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Τοῦτο εἶναι τὸ ἔκθεμα.

CAITH WHUJSE LEANA,
^{OR}
THE BATTLE OF MAGH LEANA;

TOGETHER WITH

TOCMARIC MOMEIRA,
^{OR}
THE COURTSHIP OF MOMERA.

NOW FOR THE FIRST TIME EDITED

WITH TRANSLATION AND NOTES,

BY

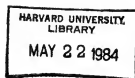
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DUBLIN:
PRINTED FOR THE CELTIC SOCIETY.
1855.

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DUBLIN :
PRINTED BY GOODWIN, SON, AND NETHERCOTT,
79, MARLBOROUGH STREET.

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INTRODUCTION.

IN order to bring more immediately before the reader the remote causes of the Battle of Magh Lena, and the reference to the Battle of Cnucha with which the narrative opens, a brief glance at the relative positions of those who acted the chief parts in both battles is deemed necessary.

Feidhlimidh Reachtmhar,* monarch of Erinn, and father of Conn Ced-chathach (Conn of the Hundred Battles), died A.D. 119, and was succeeded in the monarchy in the same year by Cathaeir Mór (Cathaeir the Great), king of Laighin (Leinster,) who, it would appear, was more powerful than the young prince Conn.

The course of the succession to the monarchy of Erinn was irregular and uncertain from the time of the Milesian conquest. The surviving leaders of that conquest were Ebber Finn (Heber the Fair) and

* Feidhlimidh Reachtmhar was the son of Tuathal Techtmhar, the first monarch on the restoration of the royal line after the short usurpation of the Aitheach Tuatha, or Democratic tribes, commonly but corruptly called Attocots. Feidhlimidh was the twenty-second in descent from Ugaine Mór,

or the great, who was the common ancestor of the great families of Ulster of the Ui Neill, or "Hy-Niall," line, as well as of the Leinster families descended from Cathaeir Mór or the Great, and of the Uibh Fiachra and Uibh Briuin families of Connacht (See APPENDIX I., Table III.)

Eremhon (Heremon). Ebher was the senior of the two, Donn and the other elder brother having perished on the expedition. When the two brothers had obtained possession of the conquered country, a dispute arose between them as to which of them should be its king; but failing to settle their dispute, they referred it to their surviving brother Amergin, who was the Breithemh (judge) and poet of the expedition. Amergin decided (apparently according to some law of their former country, Spain), that the right in the land, which properly belonged to Donn the eldest brother who had been drowned, should be given to Eremon first, and that after his death it should revert to Ebher. To this decision Ebher objected, and they agreed to divide the country between them, and that each should govern his part independently of the other. Ebher took the part south of the Boyne and the Shannon, and Eremon took the northern parts. They soon disagreed, however, and the battle of Geishill (in the present King's County), was fought between them, in which Ebher was killed (A.M. 3501): Eremon then became sole king of Erinn. Iriall, Eremon's eldest son, succeeded his father, but Conmael the eldest son of Ebher gave him battle, killed him and assumed the sole monarchy himself. Thenceforward the succession alternated between these two lines, according as either was able to wrest it from the other; and sometimes it was successfully contested by the descendants of Ith, the cousins of the sons of Milesius, and of Ir, one of the brothers who perished on the expedition, (from whom descend the Mac Aenghusa, or Mac Ennis, and other Ulidian families).

There was no invariable rule of succession in the Milesian times, but according to the general tenor of our ancient accounts, the eldest son succeeded the father to the exclusion of all collateral claimants of the same line, as well as his brothers; unless it happened that he was disqualified by some personal deformity, or blemish, or by natural imbecility or crime; or unless, (as happened in after ages) by parental testament, or mutual compact, the succession was made alternate in two or more families, as will be seen below. The eldest son being thus recognized as the presumptive heir and successor to the dignity, was denominated Tanaiste, that is, minor or second, whilst all the other sons, or persons that were eligible in case of his failure, were simply called Righ-dhambna, that is, king-material, or king-makings. This

was the origin of Tanaiste, a successor, and Tanaisteacht (which the English writers call Tanistry), successorship. When, however, the succession was alternate, then upon the death of the king, or chief, he was not succeeded by his own son or brother, but by the senior member (male) of the other line, subject to the disqualifications already mentioned.—[See APPENDIX II. page 176.]

The Tanaiste whosoever he might be, had a separate maintenance and establishment, as well as distinct privileges and liabilities. He was inferior to the king or chief, but above all the other dignitaries of the state, as laid down in the ancient Institutes of Erinn, commonly called the Brehon Laws.

From all this it will be seen that Tanaisteacht (Tanistry) in the Anglo-Norman sense, was not an original essential element of the law of succession, but a condition that might be adopted or abandoned at any time by the parties concerned; and it does not appear that it was at any time universal in Erinn, although it prevailed in many parts of it. It is to be noticed also that alternate Tanaisteacht did not involve any disturbance of property or of the people, but only affected the position of the person himself, whether, king, chief, or professor of any of the liberal arts, as the case might be; and that it was often set aside by force. But to return.

Cathair Mór, of the Eremonian line, hereditary king of Leinster, was descended from the monarch Ugainè Mor, through Laeghaire Lorc, a younger son, in the thirty-first generation. He became monarch of Ireland, and after reigning three years, was killed in the battle of Magh Agha by Conn, the son of the former monarch Feidhlimidh Rechtnhar, who was descended also from the monarch Ugainè Mor, through his eldest son Cobhthach Cael. Conn, as a matter of course, then assumed the sovereignty of Erinn, and arbitrarily gave the kingdom of Leinster to his own sub-tutor, Crimhthann Cul-buidhe, or of the yellow hair, who was descended, like Cathair, from Laeghaire Lorc.

At this time flourished Cumhall, the father of the celebrated Finn Mac Cumhaill. He was of the same descent as Cathair Mor, and Crimhthann of the yellow hair, their family lines meeting in Nuadha Necht, five generations up. Before Conn's accession to the monarchy, and whilst residing at Cenannas [Kells] in Midhe [Meath] (which with

its lands was the ancient residence and principality, of the reigning monarch's eldest son, or Rígh-dhamhna), Cumhall was captain of the Fianns, (Feini, or Militia) to Conn, who probably held the chief command under his own father, and he was so continued under Cathaeir. The monarch Cathaeir had a celebrated Druid whose name was Nuadha, (from whom, it is supposed Magh Nuadhat [Maynooth], in the County of Kildare, has its name,) to whom he gave a territory in Leinster. Nuadha built a mansion for himself on a hill within his territory, and gave it the name of his wife, Ahnha, (now the Hill of Allen, in the County of Kildare). On Nuadha's death he was succeeded in his lands and office by his son Tadhg (Teige), a Druid equally distinguished with his father. Tadhg had a beautiful daughter whose name was Murin Mun-chaein, or Murin of the beautiful neck, who was sought in marriage by several distinguished men of the time, and among the rest by Cumhall, Captain of the Fianns under Conn. Tadhg rejected his suit rather scornfully, whereupon Cumhall carried off the young lady without the consent of her father, and made her his wife. The celebrated Finn Mac Cumhall was the fruit of this clandestine marriage. Teige complained bitterly to Conn of Cumhall's conduct, upon which Conn commanded Cumhall to restore the lady, and as he refused to do so, he was forced to fly with her to Scotland, whither he was attended by a slender party of Fenian friends.

In his exile news reached him of the death of Cathaeir, and the elevation of Crimhthann of the yellow hair to the throne of Leinster; and thinking that his own claims were as high as those of Crimhthann, Cumhall immediately returned home and assumed the sovereignty of the province. Conn hearing of this, sent to his foster-father Conall Cruachna, king of Connacht (of the Ferbolg race), for assistance. He also applied to Aedh, alias Goll Mac Morna (also of the Ferbolg race), the hereditary chief of the territory of Maen-Mhuigh (in the now County of Roscommon), and Captain of the Fianns or Militia of Connacht; and even offered him the command of the Fianns of Teamhair [Tara] lately held by Cumhall, on condition of his coming to his aid at the head of his trained warriors, and personal followers. These propositions Aedh willingly accepted, and accordingly marched with Conall, the king of Connacht, to join Conn on an expedition into Leinster against Cumhall.

In the mean time Cumhall mustered all his friends and adherents in Leinster, and also invited to his aid Mogh Neid, son of Derg, king of Munster, with Mac Niadh the son of Lughaidh, his nephew, and Conaire the son of Mogh Lamha, both of them princes and Tanaists of that province. These Munster princes at the head of a large army, and accompanied by Eoghan Mór [Eugene the Great], son and heir of the king Mogh Neid, marched forth and joined Cumhall.

The contending parties met at Cnucha, near Cumhall's mansion of Raith Cumhaill [now Rathcoole, ten miles from Dublin, on the Lime-rick road,] in the plain of the Life [Liffey]. Here a furious battle ensued between them in which the Leinstermen with their allies were defeated, and Cumhall killed by Aedh Mac Morna. Aedh himself lost an eye in the battle and was thenceforth known as Goll (i.e., the blind) Mac Morna. The Munstermen returned home under the direction of Eoghan Mór, the king of Munster's son, who performed high deeds of valour in the battle. This is the battle of Cnucha alluded to in the opening of the following Tract.

These Munster princes themselves were not without their intestine conflicts, because in Munster, as in other places, the succession to the throne was alternate in two lines, and, at this time presumptively in a third. These lines were—firstly, the real hereditary Ebherean line represented by Mogh Neid the ruling king. Secondly the Ithian line, from Lughaidh the son of Ith who settled in Munster along with and under Ebher, [See *Miscellany* of the Celtic Society],—and at this time represented by Mac Niadh son of Lughaidh. The third was the Irian or Ultonian line, represented by Conaire the son of Mogh Lamha. A colony of the latter had forced a settlement in Middle Munster some generations before the time of which we are speaking, and forming an alliance with the Ithian race, drove the old Ebherean tribes back to the sea coast of West Munster, and then settled the succession to the kingdom of Munster alternately in their own respective lines.

This compact was, however, broken up by Dergthinne, the grandfather of Mogh Neid, aided, as it seems by the Ithians under their leader Dairine, with whom he appears to have formed a new compact of alternate succession as between their two lines. This compact is

thus referred to in the *Leabhar Lecan* (Book of Lecan), fol. 182. b. a :
 “*Ín t-aíne do b'íod na ríge íc deiríne ír a'nd brethemur acur t-a-
 nistí na ríge íc Dairíne. Dairíne mar ín cedna co nbeachaid
 mac con do breith Ailill.*” “When the Dergthine have the sove-
 reignty, then the Brehonship and Tanistship of the king are with the
 Dairine. The Dairine [in their turn] were similar, until Mac Conn
 rejected the judgment [or sentence] of Ailill.”

According to this compact Mac Niadh ought to succeed Mogh Neid,
 and it was his rejection that caused the battle of Magh Lena.

This compact held good till the time of the above Mac Con (who
 was the son of Mac Niadh by a daughter of Conn of the Hundred
 Battles, as will be seen hereafter), and Ailill Oluim who was the son of
 Eoghan Mór, son of Mogh Neid. This Ailill married Sadhbh the
 widow of Mac Niadh and mother of Mac Con, while Mac Con was
 yet a child, and had several sons by her, of whom Eoghan Mor, “Son
 of Ailill Oluim,” (ancestor of the Mac Carthys, and all the great
 families of South Munster), was the eldest; Cormac Cas (ancestor of
 the O'Briens and the other great Dalcassian families), was the second;
 and Cian the third, (ancestor of the O'Carrolls of Ely, the O'Reardons,
 O'Haras, &c.) Mac Con was, by right, king of Munster, and Ailill
 Oluim was the Tanaiste; and it appears that he also took upon himself
 the Brehonship that belonged to his line under the circumstances.

Mac Con and Eoghan, the son of Ailill Oluinn, having both at-
 tained to manhood, had a dispute one day touching the right to a
 beautiful yew tree which they both discovered, at the same time on the
 brink of the river Maige [in the now County of Limerick]. They
 referred their dispute to Ailill who decided in favour of his own son
 Eoghan, and against his stepson, Mac Con. Mac Con impugned
 the decision, and refused to abide by it, and withdrawing from Ailill's
 friendship, he collected as many of his own immediate friends and fol-
 lowers, and the neutral tribes of Munster as he could, besides some
 allies from Connacht, and he was further joined by the celebrated Finn
 Mac Cumhaill, (who was his relative by his mother), with several of
 the warriors of Leinster. With these Mac Con marched to Cenn
 Abradh, which is part of Sliabh Caoin, [bordering on the Counties of
 Cork and Tipperary], where he took up his position, and sent a challenge

of battle to Ailill. Ailill immediately mustered all his friends, and allies from the other provinces, and marched against Mac Con, whom he defeated and forced to fly out of Erin. Ailill then became sole king of Munster, without any visible competitor.

Mac Con after some years returned to Erin with a large force of British and other foreign auxiliaries, and with a higher ambition, challenged to battle his uncle Art, (the son of Conn of the Hundred Battles,) then monarch, in contest for the sole monarchy of Erin. Art accepted the challenge, and with all his northern forces, and with the adherents of the king of Munster, Ailill Oluim, his brother-in-law, led by Eoghan Mor and his seven brothers, he marched into Connacht, where Mac Con had landed, and met him on the plain of Magh Mucruimhe, in the now County of Galway. Here a great battle ensued between them, in which Mac Con was victorious, and Art the monarch, and Eoghan Mor and his brothers were slain. Mac Con thereupon became monarch of Erin, but did not interfere farther with the affairs of Munster.

Eoghan Mór left a son, Fiacha Muilleathan, or Fiacha of the flat skull; and between him and his uncle Cormac Cas the old king Ailill made a new division of Munster, and settled the succession alternately in their respective descendants. This settlement was not however faithfully carried out by the men of South Munster, for, finding that the North Munstermen, or Dalcasians, were forced to maintain an incessant and wasting war with their neighbours the men of Connacht, in defence of the now County of Clare (which had been forcibly wrested from the Connacians by Lughaidh Meann in the fourth generation from Cormac Cas), the Southern men shut them out from the succession as long as they could. However, about A.D. 520, Dioma, the son of Ronan, king of the Dalcasians, claimed the sovereignty of Munster under the old compact, against Failbhe Flann, then the rightful heir on the Eugenic side. But the clergy and nobles of Munster interfered and made peace between them, on conditions so favorable to the Dalcasians, that rather than hazard them they refrained during many years from pressing their right to the succession.

At last, in the time of Ceallachan-Caisil (Callaghan Cashel), about A.D. 920, when the presence of the Danish invaders threw the state

of Munster into confusion, an opportunity was afforded them. Before the death of Lorcan, the son of Coinligan, king of Munster in the year 920, Ceallachan [Callaghan Caisil] (of the Eugenian race,) had wandered in disguise through the Danish settlements, wherever they were throughout Munster, and in the course of his sojourn among them, he had made himself perfectly acquainted with their actual condition and resources. Hearing of the king's death, Ceallachan repaired to Cashel, on the very day upon which the States of Munster were assembled to elect his successor. On this occasion there appears to have been a general desire to conciliate the Dalcasians by raising their king, Ceinneidigh [Kennedy] the father of Brian Boromha, to the throne of Munster." "Óir i r é oibúgadh aibíurúis do b' í b'íur éloirne Eóghaín Mhoir acur élaínn Córmaic Cár, an fear ba hne do na fear-élaínn, i n n'í do. Da mad do éloirne Eóghaín i n tairíurí, i n tairíuréit do éloirne Córmaic Cár; acur da mad do éloirne Córmaic Cár i n caem-rí, i n tairíuréit do éloirne Eóghaín Mhoir." "For, the arrangement respecting the sovereignty [of all Munster] which was between the descendants of Eoghan Mór, and the descendants of Cormac Cas was this: that the senior branch should have the sovereignty. Should the chief king be of the race of Eoghan, the Tanaistship belonged to the descendants of Cormac Cas; and if the noble king should be of the children of Cormac Cas, then the Tanaistship belonged to the children of Eoghan Mór."—(Book of Lecan, folio 148 b.)

Just as the Chiefs were about to proclaim Ceinneidigh [Kennedy], Ceallachan [Callaghan] came into the assembly attended by his mother, who presented him unexpectedly to them, and insisted on the recognition of the priority of his claims to those of Ceinneidigh [Kennedy], and on the fulfilment of the ancient compact in his favour. The assembly were taken by surprise; the South Munstermen, taking courage at the prospect of having such a gallant young fellow for their chief, decided in his favour; the Dalcasians deeming it more prudent to decline a contest, retired: and Ceallachan was proclaimed king.

The Narrative of the Battle of Magh Lena has not been before published, although frequently referred to in works on ancient Erinn. The present text is taken from a paper manuscript, in a fair and accurate

hand, of the early part of the seventeenth century, marked No. 104, in the Hodges and Smith Collection in the Royal Irish Academy, and with corrections from Nos. 1 and 22 transcribed at the beginning of the eighteenth century, and of the same collection. There is a vellum copy of it preserved in the College of Saint Isidore in Rome.

That the Battle of Magh Lena, and the battles and political movements which preceded it in Erin, and which led to the partition of the country between Conn and Eoghan, are genuine historical facts, must be admitted from the frequent references to them in ancient Gaedhilg or Irish manuscripts, and their having been received and handed down as such by the descendants of the contending parties even to the present day. In the synchronisms ascribed to Flann of Mainistir Buithe (Monaster Boice) who died A.D. 1056, the battle of Magh Lena is thus referred to. “*Antonius Comadur xiii. acur 1111 u. eb bliada1n a n1ze tugad cat 1hu1ze Lena, a1c ad1ocall1 1hu1z Nuadhad.*” “Antonius Comadus xiii. [years], and it was in the fifth year of his reign the Battle of Magh Lena was fought, in which Mogh Nuadhad [or Eoghan Mor] fell.”—[Book of Baile an Mhota (Ballinote) folio 7, a, b.]

In the Book of Leacan, fol. 167, the following account of the contest between Eoghan Mor and Conn Ced Cathach is preserved:—

“*Luib 1ozan mor 1ar 11n do zabail n1z1 1humay ocu1 a o1b1 la1r .1. 1a111 Ba11ach mac Catha11 1hu11. Ba1ar 111 n1z 1or 1humay 1n 1an 11n .1. Lu1a1b Allathach, ocu1 1a11e 1or11n-1ar, 1enathar 1u1zdeach Allathach, ocu1 1enzur. Do 11l Chonay1e m1c 11er1 Buachalla 1o1b. Do 1erayb 111 ca1a 1o 1ozan .1. cath Samay1e, 11 and 1o 1ar1bad Lu1a1b Allathach, ocu1 cath Samna, a n-1or1char 1a111 1or11n-1ar, uay1 11 1em 1ozan 1o 1o1zread na ca1a 11n u1le.*”

“*Te1c 1enzur 1ar 11n do chuy1b1z1 1och1ayb1 co Conb Cet1athach. Do 1er 11 catha la1r, 1 do 1er cath 1'1ozan mor 1 Car1 Nem1b a n-11b 1a1an, 1 mo11b 1or 1enzur, ocu1 1ar1bchar 1enzur and.*”

“*1arayb 1ar1am, cocab mor 1111 Chonb Cet1athach ocu1 1hu1z Nuadhad, ocu1 11111b 1hu1z Nuadhad 1e1ch ca1a 1or Chonb .1. cath 11or1ayb1, ocu1 cath Se1z1 1hu1ayb, ocu1 cath*

Sabhan, ocur ceth Sampaid, ocur ceth Sreine, ocur ceth Suamaid, ocur ceth Acha Luain, ocur ceth Muigi Cioich, ir and do marbad Fiacha Raeda mac Feidlimid Rechtmar; ocur ceth Asail, ocur ceth Uirnech.

"Conad iar rin do roindead Eiriu i rin Chond Cetcathach ocur Eogan mor, ocur fa hi a coiceirich in dnuim forr a da Cluain h-Juain, ocur Cluain Mac Noir; ocur o Ach Clath Medraidi co h-Ach Clath Duibliuid. Ocur badar forr in roind rin co tucad ceth Muigi Lena i rin Chond ocur Mogh Nuadad, co n-dorcadu Mogh Nuadat ann la Conn, ocur ar Muirnech."

"Eoghan Mór went after that to assume the kingship of Mumhain [Munster] accompanied by his foster-father, that is, Dairè Barrach, son of Cathacir Mór. There were three kings over Mumhain at that time, namely, Lughaidh Allathach and Dairè Dorn-mhór [of the great fists], grandfather of Lughaidh Allathach, and Aengus. These were of the race of Conairè, the son of Mesbuachalla. They gave Eoghan three battles, namely, the battle of Samair, in which Lughaidh Allathach was killed; and the battle of Samhain, in which Dairè Dorn-mhór fell; for it was Eoghan gained those battles all.

"Aengus went then to beg troops from Conn of the Hundred Battles. He brought six Caths [battalions] with him, and gave battle to Eoghau Mor at Carn Nemidh in Aeibh Liathain when Aengus was overthrown, and Aenghus was killed there.

"A great war grew after this between Conn of the Hundred Battles and Mogh Nuadhat; and Mogh Nuadhat broke ten battles upon Conn, namely, the battle of Brosnadh, and the battle of Seigh Mosad, and the battle of Gabhran, and the battle of Sampad, and the battle of Greine, and the battle of Suamadh, and the battle of Ath Luain [Athlone], and the battle of Magh Croichi, where Fiacha Raeda, son of Feidlimidh Rechtmar was killed, and the battle of Asail, and the battle of Uisnech.

"So that after that Eire was divided between Conn of the Hundred Battles and Eoghan Mor; and their boundary was the ridge upon which Cluain Iraird [Clonard], and Cluain Mac Nois [Clonmacnois]

stand; and from Ath Cliath Meraidhe [on the Bay of Galway] to Ath Cliath Duibhlinne [Dublin]. And they adhered to that division until the battle of Magh Lena was fought between Conn and Mogh Nuadhat, in which Mogh Nuadhat fell by Conn, and there was a slaughter of the Mnnstermen."

In the Pedigrees of Eber (Book of Leinster, fol. 222,) it is recorded that "ba n̄ Mhug Neid. Ocuŕ Mhug Nuadat aquo leŕ Mhoga Nuadat i comlaŕe ocuŕ Conn Cetchaŕaŕ co coŕchaŕn i Mhaŕŕ Lena.

"Eoghan Taidhleŕ aŕnm aŕle [do] amaŕl no ŕcuŕbraŕaŕ i Tocmaŕic Momeŕa iŕŕŕne n̄ŕŕ Eŕpaŕne."

"Mogh Neid was king [of Mumhain, or Munster]. And Mogh Nuadhat, from whom Mogh's Half is named, in co-reign with Conn Cet-chathach [Conn of the hundred battles] until he was slain at Magh Lena

"Eoghan Taidhlech was another name for him, as we have already written in the Courtship of Momera daughter of the king of Spain."

Again, in the Annals of Ulster we find the two following entries:—

"Ro ŕáŕŕŕad Eŕŕŕu i n̄beŕa oŕ Aŕ Cl̄aŕ co alaŕl eŕeŕ Chonn Cetŕaŕach ocuŕ Mhug Nuadat, cui nomen erat Eoghan Taidhleŕ, aquo Eoganaŕŕa nominatur."

"Erinn was divided in two parts from the one Ath Cliath to the other [from Dublin to the Bay of Galway] between Conn of the hundred battles and Mogh Nuadhat, cui nomen erat Eoghan Taidhlech, aquo [the] Eoghanachts nominatur."

"Conn Cetŕaŕach occidit Mhug Nuadat h̄l Mhaŕŕ Lena."

"Conn Cet-chatach slew Mogh Nuadhat in Magh Lena."

These last two articles are taken from the early part of the Annals of Ulster, where the chronology is not set down. There appears to have been a space of about fourteen years between the two events.

Another early version of the story of Eoghan Mór remarkably illustrates the correctness of his history as given in the present tract; and accordingly, though somewhat long for this place, it appears desirable to make room for it in full. It is taken from an ancient vellum manuscript (about A.D. 1500) in the Library of Trinity College, Dublin: Class. H. 3. 18.; page 567; and it is here printed with such accentuations and aspirations only as appear in the original.

Seiðar mac Mórja Héio, ceitén h-anmanná no teét .i. Eozan
 Ma. Ma. Eozan Fífeccaé, ocuf Eozan Taidleé, ocuf Mòd
 Nuadac. Dia v-debairt in file ir in fuirgandú:—

Seitne h-anmanná zan brón,
 Do bádar for Eozan mór,
 Eozan fífeccaé fjal zart,
 Eozan Taidleé, Mòz Nuadac.

Eozan a airm o éúrti zeine .i. eó zein .i. zein maíé, an a eo
 .i. eu, bona genteir nepo zennatí Eozan.

Eozan diu, bona zennatío a táitmeé. Ir de rin ata
 Eozanaé do nað fíu tre éorab na m-bennaé tucraé fíu
 Eirrenn fíu an a zart ocuf an a fíle fíu, acuf an a tefar-
 zaru don huna a mabadan.

Eozanaé beríde .i. bon aét, .i. íé maíé dó fíu Eirrenn do
 faerab an zorta. Eozanaé .i. íé Eozan .i. íé Eozan for
 fíuab Eirrenn.

No Eozan neet .i. neét Eozan .i. neét clann .i. clann
 Eozan na feét neozanaéta.

Ir de rin tra no b'airm dó Eozan Mòr .i. mór é éf éacé,
 ocuf a clann ocuf a énel na éiaíé.

Eozan Taidleé do nað fíu .i. feét do éoré Eozan mor i
 n-Erpan for ceitíde. Ir té ba ní Erpane in can rin .i. Eber
 Mòr mac Mòna. Fuair tra, Eozan zraðužad mór in Erpan
 dou toire rin.

* The derivations of these words, so improperly spelled above, are very incorrectly copied in the MS. from which this extract is made. They are taken from Cormac's Glossary, preserved in the Leabhar Búio Leacan, (A.D. 1391, see post, p. xvii), from which Duaid Mac Fírbis makes a more

correct copy of this entry as follows :
 "Eozan, .i. eu fíne éin bonur no bona
 no bonum. Zeu mórno éin éf éacé.
 Eirrenn. Eirrenn haucem zennatío.
 Euzen, éin, bona zennatío. [Eugen,
 i.e. Eu, grwé (éin [éir]) for bonus,
 or bona, or bonum; Gen, indeed, is
 from the word Genesis, and genesis is

Eoghan, son of Mogh Neid, had four names, viz., Eoghan Mór and Eoghan Fidhfeccach, and Eoghan Taidhlech, and Mogh Nuadhat, of which the poet said in the explanation:—

Four names without sorrow,
There were upon Eoghan Mór,
Eoghan Fidhfeccach, generous and hospitable,
Eoghan Taidhlech, Mogh Nuadhat.

Eoghan^b was his name from his progenitors: that is, *eo* [good] *gein* [progeny], that is, good progeny; for *eo*, that is, *eu*, *bona genteis vero generati* Eoghan.

Eoghan, [that is Eugen]; *bono generatio* is its analysis. It is from this they [his descendants] are called Eoghanachts [Eugenians] in virtue of the benedictions which the men of Erin bestowed upon him for his hospitality and generosity towards them, and having saved them from the famine in which they were.

[Or,] Eoghanact is derived from this circumstance, viz., *Bon-acht*, good protection, [acht being the same as *icht*, which in *Gaedhlig* signifies relief or protection,] because it was a good act of relief or protection for him to have saved the men of Erin from starvation. Eoghanact, that is, Eoghan's protection to the men of Erin.

Or, Eoghan *necht*: that is, *Necht Eoghain*: that is, *Necht* signifies children [or descendants]: that is, the seven Eoghanachts are the children of Eoghan.

It was on that account, therefore, that he had the name of Eoghan Mór [or, Eugene the Great], that is, because he is great above all others; as are his children and race after him.

The reason why he was called Eoghan Taidhlech was this: namely, from Eoghan having gone to Spain on one occasion on a visit. He who was king of Spain at that time was Eber Mór, son of Midhna. Eoghan was received with great distinction in Spain on that occasion.

Generatio. *Eugen*, then, is *bona generatio*.—"Dubalcad Mac Fírbíris, in M.S., H. 2. 15. p. 163, Lib. Trin. Coll. Dublin. Mac Fírbis observes the mis-

take of translating the Greek adverb *eu* (well) by the Latin adjective *bonus* (good), and corrects it by the gloss in the margin: *eu .i. so maí, well*.

Do boi iſſen aſneða aſ iſ iſ a ſ-aenſurha iſ tan ſiſ .i. Beſa iſſen Ebſiſ a h-aſiſ. Ocuſ tuc ſi ſi ſi aſ eſmaſiſ d'Boſan ſiſ do éuſaſ a ſ-Eſſaſiſ, aſ a ſiſcelaiſ. Tuſ tſa Boſan iſ iſſen iſa ſiſ ocuſ ſiſ ſi clann t-ſaſneſaſiſ d' .i. mac aſſa .i. Oſiſll Oluiſ, ocuſ dſaſ iſſen .i. Scoſeſſaſiſ ocuſ Caſiſll a ſ-aſſaſſa.

Do éiſeð iſ iſ aſſiſſiſ ſiſ Ebſiſ, bſadann bſiſſeð, bſec-dæſæc do t-ſiſeð ſa ſ-dſl a Paſſeſſaſ ſiſ ſiſeð Tſiſiſ, ocuſ tſiſeð d' Tſiſiſ ſiſ ſiſeð ſ-Ebſiſ i ſ-Eſſaſiſ.

Iſ aſſaſ do boi iſ bſadann ſiſ d'cuſ clæc olla ſiſiſ aſſe, co cſiſel cæcæ dæcæ tſiſe. Fo ſiſe tſa iſ bſadann ſiſ la h-Ebſiſ [iſ] iſ aſſiſſiſ ſiſ Boſaſiſ a ſ-Eſſaſiſ, ocuſ do bſeð iſ clæc olla ſiſ de, ocuſ tucæc do iſſiſ Ebſiſ iſ olann ſiſ.

Do ſiſſeð, tſa, laſ iſ iſſiſ bſat tſiſleç, tſaſneſaſ d'Boſan doſ clæc ſiſ ſiſ boi ſiſ iſ m-bſadann. Ocuſ iſ bſat ſiſ iſ ſiſ boi ſiſ Boſan iſ tan tſaſſe a ſ-Eſſiſſiſ. Conſ cædæſæc a ſiſiſ ſ-Eſſiſſiſ iſ tan ſiſ. Ro do tſiſleç tſaſneſaſ iſ deallſaſ boi ſiſ Boſan d'ſ bſat ſiſ, conſ de ſiſ ſiſ ſiſ Boſan Tſiſleç de.

Boſan ſiſſeçcæc do ſaſ ſiſſiſ. Nſ h-aſſiſſiſ a iſſiſſiſ. Bædſ tſiſ dſiſſaſ la h-Boſan, ocuſ ſiſeç aſſiſ cæc æe dſe. Boi, tſa, Boſan æe cſiſ, ocuſ æe ſeçcæc, ocuſ æe ſiſiſ iſſe ſeða la cæc; conſ de ſiſ aſſiſſiſ Boſan ſiſeçcæc de .i. ſeçcæc iſſe ſeða iſa cſiſ. No ſiſſeç .i. o ſiſiſ iſſe ſeða cædæ.

ſiſ Nuadæ cſiſ dſa tæ. Nſ h-aſſiſſiſ a iſſiſſiſ. ſiſſe Baſſaſ mac Caſſaſſiſ ſiſ iſ ſiſ aſ ſiſ Nuadæ .i. Boſan ſiſ mac ſiſſe ſeð.

Do ſiſſeð cſiſdæc ſiſ ſiſſiſſe ſeçc æſſiſ la ſiſſe m-Baſſaſ mac Caſſaſſiſ.

Ro boi, tſa, ſiſdæç æſſiſ a ſ-Eſſiſſiſ iſ tan ſiſ .i. Nuadæ ſiſſeſæcæ mac ſiſſiſſiſ, ſiſ ſiſ dæ cſiſe, a cſiſe Cuſiſſiſſe.

* See note, post p. 168.

† Dun ſiſſiſſe was ſiſſiſed near old Kilcullen, in the County of Kildare.

See *Circuit of Ireland*, page 37, note 67, published by the Irish Archaeological Society.

The king had an excellent daughter unwedded at this time, Bera the daughter of Eber, was her name. And she became deeply enamoured of Eoghan, even before he had gone to Spain, for his renown. Eoghan married the lady afterwards, and she bore him distinguished children, namely, an illustrious son, that is, Oilill Oluim, and two daughters, namely, Scoithniamh [the beautiful Flower] and Caembell [the mass of comeliness] were their names.

There used to come at that time of Eber, a beautiful speckled-coloured salmon, from the River of Creation in Paradise to the River Tiber; and it used to go from the Tiber to the River Eber^e [or Eber's river] in Spain.

This was the condition of that salmon—with a coat of most beautiful wool of all colours growing upon him. This salmon was caught by Eber during the time of Eoghan's visit in Spain, and that coat of wool was taken off him, and the wool was given to Eber's daughter.

There was made, now, by the lady a splendid, shining cloak for Eoghan from this wool which had been on the salmon; and it was that cloak that Eoghan had upon him when he returned to Erin. Conn of the hundred battles was monarch of Erin at that time. Splendid and shining was the appearance of Eoghan on that occasion from that cloak, and hence it was that the name Eoghan Taidhlech [the splendid] adhered to him.

Why he was called Eoghan Fidhfeccach, it is not difficult to tell. Eoghan had three Duns [mansions], and Fideg was the name of each of them. Eoghan was setting, and bending, and weaving the trees around each of them; and it was on that account he was called Eoghan Fidegach [or, the tree bender], that is, bending the tree in setting it. Or Figfech, that is, from the same bending of the wood.

Mogh Nuadhat whence derived. It is not difficult to tell. Dairè Barrach, son of Cathair Mor [king of Leinster] it was that fostered Mogh Nuadhat, that is, Eoghan Mor the son of Mogh Neid.

The fortification of the Dun of Aillinn,^d was undertaken by Dairè Barrach, son of Cathair, on a certain occasion.

There was, now, a distinguished labourer in Erin at that time: namely, Nuadha the long-heeled, son of Aenghus, son of Fer-da-chrich, of the territory of Cuailgne. He possessed the strength of an

Nept ceib ayn, fajt caezart
 no melet. Tucat co Dajne
 m-Barrach in mod fin do cum-
 dac Dajne Aillinn. In tan
 badar in clud is a tocalt,
 do pala jar in clod mor dōib
 in in cludh, ocuf forfemid
 in mod a tozbal. Do badar
 macraib in Dunaid; ocuf Eo-
 gan eturru, ar in claidē na
 pata'is fedaun in modais a3
 loca in feda. Do jar in
 mod for in macraib in clod
 do cur ar in claid. For eitiz
 in macraib in in fin aēt Eogan
 a aenar. Do cuaid, tra, Eo-
 gan in in clud ocuf do iad a
 dī laim in an clod, ocuf for
 tozaid'ha aenar in clod, ocuf
 do cur ar uillun deirceitais
 in Dun i; conar fil ayn d fin
 alec. In ayn arber in Dnais
 fin in mod: In faer do mod
 aynuz a Nuada, or in Dnais.
 Conid de fin no li Wod
 Nuadat de, ocuf in uaid no
 h-aunmizad jar an filct fin.

hundred men, and eat as much as
 fifty. This labourer was brought
 to Dairē Barrach to fortify the
 Dun of Aillinn. When they were
 in the trench digging it, they met
 a large stone in the trench, which
 the labourer failed to raise. The
 youths of the Dun, and Eoghan
 among them, were upon the en-
 circling mound of the Rath looking
 at the labourer failing in his effort.
 The labourer requested the youths
 to move the stone out of the trench.
 They all refused but Eoghan alone.
 Eoghan then went into the trench,
 and clasped his two arms around
 the stone; and he raised the stone
 by himself and placed it upon the
 southern angle of the Dun; and it
 remains there from that time
 hither. Then the Druid [who
 was present] said to the labourer:
 Noble is your labourer this day, O
 Nuadha, said the Druid. And it
 was from that circumstance that
 the name Mogh* Nuadhat attached
 to him, and so it was from it he
 was named, according to this
 account.

That the following version of the present tract should be highly co-
 loured in point of style is only a matter to be expected, when we know
 that in the more advanced literary ages of Erin—from the beginning of

* The word *Mogh* means literally a
 slave, or servant; but in the present
 case the parties appear to have been

neither slaves nor bound servants, but
 merely free labourers.

the sixth to the thirteenth century,—the precise historical facts found in the more ancient chronicles and traditions were seized upon and recast in a more poetic and romantic style both in verse and prose, (and both exaggerated, but particularly prose), by the professors and poets of our National Schools, as a native literature for their pupils, and for the people at large. The power and flexibility of the Gaedhilg language were eminently fitted for the sportiveness of a luxuriant imagination, which though sometimes carried to pedantic extravagance, was not ill calculated to excite and promote a spirit of bravery and daring in a people whose military ardour was becoming visibly modified under the mild influence of a fervid and engrossing Christianity.

The strict adherence of the translation to the original, required by the Council of the Celtic Society, has left the translator little or no power over its style, and may consequently give the reader an unfavorable idea of the style of the original, as well as of the Editor's ability to translate it. But as one of the objects of the Society in the publication of this tract is to furnish a fair and correct specimen of the Gaedhilg language, for the use of students, it is hoped that the unavoidable ruggedness of the translation in its literal adherence, as far as possible, to the construction of the original, will be found more profitable to the reader, than a smoother but less close rendering would be found pleasing.

The short Account of Eoghan Mór's romantic voyage into Spain, and his espousal of the king of Spain's daughter, which is printed in this volume after the Battle of Magh Lena, is preserved in the *Leabhar Buidhe Lecan* (Yellow Book of Lecan),—now H. 2. 16,—column 341, in the library of Trinity College, Dublin. The volume was transcribed, or compiled, in the year 1391, by Gilla Isa Mac Firbis, a member of the learned family of the Mac Firbis's of Lecan in the County of Sligo. The composition of this tract is certainly much older than the date of the Book in which it is preserved, and it will be seen that a more copious history of Eoghan Mór was in existence at the time of its compilation, or rather abstraction. The difference between this version of Eoghan's voyage to and from Spain, and that given in the Battle of Magh Lena, may be well accounted for by the licence of romance and poetry.

That Eoghan Mór wedded a Spanish princess there is every reason to believe, since the fact is mentioned in all our ancient genealogical and historical books; but as to the manner in which the alliance was brought about, we must leave the reader to choose between the two versions of it here presented to him.

The well known presence of Spanish peculiarities in the physiognomy and temperament of the Milesians of the South of Erinn, even down to our own day, may perhaps be traced to this alliance, and the number of Spaniards who in consequence accompanied Eoghan into Erinn, and remained such a length of time in the country.

EUGENE CURRY.

сат ђујџе лѣана.

C A T H O L I C I S M.

JOHANNES éloinne Dairíne, aḡar éloinne Deiríne, aḡar éloinne Lúíḡíoc ḡic Jéa ḡic Bredḡaíḡ, aḡar ḡíleab Múíḡan ar éeana: Níor bo ḡiaḡac eatorḡa d'éir éaéa Cúíḡa, óir do bádar trí ḡíḡa eagraḡeaca orḡa, eadon, Mḡḡ Nér, mac Deiríne, aḡar Conaíne, mac Mḡḡa Láíḡa, aḡar Mḡaíḡab mac Lúíḡíoc. Aḡar dob é céb adḡar a ḡ-coḡaíḡ aḡar a ḡ-coḡ-ḡuaéab le éíle, eadon, mac mḡíḡíoc, ḡiaḡac, ḡóir-ḡeanaḡac no buí aḡ Mḡḡ Nér, eadon, Mḡḡ Nuadab, aḡar Éoḡan ḡóir aḡḡ orle dó: Aḡar ar uḡe a deiríḡaí Mḡḡ Nuadab ḡir, ur-ḡab d'urḡaḡaíḡ Múíḡan no orl é, eadon Nuadab deaḡḡ mac Dairíne. Aḡar do claoíḡeab ḡaíḡ ḡíḡḡa ar Mḡḡ Feiríḡ Láir, aḡar no buí Féir, aḡar Deaḡḡdaḡḡa dḡaíḡ, ne h-aḡaíḡ na h-orḡne aḡa h-orḡḡab, aḡar Éoḡan ar a báíḡe baíḡíḡ, a ḡ-coḡ-ḡeacéḡ a orḡe aḡḡ. Aḡar do bádar ḡonḡḡar ḡóḡa ar ḡac uḡlíḡḡ do'ḡ ḡaíḡ aḡa claoíḡeab; aḡar táḡla cloé ḡóir-adḡal a ḡ-bél na h-orḡne na'ḡ Féadadḡar d'arḡḡab na d'urḡḡaíḡ, aḡar táḡḡadḡar luéḡ na h-orḡne uḡle d'a h-ḡonḡḡaíḡ, aḡar ḡíor túl-leadḡar líḡ a tḡḡbála do na tréan-ḡeanaíḡ na tíḡceall. Táḡla Éoḡan, aḡ aḡíḡḡab aḡ Féadḡa ḡíḡ, éuca, aḡar ḡar do éonḡaíḡ cáé aḡ tréíḡíḡ a tḡḡbála, no íadḡarḡaíḡ Féir a dā láíḡ ḡo h-aḡíḡḡ uḡḡe, aḡar túḡ Féirḡeab Féadḡa ḡo Féir-arḡaéac Féiríḡ, íonḡar ḡur éur ar a ḡlíḡ ḡo láḡ-ḡeanaíḡar í; aḡar dḡa

* *An Urradh*, i.e. a native land-owner or gentleman. Brehon Laws.

* *Magh Feimhin* was the ancient name of a plain comprising that por-

THE BATTLE OF MAGH LEANA.

As to the Clann Dairine, and the Clann Deirgthine, and the Clann Luighdheach mac Itha mac Breogain, and the other warriors of Mumha [Munster] also. There was no subordination among them after the battle of Cnucha, for they were ruled by three disunited kings, viz., Mogh Neid, the son of Deirgthine; and Conaire, the son of Mogh Lamha; and Maicniadh, the son of Lughdhaidh. And the first cause of their war and opposition against each other was this, namely: a beloved, estimable, high-spirited son that Mogh Neid had, namely, Mogh Nnadh— and Eoghan Mór [the great] was another name of his. And the reason why he was called Mogh Nnadh [Nuadha's slave] was this: It was an Urradh,^a of the Urradh's of Mumha, that fostered him, viz., Nuadha Dearg, the son of Dairine. And he (Nuadha) raised a kingly Rath on Magh Feimhin,^b and he himself, and Dcarg-damhsa the Druid, were at [in the presence of] the work directing it; and Eoghan, following his childish play, was there along with his fosterfather. And there were nine slaves at each angle of the Rath raising it. And they met a very large stone in the cutting of the work, which they were not able to raise or take up. And all the workmen came to it, but a sufficient number of the strong men to raise it could not fit around it. Eoghan on perceiving their labor came to them; and, when he saw them abandon their efforts to raise the stone, he closed his two arms roughly around it, and bending a truly powerful effort upon it, he, with main strength, placed it upon his knee, and from

tion of the present County of Tipperary which belongs to the diocese of Lismór. See *Leabhar na g-Ceart*, p. 19, note b.

his knee to his shoulder, and left it on the outer mound of the work. "This is a noble slave that Nuadha has," said they. "That name shall be upon him for ever," said Deargdamhsa the Druid, that is, Mogh Nuadhad; so that they had two names for him, namely, Eoghan Mor and Mogh Nuadhad. And he had been magnified by the nobles of Mumha as the undisputed future king, until the time of the battle of Cnucha had come. And his mother, Sioda, the daughter of Flann,⁴ son of Fiachra, the king of far Mhumha,^c saw a vision, namely, She saw in the night seven white cows with red ears, with milkful liquor-bags at their haunches, so that month-old boys might float upon the pools of new milk which these young cows left in the hollows and in the furrows of the earth. And she saw after that seven black, distressed, discolored cows following the others, with fiery eyes in their foreheads, and iron horns upon them; and they fought with the first cows and prostrated and killed them all. Sioda told her dream to the king on his rising, and the king was seized with dread of it, and the queen spoke this lay:—

A dream which I saw last night,
O Mogh Neid of the beautiful form;
Seven white cows—a fact, without deception,—
Sprung up in the very centre of Eire.

Beautiful to me appeared they from afar,
Like the color of snow upon a noble mountain;
With eyes of crystal besides,
And with horns of iron.

The lowing of each beautifully clad cow of them,
As sweet as the strings of angular harps;
They filled Eire without delay,
With milk and with liquor-produce.

dary of Luchair Dheadhaidh, westward to the sea; and in breadth from Gleann O'Rushtaidh or Kenmare, northwards to the River Shannon. See

Keating on the sub-division of Munster.

⁴ This Flann is set down as king of Ur-Mhumha, (or Ormond,) in another place in this tract.

Ած-ճոցոցաբ բեա՛ւտ մ-ԵԱ զԼե,
 Ե՛ՒԵԱ, Ե՛ՐԵԱ, Ե՛ԱՇԱՅԵ,
 Ե զ-ԵԼԱՅ զԱ մ-ԵՅ Ե-ԲՅՈՅՈՅ Ե Ե-ԲԵԵ
 ԵԱ ԲԼԱՅԵ ԶՅ յՈՐ ԼԵԱՅԲԱԵ.

ԶԵԼՄ ԶԱՇ ԵՅ ԵՒԵ ԵՅՅԵ,
 ԵՅ ԵՒԼԵԲԵԱԵ ՄԱԼԵԵ ԵՐ Ե մ-ԵԼ,
 ԶՅ յՈՐԶԱԵ ԵԵԼԵԵԼԵ ԵԵ,
 ԼԵ ԶՅ զ-ԱԵԱԲԵԱԵԵ ԼԱԲԵԱԵԵ.

ԱԲԻ ԲԼՄ մ'ԱԲԼԵՅ Ե ԲԼՄ,
 Ե ՊԵՅ ՆԵԼԵ ԵՂ ԵՐԵԱ ԶԼ,
 ԶԵՅ ՕԼԵ, ԶԵՅ ՄԱԼԵ ԵԼՅ ԵՒԼՄ ԵԵ,
 ԵԲԻ ԲԼՄ ԵՂ ԵԲԼԵՅԵ.

Ա Ե-ԱԼԵ զԱ ԼԱՅԵ ԲԼՄ ԵԱԶ ԵԵԲԶԵԱԲԵԱ, ԵԱԵՂ, ԵԲԱՅ
 ՊԵՅԱ ՆԵԼԵ, ԵՒԱ ԵՅ ԵԲԵԼԵ ԵԲԵԼԵ զԱ Ե-ԱԲԼԵՅԵ, ԱԶԱ ԵՅ Ե-ԼՄՄ-
 ԼԵԱԵ ԵՅ ԶԱՂ ԲԱԲԵԱՇ Ե, ԱԶԱ ԵՅԱԵԱԼԵ ԵՂ ԵԲԱՅ : ԵԼԵԲԱԵ
 ԵՂ, ԵԲԵ, ԲԵԱՇ մ-ԵԼԱԵՂԱ ԵԼԵԼԵԱ ԵԱՂ-ԵՐԵԱՇԱ, ԶՅ զ-ԼՄԱԵ
 ԵՐԱԵ ԼՕԵԱ, ԱԶԱ ԵԼԼԵ-ԼԵԱԲԱ, ԵԼԵԱՇԱ, ԱԶԱ ՄԱԲԵՐԱԵ, ԶՅ
 զԱՇ Ե-ԵԼԵԲԱԵ ԵՂ զԵԱՇ ԵԵԱԲԱԲ ԵԱ ԵԵԼԵ ԼՅՂԵԱ. ԱԶԱ ԵԼԵ-
 ԲԱԵ ԲԵԱՇ մ-ԵԼԱԵՂԱ ԵՂԱ, ԵԱԵԲԵ, ԵԵԵԱՂԱՅԱ զԱ ԵԼԱՅ ԲԼՄ, ԶՅ
 զԱՇ Ե-ԵԼԵԲԱԵ ԵՂ Ե-ԱՇԱԼԵ ՄԵԼԵ ԵՂ զԱՇ, զՅ ԵՂ զԱՇԱԼԵ ԵՂ զԵԼԵՂ,
 զՅ ԵՂ ԵԱԲԱ ԵԱ ԵԵԼԵ ԼՅՂԵԱ. ԱԲ ԵՂԲԼՄ ԵՅ ԵԱԶ ԱԶԱ ԵՅ
 ԵԵԲԵԱԼԵԱԵ ԵՂԱԼԵ ԵԱՅՂ ԵԱԲԵԱԼԵԱԼ ԱՅ ՊԵՅ ՆԵԼԵ, ՄԱԲ
 ԲԱԼԵ ԲԼՂ զԱ ԲԱԼԵԵՂ ԲԼՄ. ԱԶԱ ԵԲԵ զԵ ԵՅ Ե-ՅԵԵԱԼԵԱԵ ԱԼԵ,
 ԱԼԵԱ ԱԶԱ ԵԼԼԵ-ԼԵԱԲԱԼԵ ԱԶԱ ԵԼԵԵ ԵՂԼԱ, ԵԱԼԵ ԵԱԼԵԱ, ԱԶԱ
 ԵԱՅԵԱԲԵ ԵԲԵԱԲԱ-ԵԱԼԵՂԵ, ԵՅ ԵՂԵԵԱԵԱԵ ԵԲ ԵԵԱԲ զԱ ԵԵԵ
 ԵԲԵԼԵ ԵՅ ԵԱԼԵԼԵՂԵ ԵԵԲԶԵԱԲԱ ԵԲԱՅ ԵՅԵ, ԼՅՂԱԲ ԶԱԼ
 ԼՅՂԱԵ ԵՅ ԵԼԱ ԱԶԱ ԵՅ ԵԱՂ-ԵՐԱԵ ԱԼԵ ԼԱԵ ; ԵԼ զԵ ԶԱԵԱ ՊԵՅ
 ՆԵԼԵ զԵ զԼԵ ԼՅՂԱ ԵԼՂ զԼՅՅ ԱՇ ԵԼԱ ԱԼԵ, զՅ ԶՅ զ-ԵԵԱԵԱԲԱ զԱ
 ԲԵԱՇ մ-ԵԼԱԵՂԱ ԼՕԵԱԲԱ ԵԲ. ԱԶԱ ԵԱՂԱԵԱԲԱ զԱ ԲԵԱՇ զ-ԵՐԵԵ-
 ԵԼԱԵՂԱ ԼԱԲԼՄ, ԵԱԵՂ, ԵԱԵԲԵ, ԱԶԱ ԵԼԼԵ ԵԼՅ 'ԲԱՂ ԵԵԵ ԵԼԱ-
 ԵԱԼՄ ԵՅՅ ; ԵԱԼԵԱԵ ԱԶԱ ԵԵԱԲԱԼԵԱՇ 'ԲԱՂ ԵԼԱԵԱԼՂ ԵԱԲԱԲԵ.
 ԱՇՇ ԵՂ զԵ, ԵԵԱԲԱ, ԵՅ ԼԱԵ ԵԼՄ-ԶՅԵԱ ՄՅԲ ԵԲԱ ԵՂԲԵԼՂ ԱԼԵ,

I saw seven other cows,
Black, dark, smokey ;
After the white cows, afar,
Goring them 'till they laid them prostrate.

The bellowing of every black cow of them
Would awake the dead from out their death ;
With fiery eyes besides,
And with horns of iron.

This is my vision, O spouse,
O Mogh Neid of the fair form ;
Whether evil, whether good, comes to us of it,
This is the vision.

After that lay Deargdamhsa, that is, Mogh Neid's Druid, was summoned before them to give the interpretation of the vision ; and it was told to him without delay, and the Druid said—" There will come," said he, " seven blossomful, rich, fruitful years, with abundance of produce of corn and fine fruits, milk and sea produce, so that no one will acknowledge the superiority of another in these years. And then will come seven miserable, poor, powerless years after them, when the father will not give a bit to the son, nor the mother to the daughter, nor the one friend to the other in them." Then a kind and friendly counsel was held by Mogh Neid when he had received the interpretation of that vision. And what he decided upon was, to have chests and great vessels, and strong cellars excavated underground, and secure firm houses built and jointed against the first period which Deargdamhsa the Druid prophesied for them ; and they filled them with food and imperishable produce. For Mogh Neid accepted not anything in payment of his kingly rents, but food all, until the seven fruitful years had passed. And the seven bad years came then, viz., poverty and scarcity of food in the first year of them ; bargaining and purchasing in the second year. But one thing now, a great and heavy famine, alighted upon them all then, so that lands and houses, territories and tribes among them were

emptied.* And though this distress was strong in every district in Eire, it was greater in Mumha. And the nobles of the two provinces of Mumha came at this time to one place, viz., the Clann Deadhaidh, and the Clann Dairine, and the Clann Deirgthine, and they were all bemoaning this dreadful famine in the presence of Mogh Neid. But Conaire, the son of Mogh Lamha, and Maicniadh, the son of Luighdheach were not present there. And Mogh Neid said to the nobles of Mumha that he would save them from that season in return for the gifts which he would ask from them. And they all consented to these words, for many of them were in distress. And they gave engagements and securities to Mogh Neid, guilelessly, for the fulfilment of every thing that he would ask of them. And they agreed, at both sides, upon giving these engagements and securities to each other. "Name the gifts that you desire to obtain from us," said the nobles. "These are they," said Mogh Neid, viz., "that you banish Conaire the son of Mogh Lamha, and Maicniadh the son of Lughaidh, out of Mumha; and that you give the sovereignty to my son, that is, to Eoghan Mor." "That shall be done by us," said they. But one thing is certain now, that the wealth of Mogh Neid was spent by the nobles of Mumha until the better times arrived; and Conaire and Maicniadh were banished out of Mumha, and they went to where Conn of the hundred battles was, to Teamhair [Tara]. Mogh Nuadhad was then proclaimed king by the nobles of Mumha against his own will, for he said that he would not have the style of king, in his father's lifetime at least. And the father gave him his blessing along with the sovereignty; and the men of Mumha all gave him a host of blessings, and they continued prosperously and obediently to respond to him. And the spirits of the Clann Deirgthine were much elevated by this occurrence. And Deargdamhsa the Druid began to praise Eoghan greatly, and to boast of his nobility and his high qualities, and made this poem:—

Eoghan Mor, great his qualities,
As noble as Conn of the hundred battles;

* *Were emptied*, i.e. made waste and desolate.

ան ծագ ըն քա զառն ա Յ-ւն,
բառն-բաժ Ելլե բառնաւ.

Օ՞ ծարշոյն Եօջան ծո Ըոռ,
արի քա զառն-արի ա Յ-ւն,
քա Լի քաժ Եօջան, բաժնաւ,
քա քաժ արի ըն-քաժնաւ.

Եօջան Բոլոռ, քա Պոլոճա Նիւ,
քա զառնաւ արի ըն ծո քաժ,
քաժ քա-քա քառն, քառն ա քա-քա,
քաժնաւ ա քաժնո Պոլոռ.

Արի քաժնի քաժնաւ ծո,
քա ըն ծո քա ի-արի ըն,
քա քա-քաժնի ծո քա քաժ,
քաժնաւ քառն ա քառն քառն.

Արի քաժնի քաժնաւ ծո,
քա ըն ծո քա ի-արի ըն,
քաժնաւ քառն քառն քաժնի
քաժնաւ քառն քառն քառն.

Լիոռն քա լիոռն քա,
քա ի-քաժնի քառն,
քա ըն քաժնի ծո քա ծո,
քա ըն-քաժնաւ ծո ծո.

Քո ծոռն քառն քա ծոռն քառն,
քա ըն ծո ծոռն քա ծոռն,
քա ըն-քաժնի ծո ա ծո,
քաժնո ծո ծոռն քառն.

Օ՞ ծոռնաւ ծո, ծո՞ն ծոռն քա,
քա ըն ծոռն ծոռն քա ծոռն,
քառնաւ ծոռն, քառնաւ ա ծո,
քաժնաւ քառն ա ծոռն.

These two men of fair renown
Divided Eire between them.^f

Eoghan excelled Conn,
For though they were equal in valor,
Eoghan's, the traveller's, food was more abundantly
Distributed to the peaceful tribes.

Flann's daughter, the wife of Mogh Neid,
Saw a vision, without falsehood ;
Seven white cows, perpetual shall be their fame,
She saw in the middle of Mumha.

*This was the vision which appeared to her
In the night of the dream :
That there would be milked from the cows
Enough for [all] the men of Eire at one time.*

The interpretation which the Druid put on it,
For the generous woman of the vision, was,
"*That there would come seven years of prosperity and bright
happiness,
And seven years of misery and poverty.*"

They then filled brimful vessels,
With their apertures closely filled up ;
That they should not be without competent food,
In the years of dreadful evils.

The crushing famine poured upon them,
Happy for Eoghan were his conserved stores,
When people did eat each other,
Throughout all horrified Eire.

When all the people saw, both far and near,
Food and ale with the champion Eoghan ;
They bound themselves, (it bettered their condition,)
Unto Eoghan, for their preservation.

^f *Divided Eire between them.* This as the circumstance did not occur for
must have been spoken prophetically, many years after.

From that arose the true old saying,
 Which was heard by all the men of Eire :
 " Every one is a tributary without grace,
 'Till the world's end, unto fierce Eoghan."

As regards Conaire the son of Mogh Lamha, and Maicniadh the son of Luighdheach, they themselves, and the nobles of their adherents, continued to sojourn with Conn at Teamhair; and Conn gave the free quarterage of the territory of Breagh^a and of Midhe [Meath] to their people. This was the time and period at which Imchaidh of the Red Arms, son of Brian, son of Finnochadh was banished out of Uladh [Ulster]. And he came to Teamhair and received a gracious welcome from Conn, and his people were quartered upon the territories of Teabhtha.^b And three noble houses were prepared for these three exiled warriors, and they pledged their mutual vows to each other to maintain peace and amity with Conn against Mogh Neid. Conn happened to have three beautiful unbetrothed daughters at this time, viz., Maoin, Sadhbh and Saraid were their names, and these three banished princes conceived affection and lasting love for them. Conaire bent the points of his eyes on the face of the blue-eyed Saraid; Maicniadh loved the lovely Sadhbh; and Iomchadh of the Red Arms was enamoured of the innocent Maoin. And these princes paid frequent visits of courtship to those royal ladies. Sadhbh said to Maicniadh that she would espouse him with (or without) the consent of her father, and accept favoritship and full courtship from him. Maoin and Saraid said that they would not accept courtship from the other two without the consent of their father. Conn was informed of these conversations, and he immediately gave Saraid to Conaire, and Maoin to Iomchadh of the Red Arms. But Sadhbh and Maicniadh, in the pride of their spirit, refused to be espoused until a competent fortune should reach them. When Mogh Neid heard of the great honor and the large happiness which the deposed banished princes received from Conn at Teamhair, he gave his word that he would not submit to Conn,^c and that if he

^a *Teabhtha*, called *Teffia* by modern writers, the ancient name of a territory in Westmeath. See *Leabhar na g-Ceart*, p. 11, note x.

^c *That he would not submit to Conn*, i.e. that he would not acknowledge him as supreme monarch of all Eire.

յօղարեւած ծէ՛, երե՛ ծօլ ա յ-ճալմեար՝ ա դամած. Օ՛ծ շալալէ
 Կոյր ըն՝ ծօլ տեւծա՛ ար շեօն Պօղո՛ Նէր ծ՛ա շալար ծ՛ա
 շօլէ՛ ղօ՛ ծ՛օղնա շա՛ ար. Պօղար Պօղ Նէր շօ ղաւած շօ
 ի-նիալ ա ղ-ճալ շա՛. Կյօ՛ երա, աւ ծօ շօղօլած ա Պօղ Նէր
 ղալէ՛ ծա շօլլի Պօղար շօ ղա ղօր-լաւալի, ծօ քեարծալ շա՛
 ծօ Կոյր. Ծօ շալ Կոյր, յօրիօ, քօր [շօ Կոյրաւալի շօ
 Կոյր Կրաւա շօ ա օլծե, ալար] շօ շօլ ղա Պօղար շօ ղա
 քիաղարի, ալար ծօ շալ քօր շօ ծա ղիշ՝ Սա՛, եաճօն շօ Կար
 ղա ծօ ղիւն, ալար շօ ի-Ծօլի շօ՛, ալար ծօ շալ ծալի շօ
 Կրօնալի Կլ-իւի, ալար շօ ղաւարի Լալլեա, ալար ծօ շօղօլ
 քի ըն Պա՛ ալար Պա՛ Պա՛ Պա՛. Պա՛ շալ քի Կոյր
 ալար շալի ղա Կրաւա, ալար շօլ ղա Պօղար շօ ղա քիաղ-
 արի, ալար Կրօնալի Կլ-իւի ալար ղալէ Լալլեա լէր; ալար
 ղի շաղաճար Սալալ ղի ար օլար ղօ ղօնարի արիւն-ծար շօ
 շօղալ ծօ Կոյր. Պա՛ ղի ղի շալ Կոյր շօ ղա շօղօնալ
 շօ քա Պա՛ Լեօնա Պի Պա՛, ծ՛յօղարեւած Պօղո՛ Նէր ա

¹ *Fianna*, genitive *Feinne*. This was the name given to the regular standing armies of the ancient monarchs and provincial kings of Éire. Fionn MacCumhail was the most distinguished commander of these troops of which our old records make mention, and next to him was Goll MacMorna.

² *Breasal* the son of *Briun*. This *Breasal* was of the *Dal Fiatach* race of Ulidia. He was the son of Brian, son of Flonchaidh, son of Ogaman, son of Fiatach Finn, *a quo* *Dal Fiatach*. They were of the Eremonean line, and kings of *Dal-Fiatach*, and are represented in the present time by the O'Duinnsleibhe, or Donlevy family, who descend from *Breasal's* brother *Iomchaidh*, who is mentioned at page 13.

³ *Eochaidh Cobha*. So called from his having been fostered in *Magh Co-*

bha, in the now County of Down. He was of the Rudrician race, descending from the celebrated champion *Conall Cearnach*. He was king of *Dal-Araidhe*, and is represented now by the family of *Mac Aenghusa*, or *Magenis*, &c. See *Miscellany* of the Celtic Society, p. 165, note ^b.

⁴ *Crimhthann* of the yellow hair, i.e. the king of *Leinster*. See preface p. iv.

⁵ *Magh Lena Mic Dathó*, i.e., *Lena mac Dathó's Plain*. The following account of the origin of this name is taken from the ancient Topographical tract called *biographia*, as preserved in the book of *Lescan* in the Royal Irish Academy:—

Պա՛ Լեօնա Կար ղա ի-արիւնալ.
 ղի ղաղար. Լեօնա ղա Պօղար ար ղ
 ղա ղալ ղա Պի Պա՛, քօ քալ ա
 ղալ ղալ ա ղօղօր Սա՛. քօ

could he would make him a deposed king and an exile for having entered into friendship with his enemies. When Conn heard this he sent a courier for Mogh Neid to bring him to his court, or to challenge him to battle. Mogh Neid said that he would readily go to a meeting of battle. Even so it was now, Mogh Neid assembled the nobles of the two provinces of Mumha with their great hosts to give battle to Conn. Conn, then, sent into Connacht to Conall of Cruachain, his tutor, and to Goll the son of Morna, with his Fianns;^j and he sent to the two kings of Uladh, viz., to Casal [Breasal]^k son of Briun, and to Eochaidh Cobha;^l and he sent messengers to Crimthann of the yellow hair,^m and the warriors of Laighean [Leinster]; and he assembled himself the men of Teabhtha, and the tribes of Teamhair [Tara]. And Conall and the champions of Cruachain, and Goll the son of Morna, with his Fianns, and Crimthann of the yellow hair, accompanied by the nobles of Laighin [Leinster] came. But the Ulltachs [Ulstermen] did not come because they thought ill of Conn having entertained Iomchadh of the Red Arms. Then Conn marched with his assembled forces to the old Magh Leana Mic Dathó [Plain of Leana the son of Dathó]ⁿ with the intention of driving Mogh Neid out of

[illegible]

noet zraihos a elabih [in mure] com
bo marb. Xcur deachas Follrcasib,
mucasbe Mjc Dacō, co rug an muce
fuitih foir. Cor la fepc leha anp.
Ube Māt leha dicur.

"Magh Leana, why so named? It is not difficult for me to tell. Leana was the son of Mesroda who reared Mac Datho's pig, which he found in Daire Bainbh, (the slips grove) in the eastern parts of Bladhma (Sliabh Bloom). It grew with him till the end of seven years, until there were nine inches of accumulated fat upon her snout. The Ulaídh (Ultonians) and the men of Olnegmacht (the Connacians) went to Mac Datho's feast. Messengers went from his mother to him, (Mesroda) i.e. from Datho's wife asking to get the pig, to help to preserve her honor, (for

Պսիւնս ամառ. Աշար տաղածար ըստ ժողովոյ Պսիւնս յօ Պաշ
Երարձարի ա զ-բիշ [Ար] Պսիւնս, 'նա յ-աշար; աշար ար բար-
ածար բշալա ա շիւ, ըստ ժողովոյ տաղածար բիշ Երարձարի Արալ
նոր ար ա Միւնս, աշար տաղածար բիւնս ըստ ժողովոյ
ժողովոյ ար տաղածար Պսիւնս ըստ; աշար տաղածար ար Պսիւնս
[աշար տաղածար տաղածար Պսիւնս ըստ] ար Օհաշարի յ-ծիւնս
նա յ-աշար ար ա զ-ծիւնս, աշար բարա ըստ շիւ յա ա զ-
Երարձարի Պաշ ա ի-Բարալի Եսալ. Աշար ըստ ժողովոյ յա
տաղածար բիւնս յա շիւնս ըստ ժողովոյ. Ատ առ յի շիւնս, ըստ ժողովոյ
տաղածար Երարձար ար տաղածար Պսիւնս ըստ 'նա յ-արալի բիւնս, ըստ
նա ըստ Օհաշարի ծիւնս ըստ, աշար ըստ ժողովոյ յա ա զ-Երարձարի
ծիւնս, ըստ ժողովոյ յա ա զ-Երարձարի յա շիւնս ըստ ժողովոյ; աշար ըստ
արալի Երարձար ա շիւնս ըստ ժողովոյ ըստ ժողովոյ ըստ ժողովոյ:—

Երարձար ար զ-Երարձար ծիւնս,
նա շիւնս Օհաշարի ծիւնս ծիւնս,
նա շիւնս ինչ 'նա շիւնս շիւնս,
նա շիւնս Երարձար ըստ զ-Երարձար.

Օստ շիւնս, ըստ ժողովոյ ըստ,
նա շիւնս ար շիւնս ըստ ըստ,
նա շիւնս տաղածար [բիւնս] Երարձար,
նա շիւնս Պսիւնս Երարձար.

hospitality) for the five provinces of Eire had come to the feast; and she offered him fifty choice hogs in lieu of her, and he did not accept her offer. There were sixty strippers (milch cows the second year after calving, and whose milk is believed to be the best) in enclosed pasture feeding her. It required sixty oxen to remove her, and her belly alone was the burden of nine men, and which Conall Cearnach eat whilst he was distributing her. Mesgadhra and Mesroda were the two sons of Mac Datho. It was by Mesroda

the pig was reared. Leana, the son of Mesroda, now went to (or upon) the Black Trench, one night shortly previous to her being conveyed to his grandfather. He fell asleep where he was, and the pig rooted the trench over him, without his feeling it, till he was smothered. He started, however, turning against her (*before he was quite dead*,) and the point of his sword came into contact with the pig and killed her. And Follscadha, Mac Datho's swine-herd, went and carried the pig to the feast. And he raised the grave of

Mumha. And the two provinces of Mumha marched to Magh Trusgar,^o in [Ur] Mumha [Ormond] against them. On hearing of each other, the household troops of the king of Erinn arose, led by Asal^p the Great, son of the champion, and went forward to seek a battle with the household troops of Mogh Neid. The nobles of Mumha, and the household troops of Mogh Neid, led by Deaghadh the proud, came also against them; and they met each other in Magh Cruinn^q in Feraibh Ceall. These household troops stoutly fought each other; but one thing is certain, Conn's household prevailed over Mogh Neid's household troops in that conflict, and Deaghadh the proud fell by them; and they exulted in their victory; and Asal the Great turned back in the same path to boast of that deed to the king. Conn was pleased with that skirmish being gained over the men of Mumha; and Asal, the son of the Champion, pronounced the following words:—

Our noble victorious march was the cause of woe,
To the proud Red Deaghadh.
Thirty charioteers of their battle array,
Were laid low by us on the clear slope.

We were wounded—we wounded them,
We dealt slaughter to their hosts on all sides;
Conn's household prevailed,
Over the young men of the plain of Tualaing.

Leana there. Unde Magh Leana dici-
tur."

Magh Leana, now Kilbride, a parish comprising the town of Tullamore, in the King's County. See *Annals of the Four Masters*, p. 564, note.

^o *Magh Trusgar*, i.e. the Fungous Plain.

^p *Asal* was the son of Dordomblais the marauding champion. *Slighe Asail*, the road which bore his name,

leading to Tara, was discovered by him on the night of the birth of Conn of the Hundred Battles. See Petrie's *Antiquities of Tara*. His son Feargus was king of Midhe contemporaneously with Cormac, the monarch, grandson of Conn. H. 2, 16; col. 889, MSS. T.C.D.

^q *Magh Cruinn*, i.e. the Round Plain. *Feraibh Ceall*, now the Barony of Fercal, in the King's County.

We fought the battle bravely,
 Against great and gallant youths ;
 In the pleasant Round Plain,* in that way,
 Where we went on a victorious march.

Then Conn marched with his battle assemblage against the men of Mumhain, and reached Magh Siuil (the plain of Siuil) in the northern territory of Eile,* which is now called Magh Tualaing; and they sent heralds forward with a challenge of battle to the men of Mumha on the morning of the morrow. Mogh Nuadhad gladly arose at these words to give battle to Conn; and though he were himself willing to refrain from the conflict, his father and the nobles of Mumha would not permit him until he gave battle to Conn. Deargdamhsa the Druid dissuaded the brave men from that battle, and prognosticated great evils to them of it; but it was as warning the dead to warn them, until they drew up in a furious bloody phalanx opposite Conn. Conn advanced to them to Magh Siuil, until they came into ardent contact with each other. A powerful gallant battle-contest was fought by the champions, until men were reddened, warriors maimed, great shields shattered; and brave combatants mutilated from that encounter. But one thing is certain—Goll the son of Morna, and Mogh Neid the son of Deirgthine, happened to encounter each other in that battle, and they made a manly, dreadfully-furious combat; the arms and noble shields of these high chiefs were broken, gapped and border-shattered; and the end of their conflict was, that Mogh Neid the son of Deirgthine fell by the mortal blows of Morna's son in that place. Mogh Nuadhad collected his people after the killing of Mogh Neidh—for it was not weakness or timidity the killing of his father brought upon him, but greatness of spirit, and hardness of heart; and he raised his shield in the rear of the nobles of Mumha; on perceiving

* *Eile*.—Ely O'Carroll, now the baronies of Clonlisk and Ballybrit in the King's County. See *Leabar na g-Ceart*, p. 8, note ¹.

which, Conall of Cruachann,¹ king of Connacht, came in his crouched rush of a champion through the battle to Eoghan; and Flann the son of Fiachra, king of East Mumha, turned upon him; and couched his spear against Conall, whom he wounded dreadfully. Conall remained in the litter of death² of that wound; and Mogh Nuadhad bravely pushed forward there; and Conall the son of Mogh Lamha, and Maicniadh the son of Lughaidh, went to follow up that defeat of the warriors; and they overtook Eoghan in the south of Eile,³ and put him into a fearful danger there. Eoghan himself was wounded in that conflict; but his people carried him off out of it by their valour.

As regards Eoghan, he pressed forward in that career till he reached Glaisi Fionnfhuare⁴ in the plain of Feimhin; and then sent Deargdamhsa the Druid back to the Magh Siuil to Conn to request time for counsel from him; the Druid on reaching Conn's camp, begged of Conn to allow him to raise a grave for Mogh Neid; having received permission from Conn, he went over the body of Mogh Neid, and began to bewail the insupportable force that had been exerted against him; and said that Conn's battalions were *Tualaing* or mighty over the nobles of Mumha upon that plain, and it is from that word that the name *Magh Tualaing* or the plain of might has attached to it. Deargdamhsa the Druid made a capacious grave of sods for Mogh Neid there; and he was hurried in it with his arms and with his clothes, and with his armour; and the Druid chaunted the poem [and I have not found it.⁵]

Mogh Neid lies in a grave upon Magh Tualaing,
 With his spears resting by his shoulder,
 With his club [once] so active in action,
 With his helmet, with his sword.

¹ *And I have not found it.* This was a memorandum by the scribe, but the poem is inserted here from the

Manuscript Collection of the Royal Irish Academy, No. 220.

The man's death was not cheaply obtained,
 The head of the pure original stock of the Gaels,
 But in defence of his rightful ancestral lands,
 The equal of Eochaidh Mumho.⁷

As they were in the mortal strife,
 Side by side in the manly combat,
 Goodly was the cast which reached from Flann
 And passed clearly through and through Connall.

Mogh Neid went into the battle,
 To preserve the life of Eoghan;
 Long shall he be bewailed with aching love—
 The kingly man in his royal grave.

The poet then asked three days and three nights from Conn for Eoghan, to decide on counsel; and Conn having given him that time; the Druid returned to converse with Eoghan who then assembled the nobles of Mumha, and led these good men to Gleann Lara,^a in Luachair Deaghaidh.^a Conn with his battalions set out towards Gleann Lara in pursuit of them; and they searched Conaire, the son of Mogh Lamha's^b [former] territory at Magh Leana;^c and plundered it for the greater part, from Slighe Dala^d to Oilean Eile^e and thence to Oilean m-Bric;^f and from Gabhran^g to Cnamh-Choill.^h They collected

Subdivisions of Munster.

^a *Conaire* the son of Magh Lamha already mentioned.

^b *Magh Lena*. See page 14, note ^a *supra*.

^c *Slighe Dala*, i.e. Dala's Road. This was the great road or way, which led from East Munster, or Ormond, to Tara in ancient times, and was so called from its having been discovered by Dala, the chief of East Munster, or by Setna the Druid, on the night of the birth of Conn of the hundred battles. See *Book of Lecan*, fol. 239. The Castle of Bealach Mor, in the Queen's County, marks the position

of this ancient road.—See *Annals of the Four Masters*, page 104, note 9.

^d *Oilean Eile*, the island of Eile.

This was probably the present townland of Island, in the parish of Cul-leneraine, barony of Clonlisk, in the King's County.

^e *Oilean m-Bric*. This should be Oilean Ui Bhric, or O'Bric's Island. It was the most southern point of the County of Waterford.

^f *Gabhrann*, now Gowran in the County of Kilkenny, and anciently the eastern boundary of Munster.

^h *Cnamhchoill*, now anglicized Cleg-hill, a townland in the parish of Kil-

the plunder of Maicniad's¹ people, from Cnamh-Choill to Luachair and from Sliabh Eibhlinne² to Sliabh Caoin;³ and from Sliabh Caoin to the sea southwards, and carried off their captives and their herds of cows with them. Connall of Cruachain and the Clann Morna⁴ carried a heavy cloud of fire over the whole of that country, and over Iar Mhumha,⁵ viz., from Luachair to Druing;⁶ and from Loch Lein⁷ to the sea southwards; and they carried off preys and spoils to where Conn was staying with his champions. Conn asked tidings of Eoghán from his guides, Conaire and Maicniadh, who said that he was in Bord-Laoidhe⁸ at Comair-na-Sealga,⁹ i.e., with the red-haired Mangarta,¹⁰ and Sliabh Cruadha¹¹ on one side of him, and Loch Lein¹² and the sea on the other side of him; and that no party more numerous than themselves could reach them through any path. As regards Mogh Nuadhad: when he heard of Conn's battalions on all sides around

after the division between Curoi Mac Dairi, and Eochaidh Ahhradhruidh mentioned at page 22, note *. It extended, according to Breasaí O'Treasaigh, quoted by Keating, from Luachair Dheadhaidh at Killarney to the Atlantic westwards, and from the River Ruschtach, which falls into the Bay of Kenmare, to the Shannon northwards; and comprised the ancient districts of Corca Duibhne, now Corcaguinny, and Ibh Rathach, now Iveragh. This whole district, together with the present barony of Magonihy, was anciently comprised in Corca Duibhne, i.e., the territory or descendants of Core Duibhne, the son of Cairrbe Musg, son of Conaire, son of Mogh Lamha, and of Saraid the daughter of Conn of the hundred battles. Dun Ciarain (Dunkeron) Nuidin (Nideen) were comprehended in the ancient Corca Duibhne, therefore the present barony of Dunkeron

was its southern limit. This extensive territory of West Munster was the ancient inheritance of the O'Sheagha (O'Shea) of Ibh Rathach, and O'Fallbhe (O'Falvey) of Corco Duibhne (Corcogniny.)

⁶ *Druing*. A conspicuous hill in the north of the barony of Ibh Rathach (Iveragh).—See *Leabhar na g-Ceart*, p. 83, n. w.

⁷ *Loch Lein*. Now the Lake of Killarney.

⁸ *Bord Laoidhe*, i.e., the border of Laoidhe or Lee.

⁹ *Comar na Sealga*, i.e., the valley (or confluence of hills) of the huntings.

¹⁰ *Mangarta*. The well known mountain Mangarten, near the Lake of Killarney in Kerry.

¹¹ *Sliabh Cruadha*, i.e., the hard or steely mountain.

¹² *Loch Lein*. Killarney Lake.

him, he ordered the nobles of Mumha to assemble and collect from all points, and to turn their backs upon Dubh-Ghleann;* for, said he, it is not gracions, kind, or amicable feelings that Conaire and Maicniadh, eutertain for the men of Mumha this day. And he spoke the poem—

Collect your prond assembly,
Turn your backs upon Leath-Ghleann,†
The battalions of Conn the brave have pressed,
To Gleann Lara‡ in pursuit of us.

The race of Éibhear cannot easily,
Be attacked in their rugged fastnesses,
If they can, without obstruction,
But assemble and collect.

Conn determined and prudently decided with himself not to enter the dangerous pass which lay between himself and Eoghan, but to press forward directly to the top of the Mangarta; from which place they saw flocks and herds and much cattle in Gleann-Laoidhe, and the warriors of Mumha standing back from Eoghan through fear. For Eoghan himself advised them to remain with Conaire and with Maicniadh, since they were not sufficient in numbers to give battle to Conn. After this they submitted to Conn, and all turning to the west, marched southward to Carn Buidhe; and every one of them then went away upon his own errand and business in all directions; and Conn remained with his warlike followers at Carn Buidhe.¶ When Mogh Nuadhad learned the fewness

written Carrig-Buidhe, the Rock of Buidhe, or the Yellow Rock. In other copies it is written Carn Baol. There is a townland of Carrig-boy in the parish of Kilmocombogue, and barony of Bantry in the County of Cork, and it is probable that this was the place that Collins had in view. so that from the variety of names under which we

find the place mentioned, it is rather difficult to settle its identity. There is a curious tale told in our most ancient manuscripts, which will furnish us with the true form of the name, if not with the exact spot:—

Conaire, the son of Mogh Lamha, who holds a conspicuous place in this tract, had, by Saraid, Conn's daughter,

of Conn's people and the insecurity of his position, he ordered his people to arise and surprise the heroes in their camp, as they were not in numbers sufficient to battle against Conn's great assembled force. The Clann Deirgthine* collected readily, and advanced upon Conn immediately; and on arriving in the vicinity of Carn Buidhe, they and Conn's watchers shouted to each other. Conn wondered at hearing that contention with the watch party outside the camp in the morning; and the Clann Morna, and Conall [of Cruachain] with his champions, arose and came out in arranged battallions against Eoghan and his small party; a furious unfriendly combat was fought between them on both sides. Eoghan perceived that he had not received fair combat, for the entire host was against one man, the greater part of his people had fallen; still he did not think it honorable to retreat, but being anxious for revenge, he then threw himself upon Conn's battallions, vehemently and eagerly, and began to search for Conn with eagerness; for he was positively certain that he should fall by him, could he but lay one glauce of his eye upon him. He continued to hew down the hosts with great avidity, so that the rushing of the hero upon the ranks of his foes was like the bursting of a great ship from her anchors; and it is not probable that it would be credited from books or from historians, the numbers that fell by Eoghan in that conflict, until he was met by Goll the son of Morna. These warriors

took the child with him out upon the sea to Inis-Baoi (the island of Baoi), accompanied by his old wife, whose name was Baoi, to whose protection the Druid committed the child. This old woman had a cow which was called Bo Baoi, or Baoi's Cow, and for a whole year the boy was every morning washed on the cow's back, with such ceremonies as the Druid and his old wife deemed proper and effectual for their purpose. At the end of the year the cow suddenly leaped off the island into the sea, and was turned into a rock called after her Bo Baoi.

The child in the mean time being cleansed from the stain and disgrace of his birth, was carried on shore by the Daid, and presented to his grandmother Saraid who, under the Druid's advice, received him kindly. He grew to be a powerful prince, and was the ancestor of all the noble families of the ancient Corco Duibhne—the O'Connells, O'Falveys, O'Sheas, O'Moinehans, &c., and of all the Muscraigians of Munster.—*Leabhar na h-Uidhre*, fol. 43. R.I.A.

* *Clann Deirgthine*. See preface.

fought bravely and inimically; for their red enmities were as unclosed wounds; no weeds had grown upon their animosity; and their eyes blazed in their heads like the sparkling of the stars on a frosty night, and their breasts heaved like the bellows of a smith blowing a heat. These two warriors desperately wounded each other, and there was a great inequality upon Eoghan at this time, for the whole of Conn's army, and the greater part of all the men of Mumhain, under Conaire, the son of Mogh Lamha, and Macniadh, the son of Lug-haid, were opposed to him, and there was a still greater inequality upon him, namely, Goll, the son of Morua, striking him. Eoghan numbering but a few brave men at this time; such of them as had not been slain being dreadfully wounded, the great preponderance of the contest fell upon him, and all his foes wreaked their battle fury upon him, who had no other assistance than the nobleness of his blood, the hardiness of his heart, the height of his spirit, and his excessive bravery and power of endurance. It was said at the time that many warriors were incredulous that the number which fell by Eoghan alone could have fallen by an hundred [champions] in the Battle of Cloch Barraighe.^a Eoghan, now, had, in that district, a much beloved, and very powerful, [fairy] mistress viz., Eadaoin of Inis Greagraighe,^b to whom it was revealed, that he was in this distress, and she came to his relief, and carried him away despite his own inclination, and left the Cloch Barraighe in the shape of a man to be struck at by Goll and the Clann Morna, and the descendants of Feidhlimidh Reachtmahar. She also transformed into men the stones and the smooth rocks all around Eoghan to guard him, and from the wearing which that stone gave to the arms of

stones very judiciously placed, on which it rests. It is called by the peasantry Cloch na m-Borradh, and is believed traditionally to have been placed there by Finn Mac Cumhall's warriors to serve them as a whetstone for their military weapons.

^a *Inis Greagraidhe or Gregory Island,*

now Great Beare Island in Beare Haven, Bantry Bay, County of Cork. This island probably took the name of Beare or Beara, from Eoghan's wife Beara, daughter of the king of Spain. See copy of this tract in No. 234, p. 231, MSS. Collection, Royal Irish Academy.

Դի տաճարն աս լոճն ար արայի Յիսկն ծո լան ան Ըլոճ Եար-
աճե ծլ ծօրն և լայն, ար շան Ըրոն Պարս.

Cjod eria aće, no ruż Eadaoyn Eōđan azar ar mairi dā mairn-
 erri lē jona longarib zo nać raiŕbe curhaćta Chuiynn orria; azar
 eairnec Eōđan azar beazān roćriaribe beđ žontā leiŕ an oibće rin
 arif. d'airnbeđyn Eadaoynec, azar euz amar longpauric ar
 mairnecri Chuiynn, azar do euit leiŕ Eōlanž airm-deariz [mac
 riž laižean dia b-fuil Corri Eolairiz] azar reacć eaoza dā
 mairnecri maille fir. Do leangrad an fluaž ule Eōđan annrin,
 azar beirir Sioria nūžean Chornlaurizniz fajr, eadon badb azar
 bann-žairizbeac do mairnecri Žhuill mirc Mōrina; azar ar am-
 laib no bui, a ž-caribad roim an e-fluaž azar i az mairnecri
 maōma orria. Anar Eōđan ria azar marbar d'airćar fleiže
 i azar do euit ri 'ran abairn, žonađ uarće ać Sioria d'airn
 uric. Azar rāćear Eōđan eacćarž furrnronn do bi a laim
 na caillize do leacćarib an ać žur fār ann, žonađ uadā ać
 Ać Furrnronn o rin a leiŕ. Azar leangrad an fluaž riar Eōđan,
 azar euz Eōđan amar eile orria azar marbur Cuirrin Ceann-
 folur mac riž Chonnać, azar eri eaoza dā mairnecri maille
 fir, žonađ de do leang Com Cuirrin. Euz Eōđan amar oile
 orria a d-Trear-Choil, azar marbar mōrian oib, žonađ uadā
 ać Trear-Choil o rin a leiŕ. Azar eāib dā eac azar caribad
 na caillize o Ać Furrnronn for Sioria zo h-Ać idri dā loć,
 azar birtear euz caribad na caillize ann, žonađ uadā ać
 Dea ać Sean-eunze for Žarib-Abairn idri dā loć. Azar do
 badar fluaž Chuiynn azar clanna Mōrina až eairizaiyn na Cloiće
 Barriarize azar na ž-cloć d-eunizće do badar laim ria 'ran

* *Cor Eolasing*, i.e. Eolasing's round hill.

^d *Siomha* the daughter of *Corrluirg-neach*, or Crane-legs.

* *Badhbh*. This is a name given to witches, and to the Scald, or Royston crow.

[†] Σιομηά. This river is the Sumha.

now the Sough or Sowagh. It has its source in Loch Crot, not far from the source of the Bandon, and is one of the tributaries of the river Islin (Abhainn Eibhlinne.)—Note by J. O'DONOVAN.

* *Ath Fuinsionn*, (Ashford) now Ahnafunshin, in the townland and parish of Dromdaleague, in the East

Goll it is ever since called Cloch Barraighe on the beach of Ceann Mara [Kenmare].

However, now, Eadaoin carried Eoghau and those of his people who survived, in her ships beyond the reach of Conn. Eoghan and a few followers returned again that night, despite Eadoin, and made a camp attack upon Conn's people; and there fell by him Eolang of the Red Arms [the son of the king of Laighin, from whom Cor Eolang^e is named] and with him seven times fifty of his people.

The entire host then pursued Eoghan, and Siomha,^d the daughter of Corr Luirgneach, a Badhbh^e [witch] and a heroine of Goll the son of Morna's people, overtook him, in a chariot before the host following up the retreat upon them. Eoghan waited, and killed her by a cast of a spear, and she fell into the river, which from her has the name of Siomha;^f and Eoghan thrust an horse switch which the hag had in her hand, into the earth at one side of the ford, and it grew there, and from it Ath Fuinnsionn^g is named from that time. The hosts followed Eoghan westwards, and he made another sudden attack upon them, and killed Cuirrin Ceanusholais, the son of the king of Connacht, and three times fifty of his people, and from him Com Cuirrin^h is named. Eoghan made another attack upon them in Treas Choillⁱ and killed many of them; and from that circumstance Treas Choill is so named ever since. The two steeds and the chariot of the hag were carried from Ath Fuinnsionn on the river Siomha to Ath-idir-dha-loch;^k and the yoke of the hag's chariot was broken there; from which circumstance Beal-atha-sean-chuinge^l upon Garbh-abhainn-idir-dha-loch^m is so called. Conn's hosts and the Clann Morna continued to strike the Cloch Barraighe, and the other fixed stones that were near it on the strand, until they

division of the barony of Carbrej, county of Cork. It is on the river Siomha, and is shewn on the Ordnance Map, sheet 119.—John O'Donovan.

^h *Com Cuirrin*, Cuirrin's valley, or hollow hill-side.

ⁱ *Treas Choill*, i.e., Battle-wood.

^k *Ath-idir-dha-loch*, the ford between the two lakes.

^l *Beal-Atha-Sean-chuinge*. The Mouth of the ford of the old yoke. This place must have been on the Garbh-Abhainn, or Rough River, of which see the following note.

^m *Garbh-Abhainn-idir-dha-Loch*. The Rough River between the two lakes. This river, now called the Abhainn Gharbh, or Owengariff, flows through

wards: and they ordered their feasts and banquets to be brought to Carn Buidhe.

The history of Mogh Nuadhad is told here for another while. He reached Inis Greagraighe from that great danger after all the evils and horrors he had experienced, and enjoyed on that night the society of Eadaoin, by whom his scars and wounds were carefully dressed; and they remained during nine nights in the island, until their fatigue and lassitude had departed. Eoghan then proposed to go, and leave the island. "Alas for the length of time you have tarried!" said Eadaoin, "for, if you had remained but one night in this island, you would have been but one year deprived of Eriun, in exile; but as you have been nine nights here, you shall be nine years deprived of Eriun; and you will go on a distant expedition, to Spain, and I will send a Path^r Protection along with you, which shall bring you back again safely to Erin;" and it was thereupon that Eoghan and Eadaoin made this poem:—

O, fair Eadaoin, with the yellow hair,
It is time for us to go forth upon the sea,
In the beginning of the eighth month,
With the favourable rough wind.

ginning "Pater Commj Ciaran," "The Safety Pater of Ciaran," and was written during the earlier Danish invasions of Ireland.

The following is a Latin Coimghi, or Path Safe-guard, preserved in an ancient vellum manuscript, in Trinity College, Dublin, Class, B. 3. 17, page 672.

"Angelus Domini dictavit hoc Gregorio Papæ pro vice celebrationis horarum omnium;

"Gloria tibi Deus Pater, Amen. Gloria tibi Jesu. Gloria tibi Spiritus Sancte, Amen.

"Adoro Deum Patrem qui fecit cælum et terram. Adoro Deum Filium qui liberavit per crucem. Adoro Deum Spiritum Sanctum qui nos custodit per gratiam. Credo et Pater."

Cuairne Commj n aigjil nro aquar, no n Dja bon aigjel. In ei Jebur, no ma Jebur oc bul i ceno fêca no m-

tecca, n commaric fneonjair nro so ei nro maigil cebrar.

"The encircling Safeguard of the Angel is this above, which God vouchsafed to the Angel. The person who repeats it, or for whom it is repeated, when setting out on a road, or on a journey,—no opposing injury shall encounter him until he returns to the same place."

There are other specimens of these charms preserved along with the latter.

A curious instance of a way-propitiatory charm is preserved in the "Battle of Magh Rath," published by the Irish Archæological Society, page 74, where the Queen of the Saxons says that she had placed a grain of gold "under the tip of her son's shoulder-blade," to propitiate his way and his time, when setting out on his adventures.

Not a man of us would have survived,
 After Conn and his weighty warriors,
 In the battle of the Cloch Barruidhe,
 Were it not for Eadaoin and her ships.

You shall not see this Erinn,
 Till the end of nine full years,
 Because of your voyage,
 Into Spain of the spreading ships,

Until we shall return to thy society,
 O, high-minded dame, mourn not;
 Send with us a Path Protection,
 Upon this expedition, O Eadaoin!

As regards Mogh Nuadhad, now. He put his ships to sea, and sailed onwards till the end of nine days, when he reached the tempestuous shores of Spain. The king of the west of Spain at that time, Eibhear the Great, the son of Miodhna, had a beautiful unwedded daughter, named Beara; and the learned reckon her as one of the most beautiful of her time. Affectionate, high, and honorable was the rearing which that daughter of Eibhear had received; for she was constantly attended by fifty women, her sandals were of exquisitely wrought gold; and her presence always shone with the brilliancy of the many coloured vestments of her attendant maidens. The thoughts of the king of Spain were at this time chiefly centred in his own daughter's unwedded state; and he ordered Dadrona, the Druid, to be brought to his presence; and requested him to procure knowledge for him of the man whom his daughter should espouse. "I know that right well," said the Druid; "for it was out of Spain itself that the race of the man whose spouse she shall be, went; and he shall arrive this night in Spain; let your daughter go eastwards to the River Eibhear," and she will find a crimson-spotted salmon, one of the salmon of the Red Sea in that kingly river, covered with a lustrous coat from his tail to his head, let her strip off his vesture, and make it into a brilliant shirt for her husband." Beara went to the River Eibhear, and found the Golden Salmon, as the Druid

* The River Iberus, now the Ebro, and falls into the Mediterranean in rises in the mountains of Asturia, Catalonia.

had told her; and she stript him of his crimson coat, and made it into a lustrous shirt, which she kept for Eoghan. Eoghan came that same night to Eibhear's palace, the waves and the shores having hade him welcome; and when Dadrona, the Druid, heard of it he spoke thus upon the occasion:—

I hear the wave clamour from the shore,
The sound is an omen,—the harbinger of a king,
This king who comes across the green sea,
Shall by his valour take Erinn to himself.

Eoghan is the man, great shall be his triumph,
He shall hold sway over noble Erinn,
A chief of chiefs is the scion who comes over the waters;
You shall be the wife of Mogh Nuadhad the strong.
This strand below is Eibhear's cold strand,
I understand the shore when I hear its sound.

The Druid arose to meet Eoghan and hade him a kind and friendly welcome, and took him with him to visit the king of Spain, who was very glad at his coming, and he and his people were placed in magnificent apartments, and were assiduously and honorably attended, and entertained for three days and three nights. They were then again introduced to Eibhear, who questioned them as to the objects of their adventures, and Eoghan related to him how he and his people had been driven out of Erinn. The king of Spain then received them honorably; and he gave the free quarterage of the west of Spain to Eoghan's people, and retained Eoghan with himself. They continued for a long time in this way, during which Eoghan courted the king's daughter; and Eoghan's people said that they had never seen a more beautiful woman, and that they would not regret their banishment from Erinn if she should become Eoghan's wife. At this time a great fair and assembly was convened by Eibhear, and all the Spaniards came to hold that fair around their noble king. The princes and warriors of the whole country were marshalled around Fraoch Mileasach the son of Eibhear; and their women and female assemblages were arranged around the noble and accomplished Beara, the king's daughter. All the

hosts of the fair admired Eoghan's form; and said that they had never seen a man more beautiful than Eoghan, or a woman more charming than Beara; and that they ought to espouse each other. Then Dadrona, the Druid, was summoned before the king, who said to him: "Go and inquire of Eoghan why he has not asked my daughter for his wife;" and the Druid asked that question of Eoghan. "I will tell you the cause," said Eoghan, "because I would not deem it honorable or becoming me to be refused a wife; and, besides, I was afraid that I would be esteemed an exile in this country. Moreover, I have neither property nor wealth with me out of Erin, that I could bestow upon learned men and poets: however, I love the king's daughter, and I hope for his friendship, which I could not expect had he refused to give me his daughter." The Druid returned to Eibhear with that message. "That is the answer of a king," said Eibhear; "and tell my daughter to sit at Eoghan's right hand, and that she shall espouse him this night." The Druid went with the message to Beara, who quickly complied with that order, and desired her handmaid to bring the shirt which she had made for Eoghan. The handmaid brought the shirt to Eoghan, who put it on above his armour, and its brilliancy and radiance were seen all over the fair; and thence he continued to be called Eoghan the Brilliant. The happy pair lay together that night, with the best of signs and omens attending them. Six years nearly did Eoghan spend happily in this manner, in Spain, until Beara bore him three beautiful children, a son and two daughters. Oilill^t was the son's name, and Caoimheall and Scoithniamh were the names of the daughters, as the poet said:—

Beara, the daughter of Great Eibhear,
Was the mother of Oilill Olum;
And her two daughters, the purest,
Caoimheall and Scoithniamh.

Caoc Aine (Knockany) in the County of Limerick, whom he violated. His two chief sons, Eoghan Mor and Cormac Cas, were respectively the ancestors of the great families of South, and North Munster, or Thomond. Cormac Cas,

from whom descended the Dal-Cassians had to wife the daughter of the celebrated Oisín (Ossian), son of Finn, son of Cumhall (Finn Mac Cool) from which parentage, probably, the Dal-Cassians inherited their bravery.

But, one thing now : Eoghan was seized with melancholy and lassitude for being absent from Erin, and he proposed to leave Spain. Eibhear, on hearing of this, began to counsel his son-in-law, and said : " If that Erin of which you speak, O Eoghan, were a thing easily moved, we would deem it easier to send the soldiers and warriors of Spain with you thither to cut it from its foundation, and lay it on wheels and carry it after our ships, and place it at one angle of Spain." Eoghan did not receive this speech with satisfaction, and it was not sweet to him; and Eibhear perceiving that, said : " Well, take my son Fraoch Mileasach, and twenty hundred of the warriors of Spain along with him, who may give you their strength and their support against your enemies." This speech pleased Eoghan and the men of Erin and cheered their spirits. There were now ships and *Laoidheangs* forthwith^u prepared for these warriors of both parties, and for Beara and her attendant women; for, Eoghan did not consent to leave her after him in Spain. However, now, their people flocked to Eoghan and to Fraoch Mileasach; then, that vindictive, unmerciful, host, went forward to the harbours and ports where their vessels and their sailing ships awaited them; and they launched their terrible wonderful monsters; their black, dangerous, many-coloured ships; their smooth, proper-sided, steady, powerful *Scuds*; and their cunningly stitched *Laoidheangs*, from their heds and from their capacious fully smooth places, out of the deep, clear-winding, creeks of the coast; and from the calm, quiet, wide, well-shaped, broad-headed harbours; and there were placed upon every swift-going ship of them, free and accurately arranged tiers of fully-smoothed, long-bladed oars; and they made a harmonious, united, co-operating, thick-framed, springing, eager, ready, unhesitating, constant-going, rowing, against currents and wild tempests; so that loud, haughty, proud-minded were the responses of the stout, fierce-fronted, sportive-topped hillows, in conversing with the *Scuds*, and beautiful prows. The dark, impetuous, proud, ardent waters, became as white-streaked, fierce-rolling, languid-fatigued *Leibhionna*^v upon which to cast the

^u *Laoidheangs* being stitched were probably canoes covered with hides.

is found to mean a stage, platform, or deck in all ancient Irish manuscripts.

^v *Leibhionna*.—The word *Leibheann*

white-flanked, slippery-thick, straight-swimming salmon, among the dark-prowling, foamy-tracked herds [of sea monsters] from off the brown oars; and upon that fleet sweeping with sharp rapidity, from the sides and borders of the territories, and from the shelter of the lauds; and from the calm quiet of the shores, they could see nothing of the globe on their border near them, but the high, proud, tempestuous waves of the abyss, and the rough roaring shore, shaking and quivering; and the very quick, swift, motion of the great wind coming upon them; and long, swelling, gross-springing, great billows, rising over the swelling sides of the [sea] vallies; and the savage, dangerous, shower-crested sea, maintaining its strength against the rapid course of the vessels over the expanse, until at last it became exhausted, subdued, dripping, and misty, from the conflict of the waves and the fierce winds. The labouring crews derived increased spirits from the bounding of the swift ships over the wide expanse; and the wind happening to come from the rere, directly fair for the brave men, they arose manfully and vigorously, with their work, and lashed the tough new masts to the brown, smooth, ample, commodious bulwarks, without weakness, without spraining; without stitching, without overstraining. These ardent, expert, crews, put their hands to the long linens [sails] without shrinking, without mistake, from *Eibil*^m to *Achtuaim*; ² and the swift-going, long, capacious, ships passed from the hand-force of the warriors and over the deep, wet, murmuring, pools of the sea; and past the winding, bending, fierce-showery points of the harbours; and over the high-torrented, ever-great mountains of the brine; and over the heavy listless walls of the great waves; and past the dark, misty-dripping hollows of the shores; and past the saucy thick-flanked, spreading white-crested currents of the streams, and over the spring-tide, contentious, furious, wet, overwhelming torrents of the cold ocean. Until the sea became rocking, like a soft, fragrant, proud-bearing plain, swelling and heaving, to the force of the anger and fury of the cold winds: the upper elements quickly perceived the anger and fury of the

^m *Eibil*. The Editor has never before met this word; but from its being placed in opposition to *Acht-uaim* [properly *Ucht-shuaim*], which means the

breast or front of the sails, it must signify the clew.

² *Uchtuaim*, properly *Ucht-shuaim*, the breast or front hem of the sail.

sea growing and increasing. Woe, indeed, was it to have stood between those two powers, the sea and the great wind, when mutually attacking each other, and contending at the sides of strong ships and stout-built vessels, and beautiful Scuds ; so that the sea was as showery-tempestuous, growling, wet, fierce, loud, clamorous, dangerous, stages after them, whilst the excitement of the murmuring, dark-deeded wind continued on the face and on the sluices of the ocean from its bottom to its surface. And tremulous, listless, long-disjointing quick-shattering, ship-breaking was the effect of the disturbance, and treacherous the shivering of the winds and the rolling billows upon the swift harks ; for the tempest did not leave them a plank unshaken ; nor a hatch unstarted, nor a rope unsnapped, nor a nail unstrained, nor a hulwark undamaged, nor a bed unshattered ; nor a lifting⁷ uncast down ; nor a mast unshivered ; nor a yard untwisted ; nor a sail untorn ; nor a warrior unhurt ; nor a soldier unterrified ; nor a noble unstunned ; excepting the ardour and sailorship of the brave men who attended so the attacks and howlings of the fierce wind. However, now, when the wind had exhausted its valour, and had not received reverence nor honor from the sea, it went forward, stupid and crest-fallen, to the uppermost regions of its residence ; and the sea was fatigued from its roaring and drunken murmurings ; and the wild billows ceased their motions ; so that spirit returned to the nobles, and strength to the hosts, and activity to the warriors ; and perception to the champions. And they sailed onwards in that order without delay or accident, until they reached the sheltered smooth harbour of Cealga,⁸ and the shore of the island of Greagraidhe. Then Eadaoin came to meet Eoghan, and bade him a sweet and affectionate welcome ; and told him the story of Erinn ; that the nobles of Mumhain were in one house at Carn Buidhe at that time ; and the conversation of Eadaoin was sweet to Eoghan ; and they spoke the following poem :—

⁷ *Lifting*. “ Lifting, the higher part of the stem of a vessel, marked by the seat of the king or admiral, whence commands and orders were given to the rest of the fleet.”—Vergilius note in *Historiam Gothrici et*

Rolfi, p. 94. Upsal. 1664.

⁸ *The harbour of Cealga*. This harbour is stated in all the other copies, except that of Maguire, to be situated on the south side of the island of Greagraidhe.

Պալլէ ըն ա Եւթաօյն սալլա՛,
 չա՛ Եւթա՛ն արեւն արեւսա՛,
 արեւսալլա՛ն արեւն արեւսալլա՛ն,
 իրա՛ն արեւսալլա՛ն արեւսալլա՛ն.

Պալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 Եւ իրեւսալլա՛ն արեւսալլա՛ն,
 իր արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն.

Ար արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն.

Եւթալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն.

Արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն,
 արեւսալլա՛ն արեւսալլա՛ն արեւսալլա՛ն.

* *The noble Grianan.* The meaning of the word Grianan has been much discussed by modern English scholars, who have written imaginary accounts of Sun and Fire worship among the ancient Irish. The Grianan, i. e. sunny place, was too good to be devoted to any other purpose than a place of worship of the Sun. Sometimes it was the "Round Tower." The passage here, however, shews sufficiently that it was a place of resort for lovers, where the softening influence of the sun was rendered more

charming by the enchanting strains of the Tympan or Harp. The Editor has ample authority, from authentic sources, to shew that the Grianan was nothing more than a place for enjoying the light and warmth of the sun in a chamber—a balcony.—See "*Bricrenna's Feast*," or a separate edifice. See *Cathreim Chongail-Chlairingnigh*. This, with a host of other words, will be amply illustrated in the forthcoming Irish Dictionary.

^b *Timpan.* The word Timpan, which is ordinarily understood to mean

Logh. That is well, O high-minded Eadaoin!
 Who ownest the battle-victorious bark,
 O glory of women, dost thou still survive,
 In this Island where we were once before?

Ead. (Yes);—the adorned chess-board exists,
 On which we played on the noble couch:
 The pleasant Grianan^a also remains
 Where the sweet-stringed Timpan^b was heard.

It is a revival of prosperity to a king,—
 The luck which attended upon your landing
 And 'till the end of time shall live
 Two sovereign divisions of Erinn.

Conaire and Macniadh of the plain,
 The sons of Mogh Lamha and Lughaidh,
 Are now at the pleasant Carn Buidhe,—
 The princes all, in one house.

Go forward and land, behave gallantly,
 Leave all your ships deserted;
 You shall find in one house all
 The princes of great, noble Mumhain.

^a Tympan or drum, is generally found in Irish MSS. to be used for the word Cruit, a harp. The Harp and Timpan were, however, different in ancient times. An old Irish Glossary says that the Timpan was made of the willow or salty tree and bronze. The following passage will shew what an ancient Gaelic translator of the Old Testament believed the Timpan to be. "Na fionn bho banna leé do Mhoire ocuf iú Ádón. Ocuf oínecht na mbán iú Mhoire .i. Mhoire iúgan Ádóna .i. fionn do Mhoire iú, ocuf í oc fionn Timpana." "

"The men at one side of Moses and around Aaron. And the assembly of the women around Mary [Miriam] the daughter of Amram, i.e., the sister of Moses was she, and she playing a Timpan."—Leabhar Breac, fol. 49, b.h. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Exodus, chap. 15, ver. 20. There can be but little doubt that the Timpan in our text is intended to mean some description of harp.

Ո՛հ մարմն ա՛տ շահ ա յ-շլալա,
 ո՞յ Ե-բլլ զօմայնե աբ շլալծա,
 ծօ շեւծա, ա լիւթ լի՛տ յօ-աօրն,
 չա՛ն ո՞յ Եւր մայր լե Կ-Եւստօրն. Պայտ.

Ար մայր աղ լօսած ա Ե-տանջայր ա Ե-շլլ ա Եօջան, ար Եւստօրն, ծիլ ար դաօլ Ե-Ելիւծնա շար աղիւշ ա տաօլ ա Ե-Բեւաշմայր Ելլեան, աշար աւայն Կ-Եարճարած աշ շալեւծ ծօ շրի՛ն ա շօմեւծ լլլ, աշար շլլիւշ աղիւր ծա յ-լօղղալշեւծ, աշար Եւստօրնար լլօղղա ա Ե-Բօրմայրեւծ, աշար ա Ե-Բլլմեւծար, շօ դա՛ն Ե-Բաշար լաւած դա լաւշեւծ լօղղած. Ար աղղլլ ծօ շար Շօջան ա Ե-շլլ ա յօլեւան Եւստօրն աշար ա լլլղղղլլլլլ սլե մար ծօղ լլլ; աշար ծօ լեյշ-եւծար ա Ե-Բօրմայրեւծ լե Բարան դա Բլղղղղղլլ, աշար շլշ Եւստօրն շօլրեւ՛ ա Բեւծ ծ'ա Բեւծալլ ծօ դա Բաւայն. Ելղղղ շլշած Պաշար լաօղմեւ՛, մա՛ն լլլշ ծեյրշղղ Ելլեան ծ'աշալղղ Շօջան աշար ծօ լայն լլլ: Ելղղ շօ Եարղ-Ե-Ելլծ, շօ Կ-արղ ա Ե-Բլլլլ Պաղղղղ, աշար լղղղ ծօլն շօ Ե-տանջար ա յ Ելղղղ ծօղ ծղրա շօղա Ե-բլլ ծ'աղղղաւայն աղ Բօւարղ. ծօ լաւ՛ Պաշար լօղղ շօ Եարղ Ե-Ելլծ, աշար ծօ Եւստօրն մայր Պաղղղ լօղղ ա յօղ շլշ ծղա աղղ լղղ; աշար ո՞յ Ե-Բլլար լլլծղղ ա յօղած ալղղղ լղ սլղղղղղ լա՛ն; աշար ո՞յ շլշածար ծա յօլն դա ծ'ա յօղղ ծ; աշար լայղղ ար ալր ծ'լօղղղալղ Շօջան սլղղ լղղ. Բօ Բարշալշեւծ Շօջան շօ Կ-աղղօրալղ լղղ լղղ. Բաւարղ ծա յօշաղղալղ ար Պարշաղղղա ծղաօլ. Աշար ծօ շլալղ լօղղ շօ լղղղ-Եաղղալ, շօ լայղղ Եարղ Ե-Ելլծ, մար ա լաւածար աղ լլլշղղալն, աշար ծօ Ել աշ շլրեւ՛ լե լղղղ, աշար լե լեւծար-շօղղած դա լղղղ լղալղ; աշար ծօ Ել աշ լարղալն ա լեյշեղ ծ'աշալղղ դա յօղղ լղղ; աշար ո՞յ Ե-Բլլար լղղաղղ Եւստօրն Եւստօրն լղղ լղղ, աշար ծօ լաւարղ շօ Բարշալն Բարշալեւ՛ Բլղղ. Բօ լաւարղ Պաղղղած մա՛ն լղղղեւ՛ լլլր ա շօղղղ աւայն լար լղղ, աշար ծօ Բարղալն լղղալն շօ ծղղղալն ծօ. Աշար ծօ լղղղ աղ ծղաօլ ծօ Եօջան ծօ շեւ՛ ա Ե-շլլ ա յօղղղղ, աշար շօ յօղղղղ լղղ լղղ Երալշծ աշար շլղղղեւծ ծօ Ելղ ա՛ա 'դա լղղղղղղղ, ո՞ն շօ Ե-շլղղղ ծ'լօղղղալղղ դա Երալղղ լղղա Ե-Ելլծղղ, 'դա Եղղղղղաւարղ. Աշար ա ծղղղալղ լղղ շօ լա՛ն մայր լե՛ն Եօջան շօղա

Slay them not, but take their hostages,
 There is no counsel more wise than this,
 You shall receive, O prince, honor and reverence,
 And whatever is pleasing to Eadaoin.

Good are the ouens which attend on your landing, O Eoghan, said Eadaoin; for nine years to this day are you absent from Erin; and your foes have continued to spend^e your country during that time; go now and attack them; and I will confound their watches and their attendants, so that they shall not receive warning nor notice of your approach. Then Eoghan went ashore on Eadaoin's island, and his people all along with him; and they spread themselves over the lands of the fair isle; and Eadaoin brought the first of her banquet to the nobles to taste. Then Maghair Maoimheach, the son of the king of the south of Erin, was called to speak with Eoghan, who said to him: "Go to Carn Buidhe, where the men of Mumhain are, and tell them that I have come to Erin on this occasion, and the number of foreigners that accompany me." Maghair went forward to Carn Buidhe; and the nobles of Mumhain were all before him in one drinking house there; and he did not find them in a place where he could deliver his message, or converse with them; and they neither noticed or observed him; whereupon he returned to Eoghan. Eoghan became unappeaseably enraged at this. "I will go to speak to them," said Deargdamhsa, the Druid; and he set forward expeditiously till he came to Carn Buidhe where the princes were; and he listened to the hilarity and the mirthful conversation of the great host, and sought to be permitted to speak to the nobles, but he received no satisfactory answers; and therefore he spoke angrily and threateningly to them. Macniadh, son of Lughaidh, spoke to him in some time after, and eagerly asked news of him; and was told by the Druid that Eoghan had come ashore in Erin; and that he charged them to have hostages and pledges ready for him, or that he would come in a furious rout to attack the court in which they would be. They answered that they would be glad to get Eoghan and his foreigners into their hands to slaughter

* *Have continued to spend.* That is, of his country and spend them.
 had continued to draw in the revenues

them. "Well, then," said the Druid, "I shall go away, and let not the daughter of Conn of the hundred battles be in your ale-house at the coming of Eoghan's anger;" and the Druid spoke this lay:

Let some one speak, in this fair Carn
O you warriors who are in the court,
Give an answer,—the cause is not trifling,
To Eoghan the brilliant of noble stature.

I say unto you, O stainless Dearg,
Said the son of Lugbaidh with good intent,
In the numbers that they come hither
They shall not go back again.

Saráid, the wife of comely Conaire,
The daughter of Conn of the beautiful form,
Let her depart from among you, let her not be in the house,
That she may not be slaughtered.

Brave is Conaire of the steeds,
And Macnaidh the son of Lugbaidh,
And Daire of the three battles;
And Maine the son of Duirtheach.

Fraoch Mileasach the son of Eibhear,
The King of Spain, has arisen;
A man of might and renown.
A man whom chains do not depress.

The Druid, Deargdamhsa, reached back to speak to Eoghan, then, and repeated in his presence the words of all the princes. Eoghan then arose, with his foreigners; and moved forward in well ordered battallions to Carn Buidhe, until they surrounded the house in which those princes were; one of whom was not permitted to go forth until they had all submitted to Eoghan; and had placed their hands in his hand, that is, Conaire, Macnaidh, and Flann the son of Fiachra,

the king of East Mumhain. They gave hostages and pledges to Eoghan ; and their feast and banquet were at his command that night. On the next morning they arose with high spirits and mind, and collected their assembly around Eoghan the chief king, to whom all, from vassal to king, did homage. Then Eoghan called unto him Maghar, the son of the king of the South of Erin, and said to him : " Go from me, O Maghar, to Fiacha Baiceadha,⁴ the son of Cathaoir Mor, and tell him of our coming into Erin on this occasion ; and further tell him that it was Conn of the hundred battles that slew his father in the battle of Magh Agha ; which, however, he well knows, and it was he that gave himself the nickname⁵ ; and let him come with us to avenge all that upon Conn, and let him remember all his enmities towards Conn ; and let him bring all the forces of Laighin with him on this occasion." And he spoke this lay :

O Maghar, go thou to the south,
To the country of Laighin where heroes dwell,
Say unto Fiachaidh of the noble marches,
That I and my forces have come here.

Great is the force that is here,
Fraoch Mileasach of the sharp lances,
And twenty hundreds to be counted,
Of the powerful hosts of Spain.

They shall destroy Cruachain⁶—no prohibited deed,
And Eamhain⁷ without neglect,
The sovereignty they shall wrest from Conn,
When all shall see their valour.

lupteā a cōiri, co m-baí bacat be.
Conno be no baí Fiacha Baiceadha fāin." H. 3. 18. p. 568. Library T.C.D.

" Fiacha Baicidha the son of Cathaoir Mor, why so called ? It is not difficult for me to tell. When the battle of Magh Agha [A.D. 122] took place between Cathaoir Mor and Conn son of Fedhlimidh Reachtmhar ; Fiacha, son of Cathaoir, and Oilill of Gabhra

[near Tara] met in the battle. Oilill wounded Fiacha, and severed the sinew of his leg, so that he continued lame, and from that circumstance he was called Fiacha Baicidha [or, the lame.]"

⁶ *Cruachain*. The name of the hill on which the royal palace of Connacht stood.

⁷ *Eamhain*, latinized Emania by modern Irish writers, was the name of

Conall^b the furious shall fall by his arm,
The noble son of accomplished Aonghas;
As you have performed deeds of valour,
Tell this in truth, O Maghar."

Maghar went forth with that message; and Eoghan called Dearg-damhsa the Druid unto him, and said to him: "Go from me to Breasal, the son of Briun, and to Eochaidh Cobha, the two kings of Uladh, and tell them that Feidhlimidh Reachtmhar slew their fathers, and that it was Conn himself that placed them under slavish tribute and hard service; and that he wrested Teamhair and its appurtenances from them;¹ and, for these reasons let them come to assist us against Conn." The Druid went with that message to address the men of Uladh. All Eoghan's own people gathered round him then, until nine battalions assembled there around him. The men of Laighin assembled and marched to Ath Leathan^k upon the Bearbha [Barrow]. And the men of Uladh all marched to Fionn-charn-na-foraire,^l on Sliath Fuaid, to depose and

longes was called the Champion of the Carn, that is, the White Carn of watching on Sliabh Fuaid [was this.] At that Carn he was a champion guarding his own province. Because the other four provinces were leagued in war against Conor and the province of Ulster. And he, Cormac Connloingeas, was the Champion of the five provinces at this Carn. Hence Cormac was the Champion of the Carn." H. 3. 18, p. 594. MS. T.C.D.

The following passage from the *Tain Bo Cuailgne*, also, although not noticing the Carn, alludes to its existence and use: in giving an account of Cuchulainn's deeds on the day upon which he first received the arms of a knight at Emania, after which he proceeded to the border of the ancient Uladh or Ulster at the Boyne near Drogheda:—

"*Arbeir Cuclainn fhuir in arais,*

*inbais bhor for in neclais tra et rō.
Ceb lēt on, et in tana. Cēn ab inbais
in crige, or Cuclainn. Tēcāc bhrubn
co rhab fuair. Forneccac Conall Cern-
nac aib. Do Conall, bha, do rala in-
beair in cōicib allairn, fobē no bhr
cāc laēair do Uleair a laa hī rleib
fuair fhu in nōnabub neit do ēirrad co
naircētul no do cōmhor fhu fep, com-
bad aibfhu cōnirirca fhu, ar n
teirre neit doēm nēmā cō nairub."*
—*Leabhar na h-Uidhre*, fol. 78, a. b.

"Cuchulainn said to the charioteer: put pressure on the horses now. In what direction? said the charioteer. As far forward [from Emania] as the road reaches, said Cuchulainn. They came then to Sliabh Fuait, where they met Conall Cernach. It was to Conall, now, it happened to protect the province [of Uladh] that day; for one of the champions of Uladh used to take his day in turn

banish Conn. In the mean time, all the men of Erin revolted against him, excepting the men of Connacht, and Conn being informed of this revolt, abandoned Teamhair and its appurtenances; and Conall and the men of Connacht came and joined him, and Goll, the son of Morna, with his Fianns came also to him. Mogh Nuadhad was informed of Conn having left Teamhair, and its appurtenances, and its tribes, flying from the revolt; "That is true," said Mogh Nuadhad, "Teamhair is the original seat of the kings of Erin; and as he (once) followed me across the two provinces of Munhain, I shall now follow him into the province of Connacht." They then set forward without delay to Maghda-dhos^m in the south of Dealbhu;ⁿ and having confided their own province, in their absence, to the keeping of the men of Laighin, they marched forward on the next day, to old Ath-Mor [the great ford] which is called Ath Luain^o at this day, on the East side of which ford they halted that night. On the next day they reached the Dubh,^p and passed over the Droibheal^q; and they pitched their camp at Loch Bo^r that night; and came on the next day to Tochar-Caorach-Mhebbe^s and into Magh Aoi^t mhic Allghubha an Druadh [Aoi the son of Allghubha the Druid's plain]; and Eoghan was desirous not to remain there, but to plunder Cruachain, and ravage Magh Aoi, until Conaire and Macniadh detained him by their persuasions, in maintenance of their own alliance and relationship with Conn, until he had first sent him (Conn) a message, with terms of adjustment and an even division of territory.

hundred and fifty years previous to the Battle of Magh Lena. The Donn Cuallionn, or brown bull of Cualigne in Louth, for the possession of which Meave, Queen of Connacht, made war on Ulster, and which, after a contest of ten years, she succeeded in carrying off to her own country, had no sooner arrived there than he made battle with the Finn-bheannach, or white-horned bull of Connacht, which he overthrew, and taking him on his horns, ran off towards this ford, shattering and shivering him to pieces. Wherever any part of the Finn-bhean-

nach fell, the place took the name of that part of the beast; and his luan or loin having dropped at Ath-Mor, the ford thence was called Ath Luain, or the ford of the loin.

^p *Dubh.* The black river.

^q *Droibheal.* The difficult pass.

^r *Loch Bo.* The Cows' Lake.

^s *Tochar-Carrach-mhebbe.* The Causeway of (queen) Meave's sheep.

^t *Magh Aoi.* So named from Aoi the son of Allghubha the Druid. The palace of Cruachain was situated in this plain. See *Leabhar na g-Ceart*, page 104, note ¹.

Eoghan enquired what the division should be. Battle without an offer of terms is not good, O chief king, said they, and let the half of Erin be offered by you on this occasion to Conn, and let him leave to you the half of Erin which you have acquired by conquest. Deargdamhsa, the Druid, was then summoned before Eoghan, and told to go and propose that division to Conn; and then they continued to converse among themselves. To return to Conn: himself and Conall, and Goll, the son of Morna, and his warriors, marched in full muster that day to the brink of Tobar Tuillsge^a and they received an account of those forces, and saw them occupying the hills at some distance from them, and they obtained a knowledge of their march, their history, and their objects from Conaire and Macniadh, for secret messengers came from them to Conn and to Conall, who quickly informed them of the intentions of the army, not to take less than the half of Erin from Conn, or battle for it. This was an awful stunning to the minds of the nobles of Conn's people; and Conn himself, on hearing the intelligence, bowed his head, and gnawed the tree of his spear from its heel to its mounting, and until his white teeth were checked by its hard renowned socket. He arose suddenly, then, and went with Conall and Goll, and a few of the nobles of his people, to a separate spot, into close council; and he pressed them to give some opposition to Eoghan and his foreigners, or that Erin would, without doubt, pass away from them on that occasion; and that they should all be deposed kings, for that all the men of Uladh, and the men of Laighin, fully congregated, had turned upon them. Conall of Cruachain then spoke, and said: We shall act in this difficulty in the same manner as we do in every other difficulty, namely, drive them out by the right of battle and combat; and they made this lay:

Conn. O Conall, give us thy counsel,

A great disaster has been brought upon us,

Eoghan, the slender-fingered king of Fail,^b has taken

The half of Erin out of our hands.

^a *Tobar Tuillsce*, the name of a well in the village of Tulsk in the barony and county of Roscommon.—See *Annals of the Four Masters*, p. 793, note ^m.

^b *Fail*. Erin.

Conal. Do thou as thou dost to others,
 Keep thy shield upon thy shade,
 O mighty pillar give
 A battle upon the plain to Mogh Nuadhad.

Conn. The men of Uladh of the steeds have abandoned us,
 And the men of Laighin of rapid plunders,
 So that there are now for the just cause,
 But myself and you, O Conall.

Shall we wait for a powerful gathering,
 O son of Morna of the rich cloaks?
 Until the foe shall see your greatness,
 I ask what is your counsel?

The counsel upon which they decided at that time was, to abandon and evacuate Magh Aoi quickly and courageously; and to send their women and their herds into their difficult passes, and lonely deserts, for their protection and safety, and to go forth themselves, compactly and stontly, in the small number that they were, in a line close to the great host of Mogh Nuadhad. And they moved on silently, close to Mogh Nuadhad's great army, till they reached Coill Garhhruis [Rough Wood]; and they pitched their encampment there; and Conn grumbled at the smallness of his muster when he saw them taking up their encampment; and commanded his divisions to make a fire for every two or three of them throughout the wood, [that* they might appear the more formidable to their enemies, to see them in that order. And the greater number of their chiefs were brought to the fire at which Conn himself was, who said: How does the wood appear to you now, my men? It is all one brown sheet of red flame, said they. That name of Coill Ruadh [Brown Wood] shall cling to it for ever, said Conn's Druid. It was then that Deargdamhsa, the Druid, came to Conn with the proposals which we have already mentioned, to offer him the half of Erin as terms. Conn spoke not a word against him; but Conall requested him to give Eoghan's chief

* There are four leaves torn out of from No. 220, p. 155.
 the original here, but they are supplied

poet an answer. Conn summoned his counsellors about him to speak to him, namely, Conall, and Goll, and the men of Cruachain, and the heroes of Magh Aoi, and the nobles of Midhe, and the Farmers of Breagh, and the men of Aithe (or Aiche) and the men of Odhbha,^a and the men of Cnodbha,^b and the men of Cearna,^c and the men of Gabhra,^d and the men of Cleiteach,^e and the men of Tailltin,^f and the men of Aradh,^g and the men of Freamhainn,^h and the men of Malainn,ⁱ the men of Beathra,^j the men of Teabhtha, [Teffia] the men of Tortan,^k the champions of Luibneach,^l the Clanna Tomair,^m and the men of the Comar of Teamhairⁿ [or Tara]. And they were a very long time in the special council upon these terms; and they decided on letting the half of Erin pass from them to Eoghan, in the hope that his foreigners would leave him, and that they would then rise against him. Both parties then

of Ard, that is, of Ard-Ciannachta, from which the barony of Ferard in the present County of Louth is named. This district, at a period three generations after the battle of Magh Leana, received the name of Ard Ciannachta from some of the descendants of Cian, the son of Oilioll Olum having settled there after the battle of Crionna.

^a *Freamhainn*, now Fremin, a lofty hill over the western shore of Loch Uair (Lough Owel) in the county of Westmeath. It was anciently a royal residence of the kings of Tara. *Annals of the Four Masters*, page 89, note *.

ⁱ *Malann*, genitive of maladh, the brow of a hill or cliff. Not known.

^j *Bethra*. The ancient name of a territory in Westmeath, now known as Delvin, and so called from Lughaidh Delbaeth, a famous druid of the Dalcaissian race, who settled there, and who was the ancestor of the Mac Coghlan's of Dublin. See *Annals of the Four Masters*, p. 436, note *.

^k *Tortan*.—Magh Tortan and Ulbh Tortain were the names of an ancient territory and tribe in Meath, near Adbraccan. The Bile Tortan, or ancient Tree of Tortan, stood in this plain, and was blown down in the reign of the sons of Aedh Slaine, about the middle of the seventh century. This tree was one of the three wonderful trees of Erin, and had stood from the time of the Milesian conquest, more than a thousand years.—*Leabhar na g-Ceart*, p. 151, note ^b; and *Dinnseanchus*.

^l *Luibneach*. The situation of this place is not known. See *Leabhar na g-Ceart*, p. 10, note *.

^m *Clanna Tomair*. These would be Danes, but we have no account of their settlement in Meath so early as this. See *Leabhar na g-Ceart*, Introduction, p. 37.

ⁿ *Comar of Teamhair*. That is, the meeting of the waters at Tara. This must have been the meeting of the Blackwater and the Boyne to the north

held a council as to how Erinn should be divided. I know its proper division, said Conall, namely, from Ath Cliath Meadhraidhe¹ to Ath Cliath Duibhlinne [Dublin]. Eoghan Mor consented to this; and they spent the night confirming that division between them; and those battalions were dreadfully afraid of each other that night; so that Glaise an Iomomhan is the name of the little river which lay between them. In the morning they arose and ratified their mutual division and their mutual peace firmly. [And they^m raised a mound of division on either side, from one Ath Cliath to the other, and Eisgir Riadaⁿ is its name]. And when they had ordered their battalions Eoghan returned with his forces and his foreigners into Mumhain. And Finn mac Cumhaill was brought to Eoghan, and he was then in the ninth year of his age, and a royal champion at that time, for it was in the year of Eoghan's banishment Finn was born, as the poet says:

Dublin: Class H. 2. 16.—

“Círcir .i. Círc oc Círc, ar nÍ bÍ árb ceo fán occa. No Círcir .i. nÍ 3m lam áce r Dja do nÍ3ne nÍ cécbaí rín. Círcir (X^{ue}) 3néc, manur 3rcenpne-
catar.

“Eiscir, i.e. Círc (a hill) at (or with) Eisc (a slope or trench) because there is no high place without a slope at [or with] it. Or Eiscir, i.e., it is not the works of hands, but it was God that made that elevation. Círcis (X^{ue}) Greek, manus interpretatur.”

In this case Eis, or es, is equivalent to the negative non.

Here we have the obvious meaning, and supposed derivation of the word Eiscir, but the additional word Riada requires some notice. It has been believed that Eiscir Riada meant the Eiscir of the Riagha, or execution mounds mentioned in our text, as being situated in Magh Lena, and which were on it or close to it. But if this were the meaning the sign of

the genitive plural should come between the two words and they should be written Eiscir na Riagh, as Ard na Riagh in the county Sligo. But this place is never written Eiscir Riagha, but invariably Eiscir Riada, and Riad does not mean execution or scourging. Riada or Riata always signifies riding on horseback or in a chariot. Car-bac ceíar nÍab always means a chariot with four horses. This Eiscir, then, which by way of distinction was anciently called Slighe Mor, or the Great Road or High Way, had the addition of Riada made to it because of its adaptation to and adoption as a riding or chariot-driving way from the West of Erinn to Tara and the eastern coast, and is said, in the Dinneanchus to have been first discovered, or used as a roadway, by Nar the son of Aengus of Umhall, in Mayo, on the birth night of Conn of the Hundred Battles, and over which he travelled to Tara to honor that auspicious event.

It was the time that Finn was born,
 The year of Eoghan's banishment ;
 At the end of his ninth prosperous year,
 The king was a royal champion.

And Eoghan bestowed upon him the royal championship of his own half of Erin at the request of Fiachaidh Baiceadha the son of Cathaoir Mor.

Erinn remained thus divided between them during the term of fifteen years, as it is told ; and that was the sixth division that had been made of Erin, viz, the division of the sons of Cearmna, and the division of the sons of Mileadh ; and the division of Cearmna Finn and Sobhairce ; and the division of the children of Iugoine Mor ; and the quinquepartite division, and the division by Eoghan Mor and Conn of the hundred battles. Eoghan thought within himself then that it was the hopes of the foreigners leaving him that induced Conn to yield him the co-division ; and he pledged his word that if he were for ever in the co-sovereignty with Conn he would not let his foreigners depart. And they spent part of their time in the co-sovereignty, or as the poet has said :

Fifteen years I do say,
 Were Eoghan and Conn in co-reign,
 Until Eoghan fell, who refused no man,
 The lion of sharp valour.

As regards the foreigners who came over with Eoghan, they were seized with great impatience, and were desirous to return to Spain, and Eoghan sought a cause for breaking his truce with Conn. It was at this time that Mogh Nuadhad went upon the great circuit of his own half of Erin, until he reached Ath Cliath Duibhlinne ;* and having gone there to see the port of the ships ; he found that more vessels came to Conn's part of the harbour than to his. Eoghan was consequently stung with great envy ; and he said that he would not abide by the co-division that had been already made, unless he got an equal division of the horses and arms, and armour ; and of the profits of the

* *Duibhlinn*, Dublin.

sea and great tides; and he sent a message demanding this co-division from Conn. Conn answered that he never would place arms nor clothes, nor armour under the same rule of division as territory; and Eoghau on hearing this threw up his truce without delay, turned back to Mumhain again, and told his foreigners how he had received cause of quarrel from Conn: and Fraoch and his warriors were well pleased to hear that speech. Then were the nobles of Mumhain assembled by Mogh Nuadhad, and the warriors of Laighin, and the twenty hundred battle armed Spaniards that Fraoch Mileasach the son of the King of Spain had; so that he had nine battalions on the one spot, viz. at Dun Cobhthaigh, now called Brughrigh.^p And he marched forward, to pass over the division boundary upon Conn, and to contend for all Eriinn for himself. On that night they came to Magh Min, and halted and encamped there; and they set the front of every one of their tents against Conn's half; [and they went from that the next day to Rath Truaghain of Trean-Mhagh; and remained that night there; and they went from that to Brigh-da-Teimhair in Eile^q;] and they reached from that to Brigh-da-Shean-Mhagh^r; and thence to Druim Turrgair, in the east of Coill na g-Crann^s; whence they beheld the heathy plain which lay in front of them: What is the name of that plain? said Eoghan. That, said they, is Magh Leana. At which side of it does the boundary of our division with Conn pass? said he. At this side here, now, said they. If so, replied Eoghan, let us pass over it to the north side, and encamp in Conn's half, to intrude, in violation of the right of division upon them. It was then that the firm adventurers Eoghan Taidhleach marched eagerly, bravely, and valiantly forward to the centre of the hill of the extensive noble Magh Leana, with all good omens, a willing army, and a prosperous march. For it is certain that the calculations of the moon and of nature said that it was a lucky conjuncture with a seventh,^t and that it counted a foot in advance towards an eighth;

called Kilmore [Coill mhor] or Great Wood, and is situated in the parish of Killoughy, barony of Ballyboy and King's County. See *Annals of the Four Masters*, p. 173, note ^p.

^t *A lucky conjuncture with a seventh.* This is the most precise reference to the cross, or prohibited days of the year that the Editor has ever met; and it clearly enough points out the

and that it was a strong fifteenfold towards happiness and strength, for him, to have decided on gaining power over his foes, at that particular time. But one thing is certain now; knowledge was concealed from their prophets, on this occasion, and delusive omens were presented to their diviners; and fortune had hardened their senses; and pride deceived their understandings; and anger and inordinate ambition intoxicated their chiefs; and fury precipitated the kings upon this impetuous march. So that the march was a threefold affliction to the hosts; and a ninefold bloody damaging to the good men; and that it was a powerful foreboding to the champions, that the arrogance and stern calmness of that march would fall upon them at the proper hour and time. A well ordered, wide extending, many warriored encampment was taken up by those tall troops; and a resting place of many streets by the hosts, in the centre of the long-hilled Mshgh Leana. The lofty, many coloured pavilion of the chief king was raised by them upon a smooth hill, and they ordered out an impetuous party of workmen to the woods; and ready dexterous companies to the sedgy marshes; these parties selected the choicest of poles, and the smoothest of wattles; and the finest of large trees; and abundance of all the best sedge; and they brought heavy, accumulated burthens of trees, and materials, of poles

seventeenth century, with the name of Terrence Cassidy, in a good English hand, under the date of 1733, written in several places in the margin.

It would be quite out of place here to go into the origin or antiquity in Ireland of these superstitions. We find the privileges and prohibitions of the monarch and provincial kings of ancient Ireland amply set forth in *Leabhar na g-Ceart* [Book of Rights], and for some of these there is some glimpse of an origin to be found in the account of the accession of Conaire Mor to the monarchy shortly before the birth of Christ, preserved in the ancient *velum* manuscript H. 2. 16, in the

Library of T.C.D.

The following note, found, as it stands, in English, on the lower margin of a page of the above Medical Manuscript near the end, and following the above note, will give a true notion of the origin of those cross, unlucky, or prohibited days:—

“The prohibited Mondays in the year—The first Monday in April on which day Cain was born, and his brother slain. The second Monday in August on which day Sodom and Gomorrah were destroyed. The thirteenth [the third Monday of?] December, on which day Judas was born that betrayed Christ.”

and wattles, of thatch and good sedge to the one appointed place; and they erected their lofty sheltering sheds; and their fine compact dwelling houses; their beautiful, well-littered buildings; their beautiful purely-lighted, distinguished lines of courts. Then they ordered streets and cross ways, paths and marching roads, full and straight for their kings, and for their great men; and they placed their spears in ranges, and their combat-arms upon their posts, and their armour upon their long racks; and the hand weapon of each hero upon his bed. They afterwards ordered, their enclosures and markets; their regulations and their commerce; their superintendence and their preparations; their feasts and their cookings; their music and their sleeping places.

They rested that night till the bright hour of rising of the following day; then arose the active kings of the Martine;^a and the valiant powerful champions of Cliach^r; and the contentious host of Cliodhna^w; and the young princes of Spain; and they came to the strong, firm pavilion of their lord, to hear the wise truthful words of their Sovereign. They began cautiously and reservedly to address him and said: "We think it long enough, O Eoghan, that Tuathal Teachtmhar has the sovereignty of Teamhair [Tara]; and the men of Uladh [Ulster] have the ordering of Eriun; and that Feidhlim Reachtmhar has the Island of Fodhla^a; and Cathaoir Mor has honour from every one; and that Conn has all the provinces in general; and that Conall the son of Aenghus Feirt orders his stewards upon the men of Mumhain [Munster]; and the harassings of the hosts of the Sionainn [Shannon] upon the Siuir; and the men of Laighiu [Leinster] journeying to Teamhair [Tara]; and the men of Breagha [Bregia] insulting Bladhma^r; and the stewards of Midhe [Meath] on Maistean^a; and the south of Erinn doing stern service to its north. It

^a *Cliodhna*. The hosts of Cliodhna were the men of (the County of) Cork.

^r *Fodhla*, one of the ancient names for Erinn, derived from a queen of the Tuath de Danann race.

^r *Bladhma*, or as it is more commonly called Sliabh Bladhma, now Slieve Bloom in the King's County, forming the uttermost southern bound-

dary of the country of the Ui Neill, or Hy Niall: so that when the men of Breagh, or Meath, were insulting Bladhma, they were aggressively crossing the border into Leth Mogha, or Mogh Nuadhat's Half.

^a *Maistean*. The celebrated Mullach Maistean in the County of Kildare.

is therefore that we think it time to see Eire at our own convenience and at our ordering henceforth, and the borders of Elga [Ireland] in the possession of our foreigners; and the tribute of servitude upon Modharn^a; and Eoghan's ordering upon Eamhain [Emania]; since we have ourselves, at length, a man to lead us to Teamhair [Tara] with our tribes; and a champion fit by valour to accost Uladh [Ulster]; and to put Conn off his rights; and Conall off his concerts, and the men of Uladh off their haughtiness."

When Eoghan perceived the desire of his troops for contest; and the desire of his nobles for attack; and the ready uprising of his foreigners, he said to them: "There shall be made by us now three high-mounded deep-trenched Buailes^b upon this plain, so that Fraoch Mileasach, the son of Eibhear, shall be making harassing incursions from their greens upon the furious tribes of Feidhlim Reachtmhar: so that his power will be upon Tuilsge; and his tribute upon Cruachain; and Teamhair upon his border; and Tailten in his gift; and the tribute of Conn's half, from all sides at his disposal. So that it may be a cause of elation to your nobles to be exulting from their mounds, [the Buailes] and to all the other great families of Erin hereafter." Three strong Duns^c were ordered by them to be raised, and three lofty Murs of assemblage; and three firm Cathairs to be prepared. These Duns were dug, marked out, defined, and fastened; and ruled, cleared, formed, adjusted, clipped, planed, shaped, and made firm by them; so that these three poisonons, inimical boils were a maintenance of strength against enemies, and a separation of prosperity from hostile tribes; and it was a wresting of patriny from families to see them in process of being raised in that manner by the brave men in the centre of Magh Leana.

not imply a dwelling, excepting for the dead, as Mur Tea, that is, Tea's Mur, now Temur or Tara. It sometimes meant a mound only, as in the present instance. Cathair is another name for Dun or Rath when built of stones—as Cathair Mor, a beautiful stone Rath near Corofn in the County of Clare; and Cathair Crochain, near

Loop Head in the same county; CathairConrai, near Tralee in Kerry; Cathair-dun-Iascaigh, now Cahir, county of Tipperary, &c. Lios was another name for the Dun, but that it often contained within it more than one dwelling house. Here, however, the writer applies the three names to the same erections.

In the mean time, now, when Eochaidh Muindearg, the son of Muir-eadhach Mal, i.e., the chief king of Ulster heard of this rising, he was joyous and glad at these three reaped trusses^d, and three tears of sorrow, and three deluge-waves having been erected on the threshold of Conn and his Columns^e: for he knew that it was a vengeful creditor, and that it was a fire in his girdle, and in his heart, to Conn, to have these three poisonous bone-cancers at his skin; because they would cut off from him the three attributes of Breagh [Bregia]; and the three cherished objects of Meath; and the three discriminating assemblies of Erinn; viz., the right to order the great convocation of Uisneach;^f and to arrange the Fair of Tailtén; and to prepare the Feast of Tara. There was quickly made by him, then, a hearty and entire assembling of his nobles; and they came forward upon the path and upon the road of Tara; and they burned and ravaged; they stripped and razed; they plundered and scorched the territories of Breagh and Midhe to their centres, and the plain of Tara as far as its own walls; so that from Tara to the sea, and from Carraig to fair Grein^g [or, Grian]; and from the Ríge^h to the kingly Boinn,ⁱ the country was one broad, dark, fiery, immense-smoking forest: until the country of Bregia became a centre of plunder, and a high-road of pillage, and streets of prowlers from these besiegers. It was then that Conn heard of the revolt of the provincials against him; and of the alliance of the tribes for his perpetual banishment; and of the loud-vented, commingling, swelling animosity of the warriors. But, one thing, now; it was the same as steering between two fires for the Chief Monarch, to ward off, or shun the danger at that time; and like unto the sailing of a decayed, narrow, low ship between two powerful, fu-

race. The author of this poem died A.D. 1372.

^d *Uisneach*. Now Usny Hill, in the parish of Killare, barony of Rathconrath, County of Westmeath. See *Leabhar na g-Ceart*, p. 6, note ^g.

^e *From Caraidh to Grein*. These were the names of the northern and southern extremities of Hy-Many in

Galway; in Meath they are not known to the Editor.

^h *From the Ríge to the Boinn*, i.e., from the river Rye, which now divides the counties of Kildare and Meath, and falls into the Liffey at Leixlip, to the Boyne.

ⁱ *Boinn*, i.e., the river Boyne. See *Leabhar na g-Ceart*, p. 9, note ^r.

լայնք, ճառլ-լրէ լծր ծա շարի Երոջաճա Երաճարա Երոջ-այծե
 [Եանդ-ճարճա] և Լառայնաճէ լծր Եծճա Եանդ, ԵարԵալլաճ,
 ԵարԵաճ, Եալլեոճ,՝ աճար Լծիճ Եաճարա, արճա, արԵանդա
 Ալաճ, um ադ արԵ-լիճ Եսճ ծճլրի. Դո Ելլիճ Եոդ ճա Բարաճ,
 ադ լրի, աճար Դո Բաճար Երոճ Եաճա Բա Երոդ-դարճիճ, աճար
 Եծլլաճ Եոդաճէ Բա Երաճալի; աճար Լարի Լարի Դո Եարար-
 ճար Եարար Դո դա Եարճար, դո մո Լարի օրլոր Ե-Բրաճ
 աճար մո Երաճ Եոդդ. Աճար Դո Եալճ մո Լաճ Դո, ծր ար Երճե
 դա մ-Եաճաճ, աճար Եանճար Եաճա Եարար Եաճ Եանդ Բեյճ-
 Լարի Եաճարալի Դա Եալլալի ադ լրի, աճար Դո Լարաճար և
 դ-Ելլաճ աճար և դ-արԵարլաճ ծո. ԼոմԵրա Եարի, Դո ճլլի
 աճար Դո ԵրիմԵրիճ լաճ, աճար Դո ճաճ Ե ճլլաճաճէ Դաճա
 Բեյճլարի Եաճարալի մո Բլոր-Դլոճա աճար մո Բարաճալի, աճար
 ԼոԵր Ե Լաճ Ե-Ելլիճ ադ :—

Ա Եանդ Բեյճլարի Եաճարալի,
 Դո Երաճ Եարալլ Եաճարալի,
 Դո Եոլարի Եծճա ճա ճէ,
 ծ Աճ Ելաճ Եծլլաճ Եոդաճ.

Ճիճ Բաճա ճա և Դ-Եարարալլ,
 դոճա Դլլաճ Ելլաճ-Դարարալի,
 ծ լո լո Ե-Լարաճ ճա,
 Եար-Լաճ Ելլաճ Ե յծճա.

Դո Ե-Բաճար Դոճար Լալլ,
 մո Դաճ Պոճա Նիճ Դար-Եարի,
 մո մ-Եոճարալլաճ Եանդ և մ-Եանդ,
 մո Երաճ դոճա Բլոճալլաճ.

Ալաճ Լարաճ Ե Դլլաճ Լարի,
 Դա Լարարաճ և դ-Եարարի;
 Բար Դոճար Դլլաճ ծ,
 Եարալի և Եանդ Բեյճլարի.

¹ *Teabhtha*. The ancient name of a district in Westmeath, which was called Teffla by more modern writers. See *Leabhar na g-Ceart*, p. 11, note x.

rious, overwhelming rough-crested billows, was his sailing between the stout, adventurous, impetuous Eoghan Taighleach, and the heroic, noble, unassailable hosts of Ulster, around their own king. Conn then arose without delay, and left the country of Teabhthail to powerful enemies, and the province of Connacht to plunderers, and went forth to protect Tara, and its wealth, until he reached the land of Bregia, and the brink of the Boinn; and he went to Rath Mor^k on the border of Crich na g-Ceadach, and the tribes of Tara, and the children of Feidhlimidh Reachtmhar came to address him there, and they related their distress and oppression. As regards Conn, he excited and encouraged them; and began to stimulate the sons of Feidhlimidh Reachtmhar with great earnestness and fervour; and spoke this little lay on the occasion:—

O sons of Feidhlimidh Reachtmhar,
Of the race of Tuathal Teachtmhar,
Eoghan has won, without doubt,
The province of Connacht, from Ath-Cliath [southwards^l].

Though long I am in Tara,
I have never felt in good spirits,
Since the day on which I first was told
That Eoghan owned the full half of Erin.

Until we have led a numerous host,
Against the powerful son of Mogh Neid,
Until we have fought hand to hand,
Never shall we be at peace.

Tho' few were the ships of the valiant king,
When on his banishment to Spain;
He by his exile obtained a very great army
Against you, O sons of Feidhlimidh.

^k *Rath Mor* or *Great Rath*. This Rath is not known to the Editor, but Crich na g-Ceadach was the ancient name of a territory in the north-east part of the present King's County. See *Leabhar na g-Ceart*, p. 200, note ^a, and *Annals of the Four Masters*, p.

1019, note ^l.

^l At the time spoken of here the present County of Clare was accounted part of Connacht, but it was wrested from the Firbolgs by Lughaidh Meann, ancestor of the Dalcassians, and the fifth in descent from Eoghan Mor.

But there is one thing, now: Conn, with his host marched in pursuit of the men of Ulster; and they saw the hosts of Ulster there on their spoilful progress; and they saw the Clann Rudhraighe^m from the borders of the Craobh Ruadh^a full of exultation and of honour; of spirit and of spoils, accumulating and progressing. And when Conn heard the roaring of the captives, and of the herds of cows; and the shrieks of the maidens and of the feeble, the uproar of the champions and warriors exulting over their cooking, and over the flesh cutting which the slaughtering hosts of Ulster made upon the cattle and beasts; and upon the highest, and the middling, and lowest of the people; and upon the noble towns; and the country of Meath, all, in dreadful distress, in one wide, long, thick, rapid, awful, sheet of flame; and in pyramids of wide-gloomy, low-flamed, smouldering ashes. When Conn had seen these high deeds, he made a direct, protective, eager-stepping rush, out of that council in which he was, until he reached the disobedient camp of the men of Ulster. And at a glance of his eye that the king of Ulster threw past himself, he saw quite close, coming towards him, the lofty many-coloured banners of the monarch, and Conn's strong victorious shield almost thrust into his face; followed by a stooped, steady, battalion; and a thick, bare, threatening grove of spears over warriors; and a smooth slender-wattled, grouping and flaming forest [of handles] sustaining those spears: and those manly proud, prosperous forests were in bare, ready bundles to be hurled. Under these battle weapons were active, quick-moving, headlong, shining, brilliant troops, and a powerful, munificent, valiant king encouraging them, until they came in that order so near the men of Ulster that there was but the exact length of the arms, and casts, of space between them on either side. Then there was ordered by the king of Ulster against those, a sanguine, headlong battalion to turn them, and a spear-armed, noiseless band to salute them; and an ardent, most powerful host, in a stern, numerous phalanx, without fear of death or shortness of life upon them. Those two eager, sharp-edged ranks

celebrated building at ancient Emhain Mhacha, or Emania, from which the Ulster champions received the distinc-

tion of Curaidhe na Craeibh Ruaidh, or the Heroes of the Red Branch. This was an hospital for wounded warriors.

օրնա : Յսր [կոչեաճար ան ծա լեկէ չայծեաճէ, չեար-բաօնաճա
րն ա Յ-ճեան արօլե. Աշար ծո հ-ծրծայչեաճ աճարն փայլէ] ու
բարնեաճ, աշար մայլէ ու մաշնճաճ, աշար լիւծի ու լիւծալիւ.
Յսր ծո լիւծիոն ծնէ, քարծա, բարնայչէ, քոլար-ճօրնծէ ու
քիւ աշար ու քօրնիւ ծո ու քեաճմաննայլ լիւ. Օճ ճօրնայլ ճ
ճօրնծա ճայլ, աշար ճեան ճօլայչէ ճաճ ճիլլէ, աշար ճաշն
մօշն ծո ճիւղնեանայլ ու միշ, աշար քիւլիւ ճար, ճիւլի, ճօրնայլ
ու ճ-ճօլչեաճաճ, աշար ճաճալլ ճեան ճաճարճ, ճար-մեար ու
ճաճիւ, ճաճ, ճօրն ճալմա, ճօրնայլ, ճաճ-ճաճաճ լիւ, ծո
ճիւլլ ճօ հ-ճաճ, աշար ծո աշարն ա քօճ աշար ա ճիւլիւն աշար ա
քօր-մօրչարն ար Ալլայլ, ճիւ ծա քիւ լիւ ու քաճ լիւ ճ'քար-
աօլ ճիւլնա; աշար մայլ ու քիւլլ լիւ լիւլայլ; աշար ծո ճիւլար-
ճարն ա ճեան ու ա ճիւլլիլ ճ'քա ճաճ-լիւլայլ, ճիւ ծո ճարճաճ, Իւլլ
ճօրնայլ, ճօր-մարնծէ ու ճաճ ծա ճիւլլիլ. Օճ ճօրնաճար
ճաճա ճօրնալ ճիւլիլ լիւ, ծո ճաճալ նարնայարն ճաճալիւ-
լայլճեաճա, ծո ճօճ ար ճաճ քարնայլ ճաճալիւ, աշար ար ճաճ
ճ-ճալնայլ ճաճ, աշար ար ճաճ մայլլիլ մօր-ճիլլաճ : օլլ ծա
հ-լայլ լիւ ան ճօրն ճաճ-քարն ճաճ ճիւլլաճ աշար ճաճ ճ-լայլ-
լալաճ ա ճ-լայլարն ա ճ-լայլ ճօ ա ճիւլլաճ ճօ ա ճ-անքօրնայլ
լիւլ. ' Բա հ-լայլ անայլ ու ճ-լայլ լիւ, ճաճ ճօրն, աշար
ճօրն, աշար ճօրն ճիւլլաճ, մայլ ճօրն ճօրն ճօրն ճօրն ճօրն
լիլ ճօրնայլ, ճաճ օլլ ճիւլիլ ճաճ-ճաճալլ; աշար ճօճալ
ճօր-լալ [ճաճ մայլ ճօրն քօրնայլ] աշար ճօճալ ճիւլի-
լալ, աշար քիւլլալ ճիւլլալ, ծա մայլ ճիւլլալ ճիւլլալ;
աշար ճիւլլալ լիւլալ ճիւլլալ ա մայլ; ծա ճօրնալ ծո
ճօրն ճաճ-ճաճաճ ճիւլ ծո քարն ար ճիւլլալ ճիւլլալ
լիւ; աշար ճօճալ ճօրն աշար քիւլլալ ճիւլլալ, ծա մայլ ճիւլլ-
լայլ ճաճալիւ, ճօ ու ճիւլլալ մօրն, մայլնայլ մայլ ճիւլլ;
ճիւլն աշար ճիւլլալ, ծա մայլ ճօրն ճաճալ; ճօրն աշար
ճօրնայլ; Օլլիլ, աշար Ալլալ մօրն մայլ ան ճիւլլալ, ճաճ,
լայլալ ճաճալլ ճիւլ ճիւլլալ; աշար ճօրն մայլ ճօրնալ ճիւլ
լայլ-արնալ Ալլալ; ճիւլալ ճիւլ ճօրնայլ ճիւլլալ ճիւլլալ
լայլալ ու քիւլլ ու քաճ. Օճ ճօրնայլ ճիւլ Ալլալ ճիւլալ ան
լայլ-լիլ լիւ ճօրն, աշար ճիւլլալ ա ճօրն ար ա ճաճ-ճօրն,
լայլալ ճիւլ ճիւլալ մայլ, մայլալ, մօրն-ճալ ծո ճօրն ճիւլ
ծա ճաճալ, աշար ծա ճիւլալ, ճօ ճաճ ճ-լայլալ անայլ ու ճիւլ-

sprang at each other; and they singled out princes to be struck down, and nobles to be destroyed, and brave men to be prostrated. So that the warriors and troops were turned into a close, flat, low, conspicuously mangled stage [prostrated] by their mutual achievements. When the maintaining hound of his people, and the chief sustainer of all territories; and the royal, consummate wisdom of the sovereignty; and the unerring, calm, safety-rudder of the provincials; and the stout, liberal quick-journeying keeper of Tara, i.e., the brave, victorious Conn of the hundred battles, saw that, he started up suddenly, and wreaked his fury, and his vengeance, in return for their own disobedience, upon the men of Ulster: for he thought it worth his while to visit their crimes upon them, and therefore rushed with anger into the conflict; and stooped his head to his spear in the battle; until the ranks of his foes were laid in maimed, mangled ridges by his valiant attack. When this was observed by Conn's fifty foster brothers—strong unflinching champions who were never routed or subdued in battle; and upon whom a retreat was never followed up: for, they were the band of good men who never would abandon or expose their lord in difficulty, danger, or distress; who were Corc and Connla, and Ceidgin of Cruachain, the sons of Conall son of Aenghus Foirt, king of Connacht—the foster-father of Conn of the hundred battles—and Eochaidh of the one eye [i.e., the son of the king of the men of Fortreann in Scotland] and Eochaidh the white-kneed; and Fiachaidh the white-handed, the two sons of Criomhthann of the yellow hair; and Gaireach the daughter of Criomall was their mother; two companions of Conn of the hundred battles from the day upon which he descended upon the surface of the earth until that moment; and Eochaidh the fair, and Fiachaidh Suighdhe, the two sons of Feidhlimidh Reachtmhar, and brothers of Conn, attended by their high-spirited followers; Maine and Dairbre the two sons of the stout king of Tefia; Foidgin and Tiobraide; Oilill, and Asal the great, the son of the champion, the captain of the king of Erin's household; and Ros, the son of Iomchaidh the red-armed king of Ulster; and they made a furious, wide-spread, extensive onset, on seeing the anger of the sovereign. When the king of Ulster saw the rush of the sovereign upon him, and his vengeful wounds upon his nobles, he made a hearty, proud rush to turn Conn back from his war-

riors and champions. Those two chief kings sought neither protection nor escape from each other, until they plunged their two battle-spears into each other's bodies, so that the brown handles were shattered to pieces; and the great wounds were like proud, thick-edged, red-streaming, fervent, blood-flowing windows; and they had time only to interchange the two wounds with each other, when two hundred champions of the best of their people came between them, on that great (battle) ground; and they began to cut and pierce each other, until the ground around them was covered with broad, coagulated pools of blood; and until brave men were pierced through from their mutual blows and strokes. The brave men were not content with these wounds, without wearing their colgs* and their swords upon each other; until they fell in mangled, lifeless litters in the presence of their chiefs and lords; then the king of Erinn went forth to seek the king of Ulster in the battle; and he gave him a thrust of the great broad spear that he had in his hand; but it struck in the large centre boss of the great shield; so that the heavy shield was left a pierced, broken, crushed heap from that thrust; and the red-passage of the broad lance left an awfully wide, deep-mangled, incurable doorway, through the brave champion; and the spear passed uncringing into the pit of his arm, into the gaping wound of his death, and out through his back. He had not succeeded in drawing the great spear out after that, before each of twice nine champions of Conn's rear body-guard thrust a spear, to slay him, into the great king; so that they were as a paling of death through his body; the same as hazel rods through a fringe; but he needed not bleeding or reddening, after the one wound which the king of Erinn had inflicted upon him. They then beheaded the king of Ulster without tarrying or delaying; and his nobles and best men fell around him, so that not one escaped, by retreat, or by exertion, or by chance, but fell, all around their lord. Then Conn finished his royal progress by visiting his royal towns; and he left every cow in its cow keep, and every captive on his path (homewards), and every woman with her own family; and went forward himself on that night and consumed the remainder of the Feast of Tara. And then came unto him powerful friends of the Tuatha-de-Da-

* *Colg* is one of the ancient Irish names for a sword. See *Foras Focul*.

Տաւալի՛ն Եւ Դանան, Եսծոյ, Պոծ և իյ՛ն Դաճլոլլա; Էջար Պոծ
Եսծայր; Էջար Շրլոյնէան Շալլալոյն; Էջար Դարն և իյ՛ն Դարն;
Էջար ան Երազ իւսծա՛ն և Շալլալոյն; Էջար Շրաոսծա՛ն և Շար Շիւր;
Էջար Պոնչար ան Երոջա; Էջար Շարնա՛ն Աւա Տլլլլր; Էջար Պաօն-
Երոյն իւսծոյնա՛ն շոնա իւսծալի; Էջար Տո՛ն Տալլլլլ ցլան ալլլ; Էջար
Պոլլլ Իյճեան Տո՛ն Տալլլլ. Էջար ԵւջաԵար լեծ Լորա լեյլլր
Ես Լեարալլալի, Էջար Իւսծոյն Շալլալլա Երեւո՛ն Ես Յ-Երեւոսծալի,
Էջար Լիլլլ Իլլ Ես Ե-ԱւաԵալի; Իոնար շար Ես Շալլա Եր-Բլալլալլ
Շոն շոնա ԵրաԵալի Իյն Երա՛ն Եր լծ ար Ես իւսծա՛ն, իար Ես
Երլլլլլ Շար Եր լծա Ես Երալլլլ, Ես Իոնա. Էջար ԵւնչաԵար ար
և Ե-Ալլլ Իլլ և Երլլ Լեարալլա իւսծեան Իլլ Ես Էլլալլալլ, Եսծոյ
Աւ, Էջար Լան, Էջար Լեան, Երլլ Ե-Իյճեանա Տրաւլլալլ և Երեւ-
Իալիլլ Տրեւլլա; Էջար Ես յաԵաԵար Էլլա յալլալլ Էլլա Էլլա յրեւալլ
Ե-Իոնարալլ Պիլլիջե Լեան; Յո Ե-ԵւնչաԵար Իո Եր:—

¹ *Aedh of Sith Dabhilla.* Of this mythical personage we know nothing, but Sith Dabhilla must be Cnoc Dabhilla, now the Abill Rocks on the coast of Dublin County, between Rush and Holme Patrick. These rocks are called Cnoc Dabill on an old map in the library of Trinity College, Dublin. When Boan the wife of Nechtan of Sidh Nechtan, [Nechtán's Hill] in which the River Boyne rises, dishonored the sacred well which stood within her court, its waters overflowed, and she fled from them towards the sea. But the water followed until it overtook and drowned her, and from her the river took its name of Boan, or Boinn, now anglicized Boyne. The lady Boan was followed all through by her lap-dog which was named Dabhilla, and which, like its mistress, was overwhelmed by the flood, and carried out of the Boyne's

mouth and as far as these rocks, on the coast of Bregia, which from it are called Cnoc Dabhilla (Dabhilla's Hill.) See *Dinnseanchus*.

² *Aedh of Edair.* This Aedh was one of the Tuatha de Danann, residing on the top of Edar, or Beinn Edair, now the hill of Howth near Dublin. His daughter Eadaoin was wife to Oscar the son of the warrior-poet Oisín. She died of grief at seeing her husband badly wounded after a battle, and was buried on the north side of the hill of Howth, probably in the ruined Cyclopean grave which still remains there.

³ *Derg of Sith Deirg.* There were many places in ancient Erin called Sith Deirg, or hill or fairy mansion of Derg, but which of them is spoken of here it would be difficult to decide. It is probable, however, that it was

nann, viz., Aedh of Sith Dabhiolla³; and Aedh of Eadar⁴; and Criomhthann of Callainn; and Dearg of Sith Deirg⁵; and the tricky Druid of Cuilleann⁶; and Craobhach of Carn Chnipe⁷; and Aenghus of the Brugh⁸; and Seafnach of Ath Sighir⁹; and Maondorn¹⁰ the boastful with his sons; and Gaoth Gaoithe of Glan-Aill; and Aoife¹¹ the daughter of Gaoth Gaoithe. They brought with them curing plants for their lacerations, and an assuaging salve for their cuts and wounds; and healing herbs for their sores: so that Conn and his champions were made brave, and smooth-bodied, at rising time on the following day, as if they were only after a banquet, or a fair, or a hurling match. After that there came to converse with him his three distinguished fairy favorites (mistresses), At, and Lan, and Lean; the three daughters of Truaghan from the brave lands of Treogha¹²; and they began to call and to urge him towards Magh Leana; and they said on the occasion:—

the Sidh or hill of Cleitech, on the brink of the Boyne, near Slane, already mentioned, and which about the time of the battle of Magh Lena was the residence of Derg Dianscothach, the father of Bla, who was the mother of the poet Oisín.

⁶ *Cuilleann of Sidh Cuillinn.* Sidh Cuillinn was the fairy mansion of the mountain Sliabh Cuillinn, now Slieve Gullen in the County of Armagh. This hill or mountain received its name from Cuillenn Cairpthech, or the Chariot-ter, son of the king of Britain, who was killed there by Congal Claringnech, who was monarch of Erin Anno Mundi 5031; but as the arch necromancer and astrologer Manannan mac Lir had a mansion in it in ancient times, I believe he was the tricky Druid spoken of here.

⁷ *Craebhach of Carn Cuip.* Not known.

⁸ *Aenghus of Brugh.* This Aenghus was the son of the lady Boan and of the Daghdha Mor, king of the Tuatha de Danann, who resided at Brugh na Boinne, or the palace of the Boyne, near Slane. Aenghus succeeded his father as lord of the Brugh, and is deeply mixed up with the amatory fairy lore of ancient Erin.

⁹ *Seafnach of Ath Sighir.* This man's name implies that he was a musician.

¹⁰ *Maondoin Maoidineach.* Not known.

¹¹ *Gaoth Gaoithe and Aife his daughter.* Not known.

¹² *At, Lan, and Lean, from the lands of Treogha.* The editor knows nothing about these women or their land, but that there was a tribe of the Firbolgs in Westmeath, which were called Tuath Mic Treogha, i.e., the Tribe of the Son of Treogha.—M'Firbis's *Pedigrees*, p. 52., R.I.A.

Աղբալի Լեւ Լեւոյն ի յ Եւր,
 Եւ Պաշտ ի յ Եւր ի յ Եւր ;
 Եւ Լեւոյն Եւր, Եւր ի յ Եւր,
 Եւ Լեւոյն ի յ Եւր ի յ Եւր.

Եւ ի յ Եւր Լեւ Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր.

Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր.

Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր.

Եւ ի յ Եւր Լեւոյն ի յ Եւր,
 Եւ ի յ Եւր Լեւոյն ի յ Եւր,

* *The Plain of the three Rathes.* This was Bregia, or the plain in which Tara stood. Tara got the name of the Hill of the Three (Tulach an trir) from the Tri Finneamhna, i.e., the three fair youths of Eimhain, or Emania, who were the three sons of Eochaidh Feidlech, monarch of Erin, and the joint father of Lugaidh Sriabh n-Dearg, who was father of Crimthann Nia Nar, monarch of Erin, in the ninth year of whose reign Jesus Christ was born. The "Three Rathes" of the Plain were their residences at Teamhair. See *Battle of Cumar*. Other tracts give the name a higher antiquity.

* *Leim Chon,* or Leim Chonchulainn, i.e., Cuchulann's Leap, now

Loop (Leap) Head at the south-western extremity of the County of Clare.

The following is the *received* account of the origin of this name:—Cuchulann was the most distinguished of the "Heroes of the Red Branch." He had a favorite Leannan or mistress whom he wished to abandon, but she watched him so closely that he at last determined to run away from her. He ran from Emania to this headland, closely followed by the lady; but when he came to the head-land, he found that the extreme point was separated from the main land by a fearful chasm or cleft some thirty yards wide, whereupon he made a desperate spring and landed safely on the island. The lady sprang

O Conn of the plain of the three Rath^a,
 Thou wert not wont to sink under misfortune ;
 There has been wrested from thee—a fact well known—
 This southern half of the land of the Gaoidhil.

By thee has been divided hospitable Erinn,
 From the point of Leim Con^a of the bays ;
 From the pleasant Ath Cliath Mearaidhe,
 Unto the sea at Cold Eadair.^b

The champions of Cliu Mail^c decided—
 The men out of great Munster —
 That they would upturn the ponderous earth,
 That it might be a reproach to Conn's rightful half.

Go forth from conciliating the tribes,
 O grandson of Tuathal—relief of thy people—
 Speed to the ample Magh Leana,
 If you wish to preserve our friendship for ever.

Thou didst slay the son of Mal^d victoriously,
 And his army upon the same slope,

after him, and landed also in safety. Cuchulann had not time to turn round before he saw his pursuer by his side, and then making another spring backwards, he landed on the main land again. The favorite, imitating his action, sprang backwards too, but reached the land at a level a little lower than the surface, where her back came against a projecting rock or flag, and she fell to the bottom never to rise again. The cleft, then, between the main land and the island is properly the Leap. The fatal stone against which the lady's back struck, remains in the same position still, a few inches below the level of the surface of the land, and a turn or whirl on it, on one heel, with the frightful gulf below, has been from time immemorial a test of firmness of

heart and steadiness of head, with the inhabitants of the district as well as with strangers who visit it. This stone is still well known to the inhabitants of the district, the native place of the Editor of this tract, as *Leac na Leanain*, or the Favorite's Flag.

^b *Eadair* or *Beinn Eadair*, the hill of Howth.

^c *Cliu Mail*. A district in the barony of Coshlea and county of Limerick, and situated between the hill of Knockany and Sliabh Riach. See *Annals of the Four Masters*, p. 1648, note 1.

^d *The son of Mal*, killed by Conn, was Eochaidh Muinderg king of Ulster, already mentioned ; and the son of Iomchadh, whom he put in Eochaidh's place, was Ross, who attends him on the present occasion.

Thou didst enthrone the noble son of Iomchaidh,
After the slaughter he felt no anger.

Let not Eoghan the Great escape from thee,
Seek out this furious lion,
That he may meet thee upon Magh Leana,
And there find his grave.

Then Conn having marched forward through unobstructed ways, and over great and beautiful plains, reached Ath Luachra that night; and took rest and encampment there. He who was there was a precious stone, and a transparent gem, and a sheltering tree, and the cluster of vines: for his march was the rush of a spring tide; and his journey was the evacuation of a country; and his uprising was victorious; and the earth was full of his renown and of his greatness; and both sea and land were joyous of his expeditions; and the monarch was visibly and certainly greeted by the three swelling billows of Fodhla, namely, the whispering, moaning, cold, long, high, playful, thick-angled wave of Inbher,^e in response to the red, royal, rough, impetuous, swelling, thick wave of Rudhraidhe^f; and to the curling, thick-layered, awfully-high-walled, white-foaming wave of Clidhna,^g responding to the other two garrulous, cataract-roaring waves, in hailing the monarch to their relief. And it was on the night on which Conn was born, that the following great fruit trees sprang from the earth in Erin, viz., Bile Tortan,^h

her off, so that she was drowned; and the wave of that shore has since retained the name of Tonn Tualghe. Should this and the other waves mentioned here, roar loudly at the time of inaugurating a monarch, or at any other extraordinary occurrence, it was deemed an omen of good luck. See *Dinnseanchus*.

^f *The wave of Rudhraidhe.* This was the Tonn Rudhraidhe, which drowned Rudhraidhe, the ancestor of the Clanna Rudhraidhe of Ulster.

This wave was in Traigh Rudhraidhe, now the Bay of Dundrum in the county of Down.

^g *The wave of Clidhna.* This was the Tonn Clidhna which drowned the lady Clidhna Cennfhinn, or of the fair hair. It is believed to be in the bay of Cloghnakilty in the county of Cork. See *Dinnseanchus*.

^h *Bile Tortan, Fo Rossa, Craebh Mughna, Craebh Daithi, and Bile Uisnigh,* were five ancient trees which sprang up in Erin in the reign of

Րօք; Շրօծ Պնշն, աշար Շրօծ Փալէ. Պշար ար 17 10
 ուօժէ ճառնա ծօ իւղճաճար տի Լօճ Խօր-ճլան, Խան-Ալլե
 Բօր Բարձ, Եաժօ, Լօճ Րիճ'ա Յ-ժօնճճար, աշար Լօճ Լէյն ծր
 ԼաճԱյր, աշար Լօճ ճօլիյոն Եաճճ ա ուլլէայ. Պշար ար 17 10
 ուօժէ ճառնա ծօ իւղճաճար տի Կ-Ալիյե Բալճար, Բօր-ճօլիյե
 Բօր Դօժ, Եաժօ, Տիւր, աշար Դօլր, աշար Եարձ; Եմալ ու
 ճօ Եժ Բի Բօլաճալճէ ճաճ Բար, աշար Բաժ Բօլիւիճէ ճաճ
 Բարճար, աշար ճաճ Բիւյոյե, Յօ Բաժնճ, Եաժօ, Բօլոյն
 Բաճ, Բիւլլի, Բիւ-Եժաճ:—

Այ օրժե՛ք իս չեղարի Կոյի,
 Բա բաօրի՛ն իր Ելիս օլլ,
 Լոյտե՛ք ու չեւրիո՛ծար տիս,
 Ելե Երեւան, Ե՞ծ Բօքս.
 Ե նսի՛նս ուօ՛ւ ար ծաօր ծի,
 Երաօ՛ւ Պաշտօն, Ե՛լար Երաօ՛ւ Փաշի՛.

Connaing Begeglaich, or the fearless, who was slain in battle Anno Mundi 4388. Connaing held a certain assembly of the men of Erin at Tara in the course of his reign; and they saw coming towards them from the west a man of wonderful size, carrying in his hand a branch of a tree, bearing apples, nuts, acorns, and berries. Having questioned him, he told them that he had come from the place of the sun's rising in the east to the place of its going down in the west, to know why it had stood still for a day; and having ascertained the cause of this irregularity, that he was now on his return again to the east. He shook the produce of this branch on the ground; and these being taken up by various persons and planted in various localities, produced these wonderful trees, which were all blown down in

the seventh century. The Bile Tortan, near Ardbreacan in the county of Meath, was Ash. The Eo Rosa, near Leith-Ghleán (Leithlin) was a yew tree, and became the property of Saint Molnise of Leith-Ghleann, from whom Saint Moling obtained as much of it as made shingles for his Duir-thech or Oratory, at Tech Moling, now St. Mullins on the river Barrow in the county of Carlow, and which was built for him by the celebrated Goban Saor. According to an Irish Life of Saint Moling in possession of the Editor, the Craebh Mughna was oak, and stood near Bealach Mughna in Magh Ailbhe, in the southern part of the county of Kildare. The Craebh Dathi, or Bile Dathi, was ash, and stood in the district of Fír Bile (now Ferbil) to which it gave name, in the county of Westmeath. The Craebh

and Eo Rosa; Craobh Mughna, and Craobh Daithe. It was in the same night that these three green-bordered lakes of perpetual beauty burst over Banbha [Erinn], namely, Loch Riach¹ in Connacht; and Loch Lein² upon Luachair; and the delightful Loch Eathach³ in Ulster. On the same night, three teeming rivers burst over Fodhla [Erinn], namely, the Siuir, the Eoir (Nore), and the Bearbha (Barrow), as was sung by the salmon of knowledge,⁴ the possessor of all intelligence; and the jewel manifestly rich in all history and in all truth, namely, Finntan⁵ the the prophetic, truly-acute and truly-intelligent :—

The night on which Conn was born,
He was welcomed by great Erinn;
In it also sprang up
Bile Tortan, Eo Rosa,
(Their homage to the night was no indignity,)
Craobh Mughna and Craobh Daithi.

Uisnigh was ash, and stood on the hill of Uisneach in the county of Westmeath. MS. H. 2. 16. T.C.D.

¹ *Loch Riach*, now Loughreagh, in the County of Galway.

² *Loch Lein*, now the Lake of Killarney.

³ *Loch Eathach*, now Lough Neagh.

⁴ *The salmon of knowledge*. "If I had eaten the salmon of knowledge," is a phrase often used by the Irish poets of the middle ages, when they wish to confess themselves unable to do justice to their poetical theme. The origin of this salmon is shortly this.—There was a certain sacred fountain—a Helicon—under the waters of the Shannon, in the charge of a certain just man named Conla. This fountain was the source of all literary and poetic knowledge. A certain poet, named Crimall, planted around it nine hazle trees, the foliage and fruits of which

burst forth and became mature in one day; the ripe crimson nuts dropt from the trees into this fountain, and were cast up into the Shannon. The salmon of the river came and eat them, and then became the salmon of knowledge. Whoever had the good fortune to catch and eat one of these salmon was immediately endued with all poetical knowledge. See *Dinnseanchus* of Sinainn.

⁵ *Fintan*, who is called here the salmon of knowledge, was the son of Bochra, who was the brother of Noah. He was one of those whom Noah refused to admit into the ark, and who with Censar, Noah's niece, and fifty other women, and two more men, came into Erinn a short time before the deluge. Fintan was spared by the deluge, and passed through various transmigrations down to the time of St. Colum Cille, and Dermait the

Ան օրծե ու շահայր Կոռն,
 Եւ բաօլիծ ուր Ելլե օլլ ;
 յոյրե ու լճաօլ, ունիմ շօ ուն,
 Լօճ Բլաճ, Լօճ Լէյն, Լօճ Կ-Եւաճաճ.

Ան օրծե ու շահայր Կոռն,
 Եւ բաօլիծ ուր Ելլե օլլ,
 յոյրե ու իւլլճեաճար շահ քանաճ,
 Տլիլն, իր Եօլլն, իր Եարեա.

Այսօր օ՜ ծօ քայլելի՛ շալահ ու Կա շահայր-լիւնի մար լիւ, աչար
 իւլլի աչա ինաօլեան, քի՞ծ ուն Եւ յոյլլօլլ ու լճաճ, աչար ուն
 Եւ յարեար քա՛ օլլ, աչար ուն Եւ յարեար ար ալլճեան, աչար ուն
 Եւ յարեար ար Երաճ Եւ ճաճալի ու ծօ շահաճալի շօլլիլլիլլե ու
 ճեան, օ՜ ճա օրծե լալի ա Ելլիլլե ա Ե-Եանիլլիլլ, շար ան մալլիլլ
 ա Ե-Ելլիլլ Եաճալ ա Ելլիլլ ա Կ-Ելլիլլ Ելլիլլիլլե, անալ իրեար
 Տեանճան քան-քիլլե :—

[Անալլ լալիլլ իւլլաճ ան իլլի,
 մալ Պիլլե մաճ Դեյլիլլիլլ ;
 Եւ մալլիլլ ար Կ-Ելլիլլ շիլլիլլե,
 Դալլիլլ Եար ա շ-քոճ Ելլիլլիլլե.

Այսօր ծօ՛ քայլ Կոռն ա արալիլլ Ե-Ելլիլլիլլ Եաճարա մար լիւ, շահ
 քիլլ, շահ քիլլիլլ, ու շօլլա մ-Ելլիլլ ար ճաճաճ, անալ իրեար
 ան քիլլե.]

Կոռն ճեաճ-ճաճաճ ու իլլի,
 ճաճա քոճ ա քիլլ,
 շահ քոճալ շահ քոլլօլլաճ,
 շահ շալիլլ ծալլե Ելլ.

Ար ան լիւ շալիլլ Կոռն իլլիլլ ար քիլլ քեաճա քաճա ար ա
 Կ-ալլե, աչար շահաճար շալլե ա քիլլիլլ աչար ա ճալլիլլ, աչար ա

son of Fergus, monarch of Erin
 at the close of the sixth century ;
 to whom and to the men of Erin
 assembled at Tara, he gave the history

of Erin down to that time. He died
 shortly after, and was buried in the
 mountain of Tul Tuinne near Loch
 Derg in the county of Tipperary.

The night on which Conn was born,
 He was welcomed by great Erinn;
 On it burst forth in prosperous course
 Loch Riach, Loch Lein, Loch Eathach.

The night on which Conn was born,
 He was welcomed by great Erinn,
 On it burst forth without delay,
 Siuir, Eoir, and Bearbha.

Since the earth welcomed him in that way, and as the sea boasted of him, why should not it be a fight with a shadow, or a cast (of a spear) against a cliff; or an eye measurement of the ocean; or an idea of eternity, for warriors or for champions to rise up against him, from the Monday night of his birth at Teamhair until the Tuesday upon which an opportunity was found to kill him at Druim Tuirleime^a, as Sean-chán the old poet says :—

[Upon a Monday night the king was born,
 The hero of Midhe, son of Feidhlimidh;
 Upon Tuesday at the rising of the sun,
 He received death on Druim Tuirleime.

And Conn spent his share of Erinn between the earth and the sea in that manner, without devastations, without ravages, during the term of three years and fifty; as the poet said :^c—

Conn of the hundred battles was king
 During fifty and three years),
 Without devastation, without conflagration,
 Without slaying a living person.

Then Conn went forth to a retired place to examine into his cause; and there came to him his brave men and leaders, his battle-generals, his

^a *Druim Tuirleime*, (or the alighting hill) where Conn was killed, was situated somewhere contiguous to Ros na Righ on the south side of the Boyne, about two miles below the town of

Slane. See *Cathreim Dathi* in the Editors's possession. There is another place of this name in the county of Westmeath.

^c From No. 220, p. 174. R.I.A.

nobles, his great people, and his warriors; Conall, the son of Aonghus Feirt, also came to him. He then shewed them all the devastation, and ravages, the contests, the virulence and the injustice that had been worked against him by that revolt. Conall answered and said: O chief king, do you perform all that becomes a brave man, for you possess the three attributes of a king, namely, to consolidate a country, to gain a battle, and to have the fortune of triumph upon your champions, by your uprising this turn. Conn answered and said, I fear the fall of the stout Columns of Teamhair unrevenged by their enemies; and the mangling of the generous hosts of Connacht, without a balance of nobles or of great men of their opponents; or my own death, or danger, or my defeat, or my banishment, what was not ever done to me in my strength or my youth; and what I have a right to do is that which is the purchase of fame, namely, to die, and my deeds and my fame shall live together; and let me die confronting my antagonist, since neither disgrace or desertion is a protection from death. Conall answered him and said: Take not, O chief king, tremor, or shivering, or fear at danger; nor terror at inequality, but maintain firmness against anger, and preparation against a challenge, and acuteness against questionings; and attention to discussion; and silence against argument; and hardness against war; and valour against battle; for such becomes a good man. It is certain you shall have the stout Columns of Tara to defend you with all their might on this occasion: for they are the brave sustaining posts of Tuathal Tcachtmhar; and the gallant bearing pillars of Feidhlimidh Reachtmhar; and the hardy protective props of Conn of the hundred battles. Further, you shall have the generous, protective hosts of Connacht with all their might on this occasion: for it is certain that every one of their nobles who is your senior, is a tutor^p to you; and every one who is younger than your age, of their children, are all foster-children to you; and all are their champions who are of the same age with you, are all your fellow companions: and therefore it is that those men cannot hut

^p *Is a tutor to you.* Conn having been educated at Cruachain by the king Conall, it followed, by the ancient custom of fosterage, that all the lead-

ing chiefs and champions attached to the court were his tutors in the science of arms.

defend you with all their might on this occasion. For it is certain that it would not be pleasant to those noble men to listen to the cold-hearted, furious, words of threatening of the sons of Heber, to drive and extirpate them from their native homes, and their rightful dwellings, and from their father-lands, if your shelter and your hereditary power did not protect them; and if your nobleness and your free descent did not liberate them; if your hardiness and your battles did not sustain them; if your friendship and your judgments did not preserve them; and it was for this reason our ancestors left us in command from a remote time, in the conservative hands of our friends and co-relatives, to protect you with all our might, on this occasion: for, you never allowed the low into the place of the high, nor the high into the place of the low; and you have not pronounced a king's tyrannical judgment, nor turned wrong into right; but kept every one in his own native rights, since first you made a monarch's circuit of Erin [till the coming of Eoghan the son of Mogh Neid to wrest Erin out of our hands, and it is certain to me, said Conall, that Erin in Eoghan's hands is not a play-thing in the hands of a child.*] And since Erin is in your hands, as it was in those of your ancestors before you, from the time of Cathaoir Mor, without shifting; it shall not be wrested [from you] on this occasion without the clangor of battle from us; unless it is obtained by the un-avenged destruction of our people, or the triumph of your death without rescue by some champions. Avoid not the battle; for, the stiff firm, ponderous earth is beneath our feet; and the cold, wet, full-blazing canopy of the firmament is above us; and I pledge my word, that until the fixed, thick, beautifully diversified, firm surface [of the earth] swallows us down; or until the misty universal, cloud-hilled, showery, full-bright mantle falls upon us, that not one of us shall give the space of an inch of way backwards in the battle. So that the manner in which every one of us shall die will be, with his antagonist opposite him, aiding you with all his might, on this occasion. Have done, O Conall, said Conn; these words are the ravings of a man in great danger; and this language is the argument of a clown, or a silly culprit; for I fear, O beloved foster-father, our being slain by

* No. 1, p. 56, R.I.A.

the fierce valour of the foreigners; and our being massacred by barbarous furious hosts of enemies. For, it is a forfeiture of his attributes for a king to be left alone; and a small army is the door of death; and a paucity of followers is a sign of weakness; and all these attach to me; on which account I wish to send messengers with terms of great advantage to Mogh Nuadhad. What are those terms? said Conall and all the assembly. The three provinces of Erin which he now has, to be his without contention; and the fourth province from me, along with these, to be given to him, although it be the sword supporting territory of my battalions, namely, the province of Uladh; and as security I will give him the sun and moon, dew and air, sea and great land, not to commit trespass or conflagration, or persecution, or injustice upon him; and let him leave me the province of Connacht unshared; and the territory of Teffia; and Tara with its profits; for by those I was fed since my birth. These are great terms said Conall. Though they be great, replied Conn, I grant them to Eoghan since I have not numbers enough of warriors and champions to oppose to him. Who goes with these terms, said Conall. Conn replied: Eochaidh of the white knees, and Fiacha of the white hands, the two sons of Criomhthann of the yellow hair, king of Aichill* and Umhall.* It would be more proper that poets should offer them, said the nobles. We shall not send poets, said Conn, in order that the foreigners and the men of Erin shall not say that it is at our solicitation they have accepted this division of Erin from us. Then the messengers, charged with submission, friendship, and reverence, reached Eoghan Taidhleach; and were admitted into the strong, firm pavilion of the brave king. There they were listened to silently and attentively; they told their errand sensibly and collectedly, and acutely and gradually; and every arrangement and every counsel that they were sent with, to the high king. The king answered them quickly, loudly, proudly, and said: indeed it would be to me as pleasure without steeds, ale without cups, happiness without music, sovereignty without submission, hiring out without pay, and a loan without return, that I should be without

*Umhall.—The territory of the family of Mayo. See *Leabhar na g-Ceart*, p. of O'Maille, or O'Maley, in the county 56, note v.

յմեաշան օրեաճալր Ելլեան ամ քճաշմալր, Եածոյ, Եեանայր յօ
 րա մալճի, Կշար յօ րա մարայի, Կշ մօ մօր-դալմօնի; Կշար յի
 քնլճեաճ-րա ան Եեարն քի ծոյն ճօնճ ճան ճալճեան; յօ ան արմարն
 րի ծոյն օրեաճալր ճան յաճճ; Կշար յի քնլճեաճ-րա ան օլ րի
 ար մօ քի ճար մօ ճլր; ծր յի ճեաճ րա ճօնճճա րի ծոյն ճար րօ.
 Պքեաճ ծօ ճալամայր-րե, Եար րա ճեաճճա, Լճ ար ճ-ճարայի, Կշար
 Լճ ար ճ-ճօնճճալճա, Ծոյն, յաճ ճլեաշար րօլճի ճար րի, յօ ճաճ
 ճար ճօնճճի, յօ մի ճար ճար մօր-րիլ. Ծլա րիլ քի քիլ, Կ ճշա,
 Եար Եօշան. Եօճար ճլնի-ճեալ, Կշար Դլաճար Լար-ճեալ, Եար
 յաճ-րան, Եածոյ, ծա մաճ Ծիլմօնայրն ճլ-Եար; Կշար Յլլեաճ
 յոշեան Ծիլմօնայրն ար մաճար. Ան Եաճ ճեալ րե Կ-օրեաճար
 ծալ-րա րի, Եար Եօշան. Ոյ Եա Կ-Եաճ, յօլ, Կ ճլր-րիլ, Եար
 յաճ-րան; օլ Եա յօճար քլալճեանայր ծօ Ծօնօրեաճար Ելլեան
 ծօ քաշճար ար Եա անա ճօն ճլր; ծր ծօ ճլր մաճ մալճ
 մարմար, Կշար Կճա Կշար Ելալ, Ելլեա Կլճ-րիլ; ծր Կ Ե Եար-
 անա Կ քարն ծա ճալճեան Կշար ծա ճօնճճի Ե; Կշար Կ Ելաճար
 ծնիլ, ար րլաճ, ծօ րիլ ար յ-Կլճե ար Ծօն, ճլ ծօ ճարն
 ճօնճի Եար յաճ յաճ Լլլճեաճ Եար Ելալ ծօլլիլ Ելլիլ ճար. Աճ

¹ *Baile Biataigh*, i.e., the town or lands of a farmer who was bound to supply refectations to his chief or landlord at certain seasons of the year. *Baile* means a town or residence; *Biadh*, food, and *Biatach*, literally a victualler, or provider of food.

The following ancient poem on the

- 1 Կա իլլ քիլճա Կ յ-Ելլիլ ճար,
 Կա իլլ Լճ-քիլճա յօ մ-Եար,
 Կա իլլ Եար, ճօն յ-ճլ,
 Կա իլլ ճօնճար ճաճ Եար.
- 2 Կա իլլ Եար յլ քիլճա ճօն,
 յ յ-Ելլիլ յօ յ-լար րիլ;
 Կ Ելլիլ րիլ, րաճ Կ յ-ճար,
 ճլեան ճաճ Ելլալ ճ ճօն.
- 3 Ոա Կ-Եարն մօ ճլեան ճլլ,
 ար Դիլլան, ան րիլ յօ ճլլ,
 ար մօ Կ Ելլա յօ ճլլ,
 Կ յ-Ելլիլ, Կ յ-Ելլիլ.

sub-divisional names of territories, and now, I believe, for the first time published, will shew the quantity of land in a *Baile Biataigh*. Its authorship, it will be seen, is ascribed, but improperly, to the *Finntan* already mentioned, at page 97, note ^m.

- 1 How many thirties [cantreds] in noble Erin,
 How many half-thirties to accord,
 How many townlands in linked array,
 How many [cows] doth each townland sustain.
- 2 How many townlands and thirty hundreds
 In Erin the abundant in wealth;
 I say unto thee—an assertion with sense—
 I defy all the learned to compute it.
- 3 Do not say that you defy me,
 Said Finntan, the man of sense,
 I am the most learned that has been
 In Scotland or in Erin!

the centre of the assemblages of Erinn, that is, Tara with its plains and its mounds, to be in the hands of my great enemies; and I shall not leave that morsel of my happiness uneaten; nor that fragment of my dignity unattached; nor shall I bequeath that disgrace to my family; for I shall not now accept these terms. We have heard, said the messengers, from our friends and from our companion Conn; that an attack over an offer of peace is not lawful, nor battle over an offer of terms; nor anger over deep submission. Who are you, yourselves, O youths? said Eoghan. They replied that they were Eochaidh of the white knees, and Fiachaidh of the white hands, the two sons of Criomhthann of the yellow hair; and that Gaireach, the daughter of Criomhall, was their mother. Are ye a pledge for supremacy for me? said Eoghan. Truly, not, O high king, said they: for, it would be a repudiation of the sovereignty for Conn to abandon the supremacy of Erinn to save the lives of any two; for, a good son will get a family; and he has, and shall have, Erinn; for, he is the best surety for spending and defending it: and we pledge our words, as far as we know Conn, that although he has offered terms, he will not concede one Baile Biaataigh^t of Erinn to you; but that he is desirous that you

- 4 Deag m-baile 'ra tñjca cëb,
an fñc'e baile, n' bñeð,
zib deð le a n-añmñ lñne,
tñjé adbul a b-fañmññze.
- 5 Baile ðonziñar tñjé ðeb bñ.
le taeb ða feirññz deð n' zñ,
cefeñe h-mñmñco aññ dñyb ðe,
zan boyn do buayñ ne ðñle.
- 6 Áñmñm-ñ oét tñjca deð
ñ tñjch Mñbe na mññ cëb,
deñ tñjca fñc'e eñle,
a tñjch Connacht ðul-bñye.
- 7 Áñmñm-ñ éñc tñjca deð,
an fñc'e tñjca, n' bñeð,
a beymñ hñ naò co n-zal,
aca a n-oll-éñzeð Ulað
- 8 Zeg tñjca deð ñ laizññb,
ocur fñc co rañbññ,
ó mñben Duibhñnet a le,
zo bealaç na bóymñe.
- 4 Ten townlands in each thirty-hundreds,
And twenty townlands, it is no falsehood;
Tho' small their number to us appears,
Their extant forms a noble country.
- 5 A townland sustains three hundred cows,
With twelve plough-lands,* It is no lie;
Four full herds may therein roam,
With no cow of either touching the other.
- 6 I enumerate eighteen thirties,
In the country of Meath of ample wealth,
And one score and ten thirties more,
In the land of the yellow-haired men of Connacht.
- 7 I enumerate fifteen thirties,
And twenty thirties, without falsehood;
This I say to you—a saying bold—
In the great province of Ulster.
- 8 Eleven thirties in Leinster,
And twenty, of teeming wealth,
From Inbher Duibhlinnet hither,
Unto the Road of the Boremba,

* *Ploughland*.—A ploughland was as much land as a six-horse plough could plough in the year.

† *Inbher Dubhlinne*.—This is an ancient name for the mouth of the River Liffey: Dublin is a corruption of Dubhlinn, the nominative form of the name, of which Dubhlinne is the genitive.

should trample upon adjustment and terms. Eoghan became angered at this, and said to a party of his people: Let those messengers be seized by you. Not so, said the nobles, it is not a sentence founded on the examination of truth by us, to detain them to be sacrificed. Cease, said Eoghan, they would not give their service to me on the day when the service of men is known; or in the day of casting spears among men; but to their friend and their own companion, Conn of the hundred battles; seize them, therefore, firmly and tightly, and bring them to the top of yonder long-ranged, far-seeing hill, and let them there be executed; and this was done; and it is from them the Riagha^a on Magh Leana are named. It was at the hour when day and night were equally dark, that Conn heard that his companions were hanged; which was not a time fit for warriors to march because of the excessive gloom; and he began to lament them by wails, and by cries, and by moans, like a woman, or a silly girl, lamenting her first son; and the good king became fretful, distressed, melancholy, tears-lamenting, from that tearful sorrow. Cease for us your lamentation, said Conall, for you shall obtain the victory, if you be brave; and avenge your friends with a good spirit, by right of sword. I shall do that, said Conn, and I pledge my word, that if Eoghan had seized my two companions, and allowed them to depart alive with me out of Erin, I would not have come back, for even one night, into Erin, while he survived there; and I also vow that should he proffer

12 ԾԱ ԲԷՐԵ ԱՐԻԱ ԲՕ ԷՐԻ,
ԱՅ ԴՈ ՔՕՐԱՊՊ ՈՐ ԲԵՐՄԻՅԷ,
ՔՕՐԱՊՊ ԵՂԻ ԲԵՐՄԻՍԵՐԱ ՊԱՐ ԴՈ,
ՇԵՐԱՊԱԾ ԾԱՅԼ ԾԱԵԱՅՏ.

13 ՉԻ ՅԱ ԲԵՐՄԻՅՏ ԾԵՅ ՄԵԼԱՊ,
ԱՊ ԾԱՅԼ ԾԱԵԱՅՏ ԱՊԱՊ;
ԱՐ ՊԵ ԲԻՊԵՐԱՊ ԱՊ ԲԵՐ ԸՈ Պ-ՉԱԿ,
ԱՊ ԾԵՐՊԱԾ ՉԼԻՊ Ծ ՂԵԾԱՊ.

14 ՏԵՆԵՐ ԷՐԻՊՊ ԾՈ ՊԵԾԱՊ,
ՊԱՐ ԱԵԱ ԾՈ ՊԵՐ ՉԱԸ ԼԵԾԱՊ,
ՉՅ ԲԻՊԵՐԱՊ ԲԻՐ-ԾԵԼԱԸ ԸՈ ԲԻՐ,
Մ ԾԵ ԲԱՐԲԱՅՇԵԱՐ ԸԱ ԼՊ.

There is a fine copy of this ancient and valuable poem in the possession of the Editor, and a less accurate copy in H. 3. 18. T.C.D.

^a *Riagha*.—From Riaghadh, execu-

12 Two score acres three times,
Is the land of the plough-land;
The land of three ploughlands, therefore,
Is the quarter of a *Baile Bistaigh*.

13 To twelve plough-lands in full,
The *Baile Bistaigh* alone is equal;
As I am Finnstan, a man of sense,
The tenth generation from Adam.

14 The history of Erin in memory,
As it is in all the books,
Finnstan the truly intelligent hath,—
Of him is asked how many.

tion, as much as to say, Execution Hills. This was believed by some people to be the same as the word Riada in the name Eiscir Riada; but see p. 68, note ¹.

աճար ոյլե ծամ եծօր՝ ար բէ, ծա լէյլեաճ-րան Երբե սլե սաճա, չօ
 քաճարանայ Եալե Ելալայ, յաճ չեաճարն-բէ բն յօ չօ յ-ճօճ-
 արն յօ ճօնճալաճա բար, ա լօր քաճա աճար ա չ-քօրք ճօնճօն,
 աճար ճօնլայն; աճար ար ծարան ծամ ան տօրն լե ար ճարեար
 յաճ, աճար ա ծաճարք ան լաօնճ ան:—

Ծարան [ա] Եօճար չօ յ-աօն,
 ծօրքաճ քօլա ար ճարն ծօ աօն,
 չան ա ելէ լե աճ յէ աճ արն,
 ա յիք Կիրօնճարն ճլ-Եարն.

Ա Բիալարն յիք Կիրօնճարն ճար,
 ա ի-լաճ Պիճն քաճ-ճար;
 ծօ լօրն յօ ճօնճե չան ճարն,
 ծօ ճօրան քօ ճր ճր-ճարն.

Ծարն ար յ-ալճէ, բօնն ար չ-ճլ,
 քօլլիք քիլէ, ծօրն ճրն,
 չարն ար լաճաճ ա չ-քաճ ճար.
 յիք արն-ճա լե ի-արնն.

Ծար քաճ յի ար լաճարն քիլան,
 ծար քաճ, ծար չօլէ, յի ար չօլն;
 յօճա յ-քար ճօն ար չ-ճլ,
 յօ չօ յ-քարն քաճ ճօնն.

Երն չօ ա Կօնալլ Կիրաճն,
 չաճ ծօ քօլլաճ քօլլաճն քաճա,
 յօ չօ Պաճ Լեռնա, իճ յ-ճա.
 չօ յ-քարն չօնն ար ծարան. Ծարան.

Ար ան բն ծօ Երն Կօն աճար ծօ չաճարն ա ճաճարն
 քաճ, աճար ճօնարն ան ա չաճ-քիլ, աճար ան ա ճօն-քօր;
 քաճ, ա ճօն-քիլ, ճար-քաճ, ճօնքաճ, ճօնքարն, չօ
 յա լօրն քօ, ճարն, ճարն, ծօնքաճ, ծօնքարն, չօ
 քաճարն յօն քաճարն, քաճարն, ծօնքաճ, ծօնքարն
 քիլ քիլաճաճ, քիլաճար-քիլ, քարնքարն, ար յա ճօնքաճ-
 ճա ծօ քաճարն աճար ծօ քարն, աճար ծօ քօնքարն քիլաճ

me to concede to me the whole of Erin, to the one-fourth of a Baile Biataigh, I would not accept it, until I have avenged my companions by trial of battle and by right of sword and combat; sorrowful to me is the errand upon which I sent them; and he delivered this poem there:—

Alas! O Eochaidh the talented,
The trickling of blood on the skin of thy side,
That thy champion life was not prolonged,
O son of Criomhthann of the yellow hair.

O Fiachaidh son of comely Criomhthann,
From the land of green-bordered Aidhne,
Thy corpse covered with crimson gore
Has scalded my heart without guile.

Ruddy were your faces, fair were your necks,
Brightest of features, darkest of secrets,*
Rough was your shooting in fair battle;
Smooth was your intercourse with maidens.

By the heavens and by the firm earth,
By the moon, by the wind, by the sun,
I shall not yield one foot backwards,
Until I have turned our foes.

Arise O Conall of Cruachain,
Uplift your terrible crimson shield,
Go to Magh Leana, a glorious act,
"Till you perform a deed that shall give sorrow.

Then Conn arose and put upon his fair skin and beautiful body his battle and combat suit, namely, his dark-grey, flowing, long, wide, skin-shirt, with its three beautiful, varied, well-coloured, wheels [brooches] of gold in it. He put on his well-fitting coat of distinction, made of the wonderful cloth of the flock-abounding, beautiful-mansioned Land of Promise, bound with girdles and buttons, and with embroidered borders of red gold; so that it fitted to every part which could be touched by

* *Darkest of secrets*, i.e., keeping secrets in perfect darkness from all the State and Royal confidential men.

the sharp point of a hard needle, from the top of his head to the calves of his legs. Outside this he put on a heavy, firm, strong-ringed coat of mail, with its firm head-piece of the same kind. He put his light, strong, leg-armour, made of fine-spun thread of Finndruine^w upon his legs; giving a dignity to his noble carriage, and being a protection against cutting, and a support in resistance. He put his two lacerating gloves upon his hands, having the colour of snow freely to be seen upon them, and possessing the attribute of victory in the field of battle, and that no erring cast should be thrown from them, by day or by night. He put upon his neck his easy, thick, noble, light collar; and upon his head his diadem of a chief-king, in which were fifty carbuncle gems of the beautiful, rare stones of eastern India, artistically set with beautiful bright silver, and with well-coloured gold, and with other precious stones. He placed his blue, sharp-edged, rich-hilted sword at his convenience; and his strong, triumphant, wonderful, firm, embossed, shield of beautiful devices, upon the convex slope of his back. He grasped his two thick-headed, wide-socketted battle-spears, with their rings of gold upon their necks. Conn then asked them all: has every one of you finished the lacing of himself to his body-armour of battle and of combat; or, are your champions all consenting to the nprise. Yes, indeed, O high king, said they; for wherever you play your Baire,^x there shall our leading and our security be; and we shall be a firm impregnable fortress in the gaps of narrow roads, so that nothing shall pass under us, through us nor past us; your destruction among us on this occasion would be like the destruction of a prince among princes; for you shall not find your grave in our presence without the destruction of three times ten hundred of our best men around you. Then Conn went forward with luck, with speed, with success, with fury, with anger, with irresistibility; with order, with discipline, with mighty strength;

^w *Finndruine*. This was a kind of fine bronze used chiefly in ornamental works by the artists of ancient Erin.

^x *Play your Baire*. Baire is the name that the people of Erin had in

ancient times, and have still, even in Dublin, for the game of Ball and Hurlays; and is applied figuratively to any contest, combat or battle.

with crushing, routing, and driving (force); with strength, with venom, and with enmity; with victory, with ardour, and with permanent triumph. For, that career was an unobstructed, willing spring-tide course. Like the rapidity of an impetuous, devouring, deep-scorching fire, was the rush which the hosts made until they reached the summit of Drom Damh,⁷ which is now called Druim Stuaghadh, in Magh Leana, where Conn's battalions bent the handles of their spears, and leaned their weight upon them while holding their council. Where is Fionn the son of Cumhall? said Conn. Here, said the noble hero. Go, said Conn, the twenty hundred battle-armed men that you are, to protect Tara with its appurtenances; and if I live you shall receive out of their profits the price of preserving them; and if I do not survive, the pledges and hostages of Erin are in Teamhair, and spend there your glory and your prosperity, until the rule of a monarch comes upon Fodhla, and until relieved by the young princes who survive us. It was then the high-minded hero, and the competent renowned chief, Goll the son of Morna, said: is it an exultation of [victory in] battle to your champions; or is it a world-end shout [of triumph] to your nobles, to perpetrate a nocturnal assault or slaughter? That, said Conn, is what we wish this turn, since we happen not to be equal in numbers of men or champions, or warriors, to Eoghan. I made a vow, said Goll, on the day when I first took the arms of valour of a champion in my hand, that I would never commit a nocturnal slaughter or assault: moreover, my eye is not sharp of vision,⁸ so that I require to have the light of the day. However, now, said he, the greatest and the most numerously sustained assault upon you, that shall I ward off your warriors. That is Eoghan Taidhleach, said Conn. Well then, let him be left to me, said Goll. Which of you, said Conn, will ward off from me the seven sons of Sigir, with their host. We are they, said the three victorious sons of Conall, namely, Corc, and Connla, and Ceidghin of Cruachain. Which of you, said Conn, will ward off me Fraoch Mileasach the son of Eibhear, that is, the son of the high king of Spain, with his twenty hundred battle armed troops, indepen-

⁷ *Drom Damh*, alias *Druim Stua*.
gach. Not known to the Editor.

⁸ *My eye is not sharp of vision*. See Preface, p. vi.

ճա՛հ. Պիլը ըն, ար Եօճայծ աօղ ի՛նձա, Եաճօղ, մա՛հ ընձ Դեար
Դօրքեան. Ըսյ՛ ճչայծ ծըղճեա՛ծ ծյօղ ըա՛հտ ըեյ՛ ծննրալ-
Եաճա Դօղճայր, Յօ ղա ղ-Ծա՛նայծ ար. Ըննը ըն, ար ծա ղա՛հ
օրեաճծա Դեյծկոյծ Ըա՛հտայր, Եաճօղ Եօճայծ Դյօղղ; ճչար
Դլաճայծ Տըյճօ, Յօ ղա Դաօր-ղաճայծ. Ըսյ՛ ճչայծ ծըղճեա՛ծ
ծյօղ ղա ծեյ՛ Յ-Եաճ Ըրաճ Ըալմա, Ըօյնքեանա, ծօ Լաօճայծ
Բար-ԸրաօյԵաճա ղա Կ-Ալրլա, Բլի՛ծ մար աօղ ըե Կ-Եօճօղ, օր
ծօ ճաճաճար ծօ Լայն ծօ, ղա՛ ղօյ՛Եաճ յօմարԵաճ ղօ արԵրա, ղօ
Եօճմաճ Ե Ծ-Ելճարնա Եալրլի՛ծ. Տըննը ըն, Եար ղա Երլ ծեյ՛նԵա-
Եալր ծլաղ ծյօմարԵաճ ծօ Ըլաղղայծ մօր-Ծալաճա մեար-սալլաճա
Պօրնա; օր ծ ծօ Բաօղ ար ղ-Երաճայր Ըօղղալ, Ըլծ
Ծնննը ղա՛ ծըղճեաճաօր Ե Եաճլա՛հ. Ըսյ՛ ճչայծ ծըղճեա՛ծ
ծյօղ ղա Ըեյ՛նք Եաճ Ըրաճ Ըալմա, Ըօյնքեանա, ծօ Լաօճայծ
Լօճլաղ Բլի՛ծ մար աօղ ըե Կ-Եօճօղ, օր ծօ ճաճաճար ծօ Լայն ղա՛
ղօյ՛Եաճ յօմարԵաճ ռաօ՛, ղա Լեաճար-Ըեյմեան Ե Ծ-Ելճարնա
Եալրլի՛ծ. Տըննը ըն, ար Երար օրեաճծա, արաճաճա ծօ Ըլաղ-
ղայծ Դեյծկոյծ Ըա՛հտայր, Եաճօղ, Երեարլ, Տօրաճ, ճչար Պօճ
Ըօրն. Ըսյ՛ ճչայծ ծըղճեա՛ծ ծյօղ Ուաճա Դեարձ մա՛հ Վար-
ննը, ծեաճ-օլք Եօճայր. Պիլը ըն, ար Ըօրա մա՛հ Եօճաճա,
Եաճօղ, ընձ ղաճ-արմա՛հ Սլաճ. Ըսյ՛ ճչայծ ծըղճեա՛ծ ծյօղ
Դլաղղ մա՛հ Դլաճմա՛հ, ըեար-Եճայր Եօճայր, Եաճօղ Եճայր մննքեա՛հ
Ե ղաճար. Պիլը ըն ար Արալ մօր մա՛հ աղ Դհեյնքեաճա, Եաճօղ,
ԵաօրԵա՛հ Եաճլալձ ընձ Երեան. Ըրեաճ Լեյճէլ աղ Ըօղղար-րլ
ճչար Ե Յ-Ըօղղարլ Ըօղղալլ, ար Ըօղղ. Լեյճ ար Ե ճլրծ-ընձ Եար
լաճ-րաղ, ղլ Կ-օրնԵար Բալնքեաճ Բեաճա Բօր ԲլալԵլի՛ծ, Ե՛հտ մաճ
ԸօղղաօյԵան ծաճա ըե Կ-ճլրծ-ընձայծ. Յրաճ աղղայծ ըն ծօ
ճաճարԵար ճա՛հ աօղ աճա Ե Բեյծղ ճչար Ե Բօճղան ծօ ղա Լաօճայծ,
մաճ ծլա Յ-ԸօղղարլԸլր ըե Կ-սար ղա մարնքե մե՛հ ար ղա ղարա՛հ.
Եօղղար Ըղղղղ Յօ ղալճ ըն. Եօղղար Եօճայր ծօ Եարար ծր
ճլրծ. Դօ Ըսայծ ար Բօճ ճլաղղղ օրեաճայր, ճչար Եղղճաճար մարԵ
Ե ղաղղղղղղ Ըղղղ, ճչար արեաճ ղօ ղայծ ղալ: Ոա՛հ Բալ Ե Բլօր
ճչայծ-ը, աղ, ար ըե, ղա՛ ար ծա՛նաճ ըրծ ղօ ըալալճեա՛հ ծա Եար
րղղղարայծ Ծ՛Երղղղ, Բօղ րալծընճաճ Ե ղաճաճար ծա ղա՛հ Պղղլե՛ծ
Ըարթալնք ճչա Կ-Եօղղղղղղ ըե Ըեյլք ար ճլճեղ, Եաճօղ ԵլԵար

dent of all others? I am he, said Eochaidh of the one eye, namely, the son of the king of the men of Fortreann. Which of you, said he, will ward off me the seven sharp shooting sons of Doghar, with their followers? We are they, said the two illustrious sons of Feidhlimidh Reachtmhar, namely, Eochaidh Finn and Fiachaidh Suighdo, with their noble sons. Which of you will ward off me the ten hundred brave, cold-hearted warriors of Asia who are with Eoghan; for they have pledged themselves to him that neither disparity nor depression, nor insult shall reach their lord past them? We are they, said the three times ten impetuous, proud, haughty, arrogant sons of Morna; for, since our brother has undertaken to fight Eoghan, what of us that we should not ward off his household. Which of you will ward off me the four hundred brave, strong champions of the warriors of Lochland who are with Eoghan, for they have undertaken that no excess of warriors, nor of brave strokes shall reach their lord beyond them? We are they, said Feidhlimidh Reachtmhar's three noble valorous sons, Breasal, Sorad, and Mogh Corb. Which of you will ward off me Red Nuadha the son of Dairinè, the noble foster-father of Eoghan? I am he, said Rosa, the son of Iomchaidh, namely, the red-armed king of Ulster. Which of you will ward off me Flann the son of Fiachra, Eoghan's grandfather, namely, the affectionate father of his mother? I am he, said Asal the great, the son of the champion, chief of the household to the king of Erin. What do you assign to me and to Conall [to do], said Conn. Have done, O high king, said they, it is not dignified to put service upon kings, for to high kings belongs only to exult in [the] great deeds [of their men]; and it was in this mode that every one of the warriors selected his work and his service, should they come to the fight on the following morning. Thus far the history of Conn. Eoghan's history is now brought forward. He went upon a beautiful commanding spot, and the best of his people having come to him, he said to them: do you not know, now, that your ancestors were not allowed their proper time or term of the sovereignty of Erin, in accordance with the settlement* under which the two sons of Milidh of

* *The settlement, &c.* This is a mistake of the original writer of this tract, or of some subsequent transcriber. See Preface, p. iii.

Spain forcibly contended for it, namely, Eibhear and Eireamhon ; and that we have not been allowed a just or equal share of it (the sovereignty); but that it has been wrested from us by angry incursions and from motives of ambition by our high monarchs. Moreover, two-thirds of our own half of Erin being against us, through hatred and deep malignity; and in proof of that, it were better for us to have three regular battalions opposed to us than the malicious instructions of Macniadh and the treacherous counsels of Conaire, now that they have given their hostages, their service, and their fealty to Conn in direct opposition to us. For this reason I have brought Spaniards and foreigners into Erin, as they are men that will not desert us, as Macniadh has abandoned us for Sadhbhs' smiles, and as Conaire has cast away our alliance for Saraid's good-natured pleasant conversation. In consequence of which I was forced, when Leath Mogha had bartered my life and my inheritance for the two daughters of Conn of the hundred battles, to bring over with me a large force of foreigners to be quartered upon and to contend for Erin for Leath Mogha, and for the men of Mumhain, fearing that Conn would reduce them to the condition of hereditary farmers; and place them under slavish rent and dire servitude; and it is my intention not to leave oppression or slavish rent upon them, by this expedition; but that numerous hosts traverse, and warriors consume it, so that there shall not be hereditary claim or slavish rent upon my clan by any other clan, after me; but to have unopposed power, if our career be prosperous on this occasion. That is the truth, O high king, said they. It is, indeed, said Eoghan, and do ye bravely contend for the sovereignty by your service. Truly, we shall, O high king, said they; for it is certain that we shall all be stretched upon the sods, or a sovereign inheritance will be left to our high kings by this expedition. Then Eoghan went forward again to his pavilion; and he had not gone far when he saw three saucy, impudent, venomous-tongued witches coming against him; and three repulsive, wild-croaking, coarse-haired sprites, and three blue-bearded, hideous goblins^b; and three frightful-faced, long-whiskered grey-dismal women

^b *Blue-bearded goblins.* This is the Editor has met with in Gædhilic first mention of such goblins the writings.

Լեօնար-էրոմա, Լեօնար-դճօլեռ քորմա; Էջար էրի մալշէ բրաօճա, քորմ-ճարձա ճօղ Եւրէրի ճօղ Եւալնճա՝ ար Բարալօր՝ ճաճա Եւրէճե օճար-Եւրճե, Էջ Էւրէրի ար Է Ե-ճեաղղ-միլիկ, ճրաւթ-միլաճ, ճրալեաղմա; Էջար էրի բրօնա քրէմքեաճա, Էւարճա, ԷօմիճալԵեաճա Էջ Եա Էալլեաճա բլղ; Էջար էրի Էեաղճէ Խօրճա, Լաւրճա, Լէմքեաճա, Լեօնարճալճե, Լաւարճաճա Լեօ; Յօ Ե-ճրալղ Ե-ճալ, Էջար Յօ Ե-ւաճիմալղ Ե-ճիճիմե, Էջար Յօ Եւրի Եաճրաճ քօր Է Ե-Էեաղճալ; Էջար բէ Լաղա Երօճա, Եւր-ճաօլա, Եարմ-ճրաղղա, Եւրճե-լղճեաճա Էջ Եա ԵաճԵալ; Էջար բէ Էօր Էաօլ-ճրճա, Էրաղմ-Լօղա, Էալղ-մաօճաճա Էջ Եա Էալլեաճա բլղ. Յար ճրալղ-Էաճար Եա Բլաճա բլղ Եա Բաճալ; Էջար Բա Խ-ւրճրալղ Լե Խ-Էօճղ Բէլղ Է Խ-Բալլլղ Էղմալ; Էլղ. Յար Լալ; Եեաղղա Եա մօր-քօճ-մալճե քօրմա բլղ Եա Խ-Բալլլղ. Էաճ Բա Է Ե-Էեալ; Եա մղա Լեճ, Բա Եա մալճե. Էաղճաղղա-Եա Է Յ-Էլղ Լե Բա Յ-Էւրաճալ; Բէլղ Բա բաճ-բաղ. Բալ; Բլղ Եար Յ-Էւրաճա, Բա Էօճղ. Էեարաղ Էեարա Է Էրղ-միճ, Եար բաճ-բաղ, Էաճղ, մալղ քօր Բրճալ; Էջար բեաճա քօր Էաղմաղ, Էջար Լարճա Լեճղա քօր Լեօնար-մալ; Էջար Էաօճօճ քրօճա քօր Էրեալալ; Էջար Բալրճ Բլճե քօր Բաղղ-Էաղղալ; Բա Ե-Էալ; Եա Բաճ-բաղ. Ոլ Ելղլղեաճ Եաճ-Եաղ, Էջար Ելղ Բալլլլղ Բաճա, Էջար Ելղ Խ-օլղղղղղղ Լալլլղ Եա Խ-Էաճարմ Բլղ, Բա Էղ Բլճ; Էջար Էաղղալղ Բլղղ Եար Բօ Էղմաղղա Բա Էօճղ. Էեարաղ Էեարա Է Էրղ-միճ Եար բաճ-բաղ: Էլղ, Լեղ, Էջար Լաղղ, Բլղղ, Էաճղ Էրղ Խ-լղճեարա Էրաճալղ Է Էրեղղ-Բալլղ Էրեաճա; Էջար Էաղճաղղ Եօ ԷարԵեղղ Եօ Եար Էջար Եօ Եաճ-բաճալղ Բէլղ Եւրղ-Բլղ, մար Բաճբար Էւ Եօ Եա Բալլլլլլլլլլղ Բլղ. Լլղ Բէլղ Էջար Լե Էօղղ Եար Ե-քրօճ-Էեաղմալղ, Էջար Է Յ-Էլօճալ; Էջար Է Ե-Էօղղալղ Եարա Եւրղ Ելղղղղ, Բա Էօճղ. Եւճ Բլղղ Էղղ, Բա Բաճ-բաղղ, Ելղղ Բեաճղղ, Էջար Ելղ Բեաճղղղղ Բլղղ; Էջար Ելղ Բալղղղղ Եօ Էլղղղ Էղղճե Էղղղղղղղ Եւրղ-Բլղ; Էճ Բլղղ Էջ Բլղղղղ Եւրղ Յօ Ե-Էալղղ Էրղղեաղղղ Եօ Բաճա, Էջար Յօ մաճ Եար Եւրղ ճաճ Եւրղ, Էջար Յօ մաճ Էճ ճաճ Երճար, Էջար Յօ մաճ օլճեաճ ճաճ Էաճ, Էջար

* *Women of the valley* (Geinide). This word Geinit, (singular) is thus explained in an ancient glossary in

T.C.D. Յերբ ցկոտ, յ. չոյ յ. արկեր
 ցկոտոյ. Եոյ եոյ հի սկկոյ.

⁴⁴ Genit of the valley, i.e., a woman.

of the valley^c; and three grey-blue widely-dishevelled polls of hair upon them; and three frowning, coarse eye-brows, without distinction and without separation, heetling obliquely over their dull yellow cheeks, and dropping over their deep-set, cheek-wetting, hateful eyes; and three corroded, caverned, importunate noses with these hags; and three heavy, sluggish, hopping, long, black, garrulous tongues with them; and the most hateful cries, the most fearful shriekings, and the venom of adders on their tongues; and six mischievous arms, small at the butts, ugly at the tops; with yellow nails, with these witches; and six thin, high, bare-boned, crooked-bent legs, with these hags. The nobles were frightened at the goblins; and Eoghan himself was terrified at seeing them in this form, and the attention of the great crowd became fixed upon them. Whence come those women? said the nobles. We have come from afar by our own powers, said they. Explain to us your powers, said Eoghan. We will speak them, indeed, O high king, said they, our art is to bring the sea upon the high places, snow upon the ground, broad sheets of lightning upon the extensive plains, and a change of form upon races (of men) and fairy distortions^d upon noble families. These arts are not the proper accomplishments of good women, nor shining graces, nor noble attributes, said the king; and disclose unto us your good names, said Eoghan. We shall, indeed, O high king, said they: we are At, Lean, and Lann, the three daughters of Truaghan, from the powerful lands of Treagha; and we have come to shew you your own death and short life as you shall die of these contests. Upon yourselves and upon Conn be your prognostics; and in rocks and in the waves of the sea be your evil intentions, said Eoghan. True, indeed, said they, we have not heen, nor shall we be avoided; and it is not a prophecy for sake of pay we make for you; but we are telling you that the termination of your prosperity has come; and that every stroke will be death to you, that every shot will have effect, that every wound will be mortal, that you will leave your head

i.e. Mulier Glynoon, a woman who doth be in a valley."—H. 3. 18.

^d *Fairy distortions*, (Siabhradh Si-

dhe). Even to this day the fairy distortions and emaciations are believed and dreaded in Erin.

Յօ Ե-բնի՛ցքե Ծօ ճեայն աճար Ծօ ճօրճար աճ Կա՛ւայն Կիւրոյն ; աճար
 Ե ԾննրաԾար րօ այն :—

Տշճալ Լեայն ծաօյն, ճիրծի՛ց քուր,
 ոյ քա՛ թօլր, Խո՛ շոա՛ խր Կ-շքեյր,
 քալ Լեայն ծաօյն, ծո՛ւմա քշեծիլ,
 ծայրեա՛ծ ալի, քրաօ՛ւքած քրեծիք.

Տօյճքն ճրն, քար քրաօ՛ւ քալե,
 Ծրալճ քար ալե, Կա՛ Կիւրոյն ճալե,
 Խրայն քլեա՛ց ծեարճ, յօն ծօրոյն,
 քարքն ծածն, ծեա՛ծ քար Խօրծ.

Լարքայն ճրաօն Կ քօրճ քա՛ծ,
 ոյ ծեար Կօր Կքլա՛ ծած,
 Կա՛ւար' Կա՛ց Ե Կ-Խր Լեայն,
 Կարճ Կա՛ ճր քալ Կ ճշճալ.

Ար այն քն քաղճար Կ քն Կն ճրօւ՛ւճա, քալ-քա՛ծ, քարն-
 ճլօրա՛ճ քն Յօ Կ-այրոյն Ե քալե քրաօ՛ւ Պիլեարա՛ յա՛ Ելիլր,
 աճար Ե ԾննրաԾար Կ Խրա՛ւր Կօրա՛ճ ճօրճիւրալեալա րօ այն :—

Կարքի՛ց քե ճեալիւրե,
 ճեալիւրե Կա՛ւ,
 ճօյծքն ծեար Խրալճքե,
 քօր քարքայն քա՛ւ.

Խա ճօրա քալե քօլլա՛ւ,
 քօրալլա՛ւ քարքա՛ւ,
 Խա ճօրա Կօրոյն ճօրալիւրա՛ւ,
 քօ Խա՛ւա՛ւ Կա՛ ճեալլա՛ւ.

Ծայրեա՛ծ ալ Կա՛ւ-քա,
 Խո՛ ճիրնքեյր Ե ճշճալ,
 Խո՛ քաօլի՛ն ալ Կալեալ-քա,
 ալ Պիլա՛ց Լան Լճա՜ն.

and your trophy with Conn's troops. And they spoke this lay on the occasion :—

Listen to the tidings we bring you,
It is no cause for halting—your assault was more frequent,
I have for you an insupportable news,
A slaughtered end—brave men shall be overpowered.

Blood shall stream over dishevelled hair,
Fire over a house is hospitable Conn's battle ;
There shall be a red spear in his hand,
The raven shall skip upon the plain.

The veins of the glaring eyes shall blaze,
No one will grant mercy from him,
Dreadful the plain, where ruin hovers,
Woe is he who desists not at the news.

Then came these three miserable, long-heeled, bitter-spoken hags,
to where Fraoch Mileasach the son of Eibhear was ; and they spoke
these mysterious, hateful words there :—

Listen to a prognostication,
Prediction of battle,
Courts shall be erected
Upon the tombs of princes.

More lordly shall be the ravaging prince,
The haughty, the angry ;
More lordly shall victorious Conn be,
The loud-famed, the guileless.

At the end of this battle
Illustrious shall be his renown ;
Glad shall he be this morning
Upon the wide Magh Leana.

The hideous woman who looks
 Upon your host at this time,
 Horrible shall be the force with which she will scream
 In a terrible shriek at you.

My intelligence is most abundant,
 My art is most varied,
 Fearful is this morning,
 Attend ye and listen.

Fraoch shall be slain in a close contest,
 By the nobles, unavenged
 By the arms of Eochaidh the one-eyed,
 And by Conn's sword—Listen !

Hence, hence, said Fraoch,
 What you say is not fore-knowledge,
 May your greatly beloved be before you,
 And after you your enemies.

After that the three deluding, swift, bitter-speaking women went to where Conn's troops were in thick, ready, brave troupes; every one of them being in the harness of their shields and in the grasp of their arms, and in the reach of their swords; and when these three tiresome loquacious women reached to where Conn of the hundred battles was, they began to incite him and to prevail on him to arise, and they said: Thy fortune in thy hands, O high king, and thy prosperity in thy steps, and thy terror in thy face, and thy conquest in thy battle; for, the sovereignty of Erin is hovering over thee in the same way that a fabulous land is seen fluttering*; two distinguished names attach to Erin from your mutual uprising on this occasion, namely, Leath Chuinn, from Conn, and Leath Mogha,^f from Mogh Nuadhad; and Lean spoke the following poem there:—

—it sometimes means fable or falsehood; and again it means moving, or unsteady.

^f *Leath Mogha*, i.e., Mogh Nuadhad's half of Erin, as conceded to him by Conn, and which was the cause of the Battle of Magh Leana.

Morning has come, good is the tidings,
As saith Lann and Lean;
It brings the same happy tidings,
That the death of Eoghan is cast.

This is Conn's half, as I hear,
Northward to Rudhraidhe's ware,
The other half—a lucky spoil,
Is Mogh Nuadhad's half.

It is time that they be attacked,
O son of Morna of the heavy blows;
The morning is beautiful with glorious light,
Well for you is the time it has come.

Now, therefore, when Conn saw the pleasing ushering cloud of the early morning, he started forward suddenly to the camp in which Fraoch Mileasach, the son of Eibhear was with his twenty hundred Spaniards, separated from all the rest, in a sound sleep. These great hosts of Conn shouted at them from all sides; and they began to slaughter and destroy them dreadfully; thereupon Fraoch arose with the clangor of the men and of the arms, of the deeds and of the slaughters all around them. He sprang furiously out of his pavilion, and had none of his arms with him but the hand-weapon which he had for use in his bed; this he wielded furiously and quickly in striking and slaughtering Conn's champions; so that fifty warriors were slain in that violent rush by the son of the king of Spain; until Conn and Eochaidh of the one eye came together against him; they shewed him all the fury and all the odds, all the valour and all the virulence that was to pour down upon him at that moment; and they plunged their two spears with the might of their arms into the body of the champion who inflicted two successful wounds upon them, tearing their armour irresistibly, so that each of their wounds was a danger of death to be looked at; and their combat was not equal; for the son of the king of

Spain had on but a shirt of many devices, ornamented with thread of gold; and the other two champions were armed, and in armour from the soles of their feet to the tops of their heads; and the son of the king of Spain fell upon that spot by Conn and by Eochaidh the one-eyed. And they gave two full cross strokes of their swords to the warrior, and left his body mangled, divided, and severed in four parts after cutting his head from his trunk. Then Conn's hosts raised a loud shout of exultation, which awoke Eoghan with his followers; and before they had time to fasten on or to adjust their battle accoutrements Conn's host began to slaughter and mangle them. It was then that the two proud nobly-descended parties, attacked each other with increasing anger and with the pleasures of hatred, and with tempestuous minds; and in front of each heavy-beaded front rank of them was planted a strong, long, firm wall of choicest, golden, border-branching shields; and of light-brown, neatly-formed, golden, bright-faced bosses of brown shields; and of the faces of beautifully-streaked, chainful, truly-firm shields; and of thick-sided, keen-edged, well-polished swords: so that it was like thrusting the head into a dense thick red flame; and it would be courting evil, and clambering against distress, to thrust the head into any of these upright, sharp-speared ranks. And it was sufficient horror to hear the special incitings of the high kings; the shouts of defiance of the champions; the startling chattering croakings of the birds of prey, and of the hopping bitter screaming vultures; and the first clash of each contest and combat; and the whiz of each shower of slender light (spears) which the champions cast in their first onset, thither and bither. And it was then they planted a bare, ready, brown-grey, envenomed, forest of thick-handled, spears past the white-rimmed, great and firm shields into each others breasts; and it was by smooth, tough, strong handles those keen spears, and smooth, sharp, deep-edged weapons were driven by them into the shoulders and sides of each other; so that the feet of warriors were stilled in quick combat; the arms of champions were sprained by

ծննդան, աչար շար Լեոնած Լառն Լաօժ Լե Բեօլ-Եմիւնայի Բար-
անկա; աչար շար մեծաւիշեօ Բարշ զ Ե-Բար Ռէյր զ Բօր-
Շրեւէտի, Բօր-Եօծնա ըւ; աչար շար Եօլեօ Բլէշե Յօլե ը
Յալլեօճաճալի; աչար շար Լեօնած Լնլեօճա Լօյնարնա ը
Եարեօ աչար ը Երեօ-Երեօ զ մլեօ մօր-մեօնարն, զ Եօնար-
նա զ Ե-Եօնարնալե; շար Եօ Բարեօճա Բլեօճա, Բնշ-Բաճա,
օճա աչար Երեօնարնա զ Ե-Եօնած Երեօնալեօ, ար զ Ե-Եօլեօ
ն Ե-Եօնարնալե ար ը Ե Եօնարն ըւ; աչար շար Եօ Լարեօ
Երեօ, Երեօ-Բաճալե լաճ, Եօ Եօլեօնալի Բլեօ Լօյնարն Լեօն-
արն. Աչար ը Եարնած ըօնա Եօ 'նա ըօ Յօնալի; աչար ը
նալլեօճար մար-Երեօ Եօ զ մօր-Լարն, Եօնարն ըրեօ Եօ-
Լեյլի ըւ; աչար Եօ Եօնարնալե Եօնարնա Եօ Երեօ-Երեօնա
մարն ըրեօ-մլեօ; աչար Եօ Եօնարնալե Եօնա զ Եօնած մօր-
մեօնարն զ Եօնալե ար աչար ըօ-Բաճար; շար Եօ Լարեօ Երեօ-
նալե Եօնալե, զ Ե-Երեօ աչար զ Ե-Երեօնալի ար Եօնարն, զ
Լարեօ Լարնարն, աչար զ Բաճա Բաճա Բաճա Բաճալե, Երեօ ար զ
Բարնալի աչար ար զ Բարնալի. Եօնար շար Եօնարն Երեօ-Եօն
Երեօ-Երեօնա, Երեօ-Երեօ ար Եօնարն Երեօ, աչար ար Եօն-
նալի Բարնալե, աչար ար Լեօն-Եօնալի Լաճ, աչար ար Ե-
Երեօնարնալի Երեօ; աչար Եօ Բալլեօնարն Եօնա Եօլ-Եօնարն
Եօն-Լարնալե; շար Եօ Բնած Բարնալե Եօնալե Եօն Եօ Լե
Լարեօ զ Լարեօն, աչար Լե Բարնալե զ Եօն-Եօնալե Բարնարն
ար զ [Բար Լարնալի] ըւ. Աճ Եօ զ Եօն, Բա Լարեօ Յար
Եօնարնալի, աչար Բա Ե-Երեօնալի, աչար Բա Եօնարնալե Յար
Եօնարն, աչար Բա Եօնարնալե Եօնարնալե Յար Եօնարնալե ար Եօն
Եօն աչար Եօնալե Եօնարն Եօ Բաճալի ար Բա Ե-Եօնարնալի
Բա, աչար զ Ե-Երեօնալի Եօնալե աչար Երեօնալե, աչար զ Ե-Եօնարն-
Լարնալե Երեօ. Ար ար ըւ Եօնարնալե Եօնալե Եօնարնալե Եօն-
Եօնալե ըօ Յօ Եօնարնալի Լարնալե Եօնալե Եօնալե Յարն; աչար Եօ Եօն-
արն Լեօ Բաճա Լեօնա Եօ Եօնարնալե, աչար Եօնարն Եօնարն Եօ
Եօնարնալե Եօն Եօնարնալե ըւ; ըօ Յօ Ե-Երեօ ըւ Եօն
Եօն Եօնա Եօնարնալե Եօնարնալե Եօնարնալե, Եօն, Եօն աչար
Եօնալե, աչար Եօնարնալե Եօնարնալե; աչար զ Եօնարնալե Եօնալե

manly flesh-strokes; and the anger of the men was heightened by these deep living wounds; and paths of valour were formed by heroes; and shining armour was torn by the fervour and powerful heat of the high-minded warriors, from the excess of their fighting; and the breasts and chests of the fearless champions resembled streaming, red-oozing windows, from being pierced by countless weapons in that attack; and they were as soft thoroughly-rent ridges from the punches of bright broad, great shields. And spears were reddened by the great wounds; active bands expired from the great, deep, repeated, incurable cuts; and helmets were crushed by the hard, quick blows of great heroes; and the faces of the great courageous champions were mangled from the visits of spears and various sharp weapons; and the overflowing pools, and the ~~crimson-red~~ streams of blood which flowed from the men and from the bands, became clotted, cold, thick pools in the hollows and in the furrows of the ground: so that red-mouthed, deep-black ravens descended upon the bodies of champions, and upon the carcases of noble warriors, and upon the broad breasts of combatants, and upon the chests of soldiers; and blue-mouthed, loud-croaking *Badhbhs*^a rejoiced; and they were all merry and vociferous at the extent of the tables^b and the abundance of the flesh-spoils which they found upon those cold-prostrate men. But one thing now: It was a fury without interposition, and a slaughter incalculable, and an attack without relief, and an unavenged annihilation of noble men,—the loss in men, and heads, and bodies which was left there in baths of blood, in frightful forms of evil and destruction; and in litters of death. Then the seven firm-advancing sons of Sigir from the front of Eoghan Taighleach's army, came with powerful, heavy, terrible anger, till they reached the very centre of Conn's army; and they cleared broad passages, and opened immense doors in their red career, until they were met by the three brave conquering sons of Conall of Cruachain. They were first

^a *Badhbh*.—This is an Irish name for any bird of prey, particularly the raven and birds of its class. *Badhbh* is also a name for a witch or enchantress; and in modern times it has been applied to a scolding woman or virago.

^b *The extent, or breadth, of the tables.* The tables here meant were the whole extent of the field of battle. The word *Leibhionn* means a platform, stage, or table.

encountered by Ceidghin, who spent on the sons of Sigir his best exertions, until each of them had wounded him; and he had wounded every one of them. The sons of Sigir, now, wondered that the strength of any one man in the world should grow and increase against themselves in that manner; and they inflicted seven wounds simultaneously upon Ceidghin, who observed and thought to himself that his friends were not brave for levying (his Eric¹) from the friends of the sons of Sigir; and that he would not prefer the claimants for his Eric to sue them for it to his own avenging himself upon them at that moment; and he inflicted upon them seven dangerous fearful wounds, each of which was a death's door within a year. Conall's other two sons then came to that battle ground, namely, Corc and Connla; and they closely pressed the fight to warm themselves, for they were the coolest and the soundest for the thrusts; and their spears were scathed in each other's bodies by the boiling heat of the blood burning them; and what was not wasted of them was broken, so that the spears were in visible, various, minute, tree-cut, flesh-besmeared, clear-broken pieces in the men. And the sons of Conall then raised their courage on high, and their fight above the others; and they dealt battle wounds; and a manly, powerful beating of thick, heavy, terrible blows upon those brave men; and they ceased not from striking, and constant-beating, until they had left those seven warriors battered dismembered trunks, after having cut their heads off their bodies. Then came undauntedly the seven shooting sons of Doghar, with their warriors, out of the middle of Mogh Nuadhad's army, to where Coun's victorious battalions were, and there they made a fierce road, and a stout encircling, and a general hone-cut carnage of champions; and there came to meet them at that time, the seven manly sons of Feidhlimidh Reachtmhar,¹ viz. Fiachaidh Araidhe,

custom was adopted by the Anglo-Norman invaders of Erin, and continued down even to the middle of the sixteenth century.

"A great levy of cows, namely, three hundred and forty cows, was apportioned upon and levied from

Dealbhna Eathra [Delvin] by the Earl of Cill Dara [Kildare], as an *Eric* for his foster-brother, Robert Nugent, who had been slain by Art, the son of Cormac Mac Cochlan."

¹ *The sons of Feidhlimidh Reachtmhar.*—These were Conn's brothers.

Տիրաօյնե, Եօճաճ Բօնոյ քաւէ զիւր, աշար Բլաճաճ քիչե, աշար
 զիւր. Աշար չի ար Եօ յաճրադ, յօր Եօ յաճրա քիւտեալաւ Ե Եօ-
 յաճրա յե Ե-ալար քիւրչե յա Ե-քիւրչեաճ, [չօ յ-սիրալոյն Ե Ե-աճարԵ
 սիրա] աշար յօ ծիւղքեաճ Ե Ե-ալար յօր յա Ե-ալարլի քի չօ Ե-ալար-
 օճեաճ, աշար յօ չօնաճ աշար յօ յեարչաճ, յօ յարԵաճ, աշար յօ յաւչ-
 արԵաճ քեաճ յիւ ԵիւԵալաճեաճ Պօշօլար յօ յա յեաԵալի քի;
 աշար յաճարա յեաճ յիւ Բիւրիլար Ե Ե-սիրա աշար Ե-սօրչար Ե
 յօնալալաւ չօ Ե-ալար Ե յալե Եօն աշար Եօնալ ԵիւաԵա.
 Եիւ քի, աճ օճ յօնալալ Եօշօն Եալլեաճ Ե յալե աշօ Ե-սօր-
 Եաճ, աշար Ե օլ աշօ յ-սաւչաճ, աշար յա յարԵ Եարալլե աշ
 Եարալլաճ, աշար յա Եարաճ ԵօրԵաճ աշօ Ե-օշօլալ, աշար աշօ
 յ-լօԵաճ Ե Ե յ-Եաճ Եաճ, յօ յալլ յօն Եօն Եաճալի յօն յեաճ-
 արա քի յիւ-իլաճ, չօ յար Եալլ յօն Եօն Եաճալի յօն յեաճ-
 արա յեաճ աշար ԵարԵաճ; աշար Եալալ յօն յա Եօնալ -
 քեարչաճ, քաճարաճ, քօրԵաճ, քօճարալլաճ. Ե Ե-ալե, աշար Ե
 Ե-ալա. Օլար Ե Ե Եարա քա Եօն, աշար Ե Եիւրչեալ քա Եօն,
 - աշար Ե Ել քա Եարալ, աշար Ե քեարչ քա Ե-ալալ, աշար Ե Եալար-
 քեալ քա Եիւալ, աշար Ե Եիւրչեալ քա Ել. Պօշօն Եի, Ե քալալ
 Եալա քա յօնալալ Ե Եօն աշար Ե Եալալա Ե յալար քի: յօն
 Ե-Եալալա Եալլ Եաճ Եօնալալա, աշար Եալա Եօնալալալալա,
 աշար քիւլ քալ քալաճ, աշար քիւալալա քեարչ, աշար յեար-
 չաճալ յարաճ, աշար Եալալալա յալլա. Եիւ քի աճ յօ քալալ
 Եօշօն Եա Ել, յար Ե-Եարալալա Ե յալա քի, Ե յ-Ե-լիւլ օլար-
 Ելլե, աշար յա Եօն Եօնալ Եիւ-Եարչեա; աշար յա յարԵ
 քօրաճ քօն-իարԵա; աշար յա յեալա Եիւալալա յալլալա,
 Եօն-Եօնալլե, աշար յօն յօնա յաճ յե Ե-ալալալա, քիւրչի
 - քիար-չօնա; աշար քիւլալ Ե յալլալալա; աշար Եօլ Ե յ-Եար-
 Եալա; աշար յօն Եօնալալա; աշար Եօն Ե Եալալալա;
 աշար Եիւլալ Եիւրչեալալա; աշար յալ Ե յեարալալա; աշար
 քի Ե Ե-քօնալալ. Աճ Եա յի Եօն, օճ յօնալալ Եօն Եաճ-
 Եաճ Ե յարալալալա Պօշ յաճաճ Ե Ե Եալալ, աշար Եա Եաճ-
 Եալ, աշար Ե Ե Եարալալ, Ե քօշար յօ Յօլ յեար յիւալա
 յաճ Պօնա Եօշօն Ե Եօլալ Ե Եաճ յար յօ յեալ; աշար յօ
 քեալալալա քիւ յօնալ Եօշօն, օլար յօ Եիւլալ Եօշօն Ե յա Ե
 յալալ աշ յարալալ Եիւրչ Ե Եօշօլալ Ե քիւրչե աշար Ե յարալալ
 Եիւ; աշար յօ Եալալ Եօն Ե յարալալալա քիւ յա յարալ Եալալ
 յեարա, յեարալալա, յարալալալա Պօնա: օլար յալ Եօշօն Եա

Bicis the bliud, and Curraoine, Eochaidh Fionn Fuath Airt, and Fiachaidh Suighdhe, &c. It was not easy to withstand their onset, in the angry moments of the champions, who, accompanied by a section of their paternal forces, unmercifully pressed their weapons into those nobles; and the seven shooting sons of Doghar were wounded and reddened, killed and destroyed in these conflicts; and the seven sons of Feidhlinidh carried their heads in triumph and in exultation to where Conn and Conall of Cruachain were. However, now, when Eoghan Taidhleach saw his nobles slaughtered, and his men diminished; and the dying troops becoming pale; and the mangled champions raised and carried out of the battle; a vehement wave of fury sprang up in the royal champion, so that there was not room in his body for sense to calculate his losses and deficiencies; but he went forward like angry, sharp, shattering, destruction-dealing thunder to have vengeance for them. For, his was the strong onset, the fierce cry, and the enduring hardness; the dreadful anger, the brave assault, and the destructive vengeance. Certain it is now, that it was evil to those who happened to come under the fury of his arms and of his courage at that time: unless he happened to be met by close battalions, by firm ranks, by indestructable shields, by corresponding anger, by overpouring enemies, and by [equally] haughty minds. However, Eoghan, after having gone throughout that battle, left after him a slaughter-track of slain (men), and mangled and death-hewn bodies; and decaying, dead-lying companies; and black-blue beheaded faces: and from him in a short time were many thick-wounded champions; and fallen brave men; and paling lips; and hands hacked on the back; and legs hanging crooked; and bowels and bellies cut; chieftains distracted, and men lying prostrate. However, when Conn of the hundred battles saw the confusion which Mogh Nuadhad had brought upon his battalions, men and champions, he commanded the active heroic Goll son of Morna to drive Eoghan off the men as he had promised; and he himself avoided fighting with Eoghan, who encircled the battle nine times in search of Conn, to wreak his anger and his enmity upon him; and Conn went to shelter among the active, courageous, arrogant Claim Morna; for Eoghan pledged his word that if he should find Conn where he could attack

him, all the men of Erin could not bear him away from him; and he slew many warriors in his pursuit. The heroic Goll son of Morna hearing of this, came to where Eoghan Taidhleach was subduing brave men, extinguishing companies, and diminishing parties. And when these two furious tearing lions met, they planted two manly, forcible thrusts of their arm-measuring weapons in each other's broad shields, so that the firm shields became wide-open sieves; and that they had not as much as would protect a man in action or in service, of the shields remaining, as they fell in fragments off the men in their presence; the ten hundred brave, mighty champions of the son of the illustrious kings of Asia, who were with Eoghan in his household, hearing of this came to his relief, and made a destruction of men and of soldiers, and of warriors around him; and they slew a great number of Conn's warriors and of the Clann Morna; and the chief part of themselves also fell there. The courage of Mogli Nuadhad now rose high, and he was transformed into a noble furious lion, to whom hounds and wolves that dare not be otherwise meddled with made obeisance; and he pressed hard the combat upon Goll, until he made him yield a warrior's groan; upon hearing which the great Clann Morna being grieved and troubled at Gall being in such distress, without having any assistance for battle or combat; and without many men or champions or warriors at his hand to protect him, came boldly and ardently to relieve Goll, and each of them inflicted a wound upon Eoghan; who dealt in return a wound to each of them, maintaining at the same time his combat with Goll. However, Eoghan's friends and the champions of Asia were destroyed by that conflict; so that not one of them came out of that litter of battle without falling in the presence of their king and lord. Then came into the battle three great, just kings of the friends of Mogh Nuadhad, namely, Laighneann of Breogan's Tower,¹ Treasmhaol the son of Dolar, and Iollann of Nimrod's Tower; and of Conn's friends there came to that battle ground to meet

¹ *Breogan's Tower*.—This was an ancient tower which stood at Corunna in Spain, and which was believed to have been erected by Breoghan, the grandfather of Milesius, whose sons

Ebher (or Heber) and Heremon were the respective ancestors of Eoghan and Conn, the heroes of the present tract.

րոյ, Եսծոյ, Բրեպ, Էսգր Տօրած, Էսգր Պօշ Տօրի; Էսգր
 ձո շար Եսծ Ե Եսլե ծոյծ ծո ԵրօրեաԵսլե Երծ-Բարրոյն Եսծ, Յօ
 Ե-Երծրածար Երլեծոյն Ե Ե-ԵրթաԵսլե Երծ. Ար Եր րոյ Ե-Եր-
 Յածար Ես րլշ ծօ ՊիսրեաԵսլե ծօ Բօր-Եսլեծ ԵծՅար ծօ
 յօրրալշ, Եսծոյ Փարս Եր ԲաԵր, Ե ԲարաԵր, Էսգր
 Նսած Եարշ Եր Եարրե, Ե օրԵ; Էսգր ծօ րոյնԵսլե րոյ Եր
 Երլշ Էսգր, ԵրթարրեաԵ, Էսգր Եարշար Երթ-Եսլե; Էսգր
 [Ծօ րոյնԵսլե] ԵարԵաԵ Երթ-րօրրե, Երթեա ծօ ԵրածաԵ Ե
 Ե-ԵրԵալ Ե Ե-ԵրԵարրա; Յօ Ե-ԵրԵա Ես Ե-րօրրալշ ԵրԵ Եծր
 Եր Եր ՔիլրեաԵ, Եսծոյ Եօրրեա Եաշլալշ րլշ Երեարր;
 Էսգր Բօր Եր ԵրԵաԵ րլշ րսած-ԵրԵաԵ ԱԵ; Էսգր ծօ Եարր-
 րեա Ե Եսլե Յօ ՅալԵաԵ Յարրեարրալ, Յօ րածար Եօր, Էսգր
 օԵԵ, Էսգր ԵրԵԵ, Էսգր ԵարԵաԵ Յօ Ե-ԵարԵաԵաԵ ԵԵ Եր յօշար
 րոյ. յօրրալ Յր Եր ԵրԵծր ԵրԵ Յ-ԵԵա ԵրԵա Եր Ե ԵրԵարր-
 Երլոյ. ԵրԵ ԵրԵ ԵԵ, Եր Ե-Երլոյ Ե Ե-ԵրԵաԵ Էսգր Ե Ե-ԵրԵար-
 Եար Ես ՅաԵ ԵրԵ Եր Եր ԵԵար րոյ, ծօ Երլ Պօշ Նսած ԵրԵա
 Ե ԵարԵար Ե Ե-ԵԵօր ԵԵ, Էսգր Ե Եօրրլշ Էսգր Ե ԵրԵար-Բարալ
 Եր Ե-Երլոյ, Էսգր Ե Երրարլշ Էսգր Ե ԵԵրարԵ Եր Ե Ե-ԵրԵաԵ;
 Էսգր ծօ ԵրԵարրալ Երլլ Էսգր ԵրԵ ԵրԵարր Եր Երլ-ԵրԵաԵ
 Եր Եր Եծր-ԵրԵար րոյ ԵԵ Երրարր Եր Ե Եօրրոյ. Ասգր Եր
 Եր Ես Եր ԵԵ ԵԵար ԵԵ ԵԵրԵար, ԵԵ ԵրԵ, ԵԵ ԵԵա Ես ԵրԵ Եր,
 ԵԵ ՅԵար Եօ յօԵա ԵԵ; օր Ե Երրլշ Եր Ե ԵԵ ծօ ԵԵԵ
 Բար, Ե Եր ծօ ԵրԵաԵ Ես Եր Յօ Ե-ԵրԵաԵ Բօր Ե Ե-ԵրԵար.
 ԵԵ Ե Ե-Եր ԵԵ Բար ԵրԵար Եր. Ասգր ԵրԵա Եօ ԵրԵ: Եր-
 Եր Բր Ե Բար Էսգր Յր Եր ԵրԵ Եօ, Եր ԲԵ; Էսգր ԵրԵր Բր
 Ե Բարալ Երօր Եօ ԵրԵր, Էսգր Էսրօ Եօ ԵրԵր Եր Եր
 ԵծՅար, Յօ Ե-ԵրԵ Ե ԵրԵրԵար ԷՅ Եօրրոյ Յօ ԵրԵաԵ Եր
 ԵրԵար, ԵրԵ ԵրԵԵԵաԵ Եօ Բարշ Էսգր Եօ ԲաԵ Եր Եր Եօ Ե
 ԵրԵ. Ար Եր րոյ ծօ Երլշ Ե Երլլ, Էսգր ծօ ԲրԵ Ե Բարշ, Էսգր
 ծօ ԵրԵալ Ե ԷրԵաԵ, Էսգր ծօ Եարրշ Էսգր ծօ ԵրԵլլ Յօլ
 ԵրԵալ ԲաԵաԵ ԵրԵալ; Յօ Ե-Եր Յօլ օրԵաԵ ԵաՅԵրԵարր Եր
 ԵրԵ. Ար Եր րոյ ԵրԵածար Եր ԵրԵաԵար ԵրԵ, ԵԵԵԵԵԵԵ
 Ես Եօրր-Բր Բօր Ես ԲօրԵր, Եսծոյ, ԵրԵա ՊիծրԵա Եծր
 Եր ԵրԵալ Ելն-Եր; Էսգր ԵրԵա Յար ՅաԵ Եր ԵԵԵ Եր

them three terrible, fearful champions, namely, Breac, and Soradh, and Mogh Corb. And they wounded each other with socket-wide battle-spears; and they fell at both sides in their litters of death.¹ Then, two kings of the men of Mumhain, of Eoghan's own true friends, came to him, namely, Flann the son of Fiachra, his grandfather, and Nuada the red, the son of Dairine, his foster-father; and they gave a fierce furious battle, and a fearfully heavy beating; and they made a bed of cross-divided, dismembered champions around their lord; until Asal the great, the son of the champion, chief of the household to the monarch of Erin; and Ross the son of Iomchaidh, the red-armed king of Uladh happened to meet them; and they beat each other vehemently and terribly, until they had mangled sides, chests, faces, and ribs, in that contest; so that nearly ten hundred champions, fell in these conflicts. However, upon the falling of the chiefs and brave men of both sides upon that spot, Mogh Nuadhad considered the great number of his enemies in his vicinity, and the fall of his chiefs and brave men, and the destruction of his foreigners and strangers; and the royal champion became filled with haughtiness and high courage at that great danger in which he saw his people; and his cheeks reddened like crimson; and he felt neither his hurts, pains, wounds, or cuts, though numerous: for he was more ashamed than if a battle had been gained upon him, at the thought that he might fall by a mercenary, or by any one champion in the whole world beside; and what he said was: It was a battle of man to man I have had hitherto, but I now must contend against men; and here I pledge my word, that it shall be incredible to people till the end of the world, the manner in which I shall wreak my anger and my enmity [on my foes] 'this day. Then his pride arose, his fury boiled, his courage ascended, and he beat and encompassed Goll as a hawk does small birds, until Goll gave a loud moan of distress. Then came to his relief three times ten impetuous, furious men of his own personal family, namely, the sons of Great Morna, son of Garadh of the black knee; and each of these

¹ *Litter of death*, i.e., that he fell so powerlessly as not to be distinguishable from the really dead men about him, and therefore liable to be tram-

pled upon, like a litter, by the combatants, as if he were dead. The word would mean also death-bed.

warriors inflicted a wound upon Eoghan; and not one of them escaped without a wound in revenge upon him from Eoghan; and he also maintained his own combat with Goll. The stout columns of Teamhair then, came in strength and enmity towards Eoghan, upon whom each of their chiefs inflicted a wound; and not one of them escaped without a wound from Eoghan, who still maintained his combat with Goll. The cherished companions of Conn then came, and each of them inflicted a wound on Eoghan, who returned one wound or more to each of them, and yet maintained his fight with Goll. Then it was that Goll gave a warrior's loud shout; and when it was heard by Connall the son of Aonghus Feirt, the king of Connacht, he came to his relief, and wounded Eoghan. Eoghan wounded, and double and triple wounded him, until he was left a death-invalid.^m He was for a whole year under cure at Cruachain, and died then of the venom of these wounds. Conn of the hundred battles then came against Eoghan, when he saw the distress in which he had his people, namely, Goll in danger, and Connall of Cruachain in his litter of death, from Eoghan, and the slaughter he had brought upon the sons of Feidhlimidh Reachtmhar, and upon his own household. The meeting of the two chief kings was not a meeting of little weight, or shadowy terror, but like unto the erection of two pillars of antediluvian rocks was the manner in which they set up their hearts with anger towards each other. However, it is certain that, until the sands of the sea, and the leaves of the woods, and the grass of the fields are counted, the number which fell by Eoghan's arm in that fight will not be reckoned, and has not been reckoned; and the whole army collected about him to slaughter him. It was then that Conn made a vehement thrust of the battle-spear which he had in his hand, and it passed through Eoghan's shoulder; and he [Conn] had not succeeded in drawing the spear, when he himself fell into the litter of death, with Eoghan's great broad long spear through him from one side to the other. It was no wonder that he fell into that fainting fit; for there were fifty wounds indicative of death and short life upon him; so that he was but the mere leavings of spears and swords. It

^m *Mortal invalids*, i.e., persons mortally wounded, or so wounded as to be rendered maimed or disfigured for

life, which in the "Brehon," or ancient law of Erin, was estimated the same as death.

was then that a truly awful, boiling rage; and a dark-rushing paroxysm of fury seized upon the kings of Erin, when they saw Conn in his fainting fit; and they all thrust their spears together into Eoghan, as many of them as could get round him; and they raised him up on high upon their spears, and made him a victim of spears and lances^a; and then they raised a shout of exultation aloud. When the foreigners heard the shout of triumph over their lord, their courage turned into unsteadiness, and they abandoned their firmness and their fortitude, and took unto themselves wildness and fluttering, and an anxious desire to retreat. However, weak were the men, and small each company; and heavy every fall; and light their minds; and unsteady their councils; and every sharp brake was a shelter, and every great wood was clear for those fugitives; whilst they were in restless, flying, disheartened, companies; and in terrified, groaning, fatigued hosts from their expedition and their marching, on that disastrous morning. Goll said then, lay down the heroic warrior, and his death was not the death of a coward. At the time of Eoghan's fall there fell at his side two chiefs of the chiefs of Mumhain,^o namely, Laighneanan of the wide blows, and Fiacha Baiceadha. And, now, all the survivors of the men of Mumhain and of the foreigners having departed irregularly and unsteadily; they were not pursued, because all those of Conn's troops who were not killed, were lying in death-wounds, so that there were not nine of them fit for action or marching. Conn then arose from his trance, and out of his swoon; and, in terror, took up his encampment that night on Magh Leana. And then they sounded aloud the praises of Eoghan Taighleach, and every one of them carried off his own friend and relation then; and the learned have left it on record that a greater number of Leath Chuinn fell upon Magh Leana than of Leath Nuadhad, though the latter were defeated and though it was their lord who fell there; and it is asserted by authors that a greater number of them fell by Eoghan alone than by

ḡoll gallann then, signifies death by such means. This is the ancient Welsh *Gallanus* or homicide.

^o *Chiefs of Mumhain*.—In No. 1, p.

64, Hodges and Smith's Collection, R.I.A., the words are more correctly, *ba arriab do mairib Eireann*—two chiefs of the nobles of Eire.

ծնած աղ ուժեւ ըլլ, բաժն, ընծա՛ն Ընդ աղ տղ ծո իւրեւծ ծա
 սիծ Եծճաղ ծո շուրմ ըլլ, աճար Ելլե ծո ծորնաղ ծո ըլլ; աճար
 քա ծնծա՛ն ծոբնծա՛ն սլե լաժ ծ շրմեւք ա ճ-ւրեւծ աճար ա ղ-ալաժ,
 աճար ծ ծի՛ն ա ճ-արաժ, աճար ծ ա ղ-բել՛ն շրմեւծ, բարձա՛ն.
 Եւրմ Ընդլլե ղա՛ն Պոճա Լաւն շու՛ն ար ղա ղարա՛ն, աճար ծո
 ըւր Ընդ ըալեւ ըլլ, աճար ծ ըալարա՛ն ծո շա ղալե Պալարա՛ն
 ղա՛ն Լալլեւա՛ն. Աճ Ըր ղա Ըլոճ ըր Ըլլ, ար Ընդլլե, աճար
 ղ շլոբնա շաժ ըլլե ղո ճո Բ-աճար ը ծ Եարալ Եծճաղ ղոլլ,
 աճար ղալե Պաւնա ղալ; աճար ըր, Բ-լլեւալ, բաժն, Տաժ
 ղա ղալ ծո ըլլ. Եւր ըլլ ծո ըալարա՛ն Ընդլլե ըլլա՛ն աղ
 շա՛ն ծոլ, աճար ծ ըլլ Բարձալլ ծալ ըլլ. ծո, աճար լոբար
 աղ Լալլ ղալ :-

Պո շաղ Ընդլլե շաղնա,
 ըլլարա՛ն ծալ ծալ,
 ղալա՛ն ծալ ղալ ծո շալա,
 ըլլա՛ն աղ շա՛ն ար Պալ լեւոյն.

Ըր շալ ար ղոլ ղ-լլալ,
 ծո ղա լա Ընդ ար Պալ լեւոյն,
 ծալ Պոճա քա ղալ ղալ,
 ծալ աճար ըլլ քա ղալ.

Ըո շալ աղ աղ ղա Ելլ,
 ծ շալա՛ն շալա ղալ,
 ըալարա՛ն աղ ա ղ-լլալ,
 ծ շալա՛ն ղա Ըրալ.

Ըո շալ Եծճաղ ղա ղալ,
 աճար Ըրա ղա ղալ ղ-լլալ;
 ծո շալ աղ շալ-ալալ ղալ,
 աճար Լալլալ ղալ Ըրալ.

Ա ծալ ղա ղա ղա,
 ծ շալա՛ն ղալ ղալ,
 ճո Բ-ալալ ղալ ար ղա,
 ծ շալ ղալ ար ղալ. Պոլալ.

the entire host beside. On that night they were merry and sorrowful : Conn was merry when he recollected that Eoghan fell by him, and that he had conquered Erinn for himself ; and they were all sad and sorrowful from the pain of their cuts and wounds, and the loss of their friends, and for being disfigured and maimed. On the next day, Conaire the son of Mogh Lamha came to them, and he was welcomed by Conn, who inquired of him where Maicniadh the son of Lughaidh was. At Ros-na-Riogh^p on the Boinn, said Conaire, and he will not trust [himself with] thee until he receives from thee eric for Eoghan Mór, and the nobles of Mumhain, and also thy daughter Sadhbh to wife for himself. Then Conaire asked them for an account of the battle, and Feardoghair the Druid told it to him, and spoke this lay there :—

Conaire the comely is welcome,

I am not a refusing person ;

I will relate to you as I have heard it,

The news of the battle on Magh Leana.

A weighty prince in deeds of valour,

Has been slain by Conn on Magh Leana ;

The exposure of Mogha's cheeks to blushing reproach,

(Has left) poets and men to sorrow.

Eibhear's only son fell there ;

When they came upon an ambitious expedition,

They there received their destruction

From the champions of Cruachain.

Eoghan the furious fell by us,

And Flann, by noble deeds of valour ;

He of the long stout side fell,

And Laighneann of Breogan's Tower.

I say unto you without offence,

There fell (there) worthy, wise men ;

Hence we are here in happiness ;

Your coming here is welcome.

^p *Ros na Riogh*.—Now Rossnaree, Slane, in the County of Meath.
on the south side of the Boyne, below

Conn then offered the sovereignty of Mumhain to Conaire. Not at all, said Conaire, give Maicniadh the sovereignty, since it is he that is not submissive to thee; and I shall be satisfied with the condition of king material⁹. Take thou a blessing for that, said Conn, and mayest thou obtain the sovereignty of Erin and of Albain after me. And all that Conn said was verified. But they sent old Eochaidh the poet from them to Maicniadh with an offer of every thing mentioned by Conaire; and he went forward to Ros-na-Riogh where Maicniadh was, and offered him all his terms, namely, the Eric of Mogh Nuadhad, and the sovereignty of Mumhain, and Sadhbh, the daughter of Conn of the hundred battles, for his wife: and he spoke the lay there:—

My son, make peace with Conn,
It is folly to contend with a sovereign,
Come not thou shield to shield,
Nor sword to sword with the grey king.

There are sent to thee an hundred brown helmets,
With a flowing mane from each of them,
There is sent to thee, O thou of the brave right arm,
Sadhbh to wed—better than all wealth.

There are sent thee an hundred cows with milk,
Upon the plain, I know of a truth;
There are sent to thee an hundred steeds with bridles,
With strength of champions, so check thy valour.

There are sent to thee the eric of Fíodhaidh [Eoghan] Mór,
A shield of gold with a rim of bronze;
There are sent to thee an hundred grand cups,
And make not battle with the king,

There are sent thee an hundred slave servants,
To feed thy fire with hardy strength;
There are sent thee an hundred swords and spears
In the hands of men for the destruction of hosts.

⁹ *King-material*, or *Ríghdhambna*. See preface, p. ii.

Յէս ծաւ Տսծ յոջեո Շիւրո,
 քա և Ե-քալ ծիոնմալա ծի,
 տաճէ ինչ Շիւրեոն ծո՛ւ ինչ,
 յա մեծմալծ ծո շիլլ և իլ.

Ար ամլալծ ծո Կի Պալւոյաճ աղ տղ իլ, աչար ծիլլւոյ Պալւոյ
 ալլե ալլե, ծ Տիլաճ շաղղ ծո քալլւոյ. Աչար տւչ Պալւոյաճ
 քոյծ աչար մաղղե ծո Տիւր Յոճալծ շիլլա, աչար տալլե քիւ
 աչար մալլե շաղղե ծալլղե ծո Պաճ Լեան, ծո Կալլա և մալլե
 Շոն; աչար ծո իոնրաճ իլ աչար շալաւաճ աղ իլ. ծո շալ-
 շալ Շոն ծա շիլլաճ Պալւոյ ծո Պալւոյաճ աղ իլ, աչար
 իլալ շաճ քա ծո և իլալ իլալ ծ քիւ աչար Շոնալլե ծո շալլ.
 Աչար ծո իլալաճ աղ Պալւոյաճ շալալ; աչար տւչրաճ շալալ ծո
 Շոն; աչար տալաճալ ծո Շալալալ իլ իլ; աչար տւչաճ Տսծ
 յոջեո Շիւրո ծո Պալւոյաճ; աչար տւչաճ քոյծ աչար մաղղե
 ծո մալլե Պալւոյ; աչար տալաճալ ծա ծալլե իլ իլ. Աչար
 ծո Կի Շիւր աչ Շոն աղ իլ շալ շալալաճ քալ ծ քիւ
 իլալալ.

Շիւր.

There is sent thee Sadhbh, the daughter of Conn,
Who is fully worthy of thee ;
Let not the submission of Erinn's king to thy terms,
Intoxicate thy senses, O my son.

Maicniadh had at this time around him all [the nobles of] the south of Mumhain, from Sliabh Caoin to the sea. And Maicniadh presented gifts and presents to old Eochaidh the poet ; and came himself with the best of the Clann Dairinè to Magh Leana, where Conn was ; and then they made peace and amity there. Conn offered the two provinces of Mumhain to Maicniadh ; who accepted them not, but desired to have them divided justly between himself and Conaire. And Mumhain was divided between them ; and they gave hostages to Conn ; and they came after that to Teamhair, and Sadhbh the daughter of Conn was given as wife to Maicniadh ; and gifts and wealth were given to the nobles of Mumhain, who then returned to their homes, and Conn possessed Erinn without commotion during the term of twenty years.

THE END.

Ṭ O C ḥ ʷ ḡ Ḃ R C ʷ O N É R ḡ ,

Ḵṣeṣne Rṣḥ Eṣṣḗne,

Ḑḗḗ ṣoḗ ne ḥ-Eḑḗḗḗ Ṭoḗleḥ,

ocur

Ṣeneḗḗḗḗ ḡṣṣṗ Ḑṣṣḗ.

THE COURTSHIP OF MONERA,

THE DAUGHTER OF THE KING OF SPAIN,

WHEN SHE WEDDED EOGHAN TOIDHLECH,

AND THE

BIRTH OF AILILL OLUIM.

From MS. H. 2. 16., col 341. T.C.D.

T O C H A R C M O N É R A .

Fechte noen d'Bozan tapblech for fatchche baile a achap
 ferin, Moza Neit, hic Rajeh Airtchir Femhin. Nih ba cian do
 conaccaj tui maccoemu chuije and hi cend na fatchche. Ron
 bendachut do coenzyuma a maccoim, ar riat. Rob famlaid
 duibyr a macu, ar erum. Jr oebiyd duir, ar iat. Jr oebiyd
 ecin, ar re. Libre bar cujd don oibner hijin, bar Bozan.
 Nach fitchi cid turu, a meic, ar iatrom, in coebnyur fil anan
 duir. Ni fil lum a fir co re, ar re. Fil a fir acaynde duir,
 ar na meic: Da aym batari forit cur a ndu; baid in tner
 aym forit ahoira; acur amenrat do fil ar Eymn, edon, zebaid
 do fil ar Eymn, acur ni zehartar duirru co u-zebut; dajz ni
 fatchberu celj no cu noir rruach Ebi i u-Erpain, acur corub
 and no zebaru celj; acur iread iride nzen nuz Erpaine; acur
 co m-bepa rde duirer cethiar clainde, acur coubia laech djb
 acur mercujd a fil for Eymn feib acrubramar feet u-ail
 njar trachra. Acur baid laech djb acur bjb buaid laich djb,
 imoruo. Acur beir da coemnyzain, fuaicente, fainemla djbirde;
 acur ba read a u-anmanna in cethiaru rin, edon, Ailil in mac
 bad rine djb; acur bjb Coemell nzen Bozain bur nera do; acur
 bjb Luzaib bur nera djbren; acur bjb forumda lechta laech

* *Rath Airthir Femhin*,—i.e., the Rath of East Femhin, or the Rath in the East of Femhin. According to Doctor Keating, in the reign of Cormac mac Art, Magh Femhin, or the plain of Femhin, was co-extensive with the old baronies of Clonmel Third and Middle Third in the County of Tipperary. The only royal residence of the ancient kings of Munster in this district, and which can be identified, is Cnoc Rafann, a well known and remarkable ancient

Rath, situated about two miles north of Cathair-dun-Iascaigh, now Cahir, in the above barony of Middle Third, but it is situated on the western boundary of the barony, and not on the eastern, as the name of Raith Airthir would imply. Still, it is the opinion of the Editor that the Rath of Cnoc-Rafann, or Grafann, as it is sometimes written, is the Rath Airthir, and that Femhin in ancient times extended farther to the west than Keating supposed. The fact appears certain that Cnoc-

THE COURTSHIP OF MONERA.

At a certain time Eoghan Taiddhleach was on the lawn of the residence of his own father, Mogh Neid, at Rath Airthir Femhin.* He was not long there till he saw three youths there coming towards him at the end of the lawn. Prosperous be thy pleasant works, O youth, said they. The same to you, O youths, said he. It is happy for thee, said they. It is happy, indeed, said he. Ye shall have share of the happiness, said Eoghan. Dost thou not thyself know, O youth, said they, the happiness which is destined for thee. I have not knowledge of it as yet, said he. We have the knowledge of it for thee, said the youths: Two names thou hast had until this day; thou shalt have the third name now; and thy seed shall rule over Erinn, and thou shalt not rule until they do so. It is certain that thou shalt not find a spouse until thou reachest the river Eibhear in Spain, and it is there thou shalt take a spouse; and she shall be the daughter of the king of Spain: and shall bear to thee four children; and there shall be a champion of them, and his seed shall prevail over Erinn, as we have said already before this time. And there shall be champions of them, and they shall have the attribute of championhood too. And there shall be two beautiful, distinguished, charming princesses of them: and the names of these four shall be, Ailill, the eldest son of them; and Coemhill, the daughter of Eoghan, shall be the next to him; and Lughaidh^b shall

Rafann was situated in Airthir Femhin. This opinion has been formed on the authority of an article in MS. H. 3. 17. T.C.D. p. 844. by which it appears, that on the eve of Eoghan Mór, the eldest son of Oilill Oluim, setting out for the battle of Magh Mucrimbe, he, being childless, was induced by Dacreca the Druid to lie with his daughter Moncla, that he might leave an heir, as the Druid foretold his fall in that battle. Eoghan consented, and on the day following

"Dobepc iḡ Dnuḡ laḡ iḡa cappaḡ
con lupt lee do Raphi i ḡAirthir Femh-
iḡ. Iḡ aḡḡ boḡ aḡuḡ CoḡAḡḡ Mḡoḡḡ. Iḡ'
ḡuḡc Rapphe."—"The Druid took her
into his chariot and carried her to
Raphi in Airthir [East] Femhin. It
was there Eoghan Mór's residencee was.
Hinc nunc Raphi." This Raphi was
Eoghan's mother, and the name or
form Rafann (and Grafann) is merely
the genitive of Raphi.

^b *Lughaidh*.—This was the celebrated Lughaidh Lagha, who behead-

be the next to her, and numerous shall be the death of warriors by him; and the last opener of the womb shall be Scoithniamh the daughter of Eoghan. And do thou set out to visit her, that is, to ask her in marriage, at early dawn of light and day on to-morrow. How did ye get a knowledge of this, O youths, said Eoghan. Not unpleasant to tell: We are the three sons of Antipater the Druid, out of Spain. And he sought the best intelligence of his divination, as he was requested^e; [and] he communicated it to the king, that is, he told it him. And then he said: Go from me, Ahaidh, that is, O Fathaidh, said he, said Eibhear, said the king of Spain, and ask for me of the Druid of what breed, or race, or tribe, or family, shall the man be who will espouse that little daughter who is in my presence, that is, my own daughter. Then I went and ordered the Druid to make a prophecy for the king for the fortunes of his daughter. And the Druid consulted his highest knowledge; and it was revealed to him that it was out of Ceasar's Island, viz., out of Erin, the spouse of his daughter should be. What shape of a man out of Erin would I give my daughter to, said Eibhear. An illustrious man shall come, said the Druid, out of the Island of the sons of Mileadh, to visit thee; and they have conquered thirty-seven ancient cantreds^f in the bright Island in which they are. I ask when he shall come, said Eibhear. When messengers from thee go to him, said the Druid. Send thou messengers to him, said Eibhear to the Druid, to where this youth whom thou promisest resides. And the Druid sent his three sons, and their names are these, viz., Fathè, and Fis, and Firinnè.^g The Druid then ordered us to come to thee; and come thou with us at dawn of day to-morrow, and let not many hear of it from thee, and let *her* not hear of it from thee, namely, the daughter of Eochaidh, thy mother,

poem quoted at p. 106, note ¹, on Baile-Biatach, that the Tricha Ched contained thirty Baile Biatachs, and that Munhain, or Munster, contained seventy of these Tricha Cheds. Of these the Ebereans, according to the present authority, possessed thirty-seven, at this time; the remaining thirty-three must have been in the hands of the descendants of Lughaidh

the son of Ith, and probably of the clanna Radhraidhe, in the ancestors of the O'Connor of Kerry, the Clann Dedadh, &c., or, the words may be understood thus: They [the sons of Mileadh] conquered the thirty-seven ancient cantreds of the bright Island in which they [their representatives] are.

^g *Fathe, Fis, and Firinne*, literally Prophecy, Knowledge, Truth.

Ելլէ՛ցի՛, և մազս, քէլծ էլէ՛ զսա՛հ, ի՞նչ ծոցած յ-ճերմայր ըն ճոցո՛ծ, զօ մա՛հա լալ յմարա՛հ, ասլ զսսսբա ծա ծար ըալլէ՛ցի՛ քի՛ ծոմ-ա՛հայծ ծըլո՛ծ լալ. Ծօ շոսատար ըն ծոցած, ասլ ծսլլլլսմ արա ծըրայծ ծլլէ՛ զսլլլ զօ ծըրծ լալ. Լսլծ յարլլո զօ հ-այրս 1 մ-ԲԱԴԱՐ ղա մա՛սսօլլմ. ԲԱԴԱՐ ան զօ մա՛հա լալ, ասլ ղօ զաբրա՛ ղա մըլ լա՛մա քալլ սմ ծալա լո՛ծ. Ելլէ ղո մա՛ ծար քըլլ քօ՛ծմալլէ ասլ զա՛շալլ ղա մըլ զլե ղա ծը՛շալծ, զծո՛ ղմըլ ղո Ծրսած. Պալլ ղա մըլ, ար ղալ, ղո զլլլ լլլլլ ղօ զալլալլ. Բը-շա՛ զւո՛ ծար. Ըլա լլո զլլլա, ար ղալ. Ոլ ղա՛շա ծէ՛ ղլլլ ասլ ղօ ծլլլ զօմալա ղսո՛ծ; Ալ, ասլ Օժնարա, ասլ Բլա՛հա Տը՛շլլ ղա Քըլծլլմո՛ծ Բը՛շալծ, ասլ Պլլլլոն, մա՛ ղլլ Օրնալլէ, զօմալա զլե ծա՛մ; ասլ յարլլո Պա՛շսր մա՛ ղլլ Սըրքըլ Երնո, ծալա Ջլոն Պա՛շալլ ղո՛ծլլ; ասլ Ճարքծա՛հ մա՛ ղլլ յարէար Պսլմա՛ն, զօմալա զլե ծա՛մ; ասլ Ըլլլլրա՛հ

^a *Ossraighe*, now Ossory.

^b *Gleann Maghair*, now Glanmire near the city of Cork. The name of this place has furnished to the learned antiquarians of the south of Ireland a theme of much discussion, and evidence as they suppose, of the ancient pagan worship of Erin, from the Right Rev. Lexicographer, Dr. John O'Brien, A.D. 1768, down to the present day. Dr. O'Brien, in explaining the word *Magh* in his Dictionary, says:—

“*MAGH*, a plain, a level country. This Celtic word is latinized *magus* by the Roman writers in the names of places, as *Rathe-magus*, *Noire-magus*, &c. Welsh: *maes*. Our modern writers have corrupted it into *may* and *muigh*.

“*MAGH-ADHAIR*, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall strait stone pillars, with a very large flat stone called *crom-leac*, serving

for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses, as it is described in Exod. xxiv. 4, consisting of twelve stone pillars and an altar; but the object of the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, *Magh Adhair*, were known in Ireland; particularly one in the country now called the County of Clare, where the kings of the *O'Brien*-race were inaugurated. Another about four miles northward of Cork, now called *Beal atha Magh-Adhair*, from which the valley called *Gleann-Magh-adhair* derives its name.”

It is very clear from the reference in the present tract to the origin of the name of *Gleann Maghair*, that Doctor

for it is certain that she would not allow thee to go upon the waves of the ocean if she heard of it. Go ye, O youths, [said Eoghan] as all others do, into the great court, until early dawn of day to-morrow, and I shall come to you at the dusk of the closing day. They went into the court, and he remained at his field-sports till the end of the day. He went then to where the youths were. They remained there till dawn of day, and the youths laid hands upon him to induce him to go with them. The young man went out upon an earthen mound, and the other youths went after him, namely, the sons of the Druid: Well, youth, said they, wilt thou come where thou promisedst? I will go, indeed, said he. In what number will you go? said they. None shall go [said he] but myself and my five foster-brothers here, Ut, and Oenara, and Fiacha, Suighthi the son of Feidhlimidh Reachtaidh; and Aiglenn, the son of the king of Osraighe,^f another foster-brother of mine; and after him Maghur the son of the king of the south of Eriun, after whom Glenn Maghair^b is called at this day; and Gaisgedhach the son of the king of West Mumhain, another foster-brother of mine; and Tigher-

O'Brien is wrong in his view of it. He is equally inaccurate in reference to *Magh Adhair*, in Clare. The Editor had the satisfaction, in the year 1840, to be the first in modern times to identify that famous plain, and the mound, not *Carn*, of *Magh Adhair*, on which the O'Brien was inaugurated. The place is now called Park Myra, and is situated in the townland of Toonagh, parish of Cluaine, or Clooney, barony of Upper Bunratty, and County of Clare, about three miles and a half south-west of Tulla, on the road to Quin, and near the ford called Hell's-gate. The mound, not a *Carn*, on which the O'Briens were inaugurated, is still to be seen at this place. It is of an irregular oval form, measuring in length 102 feet, and 82 feet in breadth; it is from 7 to 10 feet high

and flat at the top. This plain had its name from Adhar, one of the sons of Umor, of the Fomorian race, who obtained a location in it from Queen Medhbh (Meave) of Connach, about the beginning of the Christian era, at the same time that his brothers, Aenghus, Cimme, Cutra, &c., obtained from the same Queen the places that still bear their names, viz., Dun Aenghusa of Arann, Loch Cutra, now Lough Cooter in the County Galway; Loch C. now Lough Hackett, in the same county, and some others. The present County of Clare formed part of the province of Connacht at the time that we are speaking of, and until conquered by Lughaidh Menn of the Dal Cais or Dalcassian ancestral line, about the middle of the third century.

mac ուն Connacht, comalta éle dam; acur Պորած մօ չիլլա,
 յլաճա Պաճ Պորայօ.

Ամբօյ քօր քէ քօ հ-այրմ ա մ-բօյ լոնչ նա մաօեմ, acur իր
 այն Բօյրիք 1 զ-Սոյ նա մ-Բարե ա զ-Երիտար Շրենք. Ամբօյ
 քէ յօմքս ար մարտիք մարա ա յօնար մաօեմ. Լօտար ա
 օյժիք ին քօ հ-յոժի նա քայրերնա. Եր արե Զո, ԲԲԵՐԱՐ յօյր
 նա քայրերնա յարիք, սայր ի քիքի քէ Երիտար acur Երբայն.¹
 Կոթօյրք յօ արժիք ին ին օյլն ին. ԱԲԵՐԷ յօ ուն ին
 մարտիք յօյր յօ Զոյժ: Բրա Զոյժ յօնար² նա մաօեմ Զօ
 քայրար սայն քօր մարտիք մարա. Զօ քայրա ծո Զօյրք ին
 ար քէ; իր Զոյժ քայրար ար քէ, acur քոթեքտ Զօյրք յօ
 Երբայն.

Երեք քայր ար քէ,
 իր քայր քայրառ ա քայնք;
 քոթեքտ ա ին ար Պաճ Բայ,
 ին քոթօյ Զօյրք յօ Երբայն.

Չօ քայրար նա լոնչ արիք, acur յօյրք քօ քալա Երբայն.
 Բայ քրեքտ acur քրիտար քօնա, acur յալա քօ Զոյժ ուն
 Երբայն, [յա] քօն քօ Զօյր մ-Բրեօյար յօ Երբայն. Զօ քրեքտ
 քայր քօ, մարտիք քայր. Զօ քրեքտ acur յօ քրիտար
 յա. Զալա նա քօ քօյ acur քայր քայնա. Բար յօ օյ-
 ժիք յօն, acur յօ հ-մարտիք յօ յօնարք քօ յօնարար,
 acur Զօ, յօ մարտիք յօ յօն. Պայր ա մի ար Բալա
 Տայր, ա Զօյար, քօ յօնարար քրեքտ քայր նա մար,
 քայրար սայր Զօյար յօ Զոյժ, acur յօնար քօն քօ, acur
 մար, acur Զոյար յօ ին քօն քօն մ-Բլադնա յօն; քօ
 յալա ին քօն նա Զօյն քօն մ-Բլադնա acur քօ քայնար
 քօ յօն քօն քօն յօնար. Բալա յօնար ին, ա յիլա, ար
 Զօյար. Զոյար քայրար սայր ին քայրար քօն յօ ուն

¹ *Magh Mosadh*, i.e., Mosadh's plain. This plain lay between Elle and Caiscal (Cashel) in the present County of Tipperary. See MS. H. 3. 17. p. 772. T.C.D. *Raita Breasail*, where, the

great Synod was held about A.D. 1110, was, I believe, situated in this plain.

² *Iansi-na-fairsiona*, i.e., the Island of viewing, which would be the same as a Cape Look out. There is nothing

nach the son of the king of Connacht, another foster-brother of mine, and Mosadh my servant, after whom Magh Mosadh¹ is called.

They went forth on the way to where the ship of the youths was, and and where she lay was in Dun-na-m-barc in the west of Erin. They set out on their course over the ridge of the sea, the nine youths. They went that night to Innsi-na-faircsiona.¹ The reason why it is called Inis-na-faircsiona is, because Erin and Spain are seen from it. They staid that night in that island.

The king [of Spain] said on this morning to the Druid: discover for us the history of the youths who have gone upon the surface of the sea from us. I will tell thee that now, said he. It was on yesterday they came on their voyage, and they will arrive in Spain to-night.

Those who have come from afar,
Pleasantly has their coming happened;
Their seed shall spread over the Magh Fail,^{*}
The men who this night will reach Spain.

They went into their ship after this, and reached the shore of Spain. They had service and attendance bestowed upon them, and they were brought to the king of Spain's court, that is, to Breogan's Tower¹ in Spain. They received a kind and friendly welcome. They were served and waited upon. They were given the newest of food and the oldest of ale. They spent that night there, and they were not spoken to touching the business upon which they went, nor did they speak of it to any one. Well, my son Eoghan, said Fiacha Suighdhe, if thou art asked to marry the princess, send a person to speak to the Druid, and let gifts be offered him, and wealth; and let him say that there is not wedding luck until the end of a year, in order that we may watch the daughter for the year; and that we may observe the customs of the strange country into which we have come. I think that time too long, O youth, said Eoghan. While they were thus engaged they saw the

further to be said of this island.

^{*} *Magh Fail*.—That is, the plain of Fal, same as Inisfail, or the Island of Erin. Fal, or Lia Fail, was the stone on which the ancient kings of

Erinn were crowned at Tara, and hence the name *Inisfail*.

¹ *Breogan's Tower*.—See page 137, note ^{*}.

king's messengers coming towards them. Well, O youths, said the messengers, when will you execute that about which you have come? It is not with us to delay it at all, said Eoghan, but whenever the king desires it. Then his messengers went to where the king was, and told him the answer of the youths. Then the king asked the Druid, who was with him, when would be the lucky wedding time for them. It is my opinion, said the Druid, that there cannot be found for them a time more propitious than this night; let us go to the house in which the youths are. The king, accompanied by the nobles of Spain, went to the house in which the youths were; and he questioned them all as to their lineage; and they, then told him, as it appears already above. And then they were behanded,^m and bedded, and he was not asked for gifts or wealth. O youths, said the king, if you all had come to me to ask for gifts or wealth, or riches, I would give them to ye; and I will, therefore, forgive you my daughter's presents and dowry. Then the people went into the Army-house,ⁿ and they partook of a banquet of drinking and eating, out of thickly studded carved horns; and out of golden vessels, and of cups made of *Finndruine*, and every word of theirs was a command. Rich couches were prepared for them, and they went into their couches and beds; and their music and melodies were played for them. They continued in their beds until the sun had filled the hills and territories of Spain. They remained so for three days and three nights, with sports each day, and drink each night. At the end of three days and nights, presents, and wealth, and riches were given to the princess. Their history from that out is not what shall be brought forward; but they remained to the end of a year in Spain. There is a river across the middle of Spain, the River Eibhear^o is its name; and every seventh year there comes into it a salmon from the secret recesses of creation, and wool growing through him. And it was then that the same Druid said to the princess: It is to-day it is destined for thee to find that from which the third name shall be upon thy spouse and companion. And go thou unto the river this day, that is, the River Eibhear; and it is to-day it is destined that the salmon shall come into it; and seven years

^m *Army-house*.—This was what would now be called a barrack.

^o *River Eibhear*.—See page 39, note ^a. and post p. 168.

cuf iudiu tairic. Ocur zabar acutra h-e, acuf ben a olann de. O na bui Lígbratac inzen níz Eppairne rumb, acuf ceirne bli-adha acurria rin acuf t-ádaire, acuf dhíre—

Eriú don t-ruth, a aindri,
con cuclartairi in chaitzen,
co tibre ar clacht cen meth,
bíd de bjar Eogan Tairglech.

Amfot do cum in t-ríochta, acuf da ionad ainceirt accu ar in m-bradan zuri zabad leo h-e, acuf no benad de in clacht bui fairi, co n-deairna rí briat dia firi don olairb boi ar in m-bratan, acuf batari na h-uile dach iud rin briat rin. In laí congebedrom in briat uime, in dach do aibhirtea don firi bui na fairnad, in h-e no cairpenta don firi bud nera dó reir. — Ir andrin fezar in ri fairi, acuf in iudaid no fez, coiblizer uile h-e iri ect [éict] acuf eiried. Dar m-brithir, ol in ri, ir comtoirlech nia briat uile Eogan aiorra. Cían oia i coicéi acuf i cáiruzaire, ar in driu, in t-airim rin do beir fairium, acuf bjar fairi no zo fadba bar acuf aizeb, ebon, Eogan Tóirlech, acuf bíd airim iairtair dó Eogan fideac.

Mhithid leirra, ar in mac, dul dom curch acuf dom orba acuf dom ferann. Eriú a míc, ar in driuid, fori muncind mara. Cairi terriair, acuf ata chaairi fori do chind na flathur; acuf beir do banceli, acuf in beirí áit naí n-aidche i n-Eriun in uairi beir in zen fil fo briuid, acuf bíd lan beir feri n-Eriun de.¹ Tucair feóir acuf máine acuf iudmara doirfium. — Batari ann co mucha laí acuf laí iari na bairach. Tairic nera don feon acuf don t-folaid adriubair in driuid iui, acuf amroirer na lonzair, acuf no lhairi rí lonza leo. Ocur cairic in Driuid eua ic dula na lonzair, acuf eua a ué ar in luiriz iuiribe Eogan, acuf acberir firi: Bíd mori fích cairi iur rin

¹ Since *Ligbratach*.—There is a sentence, at least, omitted here by the original transcriber.

² *Eoghan Tairgleach*, i.e., Eoghan the shining.

this day it came last. And let him be caught by thee, and let his wool be taken off him by thee. Since Lighbhratach^p, the daughter of the king of Spain was here; and four years that were between her and thy father. And dixit :

Go to the river, O woman,
Thy cause shall be heard,
Till thou bringest from it an unfailing garment,
From which shall be Eoghan Taidhleach.^q

They went to the river, and they laid a snare for the salmon until they caught him; and the covering that was upon him was taken off him; and she made a cloak for her spouse from the wool that was upon the salmon; and all colours that were in him were in that cloak. The day that he would put the cloak upon him, the colour that appeared to the man that was near to him, was not that which was shown to the man that was nearest to himself [again]. The king looked at him then, and the moment he did, he became all shining both face and vesture. By my word, said the king, Eoghan is all as shining as his cloak now. A long time is it destined and prophesied, said the Druid, that that name would be upon him, and it shall be upon him until he receives death and destruction, viz., Eoghan Taidhleach, and he shall afterwards be called Eoghan Fidheach.

I think it time, said the youth, to go to my country, my inheritance, and my land. Go, my son, said the Druid, upon the surface of the sea. Thou shalt arrive safely, and thy father is before thee in his sovereignty; and take thy wife and ye will be but nine nights in Erinn when she shall bring forth the being which is in her womb; and the months of the men of Erinn shall be full of him.^r There were presents, and wealth, and riches, given to them. They continued till the early dawn of the next day. The luck and the omen has become strong, said the Druid to them. And they went into their ships, and they filled six ships. And the Druid came to them when they were going into their ships, and put his breast to the ship in which Eoghan was, and said to him: Great shall be the contest of people with thee

^r *And the months of the men of Erinn* be filled with his praise.
will be full of him.—That is, they will

— արիւ ի-յ եղի,՝ ծալց յի լեզբիւ Երե ծո դեօժ, ևսր յի լեզբա
նեժ Երե ծալ. ևսր ոք ուղղորթի ընթիւ իյ.

Կարգար բարեմբ քե լոնց լայր, ծո դեօժ իւր քօր և ծար քեյ
ևսր քար և շխարթալ. Կոյծ ան չաբաւ ի-յ Կոյ Ծօրեան և
ն-Երսման. Ամբօրեւ յարիւ ի-յ էյր, ևսր ոք ի-նծիւր
քօ Երսիւն և տօրաճայ. Ասր իւր Երեմբ քօր և ինծրօմ
Կախար քօր; ևսր յարիւն էրա ոք բարձեւ շէճա սաճ' ևսր
նիւ Երեմբ, ևսր ոք արիւրեւ արիւր սաճիւ բար.՝ Ծօ քերա —
նիւ ծալիւն ծօ յ արիւր Կոնաճէ, ևսր ծօ քեր ծա ծա ծօ և ծա
ճօլցեւ Պսման. Կոյծ անիւն Կուս Կուշելաժ ծօ յ արիւր
Կոյր, ևսր քուս Կրսմ ն-Արժ ծօ ի-յ արիւր Կոնաճէ; ևսր
քուս Կելաժ յ շ-Տօլց ծօ ի-յ ն-Արիւ Կախար. Կալ Եօճան
յարսմ ծա քեճա նա ն-նիւ քուս ծօ, ևսր չաբար ծօրա
ն-նիւ ևսր ևսր ծա յ յեւ, ևսր ոք մա բարեմար; ևսր —
արիւր յ ծար: Իյ ծօ յ ծալիւն ծօ քեր ար նա արիւր
արիւր. Ասր ոք արիւր և քիւրիւր քուս, ևսր քուս
Արիւր բար, ևսր իւր քօրքուսաժ անա բար յարալ. Ասր
ծօ ուսալ և արիւր քեյ, ևսր ոք չաբաւ քօրօմ յ ծալ ևսր
ն ծօրար ծօ իւրիւ. Ասր ոքաւ յ ոք ծօ ծալ և քար-
քօմ քեյ ևսր և արիւր. Ասր ոք քուս քօմ յ իւրիւ յ
քօրքուր ծօ, չա ոք ծօլաւ քօմ յ ծալ ծօ. Ասր իւր
քօրքօմ քօրքուր ևսր նա ևսր ծօ յ քօր քօրքուր և քօ
քար ևսր; Կոյծ և քօրքուր քօրքուր քօրքուր, քօրքուր ծօ ծա-
բար ար նա քօրքուր իւր քօրքուր նա ևսր. Իյ իյ ար քօրքուր

* *Duncorran*.—The situation of this Dun is not known to the Editor, but it was probably near Dun na m-Bare in Corea Duibhne.

† *Duth-thelach*, i.e., the black hill or eminence. This place is not known to the Editor. Curi [Gen. Conri] Mac Daire's province comprehended that part of Munster, or Munster, which is south of the Shannon, and west of a line drawn from Limerick

to Cork. It appears from a passage in the Book of Lecan, fol. 205, a.a., that this Dun was at Ucht Mic Cnech in Ciarraidhe Luachra. Ciarraidhe Luachra may be said to be co-extensive with the present barony of Triuchadh an Aicme in the County of Kerry. The Sliabh Luachra so often mentioned in ancient Irish MSS., is laid down on Petty's Map of the Down Survey, South-west of Castleland,

in the country into which thou art going ; but it is certain that thou wilt not permit (all) Erinn to any one ; and that there is one who will not permit it to thee ; and it (Erinn) shall be divided between you.

There came with him the company of six ships, who were at his own command and pay. And where they arrived at was at Dun Corcan* in West Munster. They then went ashore ; and their arrival was told all over Erinn. And Cathair Mor was Monarch of Erinn at his coming. And after that, now, messengers were sent by him to address Cathair Mor ; and a territory was asked by him from him. I will give him the site of a court in the province of Connacht ; and I will give him two courts in the two provinces of Munhain. And it was then that Dubh-thelach† was given him in Curoi's Province ; and Druiin Ard [High Ridge, or hill] was given him in the province of Connacht ; and Telach-an-t-Sloigh‡ was given him in Uibh Liathain. Eoghan came then to see the places that were given ; and pangs of labour and parturition seized upon the princess ; and she brought forth a beautiful son ; and the Druid said : great will be the fame of his exploits through the countries around him. And he was baptized in druidic streams, and [the name of] Ailill was given to him. And he had an addition to his name afterwards. And his own father came, and they commenced to dig for the court and noble residence. And the son was carried to the court of his own, [Eoghan's] mother and father. And he [Eoghan] cut down trees all round him, and dug up the ground with them. And he thought the force of the hands of the men too little without having the force of their feet along with it ; and the invention of mind which he discovered was, to put returns (treadles) upon the trees which were in the hands of the men. It is our conviction, said the

and apparently running across the Blackwater River into the Barony of Duhallow in the County of Cork.

* *Tulach an t-Sloigh*, i.e., the hill, or eminence of the army or host. This place is not known to the Editor, but the Uibh Liathain in which it was situated is now the barony of Barrymore in the County of Cork.

The passage in the Book of Lecan,

quoted above places these three Duns—one in Sliabh Smoil, in Tipperary, I think, another in Dealbhna, or Delvin, in Westmeath, and the third as noted above. The discrepancies between these accounts, and the difference in time between the present and the preceding tract could not now be satisfactorily reconciled.

џега, ари маџ иҗи Ҳиуад, иҗи иҗди аҗаиҗ т-аҗмаиҗда иҗле фоиҗ:
 доиҗа Феџџаиҗи иҗе тугад ари иҗа федаиҗи аҗуҗ, бад Ҳоҗаиҗи Фе-
 феџџаџ де. Аҗуҗ до җеиҗтаиҗи леҗ иҗа тиҗи дџиҗе тугад дуиҗе, аҗуҗ
 Феџфеџџаиҗи аҗиҗи сеџ дџиҗе дџиҗи, аҗуҗ конҗеба леҗи Ҳеиҗеиҗи иҗле
 лео. Аҗиҗ иҗиҗи туиҗеиҗи аҗиҗе оҗиҗи оҗиҗи аҗиҗаҗи.

— Ҳоҗад тоҗиҗмаиҗи Ҳомѣра иҗҗеиҗе иҗиҗи Ҳеҗеиҗеиҗи д'иҗаиҗи фоиҗи иҗе
 иҗ-Ҳоҗаиҗи Тоҗиҗлеҗи, оҗуҗиҗи җеиҗеиҗаиҗи Аиҗиҗи Олуиҗи иҗиҗиҗи.

* *Eoghan Fidh-fecach*, i.e.. Eoghan signifies now in Munster the spade-
 of the return-trees. The word Feac tree (handle) alone; and the treadle or

Druid's son, that it is this day all thy names are upon thee : from those returns thou hast put upon the trees, thou shalt be Eoghan Fidhshecach.* And thou shalt build the three courts that have been given thee ; and Fidhsheccai shall be the name of every court of them ; and thou shalt conquer the half of all Erinn by them.

And that is the courtship of Momera, the daughter of the king of Spain when she wedded Eoghan Taidhleach ; and the birth of Ailill Olum.

return, which is generally a distinct and the eastern part of Leinster, they piece, is called Eric. But in Meath call the whole spade a fac (feac.)

ERRATUM AND ADDENDUM.

At page 39, note *, before the words "the River," read "Probably."

.. after the word "Ebro," read "which."

.. at the end of the note read: "See Buchanan's History of Scotland, p. 47, London, 1690."

Buchanan's statement is contained in a note to a passage which it may be interesting to reprint here, with its notes, in full. After shortly stating the tradition of the origin of the Scots or Gædhills, their descent from "Gathelius," or Gadelus and Scota the daughter of the king of Egypt, and the tedious voyage of Gadelus and his followers along the shores of the Mediterranean and the Atlantic coast towards the north of Spain: he adds that:—

"Some will have him to land at the River Iberus,* but leaving that country which he could not keep, they draw him on further to Gælcia,** a country much more barren. Some land him at the Mouth of the River Durus,** being the first of all Men, as I suppose, who adventured into the Ocean with a Navy of Ships; and that there he built a brave Town, which is now called from his name Portus Gatheli, or Port a Port (Oporto) whence the whole country, which from Lusus and Lusa, the children of Bacchus, was a long time called Lusitania, began to be called Portugal;**** and afterwards being forced to pass into Gælcia, he there built Brigantia, now called Compostella; and also that Braga in Portugal was built by him, at the mouth of the River Munda.

* "Now Ebro a famous River in Spain, rising in the mountains of Asturia, and disimboguing itself into the Mediterranean in Catalonia.

** "Gallæcia, the country about Compostella in Spain.

*** "Durus, or Douro, Duero in Spanish, arising in old Castil, and after a course of 140 Spanish Leagues falls into the Atlantick Ocean, below Port a Port (Oporto.)

**** "Lusitania and Portuga, the original of those Names."

TABLE I.—*The Genealogy of Milidh, or Milesius.*

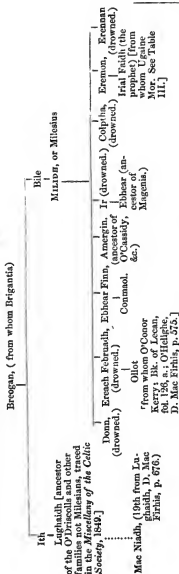


TABLE II.—*The Family of Ugaine Mór.*

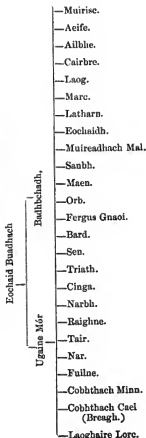


TABLE III.—*The Genealogy of Ugaine Mór, monarch of Erin; and of Cathaeir Mór, from Ugaine Mór.*—Book of Lecan, fol. 64, b.

MILIDR (Milesius)	UGAINE MÓR (24th in descent from MILIDR.)
Eremón (see Table I.)	Laoghaire Lorc (see Table I.)
Irial Faidh (the prophet)	Aillil Aine
Ethrial, i.e. Nuadh Airgetlamh	Lahhrudh Loingsach Maen
Fodhla	Aillil Ahhradh-chain
Tighernmas	Aenghus Ollamh Amhlonaigh
Enboth	Bresal Breoghamaigh
Smiorgall	Fergus Fortall
Fiacha Labraíno	Feidhlímídh Fortriun Firbeand
Aenghus Ollmucadha	Feradhach Finnfechtnach
Maen	Crimhthann Coscrach
Rotthechtaigh	Mogh Art
[Demán*]	Art
Dian	Allott
Siorna Sirghalach	Nuadh Fúllon
Oiliell Olchain	Feradhach Foghlach
Glaichadh	Aillil Glas
Nuadh Finnfall	Fiacha Fobrie
Aedhan	Bresal Bree
Sioman Bree	Lughaidh Leichinn
Múiredhach Bolgraigh	Setna Stíbhíac
Fiachra Tolgraigh	Nuadh Nescht (ancestor of Finn Mac Cumhaill.)
Duach Ladhrach	Fearghus Fairrgho
Eochaidh Busdhach	Ros Ruadh
UGAINE MÓR (Table II.)	Finn Fúldh
Cobhthach Cael-breagh (see Table II.) †	Concobhar Ahhradh-ruadh
	Mogh Corb
	Cu Corb
	Níadh Corb
	Cormac Gelta Gaeth
	Feidhlímídh Fíurghlail
	CATHAIR MÓR (alain A.D. 122.)

* From Mac Fírlia.

† From whom Conn of the Hundred Battles; and Cairbre Lifechair, who fought at the Battle of Gabhra, where Oscar son of Oisín was killed, A.D. 284. See pedigree in *Battle of Nagh Rath*, p. 326. (Irish Archaeological Society, 1842.) Between Eochaid Aillethan (6th from Ugaine Mór) and Aenghus Tuirméach, (from whom Conn 16th in descent and Cairbre Lifechair 19th,) four other names are inserted in another copy of this line in the Book of Lecan, fol. 228, b., namely, LAEBHNUIRL—FER ALMACH—FER ROICH—FER CRATHRA ROICH.

TABLE IV.—*The descent of Eoghan Mór from Ebher Finn.*
(Book of Lecan fol. 215.)

Mídh
 Eanáir Finn
 Conmael
 Echaidh Faebhar
 Nía Febis
 Echaidh Mumho [a quo Mumhain]
 Enna Aírethech
 Glas
 Cu Cas
 Ros Mothach
 Cain Rotbechts
 Aírer Arda
 Cas Clothach
 Muinemon
 Aedh Derg
 Echaidh Culmhnech
 Roan
 Reachtaidh Rotha
 Feidhlimídh Oíghalach
 Art Imlech
 Breo Indorta
 Setna Innarrach
 Duach Finn
 Enna Derg
 Lughaidh Iardonn
 Eochaidh Uairches
 Duach
 Lughaidh Lambdhearg
 Art
 Aídhí Finn
 Echaidh
 Lughaidh
 Reachtaidh Rígh d'berg
 Cobhthach Caemh

Mogh Corp
 Fer Corp
 Edaman Foltchain
 Níadh Semdhain
 Fintan
 Lughaidh
 Cairpri
 Dusch Dallta Deaghadh
 Muiredhach Mucna
 Eachaidh Mumho
 Lethghairbri
 Mofebhis
 Laighne
 Loch Mor
 Enna Munchain
 Foirthechts
 Dearghotha
 Deirghenedh
 Derg
 Mogh Neit
 EOGHAN MÓR (Mogh Nuadha)
 Aídhí Oídhm.

[See Tables VI., VII., and VIII.]

TABLE VI.—*The descendants of Eoghan Mór.*

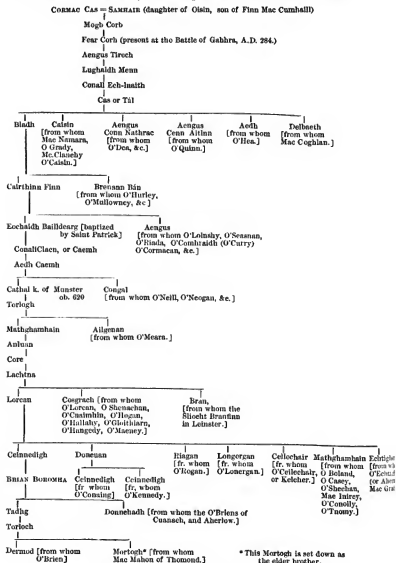
Derg (50th from Conmaol, son of Elbhear Finn, son of Mílidh or Milesius.)									
Dergthine									
Mogh Neit									
EOGHAN MÓR (Mogh Nuadhst)									
Ailill Olúim									
Eoghan Mór*	Cormac Cas*	Cian*	Thadall	Glas	Dicorb	Dubb	Maeyon	Macorb	Conall
									Crechline
									Macoll
									Corba
									Mailben
									Macoll
									Tighernach*
									Uileann
									Eochaidh (1)
									Eochaidh (2)
									Eochaidh (3)
									Eochaidh (4)

These were the ten sons of Sadhbh daughter
of Conn of the hundred battles.

* Of the sons of Ailill Olúim none are recorded to have left issue except Eoghan Mór, Cormac Cas, Cian, and Tighernach. From Tighernach descended the *Corbtaige* (Cordraighe) or artificers of *Tulaé Tórra* (Tulach Gass). (See Book of Lecan, fol. 203.)

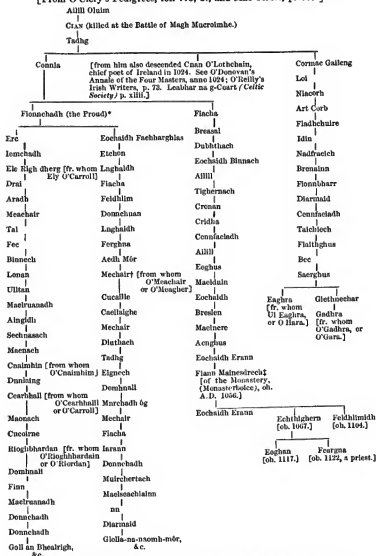
[For the descendants of Cormac Cas and of Cian, see the following Tables (VII., VIII.) and the *Battle of Mugh Rath*, and the *Circuit of Ireland*, published by the Irish Archaeological Society, 1841, 1842. The descendants of Eoghan Mór son of Ailill Olúim (the progenitor of Mac Carthy, O'Sullivan, O'Donovan, O'Mahony, O'Callaghan, &c.) are traced in the Genealogical Table at p. 340 of the *Battle of Mugh Rath*, and in note B, p. 64, of the *Circuit of Ireland*, both by John O'Donovan, LL.D., to which we may add that the O'Dalys of Munster descend from ENNA third son of Aengus (grandson of Lughaidh); that the O'Flongannys descend from FIONGHAINN, second son of Donnghuile (16th in same line); and the Mac Auliffes from TADMO, brother of the Bishop Cormac, and son of Muiredhach the 1st Mac Carthy, (25, in the same line, as given in the above-mentioned Genealogical Table).]

TABLE VII.—*The descendants of Cormac Cas (son of Ailill Olum) and Samhair daughter of Oisin. [Book of Lecan fol. 214. b.]*



NOTE.—See also the *Genealogical Table, BATTLE OF MACH RATH*, p. 340, edited by Dr. O'Donovan for the Irish Archaeological Society, 1842.

TABLE VIII.—*The descendants of Cian (son of Ailill Olum.)*
 [From O'Clery's Pedigrees, fol. 110, b., and Mac Firbis, p. 669.]



* Fionnachadh had another son Fegh from whom descended Bronach, whose son Buitha was the founder of Monasterboice.

† O'Clery adds: There is a steed and a suit of clothes from each [new] chief of them to the Comharba of St. Cronan [of Bca Cre] together with Inni-na-m-beo; and he [the Comharba] is to go around him [the chief] to proclaim him Chief. And the Comharba is entitled to sit at his shoulder, and he [the Chief] should stand up at his approach. And this Meachair was king of Eile.

‡ M.S. A. 17. p. 727. Library of Trin. Coll. Dublin.

APPENDIX II.

[Preface, page ii.]—The Irish law of Tanaisteacht, which regulated the succession to the chieftainship of a clann or family, did not involve any disturbance of the property of the individual members of the clann in the tribe-lands. The Irish law of real property generally is as yet by no means understood, nor can it indeed be satisfactorily investigated till the labours of the Brehon Law Commission shall have been terminated ;—so great is the volume of law which, though hitherto neglected, has nevertheless come down to us, as those labours have already proved, unmutilated, and in a clear and intelligible form ; and so much has yet to be done in collating the immense variety of enactments (many of them extremely minute) of which it is composed. The law regulating the rights of the whole clann or family to a portion of the tribe-lands, and defining the length of time which conferred upon a particular branch of the family the absolute right of property for ever in the portion of land meted out to it, (a law which being special and particular may be here advantageously considered by itself) affords a proof of what has been laid down above, differing as it does materially from the prevailing impression of English lawyers upon the subject. [See Furlong's Landlord and Tenant, p. 12 ; and see also the curious record of an Inquisition (taken at Mallow, 25th October, 1594) before the English authorities of Munster into the title to the lands of Poble O'Callaghan, in vol. 2. p. 1251 of that work.]

The text of the law is somewhat obscurely worded, but the Editor is enabled to illustrate it by a very interesting example : namely, by the certificate of a formal investigation and judgment pronounced under this law, by an *Irish* legal authority but a few years before the date of the English Inquisition at Mallow. The case in question was one relative to the lands of Bally-Loch-Capaill (Баїле Ло́ча Капуїл.)

belonging to a certain family of the Clann O'Kennedy (Ua Cionneibí), and arose from a demand on the part of the descendants of one of two brothers to have a final and perpetual division made of the tribe-lands, which had (as the former contended, and as was ultimately adjudged) been but provisionally divided by their ancestors, and not in such a manner as would have been necessary under the law to confer upon them an exclusive and indefeasible right. The judgment contains a clear statement of the evidence and of the legal argument on both sides. It appears to have been made by three arbitrators or jurors, together with and probably under the direction of a judge, or Breithemh,—namely, that Cairbre Mac Aegan who signs and certifies the record of it. The note, entry, or certificate which follows it (and which in the original is in a different and inferior hand) is incorrectly written, but though omitting the name of one of the arbitrators, it appears to be intended to certify the award or judgment of the arbitrators and judge, and that the judge had received his proper fee for acting on the occasion. The adjudication as to the castle and cow-keep was in accordance with another special law to which it is unnecessary for our present purpose to direct the reader's attention.

Jre adbar an ríuibíon re,
da fóllrúgáð mar do réid-
lgead a t-íuioíon do bí
eibíu flíóct Šémur na fflíad
í Cíuhibí d Bále Loča Ca-
pall. 7 a3 ío an flíóct íoíu .1.
Tað3 maol mac Maé3aíu, a,
íuic Duíuicúan, íuic Šémur
na fflíad; a3ur Pílu mac
Duíuicúan íuic Šémur na
fflíad, 7 a bíaí mac .1. Aoð
7 Diarmuid. A3 íu don taolb
íu íad an íon a cèle; 7 a3
ío an bíoíu eíle do bí a

CELTIC SOCIETY, VI.

The cause [*object*] of this writing is, to shew how the controversy which was between the descendants of James of the Deer O'Kennedy of Bally-Loch-Capall, was settled. And these are the descendants, *asforesaid*, that is to say: Teig Maol son of Mahon, son of Donnucuan, son of James of the Deer; and Philip the son of Donnucuan, son of James of the Deer, and his, *Philip's*, two sons, that is, Aedh and Diarmaid. These are they, [*the parties*,] of the one side, for each other; and the following are the other parties that were in controversy with

րոյնորան յնմ ծոյն տօրն ելե .յ. շահոյ Երայն, ոյն Կոնօ-
 ծայն, ոյն Եօջայն, ոյն Տօմայն ու բբաժ, մար առ: Տօճան, 7
 Կոնօծայն, 7 Վոմոյն, 7 Երոյն, ծո եյ ծո լաճայն յո յնիւն
 բոյ, 7 ծո շաճար բոյն ա շոթալծեաճէ ար ան շոթն ուճ
 ույն ծո լաճայն ծա մերայնեաճայն. 7 աջ բո ան տրոյնորան ծո
 օրոյն շոթոյն .յ. շահոյ Երայն ոյն Կոնօծայն ար ոյնայն
 ունոյն բարայնոյն ար հրիօճ Գոյնոյն ոյն Տօմայն ու բբաժ ա
 մ-Երայն Լոճա Կարոյն, 7 ան բրիօճ բոյն Գոյնոյն ծա ուճ ուճ
 տրոյնաճոյն ոյնոյն ծոյն, 7 շար բբաժ ծո ոյնոյն ար ուճ
 ուճ ոյնոյն, 7 շար երօճ-ոյնոյն ծո ոյնոյն ու շոթն ար ան
 բոյն. Վո տրօնաճար շահոյ Երայն ոյն Կոնօծայն բոյն, 7 ա
 ծոնաճար շար ույն ա ուճայն ունոյն, 7 լաժ բոյն ուճ ծոյն, աջ
 լարայն ունոյն բարայնոյն ա մԵրայն Լոճա Կարոյն, 7 շար հարոյն
 շար ույն ա բար-աճայն ուճ ար ա շար բոյն ա մԵրայն Լոճա
 Կարոյն. 7 ծո երօճ շար ունաճար բրիօճ Գոյնոյն շար ուճ
 ուճ երօճ-ոյնոյն ոյնոյն բոյն, ծո ուճ արոյն բոյն ծո արօնն ծո
 շար ույն ան տրօն ա բոյն ար արօնն ուճ շար ույն ծոյն;
 ան ծար արօնն .յ. ուճ Գոյնոյն ոյն Գոյնոյն ա
 բբաժոյն բոյն 7 բբաժոյն ու բոյնն շար ուճ ուճ յո
 երօճ-ոյնոյն. Ան տրօն արօնն, բբաժոյն Գոյնոյնն յոյն
 Գոյնոյնն Այն ան Գոյնոյն ունոյնն արոյն, առ ու ծոյն
 բոյն ա մԵրայն Լոճա Կարոյն. Ան շարոյնն արօնն .յ.
 Բոյնն ա Գոյնոյնն, ոյն Տօմայն ու բբաժ առ ա շոթոյն ա
 շոթն բոյն բոյն. Են շարն արօնն .յ. Վոյնն
 Օ Վոյնն, ծո եյ ու բոյնն յոյնն, 7 ու շոթնն Այն.
 7 ու հո բոյնն արոյն, առ ծար արօնն ծո եյ շարն
 առ. 7 ու մար բո ծո շարն Տօճանն ա արօնն ու

them on the other side, that is to say: the sons of Brian, son of Conor, son of Eogan, son of James of the Deer, that is to say: Shane, and Conor, and Donnall, and Henry; [*all of*] whom were present at that settlement, and who made themselves responsible for such of their *family* [brethren] as were not present. And the following is the controversy that arose between them, that is to say: [*whereas*] the sons of Brian son of Conor have demanded from the descendants of Donnucuan son of James of the Deer, a division of land in Bally-Loch-Capuill; and *the said* descendants of Donnucuan say that they will not divide with them, and that it had been a long time since their forefathers had made a division of *the said lands*, and that *the said division* was to be a perpetual division [*that division namely, which* they had made with each other at that time.] And *whereas* the sons of Brian son of Conor deny this, and say that their father before them, and they themselves after him, had *continually* demanded a division of the said lands of Bally-Loch-Capuill; and moreover that their grandfather had resided on his own part of *the said lands of* Bally-Loch-Capuill, and *enjoyed it without hindrance*; and since the descendants of Donnucuan asserted that a perpetual division had been formerly made, they were called upon to prove the same against the sons of Brian the son of Conor. And this was the first proof which the descendants of Donnucuan gave upon it [*on their side*] in the presence of the Court: namely, they said that they themselves had the possession for three or four-score years. The second proof: The will of Mahon, the son of Donnucuan, *duly made* in the presence of witnesses and of the Priest of the Parish, which *proved* that the perpetual division had been made. The third proof: The evidence in *their favour* of Fionnguala, the daughter of Murchadh Mac-an-Gobhan, who lives at this day, and who has been for three-score years in Bally-Loch-Capuill. The fourth proof: *the evidence in their favour* of Philip the son of Donnucuan, son of James of the Deer who is in his eightieth year. The fifth proof: *the evidence in their favour* of Donoch O'Deirbreo, who was a worthy scollege and a Michael's clerk. And not that alone, but they *insisted they* [believed themselves to have] had every proof: [*that they could give any further testimony that might be deemed necessary to establish their case.*] And it was in this way that Shane the son of Brian opposed

բխածան րօրն. Ան ըտ նի ծյօծ .ի. և թած շա թալե ան տբալե ատ
 րե ցելիք բլիք Ելածան; 7 և ծնծալիք րե ղա՛ ար ծաօլիք Ե քիո
 րիո ծր Ծօ քրիոքիքեա՛տ թալիք րի ծօլե. Ան ծալա ղի, և Ելի րե
 րե Կ-սծու՛տ Պա՛տճալիքա ղիք Պալիքսուան, Ծա ղԵալիքա՛ծ րե Ե, ղար
 ղա՛ծ Եալիքա, շալ Եալիքա՛ծ, 7 Ծօլճեալ և ըլիոք Ծօ Եալիքա՛ծ ար
 և թա՛ծ, 7 շա թալե Ելիք ղա՛ծ ԾօլԾօլիք, և Ե՛ալի քիո Ծօ
 Լա՛ճալի սծա՛տ Պա՛տճալիքա, 7 շա ղԾնԾալիք րե ղիք շա և թած շա
 ղԵալիքա՛ծ ղի Ելօ՛տ-թօլիք, 7 շալ Բաճալե Ելիք քիո րե Կ-սծա՛տ
 ղա՛ծ Եալիքա՛ծ ղի Ելօ՛տ-թօլիք ղիալ և ղալիքիլ և Եալիք. Ան տբալ
 շի՛ծ, և թած շա ղԵալիքա Բիլիք ղա՛ծ Պալիքսուան քիո՛ծ ղա Ե՛ալճ,
 7 և Ելի րե ղա՛ծ քիո՛ծ Բիլիք ղա՛ծ Պալիքսուան Ե՛ ծնծալիք ղիք
 Ծօ քիո 7 Ծա ըլօլիք, 7 ղա ԵԵալիք րե ղի օլե Ե՛ա և Բիլ Ե՛ալիքիլ. —
 Ին Եա՛տիքիք ղի և ծնծա՛ծ ղիք և թած, շա ղԵալիքա Բիլիքսուալա՛ծ
 ղիքեալ Պալիքիքա՛ծ Պիք ան ՃաԾալիք քիա՛ծալիք և ղաճալե, և Ելի
 րե ղա՛ծ Եալիքա, 7 Ծա ղԵալիքա՛ծ ղա՛ծ Ծաօլիք Ե քիո Ե .ի. Ելի՛
 Ե՛ ծնծալիք ղիքի Ծա ըլօլիք 7 Ծա ըլիք ղա Եալիքիլ. 7 Պալիքիքա՛ծ
 Օ Պալիքիք, ղի Եալա րե շա ղԵալիքա Ծօլիք ղի Ծօ ճօլլիքա՛ծ ար,
 7 Ծա ղԵալիքա՛ծ Ծօ ղիքա Լիլ և Ելի ԵԵ. 7 Ե ղա՛ծ քիո՛ծա՛ծ
 Ծօլիք Ծօլ քիո՛ծա՛ծ Ծա ղԾնծալիք անլիք, Ծօ քիո՛ծա՛ծ րե Ելիք-
 ղալիք ղալե, Ծալ Լիլ քիո, շա թալե ԾօլԾօլիք ղա՛ծ Ե՛ալիք
 ղա քիո՛ծ ար և Ելիք ղալիքա քիո Ծօ Բալե Լօ՛ճա Ծալիլ .ի. րա
 — Ճալե Ելօլիք: 7 Ե՛ ղի ղա քիա՛ծա Ե՛ա ար րի .ի. Պալիքիք
 ղիքեալ Պալիքիքա՛ծ Ե Եալիքիլ, 7 Տա՛ծ ղիքեալ Ե՛ալիք, Ե՛ալ
 Պալիքիք ղա՛ծ ան ՃաԾալիք. Ա՛ալ Եալ ճա՛ծ Եալիքա, 7 ճա՛ծ
 ղիլիքօլիք Ծա ղԵալիքա՛ծ, Ծօ անլիք Ե՛ ղիլիք Եալիքիլ, 7
 ղի ղա՛ծ րօ ան Եա՛տիք ար ար անլիք .ի. Օ Ծօլիքիք ղիլիք .ի.

* For under the law the elder branch might hold the land as a matter of course until a legal division was made on the demand of the rest of the family.

those witnesses, and met their evidence: Firstly, as to their saying that they had possession for four-score years; he said that that did not damnify his [own] case, since it was by seniority they had it.* Secondly: as to the will of Mahon the son of Donnucuan, he said, that if he had made such a will, which he did not, it would be forgetfulness and the affliction of his illness that would induce him to say it, [*that a perpetual division had been made*]; and that Brian the son of Conor, his own father was present at Mahon's will, and that he desired [*cautioned*] him not to say that the perpetual division had been made; and that Brian himself [left, by] *had stated in* his will that the perpetual division had never been made [at] up to the time of his death. As to the third point, that Philip the son of Donnucuan is not an admissible witness when proving a benefit for himself and his children; and if he has said any thing else it is known to you. As to the fourth thing which [he] *the other side* was instructed to say—namely, that Fionnguala the daughter of Murchadh Mac-an-Gobhann supplied evidence against him: he says that she had not done so, and that if she had *given any evidence, still* that it does not damnify him,—that is to say, in his endeavours to make benefit [*by establishing his right to a division*] for himself and his children and race after him. And for Donogh O'Deirbreo, he had not heard of his having done any thing to cause him uneasiness, [*that is, he saw no material evidence against him in Donogh's testimony*]; and if he had done so that he could easily *refute and contradict* [cast off from] him. And insisting that no proofs which were there given *constituted a cogent and just proof against him*, he, *on the other hand*, tendered good witnesses, as he thought [himself] *on his own side to prove* that Conor the son of Eogan had been settled in his own divisional share of Bally-Loch-Capuill, (*a share recognized and admitted at the time to be his*) that is, in the Garbh Chulog: and these are the witnesses that *he tendered* upon that issue, viz., Margaret the daughter of Donnoch O'Carroll, and Sadhbh Ni Cuagain; and Dermot Mac-an-Gobhann. And *after giving this evidence on both sides, and notwithstanding all the disunion and contention between them, they (both parties) agreed to abide and submit* to the decision of four persons; and these are the four persons on whose decision they abided, viz., (1.) O'Kennedy Finn [the fair-haired],

Երայ մաճ Փոմպալլ օ Լեազօրն; 7 Պաօլրստան յաճ յո
Շալհաճ, ինչ Փոմպաճա, ինչ Տեաճո, 7 Շարհալլ, օ Շուալն
Լէրճ, 7 Ալլիամ մաճ Փարսաճա, ինչ Պօճա, ինչ Րաւթի 7
Շիւթիւթ օն Շ , 7 Շարիւր մաճ յո Շօրհամաճ, ինչ
Փոմպալլ, ինչ Շիոլա-յա-նաօն, Պիճ Պօճաճալն. 7 ծօճաճար
յո շաճար շաօրհա, 7 ա յեարեճա ար չաճ շաօն, մար աճա
նճաճէ Պաճճարհա ինչ Փոմպաճա, ան շոն շիւթ ծօ; 7 իր ահալո
ծօ եարաճար ար ծօ ինչ ա ինչիւր ինչ, ծա յեարաճար իւթ-նօրն
յո ինչարն, յաճ ինչ շիւթ աճ ան չարլեն, յօ աճ յո մԲաճն
ծօ, աճ ա մեյթ աճ ինչիւր ինչաճա Տեմուր յա ինչաճ. Այս
օրն չաճ ինչ ծա յոնրաճար յո ինչիւր ինչ, 7 ծօ ինչ չաճ
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միւթ-նօրն ծաճա յո եարնաճ, 7 ար ան աճար չար ինչ
իւթ յո շիւթ. Պար ա ծօն, Պեարհա յաճ, ինչա
օրն ծօն, .i. մարն ան ինչ, 7 ինչիւթ ան շիւթ. Այս
ար ան աճար ինչ ա ծնրաճ ինչ ինչ շիւթ, շօրն, շօն-
իւթ ինչարհալ ծօ ծնրա ինչ շիւթ ծօ յօր ա ինչիւր. 7 ծօ ինչա-
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յօ ծա յեարնաճ ար ան ինչարն յո յիւթ ինչ. Այս իր ահալո
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ահալո ծօ ինչաճար, ինչ .i. յո Շարլեն, 7 յո Բաճն ծօն աճ ան
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ճօն ինչ աճ չաճ շօնրաճար ծա միա աճ ինչ ինչալե, ծօ

* This word is obliterated.

— * The evidence "examined" seems to have been only the will, probably because only that was written: but the judgment is given upon the whole

case, including the oral testimony of witnesses, and by reference to the law, in exact accordance with which, in fact, it is framed.

(that is, Brian, the son of Donnell, of Leacain) and (2.) Maolruany, the son of Calvagh, son of Donnogh, son of Shane O'Carroll, of Cluain Leisg; and (3) William the son of Dermod, son of Hugh, son of Rory O'Kennedy of the C——^b; and (4) Cairbre, the son of the Cosnamagh, son of Donuell, son of Giolla-na-naouh, Mac Ægan. And these [*arbitrators or jurors*] examined the Cause between them, and [then] *the parties'* proofs on both sides, [that is]: *and in the first place* the will of Mahon the son of Donnchuan,^c the first part of it. And what *they* [understood from] *determined on the will, construing it equitably*, according to their own reason, was, that if a perpetual division of the land should be made, *then*, that the Castle and Bodhum [cow-keep] should not come within it, but that they were to remain with the senior of the descendants of James of the Deer. And upon view of all the things that [those people] *the witnesses and the parties alleged*, and according to every account and of every evidence that they [*the jurors or arbitrators*] received, they agreed among themselves *unanimously*; and this is [the way in which they agreed] *the conclusion to which they came*, that the perpetual division should be *reduced to writing* for fear of being forgotten; and because writing is better than memory, as it is said: Memoria vavid, litera eosdodit, that is, the letter lives, and the memory goes. And for that reason, [they] *the parties* were directed *and adjudged* to make a becoming, equal, friendly division with each other after the manner of their ancestors. And they decided, according to their own reason, that nothing that had been said or done *theretofore* was a *legal and valid* perpetual division of the land until now. And so it was, they left the Castle and the Cow-keep of Bally-Loch-Capuill to the eldest and the best man of the descendants of James of the Deer. And it was thus they ordered it, that is to say, the senior to have the Castle and the Little Cow-keep; and the great Cow-keep too, but only in this way: that each co-relative should have a share in the place, in proportion to his contribution to the fortifying of the place [Castle and Keep]. And such part of it [the Keep] as shall not be occupied, to be at the disposal of the Senior [*or Chief*,] to be used as may suit him. And they left to the Senior [*or Chief*] as a payment [*fee*] from each [builder] *occupier [of the Cow-Keep]* half of such sheep and goats as he [*the Senior*] should recover for

ըստ բոլորեալստա ծօ ըսր ար; 7 յո ըսծ նա՛ ըսրբի՛ծ բօլորշեամ
 առո, ար Երեյ՛ զո Երրորրի ծօ ըստ և ըծո՛շարի բէր ծօ ծնարի Եւ.
 7 ծօ բաշԽաԲար Լեա՛ ըսրնա՛ ըրաօր 7 շաԲար Ժ'սլլիսշաԲ ար 7 շաԸ
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 բար. 7 շա՛ ըծմԽա՛ճարի Երաբ և Երօ՛ և ըծա բէր ծօն Երաբ, ծա
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 ծօ բաշԽաԲ Լա օրԽ Բա Խաբէ ար շա՛ յօԵրբէ Եր ԽԵրա Բա ԽԵրա՛ն
 և Խճաշար և Խաշոշի բէր, աշ յո բրորբար. 7 Եր Երեյ՛, շրԲժ
 ծօ ո ըս ըծմԽաբէրեա՛ճալ Եր Երաբ Երաբի, ո ը Խաբա, ո ը
 Խրօ՛ճա ծօն Երրորբար, ո ը ծա Խրաօր, և Երեյ՛ Խար և Երա Երօն
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 Եր Երա և ըսար Երօ և ըս բար բրե Երա. Աշար Եր Երաբ
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 Եր Երա Բո .1. 1584.

Պրի Երաբ Խա Ածաշար.

Աշ Բո բրօն Երաբ Երաբ, 7 Եր Եր Երաբ ար Երա՛
 Արաբ Խա ԵրաբաԲ Եր ԵրաԲ և Խաբի և Երա .1. շար Խո
 Երաբի Խա ԵրաԲ 7 Օ ԵրաԲ Երա .1. Երաբ Խա
 Երաբալ Եր ԵրաԲ օ ԼեաԲաբ, 7 ԽալլաբաԲ Խա Եր
 Երաբ Երաբալ, Երաբ 7 Երա Երա Երա Լա Երաբ ծօ
 Երաբ ԵրաԲա Երաբ Խա Երա 7 շօ Երաբ բէ բէր Երա
 ծօ ԵրաԲ.

Եր օ Երաբ.

* See the third paragraph of the law, p. 186,—“and it is he that proves their suits,”—that is, sues for them against their debtors.

* That is, they adjudged that the

Senior should be entitled to have the grazing of six cows on the tribe-lands, free; or if he preferred it, that he might put upon the tribe-lands half the stock they could support, but in

them from their debtors,—(as in law he was bound to do⁴), and the whole of these fees to be the Senior's, [to go to the Senior.] And every co-relative, who shall be paying his own share of contribution to the place, if he should avoid [give up] the place, they [the jury] have left his share of every disbursement that shall come upon the place upon him, unless the senior himself is in fault of it. And there were six free cows⁵ left to the senior, or half stock [subject to its liabilities] at his own choice. And there was a day's work in each quarter of a year laid upon every contributor who should be in the Keep, (who should use it for his cattle) besides his own people, for the senior. And another item: whichever of the co-relatives should give disrespect, scandal, or dishonor to the senior or to his wife, that he be dealt with as law shall decide between them. And furthermore: whichever of the co-relatives shall prefer to give his own divisional share to a co-relative during his own life, that it be left in that form at his own disposal; but he shall have no power to alienate it away beyond the family. And thus have I found in the writing before me, that it was the 8th day of the month of October this was first written; and this was the age of the Lord at that time, 1584.

[In witness]

I. CAIRBRE MAC ÆGAN.

This is the evidence of Denis O'Harty, and Eoin O'Callanan upon the will of William the son of Dermod O'Kennedy at the time of his death, viz., that Cairbre Mac Ægan, and O'Kennedy Finn, that is, Brian the son of Donnall O'Kennedy of Leacain, and Maolruany the son of Calvagh O'Carroll, awarded the Castle and Cow-keep of Bally-Loch-Capuill to the senior of the descendants of James of the Deer, and that he himself got a pound as a twelfth.⁶

EJOIN O'CALLANAN.

this case the Senior to pay for their grazing. With the exception of this alternative privilege to the Senior, all the members of the tribe had an equal right to the use of the tribe-lands for

their cattle, and any one having more than his share of their use, paid the value of the surplus grazing to the remainder.

⁴ As the judge's (or assessor's) fee.

բլլ օօրսր բլլե լոճա լոճաճալ
 ղելի ինչ րերս, օօր լո օրն-
 րս լո ճաի օօր; օօր ղ
 շել բլլլսճ սճ լլլ լոլսճ
 լլլ օր Բալիլս.

Օօրնից օ օի բլլ
 Բալի լոլս օ ճա լլլ.

Another copy of this Law contains the following passage:—

Օօր օ լոլսնի ր Բալի-
 ղաճա Բալիլ լլլ, ղ օ օ
 օնիլ լոլսն ծլլ Բլլ լ ղլս
 Բլլ, լլլ Բա Բալիլ ր
 Բալիլ օ օլ Բալիլ օ
 ճա ծլլ Բա ճլլ; օօր օլ
 Բա ճ ղլսնի Բա լոլսն ծլլ
 Բլլ, ղ Բալիլ Բալիլ Բա-
 լիլ ծլլ Բալիլ Բա ճլլ.

and he is the guardian of the tribe
 law, that it be not evaded by any
 one in the territory*; and he is to
 help those about on all convenient
 occasions; and nothing additional
 comes from him upon the brethren
 on account of these services.

They are all co-occupants with
 each other from that out.

And when the brothers have di-
 vided it in this manner; or when
 they have made a perpetual divi-
 sion of it in any other way, it is
 then that the land of any of the
 brothers may pass in perpetuity to
 the other; and however long it may
 be united, until it is perpetually
 divided, the land of any brother
 of them cannot pass [*by sale or
 gift*] in perpetuity to the other.

MS., T.C.D., H. 3. 18. p. 224.

* The word *րերս* has two distinct
 significations: it means literally a
neighbour, a *co-inhabitant* (of a par-

ticular district or territory) as above
 translated; but it may also mean a
person of rank or distinction, simply.

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THE CELTIC SOCIETY.

The General Annual Meeting of the Society, was held at No. 50, Upper Sackville-street, Dublin, on the 2nd of March, 1854—
THE RIGHT HON. LORD TALBOT DE MALAHIDE, Vice President of the Society, in the Chair.

The Secretary read the following Report:—

Since the last annual meeting of the Society, the concluding portions of *Cambrensis Eversus* have been printed and distributed among our members: thus, notwithstanding the limited funds placed at our disposal, we have, by the strictest economy and considerable exertion, discharged the arrears of our publications to the year 1852, inclusive, and also completed the largest work yet issued by any publishing society in this country. The expenses of editing and transcribing the '*Battle of Magh Lena*,' the Society's publication for 1853, have likewise been defrayed by us, but the amount of funds in our hands is inadequate for the printing of this interesting work, and a balance of the liability incurred in completing '*Cambrensis Eversus*' still remains undischarged.

After having attentively considered the difficulties hitherto experienced in obtaining adequate public support for the Society, and finding that the obstacles detailed in former reports, still exist, the Council have determined on recommending a measure which they feel will tend to promote on a more extensive scale the objects for which our Society was instituted. This measure is the union of the *Celtic Society* with the *Irish Archaeological Society*, the institutions being analogous in their objects, and differing solely in the terms of subscription, the particulars of which are hereafter detailed.

Previous, however, to calling on you to decide finally on this union, the Council deem it proper to lay before you a statement of the origin, progress and present state of your Society.

In September 1845 a prospectus was issued of an '*Irish Celtic Society*,' to be founded "with a view of cultivating and more widely diffusing a knowledge of the language, history, antiquities, bardic remains, &c. of Ireland:" and a provisional committee having been formed, the subscription to this Society was proposed to be ten shillings per annum.

On the 16th of December 1845, a code of laws was enacted and a president, vice-presidents, trustees, a council of twenty-four, a treasurer, and two secretaries, were appointed to transact the business of the Society. Accordingly, another prospectus of some length was issued, of an institution styled '*The Celtic Athenæum; or Irish Historical and Literary Society*,' the office of which was to be to aid the Irish Archæological Society 'in making public and elucidating the rare and neglected stores of our national literature, to cultivate the study of our native language, the greatest record of the Celtic world, and to watch over the preservation of the monumental and other materials for Irish history.'

The Society proposed to publish: I. Original documents in the Irish language, illustrated with introductions, English translations, and notes; II. Documents and reprints in English, and in other tongues, translated into English, which might be illustrative of the language, history, and antiquities of Ireland; also an Annuary exhibiting the accounts, proceedings, labors, and position of the Society, accompanied with such documents as the Council should determine upon, as best calculated to promote historical, antiquarian, and philological research in Ireland.

The members, whose number was intended to be unlimited, were divided into Associates and Subscribers. The former, in return for an annual payment of one pound, were entitled to large paper copies of the Society's books, and to two votes at general meetings. Subscribers paid ten shillings per annum, received small paper copies of the publications, and had but one vote at general meetings.

The first meeting of the '*Celtic Athenæum*' was held on the 28th of January, 1846, on which occasion, the following works were suggested for publication by the Society.

Caithreim Thoirdhealbhaigh, a history of the wars of North Munster, written in the fifteenth century, a copy of which, with translation by T. O'Flanagan, was presented to the Society by Mr. Hardiman, one of the members of Council.

Philippi O'Sullivan's *Bearri Historiæ Catholicæ Ibernix Comendium*.

O'Clerigh's biography of Red Hugh O'Donel.

A complete edition of Keating's *Forus Feasa air Éirinn*, or History of Ireland.

Dr. John Lynch's *Cambrensis Eversus*.

The Topographical poems of O'Dubhagáin and O'Huidhrín.

The *Leabhar Dinn Seanchus*.

Vernukæus de propagatione fidei in Belgio per sanctos ex Hiberniâ.

It was also subsequently recommended to publish the works of *Giraldus Cambrensis* relating to Ireland.

On the 21st of February, 1845, the bye laws of the Society were enacted, and the following officers elected: President, Sir Aubrey de Vere, Bart. Trustees: Henry Hudson, M.D.; Thomas Hutton, and Walter Swcetman. Treasurer: Sir C. M. O'Loughlen. Secretaries: S. H. Bindon, and Patrick R. Webb.

At this period the works of Dr. Nicholas French, R.C. Bishop of Ferns in the seventeenth century, were suggested for publication, but, in April, 1846, it was finally decided that the '*Leabhar na g-ceart*,' or '*Book of Rights*' should be the first volume printed by the Society.

In the autumn of 1846, it having been discovered that the ancient religious edifices at Lusk, in the county of Dublin, were in process of dilapidation in order to execute certain modern improvements by direction of the Ecclesiastical Commissioners, the Council of the Celtic Society visited and carefully investigated those time-honored structures, and by remonstrances and by the publication of a series of detailed Reports, succeeded in arresting the entire obliteration of some most interesting-architectural and monumental remains.

The Council also opened a Continental correspondence, and obtained, through its Secretary, a presentation of some valuable volumes from the Belgian government. They likewise received from Dr. R. R. Madden, foreign corresponding Associate of the Society, most interesting details of the results of his investigations relative to Irish works published in France, the full particulars of which communications are preserved among our archives.

At the close of 1847 the '*Book of Rights*' was issued as the first publication of the Society. This work contains a vast fund of information on the social state and economy of the Irish during the early ages, on which subjects it is our sole reliable authority yet published. The Irish text of the volume was transcribed and collated with the most ancient accessible copies of the original, by Mr. Eugene Curry, whose intimate knowledge of our ancient literature was made available throughout the work, while the translation, annotations, and a series of valuable introductory dissertations were supplied by Dr. John O'Donovan; and the Society had the satisfaction to find that this their first publication was generally recognized to be the most valuable Irish historical work

published up to the period of its appearance. As a specimen of typography the *Book of Rights* will bear comparison with the finest productions of any press, and the frontispiece prefixed to the large paper copies of this and all other works issued by the Society consists of a very beautiful wood engraving executed by Mr. Hanlon from a design presented to the Society by F. W. Burton, containing full-length portraits of those learned Irishmen—Primate Ussher, Luke Wadding, and Roderic O'Flaherty.

At its first annual meeting held on the 16th February, 1848, the name of *Celtic Athenæum* was changed into that of *Celtic Society*, the very Rev. L. F. Renshan was elected president as successor to Sir Aubrey de Vere; and Mr. J. E. Pigot appointed Treasurer. The late W. E. Hudson, member of Council, brought forward the Annual Report, and produced some sheets of Dr. John Lynch's Latin work—*Cambrensis Eversus*, with a translation and notes by the Rev. M. Kelly. On this occasion a specimen of the proposed Annuary was presented, including a portion of an Irish Almanac and a metrical version by the late J. C. Mangan of the will of Cathair More from the *Book of Rights*.

In the summer of this year the Society by its interference prevented the destruction by the Ecclesiastical Commissioners of some very interesting ancient monuments in the Church of St. Audoen in Dublin. With the exception of their proceedings in this affair the Council did not assemble from the period of the annual meeting in February 1848 until the next general meeting on 27th February, 1849, when Mr. J. T. Gilbert was elected Secretary, and the first volume of *Cambrensis Eversus* presented to the members of the Society. During the interval, which, as above mentioned, elapsed between the meetings of Council, the affairs of the Society were entirely managed by Mr. W. E. Hudson, who directed the publication of *Cambrensis Eversus* on his individual responsibility and passed it through the press without any official authority from the governing body of the Society.

It is thought proper to mention these circumstances here, inasmuch as highly valuable as this work is, and great a boon as it must be to students of Irish historic literature, the length to which it extended entailed upon the Society an expenditure far exceeding its limited funds, and scarcely judicious at a period of unexampled distress and prostration. On investigating the accounts, and minutely examining the particulars of the publications and current expenses for the years 1847 and 1848, the liabilities contracted were found

to amount to £827 : 8 : 2, while the total subscriptions applicable to these years did not exceed £467 : 10.

The Council held several meetings early in 1849, and having resolved to reduce their expenditure and liabilities, submitted the printing, binding, and other mechanical details of their works to competition, feeling that the main object of the Society was the preservation of the materials for Irish history irrespective of artistic fastidiousness. In furtherance of these views the cost of the succeeding volume was limited to a specific sum, and the entire business of the Society was transacted without any expense by certain members of the Council, who undertook, and zealously performed the arduous duties which, in other Institutions are discharged by paid officials.

In April, 1849, the Council decided on the publication of a volume of miscellaneous original documents, comprising a history of *Corca Laidhe*, commonly called O'Driscoll's country, in the county of Cork; a series of Irish historical poems on the Battle of *Dun* or Downpatrick, A.D., 1280; Sir Richard Bingham's account of his proceedings in Connacht in the reign of Elizabeth; and Sir Henry Docwra's autobiographical narrative of his services in the North of Ireland at the close of the seventeenth century.

At the next annual meeting of the Society in February 1850, the Council laid before the members a statement of the affairs of the institution, and appealed for public support to enable them to continue their labours in the cause of Irish literature.

Feeling bound in honour to relieve Mr. Hudson from the debt which he had incurred in furthering the objects of the Society, the Council allocated to that object the amount obtained by the compositions of life members, admitted by a special general meeting of the Society in May, 1850. The balance of the liabilities incurred by Mr. Hudson on account of the Society was subsequently discharged by his taking, at a valuation, a quantity of our publications, equivalent to his advances, on the agreement that these works should be disposed of for him by the Council to the in-coming members of the Society. The "*Miscellany*," the contents of which have been above enumerated, was distributed to the members of the Society early in 1851, having been edited by Dr. John O'Donovan, while the mechanical details of the work had been executed by the Council at one half the cost of the former publications. This volume was revised and superintended through the press by Mr. Hudson, who expended upon it, from his own resources, some money above the amount allocated by the Council to its production.

From nearly £300 received for the first year of the Society's existence, the subscriptions applicable to the publication for 1850 fell to about £90, and the Council was unable with any degree of prudence to proceed to print the concluding portions of *Cambrensis Eversus* until October 1852, when, by means of an arrangement effected through our President, with the Trustees of Maynooth College, a sum of two hundred pounds was procured by the sale of copies to that Institution, which, together with the current subscriptions of the Society, rendered the completion of the work prudently practicable, and the second volume was issued to the members in the summer of the year 1852. The Council originally designed to have given the entire of the third volume of *Cambrensis Eversus* as the Society's publication for 1851, but the limited funds at their disposal obliged them to divide this concluding portion into two parts, issued respectively for 1851 and 1852, and now in the hands of the subscribers.

The Council consider that they have reason to felicitate themselves on the completion of this extensive work, comprising nearly two thousand pages, and feel that the Society is largely indebted to the Rev. Matthew Kelly for the liberal manner in which he presented them his translation and annotations, likewise for the labour which he incurred in superintending the volumes through the press. To render the work as valuable as possible, the Council availed themselves of Dr. O'Donovan's erudition in illustrating those portions of it which relate to the topographical, genealogical and legal antiquities of Ireland; and a comprehensive index, compiled by the Secretary, has been appended to the third volume.

As the Society's publication for 1853, the Council selected an ancient and interesting Irish historic tale on the '*Battle of Magh Leana*,' which, with a translation and notes by Mr. Eugene Curry, has been for some time ready for the press, its publication being retarded solely by the want of adequate funds, a full account of which, together with a statement of receipts and expenditure from the commencement is now laid before you.

Having thus detailed to you the particulars of the career of the Society, and the meagre encouragement it has received from the classes which were at first regarded as likely to form its chief support, the Council recommend you to agree to amalgamate the Celtic Society with the Irish Archaeological Society, under the name of the IRISH ARCHAEOLOGICAL AND CELTIC SOCIETY for the preservation of our historic monuments, and for the publication of the genealogical, ecclesiastical, bardic, topographical and historical remains of Ireland, especially such as have been preserved in the Irish Language.

The rules and constitution of this Society will be now submitted for your approval, and you will see from the proposed list of Officers, that our President, four of our Vice-Presidents, and Six Members of our Council, together with one of our Secretaries, will constitute part of the governing body of the combined Society. All Members of the Celtic Society whose subscriptions are not in arrear will, by continuing their contributions, become entitled to the future publications of this Society, and can acquire the privileges of voting at General Meetings, and of being eligible for the Council by payment of the entrance fee of three pounds as arranged by one of the fundamental laws of the Irish Archæological Society.

The policy of maintaining this entrance fee for one class of subscribers has been long and anxiously considered by both Councils, who have decided that its abolition would be an injustice to those Members by whom it has been paid ; and while it has produced a considerable revenue to the Archæological Society, it can no longer militate against the extension of our Members, as a payment of £1 per annum, without any entrance fee, will entitle the Subscriber to receive all the annual publications and enjoy the other privileges of the Society, except those above referred to.

Cambrensis Eversus being now completed, the Council trust that all arrears of subscription will be paid up, to enable them to discharge the liabilities incurred in the production of that extensive work, and also to ensure the publication of the *Battle of Magh Leana*, which will be issued to those members who have paid for 1853.

Measures have also been taken in advance for the production by the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY of the most important unpublished Irish Manuscripts, and Drs. Todd and O'Donovan have undertaken to edit, as one of its first publications, that ancient and most interesting work entitled *Cogadh Gaoidheal re Galluibh*, or the '*History of the Wars of the Irish with the Danes*,' which will contain a copious and valuable collection of documents connected with the Scandinavian settlers in this country.

Having now laid before you the history and position of the Celtic Society, the Council calls on you to decide relative to this proposed union, the adoption of which they recommend, under the conviction that it will prove beneficial to the cause of Irish historic literature, the promotion of which is the main object for which both Societies were instituted.

The Report having been read, the following Resolutions were passed unanimously :—

Moved by THOMAS HUTTON, Esq. D.L. one of the Trustees of the Celtic Society, and Resolved :—

“That this Report be adopted, printed, and circulated among the Members of the Society.”

Moved by P. V. Fitzpatrick, Esq. and Resolved :—

“That the Celtic Society be united with the Irish Archæological Society, under the name of the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY, for the preservation of the monuments illustrative of Irish history, and for the publication of the genealogical, ecclesiastical, bardic, topographical, and historical remains of Ireland, especially such as have been preserved in the Irish Language, and that the following be the fundamental laws of the Society:

FUNDAMENTAL LAWS.

I. The Society shall consist of Members and Associates.

II. The affairs of the Society shall be managed by a Council, consisting of a President, five Vice-Presidents, Treasurer, two Secretaries, and fourteen others, to be elected annually by the Society from the Members.

III. All Members and Associates shall be elected by the Council, on being proposed by a Member; and no person shall be elected either a Member or an Associate of the Society until he has made the requisite payments.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. Associates shall pay one pound per annum only, without any entrance fee. All subscriptions to be paid in advance, and to become due on the first day of January annually.

V. Such Members as desire it may become Life Members, on payment of the sum of thirteen pounds, or ten pounds (if they have already paid their entrance fee,) in lieu of the annual subscription.

VI. Every Member whose subscription is not in arrear shall be entitled to receive one copy of each publication of the Society issued subsequently to his admission; and the books printed by the Society shall not be sold to the Public.

VII. Associates may become Members, on signifying their wish to the Council, and on payment of the entrance fee of three pounds.

VIII. Associates shall receive a copy of all publications issued by the Society during the year for which they have paid a subscription; but shall not be entitled to any other privileges.

IX. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privileges of a Member; and any Member who shall be one year in arrear shall be considered as having resigned. Associates who are in arrear shall cease, *ipso facto*, to belong to the Society.

X. The Council shall have power to appoint officers; and to make Bye-laws not inconsistent with the Fundamental Laws of the Society.

Moved by WALTER SWEETMAN, Esq. one of the Trustees of the Celtic Society, and Resolved:—

“That the following Noblemen and gentlemen be elected as the Council of the IRISH ARCHAEOLOGICAL AND CELTIC SOCIETY for the year 1854:—

PRESIDENT:

His Grace The Duke of Leinster.

VICE PRESIDENTS:

† The Most Noble The Marquis of Kildare, M.R.I.A.

The Right Hon. The Earl of Leitrim, M.R.I.A.

† The Right Hon. The Earl of Dunraven, M.R.I.A.

† The Right Hon. Lord Talbot De Malahide, M.R.I.A.

† Very Rev. L. F. Benahan, DD., President of Maynooth College.

COUNCIL:

† Eugene Curry, M.R.I.A.

* Rev. Thomas Farrelly

† Rev. Charles Graves, DD., F.T.C.D., M.R.I.A.

* Rev. James Graves, A.B.

* Rev. Matthew Kelly.

Thomas A. Larcom, Lieut. Col., R. E., M.R.I.A.

* Patrick V. Fitzpatrick, Esq.

John C. O'Callaghan, Esq.

† John O'Donovan, LL.D., M.R.I.A.

† George Petrie, LL.D., V.P. M.R.I.A.

* Rev. William Reeves, DD., M.R.I.A.

* Rev. Charles Russell, D.D.

Joseph H. Smith, M.R.I.A.

* William R. Wilde, F.R.C.S.I.

TREASURER:

Aquilla Smith, M.D., M.R.I.A.

SECRETARIES:

J. H. Todd, D.D., S.F.T.C.D.

| * J. T. Gilbert, Esq.

NOTE.—Those marked with an asterisk were Members of the Council of the Celtic Society, the † denotes Members of the Council of both Societies.

Moved by JAMES MAC GLASHAN, Esq, and Resolved :—

"That the thanks of the Celtic Society be given to its President, Vice President, Council, Secretaries and Treasurers, for the zealous manner in which they conducted the affairs of the Society during their term of office."

Lord Talbot de Malahide having left the chair, and the Rev. Charles Russell, D.D. Vice President of the Society, having been called thereto, it was moved by W. R. Wilde, M. D., M.R.C.S.I., and Resolved :—

"That the thanks of the Meeting be given to Lord Talbot for his conduct in the chair, and for the zeal which he had always evinced in forwarding the objects of the Celtic Society."

PUBLICATIONS OF THE CELTIC SOCIETY.

1847.

leabhar na h-Ceart, OR THE BOOK OF RIGHTS; a treatise on the Rights and Privileges of the ancient Kings of Ireland, now for the first time edited, with Translation and Notes. By John O'Donovan, Esq. M.R.I.A. Prefixed to this volume are the following historical and critical dissertations by the Editor—i. On the various Manuscripts of the Book of Rights. ii. On the Saltair Chaisil, or Psalter of Cashel. iii. On the will of Cathair Mor and other pieces introduced into Leabhar na h-Ceart. iv. On the references to Tomar as King or Prince of the Danes of Dublin. v. On the Tract prefixed to the Book of Rights entitled 'The Restrictions and Prerogatives of the Kings of Eire.' vi. On the division of the year among the ancient Irish. vii. On the chariots and roads of the ancient Irish. viii. On Chess among the ancient Irish, with engravings. ix. On the Irish text and translation. The large paper copy contains full-length portraits of Archbishop Usher, Luke Wadding, and Roderick O'Flaherty.

1848—50-51-52.

CAMBRENSIS EVERSUS; or Refutation of the Authority of Giraldus Cambrensis, on the History of Ireland, by Dr. John Lynch, (1662) with some account of the affairs of that Kingdom during his own and former times. Edited with Translation and copious Notes, by the Rev. Matthew Kelly, Royal College of St. Patrick, Maynooth.—Three volumes.

1849.

MISCELLANY OF THE CELTIC SOCIETY, Edited by John O'Donovan, Esq. L.L.D., M.R.I.A. containing The History of Corca Laidhe, in the County of Cork, from the *Book of Leacan*; with a map showing the ancient boundaries. The History of the Race of Lughaidh, son of Ith. Of the Race of Aenghus, son of Maicniadh, son of Lughaidh, son of Maicniadh. Of the Race of the Gascon (Gascoyne). Of the Ui Maine. Of the Genealogy of the Ui Duibh-fhleasc, and of the Ui Aenghusa in general. Of the Genealogy of the Race of Aenghus Bulga. Of Aes Coinchinne. Of the Ui Aenghusa. Of the Ui Mic Eirc. Of the Cairbre of Cliaich of the Plain. The Genealogy of Ua Conchobhair (O'Connor of Corca Laidhe Guile. The Genealogy of Ua Baire of Ara. The Hereditary Proprietors of Corca Laidhe. The Mearing of the middle Cantred of O'Cobhthaigh's Territory. The Genealogy of Ua Edirsceoil O'Driscoll.) The Genealogy of Ua Cobhthaigh. The Genealogy of Uaithne Thire.

Appendix.—Documents relative to Lughaidh Mál. Lughaidh Laidhe an the other Sons. Mac Fhlannchadha or Mac Clancy. The Family of Dun-Cairbre. Pedigree of O'h-Eidirsceoil or O'Driscoll. On the Topography of Corca Laidhe [By the Rev. John Quarry, Rector of Clonakilty]. Extracts from Records relative to the Territory of Corca Laidhe. Remarks on the preceding Tract.

Poem on the Battle of Dun, (Downpatrick,) A.D. 1260, by Gilla-Brighde Mac Conmhídh, with remarks by the Editor. Illustrated with a fac simile engraving of the seal of Brian O'Neill, lately found at Beverley, in Yorkshire.

Docwra's Tracts—i. His Relation of Service done in Connacht, by Sir Richard Bingham, (1586.) ii. Narration of the Services done by the Army employed to Lough-Foyle, under the leading of Mee Sir Henry Docwra Knight, Charles Lord Mountjoy being then 1599 Lord Deputie (afterwards Earle of Devonshire and Lord Lewetenant) of Ireland. Together with a Declaration of the true cause and manner of my coming away and leaving that place. Written in the sommer 1614, and finished the first of September the same year. With Notes.

Appendix.—I. Documents relative to the O'h-Eidirsceoil (O'Driscolls)—i. Eoin Masach Ua Maethagain's poem; A.D. 1508. ii. Tadhg, son of Diarmaid Og O'Dalaigh's poem, on the death of Sir Finghin O'h-Eidirsceoil; A.D. 1614. iii. Fearfusa O'Cainte's poem, on Conchobhar O'h-Eidirsceoil and his wife Eibhilin; A.D. 1617. iv. Donnchadh O'Fuathail's poem, on the death of Sir Finghin O'h-Eidirsceoil and his son Conchobhar; A.D. 1619. v. Excerpts; Notices of Corca Laidhe, and of the family of O'h-Eidirsceoil, with Extracts from the Harl. MSS in the British Museum. II. Fearghal Og Mac an Bhaird's poem on the O'Canes O'Catbain and the Battle of Dun, A.D. 1260.

Various Readings in the Corca Laidhe, as found in the Book of Baile an Mhuta, compared with the text in the Book of Leacan.

1853.

Cat Mhuige Lena: THE BATTLE OF MAGH LENA. An ancient historic tale; including *Cat Mhuige Tuataig*, *Cat Mhuige Cairn*, (The Battles of *Magh Tuataig* and *Magh Cairn*.) Edited from MSS. in the Library of the Royal Irish Academy, by Eugene Curry, Esq.

The Prospectus of the IRISH ARCHAEOLOGICAL AND CELTIC SOCIETY may be had gratis from Edward Clibborn, Esq. Royal Irish Academy, Dawson-street, Dublin, and from the Hon. Secretaries Rev. J. H. Todd, D.D. and J. T. Gilbert, No. 35, Trinity College, Dublin, where all communications are to be addressed.

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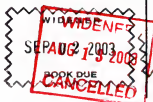
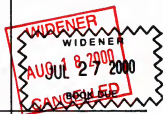
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