigte supab lé ceilg an  
 2810 triaidi taoiread-ro fuaireadai Fionnloélonnaiḡ ón Noimaeḡia  
 áiaḡ ar beit ag aicimilleaḡ éiréann. Agus ir tré óa  
 adḡar vo éuaḡar i neart an átuai i nÉirinn. An céa-  
 adḡar oíob tré n-a líonmaire éigead conḡnam rluaiḡ ir  
 loingir ón Noimaeḡia éua ó aimir ḡo haimir; agus an  
 2815 oara haḡar triér an eapadta ir triér an riorma rior vo  
 bíob ioiri na ḡaeḡealaib réin rán am roin ḡur triadḡaḡ a  
 céile ḡo mói leo. Agus rór rá ḡnát leo conḡbáil buann-  
 ácta vo áadair vo loélonnaiḡ leat ar leat, ḡo oáinḡ  
 óe rin ḡur ḡadadai ariadḡar an átuai i nÉirinn, ir ḡo  
 2820 riadadai ḡaeḡil rá áḡbrioi aca ón am-ro ḡo báir ḡriain,  
 ámaíl foillreocam a hannálaib éiréann ran tráct-ro  
 noimainn rior.

Ar mbeit iomoirro o'Fionnloélonnaiḡ ag buaíreḡaḡ  
 éiréann ari an oruḡaḡ roin táinḡ loingear mói Dub-  
 2825 loélonnaḡ ón 'Dania .i. Denmarke, ḡo háḡ Cliaḡ, agus  
 airtḡear imeall na cruḡe ir maibḡar iomaḡ vo óaoirib  
 leo; agus leir rin ciuinnḡio Fionnloélonnaiḡ 'n-a n-áḡaíḡ,  
 ḡur fearaḡ cat eadair leat ari leat ag linn Duacuil,  
 maí ari buireḡaḡ o'Fionnloélonnaiḡ ir maí ari maibḡaḡ mile  
 2830 oíob; ḡur ḡadadai Dubloélonnaiḡ neart mói i nÉirinn va  
 bícin rin. Agus ḡo ḡroo va éir rin táinḡ áimlaib mac  
 ríog loélonn i nÉirinn vo ḡabáil baíántair 'Dainfeari nó  
 Dubloélonnaḡ, agus vo éuir móran o'feairib éiréann rá  
 díorḡáin vo.

2835 Ir rán am-ro fuaíri Oléobai mac Cionadḡa mí Muíian  
 báir, ir Flaitnia eapros bíriai ir Coimac eapros Látraiḡ  
 ḡriuin ir Niall mac ḡiolláin, ari mbeit triócaḡ bliadḡan  
 'n-a beataíḡ von rior-ro ḡan biaḡ ḡan oig. Ir rán am-ro  
 vo bí ríogbáil nó cóimḡionól fear nÉiréann ag Ráit Adḡa

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

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

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

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

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

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

Ír i b'fíaitear doóa Finnleic vo minnead na gnioma-ro  
2960 ríor .i. Concubair mac Donncaóa Leitirí Miúe vo marbad  
lé hamlaoib mac ríog loclonn i gCluain Iorair. Da éir  
rin vo éuaí an tamlaoib-re go rluag líonhar vo locl-  
onnaib leir i b'foirén i nAlbain, gur éreac ír gur aijis  
na Picci asur go ucug a ngéill uata. Ír fán am-ro tug  
2965 doó Finnliac ní Éireann cat móir ar loclonnaib locta  
feadail go ucug dá fíciú ceann caoiris gan coláinn oíob  
leir, iar marbad dá míle véas oíob; asur ro éreac ír ro  
aijis an longphort ioir érad ír ionnmur. Ír ghuo 'n-a  
óiaíó rin go b'fuair Conall earrog Cille Scire bár; ír gur

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

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

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

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

- 2870 Loirceadú uúin dhálaibh níos loclonn i gCúlaín 'Dolcáin  
lé mac Shaoitín i r lé mac Ciapáin mic Rónáin; gur marbhad  
céad taoirceadú do loclonnaibh leo. 'Da éir rin do hairgead  
i r do chéadad Árto Maca lé dhálaibh, i r do marbhad míle  
do Shédealaibh leir, i r tug iomad maoinne i r mórcánad ar.
- 2875 I r fán am-ro fuair Ceannfadaibh mac Moicéitigeair do bi  
tí bliadna véas bár, agus do gab Donnád mac Uuib  
ia buirgeann níosad Muhan ceitire bliadna véas, agus  
tugad cat i r na pícti i r Dubloclonnaibh, áit ar marbhad  
iomad do na píctibh ann. 'Da éir rin cáimig Ruóruige mac
- 2880 Moirínn i b'ieatan ar teitad mé Dubloclonnaibh go  
héirinn, agus tugad cairé Coluim Cille a hálbain i  
néirinn ar teitad mé an uirinn céadna.

- I r fán am-ro do péirí Cormaic mic Cuileannáin do bi  
loicán mac Lactna 'n-a níg Tuadhúman; i r an tan do
- 2885 b'oir Dál gCair taoibh mé Tuadhúman i r aca do bíod an  
ríor tuadú do nígad Cairil ó úil go roiar; agus do  
bíod dá tnuca véas do roinn aca mar atá ó léim Con  
gCúláinn go bealaic Mór i nOrruige agus ó Shlab eicte  
go Shlab Eiblinne; agus i r aca do bíod corad fludg
- 2890 Muirnead ag uil i scoinne námad, agus veirnead ag  
vealuad níl, dhail doirí Cormac mac Cuileannáin fan  
nann-ro:

Corad ag uil i uirí námad,  
i r veirnead leo ag teat tar air,  
flé méio a n-ág fíu gad n'oirgear,  
i r ní do ruirleat Dál gCair

2895

Fuair doo Finnliad ní éirgeann bár i nOrruim lonarcláinn  
i gcríe Conail; i r fuair Tigearnad mac Muirneadag  
eairpog Orma lonarcláinn bár an trát roin.

- 3000 'Do gab flann Sionna mac Maoilfeadláinn mic Maoil-  
ruaduibh mic Donnádada mic 'Domhail mic Muirneada mic

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

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

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

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

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

Diaimada mic Aimeadaiġ Ċaoiċ mic Conaill Ģuieċinn  
 mic Suibne Meinn vo ģiol Éieadhoiġ ģioġaċt Éieann oċt  
 mbliadna oéas ar ģiċio. Lann ingean Dúngaġil mic  
 3005 ģeaiġaile ģi Oġuiġe máċaiġ ģloinn mic Maoilģeacġlann.

1ġ i bģlaitear ģloinn Sionna ģioġ Éieann vo ģinnead  
 na ģnioġa-ġo ģioġ. Óiġ vo ģaiġeacġ 1ġ vo ģieacġacġ an  
 Muġa uile leiġ an ģiġ-ġe 1ġ tuġ bģaiġe uacġa. 1ġ 'n-a  
 ģlaitear ģóġ vo maģbacġ Oomnall mac Muġieġeġin le 'n-a  
 3010 ċompánaib ģéin, 1ġ ģuaiġ ģiaċna mac Ainġioċa mic Aoġa  
 Róin vo bi 'n-a ģiġ ulaġ aoġin bliadain amáin báġ, aġur  
 Donnacġ mac Duib óa Ģuieann ģi Muġan. 1ġ ģán am-ġo  
 vo ģaiġeacġ Cill Oaġia 1ġ Cluain loġaiġo lé loċlonnaiġ;  
 aġur vo ģinne ģlann Sionna ģi Éieann aonacġ Tailltean  
 3015 vo ċommóġacġ; 1ġ ģuaiġ Duġlaċtġna mac Maoġġuaġa mic  
 Donnġaile vo bi 'n-a ģiġ Muġan ģeacġ mbliadna báġ, 1ġ  
 vo maģbacġ Siġuic mac loġaiġi lé oġuiġ voġ Noġmanvoie;  
 1ġ vo maģbacġ Aiġeic mac Laiġniġ, vo bi 'n-a ģiġ ulaġ, i  
 bģeall le 'n-a ċompánaib ģéin; 1ġ vo ģaiġeacġ Aġo Maċa  
 3020 lé loċlonnaiġ loċa ģeabail; ģuiġ ģabġao Cumuġacġ ģi  
 ulaġ ann, aġur Aoġ mac Cumuġaiġ a ģiac; 1ġ ģuaiġ  
 Oomnall mac Conģaintġin ģi Alban báġ.



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

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

## XX.

1r fán am-ro vo gáð Cormac mac Cuileannáin mic  
 Sealbaid mic Ailgionáin mic Eóac mic Bneardail mic  
 3025 donḡura mic Natrriaoic mic Cuirc mic Luigbeac ḡaor mic  
 Oiliolla flann biḡ mic Fiacac Muilleacáin mic Eogáin  
 Móir mic Oiliolla Óluim ríogacé Muḡan reacé mbliaóna.  
 Aḡur fá móir raé Éireann ré linn Cormaic vo beit i  
 bflaitear Muḡan. Óir vo líonacó Éire vo raé óiaóa ir  
 3030 vo fonaḡ faoḡalta ir vo fíotécáin coitécinn ré n-a linn,  
 ionnuf naé bíóó buacáill aḡ boin ná aóóaiḡe aḡ tḡéio 'n-a  
 réiḡear; aḡur vo bíóó anacal aḡ reilḡib ré a linn; ir vo  
 ríonacó iomacó teampull ir mainiḡḡeac ir rcol ḡcoitécéann  
 ré múnacó léiḡinn breiteamḡaiḡ ir reanḡura ré a linn, ir  
 3035 iomacó tḡeabéca, iomacó beac ir beacélanḡ, iomacó tḡioiḡcḡe ir  
 uḡnuigḡe ir ḡaca cḡábacó ar céana; ir iomacó teac n-aóioeacó  
 'ḡa noéanaḡ ir leabaiḡ va rḡríobacó ré n-a linn: aḡur ḡac  
 maiḡ vo fonaileacó ar éac vo óéanaḡ, ḡo ḡḡníoḡuigḡeacó  
 féin ḡompa í, ioiḡ óéiḡc vaonḡacé uḡnuigḡe aifḡeann ir ḡac  
 3040 veigḡḡníoḡ oile ó foin amac. Aḡur fór vo bí vo raé aḡir,  
 an réio loólonḡac vo bí i néiriḡinn ré roḡail vo óéanaḡ,  
 ḡur éréiḡeacóar an érioc an reacó vo bí reirean i bflaitear  
 Muḡan.

Tapla iomoiḡo Cormac mac Cuileannáin 'n-a coḡnuibe  
 3045 i ḡCaireal ré huḡc na Cáḡca ḡur cuir fóḡra fá na hEoḡan-  
 acáib 'ḡa ráó ríú biaó ir lón vo cuir ré huḡc na féile  
 uaiḡle cuigḡe ḡo Caireal, aḡur vo éimḡeacóar é. Ar n-a  
 éloḡ rin iomoiḡo vo 'Óál ḡCaiḡ cuiriḡo biaóa ir lóinte-  
 iomóa ḡo Cormac ionnuf ḡo maiḡe buibeacó óioḡ. Cuiḡir  
 3050 Cormac teacéca aḡiḡ ḡo ríol nEoḡáin 'ḡa iariḡaó oḡra  
 reoiḡe ir maóine vo cuir cuigḡe ré a mḡionḡacó vo óeoiḡaóib  
 ó naḡ cuireacóar biaó cuigḡe; aḡur ir eacó vo ḡinneacóar

## XX.

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

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

fiol neogáin na hairim i r na hearrmáda i r meara do bí aca  
 do éur éiríge agus fá uimhóac óioib é tpiú rin. Ar n-a  
 3055 élor rin éana do 'Dál gCair cuirio noza airm i r éavaiḡ i r  
 reoó éiríge ié a mbhonnadó go raibe buirdeac óioib i r go  
 otusḡ a beannaact uóib, amail aveyi ié iéin ran iann-ro :

3060 go otusḡar uóib ar noútrac,  
 do élannduib tál na tpréimneap,  
 Ríge éaoim go bnat buainneap,  
 laotacat opoan cpuc éléirceact.

Léagtar linn ran reanúr go rabaoar éeitre níz i r ná  
 fíciú do fiol eogáin i bflaitear Muhan ó ié aongura mic  
 Natpnaoié go Matḡamain mac Cinnéioir, i r nac raibe an  
 3065 reab roin as 'Dál gCair act nioḡacat Tuatmhan (act  
 loicán do bí bliadain go leit ann i noiair éorimac mic  
 Cuileannáin do iéir uí 'Dubagáin go bfuair bár i gionn  
 na ié rin), mar atá ó 'Slige 'Dála ié a ráirtear bealac  
 Mór Orpuiḡe go léim éon gCulainn i n-iaritar Corca  
 3070 baicinn, agus i r iao an 'Dál gCair ééana do bioú  
 ié freairtal cogair i n-aḡair laigean i r leit Cuinn  
 as nioḡaib Cairil; gonab uime rin aveyi file éigin  
 an iann-ro :

3075 oleagair do fluaḡ fiol luigbeac  
 sneatnuḡad cat fluaḡ Muirineac  
 agus beir i luig fá deoir  
 a cpioḡaib ána aineoil.

Iar gcaiteam iomoirp react mbliadán do éorimac mac  
 Cuileannáin i bflaitear Muhan go ríuac iona amail  
 3080 aubhramair, gpiortar lé cuir o'uarlib na Muhan é,  
 agus go háirte lé flaitbearpac mac ionhainéim abb  
 Inre Catáig, do bí uon fuil nioḡda, o'agha aipróiora  
 ar éirgeab laigean ar mbeir do leit Moḡa uí. Iar  
 rin cuir Cormac cpuinuḡad i r coimhionól ar fluaḡaib  
 3085 Muhan go haonlácar. Agus ar noctain go haomionad  
 o n-uairlib i r i comairle ar ar cinneab leo uil do  
 tabac an aipróiora ar laiguib i gceap na ionna do

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

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

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

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

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

rinneadh ioir mhog nuadac ir Conn. Srideadh fá learc  
 lé Cormac triall ar an eadtra roin, vo bñis gur  
 3080 foillrigeadh vó go ucitfeadh ran curar roin. Tairir  
 rin doncuigir vól ann, ir mé huét imteadta vó, vo  
 fásaid leagáioe ar a anmáin as eadailrib prinnrio-  
 pálda éireann, mar atá uinge o'airgeadh ir uinge o'ór  
 ir a eairiad ir a ead as Oruim Abhaid .i. Ario fionáin;  
 3085 corin óir ir airgid ir coall rrióill as lior mór;  
 corin óir ir airgid ir ceitne uinge o'ór ir céad uinge  
 o'airgeadh as Cairéal; tri huinge o'ór ir leabair airinn  
 as imleac lobair; uinge o'ór ir uinge o'airgeadh vo  
 gleann dá loc; eairiad ir ead uinge o'ór ir bñat rrióill  
 3100 vo cill Dara; ceitne uinge ríeadh o'airgeadh ir o'ór as  
 Aro Maca; tri huinge o'ór as Ioir Catáig; tri huinge  
 o'ór ir coall rrióill as Mungairio asur beannaét  
 Cormaic.

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

Dála Cormaic mé huét triallta i laignib vó, vo cuir  
 rior ar loicán mac laetna ri Dál gCair asur ar noctair  
 3115 go rígeadh Cairil vó, fáiltigir Cormac ioime ir noctair  
 o'uairlib fil neoáin vo bí 'n-a foáir gurab vo loicán  
 fá vual flaitear Muman vo gabáil da éir féin vo iéir  
 uadta Oiliolla Óluim léir horvigeadh flaitear Muman

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

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

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

3120    uo beit gac pé nglún as rliocht fíadac muilleadain ir  
 as rliocht córmaic cair.    Súead níor comailleadó toil  
 córmaic ran ní rin.

3125    lomtúra córmaic iomorro ar ucionól mórfíuas brear  
 muhan uó féin ir uó flaitbearpac mac ionmhainéin  
 triallao i laighnib u'iarraio braidhe nó ciora opra uo  
 3130    óiol pé níg muhan ar mbeir uo leir moza uóib.    Ar  
 mbeir uo fluas muhan i n-aon longpóir pé triall ran  
 tuar roin uóib, uo éuaio flaitbearpac mac ionmhainéin  
 abb inre cačaj ar a eac ar fuo ríaoe an longpóir, ir  
 uo tuir an t-eac i gclair uoihin faoi, ir ba urocfáirine uó-  
 3135    ran rin.    Táinig ué rin rocuioe ua muinntir ir uon trluas  
 uile u'annhain ón tuar roin, óir uo ba uroctuair leo tuirim  
 an uoine naomta pé noul ar eacra uóib.

3140    Táingadar tría ceacra uairle ó laighnib ir ó ceair-  
 ball mac muirigéin u'ionnrúige ar córmaic ar ucúr  
 3145    ir cağraio ceacraireacé ríoda mór ó laighnib .i. aoine-  
 triot amhain uo beir i néirinn uile go bealltaine ar  
 a gcionn, óir coiuóir u'fogmair an tain roin, asur  
 braidhe uo tabairt i láim maoaig abb úirir  
 3150    úarmanao .i. uoine naomta eagnuioe cráibteac an fear  
 roin, asur iomaio feos ir maiteara uo tabairt uo  
 córmaic ir uo flaitbearpac ó laighnib i gcommaoin na  
 ríotcána roin.    Uo ba láncoil lé córmaic an triot  
 roin uo téanaí, ir táinig ua foillriuğao uo flaitbear-  
 3155    pac go utáingadar ceacra ó níg laigean cuige u'iarraio  
 ríoda go bealltaine ar a gcionn, ir uo tairgrin réao ir  
 maoine uóib ar aon ó laighnib tré cilleao uon muhain  
 tar a n-air go ríodac.    An tan uo éualao flaitbearpac  
 rin gadair fearg adbalhóir é, asur ir eao mo ráio: "Ir  
 uirra a aítne ar maorte uo meanman uoaróile t'incinne



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

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

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

2150 1ṛ t'áigeanta," agus tug 10mao táir 1ṛ tarcairne ar  
Cormac an trát roin.

1ṛ é fheadra tug Cormac aih-gean; "1ṛ veimhin liom-  
ra," ar Cormac, "an ní tiorfar ve rin .i. cat vo tabairt  
vo laigrib, 1ṛ muirbriúear mife ann, agus 1ṛ corháil vo  
2155 báf-ra vo tigeaét ve." Agus an tan douúairt Cormac  
na bmaíra roin, táinig va púball féin 1ṛ é cuirfead  
vobhónad, agus an tan vo fúid, tugad roitead uball éuige  
1ṛ gabair as a roinn ar a muinntir agus 1ṛ ead vo ráid:  
"A muinntir ionthain," ar fé, "ní roinnfead-ra ubla  
3160 oraidb ón uair-fe amad go brát." "Ó a tigearna ion-  
thain," ar a muinntear, "tugair orainn-ne beit vobhónad  
cuirfead 1ṛ fá minic leat vpoéféirtine vo véanaí vuit  
féin." "Créad rin, a muinntear éioide," ar Cormac,  
"óir 1ṛ beas an t-iongnad gion go vteugainn-fe ubla ar  
3165 mo láim féin vaoib go mbiaó nead éigin oile im farrad  
vo finfead ubla váoib." Iar rin vo iarri Cormac for-  
fáir ve éur 'n-a tímceall, 1ṛ vo iarri an vuine cráibtead  
Maonad .i. comorba Comgail vo tabairt éuige go  
vvearnad a faoirvoin 1ṛ a éiomna 'n-a látair; 1ṛ vo éat  
3170 Corp Críort 'n-a fíadnair 1ṛ vo úiúlt fé von traogal vo  
látair Maonais. Óir vo ba veaib lé Cormac go muir-  
riúe fan gcat roin é féin; gívead níoir maí leir a fíort  
rin vo beit as a muinntir.

Vo orvuis 10morio a éoir vo beit go Cluain Uama,  
3175 vā mbeit ar cumar vo éad a beit ann, 1ṛ muna mbeit, a  
beit go roilg 'Diarmaoa mic Aúa Róin .i. 'Díort  
'Diarmaoa, áit a raibe féin va fogluim i bfa v'aimrir.  
Gívead vo b'feair leir a avnacal i gCluain Uama as  
mac Léinin. Ba feair 10morio jé Maonad a avnacal  
3180 i n'Díort 'Diarmaoa mar a raibe coméionól manad vo  
muinntir Comgail, 1ṛ fá hé Maonad comarba Comgail  
an tan roin agus fá vuine cráibtead eagnuúe é, agus

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

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

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

17 móir o'ulc 17 do fáotar fuairi as iarrmáid ríoda do  
 tarrmáing 101r laigrib 17 níg Mumhan an tan roin.

- 3185 Áit éana gluaireo ioma do 'feairib Mumhan go neim-  
 éaduigthead ar an gcat óir do éaladar flann mac  
 Maoilfeaclainn ní éiréann do beit i longpóirt laigean  
 go rluaig lionmair da scoir 17 ar marcairéad. 17 ann  
 rin do máid Maonad, "A deagúadaine Mumhan," ar ré,  
 3190 "do buó crionna dáob na braidgo maite daigthead  
 dáob do gáidil i n-oiráim dáoine gcráibthead go deall-  
 taine, .i. mac Cearbail níog laigean 17 mac níog  
 Orruige." Do dádar rir Mumhan uile as a máid o'don-  
 glór gairab é flaitbearad mac ionmáinein do coiméingis  
 3195 iao um éigeadt i laigrib.

- A haite na capaoir rin triallair rir Mumhan tar  
 Sliab Mairge roir go Oiréad Léitglinne. Do com-  
 nuir iomoirio Tiobairde comóirba díbe 17 buidean móir  
 do éleirib mar don rir i Léitglinn, 17 giollairé an  
 3200 rluaid 17 a gcapail lóin. Do rinnead iar rin rruic 17  
 cairmeair cafa as feairib Mumhan 17 tangaodar iompa  
 i Maig náilbe. Do dádar ann rin i n-ué coille 17  
 daingin as fuiréad rir an námaid. Do níonao rir  
 Mumhan trí cafa comóirba dáob féin, mar adá flait-  
 3205 bearad mac ionmáinein 17 Ceallad mac Cearbail ní  
 Orruige i gceannar feadna an éadadad; Cormac mac  
 Cuilleannáin ní Mumhan ór cionn an daia cafa; Cormac  
 mac Moela ní na nDéire 17 fuiréann o'uarlib Mumhan  
 ór cionn an triear cafa. Tangaodar iomoirio amair rin  
 3210 ar Maig náilbe, asur fá gearánad iao ar ioma a námaid  
 17 ar a luigead féin do rluaig. Óir 17 ead rcriobair  
 ugdair go madadar laigin ceitne uiréad do rluaig ré  
 feairib Mumhan. Da triuag iomoirio an gáir do bi ran  
 gcat-ro amail innirio eolaid .i. gáir as rluaig Mumhan as  
 3215 marbad, 17 gáir as rluaig laigean as comháiréad an  
 marbad roin.

the Leinstermen and the king of Munster on that occasion.

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

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

Dá cúir éana fá veapa bhuireadó go hobann o'fearaidh Mumhan .i. Céileadair brádaigh Cinn Séadgáin míos Mumhan do éuaró ar a ead ír marí ráinig uirre ír ead aoubairt:

3220 “A fadriclanna Mumhan,” ar ré, “ceitíó go luad ón gcait aúuadair-ro ír léigíó do na cléiricib féin caetugad do véanaim ó narí gadrao cumaid oile aet cat do tabairt do laigrib.” Triallair Céileadair ír rocaíde maille nír a ládaigh an éata amlaid rín. Cúir oile fáir bhuireadó

3225 o'fearaidh Mumhan .i. Ceallac mac Cearbail mac do connairc ré a muinntear 'ga uciarhain go tinnearnad ran éat, do ling go hobann ar a ead ír aoubairt ré a muinntir, “Éirigíó ar bair n-eacaidh,” ar ré, “ír oibhíó uaidh an luat aet í nbarí n-aghaid.” Agus gé aoubairt

3230 rín ní do caetugad aoubairt é, aet do teitead. Táinig uon dá cúir rín supí gadrao ríir Mumhan bhuireadó éuca, í n-aoinfead. Ilé triá ba móir an t-árí baor ar fuo Máiige Ailbe an tan roin. Óir ní tugtaor comairce do cléiricé reoc laoc ann gan comhairbad do tabairt oirra leat ar

3235 leat. Agus an triat do haincídé laoc nó cléiricé leo, ní do érócairé do-níoir rín aet do fainit ré fuarclaó o'fagáil arca.

Triallair Cormac mac Cuilleannáin í uciaró an éadacata. Gíuad do ling a ead í gclair uaid ír do éuit

3240 reirrean oí, ír do conncaoir oirong dá muinntir do bí ag teitead ar an maíom é, ír tángadair dá fíreacat supí éuirreoir ar a ead é. Ír ann rín do connairc Cormac ualta fadriclanna do féin, doó a ainm, fadri eadha ír bheiteamhair ír reanúra ír laíone an fearí roin, agus

3245 ír ead aoubairt an ní Cormac nír. “A míc ionmáin,” ar ré, “ná lean díom-ra, aet beir ar tú marí ír fearí go uciocfaid míot, agus do innir mé uuit go muirbídé ran gcaet-ro mé. Triallair Cormac roime agus fá íomda fuil doime ír ead ar fead na ríige rín supí ríoirhírao cora

3250 veiríó an eic do bí faor, ré rleimne na ríige ó loig na

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

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

folá. Tuitir an t-eac léir rin tarí a hair go ntarla  
 Cormac fúite, gur bhuiríod a muinéal ir a dhruim mar  
 don ran earcari roin. Agus aoudbairt ag tuitim óó: In  
 manus tuas et relq. Éadair ran tpiát roin agus tigiú an  
 3255 muinnceari malluigíte gur gábadar na ngeatáib ann, agus  
 vo beanáó a ceann ve.

Doirei Doctúiri Hanmei 'n-a érioinic gurab le loclon-  
 naib vo tuit Cormac mac Cuileannáin ir Cearbhall mac  
 Muirreigéin ní laigean, an ran fá haoir von Tigearna 905.  
 3280 Gíreod ní fíori vo Hanmei ro; óiri níori tuit Cearbhall  
 ann, agus ní hiao loclonnaig vo éiri an cat áct flann  
 Sionna ní Éireann, mar ir pollur ar an rtauiri ní ráiútear  
 Cat bealaig Muigna, mar ari tuit Mac Cuileannáin.

1 b'fíoriúorac iomoiúio an catá-ro vo marbad Ceallac  
 3285 mac Cearbhall ní Orriúige ir a mac. Ir móri vo  
 éléiriob maite ir vo píogáib, vo éadireadáib ir vo  
 laodúaró, vo marbad ran cat-ro. Vo marbad ann  
 foğaracac mac Suibne ní Ciarrúaró, ir Oilill mac Eogain,  
 uaine uaral óg eadnuiró, ir Colmán abb Cinn Eirig  
 3270 aruollam b'píreannair Éireann, ir rocuiró móri mar  
 don riú. Ag ro na huairle vo tuit ann .i. Cormac ní na  
 nDéire, Dubagán ní b'feari Mlaige; Ceannfaolairó ní Ua  
 gConaill; Conn a hAdair, Ainéirliir o'Uib Toirnéadlaig,  
 Eiríon ní Eiríne vo bí ar ionnarbad ran Muimain; Maol-  
 3275 muiró, Maodagán, Dub óá buiréann, Conall, Fearadac, Doó  
 ní Ua Liaetáin, ir Domnall ní Dúin Cearmna. Ir iao tpiá  
 vo dhur an cat-ro ari Muimneadáib .i. flann mac Maol-  
 feadláinn, ní Éireann, ir Cearbhall mac Muirreigéin, ní  
 laigean, ir Taóğ mac faoláin, ní Ua gCinnfealaig, ir  
 3280 Teimeanain ní Ua nDeagad, Ceallac ir loicán óá rig na



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

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

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

zCineál ašur Innéirge mac Duibhgiolla ní Ó nDóna;  
 follaíamain mac Oilioilla ní fochoirca feaóa; Tuataí mac  
 Uíghre ní Ua Muirneadóig; Oóran mac Cinnéioir ní  
 Laoigre; Maolcallann mac Feargáile ní na bfoirtuad; ír  
 3285 Cleiricén ní Ua mBairrce.

## XXI.

Táinig iar rin flann Sionna ní Éireann marcfhuaš  
 móir míošóa vo éur Óiarmaoa mac Cearbail 1 mige  
 Orpuige 1 noiaó báir a óearbhíácarí ceallaiš mic Cear-  
 bail vo bí 1 bflaitear Orpuige noime, šur éur ran cat-ro  
 3290 aš congnaí lé Cormac, ar mbeir umal vó fá éior vo díol  
 mūr tré beir 'n-a míf leirte Moša vó. Ír ann rin táng-  
 aóarí orionš 1 noáil flóinn Sionna míoš Éireann ašur  
 ceann Cormaic mic Cuileannáin aca, ašur ír eaó aóubhaóar  
 mé flann: "beaóa ír fláinte óuir, a ní éorcaraiš éumáct-  
 3295 aiš, aš ro ceann Cormaic míoš Muían ašainne uuir, ašur  
 amáil ír héar vo na míošaió oile, tóšaió vo fliaao ašur  
 cuir an ceann fúite ír foirvóing é vóo fliaao. Óir fá  
 nóir aš na míošaió noíat an ran vo marbóarí ní 1 šcaó leo  
 a ceann vo buain ve ír a éur fá n-a fliaao va foirvóing."

3300 Šiúeaó ní buídeaóar cuš ar an orpuing rin aóo aitéarí an  
 šníomá roir vo tábairt orra šo mómóir, ašur aóubairt šur  
 éruaiš a ceann vo buain von earpoš naoíat ašur vo  
 míoš náó oionšnaó féin a foirvóing; ašur vo šab flann  
 an ceann 'n-a láim ír vo póg é šo vcuš 'n-a éimóeall fá  
 3305 éirí ceann coirreacóa an earpuig naoíat.

Ašur mušao uaió iar rin an ceann šo honóirac  
 v'ionnruige an éuirp mar a mairé Maonac mac Šiaóail  
 coíorba Comšáil, ašur muš ré coirp Cormaic šo Óiriré  
 Óiarmaoa šur haónaiceao šo honóirac ann rin é.

3310 Cía tra an coirvóe mūr náó éruaš an šníom-ro .i. marbóo

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

## XXI.

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

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

What heart but must rue this deed, the slaying and

17 ceapcath an buine naomta do ba mó eagla o'fearaid  
 éireann 'n-a comaimirir, raoi i n-ghaoidh 17 i laithin agus  
 an t-airneapros lánchúibtead ioda uirnuigtead geann-  
 naidhe oiaid, ceann foiceadail 17 fíreagha 17 foibear,  
 3315 agus aithirí dá éirgead Mumhan!

Do tith iomorro flann Sionna ní éireann ar b'fágáil  
 Diaimada mic Ceapbail 17 nige Orruige 17 ar noéanam  
 ríoda iorir é féin 17 a b'ráitirib. Tithio laithin tar a n-air  
 mar an gcéanna go mbuaidh gcorcail. Táinig iar rin  
 3320 Ceapbail mac Muirreigéin ní laigean roime go Cill Dara  
 17 orong móir o'fearaid Mumhan 17 láim aige 17 flaitbearc  
 mac ionmáinein mar don níú. Tugad iar rin flaitbearc  
 go Cill Dara, agus gabaidh claid laigean ag cabairt  
 acmáirín móir do, óir fá bearb leo gubaidh é ba ciontad  
 3325 ior an gcat do éir.

Ar n-éag iomorro do Ceapbail ní laigean do léigead  
 flaitbearc acmáirín, agus 17 gionn bliadna do tionn-  
 laic Muirreann bancomorib b'rioge é 17 do éirir rluag  
 móir do éirir laigean da coméad go máinig go Maig  
 3330 naidh, agus ar roctain na Mumhan amháid rin do, do  
 éirid da máinirir féin .i. go hlinir Catag 17 do éir  
 real da aimirir go chuibtead caonóiréadac ionne go  
 otáinig amad a hlinir Catag air do gabáil nige Mumhan  
 17 noaidh báir Ouid laetna mic Maoilghuala fá ní ar an  
 3335 Mumhan reat mbliaidha o'eir Cormaic; gur éir real  
 bliadha 17 b'flaitear Mumhan da éir rin, amáirí doirir reir-  
 leabair annálad Cluana heirnead fionntain 17 laoirir lé  
 gcuirtear ríor an cat-ro bealag Muigha mar a léagtar  
 17 laoir reancura do rinne Dallán ollam Ceapbail ríog  
 3340 laigean mar a gcuireann éirir an cat-ro ríor go cumail,  
 17 mar a luaidheann na huairle 17 an lion rluag do éir

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

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

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



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

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

After this Flann Sionna, king of Ireland, died.

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

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

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

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

Vo gab Donnád mac Floinn tSionna mac Maoilfead-  
 laínn mic Maoilruadhuió mic Donnádó mic Donnail mic  
 3380 Murcháda mic Diarmada mic Airmeadúig Čaoic mic Conail  
 Ğuicbinn mic Suibne Meinn vo fiol Éireamóin níosdát  
 Éireann ríde bliadán. Ğoruplaic ingean Flóinn mic  
 Conaing mátair an Donnádó-ro agur Sáb ingean  
 Donnádó mic Ceallúig níos Oruiġe fá bean vó. Agur  
 3385 vo réir leabair Air Mača vo éuaió an Donnád-ro mac  
 Flóinn ní Éireann ġo bhuirinn móir leir vo véanadh níir  
 nó cloiú timceall Saisre Čiaráin, ar foráileadh a mna  
 .i. Sáb ingean Donnádó mic Ceallúig: óir fá enútaó lé  
 níir nó cloiú timceall ġada haiuóille i nÉirinn agur a  
 3390 cill féin .i. Saisir ġan níir; óir i r i Saisir Čiaráin vo  
 bioó adnacal níosruíde Oruiġe an ionbair rin. Tán-  
 ġadair uime rin rin Míue ġo tulúig nDonnádó láim ré  
 Saisir anoir i r vo ġadadair ag véanadh an cloiú ġac laoi  
 timceall na cille; ġonad ann rin náinġ corir Donnádó  
 3395 mic Ceallúig .i. ní Oruiġe va adnacal ġo Saisir, agur i  
 noiaó a adnaicce, iar ŋiġeacé voiradair na hoitce,  
 tánġadair naonbair vo čporánab ciabaca čiorubba ar an  
 uaiġ ġur ġadadair ag cliaraiúeacé, amail i r beair vo  
 čporánab ó foim anall; agur fá ġile a rúile i r a briacla  
 3400 ioná rneacéa, i r fá uirbe ioná ġual ġadann ġac ball  
 oile vóib.

i r amlaio iomoiro tánġadair i r uaiin leo vo níġ  
 Oruiġe; i r ġac uirne acéioó iao vo-nioó ġalar laoi ġo  
 n-oitce vóib. Ag ro an uaiin:



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

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

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

- 3405 muinntear ò Donnada mhór mic Ceallaig  
Coinnheada uabair,  
Cliairín binne bío ag glaothaig  
Sinne ar rluaighaib;   
Sluaig ag miolrao muige lánra,  
3410 Tighe óla,  
Óghná fionna, fíata fíala,  
Maite móra;   
Sáir a élaí ar a céitear,  
Coinnheada veaghluaig,  
3415 Spreata ríre in ar ráimhíne,  
Cúile creathnuaill;   
Crota cuirleanna go gcuibíoe  
Fíle fáibíe,  
La dán noat-ghlan cigóir go ríe  
3420 Raithar Raighe.   
Do doir doo dán a mhic ríe Raighe  
Go raibíe,  
Cáir na cuirín cáiríe an mhúirín  
Do bí go do dáríe?   
3425 Rongada gheim von fíor  
Ro oiríoríoe uile,  
Álann an ríoe for a raibíe  
For bíoe mbuibíe;   
Baptar baptar for a annaíe  
3430 Uair ro cluinntear  
Mór a luac iar nool ran alltar  
Sinne a muinntear.

Do cleadao íomhoiríe leir an gcléirín rín ó éiríada na  
hoiríe go maíoin beir ag cliairíveaíe leir an buaíne rín  
3435 ar uairíe Ò Donnada gac n-oiríe, gur fáir ríe rín ceiríe  
ar éiríeibíe ír ar laoaibíe, óir ba hionghaíe leo veaííne  
go folíur í goiríveaíe cuirín an ríe lánraibíe rín.  
Fá cuíe íomhoiríe do éiríada an ríe rín faoiríe múníe ír  
glacaíe Cuirín Cuiríe ír uiríeíe díríeíe. Fá cuíe ríe  
3440 da éaonóiríe cíaíe bíe ír lón do cuíe da éaíe  
do boíeíe Dó í n-uileíeíe na n-arríe í n-gac uile  
aíeíe í n-oiríeíe. Do cuíeíe ríe uilleaíe nó buíe  
boíe ar áiríe ar ríe Dó í n-gac teac muinntíe í

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

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

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

Harps and pipes in harmony,  
Filés of Faibhle  
With a fair new poem they used to come  
To the gracious king of Raighne ;

Dod dor dod dan, O son of the king of Raighne,  
With prosperity,  
Where are the goblets where the friendship  
That thy father had ?

May a pang seized us for the man  
Whom all chanted for,  
Excellent the course on which he was  
In the fair world ;

Baptais baptain on his soul  
Since it is heard,  
Great his reward after going to the other world,  
We are his people.

Now this band used to keep chanting this lay from nightfall till morning every night over the grave of Donnchadh, so that a doubt arose in the minds of clergy and laity, for they were surprised that demons should be openly attending the body of that most virtuous king. Indeed among the pious practices of the king were frequent confession and the receiving of the Body of Christ and fervent prayers ; and among his exercises of holy zeal was to send food and provisions to be given to God's poor in each principal church in Osruighe on each of the apostles' feasts. Moreover, he used to place an orphan or a poor man to be maintained for God's sake in every

nOrruige timceall, agus fóir trí peillce nó trí mál  
 3145 leatáir i nGac ceac, mar atá mál i n-a gcuiread gac  
 don von muinntir veacmáir an bíu vo hicti leir, agus  
 mál iona gcuiread gac don a mír Micil, agus an trear  
 mál iona gcuirear cuirtin cuirt vo bíu ar ioncáir  
 mna an tige lé mar na mboct gur ná poicead poinn von  
 3150 veacmáir ná von mír Micil.

Dála na gcléireac vo-níu tréigeanar ir uirnaighe feac  
 trí lá go bpoillrighe dóir cuo fáir leantav na veamna  
 corp an rios; go veamig aingeal Dé i bpir go céile Dé  
 vo cinéal fiaac mic Néill vo bí ran comóir rin. “Ir  
 3155 maic,” ar an t-aingeal, “vo punneabair an tioracáir poir  
 vo véamam. Naonbair ionomho vo cléir Ó gCoingeoir  
 iao rúo, agus ir é ro an trear feac tangeav i néirinn  
 a hirneann agus ó nar féavav arac o’fagáil ar an  
 ríe úo n-a beacáir, atáir iao n-a éag ag veamam buair-  
 3160 earca ór cuinn a cuirp; agus véantair airneann ir  
 uirce coirneacáir amáirac lib-re,” ar an t-aingeal, “agus  
 cuirtear ar an uair agus ar an poir uile é, agus im-  
 teacáir na veamna uile.”

Vo rónac rin agus tangeav clair Ó gCoingeoir i  
 3165 veacáir éan gcoiruib ran aeoir ór a gcuinn, agus  
 níoir lámrao luige ar úir na peilge ón gcoirneacáir  
 vo punneac uirne. Agus avubrav nar bpoir an  
 tioracáir ir an coirneacáir vo rónrao an clair ar an  
 uair “óir vo beimíir-ne i noir an cuirp ran raogal  
 3170 ó nac ruil cuimacra agairn ar a anam ar neam.” Agus  
 leir rin vo iméir ríao a hamar cáir ir ní facav ó  
 poir i lé iao. Ir fán am poir vo bí an cioran Fionn  
 Ó Cionga ir Mac Rionnac O Conoiráin ann, agus ir iao  
 vo meabruig an vuair meamráirte ó cléir Ó gCoingeoir  
 3175 mé linn beir ag clairveac ar uair Donnacáir mic  
 Ceallair ríe Orruige dóir, ir vo leantav an vior  
 meamráirte von ciorántac mar ealav go báir.

household throughout Osruighe, and had besides three purses or three leather bags, to wit, a bag in which each person of the household put a tithe of the food he ate, and a bag in which each put his Michael's portion, and a third bag in which a portion of beeswax was put, which was at the disposal of the housewife to dispense to the poor who had got no share of the tithes or of the Michael's portion.

As to the clerics, they fasted and prayed for three days that it might be made known to them why the demons attended the king's body; and an angel of God appeared in a vision to a servant of God of the race of Fiachaidh son of Niall, who was in that assembly. "Ye have dore well in keeping that fast," said the angel, "now these are nine of the company of Ui Coingheoidh, and this is the third time they have come to Ireland from hell; and since they could not find an occasion against this king during his life, they are causing a disturbance over his body after his death; and do ye have Mass said and water blessed to-morrow," continued the angel, "and let it be sprinkled on the grave and throughout all the churchyard, and all the demons will go away."

This was done and the company of Ui Coingheoidh appeared in the air above, in the form of jet black birds, and they did not venture to light on the churchyard ground because of its having been blessed; and they said that the fasting and the blessing of the grave by the clergy were necessary, "for we would be after his body on earth since we have not power over his soul in heaven." And thereupon they went out of sight of all and they did not see them ever since. It was about this time that the crosan Fionn O Cionga and Mac Rionntach O Connorain lived, and it was they who learned by rote the above mentioned lay from the company of Ui Coinghaoidh while they were chanting it above the grave of Donnchadh, son of Ceallach, king of Osruighe, and the two referred to practised crosantacht as an art until death.

## XXII.

1r i bplaitear Donnáda mic Flóinn tSionna ní  
 Éiréann do rinneadh na gníomha-ro ríor. Óir 1r i uoraó  
 3480 a flaitiur do gab Ceallacán mac Duadacán mé páiú-  
 tear Ceallacán Cairil ceannar dá cúigeadh Muíhan ar  
 readh veic mbliadhán. Féad mar táinig Cinnéire mac  
 Lorcáin go Gleannaímain i gcomóid uairle Muíhan  
 rui do ríoga Ceallacán agus do mear Cinnéire teacht  
 3485 ioir Ceallacán 1r ríoga Ceallacán. Sídeadh táinig mátair  
 Ceallacán a Cairéal, óir 1r ann do comnuig rí i brodair  
 a hoireada comorba pádraig, agus ar teacht ran gcom-  
 óid vi doubairt mé Cinnéire cuimniugadh ar an vail do  
 bí ioir fíadaid Muilleathan 1r Cormac Car fá oigreacht  
 3490 Muíhan do beic fá readh ioir an dá fliocht tiocrao uata  
 leat ar leat; gonaó da fairnéir rin atá an rann-ro ar  
 bhuatrad na mná:

3495 Cuihnig a Cinnéire cair,  
 Vail fíadaó 1r Cormaic Cair,  
 Sur fágraó Muíhan do roinn  
 go ceart ioir a gcomóilinn.

Agus táinig v'aitearc na mná sur léig Cinnéire  
 flaitear Muíhan do Ceallacán.

Da éir rin do gabadair Loélonnais Ceallacán i gceileg,  
 3500 sur beanadar ríol neogain 1r Vail gCair amac da n-aim-  
 deoin é. Iar mbuileadh iomorroio iomav cat do Ceallacán  
 1r v'uairlib Muínead ar Loélonnais, agus iar n-a  
 n-ionnardaó ar an Muíhan, 1r i comairle ar ar éinn  
 Siuric mac Tuirgair fá harotaoireadh oira cleamnar do  
 3505 luadh mé Ceallacán, mar atá a fíur féin báibionn ingean  
 Tuirgair do tabairt mar baincéile vó, agus raoirre dá  
 cúigeadh Muíhan do beic aige ó Loélonnais gan agra gan

## XXII.

It was in the reign of Donnchadh son of Flann Sionna, king of Ireland, that the following events took place. For it was in the beginning of his reign that Ceallachan, son of Buadhachan, who is called Ceallachan of Cashel held the sovereignty of the two provinces of Munster ten years. Now Cinneide, son of Lorcan, came to Gleannamhain to an assembly of the nobles of Munster before Ceallachan was inaugurated, and Cinneide sought to come between Ceallachan and the sovereignty of Munster. But Ceallan's mother came from Cashel, for it was there she dwelt with her tutor, Patrick's comhorba, and coming into the assembly she asked Cinneide to remember the agreement come to between Fiachaidh Muilleathan and Cormac Cas that the descendants of both should alternately inherit Munster, and this is expressed by this stanza on the woman's words :

Remember, O pleasant Cinneide,  
The agreement of Fiachaidh and Cormac Cas!  
How they left Munster to be shared  
Justly among their fair offspring.

And as a result of the woman's discourse Cinneide left the sovereignty of Munster to Ceallachan.

After this the Lochlonnaigh seized on Ceallachan by treachery, and the siol Eoghain and the Dal gCas rescued him in spite of them. But when Ceallachan and the Munster nobles had defeated the Lochlonnaigh in many battles and had driven them out of Munster, Sitric, son of Turgesius, who was their leader, hit upon the plan of arranging a match with Ceallachan, to wit, to give him his own sister Beibhionn, daughter of Turgesius, to wife, and to allow him to possess free the two provinces of Munster, without retribution or claim respecting them on

éilighfadh 'n-a n-iaidh ari, ionnurf an tan do macaó Ceallacán  
 ar a ioncaib féin do póraó a feadfaó go muirbhfíde é  
 3510 féin ir an méio 'uairlib Muirneac do biaó marí don  
 nír; agus do léig cogair na ceilge rin le Donncaó mac  
 Floinn ní Teafraó ar mbeir i bualtanar né Ceallacán  
 do tré gan cíor Muíman do díol nír, agus uime rin don-  
 tuigir do Sítrac an cealg 'uimirt ar Ceallacán ir ar  
 3515 uairlib Muirneac. Leir rin cuirir Sítrac teacta do luad  
 an cleamhara né Ceallacán agus ar noctain do na teact-  
 aib do ládair Ceallacán ir ead do éogair mórfíuag do  
 éadair leir do póraó na mná. "Ní hamlaid ir cóir," ar  
 Cinnéioe mac Lorcáin, "óir ní oleagair an Muíma  
 3520 'fágbáil gan éoradh; agus ir ead ir inéanta úit  
 neart ríuag 'fágbáil ag coiméad na Muíman agus  
 ceitíe ríio mac tigeairna do bheir leat do póraó na  
 mná."

Agus ir i rin comairle ar ar cinnead leo; agus ar  
 3525 uairlib ran turar roin do Ceallacán an oide ríul  
 ráinag go háit Cliaé, fíarfíuigir Móir, ingean Aodá mic  
 Eadac ingean ríog Inre Fionngall do ba bean do Sítrac,  
 eadad fá raibe ag uéanadh cleamhara né Ceallacán i  
 noiaid ar euit 'uairlib loclonnac leir? "Ní ar a leat  
 3530 luaidtear an cleamhar liom," ar ré, "acat ar ci ceilge  
 'uimirt ari."

Beaigair an bean leir na briaíraib rin, ar mbeir úi  
 i ngráó folaišteac né Ceallacán né cian 'uairiríu ríome  
 rin, ón trát do éonairac i bpoir leirge é, agus do-ní  
 3535 moicéirge ar mairin ar n-a mairac ir téio ór íreal ar an  
 raon 'n-ar fáoil Ceallacán do beir ag teact; agus mar  
 ráinag Ceallacán do ládair beirir ríre i bpoó fá leir é  
 agus noctair do an cealg do bí ar n-a hollmugad ag  
 Sítrac 'n-a comair né a marbad; agus mar do mear  
 3540 Ceallacán tillead ní raibe ré ar cumar do óir do bádar  
 na maige ar gac leir don ríio lán do ríoraib loclonnac  
 i n-oiréill ar a gabáil. Mar do éogair tillead tar a



the part of the Lochlonnaigh ; in order that when Ceallachan should go under his own protection to marry his sister, himself and all the Munster nobles who were with him might be slain ; and he communicated the secret of this plot to Donnchadh, son of Flann, king of Tara, who was at enmity with Ceallachan through his not having paid him the rent for Munster, and hence he consented to Sitric's carrying out his treacherous design on Ceallachan and the Munster nobles. Thereupon Sitric sent envoys to Ceallachan to give tidings of the match, and when they came into his presence, what he proposed to do was to take a large host with him when going to marry the lady. " That is not right," said Cinneide, son of Lorcan, for it is not right to leave Munster without defence ; and what thou shouldst do is to leave a force to hold Munster and to take four score lords' sons with thee on going to marry the lady."

And this was the counsel they adopted. And as Ceallachan was going on this journey; the night before he arrived in Ath Cliath, Mor, daughter of Aodh, son of Eochaidh, daughter of the king of Inis Fionnghall, wife of Sitric, asked why he was making a match with Ceallachan, seeing he had slain so many Lochlonnach nobles. " It is not for his good this match is arranged by me," he answered, " but with a view to practising treachery against him."

At these words the lady started, as she had been long secretly in love with Ceallachan from the time she saw him at Port Lairge ; and she rose early the next morning and went secretly along the path on which she thought Ceallachan was coming ; and when he came up to her she took him aside and informed him of the plot which Sitric was hatching against him in order to kill him ; and when Ceallachan thought of returning he was unable to do so, as the fields on either side of the road were full of companies of Lochlonnaigh ambushed for the purpose of capturing him. As he made an effort to return they sprang

aif luigítear leo-ran va. gac leir aif agur marbtear orong  
 vo na huairlib vo bi 'n-a focair, ir marbtear leo-ran mar  
 3545 an gcéanna luét vo na loélonnaib. Siúeab lingio an-  
 cionn an tfluaig ari ceallacáin sup gabab é féin ir Donn  
 Cuan mac Cinnéioir ann, ir rugab go hAd Cliait ari Láim  
 iao, ir ar rin go hAro Mača mari a rabadair naoi  
 n-iairla vo loélonnaib go n-a mbuioin va gcoiméao.

3550 Dála na riuinge vo éuair ar ón gcoimblíocht roin  
 v'huairlib Muimneac, triallair von Muimain ir noctair a  
 rcéala vo Cinnéioe agur leir rin ollmhuigítear vā fluaig  
 lé Cinnéioe vo tóraiúeacé ceallacáin, mari atá fluaig vo  
 tír ir fluaig vo muir; agur vo rinne taoiréac ari an  
 3555 fluaig vo bi vo tír vo Donnacá mac Caoim ní an vā fear-  
 mairge, agur vo gab Cinnéioe ag curi meirniú ann ag  
 mairúeas aif go rabadair doinrí vāg va rinneairiaib i  
 bflaitear Muimain, mari atá Airtre, Catal mac Fiongaine,  
 Fiongaine mac Catal, Cú gan Mátaif, Catal pé ráirici  
 3560 Ceann Gágáin, Aó, Flann Catrac, Cairbre, Cionnann,  
 Eócair, ir Donnur mac Natrmaic. Vo éur Cinnéioe rór  
 veic gcéao vo Dál gCair leir ir curi taoiréac ór a  
 gcionn, mari atá Corrac longairgán ir Congalac, amair  
 aoir an laoir: Éirgeab ríce céao buó éuair.

3565 Ag ro an iann ar an laoir céanna ag airtíotail  
 briaicir Cinnéioir:

Éirgeab ann Corrac na gac,  
 agur longairgán lagac,  
 Éirgeab Congalac ón linn,  
 mo trí veairbriatire aoirim.

3570

Vo éur Cinnéioe rór cúig céao oile vo Dál gCair lé  
 Siota mac Siota ó éloinn Coiléin ann, agur cúig céao  
 oile vo Dál gCair lé Deagair mac Donnail i n-éagmar  
 a noeacair vo fluaig ó faorclannnaib oile Muimain ann.  
 3575 Vo éur an vana mórfluaig vo muir ann agur failbe  
 Fionn ní Dearmuimain 'n-a taoiréac orra.

Dála na fluaig vo tír, triallair ar an Muimain i

upon him from all sides, and a body of nobles who were with him were slain, and these in their turn slew a number of the Lochlonnaigh. But the bulk of the host bore down on Ceallachan and there captured himself and Donn Cuan, son of Cinneide, and they were taken to Ath Cliath as prisoners, and thence to Ard Macha, where nine Lochlonnach earls with their detachments detained them.

As to the company of Munster nobles who escaped from this conflict, they proceeded to Munster and told the news to Cinneide, who thereupon got ready two hosts to go in quest of Ceallachan, that is, a land force and a sea force, and he made Donnchadh, son of Caomh, king of the two Fearmaighes, leader of the land force, and Cinneide proceeded to encourage him, telling him that eleven of his ancestors were kings of Munster, to wit, Airtre, Cathal son of Fionghaine, Fionghaine son of Cathal, Cu gan Mhathair, Cathal who was called Ceann Geagain, Aodh, Flann Cathrach, Cairbre, Criomhthann, Eochaidh, and Aonghus son of Natfraoch. Besides, Cinneide sent ten hundred of the Dal gCais along with him with three leaders over them, to wit, Coscrach, Longargan and Conghalach, as says the poem: Let twenty hundred go northwards.

Here is the stanza of this poem which quotes the words of Cinneide:

Let Coscrach, of the battles, go there,  
And Longargan, the lovable,  
Let Conghalach, from the lake, go;  
I mean my three brothers.

Moreover, Cinneide sent thither five hundred more of the Dal gCais with Sioda, son of Sioda of the clann Cuilein, and five hundred more of the Dal gCais with Deaghaidh, son of Domhnall, besides the fighting men that went thither from the other free-born tribes of Munster. The second great force he sent by sea with Failbhe Fionn, king of Desmond, as their leader.

As to the land-force they proceeded from Munster to

3580 Connacáidh ír do léigeadar ceimhíolta go Muaidh ír go  
 hIorruir ír go hUíall do éionól éreac go forlongsפור  
 Muimneac; agus ní cian do bádar an forlongsפור  
 fuireac nír na ceimhealtáidh an tan atconnacadar fluağ  
 veigeadair ag teac do n-ionnraige, agus fá hé a líon  
 veic gcéad agus donóglac 'n-a réamteorac; agus mar  
 ráinig do ládar fíarruigir Donnac mac Caomh cia híd  
 3585 an fluağbuidean roin. "Orcam do Muimneacáidh iad,"  
 ar ré, "mar atáio Gaileangá ír luigne do éloinn Taitg  
 mic Céin mic Oiliolá Óluim agus fír Uealbna do flíoc  
 Uealbait mic Cair mic Conail Eacluid atá ag tabairt  
 neirt a lámh lib-re tře commbáid braitreara ré cur i  
 3590 n-agaid Ódair agus ré buain Ceallacáin ríog Muhan  
 oíob. Agus atáio tře taoirig ághara i gceannar an  
 tfluağ-re, mar atá do mac Duagura ír Gaileangá uile  
 uime, Oairmaid mac Fionnac ír luignig uime, ír Donnac  
 mac Maolmoínag ór fearaid Uealbna ann; agus ír do  
 3595 óearbad rin atá an laoiu reancura darab torac an  
 céadurann-ro:

Acpuilic roin clanna Céin,  
 agus Uealbait ar doiréim,  
 ag toigeac ír an fluağ,  
 3600 ír buó lib-re a n-iommualac.

Agus ír amháid do bádar an fluağ-ro .i. cúig céad oíob  
 'n-a luac ríac ír cloideam agus cúig céad 'n-a raig-  
 veoirib. Triallair ar rin i tTír Conail an fluağ  
 Muimneac agus an fuireann roin táinig do congnam leo  
 3605 mar don, agus creacair an tír leo. Tis Muircearac  
 mac an Ardalaid o'airmaid airig na gceac go háireac  
 ar Donnac mac Caomh; agus duubairt Donnac nac  
 tuibrad ac fúgeall ráruigte na fluağ do von éreic.  
 Leir rin třeigir Muircearac an fluağ agus cuirir teacra  
 3610 ór íreal go éloinn Tuirgair i nArb Maca 'gá fairnéir

Connaught; and they sent skirmishers to Muaidh and to Iorrus and to Umhall to bring cattle preys to the Munster camp, and the camp were not long waiting for the return of the skirmishers when they saw a host in good array approach them, and their numbers was ten hundred, and a single youthful warrior at their head; and when they came up, Donnchadh, son of Caomh, asked what force was that. "A body of Munstermen," he replied, "to wit, the Gaileanga and the Luighne of the race of Tadhg son of Cian, son of Oilill Olom, and the men of Dealbhna, of the race of Dealbhaoth, son of Cas, son of Conall Eachluaith, who are giving you a helping hand through brotherly sympathy in opposing the foreigners and in rescuing Ceallachan from them. And there are three valiant leaders at the head of this force, to wit, Aodh, son of Dualghus, having all the Gaileanga under him, Diarmaid, son of Fionnachta, having the Luighnigh under him, and Donnchadh, son of Maoldomhnaigh, at the head of the men of Dealbhna; and as a testimony of this is the historical poem which begins with this stanza:

The clanna Cein are there,  
And the Dealbhaoith all together  
Coming to the hosting,  
And they will fight on your side.

Now this host was thus constituted. Five hundred of them had swords and shields, and five hundred were archers. The Munster host and this force who had come to help them proceeded thence to Tir Chonaill and they spoiled the country. Muircheartach, son of Arnaladh, came to Donnchadh son of Caomh, and asked him to restore the cattle preys with good will; and Donnchadh replied that he would only give him what remained of the preys after the hosts had been satisfied. Upon this Muircheartach left the host and sent envoys secretly to the sons of Turgesius to Ard Macha informing them that the

uóib an fluaḡ Muinneaḡ vo beit aḡ tópaíveaḡt Ceall-  
aḡáin aḡ eí a buana amaḡ.

Uála éloinne Tuigéir triallair a hAḡo Maḡa naon-  
baḡ iapla ḡo n-a fluaḡ Loḡlonnaḡ, iḡ Cealllaḡán iḡ  
3815 Donn Cuan i mbhoio leo. Iomtúra fluaḡ Muin triall-  
air ḡo hAḡo Maḡa iḡ maḡbaio a uḡapla va ḡoḡir vo  
Loḡlonnaib aḡur aḡ a éloḡ aḡ n-a mápaḡ uóib Siḡuic ḡo  
n-a fluaḡ vo uúil ré Cealllaḡán ḡo Uúin Deaḡan triallair  
'n-a uḡopaíveaḡt, aḡur maḡ vo moḡuig Siḡuic iao aḡ  
3820 ceaaḡt i nḡaḡ voḡ baile, téio féin iḡ a fluaḡ 'n-a longuib  
iḡ Cealllaḡán iḡ Donn Cuan leo, aḡur ciḡ an fluaḡ  
Muinneaḡ aḡ imeall na triáḡa aḡ a ḡcoḡair, aḡur iao aḡ  
aḡallma Loḡlonnaḡ. Aḡur leir rin aḡéio cablaḡ mói aḡ  
ciḡeaḡt ran éuan éuca, aḡur cuḡaḡaḡ Muinmúig aicne  
3825 ḡurab é Failbe Fionn ḡo n-a cáblaḡ vo bí ann.

Triallair Failbe ḡo n-a cáblaḡ ḡo réimóieaḡ i nuáil  
na Loḡlonnaḡ aḡur cuḡ uḡt aḡ an luing i n-a paíbe Siḡuic  
iḡ Toḡi iḡ Maḡnuḡ, aḡur lingiḡ aḡ boḡio luinge Siḡieaca  
iḡteaḡ aḡur uá éloíveam 'n-a uá láim; aḡur ḡabair aḡ  
3830 ḡeaḡiaḡ na uḡéao lé paíbe Cealllaḡán ceangailte voḡ  
treolápaḡn, leir an ḡcloíveam vo bí 'n-a láim éli, ḡuḡ  
raoiḡ vo Cealllaḡán iḡ ḡuḡ léig aḡ élápaib na luinge  
anuair é; aḡur leir rin cuḡ cloíveam na láime cli vo  
Cealllaḡán. Téio Cealllaḡán a luing Siḡieaca i luing  
3835 Failbe aḡur anair Failbe aḡ coḡtuairḡain Loḡlonnaḡ  
ḡuḡ maḡbaḡ trié aḡfoḡlann Loḡlonnaḡ é, iḡ ḡuḡ beanaḡaḡ  
a éaḡn vo. Ciḡ fianḡal taoíreaḡ va muinneti 'n-a áit  
ran éoinḡlioaḡt roin, iḡ beiriḡ ḡo heaḡaontaaḡ aḡ bḡollaḡ  
aḡ Siḡuic, iḡ teiḡiḡ iao aḡ aon caḡ boḡio na luinge amaḡ,  
3840 ḡo noeaḡaḡaḡ ḡo ḡḡian, ḡuḡ bátaḡ aḡlaḡo rin iao.

Ciḡ Séaḡóa iḡ Conall uá taoíreaḡ oile iḡ beiriḡ aḡ  
uá bḡátaḡi Siḡieaca, .i. Toḡi iḡ Maḡnuḡ iḡ beiriḡ caḡ  
boḡio na luinge amaḡ iao, ḡuḡ bátaḡ aḡlaḡo rin iao a

Munster host were in quest of Ceallachan and intended to rescue him.

As to the sons of Turgesius, they set out from Ard Macha, nine earls with their host of Lochlonnaigh, and Ceallachan and Donn Cuan with them as prisoners. And the Munster host proceeded to Ard Macha and slew all that came in their way of the Lochlonnaigh, and when on the next day they heard that Sitric and his host had gone to Dun Dealgan with Ceallachan they set out in pursuit of them, and when Sitric observed them coming near the town he himself and his host betook themselves to their ships, having Ceallachan and Donn Cuan with them, and the Munster host came on the verge of the strand in front of them and held a parley with the Lochlonnaigh. And thereupon they saw a large fleet approach them in the harbour, and the Munstermen knew that it was Failbhe Fionn and his fleet that were there.

Failbhe and his fleet proceeded by direct route to meet the Lochlonnaigh, and he made an attack on the ships in which were Sitric and Tor and Maghnus, and he boarded Sitric's ship, having a sword in either hand, and set to cutting the ropes that bound Ceallachan to the mast, with the sword that was in his left hand, and set Ceallachan free, and let him down on the ship's deck, and then gave Ceallachan the sword he held in his left hand. Ceallachan went from Sitric's ship to that of Failbhe; and Failbhe continued to hew down the Lochlonnaigh until they overpowering him, slew him and cut off his head. Fianghal, a leader of his followers, took his place in the conflict, and seizing Sitric by the breast by force, cast both of them overboard, and they went to the bottom and thus were drowned.

Seaghdha and Conall, two other leaders, came on and seized Sitric's two brothers, to wit, Tor and Maghnus, and threw them overboard, so that the four were

3845 ʒceatnar. ʒsur mar rin va ʒac fuireann oile vo ʒaeð-  
 ealaid, lingio ar loclonnaib, ʒur bfuiread ir ʒur bearnad  
 ʒur marbad ir ʒur mioðoirigead leo iao, ʒo nac céarna  
 oioð uada acet beagan vo euaid tpe luar a long ar, ʒur  
 tigo fein ir Ceallacan i oir ar n-a foiritin a han-  
 bhoio loclonnac amlaio rin le cpodact ir le calmacct  
 3850 na Muimneac; ʒur tuallo ar rin von Mumain  
 mar don le Ceallacan, ʒur ʒab pe ceannar a cpice fein  
 arir.

ʒur pe tualli oioð ó ʒe Cliað von Mumain vo  
 togar Muicad mac Floinn pi laigean cat vo tabairt  
 3855 oioð tpe marbad loclonnac ʒ buain Ceallacan oioð.  
 ʒuad ar bfairin cpodacta ir calmacct na Muimneac  
 vo leigeadar tarra iao ʒan cat vo tabairt oioð.

## XXIII.

1ar otillead iomorro vo Ceallacan von Mumain vo  
 mear meio na hanbhoio vo bi ʒ loclonnaib ar an  
 3860 Mumain, ʒur vo rinne fein ir uairle Muimneac vo  
 comairle uet vo tabairt oira va noibit, ʒur lingio ar  
 otir ar luimneac, ʒur marbair Ceallacan ir a fluað  
 cuig ceao oioð, ʒur tug a mbairge leir. Va eir rin  
 airgear Corac leir, ʒur tug a mbairge ir a maoinne  
 3865 leir. Airgear for Caircal leir, ʒur marbtar pi ceao  
 vo loclonnaib ann. Teio ar rin ʒo Porc lairge ir ʒab-  
 tar an baile ir airgear leir e, ʒur tug maoin moir ar  
 ʒicric mac loimair ʒur marbair cuig ceao va muinntir,  
 ʒur teitir ʒicric fein 'n-a loingear, ʒur fillir Ceall-  
 3870 acan ʒo Domnall ó bfaolain pi na nOirge, ʒur tug a  
 firir fein ʒormflait ingean buadacan 'n-a maoi oð.  
 Ir ʒno va eir rin ʒo bfuair Ceallacan bar ir vo ʒab



drowned in that manner. And in like manner acted every other company of the Gaels; they sprang on the Lochlonnaigh and broke them up, made gaps through them, slew them, and threw them into disorder, so that there escaped from them only a few who were saved by the swiftness of their ships, and they went on land with Ceallachan who had thus been rescued from Lochlonnach captivity by the valour and prowess of the Munstermen; and thence they proceeded to Munster with Ceallachan, and he resumed the government of his own country.

And as they were setting out from Ath Cliath for Munster, Murchadh son of Flann, king of Leinster, sought to give them battle for having slain so many Lochlonnaigh in rescuing Ceallachan from them. But when they saw how brave and valiant the Munstermen were, they allowed them to pass without giving them battle.

### XXIII.

But when Ceallachan returned to Munster he considered how severely the Lochlonnaigh oppressed Munster, and he himself and the nobles of Munster resolved to attack them with a view to banishing them; and they first made a sudden attack on Luimneach, and Ceallachan and his host slew five hundred of them and took away hostages from them. After this he plundered Corcach and brought hostages and treasures therefrom. He also plundered Cashel, and three hundred Lochlonnaigh were slain there. Thence he went to Port Lairge and took possession of the town and plundered it, and he inflicted a severe defeat on Sitric, son of Iomhar, and slew five hundred of his people; and Sitric himself took flight in his fleet; and Ceallachan returned to Domhnall O'Faolain, king of the Deise, and gave him his own sister Gormfhlaith, daughter of Baudhachan, to wife. Soon after that Ceallachan died,

Fearghaid mac Ailgionáin mic Donnghaile flaitear Muhan  
iar mbár Ceallacáin gur marbhadar a éine féin i bfeall  
3675 é. Gabair Matghamain mac Cinnéiríó da éir rin flaitear  
Muhan dá bliadain vós agur Ectigeairn mac Cinnéiríó  
i gceannar Tuadmuhán ré a linn.

Ir é Matghamain mac Cinnéiríó ní Muhan ir a  
vearbháctairi bhuán mac Cinnéiríó, vo bí 'n-a mácaom  
3680 ós an trát roin, tug Cat Sulcóirve ar Loclonnab, áit  
ar marbad Teitill Tíéinnhíleas Ruamonn ir bearnairio  
Muirir Luimnig ir Toiolb ir dá céas vós vo Loclonn-  
ab mar don níú; agur vo lean Matghamain ir bhuán ir  
Dál gCair an iuaig ogha fá fíáiríob Luimnig irteas agur  
3685 vo marbad iomao víob ar na fíáiríob agur ann rna  
tíctib, go vtugrao uata iomao óir ir aigiríeo reos ir  
maoine; vo loirceiríeo ir vo éirceairíeo a nóúinte ir a  
nóaingne mar an gceanna. Go ghuo da éir rin vo  
feallao ar Matghamain mac Cinnéiríó lé Donnabán 'n-a  
3690 tíg féin, ir vo tíóólaic vo mac bhuán ir vo gállaib é  
tar comairce Colaim mic Ciaraigáin comorba bairre, ir  
vo marbad Matghamain tar comairce an naoim lé mac  
bhuán.

Ir ré linn Donncaoa mic Flóinn rSionna míog éirceann  
3695 ar a bfuilmíeo ag tíáctao, tarlaoar na neite-re nóiminn  
ríor, mar acá, báf Ciaraín earpuig Tuiléin agur tiuall  
an Donncaoa céanna o'arigain ir vo éreacao Connact.  
Gíveao vo marbad iomao da muinntir i nDuibéirí áta  
luain, áit ar éir Cionaoe mac Conéubairí ní Ó bFáilge.  
3700 Ir fán am-ro vo hairgeao Cluain mic Nóir lé Loclonnab  
agur a vteact ar rin ar loe Rib gur aigiríeo na tíoríeo  
da gac leit ví. Vo hairgeao fór ir vo creacao éinnre  
lé Loclonnab, ir vo marbad dá céas vós vo gaeueal-  
ab l'ann. Da éir rin vo bátao da céas vós vo

and after his death Feargraidh, son of Ailghionan, son of Donnghal, held the sovereignty of Munster till his own tribe slew him by treachery. After this Mathghamhain, son of Cinneide, held the sovereignty of Munster twelve years, and in his time Echthighearn, son of Cinneide, was chief of Thomond.

It was Mathghamhain, son of Cinneide, king of Munster, and his brother Brian, son of Cinneide, who was then a stripling, who won the Battle of Sulchoid over the Lochlonnaigh wherein Teitill Treinmhileadh Ruamonn and Bearnard Muiris of Luimneach and Torolbh and twelve hundred Lochlonnaigh were slain, and Mathghamhain and Brian and the Dal gCais pursued them as they retreated in through the streets of Luimneach, and many of them were slain in the streets and in the houses, and they gave up much gold and silver, valuables and goods; and also their duns and fortresses were burned and thrown down. Soon after this Donnabhan seized on Mathghamhain by treachery in his own house and gave him over to the son of Bran and to the foreigners in violation of the protection of Colam, son of Ciaragan, the comhorba of Bairre; and the son of Bran, slew Mathghamhain in violation of the saint's protection.

It was in the time of Donnchadh, son of Flonn Sionna, king of Ireland, of whom we are treating, that the following events took place, to wit, the death of Ciaran, bishop of Tuilen, and the going of this Donnchadh to plunder and spoil Connaught. However, many of his followers were slain in Duibhthir Atha Luain, where Cionaoth, son of Conchubhar, king of Ui Failghe fell. It was about this time that Cluain mic Nois was plundered by the Lochlonnaigh, and they went thence on Lough Ribh and plundered the country on either side of it. The Lochlonnaigh also plundered and spoiled Eininse, and two hundred Gaels were slain there. After this twelve hundred Lochlonnaigh

- 3705 **Loélonnais** ar **Loé Ruóruige**, agus vo **gabhadar Loélonnais** áta **Cliaé faolán mac Muiréadúis** ní **laisgean** ir a **élan** mar **don** iur, agus vo **hairgead** **Dún Sobairce** lé **Loélonnais** **loca Cuan** ir vo **hairgead** **Cill Dara** lé **Loélonnais** **puir** **laisge**. So **ghro** va **éir** rin **tugaó**
- 3710 ar **iómór** ar **Loélonnais** lé **hilleat**, áit ar **tuit** oét **gcéad** vo **Loélonnais** ann, mar **don** mé **tiúir** **taoiréad** vo **bí orra**, mar **atá Albóán** **dufer** ir **Roile**, lé **Muiréarac** **mac Néill**.

- ir **fán am-ro** vo **bí an oiread** **roin** vo **tráct ceann-**
- 3715 **áiréadta** i **néirinn** an **tan táinig** **iaila Oilinn** vo **Loélonnais** so **nearc** **luimni** ir **Connaét** vo **Loélonnais** **pá donac** **Rora Cúe** lá **Peardair** ir **Póil**, **sur** **éirgeadair** **luét** an **donais** 'n-a **gcoinne**, **sur** **feard** **cat** **eatortia**, ir vo **marbad** a **trí nó a ceatair** vo **milt** vo **Loélonnais**
- 3720 ann; agus an **t-iaila féin** vo **marbad** é mar **don** **niú**, vo **féir** **fin** **mic Cairéad** **fan** **leabhrán** **no** **reio** so **cumair** ar **válaib** **éireann** ó **túr** **sur** an **am-ro**. Ir é **iomortio** **Tad** **mac Catail** **pá** ní **Connaét** **rice** **bliaúan** an **tan** **roin**; agus **fuair** **Sirne** **mac Íomair** ní **íonnloé-**
- 3725 **lonnac** ir **Dubloélonnac** **bár** an **tráct-ro**. Ir **fán am-ro** **tugaó** ar **mór** ar **Loélonnais** **loca** **Oirbrean** lé **Connaét-** **ais**, agus **tugaó** **vear** ar **Loélonnais** **loé** **neac** lé **Conaing** **mac Néill**, áit ar **tuit** vá **céad** **véas** **oib**. Va **éir** rin **tángadair** **Loélonnais** ar **loé** **éirne**, **sur** **hairgead**
- 3730 **cealla** ir **tua** **leo**; agus vo **hairgead** **aro** **Macá** lé **Íotfrad** **taoiréad** **loca Cuan**; vo **hairgead** **Cill Éilinn** le **hámloib** **mac Íotfrad**, so **ut** **veic** **gcéad** vo **briagob** ar **leir**. Vo **hairgead** **Oileac** **Néio** lé **Loélonn-** **ais** ir vo **gabad** **Muiréarac** **mac Néill** ann, **sur**
- 3735 **fuarcail** **Dia** so **míorbail** é. So **ghro** va **éir** rin vo **marbad** **Aralt** **mac Íomair** **taoiréad** **Loélonnac** **luimni** **lé** **Connaét** **ais** agus **fuair** **ámloib** **mac Íotfrad** ní

were drowned in Lough Rudhruighe, and the Lochlonnaigh of Ath Cliath seized on Faolan, son of Muireadhach, king of Leinster, and his children; and Dun Sobhairce was plundered by the Lochlonnaigh of Port Lairge. Soon after this the Ultonians made great slaughter on the Lochlonnaigh in which eight hundred of them, together with three of their leaders, to wit, Albdan, Aufer and Roilt, fell by Muircheartach, son of Niall.

About this time there was a large trading business carried on with Ireland when the Lochlonnach earl Oilfinn came with the Lochlonnach forces of Luimneach and Connaught to the fair of Ros Cre on the feast of Peter and Paul; and the people at the fair stood up against them, and three or four thousand Lochlonnaigh were slain there, and the earl himself was slain with them, according to Finghin Mac Carrthaigh in the booklet which he has written giving a brief account of Irish affairs from the beginning to this time. At this period Tadhg, son of Cathal, was king of Connaught twenty years; and Sitric, son of Iomhar, king of the Fionnlochlonnaigh and the Dubhlochlonnaigh, died. About this time the Connaughtmen wrought great slaughter on the Lochlonnaigh of Loch Oirbsean; and Conaing, son of Niall, wrought dreadful slaughter on the Lochlonnaigh of Loch nEachach wherein two hundred of them fell. After this a party of Lochlonnaigh came on Loch Eirne and they plundered churches and districts; and Gothfraidh, chief of Loch Cuan, plundered Ard Macha; Cill Chuilinn was plundered by Amhlaoibh, son of Gothfraidh, and he took thence ten hundred prisoners. Oileach Neid was plundered by the Lochlonnaigh, and Muircheartach, son of Niall, was captured there, but God set him free by a miracle. Soon after this Aralt, son of Iomhar, chief of the Lochlonnaigh of Luimneach, was slain by the Connaughtmen; and Amhlaoibh, son of Gothfraidh, king of

Fionnloclonnac i<sup>r</sup> Dubloclonnac bár, agus vo marbhad  
 lopcán mac faoláin ní laigean lé luét na Noimanníe.  
 3740 I<sup>r</sup> fán am-ro táinig mac p<sup>r</sup>ionnra na b<sup>r</sup>eatán, Rodo<sup>r</sup>ic<sup>r</sup>  
 a ainm, o'ar<sup>r</sup>gain éireann agus marb<sup>r</sup>tar lé h<sup>r</sup>éireann<sup>r</sup>daib<sup>r</sup>  
 é, vo réirí Hanmer, an tan fá haoir von Tigearna 966.  
 I<sup>r</sup> fán am-ro vo hairgead á<sup>t</sup> Clia<sup>t</sup> lé Congal mac  
 Maoilínit<sup>r</sup>, áit ar marb<sup>r</sup>ad oá f<sup>r</sup>ic<sup>r</sup>o i<sup>r</sup> céas vo loclonn-  
 3745 aib ann, agus tug<sup>r</sup>ad a reo<sup>r</sup>ve i<sup>r</sup> a maoinne uat<sup>a</sup>. Oa  
 éir rin fuair Donn<sup>r</sup>ad mac f<sup>r</sup>loinn c<sup>r</sup>Si<sup>r</sup>onna ní éireann  
 bár.

Vo gab Congalac mac Maoilínit<sup>r</sup> mic f<sup>r</sup>lannagáin  
 mic Ceallai<sup>r</sup> mic Conaing mic Congaile mic Ao<sup>r</sup>da Sláine  
 3750 vo fíol éireannóin nio<sup>r</sup>ga<sup>t</sup> éireann veic mblia<sup>r</sup>ona. Muir<sup>r</sup>  
 ingean Cionao<sup>r</sup>ta mic Ailpín nio<sup>r</sup>g Alban má<sup>r</sup>ta<sup>r</sup>i an Congal-  
 aig<sup>r</sup>-re. I<sup>r</sup> 'n-a f<sup>r</sup>laitear vo junnead na gníom<sup>r</sup>-ro ríor.  
 Óir i<sup>r</sup> ann fuair Etimonn ní Sacran bár agus blá<sup>r</sup>cuir<sup>r</sup>  
 mac íom<sup>r</sup>air ní na Noimanníe, agus tug<sup>r</sup>ad Cat Muine  
 3755 b<sup>r</sup>io<sup>r</sup>gáin lé Congalac mac Maoilínit<sup>r</sup> ní éireann ar  
 loclonnaib<sup>r</sup>, áit ar cuic reat<sup>r</sup> mile oíob i<sup>r</sup> ioma<sup>r</sup> vo  
 Ga<sup>r</sup>vealaib<sup>r</sup> von leit oile.

An ceat<sup>r</sup>ma<sup>r</sup>ad blia<sup>r</sup>da<sup>r</sup> vo f<sup>r</sup>laitear an Congalaig<sup>r</sup>-re  
 mic Maoilínit<sup>r</sup> vo gab b<sup>r</sup>ian bó<sup>r</sup>oim<sup>r</sup>e mac Cinné<sup>r</sup>o<sup>r</sup>  
 3760 nio<sup>r</sup>ga<sup>t</sup> Mu<sup>r</sup>han; agus an oar<sup>r</sup>a blia<sup>r</sup>da<sup>r</sup> iar ngabáil  
 f<sup>r</sup>laite<sup>r</sup> Mu<sup>r</sup>han vo b<sup>r</sup>ian vo fú<sup>r</sup>gair Cat bealaig<sup>r</sup> leat<sup>r</sup>a  
 ar Mao<sup>r</sup>muad<sup>r</sup> mic b<sup>r</sup>ian ní Ó neacac i n<sup>r</sup>oig<sup>r</sup>ail a  
 vea<sup>r</sup>ib<sup>r</sup>at<sup>r</sup>ar Mat<sup>r</sup>gá<sup>r</sup>na vo marb<sup>r</sup>ad i breall lé muinn<sup>r</sup>ti<sup>r</sup>  
 mic b<sup>r</sup>ian. Tionólair mac b<sup>r</sup>ian mó<sup>r</sup>flua<sup>r</sup>g vo f<sup>r</sup>allaib<sup>r</sup>  
 3765 i<sup>r</sup> vo Ga<sup>r</sup>vealaib<sup>r</sup>, ionn<sup>r</sup>ur go ma<sup>r</sup>ba<sup>r</sup>ar mile go leit vo  
 loclonnaib<sup>r</sup> aige agus cat mó<sup>r</sup> vo Ga<sup>r</sup>vealaib<sup>r</sup>. Tair<sup>r</sup>  
 rin vo b<sup>r</sup>ur b<sup>r</sup>ian i<sup>r</sup> Oá<sup>r</sup> g<sup>r</sup>air oíob gur marb<sup>r</sup>ad ioma<sup>r</sup>  
 nac áir<sup>r</sup>uig<sup>r</sup>ear oíob, agus an mé<sup>r</sup>o nac<sup>r</sup>ar marb<sup>r</sup>ad vo

the Fionnlochlonnaigh and of the Dubhlochlonnaigh, died, and Lorcan, son of Faolan, king of Leinster, was slain by the men of Normandy. It was at this time that the son of the prince of Wales, whose name was Rodoricus, came to plunder Ireland; and he was slain by the Irish according to Hanmer in the year of the Lord 966. It was about this time that Ath Cliath was plundered by Conghal, son of Maoilmithidh, and one hundred and forty Lochlonnaigh were there slain, and their valuables and their goods were taken from them. After this Donnchadh, son of Flann Sionna, king of Ireland, died.

Conghalach, son of Maoilmithidh, son of Flanagan, son of Ceallach, son of Conaing, son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland ten years. Muire, daughter of Cionaoth, son of Ailpin, king of Alba, was the mother of this Conghalach. It was in his reign the following events took place. For it was then that Etimonn, king of Sacsas, and Blathchuire, son of Iomhar, king of Normandy, died; and Conghalach, son of Maoilmithidh, king of Ireland, fought the battle of Muine Brogain against the Lochlonnaigh where seven thousand of them fell, as well as many Gaels on the other side.

The fourth year of the reign of this Conghalach, son of Maoilmithidh, Brian Boroimhe, son of Cinneide, assumed the sovereignty of Munster; and the second year after he had become king of Munster he gave notice to Maolmhuidh, son of Bran, king of Uí Néill, that he would give him battle at Bealach Leachta to avenge his brother Mathghamhain who was treacherously slain by the followers of the son of Bran. The son of Bran assembled a great host of foreigners and of Gaels; so that he had one thousand four hundred Lochlonnaigh and a large battalion of Gaels. Still Brian and the Dal gCais defeated them, so that many of them, of whom we have no mention, were slain, and

3770 gabad lé brian ias. Da éir rin vo tógas b'omnall o  
 faoláin ní na nDéire ir íomari puipe lairge cogad ar  
 brian asur vo hairgead uiríor na Mumhan leo. Síreab  
 an tan ius brian oirra, ir vo fearad cat eatorra i  
 b'án mie Connrad, vo b'ur brian vo loclonnab ir vo  
 3775 níg na nDéire, asur leandir brian ir dál scair an  
 b'iread go poric lairge, asur vo marbad b'omnall ó  
 faoláin ir uiríor gall puipe lairge lé brian an tan  
 roin. Vo hairgead ir vo loircead an baile leir.

1 gcionn oet mbliadán ias ngabail flaitir Mumhan vo  
 brian, fá héigean vo leit moza uile gail vó. Síreav  
 3780 ias n-éas vo b'omnall clon mac b'omnall ní laigean,  
 vo euadur loclonnais ir gaeil laigean i n-eapumla ar  
 brian. Tionólair brian mórfluas Mumhan i n-asar gall  
 ir laigean sur commórad cat glinne máma eatorra.  
 3785 áet ceana vo b'ur brian vo loclonnab ir vo laignib,  
 sur marbad ceitpe mile úioib ran cat roin. Ga ucam  
 iur vo b'ur brian cúis cata ficeas ar loclonnab ón  
 gcéadcat tug oirra sur an gcat noéirdeanac i n-ar marbad  
 é féin .i. Cat Cluana Tarb.

Da éir rin téio Congalac mac Maoilínitíó ní éirceann  
 3790 o'arigain ir vo éreacab Mumhan sur marbad vó mac  
 Cinnéioí mic loicáin leir .i. Ecéigearn ir Donn Cuan.  
 Vo hairgead da éir rin Ceanannur ir Domnac páorais  
 ir dro páorais ir Cill Scipe ir iomav ceall oile ó roin  
 amac lé goctriar mac Sítreaca ir lé loclonnab áta  
 3795 Cliaic, áic ar gabad trí mile vo úaoirib ann mar don pé  
 hiomav óir ir airgíó ir éavála vo b'reit ar leo. Ir fán  
 am-ro fuair eitne ingean feargáile bainríogán éirceann  
 .i. bean Congalais mic Maoilínitíó b'ar ir Maoicolum  
 mac b'omnall ní Alban ir gaoitinne eapoz dúin



those who were not slain were captured by Brian. After this Domhnall O Faolain, king of the Deise, and Iomhar of Port Lairge made war on Brian, and they plundered the greater part of Munster. But when Brian came up to them and a battle took place between them at Fan mic Connrach, he defeated the Lochlonnaigh and the king of Deise, and Brian and the Dal gCais pursued the defeated host to Port Lairge, and Domhnall O Faolain and most of the foreigners of Port Lairge were slain by Brian on that occasion. He plundered and burned the town.

When Brian had been eight years king of Munster the whole of Leath Mogha were forced to give him hostages. But after the death of Domhnall Claon, son of Domhnall, king of Leinster, both the Lochlonnaigh and the Gaels of Leinster refused to submit to him. Brian assembled the main host of Munster to oppose the foreigners and the Leinstermen, and the Battle of Gleann Mama was set on foot between them. And Brian defeated the Lochlonnaigh and the Leinstermen, and four thousand of them were slain in that battle. In short, Brian defeated the Lochlonnaigh in twenty-five battles, from the first battle he fought against them to the last, that is the Battle of Cluain Tarbh, in which himself was slain.

After this Conghalach, son of Maoilmithidh, king of Ireland, went to plunder and spoil Munster, and he slew two sons of Cinneide, son of Lorcan, to wit, Echthighearn and Donn Cuan. After that Gothfriadh, son of Sitric and the Lochlonnaigh of Ath Cliath plundered Ceanannus and Domhnach Padraig and Ard Padraig and Cill Scire and many other churches, and they seized on three thousand people in this place and took away with them much gold and silver and booty. It was about this time that Eithne, daughter of Fearghal, queen of Ireland, that is, the wife of Conghalach, son of Maoilmithidh, and Maolcolum, son of Domhnall, king of Alba, and Gaoithinne, bishop of

3800 leatglaise ir Taos mac Catail ní Connacht. Ir ghuo va éir rin gur marbad Congalach mac Maoilmítró ní Éireann i nAro Macla lé Lochlonnaib áta Cliait ir lé Laignib.

Do gab Domnall mac Muirceartaig mic Néill glúnuib vo fiol Éireamóin míogáct Éireann veic mbliadna. 3805 Ir i bflaitear an míog-ro vo hairgead Cill Dara lé hAmhlaoib mac Sitheaca ir lé Lochlonnaib áta Cliait; agus vo éadú Domnall mac Muirceartaig ní Éireann vo éreádu ir v'arraigín Connacht, go vteug creaca ir briaighe ó feargal Ó Ruairc vo bí 'n a ríg Connacht an tan roin.

3810 Ir fán am-ro rór vo cógbad teampull mhór tuama Shéine ir a éloigtead lé Cormac ua Cillín earrog tuama Shéine, ir vo marbad feargal ua Ruairc ní Connacht lé Domnall mac Congalach mac Maoilmítró, agus vo hairgead ir vo loircead luimneac ar Lochlonnaib lé brian mac Cinnéiró ní Muhan. 3815 Da éir rin vo éadú Domnall Ó Néill go rluag líonmar mar aon nír go Laignib gur airg an érióc ó beaibha roir go fairrige, ir go nveairiad forlongpórc dá míor ann v'aimbeoin Lochlonnaic ir laigean; agus fuair Maoilfínnéin mac Uctáin 3820 earrog Ceannannra ir comorba ulltáin hár, agus vo hairgead Ceannannur lé hAmhlaoib Cuairán ir lé Lochlonnaib laigean, go vteug creac mhór ir iomav éavála ar, agus tug maióm mhór adbal ar Uib Néill, áit ar tuic iomav va gac leit. Ir fán am-ro tugad Cat Cille Móna 3825 lé Domnall mac Congalach ir le Lochlonnaib áta Cliait ar Domnall mac Muirceartaig ní Éireann, áit ar tuic aragal mac Maodagáin vo bí 'n-a ríg Ulaó react mbliadna véas, ir Donnagán mac Maoilmuire ní Oirgiall ir iomav vo vaoirib uairle oile mar aon nír. Go ghuo

Dun Leathghlaise, and Tadhg, son of Cathal, king of Connaught, died. Soon after this, Conghalach son of Maoilmithidh, king of Ireland, was slain at Ard Macha by the Lochlonnaigh of Ath Cliath and by the Lagenians.

Domhnall, son of Muirheartach, son of Niall Glundubh, of the race of Eireamhon, held the sovereignty of Ireland ten years. It was in this king's reign that Cill Dara was plundered by Amhlaoibh, son of Sitric, and the Lochlonnaigh of Ath Cliath; and Domhnall son of Muirheartach, king of Ireland, went to spoil and plunder Connaught, and took preys of cattle and hostages from Fearghal O Ruairc, who was then king of Connaught.

It was also about this time that the principal church of Tuaim Greine and its tower were built by Cormac Ua Cillin, bishop of Tuaim Greine; and Fearghal O Ruairc, king of Connaught, was slain by Domhnall, son of Conghalach, son of Maoilmithidh; and Brian, son of Cinneide, king of Munster, plundered and burned Luimneach against the Lochlonnaigh. After this, Domhnall O Neill with a numerous host went into Leinster and plundered the country from the Bearbha eastwards to the sea, and encamped there for two months in spite of the Lochlonnaigh and the Leinstermen; and Maoilfinnein, son of Uchtan, bishop of Ceanannus and comhorba of Ulltan, died, and Ceanannus was plundered by Amhlaoibh Cuaran, and the Lochlonnaigh of Leinster, who took thence a large prey of cattle and much booty; and they inflicted a great and dreadful defeat on the Ui Neill when many fell on either side. It was about this time that the Battle of Cill Mona was won by Domhnall, son of Conghalach, and the Lochlonnaigh of Ath Cliath over Domhnall, son of Muirheartach, king of Ireland, wherein fell Ardghal, son of Madagan, who was king of Ulster seventeen years, and Donnagan, son of Maolmuire, king of Oirghiall, with many other nobles. Soon after this Beacan,

3830 Da éir rin fuairi béacán earpog Finnne báir, agus Cionaoí  
 Ó harpaigáin príomáidí arto Maeda, agus vo gabad uigairne  
 mac Tuatáil ní laigean lé loélonnais áta Cliaí. Da  
 éir rin vo harpgead inir catáig ar loélonnais lé brian  
 mac Cinnéirí ní Mumán, áit ar tuir oíe gcéad vo loé-  
 3835 lonnais ann; agus vo gabad triar taoirgead vo loélon-  
 nais ann .i. íomair, ámlaoib ir Duibheann; gonaó ve  
 rin doir an file:

An t-ár i nínir catáig  
 leat tugad, ní gníom meadáig,  
 3840 Daí marbair príogair na n-gall  
 um íomair ir um Duibheann.

Ir fán am-ro tugad Cat bioélainne ar laiguib lé  
 loélonnais áta Cliaí, mar ar marbad uigairne mac Tuat-  
 áil ní laigean. So gíro da éir rin fuairi Domnall mac  
 3845 Muirceartaig ní Éireann báir i n-ar Maeda.

## XXIV.

Vo gab Maoilfeaclainn mac Domnall mic Floinn  
 tSionna mic Maoilfeaclainn mic Maolruanaid vo fiol  
 Éireamóin príogad Éireann trí bliadna ríeas. Dúnlaí  
 ingean Muirceartaig mic Neill mátar an Maoilfeac-  
 3850 lainn-re; agus Glúiníarann ní loélonnac i nÉirinn. Ir  
 i bflaitear an Maoilfeaclainn-re vo rinnead na gníoma-  
 ro ríor. Óir ir lé Maoilfeaclainn féin tugad Cat  
 Teampad ar macaib ámlaoib agus ar loélonnais áta  
 Cliaí, áit ar marbad Ragnall mac ámlaoib príogadhma  
 3855 loélonnac ir cúig céad vo loélonnais mar don iur. Da  
 éir rin vo duaid Maoilfeaclainn ní Éireann ir Eócaró

bishop of Finne, and Cionaoth O Hartagain, primate of Ard Macha, died; and Ughaire, son of Tuathal, king of Leinster, was captured by the Lochlonnaigh of Ath Cliath. After this Inis Cathaigh, which was in the hands of the Lochlonnaigh, was plundered by Brian, son of Cinneide, king of Munster, and there fell eight hundred of the Lochlonnaigh; and three Lochlonnach chiefs were captured there, to wit, Iomhar, Amhlaoibh and Duibhgheann; hence the poet says:

The slaughter at Inis Cathaigh  
Was thy work, no wastrel's deed,  
In which thou didst slay the leaders of the foreigners  
Around Iomhar and around Duibhgheann.

It was about this time that the Battle of Biothlann was won from the Leinstermen by the Lochlonnaigh of Ath Cliath, wherein Ughaire, son of Tuathal, king of Leinster, was slain. Soon after this Domhnall, son of Muircheartach, king of Ireland, died at Ard Macha.

## XXIV.

Maoilseachlainn, son of Domhnall, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Dunlaith, daughter of Muircheartach, son of Niall, was the mother of this Maoilseachlainn, and Gluiniarann was the king of the Lochlonnaigh in Ireland. It was in the reign of this Maoilseachlainn that the following events took place. For it was Maoilseachlainn himself who won the Battle of Tara over the sons of Amhlaoibh and the Lochlonnaigh of Ath Cliath, wherein Ragnall, son of Amhlaoibh, heir apparent to the sovereignty of the Lochlonnaigh, with five hundred Lochlonnaigh were slain. After this Maoilseachlainn, king of Ireland, and Eochaidh,

mac Aroghail, 'do bí 'n-a níos úlaó cúig bliadhna déag ar  
 fíctio, 'do éreádaó i'f o'arraigain áta Cliaí ar loélonnais  
 go n'oeaighrao forlongsborc tri lá i'f tri n-oidé ann, go  
 3860 o'ugrao an méio a bí i mbrioto ag loélonnais ar .i.  
 Domhnaill Claon n'í laigean i'f uirriúe Uí Néill ar éana,  
 agus 'do beanadair 'do loélonnais gan oigéirí 'do beir  
 o'gha, i'f raoidre 'do beir aca ó Sionainn go muir gan cíor  
 ná cáin uata 'do loélonnais. I'f fán am-ro 'do cuiread  
 3865 Amhlaoib mac Siurcas arotaoidreac loélonnac i n'éirinn  
 ar oibire i'f ar deoraideac go hí Colum Cille i nálbain  
 iar n-a ionnairbad a héirinn lé Gaedelaib.

Téio Maoilreaclainn n'í éireann o'arraigain i'f 'do  
 éreádaó 'Dál gCair, i'f 'do ceapad b'ile Maige hAdair  
 3870 leir. Siúeáó féac, a léagtóir, an noeádaó leir gan  
 oioğail ó b'rian, amail i'f pollur va éir ro. Agus 'do  
 hairgead Gleann dá loé lé tri macaib Ceapbail mic  
 Lorcáin. Siúeáó 'do marbad iao a uirriú i n-aon oidé  
 go g'roo va éir rin trié fearcaib Caomhgin 'do beannuig  
 3875 ran áit rin. I'f fán am roin fuair Móri ingean Donnada  
 mic Ceallais bairioğan éireann b'ar, agus lo'raio mac  
 Coire priomáir Aro Maca; agus 'do hairgeadó Domnac  
 páo'raig lé loélonnais áta Cliaí i'f lé Muirceapac Ua  
 Congalaig. Siúeáó 'do oioğail Dia rin o'gha .i. a mb'ar 'do  
 3880 teac i n'oeiread an m'io'ra roin féin. 'Da éir rin tug  
 Maoilreaclainn n'í éireann fail nó fánne óir ar éigin  
 ó taoireac 'do loélonnais va b'ainm Tomair agus cloró-  
 eam ó taoireac oile va b'ainm Cairlur.

Tairir rin ar n-a mear u'airliú leite Moğa i'f  
 3885 uirriúir Connac g'raib é b'rian mac Cinnéioir 'do bí ag  
 fagáil ouair i'f ooğuinge né oibire loélonnac a héirinn  
 i'f go o'ug Maoilreaclainn 'do ba n'í ar éirinn an tan

son of Ardghal, who was thirty-five years king of Ulster, went to spoil and plunder Ath Cliath against the Lochlonnaigh, and they encamped there three days and three nights, and brought thence as many as were held as captives by the Lochlonnaigh, to wit, Domhnall Claon, king of Leinster, and the sureties of the Ui Neill in general, and they forced the Lochlonnaigh to acknowledge their independence, and to allow them have their lands from the Sionainn to the sea free of Lochlonnach tribute or impost. It was about this time that Amhlaoibh, son of Sitric, chief leader of the Lochlonnaigh in Ireland, was banished and exiled to I Columcille in Alba, the Gaels having driven him out of Ireland.

Maoilseachlainn, king of Ireland, went to plunder and spoil the Dal gCais, and he cut down the tree of Magh Adhar. But, O reader, see whether he escaped punishment from Brian, as will appear later on. And Gleann da Loch was plundered by the three sons of Cearbhall, son of Lorcan. But the three were slain in one night soon after through the power of Caoimhghin who had lived and blessed there. It was about this time that Mor, daughter of Donnchadh, son of Ceallach, queen of Ireland, and Iorard mac Coise, primate of Ard Macha, died; and Domhnach Padraig was plundered by the Lochlonnaigh of Ath Cliath and by Muircheartach O Conghalaigh. But God avenged this deed on them, for their death took place at the end of that very month. After this, Maoilseachlainn, king of Ireland, carried off by force a collar or ring of gold from a Lochlonnach leader called Tomair and a sword from another leader called Carlus.

Nevertheless, when the nobles of Leath Mogha and of the greater part of Connaught considered that it was Brian son of Cinneide who was undergoing the labour and hardship of expelling the Lochlonnaigh from Ireland, and that Maoilseachlainn, who was the king of Ireland, gave himself

roin é féin vo fádaile ir vo fearcaimeadé ir vo fuaime-  
 near, inneall fá héadairidac mé cornam éimeann an  
 3890 trádé roin, uime rin, ir í comairle vo cinnead lé brian  
 ir leir na huairlib vo bí 'n-a focairi teadé vo éur uata  
 go Maoilfeaclainn .i. ní éimeann, va noctad ró nar  
 b'oircear vo nead flaitear éimeann vo fadbail acé von  
 tí vo éreanfad é féin mé catfann eadéman ar an gcric,  
 3895 agus ó' r é brian vo bí ag fadail uaid a noibearta gur  
 óligtead ró flaitear éimeann o'fadail trér an gcric  
 o'fóirnein a hanbhoio allmuiriac. Iarriao fóir ar an níz  
 coinne vo ffeasga róib ag maiú vā áaothós, agus níoi  
 aontuiz rin. Va éir rin vo éur brian mac Cinnéioir  
 3900 cruinnuizad ir coiméionól ar uairlib leite Moza ioir  
 loclonnaib ir ffeuealaid go haonlátair, óir fá héizean  
 von méio vo loclonnaib vo bí i leit Moza beir umal  
 ró fán am roin, agus triallair brian leo go Teamraiz  
 na Rioz.

3905 Leir rin iomoirio cuirir teadé uaid go Maoilfeac-  
 lainn fá ní éimeann, va iarriao air braidé vo éur  
 éuize fá beir umal uirnamac mar níú éimeann ró féin,  
 nó cat vo ffeasga ró. Siúeas tug brian a roza vo  
 Maoilfeaclainn róib. Vo b'é ffeasga Maoilfeaclainn  
 3910 ar na teadéib, vā b'fadé cairé miora ó brian mé  
 coiméionól leite Cuinn éuize go haonlátair go uirubrad  
 cat nó géill vo brian; agus vo fad comairce ag na  
 teadéib gan a léizean vo brian an mioré o'ionnrad ná  
 v'arizam acé anmair i o' Teamraiz ar fead na miora roin,  
 3915 agus an tan vo-féadad ffeasga ó leir Cuinn go uirubrad  
 féin cat nó braidé ró. Tillio na teadé cap a n-air go  
 brian agus noctair ffeasga Maoilfeaclainn oirra.  
 "Maíead," ar brian, "vo-beirim an cairé rin róib."

Acé éeana ir í comairle ar ar cinnead lé Maoilfeac-  
 3920 lainn Siolla Comgail Ó Sléibin .i. a ollam féin vo éur



up to luxury and comfort and ease, a line of action that was useless for the defence of Ireland at that juncture, Brian and the nobles who were with him resolved for these reasons to send envoys to Maoilseachlainn, king of Ireland, to inform him that it was not right that anyone should hold the sovereignty of Ireland but one who should devote his energies to banishing the foreigners from the country, and that, as it was Brian who was undergoing the labour of banishing them, it was right he should get the sovereignty of Ireland for having relieved the country from the oppression of the foreigners. They also asked of the king to meet them at Magh da Chaomhog, but he did not agree to this. After this Brian, son of Cinneide, assembled and brought together the nobles of Leath Mogha both Lochlonnaigh and Gaels, for as many of the Lochlonnaigh as were in Leath Mogha were forced to submit to him at this time, and he marched with them to Tara of the Kings.

Thereupon he sent envoys to Maoilseachlainn who was king of Ireland, asking him to send him sureties for his being obedient and submissive to him as king of Ireland, or to meet him in battle. So Brian gave Maoilseachlainn his choice of these courses. Maoilseachlainn's answer to the envoys was that if Brian gave him a month's respite to summon to him to one place the forces of Leath Cuinn he would give either hostages or battle to him, and he charged the envoys not to permit Brian to waste or plunder Meath, but that he should remain at Tara during that month, and that he himself would give him either battle or hostages as soon as he had got a reply from Leath Cuinn. The envoys returned to Brian and told him the answer they had got from Maoilseachlainn. "Then," said Brian, "I grant them that respite."

Now what Maoilseachlainn resolved on was to send Giolla Comhghaill O Sleibhin, his own ollamh, to Aodh

ar ceann Aodá Uí Néill i r Eoúac mic Aroúail níos ulaó, i r Catail Uí Concúbair níos Connact, 'sá iarraid órra tigeact san fuirneac do ffreartal cáta leir féin i n-aghaid Úriain i r Dál gCair, agus muna dtigóir rin uile do

3825 éorname faoi rre Teamhac na gcine féin atá 'n-a feilb lé cian o'aimhir go dtiubhad féin bhaighe do Úrian fá beit umal dó, do bhrí nac maibe ioncómlainn nír, "agus i r fíor," ar Maoilreadlainn, "nac mó do náire dam-ra san Teamair do éorname ioná do élanndab Néill i r do fíuag

3830 leite Cuinn ar éana." Tmallaí an t-ollam leir na rcealaib rin go huairlib leite Cuinn, agus noctair a tuar i r a toirc dóib. Sídeá i r é ffreagra tug Aod Ó Néill air: "An tan do bí Teamair ag Cinéal Eogain," ar ré, "do éorname féin í, agus an té ag a bfuil rí anoir

3835 fearuigeac a faoi rre;" agus aubairt fúr nac cuirfeao féin Dál gCair i bfaia nír ag éorname nige do neac oile. Táinig an t-ollam rap a air go Maoilreadlainn i r noctair ffreagra Aodá Uí Néill dó. Act éana téo Maoilreadlainn féin o'ionnruige Aodá, i r gabair ag a fíuie um

3840 teact lair do éur cáta i n-aghaid Dál gCair, agus aubairt nír, "Corain Teamair duit féin," ar ré, "agus do-béar-ra bhaighe duit fá Teamair do léigean éugac, óir i r fearr liom ionár a beit ag Úrian. Taipe rin muna dtigó tuar liom caitefeao umla do Úrian ó nac fuilim ioncómlaie

3845 nír."

Cuirir Aod Ó Néill cruinnuagac i r comtionól ar Cinéal neogain go haonlátaí euge, agus noctair dóib tuar Maoilreadlainn na n-ionnruige agus na tairgiona tug dó féin tpe dól leir do éur cáta i n-aghaid Úriain i r Dál

3850 gCair. Do ffreagairtíon Cinéal Eogain dó agus i r ead aubriadar nac maibe act cealg i ngeallac Maoilreadlainn dó, "óir i r dearb lair fíuab rine i r fíuab fearr é féin ioná tuar, agus uime rin nac iarrfá fíaitear éireann air

O'Neill, and Eochaidh, son of Ardghal, king of Ulster, and Cathal O Conchubhair, king of Connaught, asking them to come without delay to do battle with him against Brian and the Dal gCais, and pointing out that if all of these did not come to maintain the freedom of Tara for their own race, who possessed it such a long time, he himself would give sureties to Brian for his submission to him, as he was not strong enough to fight him. "And indeed," added Maoilseachlainn, "it will be no greater shame for me not to defend Tara than it will be for the clanna Neill and for the host of Leath Cuinn in general." The ollamh went with this message to the nobles of Leath Cuinn, and he made known to them the object of his journey and his mission. But Aodh O'Neill's answer to him was, "When the Cineal Eoghain possessed Tara," said he, "they defended it themselves, and let him who holds it now stand out for its freedom;" and he added that he would not set the Dal gCais at enmity with him by defending a sovereignty for another. The ollamh came back to Maoilseachlainn and repeated Aodh O'Neill's answer to him. However, Maoilseachlainn went himself to Aodh and entreated him to go with him to do battle against the Dal gCais, and he said to him, "Hold Tara for thyself," said he, "and I will give thee hostages for the delivering up to thee of Tara, for I prefer this to Brian's having it. But if thou wilt not come with me I must submit to Brian, as I am not strong enough to fight him."

Aodh O'Neill assembled and brought together to one place to him the Cineal Eoghain, and told them of Maoilseachlainn's visit to their country and of the offers he had made himself, on condition of his going with him to fight Brian and the Dal gCais. The Cineal Eoghain made answer, and said there was nothing but deceit in Maoilseachlainn's promise to him, "for he is certain that himself is older and better than thou art, and hence that thou would'st not



demand the kingdom of Ireland from him during his life. But," they added, "he would like that we and thou should go with him to fight the Dal gCais." Nevertheless Aodh asked them to take counsel amongst themselves on that question, and to give a favourable answer to Maoilseachlainn, "lest," he added, "his visit to us may not mean the loss of a kingdom to us." Then the Cineal Eoghain secretly took counsel and deliberated amongst themselves on this question, and it was their opinion that if they went to fight the Dal gCais it was not likely that even a small number of them would return from that conflict. For this reason they declared that it would be necessary for them to obtain property for their children after them, "for we should have hope neither of property nor of wealth for ourselves," added they, "if we were to go and fight the Dal gCais, the bravest and stoutest race in fields of battle, and a race, too, that never fled from the Lochlonnaigh; it is certain that neither would they flee from us." Therefore they came to the resolution of demanding from Maoilseachlainn one half of Midhe and of the demesne of Tara for themselves and for their children after them in consideration of their going with him on that expedition, and they made known to Maoilseachlainn that this was what they had resolved on. When Maoilseachlainn heard this he became furious and returned home from them with indignation, and summoned to him the clann Colmain and made known to them the answer he had got from Aodh O'Neill and the Cineal Eoghain.

Upon this the resolution they came to was that Maoilseachlainn should go straight to Brian's house, where his camp had been fixed for a month previously at Tara, the men of Meath supporting him there. Maoilseachlainn then proceeded to Tara accompanied by two hundred and twenty horsemen, and thus alighted on the green of Tara, and went immediately to Brian's house



without either surety or protection, relying on the generosity of Brian himself and of the Dal gCais; and he told Brian all that had befallen him from beginning to end, and said that if he himself were able to fight Brian, battle was what he would give him; but as he was not, he had come now to give him sureties and hostages. When Brian heard this he said, "Since thou hast come into my house without surety or protection I grant thee a year's respite, during which I shall demand neither sureties nor hostages from thee, and I will go myself to visit these northerns, to wit, Aodh O Neill and Eochaidh, son of Ardghal, king of Ulster, that I may learn what answer they will give me; and if they give me battle then do thou not go against me with them." Maoilseachlainn promised that he would not go against him, and said that he would not advise Brian to go northwards on that occasion, but that he had better repair to his house until another time, "for my doing homage to thee is enough for thee this time." They agreed on this point, and the Dal gCais were glad of it, for they had nearly consumed their provisions; and as Brian was returning home he bestowed twelve hundred horses on Maoilseachlainn, and gave a large amount of gold and silver to his followers as well.

A year after this, Brian son of Cinneide, assembled and brought together the general forces of all Leath Mogha both Gaels and Lochlonnaigh. There came there the Lochlonnaigh of Ath Cliath and of Port Lairge, of Loch Garman, of Ui Eachach Mumhan, Corca Luighdheach, and Ui Cinnsealaigh, and Brian proceeded with this great host to Ath Luain, and the nobles of Connaught gave hostages for their submission to him as high king.

Now Brian sent envoys to Maoilseachlainn asking him to send hostages to him to Ath Luain, and Maoilseachlainn himself came and gave him hostages and sureties. It was then that Brian brought together the main forces of

17 lúigean 17 fear mór lé brian, agus céio leo go  
 dúin dealgán, gur gabad gialla 17 braidhe uile  
 leir. Agus 17 mar rin vo gab brian bóraithe míogacht  
 4020 éireann lé calmac 17 lé cróúacht a gníomh goile 17  
 gaircú, as ionnabhad eactiann 17 vanaí ar an gcúic,  
 agus ní go cealgad aithil a veirio vponz oile. Óir ní  
 hé an mac 1 n-áit an aitar fá ghad as gabáil flaiteara  
 éireann, mar 17 follur ar an rtaí anuar go mío ro, áit  
 4025 an tí fá mó oirbeair 17 arriactar gníomh, 17 vó vo léigti  
 flaitear éireann. Agus vo briú gurab é brian fá mó  
 oirbeair 'n-a airmirí féin v'éireanncaib vo togarar  
 urmóir uairle éireann mé ceannar na críche vo gabáil é,  
 agus an méio vóib nar doncuig flaitear éireann va  
 4030 roctainn, fá héigean vóib giall va n-aímúeoin vó, agus fá  
 héigean vo máiolreáclainn flaitear éireann vo tréigean  
 17 a léigean vo brian, aithil a vubriamar.

## XXV.

Vo gab brian bóraithe mac Cinnéiríó mic Lorcáin mic  
 Láctna mic Cuirc mic Annluain mic Máctáimha mic Toirir-  
 4035 úealbair mic Catáil mic Doua Caomh mic Conaill mic  
 Eóad báillveirg mic Carrctainn Finn mic Bloio mic Cair  
 mic Conaill Eacluait mic Luigúeac Meinn mic Donzura  
 Tuirg mic Fír Cuirc mic Moza Corb mic Cormaic Cair mic  
 Oiliolla Óluim vo ríol éibir míogacht éireann va bliadain  
 4040 véas. Béibionn ingean Arcaúa mic Murcaúa mic Maon-  
 aig, ní iarráir Connacht, mátar brian. As ro mar táinig  
 Béibionn. Cianóg ingean Cioctáin vo Connachtairíus  
 mac 17 ingean vo táoiréac vo Láigrib nar b'ainm Criaclán



Munster, of Connaught, and of Leinster, and of Meath, and he went with them to Dun Dealgan where he received the hostages and sureties of all Ulster. And it was in this way that Brian Boraimhe obtained the kingdom of Ireland, by the strength and bravery of his feats of valour and championship, driving the foreigners and the Danair out of the country, and not by treachery as others assert. For it was not the custom in Ireland that the son should succeed the father in the sovereignty of Ireland, as is plain from the history up to this point, but the sovereignty of Ireland was given to him who was the most powerful in action and exploit. And since Brian was the most powerful in action of the Irish in his own time, the majority of the nobles of Ireland chose him to be sovereign of the country, and as many of them as did not consent that the sovereignty of Ireland should be given to him were forced to submit to him against their will, and Maoilseachlainn was obliged to abandon the sovereignty of Ireland and cede it to Brian as we have said.

## XXV.

Brian Boraimhe, son of Cinneide, son of Lorcan, son of Lachtna, son of Corc, son of Annluan, son of Mathgamhain, son of Toirrdhealbhach, son of Cathal, son of Aodh Caomh, son of Conall, son of Eochaidh Bailldhearg, son of Carrthann Fionn, son of Blod, son of Cas, son of Conall Eachluaith, son of Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom, of the race of Eibhear, held the sovereignty of Ireland twelve years. Beibhionn, daughter of Archaidh, son of Murchadh, son of Maonach, king of West Connaught, was the mother of Brian. The descent of Beibhionn was as follows: Cianog, daughter of Ciocharan, a Connaughtman, bore a son and daughter to a Leinster chief called

tré gúirde Ćairill abbaó iṛ feact ḡcéao manac maṛi don  
 4045 mṛ, aḡ comḡuirde 'Dé 'o'iaṛraio ṛleacta von lánamāin ṛin  
 'oó bṛi fearc i ḡrao 'oá n-aimeṛi, ḡur éirt 'Dia gúirde Ćairill  
 iṛ a comēionóil, ḡo mṛḡ Cianoḡ mac iṛ inḡean 'oó Ćriacān.  
 Maoilmitaó ainnm an mṛic iṛ Oṛnaó ainnm na hinḡine; aḡur  
 'oó póraó an inḡean lé hāpcaio mac Muṛcaóa mṛic Maoṇaiḡ  
 4050 mṛi iarṛaiṛi Ćonnaact, aḡur mṛḡ ṛi bṛéibionn 'oó .i. mácaṛi  
 ḡmāin ḡóraiṛe mṛic Cinnéioṛó.

iṛ i ḡṛlaitear ḡmāin 'oó mṛinneao na ḡníomā-ro ṛioṛ  
 .i. Siṛmṛic mac Amālaioḡ 'oó 'oúil 'oó 'oéanam cṛeaḡ i nUlltaib  
 i Luinḡear mór, ḡurṛi haiṛḡeaó leiṛ Cill Ćleire iṛ Inṛ  
 4055 Cuṛmṛcraḡ, ḡo 'oṛuḡ iomaó bṛaiḡoe iṛ maóine aṛta. 'Oá  
 éir ṛin ṛuaiṛi Naomān mac Maoilcṛiaṛáin ṛríimḡearo  
 éireann báṛ aḡur Raḡnaill mac ḡoṛṛiaóa mṛic Aṛaile mṛi  
 na nṛnḡeaó 'oó Loḡlonnaib. iṛ ṛán am-ro 'oó cṛuaio ḡmāin  
 ḡóraiṛe mac Cinnéioṛó mṛi éireann ḡo ṛluacḡ Lioṇmāṛi  
 4060 maṛi don mṛi ḡo Cinéal Eoḡain i nUlltaib, aḡur aṛ ṛin  
 von Mṛíoe, ḡo mabaoṛai oioḡe i 'oṛaillṛin, aṛ ṛin ḡo hāro  
 Maḡa, ḡo mabaoṛai feactmāin ann, ḡur ṛáḡaib ḡmāin  
 ṛíoe uinḡe 'o'óṛi aṛi aḡcóiṛi aṛro Maḡa.

Ṭṛiallaio aṛ ṛin i n'Dál naḡmṛíoe ḡo ḡṛuaiṛi ḡmāin  
 4065 uṛmṛíoe ṛé comāill ṛíoaó ó Ćúinḡeaó Ulaó uile. ḡo ḡṛoo  
 'oá éir ṛin 'oó cṛuaio ḡmāin mórṛluacḡ oile i ḡCinéál  
 nEoḡain iṛ i 'oṬiṛi Ćonaill ḡo 'oṛuḡ iomaó bṛaiḡoe uata  
 i nḡeall ṛé comāill ṛíoaó.

iṛ ṛán am-ro ṛuaiṛi Maoḡmānuio mac Aṛoḡail mṛi  
 4070 Ulaó báṛ, aḡur Cloḡna mac aongṛa ṛríimṛíle éireann  
 iṛ Caḡal mac Concṛubaiṛi 'oó bṛi 'n-a mṛiḡ Connaact ṛíoe  
 bliaóan ḡo ḡṛuaiṛi báṛ i nṛloṛmāṛ 'Oomnann. 'Oá éir ṛin  
 'oó cṛuaio Muṛcaó mac ḡmāin ḡo ḡṛearaib Muṛmān iṛ

Criachan through the prayer of Caireall, abbot, and of seven hundred monks with him, who prayed together to God that this couple who were barren a long period of their time may have progeny, and God heard the prayer of Caireall and of his community, and Cianog bore a son and daughter to Criachan. The son's name was Maoil-mithidh and the daughter's name was Osnadh,; and the daughter was given in marriage to Archaidh, son of Murchadh, son of Maonach, king of West Connaught, and she bore him Beibhionn, that is the mother of Brian Boraimhe, son of Cinneide.

It was in the reign of Brian that the following events took place, to wit, Sitric, son of Amhlaoibh, went to spoil Ulster in a large fleet, and he plundered Cill Chleite and Inis Cumhsraigh and took many sureties and much wealth therefrom. After this Naomhan, son of Maoilciarain, chief artificer of Ireland, and Raghnaill, son of Gothfraidh, son of Aralt, king of the Isles, a Lochlonnach, died. It was about this time that Brian Boraimhe, son of Cinneide, king of Ireland, went with a numerous host to Cineal Eoghain in Ulster and thence to Meath, and they remained a night at Taillte, thence they went to Ard Macha, and remained there a week, and Brian left twenty ounces of gold on the altar of Ard Macha.

They proceeded thence to Dal nAruidhe, and Brian got sureties for the keeping of peace from the entire province of Ulster. Soon after this Brian went with another large host to Cineal Eoghain and Tir Chonaill and brought many hostages thence as sureties for maintaining peace.

It was about this time that Maolruanuidh, son of Ardghal, king of Ulster, died, also Clothna, son of Aonghus, chief poet of Ireland, and Cathal, son of Conchubhar, who was king of Connaught twenty years, and he died in Iorras Domhnann. After this Murchadh, son of Brian,

Laiḡean iṛ uib néill an veirciṛc aḡur flaitḡearcá mac  
 4075 Muiréadaiḡ ḡo n-óḡaiḡ an fíóla marí don nṛ 'arḡain  
 iṛ vo éreááó ċinéil luiḡóeáó ḡo utḡrao tṛí éáo i  
 mbṛaiḡóeanar ar.

Sluaḡaó lé ḡṛian mac Cinnéioiú nṛ éiréann ḡo Maḡ  
 Coṛianṇ ḡo utḡ leiṛ Maolṛianaiúó Ó Maolṛioṛaiúó nṛ  
 4080 ċinéil ḡConaill i mbṛaiḡóeanar ḡo Ceann ċoṛaó. Vo  
 cṛeááó iṛ vo loiṛceáó Cúḡeáó Laiḡean ḡo ḡleanṇ uá  
 loó, aḡur ar rṛn ḡo Cill Máiḡnionṇ, lé Muiréáó mac  
 ḡṛian. Iṛ fán am-ro vo éuaṛai loólonnaiḡ cablaó móṛ  
 von Muṛian ḡṛi haiṛḡeáó iṛ ḡṛi loiṛceáó Coṛicáó leo;  
 4085 aḡur vo óioḡail 'Dia rṛn oṛṛia, óṛi vo maríbaó Ámṛaoib  
 mac Siṛneaca, nṛ na loólonnaó, iṛ Maḡḡamáin mac Duḡ-  
 ḡailṛ mic Ámṛaoib lé Caṫal mac Domṇaill mic Duib  
 uá ḡuṛeann i ḡreall ḡo ḡṛioṛ 'n-a uiaio rṛn. Uá éiṛ rṛn  
 vo éuaṛai loólonnaiḡ iṛ Laiḡin i Míde, ḡṛi haiṛḡeáó  
 4090 Teapmonṇ Feicín leo, aḡur ḡo iuḡrao iomaó vo ḡṛaiḡoib  
 ar, ḡo noeapina 'Dia uioḡalṫar oṛṛia ḡo ḡṛioṛ uá éiṛ rṛn,  
 marí iṛ folṫur roṫainṇ ar an iuaḡ tuḡ Muiréáó mac  
 ḡṛian fá Laiḡnib marí ar loiṫeáó Laiḡin iṛ loólonnaiḡ  
 leiṛ, amáil aṛubṛamaṛ.

4095 'Uála ḡṛian mic Cinnéioiú, ar mbere 'n-a nṛḡ éiréann  
 uó, iṛ iar utṛaóáó loólonnaó leiṛ, iṛ lánmóṛ na com-  
 maóine vo éuṛi ar éirṛnṇ, amáil léáḡṫar i leáḡṛaib an  
 tṛeapcṛa. Aḡ ro ríoiṛ ḡo cumaiṛ cuṛo vo na commaóinib  
 céaṛna:

4100 Ar utúṛ vo haṫnuaiúeáó iṛ vo tóḡbaó eáḡailṫe leiṛ,  
 aḡur tuḡ á cill féin uá ḡaó cléiréaó vo nṛíṛ á céime iṛ  
 á céiṛc uṛṛe. Vo tóḡaib iṛ vo oṛṛuiḡ rṫola coiṫeanna  
 nṛé múnáó léiḡinṇ iṛ na n-ealaṫḡan ar éeana; aḡur fóiṫ tuḡ  
 luáó leáḡṫar iṛ coiṫar uá ḡaó don, aḡ naó nṛaibe coiṫar,  
 4105 vo tóḡṛaó leannṫain ar léiḡeann. Tuḡ fóiṫ raoṛṫe uá

with the men of Munster and Leinster and the Ui Neill of the south, and Flaithbheartach, son of Muireadhach, with the young men of the Fochla went to plunder and spoil Cineal Luigdheach and brought thence three hundred in captivity.

Brian, son of Cinneide, king of Ireland, made a hosting to Magh Corainn and brought with him Maolruanuidh O Maoldoraidh, king of Cineal Conaill, to Ceann Choradh in captivity. Murchadh son of Brian spoiled and burned the province of Leinster as far as Gleann da Loch, and thence to Cill Mhaighnionn. It was about this time that the Lochlonnaigh with a large fleet went to Munster and plundered and burned Cork; and God requited them for this, for Amhlaoibh, son of Sitric, king of the Lochlonnaigh, and Mathghamhain, son of Dubhghall, son of Amhlaoibh, were treacherously slain by Cathal, son of Domhnall, son of Dubh da Bhuireann, soon afterwards. After this the Lochlonnaigh and the Leinstermen went into Meath, and they plundered Tearmonn Feichin and took thence many captives, and God took vengeance upon them soon afterwards, as is plain from the above account of the incursion which Murchadh, son of Brian, made into Leinster, in which he spoiled the Leinstermen and the Lochlonnaigh, as we have said.

As to Brian, son of Cinneide, when he was king of Ireland and had crippled the Lochlonnaigh, very great were the benefits he conferred on Ireland as we read in the books of the seanchus. Here follow briefly some of these benefits.

In the first place he restored and built churches, and gave every cleric his own temple according to his rank and his right to it. He built and set in order public schools for the teaching of letters and the sciences in general, and he also gave the price of books and expenses to each one who could not defray the expenses and who desired to devote himself to learning. He

uirgeannais 1r va bflataib fearainn; 1r zac éaváil ráinis  
 ó loclonnaib é, vo bponn vo fævæalaid i; aɣur zac  
 vaoirre va raibe ar fævæalaid aɣ loclonnaib, vo tógaid  
 brian vóob uile i; aɣur zac fearann vaɀ bean brian  
 4120 amac vo loclonnaib lé neapɀ a láime, ní v'adon va cine  
 féin tug é, acɀ tug zac críoc va zac cine vaɀ tual i i  
 nÉirinn.

1r é brian fóɀ tug floinnɀe fá feac ar fearaid  
 Éireann ar a n-aiteantair zac rilɀneab fá feac vóob.  
 4125 1r lé brian maɀ an ɣcéavna vo tógbaɀ teampull Cille  
 Dálua 1r teampull Inre Ceallɀac aɣur vo haɀnuaid-  
 eab cloicɀeac Tuama ɢnéine. Vo tógbaɀ iomopɀo lé  
 brian iomaɀ vɀioiceav 1r tócaɀ 1r rilɀɀe móɀa, 1r vo  
 cumvuirgeab 1r vo cóirirgeab vúinte 1r vaingne 1r inreabá  
 4130 1r oiléin leir. Vo cumvuirgeab leir fóɀ Cairéal na Ríog,  
 1r Ceann Abraɀ, Inir Loá Cé 1r Inir Loá ɢair, Dún  
 Eócaɀ Máiɢe, Dún Iaɀc, 1r Dún Trí Liaɢ, Dún ɣCɀoc  
 1r Dún Cliaɀ, Inre an ɢaill Duib, 1r Inir Loá ɢaig-  
 lionn, Roɀ na Ríog, Ceann Cɀraɀ an Bóɀaimɀe, 1r ríog-  
 4135 ɀuirɀ Muímaɀ ar céana. 1r i bflaitear brian iomopɀo  
 táinig avnbean 'n-a haonair ó Tuinn Tuaidɀe ɣo Tuinn  
 Clíovna tear, aɣur faíl nó fáinne óir ar flait né a haɀ  
 aice; aɣur ní bfuair a flav ná a ráirirgeab tré ɢéire  
 rmaɀɀa brian ar Éirinn; ɣonaɀ uime rin vo rinne an  
 4140 pile an rann-ɀo:

Ó Cɀoraɀ ɣo Clíovna éair,  
 1r faíl óir aice né a haɀ,  
 i bflait brian taovɀɀil naɀ tim,  
 vo timéil avnbean Éirinn

4135 Vo bí Éire amlaɀ rin ɣo raívbíɀ rona ríocáanta ar  
 feab an vá bliaðan véaɢ vo bí brian 'n-a ríɢ uirre;  
 ɣonaɀ vó ríó éan an pile an rann-ɀo:

ríocab fairrge, tuile ríoc,  
 brian breag óɀ banba bláitbrioc,  
 ɢan éaɀair ɢan véo ɢan bɀat,  
 va bliaðain véaɢ a véaɢ-raɀ.

also gave freedom to the lords and territorial chiefs of the people ; and all the spoil he had taken from the Lochlonnaigh he gave to the Gaels, and he freed all the Gaels from every species of oppression to which the Lochlonnaigh subjected them ; and every territory which he took from the Lochlonnaigh by the strength of his arm, he gave it not to any of his own tribe, but gave each territory to the tribe in Ireland to whom it belonged of right.

It was Brian, too, who gave the men of Ireland distinct surnames by which each separate sept of them is distinguished from the rest. It was Brian also who built the church of Cill Dalua and the church of Inis Cealltrach, and restored the tower of Tuaim Greine. Moreover, Brian built many bridges and causeways and highways, and he built and repaired duns and fortresses and river banks and islands. He also built Cashel of the Kings and Ceann Abhrad, Inis Locha Ce and Inis Locha Gair, Dun Eochair Mhaighe, Dun Iasc and Dun Tri Liag, Dun gCrot and Dun Cliach, Inse an Ghaill Duibh and Inis Locha Saighlionn, Ros na Riogh, Ceann Choradh na Bhoraimhe, and the royal fortresses of Munster generally. It was also in the reign of Brian that a lone lady travelled from Tonn Tuaidhe to Tonn Cliodhna in the south, carrying with her a wand with a gold circlet or ring on it, and she was neither robbed nor violated, by reason of the rigour of Brian's rule in Ireland ; and hence the poet composed this stanza :

From Toruadh to pleasant Chiodhna,  
Having a circlet of gold by her side,  
In the reign of bright-limbed, intrepid Brian,  
A lone lady went round Erin.

Ireland was thus rich, prosperous, peaceful during the twelve years that Brian reigned over her, and for him the poet composed this stanza :

The boiling of the sea, a rapid flood,  
Was Brian of Breagha over Banbha of variegated flowers,  
Without sadness, without calumny, without suspicion,  
Twelve years lasted his prosperity.

17 uirra a aithe ar an uceirt-re uo-beirio na rean-  
 daíde ar brian nar óligtead anflait uo gairm de, óir ní  
 uo méir a toile nó a neirt uo rinne follamnuḡad na  
 4145 chíce ré linn beir i bflaitear uó, aet uo méir reácta ir  
 oligú na chíce. Óir ir é ir anflait ann an tí uo-ní  
 follamnuḡad nó maḡluḡad uo méir neirt ir ní uo méir  
 ceirt; aḡur ó nae mar rin uo rinne brian, aet uo méir  
 ceirt ir reácta, ní hiontuḡta anflait air.

4150 Nó ma'ir eiré teáct fá bráḡair Maoilfeaclainn i  
 bflaitear na chíce ar toḡa uiríoiri uairle éireann uo  
 gairirde anflait de, reáctad an léagtóir ciá córa anflait  
 uo gairm de ionáir anflait uo gairm u'uiríoiri a uáinir  
 uo míoḡaib éireann uo clannuib míleá. Óir ní táinir  
 4155 an reáctmá uo reir uioe nae é maribad an míoḡ míoime uo  
 réanad; aḡur ó nae gairmtear anflait uioe, uo bríḡ  
 go uáinḡadair uon fuil míoḡda, eiré maribad na míoḡ  
 táinir mompá, mar an ḡeáda, ar mbeir uo brian uon  
 fuil míoḡda, ní hiontuḡta anflait air eiré teáct fá  
 4160 bráḡair Maoilfeaclainn, ir naeair marib é, aḡur é ar a  
 eumair, amáil uo-níoir cáe rir na míoḡaib uo bioe mompá  
 i bflaitear éireann, amáil aubriamar.

Aḡ ro ríor an eiofáin ir an ceairt uo bioe aḡ brian  
 bóraithe ar eiréaduib éireann leat amuir uon muidin  
 4165 ré cotuḡad eiré Cinn Cíora, amáil eirítear ríor lé Mac  
 Liag aroillam éireann ran uadair uarab toḡad: bóraithe  
 baile na míoḡ. Ar uerí uo-ḡeibead ó eiréad Connact  
 oet ḡeáda bó ir oet ḡeáda toḡe. Uo-ḡeibead ó eirí  
 Cónaill eirí ceáda bair ir eirí ceáda bó; uo-ḡeibead ó  
 4170 eirí eirí eirí eirí bó ir eirí eirí muc ir eirí eirí  
 eirí eirí eirí eirí; uo-ḡeibead ó clannuib Ruíuiríge Ulae eirí  
 eirí bó ir eirí eirí eirí; uo-ḡeibead oet ḡeáda bó



It is very easy to see from this character which the seanchas give of Brian that it would not be right to call him a tyrant, for it was not according to his will or his strength that he governed the country during his reign, but according to the country's constitution and law. For a tyrant is one who governs and rules according to might and not according to right; and since it was not thus Brian acted, but according to right and the constitution, he cannot be called a tyrant.

Or if he should be called a tyrant (usurper) for supplanting Maoilseachlainn in the sovereignty of the country, having been chosen by the majority of the Irish nobles, let the reader judge whether it be more just to call him a tyrant (usurper) than to call the majority of the kings of Ireland who sprang from the children of Milidh tyrants (usurpers). For not one in every seven of them gained the sovereignty who did not do so by killing the king who came before him; and since they are not called tyrants (usurpers), being of the royal blood, for killing the king who came before them, in the same way, since Brian was of the royal blood he should not be called a tyrant (usurper) for having supplanted Maoilseachlainn, whom, though he was in his power, he did not kill, as other kings killed those who came before them in the sovereignty of Ireland, as we have said.

Here follow the tribute and dues that Brian Boraimhe claimed from the provincial kings of Ireland outside of Munster for the upkeep of the house of Ceann Choradh as stated by Mac Liag, chief ollamh of Ireland, in the poem which begins: Boraimhe town of the kings. In the first place he got from the province of Connaught eight hundred cows and eight hundred hogs; he got from Tir Chonaill five hundred mantles and five hundred cows; he got from Tir Eoghain three score cows and three score pigs and three score bars of iron; he got from the clann Rudhruighe of Ulster thrice fifty cows and thrice fifty hogs; he got

a hOirgiallaib; trí céad torc, trí céad mart ir trí céad  
 cinne iadainn ó Chúigeaó Laignean; trí ficio bó, trí ficio  
 4175 muc ir trí ficio cinne iadainn ó Oirruigib; uo-geibeaó ó  
 Loélonnnaib áta Cliaé trí áosa uabac fíona; ir uo-  
 geibeaó ó Loélonnnaib luimniú tonna o'fíon veaúg ác  
 aon lá ran mbliadain. Agus an tan uo fuidéaó brian  
 n-a fuidé ríog ir é rí Muídan uo fuidéaó ar a veaúláim,  
 4180 aínail fá gnát nír ác ríú o'fúil Éireadúoin ríoga Ulaó  
 uo cúir ar a veaúláim. Ní lámaó neac o'feaduib Éireann  
 arim o'iomáir i uaeac brian ac Uál gCair aínáin, aínail  
 aueir an uadain méadúáirte ran man-ro:

Gan doirdear o'feaduib Éireann,  
 , ac Uál gCair na gcaiteimeann,  
 Uo lámaétain a n-aírim ann  
 i n-éinúg né ríú Éireann.

Ir iontuigte ar méir an feolmaig ir an fíona uo bí  
 o'áirte né cotuáó teaglaig tige Cinn Coiraó, leat amúig  
 4190 uo Coirmac mac Aíre ir uo Coirne Mór mac Eirreirceoil,  
 nac maibe uo ríogaib Éireann doirí uo ba mó muirdear ir  
 muinncear ir ba flaiteamla uo tigeaóac ioná brian.

Ar mbeir uo brian búraime gan imdearan gan ear-  
 aonca 'n-a cóinnúir i gCeann Coiraó acúinúir ar ríú  
 4195 Laignean .i. Maolmóir mac Muiréada trí feoláin  
 o'fíodúad áluinn a fíodú gáib uo cúir cúige. Uo beanaó  
 na trí feoláin lé ríú Laignean ir tualair féin leo go  
 Ceann Coiraó, mar a maibe brian an trát roin; ir tug fá  
 veaia ar Uib fáilge feoláin uíob o'iomáir agus feol-  
 4200 áin oile ar Uib fáoláin agus an tdear feoláin ar  
 Uib Muiréadúig, go uarla iomaibáir áinnce eacóir a  
 uil i n-ágarú Síleibe an búgaig; agus leir rin céir ní  
 Laignean féin fá feoláin O bfaoláin agus ionar ríóil

eight hundred cows from Oirghialla; three hundred hogs, three hundred beeves and three hundred bars of iron from the province of Leinster; three score cows, three score pigs and three score bars of iron from Osruighe; he got from the Lochlonnaigh of Ath Cliath thrice fifty vats of wine; and he got from the Lochlonnaigh of Luimneach a tun of red wine every day in the year. And when Brian sat in his royal seat it was the king of Munster that sat at his right hand, just as it was customary with all the kings of the race of Eireamhon to place the kings of Ulster at their right hand. None of the men of Ireland were permitted to bear arms in Brian's house, but the Dal gCais alone as the above-mentioned poem says in this stanza :

None of the men of Erin,  
Only the Dal gCais of battle triumphs,  
Were permitted to use their arms there  
In the same house with the king of Erin.

It is to be inferred from the amount of meat and wine that was fixed for the support of the household of the court of Ceann Choradh, that with the exception of Cormac son of Art, and Conaire Mor son of Eideirsceol, there was none among the kings of Ireland who had a larger household and more followers and who kept up a more princely house than Brian.

When Brian Boraimhe was residing at Ceann Choradh without strife or discord he besought the king of Leinster, Maolmordha, son of Murchadh, to send him three masts of excellent wood from Fiodh Gaibhle. The king of Leinster had the masts cut down and went with them himself to Ceann Choradh where Brian then was; and he ordered the Ui Failghe to carry one of the masts and the Ui Faolain another and the Ui Muireadhaigh the third, and a war of words arose between them as they were going up Sliabh an Bhogaigh; and thereupon the king of Leinster himself put his shoulder under the mast assigned to the Ui Faolain, wearing a satin tunic which Brian had given

tug brian nó moine rin uime, agus corraíodh óir 'n-a  
 4205 timcheall, agus cnaipe aigeis ann. Agus lé méio an  
 feadma do cuirfeadh ní laigean ari féin fán reolchann, do  
 bhuir an cnaipe do bí 'n-a bhuic; agus ar moctain doibh go  
 Ceann Chraoib, cuirfí ní laigean a ionair de ir tug na fíair,  
 do Shormflait, ingin Muiadá, .i. baincéile bhriain, an  
 4210 t-ionair do cur cnaipe ann. Do glac an miosgan an t-ionair  
 ir tug uiríodh de fán ceiní do bí 'n-a fiaonaire, ir do gab  
 ag ioncáineadh ari a ceapbriádaí tré beir fá mothraime ná  
 fá úaoiríre do neac fán uíman, "an ní," ari fí, "nair fáomh  
 t'ádaí ná do fíanaídaí"; ir do fáid go ríirfeadh mac  
 4215 bhriain ari a macc an ní céanna. Ach céanna fá cuimín lé  
 Maolmórua comhaid ná miosgan; agus tarla do Muiadá mac  
 bhriain ir do Chonaing mac Duinn Cuan beir ag imuir fíchele  
 ari n-a máid, nó do méri úruinge oile ir é comorba  
 Caoimhgin Glinne ná loí do bí ag imuir mé Muiadá.  
 4220 Gabadur Maolmórua .i. ní laigean ag ceasair ari Muiadá  
 ir do ceasair beair na muca cluice ari. "Ir cú tug  
 comairle do loílonnab na bhuirfeadh doibh i gCac Glinne  
 máma," ari Muiadá. "Ma tugair comairle doibh na  
 bhuirfeadh doibh ann rin," ari Maolmórua, "do-béair com-  
 4225 airle oile doibh mé mbuifíre fá do oíot-fa ari." "A fíán  
 roin fíadaib," ari Muiadá.

Fá feargac Maolmórua de rin, agus céio na tíg  
 leaptá, go nac fíot uairí uil fán ceac n-óla an oíote  
 rin, ir do imíog i moí na maíone ari n-a máid go an  
 4230 ceileadh do brian.

Ar n-a élor ionoir do brian gur fáid ní laigean  
 an longroir gan ceileadh do féin, cuirfí gíolla gíada  
 na muinníre na fártó go ceas do féin ceasair na  
 ceasair do. Ir ann muí an gíolla ari i gíonn élaí  
 4235 Cille Dála don leit toirí don tSionainn agus é ag

him sometime before, and which had gold borders to it and a silver clasp. And so greatly did the king of Leinster exert himself in bearing up the mast that the clasp of his tunic snapped; and when they reached Ceann Choradh the king of Leinster took off his tunic and gave it to his sister Gormfhlaith, daughter of Murchadh (that is Brian's wife), to fix a clasp in it. The queen took the tunic and cast it into the fire that was in front of her, and proceeded to reproach her brother for being in slavery or subjection to anyone on earth, "a thing," said she, "which neither thy father nor thy grandfather brooked;" and she added, that Brian's son would make the same demand of his son. Now Maolmordha kept in mind the queen's remarks; and the next day Murchadh, son of Brian, and Conaing, son of Donn Cuan, happened to be playing chess, or according to others it was the comhorba of Caoimhghin of Gleann da Loch that was playing with Murchadh. Maolmordha, the king of Leinster, set to instruct Murchadh, and taught him a move which caused the game to go against him. "It was thou who gavest advice to the Lochlonnaigh which caused them to be defeated at the Battle of Gleann Mama," said Murchadh. "If I gave them advice which caused them to be defeated there," said Maolmordha, "I will give them another advice through which they will defeat thee in turn." "I defy thee to do so," said Murchadh.

Maolmordha was enraged at this and he went to his sleeping apartment, and could not be got to come to the drinking hall that night, and he took his departure early the next morning without bidding farewell to Brian.

Now when Brian heard that the king of Leinster left the mansion without bidding him farewell, he sent a page of his household to detain him that he might give him wages and gifts. The place at which the page overtook him was at the end of the plank bridge of Cill Dalua on

uil ar a ead; ir noctair an siolla a teactaireact ó  
 brian nó. Iompuidir Maolmóir a .i. ní laigean ar an  
 ngiolla ir buailir trí buille don tirlait iobair do bí  
 'n-a láim air, sur bhir cnámha a éloiginn, surab ar iom-  
 4240 éar iugad go tead brian é. Cogairán ainm an siolla,  
 agus ir uair acáir Uí Cogairán ran Muirín.

Do ranncuigead lé fuinn do teaglac éinn éirí ní  
 laigean do leanmáin, ir san a léigean go laigib go  
 maó mairac do brian é. Act ceana do ráir brian nac  
 4245 lámteasí feall do véanaim 'n-a tíg féin air. "Siúeas,"  
 ar ré, "ir do éolba a tige féin iarrfartear cóir air."

Tualldair Maolmóir ní laigean na úitair féin ir  
 cuirir cuinnuigad ir coimtionól ar mairib laigean  
 éirge, agus innuir uóib míocáir ir air bhréirge o'fag-  
 4250 aíl do féin ir na éirgead uile i gCeann éirí. Uime  
 rin ir i comairle ar ar cinnead aca iompóir ar brian  
 iad féin ir neair loclonnac sur commóirac Cat éluana  
 Tarb eatorra; agus do bhrí nar fágair brian lion  
 cata do éir do loclonnair i néirinn, act an orcam na  
 4255 oirg fulong beir ar reilb ceannairéacta i náir éirí, i  
 loir éirí, i bpoir éirge, i gCoirair ir i luimneac, ré  
 tairé ceannairéacta do éiríng ó éirib oile i néirinn,  
 ir i comairle ar ar cinnead lé réir laigean ir lé lo-  
 lonnair fíor do éir go réir loclonn o'airíair neir  
 4260 rluag air ré fheirac cata do brian ar maí neirac i  
 gCluain Tarb. Agus ar moirair réir go réir lo-  
 lonn cuirir a úir mac Cairíur Cnucur agus Anóirar  
 mar don ré úa míle véir do rluag loclonnac do  
 éiríng ré réir laigean, do éir cáta éluana Tarb, agus  
 4265 ar moirair i úir i náir éirí uóib, do éir ní laigean

the east side of the Sionainn, as he was mounting his steed, and he delivered to him the message Brian had sent him. Maolmordha, the king of Leinster, turned on the page and gave him three blows with the yew wand he held in his hand, so that he broke the bones of his skull, and it was in a litter that he was carried to Brian's house. The page's name was Cogaran and from him are the Ui Cogarain of Munster.

A party of the household of Ceann Choradh desired to pursue the king of Leinster and not to allow him to go to Leinster until he had submitted to Brian. Brian, however, said that it would not be permitted to practise treachery against him in his own house. "But," added he, "it is from the door-post of his own house that justice will be required of him."

Maolmordha, king of Leinster, went into his own country, and summoned and brought together to him the Leinster nobles, and told them that himself and all his province had been dishonoured and treated to abusive speech at Ceann Choradh. Accordingly what they agreed on was that they themselves and a Lochlonnach force should go against Brian, so that the Battle of Cluain Tarbh was set on foot between them; and since Brian had not left in Ireland as many of the Lochlonnaigh as could fight a battle, having left only the party he suffered, on the excuse of trading, to remain in Ath Cliath, in Loch Garman, in Port Lairge, in Corcach and in Luimneach, for the purpose of attracting commerce from other countries to Ireland, what the king of Leinster and the Lochlonnaigh decided on was to send to the king of Lochlonn for a force with which to meet Brian in battle on Magh nEalta at Cluain Tarbh. And when the message reached the king of Lochlonn he sent his two sons Carolus Cnutus and Andreas with a host of twelve thousand Lochlonnaigh to help the king of Leinster to fight the Battle of Cluain Tarbh, and when they landed at Ath Cliath the king of Leinster

roéala go brian o'rógra cata do cupi nír i gCluain  
Tarb.

Uála brian mic Cinnéiríó níos Eireann, do coim-  
tionóileas neart Muman ir Connacht leir, agus triallair  
4270 go hÁt Cliaé níos cupi Cata Cluana Tarb, aithil aoubriamair.  
Tángthar ann iompario marí don nír rliocht fíadac Muill-  
eatsin go n-a ngablaib geinealaig, triomíluas cairpeac  
toicearclac. Tángthar ann fór clann Cairn mic Conaill  
Eacluaic .i. Uí Bliro ir Uí Cairín, ir clann Dongura Cinn  
4275 nÁtíac, ir Cinéal mBaic ir Cinéal gCuallaictaig, Cinéal  
Failbe, ir clann Eacac um Ceallac mac Duibginn, ir clann  
Coiléin um Mleanman mac Eiríotac mic Síotac mic Maol-  
cluiac, ir Cinéal Feairíac um Maolmeacac mac Baosáin.  
Tángthar ann fór mic Cinnéiríó mic Loricán, Annluan,  
4280 laetna, Corcraic, Loricán, Seanacán, Ógán, Maolruanuir, ir  
Aingir, Muríacac mac brian ir a mac Toirpíealbac ir  
cúigear deairbíatari Muríacac .i. Tóg, Donnacac, Domnall,  
Concubair ir Flann. Tángthar ann marí an gcéadna  
clann Duinn Cuan mic Cinnéiríó .i. Longaríán Céleacair  
4285 Cinnéiríe Fianíalac Innreacac Eocacac mac Innreacacac ir  
Duibgeann mac Eocacac ir Beollán, ir ar lean oíob-ro da  
n-aor gíatir ir da luic leanaína. Táinig ann fór rluas  
mór o'feairíac Connacht um Tóg mac Muríacac Uí Ceallacac  
nir Ua Maine agus um Maolruanuir na Páiríe Ó Eirín nír  
4290 Eiríne, marí don níos mórián o'uaríac Connacht eiríe báir  
briatíreacacac níos brian, ar mbeir do bídíonn fá mátarí  
óó 'n-a mnaoi Connachtacac. Tis marí an gcéadna Maol-  
reacacacacac mac Domnall go neart na Míoe uime i noáil  
brian do congnaí lair.

4295 Agus ar roctain ar donlátarí go Maig nealta oóib  
cuirio inneall ir orougac cata orra féin leat ar leat;



sent word to Brian to give notice that he would give him battle at Cluain Tarbh.

As to Brian, son of Cinneide, king of Ireland, he assembled the forces of Munster and Connaught and proceeded to Ath Cliath to fight the Battle of Cluain Tarbh, as we have said. And there went thither with him the race of Fiachaidh Muilleathan with their branches of descendants a great bulky stately host. Thither went also the descendants of Cas, son of Conall Eachluaith, to wit, the Ui Bloid and the Ui Caisin, and the descendants of Aonghus Chinn nAthrach, and the Cineal Baoth and the Cineal Cuallachtaigh, the Cineal Failbhe, and the clann Eachach under Ceallach, son of Duibhgheann, and the clann Choilein under Meanman, son of Eisidh, son of Sidh, son of Maolcluiche, and the Cineal Fearnhaic under Maolmeadha, son of Baodan. Thither went also the sons of Cinneide son of Lorcan, Annluan, Lachtna, Coscrach, Lorcan, Seanchan, Ogan, Maolruanuidh and Aingidh, Murchadh son of Brian, and his son Toirrdhealbhach and five brothers of Murchadh, to wit, Tadhg, Donnchadh, Domhnall, Conchubhar and Flann. Thither went in like manner the sons of Donn Cuan son of Cinneide, to wit, Longargan, Ceileachair, Cinneide, Fianghalach, Innreachtach, Eochaidh, son of Innrechtach, and Duibhgheann son of Eochaidh and Beallan and as many of the servants and followers of these as came with them. Thither also went a great host of Connaughtmen under Tadhg son of Murchadh O Ceallaigh, king of Ui Maine, and under Maolruanuidh na Paidre O Eidhin, king of Eidhin, with many of the Connaught nobles, through a feeling of kinship with Brian, for Beibhionn, his mother, was a Connaught-woman. In like manner Maoilseachlainn son of Domhnall, with the strength of Meath under him, went to meet Brian to help him.

And when they came together to one place on Magh nEalta they prepared and arranged themselves for battle

ní laigean i<sup>r</sup> loclonnaig<sup>is</sup> vo leir, agus dá mac níos  
 loclonn, mar atá Capolur Cnutur i<sup>r</sup> Anorpas 'n-a  
 otaoiréadai<sup>b</sup> orra; b<sup>h</sup>ian go maicib<sup>is</sup> Muimneac, Connac<sup>t</sup>  
 4300 i<sup>r</sup> Míre von leir oile, agus Murcá<sup>d</sup> mac b<sup>h</sup>ian 'n-a  
 tairéac<sup>t</sup> orra, ac<sup>t</sup> amáin nar b'<sup>h</sup>ail lé Maolreac<sup>t</sup>lann  
 congnam<sup>h</sup> leo.

Feartair an cat go cióva eastoria, i<sup>r</sup> b<sup>h</sup>urtear vo  
 loclonnaib<sup>is</sup> i<sup>r</sup> vo laignib<sup>is</sup>, sur tuiteasair dá mac  
 4305 níos loclonn i<sup>r</sup> uairle an éablaig<sup>is</sup> cáin<sup>is</sup> leo ann, mar  
 don mé ré míle i<sup>r</sup> reac<sup>t</sup> gcéa<sup>d</sup> vo loclonnaib<sup>is</sup>. Vo tuit  
 ann f<sup>o</sup>r lu<sup>o</sup>t á<sup>t</sup>a Clia<sup>t</sup> i<sup>r</sup> orong oile vo loclonnaib<sup>is</sup> an  
 éablaig<sup>is</sup> tuairim<sup>h</sup> ceir<sup>e</sup> míle ann. Vo tuit mar an gcéa<sup>d</sup>ona  
 ní laigean i<sup>r</sup> uim<sup>h</sup>ór uairle laigean i<sup>r</sup> t<sup>h</sup>i míle i<sup>r</sup> céa<sup>d</sup> vo  
 4310 laignib<sup>is</sup> mar don i<sup>u</sup>ú.

Vo tuit céana von leir oile Murcá<sup>d</sup> mac b<sup>h</sup>ian  
 níos<sup>o</sup>dáin<sup>h</sup>a éireann i<sup>r</sup> uim<sup>h</sup>ór uairle Muimneac i<sup>r</sup>  
 Connac<sup>t</sup> 'n-a tim<sup>h</sup>éal<sup>l</sup> mar don mé ceir<sup>e</sup> míle fear.  
 Agus orong vo loclonnaib<sup>is</sup> dá maic<sup>is</sup> as teir<sup>e</sup>ac<sup>t</sup> ón  
 4315 árb<sup>h</sup>ac<sup>t</sup> fán<sup>h</sup> o<sup>t</sup>ir, carla<sup>h</sup> puball<sup>h</sup> b<sup>h</sup>ian<sup>h</sup> oóib<sup>is</sup> agus tug  
 orong<sup>h</sup> oib<sup>is</sup> aic<sup>h</sup>ne<sup>h</sup> suab<sup>h</sup> é b<sup>h</sup>ian vo bí ann, agus  
 t<sup>h</sup>uall<sup>h</sup>air b<sup>h</sup>uasair<sup>h</sup> a otaoiréac<sup>t</sup> vo bí ar an mbu<sup>h</sup>uin  
 rin<sup>h</sup> i noáil<sup>h</sup> b<sup>h</sup>ian i<sup>r</sup> maib<sup>h</sup>tar<sup>h</sup> leo é; agus maib<sup>h</sup>tar<sup>h</sup>  
 eir<sup>h</sup>ean i<sup>r</sup> a muinn<sup>h</sup>tear<sup>h</sup> lé muinn<sup>h</sup>teir<sup>h</sup> b<sup>h</sup>ian<sup>h</sup> as f<sup>o</sup>r f<sup>o</sup>r  
 4320 orong oile vo muinn<sup>h</sup>teir<sup>h</sup> b<sup>h</sup>ian vo maib<sup>h</sup>tar<sup>h</sup> fan<sup>h</sup> cat<sup>h</sup> roin,  
 mar<sup>h</sup>ata<sup>h</sup> Toir<sup>h</sup>rbéal<sup>h</sup>b<sup>h</sup>ac<sup>t</sup> mac Murcá<sup>d</sup> mac b<sup>h</sup>ian i<sup>r</sup> Conaing<sup>h</sup>  
 mac Duinn Cuan mic Cinnéir<sup>h</sup>o i<sup>r</sup> Mo<sup>h</sup>la mac Dom<sup>h</sup>ail<sup>h</sup>  
 mic Faoláin<sup>h</sup> n<sup>h</sup> na n<sup>h</sup>óir<sup>h</sup>e Muman, Eó<sup>h</sup>ai<sup>h</sup> mac Dúna<sup>h</sup>oig<sup>h</sup>  
 flait<sup>h</sup> éoinne Scannláin i<sup>r</sup> Miall<sup>h</sup> na Cuinn i<sup>r</sup> Cú<sup>h</sup> Doil<sup>h</sup>g<sup>h</sup>  
 4325 mac Cinnéir<sup>h</sup>o, t<sup>h</sup>i caom<sup>h</sup>taig<sup>h</sup> b<sup>h</sup>ian, i<sup>r</sup> Ta<sup>h</sup>óg mac Murcá<sup>d</sup>o  
 uí<sup>h</sup> éall<sup>h</sup>taig<sup>h</sup> n<sup>h</sup>í<sup>h</sup> na Maíne, i<sup>r</sup> Maol<sup>h</sup>ruan<sup>h</sup>u<sup>h</sup> na Pa<sup>h</sup>o<sup>h</sup>e Ó  
 he<sup>h</sup>o<sup>h</sup>in<sup>h</sup> n<sup>h</sup>í<sup>h</sup> Eir<sup>h</sup>ne, i<sup>r</sup> Séib<sup>h</sup>ean<sup>h</sup>ac<sup>t</sup> mac Dub<sup>h</sup>agáin<sup>h</sup> n<sup>h</sup>í<sup>h</sup> b<sup>h</sup>ear  
 Muig<sup>h</sup>e, i<sup>r</sup> Mac Dea<sup>h</sup>ai<sup>h</sup> mic Muir<sup>h</sup>éa<sup>h</sup>oig<sup>h</sup> éla<sup>h</sup>o<sup>h</sup>n<sup>h</sup> n<sup>h</sup>í<sup>h</sup> Cla<sup>h</sup>ir<sup>h</sup>ai<sup>h</sup>úe

on either side, the king of Leinster and the Lochlonnaigh on one side, the two sons of the king of Lochloinn, to wit, Carolus Cnutus and Andreas being their leaders; Brian with the nobles of Munster, Connaught and Meath on the other side, with Murchadh, son of Brian, as their leader. Maoilseachlainn, however, did not wish to help them.

The battle was bravely fought between them, and the Lochlonnaigh and the Leinstermen were defeated; and the two sons of the king of Lochloinn and the nobles of the fleet who came with them fell there, together with six thousand and seven hundred Lochlonnaigh. There also fell the men of Ath Cliath and another company of the Lochlonnaigh of the fleet about four thousand. In like manner fell the king of Leinster and most of the nobles of Leinster together with three thousand one hundred Leinstermen.

Now on the other side fell Murchadh, son of Brian, the heir apparent to the throne of Ireland, and the majority of the Munster and Connaught nobles around him together with four thousand men. And a party of Lochlonnaigh who were fleeing into the country from the slaughter came upon Brian's tent, and some of them knew that it was Brian who was in it, and Bruadar, their leader, who was of the party, went towards Brian, and they slew him, but Brian's people slew Bruadar and his people. Here follow other supporters of Brian who were slain in that battle, to wit, Toirrdhealbhach, son of Murchadh, son of Brian, and Conaing, son of Donn Cuan, son of Cinneide, and Mothla, son of Domhnall, son of Faolan, king of Deise Mumhan, Eochaidh son of Dunadhach, prince of the clann Scannlain and Niall Ua Cuinn, and Cu Doiligh son of Cinneide, three companions of Brian, and Tadhg, son of Murchadh O Ceallaigh, king of Ui Maine, and Maolruanuidh na Paidre O Heidhin, king of Eidhin, and Geibheannach, son of Dubhagan, king of Feara Muighe, and Mac Beathaidh, son of Muireadhach Claon, king of Ciarraidhe Luachra,

Lúachra, Domhnall mac Diarmada ní Corca baircinn,  
 4330 Scannlán mac Catail ní Eoghanaicta Lóca Léin, ir Domhnall  
 mac Éimhin mic Caimniú ir Mórmaoir Mairi .i. Muireadóc  
 Mór na hAlban ir iomao u'uairlib oile naó áirimhísteair  
 annro. Doir an Tigearna an tan tugad an cat-ro Cluana  
 Tairb 1034 bliadna, an doine nua gcáirc. As ro veairbad  
 4335 an treanadair ar an áireamh bliadan vo bi ó fein Éirioir go  
 báir brian:

Ceitne bliadna tríocho.  
 Ar míle gan meabail,  
 Ó vo fáir laig nar gcabair  
 4340 go báir brian i mbeagair.

Agus oét mbliadna ir ceitne rícho fá haoir vo brian an  
 tan roin, aithail doir an file ran rann-ro:

Saogal brian go mbuadair,  
 Sur an nglad go ngairib,  
 4345 ceitne rícho bliadan  
 'Sa hoét iar n-a n-áireamh.

Vo bi fóir Muirad mac brian trí bliadna ar trí rícho an  
 tan vo tuir ran cat-ro.

Domhnall, son of Diarmaid, king of Corca Baiscinn, Scannlan, son of Cathal, king of the Eoghanacht of Loch Lein, and Domhnall, son of Eimhin, son of Cainneach, and Mormhaor Marr, that is Muireadhach Mor of Alba, and many other nobles that are not mentioned here. The year of the Lord when the Battle of Cluain Tarbh was fought was 1034, the Friday before Easter. Here is the seancha's setting forth of the number of years that had elapsed from the birth of Christ to the death of Brian :

Four years and thirty,  
With a thousand without deceit,  
From the springing up of a Physician to help us  
To the death of Brian in Breagha.

And Brian's age at that time was eighty-eight years, as the poet says in this stanza :

The life of Brian with victories  
Up to the conflict with shouts,  
Four score years  
And eight are counted.

Moreover, Murchadh, son of Brian, was sixty-three years when he fell in this battle.

## XXVI.

Ar ntabairte iomorroo áta éluana tarb asur ar  
 4350 marbadó briaín ir muraóda ir iomaó vo saeéalaid mar  
 aon iú, asur iar mburadó vo loélonnaid ir vo laigrib  
 ir ar marbadó a n-urhóir ran áat roin, ir ar uriall vo  
 'ól gCair ir vo flioct fíadac muilleadain, an méio  
 vo máir tarí éir an áta roin, tarí a n-air go mullac  
 4355 Mairtean, ir aon rin vo rónrao flioct fíadac fluađ  
 ar leit óioib féin, ir vo rcairao me 'ól gCair, ir vo  
 cinneadó comairle aca, ó rriót 'ól gCair i n-uadó fluađ  
 ir rocuíde, teadta vo cúir go Donnadó mac briaín, asur  
 géill o'iairraio air, asur a noctadó óó go rabaoar géill  
 4360 uadta-ran as a átair ir as briaíair a átair, asur aoub-  
 raoar guraob oóib féin buó cóir mige muían sac me  
 bfeadt. "Ní oa baí nveoin vo bí rib as átair ná as  
 briaíair oam-ra," ar Donnadó, "áat iao féin vo bean  
 umla oa baí n-aímdeoin oib ir o'feairaid éireann maille  
 4365 rib." Asur aoubairte Donnadó nac tiubraó géill ná  
 urruide oóib-rean ná vo neac oile, asur vo ráio oá  
 mbeir coimlíonadó áta oóib-rean aige, nac léigeadó uair  
 iao gan géill me beir umal oó féin amail vo báoar  
 oa átair.

4370 Ar gclor an rceoil rin vo fluađ Dearmúan vo  
 éirgeaoar go haclám obann ir vo gabrao a n-aima ir  
 tágaoar vo áabairte áta vo 'ól gCair. Vo ráio  
 Donnadó mac briaín an ran roin me a muinntir a  
 n-ótair vo cúir irtead i ráit Mairtean asur trian an  
 4375 trluaig oa scoiméao, "asur rreagrad," ar mé, "an oá  
 urrian oile áat von luét úo." Siúeo ní rabaoar 'ól  
 gCair áat aoin míle amáin o'fuirgeall áir an ran roin; asur  
 vo báoar Dearmúan trí míle vo fluađ. Óo eualaoar

## XXVI.

Now when the Battle of Cluain Tarbh was over and Brian and Murchadh with many Gaels slain, and the Lochlonnaigh and the Leinstermen defeated and the majority of them slain in that battle, and when the Dal gCais and race of Fiachaidh Muilleathan, had reached Mullach Maistean on their return journey, then the race of Fiachaidh formed themselves into a distinct host and separated from the Dal gCais; and as the Dal gCais were weak in hosts and contingents, they formed the resolution of sending envoys to Donnchadh, son of Brian, to ask hostages from him and to point out to him that his father and his father's brother had hostages from them, and they said they had a right to the sovereignty of Munster in alternate succession. "It was not with your consent ye were under my father or kinsmen," said Donnchadh, "it was they who made ye submit against your will and the men of Ireland with you." And Donnchadh added that he would give neither hostages nor sureties to them or to anyone else, and said that if he had enough of men to fight them he would not let them go without getting hostages from them for their being submissive to him as they were to his father.

When the Desmond host heard this message they arose promptly and suddenly, and seized their arms and went to give battle to the Dal gCais. Donnchadh, son of Brian, then directed his people to put their wounded men into Raith Maistean with a third of the host in charge of them, "and let the other two-thirds," added he, "meet that party in battle." Now the Dal gCais numbered then only one thousand, the remnant of a slaughter, while the Desmond host were three thousand strong. When the

na hoidi an comhaid roin Donnada, do éirgeadai go  
 4380 héaradai ir do éirgeadai caonad 'n-a gceadadai ir 'n-a  
 gceadadai, ir do gceadadai a n-aima 'n-a lámadai ir do h'i  
 a gceadadai an cat do éadai. Ó do éadadai rliod  
 fíadadai muilleadai an meirnead roin do gceadadai  
 4385 a gceadadai ir eadadai, do roadadai leo fán gceadadai do éadai,  
 a gceadadai rliodadai rompa do roadadai gceadadai ó  
 éadadai gceadadai.

Ionadadai éadadai gceadadai rompa ar rin go h'ad i  
 ar h'ad beadadai, ir eadadai ar uirce o'ól ann. Do bi  
 Donnada mac Siolla páradai ní Orpuidai ar a gceadadai ann  
 4390 rin go lion a fíadadai ir a éadadai .i. Laidadai ir Orpuidai ar  
 Maidadai éadadai Cealladai ir comhadadai uadai ar éadadai gceadadai gceadadai  
 rliodadai a gceadadadai ar méadadai a fíadadai ní. Óir ir é beadadai  
 do éadadadai ir do éadadadai adadai Donnada, a gceadadai do bi  
 beadadadai i gceadadadai a gceadadai, a gceadadai do roadadai ir do fíadadadai  
 4395 Orpuidai uile ir do beadadadai ionadadai do roadadadai leir. Uile  
 rin do éadadadai Mac Siolla páradai an fíadadai do éadadai  
 gceadadai, ir do éadadai teadadai uadai go h'ad i do n-ionadadai gceadadai  
 iadadadai oiradai beadadadai do éadadai uile n-a léigadai ar an  
 áir rin eadadai. Siadadai fíadadai hé fíadadai Donnada mic  
 4400 beadadai ar na teadadadai n'adai eadadadai beadadadai uadai.  
 "Meadadai," ar na teadadai, "eadadadai cat do fíadadai do  
 Mac Siolla páradai." "Do-gceadadai ré cat," ar Donn-  
 ada, "a gceadadai ir eadadai n'adai é an b'adai fíadadai ar n'adadai  
 fíadadadai-ne fíadadai níadai do léadai oiradai iadadai uadadai  
 4405 gceadadai oiradai." Adadadai na teadadai níadai fíadadai do  
 beadadai ar, a gceadadai n'adai lion eadadai do éadadai do Mac  
 Siolla páradai. "Adadai uadadai gceadadai adadadai a teadadadai  
 adadadai do éadadai ar teadadadai ar bi," ar Donnada,  
 "do beadadadai beadadadai do éadadai ar beadadai gceadadadai a gceadadai;  
 4410 óir gceadadai go beadadai-ne adadai Siolla adadai do fíadadai  
 ní eadadadai obadadai comhadadai do Mac Siolla páradai ir  
 o'Orpuidadai."



wounded heard this speech of Donnchadh's they arose quickly and put moss in their wounds and sores, and they grasped their weapons in their hands, and their counsel was to engage in the battle. When the race of Fiachaidh Muilleathan observed this courage on the part of the Dal gCais, both sound and wounded, they ceased to speak of engaging in the battle, and marched onwards to their homes without getting hostages from the Dal gCais.

As to the Dal gCais they marched on thence to Ath I on the breast of the Bearbha and began to drink water there. Donnchadh Mac Giolla Phadraig, king of Osruighe, was there to meet them with his full host and reserves, to wit, the Leinstermen and the Ossorians, on Magh Cloinne Ceallaigh, and he had set a watch on the Dal gCais to find what way they would take, by reason of his great enmity against them. For Brian had tied and bound Donnchadh's father and kept him a year in bondage, and had spoiled and wasted all Osruighe and slain many of its people. Hence Mac Giolla Phadraig kept up the enmity against the Dal gCais, and he sent envoys to them to Ath I, to ask them to send him hostages as a condition of his allowing them to pass from that place unmolested. But Donnchadh son of Brian's answer to the envoys was that he would not give hostages. "Then," said the envoys, "Mac Giolla Phadraig would have to be met in battle." "He will get battle," said Donnchadh, "and it is a pity that I did not meet the death my father met, before I was overtaken by the misfortune of these people demanding hostages from me." The envoys told him not to get angry, seeing that he was not strong enough to fight Mac Giolla Phadraig. "Now if it were the custom to give affront to any envoys whatever on account of their message," said Donnchadh, "I would have your tongues plucked out of your heads, for if I had but a single page as a following I would not refuse battle to Mac Giolla Phadraig and to the Ossorians."

1r ann rin vo cúiri Donncað mac bhríain trian an  
 trluidið vo coiméad a n-otar aður an dá uctrian oile vo  
 4415 fíneartal an éada. Óo éualadar na hoctair rin vo  
 éirgeadar go hobann, gur bhríead ar a gceadadib 1r  
 ar a gceadadib, gur líonrao vo éadonac 1ao, 1r vo gá-  
 rao a rleaga 1r a gclóidme, 1r cángadar i mearc éad  
 amlaio rin, aður aubhríadar mé mac bhríain uadime vo  
 4420 cúir fá éoil 1r cuaillead coimneartadh vo éadairt  
 leo aður a rátað ran talmaim, “aður ceangailtear rin  
 mé a n-air,” ar rao, “aður tugtar ar n-airm i n-air  
 lámhaib 1r cuirtear ar mic 1r ar mbráidre mar don rin  
 .i. uir uíearaib rlána timceall an fíri gonta ađainn,  
 4425 ionnur gurab uioctairve ar bfeidm lé éile rin. Óiri ní  
 léigre an náime von fíori rlán gluaract nó go ngluarve  
 an fear gonta ceangailte ađainn.” Vo rónað amlaio  
 leo, aður ba maetnao meanman 1r ba hionganar aúb-  
 móiri an t-oirugad roin vo cuiradar uál gcair oiria  
 4430 féin.

Óo éonncadar laigín 1r Oirruige an meirneac móir-  
 aúbail roin ađ éirge i nUál gcair vo gá gáin 1r eagla  
 1ao rompa aður 1r ead aubhríadar, “ní triall teitir, ní  
 rcaoiléad ná rcanhíad fobhuio uál gcair vo uéanaim,”  
 4435 ar rao, “ad cat ulúit uaingean vo uéanaim uóib féin.  
 Ar an aúbair roin ní tiubhaim-ne cat uóib, óiri 1r coim-  
 veat mé háir nó mé beata uífulang 1ao.” Aubhairt Mac  
 Siolla ráraia: “1r cláit uadib-re rin vo ráu, óiri  
 atátaoi líon a n-íte rúo dá mað biað ollam 1ao.” “1r  
 4440 fíori rin,” ar 1ao-ran, “aður gíob fíori ní muirbfeuar  
 donuime uioð rúo gan cúigear nó feirear vo tuirim  
 leir, 1r gá feiríve uíinne ar gcomhíadad ríu.” “O naé  
 áil líb cat vo éadairt uóib,” ar Mac Siolla ráraia,  
 “uéiníó córaívead oiria.” Aður fá meara lé uál gcair  
 4445 rin ioná cat vo éadairt uóib. Triallair ioimíro uál

Then Donnchadh son of Brian set the third of the host in charge of their wounded and the remaining two-thirds to give the battle. When the wounded heard this, they sprang up suddenly, and their wounds and gashes burst open, and they filled them with moss, and they seized their lances and their swords and came in this guise into the midst of their comrades, and they besought the son of Brian to send men into the wood to fetch strong stakes which were to be stuck in the ground, "and let us be tied to these," said they, "and let our arms be given into our hands and let our sons and kinsmen be placed beside us, to wit, two unwounded men around each of us wounded, so that we may act together with the greater earnestness. For the unwounded man will be ashamed to leave his post until the wounded man of our company who is bound leaves it." They were arrayed in that way; and that array into which the Dal gCais put themselves was a surprise for the mind, and a very great wonder.

When the Leinstermen and the Ossorians observed this extraordinary courage rising in the Dal gCais they conceived fear and terror of them, and what they said was: "It is not a retreat in disorder or panic that may be expected from the Dal gCais," said they, "but the fighting of a close firm battle in self-defence. For this reason we will not give them battle, for they are indifferent as to whether they shall endure death or life." Mac Giolla Phadraig replied: "It is cowardly of you to say that, seeing that you are numerous enough to eat yonder company if they were cooked food." "That is true," they replied, "but though it be true, none of these will be slain without his having slain five or six, and how is it to our advantage to be slain with them?" "Since you do not wish to give them battle," said Mac Giolla Phadraig, "harass them by pursuit;" and the Dal gCais were less pleased at this than they would have been to give them battle. After this the

ḡcair v́a noútaig féin iar rin ḡo hearbaúac éaḡcruaio, aḡur ní náinḡ von baile i n-aoinfeac̃t mé mac b̃riain v́ioḃ aḡt oḡt ḡcéaḡ ḡo leit, óir vo éailirioḡ céaḡ ḡo leit ran iomruaḡaḡ roin aḡ Oḡruigib̃ ar locaḡ caḡa oḡra.

- 4450 aḡ ro iomoiḡio an tuarḡḡbáil vo-b̃eir Maolḡeaḡ-lainn mac Uom̃naill̃ ní M̃iúe ar̃ éaḡ éluana Tar̃b̃ i ḡcionñ m̃ioḡa v́éir an caḡa vo cúir; óir vo ḡaḡbaḡar clanñ éolm̃ain aḡ f̃iarḡuig̃e r̃céil an caḡa roin ve. Ir̃ ann riñ aḡubair̃t Maolḡeaḡlainñ naḡ f̃acaiõ féiñ maḡ̃ a  
4455 f̃am̃ail̃t vo éaḡ ná baḡam̃ail̃ v́o. “Óir v́a m̃beit̃,” ar̃ r̃é, “aḡḡeal̃ Ué vo ñim̃ aḡ taḡbair̃t a tuarḡḡbálã v́uit̃ ba v́ic̃heioḡeaḡ uaiḡ é. Vo b̃áḡuḡã éana ir̃ mo f̃luag̃ v́a b̃r̃eaḡaiñ aḡur ḡañ v́’ḡaiõ eaḡriainñ aḡt ḡoḡt̃ b̃rianaḡ ir̃ cloiõ. ḡiḡeaḡ añ tañ tuḡaḡar na caḡa roiñ a n-oḡra ir̃  
4460 a n-uḡb̃riuinne ar̃ a céile, vo ḡaḡbaḡar̃ aḡ r̃úḡaḡo ir̃ aḡ r̃laḡbaalaḡ ar̃ oile, ir̃ ba r̃am̃ail̃ta lé̃ ḡhoimeail̃taiñ f̃aoileañ ḡeal̃ ór̃ cionñ ḡiáḡa, aḡ teac̃t̃ tuile i v́oḡir, ceac̃ta caileḡv́e na r̃ciaḡ ór̃ a ḡceannaib̃; aḡur v́a maḡ m̃iañ linne v́ul vo éongnaḡ̃ vo éeaḡḡar̃ voñ v́a éaḡb̃, ní  
4465 maib̃ r̃é ar̃ cumar̃ v́úinñ, óir vo ceanglaḡo ir̃ vo cuiḡheaḡ ar̃ r̃leaḡa ir̃ ar̃ n-aḡmã ór̃ ar̃ ḡceannaib̃ vo na v́laoiḡib̃ v́ioḡainne v́iaḡḡcaoiḡte vo f̃eolaḡo añ ḡaḡt̃ éuḡainñ v́’f̃ol̃t̃-aib̃ ir̃ v́’ul̃éaḡaib̃ na laḡo ar̃ n-a leaḡaḡir̃ ir̃ ar̃ n-a láiñtear̃caḡo v́’f̃aḡob̃riab̃ lanñ ir̃ lúḡar̃m̃ v́a ḡaḡ leit̃,  
4470 ionñur̃ ḡur̃ ba lánm̃óir̃ ar̃ b̃ḡer̃om̃ aḡ méiḡeaḡaḡo ir̃ aḡ caiteḡm̃ioḡ ar̃ ḡḡrianñḡaile ó céile. Óir̃ ba v́oig̃ linñ nar̃ m̃ó v́’ul̃c̃ voñ luḡt̃ vo bí rañ éaḡ ioná v́úinne f̃ul̃ang̃ a b̃ḡaiceanã ḡañ v́ul ar̃ f̃éañḡcoḡ ir̃ ar̃ f̃oluam̃aiñ.”

f̃eaḡ, a leaḡḡóir̃, bíḡo ḡur̃ab̃ ar̃ r̃luag̃ b̃riain vo bí  
4475 Maolḡeaḡlainñ ir̃ f̃ir̃ M̃iúe aḡ teac̃t̃ ḡo láḡair̃ añ caḡa, maḡeaḡo v́o bí vo éeil̃ḡ v́oir̃ r̃é féiñ ir̃ loc̃lonnaig̃ naḡ cáiñḡ rañ oḡruḡaḡo i maḡḡc̃ r̃luag̃ b̃riain, aḡt ir̃ eaḡ vo

Dal gCais proceeded unto their own country in want and in difficulties, and only eight hundred and fifty reached home with the son of Brian, for they lost a hundred and fifty through this harassing pursuit of the Ossorians on their failing to give battle.

The following is the account of the Battle of Cluain Tarbh which Maoilseachlainn son of Domhnall, king of Meath, gave a month after the battle was fought; for the clann Cholmain were asking him for tidings of the battle. Thereupon Maoilseachlainn said that he had never seen such a battle or an approach to it. "For," said he, "if God's angel from heaven were to give you an account of it his account would seem incredible. Now I and my host were looking at them at the distance only of a fallow field and a fence. But when these battalions had faced one another and stood breast to breast, they set to flail and to lash one another; and like unto a heavy flock of white sea-gulls over the coast, when the tide is coming up into the land, were the white showers of shields above their heads; and if we wished to go to the assistance of either side it was not in our power to do so, for our lances and our arms were bound and fastened above our heads by the firm closely set wisps of hair which the wind blew to us from the heads and beards of the warriors as they were being hacked and cut down by the edge of the swords and strong weapons on every side, so that we found it difficult to keep the handles of our weapons from getting entangled in one another. And we thought that those who were in the fight did not suffer more than we did who had to look on without running wild and mad."

Observe, O reader, that though it was as part of the host of Brian that Maoilseachlainn and the men of Meath came to the field of battle, still through a plot between himself and the Lochlonnaigh, he did not come into the battle array amongst Brian's host, but what he did was.

junne é féin i<sup>r</sup> a fhuasg o'annáin do leactaib<sup>h</sup> an cáta, ámhail nio o<sup>r</sup>uigeas<sup>ar</sup> loclonnais<sup>h</sup> dó.

4480 Ní ma<sup>r</sup>ada<sup>r</sup> Cinéal Eog<sup>h</sup>ain ná ríol gConaill<sup>h</sup> ran cá<sup>t</sup>,  
 gí<sup>r</sup>ead<sup>h</sup> ní hias<sup>h</sup> na<sup>r</sup>í cá<sup>r</sup>is<sup>h</sup> tea<sup>r</sup>ct<sup>h</sup> ann<sup>h</sup> á<sup>r</sup>ct<sup>h</sup> b<sup>h</sup>ri<sup>h</sup>an<sup>h</sup> a<sup>r</sup>ou<sup>r</sup>b<sup>h</sup>air<sup>h</sup>  
 t<sup>h</sup>ré<sup>h</sup> mé<sup>r</sup>o<sup>h</sup> me<sup>r</sup>an<sup>h</sup>man<sup>h</sup> g<sup>h</sup>u<sup>r</sup>b<sup>h</sup> 'n-a n-é<sup>r</sup>as<sup>h</sup>ma<sup>r</sup>i<sup>r</sup> do junne féin<sup>h</sup> g<sup>h</sup>ac<sup>h</sup>  
 á<sup>r</sup>ite<sup>r</sup>ar<sup>h</sup> da<sup>r</sup> n<sup>h</sup>ve<sup>r</sup>ar<sup>h</sup>ina<sup>r</sup>í<sup>h</sup> m<sup>h</sup>ia<sup>h</sup>m<sup>h</sup>, "a<sup>r</sup>g<sup>h</sup>u<sup>r</sup> i<sup>r</sup> e<sup>r</sup>ad<sup>h</sup> do-<sup>r</sup>é<sup>r</sup>an<sup>h</sup> a<sup>r</sup>no<sup>r</sup>i<sup>r</sup>,"  
 a<sup>r</sup>i<sup>r</sup> fé.

4485 Do g<sup>h</sup>ab<sup>h</sup> Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn<sup>h</sup> a<sup>r</sup>u<sup>r</sup>i<sup>r</sup> o'é<sup>r</sup>i<sup>r</sup> b<sup>h</sup>ri<sup>h</sup>ain<sup>h</sup> m<sup>h</sup>í<sup>h</sup>o<sup>r</sup>g<sup>h</sup>ac<sup>h</sup>  
 é<sup>r</sup>i<sup>h</sup>pe<sup>r</sup>ann<sup>h</sup> na<sup>r</sup>oi m<sup>h</sup>b<sup>h</sup>la<sup>r</sup>ú<sup>h</sup>na. I<sup>r</sup> 'n-a f<sup>h</sup>la<sup>r</sup>ite<sup>r</sup>ar<sup>h</sup> do junne<sup>r</sup>ao<sup>h</sup>  
 na g<sup>h</sup>ní<sup>h</sup>om<sup>h</sup>a-<sup>r</sup>o<sup>h</sup> r<sup>h</sup>í<sup>h</sup>o<sup>r</sup>r. Té<sup>r</sup>o Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn<sup>h</sup> m<sup>h</sup>i é<sup>r</sup>i<sup>h</sup>pe<sup>r</sup>ann,  
 f<sup>h</sup>lu<sup>r</sup>as<sup>h</sup> lí<sup>h</sup>on<sup>h</sup>ma<sup>r</sup>i, i<sup>r</sup> ó Né<sup>h</sup>ill i<sup>r</sup> ó Ma<sup>r</sup>ol<sup>h</sup>uo<sup>r</sup>ra<sup>r</sup>í<sup>h</sup> ma<sup>r</sup>i a<sup>r</sup>on<sup>h</sup>  
 m<sup>h</sup>i<sup>r</sup>, g<sup>h</sup>o h<sup>h</sup>á<sup>r</sup>t Clia<sup>t</sup>, g<sup>h</sup>u<sup>r</sup> h<sup>h</sup>ai<sup>h</sup>g<sup>h</sup>ea<sup>h</sup> i<sup>r</sup> g<sup>h</sup>u<sup>r</sup>i lo<sup>r</sup>i<sup>h</sup>re<sup>r</sup>ad<sup>h</sup> a<sup>r</sup>n  
 4490 ba<sup>r</sup>ile leo a<sup>r</sup>i a<sup>r</sup>n í<sup>h</sup>a<sup>r</sup>m<sup>h</sup>a<sup>r</sup>i do loclonnais<sup>h</sup> do m<sup>h</sup>a<sup>r</sup>i a<sup>r</sup>n t<sup>h</sup>rá<sup>t</sup>  
 r<sup>h</sup>oi<sup>h</sup>n g<sup>h</sup>an t<sup>h</sup>u<sup>r</sup>ic<sup>h</sup>i<sup>h</sup>m i g<sup>h</sup>Ca<sup>t</sup> Clua<sup>h</sup>na Ta<sup>r</sup>ib<sup>h</sup> lé b<sup>h</sup>ri<sup>h</sup>an. T<sup>h</sup>u<sup>r</sup>ail<sup>h</sup>-  
 a<sup>r</sup>io a<sup>r</sup> f<sup>h</sup>in i n<sup>h</sup>U<sup>h</sup>ib<sup>h</sup> Cí<sup>h</sup>n<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>i<sup>h</sup>g<sup>h</sup> g<sup>h</sup>u<sup>r</sup>i c<sup>h</sup>ie<sup>r</sup>ac<sup>h</sup>au i<sup>r</sup> g<sup>h</sup>u<sup>r</sup>i  
 lo<sup>r</sup>i<sup>h</sup>re<sup>r</sup>ad<sup>h</sup> a<sup>r</sup>n t<sup>h</sup>i<sup>h</sup>i u<sup>h</sup>ile leo, i<sup>r</sup> g<sup>h</sup>u<sup>r</sup>i ma<sup>r</sup>ib<sup>h</sup>ad<sup>h</sup> í<sup>h</sup>om<sup>h</sup>ao do ú<sup>h</sup>ao<sup>h</sup>m<sup>h</sup>ib<sup>h</sup>  
 ann. Dá e<sup>r</sup>i<sup>r</sup> f<sup>h</sup>in do é<sup>r</sup>ua<sup>r</sup>í<sup>h</sup> Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn i n<sup>h</sup>U<sup>h</sup>ll<sup>h</sup>ta<sup>r</sup>ib<sup>h</sup>  
 4495 g<sup>h</sup>o o<sup>r</sup>u<sup>h</sup>g<sup>h</sup> í<sup>h</sup>om<sup>h</sup>ao do b<sup>h</sup>ra<sup>r</sup>i<sup>h</sup>g<sup>h</sup>u<sup>h</sup>ib<sup>h</sup> a<sup>r</sup>i. I<sup>r</sup> f<sup>h</sup>án a<sup>r</sup>m-<sup>r</sup>o do ma<sup>r</sup>ib<sup>h</sup>ad<sup>h</sup>  
 Do<sup>h</sup>nnas<sup>h</sup>án m<sup>h</sup>i la<sup>r</sup>i<sup>h</sup>g<sup>h</sup>ea<sup>h</sup> i<sup>r</sup> Ta<sup>r</sup>og<sup>h</sup> ó Rí<sup>h</sup>ain m<sup>h</sup>i ó n<sup>h</sup>O<sup>h</sup>rí<sup>h</sup>óna i<sup>r</sup>  
 í<sup>h</sup>om<sup>h</sup>ao do ú<sup>h</sup>ao<sup>h</sup>m<sup>h</sup>ib<sup>h</sup> o<sup>h</sup>ile lé Do<sup>h</sup>nné<sup>h</sup>ad<sup>h</sup> Mac<sup>h</sup> g<sup>h</sup>í<sup>h</sup>olla<sup>h</sup> b<sup>h</sup>á<sup>r</sup>o<sup>r</sup>ra<sup>r</sup>i<sup>h</sup>g<sup>h</sup>  
 a<sup>r</sup>i l<sup>h</sup>á<sup>r</sup>i le<sup>r</sup>i<sup>h</sup>t<sup>h</sup>g<sup>h</sup>lin<sup>h</sup>ne, a<sup>r</sup>g<sup>h</sup>u<sup>r</sup> f<sup>h</sup>ua<sup>r</sup>i<sup>r</sup>i Mac<sup>h</sup> l<sup>h</sup>ia<sup>h</sup>g<sup>h</sup> a<sup>r</sup>u<sup>h</sup>o<sup>h</sup>ll<sup>h</sup>la<sup>h</sup>m<sup>h</sup>  
 é<sup>r</sup>i<sup>h</sup>pe<sup>r</sup>ann b<sup>h</sup>á<sup>r</sup>. Slua<sup>h</sup>g<sup>h</sup>ad<sup>h</sup> lé Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn m<sup>h</sup>i é<sup>r</sup>i<sup>h</sup>pe<sup>r</sup>ann i  
 4500 n<sup>h</sup>O<sup>h</sup>g<sup>h</sup>u<sup>h</sup>i<sup>h</sup>g<sup>h</sup>ib<sup>h</sup> g<sup>h</sup>u<sup>r</sup>i ma<sup>r</sup>ib<sup>h</sup>ad<sup>h</sup> D<sup>h</sup>ú<sup>h</sup>ng<sup>h</sup>al Mac<sup>h</sup> g<sup>h</sup>í<sup>h</sup>olla<sup>h</sup> b<sup>h</sup>á<sup>r</sup>o<sup>r</sup>ra<sup>r</sup>i<sup>h</sup>g<sup>h</sup>  
 mac<sup>h</sup> Do<sup>h</sup>nné<sup>h</sup>ad<sup>h</sup>, i<sup>r</sup> í<sup>h</sup>om<sup>h</sup>ao do ú<sup>h</sup>ao<sup>h</sup>m<sup>h</sup>ib<sup>h</sup> o<sup>h</sup>ile ma<sup>r</sup>i a<sup>r</sup>on<sup>h</sup> m<sup>h</sup>i<sup>r</sup>  
 ann.

I<sup>r</sup> é a<sup>r</sup>n Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn-<sup>r</sup>e a<sup>r</sup>i a<sup>r</sup> b<sup>h</sup>fu<sup>h</sup>il<sup>h</sup>m<sup>h</sup>í<sup>h</sup>o a<sup>r</sup>g<sup>h</sup> t<sup>h</sup>rá<sup>t</sup>ct<sup>h</sup>  
 do junne fund<sup>h</sup>ation a<sup>r</sup>i m<sup>h</sup>a<sup>r</sup>in<sup>h</sup>i<sup>h</sup>r<sup>h</sup>t<sup>h</sup>i<sup>h</sup>i M<sup>h</sup>u<sup>h</sup>ie i m<sup>h</sup>ba<sup>r</sup>ile á<sup>r</sup>ta  
 4505 Clia<sup>t</sup>, a<sup>r</sup>oi<sup>r</sup> a<sup>r</sup>n Tí<sup>h</sup>g<sup>h</sup>ea<sup>r</sup>ma a<sup>r</sup>n ta<sup>r</sup>n r<sup>h</sup>oi<sup>h</sup>n 1039. A<sup>r</sup>g<sup>h</sup>u<sup>r</sup> do ba<sup>r</sup>  
 u<sup>h</sup>ine c<sup>h</sup>rá<sup>h</sup>ib<sup>h</sup>tea<sup>h</sup>c<sup>h</sup> a<sup>r</sup>n Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn-<sup>r</sup>e ran a<sup>r</sup>im<sup>h</sup>i<sup>h</sup>r<sup>h</sup>i ú<sup>h</sup>é<sup>r</sup>í<sup>h</sup>o-  
 e<sup>r</sup>ana<sup>r</sup>i<sup>h</sup>g<sup>h</sup>; ó<sup>h</sup>i<sup>h</sup> a<sup>r</sup>n ta<sup>r</sup>n do t<sup>h</sup>u<sup>h</sup>ma<sup>h</sup>d<sup>h</sup> ne<sup>r</sup>a<sup>r</sup>re loclonn<sup>h</sup>ac<sup>h</sup> i g<sup>h</sup>Ca<sup>t</sup>  
 Clua<sup>h</sup>na Ta<sup>r</sup>ib<sup>h</sup> í<sup>h</sup>on<sup>h</sup>nu<sup>h</sup>r na<sup>r</sup>c<sup>h</sup> b<sup>h</sup>í<sup>h</sup>o<sup>h</sup> a<sup>r</sup>ca á<sup>r</sup>ct<sup>h</sup> ba<sup>r</sup>í<sup>h</sup>oa<sup>r</sup>ct<sup>h</sup> i m<sup>h</sup>ba<sup>r</sup>il-  
 t<sup>h</sup>ib<sup>h</sup> cu<sup>h</sup>ain a<sup>r</sup>g<sup>h</sup>u<sup>r</sup> í<sup>h</sup>ao a<sup>r</sup>i u<sup>h</sup>ai<sup>h</sup>u<sup>h</sup>ib<sup>h</sup> a<sup>r</sup>g<sup>h</sup> ta<sup>h</sup>ba<sup>h</sup>ir<sup>h</sup>e m<sup>h</sup>ua<sup>h</sup>g<sup>h</sup> f<sup>h</sup>án g<sup>h</sup>o<sup>r</sup>í<sup>h</sup>c<sup>h</sup>  
 4510 ama<sup>h</sup>c<sup>h</sup> a<sup>r</sup>g<sup>h</sup> ú<sup>h</sup>é<sup>r</sup>ana<sup>h</sup>m<sup>h</sup> c<sup>h</sup>ie<sup>r</sup>ac<sup>h</sup> i<sup>r</sup> m<sup>h</sup>ua<sup>h</sup>ta<sup>r</sup>i, do b<sup>h</sup>rí<sup>h</sup>g<sup>h</sup> na<sup>r</sup>c<sup>h</sup> ma<sup>r</sup>ada<sup>r</sup>  
 lí<sup>h</sup>on cá<sup>t</sup>a do f<sup>h</sup>ie<sup>r</sup>a<sup>r</sup>ta<sup>h</sup>l do g<sup>h</sup>ae<sup>h</sup>ú<sup>h</sup>ea<sup>h</sup>la<sup>h</sup>ib<sup>h</sup>, do t<sup>h</sup>í<sup>h</sup>on<sup>h</sup>ne<sup>r</sup>ca<sup>h</sup>in  
 Ma<sup>r</sup>oil<sup>h</sup>re<sup>r</sup>ac<sup>h</sup>la<sup>r</sup>inn r<sup>h</sup>cola o'á<sup>r</sup>tnu<sup>h</sup>at<sup>h</sup>at<sup>h</sup> i<sup>r</sup> ce<sup>h</sup>alla do é<sup>h</sup>u<sup>h</sup>í<sup>h</sup>oa<sup>h</sup>c<sup>h</sup>

to remain with his host beside the battle, as the Lochlonnaigh had directed him.

Neither the Cineal Eoghain nor the siol Conaill were at the battle, but it was not that they did not offer to come there, but that Brian said in his high courage that it was without them he gained any success he had ever gained, "and so it will be now," said he.

Maoilseachlainn held the sovereignty again after Brian nine years. It was in his reign that the following events took place. Maoilseachlainn, king of Ireland, with a numerous host, together with O Neill and O Maoldoraidh, went to Ath Cliath, and they plundered and burned the town against the remnant of the Lochlonnaigh who lived at that time not having fallen by Brian at the Battle of Cluain Tarbh. Thence they proceeded to Ui Cinnsealaigh, and they spoiled and burned the entire country, and many people were slain there. After that Maoilseachlainn went to Ulster and brought thence many captives. It was about this time that Donnagan, king of Leinster, and Tadhg O Riain, king of O Drona, and many other persons were slain by Donnchadh Mac Giolla Phadraig in the field of Leithghlinn; and Mac Liag, high ollamh of Ireland, died. Maoilseachlainn, king of Ireland, made a hosting in Osruighe, and there slew Dunghal Mac Giolla Phadraig, son of Donnchadh, and many other persons with him.

It was this Maoilseachlainn of whom we are treating who founded the monastery of St. Mary's in the town of Ath Cliath in the year of the Lord 1039. And this Maoilseachlainn was a pious man in his latter days. For when the power of the Lochlonnaigh had been broken at the Battle of Cluain Tarbh so that they had only the wardenship of seaport towns, while it was their wont to make incursions into the country at times to spoil and ravage, as they were not numerous enough to give battle to the Gaels, Maoilseachlainn began to restore schools and to

17 'vo córuḡaḁ ar aiteir ḁriain. Léaḡtar fóir ḡo ucuḡaḁ  
coṡuḡaḁ 'vo tré céaḁ mac léiḡinn ar a coirtar féin.

4515 17 i ḁflaitear an maoilfeaclainn-re 'vo uallaḁ ḁrian  
mac maoilmóirḁ mic Muiréaḁa, 'vo bi 'n-a riḡ laḡean  
oá bliaḁain, lé Siuric mac Amḁaib i náṡ Cliaṡ tré  
meaḁail. 'Vo haireḡaḁ 17 'vo cpeaḁaḁ Ceannannur leir  
an Siuric ḡeáaḁna ḡur maibḁraḁ iomaḁ 'vo ḁaoimib an  
4520 17 ḡo ucuḡraḁ iomaḁ 'vo ḁiaḡuib ar. 17 fán am-ro  
cuḡaḁ maibm móir lé Uḡaie mac Oúnlainḡ mic Tuacail  
mic Uḡaie mic Oilioilla mic Oúnlainḡ, 'vo bi 'n-a riḡ  
laḡean tré bliaḁna, ar Siuric mac Amḁaib 17 ar loḁ-  
lonnaib áṡa Cliaṡ, ḡo ucuḡaḁ veaḡḡar loḁlonnaḁ an;  
4525 aḡur Donn Sléibe mac maoilmóirḁ mic Muirēiḡéin 'vo  
loirc teaḁ Uḡaie, ḡur loirceaḁ Uḡaie an aḡ Ouibloḁ  
leara Cuile. 'Oa éir rin 'vo maibḁaḁ Siuric mac íomaib,  
taoirēaḁ loḁlonnaḁ fúiric laireḡe lé riḡ Oiruiḡe, aḡur  
fuaib maoilfeaclainn ri éireann báir i ḡCíó iuir loḁa  
4530 hálainninn.

bioḁ ḡo n-áimhio na reanḁaibē airoirioḡa 'vo beir ar  
éirinn i noiaib maoilfeaclainn, ní mearaim ḡo uḁáinḡ ri  
ḡan frearaḁra uirre ḡo ḡaḁáltar ḡall, áṡa cia 'vo  
ḡaḁaḁar uirionḡ bioḁ ceannar feaḁna éireann rié a n-aí.  
4535 aḡ ro veaibḁaḁ an treanḁaib ar rin ran rann-ro:

tar éir maoilfeaclainn fona,  
mic Donnaili mic Donnēoḁa,  
'vo rear caoirí ri ḡaḁ cloinn  
's noḁar ḡaḁ aoirí éirinn.



build and set in order churches, after the example of Brian. We also read that he maintained three hundred students at his own expense.

It was in the reign of this Maoilseachlainn that Brian, son of Maolmordha, son of Murchadh, who was king of Leinster two years, was treacherously blinded by Sitric son of Amhlaoibh, in Ath Cliath. The same Sitric plundered and spoiled Ceanannus, slaying many people there and taking many captives thence. It was about this time that Ughaire son of Dunlaing, son of Tuathal, son of Ughaire, son of Oilill, son of Dunlaing, who was king of Leinster three years, inflicted a great defeat on Sitric son of Amhlaoibh, and the Lochlonnaigh of Ath Cliath, and dreadful slaughter was made of the Lochlonnaigh there. And Donn Sleibhe, son of Maolmordha, son of Muireigen, burned the house of Ughaire, so that Ughaire was burned in it at Dubhloch Leasa Cuile. After this, Sitric son of Iomhar, leader of the Lochlonnaigh of Port Lairge, was slain by the king of Osruighe, and Maoilseachlainn, king of Ireland, died at Cro-inis in Loch Ainninn.

Although the seanchas enumerate high kings as having ruled Ireland after Maoilseachlainn, I do not think that there was a king over the country without opposition until the Norman Invasion, notwithstanding that some of them assumed the sovereignty of Ireland. Here is the testimony of the seancha on this point in this stanza :

After prosperous Maoilseachlainn,  
Son of Domhnall, son of Donnchadh,  
To no tribe remained a fair king,  
And no one king ruled Erin.

## XXVII.

4540 'Do gábh Donncaí mac bhuain bódairne ríogaíocht leite  
 Moza i r uiríoir éiríonn uile caogao bliádan do réir  
 fíngin Mic Cairntaigh, ran leabhrán ro ríob do Stair na  
 héiríonn, i r úiríngí oile ré reanúir; agus i r mó meairim  
 an céadfaid-ge do deit ríinníeac ioná céadfaid na úiríngí  
 4545 doeir naí ríbe Donncaí i bflaitear áit ná bliádan véas.  
 Óir tíg céadfaid fíngin leir an áiríeac bliádan acá ó bár  
 bhuain go gabálar gál; agus ní tíg an céadfaid  
 véiríeac. Uime rin meairim gubab i céadfaid fíngin  
 acá ríinníeac, doeir gubab caogac bliádan fao flaiteara  
 4550 'Donncaí. I r i bflaitear 'Donncaí cáiní hapolc  
 Conan prionnra na bheacat ar teiteac i néirínn, mar  
 a bfuair cumhac an can fá haoir von Tigearna 1050.  
 I r ré linn 'Donncaí do rinneac na gníomha-ro ríor.  
 Óir i r ann do gabáí amlaois mac Síreaca caoiríeac  
 4555 loclonn i néirínn lé Matgáinín Ó Ríadain ní bheas, go  
 bfuair ná céad véas bó i r ré ríeac eac o'fuarclaí ar.

I r fán am-ro fór do éirí flaitebeiríeac Ó Néill na  
 oiríne von Róim, doir an Tigearna an can roin 1073.  
 Ná éir rin fuair Táig mac loirínn ní na gCinnrealaigh  
 4580 bár i ngleann ná loí, agus é as véanac áiríngí ann, agus  
 fuair góimflaite ingean Múrcáda mic fíonn, ní laigean,  
 máirí Síreaca mic amlaois, caoiríeac loclonn i néirínn,  
 bár, agus fa hi máirí 'Donncaí mic bhuain bódairne i.  
 I r fán am-ro do hairíeac Cluain fearra bheanainn lé  
 4585 hár Coileac Ó Ruairc ní bheiríne; agus carla 'Donncaí  
 mac bhuain an lá céadna rí, go ucug veiríngí munníne  
 áirí i noigáil na ceallairíge rin do ríngat. I r gíor  
 'n-a úirí rin go noeacatí Catál mac Ruairí, ní íaríar

## XXVII.

Donnchadh, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of Ireland fifty years according to Finghin Mac Carrthaigh, in the booklet he has written on the History of Ireland, and others learned in the seanchus; and I think this opinion is more likely to be true than the opinion of those who say that Donnchadh reigned only twelve years. For Finghin's opinion is in accordance with the number of years that are from the death of Brian to the Norman Invasion, while the latter opinion is not. Hence I think that Finghin's opinion is the true one, which says that fifty years was the length of Donnchadh's reign. It was in the reign of Donnchadh that Harolt Conan, prince of Wales, fled to Ireland where he found shelter in the year of the Lord 1050. It was in Donnchadh's time that the following events took place. For it was then that Mathghamhain O Riagain, king of Breagha, took captive Amhlaoibh, son of Sitric, leader of the Lochlonnaigh in Ireland, and got a ransom of twelve hundred cows and six score steeds on his account.

It was about this time, also, that Flaithbheartach O Neill went on a pilgrimage to Rome the year of the Lord then being 1073. After this Tadhg, son of Lorcan, king of Ui Cinnsealaigh, died at Gleann da Loch while he was there as a penitent; and Gormfhlaith, daughter of Murchadh son of Flann king of Leinster, mother of Sitric, son of Amhlaoibh, leader of the Lochlonnaigh of Ireland, died, and she was the mother of Donnchadh, son of Brian Boraimhe. It was about this time that Cluain Feartha Breanainn was plundered by Art Coileach O Ruairc, king of Breithfne; and on the same day, Donnchadh, son of Brian, came upon him and made dreadful slaughter of his people in vengeance for that sacrilege they had committed. Soon after this, Cathal,

Connacht, da oiliúne go hAro Maca. Da éir rin vo  
 4570 haisgead ir vo loircead pōit lainge lé Diarmait mac  
 Maoil na mbó ní laigean, agus vo haisgead Cluain Mic  
 Nóir lé Conháicuib, gur óioḡail Dia ir Ciarán rin oirra .i.  
 uiríóir a n-aoine ir a n-áinneire v'edg go gion da éir rin.

Ir fán am-ro vo loircead Cairteac mac Saoiubneadaig  
 4575 ní Eoganaeta Cairil i utig teinead lé mac Longargáin  
 mic Duinn Cuan maille pé hiomao vo óaoiub uairle oile  
 mar aon nír. Da éir rin vo cuircead Donncaud mac Buiain  
 a ríogadte agus vo cuaid da oiliúne von Róim go bfuair  
 báf ann i mainirtir Steapháin. Agus an ní aoirio a lán  
 4580 gurab vo flioct Donncaud Puéraig Euráraig ir pluing-  
 céadaig, ní bfuair laoir ná leirir da óearibudad gurab  
 vo flioct Donncaud ceactar óioḡ, act aon man amáin atá  
 ran uain uarab torac: Cuircead comaoir ar éloinn  
 Tál, vo rinne Maoilín óg Mac Buiaveada, fear com-  
 4585 aimirie úóinn féin. An beolovear fór atá ag a lán vo  
 tuataudib, mar a n-abhao iai noul vo Donncaud ar eactria  
 von Róim da oiliúne gur cumairc ar ingin an imirre vo  
 bí ann an trát roin, go nuz mac úó, agus gurab ón mac  
 roin tiocfaoir na tri éneada vo luaidreamar; gívead ní  
 4590 héoir an rcal-ro vo heit ríinnead; óir pé noul ar an  
 eactria roin úó, vo ba reanóir cionna cianaopta ór cionn  
 a éirre rícto bliaudan é, agus níor coráil v'ingin imirre  
 uíl vo tabairt vo luige pé n-a fámailt v'atlaod, agus  
 fór níor b'oircear vó-ran vo cuaid ar eactria ar leirg  
 4595 oiliúne ir aitrige uíl vo cur i mnaoi ran biot.

Agus vo péir a noubriamar meafaim nar cumairc  
 Donncaud ar ingin an imirre ir nac nuz mac úó ó tioc-  
 faoir an oiong aoubriamar.

son of Ruaidhri, king of west Connaught, went on a pilgrimage to Ard Macha. After this, Port Lairge was plundered and burned by Diarmaid son of Maol na mBo, king of Leinster, and Cluain Mic Nois was plundered by the Conmhaicne; and God and Ciaran avenged this on them, that is, most of their people and their cattle died soon afterwards.

It was about this time that Carrthach, son of Saoirbhreathach, king of Eoghanacht Chaisil, was burned, together with many other nobles, in a fire-house by the son of Longargan, son of Donn Cuan. After this Donnchadh, son of Brian, was deposed from his sovereignty, and went on a pilgrimage to Rome, where he died in the monastery of St. Stephen. And as to what many assert that the Pueraiigh Eustasaigh and the Pluingceadaigh are descended from Donnchadh, I have found neither lay nor letter to prove that any of them were descended from him, except one stanza which is in the poem beginning: I will confer a favour on the clann Tail, which Maoilin Og Mac Bruaidealha a contemporary of our own has composed. Moreover as to the tradition that exists among many of the rustics who say that when Donnchadh went on a pilgrimage to Rome he had intercourse with the daughter of the emperor who was there then, and that she bore him a son, and that from that son might have sprung the three septs we have mentioned; this story cannot be true, for before setting out on that expedition he was a very old decrepid man of over eighty years of age, and it is not likely that an emperor's daughter would covet intercourse with such a veteran, and, moreover, it would have been unbecoming in him who went for the sake of pilgrimage and penance to covet any woman whatever.

And from what I have said, I judge that Donnchadh did not have intercourse with the emperor's daughter, and that she did not bear him a son from whom the septs referred to could have sprung.

1r cónaíoe fírinne an neite-re vo meaf mar léagtar  
 4800 i reimleabair annálae vo rcriobair a leabair b'neac mic  
 Aodagáin tuairim crí éeo bliaúan ó rin go nbeacair  
 Donncaú iar rcriochnugá tuair na Róma i mainirir  
 S. Stiabhna ran Róim vo comhairie, agus sur gab cuing  
 éradair mé a air an, sur éat a mairie poime va mé go  
 4805 haitirugae ran áit éeona go bair.

Léagtar fóir i rcriochnuic b'ail, mar a n-áimhígeair na  
 huairle cáinir vo b'ailair i néirinn air oúr, surab i  
 oúr gabáir b'ail cáinir Robert le Power ói éin-  
 ríoe Ruéair i r'euráir i néirinn, agus aoirio na  
 4810 huáir éeona surab vo loelonnair pluingeáir.

Vo gab Toirnealbac mac Cairé mic b'ruair b'ruairie  
 ríogae Muman i r'uiríoe éneann uile v'á bliauin  
 v'ag. Mór inean b'illia b'ruoe uí Maoilmuair ní  
 éinil f'acair i r'feair r'Ceall máir an Toirnealbac-  
 4815 re uí b'ruair. I r'n-a f'laitear vo r'neac na r'nioma-  
 ríoe. Ói i r'an vo marbair Concubair mac Maoilfeac-  
 lainn ní Míoe lé mac a v'earb'áir r'én .i. Múcaú  
 mac f'loinn r'ie meabair, agus r'ugá a éeann ar a ánacal  
 ar éigin ó éluair mic Nóir go éeann éeac lé Toir-  
 4820 nealbac Ó m'ruair via h'aoine iar r'áir, agus r'ugá an  
 éeann éeona ba éair tar a air go éluair mic Nóir ran  
 Domnac ba neara oíe, agus rin vo r'ieae vo m'oirbair  
 éair.

1r i b'laitear an Toirnealbac-re vo éur uilliam  
 4825 Ruair ní Sacran ríoe i néirinn i r'coinne áomair vo éeo  
 Toirnealbac uí b'ruair ríoe néneann mé n-a éur air  
 éeann h'alla Westminster Anno Domini 1098; agus an

The truth of this statement will be the more readily admitted as we read in an old book of annals, which was copied from the Speckled Book of Mac Aodhaghain about three hundred years ago, that Donnchadh, after having performed his pilgrimage to Rome, went to live in the monastery of St. Stephen in Rome, and that he took upon himself the yoke of piety, and passed the remainder of his life until death in penance in the same place.

We also read in the chronicles of the Normans, where the Norman nobles who came first to Ireland are enumerated, that it was at the beginning of the Norman Invasion that Robert le Power, from whom sprang the Pueragh and the Eustasaigh in Ireland, first came, and the same authors say that the Pluingceadaigh are of Lochlonnach origin.

Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Munster and of the greater part of all Ireland twelve years. Mor, daughter of Giolla Brighde O Maolmuaidh, king of Cineal Fiachaidh and and of Feara Ceall, was mother of this Toirrdhealbhach O Briain. It was in his reign that the following events took place. For it was then that Conchubhar, son of Maoilseachlainn, king of Meath, was treacherously slain by his own brother's son, to wit, Murchadh, son of Flann, and his head was forcibly carried off from where he was buried at Cluain Mic Nois to Ceann Choradh by Toirrdhealbhach O Briain the Friday before Easter, and the same head was taken back northwards to Cluian Mic Nois the next Sunday, and this happened through the wonder-working of Ciaran.

It was in the reign of this Toirrdhealbhach that William Rufus, king of England, by the permission of Toirrdhealbhach O Briain, king of Ireland, sent to Ireland for timber with which to roof Westminster Hall in the year of the Lord 1098; and the year before that the first

bliádaín roimhe rin do hoirnead an céitearpos 1 bpoic  
 lairge, Malcur a ainm, ré Anselmur aithearpos Can-  
 4690 terbuire. Ir fán am-ro fuaíu Dearbhorisail inéan Tairg  
 mic Siolla páorais bean Toirnealbaiḡ uí hriain ríog  
 uimhóir éireann bár. Da éir rin fuaíu Toirnealbaiḡ Ó  
 hriain ríog uimhóir éireann uile bár iar gcaiteam dá  
 bliádaín dáḡ 1 bflaitear dó.

4695 Do ḡab Muircearic mac Toirnealbaiḡ mic Tairg  
 mic hriain bhoimhe ríogadé léite Moḡa ir uimhóir  
 éireann uile ríce bliádan. Caillead Óé inéan uí éirne  
 mátaíu Muircearicaiḡ uí hriain aḡur mátaíu Ruatóirí uí  
 Concubairí. Ir 'n-a flaitear do rinnead na ḡníoma-ro  
 4700 ríor. Ari otúr ir é do hionn Cairéal von eaglaíu mar  
 iobdairc do Uia ir do páorais an céirbliádaín da  
 flaitear, an tan fá haoir von Tigearna II06; aḡur ir  
 fán am roin do bí comúail coitceann fearí n'éireann  
 iuirí laod ir éléiread marí don ré Muircearic Ó  
 4705 hriain rí léite Moḡa 1 bfiad mic nDonḡura. Aḡ ro  
 an lion do éléircib do bí ran gcomúail rin, .i. Maol-  
 muire Ó Dúnáin aithearpos Mumán ir Ceallad mac  
 Adá comhorib páorais .i. biocáire genealáta an púom-  
 áid, ir oḡtar earpos, trí céad ir trí ríicis raḡairc ir  
 4750 readé bfiicis veodan ir iomao do éléircib naé airmhíḡcearí  
 ann ro. Do hoirneadé ceana readéa ir oligḡe ir nóir  
 leo 1 ḡcill ir 1 otuait. Da éir rin fuaíu Maolmuire Ó  
 Dúnáin aithearpos na Mumán bár.



bishop, his name was Malcus, was consecrated at Port Lairge, by Anselmus, archbishop of Canterbury. It was about this time that Dearbhforgaill, daughter of Tadhg Mac Giolla Phadraig, wife of Toirrdhealbhach O Briain, king of the greater part of Ireland, died. After this Toirrdhealbhach O Briain, king of the greater part of all Ireland, died after he had reigned twelve years.

Muircheartach, son of Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of all Ireland twenty years. Cailleach Dhe, daughter of O Heidhin, was mother of Muircheartach O Briain and mother of Ruaidhri O Conchubhair. It was in his reign that the following events took place. In the first place it was he bestowed Cashel on the Church as an offering to God and to Patrick the first year of his reign, in the year of the Lord 1106; and about this time there was a general assembly of the men of Ireland, both lay and cleric, around Muircheartach O Briain, king of Leath Mogha in Fiadh Mic Aonghusa. Here follows the number of clerics that were at this assembly, namely, Maolmuire O Dunain, archbishop of Munster, and Ceallach son of Aodh, comhorba of Patrick, that is the vicar-general of the primate, and eight bishops, three hundred and sixty priests and seven score deacons, and many clerics that are not enumerated here. And they made regulations and laws and customs for the Church and the laity. After this, Maolmuire O Dunain, archbishop of Munster, died.

## XXVIII.

4655 Ír mé linn an Múircearcas-re fór vo horvuirgead  
 feanao nó comóidil doirdeann i nÉirinn i Ráit bhearsail,  
 an tan fá haoir von Tigearna IIOO, vo méir feinleabair  
 annálad easlaire Cluana heironead fionntain i Laoisir,  
 mar a gcuirtear ríor na neite prinnriopálta vo rinnead  
 ran treanao roin; asur fá hé Siolla earpuis earpos  
 4660 luimnis fá leasáio ón pápa i nÉirinn an tan roin vo  
 b'aruaéatáin an an gcómarle rin. As ro ríor iomóirio  
 na neite vo horvuirgead innte:

Amail vo horvuirgead vó earpos véas ran leit ear  
 vo Sacraib um Canterbury, ír vó earpos véas ran leit  
 4665 tuaid um cáitir Eborac, ír mar rin vo horvuirgead i  
 Seanao Ráta bhearsail i nÉirinn, mar atá vó earpos véas  
 i Leit Moza ír vó earpos véas i Leit Cuinn, ír fór vó  
 earpos ran Míde. Ír ann ra treanao-ro tugad cealla  
 éirneann go comlán vo na hearposuib gan cur na cíor vo  
 4670 beir as flaitib tuaithe oirra go hialt. Ír ann fór vo  
 horvuirgead faircead nó vicofer earpos na héirneann.  
 As ro líon earpos Leite Cuinn: feirfar i gCúigead Ulad  
 ír an príomáio u'áirneam oirra, cúigear i gCúigead Connacht  
 ír vial ran Míde. Sonad é rin comlíonad vó earpos  
 4675 véas Leite Cuinn i n-éasmaid an príomáio. As ro  
 cátaoirie Cúigib Ulad, mar atá Arto Maca as aithearpos  
 Arto Maca ír príomáio ór earposuib éirneann uile, Clochar,  
 Arto Spata, Doirne, Cuinneirne, ír Dún vó leatglar;  
 cátaoirie Míde, Daimliag ír Cluain Iorairto; cátaoirie  
 4680 Cúigib Connacht .i. Tuaim vó gualann, Cluain Fearra  
 bheanainn, Conga, Cill Alad ír Arto Carra. Cátaoirie  
 Mumhan, Cairéal as aithearpos Leite Moza, Lior Mór nó

## XXVIII.

It was also in the time of this Muirheartach that a synod or National Council was convened in Ireland at Raith Breasail in the year of the Lord 1100, according to an old book of annals of the church of Cluain Eidhneach Fionntain in Laoighis, in which are recorded the principal things done at that synod; and Giolla Easpuig, bishop of Luimneach, who was the Pope's legate in Ireland at that time, was president of that council. Now here follow the regulations that were made therein :

Just as twelve bishops were fixed under Canterbury in the south of England, and twelve bishops in the north under the city of York, a similar arrangement was made at the synod of Raith Breasail in Ireland, to wit, twelve bishops in Leath Mogha and twelve bishops in Leath Cuinn and also two bishops in Meath. It was at this synod that the churches of Ireland were given up entirely to the bishops free for ever from the authority and rent of the lay princes. It was there also were regulated the sees or dioceses of the bishops of Ireland. Here is the full number of the bishops of Leath Cuinn : six in the province of Ulster, including the primate ; five in the province of Connaught, and two in Meath. And this gives the full twelve bishops of Leath Cuinn excluding the primate. The following are the dioceses of the province of Ulster, to wit, Ard Macha, the see of the archbishop of Ard Macha and primate over the bishops of all Ireland, Clochar, Ard Sratha, Doire, Cuinneire, and Dun da Leathghlas ; the sees of Meath, Daimhliag and Cluain Ioraird ; the sees of the province of Connaught, namely, Tuaim da Ghualann, Cluain Fearta Breanainn, Conga, Cill Aladh, and Ard Charna ; the sees of Munster, Cashel held by the archbishop of Leath Mogha, Lios Mor or Port Lairge, Corcach,

Doirte Lairege, Coricac, Ráit Máige veircceirte, Luimneac,  
Cill Dála, Imleac Iodair. As rin na reáct sca daoire  
4685 vo hoirouigeacó ran Mumáin ran treanaó roin. Cúig  
ca daoire i Laighnib, Cill Caimniú, Leitglinn, Cill Dara,  
Gleann dá Loé, Feapna nó Loé Garman. Cuirtear na cúig  
ca daoire rin i gceann na reáct sca daoireacó acá ran  
Mumáin go noéinro dá ca daoire uéas i Leit Moza. Ir uime  
4690 nac áirniúgtear ac Cliaé anro, vo bpiú nacar gnaé Leit  
gháda vo glacaó acé ó áirveapros Canterbuire i Sacraib.

Áveiri hanneiri go bpiéagac go maibe curi as áirveapros  
Canterbuire ar éleiri éireann ó áirpini augurtime manac  
go Gabálar Gall. Óiri ní bpiúghe go maibe curi as  
4695 ppiéaláirib Canterbuire ar éleiri éireann acé pié linn  
Lanfrancur Ranulphur ir Anselmur; asur an tan roin  
féin ir iao urong vo éleiri éireann ar a maibe curi aca,  
cliair áta Cliaé, Puirte Lairege, Loéa Garman ir Luimniú,  
cáinú vo plioct iarmair na loélonnac dá ngairti Normani,  
4700 asur ir trié comhbáir pié luét na Noimandrie cáinú uata  
féin tugadair na ppiéaláir vo bi rna háitib rin curi ir  
ceannar as áirveapros Canterbuire oirra féin, mar ir  
pollur ar an leabhrán vo rpióob Doctúiri Uireri, ar n-a  
inear uóib dá noeacó an ní ar toga an phobail roiri rian  
4705 féin ir don vo Gaévealaib vo biaú as iairiair an céime  
céadna, nac biaú comérom aca-ran, vo bpiú go mbiaó  
ní-ra mó vo gúe an phobail pié togaó an Gaévil reoc don  
aca-ran.

Meapaim, ma tá nac cuireann an reirleabair rior é,  
4710 gupab reirear eapros vo bí ran Mumáin. ir reirear i  
Laighnib ir áirveapros Cairil ór a gcionn uile mar áir-  
ppiéaláir ór cionn Leite Moza ar loir an aroflaitir  
temporalta, áthail aoubhamair tuar as labairte ar an  
ní-re i bplaitear laogaire.

Raith Mhaighe Deisceirt, Luimneach, Cill Dalua, Imleach Iobhair. These were the seven sees which were decreed to Munster at this synod. Five sees in Leinster, Cill Chainnigh, Leithghlinn, Cill Dara, Gleann da Loch, Fearna or Loch Garman. Adding these five sees to the seven sees of Munster they make twelve sees in Leath Mogha. The reason why Ath Cliath is not counted here is that it was not customary with its bishop to receive consecration except from the archbishop of Canterbury in England.

Hanmer states falsely that the archbishop of Canterbury had jurisdiction over the Irish clergy from the time of Augustine the monk until the Norman Invasion. For you will not find that the prelates of Canterbury had jurisdiction over the Irish clergy except in the time of Lanfrancus Ranulphus and Anselmus; and even then the portion of the clergy of Ireland over whom they had jurisdiction were the clergy of Ath Cliath, Port Lairge, Loch Garman and Luimneach who were descended from the remnant of the Lochlonnaigh who were called Normani, and it was through a feeling of friendship for the people of Normandy who sprang from their own race that the prelates of these places gave jurisdiction and authority to the archbishop of Canterbury over them, as is clear from the booklet written by Dr. Usher, for they considered if there were to be an election by the people between themselves and one of the Gaels who sought the same dignity, that their side would not have an equal chance, as in the election the Gael would have a larger popular vote than any of them.

I think that although the old book does not so state, it was six bishops that were in Munster and six in Leinster, with the archbishop of Cashel over them all as chief prelate of Leath Mogha after the manner of the temporal sovereignty as we have said above in treating of this matter in the reign of Laoghaire.

4715 Δε πο ρίος νο να ραιρδεαδαιβ νό νο να υιορέιριβ ιρ  
να υτεορηνναιβ αμαιλ νο χορουνγεαδ ραν τσεαναδ-ρο  
ράτα βρεαριλ.

Ραιρδε αιρρεαριυγ Αρνα Μαα, ό Σλιαβ βρεαγ ζο  
Cuaile Ciannaeta ιρ ό βιοι ζο ηαβαιν μόιρ.

4720 Ραιρδε έλοαρι, ό Αβαιν μόιρ ζο ζαβαιλ λιυιν αζυρ  
ό Σλιαβ βεατα ζο Σλιαβ λαργα.

Ραιρδε Αρνα Σρατα, ό Σλιαβ λαργα ζο Capi ηγλαιρ ιρ  
ό Loc έραοι ζο βινν φοιβνε.

Ραιρδε εαριυγ Τοιηε νό Ράτα βοτ, ό Εαρ Ρυαυό ζο  
4725 Σπυιβ βιοιν ιρ ό Capi ηγλαιρ ζο Σπυιβ βιοιν.

Ραιρδε εαριυγ Cuiunne, ό βινν φοιβνε ζο Τορβυργ,  
ιρ ό πορτ μυρβοιγ ζο ηολλορδα ζο Cuan Snáma ηαιύνε,  
ιρ ό γλιονν Ριογ ζο Colba ηεαριμαινν.

Ραιρδε εαριυγ Ούιν νά λεατγλαρ, νι ραγταρ ραν  
4730 τρεινλεαδαρ α τεοριανν.

Ραιρδε εαριυγ Οαιμλιαγ, ό Σλιαβ βρεαγ ζο Capi Ούιν  
Cuaui ιρ ό Locán na hImime ροιρ ζο ραιργε.

Ραιρδε έλυανα ηιοραιορ, ό έλοαίν ριαρ ζο Sionainn ιρ  
ό ιυδαρ Coillte ζο Cuaui Conaire.

4735 Ραιρδε έλυανα ρεαρτα, ό Sionainn ζο βυιυινν ιρ ό  
εετγε ζο Succa.

Ραιρδε έυαμα, ό Succa ζο ηαρι Capi ιρ ό άτ αν  
Teauiainn ζο Sionainn.

Ραιρδε Conga, ό Αβαιν ό mβριυιν βυύ έυαυό ζο νέιμ-  
4740 εινν ιρ ό άτ αν Teauiainn ριαρ ζο ραιργε.

Ραιρδε Cille ηαλαδ, ό Νειμτινν ζο ηεαρ Ρυαυό ιρ ό  
Cill Αιρobile ζο Spait an Feauiainn.

Ραιρδε Αρνα Capi νό Αρνααδ, ό Αρνα Capi ζο Σλιαβ  
αν Ιαριανν ιρ ό Cέιρ Κοριυινν ζο ηλοδαρ Coillteán. Μα'ρ  
4745 αονταδ ελιαρ Connact αρ αν ιοινν-ρε ιρ τοιλ λιννε ι, αζυρ

Here follow the sees or dioceses and their boundaries as they were regulated in this synod of Raith Breasail.

The see of the archbishop of Ard Macha, from Sliabh Breagh to Cuaille Ciannachta and from Bior to the Abhann Mhor.

The see of Clochar, from the Abhann Mhor to Gabhail Liuin and from Sliabh Beatha to Sliabh Largha.

The see of Ard Sratha, from Sliabh Largha to Carn Glas and from Loch Craoi to Beann Foibhne.

The see of the bishop of Doire or Raith Both, from Eas Ruadh to Srubh Broin and from Carn Glas to Srubh Broin.

The see of the bishop of Cuinnire, from Beann Fhoibhne to Torbhuirg, and from Port Murbhoilg to Ollorbha and to Cuan Snamha Aidhne, and from Gleann Riogh to Colbha Gearmainn.

The see of the bishop of Dun da Leathghlas, its boundary is not found in the old book.

The see of the bishop of Daimhliag, from Sliabh Breagh to Carn Duin Cuair and from Lochan na hImrime eastward to the sea.

The see of Cluain Ioraird, from Clochan westward to the Sionainn, and from Iubhar Coillte to Cluain Conaire.

The see of Cluain Fearta, from the Sionainn to Buireann and from Echtghe to the Succa.

The see of Tuaim, from the Succa to Ard Charna, and from Ath an Tearmainn to the Sionainn.

The see of Conga, from Abhann Ui Bhriuin northwards to Neimhtheann, and from Ath an Tearmainn westward to the sea.

The see of Cill Aladh, from Neimhtheann to Eas Ruadh, and from Cill Airdbhile to Sraith an Fhearainn.

The see of Ard Charna or of Ardachadh, from Ard Carna to Sliabh an Iarainn, and from Ceis Chorainn to Iobhar Coilltean. If the Connaught clergy agree to this division,

muna n-aontuigis bíod ar an poinn 17 toil leo; agus 17  
maít linne an poinn 17 maít leo-ran, aét aháin naé biaid  
1 5Connaécaib aét éúis earpuis.

Fairce aithearpuis Cairil, ó Sliab Eiblinne go Siuir  
475 17 ó Cnámhóill a5 Tiobraio Áraon go Shéin Aib roir .1.  
Cior Shéine.

Fairce Leara Móir nó Puir Lairge, ó Míleasac ar  
bhuaé na Dearba a5 Cumair na tóir nílircead go Corcais  
agus ó Siuir buó dear go fairrige.

475 Fairce Corcaige, ó Corcais go Carr Uí Néio 17 ó  
Abainn Móir buó dear go fairrige.

Fairce Rát Maige veircerit ó Baid Bérre go Ceann  
mBeara 17 ó Féil go Daibhe.

Fairce Cille Dála, ó Slige Dála go Léim Cón  
470 5Culainn, 17 ó Ectge go Sliab Uíde an Ríog, 17 ó Sliab  
Uíde an Ríog go Sliab Caoin nó Gleann Caoin.

Fairce Luimnig, an Maolceair roir, áé ar Coinne,  
Lodan 17 Loc Fair, 17 an Laiteac Mór ó Áine riar, 17 Arto  
Páorais buó dear, 17 Bealaé Feabha 17 Tulac Léir, Féil  
475 riar, 17 Cairibhor, 17 Cuinche 1 5Tuaómhain, 17 Ciorra 1  
Sliab Uíde an Ríog, 17 Dubabann. Sibé tí car na ceor-  
annaib-re 17 car rámuzaó an Coimbe 17 Peadair arptail  
17 Naom Páorais 17 a cómhba 17 na heagailre Cúiorcaíde  
tí5 pé; agus 17 é ceampull Muir 1 Luimneac a príomh-  
470 eaglaír.

Fairce Imlig Iobair, ó Cluain Caoin go hAbainn Móir  
17 ó Cnámhóill a5 Tiobraio Áraon go hAbainn Ealla.

Fairce Cille Cairnig, ó Sliab Balaoma go Míleasac  
17 ó Shéin Aib go Sliab Maige.

475 Fairce Leirglinne, ó Sliab Balaoma go Sliab Uíde  
Lairgean, 17 ó Sliab Maige go Bealaé Carraic, 17 ó  
Bealaé Muigna go Teac Moling go n-a ceapmonn.



we desire it, and if they do not, let them divide it as they choose, and we approve of the division that will please them, provided there be only five bishops in Connaught.

The see of the archbishop of Cashel, from Sliabh Eibhlinne to the Siuir and from Cnamhchoill at Tiobrad Arann eastward to Grian Airbh, that is Cros Ghreine.

The see of Lios Mor or Port Lairge, from Mileadhach on the brink of the Bearbha at Cumar na dtri nUisceadh to Corcach, and from the Siuir southward to the sea.

The see of Corcach, from Corcach to Carn Ui Neid, and from the Abhann Mhor southwards to the sea.

The see of Raith Mhaighe Deisceirt, from Baoi Bheirre to Ceann Beara, and from the Feil to Dairbhre.

The see of Cill Dalua, from Slighe Dhala to Leim ChongCulainn, and from Echtghe to Sliabh Uidhe an Riogh, and from Sliabh Uidhe an Riogh to Sliabh Caoin or Gleann Caoin.

The see of Luimneach, the Maoilchearn eastward, Ath ar Choinne, Lodan and Loch Gair, and the Laitheach Mhor from Aine westward, and Ard Padraig to the south and Bealach Feabhradh and Tulach Leis, the Feil westward and Tairbeart and Cuinche in Thomond, and Crossa in Sliabh Uidhe an Riogh and the Dubhabhann. Whoever shall go against these boundaries goes against the Lord and Peter the Apostle and St. Patrick and his comhorba and the Christian Church. And the Church of Mary in Luimneach is its principal church.

The see of Imleach Iobhar, from Cluain Caoin to the Abhann Mhor, and from Cnamhchoill at Tiobrad Arann to Abhann Ealla.

The see of Cill Chainnigh, from Sliabh Bladhma to Mileadhach, and from Grian Airbh to Sliabh Mairge.

The see of Leithghinn, from Sliabh Bladhma to Sliabh Uidhe Laighean, from Sliabh Mairge to Bealach Carcrach, and from Bealach Mughna to Teach Moling and its termon lands.

Ḟairde Cille Dairia, ó Ror Fionnglaire go nár laigean,  
 ir ó nár go Cumair Cluana hIorairio ir go Sléibteib Ḣlinne  
 4780 dá Loc.

Ḟairde Ḣlinne dá Loc ó Ḣrianóis go Beig-Éirinn ir ó  
 nár go Reacruiinn.

Ḟairde Ḟearna nó Loca Ḣarman ó Beig-Éirinn go  
 Mileadóac von leit tian von Beairda, ir ó Sliaib Uíde  
 4785 laigean buó dear go muir; agus ma doncuigib cliair  
 laigean rin ir toil linne é, acé naé biaib acé cúig earpuig  
 aca.

Beannaacé an Coimbe ir Beadair aprtail ir naom  
 páorais ar gac n-eapog von cúigear ar fíció-re naé  
 4790 biaib Cáirc gan ola vo coirneasac.

Et multa alia bona statuta sunt in hac sancta synodo  
 quae hic non scripsimus propter brevitatem.

✠ comoriba Beadair ir a leasáire .i. Siolla Earpuig  
 eapog luimniḡ,

4795 ✠ Siolla Ceallais comoriba páorais ir priomáib  
 Éireann,

✠ Máoilíora Uí Ainmire airdearpuig Cairil,

Ciora na n-uile eapog ir na n-uile laoc ir cléireacé  
 vo bí ran treanacé naomta-ro Ráca Ureairil ar an tí  
 4800 éiocfar tar na horuigib-re, agus a mallacé uile ar gac  
 n-aon éiocfar 'n-a n-ásaió.

The see of Cill Dara, from Ros Fionnghlaise to Nas Laighean, and from Nas to Cumar Chluana Ioraird and to Sleibhte Ghlinne da Loch.

The see of Gleann da Loch, from Grianog to Beig-Eire, and from Nas to Reachruinn.

The see of Fearna or Loch Garman, from Beig-Eire to Mileadhach on the west of the Bearbha, and from Sliabh Uidhe Laighean south to the sea; and if the Leinster clergy agree to this it is our pleasure, provided they have only five bishops.

The blessing of the Lord and of Peter the Apostle and of St. Patrick be on everyone of these twenty-five bishops who shall let no Easter pass without consecrating oil.

And there are many other good decrees of this holy synod which we have not set down here for brevity.

The cross of the comhorba of Peter and of his legate, that is Giolla Easpuig, bishop of Luimneach,

The cross of Giolla Ceallaigh the comhorba of Patrick and primate of Ireland,

The cross of Maoiliosa O Ainmire, archbishop of Cashel,

The crosses of all the bishops and of all the laity and clergy who were at this holy synod of Raith Breasail against whomsoever shall transgress these decrees, and the malediction of them all on whomsoever shall oppose them.

## XXIX.

Léagtar i gcroinic Hackluite an t-an vo bí Muirceartaic  
 Ó bhriain i gceannar éiréann gur éiréannar luét na  
 nOileán teacra 'n-a dáil ag a iarrad ari uaine éigin va  
 4805 bháitrib .i. von fuil ríogda vo éur i gceannar feadna  
 ór cionn na nOileán an fead vo biad Olanur nó dhlaoib  
 mac Gótfriud von leit iriag o'doir, an tí var uadl beit  
 'n-a ríag ar na hOileánaib; agus vo éur Muirceartaic  
 uaine uaral va éine féin var b'dinn Dornall mac Taidg  
 4810 Uí Bhriain ór a gcionn, agus vo gab a gceannur trí  
 bliadna gur gab ag véanadh anflaitir oirra; agus vo  
 oibreada trío rin lé luét na nOileán go hÉirinn tar a  
 ari é.

Léagtar ag an ugar gceadna gur éur Maugnur mac  
 4815 dhlaoib mic Arait vo bí 'n-a ríag ar an Noruagia  
 teacra go Muirceartaic Ó mbriain ir a bróga féin leo ag  
 a fógad vo Muirceartaic na bróga o'iomdair ar a  
 gualnib; agus ar vteac vo na teacraib vo ládair, noct-  
 aio a oioirc oó. Gabair Muirceartaic na bróga uad ir  
 4820 cuirir ar a gualnib iad; agus ar n-a fadair rin vo na  
 huairlib vo bí 'n-a fadair vo gab fearg mór iad, ir vo-  
 beirio aitear oó tréir an ní rin vo véanadh. "Ir fearr  
 liom-ra," ar Muirceartaic, "ro vo véanadh iona Maugnur  
 o'aradain donéirgead i nÉirinn." Ollmuirgear va éir  
 4825 rin cablad mór lé Maugnur, ir triallair o'ionnruige na  
 hÉiréann ón Noruagia ré oódar ir ré oioic vo véanadh  
 oi, agus ar vteac i ngar na hÉiréann oó, tig féin ir  
 beann von cablad i oirir tré iomad veitbire ré oibfeirg  
 vo véanadh; agus ar noctain i oirir oóib tarla luét na  
 4830 críce i n-oiréil pompa; agus ar noctain i oirir vo Maugnur  
 go n-a fludbuidin lingio luét na críce oirra; agus marb-  
 tar Maugnur go n-a fludf ran tuar roin; agus ar n-a

## XXIX.

We read in the chronicle of Hackluite that when Muircheartach O Briain held the sovereignty of Ireland the people of the Isles sent envoys to him to request him to send some one of his kinsmen of the royal blood to rule over the Isles during the nonage of Olanus or Amhlaoibh son of Gothfruidh, who had an hereditary right to be king of the Isles ; and Muircheartach sent a nobleman of his own kindred named Domhnall son of Tadhg O Briain to rule over them, and he held sovereignty over them three years, when he began to tyrannise over them, and for this reason the people of the Isles sent him back to Ireland.

We read in the same author that Maghnus, son of Amhlaoibh, son of Aralt, who was king of Norway, sent envoys to Muircheartach O Briain, and sent his own shoes with them, to command Muircheartach to place the shoes on his shoulders ; and when the envoys had come into his presence they gave him their message. Muircheartach took the shoes from them and put them on his shoulders ; and when the nobles who were with him saw this, they became greatly enraged, and they reproached him for having done this deed. "I prefer to do this," said Muircheartach, "to Maghnus's plundering any province of Ireland." After this Maghnus got ready a large fleet and came from Norway to Ireland to injure and ruin that country, and when he had come near Ireland he came to land himself with a wing of the fleet through his great hurry to work havoc ; and when they had landed, the inhabitants of the country were in readiness for them ; and when Maghnus and his detachment came on land the inhabitants sprang upon them, and Maghnus and his party were slain on that expedition. And when the men of the fleet he had left

élor von éablaó do bí 'n-a úiaió sur marbaó Maḡnur  
fá taoiréac úóib, tillaio tar a n-aio von Noḡuaesia.

4825 An Muiréarac-ro Ó Bḡiaio atáimio do luad, iar  
ḡcaiteam éúis mbliadán i tḡreabluio uó, fuaio bá  
aitḡiseac i nAro Maó, iḡ do haónaicead i ḡCill Uála  
é fan tḡampull mói,

Do ḡab Toirḡéalbac Mói mac Ruaióio Uí Concubair  
4840 ceannar uimóio éireann u'éir Muiréaracis Uí Bḡiaio  
ar fead ficead bliadán. Iḡ 'n-a flaitear do munead na  
ḡníom-ro pío. Iḡ leir an Toirḡéalbac-ro tóḡbaó tḡi  
pḡiómóioicío i ḡConnaótaib .i. uioicead áta luain iḡ  
uioicead áta Cḡóóda ar Sióainn aḡur uioicead Uúin  
4845 leoḡóda ar Succa. Sluaḡeac leir an uToirḡéalbac-ro  
von Muḡain, sur haiḡeac Cairéal iḡ Aro fionáio leir;  
aḡur ar mbeit aḡ uil do éreacáó Aroa fionáio uó,  
táiois uioḡs von Muḡain fá uéiread an tḡluais iḡ do  
marbaó leo Aó O hÉiúio iú Ó bḡiaóac iḡ Muireadac  
4850 Ó flaitéaracis iú iaróair Connaó iḡ iomaio do uaoioib  
uairle oile naó áirḡitear anḡo.

Ua éir iú do éuaio an Toirḡéalbac-ro ḡo ḡluad  
líomair leir ar muio iḡ ar tḡi ḡo Coḡcais, aḡur ḡabair  
aḡ arḡaio Muḡain uile; aḡur do iúioin an Muḡain 'n-a  
4855 uá leat, aḡur tḡs an leat tḡar do Uonncáó mac Cair-  
tais iḡ an leat tuaió do Concubair Ó mBḡiaio, aḡur iúḡ  
tḡiódad i ḡḡiall leir uata aḡaio. Iḡ fán am-ro do beann-  
uḡeac tḡampull Coḡmaic i ḡCairéal maille ḡé hiomaio  
do éléioib iḡ u'uairlib na hÉireann do beit anḡ, aoir  
4860 an Tḡeairna an tan iúio II34. Ua éir iú do marbaó  
Coḡmac mac Cairtais iú Muḡain i bḡeill lé Toirḡéalbac  
Ó mBḡiaio .i. a éliaimain féio iḡ a cáioear Cḡioḡ; aḡur  
fuaio Maolmaóóḡ .i. Malachias, do bí n-a airoearḡoḡ  
éireann iḡ álbán, báḡ, aoir an Tḡeairna an tan iúio II35.  
4865 Sluaḡeac lé Toirḡéalbac Ó Concubair aḡiḡ von Muḡain  
maille ḡé neair Connaó, laḡean, na mḡóe iḡ fḡar

behind heard that Maghnus their leader was slain, they returned to Norway.

This Muircheartach O Briain of whom we are treating after he had spent five years in trouble died repentant at Ard Macha, and was buried at Cill Dalua in the principal church.

Toirrdhealbhach Mor, son of Ruaidhri O Conchubhair, held the sovereignty of the greater part of Ireland after Muircheartach O Briain for the space of twenty years. It was in his reign the following events took place. This Toirrdhealbhach built three chief bridges in Connaught, to wit, the bridge of Ath Luain and the bridge of Ath Crochdha on the Sionainn and the bridge of Dun Leoghda on the Succa. This Toirrdhealbhach made a hosting into Munster and plundered Cashel and Ard Fionain, and when he was marching to spoil Ard Fionain a body of Munstermen came upon the rear of the host and slew Aodh O hEidhin, king of Ui Fiachrach, and Muireadhach O Flaithbheartaigh, king of west Connaught, and many other nobles not enumerated here.

Thereafter this Toirrdhealbhach with a large land and sea force went to Corcach, and set to plunder all Munster; and he divided Munster into two parts, and gave the southern part to Donnchadh Mac Carrthaigh, and the northern half to Conchubhar O Briain, and he took thirty hostages from them both. It was about this time that Cormac's church was consecrated at Cashel in the presence of many clerics and nobles of Ireland, the year of the Lord at that time being 1134. After that Cormac Mac Carrthach, king of Munster, was treacherously slain by Toirrdhealbhach O Briain, that is, his own son-in-law and gossip; and Maolmaadhog, that is Malachias, who was archbishop of Ireland and of Alba, died, the year of the Lord then being 1135. Toirrdhealbhach O Conchubhair with the strength of Connaught, Leinster and Meath, and

4870 **Ó**Teabhta i<sup>r</sup> Ruarcac, go *u*cu<sup>g</sup>rac *ra*o<sup>r</sup>cú<sup>u</sup>airc na Mumhan  
 go *rá*ng<sup>u</sup>ad<sup>u</sup>ar Gleann Ma<sup>g</sup>air, go *u*carla *u*ó<sup>i</sup>b ann *ri*n  
 Toi<sup>r</sup>u<sup>r</sup>ó<sup>e</sup>al<sup>b</sup>ac Ó *u*ri<sup>u</sup>ain *ri* Mumhan *ag*ur mac Con<sup>c</sup>u<sup>b</sup>air  
 4880 *u*i *u*ri<sup>u</sup>ain go *b*fe<sup>u</sup>air<sup>i</sup>b Mumhan maille *iu*. *T*ri *ca*ta *ba*  
*he*o<sup>u</sup> á *li*on. *F*ear<sup>t</sup>air *Ca*t *M*óna *M*ó<sup>i</sup>re *ea*to<sup>r</sup>ra, *g*ur  
*b*u<sup>r</sup>reao<sup>u</sup> *uo* *U*ál *g*Ca<sup>i</sup>r i<sup>r</sup> o<sup>r</sup>fe<sup>u</sup>air<sup>i</sup>b Mumhan ann, go  
*n*uea<sup>c</sup>ao<sup>u</sup> *ta*r *á*iream<sup>u</sup> *ar* *tu*it *u*io<sup>b</sup>. *U*o *h*ion<sup>n</sup>ar<sup>b</sup>ao<sup>u</sup>  
 4885 *Toi*u<sup>r</sup>ó<sup>e</sup>al<sup>b</sup>ac Ó *u*ri<sup>u</sup>ain go *T*ir *E*o<sup>g</sup>ain, i<sup>r</sup> *uo* *ri*oinn *Toi*u<sup>r</sup>-  
*u*eal<sup>b</sup>ac Ó Con<sup>c</sup>u<sup>b</sup>air an *m*umhan *u*oir *T*ao<sup>g</sup> Ó *m*b<sup>u</sup>ri<sup>u</sup>ain  
 i<sup>r</sup> *U*air<sup>u</sup>ma<sup>u</sup> mac *C*or<sup>u</sup>ma<sup>u</sup> *mic* *C*ar<sup>u</sup>ta<sup>u</sup>g.

4890 *I*r *g*uoo *ua* *é*i<sup>r</sup> *ri*n go *b*ru<sup>u</sup>air *Toi*u<sup>r</sup>ó<sup>e</sup>al<sup>b</sup>ac Ó *C*on-  
*c*u<sup>b</sup>air *ri* *u*ri<sup>u</sup>ó<sup>i</sup>r *é*i<sup>r</sup>ean<sup>n</sup> *b*ár, *ag*ur *o*c<sup>t</sup> *m*b<sup>u</sup>li<sup>u</sup>o<sup>u</sup>na i<sup>r</sup> *t*ri  
*fi*c<sup>i</sup>o *uo* *b*'ao<sup>i</sup>r *u*ó an *ta*n *ri*oin, *g*ur *h*ao<sup>n</sup>aiceao<sup>u</sup> *ag* *á*l<sup>t</sup>ó<sup>i</sup>r  
 4895 *u*ó<sup>i</sup>r *C*iar<sup>u</sup>ain i *g*Clu<sup>u</sup>ain *M*ic *N*ó<sup>i</sup>r *é*, *ag*ur i<sup>r</sup> *m*ó<sup>i</sup>r an  
*le*ag<sup>u</sup>á<sup>u</sup>o *u*'fá<sup>g</sup>air<sup>b</sup> *ag* an *g*clé<sup>i</sup>r *ar* *a* *an*am, *ma*r *a*tá *u*á  
*fi*c<sup>i</sup>o *ar* *c*ú<sup>i</sup>g *c*éao *u*ing<sup>e</sup> *u*'ó<sup>i</sup>r, i<sup>r</sup> *u*á *fi*c<sup>i</sup>o *ma*rg<sup>u</sup> *u*'á<sup>i</sup>ng<sup>e</sup>ao,  
 i<sup>r</sup> *a* *ra*b<sup>u</sup>ao<sup>u</sup> *uo* *fe*oi<sup>u</sup>ib *u*ile *á*ig<sup>e</sup> *u*oir *c*oir<sup>n</sup> i<sup>r</sup> *é*lo<sup>i</sup>c  
*n*-u<sup>u</sup>ar<sup>u</sup>il, *u*oir *ea*c<sup>u</sup>ib i<sup>r</sup> *r*ri<sup>u</sup>é<sup>u</sup>o, *é*aoac, *fi*t<sup>c</sup>il<sup>l</sup> i<sup>r</sup> *b*ran<sup>n</sup>u<sup>i</sup>b,  
 4900 *bo*ga i<sup>r</sup> *bo*l<sup>g</sup>án *ri*o<sup>g</sup>eo, *r*ta<sup>b</sup>al<sup>l</sup> i<sup>r</sup> *ar*m; i<sup>r</sup> *uo* *o*ri<sup>u</sup>u<sup>i</sup>g *fé*in  
*cu*io *g*ac *c*ille *uo* *ri*oinn *uo* *ri*é<sup>i</sup>r *u*ir<sup>u</sup> *ar* *g*ac *c*ill *u*io<sup>b</sup> *f*á  
*re*ac. *I*r *f*án *am*-ro *ru*air *T*ao<sup>g</sup> Ó *l*ong<sup>u</sup>ar<sup>g</sup>áin *ea*r<sup>u</sup>o<sup>g</sup>  
*C*ille *U*ál<sup>u</sup>a *b*ár.

4905 *U*o *g*ab *M*uir<sup>u</sup>ce<sup>u</sup>ar<sup>u</sup>ac mac *N*é<sup>i</sup>ll *mic* *l*o<sup>u</sup>lo<sup>i</sup>nn *f*la<sup>u</sup>ite<sup>u</sup>ar  
*le*ite *C*uinn i<sup>r</sup> *u*ri<sup>u</sup>ó<sup>i</sup>r *é*i<sup>r</sup>ean<sup>n</sup> *o*c<sup>t</sup> *m*b<sup>u</sup>li<sup>u</sup>o<sup>u</sup>na *u*éag, *g*ur  
*tu*it *lé* *fe*ar<sup>u</sup>ib *fe*ar<sup>u</sup>n<sup>u</sup>áig<sup>e</sup> i<sup>r</sup> *le*i<sup>r</sup> Ó *m*b<sup>u</sup>riu<sup>u</sup>n. *Ag*ur i<sup>r</sup>  
*ra*n *re*ac<sup>t</sup>ma<sup>u</sup> *b*li<sup>u</sup>o<sup>u</sup>ain *uo* *f*la<sup>u</sup>ite<sup>u</sup>ar an *fi*r-*re* *uo* *co*mmó<sup>u</sup>ao<sup>u</sup>  
*co*m<sup>u</sup>ó<sup>u</sup>áil *ag*ur *co*m<sup>u</sup>air<sup>u</sup>le *c*oi<sup>u</sup>c<sup>u</sup>ean<sup>n</sup> *ea*g<sup>u</sup>ail<sup>u</sup>re *é*i<sup>r</sup>ean<sup>n</sup> i  
 4910 *g*Cean<sup>u</sup>ann<sup>u</sup>r na *M*íde an *ta*n *f*á *h*ao<sup>i</sup>r *u*on *T*ig<sup>u</sup>ear<sup>u</sup>na *II*52,  
*ri*é *fo*il<sup>l</sup>ri<sup>u</sup>g<sup>u</sup>ao an *c*ri<sup>u</sup>oi<sup>u</sup>m *C*ato<sup>u</sup>ilice i<sup>r</sup> *ri*é *n*-a *g*lan<sup>u</sup>ao, i<sup>r</sup>  
*ri*é *ce*ar<sup>u</sup>cu<sup>g</sup>ao *b*éar an *ro*bail, i<sup>r</sup> *ri*é *h*oi<sup>u</sup>rneao<sup>u</sup> *ce*ae<sup>u</sup>ra<sup>u</sup>  
*n*-á<sup>i</sup>u<sup>u</sup>eo<sup>u</sup>ar<sup>u</sup>o<sup>g</sup>, i<sup>r</sup> *ri*é *c*ei<sup>u</sup>re *ra*llia *uo* *u*áil *u*ó<sup>i</sup>b. *Ó*i<sup>r</sup> *ri*



of Feara Teabht<sup>na</sup> and of O Ruairc's country, made another hosting into Munster, and they made a free circuit of Munster until they reached Gleann Maghair, where they met Toirrdhealbhach O Briain, king of Munster, and the son of Conchubhar O Briain, and the men of Munster with them. They were three battalions in all. The Battle of Moin Mhor was fought between them and the Dal gCais, and the Munstermen were defeated there and a countless number of them fell. Toirrdhealbhach O Briain was banished to Tir Eoghain, and Toirrdhealbhach O Conchubhair divided Munster between Tadhg O Briain and Diarmaid son of Cormac Mac Carrthaigh.

Soon after this, Toirrdhealbhach O Conchubhair, king of the greater part of Ireland, died, and he was sixty-eight years of age at that time, and he was buried at the high altar of Ciaran at Cluain Mic Nois; and great was the legacy he left to the clergy for his soul's sake, to wit, five hundred and forty ounces of gold, and forty marks of silver, and all the other valuables he had, both goblets and precious stones, both steeds and cattle, clothes, chess and backgammon, bows and quivers, sling and arms, and he himself gave directions how each individual church's share should be given to it according to its rank. It was about this time that Tadhg O Longargain, bishop of Cill Dalua, died.

Muircheartach, son of Niall, son of Lochlann, held the sovereignty of Leath Cuinn and of the greater part of Ireland eighteen years till he fell by the men of Fearnmhagh and by O Briuin. And it was in the seventh year of this man's reign that an assembly and general council of the church of Ireland was convened at Ceanannus na Midhe in the year of the Lord 1152, to set forth the Catholic faith and to purify it and to correct the customs of the people, and to consecrate four archbishops and to give them four pallia. For there had been up to



then in Ireland only two archbishops, to wit, the primate of Ard Macha and the archbishop of Cashel. And those who presided at this council on behalf of the Pope, were Giolla Criost O Conairce, bishop of Lios Mor, and head of the Irish monks, as legate, and a cardinal with him, whose name was John Papiron, for the purpose of making rules and regulations in Ireland, and for doing a thing which Ireland regarded with greater concern that this, to wit, the giving of four pallia. For Ireland thought it enough to have a pallium in Ard Macha and a pallium in Cashel, and particularly it was in spite of the church of Ard Macha and the church of Dun da Leathghlas that other pallia were given besides one to Ard Macha and one to Cashel, as the old book of annals of the church of Cluain Eidneach in Laoighis, which gives a summary of the transactions of this council, explains the matter.

Now, when the council met in session they made praiseworthy regulations and customs on the occasion of the giving of these four pallia. Here follow the words of the old book of chronicles which was written in Cluain Eidhneach Fionntain in Laoighis.

In the year 1152 from the Incarnation of our Lord Jesus Christ, being a bissextile and embolismal year, a famous council was held at Ceanannus in the season of spring about the time of "Laetare Jerusalem" Sunday, in which Lord John Cardinal Priest of St. Lawrence in Damascus, presiding over twenty-two bishops and five bishops elect, and over many abbots and priors, on behalf of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, entirely rooted out and condemned simony and usury, and commanded by Apostolic authority the payment of tithes. He gave four pallia to the four archbishops of Ireland, to wit, to those of Dublin, Cashel, Tuaim and Ard Macha. Moreover, he appointed the archbishop of Ard Macha as primate over the other bishops as was meet.

prout decuit ordinavit. Qui etiam Ioannes Cardinalis  
 4980 protinus post peractum Concilium iter arripuit et nono  
 Kalendas Aprilis transfretavit. Hi sunt episcopi qui  
 huic Concilio interfuerunt .i. **Siolla** Criorc Ó Con-  
 aince earpog **Leapa Móir**, **Leagáir** an **Pápa** i nÉirinn;  
**Siolla Mac Liag** comorba **Pápa**is i r ppiomáir Éireann;  
 4985 **Domnall** Ó Longargáin aithearpog **Mumhan**; **Siéine**  
 earpog **Áta Cliait**; **Siolla na Naom** **Laigneac** earpog  
**Shinne** dá **Loc**; **Dúngal** Ó **Caolluibe** earpog **Leit-**  
**Shinne**; **Toirtiuir** earpog **Puirt Laigne**; **Domnall** Ó  
**Fogartais** biocáine **genearála** earpuig **Orruige**; **Fionn**  
 4990 **mac Cianáin** earpog **Óille Dapa**; **Siolla** an **Coimbeac**  
 Ó **hArdmáoil**, biocáine earpuig **Imlis**; **Siolla** **Doúa**  
 Ó **Maisin**, earpog **Corcaige**; **Mac Rónáin** comorba  
**bhéanainn** earpog **Ciarraibe**; **Torghertiuir** earpog  
**Luimniú**; **Muirceartaic** Ó **Maollióir** earpog **Cluana Mic**  
 4995 **Nóir**; **Maolliora** Ó **Connacáin** earpog oipéir **Connac**;  
**Ua Ruodáin** earpog **Laigne**; **Mac Crait** Ó **Muglióin** earpog  
**Connacine**; **Etriar** Ó **Mioúáin** earpog **Cluana hIorairo**;  
**Tuácal** Ó **Connacáin** earpog Ó **mBhuin**; **Muirceadac** Ó  
**Cobéais** earpog **Óinéil nEogáin**; **Maolpápa**is Ó **bánáin**  
 4999 earpog **Dál nÁruibe**; **Maolliora** **mac** an **Cléiruig Cuiri**  
 earpog **Ulad**. i bPpíio **Nóin Máirta** oo **forbad** an  
**reanaú-ro**, **mar** an **ceartuigeac** i r **mar** an **horuigeac**  
**earpogóireac** Éireann.

i ar **gcriócnugac** na **comairle** rin **fuar** **Domnall** Ó  
 4999 **Longargáin**, aithearpog **Mumhan** **bár**; **asur** **reala**o **aim-**  
**ribe** dá **éir** rin **fuar** **Muirceartaic** **mac Néill** oo **bí**  
**as** **gabáil** **ceannair** **leite** **Cuinn** i r **upióir** **Éireann** an  
**tan roin** **bár**—a **marbad** **lé** **feapais** **feapmáige** **asur**  
**leir** Ó **mBhuin**, **amail** **arubhamar** **tuar**.

And this Cardinal John, immediately after the council was over, took his departure, and on the ninth of the calends of April set sail. The following are the bishops who were present at this council, to wit, Giolla Criost O Conairce, bishop of Lios Mor and legate of the Pope in Ireland; Giolla Mac Liag, comhorba of Patrick and primate of Ireland; Domhnall O Longargain, archbishop of Munster; Greine, bishop of Ath Cliath; Giolla na Naomh Laigneach, bishop of Gleann da Loch; Dunghal O Caolluidhe, bishop of Leithglinn; Tostius, bishop of Port Lairge; Domhnall O Foghartaigh, vicar-general to the bishop of Osruihe; Fionn, son of Cianan, bishop of Cill Dara; Giolla an Choimdheadh O hArdmhaoil, vicar to the bishop of Imleach; Giolla Aodha O Maighin, bishop of Corcach; Mac Ronain, comhorba of Breanainn, bishop of Ciarraidhe; Torgestius, bishop of Luimneach; Muir-cheartach O Maoilidhir, bishop of Cluain Mic Nois; Maoiliosa O Connachtain, bishop of East Connaught; Ua Rudain, bishop of Luighne; Mac Craith O Mugroin, bishop of Conmhaicne; Etras O Miadhchain, bishop of Cluain hIoraird; Tuathal O Connachtaigh, bishop of Ui Briuin; Mureadhach O Cobhthaigh, bishop of Cineal Eoghain; Maolpadraig O Banain, bishop of Dal nAruidhe; Maoiliosa Mac an Chleirigh Chuirr, bishop of Ulidia. On the day before the Nones of March this synod closed in which the bishoprics of Ireland were set in order and determined.

After this council had concluded Domhnall O Longargain, archbishop of Munster, died, and some time after this Muircheartach, son of Niall, who was in the sovereignty of Leath Cuinn and of the greater part of Ireland at that time, died, having been slain by the men of Fearnmhagh and by O Briuin, as we have said above.

## XXX.

4960 'Do fáb Ruaidrí Ó Concúbaire ceannar Connacht i  
 uimhóir Leite Cuinn, do bhríḡ sur ḡiall ní Oirḡiall ní  
 Míde i r ní bhréirne dó, aḡur fór ḡairmtear ní Éireann  
 uile óe ran reancur. ḡídeas ní maibe ac ní ḡo bhréar-  
 abha ann, mar aca ní aḡ a maibe móran o'uarlilb  
 4965 Éireann aḡ cur 'n-a aḡaio fá flaitear Éireann do  
 beir 'n-a feilb. aḡur i r mé linn Ruaidrí Uí Concúbaire  
 do beir i ḡceannar mar rin do cuir bean Ṫigearnán  
 Caoic Uí Ruairc (Dearbforḡiall fá hainm ói i r fá hinḡean  
 do Múrcas mac Flóinn ní Míde i, aḡur noḡar b'i bean  
 4970 ríog Míde i, aḡail aḡeir Cambrieny) teacra ór íreal ḡo  
 'Dairmaid Mac Múrcas aḡa iarraio air teacra 'n-a coinne  
 féin va bheir leir ó Ṫigearnán mar mnaoi dó féin, aḡur  
 aḡubairt rir na teacraib a noḡas do 'Dairmaid ḡo  
 noeacraio Ṫigearnán ar curar ḡo huaim Puirḡasóia  
 4975 Páorais, aḡur mar rin ḡo bhríḡbeas reirean uain i r  
 uairḡear ar i féin do bheir leir i lairḡuib. 'Do bi  
 iomorro cumann míméine eatorra mé cian do bliaḡnaib  
 roime rin.

'Dála 'Dairmada ar noḡain na rceal roin cuirge,  
 4980 curailair ḡo héarcao o'fior na mná ḡo rluasḡbuidin  
 mairca 'n-a foḡair; aḡur ar noḡain mar a maibe an  
 bean dó, cur fá veaia a tóḡbáil ar cúlaib maircaḡ;  
 aḡur leir rin ḡuilir i r rcearar an bean ḡo cealḡac,  
 mar ḡurab ar éirín oo-béarao 'Dairmaid leir i; aḡur  
 4985 cillir lé mar rin ḡo lairḡuib tar a air. iomḡra Ṫig-  
 earnán, iar oirḡeacra tar air von bhréirne dó, i r iar  
 n-a élor ḡurab dá haimbeoin rirḡas a bean uair, éas-  
 caoir an ainbeairt roin lé Ruaidrí Ó Concúbaire i r lé  
 n-a cáiruib ar ceana.

## XXX.

Ruaidhri O Conchubhair assumed the sovereignty of Connaught and the greater part of Leath Cuinn, because the king of Oirghiall, the king of Meath and the king of Breithfne submitted to him, and, moreover, he is called king of Ireland in the seanchus. Still he was only a king with opposition, that is, a king to whose possession of the sovereignty of Ireland a great many of the Irish nobles were opposed. And it was while Ruaidhri reigned in this manner that the wife of Tighearnan Caoch O Ruairc (Dearbhforgaill was her name, and she was daughter to Murchadh Mac Floinn, king of Meath, and not wife of the king of Meath as Cambrensis says) sent messengers in secret to Diarmaid Mac Murchadha asking him to come to meet her and take her with him as his wife from Tighearnan; and she told the messengers to make known to Diarmaid that Tighearnan had gone on a pilgrimage to the cave of Patrick's Purgatory, and that, therefore, he would have an opportunity of quietly carrying her with him to Leinster. There had been indeed an illicit attachment between them for many years previously.

As to Diarmaid, when this message reached him he went quickly to meet the lady, accompanied by a detachment of mounted men, and when they reached where she was, he ordered that she be placed on horseback behind a rider, and upon this the woman wept and screamed in pretence, as if Diarmaid were carrying her off by force; and bringing her with him in this manner, he returned to Leinster. As to Tighearnan, when he returned to Breithfne and heard that it was against her consent his wife was taken from him, he made a complaint of this outrage to Ruaidhri O Conchubhair and to his friends in general.

4980 Cuirir Ruaidrí leir rin cruinnuighéad ar fearaib Conn-  
 áct, bhréifne Oirgiulla ir Míde, agus triallair vo loc  
 laigean go rluadh lionmair maille nír i noioghail an mí-  
 gnioma roin vo rinne Diaimaid.

Ar n-a élor vo Diaimaid Ruaidrí vo beit ag teact  
 4995 vo loc laigean, cuirir cruinnuighéad ir coimtionól ar  
 uairlib laigean ar gac leit, agus ar noctain go haon-  
 látair dóib, vo b'é a bhréagha ar Diaimaid naé raédaoir  
 vo fearaí an mígnioma vo rinne seiréan; agus leir rin  
 vo tréigeadar mórán vob é, agus vo éadair ar comairce  
 5000 Ruaidrí, ir noctair vo guraib ioma éadcoir ir ainolige  
 vo rinne Diaimaid noime rin orra.

Mar naé raibé Diaimaid lion catuighe mé Ruaidrí  
 leir rin tug Ruaidrí uct ar an méio vo gab lé Dia-  
 maid vo laigib vo loc ir téio noime go fearna gur  
 5005 tréarcar teac Diaimada, ir gur búr a dún ir gur  
 dóib a héirinn uile é. agus triallair Diaimaid gur  
 an vaira henrí ní Sacraí, vo bí ran bfraingc an triac  
 roin; agus ar noctain vo látair an ríog dó, fáilteir an  
 ní noime ir vo rinne ioma muinntearóir nír; agus an  
 5010 tan vo noct fáta curair von rí, ríobair an ní leitreaá  
 cáirdeasla leir i Sacraib mar a tug ceo vo gac don  
 léir b'feirre teact vo neartuighéad leir i nÉirinn vo buain  
 a éiríe féin amac. Ceileabhair Diaimaid leir rin von  
 rí, ir triallair i Sacraib go ráinig bhuirtoe, ir tug fá  
 5015 veira a leirre vo léadh go puiblé ann rin, agus  
 vo geall cairgrióna móra von ruing vo éiofra leir i  
 nÉirinn vo buain a éiríe féin amac.

Ir annrin carla Rirtear Mac Gílbairt mic Iarla  
 Stranguell air, ir vo éangail connraí nír, mar acá a  
 5020 ingean féin .i. Doirfe ingean Diaimada vo tabairt 'n-a  
 mnaoi dó, ir oighneact laigean nír an ingin i noiaí a  
 báir féin, agus o'fíadaib ar Rirtear teact 'n-a dáiaí i



Upon this Ruaidhri made a muster of the men of Connaught, Breithfne, Oirghialla and Meath, and set out with a large host to waste Leinster to avenge this evil deed Diarmaid had done.

When Diarmaid heard that Ruaidhri was marching to waste Leinster, he assembled and brought together the nobles of Leinster from all sides, and when they came to one place their answer to Diarmaid was that they would not go to defend the evil deed he had done, and thereupon many of them deserted him and put themselves under the protection of Ruaidhri, and made known to him that Diarmaid before that time had committed many acts of injustice and tyranny against them.

As Diarmaid was not strong enough to fight Ruaidhri, the latter set about spoiling the territories of all the Leinstermen who sided with Diarmaid; and he went on to Farna and levelled Diarmaid's house, and broke his fortress, and banished him out of Ireland altogether. And Diarmaid went to Henry II., king of England, who was then in France; and when he had come into the king's presence, the latter welcomed him and showed him much friendship; and when he made known to the king the cause of his visit, the king wrote friendly letters to be taken by him to England, in which he gave permission to all who so wished to go with him to Ireland to help him to recover his own territory. Diarmaid, on this, bade farewell to the king, and proceeding to England arrived at Bristol, and caused his letters to be read there publicly; and he made large promises to those who would go with him to Ireland to recover his own territory.

It was there he met Richard Fitz Gilbert, son of earl Stranguell; and he made a compact with him, to wit, to give his own daughter, that is, Aoife, daughter of Diarmaid, to wife to him, and with her the inheritance of Leinster after his own death, Richard to be obliged to follow him

Éirinn do buain a éiríce amac óó. Ar gceangal ar na  
 heactaib rin doib, triallair Diaimair go bneactain go  
 5025 pmonnra do bí ann uar b'ainm Raph Suiſſin do bí i  
 gceannar na éiríce fán níg Henſi, ir noctair a óáil  
 óó. Tarla an uair rin uaine uaral arpaectac oirbeapacac  
 uar b'ainm Roibeairt mac Stiabna i bphiorún ag an  
 bphionnra roin tré mīréir an nioſ do óéanaim, ir ní maibe  
 5080 óáil éabha 'n-a éionn ac muna nſabao pé a air triall i  
 nÉirinn do éabhairt neirt a láime lé Mac Muſcáda pé  
 buain a éiríce amac óó. Agus ar n-a élor u'earpog S.  
 Óáibíó ir do Muir Mac Seapailt go otáinig Mac Muſc-  
 áda u'fior an pmonnra roin pé hiaimair Roibeir Mac  
 5085 Stiabna ar an mbairgveanar 'n-a maibe, tángavar féin  
 do éur impióe mar an gceatna air fá rcaoiléat do  
 Roibeairt, ir fá n-a léigean lé Mac Muſcáda i nÉirinn.  
 Clann donmácar iomorro an t-earpog roin ir Roibeairt  
 Mac Stiabna ir Muir Mac Seapailt.

5040 Léigir trá an pmonnra Roibeairt amac ar eact go  
 leanrao Mac Muſcáda i nÉirinn an raímar ba neara óó.  
 Seallair Diaimair don leit oile loé Garman ir an óá  
 triúca céao fá goirne ói, mar uúeais óilir go bpat do  
 Roibeairt Mac Stiabna tré teact do éongnam leir i  
 5045 n-agair a earcarao; agus i noisair an éangail rin do  
 óéanaim, ceileabhair Diaimair don oiruing rin ir triallair  
 taoib pé beagán buirne go hÉirinn. Ar noctain i otir  
 óó, mar a maibe iomao earcarao ir teirce carao aige, eis  
 ór íreal go fearna móir maoóóg ar óivean cléirne ir  
 5050 coimciónóil fearna; agus do bí go uubac veapóil 'n-a  
 bpoctair feao na haimirne rin go teact don traímaró.

Óála Roibeir Mac Stiabna táinig do 'comall a  
 geallair do Mac Muſcáda, agus ir é lion pluag éainig  
 leir i nÉirinn triócao mōireao ir trī fícto rcaibéir ir trī  
 5055 céao triócteac; agus ir é áit ar gabavar trī i gCuan an  
 bairn i n-imeall Conncae loé Garman ear, ran áit pé

to Ireland to recover his territory for him. After they had made a compact on these conditions, Diarmaid went to Wales to a prince who was there called Ralph Griffin, who ruled the country under king Henry, and made his case known to him. At that time the prince kept in prison a powerful nobleman of great achievements called Robert Fitz Stephen, for having disobeyed the king, and there was no relief forthcoming to him unless he chose to go to Ireland to aid Mac Murchadha by the strength of his arm in the recovery of his territory. And when the bishop of St. David's and Maurice Fitz Gerald heard that Mac Murchadha had visited this prince requesting him to free Robert Fitz Stephen from his captivity, they themselves came to request him in like manner to set Robert at liberty, and let him go to Ireland with Mac Murchadha. Now that bishop and Robert Fitz Stephen and Maurice Fitz Gerald were uterine brothers.

The prince then released Robert on condition that he would follow Mac Murchadha to Ireland the next summer. Diarmaid, on the other side, promised Robert Fitz Stephen Loch Garman and the two cantreds next it, as his property for ever, in return for his coming to help him to fight his enemy; and after this compact was made, Diarmaid bade farewell to these people and proceeded with only a small force to Ireland. Having landed in a place where he had many enemies and few friends, he went secretly to Fearna Mor Maodhog, putting himself under the protection of the clergy and community of Fearna; and he stayed with them sad and wretched during the time that elapsed until the coming of summer.

As to Robert Fitz Stephen he came to fulfil his promise to Mac Murchadha, and the number of the host that came with him to Ireland was thirty knights, three score esquires and three hundred foot; and the place where they landed was at Cuan an Bhainbh on the south coast of the County

ráirítear beas an bun, agus fá hí doir an tigearna an  
 tan roin 1170, agus an feachtas bliadain do fíaitear  
 Ruaidrí Uí Conchubair. Do bí fóir muirne pñionnapálda  
 5080 i bfoair Roibeirio mic Stiabhna an tan roin, mar atá  
 Herimont Morici muirne do muinntir iarla o' Stranguell  
 do cuir roime i nÉirinn do mear na tíre; agus ar noctain  
 i ucír dóib an rin, cuirir Roibeirio féala go Diaimair  
 do noctas dó é féin do ceact i nÉirinn.

5085 Ar n-a élor rin do Diaimair, do gab lútgáir é, agus  
 téio cúis céas laoc 'n-a scoinne, agus ar noctain i scoi-  
 náil a céile dóib, triallair o' doncomairle o'ionnruige  
 loca Garman do buair amac; agus ar ucigeact i ngair von  
 baile dóib, ir i comairle ar ar cinnead leir na buirgáirib  
 5090 triallad do Diaimair ir ceatair o' uairlib an baile do  
 tabairt i ngall mé comall ríoda dó agus díol cíora ir  
 cánaair, ir mé beir uíal mar tigearna dó. Ir an rin  
 ionnair do bñonn Diaimair loc Garman ir an dá tríúca  
 céas do b'foigre dó do Roibeirio mac Stiabhna, agus do  
 5095 bñonn fóir an dá tríúca céas do b'foigre dóib rin aír  
 do Herimont Morici do méir an gailairm tug dóib i  
 mbreatain; agus iar scoimlíonad an gailairm rin, do  
 cuir Diaimair cruinnuigad ar a muinntir féin ir ar na  
 gailairib go haonláair; agus ir é líon ríuas do bádar  
 5100 an trí míle fear ionn gaeual ir gail, agus triallair  
 o' donmáin ar rin o' airgair ir do breactad Orruige; agus ir  
 é fá ní ar Orruigib an tan roin Donnád mac Domnail  
 Reamair, bíodair bunair do Diaimair, agus mar ríng-  
 adar do loc Orruige ir gan coram ag Donnád air féin,  
 5105 ir i comairle ar ar cinn féin ir maite a dúitce géill do  
 tabairt dó mé díol aircídora nír; agus mar rin do coircead  
 Diaimair ó loc na críche.

Mar do éualadar trá uairle éireann ucigeact Diai-  
 mair ir na nGail roin, ir gab áitear dar éirig leo, do

of Loch Garman in the place which is called Baginbun, and it was then the year of the Lord 1170, and the seventh year of the reign of Ruaidhri O Conchubhair. There was also a distinguished knight with Robert Fitz Stephen at that time, to wit, Herimont Morti, a knight of the party of the earl of Stranguell, whom he sent before him to Ireland to study the country, and when they landed Robert sent word to Diarmaid to make it known to him that he had arrived in Ireland.

When Diarmaid heard this he rejoiced, and went to meet them with five hundred warriors; and when they had come together they proceeded by agreement to attack Loch Garman with a view to getting possession of it; and when they were approaching the town, the burgesses came to the decision of submitting to Diarmaid, and of giving him four of the nobles of the town as hostages for their maintaining peace and paying him rent and tribute and for their being obedient to him as their lord. It was then that Diarmaid bestowed Loch Garman and the two cantreds next it on Robert Fitz Stephen, and, moreover, he bestowed the two cantreds next again to these on Herimont Morti, according to the promise he had made them in Wales; and after he had fulfilled this promise Diarmaid assembled his own people and the foreigners to one place; and the number of the host that assembled there was three thousand men, counting Gaels and foreigners; and they proceeded thence of one accord to plunder and spoil Osruighe; and the king of Osruighe at that time was Donnchadh, son of Domhnall Reamhar, an inveterate enemy of Diarmaid, and as they had come to waste Osruighe, while Donnchadh could not defend himself, he, with the nobles of his country, decided to give Diarmaid hostages for the payment to him of head rent; and thus Diarmaid was prevented from wasting the country.

Now when the nobles of Ireland heard of the arrival of Diarmaid and of these foreigners and of all the successes

5090 éadao ar vo éinnead cómaire lé Ruaidrí. Ó Concúbad ar ní  
 Connacht vo fad báiantar éireann lé a air an trát roin;  
 agus ir ead vo commórad leo congnaím fluaig vo éadairc  
 ar fad cúigead i nÉirinn nó; agus ar fceannuigad na  
 fluaig roin ar donládaí, triallair Ruaidrí leo go hUlí  
 5095 fCinnrealaig, i noíg lé cafrann Óiarmaio ir na nGall  
 a héirinn; agus mar níiní Ruaidrí go laigrib, vo éad  
 Óiarmaio ir na Gall ir an méio vo lean vo laigrib é, i  
 fcoilltib daingne daímaie láim lé fearna míoir Maodóg  
 va noídean féin ar antróm fluaig Ruaidrí. Mar vo  
 5100 connairc iomoirio Ruaidrí nac fadada ar tí cafa vo  
 fíearcal nó, vo éur teacta go Roibeair mac Stiabna 'fa  
 idairad air an tír vo fágbáil agus nac maibe ceair na  
 oútar aige ar beir innce duibair Roibeair as fíearas  
 vo na teactaib, nac tréigead an tigeirina lé a oúiní i  
 5105 nÉirinn. Tillio trá na teacta leir na fcealaib rin go  
 Ruaidrí, agus ar n-a fclor nó, ir fóir ar n-a clor nó nac  
 tréigead Mac Muircafa na Gall ar donóir, vo éur  
 roime lingead lion fluaig ir foáide ar Óiarmaio ir ar  
 na Galluib vo bi 'n-a foáir va millead ir va mio-  
 5110 córuigad.

Mar vo connadaí clair laigean an éiríod i mbaogal  
 a millte ir a mioóirighe ón fíairin rin vo-níó oíeall ar  
 ríod vo éairmaing ioir Ruaidrí ir Óiarmaio. agus ir  
 amlaí vo éiríneigead an tríod roin eatorra .i. Cúigead  
 5115 laigrib vo léigead vo Óiarmaio, amail fá oútar nó; agus  
 o'fíaduib ar Óiarmaio umla ir oírle vo éiríeas vo  
 Ruaidrí amail fá ual vo fad ríge va mbíod ar laigrib  
 vo éadnaím vo ríoguib éireann; agus i ngeall lé comall  
 na ríotéana roin, eug Óiarmaio mac nó féin dar b'ainm  
 5120 ar 'n-a gíall vo Ruaidrí. Vo geall fóir Ruaidrí a fíur  
 féin vo éadairc 'n-a mnaoi vo Óiarmaio; agus ar na

they had met with, they went to take counsel with Ruaidhri O Conchubhair, king of Connaught, who then held the sovereignty of Ireland; and what they agreed upon was to give him an auxiliary force from every province of Ireland; and when these forces had assembled in one place Ruaidhri marched with them to Ui Cinnsealaigh in the hope of driving Diarmaid and the foreigners from Ireland; and when Ruaidhri went into Leinster, Diarmaid and the foreigners, and as many of the Leinstermen as followed him, went into the dark fastnesses of the woods near Fearná Mor Maadhog to shield themselves from the great force of Ruaidhri's hosts. But as Ruaidhri saw that they were not going to give him battle he sent envoys to Robert Fitz Stephen asking him to quit the country, saying that he had neither right nor hereditary claim to be in it. Robert said, in reply to the envoys, that he would not desert the lord with whom he had come to Ireland. The envoys returned with this answer to Ruaidhri, and when he heard it, and heard also that Mac Murchadha would not on any account forsake the foreigners, he resolved to make a sudden attack with all his forces regular and contingent on Diarmaid and the foreigners and upset and destroy them.

When the Leinster clergy saw that the country was in danger of being thrown into disorder and destroyed by this conflict, they did their best to bring about peace between Ruaidhri and Diarmaid; and these were the terms in which this peace was concluded, to wit, Diarmaid to have the province of Leinster which he had inherited, and to be obliged to be obedient and faithful to Ruaidhri, as every king of Leinster was bound to be to the kings of Ireland, and in pledge for the fulfilling of the terms of this peace Diarmaid gave one of his sons named Art to Ruaidhri as a hostage. Moreover Ruaidhri promised to give his own sister to Diarmaid to wife; and on these terms they

headtaib rin vo rcairrao go ríodac mé céile : ac amáin sur  
 geall Diaimair vo Ruairí gan ní ba mó vo na Galluib  
 vo tabairt i nÉirinn. Agus go gíod na éir rin táinig  
 5125 Muirir mac Gearailt i gcúir an trairraio go hÉirinn vo  
 réir an geallaim tuos vo Mac Muiréada, agus fóir vo éionn  
 na cumá vo geall Mac Muiréada óó féin ir vo Roibeairt  
 mac Stiabhna an rógmair iomhe rin tré teact vo congnaim  
 leir i nÉirinn vo buair a éiríe féin amac. Agus ir é  
 5130 líon rluaid táinig lé Muirir i nÉirinn an tan roin, veic-  
 neabair iomheao tríoac rcaibéir ir céao troigteaó. Agus  
 ir é ionac ar gabadair cuan ag loó Garman.

## XXXI.

Ar n-a élor vo Mac Muiréada ir vo Roibeairt mac  
 Stiabhna Muirir vo éiríeac i nÉirinn, vo éuaoar 'n-a éionne  
 5135 go loó Garman; agus ir ann rin vo éuinnis Mac Muiréada  
 ar gac ainolige na noairrao luó áta Cliaó air féin ir  
 ar a éair iomhe. Uime rin vo éionóil Mac Muiréada an  
 rluag roin mé uil o'airgáin áta Cliaó, ir vo fágaib  
 Roibeairt Mac Stiabhna ag cógáil éairléin ran ionac  
 5140 oarab ainm an éairraig anoir .i. na míle ó loó Garman  
 amac; agus trallair Mac Muiréada ir Muirir mac  
 Gearailt ir uiríor na nGall roin mar don iú go fine  
 Gall, sur hairgeao ir sur loirgeao an éiríe roin leo.

Ar n-a élor iomorro vo buirgírib áta Cliaó sur  
 5145 hairgeao ir sur creaoó an éiríe 'n-a uiríeall, vo  
 éuaoar i gcomairle eatorra féin, agus ir é ní ar ar  
 cinneao leo reoir iomóa ir ríoláicte troma o'or ir  
 o'airgeao vo éur go Mac Muiréada vo éionn ríodac ir  
 réiríe o'fagaíl uair; agus vo éuirgeaoar bairíe éiríe  
 5150 mar don rir an ionnmur roin tar míraib an baile amac;



separated from one another in peace ; but Diarmaid promised Ruaidhri not to bring any more of the foreigners to Ireland ; and soon after this Maurice Fitz Gerald came to Ireland in the beginning of the summer according to the promise he had given to Mac Murchadha, and also because of the reward which Mac Murchadha had promised to himself and to Robert Fitz Stephen the previous autumn on condition of their coming to Ireland to help him to recover his own territory ; and the number of the hosts who came with Maurice on that occasion was ten knights, thirty esquires and one hundred foot, and the place where they landed was at Loch Garman.

### XXXI.

When Mac Murchadha and Robert Fitz Stephen heard that Maurice had come to Ireland, they went to meet him to Loch Garman ; and it was then Mac Murchadha called to mind all the outrages that the people of Ath Cliath had committed on himself and on his father before him. Accordingly Mac Murchadha brought together this host with a view to marching to plunder Ath Cliath, and he left Robert Fitz Stephen building a fortress in the place which is now called Carrick, which is two miles outside of Loch Garman, and Mac Murchadha and Maurice Fitz Gerald with the majority of these foreigners proceeded to Fine Ghall, and they plundered and burned that country.

Now when the burgesses of Ath Cliath heard that the country round them was plundered and spoiled, they took counsel together, and the decision they came to was to send valuables and large presents of gold and silver to Mac Murchadha with a view to obtaining peace and a settlement from him, and with these treasures they sent him hostages over the walls of the town, and they promised

asur vo ghalladair go dtuabhairt fad ceart ir fad  
tuallgar da raibe as Mac Muirca da orra poime rin do.

Óo donnaic Mac Muirca da iomorro fad ní dar cuir  
poime as teacht leir, vo rmuain 'n-a meannmair aige féin  
5155 go raibe míogacht éireann as a rinneadair poime .i.  
Cathair Mór, Conchubair Abhath, Labhairt Loingreacht,  
Laoghaire Lorc ir uaine Mór ir fad ní oile dar fad  
flaitear éireann oib poime, asur duabhairt nar b'feair  
neart ná cumas fad míog oile oib roin ar éirinn vo  
5160 éoradh iona a neart féin. Uime rin beirir Mac Muirca da,  
Muirir Mac Gearailt ir Roibeairt Mac Stiabhna i b'ro  
fá leir mir, gur léig a iún iú fán gcúir rin, asur vo iar  
comhairle orra cread vo b'inoanta do. Do f'eadhairt vo  
i n-aoinefad é, asur ir ead duabhairt, go mad uirra do  
5165 an ní rin vo éiriocht do da mad áil leir teacht vo cuir  
uad ar ceann tuillead daoine go Sacraib. Tairir rin  
vo ráir Mac Muirca da iú-ran teacht vo cuir uad féin ar  
ceann a n-gail ir a gcoimhrialara asur duabhairt go  
dtuabhairt a ngean féin 'n-a mnaoi vo Muirir Mac Gear-  
5170 ailte nó vo Roibeairt Mac Stiabhna, gile aca vo-béairt  
í, asur a t'gearrair ó n-a lá féin amac. Gilead níor fadh  
ceachtar oib an ngean vo glacad, óir vo cuimnis Muirir  
Mac Gearailt ir Roibeairt Mac Stiabhna gur gail Mac  
Muirca da an ngean roin o'iarla o' Searaigell ir míogacht  
5175 laigean lé, vo éirinn a neart vo tabhairt leir mé buain a  
dúite amac do; asur vo iarir Muirir ir Roibeairt ar  
Mac Muirca da leir vo cuir gur an iarla 'ga iarrair air  
teacht vo féir an gailair tug do i Sacraib, "asur foill-  
rig do," ar ríad, "go b'uire féin i mbun vo gailair vo  
5180 comail do-ran, maille mé t'ingeant féin vo tabhairt 'n-a  
mnaoi do, ir míogacht laigean do lá féin amac; asur f'or  
na ceirre ianna nac fuil asat o' éirinn, foillrig do go  
b'fuil ríal asat mé a mbeir fá éirir ir fá uirra duit."

to pay Mac Murchadha all claims and dues they owed him up to then.

Now when Mac Murchadha saw that he was succeeding in all his undertakings, he reflected in his mind that his ancestors before him possessed the sovereignty of Ireland, to wit, Cathaoir Mor, Conchubhar Abhradhruadh, Labhruidh Loingseach, Laoghaire Lorc, and Ughaine Mor and every other king of that race that had held the sovereignty of Ireland before him, and he said to himself that the strength or might of all these kings to hold Ireland was not greater than his own. Hence Mac Murchadha took Maurice Fitz Gerald and Robert Fitz Stephen aside and unfolded to them his design in this matter and asked their advice as to what he should do. They answered him with one voice, and said it would be very easy for him to carry out this design were he to send envoys to England to ask for more men ; however Mac Murchadha asked them to send envoys from themselves inviting their kinsmen and friends ; and he promised to give his own daughter to wife to Maurice Fitz Gerald or to Robert Fitz Stephen, whichever of them would accept her, and his principedom from his own death onwards. But neither of them consented to accept her, for both remembered that Mac Murchadha had promised that lady and the sovereignty of Leinster with her to the earl of Stranguell in return for his bringing with him his forces to recover his patrimony for him ; and Maurice and Robert requested Mac Murchadha to send a letter to the earl requesting him to come over in fulfilment of the promise he had made him in England, " and make known to him," added they, " that thou art ready to fulfil thy promise to him, and will give him thy daughter to wife and the sovereignty of Leinster from thy death on ; and, moreover, as to the four divisions of Ireland that thou dost not possess, make known to him that thou hast hopes of their becoming subject and paying rent to thee."

Cuirtear teacra i' leirneacra lé Mac Muiréada go  
 5185 hiarla o' Stryanguell ar an gcúir rin, agus ar roctain vo  
 na teacraib 'n-a ládair i' ar léagaó na leirneac óó, i' fóir  
 ar gclor an neiric vo gab Mac Muiréada i' Roibeairt Mac  
 Stiabhna i' Muirir Mac Gearailt i' nÉirinn, triallair féin  
 go hairm a raióe ní Sacran, i' vo iar ceao air teacó vo  
 5190 déanaí gabáldair cibé áit a rainteoóad uil. Sióeao  
 an tan vo tuig an ní meanma i' innicinn an iarla ní tug  
 aonta iomlán uó i' ní mó vo tug éara air. Áit éana  
 vo gluair an t-iarla leir an gceao fuair, agus vo gab  
 ag a ollmugaó féin i' ag ollmugaó a muinnticne ré teacó  
 5195 i' nÉirinn uóib; agus rui ráinig rui féin beic ollam ré  
 teacó ran curar roin vo cuir Réamonn le Sióir mac  
 Uilliam Mic Gearailt, vearbárdair ba rine ioná Muirir  
 Mac Gearailt, go rluagbuidin leir roime féin i' nÉirinn;  
 agus ar roctain na críce uó, i' é áit ar gab cuan ag 'Dún  
 5200 Domnaill, ceitne míle ó póirt lairge buó veap; agus vo  
 réir éroinic Stanihuir, fá hí nuimh a muinnticne veic-  
 neabair muirneao i' veicneabair i' crí ríicó triogteac.  
 Agus ar uirgeac i' uirí uóib vo cógbarair porit daingean  
 cloó i' curao ran ionao roin.

5205 Ar roctain iomorro rceal go póirt lairge i' go  
 Maoilreaclainn Ó b'faolain, ní na n'Veire, go uáingabar  
 na Saill rin i' gcomfósur uóib, vo gab Siáin i' eagla  
 iao uile pompa, i' vo cuabair go haonláair vo cinneao  
 comhairle rán gcúir rin, agus vo b'í críoc a gcomhairle  
 5210 na veoraió u'ionnruipe gur an longpóirt i' rababar, i' a  
 marbaó i' a míocóruagao.

Óá éir rin tángabar go haonláair, i' vo b'é a líon  
 crí míle fear ag uil u'ionnruipe na n'Saill roin. Ar n-a  
 b'raicrin vo Réamonn, cuige, vo cuao amac go meap  
 5215 micéillíoe leir an mbeagán buíoe vo bí aige i' gcombáil

Mac Murchadha sent envoys and letters to the earl of Stranguell in reference to this affair, and when the envoys had come into his presence and he had read the letters, and when, moreover, he had heard of the conquests Mac Murchadha and Robert Fitz Stephen and Maurice Fitz Gerald had made in Ireland, he went to where the king of England was, and asked leave of him to go and make conquests wherever he liked. But when the king understood the mind and intention of the earl, he did not give him full consent, neither did he give him a refusal. But the earl went away with the permission he had got, and he got himself and his followers ready to go to Ireland, and before he could himself get ready to go on this expedition he sent Raymond le Gros, son of William Fitz Gerald, an elder brother of Maurice Fitz Gerald, with an armed party before him to Ireland, and on reaching that country the place where he put into port was Dun Domhnaill, four miles south of Port Lairge; and according to the chronicle of Stanihurst the number of his followers was ten knights and seventy foot. And when they had landed they built a strong embankment of stones and clay in that place.

Now when news reached Port Lairge and Maoilseachlainn O Faolain, king of the Deise, that these foreigners had arrived in their neighbourhood, they were all seized with hatred and fear of them, and they came to one place to take counsel in reference to this matter, and the decision they came to was to attack the strangers in the stronghold in which they were, and to slaughter and destroy them.

After this they came (with their forces) to one place, and their number was three thousand men when going to oppose these foreigners. When Raymond saw them approach him he went out quickly and unwisely with his small party to meet that large host with a view to

an t-íomfluaig rin, do tadbairt trona ir teagmála dóib.  
 An tan íomorro atconnaidh Réamonn naé maibhe ion-  
 buailte miú, do éadú ar gcúlaidh gur an gcairléan do  
 tógadhb ré féin. Ó do conncadair na gaeóil na gaili ag  
 5220 íomróú, do leanadair go vian dáraéad idu gur an gcair-  
 léan; gídead an tan do mear Réamonn ve la gíór a  
 eaircáirve 'n-a óiadú go dána do íompuú oíra ir tug ár  
 do-fairnéire ar an t-íomfluaig roin na n-gaeóeal, ionnup  
 i n-éagmar ar mairb ré dóib gur loitead ir gur créad-  
 5225 nuigead cúig céad dóib leir ré halt na haonuaire.

Ar steadt íomorro na féile Paritólóin ran bpoimair  
 'n-a óiadú rin, Anno Domini 1170, táinig iarla o' Strang-  
 uell i n-Éirinn, agus do b'é lion a fluaig ag teadt dó .i.  
 dá céad miuir ir míle do rcuibéaraidh ir do luét boza ir  
 5230 da gac noimig ré gaircú; agus ir é ionad ar gabadair  
 cuan i bPort Laigne. Ar n-a élor íomorro ar fead na  
 críche go dtáinig iarla o' Stranguell i n-Éirinn, táinig Mac  
 Muiréada go maibh Laigne ar Roibeairt Mac Stiabhna ir  
 Muirir Mac Gearraide ir Réamonn ve la gíór i gcoinne  
 5235 ir i gcomóid an iarla go lútgairiad Láinmeanmad, agus  
 ar n-a mairb do éadair o'doinméin do gabáil púir  
 Laigne; agus an tan ríngadair gur an mbairle tugadair a  
 n-aighe i n-doinfeadt air da baint amad ir da éur ar a  
 gcomair féin; agus tar gac olc ir tar gac imfniom da  
 5240 bfuairadair muinntear an bairle da gcoiméad féin ir da  
 gcorradh, do lingadair oíra tar mairb an bairle, ir do  
 mairbgar gac a dtáirle miú do luét an bairle, agus do  
 gabad Mairéadélaínn Ó Faoláin, ní na n-óire, leo, agus  
 ir tpe imróe Mic Muiréada tugad a anam dó.

5245 Tug ceana Mac Muiréada a ingean leir i gcoinne an  
 iarla an tráit roin, doir a hainm, agus do pórad mair í,  
 agus ar noaingnuigad ir ar gcríócnuigad an éleatnair rin  
 dóib da gac leir fágadair an t-iarla báirle láirir i bPort

engaging them in battle and conflict. But when he saw that he was not strong enough to fight them, he retreated to the fortress he had himself raised. When the Gaels saw the foreigners retreating, they followed them vehemently and boldly to the fortress. But when Raymond de la Gros observed that his enemy were boldly in pursuit of him he turned on them and made indescribable slaughter upon that great host of Gaels, so that apart from all he slew of them he maimed and wounded five hundred of them on the spot.

Now after the feast of St. Bartholomew in the succeeding autumn in the year of the Lord 1170, the earl of Stranguell came to Ireland, and the full number of the host that came with him was two hundred knights and a thousand esquires and bowmen and men of valour of every description; and it was at Port Lairge they put into port. And when the news spread over the country that the earl of Stranguell had come to Ireland, Mac Murchadha and the nobles of Leinster and Robert Fitz Stephen and Maurice Fitz Gerald and Raymond de la Gros came to meet and join the earl with joy and in high spirits, and on the morrow they went by common consent to capture Port Lairge; and when they arrived at the town they made a united assault on it with a view to capturing it, and having it in their power; and notwithstanding the evils and hardships endured by the townspeople in maintaining and defending themselves, they sprang on them over the walls of the town, and slew of the townspeople as many as they came upon, and they captured Maoilseachlainn O Faolain, king of the Deise, and it was through Mac Murchadha's intercession that his life was spared.

Now Mac Murchadha took his daughter, whose name was Aoife, to meet the earl at this time, and she was married to him, and when they had made and ratified that match on both sides, the earl left a strong garrison in Port Lairge

Lairge. ir ciallaíir féin ir a fluaḡ o'ionnruige áta Cliaḡ  
 5250 von cup roin; aḡur ní raibe ar vomán ouine ba luḡa ar  
 luēt áta Cliaḡ ioná Mac Muircaḡa ir na ḡaill rin  
 o'faicrin eua; aḡur vo bí Mac Muircaḡa lán o'fioḡ ir  
 o'faltanaḡ uóib-ḡean maḡ an ḡcéanna. Oir ir iao vo  
 maḡb a átair; aḡur vo áḡlaiceaḡar ḡo heaḡonóḡaḡ an-  
 5255 uaḡal é, maillie né maḡmaḡ maḡb vo cup i n-aonuaḡiḡ iur  
 maḡ aitéir uó. Ar b'faicrin na nḡaill roin ir neirḡ laigeaḡ  
 ḡo lionmaḡ aḡ teaḡt oḡra, ḡabair uaḡhan ir imeaḡla luēt  
 áta Cliaḡ, ir cuirio teaḡta uaḡa ḡur an iaḡla o'iaḡmaḡo  
 ríoa ir néiḡtiḡ aḡi .i. laḡmaḡ Ó Tuatail aḡiḡeaḡḡoḡ áta  
 5260 Cliaḡ. Aḡur ḡeallair an t-aḡiḡeaḡḡoḡ von iaḡla cuḡha  
 ir bḡaḡḡe ó luēt áta Cliaḡ vo éionn ríoa ir anacaíl  
 o'faḡáil uóib.

An tan iomaḡḡio vo bí an néiḡteaḡ aḡa uéanaḡh  
 eaḡḡra vo bí Réamonn ve la ḡiór ir Miler ḡoḡan  
 5265 ir oḡionḡ vo iuruiḡb óḡa maḡ aon iúú von taoib oile  
 von baile, aḡur fuaruaḡar áḡaḡ ar baillaíuib an baile, ḡur  
 bḡiḡeaḡo ir ḡur néabaḡ leo iao; aḡur lingio féin ran  
 mbaile ir maḡbaio ḡaḡ aon aḡi a iuḡaḡar an. Áḡt éana  
 aḡi nḡabáil áta Cliaḡ aḡlaíú rin vo ḡalluib ir vo Mac  
 5270 Muircaḡa, ir ḡearḡ an coḡnuiḡe vo iónḡraḡ an, aḡur  
 fáḡbaḡir an t-iaḡla Miler ḡoḡan ir oḡionḡbuiḡean maḡ aon  
 iur aḡ coḡméao an baile. Vo bí iomaḡḡio faḡanaḡ ir  
 miorcaḡir ioḡi Ó Ruaiḡ ní bḡeitéḡne ir Mac Muircaḡa, aḡur  
 iuḡ Mac Muircaḡa an móḡfluaḡ roin leiḡ vo ḡalluib ir  
 5275 vo ḡaeḡealaib von bḡeitéḡne, ḡur cḡeaḡáḡo ir ḡur loiḡeaḡo  
 an éḡioḡ roin leo, ir ḡur ḡabḡao neaḡi ióḡhóḡi aḡi Ó Ruaiḡ  
 ir aḡ ḡaḡ aon oa uaḡla iúú i néiḡḡḡḡ.



and marched at once with his host against Ath Cliath; and there was no man on earth whom the people of Ath Cliath hated more to see coming towards them than Mac Murchadha accompanied by these foreigners; and Mac Murchadha on his part was full of rage and enmity against them. For it was they who slew his father; and they buried him with dishonour and contempt, and buried a dead dog in the same grave with him as an insult to him. When the people of Ath Cliath saw these foreigners and the strength of Leinster, a large army, making towards them, they were seized with fear and alarm, and sent an envoy, to wit, Labhras O Tuathail, archbishop of Ath Cliath, to the earl to request peace and a settlement from him. And the archbishop promised the earl gifts and hostages from the people of Ath Cliath in consideration of their obtaining peace and protection.

But while the settlement was being made between them, Raymond de la Gros and Myles Cogan, with a company of young knights, were on the other side of the town, and they found an opportunity of breaking and gapping the walls of the town, and they entered the town suddenly, and there slew every person they laid hold of. But when the foreigners and Mac Murchadha had thus captured Ath Cliath, they remained in it only a short time, and the earl left Myles Cogan and a company of men to hold the town. Now there were enmity and ill will between O Ruairc, king of Breithfne, and Mac Murchadha, and the latter took this great host of foreigners and Gaels to Breithfne, and they spoiled and burned the country and gained great advantages over O Ruairc and over all whom they fell in with in Ireland.

## XXXII.

Ót donnaíoc Ruairí mac Toirneálbaig Uí Concúbair  
 ní Connacht ír uimhóirí Éireann suir bhur Mac Muireacha ar  
 5280 an ríot oo bí eatorra iomhe rin, cuirir Ruairí teacra  
 cuige oo tabhairt aitebhí ari tré neamhcomall na ríotéána  
 oo bí eatorra, tré mar eus na Gail rin leir gan ceao gan  
 comhairle oo Ruairí, Agus ar rioctain oo na teacraib oo  
 látair míc Muireacha ír ead aoubhíadaí: “Anoir cuigmió,”  
 5285 ar ríad, “nac fuil cion ná cádar agat ar oo mionnaib ná  
 ar oo mac eugair i ngeall mé comall ríotá uait, agus  
 aoubhairt ní Connacht .i. Ruairí O Concúbair muot muna  
 gcuirir tú na veoraió-íre agat uait go gcuirirí ré ceann  
 oo míc eugat, ír nac géadaí gan tú féin oo cuir ari i  
 5290 Sacraib ar aitéir ír ar ionnairiad.” Oo mair Mac  
 Muireacha nac cuirfead a veoraió uair ar comhairle Ruairí,  
 agus aoubhairt go uciubhíad tuillead veoraió leir ’n-a  
 gceann, ír nac uionghad ríot ná ríotéain lé haoinnead oo  
 Gaevealaib go beir u’Éirinn uile aige. Tánghadaí na  
 5295 teacra tar a n-aíre go Ruairí ír noctair oo ríeagha míc  
 Muireacha oíra. Ót éalair Ruairí aiteaire míc Muireacha,  
 gabair fearis aóbalhóir é.

Tairir rin, iomoiro, oo leat clú ír oirvearicar na  
 nGail roin fá Éirinn uile, ionnur suir gab ghráin ír eagla  
 5300 fíir Éireann iompa. Ránghadaí trá ríeála ón íarla ír ó  
 na Galluib rin i Sacraib, agus an tan aitélor oo níg  
 Sacran na ríeála roin tug rígha gan long ná báire oo uil  
 a haontalam daí bean nír féin go hÉirinn, agus gan  
 tráct ná ceannairveact oo uil innce. Agus tug mar an  
 5305 gceadna rígha oo gad aon da uirínió ó Sacraib i nÉirinn

## XXXII.

When Ruaidhri, son of Toirrdhealbhach O Conchubhair king of Connaught and of the greater part of Ireland, saw that Mac Murchadha had broken the peace that had up to then existed between them, he sent envoys to him to reproach him for violating the terms of peace which had been agreed on between them, by his having brought over these foreigners without his own consent or advice. And when the envoys came into the presence of Mac Murchadha they said: "Now we know," said they, "that thou hast neither regard nor respect for thine oaths, nor for thy son whom thou didst give as a hostage for the maintenance of peace; and the king of Connaught, Ruaidhri O Conchubhair, tells thee that if thou wilt not dismiss those foreigners who are with thee, he will send thee thy son's head, and that he will not rest till he has sent thyself a second time to England to banishment and exile." Mac Murchadha replied that he would not dismiss his foreigners on the advice of Ruaidhri, and added that he would bring over more foreigners in addition to them, and that he would not make peace or agreement with anyone of the Gaels until all Ireland should be his. The envoys returned to Ruaidhri and made known to him Mac Murchadha's answer to them. When Ruaidhri heard what Mac Murchadha had said he became enraged.

But now the fame and renown of these foreigners spread over all Ireland, so that the men of Ireland conceived a horror and dread of them. And tidings from the earl and from these foreigners reached England, and when the king of England heard these tidings he issued a command that neither ship nor bark from any land belonging to himself should go to Ireland, and that no intercourse or exchange be carried on with that country; and he also commanded those who had gone from England to Ireland to

uul tar a n-aiṛ aiṛí fá péin a n-oiṣneacṫa vo buain vóib  
 zo brát. An tan doṫonnaiṛc an t-iaṛla sup b'éisin va  
 muinneti imṫeacṫ uaiṫ lé fósna an ríoiṣ, uime rin vo éuaiṫ  
 an t-iaṛla íṛ a muinnṫeaiṛ vo véanaṫ comaiṛle eacoiṛna  
 5310 péin fán ṣcúíṛ rin, aṣur íṛ ead vo connaiṛṫar vóib  
 Réamonn ve la Ṣiód vo éur zo ríṣ Sacraṇ aṣa foillriugad  
 vó sup va éoil-ṛean íṛ va donṫa táiniṣ an t-iaṛla íṛ na  
 Ṣailṫ rin i néirinn vo neaiṛcuṣad leir an tí vo ṣeall  
 umla íṛ óṣláṫar vo véanaṫ vó-ṛan .i. Diaṛmaio Mac  
 5315 Muṛcáda rí Laiṣean; aṣur ṣibé ṣabálṫar vo rinneadaiṛ i  
 néirinn aṣur a ṛaiṫe aca vo éaiṛbe míc Muṛcáda supab  
 va éoil-ṛean ba mian leo a conṣbál. Téio Réamonn leir  
 an aiteaṛc roin zo ríṣ Sacraṇ, aṣur íṛ é ionad a ṛaiṫe an  
 tan roin ṛan Ṣaṛcúinn; aṣur ṛan bliadain rin vo maṛbad  
 5320 Tomár aṛiṛeapṛoz Canṫerbuṛie an cúṣmead lá von  
 Noṫlaṣ, aṣur fá hí doir an Tiṣeaiṛna an tan roin II7I.  
 Aṣur íṛ i mbeallṫaine na bliadna roin ṛuaiṛ Mac Muṛ-  
 cáda .i. Diaṛmaio rí Laiṣean báṛ; íṛ vo haṫnaiṫeacṫ i  
 bṫeaiṛna móir maoṫós é.

5325 'Dála an ríoiṣ, táiniṣ zo Sacraib, aṣur aṛi moṫain an  
 rin vó, vo éur muṫie va muinneti vaiṫ b'ainm heimont  
 moṛṫi zo leiṫneacṫaib leir zo hiaṛla o' Ṣṫranguell i  
 néirinn maṛi don le Réamonn ve la Ṣiód va fósna von  
 iaṛla uul i Sacraib ṣan éaiṛve; aṣur aṛi vciṣeacṫ i néirinn  
 5330 vóib noṫaiṛ heimont a éoiṛc von iaṛla, aṣur ṫmallaiṛ an  
 t-iaṛla vo láṫaiṛ maṛi don le heimont i Sacraib, aṣur aṛi  
 moṫain vo láṫaiṛ an ríoiṣ vó, vo ṣeall zo vciubṫad áṫ  
 Cliad íṛ poṛṫ Laiṛṣe íṛ baiṫe cuan Laiṣean vó íṛ va  
 oiṣneacṫaib va éir, aṣur an éuiṫ oile vo éúṣeacṫ Laiṣean  
 5335 vo beir aṣ an iaṛla péin íṛ aṣ a fliocṫ.

1 noiaṫ iomoiṛio an éonnaiṛṫa roin vo éeangal eacoiṛna,  
 ṫmallaiṛ an rí zo ṛluad lionmaṛi maille muṛ i néirinn,  
 sup ṣab cuan aṣ poṛṫ Laiṛṣe. Cúṣ céao muṫie táiniṣ

return under penalty of being disinherited for ever. When the earl saw that his followers were obliged to leave him by reason of the king's proclamation, he and they took counsel together on this matter, and what they resolved upon was to send Raymond de la Gros to the king of England, to point out to him that it was by his own will and consent that the earl and the foreigners had come to Ireland to help one who had promised obedience and vassalage to him, to wit, Diarmaid Mac Murchadha, king of Leinster; and that whatever conquest they had made in Ireland and whatever benefits they had derived from Mac Murchadha they desired to hold subject to his will. Raymond conveyed this statement to the king of England, and it was in Gascony he was at that time; and it was in that year that Thomas, archbishop of Canterbury, was murdered the fifth day of Christmas, and the year of the Lord at that time was 1171; and it was at the Bealltaine of that year (i.e., the ensuing Bealltaine) that Mac Murchadha, that is Diarmaid, king of Leinster, died; and he was buried at Fearna Mor Mhaodhog.

As to the king, he returned to England, and when he had arrived there, he sent one of his people, a knight named Herimont Morti, together with Raymond de la Gros, to Ireland with letters to the earl of Stranguell, commanding the earl to repair to England without delay; and when they had arrived in Ireland, Herimont delivered his message to the earl, and the earl together with Herimont proceeded at once to England, and when he had come into the king's presence he promised that he would give Ath Cliath and Port Lairge and the ports of Leinster to him and to his heirs after him, the remainder of the province of Leinster to go to the earl himself and to his descendants.

Now when they had concluded this treaty between them, the king proceeded to Ireland with a numerous host and put into port at Port Lairge. There came with

5340 **Λ**αιρ μαρ δον μὲ hiomao marcfluas ιρ τροιγεαδ, δοιρ αν  
 Τιγεαρνα αν ταν ροιν II72. Ro αν ιομορπο αν μί ι bPope  
 λαιργε 'n-a υιαυ ριν ζο υτάνγαναρ υαιρλε na ηΓαλλ υο  
 δι ροιμε ι ηέηιunn ιρ buirgέιριζ loea Γαρman υο ταβαιρε  
 υηλα ιρ onόpa υό. Τάινιζ ρόρ μί Corcaige .ι. Oiaρmaio  
 5345 **M**óρ Mac Caprétaiζ 'n-a láτair ιρ υο γεαλλ υηλα ιρ óγλάcar  
 υο υέανάm υό. Τάινιζ αν μί ar ριν ζο Cairéal, aγyρ  
 τάινιζ Oomnall ó bρiain μί luimniζ 'n-a éoinne ann, ιρ  
 τυζ υηλα υό, amail τυζ Mac Caprétaiζ.

**Ό**α éir ριν υο éuir μί Sacran coiméao υαιυ ρéin ar  
 Corcaiz ιρ ar luimnead. Tánganar maite Muñan éuige  
 5350 **ι**ar ριν ιρ τυζpaυ υηλα ιρ onόμυ υό μαρ αν γεάona.  
 Oo éuaiυ αν μί τar a aιρ ζο Pope λαιργε, aγyρ τάινιζ  
 μί Oρruige éuige ann ριν ιρ τυζ υηλα ιρ onόμυ υό,  
 amail τυζpaυ na píoζa ροιme ριν. Tρiallair αν μί ar  
 ριν ζο baile áta Cliaé, ζο υτάνγαναρ Γaeúil λαιρgean  
 5355 éuige ann ριν υο ταβαιρε υηλα ιρ onόμυ υό.

**Α**n ταν ιομορπο aócuala Ruaióri ó Concubair, μί  
 Connaét ιρ éipeann, a éuigeaóaiζ ιρ αν luét cioρa ιρ  
 cánaéair υο δι aige, ιρ αν luét va υtyρ ρéin tuilleam ιρ  
 τυαρarcal, υο óul ar ρcát μίoζ Sacran, υο mear 'n-a mear-  
 5360 **μ**ain ρéin ζο maó luζa υο mairlaó υό υηλα υο ταβαιρε va  
 υeoin ioná va aímúeoin υαιυ υο μίζ Sacran. Ιρ ann ριν  
 υο éuir αν μί oiar va muinnctir ι γεoinne Ruaióri Uí  
 Concubair, aγyρ ιρ iao υο éuaiυ ann Hugo de Lacy ιρ  
 William mac Alvelmel. Τάινιζ Ruaióri 'n-a γεoinne ζο  
 5365 **β**ρyad na Sionna ζο nveapnaiυ ρíot ιρ cáμvear μyρ αν μίζ  
 'n-a láτair ριν, aγyρ υο γεαλλ υηλα ιρ onόμυ υο ταβαιρε  
 υό. Τάινιζ ρόρ Muicéaυ mac Floinn μί Míde éuige ιρ τυζ

him five hundred knights, as well as a large number of horsemen and foot-soldiers, the year of the Lord then being 1172. Now the king remained at Port Lairge after this, and the foreign nobles who were in Ireland before him and the burgesses of Loch Garman came to do him homage and pay him respect. There also came into his presence the king of Corcach, to wit, Diarmaid Mor Mac Carrthaigh, and he pledged himself to submit to him and become his vassal. The king went thence to Cashel and Domhnall O Briain, king of Limerick, went thither to meet him, and submitted to him, as Mac Carrthaigh had done.

After this the king of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osruighe came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded thence to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

Now when Ruaidhri O Conchubhair, king of Connaught and of Ireland, heard that his provincial kings and those who paid him rent and tribute, and those to whom he himself gave wages and stipends, had put themselves under the protection of the king of England he judged in his own mind that it would be less an indignity for him to submit to the king of England voluntarily than to do so against his will. And then the king sent two of his people to meet Ruaidhri O Conchubhair, and those who went were Hugo de Lacy and William Mac Aldelmel. Ruaidhri went to meet them to the bank of the Sionainn, and he made peace and friendly alliance with the king in their presence, and he pledged himself to be obedient to him and to pay him respect. Murchadh Mac Floinn, king of Meath, also came to him and gave himself up to him as

é féin vó, aithil vo rónrao cáe oile, ionnuir nac maibe ní  
 ná taoiread ná tigeanna 1 nÉirinn nac tug umla ir  
 5370 tigeannar oirra féin vo níg Sacran an tan roin.

Ar vteact an geimhio cúca iar rin vo lion an aimpeari  
 v'fuaet ir vo doininn móghánna, ionnuir nac maibe ar breit  
 vo luing nó vo báic teact né rcéalaid na Sacran 1 nÉirinn  
 zur an níg nó go tóainis an mí meadóonac von eairiac cúca.  
 5375 'Da éir rin tángharai longá 1 nÉirinn ir tugavari rcéala  
 zur an níg ó Sacraib ir ón b'fainge nac ar maie nír;  
 agus tar gac ní noctair vó zur cuir an pápa vdar  
 cairvionál go Sacraib vo lorigaireact an báir vo himnead  
 ar S. Tomár o' Canterbury; agus muna vveacáó an ní  
 5380 'n-a péarrain féin vo tabairt fáruigte vóib ran marbad  
 roin, ir ead avubharai go gcuirvuir coinnealbáeó air  
 agus ar gac talam va ngabao leir. Séir vóilg nír an níg  
 na rcéala roin, vo ba vóilge ioná roin vó na rcéala táinig  
 ó n-a mac cuige 'n-a vóiaó rin, mar atá an mac vo ba rine  
 5385 aige vo vól 1 reilb córoine na Sacran 1 noóig go n-anraó  
 aige v'aiméoein a atar. 'Vo fáir vóilgear vofairnéire ar  
 an níg tref na rcéalaid rin. Sivéad ir mó vo cuir air an  
 báir vo himnead ar S. Tomár ioná gac ní va vveairnat a  
 clann ir a vóoie air. Uime rin cuirir cuinniuzaó ar  
 5390 maicib a muinntire cuige vo véanaí comairle níú, agus  
 noctair vóib gac contabairt va maibe 'n-a éionn féin;  
 agus ir í comairle ar ar éinnrioc viong móir va muinntir  
 vo cur roime go Sacraib agus é féin vo vól 'n-a noiaó  
 go gnov. 'Vo rinnead amlaio rin Leo, agus vo an an ní ag  
 5395 cur cóiméada ir coranta ar Éirinn.

An tan tría vo ba mictó leir an níg vól 1 Sacraib vo  
 fágaid vionga ag cóiméad na críce, mar atá hugo ve lacy  
 ran míde ir fíce roime marí don nír; agus fóir vo b'ronn  
 bit vóleat na míde vo hugo ir va flóet 'n-a vóiaó. 'Vo



all the others had done ; so that there was no king or leader or lord in Ireland who did not at that time make submission to the king of England and acknowledge him as their lord.

On the setting in of winter after this, the weather became very cold and dreadfully inclement, so that neither ship nor bark could come to Ireland with news from England to the king until the middle month of spring had come. After this ships came to Ireland, and they brought to the king news from England and from France which did not please him, and above all he was informed that the Pope had sent two cardinals to England to inquire how Thomas of Canterbury had been done to death, and they had said that if the king did not appear in person to give them satisfaction for this murder, they would subject to ecclesiastical censure both himself and every land that sided with him. Though this was sad news to the king, sadder still for him was the news that reached him afterwards from his son, namely, that his eldest son had taken possession of the English crown in the hope of being able to hold it in spite of his father. An indescribable sadness seized on the king by reason of these tidings. Still he was more affected by the murder of St. Thomas than by all that his children and his people had done against him. Accordingly he summoned to him the nobles of his people to take counsel with them, and he made known to them every danger that hung over him, and the decision they came to was that he should send a large party of his followers before him to England, himself to follow them speedily. They acted accordingly, and the king remained behind to garrison and fortify Ireland.

And when the king thought it time to go to England he left a party to hold the country, to wit, Hugo de Lacy in Meath, together with twenty knights, and, moreover, he granted the fee simple of Meath to Hugo and to his

- 5400 fágaiḃ fór coiméad baile Áta Cliaḃ ar Roibeair Mac  
Sciaḃna iḃ ar Muiyur Mac Gearailt iḃ oá fícto muiyie maḃ  
aon mḃ ḡo n-a ḃfuiyinn. Uo fágaiḃ maḃ an ḡcéadna i  
Loḃ Gearman William Mac Alvelmel iḃ Pilib ve Harcingr  
iḃ Pilib ve ḃuiy iḃ fíce muiyie maḃ aon mḃ aḡ coiméad  
5405 an baile. Uo fágaiḃ maḃ an ḡcéadna i ḃpoyt Laidige  
humfrie bolum iḃ hugo ve Janouille iḃ Roibeair Mac  
ḃearnaio iḃ oá fícto muiyie maḃ aon mḃ. Tmallaḃ an mḃ  
iaḃ rin i Sacraḃ aḡur ar moḃtain uo látaḃ na ḡcaḃioḃionál  
uó, aḃuḃaiyit ḡo uḃuḃraḃ a uḃoil féin uóib i n-éiyic  
5410 maḃḃta S. Tomár, ḡion ḡo maḃe mḃn a ḃaḃuḃḡe aḡe féin,  
aḡur tḃe mḃéḃeadaḃ uoyi é féin iḃ mḃḡ Fiaḡc mḃ a maḃe i  
n-imḃearḃain an tan roin.

## XXXIII.

- Ma'ḃ maḃt leat, a léaḡtóiy, a fíoy u'fagaḃl cḃeao ar  
a noeadaḃ Uiaḃmaio Mac Muiḃaḃa mḃ Laidgean u'fíoy  
5415 mḃḡ Sacraḃ uon Fiaḡc uo ḃeiyneaḃ iḃ uo ḃaraioḃ an  
taḃraḃinn uo mḃnneaḃ aiy féin a héiyinn, reoḃ iḃ a ḃaraioḃ  
mḃ mḃḡ Fiaḡc nó lé mḃḡ oile, bioḃ a fíoy aḡat ḡuḃab é  
Uonnaḃaḃ mac ḃuiain ḃómaḃe iḃ fíoyuaḃle éiyeanḃ  
maḃlle mḃy uo ḃi earaontaḃ mḃ céile fá uḃilaḃar éiyeanḃ  
5420 ó aḃmḃiy ḃuiain ḡo haḃmḃiy Uonnaḃaḃ, aḡur uime rin uo  
ḃronnaḃar u'adonnaḃta realb n'éiyeanḃ u'Uḃḃanuy, an uaiḃa  
Pápa uon aḃnm rin, an tan fá haoiy uon Tigearna 1092;  
aḡur uo ḃi realb iḃ cuḃ iḃ ceannaḃ na héiyeanḃ aḡ Pápa  
na Róma ón aḃ roin ḡur an aḃ fáḃ aḃuḃanuy an  
5425 ceatḃmaḃaḃ Pápa uon aḃnm rin coḃioḃḃar Peaḃaḃiy, an tan  
fá haoiy uon Tigearna 1154. Aḡur fá Sacraḃaḃ an Pápa-  
ro aḡur fá hé a aḃnm baḃḃaḃ Nicholas ḃreakerpeayie; aḡur  
aḃeiy Stoo 'n-a ḃroinḃ ḡur ḃionḃ an Pápa-ro mḃoḡaḃt  
éiyeanḃ uon uaiḃa henḃí mḃ Sacraḃ an céioḃḃiaḃain uo

descendants after him. He also entrusted the keeping of the town of Ath Cliath to Robert Fitz Stephen and Maurice Fitz Gerald, who had with them forty knights and their dependants. In the same way he left William Fitz Aldelmel and Philip de Hastings and Philip de Brus with twenty knights at Loch Garman to guard the town. He also left at Port Lairge Humphrey Bolum and Hugo de Gande-ville and Robert Fitz Bearnard with forty knights. After this the king proceeded to England, and when he had come into the presence of the cardinals he said that he would grant them anything they desired as an *eiric* for the death of St. Thomas though he was not in the secret of his taking off, and for making peace between himself and the king of France with whom he was in conflict at that time.

### XXXIII.

If thou desirest to be informed, O reader, why Diarmaid Mac Murchadha, king of Leinster, went to the king of England to France to complain and protest against his expulsion from Ireland, instead of protesting to the king of France or to some other king, know that it was because Donnchadh, son of Brian Boraimhe, and the real nobles of Ireland were at enmity with one another concerning the mastery of Ireland from the time of Brian to that of Donnchadh, and hence they bestowed with one accord the possession of Ireland on Urbanus, the second Pope of that name, in the year of the Lord 1092; and the Pope of Rome had possession of and authority and sovereignty over Ireland from that time to the time when Adrianus, the fourth Pope of that name, assumed the successorship of Peter in the year of the Lord 1154; and this Pope was an Englishman, and his baptismal name was Nicholas Breakespeare; and Stow says in his Chronicle that this Pope bestowed the kingdom of Ireland on Henry II., king of England,

5430 **FLAITEAR** AN **HENRÍ** **CÉADONA**, AN **TAN** **FÁ** **HAOIR** **VON** **TIGEARRNA**  
**II55.** **ASUR** **AOIR** AN **T-UḡOAR** **CÉADONA** **SURAB** **IAO** **COINGILL**  
 AN AN **BHONN** AN **PÁPA** **ÉIRINN** **VO** **RIḡ** **SACRAN** AN **EACṬ** **ḡO**  
**UTÓḡEODAD** AN **CHIEVEAM** **VO** **BÍ** AN **LÁR** **RAN** **ḡCRÍC** **ASUR** **ḡO**  
**ḡCUIPTEÓCAD** **VOBÉARA** AN **PÓBAIL**, **ASUR** **ḡO** **ḡCOIMÉADOFAD** **IR**  
 5435 **ḡO** **ḡCOIFEONAD** **ḡAC** **PHIBILÉIO** **IR** **ḡAC** **TEARMONN** **VA** **MAIBE**  
**RAN** **ḡCRÍC** **ASUR** **ḡO** **NOÍOLFAD** AN **PI** **PINGINN** **PÉADAIR** **AR** **ḡAC**  
**DOINTEAC** **I** **NÉIRINN** **PIR** AN **BPÁPA** **ḡACA** **BLIADNA.** **IAIR**  
**NGLACAḶ** AN **CADARCAIR-RE** **RCRÍOBṬA** **ÓN** **BPÁPA** **VON** **VARA**  
**HENRÍ** **VO** **CUIR** **RE** **SEON** **EAPPOḡ** **SALIRBUIRE** **LEIR** AN **UḡOARPIÁR**  
 5440 **POIN** **ḡO** **HÉIRINN**, **SUR** **ḡAB** **CIR** **I** **BPOIC** **LAIḡE**; **ASUR** **AR** **N-A**  
**CLOR** **VO** **CLÉIR** **ÉIRIANN** **EIREAN** **VO** **TEACṬ** **LÉ** **HUḡOARPIÁR** AN  
**PÁPA** **TRIALLAIO** **'N-A** **ÓAIL** **VA** **ḡAC** **LEIT**, **ASUR** **AR** **POṬCAIN** **AR**  
**SONLÁṬAIR** **ÓOIB** **LÉAGṬAIR** **LEIR** AN **EAPPOḡ** **SEON** **VO** **LUAD-**  
**EAMAR** **CADARṬAR** AN **PÁPA** **AR** **ÉIRINN** **VON** **VARA** **HENRÍ** **IR** **VA**  
 5445 **ḡLIOṬ**, **ASUR** **NA** **COINGILL** **VO** **BÍ** **RAN** **RCRIBINN**; **ASUR** **AR** **MEAR**  
**NA** **ḡCOINGIOLL** **VON** **CLÉIR**, **DOITUIḡIO** **UILE** **IAO**, **IR** **CUGAOAR** **A**  
**N-AONTA** **FÁ** **N-A** **LÁMAIB** **RCRÍOBṬA** **VON** **TSEON** **POIN**; **ASUR**  
**CILLIR** **ḡO** **SACRAIB** **SUR** AN **PIḡ**, **IR** **CUIRIR** AN **PI** **LEIR** AN  
**RCRIBINN** **RIN** **SUR** AN **BPÁPA** **É**, **ASUR** **MAR** **VO** **CONNAIRC** AN  
 5450 **PÁPA** **DOITA** **CLÉIRE** **ÉIRIANN**, **VO** **CUIR** **FÁINNE** **MAR** **COMARṬA**  
**REILBE** **ÉIRIANN** **SUR** AN **VARA** **HENRÍ.**

**TIS** **BELLARMINUR** **LEIR** AN **NÍ** **ṬUAR** **'N-A** **CHPOINIC**, **MAR** **A**  
**N-ADAIR**: **a** “**ADRIANUR** AN **CEADṬAMAD** **PÁPA** **VON** **AINN** **RIN**  
**VO** **CINE** **SACRAN**, **BUINE** **EAGNUIDÉ** **CRÁIBṬEAC** **VO** **ÓAIL** **OILÉAN**  
 5455 **ÉIRIANN** **VON** **VARA** **HENRÍ** **PI** **SACRAN**, **AR** **COINGIOLL** **ḡO**  
**NOIONḡNAD** **PUBAILCE** **VO** **PLANUḡAD** **RAN** **OILÉAN** **POIN** **ASUR**  
**LOṬA** **VO** **CUR** **AR** **ḡCÚL** **ANN**, **IR** **ḡO** **UTUGAD** **FÁ** **VEARA** **PINGINN**  
**PÉADAIR** **VO** **ÓIOL** **AR** **ḡAC** **DOINTEAC** **ḡACA** **BLIADNA**, **ASUR** **ḡO**  
**ḡCOIMÉADOFAD** **NEACṬA** **NA** **HEAGAILRE** **ḡAN** **LEONAD** **ANN.** **ADÁ**  
 5460 **AN** **BULLA** **'N-A** **BPUILIO** **NA** **NEITE-RE** **PIÉ** **A** **FÁICRIN** **RAN** **VARA**  
**LEADAR** **ÚEAS** **U'ANNÁLAIB** **CHIRIOIONÁL** **BARONIR.**”

*a. Adrianus Papa quartus natione Anglus vir sapiens et pius Hiberniam insulam Henrico secundo regi Anglorum concessit ea conditione ut in ea insula virtutes plantaret et vitia eradicaret; ut a singulis domibus quottannis denarium Sancto Petro pendi curaret, et iura ecclesiastica illibata servaret. Extat Diploma Tom. 12 Annalium Cardinalis Baronii.*

in the first year of the said Henry's reign, in the year of the Lord 1155. And the same author says that the conditions on which the Pope bestowed Ireland on the king of England were that he should build up the Faith which had fallen to the ground in that country, and that he should correct the evil habits of the people, and that he should maintain and protect every privilege and every termon land that was in the country, and that the king should pay Peter's penny every year for every house in Ireland to the Pope. When Henry II. received this gift in writing from the Pope he sent John, bishop of Salisbury, with this authorization to Ireland, and he landed at Port Lairge, and when the Irish clergy heard that he had come with the authorization of the Pope they came from all sides to meet him, and when they had come to one place, John, the bishop we have referred to, read the granting of Ireland by the Pope to Henry II. and to his descendants, and the conditions laid down in the document; and when the clergy had considered the conditions they all agreed to them, and they gave their assent then with their signatures in writing to this John; and he returned to England to the king, and the king sent him to the Pope with this document, and when the Pope saw the assent of the Irish clergy he sent a ring as a token of the possession of Ireland to Henry II.

Bellarminus agrees with the above in his chronicle where he says: "Adrianus, the fourth Pope of that name, a native of England, a wise and pious man, bestowed the island of Ireland on Henry II., king of England, on condition that he would plant virtues in that island and root out vices, that he should see that Peter's penny was paid every year from each house, and that he should preserve the rights of the Church inviolate there. The bull in which these things are is to be seen in the twelfth book of the annals of Cardinal Baronius."

Atá crioinic Déarla Stanihuirte ag teacht leis an ní-re  
 mar a n-ábairt gur folátaí an vana henní bulla ón bPápa  
 Aodhanur mar a b'óghuinn vo éleir i' o'fíoruairelīb  
 5465 Éireann uile i' bpéin coinealbaiócte umlaóte i' oigheirí vo  
 tadbairt vo henní ní Sacran, ar ícát ceapuitghe vo déanamh  
 ar chreieadh na críche, i' leapuitghe vo déanamh ar bdearab  
 an pobail; agus ráinig an bulla-ro ón níg i' nÉirinn gur  
 léagad i' gcomhóil coitcinn fíoruaireal i' éleir i' gCaireal  
 5470 é. Léagtar íor ag an ughar gceadhna gur cuir Alexanuer,  
 an trear Pápa von ainm rin, cairtoionál vab b'ainm  
 Vivianus i' nÉirinn va cuir i' gcéill o'Éireannóab an  
 bhonnctanar vo minne féin i' an Pápa vo bí moime ann ar  
 Éirinn vo níg Sacran i' va ílioct, áce go mbiaó pingsinn  
 5475 Péadair óó féin i' va gac Pápa tióctab 'n-a óiaó ar  
 Éirinn ó bliadain go bliadain ar gac teac muinntire va  
 mbiaó innte.

Meaf, a léagtóir, gurab uime vo cuairt Diairmaid Mac  
 Muiréab i' noáil níog Sacran von íraingc reoc a óola i'  
 5480 noáil doin níog oile, a lof an bhonnctanair vo minne an  
 Pápa vo níg Sacran moime rin ar Éirinn, agus va réir rin  
 i' ag níg Sacran vo bí cumácta ar Éirinn ón bPápa, gurab  
 nír vo bean leapugad nó lóingníom vo buain amac ran lof  
 vo minneab vo Mac Muiréab.

5485 Oo-ním iongtanar annro vo coingiolll va maibe i'  
 mbulla Aodhanur Pápa mar ar bhonn Éirinn von vana  
 henní. Ag ro an coingiolll vo réir crioinic Stoo, mar atá  
 go maibe o'fíabab ar an vana henní an creieadh Catoilice  
 vo bí ar vcuirinn i' nÉirinn o'atcóruagad i' vo tógabáil.  
 5490 Óir ní gar go gcuirfeab an Pápa an coingiolll roin 'n-a  
 bulla muna gcuiré i' gcéill óó lé vruing éigin an creie-  
 eadh vo óul i' mbátab i' nÉirinn. Sióeab gibe vruing vo  
 reoc nír é, i' b'reas vo minneabair. Óir i' follur nac  
 veacabó bátab ar ar gcreieadh eug Pápaire i' nÉirinn

The English chronicle of Stanihurst agrees with this where it says that Henry II. procured a bull from Pope Adrianus in which he commanded the clergy and the real nobles of all Ireland, under penalty of excommunication, to pay homage and be obedient to Henry, king of England, under pretext of his reforming the religion of the country and improving the habits of the people; and this bull came from the king to Ireland and was read at a general assembly of genuine nobles and clerics at Cashel. We read also in the same author that Alexander, the third Pope of that name, sent a cardinal called Vivianus to Ireland to make known to the Irish the grant of Ireland to the king of England and to his descendants, which he himself and the Pope who preceded him had made on condition that he and every Pope who should come after him would get out of Ireland each succeeding year Peter's penny for every household in the country.

Judge, O reader, that the reason why Diarmaid Mac Murchadha went to meet the king of England to France instead of going to meet any other king was because of the grant the Pope had previously made of Ireland to the king of England, and for that reason that it was the king of England who had authority over Ireland from the Pope and that it was his duty to demand amends or satisfaction for the injury done to Mac Murchadha.

Here I must express astonishment at a condition in the bull of Pope Adrianus in which he granted Ireland to Henry II. Here is the condition according to Stow's Chronicle, to wit, that Henry II. was bound to reform and build up the Catholic Faith which had fallen down in Ireland. For it is not likely that the Pope would put that condition in his bull unless some party had given him to understand that the Faith had lapsed in Ireland. But whatever party told him this told a lie. For it is plain that the faith Patrick brought to Ireland did not lapse up to

5495 **ḡur an am-ro; aḡur iṛ ionṑa uḡṑar baṛántaṁṁail coisḡrídē**  
**ḡṑa fíadṑnuḡṑṑṑ rín ó aṁṛirí ḡo haṁṛirí. Óir tar ceann,**  
**ṑo réirí ḡeṑa i Stairí na Sacṑan, ḡo raibē imṑeṑan ioir**  
**cuir ṑo éleirí éiréann iṛ éliarí na Sacṑan ṑo táoirḡ na**  
**Cárca, aḡur fór ḡur rálṑṑṑ cuir ṑ'éiréannṑṑṑlḡ lé heirí-**  
5500 **iceṑṑṑ Phelagian, maṑeṑṑ ṑo bí uirṑórí na néiréannṑṑ**  
**ḡlan ó ḡṑṑ rálṑṑṑ ṑíob; aḡur an réirṑ beannar rir an**  
**ḡṑeiréaṁ ó aṁṛirí ḡriain anuṑṑ ḡo ḡabálar ḡall, iṛ**  
**ṑollur ḡo raibē an cṑeiréaṁ ar maṑṑain ḡo hiomlán i**  
**néirínn, aḡur ṑa réirí rín naṑṑ fíoir ṑon ṑruingṑ ṑo rēṑ**  
5505 **rir an bṑápa ḡo raibē an cṑeiréaṁ ar lár i néirínn an**  
**tan ṑo ḡronnaṑṑ leir ṑon ṑara ḡenṑí i. Bíṑṑ a fíadṑnaire**  
**rín ar na ṑomṑlṑirṑṑ cuirṑeṑṑ ríor anṑo.**

**Ar ṑúr iṛ ṑollur ar a ṑeṑṑṑṑ ṑ'fíoiruṑirṑib éiréann**  
**i ṑeiréṑṑ a ré i bṑríṑṑeṑṑṑirṑib éiréann ṑo éiríṑnuḡṑṑ**  
5510 **a mbeṑṑṑ ḡo haṑṑṑḡeṑṑ ó aṁṛirí ḡriain ḡo ḡabálar**  
**ḡall, ḡo raibē an cṑeiréaṁ ar maṑṑain i néirínn an tan**  
**ṑoin. ḡṑ ṑo ríor fúiréann ṑíob, maṑ aṑá flaitṑeṑṑṑṑṑ**  
**Ó néilḡ ṑa ḡṑairṑí flaitṑeṑṑṑṑṑ an ṑiṑṑṑáin, tuḡ ar**  
**ṑúr uṑṑ ar aṑṑḡe ṑo ṑéannaṁ i néirínn, aḡur ṑo cuṑṑ**  
5515 **ṑa éir rín ṑon Róimṑ ṑa oirṑṑe, an tan rá haoir ṑon**  
**ṑíḡeṑṑṑa 1073, aḡur ṑonnaṑṑ maṑ ḡriain ḡóiraiṑe ṑo**  
**cuṑṑ ṑa oirṑṑe ṑon Róimṑ iṛ ṑo éiríṑnuḡṑṑ a beṑṑa ḡo**  
**haṑṑṑḡeṑṑ i maṑṑṑṑirí San Stiaḡṑa, aḡur ṑaḡ maṑ**  
**ḡorṑáin rí ṑa ḡCinnṑeṑṑṑṑṑ ṑo éiríṑnuḡṑṑ a beṑṑa ḡo**  
5520 **haṑṑṑḡeṑṑ i ḡcill éaṑṑḡṑin i ḡḡlionn ṑá loṑ, aḡur Caṑal**  
**maṑ Ruṑṑṑrṑ rí iṑṑṑairí Connaṑṑ tuḡ a beṑṑa ar i naṑo**  
**Maṑa ḡo haṑṑṑḡeṑṑ, aḡur Muṑṑeṑṑṑṑṑ Ó ḡriain rí leirṑe**  
**Moḡa iṛ uirṑórí éiréann uile ṑo ṑul i naṑo Maṑa ṑo**  
**éairéaṁ éirḡ mḡliaṑṑan ḡo haṑṑṑḡeṑṑ anṑ ḡo ḡruairí báṑ,**  
5525 **aḡur maṑ rín ṑo móṑán oile ṑ'fíoiruṑirṑib éiréann tuḡ a**  
**mbeṑṑa ar ḡo cṑaibṑeṑṑ Caṑoṑlice ó aṁṛirí ḡriain ḡo**  
**ḡabálar ḡall, ionṑur ṑa réirí rín ḡuṑab bṑéṑṑṑ ṑon**



this time, and many foreign authors of weight bear testimony to this from age to age. For although, according to Beda in the History of Sacsa, there was a contention between some of the Irish clergy and the clergy of Sacsa concerning Easter, and, moreover, though some of the Irish were stained with the Pelagian heresy, still the greater number of the Irish were free from either stain; and as regards the Faith, from the time of Brian down to the Norman Invasion, it is clear that it was alive unimpaired in Ireland, and hence that those who informed the Pope that it had lapsed in Ireland when he bestowed that country on Henry II. lied. In testimony of this are the examples which we shall set down here.

In the first place it is plain, from the number of genuine Irish nobles who, towards the close of their lives, betook themselves to the principal churches of Ireland to end their days in penance, from the time of Brian to the Norman Invasion, that the Faith was then alive in Ireland. Here follow some of these, to wit, Flaithbheartach O'Neill, who was called Flaithbheartach of the Pilgrim's Staff; he first began to do penance in Ireland, and after that he went to Rome on a pilgrimage in the year of the Lord 1073; and Donnchadh, son of Brian Boraimhe, who went on a pilgrimage to Rome and who ended his days in penance in the monastery of St. Stephen; and Tadhg, son of Lorcan, king of Ui Cinnsealaigh, who ended his days in penance in the church of Caomhghin in Gleann da Loch; and Cathal, son of Ruaidhri, king of west Connaught, who closed his days in penance at Ard Macha; and Muirchearnach O Briain, king of Leath Mogha, and of the greater part of all Ireland, who went to Ard Macha and spent five years in penance there until his death; and so it was with many others of the true nobles of Ireland who closed their days in piety and as Catholics from the time of Brian to the Norman Invasion. Hence did those persons lie who told

oṛuings oo rēac nūr an bṛápa doṛuianur Cuairtur naḁ  
 raiḁe an Cṛeueam̃ Catoilice ar marṛeain ná ar coiméao  
 5580 i nÉirinn nē tigeaḁt ḡall innte.

An raia veaṛbaḁ oo-ḁeiuim nūr an ḡCṛeueam̃ ḡCatoil-  
 ice oo ḁeit ar coiméao rul tángaoar ḡall i nÉirinn, mar  
 oo cógbaḁ iomao mainiṛteaḁ innte ḡo ḡroo rul tángaoar  
 ḡall iṛ uairle ḡaeḁeal ra ooḡḁáil. Ar oṛúr oo cógbaḁ  
 5585 lé Maoilṛeaḁlaim̃ nī Míḁe iṛ Éireann uile mainiṛteaṛ  
 Muiṛe i mbailē áta Cliaḁ, an tan fá haoiṛ von Tigeaṛna  
 II39. Oo cógbaḁ lé Donnḁaḁ Ó Cearḁaill nī Oirḡiall  
 ar fupáileam̃ Malaciaṛ Earpuis Uúin mainiṛteaṛ Mell-  
 font i ḡconntae Luḡmaḡḡ, an tan fá haoiṛ von Tigeaṛna  
 5590 II42. Oo cógáib̃ Malaciaṛ naom̃ea earpuḡ Uúin  
 mainiṛteaṛ Iobair Cinn Tṛáḡa i ḡconntae an Uúin, doir an  
 Tigeaṛna an tṛáḁ roin II44. Doir an Tigeaṛna an tan oo  
 cógbaḁ mainiṛteaṛ na ḁúille II6I. Oo cógáib̃ Oiaṛmaio  
 Mac Muṛḁaḁa nī Laiḡean mainiṛteaṛ an ḁealaḡḡ aliaṛ  
 5595 ḁaltinḡlaṛ an tan fá haoiṛ von Tigeaṛna II5I. Oo  
 cógbaḁar rlioc̃t Maoilṛeaḁlaim̃ nī Míḁe mainiṛteaṛ  
 ḁectiṛ aliaṛ De ḁeaṛituvine ran Míḁe, an tan fá haoiṛ  
 von Tigeaṛna II5I. Doir an Tigeaṛna an tan oo cógbaḁ  
 mainiṛteaṛ na Máḡe i ḡconntae Luimniḡ II5I. Doir an  
 5600 Tigeaṛna an tan oo cógbaḁ mainiṛteaṛ Ó Doṛna i ḡconntae  
 Óiaṛmaio II54. Oo cógáib̃ Doṛnaill O ḁriain nī Luimniḡ  
 mainiṛteaṛ na Cṛoiḁe Naom̃ i ḡconntae Tioḁrao Áṛann  
 an tan fá haoiṛ von Tigeaṛna II69, aḡur oo cógáib̃ an  
 Doṛnaill céaṛna roin O ḁriain reaḁt mainiṛteaḁa oéaḡ  
 5605 oile ran Muṛan. Doir an Tigeaṛna an tan oo cógbaḁ  
 mainiṛteaṛ Feaṛ Muḡe i ḡconntae Coṛcaḡe II70. Aḡur  
 oo cógbaḁ nūr an nē rin iomao teampull iṛ mainiṛteaḁ i  
 nÉirinn naḁ Luaiḁteaṛ linn annro. Uime rin iṛ follur  
 ḡo raiḁe an Cṛeueam̃ Catoilice ar marṛeain i nÉirinn nē  
 5680 huḁt ḡall oo teaḁt innte.

Pope Adrianus IV. that the Catholic Faith was not alive or in a state of preservation in Ireland before the coming hither of the Normans.

The second proof I advance to show that the Catholic Faith was in a state of preservation before the Normans came to Ireland is that there were many abbeys built there shortly before the Normans came, and that the Gaelic nobles built them. In the first place Maoil-seachlainn, king of Meath and of all Ireland, built the abbey of St. Mary in the town of Ath Cliath, in the year of the Lord 1139. Donnchadh O Cearbhaill, king of Oirghialla, at the instance of Malachias, bishop of Dun, built the abbey of Meillifont in the county of Lughmhagh in the year of the Lord 1142. St. Malacias, bishop of Dun, built the abbey of Iobhar Cinn Tragha in the county of Dun, the year of the Lord then being 1144. The year of the Lord when the abbey of Buill was built was 1161. Diarmaid Mac Murchadha, king of Leinster, built the abbey of the Bealach *alias* Baltinglas in the year of the Lord 1151. The descendants of Maoil-seachlainn, king of Meath, built the abbey of Bectif *alias* De Beatitudine in Meath in the year of the Lord 1151. The year of the Lord when the abbey of Maigh in the county of Luimneach was built was 1151. The year of the Lord when the abbey of O Dorna in the county of Ciarraidhe was built was 1154. Domhnall O Briain, king of Luimneach, built the abbey of the Holy Cross in the county of Tiobrad Arann in the year of the Lord 1169; and the said Domhnall O Briain built seventeen other abbeys in Munster. The year of the Lord when the abbey of Feara Muighe in the county of Corcach was built was 1170; and in that period there were built many temples and abbeys in Ireland which we do not mention here. Hence it is plain that the Catholic Faith was alive in Ireland just before the Normans came hither.

An tteaf veaibhā ar an Cneveah to beit ar marēan  
 1 nēirinn mé huēt fāl to teāc innte, mar léaētā 1  
 n-annālāib dopta éireann sup horvuiēā tpi comōāla  
 coitceanna 1 nēirinn mé ppiēlātoib 1r lé huairlīb éireann  
 5585 ó aimpri ōonhāto mic ōriāto go tigeāc na nfall, mar  
 ar horvuiēā 1r mar ar ppiōāto pēāc cille 1r tuāte 1  
 nēirinn.

An cēātochōmōāl 1 bfiāto mic naonēupā an cētochliātoan  
 to flaitēā Muihēāpātoiz ūi ōriāto, an tan fā haoir von  
 5570 Tigeāpā II05, mar ar horvuiēā pēācā 1r vliēte 1r  
 mar ar leāpuiēā an Cneveah 1 nēirinn.

To commōiāto comōāl oile coitceann 1 nēirinn an  
 cūgēāto bliātoan to flaitēā an Muihēāpātoiz cēātoā,  
 mar a vānēātoā uairle 1r eāglāir éireann ar donlātoir  
 5575 go Rāit ōpēāpāil, an tan fā haoir von Tigeāpā II10,  
 mar ar horvuiēā pāipēāto nō viorēpē go n-a vteor-  
 annāib, āsup ruim āiūte eāpōz ōr a fciōnn, āmāil  
 aovbriāpā.

An tteaf comōāl coitcōnn to minneāto 1 nēirinn lé  
 5580 clēipāib 1r le fīorūāpāilīb éireann 1 fCeanannup na Mīde,  
 mar a pāibe Cuiptānup .i. fīolla Cuipt ō Conāpce eāpōz  
 leāpā Mōir, leāgāto an pāpā 1 nēirinn an tan pōin, mar  
 don mé cāipōiōnāl vāp b'āinn Iohanner Pāpion mé vāil  
 ceātpā pāllā to cēitpē hāipvēāpōzāib 1 nēirinn, āsup  
 5585 mé cōpē pīomōntācāto 1r ūpuiēācāto, 1r mé vīol vēācūmīde,  
 mé cōpē fāto 1r éiēin vpiūpē 1r vōibēā 1r fāc uile ō  
 pōin āmāc.

The third proof that the Faith was alive in Ireland just before the Normans came hither is that we read in the ancient annals of Ireland that, from the time of Donnchadh, son of Brian, to the coming of the Normans, the prelates and nobles of Ireland organized three national councils in Ireland in which laws pertaining to the clergy and laity were laid down and approved.

The first council was held at Fiadh Mic nAonghusa the first year of the reign of Muircheartach O Briain in the year of the Lord 1105, and in it laws and regulations were laid down, and religion was reformed in Ireland.

Another national council was convened in Ireland the fifth year of the reign of the said Muircheartach, when the nobles and the ecclesiastics of Ireland came together at Raith Breasal, in the year of the Lord 1110, where sees or dioceses and their boundaries were regulated, and a fixed number of bishops placed over them, as we have said.

The third national council held in Ireland by the clergy and the genuine nobles of Ireland was at Ceanannus na Midhe, at which were Christianus, that is Giolla Criost O Conaire, bishop of Lios Mor, the Pope's legate in Ireland at the time, together with a cardinal called John Papiron, for the purpose of presenting four pallia to four archbishops in Ireland and of putting down simony and usury, and enforcing the payment of tithes, and of putting down robbery and rape and bad morals and evils of every kind besides.

## XXXIV.

1r pollur ar na romplaíob-íre anuas go maíbe an  
 Crieveamh Catoilice ar maréain i nÉirinn né huít Šall  
 5590 vo tígeadé innce; agus an méio beanaí né voibéarab na  
 nŠaeóeal rúil pángadab Šaill eatoríia, 1r vearb go utáng-  
 adab lé Šabálar Šall cúigeab eaoíreac vo rinne ní-íra  
 mó vo voibéarab ioná a utáiní vo Šaeóealab ó  
 aimirí ōíuain go Šabálar Šall, maille né haršain  
 5595 óeall 1r éleíre, lé feilbeababí folamla 1r né hanflaítear  
 anšorlannac vo véanam. Aš ro a n-anmanna, íarla o'  
 Šranguell, Roibeab Mac Štiabna, Hugo ve Lacy, Seon  
 ve Curycy, 1r Uílliam Mac Alvoelmel. b'uríurá pírinne  
 an neíte-íre vo cúigín ar an ní avéaríam 'n-ar noiaíó,  
 5600 agus go háiríte a cíoimic Štanihurírt, agus fúr mar vo  
 éuadab uríóir na uríuinge-íre Šan mac aš Šabáil oíšíreacáa  
 a áarí oíia tré n-a n-olcáb íéim.

Bíóó a íaríonáíre rín ar íarla o' Šranguell ar  
 Roibeab Mac Štiabna ar Šeon ve Curycy agus ar ōíuing  
 5605 oile vo eaoíreacábí táiní 1 utúr an éonguir nac luatí-  
 íeam annro. agus an méio beanaí né lírteabí Šrang-  
 uell vo réir éíoimic Štanihurírt, 1 noiaíó íomac íreac 1r  
 ceallairíge vo véanam ar éuait 1r ar éill vó, íuairí ré  
 báí 1 náé Cliaé 1 Šcíoim íeacé mbliadán íarí utígeacé 1  
 5610 nÉirinn vó, an ean fá haoíí von Tígeabna II77; agus  
 ní maíbe vo ílíóé vó éir lé haoííre ingín ōíarímaua acé  
 aoiníngéan vab b'áimí írabella, agus vo pórab an ingéan  
 íoin lé hUílliam Marírcál, 1r íuē íí cúigeab mac 1r  
 cúigeab ingéan vó; agus vo éašadab na míc vóíó 1 noiaíó  
 5615 Šan íorí Šan oíšíre ar óeacáí vóíó, agus vo pórab na  
 híngéana lé íuirínn ōíuairlíb na Šacran, go narí íášabí

## XXXIV.

It is plain from the examples given above that the Catholic Faith was alive in Ireland just before the Normans came hither; and as regards the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived from the time of Brian to the Norman Invasion as regards the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Here are their names, the earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldelmel. It will be easy to see the truth of this from what we shall hereafter state, and in particular from the chronicle of Stanihurst, and moreover from the fact that the majority of these persons on account of their own misdeeds left behind them no son to take up his father's inheritance.

As a proof of this, take the earl of Stranguell, Robert Fitz Stephen, John de Courcy and some other leaders whom we shall not mention here who came in the beginning of the conquest. And as regards Richard Stranguell, according to Stanihurst's chronicle after he had committed many robberies and sacrileges against the laity and the church, he died in Ath Cliath seven years after he had come to Ireland, in the year of the Lord 1177; and the only progeny by Aoife, daughter of Diarmaid, that survived him was one daughter called Isabella, and that daughter was married to William Maruscal, and she bore him five sons and five daughters, and the sons died one after another, no offspring or heir remaining after any of them, and the daughters were married to a number of

an t-iarla mac aḡ gabáil oigheáda ari féin áct maḡ  
rin.

Uála hugo ve lacy maḡ fuair ceannar ón rairia henrí  
5620 ari an míde, vo gabad aḡ maḡbad ir aḡ oíceannaó éloinne  
Colmáin ir uairle na míde an méio ari a bpaḡbad rcpíob  
oíob, aḡur ari mbeit aḡ véanaḡ oúnruiric raingin i nDuir-  
maiz ran míde, cáinig uaine uaral óḡ von míde i gcpuḡ  
foḡuaine mé véanaḡ oibpe uó, guri maḡbad hugo leir.  
5625 Aveiri cpoinic Stanliuric guri uaine ainḡmianaó urúiread  
ró-fainnteac an hugo-ro. Aveiri maḡ an gceáona guri  
gab hugo óḡ a maḡ roin ir Seon ve Curycy vo láim iomaó  
cread ir maḡbda ir oíbfearge vo véanaḡ ari luḡt na míde  
i noioḡail báir hugo. Aveiri an cpoinic ceáona guri uaine  
5630 cealḡad meablaó urioíchéine William Mac Alvelmel, aḡur  
cuirib ríor maḡ vo bean go cealḡad mainéiri fá reab  
oilear oóib féin vo éloinn muiur mic Seairailt, aḡur  
fór aveiri go mbíóu foimadaó mé muiur ir mé n-a éloinn vo  
ríor. Léaḡtar fúr i n-annálaib aorta éirianne ari mbeit  
5635 o'William Mac Alvelmel i gceannar luimniḡ ó riḡ Sacran,  
go rairia imrearan ioiri uá coimmbiádairi vo fíol gCon-  
cubairi fá ceannar Connaḡt, maḡ aḡa Catal Cpoibdeairi ir  
Catal Carraḡ, aḡur vo gab William páiric Cátail Cáirairi  
i n-aḡair Cátail Cpoibdeairi, aḡur vo gab Seon ve Curycy  
5640 páiric an Cátail oile. Vo biaḡad an eapanta roin leat  
ari leat lé William ir lé Seon ioiri an uá Catal guri  
millead ir guri hairgead an cpoíó uile leo, ir guri  
oíceannaó móran o'uarlib Connaḡt ran rparin rin a  
lor an imrearin rin, go rairia coimearcar ioiri an uá  
5645 Catal, aḡur Faili ari gaḡ taóib aḡ congnaḡ leo, guri  
bhirgead vo Cátail Carraḡ ir va muinntiri ir guri maḡbad  
ran veabair rin é.

Ua éir rin vo tóḡad cairléan i mílioc uí madaḡáin



English nobles, and in that way the earl did not leave a son to become his heir.

As regards Hugo de Lacy, when he received the government of Meath from Henry II. he set to slay and behead the clann Colmain and the nobles of Meath, as many of them as he could lay hold on, and as he was building a fortified residence in Durmhagh in Meath a young nobleman of Meath came in the guise of a clown to do work for him, and he slew Hugo. The chronicle of Stanihurst says that the said Hugo was a lustful and very avaricious man. It also states that young Hugo his son and John de Courcy set about committing many robberies and murders and deeds of violence upon the people of Meath to avenge the death of Hugo. The same chronicle says that William Fitz Aldelmel was deceitful, treacherous and of evil disposition, and also relates how he took by treachery from the children of Maurice Fitz Gerald manors which were their own property, and adds that he was ever envious of Maurice and of his children. Moreover, we read in the ancient annals of Ireland that when William Fitz Aldelmel was ruling in Luimneach on behalf of the king of England there arose a conflict between two brothers of the family of Conchubhar for the sovereignty of Connaught, to wit, Cathal Croibhdhearg and Cathal Carrach; and William took the part of Cathal Carrach against Cathal Croibhdhearg; and John de Courcy took the other Cathal's part. This disagreement between the two Cathals was fed on both sides by William and by John until the entire country was destroyed and plundered by them, and till many of the nobles of Connaught were beheaded in that conflict as a result of that disagreement, and a battle took place between the two Cathals, the foreigners helping them on either side, and Cathal Carrach and his followers were defeated and himself was slain in that conflict.

After that William Fitz Aldelmel built a castle in

Lé hUilliam Mac Aluaimel, aSúr fásbair barua móir ann  
 5650 iF céir féin go Luimneac. Tis Catal Cnoibdearg 1  
 bforlongsboric 'n-a n-uét, iF uo éalouar an baiua ran oiré  
 iF leanaio Uilliam go Luimneac; aSúr uo tmarrao cair-  
 léan mÍlic né Catal Cnoibdearg. Do-ní Uilliam Mac  
 Aluaimel cruinnuagáó rluag va éir ro, aSúr tug uét ar  
 5655 Connacraib zup cneacáó iF zup hairgeaó cealla iF tuacá  
 leir aSúr go uetug ueargáí a uarila va óirí oíob; ionnuir  
 uime rin zup malluigeaóar cliaí Connac é, amail léagtar  
 1 nannálaió aorfa éireann uo rcriobaó tuairm trí éáo  
 bliáóan ó roin 1 bpríomleabair feancura va nzaireí  
 5660 leabair breacmic dothagáin. aSúr léagtar ran leabair  
 éáoona zup éurí Dia go miorbailéac, tré n-a míognoim,  
 ainmí gíanna iF galair uoileirí ar lé bfuair báir  
 uéirineac, iF nac práiní ongaó ná aicrege é aSúr  
 nac fuair aónacal 1 zcill ar bit áó 1 ngláinríg  
 5665 fáraíg.

Tarila eapanta va éir ro uirí Seon ve Curycy iF Hugo  
 óg ve Lacy zup éuireaóar móirán u'ullacáib iF u'feairib  
 Míóe 'n-a rrairín, iF uo hairgeaó iF uo cneacáó an uá éirí  
 rin uo bíóin a n-imreairín; aSúr uo b'í críóó na heapanta  
 5670 roin zup gábaó Seon ve Curycy lé Hugo óg ve Lacy go  
 cealgac, aSúr zup cuireaó ar láim gáll é, aSúr uo gáb  
 né a air tréacúireac uo éur air. Cuireair 'n-a gíall 1  
 Sacraib é, go raibe realaó ainríre 1 nglaraib ann. Tug  
 an ní paróún va éir rin uó, iF tug ceau uó tilleau 1  
 5675 nÉiuinn; aSúr cáiníg ré ar muir né tuall 1 nÉiuinn, zup  
 éiríg anfaó uó, zup tilleaó tar a air uon tír é; aSúr mar  
 rin uó éeirre huairé uéag ag uul ar muir iF 'ga tilleaó  
 go Sacraib airí, uo réirí érimic Stanhuiric; aSúr an  
 éirígeaó huair uéag cáiníg ar muir, uo reolaó lé  
 5680 hanfaó gaóiré uon fíraingé é, go bfuair báir ran éirí rin.

Milioc Ui Mhadagain, and left a large garrison there and went himself to Luimneach. Cathal Croibhdhearg encamped in front of them to lay siege to them; but the garrison escaped by night and followed William to Luimneach; and Cathal Croibhdhearg razed the castle of Milioc. After this William Fitz Aldelmel got together a host and invaded Connaught, and spoiled and plundered churches and country districts, and made dreadful slaughter on all he encountered of them, so that the Connaught clergy cursed him, as we read in the ancient annals of Ireland which were written about three hundred years ago in a chief book of seanchus which was called the Leabhar Breac of Mac Aodhagain. And in the same book we read that God, on account of his misdeeds, in a miraculous manner, inflicted a foul deformity and an incurable disease on him through which he died a loathsome death, and that he received neither Extreme Unction nor Penance, and that he was not buried in any churchyard but in a deserted grange.

After this a quarrel commenced between John de Courcy and young Hugo de Lacy, and many of the men of Ulster and of Meath fell in the conflict, and both these regions were plundered and spoiled by reason of their quarrel. And the end of this quarrel was that John de Courcy was treacherously taken prisoner by young Hugo de Lacy and that he was delivered into the hands of the Normans; and Hugo de Lacy undertook to prefer a charge of treason against him. He was sent as a prisoner to England, where he was for a time in captivity. The king granted him a pardon after that, and gave him leave to return to Ireland, and he went to sea to proceed to Ireland, when a storm arose against him and he was put back to land, and so it befel him fourteen times, putting out to sea and being put back again to England, according to Stanihurst's chronicle; and the fifteenth time he went to sea the storm drove him to France, and he died in that country.

Léagtar ran éirimic céanna sup marbhad tuine uaral  
 vo éine Seoin ve Cuncy vo bí na éomhuide i nÉirinn lé  
 hugo óg ve lacy ir lé báiteir ve lacy a deapbádaí,  
 sup fár iomaio buaidéarfa ir coimhliceo da éoirc rin ioir  
 5685 éarais an tuine uarail ir an éloinn rin hugo ve lacy,  
 ionnur sup b'éigin von riú Seon uil fluaú móir vo Gallaid  
 ir vo Gaedelaib von Míde vo rmaéctugad na mac roin.  
 Agus ar n-a élor rin uóib, ciallaio go Cairiuis feargura,  
 ir céio an ní 'n-a otómaideac ann rin, agus glacais long  
 5690 ran áit rin, ir ciallaio ar teitead von fíuainc, go  
 noeacádar ar don i míoct dá Gaillaidí vo déanaí feadma  
 i lubhórc abbad i mainirci S. Caupín ran Noimannioe;  
 sup éiteadar real da n-aimeir ran mbreíghmíoct roin da  
 noirluigad féin, sup léigeadar i sceann aimeire da éir  
 5695 rin a nún iur an abbad, agus sup iairiadar air impiúe vo  
 éur ar riú Sacran um fíotéain ir um máitmeacdar vo  
 éadairc uóib. Agus fuair an t-abbad an ní rin uóib,  
 go tóangadair i nÉirinn amlaio rin i noiaio an míoú vo  
 talhairc airis a bfoia ir a bfeamainn uóib; agus fuair an  
 5700 ní Seon báir da éir rin, an ran fá haoir von Tigearna 1216.

Tárla fóir da éir rin ié linn an trear Henrí cogad  
 móir ioir hugo óg ve lacy ir William Marurcál sup  
 millead an Míde uile leo ir sup éiteadar morán ve  
 Gaedelaib da gad leit ag congnam leo. Tárla fóir  
 5705 cogad móir ioir Miléir ir Séatfuirí Moiréir ir William  
 Marurcál sup millead morán o'feairib laigean ir  
 Mumán eatorra da gad leit.

Doeir Hanmer 'n-a éirimic sup hearcainead William  
 Marurcál lé hearrog fearna tré dá mainéar da feilb  
 5710 féin vo buain ve; agus ar mbeir coinnealbáioce uó, fuair  
 báir i Sacraib; agus vo briú nar b'áil lé n-a éloinn aipeas  
 vo éadairc ran feilb rin, fuairadar a éúigear mac báir  
 oiaio i noiaio, gan neac ag gabáil oigheacra ar don uóib;  
 agus vo éuaio an Miléir tuar go Cluain Mic Nóir go  
 5715 fluaú líonmair 'n-a fódair, go noeairiadar forlongórc da  
 oioce déas ann; agus sup hairgead leo an baile ioir éio

We read in the same narrative that a nobleman of the family of John de Courcy who dwelt in Ireland was slain by young Hugo de Lacy and by Walter de Lacy his brother, so that many quarrels and conflicts arose between the nobleman's friends and the sons of Hugo de Lacy to whom we have referred, so that king John was forced to go with a great host of foreigners and Gaels to Meath to chastise these sons. And when they heard this they proceeded to Carraig Fhearghusa, and the king pursued them thither, and they took ship there and fled to France, and both went in disguise as two gardeners to work in the garden of an abbot in the abbey of S. Taurin in Normandy, and they passed some time in that disguise, remaining concealed; and some time afterwards they made their secret known to the abbot and asked him to beseech the king of England to make peace with them and forgive them; and the abbot obtained this for them, and they came to Ireland under these circumstances, the king having restored them to their rank and to their lands; and king John died after this in the year of the Lord 1216.

After this also in the time of Henry III. there arose a great war between young Hugo de Lacy and William Maruscal, and they destroyed all Meath, and many Gaels fell on either side helping them. A great war also took place between Myler and Geoffrey Moireis and William Maruscal; and many men of Leinster and Munster were destroyed between them on either side.

Hanmer says in his narrative that William Maruscal was cursed by the bishop of Farna for his having taken from him two manors which he possessed as his private property; and, having been excommunicated, he died in England; and since his children did not wish to restore that property the five sons died one after another, none of them having left an heir. And the above-mentioned Myler went to Cluain Mic Nois with a numerous host, where they encamped twelve nights, and they plundered the

ir biaó; agus fóir do hairgead ceampuill ir easailre an baile mar an gcéona leo.

Mar tuisiúar iomorro Gaeil na n-áire anflaitear ir  
 5720 éagsóir creadó ir ceallargain na ruinge aubairt,  
 agus fóir mar do hairgead lior Mór go n-a cearmonn lé  
 heimont Morci ir lé Réamonn de la Sióir, do réir éiríoch  
 Stanihuir, tar ceann go n-eadair an heimeur nó  
 heimont céona i n-áirí manais ir gur tógair mainir-  
 5725 ceir Óuin bhoit i gconntae Locha Garman, an tan fá  
 haoir von Tigearna II79, i gcúitigad na n-olc do rinne  
 i nÉirinn, agus mar an gcéona mar do hairgead easlaier  
 inre Catair ir a cearmonn mar don lé hiomaio u'easlaierib  
 oile lé William Mac Alvelmel, agus aier mar ir é ní  
 5730 na tuisiúar na Gail céona áire, tré iomaio uaille  
 uadair ir anuaille do beir ag fáir ionnta féin, riorra  
 rior do biaó eatorra féin, agus beir ag clóó ir ag  
 caiteam na nGaieal ioiri gac dá rann oíob, ir nac maibe  
 uil aca, amail do raoilead lé Gaiealair, ceirigad do  
 5735 déanam ar éiríoch ná leirigad ar béarair i nÉirinn,  
 ir ead do meiríar Gaeil iao féin do ríomair ó anbuir  
 na ruinge rin. Agus uime rin cángadair ríomg u'airib  
 Gaieal go tead Concubair Maonmairie ríomg Connact do  
 tabairt ceannuir ríom féin dó, ar mbeir 'n-a comnuiré do  
 5740 i nÓuin leoga i nUib Maine.

Ar uir cáirig Doimall Ó buair ní luimnig ir  
 Ruairí Mac Duinn Sléibe ní Ulaó agus Doimall Mac  
 Carrair ní Dearmhan, Maolreolair beag ní Míre,  
 agus Ó Ruairí ní Ó mhuirir ir Conmairne 'n-a tead agus  
 5745 gibe comairle ar ar cinnead leo, ríom do ríomnigad i do  
 maridair Concubair go cinneamair.

Ir follur ar na neirib do luairíamair anuair gurab  
 u'anflaitear ir u'éagsóir ir na neairíomair ar a n-olige  
 féin ag uadairíair Gail i nÉirinn, cáirig iomaio do

town, carrying off cattle and food, and also they plundered its temples and churches.

When indeed the Gaels observed the tyranny and injustice, the spoliation and sacrilege the people I have referred to had committed, and also how Lios Mor with its termon lands was plundered by Herimont Morti and by Raymond de la Gros, according to Stanihurst's chronicle, although the said Herveus or Herimont donned a monk's habit and built the abbey of Dun Broith in the county of Loch Garman in the year of the Lord 1179 to expiate the evil he had done in Ireland, and in like manner how William Fitz Aldelmel plundered the church of Inis Cathach and its termon lands, as well as many other churches, and, moreover, that what these same Normans, through the excess of vanity, pride and haughtiness that had grown up in them, paid attention to, was to keep up constant dissension among themselves and to destroy and waste the Gaels between each of their pairs of factions, and that they had no mind, as the Gaels thought, to reform religion or to correct morals in Ireland,—observing these things the Gaels thought to rid themselves of the oppression of these people. And accordingly a body of Gaelic nobles went to the house of Conchubhar of Maonmhagh, king of Connaught, who dwelt at Dun Leogha in Ui Maine, to make him ruler over them.

First Domhnall O Briain, king of Luimneach, and Ruaidhri Mac Duinnsleibhe, king of Ulidia, and Domhnall Mac Carrthaigh, king of Desmond, Maoilseachlainn Beag, king of Meath, and O Ruairc, king of Ui Briuin and Conmhaicne, went to his house, and whatever the counsel they adopted, Conchubhar was fatefully slain before they had put it into execution.

It is plain from the facts we have stated above, that it was owing to tyranny and wrong and the want of fulfilling their own law on the part of the Norman leaders in Ireland that there was so much resistance on

5750 neamhuimla na nGaeúeal ro rmaóct Gall. Óir ní meafaim go  
 bfuil cine fan Eorpaic ir mó ro diaó uimál ro ólige ionáio  
 Éireannaisg dá roinntí comérom an ólighé mú: agus ir í ro  
 ceirt ro-beir Seon Daup fan leatanaó déireannac von  
 déileadérian ro rroioó ar Éirinn oirua. Ag ro mar doer:  
 5755 a "Ní fuil cine fan ngrén lé n-ar ab anra ceart ir  
 comérom breiteamhair ní ir fearu ionáio Éireannaisg, agus  
 ir mó ro diaó ráruighe lé n-a cup i ngríom ioná iao,  
 bioó gurab 'n-a n-áioó féin ro diaó, ac go brafóaoir  
 oion ir roóar an ólighé an can iarraio é ar cúir com-  
 5760 éruim."

Ir iontuighe a ceirt an uóaoir-re nac ro óroóóúil i  
 néireannóab ro bí uul i n-eapumla go minic ar an nólige,  
 ac ro neamcomall na n-uactarían ar comérom an ólighé  
 ro roinn mú.

5765 Tángaoar taoirig oile i néirinn i oúr Gabálcar  
 Gall i n-éasmar an cúigir ro luaoeamar ear nac  
 oearna na feilhearica ro ríora an cúgear céaoa, agus  
 ro rinne mórian maiteara i néirinn maille né cógbáil  
 ceampull ir mainirceac né oáil fóio né halóir ro  
 5770 óléiric ro goóuóó, ir né hiomao oergríom oile ó roin  
 amaó ro óeanaó, go oer Dia ro roóar ro óionn roin oóib  
 iomao ro fleactaib uairle ro beir ar a loir anu i néirinn,  
 mar acáio Gearaltair ir búrair, builearair ir barrair,  
 Cúrrair ir Róirir, Puérir, Clann Muirir ir Gráirir ir  
 5775 Rionnoraígarir, Pléimionnair, Puirréalair ir Rior-  
 óúnair, Noionnionnair ir breacnair, Cóibínir ir Suir-  
 réalair ir bliunnirir, clann fearair, Connóúnair, ir  
 Cantualair, Veirruair, Daupuir, ir Diolmair,  
 Moiréir, Earmonair, Léir, Brúnair, ir Kéirinnir,  
 5780 ir iomao ro fleactaib uairle oile Seangall táirir ó  
 taoiréacáib oile oíob ná luaoeam anro.

a. There is noe nation of people under the sunn that doeth love  
 equall and indifferent iustice better than the Irish, or will rest better  
 satisfied with the execution thereof, although it be against themselves,  
 soe as they maie have the protection and benefitt of the lawe when  
 uppon iust occation they doe desire it.

FINIT.



the part of the Gaels to the Norman yoke. For I do not think there is a race in Europe who would be more obedient to law than the Irish if the law were justly administered to them. And this is the testimony which John Davies gives of them in the last page of the first book which he has written on Ireland. Thus does he speak: "There is no nation under the sun that love equal and indifferent justice better than the Irish or will rest better satisfied with the execution thereof, although it be against themselves, provided they have the protection and benefit of the law when upon just occasion they do desire it."

From the testimony of this author it is to be inferred that it was not through evil disposition on the part of the Irish that they often rebelled against the law, but through the rulers often failing to administer the law justly to them.

Other leaders came to Ireland in the beginning of the Norman Invasion, besides the five we have named above, who did not commit the deeds of treachery that the said five committed, and who did much good in Ireland by building churches and abbeys and giving church lands to clerics for their support, together with many other good deeds besides, and God gave them as a return for this that there are many descendants after them at this day in Ireland, to wit, the Gearaltaigh and the Burcaigh, the Builtearaigh and the Barraigh, the Cursaigh and the Roistigh, the Puerigh and the Grasaigh, and the Prionndarghasaigh, the Pleimonnaigh, the Puirsealaigh and the Priosdunaigh, the Noinnsionnaigh and the Breathnaigh, the Toibinigh and the Suirtealaigh and the Bloinnsinigh, the clann Feorais, the Conndunaigh, the Cantualaigh, the Deibhriusaigh, the Dairsidhigh, the Diolmhainigh, the Easmontaigh, the Leisigh, the Brunaigh and the Keitinnigh, and many other descendants of the Norman nobles who sprang from other leaders whom we shall not name here.



## TEXTUAL NOTES AND CORRECTIONS.

The mss. cited as M, M<sub>1</sub>, M<sub>2</sub>, M<sub>3</sub>, M<sub>4</sub>, M<sub>5</sub>, S, D, F<sub>1</sub>, F<sub>2</sub>, R, W, H, are described in the Introduction at the beginning of Vol. II. of this work. M<sub>1</sub>, M<sub>2</sub>, M<sub>3</sub>, M<sub>4</sub>, S, are by the same scribe, John, son of Torna O'Mulchonry. M<sub>1</sub> and S and latter portion of M<sub>2</sub> (from line 4531 onwards) being in the archaic style; M<sub>2</sub> (H 5 32, T.C.D.) has been used as the basis of the text as far as line 4351; M<sub>1</sub> (No. 2, King's Inns' Ir. mss.) taking its place from line 4351 to the end.

1.  $\sigma\epsilon\iota\gamma$  M<sub>1</sub>M<sub>2</sub>.

10. In the Latin at foot of page the word Christianum is given before Religionem in Sanderus's book.

11.  $\zeta\upsilon\pi$  sic M<sub>2</sub> which writes  $\sigma\upsilon\pi$  oftener than  $\zeta\upsilon\pi$  in this sense.

12.  $\Delta\pi$  after  $\Delta\sigma\Delta$ , om. several mss.

41.  $\Upsilon\pi\pi\epsilon\pi$ , in translation *read* Ussher; the same correction applies to the occurrence of this name in l. 4703.

50.  $\Delta\iota\lambda\lambda\epsilon\iota\sigma\epsilon\alpha\theta$  M<sub>2</sub>; R as in text.

76-196. From  $\delta\iota\pi$  of 76 to beginning of line 196 om. F<sub>1</sub>.

88.  $\zeta\alpha\lambda\lambda$  om. M<sub>2</sub>. RHW have the following after  $\Delta\theta\acute{\alpha}\iota\iota\upsilon$ :  $\zeta\upsilon\theta\epsilon\alpha\theta$   $\Delta\pi$   $\sigma\upsilon\lambda$   $\sigma\upsilon$   $\Upsilon\omicron\sigma\sigma\eta\sigma\alpha\theta$   $\mu\alpha\sigma$   $\Upsilon\pi\upsilon\alpha\iota\iota\upsilon$   $\Upsilon\acute{\omicron}\pi\alpha\iota\mu\epsilon$   $\sigma\upsilon\sigma$   $\kappa\acute{\omicron}\iota\mu\eta$   $\Delta\theta\alpha\iota\lambda$   $\Delta\sigma\upsilon\beta\pi\alpha\mu\alpha\pi$   $\epsilon\tau\alpha\pi$   $\epsilon\upsilon\zeta$   $\rho\epsilon\iota\iota$   $\Delta\zeta\upsilon\pi$   $\upsilon\alpha\iota\pi\lambda\epsilon$   $\epsilon\pi\iota\sigma\iota\sigma\eta\iota$   $\Delta\sigma\sigma\epsilon\alpha$   $\rho\acute{\epsilon}$   $\zeta\upsilon\pi$   $\sigma\upsilon$   $\beta\epsilon\iota\tau$   $\Delta\zeta$   $\epsilon\alpha\pi\pi\sigma\zeta$   $\eta\Delta$   $\kappa\acute{\omicron}\mu\eta\alpha$   $\sigma\pi\eta\pi\alpha$   $\sigma\upsilon$   $\Upsilon\pi\iota\zeta$   $\zeta\upsilon$   $\mu\beta\iota\sigma\iota\pi$   $\rho\epsilon\iota\iota$   $\epsilon\alpha\pi\sigma\sigma\epsilon\alpha\theta$   $\eta\epsilon$   $\Delta\pi\sigma\iota\lambda\epsilon$   $\rho\alpha$   $\iota\omicron\mu\epsilon\sigma\pi\eta\mu\eta$   $\epsilon\pi\iota\sigma\iota\sigma\eta\iota$ . As this passage is practically a repetition, and as it is om. in M<sub>2</sub>, etc., it has not been included in the text.

89-194. Given in M<sub>2</sub>, om. M<sub>1</sub>S,  $\gamma\epsilon$ ; given in a different position in DR, etc., more generally omitted than inserted; om. F<sub>2</sub> in this place, but it gives the passage in its account of Brian's reign.

92.  $\Delta\pi\sigma\pi\iota$   $\gamma\pi$   $\rho\iota$  M<sub>2</sub>      94.  $\iota\acute{\upsilon}\sigma\upsilon\iota\theta\epsilon$  M<sub>2</sub>,  $\iota\acute{\upsilon}\sigma\upsilon\iota\theta\iota\sigma$  in 95 in same ms.

174.  $\zeta\alpha\lambda\lambda\sigma\upsilon\beta\Delta\iota\pi$  MS      259.  $\sigma\epsilon\Delta\sigma\mu\alpha\iota\theta$  M<sub>2</sub>, as in text M<sub>1</sub>.

266.  $\sigma\epsilon\Delta\sigma\mu\alpha\iota\theta$ , twice M<sub>2</sub>      280.  $\sigma\alpha\iota\theta$  MS.

281.  $\epsilon\pi\iota\mu\epsilon\tau\iota\pi$   $\eta\theta\zeta$  M<sub>2</sub>,  $\epsilon\pi\iota\sigma\tau\epsilon\pi\mu\alpha\iota\theta$  M<sub>1</sub>F<sub>1</sub>S;  $\upsilon\mu$   $\epsilon\pi\iota$   $\mu\iota\lambda\epsilon$   $\epsilon\pi\iota\sigma\tau\epsilon\pi\mu\alpha\iota\theta$  F<sub>2</sub>. It would appear from the quatrain here that the orders conferred on the  $\epsilon\pi\iota\sigma\tau\epsilon\pi\mu\alpha\iota\theta$  were episcopal orders, if the Irish seancha is to be understood as agreeing with Nennius. If fifty-five be added to three hundred we get Nennius's number. The word  $\epsilon\pi\iota\sigma\tau\epsilon\pi\mu\alpha\iota\theta$  or  $\epsilon\pi\iota\sigma\tau\epsilon\pi\mu\alpha\iota\theta$  I have not met elsewhere. But it is possible that the ordination intended by the seancha is that of the priesthood; 55 bishops would not be such a fabulous number, especially if we consider some of them as succeeding to sees of others, but 355 seems an excessive number; see however a list of 276 extinct sees in Mac Firbis's tract in Rawlinson 400 (copy in R.I.A., 24 C. 7). Nennius mss. give 365 and 345. See Stevenson's Ed., p. 45.



595.  $\Delta\pi$   $\epsilon\alpha\omicron\beta$   $\xi\lambda\alpha\iota\tau\iota$   $\lambda\iota\phi\epsilon$   $\Delta$   $\tau\iota\eta$   $F_1$ ;  $\Delta\pi$   $\epsilon\alpha\omicron\beta$   $\xi\lambda\alpha\iota\tau\epsilon$   $\lambda\iota\phi\phi\epsilon$   $\Delta\tau\tau\iota\eta$   $M_2$ ;  $M_1$  as in text. 596.  $\omicron\upsilon\iota\lambda\epsilon$   $\omicron\epsilon$   $\omicron\omicron$   $\rho\alpha\omicron\gamma\delta\alpha$   $\rho\acute{\alpha}\iota\tau$   $M_1$ ;  $\Delta\epsilon$   $\rho\alpha\gamma\delta\alpha\iota\omicron$   $M_2$ .

597.  $\Delta\pi$   $M_2$ ,  $\rho\omicron\pi$   $M_1$ . The quatrain is also quoted in *Annals of the Four Masters*, Vol. I. p. 144.

$\omicron\upsilon\iota\lambda\epsilon$   $\omicron\epsilon$   $\omicron\omicron$   $\mu\alpha\tau\beta$   $\epsilon\tau\epsilon$   $\rho\acute{\alpha}\tau$ .

$\Delta\pi$   $\acute{\iota}$   $\rho\iota\eta$   $\omicron\alpha\lambda$   $\beta\alpha\iota\tau$   $\Delta\eta$   $\mu\upsilon\zeta$ .

Sic  $MF_1$  and  $F_2$  (with slight changes).

707.  $\eta\omicron\iota\eta$  is the reading in *An. F.M.*, Vol. I p. 152;  $\mu\upsilon\iota\eta\epsilon$   $\mu\omicron\iota\eta$   $F_1M$ .

710.  $\acute{\omicron}$   $\epsilon\lambda\alpha\iota\eta$   $M$ . 721.  $\rho\acute{\omicron}\rho$   $\gamma$   $M$ ;  $\omicron\eta$ .  $\eta\alpha$   $M$

753.  $\Delta\pi$   $\Delta$   $\beta\epsilon\pi\iota\omicron\tau$   $M_2$ ;  $M_1$  as in text,  $\Delta\pi$   $\Delta$   $\beta\epsilon\pi\iota\tau$   $\rho\alpha\iota\lambda\lambda$   $MF_1$ ;

$\beta\alpha$   $\rho\iota\eta\epsilon\eta$   $\Delta\pi$   $\eta\alpha\epsilon$   $\beta\epsilon\pi\iota\tau$

$\omicron\omicron$   $\rho\iota\omicron\lambda$   $\acute{\iota}\rho\epsilon\iota\lambda$   $\mu\iota\epsilon$   $\epsilon\omicron\eta\lambda\lambda$   $F_2$ .

765-774. from  $\iota\omicron\eta\alpha\eta\eta$  to beginning of 775  $\omicron\eta$ .  $F_1$   $M_1$ .

787.  $\mu\upsilon\gamma\epsilon$   $\eta\alpha\iota\lambda\beta\epsilon$   $F_1$ ;  $\mu\omicron\gamma\epsilon$   $\eta\alpha\iota\lambda\beta\epsilon$   $F_2$ ;

815.  $\eta\eta$   $\beta\alpha$   $\eta\alpha\eta\epsilon\epsilon\alpha\lambda$   $\beta\omicron\epsilon\tau$   $F_1$ ;  $\eta\eta$   $\beta\omicron$   $\beta\alpha\eta\eta\epsilon\epsilon\alpha\lambda$   $\omicron\lambda\epsilon$   $B$ . *Lism.*  $F_2$ ; *read*  $\beta\alpha\eta\epsilon\epsilon\alpha\lambda$ , and in translation *read* No poor woman was she.

817.  $\omicron\omicron$   $F_2$  for  $\acute{\omicron}$ . 884.  $\omicron\iota\alpha$   $\omicron\eta$ .  $M_1$ .

894-906.  $\omicron\eta$ .  $M_1$  here; it gives the passage later on. This passage occurs in several mss., but not in the same place in all.

932.  $\eta\eta$  for  $\rho\acute{\alpha}$   $M_1$ ;  $\omicron\eta$ .  $\Delta\pi$   $M_1$ ;  $\omicron\eta$ . whole clause  $R$ .

937.  $\omicron\omicron$   $\rho\acute{\alpha}\iota\tau$  for  $\Delta\pi$   $M_1$ .

940. In translation *for* a favourite with Guaire *read* one of Guaire's officers.

1047.  $\rho\acute{\iota}\alpha\epsilon\alpha\iota\tau$   $S$ . 1049.  $\upsilon\iota\beta$   $M_1$ ;  $\upsilon\iota\beta$   $M_2$ ;  $\upsilon\iota\beta$   $S$ ;  $\upsilon\iota\beta$   $R$ ;  $\upsilon\iota\beta$   $F_2$ ;  $\upsilon\iota\beta$   $F_1$ .

1113.  $\eta\eta$   $\acute{\epsilon}$   $\rho\iota\eta$   $D$ ;  $\Delta\pi$   $\acute{\epsilon}$   $\rho\iota\eta$   $M_1M_2SF_1$ ;  $\Delta\pi$   $\acute{\epsilon}$   $\Delta\eta$ ,  $\gamma\epsilon$ ,  $RF_2$ .

1114.  $\epsilon\alpha\lambda\lambda$   $M_2M_3SRF_2$ ;  $\epsilon\alpha\lambda\lambda$   $DM_1$ .

1115.  $\upsilon\epsilon\alpha\omicron$  is the general reading of the mss.;  $M_1$  alone has  $\upsilon\epsilon\alpha\theta$ , which *read*;  $\upsilon\epsilon\alpha\theta$  means a choice; in  $F_2$  the dot on the  $\upsilon$  is doubtful.

1164.  $\acute{\omicron}$   $\Delta$   $\iota\omicron\eta\eta$   $\gamma\omicron$   $\gamma\epsilon$   $M_2S$ ;  $\acute{\omicron}$   $\Delta$   $\omicron\eta\eta$   $M_2$ ;  $\acute{\omicron}$   $\rho\iota\omicron\eta\eta$   $M_3F_2$ ;  $\acute{\omicron}$   $\iota\omicron\eta\eta$   $RF_2$ .

1167.  $\Delta\pi$   $\eta\alpha$   $\Delta\epsilon\tau\omicron\eta$   $D$ .

1174.  $M_1$  as in text;  $\mu\alpha\iota\eta\gamma$   $\eta\alpha\epsilon$   $\acute{\alpha}\lambda\upsilon\eta\eta\eta$   $\Delta\pi$   $\Delta$   $\rho\iota\omicron\tau$   $M_2RF_1DM_3F_2M$  (with slight changes);  $\Delta\pi$   $\Delta\eta$   $\mu\beta\iota\omicron\tau$   $D$ .  $\beta\eta\epsilon\alpha\eta\eta\eta\eta$   $\rho\acute{\alpha}$   $\eta\acute{\alpha}\lambda\eta\eta\eta$   $\rho\iota\omicron\tau$   $S$ .

1176.  $\acute{\epsilon}$   $\mu\epsilon\omicron$   $\beta\alpha\omicron\iota$   $\rho\omicron\pi$   $\Delta\eta$   $\mu\beta\iota\omicron\tau$   $S$ .

1247.  $\epsilon\iota\eta\gamma\iota\omicron$  is the most common ms. form, that is the  $\gamma$  undotted.

1249.  $\rho\epsilon\alpha\epsilon\tau$   $F_1F_2$ .

1264.  $\lambda\upsilon\tau$   $\mu\alpha\epsilon$   $\rho\acute{\iota}\alpha\epsilon\eta\alpha$   $D$ ;  $\lambda\epsilon$  for  $\gamma\omicron$   $M_1$ . 1265.  $\upsilon\epsilon$   $S$ ;  $\theta\epsilon$   $F_1F_2$ .

1273.  $\rho\acute{\omicron}\rho$   $\rho\upsilon\alpha\iota\eta$  is the usual reading;  $\rho\omicron\pi$   $\rho\upsilon\alpha\iota\eta$   $F_1M$ ;  $\rho\omicron\pi$   $\rho\upsilon\alpha\iota\eta$   $F_2$ .

1274.  $\Delta\eta\omicron\iota\eta$   $M_2M_4$ ;  $M_1$  as in text;  $\Delta\eta\omicron\iota\eta$   $\tau\upsilon\alpha\iota\tau\eta$   $F_1$ ;  $\Delta\eta\omicron\iota\eta$   $\tau\tau\upsilon\alpha\iota\tau$   $M_2$ .

1276.  $\epsilon\omicron\omicron\eta\alpha$   $S$ . 1277.  $\gamma\omicron$   $\lambda\acute{\alpha}$   $\beta\eta\acute{\alpha}\tau\alpha$   $\beta\acute{\alpha}\iota\eta$   $M_2$ ,  $\Delta\eta$   $\omicron\eta$ .  $RF_1$ .

1271-8. The following is the version of the two stanzas given in *LB* p. 238c.

$\rho\epsilon\epsilon\tau$   $\omicron\omicron$   $\mu\omicron\epsilon\lambda\chi\alpha\beta\alpha$   $\eta\alpha$   $\epsilon\lambda\iota\alpha\eta$

$\omicron\epsilon$   $\iota\beta\alpha\eta$   $\epsilon\eta\iota\omicron$   $\epsilon\eta\alpha\epsilon\tau\alpha$   $\tau\iota\alpha\eta$

$\times$ .cc.  $\rho\iota\lambda\epsilon\omicron$   $\rho\omicron\pi\upsilon\alpha\iota\eta$

$\rho\eta\eta$   $\iota\eta$   $\iota\beta\alpha\eta$   $\Delta\eta\iota\eta$   $\tau\upsilon\alpha\gamma$

Do nat doib moelcaba an cing  
 Coinoméo ceopa mblisodan mbino  
 méapao cullá bratha baid  
 Do ceneol velbada Demain.

The LU version is nearly identical (p. 5. b 21).

1286. tap muir F<sub>1</sub>. 1288. éraic S, eupaic R.  
 1296. ró rriót for rrióta S, rriót R. rriote F<sub>2</sub>, rriut F<sub>1</sub>.  
 1298. ríogá D and some other copies.  
 1299. read n-éigeap, the g having dropped out during printing.  
 1324. paln S. 1325. seoóain M<sub>2</sub>M<sub>3</sub>, as in text M<sub>1</sub>; caoga, rrióta, R.  
 1367. ann ra M<sub>2</sub>, móroáil S, ir in M<sub>1</sub>D. 1416. corir M<sub>2</sub>M<sub>3</sub>D.  
 1417. no lom M<sub>2</sub>M<sub>3</sub>D; no luinn M<sub>1</sub>. 1418. hinilt S.  
 1419. beit some mss. 1474. níř tnom S, gáca F<sub>1</sub>.  
 1561. óm S, om RM<sub>1</sub>.  
 1579. ó Cuinn comal ngle S, comol M<sub>1</sub>, comall F<sub>1</sub>F<sub>2</sub>M; cf. a cú cúlainn  
 comuill ngle, 23 K 17, p 226; ó for ua M<sub>1</sub>.  
 1582. oémál SM<sub>1</sub>, oemal M<sub>1</sub>M<sub>2</sub>. 1602. Socher mss.  
 1623. cpiće M<sub>1</sub>, cpiće generally. 1624. nořuig S.  
 1631-2. nat bí DM<sub>2</sub>M<sub>3</sub>; náó bí M<sub>1</sub>S; noo bí F<sub>2</sub>; the LB version reads:  
 Echui ařechua na bu  
 in rigan oo cōppriřu. so also LU.  
 1641. gáinm M<sub>2</sub>DM<sub>1</sub>; M<sub>1</sub> as in text; gibe for glé R.  
 1642. luige and luide are common readings; lūg S<sub>1</sub>; luē M<sub>1</sub> as in  
 text.  
 1643. eapnaig M<sub>1</sub>S, also D, which has eapnat written first; eapnat F<sub>1</sub>F<sub>2</sub>.  
 1644. fá léir con oo réoeab gaut S. 1649. ran biot báin M<sub>2</sub>M<sub>3</sub>D.  
 1650. fá řaořnac cuing a corpáin M<sub>2</sub>M<sub>3</sub>D, řaořnac cuing F<sub>1</sub>, M<sub>1</sub> as in  
 text.  
 1656. rpi bliabna ceatřacat vóob S.  
 1658. oo bí an albaín oéir éřiuonn M<sub>1</sub>. 1659. oéir for o'aitle S.  
 1664. řin for řan M<sub>2</sub>. 1666. řon M<sub>1</sub>.  
 1667. řo ařcá M; řó ařcá S  
 1667-8. leic, bpiřeit the final word M<sub>2</sub>, M<sub>1</sub> as in text.  
 1672. M<sub>1</sub>M<sub>2</sub> om. a, M<sub>1</sub> gives a; ^ om. generally in Keating mss., given,  
 however, in S and in older copies of the quatrain.  
 1673. lóř a binoe uar řac cléir M<sub>1</sub>; uar for óř S.  
 1675. a řéimeann Keating mss. generally, the a is om. in older copies of  
 the quatrain; M<sub>1</sub>M<sub>2</sub> have a řéimeann.  
 1702. řlaine M<sub>2</sub>. 1722. mbařřiuonn M<sub>1</sub>, mbařřiuonn M<sub>2</sub>.  
 1738. Oubčaiř ōuinn SM<sub>1</sub>F<sub>2</sub>. 1742. móř M<sub>1</sub>M<sub>2</sub>.  
 1743. le M<sub>1</sub>, ré M<sub>2</sub>. 1745. cuigńáir S.  
 1752. řlaine M<sub>1</sub>. In translation *dle* (or Long?).  
 1767. řuacuma M<sub>2</sub>, řuacúma M<sub>1</sub>; see An. F. M. Vol. I. p. 226 for a  
 version of this quatrain.

1769. Δοὺ σλάινη γο να ρλυαῖςαυαὸ S; M<sub>1</sub> has the same but om. να.  
 1770. In translation read Roin. 1802. huib MM<sub>2</sub>F<sub>2</sub>, uí M<sub>1</sub> as in text.  
 1803. ῥῡάτ M<sub>1</sub>, many mss. cúl, ῥcát S. 1804. moige M<sub>1</sub>.  
 1806. uairle Connacht S. 1807. γαν ναὶ κομποιονν M<sub>1</sub>S.  
 1811. briḡ for clú M<sub>1</sub>. 1812. ταιρτειβ M<sub>2</sub>, heipe M.  
 1813. failbe M<sub>1</sub>. 1816. Δρ cúl for ῥó ῥcáit M<sub>2</sub>, γαὶ ραον τείο M<sub>2</sub>.  
 1827. reol go re M<sub>2</sub>, M<sub>1</sub> as in text. 1827-30. B. Bal. p. 54, col. b.

Saran reboerḡ reol amne  
 Oircinnoeḡ renbot rine  
 nī oalb ḡer bannadh Δ cath  
 Ro marb brianadh mac Echad.

1828. Seanboite M<sub>2</sub>; the last two lines of the quatrain are from the B. Bal. version.

é nī oalb γαν brianadh brat F<sub>1</sub>S.

the quatrain is given in An. F. M. p. 229, and in the Annals of Ulster, Vol. I. p. 82; the former reads γαν brianoul brat, the latter γαν brianthal brat.

1831. M<sub>1</sub> adds after bār: το μαρβαὸ Δοὺ mac Δινημυριό ρι ἔριμονν λέ brianoub ḡ lé laighnib Δ γκατ bealaig ōúin bolḡ.

1834. Rírhig M<sub>2</sub>, as in text M<sub>1</sub>, so also in line 1844.

1860. Ceannfota M<sub>2</sub>. 1868. meinn M<sub>1</sub>, meann M<sub>2</sub>.

1886. Ratán M<sub>2</sub>; M<sub>1</sub> gives nom. Ratain, ḡ Raítne, d Ratain which forms are used in text, M<sub>2</sub> does not decline the word, but writes it invariably Ratán.

1892. com M<sub>2</sub>; com M<sub>1</sub>. 1933. tonópapa M<sub>2</sub>; honópapa M<sub>1</sub>.

1942-46. ruannur; Keating equates this word with veapḡtad blushing or bashful, but the meaning of the word is valiant, championlike, here of course used ironically. The translation given therefore is *ad mentem auctoris*.

1959. γοναὸ to end of page om. M<sub>1</sub>.

1961-2067. Om. S, all but a few lines. F<sub>1</sub> also om. most of this passage, including the poem on the Standards.

1987. congḡhál mss. 2006. ola M<sub>2</sub>.

2011-66. As this poem is rare and interesting the following version of it from LB which differs but little from the version in text may not be unacceptable. The very few contractions are lengthened silently.

Διχιννο θαμ cech merci mop  
 Ro boi oc cloimo uallais iacop,  
 Terc nech Δρ Δ aithle ano  
 Oca mbeth aichne Δ n-anmano.

Treb Rubén nach porcobair,  
 Robe Δ merci macpogair,  
 Ré buan no éaith in treb the,  
 Ro len ρλυαῖς maít Δ mence

Երեւ Տէմեօն ուր քիր մերժի,  
 Աճէ ճօն ծաւիթեճ տիւրջե,  
 Տէմեօն ուր արմառ շէլշառ,  
 Իմ Ծնն ծառ տիւրշառ.

Երեւ Լեւի Լուծ ըն հաւրե,  
 Իմօս ձ արեօտ ք ձ Էնտե,  
 Եւ Էարե ծա քլնտի քօ  
 Աւրիմ ըն հաւրե առօ.

Մերժի օր Երեւ Իմօս ձմա,  
 Տամաւ Լեօմաւ Լնճալմա,  
 Երեւ Իմօս ք ըն սար քերքի,  
 Տլաւալ տիւմաւ ըն ընճմերժի.

Երեւ Իրաւ ք ըն օր ճլօւ,  
 Մերժի աւ քար արաւ,  
 Մեւնի քլօղ ք ըն քերքի տիւրեւ,  
 Իմ օր մերժի մօր մարեւ.

Երեւ Յաւաւ ըն քլաւ ըն,  
 Շէլ ձ մերժի քղ Լուճար,  
 Եւ ճնճի քօ քոնաւ շառ,  
 Ըն ըն քղաւ Լուճար.

Շէլ ծօւմ ձլառ իմարքիմ իմ  
 Օր Երեւ ընքաւն ընքաւ,  
 Սօն Երեւ ք ձ Էնք քաւ քերքի,  
 իմ քերք Լուճ մաւ Լաւմերժի.

Մերժի օր Երեւ ճառ ք ճլօ ճաւ,  
 Մար շէլ քի քօ քոնաւ,  
 ընքաւ քիմ ք քաւ քերքի,  
 Ըն քիմ քիմ մաւ քիմ.

Մերժի մար քար ք ընքաւ.  
 Էար օր Երեւ քօ քօ քաւ,  
 Տաւնիմ ք ընքաւ ծառ,  
 Իմ քիմ ծառ քօ քաւ.

Երեւ Եւաւն ք ընքաւ իմ,  
 ք ըն ձ մերժի ք մերժի,  
 Մերժի մար ք ընքաւ քօ քաւ,  
 Սերք քիմ քօ քօ քօ քաւ.

Երեւ Սն ծա ծաւիթի ք ընքաւ,  
 Օրքեւ ընքաւ ք ընքաւ,  
 Էրն ք ընքաւ ծա ծաւիթի,  
 Մար ընքաւ իմ ձ մերժի.



Երեւ ճրէր ուր ճրաստ ւոմ շիւս,  
 մերսի տար իւն մար Լոշիս,  
 մար օւն տարալիւ ձ Եօզ,  
 իր Երեւ ձլաւոմ քոմօւն.

Րօ ձիրմեր շալիւ ձ Երեւ,  
 իւ ձիրոմ մե ձ մերսեւ,  
 մար շալտ տոնցն ձա Երեւ շե,  
 ին քեր շա ն-ոմօն ձաւիւնե. ձ.Տ Ե. Մ. Մօր.

2022. ծօնոնն  $M_2$ .

2030. ծօնօմար  $M_2$ .

2035. Տօսօսլոն  $M_2$ .

Տօսօսլոն  $M_1$ .

2049. Տսօւտնօծ ու քրօւծ  $M_2$ ; ձա  $M_1$ ; ուփրեւծ in text as in LB.

2050. ձն Երօւծ տար Եօհօրծ  $M_2$ ; ձն Երօւծ տան Եօհօրծ  $M_1$ .

2052. Թեւրցիւն  $M_2$ .

2059. ւոմ  $M_1$ .

2066. քար ճա ձա հիօմծ ձաւիւնե  $M$ ; քար ճաւն հիօմծ ձաւիւնե  $M_2$ ; text as in LB, omitting initial syllable in accordance with the Keat. versions.

2082. Եօմմեար  $M_2$ .

2085. *delc* semicolon at end of line.

2090. Մաօւնիւցօ  $M_1 M_2$ .

2093. ւոնար քէն  $M_1$ ; ւոնա քէն  $M_2$ .

2096. ի  $M_2$ ; քէրցիւծ  $M_2$ ;  $M_1$  as in text.

2111. Երաճար  $M_2$ , but Երաճար in 2112.

2119. ձաօլցեւն  $M_2$ , but ձաօլոն in 2124.

2133. ճօր Եօ տօքնծ  $M_1$ .

2151. ձն քից  $M_2$ .

2143. in translation 'he was guarding' should not be in Italics.

2152. քաճաւն  $M_2$ ; քաճաւն  $M_1$ .

2206. մանրար  $M_2$  as also in 2208.

2288. Թօրօն om.  $M_2$ ;  $M_1$  as in text.

2296. ձաօնիւն  $M_2$ .

2327. օլլան  $M_2$ , but օլլան in 2332; ձօն օլլան  $M_1$ .

2330. քսար om.  $M_2$ .

2329. Եօնծ  $M_1$ ; Երօնծ  $M_2$ .

2359. Տէրօնիւն as in text  $M_1 M_2$ .

2368. տարար;  $M_2$ ;  $M_1$  as in text.

2409. ձոցլա  $M_2$ ;  $M_1$  ձն քալա as in text.

2419. քարցալ  $M_1$ .

2435. քօլիւրոմօն here, but քօլիւրոմօն elsewhere in  $M_2$  and  $M_1$ , etc.

2448. ճաճօօր  $M_2$ .

2467. ւոն քր  $M_1 M_2$ .

2472. ձ քաօնիւն  $M_1$ .

2480. ւաճա  $M_2$ ; ւաճա  $M_1$  *passim*: ւաճա accords with the modern pronunciation.

2491. մօքօց  $M_2$ ;  $M_1$  as in text.

2492. Տօրն is the reading of  $M_2 M_3$ ;  $DM_1$  read Տօրօ,  $M_1$  first wrote Տօրն but then changed the *n* to *o*.

2603. մոնցարն  $M_1 M_2$ ; մոնցարն in a few places.

2629-31. after քրն  $M_2 D$  have: ձքր ձն քից ձաւծ ու իւ քից օրծ ձաւծ քիւրար, քւ., *M* contracts the passage further still. As the passage stands in text there is a slight confusion, as it makes the king of Cashel pay the other princes what they really paid him, hence in the translation 'while they gave' are inserted instead of 'and' before 'the food supply.' In the reading of  $M_2 D$  there is no such difficulty.

2691. uib neill  $M_2$ . 2722. neapc for ni War of the Gaedhil.

2728-31. See this quatrain in App. to War of the Gaedhil with the Gall.

2756. ruaitecnoic  $M_2$ ; ruaitecnoic  $M_1$ ; ruaitecnoic War of Gaedhil. See this word in the glossary to Brehon Laws.

2759. gallrac  $M_1$ . 2772. caiteam  $M_2$  as in text.

2816. uprúnta  $M_2$ , but upramant above; upramant  $M_2$ .

2825. cucca  $M_2$ ; cuca D, entire line om.  $M_3$ . 2847. uobeyit  $M_2$ .

2852. beyit  $M_2$ . 2882. meann  $M_2$ ; meinn  $M_1$ .

2905. bailte cuan  $M_1$ ;  $M_2$   $M_3$  as in text. 2914. cuca  $M_2$  as in text,

2936. bioan  $M_2$ ; bioan  $M_1$ . 2970. uolcán  $M_2$ ;  $M_3$  as in text.

2988. echta  $M_2$ .

3023. The account of Cormac son of Cuileannain's death given in this section closely resembles that given in "Three Fragments of Annals," p. 200 et seq.

3029. a nat  $M_2$ ; uo nat  $M_3$ .

3031-2 from beginning of 3031 to ir uó of 3032 om.  $M_2$ , give  $M_1$   $M_3$ .

3061. cnuic  $M_1$ ;  $M_2$   $M_3$  as in text.

3076. a loig  $M_2$   $M_1$ ;  $M_3$  as in text.

3108. eapain  $M_1$   $M_2$ ; eapain D,  $M_1$  as in text

3132. ré uol  $M_2$  D; ré uol  $M_1$   $M_3$ .

3148. In Three Frag. for the saying ir upra, &c., we have fúilrígíó ar ré uo beagmeannamnaite 7 uapóile uo éineoil tpeoro uair mac comaitis éu.

3178. uama, the m is not aspirated in the Keating mss. except in S. uamha in Three Fragments.

3179. leimin  $F_2$ .

3204. comáinge for comhópa  $F_2$ ; comhópa  $F_1$ .

3222. for ó naí gábrac cumait oile. Three Frag. has na no gábrac comnaíde eile.

3231. cuíta  $M_2$ .

3238. tpiallair, &c., Three Frag., reads tpiua tpa Cormac an ní atcorac an éeo éata.

3347. milib  $F_1$ . 3364. Oitir  $M_2$ , but Óitir in 3366.

3380. meinn om.  $M_2$   $M_3$ .

3383-3577. The story of the Crosans was published in the Gaelic Journal (G.J.), Vol. IV. p. 106, by Dr. K. Meyer, from the ms. D IV 2 (fol. 51 b) of the Stowe Collection R.I.A., date of ms. being A.D. 1300. The same story is found in Mac Firbis's Book of Genealogies (Fir.), p. 778 (O'Curry's Transcript R.I.A.) The version given in text is the common one in the Keat. mss. of the modern type. In  $M_1$  the story is given in the same form as in the Stowe ms. and Mac Firbis. It may be noted that the scribe of  $M_1$  left a space for the story, which was afterwards filled in and had to be continued at foot of page. I give here the prose part of the version in  $M_1$ , it will be found to correspond closely with that of the Stowe ms.

Do éuaib an Donncaib roim thac floinn Ri Eirionn do déunadh thúir 7 éloró atciméioll Saisne ciaráin tpe impride a thná .i. Saobh inghion Donncaib neamhair níg Oghuige, ar ba tnaít mór 7 ba formaio léire múr 7 eloró ciméioll gáca hairuóille a néirionn 7 a ceall féin .i. Saisne cen élaib cen thúir. Do rángasoir fín thide lé go tulaig nDonncaib fín Saisne anair 7 go mbíoir ag déunadh an eloró gac laite ciméioll na cille. Ar ann fín do ríadé corp a haéarri son éill oia adnacól 7 fén for fíoirnig aca iomporéor 7 no haónadé fo déuóir. Ó no dhoréaró an adais rángasoir naonhor cporán ciabac cioróúib go mbásoir for ran uais ag ciaruiróidé ahaíl ar béir do époránais ó hrein analí. Ba gílitior rneadca a ruile 7 a bfiacla 7 ba uuibítior gual gabonn gac ball eile óioib. Ar amlaib immoio rángasoir 7 ouain leo son níg 7 gac ouine do éib iao uognío galor laoi go noiróe dó. Ir i annro an ouain . .

noibíoir an éliar fín ó fearcor go maioin og ciaruiróidé laf anouain fín for fín uais 7 gac nouine do féusab iao do gnío galor laoi go noiróe dó. Cor far ceirt og laocáib 7 og cléiruib se fín, air ba hiongna seahna go folúir ag cohaicidé an níg lánéaribéig. Ba heab fo immoio ní oia crahab .i. robaíl bíó 7 leanna oi boctáib an coimbeab 7 na n-uile pobol gáca féile apptal ingac airuóill a nOghuige 7 altram oé ceacá tige a noiruirge ar fon a déiteirne ciméil 7 tpi péillce gáca tige .i. péilleac seacáuibé 7 péilleac níneann 7 péilleac tuipín cipe 7 beir fo bpeir 7 fo faoirioin ó fín amac go noearioio na cléirig tpeiróioar fín oia go bfoillrigte oóib cib immar leannao na seahna é. Co nur-táinng aingiol oé i bfiir do éum céile oé do éimé ríadac thic neilí 7 acbeart. Ar maie ar fé ansearuirahair an cporgab, 7 naonhor do cléir ógcoingéuib iao ól fé 7 ar é fo an tpear feacé rángasoir a néirionn a hiffeairi 7 ó nar feurao ní son níg na beabáir ar aipe acáio iar na ég aca adéaríugab 7 seuntor oiffrionn amárac 7 uirge coirriocta 7 cpoéar ar an uais 7 ar an peilig uile é, 7 for thag na cille, 7 iméirio uais na seahna, 7 do rónab amlaib 7 rángasoir ciar ua gcoingeoio i neacéarib én cioroub ir in aier eadarrbuar 7 níir lámhar luige forir in talham coirriocta 7 acbercraoar ní reachao ar ríao an cporgab 7 a coirneacera uair no beimrpe anoiag a éuirp ir in tfaogal air acá a anam a ním 7 ní cuingiumne ní ói 7 no iméirio iao fín. Ar ann fín no haóí an cporán fionn úa cionga 7 mac liontaé ó Conuóráin ann, gonab iao na cporáin fín no meabuirigrio an ouan 7 an oirferioib fín ó cléir ua gcoingeoib gonab i fín ealada no foigam do ó foin amac 7 do époránais uile na héirionn ó foin analí or.

As to the meaning of the word cporán, O'Don. Supp. to O'Reilly's Dict. gives cporán to mean *scurra*, that is a jester or buffoon, and Todd has the following note on the word, Irish Nennius p. 182 : " They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other

cause obnoxious." The name *σποράντακτ*, is given to the species of metre in which the verses ll. 3685-3432 are written. This kind of metre is much more common than O'Curry (H. & S. Cat. 555) makes it out to be. He states that he only knew three specimens of this sort of metre, one being the present poem, another a poem by Andrew Mac Cruitin, the third a poem by O'Bruadar.

3397. *ναονθορ σποράν σιαδαδα σπορόνυλ M<sub>2</sub>; ναονθορ σποράν σιαδαδ σπορόνυλ M<sub>1</sub>; text as in F<sub>2</sub>.* 3398. *υαίθ M<sub>2</sub>.*

3404. *θόιβ* is the reading of *M<sub>1</sub>DM<sub>3</sub>*, some copies have *θό*.

3405. *θόιρ om. M<sub>1</sub>.* 3407. *υαδαρ F<sub>2</sub>.* 3408. *ρλυαδαθ F<sub>2</sub>.*

3410. *τοιγε F<sub>2</sub>.* 3414. *κοινην Fir.* 3415. *ρορητα F<sub>2</sub>.*

3416. *σπιρνε σρεαθνυαίλ, Fir; σπιρνε M<sub>2</sub>M<sub>3</sub>D, σπιρτε M.*

3417. *σποτα σπιρλεαδα γο σπιρθε Fir; σπιρθε F<sub>2</sub>.*

3418. *φιλο φαίλε Fir; φαίττλε F<sub>2</sub>.*

3419. *σάν om. Fir; τισοίρ Fir; τειγοίρ M<sub>1</sub>, τείγοίρ D IV 2.*

3421. *θορ F<sub>2</sub>.*

3423. *καίθε αν θυιρην, καίθε να κυιρην M<sub>1</sub>; D IV. 2 inserts no after κυιρην.*

3425. *ρο γαβα D IV 2, written ρο γαβαθ in G.J. ρονγαβα Fir.*

3426. *αιρριτορτο M<sub>1</sub>. In translation for chanted for read amused.*

3427. *αοιβινη F<sub>2</sub> M<sub>1</sub> Fir.*

3428. *βυίθε M<sub>1</sub>.* 3429. *βαρτάιν generally.*

3431. *αλλτορ M<sub>2</sub>M<sub>3</sub>D, αλλταρ M<sub>1</sub>.*

3431. *λυαδ Fir. D IV 2, λυαδ D, all the Keating mss. except D have λυαθ.*

3448. *σιρπικ for σιρπικ, the Keating mss. generally M<sub>1</sub> however has σιρπικ and this is the reading of D IV 2; Fir. has σιρπικ.*

3582. *In translation for numbers read number.*

3594. *φεραυθ M<sub>2</sub>.* 3597. *φιλο ροννα κλαννα Céin M<sub>1</sub>.*

3599. *αηρη M<sub>2</sub>, ιρ in M<sub>1</sub>.* 3600. *βαθ M<sub>1</sub>, a contr. M<sub>2</sub>.*

3608. *ρυγδαλλ τφάρυγθε M<sub>2</sub>, as in text M<sub>1</sub>.* 3615. *τφλυαδ M<sub>2</sub>.*

3626. *γο ρέιμθίρεαδ comes immediately after φαίλε in M<sub>2</sub> and in some other copies.*

3634. *σιρπικ M<sub>2</sub>; M<sub>2</sub> makes σιρπιoc or σιρπιoca gen. cf σιρπικ, M<sub>1</sub> makes it σιρπεacca.*

3691. *βαίρη M<sub>2</sub>, βαρη M<sub>1</sub>.* 3712. *ροατ M<sub>1</sub>.*

3716. *λυιμνιγε M<sub>2</sub>, λυιμνιγ M<sub>1</sub>; the two forms are used in these and other Keating mss.; I have written the word λυιμνιγ throughout in the gen.* 3839. *νιρ γνιoη M<sub>1</sub>.* 3841. *ιοθαρ M<sub>2</sub>; ιοθαρ M<sub>1</sub>.*

3846. *μαοιλεαδλαιν M<sub>2</sub>, and so often.*

3862. *όιγρηιρ M<sub>2</sub>; οίγρηιρ M<sub>1</sub>M<sub>3</sub>.*

3870. *ανσεαδαθ M<sub>2</sub>M<sub>3</sub>F<sub>2</sub>; M<sub>1</sub> does not give this clause; αν σεαδαθ in the mss. generally, so sometimes ανι for αν νι.*

3873. *να τερυίρ M<sub>1</sub>.* 3881. *όιρ om. M<sub>2</sub>; M<sub>3</sub>M<sub>1</sub> give.*

3885. *συρηθόρ Connacc M<sub>1</sub>; συρηθόρ Connacc M<sub>3</sub>; M<sub>2</sub> as in text.*

3898. *φρεαγναθ M<sub>2</sub> here, but φρεαγνα in other passages as in 3908; φρεαγνα M<sub>1</sub>M<sub>3</sub>.*

3920. ԶԻՆԼԱ ԸՈՒՄԶԱՆԼԻ ՆՈ ԸՅՐ ԴՐՈՇԷ ԵՈՒՆԱՄԱՆ ԲԷՐՈ ԴՐ ՇԵՈՒՈ, ԴԸ., Մ

4048. Ornuib M<sub>1</sub> as in text M<sub>2</sub>. 4049. Δηδδδ M<sub>2</sub>.

4053. ոս ծոխ ոս շրճճած ւնած ցար հարցեած, յԵ. Ը.

4061. ΔΕΤΔΙΛΛΙΟΝ Μ.

4110. so ločlonnašb om  $M_2$  which has  $\Delta m \Delta c$  instead ; DM om.  $\Delta m \Delta c$  ;  
*dele*  $\Delta m \Delta c$  in text.

4117. cloicteac  $M_9$ ; cloiccioc  $M_5$ .

4133. né for plait War of the Gaedhil, 4136 cuig blisona rec. Ibid.

4150-70. This passage is given in M<sub>1</sub>, a space having been left for it which proved to be too small, hence it is finished at the foot of the page ; om. D ; the absence of this and other passages points perhaps to an early edition of the work.

4163-4181. M<sub>1</sub>, S and D have the tributes to Brian differently put both in form and in position. After line 4115 they give (I quote M<sub>1</sub>, SD are nearly identical here):—*fa hé an brian ro trá an tsear Rí fa tigeapnamhla tighior dá raibde do Ríogáib éirionn riam, an céto Rí Conaire mór thac éiririgeóil, an dara Rí Cormbac thac airt 7 an tsear Rí brian. mór ionmhorro an cruim lóin do bíod ó trí cóigeadaib u'éirionn do brian gada bliadna le cotugad a teaglais a gCionn corad a n-éugmair éiofa dá dóigioth muman, amail éurteor ríor lé mac liaz apoolam éirionn ran uain darab torad bópaitha baile na Ríog. Suim dána na tréi gcóigíod rin do brian annro go cumair. Da míle, ré céo, trí ríeít 7 a veic do tharraig. míle, trí céo 7 a veic do torraig. Céirre ríeít 7 céo tinnne iaraimn. Cúig tonna trí ríeít 7 trí ceao u'fionn dearg. Deich noabéa 7 readt b'fíeít oabac séice. ag ru ríor na rponga do díolaó an éioféain ro ro reat 7 do éioblaicíod go ceann corad í gada bliadna. Oet gcéao bó 7 oet gcéao torc ó Connacraig gada samhna. Cúig céo bpat 7 cúig céo bó ó tréi Conaill. Trí ríeít bó, trí ríeít muc 7 trí ríeít tinnne iaraimn ó tréi Eogain. Trí éaoget bó 7 trí éaoget torc ó éiannab Rúgriúde ulaó. Oet gcéao bó ó úirgailleib. Trí céo marc, trí céo torc 7 trí céo tinnne iaraimn ó Laigrib. Trí ríeít marc, trí ríeít muc 7 trí ríeít tinnne iaraimn ó Oppuigib. Trí éaoget oabac fíona ó loélonnaib áda Cliaí. Cúig tonna, trí ríeít 7 trí céo tonna ofíon dearg ó loélonnaib Luimnig. ar pollur tré lionthaire an lóinri do bíod ag cotugad teaglais tige éeinn corad go raibde brian flaiteamail mar éigeapac. ní luaitream annro an suiríugad do bíod ar uairlib éirionn i tréi brian, 7 gíbe toigeópar a ríor ofagail léigead an uain réumháirte 7 ogeúbaid innce é. ní lámad, gc., as in line 4181 et seq.*

4245. λέυκητοι M<sub>2</sub>; λάκτοι D, γc.

4258. M<sub>2</sub> wrongly begins a period or paragraph with the words "in complete, etc."

4202. rleib1 mboccaic, War of the Gaedhil.

4221. τεταγται  $M_n$ , τεταγται  $M_n$ ; να λαμβάνεται  $M_1$ , λαμβάνεται  $M_5D$ .

4299. brian begins a minor paragraph in M.

4303. բարձար as in text  $M_2$ , բարտոր  $M_3$ .  
 4337-8. number too high by twenty.  
 4388. In translation *for breast read* brink.  
 4408. ւատնայ  $M_2$ . 4409. Եանբաւ  $M_2$ . 4411. Կոմպայ  $M_2$ .  
 4415. օտ  $M_2$ , often elsewhere օւ. 4420. Կալլեաճհա  $M_2$ .  
 4446. Եարձաձ as in text the general reading.  
 4456. Եա  $M_2$ ; Եա  $M_3$ . 4463. Կալկոյ  $M_2$ .  
 4473. բարբար  $F_1$ , բարբար  $F_2$ ; the word is vague and obscure; P. O'C., who cites this passage, derives it fantastically from բարբար by transposition of letters and changing օ into ր.  
 4483. Օո ճն  $M_3$ . 4508. Եարձաձ  $M_2$ .  
 4536. Կալկոյ բարձարն Երոն  $M_2$ , as in text  $M_1$ .  
 4538. Օո բար Կալկոյն րար ճաձ Կալ  $M_2$ .  
 Օո բար Կալկոյն րար ճաձ Կալ  $M_1$ .  
 օո բար Կալկոյն րար ճաձ Կալ  
 'S ունար ճաձ Կալկոյն Երոն  $M_3$ , W  
 Օո բար Կալկոյն րար ճաձ Կալ D.  
 Օո բար Կալկոյն րար ճաձ Կալ  
 'S ունար ճաձ Կալկոյն Երոն  $F_2$ .  
 Օո բար Կալկոյն րար ճաձ Կալ  
 ունար ճաձ Կալկոյն Երոն  $F_1$ .  
 Օո բար Կալկոյն րար ճաձ Կալ  
 ունար ճաձ Կալկոյն Երոն H  
 Օո բար Կալկոյն րար ճաձ Կալ  
 ու ցար ճաձ Երոն Երոն . Ba! 50 b.  
 4540. From this to the end the ms primarily followed in  $M_1$ .  
 4548. Երձաձ  $M_3$ . 4552. Կալկոյն  $F_1$ . 4554. Տարկ  $M_3$ .  
 4556. Երձաձ  $M_3$ ; Երձաձ  $M_1$ . 4561. Կալկոյն  $M_3$ .  
 4568. րո om.  $M_2$ ,  $M_1$  gives.  
 4583. Կարբար, Դ., poem given in 23 D 5, R I. A., p. 122.  
 4592. the Ե of this line comes immediately after Կալկոյն of line 4591 in  $M_3$ , as in text  $F_2$ .  
 4600. Եր Կալկոյն Երձաձ  $M_1$ ; as in text  $M_3$ .  
 4609. Կարբար  $M_3$ ; but Կարբար supra in same ms.  
 4629. Կալկոյն Կալ om.  $M_1$ ,  $M_3$ ; given in several mss.; *read* Կալկոյն, and in translation Malchus.  
 4630. Կարբար Կալ  $M_3$ ;  $M_1$  as in text.  
 4650. Կալկոյն  $M_3$ , but Կալկոյն in previous line.  
 4655. Կալկոյն Կալ om.  $M_3$ . 4658. Կարբար  $M_3$ .  
 4671. dioceses  $M_3$ .  
 4672. Կարբար for Կալ Կարբար  $M_3$ ; but the phrase Կալ Կալ Կարբար is inserted in  $M_1$  after Կալ in line 4674.  
 4678. Some regard Կալկոյն and Կալ Կալ Կալ as one diocese; see note on ll. 4715 and 4729.

4674. comhion  $M_3$ ; comhionab  $M_3$ . 4687. curtor  $M_3$ .

4688. batsoirne  $M_3$ .

4694. cur  $M_3$  which uses both con and cur in the sense in which the word is used here.

4694. bfuigbe  $M_3$ ;  $M_1$  as in text.

4697. orion  $M_1M_2M_3$ ; some mss. read oronza.

4715. for remarks on these dioceses and their boundaries see Cambrensis Eversus, Vol. II. Addendum C.

4720. m6ir  $M_3$ ; m6ir  $M_1$ . 4722. Spac  $M_3$ ; Spaca  $M_1$ .

4723. Cpaol  $M_1$ ; Cpu  $M_1$ . 4725. Spuith twice  $M_3$ ; Spuib  $M_1$ .

4726. beinn  $M_3$ . 4727. holloirb  $M_1$ , as in text  $M_1$ .

4729. Dr. Reeves (Ecc. Ant. of Down and Connor, p. 139) explains the absence of the boundaries of the diocese of Dun da Leathghlas (Down) from the list by understanding the see of Dun da Leathghlas to be included in that of Cuinnire (Connor). See also Cambrensis Eversus, Vol. II Addendum C.

4732. himirne  $M_1M_2M_3$ ; himirimhe  $M_2$ , muir  $M_3M_2$ .

4734. upoilete  $M_1M_2$ .

4739. n6imtin here  $M_1$ ; but neithtin l. 4741.

4740. Cill Ala6 for fairrige  $M_1$ . 4741. Cill Ala6  $M_1$ , as in text  $M_1$ .

4744. hup Coillten  $M_1M_3$ . 4745. Linn  $M_1$ ; as in text some other copies.

4749. Eiblinn  $M_1$ , as in text  $M_1M_3$ . 4752. mileabac  $M_1M_1$ .

4759. da lua  $M_1$ , often written as two words in the Keating mss.

4757. R6ta Ueirccior  $M_1M_2D$  omitting maige; b6irne  $M_3M_2$ , b6irna  $M_1$ .

4762. Luimrige  $M_1$ , roir om.  $M_1$ , given  $M_3M_3$ ; Ac ar Coinne, Looan,  $M_3$ ; this punctuation is given in the best Keating mss.; they agree in placing a comma after Coinne, thus making Looan a separate name-item; still the correct version probably is Ac ar coinne Looan ir, 7c.; Achar Coinne, Looan, Lochguir  $M_2$ , om. roir  $M_2$ ; an maolcearn aca ar coinne Looan ir loca guir, 7c., D, in maolcearn roir, acar coinne Looan ir loc guir  $M_3$ ; an maolcearn, acar Coinne, Looan, loc guir,  $M_1$ . Looan is now Ludden, pronounced in Irish Luioin. See Ord. Sur. Doc. for Limerick. an maolcearnac roir, acar coinne Looan 7 loc guir  $F_1$ ; an maolcearn roir, acar coinne, Looan 7 loc guir  $F_2$ .

4763. an laca6 m6ir  $M_1M_3$ , an laca6 m6ir  $M_3$ .

4765. uin6e  $M_1M_1M_3$ , Cuin6e  $M_2D$ ; Cuin6e is the form in the Annals of the Four Masters *passim*.

4766. Uubabainn  $M_3M_3$ , Uubabann  $M_1$ . 4767. apicol  $M_1$ .

4785. fairrige for muir  $M_1$ . 4788. apicol  $M_1$ , apicail  $M_1$ .

4789. ro for re  $M_1$ .

4793-7. Some mss. write cpor as  $M_1M_2M_3$ , others use the ✠ instead, as  $M_3RF_2HD$ . 4798. cpora om.  $M_3$  which puts the ✠ instead

4801. don  $M_3$ . 4812. a om.  $M_1$ .

4817. f66irab  $M_3$  as in text. 4835. ac6muio  $M$ .

4839. m6ir om.  $M_3M_3$ , give  $M_1M_2$ . 4841. ricio  $M$ .

4855. ԼԵԻԹ  $M_3$ , ԼԵԹ  $M_1M_3$ . 4856. ԼԵԻԹ  $M_3$ .  
 4857. ԼԵԻԹ om.  $M_3$ . 4862. լԵԻԹԻՆ  $M_3$ .  
 4863. 1. Malachias om.  $M_3$ , give  $M_1M_3$  4884. ԵՐԱՆՈՒՆԻ  $M_3$   
 4896. ՇԵՐԵ  $M_2M_3M_1$ ; some mss. have ՇԵՐԵՐ, 4907-8. ԻՐ ՕՍԻՆ ՎՃ ԼԵԱՏՂԼԱԻՐ om.  $M_1$ .  
 4910. 1 ԼՈՍԻՐ Է om.  $M_3$ ; ՇՍԵՐԵՐ  $M_1$ . 4914. ՁՆ om.  $M_3$ .  
 4914. ԴՕ om.  $M_3$ ; ԵՐԱՇԻՐ ՔԵՆԼԵԱԾԱԻՐ  $M_1$ ;  $M_1$  as in text; ԴԻՆ for ԻՐԻՐ  $M_3$ .  
 4917. Nearly all the Keating mss. write embolis mali;  $F_1$  has simbolii, the final 1 having been first written s; see Introduction at beginning of Vol. II.;  $M_3$  has the correct form as in text.  
 4921. vigenti  $M_3$ .  
 4927 The word in the mss is generally Caselensi or Casselensi; the form now used is Casselensi, which is written in  $M_3$  as a correction in fresh ink.  
 4931. Apprilis  $M_1$ . 4933. 7 is inserted before ԼԵԱՏՃԻՆ in some copies.  
 4936-8. ՏԻՕԼԼ—ԼԵԻՇՂԼՈՒՆՆԵ om.  $M_1$ .  
 4938. Toislius  $M_1RC_1M_1$ ; Toistius  $WM_1M_3$ ; see Introduction; ԵՐԵՍԻՐ the copy in 23 G 1, R I A.  
 4943. Torgeslius  $M_1$ ; ԵՐՅԵՐԻՐ  $RM_1$ ; Torgestius  $WC_1M_1$ ; Turgesius 23 G. 1; see Introduction at beginning of Vol. II.  
 4985 Δ om.  $M_3$ . 5003. ԼԵԻՐ ԴԻՆ om.  $M_3$ .  
 5010. ԼԵԻՐԻՕՇԱ  $M_3$ , but ԼԵԻՐԵ 1. 5015 in same ms.  
 5015. ԲԱԻԼԻՅԵ  $M_3$ . 5016-17. 1 ՆԵՐԻՆՈՆ om.  $M_1$ . 5030. Δ om.  $M_1$ .  
 5037. ԼԵԻՅԵԹ  $M_1$ ; ԼԵԻՅԵԱՆ generally. 5043. ՕՍՏԱԻՐ  $M_3$ .  
 5053. ՃԵԱԼԼԱՄՆԱ for ՃԵԱԼԼԱԻՐ several mss.  
 5057. Beganbun  $M_1$ ; the modern form is Baginbun. For some account of this place and name see paper by Mr. Goddard H. Orpen, also papers by Mr. Orpen in Jour. R.S.A.I., 1898, p. 155, and 1904, p. 354.  
 5071. ԱՆՂԻՕԼԼ  $M_3$ . 5091 Δ om.  $M_1$ . 5103. ԴՐԵԱՏՐԱԾ sic  $M_3M_3$ .  
 5105. ԲԻԼԻՆ  $M_3$ ; ԵԼԼԻՆ  $M_3$ .  
 5113. ՍԻՐԱՄԱՆ  $M_3$ ;  $M_3$  transposes the two names.  
 5130. ԼԵ before ՄԱՐԻՐ om. some mss. 5132. ԻՆՈՒՆ  $M_3$ .  
 5138. ԲՃՏԱԻՆ  $M_3$ . 5156. ԱԵՐԱՅՐԱԾ  $M_3$ . 5167. ՍԱՇԱ ՔԵՆ om.  $M_1$ .  
 5170-1. ՏԻԵ—ԱՄԱԾ om.  $M_1$ . 5181-3. ԱՅՐ ԲՈՂ—ՍԱՐԵ om.  $M_3$ .  
 5184. ԵՐԵՐ  $M_3$ . 5190. ԵՐՅԵ  $M_3$ . 5194. ՔԵ ՇԵԱՇ  $M_3$ .  
 5196. very frequently Delagros in the Keating mss.  
 5199. inserts ՔԵ after ՃԱՆ  $M_1$ . 5202. ԻՐ ՅԵԻՆԵԱԾԱԻՐ ԻՐ om.  $M_1$ .  
 5213. Ս՝ՈՆՆԵՐԱՅԻՐ  $M_3$ . 5221. Delagros  $M_1$  and several other copies.  
 5222. ԵԱՐՅԵԱԻՐՈԵ  $M_3$ . 5230. ՃԱՆ for ՃԱԾԱՅՐ some mss.  
 5269-70. For clause ՏԻԼԱԻՐ—ՄԱՐԵԱԾԱ  $M_3$  has simply ՄԱՐ ԴԻՆ.  
 5274. ԻՆ ԲԼԱՏ ԴՈՆ ԼԵԻՐ ԻՐԻ ՃԱԼԼԱԻՆ 7 ՃԱՐԵԱԼԱԻՆ  $M_3$ , ՄՈՐԲԼԱՏ  $M_3$ .  
 5301. ԱՇԼՈՐ  $M_3$ .  
 5302. ԲԱՏՐԱ  $M_3$ , which however generally writes ԲՃՏՐԱ as in 5308; ԴԱ ԲԱՐԵ  $M_3$ .  
 5316. ԱՅՐ—ՄԱՐԵԱԾԱ om.  $M_3$ ,  $F_2M_3$  give.  
 5317. ԸՆԴՅԱԼ  $M_3$ . 5320. Thomas  $M_3$ .



5326-27. herimont monci, that is Hervey of Mount Maurice ; 1apala o' Stranguell, that is the Earl of Strigul, also called Strongbow ; see other varieties of these names in the Irish version of Cambrensis' Expugnatio Hibernica, Ed. Stokes, English Historical Review, Vol. xx. p. 77 et seq. The usual reading of the mss. is 1apla ó Stranguell, but F<sub>2</sub> has sometimes of, and sometimes o, hence in text it is written o'.

5344. mág for mac M<sub>3</sub>. 5351. Δ om. M<sub>3</sub>. 5353. Ríð M<sub>3</sub>.

5354. go hāt Cliað M<sub>3</sub>. 5357. Connact ir om. M<sub>3</sub>.

5371. cucca M<sub>3</sub>. 5373. ðarc M<sub>3</sub>.

5376. saxon, but generally saxonb or sacraib (saxraib) as in 5378 M<sub>3</sub>.

5381. For ecclesiastical censure read an interdict. The word coinneal-bāðab is used loosely in this sentence, apparently covering interdict and excommunication.

5396. maic for maitio M<sub>3</sub>, maitio M<sub>1</sub>M<sub>3</sub>.

5401. 20 M<sub>1</sub>M<sub>3</sub>, 40 M<sub>3</sub>. 5404. rīce, M<sub>1</sub>M<sub>3</sub> give 20.

5406. bolum .i. Bohun.

5412. an can roin om. M<sub>3</sub>. 5423. nēriponn M<sub>3</sub>.

5427. Breasper M<sub>3</sub>, Breasber M<sub>3</sub>, Breasper F<sub>2</sub>, F<sub>1</sub> as in text.

5438. ro M<sub>3</sub>. 5444. an ēriponn M<sub>3</sub>.

5447-8. rī rīr na rgeulab rīn M<sub>3</sub>.

5452. Bellarmin M<sub>3</sub> ; 'n-a ēriponn om. M<sub>3</sub>. 5464. v'uarlab M<sub>3</sub>.

5482. pāpa M<sub>3</sub>. 5488. catolica M<sub>3</sub>.

5498. vo tēab na carð M<sub>3</sub>.

5525. v'uarlab M<sub>3</sub>. 5528. Quartus M<sub>3</sub>M<sub>3</sub>.

5531. abbar for vearbāð in some mss ; riuibugab M<sub>1</sub>M<sub>3</sub>.

5537. M<sub>3</sub> gives 1193, 1139 M<sub>1</sub>.

5558. linn om. M<sub>3</sub>, give M<sub>3</sub>, 7c. 5559. catolica M<sub>3</sub>.

5562. vo tēact innce om. M<sub>3</sub>, gives M.

5572. oile comes after coitceann in some copies ; M<sub>3</sub> as in text.

5576. Dioces M<sub>3</sub>M<sub>3</sub>M<sub>1</sub>.

5584. 4 M<sub>1</sub> ; ceitne M<sub>1</sub>M<sub>3</sub> ; ceatna F<sub>2</sub>. 5599. ionar M.

5602. 4 acar om. M<sub>3</sub>M<sub>3</sub>M<sub>1</sub> ; give F<sub>2</sub>, 7c. 5613. roin om. M<sub>3</sub>.

5625. buine ainthianac om. M<sub>3</sub>, give M<sub>3</sub>, 7c

5626. rofannac M<sub>3</sub>M<sub>3</sub>.

5629. i noiaib bair M<sub>3</sub> as in text M<sub>3</sub> ; i noioðail bair acar .i. hugo mór ve lacy R.

5641. after Seon M<sub>3</sub> M<sub>1</sub>, 7c., have De Curcy, which many copies omit.

5651. eulubioar M<sub>3</sub>.

5655. gur cneacab om. M<sub>3</sub>.

5656. asur—biob om. M<sub>3</sub>, gives M<sub>3</sub>.

5661. tpe n-a ríognoth om. M<sub>3</sub>, gives M<sub>3</sub>.

5672. curbar M<sub>3</sub> here as generally.

5676. rilleab M<sub>3</sub>, cilleab M<sub>3</sub> as generally.

5692. i mainitir S. Taurin om. M<sub>3</sub>M<sub>3</sub>, gives M<sub>1</sub>, abbaib M<sub>3</sub>.

5695. *abbait* *M<sub>3</sub>*.

5701. *sa éir rin* om. *M<sub>3</sub>*, gives *M<sub>5</sub>* which om. *rór*.

5728-9. *lé—oile* om *M<sub>3</sub>*, gives *M<sub>5</sub>*.

5730. *uáille* om. *M<sub>3</sub> M<sub>5</sub>*, gives *F<sub>2</sub>*.

5737-8. *tángaobair* . . . *go teac, 7c.*, an idiomatic expression for a *rapprochement* in such a case.

5741. *ann* after *táinig* given in some mss.

5746. *go cinneadhnaic*; no doubt the author intended this word in a stronger sense than 'accidentally.' It seems certain in any case that Conchubhar's death was compassed by design.

5768. *mópa* for *mópaín* *M<sub>3</sub>*.

5778. The names from *Uolmhanais* to the end om. *M<sub>1</sub>WC<sub>1</sub>C<sub>2</sub>*, give *M<sub>5</sub>DM<sub>2</sub>H*. There are some other variations in the list of names in several mss.; thus O'Mahony (Translation, pp. 651-2) gives a much longer list than that in text. Perhaps certain scribes wrote in their favourite family names. It is on the whole probable that the author did not put his own name in the list. The names in their modern English form are: Fitzgeralds and Burkes, Butlers and Barrys, De Courcys and Roches, Powers, Fitzmaurices and Graces and Prendergasts, Flemings, Purcells and Prestons, Nugents and Walshes, Tobins and Shortals and Blanches, Birminghames, Condons, Cantwells, Devereuxes, Darcys and Dillons, Morrisises, Esmonds, De Lacys, Browns and Keatings.

## ADDENDUM.

The following list of the counties and of the dioceses of Ireland is usually given in the first part of the history, but in some mss. occurs at the end of Book II. Though not given in this place in *M<sub>3</sub>*, it is added here for the sake of completeness from *M<sub>5</sub>*, being collated with *M<sub>1</sub>*:

*Ag ro an lion aithearras atá a n-éirinn agur an lion o'earragsaib atá fátaib rin so réir áamoen:*

*atáio ceitire haithearras a n-éirinn, mar atá aithearras aro macla, príomháio éiréann uile, aithearras áta cliait, aithearras cairil, i' aithearras tuama.*

*ir fan bpríomháio atá na hearras-ge ríor: earras na míre, no so réir áamoen earras del na míreann 1. uirneac, óir i' ainn soen lig atá i uirneac del na míreann; ionann ionorro del agur lias, no clod, agur ve bris guraib i an clod roin i' ceora roir na ceitire cóigeac oar beanaib na ceitire míre sa n-earnaib an míre, so gairmeac del na míreann oi, agur gairmtear leac na gcoigeac ói, mar an gcoona; earras uóin óa leatglar, earras clodair, earras coinnire, earras aro ácaib, earras náta bot, earras náta lucc, earras uál nioair, agur earras uóire.*

ῥα διηραρρος ἀτά κλισά ἀτά εαρρος ῥλιννε τὰς λού, εαρρος ῥεαρνα, εαρρος Ορηυίγε, εαρρος λειτῥλιννε, εαρρος Cille Ὀαρνα.

ῥα διηραρρος Cαίρλ ἀτά εαρρος Cille Ὀάλνα, εαρρος λυιμνίγ, εαρρος Ιηρε Cατάιγ, εαρρος Cille ῥιονναβηνά, εαρρος Ιηλνίγ, εαρρος Ρορρα Cηέ, εαρρος Ρυιητ λαιηγε, εαρρος λεαρνα μέιη, εαρρος Cλυαυα εαρρος Cορηαίγε, εαρρος Ρυιητ ὁ ῥCαίηβη, εαρρος Ἀρηα ῥεαρνα.

ῥα διηραρρος Cυαμα ἀτά εαρρος Cill μίε Ὀυάτ, εαρρος μυίγε ὀό, εαρρος Ἐανυίγ Ὀύιη, εαρρος Cille Ιαητάιη, εαρρος Ρορρα Cομμάιη, εαρρος Cλυαυα ῥεαρνα, εαρρος ἀτάιη Cοναίη, εαρρος Cille ἀτάιη, εαρρος Cομυιη, εαρρος Cille μονυατ, εαρρος Ὀιλε ῥίηη. ιη ι αοιη ἀη Cιῥεαρνα τὸ ῥέιη ὀαμθεν ἀη Cαν τὸ ἡορηυίγεαὶ ηα Cείηη ηαιηραρρυνγ-ῥε α ηέιηηηη ΙΙ52.

Ὀο Cυιη μέ μὸρηη εαρρος ἀηηηο ῥίηη ἀη λῡηγ Cαμθεν ηαC ῥυιλ ἀη Cοηῥβάιη ἀηοιη ηά CαCαοιη εαρρυνγ ιοηηηα ἀCτ Ιαη ἀη η-α ῥCυιη ἀη ῥCύλ, ἀῥυη Cυιη Ὀιλε ἀη η-α ῥCεαηγαι ηε Cέιηη Ὀίηβ, ἀῥυη ἀη η-α ῥCυιη ῥά ἀοιη-εαρρος Ὀιλε, ηαη ἀτά λιοη μὸρη ιη ῥοηη λαιηγε ῥα ἀοιηεαρρος, Cλυαυη ιη Cορηαίγ ῥα ἀοιηεαρρος Ὀιλε, ἀῥυη ηαη ῥιη Ὀύιη ὁ ῥιη ἀμαC.

ἀῥ ῥο ἀη λιοη CοηηαCεCεαὶ ἀCα α ηέιηηηη τὸ ῥέιη ἀη Cαμθεν Cέασηη :

ἀCάιη ὈείC ῥCοηηηαC ι ῥCύιγεαὶ Ὀλαὶ, ηαη ἀτά CοηηηαC λυῥηαίγ, CοηηηαC Ἀρη μάCα, CοηηηαC Ὀύιη ῥεανυιηηη, CοηηηαC ἀηηηηη, CοηηηαC Cύιη ΡαCαη, CοηηηαC μυιηαCάιη, CοηηηαC ῥεαρ μανάC, CοηηηαC Ὀύιη ηα ηῥαλλ, CοηηηαC ἀη Ὀύιη, CοηηηαC ἀη Cαβάιη.

ἀCάιη Cηί CοηηηαC ἀῥ ῥαβάιη λειη ἀη μίηε, ηαη ἀτά CοηηηαC Ιαητάιη μίηε, CοηηηαC ὈιηCιη μίηε, ἀῥυη CοηηηαC ἀη λῡηῥῥυιηη.

ἀCάιη ὀCτ ῥCοηηηαC ι ῥCύιγεαὶ λαιῥεαη, ηαη ἀτά CοηηηαC ἀτά Cλισά, CοηηηαC Cille μανCάιη, CοηηηαC λούCα ῥαημαν, CοηηηαC CειCιηηλάC, CοηηηαC Cille Ὀαρνα, CοηηηαC Cille Cαιηηνίγ, CοηηηαC ἀη Ρίηγ, CοηηηαC ηα Ὀαιηηίηηηα.

ἀCάιη ῥεαCτ ῥCοηηηαC ῥαν μῡηηαη, ηαη ἀτά CοηηηαC Cιηβηαὶ Ἀρηηη, CοηηηαC Cηοιηε Cιηβηαὶ Ἀρηηη, CοηηηαC Ρυιηη λαιηγε, CοηηηαC Cορηαίγε, CοηηηαC Cιαηηαίηε, CοηηηαC λυιμνίγ, CοηηηαC ἀη Cλáiη.

ἀCάιη Cύιγ CοηηηαC ι ῥCύιγεαὶ CοηηηαCτ, ηαη ἀτά CοηηηαC ηα ῥαλλιηηηη, CοηηηαC μυιηγε ὀό, CοηηηαC Ρορρα Cομμάιη, CοηηηαC λιαC-ὀρημα, CοηηηαC ῥλνῥιὶ (ηὸ ῥέ CοηηηαC, CοηηηαC ἀη Cλáiη ἀη ῥειηεαὶ τὸ ῥέιη Cαμθεν),

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