

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.

Contributors

O'Donovan, John, 1809-1861. Banquet of Dun na n-Gedh.
Trinity College (Dublin, Ireland). Library.

Publication/Creation

Dublin : For the Irish Archaeological Society [by] The University Press, 1842.

Persistent URL

<https://wellcomecollection.org/works/jk3nk4wn>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

Supp. 60,55/c

DUN' NA N-GEDH
c

For revised list of council for this vol., see last leaf of
IRISH ARCH SOC. Tracts, 1841-43, vol. II

1962

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.

MDCCCXLII.



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

IRISH ARCHÆOLOGICAL SOCIETY.

Patron :

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

President :

HIS GRACE THE DUKE OF LEINSTER.

Council :

Elected June, 1842.

THE EARL OF LEITRIM.

THE VISCOUNT ADARE, M. P., M. R. I. A.

LORD GEORGE HILL, M. R. I. A.

JOHN SMITH FURLONG, Esq., Q. C., *Treasurer.*

REV. RICHARD BUTLER, A. B., M. R. I. A.

CAPTAIN LARCOM, R. E., M. R. I. A.

REV. J. H. TODD, D. D., V. P. R. I. A., *Secretary.*

JAMES MAC CULLAGH, Esq., LL. D., M. R. I. A.

JOSEPH HUBAND SMITH, Esq., A. M., M. R. I. A.

GEORGE PETRIE, Esq., R. H. A., M. R. I. A.

JAMES HARDIMAN, Esq., M. R. I. A.

THE NEW YORK BOTANICAL GARDEN

HERBARIUM

AND

LIBRARY

OF THE

STATE

OF NEW YORK

AND

OF THE

ISLANDS

OF THE WEST INDIES

AND

OF THE

WESTERN HEMISPHERE

AND

OF THE

ATLANTIC OCEAN

AND

LIBRARY



INTRODUCTORY REMARKS.



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

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

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

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being 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^b, but the Editor has not had access to it.

There

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

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

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

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

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

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

opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Claen, King of Ulidia, is called Earl (Iapla) 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 *feap ceann-tpéan*, a headstrong man ; *feap tpéan-éannać*, 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 *péalτ ġlan-foilpeać*, a bright-shining star ; *ġlór binn-ġuěać*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“ Thirdly,—Adjectives compounded of Adjectives ; thus, *oiće ġlan-péalτ-foilpeać*, a bright star-shining night ; *feap binn-ġlór-ġuěać*, a sweet sounding-voiced man^c. These are again compounded, and become,

“ Fourthly,—Adjectives compounded of compound Adjectives ; as *óiġ-feap ġpu-aġ-ġinn-ġioo-ġain-ōual-ġcaineoġać*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair^c. Adjectives of this description have the Substantive in their first syllable ; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive ; as,

“ Fifthly,—*Α έρέαν-άρο-ήλουġ-άε-έανηράλur*, thou mighty ruler of lofty embattled chiefs^c.

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

Seapc peipce mo έροιće fuio lias έύ Αρġμόρ !
Ceo ġleóóać mo πορġ έύ, α όεapδράτair.
Α bile óioion ap milio α o-τεaġmául !
Mo núair nać δ-fuilir nioρ ρia α ġ-comóául,
Αġ laoćpaió léna tpeaćtmaó ur-clann.

Α

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

Α ῥεαρτα υαιενη, μο μεοοδαι-ερεαδ ιρ καοιμ λιομ.
 Cé oeópac mé epó-líonta epion opz,
 Eirope pe tpeígze mo aonbrazar.

‘Οο βεαραδ pe dian-luað-epóðact buan-énám-éarzarza ppuiz-léim, ríogba-
 pac pantað-puaz-mpbzað ppaz-leaopazza, oioéopzarza éazmpaiaiaul po-épeig-
 zeað, zeup-náimoeamul, apo-aizeantað, nem-ém peoil-pgaazazað ppol-óeantazza
 oeilb-gram-cloð-aðcumazza ptop-báir-neulamul, peobac puilzeað, leoman-brar-
 garz-neapz-eaétmar, map peub-buinne-pleib-éuinne-garb-žuapac, a meoðanépom-
 éional-ðopb-puilzeað na laoð 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

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^d.’”

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

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

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

“ A. D. 1309. — *Θ'* αἰέτε να ἡ-ἱμα-
γάλλιμα ριν *Θ*οννχαῖο πε ν-α *Θ*εαῖ-
μυντιρ, πο εἰριξ *ζ*ο ἡ-ύῖρμειρνεαῖ,
οργαῖοδ *ο'*α εἰδεαῖ *ρ*ειν 'ρᾶν ἰοναο *ρ*οιν.
*Α*ῖγυρ τυγαῖο ἀρ *ο*-τυρ *α* υαπαλειοε *ο'*α
ἰονηραῖο, .ι. *ο*οτυν *ο*αἰνγεαν, *ο*εαῖ-
ῑύμτα, *ο*λυιῖ-ἰομαῖρεαῖ, *ο*ιν-εἰτριῖεαῖ,
*ο*εαργ-ανραῖοαῖ, *ο*ερ-ῑυμαρ-βλαῖε, *ο*e-
αῖβ-*ν*υαῖοαῖ, *ο*αῖ-ῑροῖδεαργ, *ο*ιογραιρε,
*α*ῖγυρ *ο*ο *ῑ*υρ *υ*ιμε *ζ*ο ἡ-ῑαργαῖο ἀν *τ*-
εἰδεαῖ *ο*ιρ-ῑύμραῖ *ρ*οιν, *α*ῖγυρ *ιρ* *ε* *ο*ομ-
ῖρα *ο*ο *ο*ῖον *α* *ο*εαῖ-ῑοτυν *Θ*οννχαῖο, .ι.
ο *ο*ῑῑταρ *α* *μ*αοῖ-βράῖαο *μ*ῖν-ῑορῑρα, *ζ*ο
*μ*υλλαῖ *α* *ḡ*λυν *ḡ*αρτα, *ḡ*λειḡιλ, *ῑ*οιρ; *α*ῖγυρ
*ο*ο *ζ*αῖαῖ *υ*ιμε-*ρ*ιυν ἀρ *υ*αῑταρ ἀν ἰοναῖρ
*ρ*ιν, *λ*ύριοῖ *λ*άιν-τρεαῖραῖ, *λ*υῖβ-ḡλέḡεαῖ,
*λ*εαῖρα-ῑρυῖν, *α*ῖῑβαῖ, *ρ*αιρῖνḡ, *ο*ρ-ῑόρ-
οαῖ, *ο*ιορραῖο, *ο*ρυῖμνεαῖ, *ο*λύῖ-ῑῖαῖαῖ,
*ο*εἰḡ-ῖḡτε, *β*λαῖε, *β*υαν-ῖοαῖρ, *ῑ*νεἰρ-
*τ*ιυḡ, *ῑ*ραοῖβ-ḡῖε, *ῑ*εἰρ-*ρ*ιαḡλαῖ, *ρ*υαῖε-

“ 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

νιξ, ρλιρ-ḡeal, ρο-ḡράδᾱc. Ἀγυρ ρο ḡab
 cait-ēpior caoil-τιυḡ, ciuḡap-ḡlaic, cpi-
 oc-niamēa, cloð-búclac, ceannpac-ópōa,
 ḡo n-a lann lúē-luēḡap, cpiunn-ḡeaðá-
 nac, ceipt-imleac, acē mun ap ba aib-
 riḡe a áipoe op a ḡeaðanaib, agyρ do
 ceannapocap an cpior corp, ceapt-ḡlaic,
 cpiunn-ḡaoltanna cēona ρoin tap a
 cāt-lúiriḡ, agyρ eanna c iomḡaoc, ḡao-
 ḡap-ḡorm, iapann-ḡlan tpeim-ḡeanna c,
 taioib-leatēan, tpeap-uplam, bān-cúlac,
 ḡlāt-maieac, piapamail, claiρ-ḡeioð,
 taoilτιυḡ, ceapt-ḡoirḡneamāc, a ḡ-cean-
 ḡal an ēpeapa blait-ḡeioð, bpeac-ðata c
 ρin; agyρ do ḡabað ḡabal ḡeic-ḡeal,
 ḡairḡḡ-ḡeioð, ḡionn-ḡpōiḡēio c, ḡait-ḡpe-
 apac, ḡeioðm-laiop, ḡiḡte, uime tap uac-
 tap a op-luiriḡe; agyρ do ḡab cloḡat
 claiρ-ðainḡean, ciuḡap-cpiunn, corp-
 ceapt-ḡlaic, coimioil-mopōa, cpaob-
 ēaiḡneac, cian-ḡulaḡ, ḡa n-a cēann-
 baiēop; agyρ do ḡabaρocap a cēioðioḡ
 colḡoa, claiρ-leitēan, claiρ-leitpeac,
 cian-aiḡneac, corpðeapac, cait-mimic,
 lān-tpuailleac, cpop-opōa, cpior-amlac
 cuḡe, ḡup tēannapocape ḡo taom-ac-
 ḡaiρio tap a cēoð; agyρ do ḡabaρocap
 a ḡa ḡapta, ḡep-ḡaobpac, ḡorm-ðatēac,
 ḡpēp-miolla, iona ḡlaic oēip, ḡa cōmap
 a oibpaitēe; agyρ ēappaið pe a cpaop-
 io c cpann-aðbal, cpō-ðainḡean, colḡ-
 oḡio c, ceoi-neimneac coimnaið cuḡe
 iona cē-lām o'á oḡḡe, agyρ o'á oian-
 bualað. Ἀγυρ niop beaḡ topann na
 tpeñ-ḡeaonac'pancpaitē ρin, aḡ cuḡḡeac
 a ḡ-cotun, cpaob-copcpa, agyρ a luip-
 io c loimop-ḡlan, agyρ a lann lapap-
 mop, agyρ a ḡ-cpaopio c cuaipt-aioḡeil;

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-steeld, 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 (ḡabal)
 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 αε̇cup α n-eaċ tap α n-aiṙ ο'ά
 n-apaḋaiḃ, o naċ paiḃ α n-aiṙe pe h-iom-
 gabail α o-taioiriḡ, αγ τοḡα na o-ten-
 arm, αγυρ α n-oġbaiȯ αγ aḋpaō ap, α n-
 aille, ο'ά n-ōp-armaiḃ, ocur na h-oġlao
 αγ paiġeaȯ na pean-arm ο'ά n-deap-
 naoaṙ aiėioḟ α n-impeaṗnaiḃ po miniċ
 poime rin; αγυρ na mileō αγ mion-ḡua-
 ḡeal na meiṗgeaȯ riṙ na mop-ḡpann-
 aiḃ, αγυρ na h-onċoin ḡá ḡ-ciunaṗ-
 oainḡniuḡaȯ ap na cpaioiriōaiḃ.”

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^e.”

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

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

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

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *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.—Caé Muíge Rath n-Domnall, mac Aedá, ocuṛ n-Domnall, mac Aedá Sláine, reo Domnall pegnaur Temoriam in illo tempore, in quo cecioir Congal Caech, n-Ulaó, ocuṛ Faelan, cum multuṛ nobilibuṛ ; in quo cecioir Suibhne, 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 Faelan, 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 ^a, pp. 236, 237.

The

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

“ A. D. 636.—Cath Muiġe Raé pía n-Domnall, mac Aeóa, ocur pía macaib Aeóa Slaine, reo Domnall, mac Aeóa pegnauit Temoriam in illo tempore, in quo cecidit Congal Caech, pí Ulaó, ocur Faelcu, mac Airmeaðaig, i b-ppie-ġuin, pí Mióe cum multir nobilibur.”

“ 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 Máige Rath pía n-Domnall, mac Aóda, ocur pía macaib Aóda Slaine, for Congal Claon, mac Scanláin, pí Ulaó, ou i o-topchar Congal, pí Ulaó, ocur almupeaib 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; praelium de Magh Rath (id est de Campo Rath) in Ultoniá, 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, Pictis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset; tandem victoriam Regi Domnaldo

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

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

The venerable Charles O'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 Sights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within itself.

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

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

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

Notwithstanding the celebrity of the monarch Domhnall, the
grandson

^f “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish Annals*. It retained [[?] retains] the Name down to our own Time, and was rendered memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*.”

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

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

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

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!”

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

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

ⁱ Ibid. p. 276.

nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. "On a déjà remarqué ailleurs," say the Benedictines, quoted by Mr. Moore himself^j, "que les gens de ce pays, 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.

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



IRISH ARCHÆOLOGICAL SOCIETY.

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

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

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

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

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

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

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

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

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

“ Since

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

The Right Hon. Lord Eliot.	Colman M. O’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.
THE LORD GEORGE HILL.	AQUILLA SMITH, M. D., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C.	GEORGE PETRIE, Esquire, R. H. A., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	JOS. H. SMITH, Esq., A. M., M. R. I. A.
REV. J. H. TODD, D. D., V. P. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.

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

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

And then the Society adjourned.

REPORT OF THE AUDITORS.

AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY,

FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

<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 Muircheartach (published), . . .				By Annual Subscription of 223 members, for 1841, .	223	0	0
Book of Obits of Christ Church, . . .				By Life Composition of 19 members (£10 each), .	190	0	0
Battle of Moira, . . .				By Annual Subscription of 86 members, for 1842, .	86	0	0
Dymmok's Treatise on Ireland, . . .				By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841, . . .	1	15	0
Boromean Tribute, . . .				By one-half year's interest on £400, do., to April, 1842, . . .	7	0	0
Cartulary of All Saints, . . .							
Cormac's Glossary, . . .							
Cusack's MS., . . .							
Cormacan Eigeas, . . .							
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)

AQUILLA SMITH. } Auditors.
JAMES HARDIMAN. }

£1230 15 0

IRISH ARCHÆOLOGICAL SOCIETY.

1842.

Patron :

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

President :

HIS GRACE THE DUKE OF LEINSTER.

Council :

THE RIGHT HON. THE EARL OF LEITRIM.
THE RIGHT HON. THE VISCOUNT ADARE,
M. P., M. R. I. A.
LORD GEORGE HILL, M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C., *Treasurer*.
REV. RICHARD BUTLER, M. R. I. A.
CAPTAIN LARCOM, R. E., M. R. I. A.

REV. J. H. TODD, D. D., V. P. R. I. A., *Secretary*.
JAMES MAC CULLAGH, Esq., LL. D., Sec.
R. I. A.
AQUILLA SMITH, M. D., M. R. I. A.
GEORGE PETRIE, Esq., R. H. A., M. R. I. A.
JOS. H. SMITH, Esq., A. M., M. R. I. A.
JAMES HARDIMAN, Esq., M. R. I. A.

Members of the Society.

[*Life Members are marked thus *.*]

HIS GRACE THE ARCHBISHOP OF CANTERBURY.
HIS GRACE THE LORD PRIMATE OF IRELAND.
* HIS GRACE THE DUKE OF BUCKINGHAM.
* HIS GRACE THE DUKE OF LEINSTER.
HIS GRACE THE DUKE OF NORTHUMBERLAND.
THE MARQUIS OF CONYNTHAM.
THE MARQUIS OF DOWNSHIRE.
THE MARQUIS OF ELY.
THE MARQUIS OF ORMONDE.
* THE MARQUIS OF KILDARE.
THE EARL OF BANDON.
THE EARL OF CARLISLE.
THE EARL OF CAWDOR.
THE EARL OF CHARLEMONT, M. R. I. A.
THE EARL OF DONOUGHMORE.

THE EARL OF DUNRAVEN.
THE EARL OF ENNISKILLEN.
THE EARL OF FIFE.
THE EARL FITZWILLIAM.
THE EARL FORTESCUE.
THE EARL OF LEITRIM, M. R. I. A.
THE EARL OF MEATH.
THE EARL OF POWIS.
THE EARL OF ROSSE, M. R. I. A.
THE VISCOUNT DE VESCI.
THE VISCOUNT LISMORE.
THE VISCOUNT LORTON.
THE VISCOUNT MASSAREENE.
* THE VISCOUNT PALMERSTON.
THE VISCOUNT POWERSCOURT.

The VISCOUNT TEMPLETOWN.
 The VISCOUNT ACHESON, M. P.
 The VISCOUNT ADARE, M. P., M. R. I. A.
 The VISCOUNT MORPETH.
 The LORD ELIOT, M. P.
 LORD GEORGE HILL, M. R. I. A.
 LORD ALBERT CONYNTHAM.
 The LORD BISHOP of CHICHESTER.
 The LORD BISHOP of CASHEL, WATERFORD,
 and LISMORE.
 The LORD BISHOP of CLOGHER.

The LORD BISHOP of CORK, CLOYNE, and ROSS.
 The LORD BISHOP of DERRY and RAPHOE.
 The LORD BISHOP of DOWN, CONNOR, and
 DROMORE.
 The LORD BISHOP of KILMORE, ELPHIN, and
 ARDAGH.
 The LORD BISHOP of KILDARE.
 LORD CARBERRY.
 LORD CREMORNE.
 LORD FARNHAM.
 LORD FITZGERALD and VESCI.

Abraham Abell, Esq., M. R. I. A., Cork.
 William Antisell, Esq., Abbey-st., Dublin.
 John H. Armstrong, Esq., A. B., Fitzwilliam-
 square, Dublin.
 Rev. James Kennedy Bailie, D. D., M. R. I. A.,
 Ardtrea House, Stewartstown.
 Hugh Barton, jun., Esq., Regent-street,
 London.
 Robert Bateson, Esq., Belview, Belfast.
 Miss Beaufort, Hatch-street, Dublin.
 Sir Michael Dillon Bellew, Bart., Mount
 Dillon, Galway.
 Rev. William M. Beresford, Ballytore.
 Colonel R. H. Birch, Dublin.
 John Blachford, Esq., 36, Moorgate-street,
 London.
 Maxwell Blacker, Esq., Q. C., Merrion-
 square, Dublin.
 Loftus Bland, Esq., Pembroke-st., Dublin.
 Bindon Blood, Esq., M. R. I. A., F. R. S. E.,
 Edinburgh.
 * Beriah Botfield, Esq., M. P., M. R. I. A.,
 London.
 Right Hon. Maziere Brady, Lord Chief Baron
 of the Exchequer, M. R. I. A.
 Haliday Bruce, Esq., M. R. I. A., Dublin.
 John Bruce, Esq., F. S. A., London.
 Rev. Doctor Brunton, Edinburgh.
 Samuel Bryson, Esq., Belfast.

John Ynyr Burges, Esq., Parkanaur, Dun-
 gannon.
 Rev. Samuel Butcher, A. M., M. R. I. A., Fel-
 low of Trinity College, Dublin.
 Rev. Richard Butler, A. B., M. R. I. A., Trim.
 Robert Callwell, Esq., M. R. I. A., Herbert-
 place, Dublin.
 Edward Cane, Esq., M. R. I. A., Dawson-st.,
 Dublin.
 George Carr, Esq., M. R. I. A., Mountjoy-sq.,
 Dublin.
 * Rev. Joseph Carson, A. M., M. R. I. A., Fel-
 low of Trinity College, Dublin.
 Rev. William Carus, A. M., Fellow of Tri-
 nity College, Cambridge.
 Thomas Cather, Esq., 20, Blessington-street,
 Dublin.
 Sir Montague L. Chapman, Bart., Killua
 Castle, Athboy.
 Edward Wilmot Chetwode, Esq., M. R. I. A.,
 Woodbrook, Portarlinton.
 Rev. Wm. Cleaver, A. M., Delgany.
 Rev. Thomas De Vere Coneys, A. M.,
 Professor of Irish in the University of
 Dublin.
 Fred. W. Conway, Esq., M. R. I. A., Rath-
 mines-road, Dublin.
 J. R. Cooke, Esq., Blessington-st., Dublin.
 * Rev. G. E. Corrie, B. D., Fellow of St.
 Catherine's Hall, Cambridge.

Very

- Very Rev. Henry Cotton, D.C.L., Dean of Lismore.
- Thomas Coulter, Esq., M.D., M.R.I.A., Trinity College, Dublin.
- James T. Gibson Craig, Esq., Edinburgh.
- Rev. John C. Crosthwaite, A.M., Dean's Vicar, Christ Church Cathedral, Dublin.
- Rev. Edward Cupples, LL.B., V. G. of Down and Connor, Lisburn.
- Miss J. M. Richardson Currer, Eshton Hall, Yorkshire.
- * Eugene Curry, Esq., Dublin.
- William Curry, Jun., Esq., Dublin.
- * James W. Cusack, Esq., M.D., Kildare-st., Dublin.
- Rev. Robert Daly, A.M., Powerscourt.
- C. Wentworth Dilke, Esq., London.
- Rev. Robert V. Dixon, A.M., M.R.I.A., Fellow of Trinity College, Dublin.
- W. C. Dobbs, Esq., Fitzwilliam-pl., Dublin.
- Major Francis Dunne, A.D.C., Brittas, Clonaslee.
- Rev. Charles R. Elrington, D.D., M.R.I.A., Regius Professor of Divinity, Dublin.
- Robert Ewing, Esq., Greenock.
- Samuel Græme Fenton, Esq., Belfast.
- Sir Robert Ferguson, Bart., M.P., Londonderry.
- Clement Ferguson, Esq.
- Patrick Vincent Fitzpatrick, Esq., Eccles-street, Dublin.
- Thomas Fortescue, Esq., Ravensdale.
- W. D. Freeman, Esq., Upper Mount-street, Dublin.
- Alfred Furlong, Esq., Newcastle, County Limerick.
- John S. Furlong, Esq., Q.C., Leeson-street, Dublin.
- Edmund Getty, Esq., Victoria-place, Belfast.
- Rev. Richard Gibbings, A.M., Trinity College, Dublin.
- Michael Henry Gill, Esq., Great Brunswick-street, Dublin.
- The Knight of Glin, Limerick.
- G. B. Grant, Esq., Grafton-street, Dublin.
- Robert Graves, Esq., M.D., M.R.I.A., Dublin.
- Rev. James Graves, Borris in Ossory.
- John Gray, Esq., Greenock.
- Right Hon. Thomas Grenville, Cleveland-square, London.
- Rev. Charles Grogan, Harcourt-st., Dublin.
- John Gumley, Esq., LL.D., St. Stephen's-green, Dublin.
- James Haire, Esq., Summer-hill, Dublin.
- Sir Benjamin Hall, Bart., M.P., Wimpole-street, London.
- J. Orchard Halliwell, Esq., Hon. M.R.I.A., London.
- James Hardiman, Esq., M.R.I.A., Galway.
- Andrew S. Hart, Esq., LL.D., M.R.I.A., Fellow of Trinity College, Dublin.
- Hon. Algernon Herbert, Saffron Walden.
- John E. Herrick, Esq., Pelmount, Cookstown.
- Thomas Hewitt, Esq., Cork.
- Sir J. W. H. Homan, Bart., Cappoquin.
- W. E. Hudson, Esq., Upper Fitzwilliam-street, Dublin.
- William Hughes, Esq., Westland-row, Dublin.
- John Hely Hutchinson, Esq., Paris.
- Thomas Hutton, Esq., Dublin.
- Sir Robert H. Inglis, Bart., M.P., London.
- Rev. James Ingram, D.D., President of Trinity College, Oxford.
- David Irving, Esq., LL.D., Edinburgh.
- John H. Jellett, Esq., A.B., M.R.I.A., Fellow of Trinity College, Dublin.
- * Robert Jones, Esq., Fortland, Dromore West.
- Robert Kane, Esq., M.D., M.R.I.A., Gloucester-street, Dublin.
- William Kane, Esq., Gloucester-st., Dublin.
- Thomas Kane, Esq., M.D., Limerick.
- Denis H. Kelly, Esq., Castle Kelly, Mount Talbot.
- Rev. Matthew Kelly, Maynooth College.
- Henry Kemmis, Esq., Q.C., Merrion-square, Dublin.
- The Rt. Hon. the Knight of Kerry, Listowell.

- Rev. Henry Barry Knox, Monks Eleigh, Bilderstone, Suffolk.
- George J. Knox, Esq., M.R.I.A., Maddox-street, London.
- David Laing, Esq., Signet Library, Edinburgh.
- Henry Lanauze, Esq., College-green, Dublin.
- Captain Thos. A. Larcom, R.E., M.R.I.A., Dublin.
- Rev. William Lee, A.M., M.R.I.A., Fellow of Trinity College, Dublin.
- The Right Hon. Baron Lefroy, Leeson-st., Dublin.
- John Lindsay, Esq., M.R.I.A., Cork.
- Rev. Humphrey Lloyd, D.D., V.P.R.I.A., Fellow of Trinity College, Dublin.
- Rev. Richard Low, Ahascragh, Galway.
- Joseph Lowell, Esq., London.
- Very Rev. J. P. Lyons, Lyons Port, Ballina.
- * Jas. Mac Cullagh, Esq., LL.D., M.R.I.A., Fellow of Trinity College, Dublin.
- William Torrens M'Cullagh, Esq., Upper Gloucester-street, Dublin.
- Alexander M'Donnell, Esq., Dublin.
- George M'Dowell, Esq., A.M., M.R.I.A., Fellow of Trinity College, Dublin.
- M'Gillicuddy of the Reeks.
- James M'Glashan, Esq., Dublin.
- Rev. John M'Hugh, Baldoyle.
- John W. M'Kenzie, Esq., Edinburgh.
- Rev. Thomas M'Neece, A.M., M.R.I.A., Fellow of Trinity College, Dublin.
- Sir Fred. Madden, Hon. M.R.I.A., British Museum.
- James Magee, Esq., Lr. Merrion-st., Dublin.
- Edward Magrath, Esq., Athenæum, London.
- John Mahon, Jun., Esq., Warneford-court, Throckmorton-street, London.
- Pierce Mahony, Esq., Dame-street, Dublin.
- Rev. Samuel R. Maitland, F.R.S., F.A.S., Palace, Lambeth.
- Andrew J. Maley, Esq., Merrion-sq., Dublin.
- Henry Martley, Esq., Q.C., Lower Gardiner-street, Dublin.
- George Mathews, Esq., Spring Vale, Belfast.
- Rev. George Maxwell, Askeaton.
- * Andrew Milliken, Esq., Grafton-st., Dublin.
- Henry J. Monck Mason, Esq., M.R.I.A., Dublin.
- Rev. Charles H. Monsell, Coleraine.
- William Monsell, Esq., M.R.I.A., Tervoe, Limerick.
- Thomas Moore, Esq., Sloperton, Devizes.
- John Shank More, Esq., Great King-street, Edinburgh.
- Joseph Neeld, Esq., M.P., Grosvenor-square, London.
- Joseph Nelson, Esq., 28, Gloucester-street, Dublin.
- William Nugent, Esq., Killester Abbey, Raheny.
- Sir Lucius O'Brien, Bart., Dromoland.
- Augustus Stafford O'Brien, Esq., M.P., Blatherwycke, Northamptonshire.
- William Smith O'Brien, Esq., M.P., Carmoy Hill, Limerick.
- The Rt. Hon. Daniel O'Connell, M.P., Lord Mayor of Dublin.
- Mat. O'Connor, Esq., Mountjoy-sq., Dublin.
- The O'Donovan, Montpelier, Douglas, Cork.
- * John O'Donovan, Esq., Dublin.
- Thomas O'Hagan, Esq., Upper Mountjoy-street, Dublin.
- Major O'Hara, Annamoe, Collooney.
- Colman M. O'Loughlen, Esq., Dublin.
- Charles O'Malley, Esq., North Gt. George's-street, Dublin.
- Rev. Caesar Otway, A.B., M.R.I.A., Dublin, (Deceased, 1842).
- Rev. Mortimer O'Sullivan, D.D., Killyman.
- Rt. Hon. Sir R. Peel, Bart., M.P., London.
- Louis Hayes Petit, Esq., F.R.S., London.
- George Petrie, Esq., R.H.A., M.R.I.A., Great Charles-street, Dublin.
- * Sir Thomas Phillipps, Bart., Broadway, Worcestershire.
- John Edward Pigott, Esq., 8, Merrion-sq., South, Dublin.

Robert

- Robert Pitcairn, Esq., Queen-st., Edinburgh.
 Rev. Classon Porter, Larne, County Antrim.
 William Potts, Esq., Dame-street, Dublin.
 Hon. Edward Preston, Gormanstown Castle, Balbriggan.
 Colonel J. Dawson Rawdon, M. P., Coldstream Guards, Stanhope-street, London.
 Rev. L. F. Renahan, College, Maynooth.
 Rev. T. R. Robinson, D.D., M.R.I.A., Observatory, Armagh.
 Richard Rothwell, Esq., Rockfield, Kells.
 Rev. Franc Sadleir, D.D., V.P.R.I.A., Provost of Trinity College, Dublin.
 Francis A. Sanders, Esq., A.B., Dublin.
 Rev. William Sewell, A.M., Fellow of Exeter College, Oxford.
 Right Hon. Frederick Shaw, M.P., Recorder of Dublin.
 Remmy H. Sheehan, Esq., Mespil House, Dublin.
 Evelyn R. Shirley, Esq., M.P., Eatington Park, Shipton-on-Stour.
 Rev. J. H. Singer, D.D., V.P.R.I.A., Senior Fellow of Trinity College, Dublin.
 Aquilla Smith, Esq., M.D., M.R.I.A., Dublin.
 * Rev. John Campbell Smith, Glasgow.
 Jos. Huband Smith, Esq., A.M., M.R.I.A., Dublin.
 William Smith, Esq., Carbeth Guthrie, Stirlingshire.
 John Smith, Esq., LL.D., Secretary of the Maitland Club, Glasgow.
 * George Smith, Esq., Lower Baggot-street, Dublin.
 John George Smyly, Esq., Merrion-street, Dublin.
 George Lewis Smyth, Esq., Bridge-street, London.
 Sir Wm. Meredith Somerville, Bart., M.P.
 Rev. Thomas Stack, A.M., M.R.I.A., Fellow of Trinity College, Dublin.
 William Stokes, Esq., M.D., M.R.I.A., Regius Professor of Physic, Dublin.
 Andrew Storie, Esq., Signet Library, Edinburgh.
 Hon. Andrew Godfrey Stuart, Aughnacloy.
 Rev. Hamilton Stuart, Rochfort, Buncrana.
 William Villiers Stuart, Esq., Dromana, Cappoquin.
 Rev. George Studdert, A.B., Dundalk.
 * Robert James Tennent, Esq., Belfast.
 James Thompson, Esq., Belfast.
 Robert Tighe, Esq., Fitzwilliam-sq., Dublin.
 * W. F. Tighe, Esq., Inistiogue.
 * Rev. J. H. Todd, D.D., V.P.R.I.A., Fellow of Trinity College, Dublin.
 George Tomb, Esq., Temple-street, Dublin.
 Rev. Rob. Traill, D.D., M.R.I.A., F.R.S.E., Schull, Skibbereen.
 Rev. John M. Traherne, Coedriglan, Cardiff.
 Travers Twiss, Esq., F.R.S., University College, Oxford.
 Crofton Moore Vandeleur, Esq., Kilrush.
 Sir Aubrey de Vere, Bart., Curragh Chase, Adare.
 Sir Hussey Vivian, Bart., M.P., London.
 John Walker, Esq., Cornhill House, Coldstream, W.B.
 Rev. Charles Wm. Wall, D.D., M.R.I.A., Senior Fellow of Trinity College, Dublin.
 James A. Wall, Esq., Baggot-street, Dublin.
 Hugh Walsh, Esq., Drumsna.
 Sam. Hibbert Ware, Esq., M.D., F.R.S.E., York.
 Charles T. Webber, Esq., M.R.I.A., 22, Upper Gloucester-street, Dublin.
 Hon. Henry R. Westenra, Dell, Windsor.
 Lestock P. Wilson, Esq., North Audley-st., London.
 Rev. J. Wilson, B.D., Fellow of Trinity College, Oxford.
 Rev. James Wilson, D.D., Precentor of St. Patrick's Cathedral, Dublin.
 Edward Wright, Esq., Blessington-street, Dublin.
 Rev. Walter Young, Enniskillen.

FUNDAMENTAL LAWS OF THE SOCIETY.

- 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.

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.

Noblemen

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.

Subscriptions will be received in DUBLIN by Messrs. Hodges and Smith, the Society's Booksellers, 21, College-green.

In LONDON, by Mr. T. Clerc Smith, 13, *Henrietta-street, Covent Garden*.

In BELFAST, by Edmund Getty, Esq., *Victoria-place*.

In CORK, by John Lindsay, Esq., *Maryville, Blackrock*.

In EDINBURGH, by David Laing, Esq., *Signet Library*.

In GLASGOW, by John Smith, Esq., LL.D., 70, *St. Vincent-street*.

Those Members who may find it inconvenient to pay their subscriptions to these gentlemen, will have the goodness to procure a Post-Office order made payable to the Secretary, Rev. J. H. Todd, D.D., Trinity College, Dublin; or to the Treasurer, John Smith Furlong, Esq., Q. C., 146, Leeson-street, Dublin.

ADDITIONAL MEMBERS,

ELECTED SINCE THE FOREGOING LIST WENT TO PRESS.

[*Life Members are marked thus *.*]

* HIS EXCELLENCY EARL DE GREY, LORD LIEUTENANT OF IRELAND.

* THE MOST NOBLE THE MARQUIS OF WATERFORD.

THE RIGHT HON. THE EARL OF CLANCARTY.

Miss M. J. Alexander, Dublin.

Rev. Charles Crosthwaite, A. M., Monasterivan.

J. Walter K. Eyton, Esq., F. S. A. Lond. and Ed., Elgin Villa, Leamington.

Rev. Robert Gage, A. M., Rathlin Island, Ballycastle.

Rev. W. S. Gilly, D. D., Norham, Berwick-on-Tweed.

* Rev. Thomas Goff, Carriglea, Kingstown.

Richard Griffith, Esq., Dublin.

George Alexander Hamilton, Esq., Hampton Hill, Dublin.

Leonard L. Hartley, Esq., Middleton Lodge, Richmond, Yorkshire.

* A. J. B. Hope, Esq., M. P., Bedgebury Park, Lamberhurst.

Rev. John Lingard, D. D., Hornby.

Charles P. Mac Donnell, Esq., Bonabrougha House, Wicklow.

*

The

The Most Rev. John Mac Hale, D. D., Tuam.

The Hon. General Meade, Newry.

Rev. Philip Moore, Rossbercon.

* Rev. Charles Porter, A. M., late Fellow of
Caius College, Cambridge, Aughnamullen,
Ballibay.

Col. Henry Edward Porter, Carrickmacross.

Evelyn John Shirley, Esq., M. P., Carrick-
macross.

W. F. Skene, Esq., Inverleith Row, Edin-
burgh.

Richard Thompson, Esq. (for the London In-
stitution), Finsbury-square, London.

Rev. M. A. Tierney, F.R.S., F.S.A., Arundel.

Rev. — Whitley (for The Portico), Man-
chester.

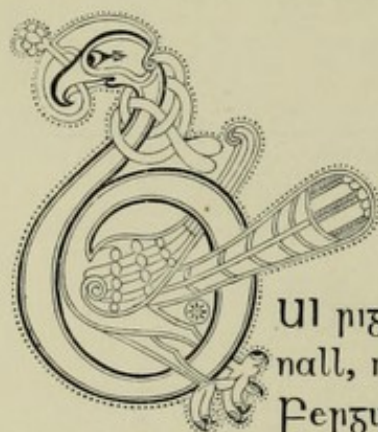
William Williams, Esq., Aberpergwm, Neath.

* John Wynne, Esq., Hazlewood, Sligo.

բլԵԱԾԻ ԾԱՆՆ ՈՒՆ ՈՒՆՆԵԾԻ.



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



UI NIS AMPA FOR EIRINN, PEACHTUP AND, .i. DOM-
NALL, MAC AEDA, MIC ANMIRECH, MIC SEDNA, MIC
PERGURA CENNPODA, MIC CONAILL GULBAN, MIC
NEILL NAI-GIALLAIG, DE CENIUL TUATHAIL TEECTMAIR OCUR UGAINE
MAIR ANALL. IR E IN T-UGAINE MAIR PIN RO GAB PAETA GRENE OCUR
ERCA, MAPA OCUR TIRIE, OCUR DRUCT, OCUR DAITIN, OCUR PAETA NA N-UILE
DUL AICRIGE OCUR NEMAIKRIGE, OCUR NAC DUL PIL A NIM OCUR A TAL-
MAIN, IM NISI N-EPENN DO DILRIUGAD DIA CLOIND CO BRATH. OCUR
PO GAB IEPOM TUATHAL TEECTMAIR, MAC FIACHACH FINNOLA, NA PAETA
CEDNA FOR PLICT A PENATAR .i. UGAINE MAIR, OCUR GE DO TIRTA PRIA
CLOIND-RUM

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.

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

Note A, at the end of the volume.

^b *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.

ONCE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Airmire, 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^a. Now this Ugainè Mor exacted oaths^b by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal 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-rium im nigi n-Épenn tar rárugad na patb rin ocur na n-bul po nairc-rium forpo, pudilri Tempa^c co n-a colamnaib ocur pen-tua^cta Tempa ocur Mide do gheir oca cloind-rium co brá^ct; ocur gé no faema^cd nea^cd do cloind Ugaime no Thuatáil nigi do tabairt uaidib do nea^cd aile, ar ai tra, no^ca dlis in nigi rin tea^cct i Temair, a^cct mine tuc^ca ferann bur com^cputain p^cria do cloind Ugaime Mair ocur Tuatáil Te^cctmair i cein bur nigi he foraib; ocur in tan at béla in nigi rin, Temair do beir^c ac claind Ugaime, amail po nairc Ugaime ferin for p^criu Épenn, in tan po gab g^ciallu Épenn ocur Alban ocur co tip Leatha alla nair.

Ar ai rin, po h-ercained Temair iapum la Ruadan Lo^ctra ocur la xii. ap^ctal na h-Épenn, ocur la naemu Épenn ar c^cena. Ocur cipe no gabad in nigi n^ci ba h-a^cda do beir^c i Temair ó pó h-ercain-ea^cd h-i, a^cct in t-inad ba p^cruitiu ocur ba h-aibmu lap in nigi no gebad Épenn, ip ann no b^cid a domnár no a a^cirpeab. Domnall mac A^ceda,

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

"Tuathalius, regni diademate potitus, comitia Temoriæ indixit, ad quæ Hiberniæ procures magno numero confluerunt. 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.

^d *Leatā*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duald 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.

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

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

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

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

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

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

Αεῖδα, ἰμορρο, ο πο γαβ πιγε Ερηνν βα ρεαθ α dun-αρυι com-
nuide do poegae Ερηνν cétur Dun na n-ged foru bpu na boinne.

Ocup po éoraind rium pect múru mor-aibhli imon dún rin pa
cormailiur Tempaig na piḡ, ocup ró éoraind ḡid tige in dúine rin
pa cormailiur tige na Tempaé .i. in nuḡcuairt mor-aibhli, ip mti
no bío in piḡ ferin ocup na píḡna ocup na h-olluman, ocup an ip
deach fpu cec n-dán olcena; ocup in Long Muman, ocup in Long
Laignen, ocup in Choirir Connacht, ocup in Eachrair Uladh, ocup
Carcair na n-giall, ocup Retla na filed, ocup ḡrianan in en
uaitne,—ip epiḡe do piḡned la Cormac mac Airt ar tur dia mḡin
.i. do ḡraine—ocup na tige olcena cenmotat rin.

Codlari

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

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

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

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

^j *Long Mumhan*,—i. e. the Munster

house.

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

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

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

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

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

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

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

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

One

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

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

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

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

Codlaip Domnall adaiḡ iapum ip in tigi iin, ocur atci fír ocur aiplintí inḡnad, ocur ip e at conaipc cuilen con po h-aled laip (.i. fearḡlond ainm in chon iin) for a ḡlun ferir. a dul for duible ocur daiaēt uada, ocur cuanarṑa Epenn ocur Alban ocur Saxon ocur bpetan do tinol do'n cuilen iin, co tapd-iaṑ peēt caṑa do'n nigi co feruib Epenn ime fpi peēt laa na peētmaine, ocur co tapdṑa ár ceand eturpu caē laiti dib-iin, ocur in peētmaṑ laa ann po mebaid for na conu. Ocur po marbṑa cú in nigi, an daip-laip, ip in caē deidenac dib iin. Murclaiṑ iapum in nigi ar a cōdlud ocur do taéd do bōḡ ar in imdaig co m-bui lomnoēt for uplaṑ in tige. Do beṑt umoppo ben in nigi, .i. inḡen nigi Oṑraige, a di laim im a bpaḡait, ocur arbeṑt fpiṑ, aiṑiṑ ocum-ia, a nigi, ol iṑ, ocur na tuc h'aire pe fiḡiṑib aidiē, ocur na poṑ uamnaigṑer tpiṑtṑ; ar atat Conaill, ocur Eogain, ocur Airḡialla, ocur Clann Colman, ocur Sil Aeda Slaine, ocur ceṑpe fine Tempach imut anocht ip in tigi iṑ, ocur aiṑiṑ for ceill, ol iṑ.

bennaēt

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

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

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

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

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

^w *Ar cenn*, literally "slaughter of heads," i. e. of men; *strages capitum*.

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

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

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

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

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

"A blessing

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

^a *The Oirghialla*.—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighearnach.), and drove the ancient Ultonians, or Clanna Rudhraighe, 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.

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

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

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

bennaçt poirt, a ben, ol re, ir maic pom tecaipcir; ocur do taed lee ir in leapaib iar rin; ocur po iarpact in rigaib pcela de cid at conaipc ir in pír. Ní éibéir puit a rigaib, ol re, na ppi neac aile, no co poirpup co h-airm a píl Maelcaba Cleirpech, mo dberbraçair, ar ir e bpeithem airlingçtí ir deach píl a n-Eirinn.

Téit iarum in rig 1 cinb mup ced cairpçtech co h-airm á m-bui Maelcaba, mac Aeda, mic Ainmirec, co Druim Dilair, uair ir ann po bui iar págbail rigi n-Eirinn ar gpað Dé ocur in Choimbed na n-dul, ocur dírept m-bec aigi ann rin, ocur en deicnebur ban, ocur ced cleirpeç a lin ann rin, ppi h-oirpend ocur ceilebrað cec trapa. Raimic umoppo in rig co Druim Dilair co teac Maelcaba, ocur perçtar pailti ppi ann, ocur do gmiter fóraic doib, ocur at naçar biað doib cu m-ba paiteac iat uile. Anait ann rin ppi peçtmain, ocur innupib Domhnall iarum a airlingçtí do Maelcaba co leir, ocur arberp ppi, beir bpeic fuirpe rin, a braçair inmain, ol re. Ro h-imberçta iarum im Maelcaba iar cloirpeçt na h-airlingçtí, ocur arberp, ir cian o ta a tairpningi in airlingçte rin, a rig, ol re, ocur béraç-ra bpeic fuirpí. Mac rig, ol re, ocur cuilen con, inand airlingi doib. Açat da dalt a açut-ra, a rig, ol re, .i. Cobçach Caem mac Ragallaig

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.

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

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

^f *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, 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 Uisce, now Caol na h-Eirne, near Belleek.

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

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

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

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

^h *Cobhtach 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'.

Ragallais, mic Uadach; nṡ Connact in Ragallac hṡm; ocur Congal Claen, mac Scannlain Sciatletain; nṡ Ulad perin in ti Congal. Arṡaisṡid ceṡtar ṡib i t'agaid-ṡiu, a nṡ, ocur ṡo bṡra ṡibersaisṡ ocur oṡ denma uile Alban, ocur Fṡangc, ocur Saxon, ocur bṡetan lair ṡo cum n-ṡenn, ocur ṡo bṡat peṡt caṡa ṡuit-ṡiu ocur ṡ'ṡeṡaib ṡenn ar ṡena, cu m-ba h-ilarṡa ár ṡlóg ṡoraiṡ ṡiblinib, ocur in peṡtmaṡ caṡ cuirṡitṡer etṡraiṡ taetṡaiṡ ṡo ṡalta-ṡu ir in caṡ ṡin. Ocur ir i ṡin bṡeṡ na h-airlingṡi at ṡonar-ṡair, a nṡ, ar Maelcaba, ocur aṡeṡ ir ṡoir ṡuitṡiu, a nṡ, olṡe, pleat ṡo ṡurṡnam agud, ocur ṡir ṡenn ṡo tarṡlom ṡia caṡim ocur ṡeill caṡa cuicid a n-ṡinn ṡo ṡabail, ocur na ṡi ṡalta ṡin ṡilet agud-ṡa ṡo ṡongbail a n-ṡlaraib co ceann m-bliatna. Ar ir neṡtar ṡib tic ṡiṡ, ṡaisṡ teit a neim ar caṡ airlingṡi allarṡisṡ ṡo bliatna; ocur a leṡud amaṡ iar ṡin, ocur peṡṡu mṡa ocur maíne ṡíṡime ṡo ṡabairṡ ṡoib iarum.

Ni ṡingentar ṡin lim-ṡa, ol in nṡ, ár ir ṡṡṡa no ṡuicṡinṡ ṡi ṡre már ṡo ṡénainṡ pell ṡor ma ṡaltaṡaib ṡerin, ar ni tic-ṡaiṡ ṡrim-ṡa ṡaṡṡe, ocur ṡia ṡirṡair ṡiru in ṡomain ṡrim-ṡa ni ṡicṡaṡ Congal. Conat ann arṡerṡ ṡo:

At conarṡ airlingṡi n-olc,
 peṡtmain ṡor mṡr ṡur a noṡt,
 ir ṡo tanaṡur om' ṡisṡ,
 ṡ'a h-airnéir ṡ'a h-innir.

Mo ṡuilen-ṡa cuanna a clu,
 ṡerṡlomm ṡerṡ h-i na ceṡ cú,

ṡar

ⁱ *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.

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

Uadach; (this Raghallach is king of Connaught); and Congal Claenⁱ, the son of Scannlan of the Broad Shield; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, 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^j:

Domhnall.—"I have seen an evil dream,
A week and a month this night,
In consequence of it I left my house,
To narrate it, to tell it.

My whelp of estimable character,
Ferglonn, better than any hound,

Methought

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

dar lin ro éinail dam cuain,
 d'ár mill Éirinn fíri h-oen uair.
 ber-rí breicé fíri uirre-rin,
 uair a Mailcaba, cleirg
 ir tu dlíger co h-eimeach,
 at fírig, at fíri-cléirpech.
 Mac rig ir cuilen mílcon,
 inand doib gur ir gniúpað;
 inand menma doib malle,
 Ocur inand airlinge.
 Mac rig Ulað, arð a rmaét,
 no mac rig cuiced Connaét,
 Cobtach—tic fírit ar ceé roen,
 no a fear cumta, Congal Claen.
 Cobtach do éiaétain fírim-rá,
 mairg a deir, uair ir inna;
 ir ní éirpað Congal can,
 fírim-rá ar derg-ór in domain.
 Comairli na millped neac,
 uaim duit, a ui Ainmirec:
 a n-gabail re bliadain m-bain,
 ní ba meiraidi h' édaíl.
 Mairg aipe do éuaid do'n gur,
 dia nom' gébað aitérecur,
 da n-deirnaid, níri fíuairc in glonn,
 noða decfaind ceill na cond.

At.

Tic in rig dia éig iar rin, ocur ro éinailled pleac baindri lair
 do éénam baindri a dúine ocur a righe, ocur ní raib a n-Éirinni dun
 amail

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 éún-rum, áct nar ba bind lair an rígain ocur la Domnall ferim a ainm .i. Dun na n-géd do goiridir de. Ocur ir é ro ráid Domnall fpi a maeru ocur fpi a pectairiu, ocur fpi h-oeir tobais a éana ocur a éira, ina b-fuigbedir a n-Érinn de uigib géd do éabairt leo do cum na pleide rin, ar nír bo mias la Domnall co m-beit i n-Érind cenel m-bíd nách fuigbítear fopir in pleid rin. Ro timolad tra in plead uile itir fín, ocur mío, ocur cópmaim, ocur cenel cec bíd olcéna, cenmoétar na h-uigi nama, ár nír ba peid a fágbail.

Ocur do deaéadar oer in tobais peacnóin Míde fopir iarair na n-uige, conur tarladar fopir duirteach m-bec, ocur oen bannical ann, ocur caille dub fopir a cind, ocur ri oc irnaigíte fpi Dia. Át ciad muinir in níg ealta do gédair i n-doruir in duiréige. Tiazaic ir in teac ocur fo gabat iand lan de uigib géd ann. Ocur arber-tadar fopir fén mairt dun, ol iat, uair dia riruir Ére, ní fuigbítear ní buid mó oldaipo de uigib géd in oen inad innit. Nípu fén mairt, itir

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

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

Magh Rath.

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

ⁿ *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Connor, throughout his translation of the Irish Annals, but correctly *pænitentium ædes*, and *domus pænitiæ*, 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^k. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh^l. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them^m.

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

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

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

Erc's Hermitage.

^o *One woman*.—The word *bannrcal*, which is also written *bannrgal*, 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 *fepprcal* to denote *male* or *man*. "Ἰν ἐπὶ τῷ βάννργαλ ταινικὸν βάπ πο'ν βιῆ, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

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

ιτιρ όν, ol in bannrcal, ocur m ba líth do'n fleio gup a m-bepteap in m-bec m-bíð rin. Cíð rin? ol íat. Nín. ol in bannrcal; naem mupbulda do muindtir dé fil runn .i. Eppuc Eapc Slaine, ocur ip e a mod beic ip in boinn conice a dí ocraíl o madam co fepcor, ocur a íaltair fopir in tpaét ina íiaðnaiu, ocur pé oc ipnaiçti do çuer; ocur ip í a ppoind ceça nóna íar toét runn ug co leith ocur tpi çara do birop na boinne; ocur ip e ip coip duib-ri cen a íarugað imon m-bec m-bíð rin fil aicí. Ní tapðrat íarum muinntir uaibpec in piz naç fpeaçra fuipri. Uair baðar aiciz a h-uét tpeoin íað do'n çur rin, ocur bepat leo cuio in íipeoin ocur in naeim dia aindeoin. Maipç tpa gup a pucað in m-bec m-bíð rin, ap po fár móp olc de íartain, uair m paibe Epiu oen aðaiz o rin ille a ííð na a pocpa, no cen pun uile ocur eccopa do venum indti co cenn athað.

Τις in t-epíam dia éiz íarum .i. Eppuc Eapc Slaine, tpaétnona, ocur inuipio in bannrcal pçela a íaruiçte do. Fepçaiçter uime rin in íipén, ocur apbert: ní pu íén maith do'n ti gup a pucað in cenel bíð rin, ocur náp ub é ííð na leap Epienn tic do'n fleio gup a pucað; aét gup ab é a h-impepna, ocur a congala, ocur a h-epío tic di. Ocur po epcaim íarum in pleað amail ip neim-neacu pop caemnacair 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. "Ópéio ouð," a black veil; and by O'Clery, "Ópéio biop ap ceannaib 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: "Fó huair Mac Caille caille uap ceann naomí ðpíçoe, i. e. *Possuit Maccaleus VELUM super caput Sanctæ Brigidæ.*"

^a *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^a, and his custom is to remain immersed in the Boinn,^r up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

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

As

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

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

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

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

A m-batar muinntir in níg ann iar rin ina comdail, at concaatar
 in lanamuin éucu .i. bean ocup fear; méiditep fpu mulba dí éarraig
 for pléib cec m-ball dia m-ballaib; gériúter altan beppeta faebur
 a lupgan; a pála ocup a n-earcada nempu; gé focerúta miac di
 ublaib for a cennaib m poiréu uball díb lár, acé concliréu for
 bapp cec oen puainne do'n pulc aggarb, aitéger, po innpar tria n-a
 g-cenútaib; guirmiter gual, no duibúter deatúg cec m-ball díb;
 gihúter rneéta a puile; concepuat fabach dia fep iótar concliréu
 dar cul a cinú pécútar, ocup concepuat fabach dia fep uaétar
 con poiréu a n-glúine; ulca forp in m-bannpcaíl ocup in perrcál
 cen ulcain. Opolbach etuppu 'gá h-imarcop lán de uigib géú.
 Bennacrat do'n níg fo'n innar rin. Cúú rin? ol in níg. Nín. ol íat,
 fpu

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 homi-
 nes hac in vita mortali præ aliis gentibus
 impatientes sunt et præcipites ad vindic-
 tam: 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, prædoni-
 bus abundans, Ecclesiarum potius refugiis
 quam castrorum municipiis, et præcipue
 Ecclesiastici viri seque suaque tueri solent:
 divina providentia simul et indulgentia
 gravi frequentique animadversione, in Ec-
 clesiarum hostes opus fuerat. Ut et sic
 ab ecclesiastica pace impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irre-
 verenti populo debita veneratio vel servi-
 liter exhibeatur."—*Topographia Hiberniæ*,
 Dist. 2. c. lv.

Another specimen of this kind of in-
 dignant 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 Ire-
 land 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 than¹ 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

¹ *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 αλταν* is the same as the modern *níor ḡéipe má αλταν*, "*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 ḡpém*, *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 *ταρ* *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 *ταρ*, *beyond*; and thus according to them *ḡeipíteρ αλταν*, 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.

բիւ Երենն օժ տագլումած քլեծ ծուռ-իւս, օսըր ծօ քեր շէ՛ք քար Է
 Էմանց ծօ՛ն քլեծ իւն, օսըր իր Է ար Էմանց-նէ ին քիլ քօր ար մուն
 ծէ սոցիւ. Ամ քիւճէ՛ք ծէ, օլ ին ուց. քար ար ին ծուն յատ, օսըր ծօ
 քար քրօնձ շէ՛ք ծօ քիւճ օսըր քօրմաւմ ծօիւ. Լօնցիւն ին քերքալ
 իւն օսըր ու տարձ ու ծէ ծօ՛ն քարքալ. Ծօ քար քրօնձ շէ՛ք քլե
 ծօիւ. Լօնցիւն ծիւլմիւն իւն. Կար քիւճ ծուն, օլ յատ, մա՛ տա՛ քիւ
 ք-է. Իր քսըր ծուն, օլ Կարքիաք, յ. քէ՛տարք ին ուց, ու տիւքիւք
 քօ տօրքէր բիւ Երենն օլճէն Ծօ՛ն քլեծ. Արքերտար քմ, քիւ
 օլ ծուիւ քմնէ ծօ տօմաւք նա քլեծ ար տըր, ար քիւ իմքերնաւց բիւ
 Երենն իմք, ար իր ծօ մուննքիւր իքրոնն ծուն, օսըր քօ ճիւտ մի՛ւլ-
 մաւնէ մօր ծօ նա քլօցաւ. Լոնցիւ քա՛ւ յարմ օսըր տիւցաւ քօր
 նքմ.

Քօ տօքիւքէն քիւմ քիւքէն Երենն ծօ՛ն քլեծ իւն, օսըր Է
 ուց, օսըր Է տօրք, օսըր Է ու-օլ-տիւքըն, օսըր Է ու-քարք, օսըր քեր
 քա՛ւ ծան քնա՛ւց օսըր ինքնա՛ւց օլճէն. Իր յատ քօ քա քիւք-
 ծաւց քօր Երենն ին տան իւն յ. Կոնցալ Կլաւն, մաք Տաննաւն, յ ուց
 ու-Սաւ, օսըր Կրմէնն, մաք Աւճա Կիր, յ ուց Լաւն, օսըր
 Մաւլմ, մաք Աւճա քննաւն, յ ուց Մումաւն, օսըր Է քնա՛ւք յ.
 Լոլանն, մաք Աւճա քննաւն, քօր Ծքրմումաւն, օսըր Քաղալա՛ւ, մաք
 Սաւա՛ւ,

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

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

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

“A. D. 632.—*Bellum Atho Goan in Iarthar Lifi in quo cecidit Cremtann mac Aedo filii 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: Faelan mac Colmain mic Conaill mic Suibhne, Rex Midie, et Failbe Flann, Rex Momoniæ, victores erant.*”—*Ann. Tig.*

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

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

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^v, in the government of Leinster; Maelduin, the son of Aedh Bennain^w, in the government of Munster; and his brother Illann^x, son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach^y, in the sovereignty of Connaught; and Domhnall,

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

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

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

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

Uadað, i nigi Connaðt, ocur Domnall mac Aeda ferin in aird-nigi
por Eriinn uairtib rin uile.

Tucta iarum na ploið rin uile, riru, macu, mna, pceo ingena,
laecairb, clepóib, co m-badar por faicéi Dúin na n-geð oc zeðt do
toðairim na pledi do ponta and la Domnall, mac Aeda. Ro epið
in nigi do ferðain failti riru na nigi, ocur arbert pocen duib uile,
ol ré, itir nigi ocur nigaib, ocur filid ocur ollum. Ocur arbert
fri Congal Claen, friu dalta ferin, eirð, ol ré, do déðrain na
pleði moipe fil ir in dúin, ocur dia ðairðriuð, ár at maic do ðairð-
riuð ocur t' faireriu por nách ní at cípítea.

Teit, din, Congal ir in teað a poibe in pledi, ocur po décurtar
uile hi, itir biad ocur fín, ocur corimaim, ocur po ðoraind a porc
porir na h-uigib geð at conairc ann, ar ba h-ingnad lair, ocur pó
ðomail mír a h-uð duib, ocur ibid uig ina diaid. Ocur tic amac
iar rin, ocur arbert fri Domnall, ba dóig lim, ol ré, dia m-bedir
riru Erienn fri tri míra ir in dúin, co m-biad a n-ðairhin bíð ocur
uigi ind. Ba buidec in nigi de rin, ocur téit ferin do ðeirriu na
pleði, ocur innirter dó amail po ercain Eppuc Earc Slaine in
pleð, ocur ceð oen no cairðed na h-uige do rata uada ferin.
Ocur at cí in nigi na h-uigi ocur po iarpacð cia po ðomail ní do'n
uig earbaðairg ucut, ol re; ár po firer-rum in céðna po toimelad
ni do'n pleid ocur ri ar na h-er-caine, cumad de ticrad Eriind do
milled, ocur a aimpeir-rum do ðenum; conid de rin po iarpacð
pcéla in uige ucut. Arbertadar cách, Congal, ol iat, do dalta
ferin, ir e po ðomail in uð. Ba bponac in nigi de rin, ár ni paibe
a n-Eriinn neac buð meara lair do ðomailt na pledi ar tur iná
Congal,

^z *To view the great feast*,—Do déðrain
na pledi moipe. The verb déðrain, *to*
see, or *view*, which is now obsolete, is
changed in Mac Morissy's copy to o'féð-

aint, which is the form still in common
use.

^a *The broken egg*,—Do'n uig earbaðairg
ucut. The word earbaðairg is supplied

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

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

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

from the paper copy. Ucuτ is the ancient form of the modern úo, i. e. that, or yon.

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

^b The first person,—In céona, is now

Corgal, ar forpiter-pium a mi-ciall ocur a olc co memic ppiur poime pin. Ocur arbert in piḡ iar pin, ni tóimela neach ní do'n pled ra, ol pe, co tuctar xii. arpdal na h-Éirenn dia bennaíad, ocur dia coireasraíad, ocur ḡu ra cuipet a h-ercaine for culu dia caempadír.

Tucta iarum na naeim pin uile co h-oen inaíad, co m-batar ip in dun la Domnall. Ite punn anmanna na naeim do deacadar ann pin .i. Fínden Muigi bile, ocur Fínden Cluana h-Iraird, ocur Colum Cilli, ocur Colum mac Crimthainn, ocur Ciaran Cluana mic nois, ocur Cainnech mac h-Ui Dalann, ocur Comgall beann-
carr, ocur Brenainn mac Fíndloga, ocur Brenainn bipois, ocur Ruadan Loíra, ocur Níndid Craibdec, ocur Móbí Claramech, ocur Molairí mac Natprouch. Ite pin xii. arpdal na h-Éirenn
ocur

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

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

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

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

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

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

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

^j *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^c of Erin are brought to bless and consecrate it, and avert the curse if they can."

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

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

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

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

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

ⁿ *Ninnidh the Pious*, the patron of the

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

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

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

It will have been seen from the thirteen

ocur ced naem malle fpi cec naem dib. Do mata uile in lin naem rin do bennaíad ocur do cóiregíad na fíedí, ocur ap aí rin tra nír fétírat a h-ercaine do cúp fop cúlu, dáig po tomáil Congal ní do'n fíedí périú po bennaígeð h-í, ocur nír fétírat a neim fein do cúp fop culu.

Ro fuidígeð na fíedí íar rin; po fuidí umorpo in níg ap tur ír in ímpíng óíadai. Ocur ír e ba bér ocur ba dígead acu-fum, in tan bud níg o Uib Neill in Deiríírt no bíad fop Érínd cumad h-e níg Connaét no bíad fop a laim deir; máð ó Uib Neill in Tuairíírt umorpo in nígí, níg Uíad no bíd fop a laim deir, ocur níg Connaét fop a laim clí. Ní h-amlad rin do íala in adáig rin, áct Maelodap Máca, níg noi trícha ced Oírgíall, po cuííread fop gualaind in níg, ocur na cuígeadai ap cena do fuidíígead amáil po buí a n-dan do áac. Mor olc do teét de íaríain.

Ro dáileð íarum bíad ocur deoc fopaið comdar meíca meðap-
 áaoine; ocur tucta uí gíed fop méir aígííí, í íadnaií cec níg
 ír in tíí; ocur o íainic in méir ocur in uí í íadnaií Congal
 Cláein, do nígíed íaií cpanða do'n méir aígíad, ocur do nígíed
 uí cííce clum-íuaiðe do'n uíí gíed, amáil po tíícanírat fáííí 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.

^a *Golden Couch*.—Ímpíng óíadai. The word ímpíng is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word *leabaid*, a bed or couch, which is unquestionably its true sense in this sentence.

^r *Southern Hy-Níall*.—The O'Melaghlin, now corruptly Mac Loughlin, of Meath, were the heads of the Southern Hy-Níall after the establishment of surnames.

^s *Northern Hy-Níall*.—After the establishment of surnames, the heads of the

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

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

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

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

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

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

céin. Oτ conncaðar Ulaio pin, ní iniað leo puide na longað
ocur in dímiad pin po imdiz for a niz .i. for Congal Claen. Ro
epiz din gilla gnaða do muinntir Congail .i. Gar Gar, mac
Suaígan, ocur arbert: ní pu pén maié duit a noct, a Congail,
ol pé, at moia na h-aitir do paðat for a niz in niz anoct .i.
Maelodan Maía, niz Oirgiall, do cur ip in mað po pa dú duit-piu,
ocur uz géoid for méir argaio i fiaðnaip ceé niz ip in niz aét
tuia it aenar, ocur uz cipce for meir cranda i τ' fiaðnaip-piu.
Ní tarð Congal dia aipe cumað dímiad dó ceé ní po gebað a
niz a aide taripir perin. Tur po eipiz an gilla laip an aitepe
g-cedna do puipir .i. Gar Gar, ocur arbert in cedna ppi Congal,
ut dixit.

In cúid pin éaitipe a noct,
cen uabar, cen imarinoct,
uz cipce ó'n niz náppat car,
ip uz géoid do Maelóðar.

Noía n-pitep mpir piam,
cumað uapal niz Oirgiall,
no co paca in Maelodan,
a niz oil 'gá fiaðugað.

Da m-beit aš oen niz cen ail,
Cenel Conaill ip Eogan,
ip Oirgialla ppi gnim n-ga,
mip dulca dó a τ' mað-pa.

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^v by name, rose and said: "It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit*:

"That meal thou hast taken to-night
Is without pride, without honour;
A hen egg from the king who loves thee not,
And a goose egg to Maelodhar.

I never had known
The noble position of the king of Oirghiall,
Until I beheld Maelodhar,
Being honoured at the banqueting house.
Should one king possess, without dispute,
The race of Conall and Eoghan,
And the Oirghialla^w with deeds of spears,
He would not occupy thy place.

This

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

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

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

^w *Oirghialla*.—The territories of the

In éuid rin go d-teilgite gaill,
 tucad duit a tigh Domnaill,
 ar Gair Gann, nar ub plan duit,
 má dá toimhli tu in dpoth-cuid. In. c.

Ro ling dapaét ocur mipe menman a Congal ppi h-aitepc in óclais rin, ocur po ling in fúir demnaéda .i. Tesipone, a cum-gaire a éuide, do cummuḡad ceéa dpoth-comairli dó. Ro epig din ina pearam, ocur po gab a gaircead fair, ocur po epig a bpué miled ocur a én gaile po polumain uar-a, ocur m éapac aicne por éapait na por nem-éapait in tan rin, amail po pa dual dó ó n-a pcan-aéair .i. o Conall Cernaé, mac Amaigín. Ro ling iapum i ptaðnaipri in nigh, ocur do pala éuici Car Ciabach, peétaipe in nigh, Ocur m pitep Car Ciabaé cumad he Congal no beité ann, ocur po paio ppiur puidé a n-mad oile, ocur po gebad biað ocur dig amail puapatar cach. Oe cuala umoppa Congal an aitepc rin, do pad beim do Char-Chiabaé, co n-depna dí leité de i ptaðnaipri éach. Ocur ba h-uamán la ceé n-oen ip in tigh, ocur lap in nigh pperin Congal ann rin, o po aipigret pperg fair. Ocur arberp Congal, nar bat uamnaé, a nigh, ar éio at mopa na h-uile do ponair pprim, m h-uamun duit mupi co leic; ocur atberpna a nopa ptað 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, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

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

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

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

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

in note C, at the end of the volume.

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

each na h-ulcu do ponair p̄rim. Ir é ba n̄ig f̄or Ērinn p̄mut-ra Suibne Menn, mac Fiachna, mic F̄earad̄aig, mic Muir̄ed̄aig, mic Eogain, mic Neill Nai-giallaig. N̄ir bo n̄iapać t̄ura do'n n̄ig rin iapum, ocur do dećad̄air do denum ćoru p̄ri h-Ulltu, ocur do pad̄ad m̄iri f̄or al̄t̄rom d̄uit om' aćairi ocur om' ćenel ar ćena; ocur do pad̄ad m̄nai dom' ćenel p̄erin lim dom' aileamain agut-ra, ocur o do n̄iaćt̄airiu do t̄eać po ćuiri in m̄nai n-Ult̄aig dia t̄ir p̄ein, ocur po ćuiri ben dot' ćenel p̄erin dom' al̄tram-ra i lub̄gort in lip i pad̄ad̄air baćein. Do pala l̄aa n-and m̄iri am oenar ir in lub̄gort cen neać agum ćoimed, ocur po ep̄id̄ar beachu beca in lub̄guirt la t̄ear na ḡrene, co tap̄d beach dib a n̄eim f̄or mo let̄-p̄oj̄c-ra, ḡura claen mo p̄uil. Congal Claen mo ainm ar rin. Rom ailead̄ lat-pu iap rin ḡura h-in̄darba t̄ura o n̄ig Ērinn, o Suibne Menn, mac Fiachna, mic F̄earad̄aig, ocur do deaćad̄air co n̄ig n-Alban, ocur m̄iri lat f̄or in in̄darba rin; ocur fo p̄uap̄air ḡrađuḡad m̄or aic̄i, ocur do p̄on̄rab̄air cođać .i. t̄ura ocur n̄ig Alban, ocur po t̄ar̄n̄ḡair d̄uit n̄ać t̄ic̄pađ a t̄'ad̄aig ćen ber m̄ur im Ērinn. Do dećad̄air iapum do cum n-Ērinn ocur do deaćura lat (uap̄ bađur f̄or in̄darba malle p̄rit). Ro gab̄rum p̄ort a T̄raiḡ Ruđraige, ocur fo ḡn̄ir̄ium com̄airli p̄ri h-aćađ m-bic ann.

Ocur

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

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

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

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

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

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

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

^f *Claen*.—*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 ^k, p. 37.

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

Ocup ir e po παιδιριu, cipead neac po zebeta do eapcelad for nuz
 Epenn, cipe tan buo nuz tura for Epinn comad eicean a duetaiz
 do legud do'n ti no pasad ann. Do deacura din ann, a nuz, ar mo
 duetaiz do eabairt dam co h-implan in tan buo nuz for Epinn
 tura; ocup ni po aipiriur co h-Ailec Neit, ar ir ann bui dom-
 nar in nuz in tan rin. Tic in nuz forr in faicti, ocup dal mor ime
 do fepairb Epenn, ocup re oc imbirr fiodille itir na plogu. Ocup
 tiafru ir in dail cen ceaduagad do neac, triar na plogaib, co tap-
 our forzum do'n gai, Zeairr Congail, bui im laim a n-uét in nuz,
 gura ppeagair in coiréi cloiche bui fria dpuim alla etiar, ocup zo
 poibe crú a cruide for pind in gai, co m-ba marb de. In tan iapum
 po bui an nuz oc blairect báir do rad upcur do'n fir fiodilli bui
 na laim dam-ra, gura bpiur in iuil claim bui am cind-ra. Am
 claim peme, am caech iapum. Ro teicret din ploiz ocup muinn-
 tir in nuz, ár ba dóig leo tura ocup fir Alpan do beic imum-ra, o
 po marbur in nuz, Suibne Mend.

Do deacara for do cenn-ra iapum, ocup po gabair nuzi n-Epenn
 iap

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

ⁱ *Chess*.—Fiodcell certainly means chess, which was a favourite game among the ancient Irish. Fiodcell is translated *tabulæ lusoriæ* 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 fiodcell or fiod-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 *Fithchell* with thee,’ replied he. ‘Art thou good at *Fithchell*?’ said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fithchell* is belongs to her.’ ‘There is here,’

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

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

said Midir, ‘a no worse *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.’”

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

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

ιαρ ριν. Μαρβ διν μ' αταρ-ρι ιαρ ριν .ι. Scannal Sciað-leðan, ocur
τιαγρα cugut-ρα dom' ριγαδ, amail po gellair pprim. Ni po com-
aillir a ni ρin aét mað bec, dáig po benair díim Cenel Conaill
ocur Eogain, ocur noi d-τριoca ced Oirghiall .ι. fearand Maelui-
oir Maða, fil for do gualaind-riu, ocur do padair h-é a n-inad ριg
iomum-ρα a noét at τιg féiri, a ριg, ol re. Ocur do padad uð
geoid for meir airgoidi ina fialdnairi, ocur uð cipe for méir
cranda dam-ρα. Ocur do biuppa cat duit-riu inð, ocur do fepairb
Epenn, mar atát imut a noét, ap Congal. Ocur po iméig uaidib
amað iarum, ocur po lenpat Ulaio h-e.

Arbert Domnall ppi naemu Epenn badap ir in τιg: leanand
Congal, ol re, ocur ticeað lib, co tapdappa a ppir fein dó. Tia-
gait na naeim ina diaid ocur po gellpat a eapcaine mine ticeað
leo, ocur a cluic ocur a m-bacla do bein fair. Do biuppa fam
gairced, ap Congal, nað pia cleipeð uaid ina bethaid teað in ριg,
dia n-epcainteá mpir na Ulltað eli for bið lib. Ro gab din omun
na naeim, co n-deaðaid Congal i cein uaidib, ocur po epcainpet h-e
ap a h-aitle. Ocur po epcainpet din in tí Suibne, mac Colmain
Chuar, mic Cobtaig, ριg Dal n-Araide, ap ir e puc uaidib go
h-aimðeonað in τ-inar ilðaiað do pad Domnall i laim [rancup]
Ronain

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

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

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

ⁿ See note ^t, p. 29.

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

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

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

with the tops of their croziers.

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

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

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

^r *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 ró
fémiḡ Congal in t-inar rin, do beirt Suibne á laim in cleirigh dia
aindeóim inar in riḡ. Conid do'n epcaine rin do ronnat pop Congal
ro paided punn:

Congal Claen

in ḡair tucrumar nír fáem,
cetpar ar píct, ní breḡ,
imride céð leir céð naem.

In mac roð,

pop a tucram in ḡair clog
noðar dulta dó 'r in cat,
cid peme do beirt pat bog.

Mor in ró,

ḡemad uaiti, ḡemad lia,
in fer, ḡá m-bí teçta riḡ,
ir leir co pír cunḡnar Dia.

Mor in col,

comann fpi riḡ Daire dpol,
perann do tabairt 'n a laim,
ir e in cnam a m-bel na con.

Arbert Domnall iar rin fpi riledu Epenn toideçt i n-diaid
Congal dia parpuð. Tiaḡait tra na rilid ina diaid: at ci
Congal na rilidu çuici, ocur arbert, po cailled eimeac Ulad co
brát, ol re, uair ní çarðram innmur do na rileðuib ir in tiḡ n-óil,
ocur a tát aḡ toçt anora diar n-ḡrírad in ar n-diaid. Ticit na
rilid co h-airm a m-bui Congal, ocur feraid rium failti fpiu,
ocur

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

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

^s *St. Ronan Finn*, the son of Berach, was

Drumiskin, in the county of Louth, not

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

Congal Claen

Heeded not the curse we gave,
Four and twenty saints *we were*—no falsehood,
Each saint having the intercessory influence of a hundred.

The daring son,

Against whom we raised the voice of bells,
Should not to the battle go,
Though soft prosperity were before him.

Great the happiness,

That, whether few or many *be* his hosts,
The man who has the regal right
Him truly God will aid.

Great the profaneness,

To contend with the king of noble Dairè;
To give land into his [Congal's] hand
Is to give a bone into the dog's mouth.

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

Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52.

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

ocur do beip maíne moia doib, ocur inuipit a ícéla dó. Atbeip
 rum na gebat coma for bié ó' n níg aét cat i n-digail a diuiaða
 ocur a earonora; ocur po einnig dol leo. Fasbur na filid ar a
 h-aíle, ocur tiomnair celeabrad doib, ocur teid poime ip in cuiged
 go painig go teac Ceallais, mic Fiacna Finn .i. bratair atar
 Congal, ocur inniud a ícela do o'cur co deirad. Ba reanoir cian-
 aoida an tí Cellac; ocur ni cluinead aét mað bec, ocur ni cém-
 nised for a coraib, ocur tolz cpeduma im a leapaib, ocur reirium
 innti do gper. Ba laec amra h-e i torac a airi. Cei bui Congal
 oc inniur ícel do, po noét rum a cloidem po bui lair fa côm cen
 fir do neoc gor ériénuig Congal a comrad, ocur arbeip, do biurpa
 brétiur, dia n-gabta coma for bieth o'n níg aét cath, nac fédradír
 Ulaib h' eadrain forim-ra, co clandaind in cloidem ra triut ériue
 pectair; uair ni ber d' Ulltaib coma do gabail fpi poind cata no
 co n-diglaic a n-anfolta. Ocur a tát pect macu maíti ocum-ia
 ocur pagait lat ip in cat, ocur dia caempaind-ri féin dula ann, no
 pagaind, ocur ni moirped for Ulltaib cén no beind-ri im beataid.
 Ocur atbeip ann :

A mic, na geb-ri cen cat,
 cid ríó iarrur níg Tempac;
 mað pomut raib, perr do gnim,
 mað porp, do paeð do comlin.

Na geib peodu na maíne,
 aét mað cinou deð-daine,
 co na tuca níg ele,
 tár ar clandair Rudraige.

Luga

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

^v *Tolg.*—Tolz is explained leabaid, a

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

^w *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^u, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tolg^v as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that 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^w.

Less

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

Luza fáth Scannail na ríat,
 da tuc cat i' Cuan Chiac,
 dar cúir ceand Cuaim ar clud,
 tre no ráð gur éirín Scannul.

Fir a n-deaðaig mo rect mac,
 o nac fédaim-rí dul lat,
 da m-bedir tinol bud mo,
 do raðdair at roðraideo.

Cec cat mor tuc h' a'air ríam,
 reaónón Erenn, tair i' tair,
 mair do bíð for a deir,
 mic mo ðerbraðar dílir!

In cat mor tuc h' a'air éair,
 d'á tuc ár for Francaíab,
 re níg ra-ðlan na Francc,
 tuig nac ar meabrad mac, a mic.

Α mic.

Arbert umorpo in renoir púir, eirg in Albain, ol re, do ríagíð
 do ren-a'ar, .i. Eochaidh buide, mac Aedain, mic Gabrain, i' e i' r
 níg for Albain; ar i' ingen dó do ma'air, ocu' ingen níg b'petan,
 .i. Eochaidh Aingce'p, ben níg Alban, do ren-ma'air, .i. ma'air do
 ma'ar; ocu' tabair lat fíru Alban ocu' b'petan ar in n-ðael rín
 do cum n-Erenn do éabairt ca'ra do'n níg.

ba

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

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

garded as poetic fiction.

^y *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his *Life of Columba*, where he calls him "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^x;
 Understand that this was no boyish play, my son!

My son," &c.

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

Congal

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

^z *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 iarpum in ti Congal do'n comairle rin; ocur téit i n-Alpaim ced laec a lín, ocur m po airip for muir na tir co riact co Dún monaid, ait a m-bui riog Alban, .i. Eochaid buide, ocur maiu Alban in oen dail ime and. Do pala sin do Congal allamuis do'n dail, éicep ocur filid in riog .i. Dubdaiad Drai a ainmride; ba riog ocur ba drai amra in ti Dubdaiad; ocur po feri failti fri Congal, ocur po iarpact rcla dó, ocur po inuip Congal a rcla. Comu ann arbert Dubdaiad, ocur fpegiar Congal he:

Ir mo cen in loingiuir leir,
do comairc a h-etercéin;
can bar cenel, clu cen ail,
ca tir ar a tancabair?
Tancamar a h-Érinn ain,
á oclaiog uallaiog, inmair,
ir do tancamur ille
d'acallaim Eachach buide.

Ma

^a *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.

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

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

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh^a, where 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^b; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

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

Congal.—"We have come from noble Erin,
O proud and noble youth,
And we have come hither
To address 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. *Diche-dul 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 reab tancabair ille,
 d' acallaim Eachach buide,
 ar toidect dib uar cecler,
 a derim rib ir mo cen. Ir mó c.

Do taed Congal ir in dáil a raibe rið Alban iar rin, ocur
 ferair in rið ocur firu Alban failti firir, ocur po innir a rcelar
 doib o thur co déig. Arbert rið Alban fir Congal, ni dam cuim-
 geac-ra for dul let in adair rið Erienn i ceand caeta, ar in tan po
 h-indaribeta eirium a h-Erienn fuair anoir agum-ra ocur do ponrum
 coru ann rin, ocur po tarphgairiura do, ocur do radur breithir
 firir na ragaird i ceand caeta ina agaird co brat. Ar ai rin tra,
 ni ba lúgaird do rocraird-riu cen mair do dul leat, ol re, uair
 atad cetpar mac ocum-ra .i. Aed in errið uaine, ocur Suibne, ocur
 Congal Meand, ocur Domnall breac, a rinrer, .i. brairpe matar
 duir-riu. Ir acu-rin atar amraig ocur anrair Alban, ocur rag-
 dair lat-ru do cum n-Erienn do tabairt caeta do Domnall. Ocur
 eirgriu fein dia n-agallaim airu a filed ocur mair Alban impu.
 Teir iarum Congal go mairin a m-batur, ocur ferair failti firir;
 ocur po innir doib airer in rið, ocur ba mair leo.

Arbert Aed in errið uaine rorar na mac, mad ail duir-riu, a
 Congal, beir im rig-ri anocht for pleid, tairra lat do cum
 n-Erienn, ocur in cetramad pann d' Albain imum, ocur minub am
 thig bairu a noct, ni teir lat do cum in caeta. Arbert Congal
 Meand, mac Eachach buide, ni ra fir rin, a Aed, ol re, act ir
 im rig-rea bair rið Ular anocht, dair dia n-deacarra lair tic-
 fairu lim, ar ir ocum-ra atar. Ba h-e rin, din, rád Suibne ocur
 Domnall

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

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

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

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

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

^d *Heroes*.—Αἰνῆες is explained λαοὶ, *a* the Leabhar Breac, fol. 40, *b*; and *champion*, by O'Clery; γέρας, *a champion*, in *pion, hero*, by Peter Connell.

Domnall b'pacc. Arbert, din, Domnall b'pacc, mað im òig-rea
 bear nìg Ulad anòct, dia n-deàp lair ticfaiéirí a triur lim-ra,
 ór ip me òar pinnier, ocur ip me do pað foirb daib-ri. Òa b'pó-
 nað tra an tí Congal d' impearan cloinde in nìg ime fein; ocur
 teit reaónón na dála, ocur do pala Dubdiað Drai dó, ocur inniurid
 Congal aitepc cloinde in nìg dó. Arbert Dubdiað nári bat b'pó-
 nach-ru ar ái rin a Chongail, ol re, ár ip m'ri ícpar do òobpón:
 Eirg anor'a dia p'igíð, ol re, ocur abair p'iu, cipe uaidib fo gebat
 in cairpe flaéta p'il a tìg in nìg doð biaéta a noct, comað lair in tí
 fo gebat in cairpe no paéta, ocur in tí na fuigbeað in cairpe cen a
 òimda do beit forp-ru, aét ip forp in nìg ba copu a aitéir do beit
 mon cairpe. Do luð Congal gur an máigin i m-baðar clann an
 nìg, ocur po òan nìu feb at pubairt Dubdiað p'ri. Òa maite leo-
 rum rin, ocur arbertaðar do gendair amail a dubairt rium.

Arbert imorpo Aed, mac Eachach buide, p'ri a mnai p'erin
 dul for iarrair in cairpe forp in nìg. Teit iarum ocur inniurid
 cumað ina tìg no biað Congal co maiteib Ulad ocur Alban an
 oide, rin, cumað òoir in cairpe aipicean do éabairt p'ri h-aigíð a
 biaeta.

Cið dia p'il cairpe aipicean do paða p'ri? Nín .i. Cairpe no
 aipiceað a cið òoir do gað en, ocur ni teigead dam òimdach
 uada, ocur cið mor no cuirtea ann ni ba b'uitea de aét daitein na
 dáime pa na miad ocur pa na n-giada. Ip e imorpo ramail in cairpe
 rin

^e *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.—Conairè Mor, the

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

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

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

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conairè 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.

ῥῖν buí α m-ḃῥuigín hua Ḑerḡa, in ῖo maῖḃḗa Conaípe, mac Meῖῖi buachalla, ocur ı m-ḃῥuigín ḃlaí ḃῥuḡa, aít α m-buí ben Celḗcaíῖ, mic Uíḗḡῖῖ; ocur ı m-ḃῥuigín Ḣorḡaíll Monaḗ, ı taeb Lurca; ocur ı m-ḃῥuigín mic Cechḗ, ῖor Sleib Ḣuíῖῖ; ocur ı m-ḃῥuigín mic Ḑaḗó, áít in ῖo laad ár Connaḗḗ ocur Ulad imon muic n-ῖῖḃῖaíḗ; ocur ı m-ḃῥuigín da Choḡa, in ῖo maῖḃḗa Coῖῖmac Conlonguíῖ, ocur ár Ulad ime; ocur aḡ ῖῖḡ Alban ıῖ in aímῖῖῖῖ ῖῖῖ.

Αḗḃḗῖῖ in ῖῖḡ ῖῖῖ mḡaí α mic, cía maíḗ ῖῖῖ ῖῖῖ ḃῖῖle-ῖῖῖ ῖḗach ῖῖῖῖ Alban uile in ḗan ḃῖῖaíḡḃ-ῖῖ mo ḗaíῖe ḃó? Αῖḃḗῖῖ ῖῖ, in ῖo eíḗḡ neaḗ in in ῖῖaíḡ; moo α eíḡeaḗ olḃar ḃíḗ. Uḗ ḃíḗḗḗ mulíῖῖ:

Nı ῖuaíῖ Αḗḃ, in ῖῖḡḡeba
nı ḃῖῖ ḗῖleḃ ῖῖῖ ḃuine,
ıῖ leíḗıῖ ῖῖῖ α eíḡeach,
ına in ḃíḗ ḃleíḃḗḗ ḃuíḃe.

Seoıḃ in ḗalman ḗaeb uaine,
α ῖuaíῖ ḃuine ocur ḃaenna,
ῖe h-aḗḗaıḃ na h-oen uaíῖe,
in ḃeḃıῖ ı laım Αḗḃa.

Α caíteῖ ῖe h-aíḡeḃaıḃ
'ḡ á ḗῖıῖῖ ḃῖaḗar, meḃ n-uaıllı,
cuıῖḗı ῖῖῖ ar ῖaen-ḃeῖaıḃ,
aḡ Αḗḃ in eῖῖıḃ uaimı.

N.

Αḗḃḗῖῖ

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

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

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

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

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

"Aedh has not received, will not receive

A thing he would refuse any man;

His bounty moreover is more extensive

Than the vast prolific world.

The jewels of the green-faced earth,

Which man or mortal has found,

For the space of one hour,

Would not remain in the hand of Aedh.

What is spent on guests

By his three brothers of great pride,

Would be placed on small spits

By Aedh of the Green Apparel.

Aedh has not," &c.

The

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

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

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

Ατβερετ in nιg, nι tιβεppa in caipe duit-πι coleic. Tιc πι do
 paigιo a πip, ocur inuipιo aιthepe in nιg do. Ατβερετ Congal Mend,
 mac Eachach buιoι, πpi a πeιtιg πepιn dyl πop ιappaιπ in coipe.
 Teit ιaπuιm ocur πipιo in caipe do biaτaδ nιg Ulaδ. Ατβερετ in
 nιg, cia maiτ pil πopτ cheile πiu o do beπta in coipe do tap in mac
 dia po πipεδ h-é gup tpapta? Ατβερετ πι nιp pil mac nιg ιp πepπ
 oldap Congal. Cιnnιo πop caτ comlann, ocur po gμaδ a apμu
 dιley don andιley in tan beπαι a tιp aμiul ιaτ; Ut dιxιt mulier:

Congal Mend,

nιp paαa mac nιg buo πepπ,
 μαπ epomaιo cách ιp in cleit,
 ap pαáτ a pceit, caegao ceand.

In uaiπ beπαι aιpμ Congal

a tιp aμiul, pát n-éιoιg,
 do mteπ tιp dιley δι,
 do'n tίπ aμiul ap eicιn.

In uaiπ πilleπ ben Congal

ap oγlaτ n-alainδ n-oll-blaδ,
 nι anann aγa toγaιpμ,
 in πep dan comaiπm Congal!

Congal. m.

Ro ép an nιg ιmon g-coipe an bean, ocur tιg πιde amach ocur
 inuipιo d'á céile a n-debaιp in πι πpιa. Ατβερετ Domnall bpeac
 πpi a mμai dol d'ιappaιo in coipe gup in nιg. Tainic πιde co
 h-aιpμ a m-buι in nιg, ocur πipιo in coipe. Ro ιappaáτ πιn δι cia
 maiτ pil πopτ céilι πiu peac na macu ele dia po cuιnoγεδ in coipe?
 Πpιpγaιpτ πι, nι tuille buιde πpi nách nιg in tι Domnall bpeacc;
 gémao

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

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

"Than Congal Menn

I have not seen a better king's son,

As all stoop in the battle

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

When the arms of Congal are brought

To a foreign country,—cause of jealousy,—

A lawful country is made of it,

Of the foreign country by force.

When the wife of Congal glances

At a beauteous youth of renown,

The man whose name is Congal

Cares not to accuse her^l!

Than Congal," &c.

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

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

gémad ór Sliab Monaid nor fogailped fpi h-oen uair; n po gab
airm mac níg ip deach oldar Domnall bpec. Ut dixit mulier:

Domnall bpec,

Domnall mac Echach buide,
pe níg, d' feabur a menma,
n depra tuillium buide.

Ip fpi caça n-abraim-pi,
foclairit filid fuimð,
da mad ór Sliab mor Monaid,
nor fogail, ip níp fuirig.

Ip fpi caç a n-abraim-pi,
a níg, cept in da comland,
nac ap gab Albain cen peall,
nig buð pepp ina Domnall.

D. b.

Tic in mnai pin co h-airm i m-bui a ceile, ocur innirid aizepc
in níg, ocur a h-éra immon g-coipe. Atbept Suibne fpi a mnai
perin, eirg, ol pe, ocur cuindig in coipe. Tic pi iapum ocur
cuindigir in coipe. Ro fiapraiç in níg, cia buaid fil port céili-piu,
a ingen, ol pe, tap na macu ele, o tanguir d' iarraid in coipe.
Fpirgairt pi do, bid ceépar im lepaid in oen píp, ocur in t-oen-per
im cuindig in ceépar a tig Suibne, ocur in lin bite ina pearam ann
n éallat 'na ruidiu ocur in lin tallat 'na ruidiu n tallat 'na
ligiu; ced copnn ocur ced eapcpa n-airgit fpi dail leanna ann do
gper; Ut dixit mulier:

Teach Suibne,

Suibne nnc Eachach buide
a toill ind ina pearam,
n éoillit ina ruide.

α

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

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

"Domhnall Brec,

Domhnall, son of 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 ινα ρυιδε,
 ιι τοιλλιτ ινα λαγε.
 οεν ρερ ιμ εινδ ιν σεατραιρ,
 σετραιρ ιμ λεραιδ δυινε.
 Ced copnn ocur ced copan,
 ced topc, ocur ced tinde,
 ιρ ced eapera airgdiðe
 bir tall ar lar a tige.

τ.

Ιρ ann arbert ιν ριγ, νάρ bat dimdach-ru, α ιngen, ol ρe, ar
 atbert Dubdial Drai pprim-ρα cen mo εαιρε do εαβαιρ do neac
 ele α noct, acτ α beit ocum ρein ocur ριγ Ulað, .ι. mac m'ingine,
 ocur ριρ Alban do biathad agum-ρα αρρ ανοct. Ocur ρορ
 atbert ιν Dubdial cedna, δια m-bad εοιρε οιρ no beit ann, cumad
 εοιρ α εαβαιρ do Domnall, do ρινηρer mo mac; ocur δια m-bad
 εοιρε αργαδ, α εαβαιρ do'n τ-ρορar, .ι. d' Aed; ocur δια m-bad
 εοιρε do líc logmar, α εαβαιρ do Chongal Mend. Ocur ιν caire
 ρil and din, ar ιρε ιρ deach dib ριν uile, δια ταρδται do neach ele
 h-é, ιρ do Suibne no ραγαð, ar ιρ e ιν ρen-foal ó ceim mar, .ι. ιν
 coire do'n τ-ροcαιde, ar ιρ adba ρocαιde teað Suibne, ar ι decaid
 dām dimdach αρρ. Conad ann arbert ιν ριγ:

bepead mo drai dealgnaiḡi
 bpeaḡ do mnaib mac Moḡaire
 ca bean éneir-geal ceann-buidē,
 dib d'a tiberi mo caire.
 Dia m-bad coire opḡaiḡi,
 co n-drolaib οιρ d'a poḡnann,

α

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

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

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

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

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

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

O

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

α Εοχαιδ, α ρλογ ουνε,
 coiη α εταβαιρ το Domnall.
 Δια m-bad coiη αιρζοιζι,
 το να τις δε να δεαταχ,
 α εταβαιρ δ' Αεδ αιρζοιζι,
 το ρορari claindi Eachach.
 Δια m-bad coiη comadbal,
 το Congal co med leann-mair,
 δ'on ρip ρochla ρon-adbal,
 το νι μορ n-diler δ'aindler.
 In coiη co clozaizi,
 α Εοχαιδ, α ριζ-ρuiη,
 α εταβαιρ το'n τ-ρocaide,
 το Suibne ap lapi α τηγε.
 Ορα lim Albain cen feill,
 τα μαδ am ριζ ρop Eρinn,
 το beρaind ρop mnaib mo mac,
 mo beannact, ocur bepeat.

bepeat.

Τιαγατ ρλοιζ Alban uile, ocur ριζ Ulad, το ειζ ριζ Alban in
 αδαιζ ρin, ocur ba maiε τοιb ann ιτιη biaδ ocur lind; ocur ρo ζνιαδ
 δάλ oenaiζ ap na bápaç, δια ρip in τικραδιρ la Congal Claen docum
 n-Eρenn, το εταβαιρ caτα το Domnall, mac Aeda, το ριζ Eρenn,
 ocur ρo ραιδρετ ρpi Dubδιαδ ocur ρpi α n-δραιτιb olcena ραιτ-
 ρine το denam τοιb duρ in buδ ροραιδ α ρεδ ocur α τυρuiρ, ocur
 ρo ζαβρατ na δραιτε αζ micelmaine τοιb, ocur oca τοιρμερc.
 Conad ann αρβερ Dubδιαδ na ρainn-ρi:

Maith ρin α ρipu Alban,
 ca caingen uil bar δ-ταρζlam

cid

^p *To know.*—Duρ is used in the Annals of MSS., for the modern ο'ρiop, 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 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^p whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

"That is good, ye men of Alba!

What cause has brought you together?

What

cid do pala ar bar n-airie,
 an lo a tatar a n-oen-baile?
 O nach h-í bar b-flearc laima
 Eriu co n-imad n-dála,
 mairg teit, tria claeclód uige,
 do troid pe níg Tempairgi.
 Do nia fer rind-liat petra,
 ir ba h-oirdere a ecta;
 ni gebtar rriur tiar na tair,
 cuirfid ár ar Albanaib.
 A rluag co lin óg ir eac!
 mac Aeda, mic Ainmireac,
 tria ririnne a breac, ni breg,
 ata Cuirte ica coiméd.
 Ir mairg na reachain in mag,
 a teagar d'á bar rcarad;
 Gaedil 'n-a cuire fá'n clao
 rib-ri ag dul, pobr ferr anad.
 Ir mairg na reachain in gleand,
 gebtar oib a d-tir n-Eireand;
 ni tibre neac uab a ceand,
 gan a creic pe níg eireand.
 Deic céo cenn topac bar n-áir,
 timcell níg Ulad oll-bain,
 d' fepaib Alban rin 'r an áir,
 ocur pice cét comlán.

Cuirteir

^a *Native land.*—Flearc laima 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: Flearc .i. fearano, ut ept, opba laime na manaé ocur na naem fasóirín .i. flearc laime na manaé ocur na naem. i. e. "*Fleasc*, i. e. land, *ut est*,

What object occupies your attention,
 As ye are all this day in one place?
 As Erin of many adventures
 Is not your native land^a,
 Alas for those who go, by change of journey,
 To fight with the king of Tara.
 A fair grey man^r of fame will meet them,
 Whose deeds are celebrated;
 He cannot be avoided, east or west,
 He will bring slaughter on the Albanachs.
 O host of many a youth and steed!
 The son of Aedh, son of Ainmire,
 Through the truth of his judgment,—no falsehood,—
 Is protected by Christ.
 Alas for those who shun not the plain,
 To which ye go *only* to be dispersed;
 The Gaels shall be in groups beneath the mound;
 Ye are going, but better it were to stay.
 Alas for those who shun not the vale,
 Ye shall be defeated in the land of Erin^s;
 Not one of you shall carry his head,
 But shall sell it to the king of Erin.
 Ten hundred heads shall be the beginning of your slaughter,
 Around the great fair king of Ulster,
 This number shall be slaughtered of the men of Alba,
 And ten hundred fully.

Wolves

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

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

^s *Erin*.—In the vellum copy the reading is, *ṽṽ ṽṽ ṽṽ ṽṽ ṽṽ*, i. e. in the slender-sided country; but *ṽṽ ṽṽ ṽṽ ṽṽ ṽṽ*, which is in the paper copy corrected by Peter Connell, is much better.

Cuiréir ocur buíðne bran,
 cinnóiricid cinn buí g-curað.
 co rimear gaineam ginnó glan,
 ní h-airmeáir cind Ulað.

Aé nác buí g fairtime de
 re h-ué tpoé do timóibé
 rceáir bar fir re plaitheir,
 beid bar mna cen bié-maíteir. M.

Ir and rin atberit níg Alban fir Congal, ir e ir coir duit, ol re,
 dul a m-bréatnaib co h-Éócaíó Aingcear, co níg bréatan, ar ir
 ingen do fil do mnai ocum-ra, ocur ir i-ríde maéair do maéar-ra,
 ocur fo geba cobair ploig uada, ocur do biurra eolur duit comce
 teach níg bréatan dia téir ann.

ba buídech tra in tí Congal de rin, ocur teit lué tpiéa
 long co brétnu, co riacht dun in níg. Inmirit in oic rcela do'n
 níg ocur do maíib bréatan comó h-e níg Ulað do riáct ann.
 ba failé firu bréatan ocur in níg firu, ocur fepait failé firu,
 ocur iarráigir rcela de. Ocur inmirit Congal a rcela co leir, ocur
 a mchura itir Albain ocur Éirinn.

Do gmitir iapum dail oenais leo im Congal ocur im Ulltaib ol-
 céana, fir denam comairli imon caingin rin. Amail po badar
 ann ir in dail co n-facadar oen laeé mor cúcu; caime do laeéaib
 in domain; mo ocur airíu ódar cé fep; guirmiter oigread a
 porc; dergíir nua-parzáingí a bel; gilitir fpará nemand a ded;
 aillíir pneécta n-oen aídé a cópp. Sciaé cobradaé cona timac-
 mac

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

^u This is the poet's prophecy after the

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

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

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

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

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

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

IRISH ARCH. SOC. 6.

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

K

mac oir fair; dá érairig caṭa 'n a laim; cloidem co n-altaib déo, ocur co n-imdenum oir for a ṭaeb; ocur cen tpealam laic lair olḁarín; folc or-buidi for a éinḁ, ocur gnuir cáem éorcupḁa lair.

Dá éaáaig éucu ir in ḁail, ocur arbert in rig cen a riadugad, co ferad in anfaḁ rectair na ḁala, no in riḁfaḁ airim a m-baḁar na rig ocur na caṭ-milid olcena.

Iar roṭtain do rom a n-imel na ḁala, ni po airir go rairig co h-airim i pacaid ecorc in rig, ocur po ruib for a laim deir, eirir e ocur rig Ulaḁ. Cid im ar ruibir ramlaid? ól cách. Nir h-erbaḁ firim anad a n-inad eli, ol reirium. Ocur o'r me fein do rigne inad ḁam, ḁia m-beiṭ ann inad buḁ ferri olḁareo ir ann no airirrim. Tuir in rig ime, ocur arbert, bo cóir do a n-ḁernai. Iarraigir na fir pcela do, ocur innirid doib pcela in beṭa ppecnairc; inḁarleo ni bui fa nim pcela naḁ m-bui aici; po gpadairget co mor h-e irir firu ocur mna, for febur a ecorc ocur a irlabra. Airim mora lair; ni bui ir in oenac oen laech no ferad a n-imluad a lathair caṭa, ar a med ocur ar a n-aible. Iarraigir dó can a cenel, ocur cia a plonnud. Arbert rum nácha ploinnead do neac ele, ocur ní innirped doib-pium can a cenel nách a plonnud.

Tiagair na ploig ir in dun iar rin, ocur pagabar eirium a oenar a muis reachnon na tealcha forr a m-bui in t-oenach. A m-bui nann conur paca oen duine cuice ir in tulair, aicnid for a erpead co m-ba filid in tí ṭaimic ann, ocur feraid failti firir, amail buḁ aicnid do h-e; ocur ruibir in filid aici for taeb na telca,

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

^w *Besides these.*—Oloarín should be properly written oloar rin, i. e. *than that*.

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

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

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

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain 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^x who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

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

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

telca, ocur iappaiḡir pcela do. Innirid rium dó na h-uile pcel ba laimḡ lair, aét nama m po ploimḡ a énel dó. Cia tupa anora, ol in t-oglaé anaichmḡ, ocur can do énel, ap atgeonra ipat filid. Eiceir ocur filid in nḡ adum comnaicir, ol re, ocur do paigid dúine in nḡ do deacádur anora. Fearaid iarum pleochud mor ocur palce anbaill dóib, ocur ba pneacta cech re peét po perad ann. Cuirid rium din a pciat itir in éiceir ocur in pleochud, ocur lecid a armu ocur a éiduid catá peirir ppir in pneachta. Cid rin? ol in filid. Atber ppir, ol re, dia m-bead airmuiriu bud mo oldar po agum po gebtha-ra i ap th' éḡir, ocur o na fil, ip am cuibidur ppir pleochud inar in ti oca m-biad ecir. Ba buidec in filid de rin, ocur arperit ppir, diamad miad lat-ra tiactain lim-ra a noct do'm tiḡ, po gebainn biad ocur pér aidi duit. Maic lim, ol re. Tiaḡait do éig in ecir ocur po gebit a n-daitin bíd ocur leanna and.

Ip and rin taimic teétairpe in nḡ ap cenn in ecir. Arperit rum na paḡad aét min bud toil d'on óglaé anaichmḡ bui malli ppir dul ann, arperit rein, ba coir dul ann, ap i re ruid in tpear inad ip móo i paḡbait filid achuingid .i. in oenach, ocur for banair, ocur for pleid; ocur m ticra díim-ra ploig bpetan in oen maigin, ocur a n-dul uait-riu cen m d' paḡbail uaidib ap mo pon-ra. Tiaḡait do'n dún, ocur ruidiḡter iat ann, .i. in filid i pīadnairi in nḡ, ocur eirum i maigin eli. Do berar biad doib, ocur tocaicid a m-biad

co

¹ *I perceive.*—Ap atgeonra ipat filid would not be now understood in any part of Ireland; the modern form of the sentence is, oir aicnigim-re ḡur filid éu.

² *Would not go.*—Raḡao, or more correctly Raḡad, is the ancient Subjunctive mood of téigim, or téidim, 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. Raḡad is the form given in the printed Grammars.

³ *Unless it were.*—Min buo would be written mun baó in the modern Irish; it means *nisi esset*.

⁴ *Anaichmḡ*,—i. e. *unknown*, is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive^y that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou 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^z unless it were^a the wish of the unknown^b youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and they

according to the modern mode of ortho- a negative particle, which is equivalent
graphy ἀντιένιο; it is compounded of αν, to the English *un*, and ενένιο, known.

co m-ba paitéach iat. Arperit in filid ppiurium pía n-dul ír in dúin, dia tucta cnáim pmeapa for méir ina píaðnairi, cen a blaðad co bráth, ar atá a teglac in piz oglach diana dligeað ceð cnáim im a téit pmiur, ocur dia m-bpirtet dapa ainðeoin-pium h-e, ír eicen a òmptiom de ðepz op do tabairt do-pum ind, no compac for galaib oen-pir, ocur per comlainð ceð eipium. Maith pin, ol pe, co d-tapð rom do gen-ra mo ðail pecha. Ní po an pum ðin co tapðad cnáim for méir do, ocur do beir láim for ceð cind de, ocur bpirtid itir a dí méri hé, ocur toimlid a pmiur ocur a peoil ar a aithi. At ciad cach pin, ocur ba h-ingnad leo. Innpirtet d'on laech ucud, diap ba dligeð an pmiur, a ní pin. Atpaiz peim puar co peipz moir, ocur co m-bpuè miled ða ðigail forr in ti po mill a gepi, ocur po òmail a dligeað. Ot conairc pium pin do pa la epcup do'n cnáim dó, co m-bui tri n-a ceann piar ap d-tpeağað a incinne im edan a òloiginn. Atpaizret muinntir in piz ocur a teglac dia aiplec-pum 'n a ðigail pin. Teit pium fúitib amail teit réz pa mindtu, ocur do gni aiplech forair, co m-ba lia a maipb oldait a m-bi. Ocur po teicret in ðpiong po pa beo ðib. Tic pium do piðiri, ocur puioiz for gualainð in piled cedna, ocur po gab omun mor in piz ocur in pizan peme, ot connadap a gal cupað, ocur a luinde laic, ocur a bpuè miled ap n-epzi. Arperit-pum ppiu nap ba h-eail, ðoib h-e aét mine ticed in teglac ír in teach do piðiri. Ro paio in piz na ticpaðir. Ro bean pum a cáebapp n-óir dia cind annpin, ocur ba caem a gnuir ocur a ðelb, iar n-érgi a puioiz ppi peipz in catatgche.

At

^c *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.

^d *He flung.*—Epcup is now always written upcup; it signifies a cast, throw, or shot.

^e *He came again.*—Do piðiri is gene-

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

The

rally written and pronounced *apír* in the modern Irish, but in some parts of Munster it is pronounced *α píρτ*. It is probable that the ancients pronounced it *oo píōíτ*.

At ci ben níz bpetan glac ocur lam in ogláig, ocur bui 'g a
peitem co fada, ar ba maétnugad mor le in painne órda at con-
nairc fá meór in miled, ar ni éainic for talmain painne a mac-
pamla, na cloé ba peir olbar in cloé do pala ann. Ocur po
iarpáct in nigan pcela in painne do'n laech anaiém. Atbert
rum ppiir in nigan, ir agum atair fein do pala in painne .i. ag mac
Obéid ag níz * * * * . Conad ann arbert ri.

Canar tángair a laich loir,
ce éuc duit in painne oir,
no ca tír ar a tarḡa?
mo chin cach fa comarḡa.

'Dom atair fein do bi rin,
ag mac Obéid ingantair;
ir amlaid ppiir painde in ppiir,
ag laeé a comlann oenpiir.

A derim-ri piut-ra de,
ir derb lem 'r ir airite,
pceith mo crande co bráth m-bán,
agud dechraim a macan. Can.

Ocur po fágair in painne agum-ra in tan at baé fein. Ot
cuala umorpo in nigan rin, po buail a bara, ocur po éuairc a h-uéct,
ocur po ppiir a h-agair, ocur do pad a callad nignande ppiir in
teimḡ i piadhairi éairc, ocur do pad a paíḡ guil erci iar rin. Cio
rin a nigan? ol cách. Nín. ol ri, mac po n-ucur do'n níz, ocur do
decaid uaim atá piéit m-bliadain ann anora, do foglaim gairced
reacónón in domain, ocur ir airi po bui in painne píḡ im laim in
ócláig ucud. Dáig do biupra airne fair, ar ir ocum fein po buí i
torac, co puc in mac lair h-é in tan po iméig uaim.

Ocur

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

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

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

Queen.—"Whence hast thou come, O great hero!
 Who has given thee the golden ring?
 Or what is the country from which thou hast come?
 My love is upon every one who bears thy mark."

Hero.—"My own father had this *ring*,
 The son of the wonderful Obeid;
 And *the source* whence the champion's ring was obtained
 Was from a hero in single combat,"

Queen.—"I say unto thee of it,
 It is certain, it is positive,
 My heart is wearied for ever,
 From viewing thee, O youth."

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

And

ed by Shaw as signifying a *cap*, a *wig*, &c.
 It is not unlike the Irish *caille*, a cowl,
 (*cucullus*), or the English *cawl*.

IRISH ARCH. SOC. 6.

^h *Brought forth.*—Mac po n-ucur oo'n
 piḡ would be written in the modern Irish
 mac oo puḡar oo'n piḡ.

L

Ocup po gab for lam-comairt moir ar a aile rin, cum a deirb
 leo co n-eibelað, mine faðbað fupraðt po cedoir. Teit rium
 iarum i compocur do'n rigain, ocur atberit pua, dia n-deirhnta
 rún forim-ra, a rigain, ol re, po inderaino pcela do mic duit. Ro
 gell ri co n-a luga, co n-dingnead. Mui do mac, ol re, a rigain,
 ocur ip me deaáid uait do foglaim gairced timcell in beata.
 Ni po creid ri rin, gu ra déch a plinnen deap. Cio rin, a rigain,
 ol re. Nín, ol ri, in tan po iméig mo mac uaim, do raður gráinne
 óir po barr a plindein deir, do ren uaire ocur do comairta fair.
 Mara éura mo mac, po gepra rin indat. Fécaid iarum, ocur
 fuair an comairda amail po raib, ocur po buail a bara do riðiri,
 tri a mac eolchaire do teét ocur arperit, ip triuas in gnim po
 b'ail duib do denam a rig .i. ar n-óén mac a n-dír do marbað cen
 cinaid dot muinntir, ocur po airneid amail for fuair an comairda
 pempaidte fair. Ni po creid in rig cup bað h-e a mac no beith
 and. Cio na creide a n-abair in rigain, a rig bpetan? ol Congal.
 Atberpra puit a adbor, ol in rig. Baður pechtur ocur dail
 mor imum ip in dun ra iar n-iméet mo mic uaim, conur fáca
 buidin moir éugam: ced laec a lin; oen óglach pempu ocur folc
 puad fair; ip é ba toirec doib. Iarpraigter pcela dib, arperit
 in t-oglaic puad ucud gur ba mac dam-ra h-e, ocur gur ba éugam
 éaimic. Iarpraet cách dim-ra in ba fír rin, ocur ni tarður nach
 ppepra forpo, aet po faemur a beit 'na mac dam, ar na tírta
 prum flaitiur o anraðuib bpetan. Ocup iarpraigim a ainm de.
 Atberit

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

^j *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.

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

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

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

Ατβερετ ρum γup βα Conán α αιnm; uair βα Conan αιnm in ced mic bui ocum-ρα, ocur po παιδιura ppi, cuairt bpetan do tabairt, ocur τεετ α cind bliadna dom' ραιγιδ. Iar nabapach duin din ip in dail cedna, at ciam buidin moip ele cugainn; ced laec α lin peim, oglac pempu, ocur polt pind fair. Iappairt in pip pcela de, atβερετ ρum in cedna, γup βα mac dam-ρα h-e, ocur βα Conan α αιnm. Ocur arπερτρα ppi, cuairt bpetan do cup, map in cedna. Ip in tpep laa umoppo at ciam buidin n-dímoip aile cugaind, móo oldap cac buiden oile; tpi ced laec α lin. Oglac cputach pempu, ailli do laecab in domain; polt dond fair. Tic cugaind iar pin, ocur arπερτ cumad mac dam-ρα, ocur cumad Conan α cónainm. Arπερτρα in cedna ppi; ocur ip aipe pin, α Congail, ol in piz, nac cpeidim-pi cumad h-e in laec ucud mo mac, ap in tpiup pin do piad go im agaid. Ip ead ip coip ann, ol Congal, dia tpirat in tpiar pin do'n dun, compac doib ocur do'n laec ucut ap galab oen-pip, ocur cipe dib tí app, α beit 'n-a mac agut-ρα. Ip cead lim, ol in piz.

Anait and in adais pin, ocur epip Conan Rod co moch iar na bápach, ap ip e βα mac dilep do'n piz, ocur teit do decpin in t-pota, boi i compocur do'n dun, ocur bui ag faircepin for nellab aeip, ocur arπερτ at cim nel pola op cind Conain Ruaid, ocur nel pola op cind Conain Pind, ocur nip pil op cind Conain Duind; ocur α dee nime, ol pe, cped beipup Conan Donn app cen tuirim lim-ρα? ap ip lim tuirit in di Chonan aile. Conad ann arπερτ:

Ατ ciu tpiar miled 'ρα mas,
co n-eipped n-álaind n-ingnad,

pil

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

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

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

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

They remained so for that night, and early in the morning 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.

pil uairtib, ppi h-uair ppergi,
nel na pola pop-dergi.

Nel pola op cind Conain Ruaid,
ip do den a dimbuaid;
in cedna op cind Conain Find
in erpid alaind impind.

Nip gab claidem, nip gab pciat,
nip gab eirped traeta triat,
nip gab gairced ip gnim glann,
laec na ppeigearind comlonn.

Ni ul op cind Conain Duind
nel na pola pop pegaim,
dergpat-ra mo lainn i n-diu,
pop na Conanaib at ciu. At ciu.

At ci iar pin buidm moip cuici ip in drocat, bui tapr in ppuet, ocur at ci oen laech puad mori pempu, ocur aicnir h-e. Ocur arperit ppi, cia lan buo ferr lat agud do ni no tallad popr in drochat ra? Arperit rum, ba h-e a lan oir ocur argaic. Ppi, ol pe, midat mac-ra do'n pig, acht mac ceidai, no ppi po gni nach aicdi eicin di ori, no di argad, ocur po gebara bar ind. Fepait comlann iapum, ocur maphtar Conan Ruad ann. Arperit mac in pig, .i. Conan Rod, ppi muinntir in ppi pop mapb, dia n-innied neac uairb dam, in ppi in aichne do padur popr in laech, po aicm-pind rib. Ppi, ol riat, ni tapd neac pop bit aicne bara ferr ina in aicne do padair pop ar tigeina, ar ba mac ceidai a tuaircept bpetan h-e, ocur taimc tria borppad n-aicenta, co n-ebairt co m-bad mac do'n pig h-e, o po cualai a beir cen mac oca.

ΤΙC

^a *Over the bridge.*—Drocat is now generally written Droicead, and the word is usually applied to a stone bridge. It is unquestionably a primitive Irish word, and is

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

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

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

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

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

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

The

but they built wooden bridges at a very early period. See Duaid Mac Firbis's Pedigrees of the ancient Irish families, [MS. in

the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Τις ιαρομ in δαpa περ διb γup in δpoχατ, ocup po ιαppαιγ
pium δε in cedna. Αρπεpт rum γup ba h-e a lan de buaib, ocup
γpoiγib, ocup τάιnтib. Pίp, ol pε, nιδaт mac-pa do'n pιγ ιтip, aст
mac bpuγaδ, ocup pιp εсcaιδ ocup conaιch. Scuцаιδ εuιcι ιapum
ocup ben a ceann de; ocup ιappaιγip διa muιnnтip, in ba pίp in
aιcne. Pιp ol ιaт.

Αт cιαт umoppo in тpeр m-buidiн εucaι; oen laeс moп ι topaс
na buidne pιn, co тpι cэд laeс ma pappaδ. Teit Conan ina
coinne popp in δpoχατ cedna, ocup ιappaιγip de, cια λaн ba deach
laip aιcι do nι no εallaδ popp in δpoχατ cedna. Αρπεpт rum
γup ba h-e a lan do laeцаib, ocup cupaδaib, pa oen γnim, ocup
oen γaιpceδ ppιp peи. Pίp pιn, ol Conan, at mac pιγ-pa, ocup
nιδaт mac do pιγ бpetan. Pιp, ol peipium, nιδam mac-pa do pιγ
бpetan, aст am mac do pιγ Lochland: ocup m'aтaιp po mapбтa
ι pill, la бpaтaιp do buδeи, тpιa εaγγhaст, ocup po ιndappupтap
mιpι ιap mapbaδ m'aтaιp. Ocup ot cualaι pιγ бpetan cen mac
oca, тaγaγ pop a amup d'paγbaιl εuγaγta ploiγ ocup poсpaιde
lim, do διγaιl m' aтaιp. Ocup ιp e pιn ιp pιp ann, ocup mι coιmpéc
ppιт-pa ιmon pλaιтup naс duтaιγ δam. Do γmaт a n-διp pίδ
ocup cópu aηδ pιn, ocup тecaιт ιp in dun γo h-aιpm a m-bui pιγ
бpetan ocup Congal, ocup ιnnιpιт a pcela ann leтh pop leiт. Ba
maιт la cách uile in pcel pιn; ocup appepт διn in pιγ, do beppa
tuilleδ deрbтa popp in mac pa. Cια deрbaδ? ap Congal Claen.
Nιn. ol pe; dún pιl aγum-pa a n-ιmel бpetan, .ι. Dún da lacha a
aιnm

° *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.

^p *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^p: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called the

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

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

ainm; α τά διν cloch ampa ip in dun rin, ocur ni gluaireann ppi
bpeig, ocur ni p'edann pep pingaile α τογλουαραάτ nách α τογbail;
ocur α τας da each oen daća ocum-ρα ip in dun cedna, ocur ni
pitait pa neac po gni goi co bpat'h; ocur tiagra gur in dun rin
dia depbao porp-ρα in pip atberi ppiim. Oo gmithep pamlaid
uile: τόγβαϊδ Conán in cloch, ocur pitaid na h-eocu poi; ut dixit
in piγ:

Cloch α ταιμ-Ούν da laća,
ip piu α comtpom d'op daća,
ni gluairenn le bpeig cen bpat'h,
ip ní gluairend pingalach.

M' eich-pi peim ip peppoi α n-gnai,
co bpat' ni gluaipit le gai,
gluaipit le pípinde pind,
ip luać ágarpa α n-érim.

Dia pip in buo tu mo mac,
α éuingio calma comnapit,
pacao i n-diu amac go moch,
gur in dun α puil mo cloch.

Cloch.

Tinolaid Congal iar rin ploig Saxan ocur α piγ, .i. Garb, mac
Rogarib, ocur ploig na Fpaingce ocur α piγ, .i. Dairbpe, mac
Dornnmair, ocur ploig bpetan pa Conan Rod, mac Eachach
Aingcip, ocur pipu Alban pa ceirpe macaib Eachach buide, .i.
Aeo

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

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

it is not easy now to determine.

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

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

^r *Dairbhre, the son of Dornmhar*.—Must

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

"A stone which is at Dun-da-lacha
Is worth its weight of bright gold,
It moves not at falsehood without betraying it,
And a murderer cannot move it.

My steeds, too, of beautiful appearance,
Never will move at falsehood,
But they move with fair truth,
Their motion is quick and agile.

To prove whether thou art my son,
O brave puissant champion!
I will go forth early this day
To the fort in which my stone is.

A stone," &c.

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

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

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

Áed in eppid uaine, ocur Congal mend, ocur Suibne, ocur Domnall bpeac, a rinnrep. Do bept laip uile in lin plóg rin, co tapdrat cat do Domnall co fepaib Epenn ime, fop Muig Rath, co tapad ári cenn eturpu, ocur co topchar Congal Claen ann. Ár ite rin tri buada in catha, .i. maidm ma n-Domnall ma fipinne fop Congal ma goi, ocur Suibne do dul fpi gealtaét ar a méo do laidib do lepaig, ocur in fep di fepaib Alban do dul dia tip fepin cen luing, cen baipc, ocur laeé aile i leanmain de.

Ro marb din Cellach, mac Maicaba, Conan Rod, .i. mac piḡ bpetan fop ḡalaib oen-fip, ocur po marbétá din na piḡu ocur na toirig olcéana tri nept comlaino, ocur tria fipindi pláta in piḡ, .i. Domnaill, mic Áeda, mic Annipech; ocur tria nept in cat-miled ampa, .i. Cellaé, mac Maicaba, .i. mac bpaethar Domnaill: ar ni po marbad laech na cat-miled do clannaib Neill ip in cath nach digelad Cellach tria nept comlaino ocur imbuaile. Co ná tepna d' Ulltaib app aét pe céo laeé namá, po éladar ar in armuig fa Fepdomun, mac Imomain, .i. laeé ampa d' Ulltaib in ti Fepdomun. Ni tepna din d' allmapaéaib app aét Dubdiao dpu, do deaéaio fpi foluamain ar in cat, ocur ni po aipir co h-Alban,

^t *Three Buadha.*—These three remarkable occurrences, which took place at the Battle of Magh Rath, are also mentioned in an ancient MS. in the Stowe Library, of which Dr. O'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.

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

story was written on the madness of this Suibhne, giving an account of his eccentricities and misfortunes, from the period at which he fled, panic-stricken, from the Battle of Magh Rath, till he was killed by a clown at Tigh Moling, now St. Mullins, in the county of Carlow. A copy of this story, which is entitled *Buile Shuibhne*, i. e. Suibhne's Madness, is preserved, post-fixed to the Battle of Magh Rath, in No. 60 of the collection of Messrs. 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”^r [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him^u; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

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

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

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

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

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

h-Albain, cen luing, cen baipc, ocur laech marb i lenmain dia leath-coip; daig po cuip Congal glap i cengal i tip cec n-dip dia muinntip, ag cup in cata, co na teichead neach dib o celi, amail do clanda Conaill ocur Eogain, tipa popcongair Conaill, mic baedain, mic Nindeda, in nig-miled amra. Conid amlaid pin po cuipret in cath.

Conad Flead Dúin na n-géd, ocur tucair cata Muige Rath conice pin iap pin.

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

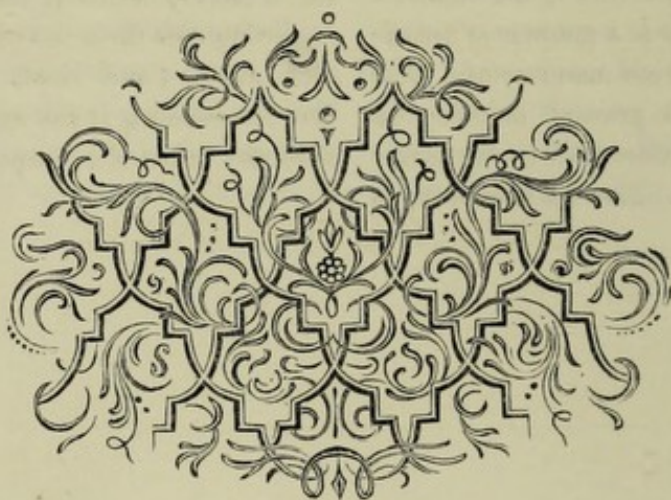
such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

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

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

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

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



CATH MUIGHÉ RATH.



CATH MUIGHĒ RATH.



LAIRD NE FILID FUPPUNNUO; LIETĒ NE CACH COMAR-
BUR; TEIBEAD NE TUR TINDCEADAL; FUAFAIT NE FEAR
FUPOGRA. CONAD IAT RĪN NA CEITRE COMFOCAL
CUIBĪ, CUMAIĪ, CHIALLTARCTEACHA, NO OIRDAIGEADAR
UĠDAR 1 N-UR-TUR ĠACHA H-ELADNA, OCUR 1 TINDCEADAL CACHA
TREARA. AĠT ĠENA IR E FAT FOILLRĠĠTĪ NA FOCAL FEICEAMANTA
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.

^a *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.

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



THE BATTLE OF MAGH RATH.



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

It is used by Duald Mac Firbis in the sense of lighting, igniting, kindling, as *Ar ir é no bioð ag fuppannað canole ar béalaib Aedh, mic Airt Uí Ruairc, an tan no bioð ag fiteíollaçt*, “for it was he was used to *light* the candle before Aedh, the son of Art O’Rourke, when he was playing at chess.”—Lib. Geneal. p. 218.

^c *Development*.—*Fuapairt pe fear fu-rogra*: The word *fuapairt*, which in Mac Morissy’s copy of this tale (made in 1722),

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

filead rín, d'airneir ocur d'fíadnuḡad aigníð ocur illruine na n-oḡ-briathar n-amnar, n-imcubaid, n-uḡdarḡa rín.

Laid re filid fuprunnuid, ro raiderimar romaind, inann ron ocur laid, no porcuð, no riðhlearg, ir ðir ocur ir ðligeað d'éicrib ocur d'fileaduib d'airneir in airðib oipeactair, ocur i locaib línmar, ocur i comdaluib coitcéanna, d'uarait ocur d'iaðnuḡuð a porair ocur a filideachta ar na fileuib.

Liter re cach comarbur, do raideramar romaind, inand ron ocur in céðlitear d'a ḡ-comlanaiḡtear comarbur le turcbail ḡacha tinnreðail, ocur ur-ður cacha h-aibíðrech; ba h-eað a h-ainm-ríðe A toḡaíðe, tre-uillech, trér a tuictear in Trinoid Tre-Deapranach; ocur ir uime ro h-oirðneð i n-ur-ður ḡacha h-aibíðrech, ár in ced duil ro cruthaiḡearḡar Dia d'á duilib, ir o A ro h-ainmniḡeað .i. aingel a ainm; ocur in ced duine ro cruthaiḡeað ðno ir o A ro h-ainmniḡeað, .i. Aðam a ainm rein; ocur ðno ba ur-ður uplabra Aðaimh, mar fíoirḡlear in t-uḡdar.

Aðaim, aðaim ðu-ra a ðe,
ced ḡuḡ Aðaim, ḡlan a ḡné;
aḡ aicrin Eba aille,
ann do rinne a ced ḡaípe.

Tebeað

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

^e *Assemblage*.—In airðib oipeactair,

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

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

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

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

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

“Consideration

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

^f *Display*.—*Ų*uarait ocuf o’iaðonuḡaó, in Mac Morissy’s copy more correctly o’fuarait oḡuf o’fuaðonuḡaó. In ancient MSS. the initial *ƿ*, 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 *oicneó toraitḡ*, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

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

Tebeað pe tur tinnrceadail, po raibreamair romainð, inanð
pon ocur ced rmuainiud cindti caća caingni pe turgbail caća
tinnrgeadail, do peir map do rmuain in fir-ðhia for-orða fein na
reacht rair nime, ocur na nae naem-ğraða, pér in n-oibpeğud
roineamail pé laithe.

Fuaraiz pe fear fupogra, da raibreamair romainð, .i. cać
fellramantaćt map ðail ocur map doirteartair Dia a foror a
fir-eolair, d'airneir ocur d'foillriuğað do cäch go coitćeann.

ğumað iat-fein na ceitpe com-řocail po h-orðaiğeað in ur-tur
caća h-elaðna, ocur i ced uaraib caća caingni, ocur i tinnrceadail
caća tpepa. Uair ni ġnath tpeap ġan tinnrceadail, na impearan
ġan uaraiz, na orğain ġan upřogra, na uaral-tpep ġan airiğiu;
ocur ðin ir oriğða, aigeanća, imćubaið, do'n ealaðain ri, ocur ir
oilep, ðinğbala, per in tpep turpmech třen-řoclać toğaiði pea,
laið d' uaraiz ocur da upřannuð, d' foillriuğud ocur d' fupogra;
oir ðliğið ðan ðurğað, ðliğið řior foillriuğað, ðliğið řai řaer
řlonnað, ðliğið tpep tinnrgeadail. Cio tpa aćt, ap eað ir toğbail
ocur ap tinnrceadail do'n tpep amnur, imćubaið, uğðarða, ollañ-
anda řa, mapbaið einiğ ocur enğnama ocur oirbearća na h-Eřenn
d'imprað, ocur d'imluað, ocur d'aðmolað o řin amach bo ðearća.

Oir

^h *Consideration before commencing.*—*Tebeað pe tur tinnrceadail.* The word *tebeað*, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word *rmuainiud*, to think or conceive.

ⁱ *Setting forth.*—*Ceo-uaraib*, more correctly written *ceo-řuaraioib* in Mac Morissy's copy.—See Note ^f, *supra*.

^j *Exordium.*—*Uair ni ġnath tpeap ġan tinnrceadail*, “for it is not usual to have a

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

^k *Propheied.*—*Tairpñgeřećac toćbala*

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

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

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

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

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

Οἱ βα h-e ρειν ταῖρρυζεῖταῖς τοῦβαλα Tempaῖς, ocur ἰλδαναῖς ἰλῆεαῖς Ὑῖρμιῖς, ocur blaṭ-bīle boṛṛṛaḍaῖς ὀρεαῖς, cenn coṛnaṃa ocur caḅaṛṭa ἡνῖρ ἰαṭ-ḡloine Eṛenn, ap uaill ocur ap aḡṛa, ocur ap etuaḷaṅ eṭṛann, ocur aṛṇῖρ ocur allmupaῖς. ὅα h-e α ḱo-ṃaṛnm-ṛiumi ocur α ḱoṃṛlonnaḱ aṇṇo, οἱρ ὀλιḡḱḱ ṛeaṇḱaḱ ṛen eolur ocur ṛoṭcēneol na n-oṛṛeaῖς ocur na n-aṛḱ-ṛiḡ ḱ'aṛṇeṛ, ocur ḱ'ṛiaḱnuḡaḱ, ḱo ḱeaṛḱaḱ, ocur ḱo ḱeṛṇṇiuḡaḱ, le ṛṇṇṛeṛaḱ ṛuaṭṛeaṇṭa, ṛaeṛ-ḱḷaṇḱa; οἱρ αṭa ḱa aḱḅaṛ o na h-oṛḱeṛ ḱuṇṇ ṛaeṛ ṛḷoṇṇṭi ṛoṭcēneol na n-oṛṛeaῖς ocur na n-aṛḱ-ṛiḡ ḱ'aṛṇeṛ ἡ an ἡḱur ṛṇ, .i. ḱo ḱoṃṛaḡ ceṭur, ocur ḱo ḱoṃḱḷuṭuḡaḱ α ḡ-caṛḱeaṛa ṛe ṛeṇṇeaṛ na ṛiḡṛaḱe ṛeṃṛa, ocur ḱo ḱuṇṇiuḡaḱ α ḡ-caṛaḱṛa ḱ'a ḡ-clann-ḱuḱḱḱ ceneol, ṛe h-aṛṇeṛ α n-up-ṛcel ḱia n-eṛ.

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

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

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

² *Friendship.*—ḱo ḱuṇṇiuḡaḱ α ḡ-caṛaḱa, 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 ḱo ḱuṇṇiuḡaḱ α n-oṛḱeaṛṭa, i. e. to commemorate their *noble deeds*. This story seems to have been written for the O'Canannans or O'Muldorys, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach*. Another

ḱa

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

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when 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

Ḥa cpaeb coibneapa ap cuibðe do čeartnuḡað, no ap oipčeara d'puapaít, ná paep ḡeinealac poiceneoil an laic-míleað d'ap lab-pamap turḡbail ocur timpcetal ap d-tpeara mað ḡo d-tparṫa, .i. an pipen uapal, oipðniḡe, a počair na pineamna, ocur a lubḡorṫ na laečpaide, ocur a ppeim-ḡég ḡača flaitiupa, ima n-oipðneac oipeacap Epenn ocur Alban in aen inað, .i. Domnall, mac Aeda, mic Ainmipeč, mic Sedna, mic Ferḡurac Cennpoda, mic Conaill Ḥulban, mic Neill Nai-ḡiallaiḡ, im nač aipmio uḡḡair acṫ aipḡ no aipð-piḡa ḡo h-Aðam n-oipðerc, n-il-clannač, o n-ainmniḡčep ḡac aen. Ap e an t-Aðam pin cennḡacṫ cinḡṫe, coitčeanm, com-oluaṫað cača cpaibe coibneapa, ocur ḡnacṫ-bile ḡarḡa, ḡeg-lebuiṫ, ḡablanaḡčṫi ḡača ḡenealaiḡ, ocur ppin-iopḡað poipbčiu, pip-dileap, poṫaiḡčṫi ḡacha poḡalta pine, ocur tamān toḡaiðe, taeb-pemač, tuiniḡčṫi, pa tacpaio, ocur pa timpaḡiḡo cpaeb-poḡla coitceanna caibniupa tuacṫ, ocur teallach, ocur tpeb-aicmed in talman, doneoch po ḡein ocur ḡeinper, o cet-čpuṫuḡað na cpuinne ocur denma na n-dul, ocur noi n-ḡpað nime, anuap ḡup in laithe lan-opḡpaic luan-ačcoṫanach, i peḡčap pipinne bpuinnti, bpečeamānda, bpeč-puaplaicṫeach bpača ap poḡain.

Acṫ ata mī cena, ip e in t-apð-flaitḫ h-Ua Ainmipeč cličap ḡana cpaeb coibneapa po paioṫiumap pomaioð, ipa ḡarṫ, ocur ḡnim, ocur ḡaipceð, ipa blað, ocur baið, ocur beoðacṫ, ipa clot, ocur

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

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

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

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

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

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

ocur ceirb, ocur comrac, ipa h-ag, ocur eét, ocur aipb-ghiomracb, inoirter ann po bo deapra, ic tearapragain a tuat, ic dirgab a dutcúra, ic indegail Epenn ap poğail ocur ap eétrann, ap cógab eacétrann ocur aipine, ocur allmurach. Oip ip e aipmib uğdair in adaiğ po h-upmaireb ap Domnall do dirgab ocur do oiponeb i n-oiprechur Epenn, ap i rin adaiğ po h-aentaiğib na h-oipeéta, ocur po tataiğib na tuatha, ocur cinnit no coiccricha, po ceann-raiğit na cethepna, po dicuirtea na dibearğaiğ, po baiğit na biðbanair, po h-aécuirib na h-aipera, po ceilib na clæn-breata; conab í rin adaiğ aécup caça h-uile, ocur moréta caça maiéupra. Aét éna, po failtniğ ona in t-aep, ocur po peénaiğertair na peanna, ġup ðailpet na duile poéraiğeét ip na rianaib, ġup taið-leab, ocur ġup tearalað ioillpe ġreine, do ġopað ocur do ġlarað ġaça ġrian popt; conab de rin po broğrat na bpuige borppaða aimbiriğ, po poipbreatar na h-eata ocur na h-apbana, mar ba laét-ğenup tuiniğti forpna caça puinn; po éorpmaiğetar na toipete co nać puilniğitir forpnaða poğablan na pioðbaið poćaib, pe með caça mor-mepa ġup ub do bápp a boipe no imaineab cach aeğaipe peip caça pioðbaið, pe mallaét caça muicépeoit; po metað bliét cacha bo-éaéra, pe poplethni po par forpna pepi-tlaétmapa, blaétmaiğe

° *The sky then became cheering.*—Ro failtniğ ona 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:

“Ag lennúin níg do'n peét cáip
Ticc aip, nígða an eoail,

Sgeit ġac lan-topaið pe a linn
'Sğac leit o'fán-tolaiğ Fheiolim.

Ié i o-talmuin, topcuip cuan,
Eip a poéaið, rin neim-řuar,
Aige a tá acap taipte feð;
Ze'p b-flait-ne tpa ġo o-tuillter.

Únpaið fóp, mað peiproe leip,
Speéta luétmapa loingep,
Tpacé inðeipete an map a mín;
Rağa ip inðeipete o' apo-niğ.”

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

Thus faithfully translated by Theophilus O'Flanigan:

“Assequens regem recti regiminis
Venit iterum, (regium est lucrum),
Diffusio cujuscunque copiosi-productus,
illius tempore,

In unaquaque parte declivis collis Feilimii.
Ubertas 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.

blaṭmaige caḁa bpuige ; po bpuṭṭaṭa eapra, ocur aibne, ocur inbera na h-Éirenn mur-bpuṭa meara, maiḡreaḁa, miḡlemanaḁa, cacha moip eipc, co naḁ tuilleaḁ ocur naḁ tacmaingeaḁ i n-icṭar aibepi na aḁann, i loḁaib no i linnṭib, no i loḁ-ṭipṭaṭaib lán-doimnib, co m-biḁip na ḁ-taireandaib tapṭaige, taeb-ṭioṛma, ap ḡarḁ-aḁaib ḡlan-ṭoillpi, ocur ap faicḁib faen-ṭraḁṭ, ocur ap boṛḁaib bpuḁ-ṭoillpi blath-inḁber. Ocur ḁo bai ḁ'feabup aimṛipe an apḁ-plaṭa h-ui Áimmipech, ḡo fuabpaḁaip foḡnaṁaig na fearann ḡan peiḁm, ḡan obair, ḡan apathar, ḡan tpealam, ḡan tacar, ḡan tpebaireḁṭ ḁo ṭṛiall, no ḁo ṭinṛcedal, man baḁ foiréicean a n-aireaḁ ocur a n-airḁoig 'ḡá foṛḁongraḁ opṛo, pe pṛeṛtal a pleḁ, ocur a fuipc plaṭa, pṛi pṛinne a b-plaṭeapra.

Uchan ! po b' upura ḁ'á h-aicṁḁ ocur ḁ'á h-anacṁḁ Épe ḁ'im-luaḁ ocur ḁ'aicṁḁ ip in aimṛip rin, pe piaḡaltaḁṭ a peḁṭ, pe pṛṭamlaḁṭ a pluag, ocur pe paṁpaṭaḁṭ a pṛion, pe h-oipmḁeḁṭ a h-oipṛig, pe bṛeicṭ-ḁeipṭ a bṛeicṭeamān, pe foḁoipcṛe a pṛiṭḁepn, pe h-ilḁanaigi a h-ollaṁan, pe peṭeamlaḁṭ a pṛleaḁ, pe h-il-ḡlep a h-oipṛiḁeaḁ, pe loṛ-bṛiḡmaipe a leaḡa, pe coindipclige a ceṛḁaḁ, pe ḡṛep-tapḁaige a ḡobann, pe peol-ḡnṁaige a paep, pe boḡ-mallḁaḁṭ a banḁuip, pe tṛeip ocur pe tapṛiḡe a tṛiaḁṭ, pe peile ocur pe paṛṭige a pṛiṛ-bpuḡaḁ ; uair pobṛat boḡa, biaḁmapra, bo-céaḁaḁa a bpuḡaḁa ; pobṛat pṛala, paipṛinge a foipḡneamā, foip-plaicṭe

^p*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 cibus 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^p would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains^a, 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."

^a *Splendour of her chieftains*.—Oipinġ, 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*.

plaiçte ar cinn cliar ocur coinneam, ghear ocur glan ocur ghuam
 aitheo; gur ab ead airimio ugdair, co n-imeoçad ein-bean Epe 'na
 h-aenar, gan eglar puachað, na popecin fuirpe, gen go m-beit
 riada aga porcoimed, men ba eagla ézna, no itimprad, o tha Or-
 gleann iat-aiçenta Umhall, i n-iarðar coizead Connaçt, co Car-
 raic n-oirðeirç n-ionðcomarðaiç n-Eoghain iar n-airðear, ocur o
 Inir poð-glain poitreamaiç, feruaine Fail, fir-deirçerðaiç banba
 borð-glaine, gur an m-buinde m-borð-çuig, m-braenpadach, m-brec-
 linnteach m-buada, inuð pon ocur gur in irið rpuç-glain,
 rneçtaiç, riri-gairççtaiç, ruaiçniç, rearðanaiç, pluag-braðanaiç,
 poinemaiç, rein-dileanð, danad ainn airðraic, aiçenta, EASS arð-
 mor iatç-glain, impearnach, tuitmech, tairim-èren timdearnach,
 merrið, maiçrech, mur-biarðach, urðraic, airðrech, iarç-rerur,
 rreb-dian, rpuçh-borð, ræb-çoirçç, riçda, raçmar, pon-turçairtech
 RUAIÐH; ocur tairir rein bo çuad, mara Teinne bic in ðroguð,

no

^q *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 Thopaiç go Cluoðna çair,
 Ir raiç oir aiç re a h-air,
 A b-plaiç ðhriam taoib-çil nar çim,
 Do çimçill aen ðean Eirinn.”

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.”

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

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

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

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

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

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

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

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

no da Mad uill Ininnrighe, co tracht porraitb tarim-éruaide
taerc-diubraictecha Toraige ar tuaircept.

Sur ob do téarmolraitb tigeirnaip ocur d'indcomaréta aimripe
gan élned, ocur oipeacáip gan ainpinne, in arð-platea h-uí Ainmi-
pech anuap conige fein.

Nip b'ingnad aimpeap i n-indapein ag h-ua Ainmipech, ór do
h-urpaited rén paerigda, pomeamail, do'n arð-platea ocur d'
Eriinn i comrac pe céile: uap ip e and ro uap ocur aimpeap,
ocur aip eapcaí, ocur paep-laiti peactmaine, in ro h-oipðned in
t-arð-platea, h-ua Ainmipech, i n-oipecúp na h-Epeann, .i. i tinn-
rgeadal in tpeap cadair comlaine do'n oð-laiti aigeanta, i
forbéta in darina h-uap déag deapirighnaiti in caem-laiti cedna,
ocur i meadon mír Mai, ocur ba Dia Domnais daraiti ar ai
laithe pectmaine, ocur in oll-cuiged deag-aíp eirgi ar rin.

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.

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

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

^x *Water-shooting*.—*Porraitb taerc-diub-
paictecha 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 *Torach*, 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^v, or by the great plain of Madh Ininnrighe^w, to the loud-roaring, water-shooting^x cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of 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^y.

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 $\tau\alpha\rho\epsilon\tau\epsilon\sigma\iota\upsilon\delta\eta\rho\alpha\iota\tau\epsilon\tau\epsilon\chi\alpha$, above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is

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

^y *Age of the moon.*— $\Theta\epsilon\alpha\gamma\text{-}\alpha\iota\rho\ \epsilon\eta\gamma\iota$.—

The word $\theta\epsilon\alpha\gamma$ is here evidently an adjective qualifying the noun $\alpha\iota\rho$, *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, "the middle of the month" will be the 15th day, "at the expiration of the twelfth hour of the day." And since this day, as our author tells us,

Óir ír amlaid ro foðailtear in aimpear o adam co haimper:
 .i. o adam in oirtint, a h-oirtint i m-bráta, a bráta i parr, a
 parr i minuit, a minuit i pongc, a pongc in uair, a h-uair i cadar,
 a cadar i llaiti, a laití i pectmain, a pectmain i mír, a mír i
 treimrí, a treimrí i m-bliadain, a bliadain i rægul, a rægul i
 n-aeir.

Ír amlaid cuirtear cach ana céli d'foðlaçaib na h-aimpire, .i.
 re h-adam lxx. ar tri ceadaib in oirtint, oirtint co leit i m-bráta,
 bráta ocur dá trian bráta i parr, parr go leith i minuit, da
 minuit go leit i pongc, ceitri puinc i n-uair, ui. huairpe i cadar,
 ceitri cadair i llaiti, ui. laití i peactmain, triça láiti, no láiti ar
 triçaid, in cach mí, aét ginnóta oct-riçtech Feabpa nama.

Conad e rin eterceart na h-aimpire. Cio fada faiceill caça
 fellruim, ocur inrigi gaça h-ugdair, ic foillruigud gaça fir, ocur
 ic plonnud gaça pençair, ir ead indraigeap gur in inad cinneti,
 coitçeann, cruç-foclaç céadna. Ír e in t-ard-plaiti o h-Aimmi-
 pech, din, ir inad ocur ir inneoin foçaiçeti onra a teglaig rein
 inrige gach eolair, ocur báipe breact-poluir gaça bréitpe gar
 raçram ocur gar foçaiçrem rnaç-reim ruioçeti gaça pençair dar
 turçbamap mað gur trarpa.

Aét cena, ro boí Eri gan imrim aiç-rein, ocur Temair gan
 to-cráo, ocur Taillte gan turbroð, ocur Uirneç gan éllned, ocur
 arð-çuiçio

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.

² *Division of time.*—See note D at the
 end of the volume, in which the authorities

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

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

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

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

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

Such is the proper division of time². Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Ainmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness^a, Tara was without affliction, Taillte^b without misfortune, Uisnech^c 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.

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

apθ-*cuigib* Epeann gan epurpan, o'n aibci pa h-aicupeaθ Epiu ap h-ua Aimmipec, gur in aibci po impernaigetur Congal Claen, mac Scannlain Sciath-leatān, a dalta ppi Domnall doic-lebair Daire, imb deitbeir na dā n-ug n-upcoidech n-amraetmar n-aibgill, .i. ug cici ceiri, clum-puaidi, contraeta, ocur coimpeirt geoiθ glan-por-gaidig, tpep ap' aomilled Epi; op ge do badur aibal cuiri eli ic Congal 'man comerigi rin, .i. im dibad a deirici, ocur im cpi-c-eapbaid a cuigib, ip e imenud in uige rin ba deapa do-rum Epi d'pāgbail, gur tinoil ocur gur tocapail o-g-pio-gpaiθ Alban, ocur baet-buidni bpetan, ocur pluag-neapit Saxon, ocur porgla Fran-goc ocur Pind-Gall, go h-Epinn, d'a h-aomilled, d'aite a eranopa, ocur do digail a deirici, ocur a dimiada ap Domnall; gur ob 'man aibur rin po innrai-gpeθ a celi co cpunn-Mag Comair piri paiter Mag puaid-lindtec Rath; gu pabadar pe paep-laithi na pect-maini ig imguin, ocur ig imbualad ann, gur po comcpomai-gtea a cneada; op ba h-inneapta a n-eapbaθa gur in Maipit mircmiz, mallaetaiz, mi-dānais, inap marbad Congal Claen, mac Scannlain Sciath-leatān.

Imthura in apθ-plata h-ui Aimmipech, adais Maipiti pia maidm cat Mhuigi puad-linntige Rath, ciθ cia po codail co padail, ocur co puan-triom, pe cliaetaib cpiete, cuibdi, compaiteca ciuil, ocur pe peirib iple, atcpuaga, ailgeana oirpidec, nipi b'e in
τ-αpθ-πλατ

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.

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

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

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

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

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

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

^e *Fingall*.—O'Flaherty thinks that by 56.

τ-αρδ-ῥλαῖτ h-ua h-Αἰνμῖρεῖς πο ῥοῦαῖλ, pe ceῖρτ in ῥάτᾱ, ocur pe himῑmῑn na h-ῑργaile; uair ba h-αιῖρε leῖr in αιῖρδ-ῖρῖγ a bῑun-ῥαλτα baῖde do bῑon-τῖυῖγ-ῥάῡῖγ báῖr ar na báῖrach. Conaḁ aῖpe ῖin po epῖγ co h-αῖlam a moch-ῥeaḁoil na maῖdne Maῖrτῖ moῖpe maῖdm-ῖḡe, ic bῑeacaḁ, ocur ic bán-ῖoillῖrῖyḡaḁ an aῖr do'n la lán-ῖoluir, comaḁ he céḁ ní at cῖthῑreaḁ ḡῖr-τῖaῖtnem na ḡῖéne ic ḡlan-ῖoill-ῖrῖyḡaḁ óῖr boῖrδ-ῖmlib in beaḁta, tῑpe deῖḡ-ῖῑῖr ocur tῑpe deḡ-cῑeῖdem, ḁῑeḁ-ῖollῖrῖḡῖ na ḁῖaḁaḁta τῖῖḡῖeῖr tῑῖa eolur, ocur tῑῖa eaḡnai-deḁt, a ḡlan-ῖuῖtῑmb na ḡῖéne.

ῖῑ ann ῖin po epῖγ in ḡῖῖan ḡlan-αρδ, ḡῖῖr-τῖaῖtneamaḁ, op ῑeῑ-lannaῖb poῖτ-ḡlana ῑῑῖm-ῑeḁῖ in ῑῑeῑῖῑ τῖaeb-ḡlaim, talmanaḁ, ic aῖḡnaῖm pe ῑeol-ῖḁḁtaḁaῖb ῑaῖḡῖeῖῑ ῑuaῖr do ḁomῑoillῖrῖyḡaḁ na cethaῑaῖrḁῖ, ῖῑῑ na ḁa cῑῖr αρḁa, aῖnbḁeanaḁa, oῖḡῑeta, uaῖrḁa, ḁar h-opḁaῖḡeaḁ na ῑonnaῖaῖb ῑoῖcῑeḡaῖl ḁar τῖaeb-ῖmlib in beḁta, do tῑaḁeḁaḁ tῑen-bῑῖḡῖ tῑaῑaῖḡeḁta in cῑeaῖa τῖaḁῖḡ tῑeῖnnῖḡe, ῑo cumḁaḁ ocur ῑo cumḁaῖḡeḁ ḁar ceῑῖτ-meḁdon na cῑuῖnne, ocur ῖῑ amlaḁ aḁaῖt ῑeῖn ocur ḁa cῑῖr ῖῖn-ḡlana, meῑ-ῑaῖḡῖ, na moῑ-ḁῖmḁell pe ῑoluctuḡaḁ na ῖῖn ῖῑῑ ῖῖm-aῖḡḁéῖῖ na h-uaῖrḁaḁta ocur tῑῑom-neῖmῖḡῖ na tῑeῖnnῖḡeḁta. Aḁt ḁeanna, ῖῑ ar in ῑoḁ ᾱῖrδ, aῖbῖnḁ, ῑaῖῑῖḡḡ, ῑopleaḁan, inmedonaḁ, ῑeῖtῑeῑ ḡῖῖan ar ḡῖῖr-ῑeannaῖb ḡarḁ-loῖῑcḁeḁa, ḡeῖḁeḁtea ḡealam, ocur ḁa deḡ-ῖῖnḁ déc ḁoῖb-ῑeῖn, ocur xxx. ῑaῖῑ, no ῑaῖῑ ar xxx. in caḁ ῖῖnḁ, aḁt cenmoḁa aen ῖῖnḁ, ocur aquaῖr a aῖmῖ-ῑeῖn, ocur oct-ῑῖchḁech é, muna bῖῑex in bῖaḁaῖn, ocur maḁ bῖaḁaῖn bῖῑex ῖῑ naῖ-ῑῖcḁech

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

^g *Frigid zones*.—ῖoῖῑ na ḁá ḁῑῖῑᾱῑoḁa.— From this it appears that the writer had

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

“Utque duæ dextrâ cœlum, totidemque sinistra

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

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

Partesecant zonæ, quinta est ardentior illis:
Sic onus inclusum numero distinxit eodem
Cura Dei: totidemque plagæ tellure premuntur.

Quarum quæ media est, non est habitabi-

IRISH ARCH. SOC. 6.

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

Q

naí-íic̃tech; ocur ír é riñd ap̃ a peglaim grian in laite riñd riñd caein-íolair Chaingcech. Uair in ix. ad̃ laite a raic̃ rampaid̃ do runrad̃ riñ, ocur õc̃t cal. Iul̃ do raic̃i, ocur Maire ap̃ raer̃ laite pẽc̃tmuine, ocur coigead̃ íic̃et̃t air er̃ci.

Ír í riñ uair ocur aimpeap̃ po eir̃gitar̃ dã comar̃ta caidi, coit̃-cenda, crũtaig̃eí, cumdãc̃ta, ír cuib̃di, ocur ír cormail̃, ocur ír comlaine puarad̃ap̃ ugdair̃ pe h-inntamlúg̃ad̃ pe a céile, ocur delb-comar̃ta diler, dingnat̃ach, dpech-íollrig̃eí na diãdãc̃ta, inuñd pon ocur g̃rír-aĩged̃ g̃ruad̃-íolur, glan-edrocht, g̃rír-taitnemãc̃ g̃rene, íc̃ er̃gi 1 n-uillind̃ ingant̃aig̃, examail, oir̃p̃eí-der̃c̃iur̃ na h-Innia, d'or̃plug̃ad̃ im̃dopair̃ a poir̃c, ocur a rãdair̃c, ocur a rig̃-íollri, do leg̃ud̃ a loir̃i, ocur a lapp̃ac̃, ocur a loinnrig̃i fã treabaib̃, ocur fã t̃uãtaib̃, ocur fã t̃lãc̃t-é̃nich̃aib̃ in tal̃man. Ocur din aig̃ed̃ ad̃bal, or̃car̃da, poplet̃an in air̃d-rig̃, h-uí Ainnipẽc̃ co n-g̃riur̃, ocur co n-glaine, ocur co n-a g̃ruad̃-íollri. Co n-a pẽidi ocur co n-a pũit̃in, ocur co n-a por̃c̃air̃di, co n-a crũth, ocur co n-a caíme, ocur co n-a comlaine, co n-a riñuad̃, ocur co n-a raire, ocur co n-a romair̃i. Co n-a h-aib̃, ocur co n-a háill̃i, ocur co n-a h-or̃car̃dãc̃t, co n-a deir̃bepeãd̃, co n-a dell̃rad̃, ocur co n-a deap̃rcnug̃ad̃ do dpechaib̃ dig̃rair̃i, dãt̃amla, delb-comar̃t̃acha dãendãc̃ta in dom̃an, ap̃ n-er̃gi ap̃ in uillind̃ íat̃-gl̃ain, aig̃ear̃ta, íar̃tar̃-t̃uair̃cẽr̃taig̃ na h-Eor̃pa, 1 com̃dail ocur 1 com̃air̃ri g̃nuir̃i g̃ruad̃-íollri g̃réne, do crẽid̃ium co com̃lan, ocur do com̃p̃eg̃ad̃ a cup̃aile.

Nir̃ pupail am̃ do'n air̃d-pl̃aí̃t̃ d'ua Ainnipẽc̃, go po deap̃rcnaig̃e a delb̃ dã cãc̃ delb̃, ocur go po c̃inned̃ ã crũt̃, ocur ã c̃iall, ocur ã cãt̃-oir̃ber̃t, ã eínẽc̃, ocur ã eang̃num, ocur ã por̃tamlãc̃t, ã g̃aír̃,

^h *Cancer*.—I riñd Caingcech.—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^b, it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earthⁱ; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Airmire, 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^l.

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

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

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

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

^l *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 meirneç, ocur a mór-meanna, a raç, ocur a riḡðaçð, ocur a ruicheaðaçt, ðar triath-buiduib toḡaidi in talman; ár níṛ iaðraç ocur nṛ compaiceaç pa aen ðuine peme riam, pṛem a poðla pinechair mar ðo iaðraç fá'n arð-plaie h-ua n-Ainmirech, uair ip iat po na ðual-ḡnimarçta ðuchupa nṛ ar ðiallurçar Ðonnall a cuirib cairḡiura, ocur a cormaleçt çeneoil na n-oirpeç ocur na n-uapal-aiepeç airmiteṛ ocur ainmriḡteṛ ime, o Chonn Ceð-çataç, mac Feðlimið Reaçtmar, mic Tuatail Teaçtmar, mic Fiachaið Finnola, mic Fearaðaiḡ Finnpechçnaiḡ, mic Cṛimthainn Nianáir anuap co Ðonnall, mac Aeda, mic Ainmireç, mic Setna ṛoinemair, poçal-ḡnmaiḡ, ar rin ruar .i. corcup Chuind lair a laçair caçta, ocur a cpoðaçt i cath-comlann; ein ech Aipt Aen-ṛiṛ, ocur a aeððaçt pe h-ainnriṛ; ciall-ḡaír Chormaic hui Cuind, ocur a ṛoiðiti aipð-riḡ; cornumaiḡi Cairppi Uipechair, ocur a luaçt-upcair lamaiḡ; riçðaçt na plaçta Fiachach, ocur a iar-mairç d'á aicmeðaiṛ; meṛnech Muireaðaiḡ Tiriḡ, ocur a teṛ-molta tiḡearnaiṛ; echçmaipe Echach Muðmeðoin, ocur a menmanrað miled; nóṛ ocur maim-cpoçta Neill Nai-ḡiallaiḡ, 'ma poḡlaiç ocur 'ma pṛémaiḡiç neapç-çlanna Neill teap ocur tuaið, çair ocur çiar; cṛaeb-ðearca Conaill ḡulban i nḡlenn-poṛçaiṛ a ḡnuiṛ; Cath-beim colḡ-ðuaiṛbrech claiðim in Chonaill ceaðna rin i n-ðorinn-ḡlacaib ðoit-lebṛa Ðonnaill; poçt po-çar poṛ-opða Fearḡura, mic Conaill, a ḡ-comçuiḡe a çind; rið-maiḡi pe-mið, riçh-ḡorpa Seaçna, mic Fearḡura i n-imchumðaç a aigçi.

Oðoirpṛe

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

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

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

^m *Tuathal the Legitimate*, in Irish Tu-açal Teççmar, 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 Airmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles^k, the son of Fedhlimidh the Law-giver^l, son of Tuathal the Legitimate^m, son of Fiacha Finnola, son of Feradhach the Justⁿ, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Airmire, 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.

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

Οδοιρρρε έιρτεετα Αινμπε, mic Σεατνα, α ρεαν-αταρ ρόρ ι ροδαιλ
να πλατα; ζυε, ocur ζρεανν, ocur ζνυιρ-δεργι Αεδα, mic Αινμπεch,
α δεζ-αθαρ βοδειν, ι cumdach ocur ι comeaζαρ ορειε delbnaide
Domnall.

Comd ιατ ριν na neice ρuaiante, ρunnpaδaca, ριρ ap diall,
ocur ριρ ap delb-cormailgiurταρ Domnall ι ρeamεur na ριζραιδε
peme. Αετ εena, ριρ ρυραιl dno aen duine ράρ ιαδρατ ocur ράρ
imcothaiζρεατ na h-epnaile ριν uile, ζο maδ εenn codnaiζti co-
maiple do cach, ocur ζο maδ τιζεapna τιδnaiεtech τυapυρταil
δ'uaiplib ocur δ'άρδ-maiεib, cen co beith ροpacht na ρρεapabpa
ριρ im αιρδ-ριζι. Uaiρ ba he ριν aen duine δap δpech-δεργ-delb-
aiζed deppcnuζud deilbi do daimib in domain, .i. Domnall, mac
Αεδα, mic Αινμπεch, mic Σεατνα, mic Ρεapγupa Cenn-πατα,
mic Conaill ζulban, mic Neill Nai-γiallaiζ, mic Echach Muio-
meadoin, mic Muipedaiz τιριζ, mic Ρiachach Spaptime, mic
Caiρppe Upeaεair, mic Copmaic cupata, mic Aipt Aenpiρ, mic
Cuind Ced-caεaiζ, pa compaiεit clanna caide, cormaille, copp-
peδi, ciallda, coitcenna, epaeb-ζapτα, cath-aiρbeapταcha, Cuind
Ced-caεaiζ.

Iap ριν innpaiζιρ in τ-αιρδ-ριζ co Tulcan na δ-ταilζεann, ap
Iap in longpuiρτ, baile ι m-biδιρ apδ-naim Epeann ιc τυpebail α
τρααh, ocur α cantain α n-upnaiζti; ζυρ ρaiδριταρ ζαιρ ζann,
mac

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

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

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

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

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

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

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

^p *Tulchan na d-Tailgean*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgean*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, "*circulo tonsus in capite*" (Trias Thaum. p.

123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

^q *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Feraðaiḡ, d'fopconḡar fop apð-maitib Epeann ap co cinnḡir
a comairli im cath no im comaðaib do Chongal. Iḡ de fein po
epḡidar uairli ocur apð-maiti Epeann, ocur iadḡat co h-anbail,
opcarða, indriḡ, pa dpeich n-delb-comarḡaiḡ n-Domnall, ocur
delbair Domnall na briatḡa beca pa do cḡrtnuḡað na comairli
pe cach, ocur d'puarait a h-aðḡair ocur a h-aiceanta:

Cið do ḡén pe Congal Claen,
a puipe nime na naem?
ní uil dam beit im beḡaid,
ic mac Scannlain Sciat-leathain.

Da tréigear mo riḡi peill
do Chongal in ḡairceð ḡéir,
canfaiḡer 'ḡum tḡaḡaib tpeill,
nað am riḡ puanaid, po tenn.

Da tḡḡar cat iḡ Congal,
taet riḡ Cuailnḡi na ḡ-compam;
durrān dal i tḡaḡar ann,
taet a ḡalta le Domnall.

Fop ḡói ḡnaiḡ pḡaintear ḡala:
ibid bḡain doirbi, duba,
ḡófið pḡep-clann ap cach tí,
biaid óḡán dana haichí.

Cið do ḡ.

Iḡ and rin po cinnḡet na cuigedaiḡ a comairli, ocur níri ear-
aentaiḡ in t-apð-plait h-ua Cinnmipech na n-aḡaid-fein; ocur ba
h-i comairli po cinnḡet, ḡan beit pa comaðaib claena, cennḡroma,
codarrnaða Chongail, aḡt cat do cinned ina comair, ocur a
toicḡraḡi do tḡaethad ḡan tḡeparḡain, ap laḡair in laithe rin.
Iḡ de rin po epḡ in t-áirð-riḡ, ocur po upḡoḡaib a oll-ḡuḡ indriḡ
oḡ airð, do ḡḡéḡaḡḡ ḡarrpaiði ḡruad-ḡoillḡi ḡaideal; ocur iḡ eð
po pḡaierḡar pḡu:

Epḡid,

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 Airmire 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:

Εργιδ, εργιδ, α ογυ, αρ in τ-αιρδ-ριγ, co hercaid, ocur co haentaðac, co cobraid, ocur co cellide, co neaprtmar, neam-rcat-ach, pe pperatal na forécmi pea Ulad ocur allmarach; ac̃t c̃ena gura fercair flaitiura, ocur gura h-athc̃ur aipecair d'Ull-taib ocur d'allmarcaib a combaig ocur a comer̃gi pe claen-bidgaib Chongail in bar cenn-ri do'n c̃ur ra; ocur din gura taac̃ar tiúg-ba gan tearar̃gain do Chongal cach cat-choma comé̃gm̃i c̃uiñgear; uair ni dlĩg tar̃b̃ tnũt-meap, troðac̃ a tearar̃gain, na duine co n-oll-gh̃nímaib diabail d̃ilgud, muna taib̃lig̃tea o t̃rom-c̃raide, uair buð é̃trumaib̃i a iarg̃nó ocur a oir̃c̃ipecht agum-̃ra, ocur buð ciúim̃ide a c̃rĩth-gall̃ra cúmað im c̃rĩde, g̃id̃ geog̃aint̃er̃ mo c̃rĩt̃ir-dalta c̃raide Congal. Ocur a lũct in taib̃ ri tear̃ am̃ ale, bar aird-rĩg̃ Erem̃, .i. a aird-clanna Oilella Ulum, ocur a ðẽg-clanna d̃ẽola Dair̃fine, ocur a clann-mãicne c̃roða Conãipe, ocur a c̃aem-c̃ined

^r *Olioll Olum*.—Α 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.

^s *Race of Dairfhine*.—Ðẽg-clanna d̃ẽola Dair̃fine. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flynn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, *Pedigree of O'Driscol*.

^t *Conairè*.—Clann-mãicne c̃roða Conãipe.—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^t, you good and valiant race of Dairfhine^s, you brave progeny of Conairè^t, you fair, protecting offspring of Cathair^u, and you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, “they obtained settlements among the Picts either by an alliance or by the sword;” but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corca-Bhaiscinn, now the baronies of Moyarta and 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 dispossessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corca Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conairè, at the Anglo-Norman Invasion of Ireland.

^u *Protecting offspring of Cathair*.—Caemíne copnamaic Caṛaíp.—These were the

cáem-cíned cornamác Catáir, ocur a mór-*Leat* maíðmeç *Moga*
 co còitcenn arçena, cuimnígíð-ri do Congal na góirte-*ðria*ðra gera,
 glám-aiðipeça geoin do paidiurtað rið. *ðail* çon ar oðpaç a ail
 ar laeç-foirnið *ðai*gen. Tapp tuipç d'á taeb, a aiðepç pe
 h-*Oppai*gíð. *ðruide* ar ðairpitið aðpubað ar ðeð-*plua*gaib *ðer*-
*mu*man. Ocur a luçt in taeb-ri tuaið, ðin, ðar aið-*pu*ð *ðrenn*,
 ní luğa ir cuimnígíçti ðia ðar cupaðaib-ri do Chongal na tiuð-
 ðaramla troma, taipeðmaça tapcapail tuc ar ðar tuatáib:
 Uðh bó ðruiti do ðior a ðaramail do caç-*ðu*idmib çroða çneap-
 poillri *Çrua*çna ocur *Conna*çt. *ðal* *ðin*-*çu*ill pe *ðiru*, *ðu*ig^hir
 pe tuatáib troma, taipeðmaça, tpeðaipe *ðem*pa, ocur tlaçt *Mide*.
 Cio iat m'amaip ocur mo ðeopaið-ri *ðó*ð, ar *ðlai*ç *ði*rénaç *ðo*ðla,
 ni luğa *ir*leagað d'á laeçpaðaib in tamail ainmeç, aiðipech, eçpaiði
 Chongail ar a cupaðaib, .i. caep ar *ðeim*un, do paidiurtað *riu*.
 Comð aipe *ðin*, clumð ocur cuimníg-ri mo *ðe*cupça tiðepnaip,
 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 excep-
 tion of O'More, O'Nolan, and Fitzpatrick
 of Ossory), as of Mac Murrough, now Kava-
 nagh, O'Dempsey of Clanmalier, O'Conor
 Faly, O'Dunn of Dooregan, O'Toole,
 O'Byrne, &c.

^v *Leath Mhogha*.—*Mor-Leat* maíðmeç
Moga—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 ^k), who
 was king of it. For a description of the
 boundary between Leath-Mogha the south-
 ern, and Leath Cuinn, the northern half of

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

^w *Ossorians*. — *Oppai*gíð. — The an-
 cient 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^v in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. ‘A hound’s valour over ordure’ is his insult to the heroic troops of Leinster; ‘the belly of a pig to its side’ his saying to the Ossorians^w; ‘stares on the oak’^x he likens unto the noble hosts of Desmond^y! And you, men of the north,” said the monarch of Erin, “your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: ‘a cow’s udder boiled in water’ he compares to the bright-skinned valiant bands of Cruachan^z and Connaught. ‘A hedge of white hazel before men’ he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover,” said the upright king of Fodhla [Ireland], “their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. ‘Caer ar geimiun’^a he calls them. Wherefore hear and remember my exhortation of a lord, and my command of
of

^x *Stares on the oak*.—The stare or starling, called by the Irish *opuio*, is a very timid and unwarlike bird.

^y *The noble hosts of Desmond*.—*Desmu-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.

^z *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.

^a *Caer ar geimiun*; it has been thought better to leave this phrase untranslated.

ocur m'fhorcongar airisg ocur airid-risg oirb-ri; .i. nar ub riblach, pul-raðarpcach, roðibrech rib i culaib in caṭa umaib ar caṭ n-airid, aṭt gur ob cpoða cenn-tpoma, compemi bar cupaid do cōrnam na caṭ-laitpēc; gur ob tenna, tpoma, taṭ-ḡreamannaṭa tuimde bar tpēn-pear pe tennṭaib tpom-ṭalman, ocur ḡor ba luaṭa, leimig, leðarṭaiḡ lama bar laeṭraide i comneart bar colḡ, ocur bar cpairpēch, ocur bar cath-pcīaṭ; ocur na h-eirḡeao uaib d'innpāigid na h-impeap-na aṭt caṭ aen pīr a h-épcāid a hind-pāigid. Uair ba taeb pe tollairbe do ṭiḡearna taeb pe pepḡ-lonnaib bar pīr-laeṭ-ri, mun ub comṭicpa bar cupaid co laṭair da luaṭ-cōrnam: ocur maṭ comṭicpa cetpaða bar tpēn-pear, tabpaid in tachar pa co talcār, tul-borb, tapb-pēdiḡṭi, tpep-leimēch, mar a tachar 'ḡá tapṭṭḡairpe duib o aimpīr bar n-uapal-brathar, .i. na petlaimne pīḡ-ṗoillīr, ocur na leiḡi logmaipe, ocur na cpāibi cellidī, corp-pīanta, coimṭeta a cpīrlach dēpcach, dēipḡpēidech dēpḡ-ḡlanpuine na diaṭachta, .i. Colum Cille, mac pellmīda pīr-uḡdarpa pēolimīd, a pīne Neill Nai-ḡiallaig; ḡor ub ar aṭpīr na h-īrlabpa pīn do opṭaig in t-uḡdar na pēpba pīleo pa, inanṭ pōn ocur na bpeath-pocla bpīathar:

Tabpaíð in caṭ co calma,
 iṭīr pīḡ īr pīḡ-ḡamna,
 pīpāntep ar pīuaḡ Ulaṭ án;
 buṭ cumān leo a n-imāpḡaiḡ.

Tabpaíð in caṭ co calma,
 iṭīr pīḡ īr pīḡ-ḡamna;

ḡabar

^b *Columbkille, the son of Feidhlimidh.*— For the relationship between the monarch Domhnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of

Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munitio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domhnall, about ten years previous to this of Magh Rath.— *Colgan 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^b, of the race of Niall of the Nine Hostages." To record this speech the author composed these poetic words:

"Fight the battle bravely,
Both king and prince;
Let the noble host of Ulster be defeated;
They shall remember their emulation.

Fight the battle bravely,
Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery

to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

gabar doib co taetpat ann,
 in da Congal im Domnall.
 Domnall breac, mac Eachach áin,
 ocur Congal, mac Scannlain,
 Aed ir Congal meic Eachach,
 ocur Suibne pæp-breðach.
 Co tí dith bretan co brath,
 ocur dié Saxan pæp-ghat,
 co na pia fear beðad pær
 d'Ulltaib uab na d'allmarchaib.
 Cret pa tancatar o tig,
 maicne Eachach a h-Alban?
 ropad lor doib Congal ciar,
 ar ulc ocur ar anriar.
 Fégað lib Congal Cuailngi,
 oð na cipe clúm-puaidi,
 cpeð píl eturpu etir,
 ir oð in gēóid̃ gel-eitig?
 Ir bec d'feoil
 itir uig cipe ir uig geoid;
 maig do mill Eriud uile,
 tre impearain aen uige!
 Tarðad lán pect n-dabac n-dron
 d'uigib gēd in aen mað,

ocur

^c *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^c!
 What is the difference at all between
 The egg of the red-feathered hen,
 And the egg of the white-winged goose?
 There is little difference of meat
 Between the hen egg and the goose egg;
 Alas for him who destroyed all Erin
 For a dispute about one egg!
 The full of seven strong vats was offered
 Of goose eggs together,

And

River Boyne, and comprised not only the
 mountains of Cuailgne, now correctly
 called in Irish Cuailghe, and Anglicised
 Cooley, but the entire of the county of
 Louth, which now belongs to Leinster.
 At this time, however, Congal was only
 king of Ulidia, and possessed no part of

this mountainous district, for it then
 formed a portion of the territory of Oir-
 gial, Anglicè Oriel and Uriel, which be-
 longed to Maelodhar Macha. It was wrest-
 ed from the Clanna Rudhraighe so early
 as the year of Christ 332.

ocur uḡ oir imaille,
 ar uachtar cáca daibce.
 Tarḡara do Congal Claen,
 in tan po bi aḡ Dun na naem,
 bennaict fear n-Érend uile,
 ba momor in t-íc aen uige.
 Tarḡad do each do các ḡraig,
 ocur bó da các tánaid,
 uingí d'or i cind các lip.
 o Drobair co Dui-binir.
 Tarḡad dó aball các lip,
 ocur droigean ḡan eirlip,
 ocur ḡarḡa,—mor in ḡreim,—
 in các aen baile a n-Érind.
 Tarḡad riḡi n-Érenn dó,
 do Congal Claen, ḡear ba ró,
 mo bet-ri, ḡer mor in ail,
 im aird-riḡ uile ar Ulltaib.
 A edail fén pe bliadain,
 do-rum a h-Érinn iat-glain,
 m'edail-ri a h-Ulltaib, ḡan on,
 a tábairt for do Congal.
 Tarḡad m'each ir m'eirpead dó,
 do Chongal Claen, ḡer ba ró,

dul

^a *I offered.*—Tarḡara, is the ancient form of the pret. first person sing. indic. mood of the verb now written tarḡim, in the present tense, ind. active.

^c *Dun na naemh.*—"Fortress of the saints." This is but a poetical name for

Domhnall's own palace, where he had the principal saints of Ireland assembled.

^f *Fort, 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^d,
 When he was at Dun na naemh^e,
 The blessing of the men of Erin all,
 It was a great mulct for one egg.
 There was offered him a steed from every stud,
 And a cow out of every herd,
 An ounce of gold for every fort^f,
 From Drobhais^g to Duibh-inis^h.
 There was offered him an apple-tree in every fort,
 And a sloe-tree, without fail,
 And a garden,—great the grant,—
 In every townland in Erin.
 The sovereignty of Erin was *even* offered
 To Congal 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

^g *Drobhais*.—*Ḍroḃair*, 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 Buncrowis, on the confines of the counties of Leitrim and Donegal.

^h *Duibh-inis*.—*Ḍuibh-inis*, i. e. Black

Island, a name generally Anglicised *Dinish*. There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the River Drowis.

dul dom' dnuim-ri for m'each,
 i riadnairi allmarac.
 Tapgab do Congal na cpec,
 ice anbail ina eimec;
 tapgab do a ni a deirlead fein,
 d'or ir d'airget, na oig-reir.
 Tapgab na tri trica,
 doneoch ro b'fearr im Tempaig,
 ocur rciath nyr nar gab cat,
 do Congal, do tuir Tempach,
 tuat cach tpe cairead de,
 ocur baili cat tuaithe.
 Tapgab plead, ba mor in ail,
 do Chongal Claen, a Tempaig,
 gan neac da denum, miad n-gal,
 act mað nys ocur nysan,
 gan neac d'a h-ol, monar n-dil,
 act mac mna no fir d'Ulltaib.
 Tapgab ar m-bennaet pa peac,
 iur laec ocur cleipec,
 ar Congal Claen cpiçe in Scail,
 ar rin uile do gabail.
 Tapgab ar luigi pa peac,
 iur laec ocur cleipec,
 og tucad ar clar ille,
 nach tap act tria tairpe.

O

ⁱ *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional

stories of most parts of Ireland.

^j *Crich an Scail.*—Cpiçe in Scail, the country of Scal, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed
In presence of the strangersⁱ.

There was offered to Congal of the plunders
A great reparation in his injury;
There was offered him whatever he himself should say,
Of gold, of silver, to his full demand.

There were offered the three eastern cantreds,
The best around Tara,
And a shield against which battle avails not,
To Congal, the prop of Tara,
A cantred in every territory should be his,
And a townland of every cantred.

There was offered a banquet,—great *to me* was the disgrace,—
To Congal 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^j,
For accepting of these offers.

Our oath was offered respectively,
Both from the laity and clergy,
That the egg brought him on the table
Was not for insult but affection.

As

have not as yet been able satisfactorily to determine. There is a remarkable valley, anciently called Gleann an Scail, near Slemmish, in the barony and county of Antrim; and it is probable that it formed

a part of the territory here called Crich an Scail. See Book of Lismore in the Library of the Royal Irish Academy, fol. 224, *b*, *a*.

O nár gab-ruin rin uile,
 uaim-ri a cunta in aen uige,
 ni h-eicean dun ppeasra pand
 ni ari a eagla por tairgrean.

O nár gab-ran rin po per,
 tabraíð-ri ðó a ní cuningar,
 dúine ni mebul in mod,
 noða ðlig demun ðilgð.

Am goirtibe pa dó de,
 am ailtpe ocur am aide;
 co trarera dia a dá láim,
 ari in tia do ní in écair,

Mo debaid ir Congail Claen
 ir debaid ellzi pe laeg,
 debaid mic ir a matar,
 ir troid deri deapbrathar.

Mo gleó-ria ir Congail fá'n claid,
 ir gleo mic ir a atar,
 ir imarbad carat cain
 ní ma tucad in cat rin.

Me po éogair Congal Claen,
 ocur a mac imaraen,
 do éogbur Congal 'r a mac,
 inmain diar cubaid, comnar.

Do

^k *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^k doubly, indeed,
 I am his fosterer and tutor :
 May God strike down both the hands
 Of him who doth injustice.
 My battle with Congal Claen^l
 Is the battle of a doe with her fawn,
 The battle of a son and his mother,
 And the fight of two brothers.
 My conflict with Congal in the field
 Is the conflict of a son and a father,
 The dispute of kind friends
 Is the thing about which that battle is given.
 It is I that reared Congal 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 alumnis et collectaneis, si quid habent vel amoris vel fidei illud ha-

bent.” — *Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden’s Ed. p. 745.

“Ita de singulari et mutuo 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.

^l *Congal Claen*.—Mo ðeðauð 1p Congal Claen.—This shows the extraordinary

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

La na gabai uaim-rí rin,
a mic Scannlain Sciaé-lethain,
ca bpret beirpe, mori in mod,
orm-ra, maread, at aenoi?

Sebara uait, mad maié lat;
tabair dam-ra, do dag mac,
do lam díct, ír do bean maié,
t'ingeann ír do porc po-glar.

Noéa beirí áct rinó pe rinó;
bíó me do teine tuncill,
not gonfa in gai dremann dub;
noóo dlíg demann dílgud.

Atai a t'aenar peac cáic ríog
'gom aimleap o tír do tír,
pod leapaigiuir tairiur rin,
o'n lo pod n-uc do matair.

Alaigne do'n leé rí téar,
tició co trénn ír in trear,
cuimnígió Fíno mac Rora
don t-ploḡ co med meap-gora.

Al Chonnaécta in comlainn cruaid,
cuimnígió Ulltu fíri h-en-uair
cuimnígió Medb ír in cat,
ír Ailell mor, mac Magach.

Α

affection the Irish had for their foster-children.

¹ *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 Ross¹,

To the host of many active deeds.

Ye Connacians of hard conflict,

Remember the Ultonians for one hour:

Remember Medhbh in the battle^m,

And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb, Ros.—*Duald Mac Firis, Geneal.* (MS. in
son of Mogh-Corb, son of Conchobhar the Royal Irish Academy) p. 472.

Abhradhruadh, son of Finn File, son of ^m*Remember Medhbh in the battle.*—Cum-

Α Λετὴ Μοῶα βερνυρ βυαῖδ,
 ερεῖαῖδ Ὑλλεττὸ τρια ανβυαῖν,
 κυμνίγῖδ Κύρί να πεαῖδ,
 ἱρ μαῖτῖ ὀγλαῖδ Ἐριανν.

Α ῤῖρῦ Μῖδε να μαρε,
 τικῖδ co ερυαῖδ ῥ α compac,
 κυμνίγῖδ Cairpppe Niafer
 ἱρ Ἐρε ῤῖνδ, mac ῤεῖλμεδ.

Α ἑνελ Ἐοῶαῖν, mic Neill,
 ἱρ α Αῖργιᾶλλα δ'έν-ῤρέμν,
 βῤῖρῖδ βερννν ῤα ἑαρ comair,
 ταβραῖδ βαρ ῤεῖδm aen conair.

Λυαρ ἱν βαρ λαμαῖδ co m-βλαῖδ,
 ocup maille ἱν βαρ τῤαιγῖδ,
 ναρ ab' céim ῤιαρ να ῤαιρ,
 ac̃t céim ῤοῤαῖδ, ῤεαραῖmail.

Α ὀεοῤαῖδ, ἱρ me ἑαρ cenn,
 α αῖῤα αῖlle Ἐρενν,

α

νίγῖδ Meob̃.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

ⁿ *Remember Curi.*—Cumnίγῖδ Curi, 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.*—Cairpppe Niafer was king of Leinster, and cotemporary with Olioll and Meave, king and queen of

O Leth Mogha who *are wont to* gain the victory
 Oppress the Ultonians with eagerness,
 Remember Curi^a of the spears,
 And the chiefs of the youths of the Ernaans.
 Ye men of Meath, of steeds,
 Come vigorously into the conflict;
 Remember Cairbre Niafer^o,
 And Erc Finn, the son of Feidhlimidh^p.
 Ye race of Eoghan, the son of Niall,
 And ye Oirghialls of the same stock^q,
 Break breaches before you,
 Direct your prowess in one path.
 Let there be rapidity in your hands of fame,
 And slowness in your feet;
 Let there be no step west or east,
 But a firm, manly step.
 Ye sojourners, I am your head,
 Ye splendid soldiers of Erin^r,

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duaid Mac Firbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, "not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain."

^p *Erc Finn, the son of Feidhlimidh.*—Erc Finn, mac Feidhlimidh.—He was the grandson of Enna Cinnsellach, 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.

^q *Oirghialls of the same stock.*—Α cenel Eoghan mic Néill, ip a Aipghialla o'en-prém.—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

^r *Ye splendid soldiers of Erin.*—Α am-
 pa aille Epenn.—The word amap is used throughout the Irish Annals in the sense

α χείτερην menmnaç co m-blaid,
caç in nuz Tempiaç tabpαιd.

Iar rin po epizdarp uairli ocur apd-maiçi Epenn pé bpoptyd na m-briaçar rin, .i. caç triath co n-a činol, ocur caç cuigeaðach co n-a caçh-roçpαιd. Iρ de rin po puidizic a ploiç, ocur po copaiçic a cupaid, ocur po tertiaizic a tren-pip, ocur po h-edic a n-aird-puizpαιd d'á caçbappaib cumdaiç, ocur d'il-pciaçaiç imdeagla, ocur po noçtaiç a neapc-çlaidme miam-foillpi a lamaib a laeçpαιd; po pçlann-beapcizic a pceith ap çuaillib a n-çaircedaç; po cliaç-çomarpdaiçic a çpαι-çca compaic, ocur a leabap-çaitlenna laitpeç, çop ba aipbe aigbéil anpata iaçpein eturpu ocur a n-eçcpainn, pe h-innapba a n-eapcapaç. Ocur o pobpaç apmda, innillci, uplama, pa'n innup rin, po h-eaçpaç aen caç aðbaç, opcapða, indpiz d'peapaiç Epenn in aen maç, pa dpeic n-delb-diçpαιp n-Donnaill, map popyler in c-ugdarp:

Do

of a hireling soldier, a mercenary; and it is used in the *Leabhar Breac* to translate the Latin *satellites*, as in the following passage: "Unitas Diaboli et satellitum ejus, &c., bale i m-bia oentu diabail ocur a oçoc-amup."—Fol. 24, b, a.

^s *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 kerns were light armed soldiers, and were called by Henry

of Marleburgh *Turbiculi*, and by others *Turbarii*; that they fought with javelins tied with strings, with darts, and knives, called skeynes.

It is remarkable, that in this battle no mention is made of the *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^s of fame,
Give battle around the king of Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets^r and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances^u and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall; as the author testifies:

"They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

^r *Protecting helmets*.—*Ḍa cathbappaib cumoig*.—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

^u *Warlike lances*.—*Ḍa cpaí, echa coim-paic*.—The ancient Irish weapon called *cpaípeac*, 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 fabrilis 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 ionraatar aen cath dib,
 itir níg-damna ocur níg,
 ro iadpat amdbach reiat,
 fa Domnall foraid, find-liat.

Ar rin ro eirg triath buidnech Taillten, .i. Domnall, mac Aeda, fa tri i timcéll in cáta ar na córugad, d'firrugad a imell fa'n armdaét, ocur fa n-aióbéil, ocur do deáin a n-deirid fa díchraét, ocur fa deḡ-ḡimmaigi, ocur do tērtugad a tōraig fa tige ocur fa tpealmaigeét, uair ip amlaid ro bui bpollaé borb-ḡer baob-lapamain, bodba in cáta comóluta, comeḡair rin ar na tōga do tpen-feapairb Clann Conaill, ocur Eogain, ocur Airḡiall, ocur ro innraig in t-airid-níg ḡur in maigin a m-boi Maelodap Maáa, co maireib Clann Colla fa éneap, ocur ba h-ead ro paid-eaptar riu: dlígēi-ri dul tar cumḡairi cáich d'forpaé Ulad, ocur d'innarba allmarac, uair níi éúin bar comaidéer-ri fa'n cūich do córnadap na Colla d'forba fir-dilir Ulad, o ḡlind Ríge co beapnamain, ocur o Ath in imairḡ co Find, ocur co Foritir, mar forḡler in t-uḡdar:

Feapann Airḡiall, luaiter lind,
 o Ath in imairḡ co Find,
 o ḡlind Ríge riap co re,
 co beapnamain a m-breipne.

ḡor

^v *Oirghialls*.—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in

Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

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

^x *Finn*.—Siap co Find,—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^v; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: “ It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River* Finn, and to Foithir;” as the author testifies:

“ The land of Airghiall, let it be mentioned by us,
Extended from Ath an Imairg^w to the Finn^x,
And from Glinn Righe^y westwards directly,
 To Berramain in Breifnè^z.

Until

of Lifford, in the present county of Donegal.

^v *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 ^v, *supra*), extends close to it.

^z *Berramain 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.

Dòr dòrain Muircearraig meap
 re clainn na Colla cneir-gel,
 o Glinn Con, ruatar na creach,
 co h-Ualraig, Dairpe dairbnech.

Ro gellpat garraid, gnm-arnaid, glan-arnac Clann Colla, comad iat buo arigid aig d'feapaid Epenn, ocur ma da comraiced Congal ocur Maelodan Maca, con ciuclairtid Congal da n-ana pe h-imbualad; ocur muna ana, bid innarceda ingabala d'a eiri. da failid in plaid do na ppegaridaid rin, ocur po impo a agaid ap aird-migraid Ailig, .i. ap Crunnmael, mac Suibne, co codnacaid clann oirdnigi Eogain ime, ocur ba h-ead po paidiurtar mu: Cia d'ana cuibdi claid-breda Congal do corp, na uail-briatra Ulad d'iplugad, na do comdirgid Clann Conaill ap forbaidib foridni, mado aird-migraid Ailig? uair ni h-eanna aen laime, ocur ni h-aime aen atar, ocur ni h-iarpm aen matar, na aen alda, na aen tairbearta, da cat-cined comceneoil ap pean-ainmniugad ploindti d'feapaid Epenn, act rinne ocur rib-ri, mar forglep in t-ugad:

Eogan

^a*Until the vigorous Muircheartach wrested*—*Ḍop corain Muirceartach meap.*—This was Muircheartach More Mac Earca, head of the Cinel-Eoghain race, and monarch of Ireland from the year 513 to 533.

^b *Glenn Con.*—*Gleann Con.*—This would appear to be the glen now called Glen-Con-Kane, and situated in the parish of Ballynascreen, barony of Loughinsholin, and county of Derry. The village of Draperstown Cross is in it.

^c *To Ualraig, at the oak-bearing Derry.*—Co h-Ualraig Doime oairbreach,—i. e. the place originally called Doime Chal-

808, mic *Uítemum* (Book of Fenagh, MS., fol. 47, *b*), now the city of Londonderry. It appears from Irish history that the descendants of the Collas possessed a considerable portion of the present county of Londonderry, till they were dispossessed by Muirchertach Mor Mac Erca, the Hector of the Cinel-Eoghain. But after this period the Cinel-Eoghain encroached to a great extent upon the country of the Oirghialla or Clann Colla, who, in their turn, encroached still further upon the Ulidians or Clanna Rudhraighe.

^d *Crunnmael, the son of Suibhne,—i. e.*

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

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and 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^d, with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes^e of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

^e *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melan-

cholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baé Eoghan, mac Neill,
 Re oeopaid,—ba maí a maoin,—
 Tpe ecc Chonaill na g-clearg-cruaid,
 Do b-fuil a uairg a n-Uisce éaoin."

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

Εογαν ιρ Conall, cen cpaδ,
 διαρ ðοιμμεαρα, ðαιð, comlán,
 δ'έν-φεét πο comπερð, μιαð n-γal,
 ocur δ'αen-ταιρðεαρτ pucað.

Comð αιρε pin ιρ inann φειðm ocur φαγβαλα, παιρε ocur ποð-
 παιðeét, buaið ocur báig, ocur brátaiρρi, πο φαγραðαραι n-αιτρεχα
 αγαινð, .i. Εογαν óρðmigi, ocur Conall cornamach, μαρ ποργλερ
 in τ-uððαρ:

Inanð bpiatðαρ ðoib 'γά τιγ,
 o pé Ραðραιc ιρ Cαιρmig,
 na δά m-bpaétaiρ, γpuað pρi γpuaið,
 inanð buaið, inanð ðimbuaið.

Ocur ðm φór, m uil δ'φορέcin αιρð-μige na ðo έρείðib τιγερ-
 naiρ αγ in ða cat-αιρεét ðomceneoil pι ap α ðeli, áct máð paep-
 ρluaiγed pochar, ocur comepγi catα i combaiγ in αιρεχτα uaiνð
 'γα τειγema in τιγερnuρ; no ap α n-uipμερα in αιρð-μige; ocur
 cið epidein and, ιρ eicean comtuapupταl cinnτi o cách δ'α ðeli
 tap α ðenn pin, μαρ ποργλερ in τ-uððαρ:

In tan buρ mγ Rιγ Oilig
 ap plog Conaill ceð-γuimig,
 ðligið tuapupταl caé ain,
 ó τά bpuγaið co h-αιρð-μig.

In tan buρ mγ Rιγ Conaill
 ap plog Εογαιν γαν ðoðainγ,

ðligið

^f *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cata-

ract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class H. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

“ Eoghan and Conall, without doubt,
 Two of equal estimation, pure, perfect,
 Were conceived together,—honourable deed,—
 And at one birth were born.

“ Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies :

“ The same blessing^f to them at their house,
 Since the time of Patrick and Cairnech,
 To the two brothers, cheek to cheek, *is left*,
 And the same success and ill-success.

“ And moreover, these two warlike tribes of the same race have no monarchical controul or lordly 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^g
 Over the race of Conall the warlike,
 He is bound to give a stipend to all,
 From the brughaidh [farmer] to the arch-chief.
 When a king of the race of Conall is king
 Over the race of Eoghan, without opposition,

He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *Misach Cairnigh*, which would ensure them success in all

the battles fought for a just cause.

^g *When the king of Ailech is king.*—For an account of the regulations here referred to, see the *Leabhar na g-Ceart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

dlisid in cedna dib-rin,
 o bur airb-rig h-e uairtib.
 Ní dlis céctar dib malle,
 tar a cenn rin d'á ceile,
 áct pluaisged pe peim patá,
 ir comerǵi cruad catá.

Ba h-eað inro fuigil ocur ppegaréta na h-Eogan-claindi ar h-ua
 n-Ainmirech, co n-gebdír cutrúma pe các cuiged d'arbd-cuicedaib
 Epend do congbaíl cleití, ocur do cornum cat-laitreé, ocur cid
 iat arbd-maité Epend uile do impobað ar h-ua n-Ainmirec ar aen
 pe h-Ulltaib ocur pe h-allmarcáib, co naé berdir a bpoǵa d'uǵra
 na d'foirceicén imarcaid uad-rom na uaitib-rim, áct a m-bepað
 Congal ar a cáirðine, no các do com-ápleach a celi ar lazar in
 láite rin.

Ba failid in plait do na fuiglib rin, ocur po inota uaitib co
 cat cornamac Conaill, ocur ba h-eað po paideartar riu: ir dicra,
 ocur ir duépaáctaiǵe dlisǵíre cinneð ar cách, ina các cat-airéct
 comceneoil d'ár tecaircepa ǵur trarpta; uair ir d'á bar cined
 bar cenn, ocur ir d'á bar n-airéct bar n-airb-rig, ocur ir aǵaib
 po paǵað forlamur plaéta fear Fuim, inunð ron ocur imcongbaíl
 eéta, ocur enǵ, ocur engnuma na h-Epend, mar forǵler inrce
 Neill Nai-ǵiallaǵ:

Mo plait do Conall ced calǵ,
 mo ǵairced d' Eogan airm-dearǵ,
 mo críca do Chairppi cáin,
 m'amaingí d' Enna inmaín.

Ocur

^h *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^h,
 My foresight to the beloved Ennaⁱ.

And

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

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

Ocup ðin ip oipb-ri fupailter, ocur in bur leið leazar, cuingidect caça caé-laiérech do congbaíl, uair ip ib-ri tuiréi tenna, tróma, tréna, tuinúe, turcbala tamnaigéi, ocur tarb-pedigéi trear-laiérech in talman; uair ip iat craideta bar curað, ocur cetpáda bar caémiled, ocur fpegaréta bar pírlaéç pírl-laiérechá potaigéi buirbi, ocur baig, ocur briath-mepdaéct in beáta, mar forglep in τ-ugðar:

Conall pe corṫað caéta,
 pe peéctgi peim riḡ-flaéta,
 buirbe, iét, ip engnum oll,
 garṫ, garigí, ip cruar a Conoll.

Ocup ðin ip pe fine caça fip aḡaib-ri aiprðena na n-aétarða d'aitirip, ocur d'fíri-aðpáð, .i. a épo do éornam, ocur a éomarbur do congbaíl, ocur duchur ḡan dilriugað; ocur ðin ip do éomarbur Conaill ḡulban, op ḡenribair, Ériu co n-a h-uppannaib, ocur ni diligéire a dilriugað; ocur ip do comarbur in Chonaill cedna rin aipechur echta, ocur enig, ocur engnuma na h-Épenn do éoimet, ocur do congbaíl, ocur do cuimniugað a cluaraib ocur a craidetaib bar caémiled; comð iat rin na peéta ocur na po-ducúra po páḡaðar bar n-aitérecha aḡaib ap rlicé bar ren-aétar, o ploinðter bar paer éuaéta, .i. Conall ḡlomm-mep, ḡaitlennac, ḡlac-láidip, ḡarb-fpegarṫac ḡulban. Acé éena, po pað tuba, ocur po pað tainpemað da bar tuaétaib, da mað toraib po tuited clot-ḡnuma Conaill ḡan congbaíl, uair ba h-é-riðe féigi forneartmar fine neart-clainði Neill, mar forglep in τ-ugðar:

Conall mac Neill, mic Echach,
 cuingid cruaid, calma, cpeacach,

ni

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 hardness *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 riá-claind ag Niall
 commaicé Conaill na a cómpial.

Conid cuimnigéi ceneoil aird-miḡ Éirenn comice rin.

Cið cia lap ar forbann innreí in aird-miḡ, po fearḡaiged fear
 toḡda, tul-borb, tuairceptaé, a tuaircept caḡa corḡamais
 Conaill, pe bporḡud briathar, ocur pe tecarḡaib tiḡernair in
 aird-plaḡa h-uí Ainmirec, .i. Conall, mac Baedain, mic Ninnedha,
 o Thulaiḡ Daḡi, ocur ó érachḡ-porḡaib Toraiḡi in tuairceipt;
 uair nír liḡh leiréin a laidiud, ocur nír mian a mor-ḡréraḡḡ; ocur
 po deirḡ a duḡ-ḡai n-dibraiḡḡi, ḡura athḡuir urḡar co h-ainfer-
 ḡach, ancellid, ar h-ua n-Ainmirech. Ro éincarḡar triuir toḡaidi,
 triaḡ-aipech, á cept-lap caḡa corḡumais Conaill, ar incáib in
 aird-miḡ eitir é ocur in t-urḡar, .i. Maine, ocur Enna, ocur Air-
 nelach, ocur po toḡbadar tri leaḡan rceirḡ lan-mora i riadḡairi
 na plaḡa for eitir e ocur in t-urḡar; aḡḡ cēna do cúaid cept-ḡa
 Conaill tper na tri rciáḡaib driuim ar driuim, ocur tper in n-deirḡ
 n-driuimniḡ diogainn, .i. or-rciaḡ oirḡ in aird-miḡ co n-deḡaid in
 daiḡer dibraiḡḡhe, dar broḡad a bibairi, i tul-muiniḡ in talman,
 itir da triaḡid aird-miḡ Éirenn.

Durran naḡ at briuinne do bean, ocur naḡ tréḡ cḡaidi po
 clannurḡar, ar Conall; uair, dá maḡ eaḡ, ni aithirḡiḡḡeara cod-
 naḡu caḡha mar tper-pearaib in tuairceipt, uair ni dliuḡ ocur ni
 dliḡid

i 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.

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

^l *Black-darting javelin*.—Duḡ-ḡai diu-

braiḡḡe. — 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 Ainmire, namely, Conall, the son of Baedan, who was the son of Ninnidh^j, from Tulach Dathi^k, and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin^l, and sent a shot spitefully and rashly at the grandson of Ainmire^m. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airlach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnechⁿ, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north ;

and an half long."

^m *Grandson of Ainmire.* — Ua Ainmirech is translated Nepos Ainmirech by Adamnan, *Life of Columba*, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Ainmire" throughout.

ⁿ *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the *Tale of Deirdre*, in the *Transactions of the Gaelic Society*, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

dligib duit-riu clann Conaill do laidiud, na do luaidg-gheraet, aet
muna faictea, ocur muna aigictea laige 'na lonn-ghimaid pe
brunnib a m-bidbad. Ocur atbert na briathra ra ann :

Ni dligh degh-pluag d'ur-gheracht

Do triataib ir tainpema,

A laidiud, a luaidgheraet,

Orpu mine h-aigictea

A ndicraet pe h-innpaigib.

Cath Conaill ir comdicra

Re corrum cat-laitrech ;

Ced gheracht a curad-ran

A pergh peim, a pearamlact,

A luindib 'r a laidirect,

A crodact 'r a cobraideet,

A faipe 'r a feirrigi,

A peet rigda ro-ghurmar

'Ga m-brortad co bidbadaib.

Brortad for da feruib-rim

Aigib orpo a n-ercarat,

Slega faena ar faengabail,

I lamaib a laec bidbad,

Ic faicill a puiteolma,

α

ⁿ *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 Lismore. It is curious to
observe the effect which the writer of this
tale wishes to produce in this place. He
introduces Conall, the son of a king, the
mightiest of the mighty, and the bravest
of the brave, as actually attempting to

north; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

"It is not lawful to exhort a brave hostⁿ:

On chieftains it is a reflection

To be urged on, or exhorted,

Unless in them thou hadst observed

Irresolution in making the onset.

The battalion of Conall is resolute

To maintain the field of battle;

The first thing that rouses their heroes

Is their own anger, their manliness,

Their choler, their energy,

Their valour, and their firmness,

Their nobleness, their robustness,

Their regal ordinance of great valour

Setting them on against their enemies.

A further incitement to their men

Is derived from the faces of their enemies being turned on them,

Reclining lances being held

In the hands of their heroic foes,

Preparing to attack them!

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased

to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

Α τρερ-ḡpéracht ḡnátach-rum,—
 De m petar ppiṭailim
 Orro pe h-uair imperna,—
 Α puil peim 'ḡá paḍbrannaḍ.
 Iar rin noḱa poḍainge
 Sil Setna pe petrigi,
 Peiom rin cacha paep-chimḍ
 Acu pe h-uair n-imlaidi.
 Enna-clann pe h-inḍp-aiḡiḍ,
 Boguiniḡ pe borb-airlec,
 Caepṭennaiḡ pe caṭ-laṭair,
 Aengurairḡ pe h-uppclaiḡi,
 Sil Fioḡairḡ pe paebair-clep,
 Sil Ninḍeda aḡ neapṭ-biriud,
 Sil Setna pe ponaipṭeṭ.

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.

^p *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 Eidhnech, 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.

O Eonic co Dobhar oil
 Silur ar na ḡarḅ-ṫleibṫib.

From Conaing, the third son of this Enna Boghuine, the O'Breslens, who are still numerous in Tirconnell, are descended. They inhabited originally the territory of Fanaid, but were driven thence, by consent of O'Donnell, in the fourteenth century, and a branch of the Mac Sweenys, who came from Scotland, was established in their place; after which, as we are informed by Duald Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

^a *Caerthannachs*.—Caepṭennaiḡ, 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^p at fierce slaughtering,
 The Caerthannachs^q for maintaining a battle-field,
 The race of Aengus^r for resisting,
 The race of Fidhrach^s for sword-fighting,
 The race of Ninnidh^t for routing,
 The race of Setna^u for firmness.

Such

Fergus, who was son of Conall Gulban.

^r *Descendants of Aengus*.—Αεγγυραιῖς, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

^s *Sil Fidhrach*.—Σιλ Φιδραιῖς; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

^t *Sil Ninnidh*.—Σιλ Νιννοειδῶν, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

^u *Sil Setna*.—Σιλ Σετνα, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of

whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Τριυχα Ερα Ρυαιὸ πέβαιῖς
 Μαῖριχ, ιαργαῖχ ἰνβεραιῖς
 Ο Καλὸν κάμνα ερὸβανῖς καρ
 Κο ἡ-Εονιχ τοραιννο-ἐπεν-ῖλαιρ.

Τριυχα ὀαῖγυνη μ-βλεχτα,—
 Εολκαῖβε λυχο να κερτα,—
 Ο Εονιχ κο Ὀδοβαν ν-οῖλ
 Σηλιυρ αρ να ῖαρβ-ῖλειδτιβ.

Ο'ν Ὀδοβαν οἱργιρ σεονα
 Τριυχα Λυῖγδοεχ, mic Sheona

Αἶς ἰὼν εὐὸ καὶ κατ-εὐὸ
 Ὅο καὶ Conaill comraimaiḡ,
 Cined molbtaic manaírec,
 Mairḡ aicmō ná anaicmō;
 Innraigeap h-ua Ainmirech,
 Orro im dail naé dlis.

Ní dlis.

Tíbir in flait pe ppeazaptaib toḡda, tul-borba in tuairce-
 ptaiḡ; ip do'n buirbi bunaid, ocur ip do'n tul-mipe tuairceptaiḡ
 in taem ἰῶν, α Conaill, α κατ-μῖλῖδ! αὐτ cena, in cualadair in
 ἰνῶίτῖ pemide, pen-poclach po pagbadar na h-ugdair α plectaib α
 pen-briatair?

Feppdi caḡ copuḡad;
 Feppdi pluag potecurc;
 Feppdi maith mor-thormaic;
 Feppde breo bporouḡad;
 Feppdi cloth cuimniḡad;
 Feppdi ciall comairli;
 Feppdi einech impige;

Feppdi

Cur in aḡaimn ip ḡlan li,
 Danap comaimn Suilidhe.
 Triucha Enna riap ap ἰῶν
 Co ḡearnur mor, co Sruthair,
 Tapbaic Tir Enna na n-ḡreaḡ
 Soip co Fearnach na feinneaḡ.

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^v which authors have left *written* of the remains of their old sayings ?"

" A battle is the better of array ;
 An army is the better of good instruction ;
 Good is the better of a great increase ;
 Fire is the better of being stirred up ;
 Fame is the better of commemoration ;
 Sense is the better of advice ;
 Protection is the better of intercession ;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

^v *Proverbial string*. — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a prover-

bial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his " Irish Minstrelsy, or Bardic Remains of Ireland," vol. ii. p. 397. Lond. 1831.

Feppdi fir fiappaigib;
 Feppdi tuir tērtuḡub;
 Feppdi ḡaír ḡlan-foḡlaim;
 Feppdi fir fáṭ foḡlaim. F. c.

Uith ḡaṁa labaptha leat, a aipd-niḡ Epenn, ar Conall, cáin-
 leap cáṁa comairli cúḡub, ir ciallda po coir-cir mo cómpēḡ; ir
 rípa na fuigli, ḡupa fáṭ pad-réidigṑi pēḡi oḡ-briatēra ána,
 amairpeṁa na n-aipd-niḡ. Áṁt cēna, beir do bpeit rmaṁta,
 rmuairitig do peṁt niḡ, naṁ diḡir dar rmaḡail do peṁtḡi, a ríḡ-plait,
 ar Conall; ir am cirtaṁ-rá, uilpar a dohéḡ, ocur icparā anpā-
 cu, uair ni h-anagpa áṁt fir plaita agairther oirne. Bepad
 bpeit n-inḡniḡ, n-diḡniḡ, n-oleitēnais, ar Domnall; mar do triall-
 airiu mo tiuḡ-bá-ra ḡan cáigill, ḡan cómpēḡad, tu-ra do tēpari-
 ḡain ḡan diṁhell, ḡan diḡliuḡad, ocur mo daltā, Congal, do cáigill
 duir-riu ar colḡ-deir do claidim, a Chonaill. Ni forbunn plaita
 inaircāir, a niḡ-plait, ar Conall, .i. Congal do cáigil. Máda
 compaircem, cengeltar agum-ra h-é, má iccaid a anpācu a ur-
 ḡabail, uair ni bud airpechur enḡnuma dam-ra do daltā do di-
 cennad dot' ainḡeoin it' riadnairi, a aipd-niḡ Epenn, ar Conall.
 Conad conpad Conaill ocur a cēart briatēra ar comēḡi in cáta
 anuair comce rin.

Imthura Domnall, po deliḡ-rein ré rāep-cōdnais déḡ d'á
 dērb-pine bodēin, pe h-uprclaiḡe, ocur pe h-innarba cach pēdma,
 ocur cáṁ forēigne ar a ucht. Ocur po atṁchuir aegairpecht
 nept-clainne Neill d'fóirithin ar cáṁ forpán ar Chellaṁ, mac
 Mailecāba,

^w *Foster-son, Congal.*—Mo daltā Con-
 gal do cáigil duir-riu.—King Domhnall
 is represented throughout this story as
 most anxious that Congal should not be
 slain, because his attachment to him was
 inviolable as being his foster-son.

^x *Cellach, the son of Maelcobha.*—Cellaṁ,
 mac Mailecāba.—This great hero was
 afterwards monarch of Ireland jointly with
 his brother Conall, from the year 642 to
 654. He is the ancestor of the famous
 family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;
 A pillar is the better of being tested;
 Wisdom is the better of clear learning;
 Knowledge is the better of philosophy."

"May the choice of each expression be with thee, O monarch of Erin," said Conall; "the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. "I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." "I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. "As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal^w is to be spared by thee from the edge of thy right-hand sword, O Conall." "It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, "in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha^x, 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 cach, ocur cuairt ppeagra Congail do com-
pperdal, ocur comairci a ceitri n-daltao n-decpaidech n-depb-
taipiri do denum, .i. Maelduin ocur Cobtae, Finncao ocur
Faelcu ; ocur po riadnais ar ardo-maitib Epenn ar a aile, cumao
pa cormailri cõpaigni in cata rin, ocur pa ramail a ruioigti, do
coirigtea cata per n-Epenn co bhuinne brata, ocur atbert na
briatpa pa:

Cleata mo cata-pa fein

Eogan co Cairpri, mac Neill,

tuirti fulaing cata Cuind

Conall co n-a Enna-cloind.

Connaeta ip Miuig pela

a ridach cuir comoluta,

Laignig, Muimnig, mer a mou,

tuige in cata 'r a tẽgor.

Airigio mo cata cain

Airgialla ocur mo deopaid,

me bodem a rapca trom,

pe dinga caich do'n comloinn.

Ip me Domnall, mac Aeda,

mian lim cella do caemna,

mian lim Sil Setna gan fail,

co tpen a h-uct Clann Conaill.

Mian lim Cenel Conaill cruaid

nomum i rcainnir rciaet-buain ;

Sil Setna, mo chined fein,

maing nac imgaib a n-aimpeir.

Cennpaclao

^y *Are Conall.*—In this quatrain Eogan, 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.

^z *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^y and the race of Enna.

The Connacians and bright Meathians
Are its well-shaped thickset wood,
 The Lagenians and Momonians of rapid action
Are the shelter^z and protection of the army.

The ornaments of my beauteous army
Are the Oirghialls and my sojourners^a,
 And I myself the heavy sledge
 To drive all into the conflict.

I am Domhnall, the son of Aedh,
 I desire to protect churches;
 I desire that the race of Setna, without remissness,
 Should be mighty in the front of the Clann Conaill.

I desire that the hardy Cinel Conaill
 Should be before me in the battle of strong shields;
 The race of Setna, are my own tribe;
 Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

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

^a *Sojourners.*—*Ōeopaið* signifies an ex-

Cennfaeladh fleadh, mac Garbh,
 Finghin coibdenach in Chairn,
 triar ele ba deula a n-dreac,
 Maine, Enna, Airnelach.
 Loingreac, mac Aeda na n-dám,
 ocur Conall, mac baedain,
 tri meic Maicoba na claid,
 Cennfaeladh, Cellac, Conall.
 Mo cuig meic-rea, deirg a n-dreach,
 Ferdur, Oengur coibdenach,
 Ailell ir Colgu nac gann,
 ocur in cuigeadh Conall.
 Ir iat rin crithre mo cuirp,
 plan caic uile 'ma fuabairt,
 peid im caic red, borb a m-bann
 as teict a n-aioid ectrand.
 Se fir dec do cined Cuind
 po airmeap i cenn comlainn,
 ni uil pa nim,—mor in mod,—
 deic ced laec por dingebad.
 Ir iat rin togaim co tenn,
 i riadhairi fer n-Ereinn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

^b *Cennfaeladh the festive, son of Garbh.*—Cennfaeladh fleadh, mac Garbh.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin

or O'Dohertys; 2. Maelduin the father of Airnelach, Snedgal, Fiangus, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

^c *Finghin, the leader from Carn.*—Finghin coibdenach in Chairn, is not mentioned in the Irish Annals or genealogical books.

^d *Maine, Enna, and Airnelach.*—These

Cennfaeladh the Festive, son of Garbh^b,

Finghin, the leader, from Carn^c,

And three others of bold aspects,

Maine, Enna, and Airlach^d.

Loingsech, the son of Aedh^e of troops,

And Conall, son of Baedan,

The three sons of Maelcobha^f of clans,

Cennfaeladh, Cellach, *and* Conall.

My own five sons of ruddy aspects^g,

Fergus, Aengus of troops,

Ailell and Colgu, not penurious,

And the fifth, Conall.

These are the sparks of my body,

The safety of all lies in their attack,

Ready in each road, furious their action

When coming against foreigners.

Sixteen men of the race of Conn

I have reckoned at the head of the conflict,

There is not under heaven,—great the saying,—

Ten hundred heroes who would resist them.

These I select confidently,

In presence of the men of Erin,

To

names do not occur in the Irish Annals, nor in the genealogies of the Cinel-Conaill.

^e *Loingsech, the son of Aedh.*—*Loingsech mac Aedh*, is not mentioned in the Irish Annals or genealogical books.

^f *Three sons of Maelcobha.*—*Tri meic Maicobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

^g *My own five sons of ruddy aspect.*—*Mo cúig 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 ταρ,
 dom' peitem, dom' imdegal.
 Cellac, mac Mailcaba cruim,
 uaim d'fuprtacht cac anforlaino,
 pe ppeagha Congail na cpeac,
 Cellac cpoða na cac cleat!

Imtura Congail imraitet againo ataid ele, uair ni pedait
 ugdair in da fairneir d' fuprannað i n-aenpect, amail arbert in
 file:

Uide ar n-uide po roich rin,
 airneir cac ugdair eolais;
 ni a n-aenpect po roich uile,
 da fairneir le h-aen duine.

Cio cia ar ar cuiper tar ceirt in cata, ni he airð-rið Ulad do
 bi co dubach, dobponach, na co beg-menmnach, pe bpuinne na
 bperligi brata rin; uair ba dimain d'a draibib derb fairtine
 demin do denum do, ocur nri tarba do tailgennaib triall a
 tegairc; ar ba comrad pe carraic d'a cairuib comairli do
 Congal, pe h-arlac na n-amaiðead n-iperuaidi ag furail a aimlepa
 air; uair nri treicret na tri h-urpe urbaðaça, iperuaidi eirium
 o uair a tuirmio co trath a tiug-ba, .i. Eleacta, ocur Mezera,
 ocur Terifone, conað h-e a riabrad ocur a raeb-forcetul rin
 padepa do-rum durcad caça droc-dála, ocur imrad cac a iomar-
 bair, ocur forbad caça rir-uile; uair ir ann po-taiger tar in ur
 inledech,

^h *Rere and front.*—Τιαρ ir ταρ, i. e. west and east. The Irish as well as the Jews used the same words to express the right hand and the south, the left hand and the north, the front and the east, and the back and the west.—See this fully il-

lustrated in O'Brien's Irish Dictionary, in voce DEAS.

ⁱ *Authors cannot give two narratives together.*—Uair ni pedait ugdair.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the

To be around myself rere and front^h,

To attend me, to defend me.

Cellach, the son of Maelcobha, the crooked,

I appoint from me to relieve each distress,

To respond to Congal of plunders,

Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives togetherⁱ, as the poet says:

"By progress after progress he passed through

The narrative of every learned author;

Two narratives cannot all at the same time

Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his tailginns [*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."

indledech, eirdan, airdgill Electó ar cept-lár cleib ocur craidhe Congail, ic maidem các mipeuin, ocur ic riuḡrad cáca ríi-uile. Ocur dín in mairḡ mipeuech, mírunac, mallactnach Meḡera do corḡain a calad-pórt comnaidi ar cept-lar carbat Congail, ic tagra á taiblib a tēngad, ocur ic buadnairi a bunnracaib a briatair; ocur dín in cenn clearach, coraidhe, conntpac̃ta, t̃romda, t̃urpac̃ta, t̃uait̃-ebpac̃ Teipóne tarraid sein ar̃d-comur aipech-air ar cuḡ cedraduib comlana corparḡda Congail, comdír com-dícra sein pe forbad cáca ríi-uile. ḡur ub t̃pér na h-úr̃ib ipeḡnaidi rin tuict̃er na t̃ri pecad̃a pudrac̃a aimp̃iger các aen, .i. r̃c̃r̃ud̃ud̃, ocur im̃p̃ad̃ud̃ ocur ḡnim, feib ar̃ber̃t For̃ud̃ na Canóine:

Electó r̃ḡrud̃ur các col,
Meḡera r̃ri h-im̃p̃ad̃ud̃,
Teipóne sein co r̃i
cuir̃ear các cair i cor̃p-ḡñim.

Conad he a n-arlaic ocur a n-im̃p̃ide-sein air-rim fa deira do gan comairli a carat do cuimniugad̃, ocur ir iat fa deira d̃ó beir̃ co meirc̃da, micellid̃ it̃ri Ulltaib ocur allmaricaib ad̃aig Máir̃ti pe maidem cáca Muḡi ruad̃-linñtiḡ Rath, co taimic t̃pac̃h ruain ocur ráim-codul̃ta do na pluagaib; ocur ro codail Congal iar rin pe ciuin-pog̃ar na cuir̃leann ciuil, ocur pe forcad̃ paídeḡail, ruaraídech, r̃i-r̃puag̃ na t̃éd ocur na timpán 'ḡa tad̃all d̃'aig̃tib ocur d̃'for̃m̃ñad̃aib eand̃ ocur ingen na ruad̃ 'ḡá r̃ar̃-r̃einm. Ác̃t c̃ena, ba tinnabrad̃ t̃poch do Congal in cod̃la rin, do sein mar̃ ir ḡnat̃ ruba ocur rámaiḡt̃i r̃i-r̃codul̃ta ic aim̃p̃iugad̃ các aín pe
bpuinne

ⁱ *Fothadh na Canoine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—

See Annals of the Four Masters at that year, and Colgan, *Acta SS.* p. 783.

^k *Tympans*.—Timpán.—Various pas-

laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine^j said :

“Electo thinks of every sin,
 Megæra is for reporting,
 And Tesiphone herself truly
 Puts every crime into bodily execution.”

And it was *the influence of* their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympan^k struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal ; but indeed hilarity and agreeable sleep

sages can be produced to show that the and not a drum, as might be supposed
 Irish tympan was a stringed instrument, from the name.

bpuinne báir, ocur pe h-íðnaib aídēa. Aét cēna, nír cumrcasg Congal ar in codlud rin gup éan Dubdīad dīrai na bīaēra beca ra:

Α Chongail Chlaín comeprīg,
Cindpet t'eccpait h'indraiγid;
Orō meli mian puain rir-laíge;
Suan pe bār bīct bodba;
ðeg bríga bebrat bī bat mīdlác;
Moc-eirge mian peinned ocur pīctaire;
Forcted n-galann grīth-mīad nemtor mībodba;
ðrut pōla,—eācpair cūrad,—
Chugut a Chongail.

Α Congail.

Ir duabreac rom dúircir, a Duibdīad, ar Congal. Ceipō aegaire, pagbur a éidī itir paelaib gan imcoimet, agut-ra iaram, ar Dubdīad. Dōis nī h-orō aegaire codlud 'gá cēatīaib; nī dat coimedais mīll iarmarzac-pu d'Ulltaib; bud pine ar n-a fōdail aicme Olloman dar t' éirī; bud laītpec gan lan-gabail arō-porē aīpēcair gāca h-Ulltaig ar t' aītlī. Aét cid comrad pe cāppaig comairlī dō troich pe na tiug-ba! Dō comōiglaīr dō cnead, a Chongail, ar Dubdīad; Dēna rīd putain pe t' aīdī, ocur pe h-arō-maītib Eīenn, ocur imgaib mīcōrcar na Maīrte mat marbēar co maītib Ulad umut in aen maīgin.

Tainic

¹ *But indeed sleep, &c.*—The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; bīdeann an fear 'n a coolad agur an bean d'a fairē fēin.

^m *To thee O Congal.*—Α Congail claim

comeprīg.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep¹ come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words :

“O Congal Claen arise,
Thy enemies approach thee ;
The characteristic of an imbecile is the desire of constant lying asleep ;
Sleep of death is an awful omen ;
Little energy forebodes the destruction of the coward,
The desire of the hero and the watchman is early rising ;
An inciter of valour is a proud and fearless fiery-champion,
Fervour of blood,—the characteristic of a hero,—
Be to thee O Congal^m!

O Congal,” &c.

“Disagreeably hast thou awakened me, O Dubhdiadh,” said Congal. “Thou dost like a shepherd who leaves his flock among wolves without a guard,” said Dubhdiadh. “It is not the business of a shepherd to sleep over his flock: thou art notⁿ a vigilant keeper of a flock to the Ultonians; the race of Ollamh^o would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock.” “Thou hast *sufficiently* avenged thy wounds, O Congal,” said Dubhdiadh, “make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place.”

A

English.

ⁿ *Thou art not.*—*Ní bat*, i. e. *non es*.

^o *Race of Ollamh.*—*Clíme 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.

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir^p has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion," said Congal. "But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death^a; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception," said Congal. "Although death cannot be avoided a battle may be avoided," said Dubhdiadh, "for God does not like that men should be slaughtered;" and he repeated this poem:

"Shun the battle, and it will shun thee,
 O Congal of Mullach Macha^r;
 The son of Aedh, son of 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 ardo balair,
 rairi ná rluaz in domairn,
 da n-dearndair orin allmarraig,
 do fuicfidir do in conair.

Eol dam ainm in daire pea,
 co ti in brata Daire in latha,
 bid e ainm in muige pea
 maz cuanach Muigi Raeta.

Bid Maz rat o'n roth-mal ra,
 maz or airer in átha,
 Cairn Congail in enocán ra,
 o muig co laiti in bratha.

Biaid Suibne na gealtugan,
 bid eolach peaé gac n-dingna,
 bid gealtán truaig fann-craidec,
 bid uaeta, ni ba himda.

Imgab.

ba

^s *Domhnall of the lofty fort of Balar.*—Domnall dúine ardo balair.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom

of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

^t *Oak-grove.*—Daire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

^u *Daire in latha*, is in Mac Morissy's copy more correctly *Daire na plaeta*, 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.

^v *Suibhne shall be a lunatic.*—Biaid

Domhnall of the lofty fort of Balar^s

Is nobler than *any* of the host of the world ;

If the foreigners would do my bidding

They would for him leave the way.

I know the *future* name which this oak-grove^t *shall* bear,

Until the day of judgment—Daire in latha^u.

The name of this plain shall be

The beautiful Magh Rath.

It shall be called Magh Rath from this prosperous battle,

A plain over the brink of the ford ;

This hillock shall be called Carn Congail

From this day till the day of judgment.

Suibhne shall be a lunatic^v,

He shall be acquainted with every fort^w,

He shall be a pitiful, weak-hearted maniac ;

Few, not many, shall be his attendants.

Shun," &c.

It

Suibhne na géalzugan.—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.

^w *He shall be acquainted with every fort.*
—Óio eolach pe gac n-omgna, alludes

to Suibhne's constant roving from one place to another. *Omngna* signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissy's copy, however, this line reads, bio ecclac pe gac n-ioöna, i. e. he shall be afraid of every kind of weapon.

ba dīmaín do Dubdaíð fīr na fīr-ḡáiri do caitem pe Congal;
 aét cena po comḡaípeað Ceann con co Congal, .i. ḡilla tairiri
 do'n triat nīlīð, ḡura faidercui h-e d'fīrpuḡað cleitī Conaill
 ocur aīrð-ḡrinne Eoḡain, d'fīor in pabaðar ḡlair no ḡeimleca itir
 caé dā n-ānpaīð n-incomlāið acu. Mar do canað a céτ-compraitib
 a cupað, mar deapbétar ar deirḡruba Conaill:

Ro cīndreτ comairle cīuaīð,
 Aīpnelac, mac Ronain Ruaið,
 Ocur Suibne Mīnð do'n muiḡ,
 Mac fīr-ḡarta Feapaðaiḡ:
 ḡeimel itir cach da cūp
 Do Chonaill ocur d' Eoḡan,
 Co ná pamlāð óḡ na ren
 Dīb ḡémað tenneta teicēð.

Inuñd uair po cuīpeð Cenn con pe turdeīlb na torca rin ocur
 po īmpa Domnall deīpel ar copuḡað in caéta, ocur po féḡurτar
 Domnall ðar mīn-oirbīb in muiḡi, ocur at conaircērum cūiḡi Cenn
 con, ocur pa aītīn aðbar a toicīll ocur a tēctairpeéta; conað
 aīpe rin, po ráið pe trien-pepaīb in Tuaircīrτ: at ciurā cūḡaīb
 ḡilla do ḡillīb Congail ocur Cenn con a comāimn peīn, ocur do
 peðappa aðbar a toicīll, do cāiðbpeð bar tuarupcēbala-ri ocur
 d' fīrpuḡað bar n-inmīll, in buð cōḡlonneta copaiḡtī bar cupaið,
 ocur mun buð ead iat, co na cópaḡeað Congal arð-maitī Ulað
 na allmupac ī n-ḡlāpaīb, na ī n-ḡeimlecaīb. Conað aīpe rin, a
 oḡu, bar aīrð-riḡ Epeīn, leaḡar lib-ri eappa ocur icēapa bar
 n-eīrpiuð, ocur bar n-eτḡuð co trachτ-aīðlennāib bar traiḡeð, d'
 polac

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

rissy's copy, p. 71, by the modern words
 neapτ no oaiḡean, 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^x of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in *Dergrubha Chonaill*^y:

“They came to a stern resolution,
Airlach, 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.

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

polac̃ ocur d'porðibad̃ na pæp-geimleç̃ pen-iaraind̃ pñim-cen-
 gailti, po h-innairced̃ opairb. Tógbaíð ocur tairbénaíð, cpoitíð
 ocur cpiethnaiǵíð na plabradu puaicinti, polur-iarinaíðe, po ruíð-
 íǵeð ar bap n-geimleç̃aib glan-cúm̃ta, glap-iaraind̃, ocur tabraíð
 tri trom-ǵairi borba, buaðnairacha, buirpeðairi, do çup ǵráine
 ocur ǵeinedeç̃ta ip in n-ǵilla, cumad̃ bréc-çeç̃taipeç̃t braflainǵi
 do bepad̃ d'innraigib̃ Ulað ocur allmarac̃. Ro tincad̃ in tecurc
 rin aǵ tren-ferairb in Tuaircirt. Ocur ap cinned̃ caç̃a cainǵne
 ðap porconǵair in t-airð-riǵ orpo, co tucraðap tri trom-ǵairi,
 borb-buaðnurac̃a, buirpeaðairi, cor linad̃, ocur ǵup luaç̃-meaðrad̃
 in ǵilla do ǵrain ocur do ǵeindeç̃t, d'oillt, ocur d'paenneall, ocur
 d'poluamain, ǵor ob ead̃ po cetpaignertap çuige, ǵup ǵemel glan-
 padac̃, glap-iaraind̃ do peagaim itir caç̃ ða cupaid̃ do Conall
 ocur d' Éóǵan ip in uair rin; ocur po inñta uairib̃ d'innraigib̃
 Ulað ocur allmarac̃, co pa innir a airerc, ocur ǵup çagair a çeç̃t-
 aipeç̃t ba p̃aðnairi ðoib. Ip ðe rin po çanur̃tap Congal, ca
 h-airm a fuil Dubðiað ðrai, a óǵu, bap eirium; Sunna, bap
 eirum, nim pað̃a p̃ri fairc̃ri, ǵe mað̃ ðercairi p̃ri ðemin ðuit, ap
 Dubðiað, ocur ni çairc̃er p̃rit e, ǵe mað̃ acallaim̃ inçleç̃i ba lainn
 let. Do [i. ðol] ðuit amlaib̃, bap eirium d'airc̃ri ocur d'p̃irp̃éǵad̃
 p̃er n-Ér̃enn uaim-ri, ǵup ob do p̃eir do çepta ocur do tuarurc-
 bala ap plaitib̃ Fuiñd, çoiréç̃at-ra mo caç̃a, ocur p̃uib̃ǵp̃et mo
 poc̃raíðe.

Ip

² *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters

were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show^z, shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message." The mighty men of the north attended to these instructions: when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, "Where is Dubhdiadh the druid, O youths," he said. "Here," replied the other; "I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest," said Dubhdiadh; "but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview." "Thou art to go, therefore, from me," said he [Congal] "to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces."

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies' forces. The whole story is extremely curious; the Editor is not ac-

quainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Ír and rin do deáid Dubdaí co h-Ard na h-imairce, conad
 ar po feogurtaí uada, ocur at conairc in cat-laem cupata, co-
 raiḡtí ar n-a comeaḡar, ocur in t-rocpaidí ronaire, rár-innilltí
 ar n-a ruidiuḡad; ocur ḡér b' imda airéct examail, ocur ḡrinne
 ḡrainemail, ocur raer-rḡluas roinemail ar n-a ruidiuḡad d'feá-
 raib Érenn in aen inaḡ, nír an, ocur nír adaí, ocur nír deliḡ-
 ertar aipe, na aighed, na innitind Duibdaí i n-dreim díb rin, áct
 maḡ ír in tḡen-rócpaidí tarbda, tor-aḡarda, tuairceptaíḡ, at
 conairc pe cnear in ard-platha h-úi Áinmirech, pe ḡruamdaḡt
 ocur pe ḡrainemlaḡt na laeḡpaídí rin leir, con-a n-ḡreann-moḡ-
 raib ḡoirceídí, ocur co n-a clad-mailḡib cupad ic polac ocur ic
 forḡibad faircena na feinned. Ocur dínn pe h-urḡrain ocur pe
 h-anaicentaḡt leir na lenḡ-brat liḡda, leth-fada, lebar-claimac,
 ocur a n-inar n-óir-eaḡair ar n-a forḡilled dar forḡinnair na fir-
 laech. Áct éena po combuaíḡrit cetfada Duibdaí pe forḡrain
 a faircena, ocur po inḡta uaitib co tinneḡnach, ocur a éeangá
 ar luth, ocur ar luamain, in eadair-poll a aḡtí, aḡ turí ocur ic
 triall, ocur ic tinnecedul terta ocur tuarḡcebalá na tḡen-rocp-
 raide rin do tabairt; ocur táinic peme co lap longḡoirit Ulaḡ
 ocur all-marac, ḡur in inaḡ ar comḡeir do éach a comḡéḡad ic
 airneir a aḡirc, ocur ic taḡra a éeḡtaipeḡta, ocur po inḡta ar
 ard-maitib Ulaḡ ocur allmarach, ocur arbert na briathra ra:

At ciu cat-laem cūḡaib-í,
 A Ulltu 'ra allmarcu,
 Oll-cat áḡmar epidein,

Cupad

^a *Ard na h-imairesi*,—i. e. the hill of
 the espying or reconnoitering. In Mac
 Morissy's copy it is written more correctly,
 Ard na h-ionḡairce.

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

^c *Wide-folded shirts*.—Lenḡ-brat was

Then Dubhdiadh went to Ard na h-imaircsi^a, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only^b upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts^c, and by their gold-embroidered tunics^d returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

“I have seen a mighty army approaching you,
O Ultonians and foreigners,
It is a mighty, valiant army,

Composed

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

^d *Tunics*. — *Inap* is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cupaid cpoða, copnumac,
 Ppaeðda, ponnman, poptamail,
 Sermach, peitpeç, potecairc,
 Taircech, triat-lonn, tairpmech;
 Co n-imad apm n-innillti,
 Pá'n cat ap na copugad.
 Plaiti péig, peta, poirtmech,
 Righda, po-garç puitenta,
 Diriuch, dpeach-berç doir-leban,
 Gnur-liaç glonn-mear, gnuað-copcpa,
 Ap ceart-lár in cata pin,
 'Gá coptuð, 'gá cópugad,
 'Gá laidiuð, 'gá luamairpeçt;
 Gaedil uime ap apm-lapad,
 Ic poillpugad pipindi,
 Na plata ór a puilit pean;
 Tricha tailgenn toçaidi,
 Re h-ua Sedna aç palm-çeadul;
 Ni poich intleçt aen duime,
 Ni çic d'innpcne aen tengad,
 Gemad tenga tre-poclaç,
 Pír-ugðair no olloman,
 Túp na teipt, na tuarupcbail,
 Domnaill co n-a deağ-muinnctip,
 Re h-imad a n-óg apmach,
 Re çaibçige a n-çaircedach,

Re

* *The Gaels.*—Gaedil uime.—Gaedhil 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 Gaedhil ONLY about him, while Congal had people of different nations who would not fight

Composed of brave, defending heroes,
Who are furious, willing, valorous,
 Firm, puissant, docile,
 Aspiring, lordly-strong, invincible,
 With abundance of well-prepared weapons
 Throughout the arrayed battalions.
 A KING fierce, intelligent, steady,
 Royal, furious, resplendent,
 Upright, ruddy-faced, long-palmed,
 Grey-visaged, active, red-cheeked,
 In the centre of that army,
 Steadying it, arraying it.
 Exhorting it, guiding it;
 The Gaels^e around him glittering in arms,
 Showing the legitimacy
 Of the king *under* whom they are;
 Thirty select clerics^f,
 With the descendants of Sedna, singing psalms;
 No intellect of man could conceive,
 Nor could the language of any tongue,
 Even the *three*-worded tongue
 Of a true author or Olave,
 Recount, delineate, or describe
 Domhnall and his good people.
 From the number of their armed youths,
 The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

^f *Clerics*.—*Ṭpicha tairgenn togarai*.—Here the word *tairgenn* is used to denote

a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.

Re leapdaét a laeépaide,
 Re meanmnaiḡi a moḡ-miled,
 Re triat-luinne a trén-tairec,
 Re miam-ḡrain a noét-claidem,
 Re pcat-ḡlaine a pcat-luirec,
 Re h-oll-ḡriḡh a n-eépaioi,
 Re poérum a pann-briatach,
 Ic imluad, ic eitealaiḡ,
 Ar ionaib a n-ápo-épaírec;
 Aen drem díb po deḡḡnaiḡret,
 Do ḡarḡadaib ḡlan-ḡóda,
 Cenel Conaill compamaḡ,
 Cined in riḡ po neḡḡmaḡ,
 'N a timcéll 'ḡá teḡarḡain,
 Ic peidiuḡad peme-piun,
 Chompaiḡ caḡa cath-laithreḡ.
 Tiucub díb na tuarḡurcbail,
 Na tarb-codnaḡ tuarḡceḡtaḡ:
 Dub-ḡluaḡ déḡla, ḡanaḡda,
 ḡeḡaḡ, ḡoḡḡḡen, ḡomóḡda,
 ḡruamḡa, ḡlann-meaiḡ, ḡnuir-leḡan,
 Aḡo, aḡuaḡmaḡ iat-ḡíde,
 Co n-ḡḡeann-moḡḡaib ḡoiḡcide,
 Ic tuḡḡe 'ḡ ic timcéllaḡ,
 A n-ḡruad iḡ a n-ḡulban-ḡum;
 A leacan a laec-ḡmeiḡeaḡ,
 Aḡbal eaḡ a n-ulcan-ḡum,

Impiḡio

^g *Fierce.* — ḡanaḡda literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

^h *Fomorian-like.*—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,
 The highmindedness of their great soldiers,
 The lordly vigour of their chieftains,
 The glittering dreadfulness of their exposed swords,
 The brightness of their defending coats of mail,
 The high-spiritedness of their steeds,
 The rustling of their standards
 Streaming and floating
 From the points of their lofty spears.
 One party of them excel
 The hosts of famed Fodhla,
 The valiant Cinel Conaill,
 The tribe of the very puissant king *himself*
 Around him defending him,
 Clearing *the way* before him,
 The obstructions of each battle-field.
 I will give you the description
 Of the bull-like northern chieftains :
 A bold and fierce^c black host,
 Furious, mighty, Fomorian-like^b,
 Grim, agile, broad-faced,
 Tall, terrific are they,
 With tufted beardsⁱ
 Covering and surrounding
 Their cheeks and their mouths,
 Their faces and their heroic chins.
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

ⁱ *With tufted beards.*—See Act 5 Edw.

IRISH ARCH. SOC. 6.

IV. [1465], by which the Irish living within the English pale are commanded to shave off the beard above the mouth.

2 B

Impuigib ga n-imlennuib;
 Clad-mailgi na cat-miled,
 Forbuit tar a fabraduib;
 Broibla na fer fomórda,
 Bruit or-luag i forpilliud.
 Tar formnaib na fir-laeé rin;
 Croicenn clum-dub ceathairi,
 Indramail caé aen loéair,
 Fil impu ar na forpilleo;
 Ni léig meo a menmanraid,
 Doib aró-cennur d'aen dúine,
 Aét begán ar bratáirri,
 Foraemair d'ua Ainmipeé;
 Gan éir, na gan comairgi,
 Uaéib do éig tigeairna,
 Leat urghaine opporum
 Riár na h-uilib Eogain pea.
 Maigh do ría d'áraigib rium,
 Mar a tait fa tigeirna,
 Ina cró fa chneir-bruinne.
 A Ulltu 'r a allmarphu,
 Maigh for fil ic fupnairi,
 In airó-rig fa n-erigit rium,
 A deilb-rein ir deppcnaigéi,
 Da caé deilb dar deo-cumao,
 Mar epea 'n a oll-éuigeao,
 Samail aigéi h-uir Ainmipech,
 No mar gnein or glan-pennaib,
 Opeac Domnaill ar deo-larao,
 Or éind caich atéiu.

Rigraio

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.

Ριζραιθ Αιλιζ ολλ-ζοτάς,
 Αιρθ-clann Εοζαιν ανηατα,
 Σιλ να Colla compamaς,
 Δ'αεν ταιθ ριρ να h-Εοζανθαιβ,
 Δο δειρ Δομναλλ διοιτ-leβαιρ,
 Ριζραιθ Tempach ταeb-ζlaine,
 Cupaio Cpuaςna clao-uaine
 Δο θατ-cliu να Conallaς;
 Λαιζμιζ Liamna lenn-mairi,
 Muimniζ Muizi mór Femin,
 Ocuρ Chaiρil comδalaiz,
 I copταo in caτα ρin,
 'N-a ρορμnaib 'n-a ιαρ-cúlaib.
 Α amair, α an-uppairo,
 Αιρθ-πιζ Epenn ecταizi,
 Oll-τριαν Thaedel zabaitpium,
 Re h-épzi, pe h-impepaim,
 I túρ caτα at ciu.

Ατ ciu c.

Συρα πέιρ ιε ρaelaib do copp, ap Congal, ocuρ συρα παλιθ
 ριας άρμουζε όρ do bpuinne, ιρ ρuail nach ap clauρ cetpαda ap
 cupaio, ocuρ naς ap meaταip meipneς ap mop-ρluaζ, pe teinne na
 τερτα

^j *The loud-voiced.* — The compounded adjective oll-ζοτάς, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in *Ogygia*, part III. c. 31.

^k *Race of puissant Collas.* — Σιλ να ζ-Colla, i. e. the men of Oirghiall.

^l *Green-sided Cruachan.* — Cupaio Cpuaςna, i. e. the inhabitants of the province

of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

^m *Lagenians of Liamhain.* — Λαιζμιζ Liamna. — The inhabitants of Leinster were called Λαιζμιζ 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^j princes of Ailech,
 The high descendants of valiant Eoghan,
 The progeny of the puissant Collas^k,
 At the side of the race of Eoghan,
 On the right of the long-palmed Domhnall;
 The princes of the fair-sided Tara,
And the heroes of the green-sided Cruachan^l,
 With the famed battalion of the Conallians,
 The Lagenians of Liamhain^m of beautiful shirts,
 The Momonians of the great plain of Feiminⁿ,
 And of Cashel of assemblies,
 To support that battalion,
 In squadrons, in rear-troops.
 The soldiers, the adherents
 Of the monarch of noble Erin,—
 The third part and upwards of the Gaels have come
 To rise up to contend, in the van of the army
 Which I have seen.

I have seen," &c.

"May thy body be a feast to wolves^o," said Congal, "and may the ravenous ravens rejoice over thy breast; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

ⁿ *Plain of Feimin.*—*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.

^o *May thy body be a feast to wolves.*—

Ḃupa féir ic paelaib do copp, is modernized in Mac Morissy's copy *Ḃup ab féir ag paelconuib do copp*. The word *paela* is certainly here used to mean wolves, though the most usual name for the wolf is *paelcu* or *macḂipe*. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

τερτα ocur na tuarurcbala tucair ar arð-maitib Erenn, pá n-airð-riḡ. Áct aen ní, ní h-inépeti d'ánpadaib ppetá riabairéi, reacránaca, raeb-þorcetail na rean-ðruað, ar na riabrad do cié-nellaib na crine; ocur ní mó ir medair ppe fuigli ocur formolta pára, forbannaça, forþáiblige na fíled, ar n-a m-buidécup do bpeṭaib troma, tairberptaça tpiat ḡaça tpe ina téacaid. Áct atá ní čena, ar Congal, tuingim-ri pá m' éréidib tigeppair, mun-bad fell ar emec dam-ra dpaí no deigþer dana do diṭh na do dicennad, ir do luaṭ-imčar mo lama-ra ticpaṭir do tpiom-nella tiug-bar-ra ppiu pa cumaircṭir na caṭa ceṭtarṭa pa ar a čeli.

Leic ar, ale, na h-impaṭ manairčep, ar Dubbiaṭ, muna éi mo čaet laiti tiug-ba-ra leat ir in laitea pea i fuilim, a Chongail, a čuingio, ni muirbþeru miri na neac eli ḡar eir airliḡ na h-aen-Mairti pea; uair ni biaru aḡ bagur na aḡ buaðnairi ar biḡbaid o'n Mairt-laiti pea amac co bpuinne bpaṭa. Áct aen ní, ciḡ aḡbal aḡaib-ri mo čerṭa-ra, ocur mo čuarurcbala ar tpiat buidnec Taillten, ocur ar ḡléri n-ḡaedel, baigim-ri bpiatár, ḡura bec do tpiar a terṭa ocur a tuarurcbala i tanac-ra ḡur tparṭa. Ar mri pupail aingel d' ainglib miam-þoillri naem-nime do turpem a terṭa ocur a tuarurcbala, .i. pe puitnib a riḡ, ocur pe h-arm-ḡrain a n-airc, ocur pe mermiḡ a miled, pe comēnuṭ a cupað, pe ḡruamdaṭ a n-ḡaircedaṭ, pe lonn-bpuṭ a laečraidi, pe tairm-ḡrit a tpen-þep, pe h-olbdaṭ a n-amur, pe h-aṭlaime a n-oḡbad; ocur ḡin for pe fuacdaṭ a þepḡi, pe ḡrain-þaircpi a n-ḡaitlenn, pe baḡb-ḡlur a m-bpaṭach, pe lonnriḡe a luirec, pe clap-leṭi a clouem, ocur pe learḡaṭ a lebar-rciaṭ, pe páp-ḡluiṭi a pleag ar
n-a

^p *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

^a *I swear by my characteristics of a lord,*—i.e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering^p, imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord^q, that, were it not a violation of protection^r in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Tailtenn and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their standards,

^r *Protection*, *einech* in this sense undoubtedly means protection or guarantee.

n-α ρυδιυγαδ 1 lamaib a laeé-miled. Áct aen ní, po pad peidm, ocur po pad urmaiṛi aṛiṡ no éir-laié fuirec pe fégaδ a féinneδ, ocur pe taidbpeδ a tuarupcbala, .i. pe bpeṛim, ocur pe bolḡpa-daiḡ a cupaδ, ocur a caé-mileaδ, pe ppenḡail ocur réitpeδaiḡ a rinneṛi, ocur a pen-daine ic pantiugaδ da baṛi paiḡiδ ṛi; pe ppuṡhlaδ ocur pṛianḡaiṛ a n-ḡṛaiḡi n-ḡléṛta, n-ḡlomaiṛ-cenneṛa, 1 ḡ-comlué fa cairpṡechaib, 1 coṛtuδ ocur ic coδnuḡaδ in caṡa impu aṛ cach aiṛδ, ḡuṛ ob ṛeíṡa, ṛceimneéa maiṡi na mileδ, pe méδ a peδma, ic poṛuḡuδ na peap, ocur ic coδnuḡaδ in caṡa, uaiṛ m cenneṛa a cupaiδ pe coδnuḡaδ, ocur iṛ tocpáδ pe tṛiaṡaib α

^r *Coats of mail.*—Re lommṛige a luipech.—The Irish word luipech, which is supposed to be derived from the Latin *lorica*, certainly signifies a coat of mail, but antiquarians do not admit that the Irish had the use of mail armour so early as the period at which this battle was fought. Giraldus Cambrensis, who described the battle dress of the Irish in the twelfth century, says that they went *naked* to battle :—“*Preterea nudi et inermes ad bella procedunt. Habent enim arma pro onere. Inermes vero dimicare pro audaciâ reputant et honore.*” (Dist. III. c. 10.) And O’Neill’s bard, Mac Namee, in describing the havoc made of the Irish in the battle of Down, fought in the year 1260, states that the English were in one mass of *iron*, while the Irish were dressed in satin shirts only.

Leatṡpom do éuaḡar’ṛa caé
ḡoill acoṛ ḡaeiòil Teṛpaé:
Léimṡe caem-ṛpoill aṛ éloimn Chuinn,
ḡoill inṡ n-aen-bṛoin iapuinn.

“Unequal they entered the battle,
The Galls and the Gaels of Tara :
Fair satin shirts on the race of Conn,
The Galls in one mass of iron.”

If, therefore, lúipech means *mail armour*, it would go to prove that this account of the battle of *Magh Rath* was composed after the Irish had adopted the custom of wearing armour from the English, unless it be proved that the ancient Irish themselves had the use of it, and left it off afterwards in the twelfth and thirteenth centuries; but this will hardly be admitted. The utmost that can be argued in favour of the antiquity of the tale is, that it might possibly have been composed after the Danes had introduced the use of armour into Ireland. But it looks on the other hand very extraordinary, that there is no mention made of the battle-axe throughout this whole story, a fact which would seem to prove that it was written before the time of Cambrensis, when almost every Irishman carried a

standards, the shining of their coats of mail^r, the hollow broadness of their swords^s, the great size of their shields, the closeness of their lances^r fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled-tamed steeds bounding under chariots^u, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for their

battle-axe, as they do walking-sticks at present. “De antiquâ imo iniquâ consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a securibus nulla securitas.” (Dist. III. c. 21).

^s *The hollow broadness of their swords.*—Re clap-lezi a g-cloïem.—In Mac Morris’s copy pe g-lan-taiñeimci a g-cloïem, 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 cloïem, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus’s description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that

in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

^t *Lances.*—The Sleag was certainly the lance or spear.

^u *Charioteers.*—Fa cápptechaib.—This seems to refer to war chariots. The word cápptech is thus used in the Leabhar Breac, fol. 49, b, a, which puts its meaning beyond any doubt:—Airepech tra la Forano in cetuguo tucaptar oo cloim lppael, co taniú ina n-oeaiaib pe cet CAIRPDECH cen gailte, ocu ppercat mile troigtech.

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

α ταιρμερε, ocur ip τεγυρεα τογαϊδι τигерпαιρ, ocur ip ρυιγλι
 ρέιγι, ρellpamandā, ρorbarταά ρiled ρorταρ ocur impuirger ιατ
 γαν βαρ n-innpaigid dāri in ρéib, ocur dāri in ριαγαib ρo opδaigpet
 βαρ n-apδ-naim, ocur βαρ n-ollomain αδδραib; uair ip aen ρeim
 ocur aen ρun acu uile d'a βαρ n-inδpaigid. Ro γabpataρ μορ-caτa
 Muman mian ocur molbτaigi ρe mandap na μορ-γλιαδ; ρoppat
 laimnecha, lán-olbda Λaigin co laτair d'a luaτ-δopnam; ρoppat
 epδa, comδicpa cupaid Cpuaána ocur Connaét ρe comppeγpa in
 caτa; ρoppat bpocla, bopb-πάτεch, δpeaγ-ρluaγ δoinne, ocur
 Λaechpaid Λiaτδpoma; ρoppat ρύνταig, ρανταά, ρapaigτiγ bopb-
 ρluaγ baγach, biaρταigi, búipedač, copcpač, epδa, cairδemail,
 laečda, luaτ-γapγ leomanτa, pepγač, ρopγpuamda, pepčonta,
 cennap, ceppaδach, comceneoil Conaill, ocur Eogain, ocur Aip-
 γiall d'aen-ταib ocur d'aen-laim ocur d'aen-aigned d'a βαρ n-inn-
 paigid. Uair ip uaitib nach élaίter, ocur ip τpiτu nač tiaγap,
 ocur ip τaipprib nač toγairτep, ocur din, ip do combaig, ocur do
 čomerγi na cupad ρin čuγaib-ρi nač paicp duine do'n dīne deide-
 nač ρa Ulaδ ocur allmapač a čuaτ ina a tpeab-aicme. Ocur din
 cid ibp do pāemaδ anaδ ap pām-čomaδaib ρíδa, m h-anpaδ in
 τ-apδ-φlaίτ h-ua h-Ainmipeč, ap n-epγi a pepγi, ocur ap copuγad a
 caτa, ocur o'n uair ρo iaδpaτ ocur ρo imčompaicpet ime a n-aen-
 pēčt comeaγap cupad Conaill ocur Eogain ocur Aipγiall, ní mó
 na do mupbulib aipδ-ρiγ na n-uili ticpaδ ταιρμερε tpeaτain ocur
 tpen-puaτair

^v *The Bregian hosts of the Boyne.*—*δpeγ-
 ρluaγ δóinne.*—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.

δpeaγ-ρluaγ δoinne, would also bear
 the translation "the fine troops of the

their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne^v and the heroes of Liathdruim^w are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will *ever* see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Ainmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and
united

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

^w *Heroes of Liathdruim.*— $\zeta\alpha\epsilon\chi\pi\alpha\iota\acute{o}$ $\zeta\iota\alpha\theta\rho\omicron\mu\alpha$.—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 account of the five ancient names of Tara see Petrie's *History and Antiquities of Tara Hill*, p. 106.

τρην-ρυσάταιρ in αρδ-πλατά h-υι Αινμπεc δ'ά βαρ n-ινηραιγιδ ; ζυρ
 ob ρυαλλ nap έαρμ-έριέναιγ in τalam ρα α έραιγτίb, αρ n-δερζαδ
 α δρεchi, ocur αρ n-γρίραδ α ζρυαυιδι, άρ ρυαμμιυζαδ α ρυιρc,
 ocur αρ νοcταδ α μiam-claidim, αρ ρcland-berρυζαδ α ρceit, αρ
 τοchail ocur αρ ταιρbenαδ α cραιριγι cenn-ζυιρme caτα op α cind
 ι cερτ-αιρδι, ρα'n ρpoll-μερζι ρυαιcμδ, ρρεbναυιδι, ρaeb-copach,
 ρolur-ρennach, ρenta, ρα ρρεthαιτ, ocur ρα ρυιδιγιτ ρleζα ocur
 bραταcα bρεac-μερζεαδα αιρδ-ριζραυιδι Eρenn uile, αρ caς αιρδ,
 ocur αδβερτ na bριαθηρα ρα :

Ro τόζβαιτ na μερζι cεap,
 αζ ριύδ Domnall ιρ in τρερ ;
 nίτ bia luaγ ρυιρcι do cenn,
 ac ciu caτ ρυαδ ριγ Eρenn.
 Αταιτ uile na ρomul,
 nι γεib eaγla na omun,
 ιρ eaδ luaταιγιρ in caτ
 ρερζ μοι αρ h-ua Αινμερεch.
 Μέδ α claidim γαρτα ζυιρm,
 ρuil na δειρ δέτla δυιρινδ !
 ιρ méτ α ρceit μοιρ ρe αιρ,
 μεδ α laigne leaτan-γλαιρ.
 Ρυιλιτ τρι neoill op α cind,
 nell ζορm, nell dub, nell ρινδ ;
 nell ζορm in ζαιρced γlain γle,
 ιρ nell ρινδ na ριρινδε.

Ρυιλ

^x *Consecrated satin banner.*—Σεντα.—
 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.

^y *The size of his broad green spear.*—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Ainmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner^x, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;" and he [Dubhdiadh] said these words:

"The standards have been raised to the south;
 There is Domhnall in the battle;
 Thou wilt not be joyous, thou shalt leave thy head;
 Thou shalt see the mighty army of the men of Erin.
 They are all alike;
 They take neither fear nor dread;
 What hastens the battle
 Is the great anger of the grandson of Ainmire.
 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!
 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 leacáan-ġlaip. Gratianus province of Leinster took the name of
 Lucius renders the word laighe, *lancea*, in *Laighen* from the introduction of the
 his translation of Keating. It is stated broad-headed lance by Labhra Loingsech,
 in the Bardic History of Ireland that the one of its kings, from Gaul.

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

In fod ar a fuirmenn rin,
 'r ar a toirnenn a traignid
 pe méo po puaimnig a porc,
 ir dia ma'r tualainig a córc.

Comairli uaim dom' atair,
 bid comairli co faéain,
 pe muidium na caé co n-ghrain,
 a dá rigid do éogbail.

Ro τ.

Ir ann rin po mid ocur po muaidnig lapla aingit, etpocap Ulad,
 .i. Congal Claen, comairli duaidbrech, demnacda, d'irrugad eng-
 numa Ulad ocur allmapach, do tērtugud a tapaid ocur a tpen-
 lamais pe cup in caéa, naé gabad ocur nach geimligeo dib acé
 cach drem ar a n-airéocad élang, pe túr ocur pe tērtugud a
 tapaid. Conad e airéag uaparpari sum orpo pe pnomad caéa
 fir Ulltaig ocur d'fir allmapac, .i. caé fa reach uaitib da innrai-
 gid i prím-irpad a puibli. Ocur per fuacda, porghanna co n-dub-
 ga n-duiabreé co cind coiblige cruaid lethair in aicill porghaim
 ir in dapa h-upraind, ocur perghonn pormer fir-ghanda pearcon ir
 in

^z *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 Scoti 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.

^a *The Earl of Ulster*.—*lapla Ulad*.—
 Is *Iarla* an original Irish word? Was it
 borrowed from the Danes? or are we to

There is over his head shrieking
 A lean, nimble hag, hovering
 Over the points of their weapons and shields :
 She is the grey-haired Morrigu^z.

On the sod on which he treads,
 On which he lays down his foot,
 So much has his eye sparkled,
 None but God can repress him.

An advice from me to my father,
 It is an advice with reason,
 Before the battalions of terror shall be viewed,
 To raise his two hands.

The standards," &c.

It was then the malicious and merciless Earl of Ulster^a, Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to flight*^b on their courage being tested and tried; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this: each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin^c with a hard leather head, in readiness to thrust, was at the one jamb [*of the*

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

^b*Flight*.—Αη α η-αηεοαηθ.—The text is here corrected from Mac Morissy's copy.

^c *Fearful javelin*.—Fep co η-ουθ-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 Mac Neill, published by the Irish Archæological Society, p. 21.

in upraind ele co n-upnarc impemari iapnaidi air, i cengal do cuailli co'taigti congala. buacaill brogda ic a bpoirtad 'na cept-parad pe coirc no comgrepaet. Ocur in tan ticpad Ulltach no allmapac eturpu, in mað a aimrigti, do beped fer in cruad-gai eind coiblige forgum air ip in dapa h-upraind. Ocur clired in cu cuigi fa'n cuma cetna ar in upraind eli. Da filled no da forpca'taige in fer rin pe fuirmed fir in forgaim ocur pe cruad-gloim in chon ic up-noctad a piacal ocur ic comorlugud a caprait d'a terpad no da tren-gabail, do gabta ocur do geimligtea gan fuirec e-pein. Ocur din in te ticpad gan poracht gan pobidgað a h-uathbapair in airig rin do leigtea gan lan-gabail. Act ceta ip e pob airigid upgabala pe cae ip in clear rin Dubdiao Drai. Doig ip pe pprim-pegí na puipli po forpad ocur po h-upgabao epein ic dola ar dibla ocur ar dapaet, pe huatbar in forgaim rin. Cio traet ni ppiet fer gan elang no gan etiplen co Ferdomun Fuilec, mac Imomain, uair ba h-epein con ciuchail in coin tre n-a caprait gur compoinð a cpaioi d'a claidem caeta 'n-a cliab, ocur po opt fer in forgaim ip in upraind eli 'na cept-degaio gan caigill d'a cpaioig. Ocur tucurpar tri beimenna bidbanair gan caigill gan compégað, do Congal, do digail a dobearp ar Ulltaib ocur ar allmapacair, gur marburpar Gair Gann, mac Elair Deirg, a dalta, ba piadnair do. Ocur a gilla Gair Gann, mac Sluagaim, ceann cumdaig ocur commorpa caeta claen-dala le Congal. Im gabair lapla Ulad Ferdomun ic tabairt in trep bemi, gur benurpar in claidem ma cept mað, gur compainð in imdaig n-air-eair

^d *He was taken and fettered, &c.*—i. e. those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to

fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would "byde the brunt to the death."

the door of the tent], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay^d. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [i. e. *mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman^e, but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck the

^e *Ferdoman the Bloody, the son of Imoman*.—*Feapoomun mac Imomain*.—No account of this warrior has been found in any other document.

eàir tpempi co talmáin. Áct éna baigim co fíir, ar fepdo-
mun, naé dehnair do durcad díbergi, ná d'fopbad fíir-uile iir
Éinn ocup Albain naé aithfínd-pea oir, muna imgaibéa in inaó.
Áct ata ní buó aircíir and, .i. eirgi gur tparra, ocup na caéa do
éorugud, ocup na cupaid do comghepacht, ocup na h-ard-maí
d'acallaim, ina na h-amairí ocup na h-ainighe tucair ar Ulltaib
ocup ar allmaracáib do'n tuait-beir gur tparra; uair ír feidm
or na fedmannáib, ocup ír fopneart naé fulaingteir flaithe-riú
Fear Fúinó, .i. Domnall, mac Áeda, do neir-fíreagra anuig.
Ror fia buaid, a cat-míid, ar Congal, ír peét Rudraigeach fín,
ocup ír fíregra fíir Ulltaig; áct éna, bíó a fíir agut-ra, gora
per fíerail cacha flata, éoir ocup éurraigéi caéa cupad
Congal, ar feidm ocup ar engnum, ar duchur, ocup ar deghnim.
Ocup ra luaidetar in laíó pea, ocup laiberéar ír in laíó, ar ír
earbadaé d'a h-áobair :

Éirí, a Chongal Máca,
ocup coraig na caéa,
mór in feidm ra tucair laim,
riú marí Domnall do díngbail.
Cíó ma buó feidm móir dom' laim,
duine ar domun do díngbail,
me bodein am fonn caéa,
am ua riú ír ro-flata.

Finnaid

^f *King of the men of the West.*—Flaithe-
riú per Fúinó,—i. e. of Ireland. Keating
writes that Crioich na bh-Fuineadhach,
i. e. the county of the Hesperides, was the
second name which was given to Ireland.

^g *Success.*—Ror fia, a verb defective, is
explained *take or receive* by Peter Con-

nell; it occurs very frequently in the
Book of Lismore, but it is not explained
in any printed Irish dictionary.

^h *The argument of which is defective.*—
This shows that the writer of the story had
ancient MS. authorities for his facts.

ⁱ *Macha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. "I swear truly," said Ferdoman, "that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West^f, Domhnall, son of Aedh, this day." "Mayest thou have success^g, O warrior," said Congal, "*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero." And this poem was spoken, the argument to which is defective^h:

Ferdoman.—"Arise, O Congal of Machaⁱ,
And array the battalions,
Great is the task thou hast taken in hand,
To resist a king like Domhnall."

Congal. — "Why should it be a great exertion for my hand
To resist any man in the world,
I myself being a bulwark of battle,
The grandson of a king^j and a great prince.

Know

ⁱ *Grandson of a king*—*Am ua rí.*— See pedigree of Congal, at the end of this volume, from which it appears that he had just claims to all that he boasts of, for he was descended from the most heroic and most ancient line of princes that Irish

history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Fínnaid gá lín ata amuis,
 mac Aeda, aird-rígh Ailigh?
 in pítip neac uaid go re,
 in lia doib ina dúinne?
 Coic cuigh, a depar ann,
 atait in iatáib Epeann,
 atait uile, aiblib gal,
 i t'agaid aét aen coiced.
 Ata imaricaid eli,
 it cenn, a uí Ruðraighe,
 at coiced fein, feidm n-gialla,
 Conall, Eogan, Airdgialla.
 Albanaigh uaim na n-agaid,
 ir cuigh ced a Cinn Magair,
 dingeбат cuighed mád cat,
 ceitri meic ailli Eachach.
 M'amair ocur mo deoraid,
 i n-aighid Ceneoil Eogain,
 me bodem ocur mo gail,
 i n-agaid Ceneoil Conaill.
 D' Ulltaib noc ar pupail lem,
 a ceitpe comlin 'na cenn,
 nír lia laec cpuaid do cleét gal,
 d' fepaib Epeann na d' Ulltaib.

Ro

^{*} *Arch-king of Ailech.*—Aird-rígh Ailigh.
 —After the desertion of Tara, in the
 year 563, the monarchs of the northern
 Hy-Niall generally resided at Ailech, near
 Derry.

¹ *Descendants of Rudhraighe.*—A uí
 Ruðraighe.—See Congal's pedigree at the

end of this volume.

^m *Cenn Maghair.*—Cinn Magair is still
 so called, by those who speak the Irish
 language, but anglicised 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^k?
 Does any among you know as yet,
 Whether they are more numerous than we?"

Ferdoman.—"The five provinces, it is said,
 That are in the land of Erin,
 Are all,—great their valour,—
 Against thee, except one province.

There is another odds
 Against thee, O descendant of Rudhraighe^l,
 In thine own province,—a capturing force,—
 The races of Conall and Eoghan, and the Airghialla."

Congal. — "The Albanachs from me against them,
 And five hundred from Cenn Maghair^m,
 The four beauteous sons of Eochaidh
 Will repel one province in the battle.

My soldiers and my exiles
 Against the race of Eoghan,
 Myself and my foreigners
 Against the race of Conall.

For the Ultonians I would not deem *it* too much
To have four times their number against them,
 There were not more heroesⁿ, accustomed to battle,
 Of the men of *all* Erin than of the Ultonians.

Of

naib is read instead of *Cinn Maghair*, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

ⁿ *There were not more heroes*,—i. e. Ul-

ster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pað ðib Concobar coir,
 ro pað ðib Fergur, mac Róig,
 ro pað ðib ðo Choin na clep,
 ro pað ðib Conall comðep.

Ro pað ðib ðo clainn Rora,
 reët meic aillí Fergura;
 ro pað ðib Celteair na cat,
 ocur Laegaire buadhach.

Ro pað ðib luët Conaille,
 Aengur, mac Laime Gabbe;
 ro pað ðib, ba ferride in ðal,
 Naíri ocur Ainli ir Ardán.

Ro

° *Conchobhar*.—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

° *Fergus, the son of Roigh*.—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.

° *Cu of the feats*.—Cu na-ḡ-cleap,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, "*fortissimus heros Scotorum*."

° *Conall*.—Conall,—i. e. Conall Cearnach, another of the heroes of the Red

Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

° *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

° *Sons of Fergus*.—Seët meic Fergura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note °. These were Eoghan, Feartlachtgha, Corc, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of 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 Firbis's Genealogies of the Clanna Rudhraighe.

° *Celtchar of the battles*.—Celteair na

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

Of

ḡ-caē.—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 Ultorniae circa ipsa Filii Dei Incarnati tempora."—*Trias Thaum.* p. 566, n. 52.

^v *Laeghaire the Victorious.*—Λαεγαίρε θουαῖρε.—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.

^w *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*.

^x *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O'Flanagan, in the Transactions of the Gaelic

Ro pað ðib-rin ar roðain,
 clann cupata Concobair;
 ro pað ðib Dubthað ó' n Uinð,
 ir Munremar, mac Æerrgind.
 Ro pað ðib, ar in Tain tar,
 Cethepn fir-garð, mac Finnain,
 ro pað ðib, ba garb a n-gail,
 Amairgin rigda Reochaid.
 Ro pað ðib,—ba ferrði rin,—
 Ferrgur, mac Leide luthmar;
 ro pað ðib, a n-am na creach,
 Cathbaid, Congal Clairingnech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Connall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

^y *Sons of Conchobhar*.—Clann cupata Concobair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called Tain Bo Cuailgne, of which the most ancient copy now extant is preserved in Leabhar na h-Uidhre, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by

Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe :

Maicne Concobair an rig,
 La h-Ulltaib ba mór a m-bríð;
 Ní ríacat a n-úra ná g-cait
 Nonðar roour ráruigfead;
 Cormac ba Conluingir lainn,
 Fionncad, Glaisne, ir Conaing,
 Maine, Cumsgraidh ba caom gne,
 Fiacha, Fiachna, Furbuidhe.

“The sons of Conchobhar, the king,
 Among the Ultonians great was their vigor;
 There never engaged in skirmish or battle
 Nine who would subdue them :
 Cormac Conluingis, the strong,
 Fionnchadh, Glaisne, Conaing,
 Maine, Cumsgraidh of fair countenance,
 Fiacha, Fiachna, Furbuidhe.”

^z *Dubhthach*.—He was the celebrated Dubhthach Dael Uladh, one of Conchobhar Mac Nessa's household.—It is stated in

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

Of

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

^a *Munremar, son of Gerrginn.*—Munpemar mac Ġeppginn.—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.

^b *Cethern, son of Finntan.*—Ceṡepn mac Finnṡain.—He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, *a*, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east

of Ireland, in the present county of Louth.

^c *Amairgin Reochaidh.*—Amairgin Reo-ṡaio.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Firbis, thus:—“Amairgin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe.”

^d *Fergus, son of Leide the supple.*—Fergus mac Leioe.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b, b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

^e *Cathbhadh.*—Caṡbað,—i. e. Cathbhadh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

^f *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O’Flaherty’s chronology, about the year of the world 3889.

Ro pa dib—angbaid in raiud,—
 Irial Uaitne, mac Conaill.
 po pa dib ac cup na tper
 Cumrcraid, Cormac Conloingep.

Uaid at imda a n-écra,
 a corcar ní coidécta
 gur in Maipet ri for Muig Rat,
 ó do cuirpet a céo caé.

Caé Raéain, caé Ruip na riú,
 caé Duma beinne ip blas fír,
 caé Eðair, ann po h-anad,
 caé fipbeoda Fíno-éarad.

Caé náir b' urupa d'áirim,
 ic gairiú, ic iolgarigcei,
 caé po brip ar pluaz Semne,
 bripicé Muigi Muipéemne.

Ceo

^g *Irial Uaithne, 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.

^h *Cumhscraidh.*—Cumrcraid.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

ⁱ *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

^j *Battle of Rathain.*—Caé Raéain.—

No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

^k *Battle of Ros na Righ.*—Caé Ruip na riú,—now Rosnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.

Of them was,—valiant his deeds,—
 Irial Uaithne^g, the son of Conall,
 Of them in fighting the battles
 Were Cumhscraidh^h and Cormac Conloingesⁱ.
 The Ultonians! many their exploits,
 Their triumphs were incomparable
 To this Tuesday on Magh Rath,
 Since they fought their first battle.
 The battle of Rathain^j, the battle of Ros na righ^k,
 The battle of Dumha Beinne^l of true fame,
 The battle of Edar^m, where a delay was made,
 The truly vigorous battle of Finn-charadhⁿ.
 A battle which was not easy to be described,
 From shouts,—from various shouts,—
 The battle in which the host of Seimne^o were defeated,—
 The Breach of Magh Muirtheimhne^p.

The

^l *Dumha Beinne*,—i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroimhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D. 240.—See Ogygia, Part III. c. 67.

^m *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster,—was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and 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.

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

^o *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.

^p *The Breach of Magh Muirtheimhne*.—Ḍruplech Muige Muirtheimne.—Magh

Ceò la Concobair d'á clainn,
 ocur Derg-ruathar Conaill,
 d'á tuc Fergur,—porum n-gle,—
 na tri maela Míde.
 Seét catá im Cathair Conrui,
 argain Fiamuin, mic Forui
 argain Conrui ba buan blað,
 im seét macaib déc Deaðað.
 Ní deirnnrat ban-eéta ban,
 pluag Emma, aipeét Ulað.
 áct mað Mugain, tria na seirc,
 ocur Medb uaétmar, oirdeirc.

Noça

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.

^a *Conchobhar gave his sons.* — Ceò la Concobair d'á clainn.—The story is unknown to the Editor.

^r *Derg-ruathar Chonaill.*—Derg-ruathar Chonaill.—This is also the name of an historical Irish Tale.

^s *Maels of Meath.*—D'á o-tuc Fergur.—The story to which this line refers is unknown to the Editor.

^t *Cathair Conrui.*—Cathair Conrui,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town

of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, *a, b*, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

^u *Fiamuin, son of Forui.* — Fiamuin mac Forui.—It is stated in the Book of Leinster, fol. 16, *a, b*, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons^a,
 And the Derg-ruathar Chonaill^r,
 In which Fergus,—noble the deed,—
 Took the three Maels of Meath^s.
 Seven battles around Cathair Conrui^t,
 The plundering of Fiamuin, son of Forui^u,
 The plundering of Curoi,—lasting the renown,—
 With the seventeen sons of Deaghaidh.
 The host of Emania^v, the host of Ulster,
 Have never committed woman-slaughter^w,
 Excepting *in the case of* Mughain, through love of her,
 And the hateful, *but* illustrious Medhbh.

I

a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story. — See Preface.

^v *The host of Emania.*—Sluaḡ Eamna. —The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Liffeachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: “Emania propé

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

^w *Have never committed woman-slaughter.* —Ní oepnraṭ 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 Cloithrinn, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker's Island, on which the spot where Meave was slain is shown, under the name of *Inad marbhtha Medhbha*.

Noða n-áirém cén bam beo,
 eða Ulað o Ath Eo.
 A níg Uine ip leþða mín,
 a bile Eimna epig.

Epig a.

Ip and rin po érgtar oll-caða Ulað ocur allmarac co piða, pæbrað, πορματα, co h-armða, ocur co h-aigbeil, ocur co anrata, pa comarcaib cpoða comerigi cað-brortuðaða Congail; aét gér bo h-áirém, ocur gér ba ainmniugað aen þluaig ocur aen-þloinnri ar na dá caðh-þoðraidi cpoða, comtenna Congail, poppat paine þloinnri ocur ruioigði cað deg-þluað, ocur cað deg-þoðraidi dib-rein ar cumurc ocur ar comerigi cað pa leið ar laðar do'n laeð-raið rin; ocur ba h-amlaið po epig cað pæp-þluað poðeneoil acu ip in uair rin, .i. cað aipeðt ar n-iaðuð pa'n aipð-nig, ocur cað timol ar timruguoð pa tigerna. Ocur ba h-eað inpo deiðbir ocur deiugað caða deg-poðraidi dib-rein, itip innell ocur orduguð, itip cōpauð ocur cōpugað caða, poppat pain ocur poppat ruaið-mið ó cách ar ceana. Pál-airbi þerpuða, þip-ðluith, pæbar-cle-rach Þrangc ar n-erigi co h-anrata ina caðh ocur ina cpoð cōbraið, cengailti, clið-þoðraðað cupað, pa Ðairþre, mac n-Ðorinmar, flaið rein þledmar, πορματα, pað-comarpleð Þrangc. Ocur din gér b'é þluað rúntach, pæb-craideð, ppol-meirgeð, þluað-airber-tach Saxan, ba h-ágmar a n-innell, ina corpðar elaiðem ocur cōp-þleag, ocur cað-þciað, pa Ðarb, mac Rogairb, nig rein réit-þech, þoinemaið, þluað-nept-línmar Saxan. Ocur gér b'é þluað þoppaðað, báðach, þreac-meirgeað, bápc-liberinað þretan, ba þermað a þeol rein ina m-bróin þróta, þiaptaigi, þretnar-þer-laið,

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

Ar iau, þar linn, ip leþða neim,
 A ócca Eimna epig.

^y *The mighty battalions.* The Irish word

I could not enumerate, during my life,
 The exploits of the Ultonians of Ath eo.
 O king of *Line* of most distinguished valour,
 O prop of Emania arise^x!

Arise," &c.

Then rose the mighty battalions^y of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairbre, the son of Dornmhar^z, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their array

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

^z *Dairbre, son of Dornmhar.*—This must

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.

laig, bodba, fá Conan Rod, mac Eachach Aingcúr, ocur fá Dael, mac Cailí Druad, co n-a trí macaib, .i. Réir, ocur Ul ocur Artur a n-anmanna. Ocur dín fóir, gér b'é óg-rluas arnaid-eéclinnar, eirioar Alban, ba fáir-dluic a ruiriuagad ina carraig ceirt, com-aird fá ceirí macaib Eachach buidí, .i. Aed in Eirid Uaine, ocur Suibne, ocur Congal Meno, ocur Domnall breic. Ocur gér b'iat forne ocur forglaiḡ ferrda, fomórdá, ferrg-duaibreá Pinnḡall, ba h-allmará a n-innell sein ina leibenn luirech, ocur laigne, ocur lebar-íciath, fá Elair n-Derḡ, mac n-Dolair, flait fortamail Pinnḡall.

Oll clanna h-Ir, mic Miled, imraithe agaid ar a aicli-sein : ba mín cáic meirneá, ocur ba cláic cáic teagar, ocur ba cennair cáic corugad, in aicteagad innill ocur éoiric adagthe meirda, midachda, mor-daingen na miled boi acu fá Congal Claen, mac Scannlain Sciat-leáin, aird-riḡ uaibreá, allata, oll-cetpadach Ulad. Gér digrair cach drem, ocur ger croda, cáic cineo, ocur ger comlan cáic corugad, ro b'iat riḡ-clanna péidí, ruicenda, riḡ-breáca Rudraigi ba h-uilliu, ocur ba h-aiblí, ocur ba h-orcará innell ; ba cruinne, ocur ba croda, ocur ba cobraigi corugad ; ba dluití, ocur ba daingne, ocur ba duaibriḡe deirid ; ba glaine, ocur ba geri, ocur ba gaibéige cimra, ocur cat-imilí ; ba tperi, ocur ba tige, ocur ba trenleáí torac ; ba roinne, ocur ba rantairi rairid ; ba h-ellma, ocur ba h-ércaidí aigneo, d'iarraid na h-imperia, ocur do cornum na cath-laicreá pe clannaib Cuind.

Cinnir Congal ceim ó na cupadaib co Cnocán in corcair, .i. áit ar craidet, ocur ar commaidead corcar Congal, ar na fodbuagad d' fepaib Eirenn. Ocur ro indta a agaid ar Ulltaib ocur ar allmarácaib, ocur ro gab ga fíadnuagad orro a dígenn bodem pe Domnall

^a *Race of Conn*,—i. e. the descendants of Conn of the Hundred Battles.

^b *The hillock of the victory*.—Cnocán an corcair.—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^y.

Congal stepped aside from the warriors to Cnocan an choscair [the hillock of the slaughter^z], *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 Cédcataig,
 .i. a cuiged gan cennac ar na deaðail pe dearb-éine, inunn fon
 ocup Emain gan Ulltac, ocup in Craeb Ruad gan cupaid do clann-
 aib Ruðraigí 'ga ro-aiteib, ocup arbert na briatpa pa ann:

Cinnid céim co cath-laṭair,
 a Ulltu 'pa allmarcu,
 Inðraigid h-ua h-Ainmipec,
 aiteid air bar n-eranóir.

Diḡlaid mo deirce n-díradairce,
 ar in triat pom' tóḡaib-ḡea,
 beirid baire briat-meirid,
 i comdail na cuigedac.

Cornaid Cuiged Concobair,
 pe clannaib Cuind Ced-cataig,

o

^a *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:

“*Trí h-áruḡa iomoppa do bí a n-Emania Maḡa pe linn Choncobair, map aṭa, ḡrombhearḡ, Craobdearḡ aḡur Craobruad. 'S an céad éiḡ do bíoir a n-oṭair; &c. An oara teach, o'a n-ḡoiréide Craobdearḡ, ir ann bíoir na h-airm aḡur na ḡeoid eairle a ḡ-comiéas;*

aḡur an trear éeac o'a n-ḡoiréide an Chraobruad, ir ann do ḡarṑaíde e féin map aon le líon a laóṑad.”

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 vulgò 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^a without a champion of the race of Rudhraighe; and he said these words there:

“Advance to the battle field,
 Ye Ultonians and foreigners,
 Attack the grandson of Ainmire,
 Revenge on him your insults.
 Revenge ye my sightless eye
 On the prince who fostered me;
 Make a watchful, quick advance
 Towards the provincialists.
 Contest the province of Conchobar [i. e. of *Ulster*]
 With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, in *can ba po píp 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-Éamna*] “overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.

o Inbher cáid caem Colp̃ta,
 co D̃robaír, co D̃ubroṡair.
 ba h-erín bar pen cuiged,
 i remiur bar riḡ-rinñr̃er,
 in tan ba f̃ó f̃ir Ull̃taḡ,
 bar c̃rioh-r̃i ñir cuim̃riḡed,
 re f̃ebur bar f̃ir-laẽc-r̃i.
 Cormac, C̃urc̃raio, Concobar,
 F̃erḡur, F̃iãca, F̃urbaio,
 F̃inñc̃ao, F̃erḡna, F̃eraḡach,
 Eogan, Ẽrr̃ḡi, Am̃airḡin.
 Menn, Maíne, oc̃ur Muñremãr,
 L̃aig̃rẽc̃ L̃annm̃ár, L̃aeḡaíre,
 Cel̃t̃c̃air, Conall Com̃ramãc̃,
 Ceit̃hẽr̃n, Cú na caem-̃c̃ear̃ḡa,
 Cãt̃baio, Congal Clãr̃ing̃nẽc̃.
 Nãir̃i co n-a nẽr̃t-̃b̃raí̃t̃r̃ib̃,
 Ãenḡur, Ĩrĩal õr̃ḡñḡi,
 Ãḡ r̃in d̃íne deḡ-Ull̃tãc̃,
 ná̃r̃ r̃ínẽḡ, nãr̃ r̃araḡed,
 Rũḡraḡẽc̃ ré peime-r̃iun.
 Mãir̃ḡ ro ḡein ó'n ḡar̃raiõ r̃in,
 ḡan ãí̃t̃r̃ĩr̃ a n-enḡnuma ;

mairḡ

^b *To Drobhaois and Dubhrothair.* — O Inbher Colp̃ta, co D̃robaír, co D̃ubroṡair.—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 Colp̃tha, 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 Ulãḡ o D̃robaiõr ḡo h-Inb̃er Colp̃ta.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colpthá
To Drobhaois and Dubhrothair^b.

That was *the extent of* your old province
In the time of your royal ancestors,
When the Ultonians were truly great,
Your country was not circumscribed,
From the goodness of your true heroes.

Cormac, Cuscraidh, Conchobhar^c,
Fergus, Fiacha, Furbaidhi,
Finnchadh, Fergna, Feradhach,
Eoghan, Errgi, Amairgin.

Menn, Maine, and Muinremar,
Laighsech, Lannmhor, Laeghaire,
Celtchair, Victorious Conall,
Cethern, Cu na Cerda [i. e. *Cuchullin*]
Cathbhaidh, Congal Clairingnech.

Naisi with his mighty brothers,
Aengus, Irial the renowned,
There is a race of good Ultonians,
Who were not prostrated, who were not overcome,
Nor was one Rudrician in their time.

Alas for him who sprung from that tribe,
Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur”
[sc. Ultonia].

^c *Cormac, Cuscraidh, Conchobhar*.—Cormac, Cuircpaio, Concobap, &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 septa of Laoighis or Leix, in the Queen’s County, of whom the O’Mores were the most distinguished.

mairg dán' crich a cuiced-rum,
 gan tuailngiur a turracéta;
 gan com-triall a cornuma,
 fpi h-eactrannaib aitrebur.

Cric comlan gac cuicedach,
 gan upebaid acu-rum,
 ca crich aet ar cuiced-ne
 nac h-e a rig 'r a patmar triat,
 oridaiuri co h-aentadae,
 tairig ar a tren tuaetab,
 briugaid ar a baileab,
 mic rig ag a po coimed,
 aet rinne, ril Ruoraiqe?

Conall, Eogan, Airgialla,
 forgabrat ar feranna,
 gur ob eucu in caetrim-pi,
 d'a cup ar ar cinb.

CINDID C. C.

Ar comerigi na cae-buiden cioda, cengailti, corp-deetla cupad
 rin, po innraiageadar in da oll-broinige aibbli, uaireaca, er-iona,
 agairtecha, anpalaid rin, co h-aen maigin ina rreth-foruib roinn-
 me, rotla, pluag-meia, ruioigti, rap-lae; ocur ina n-ginnedaib
 gera, gaibtea, greim-deetla, giod-neimnea gairced; ocur ina
 laemannaib letna, luae-meia, leidmea, lebar-cornumaet laitech;
 ocur ina n-dlumaib dicra, deppcraigti, deimnea, doppeagarta
 debta; ocur ina cipeabib cruaidi, codnaeda, craidemla, cner-
 cengailti caeta, co tri delg-daingnib dluiti, digrairi, dreach-duaib-
 pea, ditoglaigi debta, ar n-a n-deilb, ocur ar n-a n-dingti, ocur
 ar n-a n-dluugad, mar ir ferri, ocur ir agmaire, ocur ir aigbeli
 po fedadar a n-airig, ocur a n-ard-maeti do leith for leith, .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-pedi, copaiḡti, cupata caṡa, do ple-
 ḡaib peacda, poignenta, ppúb-puada, peol-ḡomarṡaṡa, penta,
 pompu caṡa po-dírḡe fa meḡib, ocur fa m-bratachaib blaiṡi,
 bpeid-ḡela, borḡ-nuíḡi, bpec-daṡaṡa, baḡba; ocur clap-pceimelta
 cengailti, com-ḡlúta, com-apda, cpaeb-daṡaṡa, caṡ-pciaṡ ap a
 cul-pein i comnaidi; ocur pal-ḡipeada peḡi, poṡaiḡti, ocur puiḡiḡti
 caṡa pedma, do ṡacup ocur do ṡimpuḡad luirech trom, toḡaidi,
 taeb-tpebraid, taṡ-lom-ḡpuaid, teaṡtaḡti tpeara, ocur tai-
 benta ṡopaiḡ trom ḡliad, ap n-a ppeṡad, ocur ap n-a pluaiḡ-diḡ-
 laim do ḡleipe ḡaiṡlennaṡ ocur ḡalḡat, ocur do ḡompaiḡnib cupad
 ocur caṡ-mileḡ; ocur caṡ-ḡappda copaiḡti do cupadaib cengailti
 ic doirppreopacht caṡa daingin, ocur caṡa ḡlum-ḡrinne ḡuaibḡiḡ,
 der-arm-paebpaiḡ deabṡa ḡib-pein; ap nḡ pḡpail ppaec ppeḡda,
 poṡaiḡti, pál-armda pḡ-paebpaṡ, pḡ-ḡluiṡ deḡ-arm, ocur deḡ-laeṡ,
 ocur deḡ-daíne a cet ḡrinne ḡaṡa caṡa ceṡtarḡa pe corṡud ocur
 pe cúppuṡad a ḡeli.

ḡa h-imda, am, acu-pum eapḡ óḡ, áḡmai, aiḡlenna, arm-in-
 millti, ḡan pilliud, ocur miḡach meap-maiḡmeṡ, mál-puaicniḡ,
 meḡcniáiti mop-tpepa ḡan míniḡad; ocur leaccanach laiḡi,
 lonn-meḡ, laiḡdeṡ, laeṡ-leḡairṡi luirḡ, ḡan locpuḡad; ocur caṡ-
 cuingḡ comḡit, cenn-apḡ, clep-armaṡ coṡaiḡti comlainḡ, ḡan
 cumpuḡad; ocur piḡ-miliḡ peṡṡmai, puiṡenta, penḡ-ḡaibṡeṡ,
 porc-piṡda, po-bladaṡ, ḡan poraṡṡ, ap ti tpeara do ṡennaḡ ocur
 do tren-puapait, co potal, polámaiḡ, in aiṡill a pedma ḡ'fulanḡ,
 ocur ḡ'poṡuḡad, ocur ḡ'imcongḡail, co ppaecda, porḡiata, ap
 lom-ṡi a lama, ocur a lann-ḡlaidem do lan-derḡad, co luaṡ-meḡ,
 lan-apnaid, ap laṡair in laiṡe pin.

Ciḡ traṡṡ, in tan popḡat taiḡḡeṡa tromḡliad a tren-pḡi,
 ocur popḡat armda, inmillti, oll-ḡeṡpaḡaṡ a n-ánḡaid, ocur popḡat
 ppaecda, ppeḡaṡa, porḡiata, ppeḡarṡaṡa a pénniḡ, ocur popḡat
 poinnme, púnṡaṡa, puiḡiḡṡhi a pluaiḡ-poirne copaiḡti caṡa, piucḡatar
 puataḡ

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricæ to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to 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

puat̃ar p̃iḡda, peēt̃mar, penn-ḡaib̃t̃ech, puat̃ar-bor̃b, ocur caēpeim
 cruaid̃, cobraid̃, com-diēra cupad̃, ḡan c̃aigill, ḡan c̃omp̃egad̃, 1 cer-
 taiḡid̃ a c̃eli; ḡur c̃riēnaiḡret in clar caeb-trom, c̃nepaiḡaiḡt̃ech,
 c̃riadaigi, pa cor̃aib̃, ar cumurc ocur ar com̃dor̃tad̃ na caē-laem
 cupata c̃ōpaiḡt̃i ar cer̃t-lar crañd-Muigi Comair, p̃p̃iri a p̃ait̃er
 Maḡ puad̃-linñt̃eē Rath. Ocur aḡ dian-arḡnam̃ do na d̃ur-ḡlogaib̃
 d̃āp̃āc̃t̃aā do cum̃ D̃om̃naill at̃ ber̃t an laoĩd̃ :

Tr̃én t̃eacc̃ait̃ caēta Congail
 c̃ugainn tar̃ aē an Or̃nam̃ ;
 mar̃ t̃eag̃ait̃ 1 d̃-t̃reap̃ na b̃-peap̃
 ñ pecc̃ait̃ a leap̃ a laoĩdead̃.
 Com̃ar̃t̃a an mar̃ m̃ir Macha,
 p̃pol puait̃ne p̃onnaib̃ caēta,
 meir̃ḡe ḡaē p̃iḡ p̃eil co p̃at̃
 ór̃ a c̃ind̃ p̃ein ḡo p̃iaēnaē.

Meir̃ḡe

^g *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissey'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^s :

“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 STEMMATE 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* :

“Zeoman buíde ar ppól uaiéne
 Meirge cūp na Cpaoiðe Ruaiðe
 A pe oo bioð ag Concoðar 'ra ccaē
 A rior ēuapzain'ra oibeipz Alimúpac.”

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 Sganlain,—rḡiam co n-aḡ,—

ir Fiachna moir, mic Baedain,
 moir la toet foḡla dia rinne,
 ata or cind Congail cúgoinn.

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

Meirgeda maicne Eadac
 i d-toḡac na rluaḡ rreatac
 meirgeda donna mar dairḡ
 or cranna corra Crumthainn.

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

Meirge Ríḡ Saxon na rloḡ
 ar bratac leatan, lan-mór,
 buide ir deapcc, co rairdbir r'oin;
 or cind Dairbre, mic Dorrmair.

Meirge Rí fearḡna Feabail,
 noḡa raca a ionnráimail
 or a cind, ní cealḡ ḡo n-ḡeib,
 dub aḡur deapḡ co deimn.

Meirge

^h *The banner of Scannlan.*—Meirge Sganlain, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.

ⁱ *Such as the noble Conchobhar bore.*—Mar do bair aḡ Concobhar cair.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note ^g, p. 226.

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

The banner of Scannlan^h,—an ornament with prosperity,—
 And of Fiachna Mor, the son of Baedan,
 Great symbol of plunder floating from its staff,
 Is over the head of Congal *advancing* towards us.

A yellow Lion on green satin,
 The insignia of the Craebh Ruadh,
 Such as the noble Conchobhar boreⁱ,
 Is now held up by Congal.

The standards of the sons of Eochaidh^j
 In the front of the embattled hosts
Are dun-coloured standards like fire
 Over the well-shaped spear-handles of Crumthann.

The standard of the vigorous King of Britain,
 Conan Rod, the royal soldier,
 Streaked satin, blue and white,
 In folds displayed.

The standard of the king of Saxonland of hosts
 Is a wide, very great standard ;
 Yellow and red, richly displayed
 Over the head of Dairbhre, son of Dornmor.

The standard of the majestic king of Feabhail^k
 (I have not seen such another)
 Is over his head (no treachery does he carry *with him*),
 Black and red certainly.

The

following translation of this quatrain :

“Gesseret in viridi flavum bombicæ leonem
 Crebroa progenies, Conchauri symbola
 clari
 Congallus quæ nunc signis intexta viden-
 tur.”

^j *The standards of the sons of Eochaidh.*—

Μετρηεὶα μαυρὴν Εἰσθαῖ,—i. e. either
 of the race of Eochaidh Cobha, the father
 of Crunn Badhraighe, who was King of
 Ulster for twenty-two years, or of the sons
 of Eochaidh Buidhe, King of Scotland.

^k *King of Feabhail*—of Foyle, that is,
 of Ailech.

Meirge Suibne, beart buíde
 Rí oirðerc Dal Araidhe,
 Spol buíde, or reim-pear na ríog,
 buinne méir-geal na meadon.

Meirge Feardoman na b-plead,
 Rí airm-deirg Aird Ulad,
 Spol glé-geal re grein 'r re gaoit
 ór an tren-pear gan taitoir.

Tren, &c.

Imthuya Suibne, mic Colmain Chuair, mic Cobtaig, rí Dal
 n-Araidí, imraider agaid re head eli. Tancatar paennella
 fualaing fáiride re grain, ocur re gruamdaict, ocur re grio-dmire
 na n-ḡaedal; re dercad, ocur re dellrad, ocur re duairige na
 n-danar; re blorcad, ocur re borb-gair, ocur re búirfedais na
 cat-éined contrarad, ceictarad, ic roictain ocur ic peict-innraigid
 araile. Ro ergidar eadar-luaimnig aibhli, anforurda, uatbaracha
 aoir, corabadar ina cuaineabar conntraicta, cumairc, 'gá com-
 buairped; ocur ina tarmanáib tromá, tairbrecha, tárc-labairta,
 tuairbil, gan tairium; ocur ina raeb-rluagair poinnme, ricta,
 riangoircti, raictanaicta, riabaircti, ar rír-riubal, ic raibid, ocur ic
 raict-gairi, ocur ic poluaimnig impu, ar caict áird, do meath ocur
 do mi-cumdaict midlach ocur maictógláict, do tennad ocur do tren-
 greaict cupad ocur caictmilead; gur ob do congair in caicta, ocur
 re h-abairib na n-appacht, ocur re tarmanáil na trom-gon ic
 tairium ar cupaid-pennair chairech ocur ar colg-deirair claidem
 ocur ar laichbilib lebar-rciaict. Ro linad ocur po luait-meadrad
 in raer miled Suibne do crict ocur do grain ocur do gemdeict;
 d'oillt

¹ *Ard Uladh*, in Latin, *Altitudo Ulto-
rum*, now the Ards, in the county of

Down, lying principally between Strang-
 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^l,
 White satin to the sun and wind displayed^m
 Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of 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

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

d'oillt ocur d'paennell ocur d'polumain, d'uaman ocur d'fuarcar, ocur d'fír-gealtaét, d'fualang, ocur d'uathbar, ocur d'fanbforur; conac bui ind alt na áige, ó bunn 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 túiret a airm ocur a ilpaebrá uada, ar lagad ocur ar luath-íined a lué-glac impu, pe h-anaccbaing a n-imcóngbala; po leáérat ocur po luaimnigret a ó-doirppir eir-teéta pe gabad na gealtaéta; po imclairet angala a incind i cúralaib a éind pe poéram na félmaine; po clireptar a craide pe gpod-bidgad na gemdeéta; po opluaimnig a uplabra pe me-paideét in mítapaid; po eadarbuarraig a ainim [anam] co n-aigned ocur co n-ilpuimb imda, uair ba h-i rin fréim ocur poéta fír-dilep na fír eagla fein. Rob é a innpamail ann fein mar bír bradan i m-buailid, no én ar na ur-gabail i carcair cómdluta cliabain. Áét éena nír mid-lác ocur nír mepairgi mī-gairciú peme piam in ti d'á tancadar na h-abairi ocur na h-airpdena tindrceadail teéid ocur urtpialla imgabala rin; áét po malláét Ronan, .i. pantiir, d'a po buairped ocur apd-naeim Épenn d'a earcaine ar na rínead ocur ar na rapugad pa planairgeét, ocur marbéta in mic cleirig da muinntepi ór éind na clarach coirceagaréta, inunn rón ocur na rir-éirpat ponn-glaimi ar ap' cuirpad cpeadpa ocur comaind in Coimded d'uairlib ocur d'apd-mairib Épenn ocur do éach ar éeana, pe comtpiall in caéta.

Imthura Suibne, mic Colmain Chuair, mic Cobéairg, mīg Dal
n-Áraide

ⁿ *St. Ronan*.—He was abbot of Druim-ineascluinn (now Drumiskin), in the county of Louth; see Note ^s, p. 40, *supra*: where Lanigan's error in confounding Druim-ineascluinn with Drumshallon is corrected.

Lanigan was misled by Colgan (*Acta SS.* p. 141, n. 17), who is the real author of this mistake. The name Druim-ineascluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faltering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronanⁿ, and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of 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, ιμραιτερ αγαινδ pe h-eaδ; o εαινιc ιn δλαι πολυαιμνεc
 fulla ριν ράιρ-ριυμ, πο λινγερταρ leim luēmar, λαι-έτρoμ, conaδ
 ann πο ρυιρμιρταρ ap γλαν-αιγλινδ ρceitē ιn cypaδ ba comnepa
 do; ocur πο ρaemurταρ ιn τ-ατh-leim, conaδ ann πο ρυιρμιρταρ
 ap ιndeoin cēpδcomarταis cīrīn caēbairp ιn cypaδ cedna; ciδ
 tpaēt nīp αιριγερταρ ρein epium ic ρυιρmed ρair, γέρ ba corpaē
 ιn caτaίρ cōmnaidi ap ap cīndeρταρ. Conaδ aipe ριν πο ρopbur-
 ταρ ρum aen cōmaipli anbpopaid, éciallaidi, .i. dpuim pe dainib,
 ocur ρopcnym pe ρiaδaib, ocur comipē pe ceaτaib, ocur imluē pe
 h-énaiβ, ocur ρeir ι παρραιγib. Comδ aipe ριν, πο ρυιρμιρταρ ιn
 tpep leim luēmar, lan-étrōm, conaδ ann πο anurταρ ap bapp ιn
 bile buaδa πο boi ap min-óiribi ιn muigi, áit ι παbaδap po-rluaig
 ocur paδnpaigi ρep n-Épenn, ι comēgaδ ιn caτa. Ro γpécpaτ
 ρein ime-ριυμ ap cach aipδ 'ga ρaicpīn d'a tēnnaδ ocur da tēmpu-
 gaδ 'pīn caēlaτap cedna; ip de ριν pucpym tpi tpen-peaδga
 tinneanair d'imgabail na h-irgaib, ocur ip é tapla dó dul ι cenn
 na cath-laitpēc cedna, pe muirbell ocur pe mepaideēt ιn miτapaid;
 aēt cēna nī talam do τaidliud, aēt ip ap ρopmnaib ρepi ocur ap
 cennaib caēbapp πο cīndeaδ.

Tapla aipe ιndpētmī caic co coitcēnn ap Shuibne pa'n pamla-
 ρin, cop ub é compaδ cach cypaδ pe cēilī, na téid, na téid ρep ιn
 maip ópēumδaig examail uaib, a ρipu, bar iaτpūn, gan togpaim
 ocur gan τάρpācain, .i. maip ιn aipδ-riγ h-ua Aīnmipech πο bui uime
 ρium ιn laite ρin, ap na tēdnacul ó Domnall do Chongal, ocur ap
 na tēdnacul o Chongal do Shuibne, do ρepi map ρopglep Suibne a
 n-inaδ eli :

ba h-e guē cac aen duine
 do'n τ-pluaγ déτla daith,

na

° *Who however did not feel him.*—It was the ancient belief in Ireland, and is still in some of the wilder mountainous districts,

that lunatics are as light as feathers, and can climb steeps and precipices like the 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^p the man with the wonderful gold-embroidered tunic pass from you without capture and revenge.” He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Còngal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

“It was the saying of every one

Of the valiant, beauteous host,

Permit

ready often alluded to.

να τέτο.—This verb is here repeated in

^p *Let not, said they, let not.* — Να τέτο, both copies. The verb, particularly in the

na τειτ uaiB pa'n cael-muine,
peap in maiB maith.

Ὡα μόϊδι α μuiBbell ocur a mepuγad μιταραιδ cách da cōm-
aitne pa'n cuma rin, ocur po boi pium ap in buaiBped booba rin
no co tucad ciTh cpuaib, mer cloč p'neacta—d'inncomarTa ápmuig
d'p'epaib Epenn—γop γluaipepTa pum leip rin ciTh rin, mar γac
n-eactaib n-ápmuigi ele, amail apberp Suibne in inaB eli :

Rop é rin mo céB pič-ra,
po pa luač in piTh,
d'eaγ upcar na γočnaiBe,
dam-pa pep in cič.

ComB pe γeltačt ocur pe γenidechT po cinB comairli o rin
amač i cein po pa beo.

CiB tpačt, γep ba daingen dín-apmBa, delγ-pennač cač airB
ocur cač aircill do na cataib cechTapBa i γ-compaγ, poppaT aib-
lenna, aimBepa, uppcailTi, ap n-ačcuma, a n-anpaB, ocur a n-γaič-
lenn n-γairciB ; ocur poppaT pceimelTa, p'cainnepTi, p'ciač-bpuiTi,
ap n-a p'cailB, a leibenna línBe, lebur-p'ciaTh, ap na lan-bpuiyB.
Oeibip doib-pium ón, uaiB ba cič-anpaB cuan-tpačTa calaib γan
p'pcaB γan accap'póit ap tpen-čeačaiB tpačaiB, tapm-γáithe
tpaipepTaigi in talman, dáp ab ainm pegainm, p'aimγčTi, pluaγ-
berla paep Eabpaib, pabpTiBopur, amail atberp in p'ile :

QuerTap in γaeč a near,
pabpTiBopur atuaib γan čear,

p'tépepup

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

⁹ *And it was by lunacy.*—ComB pe γeltačt, &c.—Suibhne was, many years afterwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by Mongan, the swineherd of St. Moling, and was interred with great honours in the church there, by the saint himself, who, it appears, had a great veneration for this royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery
The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place :

"This was my first run,—
Rapid was the flight,—
The shot of the javelin expired
For me with the shower."

And it was by lunacy^a 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 *gealtacat* is used to this day in the sense of *lunacy* or *madness*.

ρτέρερur α μιαρ ζαν čáin,
ulpulanur 'n α comčáil,

Ocur din por, ba mian-ɣlacad moɣad ap pand-ɣlatuib poit-
pemla fiɔbaɔi ɣa pollpeccad, .i. porpacc, ocur porpcead, ocur
pepɣ-dičpacc na péinned, ɣpepacc, ocur ɣeɔɣnad, ocur ɣpɣnad
na n-ɣaipceɔac ic tennad ocur ic timčellad na tren-pép. Ocur
din ba ɣpɔd-ɣpeapa ɣaibniɣe le h-opɔaib iomɣpomaib, ɣle-bopba
ɣabann ap čindib taeb-ɔepɣa, taɔleča tellaɣ 'ɣá tren-tuap-
ɣain, bɣopɣad, ocur bɣuaɔpɣeac, ocur bɣač-aɣpēc na m-buiden;
peccad, ocur pɣuaɣ-neapɣ, ocur pɣaɣpɣeɔac na pɣuaɣ pɔtal-bopb,
ic cornum, ocur ic congbaɣl, ocur ic compeaccad ap α čeli; conap
aɣpɣ aɣpēc na aɣpɔ-pɣɣ comčennɣa α čaɣaɣ ɔo čompoicɣi α čeneoɣl,
na pɔpɣeɣen pɣp-aɣme na aen-čimɔ ɔ'paccɣaibe α pɣalɣa. Ocur
din ni mó pɔ močaiɣpɣeɣ caem-clanna cupad ɔɔɔaɣɣ α pɣnnɣeap
na α pɣp-aɣpēc ɣa pɣpɣɣad; ocur ɣép b'iaɣpɣe ann niɣ čét-
pɣeɣpɣaɣ cabap na cuɣnómad α caɣaɣ na α lan-aɣne 'ɣa laeč-
aɣpēc, ocur 'ɣa pɔpɣceac ocur 'ɣa pɔɔbuɔ 'na pɣaɔnaɣpɣi; uaɣp ba
h-uɣlɣu ocur ba h-aɔɔbɣiɣi le cač n-aen uaɣpɣi α pɣeɔm ocur α
eɔualanɣ bodeɣn pɣ ɔečbɣp na ɔála pɣn, ná pɣeɔm ocur pɔpɣeɣen
α čaɣaɣ ɔo čumɣuɣad, ná α čeɣepɣa ɔo čepapɣain.

Cɣɔ ɣpɣa acc, ni ɣnacc ɔepb-ɣul ɣan ɔépɣuba, na iačɣad ɣan
pɔpɣeɣen, na cač-pɔi ɣan čpó-lɣɔɣi. Ocur din pɔb imɔa 'pɣa n-pɣɣaɣl
pɣn pɣuɣime pɣena, pɔpɣčeɔe, ocur ɔpɔnɣa ɔuaɣpɣeča, ɔian-maɣbča,
ocur tren-pɣp čaeb-čipɣči, ɣpɣaɣaɣpči, ocur aɣpɣ uačmaɣa, pɔɔ-
baɣči, ocur pčeɣh pčaɣɣiɣčh, pčaɣnneɣča, ocur pɣeɣa pɣúb-pɣllɣi,
pčam-lúɣɣa, ocur claɔme caɣmeča, cɣuaɔ-bɣpɣɣi; ocur pɣap-
lɣnnɣi pɣuɣiɣe, pɔp-ɔepɣa pɔla, ocur pɔɣɣ-ɣpɣeɣ pɣinned ap pɔlua-
main,

¹ *Ulsulanus*.—Our author, or his inter-
polator, is mistaken in supposing the names
of the winds in the foregoing quatrain to
be Hebrew; they are no more than cor-

ruptions of the names given by Pliny,
Hist. Nat. l. ii. 47. "Auestar" is evi-
dently *Auster*; "Sabstindrus" seems some
disguised form of *Septentrio*; "Steferus"

Steferus the western without error,

And Ulsulanus' its corresponding wind (i. e. the east)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes^s flying and hovering in

is *Zephyrus*; and "Ulsulanus," the east rather than of the author, is probably the wind, is obviously identical with Pliny's source of these corruptions.

Subsolanus. The ignorance of transcribers,

^s *The hair of heroes*. — See the account

main, co nár ba léir lepbairpe lapamain, lannderda, lan-fair-ring
in aeoir uairtib, pe h-imad folc ocur fadb ocur rinnraio uath-
beppeta fadb-rcailti an-aiomd, ar na n-ur-éogbail do cennaib
cupad ocur caemileo; conad h-e rin adbar d'ár pararpar puat-
nell poirteide, fir-dorca, d'ár ceileo in cleiti coitcenn clit-fairring
cectarda or a cendaib; ocur gér b'iat ponn-celtra folc-glara,
per-bluiti in talman fa traigtib, ni lugu po lan-celut pe h-imad
na n-ar ocur na n-il-écht ina córraícaib cruad-airlig i cenn a
céli.

Ro b'é air-d-mer ocur innamail a n-eicep ocur a n-olloman
ar écorc in armuige rin, gor b'étreoir, ocur gur b'anporurta do
macaib ocur do min-dainib céimniugaó caó airdi ocur caó maid a
tarla tiug ocur tromlaó in airlig ocur in armuige i cenn a céli.
Nir b'ingnad imorra d'écrib an t-air-d-mer rin, cid forbann le
riallaó a éirtecta a fuigell; ar ba rpué-aibne rilteca, raeb-diana
caó clair ocur caó clad-etriuge compeio fa coraib na cupad, ocur
ba ppar-linnti fuiligi, fir-doinne caó fán ocur caó forad-gleinn
for-glar for-leathan fuibib.

Cid tra aét, do badar fáidi foillrigéti fir, ocur foirne foéaigéti
ocur fiaonairi contárida, cunnatabaritch, pe fad ocur pe n-a
fir-éruar po cótaigret na cupaio cectarda, gan clód gan cum-
rcugaó pe céli, ir in caó-laéair. Comd aipe rin pob mderb, ocur
pob amairpéc fairtine a pellrum, ocur a fír-eolach, do dpeim
uib do leit fo leit, ar n-diultad, ocur ar n-diépeidem dóib ar a
n-diabul-céridaib draidecta bodem, pe peccad ocur pe fir-delugaó
na rluas agaid in agaid ir in margaíl; co ná raibí 'gá fáidib
ocur 'gá fír-eolcaib aét a peitem ocur a purnaio, co fertair
ca dpeim uib ar a toirnneped, ocur ar a tairnneped turcairéti ocur
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

τοιτέι na n-ḡliad; ocur din po pamaigped in bé níth-ḡubač Néit a neipt-ḡrígá.

Imthura ceitri mac Eachach buidi, imraithe againd pe head eli. Rucrat dá puatar deppenaigti déc pa catuib na cuicedač, po maiðpet ocur po maibrat cét cača cat-laitpéc, mar forðler Dubdiað Drai:

Do éuadap tpep in top taidlec

pa do dec,

do maibrat do pluag na caem-pep

da ced déc.

Anpat ip in ipḡail itip ḡappaðaib ḡailian, ap cinned cača puathair. Ot concatap cethpar laech-airpach do Laigmb eachpar na n-Albanach ic comáplec caic, .i. Amlaib Uallach, nig Áta Cliat, ocur Cairppi Crom, nig Laigri Laigen, ocur Aed Airpneč, nig O Ceinnpelaig, ocur Ailill Cedach, nig O Faigri, po iadpat

in

^t *The battle-terrific Beneit.*—ḡe nič-ḡubač Néit.—She was the Bellona of the ancient Irish. In Mac Morissy's copy she is called an be ḡab-uicneo, and P. Connell explains it in the margin, the Goddess of War.

^u *The troops of the Gailians.*—ḡappaðaib ḡailian.—*Gailian* is an ancient name of Leinster.—See O'Flaherty's *Ogygia*, and Duaid Mac Firbis's *Genealogical Book*.

^v *Amlaibh Uallach, king of Ath Cliath,*—i. e. of Dublin. This shows that the present account of the Battle of Magh Rath was written many centuries after it was fought, for Amhlaibh is a Danish name which the ancient Irish had not in use

among them till they intermarried with the Danes in the eighth or ninth century. The writer, evidently without observing the anachronism, had in view one of the Amlaffs or Anlaffs, who were Danish kings of Dublin some centuries after the year 637 or 638, when this battle was fought. The Irish had the name Amhalgaidh from the earliest period of their history, but this, though now Anglicised Awley, and possibly of cognate origin with the Dano-Irish Amhlaibh, Anlaf, Amlaff, Olaf, or Awley, is not identical with it.

^w *Cairbre Crom, king of Laighis, in Leinster.*—Laighis or Laoighis, which is Latinised Lagisia and Anglicised Leis and Leix, is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Beneit^e would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies :

“ They passed through the splendid army
Twelve times,
And slew of the host of the fair men
Twelve hundred.”

After completing these onslaughts they stopped in the conflict among the troops of the Gailians^u. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath^v, Cairbre Crom, king of Laighis, in Leinster^w, Aedh Airgnech, king of Ui Ceinnselach^x, and Ailill Cedach, king of Ui Failghe^y, perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

^x *Aedh Airgnech, king of h-Ui Ceinnsellaigh.*—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

^y *Ailill Cedach, king of O'Failghe.*—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised

Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included

in ceṭṭap cupað rin uṇapc imḡona ap óḡ-ṇiḡpauð Alban, ḡup
 ciṛṛṛaṭ caeḡað cupað caća ṇiṇ co n-a ṇoiṇib 'na ṇiaðṇaiṇi. Níṇ
 maiṭṛeṭ meic Eacḡach a n-anḡpala do'n céð ṇuaṭap cupað rin;
 ceṛṭ ḡabaiṇ Congal Caiṇṇi 'ṇ in comlunð; ðluṭaiḡiṇ Domnall in
 iṇḡal ap Amlaiḡ; ṇannṭaiḡiṇ Suibne in imḡuin ṇe Ailell; ṇo
 oṇḡraṭ in ða Aed a n-imḡualað. Ropṛaṭ comðíḡalta a cneaða
 ap a céli oṭṭap aipeć na h-imlaiḡi, ḡup maiḡṛeṭ meic Eacḡach
 aipećup coṇcaiṇ na caṭ-laiṭṛeć, amaíl aṇḡeṛṭ in ṇile:

Ṭopćaiṇ Aed Aiṇḡnech imne
 la h-Aed mac Eacḡach ḡuiḡe,
 ṇe Suibne ṇluaḡach 'ṇ in cáṭ
 i ṭopcaiṇ Ailell Céðach.

Caiṇṇi, ṇiḡ Laiḡi na lenn,
 i ṭopcaiṇ ṇe Congal Menð,
 ṇe Domnall m-ḡṇeac co n-aíne
 ṭopcaiṇ Amlaiḡ imṇaile.

Cið ṭṛaṭṭ, níṇ meṇa ocur ṇiṇ miðlaću meirneć ocur moṇ-
 ḡimṇiṇað maiḡne ḡṇeć-ḡeṇḡi Domnall, mić Aedā, mić Ainmipeć,
 ic ḡiḡail éneð in ceṭṭaiṇ rin ap Ullṭaiḡ ocur ap allmaiṇaiḡ, .i.
 ṇeṇḡur, ocur Aenḡur, Ailell, ocur Colḡu, ocur Conall a coman-
 manna: ap m-buaḡuḡað caća báipe, ocur ap maiḡem caća móṇ-
 ćopcaiṇ, ocur ap cinḡeð caća caṭ-ṇuaṭḡaiṇ do macaiḡ aiṇḡ-ṇiḡ
 Eṇem, do comṇaiṇṛeṭ, cenn i cenn, ocur ceirṭe meic ṇiḡ Alban.
 Ro ṇaiḡṛeṭ ocur ṇo ṇannṭaiḡṛeṭ ṇeiriṇ ṇoinemaíl do na clann-
 maiḡib rin a celi, .i. Congal, ocur Suibne, ocur Aed, ṭṇi meic
 Eacḡach ḡuiḡi, Ailell, ocur Colḡu, ocur Conall, ṭṇi meic Domnall.

Níṇ

in the ancient Ophaley. This territory,
 which is very famous in Irish history,
 comprised the baronies of Upper and
 Lower Ophaley, in the county of Kildare,

those of Portnahinch and Tinnahinch, in
 the Queen's County, and that portion of
 the King's County included in the dioceses
 of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amhlaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says :

“Aedh Airgnech was slain no doubt
By Aedh, the son of Eochaidh Buidhe;
By Suibhne, the populous in the strife,
Ailill Cedach was slain.

Cairbre, king of Laighis of tunics^z
Was slain by Congal Menn;
By Domhnall Brec with expertness
Was Amlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Ainmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons of

^z *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, nīg Laoigri na lann, i. e. “Cairbrè, king of Laoighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Nir ba h-eirledac in imairiuc rin, uair ba comdicra a compac,
ocur ba comtroni comadair a comlonn; uair ba comduthcúra
comceneoil itir Eriinn ocur Albain cuingeda caema, craeb-uairli,
cádair in comlaind rin ocur in compaic.

Cio traét nir b'airnem airé itir flaitib ic fleð-ol oppu a
h-aitli na h-imlaide rin, aét ba meap maicne itir marbaib, ar
n-a mudugad, ar na comtuitim pe céli, amail arbert in fili:

Ceirpe meic Echech buidi,
cuis meic Domnaill, níg Daire,
debaid ro orbradar de,
ot concadar a ceile.

Seiriur dib-rin forum ngle,
ro marbradar a ceile,
Aed, Suibne, Congal na clann,
Ailell, Colgu ocur Conall.

Tuirtécta in trír nar marbad do'n maicne rin, .i. Fergur
ocur Aengur, da mac Domnaill, ocur Domnall breac, mac Ech-
ach buidi. Aét céná, ro b'incompaic erein d'Fergur no d'Aengur,
ocur pob' forlann debaid na deri derbrathar 'n-a agaid a aenur;
dáig ro traétrat ocur ro toirnerar Domnall, gur damair in
t-óg-mac a urgabail; co n-ebairt a breit 'na betaid ar faeram
na flaéta, ocur a aétur ar h-ua n-Ainmirec. Ocur do rindead nír
nar do paidiurtar; ocur rucad h-e d'innraigid aird-níg Erienn,
gura arploind a rialar 'n a riadnairi, .i. Colum Cilli, mac Feid-
limid, d'oilemain a athar, .i. Echaid buidi, mac Aedain, amail
arbert in fili:

Aengur ir Fergur co bect
ro gabratar Domnall brecc,

co

given above in the text, because the rhyme perfect. Na lenn is translated *togarum* by
with *meno* or *meann* would not be so Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says:

“The four sons of Eochaidh Buidhe,
 The five sons of Domhnall, king of Daire,
 Coveted to come to single combat
 When they beheld each other.
 Six of these of bright achievements
Mutually slew each other,
 Aedh, Suibhne, Congal of thrusts,
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of 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.
 bliadam do i laim Domnall dein,
 co támc Eochaid d'á peir,
 gur leic Domnall,—garḡ a gluind,—
 a mac do dalta Colum.

Cio tracht, map do cualaid Congal Claen cat-puatar claindi
 Eachach d'poróibad, ba lonn ocur ba lorcad le Congal ceitpe
 uaitne oirdraca oipeáir Alban d'poirtcead ar incaib a eniḡ;
 comd aipe rin po cliper tar Congal fá na catuib map cliper riad-
 mil puath-réadgach, fomórda fairḡi fa murbruictaib monḡ-puada
 maomannacha min-éirc mop-mara. Ro leanpat luét a fétmi
 ocur a imdeagla Congal do compaignib cupad ocur cat-miled
 Ulad ocur allmapac, fa Conan Rod, mac riḡ bpetan, ocur fá'n
 caegait cat-miled co n-iarand blocaib Ulltachda acu, map do
 can Congal in maḡ eli :

Atú-ra caegait pep find,
 co n-arm cupad of a cind,
 ic diḡail m'olc ip mo cnead,
 ocur bloc pe cac aen pep.

Cuartair Congal cripac in cata moir ar a medon, ic toḡa
 triath itir tren-pepaib, ocur ic aithe aird-riḡ itir anraib, ic
 pluag-diḡlaim na paep-cland po-ceneoil itir na pluagaib, cumad
 ar codnaib in cata po caitepud sum céτ-ḡrinne a fepḡi, ocur a
 enḡnuma, ic comdiḡail a cnead ar cac, gur ob ead airmu uḡdair
 co nár fágaib aipeét, na aicme, na aird-cineḡ d'pepaib Epenn uile
 gan erbaid ocur gan accaine eéta aipiḡ no aird-riḡ, ic comdi-
 ḡail claindi Eachach opaib. Aét cena, nri tpeicreat teglac a
 turpaéta Congal ip in cátpóin, aét tarpm-cloéta in tigeppair ic
 báduḡ

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

báðuð a m-blaidi, uair éct i fáil níg a ruideir, amail arbert in
fíli :

Éct i fáil níg ni tarba
do téglaðaib tren-calma,
ar na nígaiþ for þo deað;
bir a nor gen gob lan-éað.

Ír deirmipecht dorein comirgail Congail ocur Conain com-
mpiraiter a n-deirnat a n-dír amail arbert in fíle :

Þac ar marbadur maraen,
Conán ír Congal Claen,
ar Chongal ainmrigter rin,
cuid Chonáin do'n coimiorgail.

No gor éuit Conan calma,
mac níg þretan brat-amra,
þe Congal Claen noð ar bean
þo mac níg na laec lonn-mer.

Comð aipe rin þo erig iménuð Congail þe Conan, þa méð þo
marburtar do nígrið Erienn ina fíaðnairi, ocur gan díl a fíainti
do tarpaðtain d'á tren-þeraiþ þe cleþ-þæbþaiþ Conain ic ur-
rclaiði ar a uct; gur þuagair Congal do Chonan ceim do cupaðaiþ
Connaðt ocur co tuaðaiþ Tempa, co m-bepeð þum a báipe þa
tren-þeraiþ in Tuaircirt; uair níþ lið leiþ comað aen aipem ar
þein ocur ar þennuð mar Conan ír in cat-laðair, amail arbert
Flann fíli :

Atbert Congal iméig uaim,
a Chonain Ruð co þó buað !

ni

^a This quatrain is supplied from Mac
Morissy's copy, p. 97.

^b *Flann, the poet*.—This quotation shows

that there had been other accounts of the
Battle of Magh Rath, written before the
present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says :

“An achievement with a king is of no avail
 To his mighty, brave attendants,
 To the kings it will be attributed ;
 It is the custom, although not by full consent^a.”

An illustration of this was the joint battle of Congal and Conan : what both achieved is reported of one, as the poet says :

“What both together slew,
 Conan and Congal 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^b says :

“Congal said, depart from me
 O Conan Rod of great triumph !

There

writer availed himself of older writings, largely on his own imagination for fictitious incidents to fill up his descriptions.

m uil 'r m caé, a laic luind !
 aét feidm aen duine aguin.
 Luind Conan fa pluag Connaét,
 ocur Tempa na tnom-ale,
 do luind Congal, garb a gluind,
 fa pluag compamach Conaill.

Imthura Conan, ar n-deadail pe Congal po compaicred ceat-
 par aipec do mgarib Connaét pe Conan, .i. Suibne, mac Caéal
 Choppaig, mgar h-Ua Fiachrach, ocur Aed breacc, mgar longportac
 Luigne, ocur Aed Allan, mgar Meadha Siuil, ocur Aed buidneé, mgar
 h-Ua Maine. Cid traét do poctadap in ceépar rin do cuindcleo
 Conan, map porglep in t-ugdar :

Mac Caéal Choppaig, Suibne,
 ocur Aed breac, mgar Luigne,
 Aed Allan, Aed buidneé ban,
 do poctadap la Conan.

Congal

^c *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.

^d *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.

^e *Aedh Allan, 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^c, Aedh Brec, king of Luighne^d of fortifications, Aedh Allan, king of Meadha Siuil^e, and Aedh, of numerous hosts, king of Hy-Maine^f, and these four fell by the brave conflict of Conan, as the author testifies :

"The son of Cathal Corrach, Suibhne,
And Aedh Brec, king of Luighne,
Aedh Allan, Aedh Ban, of numerous hosts,
Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

^f *Aedh, king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. pre-

served in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle 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 impaitep pe h-eað eli. Cindip Congal ceim co cupadaib
 cornamača Conaill, uair ip ppiu ba h-uilliu a pēp ocur a aininne,
 ocur ip doib ba mó a mīcne ocur a miduēpačt. Cid tpačt,
 geppat cpiunne, cpoða, comðepa, ocur geppat cepa, copaiğti,
 comapða cimpa ocur cač-imli cača cornamais Conaill ap cind
 Congail, poppat cpiēnaiğti, clepaimach, ocur poppat pēuētha,
 pcailteča, pcēnnapa uile iat-pide ap cumapc do Congal ap tpen-
 pēpib in Tuaircipz; gop ēincapap tapb-čodnač tnučāč, top-
 buillech Topaiğ, .i. Conall, mac baedain, mic Ninðeða, mic Pēpypa
 Cenðpoða, mic Conaill Ğulban, mic Neill Noi-ğiallağ, o Thulač,
 Ðači, ocur o tpačt-popapib Topaiğe iap tuaircepz. Ip ann pin
 po cinðepop Conall ceim cupaid i ġ-cepz ağaid Congail, do top-
 neam a ēpēčain, ocur d'ipliuğað a uabair, ocur do čornam ocur
 do čobair clainði cornamais Conaill, ap čongalaid čompepze
 Congail. Cid pil ann tpa, o do compaicpet in ða čuingið cača
 pin uēč pe h-uēč, ocur ağaid in ağaid, po ačēuipzet ða upēup im-
 pōiccpī, pīp-ðipze, etuppu, ġup bo cnep-buailte, comnuide do čenðaid
 na ġ-cpaicēch a ġ-collaid na cač-mileð, ocur ġuppat pēiðliğ, paða,
 puiliðe, pīp-lebpa popaða pīp-laeč cpoimn-aimēta, comðipze na
 cač-cpaicēč compaic pin, ap na com-inðpma a cuppaib a ceile;
 iap pin tpa po činneptap Conall popcpaid ceime tap conair co
 Congal d'a eapppaidmed, ocur d'a upgabail, tap a apmaib ocur
 tap a ilpæbpaib, oip ip e po cepaideptap Conall nap ab āiēp
 imğona ocur nap b'ōipčēap imbuailde do a ðalta do [ēabairp ap
 n-a] ðileiğip no ap n-a ðitčēnðað co Ðomnall. Conað iapom po
 iað ocur po uppnaðmuptap conclanna cpuaide, coppnaðmanača
 cupað

^g *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.

^h *Various sharp weapons*, in Irish *il-
 pæbpaib*, a word compounded of *il*, which
 in composition has the force of the Latin
multus or the Greek *πολυς*, and *pæðap*,

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^g, and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons^h, for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-gripping 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.

cupað tap corp ocur tap cneap-þormnaib Congail. Þo'n cuma cedna do Congal Claen, iaðar ocur uprñaðmaip na glac-ðoioi garða, gaibðige, geg-ðirge gairced, tap corp ocur tap cneap, ocur tap þormnaib Conaill, ocur tucraðar cuppa calma, comnepta, com-ðicpa ð'a ceile, ocur cpaiteð neim-meiprneð do poðgail potpen, ocur do paenpaðaið po calma apoile, ður bo taprðri tpic, talcap, tapb-tnuðac, tpenngleca gað cpaðað cpauid, comðer comþinte cuipr ocur cneap cpioðþailme gað celg, ocur corp, ocur cpauid-gleca do cuipetar pe ceile; ðo m-ba pamalta pe paeb-poieðen pap-muillinn ap rip-bleið imnape, ocur impið, ocur imtimcellað na cupað ap a ceile. Coná po rðuirped ðo'n tpeaðan, ocur ðo'n tapb-gleic, ocur ðon tnuð-bupað tapapcaðta tpen-þer rin, cor bo caep-meall cun-þaigðeð ap na comþuaðað an clap caep-ðrom, cpaðaðe, cneap-aiðte, pá n-a copaið; ður bo lan-bog labða, liuð-linnðeð lan-ðomuinn gað mað uipðe, aðaið-þliuð, ap ap upmaipetar pe pineð, ocur pe ruaðað, ocur pe plaeppeð, pe ppapðail, ocur pe bonnðail, ocur pe borð-ðpeipeðt, pe meipcað, ocur pe meallðail, ocur pe muinelað na mileð að poieðeð ocur að poðimpoð apoile. Ro clunpið tpa po ceipre h-apðaið in caða,—mena m-beið menma caið ap comáipleð a ceile,—þeið-pineð a b-þeið að a b-þiap-ðappaig, ocur alt-ðeimneð a n-alt að a n-eðapþapað, ocur cleð-cumgugað a cliað-apnað að a comðpuð i cenn a ceile, ður bo ðicumaing ðo na ðeg-laeðaið upaðcup ocur upðabail a n-anala, ap ð-cumðaðað na ð-conapað coitcenn a n-aðaiðtið uaðaið ðo ðper la poðeðnech peðma na þip-laeð.

ⁱ *Violence of their exertions.*—*Ðo m-ba pamalta pe paeb-poieðen pap-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 exertionsⁱ. 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.

laeé. Aét éena, ní dernað tar eir gleaca Epcail, mic Amphitryonir, ocur Anteí, mic Terpae, aen gleic ocur aen corraigeét a h-inra-mail rin, doig am po ba gairteé in gleic rin, ocur po ba cruaid in corraideét, ocur po ba annaide in impurghail fo'n innur rin. Ocur dan pobtar cormaile cetráide na cupað im éarícairne caic ar a ceile aca ir in uair rin: doig am 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-uairrige a aicenta, ocur dno pe h-oll-cetráio na n-Ulltaé ar íleétaib a rinnfer. Ocur dno, ní mo po cetráider tar Conall aen-fer d'a fórtad, no d'a imcong bail 'mon innur rin, pe tighe, ocur pe toghaét, ocur pe tul-buirbe na Tuairceptaé, ir a n-aigned po h-oiled, ocur po aitreab ann, ocur pe digainndeéta a duéara, ocur pe cetráide a ceneoil o mam-clandaib neptmara, nithaéa, namdaide Neill, ocur beor a beiré 'n-a mac aird-riú Erenn, .i. do baedan, mac Ninneda, mic Fergura, mic Conaill, mic Neill Naigiallaig, mar forghler an t-ugdar:

Aen bliadaim pe h-ol meda
do baedan, mac Ninneda,
a cetair fiteéd fuair debec
do boi Aed, mac Ainmirec.

Conad aipe rin, po cetráider tar Conall ar caé cuir ar na comfegad, gur ab do bodem commaidem, ocur po ba duéa buadu-ghad caéa bága do bpeiré, ocur corcar caéa caingne do commaidem; conad aipe rin, tucartair tren-cór tarcuirneé, calma, comlauidir, cadat, comner, cealg-baegláide cupað i cept-aghaid a colna do Chongal, co tarla treéirm na troda, ocur miodaé na miodcomairle,

¹ *The son of Amphitryon.*—This allusion shows that our author had access to Lucan or Statius, and that the Latin classics were

known in Ireland in the middle ages. It is curious, however, his calling Hercules the son of Amphitryon.

cules, the son of Amphitryon¹, 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^k (i. e. *to be in peace*)

Was Baedan, son of Ninnidh, *king*;

For four and twenty years of strife

Ruled Aedh, the son of Ainmire.”

Wherefore, taking every thing into consideration, Conall was of opinion, that he himself would gain the victory, for it was hereditary in him to gain the victory in every conflict, and to triumph in every struggle. Wherefore, he gave one mighty, insulting, brave, robust, subduing, dangerous twist of his body against Congal, so that the instigator

^k *One year to drink mead.*—Αεν βλιαδ-
αν, &c., πο θαεραν, 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.

midcomairle, ocur cirdi coimeta celg ocur cotairnaéta, ocur claien-comad 'na cruinne plaedaisgi rít-phaen, gur bo h-i a agaid ba h-uactaraic pe deicad na n-dul ip in coibeir éetarða or a éionn, co raibe compad cuip in cat-miled ar na éomar h-i tulmaing na talman, o ríotbaca a ial co forinna a éean-mullais; co clor po ceitrib arda in cata cruaid-iaéta an éuraid ocur ceann corna-mac comeigin Congail, iar n-a ínead ocur ar n-a éparcpad do neart-cora mthača mic bpat-buillidig baedain. Ba i n-ecmaing na pe rin, at cuala Conan Rod cnead-ornaðac comeigin Congail, ocur po innrais go mac bpat-buillidig baedain, ocur ip amlaid po boi ríde ina borb-rðuais boðba or cind Congail, ag triall ocur ac tindrceatal a cengail ocur a cruad-cuibrigte do crior a cloidim, ocur do rciatrac a rceite. Tucartair eim Conan cruaid-buille cloidim pa ceart-comair a craide do Conall; cid tracet nír motais mac borb-neartmar baedain an cruaid-builli cloidim rin no gur compoinnerair a cliab ocur a craide ar cept do, gur bo cpect comolaitte corp an éuraid ag tuitim co talman.

Conad i cobair Conain ar Congal, ocur coruigect Conaill ocur Congaill ar Cat Muige Rat conuicci rin.

Aét cena, ni ríact leir in da rig-miled, .i. le Conan ocur le Congal, corcar Conaill do commaidem, in tan do ríact cloidem coburta caic gur in cat-laðair cetna rin, .i. Cellaç, mac Mailcobá, do cornam cind Conaill nír na cupadaib, periu no berðir a corcar tar clad roir ó na pluagair; oir ip e airmid uðair naç ar commaided corcar aen laic d'ápo élanua Neill ar laðair in laite rin,

¹ *In a mighty huge arch.* — Ina borb-rðuais boðba.—The word rðuas or rðuas 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 rðuas neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: Fíl opoicet ac on catraig

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him ; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head ; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch¹ over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound !

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

ῥῖν, μαρμαρ εἰρηε ἰεῖρ ρουαῖα οὐρ
 ῥορταόα, 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 ρουαῖα-ῥορταόα is often applied to a circular-headed doorway.—See the same MS. fol. 156.

ryn, gan Cellac do cornam a cind, ocur d'aité a fodbad, do peir
mar porgleir in τ-uḡdar :

Nir tuir riy na puipe peio
'ra laite rin, do claind Neill,
nac coipenad Cellac cain
a corcar co n-a digail.

An tan at connac Congal Cellac ag a iarmoiréct, ocur d'á
innraigib, po ingaib in τ-inad rin, ocur po inḡraig inad ele 'nár
raoil ronn mar Chellac d'á comḡregra, no mal mar mac Maile-
coba da cúppachad. Oir ar ead ba cetráid do Congal, da com-
dunta epó caḡat na cat-laṡraig in aen inad air ocur ar a com-
ualta, nac buḡ fear aite a anḡalta, na dioḡalta a deice na a
dúimada ar Donnall, na agra earbada forba na n-Ulltaḡ, .i. Cric
Conaill ocur Eogain, ocur Airḡiall ar Cenel Conaill ; conad aipe
rin, po atcuiperṡar cuingideḡt na cat-laṡraig ar Conan Rod pa
comḡregra Cellag. Cio fil ann tra, ba conḡadad Cellac ina
Conan ag coḡad ar a cind ip in cath-ḡleo rin, iar na ingabail
d'airḡ-riy Ulad, uair ba cḡad cḡaide le Cellac in po pa doig leir
do raer-clanda roiceneoil neṡt-cloinde Neill do cúppacádo do
Congal, an cein do beir rium ocur Conan ag comḡregra a ceile.
Comḡ ann rin po canurṡar Cellac, ar puipeac feiceamain d'á
n-dligeann duir-biḡba deṡb-ḡiaḡa duir-ṡi coḡad ar mo cind-ra 'ra
cat-laṡair ṡi, uair bad luad leṡṡruim leṡ-edarḡaire laṡpeḡ
etir Congal ocur Conall tu, maḡ cor ṡarṡa. Amen éna, ni mar
ḡac ni do neḡc a éigepna do ṡeṡarḡain gan tiuḡ-ba, na a ḡior-cara
d'ḡoiriṡin ar eicin itir, a Cellag, ar Conan. Baigim-ṡi bḡiaṡar
ono, a riy-miled, nac d'ic ṡ'falad, ina ṡ'ainḡiaḡa, ina ṡ'ecṡaite,
tanḡa-ra

^m *No king or dexterous chief had fallen.* that there was an older account of the
—Nir tuir riy na puipe peio.—This shows Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies :

“No king or dexterous chief had fallen^m
 On that day, of the race of Niall,
 Whose trophy Cellach, the comely,
 Did not protect and revenge.”

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him ; for Congal thought that should he and his foster-brother [*Cellach*] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill ; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach ; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, “It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall.” “Be it so indeed, O Cellach,” said Conan ; “a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty ; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come
 against

τανθα-ρα ποτ-ρα α πιγ-νιαδ, ινά πο κοταίγερ αρ δο cινδ ιρ ιν lo
 βαθα-ρα ανιυ. βαίγim-ρι βριατάρ ειμ, α πιγ-miled, α Conain, αρ
 Cellac, mana ια-ρα τ'αρπολτα no τ'αρπιαά μιom-ρα ιρ ιν coim-
 epγail caτa ρa ιρ ιν τpaτ ρa, noά n-icpaδ δια ειρ co cpiά cinnτε,
 coitáim, cem-eipεpγι caic. βιοδ α ρip aγaδ-ρα, αρ Conan, naá
 cupταρ ποppppaic αρ peimδed, uair ni baig βριατpa aγaδ-ρα báitep
 pep-γlonna ρip-laiá, αρ Conan, ocur ni puachad puigill aiteip palad
 αρ epcaipaδ edip θaειδela do γpεp. Ro pεταp-ρα imoppo ιν ni
 ρin, α Chonain, αρ Cellac, ocur dno, bioδ α ρioρ aγaδ-ρα, an τι δ'α
 n-oligar an daíl, ocur αρ α n-aγupεταρ deipb-φiaά, αρ διοp ocur
 αρ oligio do upnaide pe h-iappaδ na h-aγpa, ocur pe pep puap-
 aide na paía; ocur dno, aγ po cucat-ρα an ced upcap, αρ pe, aγ
 cpacthad na cpairige δ'α h-aécor uada γaάa cepτ-dipge co Conan.
 Tangaδap τpιαρ βpaταρ baδac, βpaitemla, bpetnac do cet-muinn-
 tep Conain etip e ocur an τ-upcor, .i. τpi meic deipbβpaταρ α aταρ,
 .i. τpi meic loail, mic Aili Meaðpuaiδ, .i. Rep, ocur Ul, ocur Ap-
 tur, α n-anmanna; ocur tanγaδup α τpiup co n-deipideταρ dpuim
 αρ dpuim αρ cepτ-belaib Conain etip é ocur an τ-upcup. Ro peo-
 lad ocur po peded cpuaδ-upcor cpairige Cellaiγ cuca ceáa cepτ-
 dipge, γup bo doippi debta dian-cpeátaάa bpuinneada na m-bpet-
 nac, αρ γ-coimépeγaδ cuip ceáa cupaδ τpια n-a céile, ocur αρ
 pcoltaδ α pceit αρ α pcat-bpuindí. Acτ cena, nip toipmepc top-
 γaimn, τυpαιp, na τεάταipeάa do cpuaδ-upcor cpairige Cellaiγ
 an τpiup ρin do tuicim δ'α tpen-γuin, no γup γab γpinni na plega
 γpeim γabaδ ι Conan αρ cepτ-lap α inne ocur α maταρ, αρ pcoltaδ
 α pceit. Ip ann ρin cuimnigeρ Conan α peacτ pioγda po-γupmap,
 ocur po γab ιν cat-cpaipec cetna, ocur accupip ι αρ culaδ co
 Cellac,

ⁿ Person of whom the retribution is due.—
 Αν τι δ'α n-oligar an daíl.—This is in the
 technical language of the Brehon Laws.

^o Three sons of Idhal, the son of Ailli.—
 Τpi mic loail 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 Idhal, 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

Cellac, co tangadap triap togaide, tul-borb, tuairceptać do cineo Aengura, mic Conaill, .i. Eochaidh, ocur Anluan, ocur Ailgenan, a n-anmanna, ocur tangadap na triup co n-depidezap dpuim ap dpuim, ap cept-belaib Cellaiğ, etip e ocur Conan; ocur po dirgeđ, ocur po deg-řeolad cpuad-upcar cuca caća cept-dirge, ġup toll-treğertap in triup tul-borb Tuairceptać, etip corpaib ocur cať-řceitib; ciđ tpa aťt, nup b'upćap indirge do ćpuad-ćpaipğ Conain an triup řin do tuitim d'á tpom-ğuin, co n-dechaid in daiğip diubpaciťi tpe eipř imćail impulaing ićtapać cať-řceit comnerp caća an caem-cupaid Cellaiğ, mic Mailcoba, ġup tpeağdaptap tpe na tpoigťe ocur i talmain. Nup ba ceannpaignťe Cellac an triup řin do tuitim ġan anad ġan řuipeć ina řiađnaipe, ocur nup řećurzap do tpom-ğuin a tpoigťeđ ağ innpaigniđ a epcaiat, ocur řop; nup ćiunaiđe Conan ağ innpaigniđ Cellaiğ a muinter do marbad ocur a tpom-ğuin ap tur. Rucpat da eitim edtpoma, řip-luaća, i cept-comđail a ćele, map do řaignitip, ocur map do řapaignitip, ocur map do baeglaigitip da bpodćoin borba, biartaiđe, bođbae, a con-maepa coimeđa ap ġ-coimclipeđ d'á com-iallaib cuibpige pe h-ainřepce a n-aicenta. Do cuaid in compiac a h-inad edtpana ná h-eađapğaipe iaptain, co nap cuimğetop a caipe na a ceitěpřn a ćiunugad iná a ceannpugad, a cobap ina a compopptaćť, pe bpuť, ocur pe buipbe, ocur pe biartamlacť na m-beitppe m-bođba řin, ağ combpiped compaic ocur comlainn ap a ćeile, laip na ġlepaiđ ġarğa, ġloinn-mepa, ġaibťeća ġaipced, po ġabpatap i cendaiđ, ocur i caťbappaiđ caema cumđaiğťe a ćeile, ġop bo lion-bpat ledapać, lan-depcc ceinn-bepti comğela ġaća cupad, do coimeağap cloidem ocur epaipeć ap a ćeile; ġup ab é aipmib uğđap ġup b'intoidećta d'řepaiđ

^p *Race of Aengus, the son of Conall.* — Conall Gulban.—See genealogical table of Do cineo Aengura mic Conaill.—That the descendants of Conall Gulban, at the is, of the race of Aengus Gundat, son of end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall^p, namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes^q were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

^q *Kernes* were the light-armed ancient VIII., written A. D. 1543, by the Lord Irish soldiers. For a curious description Deputy St. Ledger, see note I at the end of the Irish kernes, in the reign of Henry of this volume.

ὁ'ῥεπαῖβ Ἐρὲνν οὔρ Ἀλβαν πο δαῖζιν φεῖτμε, οὔρ πογλума, οὔρ
 αἰτῖρι πειμε, οὔρ πο-ῥερεταῖλ, οὔρ ῥρεαγαῖτα na πῖγ-μῖλεδ ρῖν
 ap apoile, pe cṛuap, οὔρ pe cṛoδaέτ, οὔρ pe cobpaδaέτ a
 γ-comloinn; pe τρειρε, οὔρ pe τpuime, οὔρ pe talcaipeέτ a
 δ-τροδaε; pe h-oll aέτ, οὔρ pe h-oibn, οὔρ pe h-aέtloime na
 h-im̃gona; pe h-eime, οὔρ pe h-uploime, οὔρ pe h-apnaideέτ an
 imbuaite; pe dlup, οὔρ pe diocpaέτ, οὔρ pe duaibṛide deabéa
 na deiṛi deγ-laeέ ρῖν; uaiṛi nṛi b'aṛmṛpeέ Ulaṛd οὔρ allmapaig
 co m-baδ pṛompa buδ paen, da maδ é Cellaέ conciuclaiṛṛṛi; ρῖρ
 Ἐρὲνν ὄno, ba lán-deimṛin leo-ṛidein co m-baδ e Congal do cloid-
 ṛide, da maδ e Conan conciucluiṛṛṛi. Conaδ aipe ρῖν, po ρuiṛiγetaṛ
 Ἐρὲνnaig οὔρ allmapaig cen imbuaiaδ ὁ'pobaṛṛṛ na ὁ'imluad
 etopṛa, cenmoéa Congal Claen nama; γῖδ eiṛidein, nṛi ba ciunaide
 caέ-laiṛpeéa Congaṛl aγ mṛṛaige ui Aṛmṛpeέ, do diγaṛl a ὁepce,
 οὔρ a ὁimuaδa, caέ do comṛcup ὁ'a γ-comlaṛnaib, pe comṛecchaδ
 an comṛaic ρῖν.

Im̃tṛupa na deiṛi deγ-laeέ ρῖν, o tuṛ a δ-τροδa co díṛccuṛ na
 deabéa, conaδ paibe aγ ceέtaṛi ṛib ρῖν nṛi in pe ρῖν im̃pṛocṛaṛṛ po
 b'inaṛṛme, na cindeδ comloinn po b'inaγpa, na po b'incommaṛṛme do
 caέ-mῖledaib ap a céile, cenmoéa ced-upcaṛ Chellaig ap Conan,
 οὔρ in t-maδ in po ρuiṛeδ pṛub-γṛinne pṛeiγῖ Conaṛin da céδ-upcaṛ
 ap Cheallaέ. Aέt éna, nṛi bi duine ap doṛan γan a pṛoδ updaṛta
 aṛcennaṛta oiδeδa ὁ'upṛmaiṛi, γῖn γo paibe taéa, tapaiδ, ná epbaide
 enγnaṛma aṛṛ, do pṛeiṛi maṛi pṛoγṛeṛ an t-uγṛaṛ, amaṛl pṛem-epṛeṛ-
 maiṛi:

Τῖρi pṛoδain naέ pṛéantaṛi, γc.

Conaδ aipe ρῖν, caέ duine ὁana deṛb-cim̃ṛiδ a pṛoδ updaṛta aṛṛ-
 cinnṛṛi oiδeδa ὁ'upṛmaiṛi, cen co paibe taéa, tapaiδ, na uiṛeapbaṛṛ
 enγnaṛma aṛṛ, teagaṛṛṛ beδγ-apṛṛṛena báṛṛ aγa buaiδṛeδ, οὔρ aγa
 bṛaέ-aṛmṛiugaδ, do pṛeiṛi maṛi ṛṛ comṛaṛéa cinnṛṛṛi pe caṛn deṛbaδ na
 caṛnγṛni

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 ðona aipriðeti Conain ip in compac rin, d'ar þar, ocur d'ar iadurðar poið-nell porð-diberða paðairc tar imðoirrið a imcairi. Atberait apoile gur ba h-iað arð-naím Epenn do bered rinna a paðairc ocur a riurc o Conan, do cobair Cellaið ip in compac rin. Aðt cena ni h-amlað rin puapaðar augðair cuma ocur comþuðed an compaic rin i laið-gleandair leabar, ocur i lleimð letð-gealaib liðerða lan-comgiðiri gaða caingni, aðt gor ab iað eirlinni, inni, ocur inaðair Conain ar na cpiatðað ocur ar na comtollað do ced-upcðr Cellaið ip in compac, ocur tairi, ocur taim-nella d'á aipriuðað ar a lor, d'ar þar, ocur ðar iadurðar þorðairc þorðciðe, þirðorpa ðar puinneóðair þorðoirriðe þaircena na plaða.

Cið traðt, ó po aipriðitari Cellað ar Conan a beið co dall-porðað ðipaðairc, ni ðerpað riun aðt a ðeachtað ocur a ðim-cellað, a þoirðced, ocur a arim-aiplec þo comur ocur þa comðil-maine a cuipr, gur ðuit in cað-milð Conan ina lethib leaðairði, gur ob ina laiði laech-milð po ciprað ocur po colð-ðicennað Conan la Cellach.

Conað é rin aen compac ip þepp inniric eolaið ar cað Muigi Rað. ðeithbir on ðoib, ar ip ðóig ip do ðircup ðebða na ðeri ðeð-laec rin pucað ða trian a n-erndmair ocur a n-engnuma o allmaiaðair map at conncaðar cenð Conain 'gå cpaðað ocur a corðar ga commaidem oc Cellað, do þeir map þorðler in t-uðar:

Do cuaið d' allmaiaðair a n-ðrain
a h-aieði mapbða Conain,
map buð é a n-engnum uile
do cuipðea a corð aen-ðuine.

Ar

¹ *Omens and pangs*.—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish

believed in fatality or predestination.—See also p. 172, note ^q, where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs^r which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found^s the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies :

“From the foreigners departed their valour
 After the killing of Conan,
 As if the valour of them all
 Had been centred in the body of one man.”

It

predestination.

^s *Not thus that authors have found.*—*Ní h-amlaio m fáraoap aúgoap.*—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 cōd̃nac̃ cleap̃-armac̃a do luēt̃
peit̃me p̃ceit̃ r̃iḡ Ulad̃ do cait̃eam̃ a ḡ-com̃p̃eir̃ḡe pe Cellac̃, .i.
Fearmoric̃ Miad̃ac̃ ocur̃ Eic̃cneac̃ Oir̃ḡiallac̃, ocur̃ tuc̃rat̃ a
b̃-p̃eiõm̃ i n-eiñp̃eac̃t̃, ocur̃ do p̃ait̃eap̃ar̃ da p̃leaḡ ḡo ḡ-cael̃aib̃ a
ḡ-cr̃anñ i Cellac̃, ḡur̃ bo leir̃ iñd̃r̃maḡa na n-arm̃ t̃pe ep̃pañaib̃ na
n-ál̃ad̃ ip̃ iñ t̃aeḡ ba p̃aiõe o n-a ḡor̃-ḡom̃aib̃. P̃rĩt̃ail̃ir̃ Celluc̃ na
cnead̃a riñ, ḡur̃ p̃aḡaib̃ a p̃leap̃a ḡo p̃leaḡ-t̃oll̃ ocur̃ a cinñ ḡo c̃rẽc̃t̃-
ñaḡt̃i, ocur̃ a cuip̃p̃ com̃t̃p̃eac̃ḡa, ocur̃ do riñni cor̃air̃ c̃r̃ó do na
cup̃ad̃aib̃ d̃'a eir̃.

Ro eir̃ḡeap̃or̃ iap̃um̃ diap̃ cōd̃nac̃ c̃pũt̃-aloinñ eil̃i do cait̃eam̃ a
com̃p̃eir̃ḡe pe Celluc̃, .i. Op̃cur̃ Átã iñ eic̃, ocur̃ Mup̃chaḡ, mac̃
Maeñaḡ, ocur̃ po p̃ait̃eap̃ar̃ na p̃leaḡa d̃ainḡni d̃uaib̃riũc̃a inñ, ḡur̃
b̃'ioñp̃am̃ail̃ cleit̃i t̃pe c̃up̃c̃air̃ p̃eanna na p̃leaḡ t̃p̃er̃ añ p̃lior̃
ap̃aill̃ do Chelluc̃. Áit̃ir̃ Celluc̃ na cnead̃a riñ d̃'im̃l̃aiõ ãt̃l̃aim̃,
aim̃ḡneac̃, ocur̃ do ḡḡaiññir̃ p̃iõc̃da arm̃ac̃, aind̃p̃eand̃a, ocur̃ do
c̃uip̃ a cinñ ip̃ iñ cor̃air̃ cat̃a c̃eḡna. Iap̃ riñ p̃aim̃ic̃ Riag̃añ, p̃i Ruir̃
Cille, ocur̃ Dub̃añ Duib̃liñne, cur̃ iñ lat̃air̃ i m̃-boi Celluc̃, ocur̃
tanḡad̃ar̃ le da ḡuiñ aiñm̃íne aiñiap̃mar̃t̃ac̃a p̃air̃ iñ eiñp̃eac̃t̃; po
p̃p̃eac̃air̃ Celluc̃ com̃aíñ a ḡona do ḡac̃ aeñ d̃ib̃. Iap̃ riñ p̃aim̃ic̃
T̃p̃eal̃m̃ac̃ na t̃p̃oda ocur̃ C̃eap̃nac̃ Cor̃-p̃ad̃a ip̃ iñ cat̃-lat̃air̃
c̃eḡna co Celluc̃, ocur̃ t̃uḡad̃ar̃ da ḡuiñ c̃eap̃ta, com̃d̃ainḡne ap̃ añ
cat̃-m̃ileḡ, ocur̃ da p̃or̃ḡam̃ aiñiap̃mar̃t̃ac̃a ap̃ añ aip̃riḡ, ocur̃ da
c̃pũaiõ-b̃éim̃

^t *Fermorc, Miadhach, and Eigneche, the Airgiallian.*—Fearmoric̃, Miad̃ac̃, ocur̃ Eic̃cneach̃ Oir̃ḡiallach̃.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

^u *Orchur, of Ath an eich, and Murchadh, the son of Maenach.*—Op̃cur̃ Átã añ Eic̃, ocur̃ Mup̃chaḡ, mac̃ Maeñaḡ. — The Editor has not been able to find any ac-

count of this Orchur in any other authority. There are many places in Ireland called *Ath an eich*, which signifies *ford of the horse*, but nothing remains to determine which of them is here referred to.

^v *Riagan, king of Ros Cille.*—Riag̃añ p̃i Ruir̃ 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 Eigneach the Airgiallian¹. 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 eich², 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 [cupcarr?]. 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 Cille³, and Dubhan, of Dublin⁴, 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 Treilmhach of the Fight⁵ and Cernach the Longshanked⁶ 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 cupcarr is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

⁴ *Dubhan of Dublin.*—Dubhan Dublinne,
IRISH ARCH. SOC. 6.

Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

⁵ *Treilmhach of the Fight.*—Treilmhach na Troda, is not to be found in the authentic Irish annals.

⁶ *Cernach the Longshanked.*—Ceapnach

cruaid-béim tragaréta do'n trén-pear. Fritailir Cellac na cneada rin, go por pagair na d-tainnaib rgailte rciot-poinnte iad, ocur do cuir a cinu ir in corair cata cetna. Rangadar iartain na reacht Mailmaighne ocur Dairbri, mac Dorrmair, rig Prangc ir in cat-latair cetna co Cellac, ocur tucadar oet n-gona trici d'a toirnead, ocur oet d-toimheana teanna d'a traethad. Ro cromurta Cellac a cenn, ocur po fuairg dan an irgail friir an anforlann, ocur po teargarim na laeic d'a luait-beimeanduib, gor bo bporra boobá, biot-ainmeac, gac colg ocur gac cruad-ga, ocur gor bo combriuti gac corp, ocur gor bo comcioppta gac taeb, ocur nri bo h-iað na cinu no comorbadá cetna por comliud por cula do riuri, uair rugurta Cellac a g-cinn ar na g-comairnem, ocur a g-corgair ar na g-commairnem lair co h-airm i riabe rig Epeann, ocur po tairpeanartar a tear gán tuireal d'a triat, ocur a beagan baegail d'a bratair, ocur airiur fein ag dion ocur ag duir-feitem rciot rig Epeann ar a h-aetli.

Da ir in la rin do pala do banntraet Ultain Lam-para, rig Chaeilli na g-Curað, friir a n-abartar Oirtear 'ran am ra, ag denum pluiccaeimna foileti ocur foetrait i n-Dun Admainn i d-Tir O' m-Breasil, ocur ar amlaio po boi mac friir an baile ina obloir, ocur ina eirpeet, .i. Cuanna, mac Ultain Lam-para, ocur po ba dalta do rig Epeann é, .i. do Domnall, mac Aeda, mic Ainmirec, no go d-tugað aetnri gur bo h-oimrið e, ocur an tan tugað, a dubrad riur dul do rig a atar, ar nri miað lair an rig dalta oimride do

Cor-para, is not to be found in the authentic annals, and is probably a fictitious personage.

²*Seven Mailmaighne's.*—Harecht Mailmaighne.—The Editor has found no account of them in any other authority.

^a*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 Cric na n-Oirtear. It was so called because it was in the east of the country of Oirghialla.

^b*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^z 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-Curadh^a, which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail^b, and the son of the proprietor of the place, namely, Cuanna, son of Ultan 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 beir̃ aige. A dubair̃t imorro a leap-mat̃air̃ pe Cuanna dul
tar ceann cuile connaid̃ do cum an poileid̃ an la rin. Do chuaid̃
iarum Cuanna ro'n g-coill, ocur tuc leir̃ cual do maercán, ocur
do éirionpluic̃, ocur do bair̃ beir̃e, fuair̃ a lat̃achaid̃ ocur in ot-
rachaid̃, ocur do éuir̃ for̃r an teinneid̃ an chuail, ocur ger̃ b'ole
an teinneid̃ poime, ro bað meara iarom̃. Ole an turcup̃ta an
cual tuccair̃ leat̃, a Chuanna, for̃ na mna, ocur ar cubaid̃ cor-
m̃ail f̃rit̃ fein; ocur a truaig̃! ar r̃iad, ni tu an mac pangur̃ a
leap ann ro anu, aét mac do cuingenaid̃ le a aétair̃ ocur le a oide
ir̃ in lo bağa ra, uair̃ aτά Congal co n-a Ulltaib̃ ocur go n-a allmu-
raíd̃ d'á marbaid̃ ocur d'á muðuid̃ pe pe lair̃i, ocur do t'at̃air̃-r̃i
rainic cat̃ugaid̃ an laoi ané, ocur ni f̃eadaimair̃-ni an terna ar̃r̃ no
naid̃ d-terno. Ro riappaid̃ Cuanna cia do beir̃ad̃ eolur̃ ðam̃-ra co
Mağ Raé? Ar̃ beg an meir̃neac̃ duit̃-r̃iu eolur̃ do b̃reir̃ ann, ar̃
r̃iad, .i. dul co h-lobar̃ Chinn Coice, mic Neaét̃ain, f̃rir̃ a r̃ait̃er̃
lobar̃ éinn tr̃ağa an tan ra, ocur fo geð̃a r̃lic̃t r̃aid̃bir̃ na poch-
aid̃e ann, ocur lean go Mağ Raé e.

Rainic Cuana poime ina peim ro-peat̃a ar̃ r̃lioc̃t r̃aid̃bir̃ na
r̃log, co rainic Mağ Raé, ocur at̃ conair̃c na cat̃a com̃moria
ceét̃ar̃da aḡ coimeir̃ge i g-ceann a éile. A m-batar̃ f̃rir̃ Epeann
ann at̃ concadur̃ an t-oen duine d'á n-ionñroige ir̃ in mağ a n-iar-
dear̃ gaça n-dĩpeac̃, ocur ro f̃uir̃ið̃ret̃ f̃rir̃ gur̃ aitéir̃get̃ar̃ e.
Cuanna obloir̃, ol fear̃ ðib, Cuanna oinm̃id̃ ann, ar̃ an ðara f̃er̃.
Ni ro beg d'ad̃bor̃ f̃uir̃ið̃ ann, ar̃ an t̃reir̃ fear̃. Ger̃r̃ beg tr̃at̃,
rainic Cuanna go h-air̃m a roibe r̃iḡ Epeann. Fear̃air̃ an r̃iḡ
r̃ail̃te f̃rir̃. Maí̃t̃, a anam, a Chuanna, ar̃ pe, cid̃ ina tanḡair̃
cuḡainn anu? Do congnam leat̃-ra, a air̃ð̃-r̃i, bar̃ Cuanna, ocur
do

° *Iobhar Chinn Tragha*.—Iobar̃ Chinn
Tr̃ağa.—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 Traghac, 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 τραγῳδαίῳ ἀπὸ Congal, εἰς comalta dam é. Ἀπὸ κοῖρ δὴ τ-ρι εἰς α β'ρεαρταρα, βαρ νῖζ Ερεανν, do εἰς do'n cat ra do cruad-ugad ina agaid, uair do marb Congal τ'αταρ ἀπὸ catugad an lae ané. Ro h-imdergad im Chuanna ag α cloirtecht rin, ocur α pead po paid, tabair airm dam, α aird-ri, ocur briaatar dam go n-dingebad fear comloinn ced d'a b-fuil i τ'agaid anu. Tugrat cae gair mori panamaitt of aird ag cloirtecht Chuana. Atbert Cuanna friu, do beirim fam' bpeitir, ἀπὸ re, d'a d-teagmadair airm no il-faebair uplama agom, go n-digeolainn ἀπὸ dpeim eigin agaid panamad do deannuim sum. Acc itir, ἀπὸ Domnall, na tug do τ'uid no do τ'aire iad, ocur ag po an dapa gai teilceti fuil agam-ra duit, ocur 'r i an trear pleag ἀπὸ fearr ata i n-Eirinn i, .i. an τ-pleag α τα 'na parrad, ocur an ga Gearr Congail, oir ni tabairtur upcor n-imraill do ceatar dib. Gabar an oinnid an τ-pleag, ocur craitir i i b-fiaonairi an νῖζ, ocur atbert co n-ding-nao ect buo maic leir an νῖζ di. Ionnois go h-airm α b-fuil Maelduin, mac Aeda beannan, mac νῖζ deig-feiceamanta Dearmuman, ag α b-fuilic α airm fein ocur airm α briaatar po marbad le Congal ἀπὸ catugad na Cedaine po do chuaid torainn, uair ἀπὸ comalta duit fein é, ocur do bepa fuilleo airm duit ἀπὸ mo gpad-ra, ocur ἀπὸ mircar Congail. Ἀπὸ ann rin painic Cuanna poime co h-airm i paibe Maelduin, mac Aeda beannan, ocur tug fuilleo airm do i cetoir.

Ro eiris an lae laoir, laimtenac luat-gonac, ocur an beitir beoda, brait-beimniuch, .i. Congal Claen, go d-tarla cuige Ceann-paelao, mac Oilellae, ocur tug beim cuimrio cruaid-ledartac cloidim

^d *Maelduin, the son of Aedh Bennain.*—Maelouin, mac Aeda beannain.—See note ^w, pp. 22, 23.

^e *Cennfaeladh, the son of Oilell.*—Cenn-

paela mac Oilellae.—He is well known to the lovers of Irish literature as the author of *Uraicept na n-Eiges*, or *Primer of the Bards*, and as the commentator on

he; "wherefore hast thou come to us to-day?" "To assist thee, O monarch," said Cuanna, "and to lay Congal prostrate, though he is my foster-brother." "It behoves thee," said the monarch of Erin, "though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday's battle." Cuanna grew red as he heard this, and said, "Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day." All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, "I swear by my word," said he, "that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me." "Not so," said Domhnall; "take no heed or notice of them; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them." The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. "Go," *said the king*, "to the place in which is Maelduin, the son of Aedh Bennain^d, the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday's battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal." Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oilell^e, to whom he gave a mighty, hard-smiting stroke of his

certain laws, said to have been originally in the third century. His death is recorded in the Annals of Tighernach at the

cloíðin do, gur bñir an catbarr, gur éarḡ an ceann fo a cómar
co n-urraínn do'n inóinn ina fóirleanmuin; áct ceana do tuitfead
Ceannfaeladh

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.

“Lacc don lubhappa Daire Lubran
ocur aimper do aimper Domnaill mc.
Aeda mc. Ainmíeach ocuḡ peppa do
Cenofaela mc. Aill. Ocuḡ tac. a den-
ma a hincino do bein a cenn chinofaela
i k. Maige Rath.

“Teopa buaioha in k. a rin .i. maimo
ap Congal in a ḡae ría n Domnall in a
phirínoe ocuḡ Suibne ḡeilt do oul pe
ḡeltacht ocuḡ a incinn depmair do bein
a cino Cínofaela i k. Maige Rath.

“Iḡ e in ^a f. apnaobuaioh maimo ap
Congal in a ḡae pe n-Domnall ina p-
irínoe, uair buaioh maimo ap in anpíren
riar an píren.

“Iḡ e in ^a f. ap nabuaioh Suibne ḡeilt
do oul pe ḡeltacht .i. ap ap facaibh do
laiohibh ocuḡ do ḡelaib aḡ appíre cach
o rin ille.

“Iḡ e an ^a f. apnaobuaioh a incinn
depmair do bein a cino cinofaela, uair
ir ann do píghneo a leigap i tuaim ope-
cain i compac na tpi ppaithed is. tigh-
ibh na tpi ruad .i. rai fenechair ocuḡ
rai fílechta ocuḡ rai leigino ocuḡ do-
neoch po chanoair na tpi 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

[cáe lai] po bñoh aicepium τρια γεipe
α νοελεετα cannaiohche [*recte* cach n-
aiohche] ocur meoch ba hntaiffenta
ler oe pob. eò glunpnaizhe fuu ocur po
pcpibhetha aice i caile liubair.

“No cumas hi in ceathramasoh buais
.i. fer opepaib Ep. ocur fer opepaib
alban do dul taipir foir ganluing, gan
eathair .i. Dubdiadh mac Damain ocur
fer do gaoelaib.”

Translated by Dr. O’Conor thus :

“The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of 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 *Moraith*.

“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-Drean*, 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 ainceo Cpuinnmael, mac Suibne, ocur Maelodan Macla é, ocur ar na anacul doib po ionnaceatar e co Senach, go Comarba Patraic, ocur po ionpaitheatar fein do congbail a g-coda do'n cat. Ocur po ionnait Senac Ceannfaeladh iar rin go bpuin Tuama Dreaccan, ocur do bi aice go ceann m-bliadhna ag a leigear; ocur do ril a incinn cúl ar pui an pe rin, co nac bi ní da g-cluineadh gan a beic do glainmeabpae

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 Caile [?] Leabhar.

“Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels.”

The task of thus pointing out the errors of Dr. O'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 Crunn-mael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick^f, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan^g, with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe: "A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before. Father Mabillon had a very limited capacity in early youth, 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."

^f *Senach, Comharba of St. Patrick.*—He died in the year 610, and the introduction of him here is an evident anachronism.

^g *Bricin Tuama Dreagan*,—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the Leabhar Breac.

meabpae aige; doig am an t-aipear do mō bpicin do tri pcoluib do bioō rin do glain-meabpa aige-pium, gur bo pear tri pcol iapom Ceannpaelaō, mac Oiliolla, gur ab é do aēnuadaō Uraiceart na n-Eicce, i n-Doire Lurain ierettain.

Imthupa Congail, po epomurtoir 'mon g-caē i g-cpioplaē a pceit uirdeirce, imel-cpuaid, gur triarccoir treona 'na d-topaē, ocur gor muōaō milid 'na meādon, ocur gor cōrgair cupaid 'na g-cpioplaē a pceit, gur bo cumac cnam, ocur ceann, ocur colann, gaē leirg ocur gaē laēair inar luaidertair; co d-tapla ēuige an pear borb, baet, ecceilliōe, Cuanna, mac Ultain Lām-ḡada, mac rig Caeilli na g-cupaō, ppiu a n-abartar Oirtear an tan pa. Páiltigir Congal pe paicrin a cōigle ocur a cōmalta, ocur atberc, ar dícpa an diberg, ocur ar laeōda an leir-tēagair po dēpa baioit ocur buirb do cōmluaō caēta um aḡaid-ri a n-alt na h-uairē ri. Nī peiōm plaēta na ppiu-laiē duit-ri am, bar Cuanna, airce peiceam-nair do ēabairc ar mac deiḡ-ḡir no deaḡ-laiē da d-ticpaō do ēabairc a lai báḡa le a bunaō cimeoil a n-imarḡail apd-caēta. Na pearḡaiḡtear tu, iuiri, a Chuanna, bar Congal, uair po featarra naē do ḡnim ḡairḡeō, ná d'imluaō eēta na eangnaīa ēangair co Maḡ Raē do'n puatāri pa. Nī h-innrcin airō-riḡ duit-ri rin do paōa, bar Cuanna, ciō im naē d-tiōbrainn-ri m'peiōm caēta lem aicme ocur lem áirō-riḡ. Aēt cena, ar upa lim-pa airḡ d'ḡulang na ḡan cunḡnam le mo cairōib ip in lo báḡa pa amu. Ar ann rin taimc Congal peaē an oimōid. Do dpuid Cuanna a bonn pe taca ocur pe tiuḡ na talman, ocur do ēuir a mēri i puameam na pleiḡi plinn-leitni, ocur tuḡ upcōri dána, duaiḡpeaē, deaḡ-calma, aḡmar, aḡmeil, upbaōaē d'innḡaiḡiō Congail, co n-deachaō peaē uillinn

^h *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone.

Doire Lurain, which signifies the "oak grove of Luran" (a man's name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurain^b.

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 pceit comhoir caṭa, gur toll an lam-ḡai an luipeac, co
 n-deachaid ip in ariann, gur bo tpeaḡdaiḡtī na h-inne uile, co paise
 forpaciḡ pīr da foighean tpe ḡaingean na luiriḡi ocur tpe compar
 ocur tpe comiteann a cuip do'n leat ariall. Deḡair Congal
 tairip ocur tuc d'a uio gur b'e an oimioḡ po ḡuin e, ocur po bai ar
 cumup do-roim an oimioḡ do maibad ino, acṭ nap miaḡ lair fuil
 oimioḡe d'paiseipin ar a ariamib, ocur do leig a laec-arm ar lap,
 ocur tug teped ocur tren-tarpanḡ ar an pleiḡ ina piteingḡ gen
 gur pedartar; ocur tug an dapa peaḡt, ocur noḡar ped; tuc an
 tpear peaḡt a abac ocur a ionatari amac itip a cneap ocur a
 ceangal caṭa, ocur taitmigiḡ Congal a bar comḡaingean caṭa
 ocur tuc daingean an cneapa d'urpḡlaiḡi an alaḡ tar dibeiḡ ḡa-
 baiḡ na ḡona, ocur toḡbaiḡ a arm do lap, ocur ḡeibeaiḡ aḡ aḡollom
 na h-oimioḡi, ocur a pe po piaiḡ pīr: durrān leam, a Chuanna, bar
 Congal, naḡ triat tren-compeac, no cliaṭ beapna ced tarlaicc an
 t-upcor pin dom' timoibe; poet leam por naḡ e an cuingio calma,
 caṭ-linmar Ceallac, mac Maicoba, maioir mo corp do ced ḡuin;
 olc leam por naḡ e an cuaille caṭ-linmar Crunnmael, mac Suibne,
 oir ḡligeap m'pordeapḡad, uair po ortar a atair ar aṭlac aipd-pi
 Eipenn, con aipe pin naḡ ḡlig peiceam pioḡ pe palaḡ. Leig ar ale,
 a Chongail, bar Cuanna, ar cian ata an pean-pocal, i ḡceann ḡac
 baiṭ a baegal. Ni h-inann pin am, a Chuanna, bar Congal, ocur
 ḡuioapita obloir ailgeanaig, ḡan aigneaiḡ n-daingean, ocur ḡan ad-
 bor dom' ceapbaḡ. Tug Congal d'a uio iartain ocur d'a aipe nap
 bo piḡ Ulaḡ na Eipenn e a h-aile na h-aengona, tug an oimioḡ fair;
 ocur po gaburtar aḡ a ḡigail peim co croḡa, comḡana, comiteann ar
 peapair Eipenn, aḡ poḡbaḡa ḡaca pīr, ocur aḡ uathaḡaḡ ḡaca
 h-aimeaiḡ,

ⁱ *Crunnmhael, 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

^j *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, numerous *attended* in battle, Crunnmhael, the son of Suibhneⁱ, that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb^j that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaughtering

ple not, as in the present instance, to make an opponent, but this is probably from want of skill in the writer.

h-ai-me-að, ocyp aḡ dío-ty-ḡ-að ḡ-a-áa dei-ḡ-é-me-oil; dío-ḡ aín po ba
 tiom-py-ḡ-að pa-nn-ta-é ap i-ai-m-pi-a-ch-aib an i-u-b-al i-in, ocyp po ba
 bu-la-að mo-ḡ-aib ap i-in-dé-a-ri-aib, ocyp po ba r-ḡ-aí-le-að pe-a-r-é-on fi-p
 a-in-ḡ-aib ap t-re-d-aib d-a-ra-é-ta-á-a, d-i-a-n-lu-a-i-m-ne-a-á-a, ocyp po ba ta-p-ca-
 pa-l ma-pa mu-i-pu-ḡ, mo-i-p-ḡ-e-a-pa-na-i-ḡ ap c-pu-að-ḡ-a-e-th-aib ca-la-að, an
 to-ca-rí-da te-a-nn, ti-n-ne-a-ri-na-é tu-c Con-ḡ-al ap na ca-t-aib; ḡo ná-p fá-ḡ-
 ba-að li-op ḡ-an lu-a-é-ḡ-ul, na á-rí-ð ḡ-an e-caí-ne, na ma-i-ḡ-e-a-n ḡ-an mo-i-p-
 e-a-r-b-aib, d-o na ce-i-ṑ-ri-b co-i-ḡ-e-a-d-aib ba-d-op i-na a-ḡ-aib an u-a-i-p i-in, d-o
 na h-á-ri-aib ocyp d-o na h-a-i-m-ec-c-ri-b tu-cu-p-ta-i-p fo-r-pa-e; dío-ḡ ap e-að
 po a-t po-á-i-p lei-p d-o é-m-a-i-pe-a-m i-p-ḡ, ocyp i-u-i-pe-a-é, ocyp to-i-pe-a-é,
 ce-n-mo-é-a a-m-a-i-p, ocyp a-n-p-aib, ocyp o-ḡ-l-a-í li-u-m, ocyp la-í le-a-d-a-r-é-a,
 ocyp bu-i-p-b, ocyp ba-o-i-é, ocyp bu-i-le-a-d-a-i-ḡ: ce-d Ae-ð, ce-d Ae-ð-an, ce-d
 Iol-lann, ce-d Dó-m-nall, ce-d A-en-ḡ-up, ce-d D-onn-ch-a-að, ca-e-ḡ-a é-ri-an,
 ca-e-ḡ-a C-i-an, ca-e-ḡ-a Con-có-ba-p, t-ri-o-á-a Co-pc, t-ri-o-á-a Flann, t-ri-o-á-a
 Fla-í-ter;

^k *Against the strong streams from the land.*—Ap c-pu-að-ḡ-a-e-á-aib ca-la-að.—The word ḡ-a-é or ḡ-a-e-é, 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 ḡ-a-é Saile, in Erris, ḡ-a-é Ruip, near Killalla, and ḡ-a-é Dóip and ḡ-a-é Deapa, in the west of the county of Donegal.

^l *One hundred Aedhs.*—Ce-o Ae-ð.—This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete.

The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

^m *One hundred Aedhans.*—Cé-o Ae-ð-an.—This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

ⁿ *One hundred Illanns.*—Ce-o Iol-lann.—This name is now obsolete, though formerly very common.

^o *One hundred Domhnalls.*—Ce-o Dó-m-nall.—The name Domhnal has been Latinized Domnaldus, Donaldus, and Danielis, and Anglicised Donell, Donnell, Donald, and Daniel, and it is almost unnecessary to state, that it is still very common in

tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams^k from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs^l, one hundred Aedhans^m, one hundred Illannsⁿ, one hundred Domhnalls^o, one hundred Aengus's^p, one hundred Donnchadhs^q; fifty Brians^r, fifty Cians^s, fifty Conchobhars^t; thirty Corcs^u, thirty Flanns^v, thirty Flaithe's^w;

Ireland as the proper name of a man, always anglicised Daniel.

^p *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.

^q *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.

^r *Brians*. — *Bríann*. — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

^s *Cians*. — *Cian*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

^t *Conchobhars*. — *Concoḃap*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

^u *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.

^v *Flanns*. — *Flann*, is obsolete as a Christian name, except among very few families,

Flait̃er; deic Neill, deic n-Amlaib̃, deic n-Amirgin; nai m-δpeapail, nai Muirgin, nai Muirpead̃aig; õct n-Eogain, õct Conaill, õct Cob̃taĩg; peac̃t Reochaib̃, peac̃t R̃ideap̃g, peac̃t R̃ionaĩg; pe δpeapail, pe δaed̃ain, pe δlãt̃mic; cuig n-Duib̃, cuig Dem̃ain, cuig Diãrmãta; ceit̃pe Scalaib̃, ceit̃pe Sop̃aib̃, ceit̃pe Seãc̃nap̃aig; t̃pi Lop̃c̃ain, t̃pi Lũgaib̃, t̃pi Lãeg̃ãipe; da Eap̃c, dã Faelan, dã Fionnchaib̃;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flonn.

^u *Flait̃hes's*.—Flait̃er, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

^v *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.

^w *Amhlaibhs*.—Amlaib̃.—This name, which is written, according to the modern orthography, Amlaib̃, 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 Aml̃gaib̃, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

^x *Aimergins*.—Amirgin, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amargin.

^y *Breasals*.—δpeapal, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

^z *Muirgis's*.—Muirgin.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurice seems to have been borrowed from the English, though evidently cognate with Muirgin. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirgeara.

^a *Muireadhachs*.—Muirpead̃ach, 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'Muirpead̃aig. It is Latinized Muredachus by Colgan and others.

^b *Eoghans*.—Eog̃an, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's^u, ten Nialls^v, ten Amhlaibhs^w, ten Aimerkins^x; nine Breasals^y, nine Muirgis's^z, nine Muireadhachs^a; eight Eoghans^b, eight Conalls^c, eight Cobhthachs^d; seven Reochaidhs^e, seven Rideargs^f, seven Rionaighs^g; six Breasals^h, six Baedansⁱ, six Blathmacs^j; five Dubhs^k; five Demans^l; five Diarmaits^m; four Scalaidhsⁿ; four Soraidhs^o, four Sechnasachs^p; three Lorcans^q, three Lughaidhs^r, three Laeghaires^s; two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

^c *Conalls*.—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail*.

^d *Cobhthachs*.—Cob̃ṡac̃, i. e. *Victoricus*, now obsolete as a Christian name, but preserved in the surname Coffey.

^e *Reochaidhs*.—Reõc̃aiõ, now entirely obsolete.

^f *Rideargs*.—Rĩceap̃g̃, obsolete.

^g *Rionaighs*.—Rĩonaig̃, obsolete.

^h *Breasals*.—Ḃreap̃al̃.—See Note ^y, p. 290.

ⁱ *Baedans*.—Ḃaeõáñ, now obsolete as a man's Christian name, but preserved in the surname Boyton.

^j *Blathmacs*.—Ḃlãẽm̃ac̃, now obsolete. This name is translated Florigenus by Colgan, Acta, SS. p. 129, n. 3.

^k *Dubhs*.—Ḃũb̃, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

^l *Demans*.—Ḃeamañ, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

^m *Diarmaits*.—Ḃiap̃maiz̃, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

ⁿ *Scalaidhs*.—Scalaiõ, now obsolete as the Christian name of a man, but preserved in the surname Scally.

^o *Soraidhs*.—Sopaiõ, now obsolete.

^p *Sechnasachs*.—Sẽac̃naap̃ach̃, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

^q *Lorcans*.—Lõpc̃áñ, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

^r *Lughaidhs*.—Lũg̃aiõ, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

^s *Laeghaires*.—Lãẽg̃aiz̃e, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Ἰοννχαδῶ; Duban, Deman, Διτρεαδᾶς, Maenac, Μυιργιυρ, Μυι-
ρεαδᾶς, Corp, Coireall, Concobar, Διανγυρ, Domnall, Διinntac,
Ἰεργυρ, Fallomhan, Ταδῶ, Τυατάλ, Οἰλιόλλ, Enna, Inreacṫac.

Ἰρ ἐ μνηρῖν δο ποῶαιρ λαιρ δ'ά βρειρῖμ βρῖνδε, οcυρ δ'ά τυρτυῶ-
αδῶ τρῶς, οcυρ δ'ά εαρβαδᾶιḃ αιμῖγῖ, αρ ρεαρᾶιḃ Ερηνν, αῖδῶ οἰοῖαἰ
α en ḡona ορῥῥαἰḃ.

Αρ ρορβαδῶ cαῶα ρεδμα, οcυρ αρ cῖννεδῶ cαῶα cρῖαδ-cῖmlaṇḃ
δο Congal Claen ἰρ ἢ cαῑ-λαῑαιρ ρῖν, ατ cῖναιρc ρῖμ cῖνḡe α
ῑαῖα, οcυρ α cῖνcῖ, οcυρ α cῖmalṫa aen ṫḡe, οcυρ aen leṫa, οcυρ
aen ṫḡbala, δαῑα ρῖν δειῑḃδεῑ, δερḃ-ῑαιρῖρῖ δο Domnall, mac
Aeda, mic Aṇmṫech, .i. Maelduin, mac Aeda bṫaṫbuillḡ ḃen-
naṫn, οcυρ μαρ ατ cῖναιρc ρῖμ ερῖδεἰν 'ḡά ἢνṫαιḡῖḃ ρεαῑ cαῑ
αρῑena, αῑβεῑṫ na bṫiaṫṫa ρa: Cῖναιρ cῖνṫῖρ ἢ μῖαδ-macaem
mṫr δο Mhuṫnecᾶiḃ ale ἰṫṫṫ, βαρ Congal Claen. Re ῑαιρδῖἰḃ

δο

^t *Ears.* — Εαρc, now obsolete, but its diminutive form Εαρῑᾶν is retained in the surname O'h-Εαρῑᾶν, now Anglicised Harkan.

^u *Faelans.* — Ἰaelán, now obsolete as a man's Christian name, but retained in the family name O'Ἰaelám, Anglicised Phe-
lan and Whelan.

^v *Finnchadhs.* — Ἰionnchaδῶ, now obsolete.

^w *Dubhan.* — Dubán, now obsolete as a man's Christian name, but retained in the family name O'Dubám, which is Angli-
cised Duane, Dwan, Divan, and very frequently Downes.

^x *Deman.* — Deman. — See Note ¹, *suprà*.

^y *Dithrebhach.* — Διτρεαδᾶς, now obsolete: it signifies a hermit or eremite.

^z *Maenach.* — Maenach, now obsolete

as a man's name, but retained in the sur-
name O'Maenacḡ, which is Anglicised Mainy and Mooney.

^a *Coireall.* — Coireall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coireallan, which is Angli-
cised Carellan, Carland, and Curland, and sometimes Carleton.

^b *Diangus.* — Διανγυρ, now obsolete.

^c *Dinnthach.* — Διinntᾶch, obsolete.

^d *Fergus.* — Ἰεαρḡυρ is still used as the Christian name of a man, and correctly Anglicised Fergus.

^e *Fallomhan.* — Fallomhan, now obsolete as the proper name of a man, but retained in the surname, O'Fallomhan, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Earcs^t, two Faelans^u, two Finnochads^v; one Dubhan^w, one Deman^x, one Dithrebhach^y, one Maenach^z, one Muirghius, one Muireadhach, one Corc, one Coireall^a, one Conchobhar, one Diangus^b, one Domhnall, one Dinnthach^c, one Fergus^d, one Fallomhan^e, one Tadhg^f, one Tuathal^g, one Oilill^h, one Ennaⁱ, one Innrachtach^j.

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest^k, Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Ainmire, 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

^f *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.

^g *Tuathal*.—*Τυαθαλ*, i. e. the *lordly*, now obsolete as the Christian name of a man, but retained in the family name *O'Tuathal*, now Anglicised O'Toole, and sometimes Tuohill.

^h *Oilill*.—*Οιλιολ*; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the

Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

ⁱ *Enna*.—*Εννα*, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

^j *Innrachtach*.—*Ινπεακταχ*, now obsolete as the Christian name of a man, but retained in the surnames *O'h-Inpeactaigh*, and *Mac Inpeactaigh*, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

^k *After having finished, &c.*—There is a

do t̃iug-bá, ocur pe h-imluad h-aimleapa, ocur pe h-innapba h-an-
ma a cuar-ir̃taib do cuirp, in adbaib a n-aiḡértar uirpe a
h-uile, ocur a h-anpéich, ocur a h-ecora uile, in aen inaib, .i. aḡ
d̃roch-m̃uind̃ter duab̃riḡ, d̃reḡanta, d̃icom̃ir̃cl̃iḡ diabail. Ir and
rin tib̃ir ocur cet̃raib̃ir Congal Claen a ḡean ḡlan-aib̃renach
ḡáipe, do c̃om̃raib̃ a c̃oic̃lí, ocur a c̃om̃dal̃ta, ocur at̃ber̃t na
b̃riãtra do t̃uilled in tob̃eime ocur do t̃ormach na tar̃caib̃ir: Ir
ad̃bar áine do t̃ear̃caib̃ir̃ib, ocur ir dam̃na doḡra doḡ' c̃aib̃ir̃ib
ocur doḡ c̃om̃p̃oic̃ib̃ir in tur̃ur tanḡaib̃ir, ár ir l̃úth-cl̃era leim̃in
ḡan c̃eill, no m̃ná ar na mead̃raib̃ do m̃óir̃ éib̃ d̃uit̃-riu, buain pe
b̃rãt̃leãcaib̃ boḡba na pe coḡnãcaib̃ c̃úrr̃aib̃ir̃i cup̃ad na cãt̃-laĩt̃-
pẽc̃-ra; óir̃ doib̃ ir̃at̃ c̃raeb̃-ra nar̃ c̃raib̃tẽad̃ ra c̃no-m̃ear, ocur
ir̃at̃ mãeth̃-rl̃at̃ nar̃ mañraib̃ pe moir̃-dõcaib̃ir; daib̃ ir̃ dam̃ra ir̃
aib̃ir̃ib̃ iar̃um do mũad̃-ḡaib̃ced̃ malla, mac̃aem̃da mãeth̃-leãn-
m̃aib̃ir̃-riu, ḡan áḡ, ḡan accaib̃ir, ḡan up̃coib̃ir, ḡan f̃ir̃-duabaib̃ir, a n-ão-
raib̃ir̃ h'ar̃m, na h'̃eãd̃ma, na h'eng̃num̃a. Doib̃ ir̃ pe doib̃-ḡum̃aib̃
d̃ic̃leãca d̃al̃-ing̃abala d̃eb̃ta Dom̃naill do c̃uaḡar do c̃er̃t-cl̃era
com̃raib̃ir̃-riu, uair̃ da t̃riañ dũt̃chur̃a pe d̃al̃ta á h-ep̃naib̃ir na
na h-aib̃eac̃hta, ocur á h-aib̃neib̃ir na h-aib̃lem̃na, ocur á dũt̃chur̃ na
d̃al̃tãc̃ta boḡer̃in.

ḡriãtra baib̃e, ocur up̃laib̃ra amaib̃ir, ocur tũãt̃-b̃an-ḡl̃óir̃
t̃ar̃c-l̃abaib̃ra t̃roch̃ ro t̃aḡraib̃ir, ocur ro t̃ur̃c̃anaib̃ir, a Chongail
Chlaem, ale, bar̃ e-riu. Ar̃ ir̃ m̃oir̃ roḡ r̃ub̃ta t̃re mead̃raib̃ir, ocur
t̃re m̃ic̃om̃aib̃ir̃ do mallãc̃t̃naib̃ir; ocur ñir̃ ba d̃ú d̃uit̃-riu in t̃-aen
duine ir̃ f̃er̃p̃ a n-̃Ẽrim̃ ocur in Albain, ocur m̃ h-eãd̃ amaib̃ir, ãc̃t̃
do'ñ c̃ineib̃ir̃ c̃oib̃c̃enñ c̃r̃ich̃-f̃uineḡach ar̃ chena, do t̃ãt̃aib̃ir̃ ocur do
t̃aib̃ir̃um̃aib̃ir̃.

chasm here in the vellum copy, and the
matter has been supplied from the paper
one from p. 107 to p. 115 of that copy.

¹ *Reprobate*.—*Τρο̃c̃*. This word which

is not properly explained in any published
Irish Dictionary, is used throughout this
story in the sense of *wretch*, or one given
up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate¹. And it is I who shall wound thee^m in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to
meet

^m *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is *uair ip* *meipí not oingeðæ*, i. e. *for it is I who shall check or resist thee.*

éainriumað. Comið aipe rin ip líth lim-ra do comlann, ocur do
comrac d'raǵail, a h-aiēli na h-iplabpa rin; dóiǵ am, buð arǵain ǵan
arm-cornum duit-riu cobair nó congnumað do corp 'ǵot' comfulanǵ,
nó do lam 'ǵot' luamaipect, nó h-arm, nó h-engnuma dot' imdiden,
dóiǵ po diultpat, ocur po dilpigrēt tu-ra do'n turur pa; ocur
atbert na briatpa pa.

Α Congail, ni coinǵeba,
Cepet comlainð paet comalta;
T'ercaine ocur t'andligeð,
Opet bið buapach brath-bodba,
'ǵot cengal, 'ǵot cuibpec-ru.
Uair nip epǵir aen maiden,
Nip luǵir at'laech-imdaio,
Ǵan earcaine oll-cēða,
Do t'uairlib, do t'aideadaib,
Do thuillem ǵan tearapǵain.
Ar m'imdaio nip epǵiu-ra,
Im lebaio nip luǵer-ra,
Ǵan céð n-óglác n-imcomlainð,
Do clannaib Neill nepet-calma,
Dom' bpuinnuio, dom' beannachao.
Umum-ra bið arm-lúipeach,
Dom' imdiden opet-ru,
bennacta na m-buidne rin,
Aipð-riǵ Epenn t'aide-riu.
Timcell troch a éainriumað,
Fuil punn dalta digelar,
Ar éanair a Chlaen Chongail.

Cið tpaet, in té naē tlátaiǵdír tecurpa tailǵenn, ocur nar péð-
pat pat-comaipleða fellpam do cup ar céill, ná ar cuibder, 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

αρ comaενταιδ, ocur αρ νάρ λαιγ λαγαδ να λάν-μειρτεαν πε h-οιτ
 να πε h-αιτρεcυρ δάλα, νά dpooh-γνίμα δά n-δερναιδ ριμ co h-uδαcτ
 να h-uαιpe ριν, ιρ é áρμιτc úγδαιρ να h-elaδan, co pucad δά τριαν
 α ταραιδ o Congal ιρ in cept-ιναδ ριν, .i. ριρ να biδg-labapταib
 bóδba πο cανυρταρ α chaeli ocur α cοmalτα, ic tuba, ocur ic
 tairpelbad α uile, ocur α eapcaine, ocur α anδliγiδ ina aγαιδ-ριμ.

Ciδ τpaцт, ciδ h-e Maelduin πο pυapaiт, ocur πο foillpigiyp-
 таρ in paebap-cler peicemнай ριν, ιρ é bpaт popgell bennaцтан
 Domnaill, α deag-αιδι, πο bpiathpαιgeρταρ ap á beol, тpe cpabaδ,
 ocur cpuidium, ocur caein-γνίμαib αιpδ-πιγ Epenn, πο αιλερταρ
 h-é; uαιρ ní decaid Domnall ó chpoιρ γan cpomaδ, να ó ulaid γan
 impoδ, να ó alтoιρ γan eadapγuiδι.

Supa path-gleo peicemнай Congail ocur Maeladuin comice
 ριν. Comlann ocur compac να depi delpb-cοmalταδ ριν inpo
 amach bodepτα.

Ip anδ ριν pucpaδ ρum δa тpen peδg тpice, таpm-cpuaидι,
 тнúт-cοmapтаca таcaιρ ι cept-cοmδáil α celi, map do peιтhδίρ
 ocur do puaταpαιγiδίρ δá páp-таpб puamanτα, πο-тpéna, ic bpιp-
 iud búpαιg, ocur ic cpuaδ-cοmaiρт cοmeιpγι ap α celi; ocur πο
 claecladap δa cept-beim cpuaидι, cοmγapγa, comδicpa, γan páll-
 pacht, γan pialcaipe, γan cοmpégaδ comaltaiρ, α cept-aγaiδ α
 celi, γup beanypταρ claidem Congail ι cluar aιδliνδ caтбайρ α
 cοmalτα in aen-πιpт, ocur in aenpécт, co таppaiδ colg-dér in
 claidim cedna 'na cloigenn, γop leoapταρ in leit-cenn ocur in let-
 cluar,

ⁿ According to the account given by the authors.—Ip é áρμιτc úγδαιρ να h-eala-
 δan.—This is another proof that the wri-
 ter had several accounts of the battle be-
 fore him.

^o Penitential station. — Uluio, a word

which often occurs in ancient MSS., is
 still understood in the west of Ireland to
 denote a penitential station at which pil-
 grims 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^a of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station^o without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet^p of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's side,

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.

^p *Side of the helmet.* — Cluap aolmo caēbapp. — 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-uct ocur in leat-bpuinne gup in cpiu
 coibligi catha ap n-ichtap, gup ba h-aen bel, ocur gup ba h-aen
 alaio upoplaicti, imaicbeil cneibpuinne in cuilem caem-gnimaisi
 rin o n-a o go a imlind; cona paibe act a cpiu coibligi catha ic
 congbaile a inne ocur a maiaip ap n-ictap, ap pcaltao a pceit
 gup in cobpaio moip medonaisi ocur gup in cpiu laic cpiuind cen-
 gailti cpiuan-easapiti cpeuima. Ip and rin po lingiurap in lann
 limta, lapamain, luae-pintech, lan-taitnemac, .i. claidem Congail,
 ap a altaib, ocur ap a imdopnncup tre miteupcaipiti, ocur tre
 miteacmaipib a mipaie, ocur a mallactan, peib po imcloipeo aip
 ip in uap rin, goma h-aipioip pe h-en ic epai or bapp bile, a n-in-
 baio epaisi, pe coip a ceilebapita, cpiuo-lann claidim Congail, i
 n-aepi, ocur i pippamint op a eind, ip in comlann, ocur ip in compac
 rin.

Cpiuo-buille claidim Maeladuin impaitep againo ap a h-aieili:
 ip ann po peolaio ocur po peoaisgeio a claidem comaptae compaic
 pibe o luamapiceit lama a tiepna 'ga tiep-imipit, ocur o duetiaic-
 taib uilpi, uisgeia, deip-deitideia Domnaill 'ga uirguo, ocur 'ga
 deipiuagao peac pcat-easapnaige pceit Congail Claidem, no gup
 uibpaigertap a doio n-dian-buillig n-deip ga luitib do'n laech-milio.
 Do ponpat sum map aen lamae da laeio-mileo ap in laiaip rin: co
 tappao Congal cpiuo-lann a claidim co h-imaelam etapbuap, gop
 raio ocur gup pdeipigertap h-i ap a aieili ma h-altaib ocur ma
 h-imdopnncap, ocur tucupap tri tren beimenna do cpiuo-altaib in
 claidim do luepaimittin a lama, d'a n-dinge ocur d'a n-oluueguo i
 ceann a celi. Tappao Maeladuin caem-doit Congail easapla
 easapbuap gan uibpuo pe talmain. Imgabap Maeladuin uin, a
 maio imlaide ap a aieili, ocur pucapup leip in lam d'a togbail,
 ocur da taipbenao d'u Annipee co n-apo-plaitib Epenn ime.
 Ocur map atconapic Congal a caicli ocur a comalta ic triall
 a tiechio ocur in upo a imgabala, atberp na bpiatpa pa: Ip beim
 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^a; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Ainmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words: "It is treading

^a *To press and close them together*,—i. e. as to stop the blood. The writer should have added that he tied them.

ar m'caib na h-a'arba, am ale, bar epum, ocur ip diall p'ed duth-
 cupaib d'lipi boderin duir-piu, na h-abairi, ocur na h-airp'dena rin,
 .i. m'ncainne mellta, m'atme'ca, mo'c-m'gabala na Muimnech
 d'ait'p'ur ocur d'p'ir-a'orad; uair ciu ag Let Cuind do cle'ctairiu
 do ced-g'ni'm'ra'da, ocur do me'b'p'air'ig'ir do mac-c'leapa, ip a Let
 Mo'ga do m'aind'p'ur do cuind'g' do'n comland rin, ocur do'n comp'ac;
 da'ig ip ceim macaim Muimnig ar a mac-c'leapaib a olb'da'ct, ocur
 a ena'm'la'ct po p'agbair t'ina'd imlaidi pe h-ai't'p'ur aen-beime 'r
 an imair'g' pea. A'ct ip p'na't-g'ep'ra'd p'ae'gail, ocur ip ai't'ep'ra'c
 aim'p'ipe dam-ra in duine na'p' do'ig' dom' n'ic'ha'd, ocur dom' ne'p't-
 p'p'ea'g'ra, dom' p'ob'ra, ocur dom' aim'p'iu'g'ad p'a'n pamla rin, ocur
 ar'be'p't na b'riath'ra pa: Clod cor'c'air ann po, ale, bar Congal
 Claen, ai't'ep'ra'c aim'p'ipe pe h-im'clod m'ai'de'da-ra; pa'dad po-
 gairi d'og'aib aichenu'r. Cia p'ir na'c comar'ta taid'b'ri tiug-b'ara
 dam-ra ip de'ba'd pea leo'd ma leath-la'ma ar coll mo cloid'm-pea,
 mo cor'car clod'ep'ar! Clod.

Ip and rin po iad'rat ocur po imill'petar mo'p'ic'ata Muimnech
 d'ep'ir na h-ir'gaili rin, ma Maelduin p'a'n uaral, ocur p'a'n air'd-p'ig.
 ba d'ima'in ocur ba di'tar'ba doib-p'ium rin, uair ba p'ainne do na'p
 p'eg'ad p'op' p'ca't, ocur ba h-ea'dar'naidi ir'gaili po p'air'gead ocur po
 p'ar'p'air'ge'd co p'ed, ar n-a po'ctain. A'ct c'ena, po im'p'caite'p'tar
 pum 'na up'tim'cell iat com'dair taeb-p'ca'it'ci tul-maela colla na
 cupa'd ar n-a com'tu'it'um. ba h-ing'na'd, am, na h-abairi ocur na
 h-airp'dena do n'io pum; ni po'd'ba'ig'e'd p'ann'p'air'ig'i, ocur ni lai'ge'd ar
 leat'-da'ini'b, ocur ni di'ta'ig'io d'p'ong'a na da'ep'cup-p'luag'.

Ciu tra'ct, ba di't p'ine ocur p'laite'p'ra do mo'p'ic'athai'b Muimian
 ar mar'b'ur'tar Congal Claen d'a n-uair'lib, ocur d'a n-ar'd-m'ai't'ib
 ip in uair rin; gup ob ea'd air'm'it u'g'dair co nach mo po mar'b'rat
 p'ir

^r *Leath Chuinn*,—i. e. Conn's half, or
 the northern half of Ireland.

^s *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^r thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha^s thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this 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 cáta rin, iná ro marbhum do Muínnecáib anuap comice rin; no co facaib rium Cellaic, mac Mailcaba, ic iarruib, ocur ic iarmoraict Maelduin, mic Aeda benain, d'a petium, ocur d'a imdiden ar cuindrgleo Congail ir in cat-irgail, mar deinniger inorci Domnaill boeim, ar comérgi in cáta:

Maelduin ocur Cobtaic can,
 Finncaid ir Faelcu, mac Congail,
 no co m-brirter in cat can,
 uaim ar comairci Chellaig.

Ir ann rin ro gaburtair grain Congal re compegad Chellaig, conad aipe rin ro ferurtair rum fáilti fpi Cellaic, do ceannruget in cupad, ocur do traetaid a trom-fergi; ocur arbert na briatra ra:

Mo cean Cellaic comraic,
 Cuingid cáta cat-laitreic,
 Cobair clann Neill neit-buillec,
 Ar adbal ar Ulltaic,
 Ar Muig raic na rigraide.
 Ar in tógbaíl tucraoar,
 Oim-ra clanna caem Chonaill,
 Fell-pingal ná forbat rum
 Oim-ra á h-aithle m'ailemna,
 Re h-uict-bruindí h-uí Ainmireic;
 Ar cairdiur, ar comaltur,
 Léic eadrum ir oll-Mhuinnig,
 Co ná bia ráic pregarra,

Dom'

¹ *The words of Domhnall himself.*—Mar
 deinniger inorci Domnaill bo oeim.—

This quatrain is quoted from an older account of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedh Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself^u, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,
Finnchadh, and Faelchu, son of Congal^u,
Until the great battle be won,
Be from me under Cellach’s protection.*”

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words :

“My affection to Cellach, the valorous,
Leader of the battle in the lists,
Shield of the mighty-striking race of Nial.
Great is the slaughter on the Ultonians
On Magh Rath of the kings !
On account of their having fostered me,
The fair race of Conall,
Fratricidal treachery let them not exert against me
After my having been nursed
At the very bosom of the grandson of 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

^u *Faelchu, son of Congal.*—Here king some of them were arrayed in deadly enmity against him.—See also Note ^w, p. 160.

Dom' éir acu ar Ulltaíib.
 Ní biú fep̃ta aḡ fep̃aḡúḡaḡ,
 Re clannaib Cuind Ced-éathaiḡ;
 Ait̃p̃ec̃ lium ar luaḡ-m̃ar̃bur
 Dom' uairlib, dom' aiveaḡaiḡ,
 A n-aim̃p̃éir, a n-ep̃caine
 Fa deapa mo dóit-éir̃paḡ
 Do m̃ac Aéd̃a anḡlonnaiḡ,
 Náir̃ raíl neaḡ dom' neit̃-f̃p̃eḡra,
 Dá n-añaḡ rem' ait̃bi-rea,
 D'a éir̃ ñi buḡ aḡḡuinec̃
 Mo c̃oic̃li 'r mo c̃omaḡta.
 Cibé b̃ár pom' bér̃upa,
 I n-díḡail mo ḡep̃b-f̃alaḡ,
 Ar c̃ác; ir̃ mo c̃en Cellach.

Mo c̃en.

Aḡt̃ c̃ena, ní h-air̃c̃iḡ c̃apaḡ ar c̃apaḡ in c̃oma riñ c̃uinḡir̃iu,
 a Congail, ale, bar̃ Cellac̃, aḡt̃ maḡ b̃raḡ-c̃oma biḡḡaḡ d'ar̃laḡ
 a aim̃lepa ar̃ a eap̃c̃ap̃ait̃. Aḡt̃ c̃ena ní d'f̃ur̃paḡt̃ ár̃ n-ep̃c̃ap̃ait̃,
 na d'im̃luaḡ ar̃ n-aim̃lepa t̃anc̃aḡar̃ Muim̃niḡ ir̃ in m̃ár̃-f̃luaḡiḡeḡ
 ra, aḡt̃ ir̃ d'aḡc̃ur̃ Ulaḡ oc̃ur̃ d'inñap̃ra all̃maḡaḡ; oc̃ur̃ at̃ber̃t̃
 na b̃riaḡra ra:

A Congail, na c̃uinḡiḡ-r̃iu
 Opm̃-ra in c̃omaḡ celḡ-duaiḡir̃iḡ,
 Dil̃riuḡaḡ f̃luaḡiḡ raep̃-Múman,
 T̃anc̃aḡar̃ fa'r̃ toḡair̃m-ne,
 D'ár̃ coḡair̃, d'ár̃ com̃díḡiḡuḡ,
 D' f̃op̃íḡin h-uí Ainñiḡp̃ec̃,
 I n-aḡaiḡ a eap̃c̃ap̃ait̃.
 Ní d'im̃luaḡ ár̃ n-aim̃lepa
 T̃anc̃aḡar̃ in t̃ur̃upa,

Aḡt̃

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,

Áct pe luað ár leapa-ne
l caṭaib, 1 congalaib.

Α Congail.

Maith, α Congail, ale, bar Cellać, pperṭail-riu mo cōmlann-ṛa, ocur mo cōmpac boderṭa, ár 1ṛ lór lim-ṛa ap léigiuṛ d' uairlib ocur d' arḁ-maib Eṛenn d'foirtced ocur d'poðbúḡað. Acc am ale, bar Congal, ní comadair ár compac; tu-ṛa co h-arimda ocur co h-imlan, muiṛ, umorpo, ap n-amleod co leaṭ-lámach. Áct cena, in fuil a 1ṛ agut-ṛa cá h-áðbar 1ár' teicṛiuṛ-ṛa tú mað ḡuṛ ṭṛarṭa? Ní 1eadar umorpo, α Congail, ap Cellać, áct mun ub ap cāirḁine in comaltair, no d'uairli na h-aidechṭa. Leic ap ale, α Chellaig, ap Congal; báigim-1ṛ briaṭar cumad ferriḁi lim-ṛa ḡaṭ leṛḁachṭ ocur caṭ linnairceṭ do beḁir m'aideḁa ocur m'ailemnórairḡ forṭciḁi, 1aen-marḁa 1a cōlḡ-déir mo cṛaíðim; áct cena, 1ṛ uime po ṭechiuṛ-ṛa ap cach inaḁ d'inaḁ, ocur ap caṭ cath-laṭair'na cēil, co n-aicṛinḁ m'anṫalta ap uairlib ocur ap árḁ-maib Eṛenn, uair po 1eadar naṭ buḁ 1ear aicṛi α 1alaḁ ná α écraḁi cecṭar uairḁ ṭar éir comlainḁ ocur comṛaic α cēil; ocur muna beinḁ-1ṛ ap n-di-ceannaḁ mo dóici, ocur ap leod mo leaṭh-láma do ḡebṭá-ṛa mo ḡleo-ṛa co ḡaibṭec, ocur m' imlaíḁi co h-aicḁéil. Imḡaib in imairḡ, no ppegair in compac, α Congail, ap Cellać; Imḡébat, α Chellaig, ap Congal, ocur po b'annaḁ lim láṭair dá 1ánac 1iam d'1ácḁaíl, ap imḡabáil imlaíḁi, ocur óic ag imḁualaḁ inḁṭi ḁar m'éiri; comḁ ann arberṭ in laíð :

Annum lim dul α cath cain,
1ṛ óig ṭar m'éir ag imḡuin,

ba

† *For the future.*—Doderṭa is used throughout this story, and in the best ancient Irish MSS. for the modern word 1earṭa, i. e. for the future.

But to promote our welfare
In battles, in conflicts.

O Congal."

"Well then, Congal," said Cellach, "respond to my conflict and combat for the future^v, for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down."

"Not so, indeed^w," said Congal, "for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" "I do not, indeed, O Congal," said Cellach, "unless it was for the friendship of the fosterage, or for the nobility of the tutorage." "Desist, henceforward from such observations, O Cellach," said Congal; "I pledge my word that the more extensively and the more 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 shouldest *now* get from me a dangerous battle and terrible conflict." "Fly the contention or respond to the combat, O Congal," said Cellach. "I will fly from it, O Cellach," said Congal, "though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem:

"Seldom with me to depart from a fair battle,
And youths after me exchanging wounds,

More

^w *Indeed*.—*Ūm* is used throughout this story as an expletive, like the Greek *δὲ*, or *αλλὰ*; 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 ðuin ðalann.
 Nocha n-ðacaið mí-ri miam,
 rem' rémiur féin, tair na tair,
 fear mo fpertail, ní fáit fann,
 áit máð Cellaic ír Domnall.
 Nir b' eagal lim Domnall ðil,
 ðo treáððað mo cúip comgíl,
 aðáður tu-ðá, a laic luind,
 ír aipe noí imðabaim.
 Fáth ða teim a cat cam,
 tu-ðá ðeic cáic, a Chellaig,
 co n-ðiglainð m'ðalað co h-oll,
 ar cách ðe n-ðul at' comlonn.
 Ba ðeimin lim, a laic luind,
 áit i comðeððáir ár n-ðluind,
 cið cia fear uainð buð beó ðe,
 náic buð ðigaltach ðpeire.
 Conall ðulban nar ðað ðmaict,
 uainð ðo ðeimeð in cpaeb-ðlat,
 ír aipe ðin, ní fáth fann,
 treipí ná cáic a cáem-claund.
 Ingen migh Ulað aipra
 maðair Chonaill cat-calma,
 cið mac ðeataí puc leip uainð,
 ar n-engnum 'ðá clainð com-cpuaid.

Engnam

^x *Never*.—**N**ocha 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. **N**ocha generally causes eclipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it
 Behind all wounding heroes.
 Never^x have I seen
 In my own time, east or west,
 A man to contend with me,—no silly boast,—
 Excepting only Cellach and Domhnall.
 I would not fear that the affectionate Domhnall
 Should pierce my fair body,
 But I fear thee, O valiant hero,
 And it is therefore I avoid thee.
 The reason that I shun in fair contest
 Thee more than all, O Cellach,
 Is that I might revenge my spite mightily
 Upon all the rest before meeting thee in combat.
 It was certain to me, O mighty hero,
 That where our efforts would come in collision,
 Which ever of us should survive,
 That he would not be a revenger of an aggression.
 Conall Gulban, who submitted to no control
 From us the branching scion sprung,
 Hence it is,—no weak reason—
 That his fair race are mightier than all others.
 The daughter of the illustrious king of Ulster
 Was the mother of Conall^y, 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.

^y *Was the mother of Congal.* — In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the

wife of Niall of the Nine Hostages, and mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

Enghnam Ulað, garð a n-ðal,
 tré dúthcur a ðeð-mácar,
 peac macaib Neill, tiar ir tair,
 a Conall ðlan á ðulbain.

Enghnum Conaill, cuing na cat,
 a tá peac cach a Cellaç,
 á buirbi a einèç, cen þaill,
 a clannaib cpoða Conaill.

Ir é po ðað rim-þa in cat,
 ir in Máirt-ri þop Muig Raç,
 clann Conaill map capaid cloch,
 þem' aðaið að díth Ulltach.

Rop inðaiðeçta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeicem mo ðeabta þiu þin,
 Coibðenaið ocur Þínðin.

Rop inðaiðeçta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeicem mo cõmlainð 'r in cat
 ocur Ceannþaelað þleaðach.

Rop inðaiðeçta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeicem mo cõmlainð ðan çráð,
 ocur Conall, mac þaeadán.

Doilgi ná ðach ðleoð ðið þin,
 opt noça cél, a Chellaig,
 cõmpac in laiç, þuc mo lám,
 Maelðuin, mac Aeda þennáin.

N₁

^s*Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonaill Gulbain*, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-

The valour of the Ultonians,—fierce their prowess,—
 Through the inheritance of his good mother,
 Beyond the sons of Niall, east and west,
 Existed in Conall of Gulban.^s

The valour of Conall, prop in the battles,
 Exists more than all in Cellach,
 From the fierceness of his action, without doubt,
 Among the brave sons of Conall.

It was he met me in the battle
 On this Tuesday on Magh Rath,
 The race of Conall, like rocks of stone
 Are against me destroying the Ultonians.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict with
 Coibhdhenach and Finghin.

It would have been worth the while of all to come,
 Of the forces of yellow-haired Fodhla,
 To view my combat in the battle
 With Cennfaeladh the festive.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict without oppression
 With Conall, son of Baedan.

More difficult than any conflict of these,
 From thee I will not conceal it, O Cellach,
 Was the combat with the hero who carried off my hand,
 Maelduin, the son of Aedh Bennain.

My

ceived that cognomen from his having been Benbulbin, a mountain about eight miles
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ní h-eað po bean díom' mo láim
engnum mic Aedá bennám,
ac̃t in aĩmpeĩr tugur tall
ar mo deag̃-aĩdĩ, ar Doinnall.

Ní h-eað po bean díom' mo láim
engnum mic Aedá bennám,
ac̃t in tí nać paĩbe ann,
h-ua Aĩmpeć na n-árd-clann.

Annum.

Imthúra Ulað ocur allmarach imráter againd. Ar n-díć a
n-deg̃-dáine, ocur ar currúg̃ađ a cupađ, ocur ar n-erbaĩd Congail
gan řĩr a aĩdeđa, ocur gan aĩrĩúg̃ađ a řeđma ag terarřain a
tuath ocur ic imdeřail allmarach, ĩr ann řĩn po h-úrĩmaĩreao
aco-řum ar aen-ćomaĩřĩ, řer b'ĩng̃nađ Ulaĩđ ocur allmářaĩř ar
cać áĩrđ ĩr in cať-řaĩ ćompaĩc řĩn d'úrĩmaĩř uĩle ar aen ćomaĩřĩ
gan ĩađao n-ĩmařallĩna ĩmpe do dēnaĩm dōĩb, ocur gan cĩndeao
cřuađ-ćaĩng̃ĩ nā comāĩřĩ, ocur ba h-ĩ comāĩřĩ po ćĩnřeđ a
n-uaĩll, a n-engnum, ocur a n-oglaćur, a mĩĩřĩn, a mĩĩřec, ocur a
mĩleataćt do claećlud ocur do ćerť-ĩmlaĩť ar elár, ocur ar
ťĩme, ocur ar teĩćťĩge, ar mĩťeĩřť, ocur ar meataćt, ocur ar
mĩ-eaĩng̃naĩ.

Nĩr ba claećlod coĩng̃e d'á cupađaĩb-řĩum in claećlod řĩn,
ocur nĩr ba h-aĩťerřaćh bāĩřĩ na bĩřĩř na blađ-nōĩř d' Ullťaĩb na
d'allmarāćaĩb in ĩmlaĩť řĩn ar ar řorřrať in ĩmaĩřec ocur a
n-aĩřťĩ d'ĩmřođ řĩř in aĩrđ-řĩř h-ua n-Aĩmpećh ar ĩng̃abaĩl
řeann ocur řuađ-řaebāĩ ocur řorřĩnađa a řĩř-laećh, ocur cul-
řeaĩng̃ dřomanna a caťmĩleđ do leřud co lān-dĩleř ar břeĩťh a
m-bĩđbađ. ĩr d' ĩđnaĩb na h-ĩng̃abala řĩn po aťćũĩřeđar řum a
n-aĩřm ũřřclāĩde ocur a caťhberťĩ comlaĩnđ, řur ba h-erāĩř
uaťmaĩř, ũřřcaĩlťĩ, ocur řur ba břorřnać beo, bĩřgać, bođba, ocur
řur

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 corair éruaid-ger, cpor-aidlennach cumairc, ocur gup ba
 pal pa toll pal-ghimac pulaing cac laem-luirech, ocur láighead,
 ocur lebar-rciaé po págrat Ulaio ocur allmapaig ap cept-lar na
 cath-laithech rin. Aét cena, niri éairberc ocur niri tiodnacul
 enig na enghama d'Ulltaib na d'allmapachaib epidein; uair cid
 adbal in édaíl po págrat, itiri eacáib, ocur armaib, ocur edaigib,
 ni h-aiici po anpat, ocur ni h-uirpe po fuirgedar flaiti Fuinid, na
 glepi Gaedel, na apu-maiti Erienn, aét ir tpempi po triallpat,
 ocur ir tairpuri po éogairpet ic toghaim Ulaio ocur allmapac.
 Acht cena, po pa toirteé ocur po pa turcáirteé glapláth ocur
 gillannraio pép n-Erienn d' adbaib ocur d' édaílaib in armuigi d'
 pagbail o pépaib Erienn ap pocáinid a págbála. Dáig ba toirmepe
 ocur ba éurbrod toghuma, ocur tinnenair d' pépaib Erienn padb-
 dlúr, ocur popletí na peap popctide, paen-marb, ina puat-lairgib
 paena, peingebela, puataigi, potarpra puitib. Creata ocur cli-
 remnac na laec leonta laodarta letmairb ic tuitmennairg éiuig-ba
 ag imtairpuri aitergi pa coraib na cupad. Ocur din pe h-imad
 na n-eappaé n-uatmar, n-uprcailti, ocur na n-aim n-edapla n-up-
 tharpra ocur na n-op-claidem n-upnoct i n-aiobelib in armuigi.
 Gup ba peiom pprichnumach d'pépaib a n-imóin ap na h-airlengairb
 ármuigi pe h-ellmaét in aicenta ic tinnenur na toghuma, gup ob
 ead a mod co poirpuri Ulaio ocur allmapaig pa peadairb ocur pa
 parairgib Ulaio, munbad murbell na mepaigeéta ic mall-éimniugad
 in mor-íluag ocur tuirleadaich in tindenair ic tairmepe na tpen-
 pep. Tighe, ocur toirtegal, ocur tuait-belach na troch ic comgabail
 a celi do tairpaétain toraig in teóid pe h-ellmaét na h-imgabala.
 Cen co bedír na h-adairi ocur na h-airpdeana rin ic admilleo
 Ulaio ocur allmapac, po b'imda ilriana upbadaéa eli ic portad,
 ocur ic potugad poirne d'a n-ógbadaib, ocur droingí d'a n-deg-dái-
 nib, .i. cac aen uairtib ap ap éurpercar Congal glair ocur geim-
 leca pe cup in caéta, do bádar fein na m-buairgib barr-tuirleadaéa,
 bódba

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 1 n-ḡairtéðaiḡ gle-duaibreacha ḡabaiḡ, 'ḡá porṡaḡ, ocur 'ḡá porṡuḡaḡ pe laeéaiḡ a leanmāna. Caé aen dīb dīn po deliḡ ocur po dīrḡerṡar á ēorṡḡail tīndenaiḡ, ocur a tuirpleaḡaiḡ tuaiṡbīl ur-ēoraiḡ na h-ingabala, do éuaḡar 1 cenn a peṡa co po dícpa ocur a laṡaiḡ ḡan lan-ēoiḡill; uaiḡ ḡa m-beiṡ in cṡuinne co n-a ceṡpaiḡ ar comur caé aen uaiṡib-pium do bépaḡ ar porpaé ocur ar imarṡaiḡ lúīḡ ocur lan-ēablaḡ ḡ'ṡáḡbáil caé aen iṡir aichnīḡ ocur anaiṡnīḡ ṡapa eir. Ro b'imḡa dīn epnaiḡ ocur inn-ēomarṡa māḡma ocur miṡapaiḡ ar Ullṡaiḡ ocur ar allmarachaib ir in uaiḡ rin. Ro b'imḡa aipeé ocur apḡ-ṡlaiṡ acurum ica ṡorṡaḡ ocur ica urḡabail ar n-upnaiḡm a anala aip pe teinne na ṡoḡpuma; ocur ṡep ic porṡaḡ a éapaḡ ocur a coméneoil 'ḡá ataé ocur ḡa eaḡarḡuīḡi im anaḡ ocur im upnaiḡi aīci im deḡ-ḡnīm, ocur im deḡṡapaḡ do denam im éobaiḡ ocur im éuḡnomāḡ a éeli. Aét éena ní ar éuip coṡaiḡṡi comluīḡ po ṡuíḡleaḡ aen duine acurum é-ṡein, aét ḡ'ṡáḡbail a éapaḡ ocur a cumṡaiḡ ocur a éoiṡeli 1 n-iaṡnéir in ármuīḡi ḡ'á éir, comāḡ ṡiaīde po ṡoirṡeḡ ṡein a ṡeīḡm ocur a ṡorḡaiḡi na ṡoréicne. Ocur dīn po b'imḡa ṡep ṡotal, ṡuaiṡnīḡ, ṡar-inḡill, ṡaep éneoil ḡan ṡaiṡepi ḡan ṡapaḡ ḡan ṡṡelmaīdecht pe ṡamnellaib in ṡeéiḡ, pe ṡainṡemaḡ na ṡoḡpuma.

Ocur dīn po b'imḡa ṡep ḡan uipearḡaiḡ céime, na coiri, na ceṡt-imṡeṡṡa, leime na laṡaiḡ, na lan-ēablaḡ, ocur e ic luamain ocur ic lain-eiṡelaiḡ ḡ'á ḡuaillib ocur ḡ'á ḡéḡ-laiḡaib ic ṡappaṡṡain ṡoraiḡ in ṡeéiḡ, pe h-aīḡiur na h-ingabala. Ro b'imḡa anḡ dīn aen dáime imḡa eli ḡan áipeḡ, ḡan aīmmiúḡaḡ oppo, ic urṡṡiall eirṡail co h-ánṡaṡa, ocur ic tīndṡena ṡapaiḡ co ṡṡealmāiḡi, cen co ṡuaṡaḡar a ṡṡeaḡṡa im anaḡ acu ná h-imupnaiḡe impu.

Aét éena, ní ṡaīme do ḡlaine a ḡaīri ná ḡ'ṡaiṡṡiḡe a imḡ-ṡeṡṡa aen duine ḡ'ṡaiṡnéiḡṡeḡ co h-uīlīde éṡṡa ocur ilṡiana in ármuīḡe rin, mine canṡá co cumaiḡ; uaiḡ nī ṡéṡna ḡ' Ullṡaiḡ ar,
aét

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 γὰρ ἐξείδεν τὰς Περδομῶναις, ὅτι ἐπὶ τῇ ἐκείνῃ
 ἀλλήλων ἀγαπᾶν, αὐτὸς Δουδία δὲ οὐκ, οὐκ ἐλπίς ἐλπίς ἐλπίς
 αὐτὸς, ὅτι πορτογάλοι Conall Clogach ἐν ἐκείνῃ ἐλπί :

Νὶ ἐξείδεν βεὸς δὲ τὸν τ-πλῆθος δὲ μὴ,
 τὸς ἐκ Congal, ὅτι Scannail,
 αὐτὸς ἐν ἐλπίς ἐλπίς ἐλπίς ἐλπίς,
 ἐν ἐκείνῃ, οὐκ ἐν ἐλπίς ἐλπίς.

^t *Conall Clogach*.—He was a brother of King Domhnall, the hero of this story, and is generally called the *pí-g-óinní*, or royal simpleton. For some account of him,

see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

^u *His leg*.—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach^t testifies in another place:

“There passed not alive of the host over the sea,
Which had come with Congal, son of Scannal,
But one hero who went frantic
Upon the sea, and one fettered to his leg^u.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—
Conró do rǵélaib caça Muigi Raē co

nuige rín, i. e. “so far the stories of the Battle of Magh Rath.” — See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.



ADDITIONAL NOTES.

ADDITIONAL NOTES.

NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of 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 Caisfhiacloch, 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. Finnachadh.
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. Tibraide Tireach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
20. Fergus Gailine.
21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
23. Cas.
24. Feidhlim, king of Ulster for seven years.
25. Imchadh, king of Ulster for eight years.
26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
27. Lughaidh.
28. Eochaidh Cobha.
29. Crunnbadhruighe, king of Ulster for twenty-two years.
30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
31. Connla, who was cotemporary with St. Patrick.
32. Fothadh.
33. Maine.
34. Connla.
35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
36. Baedan.
37. Fiachna Lurgan, also called Fiachna Finn.
38. Scannlan of the Broad Shield. Cellach. Mongan, slain in 625.
39. Congal, who fought the Battle of Magh Rath against the monarch Domhnall in 637.

LIST OF THE KINGS OF ULSTER WHO DWELT AT EMANIA, EXTRACTED FROM THE
ANNALS OF TIGHERNACH, AS PUBLISHED BY DR. O'CONOR.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadhcon, twelve years A. C. 89.
8. Finnochadh, 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 Finamhnuis, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elim Mac Conrach, ten years A. D. 128.
22. Mal Mac 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 prisci Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emaniaë."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunnbadhruighe, twenty years.
3. Fraechar, son of Crunnbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunnbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.

13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardcoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

NOTE D. See pages 108 and 109.

THE ANCIENT DIVISION OF TIME.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo triformis, annus, cyclus, ætas, seculum, mundus:" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. *Col. Agrip.* 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, Miscellan. Sacr. tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucæ. 1761. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. DISC. Quæ? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains $12 \times 47 = 564$ atoms.

He defines a moment to be the space of time "*quamdiu palpebræ 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 ostents, 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 *brat̃a*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt*; *brat̃a*, *brat̃ra*, or *brapa 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 *ppeabað na rula*, the starting of an eye; *na bi ppeaba 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. 2. 16.)

Fóceirpoat arf iappein him muir naill cormail fpi nél, ocur an oap leó-geoin nif faelpao fein naé in cupac co n-acatar iappain fón muir foéib annif dúine cumtaéta ocur tip álamó, ocur at ciat anmanna mop n-uatmap, biaptaíoe h-i cpuno ano, ocur táin o'almaim ocur inoilib immon cpuno im macuairó, ocur fear co n-a apm hi fappao in cpaino co pciaé, ocur gai, ocur claiouib. Amail at connaircpoe in n-anmanna mór ut boi ip in cpuno, téit arf fop teéeo fa cetóip. Sinif in t-anmanna a braigit uao af in cpuno, ocur fupmío a éno i n-opuim in oaim ba mo do'no almai, ocur ppengeair laip ip in cpuno, ocur nor iteno fo cetóip fpiá braéao pula.

"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 braéa in any of the foregoing forms: but we find bpeab and ppeab, a bounce, a start. Armstrong, in his Gaelic Dictionary, has the word ppab-íuil, a blear eye, a rheumy eye: also ppiob and ppiobaó, 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 Bridefurdus Ramesiensis on this Treatise of Bede.

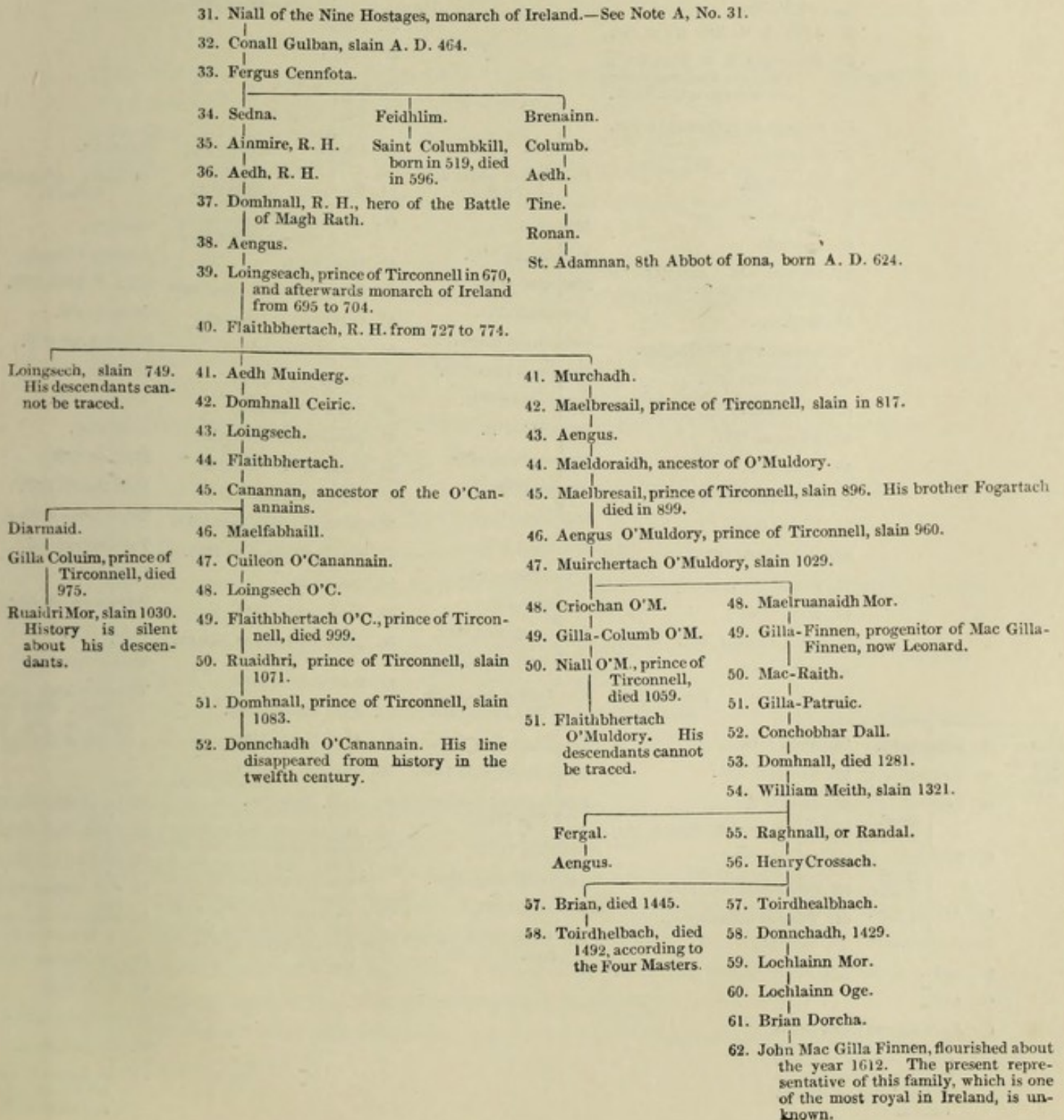
The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

	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 Luighdeach.
36. Aedh, R. H. from 572 to 599.		36. Ronan.
37. Maelcobha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.		37. Garbh.
		38. Cennfacladh.
38. Cellach, R. H. from 642 to 654.	Fiaman.	39. Muirchertach.
39. Domhnall.	Maengal.	40. Dalach, youngest son, died in 868.
40. Donnchadh.	Dochartach, progenitor of O'Doherty.	41. Eignechan, died in 901.
41. Ruaidhri.	Maenghal.	42. Domhnall Mor, progenitor of the O'Donnells.
42. Ruarcán.	Donnchadh O'D.	43. Cathbharr.
43. Gallchobhar, ancestor of O'Gallagher.	Maenghal O'D.	44. Gilla-Christ O'D. died 1038.
44. Magnus.	Domhnall O'D.	45. Cathbharr O'Donnell.
45. Donnchadh O'Gallagher.	Donnchadh Donn O'D.	46. Conn O'Donnell.
46. Amhlaoibh O'G.	Domhnall Finn O'D.	47. Tadhg O'Donnell.
47. Domhnall O'G.	Conchobhar O'D.	48. Aedh O'Donnell.
48. Diarmaid O'G.	Diarmaid O'D.	49. Domhnall O'Donnell.
49. Aedh O'G.	Muirchertach O'D.	50. Donnchadh O'Donnell.
50. Maelruanaidh O'G.	Aengus O'D.	51. Eignechan, died 1205.
51. Nichol O'G.	Ruaidhri O'D.	52. Domhnall Mor, died 1213.
52. Donnchadh O'G.	Domhnall O'D.	53. Domhnall Og, died 1264.
53. Fergal O'G.	Conchobhar O'D.	54. Aedh, 1333.
54. Aedh O'G.	Aendiles O'D.	55. Niall Garbh, 1348.
55. Gilla-Coimhde O'G.	Domhnall, died 1342.	56. Toirdhelbhach an Fhiona, 1415.
56. Nichol O'G.	John O'D., succd. 1342.	57. Niall Garbh, 1437.
57. John O'G.	Domhnall Og, died 1374.	58. Aedh Ruadh, 1505.
	Conchobhar an einigh O'D., died 1413.	59. Aedh Dubh, 1537.
Lochlainn, Bishop of Raphoe, d. 1438.	Domhnall, died 1440.	60. Magnus, 1563.
58. Donnchadh.	Brian Dubh, died 1496.	61. Aedh, died 1600.
59. Tuathal.	Conchobhar Carrach, died 1516.	62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tírconnell by King James I. He was the most powerful, but not the senior representative of Connall Gulban.
60. Edmond, chief, d. 1534.	Feidhlim O'D.	61. Calbhach, died 1566.
61. Eoghan, chief, d. 1560.	John O'D., died 1582.	62. Conn, died 1583.
62. Art, fl. 1590.	John Oge O'D.	63. Sir Niall Garbh, d. 1626.
63. Eoghan.	Sir Cahir O'Doherty, slain A. D. 1608.	64. Col. Manus, slain 1646.
64. Aedh.		65. Roger, or Ruaidhri, m. Margaret Sheile.
65. Art.		66. Col. Manus, slain 1736.
66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Connall Gulban.		67. Hugh More.
		68. Sir Neal Garbh, d. 1811.
		69. Sir Neal Beag.
		70. Sir Richard Annesley O'Donnell, the present chief of this line.

THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

641. Maelbresail and 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 Flaithbhertach, lord of Cinel Conaill, was slain.
749. Loingsech, son of Flaithbhertach, lord of Cinel Conaill, died.
817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.
868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A. D. 901].
896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of 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. Eignechan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
955. Maolcoluim O'Canannain, lord of Cinel Conaill, died.
960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
965. Maoiliosa O'Canannain, lord of Cinel Conaill, was slain.
974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Domhnall O'Neill, monarch of Ireland.
978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.
989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.
996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
999. Flaithbhertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
1010. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Boru.
1026. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.
1045. 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 Raphoe].
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 Samhach [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 Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race :

“Lugadius, king of Munster, for three years, had a *younger* brother, Darius Cearb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Criomthan Mor, king of Dalrieda, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called ; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha.”

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Olioll Flannbeg ; and in making Crimthann Mor, not King of Dalrieda in Scotland, but monarch of all Ireland. His words are as follows :

“*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriae extremum diem quietè claudenti substituitur Rex Hiberniae annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat : uxorem habuit Fidengam è regio Connactiae stemmate, sed nullam sobolem reliquit.

“Crimthanni regis abavus Fiachus Latus vertex rex Momoniae duos Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniae sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniae supererant Achaius rex Momoniae, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

“Darius Kearb præter Fidachum Crimthanni regis, & Mongfinnæ reginae Hiberniae 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 Momoniae 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 Eime*, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

In tan po ba mór nept na n-ḡaeḡal for ḡreḡnaib, po panoraz Alban eazarra i peranour : ocur po fītir cāc ourair dia cāraiz leo, ocur ni ba lūḡae no ḡreḡoaír ḡaeḡil pīia muir anair quam in Scotica, ocur do pontā a n-āpara ocur a piḡ-óúinte ano ; inoe vicizur ḡino tpaoui, .i. Tpeoui Crimḡaino Moir, mic Fīḡaig, pi Epeno, ocur Alban, ocur co muir n-lét ; et inoe ept ḡlaprimbir na n-ḡaeḡal, .i.

Cell mop fop bpu Mapa n-lét 7c. Ocur ip so'n pouno pin ber a ta Dmo map Zečain i tipib dpetan Corn, .i. Dun mic Liačain; ap ip mac in ní ip map ip in dpetnair. Ocur po bátar fo'n čumáčt pin co cianaič iar tiačtain Patpalc. De pin, tpa, po čoi Coirppe Murc ac ačaičio fap co a muntip 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 Dinn Tra-đui, 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 Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east with his family and friends," &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte, the second son of Daire Cearb; and tracing this line, according to the evidence of the ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan, son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies, the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977. But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was suppressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh, ancestor of the Mac Carthys, and was never after able to regain the sovereignty of Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and the most fertile territory in all Ireland, which, from respect to their high descent, they were permitted to possess free of tribute. O'Heerin refers to this fact in his topographical poem, in the following lines:

Dual o' O' Donnačám Dúin Cuipc
An típ-ri, 'na típ longčuirp;
Đa leip čan číor fo'n Máig moill,
Ip na cláip ríor čo Šionoinn.

"Hereditary to O'Donovan of the Fort of Corc (i. e. Bruree)

Was this land, as a land of encampment;

He possessed without tribute, the lands along the sluggish *river* Maigue,

And the plains down to the Shannon."

GENEALOGICAL TABLE.

(COMPILED FROM THE BOOKS OF LEACAN, MAC FIBRIS, 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, A. D. 234, Annal. Quat. Mag.

2. Eoghan Mor, slain A. D. 255.
3. Fiacla MacEoghan, K. M. 259.
4. Oilioll Flannagh, K. M.

5. Eoghan, chief son.

6. Fiacla, chief son.

7. Eoghan, chief son.

8. Fiacla, chief son.

9. Eoghan, chief son.

10. Fiacla, chief son.

11. Eoghan, chief son.

12. Fiacla, chief son.

13. Eoghan, chief son.

14. Fiacla, chief son.

15. Eoghan, chief son.

16. Fiacla, chief son.

17. Eoghan, chief son.

18. Fiacla, chief son.

19. Eoghan, chief son.

20. Fiacla, chief son.

21. Eoghan, chief son.

22. Fiacla, chief son.

23. Eoghan, chief son.

24. Fiacla, chief son.

25. Eoghan, chief son.

26. Fiacla, chief son.

27. Eoghan, chief son.

28. Fiacla, chief son.

29. Eoghan, chief son.

30. Fiacla, chief son.

31. Eoghan, chief son.

32. Fiacla, chief son.

33. Eoghan, chief son.

34. Fiacla, chief son.

35. Eoghan, chief son.

36. Fiacla, chief son.

37. Eoghan, chief son.

38. Fiacla, chief son.

39. Eoghan, chief son.

40. Fiacla, chief son.

41. Eoghan, chief son.

42. Fiacla, chief son.

43. Eoghan, chief son.

44. Fiacla, chief son.

45. Eoghan, chief son.

46. Fiacla, chief son.

47. Eoghan, chief son.

48. Fiacla, chief son.

49. Eoghan, chief son.

50. Fiacla, chief son.

51. Eoghan, chief son.

52. Fiacla, chief son.

53. Eoghan, chief son.

54. Fiacla, chief son.

55. Eoghan, chief son.

56. Fiacla, chief son.

57. Eoghan, chief son.

58. Fiacla, chief son.

59. Eoghan, chief son.

60. Fiacla, chief son.

61. Eoghan, chief son.

62. Fiacla, chief son.

63. Eoghan, chief son.

64. Fiacla, chief son.

65. Eoghan, chief son.

66. Fiacla, chief son.

67. Eoghan, chief son.

68. Fiacla, chief son.

69. Eoghan, chief son.

70. Fiacla, chief son.

71. Eoghan, chief son.

72. Fiacla, chief son.

73. Eoghan, chief son.

74. Fiacla, chief son.

75. Eoghan, chief son.

76. Fiacla, chief son.

77. Eoghan, chief son.

78. Fiacla, chief son.

79. Eoghan, chief son.

80. Fiacla, chief son.

81. Eoghan, chief son.

82. Fiacla, chief son.

83. Eoghan, chief son.

84. Fiacla, chief son.

85. Eoghan, chief son.

86. Fiacla, chief son.

87. Eoghan, chief son.

88. Fiacla, chief son.

89. Eoghan, chief son.

90. Fiacla, chief son.

91. Eoghan, chief son.

92. Fiacla, chief son.

93. Eoghan, chief son.

94. Fiacla, chief son.

95. Eoghan, chief son.

96. Fiacla, chief son.

97. Eoghan, chief son.

98. Fiacla, chief son.

99. Eoghan, chief son.

100. Fiacla, chief son.

101. Eoghan, chief son.

102. Fiacla, chief son.

103. Eoghan, chief son.

104. Fiacla, chief son.

105. Eoghan, chief son.

106. Fiacla, chief son.

107. Eoghan, chief son.

108. Fiacla, chief son.

109. Eoghan, chief son.

110. Fiacla, chief son.

111. Eoghan, chief son.

112. Fiacla, chief son.

113. Eoghan, chief son.

114. Fiacla, chief son.

115. Eoghan, chief son.

116. Fiacla, chief son.

117. Eoghan, chief son.

118. Fiacla, chief son.

119. Eoghan, chief son.

120. Fiacla, chief son.

121. Eoghan, chief son.

122. Fiacla, chief son.

123. Eoghan, chief son.

124. Fiacla, chief son.

125. Eoghan, chief son.

126. Fiacla, chief son.

127. Eoghan, chief son.

128. Fiacla, chief son.

129. Eoghan, chief son.

130. Fiacla, chief son.

131. Eoghan, chief son.

132. Fiacla, chief son.

133. Eoghan, chief son.

134. Fiacla, chief son.

135. Eoghan, chief son.

136. Fiacla, chief son.

137. Eoghan, chief son.

138. Fiacla, chief son.

139. Eoghan, chief son.

140. Fiacla, chief son.

141. Eoghan, chief son.

142. Fiacla, chief son.

143. Eoghan, chief son.

144. Fiacla, chief son.

145. Eoghan, chief son.

146. Fiacla, chief son.

147. Eoghan, chief son.

148. Fiacla, chief son.

149. Eoghan, chief son.

150. Fiacla, chief son.

151. Eoghan, chief son.

152. Fiacla, chief son.

153. Eoghan, chief son.

154. Fiacla, chief son.

155. Eoghan, chief son.

156. Fiacla, chief son.

157. Eoghan, chief son.

158. Fiacla, chief son.

159. Eoghan, chief son.

160. Fiacla, chief son.

161. Eoghan, chief son.

162. Fiacla, chief son.

163. Eoghan, chief son.

164. Fiacla, chief son.

165. Eoghan, chief son.

166. Fiacla, chief son.

167. Eoghan, chief son.

168. Fiacla, chief son.

169. Eoghan, chief son.

170. Fiacla, chief son.

171. Eoghan, chief son.

172. Fiacla, chief son.

173. Eoghan, chief son.

174. Fiacla, chief son.

175. Eoghan, chief son.

176. Fiacla, chief son.

177. Eoghan, chief son.

178. Fiacla, chief son.

179. Eoghan, chief son.

180. Fiacla, chief son.

181. Eoghan, chief son.

182. Fiacla, chief son.

183. Eoghan, chief son.

184. Fiacla, chief son.

185. Eoghan, chief son.

186. Fiacla, chief son.

187. Eoghan, chief son.

188. Fiacla, chief son.

189. Eoghan, chief son.

190. Fiacla, chief son.

191. Eoghan, chief son.

192. Fiacla, chief son.

193. Eoghan, chief son.

194. Fiacla, chief son.

195. Eoghan, chief son.

196. Fiacla, chief son.

197. Eoghan, chief son.

198. Fiacla, chief son.

199. Eoghan, chief son.

200. Fiacla, chief son.

201. Eoghan, chief son.

202. Fiacla, chief son.

203. Eoghan, chief son.

204. Fiacla, chief son.

205. Eoghan, chief son.

206. Fiacla, chief son.

207. Eoghan, chief son.

208. Fiacla, chief son.

209. Eoghan, chief son.

210. Fiacla, chief son.

211. Eoghan, chief son.

212. Fiacla, chief son.

213. Eoghan, chief son.

214. Fiacla, chief son.

215. Eoghan, chief son.

216. Fiacla, chief son.

217. Eoghan, chief son.

218. Fiacla, chief son.

219. Eoghan, chief son.

220. Fiacla, chief son.

221. Eoghan, chief son.

222. Fiacla, chief son.

223. Eoghan, chief son.

224. Fiacla, chief son.

225. Eoghan, chief son.

226. Fiacla, chief son.

227. Eoghan, chief son.

228. Fiacla, chief son.

229. Eoghan, chief son.

230. Fiacla, chief son.

231. Eoghan, chief son.

232. Fiacla, chief son.

233. Eoghan, chief son.

234. Fiacla, chief son.

235. Eoghan, chief son.

236. Fiacla, chief son.

237. Eoghan, chief son.

238. Fiacla, chief son.

239. Eoghan, chief son.

240. Fiacla, chief son.

241. Eoghan, chief son.

242. Fiacla, chief son.

243. Eoghan, chief son.

244. Fiacla, chief son.

245. Eoghan, chief son.

246. Fiacla, chief son.

247. Eoghan, chief son.

248. Fiacla, chief son.

249. Eoghan, chief son.

250. Fiacla, chief son.

251. Eoghan, chief son.

252. Fiacla, chief son.

253. Eoghan, chief son.

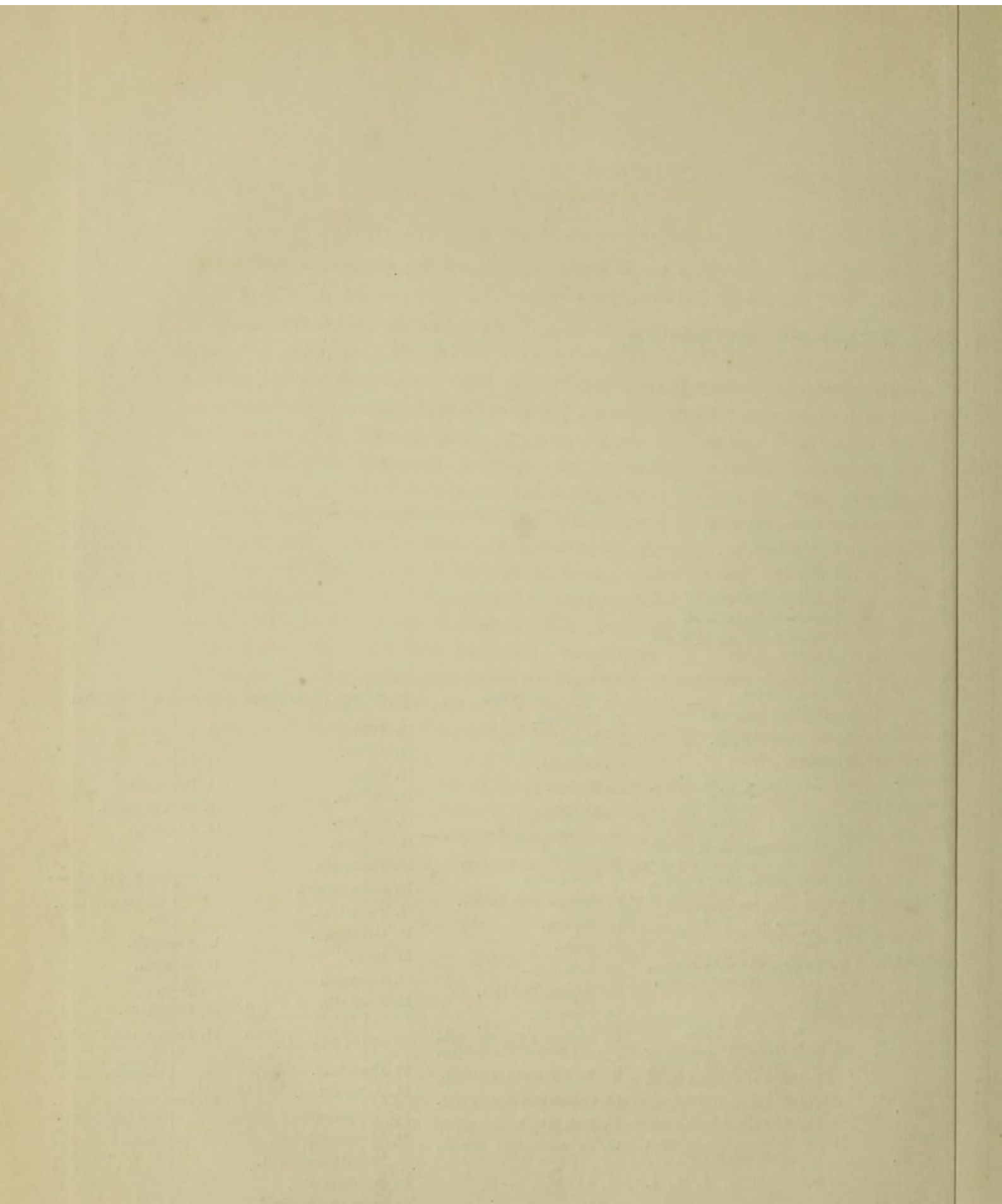
254. Fiacla, chief son.

255. Eoghan, chief son.

256. Fiacla, chief son.

257. Eoghan, chief son.

258. Fiacla, chief son.



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 :

Ir le Domnall, mac Aedá, mic Ainmhiríoch, Rí Eiríonn, tugad cat Mhuirge Raé, aite ar mapdaó Congal Claon, do bí, 'na Rí Ulaó deic m-bliadna; agus ar upura a aite ar in ptaip-pi o'á n-gairtíor Cat Mhuirge Raé, gur ab opuirgite in t-innioll, ocur in t-órougá do bíod ar pluaigib Daidíol pe h-uét dol a n-iombualad, nó do cor catá doib; oir do bíod ap-éaoiríoch ar in pluaig uile, agus tairíoch ar gac pluaig-buidíon o'á m-bíod fá na pmaét, agus ruaitíontar a m-brataig gac tairig fa leir, ar a n-aiteiontaí gac pluaig-buidíon doib peac a ceile, leir na Seancaidib, ar a m-bíod o'píadib beir do laetar na n-uapal pe lin catá nó coin-blióct do cup o'á ceile, ionnur go m-bíod paóapc pul ag na Seancaidib ar gnuim-aptaib na n-uapal, pé fairnéir pírinnig do déanam ar a n-bálaib leat ar leat; agus ar uime pin do bí a Sheancaid féin a b-focair Dhomnall, mic Aedá, Rí Eiríonn, pe h-uét catá Mhuirge Raé. Oir ar m-beir do Dhomnall ag triall a g-comu Chongal, Rí Ulaó, agus iad do gac leat o' abainn, agus ar b-faicin pluaig a ceile doib, piappuigíor Domnall o'á Sheancaid gac meirge go n-a ruaitíontar fa peac doib, agus noctar in Seancaid pin do, aimaíl léagtar 'pan laoid oar ab topac "Trean taidaid catá Chongal," map a b-fuil in pann po ar ruaitíontar Rí Ulaó féin :

Leóman buide a poll uaine
Comapta na Craob Ruaidé,
Map do bí ag Concubor caid,
Ara ag Congal ar Congáil.

Ar iméian ó do éionnigadap Daidíol gnáéúgá na ruaitíontar, ar loig Chloinne Israel, léir gnaéuigíod 'pan Egipt iad, pé linn Daidíol do mairtíonn, an tan do bádar Clann Israel ag triall tper in Muir ruaid, agus Maoire 'na ap-éaoiríoch oppa. O'á tpeib dég imorro, do bádar ann, agus ruaitíontar ar leir ag gac tpeib doib fa pech.

Treab Ruben, Mandragora, 'n a brataig map ruaitíontar,
Treab Simeon, ga, 'n a brataig map ruaitíontar,
Treab Levi, an áipc 'n a brataig map ruaitíontar,
Treab Juda, leóman 'n a brataig map ruaitíontar,

Τρεαβ Isacar, απαλ, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Stabulon, long, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Neptalem, δεαλβ θαμν allaiò, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Gad, δεαλβ bainleomain, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Joseph, ταρβ 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Benjamin, παολcu, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Dan, ναταρ neime, 'n α βραταιζ map ρυαιέιοντυρ,
 Τρεαβ Aser, επαοβ ola, 'n α βραταιζ map ρυαιέιοντυρ.

Αἰγο ρυιόιογαò an τ-ρεανέαιδε ap ρυαιέιοντυραιβ Cloinne Israel, amail leuḡtop
 α ρεινλεβap Zeaacoin α n-Urmúmain, 'r an laoiò pe ríop:

Αιène θαμν γαc meirge mop,
 Ro θαoi ag cloinn uallaiḡ Iacob,
 Τεapc neac ap α h-aiēle ann,
 Αḡ α mbeaē aiēne α n-anmann.
 Τρεαβ Rubon, παc pop cobair,
 Ro b'é α meirge Manopagair,
 Rae buan po cait an treaβ the,
 Ro lean pluagh, maith α meirge.
 Τρεαβ Simeon nup ríop-meirge,
 Αἰcτ γα θαιβριoc oibfeirge,
 Simeon an cpiona cealḡac,
 Um oiona ba oibfeapḡac.
 Τρεαβ Zeuhi, luēt na h-Aipce,
 Iomòα α o-treoiò 'r α o-trom-éaintē
 ðu tapḡiò o'á pláinte peo
 Paiprin na h-Aipce aco.
 Meirge ag treibh Iuda ampa
 Samail leomain lan-calma;
 Τρεαβ Iodair α n-uair feirge
 Sluaḡ oiomair 'ma n-deiḡ-meirge.
 Τρεαβ Ipacap an ḡloip ḡloin,
 Meirge aice map apain,
 Iomòα ploḡ go n-deirge n-opeac
 Um an meirge mop maireach.
 Τρεαβ Stabulon na ptiall n-ḡlan
 Deaλb α meirge long luētmap,
 ða ḡnaē pop tōnnaib tana

Caé' na longab luétiapa.
 Dealb dam allaió mair, gírr, mír,
 Ag treib Neptalem neimniḡ,
 Do'n treib ro éleaét ppaóé peirge,
 Nir éapc laoc 'mun luaié-meirge.
 Meirge ag treib ḡáo a n-ḡleo-ḡail
 Map óeilb biop ap ban-leomán,
 Noáap éim pe ppaoch peirge
 ḡac laoc rinn 'mun riḡ-meirge.
 Meirge map éapb ḡo nor neiré
 Toir ag treib lopeḡ oirdeírc,
 Suaiénioó na ririoó baóḡa,
 An éinioó o'ár comaróa.
 Treab ḡeniamin ḡo m-briḡ mír,
 No bioó a meirge or meirḡib,
 Meirge map an b-ḡaol b-ḡoḡlaé,
 Deirge 'r an éaom éomopoaé.
 Treab Ḍan, ba ouaibrioó an oream,
 Oipeaét neimneé toiḡe zuaiéioll,
 Tren pe aḡḡoin ba ooiḡ óe,
 Map naéraiḡ moir a meirge.
 Treab Arér, nir épuaió im épaó,
 Meirge vap lean map lotap,
 Map aon tap aill a toḡa,
 Ir épaob alainn pionn-ola.
 Ro airimior tall a o-treabá,
 Ro airim me a meirgeóa,
 Map caio oionḡna na o-treab o-ze,
 Ḥan a h-iomóa a naiéne.

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'Mulconry, 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 Historiâ 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 seniorum partes erant cuique pugnæ adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratior esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cujus initium, *Ἦνεν τιαγουο κατὰ Congail*, 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 decorandis 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 pugnâs, et signa frequentat.
 Pugnacis Gadæ stirpis vexilla lænam
 Prætulerant: ea gens, pugnae 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 pugnâs inituris prætulit anguis.
 Asseri soboli pecus 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 Θοάριταιḡ.

Τρέαν ἑαγαῖθ καῖα Cuinn,
 Υι Θοάριταιḡ le cup comluinn,
 Α ἑλοῖδεαῖν εἰρη-όρῶα καῖα
 Οἱ Μειρḡε an ápo-ḡlaḡa :
 Ζεοῖαν ιῖ ḡiolar ḡola,
 Θεααῖρ coḡc na cian-ḡoḡla,
 Α m-bán-ḡpat ḡíosaḡaḡil ḡpóill,
 Εαḡal εἰρη-ḡom a 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.

Suaicíontar Uí Shuilleabáin a g-caṡ Cairḡlinne.

Do éim tréan aḡ teacṡ 'r an maḡ
Meirḡe íleacṡa Fhingín uapail,
A íleacḡ ḡo naṡair nime
A íluacḡ 'na o-ṡreóin o-ṡeinnṡiḡe.

“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.

Suaicíontar Uí Locluinn bóinne.

A g-campa Uí Locluinn bob' íollur a m-bláṡ-bḡaz íróill,
A g-ceann ḡac ṡroṡa, le corṡaín oo láṡair ḡleó,
Sean ṡair ṡorṡac ar g-corṡaín le mal ḡo cóir,
Ír anncoir ḡorm ía corṡaíb oo cábla óir.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s camp was visible on a fair satin sheet,
To be at the head of each battle, to defend in battle-field,
 An ancient fruit-bearing oak, defended by a chieftain justly,
 And an anchor blue, with folds of a golden cable.”

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if carefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will accomplish this task.

NOTE I. *See page 267.*

The most curious account as yet discovered of the ancient 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 Fraunce, 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 hackeneyes, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselffes they have no ryches 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 hardenese. 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, callyd 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 peice, 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 prevytes; and those have dartes and shorte bowes: which sorte of people be bothe hardy and clyver to serche woddes or morasses, in the which they be harde to be beaten. And if

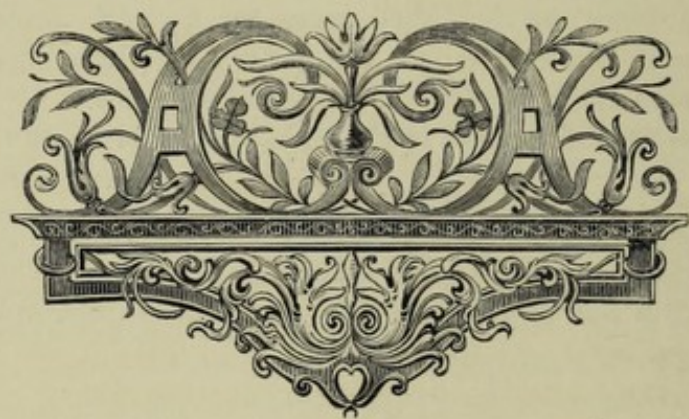
Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffeate, with small instructions, doo your Highness greate service ; ffor as for gonners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer 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 corne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the eares of wheate, and eate the same, and water to ther drinke ; and with this they passe ther lyves, and at all tymes they eate such meate as ffew other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, acording my most bounden duetie, to accomlishe 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 castell of Maynothe the 6th of Aprill [1543].

“ ANTONY SENTLEGER.”

The preceding 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.

Αίρ n-a éρíoónuḡaò le Seaan, mac Eamoinn Oig, mic rein-Eamoinn, mic Uilliam, mic Concubair, mic Eamoinn, mic Doimnaill Uí Dhonnaibáin, an tpeap lá déag do mí December, 1842. Do ḡ-cuirió Dia érioó maiz oppaínn uile.



INDEX.

	<i>Page.</i>		<i>Page.</i>
A.			
A EDH, a man's name; meaning, and present Anglicised form of, . . .	288	Ard Uladh, where, . . .	230
Aedh, Mac Ainmirech, monarch of Ireland, . . .	259	Ard na himairese, . . .	180
Aedh, of the Green Dress, son of Eochaidh, King of Alba, . . .	48, 49	Armorial bearings, . . .	196, 348, 349
Aedh Slaine, monarch of Ireland, . . .	8, 9	Ath an eich, . . .	272
Aedhan, a man's name, . . .	288	Ath an imairg, . . .	142
Aenach, or Oenach, meaning of, . . .	67, <i>n.</i>	Ath-Cliath, now Dublin, . . .	242
Aengus, a man's name, now Æneas, . . .	289		
Aengus, son of Lamh Gaibe, hero, . . .	207	B.	
Aengusaigh, who, . . .	157	Baedan, a man's name, . . .	291
Ailech Neid Palace, where, . . .	36	Baedan, son of Ninnidh, . . .	152
——, Palace of, blessed by St. Patrick, . . .	146	Banner, consecrated, . . .	196
——, King of, . . .	204	Banners described, . . .	226, 227, 348, 349
Amh, an expletive particle, . . .	309	Banquet, cursed, . . .	29
Aimerghin, a man's name, . . .	290	Beann Gulbain, a mountain, where, . . .	313
Ainle, a hero of Ulster, . . .	207	Beards referred to, . . .	185
Amairgin Reochaidh, . . .	209	Bearnas mor, gap of, where, . . .	158
Amhalghaidh, a man's name among the Pagan Irish, . . .	290	Bearramhain in Breifne, . . .	143
Amhas, meaning of the word, . . .	139, 140	Bees, referred to, . . .	34, 35, <i>n.</i>
Amhlaoibh, a man's name of Danish origin in Ireland, . . .	290	Beneit, the Bellona of the Pagan Irish, . . .	242
Anrad, meaning of the word, . . .	48, 49	Bells and Croziers referred to, . . .	38, 39
Aquarius, the sign, . . .	112, 113	Bennchor, where, . . .	26, 27, <i>n.</i>
Aradan, a hero of Ulster, . . .	207	Bird of Valour, curious reference to, . . .	32, 33
		Bissextile year, . . .	112, 113
		Birra, now Birr, . . .	26, 27
		Blathmac, a man's name, . . .	291
		Bodesta, an ancient form of the adverb feasta, . . .	308

	Page.		Page.
Boghuinigh, extent of their territory, . . .	156	Carraic Eoghain,	104, 105
Boinn river. See <i>Boyne</i> .		Cath, meaning of the word,	214
Boyne River,	7, 194	Cathach or Caah, meaning of the word . . .	196
———, source of,	19	Cathair Conrui, where,	212
Brain, hurt of, often improves the intel- lect,	282, 283	Cathaoir Mor, monarch of Ireland, fami- lies descended from,	124, 125
Breasal, a man's name,	290	Cathbhadh, the Druid,	209
Bregia, territory of,	194	Cas Ciabhach, Rechtaire,	23, 32, 33
Brenainn, St., of Birra,	26, 27	Cauldrons referred to, 50, 51, 52, 53, 54, 58, 59	
Brenainn, son of Finnloga, Saint,	26, 27	Cellach, son of Fiachna,	42, 43
Brian a man's name,	289	Cellach, son of Maelcobha, monarch of Ireland,	84, 85, 160
Bricin, a poet of Tuaim Dreagain,	283	Celtchar, an Ulster Hero,	206, 207
Bridges referred to,	78, 79, n.	Cennfaeladh, son of Garbh,	164
Bruighin Blai Bruga,	52, 53	Cennfaeladh, son of Oilell, his brain in- jured, curious,	278, 279
Bruighin da Choga, where,	53, n.	Cenn Maghair, where,	204, 205
Bruighin Forgaill Monach,	52, 53	Cernach the Long-shanked,	273
Bruighin Mic Cecht, where,	52, 53	Cethern Mac Fintain, an Ulster hero, . . .	209
Bruighin Mic Dathó,	52, 53	Chains, brought to battle,	178, 179
Bruighin h-ua Derga, or Bruighin da Berga. [The situation of this place was never yet pointed out by any of the Irish topographical writers, but it is described in <i>Leabhar na h-Uidhri</i> , as on the River Dothair, now the Dod- der, near Dublin, and a part of the name is still preserved in that of Boher na breena, a well known place on that river],	50, 51	Charioteers,	193
C.		Chess, curious references to,	36, 37, n.
Caerthannach's, who,	156	Cian, a man's name, now Kean,	289
Caineach Mac h-Ui Dalann, St.,	26, 27	Ciaran, St.,	26, 27
Cairbre Niafer, King of Leinster,	138	Cinel Conaill, who, and where,	8, 9, 145
Cairbre, son of King Niall of the Nine Hostages,	148	Cinel Eoghain,	8, 9, 145
Cairnech, Saint of Tuilen, now Dulane, . . .	146	Clanna Rudhraighe,	204
Cairpthecha. See <i>Charioteers</i> .		Clann Colmain, who,	8, 9
Callad, meaning of the word,	72	Clann Breasail, where,	274, 275
Cancer, sign of,	114, 115	Clann Colla,	188
Carcair na n-giall, at Tara,	6, 7	Clann Enna, extent of their territory, . . .	156
		Cletty, palace of, cursed,	20
		Cliath Catha, meaning of,	176
		Cloidhemh. See <i>Sword</i> .	
		Cluain Iraird, where,	26
		Cluain Mic Nois,	26, 26, n.
		Cnocan an Choscair,	216
		Cobhthach, a man's name,	291
		———, meaning of,	11, n.

	<i>Page.</i>
Cobhthach Caemh, son of Raghallach, 10, 11	
Cobhthach, son of Colman Cuar,	38, 39
Coill na g-Curadh, where,	274
Coire Ainsecan, a cauldron of a magical nature	50, 51
Coireall, a man's name,	292
Coisir Connacht, at Tara,	6, 7
Colum Cille, Saint,	26, 37
Columbkille, Saint, prophecy of,	127
Colum Mac Crimhthainn, Saint,	26, 27
Combat, single, description of,	256, 257
Comhghall of Benchor, Saint,	26, 27
Comparative Degree, curious form of, 20, 21	
Conaire, monarch, descendants of, 122, 123	
Conaire Mor, monarch,	52, 53
Conall, a man's name,	291
Conall Cearnach, one of the most distin- guished of the heroes of the Red Branch,	32, 33, 206
Conall Clogach, the royal idiot, brother of King Domhnall,	320
Conall Gulban, youngest of the sons of Niall of the Nine Hostoges,	312
———, mother of,	311
Conall, son of Baodan,	86, 87
Conan Rod, son of the King of Britain, 82, 83	
Conchobhar, a man's name,	289
Conchobhar, King of Ulster,	206
———, sons of,	208
Congal Claen, King of Ulidia,	23
———, high descent of,	203
———, banner of,	228
———, pedigree of,	328
Congal Clairingnech,	209
Congal Menn, son of the King of Alba, 48, 49, 50	
Conn, race of,	216
Core, a man's name,	289
Cormac Conloinges,	210
Craebh Ruadh, where,	218

	<i>Page.</i>
Craisecha. See <i>Lances</i> .	
Crich an Seail,	132, 133
Crimhthann, King of Leinster,	22, 23
Crioch na n-Oirthear, now the barony of Orior, in the East of the county of Armagh,	274
Cruachan, now Rathcroghan, in the county of Roscommon,	125, 188
Crunnmael, son of Suibhne,	144, 145, 286
Cuailgne, a mountainous district in the present county of Louth, formerly in Ulster,	121, 128, 129
Cuan of Cliach,	44, 45
Cuanna, the idiot,	275
Cuchullann, hero,	206
Cumhscraidh, son of Conchobhar, King of Ulster,	210
Curcais, meaning of,	273
Curoi Mac Daire,	138
Curse, Irish notion respecting,	30, 31

D.

Dairbhre, King of France,	82, 83
———, son of Dornmhar,	215
Daire, now Derry,	174
Daire in latha,	174
Dairfhine, race of, who,	122, 123
Dal Araidbe, extent of,	39, 40, <i>n</i> .
Danardha, meaning of,	184
Dechsain, modern form of the word,	24, <i>n</i> .
Demán, a man's name,	291
Deoraidh, meaning of,	163
Derg Druimnech, meaning of,	153
Dergruathar Chonaill,	212
Dergrubha Chonaill,	177
Diangus, a man's name,	292
Diarmaid, a man's name,	291
Dingna, meaning of,	175
Dinnthach, a man's name,	292
Disert, meaning of the word,	10, 11, <i>n</i> .

	<i>Page.</i>
Dishes, silver and wooden,	30, 31
Dithrebhach, a man's name,	292
Dobhar, stream,	156, 158
Doire Lurain, where,	284
Domhnall, a man's name, now Anglicised	
Daniel,	288
Domhnall, son of Aedh, monarch of Ire-	
land, pedigree of,	25, 325, 326
———, magnificence of, described, 114, 115	
———, families descended from,	98, 99
———, pedigree of,	98, 99, 326
———, his ancestors, peculiar qualifi-	
cations of, described,	116, 117
———, address, to his army,	122, 123
———, sons of,	165
Domhnall Brec, son of the King of Alba,	
48, 49, <i>et seq.</i> 54, 55, 56, 57, 85	
Donnchadh, a man's name, now Denis,	289
Down, now Downpatrick, in the county	
of Down, battle of,	192
Dream, interpreted,	10, 11
Drobhaois, river, where,	131, 220
<i>Druid</i> , or <i>Druideog</i> , a stare or starling, 125	
Druid, verses of,	170, 171
Druidical incantation,	46, 47, <i>n.</i>
Druim Dilair, a place on the river Erne,	
near Belleek,	10, 11, <i>n.</i>
Druim Ineasglainn, a famous monastery	
in the now county of Louth,	40, <i>n.</i>
Drumiskin, ancient name of,	40, <i>n.</i>
Dubh, a man's name,	291
Dubhan, a man's name,	292
Dubhan of Dublin,	273
Dubhdiadh, the <i>Druid</i> , 46, 47, 50, 51, 58, 59,	
84, 85	
———, verses of,	170, 171
Dubhthach Dael Uladh,	208
Dublin. See <i>Duibhlinn</i> ,	273
Dubhrothair, where,	22
Duibh-inis,	131

	<i>Page.</i>
Duibhlinn, i. e. the black pool or river, now Dublin,	273
Duirtheach, meaning of the word,	16, 17
Dumha Beinne, battle of,	211
Dun Balair, where,	174
Dun Celtchair, where,	207
Dun da lach, in Britain,	82, 83
Dunlavan. See <i>Liamhain</i> .	
Dun Monaidh in Scotland,	46, 47, <i>n.</i>
Dun na n-gedh, where,	6, 7, 16, 17

E.

Eachrais Uladh, at Tara,	6, 7
Eamhain. See <i>Emania</i> .	
Earc, a man's name,	292
Earl of Ulster,	198
Eas Ruaidh cataract, situation of, . .	105
———, verbose description of, . .	105
Edar or Howth, battle of,	211
Eidhnech river, where,	156, 158
Eigneoh,	272
<i>Einech</i> , meaning of,	191
Emania palace, where,	213
Enna, a man's name,	293
Enna, son of King Niall,	149
Eochaidh Aingces, King of Britain, .	44, 45, 64, 65
Eochaidh Buidhe, King of Alba or Scot- land,	44, 45, <i>n.</i>
Eoghan, a man's name,	290
Erc, bishop of Slane,	18, 19, <i>n.</i>
Erc Finn, son of Feidhlimidh,	139

F.

Faelan, a man's name,	292
Faelchu, son of Congal,	305
Fallomhan, a man's name,	292
Feimin, plain of,	189
Fenagh, Book of, quoted,	157, 158
Ferdoman, son of Imoman,	84, 85
———, called the Bloody,	201

	<i>Page.</i>
Fergus, a man's name,	292
Fergus Mac Leide,	209
Fergus Mac Roigh, King of Ulster,	206
Fermorc,	272
Fiamuin Mac Forui,	212, 213
Finghin of Carn,	164
Finn river, where,	142, 143
Finn, son of Ross,	136
Finnchadh, a man's name,	292
Finncharadh, battle of,	211
Finnen, Saint, of Cluain Iraird,	26, 27, <i>n.</i>
Finnen, Saint, of Magh bile,	<i>ib.</i>
Flaithe, a man's name,	290
Flann, a man's name,	289
Flann, the poet,	250
<i>Fleasc-lamha</i> , meaning of,	62, 63, <i>n.</i>
Fodhla, a name of Ireland,	125
Fort, garden of, referred to,	34, 35, <i>n.</i>
Forts or <i>lis's</i> , erected by the ancient Irish and Danish works,	34, <i>n.</i>
Fosterage, curious reference to, 134, 135, 160 305	
Fothadh na Canoine, who,	168
France, King of,	44, 45
Fuinidh, meaning of,	202
Furies, offices of,	169

G.

Ga. See *Javelin*.

Gaeth, meaning of,	288
Gailians, who,	242
Gair Gann, son of Feradhach,	119
Gair Gann Mac Stuagain,	30, 31
Gealtacht, meaning of,	236
Giraldus Cambrensis, quoted,	141
Glasnaidhen, where,	27, <i>n.</i>
Glenn Conn,	144
Gleann na n-Gealt, in Kerry,	175
Glenn Righe, where,	143
Gleann Scoithin, in Kerry,	138

Graine, daughter of King Cormac Mac Art,	6, 7
<i>Grianan</i> , meaning of the word,	7, <i>n.</i>
Grianan in én uaithne, at Tara,	6, 7

H.

Hair, flowing on the shoulders, and cut off by the sword in battle,	239, 240
Helmets,	141, 299

I.

Idal, son of Aille, a Briton, sons of,	264
Illann, a man's name,	288
Illann, King of Desmond,	22, 23
Imbas for Osnae, a Druidical incanta- tion,	46, 47, <i>n.</i>
Inar, meaning of,	181
Inis Cloithrinn, where,	213
Inis Fail,	104, 105
Innrachtach, a man's name,	293
Iobhar Chinn Choiche,	276, 277
Iobhar Chinn Tragha,	276
Ir, descendants of,	172
Irial, son of Conall, King of Ulster,	210
Javelin,	152, 199

K.

Kernes,	140, 267, 350
Kilmacrenan, Book of, quoted,	164

L.

Laeghaire, a man's name,	291
Laeghaire, the victorious,	207
Laighis or Leix, extent of,	242, 243
Laighne, meaning of,	196, 197
Lances,	141, 193
Lann Beachaire,	35, <i>n.</i>
Leath Chuinn,	302
Leath Mogha,	124, 125
Leath Mhogha,	302
Lenn-bhrat, meaning of,	180, 181

	<i>Page.</i>
Oirghialls, their descent,	139, 142
———, extent of their country, 8, 9, 28, 29, 38, 39, 142	
O'Lawler, descent of,	33
<i>Oldas</i> , meaning of,	67
Ollamh Fodhla, monarch of Ireland, de- scendants of,	171
Ollghothach, meaning of,	188
Omens,	272
O'More, descent of,	33, 221
O'Moriarty, descent of,	23, 341
O'Muldory, pedigree of,	335
Orchur of Ath an eich,	272
Orior, barony, ancient name of,	274
Osgleann, in Umhall,	105
Osrage, Ossory, ancient extent of, 124, 125	

P.

Patron Saints of Irish Churches,	327
Pedigrees, utility of,	96
Phantoms, description of,	20, 21
Poets,	40, 41
Predestination referred to,	172, 269
Prison of the hostages at Tara,	6
Prophecies, Irish,	95, 127
Proverbs, Irish,	90, 91, 159, 287

R.

Race of Rudhraige,	42
Raghallach, King of Connaught,	22, 23
Rathain, battle of,	210
Ravens, reference to,	64, 65
Rechtaire, meaning of,	33
Reochaidh, a man's name, now obsolete, .	291
Retla na bh-fíle, at Tara,	6, 7
Riagan, King of Ros Cille,	272
Ridearg, a man's name,	291
Rionaigh, a man's name,	ib.
Rithlearg, meaning of,	92, 154
Rodan, Saint, curses Tara,	232
Ronan Finn, Saint,	40, 41, 232

	<i>Page.</i>
Ros, descendants of,	206
Ros Cille, King of,	272, 273
Ros na Riogh, where,	210

S.

Scalaidh, a man's name,	291
Scannall of the Broad Shield,	38, 39
Seachnasach, a man's name,	291
Seasons, favourable,	100, 101
Seimhne, people of,	211
Senach, Comharba of Saint Patrick, . .	283
Shirt. See <i>Lenn-bhrat</i> .	
Sil Fidhrach,	157
Sil Ninnidh,	157
Sil Setna, extent of their country, . . .	ib.
Sleagha. See <i>Lances</i> .	
Sleep, an omen of death,	170
Sliabh Fuirri, where,	52
Sliabh Monaidh, in Alba,	56, 57
Soraidh, a man's name,	291
Stuagh, or Sduagh, meaning of,	260
Suibhne Menn, monarch of Ireland, . .	34, 35
Suibhne, son of Eochaidh Buidhe, King of Alba,	50, 51, 85
Suibhne, son of Colman Cuar, chief of Dal Araidhe, madness of,	231
Suilidhe, now Swilly, river of,	158
Sun, brilliance of, described,	114, 115
Swearing,	190
Sword,	193

T.

Tadhg, a man's name, now Anglicised Timothy,	293
Tailgenn, meaning of,	183
Tailtenn, where,	108, 109
Tain Bo Cuailgne, story called,	209
Tara, sovereignty of,	5
Tara, tribes of, who,	8, 9
Tara, denounced by St. Rodan, or Ro- danus, of Lorrach,	5

IRISH ARCHÆOLOGICAL SOCIETY.

PUBLICATIONS FOR THE YEAR 1841.

I. Tracts relating to Ireland, vol. I. containing:

1. The Circuit of Ireland; by Muirheartach Mac Neill, Prince of Aileach; a Poem written in the year 942 by Cormacan Eigeas, Chief Poet of the North of Ireland. Edited, with a Translation and Notes, by JOHN O'DONOVAN.
2. "A Brife Description of Ireland: Made in this year 1589, by Robert Payne vnto xxv. of his partners for whom he is vndertaker there." Reprinted from the second edition, London, 1590, with a Preface and Notes, by AQUILLA SMITH, M. D., M. R. I. A.

II. The Annals of Ireland; by James Grace of Kilkenny. Edited from the MS. in the Library of Trinity College, Dublin, in the original Latin, with a Translation and Notes, by the REV. RICHARD BUTLER, A. B., M. R. I. A.

III. The Book of Obits and Martyrology of the Cathedral of the Holy Trinity, commonly called Christ Church, Dublin. Edited from the original MS. in the Library of Trinity College, Dublin, with Notes, by the REV. JOHN CLARKE CROSTHWAITE, A. M., Dean's Vicar of Christ Church Cathedral. *In the Press.*

PUBLICATIONS FOR THE YEAR 1842.

I. *Cath Muigh Rath*. The Battle of Moira, from an ancient MS. in the Library of Trinity College, Dublin. Edited in the original Irish, with a Translation and Notes, by JOHN O'DONOVAN.

II. Tracts relating to Ireland, vol. II. containing:

1. "A Treatise of Ireland; by John Dymmok." Edited from a MS. in the British Museum, with Notes, by the REV. RICHARD BUTLER, A. B., M. R. I. A.
2. The Annals of Multifernam; from the original MS. in the Library of Trinity College, Dublin. Edited by AQUILLA SMITH, M. D., M. R. I. A. *Nearly ready.*
3. A Statute passed at a Parliament held at Kilkenny, A. D. 1367; from a MS. in the British Museum. Edited, with a Translation and Notes, by JAMES HARDIMAN, Esq., M. R. I. A. *Nearly ready.*

III. An Account of the Tribes and Customs of the District of Hy-Many, commonly called O'Kelly's country, in the Counties of Galway and Roscommon. Edited from the Book of Leacan in the Library of the Royal Irish Academy; in the original Irish, with a Translation and Notes, by JOHN O'DONOVAN. *Nearly ready.*

PUBLICATIONS SUGGESTED OR IN PROGRESS.

I. The Royal Visitation Book of the Province of Armagh in 1622, from the original MS. in the Library of Trinity College, Dublin. Edited by JAMES HENTHORN TODD, D.D., V.P.R.I.A., Fellow of Trinity College, and Treasurer of St. Patrick's Cathedral, Dublin.

II. The Progresses of the Lords Lieutenants in Ireland; from MSS. in the Library of Trinity College, Dublin. Edited by JOSEPH HUBAND SMITH, Esq., M.A., M.R.I.A.

III. *Ópama*. The Origin and History of the Boromean Tribute. Edited from a MS. in the Library of Trinity College, Dublin, with a Translation and Notes, by EUGENE CURRY.

IV. Cormac's Glossary; in the original Irish. Edited, with a Translation and Notes, by JOHN O'DONOVAN.

V. "Registrum Cœnobii Omnium Sanctorum juxta Dublin;" from the original MS. in the Library of Trinity College. Edited by JAMES HENTHORN TODD, D.D., V.P.R.I.A., Fellow of Trinity College, &c.

VI. *Cac Caim Chonaill*. The battle of Carn Chonaill, between Guaire, King of Aidhne and Dermot, King of Ireland, A.D. 648. From the *Leabhar na-hUidhre*, a very ancient MS. in the collection of Messrs. Hodges and Smith, with a Translation and Notes, by EUGENE CURRY.

VII. Sir William Petty's Narrative of his Proceedings in the Survey of Ireland. From a MS. recently purchased by Government, and deposited in the Library of Trin. Coll., Dublin. Edited, with Notes, by THOS. A. LARCOM, Esq., Capt. R.E., M.R.I.A.

VIII. Articles of Capitulation and Surrender of Cities, Towns, Castles, Forts, &c., in Ireland, to the Parliamentary Forces, from A.D. 1649 to 1654. Edited, with Historical Notices, by JAMES HARDIMAN, Esq., M.R.I.A.

IX. The Irish Version of the "Historia Britonum" of Nennius, from the Book of Ballimote, collated with copies in the Book of Leacan, and in the Library of Trinity College, Dublin. With a Translation and Notes, by JAMES HENTHORN TODD, D.D., V.P.R.I.A., Fellow of Trinity College, &c.

