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VOL. IX.

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[1906]

“Δ παρλε έηρεανν άίηηε,  
Cέμιοδ lom-luaδ θυρ λεαβαη.”

MAC CRUITIN.

FORAS FEASA AR ÉIRINN

le

SEADÚN CÉITINN, O.O.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN TREAS IMLEABAR

i n-a bfuil

AN DARA LEABAR DEN STAIR

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

S. DONATUS.

“Inir fá réim i gcéin 'ran iarthar tÁ,  
D'á ngairio luét léigín tír Éireann fialthar eoil.”

Translation by A. U. R.

THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

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

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Τὰρ εἶρ εἶβην ὕλ ἑάτεαις θάσσηάτεαις ῥῖνον,  
ἦρ νέλλ δῆυρ ὄσῖνον ὡο ῖναιὸμεαρ ἰε κῆοξάν,  
'S ἰμ ῖδορῶῖρτε ἑάοῖνῖνῖξτεαὶ κλέῖηε ὡο βῖορ,  
Δῆυρ εἶῖρε ῖαν ὄῖορ ῖην ἑάῖλλεαρ ἄη ἑορῶῖμ.

Ἐοξάν ῖυαὸ

τιομηδιν γά κομαιρε

θυιόθε

CRΔOIBE ΔH CÉITHHHΓ

οε

CONNRAÚ HΔ ΞΔEÚIΞE

ηΔ ΛεΔΔαιη γεο οο γρηιόθ

SEΔTUN CÉITHHH

Δη

STΔIR HΔ HÉIREΔHH

μηΔι εμιήηηηυξάθ Δη Δ γΔοέΔη

Δη γοη

TEΔHΞΔH HΔ HΞΔEÚEΔI

ΠÁYPAIΞ HΔ Θυιηηηη

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FORAS PEASA AR ÉIRINN  
HISTORY OF IRELAND.

# FORAS FEASA AR ÉIRINN.

liber secundus.

## I.

Δε πο πορ το ριόγαϊδ έιρεανν δευρ να νοάλαϊδ ο'είρ έπειοιή δευρ  
να hannahalaϊδ δε τειεαέτ ζαλλ ινντε δευρ ζυρ ζαβαοαρ α  
h-ophlamar.

Δοειρ Σανοειμυρ ραν έπειοεαβαρ το Σιορμα να Σακραν  
5 δε οτυζαοαρ ζαεθιλ το λάταρ ιαρ ηζαβάιλ έπειοιή ιαο  
ρειν δευρ αν μέτο το βι αα αρ έυμαρ ιρ ρά ρμαετ Εαρρπιζ  
να Ρόμα, ιρ ναε ραιβε αιρηόρμιοηηρα οϊλε ορηα αέτ Εαρροζ  
να Ρόμα δε ριοέταιν ρλαϊτιρ έιρεανν το ζαλλαϊδ. Δε πο  
βηιαέηα αν ηγοαρ: α “Τυζαοαρ έιρεανναιζ” αρ ρέ, “το  
10 λάταρ ιαρ ηζαβάιλ έπειοιή οόϊβ, ιαο ρειν δευρ α ραιβε αα  
αρ έυρ ιρ ρά ρμαετ Εαρρπιζ να Ρόμα, ιρ νι ραιβε αομάιλ  
αα αρ αιρηόρμιοηηρα οϊλε το ηεϊέ αρ Ειμυην αετ Εαρροζ  
να Ρόμα αμάιν ζυρ αν αιμρην ύο.” .ι. δε ζαβάλταρ ζαλλ.  
Ζιύεαο νι ριορ αν νι-ρε δοειρ Σανοειμυρ, μαρ ιρ ρολλυρ  
15 α ρραλταρ έαιριλ, μαρ α λαβμυανν αρ ηηαλ ράιο μαε  
έιρεαμόιν, ιρ μαρ α ηφοϊλλρτρεανν αν τ-άιρεαή ριοζ το  
ρϊολ έιρεαμόιν το ζαβ έιρε ηέ ηράυηαιζ το ρϊολαδ αν  
έπειοιή ι ηέηιμυην δευρ να έιρ. β “Οο ζαβ ηηαλ ράιο  
ρλαϊτέαρ έιρεανν οεϊέ μβλιαόνα, δευρ ρυλ το ρϊολαυ  
20 ριαζαϊλ έρϊορτ λέ ράυηαιζ ι ηέηιμυην το ζαβαοαρ 57 ριζ  
το ρϊολ αν ριόζ εέαοηα ρλαϊτέαρ έιρεανν δευρ ρόρ το

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. ἱριάλ 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.*



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 Rioghuidhe.

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 gleaning 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 haicléadaó linn, a “Lanfrancus peccatōc d̄sur  
 aip̄oearp̄os neam̄oiongm̄alta naom̄easailre Dorobernen̄fir  
 beannaōc go reir̄b̄ir ir go n̄guroe go Toir̄n̄oalbac n̄is  
 Éireann.”

Atá d̄s neartugaó lé f̄irinne an neite-re an ni léad̄tar  
 55 ran 4I eip̄irtil ran leab̄ar céaona, māi a reir̄obann an  
 céio-n̄en̄n̄í n̄í Sacran go Raoulphur aip̄oearp̄os Canter-  
 burie d̄s a iarraió aip̄i gn̄áda do éab̄airc do f̄asairc dar  
 b̄’ainm Gregorius d̄sur a oir̄neau ’n-a earp̄os i n-át Cliaō  
 tr̄e for̄áileam̄ n̄ios Éireann. D̄s ro b̄riat̄ra n̄ios Sacran an  
 60 tan fá haoir von Tigearna II23: b̄ “Do for̄áil n̄í Éireann  
 or̄m-ra lé ’n-a reir̄b̄inn d̄sur buir̄ḡeir̄is ōuib̄linne gur̄  
 t̄oḡad̄ar an ḡreaḡoir̄-re ’n-a earp̄os, ir do cúiread̄ar  
 c̄uḡac-ra é da oir̄neau. Uime rin for̄áilim-re or̄t-ra,  
 ionn̄ur go ōcuḡá a n-iarraio ōóib̄, cóim̄l̄ionau gan cair̄ve  
 65 do óeanām̄ aip̄i a oir̄neau.”

Ar ḡac ní da noubr̄amaip̄i ir pollur nac f̄ioir̄i n̄e a n̄á  
 nac n̄aibe n̄í ná aip̄oead̄ar̄án aip̄i Éirinn go Sabaltar Gall;  
 d̄sur ir pollur f̄ór nac n̄aibe cur̄i cinn̄te d̄s pápa na  
 Róm̄a aip̄i Éirinn n̄iam̄, ác̄t māi do b̄i aip̄i an Sp̄áinn nó aip̄i  
 70 an b̄f̄rainḡc nó aip̄i c̄riod̄aib̄ oile go haip̄ir̄i ōonn̄caua  
 nic ōriain ōóriam̄e do cúair̄o von Róm̄i tuair̄im ir reacc  
 mb̄liad̄na óeas aip̄i tr̄i f̄ic̄to gur̄l t̄anḡad̄ar Gall i n̄Éirinn.  
 Ḡivead̄ aip̄i n̄oul do ōonn̄caó mac ōriain von Róm̄i, am̄ail  
 ad̄ubr̄amaip̄i tuar, tuḡ f̄éin d̄sur uair̄le Éireann doita n̄é  
 75 cur̄i do deit d̄s earp̄os na Róm̄a oip̄ia, do b̄iuḡ go mb̄iv̄ir  
 f̄éin ear̄aont̄ac n̄é céile fá ion̄c̄or̄nam̄ Éireann. Ōir̄i tar̄i  
 ceann go reir̄ob̄aio ugoair̄i go coit̄ceann gur̄i b̄ionn  
 Con̄stantinur imp̄ir̄i iar̄i n̄gab̄áil b̄air̄te ōó oilein iar̄i-  
 táir̄i Eoip̄ra do Silber̄ter̄i pápa, n̄ioir̄i fealb̄ von pápa aip̄i  
 80 Éirinn rin, do b̄iuḡ nac n̄aibe fealb̄ na hÉireann d̄s doin-  
 imp̄ir̄i da n̄aibe n̄iam̄ ran Róm̄i ná d̄s Con̄stantin. Da

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

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

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

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

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

réir rin cionnur b'éioir go mbiaó b'íς gan éairc vo-  
 béaraó an t-imprii von pápa ar an ní nac maibe 'n-a  
 feilb féin ná i feilb donouine va ucáiniz 'n-a óiaió gan  
 85 imprieadt ó foir? Agus uime rin ní hinmearta go mbiaó  
 coimóir na h'éireann vo ríogáct—gan éao vo 'Ooctúir  
 Sanoerur—gan airoflait ná airoirí uirre ó aimprii pápaais  
 go Sabaltar Sall áct an pápa amáin.

Cuirfeam ríor annro ar an reanóur, rúl laibeoriam  
 90 ar ríogáib éireann iar zcneveain, an moó ar a noéintí  
 ríoga o'orougáó i n'éirinn, agus céao fá n-orougáctí iao,  
 ioir airoiriz ir ríς cúizíó ir ríomíflait feairinn. Tuiz  
 nac bíou vo zairim i n'éirinn i n-állóo áct zairim ríog áz  
 a b'flacais feairinn, amail fá nóir von éine lúouíoeac (áct  
 95 amáin go mbioir uuirre áz an zcine lúouíoeac) agus vo  
 moirán ve éineuaid oile, amail vo bíou taoirac i nállbain  
 áz 'Óal Riada nó zur ríogaó feairzur Moir mac Earca  
 oirra.

Ir é fáct iomoirio fá ríogáir don uime amáin ór cionn  
 100 na b'uibléac ir na zcrióó ionnur go mbiaó zác don 'n-a  
 flaitear féin umal vó, ir gan ar b'ieit vo neac vóib  
 f'earabua ná cur 'n-a ázau feau a flaitir féin, agus  
 a éuzrin zurab ó 'Óia ir counac agus ir cuíacáct ór  
 cionn éaíó vo horougáeo 'n-a ríς ór cionn na b'uibléac  
 105 é va b'ollamnuzác, agus va réir rin go noleazairí vóib  
 umla vo tádarit vó ir a tuizre zurab é an t-aoim-Óia  
 céaoia ir counac ar neam ar taláin ir ar irreann euz  
 an rímacé foir vó, ir zurab uairí ruidir flaitear; agus  
 ir minic zurab iao na vaoinne ir zlioca agus ir foglumta  
 110 vo bíóó i n'éirinn vo toztaoi i b'flaitear vo rímacéuzác  
 an uile ir vo éomíoeanzail na cána ir vo rínoimau na  
 ríocána, mar atá Sláinge mac Deala mic Loic fá airo-  
 b'ieiteam i n'éirinn 'n-a aimprii féin, Ollam fóola vo  
 bí foglumta agus Tígearnóur a mac vo bí feard mac

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

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

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

- 115 an gcéanna, agus Cormac mac Airt do bí eolaí rian  
 ùrreicéamhar tuaithe ir no ríob an Teagarc Ríog; agus  
 mar rin i túr na n-aimreair ir iad luét an feara agus an  
 uream ba mó fonn von máitear fuiblíúe do méaduigad  
 do toigéadai lé fearaid Éireann ór cionn na gcíob zō
- 120 uáinig páraig ir neair na heagailre. agus ó táinig  
 páraig, ir ag na hearrogaid ag na huairlib agus ag na  
 cionnicib do bíod toga na míog ir na uigearnaid zō  
 gabálar Gall; agus na garna éleádar anoir, mar atá  
 báin bíocont iarla Maigueir nó Duice, níor éleádar
- 125 i Éirinn iad atá Tíad Tigearna flait nó Rí, agus a  
 ríonadó ó na cíoáib do bíod 'n-a reilb.

Ré linn ionorro garna do glacáid uóib tigead an  
 cionnic agus an leabair do ngairtear an Teagarc Ríog  
 leir, mar a mbíod ríom cumair nóir ir meáit na cíche,

130 agus mar a mbíod foillirugad an luatúeáit bíor ó Uia  
 ir ón róbal tré máit do déanam, agus an uogálar bíor  
 ór a cionn féin ir ór cionn a fleáda tré neamhómáil  
 ceir ir córac, amáil oruigear leabair na Ríog ir an  
 Teagarc Ríog do déanam.

135 Ir minic fóir do beandai uiriuíe do gcáiruib do  
 uirig uóib fá cionlionad meáda na cíche do réir  
 Teagarc na Ríog, nó an ríge do léigean uóib gan  
 imrearan, amáil do beandai tuata Dé Danann do úreair  
 mac éalátan i n-aimirir míogáda Éireann do éadair do.

140 Ir é an cionnic do-beiread ríad i láim gá tigearna  
 ré linn garna do gabáil; agus o'éir na flait do uáil  
 do, do cúiread i gceill do na tuatáib nac rígead an  
 tigearna nó an rí a leair arim do glacad ó foin amáit do  
 ríadéugad a tíre, atá beir umáil do flait amáil ríoláire

145 do máigirir. Óir amáil do-beir an ríoláire 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

ḡrád ír umláct ír buítheacáir na máigirí, ír marí rín  
 uligítearí do na hioctaránaib beit na míogáib, tré marí ír  
 lé rlaic córa ír ceiric ríúmar na hioctaráin, ír naé lé  
 raobair airm na héascóra.

160 Ír ámlaíó bíor an trlac do-beirí an t-ollam i láim an  
 míog zeal go hiomlán, do cómaríca na ríinne lé ucuis-  
 tearí an gile bíor ran rlaic, do bhrí go raímaítearí an  
 zeal mír an bhíinne ír an doib mír an mbhríog.

Ír í cúir fá mbí an trlac oíreac, do cúir i gcéill do  
 165 na ruibléacáib ír do na tuacáib zupab oíreac zlan zan  
 élaon uligearí an mí beit 'n-a bhuátaib ír 'na bheacáib  
 roirí áraio ír námaio, roirí trlean ír anhrann, do míer  
 marí do beit imrearan roirí a dá láim.

Ír uime oíruigítearí an trlac roim zan fáob zan  
 170 énarán uirre acé coimhéio uile, do cúir i gcéill do na  
 tuacáib zupab ámlaíó uligíto na tigeairnaio beit zan  
 aníocraéct zan zairídean acé coimhéio fá cúir ceiric ír  
 cóimhéuim do zác donuine, do áraio ír do námaio, do  
 míer a gcóra, ríil.

175 Í oTeairnaio do zairí zác mí do míogáib éireann  
 maíi ag a mbíóó míogáct éireann uile, do éoil na  
 n-ollamán ír na n-uairal ma zceiríeaim, agur do éoil  
 eazairíe uairle ír ollamán ó roim anuar, arí leic na Ríog.

Í oTulaio Óg do zairí Ó Néill; agur Ó Caáin ír  
 177 Ó hÁgáin do zairíeó é. Ó Donnzairle a maíurcál rluaidí  
 ír muinnítearí bhírléim ír clann bhíortágra bheíteamain  
 féineacáir ulau uile.

Í zCíll mic Cneannáin do zairí Ó Donnall; agur Ó  
 Fíozairí do zairíeó é, agur Ó zallcubair a maíurcál  
 178 rluaidí.

Arí Maíog ádar do zairí Ó bhíam; Mac na Maíra  
 do zairíeó é; Ó Duibíoirí Cíill na Manac agur Mac  
 Corráin a maíurcál rluaidí; muinnítearí flanncúioe 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 muintir Bhrislein and clann Biorthagra were the brehons of feineachas of all Ulster.

At Cill Mic Creannain O Domhnaill was inaugurated, and it was O Fiorghail 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;

ἔβρισκεσθαι φέινεσθαι; clann Éraic a ollamhain ré ván;  
180 clann Éruicín nó clann Óruartha a ollamhain ré  
reanúr.

Ar Lioi Deanncairí vo zaircí Mac Cairicéig; Ó Súil-  
eabáin Mór agus Ó Donnada Mór vo zaireá é;  
muinntear Ruairc a máurcáil ruidis; clann Douagáin  
185 a ἔβρισκεσθαι; muinntear Ódális a ollamhain ré ván,  
agus muinntear Óuinín a ollamhain ré reanúr.

Ar Énoc an Óga vo zaircí Mac Muiréada; agus  
Ó Nualláin vo zaireá é; a eac ir a eairiav vo Nualláin;  
Ó Deoradáin a ἔβρισκεσθαι, agus Mac Eocáda a ollamh ré  
190 ván.

Ar Leic mic Eocáda vo zaircí tigeirna Cinnriolac;  
agus Mac Eocáda vo zaireá é.

Ar Óin Caillige béirre vo zaircí Ó Brian, agus  
Mac Eocáda vo zaireá é.

## II.

195

Vo ríogaib éireann o'éir Cneití anri ríor

Vo zab Laozair mac Néill naozigallais mic Eocáde  
Muigmeadóin mic Muiréadais Tírigh mic Fiárac Spaid-  
cine vo ríol éireadóin ríogaét éireann veic mbliáda  
ar ríco; agus fá hí Ríogaé a márair; agus ir í an  
200 ceatráma bliádaín va flaitear vo cúir Coeleitínur  
Pápa Páraigis i néirinn vo ríola an cneití, an tan  
fá haoir von tigeirna 431 bliáda. Agus bliádaín ir  
cúir ríco fá haoir vo páraigis an tan ríom. Óir an tan  
cuzav i mbrioto é, an naoimá bliádaín vo flaitear Néill,  
205 ir ré bliáda veás fá haoir vó; agus vo éait na hoct  
mbliáda veás vo bí ríome vo flaitear Néill, ionnur zo  
raibe mar ríom éitire bliáda veás ar ríco; agus cuirtear

muintear 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. Muintear Ruairc were his marshals of the host ; clann Aodhagain were his brehons ; muintear Dhalaigh were his ollamhs in poetry, and muintear 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 Uáclí i bflaitear  
 Éireann, ionnurf go maíbe páorais feacht mbliadhna véas  
 210 ir dá fíclio an tan go marbhad Uáclí; agus cuimítear  
 éiríthe bliadhna do flaitear laogaire leir rin, go noéin  
 rin bliadhain ir trí fíclio u'aoir as páorais as teacht i  
 nÉirinn uó. Agus ir móide ir inéireote fíhunné an  
 neite-re mar léagtar ran leabair da ngeimítear Martyro-  
 215 logium Romanum garab dá bliadhain agus fé fíclio fá  
 haoir do páorais an tan fuair fé báf. Ionann rin agus  
 garab bliadhain ir trí fíclio fá flán uó as teacht i  
 nÉirinn 'n-a earrog. Óir ir veair garab bliadhain ir  
 trí fíclio do bí as ríolao an éireoinn i Éirinn fuil fuair  
 220 báf. Sídead do éir Coelestínurf mé bPáorais Palatínurf  
 'n-a earrog do ríolao an éireoinn i nÉirinn an tan fá  
 haoir von Tigeirna 430, do méir beua i n-annálaib  
 Staire na Sacran. As go mar veir: a "An tan fá  
 haoir von Tigeirna 430 bliadhain do éir Coelestínurf  
 225 pára Palatínurf 'n-a earrog ar veir gar na Scotais  
 mé éireodam do éiríte uóil." Agus ir i rin an trear  
 bliadhain do flaitear laogaire agus an bliadhain ma  
 bPáorais uó teacht i nÉirinn. Agus iar noctain Éireann  
 uó mar don mé dá éiríthe véas, do gar tiri i n-ioctar  
 230 laigeas as Innbeairi Deagair, ir do beannuis trí cealla  
 ann rin, mar acá Ceall fine mar ar fagaib a leabair  
 agus cuir do éiríthe uóil ir beairi; an uara cill Teac  
 na Rómánac; agus an trear cill Uóinnac Airia, agus  
 iar mbeannuas na gceall roin uó, tis Mac mac Garracon  
 235 tigeirna na tiri rin agus ionnabair ar an gceir rin é,  
 go noeadau i nÁlbain go bfuair báf ann rin.

Uála páorais cáinís i nÉirinn i gcionn bliadhna i  
 noisio Palatínurf agus ceair ar fíclio do noimleir  
 'n-a focairi; nó do méir Henricurf Antiriooienfir i  
 240 mBeadair S. Germanurf, amail leagtar ran 168 ca. go  
 uctus páorais triocad earrog leir i nÉirinn. As go

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.*

bríathra an ughoair: a “Do éirí ríocht na hÉireann.”  
 ar fé, “ar ndéanad éadtra fáda agus a chéim imdeán lúcháir  
 ar a mionnair féin ar ndéanad fáda agus a chéim imdeán lúcháir  
 245 iugad tríoada earrao do hoiread leir féin tar leas, do  
 éirí i bprómar an tÍdeanna id, ar mbeid don fógmar  
 mói ir don méidil beas.” Ar ro ir iontuigte go  
 dtáirgeadair fúireann bíealáiread lé ríocht i nÉirinn  
 do ríolad an éiríom.

250 Léasair fóir fan reanair an tan do bí ríocht as  
 tead i nÉirinn, an méid fúair do éine Scuit as a ríde  
 rólair an éiríom, go dtug leir i nÉirinn id, agus do  
 bí ríocht ir chreidair ir mead ar coiméad i nÉirinn  
 reas céirre céad bliadán d’éirí ríocht do tead go  
 255 tead loclonad innre. Do bíod fóir airgead da bualaó  
 i ndia Maó ir i gCairleal an tan roin. Adá Henricur  
 tuar fan 174 ca. as fáu gur mionn ríocht éire ion  
 ronn tuine agus ríreid, agus gur bean an teadair mór  
 ríde don eaglaír, mar adá an teadair cuio do na daoimé  
 260 don reairann ir don ríreid; agus do mionn manair do  
 na reairib ir cailead daub do na mnáib, agus do  
 tógair mairreid daub. As ro mar doir an t-ughair  
 céadna as labairt ar an ríreid do mairreid fan tead-  
 air: b’Do-nio manair do na reairib uile ir cailead  
 265 daub do na mnáib ir do tógair ionad mairreid ir do  
 oirreid an teadair mór don reairann ir an teadair mór  
 don ríreid mé coirgead na ríreid céadna.”

Doir fóir an t-ughair céadna go dtáirgead don oirreid  
 do éirí ríocht ríor na ríde cúil ná ceirna ná fárad  
 270 i nÉirinn naóir lán d’airreidair ir do naóir, ionnair  
 go dtáirgead do rin gurab é ainm cinnte do bíod ar Éirinn  
 reas na ríreid uile go coirreann Oiléan na Naóir.  
 Doir nairreid, ughair bairreid, i Stair na bairreid,

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 operari pauci, destinabat.

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

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

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

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

Δὲ λαβαίρε δι πάρομας, να βριατρα-ρο: α "Ὁ τόξαϊθ,"  
 275 δι πέ, "355 εαγλιρ, ὁ χοιρνευ λειρ αν νυιθιρ έεασα,  
 355, εαρρος, τυγαϊθ έεασα ζηάια εαγαίρε ὁ ἐπί mile  
 ραγαίρε." Δὲ ρο μαρι τίς αν ρεανούρ λέ Νειννιυρ δι αν  
 λιον εαρρος ὕο ὁ χοιρνευ λέ Πάρομας:

280 Δ κάις λέ εαογαν ρυιτεαρρος  
 Ρό οιρριθ αν κάιθ,  
 υm ἐπί έεασαϊθ ερυταρμαϊς  
 φορρα ὁορμαϊς ζηάιθ

Cibe ὁ ευιρρεαν ι n-ιονζανταρ αν λιον εαρρος-ρο ὁ  
 βειτ ι n-δοιρρεατ μέ λινν Πάρομας ι n-έιρηνν, λέαζαν αν  
 285 ní δουρι S. θεαριμαιο ι mθεαταιο mλαχιαρ δι ζηάιτυζαθ  
 να hέιρνεαν ὁ λειτ α hearρος. Δὲ ρο μαρι δουρι:  
 θ "Ὁ-niteαρι μαλαίρε ιρ ιομαουζαν δι εαρροζαϊθ ὁ μέιρ  
 τοιλε αν διρνεαρρuiς, ιοννυρ ναέ λόι λέ hαοιρ εαρροζόιρ-  
 εατ αμίδιρ αοιρ εαρρος αμίδιρ, ατ βί θεαζηαε εαρρος  
 290 Δὲ ζαέ αοιρνεαζλαίρ αα." Δρ να βριατραϊθι-ρε S θεαρι-  
 μαιο ιρ ιοντιυζτε μαρι ευιρτε ι n-ιονζανταρ αν λεαρ εαρρος  
 ὁ λυαινεαμαρ ὁ βειτ ι n-έιρηνν μέ λινν Πάρομας. δι  
 mβειτ ὁον εαγλαίρ ρα βλάτ αν ταν ροιρ. ιρ λυζαίρε ιρ  
 ιονέυιρτε ι n-ιονζανταρ αν τ-άιρνεαμ εαρρος ὁ λυαϊθ-  
 295 εαμαρ τυαρ μαρι λέαζταρ λινν ι ρειρλεαβιαϊθ ζο μαϊθ  
 εαρρος ι n-έιρηνν ι n-αζαιο ζαέ ὁεαζάνταετα ὁα βρυιλ  
 ιννε.

ιρ ὁεαρϊθ ρόρ α hannάλαιθ έιρνεαν ζο ὁεαριμα Πάρομας  
 ὁα διρνεαρρος ι n-έιρηνν, μαρι ατὰ διρνεαρρος Διρ Μαέα  
 300 ρριόμáιθ έιρνεαν, αζυρ διρνεαρρος Cαιριλ; ρριόμáιθ  
 ιομορριο Διρ Μαέα ὁρ cιονν έιρνεαν υιλε ιρ ζο cιννε ὁρ  
 cιονν λειτε Cυιρν, αζυρ διρνεαρρος Cαιριλ ὁρ cιονν λειτε  
 Μοζα ζο cιννε; αζυρ διρνεαυρ Δὲ αν hρριόμáιθ διρ; αζυρ ιρ  
 έ αοηαρ ρά ὁεαριναθ αν τ-οιρυζαν ροιρ, ὁο hρϊς ζο ὁεαρλα  
 305 διρνεαίρεαρ έιρνεαν ι ρειρλεαέετα έιρνεαμóιρ, μαρι ατὰ  
 Δὲ λαοζαίρε μαε Νέιλλ; αζυρ νίοιρ ζαθ εοζαν ιρ Conall ιρ

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

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

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

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

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

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

an cúro oile o'uaireib an éiriu rin vo zab baiteadú ó  
 pátrais gan an eaglaib ba pinnriopálta ran míogáct  
 vo beit di a leit féin o'Éirinn, mar atá leat Cúinn, agus  
 310 cur vo beit aice di eaglaib Éireann di loig an aro-  
 flaitir vo bí 'n-a reib an tan roin. Síol Éibiri, céana,  
 fuaradai ó pátrais an daia heaglaib ba pinnriopálta  
 vo óéanaí i Leit Moza .i. i gCaireal, vo bpiú go maibe  
 ceart aca féin di Leit Moza fá piú Éireann gur an  
 315 ceitáct roin ó aimirí Cúinn. Iy cómarue ro vo ceiteamáin  
 ná eav amáin aithearros Muínan gairítear i rean-  
 leabhaib iyyi iy annálaó Éireann o'aithearros Cairil,  
 áct fóy go ngeairítear aithearros Leit Moza uile óe.

An ní eile ionomhu doeiuro oiong ran aimirí-ye go  
 320 maib imleac lobairi 'n-a caódoi aithearros, iy amáin iy  
 iontuigíte rin go maibe aithearros iy eiaí Cairil reál  
 di oibhite a Caireal tpié foimear Loclonnac an tan roin  
 i n-aimirí Máoilfeáclainn mic Máoiluadain vo beit i  
 bflaitéar Míue, agus Néill Caille 'n-a piú Éireann, agus  
 325 Olcobair vo beit i bflaitéar Muínan, agus Tuigeyur an  
 t-anflait Loclonnac vo beit ag buairéam Éireann. Ói  
 níon oóca Forannán ppiomáin Éireann vo tairann a  
 hAro Maca lé Tuigeyur, gur ba héigean oó teáct di  
 oibhite von Muínan, ioná aithearros Cairil go n-a cleirí  
 330 vo tairann a Caireal le Loclonnac, agus uil va nuisean  
 féin go himleac lobairi, mar a maibadai coilte iy bogáct  
 iy móinte an tan roin. Agus vo caiteadai reál va  
 n-aimirí an rin ye linn leáctruim Loclonnac vo beit  
 oira.

335 Ní fagáir linn i n-annálaib Éireann vo beit i n-Éirinn  
 áct vá aithearros, mar atá aithearros Aro Maca agus  
 aithearros Cairil go haimirí an Cáipioinál 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



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 Muñan, donḡurá mic naḡrmaoié, 'o cúiri páorais iunn a  
 baiclé, ir naé tré coir eogain mic néill ríog uladó. Tis  
 rai mé feandúr 'o leic Cuinn féin leir an ní tuar ran  
 laoiú oairab tofac: buair n-eaprog ar fuil néibir, .i.  
 Torra mac Muirir Uí Maolíchonaire. As ro mar doerir:

370                    Tré bonn donḡuir anba an bpoio,  
                       'oo éuaró iunn baiclé bpáorais;  
                       ḡur líon an t-urláir 'o fuil,  
                       an ḡnóim ní cóthráó coguir.

          'oo báorai ceitire mic ríceas ir ceitire hinḡeana ríceas  
 375 as an donḡur-ro, asur 'o bhoionn oá mac véas ir oá  
 inḡin véas non eazlar víob. Ir é an tdonḡur-ro fóf  
 'o oiruir ḡreaball baicir páorais ar ḡac neac 'o  
 nḡadad baicead ran Muñain, .i. trí rinḡinne; asur ir  
 mar ro ríof 'o víolraoi an éain rin, mar acá cúis  
 380 céas bó, cúis céas caoi iairiainn ir cúis céas biac,  
 cúis céas léine ir cúis céas caora ḡaca tpear bliasain  
 'o éomoiha páorais mar éof ríogaid Muñan; asur 'o  
 bí an cior roin 'ḡa víol ḡo haimirir éormaic mic Cuil-  
 eannáin. léaztar fóf i leabair Ruad Mic Douagáin ḡo  
 385 ḡcleactad donḡur mac naḡrmaoié oiar eaprog ir veic-  
 neabair rḡarait ir oá maiceleimeac véas ir tui ríóio 'o  
 beic mar ḡnátmuinntir 'n-a foóair féin 'o ríof, mé iad  
 aipreann ir mé ḡuioe Dé.

          Ré linn páorais 'o beic as ríolad an éreioim i néiunn  
 390 i n-aimirir laozaire, 'o báorai ceitire mic ríceas as brian  
 mac eoac Muigmeadóin, asur fá luic cómairire 'o  
 laozaire mac néill iad, asur ar mbeic 'o páorais as  
 beannaóad éireann, téio i ḡConnaótais asur tpeallair i  
 noáil an íoc víob roin 'o ba taoireac oirra, eicén fá  
 395 hainm oó. Mar 'o connairc an fear roin páorais as  
 teacé 'n-a láóair téio ar a eac asur ḡabair as a ríactad,  
 asur dovbairt mé a bíátraid an ní céasna 'o véasna,  
 asur ḡan cáuar 'o tabairt non éleimeac: asur oo-nío

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 whuspered 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

ἀνλαῖθ ριν ἀέτ αν μαε ρά ἡόιγε ὀιοβ, ὡαρ β' αῖνμ Ὑαδὲ  
 400 Ἰαλαδ. ἀναιρ αν ρεαρ ροιν ὡα ἄοιρ ιρ τέιο 1 ἰοοιννε  
 ῥάοραιε ιρ αοιμρ ράιλτε μοιμε ιρ ὡο-βειρ υῖνλα ιρ ονόρι  
 ὡό. λειρ ριν τιμἄλλαιρ ῥάοραιε μοιμέ ἰο νοεάαῖθ ὡο  
 λάταρμ ειδεν, ρά ταοιρεαδ ὡμια, ιρ ριαρμυῖειρ ὡε ναρ β' ε  
 ειδεν ε. “ Νί μέ,” αρ ειδεν. “ Μαρα τύ,” αρ ῥάοραιε,  
 405 “ βεαναιμ-ρε μαε ιρ ρίεε ὡιοτ ρέιν ιρ ὡον μέιο ὡοτ βρἄιτ-  
 μῖν ἀτά ιο ρόαῖρμ ἀέτ αν τ-αοιμἄααοῖμ ὡιοβ τυε αἄοαρ ιρ  
 ονόρι ὡαῖμ ρέιν αρ ροιμ μο τιεαρμνα.” ἀεμρ αουβαιρε αν  
 μααοῖμ ροιμ ὡά μαδ ε ρέιν βυο μί ὡμια ἰο νοέαναο μείρ  
 ῥάοραιε. “ Μαρεαυ,” αρ ῥάοραιε, “ ὡο-βειρμ-ρε βεαν-  
 410 ἀέτ ὡυιτ-ρε, ιρ βυδ μί τυρα, ιρ βιαιο αν ριεε ἀεατ ριολ ιο  
 ὀιαιο;” ἀεμρ ὡο ριορμ ράιρτине ῥάοραιε, ὀρι ὡο βί ῥαοραιε  
 ιρ ὡά εαρρὸε ὡεάε 'η-α ρόαῖρμ ἀε μιοεαυ Ὑαδ Ἰαλαε, ἀεμρ  
 ὡο ἰηάτωεαδ λέ ρίετῖβ κομναε αομιορβαιυε αν ὡα εαρρὸε  
 ὡεάε ροιμ ιρ ὡά ταοιρεαδ ὡεάε ριολ μμυιρεαδαιε ἀεμρ ὀ  
 415 μαοιλέοναιμ ὡο βειτ 'εα ριοεαυ ὀ ροιμ 1 λε αρ ἄνοε ὡά  
 ηεαιρμτεαρ ααρμ ρηαοιε.

Δοιμβλιαυαῖν ὡεάε αρ ρίεῖο αρ ἄειρμε αεαυ ὀ ἰεῖν  
 ἄριορτ ἰο τιεαέτ ῥαοραιε 1 ηέριμν, αν αεάτρμἄαυ  
 βλιαυαῖν ὡο ῥλαιτεαρ λαοεαιμε μιε ηέιλλ, ἀμἄιλ αουβ-  
 420 ραμαρ; ἀεμρ βλιαυαῖν ιρ τιμ ριεῖο ὡο ῥάοραιε 1 ηέριμν  
 ρυλ ρυαῖρ βάρ; ἀεμρ ὡά ἰεμυῖτεαρ αν τ-ἀμρεαῖμ ροιμ λειρ  
 αν ἀμρεαῖμ τυαρ, ὡο-ηίθ εειρμε αεαυ νοάαυ ιρ ὡά βλιαυαῖν;  
 ἰοηαδ ὡα ὡεαρῖαυ ροιμ αυειμ αν ρεανα αν ρανν-ρο :

425 ὀ ἰεαναιρ αριορτ, ἀμρεαῖμ αιτ,  
 ἄειρμε αεαυ ηέ ταδ ἡόαετ,  
 ιρ ὡά βλιαυαῖν ραορ ιαρ ροιμ,  
 ἰο βάρ ῥάοραιε ῥηιοῖμ-αρρτοιλ.

Λεάεταρ 1 μἡεαέαῖο ῥάοραιε ἰμραβ βλιαυαῖν ιρ τιμ  
 ρίεῖο ὡο βί ῥάοραιε 1 ηέριμν ιαρ ὡεαέτ 'η-α εαρρὸε  
 430 ιννε, ἀε ριολαυ ιρ ἀε ρεανμῖορι ηα ροιραέαι, ιρ ἀε ὡεανἄμ

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 U<sub>1</sub> 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

fearc ir míorbál uo réiri maí léaztar i mbeataio páorais  
uo réiri ugoairi o'áirice. az ro maí auoir:

435  
 trí fiéto bliasau ir bliasain,  
 ir fearc neac ar nac oiaíairi.  
 i néirinn go n-iomao bfearc  
 uo bi páorais az pnoiceairt.

azur cibé adéarau nac fuil an iann-ro i mbeataio  
 páorais, bíou a fiour aize zur léazai linn i bpríim-  
 leabair feanóura zur reriobau b4 beara páorais, zac don  
 440 uioib ar leit rir réin azur ir corímaíl zur reriob zac  
 neac ní nuá ar páorais nacair reriob neac oile uo éac.  
 Uime rin ní cuirice i n-ionganar uon ti uo léiz beara  
 páorais az donugoir amáin, ua steazmáó rceal nó  
 míorbál ar páorais i leabair oile nacair léiz ran  
 445 beataio rin.

ir mé linn laozairie tug Dubrac húa luairi ir feargúr  
 file ir Ror mac Tincim feanóur éireann ua ppiomao ir ua  
 zlanau uo páorais. azur táiniz ue rin zur cuireao i  
 zceao laozairie comóáil coitceann uo véanoim, maí a mbiaó  
 450 cpiuinnuzao míoz cleipe ir ollamán éireann mé zlanao  
 an treanóura; azur iar moctain ar donláairi uóib uile  
 uo tozao arta naonbair me zlanao an treanóura, maí  
 acáio trí míz, trí hearpuis ir trí ollamain mé feanóur.  
 Na trí míz, laozairie mac Néill mí éireann, Oáirie mí Uao,  
 455 ir Corc mac Luigóeac mí Muíthan. An triúir earpoz,  
 páorais, beinén ir Cairneac. Na trí ollamain mé fean-  
 óur, Dubéac, feargúr ir Ror. azur uo zlanao ir uo  
 cuireau i n-eazair ir i n-oiriuzao an feanóur leit an  
 naonbair roin, azur ir ue uo zairéi an Seanóur Mór.  
 460 acá an uoain uarab corac "Aimhiziu zluinzeal" az  
 fíomao an neite-re. az ro fíor na ioinn ar an uoain  
 zcéaona az fuibeam an neite-re:

465  
 ugoair an cSeanóura míoir  
 naonbair ror cóiriz go cóir,  
 naoimíoir a ainm caomao caim  
 lé fíor 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 páorais beinén cairnead cain,  
 laozairne mac néill neartchair.  
 feargur file, gáirne glan,  
 agur thairne ní tlaó,

Agur ní muhan gan theirs,  
 corc mac luigéad go láimheirs,  
 Dubhad ua luğair oon linn,  
 saoi an bdearla fior mac tpiém.

475 naoi faoite nar faob a rnar,  
 léir mağluigead an Seanar,  
 iar na éur dóib tré gaoir gíl,  
 i ngad doir ó daimirgin

## IV.

1ar nglanav iomorro an tSeancura mar rin ir ead vo  
 480 hoirtuigeao lé huairlib éireann uirlamhar an tSeancura  
 vo éur ar éoiméao ppealavoao na héireann; agur tug-  
 avar na ppealavoao céatna fá veapa a ppeiohav 'n-a  
 bprímeagairlib féin. Agur atávo cur vo na reinleabhaid  
 ar maréain amú, nó na micleabhair vo ppeiohav arta, mar  
 485 atá leabair arto maca, ppraltair éairil, leabair glinne  
 vó loó, leabair na hilla Congmala, leabair éluana mic  
 nóir, leabair fionntain éluana héirnead, leabair buive  
 moling, ir leabair Dub Molaza, agur pprímlabhair  
 éireann ó foim amad, mar ar coiméavao an Seancur gan  
 490 leatrom vo véanam ar nead reod a céile v'huairlib  
 éireann.

Vo bioó fóir ruim reancura na leabair-vo uile i  
 ppraltair na Teaimrac; agur vo-níci ppríomav oirra gada  
 trear bliavain i bfeir Teaimrac, amail avubnamar éur  
 495 ag labairt ar flaitear éorimac. Gíoead mé linn na  
 págántadta, ir iav fo ríor na ppríom-ugavair vo bí ruir an  
 reancur ó daimirgi go haimirri. mar atá daimirgin glúin-  
 geal, Sean mac áige, buive banugavair ó máivtear bpríatna

Patrick, Beinen, noble Carineach,  
 Laoghaire, son of Niill 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 **U**irde, Connla Caoimhíadaíac ríaoi Connact, Seanca mac  
 Cúil Claoim, Fáctna a mac roim, Seanca mac Oilioilla,  
 Moíann mac Maoim, Feargus Fíannaite a chíc Cíarraide  
 Lusáira, Feircéirne File, Néine mac Auna, Aitirne,  
 Áinnar, Feargus File mac Aitirne, Neaira mac Fionncuil  
 a Siúdaib, Seadamar mac Moíann, Fearasac Fionn  
 505 **F**eaáctnac míozgudair gaoire Éireann, Fíteal, Feargus File,  
 Rof mac Tríóm ir Dubtaó mac hÍla Luzaire, agur ir íau  
 an tÍuúí véiréanaó-ro tug an Seancur vo párauas óa  
 fíroíao ir óa glanaó.

Ré linn íomóirio na págántacta vo beir i néirinn,  
 510 ní bío cion ollaman ná ugdair ran reancur ar doimeac  
 ré reancur ar a bñionntaoi claoim vo reancura vo véanaim  
 doim feact amáin. Ni bío fóp cion bñeíraíman ar an tí  
 vo-beireacó claoimbeac; vo bío mar an gceáona geara  
 ar uirneig uíob ré linn na págántacta. Ar utúr an tan  
 515 vo-beireacó Sean mac Áige claoimbeac vo párauasoir  
 boilgléara ar a veaigíuasaoe; agur an tan vo-beireacó  
 an fíorbheac ní párauasoir.

Ni iuz Connla Caoimhíadaíac bñeigbeac maím, óir vo  
 ba uirne íoian fíroimhaic vo réirí fóluir na náóirne é.  
 520 **N**í beireacó Seanca mac Cúil Claoim beac coioce gan  
 tñorcat an oíóce ma n-a bñeir. An tan vo-beireacó  
 fáctna a mac roim bñeigbeac, ma i n-aimrí ar fozáir  
 vo beireacó í, vo túiteacó mear na tíne a mbíó an oíóce  
 ríu. Síveacó an tan vo-beireacó fírbheac vo anacó an  
 525 **t**oracó go hioimlán ar na crannab; nó macó i n-aimrí an  
 bíata vo-beireacó an bñeigbeac, vo féaruasoir na ba a  
 laoió ran tír ríu. Ní beireacó Moíann mac Maoim beac  
 gan an íoó Moíann um a bñágeo; agur an tan vo-beireacó  
 bñeigbeac vo éannaó an íoó um a bñágeo; agur an tan  
 530 vo-beireacó an fírbheac vo fíneacó an íoó tar a gúallib  
 amac, amáil aicubíamair éuar. Mar ríu íomóirio vo  
 móirán v'ugdaib págánta oile, vo bíoir geara oíra óa

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

vtoimearfc ó élaonad feancúra nó breiteamhair vo  
 déanaim. Ar a noubramaí ir inéireote vo feancúr  
 535 Éireann maí feancúr gada cuice oile, vo bñí gó bfuil  
 ar n-a veapbuzad lé rfuibnib feanuzoar bpdáanta ir lé  
 fñomad naoiméleire agur pñealávead eagailre Éireann.

Do commómad feir Teamniac lé laogaire o'aitneadua  
 nóir ir peadta Éireann, amail fá gñad mñ na miosgail  
 540 moime vo déanaim i bfeir Teamniac. An tan iomorpio  
 vo cométiönóltaoir uairle ir ollamaíñ Éireann von com-  
 óail rin, vo bioo pñiomlongpöire ar leit ag aipioig  
 Éireann go n-a fuimñ, maí adá Teac Mioscuarica. Do  
 bioó fóir pñiomlongpöire ag gac mñ cúigeadac i nÉimñ,  
 545 maí adá an long Muiñneac ag mñ Muiñan; ionann  
 iomorpio long ir teac, amail aveir an file:

ní moire ir voiclió Vonn Cuan  
 Oñioteac 'ga rluag nó long lán;

agur ir uair rin aveirtear longpöire i. pöire na veac  
 550 mñ an mbailé 'n-a mbi áituzad; agur an long laigead  
 ag mñ laigean, agur an Óoirir Connacac ag mñ Connacé,  
 agur an Eacmaí Ulaí ag mñ Ulaó. Do bioir fóir trí  
 teallaiige oile i vTeamniac an tan roin, maí adá Capcaí na  
 nGiall, maí a mbioir géill nó bñaioge an mios i gcoimead.  
 555 An vana teac va ngaircí Réalta na bfilead, maí a mbioir  
 breiteamain ir file Éireann mé cumad canac ar an vñuig  
 vo fáruigead peact ir mñagail na cuice. An trear teac  
 va ngaircí Sñianán na nñgean, maí a mbioir bainmogná  
 na góigeadac, agur áitmeab ar leit ran longpöire roin ag  
 560 gac mñogain vob go n-a baicmaic. Sñeac an tan vo  
 fuimead an comóail uile mé cinnead ir mé cuicpuzad  
 peact ir nóir na cuice, ir é Teac móir Mioscuarica fá teac  
 coitceann comairle vob.

Ag ro iomorpio an fuioigad vo bioó oñna ran teac  
 565 roin. Do fuioeac mñ Éireann feir 'n-a miosgacacoir 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

ucúr i zceiptmeadóon an áruir ir a dgasú riar, dgar ní  
 Mumhan von leit édar ve, úir roir dgar riar vo báodar  
 vó éadon an tige, ní laigean 'n-a fiaðnaire, ní Connact  
 ar a cúl, dgar ollamain éireann ar cúlais níog Connact ;  
 570 dgar ní llaú von leit doctaidú ve ar a véarláim, dgar  
 fuireann o'friuaidirlib a cúisú féin ní hiar zác níog  
 vóib. Ag ro veirmireact an treanóidú zo cumair ar an  
 fuivuzav-ro teallais Teamrac :

575 Fiu Mumhan von leit anvear,  
 Zan ainbriur zan anoircear,  
 dgar laigim, lóir vo brios,  
 dgasú ar dgasú nia 'n ariurois.

580 Connactais ar cúl an níog,  
 Ré coiméav feanúir zo fíor.  
 Uirníg aruiré i maille,  
 i n-aiuroimóda áirúe.

585 Láim véar níog Teamrac éreime  
 Zan ainbriur zan ainféile,  
 lé oirgiallaib ronna rain,  
 Zan fuigeall zan imrearin

Ir ar laogaire tugav Car áca Dara lé laiguib dgar  
 lé Crioiméann mac Éanna, mar ar zadbav laogaire leo, zo  
 ucuz zruan ir éarca ir meanna níme i zcoimaveact air féin  
 fá comall vóib zan dgria na búraime oirna ; dgar níor  
 590 comail riu vóib. Ziveav i núogail na brieze rin, zo  
 zruos va éir rin vo marbav laogaire lé raiznéan teinn-  
 tige i ngréallais Óabail láim ní lre, amail aveir an  
 file :

595 acvav laogaire mac néill,  
 Láim ní lre, zlar a tír.  
 vóile vé acragav ráit  
 tugrav val báir for an níg

Anzuir ingean Tarais, ní Ó Liatáin, vean laogaire,  
 mádar luigveac mic laogaire ; dgar, 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 Λοζάιη, σο ζαβ ρί κρησεάν ό ράοιαις. Λά η-αον  
 ιομορηο οα οτάιης ράοιαις ο'φιορ ηα βαιηρίοζνα, ράιλ-  
 τίζιρ ροίηη αζυρ ηέ η-α κοίητιονόλ κλέιηη, αζυρ κυιηρ  
 βιαυ οα ολλήμυζαό όόίη, αζυρ σο ζαβ λυζαιυ μακ Λοζάιη,  
 α μακ οηζεαρωάτα, ας ιτε αν βίυ leo ζο ηαιρκεαράς, ζο  
 605 οταρλα ζηειμ 'η-α ηράζαιυ λέρ ταάταυ ε; ζο βρυαηι βάρ  
 σο λάταη. Θεαόζαιρ αν βαιηρίοζαν, ιρ κυιηρ αν μακ αρ  
 κοηηηκε ράοιαις. Τειυ ράοιαις ι η-άρυρ υαηζηεαό αζυρ  
 τυς ρά υεαηα κοηρ αν λειηβ σο βηειτ 'η-α φοκαη; ιρ σο  
 ζέαηυης ρέηη αρ α ζυιόη ζο Όια, αζυρ αναιρ ραν ηζηάτ-  
 610 ζυιόη ρηη ζαν βιαυ ζαν κουλαό ρεαυ ρηι λά, ζο οτάιης  
 ι ζεαηη αν τρηαρ λά Μιόέαλ Αρκόαηγεαλ ι ζερκε κολυηη  
 'η-α λάταη ραν άρυρ 'η-α ραηβε, αζυρ βεαηηάηρ σο ράοιαις  
 αζυρ αουβαηητ ζυρ κοιλ ηέ Όια αν λεαηβ ο'αιτβεουαυ αρ  
 ιμρηυε ράοιαις. Λειρ ρηη αρ ηβειτ οον λεαηβ αζυρ α  
 615 όρμυη ραοι αζυρ α βέαλ ορλυηζετ τέηο αν ταρκόαηγεαλ,  
 σο βί ι ζερκε κολυηηη, ιρ κυιηρ α ζοβ ι ηβηράζαιυ αν λειηβ,  
 ιρ σο ταηηαηης αν ζηειμ αιρτε, ζο οτάιης αναη σο λαταη  
 λειρ ρηη ανη. Αζυρ σο λάταη λειρ ρηη σο κυαιυ αν  
 τ-αηηγεαλ αρ κεαλ υατα, αζυρ σο έημς αν λεαηβ λυζαιυ.  
 620 Αζυρ μαρ σο έυαλαηυ αν βαιηρίοζαν αν λεαηβ σο βειτ ηεο  
 ρης ζο λύτζάηηεαό ο'φιορ ράοιαις ιρ ρλέαταηρ αρ α ζλύνηβ  
 'η-α ριαυηαιρ, ιρ ζαυαηρ ας βηειτ βυηυεαόαηρ ημρ ρηέ αιτ-  
 βεουαό α ηηκ. “Α βαιηλάητ,” αρ ρέ, “ηί ημση-ρα ιρ  
 βηηητε υηη βυηυεαόαρ σο ηηκ, αότ λέ Μιόέαλ Αρκόαηγεαλ  
 625 λέρ αιτβεοοάό σο ηηκ”; αζυρ ηοόταηρ οη έημηη αν  
 ρεοηλ αηαηλ αουβηαμαρ. Μαρ σο έυαλαίό αν βαιηρίοζαν  
 ζυραβ έ Μιόέαλ σο ηυηηη αν μακ ο'αιτβεουαυ, σο ζαβ μαρ  
 έυηης υηηη ρέηη καοηα αρ ζαό ρηέηο οα ηαηβε αηκε σο  
 έαυαηητ ζαόα βλιαόηα αζυρ ηηι αρ ζαό ρηηοηηη οα η-ιορσ  
 630 ρεαό α ηέ σο ηοόταηβ Όέ ι η-οηόηη Μιόείλ Αρκόαηγεαλ;  
 αζυρ ρόρ σο ορμυης μαρ ηόρ ρεαό ηα ηέηηεαηη έ, αρ ζαό

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

noimuis daí gábh bairceadú ír crierceadh ó fáoiat; zonan  
uaid rin adá gnáctuzadú caoiad na féile Míicil agur na  
míre Míicil i nÉirinn ó fóin.

635 Uo gábh Oilill Molt mac Dáti mic Fiacémac mic Eocáu  
Muirgmeadhóin uo síol Éireadhóin míogact Éireann ríce  
bliadhán. Uictóealb inげan Dongura mic Natpmaoié bean  
Oilioilla Muile, agur ír uime uo gairtí Oilill Molt ue, .i.  
mian feola muile uo bí ari a míatari Eitne inげin Oíad ari  
640 mbeir toimac ari Oilill oi, agur tug bean uaral uo bí 'n-a  
foeáir, daí b'ainm Fial inげan Eocad Séitú, Oilill Molt  
mari fórainm ari íar 'n-a bpeit. Ír i bplaitear Oilioilla  
fuarí Amalguu mac Fiacémac mic Eocad Muirgmeadhóin uo  
bí 'n-a míg Connaet ríce bliadhán bár agur fuarí Muir-  
645 eadac Muiruearí mac Fearína mic Dállain mic Dubéarí  
mic Mianarí mic Luigveac mic Dongura Finn mic Fearíura  
Dubvéaduarí mic Ioméadú mic Fionnecaua mic Ogamáil mic  
Fíatáir Finn a quo Dál bFíatad uo bí 'n-a míg Ulaú dá  
bliadhán uéas bar.

## V.

650 Uo iunnead Feir Teahímac le hOilill Molt. Tm com-  
tála coirceanna íomomíu uo bíú i nÉirinn i n-állú mari  
adá Feir Teahímac, Feir Eahína, agur Feir Cíuacán. Uo  
cúireamari ríor íomíe fo na neitce uo luadur i bFeir Teahí-  
mac. Anoir ceana ír é adubari cpiunnígece ír mó uo bíú ag  
655 Feir Eahína agur ag Feir Cíuacán mí pmoíadú uo úeanaí  
ari luét uaoircearí i nÉirinn, mari adá an oíomíe uo bíú re  
gaidneact nu mí ceairuact nó mí raoirpreat nó mí n-a  
raíadail oile uo uaoircearíadib. Agur uo toztaoi leir na  
huairlib ír leir na hollamíadib uo bíú ran dá cómúáil rin  
660 cpi ríctó raoi mír gac ceiríe ar gac cómúáil oíob, ír uo  
íomíctí rá Éirinn da éir rin íad; agur ní láíadú fear  
coíceiríue oíob feíomí na ceiríue rin uo úeanaí gan ceau

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 zceipno rin oo bioó ran tír, zo býrhoáó  
an tpaoi an mbioó clirte ní vééanaí na ceipno. Azur oo  
665 zairéi iolóánaiz oo na raóitib-je. Ionann iomorro iol-  
vánaó ir iléarvác, oo býríz zupab ionann ván ir  
cearpó.

Ir ar Oilill Molt oo-beir an leabair hiri ní na Scot.  
Ir ní n-a linn fuairi benignur comorba páoraisz báp. Ir  
670 ar Oilill mar an zcéona tugao Cae Duíia Aicir lé  
Lairnib, áit ar tuic iomao oo vaoinib va zác leit. Ir fán  
am-ro oo bí cogaoó roir Ambroirur ní bheatan azur Picti  
ir Scoti. Ir i býlraitear Oililla fór fuairi Conall  
Éréaméainne báp, azur Iairláite an tpeaf earpoz i nArv  
675 Macá i noisio páoraisz. Simplirur fa pára an tan roin.  
Ir ar Oilill Molt ní éireann tugao Cae Oca lé lugaró  
mac laozairie ir lé Muiréarvác mac Earica ir lé  
Fearzpur Ceirribéoil mac Conaill Éréaméainne ir lé  
Fiacáio Lonn mac Caolbáio ní Dal nArvnoe, amail doeir  
680 an file:

Lé lugaró ir lé Fiacáio Lonn,  
ir le Muiréarvác moíoll,  
azur lé Fearzpur zan loét,  
oo marbao Oilill raor-molt.

685 Fice bliarain i noisio an cáca roin oo éur oo cuarar  
reirpar mac Eirc mic Eoócac Muirneáirir i nAlbain, mar  
atá vá Dongur vá Louair azur vá Fearzpur. Tri céao ir  
reacé mbliaróna ó ainirirí Concubair mic Neafa zo haimirir  
Cormaic mic Airt. Vá céao ir ceitne bliarona ó ainiririr  
690 Cormaic zo vtugao Cae Oca. Azur fice bliaróan va éir  
rin oo cuarar clanna Eirc mic Eoócac Muirneáirir i  
nAlbain. Duac Teanguma mac Fearzpara mic Muirneáiriz  
Máil mic Eozain Speib mic Duac Zaláiz mic Dhairn 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 Muircheartach, son of Earc, and by Fearghus Ceirrbheoil, son of Conall Creamhthainne, and by Fiachaidh Lonn, son of Caolbhadh, king of Dal nArudhe, 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,

Eoócac Muiḡmeaóóin fá ní Connac̄t feac̄t mbliadna an tan  
665 roin ḡur tuic lé hEoc̄aio Tioiméarḡna.

Do ḡab Luḡaio mac Laoḡaie mic Neill Naosḡiallaḡ  
oo fíol Éireamóin ḡioḡac̄t Éireann ríce bliadain Anḡur  
inḡean Tarais oo Uib Liaéain mácair Luḡaio. Ir é Fhaoc̄  
mac Fionnéada fá ní Laisean an tan roin. Ir fán am-ro  
700 tugau Caé Ceall Ornaó i Maḡ Fea i ḡConnac̄t Ceitear-  
lac, ceit̄e m̄ile ó Leitḡlinn roin, maḡ ar tuic Anḡur  
mac Naḡfhaoc̄ oo bí 'n-a ḡiḡ Muḡhan pé bliadna veas ar  
ríoio, aḡur Eit̄ne Uaéac̄ inḡean Éimóitainn mic Éanna  
Cinnfealaḡ a bean maḡ don ḡur lé Muḡicearḡac mac  
705 Earca ir lé hOirlil mac Dúnluing; ḡonau uime rin aḡeir  
an file an ḡann-ro:

ac̄baé craobóor bile móir  
Anḡur molbéc̄ac̄ mac Naḡfhaoc̄  
faḡhaio la hOirlil a raé  
i ḡcaé Ceall Ornaó claoin.

710

Da éir rin fuair Fhaoc̄ mac Fionnéada a maḡhaó i  
ḡCaé ḡriáine lé hEoc̄aio mac Cairb̄ie. Felix an t̄reap  
Pápa von ainm rin, an veac̄mao bliadain oo flaitear  
Luḡveac̄ mic Laoḡaie oo ḡunneao Pápa ve. Ir fán am-  
715 ro tugau caé Sleanna Míóe lé Cairb̄ie mac Néill ar  
Laignib, aḡur tugau Caé Seáḡra, maḡ ar maḡhaó Duac  
Teaḡuḡma ní Connac̄t lé Muḡicearḡac̄ mac Earca, aḡaíl  
aḡeir an file ran ḡann-ro:

Caé Uealḡa, Caé Muḡroḡa,  
aḡur Caé Tuama Orub̄a,  
aḡur fór Caé na Seáḡra,  
a veoréair Duac Teaḡuḡma.

720

Ir fán am-ro tugau Caé Loóc̄maḡe le Laignib ar Uib  
Néill, áit ar tuic iomaó oo óaoimib ann; aḡur oo éuaio  
725 feaḡur Míóir mac Earca i nAlbain maḡ don ḡé Ual Ríada  
aḡur oo ḡabaḡair flaitear innce. An naom̄ao bliadain  
veas oo flaitear Luḡveac̄ mic Laoḡaie fuair Pápaḡais

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 Lochmghagh 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 zcaiteam dá bliain ar pé ríio ar an raogal-ro,  
 amail du'hamar tuar. Da éir rin fuair lu'gair mac  
 730 Laogaire bár i ndéas fáir a lé caoir teinnceige vo éuit ó  
 neam air tpe míreir páorais vo óéanam só. An bli óain  
 óéveanac vo flaitear luigveac vo bi Zelairur 'n-a pára.

Do gab Muircearac mac Earca mic Muirceodais mic  
 Eogain mic Néill Naonigiallais vo fiol éireamóin mo'gac  
 735 Éireann ceitpe bliana ar ríio. Earc ingean Luomair ní  
 Alban márair Muircearacais mic Earca; asur ir i ugorac  
 a flaitir iugac Claran mac an tSaoir vo bi vo flíoc  
 Cuic mic Feargura mic Róig. An c'arthaac bli óain vo  
 flaitear Muircearacais vo iunneo pára vo Anartairur  
 740 an oara pára von ainm rin. Ir fán am-ro iugac an naoim  
 Comgall Beanncair, an t-abh n'ómra, an t'as a iabavair  
 dá ríio mile manac fa n-a óigreir no pá n-a ríoc, amail  
 leá-tair i Leabair Ruac Mhe Doonacáin; asur ir córaite ro  
 vo éreiveamain so léagair as u'gair bairacamail .i. as  
 745 S. Beannair i mBeata Malaciar so óáin' veircioal  
 var b'ainm Soanur ón Abb Comgall leir tó bav ceao  
 mainicir; asur ir ar flíoc Éirail mic Conaill Ce-rnais  
 mic Aímhigín vo élanab Ruoirige acá an Comgall-ro.  
 As ro mar avair an uain naoimreancair va veairvad  
 750 rin:

Comgall Beanncair mac Séona,  
 ar nar éire uamán éaga,  
 ríeam ulac ar nac ríoc fáil  
 vo fiol Éirail mic Conaill.

755 Ir fán am-ro fuair Anartairur impir bár asur Caimneac  
 Déau bó, an naoim; asur ir vo flíoc Feargura mic Róig  
 an naoim-ro; asur iugac Colum Cille mac Feolmíro mic  
 Feargura mic Conaill Sulban mic Néill Naonigiallais. Ir  
 fán am-ro fuair Dhugro (ingean Dubcais mic Driéine mic  
 760 Driearail mic Déin mic Connla mic Airt mic Cairibie Níao  
 mic Cormaic mic Don'gura Míoir mic Eóac Finn Fuac

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

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

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

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

nAirt mic Feidlimíó Reacádaigh mic Tuatail Teacádaigh vo  
 fiol Éireamóin báir 1 n-aoir a reacá mbliaóan ir ceitpe  
 fióio; nó vo méir úruinge oile 1 n-aoir a veic mbliaóan ir  
 765 trí fióio. Ionann iomorroo úruige vo ir breo-faigeao .i.  
 faigeao teine; aghur ní héiscnearta rin vo fáim ói, vo  
 úruige go raibe 'n-a teine ar lafaó vo fáio Dé agh  
 uibhrogaó a fuidhe vo fáir go Dia. Aghur vo méir an  
 fáilpe, ir í vo rinne an rann-ro:

770

mírin aráin eorua áin,  
 ir í mo éuro-pe von élar;  
 fag úoraigh ir uirce ce,  
 ir í mo éuro fad n oíóe.

## VI.

An feireao bliáoin vo fáitear Muirceartaigh mic  
 775 Earca vo rinneao pára vo Simmachur aghur vo bí 'n-a  
 pára cúig bliáona véas aghur oét mí; aghur an t-aonháó  
 bliáoin ar fióio vo fáitear an Muirceartaigh véaona  
 vo rinneao pára vo horuirua aghur vo bí 'n-a pára naoi  
 mbliaona. Ir fan am-ro vo ríioe go míorbailéac naoim-  
 780 hóirp Anonuir manac aghur rugao go hAlexanoria é aghur  
 vo cumúigeao 1 neaglar eoin úairce é. Tug Muir-  
 ceartaic mac Earca na caa-ro ríor 1 n-aonbliáoin vo  
 méir mar a veir an file fan rann-ro:

785

Caé cinn eicé, Caé Alháine,  
 Lé haithir oirdeire amra,  
 Oráin élaic, Caé eiblinne,  
 Aghur Caé maige aibbe.

Go ghuo d'éir na fcaé-ro vo éur, fuair Muirceartaic báir  
 1 oris Cleicis; aghur fuair aibbe imlis báir.

790

Vo fad Tuatail Maol Fárb mac Cormaic Éaioic mic  
 Caibne mic Néill Naioigiallaigh vo fiol Éireamóin ríog-  
 áic Éireann trí bliáona véas. Ir uime fáirtear Tuatail  
 Maol Fárb óe, Comáin ingean Daill úrónaigh a máear,

Eochaidh Fionn Fuath nAirt, son of Feidhlimidh Reachtmhar, son of Tuathal Teachmhar, of the race of Eireamhon, died, at the age of eighty-seven years, or, according to others, at the age of seventy years. Now Brighid is the equivalent to *Breo-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 time;  
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 rugaó Tuatál lé, vo buail a céann ar éloic  
 maḡ gḡaraid aḡ tuar ronair vó, zo nvearna an éloc clais  
 'n-a céann, aḡur ní fáraó ghuas ran ḡclais rin; ḡonaó  
 ve rin tugaó Tuatál Maol ḡarib aḡ.

800 1ḡ 1 bḡlaidear Tuatál fuair Moctaeur veirciohal  
 ḡáoraig báḡ, aḡur vo maḡi ré tré éeao bliádan; aḡur vo  
 rugaó Daoitín valta Colum Cille; aḡur clann an veire  
 vearbḡáatar Daoitín aḡur Colum Cille, aḡur fuair Com-  
 ḡall ní Alban báḡ, aḡur fuair Móbí va ngairtí Dearbán  
 na Fáirtine vo ḡlioct Fiaáac Aiceáda mic Caáoir Móiḡ  
 báḡ. 1ḡ 1 bḡlaidear Tuatál rór tugaó Caḡ Torran lé  
 805 laigrib, áit ar maḡbaó Earc mac Oiliolla Muilt; aḡur 1ḡ  
 uaid rin cángaraí Fḡi Ceara. 1ḡ fan am-ro tugaó Caḡ  
 Sligḡe lé Feairḡur 1ḡ lé Domnall, vá mac Muirḡearraig  
 mic Earca, maḡ ar tuic Eoḡan Déal vo bí 'n-a níḡ Connacḡ  
 cúḡ bliáona véas ar fíeḡo Leo; aḡur fuair Oóḡán naomḡ  
 810 leatraigḡe, vo ḡlioct Conaire mic Moḡa Láma, báḡ, aḡur  
 Ciarraḡ mac an tḡaoir 1 n-aoir a doinbliaona véas ar  
 fíeḡo, aḡur Déoaid fá hainm va áairi aḡur Dáirearca  
 ainm a mátar, amail aveiri ré féin ran maḡn-ro:

815 Dáirearca mo mátar-re,  
 níḡi vo banḡáil boct,  
 Déoaid an raor rór mátar-re,  
 ó leatrainib moct.

820 1ḡ fan am-ro vo tuic a céann v'Abacuc 1 n-donaḡ  
 Tailtḡean tré Láim Ciarráin vo tabairt 1 n-éiteac; aḡur vo  
 maḡi ré ceitḡe bliáona maḡi rin ḡan céann voir na  
 maḡáib. Va éir rin vo maḡbaó Tuatál Maol ḡarib ní  
 éireann lé Maol Móiḡ mac mátar vo Dairmaio mac  
 Feairḡura Ceirḡbeoil 1 nḡreallais Eilte.

825 1ḡ 1 bḡlaidear Tuatál rór vo ḡab ḡuairḡ mac Colmáin  
 ceannaḡ Connacḡ 1 noiaid Eoḡain Déil; aḡur tarla an  
 tráḡ roin an mac fá rine aḡ Eoḡan 'n-a valta foḡluma aḡ  
 Ciarrán ar tí beit 'n-a maḡac. 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;

bhéadatar lé caraid Eogain a coimicionól Ciaráin é mé  
 ceannar feasna vo véanaím orra féin i n-áraigí Suidne  
 830 Suidéad ar tigeádt amaé vo Ceallac, tug Ciaráin a  
 mallacé vó, ir iarraid ar Dia bár foiréigneac va bheit.  
 Ar mbeir iomorro fealao mar rin vó, vo tuig suab ole  
 vo rinne míréir Ciaráin vo véanaím. Agus téio v'fior  
 an naoim Ciaráin agus ciontuigir é féin vó, agus zeallair  
 835 go n-arrav ar a toil feav a mé. Tug Ciaráin a beannacé  
 vó; Suidéad avubairt suab bár foiréigneac vo-béarad é.  
 Anair Ceallac ran éoimicionól ó roin amaé, go nvearjav i  
 zcionn aimirie earras ve, agus ar mbeir 'n-a earras ran  
 tiri vó, vo bí áz véanaím mannta agus carav vo dearrbairtair  
 840 fá hóige ioná e féin, i noóiz go moicfead leir miosacé  
 Connaé vo buain amaé vó; agus ar a clof roin vo Suidne  
 ollmuisítear leir tiriú vo munntiri díli Ceallac féin,  
 gur marbad leo é; zonad mar rin vo fíoraó an tuar vo  
 rinne Ciaráin vó, mar vo tairringsir suab bár foiréigneac  
 845 vo-géabav Ceallac.

Vo gab Diarmad mac Feargus Ceiribeoil mic  
 Conaill Cíeáiméinne mic Néill Naozigallac vo fíol  
 Éireamhóin miosacé Éireann vó bliavain ir fíde. Coirac  
 ingean Máine bean vo laignib mátar Diarmada mic  
 850 Feargus. Ir i bflaitear an miz-re fuair Tigeannacé  
 earras Cluana Eodar, vo flioce Táine Dairmaid mic  
 Caidoir Móir, bár, agus Oilill mac Muirneavac vo bí  
 'n-a miz laigean naoi mbliava. Agus vo bí Coirac mac  
 Oilioilla mic Eodac mic Táine Ceirib mic Oilioilla Flann  
 855 bíz 'n-a miz Muídan.

Ir fáin am-ro tugad Caé Cúile Conaire i zCeair lé  
 Feargus ir lé Doimnall vó mac Mic Eairca, áit ar marbad  
 Oilill Anbann mí Connaé ir a bheirairi Dou Forcáimil;  
 agus ir i bflaitear an Diarmada-ro tarla pláiz 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** nḡairtí an Éiom Ónail, ír do éagadar iomaḡ do  
naomáib nua, ír ḡo háiríte Mac Tái Cille Cuilinn. Ír  
fán am-ro tugad Cat Cúile, áit ar tuiteadar iomaḡ do  
luet Corraige tré ḡuiré Míre .i. bannaom uaral do flioct  
865 **FEADAC** Suighe mic Feólimíó Reacémar do utagadar an  
theam roin míoádar.

Ír fán am-ro fuair Eóad mac Connlo mic Caolbaig  
mic Cuiunn Bárdar mic Eóad Coḡa mic Luighead mic  
Rorra mic Iomáda mic Feólimíó mic Cair mic Feadac  
Aruro do bí 'n-a nḡ Ulad dá bliadain ar fícto bár, agur  
870 **DO** b'é céirí Dál nAruro é. Agur fuair Cormac mac  
Oiliolla ní Laigean bár agur Deag Mac Dé an fáir; agur  
nugad Molua naomta mac Sinill mic Aímhigín mic Éirín  
mic Duac mic Buidin mic Eóad Moḡa; agur fuair Cárur  
eapros áad Cuiunnre bár ír an naom Neapán Lobar; ír  
875 **DO** tógáib Briadainn naomta do flioct Céir mic Fearḡura  
Eaglar Cluana Fearra; agur fuair ḡabrian ní Alban  
bár; agur tug ḡuirge mac Maolcon ní Cuiúneac maíom  
ír nuaig ar Albancaib.

Ír fán am-ro tugad Cat Cúile Oiréine Le Fearḡur ír  
880 **LÉ** Domnall dá mac Muircearraig Mic Earra ar Oirímaio  
mac Fearḡura, ḡuir cuiread i maon maoma é féin ír ḡuir  
marbda uimóir a muinntire tré ḡuiré Coluim Cille. Oir  
do marb reirean, tar comairce Coluim, Cuapán mac Aoda  
mic Eóad Tiorócara, ír do díogail Dia rin air fan  
885 **ÉAD-RO**. Do bhuiread Cat Cúile Uinnreann i uTeacba ar  
Oirímaio lé hAdó mac Briadainn ní Teacba, áit ar  
marbad iomaḡ dá muinntir; agur dá éir rin do cuad  
Coluim Cille i ní i nAlbain, i n-air a trí bliadain ír dá  
fícto; agur tugad Cat Móna Oiré i nAlbain lé clannaib  
890 **NÉILL** an tuairceir, mar ar tuiteadar reat mihioḡa do  
Cuiúneacáib Leo. Ír fán am-ro fuair Colmán Mór 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 Aimhirgin, son of Eirnin, son of Duach, son of Brian, son of Eochaidh Mogh, was born; and Cathfudh, 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 Dúnlainn, do bí 'n-a míg laigean  
tríochad bliadan, bár.

1r i n-aimrii **Ó**iarmaia mic Cearbail do beir i bflait-  
895 ear éireann táinig file Albanac tar b'ainm Labán Óiaoi  
i nEirinn; agus do cualaib iontráob ar oineac Eoacá Don-  
trúla rinnreap ril Súilleabáin, agus táinig da ionnruige  
o'iarmaib tabairtar air, agus ní géabab bhionntanar oile  
uaid acá a leatruil; agus o'uamán a éainte von oraoi do  
900 maó Eoacá a leatruil do. Tárla fán am foim Ruadán  
Loépa ar an ládar, agus mar do cualaib an itge ain-  
oligéac, iarmaid ar Óia rúile Labáin do éur i zceann  
Eoacá, agus an feiom do-níoir do Labáin do véanam do;  
agus táinig o'aicéunge an naoim zó nveacádar rúile  
905 Labáin i zceann Eoacá agus zó nveiníoir an feiom rin  
do fead a re.

## VII.

An reatmad bliadan do flaitear an **Ó**iarmaia-ro  
míog éireann táinig cailleac úb tar b'ainm Sineac Éió  
do éraoio ar zuaire mac Colmáin mé **Ó**iarmaio tré breir  
910 na haonbó do bí aice uaire. Do tionóil **Ó**iarmaio rluaz  
lionmaid mé uil do buain víolaveáca i mbom na caillige  
do zuaire, agus triallair zó Sionainn von éur foim. Do  
bí ionorrio tionól rluaz ir focuibe az zuaire ar a éionn  
von leir oile; agus do éur zuaire Cuimín Foda mac Fiacna  
915 da iarmaid ar **Ó**iarmaio zan uil zó ceann ceitpe n-uaire  
briacá tar Sionainn riar. “Ní mói an acéunge uic-re  
rin o'fázáil,” ar **Ó**iarmaio, “agus oo-géabca ní buó mó  
da maó é do iarriá.” Do hádar triá leat ar leat von  
cSionainn, an mí **Ó**iarmaio von leir éoir ir zuaire von leir  
920 éiar, zó maioin ar n-a márac. “Ir iongnau liom,” ar  
Cuimín, “laigead an trluaidz-re azac ir méad an trluaidz  
acá io azaid.” “Tuis a éléimz,” 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 curad éuirear cat adt mar ir toil ré 'Dia; agus ma' r  
 oínear adá agat ar ar fludag-ne, tuig naó iad na crota  
 925 caomá adt na croitheada cruaidhe éuirear cat."

Do commórad an comhac eatorria, an ní go n-a fludag  
 oo éadob, agus Fuidhe go neart Connadé ir Mumhan von  
 leit oile. Fidead oo bhreud oo Fuidhe ir da fludag, gur  
 marbad mórán oo máitib Connadé ir o'fearaib Mumhan  
 930 ann. Agus ir oo gurde Cáimín naomta oo beannuis i  
 nliur Cealltrac táinig buaid gcaeta oo breit ar Fuidhe;  
 óir oo éroir Cáimín trí érad air fá oiommbuaid gcaeta oo  
 beit ar Fuidhe. An naom-ro Cáimín ir oo flúoet fíadé  
 díceada mic Caéoir Móir é. Táinig tríá Fuidhe go  
 935 Cáimín ir tug uíla ir óigéir oó, agus oo fléadé 'n-a  
 ládair. "Ní fuil breit air gan oiommbuaid gcaeta oo beit  
 ort." ar Cáimín.

Iar gcur iomorrio an cata ar Fuidhe táinig 'n-a doiar  
 go mainirtir bis a maidhe doimbean dháin maigalta, ir oo  
 940 fíaruis ag bean cia hé. "Fear gíad oo Fuidhe mé," ar  
 ré. "Ir tuad linn," ar ire, "maim oo beit ar an ní  
 rin ir mó déir ir doinnadé ir cinead da bfuil i néirinn,  
 agus veirgáir a muinntire oo éadairt." Téio an bean  
 maigalta gur an riu oo bi láim ma ir adá braidán ann;  
 945 tiliir go Fuidhe gur na rcealaid rin. Téio Fuidhe amad  
 gur an riu ir marbair an braidán ir rug buideadé ré  
 'Dia beit caoib gur an mbraidán an oíde rin, ir a mionca  
 oo báoir veit mairt oíde oile aige. Téio Fuidhe ar n-a  
 márad i noáil a muinntire ir oo-ní comhairle riu an  
 950 otiubhad cat oile oo ní ag éireann nó an ngiallad oo riu  
 gáir oó. Ir air oo éinn Fuidhe ir a muinnteari oul go  
 'Diarmaid agus gíallad oó. Fidead ir é moó ar ar gíall  
 oó, riu gáir nó éloim an ní ag oo cur 'n-a beal roir a  
 fíadaid agus é raon ar a glúimib. Agus ar mbeit 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 *Shuairne* mar rin, aoubairt an ní le luét da muinntir féin  
 ór íreal, “Fionnfam,” ar fé, “anoir an t-é glóir óioímaoin  
 oo-ní *Shuairne* an t-einead mói úo.” *Tug* ar óraoi da  
 muinntir ní o’iairmaid ar a loir ealaóna, ir ní *tug* *Shuairne*  
 aige uó. *Cuirir* lobar o’iairmaid oéirce ari ar fon Dé.  
 860 *Tug* an vealg óir oo bí n-a bhar von boét. Téio an boét  
 uató, ir cairla ouine oo muinntir an ríog *Óiairmaid* mur ir  
 beanair an vealg óir ve, ir oo-beiri oo *Óiairmaid* é. *Tig*  
 an boét ariir go *Shuairne* da éraoio rin mur, ir *tug* *Shuairne*  
 an crior óir oo bí cairir uó, aSUR beanaio muinntear  
 865 *Óiairmaid* an crior von boét, aSUR *tig* ariir go *Shuairne*  
 aSUR rínn éloioí *Óiairmaid* ioiri a fiaclair; aSUR mar oo  
 éonairt *Shuairne* an boét go cairreac oo éuit ríuú véar  
 uató. “A *Shuairne*,” ar an ní, “an ar a éruairt moe veit  
 fáin éimáctair-ir acaoi aS caoi mar rin?” “Oo-beirim  
 870 bhuairt nac ead,” ar fé, “ad ar a éruairt liom boét Dé  
 oo veit zan ní.” Ir ann rin aoubairt *Óiairmaid* mur éirge  
 ir nac biaó ó foim amac fá n-a rmacé féin, aSUR go maibe  
 ní na n-uile uúl ór a éionn dá ngiallraó, ir gur leor leir  
 rin uató. Ceanglar ríot eatorria féin aSUR aoubairt  
 875 *Óiairmaid* mur teacé go haonac *Tairltean* i bhuánaire fear  
 néireann, “aSUR oo-béar féin mo éirgeairt om lá féin  
 amac ouic,” ar fé.

Téio *Shuairne* iar rin go haonac *Tairltean* aSUR miac nó  
 mala airgíó ní n-a cóir i gcoinne a bhionnta o’fearairb  
 880 éireann. *Tug* iarairt *Óiairmaid* ar fearairb éireann zan  
 don oíob o’iairmaid doinneite ar *Shuairne* ran donac. Dá  
 lá uó amlaio rin; an t-ear lá ioioirio aoubairt *Shuairne*  
 né *Óiairmaid* fíor oo éur ar earrog éuirge go noearnaó a  
 fáoiríouin ir a ongaó. “Cnéao rin?” ar *Óiairmaid*. “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 **Δ**τά im ζαρ,” αρ Ξυαιρε. “Cionnur tuizear tú rin?” αρ  
 Oiarmaido. “Tuizim,” αρ Ξυαιρε, “Fih éireann ar don  
 ládairi dgar ζan neac óioδ dζ iarraidó neite oim.” Tuz  
 Oiarmaido ann rin ceao bionntair vo Ξυαιρε. Sabair  
 Ξυαιρε dζ bionnadó neite vo ζac donouine an tan roin;  
 990 **Δ**gur ma’r fíor, ba fairce an lám lé noáileacó ní vo na  
 boctairb ioná an lám lé noioúlaiceacó ní non éizre. Oo  
 rinne Oiarmaido ríot ír ríotcáin ré Ξυαιρε an crát roin  
 vo ládairi fear n’éireann ír vo báoar muinntearóa va  
 céile ó roin amac.

985 **Τ**αίλα ζο παιθ ουινε ναομέτα cράιβτεacó vo óearbhráitar  
 dζ Ξυαιρε oar b’ainm Moóa; dgar aimriri va noeacáio vo  
 óeanam an corζair ζο tobar fíoruirce acá lám ré Ouirinn  
 riar buó óear, cúiz míle ó Ouirlyr Ξυαιρε, ír ζan ’n-a  
 poáari acé don maiccléireacó amáin vo bíou dζ ríuotólam  
 1000 **Α**n airrinn nó. Ír ní caitceacó féin ná an maiccléireacó ran  
 ló ζο n-oióce acé donpíoinn, ír ní caicéi ann rin leo acé  
 beazán v’arían eorina ír bioariri ír fíoruirce. dgar iar  
 oteacé laoí Cápa ír iar ráv airrinn vo íMoóa vo ζab  
 mian feola an maiccléireacó, ír avubairc rir an naom  
 1005 **Μ**oóa ζο maacó ζο Ouirlyr v’fíor Ξυαιρε v’fazáil a  
 fáruiζte feola. “Ná véin,” αρ Moóa, “an dζam-ra ζο  
 nζuioinn Oia v’iarraidó feola vuit.” dgar leir rin léizir  
 a ζluine ré lár ír vo ζéaruiζ αρ a ζuioe ζο Oia αρ  
 iarraido feola non maiccléireacó. I n-aoimfeacé rin ír biaó  
 1010 **Ο**a fíearcal ζο horoairb tige Ξυαιρε, táimiz vo ζuioe  
 Moóa ζur ríobacó na maza ír an feoil vo bí orra a  
 lámairb an luéta vo bí dζ a b’fíearcal, ír criallitar leo  
 tar rílearairb an múiri amac ζο noearnadar ζο réimuiracé  
 ζur an b’fárac ’n-a maibe Moóa; ír téio Ξυαιρε ζο lion a  
 1015 **Ε**edζlaidζ αρ marcuídeacé i oioíruídeacé na maza. dgar  
 nuair rángadar na maza vo ládairi Moóa vo ζab dζ  
 molav ír dζ móraú anma Oé, dgar avubairc rir an maic-  
 cléireacó a fáracó non feoil v’ite.

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 feaca ir acó an macáire lán vo  
 1020 marcfludá, ir duubairc náir fódar nó féin an feoil v'fá-  
 áil ir méso na cóire rin vo bí 'n-a vialó. "Ní heagal  
 uuit," ar Moóa, "mo úearbhádaíir go n-a teaglac acá  
 ann, ir fuidim-re Dia gan neac úioó vo léigean cairir  
 ríú go heit fátaó úuit-re." Agus leir rin leanair buinn  
 1025 na n-eac vón talam go nac maibe neairc vóib triall cairir  
 rin go heit fátaó vón maiccléireac. Ir ann rin vo fuid  
 Moóa Dia 'ga iairiaí ar rcaoiléac va úearbhádaíir ir  
 va teaglac. Scaoiltear leir rin vóib ir cigio vo látaíir  
 Moóa. Léigir fuidre ar a fliúuib é féin vo látaíir an  
 1030 naoim Moóa ir iairiaíir maítmeacáir ar. "Ní heagal  
 uuit a úearbhádaíir; gíveac ítcear an biaó lib annro."  
 Agus iar gcaíteam a ríoinne vo fuidre ir va múinnceir  
 ceileadhraio vo Moóa ir cillio go Duilur ar a n-air.  
 Ir veairéac ar fíunne an rceoil-re gurab úótaíir na Miaíir  
 1035 fuidre vo na cúig mílib vo fliúge acá ó Duilur gur an  
 vobair 'n-a maibe Moóa an tan roin.

## VIII.

Ir i n-aimíiríir Úairmaua mic Feargúra míó fíreann vo  
 bí véacán naoiméa ann. Aveirio viong mé reanúir go  
 maibe mac oile i n-éagmaríir fácaó Muilleatán ag Eoían  
 1040 óg .i. Úairmaio, agus ir ar rlióct an Úairmaua-ro táinig  
 véacán naoiméa vo beannuíg i gCill véacáin i Múrcruíde  
 Cuiric; agus fóir aveirio na reanúar go maídaríir cínúir  
 mac ag fácaíir Muilleatán féin .i. Oilill flann móir  
 Oilill flann beag ir veacúat. Ag ro veiríreacé ar  
 1045 rin :

véacán ó Úairmaio naoim náir,  
 véanam olann fácaó v'iomráó  
 Úream vair cómáill tír ir tuat,  
 dá Oilill vóib ir veacúat.

1050 Ir fán am-ro vo mear Úreagal mac Úairmaua mic  
 Feargúra .i. mac míó fíreann, fleac v'ollmúgac va acáir  
 ag Ceannannur na Míbe, ir níoir máire leir doimní va maibe

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

ΔΙΞΕ Ι ΓΣΟΜΑΙΡ ΝΑ ΠΛΕΙΘΕ ΡΙΝ ΞΑΝ ΜΑΙΡΤΕΦΟΙΛ 'Ν-Α ΜΒΙΔΘ  
 ΡΟΙΗΠΕΑΡ ΠΕ Ν-Α ΟΑΙΛ ΔΙ ΔΝ ΞΠΛΕΙΘ ΡΙΝ ΟΑ ΔΕΑΙΡ. ΞΙΘΕΑΘ  
 1155 ΝΙ ΞΥΑΙΡ Δ ΡΑΜΑΙΛ ΡΙΝ ΟΟ ΜΑΙΡΤΕΦΟΙΛ Ι ΓΣΟΜΦΟΙΞΡΕ ΟΘ ΔΕΤ  
 ΔΟΝΜΑΙΡ ΟΟ ΒΙ ΔΞ ΜΗΔΟΙ ΠΙΔΞΑΛΤΑ Ι ΞΣΙΛΛ ΘΕΛΕΡΥΘΕ,  
 ΔΞΥΡ ΙΑΡΗΑΙΡ ΘΥΕΑΡΑΛ ΔΝ ΜΑΙΡ ΞΟ ΗΑΙΡΕΑΘ ΥΜΑΛ ΔΙ ΔΝ  
 ΜΗΔΟΙ, ΙΡ ΟΟ ΤΑΙΡΞ ΡΕΑΘΤ ΜΒΑ ΙΡ ΤΑΡΙΘ ΟΟ ΔΙΟΝΝ ΝΑ ΗΑΘΝΘ  
 Ο'ΡΑΞΑΙΛ ΟΘ. ΕΙΜΞΙΡ ΔΝ ΘΕΑΝ Ε. ΤΑΙΡΥΡ ΡΙΝ ΤΥΞ ΡΕΙΡΕΑΝ  
 1160 ΔΝ ΘΘ ΟΑ ΗΑΙΜΘΕΟΙΝ ΥΑΙΤΕ ΞΥΡ ΜΑΡΙΘ ΔΙ ΔΝ ΞΠΛΕΙΘ Ι. ΔΞΥΡ  
 ΙΑΡ ΜΒΕΙΤ Ι Ν-ΔΙΝΕΑΡ ΝΑ ΠΛΕΙΘΕ ΟΟ ΠΙΞ ΕΙΡΕΑΝΝ ΙΡ ΟΑ  
 ΜΥΙΝΝΤΥΙ, ΤΥΞ ΔΝ ΔΑΙΛΕΑΘ ΙΡ ΟΟ ΠΙΝΝΕ ΑΡΑΘΙΟ ΔΙ ΘΥΕΑΡΑΛ  
 ΠΥΡ ΔΝ ΠΙΞ. ΔΙ ΞΣΟΛΥ ΙΟΜΟΠΠΟ ΝΑ ΑΡΑΘΙΟΘΕ ΡΙΝ ΟΟ  
 ΘΙΑΡΜΑΙΟ .Ι. ΔΝ ΠΙ, ΟΟ ΞΑΘ ΟΑΡΑΘΤ ΡΕΙΡΞΕ Ε, ΙΡ ΔΟΥΒΑΙΡ ΞΟ  
 1165 ΜΒΑΙΡΕΘΑΘ ΡΕ ΘΥΕΑΡΑΛ ΤΡΕ ΞΑΡΥΞΑΘ ΔΑΙΛΙΞΕ ΣΙΛΛΕ  
 ΗΕΛΕΡΥΘΕ, ΙΡ ΒΕΙΡΥΡ ΛΕΙΡ Ε ΔΙ ΒΥΙΔΑΘ ΔΒΑΝΝ ΛΟΡΑΙΞΕ, ΞΥΡ  
 ΗΑΤΑΘ ΛΕΙΡ ΘΥΕΑΡΑΛ ΑΜΛΑΙΟ ΡΙΝ. ΞΑΒΑΙΡ ΔΙΤΡΕΑΘΑΡ ΘΙΑΡ-  
 ΜΑΙΟ ΤΡΕ Ν-Α ΜΑΘ ΟΟ ΗΑΤΑΘ, ΙΡ ΤΕΙΟ ΟΑ ΑΕΙΡΝΕΑΜ ΡΙΝ ΠΕ  
 ΣΟΛΥΜ ΣΙΛΛΕ, ΙΡ ΔΟΥΒΑΙΡ ΞΟΛΥΜ ΠΥΡ ΤΕΑΘΤ Ο'ΡΙΟΡ ΔΝ ΔΕΛΑΘΙΘ  
 1170 ΘΕΑΘΑΙΝ ΟΟΝ ΜΥΜΑΙΝ, ΔΞΥΡ ΤΡΙΑΛΛΑΙΡ ΡΕΙΝ ΙΡ ΣΟΛΥΜ ΣΙΛΛΕ  
 ΜΑΡ ΔΟΝ ΠΥΡ ΞΟ ΠΑΝΞΑΘΑΡ ΣΙΛΛ ΘΕΑΘΑΙΝ ΟΟΝ ΛΕΙΤ ΤΥΑΙΟ ΟΟ  
 ΣΙΛΑΘ ΞΣΠΟΤ. ΔΞΥΡ ΙΡ ΑΜΛΑΙΘ ΞΥΑΡΑΘΑΡ ΔΝ ΝΑΘΜ ΙΡ Ε ΔΞ  
 ΟΕΑΝΑΜ ΔΟΙΟ ΤΙΜΘΕΑΛΛ Δ ΡΕΙΛΞΕ ΙΡ Δ ΔΙΒΙΟ ΡΛΙΘ 'Ν-Α  
 ΤΙΜΘΕΑΛΛ. ΜΑΡ ΞΥΑΙΡ ΘΕΑΘΑΝ ΑΜΑΡΘ ΔΙ ΘΙΑΡΜΑΙΟ, ΙΡ ΕΑΥ  
 1175 ΔΟΥΒΑΙΡ: "ΡΑΝ ΟΤΑΛΑΜ Δ ΞΙΟΝΞΑΛΑΙΞ," ΔΙ ΡΕ. ΛΕΙΡ  
 ΡΙΝ ΤΕΙΟ ΘΙΑΡΜΑΙΟ ΞΟ ΞΛΥΙΝΙΘ Ι ΟΤΑΛΜΑΙΝ. "Θ'ΙΑΡΜΑΙΟ  
 ΑΟΜΑΙΡΕ ΟΥΡ-ΡΑ ΡΑΝ ΝΞΙΟΜ ΟΟ ΠΙΝΝΕ ΤΑΙΝΞ ΡΕ," ΔΙ ΣΟΛΥΜ  
 ΣΙΛΛΕ, "ΔΞΥΡ ΔΞ ΙΑΡΗΑΙΘ ΟΥΡ Τ'ΙΜΠΥΘΕ ΟΟ ΔΥΡ ΞΟ ΘΙΑ ΡΑ  
 Ν-Α ΜΑΘ Ο'ΑΙΤΘΕΟΘΑΘ." ΛΕΙΡ ΡΙΝ ΞΥΡΥΡ ΘΕΑΘΑΝ ΘΙΑ ΞΟ  
 1180 ΟΥΤΡΑΘΑΘ ΡΑ ΤΡΙ ΔΙ ΦΟΡΑΙΛΕΑΜ ΣΟΛΥΜ ΣΙΛΛΕ; ΔΞΥΡ ΙΡ ΜΑΡ  
 ΡΙΝ ΟΟ ΗΑΙΤΘΕΟΘΑΘ ΜΑΘ ΠΙΟΞ ΕΙΡΕΑΝΝ, .Ι. ΘΥΕΑΡΑΛ, ΤΡΕ  
 ΞΥΙΘΕ ΘΕΑΘΑΙΝ ΝΑΘΜΕΑ; ΞΥΡ ΜΟΡΑΘ ΔΙΝΝΙ ΘΕ ΙΡ ΘΕΑΘΑΙΝ  
 ΤΡΕΡ ΔΝ ΜΙΟΡΒΑΛ ΡΟΙΝ.

ΤΑΡΛΑ ΞΥΑΙΡΕ ΜΑΘ ΣΟΛΜΑΙΝ, ΡΑ ΡΕΑΡ ΑΟΜΑΙΡΥΙΡΕ ΟΟΝ  
 1185 ΘΙΑΡΜΑΙΟ-ΡΕ, ΙΡ ΣΥΜΙΝ ΡΟΘΑ ΜΑΘ ΡΙΑΘΝΑ ΙΡ ΑΑΙΜΙΝ ΙΝΥΕ

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

Cealltíac í oreampull moiri na huirre. Agus do cuirhead  
 trí cearta eatorra. An tóir doibhairt Cúimín, “Cíead, a  
 Suidhe,” an ré, “an ní buó máit leat agat?” “Óir ír  
 ionnmáir ré a bhionnadh,” an Suidhe. “Agus curra, a  
 1080 Cúimín,” an Suidhe, “cíead an ní buó mian leat?”  
 “Íomadh leabair ré fhuictal na sírinne,” an Cúimín. “Agus  
 curra, a Cúimín,” an Cúimín, “cíead do mian-ra?” “Íomadh  
 zaldar an mo éorh,” an Cúimín. Agus fuairadar a tóiríur  
 a miana, áct í nveireadh a ré zuri hearcameadh Cúimín le  
 1085 Moéua, agus zuri beadh zác maé úe, ma’r síoir von treamcúir.

Táinig Suidhe mac Colmáin trí catta do íluidh Connacht  
 o’arraigín Muínan zo ocharla Díoma mac Ronáin mic  
 Donnzura fá ní Cairil an ran zoin vó í nllib fíózinnite ré  
 máidtear Cláir Connata Luimnigh anú, agus tugh Díoma ír  
 1100 Suidhe cat va céile ag Cairil Fearaúaidh, zuri bhíreadh do  
 Suidhe ír do Connachtairb ann. Agus do marbhad an nuimhir  
 no-áirimighce úioib maraon re ré tmaicairb o’uairilib Connacht.  
 Ír é aubair fá o’áinig Suidhe an an íluidh zoin ag éiluidh  
 a maibe ó Sliabh Éitge zo Luimneadh do bí do feanpoinn  
 1105 Connacht nó zo o’uzh Lughair Meann mac Donnzura Trígh  
 reacht zcatta an Connachtairb maí an máirb reacht míoga úioib,  
 agus zán do íluidh aige áct anpuro ír ziollianaird zo  
 noearnaird ré fearann cloidóim va hfuil ó úeirín tzu  
 zcarrbad ag Cairil Fearaúaidh zo Luéan .i. bealadh an  
 1110 Luéaire, agus ó áct na bóiríne zo Léim an Con; zonan  
 va úearbhad zín do zinne Cormac mac Cuileannáin an  
 maínn-ro:

fá hé zín an Lughair Láimheirg  
 talí an úirgeadh Connacht éain,  
 ó Cairil Fearaúaidh fá uéan,  
 zo hác Luéan lán do zair.

1115

Fá Luéat comairíre va céile Moéua ír 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 Moḡua nó Mac  
 Duac, ní raibe vo rḡrḡéirḡ raogálda aige acḡ coileacḡ ir luḡóg  
 1120 ir cuil. Ir é feirḡm vo-noiḡḡ an coileacḡ vó, iaḡmḡéirḡe an  
 mḡeáḡóin oiḡce vo coimḡeáḡ. An luḡóg ioḡoḡḡḡ ní léirḡeáḡ vó  
 acḡ cúigḡ uaiḡe vo coḡlaḡḡ rān ló ḡo n-oiḡce, aḡur an tan vo  
 ḡoḡraḡḡ ní-ra mḡ vo coḡlaḡḡ vo ḡéanaḡḡ, ar mbeirḡ cuḡḡraeacḡ  
 vó ó ioḡaḡo cḡoiḡḡḡḡoiḡ ir rḡléacḡtan, vo ḡáḡaḡḡ an luḡóg aḡ  
 1125 rḡliḡoḡaḡḡ a éluarḡ ḡo noḡḡraeacḡ aḡmḡlaḡḡ rḡn é. An cuil, ceana,  
 ir é feirḡm vo-noiḡḡ beirḡ aḡ rḡuḡbal ar ḡacḡ line va léaḡaḡḡ  
 'n-a rḡraḡlaḡar, ir an tan vo-noiḡḡ rḡoiḡḡ ó beirḡ aḡ cantain a  
 rḡraḡm vo coḡḡḡḡḡeáḡḡ an cuil ar an line v'fáḡḡḡaḡḡ ḡo  
 cilleacḡ aḡḡḡ vo ḡáḡḡ a rḡraḡm vó. Tarla ḡo ḡḡḡoḡ va eir  
 1130 rḡn ḡo ḡḡraḡḡaḡḡar na cḡḡḡ rḡeoiḡe rḡn báḡ; aḡur rḡrḡiḡoḡar  
 Moḡua leitirḡ va éirḡ rḡn ḡo Colum Cille ar mbeirḡ i ní i  
 naḡlḡain vó, aḡur vo-ní caḡaḡoḡo ar éaḡ na heaḡtan rḡoḡ.  
 Scḡriḡoḡarḡ Colum Cille cuḡḡe aḡur ir eaḡ aḡuḡḡaḡḡar: “A  
 ḡḡáḡḡar,” ar rḡe, “ní cuḡḡḡe vuit i n-ionḡaḡtaḡar éaḡ na  
 1135 heaḡtan vo euaiḡḡ uaiḡ, óḡḡ ní bí an tuḡaḡarḡ acḡ maḡḡ a mḡí  
 an rḡrḡéirḡ.” Mḡearaḡm ar an rḡḡḡḡaḡḡ-ḡo na ḡḡiḡḡḡaḡḡḡ naḡ  
 raibe rḡuḡm aca rḡna rḡealḡaḡḡ raogálda, ní hionann ir  
 móḡḡán vo luḡḡ na haḡḡḡḡḡe-rḡe.

Va éirḡ rḡn vo maḡḡaḡḡo Diaḡḡḡaḡo mac Feaḡḡḡḡa Ceḡḡḡ-  
 1140 beoil ní éirḡeann i Raicḡ ḡig i Maigḡ line lé haḡoḡ Duḡḡ  
 mac Suibḡne aḡḡḡḡe, aḡur tuḡaḡḡ a ceann ḡo Cluain Mḡic  
 Nóir, ir vo haḡḡḡaḡceáḡḡ a coḡlann i ḡCuḡḡḡḡḡe.

Vo ḡáḡḡ Feaḡḡḡḡḡ ir Doḡḡḡḡḡḡ va mac Mḡuḡḡcearaḡḡḡ  
 mic Eaḡca mic Mḡuḡḡeáḡḡaḡḡ, mic Eoḡḡain mic Néilḡ Naḡo-  
 1145 ḡḡaḡḡaḡḡ vo rḡiḡḡ éirḡeáḡḡóin rḡioḡḡacḡ éirḡeann aḡoḡḡ bliaḡḡain  
 aḡḡáin. Duḡḡḡḡeacḡ inḡean Duac Teanḡḡḡḡa rḡioḡḡ Connaḡcḡ  
 máḡḡaḡḡ na mac-ḡo. Ir fáḡḡ an-ḡo tuḡaḡḡ Caḡ ḡaḡḡa Liḡḡe  
 ar Laiḡḡḡḡḡ lé Feaḡḡḡḡḡḡ ir lé Doḡḡḡḡḡḡ, aḡḡ ar cuḡḡ ceirḡḡe  
 ceáḡ vo Laiḡḡḡḡḡḡ ir vo maḡḡaḡḡḡo Díoḡḡán mac Caḡḡḡḡḡ mic  
 1150 Mḡuḡḡeáḡḡaḡḡ Mḡuḡḡoerḡḡḡ, vo bí 'n-a rḡiḡḡ uláḡḡ veicḡ mḡbliaḡḡna,  
 lé baḡḡlaḡaḡḡḡ ḡoḡḡḡḡe. Aḡur 'n-a vaiaḡḡ rḡn rḡuaḡḡḡ Feaḡḡḡḡḡ  
 ir Doḡḡḡḡḡḡ 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.

Uo fábh Eodáid mac Doimnaill mic Muirceaircaig mic  
 Earca agur baosán mac Muirceaircaig mic Earca vo fiol  
 1155 Éireamóin ríogáct Éireann. Trí bliáona dóib. Iy fán  
 am-ro fuair Cairbre Crom mac Cromáin Shíed mic  
 Eodáct mic Donchura mic Naicrmaoic vo bí 'n-a ríig Muirdean  
 tríodav bliávan bár. Cairbr rin iy é an Cairbre Crom-ro  
 ré n-a bár tug Caé Feimean ar Colmán Deag mac Dia-  
 1160 maod, áic ar bhreabú vo Colmán iy ar maibav iomad va  
 muinntir ann. Agur iy uime vo gairí Cairbre Crom úe  
 ar n-a beic va oileáin nó va altrim i gCromglair.  
 ámaíl aveir an file fan man-ro:

1165 Uiread é ó fionn go bonn,  
 fear fírféata Cairbre Crom,  
 iy ar vo fábh ainm ré ar,  
 ar a altrim i gCromglair.

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

1170 Aveiru uream re reanáur gurab fan am-ro fuair  
 breánainn bioirra bár. Síveav vo máir ré naoi bfiúo  
 bliávan vo réir an treanáura fan man-ro ríoy

1175 maig náe moideann móh a mac  
 breánainn pá hálainn a moct,  
 ceitpe ríúo agur réo,  
 iy é méo baoi ar an mbíoc.

Ua éir rin tugao Caé Tola iy Forcola lé fiaáio mac  
 baosán ar éilib agur ar Ormuigib, áic ar éuit iomad  
 v'éilib iy v'Ormuigib ann. Agur fuair Conall mac Com-  
 1180 fáil ní Dál Riada i nAlbain bár, ar mbeic ré bliáona  
 véag i bplaitear na hAlban vó, agur iy e an Conall-ro  
 vo bhonn oilean í i nAlbain vo Colum Cille. Ua éir  
 rin vo éuit Eodáio iy baosán lé Crónán mac Tigearmaig  
 ní Ciannaácta Glinne Seimean.

1185 Uo fábh Ainmíre mac Séasna mic Feairgura Ceann-  
 fóda mic Conaill Sulban mic Néill Naoríallaig vo fiol  
 Éireamóin ríogáct Éireann trí bliáona. Bhíúo ingean

Eochaidh, son of Domhnall, son of Muircheartach Mac Earca, and Baodan, son of Muircheartach 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 Cluan 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 Columcille. 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.

Còbtaig mic Oiliolla do Laignibh Aitha Lathmann bean  
 Ainmhe m'athair dotha mic Ainmhe. Da éir rin do tuit  
 1190 Ainmhe lé Feaigur mac Néill ar earbhadh Bhothán mic  
 Ninneada i gCarrigais léime an Eic.

Do gabh Bhothán mac Ninneada mic Feaigura Ceann-  
 fota mic Conaill Sulban mic Néill Naoidiallaidh do fíol  
 Éireannóim míogacht Éireann doimh bliadán amháin. Cact  
 1195 inghéan míog Fionngall bean Bhothán; agus ír i bhfáitear  
 Bhothán fuair an naoim, bhéanainn Cluana Fearca, b'ár,  
 agus doth mac Eodac Tiomcharna mí Connacht do marbhadh  
 i gCac B'aga, ír Bhothán mac Cairill mí Ulaó, ír Ruadhán  
 Lothra an naoim. Do fliocht Oiliolla Flann B'ig mic Fiacac  
 1200 Muilleadain do. Agus do marbhadh Bhothán mac Ninneada  
 mí Éireann leir an dá Cuimín .i. Cuimín mac Colmáin B'ig ír  
 Cuimín mac Libhéin i gCarrigais léime an Eic i nIomairig.  
 Ír i fá haoir don Tigeanna do meir beo, ran leathmáid  
 éalhoil don t'ear leabair do Stair na Sacran, agus nul do  
 1205 Colum Cille i nAlban 565.

## IX.

Do gabh doth mac Ainmheac mic Seathna mic Feaigura  
 Ceannfota mic Conaill Sulban mic Néill Naoidiallaidh do  
 fíol Éireannóim míogacht Éireann feacht mbliadna ar fíol.  
 B'ig, inghéan Còbtaig mic Oiliolla do Laignibh, m'athair  
 1210 an dotha-ro. Ír é doth mac Ainmheac tug Cac Béal D'at,  
 mar ar tuit Colmán beag mac Diarmada agus cúig mile  
 mar don rir t'ie fáirtine Colum Cille. Ír fán am-ro  
 fuair Seanaó eargos Cluana hIoraidh b'ár, ír Fiacac doth mac  
 Bhothán mic Cairill mic Muirtheadh Mhuirtheadh do bí  
 1215 'n-a míg Ulaó cúig bliadna ar fíol, gur tuit an t'at-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 Feartha, the saint, died, also Aodh son of Eochaidh Tormcharna, king of Connaught, who was killed in the Battle of Bagha, and Baodan, son of Caircall, king of Ulster, and Ruadhan, of Lothra, the saint. This latter was of the race of Oilill Flann Beag, son of Fiachaidh Muilleathan. And Baodan, son of Ninnidh, king of Ireland, was slain by the two Cuimins, to wit, Cuimin, son of Colman Beag, and Cuimin, son of Libhrean, at Carraig Leime an Eich, in Iomaireg. According to Beda, in the fourth chapter of the third book of the History of Sacs, the age of the Lord when Columcille went to Alba was 565.

## IX.

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

ḡCae beata lé fiaáio mac Déamáin. Agus fuair Feólum  
mac Tigearnaig ní Mumán báir.

1ḡ Lé hAod mac Ainmheac do commóiam mórúáil  
Uromá Ceat maí a maibe coimúáil uairle 1ḡ eazailre  
1220 Éireann. Agus 1ḡ tḡí haubairi pḡnniropálta do bí ag  
Aod pé cḡuinniugad ná comúála roim. An céasudáir  
uioḡ do úibhite ná bḡileau a hÉimnḡ aḡ a méio do mḡmheair  
1ḡ aḡ a deacraéc a maí. Óim do bíoḡ tḡioécad i mbuioḡin  
an ollaim agus cúis fḡim uéag i mbuioḡin an aḡioḡ .i. an  
1225 cé fá zoire céim ran bḡilueacéc uon ollaim. Agus do  
hádar fán am roim, beagnac, tḡian bḡeari nÉireann pé  
ḡilueacéc, 1ḡ do buoir ó Šamain zo bealltaine aḡ comn-  
mead aḡ fearaib Éireann. Ar n-a meair u'áou mac  
Ainmheac ḡim éiom an t-uálaéc u'Éimnḡ iad, do éim  
1230 ḡoimé a noibhite aḡ an ḡioḡac uile. Aubair uile fór do  
bí ag Aod pé uibhite ná bḡileau, maí do éasdar u'iaḡiaíó  
ueilz óim do bí i mbiaḡ Aoua. Uealz rin tḡá do fágad  
ḡac ní maí féasúómaíra ag ḡac níz éigean 'n-a uiaíó;  
agus 1ḡ é iaḡiaíó an ueilz zo amhianac uóib do ḡḡioḡuiz  
1235 Aod pé n-a n-acúim ḡim hionnaḡiaíó zo Uál Riada Ulaó  
iad. Do bí uioécim ḡoimé rin aḡ ná fileadúáib pé linn  
Concúbairi moe Neaḡa Ríoz Ulaḡ tḡé n-a n-aibheacairi  
ḡeim.

Do tionóladairi fileadá Éireann an tḡáḡ roim i ḡoimne  
1240 1ḡ i ḡcomúáil a céile; agus do b'é a lion aḡ an ḡcomúáil  
rin ueic ḡéad u'fileadúair ag a maibe buioéan, agus do  
hádar an tḡáḡ roim ag cinneadú cómaíre aḡ uil i nálbain,  
agus maí do éualao Concúbairi rin céio Cú Culainn 'n-a  
noáil, agus tuz congáil feacéc mbliadán uóib, aḡiail  
245 aueim an file ran ḡann-ro do beandau aḡ an uaiḡin uḡiaḡ  
toḡac, Eamáin Ulaó ionhain leam :

Éigḡio ulaíó, aḡiaḡ an fluaḡ,  
um Concúbairi cloioeamḡiaíó  
Comnmead feacéc mbliadán zo mbliao,  
uainne do ná fileadúair.

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 Eamhan 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.

1255 **Ó** a éir rin do rcaoilrhuo na fileada fá Eirinn ir ní maibe  
 síocur oirda ó foim amaé go haimeir fíadna mic **Ó**asóain  
 síoz **U**lad, ná ó aimeir fíadna go haimeir **M**aoilcoba mic  
**Ó**eamáin mic **C**airnll síoz **U**lad, ná ó aimeir **M**aoilcoba  
 1260 go haimeir **D**óda mic **A**imtheadé. fá éirí íomoiru do úil-  
 tadair firí Éireann do na fileaduib zuri forcuítheadar  
**U**ladu zác uair síob foim íad. An éasudair do síbhead  
 íad fá hé a lion míle; zuri mo forc **C**oncubair go maítib  
**U**lad feadé mbliadna íad, aímáil adubhamaar. An tairia  
 1265 síbhir do minthead oirra mo forc fíadna mac **Ó**asóain ní  
**U**lad bliadain íad, azur feadé zóeas a lion um **E**ócaíó  
**R**ígeíthead, aímáil aduir an file ran tuain réamháíóte

1266 **E**ócaíó **R**ígeíthead feadé rán,  
 Luró go fíadna mac **Ó**asóain,  
 forríóé fáilte síomoir úe  
 na filé mo forcuíthead.

An tthead feadé do síbhead íad go mo forc **M**aoilcoba  
 ní **U**lad íad, dá éasó **Ó**éaz a lion, um **Ó**allán **F**orzaill  
 ir um **S**eancán, aímáil aduir an file ran tuain éasúna.  
 1270 **A**z fo maar aduir

feadé do **M**aoilcoba na zcliar,  
 ré htoabar éinn tthead aímáil;  
**Ó**á éasó **Ó**éaz file forcuair  
 firí an tobar aímáil-ocúair,  
 1275 **Ó**o maó síob **M**aoilcoba, an cing,  
**C**oinnthead tthead mbliadain mbinn,  
 méairé go ló an tthead baín  
**Ó**o éine **Ó**éalbda **Ó**eamáin.

An tairia haúdar fáir **C**ommórad mórdáil **Ó**rioma **C**eat. i  
 1280 **n**óóiz go zcuirthead **D**óó buiméíor ar **Ó**ál **R**íada i nálbain,  
 azur zán do éíor aize oirra moíme rin aít éiríge flúaz ar  
 maíir ir ar tír ir íoc éairca lé níz Éireann, aímáil 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 Righeigeas, as the poet says, in the above-mentioned poem.

Eochaidh Righeigeas 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

οἰουίξ Colmán mac Coimhgeallais, vo méiri maí adoiri ré  
féin ran rann-ro :

1285

Sluaigead la ronnairb vo zner,  
coblac ar muir zo mbitebér—  
mo bneat beilglic gan bine—  
ir éiric lá veirbfine.

Δη τηρ αὐδαι ράρ commórad móróáil Όνομα Ceat,  
1290 vo óioçur Scannláin Móiη mic Cinnḡdolaió a flaitear  
Orruige, tpe zan buinóior v'ioç mé hAou, azur ar tí a mic  
Iolláin mic Scannláin vo ríozad ar Orruigib tpe beit  
umál ran mbuinóior v'Áou. Zonad iav roin na tpi fáta  
ράρ horuigead móróáil Όνομα Ceat, ámóil adoiri Óállán  
1295 Forigail ran rann-ro :

Trí fáta rriota von vóil,  
Ar tí áitriozta Scannláin,  
Um vól Riada, ríozga an tpear,  
Ir um óioçur na n-éi ear.

1300 Az ro na ríozga cúigeadad ir na flata peairiann vo  
bí i móróáil Όνομα Ceat. Ar vúr Cpuométann Ceairi rí  
Laizean; Iollann mac Scannláin mic Cinnḡdolaió rí  
Orruige; Maolóuin mac Áoua Deannáin rí iairtairi  
Mumhan; Fingin mac Áoua Óuib mic Cpuométainn rí Mumhan  
1305 uile; Cpuométann Veilzneað rí veirceirit Éireann; Zuarie  
mac Colmán i ríge cloinne Fiaçmac tear ir tuairó; Raz-  
allac mac Uaodac vo ba rí ar Tuatairi Tairóion ir ar  
Órériene Uí Ruairic zo Cliahán Moðairi; Ceallac mac  
Ceairnais mic Óuib Óoçra ar Órériene Uí Razallais;  
1310 Congalac Cinn Magair ar Cír Conail 'n-a ríç; vó ríç  
Oirgiall .i. Óairín mac Donçura ó Cloçar Deapa zo  
Fionncáirí i Sliab Fuaio; Áou mac Óuac Zalais ó  
Fionncáirí Sléibe Fuaio zo bóinn.

Δη ταν ρά clop vo Cólum Cille i nAibain cpuinnuzad

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 Cerr, 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 comóála roin agus na trí haúbaíri fári tionóilead í, mar  
 atá, aitheoigadó Scannláin, oíbiric na bpilead ir cur buin-  
 éiofa ar Oál Riada, oo tinnall féin a hí go héirinn mar  
 aon ré coimciónól naoiméleiric; agus ir é lion cléiric oo  
 bí 'n-a foéairi ag teadé fá tuairim na comóála roin: oá  
 1320 fíctio fagairc, fíce eapros, caoga veócan ir tríocao maic-  
 cléiricé, aínail aoeir Amia Colum Cille fan rann-ro:

Oá fíctio fagairc a lion,  
 fíce eapros uafal bhoig,  
 fíri gabáil pfall, clú fan adé,  
 caoga veócan tríocao mac.

1325

- Oo féadairic go mbiaó oíreioeam ag an léagtoir ar  
 an ní éirítear ríor anro, mar atá go mbeoír eapruig i  
 goimíveadé abbaó. Sívead oá léagtar an oaria caibioil  
 oo Stair na Sacran oo ríoróv beva mar a labhann ar  
 1330 pínibiléio oilein í i nAlbain, ir pollur go mbioír eapruig  
 na hAlban uínal o'abbaió í i n-allóo. Ag ro íomorro  
 mar aoeir: a "Fá gnát," ar ré, "fir an oilean-ro oo  
 ríor uadairián oo beir air oo biaó 'n-a abb ir 'n-a fagairc  
 ag a mbioó an érioó uile fá n-a rmacé agus fá n-a  
 1335 óligead, agus rór fá oigéadé oo na heaprogab féin,  
 gér nóf neamgnáatá é, beir uínal oó, oo réir fompla  
 an céavooctúria oo bí ar an oilean naé maibe 'n-a  
 eapros adé 'n-a fagairc ir 'n-a manad." Agus ir  
 pollur gurab é Colum Cille an céavooctúiri fuair an  
 1340 pínibiléio ar oúr i ní, aínail aoeir beva fan veac-  
 máo caibioil oon éirigead leabair oon Stair céavna.  
 b "Fá hé Colum," ar ré, "céavooctúiri an éreioim  
 Cáoilice oo na píctib fan airé tuaió ar na rleibicib ir  
 an céavooiric oo cógairb mainirtear i n-oilean í oo bí  
 1345 cáóaradé cian o'airirir ag íomav oo foibleadéab na Scot ir  
 na bPíct." Ar na bhairicib-re beva ir iontuigte gurab

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 céasnooctúir do éuaíó do fíolaó an  
 éireoim do na píccib 1 stuaireceart Alban, 1r zupab uime  
 rin ní head aiháin do zabadar na razeairc 1r na manaiž  
 1350 oira féin beit umal do Colum Cille 1r o'abbaió í oa éir,  
 acé rór do zabadar na hearpuis féin oira é, do brij  
 zupab é Colum Cille tug folur an éireoim ar otúr óóib.  
 Azur 1r uime rin cázadair earpuis 1 n'éirinn 1 zcoimheacé  
 Colum Cille zo móróáil Oromá Ceac.

## X.

1355 1r amlaió táinig Colum Cille 1 n'éirinn azur bheio  
 ciaréta tarina ar a fúilib zo nac faircead úir éireann.  
 Óir do bí o'fíacáib air zan úir éireann o'faircín ón triac  
 do cuir Molairé do bheit aicriže air sul 1 nAlbain azur  
 zan fonn na héireann o'faircín zo bár, ionnur zo otáinig  
 1360 óe rin zur ónzáib an bheio ciaréta ar a fúilib an real  
 do bí 1 n'éirinn zo tillead 1 nAlbain oó; zoadó az  
 fairnéir an óomáil do rinne Colum Cille ar an mbheit  
 rin, do rinne Molairé an man-ro:

1365 zé táinig Colum ánoir,  
 1 n-eacár tar an mórmuir,  
 ní facar ní 1 n'éirinn áin,  
 1ar oirzeacé 1r in móróáil.

1r é adóar ionoirió fá nuz Molairé do bheit ar Colum  
 Cille sul 1 nAlbain, mar táinig do Colum Cille tri  
 1370 caca do cur 1 n'éirinn, mar acá Caé Cúile Oheimne, Caé  
 Cúile Račan, 1r Caé Cúile Feada. 1r é adóar Caé Cúile  
 Oheimne do méir an treimleadair oa nzairear Uíóir  
 Óiaráin: Feir Teahíac do rinne Oiarmaid mac Feaizura  
 Ceiribeoil ní éireann 1r do marbadó uoine uafal ar an  
 1375 bfeir rin Lé Cuairnán mac Aodá mic Eoócá Tioiméarua;  
 azur 1r uime do marb Oiarmaid an Cuairnán-ro tpe mar  
 do marb feirean an uoine uafal ar an bfeir 1 n-azáio

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 Rathan, 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 Cuarnan, son of Aodh, son of Eochaidh Tiormcharna; and the reason why Diarmaid slew this Cuarnan was that he had slain the nobleman at the feis in violation of the law

óliúró ír ceardmáinn na feire. Agus ról do marbhad  
 Cuarnán do éadó ar cómhairce dá mac Mic Eairca .i.  
 1280 Feairgúr ír Doimnall ír cuirto rin ar cómhairce Coluim  
 Cille é, agus tar cómhairce Coluim marbhadar lé Diarmaid  
 é tré doill reáda na Teahrad; agus táinig óe rin gur  
 tionóil Colum Cille clanna Néill an tuairceirt (tré n-a  
 cómhairce féin ír tré cómhairce éloinne Mic Eairca do íár-  
 1285 ugdó) gur cuirtead Cat Cúile Dheimne ar Diarmaid ír ar  
 Connacaid; gur bhreádo óioð tré guróe Coluim Cille.

Cuirto leabhar Dub Molaga adbar oile ríor fá ucugadó  
 Cat Cúile Dheimne, mar adá tréir an gclaoimbheiré rug  
 Diarmaid i n-ádaio Coluim Cille an tan go ríriob an  
 1300 Soircéal a leabhar fionntain gan ríor, agus aubairic  
 fionntain gur leir féin an maicleabhar do ríriobad ar a  
 leabhar féin. Uime rin do togdadar leat ar leat Diarmaid  
 'n-a bheiteam eatorra; agus ír í breat rug Diarmaid  
 gurab leir gac boin a boinin, ír gurab leir gac leabhar  
 1305 a maicleabhar; gonaó é rin an oara haóbar fá ucugadó  
 Cat Cúile Dheimne.

Ír é adbar fá ucug Colum Cille fá veara Cat Cúile  
 Raetan do tabairic ar Óál nairiúde ír ar Ullacaid do  
 toirc iomparain tarla ioir Colum Cille ír Comgall mar  
 1400 do tairpreáodar Óál nairiúde ír Ullcais 120 féin leat-  
 triomad ran imhearan.

Ír é adbar fá ucug Colum Cille fá veara Cat Cúile  
 Feada do tabairic ar Colmán mac Diarmada i noiol a  
 íáruiúte fá Óadúan mac Ninneada ní Éireann do marbhad  
 1405 lé Comán mac Colmáin i Léim an Eic tar cómhairce  
 Coluim.

Triallair iomorro Colum go n-a naoimcléir a hálbain,  
 ahdail aubhramar, go Éirinn, agus an tan do bí ag  
 teáct i ngar na comóála aubairic 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 coirnéléimead  
 ná va buíoin; agus ar b'raḡáil rceal air rin vo Colum pul  
 ráinigh an láthair ir ead' duubairt: "Ir ceas lom-ra an  
 ríoghan go n-a hinnilt vo beit i muict ná coiri i gcionn  
 an áta-ro tíor go 'ocí an b'ráit." Agus ro veirmimead na  
 1415 hAdhna ag aitérmuictal b'riatari Colum ran man-ro:

ir ceas oi-re beit 'n-a coiri,  
 ar an cléimead go ró-loinn,  
 'S ir ceas na hinnilt go beadé,  
 beit 'n-a coiri 'n-a coirimeadé.

- 1420 Agus ir uime vo oiruiḡ an innilt vo beit 'n-a coiri mar  
 don n'ir an ríoghan, vo b'riḡ zuiab i táinigh i steadairmead  
 ón ríoghan go Conall ag a ráit n'ir gan cáthar vo éabhairt  
 von coirnéléimead ná va buíoin. Agus vo éluinnim ó n-a  
 lán vo úaoiomb go b'raicéarí ná coiri vo gnáit ar an á  
 1425 atá láin mé Oirui Ceas ó foim ale.

- Óala Colum Cille, ar muictain na comúala úó ir é  
 oimeadé Conall mic Doúa mic Ainmeadé ba neara vó von  
 éomóail; agus mar vo éonndair Conall na cléirigh zuear-  
 air vaoircarí'luaḡ an oimeadéa rúitáib, tri naonbairi a lion,  
 1430 zui ḡadadair vo éabhairt c'riat' oirui, zui b'riḡad' ir zui  
 b'neod' na cléirigh Leo. Ir vo f'iaf'ruigh Colum cia vo bi  
 ag a mbualad' amblat' rin. Vo éualat' Colum zuiab é  
 Conall mac Doúa vo bi ag a n'zuearad' mé véanadh an  
 gníomha foim, ir cuiri Colum rá' veara tri naoi zueolain  
 1435 vo buain an ríat' foim ar Conall zui hearcainead' le  
 Colum é, ir zui bean ríge ir aimead' ciall ir cuimne ir  
 a innlead' ve. Agus ó na clozaid' rin vo beanaú air,  
 ḡairéar Conall clozad' ve.

- Vo éualat' Colum iari rin go hoimeadé 'Domnall mic  
 1440 Doúa; ir éirigh 'Domnall 'n-a éoinne ir vo fearí ráilte  
 moimhe ir tug rós na ḡruaid' ir vo cuiri 'n-a ionad' féin 'n-a  
 f'uidé é. Tug Colum a beannaéat' vo 'Domnall mac Doúa,  
 ir iariarí ar Oia ríogadé éimeann na muictain, agus ráinigh

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 ὄηρεαὸ ζο ραιθε τηί βλιαθνα ὀέας 1 ἔρλαϊτεαρ ἔηρηεαν  
 ρυλ ρυαιρ βάρ.

Τηυαλλαιρ Colum αρ ρην ζο ηοημεάτταρ αν ριόζ ιρ  
 1450 Uoñnall 'n-a ρόααιρ; αζυρ αρ ριοάταιν ὀο Colum ὀο λάταιρ  
 αν ριόζ ράιλιτζιρ ριοιμε—ὀο ζαῖ εαζλα ἠόρ αν ρί ριοιμε  
 τηέρ αν ní ὀο ρinne ρέ Conall ρυρ αν ριόζαιν ιρ ρέ n-a  
 1455 ηinnilt, ἀἠαιλ ἀουβηαμαρ. “Ὅο β'ι μ'ράιτε μο ρυαιρ,”  
 αρ Colum. “Ὅο-ζέαβαιρ ρην,” αρ αν ρί. “Μαιρηαὸ,” αρ  
 Colum, “ιρ ἔ ρυαρ ιαρηαιμ: τηί ηιτζε ιαρηαιμ οητ, μαρ  
 ἀτά ραρτόῸ να ἔρηλεαὸ ἀταοι ὀο ἔατρηαν αρ ἔηρηηη, ιρ  
 ραοοιλεαὸ ὀο Scannlán ἠἠόρ μαε CinnἠαολαῖῸ ρί Ορηυιζε  
 1460 αρ αν μβηοιο ἠ-n-a ἔρηυλ αζατ, ιρ ζαν ὀυλ ὀο ἔρη βυηιόιῸρα  
 αρ Ὅαλ Ριαοα 1 ηαλβαην.” “Nι τοιλ ηιομ,” αρ αν ρί,  
 “ραρτόῸ να ἔρηλεαὸ, αρ ἠέρο α η-αιηβρηατ ιρ αρ α ηιοη-  
 ἠαιρηε ἀάιο. Ὅηι βίο τηιόεαο 1 μβυῖῸην αν ολλαἠαν ιρ α  
 κύιζ ὀέας 1 μβυῖῸην αν ἀηιοτ αζυρ μαρ ρην ὀο να ζρηάῖαῖḃ  
 1460 ριλε οιλε ὀ ροην ριορ.” Ὅο βιοῖ βυῖῸεαν αρ λειτ αζ ζαε  
 ἀοη ὀιῖḃ ὀο ρέηρ α ἔεημε ρέηη, ιοηηυρ ζο ραιθε τηυαν ἔρηαρ  
 ηέηρηεαν ρέ ριῖῸεατ βεαζηαῖ.

Αουβαιρη Colum Cille ρυρ αν ριῖζ ζο μαῖ ὀόηρ ἠόρηάν  
 ὀο να ριλεαῖαῖḃ ὀο ἔρη αρ ζοῖλ αρ α ηιοηἠαιρη ὀο ἔαῖαρ  
 1465 ἀηη. Ζυεαὸ ἀουβαιρη ρυρ ριλε ὀο βειτ 'n-a ἀρηολλαἠ  
 αηε ρέηη αρ αιῖρηρ να ριόζ ριοιμε, ιρ ολλαἠ ὀο βειτ αζ ζαῖ  
 ριῖζ κύιζο, ιρ ρόρ ολλαἠ ὀο βειτ αζ ζαε τηγεαρηα τηυῖα  
 ἔεαο νό τηαιτε 1 ηέηρηηηη; αζυρ ὀο αιηηεαὸ αρ αν ζοἠη-  
 αιρη ρην λέ Colum Cille, ιρ ἀοητηυιζιρ ἀου ἔ; ζοηαὸ αζ  
 1470 ηαοῖῸεαἠ να κοηηαοιηε ρην ὀο ἔρηη Colum Cille αρ να  
 ριλεαῖαῖḃ ὀο ρinne Μαοιρῖαῖην αν ηαηηη-ρηο:

Ro ραορηαὸ ὀε να ριῖῸ  
 τηέ Colum αν ἔαοηηῸβιζιῖḃ;  
 ριλε ζαῖ τηαιτε ní τηηομ,  
 ιρ εαῖ ὀο ορηυιζ Colum.

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 oruzab-ro vo rinne do mac ainmiread  
 1480 17 Colum Cille go mbíod ollam cinnte ag níg Éireann 17  
 ag zac níg cúigeadaó 17 ag zac tigeanna tniúca éeo, 17  
 fearann raon ag zac ollam óioð ó n-a tigeanna féin; agus  
 1485 fór raonire doicéann 17 tearmann ó fearaid Éireann ag  
 fearann 17 ag maoin traozalca zac ollamhan óioð. Do  
 oruzigeadaí fór fearann coicéann vo na hollamhan go  
 cinnte, mar a mbiaó múnaó coicéann aca aóail Univer-  
 sitie, mar aóá Ráit Ceannaic 17 Marriúde máige Sléac  
 1485 ran mbreíteíne, mar a mbiaó múnaó na n-ealaóan 1  
 n-aicío aca o'fearaid Éireann, zac don vo éozraó beic  
 fuóglmca 1 feanóur nó rna healaónaib oile vo bí ar  
 zóatuzadó 1 nÉirinn an tan roin.

17 é fá hajuollam 1 nÉirinn an tíaó roin Eoóaió  
 1490 Éizear mac Oilolla mic Eirc, agus 17 nír a veirió  
 Dallán Forgalil, 17 vo éuir ollamhan uaió ar cúigeadaib  
 Éireann, mar aóá doó Éizear ar éric Óneag 17 ar an  
 Míde, Urimaol airoéizear ar oá Cúigead Mumhan, Seanóan  
 mac Cuairfeaircaig ar Cúigead Connacó agus Fear Fuir  
 1495 mac Muireadaig mic Mongáin 1 n-ollamhaóó Ulaó, agus  
 fór ollam 1 nzac tniúca éeo 1 nÉirinn fá na haju-  
 ollamhanib-re, 17 fearann raon ó n-a hírlaitib fearainn  
 oóib agus tearmann, aóail aoubramar, 17 ouara cinnte  
 ar roin a nouan 17 a noiréacó va zac don óioð.

1500 An ouara haócuinge vo iarri Colum ar doó, raóileadó  
 vo Scannlán Míóir ní Orriuzige agus a léizean va éric féin;  
 vo éimio doó rin. "Ní leanaí cauir rin orc," ar Colum,  
 "mar acoil lé Oia é go maibe ag buain m'ialléran  
 nó mo bíóg óiom-ra aóocó ran iariméirige mar a mbiaó."

1606 "An tnear aócuinge iarriam orc," ar Colum Cille,  
 "cairve vo éabairt vo Óal Ríada zan uil va n-arzain

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 Forgail, 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 buinnóir a orra. Óir ní tligtead buit  
 v'fadaíl uada acé airtóir ir éirge fluađ ar muir ir ar  
 tír." "Ní éubraso cairve óóib zan uul va n-ionnruige,"  
 1510 ar doó. "Maíead," ar Colum, "biaió cairve go brát  
 uait"; ađur fá ríon rin.

Leir rin ceileadair Colum Cille go n-a éleir von ríđ  
 ir von cómhóil; ađur aóer leabair ġlinne Dá loé go  
 raibe doóán mac ġabráin mic Dómanđuiric ní Alban ran  
 1515 cómhóil-re, ir ġur ceileadair i n-aoirfeacé mé Colum Cille  
 von ríđ ir von cómhóil. Aóer an leabair céaona go raibe  
 an cómhóil-re Dóma Ceac 'n-a ruíde bliadóin ir mí ađ  
 orruđad meáca ir tligtead cánaó ir cáirveara ionn fearaid  
 éireann.

## XI.

1520 Dála Cólum Cille iar ġceileadrad von cómhóil  
 triallair go Duibeađlair i nion Eođain; ađur iar ucig-  
 eacé na hoitóe va éir rin cáinđ larair deallruigteacé  
 teinead ran cómhóil ar an broirfaine vo bí ađ coiméad  
 an éraoi 'n-a raibe Scannlán Mór i mbroio ađ doó, ir  
 1525 dá flabra óeas iarnuíde vo éuibreacé air, go ucđarar  
 an forfaine a nđnúire mé lár ar méio an lonnraio vo  
 éonncarar. Ađur cáinđ olúim deallruigteacé folurca  
 go Scannlán ran áit céaona 'n-a raibe, ađur aóubairc  
 an ġut ran olúim rir: "Éirig, a Scannlán, ir fáđaid  
 1530 vo flabradá ir vo éró ir tar amac ir lean mure ir tabair  
 vo lám im lám." Tis Scannlán amac iar rin ađur an  
 t-aingéal noime. Vo moiruirioo luéc an coiméada é ađur  
 vo firruig ríad cia vo bí ann. "Scannlán," ar an  
 t-aingéal. "Dá maó é ní inneorad," ar iar-ran. ġluairir  
 1535 an t-aingéal ir Scannlán i noiaio Cólum Cille iar rin;  
 ađur an trát vo bí Colum ađ an iarhéirge ađ uul tar  
 crann raingéal ríar ir é Scannlán vo bí ađ buain a brios  
 óe; ir vo firruig Colum Cille cia vo bí ann; ir vo ionn

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

feirean gur b'é féin Scannlán. An tan vo fíafnuiz Colum  
 1540 Cille rcéala de, "veoc," a veiread feirean, ar méio a  
 éarca, óir feoil fáilte vo-beirioir vó ran éró, ir zan veoc  
 'n-a oiaib; a gur ar a mionca vo-beiread rin vo fíeazra  
 ar Colum Cille vo fázaib Colum Cille rígnear labarca  
 ar zac ríe va flíoc vā mbeir i nOrruizge. Cairir rin tug  
 1545 Colum Cille fá veana ar Óaoitín tpi veoca vo éabairc vo  
 Scannlán; ann rin noctair Scannlán a rcéala vo Colum,  
 amáil aoubnamar tuar. Doubarc Colum Cille ié  
 Scannlán tpiáll i nOrruizge. "Ní féadaim," ar Scannlán,  
 "o'eacla doá." "Ní heazail suir," ar Colum, "beir  
 1550 mo bacall féin mar éomairce leat, a gur fázaib a zam  
 éomtíonól i nOurrúmaiz i nOrruizgib í. Leir rin tpiállair  
 Scannlán i nOrruizgib ir vo zāb ceannar a ériúe féin  
 fead a ié; óir nioir léiz eacla Colum Cille o'aoú buair-  
 ieam vo véanaim ar ó foim amac.

1555 'O ceangail Scannlán i zcúituzad a fáorca mar rin  
 rreaball nó tpi pinginne ar zac teac muinntire 'n-a  
 óútaiz ó bláoma zo muir zacā bláoma vo éomtíonól  
 Colum Cille i nOurrúmaiz i nOrruizgib, amáil léaztar i  
 nAmra Colum Cille az défmoat an zéalaim tug  
 1560 Scannlán vo Colum:

Vo mar om tuatāib om toiz,  
 Cia buó lir luáoir ir luir,  
 Sceaball zacā haóba foim,  
 An mīr ó bláoma zo muir.

1565 Tug fóir Colum Cille a beannaéc o'Orruizgib uile, ar  
 éoinzioll zo mbeirir féin ir a ní uhal vó féin ir va  
 éomtíonól i nOurrúmaiz ó aimir zo haimir fá óiol na  
 cánaé vo ceangail Scannlán opra féin a gur ar a rliocé,  
 amáil léaztar ran Amra:

1570

Beannaéc ar Orruizgib uaim,  
 Ar a mborglaine zo zcéill,  
 Beannaéc vo muir ir vo éir,  
 uaim tpe beir va ríe voim réir.

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

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

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

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

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

An Colum Cille aτάμαοιο το λιαθ ανηρο ιρ ε ρά  
 1575 ηαινημ βαιρτε οό Cριομήτανν, αζυρ αχαλ' ρά ηαινημ τον  
 αινηεάλ εοιμήσεατα το βί αιγε, αζυρ Όεμαλ αν θεαήαν  
 το βίοό ζο ειννε αν τι α βυαιθέαρητα, αήαιλ λέαζταρ ραν  
 αήηα. Αζ ρο μαρ ανειρ:

1580

Cριομήτανν ηα Cυνη, κοήαιλ ηγλε,  
 αινημ βαιρτε Cολυμη Cίλλε;  
 αχαλ αινημ α αινηιλ ζαν οη,  
 αζυρ Όεμαλ α θεαήον.

Ιρ υιμε τηά το λεαν Colum Cille ο'αινημ αιρ, αν ταν  
 το βί 'η-α λεανθ αζ α μύναθ αζ Όυθζλαιρε ι οCίρ λυιζ-  
 1585 οεαό ι ζCιμέαλ Cοναίλλ, το λέιζτί λά ζαόα ρεαότήαινε ράν  
 ηβαίλε αμαό ε το ηεαβηαό ι μεαρε α λυότα κοήαιοιρε, μαρ  
 ραορηόαίλ αν ηβείτ τον ρυίλ ηίοζόα οό; αζυρ μαρ το  
 ελεαόταό ουλ αμαό λά ραν τηεαότήαινη μαρ ρη, το ειοηόλ-  
 οαοιρ λειηθ αν εεανηταιρ 'η-α εοινηε αν λά το ελεαόταό  
 1590 είρηζε αμαό; αζυρ αν ηβείτ αν αοη λάταιρ οόιθ αζ ρείτεαή  
 ηυρ, αν ταν αCόιοιρ αζ τηηαίλλ όη μαηιρτηρ ευαα ε το εόζ-  
 βαοαοιρ α λάηα τηέ λυέζζαίρ αζ α ηαό ο'αοηζάίρ “αζ ρύο  
 Colum ηα Cίλλε ευζαινη.” Αζυρ μαρ το ευαλαιό α οιοε ζο  
 ζελεαόταοι ηυρ ηα λεανθαίθ Colum Cille το ζαιημ θε, το  
 1595 ηεαρ ζυρ εοίλ ηέ Όια αν τ-αινημ ρηη ταρλα ι ηβέαλαίθ ηα  
 λεανθ ηεαήυηιόόιοεαό το ζαιημ το ρίορ οε, αζυρ αν τ-αινημ  
 βαιρτε, μαρ ατά Cριομήτανν, το εαβαίρε ι ηοεαημαο. Αζυρ  
 ιρ ηιηιε ταρλα α ραήαιλε ρηη το ηαλαίρε αν ανημανηαίθ  
 ηα ηαοή; βίοό α ριαόηαιρε ρηη αν ηόευοα οαη β'αινημ  
 1600 Cαρηέαό αν οCύρ, ιρ αν Cαοήάν ηαοήεα, οαλεα Ράοηαιζ,  
 οαη β'αινημ αν οCύρ ηαε ηειρε, ιρ αν Ράοηαιζ ρέηη οαη β'  
 αινημ βαιρτε Sochet, ιρ αν α οCυζ ζερμανυρ ηαζοηιυρ  
 αιρ αν ταν το ρηηηε λάηέυρ αιρ ιρ μαρ τυζ Cοελερτιυρ  
 Ράρα Ράοηαιζ ο'αινημ αιρ ηέ ηυότ α ευιρτέ ι ηέηιηηηη οο  
 1605 ρίολαό αν ερηειοή, ιρ αν ρίοηηηαρη Cορηαιζε οαη β'αινημ  
 βαιρτε λυαη, ιρ αν εαρροζ ιοβαίρ οαη β'αινημ λοίεαο το

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 Laidgean, i' ar Conn-  
 laoé naoiméa earros Cille Dara uai céadoinm Roinceann,  
 i' ar mólins uai céadoinm Dairéill, i' mar rin uo mórián  
 1610 uá n-ionntrámlaib oile, ionnur naé cuirte i zconnabairte  
 zuiab Ciuoméann fá hainm bairte uo Colum Cille, tar  
 ceann zui lean Colum Cille u'ainm coirteann uo uo riéir  
 an adúairi tuar.

Bíod a fíor agac, a léagtóir, zuiab ríi-Éireannaé  
 1615 Colum Cille uo leit a atar i' a mátar agur naé Albanac,  
 amáil doeirio curu uo na hAlbancaib. Óir i' folliur  
 zuiab Éireannaé uo taob' a atar é, uo b'riú zó léagtar  
 i naoimféancur Éireann zuiab é Feólimiú mac Feargura  
 Ceannfosa mic Conaill Zulban mic Néill Naoigiallaig  
 1620 uo ba airiúri ar Éirinn fá hatair uo Colum Cille. Ag  
 i' uo veairbáú an treancáir ar rin, amáil léagtar ian uoain  
 uairab torac: Naoimféancur naoim Inre fáil:

1625 Colum Cille críce Cuinn,  
 mac Feólimiú uar gac uruigz,  
 mic Feargura an gníoma gairz,  
 mic Conaill Zulban glanairu

i' veairb fór zuiab Éireannaé Colum Cille uo leit a  
 mátar, uo riéir feargura na hAimra mar a n-abair zuiab  
 i Eitne inげan Dioma mic Naoi uo fliocé Cairbrie Nia  
 1630 Fear ri Laidgean a mátar. Ag i' uo mar doeir an Aímra:

Eitne aircaéca noobí,  
 an ríogán uo uál zCairbri,  
 mátar Colum uada úe,  
 inげan Dioma mic Noe.

1635 Uo cuimhbaú a éoir lé Colum Cille coimúir ioin le  
 ciorcaú lé hurnuigéib i' lé r'leáécauab, ionnur zui fearz  
 coimúir ioin lé cuuar ciábaú, zui léir a earnac tré n-a  
 aibio, an tan uo luigéaú ian zainim 'n-a úyiboié i'e  
 réioeáú na zaoirte ar a éoir tréir an úruiúg, amáil doeir  
 1640 an Aímra ian iann-ro:

and blessed in Beigeirinn, in the lower part of Leinster, and of St. Connlaoch, 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:

Ξέ το λυγέαθ ιρ ιη ηγαιεαθ,  
 1 η-α λυγε ρά μόη ραοτ,  
 Σλιοττ α εαρηατ τηε η-α έιρεαθ,  
 ρά λέηη λέ ρέρεαθ ηα ηγαοτ.

1646 Όο β'έ αοιρ Όολυμ Όιλλε, αη ταν ρυαιη ρέ βάρ, ρεαττ  
 ηβλιαθνα οέαζ ιρ τηι ριόιο, αήαιλ αοειη Όαλλάν Φοηγαλλ  
 1 ηαήηηα Όολυμ Όιλλε ρέηη, οο ρεηίοβαθ λέ Όαλλάν ζο  
 ζηοο ο'έηρ βάηρ Όολυμ Όιλλε:

1650 Colum ζειη βαοι ραν ηβιοτ ηβάν,  
 Σαοτρηατ όη ζευηηζ α όορηάν,  
 τέρο ζο ηαιηζληβ αρ α όαττ  
 1αρ ρεαττ ηβλιαθηαιβ ρεαττρηόζατ,

ηαη ατά, τηι βλιαθνα ιρ οά ριόιο οο όαιτ οα αηηηηη 1  
 ηέηηηηηη, ιρ οα έηρ ρηη όεηηηε βλιαθνα οέαζ αη ριόιο 1  
 1655 ηαλβαιη, αήαιλ αοειη αη αήηηα ραν ηαηηη-ρο:

τηι βλιαθνα αεατρηαοο οίοθ  
 οό 1 ηέηηηηηη ζαη ηηηηίοηη;  
 όεηηηε βλιαθνα τηηίοαο τηαηηη,  
 1 ηαλβαιη ο'αιτε έηηεαηηη.

1660 Δζ ρο ηα τηι ήαιτε 'η-α ζαεατταθ Colum Cille οοηηηηοε,  
 1 ηί 1 ηαλβαιη, 1 ηΌοηηε, ιρ 1 ηΌύηη οά λεαττζλαρ, ηαη αη  
 ηαύοαιαεαθ έ, ηαη αοειηη ρέ ρέηη ραν ηαηηη-ρο ηαη α ηοτταηη  
 α ιοηήαιηε οο ηα τηι ήαιτηβ ρηη:

1665 ηο ηατ 1 ηη ζαη όοηηε,  
 Δζυρ η'αηαη 1 ηΌοηηε,  
 Δζυρ ηο όορηάν ράν ηις  
 ρά οτά ράορηαιζ ιρ βηηζιτ.

Αη τηάτ οο βίοθ Colum Cille αζ ηιάθ αηηηηηηη ηό αζ  
 ρηαληαηηεαττ ηό αζ ρεαηηόηηη, οο αλυηητι ηιλε ζο λειτ α  
 1670 ζυτ, αζυρ ηι ρυλαηηηεαθ οεαήαη α ζυτ ζαη τηεαθ ηοηηηε,  
 αήαιλ αοειηη αη αήηηα ραν ηαηηη-ρο:

1675 Σοηη α ζοτα, Όολυμ Όιλλε,  
 λόη α βηηηε όρ ζατ αλέηη,  
 ζο αεαηη όόηζ αέο οέζ αέηηεαηηη,  
 αηόβλε ηέηηεαηηη, εαθ βα ηέηλ.

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 Brighid.

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.



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 Cholaim Chille, forbidding the killing of milch cows; and the rule of Sunday forbidding a journey on that day.

## XII.

- 1710 1r i bflaitéar an Doúa-ro mic Ainmireac fuaire Colum Cille báir. Tuig, a léagtóir, zuyab é Colum Cille mac Feiúlimiú mic Feargúra an Colum ar a bfuilim as labhairt zo ró-ro. Aveir iomorro Leabair Ruad Mic Doúagáin 1r naoimfeanóir naoim Éireann zo maðadar iomav vo naoimáib 1r vo bannaomáib Éireann 'n-a luict comanmann.
- 1715 Óir aveirio zo maðadar dá Colum 1r ríce naoimta i nÉirinn, asur fá hé Colum Cille an céav-Colum óioð. Asur for 1r mar éimniugad ar naoiméac Colum Cille tugad Colum ar zac don vo éac. Vo bádar cúig Ciaráin 1r ríce naoimta i nÉirinn, asur fá óioð Ciarán Cluana
- 1720 Mic Nóir 1r Ciarán Saiyne 1r Ciarán Tiobraioe Naoi. Vo bádar dá Doúán véag 1r ríce naoimta i nÉirinn; vo bádar feacé mðairrífionn i nÉirinn 1r fá óioð rin ðairrífionn nó fionnðairr Corcaige. Asur fá mac an fionnðairr roin v'Airrígín mac Duib Duibne mic Ninneada mic Eoac
- 1725 mic Cairbhe Airv mic ðriain mic Eoac Muigheadóin fá rí Éireann. Vo bádar iomorro feacé naoiméarpuis véag 1r feacé zcéav ouine maðalta i zcomtionól Corcaige i bfoáir fionnðairr. Vo bádar ceitne ðaoitín naoimta i nÉirinn, mar acá ðaoitín mac ðréanainn, ðaoitín mac
- 1730 fionnais, ðaoitín mac Allaiú 1r ðaoitín mac Cuanað. Vo bádar cúig ðriúio véag naoimta i nÉirinn, 1r fá óioð rin ðriúio inéan Duibéig vo Laigniú acá iomráióceac fead na heoirra; asur 1r follur zuyab vo rlióct Eoac Finn fuac nairt i; asur fá veairbíadair vo Conn Céav-
- 1735 éacac fá rí Éireann an tEoacó fionn roin. As ro veairvad naoimfeanóir Éireann air rin, amáil léagtar ran vudain vairab torac: Naoimfeanóir 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 inígean úbteais tuinn,  
                           mic úreihne, mic úrearsil úuirr,  
                           mic úein mic Connla mic Aire,  
                           mic Cairbre nua mic Cormaic,

                          mic doníura míoir miab ngaru,  
                           mic eodac Finn fuac ré haru,  
                           mic feidlimiob Reacchar nain,  
 1745                    mic tuacail ce-écthair tuisnáir.

                          Ag ro ríor na ceitíe briúio véas naoíeta uo bí i  
                           néirinn i n-éasmar na briúoe tuar: briúio inígean Úiomá,  
                           briúio inígean míandais, briúio inígean míomáin, briúio  
                           inígean éanna, briúio inígean Colla, briúio inígean Eac-  
 1750                    cáir Aire, briúio iníre briúoe, briúio inígean Úamair,  
                           briúio tSeanboeta, briúio inígean fíadnac, briúio inígean  
                           doúa, agus briúio inígean Luinge.

                          I r mé Linn doúa mic Ainmíeac ar a bfuilmíu ag triáct  
                           agus doúain mic Sabráin ríog Alban uo bí cianaopta an  
 1755                    can roin uo léigeadar Saéil Manainn uíob.

                          I r mé Linn doúa mic Ainmíeac, rór, fuair an naoí  
                           Cainneac ácaó úó bá r i n-aoir a ceitíe mbliadan ar  
                           ceitíe ríó; agus i r ar ríóct fearíura mic Róig uo bí  
                           an Cainneac-ro. I r fán am-ro tug Colmán Rímíó Caé  
 1760                    Sleáma, áit ar bhuíeac ar Connall mac doúa, agus Caé  
                           Cúile Caol lé fíacáio mic Úaoúain, áit ar bhuíeac  
                           u'fíacáio mic Úeámaín, i r i ucugaó ar a míuinníe.

                          Úa éir rin tug Connall mac Suibne bhuíeac i gcaé ar  
                           na trí hdoúaid i n-donló, mar acá doú Sleáine i r doú  
 1765                    buíoe mí Ó Maíne i r doú Róin, mí Ó b'fáilge. I mbhuízin  
                           uá Coga uo bhuí oíra, amíad doíer an ríle ran man-ro:

                          Úa ró-míer an fuacuma,  
                           ar ríogruíó éireann uile,  
                           doú Sleáine go roúíoe,  
                           doú Róin agus doú buíoe.

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 eagraonta gnátae ionn an dá fíadaió vo  
 luaidéamair go ghuo roimáinn, mar atá fíadaió mac  
 baosáin agus fíadaió mac Déamáin; agus cáinig vo gúide  
 Comhgail naomta buaid vo beic go minic as mac baosáin;  
 1775 agus an tan vo cuir mac Déamáin rin i leit an naoimh  
 vo fiafhuig Comhgail ve-rean cia buó fearn leir neamh ir  
 a marbadó u'fagáil, ioná buaid vo breic ir beic real beo  
 agus irneann fá veireadó. Doubdairc mac Déamáin go maó  
 fearn leir buaid vo breic ar a námaio, ionnuir na háir ir  
 1780 na héacta vo-béaraó oiria go mbeioir va n-dairir i gcom-  
 ólaib coitcéanna ó airmir go haimirir. Va holec ré  
 Comhgail an rogaín ius; agus ius an fíadaió oile neamh  
 vo rogaín ir uiommbuaid gcaeta vo beic air; agus fuair  
 rin cine gúide Comhgail.

1785 'Do bíod ciná céile comairce naoimh as sac airdaicme  
 u'airlib Gaedéal éireann. Bíod a fíadnairc rin an na  
 oiongaib-re ríor: óir vo bíod Caoimhgin gúinne dá loc  
 as Tuataleadaib ir as bhanadaib; Maosúg fearna as  
 Uib gCinnrealaig; Moling as Caoimánadaib; Fionntain  
 1790 Cluana héirneac as ríol Mórúda; Caimneac dácaó bó as  
 Oghuigib; Ruadán lotia as ríol gCinnéioir; Deaglán as  
 na Déirib; Séanna as cloinn brian eadarlac; Gobnuio  
 i Múrceraide mic Diaimada; Colmán i nUib Mac Coille;  
 1805 airce éinnece naoimh nó bannnaimh aca va ucuigao cádar ir  
 onóir. Síreac dáio naoimh oile ann ir coitcínne ioná an  
 oiong vo luadamar, mar atá Colum Cille, Finnén Muige  
 bile, Ciarán Cluana, Comhgail Deannéair, Buiúo Cille  
 Dara, Dilbe Imlig, agus naomh páorais, amail doeir  
 1800 dongur Céile Dé ran leadair va ngairceair p'ralair na  
 Rann. As go mar doeir:

uí néill uile ar cúl coluim,  
 ní ar rcát muine;  
 ar cúl finnén muige bile,  
 nlaró 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 Bran- aigh had Caoimhghin of Glenn da Loch; the Ui Cinn- sealaigh had Maodhog of Fearná; the Caomhanaigh had Moling; the siol Mordha had Fionntain of Cluain Eidh- neach; the Ossorians had Cainneach of Achadh Bo; the siol gCinneidhidh had Ruadhan of Lothra; the Deise had Deaglan; the clann Briain of Eatharla had Seanna; Gobnuid was for Muscraidhe Mic Diarmada; Colman for Ui Mac Coille; and similarly there was no district or tribe in Ireland without the special protection of a male or female saint, whom they venerated and honoured. But there are other saints more generally known than those we have mentioned, such as Columcille, Finnen of Magh Bile, Ciaran of Cluain, Comhghall of Beannchair, Brighid of Cill Dara, Ailbhe of Imleach, and St. Patrick, as Aonghus Ceile De says in the book which is called Psaltair na Rann. Thus does he speak:

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

CLANNA CONNACÉ AR CÚL ÉIRIÁIN,  
 SION NAÓ COMHOINN;  
 1810 UÁL NAIRIÓE UAFAL IMġRINN,  
 AR CÚL CŌMGOILL;  
 BÍO LAIGIN AR CÚL ŪRIGĖE,  
 CLÁ GO ĢARĖĖE;  
 MURĖA UILE ĢONA TOIRĖE,  
 AR CÚL AILĖE;  
 1815 AĖRĖNĖOIRĖ ÉIRĖEANN GO N-A ĢANĖÁIB,  
 IR É A N-UIRĖE  
 ĢAC ĢAON 'N-A UĖÉTO A MBĖIT FO ĢÉIT  
 ĢÁTORAIG UILE.

IR ĢÉ LINN ΔOÚA MIC ΔINMIRĖAC ÚO BĖIT I ŪĢLAITEAR  
 ÉIRĖEANN ÚO BAOI ŪĢANÓUB MAC EOCÁC MIC MUIĢEADÓAIG  
 1820 MIC ΔONGYPA MIC ĢEÍOLIMÍO MIC ÉANNA CINNĢEALAIĢ 'N-A  
 ĢÍĢ LAIGĖAN ΔOINBĖIADÓAIN AMÁIN. ΔĢYR IR LEIR ĢÉIN IR  
 LÉ LAIGĖIB ÚO ĢARĖAD ΔOÚ MAC ΔINMIRĖAC I ĢCAT ŪEALAIĢ  
 ÚÚIN BÓLĢ. ΔOĖIRĖEAR ĢÓR ĢYĢAB IAO LAIGĖIN ĢÉIN ÚO  
 ĢARĖ ŪĢANÓUB I ĢCAT CAMĖLUANA, NÓ ĢYĢAB LÉ SÁĢÁN  
 1825 SΔOIBŪEARĢ ΔIRĖINNEAC SEANBOITE SINE ÚO TUIT ĢÉ, AMÁIL  
 ΔOĖIRĖ AN ĢILE ĢAN ĢANN-ĢO:

SÁĢÁN SΔOIBŪEARĢ ĢEOL AMNE,  
 ΔIRĖINNEAC SEANBOIT SINE,  
 NÍ UÁLB. ĢÉR B'ANNĖĖ I ĢCAT,  
 1830 ÚO ĢARĖ ŪĢANÓUB MAC EOCÁC.

IR ĢÁN AM-ĢO ĢUΔIRĖ AN NAÓM COLMÁN EΔLA BÁĢ.

ÚO ĢAD ΔOÚ SLÁINE MAC ÚIARĢADÓ MIC ĢEARĢYPA CEIRĢ-  
 BEOIL MIC CONAILL CĢÉAMĖAINNE MIC NIALL NAÓĢIΔALLAIĢ IR  
 COLMÁN RÍMÍO MAC MUIĢĖEARĖAIĢ MIC EAPCA ÚO ĢIOL ÉIRĖ-  
 1835 AMÓIN ĢÍOĢACÉ ÉIRĖEANN. SÉ BĖIADÓNA I ĢCOMĢĢLAITEAR ÚÓIB.  
 MUGÁINN INĢEAN CŌCĖAPÁINN MIC ÚUAC ÚO CŌNNAĆTAIB  
 MÓĖAIR ΔOÚA SLÁINE; ΔĢYR EITNE INĢEAN ŪĢÉANΔAINN ÚAILL  
 ÚO CŌNNAĆTAIB ĢÁ BEAN ÚÓ; IR ĢYĢ ĢEIRĖEAR MAC ÚÓ .I.  
 ÚIARĢAIO, ÚONNĖAD, MAOLĖĢEARĖAIL, MAOLOÚΔIR, COMĢĢALL.  
 1840 IR OILILL. IR UIME TUGADÓ ΔOÚ SLÁINE Ú'ΔIINN ΔIR .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 adainn darab ainm Sláine iugad é. 17 i bflaitear na  
 veire-fe vo cuir Dhréadóir Mór na Róma S. Augurcine  
 manac mar don né comtionól naoimcléire vo fiolad an  
 Éireoim Cácoilice i mDreacain. Vo cuir Colmán Rímhó  
 1845 lé Lócán Uiolmáin. Vo marbad doó Sláine lé Conall  
 nGuitbinn mac Suibne.

Vo gab doó Uairiothac mac Uothnail mic Muir-  
 ceartaig mic Muirtheadig mic Eogain mic Néill Naoigiall-  
 aig vo fiol Éireamóin ríogacÉ Éireann feacÉ mbliadna ar  
 1850 fícto. Driú ingean Orca mic Eirc mic Eocac máear doó  
 Uairiothac. Agus 17 uime gairtear doó Uairiothac de, .i.  
 reabúga fuara cinnir vo gabad é, agus dá mad leir maitear  
 an uothain vo-béarad vo éionn forcaéta donuairé o'fagáil  
 uó. Ionann iomorro uara eithig 17 reabúg fuar, zonad  
 1855 aige rin gairtear doó Uairiothac de. 17 i bflaitear an  
 doó-ro tugad Caé Oúba lé hAongur mac Colmáin, áic  
 ar cuir Conall Laothreac mac doó Sláine. Agus vo  
 cuir doó Uairiothac ní Éireann i gCaé dá fearta.

Vo gab Maolcobda mac doó mic Ainmireac mic Séadna  
 1860 mic Feargus Ceannfosa mic Conall ġulban mic Néill  
 Naoigiallaig vo fiol Éireamóin ríogacÉ Éireann ceitre  
 bliadna. Cróireac ingean doó Finn ní Ormuige bean an  
 Máoilcobda-ro. Vo cuir Maolcobda lé Suibne Meann i  
 gCaé Sléibe Dealgadóin.

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 gáib Suibne Meann mac Fiacna mic Feardaóig mic  
 Muirceartaig mic Muirceadaig mic Eogain mic Néill  
 Naoigiallaig míogáct Éireann trí bliadhna déag. I r  
 b'flaitéar tSuibne Meinn fuair Caomhgin gLinne dá loé  
 bá r i n-aoir a fé ríctó bliadhán; Caomhgin mac Caomloza  
 1870 mic Caomhfeada mic Cuib mic Feargura Laoibdeirg mic  
 Fotaig mic Eodac Láimdeirg mic Meirin Corb do flióct  
 Labraóa Loingrig. I r fán am-ro fuair doú Deannain ní  
 Mumhan bá r, agus an naoim Adamnán mac Rónáin mic  
 Tinne mic Doúa mic Coluim mic Séadna mic Feargura mic  
 1875 Conaill gúlban mic Néill Naoigiallaig do bí 'n-a abb í  
 i nAlbain. Róna ingean Dungaile ní Ua tTurcaire bean  
 tSuibne Meinn míog Éireann. 'Do marbáó Suibne Meann  
 ní Éireann lé Congal Claon mac Scannláin Sciaéleatáin.

'Do gáib Domnall mac Doúa mic Ainmheac mic Séadna  
 1880 mic Feargura Ceannfosa mic Conaill gúlban mic Néill  
 Naoigiallaig do fíol Éireamóin míogáct Éireann trí  
 bliadhna déag. Agus i r é an Domnall-ro eug Cat Úin  
 Ceiteirn an Congal Claon, áit an bhuir ve féin i r an  
 márb iomaó da muinncti. I r i b'flaitéar Domnall fó r  
 1885 fuair an naoim da ngeairtí Munna bá r, i r do víbheadó  
 Carraóac .i. Mócuoa a Raóain go Lioir Mór. Agus i r an  
 flióct Céir mic Feargura do bí Mócuoa.

Ia n noul iomaio do Mócuoa a Ciarráioe an oileire  
 go Raóain, do rinne mainirtir an agur cuirir comhcionól  
 1890 manac ran mainirtir, go maóóarí veicneabá r i r feáct  
 gceáo manac 'n-a fóóairí an n do-beiread a mbeata com  
 eiráibteac agus rin ar, go mbíóó aingeal ag Labairt rin  
 an trear manac víob, ionnur go tóáinig ve rin gur fá r

## 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 cómtionól Raitne.  
 1805 Uime rin vo fad uiréad naomí cloinne Néill ir cuirio  
 rceála go Mócusa va fógra óo Ratain vo tréizean aghur  
 tiall va útaig féin .i. von Mumain. Fheadair Mócusa  
 vo na teacraib táinig hir na haitearraig rin aghuradubairt  
 nac tréizead Ratain aét muna zcuiréad lám earpuig  
 1800 nó ríog ar é. Aghur ar roctain na rceál roin go naomaid  
 cloinne Néill, iarraig ar Uláctac ir ar Oiarraig  
 Ruairí, va mac Aoda Sláine vo bí vo clannaid Néill,  
 vól vo úbirt Mócusa ar Ratain; aghur lé zgearact na  
 vruinge rin céio Uláctac ir Oiarraig Ruairí v'ionn-  
 1805 ruige Raitne aghur vrong vo. éléiri an taoibe tuaid 'n-a  
 brodar.

Ar n-a élor vo Mócusa go vranzadar 'n-a zar, vo éur  
 tigeanna vo na Pictib nó vo Cnuiteacraib a hAlbain va  
 b'ainm Conrancin, vo bí 'n-a manac tuata ran cómtionól,  
 1810 vo zúide na n-uairí roin um éiríve bliadna vo éadairt  
 vo Mócusa ir va cómtionól zan a vubirt a Ratain;  
 aghur fuair gé rin v'impíve uata. Aghur ar zcraicéam  
 na bliadna amac tigo na huairle céadna i zcionn  
 bliadna go mbuidin vo na cléirib céadna 'n-a brodar;  
 1815 aghur ar roctain i brodar Raitne vóib cuirir Uláctac  
 rceála go Mócusa aza iarraig ar an mainirtir; aghur  
 leir rin cuirir Mócusa an Conrancin céadna va nzuide  
 um éiríve bliadna oile vo éadairt óo, aghur vo don-  
 tuigeadar rin, zéir learc leo é. Aghur i zcionn an tneaf  
 1820 bliadna zríortar lé laorannaid va Néill na huairle  
 ir an élar céadna mé teact vo úbirt Mócusa an tneaf  
 bliadain a Ratain; aghur ar vtrigeact i ngar von baile vo  
 éuiréadar an cómbáil rin v'adonnaonta Oiarraig Ruairí  
 aghur airéinneac Cluana Congra ir rocuide oile maille  
 1825 ríú vo éadairt Mócusa ar lám ar an mainirtir; aghur ar  
 roctain na heazairle vóib, céio an t-airéinneac irceac ir  
 anair Oiarraig mé huirain an voruir von leit amuz

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

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

Της Μόκυθα, ιαρ ζελορ Διαρματαο वो बेत रान वोमुर,  
 उ'ईल्लिउङ्गो मीमे अरु इरुमार रान एङ्गलर इरुएद ए.  
 1930 "नी मादो," अर डारुमाओ. "अन उओम डुरेड-रे अर अन  
 मारुनरुतुर तङ्गुडर?" अर मोकुथा. "इर एदो," अर डारुमाओ,  
 "डुरेदो नी उडुराम अ उेअनम, अरु इर अरुएद लीम तङ्गुएद  
 रान उदल-रे अर मीओ वो नओमतेदता इर उ'ओडुरा-रु अर डुओ."  
 "ओडुर अर नेअम इर उ उओल्लुमल उुओ-रे," अर मोकुथा, "इर  
 1935 उुओमते इर मङ्गे इर रुरलुतेअर ईरुएअन उुओ, इर मड अर वो  
 रुरलुओत उओ ईर; अरु अर तान रुरल्लुरेअर तु रान उओमडुडल उओ-  
 डेअरुओ नओ हओङ्ग अद ओन डारुमाओ रुओनुओ मरु अरुओ  
 उरु. डुरेदो इर उ न-ओडुरी उुओ-रे इर उओ रुरलुओत मडअर अन  
 रुरओमलनन रुरन." लेर रुरन तुल्लुर डारुमाओ उरु अन उओमडुडल;  
 1940 अरु अर मओतुओन वो लदुओरु उओ, रुररुरुरुरुर डुलुओतुओ उे  
 उरुएद अर नरु ओरु लओम उ मोकुथा उओ तडुओरु अर अन मरुनरु-  
 तुरु. "नीरु उडुरा ए," अर डारुमाओ. "इर मरुओनुओ, अ  
 डारुमाओ, अन उरुओम रुरन," अरु अर न-ओ ओरु रुरन उओन  
 ओमडुडल तुङ्गुओरु डारुमाओ रुओनुओ उ'ओनन अरु. उओनन  
 1945 उओमओरुओ मरुओनुओ इर उओरुङ्गुओद, उओओ रुरलुओत डारुमाओ  
 रुओनुओ उओरुतेअरु उओ रुरलुओत ओ रुरन उ ले."

Οάλα Δλαιοίτις, τέτοιο ζο Δρुीरुनन लेरु उओन मरुनरुतुर, इर  
 उुरीरु लओम उ मोकुथा, अरु तुङ्गु उओ हेओरुओनतेद अर अन  
 मरुनरुतुर अओद ए, मरुओ अओन मीे न-ओ ओओतुओनओल. ΜΑΛ-  
 1950 लुङ्गुर उओमओरुओ ΜΟΚΥΘΑ ΔΛΑΙΟΙΤΙΣ. Τुरल्लुओरु उओमओरुओ  
 ΜΟΚΥΘΑ अर रुरन मरुओ अओन मीे न-ओ ओओतुओनओल μΑΝΑΔ अर  
 उेअनम रुरेअर इर मीओरुडल उओ मरुओनङ्गु नओ डेओरु; अरु अर  
 मओतुओन अनरुरन उओ, तओनङ्गु रुरी नओ न'डेओरु 'न-ओ ओओने इर  
 तुङ्गु ओदुओरु इर ओडुरी उओ इर उओ तुओमलन अ ओरुओ इर अ अनओ अर  
 1955 अ ओओओरु; अरु तुओल्लुओ मरुओ अओन उओ डुओन Σओनने μέ  
 μरुओतेअरु. लीओ ΜΟΡ अओनु. Οओनुओरुओ ΜΟΚΥΘΑ इर अ ओओ-  
 तुओनओल अन रुरन इर उओ-नीओ एङ्गलरु अन उओनुओरु उओ μरुओडे अन  
 अरु रुरन ओओμओ उओμरुओतेद उ उओμरुओडुओ इर उ डुरओङ्गुओम ओ रुरन  
 उ ले. उओओ ए रुरन तुओल्ल ΜΟΚΥΘΑ अ ΡΑΔΟΙΝ उओ लीओ ΜΟΡ  
 1960 उओ μΟ-ΡΟ.

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

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

1r lé Dóinnall mac Aodá mic Anmheadó ní Éiréann  
 cugadó Cat Mairge Rat, áit ar maibadó Congal Cláon vo  
 bí 'n-a níg Ulaó veic mbliadóna. Agus 1r uimra a áitne  
 ar an rdaire-fe va ngairítear Cat Mairge Rat gurbad  
 1925 oruigíte an t-inneall 1r an t-oruigadó vo bíod ar rluag-  
 aib Gaedéal né huic vola i n-iommbuálaó nó vo éur dáta  
 úóib. Óir vo bíod aruadairéac ar an rluag uile, agus  
 adairéac ar gac rluagbuidéin va mbíod fá n-a rmacé, agus  
 ruidéantar i mbraicéig gac adairéig fá leit ar a n-áitean-  
 1970 adoi gac rluagbuidéan úíob reoc a céile leir na reanáidíob  
 ar a mbíod v'fíadáb beic vo ládair na n-uafal né linn  
 cata nó coinbliocé vo tábairé va céile, ionnur go mbíad  
 radairé rúl ag na reanáidíob ar gníomairéab na n-uafal  
 né fairnéir fírinneig vo véanaim ar a noálaib leat ar leat.  
 1975 Agus 1r uime rin vo bí a reaná féin 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'adairne, agus ar bfaicrin rluag a  
 céile úóib, fíafnuigir Dóinnall va reaná gac meirge go  
 1980 n-a ruidéantar fá reac úíob, agus noctair an reaná rin  
 vó, amáil léagtar ran laoió vafab torac: Tréan ciaigávo  
 cata Congal, mar a bfuil an rann-ro ar ruidéantar níog  
 Ulaó féin:

1985

Leothan buide i ríóll uaine,  
 Cotharé na Craobruaíve,  
 mar vo bí ag Concébar éaró,  
 acé ag Congal ar congáil.

1r iméian ó vo éionnreavadar Gaedil gnáduigadó na ruidé-  
 eantar ar loig éioinne Ippael léir gnáduigéac ran  
 1990 Égirc 1ao né linn Gaedil vo máiréain, an ran vo bávar  
 clann Ippael ag triall tréir an Muir Ruaid agus Maoiré  
 'n-a aruadairéac orra. Vá tréib véag ionnoro vo bávar  
 ann, agus rluagbuidéan 1r ruidéantar ar leit ag gac  
 tréib úíob fá reac.

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      Tread Ruben, manoragha 'n-a brataig mar fuaiteantag;  
           Tread Simeon, ga 'n-a brataig mar fuaiteantag;  
           Tread Levi, an aithe 'n-a brataig mar fuaiteantag;  
           Tread Iuda, leoman 'n-a brataig mar fuaiteantag;  
           Tread Ircar, aral 'n-a brataig mar fuaiteantag;
- 2000      Tread Scabulon, long 'n-a brataig mar fuaiteantag;  
           Tread Neptalem, vealb daim allar 'n-a brataig mar fuaiteantag;  
           Tread Ga, vealb bainleomhin 'n-a brataig mar fuaiteantag;  
           Tread Ioseph, tarb 'n-a brataig mar fuaiteantag;  
           Tread Beniamin, faolcu 'n-a brataig mar fuaiteantag;
- 2005      Tread Dan, natar neithe 'n-a brataig mar fuaiteantag;  
           Tread Afer, craob olab 'n-a brataig mar fuaiteantag;

Ag ro rior fuidem an treandair di fuaiteantagib  
 cloinne Irael, dhail leagtar i seanleabair leacain i  
 nliumhin i r i moran do leabhair oile ran laoir-re

2010 rior :

          Ditne dam gad meirge mor,  
           Ro baol ag cloinn uallag Iacob,  
           Tearc nead ar a haile ann  
           Aga mbeid ditne a n-anmann;

- 2015      Tread Ruben nat ror cobair,  
           Ro b'e a meirge manorogair;  
           Re huan ro caid an tread ce,  
           Ro lean rluag maic a meirge.

- Tread Simeon, nior fir meirge  
 2020      Aet ga uaidread vibreirge;  
           Simeon an crionna cealgad  
           um Oionna ba vibreirgead.

- Tread Levi, luet na h-airce,  
           Iomda a vterio 'ra vromaitce;  
 2025      Ba cairce va rlaince ro  
           raicrin no h-airce aca.

- Meirge ag treib Iuda dhira  
           Sahail leomhin lanchalma;  
           Tread Iodar i n-uair feirge  
 2030      Sluag diomair mun veigmeirge.

          Tread Ircar an oir glain  
           Meirge aice mar arain;  
           Mimic rlog go noirge noread  
           um an meirge mor mairead.

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 Leacain, 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

Uraib scabulon na rualí nglan  
Dealb a meirge long lucthar;  
Da gnát for connaid tana  
Cát 'n-a longaid lucthara.

2040

Dealb daith allaid méirgíur mór  
Ag uruib neptalem neithig;  
'Don uruib no éleat fuaó feirge  
Níor tairc laó mun luaitmeirge.

2045

Meirge ag uruib fíao i ngleoigal  
Mar deib bíor ar bainleothain;  
Noáir tim ré fuaó feirge  
Fad laó rínn mun ríghmeirge.

2050

Meirge mar tairc go nóir neir  
Éoir ag uruib ioseph oirdeirc;  
Suaitne noirdeab baóba  
An cineab dán cotharóa.

2055

Uraib beniamin go mbriú mór,  
Ro bíob a meirge ór meirgib;  
Meirge mar an bfaol broglad,  
Ueirge ran éaith éothoróad.

2060

Uraib Dan ba suaidreab an uraem,  
Oirdeat neithneab toige tuaitheall;  
Uraem ré haégoim ba uóig de  
Mar naéruig móir a meirge.

2070

Uraib Aser níor éruab um érab  
Meirge dar lean mar loáir;  
Mar don éruill a toga  
I r uraob áluinn fionnola,

Ro áiríur talí a uraeba  
Ro áiríú mé a meirgeaba;  
Mar éair uionga na uraeb uce,  
Fuar cá n-íomóa anaítne? Aítne.

I r i bflaitear Doimnail mic Aóda ríog Éireann ar a  
Labhramaois fuaireadar na naoim-re ríor báir .i. Moéua vo  
flioct Oilióla mic Catáoir Móir vo deannuig i tceab  
2070 Moéua i Laoigir, agus Moéua i Molair leitglinne vo  
bí vo flioct Conail fíulban mic Néil naoigiallaig, agus

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 Cearnaigh agus Cionán earraig Caonroimh.  
 Agus fuair Domhnall mac Aodá mic Ainnleáic ní Éireann  
 báir.

## XIV.

2075. Uo gáib Conall Caol ir Ceallac v́a mac Maoilcoba  
 mic Aodá mic Ainnleáic mic Séadna mic Fearghur Ceann-  
 fusa mic Conall Sulban mic Néill Naoidiallaig vo fiol  
 Éireannóin ríogáic Éireann. Trí bliadna v́eas v́oib 1  
 zcomflaitear. Ir 'n-a bflaitear fuair Cuanna mac Cailcín  
 2080 ní bfearmáige .i. laoc liatmáine báir; agus fá fear com-  
 airmire vo fuaire mac Colmáin an Cuanna-ro, agus vo  
 bí coimheas oiníg ir v́adonnacta eatorra; zonad uime rin  
 vo rinne an v́a óinmío .i. Comhán ir Conall an rann  
 leatáic iomarbáda eatorra arson, mar a n-abraio:

2085

Uáil gáic neit v́a mbí 'n-a láim;  
 Uo-ní fuaire mac Colmáin;  
 A mian féin va gáic nouine  
 Uáiltear lé laoc liatmuine.

Ir 'n-a bflaitear f́or vo marbad Raḡallac mac Uuad  
 2090 vo bí 'n-a ríig Connac cúig bliadna ar f́icío lé Maoil-  
 bhighe mac Moelacáin ir lé n-a mógaib. Ir amlaio vo  
 bí an Raḡallac-ro lán v́'fuaic ir v́'foimao ré mac vea-  
 bhácar fá rine ioná féin, v́'eagla zo v́ciocrao fá n-a  
 bhácaio vo buain ríge Connac ve. Fídeao ní bfuair  
 2095 árac ar mac a v́eahbhácar vo marbad; zo v́cáiníg v́e  
 rin zui gáib ríeiglighe é tré neamháiteam bíó tré foimao  
 ré mac a v́eahbhácar. Cairig rin vo cúir teatá 1  
 noáil a bhácar 'za iarraio air teatá va féadain. Uála  
 an bhácar vo cúig cealg Raḡalllaig ir vo cúir cionól  
 2100 an ríuag ir céio 1 noáil a bhácar Raḡalllaig, 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 látaim tug ar a muinntir a zcloiríme vo beit noct  
 fá n-a zcoimib aca, agus mar vo connairc Raḡallaḡ rin  
 aoubairc, “Iḡ tḡuaḡ an tí iḡ anḡa liom ran bioḡ, agus iḡ  
 mian liom vo beit ’n-a oighe oram, nac caobac leir mé, iḡ  
 2105 mé ré huḡc dáir.” Mar vo cuala iomorho an brátaim rin,  
 cáinig a éiríde zo mói ari, agus cáinig ’n-a uacac ar ’n-a  
 máiac va fíor, iḡ lingio muinnteari Raḡallaiḡ ari gur  
 marbaḡ leo é. Leir rin vo éirig Raḡallaḡ plán an trát  
 roin iḡ vo ḡab aḡ fleabuḡac zo ruḡac foribáilteac. Vo  
 2110 fiaḡuiḡ iomorho Muirḡann .i. bean Raḡallaiḡ va oraoi  
 iar marbaḡ a brátaim vo Raḡallaḡ an maibe zuaḡ ’n-a  
 cionn. Aoubairc an oraoi ó vo maib Raḡallaḡ a brátaim  
 zo utioḡraḡ a mbár ariac va zcloimn féin zo luac; agus  
 fóḡ zuaḡac von ḡein vo bí ’n-a bḡoinn vo tíocraḡ a mbár.  
 2115 Vo noct rḡre rin vo Raḡallaḡ, agus aoubairc ma iar  
 mbneit na ḡeine a marbaḡ vo látaim.

Rug Muirḡann inḡean iḡ vo cuir i mála í, zo utuḡac  
 vo muicíde va muinntir va marbaḡ í. Ó vo connairc an  
 muicíde ḡnúir na naoiḡeine, cáinig a éiríde uirḡie, iḡ vo  
 2120 cuir ran mála céaḡna ’n-a bḡuaḡi ó n-a mátaim í, iḡ iurḡ  
 ór iḡeal zo vorur mḡá cḡáibḡeḡe vo bí ’n-a fócaim í, agus  
 fáḡbaḡ ar beinn cḡoirḡe láim ré teac na mḡá maḡalca an  
 mála. Cáinig an bean maḡalca gur an mála, agus mar  
 ruḡaḡi an naoiḡoin anḡ ḡráḡuibḡiḡ i zo mói iḡ vo oil zo  
 2125 heaḡlurca í. Agus ní raibe i nÉirinn ’n-a comairḡir  
 ḡein ba rciámḡa ioná í, ionnur zo utáinig a clú zo  
 Raḡallaḡ, iḡ vo cuir teacḡa va hiarḡmaḡ ar a buirḡ; iḡ  
 níor fáom an buimeac rin. Ruḡac iar roin ar éigim cuḡe  
 í, iḡ mar vo connairc í vo lion va ḡráḡ, iḡ vo bioḡ aḡe  
 2130 ’n-a leannán leaḡca. ḡabaḡi iomorho éac a bean féin .i.  
 Muirḡann, iḡ téio zo rḡḡ Éirḡann vo caḡaois an ḡníomá

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 tíá míoclú an uile rin fá Éirinn, ir fá  
 uochad mé naoimib Éiréann rin, agus táinig feicín fadaí  
 2135 u'ionnruige Raḡallais da cóimuzad, ir tángasuar naoim  
 íomúa maille nír da íarriatú air rcaíatú nír an ole roin.  
 Agus níor léis de oíra uile é, cia vo t'rioirctioo air.  
 Sídeatú mar rabadú vo úaoimib ainmianaca oile, vo zuiórtioo  
 na naoim. Dia fá zan eiréan vo máireain an Dealltaine ba  
 2140 neafa úóib, agus a éuitim lé uroctúaoimib, agus fór lé  
 harimaid veapóile agus i n-ionatú falac; agus tarlaodar  
 rin uile úó mé huct na Dealltaine. Fíatú allta íomortio  
 íar n-a loc tarla ar ríatúan ran oiléan 'n-a maibe  
 Raḡallac ir é as coiméatú na himre, agus mar vo éonndairc  
 an ríatú vo zab a za ir tug urcár von ríatú zup éuir an za  
 2145 értio. Téio an ríatú ar ríatú uatú, agus vo éuatú-rean i  
 zcoite 'n-a úiatú, ir téio an ríatú real ón loc zo vcarla é  
 mé mozab vo bí as buain móna ir marbatú an ríatú ir  
 ranndairc eadortia é. Táinig Raḡallac da n-ionnruige ir  
 vo minne basar oíra tíé ioinn an ríatú agus duvdairc  
 2150 ríatú an feoil u'airéas. Ir ead íomortio vo cinneatú leir na  
 mozab an rí vo marbatú; agus leir rin vo zabaduar da  
 ríatúib ir dá ríarib oile air, zup marbatuar é, amail vo  
 cairrínzreatú leir na naoimib úó. Agus fuair Muireann  
 .i. a bean báf tíé ead mé n-a himzín féin.

2155 Ir rán am-ro tugad Cat Cairn Conaill lé Uairmaro  
 mac Aoda Sláine, áic ar marbatú Cuan mac Amalzuiú vo  
 bí 'n-a rí z Muídan veic mbliatúna, agus Cuan mac Conaill  
 rí Ó b'fíózinnce agus Talamonaé rí Ó Liaitín; agus ir  
 tíé zúibe cóimctioóil éiaráin i zCluain Mic Nóir nuz  
 2160 Uairmaro buatú an éata roin. Agus íar vceatú tar air  
 vo Uairmaro zo Cluain Mic Nóir vo b'ronn fearann von  
 eaglar rin mar fíto mé halctóir. Agus ir é ainm an  
 fearainn rin anú Liaitínáin, agus ir i zCluain 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' uo fágaib' Diairmáio é féin u'ádnacal an tan uo-  
 2165 géadao báf. I'f rán am-ro fuairi Fuirra naoimta uo flioct  
 Luigéadaé Láma uoarbháatar Oiliolla Óluim báf, agus  
 Moiceallóg an naoim' uo beannuis' i gCill Moiceallóg;  
 agus i'f ar flioct Conaire mic Eioirceoil uo bí an naoim-  
 ro. Ua éir rin uo tuic Ceallac ran Úru'g ór boinn agus  
 2170 uo marbadao Conall Caol lé'Diairmáio mac Aoú Sláine.

Uo gáob' bláitmac i'f Diairmáio Ruauu' uá mac Aoúa  
 Sláine mic Diairmáioa mic Feargura Ceirrebeoil mic  
 Conaill Éreám'tainne mic Néill Naoigiallaig' uo fiol  
 Éireamóin ríoga'ct Éireann fea'ct mbliadao i gcom'flaitear;  
 2175 agus i'f 'n-a b'flaitear tugad' Caé Pancti lé' Ho'ra, áic ar  
 tuic ní Sacran mar' don ríe' t'rioda' u'gearna uá muinnti.  
 I'f rán am-ro fuairi Ullcán naoimta báf agus Maodóg  
 Fearna mac Séadna mic Eirc mic Fearaúdaig' mic Fiacrae  
 mic Amalguro mic Muireadaig' mic Cairc'tainn mic Eirc mic  
 2180 Eodaé mic Colla Uair, agus Cuimín Fosa mac Fiacna, an  
 naoim', agus Maonaé mac Fingín ní Muhan. Fuair Diair-  
 máio Ruauu' i'f bláitmac báf uon pláig' uá ngairctear an  
 búirde Conaill.

Uo gáob' Seacna'rac mac bláitmic mic Aoúa Sláine mic  
 2185 Diairmáioa mic Feargura Ceirrebeoil mic Conaill Éreám-  
 tainne mic Néill Naoigiallaig' uo fiol Éireamóin ríoga'ct  
 Éireann ríe' bliaona. I'f i b'flaitear an rí'g-re tugad' Caé  
 Feirc uoiri Ullcaib' i'f Éruic'nis', áic ar marbadao ioma' uo  
 uooinib' uá gac leit. I'f rán am-ro fuairi Uaoitín abb  
 2190 Beanncair' báf. Ua éir rin uo tuic Seacna'rac ní Éireann  
 lé' Du' n'Úin uo Éinéal gCairbre.

Uo gáob' Ceannraolair' mac bláitmic mic Aoúa Sláine  
 mic Diairmáioa mic Feargura Ceirrebeoil mic Conaill  
 Éreám'tainne mic Néill Naoigiallaig' uo fiol Éireamóin

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

Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of Eireamhon, held jointly the sovereignty of Ireland seven years; and it was in their reign that Hossa fought the Battle of Pancti, where fell the king of Sacsá and thirty lords of his people. It was about this time that St. Ulltan died, and Maodhog 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.

Ceanffaolaidh, 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 míogáct Éireann ceitne bliadna. Agus ír 'n-a flaitear  
 oo loirceadú Beanncáir ír oo marbhad a cómácionól lé  
 heacéiranncáid. Agus ír uime gairtear Beanncáir von  
 áit rin, bheagal bheac ní laigean oo cúair líon fluaḡ oo  
 éreacáú Alban, ḡo ucug íomao buair ír bóáinte leir i  
 2200 nÉirinn, agus íarí ueacé i ucírí oo féin ír oa fluaḡ oo  
 rinneadú forlongpóit leo ran áit oa ngairtear Beanncáir  
 anoir, ír marbtear íomao oo na buaid leo marí feolmáú, ḡo  
 ráinḡ íomao o'ádarcaid na mbó nó oa mbeannaid feadú  
 an mácaire, ḡo ráinḡ Maḡ Beanncáir o'áinm arí an áit ue  
 2205 rin. Agus aimrear imcían oa éir rin an can oo éogaid an  
 c-abb naomta Comḡall mainirtearí ran áit éáona, ucug fá  
 ueara a rlonnadú ón áit ionar éogadú i, ḡonadú uime rin  
 ráidtear mainirtearí Beanncáir ma. Ḥo ḡiioo i noiaidú  
 loircte na mainirteac-ro o'allmurracaid oo marbhadú  
 2210 Ceannraolaid ní Éireann lé fionnacáta fleadúac mac  
 Donncaúa i ḡCaú Ceallteac.

Oo ḡad fionnacáta fleadúac mac Donncaúa mic Aúda  
 Sláine oo fiol Éireamóin míogáct Éireann reacé mbliadna;  
 agus ír 'n-a flaitear oo-níti íomao fleadú ír féaradú i  
 2215 nÉirinn, ḡonadú uime rin gairtear fionnacáta fleadúac ue.  
 Ír 'n-a flaitear fóir fuairí Colmán earpog Inre bó Finne  
 báir, agus fionán oo beannuig i nAíro fionáin; agus ír ar  
 rliocé fiaúac Muilleacáin oo bí an fionán roin; agus  
 fuairí Arannán naomta báir. Ír é fionnacáta oo cúir Caú  
 2220 Loúa ḡadair ar laiguid, áit ar tuic íomao oo laiguid leir.  
 Ír 'n-a flaitear fuairí Ceannraolaid na fogluma báir, ír oo  
 loirceadú Oúngal mac Scannail ní Cuirteac, agus Ceann-  
 raolaid ní Ciannacáta ḡlinne ḡeithean, lé Maolúin mic  
 Maolfíctiḡ i nOúin Ceitirín. Ír 'n-a flaitear fóir tugadair  
 2225 bheacnáig maig i nÉirinn, oo méirí ueoa ran 26 cabairí  
 von ceacraimad leabair. Táinḡ caoiracé fluaig míog 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 Eibertchur, 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 beoa  
 2230 eadnac ar an ngníom-ro. a "Uohairgead go truaidaisméil  
 an cine neimcionntac Lé Bertchur acá vo fíor rógiáúac vo  
 cine nó vo tneib na Sacranac." Agus tugadar Cat Ráca  
 Móirne i Mairg Line, áit ar marbodar Cumarcac ní Cmuir-  
 neac agus orong mór vo Saedalaib mar don iur.  
 2235 Tugadar fóg bneacnaig ruais ar roin go hOrcaveir, ir vo  
 hairgead an t-oileán roin leo. Tángadar orong úioib fóg  
 i ucír i n-oirtear Laignean ir vo hairgead cealla ir tuata  
 leo, agus cillio tar a n-oir tar éir iomao cheac ir airgte  
 vo déanaí uóib. As ro mann vo iunne dáamnan u'fionn-  
 2240 áca an t-riac vo máit an úóirne vo Moling:

Fionnacáca mac Donnacáca,  
 Ro máit mór vo naoí,  
 Tní éadac ceac bó flabra,  
 ir sac bó go n-a laog.

2245 ir ghuo va éir rin guir marbadú fionnacáca ní Éireann Lé  
 hAcó mac Ulúitig ir Lé Congalac mac Conaing i nEireall-  
 ais Uolúit.

*a 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 Loingreád mac Dongura mic Domhnaill mic  
 Aodá mic Ainmiread do fíol Éireadhóin ríogáct Éireann  
 2250 oét mbliáona. Iy 'n-a flaitear táinig Adamnán a hAlbain  
 go hÉirinn do feanmóir, iy fuair Moling Luacra bár, iy  
 do creadó Maḡ Muirteimne lé Úreátnacáib. Iy i  
 bflaitear an ríḡ-re carla bo-áir móir i Sacraib iy i nÉirinn,  
 iy carla ḡorta ríi mbliáon i nÉirinn, ḡo mbíoir na daoine  
 2255 aḡ ite a céile innte an trát roin. Iy fán am roin táinig  
 Eḡberchur naoimta do feanmóir ḡo hAlbain, aḡur fuair  
 Muireadóac Muilleátan rí Connacé bár, iy tugad Cáé  
 Maíḡe Cuilinn lé hulltaáib ar Úreátnacáib, áit ar tuit  
 iomaḡ do Úreátnacáib ann. Iy fán am-ro fuair Adamnán,  
 2260 abb í, bár i n-aoir a feáct mbliáon véas iy ríi ríú; aḡur  
 do éadar na Saraceni rluas Lionmar ré huét Conrtan-  
 tionopuil ḡo nvearḡadar forlongḡort ríi mbliáon 'n-a  
 timceall. Tairir rin do éréḡeadar an cátair ḡan a  
 ḡabáil. Da éir rin fuair Coibúean earroḡ Arua Sraé  
 2265 bár. ḡo ḡuod 'n-a óiaíó rin tugad Cáé Coirann lé Ceallac  
 mac Raḡallaiḡ do bí 'n-a ríḡ Connacé feáct mbliáona,  
 áit ar marbad Loingreád mac Dongura rí Éireann leir.  
 Do gab Congal Ceannmáḡair mac Fearḡura fánad mic  
 Conaill ḡulban mic Néill Naoiḡiollaḡ do fíol Éireadhóin  
 2270 ríogáct Éireann naoi mbliáona. Iy leir an ḡCongal-ro  
 do loircead Cill Dara uile roir eaglaír iy tuait. ḡúeáó  
 carla bár obann donuairé do féin trér an nḡníom roin.

Do gab Fearḡal mac Maoileóin mic Maoilfíeríḡ mic  
 Aodá Uairiothnaiḡ mic Domhnaill mic Muircearḡaiḡ mic  
 2275 Muireadóaiḡ mic Eoḡain mic Néill Naoiḡiallaiḡ do fíol  
 Éireadhóin ríogáct Éireann feáct mbliáona véas. Ceáct  
 inḡean Ceallaiḡ mic Maoilcóda rí Cinéil ḡConaill fá  
 mátair von Fearḡal-ro. Iy 'n-a flaitear iomaḡro fuair

## XV.

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

Conghal Ceanmhaghair, 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**ADHÁN EARRÓG I NRE BÓ FINNE BÁR, AGUS TUGAD CÁT IOIR  
 ÓÁL RIADA IR ÚREACNAIG FAN AIT VA NGAIRTEAR CLOC  
 MIONNHUIC, IR VO BHIFEAD VO ÚREACNACAIÐ ANN. IR FÁN  
 AM-RO VA ÓIBIR NEACCAIN NÍ ALBAN COMÉTIONÓL MANAC TAP  
 OPHUIM ÚREACAN, TPÉ BEIT AG FASÁIL LOCTA 'N-A DINNHIAN-  
 AIB.

2285 IR I BFLAITEAR AN NÍG-RE VO FEARAD NA TPI FPARA Ó  
 NÁIÓTEAR NIALL FFIARAC, VO BHÍG ZUPAD LÉ LINN NA BFFIAR  
 NÓ NA ZCEAT FOIN VO ÉUPH NUGAD É; FFIAR MEALA AR FÓTAIN  
 BÍG IR FFIAR AIGIIO AR FÓTAIN MÓIR, FFIAR FOLA AR MÍAG  
 LAIGEAN. IR FÁN AM-RO TUGAD CÁT ALMUNE IOIR MURCAU  
 2290 MAC BPAIN VO BÍ 'N-A NÍG LAIGEAN CÚIG BLIAÐNA OÉAG AGUS  
 FEARFAL MAC MAOILEOÚIN NÍ ÉIREANN, AGUS IR É LION FLUAG  
 CÁINIG NÍ ÉIREANN ZUP AN ZCAT FOIN .1. MILE IR FICE; AGUS  
 IR É LION CÁINIG NÍ LAIGEAN ANN NAOI MILE, AGUS OÉT BFICTO  
 PHIOIM-LAOC I OTIMÉALL ÉUPH AN NÍG FÉIN AG OUL FAN CÁT.  
 2295 BPIRTEAR IOMOIPIO AN CÁT AR NÍG ÉIREANN, IR VO ÉADAPÍ OÁ  
 OÉAO IR NAONBAP IR TPI FICTOI NGEALCÁC VA MUIHNTPI, AGUS  
 MAIBÉAP TPI MILE IR OÁ OÉAO OIOB; AGUS OPHONG EILE AOEIP  
 ZUP MAIBAD FEACÉ MILE OIOB. IR É FÁC FÁ OTÁINIG AN  
 MIOPAÉ FOIN AR NÍG ÉIREANN, NÉ HUÉT TPIMALLTA VO ÉADAPIC  
 2300 CÁT ALMÁINE TÉIO OPHONG VA MUIHNTPI O'APZAIN EAGAILRE  
 VA NGAIRTEAR CILLIN, IR BEIHO AP ÉIGIN LEO AONBÓ VO BÍ AG  
 OITREADAC NA HEAGAILRE FIN, AGUS MALLUIZIR AN OITREADAC  
 FOIN AN NÍ ZO N-A FLUAG, AGUS VA BITIN FIN TAPLA MIOPAÉ  
 CÁT OÓIB; IR VO ÉUIT NÍ ÉIREANN IR IOMAO VA MUIHNTPI ANN,  
 2305 AMÁIL AOBHPAMAP ÉUAP.

VO ZAD FOGAIRAC MAC NEILL MIC CEAPNAIG SOTAIL MIC  
 OIAPMAOÁ MIC AOÚA SLÁINE VO FIOI ÉIREAPHÓIN NIOZACÉ  
 ÉIREANN AONBLIADAIN AMÁIN, ZUP ÉUIT LÉ CIONAOC MAC  
 IOIFALAIZ I ZCAT BEILGE.

2310 VO ZAD CIONAOC MAC IOIFALAIZ MIC CONAING ÉUPHAIZ

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 Cionaoth, son of Iorghalach, in the Battle of Beilge.

Cionaoth, son of Iorghalach, son of Conuing Currach,

mic Conḡail mic Aodá Sláine vo fíol Éireamóin ríogaḋt  
 Éireann ceitpe bliadóna. 1r i bflaitear an ríḡ-re tugad  
 cairpe Adamnáin a hÁlbain i nÉirinn. Ua éir rin tugad  
 Caḋ Óroma Corráin lé flaitbearcaḋ mac Loingríg ar  
 2315 Cionaoḋ mic Iorḡalaidḡ, áit ar tuic Cionaoḋ ní Éireann aḡur  
 iomaḋ vo óaoimib maḡ don ríḡ.

Uo ḡaḋ flaitbearcaḋ mac Loingríg mic Dongurá mic  
 Uoḡnaili mic Aodá mic Ainmireaḋ vo fíol Éireamóin  
 ríogaḋt Éireann reáḋt mbliadóna. Muireann inḡean  
 2320 Ceallaidḡ mácaḡ an flaitbearcaḡ-re. 1r i bflaitear an  
 ríḡ-re vo réir Ueoa tugad Caḋ Óroma Ueirḡ i nÁlbain  
 ioir Óruḡt 1r Dongur, óa ríḡ na ḡCruiteaḋ, fá iomcornaḋ  
 na chéce, aḡur vo tuic Óruḡt aḡur iomaḋ vo muinntḡ an.

Aḡur ḡo ḡroḋ vo éir rin tugad Caḋ Muḡbuilḡ ioir  
 2325 Uál Riada 1r na Rictib .i. na Cruiteḡ, áit ar maḡbaḋ  
 iomaḋ vo na Rictib an. 1r fáḡ an-ro tugad Caḋ Foḋarca  
 i Muḡteimne lé hAod Olláin 1r lé clannaib Néill ar  
 Ulltaḋaib, áit ar maḡbaḋ, Aod Róin vo bi 'n-a ríḡ Ulaḋ  
 tḡioḋaḋ bliadán aḡur Concaḋ mac Cuanaḋ ní Coḋa. Ua  
 2330 éir rin ruaidḡ flaitbearcaḋ mac Loingríg ní Éireann báḡ i  
 nAro Maḋa.

Uo ḡaḋ Aod Ollán mac Feaḡaile mic Maolieuáin mic  
 Maolḡeḡríg mic Aodá Uairioḋnaḡ mic Uoḡnaili mic  
 Muḡbearcaḡ mic Muḡeaḋaḡ mic Eoḡain mic Néill  
 2335 Naolḡiallaḡ vo fíol Éireamóin ríogaḋt Éireann naoi  
 mbliadóna. Uḡiḡe inḡean Oḡca mic Caḡrtaḡn mácaḡ Aodá  
 Olláin. 1r i bflaitear an Aodá-ro tugad Caḋ Uealaidḡ  
 féile ioir an Muḡain 1r Laidḡin, áit ar tuic iomaḋ vo  
 Muḡneácaib 1r vo Laidḡnib an, maḡ don ré Cealláḋ 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

2340 **F**aoilteuir ní Oghuige. Catal mac Fionngaine ní Mumhan  
 rug buaid an éata roin.

Da éir rin eug Dongur mac Feargura ní na bPict  
 ruais ir maidm ar Dál Riada i nAlbain, gur hairgead  
 ir gur creadó leir iao ir gur loirc Dún Cneige; agus  
 2345 **oo** zabad Donngal ir Feargur, dá mac Sealbuidé ní  
 Dál Riada leir, agus oo cuir i ngéibeann iao. Ir fán  
 am-ro carla dál ioir doú Ollán ní Éireann ir Catal  
 mac Fionngaine ní Mumhan as Tir dá zlar i nUímhúachain,  
 mar ar horuigead reat ir olige ir cior páorais ar  
 2350 **Éirinn** leo. Ir gearr 'n-a úiadó rin zo veugad Cat áta  
 Seannais .i. Cat úcbaid ioir doú Ollán ní Éireann ir  
 doú mac Colgan ní z Laignean, áic ar tromzonoú doú  
 Ollán ir ar marbad doú mac Colgan agus Drian beas  
 mac Muircáda leir ní Laignean ir iomao u'uarlib Laignean  
 2355 **mar** aon riu, gur eiteadar naoi mile oo Laignib ann. Da  
 éir rin fuair Flann mac Chonmáoil earrog Reáruinne  
 búr, agus Catal mac Fionngaine, ní Mumhan, ir doú balb  
 mac Inneáctais oo bí 'n-a ní z Connact reat mbliadna,  
 agus oo marbad doú Ollán ní Éireann i zCat Seiriuimú .i.  
 2360 **i zCeannuir**, lé Domnall mac Muircáda.

oo zád Domnall mac Muircáda mic Diarmada mic  
 Airneádaiz áoié mic Conaill zuitéinn mic Suibne mic  
 Colmán Móir mic Diarmada mic Feargura Ceiribeoil mic  
 Conaill Éreámtainne mic Néill naoiziallais oo fiol  
 2365 **Éreámtóin** riozact Éireann dá bliadain ir dá fiúo.  
 Dilpín ingean Comzail oo Dealbna Móir mátar Domnall  
 mic Muircáda ríoz Éireann. Ir 'n-a bplaitear oo  
 marbad Colmán earrog Laozain lé hUib oTurtaime, agus  
 fuair Cormac earrog áta Truim búr. Ir fán am-ro oo  
 2370 **connaircar** raimáic náctac neime ar luamain fan 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 Innrechtach, 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

fuair Seánarac mac Colgan ní Ua gCinnrealaig bár, ir vo marbad Caitearac mac Oiliolla ní Cruitneac i Raite Beiteac lé Laigrib. Ir i bflaitear an níg-re fuair Suairleac eapros Fobair bár agus Orbhán eapros Cluana Creámuir.

- 2375 Ua éir rin tugad Cat Bealaig Cnó lé Cnuítann mac Éanna, áit ar tuit Fionn mac Aibh as Tiobraid Finn agus tugad ar Dealbna uime, agus ar an ngníomh roim gairtear loé an Bealaig Cnó von loé atá ran áit rin, agus Tobair Finn von tiobraid atá ran áit ceanna.
- 2380 Ir rán am-ro vo tuit Cumurac ní Ó bFáilge lé Maolúin mac Doóa Deannáin, ní Muhan, agus fuair Dongur, ní Alban, bár, ir tugad Cat Bealaig Gabháin lé mac Coincearca ní Ornuige ar Úngal mac Laidgein ní Ua gCinnrealaig, áit ar marbad Úngal ir iomav u'airrib
- 2385 Laidgean mar don rir; agus fuair Muircearac mac Muircáda ní Laidgean bár. Ua éir rin fuair Donnall mac Muircáda céirí Éireann vo cloinn Colmáin bár.

Uo gab Niall Fharcac mac Feargail mic Maolcolúin mic Maolríteirig mic Doóa Uairiounaig mic Donnall mic Muircearacais mic Muirceadaig mic Eogain mic Néill Naoidiallaig vo fiol Éireamóin níogac Éireann ceitne bliadna. Aitiocta ingean Céin Uí Conubair níog Ciannaccta mátar Néill Fharcag. Agus ir uime gairtear Niall Fharcac ve, rí ceata vo fearad i nÉireann an ran rugav

2395 é, fuair meala ar fótain bis ir fuair airgto ar fótain móir ir fuair fóla ar Máig Laidgean. Ionann iomorro fuair agus ciot. Ir i bflaitear an Néill-re fuair Duib-ionnrac mac Catail mic Muirceadaig Muilleatáin vo bi 'n-a níg Connac cúig bliadna bár; agus tarla marom

2400 calman ir iomav gorta i nÉirinn, agus fuair Úngal mac

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

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

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

Ceallais ní Oghuige bár. Da éir rin tugad Cat Déad  
 lias iorin uib mBhuim ir uib Maine, áic ar tuic iomao  
 da gad leit; agus fuair Chonntaol earrog Cille Móire  
 bár, agus Ailpín ní na bPícc agus Dolgnac earrog Arda  
 2406 Ureacáin. So ghuo da éir rin vo éuaib Arctáile mac  
 Catáil da oibte go hí Coluim Cille i nAlbain; agus fuair  
 Feargus earrog Daimliag bár; agus tugad cat i gCorann  
 iorin Cínéal gConaill ir gCínéal Eógain, áic i rug Maol-  
 úin mac Doða Olláin ní an foéla buaib, ir vo bhreab  
 2410 vo Uóinnall mac Doða Muinveirg ir vo marbad iomao  
 da muinntir ann. Da éir rin fuair Niall Fharaic ní  
 Éireann bár i ní Coluim Cille i nAlbain.

## XVI.

Do gad Donnad Mac Uóinnall mic Muircada mic  
 Diarmada mic Dirmeadaig Cáoic mic Conaill gúitbinn  
 2416 mic Suibne mic Colmáin Móir mic Diarmada mic Feargusa  
 Ceiribeoil mic Conaill Cnéaméaine mic Néill Naogiallais  
 vo fiol Éireamóin ríogad Éireann read mbliadna ar  
 fíctio; agus ir u'ead lé hadar vo éuaib ré.

Do gad Do Oighuige mac Néill Fharaig mic Feargáile  
 2420 mic MaolLeúin mic MaolFíctirg mic Doða Uairiúdnaisg mic  
 Uóinnall mic Muircéarraig mic Muircéadaig mic Eógain  
 mic Néill Naogiallais vo fiol Éireamóin ríogad Éireann  
 ceitge bliadna fíceao. Uúnlait ingean Flaitbéarraig  
 mic Loingrig ní Cínéil gConaill máear Doða Oighuige.  
 2425 Agus ir uime gairtear Do Oighuige de .i. an tan vo  
 coircead vo éioadib a buimige é, vo gad ag uíul a úorin  
 amail vo beit ag uíul éioic a buimige; gonao uime rin  
 gairmtear Do Oighuige nó Do Oighuige 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 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.

17 1 bflaitear doða Oihnoige tãngadair loclonnais  
 2430 ar ucúr 1 nÉirinn anno Domini 820. Agus 1 zcionn dá  
 bliadán véas 'n-a úiaid rin cáinig an t-anflait Turgesiuir  
 1 nÉirinn agus fá hé Olcobar mac Ciondocta mic Congail  
 mic Maileuóin mic doða beannáin fá ní ar an Muíain  
 an can roin, do péir úruinge né reanúr. Zúeasó doeir  
 2485 Policronicon, mar a ucráctann ar Éirinn 'n-a éroinic,  
 zupab né linn feólimió mic Ciuóctainn do beit 1 bflait-  
 ear Muíain tãngadair loclonnais ar ucúr 1 nÉirinn. As  
 ro mar doeir: a " Ó éigeat páorais zo haimiri feólimió  
 mic Ciuóctainn ríoz Muíain do zadbodar cri ríoz véas ar  
 2440 fíctio flaitear Éireann né né na zceitne zcéas bliadán  
 do bí ó éigeat páorais 1 nÉirinn zo zadbáil flaitir  
 Muíain o'feólimió; 1 n-aimiri crá feólimió tãngadair  
 luct na Noruwegia mar don né n-a ucáoiréac Turgesiuir  
 do zadbáil na criúe-re" .i. Éire. doeirio oionz oile  
 2445 zupab né linn Airtne mic Caúil do beit 1 bflaitear  
 Muíain do éionnrcadair loclonnais teat o'arzain  
 Éireann ar ucúr. Agus 17 fíor úóib rin. Zúeasó níor  
 zadbodar zneim o'Éirinn ac zé do rinneadair buairéacá  
 oirna. 17 fíor fór an ní doeir Policronicon mar a n-abair  
 2450 zupab 1 bflaitear feólimió mic Ciuóctainn ar an Muíain  
 cáinig an t-anflait Turgesiuir léi cuireadó anóirio ar  
 Éirinn. 17 fíor fór don úruing doeir zo ucãngadair  
 loclonnais 1 nÉirinn né linn Olcobar do beit 1 bflait-  
 ear Muíain, zúeasó 17 ias aicme cáinig an an cráct roin  
 2455 .i. Daifiri ón Dania .i. Denmarke, agus 17 úóib zairtear  
 Duibgeinnté no Dubloclonnais rna reinleabúid rean-  
 úra agus Finngeinnté no Fionnloclonnais do luct na  
 Noruwegia.

Tuiz crá, a léaztóir, nac ainm cionne éinó ran úioé do  
 2460 péir na zaeóilze loclonnais, ac 17 ionann loclonnac né

a. Ab adventu Sancti Patricii 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 Finghgheinnte or Fionnlochlonnaigh.

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

rád ír uaine láioir ar fairrige; óir ír ionann lonn ír  
 láioir agus ír ionann loc ír fairrige; agus oo b'riḡ go  
 rabhadar luēt na ḡriod-ro tuairceirt na heorpa go t'rean  
 ar Éirinn fealdó aimrige, amail cuirream rior óa éir ro,  
 2465 oo ḡairtí lé feardib éireann loclonnais .i. uoaine láioire  
 ar fairrige óiob, ar méad na t'reire oo ḡabadar ar  
 ḡaeóealaid, amail foillreócam i n-ar noiaió oo méir an  
 leabair óa nḡairtear Cogad ḡall né ḡaeóealaid. As ro  
 rior ruim aitḡearr na r'aire.

2470 Ír i b'faiḡear doúa Oirnoige ar Éirinn agus Airire  
 mac Caidil oo beit 'n-a riḡ Mumán cángadair ḡall i  
 ḡCaoimuir Ó b'fadaíob, luēt t'ri r'íob long a lion, agus  
 ro hionnraó an t'ir leo, ír oo hairḡeáob ír oo loirceáob  
 Inir Labrainne ír Dairinir leo, agus t'ugrad Eoganaót  
 2475 loca léin cat óoiob, ír oo marbaó r'é r'ir óeas ír ceit're  
 céad oo ḡallaid ann. Táinig loirḡear oile o'fionnloc-  
 lonnais .i. luēt na noruadria i n'Éirinn an uara bliáóain  
 iar nḡadail riḡe Mumán o'feólimiob mac C'riomáoinn ḡur  
 hionnraó ír ḡur hairḡeáob Inir Teimín ír Deannóair ír  
 2480 Cluain Uama ír Roḡ Maolaid ír Sceilrig Míicil leo. Táinig  
 loirḡear oile i uairceart Éireann ír oo hairḡeáob  
 Deannóairi Ulaó ír oo marbaó a hearrog ír a uoaine  
 roḡlumta ír oo b'irceáob r'irin Comḡail leo. Táinig  
 loirḡear oile uon luēt céadna i n'Uib ḡCinnrealaig ír oo  
 2485 hairḡeáob Tead Munna ír Tead Moling ír Inir Tioḡ leo;  
 agus cángadair iar r'in i n'Orruiḡib ír ro hairḡeáob an t'ir  
 leo; ír tugadar Orruiḡe cat óoiob, áit ar tuit móir'feirear  
 ír feáct ḡcéad oo loclonnais ann. Oo hionnraó mar  
 an ḡcéadna Dún Deairḡmuiḡe ír Inir Eogánaoin ír Oirre  
 2490 Tiobraíve ír loir Mór leo. Oo loirceáob ír oo hairḡeáob  
 Ceall Molair, ḡleann óa loc ír Cluain Airio Mobeáóóg  
 ír Sorio Colum Cille ír Dairmlias Ciaráin ír Sláine ír  
 Cealla Sáile ír Cluain Uama ír Munḡairio ír uirhóir  
 ceall Éireann uile leo.

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

While Aodh Oirndighe 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 Bannchair and Cluain Uama and Ros Maolaidh and Sceilig Mhichil. Another fleet came to the north of Ireland and they plundered Bannchair 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 Ossruighe 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 Τάινις ιομοιηο λοινγεαρ οίλε τόιόβ 1 γCuan λυιμνιζ  
 ζυρι ηιονηραδ άσυρ ζυρι ηαιηγεαδ Coηca θαιηcιnn ιη  
 Τραοηυιόε ιη υί Cónaill γαδηα leo, άσυρ τυζραο υί  
 Cónaill caτ τόίόβ άγ Seannaio, ζυρι μαηθαδ ιομαο υο  
 Loélonnaib άnn, άσυρ ní φεαρ υύιnn cá μέαο α lion. Όα  
 2500 έίρ ριη τάινιζ Τυιηζέιρ άη τ-αηφλαίτ ζο λοινγεαρ μόρ λειρ  
 1 υτυαιρceapτ έίηεαnn άσυρ υο ζαδ ceannaρ α ραιθε υο  
 Loélannaib 1 ηέηιηnn φάη am ροιη, ζυρι ηιονηραδ τυαιρ-  
 ceapτ έίηεαnn υιλε leo, άσυρ υο ρεαοιρριοο na Όαηαιη  
 φά λειτ Cuiηη υιλε; ιη υο cυιηρριοο απέρμαιζ υατα άρ loc  
 2505 ηεαδαε ιη απέρμαιζ οίλε 1 λυζήμυιζ ιη άρ loc Ríδ, ζυρι  
 ηαιηγεαδ άηπο Μαδα φά έρi 1 η-αοηηi άηάιη leo. άσυρ  
 υο ζαδ Τυηζέιρ άβθαηηε άηπο Μαδα, άηάιη ηο ταιηηηζιη  
 Colum Cille, άηάιη άυειη ρέ φέιη :

2510

Loingear ro loca Ríδ te,  
 Duó maíτ υο hópaδ γειηηce,  
 Duó υαταib άbb άηπο μαδα,  
 Duó ροηλαηαρ άηφλατα.

Όο ταιηηηζιηρριοο τηά ηαοιη έίηεαnn οlc υο τεαετ άρ  
 έίηιηnn τηέ υαδαρ α υτμιατ ιη τηέ ηα η-αιηυόιζε, ζο υτάινιζ  
 2515 λειρ ριη ροιηηεapτ loclonnae όηηα ηέ λιηη άηητρε ηιc  
 Caτaίλ υο βείτ 1 ζceannaρ Muηáη ιη άοθα Όιηηυιζε υο  
 βείτ 1 βφλαίτεαρ έίηεαnn υιλε. άσυρ ιη λειρ άη άηφλαίτ  
 Τυηηζέιρ τάηγαυαη loclonnaiz άηίρ 1 ηέηιηnn άη ταν φά ηi  
 Muηáη φειύλιηιό μαc Cηιοηήταηηη; άσυρ ιη é άη Τυηηζέιρ-  
 2520 ρε υο όίβιη φαηαμάη άη ηηιοηάιο ζο η-α έλείρ α ηάηπο  
 Μαδα, άηάιη άυοβηαμαη, ιη υο ηυιό φέιη 'η-α η-άιτ ζυρ  
 ζαθαδ lé Μαοιρρεαέλαηηη é, υα έίρ ριη, ζυρι θάιό 1 loc  
 άηηηιηηη άηάιη άυέαηαη 'η-α όιαιό ρο. Ιη 1 βφλαίτεαρ  
 άοθα Όιηηυιζε άρ έίηιηη υο ηαιηγεαδ ίηιηρ Ράοηαιζ ιη  
 2525 μόηάη υο ηα ηοιλέαηαib ατα ίοιη έίηιηη ιη άλβαηηη lé  
 loclonnaib.

Ιη φάη am ροιη υο cυιηεαδ cíoρ Ράοηαιζ άρ Cónnaeτ-  
 aib lé ζοηηζαί μαc Όιη Όάταιό άσυρ υο ροιηη άοθ

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 Maoilseachlainn 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 dá mac Donnáda mic Donnáil,  
 2530 .i. Concubair i Orlill, agus do loircead í Coluim Cille  
 i nAlbain lé loclonnaib an trát roin; i r do hairgead  
 laigin fá ód i n-donhi lé hadó Oirnoige ní éireann.  
 San bliadain 'n-a óidib rin do bí cóirnead móir i r teinn-  
 tead i nEirinn o'ér féile Bóraig, sur marbad veic-  
 2535 neabair i r mile do ódoimib iomr fíor i r mhaoi lé iomr  
 Corca óaircinn i r muir, agus do roinn Inir Fíve í féin  
 i ucrí rannaid sur folcad iomr dá ba óeas o'feairann  
 na háite rin iar stead na mara cairri.

I r fán amro do éadú doú Oirnoige ní éireann go  
 2540 rluag lionmar mar don rir i laiginib go Dún Cuair agus  
 do roinn Cúigead laigean iomr óir, .i. iomr mhuireadac  
 mac Ruaid i r mhuireadac mac Buid. Da éir rin do  
 loircead Inir Mhuireadac lé loclonnaib. I r fán am-ro  
 fuidh eodú eargos Tamlaeta bair, i r tugadar loclonnaig  
 2545 ár móir ar feairaid mháil, áit ar marbad Corcaic mac  
 floinn Abad agus Dúnaoac ní mháil; i r fuidh eir-  
 rceol mac Ceallac eargos glinne dá loc bair i r Siadal  
 eargos Rora Commáin. Da éir rin do marbad doú  
 Oirnoige ní éireann i gCaé dá fearta lé Maolcanac.

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 Ruaraidh 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 Donncaða mic Domnail mic  
 Muircaða mic Diarmaða mic Dihmeaðaig Cúoiú mic  
 Conaill Suidbinn mic Suibne mic Colmáin Móir mic  
 Diarmaða mic Feargusa Ceirrebeoil mic Conaill Éiream-  
 tainne mic Néill Naoidiallaig do fíol Éireamóin ríogaét  
 2555 Éireann céitíre bliadóna véas. 1r 1 bflaitear an Con-  
 cubair-re ar Éirinn fuair Ceannfaolaid éarrog áta  
 Truim háir, 1r Eocáid Ó Tuadail éarrog Luíghaig; agus  
 do hairgead Inir Daibli 1r Corcaé lé Loélonnaid; agus  
 do cuirgead cíor Íáoraig ar an Muíain lé Feulimiu mac  
 2560 Cuiomáinn 1r lé hAirtíre mac Concubair, 1r do cuirgead  
 cíor Íáoraig ar Connáctaid leir an Airtíre-re; agus do  
 hairgead Deanncair 1r Dún Leatglair lé Loélonnaid;  
 agus do loirgead Maí Uile go n-a véiréigib leo. 1r fán  
 am-ro do bí Muircaðac mac Eocáé 'n-a ríí Ulaú agus  
 2565 tug Concubair mac Donncaða rí Éireann Maíom donais  
 Taillean ar Saileangaid, áit ar éuit iomaó oíob an,  
 agus tugadar Loélonnais maíom móir ar Laignib 1 n'Oruim  
 Connla, áit ar éuit Conuig mac Con Coingiole rí na  
 b'Foréuac agus móráin maíle rir. 'Do éir rin do hairgead  
 2570 Aro Macá lé Loélonnaid; agus 1 gciomh míora 'n-a óiaid  
 rin do hairgead Luíghaig 1r Fine Ciannaéta 1r Lior Mór  
 go n-a gceallaid uile leo.

'Do bádar iomaíro gur an am-ro céitíre ríomhcola 1  
 néirinn, .i. rcol 1 n'Aró Macá mar a rabadar reáct mile  
 2575 mac Léiginn do réir feanolla ríoiú 1 n'Oruim, 1r rcol  
 1 gCairéal, rcol 1 n'Dún dá Leatglair, agus rcol 1 Lior  
 Mór mar don ré hiomaó coláirgead ó foim amac. 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

oo cuireadh ar gcúl an trát-ro iao. Da éir rin fuair  
Concubair mac Donnada ní Éireann bár.

- 2590 Do gab Miall Caille mac Aoda Oihnuige mic Néill  
Fharaig mic Feargail mic Maoileodúin mic Maoilríuig  
mic Aoda Uairiothnais mic Doimhail mic Muirdeartaig  
mic Muirtheadais mic Eogain mic Néill Maoilgiallais  
oo fíol Éireadhóin ríogacht Éireann cúig bliadhna  
2585 oéas. Meadh inígean Inneadhais mic Muirtheadais ní  
Connacht máthair an Néill-re. Agus ir uime fairscear  
Miall Caille óe, .i. lá n-aon da tóainis Miall marcfliadh  
mór o'ionnruige na habann daib ainnm Callann, agus oo  
bí tuile mór ran adainn an tan roin; téio trá gíolla óg  
2580 oo míunnair an ríog iompa o'fíor na habann ir oo bátao  
é. Do ráio an ní mé eac uil da fíoracht ir ní bfuair ó  
neac uil ann. Do éuaio an ní féin ar a eac da fóiríin,  
agus mar oo bean cora an eic mé bhuac na habann oo  
bhíor an bhuac ir ius an adann an ní léi sur bátao é, óir  
2595 oo éairíngíreadh oo surab é a bátao i gCallainn oo-  
gábad; gonaó aine rin doirtear Miall Caille rir.

- Ir i bflaitear an Néill-re fuair Diaimaid mac Tom-  
alcais ní Connacht bár; ir oo hairgeadh Loé bhuicirinne ar  
Congalac mac neacac ir oo marbad é féin lé Loélonnab;  
2580 agus oo éuaio Miall Caille ní Éireann go rluadh lionthair  
mar aon rir i Laignib ag cur ríog oirra, .i. bhian mac  
faoláin. Da éir rin oo hairgeadh fearina maoosóg lé  
Loélonnab, ir oo loirceadh Mungairio ir iomao ceall i  
nMíunmáin leo; agus oo hairgeadh Cill Dara mar an  
2585 gcéadna lé Loélonnab. Ir rán am-ro táinís luét trí  
rício long ón nórmannoie ar bóinn, agus dá rício long  
ar adainn lítre, sur airgíoo an loingear roin Maó  
lítre, .i. Conntae áta Cliaé, agus Maó bneas, .i. Fine  
gall, roir cealla ir uína ir treaba. Da éir rin tugaoar

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 Maolfithrigh, 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 Innrechtach, 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 calvary 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  
 Síonaíonn go muir, áit ar tuit iomao naó áirimhísteair  
 áct a bhíomhísteoirí; agus vo loircead íonr Cealltra  
 ír Cluain Mic Nóir ír cealla loca héirne uile lé lo-  
 lonnaitb.

2615 **Ír fán am-ro** vo bí feiðlimiú mac Ciuomhíonn 'n-a míg  
 Muíhan ír 'n-a airmearrog Leite Moza, agus vo éuair  
 o'arraigín Leite Cuinn ó b'ioirria go Teaháirí b'neag, agus  
 vo farctó i oTeaháirí é, ír vo maribad ínnheactac mac  
 Maolceoláin lé muinnirí feiðlimiú i oTeaháirí; agus go

2620 **grioso** va éir rin fuair feiðlimiú mac Ciuomhíonn báir, ar  
 mbeir feact mbliadna ficead 'n-a míg Muíhan ioime rin;  
 agus ír í ceir vo-beir an leabair írri air: a "Vo éum-  
 ranad an e-egnuir ní-máir agus anegair na Scot." Ar  
 ro ír ioncuigte gur éirne eagnuir eiribíctac feiðlimiú

2625 **mac Ciuomhíonn** 'n-a airmirí féin.

Tug an feiðlimiú-re meadairéuair Leite Cuinn ír vo  
 foc níú an cíor vo ólizeadair o'fagáil ó míg Cairil, agus  
 an biactac vo bí o'fíadab oirria-ran vo éadair 'n-a  
 agáir rin, agus na tuairtarail vo bío ó níogáil Cairil  
 2630 vo níogáil Leite Cuinn ír vo níogáil laigean ír vo na  
 príomhíadab fearainn vo bío fúctab, áirail éirneair  
 beinén naomhí mac Seirnéin príomhíó éirneann rior e  
 i leabair na gceair ran uairn uairn tofac: Ólizeau  
 gac ní ó míg Cairil. Ag ro iomoirio cíor ír tuairtarail  
 2635 na níog-ro ó níogáil Cairil ír a éuair-rean ír a airmear  
 biactac oirria va éionn, .i. céad cloideam, céad corin, céad  
 ead, ír céad b'rac vo míg Ciuadán ír biactac va ráite  
 ó míg Ciuadna vo míg Cairil, agus a uil leir i oTír  
 Conail; fice fair nó fáinne, fice ficeall ír fice ead 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 Chonail; twenty bracelets or rings, twenty chess-boards, twenty steeds for

- 2640 níg Cínéil gConaill aḡur biaḡaó míora ó níg Cínéil  
 Conaill aḡur a ḡul leir i ḡTir Eoḡain; caoḡa coḡn, caoḡa  
 cloiḡeaḡ ḡo níg Oilig aḡur biaḡaó míora ir a ḡul  
 leir go Tulaiḡ nÓḡ. Tḡioḡao coḡn, tḡioḡao cloiḡeaḡ ḡo  
 flait Tolca nÓḡ; biaḡaó ḡá tḡiáḡ ḡéaḡ uaiḡ ḡo níg
- 2645 Muḡan aḡur a ḡul leir i nOirḡiallaib. Oḡt líḡeaḡa,  
 tḡi fíciḡ ionaḡi ir tḡi fíciḡ eaḡ ḡo níg Oirḡiall ir a  
 biaḡaó mí i nEaḡain, aḡur a ḡul leir i nUlltaib ar  
 éannaib Ruḡḡuige. Céao coḡn, céao maḡal, céao  
 cloiḡeaḡ, céao eaḡ ir veic longḡa ḡo níg Ulaḡ ir biaḡaó
- 2650 ḡá míor ó éannaib Ruḡḡuige ḡó-ḡan, ir uul ḡa coim-  
 veaḡḡ go Teaḡḡaiḡ. Tḡioḡao líḡeaḡ, tḡioḡao fail, céao  
 eaḡ, ir tḡioḡao fíceaḡl ḡo níg Teaḡḡaiḡ aḡur biaḡaó  
 míora ó níg Teaḡḡaiḡ ḡó; aḡur ceiteora fine na Teaḡḡaiḡ  
 laiḡ go hÁḡ Cliaḡ. Veic mná, veic longḡa, veic n-eic
- 2655 ḡo níg Áḡa Cliaḡ ir biaḡaó míora ḡó ó níg Áḡa Cliaḡ,  
 aḡur a ḡul laiḡ i Laiḡḡib. Tḡioḡao bó, tḡioḡao longḡ,  
 tḡioḡao eaḡ, tḡioḡao cumal nó cailin ḡo níg Laiḡean aḡur  
 biaḡaó ḡá míor ḡó ó Laiḡḡib, .i. mí ó uaḡḡai Laiḡean  
 ir mí ó ioḡḡai Laiḡean. Tḡioḡao eaḡ, tḡioḡao líḡeaḡ,
- 2660 tḡioḡao cloiḡeaḡ ḡo flait ioḡḡai Laiḡean ó níg Cairil.

Meaḡ, a léaḡḡóir, naḡ míre ir uḡḡai ḡur an ní-re  
 aḡḡ an naoḡ Beineḡ, aḡḡail ir follur a leabaḡi na  
 gCeaḡḡ.\*

\* 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 feiðlimið mic Cniaméainn o' fagaíl báir  
 2665 vo žab Oléobair, abb Imliž Iobair, nuže Čairil; agus ran  
 mbliadóin rin tug Maolreáclainn ní Miðe cat ar Loč-  
 lonnaib 1 žCarán Ćnuže ran Miðe mar ar tuic feact  
 žcéau oíob; agus tug Tižeajmadé Ćnužeó oijia 1 n'Đoirje  
 2670 Őirijic óá Čonna. Ir fán am-ro vo maribau Saxolb taoir-  
 ead na Ločlonnac lé Ciannačtaib žlinne žeimean, ir tugad  
 ar móri ar Ločlonnaib 1 žCarin feajauaiž agus veajžár  
 oile aš eap Ruaió.

Da éir rin vo žabaó áč Cliač lé Ločlonnaib ar  
 včur. Ir fán am-ro fór nužad Cormac mac Cuileannáin,  
 2675 fá ní Muinan feact mbliadóna ir fá hajivoeajpoz 1 žCairéal  
 1 n-aoiņfeact; agus vo maribau eajpoz Teilže vař b'ainm  
 Ecnich; ir tugavari Ločlonnaiž cat ar Čonnačtaib, áic ar  
 tuic Maolúuin mac Muiržeora ir iojav vo Čonnačtaib  
 mar don nuř; agus fuair Ćnjan mac faoláin ní Laoižre  
 2680 bář. Da éir rin táņžavari Ločlonnaiž cablac móri ar Loč  
 nEadac žuri hajivoeó tučta ir cealla tuairceijc éijean  
 leu, ir vo loijcead feajina ir Coriac mar an žcéavna  
 leu.

Vo čuaió Miall Caille ní éijean an trič-ro žo  
 2685 řlvaž Lionnari lejř o'arjav ir vo éijeadó feap žCeall ir  
 Dealbna Eajia; ir fuair Muřeó mac Aođa ní Connačč  
 bār an trič-ro, ir Iojeph eajpoz Cluana Uair. Ir fán  
 am-ro fór vo ĳinneavari Ločlonnaiž lonžpójc aš linn  
 Tuáčail ar ar hajivoeó tučta Teáčba leu. Vo ĳin-  
 2690 neavari Ločlonnaiž mar an žcéavna lonžpójc oile aš  
 Duiblinn ar ar hajivoeó Laižin ir Uí Néill ir a včuvta  
 ir a žcealla žo Sliab blačma leu. Da éir rin ioioijio

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

do hailleagá Cluain Eithneac ír Cluain Ioraiuo ír Cluain  
 Mic Nóir Leo; agus fuair Feairgur mac Focháig ní Connac  
 2685 bár; agus do cósbadó uín ír daingean lé Tuirgér flait  
 Loélonnac ar Loé Rib; gur aingrión Cluain Mic Nóir arí  
 ír Cluain Fearta Dhéanainn ír Tír uá Glar ír Lotra ír  
 caíraáa ionda oile. Agus da éir rin fuair Dornagall  
 mac Dín Dacáid earrog Laine léine bár. Agus tug  
 2700 Miall Caille ní Éireann caé do Loélonnac ar Mairg Íota,  
 marí ar tuic ionas oib leir. Agus ír guró 'n-a úiaid rin  
 gur bátaó Miall Caille ní Éireann i gCallainn, amáil  
 aoubhamarí.

Do gab an t-anflait Tuirgeriur ón Noimadegia go n-a  
 2705 fúirinn o'fionnLoélonnac báiantar Éireann trí bliadna  
 véas, tar éir mar do bí ré as buaidneac Éireann feacé  
 mbliadna véas; agus do bí ré as imiuc foimneir ír  
 foiréigin ar Éirinn iur an ré rin, iar scizeacé do loingear  
 móir ón Noimadegia do éongnam óó; gur gabadarí cuan i  
 2710 scuarcasir Éireann; gur hailleagá an érioc roin Leo,  
 agus gur gabad a mbriagoe; agus do éuireadarí báio go  
 bfuirinn ionnta ré fogail do véanam ar an Loé nEacá  
 ír ar Loé Rib, amáil aoubhamarí, do réirí marí do éairingirí  
 Colum Cille ran man nomaínn.

2715 Do éairingirí fóir Deaircán na Fáirctine go mbiaó ní  
 anflaitéac do Loélonnac ar Éirinn, agus marí an gcéanna  
 go mbiaó abb ar gac cill i nÉirinn do Loélonnac. As  
 ro marí do éirí ran man-ro:

2720                   Tiocfao Feinne tar mair meann,  
                           mearcfao ar fearaib Éireann,  
                           duó uacáib abb ar gac cill,  
                           duó uacáib ní fóir Éirinn.

Marí do éonncadarí uairle Éireann Tuirgér as coim-  
 méarcac na críde ír as gabáil uirleamarí ór a cionn, agus é  
 2725 as imiuc moíraíne ír uacáie uirre, do gab meirneac  
 meannan cródaé ír calmacé incinne na huairle céanna,  
 gur éuireadarí uacá ír uacáir móir oíra féin as caúgá

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

nír na hanflataib rin. As ro ríor cuio vo na maómaib  
 tugadair Gaedil orra, mar atá an bhiread tugadair Cinéal  
 2730 Conaill orra as Ear Ruaid, áit ar marbad iomaio díob,  
 ir an bhiread tugadair Dál gCair as Arto Bheacáin díob,  
 ir mar vo marbad Saxolb iarla Loclonnac go n-a buidín  
 lé hUib gColgan, ir mar tug Olcobar mac Cionaotha ní  
 Mumhan, ir Lorcán mac Ceallaiḡ ní Laignean Cat Scéite  
 2735 Neacáin orra, áit ar marbad iarla Tumair tánaire míog  
 Loclonn leo, ir dá céao véas vo máitib Loclonnac mar  
 don nír. Do bhír fóir an tOlcobar céao na ir Eoganaóc  
 Cairil cat orra láimh ní Cairéal, áit ar tuic cúis céao  
 díob as Dún Maoile Tuile. Do tuic trí céao ir trí  
 2740 rício lé hUib bhíoginnte díob, ir dá céao lé Ciannaóc-  
 aib, ir dá rício véas as Oruim dá Con lé Tigearnac ní  
 Loáa Gabair. Do bhír iomaio mar an gcéao na Maoil-  
 reaclainn mac Maolruanuid ní Míoe Cat Glairlinne  
 orra, áit ar marbad reacóc gcéao véas vo Loclonnab  
 2745 ann.

Séir b'iomá iomaio caáa ir cuimhleaaca tugadú iorir  
 na Gaedil ir Tuigéir go n-a Loclonnab, tré lionmáire  
 na gcablaó ir tré iomaio rluas cigead vo cóngnam leir  
 ón Noruadegia ir ó éiríocáib oile tuairceiric na hEoirpa, vo  
 2750 éuaidú aige ar Gaéualab, gur éuir fá bhioio ir fá móg-  
 raine vo féin ir dá allmuiricáib iao.

As ro ríor go cumair vo mógraine Gaéual fá Lo-  
 lonnab, ir an cíor ir an éain vo bíob orra, mar atá ní  
 ar gac triúca céao i néirinn vo Loclonnab, ir taoireac  
 2755 ar gac tuaid ir abb ar gac cill, maor ar gac baile,  
 ruaitreac nó buanna ar gac toisḡ, ir gan uireao eoin éirce  
 dá máoin féin ar cumar fíir an cigé, asur muna mbeic

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 dongháinnac iriú ní bfuigeadó an naoiúin donoiúccé  
 ná an zálpac á bainne, ácc á cóiméadó von buanna; agus  
 2760 mun buó ráruigte é vo-berneadó fear an tige iur fan  
 oirneáccar i ngeall mé n-á buannaicé. 'Do bíod uinge o'ór  
 zácá bliadóna as loclonnaib ar zác fear i néiúinn nó  
 an tpión ón céann. Ni bíod iomoiú vo bpat ná éadóá ar  
 tigeáina ná ar banflait, ácc éadóáige ir bpat dédáíte  
 2765 na loclonnac; fan neáit léigeáinn vo téagarc ioná  
 eagáilre o'áitúcc ácc loclonnaig 'n-á vteamp láib ir na  
 nóúntaib, fan rruíte fan cléiriú fan leádaí náio mionna  
 i meigléir ná i maonirúí vo n-eagla, fan file fan feall-  
 fan fan oirúveácc as leátháin vliúú ná vúccára, fan  
 2770 ngean míú ná tigeáina ná taoiriú mé cup ríóá ná  
 zréir, fan mac míú ná taoiriú as foúluim líúé ná lám-  
 áig, fan fleáó ná féarca vo cáiteáí voir cáirúib ácc an  
 fuigeall vo bíod o'éir 'Danaí vo ráruúáú féin oi.

'Do bí vo tpuime na vooirú-re loclonnac ar zaeóal-  
 2775 áib zuiú záb tuirre mói rui éirneann uile; ir ar t-iarúáí  
 vo zcléir vo máir ir vo bíod as á voirúúáó féin i  
 zcoillúib ir i n-ionáóáib vialááie zo veapóil as tabáit  
 á mbeáóó ar zo cialúvteácc, vo zuiúeáóar 'Dia zo vúcc-  
 iáccácc fá íáó féin o'foiúéin ó anfláitear Tuirgeirú. 'Do  
 2780 tpiúveáó fóir leo áir, agus tuzadóar fá veáia ar zác  
 tuáca ríéánta vo bí umál vóib an ní céáóna vo véánaí.  
 Agus vo éir 'Dia mé n-á nguúcc máille mé Tuirgeirú vo  
 tabáit ar cúmar ná nzeóeal, amáil cúirfeam ríor vo  
 lááair anho.

2785 Ar mbeir iomoiú vo Túirgeirú fan anfláitear  
 foiréigneácc-ro, agus zaeóil tpié umlácc áimúeónaig as  
 zialláó vó, vo rúinne lonzpoit cónnúúccé vo féin lám mé  
 vóinúor máoilfeácláinn mic máoilruánuó míúcc máúcc;

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;

2790 **Δ**συρ λά η-δον οα υτάινις ζο τεαό Μαοιλφεαόλαινη, ατάί  
 ιηγεαη άλαινη δοντυμά οο βί ας Μαοιλφεαόλαινη, ασυρ αη  
 ηβειέ αορτα αινηιαηαό οό φέην, ιαηηαιρ αη ιηγεαη αη α  
 ηαάιηη ηέ λυζε ηηα αη λεαηηάηαάτ. “Α έιγεαηηα,” αη  
 Μαοιλφεαόλαινη, “ιρ υεαηβ λιοη ηαό αηφά αη η'ιηγιη  
 ηαη ηηηαοι φόρτα αάτ ζο ηαό λόη λεατ φεαοιυεαάτ ο'φάζάιλ  
 2795 οι. Ξιυεαό ιαηηαιη οητ ζαη η'ιηγεαη ο'ιαηηαιό όρ αηο  
 ιοηηυρ ηαό αηηρψοε ηυαάαη αηυζα υηηηε; ασυρ ό έαηλα οο  
 λοηζφοητ-φά ι ηζαη υοη λιορ-φο 'η-α βφυιληη-φε, αηηρφεαο  
 η'ιηγεαη όρ ιφεαλ ιο υάιλ ηαηη δοη ηηρ ηα αίγς ηηάιβ όζα  
 υέαζ ιρ άιληε ασυρ ιρ φεαηαάηλα φαη Μιυε υιλε; ασυρ ιρ  
 2800 υεαηβ λιοη αη ταη ατάίφηρ αη βαητφιαάτ φοηη, ηαό βιαιό φεαό  
 ηά φυηη ιη ιηγιη φέην αζατ, αη α η-άιλλε φεαό η'ιηγεαη  
 φέην.” Οο βα τοιλ lé Τυηζέιρ φηη, ασυρ οο αυηαό οιοόε  
 έηηητε λεο 'η-α ζαηηρψοε αη ιηγεαη ζο η-α βαητφιαάτ ι ηοάιλ  
 Τυηζέιρ οα λοηζφοητ. Ταηλα φάη αη φοηη αηυηηηυζαό  
 2805 ιρ αοιηάτιοηόλ αη α ηαδαοαη οο έαοιφεαάιβ λοόλοηηαό ι  
 ηέηηηηηηη ζο ηάέτ αλιαέ ι ζαοηηηε Τυηζέιρ ηέ αηηηεαό  
 αοηαηηλε υόιβ υη έεαηη ηα αηίε οο έορηαηη ιρ οο έαοηηηα;  
 ασυρ ιαη ηβειέ αηη φηη υόιβ, ηοόταηρ Τυηζέιρ οο έυιο οο  
 ηα αοιηεαάιβ φηη αη υάιλ οο βί ιοηρ έ φέην ιρ Μαοιλφεαό-  
 2810 λαιηη, ιρ ζεαλλαιρ ηηά υοη οηυηηζ υίοβ-φαη οο ηαάαό λειρ,  
 ασυρ αηαλλαιο λειρ ηα αίγς φηη υέαζ βα ηό ηειρηεαό ιρ  
 ηααααηρ οο ηα αοιηεαάιβ φηη, ασυρ ηι υεαηηαοαη φοη ηά  
 αοηηηυοε ζο ηοόταηη λοηζφυηητ Τυηζέιρ υόιβ ηαηη δοη ηέ  
 η-α υτιζεαηηα.

2815 **Ο**άλα Μαοιλφεαόλαινηη οο έυηρ τιοηόλ όρ ιφεαλ αη αίγς  
 φεαηαιβ υέαζ οο ηα ηόζαιβ ζαη φέαφόζα ιρ υηηαηηαηα οο  
 βί φαη Μιυε, ασυρ τυζ φά υεαηα εαηηαόα βαη οο έυη οηηα  
 ιρ αλοιυεαηη ζεαηηη φά έοιηη ζαό αοιηη υίοβ, ασυρ α ζαυη ηαηη  
 φηη ι ηιοότ βαητφιαάτα αζ αοιηυεαάτ α ιηγιηε. ασυρ αη  
 2820 ταη τάιηις αη οιοόε οο ζεαλλαό ιφε οο έυη ι ηοάιλ Τυηζέιρ,

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  $\frac{1}{4}$  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 bantraict go nveadaitó i ngair  
 oon longphort; agus cuirir feála ór ireal go Tuirgéisir sa  
 noctad óó í féin go n-a bantraict oo beit i ngair oon cois  
 ré uil sa fíor; agus ar n-a élor rin óó, tug fá veaia ar  
 2825 na ceannaitb feadna oo bí 'n-a foóairi uil sa feomraóidb,  
 agus duubairt go zcuirfead mná éuca amail no zéal.  
 Leir rin oo-nío doin deairt amáin sa n-aimaitb ar an mboroo  
 oo bí ar an halla, ir téio riad sa feomraóidb, zac don  
 oíob ar leabait ar leit. as feiteamh nír an mbantraict rin  
 2830 oo roinn oiria.

Tarla fán am roin Maolreáclainn, go rluazbuióin  
 'n-a foóairi, i bfoóairi a ingine, agus a duubairt mé oioing  
 oo na hógaib rin oo bí i meáctaitb ban 'n-a foóairi, an tan  
 oo cuirfead Tuirgéisir lám fan ingin sa farrtóó aige, bheit  
 2835 go hearaontac airi ir bráige oo véanaí ve; agus oiong oile  
 oo uil i feilb airim an tige agus lingead ar na ceannaitb  
 feadna oo bí ircois; agus go mbiaó féin ir an tfluazb-  
 buídean oo bí 'n-a foóairi lám nír an ocois, ir go lingfead  
 an teag irteac nír an zcéaozóiir oo éongnamh oóib mé  
 2840 maibad na loólonnac. Téio an ingean go n-a bantraict  
 leir rin tne éúlvoiar oo bí ar an vteac go máinog feomia  
 Tuirgéisir; agus ar moctain 'n-a lácairí oóib, tug rúil cairnir  
 ar an mnaoi uairil ir ar a bantraict, ir níoir éairin leir  
 oíob aic í féin, agus leir rin cuirir lám innce sa farrtóó  
 2845 aige. Ar n-a fáicirín rin oo na hógaib oo bí 'n-a foóairi,  
 beirio oiong oíob go hearaontac ar Tuirgéisir ir oo-nío  
 bráige ve. Oo-beirio an oiong oile amur ar na haimitb  
 zur zabadar a n-uilamair oóib féin, ir cois Maolreáclainn  
 leir rin go rluazbuióin fan teag ir lingio ar an líon  
 2850 loólonnac oo bí fan longphort, zur maibad uile iad ioiri  
 caoiréac ir vaorcarrfluaag acé Tuirgéisir amáin; agus iar  
 lomairt a longphuirt oóib beirio Tuirgéisir i 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 maí a maíbe fealaó i ngeirdeann  
aca.

- 2865 Ar n-a élor ionomho von méro loélonnac' vo bí i  
nÉirinn sur maíbad na caoirí' vo bí oíra féin, ír sur  
gabao Tuigéir an t-anflait lé Maoilreáclainn ní Mióe,  
vo fá' meatac' ír mímeirneac' íao, ionnur gac' fuirneann  
oíob' vo bíob' i gcúorlac' na tíre ír'í' i gcéin ó bairtib'  
2860 cuain, go mbíob' ag tiall t're ealóo' oí'ce o'í'or a long né  
héirinn o'fá'gabail; agur an lucc' vo bíob' i mbairtib' cuain  
oíob' vo bíob' 'n-a longaid' va noíoean féin ar ionnuagao  
na n'gaeéal' vo bíob' ag tómaíoeac' oí'ra, ionnur sur  
oí'beao' loélonnais' uile a héirinn an tan' roin, ac' íarí'ar  
2865 beag' vo an fá' rmac' na n'gaeéal' oíob'. Agur i noí'ao' a  
nuagao vo bá'ao' Tuigéir lé Maoilreáclainn i loc' aininn  
agur táiní' von gníom' roin sur to'ao'ar uair'le Éirneann  
o'ao'ao'nta Maoilreáclainn 'n-a aío'orí' ar Éirinn uile,  
t're maí vo fó'ieao' an é'io' leir a han'hoio' loélonnac'.

- 2870 An tan fá' haoir von Tigeirna 877 doeir buccanapur  
go veáiní' g'ae'ó'ir ní Alban go rluag' líon'ar leir  
o'ar'ao' éirinn ír sur maíbad' o'í'ar ír Concubair va  
oí'noí'oeo'ir ní'og' Éirneann leir, ar mbeir vo ní'og' Éirneann  
'n-a learb'. Gí'oeao' ní hé'oirí' ro vo beir' fí'ur'neac', vo b'í'í'  
2875 nac' léag'ar ran' rean'ur go maíbe aío'irí' ar Éirinn maí' ó  
aío'irí' sláin'ge go Sabaltar' Gall ac' ní táiní' lé to'ao' an  
pobail agur lé har'ia'ac'ar a gníom' ír lé neair' a láime i  
gceannur Éirneann. Agur fó'í' fá' hé Tuigéir an t-anflait  
fá' ní Éirneann an t'at' 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 gab Maolreáclainn mac Maolruanuid mic Donn-  
 éada mic Doimnail mic Muiréada mic Diaimada mic  
 Diaimeadaig Cáoiú mic Conaill ġuitebinn mic Suibne Meinn  
 mic Colmáin Míoir mic Diaimada mic Feargusa Ceiribheoil  
 vo fíol Éireamóin ríogáct Éireann ré bliadna véas. Arís  
 2885 ingean Cátail mic Fiacriac ní bfeair ġCúl mátair an  
 Mmaolreáclainn-re.

Ar mbeit vo loólonnais ar a noibire lé Maolreáclainn,  
 amáil aoubhamar, ir le huairlib Éireann, vo  
 cinnead comairle ran Noruaegia lé Fionnloólonnais  
 2890 cionnur nó cread an moó 'n-a bfeadofadair cor vo cúir i  
 nÉirinn, i noóig mé huirlamár Éireann va roctain arír.  
 Ir é ní ar a oángaodar tpiúri taoiread vo ba veairibáiteie  
 óa céile o'folais uairle na Noruaegia o'ollmugad mé a  
 ġcúir i nÉirinn mar don mé cablad leo ar feib ceannaidó-  
 2895 eadca ir iomad vo ġreitéib ġeanaíla ir vo feoiuib uairle  
 mé a mbionnad ir mé a ieric mé fearuib Éireann, vo fíuil mé  
 cáirvear ir mé ríotcáin fear nÉireann vo ġreamuġad;  
 aġur leir rin ġo bfeadofadair ġo cealġad clipe vo cúir  
 ran ériú va haebuidóreav arír. Aġ ro mar aoeir Polio-  
 2900 rionicon ar an ní-re: a "I noiaid báir ġuirġeir tángaodar  
 a hoirear na Noruaegia ar leirġ ríotcána ir ar roct  
 ceannaidéadca tpiúri veairibáitair, Amíloib, Sicric ir  
 íomár, von oiléan-ro ġo na bfuirinn leo aġur o'adonta na  
 nÉireannad, aġ a raibe vúil i noíomáoinear, vo oiruirġe-  
 2905 adar nó vo tóġbadar tpi báile éuain mé n-a n-aitiugad  
 óóib féin, mar adá i roir ġairġe, áe Cliaé ir luimneac.  
 Aġur va éir rin ar bfar vo na vronġaid táinig leo vo  
 lingóir ġo minic ar áitiġteoiruib na cpiúce."

a. Post obitum Turgesii de Noruaegiae partibus, quasi sub pacis intuitu et mercaturae exercendae praetextu, tres fratres Amelanus, Cyracus 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 Eircamhon, 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 bhiaitribh-fe ir iontuigte zupab lé ceile an  
 2810 triair caoircaó-ro fuairadar Fionnloclonnaig ón Noimadegia  
 áraó ar beit ag aicimilleaó Éireann. Agus ir tré óa  
 adóbar oo éuadar i neart an átuair i nÉirinn. An céad-  
 adóbar oíob tré n-a lionthaire tigeaó congnaím rluaidz ir  
 loingir ón Noimadegia éuca ó aimir zó haimir; agus an  
 2815 oara haóbar tréir an eaparaonca ir tréir an riorra ríor oo  
 bíoó ioiri na Gaédealaib féin fán am roin zup traoctá a  
 céile zó móri leo. Agus fóir fá znáé leo congbaíl buann-  
 ácta oo tabairt oo loclonnaib leat ar leat, zó ocaimis  
 2820 de rin zup gabadar airmáctar an átuair i nÉirinn, ir zó  
 gabadar Gaéil fá ábhoio aca ón am-ro zó báir bhuairn,  
 ámaíl foillreocam a hannálaib Éireann ran tráct-ro  
 noimainn ríor.

Ar mbeit iomoirio o'Fionnloclonnaib ag buairmeaó  
 Éireann ar an oirugaó roin cáinis loingear móri Dub-  
 2825 loclonnaó ón Oama .i. Denmarke, zó háé Cliaé, agus  
 airtgear imeall na cruice ir maibtar iomaoo oo óaoimib  
 leo; agus leir rin cruinnigio Fionnloclonnaig 'n-a n-ágaíó,  
 zup fearaó cat eacora leat ar leat ag linn Duacuil,  
 mar ar bhireaó o'Fionnloclonnaib ir mar ar maibáó mile  
 2830 oíob; zup gabadar Dubloclonnaig neart móri i nÉirinn oa  
 bícin rin. Agus zó zrooo oa éir rin cáinis áimlaois mac  
 ríog loclonn i nÉirinn oo gabáil baímántair Oairfeair nó  
 Dubloclonnaó, agus oo éuir móran o'feairib Éireann fá  
 óioctáin oo.

2835 Ir fán am-ro fuair Olcobar mac Cionaoctá ni Muirán  
 báir, ir Flaithia eapros buairir ir Coimac eapros Laéraig  
 buairir ir Niall mac Ziolláin, ar mbeit triócaoo bliádan  
 'n-a beacáio oon ríor-ro zan biaó zan oig. Ir fán am-ro  
 oo bí ríogbaíl nó cóimtionól fear nÉireann ag Ráit Aoóa

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 Amhlaóibh, 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'íod um Maoilreacáilinn ní Teahrad ír um Etzha  
 comorba páorais ag véanaí ríoda ioir fearaib Éireann,  
 agus ír ann rin tug Cearball ní Orriuge óigriéir vo  
 comorba páorais.

Ír ann fóir vo minne Maoilguala mac Donnghaile ní  
 2945 Mumhan ír Cearball ní Orriuge ceangal ríoda ré Leit  
 Cuinn. Da éir rin vo marbhadar luét na Noimhanvie Maoil-  
 guala ní Mumhan lé clocaib. Ír fán am-ro tug Maoil-  
 reacáilinn ní Éireann Cat Orroma Dámuije, áic i ucug ár  
 móir ar loclonnaib áta Cliaí; ír fuair Donnall mac  
 2950 Ailpín ní na b'íct bár. Zo zhuo da éir rin fuair Maoil-  
 reacáilinn ní Éireann bár.

Vo zab doó Finnliat mac Néill Caille mic doó  
 Oirnoige mic Néill Fíarais mic Fearghaile mic Maoileóuin  
 mic Maoilfítrijs mic doóa Uairiuónaíjs vo fiol Éireamóin  
 2955 ríogáct Éireann ré bliaóna véas. Zormflait inzean  
 Donncaóa mic Donnail mátau doóa Finnleít ír Maoil-  
 muire, inzean Cionaocta mic Ailpín ní Alban, a bean,  
 mátau Néill Glínouib.

Ír i b'flaitear doó Finnleít vo minnead na zniómá-ro  
 2960 ríor .i. Concubair mac Donncaóa Leitri Míoe vo marbad  
 lé hamlaoib mac ríog loclonn i zCluain Iorair. Da éir  
 rin vo éuaí an tamlaoib-re zo rluag líonmar vo locl-  
 onnaib leir i b'foimtrén i nAlban, zur éreac ír zur aijjs  
 na Ricti agus zo ucug a ngéill uata. Ír fán am-ro tug  
 2965 doó Finnliat ní Éireann cat móir ar loclonnaib locta  
 feadail zo ucug dá fíctio ceann caoirijs zan coláinn oíob  
 leir, iar marbad dá míle véas oíob; agus no éreac ír no  
 aijjs an longpóir ioir érad ír ionnmur. Ír zhuo 'n-a  
 oíadó rin zo b'fuair Conall earrog Cille Scire bár; ír zur

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 Maoilfithrigh, 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 Amhlaóibh, son of the king of Lochloinn at Cluain Ioraird. After that this Amhlaóibh 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 Lóirceadó uúin Amhlaoibh níos Loélonn i gCulainn 'Dolcáin  
lé mac Fhaoitín i r lé mac Ciardán mic Rónáin; gur marbhad  
céad taoircead do Loélonnais leo. 'Da éir rin do hairgead  
i r do cheadad Arto Maca lé hAmhlaoibh, i r do marbhad míle  
do Faebealaid leir, i r tug ionad maoinne i r mórdánad ar.
- 2875 I r fán am-ro fuair Ceannfaoilaid mac Moicétiúgarin do bí  
cúil bliadna véas bár, agus do gab Donnád mac Ouid  
ia Buirneann níosad Muhan ceitire bliadna véas, agus  
tugad cat i r na pícti i r Dublóclonnaig, áit ar marbhad  
ionad do na píctib ann. 'Da éir rin cáimig Ruóruige mac
- 2880 Moiríninn ní bheadan ar teitad ní Dublóclonnaib go  
héirinn, agus tugad cairé Coluim Cille a hálbain i  
néirinn ar teitad ní an oirneig céadna.

- I r fán am-ro do péirí Corimac mic Cuileannáin do bí  
Loricán mac Lactna 'n-a ní g Tuadómhan; i r an tan do
- 2885 bíodir 'Dál gCair taoibh ní Tuadómhan i r aca do bíod an  
ríoir tuad do ní gtead Cairil ó cúil go noiar; agus do  
bíod dá tnuca véas do roinn aca mar atá ó léim Con  
gCulainn go bealad Mór i nOirneig agus ó Sliab Ectze  
go Sliab Eiblinne; agus i r aca do bíod torad fludg
- 2890 Muirnead ag uil i gcoinne náhad, agus veirnead ag  
vealugad ní, áthail doeirí Corimac mac Cuileannáin ran  
mann-ro:

Torad ag uil i oirí náhad,  
i r veirnead leo ag tead tar air,  
2895 Ré méio a n-á g fú gab noirgear,  
i r ní do ruóleat 'Dál gCair

Fuair do Finnliad ní Éirneann bár i nOirneig ionarclainn  
i gcríe Conail; i r fuair Tigearnad mac Muirneadag  
eipros Oirneig ionarclainn bár an críe roin.

- 3000 'Do gab Flann Sionna mac Maoilfheadlainn mic Maoil-  
ruanuid mic Donnádad mic Oimhail mic Muirneadad mic

Scire, died; and the dun of Amhlaoihb, 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 Amhlaoihb 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 Ionascluinn in the district of Conall; and Tighearnach, son of Muireadhach, bishop of Drom Ionascluinn, died at this time.

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

Diaimada mic · Airmeadaig Ćaoic mic Conaill ĆuitĆinn  
 mic Suibne Mĕinn vo fĭol Ēireadhĭn rĭoĝact Ēireann ocĉ  
 mbliadhna vĕas ar fĭoĉo. Lann ingean Dĭngail mic  
 3005 Feairĝaile rĭ Oĝruige mĕatari Flainn mic Maolĭfeadhlainn.

Ir ĭ bĕlaitear Flainn Sionna rĭoĝ Ēireann vo rĭnneadh  
 na ĝnĭoĭa-ro rĭoĝ. Őiri vo hairĝeadh ir vo creadhadh an  
 Muĭa uile leir an rĭĝ-re ir tugĝ bhraigĝe uadh. Ir 'n-a  
 flaitear rĭoĝ vo marbhadh Dĭnnall mac Muirĝeĝin le 'n-a  
 3010 ĉompĕnaibĝ rĕin, ir ruairi Feadhna mac Ainbhĭoĉa mic Aoĉa  
 Rĭin vo bĭ 'n-a rĭĝ Ulad doin bhliadhain aĭĭain bhĕr, aĝur  
 Donnadh mac Duibĝ dhĕireann rĭi Muĭan. Ir rĕan am-ro  
 vo hairĝeadh Cill Daria ir Cluain Iorairĭo lĕ Loĉlonnaibĝ;  
 aĝur vo rĭinne Flann Sionna rĭi Ēireann donadh Taillean  
 3015 vo ĉommĕradĝ; ir ruairi Dublaĉtĕna mac Maolĝuadhla mic  
 Donnĝaile vo bĭ 'n-a rĭĝ Muĭan feadh mbliadhna bhĕr, ir  
 vo marbhadh Sĭrĭic mac Iorairĭi lĕ oĝruingĝ von Noĝmanĝoie;  
 ir vo marbhadh Airĝeic mac Laignĭĝ, vo bĭ 'n-a rĭĝ Ulad, ĭ  
 bhfeall le 'n-a ĉompĕnaibĝ rĕin; ir vo hairĝeadh Arĭo Macĕa  
 3020 lĕ Loĉlonnaibĝ Loĉa Feadhail; ĝur ĝadhrao Cumurĝadh rĭi  
 Ulad ann, aĝur Aoĉ mac Cumurĝaigĝ a mĕac; ir ruairi  
 Dĭnnall mac Conĝcainĉin rĭi Alban bhĕr.

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 Coimac mac Cuileannáin mic  
 Sealbaidg mic Dilgionáin mic Eoócáé mic Bhearfáil mic  
 3025 dongura mic Natrhaoié mic Cuirc mic Luigheacé gaoic mic  
 Oiliolla flann bis mic Fiacáé Muilleacáin mic Eogáin  
 Míoir mic Oiliolla Óluim ríogáct Muínan reáct mbliadóna.  
 Agus fá móir naé Éireann mé linn Coimac vo beit i  
 bflaitear Muínan. Óir vo líonad Éire vo naé óiaóa ir  
 3030 vo fónar faogalta ir vo fíotéáin coitcínne mé n-a linn,  
 ionnuf naé bíod buacáil ag boin ná doóaire ag tíreó 'n-a  
 réimear; agus vo bíod anacal ag meilgib mé a linn; ir vo  
 ríonad iomao teampuil ir mainiurteac ir rcol gcoitcéann  
 mé múnad léiginn bheiteáinnair ir reancura mé a linn, ir  
 3035 iomao treabta, iomao beac ir beacéann, iomao trioircte ir  
 urruigte ir gáca crábad ar céana; ir iomao teac n-aoitead  
 'ga noéanam ir leadair va rcriobad mé n-a linn: agus gac  
 maic vo foráilead ar éac vo óéanam, go ngníomúigead  
 féin rompa i, ioiri óéire oadonnact urruigte airreann ir gac  
 3040 veiggníom oile ó foim amac. Agus fóir vo bí vo naé air,  
 an méio loclonnac vo bí i néirinn mé rogaic vo óéanam,  
 gur éreigeadar an érioc an read vo bí reirean i bflaitear  
 Muínan.

Tarla iomorro Coimac mac Cuileannáin 'n-a coinnuibe  
 3045 i gCaireal mé huic na Cára gur éirí rógra fá na hEogán-  
 áctaid 'ga náó ríú biad ir lón vo éirí mé huic na féile  
 uairle éirge go Caireal, agus vo éirgeadar é. Ar n-a  
 élor rin iomorro vo óal gCair cuimso biad ir lóinte  
 iomóa go Coimac ionnuf go maibe buiteac óio. Cuimur  
 3050 Coimac teacá arir go ríol nEogáin 'ga iarriad orra  
 reoive ir maoinne vo éirí mé a mbrionnad vo óeoraóaid  
 ó nar éireadar biad éirge; agus ir ead vo rinneadar

## XX.

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

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

fiol nEogain na hairim iF na hairmaoá iF meara vo bí aca  
 vo éur éuige aFur fá uioimóac óioib é tFio riu. Ar n-a  
 3065 élor rin éeana vo Óál gCair cuirio moza arim iF éaduig iF  
 feov éuige né a mbroinnacó go raibe buiteac óioib iF go  
 ucus a beannaac óoib, amail aueiF fé féin ran iann-ro:

3066 go ucugtar óoib ar noútraac,  
 vo élannaib táil na ucéinneac,  
 Ríge éaoim go brát buainéac,  
 Laoéacac oíuan cput éléiréac.

Léagtar linn ran reanúF go maaoam éeitre níg iF ná  
 fíciú vo fiol Eogain i bflaitear Muíman ó né aongura mic  
 nacraoié go Maégaíain mac Cinnéioí, iF nac maibe an  
 3065 feav roin aF Óál gCair acé ríogaac Tuatmuíman (acé  
 loicán vo bí bliadóain go leit an n-í noiaíó éoimac mic  
 Cuileannáin vo níer Uí Óubagáin go bfuair báF i gcionn  
 na né rin), mar acá ó élige Óála né a ráioéar bealaé  
 MóF Orriuge go léim éon gCulainn i n-iaitear Coica  
 3070 baicinn, aFur iF iao an Óál gCair éeana vo bioú  
 né ffeairtal cogaió i n-aéaió laigean iF leite Cuinn  
 aF ríogaib Cairil; gonav uime rin aueiF file éigin  
 an iann-ro:

3075 Olegair vo fluaF fiol luigbeac  
 sneatnuacac acé fluaF Muíneac  
 aFur beic i luig fá deoió  
 a crioéaib ána aineoil.

Iar gcaiteam íomoiro feacé mbliadóan vo éoimac mac  
 Cuileannáin i bflaitear Muíman go ríoaé rona amail  
 3080 aoubriamar, grioirtar lé cuio ó'uarlib na Muíman é,  
 aFur go háirite lé flaitéacac mac ionháineim abb  
 Inre Caéig, vo bí uon fuil ríoga, ó'agha aipóiofa  
 ar éuigeav laigean ar mbeic vo leit Moza ói. leir  
 rin cuir Coimac cuinniuacó iF coiméioil ar fluaéaib  
 3085 Muíman go haonlácair. aFur ar moéain go haomionac  
 va n-uairlib iF i coimáile ar ar cinneav leo uil vo  
 tábac an aipóiofa ar laiginib i gceair na ionna vo

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

rinnead íorín móg nuadac ír Conn. Sídead fá learf  
 lé Cormac triall ar an eadtra roin, so bñíð gur  
 3080 foillriðead óó go ucuirfead ran curar roin. Cairir  
 rin doncuigir oul ann, ír né huét imteadta óó, so  
 fágaib leagáioe ar a annain ag eagailrib pñinnrio-  
 pálda éireann, mar atá uinge o'airgead ír uinge o'ór  
 ír a eairiad ír a ead ag Oñuim Abñad .i. Airio fionáin;  
 3085 corin óir ír airgíio ír cocall rrióill ag líor mór;  
 corin óir ír airgíio ír ceitne uinge o'ór ír céao uinge  
 o'airgead ag Cairéal; trí huinge o'ór ír leabair airrinn  
 ag Imleac lobair; uinge o'ór ír uinge o'airgead so  
 ðleann óá loc; eairiad ír ead uinge o'ór ír bñac rrióill  
 3100 so cill Dara; ceitne uinge ríeao o'airgead ír o'ór ag  
 Airio Macá; trí huinge o'ór ag Inir Caðaið; trí huinge  
 o'ór ír cocall rrióill ag Mungairio agur beannaét  
 Cormaidic.

Ír mór íomorpio an teirt so-beiri Cormac ar éoin-  
 3105 tionól Mungairioe, amail léagtar ran ouain rañab  
 torad: A ðille ceangail ar lóin, mar a gcuireann ríor  
 an líon manac so bí ran éoinéionól ag fñearéal na né  
 oteampull so bí ran cill. Caðair Oeóðain Neairáin  
 ðairtear von cill rin. Ag ro an líon manac so bí innte,  
 3110 mar atá cúig céao manac foðlumta né reannóir; né céao  
 rñalmairne né fñearéal corad; ír ceitne céao reannóir né  
 iunnfeiteam nó né contemplacion.

Óála Cormaidic né huét triallta i laigrib óó, so éuir  
 ríor ar loicán mac laetna ní Óal gCair agur ar noctair  
 3115 go ríðtead Cairil óó, fáilcuigir Cormac moime ír noctair  
 o'uairlib fil neogáin so bí 'n-a foðair gurab so loicán  
 fá oual flaitear Mumán so ðabáil óa éir féin so néir  
 uadta Oiliolta Óluim léir horouigead flaitear Mumán

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
 
 30 beit gac mé nglún as rliocht fíadacá Muilleacáin ir  
 as rliocht Cóimacá Cár. Sídeacó níor comáilleacó toil  
 Cóimacá ran ní rin.

3125
 
 Ionéúra Cóimacá ionorho ar ucionól mórfluasá brear  
 Mumán nó féin ir no flaitbearacá mac ionmáinéin  
 trialláio i lúignib ó'iarraió bráighe nó cíora ogra no  
 óiol mé níg Mumán ar mbeit no leit Moza dóib. Ar  
 mbeit no fluasá Mumán i n-aon longpóir mé triall ran  
 tuar foín dóib, no éuaíó flaitbearacá mac ionmáinéin  
 abb Inre Cacláig ar a eac ar fuo rriáioe an longpóir, ir  
 no éuit an t-eac i gcláir uoiúin raó, ir ba uroéféaríne uó-  
 3130 ran rin. Táinig óe rin roéuioe ua múinntir ir uon trluasá  
 uile ó'annáin ón tuar foín, óir no ba uroétuar leo tuicim  
 an uoine naomáca mé uoul ar eacra dóib.

3135
 
 Tángadaí tría ceacá uairle ó lúignib ir ó Céar-  
 ball mac Muiréigéin ó'ionnrúige ar Cóimac ar ucúr  
 ir cacláio ceacáirneacé ríóda mur ó lúignib .i. doin-  
 tríot amáin no beit i néirinn uile go beallcáine ar  
 a gcionn, óir coiócír ó'fozmáir an tain foín, asur  
 bráighe no éabairt i láim máonáig abb Óirre  
 Óiarrao .i. uoine naomáca eagnuioe cráibéac an fear  
 3140 foín, asur ionacó feoó ir maíteara no éabairt no  
 Cóimac ir no flaitbearacá ó lúignib i gcommaoin na  
 ríotéána foín. Uo ba láncoil lé Cóimac an tríot  
 foín no thénaím, ir táinig ua foillriugacó no flaitbear-  
 acá go ucángadaí ceacá ó níg lúigean éuige ó'iarraió  
 3145 ríóda go beallcáine ar a gcionn, ir no tairgrin réao ir  
 maóine dóib ar aon ó lúignib tré cílleacó uon Mumáin  
 tar a n-aír go ríóac. An tan no éualáio flaitbearacá  
 rin gabáir feará dóbalmóir é, asur ir eac no ráib: "Ir  
 uirra a áitne ar máoite no méanman 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



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'uilc 17 'vo fáoṫar fuairi aḡ iarriabú ríóda 'vo  
 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

- 3185 Ácṫ áeana ḡluairio iomaṫ o'feairib Muṫian ḡo neim-  
 áeavuirḡeac áf an ḡcaṫ óirí 'vo áualaoar flann mac  
 Maóilfeacṫlann ní éiréann 'vo beit 1 longḡoite laigean  
 ḡo fluaḡ lionṫar 'va ḡcoir 17 áf maicairéacṫ. 17 ann  
 rin 'vo níab Maonac, "A véaḡóaoine Muṫian," áf ré,  
 3190 "vo buṫ crionna óaoib na briaḡoe maite áuirḡear  
 'vaoib 'vo ḡabáil 1 n-orláim óaoine ḡcraibṫeac ḡo veall-  
 taine, .i. mac Ceairṫaill níog laigean 17 mac níog  
 Orriuirḡe." 'Vo báoar firi Muṫian uile aḡ a níab o'áon-  
 ḡlór ḡurab é flaitṫearṫac mac Ionṫainéin 'vo áoiréirḡisḡ  
 3195 iao um éiréacṫ 1 laigrib.

- A haite na caṫaoite rin triallao firi Muṫian caṫ  
 Sliab Maṫḡe ríirí ḡo 'Droiceav Léitḡlinne. 'Vo áom-  
 nuib iomaḡo Tiobraite comṫiba áilbe 17 buibean móir  
 'vo éléirib mar áon nír 1 Léitḡlinn, 17 ḡiollaoe an  
 3200 trluairḡ 17 a ḡcapaill lóin. 'Vo rinneac íar rin rṫuic 17  
 cairṫearṫa caṫa aḡ feairib Muṫian 17 tángaoar iomaṫ  
 1 Maḡ náilbe. 'Vo báoar ann rin 1 n-uṫ áuille 17  
 'vairḡin aḡ fuiréac nír an námao. 'Vo níogar firi  
 Muṫian trí caṫa comṫoira óioḡ féin, mar áf flait-  
 3205 beairṫac mac Ionṫainéin 17 Ceallac mac Ceairṫaill ní  
 Orriuirḡe 1 ḡceannar feáona an áeavócaṫa; Coṫmac mac  
 Cuilléannáin ní Muṫian óf cionn an 'vairṫa caṫa; Coṫmac  
 mac Moṫla ní na n'Óeiré 17 fuiréann o'uirṫib Muṫian  
 óf cionn an triear caṫa. Tángaoar iomaḡo ámlaib rin  
 3210 áf Maḡ náilbe, áfur fá ḡeairánaṫ iao áf iomaṫ a námao  
 17 áf a luḡeav féin 'vo fluaḡ. Óirí 17 eav rṫriobáio  
 uḡóair ḡo maḡóar laigrib áeiré uiréav 'vo fluaḡ ní  
 feairib Muṫian. 'Va truaḡ iomaḡo an ḡáir 'vo bí ran  
 ḡcaṫ-ró ámaíl innirio eolairḡ .i. ḡáir aḡ fluaḡ Muṫian áḡa  
 3215 marṫac, 17 ḡáir aḡ fluaḡ laigean aḡ comṫaoiréam an  
 márbṫa ríoin.

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 veana bhreath go hobann o'feamháb  
 Mumhan .i. Céileadairi brádairi Ćinn Ćéadgáin míog Mumhan  
 vo éuaró ar a eac ir mari ráimig uirre ir ead aoubairt:  
 3220 "A fadriclanna Mumhan," ar ré, "ceitíó go luac ón  
 zcat aúuacámar-go ir léigíó vo na cléiricib féin cacuzacó  
 vo véanam ó nar zadrav cumaió oile acé cac vo éadairt  
 vo laigrib." Triallair Céileadairi ir rocaíre maille mup  
 a ládairi an éata amlaió rin. Cúir oile fári bhreath  
 3225 o'feamháb Mumhan .i. Ceallac mac Cearbail mac vo  
 éonairc ré a múinntear 'za vuarzain go tinnearnac  
 ran éat, vo ling go hobann ar a eac ir aoubairt ré a  
 múinntiri, "Éirigíó ar bari n-eacáib," ar ré, "ir oibriú  
 uaid an luac acá i nbari n-azaió." Azur zé aoubairt  
 3230 rin ní vo cacuzacó aoubairt é, acé vo ceiteacó. Táimig  
 von dá cúir rin zur zadravar firi Mumhan bhreath éuca, i  
 n-aoinfeacé. Né triá ba móri an t-ári baori ar fuo Máige  
 Ailbe an tan roin. Óiri ní tugáoi comairce vo cléireac  
 feoc laoc ann zan comáirbadú vo éadairt oirna leac ar  
 3235 leac. Azur an triac vo haincioré laoc nó cléireac leo,  
 ní vo ériocairce vo-níoir rin acé vo fáinnit ré fuarclacó  
 o'fadáil arca.

Triallair Cormac mac Cuilleannáin i voraó an  
 éadacata. Zivacó vo ling a eac i zclair uaid ir vo éuit  
 3240 feirean oi, ir vo éoncaovar oirong va múinntiri vo bí az  
 ceiteacó ar an maíom é, ir tángavar va forcaé zup  
 éuireavar ar a eac é. Ir ann rin vo éonairc Cormac  
 valta fadriclanna vo féin, aó a ainm, raori eazna ir  
 breiteamhair ir feancura ir laione an fear roin, azur  
 3245 ir ead aoubairt an ní Cormac mup. "A mic ionmáin,"  
 ar ré, "ná lean víom-ra, acé beiri ar tú mar ir fearri go  
 vciocfaió miot, azur vo innir mé vuic go múirbriúe ran  
 zcat-go mé. Triallair Cormac roime azur fá ionva fuil  
 vaoime ir eac ar fead na rliže rin zur rciorirrav cora  
 3250 veirió an eic vo bí faori, ré rleimne na rliže ó long na

Now the sudden defeat of the Munstermen was owing to two causes, namely, Ceileachair, kinsman of Ceann 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

fola. Tuicir an t-eac leir rin tar a hair go uarla  
 Cormac fúite, gur bhríeasó a múineál ir a dhruim mar  
 don ran earcari roin. Agus doubdairc ag tuicim óó: In  
 manus tuas et relq. Éadair ran triát roin agus tigris an  
 3265 múinnceari malluigíte gur gabadar va ngraoctuib ann, agus  
 vo beandó a ceann ve.

Doirei Doctúiri Hanmei 'n-a érioinic gurab le loclon-  
 nais vo tuic Cormac mac Cuileannáin ir Cearball mac  
 Muirgeáin ní laigean, an tan fá haoir von Tighearna 905.  
 3280 Gíóeasó ní fíori vo Hanmei ro; óiri níori tuic Cearball  
 ann, agus ní hias loclonnais vo cúiri an cat acé flann  
 Sionna ní Éireann, mar ir pollur ar an rairi ní máióceari  
 cat bealaig Muigna, mar ari tuic Mac Cuileannáin.

1 b'fíorióradé ionomho an cat-ri vo marbadú Ceallac  
 3285 mac Cearball ní Orriuge ir a mac. Ir móri vo  
 éléiriob maite ir vo míoguib, vo éadireaduib ir vo  
 laocriaró, vo marbadú ran cat-ro. Vo marbadú ann  
 foğarac mac Suibne ní Ciarríaró, ir Oilill mac Eogain,  
 uaine uaral óg eadriúe, ir Colmán abb Cinn Eirig  
 3270 aróllan b'rieteáinnair Éireann, ir rocuíe móri mar  
 don riú. Ag ro na huairle vo tuic ann .i. Cormac ní na  
 nDóire, Dubdán ní b'feari Mlaige; Ceannfaolairó ní Ua  
 gConaill; Conn a hAdair, Ainéirliir v'Uib Toimreálairig,  
 Eiríon ní Eiríne vo bí ar ionnarbadú ran Muimáin; Maol-  
 3275 muairó, Maodgán, Dub óá Duireann, Conall, Fearadac, Doó  
 ní Ua Liactáin, ir Doimnall ní Dúin Cearmna. Ir 140 triá  
 vo dhur an cat-ro ari Muimneaduib .i. flann mac Maol-  
 feadláinn, ní Éireann, ir Cearball mac Muirgeáin, ní  
 laigean, ir Taóg 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, Ceanfaolaidh, king of U<sub>1</sub> Conaill, Conn of Adhar, Aineisliis of U<sub>1</sub> Toirrdhealbh-aigh, Eidhion king of Eidhne, who had been banished to Munster, Maolmuaidh, Madagan, Dubh dha Bhuireann, Conall, Fearadhach, Aodh king of U<sub>1</sub> 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 U<sub>1</sub> Cinnsealaign, and Teimheanain, king of U<sub>1</sub> Deaghaidh, Ceallach and Lorcan two kings of the Cineals, and Inneirghe, son of

3285 **ḠCineál** aḡur Innéirḡe mac Duibḡiolla ní Ó n'Uíona;  
 Follamāin mac Oiliolla ní Focorta Feada; Tuatal mac  
 Uḡairne ní Ua Muireadaig; Oúran mac Cinnéioiú ní  
 Laoigre; Maolcallann mac Fearḡaile ní na b'Forcúat; 1r

## XXI.

Táinig iar rin flann Sionna ní Éireann marcfliadḡ  
 móir nioḡda vo éur Uíarmanua mac Cearḡbail 1 nioḡe  
 Orpuiḡe 1 noiaió báir a úearḡbíatari Céallaiḡ mic Cear-  
 bail vo bí 1 b'flaitear Orpuiḡe noime, ḡur éuit ran cat-ro  
 3290 aḡ conḡnam lé Cormac, ar mbeit umal vó fá éioḡ vo díol  
 nioḡe tḡé beit 'n-a nioḡe Leitḡe Moḡa vó. 1r ann rin táng-  
 adari uioḡe 1 noaíl f'loinn Sionna nioḡe Éireann aḡur  
 ceann Cormac mic Cuileannáin aca, aḡur 1r ead' duib'riadaḡ  
 ní flann: "beada 1r fláinte úuit, a ní éoḡraig éumáct-  
 3295 aiḡ, aḡ ro ceann Cormac nioḡe Muían aḡainne uuit, aḡur  
 amáil 1r héar vo na nioḡaib oile, tóḡaib vo fliaḡad aḡur  
 cuir an ceann fúite 1r foiréioḡe é vóe fliaḡaio. Óir fá  
 nóḡ aḡ na nioḡaib noíat an tan vo marḡdaoi ní 1 ḡcat leo  
 a ceann vo buain ve 1r a éur fá n-a fliaḡaio va foiréioḡe."  
 3300 **Ḥ**ívead ní buíveadar tuḡ ar an uioḡe rin aét aitébeair an  
 ḡníoma roin vo tádaire oḡra ḡo nioḡe, aḡur duib'riat ḡur  
 éruaiḡe a ceann vo buain vón earpoḡ naoméa aḡur vo  
 náió naé uioḡe naé féin a foiréioḡe; aḡur vo ḡad flann  
 an ceann 'n-a láim 1r vo póg é ḡo vtuḡ 'n-a éiméail fá  
 3305 éirí ceann coirreacúda an earpuiḡ naoméa.

Aḡur nioḡad uaió iar rin an ceann ḡo honóḡad  
 v'ioḡnḡuiḡe an éuirp mar a nioḡe Maonaé mac Siadaíl  
 comoḡda Comḡaill, aḡur nioḡe fá coirp Cormac ḡo Uíriḡe  
 Uíarmanua ḡur haúnaicead' ḡo honóḡad ann rin é.

3310 **C**ia tḡa an coiré nioḡe naé tḡuaḡ an ḡníom-ro .1. marḡad

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 ceartaó an t-uine naomta do ba mó eagna o'feartaib  
 Éireann 'n-a cómairtír, raol i n-ghaóilg 17 i laoiuin agur  
 an t-airvearros lánríáibteac iodaun urruigíteac geann-  
 naithe oiaó, ceann foirceasóil 17 fíreogna 17 foibéar,  
 3315 agur airtoirí dá éúigeac Mumhan!

Do t'ill iomorro flann Sionna ní Éireann ar b'rágbáil  
 Diaimada mic Ceartaibail i míge Orruige 17 ar noéanaim  
 ríoda ioiri é féin 17 a b'ráitrib. T'illio laigín tar a n-air  
 maí an gcéanna go mbuaio gcorcari. Táinig iar rin  
 3320 Ceartaibail mac Muirreigéin ní Laigean roime go Cill Dara  
 17 oroghs móri o'feartaib Mumhan i láim aige 17 flaitbeartaic  
 mac Ionmáinein maí don níú. Tuigaó iar rin flaitbeartaic  
 go Cill Dara, agur gabáio cliaí Laigean ag tabairt  
 acmáráin móirí do, óir fá veartib leo guriaó é ba ciontaic  
 3325 iur an gcaó do éur.

Ar n-éag iomorro do Ceartaibail ní Laigean do léigeac  
 flaitbeartaic amaó, agur i gcionn bliáda do tionn-  
 laic Muireann bancómoriba b'rioge é 17 do éurí r'luaó  
 móri do éléirí Laigean da cóiméas go máinig go Maig  
 3330 n'airib, agur ar roctain na Mumhan amlaio rin do, do  
 éuaio da máinirtir féin .i. go h'niur Caéaig 17 do éait  
 real da airtír go cráibteac caonóúctiáctac innce go  
 o'táinig amaó a h'niur Caéaig airí do gabáil míge Mumhan  
 i noiaio báir Óuib láctna mic Maóilguala fá ní ar an  
 3335 Mumhan reáct mbliáda o'éirí Cormaic; gur éait real  
 bliádan i b'flaitear Mumhan da éir rin, amáil doeir reir-  
 leabair annálad Cluana heibneac fionntain i laoiuir lé  
 gcuirtear ríor an cat-ro bealaig Muigna maí a léagtar  
 i laoió reancura do rinne Dallán ollam Ceartaibail míog  
 3340 Laigean maí a gcuireann éirim an cat-ro ríor go cumair,  
 17 maí a luaibeann na huairle 17 an líon r'luaó do tuic

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

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

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

ran éad-ro. Sídead ní cuirfead uon laoiú anro adt an  
céadurann oi, oo b'riú gur luaidéamar na huairle oo méir  
a n-anmann rothainn tuar. As ro an rann:

3315

Cormac feithean fogairtad,  
Colmán ceallad cruaid n-ugra,  
So ré mile coréruar  
I gcad dealaig muaid muyna.

Da éir rin fuair flann Sionna ní éireann bár.

3350

Do gab Niall Glúnuib mac Aoda Finnleir mic Néill  
Caille mic Aoda Oihnuige mic Néill Fharaig mic Fear-  
gail mic Maolcolúin mic Maolbriúig mic Aoda Uair-  
iúndaig oo ríol éireamóin ríogaat éireann trí bliadna.

3355

Do haetnuaidéad donaé Taillean leir. Ir é an Niall-ro  
oo éuid mar don mé neair Gaedéal oo éadairt éada oo  
Loclonnaib loca dá éad i nUlltaib, gur marbad ioma  
oo Loclonnaib ir oo Gaedalaib ran éad roin. Ir i  
bflaitear Néill iomaio tuad Cat Cinn Fuair ar Laignib  
lé híoimair taoiread Loclonnaé, áit ar tuir ré céad oo

3360

Laignib ann um Maolmórdá mac Muirgeigin ní Iairtair  
Léire, um Ugaire mac Oiliolle, um Muirgion mac Cinnéioib  
ní na uirí gComann ir Laoigre, agus ioma oo éaduib  
uairle oile naé áiríúgter anro.

3365

Ir ran am-ro oo éuid Oitir taoiread oo Loclonnaib  
gur rluag líonmair mar don rir ó loc dá éad gur halbair  
agus tug Cauf mac Aoda cat éuib, gur tuir Oitir ir ioma  
oo Loclonnaib ann. Ir i bflaitear Néill Glúnuib  
táimig loingear móir oo Loclonnaib i nÉirinn mar don mé  
Siciric ir mé cloinn íomair gur gabrao baile áta Cliaé

3370

o'airéioin fear nÉireann.

Tionólair Niall Glúnuib ní éireann mórfuag léite  
Cunn gur uiré cat oo Loclonnaib as áit Cliaé, áit ar

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

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

After this Flann Sionna, king of Ireland, died.

Niall Glundubh, son of Aodh Finnleith, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfrithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland three years. He renewed the fair of Taillte. It was this Niall who went with a force of Gaels to give battle to the Lochlonnaigh of Loch da Chaoch in Ulster, and many Lochlonnaigh and Gaels were slain in that battle. It was also in the reign of Niall that the Battle of 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

marbad é féin iḡ Concuḃar mac Maoilḡeacḃlaimn nioḡ-  
 ḃaḃna Éireann, iḡ doḃ mac Eoḃaḡáin ní Ulaḃ iḡ Mḃoimicḃó  
 3375 mac Flannagáin ní ḃreag, Maolcḡaoidḃe ó Duibḡionnaiḡ  
 ní Oirḡiáil, iḡ iomaḃ vo tḃoirḡeacḃaib iḡ vo ḃaoinib oile ó  
 ḡin amaḃ.

Vo ḡaḃ Donnḃaḃ mac Flóinn tḡionna mac Maoilḡeacḃ-  
 laimn mic Maolḡuanauiḃ mic Donnḃaḃa mic Doḃnnaíl mic  
 3380 Muḡcḃaḃa mic Oiarḡaḃa mic Airḡeacḃaig Ḃaoid mic Conaíl  
 ḡuicḃinn mic Suibne Meinn vo ḡiol Éireacḃóin nioḡacḃ  
 Éireann ḡice bliacḃan. ḡorḡḡlaic inḡean Flóinn mic  
 Conaig macḃair an Donnḃaḃa-ḡo aḡur Saḃb inḡean  
 Donnḃaḃa mic Ceallaiḡ nioḡ Oḡḡuige ḡá beaḃ vo. aḡur  
 3385 vo ḡéir leaḃair Airḡ Maḃa vo euaḃ an Donnḃaḃ-ḡo mac  
 Flóinn ní Éireann ḡo ḃḡuḡuinn móir leir vo ḃéanaḃ níuir  
 nó eḃoiḃ timḃeall Saiḡne Ḃiaráin, ar ḡoráileacḃ a ḡná  
 .i. Saḃb inḡean Donnḃaḃa mic Ceallaiḡ: óir ḡá tḡútaḃ lé  
 níuir nó eḃoiḃ timḃeall ḡaḃa haiḡocille i nÉḡuinn aḡur a  
 3390 cill féin .i. Saiḡir ḡan níuir; óir iḡ i Saiḡir Ḃiaráin vo  
 ḃioḃ aḃnacal nioḡḡuicḃe Oḡḡuige an ionḃair ḡin. Tán-  
 ḡaḃar uime ḡin ḡir Míue ḡo tulaig nDonnḃaḃa láirḡe  
 Saiḡir aḃoir iḡ vo ḡaḃaḃar aḡ ḃéanaḃ an eḃoiḃ ḡaḃ laoi  
 timḃeall na cille; ḡonaḃ an ḡin níuirḡ coḡḡ Donnḃaḃa  
 3395 mic Ceallaiḡ .i. ní Oḡḡuige va aḃnacal ḡo Saiḡir, aḡur i  
 noiaḃ a aḃnaicḃe, iar ḡicḡeacḃ ḃoḡcḃaḃair na hoicḃe,  
 tánḡaḃar naonḃar vo eḡoránaib ciabaḃa eioḡḃuḃa ar an  
 uaiḡ ḡur ḡaḃaḃar aḡ cliaḡaiḃeacḃ, aḡail iḡ beaḡ vo  
 eḡoránaib ó ḡoin anaíl; aḡur ḡá ḡile a ḡúile iḡ a ḃḡiaḃla  
 3400 ioná ḡeacḃta, iḡ ḡá uibe ioná ḡual ḡaḃann ḡaḃ baíl  
 oile óioḃ.

iḡ aḡlailḃ ionoḡḡo tánḡaḃar iḡ uain leo vo níḡ  
 Oḡḡuige; iḡ ḡaḃ uaine acḃioḃ iar vo-nioḃ ḡalaḡ laoi ḡo  
 n-oicḃe óioḃ. aḡ ḡo an uain:

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 :

- 3406 muinntear ò Donnáda móir mic Ceallaig  
Coimhnead uabair,  
Cliaira binne bío ag glaothaig  
Sinne ar rluaḡaró ;
- 3410 Sluaig ag miolrao muige lána,  
Cigete óla,  
Óghná rionna, flata ríala,  
maite móra ;
- 3415 Fáir a élaar ir a ceiteann,  
Coimhnead veaghluaig,  
Sreata rirte inr an ráimhírin.  
Critele cpeamhuail ;
- 3420 Cnota cuirleanna go gcuiboe  
rílre fáible,  
La ván noat-nglan cigóir go ríḡ  
Raithar Raighe.
- Uoo uor uo ván a mhic ríog Raighe  
go raiaib,  
Cairde na cuirin cairde an mhuirin  
Uo bí goo átair ?
- 3425 Rongada gheim von ríor  
Ro oirríoríoo uile,  
Álainn an ríot for a raibe  
for bioe mbuirde ;
- 3430 Daptair baprair for a anmaim  
uair ro cluinntear  
mór a luac iar nool ran alltar  
Sinne a muinntear.

Uo cleáctao íomoríio leir an gcléiri rin ó érónao na  
hoiúce go maíoin beie ag cliairaíveaét leir an uadain rin  
3435 ar uaiḡ Ó Donnáda ḡac n-oiúce, ḡur fáir ríio rin ceirte  
ar éléiricib ir ar laocáib, óiri ba hionḡnao leo veaimna  
go folliur 1 ḡcoimhveaét cúirp an ríioḡ lánéraídeig rin.  
Fá cuio íomoríio vo érábaó an ríioḡ rin faoiríoin mhínic ir  
ḡlacao Cúirp Cúirte ir uirnaigete dúéractac. Fá cuio fóir  
3440 va éaonvútraet crábaio biaó ir lón vo cúir va éabairte  
vo boctáib Ué 1 n-uileféilteib na n-apraal 1 nḡac uile  
airvóill 1 noḡruigete. Uo cúirveaó fóir villeaéta nó uirine  
boct ar áleiríom ar fon Ué 1 nḡac teac muinntire 1

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 péillce nó trí mála  
 3145 leadair i nGac teac, mar atá mála i n-a zcuiread zác  
 don von muinntir veacmáid an bíú vo hitci leir, agus  
 mála iona zcuiread zác don a míri Micíl, agus an tcear  
 mála iona zcuirear tuirtín cime vo bíú ar ioncaib  
 mhá an tige lé mar na mboct zup ná moicead roinn von  
 3450 veacmáid ná von míri Micíl.

Óála na zcléiread vo-níú tréizeanar ir uimaidte fead  
 trí lá zo bfoillrigei dóib cíoú fári leanrao na veamna  
 corp an ríog; zo ucáin z dingeal Dé i bpir zo céile Dé  
 vo cinéal fácad mic Néill vo bí ran comóid rin. “Ir  
 3455 maid,” ar an t-dingeal, “vo munnabair an tiorcad roin  
 vo véanaim. Naonbair ionorro vo cléiri Ó zCoingeoib  
 iao rúo, agus ir é ro an tcear feact tángadair i nÉirinn  
 a hirreann agus ó nar féadadair árac o’fáidil ar an  
 ríog úo n-a beacáid, atáio iar n-a éag ag veanam buaid-  
 3460 earta ór cionn a cúirp; agus véantair dirreann ir  
 uirce coirreacóda amárac lib-re,” ar an t-dingeal, “agus  
 crioitear ar an uaid agus ar an roiliz uile é, agus im-  
 teocáid na veamna uile.”

Vo rónad rin agus tángadair cliair Ó zCoingeoib i  
 3465 veactáib éan zcioroub ran aeoir ór a zcionn, agus  
 níoir lámrao luige ar úir na peilze ón zcoirreacó  
 vo munnad uirre. Agus duibradair nar bfoidil an  
 tiorcad ir an coirreacó vo rónrao an cliair ar an  
 uaid “óir vo beimír-ne i noiaid an cúirp ran raogal  
 3470 ó nac ruil cumácta agairn ar a anam ar neam.” Agus  
 leir rin vo iméiz ríao a hamraic cáid ir ní fáadair ó  
 roin i lé iao. Ir fán am roin vo bí an cioran Fionn  
 Ó Cionga ir Mac Rionnac Ó Conoraín ann, agus ir iao  
 vo meabruiz an vuain meamraíote ó cléiri Ó zCoingeoib  
 3475 mé linn beic ag cliairveact ar uaid Donncaó mic  
 Ceallais ríog Orruige dóib, ir vo leandair an oiar  
 meamraíote von ciorántact mar ealadain zo 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 done 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 1 bplaitear Donnáda mic Flóinn tSionna ní  
 Éireann vo rinnead na gníomha-ro ríor. Óir 1r 1 uoraó  
 3480 Δ flaitir vo gab Ceallacán mac Duadacán mé ráiú-  
 teari Ceallacán Cairil ceannar vā cúigead Mumhan ar  
 read veic mbliadan. Féad mar tainis Cinnéire mac  
 loircáin go Gleannaíain 1 scotháil uairle Mumhan  
 rui vo ríogaó Ceallacán agur vo meaf Cinnéire teac  
 3485 1oiri Ceallacán 1r ríogaó Mumhan. Sídead tainis mátair  
 Ceallacán Δ Cairéal, óir 1r an vo cónnuis rí 1 bfoáir  
 Δ hoireada comorba páorais, agur ar teac rai scoth-  
 áil vi doubairt mé Cinnéire cuimniugad ar an vail vo  
 bí 1oiri fácaó Muilleatan 1r Córmas Cair fá oigreac  
 3490 Mumhan vo beic fá read 1oiri an vā flioct tíoraó uata  
 leat ar leat; zonaó va fairnéir rin atá an rann-ro ar  
 bhuatrais na mná:

3495 Cuirníz Δ Cinnéire cair,  
 vail fácaó 1r Córmas Cair,  
 Sur fágraó Mumhan vo roinn  
 go ceairt 1oiri Δ scothlóinn.

Agur tainis v'aitearc na mná sur léiz Cinnéire  
 flaitear Mumhan vo Ceallacán.

3500 Va éir rin vo gabadarí loélonnais Ceallacán 1 zceiz,  
 sur beanadar ríol neogain 1r vail zcair amac va n-aim-  
 deoin é. Iar mburpad íomorro íomav cat vo Ceallacán  
 1r v'uairlib Muimneac ar loélonnais, agur iar n-a  
 n-ionnarvad ar an Mumhan, 1r í comairle ar ar éinn  
 Síric mac Tuirgér fá harotaoireac oira cleamnar vo  
 3505 luad mé Ceallacán, mar atá Δ ríur féin Déibionn ingean  
 Tuirgér vo tabairt mar baincéile vó, agur raoirre vā  
 cúigead Mumhan vo beic aize ó loélonnais zan agur zan

## 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 Ceallachan'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

éilúgadh 'n-a diaid ar, ionnurf an tan do macaó Ceallacán  
 ar a ioncaib féin do rórad a feadpac go muirbribe é  
 3510 féin ir an méio u'uairlib Muirneac do biaó mar don  
 mur; agus do léig cogar na ceilge rin le Donnacac mac  
 Floinn ní Teadpac ar mbeir i bualtanar né Ceallacán  
 do tpe gan cíor Mumán do díol mur, agus uime rin don-  
 tuigir do Sítric an cealg u'imirt ar Ceallacán ir ar  
 3515 uairlib Muirneac. Leir rin cuirir Sítric teacta do luad  
 an cleamnára né Ceallacán agus ar noctain do na teact-  
 aib do lacaon Ceallacán ir ead do tógair mórluaig do  
 eadairt leir do rórad na mná. "Ní hamlaio ir cóir," ar  
 Cinnéioe mac loicáin, "óir ní oleagair an Mumá  
 3520 u'fágbaíl gan íornam; agus ir ead ir inoéanta uirt  
 neart rluaig u'fágbaíl ag coiméad na Mumán agus  
 ceitpe ríio mac tigeanna do bheir leat do rórad na  
 mná."

Agus ir i rin comairle ar ar cinnead leo; agus ar  
 3525 uiriall ran turar roin do Ceallacán an oide rúil  
 ráinig go háit Cliaé, fiarhuigir Mói, ingean doia mic  
 Eadac ingean ríog Inge fionngall do ba bean do Sítric,  
 chead fá raibe ag véanam cleamnára né Ceallacán i  
 noiaio ar eirt u'uairlib loclonnac leir? "Ní ar a lear  
 3530 luaidtear an cleamnar liom," ar pé, "acé ar ti ceilge  
 u'imirt ar."

Beadagair an bean leir na briaicraib rin, ar mbeir u  
 i ngráú folaišteac né Ceallacán né cian u'aimriri roime  
 rin, ón tpat do connairic i bpoirt lairge é, agus do-ní  
 3535 moicéirge ar maisin ar n-a márac ir téio ór íreal ar an  
 raon 'n-ar faoil Ceallacán do beir ag teact; agus mar  
 ráinig Ceallacán do lácaon beirir ríre i bpoú fá leit é  
 agus noctair do an cealg do bí ar n-a hollmuagad ag  
 Sítric 'n-a comair né a marbad; agus mar do mear  
 3540 Ceallacán tillead ní raibe pé ar cumar do óir do báuar  
 na maige ar gac leit don róú lán do rcoraib loclonnac  
 i n-oiréill ar a gabáil. Mar do tógair tillead tar a

the part of the Lochlonnaigh ; in order that when Ceallachan should go under his own protection to marry his sister, himself and all the Munster nobles who were with him might be slain ; and he communicated the secret of this plot to Donnchadh, son of Flann, king of Tara, who was at enmity with Ceallachan through his not having paid him the rent for Munster, and hence he consented to Sitric's carrying out his treacherous design on Ceallachan and the Munster nobles. Thereupon Sitric sent envoys to Ceallachan to give tidings of the match, and when they came into his presence, what he proposed to do was to take a large host with him when going to marry the lady. " That is not right," said Cinneide, son of Lorcan, for it is not right to leave Munster without defence ; and what thou shouldst do is to leave a force to hold Munster and to take four score lords' sons with thee on going to marry the lady."

And this was the counsel they adopted. And as Ceallachan was going on this journey; the night before he arrived in Ath Cliath, Mor, daughter of Aodh, son of Eochaidh, daughter of the king of Inis Fionnghall, wife of Sitric, asked why he was making a match with Ceallachan, seeing he had slain so many Lochlonnach nobles. " It is not for his good this match is arranged by me," he answered, " but with a view to practising treachery against him."

At these words the lady started, as she had been long secretly in love with Ceallachan from the time she saw him at Port Lairge ; and she rose early the next morning and went secretly along the path on which she thought Ceallachan was coming ; and when he came up to her she took him aside and informed him of the plot which Sitric was hatching against him in order to kill him ; and when Ceallachan thought of returning he was unable to do so, as the fields on either side of the road were full of companies of Lochlonnaigh ambushed for the purpose of capturing him. As he made an effort to return they sprang

aif luigtear leo-ran va. zac leit aif agus maibtear uions  
 vo na huairlib vo bi 'n-a focair, if maibtear leo-ran maif  
 3545 an zceavna luct vo na loclonnaib. Siodead lingio an-  
 ctom an tfluaig aif ceallacain zup zabad e fein if Donn  
 Cuan mac Cinnéioú ann, if muzad zo hât Cliaf aif laim  
 iad, if ar rin zo hâro Maca maif a maivadar naoi  
 n-iarla vo loclonnaib zo n-a mburóin va zcoiméav.

3550 Dála na uingze vo éuaid ar ón zcoimblioct roin  
 v'uarlib Mumneac, tuallav von Mumain if noctav a  
 rceala vo Cinnéioe agus leif rin ollmuigtear vâ fluaig  
 lé Cinnéioe vo tóraiueact ceallacain, maif atâ fluaig vo  
 típ if fluaig vo muif; agus vo minne taoirac aif an  
 3555 fluaig vo bi vo típ vo Donnacac mac Caomí ní an vâ feap-  
 maize, agus vo zab Cinnéioe az cupi meirniú ann aza  
 maivóeam aif zo maivadar doiní véaz va finneapmaib i  
 bflaitear Mumán, maif atâ aifre, Catal mac Fiongaine,  
 Fiongaine mac Catal, Cú zan Mátaif, Catal pé ráiví  
 3560 Ceann Féagáin, Aod, Flann Catrac, Cairbre, Criomhann,  
 Eocáiv, if donzup mac Natfmaic. Vo cupi Cinnéioe fóp  
 veic zceav vo Dál zCair leif if tmuif taoirac ór a  
 zcionn, maif atâ Corrac longarigán if Congalac, amail  
 avoir an laivó: Éirgead fice céav buó éuaid.

3565 Az ro an man ar an laivó véavna az aifrimotal  
 bmaivai Cinnéioú:

éirgead ann Corrac na zcat,  
 agus longarigán lazac,  
 éirgead Congalac ón linn,  
 mo típ veapbraivre avoirim.

3670

Vo cupi Cinnéioe fóp cúig céav oile vo Dál zCair lé  
 Síosa mac Síosa ó cloinn Coiléin ann, agus cúig céav  
 oile vo Dál zCair lé Deazav mac Donnail i n-éazmaif  
 a nveacáiv vo fluaig ó faorcílannaib oile Mumán ann.  
 3675 Vo cupi an vana mórfluaig vo muif ann agus failbe  
 Fionn ní veapmumán 'n-a taoirac oipa.

Dála na fluaig vo típ, tuallav ar an Mumain 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 ʒConnac̄taib̄ iʒ vo léigeadau p̄ceim̄iolca ʒo Muiāo iʒ ʒo  
 hioʒuʒ iʒ ʒo h̄uim̄all vo t̄ionól c̄reac̄ ʒo foʒlonʒp̄oʒc̄  
 Muim̄neac̄; aʒuʒ ní cian vo b̄adau an foʒlonʒp̄oʒc̄ aʒ  
 fuim̄neac̄ uʒ na p̄ceim̄eal̄taib̄ an tan ac̄conncaadau p̄luac̄  
 veim̄eadau aʒ teac̄t va n-ionn̄raim̄e, aʒuʒ fá hé a líon  
 veic̄ ʒc̄eao aʒuʒ aonóʒlaoc̄ 'n-a p̄eac̄m̄toʒac̄; aʒuʒ maʒ  
 p̄áim̄iʒ vo látaim̄ fiaʒp̄uim̄iʒ Uonn̄c̄ao mac̄ Caoim̄ cia h̄iao  
 3585 an t̄p̄luac̄b̄uim̄dean foim̄. “Uʒeam vo Muim̄neac̄aib̄ iao,”  
 aʒi ré, “maʒ ac̄áio ʒaileanʒa iʒ Luim̄ne vo c̄loinn̄ Taioʒ  
 mic̄ Céim̄ mic̄ Oiliolla Óluim̄ aʒuʒ p̄im̄ Uealb̄na vo p̄lioct̄  
 Uealb̄aoit̄ mic̄ Cair̄ mic̄ Conaill̄ Eac̄luait̄ ac̄á aʒ tabaʒim̄  
 neim̄c̄ a lám̄ lib̄-ʒe t̄im̄e c̄ommb̄aiō b̄raim̄eadau p̄e cup̄ i  
 3590 n-aʒaiō Uanaʒi aʒuʒ p̄e buaim̄ c̄eall̄ac̄áim̄ p̄ioʒ Muim̄an  
 oiōb̄. Aʒuʒ ac̄áio t̄im̄i taom̄iʒ aʒm̄aʒa i ʒeannaʒ an  
 t̄p̄luac̄iʒ-ʒe, maʒ ac̄á aoū mac̄ Uualʒuʒa iʒ ʒaileanʒa uile  
 uime, Uiaʒmaio mac̄ Fionnac̄ta iʒ Luim̄ne uime, iʒ Uonn̄c̄ao  
 mac̄ Maol̄uoim̄naim̄ óʒ p̄eap̄aib̄ Uealb̄na an; aʒuʒ iʒ va  
 3595 ūeap̄baó p̄im̄ ac̄á an laiō p̄eancuʒa uap̄ab̄ toʒac̄ an  
 c̄eadauann̄-ʒo:

ac̄p̄uim̄ic̄ foim̄ clanna Céim̄,  
 aʒuʒ Uealb̄aoit̄ aʒ aom̄p̄eim̄,  
 aʒ toim̄eac̄t iʒ an p̄luac̄aó,  
 iʒ buó lib̄-ʒe a n-ionm̄buaiaó.

3600

Aʒuʒ iʒ am̄laiō vo b̄adau an p̄luac̄-ʒo .i. cúim̄ c̄eao oiōb̄  
 'n-a luct̄ p̄iact̄ iʒ cloim̄eac̄im̄ aʒuʒ cúim̄ c̄eao 'n-a p̄aiḡ-  
 ueoim̄ib̄. T̄im̄allaio aʒ p̄im̄ i ūt̄im̄ Conaill̄ an p̄luac̄  
 Muim̄neac̄ aʒuʒ an fuim̄eann̄ foim̄ táim̄iʒ vo c̄onʒnaim̄ leo  
 3605 maʒi aon, aʒuʒ c̄reac̄taʒi an t̄im̄i leo. T̄im̄ Muim̄eap̄tact̄  
 mac̄ an aʒnaiaiō ūiaʒmaiō aʒim̄iʒ na ʒc̄reac̄ ʒo háim̄eac̄  
 aʒ Uonn̄c̄ao mac̄ Caoim̄; aʒuʒ aoūbaʒim̄c̄ Uonn̄c̄ao nac̄  
 tuim̄baó ac̄t fuim̄eal̄l̄ p̄áim̄iʒc̄e na p̄luac̄ uó uon c̄reic̄.  
 Leim̄ p̄im̄ t̄p̄eim̄iʒ Muim̄eap̄tact̄ an p̄luac̄ aʒuʒ cuim̄iʒ teac̄ta  
 3610 óʒ ip̄eal̄ ʒo c̄loinn̄ Tuim̄eim̄ i naʒo Maac̄a 'ʒá p̄aʒim̄eim̄

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 Dealbhaorth, 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 Dealbhaorth 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

uóib̄ an rluas Muinneac̄ vo beit̄ ag tóruibeac̄t̄ Ceall-  
acáin ar tí a buana amac̄.

Uála éoinne Tuigéir triallair̄ a hAr̄o Mac̄a naon-  
bar̄ iarla go n-a rluas̄ loclonnac̄, ir̄ Ceallac̄án ir̄  
3815 Donn Cuan i mbroio leo. Iomtúra rluas̄ Muñan triall-  
air̄ go hAr̄o Mac̄a ir̄ marbair̄ a uar̄la va gooir̄ vo  
loclonnair̄ agur ar̄ a élor̄ ar̄ n-a márac̄ uóib̄ Sicric̄ go  
n-a rluas̄ vo uul̄ ré Ceallac̄án go Dún Dealgan triallair̄  
'n-a uóruibeac̄t̄, agur mar̄ vo móruis̄ Sicric̄ iao ag  
3820 ceac̄t̄ i ngar̄ von baile, téio féin ir̄ a rluas̄ 'n-a longair̄  
ir̄ Ceallac̄án ir̄ Donn Cuan leo, agur ciḡ an rluas̄  
Muinneac̄ ar̄ imeall̄ na tróga ar̄ a gofóair̄, agur iao ag  
agallma loclonnac̄. Agur leir̄ rin̄ ac̄tio cablac̄ móri ag  
cigeac̄t̄ ran éuan éuca, agur tugadair̄ Muinnis̄ aicne  
3825 gur̄ab é Failbe Fionn go n-a cablac̄ vo bí ann.

Triallair̄ Failbe go n-a cablac̄ go réimóireac̄ i nuáil  
na loclonnac̄ agur tuḡ uét̄ ar̄ an luinḡ i n-a maibe Sicric̄  
ir̄ Tori ir̄ Mañnur̄, agur luingir̄ ar̄ boio luinge Sicreaca  
ir̄teac̄ agur v̄a éloiream̄ 'n-a v̄a láim̄; agur gabair̄ ag  
3830 gearraí na uéao lé maibe Ceallac̄án ceangair̄te von  
treolóir̄ann, leir̄ an gclóiream̄ vo bí 'n-a láim̄ éli, gur̄  
rcasail vo Ceallac̄án ir̄ gur̄ léiḡ ar̄ éláir̄ib̄ na luinge  
anuar̄ é; agur leir̄ rin̄ tuḡ cloiream̄ na láime cli vo  
Ceallac̄án. Téio Ceallac̄án a luinḡ Sicreaca i luinḡ  
3835 Failbe agur anair̄ Failbe ag comtuair̄gair̄ loclonnac̄  
gur̄ marbair̄ tré anforlann loclonnac̄ é, ir̄ gur̄ beanadair̄  
a éann ve. Ciḡ fiangal̄ taoireac̄ va muinnter̄i 'n-a áit̄  
ran éoinblioc̄t̄ roin, ir̄ beir̄ir̄ go hearaontac̄ ar̄ bhoillac̄  
ar̄ Sicric̄, ir̄ teir̄gir̄ iao ar̄ don tar̄ boio na luinge amac̄,  
3840 go nveac̄adair̄ go grian, gur̄ bátaú amlair̄ rin̄ iao.

Ciḡ Séagóa ir̄ Conall v̄a taoireac̄ oile ir̄ beir̄io ar̄  
v̄a b̄ráir̄ Sicreaca, .i. Tori ir̄ Mañnur̄ ir̄ beir̄io tar̄  
boio na luinge amac̄ iao, gur̄ bátaú amlair̄ rin̄ 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 Magnus, 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 Magnus, and threw them overboard, so that the four were



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,

Feaighníú mac Ailgionáin mic Donnghaile flaitear Muhan  
 iar mbár Ceallacáin gur marbhadar a cine féin i bfeall  
 3675 é. Gabair Matgháin mac Cinnéioi óa éir rin flaitear  
 Muhan óa bliádain véas agus Ectigeann mac Cinnéioi  
 i gceannar Tuadmhan ré a linn.

Ir é Matgháin mac Cinnéioi ní Muhan ir a  
 veaighníúaríu bhuan mac Cinnéioi, vo bí 'n-a macaom  
 3680 ós an trát roin, tug Cat Sulcóioe ar loclonnab, áic  
 ar marbad Teitill Tríenmhíleas Ruamonn ir veaighnaro  
 Muirir Luimniú ir Toiob ir óa céas véas vo loclonn-  
 ab mar don níú; agus vo lean Matgháin ir bhuan ir  
 3685 óal gcair an muais ogha fá fháioib Luimniú irteas agus  
 vo marbad iomaú oíob ar na fháioib agus ann rna  
 cigéib, go veugrao uata iomaú oíu ir aighio reos ir  
 maoiné; vo loirgeoir ir vo éirceairioir a noúinte ir a  
 noaingne mar an gceanna. Go ghio vo éir rin vo  
 fealló ar Matgháin mac Cinnéioi lé Donnabán 'n-a  
 3690 cig féin, ir vo éioólaic vo mac bhain ir vo gállaib é  
 tar éomairce éolaim mic Ciaraáin comorba bhairne, ir  
 vo marbad Matgháin tar éomairce an naoim lé mac  
 bhain.

Ir ré linn Donncaú mic Floinn rSionna miog éirceann  
 3695 ar a bfuilmio agus trídcaú, tarlaodar na neite-re noiminn  
 rior, mar acá, báir éiráin earruig Tuiléin agus triall  
 an Donncaú céanna ó'airgáin ir vo éreacáú Connac.  
 Gíveas vo marbad iomaú óa muinntir i nDuibéir áca  
 luain, áic ar éit Cionaoé mac Conubair ní ó bháilge.  
 3700 Ir fán am-ro vo hairgeas Cluain mic Nóir lé loclonnab  
 agus a veacé ar rin ar loé Rib gur aighio na tíora  
 óa gac leit úi. Vo hairgeas fór ir vo éreacáú éinirre  
 lé loclonnab, ir vo marbad óa céas véas vo gaeual-  
 ab éann. Óa éir rin vo bácaú óa céas véas vo

and after his death Feargraidh, son of Ailghionan, son of Donnghal, held the sovereignty of Munster till his own tribe slew him by treachery. After this Mathghamhain, son of Cinneide, held the sovereignty of Munster twelve years, and in his time Echtighearn, 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 Treimhileadh 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**, **asur** vo **gabaoar** **Loélonnais** **áta** **Cliaé** **faolán** **mac** **Muireadais** **ní** **Laiḡean** **ir** **a** **élan** **mar** **don** **uir**, **asur** **no** **hairḡeá** **Óún** **Sobairce** **lé** **Loélonnais** **Loá** **Cuan** **ir** **vo** **hairḡeá** **Cill** **Óara** **lé** **Loélonnais** **Puire** **Laiḡe**. **So** **ḡruo** **va** **éir** **rin** **tugaó**  
 3710 **ár** **rómór** **ar** **Loélonnais** **lé** **húlltaib**, **áit** **ar** **tuit** **óc** **ḡcéa** **vo** **Loélonnais** **ann**, **mar** **don** **né** **tríúir** **taoiréa** **vo** **bí** **orra**, **mar** **atá** **Alboán** **Asferi** **ir** **Roilc**, **lé** **Muirecearta** **mac** **Néill**.

**Ir** **fán** **am-ro** **vo** **bí** **an** **oiréa** **roin** **vo** **tráct** **ceann-**  
 3715 **áit** **éa** **i** **nÉirinn** **an** **tan** **táinig** **iairla** **Oilrinn** **vo** **Loélonnais** **ḡo** **nearc** **Luimniḡ** **ir** **Connact** **vo** **Loélonnais** **fá** **donac** **Rora** **Cié** **lá** **Peadairi** **ir** **Póil**, **ḡur** **éirḡeada** **luct** **an** **donais** **'n-a** **ḡoinne**, **ḡur** **feairi** **caé** **eaorria**, **ir** **vo** **marbá** **a** **trí** **nó** **a** **ceadairi** **vo** **míltib** **vo** **Loélonnais**  
 3720 **ann**; **asur** **an** **t-iairla** **féin** **vo** **marbá** **é** **mar** **don** **riú**, **vo** **néir** **Fingín** **mic** **Caipéais** **fan** **leabhrán** **no** **repiob** **ḡo** **cumairi** **ar** **válaib** **Éireann** **ó** **túr** **ḡur** **an** **am-ro**. **Ir** **é** **iomorrio** **Taóḡ** **mac** **Catail** **fá** **ní** **Connact** **ricé** **hliadán** **an** **tan** **roin**; **asur** **fuairi** **Sicric** **mac** **Íomairi** **ní** **Fionnloé-**  
 3725 **lonnac** **ir** **Dubloélonnac** **bár** **an** **tráct-ro**. **Ir** **fán** **am-ro** **tugaó** **ár** **móir** **ar** **Loélonnais** **Loá** **Oihbrean** **lé** **Connact-** **ais**, **asur** **tugaó** **veairḡairi** **ar** **Loélonnais** **Loé** **néacá** **lé** **Conaisḡ** **mac** **Néill**, **áit** **ar** **tuit** **vá** **éa** **véas** **víob**. **Óa** **éir** **rin** **tánḡaada** **Loélonnais** **ar** **Loé** **Éirine**, **ḡur** **hairḡeá** **cealla** **ir** **tuaá** **leo**; **asur** **vo** **hairḡeá** **Arvo** **Macá** **lé** **ḡoḡfairi** **taoiréa** **Loá** **Cuan**; **vo** **hairḡeá** **Cill** **Éuilinn** **le** **hAmílaib** **mac** **ḡoḡfairi**, **ḡo** **utḡ** **veic** **ḡcéa** **vo** **briaisib** **ar** **leir**. **Óo** **hairḡeá** **Oileac** **Néio** **lé** **Loélonn-** **ais** **ir** **vo** **gabá** **Muirecearta** **mac** **Néill** **ann**, **ḡur** **fuairi** **Óia** **ḡo** **míorbaisleac** **é**. **So** **ḡruo** **va** **éir** **rin** **vo** **marbá** **Aralt** **mac** **Íomairi** **taoiréa** **Loélonnac** **Luimniḡ** **lé** **Connactais** **asur** **fuairi** **Amílaib** **mac** **ḡoḡfairi** **ar** **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

Fionnloclonnae iŕ Dubloclonnae b̄ar, aŕur uo maib̄ad  
 loŕc̄an mac faol̄ain n̄i laigean lé luēt na Noimann̄ie.  
 3740 Iŕ f̄án am-ro táinig mac p̄ionn̄ra na b̄reacan, Rodoŕicur  
 a ainm, u'ar̄ḡain éireann aŕur maib̄tar lé héireann̄c̄aib̄  
 é, uo méir̄ Hanmer, an tan fá haoir uon Tigearna 966.  
 Iŕ f̄án am-ro uo hair̄gead̄ á̄t Cliāt lé Congal mac  
 Maoil̄m̄it̄iú, áit ar maib̄ad̄ uá f̄ic̄iú iŕ céas̄ uo loclonn-  
 3745 aib̄ ann, aŕur tuŕad̄ a feoite iŕ a maoin̄e uat̄a. Ua  
 éir̄ rin̄ f̄uair̄ Donn̄c̄ad̄ mac floinn̄ c̄sionna n̄i éireann  
 b̄ar.

Uo ŕab̄ Congalac̄ mac Maoil̄m̄it̄iú mic flannaḡain  
 mic Ceallaiŕ mic Conaing mic Congaile mic Aōda Sláine  
 3750 uo f̄iol̄ éireann̄óin̄ n̄ioŕac̄t̄ éireann̄ uoic̄ mbliad̄na. Muir̄e  
 ingean̄ Cionaōta mic Ailp̄in̄ n̄ioŕ Alban̄ mátair̄ an̄ Congal-  
 aiḡ-re. Iŕ 'n-a flait̄ear̄ uo iun̄nead̄ na ŕnioma-ro f̄ioŕ.  
 Óir̄ iŕ ann̄ f̄uair̄ Etimonn̄ n̄i Sacran̄ b̄ar aŕur bl̄at̄euir̄e  
 mac lōmair̄ n̄i na Noimann̄ie, aŕur tuŕad̄ Cat̄ Muine  
 3755 b̄rioḡain̄ lé Congalac̄ mac Maoil̄m̄it̄iú n̄i éireann̄ ar  
 loclonnaib̄, áit ar tuic̄ feac̄t̄ mile uóib̄ iŕ iomāo uo  
 ŕaēuealaib̄ uon leit̄ oile.

An ceat̄raim̄ad̄ bliad̄ain̄ uo flait̄ear̄ an̄ Congal̄aiḡ-re  
 mic Maoil̄m̄it̄iú uo ŕab̄ b̄riann̄ uóroime mac Cinn̄eoir̄ú  
 3760 n̄ioŕac̄t̄ Muhan̄; aŕur an̄ uara bliad̄ain̄ iar̄ n̄gab̄ail̄  
 flait̄eir̄ Muhan̄ uo b̄riann̄ uo f̄úŕair̄ Cat̄ bealaiḡ leac̄ta  
 ar̄ Maol̄muad̄iú mic b̄riann̄ n̄i Ó neac̄ac̄ i n̄uioŕḡail̄ a  
 uoair̄b̄r̄ac̄tar̄ Mat̄ŕam̄na uo maib̄ad̄ i b̄reall̄ lé muinn̄tir̄  
 mic b̄riann̄. Tionól̄air̄ mac b̄riann̄ móŕfluaŕ̄ uo ŕall̄aib̄  
 3765 iŕ uo ŕaēuealaib̄, ionn̄ur̄ ŕo mābauar̄ mile ŕo leit̄ uo  
 loclonnaib̄ aiḡe aŕur cat̄ móŕ uo ŕaēuealaib̄. Tair̄ur̄  
 rin̄ uo b̄riur̄ b̄riann̄ iŕ ual̄ ŕc̄air̄ uóib̄ ŕur̄ maib̄ad̄ iomāo  
 nac̄ āir̄m̄iŕ̄ŕeair̄ uóib̄, aŕur an̄ méir̄o nac̄ar̄ maib̄ad̄ uo

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 Sacsá, 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 Maolmhuaidh, son of Bran, king of Uí nEachach, 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



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 Fannic 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 Leatglairc iF Taob mac Catail ní Connac̄t. iF ʒi100 va  
 éir rin ʒur marbaó Congalaó mac Maoilnítró ní Éireann  
 i nApo Macá lé Loólonnaib áta Cliaó iF lé Laignib.

Do ʒab Doínnall mac Muirceairc iF mic Néill ʒlún-  
 ouib vo fiol Éireamóin míogaóó Éireann veic mbliadóna.  
 3805 iF i bflaitear an míogaóó vo hairgeaó Cill Dara lé  
 hAmlaib mac Siuceaca iF lé Loólonnaib áta Cliaó;  
 aʒur vo éuaio Doínnall mac Muirceairc ní Éireann vo  
 éreacaó iF o'arʒain Connac̄t, ʒo utuʒ creaca iF briaʒoe  
 ó Fearʒal Ó Ruairc vo bí 'n a riʒ Connac̄t an tan roin.

3810 iF rán am-ro rór vo cóʒbaó ceampull móri Tuama  
 ʒréine iF a éloigteaó lé Cormac Ua Cillín earpoʒ  
 Tuama ʒréine, iF vo marbaó Fearʒal Ua Ruairc ní  
 Connac̄t lé Doínnall mac Congalaic mac Maoilnítró,  
 aʒur vo hairgeaó iF vo loirceaó Luimneaó an Loólonn-  
 3815 aib lé brian mac Cinnéioó ní Muíhan. Da éir rin vo  
 éuaio Doínnall Ó Néill ʒo rluag lionmari mar aon rir ʒo  
 Laignib ʒur airʒ an érioc ó bEairba roir ʒo fairrʒe, iF  
 ʒo noearnaio forlongpoic va míor ann o'aimóeoin Loó-  
 lonnac̄ iF Laignean; aʒur fuair Maoilrinnéin mac Uóóain  
 3820 earpoʒ Ceannanna iF comoiba Ullcáin háir, aʒur vo  
 hairgeaó Ceannannur lé hAmlaib Cuairán iF lé Loólonn-  
 aib Laignean, ʒo utuʒ creac̄ móri iF iomaó éavála ar,  
 aʒur tuʒ maióm móri avóal an Uib Néill, áic an tuic  
 iomaó va ʒac leic. iF rán am-ro tugab Cat Cille Móna  
 3825 lé Doínnall mac Congalaic iF le Loólonnaib áta Cliaó  
 an Doínnall mac Muirceairc ní Éireann, áic an tuic  
 aróʒal mac Maadaʒáin vo bí 'n-a riʒ Ulaó reac̄t  
 mbliadóna véaʒ, iF Donnagán mac Maoilmuiré ní Oirʒiall  
 iF iomaó vo avóoinib uairle oile mar aon rir. ʒo ʒi100

Dun Leathghlaise, and Tadhg, son of Cathal, king of Connaught, died. Soon after this, Conghalach son of Maolmíthidh, king of Ireland, was slain at Ard Macha by the Lochlonnaigh of Ath Cliath and by the Lagenians.

Domhnall, son of Muircheartach, 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 Muircheartach, 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 Maolmíthidh; 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 Maolfinnein, 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 Muircheartach, 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 earrog Finne báir, agus Cionaoí  
Ó Harpaigáin príomáidí aró Macá, agus vo zabao ughairne  
mac Tuatáil ní laigean lé loélonnais áta Cliaí. 'Da  
éir rin vo háirgead Inir Catais ar loélonnais lé brian  
mac Cinnéirí ní Mumán, áit ar tuic oét zcéao vo loé-  
3835 lonnais ánn; agus vo zabao triar taoirgead vo loélon-  
nais ánn .i. íomair, Amílaois ir 'Duibgeann; zonoú ve  
rin doeir an ríle:

an t-ár i nInir Catais ·  
leat tugab, ní zniom meadais,  
3840 'Daí marbair príogruí na nZall  
um íomair ir um 'Duibgeann.

Ir fón am-ro tugab Cat bioélainne ar laiguis lé  
loélonnais áta Cliaí, mar ar marbáú ughairne mac Tuat-  
áil ní laigean. Zo zruo 'da éir rin fuairi 'Domnall mac  
3845 Muircearais ní Éireann báir i náró Macá.

## XXIV.

'Do zab Maoilreáclainn mac 'Domnail mic Floinn  
tSionna mic Maoilreáclainn mic Maoilruanruí vo fiol  
Éireamóin príogadé Éireann trí bliadna ríceao. 'Dúnlaí  
ingean Muircearais mic Neill mátar an Maoilreácl-  
3850 lainn-re; agus Zúimiarann ní loélonnac i nÉirinn. Ir  
i bflaitear an Maoilreáclainn-re vo rinnead na zniomá-  
ro ríor. Óir ir lé Maoilreáclainn féin tugab Cat  
Teairnac ar macaib Amílaois agus ar loélonnais áta  
Cliaí, áit ar marbáú Ra gnall mac Amílaois príogdáimna  
3855 loélonnac ir cúis céao vo loélonnais mar don iur. 'Da  
éir rin vo cúaid Maoilreáclainn ní Éireann ir Eocharó

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 Arogaíl, 'vo bí 'n-a níg Ulaó cúig bliadhna óas ar  
 fíctio, 'vo éreáas ír 'o'arraigín áta Cliaé ar loélonnais  
 3860 'so n'oeairrao forlongsborc trí lá ír trí n-oióce ann, 'so  
 'o'ugrao an méio a bí i mbrioto as loélonnais ar .i.  
 'Domnall Claoon ní laigean ír uirriúe Uí Néill ar ceana,  
 asur 'vo beanaoair 'vo loélonnais gan oiógréir 'vo beir  
 oirra, ír raoirre 'vo beir aca ó Síonaínn 'so muir gan cíor  
 ná cáin uata 'vo loélonnais. Ír fán am-ro 'vo cuireao  
 3865 Amílaoid mac Siurca arotaoircaé loélonnaé i n'éirínn  
 ar oibire ír ar veoiráeasé 'so hí Colum Cille i nálbain  
 iar n-a ionnairbaó a héirínn lé Saéualais.

Téio Maolreáclainn ní éireann 'o'arraigín ír 'vo  
 éreáas 'Dál gcair, ír 'vo ceircaó hile Maige hAdair  
 3870 leir. Síreao féac, a léagtóir, an n'oeaóir leir gan  
 oíogail ó 'brian, amail ír follur va éir ro. Asur 'vo  
 hairgeao Gleann vó loé lé trí macaib Ceirbaill mic  
 Lorcaín. Síreao 'vo marbaó iao a uirriúir i n-aon oióce  
 'so 'soo va éir rin trí feircaib Caoinégin 'vo beannuig  
 3875 ran áic rin. Ír fán am roin ruair Mór ingean 'Donncaóa  
 mic Ceallais hainioigan éireann háir, asur iorair mac  
 Coire priomáir Aro Macá; asur 'vo hairgeao 'Domnaé  
 Páorais lé loélonnais áta Cliaé ír lé Muirceaircaé Ua  
 Congalaig. Síreao 'vo oíogail Dia rin oirra .i. a mbár 'vo  
 3880 teacé i n'oeircaó an míora roin féim. 'Da éir rin tug  
 Maolreáclainn ní éireann fail nó páinne óir ar éigin  
 ó taoircaé 'vo loélonnais vaí b'ainm Tomair asur cloir-  
 eam ó taoircaé oile vaí b'ainm Cairlur.

Tairir rin ar n-a mear 'uairlib léite Moza ír  
 3885 uirriúir Connaé gurab é 'brian mac Cinnéiríó 'vo bí as  
 raógaíl ouair ír oo'guinge né oibire loélonnaé a héirínn  
 ír 'so 'so'g Maolreáclainn 'vo ba ní ar éirínn 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 Amhlaoihb, 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 fearcaimeadct ir vo fuaim-  
 neas, inneall fá héaduaribac mé cornam éimeann an  
 3890 trác roin, uime rin, ir í comairle vo cinnead lé Driuan  
 ir leir na huairlib vo bí 'n-a focairi teadca vo cur uata  
 zo Maoilfeaclainn .i. ní éimeann, va noctad tó nar  
 b'oirceas vo neac flaitear éimeann vo zabáil acct von  
 tí vo éreanfad é féin mé catfann eadctiann ar an zcric,  
 3895 asur ó' r é Driuan vo bí as fazáil uaid a noibearta sur  
 óligteac vó flaitear éimeann v'fazáil trér an zcric  
 v'fóimctin a hanbrioto allmuiriac. Iarriao fó r ar an ní z  
 coinne vo fneasra vóib as Mai z vá Caoimz, asur níoi  
 doncuiz rin. Va éir rin vo cur Driuan mac Cinnéioi  
 3900 cruinnuzad ir coimctionól ar uairlib leite Moza ioir  
 loclonnai z fzeuealai z haonlátair, óir fá héizean  
 von méio vo loclonnai vo bí i leit Moza beit umal  
 vó fan am roin, asur triallair Driuan leo zo Teairiaz  
 na Rioz.

3905 Leir rin iomoiho cuiri teadca uaid zo Maoilfeac-  
 lainn fá ní éimeann, va iarriao airi briagoe vo cur  
 cuize fá beit umal uiriamao mar ní z éimeann vó féin,  
 nó cat vo fneasra vó. Ziuead tuz Driuan a roza vo  
 Maoilfeaclainn vóib. Vo b'é fneasra Maoilfeaclainn  
 3910 ar na teadcaib, vá b'fad vo cairto mioza ó Driuan mé  
 coimctionól leite Cuinn cuize zo haonlátair zo vtiubrao  
 cat nó zéill vo Driuan; asur vo zab comairce as na  
 teadcaib zan a léizean vo Driuan an míoe v'ionnrao ná  
 v'arizam acct anmair i vTeairiaz ar fead na mioza roin,  
 3915 asur an tan vo-zéad vo fneasra ó leit Cuinn zo vtiubrao  
 féin cat nó briagoe vó. Tillio na teadca tar a n-air zo  
 Driuan asur noctair fneasra Maoilfeaclainn oiri.  
 "Maifead," ar Driuan, "vo-beirim an cairto rin vóib."

acct éeana ir í comairle ar ar cinnead lé Maoilfeac-  
 3920 lainn Ziolla Comzail Ó Sléibin .i. a ollam féin vo cur

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 Aouda Uí Néill i r Eoúac mic Aroúail míog Ulaó, i r Cacaíl Uí Concúbaire míog Connact, 'sa iarrmaid orra tigeact san fuimeac do fhear tal cáta leir féin i n-aghaid Úrmaid i r Dál gCair, agus muna dtigóir rin uile do

3025 éorname faoirre Teamhac da gcine féin acá 'n-a feilb lé cian o'aimhir go dtiubhad féin bhaisge do Úrmaid fá beic umál do, do bhrí nac maibe ioncómlainn nír, "agus i r ríor," ar Maoilreadlainn, "nac mó do náire dam-ra san Teamhair do éorname ioná do élannduib Néill i r do fhuas

3030 leite Cuinn ar éana." Tmallaí an t-ollam leir na rcealaib rin go huairlib leite Cuinn, agus noctair a tuar i r a toirc doib. Sídeá i r é fheadra tug doó Ó Néill air: "An tan do bí Teamhair ag Cinéal Eogain," ar ré, "do éorname féin í, agus an té ag a bfuil rí anoir

3035 fearuigeac a faoirre;" agus doubhairt fós nac cuirfead féin Dál gCair i bfaia nír ag éorname míge do neac oile. Táinig an t-ollam rai a air go Maoilreadlainn i r noctair fheadra doóda Uí Néill do. Acé éana téro Maoilreadlainn féin o'ionnruige doóda, i r gabair ag a fuidé um

3040 teact lair do éur cáta i n-aghaid Dál gCair, agus doubhairt nír, "Corain Teamhair duit féin," ar ré, "agus do-béar-ra bhaisge duit fá Teamhair do léigean éugac, óir i r fear nír liom ionár a beic ag Úrmaid. Taire rin muna dtigó tuar liom caitefad umla do Úrmaid ó nac fuilim ioncómlaic

3045 nír."

Cuirir doó Ó Néill cruinnuigac i r comtionól ar Cinéal nEogain go haonlátaí eirge, agus noctair doib tuar Maoilreadlainn da n-ionnruige agus na tairgiona tug do féin tré dul leir do éur cáta i n-aghaid Úrmaid i r Dál

3050 gCair. Do fheadraíor Cinéal Eogain do agus i r ead doubhadair nac maibe acé cealg i ngeallac Maoilreadlainn do, "óir i r dearb lair tuar nír i r tuar fear nír é féin ioná tuar, agus uime rin nac iarrfá flaitear éiréann 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

féin feadó a mé. **3855** **3900** **3965** **3970** **3975** **3980** **3985** **3990** **3995** **4000** **4005** **4010** **4015** **4020** **4025** **4030** **4035** **4040** **4045** **4050** **4055** **4060** **4065** **4070** **4075** **4080** **4085** **4090** **4095** **4100** **4105** **4110** **4115** **4120** **4125** **4130** **4135** **4140** **4145** **4150** **4155** **4160** **4165** **4170** **4175** **4180** **4185** **4190** **4195** **4200** **4205** **4210** **4215** **4220** **4225** **4230** **4235** **4240** **4245** **4250** **4255** **4260** **4265** **4270** **4275** **4280** **4285** **4290** **4295** **4300** **4305** **4310** **4315** **4320** **4325** **4330** **4335** **4340** **4345** **4350** **4355** **4360** **4365** **4370** **4375** **4380** **4385** **4390** **4395** **4400** **4405** **4410** **4415** **4420** **4425** **4430** **4435** **4440** **4445** **4450** **4455** **4460** **4465** **4470** **4475** **4480** **4485** **4490** **4495** 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Δέτ έεαα ι ι κομαιηλε υο μόνηαυ υιμε ηιν, Μαοιλ-  
 ρεαέλαινν υο υύλ αη α αζαίό ζο τεαέ θηιαιν, μαη α ηαιθε  
 3680 α φορλονζπορε ι υτεαθηαιζ ηέ μι ηοιηε ηιν

demand the kingdom of Ireland from him during his life. But," they added, "he would like that we and thou should go with him to fight the Dal gCais." Nevertheless Aodh asked them to take counsel amongst themselves on that question, and to give a favourable answer to Maoilseachlainn, "lest," he added, "his visit to us may not mean the loss of a kingdom to us." Then the Cineal Eoghain secretly took counsel and deliberated amongst themselves on this question, and it was their opinion that if they went to fight the Dal gCais it was not likely that even a small number of them would return from that conflict. For this reason they declared that it would be necessary for them to obtain property for their children after them, "for we should have hope neither of property nor of wealth for ourselves," added they, "if we were to go and fight the Dal gCais, the bravest and stoutest race in fields of battle, and a race, too, that never fled from the Lochlonnaigh; it is certain that neither would they flee from us." Therefore they came to the resolution of demanding from Maoilseachlainn one half of Midhe and of the demesne of Tara for themselves and for their children after them in consideration of their going with him on that expedition, and they made known to Maoilseachlainn that this was what they had resolved on. When Maoilseachlainn heard this he became furious and returned home from them with indignation, and summoned to him the clann Colmain and made known to them the answer he had got from Aodh O Neill and the Cineal Eoghain.

Upon this the resolution they came to was that Maoilseachlainn should go straight to Brian's house, where his camp had been fixed for a month previously at Tara, the men of Meath supporting him there. Maoilseachlainn then proceeded to Tara accompanied by two hundred and twenty horsemen, and thus alighted on the green of Tara, and went immediately to Brian's house

3985 oinead̄ Ḃrian f̄ein iŕ Uál ġCair, iŕ vo inniŕ a ŕcála ó  
 túŕ ġo veimead̄ vo Ḃrian, aġur, aoubairt uá mbeit̄ f̄ein  
 ionbuaite né Ḃrian ġo maó cat̄ vo-béaraó uó. Aġur ó  
 nac̄ maibe ġur vo tabairt̄ b̄raiḡoe iŕ ġiall uó táiniḡ an  
 trát̄ roin. Ar n-a éloŕ rin vo Ḃrian iŕ ead̄ aoubairt, “ Ó  
 3990 tángair̄ im tead̄-ŕa ġan cor̄ ġan comairce vo-beirim̄ cairve  
 bliad̄na uuit̄ ġan ġéill ná b̄raiḡoe u’iaŕraiō oŕt, aġur  
 maóad̄-ŕa f̄ein u’fioŕ na ŕhuinḡe rin buó tuaid̄ .i. Aoū Ó  
 Néill iŕ Eocaid̄ mac Aŕtoġail ní Ulaó ġo b̄feairinn ġá  
 ŕreaḡra vo-béairiō oŕm; aġur maó cat̄ vo-béairiō uam̄,  
 3995 ná cuiŕ-ŕe im aġaid̄ leo. ġeallair̄ Maoilŕeac̄lainn ná  
 cuiŕfead̄, aġur aoubairt̄ nar̄ b’i a comairle f̄ein vo Ḃrian  
 uul buó tuaid̄ an trát̄ roin, ac̄ ġur b’feair̄ uó truall  
 ua tiġ ġo ham oile, “ óŕi iŕ lóŕ uuit̄ miŕe vo ġiall uuit̄  
 uon curar-ŕo.” Uo cinnead̄ ar an ġcomairle rin leo,  
 4000 aġur fá maít̄ lé Uál ġCair é, vo b̄riġ ġo maóad̄ar i  
 nveimead̄ a lóŕ vo cáiteam̄; aġur ar mbeit̄ aġ uillead̄  
 tar̄ a air vo Ḃrian vo b̄ronn̄ ŕé uá ŕic̄io uéaḡ ead̄ vo  
 máoilŕeac̄lainn, maŕ don̄ né hiomaó óŕi iŕ aŕġio vo  
 uáil ua muinnt̄iŕ.

4005 I ġcionn̄ bliad̄na iar̄ rin vo cŕuinn̄ġe ad̄ iŕ vo com̄-  
 tionóilead̄ móŕfluaġ Leite Moġa uile ioŕi ġaeúealaid̄ iŕ  
 Loélonnaid̄ lé Ḃrian mac Cinnéioiú. Tángad̄ar ann Loé-  
 lonnais̄ áta Cliaé iŕ ŕuiŕt̄ Lairġe, Loča ġarman iŕ Ó  
 nead̄ac̄ Muŕan, Corca Luiḡoe ad̄ iŕ Uib̄ ġCinnŕealaid̄;  
 4010 aġur truallair̄ Ḃrian leiŕ an móŕfluaġ roin ġo h̄át̄  
 Luain, ġo ŕeugad̄ar uairle Connac̄t b̄raiḡoe uata fá beit̄  
 uam̄al maŕ aŕroŕiġ uó.

Cuiŕiŕ ioŕoŕio Ḃrian teac̄ta ġo Maoilŕeac̄lainn ua  
 iaŕraiō ar̄ b̄raiḡoe vo éur̄ éuige ġo h̄át̄ Luain iŕ táiniḡ  
 4015 Maoilŕeac̄lainn f̄ein vo tabairt̄ ġiall iŕ b̄raiḡoe uó. Iŕ  
 ann rin̄ ceana vo ŕónad̄ móŕfluaġ feair̄ Muŕan iŕ Connac̄t

without either surety or protection, relying on the generosity of Brian himself and of the Dal gCais; and he told Brian all that had befallen him from beginning to end, and said that if he himself were able to fight Brian, battle was what he would give him; but as he was not, he had come now to give him sureties and hostages. When Brian heard this he said, "Since thou hast come into my house without surety or protection I grant thee a year's respite, during which I shall demand neither sureties nor hostages from thee, and I will go myself to visit these northerns, to wit, Aodh O Neill and Eochaidh, son of Ardghal, king of Ulster, that I may learn what answer they will give me; and if they give me battle then do thou not go against me with them." Maoilseachlainn promised that he would not go against him, and said that he would not advise Brian to go northwards on that occasion, but that he had better repair to his house until another time, "for my doing homage to thee is enough for thee this time." They agreed on this point, and the Dal gCais were glad of it, for they had nearly consumed their provisions; and as Brian was returning home he bestowed twelve hundred horses on Maoilseachlainn, and gave a large amount of gold and silver to his followers as well.

A year after this, Brian son of Cinneide, assembled and brought together the general forces of all Leath Mogha both Gaels and Lochlonnaigh. There came there the Lochlonnaigh of Ath Cliath and of Port Lairge, of Loch Garman, of Ui Eachach Mumhan, Corca Luighdheach, and Ui Cinnsealaigh, and Brian proceeded with this great host to Ath Luain, and the nobles of Connaught gave hostages for their submission to him as high king.

Now Brian sent envoys to Maoilseachlainn asking him to send hostages to him to Ath Luain, and Maoilseachlainn himself came and gave him hostages and sureties. It was then that Brian brought together the main forces of

17 Láigean 17 fear Míche lé Bhríde, agus céir leo go  
 Dún Dealgan, gur gabad siaille 17 bhríde uile  
 leir. Agus 17 mar rin vo gab Bhríde bóraithe míogad  
 4020 Éireann lé calmadt 17 lé cróadac a gníomh goile 17  
 gaircú, ag ionnabhad eadtmann 17 vanar ar an gcúic,  
 agus ní go cealgac amlail doirimis urois oile. Óir ní  
 hé an mac 1 n-áic an ácar fá gnáic ag gabáil flaiteara  
 Éireann, mar 17 follur ar an rtair anuar go mío go, áic  
 4025 an tí fá mó oirdearic 17 arriacat gníomh, 17 vó vo léigti  
 flaitear Éireann. Agus vo bhríde gurab é Bhríde fá mó  
 oirdearic 'n-a airmirí féin v'Éireanncaib vo togarar  
 urmóir uairle Éireann mé ceannar na críche vo gabáil é,  
 agus an méir vóib nar doncuig flaitear Éireann va  
 4030 móctainn, fá héigean vóib siail va n-aímúeoin vó, agus fá  
 héigean vo Mairiuradlainn flaitear Éireann vo tréigean  
 17 a léigean vo Bhríde, amlail doibhnamar.

## XXV.

Vo gab Bhríde bóraithe mac Cinnéiríó mic Lorcáin mic  
 Ladctna mic Cuirc mic Annlúain mic Macgáimna mic Toirri-  
 4035 úealbaid mic Caatáil mic Doua Caomh mic Conaill mic  
 Eodac Baillveirg mic Carrctáin fínn mic Blioir mic Cair  
 mic Conaill Eadlúait mic Luigúeac Meinn mic Donzura  
 Tírig mic Fíir Cuirc mic Moza Corb mic Cormaic Cair mic  
 Oiliolla Óluim vo ríol Éibir míogad Éireann va bliadain  
 4040 vóag. Déibionn ingean Arcaúa mic Muircáda mic Maon-  
 aid, ní iarctair Connacat, máctair Bhríde. Ag go mar táinig  
 Déibionn. Cianóg ingean Cioctáin vo Connacatáib rus  
 mac 17 ingean vo tairrad vo Láigrib nar b'ainm Criadán

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 Toirrdhealbhadh, 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 guróe Cuirill abbaó ir feact zcéao manac maí don  
 4045 nír, as comhguróe Dé o'iarraio rleacta von lánamain rin  
 oo bí fearc i b'rao oa n-aimrín, gur éirt Oia guróe Cuirill  
 ir a coméionóil, zo nuz Cianós mac ir ingean oo Ériacán.  
 Maoilmitéao ainm an mic ir Ornaó ainm na hingine; asur  
 oo póraó an ingean lé hárcaio mac Muircéao mic Maonaió  
 4050 ní iarcair Connact, asur nuz rí Déibionn oó .i. mácair  
 Óriain Óriaimé mic Cinnéioió.

Ir i b'flaitéar Óriain oo rinneao na gníoma-ro ríor  
 .i. Siuic mac Amháioib oo oúil oo déanam cneac i nUllcaib  
 i Luingeaf móir, gur haingeao leir Cill Cléire ir Inir  
 4055 Cumrcais, zo utuz iomaó b'raioe ir maoine arca. Oa  
 éir rin fuaíri Naomán mac Maolcáiríain prímhéaró  
 Éireann báf asur Raínall mac Zótríaoa mic Arailt ní  
 na níneao oo Loélonncaib. Ir fán am-ro oo éuaio Óriain  
 Óriaimé mac Cinnéioió ní Éireann zo rluas Líonmair  
 4060 maí don nír zo Cinéal Eoíain i nUllcaib, asur ar rin  
 von Míoe, zo maóar oíoe i o'cailltin, ar rin zo háró  
 Maca, zo maóar feactmáin anm, gur fásuib Óriain  
 ríoe uinge o'ór ar altóir Aró Maca.

Tríallao ar rin i nDál nAruióe zo b'fuaíri Óriain  
 4065 uruióe né comall ríoa ó Cúigeao Ulaó uile. Zo znoo  
 oa éir rin oo éuaio Óriain mórfluas oile i zCinéal  
 nEoíain ir i o'cín Connail zo utuz iomaó b'raioe uata  
 i ngeall né comall ríoa.

Ir fán am-ro fuaíri Maolruanuib mac Arógaíl ní  
 4070 Ulaó báf, asur Cloctna mac Dongura prímpíle Éireann  
 ir Caéal mac Concubair oo bí 'n-a níó Connact ríoe  
 bliáóan zo b'fuaíri báf i nIorpar Doimnann. Oa éir rin  
 oo éuaio Muircéao mac Óriain zo b'earaib Muíain ir

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 Tailte, 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,

4075 **Λαιγεαν** ιγ **Uib Néill** an **veirceirt** **asur** **flaitbearcá** **mac**  
**Muiréadói** **g**o **n-ógaib** an **foéla** **mar** **don** **uir** **o'arigain**  
 ιγ **vo** **creadad** **éineil** **luiséad** **g**o **scuzrao** **tri** **éad** **i**  
**mbruidgeanar** **ar**.

**Slua** **g**ad **lé** **huan** **mac** **Cinnéioi** **ní** **éireann** **g**o **Ma**  
**Coiminn** **g**o **scuz** **leir** **Maolruanuir** **ó** **Maolruanuir** **ní**  
 4080 **éineil** **gConaill** **i** **mbruidgeanar** **g**o **Ceann** **Co**rao. **Do**  
**creadad** **ιγ** **vo** **loircead** **Cúigead** **Λαιγεαν** **g**o **gleann** **vá**  
**loc**, **asur** **ar** **rin** **g**o **Cill** **Maignionn**, **lé** **Muiréad** **mac**  
**huan**. **ιγ** **fán** **am-ro** **vo** **éuadar** **loélonnais** **cablac** **móir**  
**von** **Mumáin** **g**ur **hairgead** **ιγ** **g**ur **loircead** **Coicac** **leo**;  
 4085 **asur** **vo** **óio** **gail** **Dia** **rin** **o**ria, **óiri** **vo** **maribad** **Am**laoi  
**mac** **Sicreaca**, **ní** **na** **loélonnac**, **ιγ** **Ma**é **g**amáin **mac** **Dub**  
**gail** **mic** **Am**laoi **lé** **Catal** **mac** **Domnaill** **mic** **Duib**  
**vá** **h**uireann **i** **breall** **g**o **g**riov **'n-a** **óiaio** **rin**. **Da** **éir** **rin**  
**vo** **éuadar** **loélonnais** **ιγ** **l**aisin **i** **Mi**de, **g**ur **hairgead**  
 4090 **Te**armonn **Feicín** **leo**, **asur** **g**o **i**uzrao **iomad** **vo** **h**uidgeoi  
**ar**, **g**o **n**oeairna **Dia** **óio** **galtar** **o**ria **g**o **g**riov **va** **éir** **rin**,  
**mar** **ιγ** **fol**lur **ro**imáin **ar** **an** **i**uaid **tuz** **Muiréad** **mac**  
**huan** **fá** **l**aisni **mar** **ar** **loircead** **l**aisin **ιγ** **loélonnais**  
**leir**, **am**ail **adubhamar**.

4095 **Ó**ála **h**uan **mic** **Cinnéioi**, **ar** **m**beit **'n-a** **ni**g **éireann**  
**vó**, **ιγ** **iar** **scrao**ad **loélonnac** **leir**, **ιγ** **lán**móir **na** **com**  
**maoine** **vo** **éuir** **ar** **éirinn**, **am**ail **lé** **g**altar **i** **le**adriab **an**  
**trean**éura. **As** **ro** **rioi** **g**o **cum**air **cuis** **vo** **na** **comm**aoiob  
**céadna**:

4100 **Ar** **scúir** **vo** **hac**nuaidéad **ιγ** **vo** **tó**gbad **ead**gailre **leir**,  
**asur** **tuz** **a** **cill** **féin** **va** **g**ad **cléir**ead **vo** **réir** **a** **céime** **ιγ**  
**a** **céirt** **uir**re. **Do** **tó**gaid **ιγ** **vo** **o**riuid **rcola** **coit**éanna  
**né** **mú**ad **léi**ginn **ιγ** **na** **n-eal**adán **ar** **é**ana; **asur** **fóir** **tuz**  
**l**uad **le**adri **ιγ** **co**rtar **va** **g**ad **don**, **as** **na**c **ri**id **co**rtar,  
 4105 **vo** **tó**gad **le**anám **ar** **léi**geann. **Tuz** **fóir** **raoi**re **vá**

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

uigeannais 1r va bflataib fearainn; 1r zac éadail ráinis  
 ó loclonnaib é, vo bhonn vo fævealaib í; agus zac  
 vaoirre va maibe ar fævealaib ag loclonnaib, vo tógais  
 bhian vob uile í; agus zac fearann var bean bhian  
 4120 amac vo loclonnaib lé neart a láime, ní v'adon va cine  
 féin tug é, acé tug zac críoc va zac cine var tual í i  
 nÉirinn.

1r é bhian fóir tug floinnce rá feac ar fearais  
 éireann ar a n-aitheantair zac riltreab rá feac vob.  
 4115 1r lé bhian mar an gcéanna vo tógbaú teampull Cille  
 Dála 1r teampull Inre Cealltrac agus vo hatnuaid-  
 ead cloicteac túsama fneine. Vo tógbaú iomorro lé  
 bhian iomao vhoicead 1r tócar 1r rligte móra, 1r vo  
 cumhougead 1r vo cóirigead vúinte 1r vaingne 1r inreada  
 4120 1r oiléin leir. Vo cumhougead leir fóir Cairéal na Ríog,  
 1r Ceann Abrao, Inir Loá Cé 1r Inir Loá fair, vún  
 Eócarí Máiige, vún Iarc, 1r vún Trí Liag, vún gcríoc  
 1r vún Clíac, Inre an fáll Duib, 1r Inir Loá Saig-  
 lionn, Rog na Ríog, Ceann Córav an bhraime, 1r ríog-  
 4125 rúirte Muían ar ceana. 1r i bflaitear bhian iomorro  
 táinig doinbean 'n-a haonar ó tuinn tuaidé go tuinn  
 Clíodna tear, agus fail nó fáinne óir ar flait né a hair  
 aice; agus ní bhuidir a flao ná a rárugead tré fneine  
 rmaéca bhian ar Éirinn; gonaú uime rin vo rinne an  
 4130 file an rann-ro:

Ó coruú go Clíodna éair,  
 1r fail óir aice né a hair,  
 i bflait bhian taoidgil nar éim,  
 vo éiméil doinbean éirinn

4135 Vo bí éire amlaú rin go raibíri rona ríocáanta ar  
 fead an vá bliadán véag vo bí bhian 'n-a ríog uirre;  
 gonaú vó ro éan an file an rann-ro:

ríocad fairrige, tuile ruc,  
 bhian breag ór banba bláitbuc,  
 4140 fan éiríair fan véo fan bnat,  
 va bliadain véag a véag-rac.

also gave freedom to the lords and territorial chiefs of the people ; and all the spoil he had taken from the Lochlonnaigh he gave to the Gaels, and he freed all the Gaels from every species of oppression to which the Lochlonnaigh subjected them ; and every territory which he took from the Lochlonnaigh by the strength of his arm, he gave it not to any of his own tribe, but gave each territory to the tribe in Ireland to whom it belonged of right.

It was Brian, too, who gave the men of Ireland distinct surnames by which each separate sept of them is distinguished from the rest. It was Brian also who built the church of Cill Dalua and the church of Inis Cealltrach, and restored the tower of Tuaim Greine. Moreover, Brian built many bridges and causeways and highways, and he built and repaired duns and fortresses and river banks and islands. He also built Cashel of the Kings and Ceann Abhrad, Inis Locha Ce and Inis Locha Gair, Dun Eochair Mhaighe, Dun Iasc and Dun Tri Liag, Dun gCrot and Dun Cliach, Inse an Ghaill Duibh and Inis Locha Saighlionn, Ros na Riogh, Ceann Choradh na Bhoraimhe, and the royal fortresses of Munster generally. It was also in the reign of Brian that a lone lady travelled from Tonn Tuaidhe to Tonn Cliodhna in the south, carrying with her a wand with a gold circlet or ring on it, and she was neither robbed nor violated, by reason of the rigour of Brian's rule in Ireland ; and hence the poet composed this stanza :

From Toruidh to pleasant Cliodhna,  
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-ge uo-berio na rean-  
 daiúe ar úrman nar ólúgtaeá anflait uo gairm úe, óir ní  
 uo méir a toile nó a neirt uo rinne follamnuzá na  
 4145 chice ré linn beir i bflaitear uó, áct uo méir meáca ir  
 ulúgú na chice. Óir ir é ir anflait ann an tí uo-ní  
 follamnuzá nó maígluzá uo méir neirt ir ní uo méir  
 ceirt; auzur ó nac mar rin uo rinne úrman, áct uo méir  
 ceirt ir meáca, ní hiontuza anflait air.

4150 Nó ma'f tme áeáct fá brázaio Maoilfeáclainn i  
 bflaitear na chice ar toza uimóir uairle éirneann uo  
 gairmúe anflait úe, féacáú an léagtóir cia córa anflait  
 uo gairm úe ionáio anflait uo gairm u'uirimóir a uáinúg  
 uo míogáib éirneann uo élannaib míleáú. Óir ní táinúg  
 4155 an feáctmáú fear uioú nac é marúbaú an míog míoinne uo  
 úeánaú; auzur ó nac gairmtear anflaite uioú, uo brúg  
 zo urángaúar uon fuil míogúá, tme máirbaú na míog  
 táinúg nompa, mar an zcéaúna, ar mbeir uo úrman uon  
 fuil míogúá, ní hiontuza anflait air tme áeáct fá  
 4160 brázaio Maoilfeáclainn, ir nacar máir é, auzur é ar a  
 éumar, amáil uo-núir cáé rir na míogáib uo bíú nompa  
 i bflaitear éirneann, amáil auubramar.

Az ro ríor an éiofáin ir an ceairt uo bíú az úrman  
 úoraimne ar cúigeáúáib éirneann leáct amúg uon Mumáin  
 4165 ré cotuzáú tíge éinn éoraú, amáil éuirtear ríor lé Mac  
 Liaz aruollaí éirneann ran uuaín uarab torac: úoraimne  
 baile na míog. Ar uúir uo-geibeáú ó Cúigeáú éonnaáct  
 oú zcéaú bó ir oú zcéaú torc. Uo-geibeáú ó éir  
 éonáil cúig céaú brac ir cúig céaú bó; uo-geibeáú ó  
 4170 éir éogaín trí ríú bó ir trí ríú muc ir trí ríú  
 cinne iarainn; uo-geibeáú ó élannaib Ruóruige uláú trí  
 áoza bó ir trí áozaú torc; uo-geibeáú oú zcéaú 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 marc ir trí céad  
 tinne iarainn ó Cúigeadó Laignean; trí ficíó bó, trí ficíó  
 4175 muc ir trí ficíó tinne iarainn ó Oirruigib; vo-zeibeadó ó  
 Loélonnab áta Cliaé trí áosa vabac fíona; ir vo-  
 zeibeadó ó Loélonnab Luimniú tonna o'fíon veapú zác  
 don lá ran mbliadóin. Agus an tan vo fúideadó Úrian  
 n-a fúide ríog ir é ní Muídan vo fúideadó ar a veapláim,  
 4180 amáil fá znát nír zác níú o'fúil Éireadóin ríoga Ulad  
 vo cúp ar a veapláim. Ní lámadó neac o'feapab Éireann  
 arn o'iomáar i vteac Úrian acé Oál zCair amáin, amáil  
 avéir an vudain méamráíte ran man-ro:

Zan doirfeap o'feapab Éireann,  
 , acé Oál zCair na zcaitémeann,  
 vo lámáctain a n-airn ann  
 i n-éinúg né níú Éireann.

Ir iontuigte ar méiv an feolmáig ir an fíona vo bí  
 o'áiríte né cotuzadó teázlaig tíge Cinn Cómadó, leac amúig  
 4190 vo Cómác mac Airc ir vo Cónaire Mór mac Eivéirceoil,  
 nac maibe vo ríogab Éireann doirí vo ba mó muiréar ir  
 muinntear ir ba flaiteamla vo tígeapac ioná Úrian.

Ar mbeit vo Úrian Úriamé zan imrearan zan ear-  
 donca 'n-a cóinnúde i zCeann Cómadó acéuinúir ar níú  
 4195 Laignean .i. Maolmórá mac Muiréada trí feolárainn  
 o'fíuóbad álunn a fíuó zaihle vo cúp cúige. Vo beaná  
 na trí feolárainn lé níú Laignean ir triallaír féin leo zo  
 Ceann Cómadó, mar a maibe Úrian an trát roin; ir tuz fá  
 veapa ar Uib fáilge feolárainn vóob o'iomáar agus feol-  
 420 érainn oile ar Uib fáoláin agus an treap feolárainn ar  
 Uib Muiréadúig, zo vcarla iomarbáiú éainnte eacora az  
 vúl i n-azáit Síleibe an Úogúig; agus leir rin céiv ní  
 Laignean féin fá feolárainn O b'fáoláin 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 bhian nó moimé rin uime, agus comhdaíri óir 'n-a  
 4205 timcheall, agus cnaipe aighis ann. Agus lé méio an  
 feadma do cuireadh ní laigean ari féin fán feoláirann, do  
 bhui an cnaipe do bí 'n-a bhias; agus ar moctain doibh go  
 Ceann Chomá, cuimh ní laigean a ionair de ir tug na fíair,  
 do Shomflait, ingin Múicáda, .i. baincéile bhian, an  
 4210 t-ionair do cuimh cnaipe ann. Do glac an moctain an t-ionair  
 ir tug uicóir de fan ceimí do bí 'n-a fíadnaire, ir do gab  
 ag iomáineadh ari a veairbhádaíri tré beir fá moctaine ná  
 fá úairíre do neac fan uóman, "an ní," ari rí, "nair fíomh  
 t'ádaíri ná do fíanaídaíri"; ir do máio go ríreadh mac  
 4215 bhian ari a mác an ní céanna. Adt céanna fá cuimh lé  
 Maolmórua comhdaí na moctain; agus tarla do Múicádo mac  
 bhian ir do Chonair mac Duinn Cuan beir ag imuir fíchele  
 ari n-a máic, nó do méir úairíre oile ir é comhairda  
 Caoimhín Glinne ná loí do bí ag imuir mé Múicádo.  
 4220 Gabair Maolmórua .i. ní laigean ag teagar ari Múicádo  
 ir do teagar beair dia mucaí cluice ari. "Ir tú tug  
 comhairle do loíonnair na bhíre doibh i gCac Glinne  
 máca," ari Múicádo. "Ma teagar comhairle doibh na  
 bhíre doibh ann rin," ari Maolmórua, "do-béair com-  
 4225 airle oile doibh mé mbuiríre rí do oíot-rá ari." "A fíán  
 roin fíadaí," ari Múicádo.

Fá feairgac Maolmórua de rin, agus téio na tíg  
 learta, go nac fíot uairí uil fan teac n-óla an oíote  
 rin, ir do imuir i moíca na maíone ari n-a máic go an  
 4230 ceireadh do bhian.

Ar n-a élor iomóir do bhian gur fíadaí ní laigean  
 an lonróir gan ceireadh do féin, cuimh goíla gíada  
 na muinníre na fíot do go ucaí féin tuaircal ir  
 teairtar do. Ir ann muí an goíla ari i gceann élaíri  
 4235 éille nála uon leir toir uon tSionairn 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 eac; ir noctair an ziolla a teactairmeact ó  
 ðriam nó. Iompuidir Maolmóir a .i. ní laigean ar an  
 nziolla ir buailir trí buille von tirlait iobair vo bí  
 'n-a láim air, sur ðuir cnáma a éloiginn, surab ar iom-  
 4240 éar iugab zo teac ðriam é. Cozarán ainm an ziolla,  
 asur ir uaid acáio úi Cozarán ran Mumáin.

Vo rannuigeab lé fuinn vo teaglac Cinn Coirab ní  
 laigean vo leanmáin, ir zan a léigean zo laiguib zo  
 maú marac vo ðriam é. Act ceana vo ráio ðriam nac  
 4245 lámtaoi feall vo véanam 'n-a tiz féin air. "Ziueab,"  
 ar fé, "ir vo colba a tize féin iairfardair cóir air."

Triallair Maolmóir ní laigean va úctair féin ir  
 cuirir cruinnuigab ir coimtionól ar máitib laigean  
 éuige, asur innuir vóib míocáuar ir aicir ðriéirne o'fad-  
 4250 áil nó féin ir va éuigeab uile i zCeann Coirab. Uime  
 rin ir i comairle ar ar cinneab acá iompóó ar ðriam  
 iao féin ir neair loclonnac sur commóirab Caé Cluana  
 Tarb eatorra; asur vo birg nar fadair ðriam lion  
 caá vo éur vo loclonnair i néirinn, act an orram va  
 4255 utuz fulong beir ar reilb ceannairmeacta i náé Cliaé, i  
 loé Zarman, i bPoir lairge, i zCoirair ir i luimneac, né  
 triact ceannairmeacta vo tarraing ó éirib oile i néirinn,  
 ir i comairle ar ar cinneab lé nig laigean ir lé lo-  
 lonnair rior vo éur zo nig loclonn o'airmaid neir  
 4260 rluag air né rreartal caá vo ðriam ar Mag nealta i  
 zCluain Tarb. asur ar moctair rceal zo nig lo-  
 lonn cuirir a úar mac Carolur Cnutur asur Anorair  
 mar don né óá mile véag vo rluag loclonnac vo  
 congnam né nig laigean, vo éur caá Cluana Tarb, asur  
 4265 ar moctair i utir i náé Cliaé úóib, vo éur 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 Lochloinn for a force with which to meet Brian in battle on Magh nEalta at Cluain Tarbh. And when the message reached the king of Lochloinn 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

íreála go bhíann o'róigma cata do cupi nír 1 gCluain  
Tarb.

Uála bhíain mic Cinnéioíó míog Eireann, do éoin-  
tionóileasú neart Mumhan ír Connact leir, agus triallair  
4270 go háit Cliaé mí cupi Cata Cluana Tarb, ámail aoubhamaar.  
Tángasair ann iomoiro marí don nír rliocht fíadac Muill-  
eatsin go n-a ngablaib zainealair, triomíluas táirpeac  
toicearclac. Tángasair ann fóg clann Cair mic Conail  
Eacluaid .i. Uí Óloio ír Uí Cairín, ír clann Dongura Cinn  
4275 nAtrac, ír Cinéal mBaoid ír Cinéal gCuallacair, Cinéal  
Failbe, ír clann Eacac um Ceallac mac Duibginn, ír clann  
Coiéin um Mleanman mac Eirioia mic Síosa mic Maoil-  
cluide, ír Cinéal Fearmhaic um Maoimeada mac Baosáin.  
Tángasair ann fóg mic Cinnéioíó mic Loricán, Annluan,  
4280 lactna, Corcorac, Loricán, Seancán, Ógán, Maoilruanuid, ír  
Aingrú, Murcao mac bhíain ír a mac Toirpdealbac ír  
cúigeair deairbhácar Murcaoda .i. Taug, Donncaó, Domnall,  
Concubar ír Flann. Tángasair ann marí an gcéasa  
clann Duinn Cuan mic Cinnéioíó .i. Longaragán Céleacair  
4285 Cinnéioe Fiangalac Innreacac Eocaid mac Innreacair ír  
Duibgeann mac Eocac ír Beollán, ír ar lean oioó-ro da  
n-dor gíatú ír da luic leanaína. Táinig ann fóg rluas  
mór o'fearaid Connact um Taug mac Murcaoda Uí Ceallair  
ní Ua Maine agus um Maoilruanuid na Paitre Ó Eóin ní  
4290 Eóine, marí don mí mórián o'uarlib Connact tré báio  
bháitpeacair mí bhíain, ar mbeir do b'éidionn fá mácair  
óó 'n-a mnaoi Connactair. Tis marí an gcéasa Maoil-  
reacáinn mac Domnall go neart na Míoe uime 1 noáil  
bhíain do éongam lair.

4295 Agus ar róctain ar donlácair go Maig nealta oóib  
cuirio inneall ír orougáú 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, Innrechtach, 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 Laisean ír Loclonnaigis vo leit, agus dá mac níog  
 Loclonn, mar atá Capolur Cnutur ír Anorpar 'n-a  
 4300 ír Míre von leit oile, agus Murcáð mac Buiain 'n-a  
 tairpeac órra, atá amáin nar b'áil lé Maolrpeaclainn  
 congnaím leo.

Fearcáirí an cat go cíóa eastoim, ír bhurcearí vo  
 Loclonnaib ír vo Laignib, gur tuiteadarí dá mac  
 4305 níog Loclonn ír uairle an éablaig táinig leo ann, mar  
 don né ré míle ír rpeac tceávo vo Loclonnaib. Vo tuit  
 ann fóir luét áta Cliaé ír orong oile vo Loclonnaib an  
 éablaig tuairim ceitpe míle ann. Vo tuit mar an tceáona  
 ní Laisean ír uimóir uairle Laisean ír tpi míle ír céav vo  
 4310 Laignib mar don iú.

Vo tuit ceana von leit oile Murcáð mac Buiain  
 níogdáimna éirpeann ír uimóir uairle Muimneac ír  
 Connacé 'n-a timceall mar don né ceitpe míle fear.  
 Agus orong vo Loclonnaib dá maibe ag teitav ón  
 4315 árbac fán oír, carla puball Buiain vóib agus tug  
 orong vóib aítpe gurab é Buiain vo bí ann, agus  
 tpiállair Buiavair a tairpeac vo bí ar an mbuioin  
 rin i noáil Buiain ír marbtear leo é; agus marbtear  
 eirpean ír a muinntear lé muinntear Buiain Ag ío for  
 4320 orong oile vo muinntear Buiain vo marbav ran cat roin,  
 mar atá Toirpdeallbav mac Murcáða mic Buiain ír Conaing  
 mac Duinn Cuan mic Cinnéivó ír Moéla mac Doimáil  
 mic Faoláin ní na nDéire Mumán, Eocáiv mac Dúnaoig  
 flait éoinne Scannláin ír Miall ua Cuinn ír Cú Doilig  
 4325 mac Cinnéivó, tpi caomtaig Buiain, ír Táv mac Murcáva  
 Uí Ceallraig ní ua Maíne, ír Maolruanavó na Rairpe Ó  
 héivín ní Eivne, ír Géivpeannaé mac Dubáigín ní b'fear  
 Muige, ír Mac Deaváiv mic Muirpeaváig élaoin ní Ciarraivó

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, Toirdhealbhadh, 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,

Luácha, Domhnaill mac Diarmaida ní Corca Úaircinn,  
 4330 Scannlán mac Caidil ní Eoghanaicta Locha Léin, 17 Domhnaill  
 mac Éimhin mic Caimhig 17 Móríníocht Mairi .i. Muireadóc  
 Mór na hAlban 17 iomaio u'uairlib oile nac áirimhícteari  
 annro. Doir an Tigearna an tan tugad an cat-ro Cluana  
 Tarb 1034 bliadna, an doine nua scáirc. Δ5 ro veairbad  
 4335 an tceandaid ar an áiream bliadna uo bi ó fein Cúioirt 50  
 bár úriain :

Céitne bliadna tríoctao.  
 Ar míle gan meabail,  
 Ó uo fáir liagí uar scabair  
 4340 50 bár úriain 1 mhreagáib.

Δgur oét mbliadna 17 céitne ríctio fá haoir uo úriain an  
 tan roin, ámhail doeir an file ran rann-ro :

Saogal úriain 50 mbuaduib,  
 Gur an nglad 50 ngáirib,  
 4345 Céitne ríctio bliadna  
 'Sa hoét iar n-a n-áireamh.

Uo bi rór Muireadóc mac Úriain trí bliadna ar trí ríctio an  
 tan uo tuic 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 scabairc iomorro ceta cluana tarb agus ar  
 4850 marbadó briaoin ir muraoda ir iomao vo daeualaid mar  
 don nuú, agus iar mhuraodó vo loclonnaid ir vo laighnib  
 ir ar marbadó a n-urmhóir ran cat roin, ir ar sciall vo  
 'dál scair ir vo flioct fíadac muilleatáin, an méio  
 vo máir tar éir an ceta roin, tar a n-air go mullac  
 4855 Mairtean, ir ann rin vo rónrao flioct fíadac fluas  
 ar leit díob féin, ir vo rcairao me 'dál scair, ir vo  
 cinneodó comairle sca, ó rriod 'dál scair i n-uadod fluas  
 ir rocuide, ceada vo cur go Donnad mac briaoin, agus  
 géill o'iarraio air, agus a noedod oó go rabadar géill  
 4860 uada-ran as a adair ir as brádair a adair, agus duob-  
 raodar guraob oóib féin buó cóir nuige Mumán zac me  
 bfead. "Ní oa ba nveoin vo bí rib as adair ná as  
 brádair oam-ra," ar Donnad, "adé iao féin vo bean  
 umla oa ba n-aimdeoin oib ir o'feairib éireann maille  
 4865 rib." Agus duobairc Donnad nac tiubhad géill ná  
 urruide oóib-rean ná vo nead oile, agus vo ráio dá  
 mbeir comhionad ceta oóib-rean aige, nac léigead uair  
 iao gan géill me beir umal vo féin amail vo báodar  
 oa adair.

4870 Ar scloir an rceoil rin vo fluas Dearmuidan vo  
 éirgeadar go haclám obann ir vo gabrao a n-arma ir  
 tangaodar vo eadairc ceta vo 'dál scair. Vo ráio  
 Donnad mac briaoin an tan roin me a muinntir a  
 n-odair vo cur ircead i ráio Mairtean agus trian an  
 4875 trluaid oá scoiméad, "agus rreagrad," ar me, "an oá  
 scraon oile cat von luct úo." Siodead ní rabadar 'dál  
 scair adé doin míle amáin o'fuirgeall áir an tan roin; agus  
 vo báodar Dearmuidain trí míle vo fluas. Óo cuaidar

## 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 hótair an comháb roin 'Donncaó, vo éirgeadar go  
 4380 héarcaió ir vo éuirriou caonnaó 'n-a zcneadaib ir 'n-a  
 zcneáccuib, ir vo zadbao a n-arma 'n-a lámuib ir vo b'i  
 a zcomairle an cat vo tabairt. Óo éonnaodar rliocó  
 fíadaó Muilleatáin an meirneac roin vo zab 'Óal zcair  
 ioir flán ir earlán, vo roccatú leo fán zcat vo tabairt,  
 4385 azur triallao pompa va veicéib zan zéill o'fagáil ó  
 'Óal zcair.

iomtúra 'Óal zcair triallao pompa ar rin go hác í  
 ar brú Dearda, ir cromaio ar uirce o'ól ann. 'Vo bí  
 'Donncaó mac Ziolla páorais ní Oghuige ar a zcionn ann  
 4390 rin go lion a fluaó ir a éionóil .i. Laigne ir Oghuige ar  
 Maig Cloinne Ceallais ir coméao uaió ar 'Óal zcair zá  
 rlióe a ngéabaoair ar méao a fála niú. Óir ir é brian  
 vo éangail ir vo éuibriú ácáir 'Donncaó, azur vo bí  
 bliadaoin i zcuibneac aige, azur vo cneacó ir vo fáruigeatú  
 4395 Oghuige uile ir vo marbaó iomaó va noaoiub leir. Uime  
 rin vo éuibriú Mac Ziolla páorais an fála vo 'Óal  
 zcair, ir vo éuir teacá uaió go hác í va n-ionnraige 'za  
 iarratú oira braidóe vo éur éuirge tlié n-a léigean ar an  
 áit rin cairir. Ziúeo fá hé fneazha 'Donncaó mic  
 4400 briaoin ar na teacáib nac éuibraó braidóe uóib.  
 "Maírean," ar na teacá, "caiteíoe cat vo fneazha vo  
 mac Ziolla páorais." "Oo-zéabaió ré cat," ar 'Donn-  
 caó, "azur ir triaó nac é an báf fuair ar n-ácair  
 fuaramar-ne ful ráoinis vo léan oiraoin iao-ran o'iarraio  
 4405 ziall oiraoin." Aoubraodar na teacá nif zan feairz vo  
 beit air, azur nac raibe lion caá vo tabairt vo mac  
 Ziolla páorais. "Ácc oá maó znát aitébar a vteacá-  
 aineacá vo tabairt ar teacáib ar bit," ar 'Donncaó,  
 "vo beairraíoe báir vteangá ar báir zceannaib azam-ra;  
 4410 óir zion go mbeinn-re ácc doin ziolla amáin vo foóraioe  
 ní éuibraoinn obaó comhac vo mac Ziolla páorais ir  
 o'Oghuigib."

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."

17 an n rín do éirí Donnádo mac bhriain trian an  
 tirluaidh do coiméad a n-otar agur an dá uctrian oile do  
 4415 fhearthal an dáta. Óo éualadar na hoctair rín do  
 éirgeadar go hobann, gur bhiread ar a zcneadóib ir  
 ar a zcneadóib, gur lionrao do éonnac iao, ir do zab-  
 rao a rleaga ir a zcloitme, ir cángadar i mearc éad  
 amlaio rín, agur duubhadar mé mac bhriain uoime do  
 4420 éirí fá éoil ir cuailleada coimneartaíria do éadairt  
 leo agur a rátao ran talmaon, “agur ceangailtear rínn  
 mé a n-air,” ar ríao, “agur tugtar ar n-airm i n-ar  
 lámhaib ir cuirtear ar moic ir ar mhíaithe marí don rínn  
 .i. oír o’fearaib rlána timceall an fíri zonta agairn,  
 4425 ionnur gurab uioctairae ar bfeioim lé éile rín. Óiri ní  
 léigfe an náime von fíori rlán zluaract nó go ngluairt  
 an fear zonta ceangailte agairn.” Do rónad amlaio  
 leo, agur ba maectnad meanman ir ba hionganar adbal-  
 móiri an t-ortuzad roin do éirgeadar Dál zCair oíria  
 4430 féin.

Óo éonncadar laigín ir Oíruige an meirnead móri-  
 adbal roin ag éirge i nDál zCair do zab zráin ir eagla  
 iao nompa agur ir ead duubhadar, “Ní tiall teitio, ní  
 rcaoiléad ná rcanhíad fobhuio Dál zCair do uéanaí,”  
 4435 ar ríao, “ad cat ulúit uaingean do uéanaí uóib féin.  
 Ar an adbar roin ní éiubhíaim-ne cat uóib, óiri ir coim-  
 near mé háf nó mé beata o’fulang iao.” Duubhairt Mac  
 Ziolla ráoraiz: “Ir élaio uoib-ge rín do máu, óiri  
 atátaoi lion a n-íte ríuo dá maó biaó ollam iao.” “Ir  
 4440 fíori rín,” ar iao-ran, “agur zioó fíori ní muirbfeuar  
 donuime uioó ríuo zan cúigear nó feirear do tuicim  
 leir, ir zá feiríue uíinne ar zcoimhíadaó ríú.” “O nac  
 áil líb cat do éadairt uóib,” ar Mac Ziolla ráoraiz,  
 “uóiníó córaioeact oíria.” Agur fá meara lé Dál zCair  
 4445 rín ioná cat do éadairt uóib. Triaillao ionoírio Dál

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 hearbadác éagsruaid, aḡur ní máinḡ von baile i n-aoinefác mé mac ḡriain v́ioḃ ác óc ḡcáaḡ ḡo leit, óir vo éallriou céaḡ ḡo leit ran ionruaḡaḡ roin aḡ Oḡruigib ar locaḡ caḡa oḡra.

- 4150 aḡ ro ionoḡiḡo an tuarḡḡbáil vo-beiri Maoilreáclainn mac Doḡnaill ní Míoe ar éat éluana Tarb i ḡcionn míora v́eir an caḡa vo cúri; óir vo ḡabadairi clann éolmáin aḡ fíarḡuigḡe rceíl an caḡa roin ve. Ir ann rin aḡubairḡ Maoilreáclainn naḡ rcaiaḡ féin maḡm a
- 4155 fámáilḡ vo éat ná baíamáil v́o. “Óir v́a mbeir,” ar rḡe, “aingeal Dé vo nim aḡ tabairḡ a tuarḡḡbála v́uit ba v́ícheioḡmeaḡ uairó é. Vo bávira ceana ir mo f́luaḡ v́a b́reácaḡin aḡur ḡan v́’aḡaíḡ eadriainn aḡ ḡoḡe b́riadairi ir cloiró. ḡíveaḡ an tan tuḡadairi na caḡa roin a n-oḡra ir
- 4160 a n-uirb́riunne ar a céile, vo ḡabadairi aḡ ŕurcaḡ ir aḡ ŕlacbuaiaḡ ar oile, ir ba rámáilḡa lé ḡhoimealḡain f́aoilean nḡeal ór cionn ḡrḡáḡa, aḡ teáḡḡ tuile i oḡiri, ceáḡa caileiróe na rcaiaḡ ór a ḡceannaib; aḡur v́a maḡ mian linne v́ul vo éongnaḡm vo ceáḡḡari von v́a éaob, ní
- 4165 maib rḡe ar cumar v́úinn, óir vo ceanglaḡó ir vo cuib́reáḡó ar ŕleaḡa ir ar n-arma ór ar ḡceannaib vo na v́laoirib v́ioḡainne v́iaḡrcaoilḡe vo f́eolaḡó an ḡaot éuḡainn v́’folt- aib ir v́’ulcáḡaib na laoc ar n-a leaḡairḡ ir ar n-a láinḡearcaḡó v́’faoibriaib lann ir lúḡarim v́a ḡaḡ leit,
- 4170 ionnur ḡur ba lánmóiri ar b́eróḡm aḡ rḡíveaḡaḡó ir aḡ cairḡmíoc ar ḡriannḡaile ó céile. Óir ba v́oig linn nar mó v́’ulc von luḡḡ vo bí ran éat ioná v́úinne f́ulanaḡ a b́raicreana ḡan v́ul ar f́eairḡoir ir ar f́oluaḡain.”

f́eác, a léaḡtóir, bíḡó ḡurab ar f́luaḡ ḡriain vo bí

4175 Maoilreáclainn ir f́iri Míoe aḡ teáḡḡ ḡo láḡair an caḡa, maḡeáḡó v́o bí vo éeilḡ v́oir rḡe féin ir loclonnaig naḡ cáinḡ ran oḡruḡaḡó i maḡrc f́luaḡ ḡriain, aḡ ir 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

rinne é féin ir a fluaḡ u'anmáin uo leactaobh an cáta,  
ámáil mo ophuigeadair loclonnaig uó.

4480 Ní maḡadair Cinéal Eogain ná riol ḡConaill ran cáta,  
ḡiúeab ní hias nar éairḡ teact anh áct ḡmian uouḡairt  
tré méio meannman ḡuib 'n-a n-éaḡmair uo rinne féin ḡac  
áitear ua nveairnaid miam, "aḡur ir ead uo-uéan anoir,"  
ar fé.

4485 Uo ḡab Maoilreaclainn air u'ér ḡmian rióḡact  
éimeann naoi mbliáona. Ir 'n-a flaitear uo rinneab  
na ḡníomá-ro riór. Téio Maoilreaclainn ní éimeann,  
fluaḡ líonmair, ir ó Néill ir ó Maoiltoimair mair don  
uir, ḡo hác Cliaé, ḡur huirḡeab ir ḡur loirceab an

4490 baile leo ar an iairmair uo loclonnaib uo mair an trát  
roin ḡan tuicim i ḡCaé Cluana Tarib lé ḡmian. Truall-  
aio ar rin i nUib Cinnrealaig ḡur crieacab ir ḡur  
loirceab an tíu uile leo, ir ḡur maibab íomab uo úaoimib  
ann. Uá eir rin uo éuair Maoilreaclainn i nUlltaib

4495 ḡo ucig íomab uo bmaiguib ar. Ir rán am-ro uo maibab  
Donnagán ní laigean ir Tarḡ Ó Riain ní Ó n'Oróna ir  
íomab uo úaoimib oile lé Donncaó Mac ḡiolla Páorais  
ar láir leirḡlinne, aḡur fuair Mac Liaḡ aroullaím  
éimeann báir. Sluaḡab lé Maoilreaclainn ní éimeann i

4500 nOrruigib ḡur maibab Uínḡal Mac ḡiolla Páorais  
mac Donncaó, ir íomab uo úaoimib oile mair don uir  
ann.

Ir é an Maoilreaclainn-re ar a bfuilmio aḡ tríact  
uo rinne foundation ar máinirtiu Muire i mbáile áta  
4505 Cliaé, aoir an Tigearna an tan roin 1039. aḡur uo ba  
uine criáibteac an Maoilreaclainn-re ran aimir u'éir-  
eanaig; óir an tan uo tuimab neair loclonnaé i ḡCaé  
Cluana Tarib ionnur nac bíob aca áct baivact i mbail-  
tib cuain aḡur íob ar uairib aḡ tabairt muas rán ḡoiré

4510 amac aḡ uéanaím crieac ir muacair, uo briaḡ nac maḡadair  
líon cáta uo fhearcal uo ḡaeuéalair, uo tíonnrcain  
Maoilreaclainn rcola u'átnuacab ir cealla uo cúmrac

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 'o cómuḡad ar aiteir ḡriain. Léaḡtar fóḡ ḡo ucuḡad  
coḡuḡad 'o tré céad mac léiḡinn ar a cóḡtar féin.

4515 17 1 bḡlaidetar an Maolḡeadḡlann-ḡe 'o uallad ḡriain  
mac Maolmóḡad mic Muḡadad, 'o bí 'n-a ḡiḡ Laidḡan  
'a bliadain, lé Siḡuc mac Amḡaib 1 náḡ Claid tré  
meabail. 'O haidḡad 17 'o cḡeadad Ceannuḡ Laidḡ  
an Siḡuc ḡeadona ḡuḡ maḡḡad iomaḡ 'o 'daoinib an  
4520 17 ḡo ucuḡad iomaḡ 'o bḡaidḡib ar. 17 fán am-ḡo  
cuḡad maḡḡm móḡ lé Uḡaidḡe mac Dúnḡainḡ mic Tuadail  
mic Uḡaidḡe mic Oiliolḡ mic Dúnḡainḡ, 'o bí 'n-a ḡiḡ  
Laidḡan tré bliadna, ar Siḡuc mac Amḡaib 17 ar Loḡ-  
lonnab áḡa Claid, ḡo ucuḡad uaidḡar Loḡlonnad an;  
4525 aḡuḡ Donn Sléibe mac Maolmóḡad mic Muḡaidḡéin 'o  
Loiḡc tead Uḡaidḡe, ḡuḡ Loiḡcad Uḡaidḡe an aḡ Duḡblac  
Laidḡ Cuile. 'Da éir ḡin 'o maḡḡad Siḡuc mac Iomaḡ,  
caoiḡead Loḡlonnad fúḡic Laidḡe lé ḡiḡ Oḡuḡiḡe, aḡuḡ  
ḡuaidḡ Maolḡeadḡlann ní Éḡeann báḡ 1 ḡḡó 1oiḡ Loḡa  
4530 haidḡinn.

bíod ḡo n-áḡmḡo na ḡeandaidḡe aḡḡoḡḡa 'o beit ar  
Éḡinn 1 noiaid Maolḡeadḡlann, ní meadain ḡo uadainḡ ní  
ḡan fḡeardḡa uirḡe ḡo ḡadálḡar ḡall, áḡc cia 'o  
ḡadadai ḡḡoḡ 'oib ceannar ḡeada Éḡeann ní a n-aḡ.  
4535 aḡ ḡo uaidḡad an cḡeandaidḡe ar ḡin ḡan ḡann-ḡo:

tar éir Maolḡeadḡlann fona,  
mic Dóḡnailḡ mic Dóḡnóda,  
'o ḡear caoiḡní ḡuḡ ḡad cloinn  
's noḡar ḡad doḡní Éḡinn.

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 gáδ 'Donncaó mac 'Dhriain 'Dóiraimhe ríogaáct leite Moza i'f urhóir éiréann uile caogao bliádan 'do réir fíngin Mic Carrtaiz, ran leadhán 'no rchíob 'do Stair na hÉiréann, i'f úrúingé oile ré feandur; a'gur i'f mó mearaim an céadfaio-ge 'do beit ríinneac íoná céadfaio na úrúingé
- 4545 a'vuir nac raibe 'Donncaó i bflaitear áct ná bliádan véas. Óir tiz céadfaio fíngin leir an áiréam bliádan acá ó b'ar 'Dhriain go Sabálar Gall; a'gur ní tiz an céadfaio véidéanac. Uime rin mearaim zupab i céadfaio fíngin acá ríinneac, a'vuir zupab caogac bliádan fao flaiteara
- 4550 'Donncaio. I'f i bflaitear 'Donncaio cáiniz Harolt Conan rrionnra na 'Dreacan ar teiteac i nÉirinn, mar a b'fuarir cumac an tan fá haoir von Tigearna 1050. I'f ré linn 'Donncaó 'do rinneac na znioma-ro ríor. Óir i'f ann 'do gádaó Amloib mac Si'ceaca caoiréac
- 4555 loclonn i nÉirinn lé Matzámáin Ó Riagáin ní 'Dreac, go b'fuarir ná céad véas bó i'f ré rícto eac o'fuarcláó ar.

I'f fán am-ro rór 'do éuaio flaitéaricac Ó Néill 'do oiléire von Róim, aoir an Tigearna an tan roin 1073. Ná éir rin fuair Táiz mac loicáin ní Ua zCinnrealaiz

4580 b'ar i nGleann ná loé, a'gur é ag véanam áitúge ann, a'gur fuair zomflait ingean Mureacaó mic floinn, ní laizean, mátair Si'ceaca mic Amloib, caoiréac loclonn i nÉirinn, b'ar, a'gur fa hi mátair 'Donncaio mic 'Dhriain 'Dóiraimhe i. I'f fán am-ro 'do hairgeac Cluian fearca 'Dreanáinn lé

4585 h'ar Coileac Ó Ruairc ní 'Dreíteire; a'gur carla 'Donncaó mac 'Dhriain an lá céana n'ir, go ucuz veairzár múinnitire áire i noiozail na ceallairíte rin 'do ríonrac. I'f znoo 'n-a óiaio rin go noeacáio Catal mac Ruairí, ní iarcair

## 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 oilithe go hAro Maca. Da éir rin vo  
 4570 haithead ir vo loircead porc laithe lé Diarmuid mac  
 Maoil na mBó ní laigean, agus vo haithead Cluain Mic  
 Nóir lé Conháicib, gur óioḡail Dia ir Ciadán rin orra .i.  
 urthóir a n-aoine ir a n-áinneire o'edg go gnos da éir rin.

Ir fán am-ro vo loircead Cairteac mac Saoimbreadaig  
 4575 ní Eoganaeta Cairil i utig teinead lé mac Longargáin  
 mic Duinn Cuan maille mé hiomao vo áoinib uairle oile  
 mar don gur. Da éir rin vo cuircead Donncaid mac Buidin  
 a ríogad agus vo éuaid da oilithe von Róim go bfuair  
 bár ann i mainirtir Steapháin. Agus an ní aeirio a lán  
 4580 gurab vo rliocht Donncaida Ruémaidg Euráraig ir pluing-  
 céadaig, ní bfuair laoid ná leirir da áeibudg gurab  
 vo rliocht Donncaida ceactar óioḡ, act don man amáin atá  
 ran uain uairab torac: Cuircead comaoin ar éloinn  
 Tál, vo rinne Maoilín Óg Mac Buidineada, fear com-  
 4585 ainirre úoinn féin. An beolicear fóg atá ag a lán vo  
 tuataid, mar a n-abairio iar noul vo Donncaid ar eactria  
 von Róim da oilithe gur éuaire ar ingin an impire vo  
 bí ann an trát roin, go ius mac úo, agus gurab ón mac  
 roin tiocraoir ná tri éneada vo luaidemar; gíthead ní  
 4590 héoir an rcal-ro vo heit ríinnead; óir mé noul ar an  
 eactria roin úo, vo ba reanóir cionna ciadorta ór cionn  
 a ceirre ríco blaidan é, agus níor cormaid o'ingin impire  
 uíl vo tabairt vo luige mé n-a fámait o'atlad, agus  
 fóg níor b'oircear o-ran vo éuaid ar eactria ar leirg  
 4595 oilithe ir áirige uíl vo éur i mnaoi ran biot.

Agus vo réir a n-ubairt meairim nar éuaire  
 Donncaid ar ingin an impire ir nac ius mac úo ó tioc-  
 rair an orng duairt.

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 Bruaideadha 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.

4000 I r cónaite ríinne an neite-re vo meaf mar léagtar  
 Douagáin tuairim trí céad bliadhán ó rin go nveadú  
 Donncaó iar scríobnuagú tuair na Róma i mainirtir  
 S. Stiabhna ran Róim vo comhuithe, agus sur gab cuing  
 4005 éradú mé a air an, sur áit a maite roime va mé go  
 haitirneagú ran áit céadna go baf.

Léagtar fóir i scríobuib Gall, mar a n-áitirneagú na  
 huairle táinig vo Galluib i néirinn ar utúr, surab i  
 utúr Gabáltair Gall táinig Robert le Power ói éin-  
 4010 rívo Ruéraig ir Euráraig i néirinn, agus veirvo na  
 huagóir céadna surab vo loclonnuib pluingcéadúig.

Vo gab Toirnealbác mac Cairé mic Druain Dóirne  
 ríogáct Muman ir uiríoir éiréann uile vá bliadain  
 véag. Móir inéan Siolla Druige Uí Maolmhuaid ní  
 4015 éinél fíadú ir fear gCeall mátar an Toirnealbáig-  
 re Uí Druain. Ir 'n-a flaitear vo ríneadú na gníoma-ro  
 ríor. Óir ir an vo marbad Concubair mac Maolfead-  
 lainn ní Míde lé mac a veirbíatáir féin .i. Muicáú  
 mac Floinn tré meabail, agus ríogú a ceann ar a ánacal  
 4020 ar éigin ó Cluain Mic Nóir go Ceann Córú lé Toirne-  
 albác Ó mDruain via hdoine iar gCáirc, agus ríogú an  
 ceann céadna ba tuaid tar a air go Cluain Mic Nóir ran  
 Donncaó ba neara dóib, agus rin vo tígeact vo miorbailib  
 éiráin.

Ir i flaitear an Toirnealbáig-re vo éirí Uilliam  
 4025 Rurur ní Sacran ríor i néirinn i goinne admaio vo céad  
 Toirnealbáig Uí Druain ríog néiréann mé n-a éirí ar  
 ceann halla 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.

Toirdhealbhach, 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 Toirdhealbhach 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 Toirdhealbhach 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 Toirdhealbhach that William Rufus, king of England, by the permission of Toirdhealbhach 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

4630 **β**λιαύδαι μοιθε ριν το χοιρνεάδ αν céιρθεαρρος ι βΨοιρ  
 Λαιρθε, Malcur Δ Διημ, ρέ Δηρελμυρ Διρθεαρρός Can-  
 τερβυρθε. Ιρ ράν Δμ-ρο ρυαίρ Θεαρβϋορρζαίλλ ιηζεαν Ταιός  
 Μις Ζιοίλλα Ράορραιζ βεαν Τοιρρθεαλβαίς Ηί Θρμιαίρ ριός  
 υρρμόιρ έρθεανν βάρ. Θα έίρ ριν ρυαίρ Τοιρρθεαλβάδ Ο  
 Θρμιαίρ ριός υρρμόιρ έρθεανν υίλε βάρ ιαρ ζσαίτεαθ τά  
 βλιαύδαι υέας ι βϋλαίτεαρ τό.

4635 **Θ**ο ζαδ Μυρρθεαρρταδ μας Τοιρρθεαλβαίς μις Ταιός  
 μις Θρμιαίρ Θόρρμιθε ριόςαδτ Λέιτε Μοζα ιρ υρρμόιρ  
 έρθεανν υίλε ρίθε βλιαύδαν. Καίλλεαδ Όέ ιηζεαν Ηί έρθε  
 μάταίρ Μυρρθεαρρταίς Ηί Θρμιαίρ αζυρ μάταίρ Ρυαίτόρ Ηί  
 Concubaiρ. Ιρ 'η-α ϋλαίτεαρ το ριηνεαδ να ζηιόμα-ρο  
 4640 ρίορ. Δι υτύρ ιρ έ το θρηνν Καίρρεαλ υον Εαζλαίρ μαρ  
 ιούβαίρτ το Όια ιρ το Ράορραιζ αν céιρβλιαύδαι τα  
 ϋλαίτεαρ, αν ταν ϋά ηαοίρ υον Τίζεαρρμα ΙΙΟΒ; αζυρ ιρ  
 ϋάν Δμ ροιη το βί κομύαίλ έοιτθεανν ϋεαρ ηέρθεανν  
 ιυιρ λαοδ ιρ έλέρθεαδ μαρ Δον ρέ Μυρρθεαρρταδ Ο  
 4645 Θρμιαίρ ρί Λέιτε Μοζα ι βϋιαδ Μις ηΔονζυρρ. Δζ ϋο  
 αν Λιον το έλέρρειβ το βί ϋαν ζκομύαίλ ϋιη, .ι. Μαολ-  
 μυρθε Ο Όύνάιη Διρθεαρρρος Μυμάν ιρ Ceallad μας  
 Δούα κομιορρβα Ράορραιζ .ι. βιοαίρθε ζεθεαρράλτα αν ϋρριομ-  
 άιθ, ιρ οδταρ εαρρρος, τρί έέαο ιρ τρί ϋίόιυ ϋαζαίρτ ιρ  
 4650 ϋεαδτ βϋίόιυ υεοδαν ιρ ιομαο το έλέρρειβ ηαδ Διρρρρζέεαρ  
 ανη ϋο. Το ηορρυοιζεαδ έεαηα ϋεαδτα ιρ υιζίτε ιρ ηόιρ  
 Leo ι ζοίλλ ιρ ι υτυαίτ. Θα έίρ ϋιη ϋυαίρ Μαολμυρθε Ο  
 Όύνάιη Διρθεαρρρος ηα Μυμάν βάρ.

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 1r mé linn an Múirceairteais-re fóir vo horpouigeadó  
 feanaó nó comóáil doirceann 1 nÉirinn 1 Ráit Dheairail,  
 an tan fá haoir von Tigearna IIOO, vo méir feirleabair  
 annálad eaglaire Cluana heirónead Fionntain 1 Laoisir,  
 mar a zcuirtear ríor na neite pphinnriopálta vo rinneadó  
 ran treanaó roin; asur fá hé Ziolla Earpuis earpos  
 4660 Luimnis fá leasáio ón pápa 1 nÉirinn an tan roin vo  
 b'aroudatarán ar an zcomairle rin. As ro ríor iomóirio  
 na neite vo horpouigeadó innte:

Amáil vo horpouigeadó vó earpos vóas ran leit tear  
 vo Sacraib um Canterbury, 1r vó earpos vóas ran leit  
 4665 tuaid um cátair Eborac, 1r mar rin vo horpouigeadó 1  
 Seanad Ráta Dheairail 1 nÉirinn, mar atá vó earpos vóas  
 1 Leit Moza 1r vó earpos vóas 1 Leit Cuinn, 1r fóir vó  
 earpos ran Míde. 1r ann ra treanaó-ro tugadó cealla  
 Éireann zo comlán vo na hearposaid zan cur na cíor vo  
 4670 beir as flaitib tuaithe oirra zo híd. 1r ann fóir vo  
 horpouigeadó fairceadó nó vicofer earpos na héireann.  
 As ro líon earpos Leite Cuinn: feirear 1 zCúigeadó Ulad  
 1r an pphiomáio v'áiream oirra, cúigear 1 zCúigeadó Connact  
 1r vial ran Míde. Zonad é rin comlíonad vó earpos  
 4675 vóas Leite Cuinn 1 n-éasmaid an pphiomáio. As ro  
 cátaoie Cúigió Ulad, mar atá Arto Maca as aihuearpos  
 Arto Maca 1r pphiomáio ór earposaid Éireann uile, Clochar,  
 Arto Spata, Doirre, Cuinneire, 1r Dún vó Leatglar;  
 cátaoie Míde, Daimliag 1r Cluain Iorairto; cátaoie  
 4680 Cúigió Connact .i. Tuaim vó zualann, Cluain Fearta  
 Dheandainn, Conga, Cill Alad 1r Arto Carra. Cátaoie  
 Mumhan, Cairéal as aihuearpos 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,

Ροιτ Λαιγχε, Κοικαδ, Ράιτ Μάιγε ρειρχειτ, Λυιμνεαδ,  
 Cill Dála, Imleac Iodair. Δς ριν na ρεαδτ ζσαταοιρε  
 4685 το χοιουιζεαδ ραν Μυμáιν ραν τρεααδ ροιν. Cúig  
 caṭaoiṛe i Laignib, Cill Éainniṡ, Leitḡlinn, Cill Dara,  
 Gleann dá Loḡ, Feapna nó Loḡ Gaṛman. Cuirteap na cúig  
 caṭaoiṛe ριν i ζεααν na ρεαδτ ζσαταοιρεαδ ατά ραν  
 Μυμáιν ζο νοέινιτ οά αταοιṛι υέας i Leit Moḡa. Iṛ uime  
 4690 naδ áiriṡḡṡteap áτ Cliaṭ aṡṡiṛo, το βῆιḡ naδap ḡnáτ Leit  
 ḡiáṡa το ḡlacáṡ áτ ó áiriṡeapṛoṡ Canṡeibuiṛe i Saṡraib.

Δοειṛi ḡanṡeṛi ζο βῆιέαςαδ ζο μαιβε κυṛi Δς áiriṡeapṛoṡ  
 Canṡeibuiṛe áṛi éleṛi éṛeann ó áiriṛi Δυḡṡṡe maṡaδ  
 ζο ḡabálar ḡall. Óṛi ní βῆuiḡbe ζο μαιβε κυṛi Δς  
 4695 ṛiéaláioib Canṡeibuiṛe áṛi éleṛi éṛeann áτ ṛié linn  
 Lanṡancur Ranulphur iṛ Anṡelmur; Δḡur an tan ροιν  
 ṛéin iṛ iáṡ υṛoṡḡ το éleṛi éṛeann áṛi Δ μαιβε κυṛi aca,  
 cliaṛi áta Cliaṭ, ṛuiṛt Λαιγχε, Loḡa Gaṛman iṛ Luimniḡ,  
 táiniḡ το ṛliocṡ iapṡaiṛi na Loḡlonnaδ va ṡḡaiṛiṡi Normani,  
 4700 Δḡur iṛ τῆι éommbáioṡ ṛié luṡṡ na Noṛṡmanṡie táiniḡ uáta  
 ṛéin tuḡaṡar na ṛiéaláioe το βῆi ṛna háitiṡ ριν κυṛi iṛ  
 ceannaṛ Δς áiriṡeapṛoṡ Canṡeibuiṛe oṛṡa ṛéin, maṛi iṛ  
 ṛollur áṛ an leaḡṛán το ṛcióḡ Doctúṛi Uṛṛeṛi, áṛ n-a  
 ṡeap oḡib va ṛveaṡáṡ an ní áṛ toḡa an ṛobaiṡ ioṛi ṛiáṡ  
 4705 ṛéin iṛ aon το ḡaeúealaib το βῆiáṡ Δς iapṡaiṛiáṡ an éeime  
 éeáṡna, naδ βῆiáṡ comṡṛom aca-ṛan, το βῆiḡ ζο mbiaḡ  
 ní-ṛa ṡiό το ḡuṡ an ṛobaiṡ ṛié toḡáṡ an ḡaeúil ṛeoδ aon  
 aca-ṛan.

Μεαṛaim, ma tá naδ cuiṛeann an ṛeinleáḡari ṛioṛ é,  
 4710 ḡuṛab ṛeṛeapṛi eapṛoṡ το βῆi ṛan Μυμáιν. iṛ ṛeṛeapṛi i  
 Laignib iṛ áiriṡeapṛoṡ Cairil óṛ Δ ζcionn uile maṛi áiriṡ-  
 ṛiéaláio óṛ cionn Leitḡ Moḡa áṛ loṛḡ an áṛoṛláiṡiṛ  
 temporálar, áṡaiṡ aoubṛamaṛi tuap Δς labaiṛt áṛ an  
 ní-ṛe i βṛláiṡeap Λaoḡaiṛe.

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, Fearná 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 Δξ γο γίογ νο να γαιρδέαδαίβ νό νο να υιογέριβ ιρ  
να υτεογανναίβ αμáιλ νο ηογυοιγεαδ γαν τσεαναδ-γο  
ράτα θηεγαιλ.

Γαιρδέ αηροεγρυνγ Αηροα Μαάα, ό Σλιαδ θηεαξ ζο  
Cuaille Ciannaáca ιρ ό θιογ ζο ηαδβαιν μόγρ.

4720 Γαιρδέ Ólocáιρ, ό Αδβαιν μόγρ ζο ζαβαιλ λιυιν αζυρ  
ό Σλιαδ θεατα ζο Σλιαδ λαγζα.

Γαιρδέ Αηροα Σηατα, ό Σλιαδ λαγζα ζο Καγν ηζλαιρ ιρ  
ό Λοά Αηαοι ζο θινν φοιβνε.

Γαιρδέ εαγρυνγ Τοιηε νό Ράτα θοτ, ό Εαγ Ρυαίό ζο  
4725 Σηυιθ θηοιν ιρ ό Αηγν ηζλαιρ ζο Σηυιθ θηοιν.

Γαιρδέ εαγρυνγ Κυιννιηε, ό θινν φοιβνε ζο Τογθυιηγ,  
ιρ ό Ρογτ Μυηθοιγ ζο ηΟλλογθα ζο Κυαν Σηάηα ηαίυνε,  
ιρ ό ζλιονν Ριόγ ζο Colba ηζεαγμαινν.

Γαιρδέ εαγρυνγ Ούιν νά λεατζλαρ, νι γαζταρ γαν  
4730 τρεινλεαδαρ α τεογμαινν.

Γαιρδέ εαγρυνγ Οαίμλιαγ, ό Σλιαδ θηεαξ ζο Καγν Ούιν  
Cuaιι ιρ ό Λοάη να ηιηγυηε γοιρ ζο γαιργγε.

Γαιρδέ Óluana ηιογαιρθ, ό Ólocán γιαρ ζο Σιοναινν ιρ  
ό ηυδαρ Coιλλτε ζο Cluaiη Conaιηε.

4735 Γαιρδέ Óluana φεαηα, ό Σιοναινν ζο θυιγινν ιρ ό  
Éctze ζο Succa.

Γαιρδέ Túama, ό Succa ζο ηαγθ Αηγνα ιρ ό Δά αν  
Τεαγμαινν ζο Σιοναινν.

Γαιρδέ Conga, ό Αδβαιν Ó μθρμυιν ηυό τυαίό ζο Νείμ-  
4740 εινν ιρ ό Δά αν Τεαγμαινν γιαρ ζο γαιργγε.

Γαιρδέ Óille ηαλαό, ό Νείμεινν ζο ηεαγ Ρυαίό ιρ ό  
Óill Αιγροβιλε ζο Σηαιτ αν φεαγμαινν.

Γαιρδέ Αηροα Καγνα νό Αηροαάαδ, ό Αηρο Αηγνα ζο Σλιαδ  
αν λαγμαινν ιρ ό Αείρ Κογμινν ζο ηλοδαρ Coιλλτεάν. Μα'ρ  
4745 αονταά ελιαρ Óonnaáct αη αν ηοιην-γε ιρ τοιλ λιηνε 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,



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.

4780 **F**airde Cille Dara, ó Rog Fionnglaire go nár Laidéan,  
 ir ó nár go Cumair Cluana hIorairio ir go Sléibéib Glinne  
 dá Loc.

Fairde Glinne dá Loc ó Shianóis go Beig-Éirinn ir ó  
 nár go Reáruinn.

4785 **F**airde Fearna nó Loca Farnan ó Beig-Éirinn go  
 Mileadóac von leit tian von Bearda, ir ó Sliaó Uíde  
 Laidéan buó dear go muir; agus ma doncuigio cliair  
 Laidéan rin ir toil linne é, acé nac biaó acé cúig earpuig  
 sca.

4790 **B**eannaac an Coimbe ir Beadair arraíl ir Naom  
 Páraigis ar zac n-earrog von cúigeair ar fícu-re nac  
 biaó Cáirc zan ola vo coirneasó.

Et multa alia bona statuta sunt in hac sancta synodo  
 quae hic non scripsimus propter brevitatem.

✠ **C**omorba Beadair ir a leasáire .i. Siolla Earpuig  
 earrog Luimniú,

4795 ✠ **S**iolla Ceallaiú comorba Páraigis ir phiomáio  
 Éireann,

✠ **M**aoilíora Uí Ainmire airbeairuig Cairil,

4800 **C**hota na n-uile earrog ir na n-uile laó ir éleireac  
 vo bí ran treasó naomta-ro Ráca Ubeairil ar an tí  
 éiofear tar na horuigéib-re, agus a mallacé uile ar zac  
 n-don éiofear 'n-a n-ásáio.

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 gcroime Hackluite an t-an t-ó bí Muirceartaic  
 Ó bhriain i gceannar éiréann gur éiréannar luét na  
 nOileán teáca 'n-a dáil ag a iarraid ari uaine éigin va  
 4805 bháitrib .i. von fuil ríogóca vo éur i gceannar feáona  
 ór cionn na nOileán an feá vo biaó Olanur nó ámlaioib  
 mac Górfuio von leit irciú 'ó'oir, an tí var úual beic  
 'n-a ríú ar na hOileánaib; agur vo éur Muirceartaic  
 uaine uaral va éine féin var b'ainm Uomnall mac Taidú  
 4810 Uí Bhriain ór a gcionn, agur vo gab a gceannur trí  
 bliáona gur gab ag véanam áhflaitir oirra; agur vo  
 oibfeáó trío rin lé luét na nOileán go héirinn tar a  
 ari é.

Léagtar ag an uévar gceáona gur éur Maígnur mac  
 4815 ámlaioib mic Áraile vo bí 'n-a ríú ar an Noiruaegia  
 teáca go Muirceartaic Ó mbriain ir a bhóga féin leo ag  
 a fósraó vo Muirceartaic na bhóga o'iomáar ar a  
 gúailrib; agur ar steáct vo na teácaib vo látaar, noct-  
 aro a oioirc ó. Gabair Muirceartaic na bhóga uáca ir  
 4820 cuirir ar a gúailrib iao; agur ar n-a fáicrin rin vo na  
 huairlib vo bí 'n-a fócáar vo gab feirú mói iao, ir vo-  
 beirio áitbear vo tré ar ní rin vo véanam. "Ir feairi  
 liom-ra," ar Muirceartaic, "ro vo véanam ioná Maígnur  
 o'airgáin donéúigéaó i héirinn." Ollmuigéar va éir  
 4825 rin cablac mói lé Maígnur, ir triallair o'ionnruige na  
 héiréann ón Noiruaegia mé voáar ir mé oioct vo véanam  
 oi, agur ar steáct i ngar na héiréann ó, cig féin ir  
 beann von éablac i oirir tré iomaó veitbire mé oibfeirú  
 vo véanam; agur ar noctáin i oirir oóib tarla luét na  
 4830 críce i n-oiréil pompa; agur ar noctáin i oirir vo Maígnur  
 go n-a fluaíbuóin lingio luét na críce oirra; agur marb-  
 tar Maígnur go n-a fluaí ran tuar roin; agur ar n-a

## XXIX.

We read in the chronicle of Hackluite that when Muirheartach 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 Amhlaoihbh son of Gothfruidh, who had an hereditary right to be king of the Isles ; and Muirheartach 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 Amhlaoihbh, son of Aralt, who was king of Norway, sent envoys to Muirheartach O Briain, and sent his own shoes with them, to command Muirheartach to place the shoes on his shoulders ; and when the envoys had come into his presence they gave him their message. Muirheartach 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 Muirheartach, "to Maghnus's plundering any province of Ireland." After this Maghnus got ready a large fleet and came from Norway to Ireland to injure and ruin that country, and when he had come near Ireland he came to land himself with a wing of the fleet through his great hurry to work havoc ; and when they had landed, the inhabitants of the country were in readiness for them ; and when Maghnus and his detachment came on land the inhabitants sprang upon them, and Maghnus and his party were slain on that expedition. And when the men of the fleet he had left

élor von éablaó vo bí 'n-a úiaió zuri maibad Mažnur  
fá taoiread vóib, tillaio tar a n-air von Noimaezia.

4825 An Muiréarad-fo Ó Briaio atáimio vo luad, iar  
zcaiteam éúiz mbliadán i otreabluio vó, fuaio bár  
aitrižead i nAro Macá, ir vo haónaicead i zCill Dála  
é fan oreampull mói,

Vo žad Toirreablad Móri mac Ruaidió Uí Concubair  
4840 ceannar urmóir éireann o'éir Muiréaradiz Uí Briaio  
ar fead ficead bliadán. Ir 'n-a flaitear vo minnead na  
žnioma-fo rior. Ir leir an Toirreablad-fo tóžbad tri  
priosmóroicío i zConnactaib .i. ohoicead áta luain ir  
ohoicead áta Cricóda ar Sionainn azur ohoicead Dún  
4845 leožda ar Succa. Sluazead leir an oToirreablad-fo  
von Mumáin, zur hairžead Cairéal ir Aro fionáin leir;  
azur ar mbeit az vul vo éreacáó Aroa fionáin vó,  
táiniz ohoiz von Mumáin fá veiread an tflaiz ir vo  
maibad leo doó O héioin ní Ó bfiaciac ir Muireadac  
4850 Ó flaitéaradiz ní iaréair Connact ir iomad vo vaoimib  
uairle oile naé áirnižtear anro.

Vo éir rin vo éuaio an Toirreablad-fo zo flaaz  
lionmar leir ar muir ir ar tíri zo Corcaiz, azur žabair  
az aržain Mumán uile; azur vo ioimn an Mumáin 'n-a  
4855 óá leat, azur tuž an leat tear vo Dónnacá mac Cair-  
taiz ir an leat éuaio vo Concubair Ó mbriaio, azur ruž  
trioacá i ngiall leir uata aiaon. Ir fan am-fo vo beann-  
uizead teampull Cormaic i zCairéal maille né hiomad  
vo éléincib ir o'uarlib na héireann vo beit an, doir  
4860 an Tizearna an tan roin II34. Vo éir rin vo maibad  
Cormac mac Cairtaiz ní Mumán i bfeill lé Toirreablad  
Ó mbriaio .i. a éliaimain féin ir a cáirvear Cricort; azur  
fuaio Maolmaoúóž .i. Malachias, vo bí n-a airvearpož  
éireann ir Alban, bár, doir an Tizearna an tan roin II35.  
4865 Sluazead lé Toirreablad Ó Concubair arir von Mumáin  
maille né neart Connact, laizean, na mibe ir fear

behind heard that Magnus their leader was slain, they returned to Norway.

This Muirheartach 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 Muirheartach 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 Maolmaodhog, 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

óTeabta iF Ruarcat, go' ucugrac raorcuairc na Mumhan  
 go ránkavdar Gleann Mađair, go ucarla óóid ann rin  
 Toirnealbac Ó Úriain ní Mumhan ađur mac Concubair  
 4870 Uí Úriain go bfeairib Mumhan maille iú. Trí cata ba  
 head á lion. Feairtar Cat Móna Móine eatorra, gur  
 baircad vo Óal gCair iF o'feairib Mumhan ann, go  
 nveadaió tar áiream ar tuic oíob. Vo hionnarbad  
 Toirnealbac Ó Úriain go Trí Eođain, iF vo noinn Toirne-  
 4875 dealbac Ó Concubair an Mumhan ioir Táos Ó mÚriain  
 iF Úiarmair mac Cormaic mic Cairteaiđ.

iF ghuo va éir rin go bfuair Toirnealbac Ó Con-  
 cubair ní uiróir Éireann bár, ađur oét mbliadna iF trí  
 fióro vo b'aoir vó an tan roin, gur hadnaircad ađ alóir  
 4880 móir áirain i gCluain Mic Nóir é, ađur iF móir an  
 leađair o'fágarib ađ an gcléir ar a anam, mar acá vá  
 fióro ar óúis céao uinge o'óir, iF vó fióro marđ o'airgeao,  
 iF a rađavdar vo feoirib uile aige ioir óoir iF óloic  
 n-uairil, ioir eadair iF rriéro, éavac, fitcill iF bannuib,  
 4885 bođa iF bolđán roigeao, rtaball iF airm; iF vo oiruirđ féin  
 cuio gac cille vo noinn vo méir uiró ar gac cill oíob fá  
 reac. iF fán am-ro fuair Táos Ó Longairđain eapros  
 Cille Dálua bár.

Vo gac Muirceairac mac Néill mic Loíloinn flaitear  
 4890 leite Cuinn iF uiróir Éireann oét mbliadna vóag, gur  
 tuic lé feairib feairnmaige iF leir Ó mÚriuin. Ađur iF  
 ran reacráo bliadain vo flaitear an fir-re vo commórad  
 comóail ađur comairle coitcéann eadairle Éireann i  
 gCeannair na Míde an tan fá haoir von Tigearna II52,  
 4895 né foillriugad an éreoirí átoilice iF mé n-a glanao, iF  
 né ceaircuđad bear an róbail, iF né hoirnead ceairar  
 n-airceapros, iF né ceirre pallia vo vóil oíob. Óir ní

of Feara Teabhtha 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 Toirdhealbhach 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. Toirdhealbhach O Briain was banished to Tir Eoghain, and Toirdhealbhach O Conchubhair divided Munster between Tadhg O Briain and Diarmaid son of Cormac Mac Carrthaigh.

Soon after this, Toirdhealbhach 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

παιθε μοιθε ριν 1 nÉrinn ac̄ t̄á aithearros, mar̄ ac̄  
 p̄riom̄áit̄ō aroa mac̄a 1r̄ aithearros Cairil. Āsur 1r̄ iao  
 4900 f̄á harouac̄taráin ar̄ an̄ zcom̄airle ρin̄ ón̄ p̄ára, Ziolla  
 C̄riort̄ Ó Conairce Earros̄ learā móir̄ 1r̄ ceann̄ manac̄  
 Éireann̄ 'n-a leas̄áit̄ō, 1r̄ cair̄tionac̄l mar̄ don̄ r̄ir̄ var̄ b̄'ainn̄  
 Ioan̄ner̄ p̄ar̄ison̄ oō t̄éanac̄m̄ māz̄laiz̄te 1r̄ or̄ouiz̄te 1  
 nÉrinn, 1r̄ oō t̄éanac̄m̄ neit̄e bā mearā lé hÉrinn̄ ion̄á ρin̄,  
 4905 mar̄ ac̄á t̄áil̄ ceit̄he pallia. Óir̄ oō bā lóir̄ lé hÉrinn̄  
 pallium 1 nAr̄o mac̄a 1r̄ pallium 1 zCair̄eal, āsur̄ zō  
 háir̄ite 1r̄ tar̄i r̄árūz̄ac̄ō eas̄ail̄re aroa mac̄a 1r̄ t̄úim̄ t̄á  
 leat̄z̄lar̄ tuz̄ac̄ō am̄ac̄ ac̄t̄ pallium 1 nAr̄o mac̄a 1r̄  
 pallium 1 zCair̄eal, am̄ail̄ nōct̄ar̄ ρeinleabar̄ ann̄áac̄  
 4910 eas̄ail̄re Cluanā hÉt̄oneac̄ 1 laoz̄ir̄ é, lé zc̄uir̄tear̄ ρuim̄  
 na com̄airle-re ρior̄.

1ar̄i ρuith̄e iom̄oir̄io r̄an̄ com̄airle t̄óib̄, oō ρinneac̄ō  
 or̄ouiz̄te 1r̄ nóir̄ r̄om̄ol̄ta leo ar̄ t̄áil̄ na zceat̄ra pallia-  
 ro. Āz̄ rō r̄ior̄ b̄rūat̄ra an̄ t̄reinleabar̄i r̄ur̄ oō r̄c̄riob̄ac̄ō  
 4915 1 zCluain̄ Eit̄oneac̄ f̄ion̄n̄t̄ain̄ 1 laoz̄ir̄.

M. c. l. 2 anno ab Incarnatione Domini nostri Iesu  
 Christi, bissextili et embolismali anno, Nobile Concilium  
 in vernali tempore ad Dominicam "Laetare Ierusalem"  
 apud Ceanannus celebratum fuit, in quo Presidens Domi-  
 4920 nus Iohannes Cardinalis Presbiter Beati Laurentii in  
 Damasco inter viginti duos episcopos et quinque electos  
 et inter tot Abbates et Priores, ex parte Beatorum Apos-  
 tolorum Petri et Pauli et Domini Apostolici Eugenii,  
 simoniam et usuram omnibus modis extirpavit et dam-  
 4925 navit, et decimas dandas Apostolica auctoritate praecepit.  
 Quattuor pallia quattuor Archiepiscopis Hiberniae, Dub-  
 linski Caselensi Tuamensi Armachano tradidit. Insuper  
 Armachanum archiepiscopum in primatem super alios

then in Ireland only two archbishops, to wit, the primate of Ard Macha and the archbishop of Cashel. And those who presided at this council on behalf of the Pope, were Giolla Criost O Conairce, bishop of Lios Mor, and head of the Irish monks, as legate, and a cardinal with him, whose name was John Papiron, for the purpose of making rules and regulations in Ireland, and for doing a thing which Ireland regarded with greater concern that this, to wit, the giving of four pallia. For Ireland thought it enough to have a pallium in Ard Macha and a pallium in Cashel, and particularly it was in spite of the church of Ard Macha and the church of Dun da Leathghlas that other pallia were given besides one to Ard Macha and one to Cashel, as the old book of annals of the church of Cluain Eidneach in Laoighis, which gives a summary of the transactions of this council, explains the matter.

Now, when the council met in session they made praiseworthy regulations and customs on the occasion of the giving of these four pallia. Here follow the words of the old book of chronicles which was written in Cluain Eidhneach Fionntain in Laoighis.

In the year 1152 from the Incarnation of our Lord Jesus Christ, being a bissextile and embolismal year, a famous council was held at Ceanannus in the season of spring about the time of "Laetare Jerusalem" Sunday, in which Lord John Cardinal Priest of St. Lawrence in Damascus, presiding over twenty-two bishops and five bishops elect, and over many abbots and priors, on behalf of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, entirely rooted out and condemned simony and usury, and commanded by Apostolic authority the payment of tithes. He gave four pallia to the four archbishops of Ireland, to wit, to those of Dublin, Cashel, Tuaim and Ard Macha. Moreover, he appointed the archbishop of Ard Macha as primate over the other bishops as was meet.

prout decuit ordinavit. Qui etiam Ioannes Cardinalis  
 4990 protinus post peractum Concilium iter arripuit et nono  
 Kalendas Aprilis transfretavit. Hi sunt episcopi qui  
 huic Concilio interfuerunt .i. **Siolla** Crioirt Ó Con-  
 aithe earras Leasa Móir, Leasáir an pára i nÉirinn;  
**Siolla** Mac Liag comorba páraiz i r príomáir Éireann;  
 4985 **Domnall** Ó Longargáin aithearras Mumhan; **Siéine**  
 earras áta Cliait; **Siolla** na Naom Láigheas earras  
**Shinne** dá loc; **Dúngal** Ó Caolluibe earras Leit-  
**Shinne**; **Toirtur** earras Rúirt Láighe; **Domnall** Ó  
 Fozargais biocáirne zenearála earras Oghais; **Fionn**  
 4940 mac Cianáin earras Cille Dara; **Siolla** an Coimbeas  
 Ó hArdmáoil, biocáirne earras Imli; **Siolla** doúa  
 Ó Mairin, earras Corcaige; **Mac Rónáin** comorba  
 bhréandainn earras Ciannaithe; **Toirtur** earras  
 Luimni; **Muirceartac** Ó Maoilíoir earras Cluana Mic  
 4945 **Nóir**; **Maoilíora** Ó Connacáin earras oirthir Connac;  
**Ua Ruadáin** earras Luighe; **Mac Crait** Ó Muighín earras  
 Connacine; **Etraf** Ó Miodáin earras Cluana hIomair;  
**Tuácal** Ó Connacáiz earras Ó mBhuin; **Muirceadac** Ó  
 Cobháiz earras Cínéil nEogáin; **Maoilpáraiz** Ó Dánáin  
 4950 earras Dál nAruibe; **Maoilíora** mac an Cléiriz Cuirr  
 earras Ula. i bPrío Nóin Máirta vo forbas an  
 feasad-ro, mar an ceartuisgead i r mar an horuisgead  
 eargóirdeada Éireann.

1ar zcriócnuzad na comairle rin fuair **Domnall** Ó  
 4965 **Longargáin**, aithearras Mumhan bár; agus feasad aithe-  
 rre va éir rin fuair **Muirceartac** mac Néill vo bí  
 as zadbáil ceannair leite Cuinn i r uiríoir Éireann an  
 tan roin bár—a marbas lé feasaid fearrnaisge agus  
 leir Ó mBhuin, áisail doubhamar tuar.

And this Cardinal John, immediately after the council was over, took his departure, and on the ninth of the calends of April set sail. The following are the bishops who were present at this council, to wit, Giolla Criost O Conairce, bishop of Lios Mor and legate of the Pope in Ireland; Giolla Mac Liag, comhorba of Patrick and primate of Ireland; Domhnall O Longargain, archbishop of Munster; Greine, bishop of Ath Cliath; Giolla na Naomh Laigneach, bishop of Gleann da Loch; Dunghal O Caolluidhe, bishop of Leithglinn; Tostius, bishop of Port Lairge; Domhnall O Foghartaigh, vicar-general to the bishop of Osruighe; Fionn, son of Cianan, bishop of Cill Dara; Giolla an Choimdheadh O hArdmhaoil, vicar to the bishop of Imleach; Giolla Aodha O Maighin, bishop of Corcach; Mac Ronain, comhorba of Breanainn, bishop of Ciarraidhe; Torgestius, bishop of Luimneach; Muircheartach 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 **Uo** **ḡab** **Ruaidṛí** **O** **Concubair** **ceannar** **Connact** **if**  
**uimhóir** **leite** **Cuinn**, **uo** **briḡ** **sur** **ḡiall** **ní** **Oirḡiall** **ní**  
**Míde** **if** **ní** **ḡréitṛne** **óó**, **asur** **fór** **ḡairmtear** **ní** **Éireann**  
**uile** **úe** **ran** **reancur**. **ḡídead** **ní** **maibe** **act** **ní** **ḡo** **ḡfnear**  
 4965 **adha** **ann**, **mar** **atá** **ní** **as** **a** **maibe** **móran** **o'uarlib**  
**Éireann** **as** **cur** **'n-a** **asaid** **fá** **flaitear** **Éireann** **uo**  
**beit** **'n-a** **feilb**. **asur** **if** **né** **linn** **Ruaidṛí** **Uí** **Concubair**  
**uo** **beit** **i** **ḡceannar** **mar** **rin** **uo** **cuir** **bean** **Ṫigearnán**  
**ḡaoic** **Uí** **Ruairc** (**Dearbforḡiall** **fá** **hainm** **úí** **if** **fá** **hinḡean**  
**uo** **Murcad** **mac** **Floinn** **ní** **Míde** **i**, **asur** **noḡar** **b'i** **bean**  
 4970 **níog** **Míde** **i**, **adail** **doeir** **Cambrieny**) **teacta** **ór** **iféal** **ḡo**  
**Ṫiarmaid** **Mac** **Murcad** **as** **iarraid** **air** **teact** **'n-a** **coinne**  
**féin** **ua** **bheit** **leir** **ó** **Ṫigearnán** **mar** **innaoi** **óó** **féin**, **asur**  
**doibairc** **nir** **na** **teactaib** **a** **noctad** **uo** **Ṫiarmaid** **ḡo**  
**nveadad** **Ṫigearnán** **air** **tuar** **ḡo** **huaim** **Puigadóra**  
 4975 **Ráoraid**, **asur** **mar** **rin** **ḡo** **ḡfuidbead** **reirean** **uain** **if**  
**uaidnear** **air** **i** **féin** **uo** **bheit** **leir** **i** **Laignib**. **Uo** **bí**  
**iomorho** **cumann** **míméine** **eaorha** **né** **cian** **uo** **bliadnair**  
**noime** **rin**.

**Uála** **Ṫiarmada** **air** **noctain** **na** **rcéal** **roin** **cuige**,  
 4980 **triallair** **ḡo** **héarcad** **o'fior** **na** **mná** **ḡo** **r'luadḡuibin**  
**innarcad** **'n-a** **foḡair**; **asur** **air** **noctain** **mar** **a** **maibe** **an**  
**bean** **óó**, **cus** **fá** **veara** **a** **tóḡbáil** **air** **cúlair** **marcais**;  
**asur** **leir** **rin** **ḡuilir** **if** **rcieadair** **an** **bean** **ḡo** **cealḡad**,  
**mar** **ḡurab** **air** **éigin** **uo-béarad** **Ṫiarmaid** **leir** **i**; **asur**  
 4985 **cillir** **lé** **mar** **rin** **ḡo** **Laignib** **tar** **a** **air**. **iomtúra** **Ṫig-**  
**earnán**, **iar** **oigead** **tar** **air** **von** **ḡréitṛne** **óó**, **if** **iar**  
**n-a** **élor** **ḡurab** **oá** **haimdeoin** **nuzad** **a** **bean** **uair**, **éas-**  
**caoimir** **an** **ainbearc** **roin** **lé** **Ruaidṛí** **O** **Concubair** **if** **lé**  
**n-a** **áairuib** **air** **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 chuinneugad ar fearaib Conn-  
 áct, Úreítegne Oirgialla ir Míde, agus triallair oo loc  
 laigean go rluag lionmair maille nír i noiozail an mí-  
 gnioma roin oo rinne Diaimaido.

Ar n-a élor oo Diaimaido Ruaidrí oo deit ag teact  
 4995 oo loc laigean, cuirir chuinneugad ir coimtionól ar  
 uairlib laigean ar zác leit, agus ar noctain go haon-  
 ládair dóib, oo b'é a bhréagha ar Diaimaido naé raédoair  
 oo fearam an mígnioma oo rinne reirean; agus leir rin  
 oo tréigeadair móran oib é, agus oo éadair ar comairce  
 5000 Ruaidrí, ir noctain oo zuraab ionda éadcoir ir ainolige  
 oo rinne Diaimaido noiwe rin orra.

Mar naé maibe Diaimaido lion catuigte mé Ruaidrí  
 leir rin tug Ruaidrí uct ar an méio oo záb lé Dia-  
 maido oo laigrib oo loc ir téio noiwe go fearna zup  
 5005 tréarair teac Diaimada, ir zup bhir a óún ir zup  
 oibir a héirinn uile é. agus triallair Diaimaido zup  
 an daira henní ní Sacran, oo bí ran bfraingc an triat  
 roin; agus ar noctain oo ládair an rioz óó, fáilcigir an  
 ní noiwe ir oo rinne ionda muinntearóair nír; agus an  
 5010 tan oo noct fát a tairair oon níz, rriobair an ní leitreaá  
 cáirbeaíla leir i Sacraib mar a ucuz ceao oo zác don  
 léir b'feirre teact oo neartugad leir i nÉirinn oo buain  
 a ériwe féin amac. Ceileabhair Diaimaido leir rin oon  
 níz, ir triallair i Sacraib go ráiniz bhuortoe, ir tug fá  
 5015 veara a leirre oo léadad go puibíwe ann rin, agus  
 oo zeall tairgriona móra oon oruinz oo éiofad leir i  
 nÉirinn oo buain a ériwe féin amac.

Ir annrin tarla Rirtearo Mac Hilbeirt mic Iarla  
 Stranguell air, ir oo ceangail connrad nír, mar acá a  
 5020 ingean féin .i. Doirfe ingean Diaimada oo tabairt 'n-a  
 mnaoi óó, ir oizneact laigean nír an ingin i noiaid a  
 báir féin, agus o'fíadaib ar Rirtearo teact 'n-a óiaid 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 vo buain a ériúe amac óó. Ar zceangal ar na  
 heactaib rin uóib, triallair Diaimair zo Dneactain zo  
 5025 ppuonhra vo bi ann uar b'ainm Raph Sruifin vo bi i  
 zceannar na criúe fán níú Henri, ir noctair a uáil  
 uó. Tarla an uair rin uaine uaral arpacac oirbeartac  
 uar b'ainm Roibeairt mac Stiabhna i bphiorún az an  
 bpuonhra roin tpe míreiri an níú vo uéanaim, ir ní maibe  
 5080 uáil eadha 'n-a éionn ac muna nhabad pé a air triall i  
 nÉirinn vo eadairt neirt a láime lé Mac Muircada pé  
 buain a ériúe amac óó. Azur ar n-a élor u'earrog S.  
 Uáibíó ir vo Muiri Mac Zeairle zo uáinig Mac Muir-  
 eada u'fior an ppuonhra roin pé hiamaió Roibeir Mac  
 5035 Stiabhna ar an mbraizueanar 'n-a maibe, tángauar féin  
 vo éur impiúe mar an zcéanna air fá rcaoiléat vo  
 Roibeairt, ir fá n-a léizean lé Mac Muircada i nÉirinn.  
 Clann donmácar iomorro an t-earrog roin ir Roibeairt  
 Mac Stiabhna ir Muiri Mac Zeairle.

5040 Léizir trá an ppuonhra Roibeairt amac ar eact zo  
 leanrad Mac Muircada i nÉirinn an raírad ba neara uó.  
 Zeallair Diaimair uon leit oile loc Zairman ir an uá  
 triúca céad fá zoire uí, mar uúeaz uílir zo brát vo  
 Roibeairt Mac Stiabhna tpe teact vo éongnam leit i  
 5045 n-azair a earcarad; azur i noiaíó an ceangal rin vo  
 uéanaim, ceileabhair Diaimair uon uiruz rin ir triallair  
 taoib pé beazán burúne zo hÉirinn. Ar puótain i uéiri  
 uó, mar a maibe iomao earcarad ir teirce carad aize, tiz  
 ór íreal zo fearna móiri máuóúg ar uíuean cléire ir  
 5050 coiméionóil fearna; azur vo bi zo uubac uearóil 'n-a  
 bpoóair fead na haimirre rin zo teact uon traírad.

Uála Roibeir Mac Stiabhna táinig vo 'comall a  
 zeallair vo Mac Muircada, azur ir é lion rluaz táinig  
 leit i nÉirinn triúcao puirrad ir tpe rúio rcaibéir ir tpe  
 5055 céad triúteac; azur ir é áit ar gabauar tpe i zCuad an  
 uáinb i n-imeall Conntae loca Zairman teap, 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 Fearná Mor Maodhog, putting himself under the protection of the clergy and community of Fearná; 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

páirtéarí beas an bun, agus fá hí doir an tigearna an  
 tan roin II70, agus an feadtmad bliadain vo flaitear  
 Ruaidrí Uí Conchubair. Vo bí fóir muirne pñionnrapálta  
 5080 i bfoéarí Roibeirio mic Sciaðna an tan roin, mar atá  
 Herimont Morci muirne vo muinntir iarla o' Stranguell  
 vo éuir roimé i néirinn vo mear na tíre; agus ar noctain  
 i scíre dóib an rín, cuirir Roibeirio féala go Diaimaid  
 va noctad dó é féin vo ceact i néirinn.

5085 Ar n-a élor rín vo Diaimaid, vo gab lútgáirí é, agus  
 céio cúig céad laoc 'n-a goimne, agus ar noctain i goim-  
 óáil a céile dóib, triallair o' donchoimairle o'ionnruige  
 Loáa Garman va buain amad; agus ar scizeact i ngair von  
 baile dóib, ir í comairle ar ar cinnead leir na buirgírib  
 5070 triallad vo Diaimaid ir ceactairí o' uairlib an baile vo  
 tabairt i ngiall mé comall ríoda dó agus díol cíora ir  
 cánaóair, ir mé beir umal mar tigearna dó. Ir an rín  
 ionnruio vo bñonn Diaimaid loá Garman ir an dá tríúca  
 céad vo b'foizre dó vo Roibeirio mac Sciaðna, agus vo  
 5075 bñonn fóir an dá tríúca céad vo b'foizre dóib rín airí  
 vo Herimont Morci vo méir an gellaim tug dóib i  
 mbreatain; agus iar goimlíonad an gellaim rín, vo  
 éuir Diaimaid cruinnuigad ar a muinntir féin ir ar na  
 Gallaid go haonlácair; agus ir é líon rluas vo bádar  
 5080 an rín míle fearí ionn gaeócal ir Gall, agus triallair  
 o' doinnmáin ar rín o' airgáin ir vo éreacad Orruige; agus ir  
 é fá ní ar Orruigib an tan roin Donnád mac Donnáil  
 Reamáir, bíodáir bunaid vo Diaimaid, agus mar ríng-  
 adar vo loá Orruige ir gan cornam ag Donnád air féin,  
 5085 ir í comairle ar ar éinn féin ir maite a dúitce géill vo  
 tabairt dó mé díol airdóíora rín; agus mar rín vo coircead  
 Diaimaid ó loá na críche.

Mar vo éualadar trá uairle éireann tigeact Diai-  
 mada ir na nGall roin, ir gab áitear vaí éirig leo, vo

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 éasodar vo éinnead cómaidhle gé Ruaidrí Ó Concubdar ní  
 Connacht vo zadb bairiantar éireann gé a air an trát roin;  
 asur ir ead vo commórad leo congnaím fluaig vo éadairc  
 ar zác cúigead i néirinn nó; asur ar zcruinnuigad na  
 fluaig roin ar donládar, triallair Ruaidrí leo zo hlib  
 5095 zcinnrealaig, i noóig gé cafrann Óiarmaida ir na zhall  
 a héirinn; asur mar máinzig Ruaidrí zo laigrib, vo éad  
 Óiarmaid ir na zhall ir an méio vo lean vo laigrib é, i  
 zcoilltib daingne daimairie láim gé fearna míoir maodóg  
 va noidean féin ar antriom fluaig Ruaidrí. Mar vo  
 5100 éonnairc iomoirio Ruaidrí nac maasdar ar tí cafa vo  
 fhearca vo, vo éuir teacfa zo Roibeair mac Stiabna 'za  
 idairid air an tír vo fázbáil asur nac maibe ceair na  
 oútar airge ar beir innce duobairc Roibeair as fheadrao  
 vo na teacfaib, nac tréigead an tigeairna lé a oúairig i  
 5105 néirinn. Tillio trá na teacfa leir na ródalair rin zo  
 Ruaidrí, asur ar n-a zcloir nó, ir fóir ar n-a éloir nó nac  
 tréigead Mac Muiréada na zhall ar donóir, vo éuir  
 roime lingead lion fluaig ir ródair ar Óiarmaid ir ar  
 na zallair vo bi 'n-a ródair va millead ir va mio-  
 5110 córuigad.

Mar vo éonnasdar élar laigean an ériod i mbaozal  
 a milleir ir a mioóruigte ón rrair rin vo-nio oíeall ar  
 ríod vo éairairig ioir Ruaidrí ir Óiarmaid. asur ir  
 amlaio vo ériodnuigead an tríod roin eadoiria .i. Cúigead  
 5115 laigrib vo léigead vo Óiarmaid, amair fá oútar nó; asur  
 o'fíadair ar Óiarmaid umla ir oírle vo éoiréad vo  
 Ruaidrí amair fá oual vo zác ríig va mbíod ar laigrib  
 vo óeanaím vo ríozair éireann; asur i ngeall gé comall  
 na ríodána roin, euz Óiarmaid mac nó féin dar b'airm  
 5120 ar 'n-a ziall vo Ruaidrí. Vo geall fóir Ruaidrí a ríur  
 féin vo éadairc 'n-a maoid vo Óiarmaid; asur 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 Fearnam 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 rcairao zo ríodac mé céile : ac amáin sur  
 zeall Diaimao vo Ruaidrí gan ní ba mó vo na Galluib  
 vo tabairt i néiriinn. Agus zo hroo va éir rin táinig  
 5125 Muirir mac Gearailt i ucúr an trairiáid zo héiriinn vo  
 péir an zeallaim tuz vo Mac Muiréada, agus fór vo éionn  
 na cumá vo zeall Mac Muiréada ó féin ir vo Roibeapo  
 mac Stiabhna an rógáir roime rin tpe éadac vo éongnam  
 leir i néiriinn vo buain a ériúe féin amac. Agus ir é  
 5130 líon rluaidz táinig lé Muirir i néiriinn an tan roin, veic-  
 neadar muiréad tríoacac rcaidéir ir céao troigzeac. Agus  
 ir é ionac ar zabadarai cuan az loc Garman.

## XXXI.

Ar n-a élor vo Mac Muiréada ir vo Roibeapo mac  
 Stiabhna Muirir vo éizeac i néiriinn, vo éuadar n-a éoinne  
 5135 zo loc Garman; agus ir ann rin vo éuinniz Mac Muiréada  
 ar zac ainolize va noairiapo luic áta Cliaic air féin ir  
 ar a éair roime. Uime rin vo éionóil Mac Muiréada an  
 rluaz roin mé uil o'airzain áta Cliaic, ir vo fázaib  
 Roibeapo Mac Stiabhna az tógbáil éairléin gan ionac  
 5140 oarab ainm an éairiáiz anoir .i. va míle ó loc Garman  
 amac; agus triallair Mac Muiréada ir Muirir mac  
 Gearailt ir uiróir na nzeall roin mar don muú zo fine  
 zeall, sur hairzeac ir sur loirceac an érioc roin leo.

Ar n-a élor ionoirro vo buirzéirib áta Cliaic sur  
 5145 hairzeac ir sur creacac an érioc n-a ucimceall, vo  
 éuadar i zcomairle eatorra féin, agus ir é ní ar ar  
 cinneac leo reoive ionta ir tiodlaicte troma o'or ir  
 o'airzeac vo éur zo Mac Muiréada vo éionn ríoda ir  
 péirúiz o'fázáil uaid; agus vo éuireadar braidve éuize  
 5150 mar don rir an ionnmur roin tar múraib 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

aḡur vo ḡealladar zo vciubhaidoir ḡac ceairt ir ḡac  
 ualḡar va maibe aḡ Mac Muircáda orra roime rin vó.

Óo éonnaire Mac Muircáda iomorro ḡac ní dar cúir  
 roime aḡ teac̄t leir, vo rmuain 'n-a meannmair aige féin  
 5155 zo maibe míogac̄t Éireann aḡ a rionnfeairib roime .i.  
 Caḡaoir Mór, Concubair Abhábhuad, Labhuib Loingreac̄,  
 Laoḡaire Loiric ir uḡaine Mór ir ḡac ní oile dar ḡab  
 flaitear Éireann vóib roime, aḡur avubairt nar b'feairt  
 neairt ná cumar ḡac míoḡ oile vóib roin ar Éirinn vo  
 5160 éorḡam̄ ioná a neairt féin. Uime rin beirir Mac Muircáda,  
 Muirir Mac ḡeairilt ir Roibeairt Mac Stiabna i b'ró  
 fá leir mir, ḡur léiḡ a rún rún rún ḡcúir rin, aḡur vo iarri  
 coimairle orra créad vo b'inoéanta vó. 'Do f'reaḡairroo  
 i n-aoirfeac̄t é, aḡur ir ead avubhavar, zo maó urra vó  
 5165 an ní rin vo érioc̄nuḡad vó maó áil leir teac̄ta vo cúir  
 uad̄o ar ceann tuillead̄o vaoime zo Sacraib. Cairir rin  
 vo ráio Mac Muircáda rú-ran teac̄ta vo cúir uad̄a féin ar  
 ceann a nḡaoil ir a ḡcoim̄rialara aḡur avubairt zo  
 vciubhaid̄ a inḡean féin 'n-a mnaoi vo Muirir Mac ḡear-  
 5170 ailc̄ nó vo Roibeairt Mac Stiabna, ḡibé aca vo-béaird̄  
 í, aḡur a éiḡearnar ó n-a lá féin amac̄. ḡívead̄ níoir f̄aoim̄  
 ceac̄tar vóib an inḡean vo ḡlac̄ad̄, óir vo cúim̄niḡ Muirir  
 Mac ḡeairilt ir Roibeairt Mac Stiabna ḡur ḡeall̄ Mac  
 Muircáda an inḡean roin v'iarla o' ḡranguell ir míogac̄t  
 5175 laigean lé, vo éionn a neairt vo éadbairt leir mé buain a  
 vóit̄e amac̄ vó; aḡur vo iarri Muirir ir Roibeairt ar  
 Mac Muircáda leirre vo cúir ḡur an iarla 'ḡa iarraid̄o air  
 teac̄t vo réir an ḡeallm̄ tuḡ vó i Sacraib, "aḡur foill-  
 ríḡ vó," ar ríad, "zo b'ruile féin i mbun vo ḡeallm̄ vo  
 5180 coim̄all vó-ran, maille mé t'inḡean féin vo éadbairt 'n-a  
 mnaoi vó, ir míogac̄t laigean óo lá féin amac̄; aḡur fóir  
 na éeirre manna nac fuil aḡac v'Éirinn, foillríḡ vó zo  
 b'fuil rúil aḡac mé a mbeir fá éoir ir fá umla vóit̄."

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 ir leicreaca lé Mac Muiréada zo  
 5185 hiarla o' Stryanguell ar an gcúir rin, agus ar roctain vo  
 na teacraib 'n-a ládair ir ar léadao na leicreac óó, ir fóir  
 ar zclor an neire vo zab Mac Muiréada ir Roibeard Mac  
 Stiabna ir Muirir Mac Gearailt i nÉirinn, triallair féin  
 zo hairm a raibe ní Sacran, ir vo iarh ceao air teact vo  
 5190 óéanaí gábalair cibé áic a rainnteoadao uil. Zídeao  
 an tan vo tuig an ní meanna ir inntinn an iarla ní tuig  
 aonta ionlán vó ir ní mó vo tuig éara air. Act éanao  
 vo zluair an t-iarla leir an zceao fuair, agus vo zab  
 ag a ollmuzaó féin ir ag ollmuzaó a muinntire né teact  
 5195 i nÉirinn vóib; agus ful ráinig nír féin beic ollam né  
 teact ran curar roin vo cúir Réamonn le Zróir mac  
 Uilliam Mic Gearailt, veardbádair ba rine ioná Muirir  
 Mac Gearailt, zo rluazbuioin leir roime féin i nÉirinn;  
 agus ar roctain na críce vó, ir é áic ar zab cuan ag 'Óin  
 5200 'Domnaill, ceitire míle ó 'Poirc Laigne buó veard; agus vo  
 réir éroinic Stanihuire, fá hí nuimíir a muinntire veic-  
 neadair muiréao ir veicneadair ir trí ríciro triozteac.  
 Agus ar veizeact i veir vóib vo tózbaodar porc vaingean  
 cloc ir curao ran ionao roin.

5205 Ar roctain ionorro rceal zo Porc Laigne ir zo  
 Maolreacáin O' b'faolain, ní na n'óeir, zo veanzadar  
 na Zail rin i zcomfosur vóib, vo zab zráin ir eagla  
 iao uile pompa, ir vo cuadar zo haonládair vo éinneao  
 éomairle rán gcúir rin, agus vo b'í críoc a zcomairle  
 5210 na veoraoí o'ionnruize sur an longporc i raadaar, ir a  
 marbaó ir a míocóruzaó.

'Óá éir rin tánzadar zo haonládair, ir vo b'é a líon  
 trí míle fear ag uil o'ionnruize na n'Zail roin. Ar n-a  
 b'raicrin vo Réamonn, éuize, vo cuao amac zo mear  
 5215 micéillíve leir an mbeazán buioine vo bí áize i zcomóal

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 tadhairt t-íosa ír teagmála úoib.  
 An tan íomóirio atáonnairc Réamonn naé maibe ion-  
 buailte miú, do éuairé ar zcúlair zup an zcailéan do  
 tógair pé féin. Óo éonncaotar na zaeóil na zaill az  
 5220 íomróó, do leanaotar zo vian óáráctad íao zup an zcail-  
 léan; zioeas an tan do meaf Réamonn ve la ziór a  
 eafcaíroie 'n-a úoairé zo vána do íompuiré oíra ír tug ar  
 do-fairnéire ar an t-íomfluaig roin na n-zaeóeal, ionnur  
 í n-éazmaí ar márb pé úoib zup loiteas ír zup creáct-  
 5225 nuizeas cúig céas úoib leir pé halt na haonuairie.

Ar otaeáct íomóirio na féile Paríetolóin ran b-íomáir  
 'n-a úoairé rin, Anno Domini 1170, táinig íarla o' Strang-  
 uell í n-Éirinn, azup do b'é lion a fluaig az teáct do .i.  
 dá céas mióie ír mile do zcuibéarair ír do luét boza ír  
 5230 da zác noíuine pé zaircú; azup ír é ionas ar zabaotar  
 cuan í b-íor zairze. Ar n-a élor íomóirio ar feas na  
 críe zo váníz íarla o' Stranguell í n-Éirinn, táinig Mac  
 Muiréas zo maírb zairzean ír Roibeair Mac Stiaóna ír  
 Muirí Mac zearairt ír Réamonn ve la ziór í zcoinne  
 5235 ír í zcomóáil an íarla zo lútzairieas láinmeanmaé, azup  
 ar n-a márac do éuasar o'aoiméin do zabaíl íuie  
 zairze; azup an tan mázasar zup an mbairt tugasar a  
 n-aizte í n-aoimfeáct air da baínt amaé ír da éur ar a  
 zcumair féin; azup tar zác olc ír tar zác ímíom do  
 5240 b-íuaraotar muinnear an baile da zcoiméas féin ír da  
 zcornam, do lingasar oíra tar múraib an baile, ír do  
 márbat zác a váníla miú do luét an baile, azup do  
 zabaó Maóilreácláin Ó faoláin, mí na n-óire, leo, azup  
 ír t-íe ímíre Mic Muiréas tugas a anam úo.

5245 Tug céana Mac Muiréas a ingean leir í zcoinne an  
 íarla an t-íat roin, aoire a haínm, azup do póras mí í,  
 azup ar noaingnuzas ír ar zcricnúgas an éleáinair rin  
 úoib da zác leit fázair an t-íarla bára láioir í b-íor

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. 17 tiallaif féin 17 a fluag o'ionnruige áta Cliaé  
 5250 von éur roin; agus ní raibe ar uóman uine ba luza ar  
 luét áta Cliaé ioná Mac Muiréada 17 na Sall rin  
 o'faiern éuca; agus oo bí Mac Muiréada lán o'fioé 17  
 o'faltanar uóib-rean mar an gcéanna. Oih 17 iao oo  
 marb a átaif; agus oo aólaiceadar go hearónórad an-  
 5255 uaral é, maille né maoraó marb oo éur 1 n-donuaiz iur  
 mar aitéir uó. Ar b'faiern na nSall roin 17 neiret Lairgean  
 go líonmar ag teacé oihia, gabair uáinan 17 imeazla luét  
 áta Cliaé, 17 cuirio teacéa uáta gur an iarla o'iarraio  
 ríosa 17 néiúctiz aif .i. Labiár Ó Tuátaíl aihoeapros áta  
 5260 Cliaé. Agus zeallair an t-aihoeapros von iarla cumá  
 17 bhairge o luét áta Cliaé oo éionn ríosa 17 anacail  
 o'fazáil uóib.

An tan iomoiho oo bí an néiúctac aza uéanaí  
 eatorra oo bí Réamonu ve la Sior 17 Miles Fogan  
 5265 17 oihonz oo iuiruib óza mar don iúú von taoib oile  
 von baile, agus fuairadar áiaé ar hallaioib an baile, gur  
 bhiread 17 gur néabao leo iao; agus lingio féin ran  
 mbailé 17 marbair goé don aif a iugadar an. Acé ceana  
 aif ngabáil áta Cliaé amlaíú rin oo Sallair 17 oo Mac  
 5270 Muiréada, 17 gearr an coinnuioe oo iónrae an, agus  
 fágair an t-iarla Miles Fogan 17 oihonzbuiúean mar don  
 iur ag coiméao an baile. Oo bí iomoiho faltanar 17  
 moircair ioih Ó Ruairic ní b'neítefne 17 Mac Muiréada, agus  
 iur Mac Muiréada an mórfluaé roin leif oo Sallair 17  
 5275 oo Saédealair von b'neítefne, gur chéacáó 17 gur loircéad  
 an érioc roin leo, 17 gur gabrao neairt ióthóir aif Ó Ruairic  
 17 ar goé don va uárla iúú 1 néiúinn.

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 donnaihc Ruaidrí mac Toirnealbaidh Uí Concúbair  
 ní Connacht ír uimhóirí Éireann suir bhur Mac Muiréada ar  
 5280 an ríot 'o bí eatorra iomhe rin, cuimr Ruaidrí teacra  
 cuige 'o tabairt aicbhí ari tré neamhóimall na ríotéána  
 'o bí eatorra, tré mar éuz na Sall rin leir gan ceas gan  
 cómairle 'o Ruaidrí, Agus ar iocéain 'o na teacraib 'o  
 látau míc Muiréada ír ead aoubhadar: "Anoir tuigmio,"  
 5285 ar ríad, "nac fuil cion ná cádar agat ar 'o mionnaib ná  
 ar 'o mac éuzair i ngeall mé cómall ríota uair, agus  
 aoubairt ní Connacht .i. Ruaidrí O Concúbair ioc muna  
 zcuimrú tú na veoriaú-íre agat uair zo zcuimrú ré ceann  
 'o míc éuzat, ír nac zéadaú gan tú féin 'o éur arí i  
 5290 Sacraib ar acéur ír ar ionnairbad." 'O máú Mac  
 Muiréada nac cuimrad a veoriaú uair ar cómairle Ruaidrí,  
 agus aoubairt zo utuibhad tuillead veoriaú leir 'n-a  
 zceann, ír nac uionghad ríot ná ríotéain lé haoinnead 'o  
 zaebealaid zo beir 'o Éirinn uile aige. Tánghadar na  
 5295 teacra tar a n-air zo Ruaidrí ír noctair 'o rreagha míc  
 Muiréada oira. Ót éualaid Ruaidrí aicearc míc Muiréada,  
 gabair fearz adbalhóir é.

Tairr rin, iomoirio, 'o leat clú ír oimheairc na  
 nSall roin pá Éirinn uile, ionnur suir gab zráin ír eagla  
 5300 fíir Éireann iompa. Ránghadar trá rceala ón iarla ír ó  
 na Sallaid rin i Sacraib, agus an tan acélor 'o níz  
 Sacran na rceala roin tuz rózra gan long ná báic 'o úil  
 a haontalam 'dar bean iur féin zo héirinn, agus gan  
 tráct ná ceannairdeact 'o úil innte. Agus tuz mar an  
 5305 zcéadna rózra 'o zac don 'o utáin z ó Sacraib i néirinn

## XXXII.

When Ruaidhri, son of Toirrdhealbhadh 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-aiḡ aiḡí fá féin a n-oiḡneáda vo buain vóib  
 zo brát. An tan doḡonnaic an t-iaḡla zuḡ b'éisin va  
 muinncei imteádt uaió lé fósna an níos, uime rin vo éuaió  
 an t-iaḡla íf a muinncear vo úéanaḡ coḡaiḡle eatoḡna  
 5310 féin fán zuḡíf rin, aḡur íf ead vo connaictar vóib  
 Réamonn ve la ḡiós vo éur zo níos Sacran aḡa foillriugaó  
 vó zuḡ va toil-fean íf va donca táinig an t-iaḡla íf na  
 ḡaill rin i néirinn vo neaḡcuḡaó leif an tí vo ḡeall  
 umla íf óḡlácaḡ vo úéanaḡ vó-ḡan .i. Diaḡmaio Mac  
 5315 Muḡcaóda ní laḡean; aḡur ḡibé ḡabáldaḡ vo rinneadaḡ i  
 néirinn aḡur a ḡaibe aca vo tairbe Míc Muḡcaóda zuḡab  
 va toil-fean ba mian leo a conḡbáil. Téio Réamonn leif  
 an aiteaḡc roin zo níos Sacran, aḡur íf é ionad a ḡaibe an  
 tan roin ḡan ḡaḡcúinn; aḡur ḡan bliádaḡ rin vo maḡbaó  
 5320 Tomáḡ aḡneadaḡoḡ Canḡerbuḡie an cúḡneadó lá von  
 Noḡlaḡ, aḡur fá hí doif an Tḡeadaḡna an tan roin II7I.  
 Aḡur íf i mBealltaḡne na bliáona roin fuaiḡ Mac Muḡ-  
 cáda .i. Diaḡmaio ní laḡean báḡ; íf vo haḡnaiceadó i  
 b'feadaḡna Móiḡ Máoúóḡ é.

5325 'Dála an níos, táinig zo Sacraib, aḡur aḡ moḡtaḡin anḡ  
 rin vó, vo éur muḡie va muinncei vaḡi b'ainḡ Heḡimont  
 Moḡci zo leicneádaib leif zo hiaḡla o' Sḡraḡuall i  
 néirinn maḡi don le Réamonn ve la ḡiós va fósna von  
 iaḡla uul i Sacraib ḡan éaiḡve; aḡur aḡ oiḡneádt i néirinn  
 5330 oíob noḡtaḡ Heḡimont a toifc von iaḡla, aḡur ḡmaillaḡ an  
 t-iaḡla vo látaḡi maḡi don lé Heḡimont i Sacraib, aḡur aḡ  
 moḡtaḡin vo látaḡi an níos vó, vo ḡeall zo vciubḡaó áe  
 Cliae íf poḡc laḡeḡe íf baḡlce euaḡ laḡean vó íf va  
 oiḡneádaib va éif, aḡur an éuro oile vo Cúḡneadó laḡean  
 5335 vo beie aḡ an iaḡla féin íf aḡ a flioct.

I noiaíó ionoḡna an connaicta roin vo éanḡal eatoḡna,  
 ḡmaillaḡ an ní zo ḡluaḡ lionmaḡ maḡle muḡ i néirinn,  
 zuḡ ḡab euaḡ aḡ poḡc laḡeḡe. Cúḡ céao muḡie táinig

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

5840 **L**air marí don mé hiomao marcfluas ír troigthead, doir an  
 Tigeanna an tan roin II72. Ro an iomorro an ní i bPope  
 Laigne 'n-a úiaió rin go stánghadaí uairle na nGall vo  
 bí roime i nÉirinn ír buirghéirí loéa Sarrman vo tabairt  
 umla ír onóia úó. Táinig fóir ní Corcaige .i. Oiarmaio  
 5845 **M**ór Mac Carraige 'n-a látaí ír vo gheall umla ír óglácaí  
 vo úéanaí úó. Táinig an ní ar rin go Cairéal, agus  
 táinig Doimnall Ó Uíriain ní Luimnig 'n-a éoinne ann, ír  
 tug umla úó, amáil tug Mac Carraige.

5850 **D**a éir rin vo éuir ní Sacran coiméao uaió féin ar  
 Corcaige ír ar Luimnead. Tánghadaí maite Muínan éuirge  
 5855 **I**ar rin ír tugrao umla ír onóia úó marí an gcéaoia.  
 Vo éuaió an ní tar a air go Pope Laigne, agus táinig  
 ní Oirruige éuirge ann rin ír tug umla ír onóia úó,  
 amáil tugrao na ríoga roime rin. Triallair an ní ar  
 rin go baile Áta Cliaí, go stánghadaí Saévil Laignean  
 5865 **É**uirge ann rin vo tabairt umla ír onóia úó.

An tan iomorro doéuala Ruaióirí Ó Concubairí, ní  
 Connacht ír Éiríeann, a éuirgeadaí ír an luét cíora ír  
 cánaóair vo bí aige, ír an luét da stug féin tuilleam ír  
 tuarairtal, vo úil ar ríad níog Sacran, vo meaf 'n-a meaf-  
 5870 **M**ain féin go maó luza vo márlaú vo umla vo tabairt vo  
 úeoim ioná da aifúeoim uaió vo níg Sacran. Ír ann rin  
 vo éuir an ní oiaí da muinnctir i gcoinne Ruaióirí Uí  
 Concubairí, agus ír ias vo éuaió ann Hugo de Lacy ír  
 5875 **U**illiam mac Alselmel. Táinig Ruaióirí 'n-a gcoinne go  
 bhruad na Sionna go ndeannaíó ríot ír cáiríoeaf iur an níg  
 'n-a látaí rin, agus vo gheall umla ír onóia vo tabairt  
 úó. Táinig fóir Muiréad mac Floinn ní Míde éuirge ír tug

him five hundred knights, as well as a large number of horsemen and foot-soldiers, the year of the Lord then being 1172. Now the king remained at Port Lairge after this, and the foreign nobles who were in Ireland before him and the burgesses of Loch Garman came to do him homage and pay him respect. There also came into his presence the king of Corcach, to wit, Diarmaid Mor Mac Carrthaigh, and he pledged himself to submit to him and become his vassal. The king went thence to Cashel and Domhnall O Briain, king of Limerick, went thither to meet him, and submitted to him, as Mac Carrthaigh had done.

After this the king of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osruighe came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded thence to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

Now when Ruaidhri O Conchubhair, king of Connaught and of Ireland, heard that his provincial kings and those who paid him rent and tribute, and those to whom he himself gave wages and stipends, had put themselves under the protection of the king of England he judged in his own mind that it would be less an indignity for him to submit to the king of England voluntarily than to do so against his will. And then the king sent two of his people to meet Ruaidhri O Conchubhair, and those who went were Hugo de Lacy and William Mac Aldelmel. Ruaidhri went to meet them to the bank of the Sionainn, and he made peace and friendly alliance with the king in their presence, and he pledged himself to be obedient to him and to pay him respect. Murchadh Mac Floinn, king of Meath, also came to him and gave himself up to him as

é féin vó, a máil vo rónrao cáe oile, ionnuir nac maibe rí  
 ná taoireadé ná tigearna 1 nÉirinn nac tug umla ir  
 5370 tigearnar oirra féin vo ríge Sacran an tan roin.

Ar vteact an zheimiú cúa iar rin vo lion an aipear  
 v'fuaact ir vo doininn rógriánna, ionnuir nac maibe ar breit  
 vo luig nó vo báic teact ré rcéalaid na Sacran 1 nÉirinn  
 zur an ríge nó zo vtainig an mí meadónae von eapuae cúa.  
 5375 Va éir rin tánraoai lonra 1 nÉirinn ir tugaoar rcéala  
 zur an ríge ó Sacraib ir ón bfrainge nac ar maie rir;  
 azur tar zaé ní noctair vó zur éuir an pápa viaf  
 cairioinal zo Sacraib vo loirgaimeact an báir vo himnead  
 ar S. Tomár o' Canterburie; azur muna vveadaó an rí  
 5380 'n-a peparain féin vo tabairt fáruige vóib ran marbad  
 roin, ir ead avubraoai zo zcuirvóir coinnealbadaó air  
 azur ar zaé talam va nraoab leir. Zéir vóilig rir an ríge  
 na rcéala roin, vo ba vóilge ioná roin vó na rcéala táinig  
 ó n-a mac éuirge 'n-a váio rín, mar acá an mac ro ba rine  
 5385 aige vo vól 1 reilb cóioine na Sacran 1 noóig zo n-anraó  
 aige v'aiméoin a acar. Vo fáir vóilgear vofairnéire ar  
 an ríge tréir na rcéalaid rin. Zivéad ir mó vo éuir air an  
 báir vo himnead ar S. Tomár ioná zaé ní va vveairrae a  
 clann ir a váoine air. Uime rin cuirir cuinnuzaó ar  
 5390 máicib a muinntire éuirge vo véanaí comairle ríú, azur  
 noctair vóib zaé conraoirt va maibe 'n-a éionn féin;  
 azur ir í comairle ar air éinnrioc viong mór va muinntir  
 vo éur roime zo Sacraib azur é féin vo vól 'n-a noiaó  
 zo zrov. Vo rinnead amlaiv rin Leo, azur vo an an rí az  
 5395 cur cóiméada ir coranta ar Éirinn.

An tan tría ro ba miciv leir an ríge vól 1 Sacraib ro  
 fágaid vionga az cóiméad na crice, mar acá Hugo ve Lucy  
 ran míde ir fice ríoirie mar don rir; azur fóir vo bionn  
 bit vóleair na míde vo Hugo ir va flíoct 'n-a váio. 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 fásaiḃ fór coiméas baile áta Cliaḃ ar Roibeair Mac Sciaḃna iḃ ar Muiyur Mac Seairait iḃ oá fíciḃ muiyie maḃi don mḃú go n-a ḃfuiyinn. Uo fásaiḃ maḃi an zcéasna i loḃ Saḃman Uilliam Mac Aluvelmel iḃ Pilib ve Harcingr iḃ Pilib ve ḃuiyur iḃ fíce muiyie maḃi don mḃú aḃ coiméas
- 5405 an baile. Uo fásaiḃ maḃi an zcéasna i ḃpoyic Laihige humyie ḃolum iḃ hugo ve Zandeuille iḃ Roibeair Mac Deairnaio iḃ oá fíciḃ muiyie maḃi don mḃú. Tmallaḃiḃ an mḃi iari rin i Saḃraib aḃyur ar moḃtain uo láḃaiḃ na zcarioioḃál uó, auḃḃaiyic go uciubraḃ a uoiḃl féin uóib i n-éiyic
- 5410 márbḃa S. Tomár, zioḃ go maibe mḃún a ḃairuigḃe aḃze féin, aḃyur tḃe méiḃeacáḃ uoiyie é féin iḃ mḃíḃ Fhiangc mé a maibe i n-iyieairain an tan roin.

## XXXIII.

- Ma'ḃ maḃiḃ leac, a léaḃtóiyi, a fíoy u'fásáil cḃeas ar a noeacáḃ Uiaiyiaio Mac Muicáḃa mḃi Laihgan u'fíoy
- 5415 mḃíḃ Saḃran uon Fhiangc uo ḃeiyneam iḃ uo ḃaraoio an caḃraioḃn uo mḃinneáḃ aiyi féin a héiyinn, reoḃ iḃ a ḃaraoio mé mḃíḃ Fhiangc nó lé mḃíḃ oile, bioḃ a fíoy aḃac zuyiab é Uonncaḃ mac ḃuiyain ḃóiyaimie iḃ fíoyiaiyie éiyeanḃ maḃille muiy uo ḃi eairaoḃtaḃ mé céile fá uylaḃmar éiyeanḃ
- 5420 ó aiyiyi ḃuiyain go haiyiyi Uonncaḃ, aḃyur uime rin uo ḃronnaḃar u'aoḃaḃta fealb n'éiyeanḃ u'Uyibauy, an uaiya Pápa uon aiyim rin, an tan fa haoiy uon Tigeairna IO92; aḃyur uo ḃi fealb iḃ cuyi iḃ ceannar na héiyeanḃ aḃ Pápa na Róma ón am roin zuy an am fári zḃḃ auyiauy an
- 5425 ceatḃmaḃáḃ Pápa uon aiyim rin coḃioyibar Peaḃuay, an tan fá haoiy uon Tigeairna II54. Aḃyur fá Saḃranaḃ an Pápa-ro aḃyur fá hé a aiyim baḃiyiḃ Nicholas ḃneakeyeyeyie; aḃyur auyiey Stoḃ 'n-a ḃroiyic zuyi ḃiyonn an Pápa-ro mḃioḃaḃt éiyeanḃ uon uaiya henmḃi mḃi Saḃran an céioḃḃiaḃáḃ 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 Aldemel 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 *eric* 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 CÉADNA, AN TAN FÁ HAUIR VON TIGEARRA**  
**II55.** **ASUR AVEIR AN T-UḠOAR CÉADNA ZUPAB IAO COINGILL**  
**AR AR BHOINN AN PÁRA ÉIRINN VO NÍZ SACRAN AR EACḠ ZO**  
**UTÓIGEODAD AN CHEROEAH VO BÍ AR LÁR RAN ZCRÍC ASUR ZO**  
**ZCUIPTEÓCAD VODÉARA AN PÓBAIL, ASUR ZO ZCOIMÉADUAF IR**  
5435 **ZO ZCOIFEONAD ZAC PHIBILÉIO IR ZAC TEARMONN VA MAIBE**  
**RAN ZCRÍC ASUR ZO NOÍOLFAD AN NÍ RINGINN PÉADUAI AR ZAC**  
**DOINTEAC I NÉIRINN MUR AN B PÁRA ZACA BLIADNA. IAR**  
**NGLACAD AN TADARTEAR-RE RCRÍODTA ON B PÁRA VON UARA**  
**HENRÍ VO CUIR RE SEON EAPPOZ SALIRBUIE LEIR AN UḠOARHÍAF**  
5440 **ROIN ZO HÉIRINN, ZUP ZAB TIR I BPOIC LAIRGE; ASUR AR N-A**  
**CLOR VO CLÉIR ÉIRIANN EIREAN VO TEACḠ LÉ HUḠOARHÍAF AN**  
**PÁRA TRIALLAIO 'N-A ÓAIL VA ZAC LEIT, ASUR AR MOCTAIN AR**  
**SONLÁTAIR VÓIB LÉAZTAR LEIR AN EAPPOZ SEON VO LUAIÓ-**  
**EAMAR TADARTEAR AN PÁRA AR ÉIRINN VON UARA HENRÍ IR VA**  
5445 **FLIOCT, ASUR NA COINGILL VO BÍ RAN RCRIBINN; ASUR AR MEAF**  
**NA ZCOINGIOLL VON CLÉIR, DONCUIZIO UILE IAO, IR TUGADAR A**  
**N-DONTA FÁ N-A LÁMAIB RCRÍODTA VON TSEON ROIN; ASUR**  
**TILLIR ZO SACRAIB ZUP AN NÍZ, IR CUIRUR AN NÍ LEIR AN**  
**RCRIBINN RIN ZUP AN B PÁRA É, ASUR MAR VO CONNAIRC AN**  
5450 **PÁRA DONTA CLÉIRE ÉIRIANN, VO CUIR FÁINNE MAR COMARTE**  
**REILBE ÉIRIANN ZUP AN UARA HENRÍ.**

Tiz Dellarmunur leir an ní tuar 'n-a éroimic, mar a n-adair: a "ADRIANUR AN CEATRIMAD PÁRA VON AINN RIN VO CINE SACRAN, UINE EAZNUIDE CRÁIBTEAC VO ÓAIL OILÉAN

5455 **ÉIRIANN VON UARA HENRÍ NÍ SACRAN, AR COINGIOLL ZO**  
**NOIONZNAO PUBAILCE VO PLANUZAḠ RAN OILÉAN ROIN ASUR**  
**LOCTA VO CUIR AR ZCÚL ANN, IR ZO UTUZAḠ FÁ UARA RINGINN**  
**PÉADUAI VO VÍOL AR ZAC DOINTEAC ZACA BLIADNA, ASUR ZO**  
**ZCOIMÉADUAF REACTA NA HEAZAILRE ZAN LEONAD ANN. ACÁ**  
5460 **AN BULLA 'N-A BFULIO NA NEITE-RE NÉ A FAICRIN RAN UARA**  
**LEADAR UÉAZ O'ANNÁLAIB CARIPOIONÁL UARIONUR."**

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 crioicic Déarla Stanihuire ag teacht leis an ní-re  
 mar a n-abairt gur folátaí an t-ara Henrí bulla ón bPápa  
 Aduianur mar a b'óghann do éleir ír o'fíoruaireib  
 5465 Éireann uile i bpéin coinealbaióte umlaóte ír oighnéirí do  
 tadbairt do Henrí ní Sacran, ar rcat ceaircuigte do déanamh  
 ar cneiseamh na críche, ír learpuigte do déanamh ar déaraib  
 an róbail; agus ráinig an bulla-ro ón níg i nÉirinn gur  
 léaxad i gcomóid coitcinn fíoruaireal ír éleire i gCairéal  
 5470 é. Léaxtaí rór ag an ughar gceasna gur cuir Alexanuer,  
 an trear Pápa don ainm rin, cairioinal ar b'ainm  
 Vivianus i nÉirinn do cuir i gceill o'Éireannóid an  
 bhonnctanar do minne féin ír an Pápa do bí moime ann ar  
 Éirinn do níg Sacran ír do ílioct, áce go mbiaó rínginn  
 5475 Péadair ó féin ír do gac Pápa tióctad 'n-a óid ar  
 Éirinn ó bliadain go bliadain ar gac teac muinntire do  
 mbiaó innte.

Meaf, a léaxtóir, gurab uime do cuairt Diairmaid Mac  
 Muiréada i ndáil níog Sacran don f'raingc reoc a óla i  
 5480 ndáil doin níog oile, a lof an bhonnctanair do minne an  
 Pápa do níg Sacran moime rin ar Éirinn, agus do péir rin  
 ír ag níg Sacran do bí cumácta ar Éirinn ón bPápa, gurab  
 ríur do bean learpugad nó lóingníom do buain amaó ran lof  
 do minnead do Mac Muiréada.

5485 Do-nim iongtanar anro do coingiolll do raibe i  
 mbulla Aduianur Pápa mar ar bhonn Éirinn don t-ara  
 Henrí. Ag ro an coingiolll do péir crioicic Scoo, mar atá  
 go raibe o'fíadaib ar an t-ara Henrí an cneiseamh Catoilice  
 do bí ar ucuitinn i nÉirinn o'atóruagad ír do tógbáil.  
 5490 Óir ní gar go gcuirfead an Pápa an coingiolll roin 'n-a  
 bulla muna gcuiré i gceill do lé uruig éigin an cneise-  
 eamh do óul i mbátaó i nÉirinn. Sídead sibé urong do  
 reoc ríur é, ír bréag do minneadar. Óir ír follur nac  
 veacaid bátaó ar ar gneiseamh tug 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 **Ḡ**ur an am-ro; aḡur ir ionḡa uḡḡar baḡáncaḡáil coisḡrídē  
 aḡa fíadḡnuḡḡáḡ rín ó aimirí ḡo haimirí. Óir tar ceann,  
 vo réirí ḡeoa i stairí na Saḡran, ḡo maíbe imreḡaran ioir  
 cúro vo éléirí éireann ir élíarí na Saḡran vo táoirí na  
 Cárca, aḡur fór ḡur fáláḡḡ cúro o'éireannaḡáil lé heirit-  
 5500 iceáḡt Phelagian, maḡeáḡ vo bí urḡóirí na néireannaḡ  
 ḡlan ó ḡáḡ fáláḡar óioḡ; aḡur an méio beanaḡ rir an  
 ḡeireoḡáḡ ó aimirí ḡriain anuaḡ ḡo ḡabálar ḡall, ir  
 fólur ḡo maíbe an cireoḡáḡ ar maḡáin ḡo hiomlán i  
 néirínn, aḡur va réirí rín naḡ fíoirí von ḡruingḡ vo reáḡ  
 5505 rir an bḡápa ḡo maíbe an cireoḡáḡ ar lár i néirínn an  
 tan vo ḡronnaḡ léirí von vaḡa heḡirí i. Bíoḡ a fíadḡnaire  
 rín ar na rompláioíḡ cúiream ríor anḡro.

Ar otúr ir fólur ar a noeáḡáio o'fíoiríuaírlíḡ éireann  
 i noeireáḡ a ré i bḡríoimeḡḡáilríḡ éireann vo érioḡnuḡḡáḡ  
 5510 a mbeáḡḡ ḡo haíḡríḡeáḡ ó aimirí ḡriain ḡo ḡabálar  
 ḡall, ḡo maíbe an cireoḡáḡ ar maḡáin i néirínn an tan  
 roin. Aḡ ro ríor fúireann oíob, maḡ aḡá fláitbeaḡraḡ  
 Ó Néilí va ḡḡáiréí fláitbeaḡraḡ an ḡioḡráin, tuḡ ar  
 otúr uḡḡ ar aíríḡe vo óéanaḡ i néirínn, aḡur vo éuaíó  
 5515 va éir rín von Róimí va oílitre, an tan fá haoirí von  
 ḡíḡeanna 1073, aḡur Donnáḡḡ maḡ ḡriain ḡóriaimé vo  
 éuaíó va oílitre von Róimí ir vo érioḡnuḡḡ a beáḡ ḡo  
 haíḡríḡeáḡ i maíuirḡirí Saḡ Stiaḡna, aḡur Taḡḡ maḡ  
 loḡcáin rí Ua ḡCinnreálaíḡ vo érioḡnuḡḡ a beáḡ ḡo  
 5520 haíḡríḡeáḡ i ḡoílí Cáoimḡín i nḡlíonn vá loḡ, aḡur Caḡal  
 maḡ Ruáíóirí rí íarḡáirí Connaḡḡ tuḡ a beáḡ ar i naḡro  
 Maḡa ḡo haíḡríḡeáḡ, aḡur Muḡreáḡraḡ Ó ḡriain rí léite  
 Moḡa ir urḡóirí éireann uile vo óul i naḡro Maḡa vo  
 éaireáḡ éuirí mbliaḡḡan ḡo haíḡríḡeáḡ anḡ ḡo ḡruairí báḡ,  
 5525 aḡur maḡ rín vo móráḡn oile o'fíoiríuaírlíḡ éireann tuḡ a  
 mbeáḡ ar ḡo cḡáibḡeáḡ Caḡoilice ó aimirí ḡriain ḡo  
 ḡabálar ḡall, ionnur va réirí rín ḡuiaḡ bḡeáḡḡ von

this time, and many foreign authors of weight bear testimony to this from age to age. For although, according to Beda in the History of Sacsá, there was a contention between some of the Irish clergy and the clergy of Sacsá 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 Muircheartach 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

oruing do ríac nír an bPápa Doimneuf Cuairtuf ná  
 raibé an Crieveamh Catoilice ar marctain ná ar coiméad  
 5580 i nÉirinn né tigeáct Sall innte.

An tAra vearbád do-beirum nír an sCrieveamh sCatoilice  
 do beit ar coiméad rúf tÁngadur Sall i nÉirinn, mar  
 do tógbád iomad mainiurtead innte so sruo rúf tÁngadur  
 Sall ir uairle Saeóeal da tógbáil. Ar utúr do tógbád  
 5585 lé Maoilreáclainn ní Míde ir Éireann uile mainiurtear  
 Múirne i mbailé Áta Cliaé, an tan fá haoir von Tigearna  
 II39. Do tógbád lé Donnád Ó Cearbáil ní Oirgiall  
 ar fupáileam Malaciaf Earpuig Úin mainiurtear Mellifont  
 i sconnuae Lusmáig, an tan fá haoir von Tigearna  
 5590 II42. Do tógáib Malaciaf naoméa earpuig Úin  
 mainiurtear Iobair Cinn Tríága i sconnuae an Úin, doir an  
 Tigearna an trát roin II44. Doir an Tigearna an tan do  
 tógbád mainiurtear na Búille II6I. Do tógáib Diaimaido  
 Mac Múiréada ní Laisean mainiurtear an Bealaig dialar  
 5595 baltinglar an tan fá haoir von Tigearna II5I. Do  
 tógbádur rlióct Maoilreáclainn ní Míde mainiurtear  
 Bectif dialar De Beaticuoine ran Míde, an tan fá haoir  
 von Tigearna II5I. Doir an Tigearna an tan do tógbád  
 mainiurtear na Máige i sconnuae Luimniú II5I. Doir an  
 5600 Tigearna an tan do tógbád mainiurtear Ó Dorra i sconnuae  
 Óiarraíde II54. Do tógáib Domnall O Briaín ní Luimniú  
 mainiurtear na Croiúe Naomh i sconnuae Tíobrad Áraon  
 an tan fá haoir von Tigearna II69, agus do tógáib an  
 Domnall céadna roin O Briaín reáct mainiurteada véag  
 5605 oile ran Múhan. Doir an Tigearna an tan do tógbád  
 mainiurtear Fear Múige i sconnuae Corcaige II70. Agus  
 do tógbád nír an né rin iomad teampull ir mainiurtead i  
 nÉirinn ná Luaidtear Linn anro. Uime rin ir follur  
 so raibé an Crieveamh Catoilice ar marctain i nÉirinn né  
 5610 huéct Sall do teáct 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 Lughmghagh in the year of the Lord 1142. St. Malacias, bishop of Dun, built the abbey of Iobhar Cinn Tragha in the county of Dun, the year of the Lord then being 1144. The year of the Lord when the abbey of Buill was built was 1161. Diarmaid Mac Murchadha, king of Leinster, built the abbey of the Bealach *alias* Baltinglas in the year of the Lord 1151. The descendants of Maoil-seachlainn, king of Meath, built the abbey of Bectif *alias* De Beatitudine in Meath in the year of the Lord 1151. The year of the Lord when the abbey of Maigh in the county of Luimneach was built was 1151. The year of the Lord when the abbey of O Dorna in the county of Ciarraidhe was built was 1154. Domhnall O Briain, king of Luimneach, built the abbey of the Holy Cross in the county of Tiobrad Arann in the year of the Lord 1169; and the said Domhnall O Briain built seventeen other abbeys in Munster. The year of the Lord when the abbey of Feara Muighe in the county of Corcach was built was 1170; and in that period there were built many temples and abbeys in Ireland which we do not mention here. Hence it is plain that the Catholic Faith was alive in Ireland just before the Normans came hither.

An tsear veardad ar an Cneveadh do beit ar marthan  
 1 nEirinn ne huic Gall do teadt innte, mar leadtar 1  
 n-annalaid dopta Eireann sur horuigead tri comodal  
 coitceanna 1 nEirinn ne rrelduib ir le huairlib Eireann  
 5585 o dimriri Oonndaid mic Driaid go tigeadt na nGall, mar  
 ar horuigead ir mar ar rromad neadt cille ir tuait 1  
 nEirinn.

An ceadothodal 1 bfiad mic nDoncypa an ceobliadain  
 do flaitear Muircearraig Uí Driaid, an tan fa haoir von  
 5570 Tigearna II05, mar ar horuigead neadt ir vligte ir  
 mar ar learuigead an Cneveadh 1 nEirinn.

Do comthrad comodal oile coitceann 1 nEirinn an  
 cúigthead bliadain do flaitear an Muircearraig ceada,  
 mar a vtagadair uairle ir eaglar Eireann ar donlatair  
 5575 go Ráid Driearail, an tan fa haoir von Tigearna III0,  
 mar ar horuigead fairtheadá nó viorerfer go n-a vteor-  
 annaid, agur ruim áirite earpoz ór a gionn, adaid  
 avubramar.

An tsear comodal coitcionn do minnead 1 nEirinn le  
 5580 cléirid ir le fíoruarlib Eireann 1 gCeannannur na Míde,  
 mar a raibe Cuircianur .i. Siolla Criorc Ó Conairce earpoz  
 Leara Móir, leagáir an pápa 1 nEirinn an tan foir, mar  
 don ne cairtionad vdr b'dainm Iohanner Parion ne vail  
 ceatja pallia do ceitje hairvearpozaid 1 nEirinn, agur  
 5585 ne corc ríomntadta ir úruiradta, ir ne vól veadhúide,  
 ne corc gada ir éigin vruire ir vuidéar ir gad uile ó  
 foir adad.

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 romplaóidib-ge anuar go maibe an  
 Cneiveamh Catoilice ar marctain i nÉirinn mé huict **Ḃall**  
 5500 vo tigeact innce; agus an méio beanar mé voibearaid na  
 nḂaeóeal ryl nánḂadair **Ḃail** eatorria, 1r vearb go vóang-  
 adair lé **Ḃabálar Ḃall** cúigeair taoiréac vo rinne ní-ra  
 mó vo voibearicaid ioná a vóáinig vo **Ḃaeóealaid** ó  
 aimirí **Ḃriain** go **Ḃabálar Ḃall**, maille mé harḂain  
 5605 óeall 1r éleipe, lé feilbearicaid folaimla 1r mé hanḂlaitear  
 anḂoilannac vo vóeanam. **Ḃg** ro a n-anmanna, iarla o'  
**Scranquell**, **Ruibearo Mac Sciabna**, **Hugo ve Lacy**, **Seon**  
 ve **Cuicy**, 1r **William Mac Alvoemel**. **B**'uimra rírinne  
 an neite-ge vo cúigrin ar an ní avóaraim 'n-ar noiaió,  
 5600 agus go háiríte a cnoimic **Scanihuirt**, agus rúr mar vo  
 óuadair uimóir na vruingge-ge **Ḃan mac Ḃg Ḃabáil** oigiréacta  
 a ácair oimra tré n-a n-ólcaib féim.

**B**ioó a fiaónaige rin ar iarla o' **Scranquell** ar  
**Ruibearo Mac Sciabna** ar **Seon ve Cuicy** agus ar vruing  
 5605 oile vo taoiréacaid táinig i vóúr an óngcuir nac luaid-  
 ream anro. **Ḃg** an méio beanar mé **Rirteair Scranqu-**  
**uell** vo réir cnoimic **Scanihuirt**, i noiaió iomaó cneac 1r  
 ceallairgce vo vóeanam ar tuaid 1r ar éill vó, fuair mé  
 báir i náé **Cliaé** i Ḃcionn react mbliadóan iar vóigeact i  
 5610 nÉirinn vó, an tan fá haoir von **Tigeanna II77**; agus  
 ní maibe vo flioct va éir lé haoiré ingin **Ḃiaimava** act  
 doimingean var b'ainm **Irabella**, agus vo pórad an ingean  
 roin lé **William Maruicál**, 1r muḂ rí cúigeair mac 1r  
 cúigeair ingean vó; agus vo éadadair na mic vóaid i noiaió  
 5615 **Ḃan loig Ḃan oigre** ar óeactar vóib, agus vo pórad na  
 hingean a lé fuirinn v'uarlib na **Sacran**, go narí fágaib

## XXXIV.

It is plain from the examples given above that the Catholic Faith was alive in Ireland just before the Normans came hither; and as regards the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived from the time of Brian to the Norman Invasion as regards the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Here are their names, the earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldemel. 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 oia Henrí  
5620 ari an Míde, vo gabáó aḡ maḡbáó ir aḡ oíceannaó éloinne  
Colmáin ir uairle na Míde an méio ari a bpaḡbáó rcriob  
oioó, aḡur ari mbeic aḡ véanaó uínḡuiriḡ oainḡin i nOuir-  
maíḡ ran Míde, táinḡ uaine uaral óḡ oon Míde i ḡcruḡ  
foóuine mé véanaó oibre óó, ḡur maḡbáó hugo leir.
- 5625 Aoiri crioic Stanliuriḡ ḡur úaine ainḡiánaó urúireáó  
ró-fainncaó an hugo-ro. Aoiri maḡ an ḡcéaona ḡur  
ḡab hugo óḡ a maḡc roin ir Seon ve Curycy vo Láim iomaó  
craóó ir maḡbáó ir oibfeiriḡe vo véanaó ari luḡt na Míde  
i uoiḡáil báir hugo. Aoiri an crioic céaona ḡur úaine  
5630 cealḡaó meablaó urioicméine William Mac Alvelmel, aḡur  
cuirióó ríor maḡ vo bean ḡo cealḡaó mainéiri fá reab  
óilear oóib féin vo éloinn Muiuriḡ Mic ḡearailt, aḡur  
fór aoiri ḡo mbioó foimnaóó mé Muiuriḡ ir mé n-a éloinn vo  
fíor. Léaḡtar fór i n-annálaib aorta éiriann ari mbeic
- 5635 o'William Mac Alvelmel i ḡceannar luimniḡ ó riḡ Saoran,  
ḡo oarla imrearan ioiri vó coimmbiádairi vo fíol ḡCon-  
cubairi fá ceannar Connaóct, maḡ aḡá Catal Crioibúearḡ ir  
Catal Carraó, aḡur vo ḡab William páiriḡ Cátail Cáiriáḡ  
i n-aḡaio Cátail Crioibúearḡ, aḡur vo ḡab Seon ve Curycy
- 5640 páiriḡ an Cátail oile. Vo biaóó an earaonta roin leat  
ari leat lé hWilliam ir lé Seon ioiri an vó Cátail ḡur  
milleáó ir ḡur haireáó an érióó uile leo, ir ḡur  
oíceannaó móran o'uarlib Connaóct ran rpariḡ rin a  
lor an imrearin rin, ḡo oarla coimearcar ioiri an vó
- 5645 Cátail, aḡur ḡaill ari ḡaó taoib aḡ conḡnaó leo, ḡur  
biureáó vo Cátail Cáiriáó ir va muinntiri ir ḡur maḡbáó  
ran veabáio rin é.

Óa éir rin vo tóḡbáó cairléan i mílioc Uí Míosaḡáin

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, aSyr fásbair barua móri ann  
 5650 iF céio féin go Luimneac. Tis Catal Cnoibdearg 1  
 b'forlongs'p'oric 'n-a n-uét, iF uo éalouari an baiua ran oiúce  
 iF leanaio Uilliam go Luimneac; aSyr uo t'p'ar'p'ad cair-  
 léan m'íluc né Catal Cnoibdearg. Uo-ní Uilliam Mac  
 Aluaimel c'p'uinnu'g'ad r'luag' uo éir fo, aSyr tug uét ar  
 5655 Connactaib zuyi c'p'eac'ad iF zuyi h'air'g'ead cealla iF tuac'a  
 leir aSyr go uetug uear'g'á 1 u'car'la uo cóiri úio'ó; ionnuir  
 uime rin zuyi m'alu'g'ead'uar' cl'iar Connact é, am'ail léag'zar  
 1 nannálaib do'p'ta é'p'eann uo r'p'riob'ad tuair'm t'p'i é'eo  
 bliad'an ó foim 1 b'p'riom'leab'ar f'eanc'p'ra uo n'g'air'ti  
 5680 leab'ar b'p'eac'á'mic do'p'g'áin. aSyr léag'zar ran leab'ar  
 é'eo'na zuyi cúir' Uia go m'io'p'baileac, t'p'e n-a m'io'gn'ioim,  
 ainim' g'rá'anna iF z'alar uoile'g'ir ar lé b'p'uar' b'ar  
 u'éir'tineac, iF nac' p'áin'g' on'g'ad ná a'ic'p'g'e é aSyr  
 nac' f'uar' u'ónac'al 1 z'cill ar bit' ac' 1 n'g'áin'g'is  
 5685 f'á'p'á'g'.

Tar'la e'p'ar'onta uo éir fo uoir' Seon uo Curycy iF Hugo  
 óg' uo Lacy zuyi t'uite'uar' mó'p'án u'úll'ac'aib iF u'f'ear'aib  
 m'io'ce 'n-a r'p'air'in, iF uo h'air'g'ead iF uo c'p'eac'au an u'á é'p'ic  
 rin uo b'ic'in 1 n-u'p'p'ear'ain; aSyr uo b'i c'p'io'c na h'ear'onta  
 5670 foim zuyi z'ab'ad Seon uo Curycy lé Hugo óg' uo Lacy go  
 ceal'g'ac, aSyr zuyi cu'p'ead ar láim' z'all é, aSyr uo z'ab  
 né 1 ar' t'p'ead'ú'p'ead' uo cúir' ar'. Cu'p'ead'ar' 'n-a z'iall 1  
 Sac'raib é, go p'air'be p'eal'ao ain'p'p'e 1 n'g'lar'aib ann. Tug  
 an p'i p'air'óin uo éir rin uó, iF tug ceau uó t'illeau 1  
 5675 n'é'p'ionn; aSyr t'áin'g' r'é ar mu'p'ir né t'p'uall 1 n'é'p'ionn, zuyi  
 é'p'ig' an'f'ad uó, zuyi t'illeau tar' 1 ar' uon t'p'i é; aSyr mar'  
 rin uó ce'it'p'e hu'air'e u'éag' ag' uul' ar mu'p'ir iF 'z'a t'illeau  
 go Sac'raib ar'p', uo p'éri' c'p'io'mic Stan'p'p'ir't; aSyr an  
 cú'g'p'ead' hu'air' u'éag' t'áin'g' ar mu'p'ir, uo p'eal'au lé  
 5680 han'f'ad z'ao'ic'e uon f'p'ain'g'c é, go b'p'uar' b'ar ran é'p'ic 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 ériomic céanna suir marbhad uinne uaral  
 oo éine Seoin ve Curycy oo bí na éoinnuide i nÉirinn lé  
 hugo óg ve lacy ir lé úáiteir ve lacy a úearbriátair,  
 suir fáir iomaú buaíúeará ir coinnbliúct oa éoirc rin ioir  
 5685 éariao an uinne uarail ir an éloinn rin hugo ve lacy,  
 ionnur suir b'éisín uon riú Seon uul rluag móri oo úallaiú  
 ir oo úaeúealáiú uon míúe oo rmaúctugad na mac roin.  
 Agus ar n-a élor rin uóib, triallaiú úo Cairriais úearúura,  
 ir céio an ní 'n-a uóúaiúeacú ann rin, agus úlacaiú lonú  
 5690 ran áit rin, ir triallaiú ar teitead uon úriainúc, úo  
 noeacúuar ar aon i uiúct óá úairriauóúri oo úeanaú feaúma  
 i lubúorú abbaú i mainiurúri S. Tuiriú ran noiriainúie;  
 suir éaiteuar feal oa n-aúriú ran mbriúúúúct roin oa  
 noúrluúgad féin, suir léúeuar i úceann aúriúe oa éir  
 5695 rin a riún iur an abbaú, agus suir iairiuar aúri impiúe oo  
 éur ar riú Saoran um úioúéain ir um máúúeacú oo  
 éabairú uóib. Agus ruaiú an t-abbaú an ní rin uóib,  
 úo uéanúuar i nÉirinn amlaiú rin i noiaú an uiúú oo  
 talhaiú aúriú a úrola ir a úreaiainn uóib; agus ruaiú an  
 5700 ní Seon báir oa éir rin, an ran fá haúir uon úúeaiúna I216.

Tárla fóir oa éir rin ié linn an triear Henri cogad  
 móri ioiri hugo óg ve lacy ir uilliam Marúrcál suir  
 millead an míúe uile leo ir suir éuúeuar moúán ve  
 úaeúealáiú oa úac leir úú conúnaú leo. Tárla fóir  
 5705 cogad móri ioiri Miléir ir Séatúriúú Moiriúir ir uilliam  
 Marúrcál suir millead móúán u'feaiúib laúúean ir  
 Muúan eacúúria oa úac leir.

Úoeir Hanmer 'n-a ériomic suir heaiúaiúeacú uilliam  
 Marúrcál lé heapúú feaiúna úrié óá máinear oa feilú  
 5710 féin oo úuaiú ve; agus ar mbeir coinnealúáiúúe uó, ruaiú  
 báir i Saoran; agus oo úriú nar b'áiú lé n-a éloinn aúreag  
 oo éabairú ran feilú rin, ruaiúuar a éúúeair mac báir  
 uiaú i noiaú, úan neac úú úabáil oúúreacú ar aon uóú;  
 agus oo éuaiú an Miléir éuar úo Cluaiú Mic Nóir úo  
 5715 rluag líonúar 'n-a fóúair, úo noeaiúuar úorlonúúúúe oa  
 oúúe úeag ann; agus suir haiúúeacú leo an baile ioiri ériú

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 Ferna 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 teampuil ir easailre an baile mar an gcéanna leo.

Mar tuisiúar iomorro Gaéil na n-áine anflaitear ir  
 5720 éagsóir creadó ir ceallargain na ruinge duobair,  
 agus fóir mar do hairgead Lior Mór go n-a tearmonn lé  
 Heimont Morci ir lé Réamonn de la Bior, do réir éiríoch  
 Stanihuirt, tar ceann go nveadó an Heimeur nó  
 5725 Heimont céanna i n-áibí manais ir gur tógaid maini-  
 tear Úin Bpóit i gconntae Loca Garman, an tan fá  
 haoir don Tigearna II79, i gcúitigad na n-olc do rinne  
 i nÉirinn, agus mar an gcéanna mar do hairgead easla-  
 5730 inre Cacaig ir a tearmonn mar don lé hiomao u'easla-  
 oile lé William Mac Alvoelmel, agus aifir mar ir é ní  
 5735 na tuisiúar na Gail céanna áine, tré iomao uaille  
 uabair ir anuaille do beit ag fáir ionnta féin, riorra  
 rior do biaó eatorra féin, agus beit ag cló ir ag  
 caiteam na nGaéial ior go á man uíob, ir naé maibe  
 5740 uíil aca, ámáil do railead lé Gaéialaib, ceartugad do  
 5745 déanam ar éiríoch ná leartugad ar béraib i nÉirinn,  
 ir ead do meara Gaéil iad féin do raomá ó anbhuiro  
 na ruinge rin. Agus uime rin tuisiúar rionn u'airib  
 Gaéial go tead Concubair Maonmuisé rios Connact do  
 5750 tadbairt ceannuir riora féin uó, ar mbeit 'n-a comnuioe uó  
 5755 i nÚin Leoga i nUib Maine.

Ar uir cáinir Domnall Ó Buidin ní Luimnig ir  
 Ruairí Mac Duinn Sléibe ní Ulaó agus Domnall Mac  
 Carrcaig ní Dearmuidan, Maolreóclainn Deas ní Miob,  
 agus Ó Ruairc ní Ó mBuiuin ir Conmaicne 'n-a tead agus  
 5765 Gibé comairle ar ar cinnead leo, gur do éiríochad i do  
 marbad Concubair go cinneamnac.

Ir follur ar na neitib do luaitear anuar gurad  
 u'anflaitear ir u'éagsóir ir na neamhoiméad ar a nolige  
 féin ag uactarainib Gail i nÉirinn, cáinir iomao 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 neamhúil na n-*ḡaeúeal* vo *ḡmaóct ḡall*. Óiú ní *mearaim ḡo*  
*bḡuil cine fan* *ḡorair* *ir mó vo* *biaó umal vo* *ólige ionáio*  
*Éireannais* *óá* *ioinnctí comḡrom an* *óligiú* *niú*: *ḡur* *ir í* *ḡo*  
*ceirt* *vo-ḡeir* *Seon* *ḡair fan* *leacanac* *óéiréannac* *von*  
*óéioleabḡián* *vo* *ḡriób* *ar* *Éirinn* *oḡiá*. *ḡḡ* *ḡo* *maḡ* *ḡoir*:  
 5755 *a* “*Ní* *ḡuil cine fan* *nḡrién* *lé* *n-ḡar* *ab* *annḡa* *ceairt* *ir*  
*comḡrom* *bḡeiteamḡair* *ní* *ir* *ḡair* *ionáio* *Éireannais*, *ḡur*  
*ir mó vo* *biaó* *ḡáruigḡe* *lé* *n-ḡ* *cup* *í* *nḡrióm* *ioná* *iaó*,  
*biób* *ḡurab* *'n-ḡ* *n-ḡaió* *ḡén* *vo* *biaó*, *acḡ* *ḡo* *bḡaḡoair*  
*óion* *ir* *ḡóar* *an* *óligiú* *an* *tan* *iaḡiáio* *é* *ar* *óúir* *com-*  
 5760 *ḡruim.*”

*Ir* *ioncuigḡe* *ḡ* *ceirt* *an* *uḡoair-ḡe* *nac* *vo* *órióóúil* *í*  
*nÉireannóis* *vo* *bí* *vul* *í* *n-ḡar* *ḡo* *minic* *ar* *an* *ólige*,  
*acḡ* *vo* *neamḡomál* *na* *n-uaḡairián* *ar* *comḡrom* *an* *óligiú*  
*vo* *ioinn* *niú*.

5765 *Tánḡar* *taoirig* *oile* *í* *nÉirinn* *í* *óúir* *ḡabálcair*  
*ḡall* *í* *n-ḡair* *an* *óúir* *vo* *luaióeam* *ḡar* *nac*  
*ḡairna* *na* *ḡeilḡairca* *vo* *ióḡrac* *an* *cúḡair* *céanna*, *ḡur*  
*vo* *ioinne* *mórián* *maiteara* *í* *nÉirinn* *maile* *né* *óḡbáil*  
*teampull* *ir* *maoirḡeac* *né* *óáil* *ḡóio* *né* *halóir* *vo*  
 5770 *óléiric* *va* *ḡoóuḡaó*, *ir* *né* *hiomac* *veigḡrióm* *oile* *ó* *foin*  
*amaó* *vo* *óéannaḡ*, *ḡo* *ócuḡ* *Óia* *vo* *ḡóar* *va* *óionn* *foin* *óóib*  
*iomac* *vo* *ḡleacḡair* *uairle* *vo* *ḡeir* *ar* *ḡ* *loirḡ* *annú* *í* *nÉirinn*,  
*maḡ* *acáio* *ḡairalcair* *ir* *búricair*, *búilcáir* *ir* *ḡaircair*,  
*Cúirair* *ir* *Róirair*, *ḡuir*, *Clann* *Muir* *ir* *ḡáirair* *ir*  
 5775 *ḡionnḡaircáir*, *ḡéimionnair*, *ḡuirḡéair* *ir* *ḡioḡ-*  
*óúair*, *ḡionnḡionnair* *ir* *bḡeacḡair*, *Óóibíair* *ir* *Suir-*  
*téair* *ir* *ḡuinnḡir*, *clann* *ḡairair*, *Connóúair*, *ir*  
*Cantualair*, *ḡeirḡair*, *ḡair*, *ḡoilḡair*,  
*ḡoir*, *ḡair*, *ḡáir*, *ir* *Kéir*,  
 5780 *ir* *iomac* *vo* *ḡleacḡair* *uairle* *oile* *Seangall* *táir* *ó*  
*taoiréac* *oile* *óóib* *ná* *luaióeam* *annḡo*.

*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 benefit of the lawe when  
 uppon iust occation they doe desire it.

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. οείρ 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. Ουρ sic M<sub>2</sub> which writes ουρ oftener than ουρ in this sense.

12. Δρ after ΔΔ, om. several mss.

41. υρρερ, in translation *read* Ussher; the same correction applies to the occurrence of this name in l. 4703.

50. ΔΙΛΛΕΙΘΕΑΘ M<sub>2</sub>; R as in text.

76-196. From όηρ of 76 to beginning of line 196 om. F<sub>1</sub>.

88. ΖΑΛΛ om. M<sub>2</sub>. RHW have the following after ΔΗΔΙΟΝ: ΖΥΘΕΑΘ ΔΡ ΝΟΥΛ ΟΟ ΟΘΟΝΝΕΑΘ ΜΑC ΒΡΥΔΙΟΝ ΒΟΥΡΑΙΘΕ ΟΘΟΝ ΡΕΙΘΗ ΔΗΔΙΛ ΔΟΥΒΡΑΜΑΔΡ ΤΥΔΡ ΤΥΖ ΡΕΙΟΝ ΔΖΥΡ ΥΔΙΡΛΕ ΕΙΡΥΟΝΝ ΔΟΝΤΑ ΡΕ ΟΥΡ ΟΟ ΒΕΙΤ ΔΖ ΕΑΡΡΟΖ ΝΑ ΡΟΜΗΑ ΟΥΡΡΑ ΟΟ ΒΡΥΖ ΖΟ ΜΒΙΟΙΡ ΡΕΙΟΝ ΕΑΡΔΟΝΤΑΘ ΡΕ ΔΡΟΙΛΕ ΡΑ ΙΟΜΕΟΡΝΑΘ ΕΙΡΥΟΝΝ. As this passage is practically a repetition, and as it is om. in M<sub>2</sub>, etc., it has not been included in the text.

89-194. Given in M<sub>2</sub>, om. M<sub>1</sub>S, 7c.; given in a different position in DR, etc., more generally omitted than inserted; om. F<sub>2</sub> in this place, but it gives the passage in its account of Brian's reign.

92. ΔΙΡΟΡΙ ΙΡ ΡΙ M<sub>2</sub>      94. ΙΥΟΥΘΕ M<sub>2</sub>, ΙΥΟΥΘΙΟΘ in 95 in same ms.

174. ΖΑΛΛΟΒΑΔΙΥ MS      259. ΟΕΔΕΜΑΘ M<sub>2</sub>, as in text M<sub>1</sub>.

266. ΟΕΔΕΜΑΘ, twice M<sub>2</sub>      280. ΟΑΘ MS.

281. ΟΡΥΜΕΤΙΡ ΝΘΖ M<sub>2</sub>, ΟΡΥΕΔΡΝΑΘ M<sub>1</sub>F<sub>1</sub>S; υμ έρι μου ΟΡΥΕΔΡΝΑΘ F<sub>2</sub>. It would appear from the quatrain here that the orders conferred on the ΟΡΥΕΔΡΝΑΘ 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 ΟΡΥΕΔΡΝΑΘ or ΟΡΥΕΔΡΝΑΘ I have not met elsewhere. But it is possible that the ordination intended by the seancha is that of the priesthood; 55 bishops would not be such a fabulous number, especially if we consider some of them as succeeding to sees of others, but 355 seems an excessive number; see however a list of 276 extinct sees in Mac Firbis's tract in Rawlinson 400 (copy in R.I.A., 24 C. 7). Nennius mss. give 365 and 345. See Stevenson's Ed., p. 45.



595. *ար ԵօԹ ջլայրի Լիբե Է Երի* F<sub>1</sub>; *ար ԵօԹ ջլայրե Լիբբե ԷԵրի* M<sub>2</sub>; M<sub>1</sub> as in text. 596. *Օնիւ Ծե Ծօ րաօջա րնիտ* M<sub>1</sub>; *Էր րաջայօ* M<sub>2</sub>.

597. *ար* M<sub>2</sub>, *բօր* M<sub>1</sub>. The quatrain is also quoted in *Annals of the Four Masters*, Vol. I. p. 144.

*Օնիւ Ծե Ծօ արն երբ րատ.  
Էր ի րոն Ծալ Եայր Էր յոյճ.*

Sic MF<sub>1</sub> and F<sub>2</sub> (with slight changes).

707. *նօրի* is the reading in *An. F.M.*, Vol. I p. 152; *մսւնե մօրի* F<sub>1</sub>M.

710. *օ ԷԼօսոն* M. 721. *բօր Դ* M; *om. նա* M

753. *ար Է Եբրիօտ* M<sub>2</sub>; M<sub>1</sub> as in text, *ար Է Եբրիտ րալլ* MF<sub>1</sub>;

*Եա րիւրն ար նաճ Եբրիտ  
Օօ րիօլ իրնիլ մօ Եօնալլ* F<sub>2</sub>.

765-774. from *10նօն* to beginning of 775 *om.* F<sub>1</sub> M<sub>1</sub>.

787. *մսլջե հալԵե* F<sub>1</sub>; *մօլջե հալԵե* F<sub>2</sub>;

815. *նոր Եա հանրժալ Եօժ* F<sub>1</sub>; *նիր Եօ Եանրժալ օԼ Ե. Lism.* F<sub>2</sub>; *read* *Եանրժալ*, and in translation *read* *No բօր woman was she.*

817. *Ծօ* F<sub>2</sub> for *օ*. 884. *Օր* *om.* M<sub>1</sub>.

894-906. *om.* M<sub>1</sub> here; it gives the passage later on. This passage occurs in several mss., but not in the same place in all.

932. *սմ* for *րձ* M<sub>1</sub>; *om.* *ար* M<sub>1</sub>; *om.* whole clause R.

937. *Ծօ րձիտ* for *ար* M<sub>1</sub>.

940. In translation *for* a favourite with Guaire *read* one of Guaire's officers.

1047. *րձաժիտ* S. 1049. *ՕիԵ* M<sub>1</sub>; *ՕիԵ* M<sub>2</sub>; *ՕիԵ* S; *ՕիԵ* R; *ՕիԵ* F<sub>2</sub>; *ՕիԵ* F<sub>1</sub>.

1113. *ր ճ րոն* D; *ար ճ րոն* M<sub>1</sub>M<sub>2</sub>SF<sub>1</sub>; *ար ճ Էր, ԴԵ.,* RF<sub>2</sub>.

1114. *Եալլ* M<sub>2</sub>M<sub>3</sub>SRF<sub>2</sub>; *Եալլ* DM<sub>1</sub>.

1115. *սճաօ* is the general reading of the mss.; M<sub>1</sub> alone has *սճաՅ*, which *read*; *սճաՅ* means a choice; in F<sub>2</sub> the dot on the *Յ* is doubtful.

1164. *օ Է օնոն ցօ ԴԵ, M<sub>2</sub>S;* *օ Է օնոն* M<sub>2</sub>; *օ րոնոն* M<sub>3</sub>F<sub>2</sub>; *օ օնոն* RF<sub>2</sub>.

1167. *ար նա ԷԵրոմ* D.

1174. M<sub>1</sub> as in text; *մայրց նաճ ձԼսոնոն ար Է րիօտ* M<sub>2</sub>RF<sub>1</sub>DM<sub>3</sub>F<sub>2</sub>M (with slight changes); *ար Էր մբիօտ* D. *Երնճանոն րձ հձԼսոն րիօտ* S.

1176. *է մեօ Եայ րօր Էր մբիօժ* S.

1247. *էրիցիօ* is the most common *ms.* form, that is the *ց* undotted.

1249. *րԷձժ* F<sub>1</sub>F<sub>2</sub>.

1264. *Լսրն մաժ րձաժնա* D; *Լա* for *ցօ* M<sub>1</sub>. 1265. *Ծե* S; *ժե* F<sub>1</sub>F<sub>2</sub>.

1273. *բօր րաւր* is the usual reading; *բօր րաւր* F<sub>1</sub>M; *բօր րաւր* F<sub>2</sub>.

1274. *Էրօր* M<sub>2</sub>M<sub>4</sub>; M<sub>1</sub> as in text: *Էրօր Եարօի* F<sub>1</sub>; *Էրօր Եարօ* M<sub>2</sub>.

1276. *Եօրնա* S. 1277. *ցօ Լձ Երձաժ Եան* M<sub>2</sub>, *Էր om.* RF<sub>1</sub>.

1271-8. The following is the version of the two stanzas given in <sup>1</sup>LB p. 238c.

*րԷժ Ծօ մօԷԼԽԵԵ նա ԵԼար  
ՕԵ ԵԵր Եիմօ ԵրձԵԵ Եար  
x.c.c. րիԼօ րօրրաւր  
րիւր Էր ԵԵր Էրօր Եարց*

Ὅσοι γὰρ τοῖς μοελκάβα ἀν εἰς  
 κοινωμένο τοῖς ἀμβλίσαν ἀμῖνον  
 μέγαρον κούλα βραχὰ βῆον  
 Ὅσοι κενεὸν ὀλεῖται ὀμαῖον.

The LU version is nearly identical (p. 5. b 21).

1286. τὰρ μῦθ F<sub>1</sub>. 1288. ἐραῖο S, εὐραῖο R.  
 1296. ρὸ φηῖοτ for φηῖοτ S, φηῖοτ R. φηῖοτ F<sub>2</sub>, φηῖοτ F<sub>1</sub>.  
 1298. ρίος S and some other copies.  
 1299. read *n-éigeat*, the *g* having dropped out during printing.  
 1324. ράlm S. 1325. θεοδῶν M<sub>2</sub>M<sub>3</sub>, as in text M<sub>1</sub>; καογ S, τρηότ S, R.  
 1367. ἀνν ρ S M<sub>2</sub>, μόροδ S, ἡρ ἰν M<sub>1</sub>D. 1416. κορη M<sub>2</sub>M<sub>3</sub>D.  
 1417. ῥο lom M<sub>2</sub>M<sub>3</sub>D; ῥο λῡν M<sub>1</sub>. 1418. ἡνῡλε S.  
 1419. be it some mss. 1474. ἡρ ἔρον S, γὰτ F<sub>1</sub>.  
 1561. ὄm S, om RM<sub>1</sub>.  
 1579. ὁ κυῖνν κοῦαλ ἡγλε S, κοῖολ M<sub>1</sub>, κοῦαλλ F<sub>1</sub>F<sub>2</sub>M; cf. ἄ ὀύ ὀυῖανν  
 κοῦαλλ ἡγλε, 23 K 17, p 226; ὄ for ἡ S M<sub>1</sub>.  
 1582. σέμάλ SM<sub>1</sub>, σεμαλ M<sub>1</sub>M<sub>2</sub>. 1602. Socher mss.  
 1623. ἔρηε M<sub>1</sub>, ἐρηε generally. 1624. πορηῖ S.  
 1631-2. γὰτ βῖ DM<sub>2</sub>M<sub>3</sub>; γὰτ βῖ M<sub>1</sub>S; γὰτ βῖ F<sub>2</sub>; the LB version reads:  
 ἐχῆν ἀρεχῶα γὰτ βῖ  
 ἡρ ῥῖγαν ὅσο ὀρηῖρη. so also LU.  
 1641. γῖνῡν M<sub>2</sub>DM<sub>3</sub>; M<sub>1</sub> as in text; γῖβ for γῖε R.  
 1642. λῖγε and λῖοε are common readings; λῖ S<sub>1</sub>; λῖε M<sub>1</sub> as in  
 text.  
 1643. εἰρηῖ M<sub>1</sub>S, also D, which has εἰρηῖ written first; εἰρηῖ F<sub>1</sub>F<sub>2</sub>.  
 1644. ρά λέρη con ὅσο ῥεῖοετ γὰτ S. 1649. ραν βῖοτ βῖαν M<sub>2</sub>M<sub>3</sub>D.  
 1650. ρά ῥαῖοτ καὶ κυῖνν ἄ κορηῖ M<sub>2</sub>M<sub>3</sub>D, ῥαῖοτ καὶ κυῖνν F<sub>1</sub>, M<sub>1</sub> as in  
 text.  
 1656. ῥη βῖαῖα κατῥαῖατ ὀῖο S.  
 1658. ὅσο βῖ ἀν ἀβῖαν ὀῖρη ἔρηῖον M<sub>1</sub>. 1659. ὀῖρη for ὀῖαῖε S.  
 1664. γῖν for γαν M<sub>2</sub>. 1666. ρον M<sub>1</sub>.  
 1667. ρο ἀττά M; ρὸ ἀττά S  
 1667-8. λεῖο, βῖρηετ the final word M<sub>2</sub>, M<sub>1</sub> as in text.  
 1672. M<sub>1</sub>M<sub>2</sub> om. ἄ, M<sub>1</sub> gives ἄ; ἄ om. generally in Keating mss., given,  
 however, in S and in older copies of the quatrain.  
 1673. ὀρη ἄ βῖοε ἡρ γὰτ κῖρη M<sub>1</sub>; ἡρ for ὀρη S.  
 1675. ἄ ῥεῖοετ Keating mss. generally, the ἄ is om. in older copies of  
 the quatrain; M<sub>1</sub>M<sub>2</sub> have ἄ ῥεῖοετ.  
 1702. γῖαῖε M<sub>2</sub>. 1722. ῥαῖοτ M<sub>1</sub>, ῥαῖοτ M<sub>2</sub>.  
 1738. ὀυῖαῖε ὀυῖον SM<sub>1</sub>F<sub>2</sub>. 1742. μόρη M<sub>1</sub>M<sub>2</sub>.  
 1743. ἡ M<sub>1</sub>, ῥε M<sub>2</sub>. 1745. ῥηῖοτ S.  
 1752. ῥαῖοτ M<sub>1</sub>. In translation *dle* (or Long?).  
 1767. ῥαῖοτ M<sub>2</sub>, ῥαῖοτ M<sub>1</sub>; see An. F. M. Vol. I. p. 226 for a  
 version of this quatrain.

1769. Δοθ σλάιμε γο να ρλυαξέυραθ 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>, tí M<sub>1</sub> as in text.  
 1803. ργάτ M<sub>1</sub>, many mss. cúl, ρcát S. 1804. μοιγε M<sub>1</sub>.  
 1806. uairle Connacht S. 1807. γαν ναδ κομπροινν M<sub>1</sub>S.  
 1811. bñg for clú M<sub>1</sub>. 1812. ταιρτειβ M<sub>2</sub>, heipe M.  
 1813. ραίβε M<sub>1</sub>. 1816. Δρ cúl for ρό ρcáit M<sub>2</sub>, γαδ ραον τέρο M<sub>2</sub>.  
 1827. reol γο ρε M<sub>2</sub>, M<sub>1</sub> as in text. 1827-30. B. Bal. p. 54, col. b.

Σαραν ρεβοερηγ reol amne  
 Οιρσιννοετ ρενβοτ ρινε  
 ηι οαλβ γερ βαμμαθ Δ cacth  
 ηο μαρβ βριανοαθ μαc Cchad.

1828. Seanboite M<sub>2</sub>; the last two lines of the quatrain are from the B. Bal. version.

é ηι οαλβ γαν βριανναθ βρατ F<sub>1</sub>S.

the quatrain is given in An. F. M. p. 229, and in the Annals of Ulster, Vol. 1. p. 82; the former reads γαν βριανουλ βρατ, the latter γαν βριανθαλ βρατ.

1831. M<sub>1</sub> adds after bap: οο μαρβαθ Δοθ μαc Δινημυροε ρι εριμονν λέ θριανουβ η λέ λαγμοιβ Δ γκαε βεαλαγ θύοη θολγ.

1834. ριήηηγ M<sub>2</sub>, as in text M<sub>1</sub>, so also in line 1844.

1860. Ceannfosa M<sub>2</sub>. 1868. μεοηηη M<sub>1</sub>, μεαηηη M<sub>2</sub>.

1886. ρατάν M<sub>2</sub>; M<sub>1</sub> gives nom. ραταιν, g ραίτνε, d ραταιν which forms are used in text, M<sub>2</sub> does not decline the word, but writes it invariably ρατάν.

1892. εοη M<sub>2</sub>; κοη M<sub>1</sub>. 1933. εονόραρα M<sub>2</sub>; honóra M<sub>1</sub>.

1942-46. ρυανυθ; Keating equates this word with οεαργταε 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. γοναθ 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. congháil mss. 2006. oia 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.

Διχηηο οαη cech μερσι μορ  
 ηο βοι oc cloino uállaiγ ιαcop,  
 Τερc nech Δρ Δ αιηλε Δηο  
 Οca mbech Διχηηe Δ η-Δηηαηο.

Τρεb ηυβέν ηαη ηορcοβαηρ,  
 ηοβε Δ μερσι μαθρογΔηρ,  
 ηέ βυαη ηο εαηη ηη Τρεb the,  
 ηο len ρλυαγ μαητ Δ μερce

Երեւ Տէմեօն ուր քիր մերցւ.  
 ԱճԵ չՅՈՒ ՍՈՒԻԲՐԵՃ ՍԻԲԵՐՉԵ,  
 Տէմեօն ուր ԵՐԻՆՆԱ ՇԵԼՇԱԿԻ,  
 ԻՄ ՕՒՆԱ ԵՅՕ ՍԻԲԵՐՇԱԿԻ.

Երեւ ԼԵՍԻ ԼՍԵՏ ՆԱ ԿԱՐՑԵ,  
 ԻՄՕՏ Ա ԵՐԵՕԻՒ ԻՐ Ա ԵՂԻՆՏԵ,  
 ԵՏ ԵՂԻՐՇԵ ՍՏ ԲԼԱՆՏԻ ԲՕ  
 ԱԻՐԻՄ ՆԱ ԿԱՐՑԵ ԱՇՇՕ.

ՄԵՐՇԻ ՕՇ ԵՐԵՅ ԻՍՕՏ ԱՄԻՏ,  
 ՏԱՄԱԻԼ ԼԵՕՄԱՅԻՆ ԼԱՆՇԱԼՄԱ,  
 Երեւ ԻՍՕՒՐ ԻՄ ՍՈՒՐ ՔԵՐՉԻ,  
 ՏԼՍԱԻՑ ՕՒՍՄԱՐ ՆԱ ՆՈՔՅՄԵՐՇԻ.

Երեւ ԻՐԱՇԱՐ ԻՄ ՕՒՐ ՃԼՈՒՄ,  
 ՄԵՐՇԻ ԱՇՇ ՄԱՐ ԱՐՐԱՅԻՄ,  
 ՄԵՒՆԻՇ ԲԼՕՑ ԸՕ ՆՈՔՐՉԻ ՆՈՔԵՇԻ,  
 ԻՄ ՕՒ ՄԵՐՇԻ ՄՕՐ ՄԱՐՉԵՇԻ.

Երեւ ՉԱԲՍԼՈՒՄ ՆԱ ԲՇԻԱԼԼ ՆՅԱՍ,  
 ՉԵԼԵ Ա ՄԵՐՇԻ ԼՈՆՑ ԼՍԵՏՄԱՐ,  
 ԵՏ ՃԻԱՇԻ ՔՕՐ ԵՂՆՈՒԻԵ ԵՂՆԱ,  
 ՇԱՇ ՆԱ ԼՈՆՑԱԻԵ ԼՍԵՏՄԱՐԱ

ՉԵԼԵ ԾՕՒՄ ԱԼԼԱՕ ԿԱՐՉԻՐԻ ԿՈՐ  
 ՕՇ Երեւ ՆԵՐՇԱԼԻՄ ՆԵՄՈՒՑ,  
 ՍՈՒ Երեւ ԲՕ ՇԼԵՏ ԲՐԱԵՇ ԲԵՐՉԻ,  
 ՆՈՐ ԵՐՇ ԼՈՔ ՄԱՍ ԼՍԱՏՄԵՐՇԻ.

ՄԵՐՇԻ ՕՇ Երեւ ՃԱՕ ԻՄ ՃԼԵՕ ՃԱԼ,  
 ՄԱՐ ՉԵԻԼԵ ԵՐ ՔՕՐ ԵՂՆՈՒԼԵՕՄԱՅԻՄ,  
 ՆՕՇՕՐ ԵՒՄ ՆԵ ԲՐԱԵՇ ԲԵՐՉԻ,  
 ՇԵՆ ԲԻՆՕ ԲՄԻՇ ՄԱՍ ԲՈՅՄԵՐՇԻ.

ՄԵՐՇԻ ՄԱՐ ԵՂՐԵՅ ԸՍ ՆՕՐ ՆԵՐՇ.  
 ԵՂՐՇ ՕՇ Երեւ ԻՐԵՐ ՕՐՕՐԱԻՇ.  
 ՏՍԱԻՇՄՕ ՆՕ ԲԻՐԵՕ ԵՂՍԵՏ,  
 ԻՄ ԸՈՒՆԵՕ ՍՏՆ ԸՕՄԱՐՕՏ.

Երեւ ԵՆԻԱՄԻՆ ԸՕ ՄԵՐՈՅ ՄՈՐ,  
 ՆՕ ԵՒՕ Ա ՄԵՐՇԻ ՕՐ ՄԵՐՇԻԵ,  
 ՄԵՐՇԻ ՄԱՐ ԻՄ ՔՕԵԼ ՔՅՃԼԱՇԻ,  
 ՍԵՐՉԻ ԲՈՒ ՇՕԵՄ ԸՕՄԱՐՕՏԱՇԻ.

Երեւ ՍՏՆ ԵՏ ՍՈՒԻԲՐԵՇ ԻՄ ՍՐԵՄ,  
 ՕՐՆԵՏ ՆԵՄՈՒԵՇ ԵՕԻ ԵՂԱԻՇԵԼԼ,  
 ԵՐԵՆ ՆԵ ԿԱՏՅՈՒՄ ԵՏ ՍՕՐՑ ՍԵ,  
 ՄԱՐ ՆԱՇՐԱՅ ՄՕՐՐ Ա ՄԵՐՇԻ.



2691. uib neill M<sub>2</sub>. 2722. neapc for ni War of the Gaedhil.

2728-31. See this quatrain in App. to War of the Gaedhil with the Gall.

2756. ruidertuoc M<sub>2</sub>; ruidertuoc M<sub>1</sub>; ruidertuoc War of Gaedhil. See this word in the glossary to Brehon Laws.

2759. galldad M. 2772. caiteam M<sub>2</sub> as in text.

2816. urruca M<sub>2</sub>, but urruca above; urruca M<sub>5</sub>.

2825. cucca M<sub>2</sub>; cucca D, entire line om. M<sub>5</sub>. 2847. uobertu M<sub>2</sub>.

2852. bertu M<sub>2</sub>. 2882. meann M<sub>2</sub>; meinn M<sub>1</sub>.

2905. bailte cuan M<sub>1</sub>; M<sub>2</sub> M<sub>5</sub> as in text. 2914. cucca M<sub>2</sub> as in text,

2936. biopar M<sub>2</sub>; biopar M<sub>1</sub> 2970. uolcan M<sub>2</sub>; M<sub>5</sub> as in text.

2988. echta M<sub>2</sub>.

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<sub>2</sub>; so nat M<sub>5</sub>.

3031-2 from beginning of 3031 to ir uo of 3032 om. M<sub>5</sub>, give M<sub>1</sub> M<sub>2</sub>.

3061. ruic M<sub>1</sub>; M<sub>2</sub>M<sub>5</sub> as in text.

3076. a loig M<sub>2</sub>M<sub>1</sub>; M<sub>5</sub> as in text.

3108. eadain M<sub>1</sub>M<sub>5</sub>; eadain D, M<sub>1</sub> as in text

3132. re uol M<sub>2</sub>D; re uol M<sub>5</sub>M<sub>1</sub>.

3148. In Three Frag. for the saying ir urra, &c., we have ruidertuoc ari re so beagmeannamnaite 7 uadruile so cineoil tpeoro uair mac comaitis tu.

3178. uama, the m is not aspirated in the Keating mss. except in S. uamha in Three Fragments.

3179. leimin F<sub>2</sub>.

3204. comdaine for comdoina F<sub>2</sub>; comdoina F<sub>1</sub>.

3222. for o nar gabrao cumair uile. Three Frag. has na ro gabrao comdoina eile.

3231. cueta M<sub>2</sub>.

3238. ruallair, &c., Three Frag., reads terna tra Cormac an ri atcorad an deo dat.

3347. milib F<sub>1</sub>.

3364. Oitir M<sub>2</sub>, but Oitir in 3366.

3380. meinn om. M<sub>2</sub>M<sub>5</sub>.

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<sub>1</sub> 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<sub>1</sub> 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<sub>1</sub>, it will be found to correspond closely with that of the Stowe ms.

Uo éuaib an Donncaó roth thac floinn Ri Eirionn uo déunaith mhúr 7 éloib ácciméioill Saisne ciaráin tpe impiúe a thná .i. Sabó iníon Donncaóa neamhair níí Oíruige, ar ba tnaíe mór 7 ba formaó léipe múr 7 cloib ciméioill gáca haipocille a néirionn 7 a ceall féin .i. Saisne cen élaó cen mhúr. Uo rángasoir fín mhóe lé go tulais nDonncaóa fín Saisne anair 7 go mbíoir ag déunaith an cloib gac laite ciméioill na cille. Ar ann fín uo ríacé corp a haáarri uon éill oia adnaool 7 féin for íeipriúg aca íompoóor 7 no hadnaé fo déuóoir. Ó no fórcáib an adais tángasoir naonthor eporán ciabaé cioróúib go mbáoor for fan uais ag ciaruióioé a máil ar béir uo époránaib ó hreín anall. Ba gílitior rneáca a ruile 7 a bfiaca 7 ba uuibíoir gual gabonn gac ball eile óioib. Ar amlaib immoio tángasoir 7 ouain leo uon níí 7 gac ouine ad éib íao uogno gálor laoi go noibéé uó. ír í anho an ouain . .

noibíoir an éliar fín ó fearcor Uo maioim og ciaruióioé laf anouain fín for fín uais 7 gac nouine uo féuáó íao uo gnó gálor laoi go noibéé uó. Cor far ceir og laócaib 7 og cléircaib ue fín, air ba hionga ueaína go folur ag cohaioioé an níí lánénaibéig. Ba heab fo immoio ní oia epáhaó .i. foóail bíó 7 leanna oi uócaib an coimbeab 7 na n-uile pobol gáca féile apital ingac aipocill a noíruige 7 ácpam ué ceacá tíge a noíruige ar fon a ceíteirne ciméil 7 tpi péillé gáca tíge .i. péilleac ueacmhóie 7 péilleac míreann 7 péilleac tuipín eipic 7 beir fo bpeir 7 fo faoírúim ó fín amaó go noeairpa na cléirúg epéioinaf fín oia go bfoillríghe oóib cib immar leaírao na ueaína é. Co nuí-tánuig aingiol ué í bpií uo éum céile ué uo éimé ríacac mhí neill 7 ácpaer. Ar maie ar fé anueairpáhaí an eporáó, 7 naonthor uo cléir ógcoingéóib íao ól fé 7 ar é fo an tpear feacé tángasoir a néirionn a hírfeair 7 ó nar feuprao ní uon níí na ueabáib ar aipe adá íar na ég ag adéruigab 7 ueuntop oíppioní amánaé 7 uirge coirpíocá 7 epócar ar an uais 7 ar an peilíe uile é, 7 for mág na cille, 7 iméiríe uais na ueaína, 7 uo rónaó amlaib 7 tángasoir ciar ua gcoingeoio í ueacáib éi cioroub ír in aieí eadarpuar 7 níí lámípac luige forí in talmaín coirpíocá 7 ácpaerpaor ní feachao ar ríao an eporáó 7 a coirpéacpa uair uo ueimíne anoaig a éuip ír in tpaógal air adá a anam a uíh 7 ní cuingíumne ní ói 7 no iméiríe íar fín. Ar ann fín no haó an eporán fíonn ía Cionga 7 mac líoncaó Ó Conuóráin anu, gonab íao na eporáin fín no meabruigíeio an ouain 7 an oíppíeioíó fín ó cléir ua gcoingeoíó gonab í fín ealada no foíam uó ó foin amaé 7 uo époránaib uile na héirionn ó foin anall í or.

As to the meaning of the word eporán, O'Don. Supp. to O'Reilly's Dict. gives eporán 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



3920. ȝiolla com̃gail̃l oo ȝori arioc̃t a ollaman f̃ein ar ceann, ȝc., M  
4048. Oꝛnuib̃ M<sub>1</sub> as in text M<sub>2</sub>. 4C49. aꝛeab̃ M<sub>2</sub>.

4053. oo ȝol̃ oo ȝreac̃ab̃ ul̃ab̃ ȝur̃ h̃airȝeab̃, ȝc. D.

4061. ac̃t̃ail̃l̃tion M<sub>2</sub>.

4110. oo lõclonnaib̃ om M<sub>2</sub> which has am̃ac̃ instead ; DM om. am̃ac̃ ;  
*dele* am̃ac̃ in text.

4117. cloic̃teac̃ M<sub>2</sub> ; cloic̃cioc̃ M<sub>2</sub>.

4133. ré for fl̃aic̃ War of the Gaedhil, 4136 cuiȝ bl̃iaonã oec. 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 b̃riaiñ fo t̃rã an t̃reap̃ r̃i fa t̃iȝearnãh̃la t̃iȝioꝛ oá raibe oo r̃ioȝaib̃ é̃rioc̃onñ r̃iãh̃, an céio r̃i Conãine m̃óir̃ h̃ac̃ é̃rioc̃ir̃ȝeóil̃, an oara r̃i Coꝛmbac̃ h̃ac̃ ãir̃c̃ ȝ an t̃reap̃ r̃i b̃riaiñ. m̃óir̃ iommoꝛo an t̃ruim̃ l̃óiñ oo b̃iõb̃ ó t̃r̃i c̃óir̃eab̃oib̃ o'é̃rioc̃onñ oo b̃riaiñ ȝac̃a bl̃iaonã lé cõtuȝab̃ a t̃eag̃laiz̃ a ȝc̃ioc̃onñ ȝoꝛab̃ a n-é̃uȝmaiz̃ é̃ioꝛa oá c̃óir̃iõoh̃ mũhañ, am̃ail̃ é̃ũir̃teoꝛ r̃ioꝛ lé mac̃ liaȝ aꝛoõllãh̃ é̃rioc̃onñ rañ oũaiñ oarãb̃ toꝛac̃ b̃órãh̃a baile na r̃ioȝ. Suim̃ é̃ána na t̃r̃iȝ c̃óir̃iõoh̃ r̃iñ oo b̃riaiñ añho ȝo cum̃aiz̃. Oa m̃ile, ré céo, t̃r̃i r̃iõic̃ ȝ a õeic̃ oo maꝛcaib̃. m̃ile, t̃r̃i céo ȝ a õeic̃ oo toꝛcaib̃. Céir̃e r̃iõic̃ ȝ céo t̃inne iarãinñ. Cúiz̃ tõnna t̃r̃i r̃iõic̃ ȝ t̃r̃i ceao o'f̃ioc̃onñ oearȝ. Oeich̃ noab̃c̃ a ȝeac̃t̃ b̃f̃iõic̃ oab̃ac̃ ſeic̃ce. aȝ r̃u r̃ioꝛ na oꝛõnȝa oo õiõlab̃ an é̃ioꝛc̃aiñ fo fo r̃eac̃ ȝ oo é̃iõb̃laic̃iõb̃ ȝo ceanñ Coꝛab̃ i ȝac̃a bl̃iaonã. Õc̃t̃ ȝc̃éao b̃ó ȝ õc̃t̃ ȝc̃éao toꝛc̃ ó c̃onnãc̃eab̃ ȝac̃a Sãh̃na. Cúiz̃ céo b̃rãc̃ ȝ cúiz̃ céo b̃ó ó é̃ir̃ c̃onãill̃. T̃r̃i r̃iõic̃ b̃ó, t̃r̃i r̃iõic̃ muc̃ ȝ t̃r̃i r̃iõic̃ t̃inne iarãinñ ó é̃ir̃ õuȝaiñ. T̃r̃i é̃aoȝac̃ b̃ó ȝ t̃r̃i é̃aoȝac̃ toꝛc̃ ó é̃lannaib̃ Ruȝrũõe ul̃ab̃. Õc̃t̃ ȝc̃éao b̃ó ó úir̃ȝial̃laib̃. T̃r̃i céo maꝛc̃, t̃r̃i céo toꝛc̃ ȝ t̃r̃i céo t̃inne iarãinñ ó laiz̃hoib̃. T̃r̃i r̃iõic̃ maꝛc̃, t̃r̃i r̃iõic̃ muc̃ ȝ t̃r̃i r̃iõic̃ t̃inne iarãinñ ó oꝛruiz̃ib̃. T̃r̃i é̃aoȝac̃ oab̃ac̃ f̃iõna ó lõclonnaib̃ ác̃a Cl̃iãc̃. Cúiz̃ tõnna, t̃r̃i r̃iõic̃ ȝ t̃r̃i céo tõnna o'f̃ioñ oearȝ ó lõclonnaib̃ luim̃niz̃. aȝ fõll̃uȝ t̃r̃ẽ l̃ioñh̃aiz̃e an l̃óiñr̃i oo b̃iõb̃ aȝ cõtuȝab̃ t̃eag̃laiz̃ t̃iȝe c̃einñ ȝoꝛab̃ ȝo raibe b̃riaiñ fl̃aiteam̃ail̃ maꝛ t̃iȝeap̃ac̃. ní lũaiõream̃ añho añ Sũiõtuȝab̃ oo b̃iõb̃ aꝛ ũaiz̃lĩb̃ é̃rioc̃onñ i t̃t̃iz̃ b̃riaiñ, ȝ ȝib̃e tõiȝeó̃raȝ a f̃ioꝛ o'faȝáil̃ léȝeab̃ añ oũaiñ réũh̃rãic̃te ȝ oȝé̃ũbaiõ inñce é. ní lám̃ab̃, ȝc., as in line 4181 et seq.

4245. léũh̃ñtõi M<sub>2</sub> ; lám̃eaõi D, ȝc.

4258. M<sub>2</sub> wrongly begins a period or paragraph with the words aȝ i com̃aiz̃le, ȝc.

4202. fl̃eib̃i mboc̃caic̃, War of the Gaedhil.

4221. t̃eag̃aiz̃ M<sub>2</sub>, t̃eag̃aiz̃c̃ M<sub>2</sub> ; na lam̃eó̃h̃taõi M<sub>1</sub>, lam̃eaõi M<sub>2</sub>D.

4299. b̃riaiñ begins a minor paragraph in M<sub>2</sub>.

4303. բարձար as in text  $M_2$ , բարտոր  $M_3$ .  
 4337-8. number too high by twenty.  
 4388. In translation for breast read brink.  
 4408. ւեճճԻԿ  $M_2$ . 4409. Եանդաօ  $M_2$ . 4411. Կորիս  $M_2$ .  
 4415. ծօ  $M_2$ , often elsewhere ծօ. 4420. Կալլեօհա  $M_2$ .  
 4446. Եարձած as in text the general reading.  
 4456. Ե  $M_2$ ; Ե  $M_3$ . 4463. Կալցօ  $M_2$ .  
 4473. բարձար  $F_1$ , բարտոր  $F_2$ ; the word is vague and obscure; P. O'C., who cites this passage, derives it fantastically from բճարած by transposition of letters and changing ծ into բ.  
 4483. Սօ ճն  $M_3$ . 4508. Եարձ  $M_2$ .  
 4536. Կալլեօհա շրճ  $M_2$ , as in text  $M_1$ .  
 4538. Սօ բար Կալլարի բար ճած Կալլ  $M_2$ .  
     Սօ բար Կալլարի բար ճած Կալլ  $M_1$ .  
     Սօ բար Կալլարի բար ճած Կալլ  
     'S ոճար ճած Կալլարի Կալլ  $M_3$ , W  
     Սօ բար Կալլարի բար ճած շրճ D.  
     Սօ բար Կալլարի բար ճած Կալլ  
     'S ոճար ճած Կալլարի Կալլ  $F_2$ .  
     Սօ բար Կալլարի բար ճած Կալլ  
     ճած Կալլարի Կալլ  $F_1$ .  
     Սօ բար Կալլարի բար ճած Կալլ  
     ճած Կալլարի Կալլ H  
     Սօ բար Կալլարի բար ճած Կալլ  
     Սօ բար Կալլարի բար ճած Կալլ  
     Սօ բար Կալլարի բար ճած Կալլ . Ba! 50 b.
4540. From this to the end the ms primarily followed in  $M_1$ .  
 4548. Սեօն  $M_3$ . 4552. Կալլ  $F_1$ . 4554. Սեօն  $M_3$ .  
 4556. Սեօն  $M_3$ ; Սեօն  $M_3$ . 4561. Սեօն  $M_3$ .  
 4568. բար om.  $M_2$ ,  $M_1$  gives.  
 4583. Կալլար. Կ., poem given in 23 D 5, R.I.A., p. 122.  
 4592. the  $\epsilon$  of this line comes immediately after Կալլար of line 4591 in  $M_3$ , as in text  $F_2$ .  
 4600. Կալլար Կալլ  $M_1$ ; as in text  $M_3$ .  
 4609. Կալլար  $M_3$ ; but Կալլար supra in same ms.  
 4629. Կալլար Կալլ om.  $M_1$ ,  $M_3$ ; given in several mss.; read Կալլար, and in translation Malchus.  
 4630. Կալլար  $M_3$ ;  $M_1$  as in text.  
 4650. Կալլար  $M_3$ , but Կալլար in previous line.  
 4655. Կալլար Կալլ om.  $M_3$ . 4658. Կալլար  $M_3$ .  
 4671. dioceses  $M_3$ .  
 4672. Կալլար for Կալլար  $M_3$ ; but the phrase Կալլար Կալլար Կալլար is inserted in  $M_1$  after Կալլար in line 4674.  
 4678. Some regard Կալլար and Սեօն Կալլար as one diocese; see note on ll. 4715 and 4729.

4674. comhion M<sub>3</sub>; comhionab M<sub>3</sub>. 4687. curtor M<sub>3</sub>.  
 4688. datadone M<sub>3</sub>.  
 4694. cur M<sub>3</sub> which uses both con and cur in the sense in which the word is used here.  
 4694. bfuigbe M<sub>3</sub>; M<sub>1</sub> as in text.  
 4697. oiong M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>; some mss. read orongd.  
 4715. for remarks on these dioceses and their boundaries see Cambrensis Eversus, Vol. II. Addendum C.  
 4720. m6ir M<sub>3</sub>; m6ir M<sub>1</sub>. 4722. Srad M<sub>3</sub>; Sradta M<sub>1</sub>.  
 4723. Cradoi M<sub>1</sub>; Craid M<sub>1</sub>. 4725. Sruith twice M<sub>3</sub>; Sruib M<sub>1</sub>.  
 4726. beinn M<sub>3</sub>. 4727. holloib M<sub>1</sub>, as in text M<sub>1</sub>.  
 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. huirime M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>; huirime M<sub>2</sub>, muir M<sub>3</sub>M<sub>2</sub>.  
 4734. urcoilte M<sub>1</sub>M<sub>2</sub>.  
 4739. n6imtion here M<sub>1</sub>; but neithtion l. 4741.  
 4740. Cill dlad for fadirge M<sub>1</sub>. 4741. Cill dlad M<sub>1</sub>, as in text M<sub>1</sub>.  
 4744. hup Coillten M<sub>1</sub>M<sub>3</sub>. 4745. Linn M<sub>1</sub>; as in text some other copies.  
 4749. Eiblinn M<sub>1</sub>, as in text M<sub>1</sub>M<sub>3</sub>. 4752. mileadac M<sub>3</sub>M<sub>1</sub>.  
 4759. da lua M<sub>1</sub>, often written as two words in the Keating mss.  
 4757. r6ata Ueirccior M<sub>1</sub>M<sub>2</sub>D omitting maige; b6irre M<sub>3</sub>M<sub>2</sub>, b6irra M<sub>1</sub>.  
 4762. Luimnige M<sub>1</sub>, roir om. M<sub>1</sub>, given M<sub>3</sub>M<sub>3</sub>; ad ar Coinne, Loda, M<sub>3</sub>; this punctuation is given in the best Keating mss.; they agree in placing a comma after Coinne, thus making Loda a separate name-item; still the correct version probably is ad ar coinne Loda ir. 7c.; Achar Coinne, Loda, Lochgair M<sub>2</sub>, om. roir M<sub>2</sub>; an maolcear ad ar coinne Loda ir loca gair, 7c., D, in maolcear roir, ad ar coinne Loda ir loca gair M<sub>3</sub>; an maolcear, ad ar Coinne, Loda, loc gair, M<sub>1</sub>. Loda is now Ludden, pronounced in Irish Luioin. See Ord. Sur. Doc. for Limerick. an maolcear ad ar coinne, Loda 7 loc gair F<sub>1</sub>; an maolcear roir, ad ar coinne, Loda 7 loc gair F<sub>2</sub>.  
 4763. an lada m6ir M<sub>1</sub>M<sub>3</sub>, an lada m6ir M<sub>3</sub>.  
 4765. uinde M<sub>1</sub>M<sub>1</sub>M<sub>3</sub>, Cuinde M<sub>2</sub>D; Cuinde is the form in the Annals of the Four Masters *passim*.  
 4766. Dubadainn M<sub>2</sub>M<sub>3</sub>, Dubadann M<sub>1</sub>. 4767. arcol M<sub>1</sub>.  
 4785. fadirge for muir M<sub>1</sub>. 4788. arcol M<sub>1</sub>, arcol M<sub>1</sub>.  
 4789. ro for re M<sub>1</sub>.  
 4793-7. Some mss. write croi as M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>, others use the ✠ instead, as M<sub>3</sub>RF<sub>2</sub>HD. 4798. croia om. M<sub>3</sub> which puts the ✠ instead  
 4801. don M<sub>3</sub>. 4812. a om. M<sub>1</sub>.  
 4817. f6gnad M<sub>3</sub> as in text. 4835. acmuio M.  
 4839. m6ir om. M<sub>3</sub>M<sub>3</sub>, give M<sub>1</sub>M<sub>2</sub>. 4841. ficio M.

4855. *leit* M<sub>3</sub>, *leat* M<sub>1</sub>M<sub>3</sub>. 4856. *leit* M<sub>3</sub>.  
 4857. *leit* om. M<sub>3</sub>. 4862. *cliaθain* M<sub>3</sub>.  
 4863. 1. Malachias om. M<sub>3</sub>, give M<sub>1</sub>M<sub>3</sub>. 4884. *hpanoub* M<sub>3</sub>.  
 4896. *ceitpe* M<sub>2</sub>M<sub>3</sub>M<sub>1</sub>; some mss. have *ceatpax*.  
 4907-8. *ιρ ουιν σα leatglair* om. M<sub>1</sub>.  
 4910. 1 *λαοιγυρ ε* om. M<sub>3</sub>; *zuyctar* M<sub>1</sub>. 4914. *an* om. M<sub>3</sub>.  
 4914. *ρο* om. M<sub>3</sub>; *hriactpa feinleabair* M<sub>1</sub>; M<sub>1</sub> as in text; *ρο* for *ιρο* M<sub>3</sub>.  
 4917. Nearly all the Keating mss. write embolis mali; F<sub>1</sub> has *simbolii*, the final 1 having been first written s; see Introduction at beginning of Vol. II.; M<sub>3</sub> has the correct form as in text.  
 4921. *vigenti* M<sub>3</sub>.  
 4927. The word in the mss is generally Caselensi or Casselensi; the form now used is Casselensi, which is written in M<sub>3</sub> as a correction in fresh ink.  
 4931. *Apprili* M<sub>1</sub>. 4933. *η* is inserted before *leazai* in some copies.  
 4936-8. *xiolla—leitglonne* om. M<sub>3</sub>.  
 4938. *Toisius* M<sub>1</sub>RC<sub>1</sub>M<sub>1</sub>; *Toistius* WM<sub>1</sub>M<sub>3</sub>; see Introduction; *torcuir* the copy in 23 G 1, R I A.  
 4943. *Torgeslius* M<sub>3</sub>; *torgeriuy* RM<sub>1</sub>; *Torgestius* WC<sub>1</sub>M<sub>1</sub>; *Turgesius* 23 G. 1; see Introduction at beginning of Vol. II.  
 4985. *Δ* om. M<sub>3</sub>. 5003. *leit ro* om. M<sub>3</sub>.  
 5010. *leitpnoa* M<sub>3</sub>, but *leitpe* l. 5015 in same ms.  
 5015. *puiblige* M<sub>3</sub>. 5016-17. 1 *neironn* om. M<sub>1</sub>. 5030. *Δ* om. M<sub>1</sub>.  
 5037. *leigeab* M<sub>1</sub>; *leigean* generally. 5043. *duuib* M<sub>3</sub>.  
 5053. *zeallama* for *zeallai* several mss.  
 5057. *Beganbun* M<sub>1</sub>; 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. *angiol* M<sub>3</sub>. 5091. *Δ* om. M<sub>1</sub>. 5103. *rieadpab* sic M<sub>3</sub>M<sub>3</sub>.  
 5105. *filli* M<sub>3</sub>; *riilli* M<sub>3</sub>.  
 5113. *Diarmuid* M<sub>3</sub>; M<sub>3</sub> transposes the two names.  
 5130. *le* before *muir* om. some mss. 5132. *ionno* M<sub>3</sub>.  
 5138. *raguib* M<sub>3</sub>. 5156. *Abpobpab* M<sub>3</sub>. 5167. *uata fein* om. M<sub>1</sub>.  
 5170-1. *zib—amad* om. M<sub>1</sub>. 5181-3. *azuy roj—ouit* om. M<sub>3</sub>.  
 5184. *cuyctar* M<sub>3</sub>. 5190. *crobé* M<sub>3</sub>. 5194. *pe ceatc* M<sub>3</sub>.  
 5196. very frequently *Delagros* in the Keating mss.  
 5199. inserts *pe* after *gab* M<sub>1</sub>. 5202. *ιρ veicneabair ιρ* om. M<sub>1</sub>.  
 5213. *o'ionnpazib* M<sub>3</sub>. 5221. *Delagros* M<sub>1</sub> and several other copies.  
 5222. *ezycaype* M<sub>3</sub>. 5230. *gab* for *gababap* some mss.  
 5269-70. For clause *amlaib—mupada* M<sub>3</sub> has simply *map ro*.  
 5274. in *rluaz roin leit roin zalluib η zaiobealab* M<sub>3</sub>, *morrluaz* M<sub>3</sub>.  
 5301. *acclor* M<sub>3</sub>.  
 5302. *fuazpa* M<sub>3</sub>, which however generally writes *rozpa* as in 5308; *na bapc* M<sub>3</sub>.  
 5316. *azuy—mupada* om. M<sub>3</sub>. F<sub>2</sub>M<sub>3</sub> give.  
 5317. *congthail* M<sub>3</sub>. 5320. *Thomas* M<sub>3</sub>.

5326-27. herimont morci, that is Hervey of Mount Maurice ; 1αρλα ο' 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 1αρλα ο' Stranguell, but F<sub>2</sub> has sometimes of, and sometimes o, hence in text it is written o'.

5344. μάξ for mac M<sub>3</sub>. 5351. Δ om. M<sub>3</sub>. 5353. Rix M<sub>3</sub>.

5354. εο hδt Cluat M<sub>3</sub>. 5357. Connact ιr om. M<sub>3</sub>.

5371. cucca M<sub>3</sub>. 5373. βαρε M<sub>3</sub>.

5376. σαχαιν, but generally σαχαιβ or σαχαιβ (σαξραιβ) as in 5378 M<sub>3</sub>.

5381. For ecclesiastical censure read an interdict. The word κοιννεαλ-βιδδδδ is used loosely in this sentence, apparently covering interdict and excommunication.

5396. μαιt for μοιtο M<sub>3</sub>, μοιtο M<sub>1</sub>M<sub>3</sub>.

5401. 20 M<sub>1</sub>M<sub>3</sub>, 40 M<sub>3</sub>. 5404. ριce, M<sub>1</sub>M<sub>3</sub> give 20.

5406. boium .i. Bohun.

5412. αν ταν ροim om. M<sub>3</sub>. 5423. ηέρηιονη 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. ρο M<sub>3</sub>; 5444. αν έρηιονη M<sub>3</sub>.

5447-8. ρι ριr να ρεουλαιβ ριη M<sub>3</sub>.

5452. Bellarmin M<sub>3</sub>; 'n-α έρηιονη om. M<sub>3</sub>. 5464. σ'υαρλαιβ M<sub>3</sub>.

5482. ράρα M<sub>3</sub>. 5488. Κατολικα M<sub>3</sub>.

5498. σο εδουιβ να cαρξ M<sub>3</sub>.

5525. σ'υαιρλιβ M<sub>3</sub>. 5528. Quartus M<sub>3</sub>M<sub>3</sub>.

5531. αθβαρ for σεαρβαδ in some mss ; ριουιουξαδ M<sub>1</sub>M<sub>3</sub>.

5537. M<sub>3</sub> gives 1193, 1139 M<sub>1</sub>.

5558. λιηη om. M<sub>3</sub>, give M<sub>3</sub>, γc. 5559. Κατολικα M<sub>3</sub>.

5562. σο τεαδτ ιηητε om. M<sub>3</sub>, gives M .

5572. οιλε comes after εοιτεεανη in some copies ; M<sub>3</sub> as in text.

5576. Dioseses M<sub>3</sub>M<sub>3</sub>M<sub>1</sub>.

5584. 4 M<sub>3</sub>; εειτρε M<sub>1</sub>M<sub>3</sub>; ceatρα F<sub>2</sub>. 5599. ιοηαρ M .

5602. Δ αδαρ om. M<sub>3</sub>M<sub>3</sub>M<sub>1</sub>; give F<sub>2</sub>, γc. 5613. ροim οα. M<sub>3</sub>.

5625. θυιηη αιηηιαναδ om. M<sub>3</sub>, give M<sub>3</sub>, γc

5626. ροr'αηηηαδ M<sub>3</sub>M<sub>3</sub>.

5629. ι νοιαιβ βαιr M<sub>3</sub> as in text M<sub>3</sub>; ι νοιοξαιλ βαιr αδαρ .i. hugo mōr  
 ve lacy R.

5641. after Seon M<sub>3</sub> M<sub>3</sub>, γc., have De Curcy, which many copies omit.

5651. ευλιουοσαρ M<sub>3</sub>.

5655. ξυη ρηεαδδ om. M<sub>3</sub>.

5656. αξυη—θιοδ om. M<sub>3</sub>, gives M<sub>3</sub>.

5661. τρε n-α ηιοξηιοη om. M<sub>3</sub>, gives M<sub>3</sub>.

5672. κυρδαρ M<sub>3</sub> here as generally.

5676. ριλλεαδ M<sub>3</sub>, ριλλεαδ M<sub>3</sub> as generally.

5692. ι μαιηιρτιρ S. ταυριη om. M<sub>3</sub>M<sub>3</sub>, gives M<sub>1</sub>, αββαιβ M<sub>3</sub>.

5695. *Abbaio*  $M_3$ .

5701. *ua éir rin* om.  $M_3$ , gives  $M_2$  which om. *rór*.

5728-9. *lé—oile* om  $M_3$ , gives  $M_2$ .

5730. *uaile* om.  $M_3$   $M_2$ , gives  $F_2$ .

5737-8. *τάνγασον* . . . *ζο τεαδ, γc.*, an idiomatic expression for a *rapprochement* in such a case.

5741. *ann* after *τάνιγ* given in some mss.

5746. *ζο cinneathnac*; 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. *móna* for *mórán*  $M_3$ .

5778. The names from *Θιολήμαναις* to the end om.  $M_1WC_1C_2$ , give  $M_2DM_2H$ . There are some other variations in the list of names in several mss.; thus O'Mahony (Translation, pp. 651-2) gives a much longer list than that in text. Perhaps certain scribes wrote in their favourite family names. It is on the whole probable that the author did not put his own name in the list. The names in their modern English form are: Fitzgeralds and Burkes, Butlers and Barrys, De Courcys and Roches, Powers, Fitzmaurices and Graces and Prendergasts, Flemings, Purcells and Prestons, Nugents and Walshes, Tobins and Shortals and Blanches, Birminghamhs, Condons, Cantwells, Devereuxes, Darcys and Dillons, Morrisises, Esmonds, De Lacys, Browns and Keatings.

## ADDENDUM.

The following list of the counties and of the dioceses of Ireland is usually given in the first part of the history, but in some mss. occurs at the end of Book II. Though not given in this place in  $M_3$ , it is added here for the sake of completeness from  $M_2$ , being collated with  $M_1$ :

*Δξ γο αν lion αιρθεαρρος ατά α νέριονη δγυρ αν lion ο'εαρρογαib*  
*ατά γύταib ριν οο ρέιρ άαμοσεν:*

*ατάισ ceitpe ηαιρθεαρρως α ηέριονη, μαρ ατά αιρθεαρρος Δρο*  
*μάδα, ρριοθήιςθ έίρεανη υιλε, αιρθεαρρος άδα Cλιατ, αιρθεαρρος Cαιρil,*  
*ιρ αιρθεαρρος Cυαμα.*

*ιρ ραν θρριοθήιςθ ατά na ηεαρρως-γε ρίορ: Εαρρος na μιθε, no οο*  
*ρέιρ άαμοσεν εαρρος δελ na μιρεανη 1. υιρθεαδ, όιρ ιρ αιονη οον λιξ ατά*  
*1 ηύιρθεαδ δελ na μιρεανη; ιονανη ιομορρο δελ δγυρ λιαξ, no cloc, δγυρ*  
*οε θρiξ γυραb i αν έλοδ ροιη ιρ τεορα ιοιρ na ceitpe cóiγeαb οαρ θεααb*  
*na ceitpe μιρε οα ηυεαρναb αν ηίιθε, οο γαιρθεαδ δελ na μιρεανη οi,*  
*δγυρ γαιρθεαρ leac na γCόiγeαb θi, μαρ αν γCέαθνα; εαρρος Όύιη οά*  
*λεατζλαρ, εαρρος Clocαιρ, εαρρος Cοινηρε, εαρρος Δρο δCαιθ, εαρρος*  
*ράτα βοτ, εαρρος ράτα lucc, εαρρος Όάλ ηιοCαιρ, δγυρ εαρρος Όοιρε.*

Ἡ ἀριθμογράφος ἀτά ἐλισθε ἀτά εαργος ἕλιννε τὰ λοθ, εαργος φεαρνα, εαργος ορημυγε, εαργος λειτῆλιννε, εαργος σιλλε ὄαρνα.

Ἡ ἀριθμογράφος καιρὶλ ἀτά εαργος σιλλε ὄάλια, εαργος λυιμνῆς, εαργος ἰηρε κατὰις, εαργος σιλλε φιονναδῆαδ, εαργος ἰμλις, εαργος ρορρα σῆ, εαργος ρυιητ λαιηγε, εαργος λεαφα μέιη, εαργος σλυαδαν, εαργος σορκαίς, εαργος ρυιητ ὁ ἕκαιηδῆ, εαργος ἀρνα φεαρνα.

Ἡ ἀριθμογράφος τυαμα ἀτά εαργος σιλλε μιο ὄυαδ, εαργος μυηγε ὀθ, εαργος ἑανυῆς ὄύην, εαργος σιλλε ἰαρτῆιη, εαργος ρορρα κομμῆιη, εαργος σλυαδαν φεαρνα, εαργος ἀτάιθ κοναίη, εαργος σιλλε ἀλαίθ, εαργος κοσυιηνε, εαργος σιλλε μονυαδ, εαργος οίλε φῆιη. Ἡ ἰ ἀοιη ἀη τῆγεαρνα ὄο ρέιη ὀαμοθεν ἀη ταν ὄο ἠορημυγεαθ ἠα ἑεῖηη ηαιρηεαρημυγε-ηε ἀ ἠεῖρηιη ἰἰ52.

ὄο συιη μέ μῶρηη εαργος ἀηηηο ρῆοη ἀη λοης σαμοθεν ἠαδ ρυιη ἀη κοηγεβῆιη ἀηοιη ἠα κατῆοιη εαρημυγε ἰοηηηα ἀττ ἰαθ ἀη ἠ-α ἕσυη ἀη ἕσῦλ, ἀσυη συιθ οίλε ἀη ἠ-α ἕσκαηγῆλ ἠε ἑέιηε ὄύοθ, ἀσυη ἀη ἠ-α ἕσυη ρά ἀοιη-εαργος οίλε, μαη ἀτά λῆοη μῶη ἠη ὄοητ λαιηγε ἦα ἀοιηεαργος, σλυαη ἠη κορκαίς ἦα ἀοιηεαργος οίλε, ἀσυη μαη ρῆη ὄύῆθ ὁ ρῆη ἀμαδ.

ἀς ἦο ἀη λῆοη κοηηαεεεαθ ἀτα ἀ ἠέιρηιη ὄο ρέιη ἀη σαμοθεν ἑέασηα :

ἀτάιθ ὄεῖθ ἕκοηηηαε ἰ ἕσῦηγεαθ ἠλαθ, μαη ἀτά κοηηηαε λυῆηαῖς, κοηηηαε ἀρηο μαδῆ, κοηηηαε ὄύην ἕαηυιηηη, κοηηηαε ἀηηρημ, κοηηηαε σῦλ ρατῆη, κοηηηαε μυιηεαδῆιη, κοηηηαε φεαρ ἠαηαδ, κοηηηαε ὄύην ἠα ἠἕαλλ, κοηηηαε ἀη ὄύην, κοηηηαε ἀη ὀαβῆιη.

ἀτάιθ τῆη κοηηηαε ἀς ἕαδῆιη λειη ἀη ἠῆθε, μαη ἀτά κοηηηαε ἰαρτῆιη ἠῆθε, κοηηηαε ορητῆη ἠῆθε, ἀσυη κοηηηαε ἀη λοηςρῦιηητ.

ἀτάιθ ὀττ ἕκοηηηαε ἰ ἕσῦηγεαθ λαιῆεηη, μαη ἀτά κοηηηαε ἀτά ἐλισθε, κοηηηαε σιλλε ἠαηηῆιη, κοηηηαε λοθῆ ἕαρημῆη, κοηηηαε ἑεῖηοηηαδ, κοηηηαε σιλλε ὄαρνα, κοηηηαε σιλλε σαιηηῆς, κοηηηαε ἀη ἠῆοῆ, κοηηηαε ἠα ὄαιηηῆοῆηα.

ἀτάιθ ἦεαδτ ἕκοηηηαε ἦαη ἠῆηηῆιη, μαη ἀτά κοηηηαε τῆοβῆαθ ἀρηηη, κοηηηαε σρηῆε τῆοβῆαθ ἀρηηη, κοηηηαε ρυιηητ λαιηγε, κοηηηαε κορκαίς, κοηηηαε σῆαρηαῖθε, κοηηηαε λυιμνῆς, κοηηηαε ἀη ἑλῆιη.

ἀτάιθ σῦς κοηηηαε ἰ ἕσῦηγεαθ ὀκοηηαδτ, μαη ἀτά κοηηηαε ἠα ἕαλλῆηηε, κοηηηαε μυηγε ὀθ, κοηηηαε ρορρα κομμῆιη, κοηηηαε λῆαδ-ὀρημα, κοηηηαε σῆῆῆῆθ (ἠῶ ἦε κοηηηαε, κοηηηαε ἀη ἑλῆιη ἀη ἦεῖηεαθ ὄο ρέιη ὀαμοθεν),

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