

SUPP. 60/55/c

DUN NA N-GEAS

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IRISH ARCH SOC. TRACTS, 1841-43, vol. II

1762

THE BANQUET OF DUN NA N-GEDH AND THE BATTLE OF MAGH RATH, AN ANCIENT HISTORICAL TALE.

NOW FIRST PUBLISHED,
FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,
WITH A TRANSLATION AND NOTES,
BY
JOHN O'DONOVAN.



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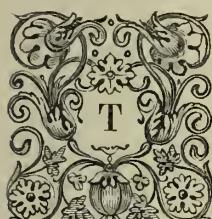
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INTRODUCTORY REMARKS.



HE following historical tale is now, for the first time, translated and printed. The text has been, for the most part, obtained from a vellum MS. in the Library of Trinity College, Dublin (H. 2. 16.), a compilation of the fifteenth century, but the name of the author or transcriber does not appear. Of this MS. it originally occupied upwards of eleven closely written and very large leaves, of which one is unfortunately lost: the deficiency has been supplied from a paper copy, No. 60, in the collection of Messrs. Hodges and Smith, Dublin, which was made in 1721-2, by Tomaltach Mac Morissy, for James Tyrrell. This paper copy was corrected by Peter Connell, or O'Connell, a very good Irish scholar (author of the best Irish Dictionary extant, though never published^a), who has explained many difficult words in the margin, of which explanations the Editor has in many cases availed himself. This paper copy was indeed very useful throughout, inasmuch as it gives in most instances the modern orthography, and thus throws light on many obsolete words and phrases strangely spelled in the vellum copy. The Editor has not been

^a It exists in MS. in the British Museum, and a copy of it, in two large volumes folio, recently made by the liberality of the

Provost and Senior Fellows of Trinity College, Dublin, is preserved in their valuable Library.

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being uncollected transcripts of older MSS., that it is especially unsafe to rely on the text of a single copy. The Editor has found, on comparing different MSS. of the same ancient Irish tract, that the variations are often so considerable, as to render it necessary to compare at least three copies, made from different sources, before one can be certain that he has the true original reading. On this subject the venerable Charles O'Conor, of Belanagare, who was extensively acquainted with ancient Irish MSS., writes as follows, in a letter to his friend the Chevalier Thomas O'Gorman, dated May 31st, 1783, of which the original is in the possession of Messrs. Hodges and Smith, of Dublin :

“ I approve greatly of your intention to get our Annals and other historical documents translated. But if not undertaken by a man who has a critical knowledge of the phraseology, with the changes made therein, from the sixth to the tenth century, the sense will be frequently mistaken, and a bad translation will be worse than none at all : even a publication of the Irish text would require the collation of the several MSS. for restoring the original reading and correcting the blunders of ignorant transcribers.”

It appears from the Stowe Catalogue that there is a good copy of the Battle of Magh Rath in the Library of his Grace the Duke of Buckingham, at Stowe^b, but the Editor has not had access to it.

There

^b Application was made to his Grace the Duke of Buckingham for a loan of this MS. ; but his Grace's rules do not permit any MS. to leave his Library : and the

There was another copy in the Book of Fermoy, as appears from extracts in the possession of the Editor, but this Book, which was in the collection of the Chevalier O'Gorman towards the close of the last century, has since been carried out of Ireland, and the Editor has been unable to discover into what hands it has fallen. He has been, therefore, under the necessity of publishing the present work from the two MSS. above referred to, preferring the text of the vellum copy throughout, except where it is obviously defective, in which cases he has supplied its deficiencies from the paper copy.

This historical tale consists of two parts, of which the former is prefatory to the latter, and probably written at a later period. The first part is entitled *Fleadh Duin na n-Gedh*, i. e. the Banquet of Dun na n-Gedh, and the second *Cath Muighe Rath*, i. e. Battle of Magh Rath or Moira; the two parts have evidently been the work of different hands, as the marked difference of style and language indicates. The first is simpler, plainer, and more natural in its style, and less interrupted by flights of bombast; but the name of the author of either part does not appear.

The Battle of Magh Rath, as will be presently shown, was fought in the year 637, and it would seem certain, from various quotations given throughout the tale, that there were formerly extant several accounts of it more ancient, and perhaps more historically faithful, than the present. In the form in which it is now published, it is evidently interpolated with fables, from the numerous pieces in prose and verse, to which the battle, which was one of the most famous ever fought in Ireland, naturally gave rise.

Though the language of the original appears very ancient, and is undoubtedly drawn from ancient authorities, still the Editor is of opinion

funds of the Society are not as yet sufficient to enable the Council to send a competent Irish scholar into England for the purpose of making collations.

opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Clæn, King of Ulidia, is called Earl (*læpla*) of Ulster (see pp. 198, 199), a title which the writer would not, in all probability, have used, if he had lived before the time of John De Courcey, the first person that ever bore the style of Earl of Ulster in Ireland. This fact will probably satisfy most readers. But although we have no evidence from any real authority that the word *Earl* was ever used as a title among the Irish, it may be urged by those who wish to argue for the antiquity of the tale, that the word *Earl*, which is certainly of Teutonic origin, might have been introduced into Ireland in the eighth century by the Danes, and that, therefore, an Irish writer of the eighth or ninth century, whose object was to use as great a variety of terms and epithets as possible, might be tempted to borrow the term *Iarla* from the Danes, although it had never at that time been adopted as a title by the Irish. This argument may to some look plausible, but the Editor does not feel that it is sufficient to justify us in assigning a higher antiquity to the work in its present form than the twelfth century.

The mention of shining coats of mail (*luipéċ*) also tends to the same conclusion (see pp. 192, 193); for it is the universal opinion of antiquaries,—an opinion not yet disproved,—that the ancient Irish had no general use of mail armour before the twelfth century. To this, however, it may also be objected, that the Danes unquestionably had mail armour in fighting against the Irish, and that some of the Irish kings and chieftains adopted the custom from them in the ninth, tenth, and eleventh centuries; that it is natural, therefore, to suppose that an Irish writer, in the ninth or tenth century, whose object was to magnify the military power and skill of a favourite monarch, the progenitor of a powerful race whom he wished to flatter, would ascribe

cribe to him the possession and use of all the military weapons he had ever seen in his own time; and if this be admitted, it could be argued that the Romance now published might have been written before the English invasion.

But the answer to all such reasonings is, that the Tale was unquestionably intended to flatter the descendants of its hero, King Domhnall, grandson of Aimmire, while his race were in full power in the north of Ireland; and, therefore, that its author must have lived before the year 1197, when Flaithbhertach O'Muldory, the last chief of Tirconnell of this monarch's family, died. How long before that year the date of this composition should be placed cannot now be well ascertained, but when the whole case is duly weighed, it will be seen that it could never have been written after the extinction of the race of the monarch, on whom the exploits described reflect so much glory.

With respect to the style of this tale, it must be acknowledged that it belongs to an age when classical strength, simplicity, and purity had given way to tautology and turgidity. As we have already observed, it is loaded with superfluous epithets, many of them introduced to form a string of alliterations, which, instead of perfecting the image or rounding the period, "with proper words in proper places," often have the effect of bewildering the mind, amidst a chaos of adjectives, chosen only because they begin with the same letter, or a string of synonymous nouns, one or two of which would have sufficiently expressed the sense. This kind of style was much admired by some Irish writers of the last century, and even in the beginning of the present the Rev. Paul O'Brien, in his Irish Grammar (pp. 70-72), has expressed his high admiration of it, in his explanation of Complex Adjectives; his words may be here quoted, as containing a good explanation of the nature of the style in which the Battle of Magh Rath has been written.

“ OF COMPLEX ADJECTIVES.

“ First,—Of the Adjective compounded with the Substantive.

“ When an Adjective is thus formed, if it precede the Substantive, it conveys a more forcible meaning than if it followed ; as *feap ceann-τρέαν*, a headstrong man ; *feap τρέαν-ċeanmač*, a resolute man, &c. In this last the former Substantive becomes an Adjective, as in the English heart-broken and broken-hearted, &c.

“ Secondly,—Of Simple Adjectives compounded with Impersonal Possessives.

“ In forming these, the simple precedes the possessive ; as *péalt glan-τοιλρέαč*, a bright-shining star ; *glór binn-τσυčač*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“ Thirdly,—Adjectives compounded of Adjectives ; thus, *oioče glan-péalt-τοιλρέαč*, a bright star-shining night ; *feap binn-glór-τσυčač*, a sweet sounding-voiced man^c. These are again compounded, and become,

“ Fourthly,—Adjectives compounded of compound Adjectives ; as *óig-feap ȝru-αιȝ-βinn-τioo-τam-ðual-τcamoðač*, a soft-silken-wide-spreading-ringletting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringletting fair hair^c. Adjectives of this description have the Substantive in their first syllable ; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive ; as,

“ Fifthly,—Α ἡρέαν-άρω-τluaz-ċač-ċeanηραίη, thou mighty ruler of lofty embattled chiefs^c.

“ Sixthly,—Of Participial Adjectives, compounded of compound Substantives, compounded of compound Adjectives. In these the Epic Bards delighted, magnifying the exploits of their heroes beyond measure, and inspiring their hearers with a thirst for military glory, emulation of feats, and contempt of death. Of which the following soliloquy of Θριλρού, over the grave of his brother Αργμόρ, gives a sufficient example :

Seapc reipce mo ḡroioče ȝuiò liag ἐύ Αργμόιρ !
 Ceo gleóðač mo ȝořg ἐύ, a ȝeařbřáčaír.
 A bile ȝidion ař milio a o-ȝeagmáil !
 Mo núaír nač ȝ-ȝuiřiř nioř ȝia a ȝ-coimðáil,
 Aig laočraio léná τpeacetiňaš iř-člann.

A

^c “ M‘Grath’s History of the Wars of Thomond abounds with these compound Adjectives ; but they are seldom used except in poetry or poetic style.”—Notes to the Grammar, p. 205.

Α ήεαρτα υαιτήνε, μο μεοδαι-έρεας ἵ ταοιμ λιομ.
Cé θεόρας μέ ερό-λιοντα εριον ορτ,
Ειροφε ρε τηριέρτε μο αονθραταρ.

‘Οο βέαραδ ρε θιαν-λιασ-έρόσατε βιαν-ένάμι-έαργαρέα ρηνι-λέιμ, ριόγβα-
ρας ρανταά-ριανγ-ταρβέας εραι-λεαθαρέα, θιούργαρέα έασηναρλαμώι ρο-έρει-
έας, ρευρ-νάμινεαμιν, αρο-αιγεανταέ, νειμ-έιμ ρεοι-ργαταγαέ ρπολ-θέανταρέα
οειλ-ργραι-ριο-αδευμαρέα ριορ-βάιρ-νευλαμώι, ρεοθας ρυιτεαέ, λεομαν-έραρ-
γαργ-νεαρτ-εαέτημαρ, μαρ ρευβ-θυιννε-ριειλ-θυιννε-ραρβ-έγαμαρ, α μεοδαν-έρομ-
τιοναλ-θορβ-ρυιτεαέ να λαοέ μεαρ, &c.’

“ TRANSLATION.

“ Argmhior ! Love of the love of my heart, beneath this stone thou liest ! A mist of sorrow to mine Eyes thou art, my Brother ! Stern bulwark of our heroes in battle ! Woe is me, no longer art thou sharer of the Spoils among the Chiefs of Lena, defeating the Sons of Anger. Thou too, alas ! his grassy mansion, art dear to me,—Though my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty deeds of my only Brother—Who with fleet-valiant-bone-crushing Arm.—Torrent-like-rapid, dartingly-eager, mortal his strides ; dauntless, dealing death around ; invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing, slaughtering, deforming forms and features ; shaded with clouds of certain death. Sanguine as the Hawk of prey ; furious as the resistless-strongframed-blood-thirsty Lion ; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain bil-lows ; would rush through close-thronged crowds of enraged warriors, &c.”

The same writer, treating of the degrees of comparison, gives us the following account of them, which, though not altogether correct, conveys a strong idea of what he considered bardic eloquence :

“ There are in common Irish but the three degrees of comparison found in all other Languages ; but the Bards, in the glow of poetic rapture, passed the ordinary bounds, and upon the common superlative, which their heated imaginations made the positive degree, raised a second comparative and superlative ; and on the second also raised a third comparative and superlative ; from an irregular but noble effort to bring the Language to a level with their lofty conceptions ; which uncommon mode of expressing their effusions, though it may seem romantic to others, the natives regarded as a source of peculiar beauty, and a high poetic embellishment to their language.”—pp. 60, 61.

Another writer, who has done much to illustrate the legendary

lore of Ireland, has noticed this turgidity of style, in the following words, from which it will be seen that the modern Irish scholars with whom he conversed admired it as much as the bards of the middle ages:

“ The overabundant use of epithet is a striking peculiarity of most compositions in the Irish language: by some writers this has been ascribed to the nature and structure of the language; by others to the taste of the people. In a conversation which I once had with some Irish scholars, I well remember one of them stepping forward in the formidable gesture of an excited orator, and addressing me in an exalted tone of voice in defence of epithets. ‘ These epithets,’ said he to me, with outstretched arm, ‘ are numerous in the original Irish, because they are enlivening and expressive, and are introduced by historians to decorate their histories, and to raise the passions of the reader. Thus were the youth at once instructed in the grand records of their lofty nation,—in eloquence of style,—and in the sublimity of composition.’ ”

At what period this style was first introduced into Ireland, or whence it was originally derived, would now be difficult to ascertain. The oldest specimen known to the Editor, of a historical tale, of a similar character with the present, is the Romance called *Tain Bo Cuailgne*, which is an account of the seven years’ war carried on between Connaught and Ulster in the first century. It is said to have been written in the seventh century; but it is not nearly so much loaded with epithets as the present story. From this, and the fact that the oldest specimens of Irish composition remaining, such as the fragments in the Book of Armagh, and in the Liber Hymnorum, and the older Irish lives of St. Patrick, and other saints of the primitive Irish Church, are all written in a narrative remarkably plain and simple; it would appear that this very turgid style was introduced into Irish literature in the ninth or tenth century, but whence the model was derived is not so easy to conjecture. The Arabians and other oriental nations had many compositions of this kind, but it does not appear that the Irish had any acquaintance with their literature at so early

^d Researches in the South of Ireland, by T. Crofton Croker, pp. 334, 335.

early a period. Several specimens of this style of composition, written by the celebrated Shane O'Dugan, who died in 1372, are to be found in the Book of Hy-Many, but the most elaborate and celebrated work in this style is that entitled *Caithreim Toirdhealbhaigh*, i. e. The Triumphs of Turlogh [O'Brien], written in the year 1459, by John, son of Rory Magrath, chief historian of Thomond. Of this work, which comprises the History of Thomond for two centuries, there are extant in Dublin several paper copies; it was translated, towards the close of the last century, by Theophilus O'Flanagan, assisted by Peter Connell, but was never published. Its style far exceeds that of the present story, in the superabundant use of epithets, and in extravagance of conception and description, as may appear from the following extract, which is a description of Donogh Mac Namara, chief of Clann Cuilen, in Thomond, harnessing himself for battle :

“ A. D. 1309. — Οὐαὶ τὸν ἡ-ιμα-
δαλλία τὸν θοννχαῖο τὸν ο-α ὀεα-
τοῦντιρ, τὸν ειριγ δο ἡ-ύιρτειρνεα-
σ, οργαρδα τὸν ειδεαὸν φειν ἵπαν ιονατο τοιν.
Αγυρ τυγαὸν αρ τ-τυρ α υαραλειδε τὸν ε-
ιονηραιγιό, .ι. τοτυν δαινγεαν, δεα-
γ-έ-ύμεα, θιυτ-ιομαρεα-σ, διν-ειτριγεα-σ,
δεαργ-απραδα-σ, δερ-έιυμαρ-βλάτ, δε-
αλβ-νυαδα-σ, δατ-έρποιδεαργ, διογραιρ,
αγυρ δο ἵνιρ υιμε δο ἡ-έαργαιο αν τ-
ειδεαὸν οιρ-έιύμρα-σ τοιν, αγυρ ιρε τοι-
μ-ραδο δο ὄισον α ὀεα-έ-τοτυν θονιι-σαιο, .ι.
ο ιο-ταρ α τ-αο-έ-βρά-γαδο μίν-έ-ορερα, δο
μυλλα-σ α γλυν γαρτα, γλειγιλ, ςοιρ; αγυρ
δο γαθα-σ υιμε-τιυν αρ υα-ταρ αι ιοναιρ
τιν, λύιριο-έ λάιν-τρεαθρα-δ, λυιβ-γλειγεα-λ,
λεαθαρ-έρυιν, ἀδβαλ, φαιρριγ, ορ-βόρ-
δα-σ, διογραιρ, δρυιμνεα-σ, θινιτ-έλιατα-σ,
δει-έ-ρι-τε, bla-τ, buan-ή-ροσαιρ, ειειρ-
τιυ-δ, εραοιβ-δ-λις, εειρ-τ-ρια-γλα-σ, ρυαι-
τ-

“ After that harangue of Donogh to his brave people he arose on the spot with courage and activity to clothe himself in shining armour. His noble garment was first brought to him, viz., a strong, well-formed, close-ridged, defensively-furrowed, terrific, neat-bordered, new-made, and scarlet-red cassock of fidelity ; he expertly put on that gold-bordered garment [or cotun] which covered him as far as from the lower part of his soft, fine, red-white neck, to the upper part of his expert, snow-white, round-knotted knee. Over that mantle he put on a full-strong, white-topped, wide-round, gold-bordered, straight, and parti-coloured coat of mail, well-fitting, and ornamented with many curious devices of exquisite workmanship. He put on a beautiful, narrow, thick, and saffron-coloured belt of war, embellished with

nið, rírið-geal, ro-þrúðað. Aður ðo gáð
cait-érior caoile-tilus, ciumar-blárið, éri-
oð-niðmáta, cloð-búclac, ceannrað-óðra,
ðo n-a lann lúð-luðmá, crium-þeardá-
nað, ceir-tilleac, aðt mun að ba aðb-
rúðe a áurðe of a þeardanað, aður ðo
teannraðan an érior corr, ceapt-blárið,
crium-þaoltannað ceardna ron tap a
cait-lúrið, aður eannac iomfráða, þao-
þar-ðorð, iarann-ðlan tƿein-þeannað,
taoib-leatán, tƿear-uplarm, báni-cúlæc,
bláð-márdæað, riðræmá, clair-þréið,
taoileið, ceapt-þorligrneatmað, a-ð-cean-
gal an éreara blárið-þeið, bneac-ðatað
rin; aður ðo gáðað rðabæl fél-geal,
faiðring-þéið, fionn-þroig-þioð, faið-þre-
aðað, faiðm-laiðir, riðte, uime tap uac-
tar a op-luðrúðe; aður ðo gáð cloðat
clap-ðamgean, ciumar-crium, corr-
ceapt-blárið, comnoll-morða, craob-
þairgneac, cian-þulam, fa n-a ceann-
þaetioð; aður ðo gáðarðan a clóðioð
colða, clap-leiðean, clair-leitreað,
cian-amigneac, corrðearað, cait-mimic,
lán-þrualleac, cror-óðra, érior-amlað
cuiðe, gur tƿannraðan ðo taom-æ-
ðairio tap a þaoð; aður ðo gáðarðan
a ða gártæ, gær-þaoðrað, gorm-ðaðað,
gær-þiolla, iona-ðlaic deir, fa comair
a ðiuþraic; aður tƿarratð re a éraor-
ioð crann-áðbal, cro-ðamgean, colð-
dírioð, ceoi-neimneac comnaið cuiðe
iona éle-láin d'á díng, aður d'á dian-
bualas. Aður nioð þeag torann na
tƿen-þeardnað 'þantraðið' rin, að cunigðeas
a g-cotun, craob-þorlora, aður a luð-
ioð loimtor-ðlan, aður a lann lara-
mori, aður a g-craoirioð cuiðr-æðmeil;

with clasps and buckles, set with precious stones, and hung with golden tassels ; to this belt was hung his active and trusty lance, regularly cased in a tubic sheath, but that it was somewhat greater in height than the height of the sheath ; he squeezed the brilliant, gilt, and starry belt about the coat of mail ; and a long, blue-edged, bright-stealed, sharp-pointed, broad-sided, active, white-backed, half-polished, monstrous, smooth-bladed, small-thick, and well-fashioned dagger was fixed in the tie of that embroidered and parti-coloured belt ; a white-embroidered, full-wide, strong, and well-wove hood (rðabæl) was put on him over his golden mail ; he himself laid on his head a strong-cased, spherical-towering, polished-shining, branch-engraved, long-enduring helmet ; he took his edged, smooth-bladed, letter-engraved, destructive, sharp-pointed, fight-taming, sheathed, gold-guarded and gilded sword which he tied fast in haste to his side ; he took his expert, keen-pointed, blue-coloured, and neat-engraved dart in his active right hand, in order to cast it at the valiant troops, his enemies ; and last, he took his vast-clubbed, strong-eyed, straight-lanced, fierce-smoking, and usual spear in his left, pushing and smiting therewith. Great was the tumult of the army then, seeking for their purple-branched cassocks, brilliant mails, blazing swords, and spears of ample circumference, restraining their steeds backward by the reins, as not obedient to the guidance of their riders, choosing their arms, the young adhering, for their beauty, to their golden

αγυρ αγ ατέcup α n-eac ταρ α n-aip σ'α n-αραδαιβ, ο ναc παιδ α n-αιρε pe h-ιοm-
δαβαι α σ-ταιοιργ, αγ τογα na σ-τρεn-
αρμ, αγυρ α n-ογβαισ αγ αόρασ αρ, α n-
αιλλ, σ'α n-όρ-αρμαιβ, οcup na h-ογλασ
αγ παιγεασ na γεα-αρμ σ'α n-οεαρ-
νασαρ αισιορ α n-ιμπεαρηαιβ po μινιc
ποιμε ριν; αγυρ na μιλεσ αγ μιοn-μια-
γεαλ na μειργεασ ριρ na μορ-έρανn-
αιβ, αγυρ na h-oncοm 'δά γ-ειυμαρ-
δαιγηνιγσασ αρ na εραιριοcαιβ."

The tale, now for the first time printed and translated, is founded on more ancient documents relating to the Battle of Magh Rath, as appears from various quotations which it contains; but it is obvious that the writer, not finding a sufficient number of characters recorded by history, was under the necessity of coining some names to answer his purpose, such as Eochaidh Aingces, king of Britain, Daire Mac Dornmhar, king of France, &c., but the greater number of his characters were real historical personages. Although, therefore, this tale cannot be regarded as a purely historical document, still it is very curious and valuable as a genuine specimen of an ancient Irish story founded on history, and unquestionably written at a period when the Irish language was in its greatest purity; it is also useful as containing many references to ancient territories, tribes, customs, notions, and superstitions which existed among the ancient Irish before the introduction of English manners; and it is particularly interesting to the lover of Irish literature as containing a large stock of military and other technical terms, and preserving several idioms of the ancient Irish language, which are now, and for some centuries have been, obsolete. A general and just complaint among the lovers of Irish

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^e This translation, made towards the close of the last century, by O'Flanagan and Peter O'Connell, is preserved in the Library of the Royal Irish Academy.

lore has long been, that there is no perfect work, of an antiquity higher than the days of Keating, accessible to the student of our language; it is to be hoped, therefore, that the publication of the original text of this ancient story will in some measure remove this complaint. It will, at least, rescue from oblivion and preserve from final destruction a considerable portion of the ancient language of Ireland, which must have been inevitably lost if not now preserved while the language is still living, and while the power of unfolding its idioms and explaining its obsolete terms yet remains.

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinn-senches*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (H. 3. 17. p. 797.), that the four higher orders of the poets, namely, the Ollamli, Anruth, Cli, and Cano, were obliged to have seven times fifty *chief stories* and twice fifty *sub-stories* to repeat for kings and chieftains. The subjects of the chief stories were demolitions, cattle-spoils, courtships, battles, caves, voyages, tragedies, feasts, sieges, adventures, elopements, and plunders. The particular titles of these stories are given in the MS. referred to, but it would lead us too far from our present purpose to insert them here.

Those readers who have studied ancient history only through the medium of modern popular books, will no doubt be surprised at the style and spirit of the present production, and particularly at the extraordinary incidents introduced into it as historical facts. But we should consider that those modern writers whose works we read for a knowledge of ancient history, must have waded through many fabulous tracts before they were able to separate truth from fable, and

and that the statements they give as true ancient history are, after all, no more than their own inferences drawn, in many instances, from the half historical, half fabulous works of the ancients. In the middle ages no story was acceptable to the taste of the day without the assistance of some marvellous or miraculous incidents, which, in those all-believing times, formed the life and soul of every narrative. At that period the Irish people, and every people, believed in preternatural occurrences wrought by magic, by charms, and particularly by distinguished saints before and after their deaths, as firmly as their descendants now believe in the wonders wrought by natural science; and it should not be expected that any lengthened story could have been written in that age without the introduction into it of some of those marvellous incidents which were so often reported and so eagerly received. The modern reader should also consider, that all the literature of the middle ages is tinged with narratives of miraculous occurrences, and that writers then gave interest to their subjects by mixing up with the real incidents of life, accounts of supernatural events produced by saints, witches, or demons, in the same way as modern novelists enchant their readers by delineating the charms and natural magic of real life. The novels of Sir Walter Scott may also be referred to as a proof that the marvellous has not even yet lost its attractions, although perhaps it may require his master hand to present the legends and mythology of our ancestors in such a dress as to give pleasure to modern fastidiousness.

In using the productions of the writers of the middle ages as historical monuments, we should be very guarded in selecting what to believe, and more particularly perhaps, what to reject: we are no doubt more ready to discredit what may be really true than to believe any fable; but we should not reject all the incidents mentioned in ancient writers merely because we find them mixed up with the miraculous. For, granting that such writers may have been imposed

upon by the reports of others, or by the fanciful temperament of their own minds, as far as regards preternatural occurrences, it does not therefore follow that their testimony is to be rejected on the manners and customs of their own times, or on facts which were of every day occurrence, and which it required no philosophy or perfect acquaintance with the laws of nature to be able to comprehend and to describe.

That the Battle of Magh Rath was a real historical occurrence and no bardic fiction, cannot for a moment be doubted. It is referred to by Adamnan, the eighth abbot of Iona, who was thirteen years old when it was fought. In the fifth chapter of the third book of his Life of St. Columba, speaking of the prophecy which that saint delivered to Aidan, he writes as follows :

“ *Hoc autem vaticinium temporibus nostris completum est in Bello Rath, Domnallo Brecco, nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmirech: et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.*”

The event is also recorded by the very accurate annalist, Tighernach, under the year 637, in the following words :

“ A. D. 637.—*Cat’ Muige Rath pia n-Domnall, mac Aedha, occup pia macaib Aedha Sláine, peo Domnall regnauit Temoriam in illo tempore, in quo ceciorit Congal Caech, pi Uladh, occup Faelan, cum multip nobilibus; in quo ceciorit Suibhne, mac Colman Cuar.*”

“ A. D. 637.—The Battle of Magh Rath was fought by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall at this time ruled Temoria), in which fell Congal Caech, king of Uladh, and Faelan, with many nobles; and in which fell Suibhne, the son of Colman Cuar.”

This Suibhne, the son of Colman Cuar, was prince of Dalaradia, and is said to have fled panic-stricken from this battle, and to have spent many years afterwards in a state of lunacy, roving from place to place until he was murdered at Tigh Moling (now St. Mullin’s, in the present county of Carlow), by St. Moling’s swine-herd.—See Note ⁴, pp. 236, 237.

The

The battle is also mentioned in the *Chronicon Scotorum*, at the year 636, as follows :

“ A. D. 636.—Cath Muirge Rath pia n-Doimhnull, mac Aedha, ocul pia maccab Aedha Slaine, rex Doimhnull, mac Aedha regnauit Temoriā in illo tempore, in quo cecidit Congal Caech, pī Ulaō, ocul Faelchu, mac Airmeadhach, i b-ffrié-đuīn, pī Miōe cum multe nobilibus.”

“ A. D. 636.—The Battle of Magh Rath, by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelchu, son of Airmeadhach, king of Meath, with many nobles.”

“ An account of the battle is also given in the Annals of the Four Masters (but incorrectly entered under the year 634), as follows :

“ A. D. 634.—Cath Márge Rath pia n-Doimhnull, mac Aodha, ocul pia maccab Aodha Slaine, rex Congal Claon, mac Seanlám, pī Ulaō, ou i o-ťorchaip Congal, pī Ulaō, ocul almuicab map aon pīr.”

“ A. D. 634.—The Battle of Magh Rath, fought by Domhnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Seanlan, king of Uladh, in which Congal, king of Uladh, and many foreigners along with him, were slain.”

Thus translated by Colgan, in note (9) on the fifth chapter of the third book of Adamnan’s Life of Columba :

“ *Anno sexcentessimo trigesimo quarto, et Domnoldi Regis Undecimo; praelium de Magh Rath* (id est de Campo Rath) in Ultoniā, conseritur per Domnaldum filium Aidi, filii Ainmirechi, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scan-dalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes; in quo Congalins et multi ex transmarinis occubuerunt.”

After this Colgan states that he had read a history of this battle, but that he had not a copy of it by him at the time that he was writing. His words are :

“ In historia hujus belli seu prælij, (quam sæpius legi, et nunc ad manum non habeo,) legitur prædictus Congalius, (anno 624, in alio proelio de *Dun-etherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pictis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset; tandem victoriam Regi Domnaldo

cessisse, interfecto Congalio, et transmarinis copiis atrociter cæsis. Cum ergo locus et tempus belli hujus satis correspondeant, videtur eo tempore facta illa vastatio quam suo tempore factam esse indicat Adamnanus. Nam Adamnanus (iuxta iam dicta) anno 624 natus agebat annum decimum, vel undecimum tempore illius prælii anno 634 gesti."

It is highly probable that Colgan here refers to the account of the Battle of Magh Rath now printed and translated.

The venerable Charles O'Conor of Belanagare has taken so accurate a view of the political causes and effects of this battle, that the Editor is tempted to present the reader with the entire of what he has written on the subject:

"The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Subney Meann*: He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulad*, the determined Enemy of his Family. *Domnall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Ainmirey*, ascended the Throne, and began his Administration with an Act of extreme Justice; that of taking Vengeance on the murderer of his Predecessor. *Congal Claon* he defeated in the Battle of *Dunkehern*, and obliged him to fly into *Britain*; the common Asylum of the domestic Mal-contents.

"CONGAL CLAON remained nine Years in Exile: And as this Parricide bid fair for the Destruction of his native Country, he merits particular notice in History. In Power he possessed some Virtues, and in adversity wore the Semblance of all. Although an Outcast in a foreign Country, divided by different Languages and Interests, he retained a Dignity of Conduct which often throws a Lustre about Adversity itself. He kept up his Party at Home, who (by defeating *Connad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Slights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within itself.

itself. This he balanced, by reconciling the most opposite Interests in *Britain*, when his cause became an Object of Consideration. *Saxons, Britons, Albanian Scots*, and *Picts*, flocked to his Standard. His domestic Partizans prepared for his Reception, and he landed with Safety on the Coast of *Down*.

“DOMNALL, King of *Ireland*, was not unprepared. He had Wisdom in his Councils, and Troops, who proved a match for equally gallant Troops raised within his Kingdom, and for those of the four Nations who joined them. He immediately encamped near the Enemy at *Moyrath*, and began as bloody a battle as can be found in the Records of that age: It continued with various success for six whole days, until^f Victory declared for the Nation on the seventh. *Congal Claon*, the soul of the Enemies’ Army, was defeated and slain at the Head of the Troops of *Ulad*. The foreign Troops were soon broke with great Slaughter; and *Domnall Breac*, King of the *Albanian Scots*, hardly escaped to *Britain*, with the sorry Remains of a fine Army, which should be employed for the defence of the people he so wantonly attacked. This Contradiction to every Principle of sound Policy, was foreseen by *Columb Kille*, who laboured so much to reconcile the Interests of the *British Scots* to those of the parent Country: ‘A Prediction,’ says St. Adamnan, ‘which was completed in our own Time, in the War of *Moyrath*; *Domnall Breac*, the Grandson of *Aidan*, having, without any Provocation, laid waste the Country of the Grandson of *Anmirey*: a Measure, which, to this Day, has obliged the *Scotish* Nation to succumb to foreign Powers, and which gives our Heart Grief, when we consider it.’ This is the Account of a cotemporary Writer, who was Abbot of the Island of *Hy*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edward* the First, the latter Historians of *North Britain* were Strangers to it.”

“It is certain that *Ireland* was never in greater Danger, from the first Entrance of the *Scotish* Nation, than in this War raised against it by *Congal Claon*: But the civil Constitution being sound in the main, resisted the Disease, and shook it off in one great effort. In a future [? later] age the Posterity of this very People abandoned their King, their Country, and their own Independence, almost without a Show of Resistance, to a Handful of foreign Freebooters^g.”

Notwithstanding the celebrity of the monarch Domhnall, the
grandson

^f “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [? retains] the Name down to our own Time, and was rendered

memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*.”

^g *Dissertations on the History of Ireland*, pp. 214 to 218. Dublin, 1766.

grandson of Ainmire, and the importance of the Battle of Magh Rath in the histories of Scotland and Ireland, Mr. Moore, the latest author of the History of Ireland, does not condescend so much as to name the monarch or to notice the battle. His defence is as follows:

“ Having now allowed so long a period of Irish history to elapse without any reference whatever to the civil transactions of the country, it may naturally be expected that I should for a while digress from ecclesiastical topics, and leaving the lives of ascetic students and the dull controversies of the cloister, seek relief from the tame and monotonous level of such details in the stirring achievements of the camp, the feuds of rival chieftains, and even in the pomps and follies of a barbaric court. But the truth is, there exist in the Irish annals no materials for such digression^h!”

And again,

“ With the names of such of these princes as wielded the sceptre since my last notice of the succession, which brought its series down to A. D. 599, it is altogether unnecessary to incumber these pages, not one of them having left more than a mere name behind, and in general the record of their violent deaths being the only memorial that tells of their ever having livedⁱ.”

Mr. Moore is confessedly unacquainted with the Irish language; and the remains of our ancient literature were, therefore, of course inaccessible to him. That great ignorance of these unexplored sources of Irish history should be found in his pages is, therefore, not surprising: but he ought to have been more conscious of his deficiencies in this respect, than to have so boldly hazarded the unqualified assertion, *that there exist in the Irish annals no materials for the civil history of the country!*

Should the Irish Archæological Society receive such support from the public as to enable them to continue their labours, the falsehood of such a statement will be abundantly manifested; and it will perhaps appear also that, notwithstanding the destruction and dispersion of so large a proportion of our ancient records, and the mutilation of those that remain by indifference or malice, there is no

nation

^h History of Ireland, vol. i. p. 275.

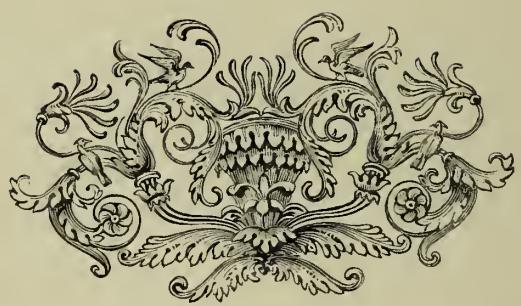
ⁱ Ibid. p. 276.

nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. “On a déjà remarqué ailleurs,” say the Benedictines, quoted by Mr. Moore himself^j, “que les gens de ce pays, presqu'à l'extremité du monde, avoient mieux conservé la literature, parcequ'ils étoient moins exposés aux revolutions, que les autres parties de l'Europe.”

The Editor cannot close these remarks without returning thanks to those friends who have assisted him in editing the present work, but particularly to Dr. Todd of Trinity College, and to Mr. Eugene Curry.

J. O'D.

^j History of Ireland, vol. i. p. 277.



IRISH ARCHÆOLOGICAL SOCIETY.

AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, Grafton-street, Dublin, on Monday, the 13th day of June, 1842,

GEORGE PETRIE, Esq., M. R. I. A., R. H. A., in the Chair.

The Secretary opened the proceedings by reading the following REPORT of the Council, agreed upon at their Meeting of the 2nd of June :

“ The Council, at the end of their year of office, are happy to be able to announce that the prospects of the Society are such as to leave but little doubt of its future success.

“ They have still, however, to complain that the nobility and gentry of Ireland have not joined the Society in sufficient numbers to enable it to undertake the publication of the more voluminous and difficult of our ancient records. The total number of Members now on our books being but 241, besides thirteen, who have not yet paid their subscriptions.

“ One cause of this has doubtless been, that the objects of the Society have been but little known, and where known, have been but imperfectly understood. In Ireland, where every thing is unhappily viewed, more or less, through the medium of party, it seemed to the public difficult to conceive how any Society could be formed without a leaning to one side or the other, and many persons very naturally held back until the real character of the Society should more

fully develope itself. It is evident, however, from the mere inspeetion of our list of Members, that these feelings have had but a partial operation ; and the Society may eongratulate itself in having been one of the few sucessful attempts in this country to induce men to forget their differenees, and unite together in the promotion of a great national undertaking.

“ In addition to this temporary eause of prejudice against the Soeietiy, it has unfortunately happened that several aeeidental cireumstances have retarded the completion of our publications during the past year ; so that we have had, to the publie, the appearance of doing nothing, and many were led to doubt whether we were in a condition to fulfil our engagements to our Members.

“ These and such like difficulties, however, which have probably kept baek many who ought naturally to have joined us, must gradually be removed by the publieations of the Society ; which, it is hoped, will not only efeetually convinee the publie of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historieal documents whieh it is the obejet of the Soeietiy to bring to light.

“ It is neecessary, however, to explain to the Soeietiy the cause of the delay that has taken place in the appearance of the volumes, which have been announced as the intended publieations of the past year.

“ The idea of establishing a Soeietiy for the publication of the aneient historieal and literary remains of Ireland was first seriously entertained at the close of the year 1840 ; and a Provisional Council was then formed for the purpose of ascertaining, by correspondence with the literary characters of the day, and by eirculating a brief statement of the object proposed, whether a Soeietiy such as that to whieh we now belong would be likely to meet with support from the publie.

“ Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Couneil had received promises of such respectable support, as to convinee them that sucess was reasonably certain, and that they might safely proeceed to the regular formation of the Soeietiy.

“ A Meeting was accordingly ealled in May, 1841, at whieh the fundamental laws of the Society were agreed upon, and your present Couneil appointed for carrying your designs into effect.

“ Up

“Up to that time, however, scarcely any preparations had been made for printing. The Provisional Council had been in a great measure occupied in the correspondence necessary for the formation of the Society: nor was it possible for them, until they had ascertained how far public support could be obtained, to enter upon the engagements necessary for the preparation of many works with a view to the future publications of the Society.

“All this, therefore, became the duty of your present Council: and they have endeavoured to make such arrangements, as they hope will ensure to the Members the regular appearance, within reasonable intervals, of the Society’s books. All the works intended for the present year are in the hands of the printers, and those in progress are many of them ready for the press, as soon as the funds at the disposal of the Council will permit their being undertaken.

“The Council, in addition to the volume of Tracts, and the volume of Grace’s Annals, already in the hands of the Society, have resolved that the Book of Obits of Christ-Church Cathedral, edited by the Rev. Mr. Crosthwaite, shall also be given to all who were Members in the year 1841, or who have paid the subscription for that year.

“This latter work, though far advanced, is not yet completed; and from the peculiar difficulties it presents, the necessity of the most exact and careful collation with the original, and the laborious index and notes which the Editor is preparing, and which will greatly enhance its value, its progress through the press must necessarily be slow.

“It is probable, therefore, that some of the works announced for the year 1842, will be issued before the Book of Obits is ready for delivery. But this inconvenience the Council are convinced the Society will gladly submit to, rather than run the risk of doing injustice to the Editor of a volume of such singular difficulty and interest, by any attempt to hurry its publication.

“Cormac’s Glossary, which has been for some time in Mr. O’Donovan’s hands, is ready for the press. But it has been held back, partly because the funds of the Society will not at present admit of its being proceeded with, and partly because there are some MSS. in England, which ought to be collated before such a work should be put forth. The collation of these MSS., however, would be attended with great expense, as it would be necessary to send over to England a competent person, and to support him during his stay in the

neighbourhood of the Libraries where the MSS. to be consulted are preserved. The Council have therefore thought it better to defer the publication of this work for the present ; and in the meantime they are engaged in such inquiries as they hope may ultimately lead to the satisfactory accomplishment of their purpose.

“ The Royal Visitation Book of the Province of Armagh in 1622, has been for some time ready for the press, but as it will be a volume of some bulk, and from the quantity of tabular matter it contains, expensive in printing, it has been deferred, until the funds of the Society are increased.

“ For the same reason Mr. Curry’s translations of the ancient Irish historical tales, ‘ The History of the Boromean Tribute,’ and ‘ The Battle of Cairn Chonaill,’ have been postponed, although both are ready for the press.

“ There is one other topic upon which it will be necessary to say a few words.

“ The number and value of the works which have been assigned to the Members of the last and present years, very far exceed the actual means of the Society ; nor will it be possible for the Council to bring out books of equal value, in future years, unless the number of the Members be very much increased. The Council, however, have thought it better to proceed on the supposition that the full number of Members, at present limited by the Rules of the Society to 500, will ultimately be obtained, and, therefore, they have not hesitated to run the risk, in the first instance, of drawing somewhat more largely than they would be justified in doing hereafter, on the capital of the Society. They have every hope, however, that the publication of the volumes now in progress will bring in a large accession of Members to the Society ; and they would press upon the existing Members the necessity of exerting their influence with their friends for this purpose.

“ It is desirable to have it made known, that Members now joining the Society can obtain the books for the year 1841, on paying the subscription of One Pound for that year ; a privilege which the Council have allowed to such Members as have joined since the last annual Meeting, and which they would recommend to continue for the present year. However, they are of opinion that hereafter, the books of past years, if any should remain, ought to be sold to new Members at an advanced price, to be determined by the Council for the time being.

“ Since

“ Since the appearance of our first publication, the following noblemen and gentlemen have joined the Society :

The Right Hon. Lord Eliot.	Colman M. O'Loghlan, Esq.
The Right Hon. Lord Albert Conyngham.	William Hughes, Esq.
Sir Montague L. Chapman, Bart.	Robert Ewing, Esq.
Sir Aubrey De Vere, Bart.	Rev. Matthew Kelly.
John Ynyr Burges, Esq.	James W. Cusack, Esq., M. D.
Thomas Fortescue, Esq.	Thomas Kane, Esq., M. D. (for the Limerick Institution).
Rev. James Kennedy Bailie, D. D.	Edward Wilmot Chetwode, Esq.
Clement Ferguson, Esq.	Rev. John N. Traherne.
Thomas Hutton, Esq.	Edward Magrath, Esq. (for the Athenæum Club, London).
Rev. James Graves.	Colonel Birch.
Rev. Classon Porter.	William Curry, Jun., Esq.
Rev. Charles Grogan.	
Samuel Graeme Fenton, Esq.	

“ The name of William Torrens M'Cullagh, Esq., was omitted, by an accident, in the list of original Members, published with the last Report ; and the name of John Low, Esq., was inserted in the same list by a mistake.

“ During the past year the Society has lost one of its original Members, the Rev. Cæsar Otway, by death.

“ In conclusion, the Council have to announce that his Excellency the Lord Lieutenant, upon being informed of the objects of the Society, was graciously pleased to accept the office of Patron, and the Council have had the honour of presenting to his Excellency copies of the Society's publications.”

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

“ 1. That the Report now read be received and printed, and that the thanks of the Society be given to the Council for their services.”

“ 2. That the respectful thanks of this Meeting be presented to His Excellency the Lord Lieutenant, for his gracious condescension in accepting the office of Patron of the Society.”

“ 3. That Dr. A. Smith and Mr. Hardiman be appointed Auditors of the Accounts of the Society for the ensuing year, and that their statement of the accounts of the Society be printed as an Appendix to the Report.”

His

His Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council :

THE RIGHT HON. THE EARL OF LEI- TRIM.	JAMES MAC CULLAGH, Esq., LL.D., Sec. R. I. A.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.	CAPTAIN LARCOM, R. E., M. R. I. A.
THE LORD GEORGE HILL.	AQUILLA SMITH, M. D., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C.	GEORGE PETRIE, ESQUIRE, R. H. A., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	Jos. H. SMITH, Esq., A. M., M. R. I. A.
REV. J. H. TODD, D. D., V. P. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.

It was then moved by the Rev. J. C. CROSTHWAITE, and seconded by GEORGE SMITH, Esq.,

“ That the thanks of the Society be presented to the Council of the Royal Irish Academy for their kindness in giving the Society the use of their rooms for the present Meeting.”

And then the Society adjourned.

REPORT OF THE AUDITORS.

AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY, FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

Dr.	£ s. d.	Cr.	£ s. d.
To transcribing, translating, &c., the following Works published, or in preparation:—		By Admission Fees of 241 members (£3 each),	723 0 0
Circuit of Muircheartach (published),	10 10 0	By Annual Subscription of 223 members, for 1841,	223 0 0
Book of Oibit of Christ Church,	15 0 0	By Life Composition of 19 members £10 each,	190 0 0
Battle of Moira,	50 0 0	By Annual Subscription of 86 members, for 1842,	86 0 0
Dymock's Treatise on Ireland,	3 17 0	By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841,	1 15 0
Boromean Tribute,	20 0 0	By one-half year's interest on £400, do., to April,	
Cartulary of All Saints,	15 0 0	1842,	7 0 0
Cormac's Glossary,	15 0 0		
Cusack's MS.,	4 4 0		
Cormaean Eigreas,	1 0 0		
Paid Mr. O'Donovan and Mr. Curry, by the Council, as a compliment for their valuable services, and to enable them to become Life Members of the Society,	26 0 0		
1841, Oct. 14. To Messrs. Hodges and Smith, printing and paper of Nos. 1, 2. Printing and paper of Circulars, Prospectuses, Report, and sundries,	20 5 7 2		
1842, June 2. To Messrs. Hodges and Smith, printing and paper of Grace's Annals,	180 6 10		
To Mr. Conolly, Assistant Secretary, one year's salary, to 1842,	20 0 0		
To Secretary, for postage, stationary, carriage of parcels, advertisements, &c., to June 10, 1842,	10 5 0		
1841, May 27. To purchase of £100, old 3½ per cent. stock,	97 17 8		
1841, Dec. 28. To purchase of £300, do.,	298 11 0		
1842, June 13. To balance in the Bank of Messrs. Boyle, Low, Pim, and Co.,	257 16 4		
		£1230 15 0	

(Signed)

AQUILLA SMITH.
JAMES HARDMAN, } Auditors.

IRISH ARCHAEOLOGICAL SOCIETY.

1842.

Patron:

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

President:

HIS GRACE THE DUKE OF LEINSTER.

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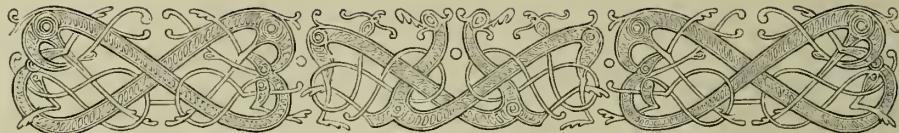
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PLEADH DUNN NA N-GEODH.



PREADH DUIN NA N-GEODH,
OCUS TUCAIT CATHA MUÍGHÍ RATH, INSO.



Ul rið amra fop Eirinn, feachtas an, .i. Domhnall, mac Aeda, mic Ainmílech, mic Sedna, mic Ferigura Cennfoda, mic Conall Gulban, mic Neill Na-ðiallaig, de cemul Tuathail Techtmar occur Ugaine Maip anall. Ir e in τ-Úgaine Maip rím jo gáb rata gráne occur erca, mara occur tíre, occur dhuét, occur daitín, occur rata na n-uile dúl aicrigé occur nemairigé, occur na c dúl fil a nim occur a talmain, im riði n-Épenn do dírlriugad dia cloind co bhráth. Occur jo gáb ierom Tuathal Techtmar, mac Fiachach Finnola, na rata cedna fop rliét a ríenatári .i. Úgaine Maip, occur gé do tírta fíria cloind-ríum

The ornamental initial letter **O** is taken from the Book of Kells. The Society is indebted to Dr. Aquilla Smith for the *fac-simile* from which the wood cut was engraved.

* *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in

Note A, at the end of the volume.

¶ *Oaths*.—Ro gáb rata, literally, “took or exacted the guarantees of the sun, &c.” but as this would hardly be intelligible in English, the liberty has been taken of rendering it as in the text. The historical fact is also recorded in the Book of Lein-



THE BANQUET OF DUN NA N-GEDH, AND THE CAUSE OF THE BATTLE OF MAGH RATH.

ONCE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Techtmhar and Ugainè Mor^a. Now this Ugainè Mor exacted oaths^b by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal Techtmhar, the son of Fiacha Finnola, exacted the same oaths in imitation of his ancestor Ugainè Mor,

and

ster, and in the Leabhar Gabhala. O'Flaherty (Ogygia, p. 260) mentions it in the following words:—“ Imperium ultra Hiberniam in occidentalibus Europæ insulis mari Mediterraneo, quod Siculum et Afri-

canum continet citerioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jure jurando per res creatas omnes visibles et invisibles adhibito, sibi, atque p steris suis in perpetuum devinxit.”

cloind-rium im *ri*gí n-Épenn tár rápúgad na path *rin* ocup na n-dul po nairc-rium fórho, *ri*vidírí *Tempa* co n-a colamnaib ocup *ren-tuata* *Tempa* ocup *Mide* do gír oca cloind-rium co bhráit; ocup gíe no paemad neac do cloind *Ugaine* no *Thuataile* *ri*gí do tabairt uairib do neac aile, aír ái *trá*, noca dliig in *ri*g *rin* teact *i* *Tempair*, aict mine éuca fírann buí comfúctain fíria do cloind *Ugaine* *Maír* ocup *Tuataile* *Techtmair* i cein buí *ri*g he fóraib; ocup in tan at bélá in *ri*g *rin*, *Tempair* do beit ac claimd *Ugaine*, amail po nairc *Ugaine* fírin fóir fíru Épenn, in tan po gáib gíallu Épenn ocup *Alban* ocup co *trí* *Leatha* alla nair.

Aír aí *rin*, po h-ércanned *Tempair* iarum la *Ruadan* *Lothrí*a ocup la xii. apprtal na h-Épenn, ocup la nuemu Épenn aír céna. Ocup círe no gábad in *ri*gí nír ba h-áda do beit *i* *Tempair* ó po h-ércann-eadh h-i, aict in t-inad ba fíruíteu ocup ba h-áibmú lár in *ri*g no gábad Épinn, ijr ann no bíd a domnáir no a aitriab. *Dómhnall mac Aedá,*

^c For an account of the oath which Tuathal Techtmhar exacted from the men of Ireland, see the Book of Leinster and the Leabhar Gabhala of the O'Clery's. O'Flaherty gives it in the following words:

“Tuathalius, regni diademate potitus, comitia Temoriae indixit, ad quae Hiberniae proceres magno numero confluxerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac celestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hungoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniae regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros.”—*Ogygia*, part iii. c. 56.

^d *Leatha*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duard Mac Firbis. This story was evidently written to flatter the pride of the Hy-Niall race, and to show that if any other family succeeded in obtaining the sovereignty they should be viewed in the light of usurpers; and indeed it were well for the ancient Irish if the sovereignty had been vested in some one family. O'Conor, in his Dissertations on the History of Ireland, states that the Hy-Niall formed as old and as uninterrupted a dynasty as any family in Europe.

^e *Lothrí*.—Lothra, now Lorrah, a village in the Barony of Lower Ormond, in the north of the county of Tipperary, where St.

and stipulated that if the sovereignty of Erin should be contested with his descendants in violation of these oaths, taken on the elements, by which he bound them, his progeny should *still* have the legitimate possession of Tara with its supporting families, and the old tribes of Tara and Meath perpetually and for ever^c; and that should any of the race of Ugainè or Tuathal even consent to resign the sovereignty to any other person, the latter could not, nevertheless, come to *dwell at* Tara, unless he had given lands equally ancient as Tara to the descendants of Ugainè Mor and Tuathal Techtmhar while he should be king over them; and that when this king should die, Tara should revert to the race of Ugainè, according to the injunction laid by Ugainè himself on the men of Erin, when he took the hostages of Erin and *of the countries extending* eastwards to Leatha^d.

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra^e and the twelve apostles of Erin, and all the other saints of Erin, so that, whoever obtained the sovereignty, it was not auspicious for him to reside at Tara from the time it was cursed, but the seat and habitation of each king who obtained the chief sway, was *fixed* in whatever locality he deemed most commodious and delightful^f. When Domhnall, the son of Aedh, assumed the sovereignty,

he

Ruadhan, or Rodanus, erected a monastery in the sixth century. For a full account of the cursing of Tara by this saint, the reader is referred to the Life of St. Rodanus, published by the Bollandists, 25th April, to Mageoghegan's Translation of the Annals of Clonmacnoise, at the year 565, and to Petrie's History and Antiquities of Tara Hill, p. 101.

^f These royal seats were in various parts of Ireland; that of the monarchs of the

Northern Hy-Niall race, was at Aileach, near Derry; the seats of the Southern Hy-Niall were at Lough Leane, near Castlepollard, and at Dun na Sgiath, on the north-west margin of Loch Ainninn, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kincora, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Æeda, imorrio, o ro dæb riðe Ærienn ba ræad a tun-apuig com-niðte do rœðæs Ærienn cétur Ðun na n-ȝed fori bpu na boinne.

Ocup ro ȝoraind riun rect mýru mor-aiðblí imon dún rín fa cormaileif Tempriag na rið, occup ro ȝoraind síð tige in dúnne rín fa cormaileif tige na Tempriac i. in míscaif mor-aiðbal, iñ inti no bív in rið ferin occup na ríðna occup na h-ollumain, occup an iñ deach fþi cec iñ-dán olcena; occup in Long Mumhan, occup in Long Laighean, occup in Choirif Connacht, occup in Eachraif Ulad, occup Carcair na n-giall, occup Retla na fileo, occup Þrianan in en uaitne,—iñ eriue do riðned la Cormac mac Ailest apí tur dia in ñgin i. do Þriane—occup na tige olcena cenmotat rín.

Codlair

of Galway. But the monarch of Ireland, of whatever race he happened to be, or wherever he fixed his residence, was nevertheless called King of Tara as often as King of Erin by the Bards.

^g *Dun na n-gedh*.—This name is now forgotten. It was probably the name of the large fort on the south side of the Boyne, near Dowth, in the county of East Meath. In Mac Morissy's copy it is written Dun na n-gaedh, which seems more correct. King Domhnall afterwards removed his residence to Ard Fothadh, near the town of Donegal, where he died, according to the Annals of the Four Masters, in the year 639 [recte 642].

^h *Midhchuairt*.—For an account of the Teach Midhchuarta, or Banqueting Hall at Tara, see Petrie's History and Antiquities of Tara Hill, p. 160, *et sequent.*

ⁱ *Ollaves*.—Ollanh signifies a chief professor of any science.

^j *Long Mumhan*,—i. e. the Munster

house.

^k *Long Laighean*,—i. e. the Leinster house.

^l *Coisir Connacht*,—i. e. the Connacht Banqueting house.

^m *Eachraif Ulad*,—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuarta.

ⁿ *Prison of the Hostages*.—For the situation of Dumha na n-giall, at Tara, near which must have stood Carcair na n-giall, the Prison of the Hostages, see Petrie's Hist. and Antiq. of Tara Hill, plate 7.

^o *Star of the Poets*.—There is no mention made of this house in Petrie's History and Antiquities of Tara Hill.

^p *Grianan of the one pillar*.—This is the fort called Rath Graine, in Petrie's History and Antiquities of Tara Hill, p. 192. The relative situation of all the ruins, as existing on Tara Hill, in the tenth century, are shown on plate 10 of that work, and as they exist at present on plate 6, and

he first selected Dun na n-gedh^g, on the bank of the Boinn [the River Boyne], to be his habitation beyond all the situations in Erin.

And he drew [formed] seven very great ramparts around this fort after the model of regal Tara, and he also laid out the houses of that fort after the model of the houses of Tara, namely, the great Midhchuairt^h, in which the king himself, and the queens, and the ollavesⁱ, and those who were most distinguished in each profession, sit; also the Long Mumhan^j, the Long Laighean^k, the Coisir Connacht^l, the Eachrais Uladh^m, the Prison of the Hostagesⁿ, the Star of the Poets^o, the Grianan of the one pillar^p (which last had been first built at Tara by Cormac Mac Art^q, for his daughter Grainne), and other houses besides.

One

also on the Ordnance Map of the county of Meath, Parish of Tara.

^q *Cormac Mac Art.*—The commencement of the reign of this monarch is recorded in the Annals of Tighernach, at A. D. 218, and his death is entered in the Annals of the Four Masters at the year 266. His daughter Graine, for whom the *Grianan* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhaill, the Fingal of Mac Pherson's Ossian. The word “Grianan” may be thus correctly defined: 1. A beautiful sunny spot, as Grianan Calraighe, a place in the parish of Calry, in the north of the county of Sligo. In this topographical or rural sense, it is translated by Colgan, *solarium, terra solaris*, (Acta SS. p. 13, not. 6). 2. A bower or summer-house. 3. A balcony or gallery, a boudoir. 4. A royal palace. In the third and fourth sense here set down, this word is

very frequently used in the old Irish Historical Tales and Romances. The following description of the erection of a Grianan, as given in a very ancient historical tale, entitled *Fledh Bricrinn*, i. e. the Feast of Bricrenn, preserved in *Leabhar na h-Uidhri*, a MS. of the twelfth century, now in the possession of Messrs. Hodges and Smith, will give one a tolerably correct idea of what the ancient Irish meant by the word:—“Then did Bricrenn erect a Grianan near the couch of King Concobhar and those of the heroes. This Grianan he formed of gems and various rich materials, and placed on it *windows of glass* on every side. One of these windows he placed over his own couch, so that he might see the whole extent of the great house out of it.”

In the third sense it is used in the *Leabhar Breac*, fol. 27, a, a, to translate the Latin word *cænaculum*.

Codlaif Domnall atáig iarum ír in tig rín, ocúr atci fír ocúr aiflinntí ingnád, ocúr ír e at conairc cuilen con po h-áilead laip (i. fearglond ainnm in chon rín) fóip a glun fírin a dul fóip duiblre ocúr dáracht uada, ocúr cuanártá Eipenn ocúr Albaí ocúr Saxon ocúr bhréstan do tinn do'n cuilen rín, co tarpd-írat fíréct catá do'n ríd co fíriab Eipenn imé fír fíréct laa na fíréctmaine, ocúr co tarpdta ár ceand etarpu caic laití díb-rín, ocúr in fíréctmad laa ann po mebaid fóip na conu. Ocup po marbta cù in ríd, an dár-lair, ír in cat deidhnaí díb rín. Muirclair iarum in ríd ar a chodluid ocúr do taéid do bhréid ar in imdaid co m-bui lomnocht fóip uplair in tige. Do beirt umorroí ben in ríd, i. in gen ríd Oírraige, a di laim im a bhragait, ocúr arbeirt fír, airír ocum-ra, a ríd, ol rí, ocúr na tuc h'aíre ne fígirib aindcé, ocúr na rot uamnaigtear tpiríu; ar atat Conaill, ocúr Eogain, ocúr Aírgialla, ocúr Clann Colmain, ocúr Sil Aeda Slaine, ocúr cethre fine Tempach imut anocht ír in tig rí, ocúr airír fóip ceill, ol rí.

bennacht

^r *Vision.*—The word *fír* is given in Cormac's Glossary as cognate with the Latin word *visio*.

^s *Erin.*—Its Nominative is *Eipre*, Gen. *Eipenn*, Dat. or Oblique case *Eipinn*.

^t *Alba*, now Scotland. Nom. *Alba*, Gen. *Alban*, Dat. or Oblique case *Albain*.

^u *Sacra*, i. e. that part of England then in the possession of the Saxons.

^v *Ópreasam*, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

^w *Ap cenn*, literally “slaughter of heads,” i. e. of men; *strages capitum*.

^x *The king's wife.*—She was named Duinsech, according to the history of remarkable women, preserved in the Book of Lecan, fol.

193. She was probably the sister of Croinseach, the daughter of Aedh Finn, Prince of Ossory, who was married to King Domhnall's brother, Maelcobha, the clerk. The death of Duinsech is recorded by all the Irish Annalists; Tighernach, whose chronology is the most correct, dates it A. D. 639.

^y *Race of Conall*,—i. e. the descendants of Conall Gulban, who was the youngest son of the monarch Niall of the Nine Hostages, and who died in the year 464. They had their possessions in the present county of Donegal, and in later ages branched into several great families, as O'Muldory, O'Canannan, O'Donnell, O'Doherty, O'Gallagher, O'Boyle, &c.

^z *Race of Eoghan*,—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision^r and a dream: he saw a greyhound whelp, Fearglonn by name, which had been reared by himself, go forth from him, even from his knee, with rage and fury, gathering the dogs of Erin^s, Alba^t, Saxon-land^u and Britain^v; and they gave the king and the men of Erin around him seven battles during the seven days of the week, and a slaughter of heads^w was made between them each day, but on the seventh day the dogs were worsted, and in the last battle the king's own hound, as he thought, was killed. The king then awoke from his sleep, and he sprang affrighted from his bed, so that he was naked on the floor of the house. The king's wife^x, the daughter of the king of Ossory, put her two arms about his neck and said to him, "Tarry with me, O king," said she, "and do not heed visions of the night, and be not affrighted by them, for the race of Conall^y and Eoghan^z, the Oirghialla^a, the Clann Colmain^b, the sons of Aedh Slaine^c, and the four tribes of Tara^d, are around thee this night in this house, and *therefore*," said she, "remain steady to reason."

"A blessing

of Eoghan, son of the same monarch. Eoghan died in the year 465. After the establishment of surnames the more distinguished families of this race were O'Neill, Mac Loughlin, O'Kane, O'Hagan, O'Gormley, O'Quin, Mac Cathmhaoil, now Mac Cawell, O'Mullen, &c. &c.

Mahons, O'Carrolls, O'Hanlons, Maguires, O'Hanraghtys, Mac Kenna, &c. &c. Their country comprised the counties of Louth, Armagh, and Monaghan, and the greater part of Fermanagh.

^b *Clann Colmain*,—i. e. the Race of Colman, the son of Dermot. This Colman flourished about the year 562, and was the ancestor of the O'Melaghlinns of Westmeath, the chiefs of the Southern Hy-Niall race.

^c *Aedh Slaine*.—He reigned jointly with Colman, the son of Baedan, from the year 599 to 605.

^d *The four tribes of Tara*.—The four tribes or families of Tara, after the estab-

bennacht fórt, a ben, ol re, iŋt mait nom tecaircif; ocuŋ do taed lee iŋt in leapaid iap ŋin; ocuŋ po iapfaet in ŋigan ŋcela de c̄id at conairc iŋt in ŋír. Ni eibéř fuit a ŋigan, ol re, na ŋi neac aile, no co ŋořiur co h-aipm a fil Maelcaba Cleipéch, mo deřbřatáir, ař iŋt e břeithem aiplinget iŋt deach fil a n-Ériinn.

Téit iapum in ŋig i cind miř ced cairpřech co h-aipm a m-buň Maelcaba, mac Aeda, mic Ainnirec, co Druim Dilair, uap iŋt ann po ſui iap řágbař ŋig n-Érienn ař ſrađ Dé ocuŋ in Choimdeđ na n-dul, ocuŋ díreŋt m-bec aigz ann ŋin, ocuŋ en deicnebup ban, ocuŋ ced cleipreč a lin ann ŋin, ŋri h-ořpřend ocuŋ ceilebřad cec třatá. Raimc ūmorrø in ŋig co Druim Dilair co teac Maelcaba, ocuŋ řepřtar faiſti ŋriř ann, ocuŋ do ſmíčer fóraic doib, ocuŋ at nařaz biađ doib cu m-bařařteac iat uile. Anait ann ŋin ŋri řečtmain, ocuŋ inmířid Domhnall iapum a aiplinget do Maelcaba co leip, ocuŋ ařbeřit ŋriř, beřiř břeitř ſuřře ŋin, a břatáir inmain, ol re. Ro h-imdeřzta iapum im Maelcaba iap cloiprečt na h-aiplinget, ocuŋ ařbeřit, iŋ cian o ta a taipringi in aiplinget ŋin, a ŋig, ol re, ocuŋ běřat-řa břeitř ſuřři. Mac ŋig, ol re, ocuŋ cuilen con, inand aiplingi doib. Ařat da valta ařut-řa, a ŋig, ol re, .i. Cobřach Caem mac

Ragallaiř

blishment of surnames, were the O'Harts, O'Regans, O'Kellys of Bregia, and O'Conollys. See prose version of O'Dugan's Topographieal Poem, drawn up for Maguire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

^e *Maelcobha, the cleric*, the son of Aedh, was King of Ireland from the year 612 to 615, when he retired to Druim Dilair, having resigned the government to Suibhne Meann, who reigned till the year 628,

when Domhnall, the brother of Maelcobha, and hero of this tale, succeeded.

^f *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, xlvi; also the Leabhar Gabhala of the O'Clerys, reign of Maolcobha, pp. 186 to 189, where Druim Dilair is described as near the margin of Caol Uisee, now Caol na h-Eirne, near Belleek.

^g *Hermitage*.—*Óřepř*, which is the name of many places in Ireland, is translated

“A blessing be upon thee, O woman,” said he, “well hast thou quieted me;” and he then returned with her into the bed. And the queen requested him to relate to her what he had seen in the vision. “I will not tell it to thee, O queen,” said he, “nor to any one else, until I reach the place where Maelcobha, the cleric,^e my brother, is, for he is the best interpreter of dreams in Erin.”

In a month afterwards, the king proceeded with a hundred chariots to Druim Dilair,^f where Maelcobha, son of Aedh, son of Ainmire, was dwelling, having resigned the sovereignty of Erin for the love of God, the creator of the elements, and having here a small hermitage,^g with ten women, and one hundred clerks to offer masses and sing vespers at the hours. The king arrived at Druim Dilair at the house of Maelcobha, where he was welcomed, and where a resting-place was prepared for him and his people, and food was distributed to them till they were all satisfied. They remained here for a week, and Domhnall fully revealed his dream to Maelcobha, and said to him, “Give thy judgment on that, dear brother.” Maelcobha grew red on hearing the dream, and said “It is long since the events shown in that dream were predicted, O king,” said he, “and I will pass my judgment upon it. A greyhound whelp in a dream,” said he, “is the same as a king’s son: thou hast two foster-sons, O king,” said he, “namely, Cobhthach Caemh,^h the son of Raghallach, the son of

Uadach

desertus locus and *desertum* by Colgan. (Acta SS. p. 579, cap. 3). It originally meant desert or wilderness, but it was afterwards applied to a hermit’s cell or habitation, as appears from the Leabhar Breac, fol. 100, *a*, *a*, and a MS. in the Lib. Trin. Coll. (H. 2. 18.) fol. 113, *b*, *a*.

^h *Cobhthach Caemh*.—No mention is made of this Cobhthach in the Irish Annals, but

the death of his father, Raghallach, is noted by Tighernach, at the year 649, and that of his brother Cellach, at the year 705. “Cellach Mac Ragallaigh Righ Connacht *post clericatum obiit*.” The name Cobhthach, which signifies *victorious*, is still preserved in the family name O’Cobhthagh, which is usually anglicised *Coffey*, without the prefix O’.

Ragallaig, mic Uathach; μις Connacht in Ragallaic hírin; ocuř Congal Clæn, mac Scannlair Sciatlestan; μις Ulad férin in ti Congal. Aρθaigfrið cec̄tar̄ v̄ib i τ' aρgaið-riū, a μið, ocuř do ńéra v̄ibereigfaið ocuř oer̄ denma uilc Alban, ocuř F̄rangc, ocuř Saxon, ocuř ńreteran lair̄ do cum n-Εpenn, ocuř do ńer̄at̄ rečt̄ cat̄a duit̄riū ocuř d'f̄eraið Εpenn aři čena, cu m-ba h-ilař̄ða aři f̄lóz f̄opaið v̄iblínib, ocuř in rečtm̄ad cat̄ cūl̄p̄it̄er̄ et̄t̄p̄aið taet̄faið do dalta-řu iř in cat̄ ſin. Ocūř iř i ſin ńreter̄ na h-aiřlinḡt̄ ac̄ čonap̄c̄aiř, a μið, aři Maelcař̄a, ocuř ařeđ iř čoři duit̄riū, a μið, olře, f̄leād do čuřgnam ařud, ocuř ſiř Εpenn do t̄ar̄glom dia cařt̄im ocuř geiř̄ cařa cūc̄id a n-Εpinn do ńabaił, ocuř na di dalta ſin ſiřet̄ ařud-řa do čonžbař̄ a n-đl̄araið co ceann m-bliad̄na. Aři iř neč̄tar̄ v̄ib t̄ic ſiřit̄, dařḡ teit̄ a neim aři cař ařiřlinḡt̄ allar̄t̄ig do bliad̄ain; ocuř a leguđ amac̄ iap̄ ſin, ocuř ređdu inđa ocuř mařne dířime do čabaiř̄ doib iap̄um.

Ni dīngentar̄ ſin l̄im-řa, ol iř ſiř, aři iř t̄úrca no ſuicřind ſiř Εpē inár̄ do ńénařind ſell ſoř ma ńalt̄adaið ſer̄in, aři ni t̄ic̄faið ſiřim-řa čařc̄e, ocuř dia t̄ir̄tař̄ ſiřu in domain ſiřim-řa ni t̄ic̄faið Congal. Conad ann ařbeřit̄ ſoř:

At conap̄c ařiřlinḡi n-olc,
rečtm̄an ſop mīř ſuř a noč̄t̄,
iř do tanađuř om' čiř,
o'a h-aiřn̄eřiř o'a h-inořin.

Mo čuilen-řa cuanna a clu,
F̄englom ſeřř h-i na ceč cū,

daḡ

ⁱ *Congal Clæn* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caoch, or Congal Clæn, in the Annals of the Four Masters, at the year 624. It appears from this story that both epithets are synonymous, and mean

wry-eyed.

^j *Then he said.*—This is the usual arrangement of ancient Irish tales: a certain portion of the story is first told in prose, and the most remarkable incidents in the same afterwards repeated in metre,

Uadach ; (this Raghallach is king of Connaught); and Congal Clænⁱ, the son of Scannlan of the Broad Shield ; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, Saxon-land, and Britain with him to Erin, who will give seven battles to thee and the men of Erin, so that great slaughter shall be made between you both, and in the seventh battle which shall be fought between you, thy foster-son shall fall. And this is the interpretation of the vision thou hast seen, O king," said Maelcobha. " Now it is proper for thee, O king," said he, " to prepare a banquet, and to invite to it the men of Erin, and to obtain the hostages of every province in Erin, and also to detain in fetters, to the end of a year, these two foster-sons of thine, because it is one of them who will rise up against thee, and because the venom goes out of every dream within the year. Then set them at liberty, and bestow many jewels and much wealth upon them."

" This shall not be done by me," said the king, " for sooner would I quit Erin than deal treacherously by my own foster-sons, for they will never rise up against me, and if all the men of the world should oppose me Congal would not." And then he said^j :

Domhnall.—“ I have seen an evil dream,
 A week and a month this night,
 In consequence of it I left my house,
 To narrate it, to tell it.
 My whelp of estimable character,
 Ferglonn, better than any hound,

Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

Íar lin po t'ínoil Íam cuain,
 o'ár mill Ériuinn fír h-oen uair.
 Beart-ri b'reit fír uirrje-ri,
 uair a Mailecaba, cleirig
 i'f tu dlígher co h-eimeach,
 at fírigh, at fír-cléipeach.
 Mac ri'g i'f cuilen mílcon,
 inand doib' gur i'f gniomhach;
 inand menma doib' malle,
 Ocup inand aiflinge.
 Mac ri'g Ulad, aifd a rmaet,
 no mac ri'g cuicéid Connacht,
 Cobtach—tis fírit aif cec' poen,
 no a fíear cumha, Congal Cláen.
 Cobtach do t'íacatai fírim-ra,
 mairead a deir, uair i'f innra;
 i'f ní t'ícead Congal can,
 fírim-ra aif deifid-óir in domain.
 Comairbli na millfed neac,
 uaim duit, a ui Ainnirec:
 a n-éabail ne bliathain m-bain,
 ní ba meirbidi h' édail.
 Mairead aifre do éuaid do'n gur,
 dia nom' g'fíb' aitriecur,
 da n-deirnaind, nír fuairec in glonn,
 nocht deirneand ceill na cond.

At.

Tis in ri'g dia t'íg iar' ri'n, ocup po t'ínoilleod fleas baindri lair
 do nénam baindri a dhúine ocup a ri'g e, ocup ní rai'b a n-Ériuinn dun
 amair

Methought assembled a pack
By which he destroyed Erin in one hour.

Pass thou a true judgment upon it,
O Maelcobha, O cleric,
It is thou oughtest readily,
Thou art a seer and a true cleric."

Maelcobha.—“The son of a king and a greyhound whelp
Show the same courage and exploits;
They have both the same propensity,
And in dreams are [denote] the same thing.
The son of Ulster’s king of high authority,
Or the son of the king of the province of Connaught,
Cobhthach,—will oppose thee in every way,
Or his playmate, Congal Clæn.”

Domhnall.—“That Cobhthach should oppose me
It is cruel to say, for it is difficult;
And the comely Congal would not rise up
Against me for the world’s red gold.”

Maelcobha.—“A counsel which shall injure no one
From me to thee, O grandson of Ainmirè:
To fetter them for a full bright year;
Thy prosperity will not be the worse for it.”

Domhnall.—“Alas, for the judge who came to the decision,
For which remorse would seize me;
Should I do the deed, ’twould not be joyful,
I would not consult sense or reason.

I have seen,” &c.

After this, the king returned to his house, and prepared a banquet to celebrate the completion of his palace and his accession to the throne.

amail a tún-rum, aict nár ba bint lair an nígam ocúr la Domhnall périn a ainn .i. Dún na n-géad do goiordair de. Ocúr iр é jo ráid Domhnall pír a maeiru ocúr pír a nechtairiu, ocúr pír h-oer tobairg a cóna ocúr a círa, ina b-ruigheoirí a n-Ériann de uigib géad do éabairt leo do éum na pleide rím, aip nír bo miad la Domhnall co m-beit i n-Ériann cenel m-bidh nách fuigbitheá fóir in pleid rím. Ro tinolad tara in plead uile itír fín, ocúr mís, ocúr cónmair, ocúr cenel cec bíd olcena, cennmotaí na h-uigí nama, áip nír ba nér a páigbaile.

Ocúr do deacádair oer in tobairg peacnóin Míde fóir iarrair na n-uigé, conur taphládair fóir duirteach m-bec, ocúr oen bannachal ann, ocúr calle dub fóir a cind, ocúr ri oc iurnaigte pír Dia. At ciad muintir in iug ealta do géadair i n-dorúr in duirteighe. Tíagait iр in teac ocúr fo gabat iand lan de uigib géad ann. Ocúr agh-bear- tanaír ior rén mait dun, ol iat, uair dia riomhír Éire, ní fuigbitheá ní bud mó oldaíreó de uigib géad in oen inad inní. Nípu rén mait,

itír

^k *His accession to the throne.*—It was a custom among the Irish chieftains to give a feast at the completion of any great work, or on their succession to the chieftainship.

^l *Dun na n-Gedh* signifies the *dun* or fort of the geese. In Mac Morrissey's copy of this Tract, which was corrected by Peter Connell, now forming No. 60 of the MS. collection of Messrs. Hodges and Smith, it is written *Dun na n-Gaedh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domhnall had imposed such a name on his new palace. It does not appear to be derived from the goose eggs which are made the principal cause of the battle of

Magh Rath.

^m *To procure them.*—That is, it was not easy to procure them at that season, as geese do not lay throughout the year.

ⁿ *Duirtheadh.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Conor, throughout his translation of the Irish Annals, but correctly *penitentium aedes*, and *domus paenitentiae*, by Colgan, who understood the ancient Irish language far better than Dr. O'Conor. (Acta SS. p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *Duirtheadh*s still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne^k. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh^l. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them^m.

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheachⁿ [hermitage], in which was one woman^o with a black hood^p upon her head, and she praying to God. The king's people saw a flock of geese at the door of the Duirtheach; they went into the house and found a vessel full of goose eggs. "We have had great success," said they, "for should we search Erin, there could not be found more goose eggs together in one place than are here." "It will not be good success," said the woman, "and it will not redound

lege, Dublin, that the Duirtheach was the smallest of the sacred edifices in use amongst the ancient Irish. See the passage given in full in the second part of Mr. Petrie's Inquiry into the Origin and Uses of the Round Towers of Ireland, where the meaning of the word is discussed at full length.

The site of the Duirtheach above referred to, which is on the margin of the Boyne, near the village of Slane, in the county of East Meath, is now occupied by a small chapel in ruins, which, though only a few centuries old, is still called

Erc's Hermitage.

^o *One woman*.—The word *banr̄cal*, which is also written *banrgal*, is now obsolete, but it occurs so frequently in the ancient MSS. that its meaning cannot be mistaken. It is always used to denote *female* or *woman*, as is *peccal* to denote *male* or *man*. "Íp ḥpia banrgal tainic bár do'n b̄iċ, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

^p *With a black hood*.—The word *caille* is evidently cognate with the English word *cowl*. It is translated *velum* by Col-

itip ón, ol in bannrcal, ocup ní ba líth do'n fleid gur a m-keirtear in m-bec m-bið rín. Cid rín? ol iat. Ní. ol in bannrcal; naem mírbulda do muinntír dé fil rynn .i. Earruc Éapc Sláine, ocup ír e a mod beit ír in bhoinn comice a dí ocrail o madaín co ferscor, ocup a faltair fóir in tráct ina fiadnairi, ocup ré oc iarrasgáid do gheir; ocup ír i a rroind ceáa nóna iar tocht rynn uig co leith ocup trí gára do bhróir na bhoinne; ocup ír e i. coir duib-ri cen a farrasgád imón m-bec m-bið rín fil aici. Ní tarbhrat iarrum muinntír uairbheós in ríg na círreastára fuilpí. Uair bádair aitíg a h-uict tréoin iad do'n cír rín, ocup beirait leo cui'd in ríreoin ocup in naeim dia aindeoin. Matríg trá gur a rucad in m-bec m-bið rín, ari ní fár mórl olc de iarrtair, uair ní haibh Ériu oen adairg o rín ille a ríd na a foscra, no cen rún uilc ocuig eccóra do venum indái co cenn athair.

Tic in τ-epílam dia tig iarrum .i. Earruc Éapc Sláine, tráthnora, ocup inír in bannrcal rghela a farrasgáid do. Fáirgáisdeir uime rín in ríréin, ocup arbhéirt: ní pu rén maith do'n tig gur a rucad in cenel bsið rín, ocup náir ub é ríð na leas Érienn tic do'n fleid gur a rucad; aict gur ab é a h-impreifna, ocup a congala, ocup a h-epid tic vi. Ocúr ní eircam iarrum in flead amair ír neimneacú fóir caemnacair a h-earcane.

A m-batár

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. “Óréid oub,” a black veil; and by O’Clergy, “Óréid bñor ar ceannail bñan,” i. e. a veil which women wear on their heads. O’Brien, in his Dictionary, explains this word, “a veil or cowl given to a nun or monk,” and quotes the following passage from an Irish Life of St. Bridget, which puts its meaning

beyond dispute: “Fo huaip Mac Caille calle uar ceann naomí Órigde, i. e. *Postuit Maccaleus VELUM super caput Sanctae Brigidae.*”

⁴ *Bishop Erc.*—This is an anachronism, for Bishop Erc, of Slaine, who was cotemporary with St. Patrick, died in the year 514 (Ussher’s Primordia, p. 442), and this battle was fought in the year 638, that is, 124 years after Erc’s death! The pro-

redound to the happiness of the banquet to which this small quantity of provisions will be brought." "Why so?" said they. "It is plain," said the woman; "a wonder-working saint of God's people dwells here, namely, Bishop Erc, of Slaine^q, and his custom is to remain immersed in the Boinn,^r up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

The holy patron, Bishop Erc, of Slaine, came to his house in the evening, and the woman told him how he was plundered. The righteous man then became wroth, and said: "It will not be good luck to the person to whom this kind of food was brought; and may the peace or welfare of Erin not result from the banquet to which it was brought; but may quarrels, contentions, and commotions be the consequence to her." And he cursed the banquet^s as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Conharba* [i. e. successor] of Erc, of Slaine; but all the copies to which we have access at present agree in making the Saint Erc himself.—See Note B, at the end of the volume.

^r *Boinn*, now the celebrated River Boyne,

which flows through the towns of Trim, Navan, and Drogheda, and has its source in Trinity Well, at the foot of a hill, anciently called Sidh Nechtain, in the barony of Carbery, and county of Kildare.

^s *He cursed the banquet.*—It would appear that the irritability said to be so dis-

A m-bataí muinntír in rið ann iapí ríon ina comdail, at concatári in lanamum ćucu .i. bean ocúr peapí; méditír fíri mulba dí ćárríais popí pléib ceć m-ball dí a m-ballai'b; gérićer altan bejjéta paebuí a lúrgan; a rála ocúr a n-eagcada pempu; gé focejðta miać dí ublaib popí a cennáib ní pojped uball díb láp, aét conclíped fop baþri ceć oen pucanne do'n fult aððarþ, aitðer, no innfar tría n-a g-cendaib; gúrpmtír gual, no dñibíćer deatáis ceć m-ball díb; gílítír puectá a ruile; conceptat fabach dí a fér iétaír conclíped vap cul a cind reétaír, ocúr concepdat fabach dí a fér uaétaír con fóilged a n-gluine; ulca popí in m-bannrcail ocúr in feppcál cen ulcam. Ópolbach etuppu 'gá li-imaréor lán de uigib géd. bennacérat do'n rið po'n innar ríon. Cid ríon? ol in rið. Níñ. ol iat,

fíru

tinguishing a feature in the Irish character, was, at least in those times, exhibited as strikingly by the ecclesiastics as by the laity. In the twelfth century Giraldus Cambrensis wrote the following curious remark on this subject:

“Hoc autem mirabile mihi et notabile videtur: quod sicut nationis hujus homines hac in vita mortali præ aliis gentibus impatientes sunt et præcipites ad vindictam: sic et in morte vitali, meritis jam excelsi, præ aliarum regionum sanctis, animi vindicis esse videntur. Nec alia mihi ratio eventus hujus occurrit: nisi quoniam gens Hibernica castellis carens, prædonibus abundans, Ecclesiarum potius refugiis quam castrorum municipiis, et præcipue Ecclesiastici viri seque suaque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pacc impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irreverenti populo debita vñeratio vel serviliter exhibeatur.”—*Topographia Hiberniae*, Dist. 2. c. iv.

Another specimen of this kind of indignant cursing will be found in the Irish Tale entitled, “Death of Muirchertach Mor Mac Earca,” preserved in a vellum MS. in the Library of Trin. Coll. Dub. (H. 2. 16.) p. 316. It is the curse uttered by St. Cairneach of Tuilen (now Dulane, near Kells, in the county of East Meath), against the Royal Palace of Cletty, on the Boyne, inhabited by Muirchertach Mor Mac Earca, who became monarch of Ireland A. D. 513. The following are the words of this curse literally translated:

“A curse be upon this hill,
Upon Cletty of beautiful hillocks,
May nor its corn nor its milk be good;
May it be full of hatred and misery;
May neither king nor chief be in it, &c.”

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than^t a shaving knife the edge of their shins; their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong, bristly hair which grew out of their heads; blacker than the coal or darker than the smoke was each of their members; whiter than snow their eyes; a lock of the lower beard was carried round the back of the head, and a lock of the upper beard descended so as to cover the knees; the woman had whiskers, but the man was without whiskers. They carried a tub between them which was full of goose eggs. In this plight they saluted the king. "What is that?" said the king. "It is plain," said they, "the men of Erin are making a

banquet

^t *Sharper than.*—This mode of description by comparatives ending in *sep* is very common in ancient Irish MSS., but never used nor understood in the modern Irish. This form of the comparative degree comprises in it the force of a comparative, and that of the Conjunction *than*, which always follows it in English, or of the Ablative case in Latin. Thus *géirísep altan* is the same as the modern *níor géipe má altan*, "sharper than a razor." When the Noun following this form of the comparative degree is of the feminine gender it always appears in the Dative or Ablative case, as *gílsep gréim*, *whiter than the sun*, which is exactly similar to the Latin *lucidior sole*. Some Irish grammarians have attempted to account for

this form, by stating that it is not properly a form of the comparative degree, but an amalgamation, or synthetic union, of a Noun formed from the Adjective, and the Preposition *sep beyond*; so that in the above instance *géirísep* is to be considered an amalgamation of *géipe* or *géipi* (a Substantive formed from the Adjective *géap*), *sharpness*, and the Preposition *sep, beyond*; and thus according to them *géirísep altan*, if literally translated, would be a "sharpness beyond, i. e. exceeding, a razor."—See Observations on the Gaelic Language, by R. M'Elligott, published in the Transactions of the Gaelic Society of Dublin, vol. i. p. 36, where, however, that very clever scholar seems to consider this a regular comparative form of Irish Adjectives.

fiúrú Éireann oc teaglumadáin fleidh duit-riu, ocúr do bhréig cecí feair a chumang do'n fleidh rín, ocúr iñ e aír cumang-ne ina fil fóir aír muin de uigib. Am buirneáid te, ol in rídg. Béarpar iñ in dun iat, ocúr do bérpar píonad céad do biúd ocúr comhaimd doib. Lóngid in feirgeal rín ocúr ní tarb ní de do'n banchal. Do bérpar píonad céad eli doib. Lóngid díblimib rín. Tabair biad dun, ol iat, má tá lib h-é. Iñ cubair dún, ol Cárcaibach, i. neáctaire in rídg, in tibearfáid co toirpreit fiúrú Éireann olcena do'n fleidh. Arbheirtaodar fum, bíd olc duib rínné do éomairt na fleidi aír tuir, aír bíd imhearnais fiúrú Éireann impe, aír iñ do mhuinniúr iarráinn dún, ocúr fo gmat micel-maine mor do na ríogáib. Lingit amach iarum ocúr tiaigait fóir neamh.

Ro tociúrtéa iárum cuicedaig Éireann do'n fleidh rín, ocúr a rídg, ocúr a toirig, ocúr a n-óc-éigearnn, ocúr a n-amhráid, ocúr oírl caíca dana gnatáid ocúr ingnathair olcena. Iñ iat ro ba cuigedáid fóir Éirim in tan rín i. Congal Cláen, mac Scannláin, i rídg n-Ulaid, ocúr Crimthann, mac Aeda Círr, i rídg Láigean, ocúr Maelduin, mac Aeda Bennain, i rídg Mumian, ocúr a bhratáir i. lollann, mac Aeda Bennain, fóir Óeरtumain, ocúr Raigallach, mac Uadaí,

^u *Vanished, &c.*—This is the kind of characters introduced into ancient Irish stories, instead of the footpads and bandits of modern novels. Wonder-working saints and horrific phantoms were, in the all-believing ages in which such tales were written, necessary to give interest to every narrative, whether the piece was fiction, history, or a mixture of both.

^v *Crimthann, the son of Aedh Círr.*—This is another anachronism, for, according to the Annals of Ulster and Tighernach, this Crimthann, King of Leinster, had been

slain in the battle of Ath Goan, five years before the battle of Magh Rath.

“A. D. 632.—*Bellum Atho Goan in Iarthar Lifi in quo cecidit Cremthann mac Aedo filii Senaich, Rex Lageniorum.*”—*Ann. Ult.*

“A. D. 633.—The battle of Ath Goan in Iarthar Lifi, *in quo cecidit Cremthann mac Aedo mac Senaigh, Rex Lageniorum: Faclan mac Colmain mic Conaill mic Suibhne, Rex Midie, et Failbe Flann, Rex Momonie, victores erant.*”—*Ann. Tig.*

^w *Maelduin, the son of Aedh Bennain.*—

banquet for thee, and each brings what he can to that banquet, and our mite is the quantity of eggs we are carrying." "I am thankful for it," said the king. They were conducted into the palace, and a dinner *sufficient* for a hundred was given to them of meat and ale. This the man consumed, and did not give any part of it to the woman. Another dinner *sufficient* for a hundred was given them, and the woman alone consumed it. They demanded more, and another dinner for a hundred was given them, and both of them together consumed it. "Give us food," said they, "if ye have it." "By our word we shall not," said Casciabhach, the king's Rechtairè, "till the men of Erin in general shall come to the feast." The others then said, "Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of Infernus." And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing^u.

After this were invited to the banquet the provincial kings of Erin and her dynasts and chieftains, with their young lords and life-guards, and also the professors of every science; ordinary and extraordinary. These were the provincial kings of Erin at that time, viz., Congal Clæn, the son of Scannlan, in the government of Ulster, Crimthann, the son of Aedh Cirr^y, in the government of Leinster; Maelduin, the son of Aedh Bennain^w, in the government of Munster; and his brother Illann^x, son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach^y, in the sovereignty of Connaught; and

Domhnall,

According to the Annals of Tighernach, the father of this Maelduin died in the year 619. He was the ancestor of the famous family of O'Moriarty, in the county of Kerry, as mentioned in all the genealogical Irish books. Maelduin himself was defeated in the battle of Cathair Cinn Con,

in the year 640, and burned to death in the year 641, on the island of *Inis Cain*.

^x His brother Illann.—This Illann is not mentioned in any of the Irish Annals.

^y Raghallach Mac Uadach, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Uadać, i riđi Connacht, ocuř Domnall mac Aeda fejtin in airdo-riđi
fop Špirin uaprtib lju uile.

Tucēa iapum na ploig lju uile, riđu, macu, mna, rceo inđena,
laećaib, clepčib, co m-bauap fop faićti Óún na n-đed oc tećt do
čoćaitim na pleđi do ponta anđ la Domnall, mac Aeda. Ro epiđ
in riđ do fejtaim faićti fpiř na riđu, ocuř arbejt pocen duib uile,
ol ře, itip riđ ocuř riđain, ocuř riliđ ocuř ollum. Ocuj arbejt
fpi Congal Clæn, fpiia dalta fejtin, eipđ, ol ře, do đećratin na
pleđi mojpe fil iř in dún, ocuř dia čaiđbriuđ, ári at maić do čaiđ-
briuđ ocuř t' faićrui fop nách ní at círićea.

Tet, dñ, Congal iř in teac a roibe in pleđ, ocuř ro đećurtař
uile hi, itip biad ocuř fpi, ocuř čopmaim, ocuř ro čopaind a roje
fopf na h-ungib gđed at conaipc ann, ap ba h-ungnac lajř, ocuř ro
čomail mři a h-uđ dñb, ocuř ibid dñg ina diaid. Ocuj tici amac
iapi řin, ocuř arbejt fpi Domnall, ba dñig lim, ol ře, dia m-bediř
fpiř Špenn fpi řpi mřiřa iř in dún, co m-biad a n-daithin bido ocuř
dñg ino. Ba buđec in riđ de řin, ocuř téit fejtin do deicrui na
pleđi, ocuř innirteř dō amail ro epcam Špenc Šapc Slaine in
pleđ, ocuř ceć oen no caićped na h-ung do řata uada fejtin.
Ocuj at cí in riđ na h-ungi ocuř ro iapfaćt cia ro čomail ní do'n
ung eapbađađ ucut, ol ře; áp ro piteř-řium in céđna ro čomelađ
ni do'n pleđ ocuř ři ap na h-ejcame, cumad de ticeřad Špind do
milled, ocuř a ampreiř-řium do đenum; comđ de řin ro iapfaćt
řećela in unđe ucut. Arbejtadap cach, Congal, ol iat, do dalta
fejtin, iř e ro čomail in uđ. Ba bponać in riđ de řin, áp ni řaibe
a n-Špirin neac bud meařa lajř do čomailt na pleđi ap tur iná
Congal,

^z To view the great feast,—Do đećram na pleđi mojpe. The verb đećratin, to

see, or view, which is now obsolete, is changed in Mac Morissy's copy to o'řeć-

am, which is the form still in common use.

^a The broken egg,—Do'n unđ eapbađađ ucut. The word eapbađađ is supplied

Domhnall, the son of Aedh himself, in the sovereignty of Erin, over all these.

All these hosts, men, youths, women, and damsels, laity and clergy, were conducted to the Green of Dun na n-Gedh to partake of the feast prepared there by Domhnall, the son of Aedh. The monarch rose up to welcome the kings, and said, "My love to you all both king and queen, poet and ollave;" and he said to Congal Claen, his own foster-son, "Go," said he, "to view^z the great feast which is in the palace, and to estimate it, for good is thy survey and examination of whatsoever thou seest."

Then Congal entered the house in which the feast was prepared, and viewed it all, both viands and wine, and ale, and he laid his eye upon the goose eggs which he saw there, for he marvelled at them, and he ate a part of one of them, and took a drink after it. He then came out and said to Domhnall, "I think," said he, "if the men of Erin were to remain for three months in the palace, that there is a sufficiency of food and drink for them there." The king was thankful for this, and went himself to take a view of the feast; and he was told how Bishop Erc of Slaine had cursed the feast, and every one who should partake of the eggs which had been taken away from him; and the king saw the eggs, and asked who ate a part of the broken egg^a (pointing to that which Congal had broken), for he knew that the first *person*^b who should partake of the banquet which had been cursed, would be the man who would destroy Erin, and disobey himself; wherefore he asked about this egg. All replied, "It was Congal, thy own foster-son, that ate of the egg." The king was sorrowful for this, for he felt more grieved that Congal should have

partaken

from the paper copy. **Ucuit** is the ancient form of the modern **úd**, i. e. that, or yon.

obsolete, **an céad tóine** being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person or thing.

^a *The first person*,—In **céona**, is now

Coréal, aibhír fomháitír-ríum a mi-éíall ocúr a olc co menig fomháitír poimé rín. Ocúr arbhéart in ríg iapí rín, ní toiméala neach ní do'n fheidhre, ol re, co tuctáir xii. aíppdal na h-Éireann dia bennachád, ocúr dia coirpeasghád, ocúr gú rí a cuipeas a h-éigcaine fomháitír culu dia caemhíadair.

Tucta iapum na naem rín uile co h-oen inaod, co m-batáir iñ in dun la Ó Domhnaill. Ite ríunn anmanna na naem do ðeacadádair ann rín .i. Fínden Muigí bille, ocúr Fínden Cluana h-Íraird, ocúr Colum Cille, ocúr Colum mac Crimthainn, ocúr Ciaran Cluana mic noír, ocúr Cainnech mac h-Ui Dalann, ocúr Comgall beann-chaír, ocúr Órenaind mac Fíndloga, ocúr Órenaind Óirí, ocúr Ruadán Lóetha, ocúr Níordóid Cramhdeac, ocúr Móibí Clapáinech, ocúr Molairí mac Náthfhoich. Ite rín xii. aíppdal na h-Éireann ocúr

^e *The twelve apostles, &c.*—In Mac Morrissey's copy, we read *ta Eppi. decc na h-Éipionn*, the *twelve Bishops of Erin*, which seems more correct; but it is strange that there are thirteen, not twelve, saints mentioned in both copies.

^d *Finnen of Magh Bile*.—This is another gross anachronism; for Finnen of Magh Bile, now Movilla, in the county of Down, died in the year 576, i. e. 62 years before the Battle of Magh Rath, “A. D. 576, *Quies Finnin Magh Bile*.”—*Ann. Inisf.*, as cited by Lanigan, vol. ii. pp. 26, 27.

^e *Finnen of Cluain Iraird*, now Clonard, in Meath, died in the year 552; so that we cannot believe that he was present at this banquet.—See Lanigan's Ecclesiastical History of Ireland, vol. ii. p. 22, and all the Irish Annals, which place his death about this period.

^f *Colum Cille*.—St. Columbkille was born in the year 519, and died in the year 596, in the seventy-seventh year of his age.—See Lanigan, vol. iii. pp. 244, 245.

^g *Colum Mac Crimthainn*, was abbot of Tir-da-glas, now Terryglass, in the barony of Lower Ormond, in the county of Tipperary, and died in the same year with St. Finnen of Clonard, namely, in the year 552.—Lanigan, vol. ii. pp. 71, 75.

^h *Ciaran of Cluain Mic Nois*, now Clonmaenoise, on the Shannon, in the barony of Garrycastle, and King's County, died in the year 549.—Lanigan, vol. ii. pp. 52 and 59.

ⁱ *Cainnech Mac h-Ui Dalann*, the patron of Aghaboe, in the Queen's County, died in the year 599, in the eighty-fourth year of his age.—Lanigan, vol. ii. p. 201.

^j *Comhghall of Bennchar*.—St. Comgall,

partaken first of the banquet rather than any other person in Erin, for he had often before experienced his rashness and propensity to evil. And after this the king said, “No one *else* shall partake of this feast, until the twelve apostles^c of Erin are brought to bless and consecrate it, and avert the curse if they can.”

All these saints were afterwards brought together, so that they were in the palace with Domhnall. The following are the names of the saints who went thither, viz., Finnen of Magh Bile^d, Finnen of Cluain Iraird^e, Colum Cille^f, Colum Mac Crimhthainn^g, Ciaran of Cluain Mic Nois^h, Cainnech Mac h-Ui Dalainiⁱ, Comhghall of Bennchar^j, Brenainn, the son of Finnloga^k, Brenainn of Birra^l, Ruadhan of Lothra^m, Ninnidh the Piousⁿ, Mobhi Clarainech^o, and Molaisi, the son of Nadfraech^p. These were the twelve apostles of Erin, and each

patron of Bennehar, now Bangor, in the county of Down, died on the 10th of May, A. D. 601.—Lanigan, vol. ii. p. 63.

^k *Brenainn, the son of Finnloga*, the patron saint of the see of Clonfert, in the county of Galway, was born in the year 484, and died in 577, in the ninety-fourth year of his age.—Lanigan, vol. ii. pp. 28, 30.

^l *Brenainn of Birra*.—St. Brenainn, or Brendan, of Birra, now Birr, or Parsons-town, in the King’s County, died on the 29th of November, A. D. 571.—Lanigan, vol. ii. p. 39.

^m *Ruadhan of Lothra*.—St. Ruadan, the patron of Lothra, now Lorrah, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

ⁿ *Ninnidh the Pious*, the patron of the

parish of Inis Muighe Samh, now Inismacsaint, in the north-west of the county of Fermanagh, was living in the year 530, but the year of his death is uncertain. His bell is still preserved in the museum at Castle Caldwell, near Belleek, in the county of Fermanagh, where the writer of these remarks saw it in the year 1835.—See Lanigan, vol. ii. p. 55, note 173.

^o *Mobhi Clarainech*, patron of Glasnайдhen, now Glasnevin, near the city of Dublin, died on the 12th of October, A. D. 545.—See Four Masters, *ad ann. 544*, and Lanigan, vol. ii. p. 78.

^p *Molaisi, the son of Nadfraech*, he was the brother of Aengus, the first Christian king of Munster, and died about the year 570.—See Lanigan’s Ecclesiastical History, vol. ii. p. 188.

It will have been seen from the thirteen

ocur ced naem malle fpi cec naem vib. Do þata uile in lin naem þin do bennacat ocur do coirgegrat na fleti, ocur ap aí þin tpla nír fétar a h-ercaine do cùp fop cùlu, dáig po tomail Congal ní do'n fleti nériu po bennatiged h-i, ocur nír fétar a neim pein do cùp fop culu.

Ro fuidiged na flosig iap þin; po fuidi umorijo in þis ap tuig iñ in impreing órðai. Ocup iñ e ba bér ocur ba ullaead acu-rum, in tan bud þis o Uib Neill in Deirceirt no biad fop Elinn cumad h-e þis Connacht no biad fop a laim deir; mado ó Uib Neill in Tuairceirt umorijo in þisi, þis Ullad no bid fop a laim deir, ocur þis Connacht fop a laim cli. Ni h-amlaid þin do þala in aðaig þin, acht Maeleodair Maéa, þis noi tricha ced Oirgíall, po cui-plead fop gualaind in þis, ocur na cui-geadair apí cena do fuidisgad amail po buí a n-dan do éac. Mop olc do techt de iaptain.

Ro dáileò iapum biaid ocur deoç fóliab comdar meirca meðar-ccione; ocur tucta uð gseid fop meir aipdigi, i fiaðnairi cec þis iñ in tis; ocur o þamis in meir ocur in uð i fiaðnairi Congal Claeim, do þisned miap cpana do'n meir aipdai, ocur do þisned uð cipce clum-þuatiðe do'n uð gseid, amail po tigéanrat fáidí ó céin.

preceding notes, that none of these saints could have been present at the Banquet of Dun na n-Gedh, and that either the writer of it was a very inaccurate historian, or that his transcribers have corrupted his text. The entire difficulty could be got over by substituting *bishops* for *apostles*, and by inserting the word *comharba*, i. e. representative or successor, before the names of these saints. The probability, however, is, that the anachronism is an original blunder of the writer himself.

⁴ *Golden Couch.—Impreing órðai.* The word *impreing* is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word *leabairi*, *a bed or couch*, which is unquestionably its true sense in this sentence.

⁵ *Southern Hy-Niall.—*The O'Melaghlin, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

⁶ *Northern Hy-Niall.—*After the establishment of surnames, the heads of the

each saint of them had one hundred saints along with him. All this number of saints was brought to bless and consecrate the feast, but they were not able to avert the malediction, because Congal had tasted of the feast before it was blest, and the venom of this they were not able to avert.

After this the hosts were seated. First of all the king sat in the golden couch^a, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall^r, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall^s, the king of Ulster should be at his right hand, and the king of Connaught at his left hand. It did not happen so on this night, but Maelodhar^r Macha, king of the nine cantreds of Oirghiall, was placed at the king's *right* shoulder, and the provincial kings were seated where they ought to sit. A great evil afterwards resulted from this.

Meat and drink were afterwards distributed to them, until they became inebriated and cheerful; and a goose egg was brought on a silver dish, before every king in the house; and when the dish and the egg were placed before Congal Claen, the silver dish was transformed into a wooden one, and the goose egg into the egg of a red-feathered hen^u, as prophets had foretold of old. When the Ultonians

Northern Hy-Niall race were the O'Neills and the Mac Loughlins of Tyrone, and the O'Muldorys, O'Canannans, and O'Donnells of Tirconnell.

^r *Maelodhar Macha*, king of Oirghiall. According to the Annals of the Four Masters, Maelodhar Macha was king of all Oirghiall, and died in the year 636, but the more accurate Annals of Ulster and of Tighernach make him only chief of the

territory of Orior—"Rex Orientalium"—and place his death, the former in 640, and the latter in 639.

^u *Red-feathered hen*.—This is an extraordinary miracle, and the first striking result of Bishop Erc's malediction. It would have puzzled even Colgan to reconcile it with the theology of the seventeenth century. The king had intended to offer no insult to Congal, but the curse of St.

céin. Ót connéadair Ullaidh rín, nír mhaid leo ruidhe na longaod ocúr in dímiad rín pio imdúig fóir a riúd .i. fóir Congal Claen. Ro eprig dín gilla ghrada do muinntir Congail .i. Ógair Ógair, mac Shuaighean, ocúr aifbeart: ní pu rén mait duit a nocht, a Congail, ol fé, at mura na h-aistíri do padat fóirt a tig in riúd a nocht .i. Maelodair Macá, riúd Oifigiall, do éuri ír in mao pio pa dún duit-riu, ocúr uigheoid fóir méir aifgean i fiaidhnaíri cecí riúd ír in tig acht tigra it aenair, ocúr uighe cipce fóir meir cíanda i t' fiaidhnaíri-riu. Ní éaird Congal dia aithe cumad tinniad dó cecí ní po gebad a tig a aithe éairíri férfin. Ógair po eirig an gilla lair an aitsearc g-cedna do riúdri .i. Ógair Ógair, ocúr aifbeart in cedna fóir Congal, ut dixit.

In cùid rín éairíre a nocht,
cen uabair, cen imarñocht,
uighe cipce o'n riúd nárrat cap,
ír uighe gheoid do Maelodair.

Nocht a-n-riterei mifri riám,
cumad uafal riúd Oifigiall,
no co faca in Maelodair,
a tig oil 'gá fiaidhnead.

Óa m-beit ag oen riúd cen ail,
Cenel Connall ír Eogain,
ír Oifigialla fóir gnim a-n-ga,
nír dulra dó a t' mao-pa.

In

Eric produced a confusion at the banquet, and caused a miracle to be wrought which offered an indignity to Congal, directly contrary to what the king had intended. According to the present notions among the native Irish about the nature of a

curse, it is to be likened to a wedge with which a woodman is cleaving a piece of wood: if it has room to *go*, it will *go*, and cleave the wood; but if it has not, it will fly out and strike the woodman himself who is driving it, between the eyes.

tonians had perceived this, they did not think it honourable to sit or eat after their king, Congal Claen, had met such an indignity. After this, a servant of trust of Congal's people, Gair Gann Mac Stuagain^v by name, rose and said : " It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit*:

" That meal thou hast taken to-night
 Is without pride, without honour;
 A hen egg from the king who loves thee not,
 And a goose egg to Maelodhar.
 I never had known
 The noble position of the king of Oirghiall,
 Until I beheld Maelodhar,
 Being honoured at the banqueting house.
 Should one king possess, without dispute,
 The race of Conall and Eoghan,
 And the Oirghialla^w with deeds of spears,
 He would not occupy thy place.

This

In the case under consideration St. Erc's curse was,—as the writer of the story wishes us to believe,—deserved, and, therefore, it operated as the saint had intended.

^v *Gair Gann Mac Stuagain*.—The name of this servant or minister of Congal is

not recorded in the Irish Annals, nor mentioned in any of the genealogical tables relating to the Clanna Rudhraighe, so that we cannot determine whether he is a real or fictitious character.

^w *Oirghialla*.—The territories of the

In cùid linn go a-teilgíte gáill,
 tucaid duit a tig Domhnall,
 ari Sáir Sann, nápi ub plan duit,
 má dá toimli tu in dhoth-chuid. In. c.

Ro líng daraict ocúr mire menman a Congal fíri h-athairc in ócláig rín, ocúr lio líng in fúili demnaíodh .i. Téiphone, a cumhail e a chriúde, do cùimhniusgád ceáca dhoth-comairí dó. Ro epríd dín ma fhearram, ocúr lio gáib a gaircead fáir, ocúr lio epríd a bhrú e miled ocúr a én gáile fo folumain uarga, ocúr ní éapait aicne fóir éapait na fóir nemh-éapait in tan rín, amair lio pa dual dó ó n-a fhean-athair .i. o Conall Cernach, mac Amairgí. Ro líng iarann i fiaidhnaíri in ríng, ocúr do pala cíuci Cap Ciabach, neáctaire in ríng, Ocúr ní fítear Cap Ciabac cumad he Congal no beir ann, ocúr lio píad fíriú ruidhe a n-mad oile, ocúr fo gebad blád ocúr díg amairi fiaidhnaíri each. Ós cuala umórra Congal an aitairc rín, do píad beim do Chiar-Chiabac, co n-deirna dí leis de i fiaidhnaíri each. Ocúr ba h-uamhan la cec n-oen ip in tig, ocúr lap in ríng fírin Congal ann rín, o ro airíghret fírin fáir. Ocúr aitbeirt Congal, nápi bat uamnaí, a ríng, ari cíod at mórta na h-uile do ronair fírim, ní h-uamhun duit mire co leis; ocúr aitbeirt a nofa píad each

Kinel Connell and Kinel Owen had been wrested from the ancient Ultonians, or Clanna Rudhraighe, in the fifth century. His servant here tells Congal, nominal king of Ulster, that if he had full possession of all the province of his ancestors, king Domhnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oir-

ghialla, or descendants of the three Collas, who destroyed the Ultonian Palace of Emania in the year 332, had possession of the district comprising the present counties of Louth, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

* *Tesiphone*.—From this it would ap-

This meal may foreigners reject
 Given thee in the house of Domhnall,
 Saith Gair Gann, may it not be safe to thee,
 If thou partake of the evil meal."

Fury and madness of mind were excited in Congal by the exhortation of this youth, and the demon fury, *Tesiphonex*, entered the cavity of his heart to suggest every evil counsel to him. He then stood up, assumed his bravery, his heroic fury rose, and his bird of valour^y fluttered over him, and he distinguished not friend from foe at that time, as was natural for him as a descendant of his ancestor *Conall Cearnachz*, the son of Amergin. He afterwards rushed into the presence of the king, but *Cas Ciabhach^a*, the king's *Rechtaire*, came up to him, not knowing it was Congal who was there, and told him to sit in another place, and that he would get food and drink as well as the rest. But when Congal heard this, he dealt *Cas Ciabhach* a blow, and divided him in two parts in the presence of all. Then every one in the house, even the king himself, was in dread of Congal, when they perceived anger upon him. But Congal said, "Be not afraid, O king, for although the injuries thou hast done me are great, thou needest not dread me now; and I will now state before all the injuries thou hast done to me. The king who preceded thee over

pear that the writer of this story had some acquaintance with the classical writers.

^y *Bird of valour*.—To what does this allude?

^z *Conall Cearnach*.—He was one of the heroes of the Red Branch, and is the ancestor of O'More, O'Lawler, and the seven tribes of Leix, in the Queen's County, and many other families in various parts of Ireland. Congal's descent from him is given

in note C, at the end of the volume.

^a *Cas Ciabhach* signifies *of the curled hair*. No mention is made of him in the Irish Annals or pedigrees, and it is probable that he is a fictitious character. *Rechtaire* generally signifies, in the ancient Irish language, a lawgiver, a steward or chief manager of the affairs of a prince or king, but in the modern Irish it is used to denote a rich farmer.

cach na h-ulcu do ronair fírim. Ír é ba ríd fóir Ériuinn ríemut-ra Suibhne Menn, mac Fiacéna, mic Fíearadair, mic Muirtheadair, mic Eogain, mic Neill Naigiallaig. Nír bo riáraíc turfa do'n ríd rín iarum, ocúr do deacádair do dénum cónaí fíri h-Ulltu, ocúr do riadair míri fóir altíomh duit om' atáirí ocúr om' cénel ari céná; ocúr do riadair mná dom' cénel fírin lím dom' aileamain agut-ra, ocúr o do riáctairiu do tseac po cíuirír in mná n-Ulltaig via tír fein, ocúr po cíuirír ben doit' cénel fírin dom' altíomh-ra i lub-dóirt in lír i riabádair bailein. Do ríala láa n-and míri am oenair iñ in lub-dóirt cen neac agum címed, ocúr po eirgídar beachu beca in lub-dóirt la tsear na gáine, co taird beach vib a neim fóir mo leit-rioc-ra, gúra cláen mo rúil. Congal Cláen mo ainnm ari rín. Rom ailead lat-ru iap rín gúra h-indáirba turfa o ríd Ériuinn, o Suibhne Menn, mac Fiacéna, mic Fíearadair, ocúr do deacádair co ríd n-Alban, ocúr míri lat fóir in indáirba rín; ocúr fo fuaireair gílastuigad mór aici, ocúr do ronrábair codaíc i. turfa ocúr ríd Alban, ocúr po tairringsair duit náic ticead a t'athairg cén beir tuiir in Ériuinn. Do deacádair iarum do cum n-Ériuinn ocúr do deacádair lat (uair baileir fóir indáirba malle fírit). Ro gábhur poirt a Tíráig Rúdraithe, ocúr fo gnírium comairbli fíri h-atáid m-bic ann.

Ocúr

^b *Suibhne*.—Suibhne, surnamed Menn, was monarch of Ireland from the year 615 to 628, when he was slain at Traigh Brena by Congal Cláen, as stated in this story.

^c *Nine Hostages*.—This pedigree of Suibhne agrees with that given by Keating, and all authentic genealogical books.

^d *Garden of the fort*.—The Irish kings and chieftains lived at this period in the great earthen raths or *lisses*, the ruins of which are still so numerous in Ireland.

Ledwich asserts that these forts were built by the Ostmen or Danes, but the remains of them still to be seen at Tara, Tailteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinn-Righ, Knockgraffon, and other well known palaces of the ancient Irish kings, are sufficient to prove that they had been built by the ancient Irish long before the Danes made any descent upon this island.

^e *Bees of the garden*.—Solinus says that there were no bees in Ireland; and it is

over Erin was Suibhne Menn^b, son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages^c; thou wert not obedient to that king, and thou didst go to make a treaty with the Ultonians, and I was given in fosterage to thee by my father and my own tribe; a woman of my own tribe was sent with me to nurse me with thee, but when she reached thy house thou didst send the Ultonian woman back to her own country, and thou didst place a woman of thine own tribe to nurse me in the garden of the fort^d in which thou dwelledst. It happened on a certain day that I was left alone in the garden without any one to take care of me, and the little bees of the garden^e rose up with the heat of the sun, and one of them put its venom in one of my eyes, so that my eye became awry, from which I have been named Congal Claen^f. I was nursed by thee until thou wast expelled by the king of Erin, Suibhne Menn, son of Fiacha, son of Feradhach, and then thou didst repair to the king of Alba, taking me along with thee in that exile; and thou didst receive great honour from him, and you formed a treaty, thou and the king of Alba, and he protested to thee that he would not oppose thee as long as the sea should surround Erin. Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at Traigh Rudhraighe^g, and here we held a short consultation.

mentioned in the Life of St. Modomnoc of Lann Beachaire, now Killbarrick, in Fingal, near the city of Dublin, published by Colgan, in his *Acta*, SS. 13. Febr., that bees were first introduced into Ireland from Menevia by that saint; but Lanigan has proved that there were bees in Ireland long before the period of St. Modomnoc.—See his *Eccles. Hist.* vol. ii. pp. 320, 321.

^f *Claen*.—*clæn* or *clæn*, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note ^k, p. 37.

^g *Traigh Rudhraighe*.—*Traigh Rudhraighe* was the ancient name of the strand at the mouth of the River Erne, near Ballyshannon, in the county of Donegal.—See *Leabhar Gabhala* of the O'Clerys.

Ocup iñ e po iairíriu, cípead neac̄ po gebt̄a do taircélao fop̄ iñḡ Eíenn, cípe tan buo iñḡ turfa fop̄ Eíinn comad eicean a duéaig do léguo do'n tí no raigad ann. Do deacúra din ann, a iñḡ, aip̄ mo duéaig do tábairt ñam co h-imflan in tan buo iñḡ fop̄ Eíinn turfa; ocup ni po iairíriu co h-Ailec̄ Néit, aip̄ iñ ann bui domnáir in iñḡ in tan ríin. Tíic in iñḡ fop̄ in faiéti, ocup dal mor imé do feirairb̄ Eíenn, ocup re oc imbírt fíocille itír na rlogu. Ocup tiaigru iñ in dail cen céaduigad do neac̄, tliar na rlogaib̄, co tarbhaiḡ fop̄dum do'n gai, Déarph Congail, bui im laim a n-uéit in iñḡ, gura fheagair in coirte cloiche bui fíria ñruim alla tiaip̄, ocup go roibe crú a críde fop̄ iñno in gai, co m-ba marib̄ de. In tan iarum iñ bui an iñḡ oc blairect̄ báil do ñad uíciup̄ do'n fír fíocilli bui na laim ñam-ra, gura bhríl in iñl claein bui am cínd-ra. Am claein peme, am caech iarum. Ro teicréit din rloiḡ ocup muinnstír in iñḡ, áp̄ ba dóiḡ leo turfa ocup fír Alpan do beit̄ imum-ra, o po marbúr in iñḡ, Suibne Menn.

Do deacára fop̄ do cénn-ra iarum, ocup po ñabair iñḡ n-Eíenn
iar

^h *Ailech Neid*,—now Elagh, near Derry, in the county of Donegal. The ruins of the palace of Grianan Ailigh are still to be seen on a hill over Lough Swilly.—See Ordnance Survey of the Parish of Templemore, County Londonderry.

ⁱ *Chess*.—Fíocell certainly means chess, which was a favourite game among the ancient Irish. Fíocell is translated *tabula lusoria* by O'Flaherty, in his Ogygia, p. 311; and it is described in Cormac's Glossary as a quadrangular board with straight spots of *black* and *white*. The following extract from an ancient Irish story, preserved in *Leabhar na h-Uidhre*,

a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith of Dublin, will give one an idea of what the Irish writers meant by *fíocell* or *fiocell*.

“‘What is thy name?’ said Eochaidh. ‘It is not illustrious,’ replied the other, ‘Midir of Brigh Leth.’ ‘Why hast thou come hither?’ said Eochaidh. ‘To play *Fithchell* with thee,’ replied he. ‘Art thou good at *Fithchell*? said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fithchell* is belongs to her.’ ‘There is here,’

sultation. And what thou didst say was, that whoever thou shouldst get to betray the king of Erin, thou wouldst be bound to restore his territory to him whenever thou shouldst become king over Erin. I went on the enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not until I reached Ailech Neid^h, where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chessⁱ amidst the hosts. And I came into the assembly, *passing* without the permission of any one through the crowds, and made a thrust of my spear, Gearr Congail^j, which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the head of the javelin, so that he fell dead. But as the king was tasting of death he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed before, I have been blind-eyed since^k. The hosts and people of the king then fled, thinking that thou and the men of Alba were with me, as I had killed Suibhne Menn, the king.

“I then returned to thee, and thou didst, after this, assume the sovereignty

said Midir, ‘a no worse *Fithhell*.’ This was true indeed: it was a board of silver and pure gold, and every compartment on the board studded with precious stones; and a man-bag of woven brass wire. Midir then arranges the *Fitchell*. ‘Play,’ said Midir; ‘I will not, but for a wager,’ said Eochaidh. ‘What wager shall we stake?’ said Midir. ‘I care not what,’ said Eochaidh. ‘I shall have for thee,’ said Midir, ‘fifty dark-green steeds if thou win the game.’”

^j *Gearr Congail*,—i. e. the short spear of Congal. Many weapons, utensils, &c., which belonged to distinguished personages were called after them: the crozier of St. Barry of Slieve Bawn, in the county of Roscommon, still preserved, is called *Gearr-Barry*.

^k *Blind-eyed since*.—This accounts for the double surname given to Congal in the Annals of the Four Masters, in which he is called *Congal Caech* [blind], or *Congal Claon* [squinting].

iarb rím. Marb dín m' atáirib-rí iarb rím .i. Scannal Sciatá-lethan, ocúr tiaigfá éisgut-rafá dom' riúgad, amairil po gellairí fírim. Ní po éomallif a ni rím acht mad bec, dáig po benair dím Cenel Conaill ocúr Eogain, ocúr noi d-trioca ced Oirghiall .i. fearaind Maeluidíri Maíca, fil foir do gualaind-ríu, ocúr do rathair h-é a n-inad riúg riomum-rafá a nocht at tig férin, a riúg, ol re. Ocúr do rathair uig deoib foir meir airtíodhig ina riadnairí, ocúr uig círcé foir meir círanda dám-rafá. Ocúr do biaurra cat duit-ríu inb, ocúr do feirairb Eirenn, marí atáit inut a nocht, ar Congal. Ocúr po imteig uairib ainaé iarum, ocúr po lenfhat Uliad h-e.

Arbheit Domhnall fíri naemh Eirenn bádair iñ in tig: leanair Congal, ol re, ocúr ticeadó lib, co tarthaírla a neir fein dó. Tiaigait na naemh ina diaid ocúr po gellpat a earcaine mine ticead leo, ocúr a cluic ocúr a m-baéla do benn fáir. Do biaurra fáim éairceod, ar Congal, naé ina cleiheac uair ina bethair teac in riúg, dia n-ercaintea míri na Ulltaé eli foir bít lib. Ro gab dín omun na naemh, co n-deacáit Congal i cein uairib, ocúr po ercainpet h-e ar a h-airéle. Ocúr po ercainpet dín in tí Suibne, mac Colmain Chuair, mic Cobéairg, in Dal n-Airne, ar iñ e riuc uairib go h-airdeonac in t-inar ildaíac do rath Domhnall i laim [panctur]

Ronan

¹ Died soon after.—Scannall of the Broad Shield, king of Ulidia, is mentioned in the authentic annals as the father of Congal, but the year of his death is not mentioned.

^m *Oirghiall*—The princes of the Clanna Rudhraighe race had not been kings of all Ulster since the year 332 or 333, when they were conquered by the three Collas, as already noticed. It is probable, however, that when Congal undertook to kill

Suibhne Menn, at the instigation of king Domhnall, he got a promise of being made prince of all Ulster, a title which his ancestors had enjoyed for many centuries. See his pedigree, and the number of his ancestors who had been kings of Ulster, in Note C, at the end of the volume.

ⁿ See note ^t, p. 29.

^o *Bells and croziers*.—The ancient Irish saints were accustomed to curse the offending chieftains while sounding their bells

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after¹, and I came to thee to be made king [of Ulster], as thou hadst promised me. Thou didst not perform thy promise except to a small extent, for thou didst deprive me of Cinel Conaill and Cinel Eoghain, and also of the nine cantreds of Oirghiall^m, the land of Maelodhar Machaⁿ, who now sits at thy shoulder, and whom thou hast seated in the place of a king, in preference to me, this night, in thine own house, O king," said he. "And a goose egg was placed before him on a silver dish, while a hen egg was placed on a wooden dish before me. And I will give battle to thee and the men of Erin in consequence, as thou hast them assembled around thee to-night," said Congal. And he then went out of the house, and the Ultonians followed him.

Domhnall said to the saints of Erin who were in the house, "Follow Congal," said he, "and bring him back, that his own award may be given him by me." The saints went after him and threatened to curse him with their bells and croziers^o, unless he would return with them. "I swear by my valour," said Congal, "that not one cleric^p of you shall reach the king's house alive, if I, or any Ultonian, be cursed by you." Terror then seized the saints, whereupon Congal went far away from them, and they cursed him afterwards. And they also cursed Suibhne^q, the son of Colman Cuar, son of Cobhthach, king of Dal Araide^r, for it was he that had carried away from them by force the many-coloured tunic which [king] Domhnall had given into the hand

of

with the tops of their croziers.

^p *Cleric*.—The word *cléipéid*, *a cleric* or *clerk*, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

^q *Suibhne*, the son of Colman Cuar,

king of Dal Araide, is not mentioned in the Irish Annals, though he seems to be a historical character.

^r *Dal Araide*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of

Ronain Finn, mic Beirais, dia tabairt do Congal; ocúr ó ró féinis Congal in t-inarí rím, do beirt Suibne á laim in cleirig dia aindéon inarí in rídg. Comid do'n eircaine rím do ionrath fóri Congal no ríaiðed ríunn:

Congal Clæn

in gáirí tucrumar nír fáem,
cetraír ari fíeit, m brieð,
impríde céad leir cec naem.

In mac róv,

fóri a tucram in gáirí cloð
noćarí dulra dó 'f in cat,
cíd ríeme do beit ríat bog.

Mor in ró,

gémad uaití, gémad lia,
in feir, gá m-bí teéta rídg,
ír leir co fír cungnair Óia.

Mor in col,

comann fír rídg Óaire dhol,
fepann do tabairt 'n a laim,
ír e in cnam a m-bel na con.

Aibhert Óonnall iarí rím fíri filedu Eirenn toidecht i n-diaid Congail dia faptud. Tíagait tóra na filid ina diaid: at ci Congal na filidu éinici, ocúr aibhert, ro caillid eimeacé Ulad co bhráit, ol re, uairí ní éarðrám innmúr do na filedaib ír in tig n-óil, ocúr a tát ag tocht anora diaír n-ðrífarad in ari n-diaid. Tícit na filid co h-airim a m-bui Congal, ocúr fepann ríum fáiltí fíriu, ocúr

Antrim lying south of the mountain Sliabh Mis, now Slemish.

⁵St. Ronan Finn, the son of Berach, was

abbot of Druim Ineasclainn, in the territory of Conaille Muirtheimhne, now Anglicised Drumiskin, in the county of Louth, not

of St. Ronan Finn^s, the son of Berach, to be presented to Congal; but as Congal had refused to accept of the king's tunic, Suibhne took it from the cleric's hand in despite of him. It was on this curse, which they pronounced on Congal, that the following lines were composed:

Congal Claen

Heeded not the curse we gave,

Four and twenty saints *we were*—no falsehood,

Each saint having the intercessory influence of a hundred.

The daring son,

Against whom we raised the voice of bells,

Should not to the battle go,

Though soft prosperity were before him.

Great the happiness,

That, whether few or many *be* his hosts,

The man who has the regal right

Him truly God will aid.

Great the profaneness,

To contend with the king of noble Dairè;

To give land into his [Congal's] hand

Is to give a bone into the dog's mouth.

After this Domhnall desired the poets of Erin to go after Congal to stop him. The poets set out after Congal: Congal perceived the poets coming towards him, and exclaimed, "The munificent character of Ulster is tarnished for ever, for we gave the poets no presents at the banqueting house^t, and they are following us to upbraid us." The poets came on to where Congal was, and he bade them welcome, and gave

Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52. ^t *Banqueting house*.—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do beirt maíne mora doib, ocur indírit a rcela dó. Atbeirt r̄um na gebat coma fóri bith ó' n̄ r̄ig acht cat̄ i n̄-digair a díniota a occur a earronora; occur po eim̄ig dol leo. Þagbur na filid aip a h-aiéle, occur tiomnaír celeabhrád doib, occur teid riomh i p̄ in cuiiged go riomh go teac Ceallaig, mic Fiachna Finn .i. bhratáir ait̄ar Congal, occur innriod a rcela do o t̄ur co deirhead. Ba reanoir cian-aoráda an tí Cellach; occur ni cluinead acht mad bec, occur ni cemniged fóri a c̄óraib, occur tol̄g c̄r̄eduma im a leapaib, occur reifium inni do ḡreir. Ba laec amra h-e i t̄urac a airi. Cein bui Congal oc innri fcel do, po nocht r̄um a cloidem po bui laip̄ fa c̄oim cen fír do neoc ḡor c̄riénuig Congal a comhraib, occur arbeirt, do bliuppa bhréti, dia n̄-gab̄ta coma fóri bith o'n̄ r̄ig acht cath, ná c̄ fédfradír Ullaid h' eadhrain fórm̄-ra, co clandaib in cloidem fa trit̄ c̄riéde rect̄ai; uair ni beir d' Ulltaib coma do ḡabail fpi riomh cat̄a no co n̄-diglait a n̄-anfolta. Ocur a t̄át rect̄ macu maīi ocum-̄ra occur riagait lat i' in cat̄, occur dia caem̄raind-̄ri fén dula ann, no riagaind, occur ni moirded fóri Ulltaib cén no b̄eind-̄ri im beatáid. Ocur atbeirt ann:

A mic, na geb-̄ri cen cat̄,
c̄id r̄id iarr̄iur̄ r̄ig Tempac;
mad riomh riab̄, feir̄i do gnim̄,
mad fórt, do faet̄ do c̄omlin.

Nu geib̄ reodu na maíne,
acht mad cindu deig-daine,
co na tuca r̄ig ele,
tári aip clandaib Rudraige.

Lugd̄a

^u *Cellach, the son of Fiachna.*—See Note C, at the end of the volume, where the pedigree of Congal is given.

^v *Tol̄g.*—*Tol̄g* is explained leabhar, a

bed, by P. Connell, in his MS. Dictionary.

^w *The race of Rudhraige*, the ancient Ultonians, of whom a long line of kings had dwelt at Emania, were at this period

gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna^u, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tolg^v as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that shouldst thou receive any considerations from the king but a battle, all the Ultonians could not save thee from me, because I would thrust this sword through thy heart; for it is not the custom of the Ultonians to accept of considerations in place of battle until they take revenge for insults. I have seven good sons, and they shall go with thee into the battle, and if I were able myself I would go also, and the Ultonians should not be defeated while I had life. And he said on the occasion:

"My son, be not content without a battle,
 Though Tara's king should sue for peace;
 If thou conquer, the better thy deed,
 If thou be defeated, thou shalt slay an equal number.

Accept not of jewels or goods,
 Except the heads of good men,
 So that no other king may offer
 Insult to the race of Rudhraighe^w.

Less

scattered over various parts of Ireland, as part of them who remained in their origin in Kerry, Corcomroe, Leix, &c., and that ^{nal} province, were shut up within the

Luighe fáth Scannail na gciáit,
da tuc cat i' Cuan Cliac,
dáir éinig ceand Cuain ari cluð,
tríe no riád gur éjin Scannul.

Fir a n-deadhaitg mo pecht mac,
o naic fíodaim-ri dul lat,
da m-bédir timol bud mo,
do luigdait at rocráideo.

Cec cat mori tuc h' atáir riam,
fíeacnón Erienn, tair i' tair,
míri do b'is fóir a deir,
mic mo déirbhratár tilir !

In cat mori tuc h' atáir tair,
d'á tuc ár fóir Íriangacáis,
ne rið na-ðlan na Íriangc,
tairg naic ari fíeabhrat mac, a mic.

A mic.

Aibhert umorrois in fíoloir fíri, eirig in Albain, ol re, do luigd
do fén-átar, .i. Eochaidh Buidhe, mac Aedain, mic Íathbhan, i' iñ
mig fóir Albain; ari i' ingean dó do matáir, ocúr ingean mig bretan,
.i. Eochaidh Aingceir, ben mig Alban, do fén-matáir, .i. matáir do
matáir; ocúr tabair lat fíru Alban ocúr bretan ari in n-ðael rín
do cum n-Erienn do tabairt catá do'n mig.

ba

present counties of Down and Antrim. Lough Neagh and the Lower Bann separated them from the Kinel-Owen, and the celebrated trench called the Danes' Cast, formed the boundary between them and the Oirghialla.

^x *King of France*.—There is no authority for this to be found in the authentic Irish Annals, and it must therefore be re-

garded as poetic fiction.

^y *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his Life of Columba, where he calls him “Eochodius Buidhe.” His death is set down in the Annals of Ulster, at the year 628. “Mors Echdach Buidhe Regis Pictorum, filii Aedain. Sic in Libro Cuanac inveni.”

Less cause had Scannal of the Shields,

When he and Cuan of Cliach fought a battle,

When he fixed Cuan's head upon a wall,

Because he had said that Scannal had withered.

Send for my seven sons,

As I myself cannot go with thee;

Were they a greater number

They should join thy army.

In every great battle which thy father ever fought

Throughout Erin, east and west,

I was at his right hand,

O son of my loyal brother!

And in that great battle thy father fought in the east,

(In which he slaughtered the Franks,)

Against the very splendid king of France^x;

Understand that this was no boyish play, my son!

My son," &c.

The old man also said, " Go to Alba," said he, " to thy grandfather Eochaidh Buidhe^y, the son of Aedhan, son of Gabhran, who is king of Alba; thy mother is his daughter, and thy grandmother, that is, thy mother's mother, the wife of the king of Alba, is the daughter of the king of Britain, that is, of Eochaidh Aingces^z; and through this relationship bring with thee the men of Alba and Britain to Erin, to give battle to the king."

Congal

If this date be correct, which it most likely is, this is another anachronism by the writer of the story.

^x *Eochaidh Aingces*, king of Britain.—No such king is to be found in the histories of Britain; and he must therefore be regarded as a fictitious personage. The

writer of the story, not knowing who was king of Britain, i. e. of Wales, at this period, was under the necessity of coining a name to answer his purpose; unless we suppose our extant sources of Welsh history to be defective.

ba buidéic iapum in tì Congal do'n comáiple rìn; ocúr téit i n-Alpain ced laec a lín, ocúr ní po ailiúr fóir muir na tír co riacht co Dún monaid, ait a m-bui ríg Alban, .i. Eochaidh bhuide, ocúr maithí Alban in oen daíl imé and. Do nála dín do Congal allamhig do'n daíl, éicear ocúr filid in ríg .i. Dubdhiadh Órai a ainnmhiúde; ba firidh ocúr ba Órai amhá in tì Dubdhiad; ocúr ní feilí failte rí Congal, ocúr ní iarrfacht rcela dó, ocúr ní innír Congal a rcela. Comh ann arbeirt Dubdhiad, ocúr rísegráit Congal he:

Ír mo cen in loingisur lein,
do comápic a h-eitearcéim;
can bájí cenel, clu cen ail,
ca tír ap a tancabair?
Tancamair a h-Ériinn ait,
á oclais uallais, inmair,
ír do tancamair ille
d' acallamh Eachach bhuide

Ma

^a *Dun Monaidh*.—A place in Scotland, where the kings of the Dalriedic or Iberno-Scotic race resided. It is now called Dunstaffnage, and is situated in Lorne.—See Gough's *Camden*, vol. iv. p. 129.

^b *Druid*.—In the times of Paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather to possess a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for Osna*, or *Teinm Loeghdha*, during which the true images of these events were believed to have been portrayed before his mind. The following de-

scription of the *Imbas for Osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the Magnetic sleep of modern dreamers. “*Imbas for Osna*.—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh^a, where Eochaiddh Buidhe, king of Alba, was with the nobles of Alba assembled around him. Congal met, outside the assembly, the king's sage and poet, Dubhdiadh, the Druid, by name, who was a seer and distinguished Druid^b; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

Dubhdiadh.—“My affection is the bright fleet
Which I have espied at a great distance;
Declare your race of stainless fame,
And what the country whence ye came.”

Congal.—“We have come from noble Erin,
O proud and noble youth,
And we have come hither
To address Eochaiddh Buidhe.”

Dubhdiadh.

falls asleep; and he is watched in order that no one may disturb or interrupt him, until every thing about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo Imbas dicitur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teinnm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dicheadul do chenduibh* is what he left as a substitute for it in the *Corus Cerda* [the Law of Poetry], and this is a proper substitute,

for the latter requires no offering to demons.”

These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipsic, by A. Steinbeck, entitled “Every Poet a Prophet; a Treatise on the Essential Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision.”

Ma rēad tancabair ille,
o' acallairt Eachach būidē,
ap̄ toidect̄ dīb uair cec̄ lep̄,
a deirim pīb iñ mo c̄en. Ir mó c.

Do taed Congal iñ in dāil a rāibe iñg Alpan iap̄ rīn, ocuř
fērāid in iñg ocuř fīru Alpan failt̄i fīr̄, ocuř jo innir a rēela
doib o thūr̄ co dēig. Arbeirt̄ iñg Alpan fīr̄ Congal, n̄i dām cuim-
geac̄-ra fōp̄ dul let in adair iñg Erienn i ceand catā, ap̄ in tan jo
h-indarbhēa eirium a h-Erienn fuaip̄ anoir agum-ra ocuř do ronrum
cōru ann rīn, ocuř jo éarriengairiūra do, ocuř do rāduř b̄reithiř
fīr̄ na rāgairn i ceand catā ina agair co b̄rat̄. Ař aí rīn t̄ra,
n̄i ba lúgaidi do ročrāid̄-riu cen mīri do dul leat̄, ol ře, uair
atád cēt̄rāp̄ mac ocum-řa .i. Aed in epp̄id uaine, ocuř Suibne, ocuř
Congal Meand, ocuř Domnall b̄reac, a rīnneř, .i. b̄rāit̄he mat̄ar
duit̄-riu. Ir acu-rīn atat̄ amraig ocuř anraid̄ Alpan, ocuř rāg-
dait̄ lat̄-riu do cum n-Erienn do éabairt̄ catā do Domnall. Ocūř
eirgr̄iū ſein dia n-agallair aip̄m a ſileo ocuř mat̄i Alpan imru.
Teit̄ iap̄um Congal go mat̄in a m-bat̄r̄, ocuř fērāit̄ failt̄i fīr̄;
ocuř jo innir doib ait̄eře in iñg, ocuř ba mat̄ leo.

Arbeirt̄ Aed in epp̄id uaine rōfāp̄ na mac, mac áil duit̄-riu, a
Congail, beit̄ im t̄ig-ři anocht̄ fōp̄ ſleid̄, t̄iagra lat̄ do cum
n-Erienn, ocuř in cēt̄ramad̄ rānn o' Albain imum, ocuř minub am
thīg biařu a nočt̄, n̄i t̄eir̄ lat̄ do cum in catā. Arbeirt̄ Congal
Mend, mac Eachach būidē, n̄i pa fīr̄ rōn, a Aed, ol ře, ačt̄ iñ
im t̄ig-řea biař iñg Ulad̄ anočt̄, dāig dia n-deac̄ar̄fa laiř t̄ic-
pāřu līm, áp̄ iñ ocum-řa atai. ba h-e rīn, rīn, rād̄ Suibne ocuř
Domnall

^c *Domhnall Brec.*—This Domhnall Brec, who was king of Scotland when the Battle of Magh-Rath was fought, is mentioned

by his cotemporary Adamnan in the fifth chapter of the third book of his *Life of Columba*.—See *Trias Thaum*, p. 365, col. i.

Dubhdiadh.—“ If ye have come hither
 To confer with Eochaidh Buidhe,
 After your arrival over the sea,
 I say unto you *accept* my affection.”

After this, Congal went into the assembly in which the king of Alba was; and the king and the men of Alba bade him welcome, and he told them his story from beginning to end. The king of Alba said to Congal, “ It is not in my power to go with thee to fight a battle against the king of Erin, because when he was banished from Erin he received honour from me; and we made a covenant, and I promised him, and pledged my word, that I would never go to oppose him in battle. However, thy forces will not be the less numerous because I go not along with thee,” said he, “ for I have four sons, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec^c, the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes^d of Alba, and they shall go with thee to Erin to give battle to Domhnall. And go thyself to confer with them where they are *at present* surrounded by the men of Alba.” Congal then went to where they were, and they bade him welcome; and he told them the king’s suggestion, and they liked it.

Aedh of the Green Dress, the youngest of the sons, said, “ If thou shouldest wish, O Congal, to stop this night at a banquet in my house, I will go with thee to Erin with the fourth part of the forces of Alba; and if thou wilt not stop at my house to-night, I will not go with thee to the battle.” Congal Menn, the son of Eochaidh Buidhe, said, “ This will not be the case, O Aedh, but the king of Ulster shall stop this night at my house, for if I go with him thou shalt accompany me, because thou art under my control.” And the sayings of

Suibhne

^d *Heroes.*—Οἲηροι is explained λαοῖ, *a* the Leabhar Breac, fol. 40, *b*; and *cham-heros*, by O’Clery; γέρατς, *a champion*, in *pion, hero*, by Peter Connell.

Domnall Ógicc. Arbeirt, din, Domnall Ógicc, mad im tig-reac beag iug Ulad a nocht, dia n-deacair lair tigfaiéirí a truiur lím-ra, ór ijr me bair rinnfear, ocúr ijr me do rada foibh daib-ri. Ba bhronaí tig an tí Congal d' impreacan cloinde in iug imfe fein; ocúr teit reacnón na dala, ocúr do lala Dubdhiad Ógair dó, ocúr inníriod Congal aitsearc cloindi in iug dó. Arbeirt Dubdhiad náir bat bronach-ru ari ái rín a Chongail, ol re, ári ijr miri ícfar do doibrón: Eirigh anora dia raiigidh, ol re, ocúr abair fíriu, cípe uairidh fo ghebat in cairpe fláta fil a tig in iug doit biachtad a nocht, comad lar in tí fo ghebat in cairpe no raiigé, ocúr in tí na fuigbead in cairpe cen a dimda do beit fórt-ru, aict ijr fórt in iug ba coiri aitbhír do beit imon cairpe. Do luid Congal gur an mágín i m-badair clann an rídg, ocúr ro éan riu feb at rúbairt Dubdhiad fíri. Ba maité leorúm rín, ocúr arbeirtatair do gendaír amair a dubairt rium.

Arbeirt imórrho Aed, mac Eachach huidhe, fíri a mnaí férím dul fórt iarrfain in cairpe fórt in iug. Teit iarrum ocúr inníriod cumad ina tig no biaid Congal co maitéib Ulad ocúr Alban an oisce, rín, cumad cónair in cairpe aifricean do éabairt fíri h-aigidh a biaata.

Cid dia fil cairpe aifricean do rada fíri? Nín .i. Caire no aifricead a cuirod cónair do gac en, ocúr ni teigeadam dimdach uada, ocúr cid mor no cuirothea ann ni ba bruíthea de aict daicim na dáime fa na miad ocúr fa na n-ghráid. If e imórrho ramair in cairpe rín

^e *Bruighin hua Derga*, is often also called *Bruighin da Berga*. A copy of the historical tale called *Toghaill Bruighne da Berga*, the Demolition of Bruighin da Berga, in which reference is made to a wonderful magical cauldron of this description, is preserved in two vellum MSS. in the Library of Trinity College, Dublin, (Class

H. 2. 16. and H. 3. 18.), and in *Leabhar na h-Uidhre*, a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith, Dublin. The destruction of Bruighin da Berga is thus recorded in the authentic Annals of Tighernach, twenty-five years before the birth of Christ:

“Ante Christum 25.—Conaire Mor, the

Suibhne and Domhnall Brec were similar. Domhnall Brec said, "If the king of Ulster remain in my house to-night, and if I go with him you three shall accompany me, for I am your senior, and it was I who gave you lands." Congal was sorry for the contention among the king's sons about himself; and he went through the assembly, and Dubhdiadh, the Druid, met him, to whom he mentioned the desire of the sons of the king. Dubhdiadh said, "Be not sorry for this, O Congal, for I will remedy thy sorrow: go now to them, and tell them, that thou wilt stop with that one of them who shall obtain the regal cauldron which is in the king's house, to prepare food for thee, and that the person who will not get the cauldron is not to be displeased with thee in consequence, but with the king." Congal went to where the sons of the king were, and told them what Dubhdiadh had desired him. They liked this, and said that they would do as he wished.

Then Aedh, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron of the king. She went and said, that "it was in her house that Congal and the chiefs of Ulster and Alba would stop, and that the Caire Ainsicen ought to be given to prepare food for them."

Why was it called Caire Ainsicen? It is not difficult *to tell*. It was the "caire," or cauldron, which was used to return his own proper share to each, and no party ever went away from it unsatisfied, for whatever quantity was put into it there was never boiled of it but what was sufficient for the company according to their grade and rank. It was a cauldron of this description that was at Bruighin hua Derga^e, where

Conaire

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conaire^e Mor, the son of Edersgeol, Ireland was divided into five parts, between Concho-

bhar Mac Nessa, Coirpre Niafer, Tighearnach Tedbannach, Deghaidh, son of Sin, and Ailill, son of Madach and Meave of Cruachain, in Connaught." See also O'Flaherty's *Ogygia*, p. 131.

rin bui a m-briuigín hua Óeरga, in po marbta Connachte, mac Meirí buachalla, ocúr i m-briuigín blai briuig, ait a m-bui ben Celtcar, mic Uithil; ocúr i m-briuigín Fionnail Monac, i taeb Lurca; ocúr i m-briuigín mic Cecht, poir Sleib Fuirri; ocúr i m-briuigín mic Óatá, ait in po laad ár Connacht ocúr Ulaad imon muic n-ihidraic; ocúr i m-briuigín da Choga, in po marbta Cormac Conlonguir, ocúr ári Ulaad imé; ocúr ag ríd Alban iр in aimpriр rin.

Atbeirt in ríd fíri mnai a mic, cia marí fil poir do céile-riu reach fíru Alpan uile in tan do beiraind-ri mo éaire dó? Arbeirt ri, ní po eitig neac im ní riath; moo a eimeac oldar bíz. Ut dixit mulieb:

Ní fuair Aed, ní fúigeba
ní do céileod poir duine,
ír leitíu poir a eimeach,
ina in bíz bleidec buide.

Seoir in talman taeb uaine,
a fuair duine ocúr daenna,
pe h-athair na h-oen uaire,
ní beoir i laim Aeda.

A caiter pe h-aigedairb
'g á ériurí bhratár, meo n-uallí,
cuirtí rin ari faen-beirairb,
ag Aed in eppid uaini.

N.

Atbeirt

^f *Bruighin Blai Bruga*.—Copies of a tale in which reference is made to a similar cauldron at Bruighin Blai Bruga, are preserved in the MS. Library of Trinity College (H. 2. 18. and H. 3. 18.)

^g *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave*.

^h *Sliabh Fuirri*, is now corruptly called Sliabh Mhuiri, and is situated near Castle Kelly, in the parish of Killeroran, in the north-east of the county of Galway.

ⁱ *Bruighin Mic Datho*.—A copy of a tale, in which the magical cauldron of Bruighin Mic Datho is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga^f, where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca^g; and at Bruighin Mic Cecht, on Sliabh Fuirri^h; and at Bruighin Mic Dathoⁱ, where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga^j, where Cormac Conlonguis was slain and his Ultonians slaughtered around him; and such also the king of Alba had at this time.

The king said to the wife of his son, “In what is thy husband better than all the men of Alba that I should give my cauldron to him?” She replied, “He never refused any one any thing; his hospitality exceeds the world:” ut dixit mulier:

“Aedh has not received, will not receive
A thing he would refuse any man;
His bounty moreover is more extensive
Than the vast prolific world.

The jewels of the green-faced earth,
Which man or mortal has found,
For the space of one hour,
Would not remain in the hand of Aedh.

What is spent on guests
By his three brothers of great pride,
Would be placed on small spits
By Aedh of the Green Apparel.

Aedh has not,” &c.

The

the MS. Library of Trinity College (H. 3. 18.) This place is now unknown.

^j *Bruighin da Choga*.—A copy of the story of the cauldron at this place is in the same MS. *Bruighin-da-Choga*, the situation of which none of our Topographers

have pointed out, lies near Ballyloughloe, in the county of Westmeath, six miles to the north-east of Athlone. A stone castle was here erected by the family of Dillon within the primitive Irish *Bruighin* or fort. The place is now called Breenmore.

Atbeirt in riúd, ní thíbearrfa in capre tuait-ri coileic. Tíic ri do raiigid a fír, ocúrf inniúid aithéarc in riúd do. Atbeirt Congal Mhend, mac Eachach buaidi, fír a réitid férfin dul fóir iarrfáil in coirpe. Teit iarrfum ocúrf rírid in capre do biaitad riúd Ulad. Atbeirt in riúd, cia mairt fil fóirt cheile riúd do beirtá in coirpe do tair in mac dia ro ríliod h-é gúr tliarfta? Atbeirt ri nír fil mac riúd iñ fíorr oldar Congal. Cinnid fóir caic comlann, ocúrf fo gníad a airmu díleir don anáilear in tairn beirfap a tairn anuail iat; Ut dixit mulieiri:

Congal Mhend,

nír faca mac riúd bud fíorr,
mairi cromaitd cásch iñ in cleit,
aír fcait a rceit, caeðad ceand.

In uairí beirfap airm Congal
a tairn anuail, fáit n-éidíod,
do nítear tairn díleir di,
do'n tairn anuail aír eicin.

In uairí ríller ben Congal
aír ogleac n-alaind n-oll-blád,
ní anann aísa togaítm,
in fíorr dan comairm Congal!

Congal. m.

Ro éir an riúd imón g-coirpe an bean, ocúrf tairn fíde amach ocúrf inidíriod d'á céile a n-debaírt in riúd fíria. Atbeirt Domnall bheac fír a mnáid dol d'iarrfáid in coirpe gúr in riúd. Tairic fíde co h-airm a m-bui in riúd, ocúrf rírid in coirpe. Ro iarrfaict riúd cia mairt fil fóirt céili riúd peacá na macu ele dia ro cuindíod in coirpe? Bliúrgairt ri, ní tuille buidé fír nách riúd in tairn Domnall bheacc; gémad

^k *Unlawful property*,—i. e. he conquers law of the sword, which could not other-territories, and makes that his own, by the wise have become his own.

The king said, "I will not give thee the cauldron as yet." She then returned to her husband, and told him what the king had said. Congal Menn, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron. She went accordingly, and asked the cauldron to prepare food for the king of Ulster. The king said, "What goodness is in thy husband that he should obtain the cauldron in preference to the son for whom it was just now sought?" She replied, "There is no king's son better than Congal. He obtains the victory in every battle, and his arms, when they are brought into a foreign country, make lawful what was unlawful property^k," ut dixit mulier:

"Than Congal Menn

I have not seen a better king's son,

As all stoop in the battle

Under the shelter of his shield, even a hundred heads.

When the arms of Congal are brought

To a foreign country,—cause of jealousy,—

A lawful country is made of it,

Of the foreign country by force.

When the wife of Congal glances

At a beauteous youth of renown,

The man whose name is Congal

Cares not to accuse her^l !

Than Congal," &c.

The king refused to give her the cauldron, and she came away and related all the king had told her. Domhnall Brec told his wife to go and ask the cauldron from the king, and she went to where the king was, and asked the cauldron. He asked her, "What good is in thy husband beyond the other sons for whom the cauldron was asked?" She replied, "Domhnall Brec has not earned thanks from any

^l By these words the wife of Congal son Congal was not of a jealous disposition, wishes king Eochaidh to understand that his —a very strange qualification of a chieftain.

gémaid ór Sliab Monaidh nór fogairleod fíli h-oen uair; ní ró gád aípmac ríg i fteach oldar Domnall bhréac. Ut dixit muliep:

Domnall bhréac,

Domnall mac Echach buidé,
nó ríg, d' feabhar a ménma,
ní dearna tuillium buidé.

Ír fíri caéa n-abhráim-ri,
foclairid filid fuitid,
da mao ór Sliab mór Monaidh,
nór fogair, i fír fuitid.

Ír fíri caé a n-abhráim-ri,
a ríg, ceart in da comland,
naé ari gád Albain cen feall,
ríg budo fírri ina Domnall.

O. b.

Tic in mnái rín co h-aípm i m-bui a ceile, ocup inníord aitsear in ríg, ocup a h-épa immon g-coiré. Aitseart Suibne fíri a mnái fírín, eilid, ol rí, ocup cuindis in coiré. Tic rí iarum ocup cuindis in coiré. Ro fiafrais in ríg, cia buaidh fil foirt céili-riu, a ingen, ol rí, tarí na macu ele, o tarngair d' iarrhaid in coiré. Fíri gairt rí do, bid ceathair im lepaid in oen fíri, ocup in t-oen-fír im cuindis in ceathair a tig Suibne, ocup in líne bite ina fearam ann ní tallat 'na ruidiu ocup in líne tallat 'na ruidiu ní tallat 'na lígus; ced copann ocup ced earfra n-aírgit fíli daibh leanna ann do gheir; Ut dixit muliep:

Teach Suibne,

Suibne mic Eachach buidé
a toill ina fearam,
ní éoillit ina fuidé.

A

^m *Sliab Monaidh* was the ancient name of a mountain in Lorne, in Scotland, not far from the palace of Dun Monaidh.—See Note ^a, p. 46.

any king; were Sliabh Monaidh^m of gold he would distribute it in one hour; no king ever ruled Alba better than Domhnall Brec;" ut dixit mulier:

" Domhnall Brec,

Domhnall, son of Eochaидh Buidhe,

From any king, through the goodness of his mind,
He has earned no thanks.

All that I say is true, O king!

The poets of the west proclaim it,

If the great Sliabh Monaidh were gold

He would distribute it; he would not hoard it.

All that I say is true,

O king, just in thy battle,

Alba has not been legitimately obtained

By a better king than Domhnall.

Domhnall Brec," &c.

The king refused, and the woman came to where her husband was, and told what the king had said, and how she was refused the cauldron. Suibhne told his wife to go and ask the cauldron. She then went, and asked the cauldron. The king asked, "What qualification does thy husband possess, O daughter, beyond the other sons, that thou shouldst come to ask the cauldron?" She replied, "Four be around the bed of one man, and one man gets the supper of four in the house of Suibhne; and the number which fit in it standing would not fit sitting, and the number which fit in it sitting would not fit in it lying; there are in it constantly one hundred cups and one hundred vessels of silver to distribute ale;" ut dixit mulier:

" The house of Suibhne,

Suibhne, son of Eochaíd Buidhe,

The number which fit in it standing
Would not if sitting,

A toill ind ma ruide,
ni toillit ma lange.
oen feir im cuido in ceat̄rair,
ceat̄rair im lepard duine.

Ced coirn ocuř ced copan,
ced torc, ocuř ced tindé,
iř ced eaf̄era aif̄gordé
bif̄ tall ař laj a tige.

T.

Iř ann ařbejrt in riđ, nář bat dimdach-řu, a inđen, ol ſe, ař
ařbejrt Dubdiad Órai ſpim-řa cen mo čaire do t̄abairt do neac̄
ele a nočt, ačt a beit̄ ocum ſein ocuř riđ Ulař, .i. mac m'ingine,
ocuř ſíru Albař do biathad ařum-řa ařr̄ ařočt. Ocuf̄ ſor̄
ařbejrt in Dubdiad cedna, dia m-bař čoře ořiř no beit̄ ann, cumad̄
čořiř a t̄abairt do Domnall, do ſinnter̄ mo mac; ocuř dia m-bař
čoře ařdaiř, a t̄abairt do'n t-řorar̄, .i. d' Aed; ocuř dia m-bař
čoře do líc logmař, a t̄abairt do Chongal Mend. Ocuf̄ in caiře
fil and din, ař iře iř deach dib ſin uile, dia tarořtai do neach ele
h-é, iř do Suibne no ſagad̄, ař iř e in ſen-řocal ó čein maiř, .i. in
coře do'n t-řocaiře, ař iř ařba ſořaiře teac̄ Suibne, ař ni dečaiř
dáři dimdach ařr̄. Conad̄ ann ařbejrt in riđ:

beřead̄ mo ðrai dealgnaři
břeřeř do mnařb mac Mořaiře
ca bean čneř-řeal ceann-buide,
dib d'a tibéři mo čaire.
Dia m-bař čoře ořdaiři,
co n-đpolaiř ořiř d'a ſořnann,

a

ⁿ *Joints.*—The word *tinne*, *tinne*, is explained *a sheep* by Vallancey, *Collectanea de rebus Hibernicis*, vol. iii. p. 514, but its proper meaning, is a joint of the flesh of

any animal.—See Life of St. Bridget, by Brogan, where Colgan loosely translates the word by *lardum*.

And those who find room sitting
 Would not if lying.
 One man with the share of four,
 Four around the bed of each man.
 One hundred goblets, one hundred cups,
 One hundred hogs, and one hundred jointsⁿ,
 And one hundred silver vessels,
 Are yonder in the middle of his house.

The house," &c.

It was then the king said, "Be not displeased, O daughter, for Dubhdiadh, the Druid, told me not to give my cauldron to any one to-night, but to keep it myself and to entertain my daughter's son, the king of Ulster, and the men of Alba out of it to-night. And, moreover, the same Dubhdiadh told me, if it were a cauldron of gold, to give it to Domhnall, the eldest of my sons; if a cauldron of silver, to give it to Aedh, the youngest; and if it were a cauldron of precious stones, to give it to Congal Menn. And the cauldron which I have is the best of all these, and if it were to be given to any one, it is to Suibhne it should go, for it has been a proverb from a remote period, Let the cauldron be given to the multitude, for the house of Suibhne is the resort of the multitude, and no company ever returned displeased from it." And then the king said:

The King.—"Let my austere Druid decide
 Between the wives of Mogaire's sons^o,
 To what fair-skinned yellow-haired woman
 Of them my cauldron shall be given."

Dubhdiadh.—"If it were a golden cauldron,
 With golden hooks to move it,

O

^o *Mogaire's sons.*—It would appear from or a cognomen of king Eochaidh, but no the context, that Mogaire was an alias name, other authority for it has been found.

α Εοχαιδ, α ḡlog ḡuine,
coir a ḡabairt do Domnall.

Dia m-bað coirē aigdīgī,
do ná tīc dé na deatāch,
a ḡabairt d' Aed aigdīgī,
do ḡórar̄ clainm̄i Eachach.

Dia m-bað coirē comadbal,
do Congal co med leann-mair,
d'on ḡip̄ ḡochla ḡon-adbal,
do ní mor n-dilef d'aindelef.

In coirē co clōtāgī,
a Εοχαιδ, a ḡig-ṛuip̄e,
a ḡabairt do'n ṭ-ṛoċaide,
do Suibne ari lári a thiȝe.

Ora lim Albain cen feill,
da mad am ḡig fop̄ Eriinn,
do bepraind fop̄ mnaib̄ mo mac,
mo beannact̄, ocuř bepeat.

bepead.

Tiagat ḡloiḡ Alban uile, ocuř ḡig Ulað, do ḡig ḡig Alban in
aðaið ḡin, ocuř ba maté doib̄ ann̄ iſiř biad ocuř lind; ocuř fo ȝmād
dál oenaið ari na báriac̄, dia ḡip̄ in tīcfaid̄ la Congal Clæn docum̄
n-Erienn, do ḡabairt cača do Domnall, mac Aeda, do ḡig Erienn,
ocuř fo ȝaideret ḡip̄ Dubdiad̄ ocuř ḡip̄ a n-ðriat̄ib̄ olcena ȝait-
ȝine do denam doib̄ duř in bud̄ ḡoraið a ḡéd ocuř a turuř, ocuř
fo ȝabfrat na ðriat̄e aȝ micelmane doib̄, ocuř oca toirmeiḡ.
Conad̄ ann̄ ařbejt Dubdiad̄ na ðaiinn-ři:

Maith ḡin a ḡip̄i Alban,
ca caingen uil baři d-taigdlam̄

[¶] *To know.*—Dúr̄ is used in the Annals of MSS., for the modern o'řiop̄, i. e. *to know*, the Four Masters, and in the best ancient of which it is evidently an abbreviation.

O Eochy of the hosts of men !
 It should be given to Domhnall.
 If it were a cauldron of silver
 From which would issue neither steam nor smoke,
 It should be given to the plundering Aedh,
 The youngest of the sons of Eochaидh.
 If it were a cauldron very great,
 It should be given to Congal of the beauteous tunic,
 That renowned man of great prosperity,
 Who makes lawful of unlawful property.
 The cauldron with ornament,
 O Eochaíd, O great king !
 Should be given to the host,
 To Suibhne in the middle of his house."

The King.—“ As I am the ruler of Alba without treachery,
 Should I be king over Erin,
 I would pronounce on the wives of my sons
 A blessing, which I will pronounce.

Let my,” &c.

All the host of Alba, and the king of Ulster, came that night to the house of the king, and were well entertained there both with food and drink; and on the Morrow they convened an assembly of the people, to know whether they should go with Congal Claeu to Erin, to give battle to Domhnall, the son of Aedh, king of Erin ; and they told Dubhdiadh and their other Druids to prophesy unto them to know^p whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

“ That is good, ye men of Alba !
 What cause has brought you together ?

What

cid do þala ari bari n-airie,
an lo a tatai a n-oen-baile?

O nach h-i bari b-fleasc lama
Eriu co n-imad n-dala,
maiþg teit, tura claeclod uig,
do troid pe iug Temraisgi.

Þo ria feri fiond-liat feta,
iþ ba h-oirdeig a ecta;
ni gebtar fhir tiaþ na tauþ,
cuiþid ari ari Albancab.

A rluag co lin óg iþ eaç!
mac Aeda, mic Ainnireac,
tura firiinne a breað, ni breg,
ata Cimreca ìca ciméod.

Iþ maiþg na rreacham in mag,
a teagair d'á bari fcarad;
Gaedil 'n-a cuiþe pá'n clad
rib-ri ag dul, nobr ferri anad.

Iþ maiþg na rreacham in gleand,
gebtar oirb a d-tir n-Éireand;
ni tibre neac uab a céand,
gan a crieic pe iug eireand.

Deic céid cenn torac bari n-áir,
timcell iug Ulad oll-bain,
d' ferai Albani iin 'r an ár,
ocur fice cét comlán.

Cuiþti

^a *Native land.*—*Fleasc lama* is a technical term signifying land reclaimed by one's own hand, and which is one's own peculiar property. It is satisfactorily explained in a vellum MS. in the Library of

Trinity College, Dublin, (Class H. 3. 18. fol. 52), as follows: *Fleasc* i. e. *feapano*, *ut est*, *opba laime na manac* *ocur na* *naem* *tauéim* i. e. *fleasc laime na manac* *ocur na naem*. i.e. “*Fleasc*, i. e. land, *ut est*,

What object occupies your attention,
 As ye are all this day in one place ?

As Erin of many adventures
 Is not your native land^q,
 Alas for those who go, by change of journey,
 To fight with the king of Tara.

A fair grey man^r of fame will meet them,
 Whose deeds are celebrated ;
 He cannot be avoided, east or west,
 He will bring slaughter on the Albanachs.

O host of many a youth and steed !
 The son of Aedh, son of Ainmire,
 Through the truth of his judgment,—no falsehood,—
 Is protected by Christ.

Alas for those who shun not the plain,
 To which ye go *only* to be dispersed ;
 The Gaels shall be in groups beneath the mound ;
 Ye are going, but better it were to stay.

Alas for those who shun not the vale,
 Ye shall be defeated in the land of Erin^s ;
 Not one of you shall carry his head,
 But shall sell it to the king of Erin.

Ten hundred heads shall be the beginning of your slaughter,
 Around the great fair king of Ulster,
 This number shall be slaughtered of the men of Alba,
 And ten hundred fully.

Wolves

the land, reclaimed by the hand of the monks and the saints themselves, is called the *Fleasclainhe* of the monks and the saints.”

^r *A fair grey man*.—King Domhnall was an old man when this battle was fought.

^s *Erin*.—In the vellum copy the reading is, *ip tip tae b̄p̄eng*, i.e. in the slender-sided country ; but *ao tip n-θipeano*, which is in the paper copy corrected by Peter Connell, is much better.

Суиртір ocup եւծոն երան,
ըլոնդբիտճ սին նսր ց-սւրած.
ո յոմշար ցաւեամ ցրոն ցլան,
ու հ-ալրեմշար սին Ալած.

Աշտ նաւ երած բարտին ւե
յե հ-սշտ տիօծ ծո տիմիւն
րշերշար եար բիր յե թաւթիեր,
եւծ եար ունա օւն եւտ-մաւթիեր. մ.

Իր ան ըն աւերտ իր Ալեան բիր Կոնցալ, իր է իր սուր ծուտ, ոլ քե,
աւ ա մ-ծրեաւնան ու հ-Էօւաւ Անցըար, ու իր ծրեաւն, ար իր
անց ծո թիօծ ծո մաւթիւն ու մաւթիւն, օւր իր ւ-լուծ մաւթիւն ու մաւթիւն,
օւր յո շես սօբալի յլուց սածա, օւր ծո եւրիս եօլուր ծուտ շուշ
տաշ իր ծրեաւն նիւ տել ան.

Եա հունեչ տիր մ տի Կոնցալ ւե ըն, օւր տել լուշտ տրիւա
լոնց ու ծրեաւնս, ու մաւթ ծուն մ իր. Ինորիտ մ օւ թուլա ծոն
իր օւր ծո մաւթիւն ծրեաւն հ-ե իր Ալած ծո մաւթ ան.
Եա բալու բիր ծրեաւն օւր մ իր բլուր, օւր բերաւ բալտի բլուր,
օւր արթացիտ թուլա ւե. Օւր անորիւն Կոնցալ ա թուլա ծուլա լուր, օւր
ա սմթիւր աւիր Ալբան օւր Էլուր.

Օ ցուտիր արպս օւլ օւնաց լու մ Կոնցալ օւր մ Ալլան օւր օւ-
լունա, բիր ծունա շունա մաւթիւն մոն սաւցին ըն. Ամալ յո եանը
ան լի մ օւլ օւ ն-բաւածալ օւն լաւ մոր չւսւ; շաւմութեր օւցիւած ա
յորք; ծերցիւր սաւ-բարտաւցի ա բել; ցուլտիր բլար ներան ա ծուծ;
աւլլիւր յունաց աւծե ա չորք. Տշաւ սօբրածաւ շուն տիմա-
մաւ

^t The text of this quatrain is corrected from Mac Morissy's paper copy, which was corrected by P. Connell, evidently from an old vellum MS., not now to be found.

^u This is the poet's prophecy after the

event had occurred, rather judiciously introduced. Adamnan, the learned Abbot of Iona, in whose time this battle was fought, states, that St. Columbkille had delivered a similar prophecy to Aidan,

Wolves and flocks of ravens
 Shall devour the heads of your heroes.
 Until the fine clean sand is reckoned
 The heads of the Ultonians shall not be reckoned.
 But prophecy is of no avail indeed
 When the obstinate are on the brink of destruction !
 Your men shall be separated from sovereignty,^u
 Your women shall be without constant goodness."

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingces, king of Britain, for one of his daughters is my wife, and she is the mother of thy mother, and thou shalt receive aid in forces from him, and I shall guide thee to the house of the king of Britain, if thou wilt go."

Congal was thankful to him, and set out accompanied by thirty ships for Britain, until he reached the king's palace. His youths announced to the king and the chiefs of Britain that the king of Ulster had arrived, and the men of Britain and the king were rejoiced at it, bade him welcome, and asked him his news. And he told him his news fully, and his adventures between Alba and Erin.

An assembly was afterwards convened by them around Congal and the rest of the Ultonians, to hold a consultation on this project. When they were assembled at the meeting, they saw one great hero approaching them; fairest of the heroes of the world; larger and taller than any man; bluer than ice his eye; redder than the fresh rowan berries his lips; whiter than showers of pearls his teeth; fairer than the snow of one night his skin; a protecting shield with a golden

border

king of Scotland, the grandfather of Domhnall Brec, which was actually fulfilled in Adamnan's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Domnallo Brecco nepote Aidani,

sine causa vastante provinciam Domnill nepotis Ainmirech: et à die illa usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.—*Vita Columbae*, Lib. III. c. 5. *Trias Thau.* p. 365.

mac oír fáilí ; dá éirítear cátá 'n a láim ; cloídeam co n-altaib d'éad, ocúr co n-imdeanum oír fóir a taeab ; ocúr cen tréalam laic láir oldágrin ; folt oír-buirdi fóir a cínd, ocúr gnúir cásam éorcupra láir.

Da éacáinng éicu ír in dail, ocúr aithbeirt in riúg cen a fiaduigad, co fírad in anfáid fíctaiji na dala, no in riúfáid aípm a m-badair na riúg ocúr na cat-milid olcena.

Iar poctain do fórm a n-imel na dala, ní ro aípmi g do riainig co h-aípm i facaird ecoírc in riúg, ocúr ro riúid fóir a láim deir, eisíp e ocúr riúg Ulad. Cid im aír riúidír ramlaír ? ól cásach. Níp h-eirbaird fírim anad a n-inad eli, ol fíriúim. Ocúr oír me fíein do riúgne inad dám, dia m-beití ann inad buid fíorrí oldágréo ír ann no aípmíffind. Tíbír in riúg imé, ocúr aithbeirt, bo cónír do a n-deirnai. Iarrfaigírt na fír fícela do, ocúr inníriod doib fícela in beáta fírecnáiric ; inðarleo ní bui fa ním fícela nad m-bui aici ; ro grianairigret co mór h-e itír fíru ocúr mna, fóir febur a ecoírc ocúr a iplabhrá. Aípm morda láir ; ní bui ír in oenac oen laech no fíordáid a n-imluad a lathair cátá, aír a med ocúr aír a n-aiblde. Iarrfaigírt do can a cénél, ocúr cia a fíonnud. Aithbeirt fum nácha fíonnmead do neac ele, ocúr ní innírfed doib-fírium can a cénél nách a fíonnud.

Tíagairt na fíolig ír in dun iar riún, ocúr fíagábar eiríum a oenair a muiig reachnón na tealcha fóir a m-bui in t-oenach. A m-bui nann conur fíaca oen duine éuice ír in tulair, aícnid fóir a eiríead co m-ba filid in tí éanac ann, ocúr fíriaird fáiltí fírir, amair buid aícnid do h-e ; ocúr riúidír in filid aici fóir taeb na telcá,

^v *Knobs of ivory.*—Co n-altaib d'éad, i. e. literally, with knobs of teeth. The northern nations were accustomed to ornament their swords with the teeth of the sea-horse.

^w *Besides these.*—Oldágrin should be properly written oldárf riún, i. e. *than that*.

Oldárf is an ancient conjunction, now entirely obsolete, the modern ná being substituted in its place ; but it is explained in Cormac's Glossary by the Latin *quam*, and in the printed Dictionaries, by the English *above, more than*.

border *was* upon him; two battle lances in his hand; a sword with knobs of ivory^v, and ornamented with gold, at his side; he had no other accoutrements of a hero besides these^w; he had golden hair on his head, and had a fair, ruddy countenance.

He advanced to them to the assembly, and the king ordered that he should not be saluted, until it should be known whether he would remain outside the meeting, or advance to where the king and all the warriors were seated.

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain anywhere else," said he, "and because it was I myself that selected the place, if there had been a better place than this, it is there I would stay." The king smiled at this, and said, "He is right in all he has done." The men then asked him the news, and he told them all the news in the present world, for there was not, they thought, a story under heaven which he had not; and they loved him very much, both men and women, for the goodness of his countenance and his eloquence. He had very large weapons, so large and massive that there was not a hero at the assembly^x who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

The hosts then repaired into the palace, and left him alone outside, on the hill on which the meeting was held. When he had been here for some time, he perceived a man coming towards him to the hill, and he knew him by his dress to be a poet, and he bade him

welcome

^x *Assembly*.—Oenac, now always written aonac, anciently signified any assembly of the people; but now it is applied to a cattle fair only.

telča, ocup iarrfaingir pcela do. Inníridh riúm dó na h-uile pcel ba laind laip, aét nama ní po ploind a čenel dó. Cia tupa anora, ol in t-oglač anaičmí, ocup can do čenel, aři atgeonra iřat filid. Eicej, ocup filid in riđ adum commaigri, ol ſe, ocup do raiđid dúnine in riđ do deacádour anora. Feapaid iarum fleochud moři ocup falcc anbail doib, ocup ba rneac̄ta cech pē pecht po ſepad ann. Cuiridh riúm din a pciač itip in éicej ocup in fleochud, ocup lecid a ařmu ocup a éidiud catá peipin ppiř in rneachta. Cid ſin? ol in filid. Atbepi ppiř, ol ſe, dia m-bead ařpmítiu bud mo oloap po ařum po ſebtħa-řa i ař th' égři, ocup o na fil, ip am cimbdiri ppiř fleochud inar in tī oca m-biad ecpí. Ba buideč in filid de ſin, ocup arpept ppiř, diamađ miad lat-řa tiačtai lim-řa a nočt do'm tig, po ſebainn biad ocup ſép ařdči duit. Mat̄ lim, ol ſe. Tiačait do tig in ecip ocup po ſebit a n-daičin bido ocup leanna and.

Ir and ſin tainic tečtaipe in riđ aři cenn in ecip. Arpept ſum na ptagad ačt min bud toil d'on óglač anaičmí bui mälli ppiř dul ann, arpept ſein, ba coip dul ann, aři i ſe ſiud in tpeař inad ip mōo i ſagbait filid achuningid .i. in oenach, ocup ſop banař, ocup ſop fleid; ocup m tigpa dím-řa ploig břetan in oen maiđin, ocup a n-dul uait-řiu cen ní d' ſagbail uaitib aři mo ſon-řa. Tiačait do'n dún, ocup ſušiđčej iat ann, .i. in filid i fiadnaiři in riđ, ocup eipium i maiđin eli. Do bepar biad doib, ocup točaitid a m-biad

co

^y *I perceive.*—Aři atgeonra iřat filio would not be now understood in any part of Ireland; the modern form of the sentence is, ořip ařenigim-re ſup filio ču.

^z *Would not go.*—Rađao, or more correctly Rađaoš, is the ancient Subjunctive mood of téigim, or téiđim, I go; and though this form is not given in any of the

printed Irish Grammars, it is still commonly in use in the south of Ireland. Račraoš is the form given in the printed Grammars.

^a *Unless it were.*—Min buo would be written mun bař in the modern Irish; it means *nisi esset.*

^b *Anaičmí,*—i. e. *unknown,* is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive^y that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou wouldest think proper to come with me this night to my house, I shall procure food and a night's entertainment for thee." "I think well of it," replied the other. They repaired to the poet's house, and got a sufficiency of meat and drink there.

Then it was that the king's messenger came for the poet, but the poet said that he would not go^z unless it were^a the wish of the unknown^b youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and

they

according to the modern mode of orthography *anǣn̄iō*; it is compounded of *an*,

a negative particle, which is equivalent to the English *un*, and *ǣn̄iō*, known.

co m-ba faineach iat. Arpeirt in filio fhirium ria n-dul i' in dún, dia tucta cnáim rmeafta fóir méig ina fiadnairi, cen a bladad co bpráth, ari atá a teglaic in ri'g oglach diana dligeat cé cnaim im a téit rmi', ocu' dia m-bprítear dara aindeoin-rium h-e, i'g eicen a comtríom de deirg op do tabairt do-rum ind, no compac fóir gálaib oen-fír, ocu' fep comlaint ced eirium. Maith rín, ol re, co d-tairid róin do genn-ra mo daill recha. Ni' jo an rúm din co tairdadh cnáim fóir méig do, ocu' do beir láim fóir cé cind de, ocu' bpríid itír a dí méig hé, ocu' toimlid a rmi' ocu' a feoil ari a aitli. At ciad each rín, ocu' ba h-ingnád leo. Innítear d'on laech ucu'd, diaip ba dligeod an rmi'or, a ní rín. Atraighein rúar co feirg moir, ocu' co m-bri' miled da dígail fórr in t' i'g mill a gairi, ocu' i'g éomail a dligeat. Ot conairc rúm rín do ja la epríup do'n cnaim dó, co m-bui t'ri n-a ceann riap ari d-treagád a incinne im edan a cloiginn. Atraigheet muinntir in ri'g ocu' a teglaic dia aipleá-rum 'n a dígail rín. Teit rúm fúidib amail teit rég fa minntu, ocu' do gnu aiplech fóraib, co m-ba lia a mai'ib oldait a m-bi. Ocu' i'g éicéret in díong i'g pa beo dib. Tíc rúm do ri'g, ocu' rúidig fóir gualaind in piled cedna, ocu' i'g d'ab omun mor in ri'g ocu' in ri'gán peme, ot connacári a gal cupad, ocu' a luinde laic, ocu' a bri' miled ari n-éirgi. Arpeirt-rúm fhiru naip ba h-eacail, doib h-e acht mine éiced in teglaic i'g in teach do ri'g. Ro riad in ri'g na tigfádir. Ro bean rúm a caitbarri n-óirí dia cind annrín, ocu' ba caem a gnu'ir ocu' a delb, iap n-éirgi a rúidig fhir feirg in catraighe.

At

^c *Was brought.*—Táirid is an ancient form of the modern *taigfaid*, i. e. *was given*, the past tense Indic. mood of *taigfaim* or *taibhráim*. It often occurs in ancient MSS., but is not understood at present in any

part of Ireland.

^d *He flew.*—Epríup is now always written *upréup*; it signifies a cast, throw, or shot.

^e *He came again.*—Do ri'g is gene-

they took of the food till they were satisfied. Before entering the palace the poet had told him [the unknown youth] if a bone should be brought on a dish in his presence, not to attempt breaking it, for there was a youth in the king's household to whom every marrow-bone was due, and that if one should be broken against his will, its weight in red gold should be given him, or battle in single combat, and that he was the fighter of a hundred. "That is good," said the other, "when this will be given I shall do my duty." He stopped not till a bone was brought^c on a dish to him, and he put a hand on each end of it, and broke it between his two fingers, and afterwards ate its marrow and flesh. All beheld this and wondered at it. The hero to whom the marrow was due was told of this occurrence, and he rose up in great anger, and his heroic fury was stirred up to be revenged of the person who had violated his privilege, and ate what to him was due. When the other had perceived this he flung^d the bone at him, and it passed through his forehead and pierced his brain, even to the centre of his head. The king's people and his household rose up to slay him in revenge for it; but he attacked them, as attacks the hawk a flock of small birds, and made a great slaughter of them, so that their dead were more numerous than their living, and the living among them fled. He came again^e, and sat at the same poet's shoulder, and the king and queen were seized with awe of him, when they had seen his warlike feats, and his heroic rage and champion fury roused. But he told them that they had no cause to fear him unless the household should again return into the house. The king said that they should not return. He then took his golden helmet off his head, and fair were his visage and countenance, after his blood had been excited by the fury of the battle.

The

rally written and pronounced *apír* in the modern Irish, but in some parts of Munster it is pronounced *a píre*. It is probable that the ancients pronounced it *ao píri*.

At ci ben ri^g bretan glac ocu^r lam in ogláig, ocu^r bui 's a fei^tem co fada, ari ba mac^tnuigad mor le in fainne órda at conaipic fá meoir in miled, ari ní éamic fop talmain fainne a macramla, na clo^c ba feirí oldar in clo^c do pala ann. Ocu^r ro iarrfa^ct in ri^gan rcela in fainne do'n laech anai^cnd. Atb^ert r^{um} fpi^r in ri^gan, i^r agum at^air feirin do pala in fainne .i. ag mac Obéid ag ri^g * * * *. Conad ann arpeit ri.

Canar tángair a laich loir,
ce tuc duit in fainne oir,
no ca tír ari a taroga?
mo chín cach fa comárdá.

'Dom at^air fein do bi riⁿ,
ag mac Obéid in^gantair;
i^r amlair fpi^r fainde in ri^r,
ag laec a comlann oenfir.

A deirim-ri riut-ra de,
i^r deirb lem 'r i^r ari^te,
rceith mo c^aide co bpiáth m-bán,
agud òech^rain a macan. Can.

Ocu^r ro fágaib in fainne agum-^{ra} in tan at bat feirin. Ót cuala umorro in ri^gan riⁿ, ro buail a bára, ocu^r ro t^uaipic a h-u^ct, ocu^r ro feirib a h-agair, ocu^r do pao a callao ri^gnaide popp in teinid i piadnaipí c^aich, ocu^r do pao a pao^r guil efti iari riⁿ. Cid riⁿ a ri^gan? ol c^ach. Níⁿ. ol ri, mac ro n-ucu^r do'n ri^g, ocu^r do ne^cair uaim atá piéit m-bliadair ann anora, do foglair gairced reacnón in domain, ocu^r i^r aici ro bui in fainne fil im laim in ócláig ucu^r. Dáig do buipra aicne fai^r, ari i^r ocum fein ro buí i tora^c, co riuc in mac laip h-é in tan ro im^tig uaim.

Ocu^r

^f *Obeid*.—This is evidently a fictitious character, and introduced as such by the writer.

^g *Callad*,—callao.—This word is now obsolete in the modern Irish language, but it is preserved in the Erse, and is explain-

The wife of the king of Britain saw the palm and hand of the youth, and viewed them for a long time, and she much admired the golden ring which she saw on his hand, for there came not on earth such a ring, or a stone better than the stone it contained. And the queen asked the unknown hero the history of the ring. The hero answered the queen: “This ring belonged to my own father, the son of Obeid^f, king * * * * .” And she said:

Queen.—“Whence hast thou come, O great hero!

Who has given thee the golden ring?

Or what is the country from which thou hast come?

My love is upon every one who bears thy mark.”

Hero.—“My own father had this *ring*,

The son of the wonderful Obeid;

And *the source* whence the champion’s ring was obtained

Was from a hero in single combat,”

Queen.—“I say unto thee of it,

It is certain, it is positive,

My heart is wearied for ever,

From viewing thee, O youth.”

“And he left me the ring after his death,” said the hero. When the queen heard this she wrung her hands, and struck her breast, and tore her face, and cast her royal “callad^g” into the fire in the presence of all, and she then screamed aloud. “What means this, O queen?” said all. “It is plain,” said she, “a son whom I brought forth^h for the king, and who went away from me twenty years ago, to learn feats of arms throughout the world, had the ring which is on the hand [finger] of yonder youth, for I recognize it, as it was I myself that had it first, until the son took it with him, when he went away from me.”

And
ed by Shaw as signifying a *cap*, a *wig*, &c. ^h *Brought forth.*—Mac po n-ucup oo’n
It is not unlike the Irish *caille*, a cowl, n̄ig would be written in the modern Irish
(*cucullus*), or the English *cowl*. mac oo n̄ugap oo’n n̄ig.

Ocup' po gab popi lam-ċomairit moip ar a aitle r̄in, cuma dephb leo co n-eibelad, mine faigbaod fuirtaċt po cedoip. Teit r̄ium iapum i comfocur do'n r̄igam, ocup' atbeprt f̄ria, dia n-dejhnta r̄un form-ja, a r̄igam, ol ūe, po inđefaino f̄cela do mic duit. Ro gell ri co n-a luġa, co n-dingnead. Miri do mac, ol ūe, a r̄igam, ocup' iżi me deacaid uai. Do f̄oġlajm gaixċed timcell in beata. Ni po cpreid ri r̄in, gu ja déch a j̄linnen deaṛ. Cid r̄in, a r̄igam, ol ūe. Niñ, ol ri, in tan po imtig mo mac uai, do jađużi għarinni óli po baṛri a j̄lindeim deiř, do j̄en uaipe ocup' do ċomarċa fai. Mäġa ċura mo mac, po ġeħra r̄in indat. Féċa id iapum, ocup' fuaipli an comarċa amail po jaid, ocup' jo buail a bařa do r̄idu, t̄ri a mac eolchajnej do t̄eċt ocup' arrept, iżi t̄ruaż in għniż po b'ail duib do denam a r̄ig. I. ap ħ-oén mac a n-dif vu marħad cen cinu d-did muimni, ocup' po aixneid amail fop fuaipli an comarċa jempa idhe fai. Ni po cpreide in r̄ig cuċċi ba'd h-e a mac no beith and. Cid na cpreide a n-abaipli in r̄igam, a r̄ig bretan? ol Congal. Atbeprtja f̄rit a adbora, ol in r̄ig. Bađu ja fechta' ocup' dail mop imum iżi in duu ja iap n-imteċċet mo mic uai, conu jaċċi faca buidin moip ċuġam: ced laeč a lin; oen óglach jempu ocup' folt ġuad fai; iżi ē ba t̄olpeċ doib. Iarrafatnej f̄cela tib, arrept in t-oglaċ ġuad uċċid għiur ba mac tam-ja h-e, ocup' għiur ba ċuġam t̄aġim. Iarrafatnej cāċċi d'im-ja in ba jipi r̄in, ocup' ni tađużu nach f̄iegħha foppli, aċċi po jaemux a beit 'na mac tam, ap na t̄iġta fjiu ġaġiex o anħadhaib bretan. Occup' iarrafatnej a aixm de.

Atbeprt

ⁱ *I will tell thee.*—Ro inđefaino would be written in the modern Irish *do inneóraim*. It is the subjunctive form of the verb *innipim*, I tell, or relate.

^j *As an amulet.*—Sean uaipe, which literally means, the *luck of an hour*, is explained by P. Connell, in his MS. Dictionary, “transitory or temporal bless-

ing, prosperity, success, or happiness;” but it appears from the application of the term in the text, and from other examples of its use, to be found in the best Irish MSS., that it also means an amulet, or anything which was believed to insure luck or success, or bring about a lucky hour.

^k *If thou be.*—Mäġa is used in the best

And she proceeded after this to wring her hands so violently, that they thought she would die, unless she should get immediate relief. He [the unknown youth] afterwards went over near the queen, and said to her, "If thou wilt keep my secret, O queen, I will tell theeⁱ news of thy son." She promised on her oath that she would keep the secret. "I am thy son," said he, "O queen! and it is I that went away from thee to learn feats of arms around the world." She believed him not, until she looked at his right shoulder. "What is that for, O queen?" said he. "It is not difficult," said she. "When my son went away from me, I put a grain of gold under the top of his right shoulder as an amulet^j and a mark upon him. If thou be^k my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the

name

and most ancient Irish MSS., for the modern *má'r*, which is compounded of *má*, *if*, and the assertive verb *ip*, and signifies literally, *si esses* or *si esset*.

Atbeirt r̄um ḡur ba Conán a ainm; uairi ba Conan ainm in ced mic bui ocum-̄ra, ocuř po riaduſa f̄iř, cuairt b̄retan do ḥabairt, ocuř tečt a cind bliadna dom' r̄aigid. Iarí nabařach dum din iř in dail cedna, at ciam buidin moř ele cugainn; ced laeč a lín rein, oglac̄ r̄empu, ocuř folc find faiř. Iarřaigit in f̄iř ſcela de, atbeirt r̄um in cedna, ḡur ba mac d̄am-̄ra h-e, ocuř ba Conan a ainm. Ocuř ar̄peřtřa f̄iř, cuairt b̄retan do cup, mar in cedna. Iř in t̄pere laa umorřo at ciam buidin n-dímoř aile cugaind, móo olvář cač buidén oile; t̄pí ced laeč a lín. Oglac̄ c̄ručach r̄empu, aillí do laečaib in domain; folc d̄ond faiř. T̄ic cugaind iap ſin, ocuř ar̄peřt cumad mac d̄am-̄ra, ocuř cumad Conan a c̄omainm. Ar̄peřtřa in cedna f̄iř; ocuř iř aře ſin, a Congail, ol in ſiř, nač c̄peřdim-ři cumad h-e in laeč učud mo mac, ař in t̄pí ſin do ſiř d̄o im agař. Iř ead iř čoři ann, ol Congal, dia t̄iřat in t̄riar ſin do'n dun, compac doib ocuř do'n laeč učut ař galab oen-řiř, ocuř c̄ipe ſib t̄í ařř, a beit 'n-a mac agut-̄ra. Iř cead lím, ol in ſiř.

Anait and in aðaig ſin, ocuř eřgíř Conan R̄od co moch iap na bářach, ař iř e ba mac vileř do'n ſiř, ocuř teit do dečřin in τ-řpota, boi i c̄ompočuř do'n dun, ocuř bui ař faiřeřin ſoř nellab aeoři, ocuř ar̄peřt at cim nél ſola or cind Conain Ruař, ocuř nel ſola or cind Conain Find, ocuř nř ſil or cind Conain Duind; ocuř a dee nime, ol ſe, c̄ped beřiřuř Conan D̄onn ařř cen t̄uitim lím-̄ra? ař iř lím t̄uitit in di Chonan aile. Conař ann ar̄peřt:

At ciu t̄riar miled 'ra mag,
co n-eřpied n-álaind n-ingnád,

ſil

¹ *The men.*—In ſiř, now always written na ſiř. It is curious that in very ancient and correct MSS., in, which is the

singular form of the article, is found joined to nouns in the plural number.

^m *Greater than.*—Moo olvář, would be

name of the first son I had), and I then told him to make a circuit of Britain, and to come to me at the end of a year. On the next day, as we were at the same assembly, we saw another large troop approaching us; their number was one hundred, and there was a youth before them having fair hair. The men^l asked the news of him, and he replied that he was my son, and that his name was Conan. And I told him in like manner to make the circuit of Britain. On the third day we saw a very large troop, greater than either of the preceding^m; three hundred heroes their number. There was a fair-formed youth before them, the fairest of the heroes of the world, with brown hair. He came on to us, and said that he was a son of mine, and that his name was Conan. I told him the same; and it is for this reason, O Congal," said the king, "that I do not believe that yon hero is my son, for the other three had told me a falsehood to my face." "The most proper thing to be done," said Congal, "would be, should the other three come to the palace, to get them and this hero to fight in single combat, and whichever of them should come off victorious to adopt him as thy son." "I am willing to do so," said the king.

They remained so for that night, and early in the morning Cona Rod,—who was the king's real son,—rose and went out to view the stream which was near the palace, and he viewed the clouds on the sky, and said, "I see a cloud of blood over Conan the Red, and a cloud of blood over Conan the Fair, but none over Conan the Brown-haired, and O Gods of heaven, said he, what will save Cona the Brown-haired from falling by me? For the other two Conans shall fall by me;" and he said:

"I see three heroes in the plain,
With suits beautiful, wonderful,

written, in the modern Irish, *mo iná*. In ancient MSS. long vowels, especially those of the broad class, are often doubled,

though it is stated by the modern Grammarians that this is contrary to the genius of the Irish language.

There

பில உயிர்தீர், பிலி ஹ-உயிர் ரெங்கி,
நெல் நா போலா ரூப-வெங்கி.

Nel போலா ஒப் சிந்த கோனைன் ரூாா,
இப் போல் தென் அ தீம்புவாா;
இந் சேநா ஒப் சிந்த கோனைன் பின்த
இப் பெரிட் அலாந்த இம்பிந்த.

Nip காப் கிளாந்தெம், நிப் காப் ரெந்தெ,
நிப் காப் ஏப்பீந் த்ரைதை த்ரைதெ,
நிப் காப் காய்கேந் இப் பும் ஜலாந்,
லைச் நா ப்ரீஷேராந் கோம்லாந்.

Ni உல் ஒப் சிந்த கோனைன் தூந்த
நெல் நா போலா ரூப் ரெங்காம்,
வெங்காத-ரா மே லாந் இ ந-தியு,
ரூப் நா கோனாந்த் அத் சியு. அத் சியு.

அத் சிய யூப் புவீட்டு மோப் கீங்கி இப் போக்காத, புவி டாப்பி மீ ர்புத்,
ஒயுப் பத் சீ ஒன் கைஞ் புாத் மோப் ரெம்பு, ஒயுப் கீங்கிப் ஹ-இ. ஒயுப்
அர்பேர்த் ப்பிர், சீ லான் புாத் ரெப்பி லாத் அங்கு போ நி போ த்தாலாத் போப்பி மீ
போக்காத ரா? அர்பேர்த் ரும், பா ஹ-இ கை ஒயுப் அர்பாக். பிரி,
ஒல் யே, நித்தாத் மாக்-ரா போ நிட், அக்ட் மாக் செர்வா, நோப்பி போ ஸ்தி நாக்
கீங்கி கீங்கி தி ஓப், போ தி அர்பாக், ஒயுப் போ ஜெவாகா பார் மா. பெராக்
கோம்லாந் கைபும், ஒயுப் மாற்பெர் கோன் ரூாா அன். அர்பேர்த் மாக்
மீ நிட், கீ. கோன் ரூாா, பிரி புவீந்தீப் மீ பிரி போப் மாற்பெ, தீ ந-க்காந்தீப்
நீாக் காங் வாம், மீ பிரி மீ கீங்கீ போ பாடாக் போப் மீ கைஞ், போ கீங்கீ-
பிந்தீப் பிரி. பிரி, ஒல் யீட்டு, நி த்தாந் நீாக் போப் பிரி கீங்கீ கைஞ் கார்பா பெர்ப் மா
மீ கீங்கீ போ பாடாக் போப் அப் திங்கீநா, அப் பா மாக் செர்வா கீ துவாக்கீங்கீ
க்ரெடான் ஹ-இ, ஒயுப் கைஞ் த்ரை கோப்பாத் ந-க்காந்தா, கீ ந-க்காங் கீப் கோ
ம்-காந் மாக் போ நிட் ஹ-இ, ஒ போ கீங்கீ கீ பீட்டு கீ கீ மாக் கோ.

Tic

ⁿ *Over the bridge.*—போக்காத is now generally written போக்கீந்த, and the word is usually applied to a stone bridge. It is unquestionably a primitive Irish word, and is

given as such in Cormac's Glossary. It was probably applied by the ancient Irish to a wooden bridge, as we have no evidence that they built any bridges with stone arches;

There is over them, for an angry hour,
A cloud of deep red blood.

A cloud of blood over Conan the Red,
Which to him forebodes defeat;
The same over Conan the Fair
Of the beautiful battle dress.

There has not taken sword, there has not taken shield,
There has not taken battle dress to defeat a chief,
There has not followed chivalry and valorous deeds,
A hero whose challenge I would not accept.

There is not over Conan the Brown-haired
A cloud of blood that I can see:
I shall redder my blades to-day
Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge^a which was across the stream, and he saw one large red-haired hero before them, whom he recognized. And [*Conan Rod*] said to him, "Of what wouldst thou wish to have this bridge full?" The other replied, "of gold and silver." "It is true," said the other, "that thou art not a son of the king, but the son of some artisan who constructs something of gold or silver; and thou shalt die here." They engaged in single combat, and Conan the Red was slain. And the king's son, Conan Rod, said to the people of the man whom he had slain: "If any of you will tell whether I have judged truly of the hero, I will spare you." "Truly," said they, "no one ever judged another better than thou hast judged our lord; for he was the son of an artisan from North Britain, and hearing that the king had no son, he came, through pride of mind, and said that he was the king's son."

The
but they built wooden bridges at a very early period. See Duard Mac Firbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Tic iarlam in dafra feirnibh gur in dpochat, ocuifh ro iarfraig riump de in cedna. Arreifti rwm gur ba h-e a lan de buaib, ocuifh ghoisib, ocuifh taintib. Fír, ol re, nídat mac-ra do'n rígh itír, acht mac bhrisgad, ocuifh fír tócaid ocuifh conaich. Scucaidh éinici iarum ocuifh hen a céann de; ocuifh iarfraigir dia muinntir, in ba fír in aicne. Fír ol iat.

At ciat umorro in tréir m-buidin éuccai; oen laec mor i toraí na buidne rín, co trí éid laec ina fárraod. Teit Conan ina coinne fóir in dpochat cedna, ocuifh iarfraigir de, cia lán ba deach lair aici do ní no tallad fóir in dpochat cedna. Arreifti rwm gur ba h-e a lan do laeccaib, ocuifh cufadaib, fa oen gníom, ocuifh oen gaingcedh fír fein. Fír rín, ol Conan, at mac rígh-ra, ocuifh nídat mac do rígh Óiretan. Fír, ol feirfium, nídam mac-ra do rígh Óiretan, acht am mac do rígh Lochlann: ocuifh m'atáir ro marbhá i fill, la bhratair do buideim, tríra éanagnáct, ocuifh ro inaibhurtaí mór iar marbhád m'atáir. Ocuifh ot ealaí rígh Óiretan cen mac oca, tanaig fóir a amur d'fagbail éuganta rloisg ocuifh roéraide lím, do virgail m'atáir. Ocuifh iur e rín iur fír ann, ocuifh ní éomhreac fírit-ra imon fílaistíur náic duchtairg dám. Do gnímat a n-dír ríod ocuifh cóiri annd rín, ocuifh tecait iur in dun do h-ailim a m-bui rígh Óiretan ocuifh Congal, ocuifh innírit a rcela ann leth fóir leit. ba mairé la cásch uile in rcel rín; ocuifh arreifti din in rígh, do bhríta tuilleod dearbha fóir in mac ra. Cia deirbhad? ari Congal Cláen. Nín. ol re; dún fil agum-ra a n-imel Óiretan, .i. Dún da lacha a ainm

° *Same valour and prowess with myself.*—This was the true test of royal descent. O'Dea, chief of Kinel-Fearmaic, in Thomond, was wont to say that he would rather have the full of a castle of men of the family of O'Hiomhair, now Ivers, than a castle full of gold. Questions of this kind

are very frequently put in old Irish legends to different persons, to test their dispositions, of which see remarkable instances in the Life of St. Caimin of Inis Cealtra, Colgan Acta SS. ad Mart. 25, p. 746.

¶ *King of Lochlann.*—The ancient Irish writers always called Denmark and Nor-

The second man came on to the bridge, and he asked him the same: he said he would rather have the bridge full of cows, horses, and flocks, *than of anything else*. "True," observed the other, "thou art not the son of the king, but the son of a brughaidh [farmer], or of a man of riches and wealth." He then sprang upon him, and cut off his head, and asked his people if he had judged truly. "Truly," they replied.

They soon saw a third troop coming towards them: there was one great hero in the front of this troop, having three hundred along with him. Conan went to meet him at the same bridge, and asked, "of what wouldest thou wish this bridge full?" He answered, "*I would wish it* full of heroes and champions of the same valour and prowess with myself?" "True," observed Conan, "thou art the son of a king, but not of the king of Britain." "True," said the other, "I am not a son of the king of Britain, but I am a son of the king of Lochlann^p: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Clæn. "It is not difficult," said he: "I have a fort on the borders of Britain called

the

way by this name. Duard Mac Firbis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name **Dub-Lochlannaigh**, i. e. Black Lochlanns, and the

inhabitants of Norway, by **Fionn-Lochlannaigh**, i. e. white or fair Lochlanns. See *Mac Firbis's Pedigrees* (Marquis of Drogheda's copy), p. 364; also O'Flaherty's *Ogygia*, part iii. c. 56, and O'Brien's Irish

ainm; a tá dín cloch amra iŋ in dun rín, ocuŋ ni ǵluaiŋeann fpi
briéig, ocuŋ ni fédann fepi fíngale a togluaŋact nách a togbail;
ocuŋ a tat da each oen dača ocum-ra iŋ in dun cedna, ocuŋ ni
pičait fa neac̄ fo gni gni co brialth; ocuŋ tiaŋra gur in dun rín
via dephbað fojt-ra in fip atbeipi fpiim. Do ǵnithereŋ ramlaid
uile: tógbail Conán in cloch, ocuŋ pičaid na h-eocu foí; ut dixit
in ríg:

Cloch a tain-Óún da lača,
iŋ fíu a comt̄pom d'óp dača,
ni ǵluaiŋenn le brieig cen brialth,
iŋ ni ǵluaiŋend fíngalach.
M' eich-ri pein iŋ fepipdi a n-ǵnai,
co brialt ni ǵluaiŋit le gai,
ǵluaiŋit le fípindé fínd,
iŋ luač ágařta a n-épim.
Óia fip in bud tu mo mac,
a ćuŋgið calma comnapt,
načad i n-ðiu amac̄ go moch,
gur in dun a fuil mo cloch.

Cloch.

Tinolaid Congal iap rín rloig Saxon ocuŋ a ríg, i. Óarbh, mac
Rogairb, ocuŋ rloig na Þraingce ocuŋ a ríg, i. Óairbhe, mac
Dornmhar, ocuŋ rloig bretan fa Conán Rod, mac Eachach
Aingcif, ocuŋ fíu Alban fa ceit̄he macaib Eachach ńuide, i.

Aed

Dictionary in *voce LOCHLANNACH*, where the
name *Lochlann* is explained *land of lakes*.

° *The Fort of the Two Lakes*.—Óún da
lacha. The editor has not been able to
find any name like this, or synonymous
with it, in any part of Wales. Whether
it is a mere fictitious name invented by
the writer, or a real name then existing,

it is not easy now to determine.

¶ *A noble stone*.—This stone was some-
what similar to the Lia Fail and other ma-
gical stones of the Irish Kings.

¶ *Garbh, the son of Rogarbh*,—i. e. Rough,
the son of Very Rough; he is evidently a
fictitious personage.

¶ *Dairbhe, the son of Dornmhar*.—Must

the Fort of the two Lakes^o. In this fort is a noble stone^p, which does not move at falsehood, and a murderer cannot move or raise it; and I have in the same fort two steeds of one colour, which would never run under one who tells a falsehood. Do thou come to this fort to prove on thee whether what thou tellest me be true." This was accordingly done: Conan raised the stone, and the steeds ran under him. And the king said:

"A stone which is at Dun-da-lacha
 Is worth its weight of bright gold,
 It moves not at falsehood without betraying it,
 And a murderer cannot move it.
 My steeds, too, of beautiful appearance,
 Never will move at falsehood,
But they move with fair truth,
 Their motion is quick and agile.
 To prove whether thou art my son,
 O brave puissant champion!
 I will go forth early this day
 To the fort in which my stone is.

A stone," &c.

After this Congal assembled the forces of Saxonland with their king Garbh, the son of Rogarbh^q, and the forces of France, with their king Dairbhre, the son of Dornmhar^r, and the forces of Britain under Conan Rod^s, and the men of Alba under the four sons of Eochaidh

be also considered as a fictitious personage, as there was no king of France of this name, or of any name of which it could be a translation, at this period. Dagobert, son of Clotaire II., was king of France in the year 638, when the Battle of Magh Rath was fought.

^s *Conan Rod*.—Conan appears to have been very common among the ancient Britons, as the proper name of a man, but no prince Conan is recorded as having lived exactly at this period, and we must therefore conclude, that this Conan was an ideal personage.

Aed ní earrid uaine, ocúr Congal mero, ocúr Suibne, ocúr Domnall bhréac, a riannáer. Do beart lair uile in lin plóig rín, co taibhdháit cat do Domnall co feirab Eilenn imé, fóir Muig Rath, co taibhdháit ari ceim etairí, ocúr co torchaír Congal Claen ann. Ári ite rín trí buada in catha, .i. marúdha ríta n-Domnall ma fírinne fóir Congal ma gori, ocúr Suibne do dul fíri gealtacht ari a méid do lairdib do leraig, ocúr in feir di feirab Álban do dul dia trí feirin cen luing, cen baipre, ocúr laec aile i leamhain de.

Ro marb dín Cellach, mac Mailcaba, Conán Ród, .i. mac rí Í bhréan fóir galair oen-fír, ocúr iu marbtha dín na ríghu ocúr na toirig olcéana trí neart comlainto, ocúr tríra fírinndi fílaí in iug, .i. Domnaill, mic Aeda, mic Áinnílpeach; ocúr tríra neart in cat-miled amra, .i. Cellach, mac Mailcaba, .i. mac bhríathair Domnaill: ari ní iu marbtha laech na cat-miled do clannab Neill iu in cath nach dígelaid Cellach tríra neart comlainto ocúr imbuailti. Co ná teirna d' Ulltaib aif aict fe céid laec namá, no éladap aif in airmis fá Feirdomun, mac Imomain, .i. laec amra d' Ulltaib in ti Feirdomun. Ni teirna dín d' allmaracáib aif aict Ónbdiaid díri, do deacáid fíri foluamain aif in cat, ocúr ní iu aifir co h-Alban,

^t *Three Buadha.*—These three remarkable occurrences, which took place at the Battle of Magh Rath, are also mentioned in an ancient MS. in the Stowe Library, of which Dr. O'Conor gives a full description in the Stowe Catalogue, and which was published by Mr. Petrie, in his History and Antiquities of Tara Hill, p. 16, *et sequent.* But Dr. O'Conor has entirely mistaken the meaning of the passage, as I shall prove in the notes to the Battle of Magh Rath.

^u *The going mad of Suibhne.*—A distinct

story was written on the madness of this Suibhne, giving an account of his eccentricities and misfortunes, from the period at which he fled, panic-stricken, from the Battle of Magh Rath, till he was killed by a clown at Tigh Moling, now St. Mullins, in the county of Carlow. A copy of this story, which is entitled *Buile Shuibhne*, i. e. Suibhne's Madness, is preserved, post-fixed to the Battle of Magh Rath, in No. 60 of the collection of Messrs. Hedges and Smith, Dublin. It is a very wild and ro-

Eochaidh Buidhie, namely, Aedh of the Green Dress, Congal Menn, Suibhne, and their senior [i. e. *eldest brother*] Domhnall Brec. And he brought all these forces with him, and gave battle to Domhnall and the men of Erin around him, on Magh Rath, where there was a slaughter of heads between them, and where Congal Claen was slain. These were the three “Buadha”^r [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him^u; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

Cellach, the son of Maelcobha, slew Conan Rod, the son of the king of Britain, in single combat, and all the other kings and chieftains [*who had assisted Congal*] were slain by dint of fighting, and through the truth of the prince, Domhnall, the son of Aedh, son of Ainmire, and through the puissance of the illustrious warrior, Cellach^v, the son of Maelcobha, that is, the son of *king* Domhnall’s brother: for there was not a hero or champion of the race of Niall slain in the battle, whose death was not revenged by Cellach by dint of battle and fighting. So that there escaped not of the Ultonians from the battle but six hundred heroes only, who fled from the field of slaughter under the conduct of Ferdoman^w, the son of Imoman, a renowned hero of the Ultonians. There escaped not *one* of the foreigners save Dubhdiadh, the Druid, who fled panic-stricken from the battle,

and

mantic story, but is valuable, as preserving the ancient names of many remarkable places in Ireland, and as throwing curious light upon ancient superstitions and customs.

^v *Cellach.* — This Cellach afterwards reigned conjointly with his brother Conall

for twelve years, as monarchs of Ireland, that is, from the year 642 to 654.

^w *Ferdoman, son of Imoman*, is not mentioned in the Irish Annals, nor is his name to be found in the genealogies of the Clanna Rudhraighe, though he seems to be a real historical character.

h-Albam, cen lung, cen baip, ocup laech mapb i lenmain dia leath-cóir; daidh po éuir Congal glas i cengal itir cec n-dír dia muinntír, ag eir in catá, co ná teichead neach dib o céli, amail do clanda Conaill ocup Eogain, trí a fórciongair Conaill, mic baedain, mic Níndeda, in rið-miled amra. Conid amlaid rín po éuirret in cath.

Conad Flead Óúin na n-ȝéð, ocup tucair catá Muige Rath conice rín iap rír.

* *So far the true account.* — This is the usual manner of terminating ancient Irish stories. The reason evidently is to prevent mistake, as the old MSS. are so closely written that it would not be easy to distinguish their several tracts without

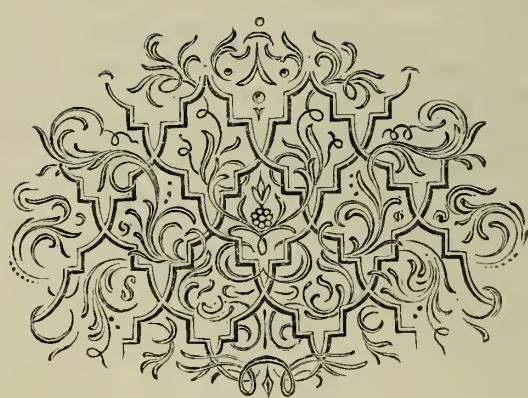
such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

and who made no delay till he reached Alba with a dead hero tied to one of his feet; for Congal had tied every two of his people together in the battle with a fetter, that the one might not flee from the other; and the races of Conall and Eoghan did the same by order of Conall, the son of Baodan, son of Ninnidh, the renowned royal champion. And thus they fought the battle.

So far the true account^x of the Banquet of Dun na n-gedh, and the cause of the Battle of Magh Rath.

“Such is the sorrowful tale of the children of Usnach.”—“This is a manner of terminating our stories in old manuscripts. The obvious cause is to prevent mistake, as well as to call attention back to the poetic or historical detail. The old manuscripts

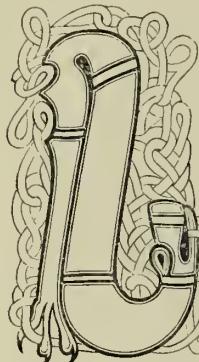
are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition.”



CATH MUINIGHÉ RATH.



CATH MUÍGHÉ RATH.



ALD pe filid fúlfrunnuid; líter pe each comair-
bur; teibeatò pe tur timpreceadail; fuafráit pe feap
fúloghra. Conaò iat rín na ceitíre comfocail
cuibhí, cumaní, chialltaipeachá, iò oírdairgeanair
usgair i n-ur-éur gach a h-éladna, ocúr i timpreceadail eacha
tpleara. Acht céna iñ e fáit foillriúigéti na focal feiceamanta
fileatò

The initial letter **C** is taken from the vellum MS. in the Library of Trinity College, Dublin, from whieh the text of this tale has been transcribed. The Society are indebted to Dr. Aquilla Smith for the drawing from which the wood-eut was engraved.

^a *A poem.*—This introduction to the battle of Magh Rath is very obseure, and seems rather irrelevant, like the poems to many other ancient produetions. The aneient Irish writers were aecustomed to

quote the proverbs and dark sayings of their poets as arguments of wisdom, but many of these sayings are so obseure to us of the present day, that we cannot see the wisdom whieh they are said to have so happily communicated to our aneestors.

^b *Animating bard.*—The word fúlfrunnúò is explained in O'Clery's Glossary, by the modern words láráò no foillriúigáò, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by foillriúigáò only.



THE BATTLE OF MAGH RATH.



Poem^a for the animating^b bard. A letter for every succession. Consideration before commencing. Development^c for a proclaimer:—These are the four fit, meet, and expressive maxims which authors have ordered *to be placed* at the beginning of every composition, and in the proem of every battle-narrative. And the reason that these scientific words of the poets are exhibited

to

It is used by Duard Mac Firbis in the sense of lighting, igniting, kindling, as *Or iŋ é no ɓioð aŋ fuarranəs caimle ap béalairb Aedhá, mic Airt Uí Ruairc,* an tan no ɓioð aŋ riččiollačt

“for it was he was used to *light* the candle before Aedh, the son of Art O'Rourke, when he was playing at chess.”—Lib. Geneal. p. 218.

^c *Development.*—*Fuarrat* ne feap fu-pogna: The word *fuarrat*, which in Mac Morissy's copy of this tale (made in 1722),

is modernized *fuarrat* and *fuarrat*, is not given in any Irish Dictionary except Peter Connell's, in which it is explained “the divulging of a secret;” and *fuarrat-**earc*, an adjective formed from it, is explained “exposing, divulging.” However, from the many examples of its use which occur throughout this tale, and in other ancient tracts, it is clear that it means more properly, “developing, unfolding, elucidating, or setting forth.”

FILEADH RIN, D'AIRNEIR OCUR D'FIATHNUSGAÐ AIGHNIÐ OCUR ILLRUINE NA N-OÐ-BRIATHAÐ N-AÐNAR, N-IMCUÐAÐ, N-PIÐDAÐAÐ RIN.

LAIÐ PE FILID FURRUINNID, ÐO ÐAIDRIMAR ÐOMAINÐ, INANN RON OCUR LAIÐ, NO ÐORCUÐ, NO PIÐHLEAÐG, ÐR ÐIR OCUR ÐR ÐLIGEADH D'EICRIB OCUR D'FILEADAÐB D'AIRNEIR IN AIGHNIÐ ÐIREACHTAÐ, OCUR I LOCAB LÍNMARA, OCUR I COMDALAÐB COITCEANNA, D'UAFRAIT OCUR D'IAÐNUSGAÐ A ÐORAIÐ OCUR A FILIDEACHTA ÐAP NA FILEDAÐB.

LITERE ÐE CACH COMARBUÐ, ÐO ÐAIDRREAMAR ÐOMAINÐ, INANN RON OCUR IN CÉDLITEAP D'A Ð-COMLANAISGTEAP COMARBUÐLE TURCBAL ÐACHA TUIÑRCEÐAÐ, OCUR ÑR-ÐUR CACHA H-ABIDRECH; BA H-EAD A H-AINM-ÐIDE A TOÐAÐE, TRÉP-ULLECH, TRÉP A TUICTEAP IN TRÍNOID TRÉP-PEARRAN-ACH; OCUR ÐR UIME ÐO H-OIRÐNEÐ I N-ÑR-ÐUR ÐACHA H-ABIDRECH, ÁJ IN CED DUIL ÐO CRUÐHAIÐGEARTAP ÐIA D'A DUILB, ÐR O A ÐO H-AINMNIÐGEADH .I. ANGEL A ANNM; OCUR IN CED DUINE ÐO CRUÐHAIÐGEADH DNO ÐR O A ÐO H-AINMNIÐGEADH, .I. AÐAMH A ANNM REIN; OCUR DNO BA ÑR-ÐUR ÑPLABRPA AÐAMH, MAR ÐORÐLEAP IN T-PIÐDAÐ.

ÐORÐAM, AÐORÐAM ÐU-ÐA A ÐE,
CED GUÐ AÐAM, GLAN A GNÉ;
AG AICRÍN ÐBA ALLE,
ANN DO ÐINNE A CED ÐAIPRE.

Tebead

^d *Rhapsody*.—RiÐleapg: this word is not given in any published Dictionary, but it is explained by Peter Connell, “a kind of extemporaneous verse.” It appears from various specimens of it given in Irish romantic tales, that it was a short rhapsody in some kind of metre, generally put into the mouths of poets and Druids while under the influence of the Teinm Loeghdha or poetical inspiration.

^e *Assemblage*.—In airoibh ÐIREACHTAÐ,

modernized in Mac Morissy’s copy to ñ-ÐROIBH ÐIREACHTAÐ, i. e. on heights or hills of assembly. The word ÐIREACHTAÐ is still used in the North of Ireland to denote an assembly or crowd of people. This alludes to the meetings which the Irish held on hills in the open air, to which reference is frequently made in the old English Statutes.—See an extract from the Privy Council Book (of 25 Eliz.), quoted in Mr. Hardiman’s Irish Minstrelsy, vol.

to view is, that the nature and various mysterious meanings of such clear, pointed, and classical words might be stated and elucidated.

“A poem for the animating bard,” which we said above, means a poem, or ode, or rhapsody^d, which is meet and lawful for bards and poets to recite on hills of assemblage^e, and places of meeting, and at general convocations, to exhibit and display^f their knowledge and poetry.

“A letter for every succession,” which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A^g, by which is understood [i. e. *symbolized*] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam’s speech, as the author sets forth:

“I adore, I adore thee, O God,
Was the first speech of Adam of fair aspect.
On seeing the beautiful Eva
He laughed his first laugh.”

“Consideration

ii. p. 159: “Item, he shall not assemble the Queen’s people *upon hills*, or use any *Iraghtes or parles upon hills*.”

^f *Display*.—Οὐαραιτοευροιασθνγα, in Mac Morissy’s copy more correctly οὐαραιτοισ αγαροιασθνγα. In ancient MSS. the initial F, when aspirated, is often entirely omitted, as in the present instances; but this is not to be recommended,

as it disguises the radix or original form of the word. This omission of the radical letter is called οικνεος τοπαργ, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

^g A.—It would appear from this, that the author did not regard the Beluisnion alphabet as original or authentic, as it begins with the letter B.

Τεbeað *pe τυρ τινδρceadail*, *po* *ραιδρεαμαιρ* *ρομαινο*, *mand* *ρον* *ουρ* *ced* *ρμωαινιο* *σινδι* *ααα* *αινγμ* *pe τυριζβαι* *ααα* *τινδργεδαι*, *do* *ρειρ* *μαρ* *do* *ρμωαιν* *in* *ριη-Ωhia* *ροη-ορδα* *ρειν* *na* *ρεαχτ* *ραιρ* *νιμε*, *ουρ* *na* *nae* *ναεμ-δραδα*, *ρερ* *in* *η-οιθριεδυ* *ροινεαμαι* *ρε* *λαιθε*.

Ρυαραιτ *pe* *ρεαρ* *ρυροδρα*, *da* *ραιδρεαμαιρ* *ρομαινο*, *.i.* *ααα* *ρελλραματα* *ιμαιρ* *δαι* *ουρ* *μαρ* *δοιρτεαρταιρ* *Ωia* *a* *ρορο* *a* *ριη-εολαιρ*, *d'αιρνειρ* *ουρ* *d'ροιλριυδαι* *do* *ααα* *δο* *ροιτσεαν*.

Συμαð *ιατ-ρειν* *na* *ceitηρ* *com-ροια* *ρο* *h-ορδαιδεαð* *in* *η-τυρ* *ααα* *h-ελαðna*, *ουρ* *i* *ced* *υαραι* *ααα* *αινγμ*, *ουρ* *i* *τινηρcedal* *ααα* *τρερα*. *υαιρ* *η* *γναθ* *τρεαρ* *δαν* *τινηρcedal*, *na* *ιμρεαραν* *δαν* *υαραιτ*, *na* *ορδαιν* *δαν* *υρροδρα*, *na* *υαραλ-τρερ* *δαν* *αιρισιυ*; *ουρ* *διν* *η* *οιριδða*, *αιρεαντα*, *ιμέυθαιð*, *δο'ν* *εαλαðam* *η*, *ουρ* *η* *διλερ*, *δινγβαλα*, *μερ* *in* *τρερ* *τυρμεχ* *τρέν-ροια* *τοðαιði* *ρεα*, *λαιð* *o'* *υαραιτ* *ουρ* *da* *υρραννο*, *d'ροιλριυδαι* *ουρ* *d'* *ρυροδρα*; *οηρ* *δλιγιð* *δαν* *υυρδαι*, *δλιγιð* *ριορ* *ροιλριυδαι*, *δλιγιð* *ραι* *ραερ* *ρλονναι*, *δλιγιð* *τρερ* *τινηργεδαι*. *Сιð* *τηλ* *αατ*, *αρ* *εαð* *η* *τοðαιð* *ουρ* *αρ* *τινηρcedal* *δο'ν* *τρερ* *αηννυρ*, *ιμέυθαιð*, *υððαιρða*, *ολλαñ* *ανδα* *ρα*, *ιμαραιð* *εινιð* *ουρ* *ενγναμα* *ουρ* *οιρβεαρτα* *na* *h-Ειρεν* *d'ιμραιð*, *ουρ* *d'ιμλυαιð*, *ουρ* *d'αðmolaið* *o* *ριν* *αηνα* *bo* *δεαρτα*.

Οηρ

^h *Consideration before commencing.—* Τεbeað *pe τυρ τινδρceadail*. The word *τεbeað*, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word *ρμωαινιο*, to think or conceive.

ⁱ *Setting forth.—* *Ceo-υαραι*, more correctly written *ced-ρυαραι* in Mac Morissy's copy.—See Note ^f, *supra*.

^j *Exordium.—* *υαιρ* *η* *γνατ* *τρεαρ* *δαν* *τινηρcedal*, “for it is not usual to have a

battle without a project.” The word *τινηρceadai* is explained “design, project,” in Peter Connell's Dictionary. For a list of the different kinds of stories among the ancient Irish the reader is referred to a vellum MS. in the Library of Trinity College, Dublin, (H. 3. 17.) p. 797, where it is stated that the Irish poets had three hundred and fifty stories which they repeated before kings and chieftains.

^k *Prophesied.—* *Ταιρρηγερεαð* *τοðβαλα*

“ Consideration before commencing^h,” which we said above, means the first conception of forming every rule for raising every project, even as the true *and* glorious God himself conceived the seven bright heavens, and the nine holy orders *of angels*, before *he entered upon* the prosperous work of six days.

“ Development for a proclaimer,” which we said above, means every kind of knowledge which God distributed and poured out from the fountain of his true knowledge, for stating and explaining *every thing* to all in general.

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forthⁱ of every covenant, and in the beginning of every *account of a* battle; for it is not usual to have a battle *described* without an exordium^j, a hosting without a preamble, or a noble battle without a proem; and it is just, natural, and proper in this scientific composition, and it is meet and becoming in this excellent, mighty-worded battle, that poetry should set it off and animate it, *that knowledge* should explain and proclaim it; for it is the province of poetry to excite, of knowledge, to explain; a noble ought to be nobly reported, and a battle ought to have a design. Wherefore the design and project of this lively, proper, classical, and poetical battle is to publish, celebrate, and laud from henceforward the supporter of the hospitality, valour, and noble deeds of Erin; for he was the prophesied^k ele-

vator

Tempaċ: ταῦτα γέρεας, signifies one whose greatness, &c., had been predicted. The Irish seem to have had prophecies of this description among them from the earliest dawn of their history, and it appears that they were often influenced by them in their public movements. The saints of the primitive Irish Church

were regarded as the greatest of their prophets, but their Druids and poets were also believed to have had the gift of prophecy before the introduction of Christianity; for the Druids are said to have predicted the coming of Saint Patrick, Finn Mac Cumhaill was believed to have foretold the birth and great sanctity of Columbkil,

Óir ba h-e réin tairriúgearthaí tocballa Temraí, ocúr illoanaí iléleáraí Uírgiú, ocúr bláth-bile boirbhíosaí Órlaí, cenn coirnámaí ocúr caibartha innri ias-ghloine Éireann, ar uail ocúr ari agra, ocúr ari etualang eácthrann, ocúr aímfim ocúr allmúrtaí. Ba h-e a comáinm-riumi ocúr a comáilionnaí annró, oír dligiú réanácaí rén eolur ocúr roiceneol na n-oíreací ocúr na n-aird-riú d'airneir, ocúr d'fhiadnusgád, do Órlaí, ocúr do Órlaí, le riannáraibh rúaiéananta, rúaei-éclanda; oír atá Órlaí a tháinig o na h-oírcheir daimh rúaei fíolannári roiceneoil na n-oíreací ocúr na n-aird-riú d'airneir in an inbhir rún, i. do comhád cétair, ocúr do comhóluisgád a g-cáirdearfa ne réiméar na riogairde rémpa, ocúr do éamhnuisgád a g-cáirdearfa d'a g-clann-éanáinb ceneoil, ne h-airneir a n-úr-rcel via n-eir.

Óa

and a Druid is introduced in the Book of Fenagh as foretelling the celebrity of Saint Caillin and his church of Fenagh, in the reign of Eochaidh Feidhlech, several centuries before the saint was born.

¹ *Two reasons.*—Óir atá Órlaí a tháinig.—A modern Irish antiquary has given better reasons, for the utility of preserving family history, in somewhat clearer language, though much in the same style, in the following words:—“That a genealogical history of families has its peculiar use is plain and obvious; it stimulates and excites the brave to imitate the generous actions of their ancestors, and it shames the reprobates both in the eyes of others and themselves, when they consider how they have degenerated. Besides, the pedigrees of ancient families, historically deduced, recal past ages, and afford a way to those immediately concerned of conversing with

their deceased ancestors and becoming acquainted with their virtues and honourable transactions.”—*Preface to the Pedigree of General Richard O'Donovan of Bawnlahan, by John Collins of Myross.* MS.

² *Friendship.*—Do éamhnuisgád a g-cáirdearfa, to commemorate their *friendship*. Though both copies agree in this, it is nevertheless most likely that the text has been corrupted, and that the original reading was do éamhnuisgád a n-oírbeacra, i. e. *to commemorate their noble deeds*. This story seems to have been written for the O'Canannans or O'Muldorys, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach*. Another

vator of Tara ; the scientific, expert *warrior* of Uisnech, the proud-blossomed tree of Bregia ; the head of the defence and support of the fair-landed island of Erin, for his pride and bravery, and for his intolerance of adventurers, strange tribes, and foreigners. His name and surname [*as also his genealogy*], shall be given here ; for the antiquary ought to declare and testify, prove and certify the ancient history and family nobility of the princes and monarchs, by *specifying* their august and noble ancestors ; for there are two reasons¹ for which it is necessary for us to recount the noble surnames of the good families of the chieftains and monarchs in this manner, namely, in the first place, to unite and connect *these families* by their veneration for the reigns of the kings who preceded them, and [*secondly*], to remind the tribes sprung from those *kings* of their friendship^m, by rehearsing their noble stories after them.

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when Eachmearach O'Doherty assumed the chief sway, is proved by the concurrent testimony of all the Irish Annals, in which the battles, deaths, and successions of the different princes of these families are recorded ; and by the Topographical Poem of O'Dugan, chief poet of Hy-Many, who died in the year 1372, where he speaks of those families as follows :

“ Our journey is a journey of prosperity,
Let us leave the lively host of great Macha ;
Let us not refuse to wish good prosperity
to that people,
Let us make for the Cinel Conaill.
They will come,—a journey of prosperity,
The inhabitants of that rugged land will
come
To meet us at the Cataract of Aedh (Easroe)
Which will be good luck to that people of
fiery aspect.
The O'Muldorys—if they were alive,
Would come ; but they will not come !
Without delay or slow assembly,
To meet us, as would the O'Canannans.
But these other will come—proud their lord,
The Clann Dalaigh of brown shields ;
To them by a sway which has not decayed
Now belongs the hereditary chieftainship.”

Þa craeb coibneagra ari cuitbhe do cearptnusgach, no ari oircheagra d'fhuagrait, na raej geinealaic foiceneoil an laic-mileach d'ar labhratamair turdhaile ocuif tinnfetal ari d-treagra matd go d-trapta, .i. an firien uafal, oirbunisge, a foetair na fineamhna, ocuif a lubdopt na laeclaire, ocuif a fheamh-séid gacá flaitiúra, im a n-oirbheanat oirreacáir Erienn ocuif Alba in aen mat, .i. Domhnall, mac Aeda, mic Ainmirec, mic Sedna, mic Ferguræ Cennfoda, mic Conaill Gulban, mic Neill Nai-siallaig, im naic airmid usdair aict ariug no aird-riugá go h-Abdam n-oirbheirc, n-il-éclannac, o n-aonmhuigteir gacá aen. Ar e an t-Abdam linn cenndaicte cindte, coitceamh, comhluchtach caicraibe coibneagra, ocuif gnat-bile garra, gead-lebui, ghablanaithe gacá genealaig, ocuif rírim-iordas foirbthe, firb-vilear, potaingte gachta foigalta fine, ocuif tamhan toigairde, taeb-pemac, tuimigte, ra tacraid, ocuif ra timfraithe gacá fóigla coitceanna caibniúra tuaic, ocuif teallach, ocuif trieb-aicme in talman, do-neoch ro gheim ocuif geinreip, o cét-éruethusgach na cnuinne ocuif denma na n-dul, ocuif noic n-ghraib nime, anuair gur in laithe lan-oirbheas luan-áitcoiranach, i fegdair firinne bhrúinti, bretéamhanda, bretéanfhuarlaicteach bhratá ari foibh.

Aict atá ní cena, if e in t-áird-flaithe h-Ua Ainmirec clítear dana craeb coibneagra ro raiorlumairi ríomair, ifa dairt, ocuif gnim, ocuif gnaircead, ifa blaib, ocuif baib, ocuif beoðaict, ifa cloit, ocuif

This shows that the O'Muldorys and O'Canannans had been dispossessed before the period of O'Dugan. There is not one of either name in Tirconnell at present, unless the latter be that which is now shortened to Cannon, but this the O'Donnells deny. A few of the O'Muldorys, or Muldarrys, as the name is now written, are still extant near Rathowen, in the county

of Westmeath. The O'Donnells do not descend from this monarch Domhnall, nor can they boast of descent from any of the ten monarchs of Ireland who sprung from Conall Gulban, nor indeed from any later than Niall of the Nine Hostages, who died in the year 404; and hence it is obvious, that in point of royalty of descent they are far inferior to O'Gallagher, who descends

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was centred, that is, Domhnall^a, the son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, from whom authors recount none (i. e. *no generation*) but princes or monarchs, up to Adam, the illustrious father of the various tribes from whom every one is named (*sprung*). This Adam is the certain universal head which connects every genealogical branch, and the only beautiful wide-branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth which have been, or will be born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming Judge, passed upon them all, shall be seen proved.

Howbeit, the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince whose renown and achievements, and feats, whose fame, valour, and vigour, whose celebrity, profession, and

from the monarch Cellach, the son of Maelcobha, as well as to O'Canannan, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingseach, was monarch from the year 695 to

704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.

^a *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirid, ocur compiac, ifa h-aig, ocur eict, ocur aird-gniomhraid, indirtear ann ro bo dearfa, ic teafarfaid a tuat, ic dirfad a duicuif, ic imdeigil Eirenn ari foigil ocur ari ectrann, ari cosdach eacctrann ocur aifrine, ocur allmupach. Oifr if e airmid uigdair in adair h-umhaireid ari Domnall do dirfad ocur do oirgneid i n-oileachur Eirenn, ari i rin adair h-aentairid na h-oileachta, ocur jo taicid na tuatha, ocur cinnid no coiccpicha, jo ceannraigid na cethernna, jo dicuirtea na dibealraig, jo baigid na bionanair, jo h-aicid na h-aipreaga, jo ceilid na claeen-briecata; conad i rin adair atcui caca h-uile, ocur morsta caca maiusif. Aict cerna, ro failteig dna in τ-aeir, ocur jo nechtairid ari na pieanna, guri dailret na duile roicraigid ifr na rianair, guri taidleas, ocur guri teafalaib joillre grieine, do gioras ocur do glasaird gaca grian roigt; conad de rin ro briosgrat na briuigde boirifradha anuibhirid, ro foilbriecatai na h-eatna ocur na h-aibana, mar balct-ghenur tuinidh foirmna caca fuinn; ro choimairidetar na toirte co na c fuilngidit foirmnada foigablanna foisbait foitair, ne med caca mor-mera guri ub do bairli a boire no imaineas cach aedairfe feir caca fidbaiti, ne mallaict caca muictheoit; ro metad bliet cach a bo-creatara, ne foiplethni jo far foirmna feir-tlaictmara, blaictmairde

◦ *The sky then became cheering.—Ro failteig dna in τ-aeir.—It was a belief among the ancient Irish that when their monarch was worthy of his high dignity their seasons were favourable, and that the land, seas, and rivers yielded rich produce. This is alluded to by Teige Mac Dary, chief poet of Thomond, in the Inauguration Ode of Donogh O'Brien, fourth Earl of Thomond, in the following lines:*

“*Ag lenmuin rig do'n necht cair
Ticc ari, rigda an eoir,*

Σχειτρας λαν-τοραιρ πε α λιν
Σχαρτεριστας ο'ραν-τολαιρ θειολιμ.

Ιει ο-ταλινιον, τορέιρ ευαν,
Ειρε α προσαιρ, ριν νεμ-ξυαρ,
Αιρε α τα ααρ ταιρειρ φεο;
Ζειρ β-φλαιτ-νε τρα δο ο-τυιλλερ.

Σινφαιρ φορ, μασ φειρροε λειρ,
Σρετα λυττημαρα λοιγειρ,
Τραετ ινβειρτε αν μαρα μην;
Ραζα ιρ ινβειρτε ο' αρο-ριγ.”

and combat, whose prowess, activity, and high deeds *of arms*, in protecting his territories, ruling his patrimonial inheritance, and defending Erin against the inroads of adventurers, and against the attacks of adventurers, strange tribes, and foreigners, are narrated henceforward. For authors relate, that the night on which it was resolved that Domhnall should rule and be elected to the sovereignty of Erin, was the night on which the assemblies were united, the tribes were cemented, the boundaries were fixed, the kernes became tame, the insurgents were expelled, the thieves were suppressed, ignorance was exploded, and partial judgments were discontinued; so that that was the night of suppressing every evil and of exalting every good. In short, the sky then became cheering^o and the planets benign, so that the elements communicated mildness to the seasons, and the rays of the sun became bright and genial, to warm and purify every sunny bank; hence it happened that the rough, unprofitable farms became productive, the crops and corn increased as if the bosom of each land were a lactiferous udder. The fruits so increased that they could not be propped up by forked supporters of wood, in consequence of the size of each fruit; so that with the palms of his hands the swineherd was used to drive the swine of each forest, in consequence of their unwieldiness. The milk of every cow became rich on account

Thus faithfully translated by Theophilus O'Flanigan:

“ Assequens regem recti regiminis
 Venit iterum, (regium est lucrum),
 Diffusio cujuscunque copiosi-productus,
 illius tempore,
 In unaquaque parte declivis collis Feilimii.
 Ubertas glebae, proventus portuum,
 Pisces in fluminibus, tempestates sercnae,
 Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mere-
 antur.

Implebunt adhuc, si melius illi videatur,
 Series densæ navium
 Ora portuum placidi maris;
 Optio quod optanda est supremo-regi.”

Trans. Gaelic Soc. vol. i. pp. 12, 13.

This belief also prevails among the eastern nations, whence, no doubt, it found its way into Ireland at a very early period.

blaithmairge caicá bhruidhe; ro bhrúcthrataí earrá, ocúr aibne, ocúr inbhera na h-Éireann mur-bhrúcta meara, mairgheacá, mairgheamanaacá, eacha moír eirc, co na c' tuilleadh ocúr na c' tacmaingeadh i n-icétar aibheirí na abann, i locháib' no i linnib', no i loch-éiríppataib' lán-dóimhíb, co m-bidir na d-taireanadair tairtais, taeb-éiorma, ar gárbhadair glan-joillíri, ocúr ari fáitcib' faen-traict, ocúr ari borthairb' bhrúac-joillíri blath-indbher. Ocúr do bair d'fheabhsúr aimhre an aibh-élasta h-uí Ainnírech, go fuabhradair foighnamais na feairinn gan feidhm, gan obair, gan ariathair, gan tréalamh, gan tacar, gan trébaireacé do ériall, no do éindrecedal, man bair foiréicean a n-airgeac ocúr a n-airdriúd 'dá foiréongrád oírr, ne fheirtal a pleá, ocúr a fuilteas élasta, fír fírinne a b-élasteafá.

Uchan! ro b' aibhára d'á h-airéniú ocúr d'á h-anairéniú Éire d'ímluaib' ocúr d'airéidíod iir in aimhreír fín, ne riaghaltacé a neáct, ne riéamhlaéct a fíluag, ocúr ne riámhataéct a fíon, ne h-oírrídeáct a h-oírríng, ne bhréit-éceirí a bhréitseamán, ne foíorciú a foírceann, ne h-ilbhánaígi a h-ollaíman, ne fíteamhlaéct a fileadh, ne h-il-gele a h-oírrídeac, ne loir-bhrúig-mairle a leagá, ne coindípiclige a ceirdaib', ne ghearr-tarbhais a gobann, ne fíol-éigíomhais a fíar, ne bog-malladac a banéirí, ne tréirí ocúr ne tarbhriú a trílait, ne feile ocúr ne fáiltíge a fír-bhrúgadh; uair nobhrat bogá, biaothára, bogéadaacá a bhrúgáda; nobhrat fíala, fáilfingé a foirgheamá, fóirplaicte

[¶] *The labourers of the soil, &c.*—The writer seems to have had Ovid's description of the golden age in view when he wrote this description of the prosperity and happiness of Ireland in the reign of king Domhnall:

“ Ipsa quoque immunis, rostroque intacta
nec ullis
Saucia vomeribus, per sedabat omnia tellus.
Contentique cibis nullo cogente creatis,

Arbuteos foetus, montanaque fraga legebant;

Cornaque, et in duris hærentia mora rubetis,

Et quæ deciderat patula Jovis arbore glandes.

Ver erat æternum; placidique tepentibus auris

Mulcebant Zephyri natos sine semine flores.

Mox etiam fruges tellus inarata ferebat.

count of the degree to which the grassy and flowery surface of every farm grew. The cataracts, rivers, and harbours of Erin poured forth such shoals of every kind of lively, salmon-like, slippery great fish, that they could not fit or get room on the bottoms of the seas and rivers, lakes, ponds, and deep pools, but were *to be seen* in dried and shrivelled multitudes on the bright shores, sloping strands and margins of the bright and beautiful harbours. And it happened, from the goodness of the weather in the reign of the monarch, the grandson of Ainmire, that the labourers of the soil^p would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains^q, the justice of her Brehons, the regularity of her troops, the talents of her Olaves, the genius of her poets, the various musical powers of her minstrels, the botanical skill of her physicians, the art of her braziers, the useful workmanship of her smiths, and the handicraft of her carpenters; in consequence of the mild bashfulness of her maidens, the strength and prowess of her lords, the generosity and hospitality of her good Brughaidhs [*victuallers*]; for her Brughaidhs were generous and had

Nec renovatus ager gravidis canebat aristis
Flumina jam lactis, jam flumina nectaris
ibant:

Flavaque de viridi stillabant ilice mella."

^q *Splendour of her chieftains*.—*Oirppig*, sub-chiefs.—This word is not given in any printed Irish Dictionary, but it is con-

stantly used by O'Dugan, in his Topographical poem, and by others, in the sense of petty chief; that is, a chief who was subject and tributary to another. It is also used in this sense by some of the early English writers of the History of Ireland, by whom it is written *urriagh*.

plaisté ari cinn clíapí ocuř coinneam, gríear ocuř glamí ocuř gríam aithéad; dír ab eað aípmíð uždáir, co n-imeočað eín-bean Eire 'na h-aenar, gan eglá fuachað, na fóiecmí fuíppre, gan do m-beit fiaða aga fórcóimed, men ba eadla égna, no iéimraíð, o thá Osgleann iat-aicenta Umáill, i n-iařtár cízeað Connacht, co Cařraic n-ořdeirpc n-iondcomaréað n-Éogain iap n-iařtár, ocuř o Inír fóv-žlom fóitřeamaiað, fóruvane Fail, fír-deirceertað bána borp-žloine, dír an m-buinde m-borpb-čiug, m-braenfadach, m-brec-linnteach m-buada, inund ron ocuř dír in lřeib fíruž-žlai, fnečtaði, fír-dáriecatað, fuaicni, fíal-danai, fuaic-þíadanaiað, fóinemai, fíin-díleanda, danad ainn aírðraic, aicenta, EASS ařdomor iat-žlan, iimpearnach, tuimech, tairm-číren tímdearnach, meřrda, mařpech, muř-biařtach, uřðraic, ařtpech, iarc-řemur, fíeb-žian, fíuth-borpb, raeb-čořeč, fízda, rastmar, ron-tuřcařtech **RUAIDH**; ocuř tairpí řem bo čuaid, mara Temne bic in ňrožuð,

no

^a *One woman.*—Keating has the same anecdote in his account of the reign of his favourite monarch Brian Boru, as authority for which he quotes the following quatrain from an old Irish poem:

“O Thóraig gó Clíona éair,
Ír fál oír aici pe a h-ař,
A b-þlaic ňhpicam zaoib-žil nac zim,
Do zimcill aen bean Eirinn.”

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—“Adeo accuratá regni administratione ac severá discipliná Britanus usus est, ut fœminam unam ab aquilonari Hiberniæ plagâ ad australem progressam annulum aureum in propatulo gestantem nemo attingere vel minimâ violatione afficere ausus fuerit.”

On this anecdote Moore composed his celebrated ballad,

“Rich and rare were the gems she wore.”

^r *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murreesk, in the west of the county of Mayo.

^s *Carraic Eoghain*.—Situation not known to the Editor.

^t *Inis Fail*.—Inch, in the barony of Shelmaliere, in the county of Wexford, was anciently called by this name.

^u *Eas Ruaidh*.—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests; so that authors record that one woman^q might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann^r, in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraig Eoghain,^s in the east [of *Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail^t, exactly in the south of Banba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, belowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, varying, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-seal-abounding, royal, and prosperous cataract of EAS RUAIDH^u, and
thence

tales; the reader may compare it with Virgil's description of Charybdis; and with Mac Pherson's wild imagery, throughout his poems of Ossian, that he may perceive how the latter, while he adopted the images, chastened the language of the old Gaelic bards. The cataract of Eas Ruaidh is mentioned in the Irish Triads as one of the three great waterfalls of Ireland, and one would be apt to infer from this exaggerated description, that it was as stupendous as the falls of Niagara. It is on the River Erne, in the town of Ballyshannon, in the south-west of the county of Donegal, and though not a high fall of water, is

very loud, vehement, and grand, especially when the tide is out, in consequence of the great volume of water rolled down the rock, the river being the outlet of the great chain of lakes called Lough Gowna, Lough-Oughter, and the Upper and Lower Lough Erne. It is described as follows, in O'Donnell's Life of St. Columbkille, as translated by Colgan:

“ Ad Erniæ marginem pervenit (Columba) celebrem illam spectaturus seu cataractam seu rupem vulgo *Eas Ruaidh* appellatam: de cuius prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

no da Mad will Ininnrige, co trachtaib poirtaib tarbh-éruaide taerf-dibraicteáca Toraighe ari tuairceart.

Óur ob do tsearmoltair tigernair ocúr d'indócomartha aimpriúre gan élned, ocúr oireacáir gan aimpinne, in aird-plaith h-uá Ainnmípeach anuaf conise rein.

Nír b'ingnád aimpreas i n-indáirein ag h-uá Ainnmípeach, ór do h-uirmairfod rén raeprisóna, róimeamail, do'n aird-plaith ocúr d'Ériinn i comhlaic pe céile: uairi is e and ro uairi ocúr aimpreas, ocúr ait earrasai, ocúr raepr-laithe ríeacáitmaine, in ro h-oibrioned in t-aird-plaith, h-uá Ainnmípeach, i n-oireacúr na h-Éireann, i. i tinn-rígeasdaí in tréas cadoair comlaine do'n oig-laithe aigeanta, i fórbéa in dárna h-uairi déag deairírgnáithi in éam-laithe céadna, ocúr i meádon mír Mai, ocúr ba Óia Domnaig dárnaí ari a laithe ríeacáitmaine, ocúr in oll-cuiged deaig-áir eisí ari rin.

Oír

ingurgitat."—*Trias Thau.* p. 404. According to the Four Masters (ad A. M. 4518) this cataract was called Eas Aodha Ruaidh, i. e. the cataract of Aodh Ruadh Mac Badhuirn, who was drowned under it in the year of the world 4518. See also O'Flaherty's *Ogygia*, Part iii. c. 36.

^v *Teinne Bic in Brogha*, was in the present county of Donegal, but the name is now forgotten.

^w *Madh Ininnrige*.—This name is also forgotten.

^x *Water-shooting*.—Poirtaib taerf-diuib-paictecha Toraighe, water-shooting cliffs of Tory. This island is situated in the sea, about nine miles from the nearest coast of the barony of Kilmacrenan, in the county of Donegal. It is one of the earliest places mentioned in the Bardic Irish history, and

is first referred to as the stronghold of the Fomorians, or African pirates, who made many descents on the coasts of Ireland, at a period so far back in the night of time, that it is now impossible to bring chronology to bear upon it. In the accounts of these pirates it is called Tor-inis, or the island of the tower; but in the lives of St. Columbkille, and other tracts, it is always called *Torach*, i. e. *toercery*, as in this tale, and the inhabitants of the opposite coasts of Donegal believe that it has derived this name from the tower-like cliffs by which it is guarded against the angry attacks of the mighty element. This seems to be the correct explanation of this latter name, for there are many lofty, isolated rocks on the opposite coast, called by the natives *tors*, or towers, and a remarkably lofty one on

thence northwards by Teinne Bec an Broghadh^w, or by the great plain of Madh Ininnrighe^w, to the loud-roaring, water-shooting^x cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Ailmire, and the signs of the seasons *which were* without foulness, and his splendour without a storm.

It was no wonder that the times were thus in the reign of the grandson of Ailmire, for the noble, happy prosperity of this monarch and of Erin were ordained together. For this was the hour, time, age of the moon, and day of the week, *on which* the grandson of Ailmire, the monarch, was inaugurated into the sovereignty of Erin, viz., in the beginning of the third quarter of the bright day, at the expiration of the twelfth hour of the same day, in the middle of the month of May, and as to the day of the week, *it was* on Sunday, and the great fifth was the auspicious age of the moon^y.

Time

the east side of the island itself, called Tor-mor, or the *great tower*. But though this is the true interpretation of its more modern name, *Torach*, still I am convinced that it was also called *Tor-inis*, i. e. Tower Island, from a Cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains.

The epithet *taeperc-óiuþpaiczecha*, above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is

often heard at the Giant's Causeway, in the county of Antrim. From all which it is evident that the writer of the Battle of Magh Rath was well acquainted with this coast, and it is highly probable that he was a native of Tirconnell; and that he wrote the story to flatter the pride of the ancient chiefs of that principality, the O'Muldorys and O'Canannans, the direct descendants of the monarch Domhnall, its hero.

^y *Age of the moon*.—*Deaġ-cír eipzí*.—The word *deáig* is here evidently an adjective qualifying the noun *cír*, *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, “the middle of the month” will be the 15th day, “at the expiration of the twelfth hour of the day.” And since this day, as our author tells us,

Óir iŋ amlaid ḫo foðaileþi in a内幕eari o aðam co haimpreþi: .i. o aðam in oþtint, a h-þræða in m-þræða, a þræða in þarþ, a þarþ in minuit, a minuit in ronðe, a ronðe in uair, a h-uair in candaþ, a candaþ in llaiði, a laiði in reðtmain, a reðtmain in mír, a mír in tþeimri, a tþeimri in m-bliðaðain, a bliðaðain in rægul, a rægul in n-aer.

Iþ amlaid cweirþeri cach ana céli d'foglaðaib na h-a内幕ire, .i. je h-aðaum lxx. aþ tþi ceadaib in oþtint, oþtint co leit in m-þræða, þræða ocuþ dá tþian þræða in þarþ, þarþ do leith in minuit, dá minuit do leit in ronð, ceitþi puinc in n-uair, vii. huairi in candaþ, ceitþi candaþ in llaiði, viii. laiði in reðtmain, tþica láiði, no láiði aþ tþicaid, in cach mí, aðt ginnóta oct-þiðtech Feabriða nama.

Conad e þin eþerceapt na h-a内幕ire. Cid fada faiðeill caða fellruim, ocuþ inriði gáca h-uðaþir, ic foillriusund gáca fír, ocuþ ic plomnuð gáca rencair, iþ ead inðraíðeafur gur in inad cinni, coitceann, cput-þoclað céadna. Iþ e in t-apð-þlaith o h-Clínni-pech, vín, iþ inad ocuþ iþ inneoin þóðaigði onra a teglað rein inriðe gach eolair, ocuþ báirre breað-þoluir gáca bjiéitþe gaf þaðram ocuþ gaf þóðaigðrem rnat-þeim ruidigði gáca rencair dafur tþurðbamari matu gur tþarþta.

Aðt cena, þo boí Erið gán imþním aigil-rein, ocuþ Teamair gán to-cþráð, ocuþ Taillte gán tþurþbrið, ocuþ Uírgneð gán éllned, ocuþ apð-ðuigð

was Sunday, and the 5th of the moon, the Dominical letter of the year must have been

B., and the new moon must have fallen on the tenth of the month. These criteria indicate A. D. 628, the date assigned by all our chroniclers to the commencement of the reign of king Domhnall.

^z *Division of time.*—See note D at the end of the volume, in which the authorities

for this subdivision of the hour have been collected and discussed.

^a *Without sadness.*—Teamair gán to-cþrað. By Teamhair is here meant the chief seat of the monarch, for the place called Teamhair or Tara, had been deserted from the time of the monarch Dermot, A.D. 563, as we have already seen.

^b *Taillte*, now Teltown, (from the geni-

Time is thus divided, from an atom to an age, viz., from an atom to an ostent, from an ostent to a bratha, from a bratha to a part, from a part to a minute, from a minute to a point, from a point to an hour, from an hour to a quarter, from a quarter to a day, from a day to a week, from a week to a month, from a month to a season, from a season to a year, from a year to a seculum, from a seculum to an age.

And thus are the different divisions of time proportioned to each other, viz., three hundred and seventy-six atoms in an ostent, one ostent and a-half in a bratha, one bratha and two-thirds in a part, one part and a-half in a minute, two minutes and a-half in a point, four points in an hour, six hours in a quarter, four quarters in a day, seven days in a week, thirty or thirty-one days in a month, except February alone, which has only twenty-eight.

Such is the proper division of time^z. Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Ainmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness^a, Tara was without affliction, Tailte^b without misfortune, Uisnech^c without corruption, and the

tive ταιλτεν); it is situated on the River Sele, or Blackwater, midway between Kells and Navan, in the county of East Meath. Public fairs and games were anciently celebrated here on the first of August, in the presence of the monarch, and a patron is still annually held here on the fifteenth of

August, which is supposed to be a kind of continuation of the ancient sports of Tailtenn.

^c *Uisnech*, now Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath, where public fairs were annually held, in ancient times

apd-éuisigis. Eireann gan eururpan, o'n aitcí na h-aicmeas Ériu ar h-ua Cinníre, gur in aitcí po impreisneigertur Congal Clæn, mac Scannlain Sciatl-leatáin, a dalta fír Domhnall dóit-lebaill Daire, imb deirbeir na dá n-ugd n-ugróidech n-amhratmar n-aithsill, i. ug círci ceiri, clum-ruaisti, contraccta, ocuig coimpeirte gaois glan-fóigairid, tréig ari' aomilléid Ériu; ór sé do bádúr aibhal éuiri eli ic Congal 'man comeirgi rín, i. im díbad a deirici, ocuig im círe-earbair a éuisig, i' iméinid in uigé rín ba deara do-rum Ériu d'fágáil, gur éinoid ocuig gur tocairtail óg-rioghlait Albán, ocuig bae-ruaidri bretan, ocuig rluasg-neapt Saran, ocuig fóigla Fianach ocuig Fionn-Gall, go h-Ériu, d'á h-aomilléid, d'aithe a efanora, ocuig do dígal a deirici, ocuig a díniada aji Domhnall; gur ob 'man aibhur rín po innpairispreid a céili co cíunn-Maig Comairi rír i raiterí Maig ruaidh-lindte Rath; gu ratabair ié raeir-lairthi na gae-tairi i'g imgean, ocuig i'g imbualaí ann, gur po comtríomaithe a cneada; oír ba h-inmearta a n-earbada gur in Maig mifomh, mallaictair, mi-ðánaid, inar marbad Congal Clæn, mac Scannlain Sciatl-leatáin.

Imthúra in aird-þlatá h-ua Cinnírech, aðairg Maigti ria marom caíz Mhuiigí ruaidh-linnige Rath, cíod cia po éodail co fadail, ocuig co ruan-tírom, ne cliaitair círe, cui bdi, compaiticeá ciuil, ocuig ne réirib írle, attruasga, aileseana oifidheá, nír b'e in τ-áird-þlatá

on the first of May.—See O'Flaherty's Ogygia, p. iii. cap. 56, reign of Tuathal. See also Ordnance Map of the parish of Kilkare, where the ancient remains on Usnagh Hill are shown.

^d *Domhnall of Derry.*—*Daire*, now Derry, or Londonderry, where, according to O'Donnell, in his Life of St. Columbkille, the monarch Aedh, the father of this

Domhnall, resided before he presented the place to St. Columbkille; but this cannot be true, for that saint had founded a monastery at Derry, in the year 546, before the monarch Aedh was of age. It is not to be presumed that king Domhnall had a residence at Derry, because he is called “*of Derry*,” in this story, for he is also called of Tara, of Uisnech, of Dun

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Ainmire, until the night on which his foster-son, Congal Claen, the son of Scannlan of the Broad Shield, quarrelled with the same long-palmed Domhnall of Derry^d, about the difference of the two ominous, unlucky, evil-boding eggs, namely, the egg of a blackish red-feathered hen of malediction, and the egg of a fine-feathered goose, through which the destruction of Erin was wrought: for although Congal had other great causes for that rebellion, such as the loss of his eye, and the circumscribing of his province, still it was the spite for that egg that induced him to quit Erin, so that he assembled and mustered the young princes of Alba, the vain troops of Britain, the forces of Saxonland, and the greater part of the forces of France and Fингал^e, and brought them into Erin to destroy it, to revenge the loss of his eye, and the dishonour which he had received, on Domhnall. So that it was for this reason they met each other on the plain of Magh Comair, which is now called Magh Rath of the Red Pools; where they remained for the six full days of the week striking and wounding, during which their wounds were equal, for their wants were not considerable, until the unfortunate, cursed, unlucky Tuesday on which Congal Claen, the son of Scannlan of the Broad Shield, was slain.

As to the monarch grandson of Ainmire, on the night of Tuesday before the battle of the red-pooled plain of Magh Rath was won, though some may have slept agreeably and soundly, *being lulled to rest* by the thrilling, agreeable, and symphonious musical strings, and by the low, mournful, soft strains of minstrels, the monarch

grandson

Baloir, &c., where he never resided.—See Pedigree of king Domhnall, at the end of this volume.

^e *Fингал*.—O'Flaherty thinks that by

Fингал the Irish at this period meant Finland, but this is far from being certain. —See O'Flaherty's *Ogygia*, Part iii. c.

τ-αρδ-βλαιτ̄ h-ua h-Αινμιρε̄ς ρο ρονταῑ, πε ceirt̄ in éata, occup̄ pe himn̄im na h-ιργαιle; uair̄ ba h-αιριτ̄ lēs in αιρδ-ριγ a b̄run-dal̄ta baīðe do b̄ron-tuiḡ-bádú̄s báir̄ āp na báraphach. Conad aij̄e r̄in̄ ρo epīḡ co h-ᾱtlam̄ a moch-deaðoīl na maīone Mārt̄i moij̄e maīom̄īḡ, ic b̄reacan̄, occup̄ ic báni-ρoill̄riusgað̄ an aij̄ dōn̄ la lán-ρoluīf̄, comad̄ he cé̄d n̄ī at cith̄reaō ḡrīf̄-tais̄nem na ḡrīéne ic glan-ρoill̄riusgað̄ ór̄ bōrd-imlib in beatā, t̄re deis̄-īrīf̄ occup̄ t̄re deis̄-c̄reidem, d̄rīēc̄-foll̄rīḡt̄i na diaðāctā tuiḡt̄er̄ t̄rīa eoluīf̄, occup̄ t̄rīa eagnaīdect̄, a glan-jūīt̄em̄b na ḡrīéne.

Ír ann rín þo epið in grialan glan-árd, grial-taistneamásc, of fær-lannanib port-glana þrím-þeði in þreði taeb-glain, talmantá, ic afgnati þe reol-uðtachairb raiðmíði ríafar do éompoillriugðað na cethaþaþiði, itið na da círið ariða, aimbteanaða, oisgríeta, uafða, daði h-oriðaigðeð na fonngradaib foriðençail daði taeb-imlib in beða, do traelæða tþren-briði tearfaiðeðta in cneafra tairdlig teinntigðe, þo cumad ocuð þo cumdaigðeð daði ceapit-meðdon na cnuinne, ocuð ið amlaðið atait reiñ ocuð da círið min-glana, mef-þaigði, na mor-éimcell þe foluctuðað na rín itið im-áigðbél na h-uafðaðta ocuð tþrom-neimnigð na teinntigðeðta. Aðt céanna, ið ari in þot árd, aibind, fariþring, fopleatán, inmedonað, reiðher grialan ari grial-þeannanib þarþ-loiðcteða, geitíteðta gealain, ocuð da deß-rind déc doib-reiñ, ocuð xxx. rápt, no rápt ari xxx. in cað rind, aðt cenmoða aen rind, ocuð aquaari a ainnm-reiñ, ocuð oct-þichestech é, munu bífex in bliððain, ocuð mæð bliððain bífex ið nai-þichestech

^f *Radiant countenance of the Divinity,—*
i. e. religion and philosophy lead us to infer the existence of God from the splendour of the sun.

⁸ *Frigid zones.*—Ιοιη πα να οπιράρνα.—
From this it appears that the writer had

some acquaintance with the ancient Roman or Ptolomean system of Astronomy: he may possibly have had before him the lines of Ovid:

“ Utque duæ dextrâ cœlum, totidemque
sinistra

grandson of Ainmire slept not, in consequence of the weight of the battle and the anxiety of the conflict *pressing on his mind*; for he was certain that his own beloved foster-son would, on the morrow, meet his last fate. Wherefore he went forth vigorously, early on the great Tuesday of the defeat, when the morning was streaking and illuminating the eastern sky, and the first object he beheld was the glowing bright face of the sun shining over the borders of the world, in whose rays, through good faith and good religion, through knowledge and wisdom, the more radiant countenance of the Divinity^f is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and uprising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones^g, which were fixed as fastening hoops around the extremities of the world, to moderate the great torrid force of the bright fiery circle which was fastened about the middle of the world. Next to these are two fine temperate zones, to moderate the seasons between the intensity of the cold, and the extreme sultriness of the heat; but the sun moves on the high, beautiful, wide, broad, middle circle, through fiery divisions of scorching lightning, which are twelve in number, each consisting of thirty or thirty-one parts, except one called Aquarius, which consists only of twenty-eight, unless the year be a bissextile one; but if the year be a bissextile one, then it consists of twenty-nine. The sign, through which the sun was travelling the day on which the Ultonians were

defeated

Partesecant zonæ, quinta est ardentior illis:
Sic onus inclusum numero distinxit eodem
Cura Dei: totidemque plagæ tellure pre-
muntur.
Quarum quæ media est, non est habitabi-

IRISH ARCH. SOC. 6.

lis æstu;
Nix tegit alta duas: totidem inter utram-
que locavit
Temperiemque dedit, mista cum frigore
flamma.”

Q

nai-fiútech; ocúr i fín é fín aí a neaglaim grian in laitche fín fín caein-folaif Chaitngrech. Uair in ix. ad laitche a hainé faramair do runpaid fín, ocúr oíche cal. luit do hainé, ocúr Maire aír hainé leictimhine, ocúr coingeadh fiúctt aír eirci.

I fín uair ocúr aithreasai ró eirísdítar da comartha carth, cointéind, cíutáigte, cumdáctá, i fín cíubdi, ocúr i fír comairle, ocúr i fír comlaine fuairadair uigdair ié h-imntamlúgadh ró a céile, ocúr delb-comartha díleif, díngnáthach, dípech-fóllrigéid na diaðacta, inúnd fion ocúr ghlúir-aiged grianad-fóllur, grian-eoroch, ghlúir-taitnemac ghréine, i c. eirí i n-úillind inngantait, éxamail, oírrítear-dearcírt na h-Innse, d'oirírlusgad imdóirair a hainé, ocúr a hainéair, ocúr a hainé-foilliri, do leigud a loifir, ocúr a larrhaí, ocúr a loinnírigi fa tréabairb, ocúr fa éuataib, ocúr fa élaict-épichairb in talman. Ocúr din aiged aibhal, oírcapairdai, foibleáin in aibid-riúd, h-úi Ainnmíreac co n-ghlúir, ocúr co n-ghlaine, ocúr co n-a grianad-foilliri. Co n-a hainé ocúr co n-a lúistín, ocúr co n-a horeairdai, co n-a cíuth, ocúr co n-a caíme, ocúr co n-a comlaine, co n-a lúinad, ocúr co n-a fainle, ocúr co n-a romairi. Co n-a h-aib, ocúr co n-a hálá, ocúr co n-a h-órcapairdácht, co n-a deirbhíreanad, co n-a dellíad, ocúr co n-a deairbhíreanad do dípecharaib dígráif, dathamla, delb-comartha daendácta in domain, aír n-eirí aír in úillind iat-ghlain, aigdeartha, iartha-éuairceartha in h-Eorpa, i comdáil ocúr i comairri gnuairi grianad-fóilliri ghréine, do círeidium co comlán, ocúr do comfheada a cíulairle.

Ní fúrair am do'n aibd-fílaist d'ua Ainnmíreac, do ro ñeairbhíreanad a delb da caidh delb, ocúr do ro cínned a cíut, ocúr a cíall, ocúr a caidh-óirbhírt, a eíneac, ocúr a eanáin, ocúr a foirtamlaícht, a

gáir,

^h *Cancer.*—I fín Chaitngrech.—These characteristics of the year indicate A. D. 637, of which the Sunday letter was E., and therefore the 8 Kal. Jul., or the 24th

June, fell on Tuesday. The Golden number also being 11, and the old epact 20, the 29th June was the day of new moon, and consequently the moon's age, on the 24th,

defeated, was the bright-lighted sign of Cancer^h, it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earthⁱ; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Aimmire, with a glow and brightness, with light and tranquillity, with radiance, comeliness, and beauty, with perfection and form, with nobility and dignity, with serenity and grace, with augustness, splendour, and effulgence, exceeding all the dignified, fair, and beautiful human countenances in the world, rising in the fair-landed, chilly, north-western corner of Europe, before and opposite the bright face of the sun, to believe entirely in, and to view its indications^j.

It was not to be wondered at in the monarch grandson of Aimmire, that his countenance excelled every countenance, that his personal form, wisdom, and valour in battle, his hospitality, prowess, and

was, in accordance with our author's statement, 25. It appears, also, that according to our author's calculation, the summer quarter of the year began on the 16th of June. The sun enters the sign Cancer, according to the old calendars, on the ides [i. e. the 13th] of June.

ⁱ *Of the earth.*—In *talman*.—It is curious that the masculine form of the arti-

cle is here, and in some of the best MSS., connected with *talman*, the genitive case of *talam*, the earth, which is a noun of the feminine gender. The same is observable of the word *tip*, a country, Lat. *terra*.

^j *To view its indications.*—i. e. king Domhnall rose to view the sun rising, to see whether its aspect boded success in the battle which he was to fight on that day.

ѓáir, ocúr a ѓaifceá ocúr a ѓníomháda, a ՚múirinn, ocúr a ՚meirneá, ocúr a ՚móir-meanma, a ՚mat, ocúr a ՚mígdaéid, ocúr a ՚mítheandaéid, ՚dair ՚tríath-՚buidhíb ՚togaídi in talman; ár nír ՚iadhrat ocúr ՚mí comhaisceáat fa aen duine ՚feme ՚piam, ՚fírem a ՚fósla ՚fínecháir ՚mair do ՚iadhrat ՚fá'n ՚aifid-՚fíair ՚h-ua ՚n-՚Ainnírech, ՚uairi ՚i ՚iat ՚ro na dual-՚gníomhártá ՚duchurá ՚ríf ari ՚diállúrtáir ՚Domnall a ՚cúirib ՚cairdiúlá, ocúr a ՚fomhaileáct ՚ceneoil na n-oiríeá ocúr na n-uafral- ՚aítreáe ՚aifmitéir ocúr ՚aifmíngteá ՚ime, o Chonn ՚Ceo-՚caéid, mac ՚Féidlimidh ՚Reacátmair, mic ՚Tuatháil ՚Teacátmair, mic ՚Fíacháidh ՚Finnola, mic ՚Feapadair ՚Finnfechtnaíd, mic ՚Crimthainn ՚Níanáir ՚anuas co ՚Domnall, mac ՚Aeda, mic ՚Ainnírech, mic ՚Seatna ՚fóinmailto, ՚fotal-՚gníomháig, ari ՚rin ՚ruair ՚i. ՚coircúr ՚Chuind ՚laip a ՚laéidír ՚caéid, ocúr a ՚frodaéid i ՚cath-comlann; ՚einech ՚Aift ՚Aen- ՚fír, ocúr a ՚aebháid ՚ne ՚h-՚aifmíb; ՚ciall-՚ѓáir ՚Chorpaic ՚hui ՚Cumid, ocúr a ՚fóidití ՚aifid-՚ríg; ՚coirnumaíd ՚Caíppri ՚Uífecháir, ocúr a ՚luat-՚urcaír ՚laomhaíd; ՚fíchdaéid na ՚fílaí ՚Fíachach, ocúr a ՚iarp- ՚maírt ՚d-á ՚aifmedaíb; ՚meirnech ՚Muireadhaíd ՚Tíríg, ocúr a ՚teir- ՚molta ՚tigearnaír; ՚echtmaíre ՚Echach ՚Mhíomedoín, ocúr a ՚menmanraíd ՚miled; ՚nóir ocúr ՚mam-՚frosta ՚Neill ՚Nai-՚gialláid, ՚ma ՚foglaírt ocúr ՚ma ՚fíémaíd ՚neapt-՚clanna ՚Neill ՚tear ocúr ՚tuaid, ՚taip ocúr ՚tiaip; ՚craeb-՚dearca ՚Conaill ՚Gulban i ՚nglenn-՚pórtáib a ՚gáimír; ՚Cath-՚beim ՚colg-՚duaití ՚fírech ՚cláidim in ՚Chonáill ՚ceadna ՚rin i ՚n-՚doirinn-՚glacaíb ՚doit-՚leibhí ՚Domnaill; ՚folt ՚fó-՚caír ՚fóir-՚oírda ՚Feapdúra, mic ՚Conaill, a ՚g-՚comáinse a ՚cind; ՚riod-՚maílgi ՚re- ՚mídi, ՚rith-՚golma ՚Seatna, mic ՚Feapdúra i ՚n-՚imchumdaéid a ՚aigéid.

Ógáigí

^k *Con of the Hundred Battles.*—This name is Latinized Quintus Centimachus by O'Flaherty, in Ogygia, Part III. c. 60, p. 313.

^l *Féidlimidh the Lawgiver*, is rendered Féidlimius Legifer by O'Flaherty, in Ogy-

gia, Part III. c. 57, p. 306, and Fethlemidius legifer by Colgan, in *Trias Thaum.* p. 447.

^m *Tuathal the Legitimate*, in Irish ՚Tuatháil ՚Teachmáir, is Latinized Tuathalius Bonaventura by O'Flaherty, in Ogygia,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Aimmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles^k, the son of Fedhlimidh the Law-giver^l, son of Tuathal the Legitimate^m, son of Fiacha Finnola, son of Feradhach the Justⁿ, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Aimmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifeachair, and his dexterity at arms; the fierceness of prince Fiacha, and his munificence to his tribes; the courage of Muiredhach Tirech, and his laudability of reign; the chivalrousness of Eochaidh Muighmhedhoine, and his heroic magnanimity; the *polished* manners and beauty of form of Niall of the Nine Hostages, from whom the Ui-Neill, south and north, east and west, branch off and ramify; the bright eyes of Conall Gulban in the hollows of his countenance, and the terrific sword-blow of the same Conall was in the long-palmed arm of Domhnall; the curling golden hair of Fergus, the son of Conall, covered his head; the mild, graceful, black eyebrows of Sedna, the son of Fergus, ornamented his face. The prince had

Part III. c. 56; but the cognomen Techtm̄ar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

ⁿ *Feradhach the Just*, is rendered Fera-dachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.

Ódoibríre éirtecta Ainníre, mic Seatna, a rían-athair róir i roinnt na fíatha; gus, ocúr díreann, ocúr gnáir-deiridh Aeda, mic Ainnírech, a deig-athair bodein, i cumdach ocúr i comeagair díreice delbnaide Domnall.

Comid iat rín na neice ríuairínt, ríunnraðaú, rír ari díall, ocúr rír ari delb-cormaileisírtar Domnall i neamhúr na nígráide rieme. Aict cíena, nír fírail dno aen duine fáir iadhrat ocúr fáir imcothairgheat na h-éirneile ríni uile, go mad cenn coimhneachtaí comairle do cach, ocúr go mad tigearna tionsaictach tuaímuirtail d'úairlib ocúr d'árd-mairtib, cen co beith ríoracht na fírearrabha rír im aird-riú. Uair ba he rín aen duine dár díech-deiridh-delb-airged deirbhruisud deilbi do dainib in domain, i. Domnall, mac Aeda, mic Ainnírech, mic Seatna, mic Fíeargura Cenn-fata, mic Conaill Tulban, mic Neill Naí-đíallair, mic Echach Muimneadoir, mic Muimneadair tigir, mic Fiachach Íaraptine, mic Caíppre Líreacáir, mic Cormaic cupata, mic Airt Aenfír, mic Cuind Ceo-cátaid, fa comraicis clanna caide, cormaile, coppaí, cialla, coitcenna, craeb-đarfa, cath-airbeartacha, Cuind Ceo-cátaid.

Iar rín innraingir in t-aird-riú co Tulcan na d-tailgeann, ari lar in longbúir, baile i m-bidir aird-naír Éireann ic túrcaibh a torth, ocúr a caintí a n-úrmaigte; gur fáisóirítar Domnall mac

° *Lively face.*—For the periods at which these different ancestors of Domhnal flourished see his pedigree at the end of this volume.

If these characteristic distinctions of the royal ancestors of king Domhnal were not *imagined* by the writer, he must have had more copious accounts of them than we are able to discover at present. It is probable, that he had ancient poems addressed to

many of them, which have been since lost, in which allusions were made to their personal forms, and to the attributes of their minds; and it is not unlikely that he drew also on his own imagination, which, we have every reason to believe, was sufficiently extravagant, for the qualifications of others for which he had no authority. There are documents still remaining which would bear him out in many of the qualifications

had also the acuteness of hearing which distinguished his grandfather Ainmire, the son of Sedna; and he had the voice, hilarity, and rudeness of countenance of Aedh, the son of Ainmire, his own good father, well expressed in his lively face^o.

Such were the particular distinguishing attributes derived by Domhnall from the kings, his ancestors; and it was inevitable that any one in whom all these characteristics were united and concentrated, should not be the head of counsel to all, and the bountiful payer of stipend to nobles and arch-chieftains, even though there should be resistance or opposition to him regarding the monarchy; for he was the only man whose countenance excelled in form and majesty all the countenances of the men of the world, namely, Domhnall, son of Aedh, son of Ainmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muigmhedhoin, son of Muiredhach Tirech, son of Fiacha Sraibhtine, son of Cairbre Lifeachair, son of Cormac the Heroic, son of Art the Solitary, son of Con of the Hundred Battles, in whom all the powerful, fair-bodied, wise, wide-branching, warlike race of Con of the Hundred Battles, meet.

After this the monarch advanced to *Tulchan na d-Tailgenn*^p, in the middle of the camp, where the distinguished saints of Erin were used to chant their vespers and say their prayers; and he sent Gair Gann, the son of Feradhach^q, to request the arch-chieftains of Erin to hold

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

^p *Tulchan na d-Tailgean*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgean*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, “*circulo tonsus in capite*” (Trias Thaum. p.

123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

^q *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Fheàrdais, d'fhorcongair foir aird-mairtibh Èrpeann ari co cinnidir a comairli im cath no im comadair do Chongal. Iñ de rein ro eisidh ari uairli ocuif aird-mairtibh Èrpeann, ocuif iadharat co h-anbail, oircairða, indriig, fa dreich n-delb-éomairtair n-Domhnaill, ocuif ñelbaif Domhnaill na briattha beca fa do cèirt-nuigad na comairli ne cach, ocuif d'fhuafraít a h-aobhaif ocuif a h-aiceanta:

Ciod do gën ne Congal Clæn,
a riuirie nime na naem?
ní uil ðam beit im beitair,
ic mac Scannlain Sciat-leathain.

Óa tréigearf mo riȝi neill
do Chongal in gairceò gér,
canraitej 'gum tuaichair trèll,
naic am riȝi ruanaid, ro ènn.

Óa tuigair cat iñ Congal,
taet riȝi Cuailngi na g-comram;
duirfan dal i tiaigair ann,
taet a ðalta le Domhnaill.

Foir gðói gnait rrainteair gala:
ibid bhrain doirbi, duba,
jófis raeƿ-clann aif cach tì,
bliad ógán dana hachí.

Ciod do g.

Iñ and rìn ro cinnidet na cuiigedais a comairli, ocuif nír earf-aentais in t-aird-flait h-ua Ainnireach na n-agaid-rein; ocuif ba h-i comairli ro cinnidet, gan beit pa comadair clæna, cenntrioma, coðarrrnaçia Chongal, aicte cat do cinnid ina comair, ocuif a tòiccratì do traethad gan teigairdaim, aif laethair in laithe rìn. Iñ de rìn ro eisidh in t-áirid-riȝ, ocuif ro uirteogair a oll-guð indriig oif aifid, do ghréigairt gairrataid gruad-þoillri Þairdeal; ocuif iñ eð ro raiðeigtar rìn:

Èrðið,

hold a consultation about whether battle or conditions should be given to Congal. Wherefore the nobles and arch-chieftains rose up, and proudly, nobly and majestically closed around the well-known remarkable countenance of Domhnall; and Domhnall composed the few words following to interrogate all as to the counsel, and to set forth its cause and nature:

“ What shall we do with Congal Clæn,
 O Lord of heaven of saints?
 I cannot remain in life
 With the son of Scannlann of the Broad Shield.
 If I resign my noble kingdom
 To Congal of fierce valour,
 It will be said among my tribes awhile
 That I am not a mighty or firm king.
 If I give battle to Congal,
 That king of Cuailgne *renowned* for feats shall fall;
 Mournful the event which will happen there,
 His foster-son shall fall by Domhnall.
 Against the false *ones* battles are ever gained:
 Ravenous black ravens shall drink *of blood*,
 Some nobles from every house shall perish,
 There is a youth on whom it will be a stain.
 What shall,” &c.

Then the provincialists held a council, and the monarch grandson of Aimmire did not dissent from them; and the resolution to which they came was, not to submit to unjust, exorbitant, and unreasonable conditions from Congal, but to give him battle, and put down his ambition without mercy on that very day. Wherefore, the monarch rose and raised his powerful regal voice on high, to exhort the bright-cheeked youths of the Gaels, and spake to them in this wise:

Ériúid, eriúid, a oísh, ari in τ-αιριδ-ηιδ, co heicair, ocúr co haentáðaí, co cobhráid, ocúr co celliðe, co neartímar, neamh-peacáach, ne pheirtal na fóréacní rea Ulad ocúr allmáraíach; acht éína gúra fergar fílaistíura, ocúr gúra h-athcúri ariúeáir d'Ull-tairb ocúr d'allmáraícaib a combairg ocúr a comeirgí ne cláin-biúdáib Chongáil in bair cenn-ri do'n éurí ria; ocúr dín gúra taicair tíúd-ba dian teafarraigáin do Chongal each caid-choma coméigí éuineagair; uair ní díligh tarb' tnuat-meair, trosaíac a tseafarraigáin, na duine co n-oll-ghnímáib diabhal dílgud, muna taidligthea o tliom-épáide, uair bud étphumairí a iarrgnó ocúr a oirpíreacht agum-ri, ocúr bud ciúiníde a círith-ghallra cíimáid im círde, dín geogairtear mo ériúid-dalta cíairde Congal. Ocúr a luéit in taeib' ri tseaf ám ale, bair aipid-riug Ériúenn, i. a aipid-éclanna Oilella Uluim, ocúr a Óeig-éclanna déadla Dáirbhíne, ocúr a clann-máicne cíoda Conairé, ocúr a

caid-choma

^r *Olioll Olum*.—A aipid-éclanna Oilella Uluim.—Olioll Olum was king of Munster about the year 237. He is the ancestor of the O'Briens, Mac Carthys, O'Donovans, O'Sullivans, O'Donohoes, and of almost all the distinguished families of Munster, of Milesian descent. Of all his descendants the O'Donovans are the senior, being descended from Daire Cearb, the second son of Olioll Flannbeg, king of Munster, and senior representative of Olioll Olum, while the Mac Carthys, and all the other families of the Eugenian line, are descended from Lughaidh, the third son of the same king. The descendants of Eochaidh, his eldest son, became extinct in Crimthann Mor Mac Fidaigh, one of the most celebrated of the Irish Monarchs, who began his reign about the year of our Lord 366.—See O'Flaherty's *Ogygia*, Part III.

c. 81. See also Note G, at the end of this volume.

^s *Race of Dairfhine*.—Óeig-éclanna déadla Dáirbhíne. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flynn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, Pedigree of O'Driscol.

^t *Conairé*.—Clann-máicne cíoda Conairé.—These were the descendants of Conairé II., who was monarch of Ireland

“ Arise, arise, O youths,” said the monarch, “ quickly and unanimously, firmly and prudently, vigorously and fearlessly, to meet this attack of the Ultonians and foreigners ; so that the evening of the reign and the destruction of the dominion of the Ultonians and foreigners shall be brought about, who are on this occasion joined and implicated in this iniquitous insurrection of Congal against you ; and so that the battle reparations, which Congal so loudly demands, may be the battle in which his own final destruction shall be wrought ; for a furious, enraged bull is not entitled to protection, nor a man with the daring deeds of a demon to forgiveness, unless, indeed, he is purified by repentance ; (for even though the beloved nursling of my heart, Congal, should be slain, his sorrow and regret *for his crimes* would make me lighter, and his anguish *for past offences* would render my wounded heart calmer). And you, men of the south,” said the monarch of Erin, “ you high descendants of Olioll Olum^r, you good and valiant race of Dairfhine^s, you brave progeny of Conaire^t, you fair, protecting offspring of Cathair^u, and you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, “ they obtained settlements among the Picts either by an alliance or by the sword ;” but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork ; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary ; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county ; and of Corca-Bhaiscinn, now the baronies of Moyarta and Clonralla, in the south-west of the county of Clare, in all which the descendants of this

monarch, Conaire^r, were then settled. The families then settled in these territories were a few centuries afterwards dispossessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corca Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conaire^r, at the Anglo-Norman Invasion of Ireland.

^u *Protecting offspring of Cathair.*—Caem-cine copnamac Caethap.—These were the

éamh-éineadh cornamhac Cathaír, ocúr a mór-Úeat̄ mairiomec Mōga co cónaiceann ariúna, cuiimnígíodh-ri do Congal na gairt-bhriat̄ra gera, glám-aistíreacá geoin do raióniúrtar píb. Dail éon ari otrac a ail ari laec-foirnib Lagen. Táir̄ tuairc d'á taeb, a aitíreac pē h-Orraighib. Óruide ari daírritig adhúbád ari dēg-rluaigib Óermumhan. Ocúr a luéit in taeibh-ri tuait̄, dín, bairi aitid-riug Érienn, ní luéig iur cuiimnígíodh-ri dia bairi cupadairb-ri do Chongal na tuisd-bháramla tríoma, tairicdeacá tarcairil tuc ari bairi tuat̄aib: Uth bó bhrisíte do bior a báramail do cat̄-buidomh cíoda sneairg-roillib Círuaéna ocúr Connacht. Úal fínd-éanill pē fíru, fuiigíl pē tuat̄aib tríoma, tairicdeacá, trébairé Tem̄ra, ocúr tlaect̄ Mide. Cid iat̄ m'amaír ocúr mo ñeoiraidh-ri fóir, ari plait̄ fíriénaíc Pōla, ní luéig irléasgad d'á laec-riúnaib intamail aitmeac, aitírech, ecpaídi Chongail ari a cupadairb, i.e. caer ari gairmíun, do raióniúrtar píu. Comd aíre píu, cluimí ocúr cuiimníg-ri mo t̄ecúrca t̄igéarnaír, ocúr

descendants of Cathaoir Mor, monarch of Ireland, of the Lagenian race, about the year 174. (See Ogygia, Part III. c. 59.) He is the ancestor of all the distinguished Irish families of Leinster (with the exception of O'More, O'Nolan, and Fitzpatrick of Ossory), as of Mac Murrogh, now Kavanagh, O'Dempsey of Clanmalire, O'Conor Faly, O'Dunn of Dooregan, O'Toole, O'Byrne, &c.

^v *Leath Mōgha*.—**Mór-Úeat̄ mairiomec Mōga**—Leath-Mōgha, i.e. Mōgha's half, is the name of the southern half of Ireland, so called from Mōgha Nuadhat (the father of Olioll Olum mentioned in Note ^k), who was king of it. For a description of the boundary between Leath-Mōgha the southern, and Leath Cuinn, the northern half of

Ireland, see Circuit of Muircheartach Mac Neill, *note on line 128*, pp. 44, 45.

^w *Ossorians*.—**Orraighib**.—The ancient principality of Ossory was coextensive with the present diocese of Ossory. It comprised the entire of the present county of Kilkenny and the barony of Upper Ossory, in the Queen's County, excepting some very small portions not necessary to be specified in this place. It has been from the dawn of history one of the most celebrated territories in Ireland, and its chiefs were considered so distinguished and of such high rank, that the monarchs of Ireland did not think themselves above marrying their daughters. The hero of this tale and his brother Maeleobha, had both wives out of this territory.

you great and triumphant inhabitants of Leath Mhogha^v in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. ‘A hound’s valour over ordure’ is his insult to the heroic troops of Leinster; ‘the belly of a pig to its side’ his saying to the Ossorians^w; ‘stares on the oak’^x he likens unto the noble hosts of Desmond^y! And you, men of the north,” said the monarch of Erin, “your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: ‘a cow’s udder boiled in water’ he compares to the bright-skinned valiant bands of Cruachan^z and Connaught. ‘A hedge of white hazel before men’ he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover,” said the upright king of Fodhla [Ireland], “their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. ‘Caer ar geimiun’^a he calls them. Wherefore hear and remember my exhortation of a lord, and my command

of

^x *Stares on the oak*.—The stare or starling, called by the Irish *ópúir*, is a very timid and unwarlike bird.

^y *The noble hosts of Desmond*.—Ódeáin-máin, *Desmond*, at this time comprised the south half of Munster, being divided from Thomond by a line drawn from Brandon Hill, in Kerry, to Lismore and Dungarvan, in the county of Waterford; but in later ages Desmond comprised only Mac Carthy More’s country.

^z *Cruachan*.—Cpuachna, Gen. of Cpuacha, or Cpuachan, the name of the ancient palace of the kings of Connaught. It is now called Ratheroghan, and is situated nearly midway between Tulsk and Belanagare, in the county of Roscommon,

and the ruins of several forts, and of an extensive Pagan burial ground, called *Roilg na Riogh*, i. e. the cemetery of the kings, are still to be seen at the place.—See Ordnance Map of the parishes of Ogulla and Kilcorkey, on which the present remains at Ratheroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as harder and more warlike than the natives of Munster, Connaught, or Leinster, and would not hesitate, even at this day, to call them soft fellows, not fit for war or hardship.

^a *Caer ar geimiun*; it has been thought better to leave this phrase untranslated.

ocur m'fórciongáil airtig ocur aird-ríg oirb-rí; .i. nár ub ríblach, ríul-ríadaircach, ríodhreach ríb i culaitib in catá umairb aír caé n-aird, aírt gúr ob epróda cenn-tromá, compremi baír cupaird do éorpnam na cat-láistíre; gúr ob tenna, tromá, tach-dreamannaéa tuimde baír tréan-peair ríe tenntaib tríom-tálman, ocur gorp ba luatá, leisnig, ledaírtasig lama baír laeáraide i comneapt baír colg, ocur baír epráir-ech, ocur baír cath-rciáit; ocur na h-eirgead uairb d'innraigisid na h-imreairna aírt caé aen rír a h-ércaird a hindriáigisid. Uair ba taeb ríe tollairbe do tigearna taeb ríe feirg-lonnaib baír ríp-laeáit-rí, mun ub comdicipla baír cupaird co látar da luat-éorpnam: ocur mair comdicipla cetrada baír tréan-peair, tabhaird in tachair rí co taléar, tul-boríb, tarb-rcedigstí, tréar-leisnigech, mar a tachair 'gá tarriungsairne duib o airmhír báir n-uaigal-briathair, .i. na petlaine ríis-foillri, ocur na leigí logmairé, ocur na epráibí cellidí, copp-pianta, coimdeata a epríflach deirgeach, deirgpréidech deirb-rlanrunne na diadachta, .i. Colum Cille, mac fellmída ríp-ugdairta Feidlimid, a fine Neill Na-áigallair; gorp ub aír aitíril na h-irílabhra ríin do oírdair in t-ugdair na feirba fíled rí, inand rón occur na bpeath-focla briathair:

Tabhaird in cat co calma,
ítear ríd iñ ríd-damna,
ríraintear aír rílaig Ulaod án;
bud cumán leo a n-imaigbáis.

Tabhaird in cat co calma,
ítear ríd iñ ríd-damna;

gábar

^b *Columbkille, the son of Feidhlimidh.*—For the relationship between the monarch Domhnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of

Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munitio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domhnall, about ten years previous to this of Magh Rath.—*Colgan Trius Thaum.* p. 349. The Irish generals were accustomed to tell their

of a prince and monarch to you, namely, be not found loitering, gaping around, and unsteady in the rear of the battle; but let the conduct of your heroes be brave and headstrong to maintain the field of battle; let the feet of your mighty men be firm, solid, cemented, and immovable on the earth, and let the hands of your champions be quick, expert, and wounding in using your swords, lances, and warlike shields, and let none of you go into the conflict except one who longs to approach it; for it would be trusting to shadows in a prince to trust to the exertions of your heroes unless they were all equally anxious to rush to the scene of action to defend him. And if the minds of your mighty men be equally anxious, fight this battle firmly, fiercely, furiously, and obstinately, for this battle is foretold to you since the time of your noble relative, viz., the royal bright star, the precious gem, the wise, self-denying, meek, divine branch who was in the charitable, discreet yoke of the pure mysteries of the Divinity, namely, Columbkille, the good and learned son of Fedhlimidh^b, of the race of Niall of the Nine Hostages.” To record this speech the author composed these poetic words:

“Fight the battle bravely,
Both king and prince;
Let the noble host of Ulster be defeated;
They shall remember their emulation.

Fight the battle bravely,
Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery

to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

gabair doib co ταετρατ ann,
in da Congal im Domnall.

Domnall b'reac, mac Eachach áin,
ocur Congal, mac Scannlain,
Aed iŋ Congal meic Eachach,
ocur Siubne ḡaer-ḃreṭach.

Co tí dith b'retan co b'rath,
ocur dít Saxon ḡaer-ȝnat,
co na ria feap bečao ḡair
d'Ulltarb uairb na d'allmarghaib.

Cret fa tancataip o τις,
maicne Eachach a h-Albain?
norað lop doib Congal ciap,
ap ulc ocur ap anriap.

Féagao lib Congal Cuailnge,
oð na ciapse clúm-ƿuaivoi,
cpiod fil eturru etir,
iŋ oð in ȝeóis ȝel-eitig?

Iŋ bec d'feol
itir uig ciapse iŋ uig geoid;
maið do mill Eriño uile,
tpe impreafan aen uige!

Tarigao lán ḡeit n-dabac n-ðron
d'uigib ȝeo in aen inað,

ocur

^o *Congal of Cuailgne.*—Congal Cuailnge.—Cuailgne is the name of a very celebrated mountainous district in the now county of Louth, lying between Dundalk and Newry. Congal is called of this place not because he was the possessor of it, but

because it originally belonged to the province of Ulster, of all which his ancestors had been kings. The ancient Ulster, as we learn from the best authorities, extended southwards as far as Inver Colpa, the ancient name of the mouth of the

Let them be pressed till there fall
 The two Congals together with Domhnall.
 Domhnall Breac, the son of noble Eochaidh,
 And Congal, son of Scannlan,
 Aedh and Congal, the sons of Eochaidh,
 And Suibhne the just-judging.
 Until eternal destruction to Britain come,
 And the destruction of the ever-noble Saxons,
 So that not one man shall go eastwards from you
 Of the Ultonians or of the foreigners.
 Why have they left their home,
 The sons of Eochaidh from Alba ?
 It was enough for them that Congal the black
 Should be in evil and insubordination.
 Behold ye *the conduct of Congal of Cuailgne* !
 What is the difference at all between
 The egg of the red-feathered hen,
 And the egg of the white-winged goose ?
 There is little difference of meat
 Between the hen egg and the goose egg ;
 Alas for him who destroyed all Erin
 For a dispute about one egg !
 The full of seven strong vats was offered
 Of goose eggs together,

And

River Boyne, and comprised not only the mountains of Cuailgne, now correctly called in Irish Cuailghe, and Anglicised Cooley, but the entire of the county of Louth, which now belongs to Leinster. At this time, however, Congal was only king of Ulidia, and possessed no part of

this mountainous district, for it then formed a portion of the territory of Oir-gial, Anglicè Oriel and Uriel, which belonged to Maelodhar Macha. It was wrested from the Clanna Rudhraighe so early as the year of Christ 332.

ocur uð oip imaille,
ap uachtap caċċa daibċe.

Tapgħaq do Congal Clæn,
in tan jo bi aq Dun na naem,
bennact feaq n-Emplu uile,
ba momor in t-ic aen uige.

Tapgħad do each do caċċ għraġ,
ocur bō da caċċ t-ħanġi,
u ingi d'opji i cind caċċ l-ix.
o Ərobajf co Əui-biniż.

Tapgħad dō aball caċċ l-ix,
ocur ərriżgħan gan eifliż,
ocur għarbi,—mop iż-ġieim,—
in caċċ aen baile a n-Emplu.

Tapgħad riġi n-Emplu dō,
do Congal Clæn, għaqi ba jid,
mo beċ-ri, għeji mop iż-żebi,
im ariġ-riż uile ap Əlltaib.

A edailex pēn pe bliadain,
do-żum a h-Emplu iat-ġlaix,
m'edailex-pi a h-Əlltaib, gan on,
a tħabużx fuor do Congal.

Tapgħad m'each iż-żi m'eipprea dō,
do Chongal Clæn, għeji ba jid.

oul

^a *I offered.*—Tapgħaq, is the ancient form of the pret. first person sing. indic. mood of the verb now written tapgħim, in the present tense, ind. active.

^c *Dun na naemh.*—“Fortress of the saints.” This is but a poetical name for

Domhnall’s own palace, where he had the principal saints of Ireland assembled.

^f *Fort, ॥*—*Lis*, an earthen fort, is an old word still used to denote the entrenchments which the ancient Irish formed for defence around their houses.

And an egg of gold along with them
 On the top of each vat.
 I offered to Congal Clæn^a,
 When he was at Dun na naemh^c,
 The blessing of the men of Erin all,
 It was a great mulct for one egg.
 There was offered him a steed from every stud,
 And a cow out of every herd,
 An ounce of gold for every fort^f,
 From Drobhais^g to Duibh-inis^h.
 There was offered him an apple-tree in every fort,
 And a sloe-tree, without fail,
 And a garden,—great the grant,—
 In every townland in Erin.
 The sovereignty of Erin was *even* offered
 To Congal Clæn, though it was too much,
 And that I should be, though great the disgrace,
 Sovereign over all Ulster *only*.
 His own profits for a year
 Raised from fair-surfaced Erin,
 And my profits out of Ulster, without diminution,
 Were to be given moreover to Congal.
 My steed and battle-dress were offered
 To Congal Clæn, though it was too much,

And

^a *Drobhais*.—Órobair, now Drowis, a river which flows out of Lough Melvin, in the north-west of the county of Leitrim, and falls into the bay of Donegal, at Bunderwishes, on the confines of the counties of Leitrim and Donegal.

^b *Duibh-inis*.—Óuibh-inis, i. e. Black

Island, a name generally Anglicised *Dinish*. There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the River Drowis.

dul dom' ḍruim-ri for m'each,
i fiadnairi allmarac.

Ταργαδ do Congal na cneċ,
ícc anbail ina eineċ;
taṛgad dō a ní a deirlead fein,
d'óri ir d'airget, na óiġ-riéi.

Ταργαδ na tħi tħriċa,
doneoħ jo b'feappi im Tempaġ,
ocur jciath riżi naři għab caċ,
do Congal, do tuuji Tempach,
tuuċi cach ċiżżei caiċped de,
ocur baħi caċ tuuċi.

Ταργαδ plead, ba mop in ail,
do Chongal Clæn, a Tempaġ,
għan neaċ da denum, miad n-ċal,
aċċi maċi riżi ocur riżgħan,
għan neaċ d'a h-ċi, monaq n-ċi,
aċċi mac mna no riżi d'Ulltaib.

Ταργαδ aji m-bennac tħa jaċi,
iżi laeċ ocur cleiřeċ,
ap Congal Clæn cpiċċe in Scail,
ap riñ uile do ġabail.

Ταργαδ ap l-ixi jaċi,
iżi laeċ ocur cleiřeċ,
oġ tucad ap claq ille,
nach taqi aċċi tħrija ċaip.

O

ⁱ *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional

stories of most parts of Ireland.

^j *Crich an Scail.*—Cpiċċe in Scail, the country of Scail, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed
In presence of the strangersⁱ.

There was offered to Congal of the plunders
A great reparation in his injury;

There was offered him whatever he himself should say,
Of gold, of silver, to his full demand.

There were offered the three eastern cantreds,
The best around Tara,
And a shield against which battle avails not,
To Congal, the prop of Tara,
A cantred in every territory should be his,
And a townland of every cantred.

There was offered a banquet,—great *to me* was the disgrace,—
To Congal Clæn at Tara,
To prepare which there should be none *employed*,—what an honor!
But kings and queens only,
Of which none should partake—gracious deed—
But the son of an Ultonian man or woman.

Our blessing was offered respectively,
Both from the laity and clergy,
To Congal Clæn of Crich an Scail^j,
For accepting of these offers.

Our oath was offered respectively,
Both from the laity and clergy,
That the egg brought him on the table
Was not for insult but affection.

As

have not as yet been able satisfactorily to determine. There is a remarkable valley, anciently called Gleann an Scail, near Slemmish, in the barony and county of Antrim; and it is probable that it formed

a part of the territory here called Crich an Scail. See Book of Lismore in the Library of the Royal Irish Academy, fol. 224, *b. a.*

O nárp gáb-ruim rín uile,
 uamh-ri a cinta in aen uigé,
 ní h-eicean dun fíreaghra fand
 ní ari a eagla ríor tairisream.

O nárp gáb-ruan rín ríor fér,
 tabhráid-ri dó a ní cùinéir,
 dúnne ní mebul in mod,
 nocha dlig demun tilgud.

Am goirtibe fa dó de,
 am ailtre ocúp am aide ;
 co tráigreá dia a dá láim,
 ari in tia do ní in écair,

Mo debaid iñ Congaile Cláen
 iñ debaid ellte ne laeg,
 debaid mic iñ a matáir,
 iñ tróid deiri deapbhriathair.

Mo gileó-ri iñ Congaile fá'n clád,
 iñ gileo mic iñ a atáir,
 iñ imarbhád capat cain
 ní ma tucaid in cat rín.

Me rí éogair Congaile Cláen,
 ocúp a mac imarlaen,
 do éogbur Congaile 'r a mac,
 inmáin diaf cùbaid, comnapt.

Oo

^k *Foster-father*.—Stanishurst speaks as follows, in regard to the fidelity between foster-brethren, in Ireland, Lib. i. p. 49 :—“ You cannot find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother’s milk; you may

beat them to a mummy, you may put them upon the rack, you may burn them upon a gridiron, you may expose them to the most exquisite tortures that the cruelest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.” On this sub-

As he has not accepted of all these
 From me in *reparation of* the crime of the one egg,—
 We need not give a weak response,—
 It was not through **FEAR** of him we offered *them*.
 As he has not accepted of these, as is known,
 Give you to him what he desires,
 With us the mode *of giving it* is no treachery,
 ‘A demon is not entitled to forgiveness.’
 I am his foster-father^k doubly, indeed,
 I am his fosterer and tutor :
 May God strike down both the hands
 Of him who doth injustice.
 My battle with Congal Clæn^l
 Is the battle of a doe with her fawn,
 The battle of a son and his mother,
 And the fight of two brothers.
 My conflict with Congal in the field
 Is the conflict of a son and a father,
 The dispute of kind friends
 Is the thing about which that battle is given.
 It is I that reared Congal Clæn,
 And his son in like manner,
 I reared Congal and his son ;
 Dear to me are the noble, puissant pair.

From

ject the reader is also referred to the following authorities :

“Moris namque est patriæ, ut si qui nobilium infantem nutriunt, deinceps non minus genitoribus ejus in omnibus auxiliū exquirat.”—*Life of St. Codroe apud Colgan*, Acta SS. p. 496, c. 10.

“Solum vero alumnis et collectaneis, si quid habent vel amoris vel fidei illud ha-

bent.”—*Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden’s Ed. p. 745.

“Ita de singulari et mutuo affectū vinculo inter nutricios et alumnos in Hiberniâ Giraldus Cambrensis in *Topographia Hib.* Dist. 3, c. 23, et alii passim scribunt.”—*Colgan*, Acta SS. p. 503, Note 48.

^l*Congal Clæn*.—*Mo ðeðuò ip Congal Clæn*.—This shows the extraordinary

Do glún Scannlain tolair gal,
 do tógbura in cup Congal,
 do glun Chongail fa caem clú,
 do tógbura fein Faelcú.

La na gabai uaim-ri pín,
 a mic Scannlain Sciat-lethain,
 ca bret beirie, moj in mod,
 ojm-ra, mafread, at aenor?

Sebair uait, mad maiat lat;
 tabair dam-ra, do daig mac,
 do lam dít, iñ do bean maiat,
 t'ingean iñ do nörc no-ðlar.

Noća bepi acht pind pe pind;
 bid me do teine timcill,
 not gonra in gai dñeman dub;
 noćo dñig deman dñigud.

Atai a t'aenap reacé cae píg
 'gom aimleap o típ do típ,
 ñod learpaisiur tairip pín,
 o'n lo ñod n-uc do matair.

A Laigne do'n leat pí tceap,
 ticiò co tpeén iñ in tpeap,
 cuimnígíò Finn mac Roja
 don t-rlög co med meap-ðora.

A Chonnacta in comlainn cnuair,
 cuimnígíò Ulltu ppi h-en-uair
 cuimnígíò Medb iñ cat,
 iñ Ailell moj, mac Magach.

A

affection the Irish had for their foster-children.

¹ *Finn, the son of Ross.*—Finn mac Roja.—He was a poet, and was king of

Leinster. The celebrated Irish monarch Cathaoir Mor was the seventh in direct descent from him, thus, Cathaoir, the son of Feidhlim Firurglas, son of Cormac Gelta

From the knee of Scannlan of much valour

I took the hero Congal;

From the knee of Congal of fair fame

I myself took Faelchu *his son.*

When thou wouldest not accept of these from me,

O son of Broadshielded Scannlan,

What sentence dost thou pass,—*it is of* great moment,—

On me, from thyself alone, if so *be that thou wilt not accept my offers.*

These will I accept from thee if thou wilt;

Give me thy good son,

Thy hand from off thee, and thy good wife,

Thy daughter and thy very blue eye.

I will not give thee but spear for spear;

I will be thy surrounding fire;

The terrific black javelin shall wound thee;

‘A demon is entitled to no forgiveness.’

Thou art singular beyond every king,

Planning my misfortune from country to country,

Notwithstanding that I reared thee

From the day thy mother bore thee.

Ye Lagenians from the southern quarter,

Come mightily into the conflict;

Remember Finn, the son of Ross¹,

To the host of many active deeds.

Ye Connacians of hard conflict,

Remember the Ultonians for one hour:

Remember Medhbh in the battle^m,

And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb, Ros.—*Duald Mac Firbis, Geneal.* (MS. in son of Mogh-Corb, son of Conchobhar the Royal Irish Academy) p. 472.

Abhradhruadh, son of Finn File, son of ^mRemember Medhbh in the battle.—*Cuim-*

A Leth Moga beiriuſ buaid,
 crieaſt Ulltu t̄ri a anbuaid,
 cuimni᷑s Cúpí na neand,
 iſt maiſt òglac Ériann.
 A fíru Míde na mairc,
 tisid co cnuaid 'r a comrac,
 cuimni᷑s Cairpre Niafer
 iſt Érc Þind, mac Feolimod.
 A éneil Eogain, mic Neill,
 iſt a Aigialla d'én-þréim,
 b̄r̄iſt̄ beirinn fa ńaí comair,
 t̄abhrat̄ b̄ar̄ feidom aen conair.
 Luar̄ in b̄ar̄ lamaib̄ co m-blaid,
 oscuſ maille in b̄ar̄ t̄riat̄cib̄,
 nap̄ ab' céim riap̄ na riap̄,
 acht céim riap̄, reaſamail.
 A ðeoradha, iſt me ńaí cenn,
 a am̄ra aille Ériann,

a

nígiō Meob̄.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

ⁿ Remember Curi.—Cuimni᷑s Cúpí, i. e. Curoi Mac Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of

Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See Ogygia, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Conor's Dissertations, for some account of the famous people called the Ernaans of Munster.

^o Cairbre Niafer.—Cairpre Niafer was king of Leinster, and cotemporary with Olioll and Meave, king and queen of

O Leth Mogha who *are wont to* gain the victory
 Oppress the Ultonians with eagerness,
 Remember Curi^o of the spears,
 And the chiefs of the youths of the Ernaans.

Ye men of Meath, of steeds,
 Come vigorously into the conflict;
 Remember Cairbre Niafer^o,
 And Erc Finn, the son of Feidhlimidh^o.

Ye race of Eoghan, the son of Niall,
 And ye Oirghialls of the same stock^q,
 Break breaches before you,
 Direct your prowess in one path.

Let there be rapidity in your hands of fame,
 And slowness in your feet;
 Let there be no step west or east,
 But a firm, manly step.

Ye sojourners, I am your head,
 Ye splendid soldiers of Erin',

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duard Mac Firbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, “not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain.”

^o *Erc Finn, the son of Feidhlimidh.*—*Epc Finn, muc Feidhlimidh.*—He was the grandson of Enna Cinnsellach, king of Leinster, in the fourth century, and an-

cestor of the Hy-Feilimeda or O'Murphys, who were settled at and around Tullow, in the now county of Carlow; but the Editor has not discovered any account of his hostility to the Ultonians.

^q *Oirghialls of the same stock.*—*Ó céneil Eogán mic Néill, iŋ a Círghialla o'engférinn.*—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

^r *Ye splendid soldiers of Erin.*—*Ó aṁ-pa aille ēpenn.*—The word *aṁ-pa* is used throughout the Irish Annals in the sense

á céitíephnn menmnaí co m-bláth,
cat̄ im ríis **Tempaí** tabhráid.

Iar̄ rín po eirgíodar uairíli ocúr aird-máistí Eírenn ré bhortuaid na m-briatáir rín, i.e. caéthriath co n-a éinol, ocúr caéthriathach co n-a cath-rocáidí. Ír de rín po ruidhígit a rloing, ocúr po co-riatígh a cùraid, ocúr po teartait a tréan-fír, ocúr po h-eidit a n-aird-riigráid d'á caéthriathair cumdáig, ocúr d'íl-rciáitair imdeagla, ocúr po nochtait a neart-écláidme mam-þoillí a lamaib a laec-riairí; po ríglann-beartait a rceith ari ȝuallib a n-ðaifcedaí; po clíat-ðomardait a craifreáa compaic, ocúr a leabhar-ðaith-lenna laitíreá, gori ba airtbe aigbhéil anraata iatréin etiarru ocúr a n-ectriainn, ré h-innáirba a n-earcáirat. Ocúr o robrat airmha, innillti, uprlama, fa'n innur rín, po h-eagrad aen cat̄ aðbal, orcapáid, inorlíg d'feárlair Eírenn in aen inaod, fa díreic n-delb-ðigraif n-Ðomhnaill, mar̄ fóngleir in *τ-υγδαρι*:

Do

of a hireling soldier, a mercenary; and it is used in the Leabhar Breac to translate the Latin *satellites*, as in the following passage: “*Unitas Diaboli et satellitum ejus, &c., bale i m-bia oentu diabail ocúr a ðrosc-amur.*”—Fol. 24, *b. a.*

⁵ *Ye highminded kerns.*—A céitíephnn. —*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his *Antiquities of Ireland*, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry

of Marleburgh *Turbiculi*, and by others *Turbarii*; that they fought with javelins tied with strings, with darts, and knives, called *skeynes*.

It is remarkable, that in this battle no mention is made of the *Gallowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the gallowglass from the early English settlers. His words are: “*For Gall-ogla signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then pedes gracis armaturæ, and was*

Ye highminded kernes^s of fame,
Give battle around the king of Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets^t and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances^u and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall; as the author testifies :

" They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

^t *Protecting helmets*.—*ᚓ caebappuſ cumocig*.—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

^u *Warlike lances*.—*ᚓ cƿai, echu coinnƿac*.—The ancient Irish weapon called cƿaiƿeac, was a lance with a long handle.

It is curious that there is no mention of the battle-axe in this story. The Irish had battle-axes of steel in the time of Giraldus, but he says that they borrowed them from the Norwegians and Danes. The military weapons used by the Irish in the twelfth century are described by Giraldus Cambrensis as follows : Dist. III. c. 10.

" *Tribus tamen utuntur armorum generibus, lanceis non longis et jaculis binis: in quibus et Basclensium mores sunt imitati. Securibus quoque amplis fabrili diligentia optimè chalybatis, quas a Norwagiensibus et Ostmannis sunt mutuati.*"

Ledwich says that the lance was sixteen feet or more in length.—See his *Antiquities*, Second Ed. p. 283.

Do ionfhatar aen cath níb,
 i tír riúd-damna ocuig riúd,
 do iadhrat amhábach ríat,
 fa Domnall forait, find-liat.

Aip rín ro eprig tríath buidnech Taillten, i. Domnall, mac Aeda, fa trí i tímécell in éata aip na cónaingad, d'fírthuigad a inéll fa'n airmhaíct, ocuig fa n-aicébéli, ocuig do deacain a n-deiridh fa díchraíct, ocuig fa neig-éamhaisí, ocuig do éigertuigad a éorairg fa tríge ocuig fa tríealmaigéct, uairi ní amlaír po bui brollaíc borb-gep baobh-láramain, hóibh in éata comhluata, comeádair rín aip na tríoga do tríen-feárlaib Clann Conaill, ocuig Eogain, ocuig Airthíall, ocuig po inndraig in t-aird-riúd gur in maigim a m-boi Maelodair Maéca, co mairib Clann Colla fa éneap, ocuig ba h-eadh po raiad-eartar riu: d'liagáin dul tar éis cumdáilri éanach d'fórraíc Ulaid, ocuig n'innarba allmaraíct, uairi nírí éiúin baí comaiócheir-ri fa'n eipich do éorpnadair na Colla d'fórrba fíor-dilir Ulaid, o Ólind Ríge co bhearrpamain, ocuig o Ath in imairg co Binn, ocuig co Bóisír, mara fórgleir in t-uigdaír:

Feárlann Airthíall, lúanáer línd,
 o Ath in imairg co Binn,
 o Ólind Ríge riap co re,
 co bhearrpamain a m-briéirne.

Dom

^v *Oirghialls*.—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in

Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

^w *Ath an Imairg*,—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

^x *Finn*.—*Síap co Finn*,—i. e. from Ath an Imairg westwards, to the River Finn, which falls into the Mourne at the town

“ They made one battalion of them,
 Both princes and kings,
 They closed in a circle of shields,
 Around the firm, fair grey Domhnall.”

Then the populous lord of Tailteann, Domhnall, the son of Aedh, arose and walked thrice around the army when drawn up into battle array, to examine whether its border was well armed and terrible ; to see whether the rear was diligent and prepared for valiant deeds ; to examine whether the van was in thick array and well accoutred. For the fierce, sharp, fiery, terrible breast of that well-set and well-arranged battalion was composed of mighty men selected out of the Cinel-Conaill, Cinel-Eoghain, and Oirghialls^y ; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: “ It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River Finn*, and to Foithir;” as the author testifies:

“ The land of Airghiall, let it be mentioned by us,
Extended from Ath an Imairg^w to the Finn^x,
And from Glinn Righe^y westwards directly,
 To Bearramain in Breifnè^z.

of Lifford, in the present county of Donegal.

^y *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circuit of Muircheartach, p. 31. It is on the confines of the counties of Down and Armagh,

and the Danes’ Cast, which was the boundary between Ulidia and Oirghialla (see note ^v, *supra*), extends close to it.

^w *Bearramain in Breifne*, in the now county of Cavan. There is another celebrated place of the name on the coast of Kerry, six miles westwards of Tralee.

Until

Ðor éorain Muircheartach meap
þe clainn na Colla cneif-ðel,
o Ðlinn Con, ruatári na creach,
co h-Ualraig, Ðaire ðaipbprech.

Ro gellirat ðarriat, gnim-ápnat, glan-ápmac Clann Colla,
comad iat bud ariugid ait d'feapairb Eppenn, ocup ma dá compaiced
Congal ocup Maelodapí Maéa, con ciuclairtisó Congal da n-aná
þe h-imbualað; ocup muná aná, bíd innarfed a ngabala d'á éíri.
ba farlid in plait do na fréagartáib þin, ocup po impo a aðgat
arið-riðjat Ailisg, .i. ap Crunnmael, mac Suibne, co coonaðatib
clann oirðomig Eogain imé, ocup ba h-eat po þatdumptar þiu: Cia
dáma cunbdi clæn-breðta Congal do coþc, na uaill-briatéra Ulad
d'ípliugat, na do comdriugisud Clann Conaill ap fórbairib fóréicni,
inád arið-riðjat Ailisg? uair ni h-eanna aen laime, ocup ni
h-aicme aen aðar, ocup ni h-áppma aen máðar, na aen alta, na
aen tairþeapta, da cat-ðimeð comceneoil ap ȝean-ainniniugat
þloindti d'feapairb Eppenn, aðt þinne ocup ȝib-ri, mar fórbler
t-úððap:

Eogan

^a Until the vigorous Muircheartach wrested.
—Ðor éorain Muircheartach meap.—
This was Muircheartach More Mac Earca,
head of the Cinel-Eoghain race, and
monarch of Ireland from the year 513 to 533.

^b Glenn Con.—Ðleann Con.—This
would appear to be the glen now called
Glen-Con-Kane, and situated in the parish
of Ballynascreen, barony of Loughinsholin,
and county of Derry. The village of Dra-
perstown Cross is in it.

^c To Ualraig, at the oak-bearing Derry.
—Co h-Ualraig Ðaire ðaipbreach,—
i. e. the place originally called Ðaire Chal-

ȝaig, mic Ailemann (Book of Fenagh, MS.,
fol. 47, b), now the city of Londonderry.
It appears from Irish history that the
descendants of the Collas possessed a
considerable portion of the present county of
Londonderry, till they were dispossessed
by Muirehertach Mor Mac Earca, the Hector
of the Cinel-Eoghain. But after this pe-
riod the Cinel-Eoghain encroached to a
great extent upon the country of the
Oirghialla or Clann Colla, who, in their
turn, encroached still further upon the
Ulidians or Clanna Rudhraighe.

^d Crunnmael, the son of Suibhne,—i. e.

Until the vigorous Muircheartach^a wrested,
 From the descendants of the fair-skinned Collas,
The tract extending from Glen Con^b *in* a battle of plunders
 To Ualraig at the oak-bearing Derry^c."

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maclodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crunnael, the son of Suibhne^d, with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes^e of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

^e *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melan-

cholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baē Eoghan, mac Neill,
 Re ṽeoparib,—ba marib a maoib,—
 T̄pe ecc Chonall na ḡ-clearḡ-cruaib,
 Ó b-fuili a uairib a n-Uirce éiuom."

By which it appears that Eoghan was buried at *Uisce chaoi*, now Easkaheen, in Inishowen, not far from the city of Derry.

Éoghan iŋ Conall, cen c̄rað,
d̄iaf ̄coimmeaða, ̄caid̄, comlán,
d̄'én-þēct̄ ho compēnd̄, miad̄ n-ðal,
ocuŋ d̄'aen-þaip̄þeap̄t̄ rucad̄.

Conid̄ aip̄e r̄in iŋ inann feiðom̄ ocul̄ þaip̄ala, þaip̄e ocul̄ roð-
þaip̄ðēct̄, buað ocul̄ bón̄, ocul̄ b̄ráðaip̄ri, ho fagfrafðaþar að n-aw̄þeþa
aðaind̄, .i. Éoghan óiþðniði, ocul̄ Conall coip̄amach, tær̄ fop̄glef̄
iŋ t-ugðaþar:

Inand̄ b̄riathar̄ doib̄ 'ðá t̄ig,
o þé Þad̄raic iŋ Cairnig,
na dá m-b̄raðaip̄, ḡruad̄ f̄ri, ḡruad̄,
inand̄ buað, inand̄ vimbuad̄.

Ocul̄ d̄in fóþ, ni uil̄ d̄'fop̄écin aip̄ð-þigðe na do t̄þéiðib̄ t̄ig-
naip̄ að iŋ da cat̄-aip̄ðēct̄ ̄comceneoil̄ ri aip̄ a ̄celi, aðt̄ mád̄ ̄raef-
þluaiðed̄ rochait̄, ocul̄ comerði cat̄a i combaing iŋ aip̄echta uaind̄
'ðá teigema iŋ t̄igelnuþ; no aip̄ a n-aw̄þeþa iŋ aip̄ð-þigðe; ocul̄
cið eriðeim and̄, iŋ eicean comtuajurþtal cinnið o ̄cách d̄'a ̄celi
tær̄ a ̄cenn r̄in, tær̄ fop̄glef̄ iŋ t-ugðaþar:

In tan buf̄ rið Ríð Oílið
aip̄ r̄log Conaill ced̄-ḡruing,
ðliðið tuapuþtal cað að,
ó t̄á b̄ruðað co h-aip̄ð-rið.

In tan buf̄ rið Ríð Conaill
aip̄ r̄log Éoghan ḡan doðaing,

ðliðið

^f *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cata-

ract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class H. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

“ Eoghan and Conall, without doubt,
 Two of equal estimation, pure, perfect,
 Were conceived together,—honourable deed,—
 And at one birth were born.

“ Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies :

“ The same blessing^f to them at their house,
 Since the time of Patrick and Cairnech,
 To the two brothers, cheek to cheek, *is left*,
 And the same success and ill-success.

“ And moreover, these two warlike tribes of the same race have no monarchical controul or lordly ascendency over each other, save only that the party who happens to possess the lordship or the monarchy should receive auxiliary forces, and a rising out for battle *from the other* ; and notwithstanding this, they are bound to give each other an equal fixed stipend, as the author testifies :

“ When the king of Ailech is king^g
 Over the race of Conall the warlike,
 He is bound to give a stipend to all,
 From the brughaidh [farmer] to the arch-chief.
 When a king of the race of Conall is king
 Over the race of Eoghan, without opposition,

He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *MisachCairnigh*, which would ensure them success in all

the battles fought for a just cause.

^g *When the king of Ailech is king.*—For an account of the regulations here referred to, see the *Leabhar na g-Ceart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

oligid in cedna dib-rii,
o buig aillid-riig h-e uairtib.
Ni olig cœctapí dib malle,
taip a cenn ríin d'á ceile,
aict rluatiged pe peim rata,
iñ comeirgí cnuad catá.

Ba h-ead inro fuigíl ocuř fheargartá na h-Éogan-claindi ař h-ua n-Ainnmírech, co n-gebdír cutruma pe cár cuitged d'apd-cuicedaib Épenn do congbaile cleáti, ocuř do coínum cat-lairteac, ocuř cíd iat apd-mairte Épenn uile do impobař ař h-ua n-Ainnmíreac ař aen pe h-Ulltaib ocuř pe h-allmarcaib, co nač beirdir a briođa d'uđra na d'fóiríeicen imarcaid uad-rom na uairtib-rium, aict a m-beirad Congal ař a cairdine, no cár do crom-áipleach a celi ař latáir in láirte ríin.

Ba failid in fíalit do na fuigílib ríin, ocuř po indta uairtib co cat coínamač Conaill, ocuř ba h-ead po raiidearftapí ríu: iř dícta, ocuř iř duēractaigé dligtíre cinned ař cacht, ina cár cat-apreac comceneoil d'ář tecairceja gur tliapta; uair iř d'á bař cined bař cenn, ocuř iř d'á bař n-apreac bař n-apd-riig, ocuř iř agaib po fagad poplamur pláta peapí Fuimid, inund ron ocuř imcóngbail ecta, ocuř enig, ocuř engnuma na h-Épenn, marí fóigleř inrce Neill Nai-điallair:

Mo plait do Conall ced calg,
mo gaírced d' Éogan aillid-dearbg,
mo cpríca do Chaireppi cain,
m'amainri d' Énna inniain.

Ocuř

^h *Cairbre*.—Caireppi, or Cairebri, was the third son of Niall of the Nine Hostages, and ancestor of the Cinel-Cairbre, who were settled in the north of the present

county of Longford, where the mountain Sliabh Cairbre still retains his name; and also in the territory of Carbury, in the north of the county of Sligo.—See Tripart.

He is bound to give them the same,
As he is monarch over them.
They are not entitled on either side
Beyond this from each other,
Except *to furnish* forces to maintain a prosperous reign,
And a hard rising out for battle."

The speech and reply of the race of Eoghan to the grandson of Ainmire was, that they would do as much as any one province of the great provinces to sustain the front and maintain the field of battle, and that even though the arch-chieftains of all Erin should turn against the grandson of Ainmire, together with the Ultonians and foreigners, they would not carry off any advantage of battle or force from him nor from them, except what Congal would effect through friendship, or from both sides slaughtering each other on that day.

The king was joyful for these responses, and he turned away from them to the defending battalions of the race of Conall, and said to them, "You are bound to surpass all more zealously and more diligently than any other warlike hosts of our relatives whom we have as yet exhorted, because your head is of your tribe, and your monarch is one of your own assembly, and to you has been bequeathed the supremacy over the men of the West, which is the same as the maintaining of the achievements, hospitality, and valour of Erin; as the words of Niall of the Nine Hostages testify:

“ My lordship *I bequeath* to Conall of the hundred swords,
My chivalry to Eoghan of red weapons,
My territories to the comely Cairbre^h,
My foresight to the beloved Ennaⁱ.

And

Life of St. Patrick, Part II. c. 113, Ogygia, *i* Enna was the youngest son of king Part III. c. 85. Niall. His descendants were settled in

Ocup din iр oirb-ri pupailteи, ocup in buи leis leasgar, cuingidect caeа cat-lai€rech do congbaile, uair iр ib-ri tuijte tenna, troma, trena, tuimue, tucbala tamnaigte, ocup tarb-pedi€te tpear-lai€rech in talman; uair iр iat craideata baи cupad, ocup cetrada baи catmiled, ocup friegartha baи firlaе€€ firlai€recha fo€aigte buirbi, ocup baig, ocup briath-mejhda€t in beata, mar fonglej in t-ugdaj:

Conall pe coirtad cat€,
pe ne€t€i peim ri€-fplat€,
buirbe, i€t, iр engnum oll,
garit, gailegi, iр cnuair a Conall.

Ocup din iр jie fine caeа firl agaib-ri airmhdena na n-a€tarba d'airi, ocup d'firl-a€bri, .i. a €ro do €onam, ocup a €omarbui do congbaile, ocup duchur gan dilriusgad; ocup din iр do €omarbui Conall Gulban, or ganjibair, Eriu co n-a h-uigannab, ocup n dlid€irf€ a dilriusgad; ocup iр do comarbui in Chonaill cedna jin ariechur echta, ocup enig, ocup engnuma na h-€penn do €oim€t, ocup do congbaile, ocup do cuimniusgad a cluairiб ocup a craidevaiб baи catmiled; conid iat jin na ne€t€a ocup na ro-ducuра jio fáradair baи n-a€recha agaib ari fli€t baи ren-a€tar, o floindtej baи raei tuat€, .i. Conall glonn-mej, gaitlenna€, glac-láidir, garb-friegartha€ Gulban. A€t €ena, jio pad tuba, ocup jio pad tainfemad da baи tuat€iб, da mat toraiб jio tuited clo€-gnima Conall gan congbaile, uair ba h-€-riude f€igj fongneaptmar fine neapt-claindi Neill, mar fonglej in t-ugdaj:

Conall mac Neill, mic Echach,
cuingid cnuair, calma, cpeacach,

Tir-Enda, a territory containing thirty-quarters of land, in the present county of Donegal, lying between Lough Foyle and Lough Swilly, and in the territory of Cinel-Enda, near the hill of Uisneach, in Westmeath.

“ And, therefore, it is of you it is demanded, and to your charge it is left, to maintain the leadership of every battle field; for you are the strong, heavy, mighty, immoveable pillars and battle props of the land, because the hearts of your heroes, the minds of your warriors, the responses of your good champions, are the true basis and support of the fierceness, valour, and vigour of the world; as the author testifies :

“ Conall *is distinguished* for supporting the battle
 For the justice of the reign of a royal prince;
 Fierceness, clemency, and great valour,
 Liberality, venom, and hardiness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies :

“ Conall, son of Niall, son of Eochaidh,
 A hardy, brave, plundering hero;

There

ni boi do þá-é-laind að Niall
commaist Conaill na a comfial.

Conid cuimniúisti ceneoil aird-rið Ælenn conice rín.

Cið cia lær að forþann innrei in aird-rið, þo feaflgauðed feaþ
togaða, tul-boðb, tuairceptað, a tuairceirt cata cornamais
Conaill, þe bþortuð bþiathar, ocuþ þe tecarcaib tigernuair in
aird-þlaða h-úi Ainnmirec, i. Conall, mac Þaedaih, mic Ninedha,
o Thulaið Þati, ocuþ ó éracht-þortuð Toraig in tuairceirt;
uariþ nír líth leirlein a lardiuð, ocuþ nír mið a mor-þrégræst; ocuþ
þo deirig a duð-ðai n-ðibraicte, gura athéuþi uþræði co h-ainfere-
gach, ancelliði, að h-ua n-Ainnmirech. Ro éincaertar tþriuþ togaði,
tþiat-ainfach, á ceirt-lær cata cornamais Conaill, að incaib in
aird-rið eitir é ocuþ in t-uríðaþi, i. Main, ocuþ Enna, ocuþ Aip-
nelach, ocuþ þo toghadap tþi leatán rceith lan-mora i flæðnari
na plaða for eitir e ocuþ in t-uríðaþi; aðt éna do éuaid ceirt-ða
Conaill tþer na tþi rceiðaib ðriuim að ðriuim, ocuþ tþer in n-deirig
n-ðriuimníg vioðann, i. or-þriat oþríg in aird-rið co n-decaid in
ðaigær ðibraicthe, ðaþ bþoðad a bþaþci, i tul-muing in talman,
itir da tþaigid aird-rið Ælenn.

Óurífan nað at bþuinne do bean, ocuþ nað tþéð cþaði þo
clannuþtar, að Conall; uari, dá mad eað, ni aithlippigðeæra cod-
naðu catha man tþen-þeaflaib in tuairceirt, uari ni dluig ocuþ ni
ðligid

¹ *Baedan, who was the son of Ninnidh.*—Baedan, Mac Ninnidha, the father of this Conall, was monarch of Ireland for one year, A. D. 571.

² *Tulach Dathi*, is probably the place now called Tullagh-O'Begly, situated in the N. W. of the Barony of Kilmacrenan, in the Co. of Donegal, opposite Tory Island.

¹ *Black-darting javelin.*—Duð-ðai vio-

þraicte. — The *ðai* or *dart* referred to throughout this battle was the jaculum mentioned by Giraldus Cambrensis, in Dist. III. c. 10, where he says that the Irish had three kinds of weapons, viz., short lances, two darts, and broad axes. Ledwich says (Antiq. second ed. p. 283), that “the jaculum or dart is translated javelin, and described to be an half pike, five feet

There was not *one* of the great sons of Niall
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Ainmire, namely, Conall, the son of Baedan, who was the son of Ninnidh^j, from Tulach Dathi^k, and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin^l, and sent a shot spitefully and rashly at the grandson of Ainmire^m. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airnelach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnechⁿ, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldest never again reproach such leaders of battle as the mighty men of the

north ;

and an half long."

^m *Grandson of Ainmire.* — *Ua Ainnmirech* is translated Nepos Ainmirech by Adamnan, Life of Columba, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Ainmire" throughout.

ⁿ *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the Tale of Deirdre, in the Transactions of the Gaelic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

dhigid duit-riu clann Conaill do laidiud, na do luan-greafach, aet
muna faicthea, ocuif muna aifrigthea laige 'na lonn-gnimitaib pe
briuinnib a m-biobhad. Ocuif atbeirt na briathra y'a ann :

Ni dlig deag-rluaig d'uir-greafach
Do triatataib iif tainpremad,
A laidiud, a luan-greafach,
Orru mine h-aifrigthea
A ndicraet pe h-innifaidiv.
Cath Conaill iif comdicipa
Re coirnum cat-lairpech ;
Ced greafachit a cuilad-ryan
A feidh fein, a feamhlaet,
A luind i'r a laidiurect,
A cromac 'r a cobraidect,
A raije 'r a reitriug,
A rect rigdaio gao-guirmair
'Dha m-briortad co biobhadtaib.
Briortad foir da feiraiib-rim
Aigsti oifio a n-eircaraf,
Sleaga faena ari faengabail,
I lamaib a laec biobhad,
Ic faicill a fuitheolma,

A

ⁿ *It is not lawful to exhort a brave host.*—This is the kind of composition called Rithlearg. It is a species of irregular extemporaneous rhapsody.

Poems of this description are generally put into the mouths of Druids while under the influence of inspiration, or of heroes while under great excitement, as in the present instance. Many curious exam-

ples of this kind of metre are to be met with in the ancient Irish historical tale called Forbais Droma Damhghaire, preserved in the Book of Lismore. It is curious to observe the effect which the writer of this tale wishes to produce in this place. He introduces Conall, the son of a king, the mightiest of the mighty, and the bravest of the brave, as actually attempting to

north ; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

" It is not lawful to exhort a brave hostⁿ :
 On chieftains it is a reflection
 To be urged on, or exhorted,
 Unless in them thou hadst observed
 Irresolution in making the onset.
 The battalion of Conall is resolute
 To maintain the field of battle ;
 The first thing that rouses their heroes
 Is their own anger, their manliness,
 Their choler, their energy,
 Their valour, and their firmness,
 Their nobleness, their robustness,
 Their regal ordinance of great valour
 Setting them on against their enemies.
 A further incitement to their men
Is derived from the faces of their enemies being turned on them,
 Reclining lances being held
 In the hands of their heroic foes,
 Preparing to attack them !

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle ; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased

to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

Α τρεις-διέραχτς γνάχας-ρυμ,—
 Οε η φεταρ φιέταιλιμ
 Ορρο ρε ή-υαιρ ιμφερνα,—
 Α φυλ φειν 'δά φανθρανναδ.
 Ιαρ ριν νοάρ φοδαινγε
 Σιλ Σετνα ρε φετριδι,
 Φειδον ριν καχα φαερ-χιμιδ
 Ακυ ρε ή-υαιρ η-ιμλαιδι.
 Εννα-έλλαν ρε ή-ινδι-αιδιδ,
 Βογαιμιδ ρε βορβ-αιρλεά,
 Καερτενναιδ ρε κατ-λαχαιρ,
 Κενγυραιδ ρε ή-υρρειαιδι,
 Σιλ Φινραιδ ρε φαεβαρ-κλερ,
 Σιλ Νινδενα αγ νεαρτ-βριμιδ,
 Σιλ Σετνα ρε ροναιρτεέτ.

αδ

◦ *Clann Enna*.—Εννα-έλλαν, i. e. the race of Enna, the sixth son of Conall Gulban, ancestor of the Cinel Conaill. Their territory extended from the River Swilly to Barnismore and Sruthair, and eastwards to Fearnach, in the present county of Donegal.

◦ *Boghuinigh*,—i. e. the descendants of Enna Boghuine, the second son of Conall Gulban, who were settled in the present barony of Banagh, in the south-west of the county of Donegal, to which they gave name. This territory is described in the Book of Fenagh, fol. 47, p. a, col. a, as extending from the River Eidlnech, now the River Eany, which falls into the harbour of Inver, in the bay of Donegal, to the stream of Dobhar, which flows from

the mountains.

Ο Εονικος ο Τοβαρ οιλ
 Σιλιρ αρ ηα γαρβ-ήλειετιδ.

From Conaing, the third son of this Enna Boghuine, the O'Breslens, who are still numerous in Tirconnell, are descended. They inhabited originally the territory of Fanaid, but were driven thence, by consent of O'Donnell, in the fourteenth century, and a branch of the Mac Sweenys, who came from Scotland, was established in their place; after which, as we are informed by Duald Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

◦ *Caerthannachs*.—Καερτενναιδ, i. e. the descendants of Cacrthan, the son of

Their usual battle-incitement,
 Which cannot be resisted,
 At the hour of the conflict,
 Is their own blood arousing them.
 After this not tameable,
 Are the race of Setna of robustness,
 They possess the puissance of any tribe
 At the hour of the slaughter.
 The Clann-Enna^o are distinguished at the onset,
 The Boghainechs^p at fierce slaughtering,
 The Caerthannachs^q for maintaining a battle-field,
 The race of Aengus^r for resisting,
 The race of Fidhrach^s for sword-fighting,
 The race of Ninnidh^t for routing,
 The race of Setna^u for firmness.

Such

Fergus, who was son of Conall Gulban.

^r *Descendants of Aengus*.—Οενγυραιδ, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

^s *Sil Fidhrach*.—Σιλ Φιοραιδ; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

^t *Sil Ninnidh*.—Σιλ Νιννεδα, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

^u *Sil Setna*.—Σιλ Σετνα, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of

whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Τριυχα Θρα Ρυαιο πεβαιδ
 Μαργριχ, ιαργαιχ ινθεραιδ
 Ο Καλλ οάιν να εροθαηδ εαρ
 Κο ή-Εονιχ τοραμνο-χρεν-ζλαιρ.

Τριυχα δαχιμε m-blechta,— .
 Εολκανε luchο na queρτα,—
 Ο Εονιχ co θοβαρ n-οιλ
 Σηλιυρ αρ να γαρβ-χλειβτιβ.

Ο'ν θοβαρ οιργιρ ceona
 Τριυχα ζυιγδεχ, μικ Σheona

Ag rím cuiod caé cait-cinid
 Do cait Conaill compamairg,
 Cined molbtaé manaíreá,
 Tairbhs aicníd ná anaicníd ;
 Innrathsear h-ua Cinnmírech,
 Orrho im daill naé dlíg.

Ní dlíg.

Tíbif in flaitheasgarthaibh togda, tul-boirbha in tuairceartaithe; iñ do'n buirbhi bunaid, ocuip iñ do'n tul-milie tuairceartaithe in taem rím, a Conaill, a cait-milid! aicté cóna, in cualadair in rónáití remiðe, ren-poclach no fagbadaip na h-ugdair a pleictaib a ren-briatáin?

Feirbdi cait copuigad ;
 Feirbdi rluasg roíteasúr ;
 Feirbdi math mór-thórmac ;
 Feirbde bheo bhorfusád ;
 Feirbdi cloth cuiinniusád ;
 Feirbdi ciall comairbli ;
 Feirbdi eimech impíse ;

Feirbdi

Cup in abhainn iñ glan li,
 Danap comáinn Suilidhe.
 Táinchea Énna riap ar rím
 Co ðearpnus mór, co Sruadhair,
 Táirbaéic Tír Énna na n-gréasá
 Soip co Fearnach na feinnseá.

Lib. Fenagh, fol. 47, b. a.
 “The cantred of the boisterous Eas Ruaidh,
 The salmon-full, fish-full cataract,
 Extends from Call Cain of knotty nut
 clusters
 To the noisy, impetuous green river Edh-
 nech.

The milky cantred of Baghuine,
 Let all inquirers know,
 Extends from Edhnech to the bright
 Dobhar,
 Which flows from the rugged mountains.
 From the same rapid flood of Dobhar
 The cantred of Lughaidh, son of Sedna,
 Extends to that bright-coloured river,
 Which is named the Suilidhe [Swilly].
 The cantred of Enna thence westwards
 Extends to Bearnus Mor and to Sruhair,
 Profitable is Tir-Enna of horses,
 It extends eastwards to Fearnach of heroes.”

Such are the attributes
 Of the race of brave Conall,
 A praiseworthy tribe of spears.
 Wo to the known or unknown *who insult them* ;
 The grandson of Ailmire attacks them
 For a cause which he ought not.

It is," &c.

The king smiled at the haughty and furious answers of the northern, *and said*, “ This paroxysm is of the hereditary fury and of the northern madness, O Conall, O warrior ! But hast thou heard the mild proverbial string^v which authors have left *written* of the remains of their old sayings ? ”

“ A battle is the better of array ;
 An army is the better of good instruction ;
 Good is the better of a great increase ;
 Fire is the better of being stirred up ;
 Fame is the better of commemoration ;
 Sense is the better of advice ;
 Protection is the better of intercession ;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

^v *Proverbial string.* — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a prover-

bial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his “ Irish Minstrelsy, or Bardic Remains of Ireland,” vol. ii. p. 397. Lond. 1831.

Feiridh fir fiarfaisidh;
 Feiridh tuili tērtusidh;
 Feiridh gairdhan-foglaim;
 Feiridh fir fáit foglaim. P. c.

Líth gacá labartha leat, a airdh-rídh Eirenn, ari Conall, caín-learf caaca comairli éusidh, iñ ciallda iñ coircir mo comhreath; iñ firia na fuigili, gura fáit fadh-réidhigéidh feiridh oigh-bríatéra ána, amairfeána na n-airdh-rídh. Acht céna, beir do bheireath rmaicta, rmuaintis do necht rídh, naic díghir daír riagail do nechtis, a rídh-fhlaic, ari Conall; iñ am cintac-rí, dílpar a dobéir, ocúr icfara a anfia-cu, uairi ní h-anagria acht fir fhlaic a agairtheir oírlíne. Béiridh bheireath n-inndridh, n-díridh, n-uleirtenaigh, ari Domhnall; mar do tríall-airiu mo tuisig-bá-rí gan cairgill, gan comhéigad, tu-rí do tērfaig-dain gan díchell, gan dírlisgad, ocúr mo dalta, Congal, do cairgill buit-ríu ari colg-deir do claidimh, a Chonall. Ní fórbunn fhlaic maricair, a rídh-fhlaic, ari Conall, i. Congal do cairgil. Máda comhaisiú, cengeltaír agum-rí h-é, má iccaid a anfia-cu a up-gabair, uairi ní buid aitheachur engruma dam-rí do dalta do dí-cennad doit' aindeoin it' fiadnairi, a airdh-rídh Eirenn, ari Conall. Conad confad Conall ocúr a céart bríatéra ari comhreath iñ caita anuair conice rin.

Imthuig Domhnall, iñ delig-rein ré raeir-codnais d'á deirb-fine bodein, iñ h-uarrclaise, ocúr iñ h-innairba each feda, ocúr caic fóireighe ari a ucht. Ocúr iñ atchuir aegairfecht neirt-clainne Neill d'fóiríthín ari caic fórrán ari Chellaic, mac

Mailecaiba,

^w *Foster-son, Congal.*—Mo óalta Congal do cairgil buit-ríu.—King Domhnall is represented throughout this story as most anxious that Congal should not be slain, because his attachment to him was inviolable as being his foster-son.

^x *Cellach, the son of Maelcobha.*—Cellach, mac Mailecaiba.—This great hero was afterwards monarch of Ireland jointly with his brother Conall, from the year 642 to 654. He is the ancestor of the famous family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;
 A pillar is the better of being tested;
 Wisdom is the better of clear learning;
 Knowledge is the better of philosophy."

" May the choice of each expression be with thee, O monarch of Erin," said Conall; " the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. " I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." " I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. " As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal^w is to be spared by thee from the edge of thy right-hand sword, O Conall." " It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, " in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha*, above all, to watch and relieve

who are more royally descended than the O'Donnells, though inferior to them in point of power and possessions in later ages.—See genealogical table of the descendants of Conall Gulban, at the end of this volume.

Mailecasba, reach each, ocuř cuairt fheasgra Congail do comhriordal, ocuř comairc a ceitri n-daltaid n-decraindech n-dearbhaileirí do denim, .i. Maelduin ocuř Cobhac, Finnċad ocuř Faelċu; ocuř ro fiadnaig ař ařd-mairtib Ěpenn ař a aitelle, cumad fa cormaileři cōraigtei in catā rīn, ocuř fa ḫamail a ḫuidigtei, do coirigtear catā ḫep n-Ēpenn co bṛuinne bṛatā, ocuř atbērt na bṛiatēra ḫa:

Cleatā mo catā-řa fein
 Eoghan co Cairpri, mac Neill,
 tuirtei fulaing catā Cuind
 Conall co n-a Ěmma-čloind.

Connac̄ta iř Midig ūela
 a ūidach cuiř comdlúča,
 Laiȝnig, Muimníg, meř a mou,
 tuirge in catā 'ř a tēgor.

Alipigid mo catā can
 Alipgialla ocuř mo ūeoraid,
 me bodein a ḫarča třom,
 ūe ūinge caich do'n comlann.

Iř me Domnall, mac Aeda,
 mian lim cella do cāemna,
 mian lim Sil Setna ūan ḫaill,
 co třen a h-učt Clann Conall.

Mian lim Cenel Conail c̄uaird
 ūomum i ūcainnī ūciat-buam;
 Sil Setna, mo chined fein,
 mairg nač imgaib a n-aimriéiř.

Cennfaelat

¹ *Are Conall.*—In this quatrain Eoghan, of multitude to denote their respective Cairpri, and Conall, the names of three of races.
 the sons of the monarch Niall of the Nine Hostages, are put collectively as nouns ² *Are the shelter.*—The Irish word tuirge, which is cognate with the Latin *tectum*,

relieve the puissant race of Niall out of every difficulty, to respond to the onsets of Congal, and to protect his own four good-hearted, beloved foster-sons, namely, Maelduin and Cobhthach, Fionnchadh, and Faelchu. And he requested of the arch-chieftains of Erin, after this, that the armies of the men of Erin should, to the brink of eternity, be arrayed to the likeness of the arrangement and position of this battle; and he said these words:

“ The props of my own army
Are Eoghan and Cairbre, the son of Niall;
 The supporting pillars of the army of Con
Are Conall^y and the race of Enna.
 The Connacians and bright Meathians
Are its well-shaped thickset wood,
 The Lagenians and Momonians of rapid action
Are the shelter^z and protection of the army.
 The ornaments of my beauteous army
Are the Oirghialls and my sojourners^a,
 And I myself the heavy sledge
 To drive all into the conflict.
 I am Domhnall, the son of Aedh,
 I desire to protect churches;
 I desire that the race of Setna, without remissness,
 Should be mighty in the front of the Clann Conaill.
 I desire that the hardy Cinel Conaill
 Should be before me in the battle of strong shields;
 The race of Setna, are my own tribe;
 Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

ile, sojourner, pilgrim, or any one living out of his native country. The *deopaird* or sojourners here referred to were evidently hireling soldiers from Scotland or

^a *Sojourners*.—*Deopaird* signifies an ex-

Cennfaelad pléadaí, mac Garbh,
 Fingín coibdeanaí in Cairinn,
 triúr ele ba dætla a n-dreací,
 Maine, Enna, Airnelach.

Loingsíre, mac Aeda na n-dáim,
 ocúr Conall, mac Óaedaí,
 triúr meic Mailcoba na cland,
 Cennfaelad, Cellach, Conall.

Mo cuius meic-reá, deirg a n-dreach,
 Fergur, Oengur coibdeanach,
 Ailell iŋ Colgú naíc gann,
 ocúr in cuius ead Conall.

Iŋ iat rím cíthíre mo éinípp,
 rílán caic uile 'ma fuaibairt,
 neid im caic réid, boib a m-bann
 ag teict a n-aigéid ectráind.

Se fír déic do cíned Cuind
 po áirmeair i cenn comlann,
 ní uil pa nim,—mor in mod,—
 deic ceo laec poír dingebad.

Iŋ iat rím togam co tenn,
 i piadnairí feir n-Épenn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

^b *Cennfaeladh the festive, son of Garbh.*—

Cennfaelad pléach, mac Garbh.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin

or O'Dohertys; 2. Maelduin the father of Airnelach, Snedgal, Fiagus, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

^c *Finghin, the leader from Carn.*—Fingín coibdeanaí in Chairenn, is not mentioned in the Irish Annals or genealogical books.

^d *Maine, Enna, and Airnelach.*—These

Cennfaeladh the Festive, son of Garbh^b,
 Finghin, the leader, from Carn^c,
 And three others of bold aspects,
 Maine, Enna, and Airnelach^d.

Loingsech, the son of Aedh^e of troops,
 And Conall, son of Baedan,
 The three sons of Maelcobha^f of clans,
 Cennfaeladh, Cellach, and Conall.

My own five sons of ruddy aspects^g,
 Fergus, Aengus of troops,
 Ailell and Colgu, not penurious,
 And the fifth, Conall.

These are the sparks of my body,
 The safety of all lies in their attack,
 Ready in each road, furious their action
 When coming against foreigners.

Sixteen men of the race of Conn

I have reckoned at the head of the conflict,
 There is not under heaven,—great the saying,—
 Ten hundred heroes who would resist them.

These I select confidently,
 In presence of the men of Erin,

To

names do not occur in the Irish Annals,
 nor in the genealogies of the Cinel-Conaill.

^e *Loingsech, the son of Aedh.*—*Loingsech mac Oengus*, is not mentioned in the Irish Annals or genealogical books.

^f *Three sons of Maelcobha.*—*Tri meic Maelcobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

^g *My own five sons of ruddy aspect.*—*Mo cùig meic-reá.*—It does not appear

from the Genealogical Irish Books, or the Irish Annals, that any of these five sons of king Domhnall became the founder of a family, except Aengus, or Oengus, who was the ancestor of the O'Canannans and O'Muldorys, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafinnens, chieftains of Muinter-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, tiaf ocuf tafir,
dom' feitatem, dom' imdegail.

Cellaċ, mac Mailċaba ċpuim,
uaim d'fumitacht caċ anfoplaino,
ne fneadha Congail na cpeaċ,
Cellaċ cpoċa na caċ cleat!

Imċuċa Congail imħaiteri aġaino aċċa ele, uaiρi n-ċedawt ugdaiρ in da faijn-ej ir-Ċarrolla oħra i n-aenfeċċi, amai l-arrbejt in file:

Uidie ari n-uidie jo roich ri,
aifneiġ caċ ugdaiρ eolaiġ;
ni a n-aenfeċċi jo roich uile,
dā faijn-ej le h-aen duine.

Cid cia ari ari cuiġieġtarji sejrt in caċċa, ni he ajiro-riż Ulaad do bi co dubach, dobbonach, ná co beż-mennnach, ne bixxunne na bieżejligi bieħta ri; uaiρi ba dimain d'a ḥoratiċib deejb faijtine demin do venum do, ocuf nijri ċarċba do ċailgħennaib triall a tēgħiġi; ari ba komiċi neċċarriac d'ā ċaixiċib comiċi l-arrbejt do Congal, ne h-arrlaċ na n-amardead n-ixprejxa idhaq fuq-ali a aixleja ari; uaiρi nijri tħreisxet na tħri h-úrihe ujbarraxha, iżżeppi eifruum o uaiρi a tħixxim do tħath a tħiġi-bá, .i. Eleacto, ocuf Međeja, ocuf Terifone, konn h-e a riabja do ocuf a jaeb-ropċetul ri, faddeja do-ruum vurċad caċċa ḥoratiċ-dála, ocuf imħad caċċ a iomar-ħan, ocuf fuqba dha caċċa fip-piċċi; uaiρi iż-ann jo-ċaiġieġtarji in-niżi inoleħ,

^h *Rere and front.—Tiaf iż-żair, i. e. west and east. The Irish as well as the*

Jews used the same words to express the right hand and the south, the left hand and the north, the front and the east, and the back and the west.—See this fully il-

lustrated in O'Brien's Irish Dictionary, in voce DEAS.

ⁱ *Authors cannot give two narratives together.—Uaiρi n-ċedawt ugdaiρ.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the*

To be around myself rere and front^h,
 To attend me, to defend me.
 Cellach, the son of Maelcobha, the crooked,
I appoint from me to relieve each distress,
 To respond to Congal of plunders,
 Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives togetherⁱ, as the poet says :

"By progress after progress he passed through
 The narrative of every learned author ;
 Two narratives cannot all at the same time
 Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat ; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his tailginnis [*clergy*] to seek instructing him ; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him ; for the three destructive infernal furies Electo, Megæra, and Tesiphone, had not forsaken him from the time he was born until the period of his final dissolution, so that it was their influence and evil suggestions that induced him to stir up every evil design, meditate every contention, and complete every true evil ; for the snare-
 laying,

author quotes an old poet as authority for his arrangement of the subject. This quatrain seems to have been quoted from the biography of some poet or professor of literature, but it is now difficult to understand it perfectly, as the quotation is so short and the subject matter unknown.

The Editor understands it thus :
 "Progress after progress he made
 In reading the narratives of learned au-
 thors,
 Studying them one by one,
 For he could not attend to two together."

inoleðech, eprídan, aiodgill Electó ari sept-láp cleib ocuř craide Congail, ic maidem cač míruin, ocuř ic riugrað cača ríp-uilc. Ocúr din in maiþg mírcnech, mírunač, mallačtnach Megeira do čorai a calad-þorþ comnaidí ari sept-láp čarbaít Congail, ic taþra á taiblib a tengad, ocuř ic buadnaíri a bunndračaib a bria-þar; ocuř din in čenn clearfach, čoraiðec, čonntračta, tromaða, tūrþačtač, tūait-ebrač Terifónē taþraid reiñ aþd-čomur aþrech-aiř ari cuið cedraðaib comlana corrataid Congail, comðír com-ðírha reiñ re fopbað cača ríp-uilc. Ðuri ub tříer na h-áriþb iþerntaíri ríp tuičteř na tři pecadha rūðrača aþtrigðer cač aen, i.e. rcpúðud, ocuř imþáðud ocuř gnim, feib aþvejt Fóthud na Canóine:

Electo rðruðuř cač col,
Megeira ríp h-imþaðud,
Terifónē reiñ co ríp
cuiþeaf cač caip i copp-ðním.

Conad he a n-aþlač ocuř a n-imþide-reiñ aþr-řim fa deþa do gn̄an čomaiþli a čapat do čuimniugad, ocuř iř iat fa deþa dó beit co meþeda, mičellið itiř Ulltaib ocuř allmaþrčaib aðaig Máirti þe maiðm catá Muigí rúad-linntig Rath, co tainic třath rúain ocuř rám-čodulta do na rluagðaib; ocuř po čodail Congal iap ríp þe cuið-þogar na cuiþleann cuiil, ocuř þe fopcað paðemail, rúafraíðech, ríp-třuað na téð ocuř na timpán 'gá tadvall d'aigðtib ocuř d'fopmnadhaib eand ocuř inȝen na rúad 'gá rúar-þeinem. Aðt čena, ba tinnabrad třoch do Congal in coðla ríp, do reiñ mar iř gnac̄ rúba ocuř rámaitgðtì ríp-čodulta ic aþtriuðad cač aín þe bjuinne

ⁱ *Fothadh na Canoine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—

See Annals of the Four Masters at that year, and Colgan, *Acta SS.* p. 783.

^k *Tympan*.—*Timpán*.—Various pas-

laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine^j said :

“ Electo thinks of every sin,
Megæra is for reporting,
And Tesiphone herself truly
Puts every crime into bodily execution.”

And it was *the influence of* their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympans^k struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal; but indeed hilarity and agreeable

sleep

sages can be produced to show that the and not a drum, as might be supposed Irish *tímpán* was a stringed instrument, from the name.

bhrúinne báir, ocúr pe h-íónaib aitheáda. Aicté céna, nír cumhcais Congal ari in cooldud rín guri éan Dúbhdiaid dhráit na bhríatára beca ria:

A Chongail Chláín comeprig,
Cíndréit t'eccerait h'indráigíod;
Oírd meli mian ruain riú-láigé;
Suan pe bár bhríct bodbá;
begg bhrísa bebrat bi baé midláct;
Moé-eilíge mian feinnd ocurr fritáiré;
Bóirtcéid n-galann grúth-mád nemhíor mbodba;
bhrút fola,—eacraír éupad,—
Chugut a Chongail.

A Congal.

Ír duaisbhréac pom dúnífciúr, a Dúbhdiaid, ari Congal. Ceird aegairé, fagbúr a éidí itír faelairí gan imcoiméid, agus-t-ra iarlam, ari Dúbhdiaid. Doisg ní h-óir aegairé cooldud 'gá céatáraib; ní dat coiméadair inill iarmlaistair-ru d'Ulltaib; buid fine ari n-a fodaíl aicme Olloman dár t' éirí; buid laitripcé gan lan-gabair ariú-roirí ailleáitír gáca h-Ulltaig ari t' aití. Aicté cíid compad pe carraíg comairí do tróichír pe na tíug-ba! Do comhiglair do énead, a Chongail, ari Dúbhdiaid; Dena rín ruáin pe t' aití, ocurr pe h-árd-máitíb Éirenn, ocurr imzaib míochraír na Maistre inat marbtaír co marbtaíb Ulad umut in aen marigin.

Táinig

¹ *But indeed sleep, &c.* — The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; bíobáinn an feap 'n a cooldaíd agur an bean d'a fáipe péin.

^m *To thee O Congal.* — A Congail clain-

comeprig.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep¹ come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words :

“O Congal Claen arise,
 Thy enemies approach thee ;
 The characteristic of an imbecile is the desire of constant lying asleep ;
 Sleep of death is an awful omen ;
 Little energy forebodes the destruction of the coward,
 The desire of the hero and the watchman is early rising ;
 An inciter of valour is a proud and fearless fiery-champion,
 Fervour of blood,—the characteristic of a hero,—
Be to thee O Congal^m!

O Congal,” &c.

“Disagreeably hast thou awakened me, O Dubhdiadh,” said Congal. “Thou dost like a shepherd who leaves his flock among wolves without a guard,” said Dubhdiadh. “It is not the business of a shepherd to sleep over his flock: thou art notⁿ a vigilant keeper of a flock to the Ultonians; the race of Ollamh^o would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock.” “Thou hast *sufficiently* avenged thy wounds, O Congal,” said Dubhdiadh, “make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place.”

A

English.

ⁿ *Thou art not.*—**Ní** **oat**, i. e. *non es.*

^o *Race of Ollamh.*—**Oicme** **Ollaman**, i. e. the race of Ollamh Fodhla, who was one of the most celebrated of the monarchs

of Ireland, and flourished about the year of the world 3227, according to O’Flaherty’s Chronology.—See Ogygia, Part III. c. 29. This monarch was ancestor of Congal and of all the Clanna Rudhraighe.

Tainic aind ñin taem célli cumaile do Chongal, gur canuptar: cia d' árd-élanntaib h-ír fuaile tejmarr ari tuisg-ba, ná tairiur gan marbán? ocuif iñ deig-ris mar Domnall co n-árd-matéib Eirenn uime, o rímtar a ro-marbán, ocuif iñ imcúibd i d'Ulltaib d'á n-airpleach do'n éur-ra, ari Congal. Ocuif cidead ro triallaind teicéid in taçair rea ocuif mo tefaragain ari tuisg-ba, mar a tait mo dñaiti 'gá deirb-fairtine ñam mo tuisitim iñ in taçar-ra; ní tefaragh trú teicéid; ní tariba éc d'ingabail, uairi trí h-uairi nac imgairbheir, .i. uairi éca, uairi gene, uairi coimpeirta, ari Congal. Cen co h-imgairbheir éc, imgairbheir ág, ari Dubdhaio, uairi ní deir ne dia deirg-martrra ari dañib, ocuif atbeirt in laid jui:

Imgairb ág 'r ñod imgéba,
a Chongail Mullairg Macá,
mac Aeda, mic Ainnirech,
cúsgut i cenn in catá.

In catá ñin ro togbairiu,
iñ ro fuaghrair cén laige,
iñ ñam mara móir-connair
duit catéusad ne t'ainde.

In catá ñin ro togbairiu,
a laic ceirft na da cómlann,
bíod ñam mara móir-connair
duit catéusad ne Domnall.

Domnall

⁹ *Descendants of Ir.*—D' árd-élanntaib h-ír.—The most distinguished of the race of Ir, son of Milesius, were the Clanna Rudhraighe, of whom Congal was at this time the senior representative.

⁹ *It is profitless to fly from death.*—This is still the prevailing feeling among the illiterate Irish peasantry, who are con-

stantly heard to say “what is to happen must happen: whatever God has foreseen must come to pass exactly as he foresaw it, and man cannot change the manner of it by any exertions of his own.”

The common saying among them is, “*It was to happen.*”

¹⁰ *Mullach Macha.*—Mullairg Macá,

A confused gleam of reason then beamed on Congal, and he said, “Which of the great descendants of Ir^p has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion,” said Congal. “But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death^q; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception,” said Congal. “Although death cannot be avoided a battle may be avoided,” said Dubhdiadh, “for God does not like that men should be slaughtered;” and he repeated this poem:

“Shun the battle, and it will shun thee,
O Congal of Mullach Macha^r;
The son of Aedh, son of Ainnire,
Approaches thee at the head of the battle.

In that battle which thou hast raised,
And which thou hast proclaimed without feebleness;
It is the *same as* swimming over the mighty-waved sea,
For thee to contend with thy foster-father.

In that battle which thou hast raised,
O just hero of the two combats,
It is the swimming over the mighty-waved sea,
For thee to contend with Domhnall.

Domhnall

the summit or hill of Macha, i. e. of the hill of Armagh. Congal is called of this place, because it was in the territory of his ancestors, previously to the year of

Christ, 332, though not included within the limit of Ulidia, his own principality, which comprised no portion of the present county of Armagh.

Domhnall Óúine aρo ȏalair,
 ῥaiρi ná ῥluag̃ in domam,
 da n-deapn̄daiρ oρm allmaraiρ,
 do fuicfidíρ do in conair.
 Eol ðam aιnm in ðaip̄e ȣea,
 co τi in b̄rata Óaip̄e in lath̄a,
 b̄id e aιnm in muiḡe ȣea
 maḡ cuanach Muiḡi Raṭa.
 b̄id Maḡ naṭ o'n poth-mal ȣa,
 maḡ oρ aip̄e in átha,
 Caip̄n Congail in cnocán ȣa,
 o niusḡ co lait̄i in b̄rath̄a.
 ȏiaid Suibne na gealtusgan,
 b̄id eolach ȣeač ȣač n-dingna,
 b̄id gealtán t̄luaḡ fann-çp̄aideč,
 b̄id uačad, n̄i ba himda.

Im̄daiρ.

ba

^s *Domhnall of the lofty fort of Balar.—* Domhnall Óúine aρo ȏalair.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom

of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

^t *Oak-grove.—Óaip̄e,* is translated *ro-boretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

^u *Daire in latha,* is in Mac Morissy's copy more correctly *Óaip̄e na pl̄aṭa*, i. e. the oak grove of the prince or king. There is a place of this name near Dungiven, in the county of Derry, anglicised Derrynafaw, but the name is not now to be found at Moira, where this battle was fought, so that the druid is out in his prophecy.

^v *Suibne shall be a lunatic.—Óiaid*

Domhnall of the lofty fort of Balar^s

Is nobler than *any of* the host of the world ;
If the foreigners would do my bidding
They would for him leave the way.

I know the *future* name which this oak-grove^t *shall bear*,

Until the day of judgment—Daire in latha^u.
The name of this plain shall be
The beautiful Magh Rath.

It shall be called Magh Rath from this prosperous battle,

A plain over the brink of the ford ;
This hillock shall be called Carn Congail
From this day till the day of judgment.

Suibhne shall be a lunatic^v,

He shall be acquainted with every fort^w,
He shall be a pitiful, weak-hearted maniac ;
Few, not many, shall be his attendants.

Shun," &c.

It

Suibhne na gealtugan.—That is, Suibhne, the son of Colman Cuar, chief of Dal Araidhe.—See Buile Shuibhne, or, “The Madness of Suibhne,” a curious romance, generally added to the Battle of Magh Rath, for an account of the rambles, freaks, and eccentricities of this chieftain, after the Battle of Magh Rath, from which he fled panic stricken, in consequence, as it is alleged, of his having received the curse of St. Ronan Finn, abbot of Druim Ineas-gliann, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

^w *He shall be acquainted with every fort.*
—**Bi**o eolach **re**c **gac** **n-tingna**, alludes

to Suibhne’s constant roving from one place to another. **tingna** signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissy’s copy, however, this line reads, **bi**o ecclac **pe** **gac** **n-1oona**, i. e. he shall be afraid of every kind of weapon.

Ba díomáin do Óubhdiaidh fir na Féir-fáiri do éairítem pe Congal; acht cena iu comgairfead Ceann con co Congal, i. gilla tairíri do'n tríat milid, gúra fáidearthair h-e d'fírriugad cleisi Conaill ocúr aird-grinnne Eogain, d'fios in phabair glair no geimleáca itír caé dá n-áiríaid n-incomlaint acu. Mar do canad a cét-éomraistíb a cupaid, mar deaibhéar aip deirgribua Conaill:

Ro cindréit comaire ple cnuaid,
Aípnélaí, mac Ronain Ruaid,
Ocúr Suibne Mind do'n muig,
Mac féir-fáirta Íearadair:
Seimel itír each da éir,
Do Chonaill ocúr d' Eogán,
Co ná fámlaó óg na ren,
Dib gémad tennetá teicéd.

Inund uairiú iu comairead Cenn con iu tairdeilb na torca rín ocúr iu impa Domnall deiríel aip copuigad in catá, ocúr iu fíréigertar Domnall daib min-oírbib in muig, ocúr at conairearum éisigí Cenn con, ocúr na aitíon aibar a tóicéill ocúr a tectairíeácta; canad aithe rín, iu páist iu tóin-féarair in Tuairceirt: at ciúra éisigib gilla do gillib Congail ocúr Cenn con a comainn rein, ocúr do fedaírra aibar a tóichill, do tairbher bair tuairisibalaír ocúr d' fírriugad bair n-inmill, in bud éonglonnta copairgáib bair cupaid, ocúr mun bud ead iat, co na córpaigeach Congal ariu-mairí Ulad na allmuraí i n-éigearaib, na i n-geimleácaib. Conad aithe rín, a oísh, bair aird-riúig Eirenn, leagair lib-ri earrá ocúr iútará bair n-eiríriúid, ocúr bair n-etgud co trácht-áitlennaitb bair tráiged, d' folac

^x *Phalanx, &c.*—Clíat cártais explained by Peter Connell, in his Dictionary, as a body of men in battle array, and he explains grinnne, in the margin of Mac Mo-

rissy's copy, p. 71, by the modern words neart no oairgean, i. e. “strength or bulwark,” but the latter word must be understood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenncon, a faithful servant of the lordly hero Congal, was called, and he despatched him to reconnoitre the phalanx^x of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in *Dergrubha Chonaill*^y:

“They came to a stern resolution,
Airnelach, son of Roman the Red,
And Suibhne Meann, on the plain,
The truly expert son of Feradhach,
To put a fetter between every two heroes
Of the races of Conall and Eoghan,
So that neither young nor old
To them, though pressed, might suggest flight.”

At the exact time that Cenncon was sent to perform this business, it was that Domhnall turned round to the right to view the array of the battle; and he looked over the smooth surface of the plain, and perceived Cenncon coming towards him, and perceived the cause of his journey and message. Wherefore, he said to the mighty men of the north, “I see approaching you a servant of the servants of Congal, by name Cenncon, and I know that the cause of his journey is to reconnoitre so as to describe you, and to ascertain your battle array; *to see* whether your heroes be linked together with fetters, in order that if they should not be so, Congal may not array the arch-champions of Ulster or of the foreigners in locks or fetters. Wherefore, O youths,” said the monarch of Erin, “let down the verges and skirts

of vision of the monarch’s army which consisted of the Cinel Conaill, Cinel Eoghain, and Oirghialla.

^y *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

folac̄ ocúr d'fhoróib̄ad na raeir-geimleć ren-iaraind rním-cen-
gailt̄, po h-imnaiçed oíraib̄. Tóghbaíó ocúr taibhénasíó, chioicéid
ocúr círtíthnaisíó na glabhradu rúaiéinti, róil-íaraind, po rúid-
ígeò aír bár n-geimlecaib̄ glan-cúmta, glar-íaraind, ocúr taibháisó
trír̄ tróm-ðairí borpba, buadnairrecha, buirfeadairí, do éir̄ gráine
ocúr geinidect̄a ír̄ in n-gilla, cumad bhéic-ðeáctairíeáct borpbláinḡ
do beirad d'innraigisó Ulað ocúr allmaraí. Ro tincad in tecúr̄
rín ag tréan-ferhaib̄ in Tuaircirt. Ocúr aír cinned caíca caingne
daír̄ fhorcongair in t-airid-riúig oírr̄, co tucfádair trír̄ tróm-ðairí,
borp-buadnúracaí, buirfeadairí, cop̄ línad̄, ocúr gur luat̄-meadhrad̄
in gilla do gráin ocúr do geinidect̄, d'oilílt̄, ocúr d'faenneall, ocúr
d'fóluamain, guri ob ead̄ po cetríagairt̄aír̄ cùige, gur gemit̄ glan-
riadaí, glar-íaraind do ríeagairt̄ itír̄ caíc̄ da cír̄aíd do Conall
ocúr d' Eógan ír̄ in uair̄ rín; ocúr po mnt̄a uaiéib̄ d'innraigisó
Ulað ocúr allmaraí, co rí amhrí a ait̄eर̄e, ocúr gur éagair a ðeáct-
airíeáct ba fíadnairí doib̄. Ír̄ de rín po cíanúrt̄aí Congal, ca
h-airír̄ a fuiil Dubhdiaid̄ Ór̄ai, a ógu, bair̄ eiríum; Sunna, bair̄
eiríum, nim fadá fír̄ fáir̄eर̄i, ge mad̄ deircairí fír̄ demin duit̄, aír̄
Dubhdiaid̄, ocúr ni éacceá fír̄it̄ e, ge mad̄ acallam̄ inleáit̄ ba lainm̄
let̄. Óo [i. dol] duit̄ amlair̄, bair̄ eiríum d'airíeर̄i ocúr d'fír̄fégad̄
fír̄ n-Éireann uam̄-ri, guri ob do ríeir̄ do tóir̄ta ocúr do tuairis-
bala aír̄ fíaléib̄ Fúinid̄, cíoréáct-ra mo caíca, ocúr rúidíghfet̄ mo
roícrainde.

1r̄

² *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters

were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen ; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show^z, shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message.” The mighty men of the north attended to these instructions: when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, “Where is Dubhdiadh the druid, O youths,” he said. “Here,” replied the other; “I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest,” said Dubhdiadh; “but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview.” “Thou art to go, therefore, from me,” said he [Congal] “to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces.”

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies’ forces. The whole story is extremely curious; the Editor is not ac-

quainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Is and rín do deácat Óuibhiaidh co h-Árd na h-imaircři, conaú
 aifř ro fesgurtař uada, ocuř at conairc in cat̄-laem cupata, co-
 raiſt̄i ař n-a comeagair, ocuř in τ-rocraidi rónairt, raf̄-innillt̄i
 ař n-a ruidiugad; ocuř dér b' imd̄a ařečt̄ examail, ocuř grianne
 gráinemail, ocuř raeř-rrluasg róinemail ař n-a ruidiugad d'feá-
 raiřb̄. Eppen in aen mao, nír an, ocuř nír adair, ocuř nír delig-
 eft̄ař aře, na aigned, na inntino Óuibhiaidh i n-dreim díb rín, ačt̄
 mao iř in τrien-řočiaidi tarpoda, τor-řat̄ra, tuairceartaiř, at
 conairc ſe cneaf̄ in ařu-řlathā h-uí Aínmírech, ſe grianmađačt̄
 ocuř ſe gráinemailačt̄ na laečiaidi rín leř, con-a n-đreann-moř-
 jaiřb̄ dořcidi, ocuř co n-a clad-mailgib̄ cupat̄ ic folac̄ ocuř ic
 rorvidbād faiřcrena na ſeinned. Ocūr dín ſe h-urgrain ocuř ſe
 h-anacentačt̄ leř na lend-břat̄ ligda, leth-řada, lebař-clannač,
 ocuř a n-inar n-óir-eagair ař n-a ſorjilled dár ſorjnnab̄ na ſiř-
 laech. Ačt̄ céna jo combuaidhrit̄ cetřada Óuibhiaidh ſe ſorgrain
 a faiřcrena, ocuř jo mao uaiřt̄ib̄ co tinnernach, ocuř a ţeangá
 ař luth, ocuř ař luamain, in eadair-řoll a aigđi, ař tuř ocuř ic
 τriall, ocuř ic tinnřceoul teřta ocuř tuaircibala na τrien-řoc-
 raiđe rín do tabairt; ocuř támic ſeme co lař longdroirit Ulađ
 ocuř all-marič, gur in inad ař comdeir do čach a ſomfēgad ic
 ařneir a ařt̄iřc, ocuř ic tařra a ţečtařečta, ocuř jo mao ař
 ařd-maiřt̄ib̄ Ulađ ocuř allmariach, ocuř ařbeřit na břiathra ſa:

At ciu cat̄-laem čuđaiř-ři,
 A Ulltu 'řa allmariču,
 Oll-čat̄ ágmař eřidein,

Cupata

^a *Arl na h-imaircři*,—i. e. the hill of the espying or reconnoitering. In Mac Morissy's copy it is written more correctly, *Arho na h-imaircře*.

^b *Excepting only*.—This clearly shows that the battle was written to flatter the pride of the Cinel Conaill.

^c *Wide-folded shirts*.—*Leno-řpuz* was

Then Dubhdiadh went to Ard na h-imairesi^a, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only^b upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts^c, and by their gold-embroidered tunics^d returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

“I have seen a mighty army approaching you,
O Ultonians and foreigners,
It is a mighty, valiant army,

Composed

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

^d *Tunics*.—Inap is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cúrtaid crotád, cormuimac,
 Bráeċda, fonnmaq, foirtamail,
 Sermach, reitrec, rōtecair,
 Taiprech, triat-lonn, taiprimech;
 Co n-imad aqm n-inmillti,
 Brá'n cat aq na cōrsgad.
 Blaith féid, feta, foirtinech,
 Rigda, lio-dar̄g riuitenta,
 Díriuch, dpeach-dear̄g doit-lebap,
 Dúniar̄-liat glonn-meap, d̄riuad-córga,
 Aq ceapt-lápi in catá r̄in,
 'Dá cōrtud, 'gá cōrsgad,
 'Dá laidiud, 'gá luamairiceat;
 Gaedil uime aq aqm-lar̄ad,
 Ic foillriusgad riupindi,
 Na fleta ór a fuilte r̄ean;
 Tríchá tailgenn tógaidí,
 Re h-ua Sedna aq palm-ċeadul;
 Ni poich intleċt aen duine,
 Ni t̄ic d'innpcne aen tengad,
 D̄emad tengá tré-poclac,
 Pír-uġdaip no olloman,
 Túp na teiħt, na tuarjebail,
 Domnaill co n-a deaġ-muinniġ,
 Re h-imad a n-óz aqmach,
 Re għibtiżże a n-ġaipcedach,

Re

° *The Gaels.*—**Ðædil uime.**—Gaedhil is the name for the Irish of the Scotic or Milesian race in general; and the name is here rather incorrectly applied, unless the

writer wished to make the Druid remark that king Domhnall had the Gaedhil ONLY about him, while Congal had people of different nations who would not fight

Composed of brave, defending heroes,
 Who are furious, willing, valorous,
 Firm, puissant, docile,
 Aspiring, lordly-strong, invincible,
 With abundance of well-prepared weapons
 Throughout the arrayed battalions.
 A KING fierce, intelligent, steady,
 Royal, furious, resplendent,
 Upright, ruddy-faced, long-palmed,
 Grey-visaged, active, red-cheeked,
 In the centre of that army,
 Steadying it, arraying it.
 Exhorting it, guiding it ;
 The Gaels^e around him glittering in arms,
 Showing the legitimacy
 Of the king *under* whom they are ;
 Thirty select clerics^f,
 With the descendants of Sedna, singing psalms ;
 No intellect of man could conceive,
 Nor could the language of any tongue,
 Even the *three-worded* tongue
 Of a true author or Olave,
 Recount, delineate, or describe
 Domhnall and his good people.
 From the number of their armed youths,
 The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

^f Clerics.—Τριχα ταιλγενν τογανοι.—
 Here the word ταιλγενν is used to denote

a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.

Re leapdaict a laeċ-paide,
 Re meanmnaisi a mori-mileo,
 Re tpiat-luinne a tpien-taipreč,
 Re mam-ġraim a noċt-claide,
 Re pcat-ġlaime a pcat-luipreč,
 Re h-oll-ġriθ a n-eċ-paide,
 Re poċčum a pann-ġriatach,
 Ic imluad, ic eitealaq,
 Ap iċ-ċonċi a n-ārdo-ċpaípreč;
 Aen ɔjtem vib jo depp-naisqret,
 Do gaġ-ġaġad aq-ġan-ġoġla,
 Cenel Conaill compamais,
 Čined in jiġ jo nejtpaip,
 'N a tħimċell 'għa teġrafġaġ,
 Ic jaġi uż-żgħid p-ġem-ġiun,
 Chompaip caċċa cath-laiħħpreč.
 Tiucub duib na tuarixċebail,
 Na taqib-ċoddnaċ tuarċeħtač :
 Dub-ġluuq u-ġietla, danaqda,
 Bejjgħaċ, foxtien, foħoġda,
 Ġruuġda, ġlann-meaqi, ġnawiġ-let-ċan,
 Aħro, aħwax-ċċa iż-żid,
 Co n-ġiea n-niċċi-ġħadha,
 Ic tuuġe 'r-riċċa tħimċellad,
 A n-ġruuad iż-żi a n-ġulban-ġum ;
 A leakan a laec-ġmeiġġad,
 Qobal ead a n-ulcan-ġum,

Impiegħi

^g *Fierce.* — Ɗanaprod literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

^h *Fomorian-like.* — The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,
 The highmindedness of their great soldiers,
 The lordly vigour of their chieftains,
 The glittering dreadfulness of their exposed swords,
 The brightness of their defending coats of mail,
 The high-spiritedness of their steeds,
 The rustling of their standards
 Streaming and floating
 From the points of their lofty spears.
 One party of them excel
 The hosts of famed Fodhla,
 The valiant Cinel Conaill,
 The tribe of the very puissant king *himself*
 Around him defending him,
 Clearing *the way* before him,
 The obstructions of each battle-field.
 I will give you the description
 Of the bull-like northern chieftains :
 A bold and fierce^g black host,
 Furious, mighty, Fomorian-like^h,
 Grim, agile, broad-faced,
 Tall, terrific are they,
 With tufted beardsⁱ
 Covering and surrounding
 Their cheeks and their mouths,
 Their faces and their heroic chins.
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

IV. [1465], by which the Irish living within the English pale are commanded

ⁱ *With tufted beards.*—See Act 5 Edw.

to shave off the beard above the mouth.

Impiðio gá n-imleannab;
 Clad-mailegí na cat-miled,
 Þorþrit tarí a þabþadaið;
 Þrótbla na þerj fomórdva,
 Þruvit of-luasg i þorþillisud.
 Tarí fomnaib na fír-laeð rín;
 Cþoicenn clum-dub ceatnaití,
 Inðrðamaile cað aen loðair,
 Fil impu ari na þorþilled;
 Ni léig með a menmanrað,
 Ðoib aþd-ċennur d'aen dúnne,
 Aðt begán ari þratðairri,
 Þorðaemait d'ua Ainnmíreč;
 Ðan cír, na ðan ċomeṛði,
 Uatib do tig tigearma,
 Leat̄ uṛgraini eṛrørum
 Ríar na h-uilb Eogain rea.
 Maið do ria d'á raiðio rium,
 Tarí a tarí fa tigearna,
 Ina cþó fa chnef-þruinne.
 A Ulltu 'r a allmaichu,
 Maið for fil ic þurhauði,
 In aþid-rið fa n-eṛðit rium,
 A delb-rein iþ deṛgronaigði,
 Ða cað delb daði deð-cumad,
 Tarí eṛca 'n a oll-ċuigðeath,
 Samal aigði h-u Ainnmírech,
 No tarí griein of glan-pennab,
 Ðreac Ðomnaill ari deð-larðad,
 Of cínd caich atcīu.

Riðrað

They reach to their navels.
 The prominent eyebrows of the warriors
 Grow beyond their eyelashes.
 The garments of these Fomorian men
 Are valuable embroidered garments folded
 Over the shoulders of these true heroes ;
 The black-wooled skin of a sheep
 Is the likeness of every article of dress
 Which is folded about them.
 The greatness of their highmindedness does not permit them
 To give supremacy to any man,
 Except a little, which, through relationship,
 They cede unto the grandson of Ainmire,
 Nor tribute, nor obeisance
 Do they render to the house of a lord.
 They bear *a kind of* half detestation
 To all the race of Eoghan.
 Wo to those who seek them,
 Because they stand by their lord,
 As a rampart to his very breast.
 O Ultonians and foreigners !
 Wo also to those who are awaiting
 The monarch with whom they rise up :
 His aspect is more dignified
 Than any that was well-formed ;
 Like the moon, in his great province
 Is the face of the grandson of Ainmire.
 Or like the sun above the bright stars
 Is the face of Domhnall red-glowing
 Above all who see him.

Ríghaib Ailis oll-đočač,
 Ailis-clann Eogain anriata,
 Sil na Colla compamač,
 Ó'aeñ tairb pír na h-Éogancáib,
 Do deir Domnaill doit-lebaib,
 Ríghaib Tempiach taeb-đlaine,
 Cupairt Cruačna clad-uaine
 Do éat-čliu na Conallač;
 Laiđnig Liamhna lenn-mairi,
 Muimníg Muigí móř Feman,
 Ocup Chaitl éomdalair,
 I coptair in catá pín,
 'N-a foimhneib 'n-a iap-cúlair.
 A amair, a an-urraib,
 Ailis-pír Eirenn ečtaig,
 Oll-triúan Þaedel gabaitrium,
 Re h-érgi, ne h-impreair,
 I túr catá at éiu.

At cíu c.

Þuria féil ic paelaib do corp, aip Congal, ocuř Þuria pailid
 fiač árimusige óř do bjuinne, iř puail nach aip clair cetrada aip
 cupairt, ocuř nač aip meatair meirneč aip mor-þluag, ne teinne na
teprta

^j *The loud-voiced.* — The compounded adjective *oll-đočach*, which was the cognomen of two of the Irish monarchs, is translated *grandieucus* by O'Flaherty, in Ogygia, part III. c. 31.

^k *Race of puissant Collas.* — Sil na ȝ-Colla, i. e. the men of Oirghiall.

^l *Green-sided Cruachan.* — Cupairt Cruachna, i. e. the inhabitants of the province

of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

^m *Lagenians of Liamhain.* — Laiđnig Liamhna. — The inhabitants of Leinster were called Laiđnig Liamhna from Dun Liamhna, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced^j princes of Ailech,
 The high descendants of valiant Eoghan,
 The progeny of the puissant Collas^k,
 At the side of the race of Eoghan,
 On the right of the long-palmed Domhnall ;
 The princes of the fair-sided Tara,
And the heroes of the green-sided Cruachan^l,
 With the famed battalion of the Conallians,
 The Lagenians of Liamhain^m of beautiful shirts,
 The Momonians of the great plain of Feiminⁿ,
 And of Cashel of assemblies,
 To support that battalion,
 In squadrons, in rear-troops.
 The soldiers, the adherents
 Of the monarch of noble Erin,—
 The third part and upwards of the Gaels have come
 To rise up to contend, in the van of the army
 Which I have seen.

I have seen,” &c.

“ May thy body be a feast to wolves^o,” said Congal, “ and may the ravenous ravens rejoice over thy breast ; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

ⁿ *Plain of Feimin*.—*Muīge Feimin*, of the plain of Feimen, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgrafton southwards to the River Suir, and from Cahir to Sliabh na m-ban, and to the boundary of the territory of the Hy-Eirc, in the south of ancient Ossory.

^o *May thy body be a feast to wolves*.—

Τυρα φέιρ ic φαελαῖς oo φόρρ, is modernized in Mac Morissy's copy τυρα ab φέιρ αγ φαελκοναῖς oo φόρρ. The word φαελα is certainly here used to mean wolves, though the most usual name for the wolf is φαελκο or μακτηφ. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

tefta ocuf na tuarufcbala tuair ap afd-matib Eirenn, fá n-aifid-ri. Acht aen ní, ní h-inchérit d'ánpadair fíreá fiafbaifte, fiafcránaí, fiaeb-fórcetaí na fean-dhruad, ap na fiafbrad do cíe-nellaib na cfrine; ocuf ní mó i fmedair fíre fuiglí ocuf fórmolta fára, fórbannaí, fórfáiiblige na filead, ap n-a m-buidéacuf do brefetairb tróma, tairbeartacá tríat gáca tíre ina teacan. Acht atá ní céna, ap Congal, tuingim-ri fáma' tréiöib tigernai, mun-bad fíell ap eincé dam-ra dhaí no deigfear dana do díth na do dícenad, i f do luat-imcár mo lama-ra tigfádir do tróim-nella tuisg-baí-ra periu fia cumairfcdír na catá cectartha ra ap a céli.

Leic aír, ale, na h-imraid inanairíce, ap Dubdai, muna éi mo taeat laití tuisg-baí-ra leat i f in laithea fia i fuilim, a Chongail, a cùinigid, ní muirbhfeiru míri na neac eli dair eir aiflíg na h-aen-Mairtí fia; uair ní biarú ag baigur na ag buaónaíri ap biaibair o'n Mairt-laití fia amac co bruinne brefatá. Acht aen ní, cíod aibal agairb-ri mo tefta-ra, ocuf mo tuisairfcbala ap tríat buidneac Tairlten, ocuf ap gléiri n-Óaedel, baigim-ri brefatá, gurá bec do trían a tefta ocuf a tuarufcbala i tanac-ra gur tráfta. Ap mri fufair aingel d' ainglib mam-foillri naem-nime do tuarem a tefta ocuf a tuarufcbala, i. pe fuiléim a ri, ocuf pe h-árm-ghair a n-alpeí, ocuf pe mernig a mileo, pe coméiné a cupad, pe grianamhac a n-gaircedaí, pe lonn-briut a laeáraidi, pe tairm-ghrit a tréan-féar, pe h-olbdaí a n-amur, pe h-átlairme a n-ogbad; ocuf din for pe fuacdaí a fergí, pe grian-faircraí a n-gairtlem, pe baob-olur a m-briatach, pe loinniúig a luirneí, pe claf-leití a cloídem, ocuf pe leabairdaí a lebair-rciat, pe ráp-oluití a pleag aí

n-a

^p *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

^q *I swear by my characteristics of a lord,* —i.e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering^p, imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord^q, that, were it not a violation of protection^r in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Taillenn and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their standards,

^r *Protection*, *einech* in this sense undoubtedly means protection or guarantee.

n-a ruisiugad i lamaib a laec-miled. Aict aen ní, no pad feidm, ocúr no pad uimairí aírig no rír-lairc ruispeas ne péigad a féinnes, ocúr ne taibhreid a tuarúrbala, .. ne bperim, ocúr ne bolgfa-dais a cupad, ocúr a cat-milead, ne rpengeal ocúr réitpeadas a rinnreip, ocúr a ren-daine ic rantsugad da bair rantsid ri; ne rriuthlaid ocúr rriangair a n-ghraigí n-gléarta, n-glomair-cennra, i g-comluí fa caiprecháib, i coirtuaid ocúr ic codnugad in catá impu aip each aírd, guri ob rciéa, rceimhneacha maití na miled, ne méd a pedma, ic rorugud na fear, ocúr ic codnugad in catá, uair ní cennra a cupaid ne codnugad, ocúr iip tocráid ne tríatáib

a

^r *Coats of mail.*—Re lóinnige a lúipech.—The Irish word lúipech, which is supposed to be derived from the Latin *lorica*, certainly signifies a coat of mail, but antiquarians do not admit that the Irish had the use of mail armour so early as the period at which this battle was fought. Giraldus Cambrensis, who described the battle dress of the Irish in the twelfth century, says that they went *naked* to battle:—“*Preterea nudi et inermes ad bella procedunt. Habent enim arma prouonere. Inermes vero dimicare pro audaciâ reputant et honore.*” (Dist. III. c. 10.) And O'Neill's bard, Mac Namee, in describing the havoc made of the Irish in the battle of Down, fought in the year 1260, states that the English were in one mass of *iron*, while the Irish were dressed in satin shirts only.

Leatrom oo cuaor 'ra éas
Doill acor Daeibl Temprac:
Léinte caem-rroill aip clóinn Chumh,
Doill ina n-aen-þroin iapuinn.

“Unequal they entered the battle,
The Galls and the Gaels of Tara :
Fair satin shirts on the race of Conn,
The Galls in one mass of iron.”

If, therefore, lúipech means *mail armour*, it would go to prove that this account of the battle of *Magh Rath* was composed after the Irish had adopted the custom of wearing armour from the English, unless it be proved that the ancient Irish themselves had the use of it, and left it off afterwards in the twelfth and thirteenth centuries; but this will hardly be admitted. The utmost that can be argued in favour of the antiquity of the tale is, that it might possibly have been composed after the Danes had introduced the use of armour into Ireland. But it looks on the other hand very extraordinary, that there is no mention made of the battle-axe throughout this whole story, a fact which would seem to prove that it was written before the time of Cambrensis, when almost every Irishman carried a

standards, the shining of their coats of mail^r, the hollow broadness of their swords^s, the great size of their shields, the closeness of their lances^t fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled-tamed steeds bounding under chariots^u, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for

their

battle-axe, as they do walking-sticks at present. “*De antiquâ imo iniquâ consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a securibus nulla securitas.*” (Dist. III. c. 21).

^s *The hollow broadness of their swords.*—*Re clap-letri a g-cloioem.*—In Mac Morrissey’s copy *pe glan-tanéneimci a g-cloioem*, i. e. by the bright glittering of their swords. It is remarkable that Giraldus Cambrensis makes no mention of the sword among the military weapons used by the Irish in his time, though it appears from all their own histories, annals and historical tales, that they had the *cloioem*, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus’s description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that

in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

^t *Lances.*—The *Steag* was certainly the *lance* or *spear*.

^u *Charioteers.*—*Fa cairptechanib.*—This seems to refer to war chariots. The word *cairptech* is thus used in the *Leabhar Breac*, fol. 49, *b, a*, which puts its meaning beyond any doubt:—*Atá eis
trí la Fionáin in cetsugusó tucarrap do
cloimh lippel, co tanic ma n-oeargáin
re cet CAIRPDECH cengaité, ocup
repcat mille tpoigtech.*

This is a reference to Exodus, xiv. 7:—“And he took six hundred chosen *chariots* and all the chariots of Egypt,” &c.

α ταιριμερς, ουριρ ιρ τεργυρα τογαιδι τιγερμαιρ, ουριρ ιρ μιγλι
 φειγι, φειλαμανδα, φορβαρτασα φιλεδ φορταρ ουριρ μιφυιργερ ιατ
 γαν βαρι η-ιννραιγιδ δαιρ ιν ρειβ, ουριρ δαιρ ιν ριαγαιρ ιο οιδαιγρετ
 βαρι η-αρδ-ναιτ, ουριρ βαρι η-ολλομαιν αδδραιβ; ιαιρ ιρ αεν ρειμ
 ουριρ αεν ρυν ακυ υιλ δ'α βαρι η-ιννραιγιδ. Κο δαβραταρη μορ-σατα
 Μιμαν μιαν ουριρ μολβταιρι γιε μανδαρ να μορ-δλιαν; πορρατ
 λαμνεχα, λαν-ολβδα Λαιγιν ου λαταιρ δ'α λυατ-σορνατ; πορρατ
 εροδα, κομδιερα ευραιδ Σρυαένα ουριρ Κοναέτ ιε κομφρεγρα ιη
 σατα; πορρατ βροτλα, βορβ-ράιτεχ, δρεαδ-γλυαζ δοιννε, ουριρ
 Λαεχραιδ Λιαθδρομα; πορρατ ρύνταιρ, ραντασα, ραριαγτιγ βορβ-
 γλυαζ βαγαχ, βιαρταιρι, δύιριφεδαέ, σογεραέ, εροδα, καιρδεμαιλ,
 λαεέδα, λυατ-γαριγ λεομαντα, ρεριδαέ, φορδρυαμδα, ρερέοντα,
 κενναρ, κετφαναχ, κοινκενοιλ Κοναιλ, ουριρ Εοραιν, ουριρ Αιρ-
 διαλ δ'αεν-ταιρ ουριρ δ'αεν-λαιμ ουριρ δ'αεν-αιγνετ δ'α βαρι η-ινν-
 ραιγιδ. Ιαιρ ιρ ιαιτειρ ναχ ελαιτερ, ουριρ ιρ τριέν ναέ τιαζαρ,
 ουριρ ιρ ταιρριριβ ναέ τογαιρτερ, ουριρ διν, ιρ δο κομβαιρ, ουριρ δο
 κομεργι να ευραδ ριν έιγαιρ-ηι ναέ φαιρει δυινε δο'ν δινε δειδε-
 ναέ ρα Ηλαδ ουριρ αλλμαραέ α ζυατ ινα α τρεαβ-αικμε. Ουριρ διν
 ειδ ιβρι δο φαιεμαν αναδ αρι φάμ-κομαδαιρ διδα, ηι h-ανφαδ ιη
 τ-αρδ-φλαιτ h-ua h-Αινμιρεέ, αρι η-εργι α φεργι, ουριρ αρι κορυγαδ α
 σατα, ουριρ ο'ν ιαιρ ιο λαδρατ ουριρ ιο μικόμπραιρετ ιμε α η-αεν-
 φεέτ κομεαζαρ ευραδ Κοναιλ ουριρ Εοραιν ουριρ Αιρδιαλ, ηι μό
 να δο μιρβυιλιβ αιρδ-ηιρη να η-υιλι τιεραδ ταιριμερς τρεαταιρ ουριρ

τρεη-ρυαταιρ

^v *The Bregian hosts of the Boyne.—δρεαδ-γλυαζ δοιννε.*—The River Boyne flows through the plain of Bregia, which was the ancient name of a very extensive tract of Meath, containing five cantreds or baronies. Dr. O'Conor says that the Boyne formed one of its boundaries, but this does

not agree with the ancient authorities, which place the plain of Magh bolg [Moy-bolgue] in it, and describe it as extending beyond Kells, and as far as the River Casan.

δρεαδ-γλυαζ δοιννε, would also bear the translation “the fine troops of the

their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne^v and the heroes of Liath-druim^w are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will ever see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Ainmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and

Boyne," but this is evidently not the meaning intended.

^w *Heroes of Liathdruim.* — *Cæchpaoi* *Liathdruim.* — Liathdruim was one of the ancient names of Tara Hill, which is con-

stantly used by the poets, to the no small confusion of their readers. For some account of the five ancient names of Tara see Petrie's History and Antiquities of Tara Hill, p. 106.

τριεν-ρυαταιρ in αιρο-φλατα h-vi Αινινιρες ο'α βαρ η-ινηραιδιο ; δυρι
οβ ρυαιι λαρ έαρη-έριεναιρ in ταλαν βα a έραιστιβ, αρ η-δεργαδ
α δρεχι, οευρ αρ η-δρίριαδ α δρυαιδι, άρι ρυαιηηιηδαδ α ρυρε,
οευρ αρ νοέταδ α νιαν-κλαιδιμ, αρ ρελαν-βεριτυδαδ α λειειτ, αρι
τοχαιλ οευρ αρι ταιρβεναδ α σραιριγι σενη-δηιηριμε κατα ορ α σινδ
ι σερτ-αιριδι, βα'ν ρρολλ-μερζι ρυαιένιδ, ρρεβναιδι, ραεβ-έραπαχ,
ρολυρ-ρενναχ, ρεντα, βα ρρεθαιτ, οευρ βα ρυνιγιτ ρλεζα οευρ
βραταάα βρεαс-μεργεαδα αιρο-μιγραιδι Ερενν υιλε, αρ καс αιρο,
οευρ αδβειτ να βριαθηρα βα :

Ro tógbait na meargi tsear,
aig riúd Domnall iñ in tpeir;
nít bia luag fuicfi do cenn,
at ciu cat luath iñg Epienn.

Atant uile na pomul,
m̄ geib eagla na omun,
iñ ead luat̄aiḡir in cat̄
fenḡ mori añ h-ua Annpheach.

Méd a claidim gairdín, gairdín,
fuil na deir déitla ónairind !
ír mét a rceirí moír ne air,
med a laighe leatán-glaib.

Fuilit tpi neoill of a cind,
nell gopim, nell dub, nell fino;
nell gopim in gairced glain gle,
if nell fino na fírinde.

Fu'l

^x *Consecrated satin banner.*—**Sentra.**—The cathach of St. Columbkille which was a consecrated reliquary of that saint, was generally carried in the banner of the

Cinel Conaill ; it was kept by Magroarty, who resided at Ballymagroarty, near the town of Donegal.

The size of his broad green spear.—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Ainmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner^x, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter ;" and he [Dubhdiadh] said these words :

"The standards have been raised to the south ;
 There is Domhnall in the battle ;
 Thou wilt not be joyous, thou shalt leave thy head ;
 Thou shalt see the mighty army of the men of Erin.
 They are all alike ;
 They take neither fear nor dread ;
 What hastens the battle
 Is the great anger of the grandson of Aimmire.
 Oh the size of the expert blue sword
 Which is in his valiant right hand !
 And the size of his great shield beside it !
 The size of his broad green spear^y !
 There are three clouds over his head,
 A blue cloud, a black cloud, a white cloud ;
 The blue cloud of fine bright valour,
 And the white cloud of truth.

There

Meo a laighe leāchan-ghlaib. Gratianus Lucius renders the word *laighe*, *lancea*, in his translation of Keating. It is stated in the Bardic History of Ireland that the

province of Leinster took the name of *Laighen* from the introduction of the broad-headed lance by Labhra Loingsech, one of its kings, from Gaul.

Feul of a cind agh eisimis,
cailleach lom, luat agh leimnig
oif eannaib a n-apm fa rciat,
iif i in Morrighu mondhliath.

In fod aip a fuirmenn riu,
'r aip a toirmenn a tpirsion
pe medhio fuamhing a ior,
iif dia ma'p tualainig a corc.

Comairli uaim dom' atair,
biod comairli co faeain,
pe midium na cat co n-dhrain,
a da' riusd do eogbail.

Ro τ.

If ann ri po mid ocuif po muaidhing lapla ainghit, e trocasai Ulað,
.1. Congal Claein, comairli duaisbprech, demnacda, d'irrisgad engh-
numa Ulað ocuif allmairach, do teirtusgud a tapaid ocuif a tpien-
lamair pe cuif i in catá, naic gabad ocuif nach geimlized vif aict
each oiream aip a n-airpeocao élang, pe tuiif ocuif pe teirtusgud a
tapaid. Conad e airpeas uafarartari fum oifio pe fiomad caéa
fir Ulltais ocuif d'fir allmairac, .1. caic fa reach uairtib da innrai-
gio i pprim-irrata a puibli. Ocuif feir fuacda, folgrianna co n-dub-
da n-danabrec co cind coindlige cnuaid lethair in aicill popgair
iif in daera h-airrann, ocuif feirgloinn popmeir fir-dhranda feaircon iif

in

² *Morrighu*.—*Morrighu*.—She was one of the wives of the Dagda, and the goddess of battle among the Tuatha de Dananns, the colony which preceded the Scotti or Milesians in their occupation of Ireland.—

See Battle of Magh Tuiredh, preserved in the MS. H. 2. 16. in the Library of Trinity College, Dublin, where this Mor-

rigu is introduced as the Bellona of this people. In the Book of Leinster, fol. 16, b, b, she is called the daughter of Erumas, and said to have resided in the *Sighi* or fairy palaces.

³ *The Earl of Ulster*.—*Iapla Ulað*.—Is *Iarla* an original Irish word? Was it borrowed from the Danes? or are we to

There is over his head shrieking
 A lean, nimble hag, hovering
 Over the points of their weapons and shields :
 She is the grey-haired Morrigu^z.

On the sod on which he treads,
 On which he lays down his foot,
 So much has his eye sparkled,
 None but God can repress him.

An advice from me to my father,
 It is an advice with reason,
 Before the battalions of terror shall be viewed,
 To raise his two hands.

The standards," &c.

It was then the malicious and merciless Earl of Ulster^a, Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to flight*^b on their courage being tested and tried; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this: each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin^c with a hard leather head, in readiness to thrust, was at the one jamb [of the

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

^b*Flight.*—Óp a n-aipeoċaió.—The text is here corrected from Mac Morissy's copy.

^c *Fearful javelin.*—Fep co n-dub-ġa, &c.—For a similar anecdote, see Leabhar Gabhala of the O'Clery's, an extract from which is printed in the Preface to Circuit of Muirchertaeh Mae Neill, published by the Irish Archaeological Society, p. 21.

in' uirgaid ele co n-uirgairc imriemair iairnairi airi, i cengal do éuallli coéairgáití congbala. Duacáill bhoigdá ic a bhoigtaid 'na ceirt-fáradh pe éoig no comgheirfacht. Ocup in tan ticfaoi Ulltach no allmaraic etuigiu, in inad a airmid, do beiread feir in cnuad-dai cind coindlige foirgum airi i' in dafra h-uirgaid. Ocup clíreó in cù éinigí fa'n cuma cétá aír in uirgaid eli. Da filleadh no da foirpeáitse in feir rín pe fíriomhodh fír in foirgáim ocup pe cnuad-gloin in chon ic uir-nochtad a fiacal ocup ic comorluigusad a caiprait d'a téigeadh no da éirean-gabair, do gabhá ocup do gheimligthea gan fuipeas e-rein. Ocup dín in té ticfaoi gan riopacht gan riobisgád a h-uathbáraibh in airig rín do leigthea gan lan-gabair. Aict éna i'p e iob airigid uirgabala pe caic i'p in cleair rín Óubhdiaid Órai. Doisg i'p pe pprím-féagi na riuplá po foirtad ocup po h-uirgabair efrein ic doila aír díbla ocup aír dafraí, pe huatbair in foirgáim rín. Cid tiraíct ni fírit feir gan élang no gan etírlen co Feirdomun Fhileá, mac Imórain, uairí ba h-eirein con ciuchair in coin tipe n-a caiprait guri comhoind a craití d'a cláidem catá 'n-a clíab, ocup po oírt feir in foirgáim i'p in uirgaid eli 'na ceirt-deigaird gan caisill d'a craití. Ocup tucuirtarí tibi beimenna bídabanair gan caisill gan comféigead, do Congal, do dígair a dobeairt aír Ulltaib occup aír allmaraícaib, guri mairbúrtarí Óair Óann, mac Eilir Óeirigh, a dalta, ba fiadnairi do. Ocup a gilla Óair Óann, mac Sluaigain, ceann cumdáig occup commoréata caicá cláen-dala le Congal. Im gabair iapla Ulad Feirdomun ic tabairt in tipe bemi, guri benúrtarí in cláidem ina ceirt inad, guri comhoind in imdáig n-airgeáir

^d *He was taken and fettered, &c.—i. e.* those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to

fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would “byde the brunt to the death.”

the door of the tent], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay^d. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [i. e. *mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman^e, but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck

the

^e *Ferdoman the Bloody, the son of Imoman*.—No account of this warrior has been found in any other document.

écair tóempi co talmain. Acht céna baigim co fír, ar Íoradomhun, nád dephair do dufcad díbhergí, ná d'fhorbhad fír-uile itir Éirinn ocuig Albain nád aithfiind-reá oírt, muna imgealbthea in iad. Acht atá ní bud aircíri aind, i. e. eisí gur tóartha, ocuig na catá do cioruigus, ocuig na cupaid do comghearracht, ocuig na h-áid-maití d'acallaim, ina na h-áinmíri ocuig na h-áinmíne tucair ar Ulltaib ocuig ari allmaraícaib do'n tucat-béart gur tóartha; uairí iñ feidom oír na fedaonnaib, ocuig iñ fórnearpt nád fulaingstéir fíath-ris Feári Fhinnid, i. Domhnall, mac Aeda, do neart-fhéagairt amuig. Rot fia buaid, a cat-mhliú, ari Congal, iñ pecht Rúdriatgeach rín, ocuig iñ fíreagair fír Ulltaig; acht céna, bid a fír agut-ra, gorta fír fíreartail cacha fíath, círc ocuig círrfáidéi catá cupaid Congal, ari feidom ocuig ari engnum, ari dñchur, ocuig ari deag-gnim. Ocuig ja luaidetar in laid reá, ocuig laibheritáir iñ in laid, ari iñ earrbádáis d'a h-adbair :

Ériú, a Chongail Maíca,
ocuig copairg na catá,
mór in feidom fa tucair laim,
iñd mar Domhnall do dñgbail.
Cid ma bud feidom mór dom' laim,
duine ari domhun do dñgbail,
me bodein am ronn catá,
am ua iñd iñ ro-fíath.

Finnaid

^f *King of the men of the West.*—Fíath-ris Fhinnid,—i. e. of Ireland. Keating writes that Crioch na bh-Fuineadhach, i. e. the county of the Hesperides, was the second name which was given to Ireland.

^g *Success.*—Rot fia, a verb defective, is explained *take or receive* by Peter Con-

nell; it occurs very frequently in the Book of Lismore, but it is not explained in any printed Irish dictionary.

^h *The argument of which is defective.*—This shows that the writer of the story had ancient MS. authorities for his facts.

ⁱ *Macha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. “I swear truly,” said Ferdoman, “that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West^f, Domhnall, son of Aedh, this day.” “Mayest thou have success^g, O warrior,” said Congal, “*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero.” And this poem was spoken, the argument to which is defective^h:

Ferdoman.—“Arise, O Congal of Machaⁱ,
 And array the battalions,
 Great *is* the task thou hast taken in hand,
 To resist a king like Domhnall.”

Congal. — “Why should it be a great exertion for my hand
 To resist any man in the world,
 I myself being a bulwark of battle,
 The grandson of a king^j and a great prince.

Know

ⁱ *Grandson of a king*—*Am ua pr̄g.*—See pedigree of Congal, at the end of this volume, from which it appears that he had just claims to all that he boasts of, for he was descended from the most heroic and most ancient line of princes that Irish

history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Finnaird *gá* lín *ata* amuig,
 mac Aeda, aird-ri^g Ailig?
 in fitir neac uair *gá* re,
 in lia doib ina dúnne?
 Coic cuiigid, a deirid ann,
 atait in iatáib Eipeann,
 atait uile, aiblib gal,
 i t'agaird acht aen coiced.
 Ata imarcaid eli,
 i t'cenn, a uí Ruadhraig,
 at coiced fein, feidm n-gialla,
 Conall, Eoghan, Aigialla.
 Albaireig uairn na n-agair,
 i f' cuiig ced a Cinn Magair,
 vingebat cuiigid mao cat,
 ceití meic aillí Eachach.
 M'amairi^g ocu^r mo deorair,
 i n-agair Ceneoil Eogain,
 me bodein ocu^r mo gail,
 i n-agair Ceneoil Conaill.
 O' Ulltaib no^c ari pupail lem,
 a ceitípe comlin 'na cenn,
 nír lia laec cnuai^r do clecht gail,
 o' feirair Eirenn na d' Ulltaib.

Ro

^k *Arch-king of Ailech.*—Aigialig Ailig.

—After the desertion of Tara, in the year 563, the monarchs of the northern Hy-Niall generally resided at Ailech, near Derry.

^l *Descendants of Rudhraige.*—A uí Ruadhraig.—See Congal's pedigree at the

end of this volume.

^m *Cenn Maghair.*—Cinn Magair is still so called, by those who speak the Irish language, but anglicised Kinnawee; it is situated near Mulroy Lough, in the barony of Kilmacrenan, and in the county of Donegal. In the paper copy *Dun Mo-*

Know ye the number that are yonder
 With the son of Aedh, arch-king of Ailech^k?
 Does any among you know as yet,
 Whether they are more numerous than we ?”

Ferdoman. — “ The five provinces, it is said,
 That are in the land of Erin,
 Are all,—great their valour,—
 Against thee, except one province.

There is another odds
 Against thee, O descendant of Rudhraighe^l,
 In thine own province,—a capturing force,—
 The races of Conall and Eoghan, and the Airghialla.”

Congal. — “ The Albanachs from me against them,
 And five hundred from Cenn Maghair^m,
 The four beauteous sons of Eochaidh
 Will repel one province in the battle.

My soldiers and my exiles
 Against the race of Eoghan,
 Myself and my foreigners
 Against the race of Conall.

For the Ultonians I would not deem *it* too much
To have four times their number against them,
 There were not more heroesⁿ, accustomed to battle,
 Of the men of *all* Erin than of the Ultonians.

Of

naid is read instead of *Cinn Maghair*, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

ⁿ *There were not more heroes,—i. e. Ul-*

ster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pad dív Conchobar coip,
 no pad dív Fergus, mac Róig,
 no pad dív do Choin na cleir,
 no pad dív Conall comdeir.

Ro pad dív do clainn Róra,
 rect meic aillí Fergusra;
 no pad dív Celteair na cat,
 ocup Laegaire buadach.

Ro pad dív luict Conaille,
 Aengus, mac Laime Óaibe ;
 no pad dív, ba feirfe in val,
 Naíri ocup Aínlí i f Árdan.

Ro

° *Conchobhar.*—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

¶ *Fergus, the son of Roigh.*—Fergus, mac Roigh.—He was king of Ulster immediately preceding Conchobhar Mac Nessa, by whom, and whose myrmidons, he was dethroned. He afterwards passed into Connaught, where he was received by Olill, King of Connaught, and his queen, the celebrated heroine Meave, who assisted him to wage a war on the Ultonians, which was carried on for the space of seven, or, according to others, ten years.

¶ *Cu of the feats.*—Cu na-g-cleap,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, “*fortissimus heros Scotorum.*”

¶ *Conall.*—Conall,—i. e. Conall Cearnach, another of the heroes of the Red

Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

¶ *Race of Ross.*—Clann Róra,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

¶ *Sons of Fergus.*—Secht meic Fergusra.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note ¶. These were Eoghan, Feartlachtgha, Corc, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of Connacht, was the mother of three of these sons, viz., of Conmac, Ciar, and Corc, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Firbis's Gencalogies of the Clanna Rudhraighe.

¶ *Celteair of the battles.*—Celteair na

Of them was Conchobhar^o the Just;
 Of them was Fergus, the son of Roigh^p;
 Of them was Cu^q of the Feats;
 Of them was Conall^r the Comely.

Of them were the race of Ross^s,
 The seven beauteous sons of Fergus^t;
 Of them were Celtchar of the Battles^u,
 And Laeghaire the Victorious^v.

Of them too were the people of Conaille,
 Aengus, son of Lamh Gaibhe^w,
 Of them were,—of whom they would boast,—
 Naisi, Ainli, and Ardan^x.

Of

Ὄ-ċaċ.—He was one of the heroes of the Red Branch, and gave name to Dun Celtchair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, a, where he is called of Lcth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animossus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystorisi inter præcipios Hiberniae heroes seu athletas, floruitque tempore Concavarii regis Ultoniae circa ipsa Filii Dei Incarnati tempora.”—*Trias Thaum.* p. 566, n. 52.

^v *Laeghaire the Victorious.*—Ὄ-ċaċ
 Ḍuċċaċ.—He was also one of the heroes of the Red Branch: for an account of his death see Keating. The chiefs of Ulster, before the expulsion of Fergus Mac Roigh into Connaught by his successor, Conchobhar Mac Nessa, are set down in a vellum MS. in the Library of Trinity College, (H.

2. 16, p. 759.) as follows: “These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghan Mac Durthacht, Celtchair Mac Uitechair, Blai Brughaidh, Dubhthach Dael Uladh, Ailill Milteng, Conall Anglonach, Muinremur Mac Gerrginn, and Cethern Mac Fintain.” They were all at the Banquet of Bricriu, of which a curious account is given in the Book of Leinster.

^w *Aengus, son of Lamh Gaibhe.*—Ὄ-ċengus
 Mac Ḷaūme Ḍaūbe.—He was also one of the heroes of the Red Branch. Some account of him and his father, Lamh Gaibhe, or Lamh Gabhaidh, is preserved in the Book of Leinster, fol. 73, a, a.

^x *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O'Flanagan, in the Transactions of the Gaelic

Ro pao díb-řin ař poadain,
 clann cupata Concobair;
 jo pao díb Dubthac ó' n Lind,
 iř Munsiemair, mac Deargind.
 Ro pao díb, ař in Táin tair,
 Cethern fir-darb, mac Finntain,
 jo pa díb, ba darb a n-dail,
 Amairgín iugda Reochair.
 Ro pa díb,—ba feiridí riñ,—
 Féirgur, mac Leide luthmair;
 jo pa díb, a n-am na cpeach,
 Cathbair, Congal Clainmínech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Connall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

^y *Sons of Conchobhar.*—Clann cupata Concobair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called *Tain Bo Cuailgne*, of which the most ancient copy now extant is preserved in *Leabhar na h-Uidhre*, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by

Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe :

Maicne Concobaip an riđ,
 Ca h-Ulltaib ba móp a m-briđ;
 Ni riacaí a n-úra ná ã-caí
 Nonbair riñur rípuigfead;
 Cormac ba Conluingis lainn,
 Fionnchad, Glaisne, iř Conaing,
 Maine, Cumgsraíd ba caom gné,
 Fiacha, Fiachna, Furbuidhe.

“ The sons of Conchobhar, the king,
 Among the Ultonians great was their vigor;
 There never engaged in skirmish or battle
 Nine who would subdue them :
 Cormac Conluingis, the strong,
 Fionnchadh, Glaisne, Conaing,
 Maine, Cumgsraíd of fair countenance,
 Fiacha, Fiachna, Furbuidhe.”

^z *Dubhthach.*—He was the celebrated Dubhthach Dael Uladh, one of Conchobhar Mac Nessa's household.—It is stated in

Of them were likewise
 The heroic sons of Conchobhar^y;
 Of them was Dubhthach of Linn^z
 And Munremar, son of Gerrginn^a.
 Of them, on the Tain [*cattle-spoil*] in the east,
 The truly fierce Cethern, son of Finntan^b,
 Of them was,—fierce his fight,—
 The regal Amairgin Reochaidh^c.
 Of them was,—better for it,—
 Fergus, son of Leide the supple^d;
 Of them were, in times of plunders,
 Cathbhaidh^e and Congal Clairingnech^f.

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

^a *Munremar, son of Gerrginn*.—*Munremar mac Dérrgino*.—He was one of the heroic chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 73, a, a, where he is mentioned as one of the heroes who claimed the honour of dissecting the famous pig called Muc Datho, at a banquet given by a Leinster chieftain.

^b *Cethern, son of Finntan*.—*Cethern mac Finntain*.—He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, a, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east

of Ireland, in the present county of Louth.

^c *Amairgin Reochaidh*.—*Ómairgín Reochaidh*.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Firbis, thus:—“ Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe.”

^d *Fergus, son of Leide the supple*.—*Fergus mac Leide*.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, b, b, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

^e *Cathbhaidh*.—*Cathbhaidh*.—i. e. Cathbhaidh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

^f *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O’Flaherty’s chronology, about the year of the world 3889.

Ro pa díb—an-ghaird in riaind,—
 Irial Uaithne, mac Conaill.
 Ío pa díb ac cup na tréig
 Cumhrcraid, Cormac Conloinges.
 Ulaird at imda a n-écta,
 a corcarr ní coirdécta
 gur in Maistír i ri fóir Muig Ráit,
 ó do cuiurreat a céid cat.
 Cat Rathain, cat Rúig na riúg,
 cat Dúma beinne i fblad fíré,
 cat Eadair, ann Ío h-anad,
 cat fírbeoda Finn-éapad.
 Cat nári b' uirgá d'áiríom,
 ic gairiúg, ic iolgairiúg, —
 cat Ío bhrír ari ríuaig Semne,
 bhríplec Muigí Muirítemne.

Ceo

⁸ *Irial Uaithne, the son of Conall.*—Irial Uaithne mac Conaill.—He was generally called Irial Glunmhar, and was King of Emania, or Ulster, for forty years, and the son of Conall Cearnach, one of the most distinguished of the heroes of the Red Branch.—See list of the Kings of Emania, as taken from the Annals of Tighernach, in Note C, at the end of this volume.

^h *Cumhrcraidh.*—Cumhrcraid.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

ⁱ *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

^j *Battle of Rathain.*—Cat Rathain.—

No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

^k *Battle of Ros na Rígh.*—Cat Rúig na riúg,—now Rossnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.

Of them was,—valiant his deeds,—
 Irial Uaithne^g, the son of Conall,
 Of them in fighting the battles
 Were Cumhsraigdh^h and Cormac Conloingesⁱ.

The Ultonians! many their exploits,
 Their triumphs were incomparable
 To this Tuesday on Magh Rath,
 Since they fought their first battle.

The battle of Rathain^j, the battle of Ros na righ^k,
 The battle of Dumha Beinne^l of true fame,
 The battle of Edar^m, where a delay was made,
 The truly vigorous battle of Finn-charadhⁿ.

A battle which was not easy to be described,
 From shouts,—from various shouts,—
 The battle in which the host of Semne^o were defeated,—
 The Breach of Magh Muirtheimhne^p.

The

^l *Dumha Beinne*,—i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroimhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D.

240.—See Ogygia, Part III. c. 67.

^m *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster,—was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and Mesgehra,

King of Leinster, and his people, on the other. In this battle Mesgehra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

ⁿ *Battle of Finn-charadh*.—*Cáit Finncharadh*.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

^o *The host of Seimne*.—*Sluaig Seimne*.—The Ultonians were sometimes so called by the bards, from the plain of Seimne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim.—See Colgan, *Trias Thaum.* p. 183. n. 219.

^p *The Breach of Magh Muirtheimhne*.—*Óipilech Muige Muirtheimhne*.—Magh

Ceo la Conchobair d'á clainn,
ocur Dérg-ruatáir Conaill,
d'á tuc Féringur,—fórum n-gle,—
na trí maela Míde.

Secht caíca im Caisír Conrui,
aigdáin Fiamain, mic Fóruí
aigdáin Conrui ba buan blad,
im geacht macaib déag Deaðað.

Ní deirinnat ban-ecta ban,
fhuag Ómna, aipeacht Ulað.
aict mad Muigain, troma na geirc,
ocur Meðb uaetmar, oirdeirc.

No 2

Muirthmhne was the ancient name of an extensive plain near Dundalk, in the present county of Louth. The battle here referred to was made the subject of an Irish romantic tale, of which there are many paper copies in the collection of Messrs. Hodges and Smith, College-green, Dublin.

⁹ *Conchobhar gave his sons.* — Ceo la Conchobair d'á clóinn.—The story is unknown to the Editor.

¹⁰ *Derg-ruathar Chonaill.* — Déarg-ruatáir Chonaill.—This is also the name of an historical Irish Tale.

¹¹ *Mael of Meath.* — Ó'á d-tuc Féringur.—The story to which this line refers is unknown to the Editor.

¹² *Cathair Conrui.* — Caícaír Conrui,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town

of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, a, b, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

¹³ *Fiamuin, son of Forui.* — Fiamuin mac Fóruí.—It is stated in the Book of Leinster, fol. 16, a, b, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons^a,
 And the Derg-ruathar Chonaill^r,
 In which Fergus,—noble the deed,—
 Took the three Maels of Meath^s.
 Seven battles around Cathair Conrui^t,
 The plundering of Fiamuin, son of Forui^u,
 The plundering of Curoi,—lasting the renown,—
 With the seventeen sons of Deaghaidh.
 The host of Emania^v, the host of Ulster,
 Have never committed woman-slaughter^w,
 Excepting in the case of Mughain, through love of her,
 And the hateful, but illustrious Medhbh.

I

a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story.—See Preface.

^v *The host of Emania.*—*Sluiḡ Eamna.*—The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Liffeachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: “Emania prop̄e

Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem.”—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

^w *Have never committed woman-slaughter.*—*Νι οερηρατ* *ban-e-έτυ* *ban*,—i. e. they never disgraced themselves by slaying women, except in two instances, namely, in that of Mughain, who was slain through jealousy, and that of Meave, Queen of Connaught, who was slain by her own sister’s son, Furbuidhe, son of Conchobhar Mac Nessa, on Inis Cloithrinn, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker’s Island, on which the spot where Meave was slain is shown, under the name of *Inad marbhtha Medhbha*.

Nocht n-áirem cén bám beo,
eicta Ulað o Ath Eo.
A hig Linne iñ leiriða ním,
a bille Emania epið.

Epið a.

Iñ and rín iñ ériðtarí oll-cátha Ulað ocúr allmaraí co fiúda, faebhraí, fórmata, co h-apimda, ocúr co h-aigbeil, ocúr co anrata, fa comairicair cíoda comeirgi cáth-briortudaí Congail; aict dér bo h-áirem, ocúr dér ba ainnmuisgad aen fíluag ocúr aen-floinnnti aij na dá éath-þoérlaí cíoda, comáenna Congail, fórrat rainne floinnnti ocúr fúidigstí caic deig-fíluag, ocúr caic deig-þoérlaí dib-rein aij cumuigc ocúr aij comeirgi caic fa leit aij laethair do'n laec-þaír rín; ocúr ba h-amlaír iñ epið caic fáer-fíluag fóceneoil acu iñ in uaír rín, i.e. caic aíreict aij n-iaduñ fa'n aírð-rið, ocúr caic tíol aij tímriugud fa tigernna. Ocúr ba h-ead inro deitbhír ocúr deilisugad caic a deig-focriaiði dib-rein, itír innell ocúr oírduigud, itír cíortud ocúr cíoriugad cátha, fórrat rain ocúr fórrat fúaiónid ó cách aij céana. Fál-aírbi fíllída, fír-ðlúithí, faebair-cle-rach Þriangc aij n-erigí co h-anrata ina cath ocúr ina cír ó cíbhraí, céngailti, clí-t-þorcadac círað, fa Óairbhe, mac n-Óorntair, fílaír rein fíleomair, fórmata, fáct-comairleíc Þriangc. Ocúr din dér b'é fíluag fúntach, faeb-círaideí, fíroll-meirgeí, fíluag-aírbeirtach Saxon, ba h-ágmair a n-innell, ina círrítear cláidem ocúr cíorrí-fíleag, ocúr cáth-rciáit, fa Óairb, mac Rogaírb, iñg rein réit-nech, fórmataí, fíluag-neirí-línnair Saxon. Ocúr dér b'é fíluag bólíbhádaí, bádach, breaíc-meirgeac, bájic-libeirinac bretan, ba reimiac a reol rein ina m-brióni brotla, biairtaig, bretnaír-beir-laið,

^x *O prop of Emania arise.* — The last quatrain of this poem is very different in the paper copy, thus :

Ar iad, dar linn, iñ leirua neim,
A ócca Emania epið.

^y *The mighty battalions.* The Irish word

I could not enumerate, during my life,
 The exploits of the Ultonians of Ath eo.
 O king of *Line* of most distinguished valour,
 O prop of Emania arise^x!
 Arise," &c.

Then rose the mighty battalions^y of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairebre, the son of Dornmhar^z, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their

array

cæs, which makes cæsa in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

^x *Dairebre, son of Dornmhar.*—This must

be considered a fictitious character, unless we suppose Dairebre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

laig, bodbha, fa Conan Róid, mac Eachach Aingseir, ocuig fa Dael, mac Cailí Óruaod, co n-a tui macaib, .i. Réir, ocuig Ul ocuig Ártuir a n-anmanna. Ocuig din fóir, déri b' é óg-írluaig a phnaid-ectlinmar, eftiocaip Alban, ba ríar-ðluit a ruidiusgad ma carraig ceirt, comaird fa ceitri macaib Eachach buidi, .i. Aed in Earrid Uaine, ocuig Suibne, ocuig Congal Mheno, ocuig Domnall bhréac. Ocuig déri b'iat fóinne ocuig fórlaigí feirrda, fomóirda, feirg-dúaitbhréacá Finnngall, ba h-allmarra a n-innell rein ma leibenn luipreach, ocuig laigne, ocuig lebair-íciath, fa Elair n-Deirg, mac n-Dolair, flait fórtamail Finnngall.

Oll clanna h-Ír, mic Miled, imraitear aðaing ari a aitli-rein: ba min caic meirneac, ocuig ba tláit caic teagair, ocuig ba cennair caic coirsgad, in aitfeigad innill ocuig écoirc adairgthe meirrda, midachóa, mor-dairgen na miled boi acu fa Congal Cláen, mac Scannlain Sciat-letáin, aitd-riùd uaitbhréac, allata, oll-cetfadaich Ulad. Déri dígráit each drem, ocuig gair crosda, caic cined, ocuig gair comlan caic coirsgad, po b'iat rið-clanna rédi, riðtenda, riðbretacá Rudraigí ba h-inlliú, ocuig ba h-aidbli, ocuig ba h-órcairda innell; ba cruinne, ocuig ba crosda, ocuig ba cobraigí coirsgad; ba ðluiti, ocuig ba dairgne, ocuig ba duitbhríse deiliad; ba glaine, ocuig ba gair, ocuig ba gaibhíse cimra, ocuig caic-imli; ba treib, ocuig ba tige, ocuig ba tóenleti torac; ba rionnme, ocuig ba rantaisí raiigid; ba h-ellma, ocuig ba h-ércairdi aigned, d'íarraig na h-imreifna, ocuig do cónumna na cath-laitheac jie clannaib Cuind.

Cinnir Congal ceim ó na cupadair co Cnocán in círcair, .i. áit ari cráidead, ocuig ari commáidead círcair Congail, ari na fóidbúsgad o' fóraib Eirenn. Ocuig po innta a aðaing ari Ulltaib ocuig ari allmariacaib, ocuig po gáb gá fiaidhnuigad oílio a dígenn bodein jie Domnall

^a *Race of Conn*,—i. e. the descendants of Conn of the Hundred Battles.

^b *The hillock of the victory*.—Cnocán an círcair.—This name is now forgotten.

array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingces, and under Dael, the son of Caili Druadh, with his three sons named Reis, Ul, and Arthur. And as to the cruel, many-deeded, merciless young host of Alba, very close was their array as an even high rock, under the four sons of Eochaidh Buidhe, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Finngalls, strange was their array in a bulwark of armour, spears, and broad shields, under Elar Derg, the son of Dolar, the valiant prince of Fingall.

After these we have to mention the great descendants of Ir, the son of Milesius: tame was all courage, feeble all defence, and mild every array, in comparison with the fiery, lively, great, and firm array and complexion of the heroes who were around Congal Clæn, the son of Scannlan of the Broad Shield, the haughty, famous, intelligent arch-king of Ulster. *And* though every party was diligent, though every tribe was brave, though every equipment was complete, the ready, resplendent, kingly-judging descendants of Rudhraighe were the most numerous, prodigious, and warlike in array; the most compact, the bravest, and the stoutest in order; the closest, the firmest, and the most terrible in the rear; the straightest, the sharpest, and the most terrible in the borders and flanks; the strongest, the closest, and the mightiest in the front; the most successful and sanguine in the onset, and the most prepared and most ardent-minded in longing for the conflict, to maintain the field against the race of Conn^y.

Congal stepped aside from the warriors to Cnocan an choscair [the hillock of the slaughter²], *afterwards so called as being* the place where Congal was overcome and triumphed over, when he was cut down by the men of Erin; and he turned his face upon the Ultonians and foreigners, and proceeded to prove to them the cause of his own

Domnall ocup a domun do dicennad do clannaib Cuind Céad-cátais, i. a éiúged gán cennacá aip na deadail pe deph-bhíne, inunn ron ocup Emain gán Ulltais, ocup in Craebh Ruad gán cupaird do clannaib Ruadhaisi 'gá ro-aistreib, ocup aifbeirt na bhratára rá ann:

Cinnid céim co cath-látais,
a Ulltu 'ra allmaréu,
Inðaraisid h-ua h-Ainmirec,
aistid aip bair n-eranóir.
Díglais mo deiric n-díriathairc,
aip in tríat ron' tógráib-reá,
bepid bairne bhrat-mérida,
i comdail na cunghedac.
Coirnáid Cuiged Conchobair,
pe clannaib Cuind Céad-cátais,

o

^a *Craebh Ruad.*—Craebh Ruad, now anglicised Creveroe; it is the name of a townland situated near the River Callan, not far from Emania.—See Stuart's History of Armagh, p. 578, and Ordnance Map of the Parish of Armagh, on which the site of the house of Creeveroe is shown.

Keating writes as follows of the palace of Emania, as it stood in the time of Conchobhar Mac Nessa and the heroes of the Red Branch:

“Tpi h-árua iomorra do b' a n-Éamain Maíca pe linn Chonchobair, mar aia, Óriomhneair, Craobhdeairg aghur Craobhruad. 'S an céad tig do b'isír a n-oéair; &c. An oíra teach, o'a n-goir-áisde Craobhdeairg, iñ ann b'isír na h-aírme; aghur na ríoríde uaire a g-comháeo;

aghur an tréar tseac o'a n-goir-áisde an Chraobhruad, iñ ann do riapáisde e fóm map aon le lón a laoçra.”

Thus translated by Dr. John Lynch, author of Cambrensis Eversus, in his MS. translation of Keating:—“Palatum Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgò Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cimelia continebat; et triclinium, Craobhruad appellatum, ubi cibus illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere.”

These greathouses, so famous in story as

enmity to Domhnall, and how his kingdom was decapitated by the descendants of Conn, that is, how his province was left without a chief or head, having been taken from his tribe, which left Emania without an Ultonian, and Craebh Ruadh^a without a champion of the race of Rudhraighe; and he said these words there :

“Advance to the battle field,
Ye Ultonians and foreigners,
Attack the grandson of Ainmire,
Revenge on him your insults.
Revenge ye my sightless eye
On the prince who fostered me ;
Make a watchful, quick advance
Towards the provincialists.

Contest the province of Conchobar [i. e. of Ulster]
With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, in *ean ba fo fip Ulltaig*, when in the meridian of their power, splendor, and glory, were in ruins in the time of Congal, and the land on which they were situated was in the possession of the Clann Colla, or Oirghialla. Dr. Stuart, in his History of Armagh, speaks of the ruins of these buildings as follows :—“The site of these ancient edifices can be nearly ascertained at this present hour. There is a townland near the Navan hill, westward of Armagh, which is yet denominated *Creeve Roe*, a name which, in the English letters, expresses the very sound designated in the Irish characters by the word *Craobh Ruadh*, the red branch. The uniform tradition of the country assigns this

district of Creeve Roe as the place where the regal palace stood. There is, in an adjoining townland called Trea, a mound which, in form, resembles this figure , and is universally denominated the *King's Stables*. Navan hill” [which is the Anglicised form of *cnoc na h-Écina*] “overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.

ο Ινδερι έατον σαεμ Colp̄a,
co Ωροβαίρ, co Ωυριοταιρ.
ba h-εγιν baři ῥεν cuiged,
i ρεμιυρ baři ριδ-ριουρερ,
in ταν ba ρό ριη Ulltais,
baři c̄pich-ri ηηρι cuimhiged,
ηε ρεβυρ baři ριη-λαες-ri.
Cormac, Cúrmhaid, Concobair,
Ferghur, Fiachá, Furchairi,
Finncaid, Ferigna, Feradach,
Eoghan, Eirgus, Amairgus.
Menn, Maine, ocuř Munremair,
Laidreč Lannmář, Lægairé,
Celtcair, Conall Comramac,
Ceithearn, Cú na caem-čeardha,
Caithair, Congal Clairinigheč.
Ναιρι co n-a neřt-čraistřib,
Aengus, Irial ořomig, i,
Ař řin vīne deř-Ulltač,
nář řined, nař řapaisged,
Ruđratisč řeřeřime-řiun.
Ταιρις ηο δειν ὁν δαρραιδι řin,
δαη aičriř a n-εηցnuma;

ταιρις

^b *To Drobhaois and Dubhrothair.*—Ο Ινδερι Colp̄a, co Ωροβαίρ, co Ωυριοταιρ.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Drobhaois,

which flows out of Lough Melvin and falls into the Bay of Donegal at Bundrowis. The river here called *Dubh-Rothair*, i. e. the Black River, is that now called the River *Dubb*, or *Duff*, which falls into the same bay at Bunduff. Keating says,

“ *Coige Ulař o Ωροβαοιř ȝo h-Ινδερι Colp̄a.*”—Or as Lynch renders it, “ A

From the fair beauteous Inbher Colpthá
 To Drobhaois and Dubhrothair^b.
 That was *the extent of* your old province
 In the time of your royal ancestors,
 When the Ultonians were truly great,
 Your country was not circumscribed,
 From the goodness of your true heroes.
 Cormac, Cuscraidh, Conchobhar^c,
 Fergus, Fiacha, Furbaidhi,
 Finnchadh, Fergna, Feradhach,
 Eoghan, Errgi, Amairgin.
 Menn, Maine, and Muinremar,
 Laighsech, Lannmhor, Laeghaire,
 Celtchair, Victorious Conall,
 Cethern, Cu na Cerda [i. e. *Cuchullin*]
 Cathbhaidh, Congal Clairingnech.
 Naisi with his mighty brothers,
 Aengus, Irial the renowned,
 There is a race of good Ultonians,
 Who were not prostrated, who were not overcome,
 Nor was one Rudrician in their time.
 Alas for him who sprung from that tribe,
 Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur"
 [sc. Ultonia].

^c *Cormac, Cuscraidh, Conchobhar*.—*Cormac, Cuscraidh, Conchobhar, &c.*—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster,

and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lannmor. He was the son of the hero Conall Cearnach, already often referred to, and ancestor of the seven septs of Laoighis or Leix, in the Queen's County, of whom the O'Mores were the most distinguished.

maiþg dán' cƿich a cuicēd-ƿun,
gæn tuaſlengiur a ȳrraċtā;
gæn ȳom-þrīall a ȳornuma,
ƿri h-eaċtƿannai'b aitreibur.

Cƿic comlan gæc cuicēdach,
gæn ƿrejþbaid acu-ƿum,
ca cƿich aċt aƿ cuicēd-ne
næc h-e a ƿið 'r a ƿatmaƿ tƿiat,
oṛðaſiur co h-aentadac,
tƿarig aƿ a tƿen tuaċtai'b,
briugdai'd aƿ a baileðai'b,
mic ƿið aġ a ƿo ȳoimēd,
aċt ƿinne, ƿil Rudiȝe?

Conall, Eogán, Aírðialla,
ƿorȝabhrat aƿ fejanna,
guri ob ēcū in caċċeim-ƿi,
d'a cup aƿ aƿ cind.

Cindid c. c.

Aƿ comerȝi na caċ-buideń cƿoda, cengailtī, cɔip-déṭla cupað
ƿin, ƿo innraigseadðar in da oll-bƿoinig aitðblí, uaibheacā, eṛ-idoṇa,
aġairħeċha, anfalaħið ƿin, co h-aen maiȝin ina ƿreth-ƿorñib ƿoimme,
rotla, ƿluag-merja, ƿuðiġtī, ƿap-laeċ; ocuṛ ina n-ðriñnedai'b
għera, għalbċeċa, ȝreim-déṭla, ȝiud-neimneċa għajnej; ocuṛ ina
laemannaib leċna, luat-merja, leidomeċa, lebaṛ-ȳornumaċ laiṭrech;
ocuṛ ina n-ðlúmaib ƿiċċa, ƿeरrcażtī, ƿeimmeċa, ƿorrieaġgarha
debħa; ocuṛ ina cipedaib cƿuatiċi, codnaċċa, cƿatidemla, cnef-
cengailtī caċċa, co tƿi delg-daingħið ðluiġi, ƿiġraji, ƿreach-ðuati-
reċa, ƿiċċogħajji debħa, aƿ n-a n-deiħb, ocuṛ aƿ n-a n-ðingi, ocuṛ
aƿ n-a n-ðluuġħad, tħar iż-żepp, ocuṛ iż-āġħajnej, ocuṛ iż-izbèli
ho ƿeddaðar a n-airif, ocuṛ a n-ajid-ħażżei do leith ƿor leith, .i.
cletħ

Alas for him whose country is their province,
 Not to aspire to their valiant deeds,
 Not to attempt its defence
 Against the adventurers who inhabit it.

The entire country of all the provincialists
 They possess without diminution ;
 What country is there but our province
 In which its own king and prosperous chief
 Does not appoint with full consent
 Toparchs over mighty territories,
And brughaidhs [i. e. *farmers*] over townlands,
 The sons of kings guarding them,
 But ours of the race of Rudhraighe ?

The races of Conall and Eoghan, and the Airghialla,
 Have seized on our lands,
 And against them we make this onset,
 To drive them from over us.

Advance," &c.

These brave, connected, impetuous bands of heroes having risen out, marched to one place in two prodigious, proud, compact, wicked, revengeful, malicious divisions, in well-looking, arrogant, swift, well-arranged lines of great heroes ; in sharp, terrible, haughty, venomous phalanxes of valour ; in broad, rapid, furious, wide-defending flames of the battle field ; in zealous, distinguished, rapid, unopposable crowds of contest ; and in hard, princelike, courageous, connected lines of battle, with three ardent, terrible-faced, impregnable, bristling bulwarks of battle formed, condensed, and consolidated, as well, as formidably, and as terribly as their chiefs and arch-nobles were able respectively to arrange them ; with their hard, smooth-handled, well-made, warlike forest of ice-like, shining, blood-red, beacon-like, lucky spears

cleth caillti, cnuaidi, cnuann-pedi, copaigte, cnuata catá, do ple-
gairb reacda, roignta, rrúb-nuadha, reol-comartha, renta,
nóimri caéa ro-dírge fa meirgib, ocuř pa m-bratachait bláiti,
bheid-gela, boird-nuidi, brec-dáta, baibha; ocuř cláir-rcemelte
cengailti, com-dlúta, com-apra, cnaeb-dáta, cat-rciat ař a
cul-rein i commandi; ocuř fal-čípeada feis, fočaigte, ocuř fuilidte
caéa feda, do tascuř ocuř do tímruigad luirch troma, togaidi,
taeb-trebraid, tač-lom-čnuaid, teacataigte tpeara, ocuř taib-
benta ḫoraid troma glibad, ař n-a ḫrietad, ocuř ař n-a pluaid-ndig-
laim do gleirte gaitlennac ocuř galgat, ocuř do comraigntib cnuad
ocuř cat-miled; ocuř cat-čaiprda copaigte do cnuadait cengailti
ic doírphreoracht caéa daingin, ocuř caéa dluim-đrinnne dnuabrig,
deip-apim-čaebraig deabča dív-rein; ař nír ḫurail fiaec īeppra,
fočaigte, fál-apra, fiaid-čaebraic, fiaid-dluit deip-apim, ocuř deip-laeč,
ocuř deip-dáine a cet đrinnne zaéa catá cectartha ne coirtud ocuř
ne círručad a éeli.

Ba h-imda, am, acu-pum earr óđ, ágmar, aitlennta, apim-in-
millti, gan filliud, ocuř midach meap-maídmeč, mál-čnuaciend,
meipnáití mor-trebraig gan míniugad; ocuř leaccanach laidip,
lonn-meř, laeč-leðairte luirch, gan locruigad; ocuř cat-
cuingid comript, cenn-apid, cleip-apimac cočaigte comlaind, gan
cumruigad; ocuř riđ-milid rečtmar, riuitenta, riend-čaibteč,
riofc-ričda, ro-bladaic, gan rogačt, ař tū tpeara do tennad ocuř
do tpein-čuafrait, co rothal, rolámaiđ, in aicill a feda d'fúlangu,
ocuř d'fočuigad, ocuř d'imeongbail, co fiaecda, foimata, ař
lom-či a lama, ocuř a lann-člaidem do lan-deipad, co luat-meř,
lan-apraid, ař lačairi in laiće řin.

Cid tpeac, in tan roppat taibhreča troma glibad a tpein-řip,
ocuř roppat apimda, inmillti, oll-četfadaic a n-ánpriad, ocuř roppat
fiaecda, fiaigacá, foimata, fiaedairteacá a fénntid, ocuř roppat
fionnme, fúntacá, fuilidteh a pluaid-foiřne copaigte catá, fiaegatap
fiaatap

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricæ to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to reddens his hand and his sword rapidly and cruelly on that day.

At length, when the mighty men were ready for the heavy contest, when the warriors were armed, arrayed, excited; when their heroes were furious, angry, valiant, ready to meet *every challenge*; and when the battalions were ready, active, arranged, and arrayed, they made a royal, legal, spear-terrible, furious rush, and a hard, firm, vigorous onset, without mercy, without consideration, against each

muatáir níosdá, neáctmar, penn-áibteach, muatáir-boib, ocúr catréim
cruaid, cobraid, com-dicra cupad, gan éagill, gan comfearad, i cer-
taisid a céili; gur craitheáigret in cláir caeb-trom, cnefaiagáidteach,
craigdáis, fa coraib, ar cumaib ocúr ari comdóirtad na cat-laem
cupata córaigte ari ceart-láir crand-Í Muaidh Comair, fíriú a raitear
Magh muad-linnec Rath. Ocúr ag dian-áigeanam do na duri-álogaib
dáraíctaíca do cum Dómhnaill at beirt an laoist :

Trén teaccait catá Congair
éigdáinn tarí at an Oínnair;
marí tseagairt i d-treapair na b-peair
ni peccair a leap a laoidead.
Comairteá an marí mór Macha,
lpol fuaistne ronnaib catá,
meirge gacá níos neil co rat
óir a cínd fein go fiadánac.

Meirge

⁸ *This poem*, which is wanting in the vellum copy, is supplied from Mac Morrissey's paper copy, in the collection of Messrs. Hedges and Smith. The fourth quatrain of it has been quoted by Keating, in his notice of the Battle of Magh Rath, in the reign of Domhnall, grandson of Ainnire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mac Nessa, who was king of Ulster in the beginning of the first century. As such it

was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note :

“ The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller.”

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces of *Congal* were vehemently advancing on Domhnall he repeated this poem^g :

“Mightily advance the battalions of Congal
 To us over the ford of Ornamh,
 When they come to the contest of the men,
 They require not to be harangued.
 The token of the great warrior of Macha,
 Variegated satin, on warlike poles,
 The banner of each bright king with prosperity
 Over his own head conspicuously *displayed*.

• The

more extraordinary that the date and *English* part of the epitaph on this tomb should have been concealed, for had the whole been given, its true character could never have been mistaken. It may be well, therefore, lest the *fac simile* published by Mr. Moore should descend to posterity as the epitaph of Conor Mac Nessa, to transcribe here the entire inscription :

“ HOC TEGITUR SAXO DOMINUS PIETATE RE-
 FULGENS JACOBUS GAYNORUS PROGNATUS STEM-
 MATE CLARO.

“ PRAY FOR THE SOUL OF JAMES GAYNOR,
 OF LEANY, WHO DIED JANUARY 15TH, 1764,
 AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND
 POSTERITY.”

After which follow in Irish the words

of which Moore has given a *fac simile* :
 “ Ceoman buiðe aþ ƿról uairne
 Meirge cūpí na Craeliþe Ruaide
 A re do ƿið að Concoðar ƿa ccat
 A prior ᷇uargain ƿa oibeiþ Allmúpac.”

Mr. Moore of course never saw this tombstone, and his correspondent, Mr. Murphy, seems to have been a bad judge of the antiquity of Irish inscriptions. The publication of monuments of this kind, as if of remote date, has brought our antiquities into contempt among the learned, but it may be hoped that better times are now coming, and that the antiquarians of Ireland will in future study our monuments better than to lay before the public an inscription of the latter part of the eighteenth, for one of the first century.

Meirge Scannlan,—fídlam̄ co n-aṄ,—

īr Fiachna m̄or, mic Baedain,
m̄or la toet fogla dia pinn,
ata of cind Congail c̄usgoinn.

Leoman Ṅuile i r̄pol uaine,
comair̄da na C̄raobh Ruaiše
mar̄ do baor̄ aṄ Conchobair caiò,
ata aṄ Congal d'a Congmail.

Meirgeda macne Eac̄daic
i d-torac̄ na r̄luas̄ f̄reac̄taic̄
meirgeda donna mar̄ Ṅaiḡ
of crannna corr̄a C̄lumthainn.

Meirge r̄iḡ f̄reatain b̄ríḡm̄ir
Conan Rot, an r̄is̄-m̄iliò,
r̄pol neandaic̄, doirm̄ iṄ geal,
co h-eangdaic̄ aṄ na am̄laò.

Meirge R̄is̄ Saxon na r̄loiḡ
aṄ b̄rataic̄ leat̄an, lan-m̄or̄,
buioe iṄ dear̄cc, co faiobh̄i f̄oin;
of cind Óairb̄rie, mic Óor̄n̄moir̄.

Meirge R̄i fear̄gna Feabail,
noċa faca a ionn̄fam̄ail
of a cind, n̄i ceal̄g do n̄-geiጀ,
dub̄ aṄgur̄ dear̄g co deim̄in.

Meirge

^h *The banner of Scannlan.—Meirge Scannlan, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.*

ⁱ *Such as the noble Conchobhar bore.—Mar̄ do baor̄ aṄ Conchobair caiò.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note ^g, p. 226.*

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the

The banner of Scannlan^h,—an ornament with prosperity,—

And of Fiachna Mor, the son of Baedan,

Great symbol of plunder floating from its staff,

Is over the head of Congal *advancing* towards us.

A yellow Lion on green satin,

The insignia of the Craebh Ruadh,

Such as the noble Conchobhar boreⁱ,

Is now held up by Congal.

The standards of the sons of Eochaidh^j

In the front of the embattled hosts

Are dun-coloured standards like fire

Over the well-shaped spear-handles of Crumthann.

The standard of the vigorous King of Britain,

Conan Rod, the royal soldier,

Streaked satin, blue and white,

In folds displayed.

The standard of the king of Saxonland of hosts

Is a wide, very great standard ;

Yellow and red, richly displayed

Over the head of Dairbhre, son of Dornmor.

The standard of the majestic king of Feabhail^k

(I have not seen such another)

Is over his head (no treachery does he carry *with him*),

Black and red certainly.

The

following translation of this quatrain :

“Gesseret in viridi flavum bombicæ leonem

Crebroa progenies, Conchauri symbola
clari

Congallus quæ nunc signis intexta viden-
tur.”

ⁱ *The standards of the sons of Eochaidh.*—

Meipgeða mæcne Eacðaċċ.—i. e. either

of the race of Eochaidh Cobha, the father
of Crunn Badhraighe, who was King of
Ulster for twenty-two years, or of the sons
of Eochaidh Buidhe, King of Scotland.

^k *King of Feabhail*—of Foyle, that is,
of Ailech.

Meirge Suibne, beart bhuine
 Ri oifðeरc Dal Afraide,
 Síol buíde, oř reimh-feař na rlođ,
 buinne méř-đeal na meathon.

Meirge Feardomhan na b-đleas,
 Ríg airmh-dejig Alpud Ulad,
 Síol glé-đeal ne ghein 'r ne gaoit
 oř an třen-đeap gán tataoir.

Tréen, &c.

Imthuig Suibne, mic Colmain Chuair, mic Cobthair, riđ Dal n-Afraidi, impairdeř agamh ne head eli. Tancatař faennella fualaing fáiride ne grian, ocup ne grianamdaćt, ocup ne grio-omrię na n-Đaederal; ne deřcad, ocup ne dellrad, ocup ne duaihřide na n-danap; ne bloređ, ocup ne bořb-đaiř, ocup ne búřředaiđ na cat-čined contrarđa, cectarđa, ic počtař ocup ic nečt-omrięd ařaile. Ro eřgivđap eadap-luaimhig ařdblí, ařforuřđa, uatbářachá aeořiř, cořabáđap ina cuameabap conntjacia, cumajc, 'gá combuaiđped; ocup ina třapmánař třroma, třiđbřechá, třarc-labariča, třuatičbil, gán třapirium; ocup ina raeđ-řluagħab pojnnme, ríčalta, ríangzořiřti, raečřanacá, ríabairti, ap ríř-řiubal, ic raeđib, ocup ic fead-đaiři, ocup ic roluaimhig imru, ap cač ářid, do meath ocup do mi-čumdać midlach ocup maetógláč, do třennad ocup do třen-đrepać čuřad ocup catmilead; gup ob do congař in čatča, ocup ne h-abaiřib na n-ajřiachč, ocup ne třapmangħajl na třom-đon ic třiprimum ap cupaid-đienħab cřaijtech ocup ap colđ-deřaib claidem ocup ap laechħbilib lebap-řciat. Ro linađ ocup no luat-meathon in raeř miled Suibne do cřit ocup do grian ocup do għen-decht; d'oillt

¹ *Ard Uladh*, in Latin, *Altitudo Ultorum*, now the Ards, in the county of Down, lying principally between Strangford Lough and the sea.

The standard of Suibhne, a yellow banner,
 The renowned king of Dal Araide,
 Yellow satin, over that mild man of hosts,
 The white-fingered stripling himself in the middle of them.
 The standard of Ferdoman of banquets,
 The red-weaponed king of the Ards of Ulster^t,
 White satin to the sun and wind displayed^m
 Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobh-thach, king of Dal Araide, we shall treat of him for another while. Fits of giddiness came over him at *the sight of* the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [i. e. *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated

^m *White satin to the sun displayed.*—For some account of the armorial bearings among the ancient Irish see Note H, at the

end of this volume. It is strange that no account of this Ferdoman is preserved in the Irish Annals.

d'oillt ocuř d'faennell ocuř d'folumain, d'uaman ocuř d'fuařcař, ocuř d'fíř-gealtačt, d'fualang, ocuř d'uathbař, ocuř d'fanbřopuř; conac̄ bui ind alt na áige, ó bunn go bařtřiř, do ná deřna caijche cumurcda cřit-hluaimneč, ſe cřit na comeažla, ocuř ſe ſcemliš na ſciuňeamlac̄ta. Ro cřitnaigret a ſora, map buu nept ſročta go ſiř-tuapřai; po ſuirtret a ařpm ocuř a ilřaebrá uada, ař lařad ocuř ař luath-říned a luč-řlac ſimpu, ſe h-anaccbař a n-imcōngbala; po leatřat ocuř po luaimnígret a ó-doiřřri eirt-tečta ſe ſabat na gealtačta; po imclaiřet ařgala a inčindi i cūřalař a čind ſe fořtam na ſelmaine; po clirerjtar a cřařde ſe gřod-biřgad na ſenidečta; po ořluaimníg a uřlabra ſe me-řařdečt in mítapaiř; po eadapřbuřařig a ařnim [anam] co n-ařgneř ocuř co n-řpuimř imda, uaiř ba h-i ſin ſřém ocuř fořa ſiř-vileř na ſiř eaqla ſein. Rob é a inřřamaiř ann ſein map bř břadai i m-buailid, no én ař na uř-řabaiř i caijcař ſomoluřta clabain. Ačt čena nřiř mid-láč ocuř nřiř meřařgi mi-řaiřciř ſeme ſiam in tř d'a taneadap na h-abaiři ocuř na h-ařpřdena ſindřcedail tečid ocuř ſuřtriařla ſuřgabala ſin; ačt po mallact Ronaiř, i. ſanctiř, d'a po buaiřpied ocuř ařpř-naeim ſpenn d'a eaqcaine ař na ſinead ocuř ař na ſapuřad ſa ſlanaigec̄t, ocuř mapbřta in mic cleřig da muinnterj ōř čind na clapach cořeagřaržta, inunn ſón ocuř na ſiř-čiřpat ſonn-řlaiři aři aři' caijcead cřeadřra ocuř comaiř in Coimdeř d'uaiřlib ocuř d'ařpř-maiřib ſpenn ocuř do čach ař čeana, ſe comřpiall in cat̄a.

Imthuřa Suibne, mic Colmaiř Chuaiř, mic Cobčaiř, ſuř Dal n-řpřařde

¹⁰ *St. Ronan.*—He was abbot of Druim-ineascluinn (now Drumiskin), in the county of Louth; see Note ⁵, p. 40, *supra*: where Lanigan's error in confounding Druim-ineascluinn with Drumshallon is corrected.

Lanigan was misled by Colgan (Acta SS. p. 141, n. 17), who is the real author of this mistake. The name Druim-ineascluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faltering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronanⁿ, and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of Cobh-thach,

to Drumiskin, which was a celebrated monastery, and where the ruins of a round tower still exist. Drumshallon (in the

Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity,

n-Áraide, imraitear agaird ne h-ead; o éainic in dñai foluaimneachfulla rín fáir-ríum, ro língertar leim luémar, lan-éthrom, conad ann ro fuiirmírtar ari glan-aiglind rceit in cupad ba comneagra do; ocúr ro fáemurtaí in t-ath-leim, conad ann ro fuiirmírtar ari indeoin céirdócmártáig éirínn caébairr in cupad cedna; cíod trácht ní ariúdertar rein efüum ic fuiirmíred fáil, déj ba corrás in caéaír comnáidí ari ari éindertar. Conad aíre rín ro fórburtaí rúm aen comairíl anbfóraí, éciallaídí, .i. dñum ne dainib, ocúr fórcnum ne fiaidhíb, ocúr compáist ne ceatáib, ocúr inlúst ne h-énaib, ocúr feir i fáraigib. Comad aíre rín, ro fuiirmírtar in tpeir leim luémar, lan-éthrom, conad ann ro anúrtar ari bairr in bille buada ro boi ari min-óigíb in muigí, áit i rathadair fo-þluaisg ocúr fandriaisi feir n-Éjenn, i comfearad in caéa. Ro gréaciat rein imé-ríum ari cach aírd 'ga fáisctin d'a éennad ocúr da éimriusad 'rín catlatári cedna; iñ de rín rúcrum tpi tpeir-peadhsa tinnéancair d'imgabail na h-irgáilí, ocúr iñ é taifila dó dul i cenn na cath-lairéice cedna, ne muirbell ocúr ne meirídeáct in miéaraid; acht éena ní talam do éairdliu, acht iñ ari fórmnaib feilí ocúr ari cennáib caébairr ro éindead.

Taifila aíre indpeátmí caic co coitcenn ari Shuibne fa'n ramalairin, cop ub é compáid cach cupad ne céili, na téid, na téid feir in inair órécumdaig examaíl uairíb, a fíru, bairr iatrun, gan tográim ocúr gan tárracáin, .i. inair in aird-riúg h-ua Oinníleach ro bui uime ríum in laite rín, ari na éidnacul ó Domnall do Chongal, ocúr ari na éidnacul o Chongal do Shuibne, do neirlí marí fóigleir Shuibne a n-inad eili:

Ba h-e gúé caic aen duine
do'n t-þluasg détla daith,

na

◦ *Who however did not feel him.*—It was that lunatics are as light as feathers, and the ancient belief in Ireland, and is still in can climb steeps and precipices like the some of the wilder mountainous districts, Somnabulists.—See Buile Shuibhne, al-

thach, king of Dal Araidhe, let us treat of him for *another* while; when he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him^o, though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. Accordingly he made a third active, very light leap, and perched on the top of the sacred tree which grew on the smooth surface of the plain, in which tree the inferior people and the debilitated of the men of Erin were seated, looking on at the battle. These screamed at him from every direction as they saw him, to press and drive him into the same battle again; and he in consequence made three furious bounces to shun the battle, but it happened that, *instead of avoiding it*, he went back into the same field of conflict, through the giddiness and imbecility of his hallucination; but it was not the earth he reached, but alighted on the shoulders of men and the tops of their helmets.

In this manner the attention and vigilance of all in general were fixed on Suibhne, so that the conversation of the heroes among each other was, “Let not,” said they, “let not^p the man with the wonderful gold-embroidered tunic pass from you without capture and revenge.” He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Còngal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

“ It was the saying of every one

Of the valiant, beauteous host,

Permit

ready often alluded to.

na téio.—This verb is here repeated in

^p *Let not, said they, let not.* — **Na téio**, both copies. The verb, particularly in the

na teit uaib þa'n cael-muine,
þeap in maip maith.

Ba móidi a muiribell ocúr a meirugdadh mitápaid cásach da comáitne þa'n cuma rín, ocúr ro boi ríum aip in buairíodh bodbha rín no co tucaid cith cnuaidh, meir cloic fneacsta—d'inncomartha árthuig d'fheirairb Eirenn—doir gluairírtar ríum leir rín cith rín, marí gáeac n-eacstaid n-árthuigí ele, amail aifbeirt Suibhne in inad eli :

Rop é rín mo céid mié-þa,
ro pa luat in riúth,
d'eaig uircaip na goéinidé,
dam-þa neir in cié.

Conid jie geltaict ocúr jie genidecht ro cind comairíli o rín amac i cein ro pa beo.

Cid tríacáit, geph ba daingean dín-apmáda, delg-pennacáit caé aipid ocúr caé aipéill do na cataib cechtaírda i g-complaigh, rioprait aindlenna, aindreifa, uircailti, aip n-áthcumha, a n-anlaid, ocúr a n-gairéid n-áthcumha; ocúr rioprait rceimelta, rcainniúrti, rciat-briúrti, aip n-a rcailead, a leibhenna línde, leburi-rciath, aip na lan-briúriud. Óeileibhri doib-ríum ón, uairí ba cié-anfáid cuan-tríacáta calaidh gan phorcadh gan accaparróit aip tríen-éacáib tuaúairidh, tairm-dáithe tuaúrceiríataig in talman, dár ab ainnri regainni, rcaimigéti, rluag-beirla raeir Eabhráidi, rabbirtindhur, amail atbeirt in file :

Áineartar in gaeáit a neap,
rabbirtindhur atuaid gan éacáit,

rtéfeirur

imperative mood, is, even in the modern vernacular Irish, often repeated for the sake of emphasis.

⁴ *And it was by lunacy.—Conid ne geltaict, &c.—* Suibhne was, many years afterwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by Mongan, the swineherd of St. Moling, and was interred with great honours in the church there, by the saint himself, who, it appears, had a great veneration for this royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery
 The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place :

“ This was my first run,—
 Rapid was the flight,—
 The shot of the javelin expired
 For me with the shower.”

And it was by lunacy⁴ and imbecility he determined his counsels from that out as long as he lived.

To proceed. Though every part and division of both contending armies were solid, well-armed, bristly, their heroes and valiant spearmen were scattered, disarrayed, dispersed, and deformed; their lines of broad shields being broken through were scattered, disordered, and shattered. The reason was, there was then a shower-storm on the haven without shelter or harbour against the mighty squalls of the high, loud-howling north wind of the earth, which, in the copious, noble Hebrew language, is called by the appropriate name of Sabstindrus, as the poet says :

“ Auestar is the southern wind,
 Sabstindrus the northern without doubt,

Steferus

are minutely detailed in a curious ancient Irish romance entitled *Buile Shuibhne*, i. e. Madness of Suibhne, which immediately follows the Battle of Magh Rath in Mac

Morissy's paper copy of this tale, which has been already so often referred to. The word *gealtach* is used to this day in the sense of *lunacy* or *madness*.

րտեթիս ա ուր զա հան,
սլրուանս ՚ն ա շօմակ,

Ocup տն բօր, ի ման-ջլակած տօցած ար բան-յլատան բուժ-
ութիւն բանած զա բոլլքած, և. բոլլած, օւր բոլտած, օւր
բերդ-ծիւթած նա բեննած, ցլերած, օւր ցօցնած, օւր ցլրած
նա ո-ցայրցած իւ տեռնած օւր իւ տիմշելած նա տրեն-քեր. Օւր
տն ի բա ցրոծ-ցրեար ցալենց լե հ-օրծան յոմտրուան, ցլե-բօրիա
ցաբան ար էմծին տաեբ-ծերցա, տաւուեա տելաց ՚ցա տրեն-տւար-
ցան, երօրտած, օւր երսաւորեած, օւր երած-այլեծ նա մ-բւնեն;
բեռած, օւր բլաւաց-նեար, օւր բլաւութած նա բլաւ յօւալ-բօրին,
իւ սօրնս, օւր իւ սոնցալ, օւր իւ սոնքասած ար ա ծելի; սոնց
այլոց այլեծ նա այլոծ-րից սունեննա ա էպատ ծո շոմիութիւն ա շենուու,
նա բոլեւցեն բիր-աւու նա աւու-շնուն ծ-բաշիւե ա քալույա. Օւր
տն ու տօ յո տօշաւցրետ շամ-շլաննա սորած ծօւանց ա բլուրեար
նա ա բար-աւերեծ զա բարսած; օւր ցըր ե՛լաւրիւ ան ուր ծետ-
բաւցերտար սաբար նա սոշնուած ա սարատ նա ա լան-աւենե ՚ցա լաւ-
այլեծ, օւր ՚ցա բոլտած օւր ՚ցա բօնես ՚նա բաւուարի; սար ի ա
հ-սիլլս օւր ի հ-աւերցի լե շաւ ո-աւ սաւտին ա քեւու օւր բոլեւցեն
ա էպատ ծո շունուցած, նա ա էւցերու ծո տերայցան.

Ըստ տիւ աշտ, ու ցնած ծըլ-ցու ցան ծերցսա, նա լաշտած ցան
բոլեւցեն, նա սաւ-իու ցան էրո-լինծի. Օւր տն յօն յուծ ՚րա ո-լիցալ
լու խոյլու քանա, բոլտաւու, օւր ծրոցա տաւերեա, ծան-մարբեա,
օւր տրեն-քիր էաեբ-շիրիտ, տրաբալիտ, օւր այլոց սաշտարա, իօն-
բաւցի, օւր յուշի յուշտիցի, յուշուրեա, օւր յուղա յրնես-իլլտի,
յուշ-լուտա, օւր շաւու սաւմեա, շրսաւ-երիտ; օւր բլար-
լիննտ բուլից, բոր-ծերցա բոլա, օւր բոլտ-ցիոն բեննած ար բուշ-
ամ,

¹ *Ulsulanus.*—Our author, or his inter-
polator, is mistaken in supposing the names
of the winds in the foregoing quatrain to
be Hebrew; they are no more than cor-
ruptions of the names given by Pliny,
Hist. Nat. I. ii. 47. “Auestar” is evi-
dently *Auster*; “Sabstindrus” seems some
disguised form of *Septentrio*; “Steferus”

Steferus the western without error,

And Ulsulanus^r its corresponding wind (i. e. the east)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes^s flying and hovering in

is *Zephyrus*; and “Ulsulanus,” the east rather than of the author, is probably the wind, is obviously identical with Pliny’s source of these corruptions.

Subsolanus. The ignorance of transcribers, ^s *The hair of heroes.* — See the account

main, co nári ba léir leibhiale lármain, lámhearna, lan-fair-ring in aeoir uairtib, ne h-imad folt ocuř fádb ocuř fionnfaid uath-beirrta fádb-rcailt an-aičnú, ař na n-ur-čogbail do čennaib cupad ocuř caéimleod; conad h-e rín aðbair d'ári fáraſtař fuač-nell foirteáide, fír-doréa, d'ári ceileid in cleití coitcenn clit-fairring čečtařda of a cendaib; ocuř gér b'iat fonn-čeltja folt-glara, fep-oluiči in talman fa traičteib, ni lusg uo lan-čelit ne h-imad na n-apr ocuř na n-il-écht ina cónračaib cnuad-aiplig i cenn a céli.

Ro b'é aírd-meř ocuř innřamail a n-eiceř ocuř a n-olloman ař écoře in ařmuigé rín, gop b'etřeoř, ocuř gop b'anřorujta do inačaib ocuř do min-dainib céimnuisgád cač ařvi ocuř cač inař a tapla tuiđ ocuř triomlač in ařplig ocuř in ařmuigé i cenn a čeli. Níp b'ingnád nnořpia d'ecpib an t-aírd-meř rín, cíd fopbann le fiallač a éirtečta a fuigell; ař ba rřuč-aiřne rřlteča, raeb-diana cač claiř ocuř cač clad-etřigé compreid fa čoraib na cupad, ocuř ba fíar-linniř fuiligi, fír-doríme cač fán ocuř cač fopad-glenn fod-glaf fop-leathan fuiléib.

Cíd trá ačt, do bádají ráidí foillřigéř fíř, ocuř foirne fočaigéři ocuř fiađnaiři čontřářda, čunnatavartach, ne fád ocuř ne n-a fíř-čruař uo čotřaigret na cupad cečtařda, gán clód gán cum-řeuřad ne čeli, iř in čat-lačař. Conid ařie rín rob inđerb, ocuř rob amaiřřec faiřtine a pellrum, ocuř a fíř-eolach, do dřeim díb do leit fo leit, ař n-điuldař, ocuř ař n-điřeřidem dóř ař a n-điabul-čerđaib dřiřdečta bodein, ne řeccař ocuř ne fíř-đeliřgad na rřuag ařař in ařař iř in inđigdail; co ná rřaři 'đá fáđib ocuř 'đá fíř-eolčaib ačt a řeřčem ocuř a řuřnaiři, co řeřtaiř ca dřeim díb ař a řořnřfet, ocuř ař a řařnřfet řuřčařiři ocuř

toicči

of the profusion of human hair which is said to have been cut off the heroes in the Battle of Clontarf, in Dublin Penny Jour.,

vol. i. p. 136. The ancient Irish wore their hair flowing on the shoulders, so that it may have been cut off by the sword in battle.

in the air, so that the broad, bright, brilliant lamp of heaven over them was invisible with the quantity of hair, scalps, and beards cut off and raised up off the heads of heroes and warriors. Wherefore a dark and gloomy cloud was produced, by which the universal, expansive welkin over the heads of both *armies* was concealed; and as to the green-haired, close-grassy carpets of the earth under their feet, they were not less concealed by the immensity of the slain and the numberless victims in litters of dire slaughter over each other.

The estimate and comparison made by their poets and ollaves of the appearance of this slaughter were, that in every spot and place where the thick and prodigiousness of this carnage and slaughter had occurred, it was impossible for boys and small men to pass. This great estimation *made* by the poets, though hyperbolical to a hero's hearing it sounds, was not to be wondered at, for every pit and furrow were flowing dire-rapid rivers under the feet of the champions, and every declivity and green-sodded wide glen were deep pools of blood under them.

In the mean time the soothsayers, the revealers of knowledge, and those who had delivered predictions, were contradictory and doubtful, in consequence of the length of time and stubbornness with which the heroes on both sides maintained the field without yielding or giving way on either side. Wherefore the predictions of their philosophers and wise men became uncertain and doubtful to some of them on either side, they having renounced and disbelieved their own demoniacal sciences of magic, in consequence of the incessant successive rallyings and dispersions of the forces on either side in the contest; so that their diviners and wise men could do no more than remain in a state of suspense and indecision, until they should learn on which party the success and prosperity of the battle would descend

toicte na n-ghlaod; ocúr din po fámaráigfead in bhé níth-ghubáic Néit a neirt-bhríga.

Imthúra ceití mac Eachach Óuidi, imraithe i againn ne head eli. Rucfád dá riuatáir deirgeanáigte déc fa caéteab na cuicedaic, po maiorbet ocúr po marbhrat cét caéca caé-laitheac, marp fórtáil Dubdhaid Óriai:

Do éuadair tríor in tóir taibleac
fa do dec,
do marbhrat do rílaig na caem-peir
da ced déc.

Anfád i f in iugair itír gárrádaib **Óailian**, ar cinned caéca riuathanair. Ót concatáir cethraír laech-airgeach do **Lairgimh** eachraír na n-Albanach ic comáipleac caic, .i. Amlaib Uallach, ríg Ath Cliáit, ocúr Cairbreí Crom, ríg **Lairgri** **Lairgen**, ocúr Aed Aírgneac, ríg O Ceinnrelais, ocúr Cilill Céadach, ríg O Fáilgi, po iadhrat

in

^t *The battle-terrific Beneit.—Bé níth-ghubáic Néit.*—She was the Bellona of the ancient Irish. In Mac Morissy's copy she is called an bhe **Óab-uicne**, and P. Connell explains it in the margin, the Goddess of War.

^u *The troops of the Gailians.—Óarpháðaib Óailian.*—*Gailian* is an ancient name of Leinster.—See O'Flaherty's *Ogygia*, and Duard Mac Firbis's *Genealogical Book*.

^v *Amlaibh Uallach, king of Ath Cliáit,*—i. e. of Dublin. This shows that the present account of the Battle of Magh Rath was written many centuries after it was fought, for Amhlaibh is a Danish name which the ancient Irish had not in use

among them till they intermarried with the Danes in the eighth or ninth century. The writer, evidently without observing the anachronism, had in view one of the Amlaffs or Anlaffs, who were Danish kings of Dublin some centuries after the year 637 or 638, when this battle was fought. The Irish had the name Amhalgaidh from the earliest period of their history, but this, though now Anglicised Awley, and possibly of cognate origin with the Dano-Irish Amhlaibh, Anlaf, Amlaff, Olaf, or Awley, is not identical with it.

^w *Cairbre Crom, king of Lairgis, in Leinster.*—Lairgis or Laoighis, which is Latinised Lagisia and Anglicised Leis and Leix, is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Beneit^t would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies :

“ They passed through the splendid army
Twelve times,
And slew of the host of the fair men
Twelve hundred.”

After completing these onslaughts they stopped in the conflict among the troops of the Gailians^u. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath^v, Cairbre Crom, king of Laighis, in Leinster^w, Aedh Airgnech, king of *Ui Ceinnselach*^x, and Ailill Cedach, king of *Ui Failghe*^y, perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

^x *Aedh Airgnech, king of h-Ui Ceinnselach.*—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

^y *Ailill Cedach, king of O'Failghe.*—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised

Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included

in ceterar cuparad rín ariphare iimgona ar óg-riigráid Alban, gur círrírat caeðad cuparad caða rípi co n-a foirmib 'na riadnairí. Nírí maistríret meic Eachach a n-anbala do'n céad riuaðarí cuparad rín; ceart gábaír Congal Caillipri 'r in comlundi; dluðairigir Domnall in iugal ar Amlaib; rannraigir Suibne in iimguin pe Ailell; jo oibrat in da Aed a n-imbuallad. Roprat comdígalta a cneada ar a céli oðtarí ariphéic na h-imlaidi, gur maistríret meic Eachach ariphéicur corcaír na cat-lairítheic, amail aribeit in file:

Τορέαιρ Άεδ Αιργνεχ ιμνε
 la h-Άεδ mac Εαχαχ Βούδε,
 ή Συιβνε ριλαγάχ 'r ιn ιcάτ
 i τορέαιρ Αιλέλ Κέδαχ.
 Καιρρη, μηδ Λαιγρι na lenn,
 i τορέαιρ ή Κονγάλ Μενδ,
 ή Όονναλ m-θρεας co η-αινε
 τονταιρ Αμλαϊς ιμράλε.

Ціо траєт, нір меря осуїр нір мідлаєн мейрнєс осуїр тор-
гніміліад маїнне дреє-дєрзі **Домнаїлл**, міс **Аєда**, міс **Аїннірєс**,
іс дігайл єнед ін **сєтєраїр** рін ар **Уллтаїб** осуїр ар **аллмарісайб**, .i.
Рєрдур, осуїр **Аенгуїр**, **Аїлл**, осуїр **Колзу**, осуїр **Коналл** а **коман-**
манна: ар **м-буадуїд** саїса **бáїре**, осуїр ар **майдем** саїса **мóр-**
сóрсайр, осуїр ар **сіндео** саїса **саї-їуатхайр** до **макаїб** аїрд-їїд
Еїенн, до **компакрет**, **сенн** і **сенн**, осуїр **сєтєре** меіс **різ** **Альбан**.
Ро **їандрет** осуїр **ро** **їаннтаїдрет** **реїріуї** **ройнємайл** до **на** **клан-**
маїніб рін а **celi**, .i. **Конгал**, осуїр **Сімбнє**, осуїр **Аєд**, **тїї** **меіс**
Ечах **буйді**, **Аїлл**, осуїр **Колзу**, осуїр **Коналл**, **тїї** **меіс** **Домнаїлл**.

N_{1p}

in the ancient Ophaley. This territory, which is very famous in Irish history, comprised the baronies of Upper and Lower Ophaley, in the county of Kildare,

those of Portnahinch and Tinnahinch, in the Queen's County, and that portion of the King's County included in the dioceses of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amhlaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says:

“Aedh Airgnech was slain no doubt
 By Aedh, the son of Eochaidh Buidhe;
 By Suibhne, the populous in the strife,
 Ailill Cedach was slain.
 Cairbre, king of Laighis of tunics^z
 Was slain by Congal Menn;
 By Domhnall Brec with expertness
 Was Amlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Ainmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons

of

^z *King of Laighis of tunics.* — In the paper copy the reading is *Cairbre, rí* Laoighis of swords,” but this, though it makes very good sense, does not appear as *Cairbre, rí* na lann, i. e. “Cairbrè, king of

Laoighis of swords,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Nír ba h-eirleodac in imairiuc rín, uairí ba comhícta a comhac, ocúr ba comtríom comádair a comlann; uairí ba comhuthéir comheneoil itír Éirinn ocúr Albain cuingeda caema, cræb-uairli, cádair in comlann rín ocúr in comhac.

Cið trácht nír b'airiúm airiéid itír pláistíb is fleó-ol oppu a h-aiéli na h-imláide rín, aict ba meaf mairne itír marbair, ari n-a mudusgád, ari na comhuitim pe céili, amairi arþeirt in fili:

Seitþe meic Echach ӯiði,
cuig meic Domnall, rið Óaire,
debaid þo oþþrathair de,
ot concadair a céile.

Seiríuþi díb-rín fórum ngle,
þo marþrathair a céile,
Aed, Suibne, Congal na clann,
Ailell, Colgú ocúr Conall.

Tuirteácta in trír nári marbair do'n mairne rín, .i. Féringur ocúr Aengus, da mac Domnall, ocúr Domnall bhréac, mac Echach ӯiði. Aict céna, þo b'íncómpairc efrein d'Féringur no d'Aengus, ocúr iob' fórlann debair na deirí deirþrathair 'n-a aghair a aenur; dáig þo tráetírat ocúr þo tóirneartair Domnall, guri damaír in t-óig-mac a uigabair; co n-ebairt a bhréit 'na beáid ari fáeram na pláta, ocúr a atéir ari h-ua n-Ainníreac. Ocúr do riindead rír mair do haindúrtair; ocúr rícasd h-e d'innfáisid aith-rið Éirenn, gura arþloind a fíalair 'n a fíadnairi, .i. Colum Cille, mac Fiodhlimid, d'óileamain a athair, .i. Echáid ӯiði, mac Aedain, amairi arþeirt in fili:

Aengus iþ Féringur co beáit
þo gábratáir Domnall bhrécc,

co

given above in the text, because the rhyme perfect. **Ná lenn** is translated *togarum* by with **meno** or **meann** would not be so Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says:

“The four sons of Eochaidh Buidhe,
 The five sons of Domhnall, king of Daire,
 Coveted to come to single combat
 When they beheld each other.
 Six of these of bright achievements
Mutually slew each other,
 Aedh, Suibhne, Congal of thrusts,
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Aimmirech. This was done accordingly as he had requested: he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says:

“Aengus and Fergus expertly
 Captured Domhnall Brec,
 And

co τυερατ mac Echach uill
 'n a bethaird i laim Domnall.
 bliadair do i laim Domnall dein,
 co táin Eochaird d'á rere,
 gur leis Domnall,—gaird a gluind,—
 a mac do ðalta Coluim.

Cið tráct, marí do cuaileair Congal Clæn cat-ruatáir claindi Echach d'fhorðibaird, ba lonn ocuř ba lopcaid le Congal ceitþe illaitne oíludhaca oíreacair Alban d'fóisitcead aji mcaib a enig; comid aíre pín po clíreftap Congal fá na catáib marí clíreft riad-mil ruath-réadgach, fomórdha fainigí fa murbrúctaib monz-ruatáir mæðmannacha min-éirce moř-marja. Ro leanrat luét a feámi ocuř a imdeagla Congal do cumpairgib cupad ocuř cat-miled Ullad ocuř allmarac, fa Conan Róid, mac píg bretan, ocuř fá'n caegait cat-miled co n-iapaird blocaib Ulltachða acu, marí do can Congal in inad eli :

Atú-řa caegait feři find,
 co n-apim cupad of a cind,
 ic dízail m'olc if mo čnead,
 ocuř blocc ſe cač aen feři.

Cuaptairgir Congal ciprlač in catá moir ař a medon, ic toga tñath ičip tréen-řeřaib, ocuř ic aíthe aírð-řiř ičip aíradaib, ic řluagd-dízglaim na řaer-clang ſo-čeneoil ičip na řluagair, cumad ař čodnačaib in catá po caíteped ſum cét-đrimne a řeřgi, ocuř a enghuma, ic comdīgail a čnead ař čač, gur ob ead aípmít uždair co nář řágaib aírečt, na aícme, na aírð-čineř d'řeřaib Erenn uile ſan eřbaid ocuř ſan accaine ečta aírð no aírð-řiř, ic comdīgail claindi Echach ořaib. Ačt čena, níř tréicreat teglač a třipjiačta Congal if in čačpoín, ačt tařm-cločta in třegennair ic báduš

And delivered that son of the great Eochaidh
Alive into the hands of Domhnall.

He was a year in the hands of bold Domhnall,
Until Eochaidh came to submit to him,
So that Domhnall of fierce deed
Gave up his son to Columb's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place :

"I had fifty fair men,
With heroic weapons over them,
Revenging my evils and my wounds,
And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all ; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown

bádud a m-blaidí, uairí éct i fail ríð a riuidleif, amail arbeirt in filí :

Éct i fail ríð ni tárba
do tēglacáib trén-calma,
aír na ríðaib forr jo dead;
bír a norr genn gob lan-céad.

Ír deirmiúiecht doirein comhigail Congail ocúr Conain comhigaitheir a n-deirírat a n-dír amail arbeirt in file :

Ósáe aír mairbhadur mairáen,
Conán iñ Congal Cláen,
aír Chongal ainnmíodháeर rín,
cuid Chonáin do'n coimioigail.

No gori éuit Conan calma,
mac ríð bhréstan bhrat-amhrá,
ne Congal Cláen noí aír bean
no mac ríð na laeá lonn-meir.

Comh aíre rín jo eirig iméinut Congail ne Conan, fa méid jo mairbúrtar do riúgráid Érienn ina riadnairí, ocúr gán díl a fáinti do tarrhaéctain d'á trén-þeraiib ne cleir-þaebhraiib Conain ic uig-þclaisi aír a uéct; guri fuaigair Congal do Chonan ceim do cùradaiib Connacht ocúr co tuatáib Témpa, co m-beiried rúm a báire fa trén-þeraiib in Tuairceirt; uairí nír líct leir comad aen aírem aír fein ocúr aír fennid mair Conan iñ in cat-latáirí, amail arbeirt Flann filí :

Arbeirt Congal iméig uaim,
a Chonain Ruid co ró buaird !

m

^a This quatrain is supplied from Mac Morissy's copy, p. 97.

^b *Flann, the poet.*—This quotation shows

that there had been other accounts of the Battle of Magh Rath, written before the present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says :

“An achievement with a king is of no avail
 To his mighty, brave attendants,
 To the kings it will be attributed ;
 It is the custom, although not by full consent^a.”

An illustration of this was the joint battle of Congal and Conan : what both achieved is reported of one, as the poet says :

“What both together slew,
 Conan and Congal Clæn,
 To Congal is attributed,
 Conan’s part of the conflict *as well as his own*.
 Until the brave Conan fell,
 The son of the renowned king of Britain,
 Congal Clæn was not touched
 By the great son of a king or a puissant hero.”

Wherefore Congal’s jealousy with Conan arose in consequence of the great number of the chieftains of Erin he had slain, without leaving him as much as would satisfy his thirst for slaughter, such was the bravery of Conan in casting with his edged weapons from before his [*Congal’s*] breast ; so that Congal ordered Conan to advance to the heroes of Connaught and the tribes of Tara, that he himself might display his valour among the mighty men of the north ; for he did not like that his own achievements on that battle-field should be related in conjunction with those of such a hero as Conan, as the poet Flann^b says :

“Congal said, depart from me
 O Conan Rod of great triumph !

There

writer availed himself of older writings, largely on his own imagination for fictitious incidents to fill up his descriptions.

ni uil 'r in cacht, a laic luid !
acht feidm aen duine agusann.

Luid Conan fa rluas Connacht,
ocur Temra na trion-alt,
do luid Congal, gaird a gluind,
fa rluas compamach Conaill.

Imthura Conaill, ar n-deadail pe Congal po compairfeadh ceat-
har aitheac do ríogaib Connacht pe Conan, i. Suibne, mac Caetan
Chorrhaig, ríg h-Ua Fiachrach, ocur Aed Breacc, ríg longroirtas
Luighe, ocur Aed Allan, ríg Meada Siuil, ocur Aed buidneac, ríg
h-Ua Maine. Cid tracst do riocradar in ceathair rím do cuind-cleo
Conain, mar foraglef in t-ugdoar :

Mac Caetan Chorrhaig, Suibne,
ocur Aed Breac, ríg Luighe,
Aed Allan, Aed buidneac ban,
do riocradar la Conan.

Congal

^c *Suibne, king of h-Ui Fiachrach.*—h-Ui Fiachrach is the name of a territory in the south of the county of Galway, which O'Flaherty says is co-extensive with the present barony of Kiltartan, but it can be proved from the most authentic topographical evidences, that before the De Burgo's of Clanrickard had dismembered the original Irish territories of this county, h-Ui Fiachrach was exactly co-extensive with the diocese of Kilmacduagh, as laid down on Beaufort's Ecclesiastical Map of Ireland. After the establishment of surnames the chiefs of this territory were the O'Clerys, O'Heynes, O'Shaughnessys, and Mac Gillakellys, of

whom, in the later ages, the O'Heynes and O'Shaughnessys were by far the most distinguished.

^d *Aedh Breac, king of Luighne.*—The ancient territory of Luighne is co-extensive with the present barony of Leyny, in the county of Sligo, in which the name is still preserved. After the establishment of surnames the O'Haras, who are of Momonian origin, being descended from Tadlg, son of Cian, son of Olioll Olum, were the chiefs of this territory.

^e *Aedh Allan, king of Meadha Siuil.*—The territory of Meadha Siuil, otherwisc called Magh Siuil, and Magh Seola, and the inhabitants *Ui Briuin Seola*, was

There is not in the battle, O mighty hero!
But work for one man of us.

Conan went to the forces of Connaught
And of Tara of the heavy deeds,
And Congal of fierce actions
To the valiant forces of Conall."

As for Conan, after his having separated from Congal four chieftains of the Connacians engaged with him, viz., Suibhne, son of Cathal Corrach, king of the Hy-Fiachrach^c, Aedh Brec, king of Luighne^d of fortifications, Aedh Allan, king of Meadha Siuil^e, and Aedh, of numerous hosts, king of Hy-Maine^f, and these four fell by the brave conflict of Conan, as the author testifies :

"The son of Cathal Corrach, Suibhne,
And Aedh Brec, king of Luighne,
Aedh Allan, Aedh Ban, of numerous hosts,
Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

^f *Aedh, king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. pre-

served in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle Hacket, in the county of Galway, to Lough Ree, in the Shannon, and from Athenry, in the same county, to the boundary of Thomond. But after the Clanrickard Burkes had dismembered the ancient territories of this part of Connaught, the territory of Ui Maine was much circumscribed in its limits, and varied in extent, according to the success or misfortune of its chief, O'Kelly.

Congal impairtear pe h-ead eli. Cindir Congal ceim co cupadairi
cornamaca Conaill, uair i fíliu ba h-uilliu a ferg ocúr a aiminne,
ocúr i f doib ba mó a mífene ocúr a miduéras. Cid tráct,
derrat cnuinne, cnuoda, comdeara, ocúr derrat cearta, copairtái,
comairda cimra ocúr cat-imli catá cornamais Conaill ari cind
Congal, poprat cnuitnaitái, clefármach, ocúr poprat rucúctha,
rcailteá, rcéimhára uile iat-riúde ari cimairc do Congal ari tréan-
fearaib in Tuairceirt; gorp tincaptaí tarb-éodnaí tnuátaí, tor-
buillech Tóraig, i. Conall, mac baedain, mic Níndéa, mic Fergur
Cendroda, mic Conaill Tulban, mic Neill Noi-giallair, o Thulac,
Dati, ocúr o tráct-portraib Tóraighe iar tuairceart. I f ann rím
jo cindertor Conall ceim cupaird i g-ceirt aghair Congal, do toir-
neam a tpeáin, ocúr d'írlisgad a uabair, ocúr do cormam ocúr
do cobaír claindi cornamais Conaill, ari congalaib comfearde
Congal. Cid fil ann trá, o do compaircet in da éingid cata
rín uét pe h-uét, ocúr aghaird in aghaird, ro atéairpét da uiréir im-
fóicceirí, fír-ðiúrgé, eturru, gúr bo cnef-buailte, comhuiúd do cendair
na g-craifech a g-collaib na cat-miled, ocúr gurraí feidhle, fada,
fuiilíde, fír-lebhrá foirtaib fír-laeí cnuinn-apimta, comhírgé na
cat-craifech comhairc rím, ari na com-indorma a curnair a ceile;
iar rím trá ro cinnertar Conall foircraib ceime tarí comair co
Congal d'a earrnaitmeid, ocúr d'a uirabair, tarí a airmair ocúr
tarí a ilfáebhraib, oír i f e ro cetraindeirtar Conall naír ab áitair
imdoná ocúr naír b'oirchéar imbuailte do a óalta do [tábaírt ari
n-a] óileigir no ari n-a óitcendád co Domnall. Conad iarom ro
iaid ocúr ro uirínaidmairtarír conclanna cnuaidé, copairnádmanaca
cupaird

^g *Tuloch Dathi* was the ancient name of a hill in the barony of Kilmacrenan, in the county of Donegal. It is probably the place now called Tullaghobegly.

^h *Various sharp weapons*, in Irish il-
fæbhráib, a word compounded of il, which in composition has the force of the Latin *multus* or the Greek *πολυς*, and fæbhr,

Congal shall be treated off for another while. Congal advanced to the defensive heroes of the Cinel Conaill, for against them his anger and animosity were mostly directed, and for them he cherished most malice and hatred. And though the borders and outskirts of the Cinel Conaill were consolidated, brave, and well-arrayed, adjusted, adapted, and equally high to meet Congal, they were all shaken, dislodged, scattered, and terror-stricken by the mighty onslaught which Congal made on these heroes of the north; until the greedy, heavy-blown, robustic chieftain of Tory, namely, Conall, the son of Baedan, son of Ninnidh, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi^g, and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons^h, for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-griping heroic grasps around the body and shoulders

which literally signifies the edge of any weapon, and figuratively the weapon itself. It appears from Magrath's Wars of Thomond, of which there is a MS. in the Library of the Royal Irish Academy, that

the weapons with which an Irish chief was armed in the year 1309, were a dagger, a sword hung from his belt, a dart which he carried in his right hand, and a spear or lance which he bore in his left.

cupad tarп corr ocuп tarп cneп-foпmnaiп Congail. Po'n cuma ceпna do Congal Claen, iadair ocuп uпiпnадmair na гlac-voiпi гapзa, гaиbtiгe, гeг-диrзe гapзe, tarп corr ocuп tarп cneap, ocuп tarп foпmnaiп Conaill, ocuп тucгataj cypra calma, coпneпta, coп-
dicra d'a ceile, ocuп cpiatied neim-meirtnec do рoтgail рoтren, ocuп do рaenfaだaiг po' calma ariole, гuр bo тaиrзri тpiс, talcar, тapb-
тnуtac, тpengleca гaс cpiathad cpiatid, coмdeг compinte cuiрp
ocuп cneap cpiotfiailme гaс celg, ocuп corr, ocuп cpiatid-gleca do
cuiрetaj pe' ceile; do m-ba ramalta pe' гaeb-riotlen rap-muillinn
ari riп-bleit iпnaгe, ocuп iпriпt, ocuп iпtимcellaп na cupad ari a
ceile. Coná po' гduiрpeп do'n тpеatjan, ocuп do'n тapb-gleic, ocuп
do'n тnуt-bujaс тpаrcapta тpеn-feeп riп, cоp bo сaep-meall cun-
рcaigtec ari na coпuathad an clap сaep-тpom, cpiatid, cneap-
aigte, fá n-a сoraib; гuр bo lan-boz labda, liuč-limtec lan-domuin
гaс inad uпciöe, aгaиd-рliuč, ari ari uпiпaiрetaj pe' riпeö, ocuп pe'
ruačaö, ocuп pe' гlaeпpеt, pe' рiapзaił, ocuп pe' bonngail, ocuп pe'
bojб-тpеiрeсt, pe' mejcaö, ocuп pe' meallgail, ocuп pe' muinelaö na
miled aг рoтleloп ocuп aг рoтimpoö ariole. Ro cluimpio тra po'
ceiтpe h-apdaib in cača,—mena m-beiт menma caic ari coмaipleć
a ceile,—рeit-riпed a b-рeit a b-fiap-тapзaiг, ocuп alt-geimnec
a n-alt aг a n-edapрcaпad, ocuп clet-cumguзad a chab-apnaid
aг a coмdruп i cenn a ceile, гuр bo dićumaiпg do na deg-laečaib
uпatcuп ocuп uпiпgaił a n-anala, ari г-cumgachad na г-conaiaп
coitcendo a n-adaiгtir uačaib do gneп la foпeсnech fedma na riп-
laeć.

ⁱ *Violence of their exertions.*—Do m-ba ramalta pe' гaeb-riotlen rap-muillinn. This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his *Party Fight and Funeral*, from which we are tempted to quote the following passage, as showing

how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single encounter. “At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall ; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding ; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions¹. In short, since the battle of Hercules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him ; he recovered his advantage, but nothing more ; they twisted ; they heaved their great frames against each other ; they struggled ; their action became rapid ; they swayed each other this way and that ; their eyes like fire ; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and

twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension.”—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

laec. Aict cíena, ní deirnadh tair eir gleaca Éireacail, mic Amphitryonij, ocúr Ante, mic Térrae, aen gleic ocúr aen corrataidecht a h-infra-mail rín, doig aím ro ba gairbheac in gleic rín, ocúr ro ba cnuaid in corrataidecht, ocúr ro ba aifnaide in imhrisfáil fo'n innur rín. Ocúr dán pobtaí corrataile cétfaide na círad im éairítearne caic ari a ceile aca iñ in uair rín: doig aím nír cétfaidh pe Congal aen-þepi d'a þórtad no da imcóngbail fo an innur rín, i.e. pe met a menman, ocúr pe h-uairbriú a aicenta, ocúr dno pe h-oll-cétfaid na n-Ulltaí ari pleáctaib a rinnrepi. Ocúr dno, ní mo ro cétfaidearthar Conall aen-þepi d'a þórtad, no d'a imcóngbail 'mon innur rín, pe tisde, ocúr pe togdacht, ocúr pe tul-buirlíbe na Tuairceartaí, iñ a n-aigned ro h-oileád, ocúr ro aitriéab ainn, ocúr pe dígamhdecta a duitcárta, ocúr pe cétfaide a ceneoil o niam-élandaib neartmára, nithaíca, nam-dairde Neill, ocúr beor a beit 'n-a mac aifid-riúg Éireann, i.e. do baedan, mac Ninneda, mic Férisgura, mic Conaill, mic Neill Naigiallaig, marí foingleis an t-ugdair:

Aen bliadairn pe h-ol meda .
do baedan, mac Ninneda,
a cétairi fitcédh fuaír debec
do boi Aed, mac Ainnmíreac.

Conad aithe rín, ro cétfaidearthar Conall ari caé cuit ari na comfearadh, gúr ab do bodein commaidem, ocúr ro ba duitcárta buad-uigad caicá bádha do bheirte, ocúr corrcair caicá cairngne do commaidem; conad aithe rín, tucaírtair tóir-éor taircuitheac, calma, comlairidh, catat, comneart, cealadh-baeglaire círad i seirt-agaid a colna do Chongal, co tapla tóirteílím na tríoda, ocúr miodaic na midcomairle,

¹ *The son of Amphitryon.*—This allusion shows that our author had access to Lucan or Statius, and that the Latin classics were

known in Ireland in the middle ages. It is curious, however, his calling Hercules the son of Amphitryon.

cules, the son of Amphitryon^l, with Anteus, the son of Terra, no ren-
counter or wrestling like this had taken place, for thus indeed the
struggle was dangerous, the renounter hard, and the wrestling vi-
olent. And the heroes were of the same mind as regarded their
contempt for each other at this time; for Congal did not think that
any one would have been able to resist or withstand him in this man-
ner, from the greatness of his magnanimity, and the haughtiness of his
mind, and moreover, from the high notion of the Ultonians respecting
the glory they derived from their ancestors. Nor did Conall brook it
better that any man should resist or withstand him in this manner, in
consequence of the firmness, distinction, and fierceness of the nor-
therns, and from the feeling which had been nurtured, and which
dwelt within him, and from the native dignity of his tribe, and from
his notion of his descent from the splendid, puissant, warlike race
of Niall, and moreover from his being the son of the monarch of
Erin, viz., of Baedan, son of Ninnidh, son of Fergus, son of Conall,
son of Niall of the Nine Hostages, as the author testifies:

“One year to drink mead^k (i. e. *to be in peace*)

Was Baedan, son of Ninnidh, *king*;

For four and twenty years of strife

Ruled Aedh, the son of Ainmire.”

Wherefore, taking every thing into consideration, Conall was of
opinion, that he himself would gain the victory, for it was hereditary
in him to gain the victory in every conflict, and to triumph in every
struggle. Wherefore, he gave one mighty, insulting, brave, robust,
subduing, dangerous twist of his body against Congal, so that the

instigator

^k *One year to drink mead.*—*Cén bliad-*
am, &c., *do Óaeoan*, i. e. A. D. 571.—He
was succeeded in the year 572 by Aedh,
the father of king Domhnall, the hero of
this tale. When the ancient Irish writers

inform us that a king or chieftain was re-
markable for drinking mead or playing
chess, they give us to understand that he
enjoyed peace.

midcomairle, ocuř círđi coimeta celg ocuř cotarphaċta, ocuř clæn-ċomād 'na c̄ruimne ɻlaedaiḡti ɻiċ-ċaen, guri bo h-i a aġġaġd ba h-uaċċaġaċ pе deċċad na n-dul iżi in ċoibeir ċeċċaġħa oř a čiom, co jaibie komfaġ cunipp in caċ-ċiġid ař na ċoġħar h-i tħallix na talman, o ɻiċċbaċa a ɻal co ɻormna a ċean-ħuallax; co clop po seirrīb ařda in caċċa c̄ruaġ-iaċċad an ċuġaġd ocuř ceann cɔrħmaċ comeġġin Congail, iap n-a ġinead ocuř ař n-a ċraġġerad do neaṛt-copa mithaċċa mic bħarċ-buillidig baedam. Ba i n-ecċmaing na pе ġiñ, at cuala Conan Rroġ cnead-oġħadhaċ comeġġin Congail, ocuř jo innifraġ go mac bħarċ-buillidig baedam, ocuř iżi amlaġġ jo boi riċe ma bopb-ġouaġ bodbba oř cind Congail, ađ-τriall ocuř ac tinduġċetal a cengail ocuř a c̄ruaġ-cuibrigħtē do c̄riox a cloidim, ocuř do jaċċaġħaċ a jaċċi. Tuċċaġ-taip eim Conan c̄ruaġ-buille cloidim ja cearħ-comair a c̄raide do Conall; eisid tħaċċ tijip moċċaġ mac bopb-neaṛtmaġħ bħaedam an c̄ruaġ-builli cloidim ġiñ no guri kompojnnejtaip a clia'b ocuř a c̄raide ař sejt do, guri bo jaċċeċt komplaiċċe coppa an ċuġaġd ađ-τuġġid in talman.

Conad i cobair Conain ař Congal, ocuř cojuġġeċċ Conaill ocuř Congaill ař Caċċ Muixi Rat koniċċi ġiñ.

Aċċ cenā, ni piaċċ lej̄ in da ɻiġ-miġed, i. le Conan ocuř le Congal, coċċar Conaill do kommaidem, in tan do piaċċ cloidem cobiżżeġ caċċ guri in caċ-ċaċċaġ cettu ġiñ, i. Cellac, mac Mailċoħa, do cojnem cind Conaill iżi na c̄uġaġaib, nejju no bejbiż a coċċar tħar clax roj̄ o na ɻluuġaib; ojri iżi e aix-riżiż u għadha naċċ ař kommaidem coċċar aen laiċ d'ārha clanna Neill ař laċċaġ in laiċ ġiñ,

¹ *In a mighty huge arch.* — Ina bopb-ġouaġ bħoċċa. — The word ġouaġ or ġeuuġ certainly signifies an *arch* or *bow*, though it is not so explained in any published Irish Dictionary. This appears obvious

from the fact, that in the best MSS. the rainbow is called ġouaġ neim, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: *Fil oħriċċet ac on caċċaġħ*

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him ; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head ; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch¹ over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound !

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

የን, መምመድ ዓገኖች ከተኞች የጋራ ማኅበ
የተኞች, i. e. “there is a bridge at that city, which is constructed of marble, both in its arches and pillars.”—*Book of Lismore* (in the possession of the Duke of Devonshire), fol. 107. The term የጋራ-ዶዕሩ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

rin, gan Cellac do coifnaim a cind, ocuř d'aitē a foobav, do neiri
marí forfleir in t-usðarí:

Nír tuit rið na riuipe réid
'ra laitē rin, do claind Neill,
naíc coifnád Cellac cain
a coifcain co n-a dígal.

An tain at connac Congal Cellac agh a iairmoriúeict, ocuř d'á
inngriaisid, jo imgabail in t-inad rin, ocuř jo inngriais inad ele 'náí
raoi lom marí Chellaç d'a coimphreigra, no mal marí mac Maile-
coba da éuirrachad. Oír aír ead ba cetráid do Congal, da com-
dunta círo caðat na cað-latríais in aen inad aír ocuř aír a com-
valta, naíc bud feap aitē a anfalta, na diogalta a deipe na a
dimiada aír Domnall, na agra earfbaða forþba na n-Ulltaç, .i. Círic
Conaill ocuř Eogain, ocuř Aírgíall aír Cenel Conaill; conad aír
rin, jo atcúireftarí cuingideict na cað-latríais aír Conan Ròd fa
comphreigra Cellais. Cid fil ann třa, ba confráða Cellac ma
Conan agh cothad aír a cind if in cath-gleo rin, iair na imgabail
d'aírð-rið Ullad, uairí ba cíad círaide le Cellac in jo pa doig leir
do raeir-clanda róiceneoil neirt-cloinide Neill do éuirrachad do
Congal, an cein do beit̄ rium ocuř Conan agh comphreigra a céile.
Conid ann rin jo canúrtarí Cellac, aír fuirpeac feiceamáin d'a
n-oligeann duir-bidba deirb-fiaċa duit̄-ri cothad aír mo cind-ri 'ra
cað-latáir ri, uairí bað luad leit̄trum leit̄-edárðaíre lait̄peic
etír Congal ocuř Conall tu, maoð coír třařta. Amen čena, ni mar
gac̄ ni do neoc a tigernia do teřapřain gan třiug-ba, na a fióř-cára
d'fiolit̄in aír eicin itír, a Cellais, aír Conan. ɭaigim-ri břiatař
vno, a rið-miled, naíc d'ic t'falað, ma t'aingfiaċa, ma t'ecraite,
tanġa-ri

^m *No king or dexterous chief had fallen.* that there was an older account of the
—Ni ēuit rið na riuipe réid.—This shows Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies :

“No king or dexterous chief had fallen^m
On that day, of the race of Niall,
Whose trophy Cellach, the comely,
Did not protect and revenge.”

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him ; for Congal thought that should he and his foster-brother [Cellach] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill ; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach ; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, “It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall.” “Be it so indeed, O Cellach,” said Conan ; “a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty ; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come against

tainga-ra riost-ra a riogh-ndad, ina ro coitairgeir ari do cind ior in lo
baig-ra anu. Baigim-ri briaistair eim, a riog-miled, a Conain, ari
Cellac, mana ica-ra t'arbolta no t'arbolta ari ari
coitairgeir caita ra ior in t'riat ra, nocha n-icfaiad dia eir co crie cinnite,
coitairgeir, cem-eirgeir caita. Biois a fír agad-ra, ari Conan, nac
cuitairgeir foirrhaic ari feindead, uairi ni baig briaistair agad-ra báitair
feir-ghloinna fír-lair, ari Conan, ocuif ni fuachad fuigill aitair falaod
ari eircaraid edirg **Ó**naevela do ghlair. Ro fíetair-ri imoillio in n
rin, a Chonair, ari Cellac, ocuif dno, biois a fíor agad-ri, an tis d'a
n-oligair an daill, ocuif ari a n-agurtear deirb-fiaice, ari dñor ocuif
ari dñigid do uirnaindte ne h-iarrhaid na h-agra, ocuif ne feir fuair-
aide na fala; ocuif dno, aig ro cuitair-ri an ced uircair, ari re, aig
craithair na crairighe d'a h-aicteor uada gáicea ceirt-dírige co Conan.
Tangadair tríair briaistair baistac, briaistemla, bretnaic do cett-muim-
tear Conain etair e ocuif an t-urcior, i. trí meic deilbh-briaistair a aitair,
i. trí meic Iðair, mic Aili Meadhruaid, i. Rep, ocuif Ul, ocuif Aib-
tuir, a n-anmanna; ocuif tangadair a tríair co n-deirb-idetair dñum
ari dñum ari ceirt-belaib Conain etair e ocuif an t-urcior. Ro geol-
ad ocuif ro fheide cuitair-urcior crairighe Cellaid cuaca ceicea ceirt-
dírige, gur bo doirri debhá dian-craicteacá briinneada na m-bret-
naic, ari g-coimhcheasad cuiarr ceicea cuiarr tríair n-a céile, ocuif ari
rcoltair a rceit ari a rcait-briuindí. Aicta cena, nír toirmeirc toir-
gair, tuiair, na teictairreacá do cuitair-urcior crairighe Cellaid
an tríair rin do tuaitim d'a tréan-guir, no gur gáib griannta na rleoga
griem gáib i Conair ari ceirt-lair a inne ocuif a matair, ari rcoltair
a rceit. If am rin cuiimhneiger Conair a rcait riogdá ro-gurmar,
ocuif ro gáib in cat-craicteacá ceitna, ocuif aitair fír i ari culad co
Cellac,

ⁿ Person of whom the retribution is due.—

◦ *Three sons of Idhal, the son of Ailli.*—

Épi mic loail mic Oille.—Are these
dear personages?

against thee, or that I have opposed thee this day on which I have sworn." "I also swear by my word, O royal warrior, O Conan," said Cellach, "that unless thou wilt pay thy animosities or debts to me in this contest on this occasion, thou shalt never pay them hereafter, until the general fate which awaits all after their resurrection." "Be it known to thee," said Conan, "that a hero cannot be dismayed, and that thy threatening words will not extinguish the manly valour of a true champion," said Conan, "and it is not abusive language that will always revenge spite on an enemy amongst the Gaels." "I know that thing well, O Conan," said Cellach, "and be it likewise known to thee, that the person of whom the retribution is dueⁿ, and of whom just debts are demanded, it behoves him, and he is bound to petition in seeking the demand, and *to seek it* of the man who owes the spite; and here, therefore, is the first shot towards thee," said he, brandishing his spear, and casting it directly at Conan. Three affectionate British relatives of Conan's chief people came between him and the shot, namely, the three sons of his father's brother, to wit, the three sons of Idhal, the son of Ailli^o Meadhruadhl, namely, Res, Ul, and Arthur by name, and the three came so that they stood back to back before Conan, and between him and the shot. The vigorous shot of the spear of Cellach was directed and driven straight towards them, so that the breasts of these Britons were battle-doors of severe wounds, the body of each champion being respectively pierced, their shields which defended their breasts having been cleft asunder. Howbeit, the intended object of the vigorous shot of Cellach's spear was not checked by the fall of these three, occasioned by the great wounds it inflicted, nor until the head of the spear dangerously entered Conan in the very middle of his entrails and bowels, his shield having been cleft. Then Conan, calling to mind his own great regal prowess, took the same battle-spear and cast it back at

Cellac, co tan-ga-dar t-ri-ai-r to-gaide, tul-boi-b, tuai-l-ce-re-ta-c do cineo Aengus-va, mic Conall, i. Eochairdh, ocu-r Anluan, ocu-r Al-ghen-an, a n-an-manna, ocu-r tan-ga-dar na t-ri-u-r co n-de-r-i-de-ta-l d-ri-u-i-m ari d-ri-u-i-m, ari ce-re-t-bela-i-b Cellai-g, eti-r e ocu-r Cona-n; ocu-r ro d-ri-g-e-o, ocu-r ro de-g-ree-o-la-d c-ri-u-a-d-ur-i-c aca-a ce-re-t-d-ri-l-ge, g-ur toll-t-re-de-re-ta-l i t-ri-u-r tul-boi-b Tuai-l-ce-re-ta-c, eti-r corra-i-b ocu-r ca-t-r-ce-i-t-i-b; ci-d t-ri-a a-c-t, n-ri b'-ur-c-a-r i-m-d-ri-g-e do c-ri-u-a-d-c-ri-a-r-i-g Cona-n an t-ri-u-r ri-n do t-u-i-t-i-m d'-a t-ri-o-m-g-u-i-n, co n-de-chai-d in d-a-i-g-i-r d-i-u-b-r-a-i-c-t-i t-ri-e e-i-r-i i-m-c-a-i-l i-m-f-u-l-a-i-m g-i-e-t-a-r-a-c ca-t-r-ce-i-t com-ne-re-t ca-t-a an caem-c-u-j-a-i-d Cellai-g, mic Maile-coba, g-ur t-re-a-d-a-r-t-a-l t-ri-e na t-ri-o-g-e-t-e ocu-r i t-a-l-m-a-i-n. N-ri ba ce-an-n-r-a-i-g-e Cellac an t-ri-u-r ri-n do t-u-i-t-i-m g-a-n a-n-a-d g-a-n f-u-i-r-e-c i-n-a f-i-a-d-o-n-a-i-r-e, ocu-r n-ri f-e-c-u-r-t-a-l do t-ri-o-m-g-u-i-n a t-ri-o-g-e-t-e-o ag i-n-n-r-a-i-g-i-d a e-r-c-a-r-a-t, ocu-r f-o-r; n-ri c-i-u-n-a-i-d Cona-n ag i-n-n-r-a-i-g-i-d Cellai-g a m-u-i-t-e-p-i do m-a-r-b-a-d ocu-r a t-ri-o-m-g-u-i-n ari t-u-r. R-u-c-r-a-t da e-i-t-i-m e-d-t-r-o-m-a, f-i-j-l-u-a-t-a, i ce-re-t-c-o-m-b-a-l a c-e-l-e, m-a-r i do f-a-i-g-i-t-i-r, ocu-r m-a-r i do f-a-p-a-i-g-i-t-i-r, ocu-r m-a-r i do b-a-e-g-l-a-i-g-i-t-i-r da b-r-o-d-c-o-i-n b-o-r-b-a, b-i-a-r-t-a-i-d-e, b-o-d-b-a-e, a co-n-m-a-e-l-a co-i-m-e-d-a ari g-co-i-m-e-l-i-p-e-d d'-a co-i-n-i-a-l-l-a-i-b c-u-i-b-r-i-g-e n-e h-a-i-n-r-e-j-e a n-a-i-c-e-n-t-a. Do cu-a-i-d i-n co-m-p-a-c a h-i-a-d e-d-t-r-a-n-a n-a h-e-a-d-a-r-g-a-r-e i-a-r-t-a-i-n, co n-a-p c-u-i-m-g-e-t-o-r i c-a-p-i-d-e na a c-e-i-t-e-r-n-n a c-i-u-n-u-g-a-d m-a a c-e-a-n-n-r-u-g-a-d, a c-o-b-a-i-r i-n a co-m-p-o-r-t-a-c-t, n-e b-r-u-t, ocu-r n-e b-u-i-r-b-e, ocu-r n-e b-i-a-r-t-a-m-l-a-c-t na m-b-e-i-t-h-e m-b-o-o-b-a ri-n, ag co-m-b-r-i-l-i-p-e-d co-m-p-a-i-c ocu-r co-m-l-a-i-n ari a c-e-l-e, l-a-i-r na g-le-r-a-b g-a-r-d-a, g-lo-i-m-m-e-r-a, g-a-i-b-e-c-a g-a-i-r-c-e-d, n-o g-a-b-r-a-t-a-l i c-e-n-d-a-i-b, ocu-r i c-a-t-b-a-r-p-a-i-b c-a-e-m-a c-u-m-b-a-i-g-e-t-e a c-e-l-e, g-o-r bo l-i-o-n-b-r-i-a-t l-e-d-a-p-a-c, l-a-n-d-e-r-i-c c-e-i-n-n-b-e-j-t-i co-i-n-g-e-l-a g-a-c-a c-u-j-a-d, do co-m-e-a-g-a-p clo-i-d-e-m ocu-r c-r-i-a-r-e-c ari a c-e-l-e; g-ur a-b e a-i-r-m-i-d u-g-d-a-i-r g-ur b'-i-n-t-o-i-de-c-t-a d'-f-e-r-a-i-b

^p *Race of Aengus, the son of Conall.* — Do cineo Aengus-va mic Conall. — That is, of the race of Aengus Gundat, son of

Conall Gulban. — See genealogical table of the descendants of Conall Gulban, at the end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall^P, namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes^q were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

^q *Kernes* were the light-armed ancient Irish soldiers. For a curious description of the Irish kernes, in the reign of Henry VIII., written A. D. 1543, by the Lord Deputy St. Ledger, see note I at the end of this volume.

o'fheirtaib Eirenn ocuř Alban fo ðaingin feitme, ocuř fogluma, ocuř aitriúrri peime, ocuř ro-fheirtaíl, ocuř fheasgartha na rið-mileid rín ari ariole, ne cnuar, ocuř ne crudaċt, ocuř ne cobradaċt a ȝ-comloinn; ne tħreib, ocuř ne tħuim, ocuř ne talcajjeċt a v-tħodae; ne h-oll aċt, ocuř ne h-oibni, ocuř ne h-aċċloime na h-imġona; ne h-eim, ocuř ne h-ujloim, ocuř ne h-apnaiċeċt an imbuailte; ne dluu, ocuř ne diociaċt, ocuř ne duabriðe deabta na deiři deġ-laeċ rín; uaiji nif bairroreč Ulaid ocuř allmařaġ co m-bað pompa buoġ jaen, da mat ē Cellac conciūclaiſti; riżi Eirenn dno, ba l-ān-veimin leo-riðeim co m-bað ē Congal do cloid-fide, da mat ē Conan conciūclaiſti. Conad arije rín, jo fuqriġetar Eirennaiġ ocuř allmařaġ cen imbuailat v'fobaiħt na d'imaluad etorrija, cenmoċa Congal Clæn nama; għid eiridem, nif ba ciunajde caċ-ċaiet-jeċċa Congal aġ-ixxraġe u Aġġuġi, do digħi l-aħnejse, ocuř a-ħimla, caċ do kompreżi v'a ȝ-comlannaib, ne komfieċċħad an kompaċċi rín.

Imthuha na deiři deġ-laeċ rín, o tħu a v-tħodha co dírċċuř na deabta, conaħ jaibie aġ-ċeċċa rih rín nif in ne rín im-fiorċiata jo b'inajjime, na ciñdeċ comloinn jo b'inażra, na jo b'incommiata do caċ-milevtaib ari a ċeile, cenmoċa ced-urċiār Chellaġi ari Conan, ocuř in t-ixx in jo fuqreħ rriħu-b-ġiġinej ġ-leiġi Conan da ċed-urċiār ari Cheallac. Aċċi ċena, ni bi duine ari doman għan a f'ox uħbalta ariċċennta oħreċċa d'urmati, għin go jaibie taċċa, tarat, na eż-żebiex eengħamha ari, do tieiż tarif iż-żgħid f'orġġi an t-ugħda, amai l-ixem-ereġt-tarif:

Tħi fuq-dan naċċ-żeċċantar, 7c.

Conad arije rín, caċ duine dana dejjb-cinni a f'ox uħbalta ariċċennti oħveda d'urmati, cen co jaibie taċċa, tarat, na użżeqba idu eengħamha ari, teaqxa idu bev-ġiġiħena báir aġa buanġi, ocuř aġa bħarr-żebiż-żiġi, do tieiż tarif iż-żgħid cinni ne caix dejjba na caingni

spears on each other ; so that authors relate that it was worth the while of the men of Erin and Alba to come to observe, and study, and imitate the parryings, guardings, and responses of these royal heroes to each other, such was their hardiness, valour, and firmness in the combat; the strength, weight, and puissance of their fight; the expertness, rapidity, and activity of their fighting; the swiftness, readiness, and severity of their blows; the closeness, diligence, and vehemence of the struggle of the two brave heroes. For the Ultorians and foreigners did not doubt, but that they themselves would be triumphant should Cellach be defeated ; and the men of Erin were certain that Congal would be defeated if Conan should be conquered. Wherefore the men of Erin and the foreigners desisted from the battle to look on at the combat between them, except Congal Clæn alone ; but he was not the calmer in making his way through the battle-field to attack the grandson of Ainmire, to revenge *the loss of his eye* and his indignity upon him, because all the others had ceased from their encounters to look on at the combat.

With respect to these two great heroes, from the beginning of the contest to its termination, neither of them had, during all that time, a superiority worth mentioning or an advantage worthy of being claimed or boasted of by warriors, except the first shot made by Cellach at Conan, and the injury inflicted by the head of Conan's spear on the place it struck Cellach in the first shot. But as the author testifies, and as we have said before, there is not a man in the world for whom his certain and fixed place of death is not pre-ordained, even though he should have no want of vigour, or lack of valour :

“ Three things cannot be shunned,” &c.

Wherefore, every one for whom his certain and fixed place of death is predestined, even though he should have no want of vigour or lack of valour, is visited *there* by the startling omens of death which

caiméini rím, .i. aírlíðéna ocúr fíona aímpriúchtí. Conaín is in compás rím, d'ap fáir, ocúr d'ap iadairtár riott-nell riord-úibherthá iadairc tár imdoirrib a imcairi. Aibherait aroile gúr ba h-iat aírd-naíomh Éireann do bheiread rím a iadairc ocúr a riúrc o Conan, do cobair Cellait is in compás rím. Aict éna ní h-amlaid rím fuafradair aúgdaír cuma ocúr comhúidéid an compás rím i laí-gleandair leabair, ocúr i lleimid leit-gealaib líteartha lan-comhádaití gácha caiméini, aict gori ab iad eisplinni, inni, ocúr matáir Conaín ari na crialtrád ocúr ari na comhollad do ced-uigíor Cellait is in compás, ocúr tairi, ocúr tairm-nella d'á aímpriúd aír a lóir, d'ári fáir, ocúr dair iadairtár fórbairt fóirtcide, fíordóirca dair fuafréagairb fórdoiríde fuafréana na fláta.

Cid trácht, ó ro aírlíðitair Cellait ari Conan a bheis co dall-porcaíc dírapairc, ní deirnaití ríum aict a teachtaid ocúr a tím-cellad, a fóirtcied, ocúr a aípm-aípleáid fo comúr ocúr fa comhilmaine a éuirr, gúr tuit in cat-mhíl Conan ina lethib leadairtí, gúr ob ina laigí laech-mhíled ro círrad ocúr ro colg-diúcennad Conan la Cellach.

Conaíd é rím aen compás is feirr innírité eolais ari cat Muigí Rat. Deithbír on doib, ari is dónig is do dírcuph debhá na deirí deig-laeid rím fuafrad da trían a n-ériúdomair ocúr a n-engnuma o allmaraícaib mar at concadair cend Conaín 'sá érachtad ocúr a círcar gá comhaide ac Cellait, do neirí mar fórgleis in t-úsgair:

Do cuait d' allmaraícaib a n-úspain
a h-aiéli marbha Conaín,
mar buid é a n-engnum uile
do cuimhne a corp aen-úinne.

Ar

¹ *Omens and pangs.*—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish

believed in fatality or predestination.—See also p. 172, note ⁴, where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs^r which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found^s the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies:

“ From the foreigners departed their valour
After the killing of Conan,
As if the valour of them all
Had been centred in the body of one man.”

It

predestination.

^s *Not thus that authors have found.*—**Ni** h-ámlaio rím fuamhaoip aogaoip.—This

passage proves that the writer had several and conflicting accounts of this battle, from which he drew up the present account.

Ar ann rín do piactatar da codnaí clear-apmaíca do luict feitme gceist iug Ulaú do caiteamh a g-coimhfeirge pe Cellacé, i. Feapmorc Miadhac ocúr Eicneacá Oirgiallaí, ocúr tuicfá a b-féidir i n-einfeacht, ocúr do fáitheadar da pleagd go g-caelaib a g-craann i Cellacé, gur bo leir inormadá na n-apm tpe eppanaib na n-álaib i n-taibh ba fainde o n-a gori-gomáib. Fhiútailír Celluc na cneadá rín, gur fáigib a pleagra go pleagd-toll ocúr a cinn go sprecc-taingéti, ocúr a cuijir comhpeasgá, ocúr do jinni copair cibh do na cíupadaiib d'a eir.

Ro eirgeatári iaqium diaf codnaí cibh-alóinn eili do caiteamh a coimhfeirge pe Cellucé, i. Orcúr Aéa in eic, ocúr Murchadá, mac Maenach, ocúr ro fáitheadar na pleagdá daingni duabhríuca inn, gur b'ionrathair cleití tpe cíupcair neanna na pleagd tpeir an gliois ariall do Chellucé. Aitír Celluc na cneadá rín d'implair aélaim, aingneacá, ocúr do gáinmír fiochéa apmaí, aindpeanda, ocúr do cíup a cind i n-copair catá cedna. Iarí rín raimic Riagan, ní Ruig Cille, ocúr Duban Duiblinne, cur in latair i m-boi Cellucé, ocúr tanaigdá le da gúin ainnmíne ainiapmártacá fáip in einfeacht; ro fíreagdair Celluc comáin a góna do gac aen díb. Iarí rín raimic Tíreallmac na tróda ocúr Ceapnaí Cor-fada i n-cat-latair cedna co Cellucé, ocúr tuigdá le da gúin ceapta, comhdáingne ar an cat-mileib, ocúr da fóigdá ainiapmártacá ar an aírrid, ocúr da cibh-alóib-béim

^t *Fermore, Miadhach, and Eignech, the Airgiallian.*—Feapmorc, Miadhac, ocúr Eicneach Oirgiallach.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

^u *Orchur, of Ath an eich, and Murchadh, the son of Maenach.*—Orcúr Aéa an Eic, ocúr Murchadá, mac Maenach.—The Editor has not been able to find any ac-

count of this Orchur in any other authority. There are many places in Ireland called *Ath an eich*, which signifies *ford of the horse*, but nothing remains to determine which of them is here referred to.

^v *Riagan, king of Ros Cille.*—Riagan ní Ruig Cille. The Editor has not been able to find this Riagan in the authentic Annals, and therefore suspects that he is a

It was then that two chieftains, dexterous at arms of those who attended on the shield of the king of Ulster, came on to expend their anger on Cellach, namely, Fermorc, Miadhach, and Eignech the Air-giallian¹. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap of carnage of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich^u, and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cupcaip?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille^v, and Dubhan, of Dublin^w, advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Trealmhach of the Fight^x and Cernach the Longshanked^y advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at

the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cupcaip is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

^w *Dubhan of Dublin.*—Dubhan Dublinne,

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Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

^x *Trealmhach of the Fight.*—Treachmhaic na Tpoda, is not to be found in the authentic Irish annals.

^y *Cernach the Longshanked.*—Ceannach

чуаіð-бéim трағарітса до'н трén-ғеаі. Риtаnіlр Cellac нa сneаða ғin, гo ғoг ғaғaір nа d-таmнаіb ғgailte ғcіoт-ғoиnнte ғaд, ocuг do cuiр a cindu ғr in coғaіr сaғa cетna. Raғaдаp ғaptaіn nа ғeаct Mailmaіgнu ocuг ғaіpбri, mac ғoрpмaіp, ғiг ғrаnց ғr in сaғ-лағaіp cетna co Cellac, ocuг тucaдаp oct n-ғoна tpiсi d'a ғoіpneað, ocuг oct d-тoimðeana teanna d'a тraethað. Ro cpoмuғtaр Cellac a ғenn, ocuг ғo ғuаiғd ғan an ғgail ғpіp an aпfoplann, ocuг ғo ғeаrғaрm nа laeic d'a luаiс-бeimeandaіb, ғoр bo ғpofna boðba, bioс-аnmeac, ғaс colg ocuг ғaс ғruаð-ғa, ocuг ғoр bo combрuпt ғaс copp, ocuг ғoр bo coimcіoрpta ғaс тaеb, ocuг nіp bo h-iað nа cind no ғoмoрbaða cетna ғoг ғoмluиð ғoп cula do ғuаiғi, uaiр ғuаiғtaр Cellac a ғ-cinn aр nа ғ-coмai-пem, ocuг a ғ-coрgaiр aр nа ғ-coмmaіdem laіr co h-aiрm i ғaibe ғiг ғpеann, ocuг ғo ғaіppeaпaрtaр a тpеaр ғan тupeal d'a ғriat, ocuг a beaғan baeғaіl d'a ғraғaіp, ocuг ariпiр ғeіn aг dion ocuг aг ғuіp-ғeіtem ғceiс ғiг ғpenn aр a h-aičli.

ba ip in la ғin do ғala do banntraсt Ultain Lam-ғada, ғiг Chaeilli nа ғ-Cupað, ғpіp a n-аvapteap Oiрtceap 'pan am ғa, aг de-nuм pliuсcæmna foіlceti ocuг foтraiceti i n-Дun Clомainn i d-Тiр O' m-ғpеaғai, ocuг aр amlaіd ғo boі mac ғiп an ғaile ma obloip, ocuг ma eіrреct, .i. Cuanna, mac Ultain Lam-ғada, ocuг ғo ba-dalta do ғiг ғpenn é, .i. do ғoмnall, mac ғeoa, mic Aіmriпeс, no ғo d-тuғað aitni ғuіp bo h-oіnmið e, ocuг an tan тuғað, a dub-наð ғiп dul do ғiг a aтaп, aп nіp ғiað lar an ғiг dalta oіnmiðe

do

Сoр-ғaаa, is not to be found in the authentic annals, and is probably a fictitious personage.

²Seven Mailmaighne's.—Нaрechт Mailmaіgнu.—The Editor has found no account of them in any other authority.

³Caill na g-Curadh.—Now the barony of Orior, in the east of the county of Armagh.

Probus, in the second book of his Life of St. Patrick, calls this territory *Regio Orientalium*, which is a literal translation of its usual Irish name Cрioč nа n-Oiрtceap. It was so called because it was in the east of the country of Oirghialla.

⁴Tir O m-Breasail.—This territory is frequently called also Clann Breasail. It

the mighty man. Cellach responded to these wounds, and left them mangled, mutilated trunks, and cast their heads into the former heap of carnage. After this the seven Mailmaighne's^z and Dairebre, the son of Dornmar, king of the Franks, advanced to the same spot of contention to fight Cellach, and quickly inflicted eight wounds to pull him down, and eight firm blows to subdue him. Cellach stooped his head, and pressed the fight on the unequal number, and so plied the heroes with his rapid strokes, that their swords and hard darts were a bloody, broken heap, and every one of their bodies was bruised, and every side mangled, and they were not the same heads or representatives that had come first that returned back again, for Cellach carried off their heads with him after having counted them, and their trophies after having exulted over them, to where the king of Erin was, and exhibited the fruits of his honourable exploits to his lord, and the inconsiderable injury he had received to his relative, and he afterwards remained protecting the king of Erin and attending on his shield.

On this day it happened that the women of Ultan the Longhanded, king of Caill na g-Curadhl^a, which is now called Oirtheair, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail^b, and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Aimmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's

house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of

Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do bheirt aige. A dubairit imorrois a leas-matáir ne Cuanna dul tarb ceann cuaille connaithe do cum an foilcios an la rinn. Do chuaist iarum Cuanna fo'n g-coill, ocúr tuc leisr eual do maeircán, ocúr do ériuionfliúic, ocúr do bárr beite, fliair a latacháinb ocúr in oíspacháinb, ocúr do éiúr fóir an teinneadh an chuaill, ocúr ghearr b'olc an teinneadh roimhe, i lio báid meafar iarom. Oilean an turcúirtéa an eual tuccair leat, a Chuanna, fóir na mna, ocúr aif cubaist cor-mair fhrith fein; ocúr a tluasairg! aif riad, ní tu an mac fhangair a leas ann ro amu, aict mac do cuingéanach le a aitáir ocúr le a oide iir in lo báidh ria, uairi atá Congal co n-a Ultáinb ocúr go n-a allmu-pácaib d'á mairbáid ocúr d'á muðuðaib ne fe lailé, ocúr do t'aitáir-ri painic caéusgáid an laoi ané, ocúr ní fheadamairi-ní an teijna aif nua d-teirno. Ro fliarraið Cuanna cia do bhearrad eolur óamh-ri co Maigh Ráit? Aif bieg an meirneacáid duit-riú eolur do bheirte ann, aif riad, i. dul co h-lobair Cinn Coice, mic Neacáin, fhris a haiter lobair cinn tráidh an tan ria, ocúr fo gheára fliúctairiðbír na rochaidé ann, ocúr lean go Maigh Ráit e.

Rainic Cuana roimhe ina ríomh ro-peataí aif fliúctairiðbír na ríog, co painic Maigh Ráit, ocúr at conairc na catá comhóigí ceictartha ag coimeirge i g-ceann a céile. A m-batair fíri Óireann ann at concadúir an t-oen duine d'á n-ionnhoisge iir in matáid a n-íaraindear gácaid n-díreacáid, ocúr ro fhuiliúrtear fhris gur aitnísgetar e. Cuanna obloiri, ol feair díb, Cuanna oinnidh ann, aif an daíra feir. Ní ro bieg d'aistíor furiúid ann, aif an tréir feair. Dhearr bieg tráit, painic Cuanna go h-airim a roibe iugach Óireann. Feairair an iugach paintear fíri. Matáid, a anam, a Chuanna, aif re, cíod iúna tangair cùgáinn ann? Do congnam leat-ri, a airid-ri, bair Cuanna, ocúr

do

^c *Iobhar Chinn Tragha.*—lobair Chinn Tráidh.—This is the present Irish name of the town of Newry, situated in the south-

west of the county of Down, and is well known in every part of Ireland where the Irish language is spoken. It is understood

house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordure, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Tragha^c, where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *yew at the head of the strand*.— Choiche, is used in the Annals of the Four Masters, at the year 1236.

do tráthairt ar Congal, cíod comalta dám é. Ar coir duit-ri cíod a b'feartára, baile ríig Eireann, do éuid do'n catrha do cnuadh-úsgadh ina aigaid, uaire do mairb Congal t'atáir ar catúsgadh an laeí ané. Ro h-imdeirgadh im Chuanna ag a cloisteáil rín, ocúr a gealbho ro hainé, tabhair airm dám, a airidh-ri, ocúr bhráthair dám go n-dingebad feair comloinn ced d'á b'fuisil i t'agaird anu. Tucfáit caéid gáirí tóirí fánaíonn oif aird ag cloisteáil Chuana. Atberítear Chuanna fínu, do beiríom fám' bhréitear, ar fe, dá 'd-teagmádaír airm no il-phaeáin uirlamh aigom, go n-digéolaim ari dheim eisín agairbh fánaíonn do ñeannum fum. Acc iší, ar Domnall, na tuig do t'uid no do t'airíte iad, ocúr ag ro an dara gai teiliceti fuisil agam-ra duit, ocúr 'rí an tpeair fleagáis ar feairí atá i n-Éirinní, i. an t-peair ag a ta 'na fárraí, ocúr an gá Ógearr Congail, oír ni tabairtear uirceoir n-impairill do ceáctar díb. Ótabair an oinntí an t-peair, ocúr craitír i b'fíadnaíri an ríig, ocúr atberíte co n-dingnaid eict buidh maité leir an ríig dí. Ionnróis dgo h-airm a b'fuisil Maelvuin, mac Aeda Beannan, mac ríig Deisg-Feiceamanta Ógearmuman, ag a b'fuisil airm fein ocúr airm a bhráthair ro mairbhad le Congal ar catúsgadh na Cedaíne ro do chuaid éorainn, uaire ar comháilta duit fein é, ocúr do bhráthair fuiileod airm duit ari mo ghrádh-ra, ocúr ari mifcarf Congail. Ar ann rín painic Chuanna pojme co h-airm i raiibe Maelvuin, mac Aeda Beannan, ocúr tuig fuiileod airm do i céitíón.

Ro eisig an laec laisip, laimtenaċ luat-ġonaċ, ocuṛ an beitip beoħa, bpaċċ-béimnūħ, .i. Congal Clæn, go d-tarpli ċuige Ceann-faela, mac Oilellae, ocuṛ tuġ beim cuimpiċċi cħuwa tħo-leħaqiċċa clouði.

^a *Maelduin, the son of Aedh Bennain.*—
Maelduin, mac Aedha Óeannáin.— See
note ^w, pp. 22, 23.

^e *Cennfaeladh, the son of Oilell.—Cenn-*

faelao mac Oilellae.—He is well known to the lovers of Irish literature as the author of *Uraicept na n-Eiges*, or Primer of the Bards, and as the commentator on

he ; “ wherefore hast thou come to us to-day ? ” “ To assist thee, O monarch,” said Cuanna, “ and to lay Congal prostrate, though he is my foster-brother.” “ It behoves thee,” said the monarch of Erin, “ though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday’s battle.” Cuanna grew red as he heard this, and said, “ Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day.” All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, “ I swear by my word,” said he, “ that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me.” “ Not so,” said Domhnall; “ take no heed or notice of them ; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them.” The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. “ Go,” said the king, “ to the place in which is Maelduin, the son of Aedh Bennain^d, the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday’s battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal.” Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oilell^e, to whom he gave a mighty, hard-smiting stroke of

his

certain laws, said to have been originally in the third century. His death is record-written by the monarch Cormac Mac Art, ed in the Annals of Tighernach at the

cloisim do, gur b'ir an catbarr, gur teart an ceann po a comair
co n-urrainn do'n indinn ma foibleannuin; acht ceana do thuitfead
Ceannpaela

year 679. Copies of his *Uraicept* are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (H. 2. 16.) and an ancient copy of his *Commentary* on King Cormac's Laws is preserved in a vellum MS. in the Library of the Duke of Buckingham, at Stowe, of which Dr. O'Conor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Conor, who had no vernacular knowledge of the Irish language, has entirely mistaken the meaning of an interesting passage relating to the poet Cennfaeladh, occurring in that valuable MS. It appears to have been taken from an ancient version of the Battle of Magh Rath, for it mentions in nearly the very words of this text, how Cennfaeladh lost a portion of his brain in the battle, the consequence of which was that his intellect became more acute, and his memory more retentive. But Dr. O'Conor, not conceiving that there was anything wonderful in the matter, translates the word *mnéinn*, which means *brain*, i. e. *the matter of the brain*, by the word *unskillfulness* (by a figure of speech which looks very unnatural); and the word *depmairt*, which is still used in every part of Ireland to signify *forgetfulness*, he metamorphoses into Dermot, a man's name, thus changing one of the three wonderful events which the bards constantly recorded as having

happened at the Battle of *Magh Rath*, into an occurrence about which there seems nothing remarkable.

I shall here quote the entire passage, as far as it relates to Cennfaeladh, as it is deciphered and translated by Dr. O'Conor.

“Locc von liubhappa Óaire Zubpan
ocur aimpri do aimpri Domnall mc.
Óeo mc. Cinnipeach ocur peppa do
Cenfaela mc. Cill. Ocup tac. a oen-
ma a hincin do bein a cenn chmopaela
i k. Maige Rath.

“Teoia buaoha in k. a fín .i. maimo
ap Congal in a gae pia n Domnall in a
fhíriúe ocur Subne geilt do dul pe
geltacht ocur a incinn depmairt do bein
a cind Cenfaela i k. Maige Rath.

“Ír e in ^a f. aípnas buaioh maimo ap
Congal in a gae pe n-Domnall ina
fhíriúe, uair buaioh maimo ap in anfípen
niar an fípen.

“Ír e in ^a f. ap nabuaioh Subne Geilt
do dul pe geltacht .i. ap ap facaibh do
laioibh ocur do rgealaib ag aíppití each
o fín ille.

“Ír e an ^a f. aípnasbuaih a incinn
depmairt do bein a cind cínpaela, uair
ír ann do ríghneas a leigear i tuaim ope-
cam i coimhne na tpi píairtheas it. rígh-
ibh na tpi rías .i. rí fenechaír ocur
rí fílechta ocur rí leigino ocur do-
neoch po chandaír na tpi rícola canlaí

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[caic lai] no bion aicepum tuis geire a inotlecta cannaiochhe [recte each n-aiiochhe] ocup meoch ba haintairpenta lep de pob. eod glunpnaithe pim ocup po repibhtha aice i caile lubair.

“No cumas hi in ceathramach buair .i. pep opepaib Eri. ocup pep opepaib alban oo dul taipur roip ganlung, gan eathaip .i. Dubhiaoh mac Daaman ocup pep oo gaoelaib.”

Translated by Dr. O'Conor thus :

“The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of Ainmire, was king of Ireland ; and the person (i. e. the writer), was Cennfaelad, the son of Ailill; and the occasion of composing it was because *Dermot's* ignorance yielded to Cennfaelad's skill at the battle of *Moraih*.

“Three victories were gained there. Congal the Crooked was defeated in his falsehood by Domnald in his truth;* and Subne, the Mad, ran mad on that occasion ; and the unskilfulness of Dermot yielded to the skill of Cennfaelad. The cause of the victory of Domnald over Congal, in truth, was this, that falsehood must

always be conquered by truth. The cause of the victory gained by Subne the Mad's turning mad, was, that he lost some poems and narratives, of which others availed themselves after. The cause of the victory of Dermot's unskilfulness yielding to Cennfaelad's skill, was that he (Cennfaelad) was educated at *Tuam-Drecan*, at the meeting of the three roads, between the houses of three learned men—that is, a man skilled in genealogies, and a man skilled in poetry, and a man skilled in difficult reading ; and whatever these three schools taught in the day, he, by the acuteness of his intellect, pondered over each night, and whatever was most difficult, he unknotted, and wrote down in his book of hard questions. We must not omit a fourth victory gained at that time, that is, that a man of Ireland, and another man of Albany passed over to the east without a ship of burthen, without a ship of war—namely, Dubdiad, the son of Da-man, and another of the Gael.”—*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly deciphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

* He observes in a note, that “This seems to have been a religious war between the Christian king Domnald, and the Pagan Congal,” an observation which is sufficient to show that Dr. O'Conor never read, or at least never understood, the Battle of Magh Rath.

Ceannfaelað le Congal 'ra n-ionas ðin, mina ainceð Cunnmael, mac Suibne, ocuð Maelodar Maca é, ocuð ari na anacul doib po iððnaiceatað e co Senach, go Comarba Þatrlaic, ocuð po iomparðeatað fein do congbal a g-coda do'n cat. Ocuð po iððnaic Senac Ceannfaelað iap ðin go bpricin Tuama Ópeaccan, ocuð do bi aicce go ceann m-bliaðna ag a leigear; ocuð do ðil a mèinn cùil ari ðið an ne ðin, co nað bi ní da g-cluineadh gan a ðeit do g-lain-meabhræ

at once perceive :

“The place of this book is Daire Lubran [now Derryloran, in Tyrone], and its time is the time of Domhnall, son of Aedh, son of Ainnire, and its person [i. e. author] was Cennfaeladh, the son of Ailill, and the cause of its composition was, because his brain of forgetfulness [*the cerebellum*] was taken out of the head of Cennfaeladh, in the Battle of Magh Rath.

“Three were the victories of that battle, viz., 1. the defeat of Congal Clæn [the wry-eyed] in his falsehood, by Domhnall in his truth. 2. Suibhne Geilt's going mad; and, 3. his brain of forgetfulness being taken from the head of Cennfaeladh.

“The cause of the defeat of Congal in his falsehood by Domhnall in his truth, is, that the unjust man is always defeated by the just.

“The reason why Suibhne Geilt's going mad is called a victory is, from the number of poems and stories he left to the amusement of all ever since.

“The reason that the taking of his brain of forgetfulness out of the head of Cennfaeladh is accounted a victory is, be-

cause he was *afterwards* cured at Tuaim Drecain [Tomregan], at the meeting of three roads between the houses of three learned men, viz., a professor of the Fenechas law, a professor of poetry, and a professor of literature, and whatever the three schools repeated each day he retained through the acuteness of his intellect each night, and whatever part of it he deemed necessary to be elucidated he glossed, and wrote down in a Caile [?] Leabhar.

“Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels.”

The task of thus pointing out the errors of Dr. O'Conor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cennfaeladh's intellect was improved by losing a portion of his cerebellum in this battle is very difficult to believe on the authority of this story; but the advocates of the modern science of phre-

fallen by Congal on the spot, had he not been protected by Crunnmael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick^f, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan^g, with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe : “A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before. . . . Father Mabillon had a very limited capacity in early youth, insomuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics.” Dr. Gall mentions also the case of a lad, who, up to his thirteenth year, was incurably dull; having fallen from a staircase and wounded his head, he afterwards,

when cured, pursued his studies with distinguished success. Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, hurting his head, and subsequently manifested great vigour of the intellectual faculties. Gretry tells of himself, in his Memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood. “In one of the sons of the late Dr. Priestley” (says Dr. Caldwell) “a fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself.”

^f *Senach, Comharba of St. Patrick.*—He died in the year 610, and the introduction of him here is an evident anachronism.

^g *Bricin Tuama Dreagan*,—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the *Leabhar Breac*.

meabhræs aige; doisg a'm an t-aiceapt do nis Órlaicin do trí rcolaitb do b'isg rín do gáilim-meabhrá aige-ríum, guri bo feair trí rcol iarom Ceanntaelad, mac Oiliolla, guri ab é do aitnuadai Ó Uírlaiceapt na n-Éicceir, i n-Doire Lurain ierttain.

Imthúra Congail, ro cromurtoirí 'mon g-cáistí i g-círioflaí a rceit aitneiric, imel-cruaí, guri tráisseoirí tréoná 'na d-torfaí, ocúr goi tuisíniú miliú 'na meádon, ocúr goi éorðair círiat 'na g-círioflaí a rceit, guri bo cumaí cnam, ocúr ceann, ocúr colann, gáis leighe ocúr gáis laethair inair lúaiðeरtaí; co d-tarla cíidhe an feair borb, baet, ecceilliúde, Cuanna, mac Ultain Lám-fada, mac níos Caeilli na g-círiat, fír a n-abairtaí Oírléan an tan rá. Bánltigír Congal ne fainfír a cíolgí ocúr a comalta, ocúr atbheirt, ar dícta an díbheir, ocúr ar laecheda an leir-éagáin fo deara baolí ocúr buirb do comluatá catá um aghaidh-rí a n-alt na h-uairé rí. Ní feidhm fláta na fír-láic duit-rí a'm, baír Cuanna, aifcc feicéamhnaír do éabairt ar mac deirg-fír no deaigh-láic da d-ticfaí do éabairt a lai báis le a bunad ceineoil a n-imarraigil aird-catá. Na feairgaisghearp tu, itír, a Chuanna, baír Congal, uairí ro featairra ná do gníom gairgseád, ná d'ímluaí eicta na eangnáma tangair co Maigh Raet do'n riuaéar rá. Ní h-innrein aird-ríis duit-rí rín do haída, baír Cuanna, cíb im ná d-tiobhrainn-rí m'feidhm catá lem aicme ocúr lem áiridh-ríis. Aict cína, ar uír lím-rá aití d'fúlang na gán cungnáam le mo cairidib i'f in lo báis rá aniu. Ar ann rín taimic Congal peac an oimíos. Do dhuid Cuanna a' bonn ne taca ocúr ne tuisg na talman, ocúr do cíuir a m'éis i riaineamh na gleisí glinn-leitíni, ocúr tuisg uír-cóir dána, duaisbheac, deaigh-calma, aghair, aigmeil, uírbaðasé d'innriairgí Congail, co n-deachair peac willinn

^h *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone.

Doire Lurain, which signifies the “oak grove of Luran” (a man’s name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurain^h.

With respect to Congal, he turned to the battle with his famous hard-bordered shield, and prostrated mighty men in the front, overwhelmed soldiers in the middle, and triumphed over heroes on the borders, so that every spot and place to which he passed was a broken heap of bones, heads, and bodies; until the furious stolid simpleton Cuanna, the son of Ultan, the Longhanded, i. e. the son of the king of Caell na g-Curadh, now called Oirtheor, met him. Congal, on seeing his companion and foster-brother, bade him welcome, and said, “Terrible is the malice, and heroic is the muster when fools and madmen are at this moment of time waging battle against me.” “It is not the act of a prince or a true hero in thee, indeed,” said Cuanna, to “cast reflections on the son of any good man or good hero, who should come to give his day of battle to assist his relatives in the struggle of a great battle.” “Be not enraged, O Cuanna,” said Congal, “for I know that it was not for martial achievements, or to perform feats of arms or valour thou hast come to Magh Rath on this expedition.” “It is not the saying of an arch-king for thee to say so,” said Cuanna; “why should I not lend my aid in battle to my tribe and my monarch? But, however, I can more easily bear a reproach than forbear giving assistance to my friends on this day of battle.” Then Congal passed by the idiot. *But* Cuanna pressed his foot against the support and the solidity of the earth, and putting his finger on the cord of his broad-headed spear, he made a bold, furious, brave, successful, terrible, destructive shot at Congal, and it passed beyond

also of a parish which is partly in the county of Tyrone, and partly in the barony of Loughinsholin, in the county of Londonderry.

uillinn an rceist comhioir catá, gur toll an lamh-gai an luirneac, co n-deachair i n-árainn, gur bo tpeasadhaití na h-inne uile, co raibh fomhlae b'fhlair da foigheen tpe daingean na luirneach ocúr tpe comharp ocúr tpe comhtheann a cuípp do'n leat aghaill. Deacair Congal tairif ocúr tuc d'a uib gair b'e an oimhíodh ro gair e, ocúr ro bair agh cumhail do-fomhán an oimhíodh do mairbhád inb, aict na n-áinéad laif fuit oimhíodh d'fheicir aip a airmhaib, ocúr do leig a laeac-aip aip laip, ocúr tuis tereös ocúr tpean-tarbhian aip an pleig ina fhiútheing gair gur fedaírtar; ocúr tuis an dara feacáit, ocúr nocaír fiod; tuc an tpeair feacáit a abac ocúr a ionatáin amac itír a cneacáit ocúr a ceangal catá, ocúr tairisí Congal a bair comhdaingean catá ocúr tuc daingean an cneacáit d'uirbhlaistí an alaist tairi níbherd gabaist na gona, ocúr toghbaist a aip do laip, ocúr geibeast agh agollom na h-oimhíodh, ocúr a re ro náist fhlair: duiran leam, a Chuanna, bair Congal, naic tpirat tpean-comhpeac, no cliat bearná ced tarplaicc an t-urícor rín dom' tímhíle; fiocht leam fóir naic e an cuimhíodh calma, cat-linnmar Ceallaic, mac Mailcoba, mairisí mo cípp do ced gair; ole leam fóir naic é an cuaille cat-linnmar Crunnmael, mac Suibhne, oírl òlighear m'fhordearagad, uair ro oírtar a atáin aip aiploic aipd-ri Óirenn, con aipe rín naic òligh feicéamh fiocht ne falaist. Leig aip ale, a Chongail, bair Chuanna, aip cian atá an pean-focal, i g-ceann gacá baist a baeagal. Ni h-inann rín ait, a Chuanna, bair Congal, ocúr giotmartha obloip ailtgeanait, gan aighead n-daingean, ocúr gan aibh-ri dom' ceapbhád. Tuis Congal d'a uib iaptain ocúr d'a aipe na n-áinéad bo ríg Ullast na Óirenn é a h-aiclé na h-aenighona, tuis an oimhíodh faipl; ocúr ro gabhurtaí agh a díghail fíomh co crosa, comháana, comhtheann aip feairhaib Óirenn, agh fiodbhadha gacáa fíomh, ocúr agh uathádád gacáa h-aicmead,

¹ *Crunnmael, the son of Suibhne.*—Crunnmael, mac Suibhne,—i. e. the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628, when he

was slain by Congal.

² *Old is the proverb.*—The Irish writers are so fond of putting proverbs into the mouths of their characters that they scrupu-

beyond the angle of his great shield, so that the hand-spear pierced the armour of *Congal* and entered his abdomen and pierced all the viscera, so that as much as would kill a man of its blade was to be seen at the other side of his body and of the armour which defended it! Congal looked on one side, and observed that it was the idiot that wounded him; and it was in his power to slay him on the spot, but he did not like to see the blood of an idiot on his arms; he laid his heroic weapons on the ground, and made a drag and a mighty pull to draw back the spear, but he failed; he made a second effort, and failed; but in the third effort he dragged out his viscera and bowels between his skin and his warlike attire; and he extended his strong warlike hand and drew his belt to close the wound, and took up his arms off the ground, and proceeded to address the idiot, and said to him, "Wo is me, O Cuanna," said Congal, "that it was not a mighty puissant lord, or a hundred-killing champion that sent that shot to destroy me. It grieves me, moreover, that it was not the mighty, many-battled, populous champion, Cellach, the son of Mael-cobha, that has to boast of having first wounded my body. I lament that it was not the pillar, numerously *attended* in battle, Crunnmhael, the son of Suibhneⁱ, that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb^j that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaug-
ter-
ple not, as in the present instance, to make
a fool wield them in argument against an
opponent, but this is probably from want
of skill in the writer.

h-aicmeað, ocuř að díotuðað ȝaðað veig-ċeineoīl; doig aīn po ba
tiomrugsæð ranntað aīr ȝaṁfiachað an riubal rīn, ocuř po ba
bualað moðað aīr tīn-ðeafrað, ocuř po ba ȝaſileað feařeon rīp
aīnþið aīr tħedwað dvaračtaða, dian-luamneacā, ocuř po ba tařca-
rał mara muřpnið, moř-ðeafraðað aīr c̄muad-ȝaethað calað, an
tocařda teamm, tīnneafraða tuc Con̄gal aīr na cařað; go nāp rād-
bað līor ȝan luat-ȝul, na árð ȝan ecaíne, na mařgean ȝan moř-
eafrað, do na ceitřib cořeadaðað bađor ma ađað an uaiř rīn, do
na h-áraib ocuř do na h-aiccenib tucuřtař fořrae; doig ař ead
po at počař leř do čomaiřeam rīg, ocuř riřpeac, ocuř tořeac,
cenmořa ařaiř, ocuř anrað, ocuř ožlaič līn, ocuř lač leađařta,
ocuř buřp, ocuř bařt, ocuř buileadað: ced Aed, ced Aedan, ced
lollann, ced Domhnall, ced Aengur, ced Domchað, caeđa břian,
caeđa Cian, caeđa Cončobař, třioča Cořc, třioča Flann, třioča
Flařter;

^k Against the strong streams from the land.—Ař c̄muad-ȝaethað calað.—The word ȝaoč or ȝaeč, which is not explained in any Irish Dictionary, signifies a shallow stream into which the tide flows, and which is fordable at low water. It frequently enters into topographical names, as ȝaoč Scile, in Erris, ȝaoč Ruiř, near Killalla, and ȝaoč Óoir and ȝaoč ðeapa, in the west of the county of Donegal.

^l One hundred Aedhs.—Ceo Aed. —This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete.

The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

^m One hundred Aedhans.—Ceo Aedan. —This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

ⁿ One hundred Illanns.—Ceo lollann. —This name is now obsolete, though formerly very common.

^o One hundred Domhnalls.—Ceo Domhnall. —The name Domhnal has been Latinized *Domnaldus*, *Donaldus*, and *Danielis*, and Anglicised *Donell*, *Donnell*, *Donald*, and *Daniel*, and it is almost unnecessary to state, that it is still very common in

tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams^k from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs^l, one hundred Aedhans^m, one hundred Illannsⁿ, one hundred Domhnalls^o, one hundred Aengus's^p, one hundred Donnchadhs^q; fifty Brians^r, fifty Cians^s, fifty Conchobhars^t; thirty Cores^u, thirty Flanns^v, thirty Flai-

thes's;

Ireland as the proper name of a man, always anglicised Daniel.

^p *Aengus's.* — *Aengup.* — This is also still in use, but generally under the Latinized guise of *Aeneas*. It was Anglicised Angus in the reign of Queen Elizabeth.

^q *Donnchadhs.* — *Domnchað*, — has been Latinized Donatus, and Dionysius, and Anglicised Donogh, Donat, and Denis, in which last form it is still in common use in every part of Ireland, that is, the person who is called *Domnchað* in Irish is now always called Denis in English.

^r *Brians.* — *Ópian.* — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

^s *Cians.* — *Cian*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

^t *Conchobhars.* — *Concoðup*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

^u *Cores.* — *Cope*, is now entirely obsolete as the Christian-name of a man, but its genitive form is preserved in the family name Quirk, formerly O'Quirk.

^v *Flanns.* — *Flann*, is obsolete as a Christian name, except among very few families,

Flaítéir; deic Neill, deic n-Ámlaib, deic n-Áimírgín; nai m-Óbreapáil, nai Muirgír, nai Muirpeadháig; oict n-Éogán, oict Conaill, oict Cobtair; reacáit Reochair, reacáit Rídeapáig, reacáit Ríonaig; pe Óbreapáil, pe baedam, pe blaetmic; cuig n-Óuib, cuig Óemain, cuig Óíaghráta; ceitíre Scalair, ceitíre Sopair, ceitíre Seacnáraig; tibi Lopcain, tibi Luscaid, tibi Laegaire; da Eáic, dá Faelan, dá Fionncháid;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Íflóinn.

^u *Flaithes's.*—Flaítéir, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

^v *Nialls.*—Níall.—This name is Latinized Nigellus by St. Bernard, in the Life of St. Malachy; it is still in common use as the Christian name of a man, and Anglicised Neale.

^w *Amhláibhs.*—Ámlaib.—This name, which is written, according to the modern orthography, Ámlaoib, was never in use among the Irish until about the close of the eighth century, when they adopted it from the Danes, with whom they then began to form intermarriages. It occurs for the first time in the Annals of the Four Masters, at the year 851, and its introduction here as a man's name common in Ireland proves that this account of the Battle of Magh Rath was written after the settlement of the Danes in Ireland. The only name like it which the ancient Irish had among them is Ámalgair, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

^x *Aimergins.*—Áimírgín, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amergin.

^y *Breasals.*—Óbreapáil, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

^z *Muirgis's.*—Muirgír.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurie seems to have been borrowed from the English, though evidently cognate with Muirgír. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirgeára.

^a *Muireadhachs.*—Muirpeadhach, i. e. the *mariner*, now obsolete as the Christian name of a man, but its genitive form is preserved in the family name Murray, formerly O'Muirpeadháig. It is Latinized Muredachus by Colgan and others.

^b *Eoghans.*—Eoġán, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's^u, ten Nialls^v, ten Amhlaibhs^w, ten Aimergins^x; nine Breasals^y, nine Muirgis's^z, nine Muireadhachs^a; eight Eoghans^b, eight Conalls^c, eight Cobhthachs^d; seven Reochedhs^e, seven Rideargs^f, seven Rioaignhs^g; six Breasals^h, six Baedansⁱ, six Blathmacs^j; five Dubhs^k; five Demans^l; five Diarmaits^m; four Scalaidhsⁿ; four Soraidhs^o, four Sechnasachs^p; three Lorcans^q, three Lughaidhs^r, three Laeghaires^s;

two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

^c *Conalls*.—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail*.

^d *Cobhthachs*.—*Cobhthac*, i. e. *Victorius*, now obsolete as a Christian name, but preserved in the surname Coffey.

^e *Reochedhs*.—*Reočaio*, now entirely obsolete.

^f *Rideargs*.—*Rídearg*, obsolete.

^g *Rioaignhs*.—*Rionac*, obsolete.

^h *Breasals*.—*Bréagáil*.—See Note ^y, p. 290.

ⁱ *Baedans*.—*Baedán*, now obsolete as a man's Christian name, but preserved in the surname Boyton.

^j *Blathmacs*.—*Bláthmac*, now obsolete. This name is translated Florigenus by Colgan, *Acta, SS. p. 129, n. 3*.

^k *Dubhs*.—*Dub*, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

^l *Demans*.—*Deaman*, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

^m *Darmaits*.—*Díarmait*, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

ⁿ *Scalaidhs*.—*Scalca*, now obsolete as the Christian name of a man, but preserved in the surname Scally.

^o *Soraidhs*.—*Sorao*, now obsolete.

^p *Seachnasachs*.—*Seachnáspach*, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

^q *Lorcans*.—*Lorcán*, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

^r *Lughaidhs*.—*Lugaid*, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

^s *Laeghaires*.—*Laegháire*, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Fionncháð; Óubán, Óeman, Óiérpeabáé, Maenach, Muirgíur, Muineadáé, Coip, Coípeall, Concobári, Óiangsúr, Óonnall, Óinncháé, Férgur, Óallomáin, Táth, Tuaéál, Oilioll, Enna, Inreacáé.

Ír é innriù do riocair lair d'á bheirfim bhiuide, ocúr d'á éuiréus-ád trosé, ocúr d'á earrbáðaib ainiúig, ari fearaitb Eireann, aig diogair a en góna oíthairb.

Ari foibhéal caéa feda, ocúr ari cinned caéa cnuad-comlaing do Congal Cláen iñ in cat-láthair rín, at conairc rium éiúig a céara, ocúr a éoicli, ocúr a comaltá aen tigé, ocúr aen leptá, ocúr aen togbala, valta réin deirídeá, deirlb-éairíri do Óonnall, mac Aeda, mic Ainnmírech, i. Maelduin, mac Aeda bhratbuillig ben-nain, ocúr mar at conairc rium epiúdein 'dá innriúig' reac caé ariéna, atbeirt na bhiatrá ra: Conair cinniúr in muad-macaem mor do Mhuimneéaib ale iñiù, bair Congal Cláen. Re taipdeilb

do

^t *Earcs.* — Eárc, now obsolete, but its diminutive form Eárcán is retained in the surname O'h-Eárcáin, now Anglicised Harkan.

^u *Faelans.* — Faelám, now obsolete as a man's Christian name, but retained in the family name O'Faelám, Anglicised Phelan and Whelan.

^v *Finnchadhs.* — Fionncháð, now obsolete.

^w *Dubhan.* — Óubán, now obsolete as a man's Christian name, but retained in the family name O'Óubán, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

^x *Deman.* — Óeman. — See Note ¹, *suprà*.

^y *Dithrebhach.* — Óiérpeabáé, now obsolete: it signifies a hermit or eremite.

^z *Maenach.* — Maenach, now obsolete

as a man's name, but retained in the surname O'Maenach, which is Anglicised Mainy and Mooney.

^a *Coireall.* — Coípeall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coípeallán, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

^b *Diangsúr.* — Óiangsúr, now obsolete.

^c *Dinnthach.* — Óinncháé, obsolete.

^d *Fergus.* — Férgur is still used as the Christian name of a man, and correctly Anglicised Fergus.

^e *Fallomhan.* — Óallomáin, now obsolete as the proper name of a man, but retained in the surname, O'Óallomáin, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Earcs^t, two Faelans^u, two Finnchadhs^v; one Dubhan^w, one De-man^x, one Dithrebhach^y, one Maenach^z, one Muirghius, one Muireadhach, one Corc, one Coireall^a, one Conchobhar, one Diangus^b, one Domhnall, one Dinnthach^c, one Fergus^d, one Fallomhan^e, one Tadhg^f, one Tuathal^g, one Oilill^h, one Ennaⁱ, one Innachtach^j.

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest^k, Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Ainnire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: “Wherefore does the large, soft youth of the Momonians come hither,” said Congal Clæn. “To show thee

^f *Tadhg*.—**Ταδός**, which is interpreted *a poet* by the Glossographers, is still in use as the Christian name of a man in every part of Ireland. It has been Latinized Thaddæus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

^g *Tuathal*.—**Τυαθαλ**, i. e. the *lordly*, now obsolete as the Christian name of a man, but retained in the family name O’**Τυαχαλ**, now Anglicised O’Toole, and sometimes Tuohill.

^h *Oilill*.—**Οιλιολλ**; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the

Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

ⁱ *Enna*.—**Ἐννα**, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

^j *Innachtach*.—**Ινπεαχταχ**, now obsolete as the Christian name of a man, but retained in the surnames O’**h-Ινπεαχταχ**, and Mac **Ινπεαχταχ**, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

^k *After having finished, &c.*—There is a

do ḥ-ainm-ḃá, ocúr ḫe h-imluad h-aimleara, ocúr ḫe h-innáirba h-anma a cuairt-írtáidib do ḥúirib, in aðbaird a n-aigértáir uillipe a h-uile, ocúr a h-anpéich, ocúr a h-ecora uile, in aen inad, i.e. að ḥpoch-ṁuindteir duaiḃriḃ, ḥreğanta, ḥicommírclis diabail. Ír and ḥin tibír ocúr cettairidir Congal Claen a gean glan-aιðbrenach gáirpe, do ḥomraítib a ḥoicli, ocúr a ḥomdalta, ocúr atbeirte na bhuatára do ḥuilleo in tobeime ocúr do ḥorpmach na τařcairí: Ír aðbair áine do τ'eařcairidib, ocúr iř damaṇa ḥoigra doč' ḥařidib ocúr doč' ḥompoicrib in tuřuř tamzař, ář iř lúth-cleřa leinim ḥan ḥeill, no mná ař na meadhrad do mór éd ḥuit-řiu, buam ḫe ḥračleacaib bodba na ḫe cođnačaib cýrřařtēi cupad na cař-laič-peč-řa; óř dořiř iřat ḥraeb-řa nař ḥraetéad ḫa cno-řeaf, ocúr iřat maeth-řlat nař tamprad ḫe mōř-docaři; dařiř iř damaṇa iř ařcniř iřum do muat-řaiřced malla, macaemda maeth-lean-mařiř-řiu, ḥan ář, ḥan accař, ḥan uřcoř, ḥan řiř-řuabaiř, a n-aor-jař h-ářim, na h-peařma, na h-engnūma. Dořiř iř ḫe dořb-řuimaiř ḥiccleacař dál-řingabala ḫeřtēa Domnaill do ḥuadap do ḥeřt-čleřa coníraic-řiu, uaiř da τřian duřčhupra ḫe dalta á h-erňaiř na na h-ařdeachta, ocúr á h-ařgneř na h-ailemna, ocúr á duřčhup na daltačta bodeřin.

Đriatára baiđbe, ocúr uřlabřra amaiđi, ocúr tuat-řan-řlóři tárč-labářta τρočh ḫo ḥařrař, ocúr ḫo ḥuřčanaiř, a Chongail Chlaeř, ale, bař e-řium. Ař iř mřiř pot řubča τře meadhrad, ocúr τře mřicomaiřli do mallačtnaře; ocúr nřiř ba dú ḥuit-řiu in τ-aen ḥuine iř řeřř a n-řpinn ocúr in Albain, ocúr ni h-eađ amain, ačt do'n čineř čořčenn ḥrřich-řuinedach aři chena, do ḥařcařiř ocúr do čanřiumad.

chasm here in the vellum copy, and the matter has been supplied from the paper one from p. 107 to p. 115 of that copy.

¹Reprobate.—Τρoč. This word which

is not properly explained in any published Irish Dictionary, is used throughout this story in the sense of *wretch*, or one given up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate¹. And it is I who shall wound thee^m in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to

meet

^m *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is *uaip i* *meip̄i not oingebæ, i. e. for it is I who shall check or resist thee.*

tainriúmat. Comhdh aithe pín i'f líth lím-řa do comlann, ocúr do comhac d'fagáil, a h-aitéli na h-írlabhrá pín; dónig a'm, buð aifgáin gáin airm-éorúnum duit-řiu coibhír nó congnomad do éorff 'gort' comhulang, nó do lám 'gort' luamairpecht, nó h-áirm, nó h-engnuma dor' imdíden, dónig jo dultríat, ocúr jo dultríat tu-řa do'n turuf řa; ocúr atbheirt na briatára řa.

A Congail, ní coingeba,
 Cept comlaind paeat comalta;
 T'earcaine ocúr t'análiged,
 Oírt bid buaipach briath-bodba,
 'Gort cengal, 'gort cùibhreó-řu.
 Uair nír eirgír aen maiden,
 Nír lúigír at'laech-imdáid,
 T'an earcaine oll-céda,
 Do t'uairpib, do t'aideadáib,
 Do thuillem gáin teafaraghain.
 Ar m'imdáid nír eirgíu-řa,
 Im lebaird nír lúiger-řa,
 T'an céid n-ógláic n-imcomlaind,
 Do clannait Neill neart-calma,
 Dom' bhrúinniud, dom' beannachad.
 Umum-řa bid airm-lúipeach,
 Dom' imdíden oírt-řu,
 Benraícta na m-buileone pín,
 Aírd-řig Eirenn t'aide-řiu.
 Tímeall t'roch a tainriúmat,
 Buir punn valta digelar,
 Ar cónaír a Chlaen Chongail.

Cid t'raíct, in té naic tláthairgdír tecurca tailgenn, ocúr náp féod-
 rat fáit-comairpleða fellram do éur ari céill, ná ari cùibhdeir, ná
 ari

meet thee in battle and combat after the speech thou hast spoken ; for it will be destruction beyond the defence of arms to thee, that thy feet should help to sustain thee, or thy hand to guide thee, or thy arms or valour to protect thee, for indeed they have refused and deserted thee on this occasion ; and he said these words :

“O Congal, thou wilt not maintain
 A just contest with thy foster-brother ;
 The curses, and thy lawlessness
 On thee will be as a mighty fetter,
 Tying thee, binding thee.
 For thou didst not rise any morning,
 Thou didst not lie in thy warlike bed,
 Without the curses of many hundreds
 Of thy nobles and fosterers
 Being deserved by thee without reserve.
 From my bed I rose not,
 In my bed I lay not,
 But an hundred warlike youths
 Of the strong, valiant race of Niall
 Caressed me and blessed me.
 About me shall be as armour,
 To protect me against thee,
 The blessings of this people
 And of Erin’s monarch, thy tutor.
 About the wretch his own censure will be,
 There is here a foster-son to revenge
 What thou hast said, O false Congal !”

Howbeit, he whom the instructions of saints did not render gentle, whom the wise admonitions of philosophers could not bring to

arí comaentair, ocúr arí nári laig lagasó na lán-méirtean pe h-oilt na pe h-áitriecair dála, ná droch-ghníomha dá n-deirnairi rím co h-uadaéct na h-uairle rím, iñ é áitmit úgdaír na h-elaðan, co rúcad dá trían a taraid o Congal iñ in ceirt-imad rím, i.e. rím na bídge-labairtaitb bóðba jo canúrtar a chaicli ocúr a comalta, ic tuba, ocúr ic tairgelbaid a uile, ocúr a earfáime, ocúr a andligríd ina agaird-rím.

Cid tráct, cid h-e Maelduin jo fúarait, ocúr jo foillirígiúrtar in faebair-áilear feicemnaír rím, iñ é bhráit foilgheall bennacéstan Domnall, a ñeag-áidi, jo bhráthairtairtair aif á beol, tríe críabair, ocúr críodíum, ocúr ñáein-ghníomhaib aifidh-ríg Eireann, jo aileartar h-é; uair ní deáid Domnall ó chroíl gán críomataid, na ó ullaist gán imroibh, na ó altóir gán eadairgusáid.

Ógair fath-gleo feicemnaír Congail ocúr Maelduin conice rím. Comlann ocúr comípac na deirí deirb-comaltaid rím inro amach bodeirta.

Iñ and rím rúcrad rím da tréan peidg tríce, tairm-críuaidi, tnúit-comairtacá tacaír i ceirt-comhdáil a céli, mar do peithidír ocúr do rúatáraigisidír dá ráir-áirb rúamanta, jo-éréna, ic bhríu ñ búrtaidh, ocúr ic críuaid-comairt comairgí aif a céli; ocúr jo claecláidair da céirt-beim críuaidi, comgarra, comdiciúra, gán fállracht, gán fíalcaire, gán comphéasáid comaltaid, a ceirt-áigaid a céli, gúr beanúrtar cláidem Congail i cluair aiodhain catábaípp a comalta in aen-riúrt, ocúr in aenfíreacht, co tarráid colg-déir in cláidim cedna 'na clóigenn, gorp leaortar in leit-éenn ocúr in leit-cluair,

ⁿ According to the account given by the authors.—Iñ é aifmio úgocair na h-elaðan.—This is another proof that the writer had several accounts of the battle before him.

^o Penitential station.—Uluis, a word

which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray and perform rounds on their knees. The word is in use in Inishmurry, in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authorsⁿ of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station^o without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet^p of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's

side,
at Kilgobnet, in the county of Kerry.

to a stone altar surmounted with a stone cross, and on the table of which many round stones are ranged in chimerical order, so as to render them difficult of being reckoned. This word is also understood

^p *Side of the helmet.* — *Cluas aiolmo catbapp.* — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluair, gur leadaire in leat-úct ocúr in leat-þruinne gur in eirír coínlígi catha ari n-ichtaír, gur ba h-aen bel, ocúr gur ba h-aen alaod urofhlaité, imairbeil snearþruinne in cùileim caem-ðnímaigí rín ó n-a ó go a imlinn; coná rathbe acht a eirír coínlígi cata aic congáil a inne ocúr a matáir ari n-íctaír, ari rcaaltas a rceit gur in cobraid moír meðonais ocúr gur in eirírlait eirínd cengailtí eirían-eagairtí eirínduma. Ír aind rín po lingsiuptarí in lann límita, lafamain, luan-þintech, lan-taitneamá, i. claidem Congail, ari a altaib, ocúr ari a imðorinnocúr tré meitíupráir, ocúr tré meitíeacmairib a míráit, ocúr a mallaíctan, feib po unclóirid ari ír in uairí rín, doma h-áiríotír ne h-én ic eirí oír baír bille, a n-imbaid eiríair, ne coír a ceilebartha, eiríad-lann claidem Congail, i n-aéri, ocúr i fírmamaint oír a cínd, ír in comlann, ocúr ír in compas rín.

Cíuad-buille cloidim Maeldum impaiter agaird ari a h-aitéli: ír aind po reolad ocúr po rónaiged a cloidem comairtaí compairc ríde o luamairpecht láma a tigernna 'gá trén-imírt, ocúr ó duðplaictaib vilri, dligtecea, deirb-deitívecca Domnall 'gá dírgusd, ocúr 'gá deiríusgad ríací rcait-eadairnaighe rceit Congail Claeim, no gur vilbraigertarí a dóid n-ðian-þuillig n-deir gá lúteib do'n laech-milið. Do ronfarum ríum maír aen lamaíc da laec-mileo ari in latair rín: co tairbraid Congal cíuad-lann a claidem co h-imáitlam etairbuaír, gur ríaid ocúr gur rónaigertarí h-i ari a aitíl ma h-altaib ocúr ma h-imðorinnocáir, ocúr tucurtaí trí tríen beimenna do cíuad-altaib in claidem do lutþomittin a lama, d'á n-dingse ocúr d'á n-dluðusd i ceann a céli. Tairbraid Maeldum caem-dóit Congail eadairbla eadairbuaír gan tilbrius ne talman. Imgabair Maeldum dím, a inad imlaíde ari a aitíl, ocúr rúcairtarí leir in lám d'á tósgail, ocúr dá tairbénat d'ú Ainníreac co n-aprð-þlaitéib Erienn imé. Ocúr maír atcónairc Congal a cairíl ocúr a comalta ic tríall a táchid ocúr in uíð a imgabala, atbheit na briatara ra: Ír béisim ari

side, from his ear to his navel, was one wide, gaping, awful wound ; and that there was nothing but his battle belt confining his viscera and bowels below, his shield having been cleft to the great central boss, and to the circular, red-bordered rim of brass. Then the sharp-flaming, quick-striking, brilliant blade, namely, the sword of Congal, flew from its joints and from its hilt, through the mishap and misfortune of his ill fate and his accursedness, which worked against him at this hour, so that as high as a bird rises from the top of a tree in the season of spring, for the purpose of warbling, so high did the hard blade of Congal fly in the air and firmament over his head in that contest and combat.

Let us next speak of the hard sword-stroke of Maelduin : his death-dealing sword of combat was aimed and directed by the guidance of the hand of its lord, which mightily plied it ; and by the lawful and upright worthiness of Domhnall, which aimed and conducted it clear of the sheltering interposition of the shield of Congal Claen, so that it shot his rapid-striking right hand off the sinews of that warlike hero. Both exhibited the dexterity of true warlike champions on this spot: Congal expertly caught the hard blade of his sword in its descent, and thrust and fixed it in its rivets and hilt, and made three mighty blows of the hard knobs of his sword at the sinews of his arms to press and close them together^a ; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Ainmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words : “ It is

treading

^a *To press and close them together*,—i. e. as to stop the blood. The writer should have added that he tied them.

ar mécáib na h-aithíora, am ale, bair erium, ocúr iŋ díall píod duth-
cúrtaib dílkri bodeirin duit-riu, na h-ábairi, ocúr na h-aithírena rín,
i. minicainne mellta, maithmeá, mo-umhábalá na Mumnech
d'aitíriꝝ ocúr d'fírl-ádharáð; uairi cíod að Leit̄ Cúin̄ do cleáctairiu
do céad-égnímpáða, ocúr do mebhraígiꝝ do mac-écleara, iŋ a Leit̄
Moða do máindhíriꝝ do éuidig do'n comland rín, ocúr do'n compac;
dáis iŋ céim macam Mumniꝝ ař a mac-éclearaib a olbdaíct, ocúr
a énamblaíct po fagbaír t'mad imláidí pe h-áitiꝝ aen-béime 'r
an imairid rea. Aéct iŋ rnat̄-ðeiríðað raeðaíl, ocúr iŋ ait̄erriac
aumriꝝ dám-ra in duine nári dóig dom' níthad, ocúr dom' nept̄-
fíleagra, dom' fobhia, ocúr dom' aumriusgad fá'n ramla rín, ocúr
arþeirt na briathra ra: Clód coircaír ann po, ale, bair Congal
Cláen, ait̄erriac aumriꝝ pe h-imclód m'ait̄eða-ra; rathad po-
gairi d'óðairib aichénur. Cia piꝝ naé comairta tairbri éig-þára
dám-ra iŋ deðairi rea léos ma leath-láma ař coll mo cloisim-rea,
mo coircaír clóreðair! Clód.

Iř and rín po iadharat ocúr po mhillretar mórl-éat̄a Mumnech
d'éir na h-irðaíli rín, ma Maeldúin fá'n uafal, ocúr fá'n ait̄d-rið.
Ba dímaíń ocúr ba dítarbha dóib-rium rín, uairi ba fainnre do nári
fíðað fori rcáit, ocúr ba h-eadairnaiði irðaíli po raiðeáð ocúr po
raraíðeó co réid, ař n-a poctain. Aéct céna, po minicainneartar
rium 'na úptímcéll iat comdaír taeþ-rcáilti tul-maela colla na
cupað ař n-a comtuitim. Ba h-inghað, ař, na h-ábairi ocúr na
h-aithírena do níð rium; ní fóðbaíðeó fannraígi, ocúr ní laiged ař
leat̄-ðaínið, ocúr ní dítariged dñongá na dærcupi-þluag.

Cíod traict, ba díé fíne ocúr plairíuþa do mórl-éat̄aib Mumnech
ař maþbúrtar Congal Cláen d'á n-uairlib, ocúr d'á n-ait̄d-áit̄ib
iŋ in uairi rín; gúr ob ead áit̄mit úððair co nach mo po maþbúrtat

Fír

¹ *Leath Chuinn*,—i. e. Conn's half, or
the northern half of Ireland.

² *Leath Mhogha*,—i. e. Mogha's half, or
the southern half of Ireland.

treading in the footsteps of thy fathers," said he, " and it is clinging to thy own true ancestral nature thou art, when thou exhibitest these symptoms and tokens, viz., thou dost but imitate and worship the smooth, treacherous, retreating, flying skirmishes of the Momonians; for although it was in Leath-Chuinn' thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha^s thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this renounter in the exultation of thy one successful stroke, is certainly the part of a Momonian youth treading in the path of his early military instructions. But it is the cutting of the thread of life, and a change of time to me, that the person from whom I least expected it should thus attack and mutilate me ;" and he said these words : " This is indeed the reverse of triumph," said Congal Claen, " a change of times with my reversed fate; it will be a warning of wisdom to the youths who will recognize it. Who would not recognize an omen of my death in this contest, in the cutting off of my hand after my sword had failed. My triumphs are over! A change," &c.

After this combat the great battalions of the Momonians closed and arranged themselves around Maelduin under the noble and the monarch; but this was idle and profitless for them, for it was the unrespected sheltering of weakness, and it was the interposition in battle which was easily assaulted and subdued, when arrived at. However, they flocked around him until the bodies of the champions were left in side-gaping and headless prostration. Wonderful indeed were the omens and appearances they exhibited, they did not dispirit feeble men, nor did they overwhelm the dregs of the army.

Howbeit, the number of their nobles and arch-chieftains slain by Congal Claen at this time was ruin of tribes and of kingdoms to the great forces of Munster; so that authors recount that the men of Erin had

ripi Eirenn d'Ulltaib ac cup in éata rín, iná ro marbhum do Muimhnechaib anuaf comice rín; no co facaiò ríum Cellac, mac Mailcaba, is iarrat, ocúr is iarrimoraet Maeldum, mic Aeda benain, d'á fíeáin, ocúr d'a imdíven ari éinidhgleo Congail iр in cat-irgail, mar deimnígeř in ñorci Domnaill bodein, ari coméigí in éata:

Maeldum ocúr Cobrác cain,
 Þinncaid iр Þaelcu, mac Congail,
 no co m-brixtar in cat cain,
 uaim ari comairci Chellaig.

Iр ann rín ro gábuirtar gráin Congail ne comfegad Chellaig, conaibh aile rín ro fíeáin iр ríum fáilti fíri Cellac, do éanmhusgad in cír, ocúr do éraeataib a troma-fíeáin; ocúr aribert na briatára ra:

Mo éan Cellac comriamáic,
 Cuingiò catá cat-lairpeic,
 Cobairi clann Neill nept-þuillec,
 Ari áðbal ari Ulltaib,
 Ari Muig riat na rígráidé.
 Ari in tógbáil tucraðar,
 Ópm-ra clanna caem Chonaill,
 Þell-þingal ná fórbat ríum
 Ópm-ra á h-aiðhle m'ailemna,
 Re h-uict-þruindí h-uil Óinmíreic;
 Ari éairdum iр oll-Þhuiimníg,
 Co ná bia rát fíeagairta,

Dom'

¹ The words of Domhnall himself.—Mar This quatrain is quoted from an older account of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedli Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself^t, spoken at the first commencement of the engagement, testify :

“ *Let Maelduin and Cobhthiach, the comely,
Finnchadh, and Faelchu, son of Congal^u,
Until the great battle be won,
Be from me under Cellach’s protection.* ”

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words :

“ My affection to Cellach, the valorous,
Leader of the battle in the lists,
Shield of the mighty-striking race of Nial.
Great is the slaughter on the Ultonians
On Magh Rath of the kings !
On account of their having fostered me,
The fair race of Conall,
Fratricidal treachery let them not exert against me
After my having been nursed
At the very bosom of the grandson of Ainnire.
For the sake of friendship and fosterage
Leave it between me and the great Momonians,
That they may not have the power of revenge ”

After

^u *Faelchu, son of Congal.*—Here king Domhnall is represented as anxious to preserve the lives of his foster-sons, although

some of them were arrayed in deadly enmity against him.—See also Note ^w, p. 160.

Dom' éir aicu ari Ulltaacáib.
Ni biú fearta aig feaigdúnád,
Re clannaib Cuind Céad-cáthair;
Aitriec líum ari luat-táirbhur
Dom' naiflib, dom' aitheadaib,
A n-aithréip, a n-ercaine
Fa deagra mo dóit-círriaib
Do mac Aéda angloinniád,
Nári ríail neac dom' neit-friegha,
Dá n-anach riem' aitbí-pea,
D'a éir ní buidh aitguitinec
Mo cíocli 'r mo comalta.
Cibé báir riom' béisura,
I n-díghail mo dírb-falaib,
Ari cácc; i'g mo cén Cellach.

Mo cen.

Áct céna, ní h-aifreid éapad aip éapaid in éoma rín éiingíriu, a Congal, ale, baip Cellaí, aict mad bprat-éoma biobad o'afraic a aimlegra aip a earfcarait. Áct céna ní o'fúrtatáct aip n-ercarait, na o'impluad aip n-aimlegra tancadair Muimnís iip in már-fiuairgead ria, aict iip o'atécup Ulad ocup o'innarrra allmarac; ocup atbeirt na bprat-éora ria:

Α Κονγκαΐ, να ευιδιότ-ρια
Ορμ-ρα in comaid celg-θυατέριότ,
Διλριγασαδ ῥλαισό τραερ-Μύταν,
Ταναδαρ ρα'η τοσαιρμ-νε,
Ο'άρι σοβαιρ, ο'άρι comdίρισινδ,
Ο' βορίστιν h-νι Αινημιρεέ,
I n-αγασό α εαργαραδ.
Νι ο'ιmluaδ άρι n-αιόλερα
Ταναδαρ in τυρυρα,

Act

After me [i. e. *my death*] on the Ultonians,
 I shall not henceforth be angered
 With the race of Hundred-battle Conn.
 I regret the number I have slain
 Of my nobles, of my fosterers,
 It was my disobedience to them and their malediction
 That caused the mutilation of my hand
 By the unvaliant son of Aedh [*Bennan*],
 Who no one thought, would be able to respond to me.
 Had he waited for my response
 He would not be a great slaughterer,
 My comrade and my foster-brother.
 Whatever kind of death shall overtake me,
 In revenging my just animosity
 On all ; my affection to Cellach.

My affection," &c.

" Howbeit, this request is not indeed the entreaty of a friend from a friend, O Congal," said Cellach, " but the treacherous entreaty of an enemy pressing his misfortune on his foe. It was not surely to support our enemies, or to effect our misfortune, that the Momonians have come into this great hosting, but to put down the Ultonians and expel the foreigners ;" and he said these words :

" O Congal, do not ask
 Of me the treacherous request,
 To oppress the noble host of Munster,
 Who came at our summons
 To assist us, to set us to rights,
 And to aid the grandson of Ainmire
 Against his enemies.
 It is not to effect our misfortune
 They have come on to this expedition,

Acht ne luath ápi leafa-ne
I catáib, i congáilaiib.

A Congail.

Maith, a Congail, ale, bári Cellac, fíreartail-riu mo comlann-ra, ocúr mo comhriac bodearta, ápi iñ lóir lim-ra ari léigíur d' uairib ocúr d' aird-mairtib Eirenn d'fóirteced ocúr d'fóidbúidhao. Acht aam ale, bári Congal, ní comáthair ápi compac; tu-ra co h-ajimhá ocúr co h-imlan, míri, umorrio, ari n-amhleod co leat-lámath. Acht cena, in fuil a fiú agus-ra cá h-áthbhar ráip' tseicíur-ra tú matd gur trártá? Ní peadarí umorrio, a Congail, ari Cellac, acht mun ub ari cairidine in comaltair, no d'uairli na h-aindechta. Leis ari ale, a Chellaig, ari Congal; báigim-ri briathair cumad feirbidi lim-ra gac leirbacht ocúr caé líntáirgect do bheidir m'aindeadh ocúr m'aileannóriatd fóirt-cíod, faen-mairibhá ra éolgs-déir mo cláithim; acht cena, iñ uime ro tsechíur-ra ari each inad d'ind, ocúr ari caé cath-láthair'na céili, co n-aiéind m'anfalta ari uairib ocúr ari áird-mairtib Eirenn, uair ro peadarí naé bud feapí aití a fálatd ná a éċċairi cecítarí uaind tarí éir comlaind ocúr compair a céili; ocúr munna beind-ri ari n-diceannaib mo dóití, ocúr ari leóid mo leath-láma do gebtá-ra mo għleo-ra co għibbex, ocúr m' imlaidi co h-aiċċeil. Imġajib in imairiż, no fregħaj in comhriac, a Congail, ari Cellac; Imġebat, a Chellaig, ari Congal, ocúr ro b'annam lim láthair dá jaħamx piaż d'fáċċaib, ari imġabáil imlaidi, ocúr óic aqg imħuvaliż īndti daq m'éir; comiġġ ann aribejt in laiō :

Annum lim dul a cath cain,
iñ óig tarí m'éir aqg imġuun,

ba

* For the future.—**ħooeġta** is used throughout this story, and in the best an-

cient* Irish MSS. for the modern word **feapta**, i. e. for the future.

But to promote our welfare
In battles, in conflicts.

O Congal."

" Well then, Congal," said Cellach, " respond to my conflict and combat for the future^v, for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down." " Not so, indeed^w," said Congal, " for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" " I do not, indeed, O Congal," said Cellach, " unless it was for the friendship of the fosterage, or for the nobility of the tutorage." " Desist, henceforward from such observations, O Cellach," said Congal; " I pledge my word that the more extensively and the more numerously my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldest *now* get from me a dangerous battle and terrible conflict." " Fly the contention or respond to the combat, O Congal," said Cellach. " I will fly from it, O Cellach," said Congal, " though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem :

" Seldom with me to depart from a fair battle,
And youths after me exchanging wounds,

More

^v *Indeed*.—Ωἰ̄μ is used throughout this story as an expletive, like the Greek δέ, or αλλα; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca lím anaoī ann,
 dair éir cáich a gúin galann.
 Nocha n-faccatò mi-ri miat,
 nem' rémiur féin, tair na tair,
 feap mo fheirtail, ní fáit fann,
 acht maoī Cellac i f Domnall.
 Níb' eagal lím Domnall vil,
 do tréadair mo chuirp comgíl,
 adáigur tu-ra, a laic luind,
 i f aipe nof ingabam.
 Fáth fa teicim a cat cain,
 tu-ra peccat, a Chellairg,
 co n-díglaind m'falaò co h-oll,
 aip cách ne n-dul at' comlann.
 Ba deimin lím, a laic luind,
 áit i comréadairí aip n-gluind,
 ciò cia peap uaind buò beó de,
 náic buò díglaltach gileire.
 Conall Gulban nap gáib rmaic,
 uaind po geineò in cræb-flat,
 i f aipe rin, ní fáth fann,
 tréirí ná cat a caem-clang.
 Ingéin ri g Ulaò amra
 matair Chonaill cat-clang,
 ciò mac reatair nuc leir uaind,
 aip n-engnum 'gá claind com-clang.

Engnaim

* *Never.*—Nocha is used in the best MSS., and in the spoken Irish language throughout the greater part of the province of Ulster, for the negative ní, which

is generally found in modern printed books, and in the spoken language in the other provinces. Nocha generally causes elision, and ní aspiration of the initial conso-

More usual is *it* with me to remain in it
 Behind all wounding heroes.

Never^x have I seen

In my own time, east or west,
 A man to contend with me,—no silly boast,—
 Excepting only Cellach and Domhnall.

I would not fear that the affectionate Domhnall

Should pierce my fair body,
 But I fear thee, O valiant hero,
 And it is therefore I avoid thee.

The reason that I shun in fair contest

Thee more than all, O Cellach,
 Is that I might revenge my spite mightily
 Upon all the rest before meeting thee in combat.

It was certain to me, O mighty hero,

That where our efforts would come in collision,
 Which ever of us should survive,
 That he would not be a revenger of an aggression.

Conall Gulban, who submitted to no control

From us the branching scion sprung,
 Hence it is,—no weak reason—
 That his fair race are mightier than all others.

The daughter of the illustrious king of Ulster

Was the mother of Conally^y, the brave in battle,
 And though but the son of a sister, he carried away from us
 Our valour to his hardy race.

nant of the verb which follows it.

^y *Was the mother of Congal.* — In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the

wife of Niall of the Nine Hostages, and

mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

The

Enghnamh Ulað, gárg a n-gal,
 třé dúthcúr a ðeð-máðar,
 reac macaib Neill, tiaqí iñ tair,
 a Conall glan á Gulbain.

Enghnum Conaill, emng na cat,
 a tá reac cach a Cellac,
 á buiþbi a einec, cen fáill,
 a clannaib crosa Conaill.

Ir é þo ȝáð þim-þa in cat,
 iñ in Máirt-ri fój Muig Rat,
 clann Conaill mapi capað cloch,
 nem' aðað að díth Ulltach.

Rop mtoiðecta uile,
 do ȝluagð Þoðla ȝolt-buðe,
 d'feiðem mo ðeabta þiu ȝin,
 Coibdenaig ocuþ Fíngm.

Rop mtoiðecta uile,
 do ȝluagð Þoðla ȝolt-buðe,
 d'feiðem mo ðomlano 'r in cat
 ocuþ Ceannfaelað pleadaðach.

Rop mtoiðecta uile,
 do ȝluagð Þoðla ȝolt-buðe,
 d'feiðem mo ðomlano ȝan ȝpáð,
 ocuþ Conall, mac Þaedán.

Ðoilði ná ȝach gleó díb ȝin,
 opþ noða cér, a Chellaið,
 comþac in laic, þuc mo láð,
 Maelduin, mac Aedha Bennáin.

N1

⁵ *Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonaill Gulbain*, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-

The valour of the Ultonians,—fierce their prowess,—
 Through the inheritance of his good mother,
 Beyond the sons of Niall, east and west,
 Existed in Conall of Gulban.^s

The valour of Conall, prop in the battles,
 Exists more than all in Cellach,
 From the fierceness of his action, without doubt,
 Among the brave sons of Conall.

It was he met me in the battle
 On this Tuesday on Magh Rath,
 The race of Conall, like rocks of stone
 Are against me destroying the Ultonians.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict with
 Coibhdhenach and Finghin.

It would have been worth the while of all to come,
 Of the forces of yellow-haired Fodhla,
 To view my combat in the battle
 With Cennfaeladh the festive.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict without oppression
 With Conall, son of Baedan.

More difficult than any conflict of these,
 From thee I will not conceal it, O Cellach,
 Was the combat with the hero who carried off my hand,
 Maelduin, the son of Aedh Bennain.

My

ceived that cognomen from his having been Benbulbin, a mountain about eight miles
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ní h-eað þo bean dím' mo láim
 engnúm mic Aedha Bennáin,
 ac t' in aithreipr tuður tall
 ari mo deað-aidi, ari Domhnall.

Ní h-eað þo bean dím' mo láim
 engnúm mic Aedha Bennáin,
 ac t' in tí naðr þaibh ann,
 h-ua Ainnmírech na n-árd-éclann.

Annum.

Imthúra Ulað ocuř allmařach imřáiteř ařairod. Aři n-díč a n-dež-ðaíne, ocuř aři cypřúžař a cypřař, ocuř aři n-erbař Congair ſan ſíř a aitheňa, ocuř ſan ařiúžař a ſeðma ař teřarzam a žuath ocuř ic imdežař allmařach, iř ann ſin þo h-úrmářeř ař aco-řum ař aen-čomaiřli, gér b'ingnář Ulað ocuř allmářař ař cač ářid iř in cař-řaři čomaiř ſin d'úrmáři uře ař aen čomaiřli ſan iadář n-imagallmá imře do ſénam dóř, ocuř ſan cimdeář cypřař-čaiřgmi ná comaiřli, ocuř ba h-i comaiřli þo čimřed a n-uařl, a n-engnúm, ocuř a n-oglačuř, a muřpm, a miřnec, ocuř a miřeřatacht do claecluř ocuř do čeřt-imlařt ař tlař, ocuř ař tme, ocuř ař teřichřeře, ař miřeřt, ocuř ař meřatacht, ocuř ař mi-eanřnam.

Níř ba claecluř comře d'á cypřadaiř-řum in claecluř ſin, ocuř níř ba h-aiřeřiřach báři na břiř na blař-nóř d' Ulltař na d'allmařačaiř in imlařt ſin ař ař ſořbřat in imaiřec ocuř a n-aiřči d'impoř ſiř in ařid-řiř h-ua n-Ainnmírech ař imřabaiř neann ocuř ſuřař-řařbař ocuř ſořmínařa a ſíř-lař, ocuř cul-řeřang ſromanna a cařmiled do leřud co lán-díleř ař břeřit a m-břořbař. Iř d' idnař na h-imřabala ſin þo ařeřiředaj ſum a n-aiřm ūřpřclaiře ocuř a cařhbeřti comřaind, ſuř ba h-eraiř uařmař, ūřpřcařti, ocuř ſuř ba břořnař beo, břořař, břořba, ocuř ſuř

My hand was not cut off me
 By the prowess of the son of Aedh Bennan,
 But through the disobedience which I offered
 To my good foster-father Domhnall.

My hand was not cut off me
 By the prowess of the son of Aedh Bennan,
 But by a person who was not there,
 The grandson of Ainmire of great tribes.

Seldom, &c."

Let us now treat of the adventures of the Ultonians and foreigners. After their nobles had been cut off, and their heroes vanquished, and after the disappearance of Congal without knowing his fate, and not observing his exertions in supporting his tribe and protecting his foreigners, they all came to one determination, though it was surprising that the Ultonians and foreigners should, from every part of the field, all come to one resolution without calling a meeting to confer in order to decide on the subject; and the resolution to which they came was to exchange and barter their pride, their prowess, their valour, their puissance, their courage, and their bravery, for feebleness, timidity, flight, ill-fame, cowardice, and dastardliness.

This exchange was no exchange of advantage to their heroes, and this barter for which they gave up the battle was not a barter of luck or prosperity, or fame to the Ultonians and foreigners, viz., they turned their faces from the monarch the grandson of Ainmire, to shun the spears and red blades, and to leave the shoulders of their heroes and the spines of their soldiers entirely at the mercy of their enemies. In consequence of the precipitation of their flight they cast away their arms of defence and warlike head-pieces, so that the great coats of mail, the spears, and the broad shields which the Ultonians and foreigners left on the middle of the field of battle, formed a startling, horrific,

guri ba copairi élhuaid-geiri, cior-aïolennach cumairc, ocuṛ guri ba
 fal fa toll fal-ghnimač fulaing cač laem-luīrech, ocuṛ láīgnead,
 ocuṛ lebar-rciat̄ po fágrat Ulaid ocuṛ allmařaiš ař sept-lař na
 cath-laithech ſin. Ačt cena, nír éairbeirt ocuṛ nír tídñacul
 emig na enghama d'Ullcaib na d'allmařachaib eřidein; uair cíd
 aðbal in édail po fágrat, itír eacáib, ocuṛ ařmaib, ocuṛ eðaigib,
 ní h-aici po angrat, ocuṛ ní h-aírre po fuirgħedaq flaiti Fuimn̄, na
 għlepi Čaedel, na ařt-matxi Ęreñn, ačt iři tħempi po tħallix,
 ocuṛ iři taipperri po ċoġajixet ic toġraim Ulaid ocuṛ allmařiac.
 Ačt cena, po pa toirteč ocuṛ po pa tħarraxteč glaxpláth ocuṛ
 għall-nejja id-ħeġi n-Ęreñn d' aðbaib ocuṛ d' ēdalaib in ařmuig d'
 fágbail o fepaib Ęreñn ař poċċaino a fáġbála. Dájg ba ċoġi
 ocuṛ ba ċuġbros toġruma, ocuṛ tħinnejnaiř d' fepaib Ęreñn fad-
 olúr, ocuṛ fuqileti na feaři fuortċide, raen-ħarrb, ina fuat-laiġib
 raena, fiegħbela, fuataig, fużżeppna fużżejjib. Creakha ocuṛ clí-
 ġiemnač na laeč leonta laðaqha leċċa fepaib ic tuixxenjaġġ ċuġ-ħa
 aq-imbaxxha aix-żejjix fa ċopairi na cipra. Ocūr din je h-imbax
 na n-eaġġiäc n-uaħtemar, n-urrcarġi, ocuṛ na n-ařm n-edaqla n-ur-
 tharġra ocuṛ na n-op-claideem n-urnoċt i n-aicbelib in ařmuig.
 Duri ba feidm fpreċċumach d'fepaib a n-imbixi ař na h-aixlengħajib
 ařmuig je h-ellmaċt in aixenta ic tħinnejnaiř na toġruma, guri ob
 ead a mod co poirxtip Ulaid ocuṛ allmařaiš fa feaħħaib ocuṛ fa
 fáraigib Ulaid, munħad murbell na mepaġġeċċa ic mall-ċeimmuġad
 in mol-żejluaq ocuṛ tuixleħda in tħinnejnaiř ic taipperc na tħien-
 fej. Tidże, ocuṛ toirzeġal, ocuṛ tħażżeż-belach na tħoċċi ic comgħabail
 a ċeli do ċarraxta in toħrafha in teċċid je h-ellmaċt na h-imbaxxha.
 Cen co beu ħi na h-abhaixi ocuṛ na h-aixx-żebha ſin ic admilleħ
 Ulaid ocuṛ allmařiac, po b'imea il-riħana u-ħabbaċa eli ic fuqtad,
 ocuṛ ic fużuġad fuqnej d'ā n-ōġbħadhaib, ocuṛ u-ħoġġi d'ā n-değ-ħaix-
 nib, i.e. cač aen uaiġib aři ař ċuġġer taři Congal għaliex ocuṛ
 għeim-leċċa je cipri in caċċa, do báħarri fu ħi na m-buċċaġib baxx-ċuġġi
 bónha

and grand heap, and a hard, sharp, confused pile, and a barrier of opposition not easily passable. However, this was no gift or reward of protection, or quarter to the Ultonians and foreigners; for though prodigious was the booty they left behind, consisting of steeds, weapons, and accoutrements, it was not at it the chiefs of the west, the choice of the Gaels, and the arch-chiefs of Erin, stopped or delayed, but they passed through it and flew over it, in pursuit of the Ultonians and foreigners. Howbeit, the recruits [hirelings] and calones of the men of Erin were loaded and enriched with the arms and spoils of the field of slaughter, which they obtained from the men of Erin merely for having gathered them. The men of Erin were impeded in their pursuit by the closeness and extensiveness of the mangled bodies stretched crosswise beneath their feet in feeble, wounded, and loathsome heaps of carnage; by the trembling and quivering of the wounded, mangled, and half-dead heroes gasping in death, and attempting to rise, under the feet of the pursuing heroes; and by the many loathsome, mangled heaps, and by the weapons strewed about, and the gold-hilted, naked, terrific swords, on the horrible field of slaughter, so that it was a work of circumspection for the men to save themselves from the hidden dangers of the field of slaughter, their minds being so bent on the rapidity of pursuit; so that their condition was such that the Ultonians and foreigners would have reached the forests and wildernesses of Ulster, had not the bewildering of the confusion impeded the movement of the great host, and the precipitation of hurry obstructed the mighty men. The thickness, tumultuousness, and misdirection of the wretches keeping one another back, each striving to be first in the retreat, such was their anxiety to shun the battle. And even though these symptoms and indications should not have been confusing the Ultonians and foreigners, there were still many other baleful causes which impeded and obstructed troops of their youths and bodies of their better people, namely, all
of

bóðba, ocúr i n-gairtédair gle-ðuaibhrechta gabaid, 'gá foirtad, ocúr 'gá foirtad pe laeáin a leanúnana. Cac aen din po delig ocúr po dírtgeartar á tóirtgáil tindenaír, ocúr a tuifleadair tuaitibil uif-tóraig na h-ingabala, do éuanaír i cem a neáta co po dírpa ocúr a laéair gan lan-ðoigill; uair da m-beirte in cnuinne co n-a ceitreib ari comúr cac aen uaitib-rium do bhéir ari foirraic ocúr ari imairceid líos ocúr lan-ðablaid d'fáidbáil cac aen itir aichnid ocúr anaiénid tara eif. Ro b'ímda din eípnail ocúr inn-ðomairte matoma ocúr mitáraid ari Ulltaib ocúr ari allmairachairb iñ in uair rín. Ro b'ímda ariec ocúr arið-ðlairt acúrum ica foirtad ocúr ica uigabair ari n-urpnaitd a anala ari pe temne na togruma; ocúr feir ic foirtad a cíarad ocúr a comceneoil 'gá atac ocúr ga eadairgusid im anad ocúr im uimaidi aici im deð-ðním, ocúr im deðtarad do denam im cíobaír ocúr im éuignomád a celi. Aict éena ní ari cíuir cotáigte comluind po fuisglead aen duine acúrum é-rein, aict d'fáidbáil a cíarad ocúr a cumtaitg ocúr a cíoceli i n-iairnéir in árthuig d'á éir, comad riainde po foirred fein a feidm ocúr a foibairi na foireicne. Ocúr din po b'ímda feir foital, ruaiénid, rafí-mádill, raeir cíeneoil gan tairceir gan tarad gan tréimairdecht pe tamnellaib in teái, pe tairfemad na togruma.

Ocúr din po b'ímda feir gan uirearbháid céime, na coirí, na cept-imteécta, leime na laéair, na lan-ðablaid, ocúr e ic luamain ocúr ic lain-eitelaig d'á gúallib ocúr d'á géid-lamáib ic tarraictain toraig in teái, pe h-ailgusir na h-ingabala. Ro b'ímda and din aen dáine imda eli gan áriem, gan ainnmúðas òrro, ic uiftriall eiríemal co h-áriata, ocúr ic tindrena tarad co tréalmáit, cen co fuairadair a fíreagair im anad acu ná h-urpnaitde imru.

Aict éena, ní éainic do glaine a gaíri ná d' faijringe a inntleécta aen duine d' faijnéidreid co h-uilidé écta ocúr ilpnana in árthuig rín, mine cantá co cumair; uair ni téarna d' Ulltaib ari, aict

of them on whom Congal had put locks and fetters before the commencement of the battle, were now impeded and detained by them as dreadful up-tripping spancels and as truly oppressive snares of distress, for the heroes of the pursuit. But such of them as had separated and escaped from the furious bewildering of precipitation, and from the awkward stumbling in the front of the flight, took to their heels vigorously and left the field unhesitatingly; for should each of them possess the world with its cattle, he would have given it for superabundance and excess of fleetness and speed to leave every one, both known and unknown, behind. At this hour many were the kinds and signs of defeat and prostration on the Ultonians. Many a toparch and arch-chief of them was stopped and captured when out of breath by the rapidity of the retreat; one man stopping his friend and relation, to request and beseech him to halt and make a stand, and display good deeds and vigour, to aid and assist one another; but it was not for the purpose of sustaining the battle that any of them thus addressed the other, but to leave his friend, companion and comrade behind in the slaughter, in order that he himself might advance the farther from the exertion, struggle, and violence of the pursuit. And many a haughty, nobly-dressed, well-attired, nobly-born man was without leap, without vigour, without attire by the faintness of the flight and the oppressiveness of the pursuit.

And also there was many a man who wanted not of step or leg or power of motion, of leap or speed, bounding and flying with his shoulders and arms striving to be foremost in the retreat from the eagerness of the flight. There were many others, however, who could not be reckoned or named valiantly preparing for the deeds of arms, and vigorously preparing for valour, although they did not meet a response, the enemy not having staid or waited with them.

Howbeit, there came not any person who, either by the clearness of his wisdom or extent of his intellect, who could fully relate the losses

acét ré céid fa Íomhaonun puilech, mac Imomaín, ocúr ní téarna d' allmaraíais aír, acét Óubhdiaí Óruí, ocúr laec láin-mári is ina leat-
coir, marí fóimgleír Conall Clogac in inad eli :

Ní téit beo do'n t-rluaig dair muiρ,
tig le Congal, mac Scannail,
acét aen laec luitiúr go h-oír,
in pian, ocúr aen 'na leat-coir.

^t *Conall Clogach*.—He was a brother of King Domhnall, the hero of this story, and is generally called the *píog-óinniu*, or royal simpleton. For some account of him,

see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

^u *His leg*.—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach^t testifies in another place:

“There passed not alive of the host over the sea,
 Which had come with Congal, son of Scannal,
 But one hero who went frantic
 Upon the sea, and one fettered to his leg^u.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—

Coniò do r̄gélairb caéa Muiḡi Rāe co

nuiḡe p̄m, i. e. “so far the stories of the Battle of Magh Rath.”—See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.



ADDITIONAL NOTES.

ADDITIONAL NOTES.

NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Aimmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—"The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth."

PEDIGREE OF KING DOMHNALL.

1. Ugaine Mor, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Cobhthach Cael Breagh, monarch of Ireland, A. M. 3665.
3. Meilge Molbhthach, monarch of Ireland, A. M. 3696.
4. Iarangleo Fathach, monarch of Ireland, A. M. 3721.
5. Connla Cruaidhcealgach, monarch of Ireland, A. M. 3734.
6. Olioll Caisfhiaclach, monarch of Ireland, A. M. 3738.
7. Eochaidh Foilteathan, monarch of Ireland, A. M. 3768.
8. Aengus Tuirmeach, monarch of Ireland, A. M. 3787.
9. Enna Aighneach, monarch of Ireland, A. M. 3831.
10. Labhraidh Lorc.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eamhna.
18. Lughaidh Sriabh-n-dearg, monarch of Ireland, A. D. 65.
19. Crimthann Nianar, monarch of Ireland, A. D. 74.
20. Feraadhach Finnfeachtach, monarch of Ireland, A. D. 95.
21. Fiacha Finnola, monarch of Ireland, A. D. 119.
22. Tuathal Teachtmhar, monarch of Ireland, A. D. 130.
23. Feidhlimidh Reachtmar, monarch of Ireland, A. D. 164.
24. Conn of the Hundred Battles, monarch of Ireland, A. D. 177.
25. Art, the Solitary, monarch of Ireland, succeeded A. D. 220, slain in 250.
26. Cormac Ulfada, monarch of Ireland, A. D. 254.
27. Cairbre Lifeachair, monarch of Ireland, A. D. 277.
28. Fiacha Sraibhtine, monarch of Ireland, A. D. 297.
29. Muireadhach Tireach, monarch of Ireland, A. D. 331.
30. Eochaidh Muighmheadhoin, monarch of Ireland, A. D. 358.
31. Niall of the Nine Hostages, monarch of Ireland, A. D. 379.
32. Conall Gulban, chief of Tirconnell, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna.
35. Ainmire, monarch of Ireland, succeeded in 568, died in 571.
36. Aedh, monarch of Ireland, succeeded in 572, died in 599.
37. Domhnall, monarch of Ireland, the hero of the Battle of Magh Rath, succeeded in 628, and died in 642.

NOTE B. *See page 19.*

Nothing is more certain than that neither Bishop Erc of Slane, nor any of the other twelve distinguished saints of the primitive Irish Church, could have been living at the period to which this story refers, and, as has been already remarked, it is highly probable that some serious errors have crept into the text through the carelessness of transcribers. The Irish writers, however, were in the habit of ascribing acts to their saints centuries after they had passed from this world. For instance, whenever any sudden misfortune had happened to the plunderer of a distinguished Irish church, it was said to have been caused by the patron saint of that church, either through his intercession, or by his spiritual presence in corporeal form. Thus we are told that after Felim Mac Crimhthainn, king of Cashel, had plundered Clonmacnoise, in the year 846, he saw the spirit of Saint Kieran, patron of that church, approach him with his crozier in his hand, of which he gave him a thrust which caused an internal disease, of which the king afterwards died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnoise of several valuable cups and chalices, and repaired with his booty to Cork, Lismore, and Waterford, with the intention of setting sail for some foreign country, but that Saint Kieran met him wherever he went with his crozier, and caused contrary winds, so that he could not pass out of the country. The story is given as follows in Mageoghegan's Translation of the Annals of Clonmacnoise, made in 1627:—"The Jewells that were stollen from out the Church and Alter of Clonwicknose were found with one Gillecowgan, a Dane of Limbrick, the said Gillecowgan was apprehended by Connor O'Brien, and by him delivered over to the Family [i. e. Monks] of Clonwicknose, who at the time of his arraignment confessed openly that he was at Cork, Lismore, and Waterford expecting for wind to goe over seas with the said jewells. All the other passengers and shippes passed with good gales of wynde out of the said townes save only Gillecowgan, and said as soon as he would enter a Shipp-board any Ship he saw Saint Queran with his staff or Bachall return the Shipp back again untill he was soe taken; this much he confessed at the time of the putting of him to deth by the said Family."

We also read that when the Earl Strongbow was dying, he acknowledged that he saw Saint Bridget of Kildare coming over him in his bed, and that she struck him in the foot, on which she inflicted a wound, which afterwards mortified and caused his death. These and several similar instances would almost induce one to believe that the writer of this story intended his readers to understand that these saints were only spiritually present; but still it is certain, from the manner in which he speaks, that he supposed these saints to have been living at the period to which he refers.

NOTE C. *See pages 33-42.*
 PEDIGREE OF CONGAL, KING OF ULIDIA.

1. Rudhraige Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
2. Gingē.
3. Caipē.
4. Fiacha.
5. Cas.
6. Amergin.
7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
9. Fiacha Finamhnuis, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
10. Muiredhach.
11. Finnchadh.
12. Dunchadh.
13. Giallechadh.
14. Cathbhadh.
15. Rochraighe.
16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
17. Ferb.
18. Bresal.
19. Tibraide Tireach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
20. Fergus Gailine.
21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
23. Cas.
24. Feidhlim, king of Ulster for seven years.
25. Imchadh, king of Ulster for eight years.
26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
27. Lughaidh.
28. Eochaidh Cobha.
29. Crunnbadhruighe, king of Ulster for twenty-two years.
30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
31. Connla, who was cotemporary with St. Patrick.
32. Fothadh.
33. Maine.
34. Connla.
35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
36. Baedan.
37. Fiachna Lurgan, also called Fiachna Finn.
38. Scannlan of the Broad Shield. Cellach. Mongan, slain in 625.
39. Congal, who fought the Battle of Magh Rath against the monarch Domhnall in 637.

LIST OF THE KINGS OF ULSTER WHO DWELT AT EMANIA, EXTRACTED FROM THE
ANNALS OF TIGHERNACH, AS PUBLISHED BY DR. O'CONOR.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadhcon, twelve years A. C. 89.
8. Finnchadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Lactighe, seventeen years A. C. 48.
11. Mochta, son of Murchuradh, three years A. C. 47.
12. Eochaidh, son of Daire, three years A. C. 44.
13. Eochaidh, son of Loich, three years.
14. Fergus, son of Leide, twelve years A. C. 31.
15. Conchobhar Mac Nessa, sixty years A. C. 25, obiit A. D. 37.
16. Cumserach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glunmhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnuis, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elim Mac Conrach, ten years A. D. 128.
22. Mal Mac Rochraide, thirty-three years A. D. 135.
23. Bresal Mac Briuin, nineteen years A. D. 162.
24. Tibraide Tireach, thirty years A. D. 181.
25. Ogaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhnen, fifteen years A. D. 222.
27. Fiacha Araidhe, ten years A. D. 236.
28. Fergus Duibhdedach and his brothers, four years A. D. 248.
29. Ros Mac Imchadha, one year [or two, according to other authorities] A. D. 249.
30. Aengus Finn, son of Fergus Duibhdedach, one year, 250.
31. Fergus Fogha, the last full king of Ulster, who resided at Emania seventy-five years, 254 A. D., slain 332.

LIST OF THE KINGS OF ULIDIA, OR NOMINAL KINGS OF ULSTER, FROM THE DESTRUCTION OF EMANIA IN 333, TO CONGAL, WHO WAS SLAIN IN THE BATTLE OF MAGH RATH, TAKEN FROM DUALD MAC FIRBIS'S GENEALOGICAL BOOK, p. 528.

These kings, as before observed, though called by the Irish writers kings of *Uladh* or Ulster, possessed only that part of the province extending from Newry to Slemish, in the county of Antrim, and from Gleann Rige and the Bann to the sea. On this subject O'Flaherty has written the following observation in his *Ogygia*, Part III. c. 78, p. 372:—"Quamvis autem apud scriptores patios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgielliae conditoribus, et non ita diu postea à Nielli Magni regis Hiberniae filii universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisci Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emaniae."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunnbadhruighe, twenty years.
3. Fraechar, son of Crunnbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunnbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.

13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardcoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

NOTE D. *See pages 108 and 109.*

THE ANCIENT DIVISION OF TIME.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo triformis, annus, cyclus, ætas, seculum, mundus :" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. *Col. Agrip.* 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, *Miscellan. Sacr.* tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; *Lucæ. 1761*. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. Disc. Quæ? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains $12 \times 47 = 564$ atoms.

He defines a moment to be the space of time “*quamdiu palpebræ requiescant*,” and he tells us that four moments make a minute, ten minutes a point; five lunar, or four solar points an hour; six hours a quadrant; four quadrants a day.

With Rhabanus, an atom is the 376th part of an ostentum: an ostentum is the sixtieth part of an hour: a moment the fortieth part of an hour, containing one ostentum and an half, or 564 atoms.

A part, so called “*a partitione circuli zodiaci, quem tricens diebus per menses singulos findunt*,” contains two moments and two-thirds, or four ostents, and therefore 1504 atoms.

A minute, “*a minore intervallo, quasi minus momentum, quia minus numerat, quod majus implet*,” is the tenth part of an hour, and is therefore equivalent to a part and a half, or four moments, i. e. six ostents, or 2256 atoms.

A point (*punctus*) “*a parvo puncti transscensu qui fit in horologio*,” is the fourth part of an hour (in certain lunar computations the fifth), and contains two and a half minutes, three and three-fourth parts, ten moments, fifteen astents, and 5640 atoms. So that an hour, in the solar computation, contains four points, ten minutes, fifteen parts, forty moments, sixty ostents, and 22,560 atoms.

The quadrant is the fourth part of a day, and a day contains, therefore, twenty-four hours, ninety-six points, 240 minutes, 360 parts, 960 moments, 1440 ostents, and 541,440 atoms.

According to the Irish author the atom is the 376th part of an ostent; an ostent two-thirds of a bratha; a bratha three-fifths of a part; a part two-thirds of a minute; a minute two-fifths of a point; a point one-fourth of an hour; an hour one-sixth of a quarter; and a quarter the fourth part of a day.

So that the day contains four quarters, twenty-four hours, ninety-six points, 240 minutes; 360 parts; 600 brathas; 900 ostents, and 338,400 atoms.

Upon a comparison of these tables it will be seen that the atom of Rhabanus is five times, and the Irish atom eight times the atom of Bede.

It appears also that the *bratha* of the Irish author is in like manner eight times the *momentum* of Bede, which identifies these divisions, the Irish atom being the 564th part of the bratha, as the atom of Bede is the 564th part of the momentum.

The Irish word *bpæča*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescant*; *bpæča*, *bpæčra*, or *bpæča na rula*, “the twinkling of an eye,” is a phrase still in common use in the south of Ireland: although it is now more generally pronounced *ppečba na rula*, the starting of an eye; *na bī ppečba na rula muič*, “do not be the twinkling of an eye away.” This is stated on the authority of Mr. Eugene Curry, who has furnished the following example from an

ancient romance, entitled "The Wanderings of Maelduin's Canoe," copies of which are preserved in the Leabhar na h-Uidhre, and in a vellum MS. in the Library of Trinity College, (H. 2. 16.)

Forseirneat arf iarrfein him muir naill cormaile fpi nél, ocup an dair leá-peoin níl faelræs fein náic in cupaç co n-acatær iarrfan fó'n muir foéib annír ouine cumtaçta ocup tig álainn, ocup at: ciat anmanna mór n-uachair, biartuioe h-épuno aro, ocup tám o'almaim ocup moilib immon épano im macuair, ocup feair co n-a ariù hí farras in épano co reiaé, ocup gai, ocup claiorib. Amai at connairceadh in n-anmanna mór ut boi iñ in épuno, téit arf fop teceo fu cétóir. Siniù in t-anmanna a bhragis uao ar in épuno, ocup fumis a céno i n-óruim in daim ba mo oo'no almai, ocup fengair laif iñ in épano, ocup nor iñeno fo cétoir fpi a bhráca rula.

"They then turn away (from that island) into another sea, which was like unto a cloud, and they scarcely had turned off, as they thought, when they saw in the sea under them fortified mansions and a fine country ; and they perceived a great terrific serpentine animal in a tree there, and a flock of cattle, large and small, around the tree, and an armed man near the tree, with a shield, spear, and sword. When they saw the great monster in the tree they immediately retreated away. The monster stretched forth his neck out of the tree, and darting his head into the back of the largest ox of the herd, dragged him into the tree, and immediately devoured him in the *twinkling of an eye.*"

The dictionaries do not give the word *bhráca* in any of the foregoing forms : but we find *bpeab* and *ppeab*, a bounce, a start. Armstrong, in his Gaelic Dictionary, has the word *ppab-þuil*, a blear eye, a rheumy eye : also *ppiob* and *ppiobas*, a wink or twinkle of the eye. These words are probably of cognate origin.

It may be observed, that in the system of the Irish author the ostent and the bratha are together equal to a part, or the fifteenth of an hour ; and that the ostent is equal to 376 atoms, as in the system of Rhabanus, although the value of the atom itself differs, the Irish atom being eight-fifths of the atom of Rhabanus. It is likewise remarkable that the bratha of the Irish author, like the moment of Rhabanus, is equal to one ostentum and an half ; thereby again identifying the bratha with the moment.

Bede makes no mention of the Ostentum in the work which has been above quoted : but in another treatise, *De temporum ratione*, cap. ii., he attributes its origin to astrological speculations, and speaks of it thus :—" Attamen Mathematici in explorandis hominum genitivis, ad atomum usque pervenire contendunt, dum Zodiacum circulum in xii. signa, signa singula in partes xxx., partes item singulas in punctos xii., punctos

singulos in momenta xl., momenta singula in ostenta lx., distribuunt, ut considerata diligentius positione stellarum, fatum ejus qui nascitur quasi absque errore deprehendatur.”—(Opp. tom. ii. p. 53.) See also the Gloss of Bridefurtus Ramesiensis on this Treatise of Bede.

The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

	Irish.	Rhabanus.	Bede.
An atom,	$\frac{1}{14100}$	$\frac{1}{22560}$	$\frac{1}{112800}$
An ostent,	$\frac{2}{75}$	$\frac{1}{60}$	· · · ·
A bratha,	$\frac{1}{25}$	· · · ·	· · · ·
A moment,	· · · ·	$\frac{1}{40}$	$\frac{1}{200}$
A part,	$\frac{1}{15}$	$\frac{1}{15}$	· · · ·
A minute,	$\frac{1}{10}$	$\frac{1}{10}$	$\frac{1}{50}$
A point,	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{3}$
An hour,	1	1	1
A quarter,	6	6	6

NOTE E. *See pages 99 and 165.*

GENEALOGICAL TABLE, SHOWING THE DESCENT OF O'CANANNAN, O'MULDORY, AND MAC GILLAFINNEN, NOW LEONARD.

N. B.—*The Letters R. H. signify Rex Hiberniae, in this Table. The Numbers are continued from Note A.*

31. Niall of the Nine Hostages, monarch of Ireland.—See Note A, No. 31.		
32. Conall Gulhan, slain A. D. 464.		
33. Fergus Cennfota.		
34. Sedna.	Feidhlim.	Brenainn.
35. Ainmire, R. H.	Saint Columbkill, born in 519, died in 596.	Columb.
36. Aedh, R. H.		Aedh.
37. Domhnall, R. H., hero of the Battle of Mag Rath.		Tine.
38. Aengus.		Ronan.
39. Loingsech, prince of Tirconnell in 670, and afterwards monarch of Ireland from 695 to 704.		St. Adamnan, 8th Abbot of Iona, born A. D. 624.
40. Flaitbhertach, R. H. from 727 to 774.		
Loingsech, slain 749. His descendants can- not be traced.	41. Aedh Muinderg.	41. Murchadh.
	42. Domhnall Ceiric.	42. Maelbresail, prince of Tirconnell, slain in 817.
	43. Loingsech.	43. Aengus.
	44. Flaitbhertach.	44. Maeldoraidh, ancestor of O'Muldory.
Diarmuid.	45. Canannan, ancestor of the O'Can- annains.	45. Maelbresail, prince of Tirconnell, slain 896. His brother Fogartach died in 899.
Gilla Coluim, prince of Tirconnell, died 975.	46. Maelfabhair.	46. Aengus O'Muldory, prince of Tirconnell, slain 960.
Ruaidri Mor, slain 1030. History is silent about his descen- dants.	47. Cuileon O'Canannain.	47. Muirchertach O'Muldory, slain 1029.
	48. Loingsech O'C.	48. Criochan O'M.
	49. Flaitbhertach O'C., prince of Tircon- nell, died 999.	48. Macruanaidh Mor.
	50. Ruaidhri, prince of Tirconnell, slain 1071.	49. Gilla-Finnen, progenitor of Mac Gilla- Finnen, now Leonard.
	51. Domhnall, prince of Tirconnell, slain 1083.	50. Mac-Raith.
	52. Donnchadh O'Canannain. His line disappeared from history in the twelfth century.	51. Gilla-Patruic.
		52. Conchobhar Dall.
		53. Domhnall, died 1281.
		54. William Meith, slain 1321.
	Fergal.	55. Raghnall, or Randal.
	Aengus.	56. Henry Crossach.
	57. Brian, died 1445.	57. Toirdhealbach.
	58. Toirdhelbaeb, died 1492, according to the Four Masters.	58. Donnchadh, 1429.
		59. Lochlann Mor.
		60. Lochlann Oge.
		61. Brian Dorcha.
		62. John Mac Gilla Finnen, flourished about the year 1612. The present repre- sentative of this family, which is one of the most royal in Ireland, is un- known.

NOTE F. See page 99.

TABLE SHOWING THE DESCENT OF O'DONNELL, O'GALLAGHER, O'DOHERTY, AND O'BOYLE.

34. Sedna.—See Note E, No. 34.		
35. Ainmire, R. H. from 568 to 571.	35. Lughaidh, ancestor of the Cinel Luighdheach.	
36. Aedh, R. H. from 572 to 599.	36. Ronan.	
37. Maclochha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.	37. Garbh.	
38. Cellach, R. H. from 642 to 654.	38. Cennfaeladh.	
39. Domhnall.	39. Muirchertach.	
40. Domnchadh.	40. Dalach, youngest son, died in 808.	Bradagan.
41. Ruaidhri.	41. Eignechan, died in 901.	Baighell, progenitor of O'Boyle.
42. Ruarcan.	42. Domhnall Mor, progenitor of the O'Donnells.	Garbhan.
43. Gallchoihar, ancestor of O'Gallagher.	43. Cathhharr.	Aindiles O'Boyle.
44. Magnus.	44. Gillia-Christ O'D. died 1038.	Gilla-Brighde O'B.
45. Domnchadh O'Gallagher.	45. Cathbharr O'Donnell.	Cellach O'B.
46. Amhlaoibh O'G.	46. Conn O'Donnell.	Conchohhar O'B.
47. Domhnall O'G.	47. Tadhg O'Donnell.	Menman O'B.
48. Diarmaid O'G.	48. Aedh O'Donnell.	A'ndiles O'B.
49. Aedh O'G.	49. Domhnall O'Donnell.	Aedh O'B.
50. Maelruanaidh O'G.	50. Domnchadh O'Donnell.	Menman O'B.
51. Nichol O'G.	51. Eignechan, died 1205.	Niall Ruadh O'B.
52. Domnchadh O'G.	52. Domhnall Mor, died 1213.	Toirdhelbhach Mor.
53. Fergal O'G.	53. Domhnall Og, died 1264.	Toirdhelbhach Og.
54. Aedh O'G.	54. Aedh, 1333.	Niall O'B.
55. Gillia-Coimhde O'G.	55. Niall Garbh, 1348.	Toirdhelbhach O'B.
56. Nichol O'G.	56. Toirdhelbhach an Fiona, 1415.	Tadhg O'B.
57. John O'G.	57. Niall Garbh, 1437.	Toirdhelbhach Ruadh O'Boyle, chief of Boylagh, in the present county of Donegal.
Lochlainn, Bishop of Raphoe, d. 1438.	58. Domhnall Og, died 1374.	58. Aedh O'G.
		59. Ruaidhri O'G.
		60. John O'G.
		61. Tuathal Balbh, chief, d. 1541.
		62. Sir John O'G.
		63. Cathaoir O'G., 1575.
		64. Tuathal O'Gallagher.
		65. Art.
		66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Conall Gulhan.
		67. Hugh More.
		68. Sir Neal Garbh, d. 1811.
		69. Sir Neal Beag.
		70. Sir Richard Annesley O'Donnell, the present chief of this line.

THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

641. Maelbresail and Maelanfaidh died, and Flann Eanaigh was mortally wounded. These were of the race of Conall Gulban.
670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingsech, the son of Aengus, chief of Cinel Conaill.
762. Murchadh, the son of Flaithbhertach, lord of Cinel Conaill, was slain.
749. Loingsech, son of Flaithbhertach, lord of Cinel Conaill, died.
817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.
868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A.D. 901].
896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of Saitlin by Murehadh, son of Maelduin, lord of Cinel Eoghain.
899. Fogartach, son of Maeldoraidh, lord of Cinel Conaill, fell on his own spear, and died in consequence of it.
901. Eigneelhan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
955. Maoileoluim O'Canannain, lord of Cinel Conaill, died.
960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
965. Maoiliosa O'Canannain, lord of Cinel Conaill, was slain.
974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Domhnall O'Neill, monarch of Ireland.
978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.
989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.
996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
999. Flaithbhertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
1010. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Boru.
1026. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.

1045. Flaithbhertach O'Canannain, lord of Cinel Conaill, died.

1059. Niall O'Maeldoraidh, lord of Cinel Conaill, died penitently.

1071. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain by Aengus O'Maeldoraidh.

1075. Donnchadh O'Canannain, lord of Cinel Conaill, was slain.

1083. Domhnall O'Canannain, lord of Cinel Conaill, was slain by his own people.

1085. Murchadh O'Maeldoraidh, lord of Cinel Conaill, tower of the magnificence, hospitality, and valour of the north, died.

1093. Aedh O'Canannain, lord of Cinel Conaill, was blinded by Domhnall O'Loughlin, king of Ailech.

1135. Ruaidhri O'Canannain, lord of Cinel Conaill, a warlike tower of defence, charitable, and humane, was slain by the men of Magh Itha [Barony of Raphoc].

1153. Flaithbhertach O'Canannain, lord of Cinel Conaill, was drowned, with his wife Duvcola, the daughter of Turlogh O'Conor, monarch of Ireland.

1156. Aedh, son of Rory O'Canannain, lord of Cinel Conaill, was slain by O'Kane.

1160. Two O'Maeldoraidhs were treacherously slain by the Aithcleirech O'Canannain, lord of Cinel Conaill, and the same Aithcleirech and two O'Canannains were slain in revenge by the Cinel Conaill.

1165. Maghnus O'Canannain, lord of Cinel Conaill, died.

1172. O'Maeldoraidh was defeated by the Cinel Eoghain.

1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbhertach O'Maeldoraidh.

1197. Flaithbhertach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, descender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarach O'Doherty assumed the chieftainship of Cinel Conaill, but was slain a fortnight after his inauguration by John De Courcey.

1200. Eigneachan O'Donnell was lord of Cinel Conaill.

1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. *See page 122.*

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his auth-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race :

“ Lugadius, king of Munster, for three years, had a *younger* brother, Darius Kearb, ancestor to O'Donovan, O'Culen of Carbery, &c., and to Criomthan Mor, king of Dalrieda, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called ; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha.”

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Oilioll Flannbeg ; and in making Criomthann Mor, not King of Dalrieda in Scotland, but monarch of all Ireland. His words are as follows :

“ *Anno 366.* Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriae extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat : uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

“ Crimthanni regis abavus Fiachus Latus vertex rex Momoniæ duos Oilllos genuit Flannmor & Flannbeg cognominibus distinctos. Oillus Flannmor rex Momoniæ sobolis expers Oillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniæ supererant Achaius rex Momoniæ, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

“ Darius Kearb præter Fidachum Crimthanni regis, & Mongfinnae reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hy Liathan in agro Corcagiensi. Fiacho Figente nomen, & originem debet Hy Figenta regio olim variis principibus celebris in media Momoniæ planicie usque ad medium montis Luachra in Kierrigia ad Australem Sinanni fluminis ripam ; licet hodie hoc nomine vix nota, sed Limericensis comitatûs planities appellata.”—*Ogygia*, pp. 380, 381.

There can be no doubt that O'Flaherty is perfectly correct in making Criomthann Mor mac Fidaigh monarch of all Ireland, as his name is found in all the ancient lists of the Irish monarchs, and as it is stated in Cormac's Glossary, under the word *Mōg Eime*, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

In tan po ba mó̄i neir na n-̄Dæðal ror ̄breacnair, po manorat Albaen etarriat i feanadour: ocar po ̄ritir cár̄d uirair dia ̄carair leo, ocar ni ba lúgæ no ̄breacnair ̄Dæðil frua muir anair quam in Scotica, ocar do rontar a n-árafa ocar a rið-ðúinte and; inðe sicisur ̄Dino traoui, .i. ̄Treou Crimthaino Moir, mic Fiðairg, ni ̄Erenn, ocar Albaen, ocar co muir n-ic̄t; et inðe eft ̄Glærtimbið na n-̄Dæðal, .i.

Cell mór fóir Bhrú Mhára n-léit 7c. Ocup is do'n pojno rín beir a ta Díom map Léacham i tíribh Óireathan Cogn, i.e. Dun mic Liathain; ar is mac in ní is map is in Óireachtais. Ocup po bátar fóir cùmáct rín co cianair is tiactam Ráthraic. De rín, tra, po boi Coirpre Musc ac aitairgíos rairp co a muintir ocup co a cairne.

“At the time that the sway of the Gaels was great over the Britons, they divided Albion between them in holdings, and each knew the habitations of his friends; and the Gaels did not carry on less agriculture on the east of the sea (channel) than at home in Scotica, and they erected habitations and regal forts there: inde dicitur Dium Tradui, i. e. the triple-fosse fort of Crimthann Mor Mac Fidhaigh, king of Erin, Alba, and as far as the Iccian sea; et inde est Glastimber na n-Gaedhal [Glastonbury of the Gaels], a large church, which is on the brink of the Iccian sea, &c. And it was at the time of this division also that Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east with his family and friends,” &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte, the second son of Daire Cearb; and tracing this line, according to the evidence of the ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan, son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies, the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977. But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was suppressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh, ancestor of the Mac Carthys, and was never after able to regain the sovereignty of Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and the most fertile territory in all Ireland, which, from respect to their high descent, they were permitted to possess free of tribute. O’Heerin refers to this fact in his topographical poem, in the following lines:

Dual o’ O’Donnabán Dúim Cúige
An típ-rí, ’na típ longphúirt;
Óa leir gán cíor fóir Mái g moill,
Ír na cláir ríor gó Sionoinn.

“Hereditary to O’Donovan of the Fort of Corc (i. e. Bruree)

Was this land, as a land of encampment;

He possessed without tribute, the lands along the sluggish *river* Maigue,
And the plains down to the Shannon.”

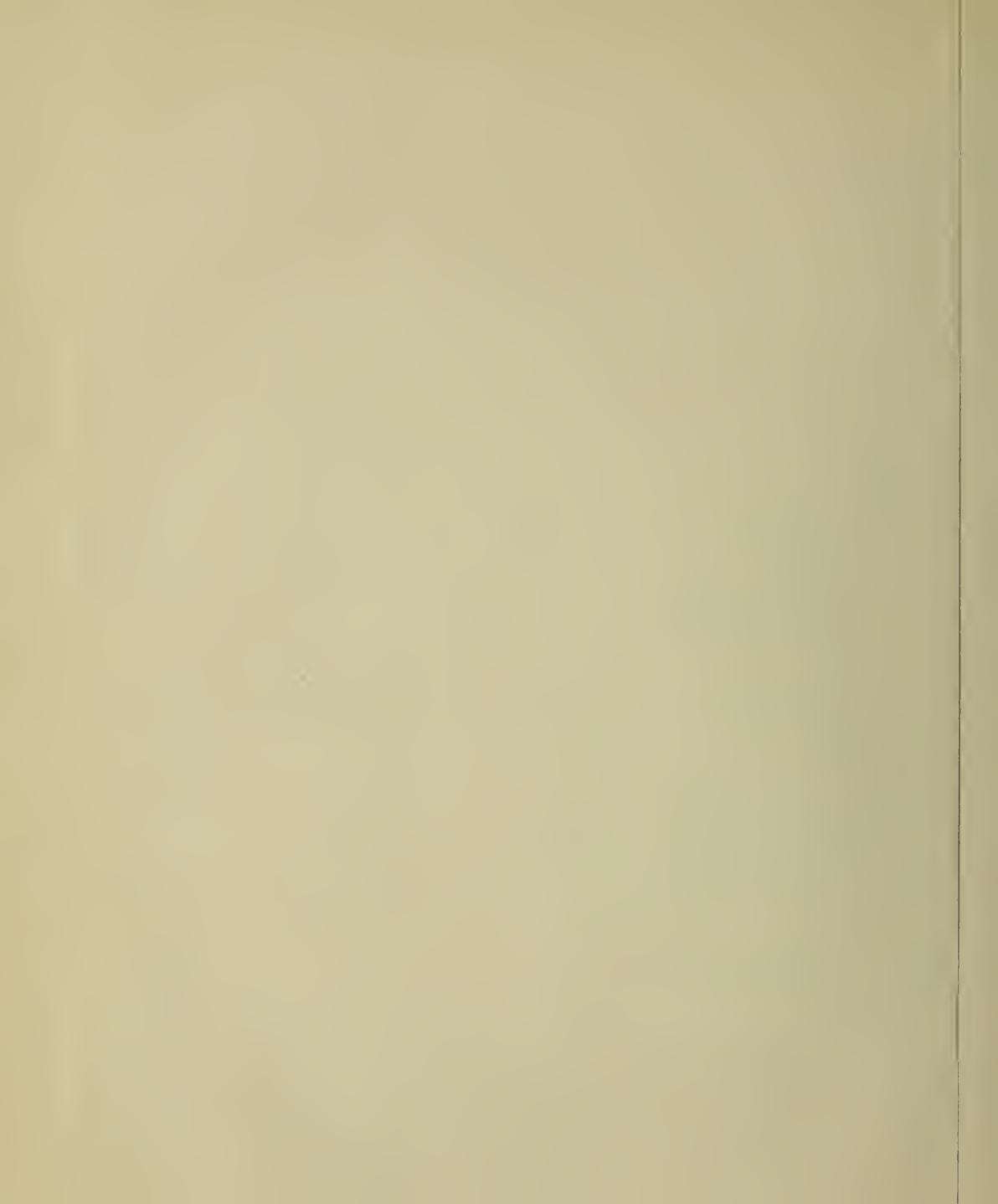
GENEALOGICAL TABLE,

(COMPILED FROM THE BOOKS OF LEACAN, MAC FIRBIS, AND THE IRISH ANNALISTS).

SHOWING THE DESCENT OF THE PRINCIPAL FAMILIES SPRUNG FROM OLIOLL OLUM(*a*), KING OF MUNSTER.

N. B.—K. M. signifies King of Munster in this Table, K. D. King of Desmond, and K. T. King of Thomond.

1. OLIOLL OLUM, King of Munster, d. A. D. 234, Annal. Quat. Mag.	2. Cormac Cas, K. M.	2. Cian, ancestor of O'Carroll; of Ely-O'Carroll; O'Conor-O'Carroll; O'Conor-O'Glen-given; and several other families.
2. Eoghan Mor, slain A. D. 250.	3. Mogh Corb.	3. Aengus Cinn-alinn, ninth son.
3. Fiacha Muileatban, K. M. 260.	4. Fercorb.	4. Conall.
4. Oilioll Flannbeg, K. M.	5. Angus Tirech, K. M.	5. Colman.
5. Daire Carb.	6. Lughaidh Menn, K. M.	6. Gemdelach.
6. Fidach.	7. Comall Eachluath, K. M. 366.	7. Ulin, or Cuilin.
7. Crimthann Mor was monarch of Ireland for thirteen years. He succeeded, A. D. 366, and died without issue. He was the senior representative of OLIOLL OLUM and of all the Milesian race, and one of the most illustrious of the Irish monarchs.	8. Cas.	8. Abartach.
8. Fiacha Feiginte, second son, a quo Hy-Figinte. He contended for the kingdom of Munster, but was slain by Angus Tirech.	9. Caisin, second son.	9. Core.
9. Brian, eldest son.	10. Cormath Finn, 439.	10. Ifernan, a quo Clann Ifernain. — See Ogygia, Part III, c. 82.
10. Brian, eldest son, a quo Hy-Cairbre; from his fourth son Sedna Mac Eniry is descended.	11. Eochaide Ballderg.	11. Fergal.
11. Aedh Beannan, from whom the famous family of O'Moriarty, seated at the river Mang in Kerry, is descended. He died in 619.	12. Conall.	12. Senach.
12. Aedh Dubh.	13. Aedh Riastrim.	13. Dima.
13. Colga, K. M. 662, d. 667.	14. Aedh Caemh, K. M., 571, d. 601.	14. Sleibhin.
14. Nadfraech.	15. Ealathie.	15. Cu-alta.
15. Faelgus.	16. Dunluing.	16. Fearmac.
16. Domnighal.	17. Ainhleithe.	17. Fercingedh.
17. Sendugus.	18. Artghal.	18. Ifernain, a quo Clann Ifernain. — See Ogygia, Part III, c. 82.
18. Arthal.	19. Flaithe.	19. Flann Scribail.
19. Luchta.	20. Cormac, slain 712.	20. Domnachadh.
20. Buadbachan.	21. Cathal.	21. Connigan.
21. Ceallachan Caisel, K. M., d. 954.	22. Domnachadh O'K., fl. 942.	22. Domhnall, died 1014.
22. Domnachadh, 962.	23. Aedh O'K.	23. Domhnall.
23. Saerbhreathach, 979.	24. Domhnall O'K.	24. Conn, a quo O'Quinn, or O'Quin, of Inchiquin, chief of Muinter Ifernain.
24. Carthach, a quo Mac Carthy, killed 1045.	25. Fionguine O'K.	25. Domhnachadh.
25. Muirchadh Mac Carthy, d. 1095.	26. Aedh O'K.	26. Cumara Mac N., slain 1135.
26. Cormac of Magh Tamhainigh, K. D., slain 1138.	27. Fionguine O'K.	27. Niall Mac N.
27. Diarmuid of Cill Baghaine, K. D., slain 1151.	28. Magnus O'K., slain 1212.	28. Gillagoir O'D.
28. Domhnall Mor na Curra, K. D., slain 1185.	29. Eoghan Finn O'K.	29. Muireadhach O'D.
29. Cormac Finn, K. D., d. 1215.	30. Conchobhar O'K.	30. Domhnachadh O'D.
30. Domhnall Ruadh, K. D., d. 1302.	31. Art O'K.	31. Lochlann O'D.
31. Domhnall Og, K. D., d. 1303.	32. Domhnall O'K.	32. Flaitheartach Finn O'D., slain 1151.
32. Cormac, K. D., 1320.	33. Art O'K.	33. Feidhilecar O'Quin.
33. Domhnall, 1391.	34. Domhnall O'K.	34. Cork, the tutor of Muireadhach O'Brien, who became prince of Thomond in 1142.
34. Aneslis, ancestor of Mac Aneslis O'D., of Kilmacabba. He had four sons, Donnchadh, Walter, Rickard, and Randal, who were the founders of four distinct septs.	35. Magnus O'K.	35. Gillapatruic O'D.
35. Randal, or Reginald O'D.	36. Art O'K.	36. Gillagoir O'D.
36. Diarmuid O'D., chief of Clancabill.	37. Domhnall O'K.	37. Muireadhach O'D.
37. Tadhg, or Teige O'D., chief of Clancabill.	38. Domhnall O'K.	38. Domhnachadh O'D.
38. Domhnall na g-Croiceann O'D., chief of all the septs of his name, died 1584.	39. Art Og O'K., of age in 1583.	39. Feidhilecar O'Quin.
39. Domhnall, or Donell O'D., inaugured chief of Clancabill in 1584, and confirmed in his chieftainship by the Lord Chancellor Adam Loftus, in 1594; died in 1639. From this Domhnall the late General Richard O'Donovan, of Bawn-lahan, in the county of Cork, was the fifth in direct descent, and the present O'Donovan, of Montpelier, is the seventh.	40. Magnus O'K.	40. Cormac Cas, K. M.
	41. Domhnall O'K., the Heroic.	41. Domhnall O'K., d. 1585.
	42. Domhnall Og O'K., slain at Aughrim, 1691.	42. Domhnall O'K., d. 1585.
	43. Domhnall O'K., went to France in the sixteenth year of his age at the head of his father's company of foot. The present head of the family is probably in France.	43. Domhnall O'K., d. 1585.
	44. Domhnall Mac Carthy, created Earl of Clancabill in 1565.	44. Domhnall O'K., d. 1585.
	45. Domhnall Mac Carthy, created Earl of Clancabill, chief of Clanloughlin, who died in 1580, and ancestor of Rickard Donovan, now Clerk of the Crown for the county of Cork, and of Alexander Donovan, of Kilrush, Lieut. R. N., the present head of the Clanloughlin.	45. Domhnall O'K., d. 1585.
	46. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	46. Domhnall O'K., d. 1585.
	47. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	47. Domhnall O'K., d. 1585.
	48. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	48. Domhnall O'K., d. 1585.
	49. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	49. Domhnall O'K., d. 1585.
	50. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	50. Domhnall O'K., d. 1585.
	51. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	51. Domhnall O'K., d. 1585.
	52. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	52. Domhnall O'K., d. 1585.
	53. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	53. Domhnall O'K., d. 1585.
	54. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	54. Domhnall O'K., d. 1585.
	55. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	55. Domhnall O'K., d. 1585.
	56. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	56. Domhnall O'K., d. 1585.
	57. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	57. Domhnall O'K., d. 1585.
	58. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	58. Domhnall O'K., d. 1585.
	59. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	59. Domhnall O'K., d. 1585.
	60. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	60. Domhnall O'K., d. 1585.
	61. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	61. Domhnall O'K., d. 1585.
	62. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	62. Domhnall O'K., d. 1585.
	63. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	63. Domhnall O'K., d. 1585.
	64. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	64. Domhnall O'K., d. 1585.
	65. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	65. Domhnall O'K., d. 1585.
	66. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	66. Domhnall O'K., d. 1585.
	67. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	67. Domhnall O'K., d. 1585.
	68. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	68. Domhnall O'K., d. 1585.
	69. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	69. Domhnall O'K., d. 1585.
	70. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	70. Domhnall O'K., d. 1585.
	71. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	71. Domhnall O'K., d. 1585.
	72. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	72. Domhnall O'K., d. 1585.
	73. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	73. Domhnall O'K., d. 1585.
	74. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	74. Domhnall O'K., d. 1585.
	75. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	75. Domhnall O'K., d. 1585.
	76. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	76. Domhnall O'K., d. 1585.
	77. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	77. Domhnall O'K., d. 1585.
	78. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	78. Domhnall O'K., d. 1585.
	79. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	79. Domhnall O'K., d. 1585.
	80. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	80. Domhnall O'K., d. 1585.
	81. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	81. Domhnall O'K., d. 1585.
	82. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	82. Domhnall O'K., d. 1585.
	83. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	83. Domhnall O'K., d. 1585.
	84. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	84. Domhnall O'K., d. 1585.
	85. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	85. Domhnall O'K., d. 1585.
	86. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	86. Domhnall O'K., d. 1585.
	87. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	87. Domhnall O'K., d. 1585.
	88. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	88. Domhnall O'K., d. 1585.
	89. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	89. Domhnall O'K., d. 1585.
	90. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	90. Domhnall O'K., d. 1585.
	91. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	91. Domhnall O'K., d. 1585.
	92. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	92. Domhnall O'K., d. 1585.
	93. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	93. Domhnall O'K., d. 1585.
	94. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	94. Domhnall O'K., d. 1585.
	95. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	95. Domhnall O'K., d. 1585.
	96. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	96. Domhnall O'K., d. 1585.
	97. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	97. Domhnall O'K., d. 1585.
	98. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	98. Domhnall O'K., d. 1585.
	99. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	99. Domhnall O'K., d. 1585.
	100. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	100. Domhnall O'K., d. 1585.
	101. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	101. Domhnall O'K., d. 1585.
	102. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	102. Domhnall O'K., d. 1585.
	103. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	103. Domhnall O'K., d. 1585.
	104. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	104. Domhnall O'K., d. 1585.
	105. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	105. Domhnall O'K., d. 1585.
	106. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	106. Domhnall O'K., d. 1585.
	107. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	107. Domhnall O'K., d. 1585.
	108. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	108. Domhnall O'K., d. 1585.
	109. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	109. Domhnall O'K., d. 1585.
	110. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	110. Domhnall O'K., d. 1585.
	111. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	111. Domhnall O'K., d. 1585.
	112. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	112. Domhnall O'K., d. 1585.
	113. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	113. Domhnall O'K., d. 1585.
	114. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	114. Domhnall O'K., d. 1585.
	115. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	115. Domhnall O'K., d. 1585.
	116. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	116. Domhnall O'K., d. 1585.
	117. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	117. Domhnall O'K., d. 1585.
	118. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	118. Domhnall O'K., d. 1585.
	119. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	119. Domhnall O'K., d. 1585.
	120. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	120. Domhnall O'K., d. 1585.
	121. Domhnall Mac Carthy, created Earl of Clancabill, in 1565.	121. Domhnall O'K., d. 1585.



NOTE H. *See pages 226 and 231.*

OF THE ARMORIAL BEARINGS AND BANNERS OF THE ANCIENT IRISH.

Dr. Keating has written the following remarks on the banners of the ancient Irish, in his notice of the Battle of Magh Rath :

If le Ómhnall, mac Aedha, mic Ainnmírioc, Rí Eipionn, tuigheat cat Mhuirge Rath, ait aip marbhád Congal Claon, do b'í, 'na Ríg Ulaó deic m-bliaóna; agus aip ariú a aitne aip in rítaip-rí n'á n-éairítear Cat Mhuirge Rath, gur ab oíordúigte in t-ainmíoll, oíur in t-órhoúgad do b'íos aip ríluagáis Déaoisíol pe h-uét dol a n-iomhualád, nó oo éor catá ñois; oír do b'íos aip-éaoirioic aip in ríluagáis uile, agus aaoirioic aip gacé ríluagáis-éuióion doa m-b'íos fá na rímaict, agus ríuaitíontar a m-briataig gacé aaoirig fa leit, aip a n-aítíontaoi gacé ríluagáis-éuióion ñioibh peac a cceile, leit na Seancaidai, aip a m-b'íos o'fíacáis b'íeit do laethair na n-uafal pe linn catá nó comhliocáit do éor o'á cceile, ionnuig do m-b'íos ríadairc rul aip na Seancaidai aip gromóin-ártáis na n-uafal, n'í fainneáig fírinneáig do déanam aip a n-dálaib leat aip leat; agus aip uime ñin do b'í a Sheancaidai fém a b-foícaip Ómhnall, mic Aedha, Ríg Eipionn, pe h-uét catá Mhuirge Rath. Oír aip m-beit do Ómhnall aip t'riall a g-comh Chongail, Rí Ulaó, agus iad do gacé leat o' abainn, agus aip b-faictíon ríluag a cceile voib, fíarbháigioi Ómhnall o'á Sheancaidai gacé meirge do n-a ríuaitíontar fa peac ñioibh, agus noíctar in Seancaidai ñin do, amail léagáitair 'tan laoíos aip ab toraíc "Tréan tìagáid catá Chongail," mar a b-fuil in rann ro aip ríuaitíontar Rí Ulaó fém :

Leóman buiðe a ríoll uaine
Comártá na Craobh Ruaíde,
Mar vo b'í aip Concúbhor catá,
Adu aip Congáil aip Congmáil.

Aip imcian ó do t'ionnrígrádair Déaoisíol gnáéúgáid na ríuaitíontar, aip loig Chloinne Israel, lé'ri gnáéúgáid o'á Ísrael Egipt iad, n'í linn Déaoisíol do t'arbhóinn, an tan do bádair Clann Israel aip t'riall t'riall in Muir ríuait, agus Maoire 'na aip-éaoirioic oírra. Dá éreisb d'eg imorro, do bádair aip, agus ríuaitíontar aip leit aip gacé t'riall ñioibh fa pech.

T'riall Ruben, Mandragora, 'n a briataig mar ríuaitíontar,
T'riall Simeon, gá, 'n a briataig mar ríuaitíontar,
T'riall Levi, an áiríte 'n a briataig mar ríuaitíontar,
T'riall Juda, leóman 'n a briataig mar ríuaitíontar,

Τρεαβ̄ Isacar, αραλ, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Stabulon, long, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Neptalem, dealb̄ θαῑm allaīd, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Gad, dealb̄ bainleomain, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Joseph, ταρb̄ 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Benjamin, faolcu, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Dan, naɛ̄air neim̄e, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ,
 Τρεαβ̄ Aser, c̄raob̄ ola, 'n α >b>ραται^g μαρ ɟ>υαιɛ̄ionτυρ.

Αγ̄ ρυπόδιοχαδ̄ απ̄ τ-ρεαν̄cαιδ̄ αρ̄ ɟ>υαιɛ̄ionτυραῑb̄ Cloinne Israel, ᾱm̄ail leuḡtop
 ᾱ rēmlebar̄ Leacaoim ᾱ n-Αρ̄m̄ūmain, 'l̄ ᾱ laōīō ρ̄ r̄īor̄:

Ᾱīne ȶam̄ gac̄ meir̄ge mor̄,
 Ro ȶaoī aḡ cloinn uallaīḡ Iacob,
 Τ̄earc̄ neac̄ ap̄ a h-aīle ann,
 Aḡ a m̄beac̄ āīne a n-anmann.
 Τ̄reab̄ Rubon, pāc̄ por̄ cōb̄aīp̄,
 Ro b̄'ē a meir̄ge Manoragair,
 Rae ȶuan̄ pō ȶaīz̄ an̄ t̄reab̄ the,
 Ro lean̄ ȶluaḡh̄, maith a meir̄ge.
 Τ̄reab̄ Simeon n̄īr̄ r̄īor̄-meir̄ge,
 Āc̄t̄ gā ouaīb̄rīōc̄ ȶīb̄fēir̄ge,
 Simeon an̄ c̄riona cealgāc̄,
 Um̄ ȶiona bā ȶīb̄fēar̄gāc̄.
 Τ̄reab̄ Leuh̄i, lūc̄t̄ nā h-Αip̄ce,
 Iom̄da ā o-τ̄reοīō 'r̄ ā o-τ̄ροm̄-ȶáint̄e
 ȶū τ̄aif̄gīō ō'ā ȶl̄áint̄e ρ̄eō
 Fāiḡrī nā h-Αip̄ce aco.
 Meir̄ge aḡ τ̄reib̄h̄ Iuda ām̄ra
 Sam̄ail leom̄ain lan̄-c̄alma;
 Τ̄reab̄ Ioāīp̄ ā n-uāīp̄ fēir̄ge
 Sluāḡ ȶiom̄aīp̄ 'mā n-ο̄ēiḡ-mēir̄ge.
 Τ̄reab̄ Ipac̄aīp̄ an̄ ȶlōīp̄ ȶlōīn̄,
 Meir̄ge aice μαρ̄ ār̄aīn̄,
 Iom̄da ȶlōḡ dō n-ο̄ēir̄ge n-ο̄reac̄
 Um̄ an̄ meir̄ge mor̄ mār̄peach.
 Τ̄reab̄ Stabulon nā ȶīall̄ n-ȝlan̄
 Dealb̄ ā meir̄ge long lūct̄m̄aīp̄,
 ȶā gnās̄ ρ̄ō ȶonnaīb̄ t̄ana

Cac' na longaibh luctóirí.
 Dealb ñaibh allainb tair, sípp, tair,
 Ag treibh Neptalem neimhniú,
 Do'n treibh no cleacst fhaosc feirge,
 Níor éaspaic laoic 'mun luaité-méirge.
 Meirge ag treibh Ósá a n-gleo-ðail
 Mar ñeibh bior ari bain-leomáin,
 Noícap éim ne fhaoch feirge
 Ósá laoic riún 'mun rið-méirge.
 Meirge mar éarbh go nof neirte
 Toir ag treibh loigéir oiftheáir,
 Suaiténiú na ríriodh bádha,
 An cíniúd o'áir comáirða.
 Treibh ñeniamín go m-briúig tair,
 No biond a meirge of meirgib,
 Meirge mar an b-faol b-foglaic,
 Deirge 'r an éasom éomhóraic.
 Treibh Ótan, ba ñuairíoc an oíream,
 Oíream neimhne ctoighe tuascioll,
 Trehn ne aitgion bá doig ñe,
 Mar na ñeirig tóir a meirge.
 Treibh Aigréir, nír érucasim érach,
 Meirge ñap lean mar loctar,
 Mar aon ñap aill a toigá,
 Ír érach aíann fiann-ola.
 Ro aitníor tall a o-treibh,
 Ro aitníor me a meirgeóra,
 Mar taidhiongna na o-treibh o-te,
 Ótan a h-iomóra a naicne.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew McCurtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lyneh, of which a good copy of the original MS. is in the Editor's possession :

"Ex Historiâ Muighrathensem pugnam referente, in quâ Donaldus inclitam a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quâm aptè Hibernorum

acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cuiuscunq[ue] etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux prærerat. Quapropter senieorum partes erant cuique pugnæ adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratior esset. Hinc Hibernia Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cuius initium, **T**pen **τιαγωνο** **εατα** **Congal**, in quo hoc versu, Ultoniæ Regis insignia exprimuntur:

Gesserat in viridi flavum bombice leonem
Crebroa progenies, Conchauri symbola clari
Congallus, quæ nunc signis intexta videntur.

Jam inde a tempore quo Gathelici nunc Hiberni dicti, se Israelites in Ægypto sociarunt Gathelo gentis authore adhuc superstite, vexillis suis imaginum varietate docorandis incubuerunt. Israelitarum exemplo, qui per Mare Rubrum Moyse Duce, proficiscentes, variis figuris signa sua distinxerunt, Exercitu ex duodecem tribubus conflato, quorum singulis suâ erat peculiaris tessera in labaris expressa, qua secerneretur a reliquis. Tribus Ruben Mandragoram, Simeon hastam, Levi Arcam, Juda Leonem, Isachar Asinum, Zabulon Navem, Neptali Araneam, Gad Leœnam, Joseph Taurum, Benjamin Lupam, Dan Serpentem, et Asser Olei ramum in signis pro symbolo habuerunt. Priscus quidam poeta, figuræ istas vexillis Israelitarum additas versibus Hibernicis complexus est e vetusto Libro depromptis apud Leacoeniam in Ormoniâ reperto: Quorum sensum versus Latini sequentes exprimunt.

Grandia signa mihi sunt nota propago Jacobi
Quæ præclara tulit, non cuivis cognita vati;
Mandragoræ prolem Rubin simulacra præibant
In signis, multum validâ comitante catervâ.
In labaro stirpis claro e Simone creatæ
(Qui fuit astutus, prudens, strenuusque tuendo)
Picta refusit imago formidabilis hastæ.
Levitici, quibus est arcæ custodia curæ
Et quibus est armentorum vis magna gregumque,
Gestata in signo vobis tulit arca salutem.
Vexillis sobolis Judæ procera ferocis
Forma leonis erat, stirpem hanc impunè lassat

Nemo, lacertorum magno, nam robore præstat.
 Isacara tribus fulgenti fulgida in auro
 In labaris Asini speciem gestabat amoenam
 Agminibus cinctam pugilum quibus ora rubebant.
 A Zabulone sati, quos ornat opima supellex,
 Immensæ ratis, in signis habuere figuram,
 Qui crebrò secuere leves in navibus undas.
 Crure brevi et celeri cervus spectabilis ortæ
 Nephthalemo gentis vexillum pictus adornat,
 Quæ ruit impavida in pugnas, et signa frequentat.
 Pugnacis Gadae stirpis vexilla leænam
 Prætulerant: ea gens, pugnæ veniente procellâ
 Non ignava coit sub signis agmine multo.
 Percelebris soboles, a te, Josephe, profecta
 In signis tauri fortis latera ardua monstrat.
 Bengamina tribus signis melioribus usa
 Quam reliquæ, robusta lupum tulit ore rapacem,
 In sacro labaro, splendente rubedine tinctum.
 Natos a Danno metuendos martius ardor
 Fecit, honoratos cautè prudentia mentis;
 Signifer his pugnas inituris prætulit anguis.
 Asseri soboli pœcus ampla paravit honorem,
 Haec ubi se bello accinxit, populariter uno
 Assensu ramum sibi tolli curat olivæ.
 Singula signorum, tribuum quoque nomina dixi
 Cætera prætero populi decora ampla valentis."

Without going so far back as the time of Moses and his cotemporary Gaedhal, the ancestor of the Milesians, we may well believe that the Irish people became acquainted with the Old Testament, and consequently with the standards borne by the twelve tribes of Israel, immediately after their conversion to the Christian religion. That standards were in use in Ireland before Christianity, it would now be difficult to prove, and perhaps not fair to deny; but it appears from the most ancient fragments of Irish literature which have descended to our times, that the *meirge*, or standard, was in use at a very early period, and we find references in the lives of the primitive Irish saints to several consecrated banners called by the name of *Cathach*. It does indeed appear from poems written by some of the bards of Ulster in the seventeenth century, that it was then the opinion that the Irish had, even in the

first century, used, not only banners distinguished by certain colours and badges, but also armorial bearings or escutcheons. Thus, Owen O'Donnelly, in his reply to Mac Ward, contends that the *red hand* of Ulster was derived from the heroes of the Red Branch, and that, therefore, it belonged by right to Magennis, the senior representative of Conall Cearnach, the most distinguished of those heroes, and not to O'Neill, whose ancestors, although they had no connexion with those heroes by descent, had usurped the sovereignty of Ulster.

That the ancient Irish, from the earliest dawn of their history, carried standards to distinguish them in battle, is quite evident from all the ancient Irish accounts of battles, but when they first adopted armorial bearings is not perhaps now very easy to prove. The Editor has examined more tombstones in old Irish churchyards than perhaps any one now living, with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he has seen, he has not observed any escutcheon for a Milesian Irish family older than the reign of Queen Elizabeth. He is, therefore, satisfied that the Irish families first obtained the complex coats of arms which they now bear from England, retaining on the shield, in many instances, those simple badges which their ancestors had on their standards, such as the red hand of O'Neill, the cat and salmon of O'Cathain, or O'Kane, &c. &c., with such additions as the King at Arms thought proper to introduce, in order to complete the escutcheon after the Anglo-Norman system of heraldry, according to the rank of the family for whom the coat was so manufactured.

The Editor has found the following metrical descriptions of the standards of O'Doherty, O'Sullivan, and O'Loughlin, in a MS. in the collection of Messrs. Hodges and Smith, Dublin, No. 208, and he thinks them worth inserting here, as being very curious, though the period at which they were written has not been yet satisfactorily determined. The descriptions of the two former appear to be of considerable antiquity, but that of O'Loughlin savours of modern times, from the language and measure.

Suaitíontar Uí Dochartaigh.

Τρέαν ταγιον κατά Κούνη,
Uí Dochartaigh λε κυρ πομλινη,
Α ελούδεαμ̄ ερορ-όρδα κατά^τ
Ορ Μειργε αν άρο-φλατά :
Ζεοίμαν ιρ πιολαρ πολα,
Δεασαιρ εορε να ειαν-φογλα,
Α μ-βάν-βρατ ρ'οναμαίλ προίλ,
Εαγαλ τρομ-δοιν α τιονόιλ.

“ BEARINGS OF O’DOHERTY.

Mightily advance the battalions of Conn,
 With O’Doherty to engage in battle,
 His battle sword with golden cross,
 Over the standard of this great chief :
 A lion and bloody eagle,—
 Hard it is to repress his plunder,—
 On a white sheet of silken satin,
 Terrible is the onset of his forces.”

The Editor is sorry to find that the O’Dohertys do not at present bear these symbols in their coat of arms ; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen’s Inns, Dublin, are entirely different.

Suaiónatar Uí Shuileabáin a γ-cáit Caisglinne.

Do éim tréan ag teacéit ’r an mairg
 Meirge jleacéta Fhingín uafail,
 A jleagd go naéair níme
 A jluagd ’na o-treónin o-teinntíse.

“ BEARINGS OF O’SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain
 The banner of the race of noble Finghin,
 His spear with a venomous adder [*entwined*],
 His host all fiery champions.”

The O’Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O’Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

Suaióntar Uí Loclúinn bóirne.

A γ-campa Uí Loclúinn do b’ follur a m-bláth-bhrat rróill,
 A γ-ceann gac trosa, le coirnáin do lárcair gleós,
 Sean daip súrcaé ac γ-coirnáin le mal go cón,
 Ir anncoir gorma fa éoraib do éabla óir.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s eamp was visible on a fair satin sheet,
To be at the head of eaeh battle, to defend in battle-field,
 An aneient fruit-bearing oak, defended by a chieftain justly,
 Aud an anechor blue, with folds of a golden eable.”

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if earefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will aeeomplish this task.

NOTE I. *See page 267.*

The most eurious account as yet discovered of the aneient Irish Kernes and Gallo-glasses, is given by the Lord Deputy St. Leger, in a letter to the king, written from Maynooth, on the 6th of April, 1543. In this letter the Lord Deputy goes on to state that he had heard a report that “His Majestie was about to go to war with France or Scotland, aud requests to know the King’s pleasure if he should raise a body of native Irish soldiers to attend him in the invasion of France,” and he then goes on as follows :

“ But in case your Majestie will use their servyce into Fraunee, your Highnes muste then be at some charges with them; ffor yt ys not in ther possibilite to take that journey without your helpe; for ther ys no horseman of this lande, but he hathe his horse and his two boyes, and two haekeneys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselfes they have no ryehes to ffurnyshe the same. And, assuredly, I thinke that for ther ffeate of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenesse. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well ffurnysshed. And as to ther ffootemen they have one sorte whiche be harnessed in mayle, and bassenettes having every of them his weapon, eallyd a sparre, moche like the axe of the Towre, and they be named Galloglass ; and for the more part ther boyes beare for them thre darts a peie, whiche darpes they throw er they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffeilde, *but byde the brunte to the deathe.* The other sorte callid Kerne, ar *naked men*, but onely ther sherts and small coates; and many tymes, whan they come to the bycker, but bare nakyd saving ther shurts to hyde ther pre-vytes; and those have darpes and shorte bowes: which sorte of people be bothe hardy and clyver to serehe woddes or morasses, in the whieh they be harde to be beaten. And if

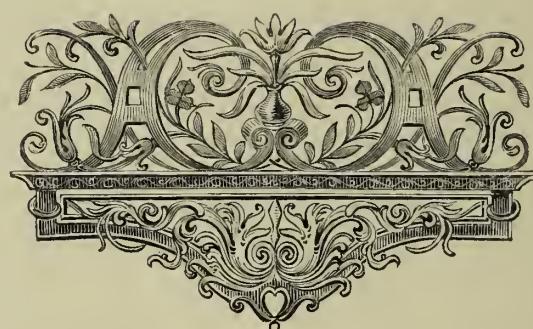
Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffate, with small instructions, doo your Highness greate service ; ffor as for gonners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestie. And also these two sortes of people be of suche hardeness that ther ys no man that ever I sawe, that will or can endure the paynes and evill ffare that they will sustayne ; ffor in the sommer when eorne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the eares of wheate, and eate the same, and water to ther drinke ; and with this they passe ther lyves, and at all tymes they eate such meate as ffew other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, acording my most bounden duetie, to aecomplishe the same. The sooner I shall have knowledge of your pleasure in that behalffc, the better I shalbe hable to performe yt.

“From Your Majesties eastell of Maynothe the 6th of April [1543].

“ANTONY SENTLEGER.”

The preeeding extract is taken from a eopy made several years since from the ori-ginal, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very eorrectly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

Aip n-a érfochnuigao le Seaan, mac Eamoinn Óig, mic rein-Eamoinn, mic Uilliam, mic Concuðair, mic Eamoinn, mic Domnall U'Dhonnabáin, an tréas lá oéag do mí Decembeir, 1842. Óg-éigiuí Óig érfoch maraí oppainn uile.



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