



Supp. 60,55/c

DUN NA N-GEDH  
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IRISH ARCH SOC. Tracts, 1841-43, vol. II





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.



DUBLIN:

FOR THE IRISH ARCHÆOLOGICAL SOCIETY.

MDCCCLII.



DUBLIN:  
PRINTED AT THE UNIVERSITY PRESS,  
BY M. H. GILL.

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## INTRODUCTORY REMARKS.

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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<sup>a</sup>), 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

<sup>a</sup> 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 uncollated 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'Connor, 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<sup>b</sup>, but the Editor has not had access to it.  
There

<sup>b</sup> Application was made to his Grace the MS. ; but his Grace's rules do not permit Duke of Buckingham for a loan of this 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 com-

petent 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 Claen, King of Ulidia, is called Earl (Iarla) 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 (lupeć) 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 Ainmire, 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 *ƣeap ceann-ƣréan*, a headstrong man ; *ƣeap ƣréan-ceannac*, 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 *ƣéalƣ ǵlan-ƣoilƣeac*, a bright-shining star ; *ǵlór binn-ǵuƣac*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“Thirdly,—Adjectives compounded of Adjectives ; thus, *oíƣe ǵlan-ƣéalƣ-ƣoilƣeac*, a bright star-shining night ; *ƣeap binn-ǵlór-ǵuƣac*, a sweet sounding-voiced man<sup>c</sup>. These are again compounded, and become,

“Fourthly,—Adjectives compounded of compound Adjectives ; as *óǵ-ƣeap ǵru-aǵ-ƣinn-ƣíoo-ƣam-óual-ƣcameoǵac*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair<sup>c</sup>. 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 ƣréan-áro-ƣluaǵ-ƣac-ceanƣalár*, thou mighty ruler of lofty embattled chiefs<sup>c</sup>.

“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 *Ƣrílƣorǵ*, over the grave of his brother *Αǵmór*, gives a sufficient example :

*Seapc ƣeipce mo ƣroíde ƣuío liaǵ ƣú Αǵmóir !*  
*Ceo ǵleóóac mo ƣorǵ ƣú, a ƣeapbƣráƣair.*  
*Α bile oíóion ar mlió a o-ƣeaǵmáil !*  
*Mo núair nac b-ƣuilr nior ƣia a ǵ-comóáil,*  
*Αǵ laóƣraíó léna ƣeacƣeínaó ir-clann.*

Α

<sup>c</sup> “M<sup>c</sup>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 ῥεαρτα υαιτνε, μο μεοόαιν-έρεαé ηρ καοιμ liom.  
 Cé deópac mé cpó-líonτα cpion opε,  
 Eirope pe επρίεεε μο αονδραταp.

‘Οο βέαπαó pe oian-lyao-épóóacε buan-énám-éapεapεa ppuiz-léim, píoεba-  
 pac panταé-puay-mpabεacε ppaip-leaoapεa, oioéopεapεa éaεnιaplaμaλ po-éppeiε-  
 εacε, εεup-námoeamuil, apo-ayεaνταé, neim-ém peoíl-pεaεaεacε ppol-oéaνταpεa  
 oeilb-εpain-cloó-aócumapεa ppop-báy-pneulaμuil, peobac puilteaé, leóman-bpa-  
 εapε-neapε-eaétiμap, map peub-buinne-pleib-éuinne-εapb-εuapaé, a meoóanépom-  
 zional-bopb-puilteaé na laocε meap, &c.’

“TRANSLATION.

“Argmhor ! 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<sup>d</sup>.’”

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

<sup>d</sup> 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. — Ὁ ἀνὴρ να ἡ-ἡμα-  
 γαλλῖνα πιν Ὀννιχαῖο πε ν-α ὀεᾱ-  
 ῖννιντιρ, πο εἰρηξ̄ γο ἡ-ὑρῖνῖρνεᾱς,  
 ορῡαρῶα ὁ'α εἰδεᾱ ῖνν ἴραν ἰονᾱ ροἷν.  
 Ἀγυρ τυγαῖο αρ ὁ-τυρ α ναρπεῖοε ὁ'α  
 ἰονηραιῖο, .i. κοτυν δαινῡεαν, δεᾱ-  
 ῑῡῖεα, ὀλυῖε-ἰομαῖρεᾱς, ὀν-εἰρῖγεᾱς,  
 δεαρῡ-ανραῖοᾱς, δερ-ῑῡμαρ-ḡλαῖε, δε-  
 αῖḡ-νυαῖοᾱς, δεᾱ-ῑροῖδεαρῡ, ὀοῡρῖρε,  
 αγυρ ὀο ῑῡρ ὑἰμε γο ἡ-ἑαρῡᾱο αν τ-  
 εἰδεᾱ ὀῡρ-ῑῡῖρᾱς ροἷν, αγυρ ἱε κοῖ-  
 ῖρᾱ ὀο ὀον α ὀεᾱῡ-ῑοτυν Ὀννῖᾱῖο, .i.  
 ο ἰοῡταρ α ῖνᾱοῡ-ḡραῡῡ ῖνν-ῑορῡεα, γο  
 μullaῡ α ḡῡν ḡαρτα, ḡλεῖḡῖ, ῑοῖρ; αγυρ  
 ὀο γαḡᾱο ὑἰμε-ρῡἰν αρ υᾱῡταρ αν ἰοναρ  
 ρῖν, λῡρῖοῡ λᾱν-τρεᾱḡραῖο, λῡḡ-ḡλεῖḡεᾱ,  
 λεᾱḡαρ-ῑῡῖνν, ᾱῖḡᾱῖ, ραρῖνḡ, ορ-ḡορ-  
 ὀᾱς, ὀοῡρῖρᾱῖο, ὀρῡῖννεᾱς, ὀλυῖε-ῑῡῖεᾱς,  
 δεῖḡ-ῖḡε, βῡᾱῖε, βῡᾱν-ῖοῡαρ, ῑῡῖρ-  
 τυḡ, ῑραῖḡ-ḡῖε, ῑῡρ-ῡᾱḡῖᾱς, ρῡᾱῖε-

“ 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

νῖξ, ῥῆιρ-ḡeal, ῥo-ḡrḗdōac. Ἀγυρ ῥo ḡab  
 cait̃-ḗpῑor caoil-τσιḡ, ciuṁar-ḡlḗit̃, ep̃i-  
 oḗ-niaṁṗa, cloḡ-búclac̃, ceannpac̃-óṛd̃a,  
 ḡo n-a lann lúṗ-luṗṁar, ep̃um̃n-ṛeaḡá-  
 nac̃, ceip̃t-ṁleac̃, ac̃t mun ap̃ ba aiob̃-  
 p̃iḡe a áip̃oe op̃ a ṛeaḡanaib̃, agyur ḡo  
 ceannap̃oar an ep̃iop̃ cor̃p, ceap̃t-ḡlḗit̃,  
 ep̃um̃n-ṛaolt̃annac̃ ceas̃na ṛoin tap̃ a  
 áat̃-lúṛiḡ, agyur eannac̃ iom̃ṛas̃a, ṛao-  
 ḡar-ḡorm, iap̃ann-ḡlan ep̃ein-ṛeannac̃,  
 τaob̃-leat̃an, ep̃ear-ur̃lañ, b́an-ćulaḡ,  
 blḗt̃-ṁiaḡeac̃, p̃iap̃oam̃ail, cl̃aip̃-ṛeíḡ,  
 τaoilτσιḡ, ceap̃t-ṛoip̃ḡneam̃ac̃, a ḡ-cean-  
 gal an éṛeap̃a blḗit̃-ṛeíḡ, b̃reac-ḡas̃ac̃  
 ṛin; agyur ḡo ḡab̃aḡ ṛḡabal ṛeíṗ-ḡeal,  
 ṛaiṛṛiḡḡ-ṛeíḡ, ṛionn-ṛp̃oiḡṗ̃iḡoḡ, ṛait̃-ḡṛe-  
 ap̃ac̃, ṛeíḡm-laiṛp̃, ṛiḡṗ̃e, uime tap̃ uac̃-  
 tap̃ a op̃-luip̃iḡe; agyur ḡo ḡab̃ cloḡat̃  
 cl̃ap̃-ḡainḡean, ciuṁar-ep̃um̃n, cor̃p-  
 éap̃t-ḡlḗit̃, coṁnioll-ṁop̃d̃a, ep̃aoḡ-  
 t̃aip̃ḡneac̃, ciān-ṫulainḡ, ṛa n-a éeann-  
 baíṗor; agyur ḡo ḡab̃ap̃oar a éloiḡiom̃  
 colḡoa, cl̃ap̃-leiṗean, cl̃aip̃-leiṗeac̃,  
 ciān-aiṁiḡneac̃, cor̃pḡeap̃ac̃, cait̃-ṁim̃ic,  
 lán-ep̃uailleac̃, ep̃op̃-op̃d̃a, ep̃iop̃-aiṁlac̃  
 cuiḡe, ḡup̃ éeannap̃oare ḡo τaom-ac̃-  
 ḡaiṛio tap̃ a éaoḡ; agyur ḡo ḡab̃ap̃oar  
 a ḡa ḡap̃ta, ḡep̃-ṛaoḡṛac̃, ḡorm-ḡas̃ac̃,  
 ḡṛep̃-ṁiolla, iona ḡl̃aic̃ deip̃, ṛa cómaip̃  
 a oiub̃raic̃e; agyur éap̃ṛaiḡ ṛe a éṛaoip̃-  
 iḡo ep̃ann-aḡbal, ep̃o-ḡainḡean, colḡ-  
 óṛiṛioḡ, ceoi-neim̃neac̃ coṁnaíḡ cuiḡe  
 iona éle-láim̃ o'á oim̃ḡe, agyur o'á oiaṁ-  
 bualaḡ. Ἀγυρ ṁop̃ beaḡ cop̃ann na  
 ep̃én-ṛeaḡnac̃ ṛañṗaiṗ̃ ṛin, ag̃ cuiḡeab̃  
 a ḡ-coṗun, ep̃aoḡ-éop̃eṛa, agyur a luip̃-  
 iḡo loim̃op̃-ḡlan, agyur a lann lap̃ap̃-  
 ṁop̃, agyur a ḡ-ep̃aoip̃iḡoḡ euaiṗt̃-aíḡm̃eil;

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-steeled, 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 (ṛḡabal)  
 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-  
 graved, destructive, sharp-pointed, fight-  
 taming, sheathed, gold-guarded and girded  
 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 ατ̃cup α n-eac̃ tap α n-αιρ ο'ά  
 n-apaθaib̃, o naθ̃ paib̃ α n-αιpe pe h-iom-  
 ḡabail α o-ταoiriḡ, αγ τοḡα na o-εpen-  
 apm, αγυρ α n-oḡbaiõ αγ αθ̃paθ̃ ap, α n-  
 aille, ο'ά n-όp-apmaib̃, ocup na h-oḡlaõ  
 αγ paig̃eaθ̃ na pean-apm ο'ά n-oeap-  
 naθap aθ̃ior α n-impeapnaib̃ po minic  
 poĩme rin; αγυρ na mileθ̃ αγ mion-ḡua-  
 ḡeal na meip̃geaθ̃ p̃ir na mop-ḡpann-  
 aib̃, αγυρ na h-oncoim̃ 'ḡá ḡ-ciuñap-  
 oam̃ḡnuḡaθ̃ ap na epaoiriõcaib̃."

golden arms, and the old aiming at the  
 ancient arms with which they often before  
 acted great deeds in battle,—the soldiers  
 closely sewing their ensigns to their vast  
 poles, and fastening their colours by the  
 borders to the lofty poles of their spears<sup>e</sup>."

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

lore

<sup>e</sup> 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 *Dinnsenchus*, 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 Ollamh, 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 Ainmi-rech: 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.—Caḡ Muḡe Rath pīa n-Domnall, mac Aēōa, ocup pīa macaib Aēōa Slāne, pēo Domnall pēznaur Temoriam in illo tempore, in quo cecior Congal Caech, pī Ulaō, ocup Faēlan, cum multir nobilibur; in quo cecior Suibne, mac Colman Cuair.”

“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 Faēlan, with many nobles; *and* in which fell Suibhne, the son of Colman Cuair.”

This Suibhne, the son of Colman Cuair, 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 <sup>q</sup>, pp. 236, 237.

The

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

“ A. D. 636.—Cath Muirge Raé n-Domhnall, mac Aeóda, ocup nia macaib Aeóda Slaine, po Domhnall, mac Aeóda pegnauit Temoriam in illo tempore, in quo cecidit Congal Caech, n Ulaó, ocup Faelcu, mac Airmeaóda, i b-ppre-ghuin, n Míde cum mulier nobilebup.”

“ 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 Máirge Rath n-Domhnall, mac Aoóda, ocup nia macaib Aoóda Slaine, po Congal Claon, mac Scanoláin, n Ulaó, ou i b-zopchari Congal, n Ulaó, ocup almupcaib map-aon pír.”

“ 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 Scanlan, 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 sexcentesimo trigesimo quarto, et Domnaldi Regis Undecimo ; prælium de Magh Rath (id est de Campo Rath) in Ultoniâ, conseritur per Domnaldum filium Aidi, filii Ainmirechi, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes ; in quo Congalius 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-cetherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pietis, 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'Connor 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<sup>f</sup> 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 *Colum 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 *Annirey*: 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 [<sup>?</sup> 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<sup>g</sup>.”

Notwithstanding the celebrity of the monarch Domhnall, the  
grandson

<sup>f</sup> “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [<sup>?</sup> 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*.”

<sup>g</sup> 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<sup>h</sup>!”

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 lived<sup>i</sup>. ”

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

<sup>h</sup> History of Ireland, vol. i. p. 275.

<sup>i</sup> 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<sup>i</sup>, "que les gens de ce pays, presque à l'extrémité du monde, avoient mieux conservé la littérature, 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.

<sup>i</sup> History of Ireland, vol. i. p. 277.



# IRISH ARCHÆOLOGICAL SOCIETY.

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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  
a fully

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

“ In addition to this temporary cause of prejudice against the Society, it has unfortunately happened that several accidental circumstances have retarded the completion of our publications during the past year ; so that we have had, to the public, 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 back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public 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 historical documents which it is the object of the Society to bring to light.

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

“ The idea of establishing a Society for the publication of the ancient historical 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 circulating a brief statement of the object proposed, whether a Society such as that to which we now belong would be likely to meet with support from the public.

“ Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Council had received promises of such respectable support, as to convince them that success was reasonably certain, and that they might safely proceed to the regular formation of the Society.

“ A Meeting was accordingly called in May, 1841, at which the fundamental laws of the Society were agreed upon, and your present Council 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 Chonail,’ 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’Loughlan, 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 Græme 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 LEITRIM.	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. AQUILLA SMITH, M. D., M. R. I. A.
THE LORD GEORGE HILL.	GEORGE PETRIE, Esquire, R. H. A., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C.	JOS. H. SMITH, Esq., A. M., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.
REV. J. H. TODD, D. D., V. P. 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.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	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 Muirheartach (published), . .	10	10	0	By Annual Subscription of 223 members, for 1841, .	223	0	0
Book of Obits 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
Dymnook'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, 1842, . . . . .	7	0	0
Cartulary of All Saints, . . . . .	15	0	0				
Cormac's Glossary, . . . . .	15	0	0				
Cusack's MS., . . . . .	4	4	0				
Cormacan Eigeas, . . . . .	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, . . . . .	205	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, 1841, May 27. To purchase of £100, old 3½ per cent. stock, . . . . .	10	5	0				
1841, Dec. 28. To purchase of £300, do., . .	97	17	8				
1842, June 13. To balance in the Bank of Messrs. Boyle, Low, Pim, and Co., . . . . .	298	11	0				
	257	16	4				
	£1230	15	0				

(Signed)

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# IRISH ARCHÆOLOGICAL SOCIETY.

1842.

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I. The number of Members shall be limited to 500.

II. The affairs of the Society shall be managed by a President and Council of twelve Members, to be elected annually by the Society.

III. Those Noblemen and Gentlemen who have been admitted Members prior to the first day of May, 1841, shall be deemed the *original Members* of the Society, and all future Members shall be elected by the Council.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. These payments to be made in advance, on or before the first day of January, annually.

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

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

VII. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privileges of a Member; and any Member who shall be one year in arrear shall be considered as having resigned.

VIII. Any Member who shall gratuitously edit any book, approved of by the Council, shall be entitled to twenty copies of such book, when printed, for his own use: and the Council shall at all times be ready to receive suggestions from Members, relative to such rare books or manuscripts as they may be acquainted with, and which they may deem worthy of being printed by the Society.

IX. The Council shall have power to appoint officers; and to make by-laws not inconsistent with the fundamental laws of the Society.

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The Council invite the attention of the friends of the Society and of Irish literature to the plan already proposed in the original Prospectus, of publishing a Miscellany, in which such shorter Pieces as cannot conveniently be issued in a separate form, may from time to time appear. The Council will be thankful for any tracts or documents of this kind, which those who have access to public libraries, or family collections, may have the kindness to send them. Reprints of rare books relating to Ireland form a most important object of the Society's labours, and any such that may be entrusted to the Council for publication, will be used with the greatest possible care, and safely returned with thanks.

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Noblemen and Gentlemen desirous of becoming Members of the Irish Archæological Society are requested to forward their names and addresses to the Secretary, Rev. Dr. Todd, Trinity College, Dublin. The publications of the year 1841 may be obtained by Members now joining the Society, on payment of the annual subscription for that year. Literary Societies and public libraries may procure the Society's publications by causing their Librarian or any other officer to become a Member of the Irish Archæological Society in their name.

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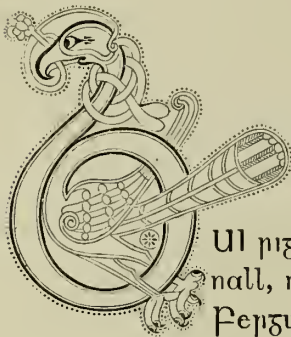
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PLEADH DUIN NA N-GEATH.

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PLEADH DUIN NA N-GEOTH,  
OCUS TUCAT CATHA MUIGI RATH, INSO.



UI NIS AMPA FOP EIRINN, PEACHTUR AND, .I. DOM-  
NALL, MAC AEDA, MIC AINMIECH, MIC SEDNA, MIC  
FERGURA CENNPODA, MIC CONAILL ZULBAN, MIC  
NEILL NAI-GIALLAIG, DE CENIUL TUATHAIL TEECTMAR, OCUR UGAINE  
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The ornamental initial letter *D* 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.

<sup>a</sup> *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in


Note A, at the end of the volume.

<sup>b</sup> *Oaths*.—Ro gab paeta, 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.

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**N**CE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Aimire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Tecthmhar and Ugainè Mor<sup>a</sup>. Now this Ugainè Mor exacted oaths<sup>b</sup> 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 Tecthmhar, 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 jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque posteris suis in perpetuum devinxit."

cloind-ium im nigi n-Épenn tap íárugad na path rin ocur na n-dul po nairc-ium forpo, ruoilrí Tempaí co n-a colamnaib ocur pen-tuaáta Tempa ocur Míde do gper oca cloind-ium co bpiát; ocur gé no paemad neac do cloind Ugaime no Thuátaíl nigi do éabairt uaidib do neac aile, ari ái tra, noáa dlig in nigi rin teaáct i Temair, acé mine éuca pepann bur compútaín ppiá do cloind Ugaime Maír ocur Tuátaíl Teéctmaír i cein bur nigi he foraib; ocur in tan at béla in nigi rin, Temair do beir ac claind Ugaime, amail po nairc Ugaime pepin for pipu Épenn, in tan po gab gíallu Épenn ocur Alban ocur co tiri Leatha alla naír.

Ar ai rin, po h-epcainéó Temair iapum la Ruadan Loépa ocur la xii. apptal na h-Épenn, ocur la nuemu Épenn ar éna. Ocur cipe no gabad in nigi nír ba h-aóá do beir i Temair ó pío h-epcain-eaó h-i, acé in t-inad ba rpuitéu ocur ba h-aibmu lair in nigi no gzebad Épinn, ir ann no bíó a domnár no a aitreab. Domnall mac Aeóá,

<sup>c</sup> 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 Temoriæ indixit, ad quæ Hiberniæ procures magno numero confluxerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac cælestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniæ regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros."—*Ogygia*, part iii. c. 56.

<sup>d</sup> *Leaáta*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duaid 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'Connor, 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.

<sup>e</sup> *Loépa*.—Lothra, now Lorrish, 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<sup>c</sup>; 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 Techtinhar 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<sup>d</sup>.

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra<sup>e</sup> 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<sup>f</sup>. 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.

<sup>f</sup> 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

Αεδα, ιμορρο, ο πο ζαδ πιζε Επεινν βα ρεαδ α τουν-αριυρ κομ-  
νιυδτε δο ποεζαε Επεινν σετυρ Ουν na n-geδ φορi bpu na δοιννε.

Οκυρ πο εορπανδ ριυμ ρεετ μύρμ μορ-αιδβλι ιμον δύν ριν ρα  
εορμαιιυρ Τεμραιζ na πιζ, οκυρ ρό εορπανδ ζιυ ειζε in δύινε ριν  
ρα εορμαιιυρ ειζε na Τεμραε .i. in ιουδευαιρτ μορ-αδβαλ, ιρ ιντι  
no βίυ in πιζ ρεριν οκυρ na ρίζνα οκυρ na h-ollumain, οκυρ an ιρ  
δεαχ ρρi σεε n-δάν ολενα; οκυρ in Long Muman, οκυρ in Long  
Lagen, οκυρ in Choiriρ Connacτ, οκυρ in Εαεραρ Ulad, οκυρ  
Carcair na n-giall, οκυρ Recla na ριλεδ, οκυρ Ξριαναν in en  
uaitne,—ιρ εριυε δο ριζνεδ la Cορmac mac Aιρτ αι τυρ δια ινζιη  
.i. δο Ξραине—οκυρ na ειζε ολενα cenmoτaτ ριν.

Coolair

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.

<sup>8</sup> *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].

<sup>h</sup> *Midhchuart*.—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*.

<sup>i</sup> *Ollaves*.—Ollamh signifies a chief professor of any science.

<sup>j</sup> *Long Munhan*,—i. e. the Munster

house.

<sup>k</sup> *Long Laighean*,—i. e. the Leinster house.

<sup>l</sup> *Coisir Connacht*,—i. e. the Connaght Banqueting house.

<sup>m</sup> *Eachrais Uladh*,—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuarta.

<sup>n</sup> *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.

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

<sup>p</sup> *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<sup>g</sup>, 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 Midhehuairt<sup>h</sup>, in which the king himself, and the queens, and the ollaves<sup>i</sup>, and those who were most distinguished in each profession, sit; also the Long Mumhan<sup>j</sup>, the Long Laighean<sup>k</sup>, the Coisir Connacht<sup>l</sup>, the Eachrais Uladh<sup>m</sup>, the Prison of the Hostages<sup>n</sup>, the Star of the Poets<sup>o</sup>, the Grianan of the one pillar<sup>p</sup> (which last had been first built at Tara by Cormac Mac Art<sup>q</sup>, for his daughter Grainne), and other houses besides.

#### One

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

<sup>q</sup> *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 Bricrinn, 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 Bricrinn 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 *cœnaculum*.

Codlaip Domnall adaid iapum ip in tiz pin, ocur atci pír ocur aiplinēi ingnad, ocur ip e at conaipc cuilen con no h-aled laip (.i. fearglond ainn in chon pin) for a glun pepir, a dul for duible ocur daiaēt uada, ocur cuanaipia Epenn ocur Alban ocur Saxon ocur ʒpetan do timol do'n cuilen pin, co tapo-ia-t peēt caēa do'n nio co pepaib Epenn ime ppi peēt laa na peētmaine, ocur co tapoia áp ceand eturpu caē laiōi dib-pin, ocur in peētmao laa ann no mebaio for na conu. Ocur no mapbēa cú in nio, an daip-laip, ip in caē deidenac dib pin. Muplaip iapum in nio ap a cōdlud ocur do taēd do bōio ap in imdaio co m-bui lomnoēt for uplaip in tize. Do berp umoppo ben in nio, .i. ingen nio Oipaipe, a di laim im a ʒpaiait, ocur apberp ppi, aipip ocum-ia, a nio, ol pi, ocur na tuc h'aipie pe pipiōib aōēe, ocur na poa uamnaioēep tpiēu; ap atat Conall, ocur Eogan, ocur Aipiaia, ocur Clann Colmain, ocur Sil Aēda Slaine, ocur ceēpe fine Tempach imut anocht ip in tiz pi, ocur aipip for ceill, ol pi.

bennaēt

<sup>r</sup> *Vision*.—The word pír is given in Cormac's Glossary as cognate with the Latin word *visio*.

<sup>s</sup> *Erin*.—Its Nominative is Eipe, Gen. Eipenn, Dat. or Oblique case Eipinn.

<sup>t</sup> *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Albain.

<sup>u</sup> *Sacra*, i. e. that part of England then in the possession of the Saxons.

<sup>v</sup> *ʒpetan*, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

<sup>w</sup> *Ap cenn*, literally "slaughter of heads," i. e. of men; *strages capitum*.

<sup>x</sup> *The king's wife*.—She was named Duin-sech, according to the history of remarkable women, preserved in the Book of Lecan, fol.

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

<sup>y</sup> *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.

<sup>z</sup> *Race of Eoghan*,—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision<sup>r</sup> 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<sup>s</sup>, Alba<sup>t</sup>, Saxon-land<sup>u</sup> and Britain<sup>v</sup>; 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<sup>w</sup> 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<sup>x</sup>, 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<sup>y</sup> and Eoghan<sup>z</sup>, the Oirghialla<sup>a</sup>, the Clann Colmain<sup>b</sup>, the sons of Aedh Slaine<sup>c</sup>, and the four tribes of Tara<sup>d</sup>, 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.

<sup>a</sup> *The Oirghialla*.—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighernach.), and drove the ancient Ultonians, or Clanna Rudh-raighe, beyond Glen Righe and Lough Neagh, into the present counties of Down and Antrim. In later ages the principal families of the Oirghialla were the Mac

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

<sup>b</sup> *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'Melaghlins of Westmeath, the chiefs of the Southern Hy-Niall race.

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

<sup>d</sup> *The four tribes of Tara*.—The four tribes or families of Tara, after the esta-

bennaáct πορτ, a ben, ol pe, ip maiṛ pom tecaipcíp; ocur do taed lee ip in leapaíð iar pín; ocur po iarpááct in nṡgan pcela de cid at conaipc ip in pír. Ní éibér pṡit a nṡgan, ol pe, na pṡi neaá aile, no co poipup co h-aipm a píl Maelcaba Cleipech, mo deipbraṛaip, ap ip e bpeithem aipṡingṛí ip deach píl a n-Éipinn.

Téit iarum in nṡg i cinṛ mṡp ced caipṛṛech co h-aipm á m-bui Maelcaba, mac Aeda, míc Áinnipeá, co Druim Dilaip, uap ip ann po bui iar págbaíl nṡgí n-Éipenn ap gṡaṛ Dṛé ocur in Choimṛeṛ na n-bul, ocur dípeṛt m-bec aigí ann pín, ocur en deicnebur ban, ocur ced cleipeá a lin ann pín, pṡi h-oippenṛ ocur ceilebraṛ ced tṛaṛa. Raimic umoppo in nṡg co Druim Dilaip co teaá Maílaba, ocur pṛṛṛap pailṛ pṡip ann, ocur do gṡṛṛṛ pól-aic doib, ocur at naṡap biaṛ doib cu m-ba paiteaá iat uile. Ánaṛ ann pín pṡi pṛṛṛmain, ocur innipṛṛ Dommallaipum a aipṡingṛí do Maelcaba co leip, ocur apbeip pṡip, beip bpeṛṛ pṡippe pín, a bṛaṛaip inmain, ol pe. Ro h-imdeipṛṛa iarum in Maelcaba iar cloipṛṛṛ na h-aipṡingṛí, ocur aipbeip, ip cian o ta a tairpṡingṛ in aipṡingṛṛe pín, a nṡg, ol pe, ocur bépaṛ-pa bpeṛṛ pṡipṡi. Mac nṡg, ol pe, ocur cuilen con, inanṛ aipṡingṛ doib. Átaṛ da daṛta agup-pa, a nṡg, ol pe, .i. Cobṛach Caem mac Ragallaṡ

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

<sup>e</sup> *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.

<sup>f</sup> *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, xlii; 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.

<sup>g</sup> *Hermitage*.—*Dípeṛt*, 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,<sup>e</sup> 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,<sup>f</sup> 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,<sup>g</sup> 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,<sup>h</sup> 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*.

<sup>h</sup> *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'Cobhthaigh, which is usually anglicised *Coffey*, without the prefix O'.

Ragallaiḡ, mic Uabach; μῆς Connaēt in Ragallac hupin; ocur Congal Claen, mac Scannlain Sciaeteain; μῆς Ulad ferin in τι Congal. Αἰδοῖσθις σεῖταρ δις ἰ τ'αγαθ-ριυ, α μῆς, ocur δο βέρα διβεργαῖḡ ocur οερ denma uile Alban, ocur Ffiangc, ocur Saxan, ocur ὀριεταν λαῖρ δο cum n-Ερηνν, ocur δο βερατ ρεῖτ caṡa διωτ-ριυ ocur δ'περαιβ Ερηνν αρ ḡena, cu m-ba h-ilarḡa ἄρ ρλόḡ φοραιβ διβλίνοῖς, ocur in ρεῖτμαδ caṡ cuipriṡeri eṡṡραιβ ταεṡραιδ δο δαλτα-ρυ ἱρ in caṡ ριν. Ocur ἱρ ἰ ριν bpeṡ na h-airlingṡi ac ḡonap- cair, α μῆς, αρ Maelcaba, ocur apḡ ἱρ ḡοῖρ διωτριυ, α μῆς, olpe, flead δο ḡurḡnam aḡud, ocur ρῖρ Ερηνν δο ταṡḡlom δια caṡṡim ocur ḡeill caṡa cuicḡ α n-Ερῖnn δο ḡabail, ocur na δι δαλτα ρῖν ρῖλετ aḡud-ṡa δο ḡongbail α n-ḡlapaib co ceann m-bliadna. Αἱ ἱρ neṡṡar δις τις ρῖρ, δαιḡ τεῖτ α neim ap caṡ airlingṡi allapṡiḡ δο bliadain; ocur α leḡud amacṡ iarṡ ρῖν, ocur ρεḡdu mḡda ocur maṡne dṡṡime δο ḡabairṡ doib iarum.

Νῖ dṡngentap ρῖν lim-ṡa, ol in μῆς, ἄρ ἱρ τῡṡca no ρuicṡṡṡṡ ρῖ Ερε mṡr δο ḡénainḡ pell ρορ ma δαλταδαιβ ρεṡṡṡ, αρ nῖ τις-ραιδ ρṡṡm-ṡa ḡaidḡe, ocur δια τιṡṡair ρῖρṡ in domain ρṡṡm-ṡa nῖ ḡṡṡṡṡ Congal. Conad ann apberṡ ρο:

Ατ conapc airlingṡi n-olc,  
 ρεῖτmain ρορ mṡr ḡup α noṡṡ,  
 ἱρ δο tanaḡup om' ḡṡḡ,  
 δ'α h-airnéṡṡ δ'α h-innṡṡṡṡ.  
 Mo ḡuilen-ṡa cuanna α clu,  
 Ρεṡḡlomm ρεṡṡ h-ἱ na ceṡ cú,

δαῖρ

<sup>1</sup> *Congal Claen* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caech, or Congal Claon, 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.

<sup>2</sup> *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 Claen<sup>i</sup>, the son of Scamulan 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, Saxonland, 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 :

*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.

ɔap lin ɲo ɛinoil ɔam cuain,  
 ɔ'ár mill Ɔɲonɲ ɲɲi h-oen uair.  
 ɔep-ɲi bɲeɪɛ ɲíɲ uɲɲe-ɲin,  
 uair a Maileaba, cleɲɪɟ  
 ɪɲ tu ɔlíɟep co h-eimeach,  
 at ɲiɲɪɟ, at ɲíɲ-cléipech.  
 Mac ɲɪɟ ɪɲ cuilen mílcon,  
 inanɔ ɔoib ɟup ɪɲ ɟɲɲɲɲaɔ;  
 inanɔ menma ɔoib malle,  
 Ocuɲ inanɔ aɪɲlinge.  
 Mac ɲɪɟ Ulaɔ, apɔ a ɲmaɛɛɛ,  
 no mac ɲɪɟ cuíced Connaɛɛɛ,  
 Cobɛɛach—ɛic ɲɲɪɛ ap ceɛ ɲoen,  
 no a ɲeap cumɛɛa, Congal Claen.  
 Cobɛɛach ɔo ɛiaɛɛɛɛɛ ɲɲɲm-ɲa,  
 maɲɟ a ɔeɲ, uair ɪɲ inɲɲa;  
 ɪɲ ni ɛiceɲaɔ Congal caɲ,  
 ɲɲɲm-ɲa ap ɔepɟ-óɲ in ɔomain.  
 Comairli na millɲeɔ neaɛ,  
 uaim ɔuɪɛ, a ui Aɲɲɲɲɲeɛ:  
 a n-ɟabail ɲe bliaðaɲ m-baɲ,  
 ni ba meɲaɪɔi h' éɔail.  
 Maɲɟ aɲe ɔo éuaɪɔ ɔo'n ɟup,  
 ɔia nom' ɟébaɔ aɛɲɲeɛɲ,  
 ɔa n-ɔepɲaɲɔ, ɲɲɲ ɲuaɲɲe in ɟlonɲ,  
 noɛa ɔeɛɲaɲɔ ceill na conɔ.

At.

Ʋic in ɲɪɟ ɔia ɛɪɟ ɪaɲ ɲin, ocuɲ ɲo ɛinoilleɔ ɲleaɔ baɲɔɲɲi laɲ  
 ɔo óénaɲ baɲɔɲɲi a óúine ocuɲ a ɲíɟe, ocuɲ ni ɲaɪb a n-Ɔɲonɲ ɔun  
amaɲl

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 Claen."

*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 dún-rum, aét nar ba bind lair an rígain ocup la Domnall perin a ainm .i. Dun na n-géd do goiridir de. Ocur ir é no ráid Domnall ppi a maeru ocup ppi a pectairiu, ocup ppi h-oeir tobairg a cána ocup a éira, ina b-fuigbédur a n-Éirinn de uigib géd do éabairt leo do cum na pleide rin, ar nri bo mias la Domnall co m-beit i n-Éirinn cenel m-bíó iách fuigbítea porp in pleid rin. Ro tinolad tra in plead uile iuir pín, ocup mío, ocup córimam, ocup cenel cec bíó olcena, ceimotat na h-uigi nama, ár nri ba peid a rágbail.

Ocup do deácdar oer in tobairg reacrón Míde por iarair na n-uige, conur tarladar por duirteach m-bec, ocup oen hannical ann, ocup caille dub por a cind, ocup ri oc iunaigte ppi Dia. At ciao muinir in níg ealta do gédaib i n-dorur in duiréige. Tiazaat ir in teac ocup po gabat iand lan de uigib géd ann. Ocur arber-tadar por rén maié dun, ol iat, uair dia rirmur Ére, ni fuigbítea ni buo mó oldareo de uigib géd in oen inas innti. Nipu rén maié, iuir

<sup>k</sup> *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.

<sup>l</sup> *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-Gaeth*, 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.

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

<sup>n</sup> *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Connor, throughout his translation of the Irish Annals, but correctly *pœnitentium ædes*, and *domus pœnitentiæ*, by Colgan, who understood the ancient Irish language far better than Dr. O'Connor. (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 *Duirtheachs* still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne<sup>k</sup>. 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<sup>l</sup>. 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<sup>m</sup>.

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheach<sup>n</sup> [hermitage], in which was one woman<sup>o</sup> with a black hood<sup>p</sup> 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.

° *One woman*.—The word *bannpcal*, which is also written *bannḡal*, 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 *feppcal* to denote *male* or *man*. "Ἰς ἐπὶ βανῖκαλ τανικ βάρ σο'η βίε, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

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

ιτιρ όη, ol in bannrcal, ocur ni ba λίθη δο'η pleio gup a m-beríteap in m-bec m-bíð pin. Cio pin? ol ιατ. Nīn. ol in bannrcal; naem muibulda do muinodtir dé pil punn .ι. Eppuc Eapc Slaine, ocur ip e a mod beit ip in ðoinn conice a dí ocraíl o madain co fepcori, ocur a íaltauip poip in tpaét ina íiaðnaiip, ocur ré oc ipnaiǵéi do ǵuip; ocur ip ι a ppoind ceća nóna ιaí τοét punn uǵ co leith ocur tpi ǵaía do ðipor na ðoinne; ocur ip e ip coip ðuib-pi cen a íarugað imon m-bec m-bíð pin pil aicí. Ní tapðpat iapum muinntip uaiþpeć in piz nać ppeaǵra fuiþpi. Uaiþ baðap aitiǵ a h-uét tpeoin ιað do'η ćup pin, ocur beiait leo cuib in íipeoin ocur in naeim dia aindeoin. Maiþz tpa gup a puað in m-bec m-bíð pin, ap po fáí mór olc ðe ιaítain, uaiþ ni paibe Epiu oen aðaiz o pin ille a pío na a íocpa, no cen pun uilc ocur eccopa do ðenum inðti co cenn athað.

Tic in t-epiam dia ǵiz iapum .ι. Eppuc Eapc Slaine, tpaćnona, ocur inuipio in bannrcal íǵela a íapuiǵte do. Fepizaiǵtepi uime pin in íipén, ocur apberit: ní pu íén maith do'η ti gup a puað in cenel bíð pin, ocur náí ub é pío na leap Epenn tic do'η pleið gup a puað; aćt gup ab é a h-impeina, ocur a congala, ocur a h-epío tic ði. Ocur po eícam iapum in fleað amaíl ip neim-neacú poí caemnacaiþ a h-eapcaine.

Α m-batap

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. “*Ðreio ðuð*,” a black veil; and by O’Clery, “*Ðreio ðioþ ap ceannaið ban*,” 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 huap Mac Caille caille uap ceann naom Ðriǵoe*, i. e. *Posuit Maccaleus VELUM super caput Sanctae Brigide*.”

<sup>1</sup> *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<sup>a</sup>, and his custom is to remain immersed in the Boinn,<sup>r</sup> 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<sup>s</sup> as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Comharba* [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.

<sup>r</sup> *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.

<sup>s</sup> *He cursed the banquet*.—It would appear that the irritability said to be so dis-

Α m-βαταρ μωινντιρ in μῖς ann ιαρ ριν ina comδail, ac concatap in lanamum cúcu .i. bean ocup fear; méδoιτερ ρῖu mulba dí cāppaic ρop ρléib ceé m-ball dia m-ballaib; gériτερ altan beppéa pæbur a lupgan; a pála ocup a u-earcaða rempu; gé pocerida miaé di ublaib ρop a cennaib nι ρoiréu uball dib lár, acé conclipeu ρop bapp ceé oen puainne do'n fult aggarib, aiéger, po innpap tῖua n-a g-cenδaib; gupmτερ gual, no duibíteρ deaéaig ceé m-ball dib; giliτερ pneéa a puile; concepταt pabach dia fér ícταip conclipeu δap cul a cinδ pécταip, ocup concepδat pabach dia fér uaέταip con foilgeu a n-glume; uléa ρopῖ in m-bannpcail ocup in perrcál cen ulcain. Opolbach etuppu 'gá h-ιμαpícop lán de uigib géo. δennaέpαt do'n μῖς po'n innpap ρim. Cio ρim? ol in μῖς. Nín. ol ιατ, ρipῖu

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 præcípites 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 præcípue Ecclesiastici viri seque suaque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pace impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irreverenti populo debita veneratio vel serviliter exhibeatur.”—*Topographia Hiberniæ*, Dist. 2. c. lv.

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<sup>1</sup> 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

<sup>1</sup> *Sharper than*.—This mode of description by comparatives ending in *τερ* 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 *ḡéipíteρ αλτερ* is the same as the modern *níor ḡéipe má αλτερ*, "*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 *ḡilíteρ ḡrén*, "*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 *τερ* *beyond*; so that in the above instance *ḡéipíteρ* is to be considered an amalgamation of *ḡeipe* or *ḡeipí* (a Substantive formed from the Adjective *ḡéap*), *sharpness*, and the Preposition *τερ*, *beyond*; and thus according to them *ḡéipíteρ αλτερ*, 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.

ʃɪpu ʃɪenn oc teaglumad ʃledɔ duɪt-ɪu, ocuɾ do beɾi cec̃ ʃeap̃ a  
 ãumang̃ do'n ʃleɪð ɪn, ocuɾ ɪɾ e ap̃ cumang̃-ne ɪna ʃɪl ʃop̃ ap̃ muɪn  
 de uɪʒɪb. Am̃ buɪdẽc̃ de, ol ɪn ɪuɪʒ. beɾap̃ ɪɾ ɪn duɪn ɪat, ocuɾ do  
 beɾap̃ ʃpɔɪnõ cec̃ do buɪð ocuɾ coɾmaɪm̃ doɪb. Luɪngɪo ɪn ʃeɾɪcal  
 ɪn ocuɾ ɪt tap̃o nɪ de do'n banɾcal. Do beɾap̃ ʃpɔɪnõ cec̃ elɪ  
 doɪb. Luɪngɪo doɪblɪm̃ ɪn. Tabap̃ bɪad̃ duɪn, ol ɪat, m̃a t̃a lib  
 h-é. ɪɾ cubuɾ d̃uɪn, ol Capɾɪabach, .ɪ. ʃẽc̃taɪpe ɪn ɪuɪʒ, ɪt tɪbeɾteɾɪ  
 co toɪpɾet̃ ʃɪpu ʃɪenn olcenã do'n ʃleɪð. Ap̃beɾtaðap̃ ɾum, bɪð  
 olc̃ duɪb ɪɪnne do tõmaɪlt̃ na ʃledɔ ap̃ tuɾ, ap̃ bɪð ɪmpɛɾnaɪʒ̃ ʃɪpu  
 ʃɪenn ɪmpe, ap̃ ɪɾ do muɪnnɪtuɾ ɪɾɪɪnñ d̃uɪn, ocuɾ ʃo ʒmaɪt̃ m̃icel-  
 maɪne moɾ do na ʃloʒaɪb. Luɪngɪt̃ amãc̃ ɪapum̃ ocuɾ tɪaʒaɪt̃ ʃop̃  
 neɾɪ.

Ro tocuirítear iáruim cuiceadais Éirenn do'n pleireo pin, ocur a  
 pigu, ocur a toirig, ocur a n-óc-éigepinn, ocur a n-amraib, ocur oer-  
 caíca d'ana gnaíais ocur ingnathais olcéna. Ir iat ro ba cuice-  
 daig for Éirinn in tan pin .i. Congal Claen, mac Scannlain, i pigi  
 n-Ulad, ocur Cúiméann, mac Aeda Cúir, i pigi Laigen, ocur  
 Maelbúin, mac Aeda bennain, i pigi Mumán, ocur a b'páirir .i.  
 Iollann, mac Aeda bennain, for Deirmúmain, ocur Ragallaí, mac  
 Uadaí,

<sup>u</sup> *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.

<sup>v</sup> *Crimthann*, the son of *Aedh Cirr*.—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* Cremtann mac  
Aedo *fili* Senaich, *Rex Lageniorum.*”—  
*Ann. Ult.*

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

<sup>w</sup> *Maelduin, the son of Aedh Bcnnain.*—

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 Casciabach, the king’s Rechtaire, “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.”

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 Claen, the son of Scannlan, in the government of Ulster, Crimthann, the son of Aedh Cirr<sup>v</sup>, in the government of Leinster; Maelduin, the son of Aedh Bennain<sup>w</sup>, in the government of Munster; and his brother Illann<sup>x</sup>, son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach<sup>y</sup>, 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*.

<sup>x</sup> *His brother Illann*.—This Illann is not mentioned in any of the Irish Annals.

<sup>y</sup> *Raghallach Mac Uadach*, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Uadać, i niozi Connact, ocur Domnall mac Aeda ferin in aipo-niozi for Erinna uarctib nio uile.

Tucta iarium na ploiz rin uile, pipu, macu, mna, rceo ingena, laećuib, clerćuib, co m-baḡar for paicēti Dūin na n-ḡéd oc zećt do toćaitim na pleḡi do ponta aḡo la Domnall, mac Aeda. Ro epiz in nioḡ do ferctain failti ppiu na nioḡu, ocur arbert pocen duib uile, ol ré, iḡiu nioḡ ocur nioḡain, ocur filio ocur ollum. Ocur arbert ppi Congal Claen, ppiu ḡalta ferin, epiz, ol ré, do ḡéćrain na pleḡi moipe fil ip in dūn, ocur dia ḡaiḡḡriuḡ, ár at maić do ḡaiḡḡriuḡ ocur t' ppiarpiu for nách ní at cípićea.

Teit, dm, Congal ip in teac a poibe in pleḡ, ocur po ḡéćurcar uile hi, iḡiu biaḡ ocur pín, ocur ćorpmaim, ocur po ćorpmo a porc forp na h-uizib ḡéd at conaipc ann, ap ba h-ingḡaḡo laip, ocur pó ćomail míp a h-uḡ tuiḡ, ocur ibio uiz ina diaḡo. Ocur tic amać iari rin, ocur arbert ppi Domnall, ba ḡóiz lim, ol ré, dia m-bedip ppiu Epenn ppi tpi míp a ip in dūn, co m-biaḡ a n-ḡaichin bíḡ ocur uioḡi mo. Ba buiḡec in nioḡ de rin, ocur téit ferin do ḡeicpiu na pleḡi, ocur innoipter ḡó amail po epcaḡ Epuc Eapc Slaine in pleḡ, ocur ceć oen no caicpco na h-uizce do paḡa uaḡa ferin. Ocur at cí in nioḡ na h-uizce ocur po iarpacć cia po ćomail ní ḡo'n uiz eapbaḡaiḡ ucut, ol re; ár po ppter-pium in céḡna po toimelaḡo ni ḡo'n pleḡi ocur pi ap na h-epcaine, cumao de ticpaḡ Epinoḡ do milled, ocur a aimpier-pium do ḡenum; conio de rin po iarpacć pćéla in uizce ucut. Arbertaḡar cách, Congal, ol iat, do ḡalta ferin, ip e po ćomail in uḡ. Ba bponac in nioḡ de rin, ár ni paibe a n-Epinna neac buḡ meapa laip do ćomailt na pleḡi ap tur iná Congal,

<sup>z</sup> *To view the great feast*.—Do oéćram na pleḡi moipe. The verb oéćrain, *to see*, or *view*, which is now obsolete, is changed in Mac Morissy's copy to o'féc-

aint, which is the form still in common use.

<sup>a</sup> *The broken egg*.—Do'n uiz eapbaḡaiḡ ucut. The word eapbaḡaiḡ 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<sup>z</sup> 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<sup>a</sup> (pointing to that which Congal had broken), for he knew that the first *person*<sup>b</sup> 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. *Ucuz* is the ancient form of the modern *úo*, i. e. that, or you.

obsolete, an *céao ouine* being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person

<sup>b</sup> *The first person*.—In *céona*, is now or thing.

Corgal, ar poppiter-pium a m-íall ocu' a olc co menic ppu' poime rin. Ocu' arberit in nuz iar rin, ni éomela neach ní do'n pld rā, ol re, co tuctar xii. arpdal na h-Épenn dia bennacāo, ocu' dia coireasrao, ocu' gu rā cuipet a h-ercaine for culu dia caempadír.

Tucta iarum na naeim rin uile co h-oen inaō, co m-batar ip in dun la Domnall. Ite punn anmanna na naem do deacadar ann rin .i. Fínden Muigi bile, ocu' Fínden Cluana h-lraipō, ocu' Colum Cilli, ocu' Colum mac Crimithainn, ocu' Ciaran Cluana mic noir, ocu' Caindech mac h-Ui Dalann, ocu' Comgall beann-áir, ocu' Brenann mac Fíndloga, ocu' Brenann úirioir, ocu' Ruadan Lógra, ocu' Nínio Crabdeč, ocu' Mōbi Claranech, ocu' Molairi mac Natpnoich. Ite rin xii. arpdal na h-Épenn ocu'

<sup>c</sup> *The twelve apostles, &c.*—In Mac Morissy's copy, we read oa Epp̄. 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.

<sup>d</sup> *Finnen of Magh Bile.*—This is another grossanachronism; 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.

<sup>e</sup> *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.

<sup>f</sup> *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.

<sup>g</sup> *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.

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

<sup>i</sup> *Cainech 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.

<sup>j</sup> *Comghall 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<sup>c</sup> 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<sup>d</sup>, Finnen of Cluain Iraird<sup>e</sup>, Colum Cille<sup>f</sup>, Colum Mac Crimhthainn<sup>g</sup>, Ciaran of Cluain Mic Nois<sup>h</sup>, Cainnech Mac h-Ui Dalann<sup>i</sup>, Comhghall of Benn-char<sup>j</sup>, Brenainn, the son of Finnloga<sup>k</sup>, Brenainn of Birra<sup>l</sup>, Ruadhan of Lothra<sup>m</sup>, Ninnidh the Pious<sup>a</sup>, Mobhi Claraineach<sup>o</sup>, and Molaisi, the son of Nadfraech<sup>p</sup>. These were the twelve apostles of Erin, and each

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

<sup>k</sup> *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.

<sup>l</sup> *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.

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

<sup>a</sup> *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.

<sup>o</sup> *Mobhi Claraineach*, patron of Glas-naidhen, 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.

<sup>p</sup> *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 ppi ced naem dib. Do pata uile in lin naem rin do bennaíad ocur do cóiregriat na fleid, ocur ap aí rin tria niri fétrac a h-ercaine do cúp for cúlú, dáig po zomail Congal ní do'n fleid píerú po bennaígeð h-í, ocur níri fétrac a neim pein do cúp for culú.

Ro fuioigeð na fíoisg iar rin; po fuioð umorpio in níg ap tur ip in imrcing órhoi. Ocur ip e ba bér ocur ba dígead acu-rum, in tan buð níg o Uib Neill in Deircirt no bíad for Eirind cumad h-e níg Connaét no bíad for a laim deir; máð ó Uib Neill in Tuaircirt umorpio in níg, níg Ulad no bíd for a laim deir, ocur níg Connaét for a laim cli. Ní h-amlad rin do mala in adaníg rin, aét Maelodap Maáa, níg noi tricha ced Oirgíall, po cuiríead for gualand in níg, ocur na cuiríeadaisg ap cena do fuioigead amail po buí a n-dan do éac. Mor olc do teét de iarpan.

Ro dáileð iarum bíad ocur deóð foraið comðap meirca meðap-éaoine; ocur tucta uð geið for méir airgdiú, i fiaðnaiu ced níg ip in tíg; ocur o panno in méir ocur in uð i fiaðnaiu Congal Claein, do nígneð mair cranða do'n méir airgaid, ocur do nígneð uð cipee clum-puaidé do'n uig géid, amail po éirícanrac 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.

<sup>a</sup> *Golden Couch*.—Imrcing órhoi. The word imrcing is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word *leabaioð*, a *bed* or *couch*, which is unquestionably its true sense in this sentence.

<sup>r</sup> *Southern Hy-Niall*.—The O'Melaghins, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

<sup>s</sup> *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<sup>a</sup>, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall<sup>r</sup>, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall<sup>s</sup>, 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<sup>t</sup> 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<sup>u</sup>, as prophets had foretold of old. When the Ul-

tonians

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.

<sup>t</sup> *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.

<sup>u</sup> *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. Oτ conncaḁarí Ulaio rín, ní miao leo ruide na longao  
ocur in dímiad rín po imoig for a níg .i. for Congal Claen. Ro  
epig ðin gilla gnaoa do muinntir Congail .i. Gaip Gaio, mac  
Suaigain, ocur arbert: ní pu rén maié ðuit a noét, a Congail,  
ol ré, at moia na h-aiéirí do paḁat for a tig in níg anoét .i.  
Maeloḁar Maía, níg Oirgiall, do cúir ír in maḁ po pa óá ðuit-ríu,  
ocur uḡ géoiḁ for méir arḡao 1 piaoḁairí ceé níg ír in tig acé  
tuir-a ic aenar, ocur uḡ cipe for meir cranḁa 1 τ' piaoḁairí-ríu.  
Ní éarḁ Congal ðia aipe cumao ðimiao óó ceé ní po ḡeḁao a  
tig a aie éairíri ferín. Sur po eiríg an gilla lair an aiere  
ḡ-ceḁna do píoirí .i. Gaip Gaio, ocur arbert in ceḁna ferí Congal,  
ic óiaic.

In cúio rín éaire a noét,  
cen uabar, cen imarḁoét,  
uḡ cipe ó'n níg náirrat car,  
ír uḡ géoiḁ do Maelóḁar.

Noía n-piteir mírí ríam,  
cumao uaral níg Oirgiall,  
no co paca in Maeloḁar,  
a tig oil 'ḡá piaoḁao.

Óa m-beié aḡ oen níg cen ail,  
Cenel Conaill ír Eoḡain,  
ír Oirgialla ferí ḡnim n-ḡa,  
mírí dulḁa óó a τ' maḁ-ra.

In

Erc 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 him-  
self 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<sup>v</sup> 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<sup>w</sup> with deeds of spears,  
He would not occupy thy place.

This

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

<sup>v</sup> *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.

<sup>w</sup> *Oirghialla*.—The territories of the

In éuib ʒin ʒo ɔ-teilʒitte ʒaill,  
 tucad duit a tiz Domhnall,  
 ap ʒair ʒann, nap ub plan duit,  
 má dá toiml tu in ɔpoeh-cuib. In. c.

Ro ling ɔapaçt ocur mipe menman a Congal ʒu h-aitepc in óclaz ʒin, ocur ʒo ling in ʒúu demnacda .i. Tεpíone, a cum-ʒaipe a épide, ɔo éuimiuʒad ceça ɔpoeh-comaipi dó. Ro epiz ɔin ma ʒearam, ocur ʒo ʒab a ʒaircead ʒair, ocur ʒo epiz a ɔpuç miled ocur a én ʒaile ʒo ʒolumain uapa, ocur ni éapac aicne ʒop éapac na ʒop nem-éapac in tan ʒin, amail ʒo ʒa dual dó ó n-a ʒean-aéair .i. o Conall Cεpnaç, mac Amairʒin. Ro ling iarum i ʒiaɔnairi in ʒiz, ocur ɔo ʒala éuib Cap Ciabach, ʒéçtaipe in ʒiz, Ocur ni ʒitep Cap Ciabaç cumad he Congal no beit ann, ocur ʒo ʒaib ʒuip ʒuide a n-ɔad oile, ocur ʒo ʒebad biaɔ ocur ɔiz amail ʒuapaçtar cach. Oç cuala umoppa Congal an aitepc ʒin, ɔo ʒaɔ beim ɔo Chap-Chiabaç, co n-ɔεpna dí leit ɔe i ʒiaɔnairi éach. Ocur ba h-uamhan la ceç n-oen ip in tiz, ocur lap in ʒiz ʒepin Congal ann ʒin, o ʒo airizpεç ʒepiz ʒair. Ocur apberp Congal, nap bat uamnac, a ʒiz, ap éiɔ at moɔa na h-uile ɔo ʒonaip ʒrim, ni h-uamun duit mupi co leic; ocur atberp a noɔa ʒiaɔ cach

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, Arnagh, 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.

<sup>x</sup> *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, Tesiphone<sup>x</sup>, 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<sup>y</sup> 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 Cearnach<sup>z</sup>, the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach<sup>a</sup>, 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.

<sup>y</sup> *Bird of valour*.—To what does this allude?

<sup>z</sup> *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.

<sup>a</sup> *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 ponair fñim. I' é ba n'iz fop Eñinn pemut-*pa* Suibne Menn, mac Fiaçna, mic Feapadaiç, mic Muipedaiz, mic Eogain, mic Neill Nai-*gi*allaiç. N'iz bo n'iaçac tupa do'n n'iz fin iapum, ocur do deçadair do denum çopu fñi h-Ulltu, ocur do padad m'iz fop altpom duit om' atair ocur om' çenel ar çena; ocur do padad mnai dom' çenel fepin lim dom' aileamain agut-*pa*, ocur o do n'iaçtairiu do çeaç po çuipir in mnai n-Ultaiz dia tip fein, ocur po çuipir ben dot' çenel fepin dom' altpam-*pa* i lub-*gor*t in lip i padadair baðém. Do pala láa n-anð m'iz am oenar ip in lubgorç cen neaç agum çoimed, ocur po epçidar beachu beca in lubguipit la tear na çpene, co tapð beach dib a neim fop mo let-*por*-*ç*-*pa*, çupa clæn mo fñil. Congal Clæn mo ainm ar fin. Rom ailead lat-*pu* iap fin çupa h-inðarba tupa o n'iz Eñenn, o Suibne Menn, mac Fiaçna, mic Feapadaiç, ocur do deaçaðair co n'iz n-Alban, ocur m'iz lat fopir in inðarba fin; ocur po fuparair çpauçad m'iz aici, ocur do ponradair coðac .i. tupa ocur n'iz Alban, ocur po çapningair duit náç ticpað a t'aðaiç cén ber m'iz in Eñinn. Do deçadair iapum do cum n-Eñenn ocur do deaçuia lat (uair baðup fop inðarba malle fñit). Ro çapum porç a Triaiz Rudraizge, ocur po çnirium comairli fñi h-atad m-bic ann.

Ocur

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

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

<sup>d</sup> *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.

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

over Erin was Suibhne Menn<sup>b</sup>, son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages<sup>c</sup>; 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<sup>d</sup> 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<sup>e</sup> 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<sup>f</sup>. 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<sup>g</sup>, 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.

<sup>f</sup> *Claen*.—*claon* or *claen*, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note <sup>k</sup>, p. 37.

<sup>g</sup> *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 ip e po παιδιου, cipead neac po γεβτα do ταιρcelea por nuz  
 Epenn, cipe tan buo nuz τυρα por Epinn comad eicean a duetaiz  
 do léguo do'n tí no μαζao ann. Do deacupa din ann, a nuz, ap mo  
 duetaiz do tabairt dam co h-implan in tan buo nuz por Epinn  
 τυρα; ocup ni po αιριριυ co h-Ailec Néit, ap ip ann bui dom-  
 náir in nuz in tan rin. Tic in nuz porp in παίετι, ocup dal mop ime  
 do fepairb Epenn, ocup pe oc imbirr fiodille ιτιρ na plogu. Ocup  
 tiaγru ip in dail cen ceaduγad do neac, tpiar na plogaib, co tap-  
 our porγum do'n γai, Zeairr Congail, bui im laim a n-uét in nuz,  
 γupa ppeaγair in coipéi cloiche bui ppiar dpuim alla tpar, ocup γo  
 poibe cpú a cpide por pinu in γai, co m-ba maipb de. In tan iapum  
 po bui an nuz oc blaireét báir do paó upcup do'n pír fiodilli bui  
 na laim dam-pa, γupa bpiir in puil claein bui am éind-pa. Am  
 claein peme, am caech iapum. Ro teirpet din ploiz ocup muinn-  
 tip in nuz, áir ba dóiz leo τυρα ocup pír Alpan do beir imum-pa, o  
 po maipbur in nuz, Suibne Mend.

Do deacapa por do éenn-pa iapum, ocup po γabair nuzi n-Epenn  
 iap

<sup>h</sup> *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.

<sup>i</sup> *Chess*.—Fíócell certainly means chess, which was a favourite game among the ancient Irish. Fíócell is translated *tabula lusoriae* 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 fíócell or fíé-cell.

“ ‘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 *Fíthchell* with thee,’ replied he. ‘Art thou good at *Fíthchell*?’ said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fíthchell* 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<sup>b</sup>, 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 chess<sup>i</sup> 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, Gerrar Congail<sup>l</sup>, 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<sup>k</sup>. 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 *Fithchell*.’ 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.’”

<sup>i</sup> *Gerrar 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 Gerrar-Barry.

<sup>k</sup> *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].

ιαρ ριν. Marb dín m' aṭair-ρi ιαρ ριν .i. Scannal Sciaṭ-leṭan, ocur  
 τιαγpa cūguy-ρa dom' πoγaḁ, amail po gellair pρim. Nι po cōm-  
 aillip a nι ρin aṣṭ maḁ bec, dáiḡ po benair dīm Cenel Conaill  
 ocur Eogain, ocur noi ḁ-τρioca ced Oirghiall .i. pεapand Maelui-  
 dui Maḁa, píl pορi ḁo gualainḁ-ρiu, ocur ḁo παḁair h-é a n-inaḁ πoγ  
 πomum-ρa a noṣṭ at τiḡ féρin, a πoγ, ol pε. Ocur ḁo παḁaḁ uḡ  
 γεoiḁ pορi meip aiρgḁiḡi ina pιαḁnaiρi, ocur uḡ ciρce pορi méip  
 cρandḁa ḁam-ρa. Ocur ḁo biuppa caṭ ḁuit-ρin inḁ, ocur ḁo pεpaiḁb  
 Epenn, map aṭaṭ inuṭ a noṣṭ, ap Congal. Ocur po imtiḡ uaiḁib  
 ainaḁ iapum, ocur po lenpaṭ Ulaio h-e.

Arberṭ Domnall pρi naemu Epenn baḁap ip in τiḡ: leanaio  
 Congal, ol pε, ocur ticeaḁ lib, co tapḁairpa a pεip pεin ḁó. Tia-  
 gait na naeim ina ḁiaio ocur po gellpaṭ a eapcaine mine ticeaḁ  
 leo, ocur a cluic ocur a m-baḁla ḁo bein paiρ. Ḙo biuppa pam  
 ḡairced, ap Congal, naḁ pua cleipéḁ uaiḁ ina beṭhaio teaḁ in πiḡ,  
 nua n-εpcaimtea mipri na Ulltaḁ eli pορi biṭ lib. Ro ḡab dín omun  
 na naeim, co n-ḁeaḁaio Congal i cein uaiḁib, ocur po εpcaimpeṭ h-e  
 ap a h-aṭle. Ocur po εpcaimpeṭ dín in tí Suibne, mac Colmain  
 Chuair, mic Cobṭaiḡ, πiḡ Ḙal n-Apauḁe, ap ip e puc uaiḁib ḡo  
 h-aimḁeonaḁ in τ-inap ilḁaṭaḁ ḁo παḁ Domnall i laim [pancepυ]

Ronain

<sup>1</sup> *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.

<sup>m</sup> *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.

<sup>n</sup> See note <sup>t</sup>, p. 29.

<sup>o</sup> *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 after<sup>l</sup>, 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<sup>m</sup>, the land of Maelodhar Macha<sup>n</sup>, 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<sup>o</sup>, unless he would return with them. "I swear by my valour," said Congal, "that not one cleric<sup>p</sup> 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<sup>q</sup>, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe<sup>r</sup>, 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.

<sup>p</sup> *Cleric*.—The word *cléipeč*, a cleric or clerk, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

<sup>q</sup> *Suibhne*, the son of Colman Cuar,

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

<sup>r</sup> *Dal Araidhe*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of

Ronan Finn, mic Beraigh, dia tabairt do Congal; ocur ó pó  
féimigh Congal in t-inar rin, do berit Suibne á laim in cleimigh dia  
aindéoin inar in nigh. Conid do'n epcaine rin do ponpat por Congal  
no maíedh punn:

### Congal Claen

in gáir tucpumar nír fáem,  
ceitir ar píct, ní bregh,  
imride céo leir ceó naem.

In mac pod,

por a tucpam in gair clog  
noáir dulca dó 'r in caé,  
cío peme do beir pat bog.

Mor in pó,

gémad uaiti, gemad lia,  
in fer, gá m-bí teóca nigh,  
ir leir co fíir cingnar Dia.

Mor in col,

comann fíir nigh Daire dpol,  
ferann do tabairt 'n a laim,  
ir e in enam a m-bel na con.

Arberit Domnall iar rin fíir fíledu Epcenn toideóit i n-diaid  
Congail dia faptuó. Tiazaite tra na fílió ina diaid: at ci  
Congal na fílió cúici, ocur arberit, no caíled eimeac Ulad co  
bráct, ol fe, uair ní éaróram innmuir do na fíledaib ir in tigh n-óil,  
ocur a tát ag toct anora diair n-ghírad in ar n-diaid. Tíct na  
fílió co h-airm a m-bui Congal, ocur fepaid rium fáilti fíru,  
ocur

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

abbot of Druim Ineasclainn, in the territory  
of Conaille Muirtheimhne, now Anglicised

<sup>s</sup> *St. Ronan Finn*, the son of Berach, was

Drumiskin, in the county of Louth, not

of St. Ronan Finn<sup>s</sup>, 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<sup>t</sup>, 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.

<sup>t</sup> *Banqueting house*.—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do berit maíne moira doib, ocur inoipit a pcéla dó. Atberit  
 rum na gebat coma for bié ó' n níg aét cat i n-digail a dmiada  
 ocur a earonora; ocur po einig dol leo. Pagbur na filid ar a  
 h-aiéle, ocur tiomnair celeabpað doib, ocur teid poime ip incuigeð  
 go painig go teac Ceallais, mic Fiacna Finn .i. bratair aetar  
 Congal, ocur inniuid a pcela do o etur co deirlead. Ba peanoir cian-  
 aoiða an tí Cellaç; ocur ni clumeat aét mað bec, ocur ni cém-  
 nigeð for a coraib, ocur tolg cpeðuna im a leapaib, ocur reirium  
 innti do gper. Ba laeé ampa h-e i topaç a aipi. Cém bui Congal  
 oc inniui pcel do, po noét rum a cloidem po bui lair pa cém cen  
 pir do neoc gor épicnuig Congal a coimrað, ocur arberit, do biurpa  
 brétiir, dia n-gabta coma for bieth o'n níg aét cath, nác féðpaóir  
 Ulaid h' eadpaim forp-ia, co clandaind in cloidem pa tpiit épiðe  
 peçtair; uair ni ber d' Ulltaib coma do gabail ppi poind caeta no  
 co n-diglaic a n-anpoltia. Ocur a tát peçt macu maiði ocum-ia  
 ocur pagait lat ip in cat, ocur dia caempaind-pi féin dula ann, no  
 pagaind, ocur ni moirpeð for Ulltaib cén no beind-pi im beataid.  
 Ocur atberit ann :

A mic, na geb-pi cen cat,  
 cið ríð iarpuiir níg Tempac;  
 mað pomut paib, perru do gmm,  
 mað forit, do paet do cömlin.

Na geib peodu na maíne,  
 aét mað cinðu deð-daine,  
 co na tuca níg ele,  
 tári ar élanduib Rudhraige.

Luza

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

<sup>v</sup> *Tolg*.—Tolg is explained leabaid, a

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

<sup>w</sup> *The race of Rudhraighe*, 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<sup>u</sup>, 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<sup>v</sup> 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 shouldest 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<sup>w</sup>.

Less

scattered over various parts of Ireland, as part of them who remained in their original province, were shut up within the

Λυγα πάτη Scannail na rciat,  
 da tuc cat i' Cuan Cliać,  
 dar cūir ceand Cuan ar clud,  
 tre no rád gur cūin Scannul.  
 Fy' a n-deadaiḡ mo rećt mac,  
 o nać pėdaim-ri dul lat,  
 da m-beoir tinol buo mo,  
 do maḡdair at roćraideo.  
 Ceć cat mor tuc h' aćair riam,  
 reaćnón Erienn, tair i' tair,  
 mui do bō for a deir,  
 mic mo deirbraćar uilr !  
 In cat mor tuc h' aćair ćair,  
 d'á tuc ár for Frangcaćaib,  
 re mḡ ra-ḡlan na Frangc,  
 tuiḡ nać ar maćbrać mac, a mic.

Α mic.

Arbert umorpio in renoir pui, eirḡ in Alban, ol re, do řaigio  
 do řen-aćar, .i. Eochaidh Buidhe, mac Aedain, mic Ḥabrian, i' e i'  
 mḡ for Alban; ar i' ingen dō do maćair, ocuř ingen mḡ bpetan,  
 .i. Eochaidh Aingceř, ben mḡ Alban, do řen-maćair, .i. maćair do  
 maćar; ocuř tabair lat řiru Alban ocuř bpetan ar in n-ḡael řin  
 do cum n-Erienn do ćabairć caća do'n mḡ.

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.

<sup>x</sup> *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.

<sup>y</sup> *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 “Echodius 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<sup>x</sup>;  
 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<sup>y</sup>, 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<sup>z</sup>; 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.

<sup>z</sup> *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 buidec iapum in ti Congal do'n comairle rin; ocup téit i  
n-Alpaim ced laec a lin, ocup m po airur for muir na tir co riacét  
co Dún monaid, ait a m-bui rig Alban, .i. Eochaid buide, ocup  
maire Alban in oen dail me and. Do mala dim do Congal alla-  
muig do'n dail, éicep ocup filid in rig .i. Dubdaiad Drai a ainm-  
ride; ba rig ocup ba drai amra in ti Dubdaiad; ocup po pep  
pailti ppi Congal, ocup po iappaét pcela dó, ocup po inmri Congal  
a pcela. Comto ann arbert Dubdaiad, ocup ppegrar Congal he:

Ir mo cen in loingur leir,  
do comairc a h-etepecém;  
can bar cenel, clu cen ail,  
ca tir ar a tancabair?  
Tancamar a h-Erinn ain,  
á oclais uallais, inmar,  
ir do tancamur ille  
d' acallaim Eachach buide

Ma

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

<sup>b</sup> *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<sup>a</sup>, where Eochaidh 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<sup>b</sup>; 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 Eochaidh 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 dici-tur*, 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 *Teinm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dichedul 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 reat̃ tancabair ille,  
 d' acallaim Eachach buide,  
 ar̃ tair̃deēt dib uar̃ ceē ler̃,  
 a derim riob ir̃ mo cēn. Ir̃ mō c.

Do taed Congal ir̃ in dāl a riabe riḡ Alban iar̃ rin, ocur̃  
 perat̃ in riḡ ocur̃ riu Alban failti riu, ocur̃ po innir̃ a r̃cela  
 doib o thur̃ co dēiḡ. Ar̃berit riḡ Alban r̃ri Congal, ni dam cuim-  
 geac̃-ra for̃ dul let̃ in adair̃ riḡ Erienn i ceand caēa, ar̃ in tan po  
 h-indar̃bēa eir̃ium a h-Erienn r̃uair̃ anoir̃ agum-ra ocur̃ do r̃onr̃um  
 cōru ann rin, ocur̃ po ēar̃rinḡair̃iuira do, ocur̃ do r̃adur̃ b̃reit̃hir̃  
 r̃riu na r̃agair̃id i ceand caēa ina agair̃id co b̃rat̃. Ar̃ aī rin tra,  
 ni ba l̃ḡair̃id do r̃oc̃r̃air̃id-r̃iu cen m̃iri do dul leat̃, ol r̃e, uair̃  
 at̃ad̃ cē̃r̃iar̃ mac ocum-ra .i. Aed in eir̃riid uaine, ocur̃ Suibne, ocur̃  
 Congal Meand, ocur̃ Domnall b̃reac, a r̃innr̃er̃, .i. b̃rat̃r̃e mat̃ar̃  
 duit-r̃iu. Ir̃ acu-r̃in at̃at̃ amr̃air̃g ocur̃ anr̃air̃d Alban, ocur̃ r̃ag-  
 dair̃ lat-r̃u do cum n-Erienn do ēabair̃it caēa do Domnall. Ocur̃  
 eir̃ḡriu r̃ein dia n-agallaim air̃im a r̃ileo ocur̃ mair̃i Alban impu.  
 Teit̃ iar̃um Congal ḡo mair̃ḡin a m-batur̃, ocur̃ r̃er̃air̃t failti r̃riu;  
 ocur̃ po innir̃ doib air̃ēre in riḡ, ocur̃ ba mair̃t leo.

Ar̃berit Aed in eir̃riid uaine r̃ōr̃ar̃ na mac, mat̃ aīl duit-r̃iu, a  
 Congail, beir̃ im ēiḡ-r̃i anocht̃ for̃ r̃leir̃, r̃iaḡra lat̃ do cum  
 n-Erienn, ocur̃ in cē̃r̃iamat̃ r̃ann d' Albain imum, ocur̃ minub am  
 thir̃g b̃iar̃u a noēt̃, nī ēeir̃ lat̃ do cum in caēa. Ar̃berit Congal  
 Mend, mac Eachach buide, nī ra r̃iu r̃on, a Aed, ol r̃e, acēt̃ ir̃  
 im ēiḡ-r̃ea b̃iar̃ riḡ Ulat̃ anocht̃, dāiḡ dia n-deac̃ar̃ra lair̃ tic-  
 r̃āru lim, ār̃ ir̃ ocum-ra at̃ai. Ba h-e rin, d̃in, riād̃ Suibne ocur̃  
 Domnall

<sup>c</sup> *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<sup>c</sup>, the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes<sup>d</sup> 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

<sup>d</sup> *Heroes*.—Ἀηραιο is explained λαοὶ, *a* the Leabhar Breac, fol. 40, *b*; and *champion*, by O'Clery; ἡρώων, *a champion*, in *pion, hero*, by Peter Connell.

Domnall bpicc. Arberc, din, Domnall bpeac, mað im òig-rea  
 bear nuz Ulað anoét, dia n-deápi laip ticfaiéiri a triup lim-  
 pa, óri ip me bap pinnepi, ocup ip me do pað foipb daib-pi. Ba bpió-  
 nac tpa an tí Congal d' impearan cloinde in nuz ime fein; ocup  
 teit peaénón na dála, ocup do pala Dubdiað Drai dó, ocup inniupio  
 Congal aitepc cloindi in nuz dó. Arberc Dubdiað nápi bat bpi-  
 nach-pu ap ái pin a Chongail, ol pe, ápi ip miup ícpar do ðobpón:  
 Eirg anopia dia paigíð, ol pe, ocup abaiup ppiu, cipe uaitib fo gebað  
 in caipe plaða pil a tiz in nuz ðot biaða a noét, comað lap in tí  
 po gebat in caipe no paða, ocup in tí na fuigbeað in caipe cen a  
 ðimða do beit forp-pu, aét ip forp in nuz ba copu a aitébip do beit  
 imon caipe. Do luio Congal sup an máigin i m-baðapi clann an  
 píg, ocup po éan piu feb at pubaiup Dubdiað ppiup. Ba maic leo-  
 rum pin, ocup arbercþaðap do genðaiup amail a dubaiup pium.

Atberc imoppo Aed, mac Eachach huide, ppi a mnai pepin  
 ðul forp iappaiup in éaibe forp in nuz. Teit iapum ocup inniupio  
 cumað ina tiz no biað Congal co maicib Ulað ocup Alban an  
 oíðce, pin, cumað éoir in caipe aipricean do éabaiup ppi h-aigio a  
 biaða.

Cio dia pil caipe aipricean do paða ppiup? Nīn .i. Caibe no  
 aipriceað a cuio éoir do gaé en, ocup ni teigead ðam ðimðach  
 uaða, ocup cio mop no cuipéa ann ni ba bpiuéa de aét ðaitin na  
 dáime pa na miað ocup pa na n-ðpað. Ip e imoppo pamail in caibe  
 pin

<sup>e</sup> *Bruighin hua Derga*, is often also called Bruighin da Berga. A copy of the historical tale called *Toghail 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 lua Derga<sup>c</sup>, where  
Conaire

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

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

ryn bui a m-bruigin hua Derga, in po marbēa Conaire, mac  
 Mery buachalla, ocur i m-bruigin blai bruga, ait a m-bui ben  
 Celtair, mic Uithir; ocur i m-bruigin Forgaill Monac, i taeb  
 Lurca; ocur i m-bruigin mic Cecht, for Sleib Fuirri; ocur i  
 m-bruigin mic Dathó, áit in po laad ár Connaét ocur Ulad imon  
 muic n-irōraic; ocur i m-bruigin da Choga, in po marbēa Cormac  
 Conlonguir, ocur ár Ulad ime; ocur ag nīg Alban ir in amriri rin.

Atbert in nīg firi mnai a mic, cia maiē fil fori do cēile-riu  
 reach firu Alban uile in tan do bepainō-ri mo cāire dō? Arbert  
 ri, in po eirig neac im in riam; moō a eineac olōar biē. Ut  
 oīat mulier:

Ni fuair Aed, in fūigeba  
 ní do cēileo fori duine,  
 ir leitiu fori a eineach,  
 ina in biē bleidēc buide.

Seoiō in talman taeb uaine,  
 a fuair duine ocur daenna,  
 pe h-athaiō na h-oen uairpe,  
 in bedir i laim Aeda.

A caiter pe h-aigēdab  
 'g á tiriur bratāri, med n-uaili,  
 cuirēi rin ar faen-bepaib,  
 ag Aed in erriō uaim.

N.

Atbert

<sup>f</sup> *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.)

<sup>g</sup> *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave*.

<sup>h</sup> *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.

<sup>i</sup> *Bruighin Mic Dathó*.—A copy of a tale, in which the magical cauldron of Bruighin Mic Dathó is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga<sup>f</sup>, where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca<sup>g</sup>; and at Bruighin Mic Cecht, on Sliabh Fuirri<sup>h</sup>; and at Bruighin Mic Dath<sup>i</sup>, where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga<sup>j</sup>, 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.

<sup>j</sup> *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.

Ατβερετ in nιg, nι tιβεppa in caipe tuιτ-pι coleic. Tιc pι do paigιo a pιp, ocup innoipιo aιtھےp in nιg do. Ατβερετ Congal Mendo, mac Eachach buιoι, pπι a pειτιg pεpιn dul popi ιaπpaιpι in coipe. Tειτ ιaππιm ocup pιpιo in caipe do biaτao nιg Ulao. Ατβερετ in nιg, cιa maιt pιl popt cheile nιu o do bepta m coipe do tap in mac oia po pιpeo h-é gup tpapta? Ατβερετ pι nιp pιl mac nιg ιp pεpp oλoap Congal. Cιnnιo popi caé comlann, ocup po gmao a apmu oilep don aνoilep in tan bepaπ a tιp aμιl ιaτ; Uε oιxιτ muliep:

Congal Mendo,

nιp paαa mac nιg buo pεpp,  
maπ opomaο cάch ιp in cleit,  
ap pαt a pceit, caεgaο ceano.

In uaip bepaπ aιπm Congal  
a tιp aμιl, pát n-éιoιg,  
do mteπ tιp oilep oι,  
do'n tίp aμuιl ap eιoιn.

In uaip pillep ben Congal  
ap oγlaé n-alaino n-oll-blao,  
nι anann aγa toγaιpιm,  
in pεp oan comainm Congal!

Congal. m.

Ro ép an nιg imon g-coipe an bean, ocup tιg pιoε amach ocup innoipιo o'á céile a n-οεbaιp in nι pπia. Ατβερετ Domnall bpeac pπι a mnaι ool o'appaο in coipe gup in nιg. Tainic pιoε co h-aιpιm a m-εuι in nιg, ocup pιpιo in coipe. Ro ιappaét pιn oι cιa maιt pιl popt céιlι nιu pεaé na macu ele oia po cuιnoγeo in coipe? Pπιpγaιpιt pι, nι tuille buιoε pπι nách nιg in tι Domnall bpeacc; gémao

<sup>k</sup> *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\*," 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<sup>1</sup>!

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

<sup>1</sup> By these words the wife of Congal wishes king Eochaidh to understand that his son Congal was not of a jealous disposition, —a very strange qualification of a chieftain.

gémad ór Shlab Monaidh nór fogailpeo fíu h-oen uair; ní po gab  
airm mac níg ír deach olóar Domnall bpec. Ut dixit mulier:

Domnall bpec,

Domnall mac Echach buíde,  
pe níg, d' feabur a menma,  
ní deirna tuillum buíde.

Ir fíu cáca n-abraim-rí,  
foclairíot fíu fíu,  
da maó ór Shlab nór Monaidh,  
nór fogail, ír nór fíu.

Ir fíu cáca n-abraim-rí,  
a níg, ceir in da comland,  
nac ar gab Albain cen feall,  
níg buó fíu ina Domnall.

D. b.

Tic in mnai fín co h-airm i m-bui a ceile, ocup inníot aítepe  
in níg, ocup a h-éra immon g-coipe. Atbeir Suibne fíu a mnai  
feirín, eirg, ol fe, ocup cuindí in coipe. Tic fíu iapum ocup  
cuindí in coipe. Ro fíapraí in níg, cia buaid fíu fíu céilí-fíu,  
a ingen, ol fe, tar na macu ele, o taríu d' iapraí in coipe.  
Fíu fíu fíu do, bíu céir in lepaí in oen fíu, ocup in t-oen-feir  
in cuindí in céir a tíg Suibne, ocup in lín bíte ina fíu ann  
ní éallat 'na fíu ocup in lín éallat 'na fíu ní éallat 'na  
lígí; ced copnn ocup ced eapra n-airí fíu dail leanna ann do  
gíer; Ut dixit mulier:

Teach Suibne,

Suibne níc Echach buíde  
a toill in ina fíu,  
ní éallat ina fíu.

A

<sup>m</sup> *Shlabh Monaidh* was the ancient name far from the palace of Dun Monaidh.—See  
of a mountain in Lorne, in Scotland, not Note <sup>a</sup>, p. 46.

any king; were Sliabh Monaidh<sup>m</sup> 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 Eochaidh 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 Eochaidh Buidhe,

The number which fit in it standing

Would not if sitting,

Α τοιλλ ινδ ιια ρυιδε,  
 ιι τοιλλιτ ιια λαιγε.  
 οεν ρερ ιιι εινδ ιιι σεατραιρ,  
 σετραιρ ιιι λεραιδ δυιιε.  
 Σεδ κορην οκυρ σεδ κοραν,  
 σεδ τορς, οκυρ σεδ τινδε,  
 ιρ σεδ εαργια αιργιδε  
 βιρ ταιλ αρ λαι α εϊγε.

Τ.

Ιρ ανη αρβερε ιιι ριγ, νάρι βατ δυιδαχ-ρυ, α ιιγεη, ολ ρε, αρ  
 ατβερε Dubdiao Drai ρριμ-ρα cen ιιο εαιρε δο εταβαιρε δο νεαé  
 ele α νοέτ, αέτ α βειé ουιι ρειι οκυρ ριγ Ulaib, ι. ι. mac ι'ιγγιιιι,  
 οκυρ ριρυ Alban δο βιατθαδ αγυι-ρα αρρ ανοέτ. Οκυρ ροι  
 ατβερε ιιι Dubdiao ceoia, δια ιι-βαδ εοιρε οιρ ιιο βειé ανη, κυιαδ  
 εοιρ α εταβαιρε δο Domnall, δο ριιιηερ ιιο mac; οκυρ δια ιι-βαδ  
 εοιρε αργαιδ, α εταβαιρε δο'η τ-ροραρ, ι. ι. δ' Αεδ; οκυρ δια ιι-βαδ  
 εοιρε δο λíc λογμαρ, α εταβαιρε δο Chongal Meno. Οκυρ ιιι εαιρε  
 ριλ ανδ δυιι, αρ ιρε ιρ δεαχ δυβ ριιι υιλε, δια ταρδατ δο νεαχ ele  
 h-é, ιρ δο Suibne ιιο ραγαδ, αρ ιρ ε ιιι ρεν-φοκαλ ó εειιι ιαιρ, ι. ι. ιι  
 εοιρε δο'η τ-ροέαιδε, αρ ιρ αδυα ροέαιδε τεαé Suibne, αρ ιι δεέαιδ  
 δάιι δυιδαχ αρρ. Κοιαδ ανη αρβερε ιιι ριγ:

βερεαδ ιιο δραι δεαλγαιγ  
 βρεαé δο ιιιαιβ ιια Mac Moγαιρε  
 εα βεαν ενειρ-γεαλ ceann-buide,  
 δυβ δ'α τιβέρι ιιο εαιρε.  
 Δια ιι-βαδ εοιρε ορδαγι,  
 κο ιι-ορολαιβ οιρ δ'α ρογανη,

α

<sup>n</sup> *Joints*.—The word τινδε, *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 joints<sup>a</sup>,  
 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<sup>o</sup>,  
 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

<sup>o</sup> *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 Εοχαῖδ, α ῥλογ ουινε,  
 κοιρ α ταβαιρτ δο Domnall.  
 Δια m-bad κοιρε αιρξδιγι,  
 δο νά τικ δέ na δεατάχ,  
 α ταβαιρτ δ' Αεδ αιρξδιγι,  
 δο ῥόρρι clainnι Eachach.  
 Δια m-bad κοιρε comadbal,  
 δο Congal co meo leann-mair,  
 δ' on ῥιρ ῥochla ῥon-αδбал,  
 δο ní μορ n-dilep δ' ainolep.  
 In κοιρε co clozáγι,  
 α Εοχαῖδ, α ριγ-ρuipe,  
 α ταβαιρτ δο'η τ-ροάιδε,  
 δο Suibne αρι λάρ α τηige.  
 Ορ α lim Alban cen ῥeill,  
 δα maδ am ριγ ρορ Eriinn,  
 δο bepaioδ ρορ mnaib mo mac,  
 mo beannact, ocup bepeac.

bepeac.

Τιαγατ ρλοιγ Alban uile, ocup ριγ Ulad, δο ειγ ριγ Alban in  
 αδαιγ ριν, ocup ba maiδ doib ann ιτιρ biaδ ocup lino; ocup po gmaδ  
 δάλ oenaig αρι na bápaδ, δια ῥιρ in ιιρφαδιρ la Congal Claien docum  
 n-Erienn, δο ταβαιρτ caía δο Domnall, mac Aeda, δο ριγ Erienn,  
 ocup po paiopeτ ῥρι Dubdiaδ ocup ῥρι α n-dpaicib olcena παιτ-  
 ριne δο denam doib duρ in buo ῥοραιο α ῥέδ ocup α τυρuiρ, ocup  
 po gabpaτ na dpaicε ag micelmaine doib, ocup oca τοιρμερc.  
 Conaδ ann αρβερτ Dubdiaδ na paioin-ρi:

Maith ριν α ῥιρu Alban,  
 ca cangen uil bar δ-ταργlam

cio

<sup>p</sup> *To know*.—Duρ is used in the Annals of MSS., for the modern δ'ριορ, 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 Eochaidh.  
 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 Eochaidh, 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 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 Claen 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<sup>p</sup> 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

cío do pala ar bar n-aie,  
 an lo a éatái a n-oen-baile?  
 O nach h-í bar b-plearc lanna  
 Eriu co n-imaó n-dála,  
 mairg teit, tria claeclód uige,  
 do trioid ne níg Tempaigí.  
 Dó nia fer fínd-liat feta,  
 ir ba h-oirdeic a eéta;  
 ní gebtar fíur tíaí na tair,  
 cuipíó ár ar Albanaib.  
 A rluas co lín óg ir eac!  
 mac Aeda, mic Ainmireac,  
 tria fírinne a breac, ní breig,  
 ata Cíurc íca cóiméó.  
 Ir mairg na reácan in maí,  
 a teagar d'á bar rcarao;  
 Gaedil 'n-a cuipé fá'n clao  
 ríó-rí ag dul, robr ferri anao.  
 Ir mairg na reachain in gleao,  
 gebtar oirb a d-tí n-Eipeano;  
 ní tibre neac uaib a ceano,  
 gan a éreic ne níg epeano.  
 Deic céo cenn toíac bar n-áir,  
 tuncell níg Ulaó oll-tain,  
 d' fepaib Alban rín 'r an ár,  
 ocup ríce céo comlán.

Cuipíur

<sup>a</sup> *Native land*.—Plearc lanna 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: Plearc .i. fepano, ut ert, orba laime na manaó ocup na naem fadóirín .i. flearc lanne na manaó ocup 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<sup>a</sup>,  
 Alas for those who go, by change of journey,  
 To fight with the king of Tara.  
 A fair grey man<sup>r</sup> 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<sup>s</sup>;  
 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 *Fleasc laimhe* of the monks and the saints.”

<sup>r</sup> *A fair grey man*.—King Domhnall was an old man when this battle was fought.

<sup>s</sup> *Erin*.—In the vellum copy the reading is, *ṛ tṛ tæðrēng*, i.e. in the slender-sided country; but *α ϑ-τῖρ η-Θῖρεανθ*, which is in the paper copy corrected by Peter Connell, is much better.

Cuiréir ocup buidne brian,  
 cinnóiricid cinn búr g-cupad.  
 co rimmáir gaineam ghrind glan,  
 ní h-airremáir cind Ulad.

Ácét naé bhuig páirtine de  
 re h-uét troc do timóibe  
 rceiréar bar rir re plaithep,  
 beid bar nina cen bié-maítep. M.

Ir and rin atberit ruz Altan rri Congal, ir e ir cori duit, ol re,  
 dul a m-bréatnaib co h-Éócaid Aingceap, co ruz bréatan, ar ir  
 ingen do ril do mnai ocum-ra, ocup ir i-ríde maéairi do maéar-ia,  
 ocup fo geba cobairi ploig uada, ocup do biupra eolur duit comice  
 teach ruz bréatan dia éir ann.

ba buiddech tra in ti Congal de rin, ocup teit luét triá  
 long co brétnu, co riacht dun in ruz. Inniuit in oic rcela do'n  
 ruz ocup do maírib bréatan comid h-e ruz Ulad do ríacht ann.  
 ba failid riru bréatan ocup in ruz rriur, ocup reraic failti rriur,  
 ocup iarpraigir rcela de. Ocup inniuid Congal a rcela co leir, ocup  
 a imthiurá itiri Albain ocup Éirinn.

Do gnuéir iarium dail oenais leo im Congal ocup im Ulltaib ol-  
 éana, rri denam comairli imon caingin rin. Amail ro badar  
 ann ir in dail co n-racadar oen laéc mor éucu; caeime do laécnaib  
 in domain; mooc ocup airidiu óldar céé fer; guirimiéter oigread a  
 porc; derigéir nua-parraingí a bel; giliéir rraia nemand a ded;  
 ailléir rneéta n-oen aídce a éopp. Sciaé cobraadaé comi timac-  
 mac

<sup>c</sup> 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.

<sup>u</sup> 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,  
 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 Breconepote 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 Columbæ*, Lib. III. c. 5. Trias Thau. p. 365.

mac oip fair; dá érairig catá 'n a laim; cloidem co n-altaib déo, ocur co n-imdenum oip for a éab; ocur cen trealam laic lair olbarin; polt or-buidi for a éind, ocur gnuir éaem éorcurda lair.

Dá éaéainz éucu ip in dail, ocur arbert in rig cen a fiaubaid, co feara in anrad réctair na dala, no in ricrad airm a m-badar na rig ocur na cat-milid oléna.

Iar poétain do rom a n-mel na dala, ni po airir go rairig co h-airm i pacaid eorpc in rig, ocur po ruid for a laim deir, eirir e ocur rig Ulad. Cio im ar ruidir ramlaio? ól cách. Nir h-erbad firim anad a n-inad eli, ol rairium. Ocur o'p me fein do rigne inad dam, dia m-beit ann inad buid ferr olbarao ip ann no airirfin. Tidir in rig ime, ocur arbert, bo cóir do a n-deirni. Iarraigir na fir rcla do, ocur innirid doib rcla in beia rrecairic; indarleo ni bui fa nim rcla nad m-bui aici; po graidairret co mor h-e itir firu ocur mna, for febur a eoirpc ocur a irabra. Airm mora lair; ni bui ip in oenac oen laech no feara a n-imluad a lathair catá, ar a med ocur ar a n-aible. Iarraigir do can a énel, ocur cia a rlonnu. Arbert rum nácha ploidnead do neac ele, ocur ní innirid doib-rum can a énel nách a rlonnu.

Tiairir na rloig ip in dun iar rin, ocur fagabar eirium a oenar a muid reachnon na tealcha forr a m-bui in t-oenach. A m-bui nann conur pacá oen duine éuice ip in tulair, aicnid for a erread co m-ba ruid in tí éaimc ann, ocur feara failti firir, amail buid aicnid do h-e; ocur ruidir in ruid aici for tab na telca,

<sup>v</sup> *Knobs of ivory.*—Co n-altaib deo, i. e. literally, with knobs of teeth. Thenorthern nations were accustomed to ornament their swords with the teeth of the sea-horse.

<sup>w</sup> *Besides these.*—Oloarín should be properly written oloar rin, i. e. *than that*.

Oloar is an ancient conjunction, now entirely obsolete, the modern *ina* 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<sup>v</sup>, and ornamented with gold, at his side; he had no other accoutrements of a hero besides these<sup>w</sup>; 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 any where 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<sup>x</sup> 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

<sup>x</sup> *Assembly*.—Oenac̃, now always written *Assembly* of the people; but now it is applied to a cattle fair only.

τελέα, ocur iarpaiḡir pcela do. Inniṛid rium dó na h-uile pcel ba laim do lair, aét nama m po ploid a énel dó. Cia tupa anora, ol in t-oglaé anaichnid, ocur can do énel, ar atgeonra ipat filiú. Eiceṛ ocur filiú in nṛg adum comnaicṛi, ol pe, ocur do pṛigid dúine in nṛg do deacádur anora. Fearaid iarium pleochud moṛi ocur palcc anbail dóib, ocur ba rneacéta cech pe peét po pṛiad ann. Cuiriú rium din a pciat itir in éiceṛ ocur in pleochud, ocur lecid a armu ocur a éidiud caéta pṛipin pṛip in rneachta. Cid rin? ol in filiú. Atber pṛit, ol pe, dia m-beaó airmoitiu buo mo oloar po agum po gebtla-ra i ar th' éḡri, ocur o na fil, ip am cuibdiṛi pṛi pleochud inar in ti oca m-biad ecṛi. Ba buidec in filiú de rin, ocur arperp pṛip, diamaó miaó lat-ṛa tiaéctan lim-ra a noét do'm tiḡ, po gebainn biad ocur pṛéar aidiúit. Maic lim, ol pe. Tiaḡait do tiḡ in ecir ocur po gebit a n-daitin bíó ocur leanna and.

Ip and rin tainic teéctaire in nṛg ar cenn in ecir. Arperp rum na pṛaḡaó aét min buo toil d'on óglaé anaichnid bui malli pṛip dul ann, arperp pṛein, ba coir dul ann, ar i pe riuó in tṛear inaó ip móo i pṛaḡbait filiú achuiniḡid .i. in oenach, ocur for banair, ocur for pṛeid; ocur m éicṛa díim-ra ploid ḡpṛetan in oen maigín, ocur a n-dul uait-riu cen m o' pṛaḡbail uaidib ar mo ron-ra. Tiaḡait do'n dúin, ocur iúidḡéṛ ipat ann, .i. in filiú i pṛaḡnairi in nṛg, ocur eiriun i maigín eli. Do bepar biad doib, ocur tocaicid a m-biad

co

<sup>y</sup> *I perceive.*—Ar atgeonra ipat filiú would not be now understood in any part of Ireland; the modern form of the sentence is, oip aicniḡim-pe ḡup filiú éu.

<sup>z</sup> *Would not go.*—Raḡaó, or more correctly Raḡaó, is the ancient Subjunctive mood of téiḡim, or téiòim, 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. Raépaó is the form given in the printed Grammars.

<sup>a</sup> *Unless it were.*—Min buo would be written mun baó in the modern Irish; it means *nisi esset*.

<sup>b</sup> *Anaichnid*,—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<sup>r</sup> 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 wouldst 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<sup>z</sup> unless it were<sup>a</sup> the wish of the unknown<sup>b</sup> 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  $\alpha\upsilon\tau\acute{\epsilon}\nu\omicron$ ; it is compounded of  $\alpha\upsilon$ ,

a negative particle, which is equivalent to the English *un*, and  $\epsilon\tau\acute{\epsilon}\nu\omicron$ , known.

co m-ba paiteach iat. Arperet in filid ppiurum ría n-dul ír in dún, dia tucta cnáim rmeapa for méir ina fíadnairí, cen a blaðad co bráth, ar atá a tēglac in nīg oēglach diana dligeað cec cnáim in a tēit rmir, ocur dia m-briurter dapa aindeoin-rum h-e, ír eicen a cōmtróm de dēirg or do tabairt do-rum inō, no comrac for galair oen-rir, ocur fer comlaind ced eirum. Maith rín, ol re, co d-taird róm do gen-ra mo dail pecha. Ní ro an rum dín co tarðad cnáim for méir do, ocur do beir láim for cec cínō de, ocur briurid itir a dí mēr hé, ocur toimlid a rmir ocur a feail ar a aēli. At cīad cach rín, ocur ba h-ingnad leo. Innirter d'on laech ucud, diai ba dligeō an rmir, a ní rín. Atrairg rein ruar co feirg moir, ocur co m-bruē miled da digail forr in tí ro mill a gēr, ocur ro cōmail a dligeað. Ot conairc rium rín do ra la epcur do'n cnáim dō, co m-bui trí n-a ceann riar ar d-treagad a incinne in edan a cōirginn. Atrairget muinnir in nīg ocur a tēglac dia aiplec-rum 'n a digail rín. Teit rium fúitib amail teit rēs pa mindtu, ocur do gmi aiplech forairb, co m-ba lia a mairb oldait a m-bi. Ocur ro tēicret in diong ro pa beo dib. Tic rium do ruidir, ocur ruidig for gualaind in fíled cedna, ocur ro gab omun mor in nīg ocur in nīgān peme, ot connadair a gal curad, ocur a luinde laic, ocur a briuē miled ar n-erig. Arperet-rum rriu nar ba h-ecail, doib h-e acēt mine ticed in tēglac ír in teach do ruidir. Ro ríad in nīg na ticradir. Ro bean rium a cātbarri n-óir dia cínō annrín, ocur ba caem a gnuir ocur a delb, iar n-érig a ruidig rri feirg in caāirgche.

At

<sup>c</sup> *Was brought.*—Tapoao is an ancient form of the modern tugao, i. e. *was given*, the past tense Indic. mood of tugaim or tabpaim. It often occurs in ancient MSS., but is not understood at present in any

part of Ireland.

<sup>d</sup> *He flung.*—Epcur is now always written upcur; it signifies a cast, throw, or shot.

<sup>e</sup> *He came again.*—Do ruidir 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<sup>c</sup> 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<sup>d</sup> 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<sup>e</sup>, 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 *α píρτ*. It is probable that the ancients pronounced it *oo píóι·ι*.

At ci ben níg ðreṭan glac ocur lam in oḡláig, ocur bui 'ḡ a  
 peitem co pado, ar ba maṭnugao moṛ le in painne óṛṑa at con-  
 nairic pá méor in miled, ar ni éainic for talmain painne a mac-  
 ramla, na cloṑ ba peṛp oldar in cloṑ do pala ann. Ocur po  
 iarpaṑ in nigan pcela in painne do'n laech anaiṑno. Atbeṛṑ  
 rum pṛṛ in nigan, ir aḡum aṑair pṛṛ do pala in painne .i. aḡ mac  
 Obéio aḡ níg \* \* \* \* . Conao ann arpeṛṑ ṛi.

Canar tánḡair a laich loir,  
 ce éuc duit in painne oir,  
 no ca tíṛ ar a tarḡa?  
 mo chin each pa comarṑa.

'ḡom aṑair pṛṛ do bi ṛin,  
 aḡ mac Obéio inḡantair;  
 ir amlaid pṛṛṑ painde in ṛṛ,  
 aḡ laeṑ a comlann oenṛṛ.

A deṛim-ṛi nṛṑṑa de,  
 ir deṛb lem 'ṛ ir airiṑe,  
 pceirṑ mo cṛaide co bṛáṑṑ m-bán,  
 aḡuo ṑechṛain a macan. Can.

Ocur po fáḡair in painne aḡum-ṛa in tan at baṑ pṛṛ. Ot  
 cuala umoṛpo in nigan ṛin, po buail a baṛa, ocur po éuairic a h-uṑṑ,  
 ocur po pṛṛṑ a h-aḡaid, ocur do pad a callao nignaide pṛṛ in  
 teimṑ i pṛaṑnairi éairch, ocur do pad a fáid ḡuil eṛṑi iar ṛin. Cio  
 ṛin a nigan? ol cách. Nín. ol ṛi, mac po n-ucur do'n níg, ocur do  
 deṑaid uaim atá pṛíṑ m-bliadain ann anora, do poḡlaim ḡairced  
 pṛaṑnón in domain, ocur ir airi po bui in painne ṛil im laim in  
 ócláig ucud. Dáig do biṛṛa airṑe pṛṛ, ar ir ocum pṛṛ po buí i  
 toṛaṑ, co nṛṑ in mac lair h-é in tan po imṑiḡ uaim.

Ocur

<sup>f</sup> *Obeid*.—This is evidently a fictitious  
 character, and introduced as such by the  
 writer.

<sup>g</sup> *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<sup>f</sup>, 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<sup>g</sup>" 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<sup>h</sup> 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.

It is not unlike the Irish *caille*, a cowl, (*cucullus*), or the English *cawl*.

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<sup>h</sup> *Brought forth.*—Mac po n-ucur oo'n  
pīg would be written in the modern Irish  
mac oo puḡar oo'n pīg.

L

Ocup po gab for lam-cómaruit moir ar a aitéle rin, cuma dērb leo co n-eibelad, mine pagbad fupitacēt po cedoiri. Teit rium iarpum i compocur do'n nigan, ocup atberit ppa, dia n-deinneta rin forim-ra, a nigan, ol pe, po inderaino pcela do mic duit. Ro gell ri co n-a luga, co n-dingnead. Mipri do mac, ol pe, a nigan, ocup ip me deacaid uait. do foglaim gairced timcell in beata. Ni po cpeid ri rin, gu pa déch a plinnen deap. Cid rin, a nigan, ol pe. Nīn, ol ri, in tan po imēig mo mac uaim, do paduy gráinne óir po barr a plindein deir, do ren uaire ocup do comarēta fair. Māpa ēupa mo mac, po gebrā rin indat. Fécaid iarpum, ocup puair an comarēda amail po pad, ocup po buail a bara do riuir, tri a mac eolchaire do écēt ocup arperit, ip triuag in gnim po b'ail duib do denam a nīg .i. ar n-óen mac a n-dír do marbad cen cinad dot muinntir, ocup po airneid amail for puair an comarēda pempaidte fair. Ni po cpeid in nīg cup bad h-e a mac no beith and. Cid na cpeide a n-abair in nigan, a nīg bpetan? ol Congal. Atberip-pa ppiat a adbor, ol in nīg. Badupa pechtur ocup dail moir imum ip in dun pa iap n-imēcēt mo mic uaim, conuy paca buidin moir ēugam: ced laec a lin; oen óglach pempu ocup polt puad fair; ip é ba toirec doib. Iarraigter pcela dib, arperit in t-oglaic puad ucud gur ba mac dam-ra h-e, ocup gur ba ēugam éainic. Iarpacēt cāch dim-ra in ba pír rin, ocup ni tarður nach ppegra forrio, acēt po faemuy a beir 'na mac dam, ar na tírta pium flaitiuy o anraduib bpetan. Ocup iarraigim a ainm de.

Atberit

<sup>i</sup> *I will tell thee.*—Ro mderaino would be written in the modern Irish do inneórann. It is the subjunctive form of the verb innriim, I tell, or relate.

<sup>j</sup> *As an amulet.*—Sean uaire, 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.

<sup>k</sup> *If thou be.*—Māpa 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 thee<sup>i</sup> 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<sup>j</sup> and a mark upon him. If thou be<sup>k</sup> 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 *mú'r*, which is compounded of *má*, *if*, and the assertive verb *ir*, and signifies literally, *si esses* or *si esset*.

Ατβερετ ρυμ ζυρ βα Conán α αιnm; uair βα Conan αιnm in ced mic bui ocum-ja, ocur po παιδιυρα ρυρ, cuairt δρεταν do εταβαιρε, ocur τεετ α ciñd bliatna dom' ραιζιd. Iar nabarach duin dñ in ip in dail cedna, at ciam buidñ moir ele cugainn; ced laeé α lin ρein, oγλαé ρempu, ocur polt ρiñd ραιρ. Iarραιγιτ in ρip ρcela de, atβερετ ρυμ in cedna, ζυρ βα mac dam-ρα h-e, ocur βα Conan α αιnm. Ocur αρρερετ ρυρ, cuairt δρεταν do cur, map in cedna. Ip in επερ λαα umopno at ciam buidñ n-dímoir aile éugainñ, móo oldap caé buiden oile; τρι ced laeé α lin. Oγλαé cpyéach ρempu, ailli do laeéaib in domain; polt donñd ραιρ. Tic cugainñd iar ρin, ocur αρρερετ cumad mac dam-ρα, ocur cumad Conan α cōmānm. Αρρερετ ρα in cedna ρυρ; ocur ip aipe ρin, α Congail, ol in ριγ, nac cpeidom-ρι cumad h-e in laeé ucud mo mac, ap in τριυρ ρin do ριάd γó im αγαιd. Ip ead ip cōir ann, ol Congal, δια τιρατ in τριαρ ρin do'n dun, compac doib ocur do'n laeé ucut ap γalaib oen-ρip, ocur cipe doib τί αρρ, α beie 'n-α mac αγυτ-ρα. Ip cead lim, ol in ριγ.

Αναιτ and in adaiγ ρin, ocur επιγip Conan Rod co moch iar na báρach, ap ip e βα mac dilep do'n ριγ, ocur τερε do deépin in τ-ρποτα, boi i compocur do'n dun, ocur bui αγ ραιρerin ροι nellaiib aeoir, ocur αρρερετ at cim nél pola op ciñd Conain Ruaiñ, ocur nel pola op ciñd Conain ρiñd, ocur nup ρil op ciñd Conain Duinñ; ocur α dee nime, ol ρe, cped beipuyr Conan Donn αρρ cen τυιτιμ lim-ja? ap ip lim éuιτε in di Chonan aile. Conad ann αρρερετ:

Ατ ciu τριαρ mileñ ja mac,  
co n-eipied n-álainñ n-ingnad,

ρil

<sup>1</sup> *The men.*—In ρip, now always written na ρip. 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.

<sup>m</sup> *Greater than.*—Moo oloap, 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<sup>1</sup> 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<sup>m</sup>; 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 Conan 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 Conan 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,

There

written, in the modern Irish, *mo mÁ*. 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.

píl uairtib, ppi h-uair ferrgi,  
 nel na pola por-dergi.  
 Nel pola or cind Conain Ruaid,  
 ip do dén a dombuaid;  
 in cedna or cind Conain Fínd  
 in eppind alaind imppind.  
 Nip gab claidem, nip gab pciat,  
 nip gab eipped tpaeta tpiat,  
 nip gab gairced ip gnom glann,  
 laec ná ppeigepaind comlonn.  
 Ní uil or cind Conain Duind  
 nel na pola por pegaim,  
 derpbat-pa mo lainn i n-diu,  
 porí na Conanairb at ciu. At ciu.

At ci iar pin buidin moip cuici ip in oipocat, bui tapir in rpuet,  
 ocur at ci oen laech puad moip pempu, ocur aicmip h-é. Ocur  
 arperit ppi, cia lán buo ferrí lat aguo do ní no éallad porir in  
 oipochat pa? Arperit pum, ba h-e a lan oip ocur arpait. Ppi,  
 ol pe, mdat mac-pa do'n piz, acht mac cepdai, no ppi po gni nach  
 aicdi éicm di óp, no di arpaid, ocur po gebapa báp ind. Fepait  
 comlann iarpum, ocur mapbēar Conan Ruad ann. Arperit mac  
 in piz, .i. Conan Rod, ppi muinntip in ppi por mapb, dia n-impied  
 neac uairb dam, in ppi in aichne do padup porir in laech, po ainc-  
 pind pib. Ppi, ol ppat, mē tapd neac por bit aicne bápa ferrí iná  
 in aicne do padair por ár tizerna, ap ba mac cepdai a tuairceit  
 bpetan h-e, ocur tainic tpa borppad n-aicenta, co n-ebairt co  
 m-bad mac d'on piz h-e, o po cualai a beiz cen mac oca.

Tic

<sup>a</sup> *Over the bridge.*—Oipocat is now ge-  
 nerally written Oipóicad, and the word is  
 usually applied to a stone bridge. It is un-  
 questionably 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 redden my blades to-day  
 Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge<sup>a</sup> 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 Duaid Mac Fírbis'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.

Τις ιαριον in δαπα περ διb γυρ in δροχατ, οcυρ πο ιαρραιγ  
 ριυμ δε in cεδνα. Αιρεπετ ρυμ γυρ ba h-e a lan δε buαιb, οcυρ  
 γρωιγib, οcυρ τάντιb. Πίρ, ol pe, νιδατ mac-ρα δο'η ριγ ιτιρ, αέτ  
 mac bριγad, οcυρ פיρ εοcαιδ οcυρ cοναich. Scυcαιδ cυici ιαριυμ  
 οcυρ hen a cεανν δε; οcυρ ιαρραιγир δια μυινητιρ, in ba πίρ in  
 αιcνε. Πίρ ol ιατ.

Ατ cιατ umoppo in τρερ m-buidin cυcαι; oen laeé μορi ι τοραc  
 na buidne ριν, co τρι cέδ laeé ina παρριad. Τειτ Conan ina  
 cοinne φορρ in δροcατ cεδνα, οcυρ ιαρραιγир δε, cia lán ba deach  
 laiρ αιci do ní no cάλλαδ φορρ in δροchaτ cεδνα. Αιρεπετ ρυμ  
 γυρ ba h-e a lan do laeéαιb, οcυρ cυραδαib, φα oen γνιμ, οcυρ  
 oen γαιρceδ φορρ pein. Πίρ ριν, ol Conan, ac mac ριγ-ρα, οcυρ  
 νιδατ mac do ριγ δρεταν. Πίρ, ol peirium, νιδam mac-ρα do ριγ  
 δρεταν, αέτ am mac do ριγ Lochlanδ: οcυρ m'αταρ πο μαρβcα  
 ι pill, la bραταρ do buδein, τρια cαngnaéτ, οcυρ πο ινδαρρυρταρ  
 μυρι ιαρ μαρβαδ m'αταρ. Οcυρ oc cυalai ριγ δρεταν cen mac  
 oca, ταναγ φορ a amυρ δ'ραγbail cυganta ρλοιγ οcυρ ροcραδε  
 lim, do διγαλ m' αταρ. Οcυρ ιρ e ριν ιρ פיρ ann, οcυρ ni cοιμπéc  
 φορτ-ρα ιμον πλαέιυρ naé duταιγ dam. Οο γνιac a n-διρ ρίδ  
 οcυρ cόρυ and ριν, οcυρ τεcαιτ ιρ in dun go h-αιρμ a m-bui ριγ  
 δρεταν οcυρ Congal, οcυρ ιννιρτ a ρcela ann lezh φορ leié. Ba  
 maié la cάch uile in ρcél ριν; οcυρ αρρεπετ διn in ριγ, do beppa  
 tuilleδ deρbεta φορρ in mac ρa. Cια deρbaδ? ap Congal Claen.  
 Nín. ol pe; dún ρil agum-ρα a n-imel δρεταν, .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 Tho-  
 mond, was wont to say that he would ra-  
 ther 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 disposi-  
 tions, 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 wouldst 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<sup>p</sup>: 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 Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called the

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

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

ainm; α τά διη cloé αμπα ιρ ιη dun ριη, ocur ηι γλυαιρεανη πρι  
 βρείγ, ocur ηι πέδανη περ ριηγαίλε α τογλυαραέτ νάχ α τογβαίλ;  
 ocur α τατ δα each oen δατά ocum-ρα ιρ ιη dun cedna, ocur ηι  
 ριτάιτ πα νεαé ρο γηι γοι co βράτη; ocur τιαγρα γυρ ιη dun ριη  
 δια δερβαδ ρορτ-ρα ιη ριρ ατβερι πριμ. Οο γηιτθερ ραμλαίω  
 uile: τόγβαίω Conán ιη cloch, ocur ριτάίω να η-eoéu ροι; υτ διαιτ  
 ιη ριγ:

Cloch α ταιη-Ούν δα λαά,  
 ιρ ριη α comτrom δ'όρ δατά,  
 ηι γλυαιρεηη λε βρείγ cen βρατη,  
 ιρ ηί γλυαιρεηδ ριηγαίλαχ.

Μ' eich-ρι ρειη ιρ ρερριδ α η-γναι,  
 co βραέ ηι γλυαιριτ λε γαι,  
 γλυαιριτ λε ρίριηδε ριηδ,  
 ιρ λυαé άγαρτα α η-έριμ.

Δια ριρ ιη buδ τυ ηο ηαc,  
 α éuηγιδ calma comηαρτ,  
 ραάαδ ι η-διη αμαé γο ηοch,  
 γυρ ιη dun α ρυίλ ηο cloch.

Cloch.

Τιηλαίω Congal ιαρ ριη ρ'λοιγ Saxan ocur α ριγ, .ι. Γαριβ, ηαc  
 Rogairb, ocur ρ'λοιγ να ρ'ριαηγce ocur α ριγ, .ι. Δαριβρε, ηαc  
 Dornmhair, ocur ρ'λοιγ δρεταν πα Conan Rod, ηαc Eachach  
 Aingcyr, ocur ριρυ Alban πα ceίτρε macaib Eachach δυιδε, .ι.  
 Αεδ

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

° *The Fort of the Two Lakes*.—Ούν δα  
 λαά. 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.

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

<sup>q</sup> *Garbh, the son of Rogairb*,—i. e. Rough,  
 the son of Very Rough; he is evidently a  
 fictitious personage.

<sup>r</sup> *Dairbhre, the son of Dornmhair*.—Must

the Fort of the two Lakes°. In this fort is a noble stone<sup>p</sup>, 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<sup>q</sup>, and the forces of France, with their king Dairbhre, the son of Dornmhar<sup>r</sup>, and the forces of Britain under Conan Rod<sup>s</sup>, 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.

<sup>s</sup> *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.

Áed in eppid uaine, ocur Congal meid, ocur Suibne, ocur Domnall bpeac, a rinnrep. Do bept laip uile in lin plóg rin, co taridrae cat do Domnall co peiaib Erienn ime, por Muig Rath, co tarad ár ceim eturriu, ocur co topchair Congal Claen ann. Ár ipe rin tri buada in catha, .i. maidm nua n-Domnall nua pinnne por Congal ina goi, ocur Suibne do dul ppi gealtaét ar a méo do laidib do lepaig, ocur in pep di peiaib Alban do dul dia éir pepin cen luing, cen baipc, ocur laeé aile i leanmain de.

Ro marb dín Cellach, mac Maileaba, Conan Rod, .i. mac níg bpetan por galaid oen-ppir, ocur nio marbétá dín ná nigu ocur ná toirig olcéana tri nept comlaind, ocur tria ppinidí plaéta in níg, .i. Domnaill, mic Áeda, mic Ainmírech; ocur tria nept in cat-miled ampa, .i. Cellac, mac Maileaba, .i. mac briathair Domnaill: ar ní nio marbad laech ná cat-miled do clannaib Neill iy in cath nach digelad Cellach tria nept comlaind ocur imbuaileti. Co ná tepna d' Ulltaib ar aét pe céo laeé namá, nio éladar ar in armuig fa Feppdomun, mac Imomann, .i. laeé ampa d' Ulltaib in ti Feppdomun. Ní tepna dín d' allmapacáib ar aét Dubdiao dppin, do deacáid ppi foluamain ar in cat, ocur ní nio aipuy co h-Alban,

<sup>†</sup> *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'Connor 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'Connor has entirely mistaken the meaning of the passage, as I shall prove in the notes to the Battle of Magh Rath.

<sup>u</sup> *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, prefixed to the Battle of Magh Rath, in No. 60 of the collection of Messrs. Hodges and Smith, Dublin. It is a very wild and ro-

Eochaidh Buidhe, 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”<sup>r</sup> [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<sup>u</sup>; 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<sup>v</sup>, 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<sup>w</sup>, 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.

<sup>v</sup> *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.

<sup>w</sup> *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-Albain, cen luing, cen bairc, ocur laech marb i lenmain dia leath-choir; daig po cuir Congal glay i cengal iuir ceo n-dor dia muinntir, ag cuir in cata, co na teichead neach dib o eeli, amail do clanda Conaill ocur Eogain, tina forcongar Conaill, mic baedain, mic Ninneoda, in nio-miled amra. Como amlaid rin po cuirret in cath.

Conao Pleao Duin na n-geod, ocur tucar cata Muige Rath conice rin iar rin.

<sup>x</sup> *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\* 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.”



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CATH MUIĜHE RATH.

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## CATH MUIGHĒ RATH.



LÁID PE FÍLÍD FUPPUNNUÍD; LÍTER PE CACH COMAR-  
BUR; TEIBEAD PE TUR TINDRCEADAL; FUAFAÍT PE PEAP  
FUPIOGRA. CONAD ÍAT RÍN NA CEITRE COMFOCAL  
CUIBÍDÍ, CUMARÍDÍ, CHIALLTARCTEACHA, PO OIBDAIGEADAR  
UĞDAR 1 N-UP-ÉUR ĠACHA H-ELADNA, OCUR 1 TIMRCEADAL CACHA  
TRAPPA. ACÉT ÉENA ÍR E PAT FOILLRIGÉTÍ NA FOCAL PEICEAMANTA  
FILEAD

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

<sup>a</sup> *A poem.*—This introduction to the battle of Magh Rath is very obscure, and seems rather irrelevant, like the proems to many other ancient productions. The ancient Irish writers were accustomed to

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

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



## THE BATTLE OF MAGH RATH.

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Poem<sup>a</sup> for the animating<sup>b</sup> bard. A letter for every succession. Consideration before commencing. Development<sup>c</sup> 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 Duald Mac Firbis in the sense of lighting, igniting, kindling, as *Ar* *ir é no bíod ag fuppannao canole ar béalaib Aedh, mic Airt Uí Ruairc, an tan no bíod ag fiteóllaíct, “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.*

<sup>c</sup> *Development.*—*Fuapait* pe fear *fu-pogra*: The word *fuapait*, which in Mac Morissy’s copy of this tale (made in 1722),

is modernized *fuapao* and *fuapaoio*, is not given in any Irish Dictionary except Peter Connell’s, in which it is explained “the divulging of a secret;” and *fuapao-eac*, 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.”

pileað þin, d'airneir ocur d'riðnuðað aignuð ocur illþvine na n-oð-briathar n-aðnnar, n-incubað, n-niðvarða þin.

Lið þe þilð þurrunnuð, þo þaiðrimar þomainð, manm þon ocur laið, no þorcuð, no þithlearg, þr þir ocur þr ðliðeað d'écirib ocur d'pileaðað d'airneir in airðib oipeaðtar, ocur 1 locaib línmar, ocur 1 comðalaib coiðcéanna, d'uarait ocur d'iaðnuðuð a þorair ocur a þilðeachta ar na þileðað.

Liðer þe cach comarþur, ðo þaiðreamar þomainð, manð þon ocur in ééð liðear d'a ð-comlanaiðtear comarþur le turcþail ðacha þunreðað, ocur ur-þur cach a h-aibðrech; þa h-eað a h-aðnm-riðe A toðaðe, tre-uillech, trér a tuictear in Trinnoid Tre-Þearran-ach; ocur þr uime þo h-oirðneð 1 n-ur-þur ðacha h-aibðrech, ár in ceð ðuil þo cputhaiðtear Ðia d'a ðuilib, þr o A þo h-aðnmniðeað .1. aingel a ainn; ocur in ceð ðuime þo cputhaiðeað ðno þr o A þo h-aðnmniðeað, .1. Aðað a ainn þeim; ocur ðno þa ur-þur uplabra Aðaimh, mar þoirðlear in t-uðar.

Aðraim, aðraim þu-þa a Ðe,  
ceð ðuð Aðaim, ðlan a ðné;  
að aicþin Eða aille,  
aðn ðo þinne a ceð ðaire.

Tebeað

<sup>a</sup> *Rhapsody*.—Riðlearg: 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.

<sup>e</sup> *Assemblage*.—In airðib oipeaðtar,

modernized in Mac Morissy's copy to 1 n-apoab oipeaðtar, i. e. on heights or hills of assembly. The word oipeaðtar 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<sup>d</sup>, which is meet and lawful for bards and poets to recite on hills of assemblage<sup>e</sup>, and places of meeting, and at general convocations, to exhibit and display<sup>f</sup> 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<sup>g</sup>, 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*.”

<sup>f</sup> *Display*.—Θ’υαραιτ οκυρ ο’ιαθουγαθ, in Mac Morissy’s copy more correctly ο’φυαραιτ αγουρ ο’φιαθουγαθ. In ancient MSS. the initial φ, 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 οἰκνεὸς τοραιγ, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

<sup>g</sup> A.—It would appear from this, that the author did not regard the Beluision alphabet as original or authentic, as it begins with the letter B.

Tebeaḁ pe tur tinnpceadail, po raibreamair romainḁ, inanḁ ion ocup ced pmuainiud cindti caḁa caingni pe tuigbail caḁa tinnpgeḁail, do peir mar do pmuain in piri-Ḑhia for-oriḁa fein na reacht rair nime, ocup na nae naem-ḡraḁa, p  r in n-oibp  g  o romeanail p   laithe.

Fuaraic pe fear fupogria, ḁa raibreamair romainḁ, .i. caḁ pellraimanta  t imair ḁail ocup mar ḁoirteartair Ḑia a foroi a p  r-eolair, ḁairneir ocup ḁ'foillriuḡaḁ do   ach go coit  eann.

Ḑumaḁ iat-fein na ceit  e com-  ocail po h-orḁaig  aḁ in ur-tur caḁa h-eiaḁna, ocup i ced uaraic caḁa caingni, ocup i tinnpceḁal caḁa tpepa. Uair ni ḡnath tpeap ḡan tinnpceḁal, na impearan ḡan uaraic, na oriḡain ḡan upfogria, na uapal-tpep ḡan airiḡiu; ocup ḁin ir oriḡ  a, aigean  a, im  ubaiḁ, ḁ  n ealaḁain iu, ocup ir uiler, uingbala, peir in tpep tuirmech t   n-  ocla   toḡaiḁ rea, laiḁ ḁ' uaraic ocup ḁa uppannuḁ, ḁ' foillriuḡuḁ ocup ḁ' fupogria; oir ḁligiḁ ḁan ḁurḡaḁ, ḁligiḁ f  or foillriuḡaḁ, ḁligiḁ rai r  ei p  onnaḁ, ḁligiḁ tpep tinnpgeḁal. C  o tpea a  t, ar eaḁ ir toḡbail ocup ar tinnpceḁal ḁ  n tpep a  nnur, im  ubaiḁ, uḡ  ar  a, ollam-anna r  a, imairbaiḁ einiḡ ocup enḡna  a ocup oirbear  a na h-  reenn ḁ'impraḁ, ocup ḁ'imlu  a, ocup ḁ'a   olaḁ o rin amach bo ḁeap  a.

Oir

<sup>h</sup> *Consideration before commencing.*—Tebeaḁ pe tur tinnpcead  il. The word tebeaḁ, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word pmuainiud, to think or conceive.

<sup>i</sup> *Setting forth.*—C  o-uaraic, more correctly written c  o-fuaraic   in Mac Morris's copy.—See Note f, *supra*.

<sup>j</sup> *Exordium.*—Uair ni ḡn  t tpeap ḡan tinnpce  al, “for it is not usual to have a

battle without a project.” The word tinnpce  al 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.

<sup>k</sup> *Prophesied.*—  airp  ge  a   to  bala

“Consideration before commencing<sup>h</sup>,” 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 forth<sup>i</sup> 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<sup>j</sup>, 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<sup>k</sup> elevator

Τεμπαῖς: ταμππερεῖας, 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 MacCumhaill was believed to have foretold the birth and great sanctity of Columbkil,

Οἱ βα h-e ρειν ταιρριγερετάς τοεβαλα Τεμρας, οcur ιλθανας ιλcleapας Υἱομιγ, οcur βλαιτ-βιλε βορρηφαδας δρεαζ, cenn copnaṁa οcur cabapṛa ιnni ιατ-γλοιμε Ερεnn, αρ uaiḷ οcur αρ αγρα, οcur αρ etualanḡ eṣṛann, οcur αιρηι οcur allmupaς. Δα h-e α cō-maṁm-ρiunι οcur α cōmḡlonnaς annpo, οἱ διλιγiς ρεανcαις ρεν eolur οcur ρoiḡeneol na n-οἱρεας οcur na n-αιρδ-μιγ δ'αιρηειρ, οcur δ'ρiαḡnuḡaς, do δεapḡaς, οcur do δειmṁnuḡaς, le ρinnpapaiḃ ρuaiṣeanṫa, ρaepi-ḡlanḡa; οἱ αṫa δa aςḡap o na h-οἱρcερ duinn ρaep ḡlonnṫi ρoiḡeneoil na n-οἱρεας οcur na n-αιρδ-μιγ δ'αιρηειρ ιm an ιndur ριn, .i. do cōmpaḡ ceṫur, οcur do cōmḡluṣṫuḡaς α ḡ-caṛḡdeapa ρe ρeiṁṁear na ρiḡpaiḡe pempa, οcur do cūmṁnuḡaς α ḡ-caṛiḡpa δ'a ḡ-clann-ḡuiḡḡib ceneoil, ρe h-αιρηειρ α n-up-ρcel dia n-eip.

Δα

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.

<sup>1</sup> *Two reasons.*—Οἱ αṫa δa aςḡap.—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.

<sup>2</sup> *Friendship.*—Do cūmṁnuḡaς α ḡ-ca-ρaḡpa, 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 cūmṁnuḡaς α n-οἱρḡeapṫa, 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 Tircconnell 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 reasons<sup>1</sup> 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<sup>m</sup>, 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 Eachmarcach 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:

IRISH ARCH. SOC. 6.

“ 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.”

O

Ḑa cpaeb coibneapa ap cuibde do ceaptnuḡaḑ, no ap oipceapa d'papaite, ná paep ḡemealaḑ poiceneoil an laic-mileaḑ d'ap lab-pamaḡi tynḡbaíl ocup tinnpceṑal ap d-ṑeapa maḑ ḡo d-ṑapaṑa, .i. an pīpen uaṑ'al, oipḡniḡe, a poṑaiṑi na pineamīna, ocup a lubḡopṑ na laeḑpaide, ocup a ppeṑ-ḡéḡ ḡaḑa plaiṑupa, ima n-oipḡneap oipeaḑap Epenn ocup Alban in aen inaḑ, .i. Domnall, mac Aeda, mic Ainmipeḑ, mic Sedna, mic Pēḡupaḑ Cennṑoḑa, mic Conaill Ḥulban, mic Neill Nai-ḡiallaiḡ, im naḑ aipmīḑ uḡḑaiṑi aḑṑ aipḡ no aipḑ-piḡa ḡo h-Aḑam n-oipḑepc, n-il-clannaḑ, o n-ainmniḡṑep ḡaḑ aen. Ap e an ṑ-Aḑam ṑim cennḑaḑṑ cīḡḑṑe, coitceann, coṑḑluṑaḑ caḑa cpaibe coibneapa, ocup ḡnaṑ-bile ḡapḑa, ḡeḡ-lebuṑi, ḡablanaiḡṑi ḡaḑa ḡenealaiḡ, ocup pṑim-iopḑaḑ poipḑṑiṑ, pṑiḑ-ḑileap, poṑaiḡṑi ḡacha poḡalta pīe, ocup ṑamān ṑoḡaiḑe, ṑaeb-pemaḑ, ṑuimḡṑi, pa ṑaḑpaḑ, ocup pa ṑimṑaiḡḑi cpaeb-pḡḡla coitceanna caibniupa ṑuaṑ, ocup ṑeallach, ocup ṑieḑ-aicmeḑ in ṑalman, ḑo-neoch ṑo ḡeim ocup ḡeimṑep, o ceṑ-ḑpuṑuḡaḑ na cṑuinne ocup ḑenna na n-ḑul, ocup noi n-ḡpaḑ nīme, anuaṑ ḡup in laithe lan-opḑpaic luan-aṑṑoṑanach, i pēḡṑap pṑimne bṑuinnti, bṑeṑeamāḑa, bṑeṑ-puaṑlaicṑeacḑ bṑaṑa ap poḑain.

Aḑṑ aṑa mī cena, ṑi e in ṑ-apḑ-ṑlaith h-Ua Ainmipeḑ cliṑap ḑana cpaeb coibneap-a ṑo paḑṑiṑmaḡi ṑomaṑḑ, ṑṑa ḡapṑ, ocup ḡnim, ocup ḡaipceḑ, ṑṑa blaḑ, ocup baḑ, ocup beḑḑaḑṑ, ṑṑa clṑṑ, ocup

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 concentrated, that is, Domhnall<sup>a</sup>, 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, Loingsech, 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.

<sup>a</sup> *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirib, ocur compiac, ipa h-ağ, ocur ec̃t, ocur airib-ğniomirab, inoirter ann po bo dearta, ic teararğain a tuac̃, ic dirğab̃ a dućc̃ura, ic inuēğail Epenn ar poğail ocur ar ec̃trann, ar cōğab̃ eaćtrann ocur ainefine, ocur allmurach. Oir ip e airimib uğdair in adaiğ po h-urmarēb̃ ar Domnall do dirğub̃ ocur do oiribneb̃ i n-oiriechur Epenn, ar i rin adaiğ po h-aentaiğib̃ na h-oiriećta, ocur po taćtaiğib̃ na tuac̃ha, ocur cinnit no coiccepićha, po ceann-raiğit na cethepna, po dicuirp̃ea na dibearğaiğ, po baiğit na biđbanair, po h-aćc̃uirib̃ na h-ainpeara, po ceirib̃ na claen-bpeaćta; conab̃ í rin adaiğ aćc̃ur caća h-uile, ocur morp̃ea caća maićiura. Aćt c̃ena, po failtm̃ğ oña in t-aep, ocur po iep̃naiğertair na iep̃anna, ġur̃ oailpet na duile poćp̃aiğec̃t ip na rianab̃, ġur̃ taiđ-leab̃, ocur ġur̃ tearalađ iolllre ġp̃eine, do ġopab̃ ocur do ġlarab̃ ġaća ġrian p̃orit; conab̃ de rin po briğrat na briiğe bopirpađa aubiriyğ, po p̃oirbpeatar na h-eaća ocur na h-apbana, mar ba laćt-ğenur tuim̃ğc̃i p̃ormna caća p̃uinn; po c̃ormaiğetair na toirp̃e co nać p̃uilñitir p̃ormnađa p̃oğablañna p̃iođb̃aiđ poćaib̃, ie meo caća mor-mepa ġur̃ ub do b̃áir̃ a boipe no im̃aineab̃ cach aeğaire p̃eir caća p̃iđb̃aiđi, ie mallaćt caća muic̃p̃eoir; po meab̃ blićt cacha bo-c̃eaćira, ie p̃oplethm̃ po p̃ar p̃ormna p̃er-tlaćtmar̃a, blaćmaiğe

° *The sky then became cheering.*—Ro p̃ailtm̃ğ oña in t-aep.—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:

“Ağ lenm̃uin p̃iğ o’ñ p̃ec̃t c̃air  
Ticc ap̃ir, p̃iğōa an eoail,

Sğeic̃ ġać lan-top̃aiđ ie a linn  
'Sğac̃ leic̃ o’f̃an-c̃olaiğ P̃heiolim.

Ić i o-talm̃uin, top̃c̃uir c̃uan,  
Eip̃e a p̃poćaib̃, rin neñ-ğuar,  
Aiğe a ta ac̃ar taip̃e p̃eđ;  
Ce’r b̃-plaic̃-ne tpa ġo o-tuillter.

Ćinpađ p̃oğ, mađ p̃eip̃p̃e leip̃,  
Sp̃eća lućaĩmar̃a lom̃geip̃,  
Tpaćt inb̃eip̃e an m̃apa m̃in;  
Rağa ip inb̃ep̃e o’ ap̃o-piğ.”

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<sup>o</sup> 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 glebæ, proventus portuum,  
Pisces in fluminibus, tempestates serenæ,  
Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mereantur.

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.

blaṣmaige caḁa bpuige ; no bpuḁṣṣaṣa eapṣa, ocuṣ aiḁne, ocuṣ mḁeṣa na h-Ḃṣenn muṣ-bpuḁṣa meapṣa, maiḁṣeapḁa, miṣḁleḁnaḁa, caḁa moiṣ eipḁ, co naḁ ṣuilleaḁ ocuṣ naḁ ṣaḁmaiḁḁeapḁ ἰ n-ḁṣṣaṣa aiḁeiṣ na aḁann, ἰ loḁaḁ no ἰ linnṣiḁ, no ἰ loḁ-ṣiṣṣaṣaiḁ lán-ḁoimniḁ, co m-biḁiṣ na ḁ-ṣaiṣeannḁaḁ ṣaiṣṣaiḁḁe, ṣaeb-ṣioṣma, ap ḁapḁaḁaḁ ḁlan-ṣoiḁliṣ, ocuṣ ap ṣaiṣṣiḁ ṣaen-ṣṣaḁṣ, ocuṣ ap boṣḁaḁ bpuapḁ-ṣoiḁliṣ blaḁh-inḁeṣ. Ocuṣ ḁo bai ḁ'ṣeaḁuṣ aiṣṣiṣe an apḁ-ṣṣaṣa h-ui Ainnṣiṣeḁh, ḁo ṣuaḁṣaḁaiṣ ṣoḁnaḁaiḁḁ na ṣeapann ḁan ṣeiḁm, ḁan obaiṣ, ḁan apṣṣaḁ, ḁan ṣṣealanḁ, ḁan ṣaḁap, ḁan ṣṣeapṣiṣeṣṣ ḁo ṣṣiall, no ḁo ṣṣṣṣeḁal, man baḁ ṣoiṣṣeṣean a n-aiṣeapḁ ocuṣ a n-aiṣḁṣiḁḁ 'ḁá ṣoiḁḁḁṣṣaḁ oṣṣo, ṣe ṣṣeṣṣaḁ a ṣṣeḁ, ocuṣ a ṣṣiṣeḁ ṣṣaṣa, ṣṣi ṣṣiṣṣne a ḁ-ṣṣaiṣeapṣa.

Uchan ! no b' uṣuṣa ḁ'á h-aiṣṣiḁ ocuṣ ḁ'á h-anaiṣṣiḁ Ḃṣe ḁ'im-luaḁ ocuṣ ḁ'aiṣṣiḁ ἰṣ m aiṣṣiṣi ṣṣm, ṣe ṣṣaḁḁṣaḁṣ a ṣeṣṣ, ṣe ṣṣiṣṣṣaḁṣ a ṣṣuaḁ, ocuṣ ṣe ṣṣṣṣaṣaḁṣ a ṣṣiḁ, ṣe h-oiṣṣiḁeṣṣ a h-oiṣṣiḁḁ, ṣe ḁṣeiṣ-ṣeiṣṣ a ḁṣeiṣeann, ṣe ṣoḁoiṣṣiṣe a ṣoiṣṣeṣṣ, ṣe h-ilḁanaṣiḁḁ a h-ollann, ṣe ṣeṣeannṣaḁṣ a ṣṣeapḁ, ṣe h-il-ḁṣeṣ a h-oiṣṣiḁeapḁ, ṣe loṣ-bṣiḁḁaiṣe a leaḁḁ, ṣe coimḁiṣṣiḁḁ a ṣeṣḁaḁ, ṣe ḁṣeṣ-ṣaiḁaiḁḁ a ḁobann, ṣe ṣeol-ḁṣṣṣaiḁḁ a ṣaer, ṣe boḁ-mallḁaḁṣ a banḁaiṣe, ṣe ṣṣeiṣi ocuṣ ṣe ṣaiṣṣiḁḁ a ṣṣiṣaḁ, ṣe ṣeile ocuṣ ṣe ṣaiṣṣiḁḁ a ṣṣiṣ-bṣiḁḁḁ ; uaiṣ ṣobṣaṣ boḁa, biapḁmaṣa, bo-ḁeapḁaḁ a bṣiḁḁḁḁ ; ṣobṣaṣ ṣiṣaḁ, ṣaiṣṣiḁḁḁ a ṣoiṣḁḁeann, ṣoiṣ-ṣṣaiṣṣe

<sup>P</sup>*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 lege-  
bant;

Cornaque, et in duris hærentia mora ru-  
betis,

Et quæ deciderat patula Jovis arbore glan-  
des.

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<sup>p</sup> 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<sup>q</sup>, 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."

<sup>q</sup> *Splendour of her chieftains.*—Oippiḡ, 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*.

plaicte ar cinn cliar ocur coinneam, ghear ocur glan ocur ghuam  
 aitheo; gur ab eaó airmid ugdair, co n-meoáó ein-bean Epe 'na  
 h-aenar, gan eglá ruachao, na popecin fuirpe, gen go m-beit  
 riaó aóa poróimeo, men ba eagla égha, no ióimraio, o tha Or-  
 gleann iat-ai-centa Umhall, i n-iaréar cóigeao Connaét, co Car-  
 pait n-oirdeiric n-ionócomarétaió n-Éogain iar n-aipteair, ocur o  
 Inir poó-glóin poitéreamaió, feruaine Fáil, fir-deirceptaió banba  
 boró-glóine, gur an m-buinde m-borb-éiuó, m-brænfaoach, m-bræc-  
 linn-teach m-buaó, inuno fon ocur gur in iriob rpué-glain,  
 rneétaió, fir-gairéctaió, ruaiónió, reai-danaio, pluag-bradanaio,  
 roinemaio, reio-dileanaó, dano ainm airdraic, aicenta, ÉASS aró-  
 mor iat-h-glain, imrearnach, tuiteach, tairim-éren tindearnach,  
 meiríó, maiórech, mur-biairteach, uródraic, airtrech, iarc-riemur,  
 rreb-dian, rpuh-borb, raeb-óirpé, rióó, raétmar, fon-turcairtech  
 RUADH; ocur tairir reio bo éuaio, mara Teinne bic in óroguó,  
 no

<sup>a</sup> *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 Thopaió go Cloóna éair,  
 Ir ráil oir aicí re a h-air,  
 A b-plaé óhriam taoib-óil nar éim,  
 Do éiméill aen bean Éirinn.”

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—“Adeo accuratâ regni administratione ac severâ disciplinâ Brianus 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.”

<sup>r</sup> *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 Murreisk, in the west of the county of Mayo.

<sup>s</sup> *Carraic Eoghain*.—Situation not known to the Editor.

<sup>t</sup> *Inis Fáil*.—Inch, in the barony of Shelmaliere, in the county of Wexford, was anciently called by this name.

<sup>u</sup> *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<sup>q</sup> 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<sup>r</sup>, in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraic Eoghain,<sup>s</sup> in the east [*of Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail<sup>t</sup>, 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, bel-  
lowing, 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<sup>u</sup>, 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 cujus prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

no da Mað uill Inninnriðge, co tracht porraib tapm-éruaíde  
taerc-dibraicéca Toraige ap tuaircept.

Sup ob do éarمولتاib tigeppaib ocup d'indómaréa aimpípe  
gan élned, ocup oipeácaib gan aimpinne, in apd-plaéa h-uí Ainmí-  
pech anuap comge íem.

Ní b'ingnad aimpeap i n-indapein ag h-ua Ainmípech, ór do  
h-upmaíped rén paerigda, romeanail, do'n apd-plaíth ocup d'  
Éinn i compac pe céile: uair ír e and ro uair ocup aimpeap,  
ocup aip earcaí, ocup paep-laithí peáctmaine, in ro h-oipðned in  
t-apd-plaíth, h-ua Ainmípech, i n-oipeáur na h-Éreann, .i. i tinn-  
rgeadal in treap cadairí comlaine do'n oð-laithí aigeanta, i  
porbta in daína h-uair déag deapirgnaithí in cáem-laithí cedna,  
ocup i meádon mír Maí, ocup ba Dia Domnaig daíraí ap ai  
laíthe pectmaine, ocup in oll-cuiged deag-aíe eirgi ap íin.

Oip

ingurgitat."—*Trias Thau.* p. 404. Ac-  
cording 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.

<sup>v</sup> *Teinne Bic in Brogha*, was in the pre-  
sent county of Donegal, but the name is  
now forgotten.

<sup>w</sup> *Madh Innirighe*.—This name is also  
forgotten.

<sup>x</sup> *Water-shooting*.—Porraib taerc-oib-  
paicécha Toraige, 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 chrono-  
logy 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 *Torack*, i. e. *towery*, 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<sup>v</sup>, or by the great plain of Madh Innirighe<sup>w</sup>, to the loud-roaring, water-shooting<sup>x</sup> cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Ainmire, 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 Ainmire, 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 Ainmire, 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<sup>y</sup>.

#### Time

the east side of the island itself, called Tormor, 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 *ταερε-ουβραιζεχα*, 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.

<sup>y</sup> *Age of the moon*.—*Θεαῖ-αἰρ εἰηγι*.—

The word *θεαῖ* is here evidently an adjective qualifying the noun *αἰρ*, *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,

Οἱ ἱρ ἀμλαιο πο ποθαίτεπ ἰν αἰμρεαῖ ο ἀδαν co ἡαμρεῖ:  
 .ι. ο ἀδαν ἰν ορτιντ, α ἡ-ορτιντ ἰ m-βραῖα, α βραῖα ἰ παρρ, α  
 παρρ ἰ μινυιτ, α μινυιτ ἰ ποηγε, α ποηγε ἰν υαιρ, α ἡ-υαιρ ἰ καδαρ,  
 α καδαρ ἰ λλαῖτ, α λαῖτ ἰ ρεῖτμαιν, α ρεῖτμαιν ἰ μίρ, α μίρ ἰ  
 τρειμρ, α τρειμρ ἰ m-βλιαῖαιν, α βλιαῖαιν ἰ ραεγυλ, α ραεγυλ ἰ  
 n-αιρ.

Ἰρ ἀμλαιο κυρῖτερ cach ana céli ὁ'πογλαῖαιβ na ἡ-αἰμριπε, .ι.  
 ρε ἡ-αδαιμ lxx. αρ τρι ceadaib ἰν ορτιντ, ορτιντ co leiṛ ἰ m-βράῖα,  
 βραῖα ocur ὀά τριαν βραῖα ἰ παρρ, παρρ go leith ἰ μινύιτ, ὀα  
 μινυιτ go leiṛ ἰ ponc, ceṛṛi puinc ἰ n-υαιρ, υι. huaipe ἰ καδαρ,  
 ceṛṛi καδαιρ ἰ λλαῖτ, υι. λαῖτ ἰ ρεαῖτμαιν, τριῖα λάιτ, no λάιτ αρ  
 τριῖαῖν, ἰν cach mí, aṛt ginnóṛa oct-ṛicṛech Feabpa nama.

Conad e ṛin etepceapṛ na ἡ-αἰμριπε. Cio paḁa paṛceill caḁa  
 pellpuim, ocur ἰνριγṽ γαῖα ἡ-υγḁαιρ, ic poillpuuguo γαῖα ṛip, ocur  
 ic plonnuḁ γαῖα ṛenḁaiρ, ἱρ eaḁ ἰνδραῖγḁαρ γυρ ἰν ἰναḁ cinnṛi,  
 coṛṛceann, cpyṛ-ṛoclaḁ céaḁna. Ἰρ e ἰν τ-αρḁ-ṛlaith ο ἡ-Αἰνμι-  
 ρech, ὀιν, ἱρ ἰναḁ ocur ἱρ ἰνneoṛn ṛḁṛaiγḁṛi onpa α τεγλαγ ρειν  
 ἰνριγε γach eolaiρ, ocur báipe bpeaṛ-ṛoluiρ γαῖα βριῖṛṛe γαρ  
 ṛaγram ocur γαρ ṛḁṛaiγṛem ṛnaṛ-ṛeim ṛuiḁiγḁṛi γαῖα ṛenḁaiρ ὀαρ  
 τυρḁbamap maḁ γυρ τṛaiṛta.

Αῖτ cena, ṛo boí Eṛi γan ἰμṛṛim aigi-ṛein, ocur Tḁmaiρ γan  
 to-ṛiáḁ, ocur Taillte γan τυρbṛoḁ, ocur Uṛneḁ γan éllneo, ocur  
 αρḁ-ḁuiγṽ

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.

<sup>2</sup> *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.

<sup>a</sup> *Without sadness.*—Tḁmaiρ γan to-  
 cṛaḁ. 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.

<sup>b</sup> *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<sup>z</sup>. 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<sup>a</sup>, Tara was without affliction, Taillte<sup>b</sup> without misfortune, Uisnech<sup>c</sup> without corruption, and the

tive *taillten*); 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 Tailltenn.

<sup>c</sup> *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

arð-ðuiḡið Epeann ḡan epurpan, o'n aithi ra h-aðcupeað Eriu ap h-ua Aimmipeç, ḡur in aithi po impepnaigeptur Congal Claen, mac Scannlain Sciath-leátain, a dalt a ppi Domnall dóit-lebair Daire, imb deitbeir na dá n-uḡ n-upioidech n-ampatmar n-aithill, .i. uḡ cipcí ceipi, clum-puaði, contpaéta, ocup coimpeipt ḡeoið ḡlan-porḡaioḡ, tpep ap' aithilleð Epi; óp ḡé do baðup aibai ðuipi eli ic Congal 'man comepti pin, .i. im dobað a deipci, ocup im epic-eapbaio a ðuiḡið, ip é imēnūð in uige pin ba deapa do-pum Epi d'páḡbáil, ḡur tinoil ocup ḡur tocaptail óḡ-pioḡpauð Alban, ocup baet-buioim hpetan, ocup pluag-neapt Saxon, ocup porḡla Franḡe ocup Pind-ḡall, ḡo h-Epinn, d'á h-aithilleð, d'aithe a epanopa, ocup do diḡail a deipci, ocup a dimiaða ap Domnall; ḡur ob 'man aithup pin po inhpaiḡpeð a ðeli co epunn-Maḡ Comair ppi paiteri Maḡ puaið-lindtec Rath; ḡu pabaðap pē pæp-laiti na peçt-maimi iḡ imḡuin, ocup iḡ imbuaiað ann, ḡur po comtpiomaiḡtea a cneaða; op ba h-inneapta a n-eapbaða ḡur in Maipit mipciḡ, malláçtaiḡ, mi-ðánaiḡ, inap mapbað Congal Claen, mac Scannlain Sciathleátain.

Imthupa in arð-þlaða h-ui Aimmipech, aiaḡ Maipit pma maioim cað Mhuḡi puaið-linnḡige Rath, cið cia po ðoðail co paðail, ocup co puap-tpom, pe cliaðaið epitpe, cuiboi, comptaiteða ciuil, ocup pe pēipib íple, attpuaḡa, aiaḡeana oippiðeð, ní p b'e in  
τ-αρð-þlað

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 Kiltare, where the ancient remains on Usnagh Hill are shown.

<sup>d</sup> *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<sup>d</sup>, 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 Fingall<sup>e</sup>, 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

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

<sup>e</sup> *Fingall*.—O'Flaherty thinks that by

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

τ-αρδ-πλαῖτ h-ua h-Αἰνμipeç po çòðail, με ceipt in çàta, ocur pe himḡmḡm na h-ιργαile; uair ba h-αιριτε leṛ in αιρδ-ριγ a bṛun-ðalta baiðe do bṛion-τσιγ-βάδύγ báir ap na bárach. Conað aipe rin po epig co h-aḗlam a moch-ðeaðoil na maiðne Μαιρι μοιρε maiðm-igē, ic breacað, ocur ic bán-ṛoillpυγαð an air do'n la lán-poluir, comað he céð ní at cιthpeað ḡuir-ταιτηnem na ḡiéne ic ḡlan-ṛoill-ṛυγαð óṛ boṛð-ιmlib in beaṗa, tpe ðeig-ιuir ocur tpe ðeg-cpeidem, ðipeç-pollpυgṗi na διαδάcta τυγṗeri τρια eoluir, ocur τρια eaḡnaiðeçt, a ḡlan-ṛuitḡmb na ḡiéne.

Iṛ ann rin po epig in ḡrian ḡlan-αρδ, ḡrṗr-ταιṗneamaç, op fer-lannaib popṗ-ḡlana pṛim-ṛeði in pṛeṗiri taeb-ḡlain, talmanṗa, ic aṛḡnam pe peol-uçtachanb paiḡmṗiri pṛiar do çompoillpυγαð na ceṗhapiṛði, ιṗiri na ða ciuir apṗa, aimbṗeanaçá, oigṛeṗa, uapṗa, ðar h-opṗaigean na ponṗṗaṗaib poṛçenḡail ðar taeb-ιmlib in beṗa, do ṗṛaeṗað ṗṛen-bṛigi ṗeapaiḡeçta in cpeapa ταιðlig τεινṗṗige, po cumað ocur po cumṗaiged ðar ceapṗ-meaðon na ciuinne, ocur ιṗ amlað atait pein ocur ða ciuir min-ḡlana, meṗ-paiḡṗi, na moṗ-ṗimçell pe poluctyḡað na pṗin ιṗiri im-aiḡbéli na h-uapṗaṗaṗa ocur ṗrom-neimṗigi na τεινṗṗigeçta. Aṗt çeanna, ιṗ ap in poṗ áṗð, aibinð, faiṗṗing, poṗleaṗan, immedonaç, peiṗheṗ ḡrian ap ḡrṗr-peannaib ḡarḡ-loipçṗeçá, ḡeṗṗeçṗea ḡealan, ocur ða ðeg-ṗinð ðeç ðoib-pein, ocur xxx. paṗṗ, no paṗṗ ap xxx. in çaç ṗinð, aṗt cenmoṗa æen ṗinð, ocur aquaiṗ a ainn-pein, ocur oct-pichṗech é, muna biṗex in bliaðain, ocur mað bliaðain biṗex ιṗ nai-ṗiçṗech

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

<sup>g</sup> *Frigid zones*.—Ιοṗ na óá çṗiṗápoa.— 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 cælum, 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<sup>f</sup> is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and up-rising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones<sup>g</sup>, 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 premuntur.  
Quarum quæ media est, non est habitabi-

lis æstu;  
Nix tegit alta duas: totidem inter utramque locavit  
Temperiemque dedit, mista cum frigore flamma."

ნაი-ქიტეჩ; ოცურ ირ é რინდ არ ა რეღაიმი ზრანი in ლაქე რინ რინდ  
 ცაეინ-ქოლაიρ ჩაინგეჩეჩ. უაიρ in ix. ად ლაქი ა რაქტ რამრად დო  
 რუნრად რინ, ოცურ ოქტ ცალ. ლულ დო რაქტი, ოცურ მაირე არ რაერ ლაქი  
 რექტმუინე, ოცურ ცოიგეაბ რიტეტ არ ერცი.

ირ í რინ უაირ ოცურ აიმრეარქო ეირჯიტარ და ცომარქა ცაიბი, ცოიტ-  
 ცენდა, ცრუტაიგტი, ცუმდაცტა, ირ ცუიბი, ოცურ ირ ცორმაილი, ოცურ ირ  
 ცომლაინე რუარადარ უგდარქე h-ინეტამლუგაბ რე ა ცéილე, ოცურ დელბ-  
 ცომარქა დილერ, დინგნატაჩ, დრეჩ-ქოლრიგტი ნა დიადაცტა, ინუნდ რონ  
 ოცურ ჯირ-აიგედ ჯრუაბ-ქოლურ, ჯლან-ეპოოჩტ, ჯრირ-ტაიტნემაბ ჯრენე,  
 იც ერჯი ო n-უილინდ ინგანტაიგ, examaილი, ოირქერ-დერცირე ნა h-ინნია,  
 დ'ორქლუგაბ ინდორაირ ა როირც, ოცურ ა რაბაირც, ოცურ ა რიგ-ქოილრი,  
 დო ლეგუბ ა ლოირი, ოცურ ა ლარრაც, ოცურ ა ლოინრჯი რა ტრეაბაიბ,  
 ოცურ რა ტუატაიბ, ოცურ რა ტლაბტ-ერჩიხაიბ in ტალიან. ოცურ დინ  
 აიგედ აბბალ, ორცაიბა, რორეტან in აიბ-რიგ, h-უი აინმირეც ცო n-ჯირქ,  
 ოცურ ცო n-გლაინე, ოცურ ცო n-ა ჯრუაბ-ქოილრი. ცო n-ა რეიბი ოცურ ცო n-ა  
 რუიქინ, ოცურ ცო n-ა რორცაიბი, ცო n-ა ცრუტა, ოცურ ცო n-ა ცაიმე, ოცურ  
 ცო n-ა ცომლაინე, ცო n-ა რინუაბ, ოცურ ცო n-ა რაიქე, ოცურ ცო n-ა  
 რომაირი. ცო n-ა h-აიბ, ოცურ ცო n-ა h-აილი, ოცურ ცო n-ა h-ორცაი-  
 ბაბტ, ცო n-ა დეიტბერეაბ, ცო n-ა დელრაბ, ოცურ ცო n-ა დეარქენუგაბ  
 დო დრეჩაიბ დიჯრაირი, დატამლა, დელბ-ცომარქაჩა დაენდაცტა in  
 დომაინ, არ n-ერჯი არ in უილინდ იატ-გლაინ, აიგეარქა, იარქარ-ტუაი-  
 რეიტაიგ ნა h-ჟორრა, ო ცომბაილი ოცურ ო ცომაირი ჯნური ჯრუაბ-ქოილრი  
 ჯრენე, დო ცრეიდუიმ ცო ცომლან, ოცურ დო ცომეგაბ ა ცურაილე.

ნირ რურაილ ამ დო'n არბ-ქლაქტ დ'უა აინმირეც, ჯო რო დეარქენაიგე  
 ა დელბ და ცაც დელბ, ოცურ ჯო რო ცინნეაბ ა ცრუტ, ოცურ ა ციალი, ოცურ  
 ა ცატ-ორბერტ, ა ეინეც, ოცურ ა ეანგნუმ, ოცურ ა რორტამლაბტ, ა  
 ჯაიქ,

<sup>h</sup> *Cancer*.—I რინო ჩაინგეჩეჩ.—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<sup>a</sup>, 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 earth<sup>i</sup>; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Ainmire, 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<sup>j</sup>.

It was not to be wondered at in the monarch grandson of Ainmire, 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.

<sup>i</sup> *Of the earth.*—In *calman*.—It is curious that the masculine form of the arti-

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

<sup>j</sup> *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.

ḡaír, ocur a ḡaírceð ocur a ḡnimraða, a muiṛnn, ocur a meirneð, ocur a mór-meanna, a íaé, ocur a mḡdaéð, ocur a puitheandaéð, ðar triath-buioib toḡaio in talman; ári ní íaḡrat ocur mṛ compaiceat fa aen ðuine peme miam, pṛem a foðla finechar mair ðo íaḡrat fá'n aṛð-plaíé h-ua n-Ainmirech, uair ír íaṛ ío na ðual-ḡnimaréa ðuchura mṛ aṛ ðiallurṛar Domnall a cuirib cairḡuira, ocur a cormaileéð éneoil na n-oiréð ocur na n-uapal-aíreéð airmiteṛ ocur ainmṛḡteṛ ime, o Chonn Ceð-éaṛaé, mac Feolimid Reaéṛmaí, mic Tuatéal Teaéṛmaí, mic Fiachaið Finnola, mic Feaíraḡaíḡ Finnfechtṛaíḡ, mic Cṛimṛṛhainn Níanáir anuair co Domnall, mac Aeda, mic Ainmireéð, mic Setna íoinemair, poṛal-ḡnimair, aṛ íin ruar .i. corcur Chuind lair a laṛair caṛa, ocur a cṛoḡaéð i cath-comlann; eínech Aíṛ Aen-ṛí, ocur a aeðḡaéð íe h-ainnṛib; ciall-ḡaír Chormaic hui Cuind, ocur a íoíḡeṛ aṛð-mḡ; cornumairi Cairṛmí Lífearaí, ocur a luáé-urcaí laímaíḡ; íichḡaéð na plaṛa Fiachach, ocur a íaṛmaíṛ ḡ'á aicmedaib; meínech Muíreáḡaíḡ Tíṛḡ, ocur a teṛmolṛa tíḡearṛaí; echṛmaíe Echach Muíḡmedoin, ocur a menmaírað miled; nóí ocur maíḡ-cṛoṛa Neill Naí-ḡiallaíḡ, 'ma poḡlaíṛ ocur 'ma íríémaíḡeṛ neaíṛ-élanṛa Neill teaṛ ocur tuair, taíṛ ocur tíar; cṛaeb-ḡeaíca Conaíll ḡulban i nḡlenn-poṛṛaib a ḡmúí; Cath-beim colḡ-ḡuaíṛpech claíḡm in Chonaíll ceaḡna íin i n-ḡorṛn-ḡlacair ḡoíṛ-leḡra Domnaíll; poṛ po-éar poṛ-opḡa Feaṛḡura, mic Conaíll, a ḡ-comṛuige a éind; íið-maíḡe íe-míð, ííṛḡ-ḡorṛma Seateṛa, mic Feaṛḡura i n-imchumḡaé a aḡeí.

Oḡorṛíe

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

<sup>l</sup> *Fedhlímidh the Lawgiver*, is rendered Fedlimius Legifer by O'Flaherty, in *Ogy-*

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

<sup>m</sup> *Tuathal the Legitimate*, in Irish *Tu-aṛal Techeṛmaí*, 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 Ainmire; 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<sup>k</sup>, the son of Fedhlimidh the Law-giver<sup>l</sup>, son of Tuathal the Legitimate<sup>m</sup>, son of Fiacha Finnola, son of Feradhach the Just<sup>n</sup>, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Ainmire, 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 Muighmhedhoin, 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 Techtmar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

<sup>n</sup> *Feradhach the Just*, is rendered Feradachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.

Ódoirpre éirtecta Ainmire, mic Seathna, a rian-aṡar f6r i roṡail na plaṡa; ḡuṡ, ocuṡ ḡreann, ocuṡ ḡnuir-ṡerḡi Aṡua, mic Ainmirech, a ṡeḡ-athar bodein, i cumṡach ocuṡ i comeaḡar ṡpreice ṡelbnaide Domnall.

Comṡ iat rin na neice ruaiṡinte, punnraṡaṡa, rin ar ṡiall, ocuṡ rin ar ṡelb-cormailḡiurṡar Domnall i reamṡur na miḡnaide meṡe. Aṡṡ ṡena, rin rṡarail ṡno aen ṡuine rár iadṡat ocuṡ rár imṡothaiḡreat na h-erṡaile rin uile, ḡo maṡ ṡenn coṡnaigṡi co-mairle ṡo cach, ocuṡ ḡo maṡ tiḡearina tiṡnaictech ṡuaruṡṡail ṡ'uarlib ocuṡ ṡ'árṡ-maiṡib, cen co beirṡ roṡacht na rrearabṡa rin im aṡṡo-riḡi. Uair ba he rin aen ṡuine ṡar ṡrech-ṡerḡ-ṡelb-aigṡo ṡerpenugṡo ṡeilbi ṡo ṡainib in ṡomain, .i. Domnall, mac Aṡua, mic Ainmirech, mic Seathna, mic Fearḡura Cenn-rata, mic Conaill ḡulban, mic Neill Naí-ḡiallaig, mic Echach Muir-meadoin, mic Muirṡeṡaig ṡiriḡ, mic Ríachach ḡparṡine, mic Cairpre Uipeaṡar, mic Cormaic cupata, mic Airt Aenrṡir, mic Cuinṡ Ceṡ-caṡaig, ra compairṡ clanna caide, cormaille, cormpeṡi, ciallṡa, coirṡenna, craeb-ḡarṡa, cath-airbeairṡacha, Cuinṡ Ceṡ-caṡaig.

Iar rin inṡraigir in ṡ-airṡo-riḡ co Tulṡan na ṡ-tailḡeann, ar lar in longṡuirṡ, baile i m-biṡir airṡ-naím Eṡeann ic ṡurṡbail a ṡraṡh, ocuṡ a canṡain a n-urṡaigṡi; ḡur raíṡṡirṡar ḡair ḡann, mac

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

If these characteristic distinctions of the royal ancestors of king Domlnall 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 Aimmire, the son of Sedna; and he had the voice, hilarity, and rudeness of countenance of Aedh, the son of Aimmire, his own good father, well expressed in his lively face°.

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 Aimmire, 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<sup>p</sup>, 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<sup>q</sup>, 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.

<sup>p</sup> *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.

<sup>q</sup> *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 Feraðaiḡ, d'porcongar por arð-maiṭib Epeann ar co cinnuip  
 a comairli im cath no im comadaib do Chongal. Iy de rein po  
 epiḡdar uairli ocur arð-maiṭi Epeann, ocur iadṛat co h-anbail,  
 orcarða, inḡriḡ, pa dpeich n-ðelh-comarṭaiḡ n-Doḡnnall, ocur  
 ðelbair Doḡnnall na briatṛa beca pa do ðerṭnuḡað na comairli  
 pe cach, ocur d'puarait a h-aðbair ocur a h-anceanta:

Cio do ḡén pe Congal Claen,  
 a puip nime na naem?  
 ní uil dam beit im beṭaid,  
 ic mac Scannlain Sciaṭ-leathain.

Da tréḡear mo riḡi peill  
 do Chongal in ḡairceð ḡéir,  
 canṛaiteri 'ḡum éuaṭaib tréll,  
 naṭ am riḡ puanaid, po éenn.

Da tuḡar cat iy Congal,  
 taet riḡ Cuailḡi na ḡ-comṛam;  
 duṛṛan dal i tiaḡar ann,  
 taet a ḡalta le Doḡnnall.

Por ḡói ḡnaiṭ ṛṛaintear ḡala:  
 ibid bṛain doirbi, duba,  
 ṛóṛid raer-clann ar cach éí,  
 biaid óḡán dana haichí.

Cio do ḡ.

Iy and rin po éinnṛet na cuiḡeðaiḡ a comairli, ocur ní eap-  
 aentaḡ in t-arð-plait h-ua Ainmipech na n-aḡaid-rein; ocur ba  
 h-i comairli po éinnṛet, ḡan beit pa comadaib claena, cennṭroma,  
 coḡarṛnaṭa Chongail, aṭ cat do éinneð ma comair, ocur a  
 éioceṛaṭi do traethað ḡan teṛarḡain, ar laṭair in laithe rin.  
 Iy de rin po epiḡ in t-áirð-riḡ, ocur po upṭoḡaib a oll-ḡuṭ inḡriḡ  
 oṛ airð, do ḡnéraṭ ḡarṛaib ḡruað-ṛoillṛi ḡaideal; ocur iy eð  
 po raideṛtar pu:

Epiḡid,

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 Claen,  
 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 Ainmire 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:

Ερξιδ, ερξιδ, α οξυ, αρ ιν τ-αιυδ-ριξ, co hepcad, ocup co haentaðac, co cobraið, ocup co celliðe, co neaprtimar, neam-pea-ach, pe pperetal na poréoni pea Ulað ocup allmarach; acé čena gura pepcar plaitura, ocup gura h-aθhčur aipečar d'Ull-taib ocup d'allmarčaib a combaiz ocup a comepti pe claeñ-biðgaib Chongail in bar cenn-ri do'in čuri pa; ocup din gura tačar tiúg-ba gan teapapgañ no Chongal cach cač-choma čomégni čuingear; uair ni oliz tarb tnuč-meap, tpoðac a čepargañ, na duine co n-oll-ğníniaib diabail vilguð, muna tairilizčea o tpiom-čraide, uair buð étpumaidi a iapgnó ocup a oipčipecht agum-ja, ocup buð ciúimide a cpiθ-ğallpa cúmað im cpiðe, ġið ġeogaintepi mo čpičip-dalta cpaide Congal. Ocup a lučt in taeib pi čear am ale, bar aipd-riξ Epenn, .i. a apd-članna Oilella Ulum, ocup a ðeğ-članna véola Dáirpíne, ocup a clann-maíne cpiða Conaípe, ocup a čaem-čined

caem-cined

<sup>r</sup> *Olioll Olum*.—A apo clanna Oilella Ulum.—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 Eugenic 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.

*\*Race of Dairfhine.*—Deḡ-ḡlanna Deola Dairfhine. 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.

<sup>t</sup> *Conairè*.—Clann-màicne croda Co-naipe.—These were the descendants of Conairè 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<sup>r</sup>, you good and valiant race of Dairfhine<sup>s</sup>, you brave progeny of Conairè<sup>t</sup>, you fair, protecting offspring of Cathair<sup>u</sup>, 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 Muscraige Mitine, in the present county of Cork; of Muscraige Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraige Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corca-Bhaiscinn, now the baronies of Moyarta and Clonderalaw, in the south-west of the county of Clare, in all which the descendants of this

monarch, Conairè, were then settled. The families then settled in these territories were a few centuries afterwards possessed 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 Conairè, at the Anglo-Norman Invasion of Ireland.

<sup>u</sup> *Protecting offspring of Cathair*.—Caem-  
cine cornamaic Caçaip.—These were the

caem-cined cornamác Caatáir, ocur a mór-Leat maðmeç Moða  
 co còitcenn arçena, cuimnígíð-ri do Congal na goirte-briaçra gera,  
 glám-aítreçá geoin do maðuirtar rið. Thail çon ar oçraç a ail  
 ar laeç-foirmib laigen. Tarrp tuirc d'á taeb, a aítepc pe  
 h-Orpraigib. Druide ar daiuirtiz adrubao ar deç-pluagaib Der-  
 munan. Ocur a luçt in taeib-ri tuaið, ðin, bar aiuð-juç Erienn,  
 ní luça ip cuimnígíti dia bar cupaðaib-ri do Chongal na tuç-  
 ðaramla epoma, tairpemaçá tapcapail tuc ar bar tuatáib:  
 Uçh bó bpuçti do biop a baramail do caç-buionib epoda cneap-  
 poillpi Cpuaçna ocur Connaçt. Pal pino-çuill pe pipu, puçliu  
 pe tuatáib epoma, tairpdeçá, tpebare Teipra, ocur tlaçt Mide.  
 Cio iat m'amair ocur mo ðeopaið-ri fóir, ar plait pípénac Poðla,  
 ni luça ipleagað d'a laeçpauaib mçamail ainmeç, aítepach, ecpaiði  
 Chongail ar a cupaðaib, .i. caep ar geimion, do maðuirtar iuu.  
 Como aipe rin, cluimð ocur cuimníg-ri mo tçecurca tiçernair,  
 ocur

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 Murrough, now Kavanagh, O'Dempsey of Clanmalier, O'Conor Faly, O'Dunn of Dooregan, O'Toole, O'Byrne, &c.

<sup>v</sup> *Leath Mhogha*.—Mop-Leat maðmeç Moða—Leath-Mogha, i. e. Mogha's half, is the name of the southern half of Ireland, so called from Mogha Nuadhat (the father of Olioll Olum mentioned in Note <sup>k</sup>), who was king of it. For a description of the boundary between Leath-Mogha the southern, and Leath Cuinn, the northern half of

Ireland, see Circuit of Muirheartach Mac Neill, *note on line* 128, pp. 44, 45.

<sup>w</sup> *Ossorians*. — Orpraigib. — 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 Maelcobha, had both wives out of this territory.

you great and triumphant inhabitants of Leath Mhogha<sup>v</sup> 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<sup>w</sup>; ‘stares on the oak’<sup>x</sup> he likens unto the noble hosts of Desmond<sup>y</sup>! 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<sup>z</sup> 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’<sup>a</sup> he calls them. Wherefore hear and remember my exhortation of a lord, and my command  
of

<sup>x</sup> *Stares on the oak*.—The stare or starling, called by the Irish *opuib*, is a very timid and unwarlike bird.

<sup>y</sup> *The noble hosts of Desmond*.—*Deimiu-mam, 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.

<sup>z</sup> *Cruachan*.—*Cpuachna*, Gen. of *Cpu-acha*, or *Cpuachan*, the name of the ancient palace of the kings of Connaught. It is now called Rathcroghan, 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 *Roilig 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 Rathcroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as hardier 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.

<sup>a</sup> *Caer ar geimiun*; it has been thought better to leave this phrase untranslated.

ocur m'fhorcongari ariuz ocur aird-ríg oirb-rí; .i. nar ub ríblach, pul-padaicach, íodibrech ríob i culuib in caṡa umaib ar caṡ n-aird, aṡt gur ob croida cenn-tríoma, comremi bari cupaid do ṡornam na caṡ-laitreṡ; gur ob tenna, tríoma, taṡ-greamannaṡa tuimide bari tren-fear pe tennṡaib tríom-ṡálmán, ocur gur ba luata, leimig, ledaireaiḡ lama bari laeṡraide i comnearṡ bari colḡ, ocur bari craitrech, ocur bari cath-rciaṡ; ocur na h-eirgead uuib d'innraigid na h-impeairna aṡt caṡ aen rí a h-éircaid a hinṡ-raigid. Uair ba taeb pe tollairbe do ṡigeairna taeb pe perḡ-lonnaib bari ríu-laeṡ-rí, mun ub comdicra bari cupaid co laṡair da luat-ṡornam: ocur maṡ comdicra cetraṡa bari tren-fear, tabraid in tachar ía co talṡar, tul-borib, tarb-riediḡi, treir-leimrech, mar a tachar 'ḡá tarraigair duib o aimir bari n-uairal-brathar, .i. na retlaine ríḡ-íoilirí, ocur na leigí logmaire, ocur na craitib cellidí, corp-rianta, comṡeta a cripalach deicach, deirḡréidech deirḡ-glanruine na diaṡachta, .i. Colum Cille, mac fellmida ríu-ugṡarta Feolimid, a fine Neill Nai-ḡiallaig; gur ub ar aṡiríu na h-irlabra ríu do orṡaig in t-ugṡar na perba ríleṡ ía, inano rón ocur na breath-rocla briathar:

Tabraid in caṡ co calma,  
 iríu ríḡ ír ríḡ-damna,  
 rírair ar ríuag Ulaṡ án;  
 buṡ cuman leo a n-imarṡaig.

Tabraid in caṡ co calma,  
 iríu ríḡ ír ríḡ-damna;

ḡabar

<sup>b</sup> *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 Trias 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 immoveable 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<sup>b</sup>, 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.

gabar doib co taeṭpat ann,  
 in da Congal im Domnall.  
 Domnall bpeac, mac Eachach áin,  
 ocur Congal, mac Scannlain,  
 Aed ir Congal meic Eachach,  
 ocur Suibne pæp-bpēach.  
 Co tí dīth bpetan co bpatḥ,  
 ocur dīṭ Saxan pæp-ḡnaṭ,  
 co na rīa pæp beṭad pær  
 d'Ulltaib uab na d'allmapchaib.  
 Cpēt pa tancatap o tīḡ,  
 maicne Eachach a h-Albain?  
 ropad lor doib Congal ciap,  
 ap ulc ocur ap anriap.  
 Fégaṭ lib Congal Cuailngi,  
 oḡ na cīpce clúm-puaṭo,  
 cped pīl eturpu etip,  
 ir oḡ in ḡeóṭ ḡel-eitīḡ?  
 Ir bec d'pēoil  
 itip uīḡ cīpce ir uīḡ ḡeoiṭ;  
 maipḡ do mīll Eṙinṭ uile,  
 tpe impeapain aen uīḡe!  
 Tapḡad lán pēṭ n-daḡaṭ n-dron  
 d'uīḡib ḡéṭ in aen maṭ,

ocur

<sup>c</sup> *Congal of Cuailgne*.—Congal Cuailg-  
 ne.—Cuailgne is the name of a very cele-  
 brated 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 pro-  
 vince of Ulster, of *all* which his ancestors  
 had been kings. The ancient Ulster, as  
 we learn from the best authorities, ex-  
 tended 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<sup>c</sup>!  
 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 Oirgial, 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 uḡ oir imaille,  
 ar uachtar caḡa daibḡe.  
 Tapḡara do Congal Claen,  
 in tan po bi aḡ Dun na naem,  
 bennaḡt fear n-Ḣrend uile,  
 ba momor in t-ic aen uige.  
 Tapḡad do each do caḡ ḡraiḡ,  
 ocur bó da caḡ tánaid,  
 uinḡi d'or i cinḡ caḡ lip.  
 o Ḣrobair co Ḣui-buir.  
 Tapḡad dó aball caḡ lip,  
 ocur ḡroigean ḡan eirlip,  
 ocur ḡarḡa,—mor in ḡreim,—  
 in caḡ aen baile a n-Ḣrind.  
 Tapḡad miḡi n-Ḣrenn dó,  
 do Congal Claen, ḡear ba ró,  
 mo beḡ-rí, ḡér mor in ail,  
 im airḡ-miḡ uile ar Ulltaib.  
 A eḡail rén pe bliadain,  
 do-rum a h-Ḣrinn iaḡ-ḡlain,  
 m'eḡail-rí a h-Ulltaib, ḡan on,  
 a ḡabairt for do Congal.  
 Tapḡad m'each ip m'eirpread dó,  
 do Chongal Claen, ḡer ba ró,

dul

<sup>d</sup> *I offered.*—Tapḡara, is the ancient form of the pret. first person sing. indic. mood of the verb now written tapḡim, in the present tense, ind. active.

<sup>e</sup> *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.

<sup>f</sup> *Fort, lip.*—*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 Claen<sup>d</sup>,  
 When he was at Dun na naemh<sup>e</sup>,  
 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<sup>f</sup>,  
 From Drobhais<sup>g</sup> to Duibh-inis<sup>h</sup>.  
 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 Claen, 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 Claen, though it was too much,

And

<sup>g</sup> *Drobhais*.—Droboair, 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 Bundrowis, on the confines of the counties of Leitrim and Donegal.

<sup>h</sup> *Duibh-inis*.—Duibh-inis, i. e. Black

Island, a name generally Anglicised *Di-nish*. 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' dpuim-ri for m'each,  
 i rianairi allmarac.  
 Tarḡad do Congal na cpeć,  
 ícc anbaíl ina eimeć;  
 tarḡad dó a ní a deiread fein,  
 d'óri ir d'airḡet, na óiḡ-réir.  
 Tarḡad na tri tría,  
 doneoch ro b'earri im Tempaig,  
 ocur ríath riur nar gab cać,  
 do Congal, do tuir Tempach,  
 tuać cach éire caíteo de,  
 ocur baíl cać tuaiće.  
 Tarḡad flead, ba mor in aíl,  
 do Chongal Claen, a Tempaig,  
 ḡan neac da denum, miao n-ḡal,  
 aćt mać riḡ ocur riḡan,  
 ḡan neac d'a h-ól, monari n-díl,  
 aćt mac mna no riur d'Ulltaib.  
 Tarḡad ar m-bennaćt pa peacć,  
 itir laeć ocur cleipeć,  
 ar Congal Claen cpiće in Scail,  
 ar rin uile do ḡabail.  
 Tarḡad ar luigi pa peacć,  
 itir laeć ocur cleipeć,  
 oḡ tucad ar clari ille,  
 nach tari aćt tria éairire.

O

<sup>i</sup> *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.

<sup>j</sup> *Crich an Scail.*—Cpíće 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 strangers<sup>1</sup>.

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 Claen 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 Claen of Crich an Scail<sup>1</sup>,

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 nár gab-ruin rin uile,  
 uaim-rí a cunta in aen uige,  
 ní h-eicean dún ppeagha fadó  
 ní arí a eagla roir tairgream.

O nár gab-ran rin ro fep,  
 tabraíð-rí óó a ní cúmger,  
 dúine ní mebul in mod,  
 nóca dlig demun dílgoð.

Am goirtebe pa óó de,  
 am ailtpe ocur am aibe ;  
 co trapepa dia a dá láim,  
 arí in tia do ní in écair,

Mo debaíð ír Congail Claen  
 ír debaíð ellzi pe laeg,  
 debaíð mic ír a maíar,  
 ír troioð deirí deapbraithar.

Mo gleó-ra ír Congail pá'n claoð,  
 ír gleo mic ír a aíar,  
 ír imarbað caipat cain  
 ní ma tucad in caí rin.

Me ro éogair Congal Claen,  
 ocur a mac imarpen,  
 do éogbur Congal 'r a mac,  
 inman diair éubair, comnart.

Do

<sup>k</sup> *Foster-father.*—Stanihurst 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<sup>k</sup> doubly, indeed,  
 I am his fosterer and tutor :  
 May God strike down both the hands  
 Of him who doth injustice.  
 My battle with Congal Claen<sup>l</sup>  
 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 Claen,  
 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 auxilium exquirat.”—*Life of St. Codroe apud Colgan*, Acta SS. p. 496, c. 10.

“Solum vero alumniis 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 affectûs 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.

<sup>l</sup>*Congal Claen*.—Mo ðeðauð ip Congal Claen.—This shows the extraordinary

Do glún Scannlain tolaib gal,  
do togbura in cup Congal,  
do glun Chongail fa caem clú,  
do togbura fein Faelcú.

La na gabai uaim-ri rin,  
a mic Scannlain Sciaé-lethain,  
ca bpeé beipe, moiri in mod,  
orm-ra, maread, at aenoi?

Debara uait, mad maié lat;  
tabair dam-ra, do dag mac,  
do lam díe, ir do bean maié,  
t'ingean ir do porc po-glar.

Noáa beiri áét rinó pe rinó;  
bíó me do teine tincill,  
not gonra in gai dpeman dub;  
noóo díg deman dílgud.

Ataí a t'aenar peaé caé rió  
'gom aimleap o éir do tír,  
poó leapaiguir tairiur rin,  
o'n lo poó n-uc do maéair.

Alaigne do'n leé ri éear,  
tíció co trén ir in tpear,  
cuimnióid Fíno mac Rora  
don t-ploó co med meap-gora.

Al Chonnaéta in comlainn cruaid,  
cuimnióid Ulltu ppi h-en-uair  
cuimnióid Medb ir in caé,  
ir Ailell mor, mac Magach.

Al

affection the Irish had for their foster-children.

<sup>1</sup> *Finn, the son of Ross.*—Finn mac Rora.—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 wouldst 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 Ross<sup>1</sup>,

To the host of many active deeds.

Ye Connacians of hard conflict,

Remember the Ultonians for one hour:

Remember Medhbh in the battle<sup>m</sup>,

And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb,  
son of Mogh-Corb, son of Conchobhar  
Abhradhruadh, son of Finn File, son of

Ros.—*Duald Mac Firis, Geneal.* (MS. in  
the Royal Irish Academy) p. 472.

<sup>m</sup>Remember Medhbh in the battle.—Cumm-

Α Λετὴ Μοῦα βερνυρ βυαῖδ,  
 ερεῖαῖδ Ὑλλεττ τρια ἀνβυαιν,  
 κυμνίξιδ Κύρι να πεαῖδ,  
 ιρ μαῖτῖ ὄγλαῖδ Ἐραιν.  
 Α ῤῥυ Μιδε να μαρε,  
 τικίδ co ερυαῖδ ῥ α compac,  
 κυμνίξιδ Καῖρρε Νιαφερ  
 ιρ Ἐρε ῤῥο, mac ῤῥῖλεμδ.  
 Α ἔνελ Εοῖαν, mic Neill,  
 ιρ α Αῖργιλλα δ'έν-ῤῥέιμ,  
 βρυῖδ βερνν ρα βαι comαιρ,  
 ταβραῖδ βαι ρεῖδm aen conαιρ.  
 Λυαρ in βαι lamαιb co m-bλαῖδ,  
 ocυρ maille in βαι τριαγῑῖb,  
 ναρ ab' céim ριαρ na ραιρ,  
 αῖτ céim ροραῖδ, ρεαραῖαιb.  
 Α ὁεραῖδα, ιρ me βαι cenn,  
 α αιῖρα αιlle Ἐραιν,

α

νίξιδ Μεοῖ.—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 Domlnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

<sup>a</sup> *Remember Curi.*—Cυμνίξιδ Cυρι, 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'Connor's Dissertations, for some account of the famous people called the Ernaans of Munster.

° *Cairbre Niafer.*—Cαιρρε Νιαφερ 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<sup>a</sup> 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<sup>o</sup>,  
 And Erc Finn, the son of Feidhlimidh<sup>p</sup>.  
 Ye race of Eoghan, the son of Niall,  
 And ye Oirghialls of the same stock<sup>q</sup>,  
 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<sup>r</sup>,

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duaid Mac Fírbis'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.”

<sup>p</sup> *Erc Finn, the son of Feidhlimidh.*—Érc Finn, mac Feidhlimíó.—He was the grandson of Enna Cinnsealach, king of Leinster, in the fourth century, and an-

cestor of the Hy-Feilimedha 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.

<sup>q</sup> *Oirghialls of the same stock.*—Α cénel Eoḡan mac Néill, ip α Αἰργῖαλλα ο'ε-ppéirí.—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.

<sup>r</sup> *Ye splendid soldiers of Erin.*—Α αἰ-ρῖα αἰλλε Ερηνν.—The word αἰρῖα is used throughout the Irish Annals in the sense

α χείτερην menmnać co m-blaib,  
cať im nuğ Tempiać tabpauib.

Iar pin po epɣidaɾ uaiɾli ocuɾ apu-maići Epenn pć bpoɾtuu na m-bɾiaćaɾ pin, .i. cać tɾiaćh co n-a ćinol, ocuɾ cać cuɣeasach co n-a caćh-ɾoćɾauib. Iɾ de pin po ɾuiuiɣit a ɾloiz, ocuɾ po co-ɾiaɣit a cuɾauib, ocuɾ po tɛɾtaɣit a tɾen-ɾuɾ, ocuɾ po h-eɔit a n-aiɾu-muɣɾauib d'á caćbaɾɾaib cumuɔaiz, ocuɾ d'il-ɾciaćaib muɔeaɣla, ocuɾ po noćtaɾ a neaɾt-ćlaibme mam-ɾoillu a lamauib a laeć-ɾauib; po ɾɣlann-beaɾtaɣit a ɾceit h ap ɣuauib a n-ɣaɾceuać; po cliać-ćomaɾuɔaiz a cɾaɾeća compaie, ocuɾ a leabaɾ-ɣaćh-lenna laitɾeć, ɣoɾ ba aɾbe aizbćil aɾpaća iaćɾein ećuɾu ocuɾ a n-ećtɾaɾinn, ɾe h-innaɾba a n-eaɾcaɾiać. Ocuɾ o ɾobɾać aɾmuɔa, muuillu, uplama, ɾa'n muuɾ pin, po h-eaɣɾau aen cać aćbaib, op-caɾuɔa, muuɾ d'ɾeaɾaib Epenn in aen maib, ɾa dɾeic n-ɔelb-ɔizɾauɾ n-Ćomuaill, maɾ ɾoɣleɾ in t-uɣaɾ:

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 ı m-bia oentu ɔabauil ocuɾ a ɔpoć-amuɾ.”—Fol. 24, b, a.

<sup>s</sup> *Ye highminded kernes*.—Α χείτερην. —*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 kernes 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 *Gollowglass*, 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 gravis armaturæ*, and was

Ye highminded kernes<sup>s</sup> 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<sup>t</sup> 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<sup>u</sup> 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.

<sup>t</sup> *Protecting helmets*.—Θα καὶ βαρραῖς κυμοῦγ.—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.

<sup>u</sup> *Warlike lances*.—Ἄ σπαι, ἐχα κομπαι.—The ancient Irish weapon called σπαιρεῖς, 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 mhóratar aen cath dib,  
 itir níg-damna ocuṛ níg,  
 ro iadpat amḃabach reiaṫ,  
 fa Domnall foraid, fínd-iaṫ.

Ar rin ro epig triath buidnech Taillten, .i. Domnall, mac Aeda, fa tri i timcéll in cáta ar na éorugad, d'fírrugad a imell fa'n arimdaṫ, ocuṛ fa n-aióbéilí, ocuṛ do deáin a n-deiriḃ fa diachraṫ, ocuṛ fa deḡ-ḡnmaigi, ocuṛ do éertugad a éoraiḡ fa éige ocuṛ fa trealmiaigeṫ, uair ip amlaid ro bui bpollac borb-ḡer baob-laramain, bodba in cáta comoluta, comeḡair rin ar na éoga do trien-feapaid Clann Conaill, ocuṛ Eogain, ocuṛ Airḡiall, ocuṛ ro innraiḡ in t-airḃ-níg ḡur in maigin a m-boi Maelodap Maá, co maiṫib Clann Colla fa éneap, ocuṛ ba h-eaḃ ro paid-eapatar riu: dliḡṫi-rí dul tap cumḡairí cáich d'forpaṫ Ulad, ocuṛ d'innarba allmarac, uair níri éúin baí comaidéer-rí fa'n epich do éorḃadap na Colla d'forba fíir-dilir Ulad, o ḡlind Ríge co bearramain, ocuṛ o Ath in imairḡ co Fínd, ocuṛ co Foréir, map forḡler in t-ugḃar:

Feapann Airḡiall, luaiter lind,  
 o Ath in imairḡ co Fínd,  
 o ḡlind Ríge riap co re,  
 co bearramain a m-breirne.

ḡor

<sup>v</sup> *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.

<sup>w</sup> *Ath an Imairg*,—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

<sup>x</sup> *Finn*.—*Siap co Fínd*,—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<sup>v</sup>; 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<sup>w</sup> to the Finn<sup>x</sup>,  
*And* from Glinn Righe<sup>y</sup> westwards directly,  
 To Bearramain in Breifnè<sup>z</sup>.

Until

of Lifford, in the present county of Donegal.

<sup>v</sup> *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circuit of Muirheartach, 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 <sup>v</sup>, *supra*), extends close to it.

<sup>z</sup> *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 the vigorous Muirheartach<sup>a</sup> wrested,  
 From the descendants of the fair-skinned Collas,  
*The tract extending* from Glen Con<sup>b</sup> *in* a battle of plunders  
 To Ualraig at the oak-bearing Derry<sup>c</sup>."

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 Maelodhar 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 Crunnmael, the son of Suibhne<sup>d</sup>, 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<sup>e</sup> 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.

<sup>e</sup> *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 baé Eoġan, mac Neill,  
 Re ðeopaib,—ba maíe a maoin,—  
 Tpe ecc Chonaill na ġ-clearġ-cpuaid,  
 Ðo b-puil a uairġ a n-Uirce ċaoin."

By which it appears that Eoghan was buried at *Uisce chaoin*, now Eskaaheen, in Uinishowen, not far from the city of Derry.

Εογαν ιρ Conall, cen cpat,  
 διαρ cōimmeapa, caitō, comlán,  
 d'én-ḡeēt po compepō, miasō n-ḡal,  
 ocur d'aen-tairibearc pucad.

Conid aipe rin ir manm peiōm ocur pagbala, raipe ocur roc-  
 paitēct, buaid ocur báig, ocur brátairri, po pasḡapadap n-aitpecha  
 aḡainō, .i. Εογαν óirōnigī, ocur Conall cornamach, map porḡler  
 in τ-υḡdar:

Inanō briatḡar doib 'ḡá tig,  
 o pé Paḡraic ir Cairnig,  
 na dā m-bratair, ḡruad ppi ḡruad,  
 inanō buaid, inanō dombuaid.

Ocur din fóir, m uil d'porécin aipō-pige na do éiréiōib tigep-  
 nair aḡ in da cat-airēct cōmceneoil ri ar a celi, acēt mād paep-  
 pluaiged rocharp, ocur comerḡi catā i combaig in aipechta uainō  
 'ḡa teigema in tigepnur; no ar a n-uipmeḡa in aipō-pige; ocur  
 cid epidein and, ir eicean comtuairypal cinneti o cāch d'a celi  
 tap a cenn rin, map porḡler in τ-υḡdar:

In tan bur rig Rig Oilig  
 ar plog Conáill ced-ḡuinig,  
 oligid tuairypal cac ain,  
 ó tá brugaid co h-airō-rig.

In tan bur rig Rig Conall  
 ar plog Εογαν ḡan doḡainḡ,

ολιγιδ

<sup>f</sup> *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<sup>f</sup> 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 ascendancy 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<sup>g</sup>  
 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 *Misach Cairnigh*, which would ensure them success in all

the battles fought for a just cause.

<sup>g</sup> *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.

dlisid in cedna dib-riu,  
 o bur aird-mig h-e uairtib.  
 Ní dlis céctar dib malle,  
 tar a cenn rin d'á ceile,  
 áct pluaiged me peim raða,  
 ir comeirgi cruad caða.

Ba h-ead inro fuigil ocur ppegarða na h-Eogan-claindi ar h-ua  
 n-Aimhirrech, co n-geboir cutpuma pe các cuiged d'ard-cuicedaib  
 Erend do congbaile cleit, ocur do cornum cat-laitiecé, ocur cio  
 iat ardo-maité Erienn uile do impobað ar h-ua n-Aimhirrech ar aen  
 pe h-Ulltaib ocur pe h-allmarcáib, co nað beiror a broga d'ugra  
 na d'poiriceen imarcaib uad-rom na uaitib-rium, áct a m-beirað  
 Congal ar a cairpine, no các do com-áirleach a celi ar lazar in  
 láite rin.

Ba failid in plait do na fuigilb rin, ocur po inota uaitib co  
 cat cornamác Conaill, ocur ba h-ead po maidearpar riu: ir dicra,  
 ocur ir duiractaige dlisíre cinneð ar cách, ma các cat-airieét  
 coméneoil d'áir tecaicepa gur triarpa; uair ir d'á bar cinneð  
 bar cenn, ocur ir d'á bar n-airieét bar n-aird-mig, ocur ir agraib  
 po pagad poplamur plata fear Puint, inunð ron ocur imcongbaile  
 eéta, ocur enig, ocur engnuma na h-Erienn, mar porigler uirpe  
 Neill Nai-giallaig:

Mo plait do Conall ced calg,  
 mo gairced d' Eogan airm-dearg,  
 mo criá do Chairppi cáin,  
 m'amanri d' Enna immaim.

Ocur

<sup>h</sup> *Cairbre*.—Chairppi, or Cairbri, 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<sup>h</sup>,  
 My foresight to the beloved Enna<sup>i</sup>.

And

Life of St. Patrick, Part II. c. 113, Ogygia,  
 Part III. c. 85.

<sup>i</sup> *Enna* was the youngest son of king  
 Niall. His descendants were settled in

Ocup dín ír oirb-íri fupailtear, ocup in buí leíð leagap, cuingí-  
deét cáca cáð-laiðpech do congbaíl, uair ír íb-íri tuirí tenna,  
troma, tréna, tuimíve, turebala tamnaigéi, ocup tarb-pedigéi  
treap-laiðpeç in talman; uair ír íat cpaíðeta bar cupað, ocup  
cetpaða bar cátmíled, ocup ppegaréa bar pírlaéç píri-laiðpeça  
poðaiçéi buirbi, ocup baiç, ocup bpaith-meíðacét in beaça, map  
porçler in t-uçðap:

Conall pe copτað cáça,  
pe peçéçí peim píç-flaça,  
buirbe, íçé, ír engnum oll,  
çapτ, çairçí, ír cupap a Conoll.

Ocup dín ír pe píne cáca píri açaið-íri airpðena na n-açapðað  
ð'aiðíur, ocup ð'píri-aðpíað, .i. a çpo do çoríam, ocup a çomarbur  
do congbaíl, ocup ðuchup çan dílríuçað; ocup dín ír do çomarbur  
Conaill Çulban, op çenpíbarí, Epíu co n-a h-uppíannaib, ocup ní  
ðlíçéipe a dílríuçað; ocup ír do comarbur in Chonaill cedna pín  
aípechup echta, ocup eníç, ocup engnuma na h-Epenn do çómet,  
ocup do congbaíl, ocup do cuimíuçað a cluapíab ocup a cpaíðe-  
ðaið bar cátmíled; comíð íat pín na peçéa ocup na po-ðucúra po  
págapap bar n-aíðpecha açaið ap píçé bar pen-açap, o ploíððer  
bar paep çuaça, .i. Conall çlonn-meí, çaitlennac, çlac-láíður,  
çarb-ppaçapτac Çulban. Acé çena, po pað tuba, ocup po pað  
taínpemað ða bar tuacéab, ða mað topaib po tuíteð cloé-çnima  
Conaill çan congðáíl, uair ba h-é-ííðe féíçí porneapτmap píne  
neapτ-claíðí Neill, map porçler in t-uçðap:

Conall mac Neill, míç Echach,  
cuíngíð cupaíð, calma, cpeacách,

ní

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 pá-claind ag Niall  
commaicé Conaill na a cómpial.

Comio cuimniḡṣi ceneoil aird-niḡ Érenn comice rin.

Ciō cia lar ar forbann innre in aird-niḡ, no fearḡaiged fear  
toḡda, tul-borb, tuairceptaḡ, a tuaircept caṡa corḡamais  
Conaill, re bhorṡud briathar, ocuṡ re tecarṡaib tiḡernair in  
aird-ḡlaṡa h-uí Áinmirecḡ, .i. Conall, mac Baedain, mic Ninnedha,  
o Thulaḡ Dáti, ocuṡ ó érachṡ-ḡorṡaib Toṡaḡi in tuairceipt;  
uair niḡ liṡh leiṡein a laiṡiud, ocuṡ niḡ mian a moṡ-ḡréraḡṡ; ocuṡ  
no deiṡiḡ a dub-ḡai n-dibraicṡi, ḡura athṡuiri urṡar co h-ainṡer-  
ḡach, ancellidḡ, ar h-ua n-Áinmirech. Ro éincarṡar triuiri toḡaidi,  
triad-aiṡech, á ceipt-lar caṡa corḡumais Conaill, ar incṡaib in  
aird-niḡ eitir é ocuṡ in ṡ-urṡar, .i. Maine, ocuṡ Enna, ocuṡ Áir-  
nelach, ocuṡ no toḡbadar tri leaṡan ṡceiṡh lan-moṡa i ṡiaṡḡairi  
na ḡlaṡa for eitir e ocuṡ in ṡ-urṡar; aṡṡ éna do éuaṡ ceṡṡ-ḡa  
Conaill ṡṡer na tri ṡiaṡaib dṡuim ar dṡuim, ocuṡ ṡṡer in n-deiṡiḡ  
n-dṡuimniḡ dṡoḡainn, .i. or-ṡiaṡ oiriḡ in aird-niḡ co n-deṡaṡ in  
ḡaḡeri dibraicṡhe, dar broḡad a bibairi, i tul-muiniḡ in talman,  
itir da triaḡiṡ aird-niḡ Érenn.

Duiriṡan naḡ at bṡuinne do bean, ocuṡ naḡ ṡriéṡ cṡaidi no  
clannuṡṡar, ar Conall; uair, dá maṡ eaṡ, ni aṡṡiṡṡiḡṡeṡa coṡ-  
naṡu caṡha maṡ ṡṡen-ṡeṡaib in tuairceipt, uair ni dṡuiḡ ocuṡ ni  
dṡiḡiṡ

<sup>i</sup> *Baedan, who was the son of Ninnidh.*—  
Baedan, Mac Ninnedha, the father of this  
Conall, was monarch of Ireland for one  
year, A. D. 571.

<sup>k</sup> *Tulach Dathi*, is probably the place  
now called Tullagh-O'Begly, situated in  
the N. W. of the Barony of Kilmaerenan, in  
the Co. of Donegal, opposite Tory Island.

<sup>l</sup> *Black-darting javelin.*—Dub-ḡai dṡu-

ḡraicṡe. — The ḡai 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. Led-  
wich 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 Aimmire, namely, Conall, the son of Baedan, who was the son of Ninnidh<sup>j</sup>, from Tulach Dathi<sup>k</sup>, 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<sup>l</sup>, and sent a shot spitefully and rashly at the grandson of Aimmire<sup>m</sup>. *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 druimnech<sup>n</sup>, 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 wouldst never again reproach such leaders of battle as the mighty men of the north ;

and an half long."

<sup>m</sup> *Grandson of Aimmire*. — Ua Ainmípech is translated Nepos Aimmirech by Adamnan, *Life of Columba*, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Aimmire" throughout.

<sup>n</sup> *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 Gælic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

δλιγις διωτ-γιν clann Conaill do laidiud, na do luaiḡ-ḡrepaḡt, aḡt  
muna ḡaiḡḡea, ocup muna aiḡiḡḡea laiḡe 'na lonn-ḡnimaib pe  
bpuinnib a m-biḡḡad. Ocup atberit na briatḡra ḡa ann :

Ni δλιḡ δεḡ-ḡluaḡ δ'υḡ-ḡrepaḡt  
Do τḡiaḡaib ip τάινḡemaḡ,  
A laidiud, a luatḡrepaḡt,  
Opḡu mine h-aiḡiḡḡea  
A ndiḡpaḡt pe h-innḡraiḡiḡ.  
Cath Conaill ip comḡiḡra  
Re copnum caḡ-laiḡḡech ;  
Ced ḡrepaḡt a cupiaḡ-ḡan  
A ḡeḡ ḡein, a ḡeapamlaḡt,  
A luinḡi 'ḡ a laidiḡeḡt,  
A cḡoḡaḡt 'ḡ a cobḡaiḡeḡt,  
A ḡaiḡe 'ḡ a ḡeiḡḡiḡi,  
A ḡeḡt ḡiḡḡa ḡiḡ-ḡuḡḡmaḡ  
'ḡa m-bḡoḡḡaḡ co biḡḡaḡaib.  
ḡḡoḡḡaḡ ḡóḡ ḡa ḡeḡaib-ḡim  
Aiḡḡi opḡo a n-epcaḡaḡ,  
Sleḡa ḡaena ap ḡaenḡabail,  
I lamaib a laeḡ biḡḡaḡ,  
Ic ḡaiḡill a ḡḡiḡeolma,

α

<sup>n</sup> *It is not lawful to exhort a brave host.*—  
This is the kind of composition called  
Rithlearg. It is a species of irregular ex-  
temporaneous rhapsody.

Poems of this description are generally  
put into the mouths of Druids while un-  
der the influence of inspiration, or of he-  
roes 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 Lismorc. 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 host<sup>n</sup> :

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 τρερ-ḡréracht ḡnátach-rum,—  
 De m̄ řetar řritailim  
 Orpo pe h-uair imřerna,—  
 Α řuil řein 'ḡá řaobřannaō.  
 Iar řin noća řoōainḡe  
 Síl Setna pe řetřigí,  
 Řeioim řin cacha řaer-chimio  
 Acu pe h-uair n-imlaidi.  
 Enna-clann pe h-inōř-aiḡio,  
 boḡuimḡ pe bořb-airleć,  
 Caerčennaiḡ pe cať-laťair,  
 Aengurair pe h-upřclaiḡi,  
 Síl řiořaiḡ pe řaebair-cler,  
 Síl Nindeda aḡ neairt-břuřiuo,  
 Síl Setna pe řonairtećt.

Αḡ

° *Clann Enna*.—Enna-clann, 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.

<sup>p</sup> *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 Εonic co Ḷořair oíl

Silur ar na ḡarḡ-řleiḡciḡ.

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 Swcenys, 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.

<sup>a</sup> *Caerthannachs*.—Caerčennaiḡ, i. e. the descendants of Caerthan, 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° *are distinguished* at the onset,  
 The Boghainechs<sup>p</sup> at fierce slaughtering,  
 The Caerthannachs<sup>q</sup> for *maintaining* a battle-field,  
 The race of Aengus<sup>r</sup> for resisting,  
 The race of Fidhrach<sup>s</sup> for sword-fighting,  
 The race of Ninnidh<sup>t</sup> for routing,  
 The race of Setna<sup>u</sup> for firmness.

Such

Fergus, who was son of Conall Gulban.

<sup>r</sup> *Descendants of Aengus*.—Αεγγυραιῖ, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

<sup>s</sup> *Sil Fidhrach*.—Σιλ Φιδραιῖ; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

<sup>t</sup> *Sil Ninnidh*.—Σιλ Νιννοειῖα, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

<sup>u</sup> *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 Ερα Ρυαιὸ πέβαιῖ  
 Μαῖρηιχ, ιαρῖαιχ μῆεραῖῖ  
 Ο Cull cain na cpoðanḡ cap  
 Co h-Εοιχ τοπαμνο-ἐπεν-ḡλαῖρ.

Τριυχα ὀαḡuine m-blechta,—  
 Εολcave luch na quepta,—  
 Ο Εοιχ co ὀοπαῖ n-οil  
 Shiluar ap na ḡapḡ-ḡleibziḡ.

O'n ὀοπαῖ οῖρḡῖρ ceona  
 Τριυχα Luighech, mic Sheona

Αἶψ' ἴν' αὖθ' αἰὲ κατ'-αἰὼς  
 Δὸ αἰὲτ' Ὀναῖλλ' ἀνὰ παρὰ  
 Ὀνὸς μολβῆαί' ἀνὰ παρὰ,  
 Μαῖα αἰὼς ἀνὰ ἀνὰ αἰὼς ;  
 Ἰνὰ παρὰ ἡ-ὕα Ἀνὰ παρὰ,  
 Ὀνὸς ἰν' αὖθ' ἀνὰ αἰὼς.

Νὶ αἰὼς.

Τὸν ἰν' ἀνὰ παρὰ παρὰ παρὰ παρὰ, ἀνὰ παρὰ ἰν' ἀνὰ παρὰ παρὰ παρὰ  
 ἰν' ἀνὰ παρὰ, ἀνὰ παρὰ, ἀνὰ παρὰ! ἀνὰ παρὰ, ἰν' ἀνὰ παρὰ ἰν'  
 ἰνὰ παρὰ παρὰ, ἀνὰ παρὰ παρὰ παρὰ παρὰ παρὰ παρὰ παρὰ παρὰ  
 ἀνὰ παρὰ παρὰ?

Παρὰ παρὰ ἀνὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ;  
 Παρὰ παρὰ παρὰ παρὰ;

Παρὰ

Cup in abainn ἰν' ἡλάν ἡ,  
 Danap comainm Suilidhe.  
 Triucha Enna ἰνὰ ἀνὰ ἰν'  
 Co Deapnur mor, co Spuzhair,  
 Tapbac Tir Enna na n-ghrao  
 Soir co Fearnach na feinneað.

*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 Sruthair,  
 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 Ainmire 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<sup>v</sup> 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.

<sup>v</sup> *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.

Fepirdi fir fiappaigib;  
 Fepirdi tuir tērtuigib;  
 Fepirdi gair glan-foglaím;  
 Fepirdi fir fáit foglaím. P. c.

Uith gacá labairtha leat, a aird-mig Erienn, ar Conall, cáin-  
 leat cacá comairli cúgud, ir ciallda ro coircoir mo cómperg; ir  
 píra na fuigil, gura fáit fad-réidigti fepirdi oğ-briatēra ána,  
 amáirpēca na n-aird-mig. Áct cēna, beir do brieit rmaćta,  
 rmuairtig do pećt mig, nać digir dar riağail do pećtgi, a rīg-rlait,  
 ar Conall; ir am cirtac-ia, dilpar a dober, ocur icfara anfia-  
 ću, uair ni h-anagria act fir plata agairther oirne. berad  
 brieit n-indrig, n-dirig, n-dleir-tenaig, ar Domnall; mar do triall-  
 airiu mo tiug-bá-ra gan ćaigill, gan cómpégad, tu-ra do terari-  
 gain gan dichell, gan dirliugad, ocur mo dalta, Congal, do ćaigill  
 duir-piu ar colg-deir do claidim, a Chonaill. Ni forbunn plata  
 marcar, a rig-rlait, ar Conall, .i. Congal do ćaigil. Máda  
 compaircem, cengeltar agum-ra h-é, má iccaid a anfiacú a ur-  
 gabail, uair ni bud airchur engnuma dam-ra do dalta do di-  
 cennad doct' aindeoin it' riadnairi, a aird-mig Erienn, ar Conall.  
 Conad confad Conaill ocur a ćeart briatēra ar comerigi in ćata  
 anuar conice rin.

Imthura Domnaill, ro delig-rein ré rāer-ćodnais dēg d'á  
 derb-pine bodem, ie h-urrlaige, ocur ie h-innarba cach pedma,  
 ocur cac forpaigne ar a ucht. Ocur ro atchuir aegairrecht  
 ner-claimne Neill d'róirithin ar cac forrán ar Chellać, mac  
 Mailecaba,

<sup>w</sup> *Foster-son, Congal.*—Mo dalta Con-  
 gal do ćaigil duir-piu.—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.

<sup>x</sup> *Cellach, the son of Maileobha.*—Cellać,  
 mac Mailecaba.—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<sup>w</sup> 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<sup>x</sup>, above all, to watch and relieve

who are more royally descended than the ages.—See genealogical table of the descendants of Conall Gulban, at the end of this point of power and possessions in later volume.

Mailecaba, reach each, ocur cuairt preasra Congail do com-  
pferdal, ocur comairci a ceitri n-daltao n-ðecraidech n-ðerib-  
tairi do denuim, .i. Maelduin ocur Cobtaic, Finncao ocur  
Paelcu; ocur po fiaonaig ar arð-maitib Erienn ar a aitle, cumao  
pa ðormailri ðópaigði in caða rin, ocur pa ðamail a ðuioigði, do  
coirigða caða fer n-Erienn co bhuinne brata, ocur atbert na  
brata pa:

Cleaða mo caða-pa fein  
Eogan co Cairpri, mac Neill,  
tuirði fulaing caða Cuind  
Conall co n-a Enna-ðloind.

Connaða ir Miuig pela  
a ðidach cuir comdlúða,  
Laignig, Muimnig, mer a mov,  
tuige in caða 'r a éðor.

Airigid mo caða cain  
Airgialla ocur mo ðeopaio,  
me bodoin a ðarða trom,  
pe ðinge caich do'n comlonn.

Ir me Domnall, mac Aeda,  
mian lim cella do ðaemna,  
mian lim Sil Setna gan ðaill,  
co tpen a h-uét Clann Conaill.

Mian lim Cenel Conaill cpuaid  
pomum i pcamnir pñat-buain;  
Sil Setna, mo chined fein,  
maig nað imgaib a n-aimpéir.

Cennpaelao

<sup>1</sup> *Are Conall.*—In this quatrain Eoghan, Cairpri, and Conall, the names of three of the sons of the monarch Niall of the Nine Hostages, are put collectively as nouns

of multitude to denote their respective races.

<sup>2</sup> *Are the shelter.*—The Irish word *tuige*, 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<sup>y</sup> 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<sup>z</sup> and protection of the army.

The ornaments of my beauteous army

*Are* the Oirghialls and my sojourners<sup>a</sup>,

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.

<sup>a</sup> *Sojourners*.—Θεοπαῖο signifies an ex-

ile, sojourner, pilgrim, or any one living out of his native country. The θεοπαῖο or sojourners here referred to were evidently hireling soldiers from Scotland or

Cennfaelad flebad, mac Fingib,  
 Fingin coibdenac in Chairnn,  
 triar ele ba deula a n-dreac,  
 Maine, Enna, Airnelach.

Loingreac, mac Aeda na n-dám,  
 ocur Conall, mac baedain,  
 tri meic Maicoba na clano,  
 Cennfaelad, Cellac, Conall.

Mo cuig meic-rea, deirg a n-dreac,  
 Ferdur, Oengur coibdenach,  
 Ailell ir Colgu nac gann,  
 ocur in cuigead Conall.

Ir iat rin criuthre mo cuirp,  
 plan cac uile 'ma puabairt,  
 peid im cac réo, borb a m-bann  
 ag teict a n-aiçio ectrano.

Se rin dec do cined Cuind  
 po áirmeap i cenn comlaino,  
 ni uil pa nim,—mor in moð,—  
 deic ceo laec por dingeabao.

Ir iat rin togaim co tenn,  
 i riadnairi per 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.

<sup>b</sup> *Cennfaeladh the festive, son of Garbh.*—Cennfaelad flebad, mac Fingib.—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, Fiangus, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

<sup>c</sup> *Finghin, the leader from Carn.*—Fingin coibdenac in Chairnn, is not mentioned in the Irish Annals or genealogical books.

<sup>d</sup> *Maine, Enna, and Airnelach.*—These

Cennfaeladh the Festive, son of Garbh<sup>b</sup>,  
 Finghin, the leader, from Carn<sup>c</sup>,  
 And three others of bold aspects,  
 Maine, Enna, and Airnelach<sup>d</sup>.

Loingsech, the son of Aedh<sup>e</sup> of troops,  
 And Conall, son of Baedan,  
 The three sons of Maelcobha<sup>f</sup> of clans,  
 Cennfaeladh, Cellach, *and* Conall.

My own five sons of ruddy aspects<sup>g</sup>,  
 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.

<sup>c</sup> *Loingsech, the son of Aedh.*—*Loingsech mac Aedh*, is not mentioned in the Irish Annals or genealogical books.

<sup>f</sup> *Three sons of Maelcobha.*—*Tri meic Maicobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

<sup>g</sup> *My own five sons of ruddy aspect.*—*Mo cing meic-rea*.—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 Muintir-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, τιαρ ocur ταιρ,  
 dom' feitem, dom' imdegaíl.  
 Cellaç, mac Maílçaba çruim,  
 uaim d'fupitachc caç anporlaino,  
 pe ppeaçpa Congaíl na cpeaç,  
 Cellaç cpeoða na caç cleaç!

Imçupa Congaíl imπαιτερι αγαينو αταιο ele, uair ni pçdait  
 uçdair in ða pçirnéir d' fupirannao i n-aenfeçt, amail arberç in  
 pile:

Uioe ar n-uioe po poich rin,  
 airneir caç uçdair eolaiç;  
 ni a n-aenfeçt po poich uile,  
 ða pçirnéir le h-aen ðume.

Cio cia ar ar cuiperçar ceirç in caça, ni he airð-riç Ulað ðo  
 bi co ðubach, ðobponach, ná co beg-menmnach, pe bpuinne na  
 bperligi bpiáça rin; uair ba ðimain d'a ðpáitib ðerb pçirçine  
 ðemin ðo ðenum ðo, ocur nup çarba ðo çailçennaib tpiall a  
 ççaipe; ar ba compað pe çarpiac d'a çairðib comairli ðo  
 Congal, pe h-arlaç na n-amaiðeað n-ipepnaioi aç fupíal a aimlepa  
 air; uair níri tpeicpet na tpi h-úipe upbaðaça, ipepnaioi eipum  
 o uair a çúipmio co tpaçh a çiuç-bá, .i. Eleacto, ocur Meçepa,  
 ocur Tçipone, conað h-e a piabpað ocur a paeb-porçetul rin  
 paðepa ðo-pum ðupcað caça ðpoç-ðála, ocur impað caç a iomaip-  
 çair, ocur porbað caça píip-uile; uair ip ann po-çaiçerçar in úip  
 imleðech,

<sup>b</sup> *Rere and front.*—Τιαρ ip ταιρ, 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.

<sup>i</sup> *Authors cannot give two narratives together.*—Uair ni pçdait uçdair.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the

*To be around myself rere and front<sup>h</sup>,  
 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 together<sup>i</sup>, 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 authors,  
 Studying them one by one,  
 For he could not attend to two together.”

moledēch, epidan, aiodgill Electó ar ceirt-lár cleib ocup craide Congail, ic maidem các mīruin, ocup ic riuḡrao cáca rír-uile. Ocup din in mairḡ mīrcnech, mīrunac, mallac̃tnach Megepa do cōrain a calad-ḡort comnaidi ar ceirt-lar cārbait Congail, ic tagra á taiblib a tēngad, ocup ic buadnairi a bunḡraćaib a bria-  
tar; ocup din in cenn clearach, cōraidec, cōnṡraća, t̃romda, t̃urraća, t̃uaiṡ-ebrać Tēripóne tarraio rein arḡ-cōmur aipech-  
air ar cuiḡ cedraḡaib comlana corparḡda Congail, comóir com-  
óira rein pe forbaḡ cáca rír-uile. ḡur ub t̃iér na h-úirib  
ipeḡnaidi rin tuic̃ter na t̃ri pecaḡa puḡraća aimpḡer các aen,  
.i. r̃c̃úduḡ, ocup im̃páduḡ ocup ḡnim, reib arber̃t For̃ud na  
Canóine:

Electo r̃ḡruḡur các col,  
Megepa r̃ri h-im̃paḡuḡ,  
Tēripóne rein co r̃ir  
cuipear các cair i corp-ḡnīm.

Conad he a n-aplac ocup a n-im̃pide-rein air-rim pa deḡa do  
gan cōmairli a cāpat do c̃uimniḡaḡ, ocup ir iat pa deḡa dó beir̃  
co meḡca, mic̃ellid̃ itir Ulltaib ocup allmaḡćaib adaig Máir̃ti  
pe maidm cáca Muig̃i ruad-linñtiḡ Rath, co tainic t̃raṡh ruain  
ocup r̃ám-cōḡulṡa do na r̃luagaib; ocup ro cōḡail Congal iar rin  
pe ciuin-ḡogaḡ na cuiḡleann ciuil, ocup pe forcaḡ r̃aíḡem̃ail,  
ruaraíḡech, r̃ir-t̃ruaḡ na t̃éḡ ocup na t̃impán 'ḡa taḡall d'air̃ḡib  
ocup d'forḡmnaḡaib eand ocup inḡen na ruad 'ḡá r̃ar-ḡeinm. Ac̃t  
c̃ena, ba tinnabḡaḡ t̃roch do Congal in cōḡla r̃ui, do reir̃ mar̃ ir  
ḡnaṡ r̃uba ocup r̃ámaig̃i r̃ir-cōḡulṡa ic aimp̃iḡaḡ các aín pe  
bpuinne

<sup>i</sup> *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.

<sup>k</sup> *Tympans*.—T̃impán.—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<sup>j</sup> 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 tympan<sup>k</sup> 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 tympan was a stringed instrument, from the name.

bruinne báir, ocur pe h-íðnaib aitheða. Áct éna, ní cumraig Congal ar in codlud rín gur éan Dubdaio d'rai na briaéra beaí ra:

Α Chongail Chlaín comeirig,  
Cinoret t'eccraí h'índraigib;  
Orð meli mian ruain rir-laíge;  
Suan me bár briét boðba;  
ðeg bríga bebrat bi bat miolác;  
Moc-eirige mian feinneo ocur ppiéaire;  
Forcéo n-galann gpieth-miað neméor mboðba;  
ðpué fola,—eaépaí épað,—  
Chugut a Chongail.

Α Congail.

Ír duaibreaé rom dúircir, a Dubdaio, ar Congal. Ceirð aegaire, pagbur a éio iorí faelaib gan imóimet, agut-ra íaram, ar Dubdaio. Doig ní h-orð aegaire codlud 'gá éaépaib; ní dat coimeðag mill íarímarpaé-ru d'Ulltaib; buð fine ar n-a foðail aicme Olloman ðar é' éirí; buð laitépé gan lan-gabail arð-poré aipeéaí gáca h-Ulltaig ar t' aitéli. Áct eio compað pe capraig comairlí do troich me na éiuð-ba! Do cómðiglaí do éneað, a Chongail, ar Dubdaio; ðena ríð ruéain me t'aíð, ocur pe h-arð-maírib Érienn, ocur imgaib mióorcap na Maírte ínat maíðtar co maírib Ulað umut in aen maigin.

Ταιmic

<sup>1</sup> *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; bíðeann an fear 'n a codlað agur an bean d'a faípe féin.

<sup>m</sup> *To thee O Congal.*—Α Congail clain

comeirig.—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

sleep' 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<sup>m</sup>!

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 not<sup>n</sup> a vigilant keeper of a flock to the Ultonians; the race of Ollamh<sup>o</sup> 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.

<sup>n</sup> *Thou art not.*—*Ní raib, i. e. non es.*

<sup>o</sup> *Race of Ollamh.*—*Áicme Ollamán,*  
 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 anó rin taem célli cumairc do Chongal, gur canurpar: cia d' ápo-élannaib h-Ir fuair tairmann ar éiuḡ-ba, ná maiur gan marbad? ocur ip deḡ-rig mar Domnall co n-ápo-mairib Erienn uime, o rímtar a po-marbad, ocur ip imcúiboi d'Ulltaib d'á n-airleach do'n cúp-ra, ar Congal. Ocur cidead po triallaind teiceo in taóair pea ocur mo téparḡain ar éiuḡ-ba, mar a tait mo draití 'ḡá deḡb-fairtine dam mo éuitim ip in taóair-ra; ní téparḡa trí teicheo; ní tarba éc d'ingabail, uair tri h-uair naó ingaibteḡ, .i. uair éca, uair gene, uair cóimpeḡta, ar Congal. Cen co h-ingaibteḡ éc, ingaibteḡ áḡ, ar Dubdaó, uair ní deir pe dia deḡḡ-marḡa ar daibib, ocur atbeḡt in laio ri:

Imḡaib áḡ 'r poó ingéba,  
a Chongaíl Mullaiḡ Maća,  
mac Aeda, mic Ainmipech,  
éuḡut i cenn in caća.

In cać rin po toḡbairiu,  
ip po fuairair cen laige,  
ip rnam mara móp-éonnaḡ  
duit caćuḡad pe t'áide.

In cać rin po toḡbairiu,  
a laic ceirḡ na da cómlann,  
bíó rnam mara mop-éonnaḡ  
duit caćuḡad pe Domnall.

Domnall

<sup>p</sup> *Descendants of Ir.*—D' ápo-élannaib Ir.—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.

<sup>q</sup> *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.*"

<sup>r</sup> *Mullach Mucha.*—Mullaiḡ Maća,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir<sup>p</sup> 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<sup>a</sup>; 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<sup>r</sup>;  
 The son of Aedh, son of Ainmire,  
 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.

Domnall Dúine arís Balar,  
 rairí ná rluas in domain,  
 da n-dearndair orm allmaras,  
 do fuicfidir do in conair.

Eol dam ainm in daire reá,  
 co tí in bráta Daire in latha,  
 bío e ainm in muige reá  
 maḡ cuanach Muigi Raeta.

Bío Maḡ raé o'n roth-mal ra,  
 maḡ or aiper in átha,  
 Cairn Congail in cnocán ra,  
 o muḡ co laeti in bratha.

Biaid Suibne na gealtugan,  
 bío eolach reáé gac n-dingna,  
 bío gealtán truas fann-craidec,  
 bío uatad, ní ba himda.

Imḡarb.

ba

<sup>s</sup> *Domhnall of the lofty fort of Balar.*—Domnall dúine arís Balar.—*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.

<sup>t</sup> *Oak-grove.*—Daire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. i. c. 2, 20, 49.

<sup>u</sup> *Daire in latha*, is in Mac Morissy's copy more correctly *Duire na flaeta*, 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 Derrynaflaw, 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.

<sup>v</sup> *Suibhne shall be a lunatic.*—Biaid

Domhmall of the lofty fort of Balar<sup>s</sup>

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<sup>t</sup> *shall bear*,

Until the day of judgment—Daire in latha<sup>u</sup>.

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<sup>v</sup>,

He shall be acquainted with every fort<sup>w</sup>,

He shall be a pitiful, weak-hearted maniac ;

Few, not many, shall be his attendants.

Shun," &c.

It

Suibne na géalrugan.—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 Ineasglainn, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

<sup>w</sup> *He shall be acquainted with every fort.*  
—Óio eolach pec gac n-oinnua, alludes

to Suibhne's constant roving from one place to another. Oinnua 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 Morrissey's copy, however, this line reads, bio ecclac pe gac n-oinnua, i. e. he shall be afraid of every kind of weapon.

ba daimáin do Dubdaio fíor na fíor-gáirí do cáiteam pe Congal;  
ac̃t cena po comgairpead Ceann con co Congal, .i. gilla tairpí  
do'n triat muid, gura faidertur h-e d'fírrugad clẽti Conaill  
ocur aird-ginne Eogain, d'fíor in rabadar glair no geimlẽca itir  
cac̃ dá n-áiríad n-incomlaiño acu. Mar do canad a cé̃t-comparitib  
a curad, mar dearb̃tar ar deirgub̃a Conaill:

Ro ciñpet comairle cruaid,  
Ainelãc, mac Ronan Ruaid,  
Ocur Suibne Muid do'n muid,  
Mac fíor-gar̃ta Fearad̃aig:  
Geimel itir cach dã cur  
Do Chonaill ocur d' Eogan,  
Co ná r̃ainlão óg na pen  
Dib gemão tennta teic̃ed.

Inuid uair po cuip̃ed Cenn con pe tur̃deilb na tor̃ca rin ocur  
po im̃pa Domnall deir̃el ar corugad in cãta, ocur po f̃é̃gurtar  
Domnall dar min-oir̃ib in muid, ocur at conair̃erum̃ cuigi Cenn  
con, ocur na ãit̃in ãd̃bar a toic̃ill ocur a t̃ẽc̃tair̃ẽc̃ta; conad  
air̃e rin, po rá̃o pe t̃ren-fer̃aib in Tuair̃er̃it: at ciur̃a c̃ug̃aib  
gilla do gillib Congal ocur Cenn con a comaiñm̃ rein, ocur do  
fer̃dar̃ra ãd̃bar a toic̃ill, do t̃ãid̃ber̃ed bar tuar̃up̃ebala-ri ocur  
d' fírrugad bar n-inm̃ill, in bũo c̃onglonnta cor̃aig̃ti bar cur̃aib,  
ocur mun bũo ead̃ iat, co na có̃raig̃ẽad̃ Congal ar̃o-mãit̃i Ulão  
na allm̃ur̃ãc̃ i n-gl̃araib, na i n-geimlẽc̃aib. Conad air̃e rin, a  
ogu, bar aird-rĩg̃ Erenn, lẽagar lib-ri ear̃ra ocur ic̃tara bar  
n-eir̃riũd, ocur bar n-et̃gũd co t̃rach̃t-ãid̃leñnaib bar t̃raig̃ed, d'  
polac̃

\* *Phalanx*, &c.—Ciãc̃ cãtãis explained  
by Peter Connell, in his Dictionary, as a  
body of men in battle array, and he ex-  
plains *gínñe*, in the margin of Mac Mo-

rissy's copy, p. 71, by the modern words  
*neapt̃ no oaiñgean*, i. e. "strength or bul-  
wark," but the latter word must be under-  
stood 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<sup>x</sup> 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*<sup>y</sup>:

“They came to a stern resolution,  
Airnelach, son of Ronan 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-chieftains 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.

<sup>y</sup> *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

polac ocur d'poroibad na ræp-geimlec pen-iaraind rnm-cen-  
 galci, po h-innaiceo opab. Tógbaíð ocur tairbénaíð, crioitíð  
 ocur criethnaigíð na l'labradu ruacínici, polur-iarinaide, po ruíð-  
 ígeð ar bari n-geimlecaib glan-cúmēta, glar-iaraind, ocur tabraíð  
 tri trom-gairi borba, buadnairecha, buirpeadai, do cur gráine  
 ocur geimececta ip in n-gilla, cumad bréc-éectairect baplaingí  
 do bepað d'innraigíð Ulað ocur allmarac. Ro tmead in tecurc  
 rin ag tren-ferab in Tuaircipt. Ocur ap cinneo caça caingne  
 dar porcongaip in t-airið-nið oppo, co tucraðar tri trom-gairi,  
 borb-buadnuraça, buirpeadai, cor linað, ocur gup luac-meaðpað  
 in gilla do grain ocur do geimecect, d'oillt, ocur d'raenneall, ocur  
 d'polumain, gori ob ead po cetpaigertar cūige, gup gemel glan-  
 paðac, glar-iaraind do meagaim iuri cac da cupaio do Congal  
 ocur d' Éógan ip in uair rin; ocur po innra uairib d'innraigíð  
 Ulað ocur allmarac, co pa innri a aitepc, ocur gup tagair a éect-  
 airect ba fiaðnaip doib. Ip de rin po canurpar Congal, ca  
 h-airm a fuil Dubdað Drai, a ógu, bari eirium; Sunna, bari  
 eirim, nim paða fpi paicpi, ge mað deicairi fpi demin duit, ap  
 Dubdað, ocur ni taiccep fpi e, ge mað acallaim mclezi ba lainn  
 let. Do [.i. dol] duit amlaio, bari eirium d'aircpi ocur d'fipfégað  
 pep n-Epenn uaim-ri, gup ob do peip do terta ocur do tuarupc-  
 bala ap flaitib Fuinid, coirécat-ra mo caça, ocur ruioigpet mo  
 poçraide.

Ip

<sup>2</sup> *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<sup>z</sup>, 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.

Ip and rin do deáid Dubdaí co h-Ard na h-imairec, cona  
 ar po feğurtaí uada, ocur at conaire in caé-laem cupata, co-  
 raigéi ar n-a comeağar, ocur in t-rocraídi ñonaire, ñar-innillí  
 ar n-a ruídiuğad; ocur gér b' imda aipeét examail, ocur ginnne  
 grianemail, ocur raep-rrluag roinemail ar n-a ruídiuğad d'feá-  
 raib Erienn in aen inaí, niri an, ocur niri adair, ocur niri delig-  
 ertar aipe, na aigned, na innitind Duibdaí i n-dreim dib rin, acé  
 maí ip in trien-ñócraídi tarbda, tor-aéarída, tuairceptaig, at  
 conaire pe cneap in arí-plaítha h-úi Annimirech, pe grianmáíct  
 ocur pe grianemlaíct na laeíraídi rin leir, con-a n-gneann-moé-  
 raib goirídi, ocur co n-a clao-mailgib cupaí ic polaí ocur ic  
 forídiad faircepa na ñeinned. Ocur din pe h-urghain ocur pe  
 h-anai-centaíct leir na leno-brat líğda, leth-íada, lebar-claimaí,  
 ocur a n-inar n-óir-eağair ar n-a foríilled ðar formnaib na fir-  
 laech. Acé éna po combuaídiut ceípaí Duibdaí pe forghain  
 a faircepa, ocur po inída uaítib co tinnernach, ocur a éeangá  
 ar luth, ocur ar luamain, in eadair-poll a aigéi, ag tuir ocur ic  
 triall, ocur ic tinnreíbul teípa ocur tuaircebaí na trien-ñoc-  
 raíde rin do tabairt; ocur táimic rieme co lap longroirí Ulaí  
 ocur all-maíac, gup in inaí ar éomdeir do éach a éompéğad ic  
 airneir a aíteir, ocur ic tağra a éeétaipeéda, ocur po inída ar  
 arí-maítib Ulaí ocur allmaíach, ocur arberp na briaíthra ía:

Ac cu caé-laem éuğair-í,  
 A Ulltu 'íra allmaícu,  
 Oll-éat áğmar eíridein,

Cupraí

<sup>a</sup> *Ard na h-imairesi*,—i. e. the hill of  
 the spying or reconnoitering. In Mac  
 Morissy's copy it is written more correctly,  
 Ard na h-íomíairece.

<sup>b</sup> *Excepting only*.—This clearly shows  
 that the battle was written to flatter the  
 pride of the Cinel Conaill.

<sup>c</sup> *Wide-folded shirts*.—Éeno-brat was

Then Dubhdiadh went to Ard na h-imairesi<sup>a</sup>, 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<sup>b</sup> 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<sup>c</sup>, and by their gold-embroidered tunics<sup>d</sup> 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.

<sup>d</sup> *Tunics*.—Incp is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cupaio cpoða, copnumac,  
 Ppaeðða, ponnmaí, poptamail,  
 Sermach, peitpeð, potecapc,  
 Taircech, triat-lonn, tairpmech;  
 Co n-imad apm n-innillti,  
 Pá'n cat ap na cópuðað.  
 Plaiti péig, petta, foirtmech,  
 Rigða, pio-ðarð puitenta,  
 Driuch, dpeach-depð doir-lebar,  
 Dnuir-liat glonn-meap, dnuad-copcpia,  
 Ap ceapτ-lár in catá rin,  
 'Gá coptuð, 'gá cópuðað,  
 'Gá laidiuð, 'gá luamapcét;  
 Dæðil uime ap apm-lapað,  
 Ic foillpuðað piriñði,  
 Na plata óp a fuilit pean;  
 Tricha tailgenn toðaði,  
 Re h-ua Sedna ag palm-ðæðul;  
 Ní poich intleét aen duime,  
 Ní éic d'innpcne aen tenðað,  
 Demað tenða tpe-ðoclað,  
 Píp-uððapí no olloman,  
 Túp na teipτ, na tuapupcbail,  
 Domnaill co n-a deağ-muinnτip,  
 Re h-imad a n-óg apmach,  
 Re ðaibéige a n-ðairceðach,

Re

\* *The Gaels*.—Dæðil uime.—Gædhil  
 is the name for the Irish of the Scotie 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 Gædhil 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<sup>e</sup> around him glittering in arms,  
 Showing the legitimacy  
 Of the king *under* whom they are;  
 Thirty select clerics<sup>f</sup>,  
 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.

<sup>f</sup> *Clerics.*—Τριχὰ ταίλγenn τογαίον.—Here the word ταίλγenn 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.



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<sup>8</sup> black host,  
 Furious, mighty, Fomorian-like<sup>h</sup>,  
 Grim, agile, broad-faced,  
 Tall, terrific are they,  
 With tufted beards<sup>i</sup>  
 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 to shave off the beard above the mouth.

<sup>i</sup> *With tufted beards.*—See Act 5 Edw.

Impuigiō ga n-imlennaiḃ ;  
 Clao-mailgi na caṭ-mileo,  
 Forbriuṭ tap a fabraḃaiḃ ;  
 ḃroṭbla na pep fomóroḃa,  
 ḃruir op-luaiḡ i forpilliuḃ.  
 Tap formnaiḃ na pīp-laeḃ pīn ;  
 Croicenn clum-dub ceatnaiṭi,  
 Inḃramail caḃ aen loṭair,  
 Pīl impu ar na forpilled ;  
 Nī léiḡ meḃ a menmanraiḃ,  
 Doib arḃ-ḃennur ḃ'aen ḃuine,  
 Aḃt begán ar bpaṭairpī,  
 Forpaemair ḃ'ua Ainmipeḃ ;  
 Gan ḃīp, na gan ḃomerḡi,  
 Uaṭiḃ ḃo ḃiḡ tiḡearna,  
 Leaṭ urḡraime orpoṣum  
 Riap na h-uiliḃ Eogain pea.  
 Maiḡ ḃo pia ḃ'á paigiḃ pīum,  
 Map a taṭ pa tiḡerna,  
 Ina cṑ pa chnep-bruinne.  
 A Ulltu 'p a allmarchu,  
 Maiḡ for pīl ic pūpnaiḃi,  
 In aipḃ-piḡ pa n-epḡiṭ pīum,  
 A deilb-pein ip deipcnaiḡṭi,  
 Da caḃ deilb ḃap deḡ-cumao,  
 Map epca 'n a oll-ḃuigeaḃ,  
 Samail aiḡṭi h-ui Ainmipech,  
 No map ḡpein op ḡlan-pennaiḃ,  
 Opeaḃ Domnaill ar deḡ-lapaḃ,  
 Op ḃind caich aṭḃiu.

Riḡraio

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.

Ριζραιὸ Αἰλῆς οἰλ-ῃοῖαῖ,  
 Αἰρὸ-clann Εὐγαῖν ἀνῆρατα,  
 Σιλ na Colla compamaῖ,  
 Δ'αεν ταῖς ριρ na h-Εὐγανῶαἰβ,  
 Δο δεῖρ Domnaill δοῖτ-lebair,  
 Ριζραιὸ Tempach ταeb-ḡlaine,  
 Cupaῖο Cruacḡna clao-uaine  
 Δο ῥαῖ-cliu na Conallaῖ;  
 Λαιḡνῆς Liamna lenn-mairi,  
 Muimnḡς Muḡi mḡr Femm,  
 Ocuḡ Chaiḡil ῥomḡalairḡ,  
 I corḡaḡ in caḡa rin,  
 'N-a porimnaḡb 'n-a iar-cḡlaḡb.  
 Α amair, α an-upraḡb,  
 Αἰρὸ-ριḡ Epenn ῥῥῥairḡ,  
 Oll-ḡrian ḡaebel ḡabairḡrḡm,  
 Re h-ῥḡrḡ, pe h-imḡraḡn,  
 I ḡḡr caḡa ac ῥiu.

Ατ cu c.

ḡupa pḡir ic paelaḡb do corḡ, ar Congal, ocuḡ ḡupa paḡb  
 pḡaῖ ῥḡmuḡze ῥḡr do bḡuḡnne, ir puaḡl nach ar clair cḡḡḡaḡ ar  
 cupaḡb, ocuḡ naῖ ar meaḡair meḡrḡeῖ ar moḡr-ḡluaz, pe ḡeinne na  
 ḡḡḡa

<sup>i</sup> *The loud-voiced.* — The compounded adjective *oll-ḡoḡach*, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in *Ogygia*, part III. c. 31.

<sup>k</sup> *Race of puissant Collas.* — Σιλ na ḡ-Colla, i. e. the men of Oirghiall.

<sup>l</sup> *Green-sided Cruachan.* — Cupaḡo Cruacḡna, 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.

<sup>m</sup> *Lagenians of Liamhain.* — Λαιḡνḡς Liamna. — The inhabitants of Leinster were called Λαιḡνḡς Liamna from Dun Liamna, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced<sup>l</sup> princes of Ailech,  
 The high descendants of valiant Eoghan,  
 The progeny of the puissant Collas<sup>k</sup>,  
 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<sup>l</sup>,  
 With the famed battalion of the Conallians,  
 The Lagenians of Liamhain<sup>m</sup> of beautiful shirts,  
 The Momonians of the great plain of Feimin<sup>n</sup>,  
 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<sup>o</sup>," 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

<sup>n</sup> *Plain of Feimin.*—*Muirge Feimin*, of the plain of Feimen, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgraffon 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.

<sup>o</sup> *May thy body be a feast to wolves.*—

*Ḑupa féir ic faelaib oo copp*, is modernized in Mac Morissy's copy *Ḑup ab féir ag faelcónaib oo copp*. The word *faela* is certainly here used to mean wolves, though the most usual name for the wolf is *faelcu* or *mac tpe*. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

τερτα ocur' na tuaruycbala tucair ar apd-maitib Erenn, pá n-aird-miz. Áct aen ní, ní h-inçpeti d'ánpadab ppetá riabairéi, peaçpánaça, peab-porçetair na pean-ðruað, ar na riabpað do ciç-nellab na çpine; ocur ní mó ir meðair ppe fuizli ocur pormolta fára, porbannaça, porpáiblige na pileð, ar n-a m-buðeçur do breçab troma, tairberpaça triat gaça tpe ina çeacaid. Áct atá ní çena, ar Congal, tuingim-ri fám' épiðib tigeppair, mun-bað pell ar einet dam-pa ðraí no ðeizpéi ðana do ðitç na do ðicennað, ir do luaç-ímçar mo lama-pa ticpaðir do trom-nella tiug-bar-pa ppiu pa cumairçoir na caça ceçtarða pa ar a çeli.

Leic ar, ale, na h-impað inanaipçer, ar Dubðiað, muna èi mo çaeç laiçi tiug-ba-pa leat ir in laiçea pea i puilm, a Chongail, a çuingio, ni muipbpepu mpir na neaç eli ðar eip airliç na h-aen-Mairti pea; uair ni biapu aç baçur na aç buaðnairi ar biðbaio o'n Mairt-laiçi pea amaç co bpuinne bpaça. Áct aen ní, cið aðbal açaib-ri mo çerpa-pa, ocur mo çuaruycbala ar triat buðnet Taillten, ocur ar çlépi n-Çaðel, baçim-ri bpiatap, çupa bec do trian a terpa ocur a tuaruycbala i tanac-pa çur trarpa. Ar nri pupail aingel d' ainglib nam-çoilçri naem-nime do turpem a terpa ocur a tuaruycbala, .i. pe puçtñib a piz, ocur pe h-arpm-çpam a n-airet, ocur pe mepmiz a mileð, pe comçnuç a cupað, pe çpuamðaçt a n-çairceðaç, pe lonn-bpuç a laeçpauði, pe tairm-çpuiç a tren-pçer, pe h-olbðaçt a n-amup, pe h-açlaima a n-ogbað; ocur ðin poy pe puaçðaçt a pepzi, pe çpam-pairçpi a n-çaitlem, pe baðb-ðlur a m-bpaçach, pe loimpuçe a luipet, pe clap-leçi a cloidem, ocur pe leapðaçt a lebar-pciat, pe ráp-ðluçi a pleaf ar

n-a

<sup>p</sup> *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.

<sup>q</sup> *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<sup>p</sup>, 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<sup>a</sup>, that, were it not a violation of protection<sup>r</sup> 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 Tailltenn 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,

<sup>r</sup> *Protection*, *einech* in this sense undoubtedly means protection or guarantee.

n-a ruibugad i lamaib a laeð-miled. Áit aen ní, ro pad feidm, ocur ro pad upmairi ariug no éir-laið fuireð ne fégað a féinneð, ocur ne taidhred a tuarurcbala, .i. ne bherim, ocur ne bolgfa-daig a cupað, ocur a cat-mileað, ne rrenghail ocur réitredaig a rinnheri, ocur a ren-daine ic pantugad da bari raigio ri; ne rputhlað ocur rriangair a n-ghraig n-glérta, n-glomari-cennra, i g-comlué fa cairpétechaib, i corpuð ocur ic codnugad in cata impu ar cach aird, gur ob róita, pceimneca maíti na mileð, ne méð a pedma, ic porugud na fear, ocur ic codnugad in cata, uair m cennra a cupaid ne codnugad, ocur ir tocrað ne triataib  
α

† *Coats of mail.*—Re lóinnege a lúpech.—The Irish word lúpech, 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 nudī et inermes ad bella procedunt. Habent enim arma pro onere. Inermes vero dimicare pro audaciā 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.

Λεαττομ οο ειασαρ'ρα εατ

Γοιλλ αcor Γαειδιλ Τεμπακ:

Λέντε caem-ppoill ar cloinn Chunn,

Γοιλλ in x n-aen-bpoim iapunn.

“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, lúpech 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<sup>r</sup>, the hollow broadness of their swords<sup>s</sup>, the great size of their shields, the closeness of their lances<sup>t</sup> 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<sup>u</sup>, 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).

<sup>s</sup> *The hollow broadness of their swords.*—Re clap-lezi α ḡ-cloióem.—In Mac Morissy’s copy pe ḡlan-ṡaíneimí α ḡ-cloióem, 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 cluióem, 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.

<sup>t</sup> *Lances.*—The Sleag<sup>g</sup> was certainly the *lance* or *spear*.

<sup>u</sup> *Charioteers.*—Ṗα ḡairpṡechab.—This seems to refer to war chariots. The word *airpṡech* is thus used in the Leabhar Breac, fol. 49, *b, a*, which puts its meaning beyond any doubt:—Aṡpṡech ṡpa la Ṗopano in cezuḡuo ḡucapṡar oo cloimo Ippael, co ṡanic ina n-oeaḡaíó pe ceṡ CAIRPṡECH ceṡaílte, ocup peṡcat míle ṡpóiḡṡech.

This is a reference to Exodus, xiv. 7:—“And he took six hundred chosen *chariots* and all the chariots of Egypt,” &c.

α ταιμμερς, ocur ιρ τεγυρca τογαϊδι τιγερναιρ, ocur ιρ φυιγλι  
 ρέιγι, ρελλ'αμανδα, ρορβαρταcα ριλεδ ρορταρ ocur ιμρμυιγερ ιατ  
 γαν βαρι n-ιnnραιγιδ θαρι ιn ρέιb, ocur θαρι ιn ριαγαib πο ορδαιγρετ  
 βαρι n-αρδ-ναim, ocur βαρι n-ollomaim αδδραib; uair ιρ aen ρειm  
 ocur aen ρun acu uile δ'α βαρι n-ιnδραιγιδ. Ro γαβραταρ μορ-caτa  
 Muman mian ocur molbτaιγι ρε manδαρ na μορι-γλιαδ; πορρατ  
 lainnecha, lán-olbδa Λαιγιν co λαταρι δ'α luaτ-cορνam; πορρατ  
 cρoδa, comdicpa cupaϊδ Cρuacna ocur Connact ρε comppeγpa ιn  
 caτa; πορρατ bρoτla, boρb-ράιτεch, δρεαγ-ρ'luaγ δoιmne, ocur  
 Λaechpαιδ Λιαθηδoρma; πορρατ ρύνταιγ, ρανταcα, ραριαιγcιγ boρb-  
 ρ'luaγ βαγach, biaρταιγι, búρpεδαc, cορcραc, cρoδa, cairδemal,  
 laeδa, luaτ-γαργ leomanτa, ρεργac, ροργpuaмδa, ρεp'cοντα,  
 cennap, cetpαδach, comceneoιl Conaill, ocur Eoγain, ocur Aιρ-  
 γιall δ'aen-ταib ocur δ'aen-laim ocur δ'aen-aigheδ δ'α βαρι n-ιnn-  
 ραιγιδ. Uair ιρ uaiτib nach éλaιτερi, ocur ιρ τpιτu naс τιαγap,  
 ocur ιρ ταιρpριb naс τογαρτερ, ocur διn, ιρ do combaιγ, ocur do  
 cοιμεργι na cupαδ ρin cηγαib-ρi naс ρaιcρi duine do'n dīne deide-  
 naс ρa Ulaδ ocur allmapac a tuat ina a tpeab-aicme. Ocur διn  
 ciδ ιbρi do ρaemaδ anaδ ap ρám-cοmaδaib ρίδa, ιn h-anpαδ ιn  
 τ-αρδ-ρ'λαιτ h-ua h-Aιnmipec, ap n-epγι a ρεργι, ocur ap copuγαδ a  
 caτa, ocur o'n uair πο ιαδpaτ ocur πο ιmcompaιcρετ ime a n-aen-  
 ρεct comeaγap cupαδ Conaill ocur Eoγain ocur Aιργιall, ní mó  
 na do mupbunib aιpδ-μγ na n-uιlι τicpαδ ταιμμερς tpeaτain ocur  
 tpen-ρuaτain

\* *The Bregian hosts of the Boyne.*—*Όρεγ-  
 ρ'luaγ δoιmne.*—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 ba-  
 ronies. Dr. O'Connor 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.

*Όρεαγ-ρ'luaγ δoιmne*, 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<sup>v</sup> and the heroes of Liathdruim<sup>w</sup> 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

united

Boyne," but this is evidently not the meaning intended.

<sup>w</sup> *Heroes of Liathdruim.*— $\zeta\alpha\epsilon\chi\pi\alpha\iota\omicron$   
 $\zeta\alpha\epsilon\chi\theta\omicron\pi\omicron\mu\alpha$ .—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 ac-  
 count of the five ancient names of Tara  
 see Petrie's *History and Antiquities of*  
*Tara Hill*, p. 106.

τρην-ρυσάταιρ in αρθ-πλατά h-υι Αιμιριεὺ δ'ά βαρ n-ινηταιγιδ ; γυρ  
 ob ρυαίλλ naρ έαpm-έριπέναιγ in talam ρα α έραιγείb, ap n-δεριδα  
 α ορεchi, ocur ap n-γρίραδ α γρυσαιδι, άρ ρυσαιμνιυγαδ α ρυιρc,  
 ocur ap noctad α miam-claidim, ap ρcland-bernygaδ α ρceit, ap  
 tochaíl ocur ap ταιρbenad α cραιριγι cenn-γυιρme catá op α éind  
 ι ceip-αιρδι, ρά'n ρpoll-meργι ρυαιéind, ρpebnaidi, ρaeb-éopach,  
 ρolup-ρennach, ρenta, ρα ρpeθhaiτ, ocur ρα ρυιδιγιτ ρleḡa ocur  
 bpaταάa bpeac-meργeαda αιρδ-ριγραιδι Eρenn uile, ap cac αιρδ,  
 ocur αδβεipτ na bpiαthpa ρα :

Ro τόγβαιτ na μεργι έeap,  
 αγ ριύδ Domnall ip in τpep ;  
 níτ bia luaγ ρυιρcι do éenn,  
 at ciu cat ρυαδ ριγ Eρenn.  
 Αταit uile na ρomul,  
 m γeib eaḡla na omun,  
 ip eaδ luaταιγιρ in cat  
 peργ μορ ap h-ua Αιmnepech.  
 Méδ α claidim γαρτα γυιρm,  
 ρuil na deip déτla δυιρind !  
 ip méτ α ρceit μοιρ pe αιρ,  
 meδ α laigne leatán-ḡlaip.  
 Ρυιlit τpi neoill op α éind,  
 nell γορm, nell dub, nell ρind ;  
 nell γορm in γαιρceδ ḡlain ḡle,  
 ip nell ρind na ρipinde.

Ρuil

<sup>x</sup> *Consecrated satin banner.*—Senτa.—  
 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.

<sup>y</sup> *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 Airmire 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<sup>x</sup>, 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 Airmire.

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<sup>y</sup>!

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 leathan-glair. 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.

Fuil or a cind ag eighnig,  
 caillec lom, luač ag leimnig  
 ór eannaib a n-arm ra reiač,  
 ir i in Morigu mong-liath.

In pod ar a fuirmenn rin,  
 'r ar a toirnenn a traignio  
 pe méo po ruaimnig a porc,  
 ir dia ma'r tualaing a córc.

Comairli uaim dom' ačair,  
 bio comairli co račain,  
 pe moidium na cač co n-ğrain,  
 a dá rigio do toğbail.

Ro τ.

Ir ann rin po mid ocur po muaidnig lapla aingit, επιοσσι Ulaō,  
 .i. Congal Claen, comairli duaidbrech, demnacōa, d'irruğao eng-  
 numa Ulaō ocur allmarach, do tēpтугυο a tapaid ocur a tpen-  
 lamaig pe cup in cača, nač ġabao ocur nach ġeimligeo dib ačt  
 each drem ar a n-airēočaō élanğ, pe túri ocur pe tēpтугυο a  
 tapaid. Conao e airēas uaparτari rum orpo pe ppoao cača  
 fir Ulltaig ocur d'fir allmarac, .i. cač pa reach uaičib da mnpai-  
 ġio i pprim-irτao a puibli. Ocur fer pučōa, φορτηγαννα co n-dub-  
 ġa n-duiabrec co cind coiblige cpuaio lethair in aicill porğaim  
 ir in dapa h-upraino, ocur ferğlonn φορμερι fir-ğpando pēaricon ir  
 in

<sup>z</sup> *Morigu.*—Morigu.—She was one of  
 the wives of the Dagda, and the goddess  
 of battle among the Tuatha de Dananns,  
 the colony which preceded the Secti 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.

<sup>a</sup> *The Earl of Ulster.*—lapla Ulaō.—  
 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<sup>z</sup>.  
 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<sup>a</sup>, 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*<sup>b</sup> 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<sup>c</sup> 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 Coureey, who was the first person who obtained the title of Earl of Ulster?

<sup>b</sup>*Flight*.—Αρ α n-απεοcαiδ.—The text is here corrected from Mac Morissy's copy.

<sup>c</sup>*Fearful javelin*.—Fep co n-ouδ-γα, &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 Muirchertach Mae Neill, published by the Irish Archaeological Society, p. 21.

in<sup>d</sup> upraind ele co n-upnarc imremar iapnairi air, i cenzal do éuaill coéaigti congala. Duacail bhogda ic a bhoratad 'na ceirt-parad pe éorc no cómgieraét. Ocur in tan ticpat Ulltach no allmarac euppu, in inad a aimrigti, do beped fei in cruad-gai éind coiblige forghum air ip in dapa h-upraind. Ocur clipeð in cú éuigi fa'n cuma cetna ap in upraind eli. Da filled no da forprátaige in fei rin pe fuirmed firi in forghaim ocur pe cruad-gloim in chon ic up-noétad a fiacal ocur ic comorlugud a càppait d'á tēpcad no da éren-gabail, do gabta ocur do geimligtea gan fuirpeé e-feim. Ocur din in té ticpat gan poracht gan pobogad a h-uathbárait in airig rin do leigtea gan lan-gabail. Áét cēna ip e pob airigid upgabala pe cac ip in cleap rin Dubdiao Drai. Doig ip pe pum-pegi na puipli no forpat ocur po h-upgabao eféim ic dola ap dibla ocur ap dapaét, pe huatbar in forghaim rin. Cid triaét ni firi fei gan élang no gan etiplen co Feidomun Fmleé, mac Imomain, uair ba h-e-feim con ciuchail in com tpe n-a cappaic gup comroind a cpaioi d'á claidem caeta 'n-a cliab, ocur po opt fei in forghaim ip in upraind eli 'na ceirt-degaid gan caigill d'á cpaigis. Ocur tucur-tari tri beimenna bidbanair gan caigill gan cómpégad, do Congal, do digail a dobeair ap Ulltaib ocur ap allmaracair, gup maibur-tari Gáir Gann, mac Elair Deirg, a daltā, ba fiadnairi do. Ocur a gilla Gair Gann, mac Sluagaim, ceann cumdaig ocur commoréta caca claiden-dala le Congal. Im gabair lapla Ulad Feidomun ic tabairt in tpeir bemi, gup benur-tari in claidem ina ceirt inad, gup comraind in imdaig n-air-eáir

<sup>d</sup> *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 “by 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<sup>d</sup>. 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<sup>e</sup>, 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

<sup>e</sup> *Ferdoman the Bloody, the son of Imoman.*—*Feapoomun mac Imomaim.*—No account of this warrior has been found in any other document.



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<sup>f</sup>, Domhnall, son of Aedh, this day." "Mayest thou have success<sup>g</sup>, 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<sup>h</sup>:

*Ferdoman.*—"Arise, O Congal of Macha<sup>i</sup>,  
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<sup>j</sup> and a great prince.

Know

<sup>i</sup> *Grandson of a king*—*Am ua piḡ.*—  
See pedigree of Congal, at the end of this volume, from which it appears that he had just elains 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.

Ḳinnaid ḡa lín ata amuig,  
 mac Aeda, airb-miḡ Ailig?  
 in fítip neac uaid ḡo re,  
 in lia doib ina dúinne?

Coic cuigib, a depari ann,  
 atait in iatuib Epeann,  
 atait uile, aiblib ḡal,  
 i t'agaid ac̃t aen coiceb.

Ata imaricaid eli,  
 it cenn, a uí Ruḡraige,  
 at coiceb fein, feidm n-ḡialla,  
 Conall, Eogan, Airḡialla.

Albanais uaim na n-agaid,  
 ir cuig ced a Cind Maḡair,  
 dínḡebat cuigeb máo caṡ,  
 ceṡru meic ailli Eachach.

M'amair ocur mo deoraid,  
 i n-aigib Ceneoil Eogan,  
 me bodein ocur mo ḡail,  
 i n-agaid Ceneoil Conaill.

D' Ulltaib noṡ ar pupail lem,  
 a ceṡpe comlin 'na cenn,  
 niri lia laeṡ cpuaid do cleṡt ḡail,  
 d' fepuib Epeann na d' Ulltaib.

Ro

<sup>k</sup> *Arch-king of Ailech*.—Airb-miḡ Ailig.  
 —After the desertion of Tara, in the  
 year 563, the monarchs of the northern  
 Hy-Niall generally resided at Ailech, near  
 Derry.

<sup>l</sup> *Descendants of Rudhraige*.—A uí  
 Ruḡraige.—See Congal's pedigree at the

end of this volume.

<sup>m</sup> *Cenn Maghair*.—Cinn Maḡair is still  
 so called, by those who speak the Irish  
 language, but anglicised Kinnaweir; it is  
 situated near Mulroy Lough, in the baro-  
 ny of Kilmacrenan, and in the county  
 of Donegal. In the paper copy Dún Mo-

Know ye the number that are yonder  
 With the son of Aedh, arch-king of Ailech<sup>k</sup>?  
 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<sup>l</sup>,  
 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<sup>m</sup>,  
 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 heroes<sup>n</sup>, 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.

<sup>n</sup> *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 pað ðib Concobar coip,  
 po pað ðib Fergur, mac Róig,  
 po pað ðib do Choin na clep,  
 po pað ðib Conall comder.  
 Ro pað ðib do clainn Rora,  
 reét meic ailli Fergura;  
 po pað ðib Celteair na cat,  
 ocur Laegaire buadhach.  
 Ro pað ðib luét Conaille,  
 Aengur, mac Laime Gaibe;  
 po pað ðib, ba ferride in dal,  
 Naíri ocur Ainli ir Arðan.

Ro

<sup>o</sup> *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.

<sup>p</sup> *Fergus, the son of Roigh*.—Fergur, 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.

<sup>q</sup> *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 Tighearnach, "*fortissimus heros Scotorum*."

<sup>r</sup> *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.

<sup>s</sup> *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

<sup>t</sup> *Sons of Fergus*.—Seét meic Fergura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note <sup>p</sup>. These were Eoghan, Feartlachtgha, Corc, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of Connaught, 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 Firis's Genealogies of the Clanna Rudhraighe.

<sup>u</sup> *Celtechar of the battles*.—Celteair na

Of them was Conchobhar<sup>o</sup> the Just;  
 Of them was Fergus, the son of Roigh<sup>p</sup>;  
 Of them was Cu<sup>q</sup> of the Feats;  
 Of them was Conall<sup>r</sup> the Comely.  
 Of them were the race of Ross<sup>s</sup>,  
 The seven beauteous sons of Fergus<sup>t</sup>;  
 Of them were Celtchar of the Battles<sup>u</sup>,  
 And Laeghaire the Victorious<sup>v</sup>.  
 Of them too were the people of Conaille,  
 Aengus, son of Lamh Gaibhe<sup>w</sup>,  
 Of them were,—of whom they would boast,—  
 Naisi, Ainli, and Ardan<sup>x</sup>.

Of

g-caé.—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 Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultoniæ circa ipsa Filii Dei Incarnati tempora.”—*Trias Thaum.* p. 566, n. 52.

<sup>v</sup> *Laeghaire the Victorious.*—Λαεγαίρε θυαδᾶς.—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 Bricrinn, of which a curious account is given in the Book of Leinster.

<sup>w</sup> *Aengus, son of Lamh Gaibhe.*—Αεγγυρ Mac Λαίμε Γαίβε.—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*.

<sup>x</sup> *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



Of them were likewise  
 The heroic sons of Conchobhar<sup>y</sup>;  
 Of them was Dubhthach of Linn<sup>z</sup>  
 And Munremar, son of Gerrginn<sup>a</sup>.  
 Of them, on the Tain [*cattle-spoil*] in the east,  
 The truly fierce Cethern, son of Finntan<sup>b</sup>,  
 Of them was,—fierce his fight,—  
 The regal Amairgin Reochaidh<sup>c</sup>.  
 Of them was,—better for it,—  
 Fergus, son of Leide the supple<sup>d</sup>;  
 Of them were, in times of plunders,  
 Cathbhaidh<sup>e</sup> and Congal Clairingnech<sup>f</sup>.

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

<sup>a</sup> *Munremar, son of Gerrginn.*—Munremar mac Gerrginn.—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 Dathó, at a banquet given by a Leinster chieftain.

<sup>b</sup> *Cethern, son of Finntan.*—Ceṡepn mac Finnṡam.—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 Niamh-glónnach 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.

<sup>c</sup> *Amairgin Reochaidh.*—Amairgin Reochaidh.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Fírbis, thus:—"Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe."

<sup>d</sup> *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.

<sup>e</sup> *Cathbhadh.*—Caṡbadh,—i. e. Cathbhadh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

<sup>f</sup> *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 dib—angbaid in paimd,—  
 Irial Uaitne, mac Conaill.  
 ro pa dib ac cup na tper  
 Cumscraid, Cormac Conloingep.  
 Ulaio at imda a n-éceta,  
 a corcar ní coideceta  
 sur in Maipet ri for Muig Rat,  
 ó do cuirpet a céo cat.  
 Cat Ratam, cat Ruir na rið,  
 cat Duma beinne ip blað fip,  
 cat Eðair, ann ro h-anad,  
 cat fipbeoda Fim-ðairad.  
 Cat nár b' uruira d'áirim,  
 ic ðairuð, ic iolðairgeci,  
 cat ro brip ar pluaz Semne,  
 briplec Muigi Muipetenne.

Ceo

<sup>g</sup> *Irial Uaitne, the son of Conall.*—Irial Uaitne 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.

<sup>h</sup> *Cumscraidh.*—Cumscraid.—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.

<sup>i</sup> *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

<sup>j</sup> *Battle of Rathain.*—Cat Ratam.—

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.

<sup>k</sup> *Battle of Ros na Righ.*—Cat Ruir na rið,—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<sup>g</sup>, the son of Conall,  
 Of them in fighting the battles  
 Were Cumhsraidh<sup>h</sup> and Cormac Conloinges<sup>i</sup>.  
 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<sup>j</sup>, the battle of Ros na righ<sup>k</sup>,  
 The battle of Dumha Beinne<sup>l</sup> of true fame,  
 The battle of Edar<sup>m</sup>, where a delay was made,  
 The truly vigorous battle of Finn-charadh<sup>n</sup>.  
 A battle which was not easy to be described,  
 From shouts,—from various shouts,—  
 The battle in which the host of Semne<sup>o</sup> were defeated,—  
 The Breach of Magh Muirtheimhne<sup>p</sup>.

The

<sup>l</sup> *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 Mucoimhe, 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.

<sup>m</sup> *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 Mesgeghra,

King of Leinster, and his people, on the other. In this battle Mesgeghra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

<sup>n</sup> *Battle of Finn-charadh*.—*Cae Finncharadh*.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

<sup>o</sup> *The host of Seimne*.—*Sluaḡ 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.

<sup>p</sup> *The Breach of Magh Muirtheimhne*.—*Ḍorplech Muige Muirtheimne*.—Magh

Ceo la Concobair d'á clainn,  
 ocuṛ Deṛḡ-ruaṫar Conaill,  
 d'á tuc Feṛḡur,—foruṁ n-ḡle,—  
 na tṛi maela Míde.  
 Seḫt caṫa im Caiṫir Conruí,  
 aṛḡain Fíamain, mic Foruí  
 aṛḡain Conruí ba buan blaḁ,  
 im feḫt macaib déc Deaðað.  
 Ní deṛnnḡat ban-eḫta ban,  
 ṛluag Emna, aṛpeḫt Ulaḁ.  
 aḫt maḁ Muḡain, tṛia na ṛeipc,  
 ocuṛ Meḁb uaṫmar, oṛdeṛc.

Noḁa

Muirthemhne 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.

<sup>a</sup> *Conchobhar gave his sons.*—Ceo la Concobair d'á clainn.—The story is unknown to the Editor.

<sup>r</sup> *Derg-ruathar Chonaill.*—Deaṛḡ-ruaṫar Chonaill.—This is also the name of an historical Irish Tale.

<sup>s</sup> *Maels of Meath.*—D'á o-tuc Feṛḡur.—The story to which this line refers is unknown to the Editor.

<sup>t</sup> *Cathair Conruí.*—Caṫair Conruí,—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.

<sup>u</sup> *Fiamuin, son of Forui.*—Fíamuṁ mac Foruí.—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<sup>a</sup>,  
 And the Derg-ruathar Chonail<sup>r</sup>,  
 In which Fergus,—noble the deed,—  
 Took the three Maels of Meath<sup>s</sup>.  
 Seven battles around Cathair Conrui<sup>t</sup>,  
 The plundering of Fiamuin, son of Forui<sup>u</sup>,  
 The plundering of Curoi,—lasting the renown,—  
 With the seventeen sons of Deaghaidh.  
 The host of Emania<sup>v</sup>, the host of Ulster,  
 Have never committed woman-slaughter<sup>w</sup>,  
 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.

<sup>v</sup> *The host of Emania.*—Sluaḡ Eamna. —The ancient Ultonians, or Clanna Rudhairaighe, 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 propé

Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et rudibus pristinum redolens splendorem.”—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

<sup>w</sup> *Have never committed woman-slaughter.* —Ní oepnraḡ ban-eḋta 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 Cloithrin, 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*.

Noða n-áipem cén bam beo,  
 ec̃ta Ulað o Ate Eo.  
 A mið Une iŕ lepoða nni,  
 a bile Einna epið.

Epiz a.

Iŕ and pin po érgtar oll-cãta Ulað ocur allmapac̃ co pĩc̃ða, pæbpãc̃, poŕm̃ata, co h-aiŕm̃ða, ocur co h-aiðbeil, ocur co anŕata, pã comap̃caib ep̃oða comer̃gi cãt-bpoŕtudãca Congail; ac̃t g̃éŕi bo h-áipem, ocur g̃er̃i ba ainmniugað aen pluaig ocur aen-ploinnti aŕi na d̃á cãth-ŕoc̃ŕiaid̃i ep̃oða, com̃t̃enna Congail, poppat p̃aine ploinnti ocur p̃uidiðt̃i cãc̃ deð-pluaig, ocur cãc̃ deð-ŕoc̃ŕiaid̃i dib-ŕein aŕi cumuŕc̃ ocur aŕi comer̃gi cãic̃ pã leĩt̃ aŕi lãtaŕi do'n laẽc̃-ŕiaid̃i pin; ocur ba h-amlaid̃i po epiz cãc̃ pæŕ-pluaig ŕoc̃eneoil acu iŕ in uaŕi pin, .i. cãc̃ aipẽc̃t̃ aŕi n-iaðud̃i pa'n aiŕið-mið, ocur cãc̃ timol aŕi timŕugað pã tiðeŕna. Ocur ba h-eað inpo deĩt̃biŕi ocur deĩliugað cãc̃a deð-ŕoc̃ŕiaid̃i dib-ŕein, it̃iŕ innell ocur op̃dugað, it̃iŕi c̃op̃t̃ud̃i ocur c̃opiugað cãta, poppat p̃ain ocur poppat p̃uaic̃-m̃o ó cách aŕi éeana. Pál-aiŕbi ŕeŕiða, ŕiŕ-d̃luic̃h, pæbaŕ-cle-pach Fŕanga aŕi n-ep̃gi co h-anŕata ina cãth ocur ina ep̃ó c̃obŕaio, c̃engailt̃i, clĩt̃-ŕoŕcaðac̃ cupað, pã ðaŕibŕe, mac n-ðop̃nmaŕi, plaĩt̃ ŕein p̃ledmaŕi, poŕm̃ata, pãt̃-com̃aiŕlẽc̃ Fŕanga. Ocur ðin g̃éŕi b'é pluaig ŕúntach, pæb-éŕaidẽc̃, ŕioll-meŕiðẽc̃, pluaig-aiŕbeŕtach Saxan, ba h-áðmaŕi a n-innell, ina cop̃ŕtaŕi élaidẽm ocur c̃opiŕi-plaig, ocur cãt̃-ŕciãt̃, pã ðaŕib, mac Roðaiŕib, mið ŕein ŕéit̃-pech, ŕoinemaŕi, pluaig-neŕt̃-línmaŕi Saxan. Ocur g̃éŕi b'é pluaig boŕŕiŕaðac̃, báðach, bŕeac-meŕiðẽac̃, báŕc̃-libeŕmãc̃ ðŕet̃an, ba ŕeŕmãc̃ a ŕeol ŕein ina m-bŕiðin bŕoŕta, biaŕtaig̃i, ðŕet̃naŕi-beŕlaig̃,

\* *O prop of Emania arise.*—The last quatrain of this poem is very different in the paper copy, thus :

Aŕi iad̃, ðaŕ linn, iŕ lepoða nni,  
 A ócca Einna epið.

<sup>y</sup> *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<sup>x</sup>!

Arise," &c.

Then rose the mighty battalions<sup>y</sup> 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 Dairbre, the son of Dornmhar<sup>z</sup>, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satiu-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

cuē, which makes cuēa in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

be considered a fictitious character, unless we suppose Dairbre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

<sup>z</sup> *Dairbre, son of Dornmhar.*—This must

laig, booba, pa Conan Rod, mac Eachach Aingeir, ocur pa Dael, mac Caill Druad, co n-a tri macaib, .i. Réir, ocur Ul ocur Ardur a n-anmanna. Ocur din fóir, gér b'é óg-rluag ariaid-eétlinmar, epiocar Alban, ba ráir-oluit a ruithugad ina carraig ceirt, com-aird pa ceitri macaib Eachach buid, .i. Aed in Eirid Uaine, ocur Suibne, ocur Congal Meno, ocur Domnall brec. Ocur géri b'iat forne ocur forglairi ferrda, fomórdá, ferrg-duaibrecá Finnall, ba h-allmará a n-innell sein ina leibenn luirech, ocur laigne, ocur lebar-íciath, pá Elair n-Derig, mac n-Dolair, plait portamail Finnall.

Oll clanna h-Ir, mic Miled, imraitir agaid ar a aetli-sein: ba mín cáic meirneé, ocur ba eláit cáic teagar, ocur ba cennair cáic corugad, in aitéragad innill ocur écoirc adaithe meirda, midachda, mor-daingen na miled boi acu pa Congal Claen, mac Scannlain Sciat-leatán, aird-rig uaibrec, allata, oll-cetradach Ulad. Géri digrair cach drem, ocur géri croida, cáic cineo, ocur géri comlan cáic corugad, ro b'iat rig-clanna rédi, ruithenda, rig-breataá Ruoraigi ba h-milliu, ocur ba h-aibli, ocur ba h-orcará innell; ba cruinne, ocur ba croida, ocur ba cobraig corugad; ba oluiti, ocur ba daingne, ocur ba duaibrige deiried; ba glaine, ocur ba géri, ocur ba gaibéige cimra, ocur cat-imli; ba tperi, ocur ba tige, ocur ba tpenleiti torac; ba roinne, ocur ba rantaigi raigio; ba h-ellma, ocur ba h-ércaidi aigneo, d'iarraid na h-imperia, ocur do éorunni na cath-laitecáic ie clannaib Cuind.

Cinnir Congal ceim ó na cupardaib co Cnocán in éorcar, .i. áit ar craidet, ocur ar commaidead corcar Congail, ar na fodbugad d' fepaib Erienn. Ocur ro indta a agaid ar Ulltaib ocur ar allmariaicáib, ocur ro gab ga fiaonugad orpio a dígenn bovein ie Domnall

<sup>a</sup> *Race of Conn*.—i. e. the descendants of Conn of the Hundred Battles.

<sup>b</sup> *The hillock of the victory*.—Cnocán an éorcar.—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 Claen, 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<sup>y</sup>.

Congal stepped aside from the warriors to Cnocan an choscair [the hillock of the slaughter<sup>z</sup>], *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 Céocatais,  
 .i. a cuigeo gan cennac ar na deadaib pe deirb-éine, inunn pon  
 ocup Emain gan Ulltac, ocup in Craeb Ruad gan cupaid do clann-  
 aib Ruothaigi 'ga po-aiteib, ocup arbert na briaétra pa ann :

Cinnid céim co cath-latair,  
 a Ulltu 'ra allmarcu,  
 Inothaigio h-ua h-Ainmirec,  
 aicid aip bar n-epanóir.  
 Diglaig mo deiric n-díradairc,  
 ar in triat pom' tógaib-rea,  
 beirid bairc brait-merida,  
 i comdail na cuigeoac.  
 Coirnaid Cuigeo Concobair,  
 pe clannaib Cuind Ced-catais,

o

<sup>a</sup> *Craebh Ruadh*.—Craeb Ruad, now anglicised Creeveroe; 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 :

“*Tri h-árua iomoppa do bí a n-Emaniain Macla pe linn Choncobair, map ata, Dromdearg, Craobdearg agus Craobruad. 'S an céas éig do bioir a n-óear; &c. An dara teach, o'a n-joiréide Craobdearg, ir ann bioir na h-airm agus na reoie uairle a g-comiéas;*

*agus an trear éas o'a n-joiréide an Chraobruad, ir ann do riapéaie e féim map aon le líon a laocéas.*”

Thus translated by Dr. John Lynch, author of *Cambrensis Eversus*, in his MS. translation of Keating :—“*Palatium Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgè Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cimelia continebat; et triclinium, Craobhruadh appellatum, ubi cibus illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere.*”


These great houses, 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<sup>a</sup> 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 *can ba po p̃p̃ Ull-taig*, 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-Éamná*] “overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including cleven 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.

o Inbher cáid caem Colpṛa,  
 co Drobáir, co Dubroṛṛai.  
 ba h-erín bar pen cuiged,  
 i remiur bar riḡ-ṛinnher,  
 in tan ba ró rir Ulltaḡ,  
 bar cṛich-ṛi nri cuimriḡed,  
 re pebur bar rir-laec-ṛi.  
 Cormac, Cṛcraio, Concobar,  
 Fergur, Fiaḃa, Furbaidi,  
 Finnḃad, Fergna, Feraḃach,  
 Eogan, Eṛriḡi, Amairḡin.  
 Menn, Maíne, ocuṛ Munremar,  
 Laḡreḃ Lannmár, Laḡairre,  
 Celṛcáir, Conall Comramac,  
 Ceitṛhern, Cú na caem-ḃearḃa,  
 Caṛbaid, Congal Clairingneḃ.  
 Naiṛi co n-a neṛṛ-ḃraiṛnib,  
 Aengur, Iṛial oṛḃnriḡi,  
 Aḡ rin díne deḡ-Ulltaḃ,  
 nári ríneḃ, nar rapaḡed,  
 Ruḃraiḡeḃ ré peime-ṛiun.  
 Maiṛḡ ro ḡein ó'n ḡarraiḃi rin,  
 ḡan aiṛnṛ a n-engnuma;

maiṛḡ

<sup>b</sup> *To Drobhaois and Dubkrothair.*—O Inbher Colpṛa, co Drobáir, co Dubroṛṛai.—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 Colpṛa, 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 *Dubh*, or Duff, which falls into the same bay at Bunduff. Keating says,

“Coḡe Ulaḃ o Drobaoir ḡo h-Inbher Colpṛa.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colpthá  
 To Drobhaois and Dubhrothair<sup>b</sup>.  
 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<sup>c</sup>,  
 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].

<sup>c</sup> *Cormac, Cuscraidh, Conchobhar*.—Cormac, Cúscraio, Concobar, &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.

maireg dán' cñich a cuigeo-pun,  
 gan tuailngiur a tñppačtā;  
 gan cōm-tpiall a cōpnuma,  
 pñi h-eačtpannaib aitrebur.

Cñic cōmlan gāc cuicedach,  
 gan uperbaid acu-pum,  
 ca cñich ačt ap cuiced-ne  
 nač h-e a nīg 'r a pačmar tñiač,  
 opōaigiur co h-aenpačāc,  
 tairiğ ap a tñen tuatāib,  
 bñugaid ap a baileoib,  
 mic nīg ağ a po cōimeo,  
 ačt rinne, rñl Ruōpaigne?

Conall, Eogan, Añgialla,  
 pōpğabpač ap pēpanna,  
 gñr ob cūcu in cačreim-rñ,  
 d'a cup ar ap cño.

Cñoio c. c.

Ap comeñgi na cač-buiden cñoā, cenğailti, cōip-dēčla cupao  
 rin, po innpaigneaoar in dā oll-bñoinğ aibñl, uaiñpēācā, ep-ōna,  
 ağairčecha, anpalaio rin, co h-aen maigin ina pñetħ-pōpñib pōinn-  
 me, pōčla, pñuag-meñā, pñioğēti, pñr-lāēc; ocup ina n-ğñinneaoib  
 gēñā, gāibčēā, gñeim-dēčla, gñoō-neimneā gāpceō; ocup ina  
 laemannāib lečna, luač-meñā, leiōmeā, lebar-cōpnumač laičpech;  
 ocup ina n-olūmaib oicpa, oēppaigēti, oēimneā, oōpñeagairčā  
 oēbčā; ocup ina cipeaoib cñuaoi, cōōnačōā, cñaiōemla, cñep-  
 cenğailti cačā, co tñi delğ-ōainğñib oluičti, oigñairñi, oñeacħ-ōuaib-  
 pēā, oitōgñaiği oēbčā, ap n-a n-ōeillb, ocup ap n-a n-ōinği, ocup  
 ap n-a n-olūčugao, mar ip pēpp, ocup ip āğmaipe, ocup ip aigbēli  
 po pēōaoar a n-airiğ, ocup a n-apō-maēti oō leičħ pōp leičħ. .i.  
 cleth

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, cpyaidi, cpiann-pei, copaiḡti, cupata caṡa, do ple-  
 gaib reacda, poignenta, rrúb-puada, reol-comarṡaṡa, penta,  
 pompu caṡa po-díḡe pa meḡib, ocur pa m-bratachaib blaiṡi,  
 breid-ḡela, boḡd-nuṡi, breo-daṡaṡa, baḡba; ocur clap-rceimelta  
 cenḡailti, com-dlúta, com-apda, cpaeb-daṡaṡa, caṡ-rciaṡ ap a  
 cul-rcin i comnaiḡi; ocur pal-ṡipeada peḡi, poṡaiḡti, ocur puiḡti  
 caṡa peḡma, do ṡacur ocur do ṡimpuḡad luirech tḡom, toḡaidi,  
 taeb-trebraid, taṡ-lom-ṡpuaid, teaṡtaḡti treapa, ocur taiḡ-  
 benta ṡoraiḡ tḡom ḡliad, ap n-a pḡeṡad, ocur ap n-a pluaiḡ-diḡ-  
 laim do ḡleipe ḡaiṡlennaṡ ocur ḡalḡat, ocur do comḡaiḡnib cupad  
 ocur caṡ-mileḡ; ocur caṡ-ḡarḡda copaiḡti do cupadaib cenḡailti  
 ic doirpreopacht caṡa daḡḡin, ocur caṡa dlum-ḡrinne duaiḡriḡ,  
 deḡ-arm-ḡaebpaiḡ deabṡa diḡ-rcin; ap nḡ ḡupail pḡaṡ pḡrḡda,  
 poṡaiḡti, pál-armda pḡd-ḡaebḡaṡ, pḡ-dluid deḡ-arm, ocur deḡ-laṡṡ,  
 ocur deḡ-daḡne a ceṡ ḡrinne ḡaṡa caṡa ceṡtapda pe coṡtud ocur  
 pe cúḡḡaṡad a ṡeli.

Da h-imda, am, acu-rcum eapḡ óḡ, áḡmai, aiḡlenna, arm-in-  
 millti, ḡan pillud, ocur mḡdach meap-maiḡmeṡ, mál-ḡuaiṡnḡ,  
 meḡcnaṡi moḡ-trepa ḡan míniḡad; ocur leaccanach laidḡi,  
 lonn-meḡ, laidneṡ, laṡ-leḡaiḡti luirḡ, ḡan locpuḡad; ocur caṡ-  
 cuḡḡiḡ comḡiṡ, cenn-apḡ, cleḡ-armaṡ coṡaiḡti comlainḡ, ḡan  
 cumḡuḡad; ocur pḡḡ-milḡ peṡṡmai, puiṡenta, penḡ-ḡaibṡeṡ,  
 poḡc-piṡda, po-bladaṡ, ḡan poḡaṡṡ, ap ti treapa do ṡennaḡ ocur  
 do tren-ḡuapait, co poṡal, polámaiḡ, in aiṡll a peḡma d'ḡulang,  
 ocur d'poṡuḡad, ocur d'imconḡbail, co pḡaṡda, poḡniata, ap  
 lom-ṡi a lama, ocur a lann-ṡlaidem do lan-deḡuḡad, co luṡ-meḡ,  
 lan-apnaiḡ, ap laṡaiḡ in laṡe rin.

Ciḡ traṡṡ, in tan poḡḡat taiḡḡeṡa tḡomḡliad a tren-ḡiḡ,  
 ocur poḡḡat armda, innillti, oll-ṡeṡḡaṡaṡ a n-áḡnaiḡ, ocur poḡḡat  
 pḡaṡda, pḡḡaṡa, poḡniata, pḡḡaiṡaṡa a pḡnnḡ, ocur poḡḡat  
 poḡnnme, pḡnṡaṡa, pḡidiḡṡḡi a pluaiḡ-poiḡne copaiḡti caṡa, pḡcḡataḡ  
 puaṡaiḡ

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 loricae 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 redden 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

puáṭar riḡda, peṣṭmar, penn-ḡaibṑech, puáṭar-borib, ocup caṑreim  
 cṑuaṑ, cobṑaṑ, com-diṑa cupaṑ, ḡan áigill, ḡan cómpṑeḡaṑ, i ceṑ-  
 taigib a ṑeli; ḡur cṑiṑṑaigṑet in clap caeb-ṑṑom, cneṑaigaiḡṑech,  
 cṑaṑaigib, ṑa copaiṑ, ap cumuṑc ocup ap comṑorṑaṑ na caṑ-laem  
 cupaṑa cóṑaigṑi ap ceṑṑ-lap cṑaṑṑ-Muiḡi Comaiṑ, ṑṑiri a ṑaiteṑ  
 Maḡ puaṑ-linnṑeṑ Rath. Ocup aḡ dian-aṑḡnaṑ ṑo na ṑur-ṑlogaib  
 ṑáṑaṑṑaṑa ṑo cum ṑomnaill aṑ beṑṑ an laoiṑ :

ṑṑén ṑeaṑṑaiṑ caṑa Congaṑl  
 ṑṑḡaṑnn ṑap aṑ an Oṑinaṑi;  
 maṑ ṑeaḡaiṑ i ṑ-ṑṑeaṑ na ṑ-ṑeaṑ  
 ni peṑṑaiṑ a leaṑ a laoiṑeaṑ.  
 Comaṑṑa an maṑ niṑ Macha,  
 ṑṑol ṑuaṑṑne ṑonnaib caṑa,  
 meṑṑḡe ḡaṑ ṑiḡ ṑeṑl co ṑaṑ  
 óṑ a ṑiṑṑ ṑeṑn ḡo ṑiaṑṑaṑ.

Meṑṑḡe

<sup>s</sup> *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissy's paper copy, in the collection of Messrs. Hodges 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 Ainmire, 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<sup>s</sup> :

“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 REFULGENS 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* :

“Ceomán buíde ar ríol uairene  
 Meirge cūp na Craoibhe Ruaiōe  
 A re oo bíoō ag Concoðar ’ra ccaē  
 A ríop éuarḡain’ra oibeur Ailínúpaē.”

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 Sgannlain,—rḡiam co n-aḡ,—  
 ir Fiachna moir, mic Baedain,  
 moir la toet roḡla dia rinn,  
 ata or cind Congail éugoinn.

Leoman buide i rpol uaine,  
 comairda na Craob Ruaidhe  
 mar do baoi aḡ Concobhar caid,  
 ata aḡ Congal d'a Congmair.

Meirgeða maicne Eacdaic  
 i d-toraic na pluagḡ rreataic  
 meirgeða donna mar daiḡ  
 or cranna corra Crumthainn.

Meirge miḡ breatan briḡmair  
 Conan Rot, an riḡ-milid,  
 rpol reandac, ḡorm ir ḡeal,  
 co h-eangac ar na amlad.

Meirge Riḡ Saxon na ploḡ  
 ar brataic leatan, lan-moir,  
 buide ir deapcc, co raidbir roin;  
 or cind Daibrie, mic Dorrmoir.

Meirge Ri fearḡna Feabail,  
 noća paca a ionnraimail  
 or a cind, ní cealḡ ḡo n-ḡeib,  
 dub aḡur deapḡ co deiminn.

Meirge

<sup>h</sup> *The banner of Scannlan.*—Meirge Sgannlain, &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.

<sup>i</sup> *Such as the noble Conchobhar bore.*—Mar do baoi aḡ Concobhar caid.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note <sup>g</sup>, p. 226.

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the

The banner of Scannlan<sup>h</sup>,—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 bore<sup>i</sup>,

Is now held up by Congal.

The standards of the sons of Eochaidh<sup>j</sup>

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 Dorninor.

The standard of the majestic king of Feabhail<sup>k</sup>

(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, Conchaure symbola  
clari

Congallus quæ nunc signis intexta videntur.”

<sup>j</sup> *The standards of the sons of Eochaidh.*—

Μεϊργεδα μαϊνε θαύρα, —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.

<sup>k</sup> *King of Feabhail*—of Foyle, that is,  
of Ailech.

Meirge Suibne, beart buíde  
 Rí oirdepc Dal Araíde,  
 Spol buíde, or reim-peap na ríóǵ,  
 buinne mép-geal na meaðon.

Meirge Feardoman na b-pleaó,  
 Ríǵ airm-deirǵ Aird Ulad,  
 Spol glé-geal pe gpein 'r pe gaoit  
 ór an tpen-peap gan taṭaoir.

Trén, &c.

Imthuya Suibne, mic Colmain Chuar, mic Cobtaig, ríǵ Dal  
 n-Araíó, imraidep aḡainó pe heaó eli. Tancatar faennella  
 pualainǵ fáiríde pe gpaín, ocur pe gpuamdaṭ, ocur pe gpo-dmipe  
 na n-ḡaedal; pe depeaó, ocur pe dellpaó, ocur pe duaibríge na  
 n-danar; pe blopeaó, ocur pe bopb-ḡair, ocur pe búirpeḡaig na  
 caṭ-éineó contpaíḡa, ceṭtaíḡa, ic poṭtain ocur ic peṭt-impraigíḡ  
 aḡaile. Ro epḡḡar eadap-luaimnig aibbli, aḡopuḡa, uaṭbaracha  
 aeoir, copabadaḡ ina cuameabaḡ contpaṭta, cumairc, 'ḡá com-  
 buairpeó; ocur ina tarmanáib troma, taibpecha, tárc-labaíṭa,  
 tuaiṭbil, ḡan tairpium; ocur ina paeb-ḡluagaib roinnme, ríṭalta,  
 rianḡoirṭi, peaṭpanaṭa, riabairṭi, ap rír-ḡrubaí, ic paíḡib, ocur ic  
 peaó-ḡairi, ocur ic poluaimnig impu, ap caṭ áirí, do meath ocur  
 do mi-ṭumdaṭ míḡlach ocur maṭóǵláṭ, do ṭennaó ocur do ṭpen-  
 gpepaṭ ṭupaó ocur caṭmileaó; ḡup ob do congair in caṭa, ocur  
 pe h-abairib na n-arpachṭ, ocur pe tarmanḡail na troma-ḡon ic  
 toirpium ap cupaíḡ-pennaib cpaírech ocur ap colḡ-depaib claídem  
 ocur ap laechbilib lebaḡ-ḡiaṭ. Ro linaó ocur po luṭ-meapḡaó  
 in paep míleó Suibne do cḡiṭ ocur do gpaín ocur do ḡenḡechṭ;  
 o'íllṭ

<sup>1</sup> *Ard Uladh*, in Latin, *Altitudo Ulto-* Down, lying principally between Strang-  
*rum*, now the Ards, in the county of ford Lough and the sea.

The standard of Suibhne, a yellow banner,  
 The renowned king of Dal Araidhe,  
 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<sup>1</sup>,  
 White satin to the sun and wind displayed<sup>m</sup>  
 Over that mighty man without blemish.  
 Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe, 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

<sup>m</sup> *White satin to the sun displayed.*— end of this volume. It is strange that no  
 For some account of the armorial bearings account of this Ferdoman is preserved in  
 among the ancient Irish see Note H, at the the Irish Annals.

d'oillt ocur d'faennell ocur d'polumain, d'uaman ocur d'fuarcap, ocur d'fír-gealtaét, d'fualang, ocur d'uathbar, ocur d'fanbforup; conac bui ind alt na áige, ó hunn go baiéir, do ná deppa cairche cumurcda criú-hluaimneé, pe criú na comeagla, ocur pe rcemlig na rcuideamlácta. Ro criúnaigret a córa, mar buo nept ppoéta go rir-tuargain; po éuirret a airm ocur a ilfæbpa uada, ar laḡad ocur ar luath-ríned a lué-glac impu, pe h-anaccbainḡ a n-imcōngbala; po leatrat ocur po luaimnigret a ó-doirpí eir-teéta pe gabad na gealtaéta; po imclaiyet angala a incōndi i cúralaib a cōnd pe foétram na félmaine; po clirertar a craide pe ḡrod-biḡad na ḡenideéta; po opluaimnig a uplabpa pe me-paideét in mίtapaid; po eadapbuapaid a ainim [anam] co n-aigned ocur co n-ilruimib imda, uairi ba h-i rin frém ocur foéta fír-dilep na fír eadla fein. Rob é a inniamail ann fein mar bír bpadan i m-buailib, no én ar na ur-gabail i capcarp cōmoluta cliaiban. Áét cēna nír mūd-lác ocur nír mēpaigí mī-ḡaircīd peme piam in ti d'á tancadap na h-abairi ocur na h-airpīdena tīndrcedail teéid ocur uptrialla ingabala rin; áét po malláét Ronain, .i. pancip, d'a po buaidpied ocur apd-naeim Epenn d'a eapcaine ar na rínead ocur ar na papugad fa planaiḡeét, ocur marbēta in mic clēpīḡ da muinnṡepi ór cōnd na clapach coipeaḡarēta, inunn rón ocur na fír-ṡiprat fonn-glaim ar ap' cuipēad cpeadpa ocur comāind in Coimded d'uairlib ocur d'apd-maītib Epenn ocur do cāch ar cēana, pe comtriall in catā.

Imthupa Suibne, mic Colmain Chuair, mic Cobēaiḡ, mīḡ Dal  
n-Áraide

<sup>n</sup> *St. Ronan*.—He was abbot of Druim-ineascluinn (now Drumiskin), in the county of Louth; see Note <sup>s</sup>, 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. Ronan<sup>a</sup>, 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 Cobhthach,

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-Αραιδε, impraitep αγαινο pe h-eaδ; o εταμic in δλαι πολυαιμνεc  
 fulla rin fάip-pium, po lingepταp leim luεmap, lan-ετpom, conaδ  
 ann po puipmipταp ap glan-αιγlinδ pceit in cupaδ ba comnepa  
 do; ocur po paemupταp in τ-αth-leim, conaδ ann po puipmipταp  
 ap indeoin cεpιδcomapταiz cιpín caεbaip in cupaδ cedna; cιδ  
 tpaεt nup αιpizepταp pein epium ic puipmed παip, gέp ba coppaε  
 in caεaίp cōmnaiδi ap ap cinderταp. Conaδ aipe rin po popbur-  
 tap rum aen cōmaipli anbpopaδ, éciallaiδi, .i. dpuim pe daimib,  
 ocur popcnum pe piaδaib, ocur compit pe ceaεaib, ocur imluε pe  
 h-énaib, ocur peip i παpαιγib. Comδ aipe rin, po puipmipταp in  
 tpep leim luεmap, lan-ετpom, conaδ ann po anupταp ap bap in  
 bile buaδa po boi ap min-óipib in muigi, áit i παbaδaι po-ίluaiγ  
 ocur paδnpaizi pep n-Épenn, i compεgaδ in caεa. Ro gpeécpaτ  
 pein ime-pium ap cach aipδ 'ga παicp in δ'a éennaδ ocur da éimpu-  
 gaδ 'p in caεlaεap cedna; ip de rin nucpum tpi tpen-peaδga  
 tinneanaiδ o'imgaβaib na h-ιpγaib, ocur ip é tapla dó dul i cenn  
 na cath-laiεpeε cedna, pe muipbell ocur pe mepαιδεεt in mιταpαιδ;  
 áεt éena m talam do éaδliuδ, áεt ip ap popmnaib pep ocur ap  
 cennaib caεbaip po cinderaδ.

Tapla aipe inδpεctm caic co coitcenn ap Shuibne pa'n pamla-  
 rin, cop ub é compaδ cach cupaδ pe céil, na téid, na téid pep in  
 inaiδ ópécumδaiz examail uaib, a pípu, bap iaτpun, gan toγpaim  
 ocur gan táppaεain, .i. inap in aipδ-puγ h-ua Áimnipεch po bui uime  
 pium in laiεe rin, ap na éiδnacul ó Domnall do Chongal, ocur ap  
 na éiδnacul o Chongal do Shuibne, do peip map popglep Suibne a  
 n-inaδ eli:

δa h-e guε caε aen duine  
 do'n τ-pluaγ déτla δaitη,

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°, 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<sup>p</sup> 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 Congal, 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.

να τέίο.—This verb is here repeated in

<sup>p</sup> *Let not, said they, let not.* — Να τέίο, both copies. The verb, particularly in the

na teit uaib fa'n cael-muine,  
feap in inair maith.

Ba móidi a muirbell ocur a meirugad miéapaid cách da com-  
aitne fa'n cuma rin, ocur po boi rium ar in buaidreod booba rin  
no co tucad cith cruaid, mer cloé pneácta—d'inncomartha ármuig  
d'fepaib Erenn—gor gluaireptar rum leir rin cith rin, mar gac  
n-eaéaid n-ármuigi ele, amail arberit Suibne in inad eli :

Rop é rin mo céo mē-  
ra,  
po pa luaé in mēth,  
d'eaḡ uréar na goénaide,  
dam-ra per in cith.

Como me geltaé ocur me gemdecht po cinó comairli o rin  
amaé i cein po pa beo.

Cio triáct, ger ba daingen dín-armda, delg-pennaé caé airé  
ocur caé airéill do na cataib cechtartha i ḡ-comrag, porpat aith-  
lenna, aithera, urrcailti, ar n-átcuma, a n-anrao, ocur a n-gaié-  
lenn n-gairio; ocur porpat pceimeltha, pcannepti, pciat-bhuiri,  
ar n-a pcaileo, a leibenna línide, lebur-pciath, ar na lan-bhuiriud.  
Deitbir doib-rum ón, uair ba cith-anrao cuan-trácta calaio gan  
porcao gan accairíot ar trien-éaéaib tuátairio, tarim-gáithe  
tuairceptaigi in talman, dáir ab ainm pegainni, paimigéi, pluag-  
berla paer Eabraid, rabrtindur, amail atberit in file :

Queptar in gaeé a neap,  
rabrtindur atuaio gan éap,

ptéperur

imperative mood, is, even in the modern  
vernacular Irish, often repeated for the  
sake of emphasis.

<sup>9</sup> *And it was by lunacy.*—Como me geltaé,  
&c.—Suibne was, many years af-  
terwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by  
Mongan, the swincherd 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 lunacy<sup>a</sup> 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 *ḡealṡaḡc* is used to this day in the sense of *lunacy* or *madness*.

ῥτέφευρ α μαρ ζαν ἑάν,  
ulfulanur 'n α comdail,

Ocup din φορ, βα μιαν-γλασαδ μοζαδ αρ πανθ-ῥλαταιβ φοιτ-  
nemla ριθβαιθι ζα πολλρεσαδ, .i. φορραδ, ocup φορτρεσαδ, ocup  
φεργ-διεραδτ να ρέιννεθ, ζηρεαδτ, ocup γεοζναδ, ocup ζηυραδ  
να η-ζαιρρεδαδ ιε τενναδ ocup ιε τιμῆλλαδ να τρεν-φερ. Ocup  
din βα ζηου-ζηρεαρα ζαιβηιζε le η-ορθαιβ ιομτρηομαιβ, ζλε-βορβα  
ζαβανη αρ ἐινθιβ ταεβ-δεργα, ταυλεῶα tellaiz 'ζά τρεν-τυαρ-  
ζαιν, βρηοταδ, ocup βρυαυθρεσαδ, ocup βρατ-αιρλεῶ να η-βυιδεν;  
peccad, ocup ρλυαιζ-νεαρτ, ocup ρρηαιρρεδαδ να ρλυαζ ροταλ-βορβ,  
ιε κορnum, ocup ιε congbaiz, ocup ιε comḡeaccad αρ α ἑελι; conar  
αιριζ αιρεῶ να αιρθ-ριζ comḡenneta α ἑαριατ δο comḡoicri α ἑνεοιλ,  
να φορπειζεν ῥῆρ-αιεμε να αεν-ἑινθ ο'ραῶρταβε α ῥιαλυα. Ocup  
din ηι μό ρο μοζαιζρετ caem-clanna κυραδ δοδαυιζ α ρινηρεαρ  
να α ραρ-αιερεῶ ζα ράρυζαδ; ocup ζέρι β'ιατρυδε ανη ηηι ἑέτ-  
ραιζερεταρ cabair να κυζνόμαδ α καριατ να α lan-αιενη 'ζα laeḡ-  
αιρλεῶ, ocup 'ζα φορτρεσαδ ocup 'ζα ροδβυδ 'να ριαθναυρι; υαιρ βα  
η-μυλλιυ ocup βα η-αυδβηιζι le caḡ η-αεν υαιεῖβ α ῥεοḡm ocup α  
eḡualanz βοδεηη ηε δεῖβηρ να δάλα ρην, νά ρεοḡm ocup φορπειζεν  
α ἑαριατ δο ἑumnyζαδ, νά α ἑιζερηα δο ἑεραυζαιν.

Cio τρηα αῶτ, ηι ζηάτ δερβ-γυλ ζαν δέργυβα, να ιαῶταδ ζαν  
φορπειζεν, να κατ-ροι ζαν ἑρῶ-λινθτι. Ocup din ροβ ιμδα 'ρα η-ηυζαυλ  
ρην ρυηρημε ραενα, φορρεῶδε, ocup ḡρηονγα δυαυβρεῶα, δυαν-μαρβῶα,  
ocup τρεν-ῥηρ ἑαεβ-ἑηρηῶ, τραρκαυηῶ, ocup αιριζ υαῑμαρηα, ῥοδ-  
βαιζῶ, ocup ρεοιῑη ρκαυιῑζῑη, ρκαυνηρεῶα, ocup ρλεγα ρρηύβ-ῥυλλῑ,  
ρεαμ-λύρτα, ocup clauḡe καυῑμεῶα, κυυαυθ-βηυρηῑ; ocup ρρηαρ-  
λυνηῑ ρυυιζε, φορ-δεργα ρολα, ocup ρολτ-ζηρενθ ρευννεθ αρ ρολυα-  
main,

<sup>r</sup> *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. l. ii. 47. "Auestar" is evi-  
dently *Auster*; "Sabstindrus" seems some  
disguised form of *Septentrio*; "Steferus"

Steferus the western without error,

And Ulsulanus<sup>r</sup> 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<sup>s</sup> flying and hovering in

is *Zephyrus*; and "Ulsulanus," the east wind, is obviously identical with Pliny's

*Subsolanus*. The ignorance of transcribers, <sup>s</sup> *The hair of heroes*. — See the account

rather than of the author, is probably the source of these corruptions.

main, co nár ba léir lepbairne lapamain, laindeirda, lan-fair-ring  
in aeoir uairtib, ne h-imað folc ocup fadó ocup fionnfadó uath-  
berriá fadó-rcailti an-aicnid, ar na n-ur-togbail do cennaib  
cupað ocup caémileð; conað h-e rin aobair d'ár pararpar fuað-  
nell foirpáide, fir-doríca, d'ár ceileð in cleití coitcenn clit-fairring  
céctaríða op a cenðuib; ocup géir b'iat ponh-céltia folc-glara,  
per-dluidi in talman fa trairtib, ni lugu po lan-célic ne h-imað  
na n-ar ocup na n-il-écht ina córraícaib cruad-airlig i cenn a  
céli.

Ro b'é airð-mer ocup innfamaíl a n-eicep ocup a n-olloman  
ar écorc in armuige rin, gor b'étréoir, ocup gur b'anforurta do  
macaib ocup do min-dainib céimnuígað cáic airði ocup cáic inaíð a  
tarla tiug ocup tromlac in airlig ocup in armuige i cenn a céli.  
Nir b'ingnað imorria d'écrib an t-airð-mer rin, cid forbann le  
riallac a éirteéta a fuigell; ar ba rrué-aibne rilteéta, raeb-diana  
cáic clair ocup cáic clao-etrige compeir fa éoraib na cupað, ocup  
ba fpar-linnití fuiligi, fir-doinne cáic fán ocup cáic forað-glenn  
for-glair for-leathan fuitib.

Cid tra aét, do badair fáidí foillrigti fir, ocup foirne foitairgi  
ocup fíadairí contárida, cunnabairtach, ne fadó ocup ne n-a  
fir-éruar po éotairget na cupaíð céctaríða, gan clód gan cum-  
rcugað ne céli, ir in cáit-laéair. Comid airie rin pob inderb, ocup  
pob amairpéic fairtine a fellrum, ocup a fír-eolach, do dheim  
uib do leit po leit, ar n-diultað, ocup ar n-óirpídem dóib ar a  
n-diabul-céiruib d'airdeéta bodem, ne peccad ocup ne fir-deliugað  
na pluag aghaíð in aghaíð ir in imarígaíl; co ná raibí 'gá fáidí  
ocup 'gá fír-eoláib aét a peittem ocup a fupnaíð, co ferair  
ca dheim uib ar a toirinnfed, ocup ar a tairpíped turíairti ocup  
toicéti

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

τοις ἐτι na n-γλιαδ; ocyr din po pamaizpeo in δέ νίη-γυαδ Νέιτ  
a neipt-βρίγα.

Imthupa ceitpi mac Eachach δυιδι, imptaitep aγaivd pe head  
eli. Rucpat dá puatap deppenaizti déc pa caṭaib na cuiceṭaṭ,  
po maiopet ocyr po maibpat céṭ caṭa caṭ-laitpeṭ, map poptep  
Dubdiao Dpai:

Do cuadap tpep in topi taiblec

pa do dec,

do maibpat do pluaγ na caem-pep

da ced déc.

Apap ip in ipγail itip γappaṭaib γailian, ap cinned caṭa  
puathaip. Ot concatap cethrap laech-aiprech do Laiγnib eachpαιp  
na n-Albanach ic comáiplec caic, .i. Amlaib Uallach, nιγ Aṭa  
Cliat, ocyr Cairppu Cpom, nιγ Laiγpi Laiγen, ocyr Aed Aipγneṭ,  
nιγ O Ceimpepaiγ, ocyr Ailill Cedach, nιγ O Paizi, po iaprap  
in

<sup>t</sup> *The battle-terrific Beneit.*—*De niē-γυ-  
baṭ Neit.*—She was the Bellona of the  
ancient Irish. In Mac Morissy's copy she  
is called an *de γaṭ-uicneṭ*, and P. Connell  
explains it in the margin, the Goddess of  
War.

<sup>u</sup> *The troops of the Gailians.*—*γappa-  
ṭaib γailian.*—*Gailian* is an ancient  
name of Leinster.—See O'Flaherty's *Ogy-  
gia*, and Duaid Mac Firbis's *Genealogical  
Book*.

<sup>v</sup> *Amlaibh Uallach, king of Ath Cliath,*—  
i. e. of Dublin. This shows that the pre-  
sent 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  
Amhlaiffs or Anlaiffs, who were Danish kings  
of Dublin some centuries after the year  
637 or 638, when this battle was fought.  
The Irish had the name Amhlagaidh from  
the earliest period of their history, but  
this, though now Anglicised Awley, and  
possibly of cognate origin with the Dano-  
Irish Amhlaibh, Anlaf, Amhlaiff, Olaf, or  
Awley, is not identical with it.

<sup>w</sup> *Cairbre Crom, king of Laighis, in Lein-  
ster.*—Laighis or Laoighis, which is Lati-  
nised 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<sup>t</sup> 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<sup>u</sup>. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath<sup>v</sup>, Cairbre Crom, king of Laighis, in Leinster<sup>w</sup>, Aedh Airgnech, king of Ui Ceinnselach<sup>x</sup>, and Ailill Cedach, king of Ui Failghe<sup>y</sup>, 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.

<sup>x</sup> *Aedh Airgnech, king of h-Ui Ceinnsellaigh*.—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

<sup>y</sup> *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 ceṭṛap cupað rin upinapc imḡona ap óḡ-piḡapad Alban, ḡup  
cipirpat caḡaḡ cupað caḡa rin co n-a poiunib 'na pīaḡnairi. Nīp  
maīṛet meic Eachach a n-anbpala do'n céḡ puatari cupað rin;  
ceṛt ḡabair Congal Cairpṛi 'r in comlunḡ; oluṛaigir Domnall in  
iḡal ap Amlaib; rannṛaigir Suibne in imḡuin pe Ailell; po  
opbrat in da Aed a n-imbualad. Roppat comóḡalta a cneada  
ap a céli oḡtar aīpé na h-imlaidi, ḡup maīḡet meic Eachach  
aīpéup corcair na caṛ-laīṛé, amail apberp in pile :

Topcair Aed Aīḡnech imne  
la h-Aed mac Eachach buide,  
pe Suibne pluagach 'r in éaṛ  
i topcair Ailell Céḡach.  
Cairpṛi, piḡ Laiḡri na lenn,  
i topcair pe Congal Mend,  
pe Domnall m-bṛeac co n-aīne  
topcair Amlaib imṛaile.

Cīḡ ṛiaḡt, nīp meṛa ocur nīp mīḡlaḡu meīṛné ocur moṛ-  
ḡumipad maīṛne ḡpéḡ-ḡepḡi Domnall, mīc Aeda, mīc Aīmmīpé,  
ic ḡiḡail éneḡ in ceṭṛap rin ap Ullṛaib ocur ap allmaṛaīb, .i.  
Peṛḡup, ocur Aengup, Ailell, ocur Colḡu, ocur Conall a comar-  
manna : ap m-buaḡuḡaḡ caḡa báīpe, ocur ap maīḡem caḡa móṛ-  
cōrcair, ocur ap cīnḡeḡ caḡa caṛ-puaṛṛair do macaib aīḡḡ-piḡ  
Eṛem, do comṛaīṛet, cenn i cenn, ocur ceīṛe meic piḡ Alban.  
Ro ṛaīḡṛet ocur po ṛannṛaīḡṛet peīṛiup poiṛemal do na clann-  
maīṛnib rin a celi, .i. Congal, ocur Suibne, ocur Aed, ṛpi meic  
Eachach buidi, Ailell, ocur Colḡu, ocur Conall, ṛpi meic Domnall.

Nīp

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<sup>2</sup>  
 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

<sup>2</sup> *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, rīg Laoighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Niri ba h-eirleodac in imairiuc rin, uair ba comdicra a comrac,  
 ocur ba comtriom comadair a comlonn; uair ba comduthcypa  
 comceneoil itiri Eriinn ocur Albain cuingeda caema, cpaeb-uairli,  
 cadair in comlaind rin ocur in comrac.

Cio tracet niri b'airnem airac itiri flaitib ic fleð-ol orpu a  
 h-airli na h-imlaide rin, acit ba meap maicne itiri marbaib, ap  
 n-a mudugad, ap na comtuicim pe celi, amail arbert in fili :

Ceirpe meic Echech buidi,  
 cuig meic Domnaill, nig Daire,  
 debaid no orbradar de,  
 ot concadar a ceile.

Sairiur dib-rin forum ngle,  
 no marbradar a ceile,  
 Aed, Suibne, Congal na clann,  
 Ailell, Colgu ocur Conall.

Tuipcecta in triir nar marbad do'n maicne rin, .i. Ferigur  
 ocur Aengur, da mac Domnaill, ocur Domnall breac, mac Ech-  
 ach buidi. Acit cena, no b'incomrac erein d'Ferigur no d'Aengur,  
 ocur pob' forlann debaid na deri deribradhar 'n-a agaid a aenur;  
 dait no tracetrat ocur no toirnerar Domnall, gur damair in  
 t-og-mac a urgabail; co n-eairt a breit 'na beaid ap paeram  
 na platia, ocur a acur ap h-ua n-Aimriac. Ocur do rindeat rin  
 nar do raiderar; ocur rucad h-e d'innraigid airb-nig Erienn,  
 gura arploind a pialar 'n a piodairi, .i. Colum Cilli, mac Feid-  
 limid, d'oilemain a athar, .i. Echanð buidi, mac Aedain, amail  
 arbert in fili :

Aengur ir Ferigur co bect  
 no gabratar Domnall brecc,

co

given above in the text, because the rhyme perfect. Na lenn is translated *togorum* 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 Ainmirech. 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 tucpat mac Echach uill  
 'n a bethaid i laim Domnall.  
 bliadain do i laim Domnall dein,  
 co támc Eochaid d'á peip,  
 gur leic Domnall,—garz a gluinio,—  
 a mac do d'alta Coluim.

Cio tracht, mar do cualaid Congal Claen cat-puatar clainoi  
 Eachach d'fhoróibad, ba lonn ocur ba lopead le Congal ceirpe  
 naíene oirpaca oipeáir Alban d'foirpéad ar incuib a eniz;  
 conid aipe rin po clirerpar Congal fá na catuib mar clirer puat-  
 mil puath-réadgach, fomórida fairzi fa murbructuib monz-puadā  
 maomannacha min-éirc mor-mara. Ro leanpat luét a peimi  
 ocur a imdeagla Congal do compaignib cupad ocur cat-miled  
 Ulad ocur allmapac, fa Conan Rod, mac niz hpetan, ocur fá'n  
 caegait cat-miled co n-iapand blocaib Ulltachda acu, mar do  
 can Congal in maó eli :

Atú-ra caegait fer fino,  
 co n-arm cupad of a cind,  
 ic digail m'ole ip mo énead,  
 ocur blocc pe cac aen fer.

Cuapraigir Congal ciprlac in cata moir ar a medon, ic toga  
 triath itir tren-feruib, ocur ic aíene aipd-niz itir anraduib, ic  
 pluag-diglain na raer-cland po-éneoil itir na pluaguib, cumad  
 ar éodnacuib in cata po caíped rum céet-ghinne a ferzi, ocur a  
 engnuma, ic comdigail a énead ar cac, gur ob ead aipmiz ugdair  
 co nár fáguib aipeét, na aicme, na apd-cineó d'feruib Erienn uile  
 gan efbaid ocur gan accaine eceta aipiz no aipd-niz, ic comdi-  
 gail clainoi Eachach opuib. Acet éena, nup éreicreat teglac a  
 turpiacta Congal ip in cáepóin, acet tarpm-cloeta in tigeppair ic  
 báduo

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 archchieftains 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

βάουδ α m-βλαυδ, υαιρ έστ ι παλ ριζ α ρυιδλερ, αμαιλ αρβερε ιν  
 φιλι :

Έστ ι παλ ριζ ιι ταρβα  
 δο έεγλαάις τρεν-αλμα,  
 αρ να ριζαίς φορ ιιο δεαδ;  
 βιρ α νορ ζεν ζοβ lan-έεαδ.

Ιρ δειρμιρεχετ δορειν comιρζαιλ Congaίλ ocυρ Conaίν com-  
 ιμιατερ α n-δερηνρατ α n-δίρ αμαιλ αρβερε ιν φιλε :

Ζαά αρ μαρβαδυρ μαρραεν,  
 Conán ιρ Congal Claen,  
 αρ Chongal αιμμιζέτερ ριν,  
 cuíð Chonáin do'n coimioirgaíl.

No ζορ έυιτ Conan calma,  
 mac ριζ όρεταν βρατ-αίμπα,  
 ρε Congal Claen noc αρ bean  
 ιιο mac ριζ na laeð lonn-meρ.

Comíð aipe ριν ιιο επιζ ιμένυετ Congaίλ ρε Conan, ρα μέδ ιιο  
 μαρβυρταρ δο ριζραυδ Ερενν ινα ριαδναιρι, ocυρ ζαν δίλ α ραιντι  
 δο ταρραάταιν δ'ά τρέν-φεραίς ρε clep-phaebraíς Conaίν ιο υι-  
 ρελαιζι αρ α υέτ; ζυρ ρυαζαιρ Congal δο Chonan ceim δο έυραδαίς  
 Connaéτ ocυρ co τυαάταίς Tempa, co m-bepeð ρυμ α βάιρε ρα  
 τρεν-φεραίς ιν Τυαιρσιρτ; υαιρ ήίρ λιέ λειρ comad aen aipem αρ  
 ρειν ocυρ αρ ρεννιδ μαρ Conan ιρ ιν caé-laéταιρ, αμαιλ αρβερε  
 Flann φιλι :

Ατβερε Congal ιμτίζ υαιμ,  
 α Chonain Ruíð co ρό buaíð !

ni

<sup>a</sup> This quatrain is supplied from Mac Morissy's copy, p. 97.

<sup>b</sup> *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.”

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 Claen,  
 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 Claen 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<sup>b</sup> 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 fiction though it cannot be doubted that he drew tedious incidents to fill up his descriptions.

ní uil 'r in cat, a laic lunn !  
 aét peidm aen duine aguin.  
 Luid Conan fa pluag Connaét,  
 ocyr Tempa na triom-alt,  
 do luid Congal, garz a glunn,  
 fa pluag compamach Conaill.

Imthura Conain, ar n-deadail pe Congal no compaicped ceat-  
 par aipec do nugaib Connaét pe Conan, .i. Suibne, mac Caatail  
 Choppaiz, nuz h-Ua Fiachrach, ocyr Aed breacc, nuz longporpac  
 Luigne, ocyr Aed Allán, nuz Meadha Siuil, ocyr Aed buidneé, nuz  
 h-Ua Maine. Cio traét do rocpadap in ceépari rin do cuindicleo  
 Conain, map porzler in t-ugdar :

Mac Caatail Choppaiz, Suibne,  
 ocyr Aed breac, nuz Luigne,  
 Aed Allán, Aed buidneé ban,  
 do rocpadap la Conan.

Congal

<sup>c</sup> *Suibhne, 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 dismem-  
 bered the original Irish territories of this  
 county, h-Ui Fiachrach was exactly co-  
 extensive with the diocese of Kilmac-  
 duagh, as laid down on Beaufort's Ecclesi-  
 astical Map of Ireland. After the esta-  
 blishment 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.

<sup>d</sup> *Aedh Breac, king of Luigne.*—The an-  
 cient territory of Luigne 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 sur-  
 names the O'Haras, who are of Momonian  
 origin, being descended from Tadhg, son  
 of Cian, son of Olioll Olum, were the chiefs  
 of this territory.

<sup>e</sup> *Aedh Allán, king of Meadha Siuil.*—  
 The territory of Meadha Siuil, otherwise  
 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<sup>c</sup>, Aedh Brec, king of Luighne<sup>d</sup> of fortifications, Aedh Allan, king of Meadha Siuil<sup>e</sup>, and Aedh, of numerous hosts, king of Hy-Maine<sup>f</sup>, 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.

<sup>f</sup> *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 Hackett, 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 imraitheir pe h-eaḁ eli. Cindir Congal ceim co cupadaib coḁnamaḁa Conaill, uair ip ḁriu ba h-uilliu a ḁerḁ ocup a aininne, ocup ip doib ba mó a mircne ocup a miduēraḁt. Cid tpaḁt, ḁerrat cḁuinne, cḁoda, comḁera, ocup ḁerrat cepta, coḁaiḁḁi, comapḁa cimḁa ocup caḁ-imli caḁa coḁnamaiḁ Conaill ap cind Congail, poḁrat cḁiḁnaiḁḁi, cleḁaimach, ocup poḁrat cḁuḁḁḁa, pḁailteḁa, pḁḁḁḁapa uile iaḁ-piḁe ap cumapc do Congal ap tḁen-peḁaib in Tuaircipe; ḁor tḁncapḁaḁ tapḁ-ḁoḁnaḁ tḁuḁaḁ, toḁt-buillech Toḁaiḁ, .i. Conall, mac ḁaḁḁain, mic Ninḁeḁa, mic ḁerḁupa Cenḁoḁa, mic Conaill ḁulban, mic Neill Noi-ḁiallaiḁ, o Thulaḁ, ḁaḁi, ocup o tpaḁt-poḁḁaib Toḁaiḁe iaḁ tuairceḁt. Ip ann rin po cindertor Conall ceim cupaḁ i ḁ-ceḁt aḁaḁ Congail, do toir-neaiḁ a ḁḁeḁaiḁ, ocup o'ipḁuḁaḁ a uabaip, ocup do coḁnam ocup do coḁaip claiḁi coḁnamaiḁi Conaill, ap coḁgalaiḁ coḁḁerḁe Congail. Cid pḁl ann tpa, o do comḁaiḁḁet in ḁa cḁuḁḁiḁ caḁa rin uḁt pe h-uḁt, ocup aḁaḁ in aḁaḁ, po aḁcuipḁet ḁa upcuḁ im-poicciḁ, pḁiḁ-ḁiḁḁe, eturpu, ḁup bo cḁep-buaḁte, comḁuiḁe do cḁḁḁaib na ḁ-cḁaiḁech a ḁ-collaib na caḁ-mileḁ, ocup ḁurḁat pḁiḁliḁ, pḁaḁa, pḁuḁiḁe, pḁiḁ-lebḁa poḁḁaḁa pḁiḁ-laḁc cḁoimn-aiḁḁḁa, comḁiḁḁe na caḁ-cḁaiḁeḁ comḁaiḁ rin, ap na com-inḁḁa a cupḁaib a ceile; iaḁ rin tpa po cḁinneḁḁaḁ Conall poḁḁaḁ ceime tap conaip co Congal o'a eapḁḁaḁmed, ocup o'a upḁabail, tap a apḁaib ocup tap a ilḁaḁḁaib, oip ip e po ceḁḁaiḁerḁaḁ Conall naḁ ab aiḁer iḁḁona ocup naḁ b'oiḁceap imbuaḁte do a ḁalta do [ḁaḁaḁ ap n-a] ḁileiḁip no ap n-a ḁiḁcḁḁḁaḁ co ḁomnall. Conaḁ iaḁom po iaḁ ocup po upḁḁaḁmupḁaḁ conclanna cḁuaḁe, coḁḁḁḁḁanaḁa cupaḁ

<sup>s</sup> *Tulach 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.

<sup>h</sup> *Various sharp weapons*, in Irish *il-paḁḁḁaḁ*, a word compounded of *il*, which in composition has the force of the Latin *multus* or the Greek *πολυς*, and *paḁḁḁ*,

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-blowed, 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<sup>g</sup>, 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<sup>h</sup>, 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.

cupaid tar corp ocur tar cneir-foirmnaib Congail. Po'n cuma cedna do Congal Claen, iadair ocur uir'nadmair na glac-doidi garga, gaibéige, gēg-dirge gairced, tar corp ocur tar cneir, ocur tar foirmnaib Conaill, ocur tucratar cuppa calma, comnerpa, com-dicra d'a ceile, ocur crathed neim-meirpneć do poťgail poťpen, ocur do paenpadair po ćalma apioile, gur bo tairgri tpic, talcar, tarb-tnućć, trenģleca gac crathad cruaid, comber comrinre cuirp ocur cneir crioťfailme gac celg, ocur corpi, ocur cruaid-ģleca do cuiratar pe ćeile; go m-ba ramalta pe raeb-poićlen rap-muillinn ar rip-bleit imnarc, ocur imritć, ocur imtimćellad na cupaid ar a ceile. Coná po rģuirped do'n tpeaťan, ocur do'n tarb-ģleic, ocur don tnuć-bupac trarcarća tren-ťer rin, cori bo caep-meall cun-rcarģeć ar na compuathad an clari caep-ťrom, cruadair, cneir-arģe, rá n-a coraib; gur bo lan-bog labda, liuc-linnreć lan-domuin gac inad uirćide, aģair-ľliucć, ar ar uirćairatar pe rinedć, ocur pe ruatać, ocur pe rlaedped, pe prarģail, ocur pe bonnģail, ocur pe borb-ťreirćć, pe meirćań, ocur pe meallģail, ocur pe muinelad na miled aģ poićled ocur aģ poťimpod apioile. Ro cluimpid tra po ceirpe h-arpaib in caća,—mena m-beit menma caic ar comáipleć a ceile,—féit-rined a b-féit aģ a b-řiar-ťarraig, ocur alt-ģeimneć a n-alt aģ a n-edarpcarad, ocur cleť-cumģugad a clab-arnaid aģ a comdpuć i cenn a ćeile, gur bo dicumainģ do na deģ-laećaib upaťcupi ocur upģabail a n-anala, ar ģ-cumģachad na ģ-conarad coitcend a n-ađairģir uaťaib do ģper la porćcnech pedma na rip-laeć.

<sup>i</sup> *Violence of their exertions.*—Go m-ba ramalta pe raeb-poićlen 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 exertions<sup>1</sup>. 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. Aét céná, ní deirnað tar eir gleaca Ercail, mic Amphitryonir, ocur Anteí, mic Tερραε, aen gleic ocur aen corraigeét a h-inra-mail rin, doig aín po ba gaibééc in gleic rin, ocur po ba cruaid in corraideét, ocur po ba ainnide in impurgal po'n innur rin. Ocur dan pobtar cormaile cετραide na curad im éarícairne caic ar a ceile aca ir in uair rin: doig aín nír cédfaio pe Congal aen-fer d'a fórtad no da imcong bail po an innur rin, .i. pe met a menman, ocur pe h-uairbige a aicenta, ocur dno pe h-oll-cετραio na n-Ulltaic ar flectairb a rinnheri. Ocur dno, ní mo po cετραideptar Conall aen-fer d'a fórtad, no d'a imcong bail 'mon innur rin, pe tigε, ocur pe togdacé, ocur pe tul-buirbe na Tuairceptaic, ir a n-aigned po h-oileo, ocur po aitreab ann, ocur pe digainnveéta a duéara, ocur pe cετραide a ceneoil o nam-clandairb neremara, nithaca, namdaide Neill, ocur beor a beir 'n-a mac airo-nig Erenn, .i. do baedan, mac Nimeda, mic Fergura, mic Conaill, mic Neill Naigiallaig, marí forgleir an t-ugdar:

Aen bliadain pe h-ol meda  
do baedan, mac Nimeda,  
a cεtarí piteeo ruair debec  
do boi Aeo, mac Ainmirec.

Conad aipe rin, po cετραideptar Conall ar caic cuir ar na comfεgaio, gur ab do bodem commaidem, ocur po ba duéca buadu-gaio caica bága do brieit, ocur corcar caica camgne do commaidem; conad aipe rin, tucarptar tren-cóir tarcuirneé, calma, comlaioir, cauat, comnerit, cealg-baeglaide curad i cept-agaid a colna do Chongal, co tarla treitirim na trioda, ocur miodac na miodcomairle,

<sup>1</sup> *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 Amhitryon<sup>1</sup>, with Anteus, the son of Terra, no rencounter or wrestling like this had taken place, for thus indeed the struggle was dangerous, the rencounter hard, and the wrestling violent. 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 manner, 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 northerns, 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<sup>k</sup> (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

<sup>k</sup> *One year to drink mead.*—Αεν βλιαδ-  
αμ, &c., δο ὁαεσαν, 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 remarkable for drinking mead or playing chess, they give us to understand that he enjoyed peace.

miðcomairle, ocur cirdi coimeta celg ocur cotairnacta, ocur clæn-cōmad 'na cpuinne plædaigēi pīt-þaen, gup bo h-i a aǵaid ba h-uactarac pe ðercað na n-dul ip in cōibeir cētairða or a cionn, co þaibe compað cuipp in cað-miled ap na tōmar h-i tulmaing na talman, o þioðbaca a þal co þormna a cēan-mullaig; co clor po ceirþib arða in caða cpuaid-iactað an cūpaio ocur ceann cornamac comeigin Congail, iar n-a þineað ocur ap n-a ēpaꝛcrað do neapcōpa mēhaða mic þrað-buillidig ðaedaín. Ða i n-ecmaing na pe rin, at cuala Conan Rod cneað-ornaðac comeigin Congail, ocur po innþaig go mac þrað-buillidig ðaedaín, ocur ip amlaio po boi riðe ina þorb-þuuaig boðba or cind Congail, aǵ triall ocur ac tinðꝛceta a cengail ocur a cpuað-cuibrigēte do cþioꝛ a cloidim, ocur do þiaðþac a þceite. Tuccairtai eim Conan cpuaid-buille cloidim þa ceapc-comair a cpaide do Conall; cið tpaæt nip moðaig mac þorb-neapcmar ðaedaín an cpuaid-builli cloidim rin no gup compoinnetai a cliab ocur a cpaide ap ceꝛt do, gup bo cþieæt comoplaicēte corþ an cūpaio aǵ tuuim co talman.

Conað i cobair Conam ap Congal, ocur copuigēæt Conaill ocur Congaill ap Cað Muige Rað conuicci rin.

Acæt cēna, ni þiaæt leiꝛ in ða nig-miled, .i. le Conan ocur le Congal, corcap Conaill do commaidem, in tan do þiaæt cloidem coburpa caic gup in cað-laðair cetna rin, .i. Cellað, mac Maileoba, do corþnam cind Conaill nip na cupaðaib, þeriu no þerðioꝛ a corcap tai clað þoip ó na pluagaib; oip ip e aipmio uǵðair nað ap commaided corcap aen laic d'ápo clanna Neill ap laðair in laite rin,

<sup>1</sup> *In a mighty huge arch.*—Ina þorb-þuuaig boðba.—The word þuuaig or þeuaig 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 þuuaig neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: *Fil oþioicēat ac on caðþaig*

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 arch<sup>1</sup> 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

ῥῖν, μαρμαρ εἰς τοὺς ἰσθμὸς ῥουαῖα οὐρ  
 ῥορταῖα, 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 ῥουαῖα-ὄουρ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

ῥῖν, ḡan Cellaḡ do corḡam a cḡnḡ, ocur ḡ'aitḡ a ḡoḡbaḡ, ḡo ḡeῖḡ  
maḡ ḡoḡḡeῖḡ ḡn τ-ḡḡḡaḡ :

Nῖḡ τḡῖτ ḡῖḡ na ḡḡῖḡe ḡeῖḡ  
'ḡa laῖḡe ῥῖν, ḡo clainḡ Neill,  
naḡ corḡenaḡ Cellaḡ cam  
a corḡaḡ co n-a ḡḡaḡl.

An tan at connac Congal Cellaḡ aḡ a ῖaḡḡḡῖḡeḡt, ocur ḡ'á  
ḡḡḡaḡḡḡ, ḡo ḡḡaḡb ḡn τ-ḡnaḡ ῥῖν, ocur ḡo ḡḡḡaḡḡ ḡnaḡ ele 'nár  
ḡaḡḡ ḡonn maḡ Chellaḡ ḡ'a corḡḡḡeḡḡa, no mal maḡ mac Maile-  
coba ḡa ḡḡḡḡaḡḡ. Oῖḡ aḡ eaḡ ba ceḡḡaḡ ḡo Congal, ḡa com-  
ḡḡḡa ceḡ caḡḡat na caḡ-laḡḡaḡḡ ḡn aen ḡnaḡ aῖḡ ocur aῖḡ a com-  
ḡaḡta, naḡ buḡ ḡeaḡ aῖḡe a aḡḡaḡta, na ḡḡḡaḡta a ḡeḡce na a  
ḡḡḡaḡa aḡ ḡonnall, na aḡḡa eaḡbaḡa ḡoḡba na n-Ulltaḡ, .i. Cḡḡḡ  
Conaḡḡ ocur Eḡḡaḡ, ocur Aḡḡḡaḡḡ aḡ Cenel Conaḡḡ ; conaḡ aῖḡe  
ῥῖν, ḡo aḡcuḡḡeḡḡaḡ cuḡḡḡḡeḡt na caḡ-laḡḡaḡḡ aḡ Conaḡ Rod ḡa  
corḡḡeḡḡa Cellaḡḡ. Cῖḡ ḡḡl ann ḡḡa, ba conḡaḡaḡ Cellaḡ ḡa  
Conaḡ aḡ coḡḡaḡ aḡ a cḡnḡ ῖḡ ḡn caḡḡ-ḡleo ῥῖν, ῖaḡ na ḡḡḡaḡḡ  
ḡ'aḡḡ-ḡῖḡ Ulaḡ, uaḡḡ ba ceḡḡ ceḡaḡe le Cellaḡ ḡn ḡo ḡa ḡḡḡe  
ḡo ḡaer-claḡḡa ḡoḡcenaḡḡ neḡḡ-claḡḡe Neill ḡo ḡḡḡaḡḡ ḡo  
Congal, an ceḡḡ ḡo beῖḡ ḡḡḡḡ ocur Conaḡ aḡ corḡḡeḡḡa a ceḡle.  
Conḡḡ ann ῥῖν ḡo canḡḡḡaḡ Cellaḡ, aḡ ḡḡḡeaḡ ḡeḡceannan ḡ'á  
n-ḡḡḡeann ḡḡḡḡḡḡa ḡeḡḡḡḡaḡa ḡḡḡḡḡḡ coḡḡḡḡ aḡ ḡo cḡnḡ-ḡa 'ḡa  
caḡ-laḡḡaḡ ῥῖ, uaḡḡ baḡ luḡḡ leḡḡḡḡḡḡ leḡ-eḡḡḡaḡḡe laḡḡḡeḡ  
eḡḡḡ Congal ocur Conaḡḡ tu, maḡ cor ḡḡaḡḡa. Amen cḡna, ḡῖ maḡ  
ḡaḡ ḡῖ ḡo neḡḡ a eḡḡeḡḡa ḡo ḡeḡḡḡaḡḡ ḡan ḡḡḡḡḡ, na a ḡḡḡḡḡḡ  
ḡ'ḡḡḡḡḡḡ aḡ eḡḡḡ ῖḡḡḡ, a Cellaḡḡ, aḡ Conaḡ. ḡaḡḡḡḡḡḡ ḡḡḡḡḡḡ  
ḡno, a ḡḡḡḡḡḡ, naḡ ḡ'ῖc ḡ'ḡalaḡ, ḡa ḡ'aḡḡḡḡḡḡ, ḡa ḡ'eḡḡaḡe,  
ḡaḡḡḡḡḡ

<sup>m</sup> *No king or dexterous chief had fallen.* that there was an older account of the  
—Nῖ cḡῖτ ḡῖḡ na ḡḡḡḡe ḡeῖḡ.—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”  
 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 TirConaill and TirEoghain, 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

τανγα-ρα πιου-ρα α πιγ-νιαδ, ινά πο κοταγερ αρ το εινδ ιρ in lo  
 βαγα-ρα ανιυ. βαγιμ-ρι βριαταρ ειμ, α πιγ-μιλεδ, α Conan, αρ  
 Cellaç, mana ια-ρα τ'ανπολτα no τ'ανπιαça πιom-ρα ιρ in coim-  
 epγail caça pa ιρ in τπατ pa, noça n-ιcπαδ δια ειρ co cπic cιnnτε,  
 coιτcιnn, ceim-eιpeπιγi caic. Bioð α pιr aγaδ-pa, αρ Conan, naç  
 cυrταp φοpπpπαic αρ peιnned, uαιp ni baγ bπιατpa aγaδ-pa βάιτερ  
 πεp-γlonna pιp-laiç, αρ Conan, ocyp ni puachað puyill αιτειp. palad  
 αρ epcaπαδ edip Γαιιδela do γπep. Ro pεταp-ρα imoppo in ni  
 pιν, α Chonain, αρ Cellaç, ocyp ono, bioð α pιop aγaδ-pa, an τι o'a  
 n-olιγap an ðail, ocyp αρ α n-aγyιταp ðeipb-φιαça, αρ διοp ocyp  
 αρ olιγid do upnαιðτε pe h-ιαppαid na h-aγpa, ocyp pe πεp puap-  
 aιδe na paλα; ocyp ono, aγ po cucat-ρα an ced upcap, αρ pe, aγ  
 cpαthad na cpαιpιγε o'a h-aτcop uαða γaça cepτ-διpγε co Conan.  
 Tangaðap τpιαp bπαταp baðac, bπαιτεmla, ðpetnaç do cet-muinn-  
 tep Conan etip e ocyp an τ-upcop, .i. τpι meic ðeipbπαταp α αταp,  
 .i. τpι meic Ιθαλ, mic Aili Meaðpuaið, .i. Rep, ocyp Ul, ocyp Ap-  
 τυp, α n-anmanna; ocyp tanγaðup α τpιup co n-ðeip-ðetaρ ðpuim  
 αρ ðpuim αρ cepτ-belaib Conan etip é ocyp an τ-upcyp. Ro peo-  
 lad ocyp po peðed cpuað-upcop cpαιpιγε Cellaγ cuca ceça cepτ-  
 διpγε, γup bo ðoipπi ðebta ðian-cpeçtaça bpuinneaða na m-ðpet-  
 naç, αρ γ-coimēpeγað cuip ceça cypað τpια n-a céile, ocyp αρ  
 pcoltað α pceit αρ α pcaτ-bpuinði. Ait cena, nιp τoipmepc τoγ-  
 γainn, τυpαιp, na τεçταpεçta do cpuað-upcop cpαιpιγε Cellaγ  
 an τpιup pιν do τυιτωιm o'a τpen-γuin, no γup γab γpinnι na plega  
 γpeim γabað i Conan αρ cepτ-lap α inne ocyp α inaταp, αρ pcoltað  
 α pceit. Ip ann pιν cuimnιγep Conan α peacτ πioγða po-γupmap,  
 ocyp po γab in caτ-cπapeç cetna, ocyp aτcuipιγi i αρ culað co  
 Cellaç,

<sup>n</sup> *Person of whom the retribution is due.*—

Αν τι o'a n-olιγap an ðail.—This is in the  
 technical language of the Brehon Laws.

<sup>o</sup> *Three sons of Idhal, the son of Ailli.*—

Τpι mic Ιθαλ mic Aille.—Are these  
 ideal 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 due", 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 Idhial, the son of Ailli° Meadhruadh, 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

IRISH ARCH. SOC. 6. 2 M Cellach;

Cellac, co tangadap triap tozade, tul-borib, tuai-cepitac do cineo Aengura, mic Conaill, .i. Eochaidh, ocur Anluan, ocur Ailgenan, a n-anmanna, ocur tangadap na triup co n-deiridetai driuim ap driuim, ap ceit-belaid Cellaid, etip e ocur Conan; ocur po diugeð, ocur po deð-íeolad cpiad-urcap cuca caða ceit-diuge, ðup toll-tregeptai in triup tul-borib Tuai-cepitac, etip corpaib ocur cað-íceitib; cið tria aét, nip b'urcap indrige do épuad-épiarig Conain an triup rin do tuitim d'á triom-ðuin, co n-dechaid in daigip diubraicéi tre eipri imcail imþulaing icetapac cað-íceit comnept caða an caem-cupaid Cellaid, mic Maileoba, ðup treagðaptai tre na triogðe ocur i talmain. Nip ba ceannraigðe Cellac an triup rin do tuitim ðan anad ðan fuipé iná íaðnaíre, ocur nip íécuprtai do triom-ðuin a triogðeð ag innraigð a epcapat, ocur por; nip éiunaid Conan ag innraigð Cellaid a muinperi do mapbad ocur a triom-ðuin ap tur. Rucpat da eitim edtpoma, píri-luaða, i ceit-comðail a éele, map do íraigtip, ocur map do íarraigtip, ocur map do baeglaigtip da bpoðcoin borba, biaptade, bodbae, a con-maeria coimeða ap ð-coimclipeð d'á com-iallaid cuibrige íe h-ainíerice a n-aiçenta. Oo cuaid in compac a h-inad edtpana ná h-eaðarðape íaptain, co nap cuimðetori a capide na a ceitépinn a ciunugad iná a ceannrugad, a cobari iná a compoípacé, íe bpué, ocur íe buipbe, ocur íe biaptamlacé na m-beithíre m-bodba rin, ag combripeð compaic ocur comlainn ap a ceile, lair na ðlepaib ðarðga, ðloinn-meia, ðaibðeða ðaípeð, po ðabpatai i cenðaid, ocur i caðbarpaib caema cumðaiðe a ceile, ðori bo lion-bpat ledapac, lan-depcc ceinn-bepti comðela ðaða cupad, do coimeðap cloidem ocur cpaíreé ap a ceile; ðup ab é aipmú uðapri ðup b'intoideéta d'íepaib

<sup>p</sup> *Race of Aengus, the son of Conall.* — Do cineo Aengura mic Conaill.—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<sup>p</sup>, 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<sup>q</sup> 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

<sup>q</sup> *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.

ὁ ῥεπαῖς Ἐρενν οὔρ Ἀλβαν πο δαῖζιν πεῖτμε, οὔρ πογλума, οὔρ  
 αἰῖριι πεῖμε, οὔρ πο-ῥερεταῖλ, οὔρ ῥρεαζαῖτα να μιζ-μῖλεθ ρῖν  
 ἀρ ἀροῖλε, πε εῖρῡαρ, οὔρ πε εῖροδᾶτ, οὔρ πε cobpaδᾶτ α  
 γ-comloinn; πε τρεῖρε, οὔρ πε τριῖμε, οὔρ πε ταλκαῖρετ α  
 ὀ-τροδᾶε; πε h-oll ᾶτ, οὔρ πε h-οῖοι, οὔρ πε h-ᾶτλοῖμε να  
 h-ιμζοῖνα; πε h-εῖιμε, οὔρ πε h-υῖλοῖμε, οὔρ πε h-ᾶρῖναῖρετ ἀν  
 ἰμβῡαῖτε; πε ὀλῡρ, οὔρ πε διοεῖρετ, οὔρ πε δυαῖβριδε δεαῖτᾶ  
 να δειῖρι δεγ-λαεθ ρῖν; υαῖρ νῖρ β'αιμῖρεθ Ὑλαῖο οὔρ allmapaῖζ  
 co m-baḡ pompa buḡ paen, δᾶ μαḡ é Cellaḡ conciuclaiῖοι; ρῖρ  
 Ἐρενν ὀνο, βα λᾶν-δεῖμῖν leo-ῖριδεῖν co m-baḡ e Congal ὀο cloῖ-  
 ρῖδε, δᾶ μαḡ e Conan conciuclaiῖρῖ. Conaḡ aῖρε ρῖν, πο ῥῖρῖρεταῖρ  
 Ἐρενῖναῖζ οὔρ allmapaῖζ cen ἰμβῡalaḡ ὀ'ῖοβαῖρε να ὀ'ἰmluaḡ  
 ετοῖρῖα, cenmoḡta Congal Claen nama; ζῖο εῖρῖριδεῖν, νῖρ βα ciunaῖδε  
 caḡ-laiῖρεḡa Congail aḡ ἰνῖρῖαῖζε υῖ Ἀῖνῖμῖρεθ, ὀο διḡail α ὀεῖρε,  
 οὔρ α ὀῖμῖαḡa, caḡ ὀο comῖeup ὀ'ᾶ γ-comlanῖnaῖb, πε comῖecchaḡ  
 ἀν comῖaῖc ρῖν.

Ἰνῖτῡα να δειῖρι δεγ-λαεθ ρῖν, ο τυρ α ὀ-τροδᾶ co ὀῖρccup να  
 δεαḡḡᾶ, conaḡ ῖaῖβε aḡ ceḡḡar ὀῖb ρῖν ρῖρ ἰν πε ρῖν ἰνῖοῖρεπαḡ πο  
 β'ῖαῖρῖμε, να ciḡdeḡ comloinn πο β'ῖnaḡῖa, να πο β'ῖncommῖaḡḡḡe ὀο  
 caḡ-mῖleḡaῖb ἀρ α ḡeῖle, cenmoḡta ceḡ-ῡῖḡᾶρ Chellaῖζ ἀρ Conan,  
 οὔρ ἰν τ-maḡ ἰν πο ρῖρῖρεθ ρῖῡb-ζῖῖῖḡne ῖῖeῖζῖ Conaῖν δᾶ ḡeḡ-ῡῖḡᾶρ  
 ἀρ Cheallaḡ. Ἀḡḡ ḡena, ἡ βῖ duῖne ἀρ ὀoman ζᾶν α ῖḡḡ ῡῖḡaḡḡa  
 aῖῖḡennḡa οῖḡeḡᾶ ὀ'ῡῖρῖaῖρῖ, ζῖν ζḡ ῖaῖβε ταḡᾶ, ταῖaḡ, ῖᾶ eῖḡaῖδε  
 enḡḡama aῖρ, ὀο ρeῖρ maῖρ ποḡḡeῖρ ἀν τ-ῡḡḡᾶρ, amaῖl ῖem-eῖeῖρῖ-  
 maῖρ:

Τῖρ ποḡaῖν naḡ ῖeḡannῖar, ῖc.

Conaḡ aῖρε ρῖν, caḡ duῖne ὀana ὀeῖḡb-cῖnnḡḡ α ῖḡḡ ῡῖḡaḡḡa aῖρ-  
 cῖnnḡḡ οῖḡeḡᾶ ὀ'ῡῖρῖaῖρῖ, cen co ῖaῖβε ταḡᾶ, ταῖaḡ, να ῡῖῖeῖḡḡaḡ  
 enḡḡḡḡa aῖρ, ταḡḡaḡ beḡḡ-aῖῖῖḡḡena bᾶῖρ aḡa buaḡḡeḡ, οὔρ aḡa  
 bῖaḡ-ᾶῖῖῖῖḡḡḡ, ὀο ρeῖρ maῖρ ῖῖ comῖῖḡᾶ cῖnnḡḡ πε caῖν ὀeῖḡḡᾶ να  
caῖnḡḡḡ

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 Ultonians 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 Claen 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

caingni rin, .i. aiprðena ocur íðna aimpriçti Conain ip in compac rin, d'ar þar, ocur d'ar iadurrtar poið-nell porç-dibeipða paðairc tar imðoirpib a imcaip. Atberait apoile çup ba h-iat apð-naíñ Erienn do bered ronn a paðairc ocur a puipc o Conan, do cobair Cellaiç ip in compac rin. Aét çena ni h-amlaib rin puapaðar auçðair cuma ocur compuved an compaic rin i laí-çleanðair leabair, ocur i lleimib leð-gealaib lipepða lan-comçiuoti çaca caingni, aét çopi ab iad eiplinni, inni, ocur maðair Conain ap na epiaðpað ocur ap na comðollað do ced-upçop Cellaiç ip in compac, ocur tairi, ocur tairn-nella d'á aimpriuçað ap a lop, d'ár þar, ocur ðar iadurrtar porðairt porçðide, þipðopca ðar fuinneóçair porðoirpide þairçpenna na plaða.

Çið tpaét, ó po aipriçritar Cellac ap Conan a þeit co ðall-porçac ðipaðairc, in ðepnaib rium aét a tæachpað ocur a tim-çellað, a þoirçðed, ocur a apm-aiplec po çomur ocur þa çomðil-maina a çuip, çup çuit in cað-milid Conan ina lechib leaðairti, çup ob ina laiçi laech-miled po çippað ocur po colç-ðicennat Conan la Cellach.

Conað é rin aen compac ip þepri innipit eolaiç ap cað Muigi Rað. ðeipþip on ðoib, ap ip ðóig ip do ðipcur ðebða na ðepi ðeç-lacé rin pucað ða tpiar a n-epnðmar ocur a n-engnuma o allmaipácair map at conncaðar çenð Conain 'çá çpaéta ocur a çopcar ça çommaipem oc Cellac, do þeip map porçler in t-uçðair:

Do cuairð d' allmaipácair a n-çpaim  
a h-aipli mapþða Conain,  
map buð é a n-engnum uile  
do cuipþða a corp aen-ðuine.

Ar

<sup>1</sup> *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 <sup>q</sup>, where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs<sup>r</sup> 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<sup>s</sup> 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.

<sup>s</sup> *Not thus that authors have found.*—**N**  
 h-amlao fm fuapaoap augoap.—This

passage proves that the writer had several  
 and conflicting accounts of this battle, from  
 which he drew up the present account.

Ar ann rin do riac̃tatap̃ da c̃odnac̃ cleap̃-armãc̃a do lũc̃t  
peit̃me p̃ceit̃ pĩg Ulão do c̃ait̃eam̃ a g̃-coim̃p̃eir̃ge pe Cellac̃, .i.  
F̃earm̃orc̃ M̃iãoac̃ ocup̃ Eic̃neac̃ Oir̃giallãc̃, ocup̃ tuc̃rat̃ a  
b̃-̃peid̃m̃ i n-eĩñp̃eac̃t̃, ocup̃ do ̃rait̃eap̃ar̃ da ̃r̃leãg̃ go g̃-caelaib̃ a  
g̃-cranñ i Cellac̃, gup̃ bo leir̃ iñdr̃mãõa na n-arñ tpẽ ep̃panaib̃ na  
n-̃alãõ ĩr̃ iñ taeb̃ bã faidẽ o n-a gõr̃-gõmaib̃. F̃rĩtaib̃ir̃ Celluc̃ na  
cnẽãõa riñ, gup̃ ̃rãgaib̃ a ̃r̃leap̃a go ̃r̃leãg̃-toll̃ ocup̃ a cinñ go c̃rẽc̃t̃-  
naig̃t̃i, ocup̃ a cuip̃r̃ cõm̃t̃reag̃t̃a, ocup̃ do iuñni cõraip̃ c̃r̃õ do na  
cũpãõaib̃ d̃'a eir̃.

Ro eir̃geap̃or̃ iap̃um̃ diãr̃ cõodnac̃ c̃pũt̃-aloim̃ eil̃i do c̃ait̃eam̃ a  
coim̃p̃eir̃ge pe Celluc̃, .i. Op̃cup̃ Ãt̃a iñ eĩc̃, ocup̃ Mũrchac̃, mac̃  
Maenaig̃, ocup̃ po ̃rait̃eap̃ar̃ na ̃r̃leãgã dãiñg̃nĩ dũaib̃riũc̃ã iññ, gup̃  
b̃'ioñrãmãil̃ cleĩt̃i tpẽ cũp̃caip̃ peannã na ̃r̃leãg̃ tpẽr̃ añ ̃r̃liõr̃  
apãill̃ do Chelluc̃. Ait̃ir̃ Celluc̃ na cnẽãõa riñ d̃'om̃lãõ ãt̃lãim̃,  
ãiñig̃neac̃, ocup̃ do ̃r̃gãiñnĩr̃ ̃r̃iõc̃õã armãc̃, ãiñd̃reand̃a, ocup̃ do  
cũip̃ a c̃iñd̃ ĩr̃ iñ cõraip̃ cãt̃ã cẽõna. Iap̃ riñ ̃rãim̃ic̃ Rĩagañ, pĩ Ruip̃  
Cille, ocup̃ Dũbañ Dũibliñne, cũp̃ iñ lãt̃aip̃ i m-boi Celluc̃, ocup̃  
tãñgãap̃ar̃ lẽ dã gũiñ ãiñm̃inẽ ãiñiãr̃mãr̃t̃ãc̃ã ̃raip̃ iñ eĩñp̃eac̃t̃ ; po  
̃r̃p̃eag̃aip̃ Celluc̃ cõmãiñ ã gõnã dõ gãc̃ aeñ oib̃. Iap̃ riñ ̃rãim̃ic̃  
T̃rẽal̃m̃iãc̃ na t̃rõõa ocup̃ Cẽap̃nac̃ Cõr̃-̃pãdã ĩr̃ iñ cãt̃-lãt̃aip̃  
cẽõna co Celluc̃, ocup̃ tũgãap̃ar̃ dã gũiñ cẽap̃ta, cõm̃dãiñg̃nẽ ap̃ añ  
cãt̃-m̃ilẽõ, ocup̃ dã ̃rõĩgãm̃ ãiñiãr̃mãr̃t̃ãc̃ã ap̃ añ aip̃rĩõ, ocup̃ dã  
c̃pũaib̃-d̃ẽim̃

<sup>t</sup> *Fermorc, Miadhach, and Eigneach, the Airgiallian.*—F̃earm̃orc̃, M̃iãoac̃, ocup̃ Eic̃neach̃ Oir̃giallãch̃.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

<sup>u</sup> *Orchur, of Ath an eich, and Murchadh, the son of Muenach.*—Op̃cup̃ Ãt̃a añ Eĩc̃, ocup̃ Mũrchac̃, mac̃ Maenaig̃. — 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.

<sup>v</sup> *Riagan, king of Ros Cille.*—Rĩagañ pĩ Ruip̃ 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, Fermore, Miadhach, and Eigneoh the Airgiallian<sup>1</sup>. 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<sup>2</sup>, 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 [cupcair?]. 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<sup>3</sup>, and Dubhan, of Dublin<sup>4</sup>, 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 Trelmhach of the Fight<sup>5</sup> and Cernach the Longshanked<sup>6</sup> 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 cupcair is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

<sup>1</sup> *Dubhan of Dublin*.—Dubhan Dublinne,

Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

<sup>2</sup> *Trealmhach of the Fight*.—Trealmhach na Troda, is not to be found in the authentic Irish annals.

<sup>3</sup> *Cernach the Longshanked*.—Ceapnach

cruiad-béim tragaréta do'n trén-ḡear. Fritailir Cellac na cneada rin, go por ḡagair na d-tainnaib ḡailte rcioé-rounnte iad, ocur do cuir a cinu ir in corair caéa cetna. Rangadar iartain na react Mailmaighnu ocur Dairbir, mac Dorriḡair, riḡ Brangc ir in caé-laṡair cetna co Cellac, ocur tucadar oét n-ḡona trici d'a éirnead, ocur oét d-toimḡeana teanna d'a traeṡad. Ro cromurṡar Cellac a éenn, ocur po ḡuairḡ dan an irḡail friir an anforlann, ocur po éearḡarm na laeic d'a luairé-beimeandair, ḡor bo bporṡa boḡḡa, bioé-ainneac, ḡac colḡ ocur ḡac cruad-ḡa, ocur ḡor bo combriuiti ḡac corṡ, ocur ḡor bo coméiorriéta ḡac taeb, ocur niri bo h-iaḡ na cinḡ no éomorbaḡa cetna por éomluḡ por cula do riḡiri, uair ruḡurṡar Cellac a ḡ-cinn air na ḡ-comair-riem, ocur a ḡ-corḡair air na ḡ-commaideim lair co h-airm i riabe riḡ Epeann, ocur po éairpeanarṡar a trear ḡan tuiréal d'a ériac, ocur a beaḡan baḡail d'a braṡair, ocur aiririir fein aḡ dion ocur aḡ duir-ḡeitéim rceit riḡ Epeann air a h-airli.

ba ir in la rin do pala do banntracé Ultain Lam-ḡada, riḡ Chaeilli na ḡ-Curaḡ, friir a n-abairṡar Oirṡear 'ran am ra, aḡ de-num rliuécáemna roicéti ocur roṡraicéti i n-Dun Admaimn i d-Tir O' m-ḡreairil, ocur ar amlaio po boi mac friir an baile ina obloir, ocur ina eirpeét, .i. Cuanna, mac Ultain Lam-ḡada, ocur po ba dalta do riḡ Epeann é, .i. do Domnall, mac Aeda, mic Ainmirec, no ḡo d-tuḡad aicni ḡur bo h-oimniḡ e, ocur an tan tuḡad, a dub-ḡad riir dul do éiḡ a aṡar, air niri mḡad lar an riḡ dalta oimniḡe

do

Cor-ḡada, is not to be found in the authentic annals, and is probably a fictitious personage.

<sup>2</sup>*Seven Mailmaighne's.*—*Narecht Mailmaighnu.*—The Editor has found no account of them in any other authority.

<sup>a</sup>*Caill 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 Críóc na n-Oirṡear. It was so called because it was in the east of the country of Oirghialla.

<sup>b</sup>*Tir 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<sup>2</sup> and Dairbre, 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<sup>a</sup>, which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail<sup>b</sup>, and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfhada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Ainmire, 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 beiré aige. A dubhairt imorro a lear-mátair pe Cuanna dul tar ceann cuaille connad do cum an foileid an la rin. Do chuaid iarium Cuanna fo'n g-coill, ocur tuc leir cual do máercán, ocur do éirionpluid, ocur do bairr beirte, fuair a latachaid ocur in ot-pachaid, ocur do éuir forr an teinneó an chuail, ocur ger b'ole an teinneó noime, no baó meara iarom. Ole an turcupéa an cual tuccair leat, a Chuanna, for na mna, ocur ar cubaid cor-mail fuit fein; ocur a triaid! ar riad, ni tu an mac rangur a lear ann ro anu, áct mac do cuingenaó le a átair ocur le a oide ir in lo bağa pa, uair atá Congal co n-a Ulltaib ocur go n-a allmu-rácaib d'á marbaó ocur d'á muóuó pe pe laiti, ocur do t'átair-ri painic caéugaó an laoi ané, ocur ni feadamair-ni an teirna arf no naó d-terno. Ro fiappaid Cuanna cia do bepaó eolur óam-pa co Mağ Rat? Ar beg an meirneac duir-riu eolur do breir ann, ar riad, .i. dul co h-lobar Chinn Coice, mic Neactain, fuit a paiter lobar éinn trágá an tan pa, ocur fo geba rliét raidbir na poch-aide ann, ocur lean go Mağ Rat e.

Rainic Cuana poime ina peim po-peata ar plioct raidbir na r-log, co rainic Mağ Rat, ocur at conairc na caéa comhpora ceétarpa ag coimeirge i g-ceann a céile. A m-batar fuit Eirenn ann at concadur an t-oen duine d'á n-ionnroiğe ir in mağ a n-iar-dear gaéa n-oirneac, ocur no fuiridret fuit gur aitémgetar e. Cuanna obloir, ol fear dib, Cuanna oinimó ann, ar an dapa fer. Ni po beg d'adbor fuirid ann, ar an treir fear. Ferri beg trát, rainic Cuanna go h-airm a poibe nuz Eireann. Fearair an nuz failte fuit. Mat, a anam, a Chuanna, ar fe, cid ina tangair cugainn anu? Do congnam leat-pa, a airid-ri, bar Cuanna, ocur  
do

<sup>c</sup> *Iobhar Chinn Tragha*.—Iobar Chinn Trágá.—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 ordures, 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<sup>c</sup>, 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.  
The more ancient name, *Iobhar Chinn*

do trapaḡairt ar Congal, cið comalta dañ é. Ar coir duit-ri cið a b'fearṡara, bar nṡ Eṡeann, do ciud do'n caṡ ra do cṡuað-ugad ma aḡaid, uair do maṡb Congal ṡ'aṡair ar caṡugad an laei ané. Ro h-imdeṡḡad im Chuanna aḡ a cloirṡeṡṡ rin, ocur a ṡeas ro ṡaid, tabair aṡm dam, a aṡd-ri, ocur bṡiaṡar dañ ḡo n-dinḡebad ṡear comloinn ced d'á b-ṡuil i ṡ'aḡaid anu. Tucṡat caṡ ḡáir mōi ṡanaṡaitṡ oṡ arṡ aḡ cloirṡeṡṡ Chuana. Atbeṡṡ Cuanna ṡṡu, do beirim ṡám' bṡeṡṡer, ar ṡe, d'á d-teaḡṡadair aṡm no il-ṡaeṡair uplaṡa aḡom, ḡo n-diḡeolainn ar dṡeim eḡin aḡaib ṡanaṡad do deanuṡ ṡum. Acc itir, ar Domnall, na tuḡ do ṡ'uð no do ṡ'aṡe iad, ocur aḡ ro an dapa ḡai ṡeilceṡṡi ṡuil aḡam-ṡa duit, ocur 'r í an ṡṡear ṡleaḡ ar ṡearṡi ata i n-Eṡirinn í, .i. an ṡ-ṡleaḡ a ṡa 'na ṡarṡad, ocur an ḡa ḡearṡ Congal, oṡi nṡ tabairṡur upcōi n-imṡail do ceṡṡar dṡb. ḡabar an oimṡid an ṡ-ṡleaḡ, ocur cṡaitir í i b-ṡiaṡnairi an nṡḡ, ocur atbeṡṡ co n-dinḡ-nað eṡṡ buð maṡṡ leir an nṡḡ dṡ. Ionṡoiḡ ḡo h-aṡm a b-ṡuil Maelduin, mac Aeṡa deannan, mac nṡḡ deḡḡ-ṡeṡceamanta Deap-mumai, aḡ a b-ṡuilṡ a aṡm ṡeim ocur aṡm a bṡaṡar ro maṡbað le Congal ar caṡugad na Ceṡaíne ro do chuaid cōṡainn, uair ar comṡalta duit ṡeim é, ocur do béṡa ṡuilleð aṡm duit ar mo ḡṡaṡ-ṡa, ocur ar mṡcair Congal. Ar ann rin ṡaimc Cuanna ṡoimc co h-aṡm i ṡaibe Maelduin, mac Aeṡa deannan, ocur tuḡ ṡuilleð aṡm do i cṡṡóir.

Ro eṡiḡ an laeṡ laidir, laimṡenac luacṡ-ḡonaṡ, ocur an beṡir beoṡa, bṡait-béimmuch, .i. Congal Claen, ḡo d-ṡapla cūḡe Ceann-ṡaelaṡ, mac Oilellae, ocur tuḡ beim cuimṡið cṡuað-leṡarṡac cloṡm

<sup>d</sup> *Maelduin, the son of Aedh Bennain.*—Maelduin, mac Aeṡa deannán.—See note <sup>w</sup>, pp. 22, 23.

<sup>e</sup> *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<sup>d</sup>, 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<sup>e</sup>, 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

cloidm do, gur bñir an caébar, gur éarḡ an ceann fo a cómar  
co n-urraim do'n indonn ina fóirleanmuin; áct ceana do tuitread  
Ceannfaelad

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'Connor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Connor, 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'Connor, not conceiving that there was any thing wonderful in the matter, translates the word *innéinn*, which means *brain*, i. e. *the matter of the brain*, by the word unskilfulness (by a figure of speech which looks very unnatural); and the word *depmair*, 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 decyphered and translated by Dr. O'Connor.

“Cocc don liubharr Dairé Dubran  
ocur aimper do aimper Domnaill mc.  
Aeda mc. Annipeach ocur perpa do  
Cenofaela mc. Aill. Ocur tac. a oen-  
ma a hincim do bein a cenn chinofaela  
i k. Maige Rath.

“Teora buaioh in k. a rin .i. maimo  
ap Congal in a gae ria n Domnaill in a  
phirinoe ocur Suibne geilt do dul pe  
geltacht ocur a incinn depmar do bein  
a cinn Chinofaela i k. Maige Rath.

“Iḡ e in <sup>a</sup> f apnao buaioh maimo ap  
Congal in a gae pe n-Domnaill ina pi-  
rinoe, uair buaioh maimo ap in anpiper  
riar an piper.

“Iḡ e in <sup>a</sup> f. ap nabuaioh Suibne Geilt  
do dul pe geltacht .i. ap ap facaibh do  
laioibh ocur do ḡelaib ag apper cach  
o rin ille.

“Iḡ e an <sup>a</sup> f. apnaobuaioh a incinn  
depmar do bein a cinn chinofaela, uair  
ir ann do righneo a leigar i tuaim ope-  
cain i compac na tri ppartheo ic. tigh-  
ibh na tri ruao .i. rai fenechar ocur  
rai pilechta ocur rai leigmo ocur oo-  
neoch po chanair na tri pcola canlai

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

[cað lai] no biðh aicepium tria geipe  
a moðleða cannaioche [recte cach n-  
aioche] ocup meoch ba hincapfenca  
ler de pob. eð glunpazthe fiii ocup no  
peribhætha aice i caile liubair.

“No cumao hi in ceathramaoð buao  
.i. per opeaib Ep. ocup per opeaib  
alban do dul tapir poir ganluing, gan  
eathair .i. Dubuioh mac Damain ocup  
per do gaoelaid.”

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 Airmire, 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 *Mo-raith*.

“Three victories were gained there. Congal the Crooked was defeated in his falsehood by Donnald 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 Donnald 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 Daman, and another of the Gael.”—*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly decyphered 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 Donnald, 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.

Ceannfaeladh le Congal 'ra n-ionadh rin, minn ainceadh Cunnmhael, mac Suibhne, ocus Maelodan Maeda é, ocus ar na anacul doib po ionnaitheatar e co Senach, go Comarba Patraic, ocus po ionpaitheatar fein do congbanl a g-coda do'n éat. Ocus po ionnaithe Senad Ceannfaeladh iar rin go bhuic Tuama Dreaccan, ocus do bi aice go ceann m-bliadhna ag a leigear; ocus do fil a mionn éail ar nír an pe rin, co nac bi ní da g-cluineadh gan a beir do glainmeabhae

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 Ainmire, 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 Claen [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 Dreacain [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 *Caille* [?] *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'Connor 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<sup>f</sup>, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan<sup>g</sup>, 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, in-somuch 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 incorrigibly 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.”

<sup>f</sup> *Senach, Comharba of St. Patrick.*—He died in the year 610, and the introduction of him here is an evident anachronism.

<sup>g</sup> *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.

meabhræ aige ; doig aín an t-aiceapt do nuð ðricin do tri rcolairb do ðioð rin do glain-meabhræ aige-ríum, gur bo fear tri rcol iarom Ceannrhaelad, mac Oiliolla, gur ab é do aénuaðad ðraiceapt na n-Eicep, i n-Doire Lurain ierptain.

Imthura Congal, ro cromurtoir 'mon g-caé i g-cuorlaé a rceit uirdeirce, imel-cruaid, gur trarccoir treona 'na d-topac, ocur gur muðad milid 'na meádon, ocur gur corðair curaid 'na g-cuorlaé a rceit, gur bo cumac enam, ocur ceann, ocur colann, gac leirg ocur gac laðair inar luaidertair; co d-tarla éirge an fear borib, baet, écceillide, Cuanna, mac Ultain Láim-rada, mac rið Caeilli na g-curað, fúir a n-abarpar Oirðear an tan ra. Fáiltigir Congal re raicrin a corgli ocur a comalta, ocur atberit, ar díra an dibeirg, ocur ar laeðda an leir-ðeagair po ðera baoid ocur buirb do comluað caða um aghaid-rí a n-alt na h-uairé rí. Ní feidm flaða na fíir-laié duit-rí aín, bar Cuanna, airce feiceam-nair do éabairt ar mac ðeig-fíir no ðeag-laié ða d-ticpað do éabairt a lai bága le a bunad ceineoil a n-imarðail arð-caða. Na fearðagðtear tu, itir, a Chuanna, bar Congal, uair ro feararpar naé do gnom gairgeð, ná d'imluað eða na eangnaíma tangair co Mað Raé do'n ruatár ra. Ní h-inneirín airð-rið duit-rí rin do raða, bar Cuanna, cið im naé d-tioðrainn-rí m'feidm caða lem aicme ocur lem áirð-rið. Aét cena, ar ura lim-ra airð d'fulang na gan cunnam le mo cairðib ir in lo bága ra anu. Ar ann rin tainic Congal reac an oimnid. Do ðruid Cuanna a bonn re taca ocur re tiuð na talman, ocur do éuir a méri i ruaineaín na pleigí plinn-leitni, ocur tuð upcor dána, ðuaidreac, ðeag-calma, aghmar, aghmeil, urbaðac d'innraighid Congal, co n-ðeachaid reac uillinn

<sup>h</sup> *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<sup>b</sup>.

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 Oirthear, 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 rony of Loughinsholin, in the county of county of Tyrone, and partly in the ba- Londonderry.

uillinn an rceit cominoir caṡa, gur ṡoll an lam-gai an luireac, co n-deachaid ip in arainn, gur bo tpeagṡadaiḡṡi na h-inne uile, co paibē porpaciā pīr da foigīren tpe ḡainḡen na luiriḡi ocur tpe cōmpar ocur tpe cōimṡeann a cuirp do'n leat arail. Deṡair Congal tairiur ocur tuc d'a uio ḡur b'e an oimniō po ḡuin e, ocur po bai ar cumur do-rom an oimniō do mārbaō inō, acṡ nar mīaō lair fuil oimniōe d'pāicpīn ar a arimāib, ocur do leiḡ a laeṡ-arm ar lar, ocur tuḡ tereō ocur tren-tarpanḡ ar an pleiḡ ina pīteiniḡ ḡen ḡur pēṡarṡar; ocur tuḡ an ṡara pēacṡ, ocur noṡar pēṡ; tuc an tpear pēacṡ a abac ocur a ionatār amac ītur a cnear ocur a cēangal caṡa, ocur taiṡmīḡiur Congal a bar comḡainḡean caṡa ocur tuc ḡainḡean an cneara d'uprḡlaiḡi an alaō tar ṡiberḡ ḡabaid na ḡona, ocur toḡbaō a arm do lar, ocur ḡeibeā aḡ aḡollom na h-oimniōi, ocur a pē po paō pīr: ṡurpan leam, a Chuanna, bar Congal, nac tpiat tpien-comṡpēac, no cliat bearna ced tarlaicc an t-upcōp pīn dom' cīmōibē; poeṡ leam por nac e an cuinḡiō calma, caṡ-linmar Ceallaṡ, mac Maileōba, māiōir mo cōrp do cēṡ ḡuin; olc leam por nac é an cuaille caṡ-linmar Crunmīael, mac Suibne, oir ḡliḡear m'porṡearḡaṡ, uair po orṡar a aṡair ar arlac aipṡ-pī Erenn, con aipe pīn nac ṡliḡ pēiceam pīoc pē palāṡ. Leiḡ ar ale, a Chongail, bar Cuanna, ar cian aṡa an pēan-pocal, i ḡ-ceann ḡac baīṡ a baḡal. Nī h-inann pīn am, a Chuanna, bar Congal, ocur ḡmōmāpṡa obloir ailḡeanaiḡ, ḡan aḡneac n-ḡainḡean, ocur ḡan aṡbor dom' ceapbaō. Tuḡ Congal d'a uio iarpain ocur d'a aipe nar bo pīḡ Ulaō na Eipenn é a h-aīṡle na h-aenḡona, tuḡ an oimniō paip; ocur po ḡaburṡar aḡ á ḡiḡail pēin co cpoṡa, comḡana, comṡeann ar pēapāib Eipenn, aḡ poṡbaṡa ḡacā pīni, ocur aḡ uatḡaṡaō ḡacā h-aicmeāṡ,

<sup>1</sup> *Crunmhael, the son of Suibhne.* — was slain by Congal.  
Crunmael, mac Suibne,—i. e. the son of  
Suibhne Meann, who was monarch of Ire-  
land from the year 615 to 628, when he

<sup>2</sup> *Old is the proverb.*—The Irish writers  
are so fond of putting proverbs into the  
mouths of their characters that they scru-

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 Maelcobha, 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 Suibhne<sup>i</sup>, 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<sup>j</sup> 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 slaughtering

ple not, as in the present instance, to make opponent, but this is probably from want a fool wield them in argument against an of skill in the writer.

h-aicmeað, ocyr aḡ dioṭyḡað ḡaáa deiḡ-ḡeineoil; doiḡ aṁ po ba  
 tiompyḡað paṁṁtaḡ ap ṙaiṁṙiacharib an ṙiubal ṙin, ocyr po ba  
 bualaḡ moḡaiḡ ap ṁin-ḡéapaib, ocyr po ba ṙḡaileað ṙeapḡon ṙip  
 aingiḡ ap ṙpeḡaib ḡapaḡtaḡa, ḡian-luamneáḡa, ocyr po ba ṙapea-  
 pal maṙa muipniḡ, moiṙ-ḡeapaṁaiḡ ap ḡyuaḡ-ḡaethaib calaḡ, an  
 ṙocaṙḡa ṙeann, ṙinneapṁaḡ ṙuc Congal ap na caṡaib; ḡo náṙ páḡ-  
 baḡ liop ḡan luaṡ-ḡul, na árḡ ḡan ecaíne, na maiḡean ḡan moiṙ-  
 eapbaḡ, ḡo na ceiṙṙib coiḡeaḡaib baḡop ina aḡaiḡ an uaiṙ ṙin, ḡo  
 na h-áraib ocyr ḡo na h-aṁicṁib ṙucyṙṙaiṙ ṙopṙae; doiḡ ap eaḡ  
 po aṡ ṙoḡaiṙ leiṙ ḡo ḡoṁaiṙeaṁ ṙiḡ, ocyr ṙuiṙeaḡ, ocyr ṙoiṙeaḡ,  
 cenmoṡa aṁaiṙ, ocyr aṁaiḡ, ocyr oḡlaiḡ luṁ, ocyr laiḡ leaḡaṙṡa,  
 ocyr buipb, ocyr baioṡ, ocyr buileaðaiḡ: ceḡ Aeḡ, ceḡ Aeḡan, ceḡ  
 Iollann, ceḡ Doṁnall, ceḡ Aengyṙ, ceḡ Doṁnchaḡ, caḡa ḡṙian,  
 caḡa Cían, caḡa Conḡobar, ṙṙioḡa Coṙc, ṙṙioḡa ṙlann, ṙṙioḡa  
 ṙlaiṡeṙ;

<sup>k</sup> *Against the strong streams from the land.*—Ap ḡyuaḡ-ḡaethaib calaḡ.—The word ḡaoṡ or ḡaeṡ, 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 ḡaoṡ Saile, in Erris, ḡaoṡ Ruip, near Killalla, and ḡaoṡ ḡóip and ḡaoṡ ḡeapa, in the west of the county of Donegal.

<sup>l</sup> *One hundred Aedhs.*—Ceḡ Aeḡ.—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.

<sup>m</sup> *One hundred Aedhans.*—Ceḡ Aeḡan.—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.

<sup>n</sup> *One hundred Illanns.*—Ceḡ Iollann.—This name is now obsolete, though formerly very common.

<sup>o</sup> *One hundred Domhnalls.*—Ceḡ Doṁnall.—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<sup>k</sup> 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<sup>l</sup>, one hundred Aedhans<sup>m</sup>, one hundred Illanns<sup>n</sup>, one hundred Domhnalls<sup>o</sup>, one hundred Aengus's<sup>p</sup>, one hundred Donnchadhs<sup>q</sup>; fifty Brians<sup>r</sup>, fifty Cians<sup>s</sup>, fifty Conchobhars<sup>t</sup>; thirty Corcs<sup>u</sup>, thirty Flanns<sup>v</sup>, thirty Flaithe's<sup>s</sup>;

Ireland as the proper name of a man, always anglicised Daniel.

<sup>p</sup> *Aengus's*. — *Ængur*. — This is also still in use, but generally under the Latinized guise of *Æneas*. It was Anglicised Angus in the reign of Queen Elizabeth.

<sup>q</sup> *Donnchadhs*. — *Donnchað*, — 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 *Donnchað* in Irish is now always called Denis in English.

<sup>r</sup> *Brians*. — *Brían*. — 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.

<sup>s</sup> *Cians*. — *Cian*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

<sup>t</sup> *Conchobhars*. — *Concobar*, 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.

<sup>u</sup> *Corcs*. — *Copc*, 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.

<sup>v</sup> *Flanns*. — *Flann*, is obsolete as a Christian name, except among very few families,

Flait̃ep; deic Neill, deic n-Ámlaib, deic n-Áimr̃gin; nai m-δpeapail, nai Muir̃g̃ir, nai Muir̃eadaig; oēt n-Θoγain, oēt Conaill, oēt Cobtaig; peaēt Reochañ, peaēt R̃ideap̃ig, peaēt R̃ionaig; pe δpeapail, pe δaedañ, pe δlaēmic; cuiγ n-Θuib, cuiγ Demaĩn, cuiγ Θiaip̃mata; ceiēpe Scalañ, ceiēpe Sopañ, ceiēpe Seaēnap̃aig; tpi Lopcañ, tpi Luḡañ, tpi Laegaire; da Eapc, dá Faelan, dá Fionnchañ;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flonn.

<sup>u</sup> *Flait̃hes's*.—Flait̃ep, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

<sup>v</sup> *Nialls*.—Niall.—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.

<sup>w</sup> *Amhlaibhs*.—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 Ámlaḡañ, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

<sup>x</sup> *Aimergins*.—Áimr̃g̃in, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amerein.

<sup>y</sup> *Breasals*.—δpeapail, 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.

<sup>z</sup> *Muirgis's*.—Muir̃g̃ir.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Mauriee seems to have been borrowed from the English, though evidently cognate with Muir̃g̃ir. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muir̃g̃eap̃a.

<sup>a</sup> *Muireadhachs*. — Muir̃eadaich, 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'Muir̃eadaig. It is Latinized Muredachus by Colgan and others.

<sup>b</sup> *Eoghans*.—Eoḡan, 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<sup>u</sup>, ten Nialls<sup>v</sup>, ten Amhlaibhs<sup>w</sup>, ten Aimerkins<sup>x</sup>; nine Breasals<sup>y</sup>, nine Muirgis's<sup>z</sup>, nine Muireadhachs<sup>a</sup>; eight Eoghans<sup>b</sup>, eight Conalls<sup>c</sup>, eight Cobhthachs<sup>d</sup>; seven Reochaidhs<sup>e</sup>, seven Rideargs<sup>f</sup>, seven Rionaighs<sup>g</sup>; six Breasals<sup>h</sup>, six Baedans<sup>i</sup>, six Blathmacs<sup>j</sup>; five Dubhs<sup>k</sup>; five Demans<sup>l</sup>; five Diarmaits<sup>m</sup>; four Scalaidhs<sup>n</sup>; four Soraidhs<sup>o</sup>, four Sechnasachs<sup>p</sup>; three Lorcan's<sup>q</sup>, three Lughaidhs<sup>r</sup>, three Laeghaire's<sup>s</sup>;  
two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

<sup>c</sup> *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*.

<sup>d</sup> *Cobhthachs*.—Cob̃ṡac̃, i. e. *Victoricus*, now obsolete as a Christian name, but preserved in the surname Coffey.

<sup>e</sup> *Reochaidhs*.—Reoc̃aid̃, now entirely obsolete.

<sup>f</sup> *Rideargs*.—Riṡearḡ, obsolete.

<sup>g</sup> *Rionaighs*.—Rionaigh̃, obsolete.

<sup>h</sup> *Breasals*.—ḡreapal.—See Note <sup>y</sup>, p. 290.

<sup>i</sup> *Baedans*.—ḡaeoán, now obsolete as a man's Christian name, but preserved in the surname Boyton.

<sup>j</sup> *Blathmacs*.—ḡlaṡmac̃, now obsolete. This name is translated Florigenus by Colgan, Acta, SS. p. 129, n. 3.

<sup>k</sup> *Dubhs*.—Dub̃, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

<sup>l</sup> *Demans*.—Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

<sup>m</sup> *Diarmaits*.—Diarmaid̃, 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.

<sup>n</sup> *Scalaidhs*.—Scalaid̃, now obsolete as the Christian name of a man, but preserved in the surname Scally.

<sup>o</sup> *Soraidhs*.—Soraid̃, now obsolete.

<sup>p</sup> *Sechnasachs*.—Seac̃napach, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

<sup>q</sup> *Lorcan's*.—Lorc̃án, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

<sup>r</sup> *Lughaidhs*.—Lug̃aid̃, 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.

<sup>s</sup> *Laeghaire's*.—Laeḡaire, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Ḥionnchað; Duban, Deman, Dīrpeaðac, Maenac, Muirgiur, Muirpeaðac, Corc, Coirceall, Concobar, Diangur, Domnall, Dinntac, Ferhur, Fallomán, Taðg, Tuacal, Oilloil, Enna, Inpeactac.

Ḥr é inhirin do Ḥocair lair d'á bhrírim bhríde, ocyr d'á turréug-  
að tiorc, ocyr d'á earbaðair amgri, ar fearair Erienn, ag dīogair  
a en gona orcharb.

Ar forbað caça pedma, ocyr ar cinned caça cruad-comlaino  
do Congal Claen ir in cað-laðair rin, at conairc rium cúige a  
cára, ocyr a cōicli, ocyr a cōmalta aen tige, ocyr aen lepta, ocyr  
aen togbala, dalta réin deitidec, deirb-tairiri do Domnall, mac  
Aeda, mic Annirpech, .i. Maelduin, mac Aeda bhratbuillig ben-  
nair, ocyr mar at conairc rium eridein 'gá inhiragib peac cac  
arçena, atberit na bhratira ra: Conair cinmair in muad-macæm  
mor do Mhuimneair ale itir, bar Congal Claen. Re tairideilb  
do

<sup>t</sup> *Earcs.* — Earc, now obsolete, but its diminutive form Earcán is retained in the surname O'h-Earcán, now Anglicised Harkan.

<sup>u</sup> *Faelans.* — Faelán, now obsolete as a man's Christian name, but retained in the family name O'Faelán, Anglicised Phelan and Whelan.

<sup>v</sup> *Finnchadhs.* — Fionnchað, now obsolete.

<sup>w</sup> *Dubhan.* — Dubán, now obsolete as a man's Christian name, but retained in the family name O'Dubán, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

<sup>x</sup> *Deman.* — Deman. — See Note <sup>1</sup>, *suprà*.

<sup>y</sup> *Dilrebbach.* — Dīrpeaðac, now obsolete: it signifies a hermit or eremite.

<sup>z</sup> *Maenach.* — Maenach, now obsolete

as a man's name, but retained in the surname O'Maenach, which is Anglicised Mainy and Mooney.

<sup>a</sup> *Coireall.* — Coirceall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coirceallam, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

<sup>b</sup> *Diangus.* — Diangur, now obsolete.

<sup>c</sup> *Dinnthach.* — Dinntach, obsolete.

<sup>d</sup> *Fergus.* — Fearhur is still used as the Christian name of a man, and correctly Anglicised Fergus.

<sup>e</sup> *Fallomhan.* — Fallomán, now obsolete as the proper name of a man, but retained in the surname, O'Fallomán, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Earcs<sup>f</sup>, two Faelans<sup>u</sup>, two Finnchadhs<sup>v</sup>; one Dubhan<sup>w</sup>, one Deman<sup>x</sup>, one Dithrebhach<sup>y</sup>, one Maenach<sup>z</sup>, one Muirghius, one Muireadhach, one Corc, one Coireall<sup>a</sup>, one Conchobhar, one Diangus<sup>b</sup>, one Domhnall, one Dinntach<sup>c</sup>, one Fergus<sup>d</sup>, one Fallomhan<sup>e</sup>, one Tadhg<sup>f</sup>, one Tuathal<sup>g</sup>, one Oilill<sup>h</sup>, one Enna<sup>i</sup>, one Innrachtach<sup>j</sup>.

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<sup>k</sup>, 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 Aimmire, 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 Claen. "To show thee

<sup>f</sup> *Tadhg*.—*Ταδῆς*, 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.

<sup>g</sup> *Tuathal*.—*Τυαθαλ*, i. e. the lordly, now obsolete as the Christian name of a man, but retained in the family name *O'Τυαταλ*, now Anglicised O'Toole, and sometimes Tuohill.

<sup>h</sup> *Oilill*.—*Οιλλ*; 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.

<sup>i</sup> *Enna*.—*Εννα*, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

<sup>j</sup> *Innrachtach*.—*Ινπεαχταχ*, now obsolete as the Christian name of a man, but retained in the surnames *O'h-Inpeaχταχ*, and *Mac Inpeaχταχ*, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

<sup>k</sup> *After having finished, &c.*—There is a

do éiuḡ-bá, ocur pe h-imluad h-aimleapa, ocur pe h-innarba h-an-  
 ma a cuar-ircaðuib do éuip, in aḡbaio a n-aigéretar uipre a  
 h-uile, ocur a h-anféich, ocur a h-ecora uile, in aen inaḡ, .i. aḡ  
 troch-muindteḡ duabirḡ, dreganta, dicomirclig diabail. Ir anḡ  
 rin tibir ocur cetpaitir Congal Claen a ḡean ḡlan-aibbrenach  
 ḡáire, do comraitiḡ a cóiclí, ocur a comḡalta, ocur atbert na  
 briaḡra do éuilleḡ in toḡeime ocur do toḡmach na tapcairi: Ir  
 aḡbaí áine do t'earcairuib, ocur ir ḡamna doḡra doḡ' cairuib  
 ocur doḡ comḡoiriḡ in turur tanḡair, ár ir lúth-clera leimin  
 ḡan éeill, no mná ar na meadpaḡ do móri éḡ duir-piu, buain pe  
 bpaḡleacaib boḡba na pe coḡnaḡaib cúrraigḡi cupaḡ na caḡ-laiḡ-  
 reḡ-ra; óri doig irat craeb-ra nar craiteaḡ pa cno-mear, ocur  
 irat maeth-plat nar mannaḡ pe moḡ-ḡocair; ḡaig ir ḡamra ir  
 aicmḡ iarpum do muad-ḡairced malla, macaemḡa maeth-leam-  
 maigḡi-piu, ḡan áḡ, ḡan accair, ḡan upcoir, ḡan ḡir-duabair, a n-aḡ-  
 paḡ h'arim, na h'pcaḡma, ná h'engnaḡa. Doig ir pe doib-ḡmnaib  
 doicleaḡa dál-ingabala deḡḡa Domnaill do éuaḡar do cért-clera  
 comraic-piu, uair ḡa trian duḡchupa pe ḡalta á h-epnaill na  
 na h-aideachta, ocur á h-aigned na h-ailemna, ocur á duḡchup na  
 ḡaltaḡta boḡerim.

ḡriaḡra baḡḡe, ocur uplaḡra amairi, ocur tuac-ban-ḡlóri  
 tárc-labaḡta troch po éaḡair, ocur po éupcanair, a Chongail  
 Chlaein, ale, baí e-pium. Ár ir miri poḡ pubḡa tre meadpaḡ, ocur  
 tre micomairli do mallaḡtnaigḡ; ocur niri ba dú duir-piu in t-aen  
 duine ir peḡri a n-ḡrinn ocur in Albain, ocur ni h-eaḡ amain, aḡt  
 do'n éineḡ cóitcénn cḡich-fuinedach ar chena, do éaḡáir ocur do  
 éainpiumaḡ.

chasim here in the vellum copy, and the  
 matter has been supplied from the paper  
 one from p. 107 to p. 115 of that copy.

<sup>1</sup> *Reprobate*.—Τροḡ. 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 reprobate<sup>1</sup>. And it is I who shall wound thee<sup>m</sup> 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

<sup>m</sup> *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is *uair ip* *meip not oingebæ*, i. e. *for it is I who shall check or resist thee.*

éainriomad. Comó aipe rin ip líth lim-ra do cómlann, ocur do  
compac d'páigail, a h-aiéil na h-iplabpa rin; dóig am, buó arigain gan  
arim-cóirnum duir-ríu cobair nó congnomad do córr 'gót' cómpulang,  
nó do laín 'gót' luamairéct, nó h-arim, nó h-engnuma do' imdiden,  
dóig no duilepat, ocur no dilrigret tu-ra do'n turur pa; ocur  
atberit na briaépa pa.

Α Congail, ni cóingeba,  
Cepit comlaino paet cómalta;  
T'ercaine ocur t'andligeo,  
Orit bio buapach briath-booba,  
'Gót cengal, 'gót cuibpéc-ru.  
Uair nír epigir aen maidén,  
Nír luígir at'laech-imdaio,  
Gan eapcaine oll-céda,  
Do t'uairlib, do t'aideaduib,  
Do thuillem gan teararigain.  
Ar m'imdaio nír epigiu-ra,  
Im lebaio nír luiger-ra,  
Gan céo n-óglác n-imcómlaino,  
Do clannaib Neill nept-calma,  
Dom' bpuinnuo, dom' beannachao.  
Umum-ra bio arim-lúipeach,  
Dom' imdiden opur-ru,  
bennacéa na m-buidne rin,  
Aird-riú Epenn t'aide-riu.  
Timcéll troch a éainriomad,  
Fuil punn dalta digelar,  
Ar éanair a Chlaen Chongail.

Cio traéc, in té naé tlátaigóir tecurca tailgenn, ocur nar péo-  
pat pat-cómaipleda fellram do cúp ar céill, ná ar cuibter, na  
ar

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

ar comaentaid, ocur ar nár laig lazað na lán-méirtean pe h-oile na pe h-aítreður dála, ná dpooh-ghníma dá n-dernaid rim co h-udaét na h-uairpe rin, ir é áirmit úgðair na h-elaðan, co rucad dá trian a éapaíd o Congal ir in ceirt-mað rin, .i. rir na bíog-labartaid bóðba no éanurtar a chaidi ocur a éomalta, ic tuba, ocur ic tairlebad a uile, ocur a eaircaine, ocur a andligid ina agaid-rim.

Cid traét, cid h-e Maelduin no fuaarait, ocur no foillrigur-tar in faebar-éler feicemnair rin, ir é brat forigell bennaétan Domnall, a deag-aidi, no briaithraigertar ar á beol, tre crabad, ocur cpeidum, ocur éaein-ghnímaib aird-mig Erienn, no aileptar h-é; uair ní decaid Domnall ó chroir gan cromað, na ó ulað gan impoð, na ó alóir gan eadarguidi.

Supa fath-gleo feicemnair Congail ocur Maelduin comice rin. Comlann ocur comrac na deri derb-éomaltad rin inpo amach boderta.

Ir and rin rucrad rum da tren medg trice, éarim-cruaidi, tñúé-comartaca taðair i ceirt-comóal a éeli, mar do peithóir ocur do ruataraiguidir dá rár-éarib ruamanra, po-érena, ic bñir-iuð bíraig, ocur ic cruad-éomairt éomeirgi ar a éeli; ocur no élaecladair da éeirt-beim éruaidi, éomgarra, comdicra, gan fáll-racht, gan fálcáire, gan éompégað comaltair, a ceirt-agaid a éeli, gur beanurtar claidem Congail i cluar aoidin catbairr a éomalta in aen-rir, ocur in aenféét, co tarraid colg-dér in élaidim cedna 'na éloigenn, gor leoarpar in leit-éenn ocur in leit-cluar,

<sup>n</sup> According to the account given by the authors.—Ir é áirmit úgðair na h-eala-ðan.—This is another proof that the writer had several accounts of the battle before him.

<sup>o</sup> Penitential station. — Uluid, 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 authors<sup>a</sup> 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<sup>o</sup> 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<sup>p</sup> 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,

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

at Kilgobnet, in the county of Kerry.

<sup>p</sup> *Side of the helmet.* — Cluap anolmo caēbarr. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluap, gup leadaip in leat-ucet ocur in leat-bpuinne gup in crip coibligi caetha ap n-ichtap, gup ba h-aen bel, ocur gup ba h-aen alad uporlaiceti, imaicbeil cnepbpuinne in cuilein caem-ghumaigi rin ó n-a ó go a imlind; coná raibe aét a crip coibligi caetha ic congbaile a inne ocur a maetha ap n-íctap, ap pcaltao a pceit gup in cobraio moip meonaias ocur gup in cripiait cpiuno cen-gailti cpuan-easapiti cpeóúma. Ip anó rin po lingiurap in lann liméa, lapamain, luaé-íntechi, lan-taitneimac, .i. claidem Congail, ap a altaib, ocur ap a imdopinncup tpe mítupcaipeti, ocur tpe míteamapib a míraic, ocur a mállaetan, peib po imcloipeo aip ip in uap rin, goma h-aipioitip pe h-én ic epigi ór bap bile, a n-imbaio epiaig, pe coip a ceilebapéta, cpuao-lann claidim Congail, i n-aéip, ocur i pippamint op a éind, ip in comlann, ocur ip in compac rin.

Cpuao-buille claidim Maeluim impiatep againo ap a h-aicli: ip ann po peolao ocur po pédaigeo a claidem comaptaic compaice ríoe o luamapicet láma a éigepna 'gá tréin-imipit, ocur ó duépiac-taib uilpi, oligéca, deipb-deitíoea Domnaill 'gá díriguo, ocur 'gá deipiuao peac pcát-eapapnaige pceit Congail Claidem, no gup uibpaigeptap a dóio n-dian-buillig n-deip gá líuicib do'n laech-milid. Do pionrat rum map aen lamao da laec-miled ap in laetaip rin: co tapraio Congal cpuao-lann a claidim co h-imáelam eapibuaip, gop ráio ocur gup íodeipigeptap h-i ap a aicli ina h-altaib ocur ina h-imdopinncap, ocur tucupptap tpi tien beimenna do cpuao-altaib in claidim do lútpoimicet a lama, d'á n-dingce ocur d'á n-olucúguo i ceann a céli. Tapraio Maeluim caem-dóit Congail eapapla eapapbuaip gan tibriuo pe talmain. Imgabap Maeluim dín, a maó imlaíoe ap a aicli, ocur pucapptap leip in lám d'á tógbaile, ocur dá tairbénaio d'ú Ainmipec co n-apo-plaicit Epienn ime. Ocur map atéonapic Congal a caicli ocur a comalta ic triall a téchid ocur in upo a imgabala, atberit na bpiatpa pa: Ip béim ap

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<sup>a</sup>; 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

<sup>a</sup> *To press and close them together*,—i. e. as to stop the blood. The writer should to press the veins and arteries together so have added that he tied them.

ar mēaib na h-aṭarḡa, am ale, bar epum, ocur ip diall pēd duth-  
cypaib dilpi boderim duit-piu, na h-ábairi, ocur na h-airpḡena rin,  
.i. mīrcaimne mellta, maimecā, moć-imgabala na Muimnech  
d'airpīr ocur d'pīr-aḡarā; uair cīd aḡ Leť Cuind do clecťairiu  
do cēd-ḡnīmparā, ocur do mebpairḡir do mac-cleapara, ip a Leť  
Moḡa do mairidpīr do cūidḡ do'n comland rin, ocur do'n comrac;  
dāḡ ip cēim macairī Muimnḡ ar a mac-cleapairib a olbdaćt, ocur  
a éanilaćt po pāḡbair ṭīnaḡ imlaidi pe h-áitpīr aen-béime 'r  
an imairḡ rea. Aćt ip pḡát-ḡepparā paeḡail, ocur ip airēppāc  
aimpīre dam-ra in duine nári dōiḡ dom' níthar, ocur dom' ner-  
pīeasra, dom' pōbri, ocur dom' aimpīrḡar pā'n paimla rin, ocur  
arberp na bpīarḡra pa: Clód corcair ann po, ale, bar Congal  
Claen, airēppāc aimpīre pe h-imclód m'airēḡa-ra; pabar po-  
ḡairi d'ḡarib aichénur. Cīa pīr nac comarṭa tairdbpī ēimḡ-bāra  
dam-ra ip debarḡ rea léoḡ ma leath-láma ar coll mo clōidm-ra,  
mo corcari clōrepair! Clód.

Ip and rin po iarpac ocur po imillpētar mōri-ćata Muimnech  
d'ēir na h-irḡail rin, ma Maelḡūn pā'n uairal, ocur pā'n airp-miḡ.  
ḡa dīmaín ocur ba dīarḡa dōib-pium rin, uair ba paimne do nári  
pēḡar pōp pēáć, ocur ba h-eaparnarāi ipḡail po pāiḡar ocur po  
pāpāiḡeḡ co pēiḡ, ar n-a pōćain. Aćt cēna, po mīrcairēpētar  
pum 'na úpēmćell iat comdāir taeḡ-paílci tul-maela colla na  
cypar ar n-a comṭuipim. ḡa h-imḡar, am, na h-abairi ocur na  
h-airpḡena do nío pum; ni pōḡbairḡeḡ pānpairḡi, ocur ni laiḡeḡ ar  
leat-dāimib, ocur ni dīarḡiḡ dīongra na dāerpūi-pīuaḡ.

Cīd tpaćt, ba dīē pīne ocur pīairpīra do mōri-ćatharib Muimān  
ar marbpētar Congal Claen d'ā n-uairlib, ocur d'ā n-airp-mairib  
ip in uair rin; ḡur ob earḡ áirpīr ḡḡar co nach mo po marbpētar

PIR

<sup>r</sup> *Leath Chluinn*,—i. e. Conn's half, or  
the northern half of Ireland.

<sup>s</sup> *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' 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 rencounter 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 disarm 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

fir Erenn d'Ulltaib ac cup in cata rin, ma po marbrum do  
Muinnecaib anuar conice rin; no co facaib rium Cellaic, mac  
Mailcaba, ic iarraid, ocup ic iarmoraict Maelduin, mic Aeda  
benaim, d'a petium, ocup d'a imdiden ar cuindrgleo Congail ir in  
cat-irgail, mar deinniger indrei Domnall bo deim, ar comerigi in  
cata :

Maelduin ocup Cobtaic cam,  
Finncaid ir Faelcu, mac Congail,  
no co m-brirter in cat cam,  
uaim ar comairci Chellaig.

Ir ann rin po gaburtair grain Congal re compegad Chellaig,  
conad aipe rin po ferurtair rum failti firi Cellaic, do ceamruget  
in cupad, ocup do traetad a trom-ferigi; ocup arberit na briatra  
ra :

Mo cean Cellaic companaic,  
Cuingid cata cat-laitiec,  
Cobair clann Neill nerit-bullec,  
Ar adbal ar Ulltaicib,  
Ar Muig rat na rigraide.  
Ar in togbail tueraoar,  
Oim-ra clanna caem Chonall,  
Fell-ringal na porbat rum  
Oim-ra a h-aithele m'ailenna,  
Re h-uct-bruind h-u Ainmirec;  
Ar cairdiur, ar comaltur,  
Leic eadrum ir oll-Mhuinnig,  
Co na bia rat pregarita,

Dom'

<sup>1</sup> *The words of Domhnall himself.*—Mar This quatrain is quoted from an older ac-  
deinniger indrei Domnall bo deim.—count 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 Aedh Bemain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself<sup>t</sup>, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,  
Finnchadh, and Faelchu, son of Congal<sup>u</sup>,  
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 Ainmire.  
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

<sup>u</sup> *Faelchu, son of Congal*.—Here king some of them were arrayed in deadly enmity against him.—See also Note <sup>w</sup>, p. 160.

Dom' éir acu ar Ulltaáib.  
 Ní biú perca ag feargúgáð,  
 Re clannaib Cuind Ceo-áthaiḡ;  
 Aitpeć lium ar luač-marbður  
 Dom' uairlib, dom' aiveaðaiḡ,  
 A n-aimpéir, a n-ercaine  
 Pa deapa mo dóit-ćirpað  
 Do mac Aédá anglonnaiḡ,  
 Náir řaíl neac dom' ner-ćreḡra,  
 Dá n-anað rem' aitébi-rea,  
 D'a éir ni buð ačḡuineć  
 Mo ćoićli 'r mo ćomalta.  
 Cibé bár rom' béruira,  
 I n-díḡail mo ðerb-řalað,  
 Ar cáć; ir mo ćen Cellach.

Mo ćen.

Aćt ćena, ní h-aircíd ćapað ar ćapaid in ćoma řin ćuingiriu,  
 a Congail, ale, bar Cellac, aćt mað bpač-ćoma biðbað d'arlac  
 a aimlepa ar a eapcapaite. Aćt ćena ní d'pupaćt ár n-epcapaite,  
 na d'imluað ar n-aimlepa tancadař Muimniḡ ir in máp-řluaiḡeo  
 řa, aćt ir d'aććuř Ulað ocuř d'innappa allmapac; ocuř aćbeře  
 na bpačpa řa :

A Congail, na cuindić-řiu  
 Op-m-řa in comaid celḡ-duaićriḡ,  
 Dilriugad řluaiḡ řaep-Múman,  
 Tancadař řa'ri toḡairm-ne,  
 D'ár coðair, d'ár comdířiuð,  
 D' řopićin h-ui Ainnipeć,  
 I n-aḡaið a eapcapað.  
 Ní d'imluað ár n-aimlepa  
 Tancadař in tuřuira,

Aćt

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,

Ác̃t pe luað ári leapa-ne  
I caṡaib, i congalaib.

A Congail.

Maith, a Congail, ale, baṡ Cellaṡ, p̃p̃eṡtail-p̃iu mo c̃omlann-ra, ocur mo c̃omp̃ac boḃeṡta, ári iṡ l̃óiri lim-ra aṡ l̃éigiur d' uairlib ocur d' aṡd-m̃aṡtib Eṡenn d' p̃oiṡt̃c̃eḃd ocur d' p̃oḃb̃úḡaḃ. Acc aṡ ale, baṡ Congal, ní com̃aḃair ári comp̃ac; tu-ra co h-aṡm̃ḃa ocur co h-imlan, m̃iri, umor̃po, aṡ n-aṡleóḃ co leaṡ-lámach. Ác̃t cena, in fuil a p̃iri aḡuṡ-ra cá h-áḃbaṡ p̃áṡ' t̃eiriur-ra t̃u maḃ ḡur t̃paṡta? Ní p̃eaḃaṡ umor̃po, a Congail, aṡ Cellaṡ, ác̃t mun ub aṡ c̃air̃d̃ine in com̃altaṡ, no d' uairli na h-aṡeḃta. Ueic aṡ ale, a Chellaḡ, aṡ Congal; báḡim-p̃i b̃riataṡ cum̃aḃ p̃eṡp̃iḃi lim-ra ḡaṡ leṡḃach̃t ocur caṡ l̃im̃aṡp̃eṡt̃ do ḃeḃíṡ m' aṡeḃa ocur m' aileim̃óṡiaḡ p̃oiṡciḃi, p̃aen-m̃aṡib̃a p̃a c̃olḡ-d̃eiri mo c̃laíḃim̃; ác̃t cena, iṡ uime po t̃echiur-ra aṡ cach maḃ d' maḃ, ocur aṡ caṡ-cach-laṡair' na c̃eili, co n-aṡim̃ḃ m' aṡp̃alta aṡ uairlib ocur aṡ aṡd-m̃aṡtib Eṡenn, uair po p̃eaḃaṡ naṡ buḃ p̃eap̃i aṡi a p̃alaḃ ná a éṡiaḃi c̃eṡtaṡ uaim̃ḃ t̃aṡi éiri com̃lainḃ ocur comp̃ac a c̃eili; ocur muna beim̃ḃ-p̃i aṡ n-di-ceannaḃ mo dóiti, ocur aṡ leóḃ mo leath-lám̃a do ḡeḃt̃á-ra mo ḡleo-ra co ḡáib̃t̃eṡ, ocur m' im̃laíḃi co h-aṡc̃b̃eíl. Im̃ḡaib in im̃aṡḡ, no p̃reḡaṡ in comp̃ac, a Congail, aṡ Cellaṡ; Im̃ḡébat, a Chellaḡ, aṡ Congal, ocur po b'annaṡ lim láṡair d̃a p̃ánac p̃iaṡ d' p̃ácbaíl, aṡ im̃ḡaḃáil im̃laíḃi, ocur óic aḡ im̃buaḃaḡ im̃ḃti ḃaṡ m' éiri; com̃ḃ ann aṡbeṡ in laíḃ:

Annum lim dul a cach cain,  
iṡ óig t̃aṡi m' éiri aḡ im̃ḡuin,

ba

† *For the future.*—ḃoḃeṡta is used throughout this story, and in the best ancient Irish MSS. for the modern word *fearta*, 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<sup>v</sup>, 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<sup>w</sup>," 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 numerous 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 shouldst *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

<sup>w</sup> *Indeed*.— $\alpha\mu$  is used throughout this story as an expletive, like the Greek  $\delta\epsilon$ , or  $\alpha\lambda\lambda\alpha$ ; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca lim anað ann,  
 ðar éir cáich a guin galann.  
 Nocha n-*pac*aíð mí-*ri* *riam*,  
*rem'* *rémiur* *féin*, *tair* na *tiar*,  
*feai* mo *féir*taíl, ní *pát* *pann*,  
 aét máð *Cellac* *ir* *Domnall*.  
 Ní b' eagal lim *Domnall* *óil*,  
 do *treá*ðað mo *cuip*p *com*gíl,  
 aóá*g*ur *tu-ra*, a *laic* *luind*,  
*ir* a*ir*e *no*r *ingaba*im.  
*Pát*h *pa* *te*ím a *ca*t *can*,  
*tu-ra* *re*c *ca*c, a *Chella*g,  
 co n-*ó*glainð *m'*paíð co *h-oll*,  
 a*ir* *ca*ch *re* n-*ó*ul a*t'* *com*lonn.  
 Ba *de*imín *lim*, a *laic* *luind*,  
 áit i *com*pré*g*ðaí*r* á*ir* n-*g*luind,  
 cío *cia* *feai* *ua*inð *bu*ð *be*ó *de*,  
 ná*c* *bu*ð *ó*igal*ta*ch *g*re*ir*e.  
 Conall *Gulban* *na*i *g*að *ma*c*et*,  
*ua*inð *no* *ge*með *in* *crae*b-*í*la*t*,  
*ir* a*ir*e *rin*, ní *pát*h *pann*,  
*trei*ri ná *ca*c a *ca*é*m*-*cl*ainð.  
 Ingen *ni*g *Ula*ð a*ir*pa  
*ma*tair *Chona*ill *ca*t-*ca*lma,  
 cío *mac* *re*a*t*ar *puc* *leir* *ua*inð,  
 a*ir* n-*en*gnú*m* 'gá *cl*ainð *com*-*é*pu*a*íð.

Engnam

\* *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 elipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it  
 Behind all wounding heroes.  
 Never\* 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 Conall<sup>y</sup>, the brave in battle,  
     And though but the son of a sister, he carried away from us  
     Our valour to his hardy race.

The

nant of the verb which follows it.

<sup>y</sup> *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.

Enghann Ulað, ɣapɣ a n-ɣal,  
 tɾé úúthcúr a ðeɣ-máatar,  
 peac macaib Neill, tɾap ɪɾ tap,  
 a Conall ɣlan á ɢulbain.

Enghnum Conaill, cunnɣ na cat,  
 a tá peac cach a Cellaç,  
 á buiribi a einéc, cen paill,  
 a clannaib epoða Conaill.

ɪɾ é po ɣab ɾim-ɾa in cat,  
 ɪɾ in Máirt-ɾi ɾop Muig Raç,  
 clann Conaill map capait cloch,  
 ɾem' aɣait aɣ úúth Ulltach.

Rop mtaideçta uile,  
 do ɾluaɣ ɾoðla ɾolt-buiðe,  
 ú'ɾeicem mo ðeabit ɾiu ɾin,  
 Coibðenaiz ocup ɾínɣin.

Rop mtoideçta uile,  
 do ɾluaɣ ɾoðla ɾolt-buiðe,  
 ú'ɾeicem mo comlainð 'ɾ in cat  
 ocup Ceannɾaelað ɾleaðach.

Rop mtoideçta uile,  
 do ɾluaɣ ɾoðla ɾolt-buiðe,  
 ú'ɾeicem mo comlainð ɣan epáð,  
 ocup Conall, mac baedán.

Doilɣi ná ɣach ɣleo úib ɾin,  
 opɾ noça céł, a Chellaiz,  
 comɾac in laic, ɾuc mo lám,  
 Maelbuin, mac Aeoða ðennán.

N<sub>1</sub>

<sup>5</sup>*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.<sup>s</sup>

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-eaḁ po bean díḁ' mo láim  
engnum mic Aeḁa bennáin,  
aét in ainneiri tugur tall  
ar mo deaḁ-aiḁi, ar Doimnall.

Ní h-eaḁ po bean díḁ' mo láim  
engnum mic Aeḁa bennáin,  
aét in tí naé raibe ann,  
h-ua Ainmirec na n-árḁ-clann.

Annum.

Imthúra Ulaḁ ocur allmarach imríatep agaid. Ar n-dít a  
n-deḁ-ḁáine, ocur ar cuprúḁa a cupaḁ, ocur ar n-epbaiḁ Congail  
ḁan řir a aibeḁa, ocur ḁan airiúḁa a řeḁma aḁ terarḁain a  
tuath ocur ic imdeḁail allmarach, ir ann řin po h-úrmaireaḁ  
aco-řum ar aen-ḁomairli, ḁér b'ingnaḁ Ulaḁ ocur allmáraiḁ ar  
caé áirḁ ir in caé-řaí ḁomairc řin d'úrmairi uile ar aen ḁomairli  
ḁan iaḁaḁ n-imagallma impe do ḁénaim dóib, ocur ḁan cindeaḁ  
cruaḁ-ḁainḁm ná comairli, ocur ba h-i comairli po ḁinnreḁ a  
n-uail, a n-engnum, ocur a n-oglaḁur, a muirnn, a mīrnc, ocur a  
mileatachc do claechlud ocur do ḁepc-imlaít ar élar, ocur ar  
éime, ocur ar teichéige, ar mīteipc, ocur ar meatachc, ocur ar  
mi-eangnam.

Nir ba claechlud coimḁe d'á cupaḁaib-řum in claeclud řin,  
ocur nir ba h-aiteppach báigi na birig na blaḁ-nóir d' Ulltaib na  
d'allmariaḁaib in imlaít řin ar ar řoribḁat in imairec ocur a  
n-aigéi d'impoḁ řir in aipḁ-řig h-ua n-Ainmirech ar imḁabail  
peann ocur řuaḁ-řaebair ocur řorinnada a řir-laech, ocur cul-  
peang ḁromanna a caémileḁ do leḁud co lán-díler ar bpeith a  
m-biḁbaḁ. Ir d' iḁnaib na h-imḁabala řin po aḁcuireḁar řum a  
n-airm uppcalaiḁe ocur a caithberc comlainḁ, ḁur ba h-epair  
uaḁmar, uppcailc, ocur ḁur ba bḁorḁaé beo, biḁḁaé, boḁba, ocur  
ḁur

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,

gup ba corairi c'ruaidh-geir, c'por-aidlennach cumairc, ocur gup ba  
 pal pa toll pal-ghimac' fulaing cae laem-luiprech, ocur laighead,  
 ocur lebar-rciae po f'agrat Ulaio ocur allmapaig ap cept-lar na  
 cath-laithepech rin. Aet cena, nup tairbeirt ocur nup tiodnacul  
 enig na engnama d'Ulltaib na d'allmapachtaib epidein; uair cio  
 adbal in edail po f'agrat, itir eadair, ocur airmair, ocur edairigib,  
 ni h-airi po anpat, ocur ni h-uipre po fuirgedar flaiti Fuinid, na  
 glepi Gaedel, na art-maiti Erienn, aet ip t'empri po triallpat,  
 ocur ip tairp'ri po togaripet ic toghaim Ulaio ocur allmapac'.  
 Acht cena, po pa toirteoc ocur po pa turcairteoc glarlath ocur  
 gillannpuid fep n-Erienn d' adbaib ocur d' edalair in airmuigi d'  
 fagbail o fepair Erienn ap po'ann a f'agbala. Dair ba toirmepe  
 ocur ba turp'pod toghuma, ocur tinnenair d' fepair Erienn fadb-  
 olur, ocur foplet' na fepair fop'c'ide, faen-mairb, ina fuat-lairigib  
 faena, feingebela, fuatairig, fop'airna fuirib. Creata ocur cli-  
 remnac na laec leonta ladairta leimairb ic tuimennairig tiug-ba  
 ag m'airp'ri airp'ri pa corair na cupad. Ocur dim pe h-imad  
 na n-eairiac n-uatmar, n-uprcailti, ocur na n-airn n-eairla n-up-  
 thairna ocur na n-op-claidem n-upnoet i n-airbelib in airmuigi.  
 Gup ba fep'om f'richnumach d'fepair a n-imoin ap na h-airlengairb  
 airmuigi pe h-ellinaet in aicenta ic tinnenur na toghuma, gup ob  
 ead a mod co poirp'ir Ulaio ocur allmapaig pa fepair ocur pa  
 fapairigib Ulaio, munbad mupbell na mepairgeeta ic mall-heimuigad  
 in moir-f'luag ocur tuirleavach in tindenair ic tairmepe na t'ien-  
 pep. Tighe, ocur toirp'gal, ocur tuair-belach na t'poch ic comgabail  
 a deli do tairpac'tain t'p'airig in teio pe h-ellinaet na h-imgabala.  
 Cen co beoir na h-adairi ocur na h-airp'deana rin ic ad'milleo  
 Ulaio ocur allmapac', po b'imda ilpiana upbadaea eli ic fop'ad,  
 ocur ic fop'ugad fop'ine d'a n-ogbadairb, ocur d'p'omgi d'a n-deg-dai-  
 nib, .i. cae aen uairib ap ap cuirp'etari Congal glair ocur geim-  
 leca pe cup in caeta, do badar fein na m-buairigib bairp-tuirleadaea,  
 b'odba

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, ocur i n-ḡairtédaiḡ gle-duaiḡpecha ḡabaiḡ, 'ḡá porḡaḡ, ocur 'ḡá porḡaḡ pe laeéaiḡ a leammana. Caé aen diḡ diḡ po deliḡ ocur po diḡḡerḡar á ḡorḡḡar tindiḡar, ocur a tuirleaiḡaiḡ tuaiébiḡ ur-ḡoraiḡ na h-ingabala, do éuaiḡar i cenn a peḡa co po díḡra ocur a laḡar ḡan lan-éoiḡill; uaiḡ da m-beiḡ in cḡuinne co n-a ceḡraiḡ ar comur caé aen uaiéib-riim do béraiḡ ar porḡiáé ocur ar imarḡaiḡ lúid ocur lan-éablaiḡ d'páḡbáiḡ caé aen iḡir aichniḡ ocur anaiéniḡ tapa eir. Ro b'imḡa diḡ eḡnaiḡ ocur im-éomariḡa maḡma ocur miḡariḡ ar Ullḡaiḡ ocur ar allmarachaiḡ ir in uaiḡ rin. Ro b'imḡa aiḡéé ocur arḡ-ḡlaiḡ acurum iḡa porḡaḡ ocur iḡa urḡabaiḡ ar n-urḡaiḡm a anala ar pe teinne na ḡoḡruma; ocur ḡer ic porḡaḡ a éariḡ ocur a éoméeneoil 'ḡá aḡaé ocur ḡa eaiḡarḡuiḡ im anaiḡ ocur im urḡaiḡ aiḡ im deḡ-ḡniḡ, ocur im deḡḡariḡ do denam im éobaiḡ ocur im éuḡnoiḡaḡ a éeli. Áéḡ éena ní ar éúir coḡaiḡéi comluinḡ po ḡuḡḡleaḡ aen duine acurum é-ḡein, áéḡ d'páḡbáiḡ a éariḡ ocur a cumḡaiḡ ocur a éoiḡeli i n-iarḡnéir in árḡuiḡi d'á éir, comaiḡ ḡraiḡe po ḡoiḡeḡ ḡein a ḡeiriḡ ocur a ḡorḡaiḡi na ḡoréiḡe. Ocur diḡ po b'imḡa ḡer ḡotal, ḡuaiéniḡ, ḡar-inḡill, ḡaeri éeneoil ḡan tairḡi ḡan tairaiḡ ḡan ḡreḡmaiḡeḡeḡ pe tamnellaiḡ in ḡeéiḡ, pe tairḡemaḡ na ḡoḡruma.

Ocur diḡ po b'imḡa ḡer ḡan uirḡarḡaiḡ ééime, na coiḡi, na ceḡt-imḡeéḡa, leime na laḡar, na lan-éablaiḡ, ocur e ic luamain ocur ic lan-eiḡelaiḡ d'á ḡuaiḡliḡ ocur d'á ḡéḡ-lamaiḡ ic tairḡaé-tain ḡoraiḡ in ḡeéiḡ, pe h-aiḡḡiur na h-ingabala. Ro b'imḡa anḡ diḡ aen dáime imḡa eli ḡan áḡreim, ḡan ainmniḡaḡ oppo, ic urḡḡiailḡ eirḡaiḡ co h-ánḡraḡa, ocur ic tiḡorḡena tairaiḡ co ḡreaiḡmaiḡi, cen co ḡuariḡar a ḡreaiḡa im anaiḡ acu ná h-imurḡaiḡe imḡu.

Áéḡ éena, ní éaimḡ do ḡlaine a ḡáirí ná d'ḡairḡiḡe a imḡ-ḡleéḡa aen duine d'ḡairnéiḡeḡ co h-uilḡe ééḡa ocur ilḡiana in árḡuiḡe rin, mine canḡa co cumair; uaiḡ ni ḡéḡna d' Ullḡaiḡ ar,  
 áéḡ

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

αὐτὸς πέπεδον παρὰ Περδομὺν πυλεχ, μακὶς Ἰμωμῶν, οὐρὴν νί τεύρηνα δ'  
 ἀλλήματα ἀνὰ ἀρρ, αὐτὸς Οὐβδίαδ' ὄρη, οὐρὴν λαεὶ λάν-μαρὶς ἰνα λεατ-  
 ὄρη, μαρὶς ποργλερ Conall Clogach ἰν ἰναδ' εἰ :

Νί τέειτ βεο δόη τ-πυαῖς δαρι μυρ,  
 τῶς le Congal, μακὶς Scannail,  
 αὐτὸς ἀεν λαεὶ λυδίουρ γο h-οιρ,  
 ἰν ἰριαν, οὐρὴν ἀεν 'να λεατ-οιρ.

<sup>1</sup> *Conall Clogach*.—He was a brother of King Domhnall, the hero of this story, and is generally called the *ρίξ-όιννις*, 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.

<sup>2</sup> *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<sup>t</sup> 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<sup>u</sup>.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—  
Conall do rǫélaib caéa Muigí Raé co

nuige rin, 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.



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## ADDITIONAL NOTES.

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## ADDITIONAL NOTES.

### NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Ainmire, 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 Foiltleathan, 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 Lore.
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. Feradhach Finnfeachtnach, 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 Reachtmhar, 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 Clonvicknose 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 Clonvicknose, 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 death 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. Rudhraighe Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
  2. Gingè.
  3. Caipè.
  4. Fiacha.
  5. Cas.
  6. Amergin.
  7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
  8. Irial Glummhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
  9. Fiacha Finamhnais, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
  10. Muiredhach.
  11. Finnchadh.
  12. Dunchadh.
  13. Giallachadh.
  14. Cathbhadh.
  15. Rochraidhe.
  16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
  17. Ferb.
  18. Bresal.
  19. Tíbraide Tíreach, 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. Crunbadhruighe, 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. Cumscrach, 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 Finamhnus, 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 Rochraidhe, 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 Slemmish, in the county of Antrim, and from Gleann Righe 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 patrios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgiellæ conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiis 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 prisce 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 Emaniaë."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunbadhruighe, twenty years.
3. Fraechar, son of Crunbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunbadhruighe, 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 requiescunt*," 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 tricenis 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 transcensu 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 *bræta*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt*; *bræta*, *bræta*, or *bræta 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 *preabaó na rula*, the starting of an eye; *na bi preaba na rula muic*, "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. z. 16.)

Ƣoéirpoat arƢ iarrƢim him muir naill cormail Ƣri nél, ocup an oap leó-Ƣeoin nƢ ƢaelƢao Ƣein naé in cupac co n-acatar iarrƢaim Ƣó'n muir Ƣoéib anníƢ oúine cumtaéeta ocup Ƣip álaimo, ocup at ciat anmanna moƢ n-uatémar, biaƢtaíoe h-í cpuno ano, ocup Ƣáim o'almam ocup inoilib immon cpano im macuairio, ocup Ƣear co n-a arim hi ƢarƢao in éƢaino co Ƣciaé, ocup Ƣai, ocup claiuib. Amail at connaircƢeoe in n-anmanna móƢ ut boi ip in cpuno, Ƣéit ar Ƣop Ƣeéo Ƣa cétoip. Sinip in t-anmanna a bƢaƢit uao ar in éƢuno, ocup Ƣupmío a éno i n-opuim in oaim ba mo oo'no almai, ocup ƢƢengair laip ip in éƢano, ocup noƢ iteno Ƣo cétoip Ƣria bƢaéao Ƣula.

"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 bƢaéa in any of the foregoing forms: but we find bƢeab and ƢƢeab, a bounce, a start. Armstrong, in his *Gælic Dictionary*, has the word ƢƢab-íuil, a bleary eye, a rheumy eye: also ƢƢiob and ƢƢiobaó, 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 Bridefirtus Ramesiensis on this Treatise of Bede.

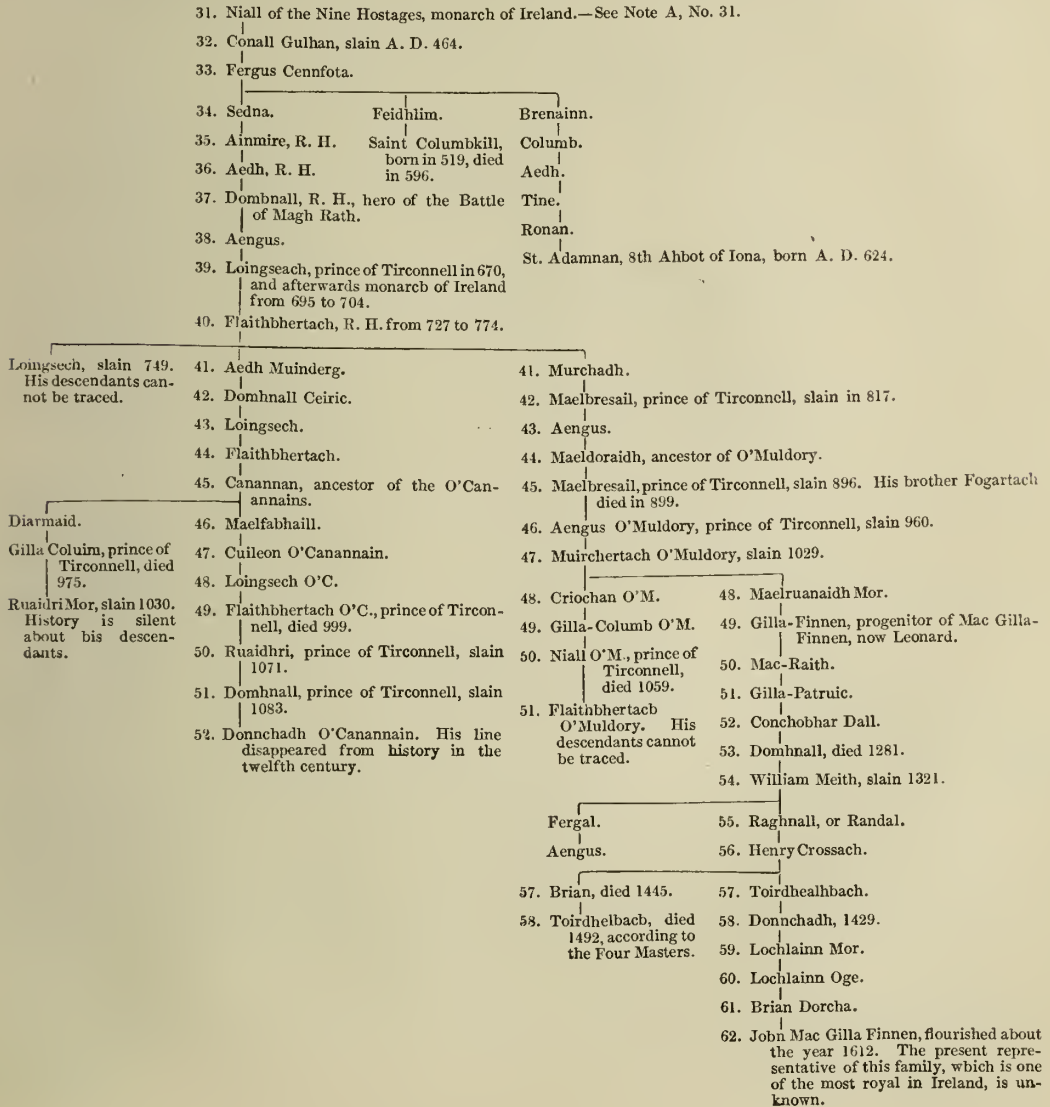
The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

	Irish.	Rhabanus.	Bede.
An atom, . . . . .	$\frac{1}{14100}$	$\frac{1}{22360}$	$\frac{1}{112800}$
An ostent, . . . . .	$\frac{2}{73}$	$\frac{1}{60}$	. . . .
A bratha, . . . . .	$\frac{1}{23}$	. . . .	. . . .
A moment, . . . . .	. . . .	$\frac{1}{40}$	$\frac{1}{200}$
A part, . . . . .	$\frac{1}{13}$	$\frac{1}{13}$	. . . .
A minute, . . . . .	$\frac{1}{10}$	$\frac{1}{10}$	$\frac{1}{30}$
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 Hiberniæ*, in this Table. The Numbers are continued from Note A.



## 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 Luightheadh.	
36. Aedh, R. H. from 572 to 599.		36. Ronan.	
37. Maelcöha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.		37. Garbli.	
		38. Cennfaeladh.	
38. Cellach, R. H. from 642 to 654.	Fiaman.	39. Muirchertach.	
39. Domhnall.	Maengal.	40. Dalach, youngest son, died in 868.	Bradagan.
40. Donnchadh.	Dochartach, progenitor of O'Doherty.	41. Eignechan, died in 901.	Baighell, progenitor of O'Boyle.
41. Ruaidhri.	Maenghal.	42. Domhnall Mor, progenitor of the O'Donnells.	Garbhan.
42. Ruarcán.	Donnchadh O'D.	43. Cathbharr.	Aindiles O'Boyle.
43. Gallchohhar, ancestor of O'Gallagher.	Maenghal O'D.	44. Gilla-Christ O'D. died 1038.	Gilla-Brighde O'B.
44. Maghnus.	Domhnall O'D.	45. Cathbharr O'Donnell.	Cellach O'B.
45. Donnchadh O'Gallagher.	Donnchadh Donn O'D.	46. Conn O'Donnell.	Conchohhar O'B.
46. Amhlaoibh O'G.	Domhnall Finn O'D.	47. Tadhg O'Donnell.	Menman O'B.
47. Domhnall O'G.	Conchohhar O'D.	48. Aedh O'Donnell.	Aindiles O'B.
48. Diarmaid O'G.	Diarmaid O'D.	49. Domhnall O'Donnell.	Aedh O'B.
49. Aedh O'G.	Muirchertach O'D.	50. Donnchadh O'Donnell.	Menman O'B.
50. Maetruanaidh O'G.	Aengus O'D.	51. Eignechan, died 1205.	Niall Ruadh O'B.
51. Nichol O'G.	Ruaidhri O'D.	52. Domhnall Mor, died 1213.	Toirdhelbhach Mor.
52. Donnchadh O'G.	Domhnall O'D.	53. Domhnall Og, died 1264.	Toirdhelbhach Og.
53. Fergal O'G.	Conchohhar O'D.	54. Aedh, 1333.	Niall O'B.
54. Aedh O'G.	Aendiles O'D.	55. Niall Garbh, 1348.	Toirdhelbhach O'B.
55. Gilla-Coimhde O'G.	Domhnall, died 1342.	56. Toirdhelbhach an Fhiona, 1415.	Tadhg O'B.
56. Nichol O'G.	John O'D., sued. 1342.	57. Niall Garbh, 1437.	Tadhg Oge.
57. John O'G.	Domhnall Og, died 1374.	58. Aedh Ruadh, 1505.	Toirdhelbhach Ruadh O'Boyle, chief of Boyleagh, in the present county of Donegal.
	Conchohhar an einigh O'D., died 1413.	59. Aedh Dubh, 1537.	
Lochlann, Bishop of Raphoe, d. 1438.	Domhnall, died 1440.	60. Maghnus, 1563.	
58. Donnchadh.	Brian Dubh, died 1496.	61. Aedh, died 1600.	61. Calbhach, died 1566.
59. Tuathal.	Conchohhar Carrach, died 1516.	62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Connall Gulhan.	62. Conn, died 1583.
60. Edmond, chief, d. 1531.	Feidhlim O'D.		63. Sir Niall Garbh, d. 1626.
61. Eoghan, chief, d. 1560.	John O'D., died 1582.		64. Col. Manus, slain 1646.
62. Art, fl. 1590.	John Oge O'D.		65. Roger, or Ruaidhri, m. Margaret Sheile.
63. Eoghan.	Sir Cahir O'Doherty, slain A. D. 1608.		66. Col. Manus, slain 1736.
64. Aedh.			67. Hugh More.
65. Art.			68. Sir Neal Garbh, d. 1811.
66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Connall Gulhan.			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 Maelfaith 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 Flaithbheartach, lord of Cinel Conaill, was slain.
749. Loingsech, son of Flaithbheartach, 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 Saitin by Murchadh, 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 Dalaeh, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
955. Maoleoluim 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. Maoliosa 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. Flaithbheartach 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. Flaithbheartach 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. Flaithbheartach 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 Aithecleirech O'Canannain, lord of Cinel Conaill, and the same Aithecleirech 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 Flaithbheartach O'Maeldoraidh.
- 1197. Flaithbheartach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender 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, Eachmarcach 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 autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilíoll Flannbeg, king of Munster, and fourth in descent from Oilíoll 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 Cearb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Crimthann Mor, king of Dalriada, 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 Oilíoll Flannbeg ; and in making Crimthann Mor, not King of Dalriada in Scotland, but monarch of all Ireland. His words are as follows :

"*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriæ 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 Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniæ sobolis experts Olillum 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, & Mongfinnæ reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hyliathan 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 Crimthann 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 *Moğ Éime*, 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 móp neit na n-ḡædal for ḡpeḡnaib, po panopar Alban eapraa i peranour : ocur po ḡitir cáe dupair dia čapair leo, ocur ni ba lúgae no čreḡoaír ḡæḡil fria muir anair quam in Scotica, ocur do ponta a n-ápapa ocur a niḡ-óuinḡe ano ; inḡe oicetur Ųino epasui, .i. Treḡui Črimḡčaino Moir, mic Fiḡaḡ, ni Epḡno, ocur Alban, ocur co muir n-lét ; et inḡe epḡ ḡlaprimbir na n-ḡæḡal, .i.

Cell mop fop bpu Mapa n-lét 7c. Ocur ip oo'n poms rin ber a za Dmo map  
 Ležain i tipib dpetan Copn, .i. Dun mic Liažain; ap ip mac in ní ip map ip in  
 dpežnair. Ocur po batar po'n čumáæt rin co cianaiß iar ziažain Pažnac. De  
 rin, žpa, po boi Coirppe Mure ac ažaižio žair co a muintir ocur co a čairpe.

"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 Diun Tra-  
 dui, i. e. the triple-fossed 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 Diun 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 Muse 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 sup-  
 pressed 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' Donnađáin Dúin Cuirc  
 An típ-rí, 'na típ longžuir;e;  
 Ža leip žan čiof po'n Máig moill,  
 Ip na cláir píof žo Sionoinn.

"Hereditary to O'Donovan of the Fort of Core (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. Eoghan Mor, slain A. D. 250.

3. Fiacha Muilleatban, K. M. 260.

4. Olioll Flannbeg, K. M.

5. Daire Cearb.

6. Fidach.

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.

10. Loman, chief of Hy-Figeinte. He was cursed by St. Patrick, A. D. 439, and his line became extinct.

20. Niall, 844, chief of H. F.

24. Ingen.

25. Donovan, son of Imar, king of the Dames of Waterford, slain in 995.

29. Amhlaff Mor O'D., slain at Kinnelagh in 1200. He is called chief of Carberry in the Annals of Innisfallen.

29. Diarmaid O'D., slain at Leuach na n-damh, in 1541, by the celebrated Donnell O'Sullivan Peare Ann. Quat. Mag.

6. Fiacha Figeinte, second son, a quo Hy-Figeinte. He contended for the kingdom of Munster, but was slain by Aengus Tirech.

7. Brian, eldest son.

8. Cairbre Aebhdha, a quo Hy-Cairbre; from his fourth son Sedna Mac Eniry is descended.

9. Ere.

10. Cennfaela.

11. Oilill Cennfada.

12. Laipe.

13. Aengus.

14. Aedh.

15. Crunnmael.

16. Eoghan, d. 667, chief of Hy-Figeinte.

17. Aedh Roin.

18. Dubhdabhoireann, chief of H. F., d. 750.

19. Cennfaela, d. 767, chief of H. F.

20. Cathal.

21. Uainighe.

22. Cathal, chief of H. F. slain at Croom by Callaghan Cashel.

23. Donovan, slain 977, a quo O'Donovan. He is called king of Hy-Figeinte, by the annalist Tighearnach.

24. Cathal fought at Clontarf in 1014.

25. Amhlaff O'Donovan.

26. Murchadh O'D.

27. Aneslis, or Stanislaus O'D.

28. Randal, or Reginald O'D.

29. Malroni O'D.

30. Crom O'D., driven from the county of Limerick by the second Baron of Ophaly, and was slain in 1254.

31. Cathal O'D., a quo Clann-Cathail, of age in 1254.

32. Tadbg O'D., chief of his name.

33. Murchadh, Murrugh, or Morgan O'D.

34. Conchobhar, Conor, or Cornelius O'D.

35. Randal, or Reginald O'D.

36. Diarmaid O'D., chief of Clancabhill.

37. Tadbg, or Teige O'D., chief of Clancabhill.

38. Domhnall na g-Croiceann O'D., chief of all the septs of his name, died 1584.

39. Domhnall, or Donell O'D., inaugurated chief of Clancabhill in 1584, and confirmed in his chieftainship by the Lord Chancellor, Adam Loftus, in 1592; died in 1639. From this Domhnall the late General Richard O'Donovan, of Bawnlahan, in the county of Cork, was the fifth in direct descent, and the present O'Donovan, of Montpellier, is the seventh.

8. Daire.

9. Fintait.

10. Conall, a quo Hy-Conall Gabhra, ancestor of O'Collins and O'Kinealy.

11. Arda.

12. Brenainn.

13. Cennfada.

14. Nechtain.

15. Aengus.

16. Doineannaigh.

17. Ere.

18. Flann, d. 759.

19. Seanlan, d. 781.

20. Dunadbach, d. 833.

21. Seanlan.

22. Flannabhra.

23. Ciarmacan, died 901. This line became extinct soon after, and the family of O'Cuillean, now Collins, became chiefs of Hy-Conall Gabhra, now the baronies of Conillo, in the county of Limerick.

24. Cathal O'D., a quo Clann-Cathail, of age in 1254.

25. Amhlaff O'Donovan.

26. Murchadh O'D.

27. Aneslis, or Stanislaus O'D.

28. Randal, or Reginald O'D.

29. Malroni O'D.

30. Crom O'D., driven from the county of Limerick by the second Baron of Ophaly, and was slain in 1254.

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7. Cairbre Luachra.

8. Maine.

9. Duach Iarlaithe.

10. Cobhthach.

11. Crimthann.

12. Aedh Beannan, K. M., from whom the famous family of O'Moriarty, seated at the river Mang, in Kerry, is descended. He died in 619.

13. Maelduin, who fought at Magh Rath, 637.

14. Congal, K. D., slain in 690.

15. Murchadh, d. 802.

16. Murchadh, d. 802.

17. Murchadh, d. 802.

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67. Murchadh, d. 802.

68. Murchadh, d. 802.

69. Murchadh, d. 802.

5. Lughaidh, third son.—See Ogygia, p. 391.

6. Corc, K. M.

7. Nadfracchi, K. M.

8. Aengus, K. M., slain 489.

9. Feidblimidh.

10. Crimthann.

11. Aedh Dubh.

12. Failbhe Flann, K. M. 627, d. 619.

13. Colga, K. M. 662, d. 667.

14. Nadfracchi.

15. Paelgus.

16. Donnghal.

17. Sendgus.

18. Arthgal.

19. Luchta.

20. Buadbachan.

21. Ceallachan Caisel, K. M., d. 954.

22. Domnchadh, 962.

23. Saerbhrechach, 979.

24. Carthach, a quo Mac Carthy, killed 1045.

25. Muiredhach Mac Carthy, d. 1095.

26. Cormac of Magh Tamh-naigh, K. D., slain 1138.

27. Diarmaid of Cill Baghaine, K. D., slain 1581.

28. Domhnall Moe na Curra, K. D., slain 1185.

29. Cormac Finn, K. D., d. 1215.

30. Domhnall Ruadh, K. D., d. 1302.

31. Domhnall Og, K. D., d. 1303.

32. Cormac, K. D., 1320.

33. Domhnall, 1391.

34. Tadbg Mainistrech.

35. Domhnall an dana.

36. Tadbg Liath.

37. Cormac Ladrach, d. 1516.

38. Domhnall an Drumaínn.

39. Domhnall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1565.

40. Domhnall O'K., the Heroic.

41. Domhnall Og O'K., slain at Aughrim, 1691.

42. Domhnall O'Kecffe, 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., the Heroic.

44. Domhnall O'K., the Heroic.

45. Domhnall O'K., the Heroic.

46. Domhnall O'K., the Heroic.

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88. Domhnall O'K., the Heroic.

89. Domhnall O'K., the Heroic.

90. Domhnall O'K., the Heroic.

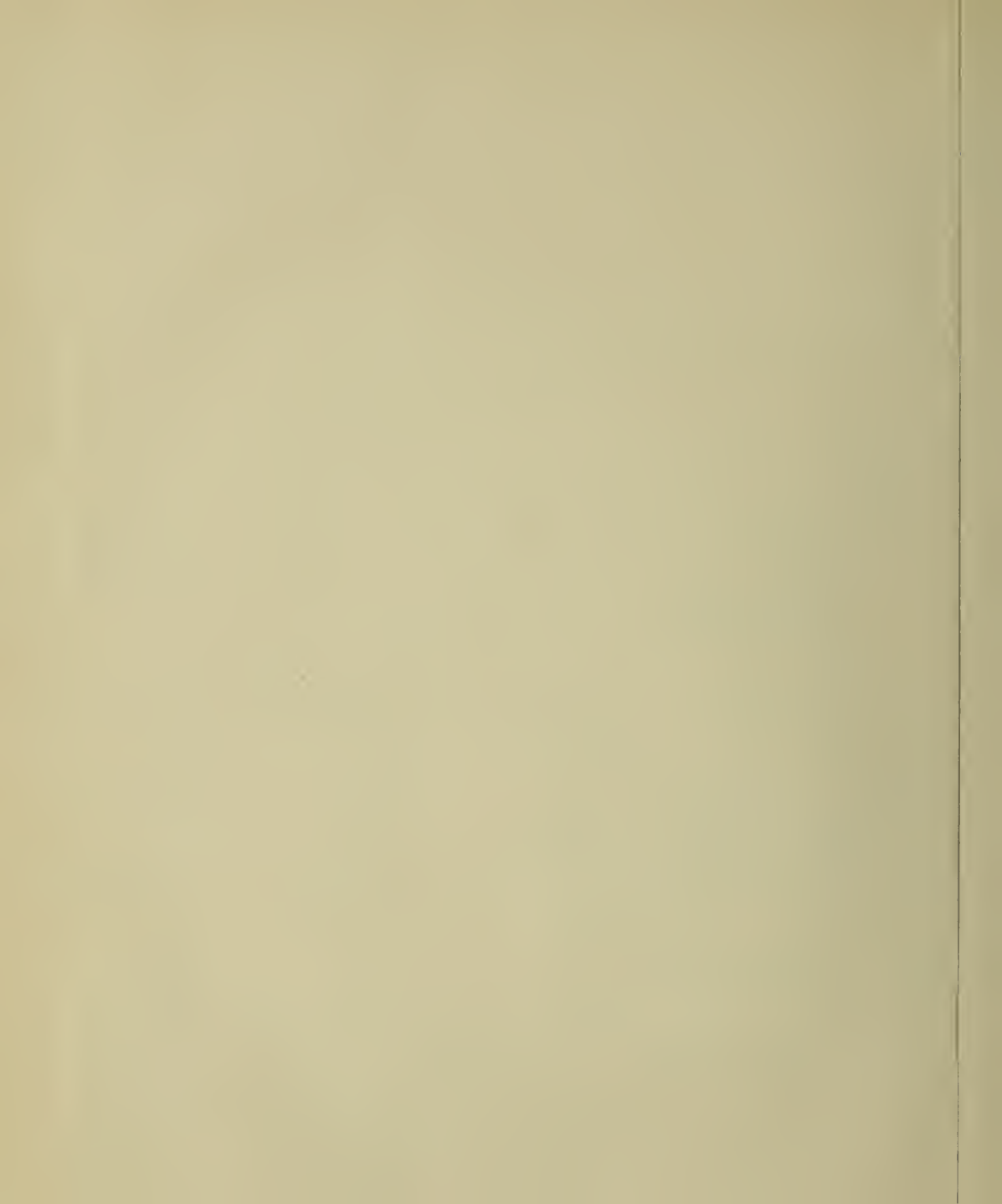
91. Domhnall O'K., the Heroic.

92. Domhnall O'K., the Heroic.

93. Domhnall O'K., the Heroic.

94. Domhnall O'K., the Heroic.

95. Domhnall O'K., the Heroic.



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 :

Ip le Domnall, mac Aedá, mic Ainmhiríoch, Rí Eirionn, tugad cat Mhuirge Raé, aic ap mapbad Congal Claon, do bí, 'na Rí Ulaó deic m-bliadna; agus ap upura a aicne ap in ptaip-pi o'á n-gairéioir Cat Mhuirge Raé, gur ab opuigé in t-innioll, ocp in t-ópúgá do bíod ap pluagáib Daoiúol pe h-ucé dool a n-íomdualad, nó do éop catá doib; oip do bíod ap-éaoiríoch ap in pluag uile, agus aoiríoch ap gac pluag-buidíon oá m-bíod fá na rmacé, agus ruatíoncar a m-brataig gac aoiríg fa leicé, ap a n-aicíoncarí gac pluag-buidíon doib peac a céile, leip na Seancaóib, ap a m-bíod o'fíacáib beic do laéap na n-uapal pe lin catá nó coin-blióct do éup o'á céile, ionnup go m-bíod paóapc pul ag na Seancaóib ap gniom-aréib na n-uapal, pé fairnéip fírinuig do déanam ap a n-bálaib leat ap leat; agus ap uime pin do bí a Sheancaó féin a b-foáip Odomnall, mic Aedá, Rí Eirionn, pe h-ucé catá Mhuirge Raé. Oip ap m-beic do Odomnall ag triall a g-comu Chongal, Rí Ulaó, agus íao do gac leat o' abáinn, agus ap b-faicpin pluag a céile doib, fiappuigíor Domnall o'á Sheancaó gac meipge go n-a ruatíoncar fa peac doib, agus nóctar in Seancaó pin do, aicail léagcar 'pan laoió oap ab opac "Tpeán tագad catá Chongal," map a b-fuil in pann po ap ruatíoncar Rí Ulaó féin :

Zeóman buide a ppol uaine  
Comapca na Cpaoó Ruaoé,  
Map do bí ag Concuóop caio,  
Aca ag Congal ap Congmáil.

Ap iméian ó do éionnagáop Daoiúil gnáéúgá na ruatíoncar, ap loip Chloinne Israel, lé'p gnatúigíod 'pan Egipt íao, pé linn Daoiúil do mapéoinn, an tan do báoap Clann Israel ag triall epir in Muip ruaoé, agus Maoipe 'na ap-éaoiríoch opira. Oá éreib oég imoppo, do báoap ann, agus ruatíoncar ap leicé ag gac éreib doib fa pech.

Tpeab Ruben, Mandragora, 'n a brataig map ruatíoncar,  
Tpeab Simeon, ga, 'n a brataig map ruatíoncar,  
Tpeab Levi, an áip 'n a brataig map ruatíoncar,  
Tpeab Juda, leóman 'n a brataig map ruatíoncar,

Τρεαβ Isacar, αραλ, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Stabulon, long, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Neptalem, δεαλβ οαιμ̃ αλλαϊο, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Gad, δεαλβ βαμλεομ̃αιν, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Joseph, ταρβ 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Benjamin, φαλ̃ου, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Dan, νατ̃αιρ νειμ̃ε, 'η α βραταιζ μαρ ϋβαιτιοντυρ,  
 Τρεαβ Aser, κραοβ ολα, 'η α βραταιζ μαρ ϋβαιτιοντυρ.

Αζ πο ϋυδι̃οζαο αν τ-ρεαν̃αιδε αρ ϋβαιτιοντυραιβ Cloinne Israel, αμ̃αιλ λευζτορ  
 α ρειλεβαρ Zeacacoin α n-Υρμ̃υμ̃αιν, 'η an λαοι̃ο ρε ρ̃ιορ :

Αι̃νε δαμ̃ ζα̃ε μερ̃γε μορ,  
 Ro βαοι αζ cloinn uallaiζ Iacob,  
 Τεαρ̃c νεα̃ε αρ α h-αι̃ελε ann,  
 Αζ α mbeãε αι̃νε α n-anmann.  
 Τρεαβ Rubon, ρα̃ε πορ κοβ̃αιρ,  
 Ro b'ε α μερ̃γε Manopaζαιρ,  
 Rae buan po ε̃αι̃ε an τρεαβ the,  
 Ro lean pluazh, μα̃ιτ̃h α μερ̃γε.  
 Τρεαβ Simeon nιρ ρ̃ιορ-μερ̃γε,  
 Α̃ετ̃ ζα ουαιβ̃ριο̃ε ο̃ιβ̃ρε̃ιρ̃γε,  
 Simeon an cρiona cealζα̃ε,  
 Um ο̃iona ba ο̃ιβ̃ρεαρ̃ζα̃ε.  
 Τρεαβ Zeuh̃i, λυ̃ετ̃ na h-Α̃ιρ̃ce,  
 Iom̃õa α ο-τρεοιο 'ρ α ο-τρoμ-ε̃α̃ιντε  
 ου̃ ταιρ̃ζιο̃ ο'α ρλ̃α̃ιντε ρεο  
 Πα̃ιζρ̃ιν na h-Α̃ιρ̃ce aco.  
 Μερ̃γε αζ τρειβ̃h Iuda αμ̃ιρ̃a  
 Sam̃ail leom̃ain lan-ε̃α̃λma ;  
 Τρεαβ Iooaιρ α n-uaιρ ρ̃ε̃ιρ̃γε  
 Sluaζ ο̃ιomaιρ 'ma n-ο̃ε̃ι̃ζ-μ̃ε̃ιρ̃γε.  
 Τρεαβ Ipacap an γ̃λο̃ιρ γ̃λο̃ιμ,  
 Μερ̃γε α̃ι̃ce μαρ αρ̃α̃ιν,  
 Iom̃õa ρλο̃ζ γο n-ο̃ε̃ιρ̃γε n-ο̃ρεα̃ε  
 Um an μερ̃γε μορ μα̃ιρ̃εα̃ch.  
 Τρεαβ Stabulon na ρ̃ε̃α̃λλ n-γ̃λαν  
 Δ̃εα̃λβ α μερ̃γε long λυ̃ετ̃μα̃ιρ,  
 ο̃a γ̃να̃ε πορ ε̃onnaιβ̃ tana

Caé' na lonḡaib luéḡḡaḡa.  
 Deaib daíḡ allaió ḡaiḡ, ḡiḡḡ, ḡiḡ,  
 Aḡ tḡeib Heḡḡaleḡ neimḡiḡ,  
 Do'n tḡeib po éleaéḡ ḡḡaóḡ ḡeḡḡe,  
 Hiḡ éḡaḡc laóḡ 'mun luaié-ḡeḡḡe.  
 Meḡḡe aḡ tḡeib ḡáa a n-ḡleo-ḡail  
 Maḡ óeibḡ biḡḡ aḡ baín-leóḡaín,  
 Noéaḡ éim ḡe ḡḡaóḡ ḡeḡḡe  
 ḡaó laóḡ ḡiḡḡ 'mun ḡiḡ-ḡeḡḡe.  
 Meḡḡe maḡ éaḡḡ ḡo noḡ neḡḡ  
 Toḡḡ aḡ tḡeib loḡéḡ oḡḡéḡḡc,  
 Suaiéḡiḡoó na ḡiḡiḡoó baóḡa,  
 An éiḡiḡoó o'áḡ coḡaḡoó.  
 Tḡeaḡ ḡeniḡaḡiḡ ḡo m-bḡiḡ ḡiḡ,  
 No bioó a meḡḡe oḡ meḡḡiḡḡ,  
 Meḡḡe maḡ an b-ḡaol b-ḡoḡlaó,  
 Deḡḡe 'ḡ an éaóḡ éoḡoḡoáḡ.  
 Tḡeaḡ Oan, ba buaiḡḡiḡoó an oḡeaḡ,  
 Oḡeaéḡ neimḡneó toḡḡe tḡaicioll,  
 Tḡen ḡe aḡḡoim ba ooiḡ óe,  
 Maḡ naéḡḡaiḡ ḡiḡoḡ a ḡeḡḡe.  
 Tḡeaḡ Aḡéḡ, hiḡ éḡuaíḡ im éḡaó,  
 Meḡḡe oḡḡ leaḡ maḡ loḡaḡ,  
 Maḡ aon tḡaḡ aill a toḡa,  
 Iḡ cḡaóḡ alaíḡḡ ḡionn-ola.  
 Ro aiḡḡiḡoḡ taill a o-tḡeaḡa,  
 Ro aiḡḡḡ me a meḡḡeóa,  
 Maḡ tḡaio oioḡḡḡa na o-tḡeaḡ o-tḡe,  
 ḡan a h-iomóa a naíḡne.

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 M'Curtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Muleonry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

“Ex Historiá Muighrathensem pugnam referente, in quâ Donaldus inclitam a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quàm aptè Hibernorum

acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seneciorum partes erant cuique pugnae adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratiores esset. Hinc Hiberniæ 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, cujus initium, *Ἐπὲν τιαγυῖο κατὰ Congall*, 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, figuras 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 refulsit 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 lacessat

Nemo, lacertorum magno, nam robore præstat.  
 Isacara tribus fulgenti fulgida in auro  
 In labaris Asini speciem gestabat amœnam  
 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 Gadæ stirpis vexilla lænam  
 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 pccus ampla paravit honorem,  
 Hæc ubi se bello accinxit, populariter uno  
 Assensu ramum sibi tolli curat olivæ.  
 Singula signorum, tribuum quoque nomina dixi  
 Cætera prætereo 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.

### Συαίσιονταρ Υι Θοάριταιῖ.

Τρέαν ἔαγατο κατὰ Cuinn,  
 Υι Θοάριταιῖ le cup comlunn,  
 Α cloideam cpor-ópota κατὰ  
 Ορ Μειργε an ápo-plaeta :  
 Λεοmán ιρ pìolar pola,  
 Θεααίρ corp na cian-foḡla,  
 Α m-bán-ḡpat p'osaíamail ppóill,  
 Εαḡal epom-ḡoin α εἰονóil.

“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.

Συαίσιονταρ Uí Shunleabáin a γ-κατ Cairglinne.

Do éim tréan ag teacht 'r an maig  
 Meirge pleacta Fhínghin uapail,  
 A pleag go naéair nime  
 A pluaig 'na o-creóin o-teinntiže.

“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.

Συαίσιονταρ Uí Lochlunn hóirne.

A γ-campa Uí Lochlunn nob' follur a m-blát-ēpat rroíll,  
 A γ-ceann gac troosa, le corrañ vo láéair gleó,  
 Sean saip éopéac ap γ-corrañ le mal go cóir,  
 Ir anncoir γorpm fa éoraib vo cábla óir.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s eamp was visible on a fair satin sheet,  
*To be* at the head of each battle, to defend in battle-field,  
 An aeneient fruit-bearing oak, defended by a chieftain justly,  
 And an aneher 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 eolleeted, would throw mueh 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 aeecomplish this task.

NOTE I. *See page 267.*

The most eurious account as yet discovered of the aeneient Irish Kernes and Galloglasses, 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, and 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 possibilitie 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 themselves 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 Galloglasse; and for the more part ther boyes beare for them thre darts a peiece, whiche dartes 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 dartes and shorte bowes: which sorte of people be bothe hardy and clyver to serehe woddes or morasses, in the which they be harde to be beaten. And if

Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffeate, 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, according my most bounden duetie, to aecomplishe the same. The sooner I shall have knowledge of your pleasure in that behalffe, the better I shalbe hable to performe yt.

“ From Your Majesties eastell of Maynothe the 6th of Aprill [1543].

“ ANTONY SENTLEGER.”

The preceeding extract is taken from a copy made several years since from the original, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very correctly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

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Áir n-a éiríochtaí le Seán, mac Eamonn Oig, mic peim-Eamonn, mic Uilliam, mic Concubair, mic Eamonn, mic Domnaill Uí Dhonnabáin, an tsear lá oéag do mí Decembeer, 1842. Go g-cuiríó Dia éiríochtaí oppamh uile.





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