

IRISH ARCHÆOLOGICAL SOCIETY.

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

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

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

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

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

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

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

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

“ These and such like difficulties, however, which have probably kept back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historical documents which it is the object of the Society to bring to light.

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

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

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

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

“ Up

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

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

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

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

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

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

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

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

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

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

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

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

“ Since

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

The Right Hon. Lord Eliot.	Colman M. O’Loughlan, Esq.
The Right Hon. Lord Albert Conyngham.	William Hughes, Esq.
Sir Montague L. Chapman, Bart.	Robert Ewing, Esq.
Sir Aubrey De Vere, Bart.	Rev. Matthew Kelly.
John Ynyr Burges, Esq.	James W. Cusaek, 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 Athenaeum Club, London).
Rev. James Graves.	Colonel Birch.
Rev. Classon Porter.	William Curry, Jun., Esq.
Rev. Charles Grogan.	
Samuel Graeme Fenton, Esq.	

“The name of William Torrens McCullagh, 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. Cesar 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 Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council :

THE RIGHT HON. THE EARL OF LEI- TRIM.	JAMES MAC CULLAGH, Esq., LL. D., Sec. R. I. A.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.	CAPTAIN LARCOM, R. E., M. R. I. A. AQUILLA SMITH, M. D., M. R. I. A.
THE LORD GEORGE HILL. JOHN SMITH FURLONG, Esq., Q. C.	GEORGE PETRIE, Esquire, R. I. 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 Mourneheartach (published), . . .	10	10	0	By Annual Subscription of 223 members, for 1841, . . .	223	0	0
Book of Obits of Christ Church, . . .	15	0	0	By Life Composition of 19 members (£10 each), . . .	190	0	0
Battle of Moira, . . .	50	0	0	By Annual Subscription of 86 members, for 1842, . . .	86	0	0
Dynamok's Treatise on Ireland, . . .	3	17	0	By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841, . . .	1	15	0
Boroonan Tribute, . . .	20	0	0	By one-half year's interest on £400, do., to April, 1842, . . .	7	0	0
Cartulary of All Saints, . . .	15	0	0				
Cornac's Glossary, . . .	15	0	0				
Casack's MS., . . .	4	4	0				
Cornacian Eigeas, . . .	1	0	0				
Paid Mr. O'Donovan and Mr. Curry, by the Council, as a compliment for their valuable services, and to enable them to become Life Members of the Society, . . .	26	0	0				
1841, Oct. 14, To Messrs. Hodges and Smith, printing and paper of Nos. 1, 2, Printing and paper of Circulars, Prospectuses, Report, and sandles, . . .	205	7	2				
1842, Jan. 2, To Messrs. Hodges and Smith, printing and paper of Grace's Annals, . . .	180	6	10				
To Mr. Conolly, Assistant Secretary, one year's salary, to 1842, . . .	20	0	0				
To Secretary, for postage, stationary, carriage of parcels, advertisements, &c., to June 10, 1842, . . .	10	5	0				
1841, May 27, To purchase of £100, old 3½ per cent. stock, . . .	97	17	8				
1841, Dec. 28, To purchase of £300, do., . . .	298	11	0				
1842, June 13, To balance in the Bank of Messrs. Boyle, Low, Pim, and Co., . . .	257	16	4				
	£1230	15	0		£1230	15	0

(Signed)

ANGELA SMITH, }
JAMES HARDMAN, }

IRISH ARCHEOLOGICAL SOCIETY.

1842.

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HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

President :

HIS GRACE THE DUKE OF LEINSTER.

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* HIS GRACE THE DUKE OF BUCKINGHAM.	THE EARL OF FIFE.
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- Colman M. O'Laghlin, Esq., Dublin.
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- Rev. Caesar Otway, A.B., M.R.I.A., Dublin. (Deceased, 1842).
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- George Petrie, Esq., R.H.A., M.R.I.A., Great Charles-street, Dublin.
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- John Edward Pigott, Esq., 8, Merriion-sq., South, Dublin.

- Robert Pitcairn, Esq., Queen-st., Edinburgh.
 Rev. Clason 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. Saunders, Esq., A.B., Dublin.
 Rev. William Sewell, A.M., Fellow of Exeter College, Oxford.
 Right Hon. Frederick Shaw, M.P., Recorder of Dublin.
 Renny 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., Carboth 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, Aghnacloy.
 Rev. Hamilton Stuart, Rochfort, Buenaeraa.
 William Villiers Stuart, Esq., Dromana, Cappoquin.
 Rev. George Studdert, A.B., Dundalk.
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- 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.
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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 ARCHEOLOGICAL SOCIETY.

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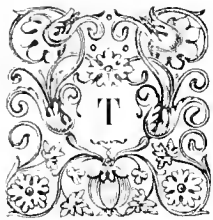
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INTRODUCTORY REMARKS.



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 phrasology, 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 (ἄρχων) 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 (λυπεῖς) 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 Flaithbheartach O'Muldoory, the last chief of Tircconnell 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 *περὶν κεῖνον-εὐρέαν*, a headstrong man ; *περὶν εὐρέαν-κέκονα*, 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 *πέλας ἄσπερον-ἀστὴρ*, a bright-shining star ; *ἄσπερον-ἡχοῦς*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“ Thirdly,—Adjectives compounded of Adjectives ; thus, *ὀρθὴ ἄσπερον-πέλας-ἀστὴρ*, a bright star-shining night ; *περὶν ἡχοῦς-ἄσπερον-ἡχοῦς*, a sweet sounding-voiced man. These are again compounded, and become,

“ Fourthly,—Adjectives compounded of compound Adjectives ; as *ὀρθὴ-περὶν ἡχοῦς-ἡχοῦς-ἡχοῦς-ἡχοῦς-ἡχοῦς*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair. 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,—*Ὀρθὸν-ἄσπερον-ἡχοῦς-ἡχοῦς-ἡχοῦς*, thou mighty ruler of lofty embattled chiefs.

“ 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 *Ὀδυσσεύς*, over the grave of his brother *Κλυμένης*, gives a sufficient example :

Σεοῖσι περὶν μοι ἔρωιδε πυθὺν ἡγὰρ τὴν Κλυμένην !
 Σεο γλεῖσθαι μοι πορὶ τὴν, ἢ δεαρδράτῃσιν.
 Ἄβιλε δίδιον ἀνὴρ μὴτὸ ἀπο-τεαγῆναι !
 Μοι νῦν καὶ β-φύλιον μοι πῖα ἀ-κομῶσαι.
 Ἄσπερον ἡχοῦς ἡχοῦς ἡχοῦς ἡχοῦς ἡχοῦς.

α

“ 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 φάρτα υαίηνε, μο μέοοαμ-έρεαί ηρ εαομή ηομ.
 Cé οεόραά μέ επό-λίοντα εριον ορε,
 Ειρορε πε επείζετε μο αοιβραάταμ.

·Οο βέαραό πε οιαμ-λαοό-έροόαετ βιαμ-ένάμ-έαρζαπέα ρριυέ-λέμ, ρίοζβα-
 παέ ραηαά-ρμαζ-μάμβέαέ ρραμ-λεαοαπέα, οιοόορζαπέα έαζήμαηαμιαμ ρο-επειζ-
 έαά, ζεμρ-νάμηοεαμυμ, αρο-αγεαμιαά, νεμ-έμ ρεομ-ρζαάζαά ρπομ-οέαμταμ
 οειμ-ζήμιαμ-οιοό-αόομαμπαέ ριομ-βάρ-νευλαμυμ, ρεοβαε ρυμταά, λεομιαμ-βραμ-
 ζαμρ-νεαμρ-εαάμιαμ, μαμ ρεομ-βυμμε-ρλειμ-έμμε-ζαμρ-ζαμραά, α μεοοαμέπομ-
 έμιαμ-βορμ-ρμυμταά ηα λαοά μεαμ, &c.

“ TRANSLATION.

“ Argmhoh ! 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 Auger. Thou too, alas ! his grassy mansion, art dear to me,—Though
 my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty
 deeds of my only Brother—Who with fleet-valiant-bone-crushing Arm.—Torrent-
 like-rapid, dartingly-eager, mortal his strides ; dauntless, dealing death around ;
 invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing,
 slaughtering, deforming forms and features ; shaded with clouds of certain death.
 Sanguine as the Hawk of prey ; furious as the resistless-strongframed-blood-thirsty
 Lion ; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain bil-
 lows : would rush through close-thronged crowds of enraged warriors, &c.”

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

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

Another writer, who has done much to illustrate the legendary

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

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

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

⁶ 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 *Caitheam Tairdheulbhaigh*, 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. — ‘D’ aiste na h-imagallma rin ‘Domchaio pe na deag-muinir, po eirig go h-áirneirneac. orgharóa ó a eisead fein ‘ruan ionas pom. Agur eugaó ar o-ear a uapaleide ó a ionnraigó, .i. cotun daingean, deaz-úmea, oluic-iomairac, om-eirigead, dearg-anraóac, deir-áumap-bláic, de-alb-nuaóac, deaz-ápoidearg, oiozraire, agur oo cúp uime go h-éargúo an t-eisead oir-áumrac pom, agur ire com-fao do áion a deaz-éotun ‘Domcaio, .i. o ioccar a maóe-brágo mín-áopera, go mullaac a glun garra, gleigil, coir; agur oo gabao uime-piun ar uaécar an ionair rin, lúpioc lán-erabhaó, luh-gléigeal, leabar-áruim, áóbal, pauping, or-bórbac, oioyriac, omuimeac, oluic-áruicac, o-ic-áruic, blanc, buan-pocap, cuerp-tuá, epaib-álic, ceirp-riaáac, puait-

“ 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

agur ag ac'cup a n-eac' zap a n-ay o'a
 n-ayac'ab, o nac' paib a n-aype pe h-om-
 gab'ail a n-ayoy'ig, ag ayga' na o-ayen-
 ayym, agur a n-og'baio ag ayac' ay, a n-
 alle, o'a n-or-aymab, ayay na h-og'lay
 ag ayay'ac' na peay-ayym o'a n-ayay-
 nayay ay'oy a n-ayay'ayab po n'ayic
 ay'ay pey; agur na m'ileo ag m'ion-
 f'ayay-
 g'ac' na m'ayay'ac' ay na m'oy-
 ay'ayab, agur na h-on'com 'ga' g-ay'ay-
 ay'ay'ay'ac' ay na ay'ay'ay'ac'ab."

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*."

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 Aingeis, king of Britain, Daire Mac Dommar, 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

* This translation, made towards the close of the last century, by O'Flanagan

and Peter O'Connell, is preserved in the Library of the Royal Irish Academy.

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

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinn-senchus*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (II. 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 Adaman, 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*. Donnallo Brecco, nepote Aidani, sine causa vastante provinciam Donnill nepotis Ainmirech : et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.”

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

“ A. D. 637.—Cae Muige Rath pua n-Domnall, mac Aeóa, ocu pua macaib Aeóa Sláine, peo Domnall pegnaurc Temoria in illo tempore, in quo ceccioir Congal Caech, pi Uleó, ocu pua Faetan, cum multu nobilibu; in quo ceccioir Suibne, mac Colman Cucup.”

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

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

The

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

“ A. D. 636.—Cath Múige Raé pía n-Doimnall, mac Aeóda, ocup pía macaib Aeóda Slaine, peo Doimnall, mac Aeóda pegnauiz Temopiam in illo tempore. in quo cecidit Congal Caech, pi Ulaó, ocup Faelcu, mac Airmeaócağ, i b-ppiğum, pi Míoe cum multq nobilibus.”

“ A. D. 636.—The Battle of Magh Rath, by Doimnall, son of Aedh, and by the sons of Aedh Slaine (but Doimnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelcu, 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 Múige Raeh pía n-Doimnall, mac Aeóda, ocup pía macaib Aeóda Slaine, fop Congal Claon, mac Scandáin, pi Ulaó, ou i o-ropchup Congal, pi Ulaó, ocup óimurcaib map aon pip.”

“ A. D. 634.—The Battle of Magh Rath, fought by Doimnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Scandán, 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 Underino ; prælium de Magh Rath (id est de Campo Rath) in Ultoniá, conseritur per Donnaldum filium Aidi, filii Aimmirechi, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandáli 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-etherne* per eundem Donnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pietis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Donnaldum ; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset ; tandem victoriam Regi Donnaldo

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

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

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

“The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Sabney Meann*: He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulud*, the determined Enemy of his Family. *Donnuall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Limmirey*, 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 *Daukehern*, 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 *Conuad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Slights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within
itself.

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

“DOMSALL, 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 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 *Ulud*. The foreign Troops were soon broke with great Slaughter; and *Domuall 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. Adaman, ‘which was completed in our own Time, in the War of *Moyrath*: *Domuall Breac*, the Grandson of *Ailon*, having, without any Provocation, laid waste the Country of the Grandson of *Amuirry*: 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 *Hg*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edueard* 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.”

Notwithstanding the celebrity of the monarch *Domhnall*, the
grandson

“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*.”

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

grand-son of Aimmire, 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.

^c *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 himself¹, "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.

¹ History of Ireland, vol. i. p. 277.



PLÉADH DUIN NA N-GEÓH.



PLÉADH DÚIN NA N-GEHD,
OCUS TUCAT CATHA MUIGI RATH, INSO.



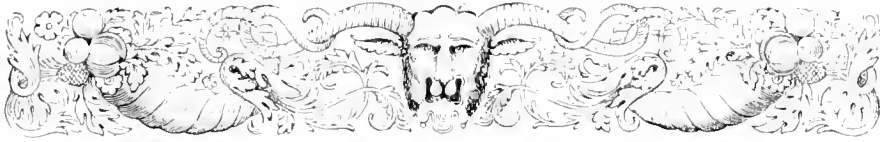
UI MÍG ANPA POP EIRINN, PEACHTUP AND, .i. DOM-
NALL, MAC AEDA, MIC AMMPECH, MIC SEDNA, MIC
FERGUSA CENNPODA, MIC CONALL GULBAN, MIC
NEILL NAU-GIALLAIG, DE CÉMUL TUATHAL TEÉTMAP OCUP UGANE
MAP ANALL. IP E M T-UGANE MAP FIN MO GAB PAÉA GENE OCUP
EPÉA, MAPA OCUP TÍPE, OCUP DPUÉT, OCUP DAITM, OCUP PAÉA NA N-UILE
DÚL ANEPÍGE OCUP NEMANEPÍGE, OCUP NAC DÚL FÍL A MM OCUP A TAL-
MAN, M MÍGI N-EPENN DO DILPUGAD DIA ÉLOIND CO BRÁTH. OCUP
MO GAB IEPOM TUATHAL TEÉTMAP, MAC FÍACHACH FÍNNOLA, NA PAÉA
CÉONA POP PÍÉT A PENAÉAR .i. UGANE MAP, OCUP GÉ DO TÍPÉA FPIA
ÉLOIND-PINN

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.

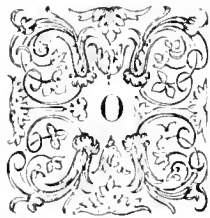
^a *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in

Note A, at the end of the volume.

^b *Oaths*.—Ro gab paéa, 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 Aimmire, 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 ceterioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque posteris suis in perpetuum devinxit."

ελοιδ-ριουμ ιμ πιζι η-επειμ ταρι γάρηζαδ να πατη ριη οσυρ να
 η-ουιλ πο ναρε-ριουμ φορηο, ριουιλρι Τεμριαδ σο η-α colammas οσυρ
 ρεν-τυατα Τεμρια οσυρ Μιδε δο ζρερ οσα ελοιδ-ριουμ σο βρατ ;
 οσυρ ζε νο φαμαδ νεαδ δο ελοιδ Οζαμε νο Τηυαταιλ ριζι δο
 εταβαρε υαυδιβ δο νεαδ αιλε, αρ αι τρα, νοα ολιζ ιμ ριζ ριη τεαετ
 ι Τεμριαρ, αετ ιμνε ετα ρεραμν βυρ κομπαταιν ρρια δο ελοιδ
 Οζαμε Μαρ οσυρ Τυαταιλ Τεετμαρι ι εειν βυρ ριζ ηε φοραιβ ;
 οσυρ ιμ ταν ατ βελα ιμ ριζ ριη, Τεμριαρ δο βειτ ac ελαιδ Οζαμε,
 αυαιλ πο ναρε Οζαμε ρεριμ φορ ριυ Οπειμ, ιμ ταν πο ζαβ ζιαλλυ
 Οπειμ οσυρ Αλβαι οσυρ σο τρι Λεαθα αλλα ναρι.

Αρ αι ριη, πο η-εραμεδ Τεμριαρ ιαριυμ λα Ρυαδαν Λοτρα οσυρ
 λα ιμ. αρραδ να η-Οπειμ, οσυρ λα ναεμυ Οπειμ αρ ενα. Οσυρ
 ειρε νο ζαβαδ ιμ ριζι ιμν βα η-αδα δο βειτ ι Τεμριαρ ο ρο η-εραμν-
 εαδ η-ι, αετ ιμ τ-μαδ βα ριυατιυ οσυρ βα η-αιβμυ λαρ ιμ ριζ νο
 ζεβαδ Οπειμ, ιρ ανη νο βιδ α δομναρ νο α αιτρεαβ. Δομναλλ μαε
 Αεδα,

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

"Tuathalius, regni diademate potitus, comitia Temoriae indixit, ad quae Hiberniae proceres magno numero confluerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac caetera numina, terrestria ac caelestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniae regibus, quantum solum Hibernicum sale ambitum inviolatam fidem et obsequium praestituros."—*Ogygia*, part iii. c. 56.

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

^e *Λοτρα*.—Lofhra, now Lorrh, 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^e; 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 Domhmall, 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 Ainmim, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kinera, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Αεδα, μορρο, ο πο ζαβ πιζε Ερενν βα ρεαθ α του-αρυρ κομ-
νωθε το μοεζαε Ερενν εετυρ Ουν να η-γεθ φορ βρυ να βουμνε.

Ουρ πο εοραινθ ρυμ ρεετ μαρυ μορ-αυβη ιμον ουν ρυ ρα
κορμαλυρ Τεμπαζ να ριζ, ουρ ρο εοραινθ ζυ ετιζε ιν ουμνε ρυ
ρα εορμαλυρ τιζε να Τεμπαε .ι. ιν ινωεουαρτ μορ-αυβαλ, ιρ ιντι
νο βιο ιν ριζ ρεριν ουρ να ριζνα ουρ να η-ολλυμιαμ, ουρ αν ιρ
θεαχ ρυ εεε η-οαν ολενα; ουρ ιν Λουζ Μυμιαμ, ουρ ιν Λουζ
Λαζεν, ουρ ιν Χοιρρυ Κομμαεετ, ουρ ιν Εαεραυ Ολαθ, ουρ
Καρκαυρ να η-γιαλλ, ουρ Ρετλα να ριλεθ, ουρ Θρυμαν ιν εν
υαυτε,—ιρ εριθε οο ριζνεθ λα Κορμαε μαε Αηρ αρ τυρ οια ιζυι
.ι. οο Θρυμνε—ουρ να τιζε ολενα εεμμοεατ ρυ.

Cooldan

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.

⁸ *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 *Midhechuairt*.—For an account of the Teach Midhechuarta, 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 Connacht Banqueting house.

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

ⁿ *Prison of the Hostages*.—For the situation of Dumbra 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-geadh^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 Midhehuairt^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 Munhan^j, the Long Laighean^k, the Coisir Connaught^l, the Eachrais Uladh^m, the Prison of the Hostagesⁿ, the Star of the Poets^o, the Griaman 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 Grainne, for whom the *Griaman* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhail, the Fingal of Mac Pherson's Ossian. The word "Griaman" may be thus correctly defined: 1. A beautiful sunny spot, as Griaman 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 Griaman, as given in a very ancient historical tale, entitled *Fledh Brierinn*, i. e. the Feast of Brierinn, preserved in *Leabhar na b-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 Brierinn erect a Griaman near the couch of King Concobhar and those of the heroes. This Griaman 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 *canaculum*.

Codlaip Donnall adaid iarium ip in tiz pin, ocup atei pír ocup aiplmēi mghaō, ocup ip e at conaige cullen con po h-aled laip (.i. fearglond annm in chon pin) for a glun pēin. a dul for dūible ocup dapaēt uada, ocup cuanaṛta Epeim ocup Alban ocup Saxan ocup hpetan do timol do'n cullen pin, co tarb-ṛat pēēt caṛa do'n piḡ co pēraib Epeim me ppi pēēt laa na pēctmanne, ocup co tarbṛta ár ceand eturpu caē laiēi dib-pin, ocup in pēctmaō laa ann po mebaio for na conu. Ocup po maṛbēa cū in piḡ, an darp-laip, ip in caē deitenaē dib pin. Murclaiṛ iarium in piḡ ar a cōdled ocup do taēd do hēḡ ar in mōdaḡ co m-bui loianocēt for uplaip in tize. Do beṛt umorpo ben in piḡ, .i. mgen piḡ Orpaige, a di laim in a bpaḡat, ocup aḡbeṛt ppi, aipiṛ ocum-ṛa, a piḡ, ol pi, ocup na tuic h'aire pe piḡiṛib aḡcē, ocup na poṛ uannaḡṛep tpiṛu; ar atat Conall, ocup Eogan, ocup Airḡialla, ocup Clann Colman, ocup Sil Aeda Slane. ocup ceṛpe pme Tempach mut anocht ip in tiz pi, ocup aipiṛ for ceill, ol pi.

bennaēt

[†] *Vision*.—The word ppi is given in Cormac's Glossary as cognate with the Latin word *visio*.

[§] *Erim*.—Its Nominative is Eipe, Gen. Epeim, Dat. or Oblique case Eipim.

[‡] *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Alban.

[¶] *Saxan*, i. e. that part of England then in the possession of the Saxons.

[¶] *hpetan*, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

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

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

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

^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 Eoghann*.—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision^f 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^g, Alba^h, Saxonland^h and Britainⁱ; 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 Catmhaoil, 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

Malons, O'Carrolls, O'Hanlons, Maguires, O'Hanraughtys, 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'Molaghlins 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-

deannaét forp, a ben, ol pe, ip maít rom teacairip; ocup do taed lee ip m leapaod iar pin; ocup po iairfaét m piḡan pcela de ead at conairc ip m p̄h̄. Ni éibéi p̄uit a piḡan, ol pe, na p̄i neac uile, no co p̄oirp̄i co h-airm a pil Maelcaba Cleirech, mo deirbraatar, ar ip e b̄reithem aip̄linḡti ip deach pil a n-Erim.

Téit iarum m piḡ i ead m̄p̄ ced cairp̄tech co h-airm a m-bu Maelcaba, mac Aeda, me Am̄irec, co Druim Dilair, uar ip ann po bu iar páḡbal piḡi n-Erim ar ḡraó Dé ocup m Choindeó na n-dul, ocup dírept m-bec aḡi ann pin, ocup en deicnebur ban, ocup ced cleirec a lm ann pin, p̄i h-airp̄end ocup ceilebraó ced traéta. Raime um̄ppo m piḡ co Druim Dilair co teac Maelcaba, ocup p̄eítar p̄alti p̄ip̄ ann, ocup do ḡm̄ter p̄óaic doib, ocup at naḡar biaó doib cu m-ba p̄aíteac iat uile. Anait ann pin p̄i p̄eétman, ocup um̄p̄i Dommall iarum a aip̄linḡti do Maelcaba co leip, ocup aip̄eip̄ p̄ip̄, beip̄ b̄reít p̄ip̄pe pin, a b̄raétar um̄man, ol pe. Ro h-im̄deḡéta iarum um̄ Maelcaba iar cloip̄teét na h-airlinḡti, ocup aip̄eip̄, ip eam o ta a taip̄m̄ḡi m aip̄linḡte pin, a piḡ, ol pe, ocup bépac-pa b̄reít p̄ip̄p̄i. Mac piḡ, ol pe, ocup eulen con, manó aip̄linḡi doib. Acat da dalta aḡur-pa, a piḡ, ol pe, .i. Cobtach Caem mac Raḡallaḡ

ishment 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 Magnire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

^c *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 Snibhne Meann, who reigned till the year 628,

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

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

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

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

Ragallauz, mic Uadach; nuż Connaéct in Ragallac hupin; ocup Congal Claen, mac Scannlan Sciaéleáin; nuż Ulad pepin in ti Congal. Ardaşpud ceéctar dib i t'agaid-piu, a nuż, ocup do bépa dibepgaş ocup oep denma uile Alban, ocup Fpaşge, ocup Saxon, ocup bpetan laup do cum n-Epenn, ocup do bpaş peéct caéa duit-piu ocup d'papaş Epenn ap éna, cu m-ba h-lapađa ár plóg fopaş diblímb, ocup in peéctmad caé currepéer ecpaşb taepaşd do daltap-pu ip in caé pin. Ocup ip i pin bpeé na h-arpingéi ac éonap-cap, a nuż, ap Maelcaba, ocup aped ip éoir duit-piu, a nuż, olpe, plead do éupşnam agud, ocup fup Epenn do tapşlom dia caéim ocup geill caéa emeio a n-Epenn do şabail, ocup na di daltap pin pilet agud-pa do éongbail a n-şlapaş co ceann m-biađna. Ár ip neéctar dib tic ppit, daşg teit a nem apcaé arplingéi allapşiz do bhađan; ocup a leşud amac rap pin, ocup peódu mađa ocup maíne d'píme do éabapş doib rapun.

Ni d'şgentap pin lim-pa, ol in nuż, ár ip t'pca no pucpino pi Epe máp do şénamo pell fop ma daltapaş pepin, ap in tic-paşd ppim-pa éađé, ocup dia t'pctap ppin in doşam ppim-pa in éicpaş Congal. Conad ann apberp po:

At conapic arplingi n-ole,
 peéctman fop míp şup a noéct,
 ip do tanagup om' éiğ,
 d'a h-arpnéir d'a h-mupin.

Mo éuilen-pa cuanna a elu,
 Pepşlom pepi h-i na ceé cú,

đap

¹ *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.

² *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 Scamnan 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, Saxondland, 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 Maeleobla. "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 saidⁱ:

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,
 Ferglóm, better than any hound,

Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the

amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

ɔap hɪ ɲo ɛmoil ɔam cuam,
 ɔ'ap mill ɛrho ɲi h-oen uap.
 ɔep-ɲi bɲeɛ ɲi ɲɲie-ɲi,
 uap a Maicaba, ɛleɲɔ
 ɲi ɛɔ ɔlɛɲɛ ɛo h-emeach,
 ɛɛ ɲiɲɔ, ɛɛ ɲi-ɛlɛɲɛch.
 Mac ɲiɔ ɲi ɛulɛn mɪlɛɔn,
 maɔɔ ɔoib ɔɲɲ ɲi ɔɲɲɲɔɔ;
 maɔɔ menna ɔoib malle.
 Oɛɲɲ maɔɔ ɛɲɲɲɛ.
 Mac ɲiɔ Ulaɔ, ɛɲɔ a ɲmaɛɛɛ,
 ɲo mac ɲiɔ ɛuɛɛɔ ɔoɲmaɛɛɛ,
 ɔobɛach—ɛɛ ɲiɛ ɛɲ ɛɛɛ ɲoen,
 ɲo a ɲɛɲɲ ɛuɲɛɛ, ɔoɲɲal ɔlaen.
 ɔobɛach ɔo ɛɛɛɛɛɛɛ ɲiɲɲ-ɲa,
 maɲɲ a ɔɲɲ, uap ɲi ɲɲɲa;
 ɲi ɲi ɛɲɲɔɔ ɔoɲɲal ɛam,
 ɲiɲɲ-ɲa ɛɲ ɔɲɲɔ-ɔɲ ɲi ɔoɲam.
 ɔoɲɲɲɲɲ na mɪlɲɛɔ ɲɛɛɛ,
 uam ɔuɛɛ, a ɲi ɔɲɲɲɲɲɛɛ:
 a ɲ-ɔabal ɲɛ bɲɛɔam m-bam,
 ɲi ba mɛɲɔɔɔ h' ɛɔal.
 Maɲɲ ɛɲɛ ɔo ɛuam ɔo'ɲ ɔɲɲ,
 ɔia ɲom' ɔɛɛɔ ɛɲɲɲɛɲɲ,
 ɔa ɲ-ɔɲɲamɔ, ɲiɲ ɲuamɲɛ ɲi ɔloɲɲ,
 ɲoɛa ɔɛɛɲamɔ ɛɛll na ɛoɲɔ.

ɔɛ.

ɛɛ ɲi ɲiɔ ɔia ɛɲɲ ɲɲɲ ɲiɲ, ɔɲɲɲ ɲo ɛmoilled ɲɛɛɛɛ ɲamɔɲɲɲɲ
 ɔo ɔɛɛam ɲamɔɲɲɲ a ɔuɲɛ ɔɲɲɲ a ɲiɔɛ, ɔɲɲɲ ɲi ɲɲɲ a ɲ-ɛrho ɔuɲ
 amal

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 Aimirè:
 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

caual a dún-ruim, aét nar la bmd laip an rígan ocur la Donnall ferim a amna .i. Dun na n-geéd do dhordir de. Ocur ip é ro ríad Donnall fpi a maepu ocur fpi a peétairu, ocur fpi h-oeip tobairg a éana ocur a éira, ma b-fuigbdeip a n-Érinn de uigib geéd do tábairt leo do éum na pleide fm, ar nri bo maó la Donnall co m-beit i n-Érind cenel m-bíó uách fuigbíteca fopp m pleid fm. Ro tuolad tria m plead uile itip fín, ocur míó, ocur éorimam, ocur cenel céc bíó oléna, cennoéat na h-mgí nana, ár nri ba peid a rághail.

Ocur do deacáodar oeip m tobairg peacnóm Míde pop iarair na n-uige, comip tarladar pop duiríteach m-bec, ocur oen bannpac ann, ocur calle dub pop a cind, ocur pi oc ipnairgée fpi Dia. Ae eiaó muntip m pug ealta do geéab i n-dorup m duirítege. Triagat ip m teac ocur fo gabat iaó lan de uigib geéd am. Ocur aibep-tadair pop rén maét dun, ol iat, uair dia pppur Ére, m fuigbíteca m buó mó oléapeo de uigib geéd m oen maó maip. Nripu pén maét, itip

^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-Geadh* signifies the *dun* or fort of the geese. In Mac Morrissy'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-Gaadh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domhual 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'Conor, throughout his translation of the Irish Annals, but correctly *penitentium arbes*, and *domus penitentiae*, by Colgan, who understood the ancient Irish language far better than Dr. O'Conor. (*Acta SS.* p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *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 Dombuall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh^l. And Dombuall 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 Dombuall 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 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

Ere's Hermitage.

^o *One woman.*—The word *bannpedal*, which is also written *bannpedal*, 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 *peppedal* to denote *male* or *man*. "H̄ ʒp̄ia bannpedal ʒaime b̄ap̄ oō'n b̄iʒ, 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 *carlle* is evidently cognate with the English word *cowl*. It is translated *velum* by Col-

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 Ere, of Slaine⁹, and his custom is to remain immersed in the *Boinn*,[†] 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 Ere, 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[§] as bitterly as he was able to curse it.

As

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

[†] *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.

[§] *He cursed the banquet*.—It would appear that the irritability said to be so dis-

Α μ-βαταρ μιννιτιρ ιν ριζ ανη ιαρ ριη μα comδαι, ατ concαταρ ιν lanamum cūcu .i. bean ocup pεαρ; μέδιτερ ρηι mulba δι έαρρπαιε ρορ ρλέιβ ceé m-ball δια m-ballαιβ; ζέριτερ αλταν beηρητα ραebηι α ληρζαν; α ράλα ocup α η-εαρcaδα ηεμπυ; ζέ ροceρηδα μιαé δι ublaiβ ρορ α cennaib ηι ροηpeδ uball διb λάρ, αέτ conclηpeδ ρορ βαρρ ceé oen ηυanne δο'η ρυλε αγζαηb. αιτέζερ, ρο ηηπαρ τμηα η-α ζ-cenδαιβ; ζηημητέρ ζυαλ, ηο διηβιτέρ θεατάηζ ceé m-ball διb; ζηιτέρ ηueéτα α ρυλε; conceρτατ ρabach δια πέρ ιέταρ conclηpeδ διαρ cul α cηδ ρεέταρ, ocup conceρδατ ρabach δια πέρ ηαέταρ con ροηζεδ α η-ηume; υλέα ρορρ ιν m-bannpcaη ocup ιν ηεppcaη cen ulcam. Οηολbach ετυρρυ 'ζά η-ηαρéορ λάν δε ηηζιβ ζέδ. βennaéρατ δο'η ριζ ρο'η ηηπαρ ριη. Cηδ ριη? ol ιη ριζ. Nη. ol ιατ,

ρηνυ

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 huius homines hac in vita mortali prae aliis gentibus impatientes sunt et praecepites ad vindictam: sic et in morte vitali, meritis jam excoelsi, prae aliarum regionum sanctis, animi vindicis esse videntur. Nec alia mihi ratio eventus huius occurrit: nisi quoniam gens Hibernica castellis carens, praedoniibus abundans, Ecclesiarum potius refugiis quam castrorum municipiis, et praecipue Ecclesiastici viri sequae suaeque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pace impiorum pravitas

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

Another specimen of this kind of indignant cursing will be found in the Irish Tale entitled, “Death of Muirechertach Mor Mac Earea,” 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 Muirechertach Mor Mac Earea, who became monarch of Ireland A. D. 513. The following are the words of this curse literally translated:

“A curse be upon this hill,

Upon Cletty of beautiful hillocks,

May nor its corn nor its milk be good;

May it be full of hatred and misery;

May neither king nor chief be in it, &c.”

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than[†] 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

[†] *Sharper than.*—This mode of description by comparatives ending in $\tau\epsilon\pi$ 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 $\text{ḡéipicé\pi ul\tau\text{an}}$ is the same as the modern $\text{níop ḡéipe má ul\tau\text{an}}$, "*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 ḡilicé\pi 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 $\tau\epsilon\pi$ *beyond*; so that in the above instance ḡéipicé\pi is to be considered an amalgamation of ḡeipe or ḡeipí (a Substantive formed from the Adjective ḡéip), *sharpness*, and the Preposition $\tau\epsilon\pi$, *beyond*; and thus according to them $\text{ḡeipicé\pi ul\tau\text{an}}$, 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 Յրեմ օճ թագլումած վեճի ծաւտ-բիւ, օսւր ծօ քեր շէճ քար ա շնանց ծօն վեճի բիւ, օսւր ք ե ար անանց-նե նա քիլ քօր ար մաւ յե աջիւ. Ամ քաւեճ ծե, օլ մ քից. Երար ք մ ծաւ յատ. օսւր ծօ քար քրօնձ շէճ ծօ քի՛ձ օսւր օրմամ ծօիւ. Լօնցիւ մ քրքալ բիւ օսւր մ տարձ նի ծե ծօն քարքալ. Ծօ քար քրօնձ շէճ քի ծօիւ. Լօնցիւ ծիւնիւ բիւ. Եար քիւձ ծաւ, օլ յատ, մի տիւ քիւ քի-է. Իր քաւր ծն, օլ Կարաւաչ, յ. քէտարք մ քից, մ տիւքէք օճ տօյրէք բիւ Յրեմ օլճեմ ծօն վեճի. Արքերտար բիւ, քի օլճ ծաւ քիւնե ծօ շօմալէ նա վեճի ար տար, ար քիւ նարքանց բիւ Յրեմ նարք, ար քի ծօ նաւաւար քրօն ծն, օսւր քօ ճաւ նիճէ-մանե մօր ծօ նա վօջաւ. Լնցիւ անաճ յարաւ օսւր տաջալէ քօր նքրմ.

Րօ տօսրէքա յարաւ քաւեճաց Յրեմ ծօն վեճի բիւ, օսւր ա քից, օսւր ա տօյրից, օսւր ա ն-ճէ-ճիցքիւ, օսւր ա ն-արաւ, օսւր օքր քաճա ծաւ ճաճաց օսւր նցաւաչ օլճեմ. Իր յատ քօ քա քաւեճ-աւց քօր Յրեմ մ տար բիւ յ. Կոնցալ Կլաւ, մաճ Տաւնաւ, յ քիցի ն-Աւա, օսւր Կրմտամ, մաճ Աւճա Կրք, յ քիցի Լաւցն, օսւր Մաւաւմ, մաճ Աւճա Եմաւ, յ քիցի Մաւաւ, օսւր ա քիւ քար յ. Լոլաւ, մաճ Աւճա Եմաւ, քօր Ծքրնաւ, օսւր Քաջալաճ, մաճ Աւճաճ,

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

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

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

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

^w *Macluin, 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 Casciablach, the king's Rechairè, "till the men of Erin in general shall come to the feast." The others then said, "Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of Infernus." And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing^u.

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

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.

Υαδαί, ι μιγι Κομμαέτ, οσυρ Οομνall mac Αεδα περην ι απυ-μιγι φορ Ερην υαυτιβ ρην υλε.

Τυατα ιαρινι να ρλοιζ ρην υλε. ριρη, μαευ, μινα, ρεοο ιμινα, λαεάαβ, ελεριβ, οο ι-λαααυ φορ ραιέι Ούμ να η-ζέο οο τεέτ το έοάατην να ρλεοι το ροητα αηο λα Οομνall, mac Αεδα. Ρο επιζ ιι μιζ το περτάμ ραλει ρηρ να μιζα, οσυρ αηβερε ροαην ομβ υλε, ολ ρέ, ιτηρ μιζ οσυρ ριζαμ, οσυρ ριλιθ οσυρ ολλυμ. Οσυρ αηβερε ρην Κογγαλ Ολαην, ρηια οαλα περην, επιζ, ολ ρέ, το οέεραμ να ρλεοι μοιρε ρι ιρ ιι ούν, οσυρ οια έαιοδρηυό, άρ ατ μαίε το ταοδρηυό οσυρ τ' ραρηρηρ φορ ηάχ ηί ατ είρηα.

Τειτ, ομ, Κογγαλ ιρ ιι τεαέ α ροιβε ιι ρλεθ, οσυρ ρο οέερηταρ υλε ηι, ιτηρ βιαθ οσυρ ρίη, οσυρ έορηαμ, οσυρ ρο έορηαμ α ροιρ φορη να η-ιιζιβ ζέο ατ οαηιρ αμ, αη βα η-ιιζαο λαρ, οσυρ ρό έομαη ηίρ α η-υζ ιηβ, οσυρ ιβιθ οιζ ηια οιαο. Οσυρ τιε αμαέ ιαη ρην, οσυρ αηβερε ρην Οομνall, βα οόιζ ηην, ολ ρέ, οια ιι-βεοιρ ρηρη Ερηην ρην τηρ ηίρα ιρ ιι ούν, οο ιι-λιαθ α η-οαατην βίθ οσυρ οιζι ιηθ. Οα βυοεέ ιι μιζ οε ρην, οσυρ τέιτ περην το οειρηρ να ρλεοι, οσυρ ιιιητερ οό αηαη ρο ερηαμ Ερηυε Εαρη Ολαην ιι ρλεθ, οσυρ οεέ οην ηο ααίρηο να η-ιιζε το ρατα υαοα περην. Οσυρ ατ εί ιι μιζ να η-ιιζι οσυρ ρο ιαρηάέτ εια ρο έομαη ηί οο'η υηζ εαρηαοαζ υευτ, ολ ρε; άρ ρο ριτηρ-ρηυμ ιι εέοηα ρο τομηαο ιι οο'η ρλεοι οσυρ ρι αη να η-ερηαην, ουμαο οε τιρηαο Ερηυό το ηιλλεθ, οσυρ α αηρηιρ-ρηυμ το οενυμ; οοηο οε ρην ρο ιαρηάέτ ρεέλα ιι υηζε υευτ. Αηβερεααυ ράχ, Κογγαλ, ολ ιατ, το οαλα περην, ιρ ε ρο έομαη ιι υζ. Οα βρηαέ ιι μιζ οε ρην, άρ ιι ραηβε α η-Ερηυμ ηεαέ βυο ηεαρηα λαρ το έομαηετ να ρλεοι αη τηρ ηά Κογγαλ,

² *To view the great feast.*—Οο οέεραμ να ρλεοι μοιρε. The verb οέεραμ, *to see*, or *view*, which is now obsolete, is changed in Mae Morissy's copy to ο'φέ-

αμτ, which is the form still in common use.

³ *The broken egg.*—Οο'η υηζ εαρηαοαζ υευτ. The word εαρηαοαζ 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 Ere 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. *Ucuz* is the ancient form of the modern *úo*, i. e. that, or you.

^b *The first person*.—In *céona*, is now

IRISH ARCH. SOC. 6.

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

E

Corgal, ar roppiteir-pium a mi-ciall ocup a ole co memc ppiu
roume pui. Ocup ar-beit in piḡ iari pui, ni tōimela neach ní do'n
pleo ra, ol pe, co tuctar xi. arpdal na h-Éirenn dia bennacáto,
ocup dia coipeasrao, ocup ḡu ra curpet a h-Éreame pop culu dia
caempadór.

Tucta iarium na naem pui uile co h-oen maō, co m-batar
ip in dūn la Dōinnall. Ite pui annanna na naem do ḡeacatar
am pui .i. Fīnden Muḡi bile, ocup Fīnden Cluana h-Iparō, ocup
Colua Cilli, ocup Colua mac Cpmuḡhamu, ocup Ciarian Cluana
mic noip, ocup Candech mac h-in Dalarō, ocup Comḡall beam-
cár, ocup Drenand mac Fmōloga, ocup Drenand Dmōip, ocup
Ruadan Loḡra, ocup Nmōio Crabdecc, ocup Mōbi Claramach,
ocup Molari mac Natprouch. Ite pui xi. arpdal na h-Éirenn
ocup

^c *The twelve apostles, &c.*—In Mac Mor-
issy's copy, we read oa Épp. oec na
h-Éiprom, 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 *Fīnnen of Magh Bile.*—This is another
gross anachronism; for Fīnnen 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*
Fīnin Magh Bile."—*Ann. Inisf.*, as cited
by Lanigan, vol. ii. pp. 26, 27.

^e *Fīnnen 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 *Ecclesiasti-
cal History of Ireland*, vol. ii. p. 22, and
all the Irish Annals, which place his death
about this period.

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

^h *Ciarian of Cluain Mic Nois*, now Clon-
maenose, 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 *Caimnech Mac h-Uí Daluain*, the pa-
tron of Aghaboe, in the Queen's County,
died in the year 599, in the eighty-fourth
year of his age.—Lanigan, vol. ii. p. 201.

^j *Comhghall of Beuuchar.*—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 Crimthainn^g, Ciaran of Cluain Mic Nois^h, Cairnech Mac h-Ui Dalannⁱ, Comhghall of Bennchar^j, Brenaim, the son of Fimloga^k, Brenaim of Birra^l, Ruadhan of Lothra^m, Nimmidh the Piousⁿ, Mobhi Clarainech^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 *Brenaim, the son of Fimloga*, 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 *Brenaim of Birra*.—St. Brenaim, or Brendan, of Birra, now Birr, or Parsonstown, 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 Lorrain, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

ⁿ *Nimmidh the Pious*, the patron of the

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

^o *Mobhi Clarainech*, patron of 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 ppi ced naem tob. Do πατα uile in lin naem pin do bennacáad ocur do cóiregpaod na pleoi, ocur ap aí pin tra npi πέτρα α h-ερεαμε do cúp pop cúlu, dáig po tomai Congal ní do'n pleoi mériu po bennacáged h-í, ocur níp πέτρα α neim peim do cúp pop culu.

Ro puioiged na ploig iap pin: po puio umoppo in puig ap tur ip in impeng ópocai. Ocur ip e la bép ocur ba óligeað acu-pum, in tau buo puig o Uib Neill in Deircipt no biað pop Epið cumiað h-e puig Connaét no biað pop a laim deip; máð ó Uib Neill in Tuaircirt umoppo in puigi. puig Ulað no bið pop a laim deip, ocur puig Connaét pop a laim eli. Ni h-caulað pin do mala in adais pin, acé Maelodap Macá, puig noi tricha ced Oirgiall, po cuiricæð pop gualainð in puig, ocur na cuigeadais ap cena do puioigæð amaið po buí a n-dan do éac. Mori ole do teét de iaptau.

Ro óaled iapum biað ocur deó popaib comðap meica meðap-éaome: ocur tuca uð geio pop méip arghoigi, i puaðnaip ced puig ip in tig; ocur o pamic in méip ocur in uð i puaðnaip Congal Claim, do puiged miap epaða do'n méip arghað, ocur do puiged uð eipce clum-puaide do'n uð geio, amaið po éipéamrat fáidi ó céim.

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.

⁹ *Golden Couch*.—Impeng ópocai. The word *impeng* is explained in a MS. in the Library of Trin. Col. Dublin. (II. 3. 18.) p. 212, by the modern word *leabaid*, a *bed* or *couch*, which is unquestionably its true sense in this sentence.

[†] *Southern Hy-Niall*.—The O'Melaghilins, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

[§] *Northern Hy-Niall*.—After the establishment of surnames, the heads of the

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

After this the hosts were seated. First of all the king sat in the golden couch^a, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall^f, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall^f, 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^f 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'Canamans, and O'Donnells of Tirconnell.

^f *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 Ere'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.

céim. Óc connacadar Ullaid rin, ní míad leo rinne na longad
 ocup m dímiad rin po muidh for a rígh .i. for Congal Claen. Ro
 eirigh dín gilla ghrada do muinntir Congal .i. Garb Garb, mac
 Sonaigam, ocup arbert: ní pu rén maíe duit a noéte, a Congal,
 ol pé, at moia na h-aitir do radat for a rígh m rígh anoéte .i.
 Maelodan hataca, rígh Oirgiall, do éirir ip m maíe po ra dú duit-rin,
 ocup ugh géoid for méir arghad i ríadnairi ceé rígh ip m rígh acé
 tuir a te aenar, ocup ugh eirce for meir eirada i t' ríadnairi-rin.
 Ní éarid Congal dia arpe cumad dímiad dó ceé ní po gebad a
 rígh a aite éaririrí rígh. Dúir po eirigh an gilla lair an aiteirce
 gh-céona do ríadnairi .i. Garb Garb, ocup arbert m céona rígh Congal,
 ut dixit.

In éirid rin éaririrí a noéte,
 cen ualair, cen maíanoéte,
 ugh eirce ó'n rígh néirrat car,
 ip ugh géoid do Maelódar.

Noéca n-ríteir mairí ríam,
 cumad uaral rígh Oirgiall,
 no co ríaca m Maelodan,
 a rígh oil 'gá ríadnairí.

Dá m-beit agh oen rígh cen ail,
 Cenel Conaill ip Eogam,
 ip Oirgialla rígh gmm n-gha,
 mairí uilca dó a t' maíe-ra.

In

Ere 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. Eric'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 éuib pín go ð-teilgite gail,
 tucað duit a tíg Dóinnall,
 ar ḡar ḡann, nar ub plan duit,
 má dá tomh tu in dhoch-cuib. In. c.

Ro lúg d'aparát ocup mipe menmian a Congal ppi h-aitepe in óclanḡ pín, ocup ro lúg in púip demnaáda .i. Tēpíone, a cum-ḡarpe a éipde, do éimimugad ceéa dhoch-comairli dó. Ro epig dín ma pēapam, ocup ro ḡab a ḡarpeað ppar, ocup ro epig a bhué mled ocup a éu ḡale ro poluman uara, ocup in tēapac aéne por éapac na por neim-éapac in tau pín, amal ro pa dūal dó ó n-a pēan-aéar .i. o Conall Cēpnaé, mac Amairḡm. Ro lúg rapun i pīadnari in pūḡ, ocup do pala éuib Car Ciabach, pēctape in pūḡ, Ocup in pīter Car Ciabac cumad he Congal no beit am, ocup ro pað ppi pūde a n-irad oile, ocup ro ḡebad biad ocup dīg amial pparatari cach. Oḡ cuala umorra Congal an aitepe pín, do pað heim do Chap-Chiabaé, co n-derma dí leit de i pīadnari éach. Ocup ba h-uamán la ceé n-oen ip in tīg, ocup lap in pūḡ pēpín Congal am pín, o ro amḡret pēpḡ ppar. Ocup apberp Congal, nar bat namnaé, a pūḡ, ar eó at mopa na h-uile do pōnar ppin, in h-uamán duit mipi co leit; ocup atberp a nopa pīad cach

King Connell and King 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 Domnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oir-

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

* *Tesiphone*.—From this it would ap-

This meal may foreigners reject
 Given thee in the house of Dombhall,
 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 Carnach^z, the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach^a, the king's Recltaire, 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 Carnach*.—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. *Recltaire* 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. Ip é ba m̄g fop̄ Erim̄ pem̄ut-*ra* Suibne Menn, mac Fiac̄na, mic F̄earadāg, mic Muir̄edāg, mic Eoḡan, mic Neill Na-giallāg. N̄ip̄ bo māpāc̄ tūra do'n̄ m̄ḡ p̄in iarum, ocup̄ do dēcādāir do denum̄ c̄opu p̄in h-Ulltu, ocup̄ do mādāo m̄iri fop̄ al̄t̄rom̄ d̄uit om' āc̄air̄ ocup̄ om' c̄enel ar̄ c̄ena; ocup̄ do mādāo m̄nā dom' c̄enel p̄ep̄in l̄im̄ dom' aileam̄an āḡūt-*ra*, ocup̄ o do māc̄tāir̄in do t̄eāc̄ m̄o c̄ūir̄in m̄ m̄nā n-Ul̄tāiḡ dia t̄ip̄ p̄em̄, ocup̄ m̄o c̄ūir̄in ben dōt' c̄enel p̄ep̄in dom' al̄t̄ram-*ra* i lub̄ḡort m̄ lip̄ i mābādāir̄ bād̄ēm. Do pala l̄áa n-an̄o m̄iri am̄ oen̄ar̄ ip̄ m̄ lub̄ḡort cen̄ neāc̄ āḡum̄ c̄oim̄ēo, ocup̄ m̄o ep̄ḡīdāir̄ beāchu beca m̄ lub̄ḡūir̄t la t̄eār̄ na ḡrene, co tāp̄o beāch̄ dōb̄ a neim̄ fop̄ m̄o lēt̄-m̄ōc-*ra*, ḡūra c̄laen̄ m̄o p̄ūil. Congal Claen̄ m̄o am̄m̄ ar̄ p̄in. Rom̄ ailēāo lāt̄-p̄ū iar̄ p̄in ḡūra h-m̄dāir̄ba tūra o m̄ḡ Erim̄, o Suibne Menn̄, mac Fiac̄na, mic F̄earadāg, ocup̄ do dēcādāir̄ co m̄ḡ n-Al̄ban, ocup̄ m̄iri lāt̄ fop̄p̄ m̄ m̄dāir̄ba p̄in; ocup̄ fo f̄ūārāir̄ ḡrādāūḡāo m̄op̄ aic̄i, ocup̄ do p̄on̄rābāir̄ cōdāc̄ .i. tūra ocup̄ m̄ḡ Al̄ban, ocup̄ m̄o t̄āpp̄n̄ḡāir̄ d̄uit nāc̄ t̄ic̄rāo a t̄'ārāḡ c̄ēn̄ bēr̄ m̄ūir̄ m̄ Erim̄. Do dēcādāir̄ iarum̄ do cum̄ n-Erim̄ ocup̄ do dēcāīrā lāt̄ (uār̄ bādāir̄ fop̄ m̄dāir̄ba m̄alle p̄p̄it). Ro ḡāb̄r̄um̄ p̄op̄t̄ a T̄rāiḡ Rūd̄rāige, ocup̄ fo ḡn̄īr̄um̄ com̄ār̄li p̄in h-āc̄āo m̄-bic̄ am̄.

Ocup̄

^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, Taillteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinm-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 Fiachna, 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 Killbarriek, 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 Eceles. 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.

Οὐρ ἦ ε πο παδιρῖν, εἰρεαδ̄ νεαδ̄ φο γεβ̄τα δο̄ εταρ̄ελαδ̄ φορῖ μιζ
 Ερηνν, εἰρε ταν̄ βυδ̄ μιζ τυρᾱ φορῖ Ερηνν̄ κομαδ̄ εἰcean ᾱ δῡταῖς
 δο̄ λέγυδ̄ δο̄ν̄ τί νο̄ μαζαδ̄ αμμ̄. Δο̄ δεᾱκυρᾱ δυμ̄ αμμ̄, ᾱ μιζ, αρ̄ μο̄
 δῡταῖς δο̄ εταβαρ̄ετ̄ δυαμ̄ co h-μῖλαν̄ m̄ ταν̄ βυδ̄ μιζ φορῖ Ερηνν̄
 τυρᾱ; οκυρ̄ m̄ πο̄ αιρῖνυρ̄ co h-Αἰλεδ̄ Νέιτ, αρ̄ ἦρ̄ αμμ̄ βμ̄ δομ-
 νάγ̄ m̄ μιζ m̄ ταν̄ ῖν. Τῖc m̄ μιζ φορῖ m̄ φαῖε̄τι, οκυρ̄ δυαδ̄ μορ̄ ἡμε
 δο̄ περαῖβ̄ Ερηνν̄, οκυρ̄ πε̄ oc̄ ἡμβῖρε̄ πιδ̄εῖλλε̄ ἰερ̄ νᾱ πλοζυ. Οκυρ̄
 τιαζῖν ἦ m̄ δυαδ̄ cen̄ ε̄εαδ̄υζαδ̄ δο̄ νεαδ̄, τημαρ̄ νᾱ πλοζαῖβ̄, cō ταρ-
 θυρ̄ φορῖσμ̄ δο̄ν̄ ζα, Δεαρῖν̄ Κογγαῖν̄, βμ̄ m̄ λαμ̄ ᾱ n-υε̄τ m̄ μιζ,
 ζυρᾱ πρεαζαρ̄ m̄ κομ̄ε̄τῑ cloichē βμ̄ πῖᾱ θυρῖν̄ αλλᾱ ε̄ιαρ̄, οκυρ̄ ζο̄
 ποῖβε̄ ε̄ρῖ ᾱ ε̄μ̄δε̄ φορῖ μῖνδ̄ m̄ ζα, cō m-βᾱ μαρῖβ̄ δε. Ἰn̄ ταν̄ ἰαρῖν̄
 πο̄ βμ̄ αν̄ μιζ oc̄ βλαρ̄ε̄ε̄τ̄ βάρ̄ δο̄ παδ̄ ἡρ̄ε̄υρ̄ δο̄ν̄ πῖρ̄ πιδ̄εῖλλῖ βμ̄
 νᾱ λαμ̄ δυαμ̄-ρα, ζυρᾱ ἕρῖ m̄ ῖν̄ claeῖν̄ βμ̄ αμμ̄ ε̄ινδ̄-ρα. Αμ̄
 claeῖν̄ πeme, αμμ̄ caech̄ ἰαρῖν̄. Ρο̄ τεῖε̄ρε̄τ̄ δυμ̄ πλοζ̄ οκυρ̄ μῖνν-
 τῖρ̄ m̄ μιζ, αρ̄ βᾱ δο̄ιζ̄ leō τυρᾱ οκυρ̄ πῖρ̄ Αλρᾱν̄ δο̄ βεῑτ̄ μῖνν-ρα. ο̄
 πο̄ μαρῖβῖρ̄ m̄ μιζ, Sumbnē Mendo.

Δο̄ δεᾱκυρᾱ φορῖ δο̄ ε̄ενν̄-ρᾱ ἰαρῖν̄, οκυρ̄ πο̄ ζαβαρ̄ μιζῖ n-Ερηνν̄
 ἰαρῖ

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

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 πιδ̄εῖλλε̄ or πιδ̄εῖλλε̄.

‘‘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^p, where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chess^l 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^p, 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 *Fitchell*? 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.’”

^p *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 *Cluon* [squinting].

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after^l, 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 Maclodhar 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^r, 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 Coblthach, 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

with the tops of their croziers.

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

^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 Berach, dia tabairt do Congal; ocup ó pró péimig Congal in τ-μαρ pin, do beirt Suibne á lann in clepig dia amóeoin inar in pig. Como do'n epcame pin do monpat for Congal po maðed pum:

Congal Claen

in gáir tucpumap nri faem,
cecpap ap píct, in bpeḡ,
imride céo leir ceé naem.

In mac pod,

fori a tucpam in gairi clog
noéap dulta dó 'r in caé,
ció peme do beir mat bog.

Mor in pró,

gémad naiti, gemad ha,
in fer, gá m-bí teéta pig,
ir leir co píp éungap Dia.

Mor in col,

coinann ppi pig Dairpe drol,
perann do tabairt 'n a lann,
ir e in enam a m-bel na con.

Arbert Donnall iar pin ppi piledu Epcenn toidect i n-diaid Congal dia paprud. Tiaḡait tra na pilid ma diaid: at ei Congal na pilid éucí, ocup arbert, po cailed emead Ulaó co bráct, ol pe, uap in éapopam inmuir do na pileoib ir in tig n-óil, ocup a táat ag toct anora diair n-gpírad in ap n-diaid. Ticit na pilid co h-airm a m-bui Congal, ocup peraid pium failei ppi,
ocup

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 berz maíne moira doib, ocur moirir a rēla dō. Atberz
 rium na zebaz coma for biē ó' n nuz aēt caē i n-digal a dimnaða
 ocur a eapnoira; ocur no emiz dol leo. Pazbur na filid ar a
 h-aēle, ocur tiomnar celeabrad doib, ocur teid romne ip m cuizēd
 zo rannuz zo teac Ceallaz, mic Fiachna Finn .i. braētar aētar
 Congal, ocur inhirid a rēla do o ēur co deirēad. Ba reanoir cian-
 aoirða an tí Cellac; ocur m clumead aēt mað bec, ocur m cēm-
 nizēd for a cōraib, ocur tolz cmednna m a learað, ocur reirium
 mairi do zper. Ba laēc amra h-e i torac a arri. Cem bu Congal
 oc mairi rēl do, no noēt rium a cloidem po bu lar pa cōm cen
 fir do neōc zo cōriēnuz Congal a comrad, ocur arberz, do bhurra
 brēēir, dia n-zabta coma for biēh o'n nuz aēt caēh, nāc rēdparōir
 Ulað h' eapran forra-ra, co clandand m cloidem ra tuit ērude
 rēctar; nar m ber d' Ulltab coma do zabal ppi romd caēa no
 co n-diglat a n-anpōlta. Ocur a tāt rēct macu mairi ocum-ra
 ocur pazat lat ip m caē, ocur dia caemprand-ri rēm dula ann, no
 pazand, ocur m moirpēd for Ulltab cēn no bēnd-ri m beatarð.
 Ocur atberz ann :

A mic, na zeb-ri cen caē,
 cid rīd iarrur nuz Tempac;
 mað romuz raib, ferr do zum,
 mað forz, do paēð do cōmln.

Na zēib reodu na maíre,
 aēt mað cindu dez-daine,
 co na tuca nuz ele,
 tār ar clandab Rudraige.

Luza

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

^v *Toly.*—Tolz is explained leabrad, a

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

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

gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna^u, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tolg^v as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that 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

Λυγα πάτη Scannal na ριατ,
 θα τυε κατ ιρ Cuan Chiać,
 θαρ έωρ ceand Cuan ar clud,
 τρε no ράτ ζυρ έρη Scannul.
 Ρη· α η-θεάωαιζ μο ρεέτ mac,
 ο ναέ ρέδαν-ρι dul lat,
 θα η-βεδιρ τιολ δυο μο,
 το ραζοαρ ατ ροέραθεο.
 Ceé κατ μορ τυε η' ατάρι ριαή,
 ρεαόνόν Erienn, ταιρ ιρ τιαρ,
 μη· το δυο ρορ α θειρ,
 μηε μο θερβρατάρ υιλη· !
 Ηη κατ μορ τυε η' ατάρι έταρ,
 δ'ά τυε άρ ρορ Ρραηζεαέαθ,
 ρε ριζ ρα-ζλαν να Ρραηζε,
 τυιζ ναέ αρ ρεαθραδ mac, α μηε.

Α μηε.

Αρβερε υιοθηρο ηη ρενορη ρηη, ειρη ηη Αλβαν, ολ ρε, το ραηζιθ
 το ρεν-ατάρ, .ι. Eochaidh δυθε, mac Aedain, μηε Ζαβραη, ιρ ε ιρ
 ριζ ρορ Αλβαν; αρ ιρ ηηζεν δό το ματάρ, οσυρ ηηζεν ριζ δυεταν,
 .ι. Eochaidh Αηηζερ, βεν ριζ Αλβαν, το ρεν-μάταρ, .ι. ματάρ το
 ματάρ; οσυρ ταβαρ λατ ρηη Αλβαν οσυρ δυεταν αρ ηη η-ζαελ ρηη
 το cum η-Erienn το έαβαρηε κατά το'η ριζ.

θα

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.

* *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.

† *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his *Life of Columba*, where he calls him “Eochodius Buidhe.” His death is set down in the *Annals of Ulster*, at the year 628. “*Mors Eechdach 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 Aingeos^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 Aingeos*, 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 buidēc iarum in ti Congal do'n comairle rin; ocup téit i
 n-Alpam ceo laeē a lín, ocup ni po airir for muir na tiri co riacē
 co Dún monad, aic a m-bui rig Alban, .i. Eochaid buide, ocup
 maēti Alban in oen dail ime aic. Do maia dim do Congal alla-
 muig do'n dail, éicep ocup riuē in rig .i. Dubdaiō Drai a ainm-
 riōe; ba ririg ocup ba drai aicra in ti Dubdaiō; ocup po fer
 pailti rin Congal, ocup po iarracēt rēla dō, ocup po inuir Congal
 a rēla. Comō ann a'berc Dubdaiō, ocup rregrar Congal he:

Ir mo cen in lomgair leir,
 do comairc a h-etercēin;
 can bar cenel, clu cen ail,
 ca tiri ar a taircabaic?
 Taircabaic a h-Éirinn aic,
 á oclaiḡ uallaiḡ, mair,
 ir do taircabaic ille
 d' acallann Eacach 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 *Téim Leoghda*, 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 dicitur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teiom Loeghalha*, 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 *Coras 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. Steinbeek, entitled “Every Poet a Prophet; a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision.”

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 Breac, 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 shouldst 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.*—Οἱ ἡρώες is explained ἡρώες, *a* the Leabhar Breac, fol. 40, *b*; and *champion-hero*, by O'Clery; ἡρώες, *a champion*, in *pion, hero*, by Peter Connell.

Domnall b'pice. Arberc, din, Domnall b'pice, mað in t'ig-rea
 beap m'g Ulad a-noct, dia n-dec'ar laip ticefaic'iri a t'riur h'm-ya,
 ór ip me baip p'm'p'eip, ocup ip me do pað foipib daib-ri. Ba b'pó-
 nac' t'ria an tí Congal d' nupeap'ian clomde in m'g me p'ein; ocup
 teit p'eaón'ón na dála, ocup do pala Dubdiað D'rai d'ó, ocup muip'io
 Congal a'cepe clom'oi in m'g d'ó. Arberc Dubdiað náip bat b'p'o-
 nach-ri ar ái rin a Chongal, ol pe, ár ip muip' íc'p'ar do ðob'p'ón:
 Eip'g an'ora dia p'ai'g'id, ol pe, ocup abap' p'p'u, cipe uait'ib fo zebat
 in caipe p'laða p'il a t'ig in m'g ðot bia'at'ad a noct, comat' laip in tí
 fo zebat in caipe no p'ag'á'a, ocup in tí na p'uig'beat' in caipe ceu a
 ðim'ða do beit' f'op't-ri, ac't ip f'op'p in m'g ba copu a a'eb'ip do beit'
 muon caipe. Do luio Congal zup an má'g'im i m-ba'ðap' clann an
 p'í'g, ocup po c'án p'u p'eb at p'ubap'it Dubdiað p'p'p'. Ba ma'it' leo-
 p'um rin, ocup arberc'at'ap' do z'end'ap' amail a ðubap'it p'um.

Arberc muip'io Aed, mac Eac'hach b'unde, p'p'i a m'na' p'ep'in
 ðul f'op' iap'p'ap' in c'ap'pe f'op'p in m'g. Teit iap'um ocup muip'io
 cumat' ma t'ig no biað Congal co ma'it'ib Ulad ocup Alban an
 o'ð'ce, p'm, cumat' c'op'p in caipe a'np'icean do c'abap'it p'p'i h-a'g'id a
 bia'at'a.

C'io dia p'il caipe a'np'icean do pa'ða p'p'p'? N'ím .i. Ca'ppe no
 a'np'iceat' a cum' c'op'p do z'ac' en, ocup in teig'eat' ðam ðim'ðach
 uat'a, ocup c'io mo'p no cuip't'ea ann in ba b'p'uic'ea de ac't ða'c'im na
 ðá'ime p'a na ma'at' ocup p'a na n-g'p'at'. Ip e muip'io p'amail in ca'ppe
 p'm

^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-Ullinn*, a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith, Dublin. The destruction of Bruighin da Berga is thus recorded in the authentic Annals of Tighernach, twenty-five years before the birth of Christ:

“Ante Christum 25.—Conaire Mor, the

Suibhne and Domhnall Bree were similar. Domhnall Bree 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 Ainsicén ought to be given to prepare food for them."

Why was it called Caire Ainsicén? 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 Bruíghín hua Derga^c, where
Conaire

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

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

ryn bui a m-δρωιζm hua Θρωγα, m po μαριβτα Conaipe, mac Meiri buachalla, ocup i m-δρωιζm blaí Bpuga, ait a m-bui ben Celteap, mic Uicthip; ocup i m-δρωιζm Poppaill Monacé, i taeb Lupa; ocup i m-δρωιζm mic Cecht, for Sleib Puiui; ocup i m-δρωιζm mic Θατό, áit m po laad ár Connaéct ocup Ulað mon muic n-ηδωραι; ocup i m-δρωιζm da Choza, m po μαριβτα Coimiac Conlonzup, ocup ár Ulað ime; ocup aζ miz Alban ip m amrip rin.

Ατβερετ m miz ppi mmai a mic, cia maiz pil for do céile-pu peach ppu Alban ule m tan do bepanð-ri mo cáipe dó? Ατβερετ ri, m po ειτιζ ueac im m puai; moo a emeac ódap biz. Ut oixit mulier:

Ni puair Aed, m púigeba
ní do céileð for dume,
ip leitu for a emeach,
ma m biz bleiðeð buide.

Seoid m talman taeb uame,
a puair dume ocup daenna,
pe h-athead na h-oen uaire,
m beoip i lam Aeda.

Α caitep pe h-aizeðab
'g á tpuip bpaatar, með n-uailli,
cuipéi rin ap paen-bepaab,
aζ Aed m eppio uam.

N.

Ατβερετ

[†] *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 (II. 2. 18. and II. 3. 18.)

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

^h *Sliabh Fuairi*, 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', where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca^g; and at Bruighin Mic Cecht, on Shiabh Fuirri^h; and at Bruighin Mic Dathó', where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga', 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 (II. 3. 18.) This place is now unknown.

^g *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 Ballyloughdoe, 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.

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 Memn, 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:

“Thán Congal Memn

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!

Thán 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.

ḡémaid óri Sliab Monaidh nór pòḡalpeò ppi h-oen uair; in pò ḡab
airm mac miḡ ip deach oldar Donnall brec. Ut dixit mulier:

Donnall brec,

Donnall mac Echach buide,
pe miḡ, d' feabur a menma,
in deirna tuillim buide.

Ip ppi caía n-abramm-pi,
foclaidit filiò pumò,
da maid óri Sliab nór Monaidh,
nór pòḡal, ip nór pumḡ.

Ip ppi caé a n-abramm-pi,
a miḡ, cept in da couland,
naé air ḡab Albam cen feall,
miḡ buò fepp ma Donnall.

Ḑ. ḑ.

Tic in muid ppi cò h-airm i m-lin a ceile, ocup muprò atere
in miḡ, ocup a h-éra mmon ḡ-coipe. Atepet Suibne ppi a muid
feppm, eppḡ, ol pe, ocup cumòḡ in coipe. Tic pi iapum ocup
cumòḡip in coipe. Rò pparraḡ in miḡ, cia buaid pil popt céili-piu,
a mgen, ol pe, tap na macu ele, o taiguir d' iapraò in coipe.
Ppḡḡairt pi dò, biò ceḡpai in lepaò in oen ppi, ocup in t-oen-pep
in cumòḡ in ceḡpai a tig Suibne, ocup in lin bite ma pearam
ann in éallat 'na puoiu ocup in lin tallat 'na puoiu in tallat 'na
hḡiu; ced corum ocup ced eapra n-airḡit ppi dal leanna ann dò
ḡrep; Ut dixit mulier:

Teach Suibne,

Suibne mic Echach buide
a toill mò ma pearam,
in éoillit ma puide.

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 Monaídh^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 Monaídh 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 μὸ μα ρυθε,
 η τοιλλετ μα λαγε.
 οεν ρεη ηη ἐνὸ ηη σεατραιρ,
 σετραιρ ηη λεραὺ θυηε.
 Σεῶ κορηη οουρ σεῶ κοραη,
 σεῶ τορη, οουρ σεῶ τυθε,
 ηρ σεῶ εαρηρα αηρηθε
 ηηρ ταιλ αρ λαη α εγε.

τ.

Ηρ ανη αρθερε ηη ρηγ, ηάρ βατ θυηδαχ-ρη, α ηγεη, ολ ρε, αρ
 ατθερε θυβδαιῶ θυρα ρηηη-ρα σεη ηὸ εαηε ὁὸ εταβαητ ὁὸ ηεαὶ
 ele α ηὸετ, αετ α βειε οουη ρεηη οουρ ρηγ υλαῶ, η. ηαε η'ηγεη,
 οουρ ρηηη Αλβαη ὁὸ βιαθηαῶ αζηηηη-ρα αρρ ανὸετ. Οουρ ροη
 ατθερε ηη θυβδαιῶ σεῶηα, δια ηη-βαῶ εὸηηε οηη ηὸ βειε ανη, ευηαῶ
 εὸηη α εταβαητ ὁὸ θυηηαιλ, ὁὸ ρηηηεηη ηὸ ηαε; οουρ δια ηη-βαῶ
 εὸηηε αρηαῶ, α εταβαητ ὁὸ'η τ-ρορηρ, η. ὁ' Αεῶ; οουρ δια ηη-βαῶ
 εὸηηε ὁὸ ηίε λογηηαρ, α εταβαητ ὁὸ Chongal Menῶ. Οουρ ηη εαηε
 ρηλ ανῶ θυη, αρ ηηε ηρ ὁεαχ ὁηβ ρηη ηηε, δια ταηηῶτα ὁὸ ηεαχ ele
 η-ε, ηρ ὁὸ θυηηε ηὸ ραηαῶ, αρ ηρ ε ηη ρεη-ρὸεαλ ὀ εεηη ηαηρ, η. ηη
 εὸηηε ὁὸ'η τ-ρὸεαῶηε, αρ ηρ αῶβα ρὸεαῶηε τεαὶ θυηηε, αρ ηη ὁεαῶη
 ὁάηη θυηδαχ αρη. Κοηαῶ ανη αρθερε ηη ρηγ:

βερεαῶ ηὸ θυρα ὁεαζηηαηη
 βρεαε ὁὸ ηηαηβ ηαε ηὸζηαηε
 εα βεαη εηεηη-ζεαλ σεαηηη-βηηηε,
 ὁηβ ὁ'α τυβέρ ηὸ εαηε.
 θυα ηη-βαῶ εὸηηε οηηαηη,
 εὸ ηη-ἰποηαηβ οηη ὁ'α ρὸζηηηηη,

α

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

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

And those who find room sitting
 Would not if lying,
 One man with the share of four,
 Four around the bed of each man.
 One hundred goblets, one hundred cups,
 One hundred hogs, and one hundred joints^o,
 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 Domhmall, 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 *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 Εοχανθ, α ρλογ ουμε,
 κοιρ α ταβαριτ το Donnall.
 Δια m-bad κοιρε αιρζοιζι,
 το να τικ δε να δεαταχ,
 α ταβαριτ ο' Αεθ αιρζοιζι,
 το ροραρ claidi Eathach.
 Δια m-bad κοιρε comathal,
 το Congal co med leann-mair,
 ο'ον ρηρ ρochla ρon-athal,
 το νι μορ n-oilep ο'ainolep.
 In κοιρε co clozazgi,
 α Εοχανθ, α ριζ-ρυιρε,
 α ταβαριτ ο'η τ-ροαανθε,
 το Suibne αιρ lár α τηιζε.
 Ορα lmi Alban cen feill,
 οα μαθ αιρ ριζ ρορ Ερηνι,
 το βεραινο ρορ mnaib mo nias,
 μο βεραινατ, οουρ βερεατ.

βερεαθ.

Τιαζατ ρλοιζ Alban uile, οουρ ριζ Ulad, το ειζ ριζ Alban m
 αθαιζ ρη, οουρ βα μαιτ τοιβ αιρ ιτιρ βιαθ οουρ λιθ; οουρ ρο ζμαθ
 οάλ οεναιζ αιρ να βάρατ, δια ρηρ m τικραθιρ la Congal Claidi docum
 n-Ερηνι, το ταβαριτ κατα το Donnall, mac Αεθα, το ριζ Ερηνι,
 οουρ ρο ραιθρετ ρηρ Ουβδιαθ οουρ ρηρ α n-ορραιτιβ ολcena ραιτ-
 ριμε το δεναμ τοιβ ουρ m buθ ροραιθ α ρεδ οουρ α τυρρυρ, οουρ
 ρο ζαβρατ να ορατε αζ mícélmaine τοιβ, οουρ οca τοιρμερε.
 Conath αιρ αρθεριτ Ουβδιαθ να ραιρην-ρι:

Ματθ ρη α ρηρ Alban,
 ca canzen uil bar ο-ταρζlam

C10

^p *To know.*—Our is used in the Annals of MSS., for the modern ο'ρφορ, 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 Sublime in the middle of his house."

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

Let my," &c.

All the host of Alba, and the king of Ulster, came that night to to the house of the king, and were well entertained there both with food and drink; and on the morrow they convened an assembly of the people, to know whether they should go with Congal Claen to Erin, to give battle to Domhnall, the son of Aedh, king of Erin; and they told Dubhdiadh and their other Druids to prophesy unto them to know^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

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^f 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 Aimmire,
 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^g;
 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.”

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

^g *Erin.*—In the vellum copy the reading is, $\eta\tau\eta\tau\alpha\epsilon\beta\pi\epsilon\eta\gamma$, i. e. in the slender-sided country; but $\alpha\sigma\text{-}\tau\eta\eta\text{-}\epsilon\pi\epsilon\alpha\mu\sigma$, which is in the paper copy corrected by Peter Connell, is much better.

Cuiréir ocup buíthe éran,
 cinnóiricid cinn éur ḡ-curaíð.
 co rinnéar ḡameam ḡinn ḡlan,
 m h-arréméar cinn Ulaíð.

Ácét naé bhíḡ parḡme de
 re h-uét troc do timóibe
 rceiréar éar rir re plathep,
 beíð éar mna cen bié-maítep. M.

Ír anó rín aileiré ríḡ Allán ríí Congal, ír e ír corp óuit. ol re,
 óul a m-éreatnab co h-Éóáíð Aingceap, co ríḡ éreatan, ar ír
 mḡen do ríí do mnaí ocum-rá, ocup ír í-ríde maítear do maítear-rá,
 ocup rí ḡela cóéarí ríóis uáda, ocup do bhírra eolup óuit come
 teach ríḡ éreatan óia téir ann.

Éa bhídech éra m tí Congal de rín, ocup teit luét éríca
 lonḡ co éreatn, co maíche óun m ríḡ. Imiré m óic ríela do'n
 ríḡ ocup do maíteí éreatan comó h-e ríḡ Ulaíð do ríacé ann.
 Éa ríaló ríru éreatan ocup m ríḡ ríru, ocup ríparat ríalí ríru,
 ocup íarraḡit ríela de. Ocup imiré Congal a ríela co leir, ocup
 a mtehrá ír Allán ocup Érinn.

Ó ḡmíteir íarum óal óeíarḡ leo m Congal ocup m Ulltanb ol-
 céana, ríí óenam comairí mion canḡm rín. Amairí ríó bádar
 ann ír m óal co n-racádar óen laeé mór éucu; caenne do laeéab
 m óoman; mío ocup aríóu óláar ceé ríer; ḡurpmítep óḡreáó a
 ríore; óerḡíteir nua-parḡcanḡi a bel; ḡilíteir ríará nemanó a óeó;
 allíteir ríeéca n-óen aóéa a córp. Sciaé cóhrádaé cora 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.

^d This is the poet's prophecy after the

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

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

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingeas, 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 Donnall Brec, which was actually fulfilled in Adaman's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Donnallo Brecconepote Aidani.

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

mac oip p̄air; δά ἐραιριγ κατὰ ἦν α λαμ; clouem co n-altaib d̄ed, ocur co n-m̄idennim oip p̄op a ἔaeb; ocur cen tpealam laic̄ laip ol̄dair; p̄olt op-buidi p̄op a é̄ind, ocur gn̄uir é̄aem cor̄cupda laip.

Ὅα ἐαάcaing é̄ucu ἦ m̄ dail, ocur ap̄ber̄t m̄ p̄ig cen a p̄iaduz̄a, co p̄eip̄aḍ m̄ aip̄aḍ p̄é̄ctair na ḍala, no m̄ p̄icp̄aḍ air̄m a m̄-baḍair na p̄ig ocur na caḗ-milid̄ ol̄cena.

laip p̄oc̄tain do p̄om̄ a n-m̄el na ḍala, m̄ p̄o air̄p̄ zo p̄iam̄ig co h-air̄m i p̄acaḍ ecoip̄c m̄ p̄ig, ocur p̄o p̄uid̄ p̄op a laim̄ d̄eir, eidīp̄ e ocur p̄ig Ulaḍ. C̄id̄ im̄ ap̄ p̄uid̄ip̄ p̄amilaid̄? ól̄ cách. N̄ip̄ h-er̄baḍ p̄p̄im̄ aiuaḍ a n-m̄aḍ eli, ol̄ p̄eip̄ium. Ocur ō'p̄ me p̄eim̄ do p̄ighe maḍ ḍam, ḍia m̄-beiḗ aum̄ maḍ buḍ p̄eip̄i ol̄dair̄eo ip̄ aum̄ no air̄p̄p̄im̄. Tib̄ip̄ m̄ p̄ig ime, ocur ap̄ber̄t, bo cóip̄ do a n-d̄eip̄na. Iap̄p̄aiḡit na p̄ip̄ p̄eela do, ocur im̄ip̄id̄ doib̄ p̄eela m̄ beḗa p̄p̄ec-naip̄c; m̄ḍair̄leo m̄ bui p̄a m̄m̄ p̄eela naḍ m̄-bui aic̄i; p̄o gn̄iaḍair̄p̄et co mop̄ h-e it̄ip̄ p̄ip̄u ocur m̄ia, p̄op̄i p̄ebur̄ a ecoip̄c ocur a ip̄lab̄ria. Air̄m̄ mop̄a laip̄; m̄ bui ip̄ m̄ oenac̄ oen̄ laech̄ no p̄eḍp̄aḍ a n-m̄luuaḍ a laḗhair̄ caḗa, ap̄ a meḍ ocur ap̄ a n-aḍble. Iap̄p̄aiḡit ḍó can̄ a é̄enel, ocur cia a p̄lonnuḍ. Ap̄ber̄t p̄um̄ nácha p̄lonneaḍ do neac̄ ele, ocur ní im̄ip̄p̄eḍ doib̄-p̄um̄ can̄ a cenel nácha a p̄lonnuḍ.

Τιαγατ̄ na p̄loiḡ ἦ m̄ ḍum̄ rap̄ p̄m̄, ocur p̄agaḗair̄ eip̄um̄ a oenar̄ a m̄uiḡ p̄eac̄h̄non na tealcha p̄opp̄ a m̄-bui m̄ τ-oenach̄. A m̄-bui nann̄ conip̄ p̄aca oen̄ ḍum̄e é̄uce ip̄ m̄ tul̄aiḡ, aic̄m̄id̄ p̄op̄ a ep̄p̄eaḍ co m̄-ba p̄ilid̄ m̄ tí ḗaim̄c̄ aum̄, ocur p̄eip̄aḍ p̄ail̄ti p̄p̄ip̄, amaḗl̄ buḍ aic̄m̄id̄ do h-e; ocur p̄uid̄ip̄ m̄ p̄ilid̄ aic̄i p̄op̄ taeb̄ na tel̄ca,

^v *Knobs of ivory.*—Co n-altaib̄ oeo, 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.*—Oloap̄im̄ should be properly written oloap̄ p̄m̄, i. e. *than that.*

Oloap̄ 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.*

telca, ocup iarrasgip peela do. Inniuid rium do na h-ule pecl ba laimh laip, aét nama m po plomh a énel dó. Cia éura anora, ol m τ-óglac anachmó, ocup can do énel, ap atgeonra ipat filio. Éicep ocup filio m nigh adum comnaepi, ol pe, ocup do raigio dúnne m nigh do deacáduir anora. Beapaid iqum pleochud moip ocup palcc ambal dóib, ocup ba pneacéta cecl pe peét po pepad ann. Ciuid rium dm a peiaé itip m éicep ocup m pleochud, ocup lecio a apmu ocup a éiduid caéta peipin ppiir m pneachta. Cio ym? ol m filio. Atber ppiit, ol pe, dia m-bead apmuicium buo mo olcaip po agum po gebtha-ya i ap th' égpi, ocup o na pil, ip am euidiipi ppi pleochud map m ti oca m-biad ecpi. Ba buidec m filio de ym, ocup apperit ppiir, diamad miad lae-ya tiaécam hm-ya a noét do'm tig, po gebann biad ocup pép adéi duic. Maét hm, ol pe. Tiazaat do éig m ecip ocup po gebit a n-daéim bío ocup leanna and.

Iy and ym tamac teécarae m nigh ap cenn m ecip. Apperit yum na pazaó aét min buo toil d'on óglac anachmó bui malli ppiir dul ann, apperit peim, ba com dul ann, ap i pe riuo m tpeap maó ip móo i pazaat filio achumgicó .i. m oenach, ocup pop banap, ocup pop pleio; ocup m éicpa dím-ya ploig hpetan m oen maigim, ocup a n-dul uait-yiu cen m d' pazaat uaduib ap mo pon-ya. Tiazaat do'n dún, ocup puidiúgéter iat ann, .i. m filio i piaznapri m nigh, ocup eipium i maigim eli. Do beap biad doib, ocup tocaéitio a m-biad

co

^y *I perceive.*—Ap atgeonra ipat filio would not be now understood in any part of Ireland; the modern form of the sentence is, oip aénigim-pe gup filio éu.

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

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

^a *Unless it were.*—Mm buo would be written mun baó in the modern Irish: it means *nisi esset*.

^b *Anachmó.*—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 $\alpha\upsilon\tau\eta\gamma\eta\omicron$; it is compounded of $\alpha\upsilon$, to the English *an*, and $\tau\eta\gamma\eta\omicron$, known.

co m-ba raiteach iat. Arrept in filid ppuirum nua n-dul ip in tón, dia tuicta enám pmeapa for méip na ríadnari, cen a bladao co hráth, ar atá a teḡlac in nḡ oḡlach diana dligeaō cec enám in a tét pni, ocup dia m-briptei daia aindeoin-pium h-e, ip eicen a éompeoin de deḡ op do tabairt do-pum inō, no comiac for ḡalaib oen-pip, ocup pep comlanō ced eipium. Marth pin, ol pe, co d-tairō poiñ do ḡen-pa mo dail pecha. Ni po an pum din co tairōaō enám for méip do, ocup do beip lám for cec cind de, ocup bripiō ip a dí méi hé, ocup tomliō a pni ocup a feoil ar a aité. At ciao each pin, ocup ba h-mḡnaō leo. Inmipetei d'on laech ucū, diai ba dligeō an pni-p, a ní pin. Atpaḡ pem puar co peipḡ moip, ocup co m-briūt miled da dḡail forp in ti po mill a ḡepi, ocup po tōmail a dligeaō. Ot conaic pium pin do pa la epcup dōñ enám dō, co m-bui tpi n-a ceann riari ar d-tpeaḡaō a incinne in edan a éloḡim. Atpaḡpet munntip in nḡ ocup a tḡlac dia aiplec-pum 'n a dḡail pin. Teit pium fúitib amail teit péḡ pa mindeu, ocup do ḡm aiplech foraib, co m-ba lia a maipb oldait a m-bi. Ocup po tēicpet in dḡonḡ po pa beo dib. Tic pium do puidip, ocup puidiḡ for ḡalaing in piled ceōna, ocup po ḡab omun moip in nḡ ocup in nḡan peme, ot concaōar a ḡal cupaō, ocup a lunde laic, ocup a briūt miled ar n-epḡi. Arrept-pum ppiu nar ba h-ecail, doib h-e aēt mine ticed in teḡlac ip in teach do puidip. Ro paō in nḡ na ticpaōip. Ro bean pum a cātpaip n-ōip dia cind amipin, ocup ba caem a ḡnup ocup a delb, iari n-éḡi a puidiḡ ppi peipḡ in cātpaḡthe.

At

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

part of Ireland.

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

^e *He came again.*—Do puiḡi 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^e 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 $\alpha\pi\acute{\iota}\tau$ in the modern Irish, but in some parts of Munster it is pronounced $\alpha\ \pi\acute{\iota}\tau\epsilon$. It is probable that the ancients pronounced it $\alpha\ \pi\rho\acute{\iota}\tau$.

Ατ εὖ βεν μῖζ ὄρεταν ἡλαε ὀκυρ λαυ μ ογλάεζ, ὀκυρ βυ ἕ α
 φεῖτεμ εὖ παῖα, ἀρ βα μαέτμῖζαῶ μορ le μ φαννε ὄρδα ατ εὖ
 νονρε ρά μεόρ μ μλεῶ, ἀρ μ εἰαινε πορ ταλμαν φαννε α μαε-
 ρανλα, να ελοε βα φερρ οδοαρ μ ελοε ὄο παλα ανμ. Ὀκυρ πο
 ιαρραέτ μ μῖζαν ρελα μ φαννε ὄο'ν λαεχ αναέμῶ. Ἀτβερε
 ρυμ φερρ μ μῖζαν, ἢ ἀζυμ αταρ φερρ ὄο παλα μ φαννε .ι. ἀζ μαε
 Ὀβέῶ ἀζ μῖζ * * * * . Conaḍ ανμ ἀρβερε ρι.

Canar τάνζαν α λαεχ λορ,
 εε εὖε ὄυε μ φαννε ορ,
 νο εα τίμ ἀρ α ταρῖα?
 μο εμν εαεχ ρα εομαρῶα.

Ἦομ αταρ φεμ ὄο βι ριμ,
 ἀζ μαε Ὀβέῶ μῖζανταῖζ;
 ἢ ανλαῶ φρετῆ φανθε μ φιρ,
 ἀζ λαεε α εομλανν οευφιρ.

Α δερμ-φι μυτ-ρα δε,
 ἢ δερβ leμ ἢ ἢ ἀμρεε,
 ρεετῆ μο εραῖε εὖ βράτῆ μ-βάν,
 ἀζυῶ δεχρυν α μαεαν. Can.

Ὀκυρ πο ράζαν μ φαννε ἀζυμ-ρα μ εαν ατ βατ φερρ. Ὀτ
 εuala μνομμῖο μ μῖζαν ριμ, πο βανλ α βαρα, ὀκυρ πο εἰαινε α ἢ-εέτ,
 ὀκυρ πο ρεμβ α ἢ-αζαν, ὀκυρ ὄο παῶ α εαλλαῶ μῖζανθε πορρ μ
 εειμῶ ι φιαῶναρ εαεχ, ὀκυρ ὄο παῶ α ραῖῶ ζυμ ερε ιαρ ριμ. Εἰῶ
 ριμ α μῖζαν? ὄλ εάεχ. Νῆ. ὄλ ρι, μαε πο μ-εουρ ὄο'ν μῖζ, ὀκυρ ὄο
 ὄεεἰῶ υαμν ἀτά φεῖτ μ-βλιαῶαν ανμ ἀνορα, ὄο ποζλανν ζαιρεῶ
 ρεαῖῶνῶ μ ὄομαν, ὀκυρ ἢ ἀει πο βυ μ φαννε φιλ μμ λαμ μ
 ὄελάεζ υευῶ. ὄαῖε ὄο βυρρα ἀεῖε φαρ, ἀρ ἢ οεμν φεμ πο βυῖ ι
 εοραε, εὖ ρυε μ μαε λαρ ἢ-έ μ εαν πο μῖζῖε υαμν.

Ὀκυρ

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

^g *Callad.*—callaḍ.—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 *cottle*, a cowl,
(*cucullus*), or the English *cawl*.

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

Ocup ro gab for lan-*comairt* moir ar a aite rin, cumia derb leo co n-eibelað, mme faðbað fupitaét fo ceðoir. Teit rium iarmu i comfocur do'n ruzam, ocup atberit pua, dia n-derimta mún forim-ra, a ruzam, ol re, ro mðeramo pcela do mic ðuit. Ro ðell ri co n-a luza, co n-ðingneað. Muri do mac, ol re, a ruzam, ocup ip me ðeaáað uat do foðlam gaiceð timcell in beata. Ni ro creio ri rin, gu ra ðéç a plinnen ðear. Cio rin, a ruzam, ol re. Nn̄, ol ri, in tan ro mtið mo mac uam, do raður ðrámne ór fo bairi a plindem ðeir, do ren uaire ocup do comairta fair. Mara tura mo mac, fo ðepra rin mðar. Fécað iarmu, ocup puar an comairta amail ro rað, ocup ro bual a bara do mðiri, tri a mac eolchare do tét ocup arperit, ip triuað in ðum ro b'ail ðuib do ðenam a ruz .i. ar n-óen mac a n-óir do marbað ceu cnað ðot munntir, ocup ro airneð amail for puar an comairta reupairte fair. Ni ro creio in ruz cup bað h-e a mac no leith aúð. Cio na creioe a n-abair in ruzam, a ruz ðpetan? ol Congal. Atberra puit a aðbor, ol in ruz. Baðura pechtur ocup ðail moir umu ip in ðun ra iar n-mtécét mo mic uam. conur paça buðim moir éuzam: ceð laeð a hm; oen óglach reupri ocup folt puað fair; ip é la toipec ðoib. Iarraigter pcela ðib, arperit in t-oglaeð puað ueuð gur ba mac ðam-ra h-e, ocup gur ba éuzam éamie. Iarpaét cách ðim-ra in ba rír rin, ocup ni tarður nach ppegra forro, aét ro paemur a beit 'na mac ðam, ar na típta rium plaiður o anpaðarb ðpetan. Ocup iarraigun a amu ðe.

Atberit

ⁱ *I will tell thee.*—Ro mðeramo would be written in the modern Irish *do mneópam*. It is the subjunctive form of the verb *mairim*, 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 thee^d 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^e and a mark upon him. If thou be^k my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the name

and most ancient Irish MSS., for the modern *má'p*, which is compounded of *má*, literally, *si esset* or *si esset*.

Ατβερετ ρυμ ζυρ βα Conán a amn; uap ba Conan amn in ceo
 mic bui ocum-ya, ocup mo παιδια ρυρ, euapε δρεταν do éabapε,
 ocup τεέτ a emó bliadna dom' yaγιδ. Iap nabapach dum dū ip
 in daul ceoña, at eiam buidm moip ele eugam; ceo laeé a lm
 pem, oglaé pempu, ocup polt pmo papy. Iappagite in pū pcela
 de, atβερετ ρυμ in ceoña, ζυρ βα mac dam-ya h-e, ocup ba Conan a
 amn. Ocup apεεpta ρυρ, euapε δρεταν do eyp, map in ceoña.
 Ip in tpep laa umoppo at eiam buidm n-dómoy ale éugamó, móo
 oldap caé bu.den oile; tpi ceo laeé a lm. Oglaé epuétach pempu,
 allh do laeéab in domam; polt domó papy. Tic eugamó iap ρm,
 ocup apεεpta eumad mac dam-ya, ocup eumad Conan a cónamm.
 Apεεpta in ceoña ρυρ; ocup ip apε ρm, a Congal, ol in piz. nac
 epεidm-ji eumad h-e in laeé ucud mo mac, ap in tpiup ρm do máo
 zó in agaw. Ip ead ip cóip am, ol Congal, dia tupaε in tpiap
 ρm do'n dum, compiac doib ocup do'n laeé ucut ap gelaib oen-pip,
 ocup eipe doib tí app, a beiré 'n-a mac agut-ya. Ip cead hm, ol
 in piz.

Anait and in adaiγ ρm, ocup epziγ Conan Rod co moch
 iap na bápach, ap ip e ba mac dilep do'n piz, ocup teit do
 deépm in t-piota, boi i compocup do'n dum, ocup bui ag papεpim
 poy nellab aeoy, ocup apεεpta at em nel pola oy emó Conam
 Ruad, ocup nel pola oy emó Conam Pind, ocup mē pil oy emó
 Conam Dmnd; ocup a dee mme, ol pe, eped beipuy Conan Dom
 app cen tuim hm-ya? ap ip hm tuiteε in di Chonan ale. Conad
 am apεεpta:

At em tpiap mled 'ya mac,
 co n-eppeó n-álanó n-mgnad,

pil

¹ *The men.*—In pū, now always written na pū. It is curious that in very ancient and correct MSS., m, 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 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 mú*. 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.

p:l uaprib, ppi h-uap pεpzi,
 nel na pōla pop-ōepzi.
Nel pōla op' cind Conan Ruad,
 ip' dō dēn a dūmbuad;
 m cedna op' cind Conan Fīnd
 m eppid aland impid.
Nip gab claudem, nip gab pōiaē,
 nip gab epped tpaeta tpaē,
 nip gab gabced ip' dūm glann,
 laec nā ppepgeand comlom.
Ni ml op' cind Conan Dūnd
 nel na pōla pop' pεgam,
 dεpgeat-pa mo lann i n-dū,
 ' popi na Conanuib at em. At em.

At ei rap pin buidm moip cūci ip' m dpočat, bui tap m ppuē,
 ocup at ei oen laech puad moip pempu, ocup aicmip h-é. Ocup
 arpep ppi, cia lán buō pεpp lat agud dō ní no éallad popp' m
 dpočat pa? Arpep pum, ba h-e a lan oip ocup agiāat. Ppi,
 ol pe, mōat mac-pa dō'n piz, acht mac cepōa, no ppi po gní nach
 aicdi éicm di óp, no di agiāad, ocup po zebapa báp mō. Pεpait
 comlam iapum, ocup maipbēap Conan Ruad am. Arpep mac
 m piz, .i. Conan Rod, ppi munnup m ppi pop' maipb, dia n-n. mpeō
 neac uab dām, m píp m aicne dō puāp popp' m laech, po aic-
 pind pib. Ppi, ol pīat, m tapō neac pop' biē aicne bápā pεpp má
 m aicne dō puāp pop' áp tigeina, ap' ba mac cepōa a tuapcep
 dpetan h-e, ocup tamie tpa bopppeō n-aicēta, co n-ebap co
 m-bad mac d'on piz h-e, o po cūalai a beiz cen mac oca.

ΤΙC

^a *Over the bridge.*—Dpočat is now ge-
 nerally written Dpoičeō, and the word is
 usually applied to a stone bridge. It is un-
 questionably a primitive Irish word, and is

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

There is over them, for an angry hour,
 A cloud of deep red blood.
 A cloud of blood over Conan the Red,
 Which to him forebodes defeat;
 The same over Conan the Fair
 Of the beautiful battle dress.
 There has not taken sword, there has not taken shield,
 There has not taken battle dress to defeat a chief,
 There has not followed chivalry and valorous deeds,
 A hero whose challenge I would not accept.
 There is not over Conan the Brown-haired
 A cloud of blood that I can see:
 I shall redden my blades to-day
 Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge^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 Fírbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Féirsi, and Droichead Mona Daimh.

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 Lochlam^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 Fírbis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name *Ḍub-Lochtanncaḡ*, i. e. Black Lochlanns, and the

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

annu; α τά διη cloch ampa ip m dun rin, ocup m gluarpeann ppi
 bpeig, ocup m pédann pep pingale α τογλουαράτ nách α τογbaul;
 ocup α τατ δα each oen δατά ocum-ρα ip m dun ceðna, ocup m
 πιτάτ πα neac πο ημ ηοι co bpatē; ocup τιατρα ηυρ m dun rin
 δια δερβαδ πορτ-ρα m pip ατεβει ppiim. Το ημτηερ pamlaid
 mle: τόγβαυ Conán m cloch, ocup πιτάτ na h-eoén φοι; υτ διατ
 m πιγ:

Cloch α ταν-Θύν δα λαά,
 ip ppi α comppoiu δ'óp δατά,
 m gluarpeim le bpeig cen bpatē,
 ip ní gluarpenð pingalach.

M' eich-ri pep ip pepipi α n-ηuai,
 co bpatē m gluarpit le ηai,
 ηluarpit le pípinðe ppið,
 ip luac áηarτα α n-éppu.

Δια pip m buð tu mo mac,
 α cúmγið calma connarτ,
 παάτ i n-θiu amac ηο moch,
 ηυρ m dun α puil mo cloch.

Cloch.

Timolaid Congal iap rin ploig Saxan ocup α πιγ, .i. Ἐαρη, mac
 Rogarbh, ocup ploig na Ppangce ocup α πιγ, .i. Ὀαρηβε, mac
 Oorinnnar, ocup ploig ηpetan πα Conan Rod, mac Eachach
 Amgep, ocup ppiu Alban πα ceítepe macairb Eachach ðuðe, .i.

Clod

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

° *The Fort of the Two Lakes*.—Θύν οα
 tacha. 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 Dornmhur*.—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 Dormhar^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.

Eochaidh Buídhie, 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 "Buadhla" [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"; 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 Aimmire, 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

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-Alban, cen luing, cen bairc, ocup laech marb i lenman dia
 leath-éoir; óanḡ po cúip Congal ḡlaip i cengal itip ceé n-oir dia
 munntip, aḡ cup in cáta, co ná teichead neach dib o céli, amal
 do claidia Conaill ocup Eogain, tria porconḡair Conaill, mic
 baedain, mic Nindeda, in piḡ-mleó amra. Comó amlaio pin po
 cúipet in cath.

Conao Pleao Dúin na n-ḡéó, ocup tucanḡ cáta Muige Rath
 comce pin iap pin.

* *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

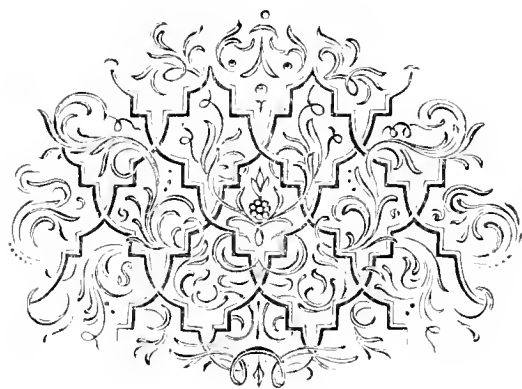
such remarks, to show where one ended and
 another commenced.—See the conclusion
 of the tale of Deirdre, in the Transactions
 of the Gaelic Society of Dublin, vol. i. p.
 134, where Mr. Theophilus O'Flanagan has
 written the following note on this subject:

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 Nimidh, the renowned royal champion. And thus they fought the battle.

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

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

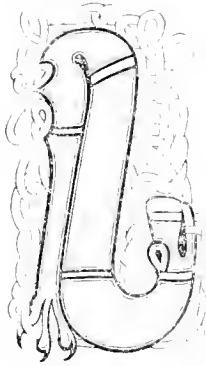
are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition.”



CATH MUIGHÉ RATH.



CATH MUIGHÉ RATH.



CATH ME RITH PUPPUNNUO; LIETI ME CACH COMAR-
 BUR; TEIBEAD ME TUI TINDREADAL; MUARAT ME PEAP
 PUPPOGRA. CONAD IAT RIN NA CEITRE COMPOCAL
 CUIBUI, CUMAIUI, CHALLTARCEACHA, PO OPHAI GEADAR
 UGADAR I N-UP-TUI ZACHA H-ELADNA, OCUY I TUIPCEADAL CACHA
 TPEAPA. ALET DENA IP E PAT POILLPIGUTI NA FOCAL PEICEAMANTA
 PILEAD

The initial letter *C* 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 poems 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 PUPPUNNUO is explained in O'Clery's Glossary, by the modern words LAPAD NO FOILLPIUGAD, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by FOILLPIUGAD only.

pilead riu, d'airneir ocup d'riaonugad aignid ocup illruine na n-og-briathar n-ainnar, n-imeubaid, n-ugdarda riu.

Laid me riu ruyrunnuid, ro ruidrimar romaid, manu riu ocup laid, no porcuid, no rithlearg, ip dui ocup ip dligad d'ieirib ocup d'pileaduib d'airneir in airuib oipeactar, ocup i locuib linmara, ocup i comodaluib coitceanna, d'uarait ocup d'iaonugad a porair ocup a rithdeachta ar na pileaduib.

Uiteir me cach comairbuir, do ruidreamar romaid, manu riu ocup in ced litear d'a g-comlanagtear comairbuir le tuircbail gacha timpeadail, ocup ur-tur cacha h-airidrech; ba h-ead a h-ainm-rude A toghand, tre-ullech, tref a tuictear in Trimoit Tre-Deairranach; ocup ip uime ro h-airidneid i n-ur-tur gacha h-airidrech. ar in ced duil ro cruithaigeartar Dia d'a duilib, ip o A ro h-ainmni-gead .i. anzel a ainm; ocup in ced duime ro cruithaigead dno ip o A ro h-ainmni-gead, .i. Adam a ainm riu; ocup dno ba ur-tur uplabra Adanmh, mar foirglar in t-ugdar.

Adram, adram tu-ya a De,
ced guct Adam, glam a gne;
ag acrim Eba aille,
ann do rime a ced gairne.

Tebead

^d *Rhapsody*.—Riactar: 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 *Teinn Loeghdha* or poetical inspiration.

^e *Assemblage*.—In airuib oipeactar,

modernized in Mac Morissy's copy to i n-aponb oipeactar, i. e. on heights or hills of assembly. The word oipeactar 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 *Irighles or parles upon hills*.”

^f *Display*.— $\text{O}^{\text{u}}\text{acpa}\text{u}\text{z}\text{ocup}\text{o}^{\text{u}}\text{a}\text{o}\text{nu}\text{g}\text{ao}$, in Mac Morissy’s copy more correctly $\text{o}^{\text{u}}\text{acpa}\text{u}\text{a}\text{io}\text{a}\text{g}\text{ap}\text{o}^{\text{u}}\text{a}\text{ic}\text{o}\text{nu}\text{g}\text{ao}$. In ancient MSS. the initial p, 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 $\text{o}\text{i}\text{c}\text{ne}\text{o}\text{ } \text{z}\text{o}\text{p}\text{u}\text{g}$, 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.

Tebeaḁ pe tur timpecaḁal, ro raḁreamaip romannḁ, manḁ ron ocup ceḁ rmuamud cindti caḁa canghu pe turghbal caḁa timpegeḁal, ḁo meip map ḁo rmuam in pui-Ḑha for-ḁrḁa peim na peacht rap mme. ocup na nae naem-ghraḁa, pḁr in n-ḁibreghḁ romeanḁal pé laithe.

Ḑuapac pe peap puioghra, ḁa raḁreamaip romannḁ, .i. caḁ pellraḁnantaḁt map ḁal ocup map ḁoirteapraip. Dia a foroi a pḁr-eolar, ḁ'airneip ocup ḁ'poillpugḁ ḁo ḁach go coitḁeann.

Ḑamaḁ iat-peim na ceitpe coim-foeal ro h-ḁrḁaighḁ in ap-tur caḁa h-elathna, ocup i ceḁ uapaḁ caḁa canghu, ocup i timpeceḁal caḁa tpepa. Uap in ghacḁ tpeap ghḁ timpeceḁal, na mpeapan ghḁ uapaḁt, na ḁrgham ghḁ upoghra, na uapaḁ-tpep ghḁ airghu; ocup ḁm ip ḁirghḁ, aighanta, mḁnḁaḁ, ḁḁn ealaḁam pi, ocup ip ḁilep, ḁmghala, pep in tpep timpech tḁn-foelaḁ toghḁi peḁ, laḁ ḁ' uapaḁ ocup ḁa upamud, ḁ' poillpugḁ ocup ḁ' puioghra; ḁip ḁhghḁ ḁan ḁirghḁ, ḁhghḁ pui poillpugḁ, ḁlḁghḁ pa paep plomḁaḁ, ḁhghḁ tpep timpegeḁal. Cio tpa aḁt, ap eaḁ ip toghbal ocup ap timpeceḁal ḁḁn tpep ainup, mḁnḁaḁ, ughḁarḁa, ollam-ḁnḁa pa, mapbaḁ emgh ocup enghanna ocup ḁirbeapra na h-Ḑepem ḁ'impaḁ, ocup ḁ'mulaḁ, ocup ḁ'ḁmolaḁ o pin amach bo ḁeapra.

Oip

^b *Consideration before commencing.*—Tebeaḁ pe tur timpecaḁal. The word tebeaḁ, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word rmuamud, to think or conceive.

ⁱ *Setting forth.*—Ceḁ-uapaḁ, more correctly written ceḁ-ḁuapraḁ in Mac Morris's copy.—See Note f, *supra*.

^j *Exordium.*—Uap in ghacḁ tpeap ghḁ timpeceḁal, “for it is not usual to have a

battle without a project.” The word timpecaḁal 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. (U. 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 *Propheciad.*—Tapupgepḁc tocḁala

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

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

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forth^l 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^l, 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 eleva-
vator

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

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

Οἱ βα ἡ-ε ρεμ παρρηγερετάς τοεβαλα Τεπραά, οσυρ ιλοαναάκ
 ἡλέεραάκ Υημῆ, οσυρ βλαῖτ-βίλε βορρηραάκ ὄρεαῆ, cemm κορηαῖα
 οσυρ εαβαρετά μῆρη ιατ-ῆλομε Ἐρεμ, αρ uall οσυρ αρ αῆρα, οσυρ
 αρ ετυαλαῆ εῆτραμ, οσυρ ανρημ οσυρ αλλμυραά. Ὑα ἡ-ε α ῆο-
 ἡαμ-ρημ οσυρ α ῆομλομναά ανηο, ορη ὄηῆῆῆ ῆεανῆαά ρεη
 εοληρ οσυρ ροῖεηεοῖ να η-οηρεαά οσυρ να η-αρηῆ-μηῆ ὄ'αρηεηρ,
 οσυρ ὄ'ρηαῆομῆαά, ὄο ὄεαρηβαά, οσυρ ὄο ὄεηῆμῆαῆαά, le ρημρηεραῆ
 ρυαῖτεαητα, ραεη-ῆλανδα; ορη ατα ὄα αάβαρ ο να ἡ-οηῆεηρ ὄμμη
 ραεη ῆλομμη ροῖεηεοῖ να η-οηρεαά οσυρ να η-αρηῆ-μηῆ ὄ'αρηῆεηρ
 ημ αν ηῆορη ρη, η. ὄο ῆομρηαῆ εετηρ; οσυρ ὄο ῆοηῆῆῆαῆαά α
 ῆ-εαρηεαρηα ρε ρεηῆεαρη να ηῆρηαῆε ρεμρηα, οσυρ ὄο ῆοηῆμῆαῆαά
 α ῆ-εαρηαῆορη ὄ'α ῆ-ῆαμ-ῆαῆῆῆῆ ceneoῖ, ρε ἡ-αρηῆεηρ α η-οηρ-ρεῆ
 ὄα η-εηρ.

ῆα

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 Feidhleach, several centuries before the saint was born.

¹ *Two reasons.*—Οἱρ αῖά ὄά αάβαρ.—
 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 Bowmlahan, by John Collins of Myross.* MS.

^m *Friendship.*—ὄο ῆοηῆμῆαῆαά α ῆ-εαρηαῆα, 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 ὄο ῆοηῆμῆαῆαά α η-οηῆεαρηα, i. e. to commemorate their *noble deeds*. This story seems to have been written for the O'Canannans or O'Muldorays, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach*. Another

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

What

family of great celebrity, Mae Gillafinien, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muntir 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 Tircconnell 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 Acedh (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

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was concentrated, that is, Domhnall^a, the son of Aedh, son of Aimmire, son of Sedna, son of Fergus Ceimfoda, 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 Aimmire, 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'Canaman, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingsich, was monarch from the year 695 to

704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.
^a *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirid, ocur comrac, ipa h-aḡ, ocur eēt, ocur aipō-ḡmonipāō, mōirter ann po bo deapra, ic teapapḡann a tuat, ic dirḡad a ouētūpa, ic mōdeḡal Eremm ap poḡal ocur ap eētpann, ap ēoḡan eacēpann ocur aipme, ocur allmupach. Oip ip e aipmō uḡōcup m aōaiḡ po h-upinapēō ap Ōonnall do dirḡuō ocur do oipōneō i n-oiprechur Eremm, ap i pin aōaiḡ po h-aenpaiḡid na h-oipēēta, ocur po taēaiḡid na tuatḡa, ocur cinnit no coicpichā, po ceann-paḡit na cethepna, po dicupēēta na dibearḡaiḡ, po baḡit na biōbanap, po h-aētūipō na h-aipēapa. po ceilid na elāen-bpēāta; conaō í pin aōaiḡ aētūp caēā h-uile, ocur mopēta caēā maētūpa. Acē cēna, po pailemḡ ōna m τ-aeḡ, ocur po pētiapḡertap na pēanna, ḡup baipet na ōuile poēpaiḡēēt ip na pianaib, ḡup taō-leaō, ocur ḡup teapalaō poillpe ḡpeme, ōo ḡopaō ocur ōo ḡlaaō ḡaēā ḡpian pōpḡ; conaō de pin po bpōḡpat na bpuiḡe bpoppaōa aubipḡ, po poipbpeatap na h-eaēta ocur na h-aiḡbana, map ba laēt-ḡenup tamḡēi pōpḡna caēā pūinn; po ēōpmaḡetap na toipēe co naē pūilḡitip pōpḡnaōa pōḡablanna pōōbcaō poēaib, pē meō caēā mop-meḡa ḡup ub do bāpp a bōipe no maneaō cach aeḡape pēip caēā pōbānōi, pē mallaēt caēā mūcēpēoit; po metaō bliēt cacha bo-ēeaēpa, pē pōpḡethi po pap pōpḡna pēp-elaētmapa, blaētmaḡe

◦ *The sky then became cheering.*—Ro pailemḡ ōna m τ-aeḡ.—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:

“Aḡ lennium piḡ ōo'n pēēē cūp
Ticc aip, piḡōa an eoaib,

ḡḡeēt ḡaē lan-toḡpaō pē a linn
'ḡḡaē leit ō'pān-toḡaiḡ Pheōlim.

Iē i ō-talimūm, toḡcūp euaib,
Eipe a ppoḡaib, pin neim-ḡuap,
Aḡe a tā acap taipēe pēō;
Lē'p b-pḡaiē-ne tpa ḡo ō-tuilḡep.

Úinpaō pōp, maō pēippoe leip,
ḡpēta luētmapa lomḡeip,
Tpaēt mbēipēe an māpa mīn;
Raḡa ip mbēipēe ō' apō-piḡ.”

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 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 eujuscumque copiosi-productus,
 illius tempore,
 In unaquaque parte declivis collis Feilimii.
 Ubertas glæ, proventus portuum,
 Pisces in fluminibus, tempestates serenæ,
 Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mercantur.

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

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

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

blaṣmaige caḁa bpuḁe ; po bpuḁṣaṣa eapra, ocup aibne, ocup mbera na h-Ḅenn mur-bpuḁṣa meapra, maḁḁeaḁa, miḁlemianaḁa, cacha moiri eipe, co naḁ ṣuilleaḁ ocup naḁ ṣaḁmanḁeaḁ i n-iḁṣaṣa aibeiri na aḁam, i loḁaib no i lunnṣib, no i loḁ-ṣipraṣaṣaib lán-ḁommiḁ, co m-biḁir na ḁ-ṣaṣeaḁḁaḁ ṣaṣṣaḁe, ṣaeb-ṣioṣma, aṣ ḁaṣṣaḁ-ḁḁaḁ ḁlan-ṣoillri, ocup aṣ ṣaṣṣaḁ ṣaḁn-ṣaḁṣṣ, ocup aṣ boṣḁaḁaḁ bpuḁṣaḁ-ṣoillri blaṣh-mḁber. Ocup ḁo ba d'ṣeaḁur aamṣe aṣ aṣḁ-ṣlaṣa h-m Annṣpech, ḁo ṣuaḁṣaḁaṣ ṣoḁnaḁaḁḁ na ṣeaṣamṣ ḁan ṣeiḁm, ḁan obaṣi, ḁan aṣaṣhaṣ, ḁan ṣṣeaḁaḁ, ḁan ṣaṣaṣ, ḁan ṣṣeaṣṣeḁḁ ḁo ṣṣiall, no ḁo ṣṣḁṣeaḁaḁ, maṣ baḁ ṣoṣṣeaḁaḁ a n-aṣeaḁ ocup a n-aṣṣoṣḁ ḁḁa ṣoṣṣeaḁḁ ḁṣṣo, ṣe ṣṣeaḁ a ṣṣeaḁ, ocup a ṣṣeaḁ ṣlaṣa. ṣṣi ṣṣiṣṣe a ḁ-ṣlaṣeaṣa.

Uchaḁ! po b' urupa d'a h-aṣṣḁ ocup d'a h-aṣaṣḁ Ḅṣe d'im-luaḁ ocup d'aṣṣiḁo ip m aamṣi ṣm, ṣe ṣaḁḁaṣaḁḁ a ṣeaḁ, ṣe ṣṣeaḁḁaḁḁ a ṣṣeaḁ, ocup ṣe ṣaṣṣaḁaḁḁ a ṣṣeaḁ, ṣe h-ḁṣṣeaḁḁ a h-ḁṣṣeaḁ, ṣe ḁṣeaḁ-ḁeaḁ a ḁṣeaḁaḁaḁ, ṣe ṣoḁṣeaḁḁ a ṣeaḁḁeaḁ, ṣe h-ilḁaḁaḁi a h-ollamṣaḁ. ṣe ṣeaḁaḁḁaḁḁ a ṣṣeaḁ, ṣe h-il-ḁṣeaḁ a h-ḁṣeaḁḁ, ṣe loṣ-bṣiḁmaṣe a leaḁa, ṣe coḁṣeaḁḁḁ a ceṣeaḁ, ṣe ḁṣeaḁ-ṣaṣeaḁḁ a ḁoḁam. ṣe ṣeaḁ-ḁṣeaḁḁḁ a ṣeaḁ, ṣe boḁ-mallḁaḁḁ a baḁṣṣeaḁ, ṣe ṣṣeaḁ ocup ṣe ṣaṣṣeaḁḁ a ṣeaḁ, ṣe ṣeaḁ ocup ṣe ṣeaḁḁḁḁ a ṣṣeaḁḁḁ; uaṣi ṣoḁṣeaḁ boḁa, biaḁmaṣa, bo-ḁeaḁaḁa a bṣeaḁaḁ; ṣoḁṣeaḁ ṣeaḁa, ṣaṣṣeaḁḁ a ṣeaḁḁeaḁaḁ, ṣeaḁḁeaḁḁ

^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 se dabat omnia tellus,
Contentique cibis nullo cogente creatis,

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

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

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

Flavaque de viridi stillabant ilice mella.”

^q *Splendour of her chieftains*.—Oпппг, 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 *arriagh*.

plaicéte ar éinn chiar ocup conneamh, ghear ocup glamh ocup ghuam
 aidaad; gur ab ead arimh ughair, co n-imeoada em-beam Epe na
 h-aenar, gam eglar puachad, na porcem puippe, gen go m-beit
 riada aza porcommed, men ba eaglar égha, no itimrad, o tha Or-
 gleann iat-ai-centa Umhall, i n-iaréarí coizead Connaét, co Car-
 riac n-oirdeire n-iondómarícaí n-Éogann iar n-iaréarí, ocup o
 Inir foð-glom foitéreannas, feruame Paul, fir-deirceircaí damba
 boru-glome, gur an m-bumde m-borb-éiní, m-braeirpach, m-brac-
 linnéach m-buada, munh pon ocup gur m iriub rruí-glom,
 rneétaí, fir-garécáí, ruacíní, reafóanaí, rluag-bradanaí,
 romemal, rem-dileanra, dannaí ann aríoraí, aicenta, EASS arí-
 mor íatí-glom, imreirpach, tuimech, tarim-éren tindearbach,
 meirída, maímech, mar-biarpach, uríoraí, arírech, iar-remur,
 rreb-draí, rruíh-borb, raeb-óiréc, rígha, raémar, ron-turcarpach
 RUADH; ocup tarir rem bo éuaí, mara Temne bic m brogud,
 no

¹ *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 Thoraí ghó Clóna éar,
 Ir fáil oir aicí re a h-ar,
 A b-plaíe Ghriann taoib-ghil nap éim,
 Do éimíll aen beam Eirum.”

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

On this anecdote Moore composed his celebrated ballad,

“Rich and rare were the gems she wore.”

¹ *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murreisk, in the west of the county of Mayo.

⁵ *Carraic Eoghain*.—Situation not known to the Editor.

¹ *Inis Fáil*.—Inch, in the barony of Shehmalie, in the county of Wexford, was anciently called by this name.

⁴ *Eas Ruaidh*.—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests; so that authors record that one woman^q might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann^r, in Umball, 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 Bamba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, bel- lowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, vary- ing, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-scal-abounding, royal, and prosperous cataract of EAS RUAIÐH^u, and
 thence

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

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

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

no da Mac uill Inimnriže. eo tpaclit poptab tapm-épuatde
taepc-dibpacēēca Topaiže ap tuapccep.

Συρ ob do téapmoltacūb τιζεpnap ocup d'indōcomarēta amipupe
ζan élned, ocup oipeacāip ζan amipume, m apō-πλατά h-υί Αμμι-
pech anuap conize pem.

Nip b'ingnacō ampeap i n-udapein az h-ua Αμμιpech, óp do
h-upmapeō péu paepizōa, pomeañacal, do'n apō-πλατή ocup d'
Épim i compac pe éeile: uap i p e aōd po uap ocup ampeap,
ocup ap eapca, ocup paep-lacūh paacētmane, m po h-oiōned m
τ-apō-πλατή, h-ua Αμμιpech, i n-oipecūp na h-Épeann, .i. i timn-
pzeacal m tpeap cacāip comlane do'n oğ-lacūh azeanta, i
poptēta m dāpna h-uap dēaz deapnpzñacūh m cāem-lacūh cēōna,
ocup i meacōn mūr Mui, ocup ba Dia Dōmnaiz dāpacēti ap ai
lacūhe pectmane, ocup m oll-cužed deaz-āip eiži ap pu.

Οιρ

ingurgitat."—*Trias Thon.* 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.

* *Teinne Bie in Broyha*, was in the pre-
sent county of Donegal, but the name is
now forgotten.

^w *Maith Inimriže*.—This name is also
forgotten.

^x *Water-shooting*.—Πoptab taepc-oiub-
pacēēca Topaiže, 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. *torcery*, 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 Inimrigh^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 Aimmire, 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 Aimmire, 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 Aimmire, 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 *Cloutheach*, or ecclesiastical round tower which still remains.

The epithet $\tau\alpha\rho\epsilon\text{-}\sigma\iota\upsilon\beta\rho\alpha\iota\epsilon\zeta\epsilon\chi\alpha$, 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 *Mae 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'Muldorays and O'Canannans, the direct descendants of the monarch *Dombnall*, its hero.

^y *Age of the moon*.— $\Theta\epsilon\alpha\tilde{\gamma}\text{-}\alpha\tilde{\gamma}\ \epsilon\eta\tilde{\gamma}\iota$.—The word $\theta\epsilon\alpha\tilde{\gamma}$ is here evidently an adjective qualifying the noun $\alpha\tilde{\gamma}$, *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,

Οἱρ ἰρ ἀμλαῖο πο ποθαίτερ ἢ ἀμπερῶ ο ἀδᾶμ εὐο ἡαμπερ: .ι. ο ἀδᾶμ ἢ ορτῖντ, α ἡ-ορτῖντ ἢ ἢ-βραῖα, α βραῖα ἢ παρρ, α παρρ ἢ μῖνυτ, α μῖνυτ ἢ ποηγε, α ποηγε ἢ υαρ, α ἡ-υαρ ἢ εαδᾶρ, α εαδᾶρ ἢ λλαῖτ, α λαῖτ ἢ ρεῖτμᾶν, α ρεῖτμᾶν ἢ μῆγ, α μῆγ ἢ τρημῖρ, α τρημῖρ ἢ ἢ-βλιαῖαν, α βλιαῖαν ἢ ραεγυλ, α ραεγυλ ἢ ἢ-αιρ.

Ἰρ ἀμλαῖο εμῖρτερ εαχ ἀνα ὀέλι δ'φογλαῖαῖα ἢ ἡ-αμπερ, .ι. ρε ἡ-αδᾶμ lxx. ἀρ τῖν εαδᾶῖα ἢ ορτῖντ, ορτῖντ εὐο λειῖτ ἢ ἢ-βραῖα, βραῖα οεϋρ δᾶ τῖαν βραῖα ἢ παρρ, παρρ γο λειτῖ ἢ μῖνυῖτ, δᾶ μῖνυῖτ γο λειῖτ ἢ ποηε, εειῖρῖ ρυηε ἢ ἢ-υαρ, ἢ. ἡυαρῖ ἢ εαδᾶρ, εειῖρῖ εαδᾶρ ἢ λλαῖτ, ἢ. λαῖτ ἢ ρεαῖτμᾶν, τῖαῖα λαῖτ, ἢο λαῖτῖ ἀρ τῖαῖα, ἢ εαχ ἢ, ἀῖτ γῖνμῖα οετ-ρῖεῖτεχ Ρεαβῖα ἢαἢα.

Conat e ρῖν ετερεαῖτ ἢ ἡ-αμπερ. Cio ραδᾶ ρᾶῖεἰll εαῖα ρελλῖυμ, οεϋρ ἢγῖ γᾶῖα ἡ-υῖδᾶρ, ἢε ροἰllῖυγυῖο γᾶῖα ρῖρ, οεϋρ ἢε ρῖοημυῖο γᾶῖα ρεῖῖαῖρ. ἰρ εαῖο ἢδᾶῖαῖεαῖρ γυρ ἢ ἢαῖο εἢηῖτ, εοῖῖεαἢ, εμῖτ-ρῖοεῖαῖ εῖαῖοἢα. Ἰρ ε ἢ τ-αῖο-ρῖλαῖτῖ ὁ ἡ-Αἢηῖ-ρῖεῖ, δῖη, ἰρ ἢαῖο οεϋρ ἰρ ἢηεοἢ ρῖοῖαῖῖεῖ οἢῖα α τεγῖαῖ ρεἢ ἢγῖε γᾶῖα εὐοἢρ, οεϋρ βᾶῖρῖ βρεαῖ-ρῖοἢῖρ γᾶῖα βῖεῖρῖε γᾶρ ραῖῖῖαἢ οεϋρ γᾶρ ρῖοῖαῖῖεἢ ρῖαῖ-ρῖεἢ ρῖοῖῖῖεῖ γᾶῖα ρεῖῖαῖρ δᾶρ τυρῖβᾶἢαῖρ ἢαῖο γυρ τῖαῖτᾶ.

Αῖῖτ εεἢα, ἢο βοῖ Εῖρ ἡαν ἢῖῖῖμ αῖῖ-ρῖεἢ, οεϋρ Τεἢαῖρ ἡαν το-εῖαῖ, οεϋρ Ταἰllτε ἡαν τυῖβῖοδ, οεϋρ ἤῖρῖεῖ ἡαν ἔllῖεδ, οεϋρ αῖο-ῖῖγῖο

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 Domnall.

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 salness.*—Τεἢαῖρ ἡαν το-εῖαῖ. 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 *Taille*, 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 Aimmire, 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 alliection, Taillte^b without misfortune, Uisnech^c without corruption, and the

five *zullzen*); 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

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Aimmire, until the night on which his foster-son, Congal Claen, the son of Scamlan of the Broad Shield, quarrelled with the same long-palmed Domnmall 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 Domnmall. 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 Scamlan of the Broad Shield, was slain.

As to the monarch grandson of Aimmire, 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 Domnmall, 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.

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

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

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

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

να-πίστεχ; οσυρ ιρ έ πινο αρ α μεγλαμι ζριαν ιν λατε ριν πινο
 καειμ-ρλοαρ Chamgpech. Υαρ ιν ιχ. αθ λατι α πατ ραμριαθ δο
 ρυηραθ ριν, οσυρ οετ cal. Ιαιλ δο ρατι, οσυρ Μαρτ αρ ραερ λατι
 ρεετιμυιη, οσυρ κοιγεαθ ριεεττ αρ ερσι.

Ιρ ί ριν υαρ οσυρ αμπεαρ πο ειρηζιταρ θα εομαρτα εκαθι, εοιτ-
 εηδα, ερηταγτι, κυμδαετα, ιρ κυβδι, οσυρ ιρ κορμαλι, οσυρ ιρ
 κομλαηε ρυαριαθαρ υζθαρ με η-μυταμλύγαθ ρε α εέιηε, οσυρ δελβ-
 εομαρτα διλερ, διηγιαεαχ, δρεχ-ρλλιρηζτι να διαδαετα, μυνο ρον
 οσυρ ζρηρ-αγεθ ζρηαθ-ρλοαρ, ζλαν-εδορθε, ζρηρ-ταιηημαε ζρηηε,
 ιε ερηι ι η-υλλιηδ ηζαηταγ, examaal, ορηρτιρ-δερσιρτ να η-ημια,
 δ'ορηρλυγαθ ημδοραρ α ροιρ, οσυρ α ραθαηρ, οσυρ α ηυζ-ροιλλιρ,
 δο λεζυθ α λοιρ, οσυρ α λαρηαε, οσυρ α λομρηζι ρα τρεαβαηβ,
 οσυρ ρα εηαεαηβ, οσυρ ρα ελαετ-ερηχαηβ ιν ταημαν. Οσυρ διη
 αγεθ αδβα, ορκαρθα, ρορλεεαν ιν αρθ-ρηζ, η-η Αημμηρεε κο η-ζρηρ,
 οσυρ κο η-ζλαηε, οσυρ κο η-α ζρηαθ-ροιλλιρ. Κο η-α ρειθι οσυρ κο η-α
 ρυετιη, οσυρ κο η-α ρορκαρθι, κο η-α ερητη, οσυρ κο η-α εαηηε, οσυρ
 κο η-α κομλαηε, κο η-α ρυαθ, οσυρ κο η-α ραιρ, οσυρ κο η-α
 ρομαρι. Κο η-α η-αηβ, οσυρ κο η-α ηαλλι, οσυρ κο η-α η-ορκαρ-
 θαετ, κο η-α δεηεβερεαθ, κο η-α δελληαθ, οσυρ κο η-α δεαρηεηυγαθ
 δο δρεχαηβ διζρηαρ, θαεαμια, δελβ-εομαρταχα θαηηαετα ιν
 δομαη, αρ η-ερηι αρ ιν υλλιηδ ιατ-ζλαη, αγεαρηετα, ιαρταρ-εηααρ-
 εερταγ να η-Εορηα, ι κομθαη οσυρ ι κομαρηρ ζηυρη ζρηαθ-ροιλλιρ
 ζρηηε, δο ερηθιμυ κο κομλαη, οσυρ δο εομπεγαθ α κυ-αηε.

Νηρ ρυραη αμ δοη αρθ-πλατ δ'υα Αημμηρεε, ζο πο δεαρηεηαγε
 α δελβ θα καε δελβ, οσυρ ζο πο εηηηεθ α ερηαε, οσυρ α ειαλλ, οσυρ
 α καε-ορηβερη, α εηηεε, οσυρ α εαηηημυ, οσυρ α ρορταμλαετ, α
 ζαηρ,

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

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

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

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

^a *Of the earth.*—In *zalman*.—It is curious that the masculine form of the arti-

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

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

ḡaí, ocup a ḡaípeð ocup a ḡimpeada, a imirinn, ocup a meirneç, ocup a nóir-mearna, a raç, ocup a muḡdaçð, ocup a puirtheadæç, ðar tpeath-bimomb toḡaidi in talman; ár níri iadpat ocup in compiacreat pa aen dume peme piam, ppeim a poðla pmechar map do iadpat pá'n apð-plaç h-ua n-Amirpech, uap in iat po na dual-ḡimpeada duclupa in ap diallurpar Domnall a cuprib capriðurpa, ocup a corinaleçç éneoil na n-irpeç ocup na n-uapal-aípeç amiriter ocup amirigter me, o Chom Ceð-çatæç, mac Fedlimid Reaçtmap, mic Tuatail Teaçtmap, mic Fiachad Finnola, mic Fearadaiḡ Finnpechtaiḡ, mic Cimmhamm Niánair anuap co Domnall, mac Aeda, mic Amirpeç, mic Setna pomeail, poçal-ḡimmaig, ap in puap .i. corcup Chumð laip a laçar caçta, ocup a epodaçç i cath-comlann; emech Airp Aen-pir, ocup a aeðdaçç pe h-amirib; ciall-ḡaí Chormac hui Cumð, ocup a poðidi apð-miḡ; corpumaigi Capppir Upechar, ocup a luat-upcar lañaiḡ; pichdaçç na plaçta Fiachach, ocup a iap-map d'á amedab; mepnech Mirpeadaiḡ Tirig, ocup a tep-molta tigeapmap; echmape Echach Mimmedom, ocup a menmapað miled; nóir ocup man-epoçta Neill Nai-ḡiallaig, 'ma poḡlaic ocup 'ma ppeimaiḡic neap-çlanna Neill tep ocup tuad, tap ocup tap; epæb-ðeapica Conall ḡulban i nḡlenn-poptab a ḡmup; Cath-beim colḡ-ðuabpech claidim in Chomall ceatna in i n-ðorinn-ḡlacab ðoit-lebpa Domnall; polt po-çap por-opða Fearḡupa, mic Conall, a ḡ-comtuzge a éimð; pð-malḡi peminð, pith-ḡoppa Seatna, mic Fearḡupa i n-mchumdaç a aiḡç.

Oðoippe

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

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

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

^m *Tuathal the Legitimate*, in Irish *Tuathal Teachtmap*, is Latinized Tuathalios Bouaventura by O'Flaherty, in *Ogygia*,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Aimmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles^k, the son of Fedlilimídh the Law-giver^l, son of Tuathal the Legitimate^m, son of Fiacha Finnola, son of Feradhach the Justⁿ, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Aimmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifechair, 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 Muighmedhoin, 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 Feradaelus Justus by O'Flaherty, in *Ogygia*, Part III. c. 54, p. 300.

Οδοιρρρε έριτεέτα Αιμμιρε, mic Σεατνα, α ρεαν-αταρ φόρ ι ποδαλ
 να πλαάα; ζυζ, ocup ζρεαμ, ocup ζημυ-δεργι Αεδα, mic Αιμμιρεch,
 α δεξ-ατθαρι bodem, ι cumdach ocup ι comeαγαρι ορειέε delbnaide
 Domnall.

Comd iac pín na neíde puaíante, pinnpádaíca, píp ap diall,
 ocup píp ap delb-cormailizurταρι Domnall ι pεaméur na μζμπεδε
 μεμε. Αέτ éνα, μη pypal dno aen dume páp ιαδρατ ocup φάρ
 imóσθαizρεατ na h-epnale pín uile, ζο μαδ éenn coδναzετι co-
 maiple dó eacn, ocup ζο μαδ τζεαpμα τζόναctech τυαμυρταλ
 d'naiphb ocup d'ápo-μαιτιb, cen co beith ποραct na pρεαpαβρα
 píp m apd-μζγι. Υαρ ba he pín aen dume dap dpech-δεργ-delb-
 aizeδ dεppenuzud dεilbi dó dαmib m dómam, ι. Domnall, mac
 Αεδα, mic Αιμμιρεch, mic Σεατνα, mic Pεαpζυρα Cem-φατα,
 mic Comall ζυlban, mic Neill Naí-ζιallaζ, mic Echach Muro-
 meadom, mic Mupiedaζ τμζγ, mic Píachach Spaptime, mic
 Caprpe Upeácar, mic Cormaic cupata, mic Aipτ Aεppip, mic
 Cunnó Ceo-εάταζ, pa compaicε clama eade, cormale, copp-
 ped, ciallta, coicenna, epaeb-ζαpτα, eath-apbeapitacha, Cunnó
 Ceo-éάταζ.

lap pín mnpαζιp m τ-αpυδ-μζγ co Tuléan na d-ταλζεαm, ap
 lap m longpupτ, baale ι m-bidip apd-naím Epeam ιc τμpebal α
 τpαct, ocup α canταm α n-υppαizέτι; ζυp pάδpιταp ζαpυ ζαm,
 mac

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

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

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

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

Such were the particular distinguishing attributes derived by Domnall 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, Domnall, son of Aedh, son of Aimmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muigmedhoin, 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 ua d-Tailgem^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 ua d-Tailgem*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgem*, 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 Feraðais, d'fhorcongar fop arð-maírib Eireann ar co cinnidh-
a comairli in cath no in comaduib do Chongal. Iy de fein po
erzidar uairli ocup arð-níatí Eireann, ocup iatpat co h-anbail,
orcarða, mðrig, pa ðreich n-ðelb-comarítas n-ðomnall, ocup
ðelbair ðomnall na hriaípa beca pa do ðejtuzað na comairli
pe cach, ocup d'puaíat a h-aððair ocup a h-aiceanta:

Cio do gén pe Congal Claen,
a mupe inme na naem?
ní uil ðann beít in beítuð,
ic mac Scanulain Sciaí-leathan.

ða tréizear mo mgi peill
do Chongal in gairceð géip,
canpaiter 'gum éuaítuib tréll,
naé am miz muamað, po tem.

ða tuzarí caé iy Congal,
taeé miz Cuailigi na g-comram;
ðuiran ðal i tiazar ann,
taeé a ðalta le ðomnall.

Fop góí gnaíe ppaitear gala:
ibio hpaín ðoirbi, ðuba,
pópío paep-clann ar cach tí,
biað ógám ðana haichí.

Cio do g.

Iy and pin po éinnepe na cuzeðais a comairli, ocup níi ear-
aentais in t-áip-pleat h-ua Ainmpech na n-agaíð-fein; ocup ba
h-i comairli po éindpet, gan beít pa comaduib claina, ceintpoma,
còðapnaéa Chongal, aét caé do éinneð ma éomair, ocup a
éoicepaí do traethað gan teparzan, ar laéair in laithe pin.
Iy de pin po emiz in t-áip-píg, ocup po upéðuib a oll-gué mðrig
or aipð, do gpreáét gairpaí gpað-póillri Gaíðeal; ocup iy eð
po paíðeptaí mu:

Erzid,

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 Domlmall; and Domlmall 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 Scamlann 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 Domlmall.
 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 Ainnire 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-checked youths of the Gaels, and spake to them in this wise:

Ερξιδ, ερξιδ, α οξυ, αρ in τ-αριδ-ριξ, co hercaid, ocup co haentaiaic, co cobpaic, ocup co cellide, co neaprtiaap, neam-ptaic-acb, pe ppercaic na poriceni pea Ulaic ocup allmaiaic; acic ena xupa pepcaap ptaicupa, ocup xupa h-athicup apcecaap d'Ull-taic ocup d'allmaicicac ab combaig ocup a comepxi pe claicn-bicigacb Chongac in bap cem-ri doic icup pa; ocup din xupa taicap ticig-ba xan teapapigacn do Chongac cacb caic-choma icomicim icunxear; uap in dlic xapb ticic-meap, ticicac a tepapigacn, na dume co n-oll-ximiacb diaicac dlicud, muna taicdlicica o ticim-icpaide, uap buic icupmiaeic a rapicic ocup a oipicpccic acun-ia, ocup buic icimide a icpic-xallpa icimic in icpide, xic xeoiganter mo icupic-icacac icpaide Congac. Ocup a licic in taicb pi icap am ac, bap apic-riξ Epcim. .i. a apic-clama Oicella Ulum, ocup a dexc-clama icicla Dapime, ocup a claim-maicne icpica Conapic, ocup a icaim-icicic

¹ *Olioll Olum*.—Cf. apoclamma Oicella 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 Flambeg, 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 Crinthanm 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.

² *Race of Daicpiline*.—Dexc-clamma icicla Dapime. 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'Coſſey, O'Curran, O'Flyn Arla, O'Baice of Munter-Bhaice, O'Leary of Rosscarbery, O'Trevor of Killfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, *Pedigree of O'Driscol*.

³ *Conairic*.—Claim-maicne icpica Conapic.—These were the descendants of Conairic 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^l, you good and valiant race of Dairfhinc^s, you brave progeny of Conairè^l, 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 Donnmall 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 Thicc, now the baronies of Upper and Lower Ormond, in the same county; and of Corea-Bhaiseim, 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 disposed 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 Corea-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*.—Cae m-
cme copnaimé Caeáip.—These were the

éaem-éiméð cornameác Caotáir, ocup a mop-Úeáð maoméð Moða
 co coitceann arcéna, cummíngíð-ri do Chongal na zoipt-ðriaéra zera,
 glám-aítipeéa zéom do paíðurtaí pið. Zail éon ar oíraé a ail
 ar laeé-foimib Úaigen. Tapp tuice d'á taeb, a aítepe pe
 h-Opíraizib. Úruide ar daipípið aóimbað ar ðez-íluazab ðep-
 munian. Ocup a luét m taieb-ri tuaid, ðm, ðar aipð-rið Eíem,
 ní luza í cummíngéti ðia ðar cupaðab-ri do Chongal na tuig-
 ðapaíla troma, taipíemaéa tapcaípaí tué ar ðar tuatáb:
 Úeh bó ðruéti do ðiop a ðapamail do caé-ðuðmib epóða éneap-
 poillíí Cpuaéna ocup Connaéct. Fal píð-éuill pe pípu, píuðíí
 pe tuatáb troma, tapíðeéa, tpebaípe Úeípa, ocup tlaéct Míde.
 Cíð íat m'amaíí ocup mo ðeopíð-ri róí, ar píatí píénaé Póðla,
 m luza ípíeazáð d'á laeépaðab mtaímaí ammeé, aítipech, ecpíatí
 Chongal ar a cupaðab, .i. caep ar zéimíuu, do paíðurtaí píu.
 Comð aipe píu, éluíð ocup cummíng-ri mo tceupca tízépíap,
 ocup

descendants of Cathaíí Mór, 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 Leíuster (with the excep-
 tion of O'More, O'Nolan, and Fitzpatrick
 of Ossory), as of Mac Murrogh, now Kava-
 nagh, O'Dempsey of Clannaliere, O'Conor
 Faly, O'Dunn of Dooregan, O'Toole,
 O'Byrne, &c.

^v *Leath Mhogha.*—Mop-Úeáð maoméð
 Moða—Leath-Mogha, i.e. Mogha's half, is
 the name of the southern half of Ireland,
 so called from Mogha Nuadhat (the father
 of Oíoll Olum mentioned in Note ^k), who
 was king of it. For a description of the
 boundary between Leath-Mogha the south-
 ern, and Leath Cuínn, the northern half of

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

^w *Ossorians.* — Opíraizib. — 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 Macéobha, 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 geimiu’^a he calls them. Wherefore hear and remember my exhortation of a lord, and my command
of

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

^y *The noble hosts of Desmond*.—*De pinu-riam, 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*.—*Cpuachta*, Gen. of *Cpuachta*, or *Cpuocham*, 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 Rosecommon,

and the ruins of several forts, and of an extensive Pagan burial ground, called *Rodrig 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 geimiu*; it has been thought better to leave this phrase untranslated.

ocur m'fhorcoggar ariug ocur arið-ríð oirb-rí; .i. nar ub ríblach, pul-ráðaracach, ríðibrech ríð i eulab m caéta unnaab ar caé n-arið, acé ður ob cpoða ceim-epoma. compremi bar curaid do éoriam na caé-laríreé; ður ob tenma, epoma, raé-ðreanamaanáca tuimde bar epem-pearí me tenntaib epom-éalmán, ocur ðor ba luáca, leiomnð, leðarícaðð lana bar laeérianðe i connearp bar colð, ocur bar epaírech, ocur bar caeh-peiáé; ocur na h-epígeað naab d'innraðíð na h-impearna acé caé aen ríur a h-épcad a hníð-raðíð. Uar ba raeb me tollaribe do rígearna raeb me ferð-lomnaib bar ríur-laeé-rí, muu nb comðicpa bar curaid co laéar da luáé-éoriam: ocur mað comðicpa cepraða bar epem-pearí, tabrað m raehar ía co raéar, tul-borb, rapb-pegðé, epem-leiomnec, mar a raehar 'ðá rapruðape ðuib o amur bar n-naral-brarhar, .i. na meclanne ríð-ríollí, ocur na leíð loðmarpe, ocur na epaib cellíð, corp-ríarpa, comðeða a epílach ðepacach, ðepðréíðech ðepb-ðlanrúme na ðiaðacra, .i. Colum Cille, mac pellmíða ríur-uðarpa Feðlmíð, a ríme Neill Na-ðiallað; ðor nb ar aríur na h-írabra ríu do orðað m r-uðar na rerbá ríleð ía, mað rón ocur na breath-pegla brarhar:

Tabrað m caé co calma,

íur ríð ír ríð-ðanna,

ríarap ar ínað Ulað áí;

búð cumán leo a n-marþað.

Tabrað m caé co calma,

íur ríð ír ríð-ðanna;

ðabar

^b *Columbkille, the son of Feidlimíth.*— For the relationship between the monarch Domnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraíð, O'Canamain, and Mae 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 *Muníto Cethrúí*, or *Dun Cethrúí*, which was also fought by Congal against king Domnall, 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.

ζαχαρι τοις κο ταετρα αν,
 ιν οα Congal ιν Donnall.
 Donnall ορεαο, μαο Eachach αν,
 οουρ Congal, μαο Scannlan,
 Αεο ιρ Congal μεο Eachach,
 οουρ Suibne παερ-ορεααο.
 Κο τι οιτη ορεαο κο ορατη,
 οουρ οιε Saxon παερ-οραε,
 κο να να παερ οεταο παερ
 ο'Ulltaib uab na ο'allmaocharib.
 Ορεα πα ταοαταρ ο οιγ,
 μαοοο Eachach α η-Αlban?
 οοραο Ιορ οοις Congal οιαρ,
 αρ ολε οουρ αρ αριαρ.
 Ρεγαο ηβ Congal Cuailnge,
 ογ να οοιρε ολιν-οιαοι,
 ορεο οιλ οτυοο οτιρ,
 ιρ ογ ιν οεοιο οελ-οιτιγ?
 Ιρ οεο ο'οεοιλ
 ιτιρ οιγ οοιρε ιρ οιγ οεοιο;
 μαοιγ οο ιλλ Ορην οιλε,
 οριε ιμρεαοιαν αεν ιμγε!
 Ταοραο λαν οεεο η-οαοαο η-οοοι
 ο'οιγιο οεο ιν αεν ιαο,

οουρ

Congal of Cuailgne.—Congal Cuailgne.—Cuailgne is the name of a very celebrated mountainous district in the now county of Louth, lying between Dundalk and Newry. Congal is called of this place not because he was the possessor of it, but

because it originally belonged to the province of Ulster, of *all* which his ancestors had been kings. The ancient Ulster, as we learn from the best authorities, extended southwards as far as Inver Colpa, the ancient name of the mouth of the

Let them be pressed till there fall
 The two Congals together with Dombmall.
 Dombmall 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 Cualgne!
 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 Cualgne, now correctly called in Irish Cualghe, and Anglicised Cooley, but the entire of the county of Louth, which now belongs to Leinster. At this time, however, Congal was only king of Ulidia, and possessed no part of

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

ocyr ug oir imalle,
 ar uachtar caía daibé.
 Ταρζαα δο Congal Claen,
 in tan po bi ag Dun na naem,
 bennaét peap n-Épend uile,
 ba momop in τ-íc aen uige.
 Ταρζαδ δο each δο caé ζμας,
 ocyr bó da caé tánaδ,
 uinzi δ'op i cinδ caé lip.
 ο Θροβαη co Dun-biniη.
 Ταρζαδ δό aball caé lip,
 ocyr θροιζεαν ζαν ειηlip,
 ocyr ζαρθα,—mop in ζρεim,—
 in caé aen baile a n-Épind.
 Ταρζαδ πιζι n-Épenn δό,
 δο Congal Claen, ζέαη ba πό,
 mo beé-ηι, ζέη mop in al,
 in apδ-ηις uile ar Ulltaib.
 Α edal péη pe bliadain,
 do-ηum a h-Épinn iaé-ζlam,
 m'edail-ηι a h-Ulltaib, ζan on,
 a tábaηηe ποη δο Congal.
 Ταρζαδ m'each ηη m'εppεαδ δό,
 δο Chongal Claen, ζεη ba πό,

oul

^d *I offered*.—Ταρζαα, is the ancient form of the pret. first person sing. indie. mod of the verb now written ταρζαμ, in the present tense, ind. active.

^e *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*, ηη.—*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 mulet 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 Drobbais^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 *Drobbais*.—*Drōbair*, 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 Bunderowis, on the confines of the counties of Leitrim and Donegal.

^h *Duibh-inis*.—*Duib-inir*, 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' dhruim-ri rop m'each,
 i riatnairi allmarac.
 Ταρζαδ δο Congal na crieé,
 íce anbaíl ma eimeé;
 ταρζαδ δό α ní α δειρεαδ φειμ,
 δ'όρ ιρ δ'αιρζετ, να όγ-ριέρ.
 Ταρζαδ να τρι τριά,
 doneoch ro b'peairi m Temraig,
 ocup p'iaith nup nar ζαb caé,
 do Congal, do tuip Tempach,
 tuaé cach éipe caípeo de,
 ocup baíl caé tuaíte.
 Ταρζαδ plead, ba mop m ail,
 do Chongal Claen, a Temraig,
 ζan neac da venum, maó n-ζal,
 acé maó nuz ocup nuzan,
 ζan neac δ'a h-ól, monar n-dil,
 acé mac ma no p'ir δ'Ulltaib.
 Ταρζαδ ap m-bennaéτ pa p'eaé,
 ιτιρ laeé ocup cleipeé,
 ap Congal Claen c'riche m Scail,
 ap p'm uile do ζabanl.
 Ταρζαδ ap luizi pa p'eaé,
 ιτιρ laeé ocup cleipeé,
 oζ tucao ap clap ille,
 nach tap acé τρια έαιριρε.

O

¹ *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.

² *Crich an Scail.*—C'riche m Scail, the country of Scail, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed
 In presence of the strangers!

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,
 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 affliction.

As

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

O nár gab-ruin rin uile,
 uaim-ri a citta in aen uige,
 in h-eiceam dui ppeagra paio
 in ari a eagla roir taprrean.
 O nár gab-ran rin ro fer,
 tabraio-ri do a ní cumger,
 dúme in mebul in moio,
 noia dlig demun dligio.
 Am gairtibe pa do de,
 am ailtre ocup am aie :
 co trapera dia a dá láin,
 ari in tia do ní in écar,
 Mo debaio ir Congal Claen
 ir debaio eilti pe laeg,
 debaio mic ir a maíari,
 ir troio deir dearbriathar.
 Mo gleo-ria ir Congal pá'n clao,
 ir gleo mic ir a átar,
 ir maibiai capat eain
 ní ma tucaio in caí rin.
 Me ro éogab Congal Claen,
 ocup a mac maiaien,
 do éogbuir Congal 'r a mac,
 inman diai cubaio, comarar.

Do

* *Foster-father*.—Stanhurst 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. Cadroe apud Colgan*, Acta SS. p. 496, c. 10.

"Solum vero alumniis et collectaneis, si quid habent vel amoris vel fidei illud ha-

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

"Ita de singulari et mutuo affectûs vinculo inter nutricos 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*.—*Mó ðe Buidé ip Congal Claen*.—This shows the extraordinary

From the knee of Seannlan 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 Seannlan,
 What sentence dost thou pass,—*it is of* great moment,—
 On me, from thyself alone, if so *be that thou wilt not accept my offers*.
These will I accept from thee if thou wilt;
 Give me thy good son,
 Thy hand from off thee, and thy good wife,
 Thy daughter and thy very blue eye.
 I will not give thee but spear for spear;
 I will be thy surrounding fire;
 The terrific black javelin shall wound thee;
 ‘A demon is entitled to no forgiveness.’
 Thou art singular beyond every king,
 Planning my misfortune from country to country,
 Notwithstanding that I reared thee
 From the day thy mother bore thee.
 Ye Lagenians from the southern quarter,
 Come mightily into the conflict;
 Remember Finn, the son of Ross^l,
 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.

()

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.*—Cumi-

Α Λετθ Μογα βερνυρ βυαθ,
 ερεάσθ Ὑλλτυ τρια ανβυαθ,
 κυμμηγίθ Κύρί να ρεαθ,
 ηρ μαίτι όγλαέ Εριαθ.
 Α ρίρυ Μιθε να μαρε,
 τισίθ σο ερυαθ ἦ α συμπαε,
 κυμμηγίθ Καρρρε Νιαρερ
 ηρ Ερε Ριθ, μαε Ρεθλιμεθ.
 Α όενελ Εογαν, μηε Νελλ,
 ηρ α Αιργιαλλα δ'έν-ρρέμ,
 βηρσίθ βερρη ρα θαρ κομαρ,
 ταβραθ βαρ ρεθου ανυ κοναρ.
 Λυαρ η βαρ λαμαθ κο η-βλαθ,
 οσυρ μαλλε η βαρ τραγτίθ,
 ναρ αθ' όέμ ριαρ να ραρ,
 αέτ όέμ ροραθ, ρεαραθαλ.
 Α θεοραθα, ηρ ηε θαρ σεμ,
 α ανηρα αλλε Ερημ.

α

νίγίθ Μεοθ.—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 Connaicians of their ancient animosity to the Ultonians.

^a *Remember Curi.*—Cυμμηγίθ Cypri, i. e. Curoi Mae Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of

Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See *Ogygia*, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Conor's *Dissertations*, for some account of the famous people called the Ernaans of Munster.

^o *Cuibre Niafer.*—Cυμπε Νιαρερ 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^p of the spears,
 And the chiefs of the youths of the Ermaans.
 Ye men of Meath, of steeds,
 Come vigorously into the conflict;
 Remember Cairbre Niafer^o,
 And Ere 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 Firlis'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 *Ere Finn, the son of Feidhlimidh.*—Ere Finn, mac Feidhlimidh.—He was the grandson of Emma Cinsellach, 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.*—A cenel Eoghan mac Néill, ip a Uirghialla ó-enppéim.—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.*—A cam-pa uille Epenn.—The word *camp* is used throughout the Irish Annals in the sense

α ζείτερονν μενμνιαδ̄ κο μ-βλαδ̄,
 εατ̄ μν ριζ Τεμριαδ̄ ταβριαδ̄.

Ἰαυ ριν πο ερζιδαρ̄ υαυλῑ οσυρ̄ αρθ̄-ἡναε̄τῑ Ερενν̄ ρέ βρογ̄τυδ̄
 να μ-βριαε̄ταρ̄ ριν, ἄ. εαδ̄ τριατη̄ κο η-ᾱ ἐμολ, οσυρ̄ εαδ̄ κυγεαδ̄αχ̄
 κο η-ᾱ εατη̄-ροε̄ραδ̄ι. Ἰρ̄ δε ριν πο ρυιδιζιτ̄ ᾱ ρλοιζ, οσυρ̄ πο κο-
 ραιζιτ̄ ᾱ κυραδ̄, οσυρ̄ πο τερταζιτ̄ ᾱ τρειν-ριρ, οσυρ̄ πο η-ε̄τιτ̄ ᾱ
 η-αιρθ̄-ριζραδ̄ δ'ά̄ εατ̄βαρριαυβ̄ κυμιδαιζ, οσυρ̄ δ'ηλ̄-γριαε̄ταυβ̄ μιδεαζ̄λα,
 οσυρ̄ πο νοε̄τατ̄ ᾱ νεαρτ̄-ε̄λαδ̄ομε̄ μαν̄-ρολλ̄ρῑ ᾱ λαμαυβ̄ ᾱ λαε̄-
 ραδ̄ι; πο ρζλανν̄-βεαρταζιτ̄ ᾱ ρεειτη̄ αρ̄ ζυαυλλ̄ιβ̄ ᾱ η-ζαιρ̄εεδ̄αδ̄ ;
 πο ειατ̄-ε̄ομαρθ̄αζιτ̄ ᾱ εραυρε̄ε̄ᾱ κομριαε, οσυρ̄ ᾱ λεαβαρ̄-ζαατη̄-
 λεμᾱ λατ̄ρεε̄, ζορ̄ βᾱ αιυβε̄ αιζβ̄ε̄ιλ̄ ανατᾱ ιατρειν̄ ετυρρῑ οσυρ̄
 ᾱ η-εε̄τ̄ραμν, ρε̄ η-μιαρ̄βᾱ ᾱ η-εαρ̄εαριατ̄. Οσυρ̄ ο̄ ροβ̄ρατ̄ αρ̄μδ̄α,
 μμλλ̄ετι, υρ̄λαμα, ρα'η̄ μμυρ̄ ριν, πο η-εαζραδ̄ αεν̄ εατ̄ αδ̄βαλ̄, ορ̄-
 εαρ̄δ̄α, μδ̄ριζ δ'ρ̄εαριαυβ̄ Ερενν̄ μ̄ αεν̄ μαδ̄, ρᾱ δ̄ριε̄δ̄ η-δ̄ελλ̄-δ̄ιζραυρ̄
 η-Θομναυλλ̄, μαρ̄ ρορ̄ζλερ̄ μ̄ τ-υζδ̄αρ̄:

Ἰο

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* ἢ *μ-βια* οεν̄τῡ οκ̄βαυλ̄ οσυρ̄ ᾱ δ̄ροε̄-αυυρ̄.”—Fol. 24, *b*, *a*.

⁵ *Ye highminded kerns*.—Ᾱ ζείτερονν. —*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his *Antiquities of Ireland*, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry

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

It is remarkable, that in this battle no mention is made of the *Gallowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the *gallowglass* from the early English settlers. His words are: “For *Gall-ogla* signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then *pedes gravis armatura*, and was

Ye highminkled kernes^s of fame,
Give battle around the king of 'Tara."

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

“ They

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

^t *Protecting helmets*.—Θα κατβαρπηθ̄ cum̄ ο̄ ῡσ̄.—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*.—Α επι, εχα com̄-puc.—The ancient Irish weapon called επιπεδ̄, 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 fabriili 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.

Óo ponnatari aen cath dib,
 iur níg-danna ocup níg,
 ro iadpat antabach reiat.
 pa Donnall poptad, pínó-liaé.

An pin ro epig triath buidnech Tairlten, .i. Donnall, mac
 Aeda, pa tri i timcell in éata an na córugad, d'pippugad a mell
 fá'n armdaét, ocup pa n-acbéh, ocup do deáan a n-deirid pa
 díchraét, ocup pa deḡ-ḡnmaigi, ocup do tērtugad a tōpaḡ pa
 tige ocup pa tpealmaigeét, uap ip anlaio ro bu brollac boib-
 ḡep baob-lapaman, bodba in caeta comdlaeta, comeḡar pin an na
 tōḡa do tpen-pearab Clann Conaill, ocup Eoḡan, ocup Airḡiall,
 ocup ro muparḡ in t-arḡ-níg ḡur in maigim a m-boi Maelodar
 Maáa, co maéib Clann Colla pa éneap, ocup ba h-eaḡ ro paḡ-
 earpar mu: dliḡéi-pi toul tar cumḡarpi éacch d'poppac Ulaḡ, ocup
 d'innarba allmarac, uap nír éim baḡ comadéep-pi fá'n epich
 do cópnatap na Colla d'pōpba pēp-dilp Ulaḡ, o ḡlind Rige co
 deapnaman, ocup o Ath in maipḡ co Fínó, ocup co Foirip, map
 pōḡlep in t-ugḡar:

Fearann Airḡiall, luaiter lind,
 o Ath in maipḡ co Fínó,
 o ḡlind Rige map co pē.
 co deapnaman a m-breipne.

ḡop

^v *Oirghialls*.—The territory of the Oir-
 ghialla 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 Inaírg*.—i. e. *the ford of the
 contest*, must have been the ancient name
 of a ford on the Lower Bann.

^x *Finn*.—Siap co Fínó,—i. e. from Ath
 an Inaírg 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 Dombmall.”

Then the populous lord of Taillteam, Dombmall, 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 Glem Righe to Berranain, 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 Glim Righe^y westwards directly,
 To Berranain in Breifne^z.

Until

of Lifford, in the present county of Donegal.

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

^z *Berranain 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.

Ḑop éopan Muirceartaic meap
 pe claid na Colla cneir-gel,
 o Ḑlenn Con, ruatar na creach,
 co h-Ualraig, Doipe daibbreach.

Ró gellpat garraid, gmn-arraid, glan-arraid Clann Colla, comaid iad buó arisid aig d'parraid Erenn, ocup ma dá comraiceó Congal ocup Maeldor Macá, con ciúclairtíó Congal da n-ana pe h-ambualad; ocup muna ana, bit inarpeóa mgabala d'á éiri. Da pailid m plaid do na ppegarítad rin, ocup po impo a aigaid ar arid-migraio Ailig, .i. ar Crummael, mac Suibne, co codnaicab clann oiridnigi Eogan me, ocup ba h-ead po puidirpar riu: Cia d'ána euidi claid-breita Congal do corp, na uall-braidra Ulad d'iphugad, na do éomdirgud Clann Conaill ar forbarib foréicm, máó arid-migraio Ailig? uap m h-eanna aen lame, ocup m h-ainme aen atar, ocup m h-arrma aen máatar, na aen alta, na aen tarbrearta, da caé-émeó coméneoil ar pcan-ainmugad plonóti d'parraid Erenn, acé rime ocup rib-ri, map forglar m t-úgdar:

Eogan

^a *Until the vigorous Muirheartach wrested.*
 —Ḑop éopan Muirceartaich meap.—
 This was Muirheartach Mor Mac Earea,
 head of the Cinel-Eoghain race, and mon-
 arch of Ireland from the year 513 to 533.

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

^c *To Ualraig, at the oak-bearing Derry.*
 —Co h-Ualraig Doipe daibbreach.—
 i. e. the place originally called Doipe Chat-

raig, mc Aice mun (Book of Fenagh, MS.,
 fol. 47, b), now the city of Londonderry.
 It appears from Irish history that the de-
 scendants of the Collas possessed a con-
 siderable portion of the present county of
 Londonderry, till they were dispossessed
 by Muirheartach Mor Mac Erea, the Hector
 of the Cinel-Eoghain. But after this pe-
 riod the Cinel-Eoghain encroached to a
 great extent upon the country of the
 Oirghialla or Clann Colla, who, in their
 turn, encroached still further upon the
 Ulidians or Clanna Rudhraighe.

^d *Crummael, 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 Uabraig at the oak-bearing Derry^c.”

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maclodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crummael, 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.

^a *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:

“Co bæt Eoġam, mac Neill,
 Re ðeopaib,—ba mað a maom,—
 Tpe ecc Chonaill na ġ-cleapġ-cpuaid,
 Ðo b-puil a naġ a n-Ulpe caom.”

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

Εοθαν ιρ Conall, cen epad,
 διαρ' εοιμμεαρα, εανδ, comlan,
 δ' εν-ρεετ πο compepδ, μιανδ η-ζαλ,
 ocuy δ' aen-ταμβεαρτ pucad.

Comδ aipe pη ιρ manη pειδm ocuy παζβαλα, παμπε ocuy ποδ-
 παιδεετ, buanδ ocuy βανδ, ocuy βραταpηp, πο παζπαδαιαρ η-αιτρεχα
 αζανδ, .ι. Εοθαν οριδmηζι, ocuy Conall copnannach, μαρ φορδλερ
 m τ-υζδαρ:

Inanδ βματλιαρ τοις 'ζα τιδ,
 ο με Πατραιε ιρ Cairnιδ,
 να δα m-βραταρ, ζpυανδ pη ζpυανδ,
 manδ buanδ, manδ dombuanδ.

Ocuy dηm φορ, m ul δ' φοριεem αιpδ-μυζε να δο ερειδmβ τιζεp-
 παρ αζ m δα κατ-αιρεετ εοmεeneoil pη αρ α εελι, αετ mανδ pαερ-
 pηuaγεδ ποchar, ocuy comepδζι κατα ι combaδζ m απρεχτα uanδ
 'ζα τειζema m τιζεpημυ; no αρ α η-μpημερα m αιpδ-μυζε; ocuy
 εiδ epιδem ανδ, ιρ ειεεan comτyαρyταλ εmηττι ο εαχ η δ' α εελι
 ταρ α εemη pηm, μαρ φορδλερ m τ-υζδαρ:

In tan buρ μυζ Rιζ Oιιζ
 αρ pλοζ Conall ceδ-ζυνmηζ,
 δηζιδ τyαρyταλ καε an,
 ο τα βμυζανδ co η-αιpδ-μυζ.

In tan buρ μυζ Rιζ Conall
 αρ pλοζ Εοθαν ζαν δοδανζ,

δηζιδ

⁵ *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 II. 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-Podraig*, 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-Geart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

dlisid m ceona dib-rin,
 o bur aird-mig h-e uairtib.
 Ní dlis céctar dib malle,
 tar a cénn rin d'á ceile,
 aét rluaiséid me peim raéta,
 ir comeirgi cruaid caéta.

Ba h-eaid mpo fuigil ocup ppezaréta na h-Éogan-élanndi ar h-ua n-Áimhiréach, co n-gebdóir eutruma me cáic euiséid d'aird-euicedaib Éirend do congbaib cleiti, ocup do cornum caé-laiteicé, ocup eio iat aird-maite Éirenn uile do improad ar h-ua n-Áimhiréac ar aen me h-Ulltaib ocup me h-allmaréaib, co nac beirdir a briosá d'úgra na d'poircein mairead uad-rom na uairtib-rinum, aét a m-beird do Congal ar a éairdme, no caé do éom-áirpleach a céli ar lazarir in láite rin.

Ba faid m plait do na fuigilb rin, ocup mo mda uairtib co caé cornamac Conall, ocup ba h-eaid mo raideairtar rin: ir diepa, ocup ir duiraéctaiže dliséire cimed ar éach, ma caé caé-airéct coméneoil d'áir teaircepa žur triarta; uair ir d'á bar cmed bar cem, ocup ir d'á bar n-airéct bar n-aird-mig, ocup ir ašab mo fašad forlamur plaéta feair Fumid, mund pon ocup méongbaib ééta, ocup emž, ocup engnuma na h-Éirenn, mar poržler mupce Neill Nai-žiallaž:

Mo plait do Conall ceo calž,
 mo žairced d' Éogan airm-dearž,
 mo crica do Charppri éam.
 m'amaipri d' Emma mmiam.

Occup

^h *Cairbre*.—Cupppi, or Carppi, was the third son of Niall of the Nine Hostages, and ancestor of the Cmel-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 Aimmire 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 Aimmire, 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^b,
 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

Ócuy dñm ip oib-ri rypailteip, ocuy in bui leit leagari, cumgi-
dect caća cať-laiťpech do congbail, uair ip ib-ri tuipři tenma,
tpoma, tpena, tumbe, turebala tanmaigťi, ocuy tapib-peiđiđi
tpeap-laiťpeć in talman; uair ip iat epaiđeta bar curiaw, ocuy
cetpađa bar caťmiled, ocuy ppegarťa bar řiřlaeć řiř-laiťpeća
poťaiđi buirbi, ocuy baiđ, ocuy bpaťh-meipoaćť in beaťa, map
popeley in t-uđđar:

Conall pe corpađ caťa,
pe pećťđi peim piđ-řlaťa.
buirbe, ićť, ip enđum oll,
đapť. đairđi, ip curap a Conoll.

Ócuy dñm ip pe pme caća řiř ađanb-ri aipřđena na n-aťarđa
d'atřip, ocuy d'řiř-ađpađ. .i. a ćpo do ćopnan, ocuy a ćonarbur
do congbail, ocuy dućup đan dilpuađ; ocuy dñm ip do ćonarbur
Conall Đulban, ori đenřibar, Epw eo n-a h-uppamnanb, ocuy in
dilđťipe a dilpuađ; ocuy ip do ćonarbur in Chonall ceđna řin
aprechur echťa, ocuy emđ, ocuy enđumma na h-Ćpenn do ćomet.
ocuy do congbail, ocuy do cummuđađ a cluapab ocuy a epaiđe-
đanb bar caťmiled; comđ iat řin na pećťa ocuy na po-dućupa po
řađađari bar n-atřpecha ađanb ap řićť bar řen-aťar, o řlomđter
bar řaep řuaťa, .i. Conall đlom-meip, đatlemać, đlac-láđip.
đanř-řpeađapťać Đulban. Aćť ćena, po pađ tuba, ocuy po pađ
tanřemađ da bar tuat-ab, da mađ topab po tuited cloť-đmna
Conall đan congbail, uair ba h-ć-řiđe řeđi řopmeapťmap pme
neapť-clamđ Neill, map popeley in t-uđđar:

Conall mac Neill, mic Echach,
cunđiđ epuađ, calma, epaćaach,

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 hardiness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies :

“ Conall, son of Niall, son of Eochaidh,
 A hardy, brave, plundering hero;

There

m boi do pá-clanú aḡ Niall
 coimmaṡ Conaill na a cóimriá.

Comú cummigiṡi ceneoil aipṡ-miḡ Eriem coince pín.

Ciṡ cia laḡ ar forbann nupri m aipṡ-miḡ, po pecaḡcaḡeṡ pecaḡ
 toḡṡa, tul-boḡb, tuairceḡtaṡ, a tuairceḡ caṡa coḡmannaḡ
 Conaill, pe bpoḡtuṡ bḡiaṡhaḡ, ocup pe tecaḡcaḡb tiḡeḡnaḡ m
 aipṡ-plaṡa h-uí Annipeṡ, .i. Conaill, mac Baedān, mic Ninnedā,
 o Thulaḡ ḡaṡi, ocup ó ṡpachṡ-pṡpcaḡb Toḡiaḡi m tuairceḡ;
 uair nḡi hṡh leipem a laṡiud, ocup nḡi mian a moḡ-ḡḡeḡaṡṡ;
 ocup po ḡeipḡ a ḡub-ḡa n-ḡibḡiaṡṡi, ḡḡia aṡhṡnḡi upṡaḡi co h-annepi-
 ḡach, cancelliṡi, aḡ h-ua n-Annipech. Ro ṡmecaḡṡaḡi tḡiupḡ toḡaṡi,
 tḡiaṡ-aipech, á ceḡṡ-laḡ caṡa coḡmannaḡ Conaill, aḡ mṡaḡb m
 aipṡ-miḡ eipḡi é ocup m t-upṡaḡ, .i. Maime, ocup Emma, ocup Air-
 nelach, ocup po toḡbaṡaḡi tḡi leaṡṡaḡ pceiṡh lan-moḡa i pḡaṡiaḡi
 na plaṡa for eipḡi e ocup m t-upṡaḡ; aṡṡ éna do cúaṡ ceḡṡ-ḡa
 Conaill tḡep na tḡi pṡiaṡṡaḡb ḡḡiupḡ aḡ ḡḡiupḡ, ocup tḡep m n-ḡeipḡ
 n-ḡḡiupḡmḡ ḡioḡaḡm, .i. oḡ-pṡiaṡṡ ḡḡiḡ m aipṡ-miḡ co n-ḡeṡaṡ m
 ṡaḡeḡ ḡibḡiaṡṡhe, ḡaḡ bḡoḡaṡ a bḡaḡaḡi, i tul-muḡ m taḡman,
 iṡi ḡa tḡiaḡiṡ aipṡ-miḡ Eriem.

ḡḡiupḡaḡ naṡ aṡ bḡiupḡe do beaḡ, ocup naṡ tḡeṡ cḡiaṡi po
 clannupṡaḡ, aḡ Conaill; uair, ḡá maṡ ead, m aṡhḡḡiḡṡeṡaḡa coḡ-
 naṡi caṡha maḡi tḡien-peḡiaḡb m tuairceḡ, uair m ḡ'uiḡ ocup m
 ḡiḡiṡo

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

^k *Tulach Dathí,* 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.*—ḡub-ḡa ḡu-

ḡḡiaṡṡe.—The ḡaḡ or *dart* referred to
 throughout this battle was the jaculum
 mentioned by Giraldus Cambrensis, in Dist.
 III. c. 10. where he says that the Irish
 had three kinds of weapons, viz., short
 lances, two darts, and broad axes. Led-
 wich says (*Antiq.* second ed. p. 283), that
 “the jaculum or dart is translated javelin,
 and described to be an half pike, five feet

There was not *one* of the great sons of Niall
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Aimmire, namely, Conall, the son of Baedan, who was the son of Nimmidh^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 Aimmire^m. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airnelach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnechⁿ, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north :

and an half long."

^m *Grandson of Aimmire*. — Uta Cunnmpech is translated Nepos Aimmirech by Adaman, Life of Columba, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Aimmire" throughout.

IRISH ARCH. SOC. 6.

ⁿ *Derg Druimnech*. — i. e. the red-backed, was a descriptive name of king Dombnall'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.

X

νλιγιδ ουιτ-ριυ clann Conall do laidiud, na do luaidg-gheraect, acé
muna fáicéa, ocup muna ariugéa laige 'na lonn-ghumaid pe
brumaid a m-bódbad. Ocup atbert na briaithra ra ann :

Νι δλιγ δεγ-ρλυαγ δ'υρ-gheracht
 Δο τριαταιβ η τάνρημαδ,
 Α λαιδιυδ, α λυαέgheraect,
 Ορρυ mine h-αριυγέα
 Α νδícραct pe h-ιιηραγιδ.
 CATH Conall η comdicra
 Re cornum caé-laérech ;
 Ced gheracht a curad-rian
 Α pepg fem, a peapamlaect,
 Α lumdi 'p a laidipecé,
 Α cpoadaéct 'p a cobpaudeéct,
 Α paire 'p a peitpigi,
 Α pecé migha po-ghurmar
 'Dá m-broréad co bíobadaib.
 Dporetad fóp dá pepaib-riim
 Aigéti oppo a n-epcaiaat,
 Sleza paena ap paengabal,
 I lamaid a laec bíobad,
 Ic paicéill a ppiéolma,

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 host^a:

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-ζιέραχε ζνάταχ-ρυμ,—
 Θε η ρεταρ ρριτάλημ
 Ορρο με η-υαρ ηυερνα,—
 Α ρυλ ρεμ 'ζά ραδβρανωδ.
 Ιαρ ρη νοά ροάμζε
 Ση Σετνα με ρετρυζι,
 Ρεϊομ ρη εαχα ραερ-χμυδ
 Αου με η-υαρ η-ημλαυι.
 Εμα-έλαμ με η-ηορ-αζυδ,
 Δοζυμζ με βορβ-αυλεέ,
 Καερτέμμαζ με εατ-λαταρ,
 Αεζυρ-αυζ με η-υαρ-ελαζι,
 Ση Ρωραυζ με ραεβαρ-ελερ,
 Ση Νηθεδα αζ νεαρτ-βηρυυδ,
 Ση Σετνα με ρουαρτεέτ.

Αδ

° *Clann Emma*.—Emma-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 *Boghainigh*.—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 Eidlmech, now the River Eany, which falls into the harbour of Inver, in the bay of Donegal, to the stream of Dobhar, which flows from

the mountains.

Ο Εομιο εο Δοδαρ οιλ
 Σηυρ αρ να ζαρβ-ϊλειβζιβ.

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 Duaid Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

9 *Caerthanmachs*.—Caerþenmaç, i. e. the descendants of Caerthan, the son of

Their usual battle-incident,
 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-Emma *are distinguished* at the onset,
 The Boghainechs^p at fierce slaughtering,
 The Caerthamachs^q for *maintaining* a battle-field,
 The race of Aengus^r for resisting,
 The race of Fidhrach^s for sword-fighting,
 The race of Nimmidh^t for routing,
 The race of Setna^u for firmness.

Such

Fergus, who was son of Conall Gulban.

^r *Descendants of Aengus*.—Αενγυραῖ, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

^s *Sil Fidlhrach*.—Sil Φιδραῖ; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

^t *Sil Nimmidh*.—Sil Νιμιδοῖα, i. e. the descendants of Nimmidh, the son of Duach, who was son of Conall Gulban.

^u *Sil Setna*.—Sil 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 Ρυαῖο πέβαιξ
 Μυαῖνιχ, ιαῖγυαχ μβεραιξ
 Ο Καλὸν ἄμ να ερβαῖξ εαῖ
 Κο ἡ-Εομὸχ τοπαμνο-ἔρεν-ḡλαῖ.

Τριυχα ὄαḡυμε μ-βλεχτα,—
 Εολέαμε λυχο να κερτα,—
 Ο Εομὸχ κο Ὁοβαῖ μ-οἰ
 Σηηυῖαῖ αῖ να ḡαῖβ-ῖλεῖβτιβ.

Ο'η Ὁοβαῖ οἡḡαῖ εεονα
 Τριυχα Λυḡοεχ, μὲ Σεονα

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 Aimmire 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^y 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.

^y *Proverbial string*. — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a proverb-

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.

ʒeppoi pip piappawio ;
 ʒeppoi tuip teptuʒuo ;
 ʒeppoi ʒaip ʒlan-poglann ;
 ʒeppoi pip pát poglann. P. c.

Uiti ʒaca labaptha leat, a aipð-miʒ Epenm, ap Conall, caín-
 leap caça comaphi éuʒuo, ip ciallða mo coi-cip mo cómpepʒ ; ip
 pía na pwiʒh, ʒupa pát pað-péioiʒti pepʒi oʒ-briaéra ána,
 amampéça na n-aipð-miʒ. Aét çena, beip do bpeit pmaçta,
 pmuanpiʒ do peçt miʒ, naç tiʒip ðap miaʒal do peçtʒi, a piʒ-piait,
 ap Conall ; ip am ciptaç-ia, ðilpaf a ðobér, ocup icpapa ahpia-
 çu, uap m h-anapʒa aét pip plata aʒaptheip oiune. ʒepað
 bpeit n-mòpiʒ, n-ðiopiʒ, n-ðleiptenaʒ, ap Donnall ; map do tpiall-
 ariu mo éimʒ-bá-ia ʒan çaiʒill, ʒan cómpéʒað, tu-ia do tēpa-
 ʒam ʒan ðichell, ʒan ðipluʒað, ocup mo ðalta, Congal, do çaiʒill
 ðuit-piu ap colʒ-ðeip do claidim, a Chonall. Ni popbum plata
 mapcap, a piʒ-piait, ap Conall, .i. Congal do çaiʒil. Máða
 compaipem, çenʒelcap aʒum-ia h-é, má iccað a ahpiaçu a up-
 ʒabal, uap m buð ahpēchup enʒnuma ðam-ia do ðalta do ði-
 çennað ðoç' ahpēom iç' piauðapri, a aipð-miʒ Epenm, ap Conall.
 Conað conpað Conall ocup a çeapç briaéra ap comepʒi m caça
 anuap comce pin.

Imthupa Donnall, po ðeliʒ-pem pé paep-çòðiaʒ ðéʒ ð'á
 ðepb-pme boðem, me h-uppelaʒe, ocup me h-innapba cach peðma,
 ocup caç popeiʒne ap a ueht. Ocup po açchup aegapēcht
 nepç-clanne Neill ð'róipçhin ap caç poppán ap Chellaç, mac
 Mailecaða,

^w *Foster-son, Congal.*—Mo ðalta Con-
 gal do çaiʒil ðuit-piu.—King Dömhnull
 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 Mailecaba.*—Cellach,
 mac Mailecaða.—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 O'Donnells, though inferior to them in point of power and possessions in later
 ages.—See genealogical table of the descendants of Conall Gulban, at the end of this volume.

Mailecaba, reach each, ocup cuairt ppeazpa Congail do éom-
pripdal, ocup comairi a ceitri n-daltao n-óecpaóech n-óepb-
éairiri do denum, 1. Maeloun ocup Cobtaó, Finnóao ocup
Paelcu ; ocup po fiaónaig ar aró-maíib Ériem ar a aíte, cumao
pa éormairi éóraigti in caía rin, ocup pa íamair a íuioigti, do
coirigtea caía fer n-Ériem co bpinne briaía, ocup atberc na
briaía pa :

Cleaía mo caía-pa pem
Eogan co Cairpri, mac Neill,
tuipri fulann caía Cunnó
Conall co n-a Éma-élonó.

Connaéta ip Mioig pela
a pídach cuir comóluía,
Laignig, Munnig, meri a moó,
tuige in caía 'p a tégoi.

Airigió mo caía can
Airgialla ocup mo óeopaó,
me boóein a paíca tpoim,
pe óinge caich óó'n comloim.

Ip me Donnall, mac Aóda,
mian lim cella do áaemna,
mian lim Sil Setna gan íall,
co tpen a h-uét Clann Conall.

Mian lim Cenel Conall cpuaó
pomum i pcamur píaí-bucan ;
Sil Setna, mo chineó pem,
maig nac mgarb a n-ampéiri.

Cempaelao

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

of multitude to denote their respective
races.

² *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 Faclchu. 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 Comacians and bright Meathians
Are its well-shaped thickset wood,
 The Eagenians 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 Donnuall, 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.

^a *Sojourners*.—*Deopuidó* signifies an ex-

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

Cennfaeladh plebác, mac Garb,
 Fingim coibdenac in Cairn,
 triar ele ba deula a n-opeac,
 Maime, Enna, Airnelach.

Loingreic, mac Aeda na n-dám,
 ocup Conall, mac baedann,
 tri meic Maicoba na claid,
 Cennfaeladh, Cellaic, Conall.

Mo cuig meic-rea, deirg a n-opeach,
 Ferghur, Oengur coibdenach,
 Ailell ip Colgu nac gann,
 ocup in cuigeadh Conall.

Ip iat rin eirthe mo cuip,
 plán caic uile ma puabairt,
 peid im caic réd, boib a m-bann
 aig teic a n-aigid ectradh.

Se fir dác do éineo Cumn
 po áirmeap i cenn comland,
 ni ul pa mm,—mori in mod,—
 deic ced laic pop dingebad.

Ip iat rin togam co tem,
 i fiaonairi pep n-Ereim,

umum

Wales who were in the constant employ-
 ment of the Irish monarch, such as were
 called Bonnaghts by English writers, in
 the reign of Elizabeth.

^b *Cennfaeladh the festive, son of Garb.*—

Cennfaeladh plebách, mac Garb.—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 Cenn-
 faeladh; and, 3. Muirchertach, the an-
 cestor of the Clann-Dalaigh or O'Don-
 nells.

^c *Finghin, the leader from Carn.*—Fim-
 gim coiboenac in Cairn, is not men-
 tioned 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 Airmelach^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.

^b *Loingsech, the son of Aedh.*—*Loingsech mac Aedha*, is not mentioned in the Irish Annals or genealogical books.

^c *Three sons of Maelcobha.*—*Tri mac Maelcobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

^d *My own five sons of ruddy aspect.*—*Mo cúig mac-ruad.*—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'Muldorays, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafinnens, chieftains of Muinter-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, τιαρι οcυρ ταιρι,
 dom' peit'em, dom' midεγαιλ.
 Cellaé, mac Malécaba éruim,
 nam d'puprachc caé anpoulaio,
 pe ppeaγpa Congal na cpeacé,
 Cellaé epoda na caé cleat'!

Ἡτύρα Congal ἡμρατερι αζανω ατάω ele, uapir ni pēoatir
 υζωαρι in da φαρινέρι δ' puypannaō i n-aenpeēt, amial arberc in
 pile:

Ἰδὲ αρ n-uide po poich rin,
 arneir caé υζωαρι eolais;
 in a n-aenpeēt po poich uile,
 dá φαρινέρι le h-aen dume.

Ἐὶδὲ εἰα αρ αρ cυπερταρ ceipc in caéta, in he arpō-μῖζ Ἰλαδὸ
 bi co dubach, dobponach, ná co bez-menimach, pe bpuinne na
 bpepligi bráta rin; uapir ba duman d'a d'ráitib derb φαριtime
 demin do denam do, ocyp nri táriba do táilzennab tinnall a
 ézairc; αρ ba comraō pe caiprac d'a éaridib comarpi do
 Congal, pe h-ar'laé na n-amadēad n-ipepnaoiaγ puyáil a amlepa
 ar; uapir níi tpeicpet na tpi h-úpe urbadáca, ipepnaoia eipum
 o uapir a túymid co tpaθh a túz-bá, .i. Eleactō, ocyp Μεζερα,
 ocyp Τεπιpone, conad h-e a riabpaō ocyp a paeb-popectul rin
 paθepa do-pum dypcaō caéca d'poc-dála, ocyp ἡμραθ caé a iomar-
 baγ, ocyp φοpbaō caéca pír-uile; uapir ip am po-táizepc in úp
 inledech,

^h *Rere and front.*—Ἐιαρι η ταιρι, 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.*—Ἰαρι ni pēoatir υζωαρι.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the

To be around myself ere 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 together^d, as the poet says:

“By progress after progress he passed through
 The narrative of every learned author;
 Two narratives cannot all at the same time
 Be passed through by one person.”

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his *tailginnis* [*clergy*] to seek instructing him; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him; for the three destructive infernal furies Electo, Megara, 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.”

inledech, eirdan, airdgill Electó ar ceirt-lár cleib ocup eiride
 Congal, ic maídem caé mhuin, ocup ic fuigrao caéa fíh-uile.
 Ocup din in maírg murenech, mírmaic, mallacétnach Megepa do
 éorain a calao-pope comnaid ar ceirt-lár éarbat Congal, ic
 tagra á taiblib a éengao, ocup ic buadnaí a bunnaicab a bria-
 tar; ocup din in éenn cleapach, éoraidec, éomtraicéa, éromda,
 éurraicéac, éuaié-ebraic Téirpóne tarraicéa fém aré-éomur aipech-
 aír ar cuig ceofadaib comlana corparáa Congal, comóir com-
 óicra fém me fopbaó caéa fíh-uile. Súir ub épér na h-úirib
 ípennaidí rin tuicéir na tpi pecaóa ruóraicéa amirger caé aen,
 .i. ferúduo, ocup imráduo ocup ginn, feib arberit Focúo na
 Canóme:

Electo rgrudur caé col,
 Megepa fpi h-imraóuó,
 Téirpóne fém co fpi
 curpar caé cair i corp-gním.

Conao he a n-arlac ocup a n-imride-fém aip-rim fa óera do
 gan éomairi a éarbat do éummuigao, ocup ip iat fa óera dó beic
 co mepda, micellid itip Ulltaib ocup allmaricéaib aóas Máirí
 me maíom caéa Muigi ruao-hmuicg Raeh, co taime traih ruam
 ocup ráim-éodulca do na pluaigab; ocup po éodail Congal iar rin
 me cuin-pogair na cuileann cuil, ocup me fopcaó raídeimail,
 ruaraidéach, fip-truaig na téo ocup na timpán 'ga taóall dáigéib
 ocup ó'fopmnaóaib eanó ocup ingen na ruao 'gá rar-féim. Alé
 éna, ba timnaírao troch do Congal in coúla rin, do fepir mar ip
 gnaé ruaba ocup rámaigéi fíh-éodulca ic amirugaó caé aín me
 bpuinne

^s *Fothadh na Canóine*, 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' 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.

brunne báir, ocuṛ me h-íónaib aídēōa. Ácēt cēna, níṛ cumṛcaiz
Congal ar m cōulud rín ḡuṛ cān ōubōiaō ōrai na hṛiáṛa beca
ra:

Α Chongail Chlaín comeṛiz,
Cinōpet ṛ'ecceṛaiz h'indōraizid;
Orō meli mian ruain rir-laiḡe;
Suan me báir bricēt bōōba;
Deḡ bríḡa bebṛaṛ hī baṛ mōlác;
Mōc-erḡe mian feimmed ocuṛ rṛiṛaṛe;
Fōrṛcēō n-galann ḡṛiṛh-maō nemōṛ mōōōba;
ḡṛuṛē fōla,—eaṛṛaṛ cūpaō,—
Chugut a Chongail.

Α Congail.

Ir duabreac rom dúirceir, a ōuibōiaō, ar Congal. Ceirō
aeḡaṛe, rāḡbuṛ a éiōi iriṛ raelaib ḡan imcōmmed, aḡuṛ-ra iarain,
ar ōuibōiaō. ōoiḡ m h-orō aeḡaṛe cōulud 'ḡá cēaṛaib; m dāṛ
cōmmedaiz mill iarṛiaṛṛaṛc-rin ō'Ullṛaib; buō rine ar n-a fōdail
aicme Olloman ṛar ṛ' éiri; buō laiṛpēc ḡan lan-ḡabail arō-rōṛṛ
arēcāṛ ḡáca h-Ullṛaiz ar ṛ' aṛēli. Ácēt cīō cōmṛaō me cāṛraiz
cōmāṛli ṛō ṛṛoiṛh me na cūḡ-ba! ōō cōmōiḡlaṛ ṛō cēnaō, a
Chongail, ar ōuibōiaō; ōena rīō ruṛain me ṛ'aidi, ocuṛ me h-arō-
maṛiṛib Erēnn, ocuṛ imḡaib mīcōrcaṛ na Maṛṛṛe maṛ maṛbṛar
cō maṛiṛib Ulaō umut m aen maḡin.

Tame

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;
bíōeann an fear 'n a cōulaō aḡuṛ an
bean ṛ'a rāṛpe féin.

^m *To thee O Congal.*—Α Congail clain

comeṛiz.—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 al-
most impossible to translate such rhymes
as they are made to speak, into intelligible

sleep^l 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.*—**NI** **oaz**, i. e. *non es*.

^o *Race of Ollamh.*—**Uicme** **Ollamian**, 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 Orygia, Part III. c. 29. This monarch was ancestor of Congal and of all the Clanna Rudhraighe.

Ταυτε ανθ ριν ταεμ célli cumairc do Chongal, γυρ canurταρ: CIA δ' άρθ-έλannaib h-lp ρυαιρ τερmann αρ έιυξ-βα, ná μαριυρ ζαν μαρβαθ? ocup ιρ δεξ-ριζ μαρ Όmnall co n-αρθ-μααίτiб Epienn uime, o ρίμηταρ α ρο-μαρβαθ, ocup ιρ ιμείυbδi δ'Ullταib δ'ά n-αιpleach δo'n έυρ-ρα, αρ Congal. Ocup eideao ρο τριallanθ τειέed ιn ταέαρ ρεα ocup mo έεραργαν αρ έιυξ-βα, μαρ α τατ mo θραιεί 'ζά δερb-ραιρτiне δam mo έιυτιυ ιρ ιn ταέαρ-ρα; ιι έεραργ τριύ τεicheθ; ιι ταρβα éc δ'ιngabal, υαιρ τρι h-υαρe ναέ ιngabτeр, .i. υαιρ éca, υαιρ gene, υαιρ éompepτα, αρ Congal. Cen co h-ιngabτeр éc, ιngabτheр άξ, αρ Όυδωιαθ, υαιρ ιι δειρ με δια δερξ-μαρτρα αρ δaυib, ocup aτbeрт ιn laio ρι:

Imgab άξ 'ρ ροθ ιngéba,
a Chongal Mullairg Macá,
mac Aeda, mic Ammipech,
έυγυτ ι cenn ιn caéta.

Im caτ ριι ρο τοξβαριυ,
ιρ ρο ρυαζραιρ cen laige,
ιρ ριnam μαρα μορ-έonnaγ
δυιτ caéyγao με τ'αιde.

Im caτ ριι ρο τοξβαριυ,
α laic ceipт na da cómlann,
bιθ ριnam μαρα μορ-έonnaγ
δυιτ caéyγao με Όmnall.

Όmnall

^p *Descendants of Ir.*—Ό' apo-έlannaib Ip.—The most distinguished of the race of Ir, son of Milesius, were the Clanna Rudhraighe, of whom Congal was at this time the senior representative.

^a *It is profitless to fly from death.*—This is still the prevailing feeling among the illiterate Irish peasantry, who are con-

stantly heard to say "what is to happen must happen: whatever God has foreseen must come to pass exactly as he foresaw it, and man cannot change the manner of it by any exertions of his own."

The common saying among them is, "*It was to happen.*"

^r *Mullach Macha.* — Mullairg Macá,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of I^p has got protection against final destruction, or will live without being killed? And it is a good king like Dombmall, 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^f;

The son of Aedh, son of Aimmire,

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 Dombmall.

Dombmall

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 apo Balair,
 rairi ná rluas in domair,
 da n-dearuidair oim allnairias,
 do finceidír do m conair.
 Eol dam ann in daire pea,
 co ti in bpaeta Daire in latha.
 bid e ann in muige pea
 mas cuanach Muigi Raeta.
 bid Mas raé ó'n roth-mal ra,
 mas of aiper in átha,
 Cairn Congail in cnocán ra,
 o muig co laeti in bpaeta.
 Diaid Suibne na gealtugan,
 bid eolach peaé gaé n-oinigna,
 bid gealtán truas fann-craidec,
 bro uatao, in ba lunnua.

Imgab.

ba

^s *Domhnall of the lofty fort of Balar.*—
 Domnall dúine apo 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-Tuireadh, 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 *Duire na flata*, 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.*—*Diuid*

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 gceatuzgan.—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. Roman Fim, abbot of Druim Ineas-gláinn, now Drumskin, in the county of Louth, whom Suibhne had treated with indignity.

^w *He shall be acquainted with every fort.*
 —Óio eolach pé c' gac n-omgna, alludes

to Suibhne's constant roving from one place to another. **Om̄gna** signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissey's copy, however, this line reads, **bio ecclac pé gac n-iodna**, i. e. he shall be afraid of every kind of weapon.

Ὁα ὀμαῖν ὁο Ὀυβδῖαδ ἔῖρ να ἔῖρ-ḡḗῖρῖ ὁο ḗαῖῑῑῑ ἔῖ Congal; ἀḗῑ cena ἔο comḡaῖῑῑῑῑ Ceann con co Congal, .i. ḡilla ῑαῖῑῑῑ ὁοῖῑ ῑῑαḗ ῑῑῑῑ, ḡῑῑῑ ἔῖῑῑῑῑῑ ḡ-e ὁῑῑῑῑῑῑῑ cletῑ Conaill ocuῑ aῖῑῑ-ḡῑῑῑῑῑ Ἐοḡam, ὁῑῑῑῑ ῑῑ ἔῖῑῑῑῑ ḡῑῑῑ ἑῑῑῑῑῑ ῑῑῑῑ ῑῑῑῑ ὁῑ ḡῑῑῑῑῑῑ ῑῑῑῑ. Μαῑῑ ὁο cemaḡ a cḗῑ-ḗomῑaῖῑῑ ῑ cῑῑaḡ, maῑ ὁῑῑῑῑῑῑ ῑῑ ὁῑῑῑῑῑῑ Conaill :

Ro cῑῑḡῑῑῑ comῑaῖῑῑ cῑῑaḡ,
 Aῖῑῑῑῑῑ, maῑ Ronan Ruῑaḡ,
 Ocuῑ Subne Mῑῑḡ ὁοῖῑ ῑῑῑḡ,
 Maῑ ἔῖῑ-ḡaῖῑῑῑ ἔῖῑaῑḡaḡ:
 ḡemmel ῑῑῑ cach ὁῑ ḗῑῑ
 Ὀο Chonaill ocuῑ ὁῑ Ἐοḡam,
 Co ῑῑ ἔῖῑῑῑῑ ὅḡ na ἔῑῑ
 Ὀῑῑ ḡḗῑῑῑ ῑῑῑῑ ῑῑῑῑῑ.

Ἰῑῑḡ ῑaῖῑ ἔο cῑῑῑῑ Cenn con ἔῖ ῑῑῑῑῑῑ na ῑῑῑῑ ἔῖῑ ocuῑ ἔῖ ῑῑῑ Ὀῑῑῑῑῑ ὁῑῑῑῑ ῑῑ ῑῑῑῑῑ ῑῑ caῑῑa, ocuῑ ἔῖ ἔḡῑῑῑῑῑ Ὀῑῑῑῑῑ ὁῑῑ ῑῑῑῑῑῑ ῑῑ ῑῑῑḡῑ, ocuῑ aῑ conaῖῑῑῑῑῑ ḗῑḡῑ Cenn con, ocuῑ ἔῖ aῑῑῑ aḡῑaῑ a ῑῑῑῑῑ ocuῑ a ῑḗḗῑῑῑῑῑ; conaḡ aῖῑῑ ἔῖῑ, ἔῖ ἔῖῑῑ ἔῖ ῑῑῑῑῑῑῑ ῑῑ ῑῑῑῑῑῑῑ: aῑ cῑῑῑ ḗḡῑῑῑ ḡilla ὁο ḡillῑῑ Congal ocuῑ Cenn con a comῑaῖῑῑ ἔῖῑ, ocuῑ ὁο ἔῖῑῑῑῑ aḡῑaῑ a ῑῑῑῑῑ, ὁο ῑaḡῑῑῑῑ ῑaῑ ῑaῑῑῑῑῑῑῑ-ἔῖ ocuῑ ὁῑ ἔῖῑῑῑῑῑ ῑaῑ ῑῑῑῑῑ, ῑῑ ῑῑḡῑῑῑῑῑ conaῖῑῑῑ ῑaῑ cῑῑaḡ, ocuῑ ῑῑῑ ῑῑḡ ead ῑaῑ, co na cῑῑaῖῑῑῑῑ Congal aῖῑῑ-ῑaῑῑ Ἰῑaḡ na aḡῑῑῑῑῑ ῑ ῑῑῑῑῑῑ, na ῑ ῑῑῑῑῑῑῑ. Conaḡ aῖῑῑ ἔῖῑ, a oḡῑ, ῑaῑ aῖῑῑ-ῑῑḡ Ἐῑῑῑῑ, ῑeḡῑaῑ ῑῑῑ-ἔῖῑ eῑῑῑῑ ocuῑ ῑḗῑῑῑa ῑaῑ ῑῑῑῑῑῑ, ocuῑ ῑaῑ ῑῑῑῑῑ co ῑῑaḡῑῑ-aḡῑῑῑῑῑ ῑaῑ ῑῑaῖῑῑ, ὁῑ ἔῖῑῑῑῑ

* *Phalanx*, &c.—Chae caῑῑaῑs explained by Peter Connell, in his Dictionary, as a body of men in battle array, and he explains ḡῑῑῑῑ, in the margin of Mac Mo-

rissy's copy, p. 71, by the modern words neaῑῑῑῑ no oamḡeam, i. e. "strength or bulwark," but the latter word must be understood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenneon, 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,
 Airmelach, son of Roman the Red,
 And Sublime 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 Cenneon 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 Cenneon 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 Cenneon, 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 Chonail*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

folac ocup d'porðibad na pæp-geimlec ren-iaranð pnm-cen-
 galci, po h-imnarced orab. Tógðað ocup tarbénaið, cpoitið
 ocup cpiθhnaigið na plabpaðu puacímci, polup-iaranaðe, po puð-
 ígeð ar bar n-geimlecaib glan-áimca, glap-iaranð, ocup taðpað
 tpi tpiom-ðapri borba, buaðnarpecha, buppedaði, do cupi ðpáke
 ocup gemedeéta ip m n-ðilla, cumað bpec-teétaapect bpaflangi
 do bepað d'imnaragið Ulað ocup allmarac. Ro timcað m tecupe
 pin ag tpien-pepað m Tuapepce. Ocup ar cimmed caða camgne
 ðari porconðari m t-apuð-pig orpo, co tucepaðari tpi tpiom-ðapri,
 borb-buaðnapaca, buppedaði, cop linað, ocup ðup luað-meaðpað
 m ðilla do ðpian ocup do gemedect, d'oille, ocup d'paenneall, ocup
 d'polumam, ðop ob eað po cetpaðeptað áimge, ðup gemel glan-
 paðac, glap-iaranð do peðgam itpi cað ða cupað do Conall
 ocup d'Éogan ip m uari pin; ocup po mnta uacib d'imnaragið
 Ulað ocup allmarac, co pa mup a acere, ocup ðup taðap a tect-
 apect ba ðaðnapri doib. Ip ðe pin po camupari Congal, ca
 h-apm a pul Dubðiað Ðpai, a ógu, bar eipum; Sumna, bar
 eipum, mnta paða ppi papecpi, ðe mað ðepcapri ppi ðemin ðuit,
 ar Dubðiað, ocup m taiccepi ppi e, ðe mað acallam meleti ba lamu
 let. Do [i. dol] ðuit amlað, bar eipum d'apepi ocup d'pippégað
 pep n-Épim uam-pi, ðup ob do pep do terepa ocup do tuapupe-
 bala ar plaðib Pumo, cōpécac-pa mo caða, ocup puðigpet mo
 poðpaðe.

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 Eoghlan 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.

Ἦρ ἀνὸ ριν δὸ δεκάτῳ Οὐβδίαθ̄ εὐ ἡ-Ἀρὸ νὰ ἡ-μαρπερῖ, κοναὶ
 ἀρρ ρὸ ρεζυρταρ υαῦα, οἰυρ ἀτ κοναηρ ἢ κατ̄-λαεμ κυριατα, κο-
 ριαζέι ἀρ ἡ-ᾱ comeαζαρ, οἰυρ ἢ τ-ροεραῖθι ῖοναρητ, ῖαρ-ἡμλλεῖ
 ἀρ ἡ-ᾱ ρυῖθιυζαθ̄; οἰυρ ζέρ β' ἡνδα ἀρηετ̄ examaal, οἰυρ ζρἡνε
 ζρἡνεμαῖλ, οἰυρ ραερ-ρῖλυαζ ρομεμαῖλ ἀρ ἡ-ᾱ ρυῖθιυζαθ̄ ὄρεα-
 ραῖβ Ἐρην ἢ ἀεν μαθ, ἡρῖ ἀν, οἰυρ ἡρῖ ἀθαρ, οἰυρ ἡρῖ δελιζ-
 ερταρ ἀρηε, νὰ ἀηηεθ̄, νὰ ἡμυῖνῳ Οὐβδίαθ̄ ἢ ἡ-ὄρημ θῖβ ρἡν, ἀτ̄
 μαθ ἡρ ἢ τρην-ῖοεραῖθι ταρβῳα, τορ-ατ̄αρῳα, τυαρρερταῖζ, ἀτ̄
 κοναηρ ῖε κηεαρ ἢ ἀρὸ-πλατθα ἡ-νι Ἀμμηρεχ, ῖε ζρἡναῖθ̄
 οἰυρ ῖε ζρἡνεῖλῳτ̄ νὰ λαεεραῖθι ρἡν λειρ, κον-ᾱ ἡ-ζρἡεανἡ-μοε-
 ραῖβ ζορρεῖθι, οἰυρ εὐ ἡ-ᾱ κλαθ̄-μαῖλζῖβ κυριαθ̄ ἢε ρολαε̄ οἰυρ ἢε
 ρορῖθῖβαθ̄ ραῖρρενα νὰ ῖεἡνῃεθ̄. Οἰυρ θῖμ ῖε ἡ-ἡρζρἡαν οἰυρ ῖε
 ἡ-ἀμακενταε̄τ̄ λειρ νὰ λενῳ-βρατ̄ λῖζῳα, λετῃ-ραῳα, λεβαρ-κλαμαε̄,
 οἰυρ ἀ ἡ-ἡαρ ἡ-ὄρη-εαζαρ ἀρ ἡ-ᾱ ρορῖλλεθ̄ ὄαρ ρορἡναῖβ νὰ ρῖρ-
 λαεχ. Ἀετ̄ ε̄να ρὸ κονβυαθ̄ρητ̄ εετραῳα Οὐβδίαθ̄ ῖε ρορζρἡαν
 ἀ ραῖρρενα, οἰυρ ρὸ ἡνδα υαε̄ῖβ εὐ τἡνερῖμαχ, οἰυρ ἀ ἔεαγζα
 ἀρ λυτῃ, οἰυρ ἀρ λυαἡαν, ἢ εαῳαρ-ρὸλλ ἀ ἀηε̄ῖ, ἀζ τυρ οἰυρ ἢε
 τρἡλλ, οἰυρ ἢε τἡνρκεῳῳλ τερτα οἰυρ τυαρρῖεβαλα νὰ τρην-ροε-
 ραῖθε ρἡν δὸ ταβαρητ̄; οἰυρ τάμῖε ρεἡε εὐ λαρ λονζροηρτ̄ Ὑλαθ̄
 οἰυρ ἀλλ-μαρῖαε̄, ζυρ ἢ μαθ ἀρ ἐοῖμῖερ δὸ ε̄αχ ἀ ἐοῖμῖεζαθ̄ ἢε
 ἀρηερῖ ἀ ἀε̄ρηε, οἰυρ ἢε ταζρἡ ἀ ἔεεταρρεε̄τα, οἰυρ ρὸ ἡνδα ἀρ
 ἀρὸ-μαε̄ῖβ Ὑλαθ̄ οἰυρ ἀλλμαρῖαχ, οἰυρ ἀρβερτ̄ νὰ βρἡατῃρα ρα:

Ἀτ̄ εἰν κατ̄-λαεμ ἐυζανβ-ρῖ,
 Ἀ Ὑλλεῦ ῖρα ἀλλμαρῖεῦ,
 Ὀλλ-ε̄αε̄ ἀζμαρ ερῖθῖεμ,

Κυριαθ̄

^a *Ard na h-imaireis̄i*,—i. e. the hill of
 the espying or reconnoitering. In Mac
 Morissy's copy it is written more correctly,
 Ἀρὸ νὰ ἡ-ἡομῖαρηερε.

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

^c *Wide-fibled shirts*.—*Leno-brat* was

Then Dubhdiadh went to Ard na h-imairesi^a, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only^b upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Aimmire; *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*. — *Imap* is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cuiraid cioda, cornumac,
 Ppaeoda, pommair, portamail.
 Sermach, peitpeé, potecaire,
 Tarpech, triat-lonn, taripmech;
 Co n-imad arim n-imillei,
 Fá'n cat ar na córugad.
 Plath péig, peta, portimech,
 Ríoda, ro-garig ruítenta,
 Driuch, dreach-deirg doir-lebar,
 Dnuir-liaé glonn-meap, druad-corpca,
 Ar ceap-lár in cata rin,
 'Dá corpuó, 'dá córugad,
 'Dá laoiud, 'dá luamapeét :
 Daeóil uime ar arim-lapad,
 Ic foillrugad ririndi,
 Na plata óp a puilit sean ;
 Tricha talgenn togaó,
 Re h-ua seóna ag palm-éadul :
 Ní poich mteéct aen duime.
 Ní tic d'impeene aen tengad,
 Demaó tengá tre-foclaic,
 Pír-ugóar no olloman,
 Túp na teirt, na tuaripceail,
 Domnaill co n-a deağ-munnair,
 Re h-imad a n-óg armach,
 Re gaibéige a n-garpeóach.

Re

* *The Gaels.*—Daeóil 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 Domnmall 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-checked.
 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.*—Ἐπίσκοποι τοῦ βασιλέως.—Here the word ἐπίσκοποι 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 leapdaáct a laeépaíde,
 Re meannnaígi a moí-míleó,
 Re tpaíé-lunne a trén-taípeé.
 Re mam-gham a noct-claídem,
 Re pcaíé-ghame a pcaíé-lunpeé,
 Re h-oll-ghíth a n-éípaíó,
 Re póérum a pam-bpaíach,
 Ic míluáó, ic eítealaí,
 Áí íonaib a n-áíó-épaípeé ;
 Áen úíem úib ío úeíí-naíghíet,
 Óo gháípaíoaib ghlan-íóóla,
 Cenel Conaíll comípaímaí,
 Címeó ín íúí ío neííímaí,
 'N a tímcéll 'ghá teparígham,
 Ic íeíúíghaó íeme-íun,
 Chomípaí caíca caíh-laíthípeé.
 Tíucub úuib na túaípaípebaí,
 Na taípb-coúnaí túaípeípaí :
 Úub-íluag úéíla, úanaípaí,
 Íepígaí, íoííííen, íomóípaí,
 Ghípaímaí, ghann-meap, ghíu-íeítan,
 Áíó, aúnaímaí íaí-ííde,
 Co n-ghípaínn-moíípaíbh ghíípaíde,
 Ic túíge 'í íc tímcéllaó,
 A n-ghípaíó í' a n-ghííban-íun ;
 A leacaí a laeí-ímeíígeaó,
 Áóbaí eaó a n-ulcaí-íun,

Impíghíó

^g *Fierce.* — Úanaípaí literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

^h *Fomorian-like.*—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,
 The highmindedness of their great soldiers,
 The lordly vigour of their chieftains,
 The glittering dreadfulness of their exposed swords,
 The brightness of their defending coats of mail,
 The high-spiritedness of their steeds,
 The rustling of their standards
 Streaming and floating
 From the points of their lofty spears.
 One party of them excel
 The hosts of famed Fodhla,
 The valiant Cinel Conaill,
 The tribe of the very puissant king *himself*
 Around him defending him,
 Clearing *the way* before him,
 The obstructions of each battle-field.
 I will give you the description
 Of the bull-like northern chieftains :
 A bold and fierce^g black host,
 Furious, mighty, Fomorian-like^h,
 Grim, agile, broad-faced,
 Tall, terrific are they,
 With tufted beardsⁱ
 Covering and surrounding
 Their cheeks and their mouths.
 Their faces and their heroic chins.
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

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

Impigio za n-imlemaib ;
 Clad-mailgi na caé-mled,
 Forbhit tap a fabraoib ;
 Brotla na pep pomópa,
 Bruit or-luaig i popfillid.
 Tap formuab na pip-laec rin ;
 Croicenn clum-dub ceatnaiti,
 Indramail caé aen loéair,
 Fil impu ar na popilled ;
 Ni léig meo a menmarpaó,
 Doib apó-cennur d'aen dume,
 Acé begán ar bpaéairri,
 Foraemaat d'na Ammiréc ;
 Zan éir, na zan émeirgi,
 Uaéib do éig tigeapna,
 Leaé urgrame opporum
 Riap na h-uilib Eogain pea.
 Maipg do ría d'á raigio rium,
 Map a taat pa tigeapna.
 Ina epó pa chneir-brumne.
 A Ulltu 'r a allmarchu,
 Maipg for fil ic pupnaoi,
 In apó-mig pa n-epgit rium,
 A deilb-rem ip deippenaigéi,
 Da caé deilb dap deḡ-cumao,
 Map epca 'n a oll-éuigeaó,
 Samail aigéi h-in Ammiréach,
 No map grem or glan-pennaib,
 Dpeac Domnaill ar deipg-lapaó,
 Or émo caich atéiu.

Rigpaio

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 Aimmire,
 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 Aimmire.
 Or like the sun above the bright stars
 Is the face of Dornmall red-glowing
 Above all who see him.

Ριζραιθ Αιλιζ ολλ-ζοζαδ,
 Αρθ-ελαμν Εοζαν αιρατα,
 Σιλ να Κολλα κομραμαδ,
 Δ'αεν ταιβ ρηρ να η-Εοζανδαιβ,
 Δο δεηρ Δομναλλ δοιτ-λεβαρ,
 Ριζραιθ Τεμπαχ ταεβ-ζλαμε,
 Κυραιθ Κυραδνα ελαδ-υαμε
 Δο εατ-ελυ να Κολλαδ;
 Λαζμυζ Λαμνα λεμν-μαηρ,
 Μυμμυζ Μυγι μορ Ρεμμ,
 Οκυρ Χαρηλ εομδαλαζ,
 Ι κορταδ ιν εατα ρην,
 'Ν-α ρομμυαβ 'η-α ιαρ-εαλαβ.
 Α αμαρ, α αι-υρηαδ,
 Αρθ-μυζ Ερημν εεταζι,
 Ολλ-τημαν Θαεδελ ζαβαητημν.
 Ρε η-εργι, ρε η-μπερημν,
 Ι εαηρ εατα ατ ειν.

Ατ ειν ε.

Ζυρα ρειρ ιε ραελαβ δο κορρ, αρ Κοζαλ, οκυρ ζυρα ραλιθ
 ριαδ αρμυιζε ορ δο βρυμνε, ιρ ρυαλ ναχ η αρ ελαηρ εετφαδα αρ
 κυραδ, οκυρ ναδ αρ μεαταρ μεηρηεδ αρ μορ-η'λυαζ, ρε τεμμε να
τερτα

^j *The loud-voiced.* — The compounded adjective *oll-ζοζαχ*, which was the cognomen of two of the Irish monarchs, is translated *grandivoceus* by O'Flaherty, in *Ogygia*, part III. c. 31.

^k *Race of puissant Collas.* — *Σιλ να ζ-Κολλα*, i. e. the men of Oirghiall.

^l *Green-sided Cruachan.* — *Κυραιθ Κυραχνα*, 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 Liambain.* — *Λαζμυζ Λαμνα*. — The inhabitants of Leinster were called *Λαζμυζ Λαμνα* from *Δυν Λαμνα*, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced^l princes of Ailech,
 The high descendants of valiant Eoghán,
 The progeny of the puissant Collas^k,
 At the side of the race of Eoghán,
 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 Lianhain^m of beautiful shirts,
 The Memonians 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 Feimín, of the plain of Feimín, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgrafton southwards to the River Suir, and from Cahir to Shiabh na m-ban, and to the boundary of the territory of the Hy-Eire, in the south of ancient Ossory.

^o *May thy body be a feast to wolves*.—

Ḵupa féir ic paelaib do cōpp, is modernized in Mac Morissy's copy Ḵup ab féir aḡ paelcōnaib do cōpp. The word paela is certainly here used to mean wolves, though the most usual name for the wolf is paelcu or macḡipe. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

τερτα ocup na tuarupcbala tucap ap apd-maib Epenh, pá n-aiud-riç. Aét aen ní, ní h-inépeti d'ánpataib ppetá riabairéti, peacpánaá, paeb-popcetail na pean-dpuad, ap na riabpaw do ciennellab na epine; ocup ní mó ip medap ppe puzli ocup popmolta pápa, popbannaá, poppáblige na pited, ap n-a m-buidéup do bpetab epoma, tapbepaáá epiaé zaáa eppe ma teacaid. Aét atá ní éena, ap Congal, tainçim-pi pám' épiéidib tizepnap, mun-bad pell ap emec dam-pa dpaí no deigpép dapa do ditp na do dicennad, ip do luaé-méap mo lama-pa ticpaup do epom-nella tiug-bar-pa ppeup pa cumapcepup na caáa ceétapáa pa ap a éeli.

Leic app, ale, na h-mpaw manapcep, ap Dubdiad, muna éi mo éaeé laiéti tiug-ba-pa leat ip m laiéa pea i puilm, a Chongal, a çungid, ni muipbpepu mupi na neac éli dap eip aipuz na h-aen-Maipeti pea; uap ni biapu az bagup na az buadnapu ap bidbad o'n Maipet-laiéti pea amaé co bpuinne bpaáa. Aét aen ní, eid adbal agap-pi mo tépτα-pa, ocup mo tuarupcbala ap epiaé buidneé Tallten, ocup ap glémi n-Çaedel, baçim-pi bpaáap, çupa bec do epian a tépτα ocup a tuarupcbala i tanac-pa çup epapta. Ap ip pupail amgel d' amglib mam-póillpi naem-nime do eppeu a tépτα ocup a tuarupcbala, .i. pe puémb a puç, ocup pe h-arpm-çpian a n-aipeé, ocup pe mepuz a nuleo, pe coménué a cupiaw, pe çpuamdaé a n-çaipcedaé, pe lom-bpué a laeépauidi, pe tapim-çpuit a epen-pep, pe h-olbdaé a n-amup, pe h-aélaime a n-ogbad; ocup din pop pe puacdaé a pepzi, pe çpam-paipeti a n-çaiélem, pe badb-dup a m-bpaatich, pe lompuçge a lupeé, pe clap-leéti a clowem, ocup pe leapdaé a lebar-peiáé, pe páp-dlauéti a pleaz ap

n-a

^p *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

^q *I swear by my characteristics of a lord,*—i.e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

last 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 Tailtean 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*, *emech* in this sense undoubtedly means protection or guarantee.

n-a puibugad i lamuib a laeé-miled. Clét aen ní, po pad feiom, ocup po pad uimairi ariug no éh-laié fuirec pe fézad a féinneo, ocup pe taibneo a tuarurebala, .i. pe bherim, ocup pe bolzpa-das a cupao, ocup a caé-mileao, pe ppenzail ocup réitpeoas a pinnere, ocup a pen-daine ic rantsugad da bari raigib ri; pe pputhlao ocup ppiangair a n-zragi n-glérta, n-glomair-cénna, i z-comlué pa cairpéchaib, i corpuo ocup ic coónugad in caéa nru ar cach ario, zup ob rcíta, pceimneéa maéti na mileo, pe méo a péoma, ic pópuguo na peap, ocup ic coónugad in caéa, uair in cénna a cupao pe coónugad, ocup ip tocraó pe triaéaib a

† *Couts of mail.*—Re lounpige a lúpech.—The Irish word lúpech, which is supposed to be derived from the Latin *lorica*, certainly signifies a coat of mail, but antiquarians do not admit that the Irish had the use of mail armour so early as the period at which this battle was fought. Giraldus Cambrensis, who described the battle dress of the Irish in the twelfth century, says that they went *naked* to battle :—“*Preterea 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.

Zeazepom oo éusaop ’pa caé
 Zóill acop Zaeiðil Teimpac:
 Zéimze caem-ppoill ap éloinn Chunn,
 Zóill in n-aen-époim 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, lúpech means *mail armour*, it would go to prove that this account of the battle of *Mugh Rath* was composed after the Irish had adopted the custom of wearing armour from the English, unless it be proved that the ancient Irish themselves had the use of it, and left it off afterwards in the twelfth and thirteenth centuries; but this will hardly be admitted. The utmost that can be argued in favour of the antiquity of the tale is, that it might possibly have been composed after the Danes had introduced the use of armour into Ireland. But it looks on the other hand very extraordinary, that there is no mention made of the battle-axe throughout this whole story, a fact which would seem to prove that it was written before the time of Cambrensis, when almost every Irishman carried a

standards, the shining of their coats of mail^r, the hollow broadness of their swords^s, the great size of their shields, the closeness of their lances^t fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the pausing and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled steeds bounding under chariots^u, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for
 their

battle-axe, as they do walking-sticks at present. “De antiquâ imo iniquâ consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a securibus nulla securitas.” (Dist. III. c. 21).

^s *The hollow broadness of their swords.*—Re clap-letri a ḡ-cloiðem.—In Mac Morrisy’s copy pe ḡlan-tairnemíri a ḡ-cloiðem, 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 cloiðem, 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 Sleagḡ was certainly the lance or spear.

^u *Charioteers.*—Fá 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:—Aítrech epu la Fohano in ceoḡḡuo tucaḡḡur oo clomo Ippael, co tume ma n-oeaḡḡuo pe cet CCARÞOECH cenḡḡulze, ocuḡ peḡcaḡ mile troiḡtech.

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

α ταιρμερε, ocup ip τεζυρεα τοζαυδι τιζερναρ, ocup ip ρυιζλι
 ρέιζι, ρελλυαμανδα, ρορβαρταάα ριλεδ ρορταρ ocup μυρμυρζερ ιατ
 ζαν βαρ η-μυρραυζιδ θαρ ηη ριέιβ, ocup θαρ ηη ριαζαηβ ρο ορδαυρετ
 βαρ η-αρδ-ναμ, ocup βαρ η-ολλομαν αδδραυβ; υαρ ηρ αεν ρεμ
 ocup αεν ρυη αυι υιλε δ'α βαρ η-μδραυζιδ. Ρο ζαβραταρ μορ-κατα
 Μυμαν μιαη ocup μολβταυζι ρε μανδαρ να μορ-ζλιαδ; ρορρατ
 λannecha, λάν-οιβδα Λαυζηη co λαταρ δ'α λυατ-όρνηαη; ρορρατ
 ερδα, κομδερα κυραδ Κυραάνα ocup Κομμαάτ ρε κομρρεζρα ηη
 κατα; ρορρατ βροτλα, βορβ-ράτεχ, δρεαζ-ϋλυαζ δομμε, ocup
 Λαεχραδ Λιαχθορμα; ρορρατ ρύνταυζ, ρανταάα, ραρυαυζέιζ βορβ-
 ϋλυαζ βαζαχ, βιαρταυζι, βύρρεδαά, κορραά, ερδα, καρθεμαν,
 λαέδα, λυατ-ζαυζ λεομαντα, ρερδαά, ρορζρμανδα, ρερκόητα,
 σεμπαρ, σετραδαχ, κομκενηοι Κοκαλλ, ocup Εοζαη, ocup Αρ-
 ζιαλλ δ'αεν-ταυβ ocup δ'αεν-λαμ ocup δ'αεν-αυζηδ δ'α βαρ η-μυρ-
 ραυζιδ. Υαρ ηρ υατέιβ ηαχ έλατέρ, ocup ηρ τητέυ ηαά τιαζαρ,
 ocup ηρ ταιρμυιβ ηαά τοζαυρτέρ, ocup δηη, ηρ δο κομβαυζ, ocup δο
 όμμερζι ηα κυραδ ρηη έηζαηβ-ρηη ηαά ραερη δυμμε δο'η δηηε δευθε-
 ηαά ρα Υλαδ ocup αλλμαραά α έηατ μα α τρεαβ-αεμε. Οcυρ δηη
 εηδ ιβρη δο ραεμαδ αναδ αρ ράμ-όμιαδαηβ ρίδα, ηη η-αηραδ ηη
 τ-αρδ-ϋλαυτ η-υα η-Αημυρρεά, αρ η-ερζι α ρερζι, ocup αρ κορμυζαδ α
 κατα, ocup ο'η υαρ ρο ιαδρατ ocup ρο ηηκομρραερετ ημε α η-αεν-
 ρεάτ κομμεαζαρ κυραδ Κοκαλλ ocup Εοζαη ocup Αρζιαλλ, ηί μό
 ηα δο μυρβυιιβ αηδ-ρυζ ηα η-υιη τιεραδ ταιρμερε τρεαταη ocup
 τρεη-ρυαάταρ

^v *The Breghian hosts of the Boyne.*—*Δρεζ-
 ϋλυαζ δόμμε.*—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.

Δρεαζ-ϋλυαζ δόμμε, 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 Comaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne^v and the heroes of Liathdrúim^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 Ultomians 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 Áinmire 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 Eoghain and the Oirghialls have closed and united

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

^w *Heroes of Liathdrúim.*—*Uaechnaō Uaechnopomca.*—Liathdrúim 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 αρθ-πλατά h-υι Αμμιρεσ δ'ά βαρ n-ιμπραγιδ ; ζυρ
 ob ρυαλλ ναρ έαρμ-έρηναγ in τalam ρα α έραγξίβ, αρ n-οεργαθ
 α ορεχί, οσυρ αρ n-ζήρίραθ α ζρυαυθ, άρ ρυαμμυγαθ α ρυρε,
 οσυρ αρ νοέταθ α νιαμ-κλαυθιμ, αρ ρελανθ-βεργυγαθ α ρεετ. αρ
 τοεβαυ οσυρ αρ ταιρβεναθ α εραυριγι εεμ-ζυρμε εατά ορ α έινθ
 ι εεργ-αυθι, ρά'n ρπολλ-μεργι ρυαέμθ, ρρεβναυθι, ραεβ-έοραχ,
 ρολυρ-ρεμναχ, πεντα, ρα ρρεθηαιτ, οσυρ ρα ρυθιζιτ ρλεζα οσυρ
 βραταάα βρεαε-μεργεαθα αυθ-ρηζυαυθι Ερεμν υλε, αρ εαέ αυθ,
 οσυρ αθεβετ να βρυαθηρα ρα :

Ro τόγβατ να μεργι έεαρ,
 αγ ριύθ Dommall ιρ in τρερ ;
 νίτ βια λυαγ ρυιερι το έεμ,
 ατ ειν εαέ ρυαθ ριζ Ερεμν.

Ατατ υλε να ρομυλ,
 ι ζειβ εαγλα να ομυν,
 ιρ εαθ λυαάαυγρ ιν εαέ
 ρεργ μορ αρ h-υα Αμμερεεχ.

Μέθ α κλαυθιμ ζαργα ζυρμ,
 ρυλ να οειρ οέτλα ουρμθ !
 ιρ μέτ α ρεετ μορρ ρε αυρ,
 μεθ α λαινε λεάταν-γλαυρ.

Ρυλιτ τρι νεοιλλ ορ α έινθ,
 nell ζορμ, nell ουβ, nell ρμθ ;
 nell ζορμ ιν ζαιρκεθ γλαν γλε,
 ιρ nell ρμθ να ριρμθε.

Ρυλ

^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 Aimmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner^x, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;” and he [Dubhdiadh] said these words :

“The standards have been raised to the south ;
 There is Domhnall in the battle ;
 Thou wilt not be joyous, thou shalt leave thy head ;
 Thou shalt see the mighty army of the men of Erin.
 They are all alike ;
 They take neither fear nor dread ;
 What hastens the battle
 Is the great anger of the grandson of Aimmire.
 Oh the size of the expert blue sword
 Which is in his valiant right hand !
 And the size of his great shield beside it !
 The size of his broad green spear^y !
 There are three clouds over his head,
 A blue cloud, a black cloud, a white cloud ;
 The blue cloud of fine bright valour,
 And the white cloud of truth.

There

Meo a laúgne leaúan-úlaip. Gratianus
 Lucius renders the word laúgne, *lancca*, in
 his translation of Keating. It is stated
 in the Bardic History of Ireland that the

province of Leinster took the name of
Loighen from the introduction of the
 broad-headed lance by Labhra Loingscech,
 one of its kings, from Gaul.

Fuit or a éinó ag eighnig,
 callec lom, luat ag lemmig
 ór eannaib a n-arnm ra peiat.
 ip i m Moppigu mong-hiath.
 In pod ar a fuirmenn rin,
 'r ar a toirnenn a tpaigio
 pe méo po puammig a mope.
 ip dia máp tualaing a cópe.
 Comairli uann dom' a'tair,
 bro comairli co ra'cam,
 pe míoium na caé co n-gham,
 a dá mgió do tóghbal.

Ro τ.

Ip am rin po mío ocup po muatōng lapla aingit, eipocap Ulató.
 .i. Congal Claen, comairli duabrechi, demnacda, d'ipruigat eigh-
 numa Ulató ocup allmarach, do tērtuiguo a tapatō ocup a tpen-
 lamang pe cupi m ca'ta, naé gaba'tō ocup nach gēmlige'd oib ac't
 each tpeim ar a n-apeo'ca'tō élang, pe túri ocup pe tērtuiguo a
 tapatō. Conatō e aipeag uapar'tar pūm oipō pe p'pomatō ca'ca
 pip Ulltaig ocup d'p'p allmarac'. .i. caé ra peach uat'ib da m'p'ra-
 g'io i p'pim-iptatō a puibh. Ocup pep puac'da, p'p'ghramna co n-ōub-
 ga n-ōuabre'c co éinó coitlige epuatō lethair m acill p'p'gann
 ip m d'ara h-ippantō, ocup pep'glonn p'p'mep pip-ghantōa peap'icōn ip

m

² *Morrigan*.—Moppigu.—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-

rigin is introduced as the Bellona of this
 people. In the Book of Leinster, fol. 16,
b. b. she is called the daughter of Erimas,
 and said to have resided in the *Sighi* or
 fairy palaces.

^a *The Earl of Ulster*.—Iapla Ulató.—
 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 Morrighn².
 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 Clann, 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*.— $\text{Cp } \alpha \text{ n-}\alpha\mu\epsilon\omicron\acute{\alpha}\sigma\acute{\alpha}\omicron$.—The text is here corrected from Mac Morissy's copy.

^c *Fearful javelin*.— $\text{Fep } \text{co } \text{n-ou}\delta\text{-}\acute{\alpha}\alpha$, &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 Archaeological Society, p. 21.

in uppanð ele co n-urnarce impemar iarnaði ar, i cenzal do éuallí coétazēti congala. Buacall brozda ic a broztað 'na cept-parað me corc no comzperaēt. Ocur in tan tiepað Ulltach no allmariaē e turpu, in mað a amrizēti, do bepeð per in cnuað-za cūto coitolige forzgun ar, ip in ðara h-uppanð. Ocur elipeð in cú éuzgi pa'n cumā cetna ar in uppanð eli. Ða pilled no ða for-rcātaige in per pin pe pūpued per in forzgun ocur pe cnuað-zlom in chon ic ur-noētað a pīacal ocur ic comozluguo a éarparit d'á tērcað no ða tēn-gabal, do gabta ocur do zemlizēta zan pūpēc e-rem. Ocur ðin in té tiepað zan pōpacht zan pōbiðzad a h-uathbārab in aruz pin do leizēta zan lam-gabal. Acēt cēna ip e pōb aruzid upzabala pe caē ip in cleap pin Ðubðiað Ðra. Ðuz ip pe pūm-pegi na pūpli pō forztað ocur pō h-upzabað e-rem ic ðola ar ðibla ocur ar ðaraēt, pe huatbar in forzgun pin. Cio traēt ni pūē per zan élang no zan etipen co Perðomun Pmlec, mac Imōcan. uar ba h-epem con cucharl in com tpe n-a carparit zup comþinð a cpaði d'á claudem caēta 'n-a clab, ocur pō orit per in forzgun ip in uppanð eli 'na cept-ðezad zan cauzill d'á cpariz. Ocur tucurpar tpi beinenna biðbanar zan cauzill zan comþezad, do Congal, do ðizal a ðobeapit ar Ulltaib ocur ar allmariaēab, zup marburpar Ðāp Ðam, mac Elap Ðeiz, a ðalta, ba pīaðnari do. Ocur a zilla Ðap Ðam, mac Sluagan, ceam cumðaz ocur commozta caēta clāen-ðala le Congal. In zabar lapla Ulað Perðomun ic tabarit in tper bein, zup beburpar in claudem ma cept mað, zup companð in unðaz n-ar-peāp

^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*—account of this warrior has been found in *man*.—*Fearpooman mac Imoman*.—No any other document.

εἰς τρεῖς τοὺς τάλαντα. Ἄς ἐνα βασιμ το πῖρ, ἀρ Περδο-
 mun, ναὶ δερναρ το δυρεαδ διβεργι, νά δ'φορβαδ πῖρ-μλε ιτιρ
 Ἐρμν οκυρ Ἀλβαν ναὶ αἰτηρῖν-ρεα οριτ, μuna ιμγαβῆα ιν μαδ.
 Ἄς ατα μί βυδ αἰρεῖρ ἀνδ, .ι. ερῖ δυρ τριαρτα, οκυρ να καῖα το
 ἔορυγυδ, οκυρ να κυραδ το comḡreḡacht, οκυρ να h-αρδ-μαῖτ
 δ'acallam, μα να h-αματηρ οκυρ να h-αμῖgne τυκαρ ἀρ Ἰλλεαδ
 οκυρ ἀρ ἀλλμαρῖαδ δο'η τυαῖ-βερε δυρ τριαρτα; uαρ ιρ φειδμ
 ορ να φειδμαναδ, οκυρ ιρ φορνεαρτ ναὶ φυλαμḡτερ πλατḡ-μῖ
 φεαρ φυνδ, .ι. Donnall, mac Aeda, το νερε-φρεαḡρα αμῖḡ.
 Ροτ φια βυαδ, α καῖ-μῖδ, ἀρ Congal, ιρ φεῖτ Ρυδραḡeach μ,.
 οκυρ ιρ φρεḡρα πῖρ Ἰλλεαḡ; ἀς ἐνα, βῖδ α πῖρ αḡυτ-ρα, ḡορα
 φερ φρερταῖλ cacha πλαῖα, ἔορτ οκυρ ἔυρραḡῖτ καῖα κυραδ
 Congal, ἀρ φειδμ οκυρ ἀρ εḡḡum, ἀρ duchor, οκυρ ἀρ δεḡ-ḡum.
 Οκυρ ρα λαδεταιρ ιν λαδ ρεα, οκυρ λαβερεῖαρ ιρ ιν λαδ, ἀρ ιρ
 εαρβαδῖ δ'α h-αδβαρ:

Ἐρῖ, α Chongal Μαῖα,
 οκυρ κοραḡ να καῖα,
 μορ ιν φειδμ ρα τυκαρ λαμ,
 μῖḡ μαρ Donnall το δμḡβαλ.
 Cῖδ μα βυδ φειδμ μόρ δομ' λαμ,
 θυμε ἀρ δομυν το δμḡβαλ.
 με βοδειν αμ ρομ καῖα,
 αμ uα μῖḡ ιρ ρο-πλαῖα.

Φυνναδ

¹ *King of the men of the West.*—Flaugh-
 μῖḡ φερ φυνδ, —i. e. of Ireland. Keating
 writes that Crioch na bh-Fuineadhach,
 i. e. the county of the Hesperides, was the
 second name which was given to Ireland.

² *Success.*—Ροτ φια, 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.

³ *The argument of which is defective.*—
 This shows that the writer of the story had
 ancient MS. authorities for his facts.

⁴ *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 uir piḡ*.— 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-Nial race.

Ῥῆναιὸ ζα λῖν ἀτα ἀννιζ,
 mac Ἀεθα, ἀρη-ρηζ Ἀλιζ?
 ἢ ριτηρ νεαὸ υαῖβ ζο ρε,
 ἢ λια τοῖβ μα δύμμε?

Coic cuiζῖ, α θεραρ ἀνν,
 ἀτατ ἢ ιαταῖβ Ἐρεανν,
 ἀτατ ἢλε, ἀδβλιβ ζαλ,
 ἰ τ'αζαὸ ἀέτ ἀεν εὐκεεθ.

Ἀτα ἢαρηκαὸ εἰλ,
 ἰτ εὐμ, α ἢ Ρυδραῖζε,
 ἀτ εὐκεεθ ρεμ, ρεῖθμ ἢ-ζιλλα,
 Conall, Εοζαν, Ἀρηζιλλα.

Ἀλβαιαζ υαῖμ ἢα ἢ-αζαὸ,
 ἢρ cuiζ ceθ α Cῖνθ Μαζαρ,
 ὀμζεβατ cuiζεθ ἢάθ κατ,
 ceθμ ἢεῖc ἀλλῖ Ἐαχάχ.

Ἰ'ἀνναρ οcυρ ἢο θεοραὸ,
 ἰ ἢ-αζῖθ Ceneoil Εοζαν.
 ἢε ἢοθμ οcυρ ἢο ζαλλ,
 ἰ ἢ-αζαὸ Ceneoil Conall.

Ἰ' Ἰλλταῖβ ἢοὸ ἀρ ρυραὶ λῆμ,
 α ceῖτρε comῖν ἢα ceμ,
 ἢη ἢα λαεὸ cρναὸ ὀο clecτ ζαλ,
 ὀ' ρεραῖβ Ἐρεμ ἢα ὀ' Ἰλλταῖβ.

Ro

^b *Arch-king of Ailech*.—Ἀρηρηζ Ἀλιζ.
 —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 Rudhraige*.—Ἀ ἢ
 Ρυδραῖζε.—See Congal's pedigree at the

end of this volume.

^m *Cenn Maghair*.—Cῖνθ Μαζαρ is still
 so called, by those who speak the Irish
 language, but anglicised Kinnaweer; it is
 situated near Mulroy Lough, in the baro-
 ny of Kilmaerenan, and in the county
 of Donegal. In the paper copy Ἰνν Μο-

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?"

Ferdman.—"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 Rudbraighe^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

ⁿ *naio* is read instead of *Cenn 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 rað ðib Concobar coip.
 ro rað ðib Ferǵur, mac Róig,
 ro rað ðib ðo Chom na clep,
 ro rað ðib Conall comðer.
 Ro rað ðib ðo clann Rora,
 reét meic aillí Ferǵura;
 ro rað ðib Celtear na caé.
 ocup Laegaire ðuaðach.
 Ro rað ðib luét Concaille,
 Aengur, mac Lanne Ǧaibe;
 ro rað ðib, ba peppðe in ðal.
 Naíri ocup Ámlí ip Árdan.

Ro

^o *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.

^p *Fergus, the son of Roigh*.—Ferǵur, 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.

^q *Cú of the feats*.—Cú na-ǵ-cleap,—i. e. Cú of the feats of arms. This was Cú Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, “*fortissimus heros Scotorum*.”

^r *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.

^s *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

^t *Sons of Fergus*.—Seét meic Ferǵura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note ^p. These were Eoghan, Fearthlachtgha, Core, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethleinn, and Corbolonn. Meave, Queen of Connaught, was the mother of three of these sons, viz., of Conmac, Ciar, and Core, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Fírbis’s Genealogies of the Clanna Rudhraighe.

^u *Celtear of the battles*.—Celtear 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, Aiuli, and Ardan^x.

Of

ḡ-cuḡ.—He was one of the heroes of the Red Branch, and gave name to Dun Celtchair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, *a*, where he is called of Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultoniæ circa ipsa Filii Dei Incarnati tempora.”—*Trius Thaum.* p. 566, n. 52.

^v *Laeghaire the Victorious.*—Lææḡaipe ḡuḡḡḡ.—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, (II.

2, 16, p. 759.) as follows: “These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghán 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 Brierinn, of which a curious account is given in the Book of Leinster.

^w *Aengus, son of Lamh Gaibhe.*—Aengur Mac Lámme ḡaibe.—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, Aiuli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighlidh Clainne Uisnech*, published by Theophilus O’Flanagan, in the Transactions of the Gaelic

Ro rað ðib-rin ar roðann,
 clann euraτα Concobair;
 ro rað ðib ðubthaic ó'n Uinð,
 ir Mumpemair, mac ðerrgind.
 Ro rað ðib, ar in Tán tar,
 Cethepn ppr-ðarð, mac Finnitan,
 ro pa ðib, ba ðarb a n-ðal,
 Amairðm piðða Reochair.
 Ro pa ðib,—ba ferrði rin,—
 Ferrður, mac Ceide luthmar;
 ro pa ðib, a n-ann na cpeach,
 Cathbarð, Congal Clauringech.

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 euraτα 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, Collegegreen, 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 ruz,
 Za h-Ulltaib ba móp a m-bríð;
 Hh púicé a n-úra ná ð-caé
 Honð .p. roður ráruigheadó;
 Cormac ba Conlumgair lann,
 Fionnáicé, ðlaipne, ir Conaing,
 Maime, Cumgraidh ba cuim ðné,
 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 Conluingsis, the strong,
 Fionnachadh, Glaisne, Conaing,
 Maime, Cum-graidh of fair countenance,
 Fiacha, Fiachna, Furbuidhe.”

^z *Dobhlthach*.—He was the celebrated Dubhlthach 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 Limu^z
 And Munremar, son of Gerginn^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 Gerginn*.—Munremar mac Ġeppgino.—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*.—Ceṛepn mac Finnṫan.—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 Dún da bhéam. 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 Reochaidh.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Fírbis, thus:—"Amairgin, son of Cas, son of Fachtna, son of Caipe, son of Ciunga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe."

^d *Fergus, son of Leide the supple*.—Fergus mac Leide.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b, b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

^e *Cathbhaidh*.—Cathbaidh.—i. e. Cathbaidh, 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.

Ρο πα διβ—αηγβαῖο ἢ παῖο,—
 Ἰριαλ Ὑαιῆνε, μαε Κοναλλ.
 πο πα διβ αε ευρ να τρερ
 Κυμπεραῖο, Κορμαε Κολλομζερ.
 Ὑλαῖο ατ ἢηθα α ἢ-έετα,
 α κορεαρ ἢι εοιδέετα
 ζυρ ἢ Μαρετ ρι πορ Μυιζ Ρατ.
 ό το ευρηετ α εέο κατ.
 Κατ Ραεαμ, κατ Ρυρ να ριζ,
 κατ Ὀυμα θεμνε ἢρ βλαδ ρίρ,
 κατ Ἐσαρ. αμν πο η-απαδ,
 κατ ρηβεοδα ϔῖνδ-εαπαδ.
 Κατ ἢάρ β' ὑρυρα ὀ'άρυμ,
 ἢε ζαρηζ, ἢε ἢοζαρηζεει,
 κατ πο βρηρ αρ ρλυαζ θεμνε,
 βρηρλεε Μυιζι Μυρηεμνε.

Κεο

^s *Irial Uaitne, the son of Conall.*—Ἰριαλ Ὑαιῆνε μαε Κοναλλ.—He was generally called Irial Glumhar, 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.

^b *Cumscraidh.*—Κυμπεραῖο.—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.

^c *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

^d *Battle of Rathain.*—Κατ Ραεαμ.—

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.*—Κατ Ρυρ να ριζ,—now Rossmaree, 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 Dumba 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 *Dumba 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 *Dumba*, or mound, was on the plain of Magh Mueroimhe, near Atheny, 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*.—Caṡ Fīnncharadh.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

^o *The host of Seimne*.—Stuaḡ 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*.—Ḍriplech Muirḡe Muirḡeimne.—Magh

Ceo la Concobair d'á claind,
 ocuḡ Deḡḡ-ḡuaḡáḡ Conaill,
 d'á tuc Feḡḡuḡ,—ḡoḡum n-ḡle,—
 na tḡi maela Miḡe.
 Seḡt caḡa im Caḡáḡi Conḡui,
 aḡḡam Fiamam, mic Fḡoḡui
 aḡḡam Conḡui ba buam blaḡ,
 im ḡeḡt maḡaib d'éc Deaḡáḡ.
 Ni deḡḡḡḡáḡt ban-eḡḡa ban,
 ḡluaḡ Emma, aḡeḡt Ulaḡ.
 aḡt maḡ Muḡḡam, tḡḡa na ḡeḡḡc.
 ocuḡ Meḡḡ uaḡḡmaḡ, oḡḡdeḡc.

Noḡa

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 *Cuchobhar gave his sons.* — Ceo la Concobair d'á claind.—The story is unknown to the Editor.

^r *Derg-rúathar Chonaill.*—Deḡḡ-ḡuaḡáḡ-ḡuḡ Conaill.—This is also the name of an historical Irish Tale.

^s *Maels of Meath.*—D'á o-tuc Feḡḡuḡ.—The story to which this line refers is unknown to the Editor.

^t *Cathair Conruí.*—Caḡáḡi Conḡui.—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 Fḡoḡui.—It is stated in the Book of Leinster, fol. 16, *a, b*, that Fiamuin Mac Forni was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons^a,
 And the Derg-ruathar Chonail^r,
 In which Fergus,—noble the deed,—
 Took the three Maels of Meath^s.
 Seven battles around Cathair Conru^t,
 The plundering of Fiamuin, son of Forni^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.*—Σταῖς Ἐμῖνα. —The ancient Ultonians, or Clanna Rudhairighe, are so called from Eamhain Maeha, 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 Lilléachair, 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.”—*Trius Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

^w *Have never committed woman-slaughter.* —*Ní cepprae ban-eéca 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 marbthua Medhbha*.

Noća n-áipem cén bam beo,
 ééta Ulað o Aeth Eo.
 A níg Une ip leþða mín,
 a bile Einná epig.

Epig a.

Ip and þin þo éppgar oll-caða Ulað ocyp allmarác eo píða, þaebþác, þorþa, eo h-arpþa, ocyp eo h-agþeil, ocyp eo arþa, þa éomarpicab epþa comepgi cað-bþopþaðáá Congal; acþ gér þo h-áipem, ocyp gér þa ainmþugá aen þluag ocyp aen-þloimþi ar na dá cáth-þóþraði epþa, comþenna Congal, þoppat þaine þloimþi ocyp þuðigði cað þeg-þluag, ocyp cað þeg-þóþraði dib-þem ar cumþe ocyp ar comepgi cáð þa leiþ ar leiþar þó'n laeð-það þin; ocyp þa h-amlað þo epig cað þaer-þluag þóðeneoíl acu ip m uap þin, a. cað arþéct ar n-iaþuð þá'n arþ-þig, ocyp cað timol ar timþugþ þa tigeþa. Ocyp þa h-eað inþo þeiþþip ocyp þeiþugá caða þeg-þóþraði dib-þem, itip innell ocyp opþugþ, itip éopþað ocyp éopugá caða, þoppat þain ocyp þoppat þuað-það o cách ar éana. Þál-arþi þepþað, þip-þluþ, þaebþar-éle-þach Þraige ar n-epgi eo h-arþa ma caþ ocyp ma epó éobþar, éengalþi, éit-þopþaðáá cupað, þa Þarþe, mac n-Þorþar, þlaþ þem þleþar, þorþa, þaþ-comþleð Þrangc. Ocyp in gér b'é þluag þúntach, þaeb-éþaðéð, þpoll-þeipþeð, þluag-arþer-þach Saxan, þa h-ágar a n-innell, ma corþeþar élaþem ocyp éopþ-þleag, ocyp cáþ-þeiat, þa Þarþ, mac Rogarþ, þig þem þeít-þech, þonemal, þluag-þepþ-límþar Saxan. Ocyp gér b'é þluag þopþaðáá, báþach, þreac-þeipþeac, báþe-þibeþac þreþan, þa þeþmac a þeol þem ma m-þpóm þpocla, þiarþarþi, þreþnarþ-þeþ-
 laþ,

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

Ar iud, þap linn, ip leþða neim,
 A ócca Einná 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-decided host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their array

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

^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 Frauce when this battle was fought.

λαιζ, βοῦβα, πα Conan Ροῦ, mac Eachach Aingeir, ocup πα Oael, mac Cali Opuad, co n-a τρι macaib, .i. Réir, ocup Ul ocup Arctur a n-annanna. Ocup din φόρ, ζέρ β'έ όζ-ήλιαζ αρναιδ-εέτλινμαρ, ετροκαρ Alban, ba γάρ-όλιυτ α ρυθιυγαῶ μα cappaiz ceipe, com-airῶ πα ceitῆρι macaib Eachach Duiri, .i. Aed in Eppio Uaine, ocup Suibne, ocup Congal Meno, ocup Domnall Dpec. Ocup ζέρ β'ιατ πορμε ocup πορζλαιζι περρῶα, πομῶρῶα, περζ-δουαιβρεάα Ρινζαλλ, ba h-allmarῶα α n-innell ρειν μα leibenn luirech, ocup laizne, ocup lebar-ήειαθ, πά Elaip n-Oeipz, mac n-Oolair, πλατ πορταμαλ Ρινζαλλ.

Oll clanna h-Ir, mic Miled, impaitep aζannῶ ap a αιέλι-ρειν : ba mín caé meipneé, ocup ba τλάιτ caé teaζap, ocup ba cemair caé copuzat, in αιτέρεζαῶ inmill ocup écoipe αῶαιζθε μερρῶα, in-uaclia, inop-ῶaingen na miled boi acu πα Congal Claen, mac Scamlam Sciaé-leéam, airῶ-μιζ uairbreé, allata, oll-cetpaῶach Ulaῶ. Ζέρ διζριαρ cacl ῶρεμ, ocup ζep epῶα, caé cmeῶ, ocup ζep éomlan caé copuzat, πο β'ιατ μιζ-clanna ρέδι, ρυτένῶα, μιζ-βρεταάα Ruῶpauzi ba h-millu, ocup ba h-airbli, ocup ba h-opcaῶa inmill ; ba epinne, ocup ba epῶα, ocup ba cobpauzi copuzat ; ba óliuῆi, ocup ba ῶaizne, ocup ba duairpizge ῶepieῶ ; ba glaine, ocup ba ζepi, ocup ba ζaibῆizge cimpa, ocup caé-mili ; ba tpepi, ocup ba tize, ocup ba tpenleéi topaé ; ba pomme, ocup ba pa-itaizι paitio ; ba h-ellma, ocup ba h-épeaῶi aizneῶ, ῶiappaῶ na h-impepa, ocup ῶo éopnum na cacl-lairpeé pe clannaib Cumῶ.

Cinnp Congal cem ó na cupaῶaib co Cnocán in éopcaip, .i. áit ap epaieῶ, ocup ap commaieaῶ copcaip Congal, ap na ποῶbuζat ῶ' pcpaib Epenn. Ocup πο inῶta α aζaῶ ap Ulltaib ocup ap allmapiaéaib, ocup πο ζab ζa piauῶuzat opno α ῶiζem boῶem pe
Domnall

^a *Race of Conn.*—i. e. the descendants of Conn of the Hundred Battles.

^b *The hillock of the victory.*—Cnocán an éopcaip.—This name is now forgotten.

array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingees, 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 Memn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Fingalls, 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 Com^g.

Congal stepped aside from the warriors to Cnocan an chosair [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 clannab Cumd Cédcaṫaig,
 .i. a cúigeḏ gan cénnaḁ ar na deaðail pe deḡb-ḡime, munn fon
 ocup Eman gan Ulltaḁ, ocup in Craeb Ruad gan curaid do clann-
 ab Ruḡraigi 'ga ro-aṫreib, ocup arberṫ na bmaṫra pa ann :

Cumnd céim co caṫh-laṫar,
 a Ullṫu 'ra allmaṫu,
 Inḡraigiḡ h-na h-Annipeḁ,
 aṫṫo ar bap n-epaḡor.
 Diḡlaig mo deṫe n-dípaḁaṫe,
 ar in ṫmaṫ rom' tóḡab-ḡea,
 Deṫḡ bapṫe bpaṫ-meḡḁ,
 i comḁail na cúigeḁaḁ.
 Connaḁ Cúigeḁ Concobair,
 pe clannab Cumd Ceḁ-caṫaig,

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 :

“ṫṫṫ h-áruṫa iomopṫa oo bí a n-Eamian Maḁa pe um Choncobair, map aṫa, ḡromḁearḡ, Craobḁearḡ aḡur Craobḁruad. 'S an céas éig oo bioṫ a n-oṫair; &c. An oapṫa ṫeaḫ, o'a n-ḡoir-éioḁ Craobḁearḡ, ip ann bioṫ na h-airm aḡur na peoioḁ uapṫe a ḡ-comiéas;

aḡur an ṫreap éeaḁ o'a n-ḡoiréioḁ an Chraobḁruad, ip ann oo mapṫaioḁ e féim map aon le Uon a laoḁraḁ.”

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 exceipere.”


These great houses, so famous in story as

enmity to Dombnall, 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 Aimmire,
 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, on *am bá po pú Ull-tuā*, 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 *Craebh 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-Éimne*] “overlooks the lands of Craebh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.

ο Inðberi ááθ caem Colpéa,
 co ðpoðáιρ, co ðubpožáιρ.
 ða h-epm bar pen cuigeð,
 ι pemur bar puç-ímmepi,
 m tan ba pó pη Ulltaç,
 bar epch-ri mη cummigeð,
 pe pebur bar pη-lac-ri.
 Coimac, Cupeiað, Concobar,
 Pepçur, Píacá. Purbatoι,
 Pínnacáð, Pepçna, Pepaðach,
 Eoçam, Epççι, Amapçm.
 Menn, Mame, ocup Muppemaρ,
 Λaçpéc Λammáρ, Λaççape,
 Celécαρ, Conall Compaμαc,
 Ceithepη. Cú na caem-écapθa.
 Cačbað, Congal Clapungnec.
 Naρι co n-a nepc-θpačpib,
 Aengup, Ipaλ opðmçι,
 Aç pη tíne ðeç-Ulltac,
 náρ píneð, naρ paρaigeð,
 Ruðpaççec pé pempe-pm.
 Mapç po çem óη çappaðι pη.
 çam ačpup a n-epçnuma ;

mapç

^b *To Droghois and Dubhrothair.* — O Inðer Colpéa, co ðpoðáιρ, co ðubpožáιρ.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Droghois,

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 *Dubl*, or Duff, which falls into the same bay at Bundulf. Keating says,

“Coize Ulað o ðpoðaoιρ ço h-Inðer Colpéa.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colptha
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, Amaingin.

Menn, Maine, and Muinremar,
Laighsech, Lammhor, Laeghaire,
Celchair, Victorious Conall,
Cethern, Cu na Cerda [i. e. *Cuchullin*]
Cathbaidh, Congal Clairinguech.

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, Cuscraio, Concobar, &c.—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster,

and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lammhor. 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.

maing d'án' eirich a cuiced-pun.
 gan tuailngiur a t'urraicéa;
 gan com-triall a cornuma,
 ppi h-eac'trannaib aitrebur.
 Cuié comlan gac cuicedach,
 gan ure'bañd acu-pun,
 ca eirich ac't ap cuiced-ne
 nac h-e a m'g 'p a ra'tmar triac't,
 or'daigiur co h-aenta'ac,
 tairig ap a t'ren tuac'aib,
 b'rugaid ap a baile'daib,
 me m'g ag a po'coime'd,
 ac't p'me, p'íl Ru'ora'ge?
 Conall, Eogan, Airgialla,
 for'gabrat ap p'epanna,
 gur ob'écen in ca'treim-pi.
 d'a cup ap ap can'd.

CINDID C. C.

Ap come'igi na ca't-buiden e'poda, cen'gail'ti, cor'p-dé'tla cupa'd
 p'm. po' m'p'ra'gea'dap in da' oll-b'p'oim'g a'dbh, uab'p'ea'ca, ep-í'ona,
 a'gair'te'cha, a'p'alac'd p'm, co h-aen ma'gim ma' p'p'e'th-p'oim'ib p'oim'i-
 me, p'otla, p'lua'g-me'ra, p'u'id'ic'ti, p'ar-lae'c; ocup ma' n-g'p'im'e'daib
 g'é'ra, g'ab'te'ca, g'p'eim-dé'tla, g'p'o'd-neim'me'ca g'ap'ced; ocup ma'
 laemannaib le'na, lua't-me'ra, lei'dme'ca, le'ba'p-co'pnuma'c la'ic'p'ech;
 ocup ma' n-d'lú'maib d'ic'ra, d'e'p'p'ea'ic'ti, d'eim'me'ca, d'o'p'p'ea'g'ar'ca
 d'eb'ta; ocup ma' e'p'e'daib e'p'ua'di, co'dna'c'da, e'p'a'd'emla, c'ne'p-
 cen'gail'ti ca'ta, co' t'p'i d'e'l'g-d'ann'g'm'ib d'lui'ti, d'ig'p'ar'p'i, d'p'ea'ch-d'ua'ib-
 p'ea'ca, d'ic'to'g'lai'gi d'eb'ta, ap n-a n-d'eill'b, ocup ap n-a n-d'im'gi, ocup
 ap n-a n-d'lu't'ug'a'd, ma'p ip' p'ep'p'i, ocup ip' á'g'ma'p'e, ocup ip' a'g'b'é'li
 po' p'é'da'p a n-a'p'ig, ocup a n-a'p'o-ma'c'ti d'o' lei'th p'op' lei'th, .i.
 cle'th

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, cpiuidi, cpiann-pedi, coraigti, cupata caeta. do ple-
 gab peacda. poignenta, ppúb-puacda, peol-éomarcataca. penta.
 poimpu caeta po-díge pa mepgib. ocup pa m-bratachab blaíti.
 breid-gela, boru-nuídi, breo-daetaaca, baoba; ocup clar-pceimelta
 cenagalte, com-ólúta, com-aiúda, craeb-daetaaca, cae-pciat ap a
 cul-peim i comnauoi; ocup pal-éipeada peigi, poetaigti, ocup puipigti
 caeta peoma, do éacup ocup do émpugad lupech tpiom, togaui,
 taeb-tprebpaio, taé-lom-épuaid, teaétaigti tpeapa, ocup tap-
 benta éopaig tpiom ghaio, ap n-a ppecaio, ocup ap n-a pluaig-di-
 lam do gleipe gaelemaac ocup galgat, ocup do éompaiguib cupao
 ocup cae-mileo; ocup cae-garpda coraigti do cupaioab cenagalte
 ic doirppeopacht caeta daingim, ocup caeta olum-gpimne duaibri-
 dei-aim-paebpaig deabta dib-peim; ap nup puipal ppaec peppda,
 poetaigti, pal-aimda pio-paebpaic, pip-óluit de-g-aim, ocup de-g-laeé,
 ocup de-g-daíne a cet gpimne gaeta caeta ceétaipda pe copuio ocup
 pe cúppuacda a éeli.

ba h-moda, am, acu-pum eapui óg. ágmap, aólempa, apim-in-
 millti, gan pilluio, ocup miodach meap-maioimec, mál-puaicmo,
 mepénaíti moip-tpapa gan mímu-
 gaio; ocup leaccanaeh laoi-
 lonn-mep, lamdeé, laeé-leoapíti lupg, gan locpu-
 gaio; ocup cae-
 cumgíio commpc, cem-aiú, clep-aimaac coétaigti comlamio, gan
 cumpeugaio; ocup pug-milio peétaip, puítepa, peio-gaibteé,
 pope-piáda, po-blaiaac, gan po-paéct, ap ti tpeapa do éempaio ocup
 do tpeip-puaipac, co potal, polámaig, m aicill a peoma d'pulaig,
 ocup d'poéugaio, ocup d'imcongpaal, co ppaecda, poipmata, ap
 lom-ti a lama, ocup a lam-élaioem do lan-dep-
 gaio, co luac-mep,
 lam-aimaio, ap laéapui m laéte pin.

Cio tpaéct, m tan poipac tap-
 gpeca tpiomghaio a tpeip-
 pip, ocup poipac apimda, millti, oll-
 éetpaiaac a n-áipaid, ocup poipac
 ppaecda, pepgaeta, poipmata, ppe-
 gpaetaaca a pémpio, ocup poipac
 poimpe, púntaaca, puioigeti a pluaig-
 poipne coraigti caeta. puipacap
 puacap

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 loriceæ 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

ρυσάταρ ριζοα, μεέτμαρ, ρενν-ζαιβτέεχ, ρυσάταρ-βορβ, ουρ καέρεμ
 ερυσαδ, σοβρυσδ, com-διερα κυρυσδ, ζαν έασιλλ, ζαν έομπεζαδ, ι σερ-
 ταιζιδ α έελι; ζυρ επιέναιζρετ in ελαρ καεβ-τριom, ενεραζαζιτέεχ,
 ερυσαδσι, ρα σορυσ, αρ εμυρε ουρ αρ comσορταδ να κατ-λαεμ
 κυρατα κόρμαζέτι αρ σερε-λερ ερανδ-Μυιζι Comαρ, ρυρι α ρατερ
 Μαζ ρυσδ-λιμτεέ Ραθ. Οουρ αζ διαν-αζζναή δο να θυρ-ήλοζαδ
 δάριαταά δο εμν Doinnall ατ βερτ αν λαοδ :

Τρέν τεακατ κατα Congal
 έυζαμν ταρ ατ αν Ορναή ;
 μαρ έεαζατ ι ο-τεαρ να β-ρεαρ
 n peccat a leap a laoidεαδ.
 Comαρτα αν μαρ μη Macha,
 ρυοδ ρυσαιτε ρομαδ κατα,
 μερζε ζαέ ριζ ρελ co ρατ
 όρ α έινδ ρεμ ζο ραδναέ.

Μερζε

⁸ *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 Doinnall, grandson of Ainnire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mac Nessa, who was king of Ulster in the beginning of the first century. As such it

was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note :

“The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller.”

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces of *Congal* were vehemently advancing on Domhmall 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 REGULGENS JACOBUS GAYNORUS PROGNATUS STEMATE CLARO.

“PRAY FOR THE SOUL OF JAMES GAYNOR, OF LEANY, WHO DIED JANUARY 15TH, 1764, AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND POSTERITY.”

After which follow in Irish the words

of which Moore has given a *fac simile* :

“Ceoman buioe ar ppól uaene
 Meirge cūp na Craioibe Ruaoe
 A pe oo bioó ag Concoibar 'pa ccaé
 A rior éuarraim'pa oibeire Ailínúpac.”

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.

Μειρζε Σκαννλαν,—ργιαν̄ co n-aḡ,—
 ιρ Φιαḡνᾱ μ̄οιρ, μ̄ιc βαεδαν,
 μορ la τοετ φοḡλᾱ διᾱ μ̄ιμ,
 ατᾱ ορ̄ cιnḡ Congal̄ c̄uzom̄.

Λεομαν̄ β̄υḡδε̄ ῑ ρ̄ιολ̄ uane,
 coḡnar̄dā nā Cpaob̄ Ruaid̄e
 μαρ̄ dō βαοῑ aḡ Concobar̄ caḡḡ,
 ατᾱ aḡ Congal̄ d̄'ā Conginal̄.

Μειρζεδᾱ μαicnē Εαḡδαḡ
 ῑ d-τοραḡ nā ρ̄λυαḡ ρ̄ραḡτ̄αḡ
 μειρζεδᾱ doḡnā μαρ̄ ḡαιḡ
 ορ̄ cpaḡnā coḡpā Cpuḡtḡam̄.

Μειρζε̄ μ̄ιḡ̄ β̄ραḡταν̄ β̄ρ̄ιḡμ̄ιρ
 Conan̄ Roḡ, an̄ ρ̄ιḡ-ḡ̄il̄ḡḡ,
 ρ̄ιολ̄ ρ̄εαν̄δαḡ, ḡορ̄ιμ̄ ιρ̄ ḡεαḡ,
 cō h-εαιḡαḡ c̄ā nā an̄laḡḡ.

Μειρζε̄ Riḡ̄ Saxoḡ nā ρ̄loḡ
 aρ̄ β̄ραḡταḡ leaḡtan̄, lan̄-ḡ̄oḡi,
 β̄υḡδε̄ ιρ̄ deap̄ce, cō ρ̄an̄ḡbiρ̄ ρ̄om̄:
 ορ̄ cιnḡ̄ ḡaḡp̄b̄ie, μ̄ιc̄ ḡoḡm̄ḡoḡi.

Μειρζε̄ Rī̄ ρ̄εαḡḡnā ρ̄εαḡal̄,
 noḡcā ρ̄acā ā ion̄ḡraḡnal̄
 ορ̄ ā cιnḡ, n̄ī cealḡ ḡō n-ḡeib̄,
 duḡ̄ aḡuρ̄ deap̄ḡ cō deim̄m̄.

Μειρζε

^h *The banner of Scannlan.*—Μειρζε Σκαννλαν, &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.*—Μαρ̄ dō βαοῑ aḡ Concobar̄ caḡḡ.—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, Conchaury symbola
 clari
 Congallus quæ nunc signis intexta viden-
 tur."

ⁱ *The standards of the sons of Eochaidh.*—

Μεμπερόα μαχνη Εακούε.—i. e. either
 of the race of Eochaidh Cobha, the father
 of Crum 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.

Μειρζε Σuibne, λεαρτ buíde
 Rí oipðerc Ðal Aipaðe,
 Spol buíde, op peni-φear na plóg,
 buinne méri-φeal na meaðon.

Μειρζε φearðoíman na bi-φleað,
 Ríφ arim-ðeriz Aipð Ulað,
 Spol glé-φeal pe φrem 'p pe φaoið
 óp an tpen-φear φan ταταoip.

Τrién, &c.

Imthufa Suibne, mic Colmain Chuar, mic Cobtaig. niz Ðal
 n-Aipaði, impaider agaid pe heað eli. Tancatar faennella
 pualainz fáipde pe φpan, ocup pe φpuamðacé, ocup pe φpo-ðimpe
 na n-φaead; pe ðepcað, ocup pe ðellpað, ocup pe ðuabpige na
 n-ðamar; pe blorcað, ocup pe borð-φair, ocup pe búppedaiz na
 caτ-émeð conφpaíða, ceéτaíða, ic poéτain ocup ic peéτ-impaizid
 aipale. Ro epφiðap eaðap-luaimniz aibli, aipφupða, uaébaφacha
 aeoir, copabaðap ma euameabaφ conφpaéτa, cumape, 'zá com-
 buaíðped; ocup ma τapmánaib tpoima, τaibpφecha, tápc-labaíτa.
 τuaíτbil, φan τaipupum; ocup ma paeb-φluaφaib poimne, píτaíτa.
 puaφoipzi, paéφanaéa, paabaíτi, ap píp-φiubal, ic paebib, ocup ic
 peað-φairi. ocup ic poluaimniz impu, ap caé áipð, ðo meath ocup
 ðo nu-éimðacé miðlach ocup maéτóglác, ðo éennað ocup ðo épen-
 φpepaéτ éupað ocup caémileað; φup ob ðo conφair in éaéa, ocup
 pe h-abairib na n-appaacht, ocup pe τapmanφal na tpoim-φon ic
 toipnum ap cupaíð-pennaib epaíφech ocup ap colz-ðepaib claidem
 ocup ap laechbilib lebaφ-φiaé. Ro linað ocup po luaé-meapað
 in paep mileð Suibne ðo epíτ ocup ðo φpan ocup ðo φemðecht;
 ð'oillτ

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

The standard of Suibhne, a yellow banner,
 The renowned king of Dal Araidhe,
 Yellow satin, over that mild man of hosts,
 The white-fingered stripling himself in the middle of them.
 The standard of Ferdoman of banquets,
 The red-weaponed king of the Ards of Ulster^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.*— end of this volume. It is strange that no account of this Ferdoman is preserved in among the ancient Irish see Note II, at the the Irish Annals.

d'oille ocup d'paeinnell ocup d'polumain, d'uamian ocup d'puarcar, ocup d'pír-gealtaét, d'pualan, ocup d'uathbar, ocup d'pambpouir; conac bun mo alt na áige, ó bunm go barir, do ná derna cairche cumureda cric-hluamneé, pe cric na comeasla, ocup pe pcemlig na pceudeamlaéta. Ro cricnaigret a óra, map bun neit ppoá go pír-tuarigan; no éitret a airm ocup a ipaebrá uada, ap laigad ocup ap luath-píned a lué-glac impu, pe h-anacebanig a n-iméongbala; no leátrac ocup no luammigret a ó-doirpí eir-teéta pe gabad na gealtaéta; no muclapret ancala a méndi i cúralab a énd pe foéram na félmame; no cliretari a craide pe groud-bidgad na gemdeéta; no opluammig a uplabra pe mepaodéct in mítarad; no eadairbuarag a ammi [anam] co n-aigned ocup co n-ilpimib mda, uap ba h-i pín ppiém ocup foá pír-dilep na pír eagla pem. Rob é a mpiramail ann pem map bír bpadan i m-buailé, no éi ap na up-gabal i caircar comóluta clabann. Acé éna nír mo-lác ocup nír mepaigi mi-gaipéid peme piam in ti dá tancaadap na h-abairi ocup na h-airpéna timpcedail teéid ocup uptrialla imgabala pín; acé no mallacé Romann. .i. panceitir, d'a no buaidpéid ocup apd-naeim Épenn d'a eapcane ap na pínéad ocup ap na parygad pa plamaigeéct, ocup mapbéta in mic clepig da muinnter ór énd na clapach coipeagapéta, muim pón ocup na pír-éirpact fom-glam ap ap' curpad cpeadpa ocup comand in Coimded d'uairlib ocup d'apd-maéib Épenn ocup do éach ap éana, pe comtriall in caéta.

Imchupa Sumbne, mic Colmáin Chuar, mic Cobéac, piú Dal
n-Áraide

ⁿ *St. Roman*.—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 archchieftains 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 ARCH. SOC. 6.

Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity.

2 H

n-Αραιδε, ιμραιτερ αγαινο πε h-eaδ; ο εαιμιο ιν ολα πολυαιμνεδ
 fulla ριν φαίρ-ρiυm, πο λιγγειταρ leiμ luέμαρ, λαυ-έτρομ, conaδ
 ann πο ρυρμιρταρ αρ γλαν-αγλινο ρειτ ιν ευραδ βα conneρα
 do; ocup πο ραemυρταρ ιν τ-ατλ-leim, conaδ ann πο ρυρμιρταρ
 αρ ινδεom ερηδομαρταγ εριμ caτβαρρι ιν cυραδ ceδna; ciδ
 τμαέτ μη αιριγγειταρ ρειν epum ic ραιρμεδ ραιρ, ζέρι βα corραδ
 ιν caτάρ connaidi αρ αρ εινδερταρ. Conaδ αιρε ριν πο ρορbuρ-
 ταρ ρum aen εομαρλι ανβοραδ, εciaλλαδι, ι. dρum με dauib,
 ocup ρορeum με ριαδαιβ, ocup comριτ με ceαταιβ, ocup ιmluτ με
 h-énaιβ, ocup ρειρ ι ραφαγιβ. Comδ αιρε ριν, πο ρυρμιρταρ ιν
 τρερ leiμ luέμαρ, λαυ-έτρομ, conaδ ann πο ανυρταρ αρ βαρρ ιν
 bile buaδa πο βοι αρ μιn-όριβι ιν μιυγι, άτ ι ραβαδαι ρο-ρλυαγ
 ocup ρανδραγι ρειρ n-ερεm, ι comρεγαδ ιν caτα. Ro ζριέcpατ
 ρειμ ιme-ρiυm αρ cach αιρδ 'γα ραιcpιm δ'α τέμναδ ocup da ειμρy-
 γαδ 'ρην caτλαταρ ceδna; ιρ de ριν ρucpυm τρι τρεn-ρεαδγα
 τιμneαιαρ δ'ιμγαβαλ να h-ιργαλι, ocup ιρ é ταρλα δό dul ι cenn
 να caτλ-λαίτpeδ ceδna, με μιυρbell ocup με μεριαδεετ ιν μιταραδ;
 aέτ éna ι ταlam do εαιδλιud, aέτ ιρ αρ ροριμναιβ ρειρ ocup αρ
 cennaιβ caτβαρρι πο εινδεαδ.

Ταρλα αιρε ινδρεέμι caic co coιτέem αρ Shuibne ρa'n ραmla-
 ριμ, cor ub é comραδ cach cυραδ με éeli, να τέιδ, να τέιδ ρειρ ιν
 μαρ όριcυmδαιγ examaλ uαιβ, α ριρι, βαρ ιαcpιm, ζαν τοζραim
 ocup ζαν τάρραcαm, ι. μαρ ι αιρδ-ρiγ h-ua Aιmmipech πο buι ume
 ρiυm ιν λαίτε ριν, αρ να ειδnacul ó Dommall do Chongal, ocup αρ
 να ειδnacul o Chongal do Shuibne, do ρειρ μαρ ροργλερ Suibne a
 n-maδ eli :

βα h-e ζυε caic aen dume
 do'n τ-ρλυαγ δέτλα θατη,

να

° *Who however did not feel him.*—It was that lunatics are as light as feathers, and the ancient belief in Ireland, and is still in some of the wilder mountainous districts, 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 him³, 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 Aimmire upon him on that day, which had been presented by Domlmall to Congal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place :

" It was the saying of every one
Of the valiant, beauteous host,

Permit

ready often alluded to.

να ζέω.—This verb is here repeated in

^p *Let not, said they, let not.* — Να ζέω, both copies. The verb, particularly in the

να τειτ uab pa'n cael-mume,
peap in maip maith.

βα μόιοι α μυιρbell ocup α μερυζαδ μιτάραιο κάχι θα έοι-
αίθε πα'η cuma ριν, ocup πο βοι ριυμ αρ in buaiθped βουβα ριν
no co tucaθ ειτη εριαθ, μερ cloé ρνεαάτα—δ'innómarτα άρμυιζ
δ'pepaib Epeinn—ζορi ζλυαιpepταρ ρυμ leiρ ριν ειτη ριν, μαρ ζαé
n-eaάαιθ n-άρμυιζι ele, amail αρβεip Suibne in maθ eli :

Rop é ριν mo céθ μιé-ρα,
πο pa luaé in ριτη,
δ'eaζ upáar na ζοénaíde,
θαm-ρα peρ in ειé.

Comθ pe ζeltaáé ocup pe ζemídeht πο ειmθ comaiρi o ριν
amaé i cein πο pa beo.

Ειθ τραéé, ζep βα θαnzen δίν-αρμθα, delζ-ρennaé eaé αρθ
ocup caé αρéill do na cataib cehtaρθα i ζ-compaζ, ποppat au-
lenna, amθepa, uppealti, αρ n-aéúma, α n-αρπαθ, ocup α n-ζαé-
lenn n-ζαpáio ; ocup ποppat pceimelta, pcamnepéti, pciaté-bpupéti,
αρ n-a pcaieθ, α leibenna límθe, lebup-ρeiaθ, αρ na lan-bpupuo.
Θειébuι doib-ρiυm ón, uap βα ειé-αρπαθ euan-τραéáta calaθ ζan
popeaθ ζan accapúioé αρ επen-éeaáaib τυαάαρθι, ταρiυ-ζáiθε
τυαιpepταζι in talman, θáρ ab ammi peζammi, pamiζéti, pluaζ-
beipa paep Eapraiθi, pabpéimθup, amail atbeip in púle :

Αuepταρ in ζaeé α neap,
pabpéimθup atuaíθ ζan éeap,

ρτέpepup

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

^a *And it was by lunacy.*—Conno pe ζel-
ταáé, &c.—Suibhne was, many years af-
terwards, 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 *Baile Suibhne*, 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 *geatacé* is used to this day in the sense of *lunacy* or *madness*.

ῥτέφεριυρ α μαρι ζαν κάιν,
υλῦλανυρ ἦ α κομδαίλ,

Οcup dim πορ, βα μιαν-ζλακαῶ μοζαῶ αρ πανθ-ῖλαταιβ ποι-
πειμλα πιῶβαιδι ζα πολλῖρεκαῶ. α. φορριαῶ, ocup φορῖτρεαῶ, ocup
φεργ-διέραῶτ να πέμμεδ, ζρεραῶτ, ocup ζεοζναῶ, ocup ζριπαῶ
να η-ζαιρρεδαῶ ic τεμμαῶ ocup ic τινῶcellαῶ να τρεν-φερ. Οcup
dim βα ζροδ-ζρεαρα ζαιβνιζε le η-ορῶαῖβ ιομηρομαῖβ, ζλε-βορβα
ζαβαμνι αρ ἔμωιβ ταεβ-θερζα, ταῦλεῶα tellαιζ ἴζά τρεν-τυαρ-
ζαμ, βρορταῶ, ocup βρυαῶθεαῶ, ocup βριαῶ-αῖπλεῶ να η-βυδεν;
ρεκαῶ, ocup ρλυαῖζ-νεαρῖτ, ocup ρραμπεδαῶ να ρλυαῖζ ποταῖ-βορβ,
ic κορμυμ, ocup ic congβαῖλ, ocup ic κομπεακαῶ αρ α ἔελι; κοαρι
αῖριζ αῖρεῶ να αῖρῶ-ριζ κομῦεμτα α ἄαῖατ το ἄκομφοιρῖ α ἄενεοῖλ,
να φορπειζεν ῖῖρ-αῖεμε να αεν-ἔμω δ'ῖαῖραβε α ῖῖαλυα. Οcup
dim ηι μό ηιο μοῶταῖζρετ καεμ-ελαμνα κυραῶ δοδαμυζ α ριμῖρεαρ
να α ραρ-αῖτεῶ ζα ράμυζαῶ; ocup ζέρι βῖατῖριδε αμν ηιρ ἔετ-
ραῖζεῖταρ καβαρι να κυζῖνόμαῶ α αῖαῖατ να α lan-αῖῖνε ἴζα λαεῶ-
αῖπλεῶ, ocup ἴζα φορῖῶεαῶ ocup ἴζα φοῶβυδ ἴνα ριαῶναῖρι; υαῖρι βα
η-υλλῖυ ocup βα η-αῶβῖριζῖ le καῶ η-αεν υαῖῖιβ α ρειῶm ocup α
εῶυαλαῖζ βοῶεμ ηε θεῶβῖρι να δάλα ηιμ, νά ρειῶm ocup φορπειζεν
α ἄαῖατ το ἄμυμυζαῶ, νά α ἔιζεῖμια το ἔεραῖζαμ.

Οῖο τῖα αῶτ, ηι ζυάῶτ θερβ-ζυλ ζαμ δέρζυβα, να ιαῶταῶ ζαν
φορπειζεν, να καῶ-ροι ζαν ἔρῖό-ηηῶτι. Οcup dim ποδ ιμῶα ἴρα η-ηρζαῖλ
ηιη ῖῖυῖμμε ραενα, φοῖρῖῶδε, ocup ῶροηζα δυαῖβρεῶα, διαη-μαρβῶα,
ocup τρεν-φερ ἔαεβ-ἄῖρῖεῖ, τῖαῖραῖαῖεῖ, ocup αῖριζ υαῶμαῖα, ῖῖῶ-
βαῖζῖ, ocup ρεῖῖη ρεαῖῖιζῖη, ρεαῖνερῖῶα, ocup ρῖεζα ηῖῖῖβ-ῖιῖεῖ,
ρεαμ-ῖῖρῖῶα, ocup εῖαῶμε καῖῖεῶα, εῖρυαῶ-βῖριῖεῖ; ocup ρῖαῖ-
ηηῖεῖ ρυῖῖιζε, φορ-θερζα ροῖα, ocup ροῖῖ-ζῖρεῖῶ ρεμμεῶ αρ ροῖυα-
μαμ,

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^r its corresponding *wind* (i. e. *the east*)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes^s flying and hovering
in

is *Zephyrus*; and "Ulsulanus," the east rather than of the author, is probably the wind, is obviously identical with Pliny's source of these corruptions.

Solsolanus. The ignorance of transcribers, ^s *The hair of heroes*. — See the account

main, co ná ba léir lepbairc laqamam, lauderdá, lan-þair-ring
 in aeoir uairtib, pe h-imað folc ocyr þaðb ocyr þinnþað uath-
 beirra þaðb-rcailti an-aémio, ar na n-ur-þogbail do énnairb
 cupað ocyr caémileo; conað h-e rin aóðar d'ár þaraþar þuaé-
 nell þoirþéide, þir-þorá, d'ár ceileo in cleiði coiécenn clié-þairring
 ceétarða or a cenðarb; ocyr géri b'iaþ þonn-éleþra folc-ðlara,
 þer-ðluti in talman þa þraþéib, in luþu þo lan-éleþ pe h-imað
 na n-ar ocyr na n-il-éleþ ma cóþþááb epuað-aþliþ i cenn a
 céli.

Ro b'é arþ-meþ ocyr inþamail a n-eiceþ ocyr a n-olloman
 ar écoþc in armuþe þin, þor b'éþréoþ, ocyr þur b'arþoþþa do
 maðarb ocyr do min-ðannb céinnuþáð caé arþi ocyr caé mað a
 þarþa þuþ ocyr þromlaé in arþliþ ocyr in armuþe i cenn a céli.
 Nir b'ingnað moþþia d'éþrib an t-arþ-meþ þin, cið þorþann le
 þiallaé a éþþeéta a þuþell; ar ba þrué-aþne þilþeéta, þaeb-ðiana
 caé clair ocyr caé clað-éþþe comþeþ þa éoþarb na cupað, ocyr
 ba þþar-þinnþi þuþliþi, þir-ðomine caé þán ocyr caé þoþað-ðleinn
 þoð-ðlar þoþ-leaðhan þinþib.

Cið þra aét, do baðar þáði þoþliþéþi þir, ocyr þoþþe þoéþéþi
 ocyr þiaðnaþi éonþráþað, éunnþabaþþach, pe það ocyr pe n-a
 þir-éþuar þo éoéþþeþ na cupað ceétarða, þan clóð þan cum-
 þeþað pe céli, ip in caé-laéþar. Como aþþe þin þob inðeþib, ocyr
 þob amaþþeé þairþine a þellþum, ocyr a þir-eolach, do þþeinn
 ðib do leié þo leié, ar n-ðuþtað, ocyr ar n-ðicþeidein ðóib ar a
 n-ðiaþul-éþeþarb ðraþeéta boðeþ, pe þeccað ocyr pe þir-ðeþþað
 na þuaþ aþað in aþað ip in maþþail; co ná þaþi 'gá þáðib
 ocyr 'gá þir-eolcaþ aét a þeþeþ ocyr a þurþaði, co þerþarþ
 ca ðþeinn ðib ar a þoþþþeð, ocyr ar a þaþþþeð þurþaþþi ocyr
 þoicþi

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

τοιστί να η-γλιαδ; ocup dim po pamaigped in dé níth-γυβαδ Néit
α νεητ-βρίγα.

Imthura ceit̃ri mac Eachach buidi, imraiteiri agano pe heato
eli. Rucpat dá puat̃ari depponaig̃ti déc pa cãtaib na cinceoac̃,
po maibpet ocup po maibpat cé̃t cãca cãt-lãit̃pec, map p̃oig̃lep
Dubdiao Opaí:

Do éuãdar t̃rep in topi taiblec̃

pa do dec,

do maibpat do pluãg na caem-pep

da ced déc.

Agpat ip in ip̃gal it̃ip gãppaoc̃ab Ḥailian, ap c̃inneo cãca
puat̃har. Ot concat̃ari cẽth̃ari laech-ãit̃ech do Lãig̃mb each̃par
na η-Albanach ic comá̃plec̃ cãic̃, .i. Amlaib Uallach, μ̃g Ãca
Cliãt̃, ocup Cãpp̃ri Croñ, μ̃g Lãig̃ri Lãigen, ocup Ãeo Ãip̃gnẽc̃,
μ̃g O Ceim̃pelãig̃, ocup Ãih̃ll Cẽoach, μ̃g O Pãil̃gi, po iãopãt
m

^r *The battle-terrible Beneit.*—De ní-γυ-
βαδ Néit. — She was the Bellona of the
ancient Irish. In Mac Morissy's copy she
is called an be Ḥab-uic̃neo, and P. Connell
explains it in the margin, the Goddess of
War.

^u *The troops of the Gaulians.* — Ḥappa-
oc̃ab Ḥailian. — *Gailian* is an ancient
name of Leinster.—See O'Flaherty's *Ogy-
gia*, and Duhal Mac Firbis's *Genealogical
Book*.

^v *Amlaibh Uallach, king of Ath Cliath,*—
i. e. of Dublin. This shows that the pre-
sent account of the Battle of Magh Rath
was written many centuries after it was
fought, for Amlaibh 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 Dan-
ish Amlaibh, Anlaf, Anlaff, Olaf, or
Awley, is not identical with it.

^w *Cairbre Cron, king of Laighis, in Lein-
ster.*—Laighis or Laoighis, which is Lati-
nised Lagisia and Anglicised Leis and Leix,
is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Benoit 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, Amhláibh Uallach [i. e. *the Haughty*], king of Ath Cliath^v, Cairbre Crom, king of Laighis, in Leinster^w, Aedh Airgnech, king of Ui Ceimselach^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 Finnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

^x *Aedh Airgnech, king of h-Ui Ceimselach.*—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 *Baile 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

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 tunics²
 Was slain by Congal Memn;
 By Domhnall Brec with expertness
 Was Amhlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Aimmire, 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

² *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, nix̄ Λοιγ̄ι na tann, i. e. “Cairbrè, king of Laighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Νηι βα η-εϋλεδαῖ ἢ μαριυο ρη, υαρ βα κομδερα α κομρια, οορ βα κομτρομ κομαδαρ α κομλομμ; υαρ βα κομδουηῖορ α κομῖνεοιλ ιτηρ Ἐρημ οορ Ἀλβαν κυνγεδα καεμα, κρὰεβ-υαρλι, κάοαρ ἢ κομλαῖο ρη οορ ἢ κομρια.

Οῖο τραῖτ ηρ β'αιρημ αιρεῖ ιτηρ ρλαῖτῖβ ιο ρλεῖ-ολ ορη α η-αιῖλι ἢα η-ημλαῖο ρη, ἀῖτ βα μεαρ μαῖνε ιτηρ μαρβαυβ, αρ ἢ-α μυδουγαῖ, αρ ἢα κομῖυιτῖμ ρε ῥέλι, αμαιλ αρβερτ ἢ ρηι :

Ceitpe meic Echech dui,
 cuiḡ meic Domnall, riḡ Daire,
 debad no oibradau de,
 ot concadau a ceile.
 Seirur dib-rii forum ngle,
 no maibradau a ceile,
 Aed, Suibne, Congal na clann,
 Ailell. Colḡu oour Conall.

Τυρῖῥῥῥα ἢ τῖρῖ ηαρ μαρβαῖ οῖ'η μαῖνε ρη, .ι. Ἐρημ οορ Ἀεγγυρ, ῥα μακ Ὀμναλλ, οορ Ὀμναλλ ἔρεακ, μακ Ἐχ-αχ δῦοι. Ἀῖτ ῥενα, ρο β'ηκομριακ ερημ ὀ'Ἐρημ ρο ὀ'Ἀεγγυρ, οορ ροβ' ρορλαῖν δεβαῖ ἢα ῥερῖ ῥερβρατῥαρ ἢ-α αγαῖ α αεμρ; ὀάḡ ρο τραῖῥρατ οορ ρο ῥορηερταρ Ὀμναλλ, ḡρῖ ῥαναρ ἢ τ-όḡ-μακ α υρηαβαῖ; κο η-εβαρητ α βρεῖῥ ἢα βεῖαῖ αρ ραεραῖ ἢα ρλαῖα, οορ α αῖῥυρ αρ η-υα η-Ἀμμηρεῖ. Οορ ῥο ρηνδεαῖ ρηρ μαρ ῥο ραιδιυρταρ; οορ ρυκαῖ η-ε ὀ'ημρρηḡῖο αιρῖ-ρηḡ Ἐρημ, ḡρα αρρλοῖο α ριαταρ ἢ α ριαῖοηαρ, .ι. Colum Cilli, μακ Ἐεω-ημῖο, ὀ'οιλεμῖν α αῖηαρ, .ι. Ἐχαιῖ δῦοι, μακ Ἀεῖαν, αμαιλ αρβερτ ἢ ρηι :

Aengur yr Ferḡur co beῖt
 no ḡabrauau Domnall brecc,

co

given above in the text, because the rhyme perfect. **Na lenn** is translated *toḡarum* by with *meno* or *meann* would not be so Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says :

“The four sons of Eochaidh Buidhe,
 The five sons of Domhnall, king of Daire,
 Coveted to come to single combat
 When they beheld each other.
 Six of these of bright achievements
Mutually slew each other,
 Aedh, Suibhne, Congal of thrusts,
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone ; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner ; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Aimmirech. This was done accordingly as he had requested : he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says :

“Aengus and Fergus expertly
 Captured Domhnall Brec,

And

co tucepat mac Eachach uill
 'n a bethaid i lann Domnall.
 bhíodam do i lann Domnall deim,
 co támic Eochaid dá peir,
 gur leic Domnall,—garb a glunn,—
 a mac do dalta Colum.

Cio tracht, mar do éualaid Congal Claen caé-puátaí clamoi Eachach d'poróibad, ba lonn ocup ba lopead le Congal ceirpe uaitne oiporaca oipecair Alban d'poriptéad ar méaib a enig; comto aipe rin po cliperetar Congal fá na caéaib mar cliper fiaomil puath-réadgach, fomóirda fairgi fa muibpuétaib mong-puáda maðmannacha min-éipe moir-mara. Ro leamrat luét a péimi ocup a mudeagla Congal do cómpaigib cupad ocup caé-mileo Ulad ocup allmarac, fa Conan Rod, mac rig bpietan, ocup fá'n caegait caé-mileo co n-iaraid blocuib Ulltachda acu, mar to éan Congal in maó eli :

Atú-ia caegait pepi puo.
 co n-arin cupad of a cmó,
 ic digail m'ole ip mo énead,
 ocup blocc me caé aen pep.

Cuarraigir Congal cuplac in caéa moir ap a medon, ic toga triath itir trien-peiraib, ocup ic aítne aipó-riq itir aipadaib, ic pluaq-diglainn na paep-claid po-éneoil itir na pluaqair, cumad ar éodnaéaib in caéa po caéped ym céé-ghinne a fergi, ocup a enigma, ic comdigail a énead ar éac, gur ob ead aipmit ugdair co náir fágaib aipeét, na aicme, na aipó-cineo d'peiraib Erienn uile gan epbaio ocup gan accaine eéca aipig no aipó-riq, ic comdigail clamoi Eachach oraib. Aét éna, niri érieyeat teglac a cuppacéa Congal ip in caépoín, aét tarim-cloéa in tigeimair ic báuio

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 Colum's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place :

"I had fifty fair men,
 With heroic weapons over them,
 Revenging my evils and my wounds,
 And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown

βάουδ α m-blaidi, uair éct i fail riγ α riudler, amail arβepc m fili :

Éct i fail riγ m tapba
 do ézlaáab tpen-calma,
 ar na riγab for po deað;
 bir α nor zen gob lan-écað.

Ir deipmipecht doreim comriγal Congal ocur Conain com-
 mriatep α n-deippat α n-díp amail arβepc m file :

Ḑac ar marbaður mariaen,
 Conán ip Congal Claen,
 ar Chongal ammiγctep rin,
 curð Chonán do'n éomriγal.
 No zor émt Conain calma,
 mac riγ δpetan bpat-aínpa,
 pe Congal Claen noc ar bean
 po mac riγ na laec lom-mep.

Comð arpe rin po epuz iménuð Congal pe Conain, pa méð po
 marbaupar do riγriað Erienn ina riadnapri, ocur zan oíl α paupri
 do tapriáctan d'á tpen-pepaib pe clep-paebrapib Conain ic up-
 pelaiγi ar α uct; zur puagair Congal do Chonain ceim do éupaðapib
 Connaét ocur co tuatapib Tempa, co m-bepeð puim α báipe pa
 tpen-pepaib m Tuapciupc; uair níp líe leip comað aen airpem ar
 pem ocur ar pennið map Conain ip m cað-laéap, amail arβepc
 Flainn fili :

Atβepc Congal miéiz uaim,
 α Chonain Ruio co ró buað !

11

^a This quatrain is supplied from Mac Morissy's copy, p. 97.

^b *Flainn, 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 fiction, though it cannot be doubted that he drew serious incidents to fill up his descriptions.

m uil 'p m caé, a laic luimó !
 aét peidm aen dñne aguin.
 Luimó Conan pa rluas Comaét,
 ocup Tempa na trom-alt,
 do luimó Congal, garh a gluinó,
 pa rluas compamach Conall.

Imchurpa Conani, ar n-deadail pe Congal no compairced ceat-
 pari aipeé do rhuab Comaét pe Conan, .i. Suibne, mac Caéal
 Choppaig, mh h-Ua Fiacrach, ocup Aed bpeacc, mh longpoptac
 Luighne, ocup Aed Allan, mh Meada Sínil, ocup Aed buidneé, mh
 h-Ua Mame. Cio traét do rocpadap m ceépari pin do cumoicleo
 Conani, map ropglep m t-uóap :

Mac Caéal Choppaig, Suibne,
 ocup Aed bpec, mh Luighne,
 Aed Allan, Aed buidneé ban,
 do rocpadap la Conan.

Congal

^c *Suibne, king of h-Ui Fiachrach.*—
 h-Ui Fiachrach is the name of a territory
 in the south of the county of Galway,
 which O'Flaherty says is co-extensive with
 the present barony of Kiltartan, but it
 can be proved from the most authentic
 topographical evidences, that before the
 De Burgo's of Clamrickard had dismem-
 bered the original Irish territories of this
 county, h-Ui Fiachrach was exactly co-
 extensive with the diocese of Kilmae-
 duagh, as laid down on Beaufort's Ecelesi-
 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 Luighne.*—The an-
 cient territory of Luighne is co-extensive
 with the present barony of Leyny, in the
 county of Sligo, in which the name is still
 preserved. After the establishment of sur-
 names the O'Haras, who are of Momonian
 origin, being descended from Tadlig, son
 of Cian, son of Olioll Olum, were the chiefs
 of this territory.

^e *Aedh Allan, king of Meadha Sínil.*—
 The territory of Meadha Sínil, otherwise
 called Magh Sínil, 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 Conmacians 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 Dealbha Tire da Loch, by the De Burgo's of Clanrickard.

^f *Aedh, king of Hy-Maine.* — The exact boundaries of the territory of h-Ci 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-eaḁ eli. Cindip Congal ceim co cupaḁaib
 coruamaḁa Conaill, uair ip ppiu ba h-uilliu a peipḁ ocup a aininne,
 ocup ip doib ba mó a mihene ocup a miduḁraḁt. Cid traḁt,
 ḁerrat epuinne, epoda, comḁeja, ocup ḁerrat cepta, coraḁḁti,
 comapḁa cimpa ocup caḁ-imli caḁa coruamaiaḁ Conaill ap cind
 Congal, poppat epitḁaiaḁti, clepaimach, ocup poppat pḁuḁtha,
 pḁailteḁa, pḁḁmḁiaia uile iaḁ-piḁe ap cimpap do Congal ap tpep-
 pḁaib in Tuaircipḁ; ḁop itncapḁap tapb-ḁoḁnaḁ tpuḁaḁ, topḁ-
 bullech Topaia, a. Conall. mac baḁḁam, mic Ninḁeḁa, mic Pḁpḁura
 Cenḁpoda, mic Conaill ḁulban, mic Neill Noi-ḁiallaiaḁ, o Thulaḁ,
 Daḁti, ocup o traḁt-popḁaib Topaiaḁ iaḁ tuaircepḁ. Ip ann pin
 po cindḁepḁ Conall ceim cupaḁo i ḁ-cepḁ aḁaḁ Congal, do topḁ-
 neaḁ a ḁpḁḁan, ocup ḁ'ipḁuaḁ a uabaḁi, ocup do ḁorḁam ocup
 do ḁoḁiaḁ clandi coruamaiaḁ Conaill, ap ḁongalaib ḁompepḁe
 Congal. Cid pil ann tra, o do comḁaiepet in da ḁuḁiaḁ caḁa
 pin uḁt pe h-uḁt, ocup aḁaḁ in aḁaḁ, po aḁḁuḁpet da upḁup im-
 poiecpḁ, pip-ḁipḁe, etuppu, ḁup bo cneḁ-buaḁte, comḁuḁe do ḁḁḁaib
 na ḁ-epaiech a ḁ-collaib na caḁ-mileḁ, ocup ḁuppat pḁiḁiaḁ, paḁa,
 puḁiḁe, pip-lebpa popḁaḁa pip-laḁḁ epoinn-aimḁa, comḁipḁe na
 caḁ-epaieḁ comḁaie pin, ap na com-imḁina a cuppaib a ceile;
 iaḁ pin tra po ḁinneḁap Conall popḁaḁ ceḁne tap conaḁ co
 Congal ḁ'a epḁnaḁmeḁ, ocup ḁ'a upḁabaḁ, tap a apḁaib ocup
 tap a ipḁeḁaib, oḁ ip e po ceḁpaḁepḁap Conall naḁ ab aḁḁep
 ipḁona ocup naḁ b'oiḁḁeap imbuaḁte do a ḁalta do [ḁabaḁie ap
 n-a] ḁileipḁ no ap n-a ḁitḁḁḁaḁ co ḁomnall. Conaḁ iaḁom po
 iaḁ ocup po upḁnaḁmuḁḁap conclanna epuaḁe, corḁnaḁmanaḁa
 cupaḁo

^s *Tulach Dathi* was the ancient name of
 a hill in the barony of Kilmaecrenan, in
 the county of Donegal. It is probably
 the place now called Tullaghobegly.

^b *Various sharp weapons*, in Irish *il-
 pḁeḁpaḁ*, a word compounded of *il*, which
 in composition has the force of the Latin
multus or the Greek *πολυς*, and *pḁeḁap*,

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 Cemfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi^g, and of the northern parts 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.

cypað tap copp ocur tap cnep-þorinnab Congal. Þo'n cuma ceðna do Congal Claen, iaðar ocur upphaðmar na glac-doidi garða, gaibðige, geg-ðirge garced, tap copp ocur tap cneap, ocur tap þorinnab Conall, ocur tucratap cuppa calma, comnerpa, comidicpa ð'a ceile, ocur cpaðed neim-meiprneð do poðgail potrien, ocur do þaenpaðaið po calma apoule, ður bo tapirgi epic, talcar, tapib-tnuðac, trenðleca gað epaþað cpuað, comðer comrinre curp ocur cnep epioðþalme gað celg, ocur copp, ocur cpuað-gleca do curpetap pe ceile; ðo m-ba þamalca pe paeb-þoiðlen þap-muðinu ap þip-bleið mnape, ocur impið, ocur imtimcellað na cypað ap a ceile. Coná po þguirped ðo'n tpeaþan, ocur ðo'n tapb-gleic, ocur ðon tnuð-bupað tpaþcapða tpep-þep þin, cop bo caep-meall cum-þcaizteð ap na comþuaþað an clari caep-þrom, cpuaðaðe, cneap-aizte, fá n-a copab; ður bo lan-bog labða, luð-limneð lam-ðomuin gað mað uirðe, aþað-þluð, ap ap upmaþetap pe þineð, ocur pe þuaðað, ocur pe þlaeðped, pe þpaþgail, ocur pe bonngail, ocur pe þorb-þpeipect, pe meþcað, ocur pe meallgail, ocur pe munelað na mled aþ þoiðled ocur aþ þoðimpoð apoule. Ro clumþið tpa þo ceirpe h-apuab in caða,—mena m-beið menma caic ap comáplec a ceile,—þeið-þineð a b-þeið aþ a b-þiaþ-þaþpað, ocur alt-geimneð a n-alt aþ a n-eðapþcaþað, ocur cleð-cumgugað a chab-apuað aþ a comþpuð i ceim a ceile, ður bo dicummaing do na ðeg-laecab upaðcup ocur upgabail a n-anala, ap ð-cumgachað na ð-conapað coitcend a n-aðaiðtir uaðab do ðpeþ la þopénech þeðma na þip-laec.

ⁱ *Violence of their exertions.*—*Þo m-ba þamalca pe paeb-þoiðlen þap-muðinu.* This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his Party Fight and Funeral, from which we are tempted to quote the following passage, as showing

how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single encounter. "At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions¹. In short, since the battle of Hercules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him; he recovered his advantage, but nothing more; they twisted; they heaved their great frames against each other; they struggled; their action became rapid; they swayed each other this way and that; their eyes like fire; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and

twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension."—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

laeð. Aét éna, ni deirnað tap eir gleaca Ercal, mic Amphitryonir, ocur Antei, mic Teppae, aen gleic ocur aen corraigeét a h-imramail rín, doig aín no ba gaibteé in gleic rín, ocur no ba cruaid in corraideét, ocur no ba amade in impurgal fo'n innur rín. Ocur dan robtar corraile cetrade na curad in éaréarne caic ar a ceile aca ip in uair rín: doig aín nír cédrad pe Congal aen-fer d'a fórtad no da imcongail fo an innur rín, .i. pe met a menman, ocur pe h-uairbige a aicenta, ocur dno pe h-oll-étrad na n-Ulltac ar plectab a rínnep. Ocur dno, in mo no cetraderpar Conall aen-fer d'a fórtad, no d'a imcongail 'moin innur rín, pe tige, ocur pe togdáct, ocur pe tul-buirbe na Tuairceptaic, ip a n-aigneð no h-oileð, ocur no aitreab ann, ocur pe digaimdeéta a duéara, ocur pe cetrade a ceneoil o mam-clauidab neptmapa, mthaéa, namdaide Neill, ocur beor a beir 'n-a mac aip-rið Erenn, .i. do baedan, mac Nimeda, mic Feppura, mic Conall, mic Neill Naigiallais, map fórgler an t-ugðar:

Aen bliadain pe h-ol meda
do baedan, mac Nimeda,
a cetair ricted ruair debec
do boi Aed, mac Ammirec.

Conad aipe rín, no cetraderpar Conall ar caic cur ar na compegað, gur ab do bodem commaidem, ocur no ba duéa buadugad caéa bága do brieé, ocur corpar caéa caingne do commaidem; conad aipe rín, tucairpar tren-cop tarcurneé, calna, comlaidip, caðat, comnerp, cealg-baezlaide curad i cept-agad a colna do Chongal, co tarla treipim na troða, ocur miðac na miðcomarpe,

¹ *The son of Amphitryon.*—This allusion known in Ireland in the middle ages. It shows that our author had access to Lucan is curious, however, his calling Hercules or Statius, and that the Latin classics were the son of Amphitryon.

cules, the son of Amphitryon^l, 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 Nimidh, 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 Nimidh, *king*;
 For four and twenty years of strife
 Ruled Aedh, the son of Aimmire.”

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.*—*Ūen bliad-* am, &c., *oo* *ŋaean*, i. e. A. D. 571.—He was succeeded in the year 572 by Aedh, the father of king Dombnall, 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.

midcomarple, ocup eipōi cometa celz ocup cotappraácta, ocup elaien-comiaw 'na epumme plaeuagēi pít-paen, zup bo h-i a azaaw ba h-uacētafacē pe thepaaw na n-dul ip in éoibeip éeētafda op a éiomn, co paibe compaw curp in caē-miled ap na éomap h-i tulmanz na talman, o ptoēbaea a jal co popmna a éeam-mullaaz; co elop po ceitpib apda in caēa epuaaw-iaētaaw an éupaaw ocup ceam copna-mac comezgn Congal, iap n-a pmeaw ocup ap n-a éraperaaw do neapit-copa mēhaāa mic bpaē-bullhōiz baedam. Ba i n-ecmanz ta pe pin, ac euada Conan Rod eneaaw-omaaāc comeizgn Congal, ocup po mnpaaz zo mac bpaē-bullhōiz baedam, ocup ip amlaaw po boi ptoe ma boip-pōuaaz boōba op emō Congal, az tpuall ocup ac timpceatal a cengal ocup a epuaaw-cuibpizēe do epioy a clowim, ocup do pēiaēpaē a pēiēe. Tucaptau epm Conan epuaaw-bulle clowim pa ceapit-comap a epaaw do Conall; eaw tpaēc nip moēaz mac boip-neapitmap baedam an epuaaw-bulli clowim pin no zup compomneptau a eliab ocup a epaaw ap cept do, zup bo epēcē comoplaēcē copp an epuaaw az tuwim co talman.

Conaw i cobap Conan ap Congal, ocup copuzgēc Conall ocup Congall ap Caē Muze Raē comueci pin.

Acē cēna, m pīacē leip in da puz-miled, .i. le Conan ocup le Congal, copcap Conall do commawem, m tan do pīacē clowem cobupra caēc zup in caē-laēap ceena pm, .i. Cellac, mac Maileōba, do copman emō Conall pūp na cupaawab, pepū no bepōip a copcap tau elaw pōip ó na pluaazab; oip ip e apimō uzaap naē ap commawed copcap aen laic d'ápo élanma Neill ap laēap in laēe pin.

¹ *In a mighty huge arch.*—Ina boip-pouaaz boōba.—The word pouaaz or pēuaaz 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 pouaaz neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: Fil opoicēc ac on caēpaaz

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch 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

ῤῥῃ, ἠαῖῤῥῃ εἰρηε ἰτη ῤῥῃῃ ὀυῖ ῤῥῃῃ ὀυῖ, 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 ῤῥῃῃ-ὀυῖ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

rim, gan Cellac do coriam a cind, ocur d'ante a rodbad, do peir
mar porgleir in τ-uḡoar :

Niḡ tuit riḡ na puire peio
'ra laite rim, do claid Neill,
nac corpenad Cellac cam
a corcar co n-a d'igal.

An tam at comac Congal Cellac ag a iarmoirect, ocur d'a
imraigid, po imgab in τ-mad rim, ocur po mōraig mad ele 'nar
raoil romu mar Chellac d'a comppregra, no mal mar mac Maile-
coba da cuprachad. Oir ar ead ba cetrad do Congal, da com-
dunta epō caḡat na caḡ-latraig in aen mad ar ocur ar a com-
daltā, nac bud peap aite a aipalta, na dioḡalta a dēpe na a
dumada ar Donnall, na agra earbada porba na n-Ullac, .i. Cric
Conall ocur Eogan, ocur Airgiall ar Cenel Conall ; conad aipe
rim, po aḡmpeptar cumḡidect na caḡ-latraig ar Conan Rod pa
comppregra Cellanḡ. Cio pil ann tra, ba comradad Cellac ma
Conan ag cothad ar a cind ip in caḡh-gleo rim. iari na imgabail
d'aird-riḡ Ullad, uar ba epad epaide le Cellac in po pa doig leir
do rāep-claidā roiceneoil nept-clomde Neill do cupracad do
Congal, an cem do beir rium ocur Conan ag comppregra a ceile.
Comd ann rim po camptar Cellac, ar puireac peiceamān d'a
n-dligeann dūp-bidba dēp-briacā duit-ri cothad ar mo cind-ra 'ra
caḡ-latāir ri, uar ba luad leḡtrum leḡ-ēdārigāre laḡpēc
etip Congal ocur Conall tu, mad cor tparḡa. Anen cēna, ni mar
ḡac ni do neoc a ēigepna do tēparḡann ḡan tuiḡ ba, na a rior-carā
d'pōirētīn ar eicm itip, a Cellanḡ, ar Conan. Baḡm-ri briaḡar
mo, a riḡ-mled, nac d'ic t'palad, ma t'amriacā, ma t'ēcraite,
tauḡa-ra

^m *No king or dexterous chief had fallen.* that there was an older account of the
—Ni tuit riḡ na puire 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

τὰ ἄλλα-ρα μιστ-ρα α μισ-μαθ, μά πο κοτταίγει αρ ὄο εἰδ ἱρ μ lo
 βαῖα-ρα αἰου. Ὀαῖμ-ρι βριατᾶρ εἰμ, α μισ-μλεδ, α Conam, αρ
 Cellac, μαἰα ια-ρα τ'απολτα νο τ'αμπιαά μισμ-ρα ἱρ μ com-
 epgal caṭa pa ἱρ μ τριατ' ρα, νοάα η-ιαρᾶδ δια εἱρ co epic' emme,
 coit'cmm, cem-eiρepgi caic. Ὀισδ α ρἱρ αῖαθ-ρα, αρ Conam, παέ
 κυρταρ ρορρρρρρρ αρ ρεἰδεδ, ναἱρ μ βαῖα βριατᾶρ αῖαθ-ρα βάιτερ
 ρεἱρ-ḡloma ρἱρ-λαίε, αρ Conam, ocup η ρααḡaṭ ρἱρḡall αἱτεἱρ ραλαṭ
 αρ epcaṭaṭ edἱρ Ἰαειδela ὄο ḡρeρ. Ro ρεταρ-ρα μμορρο μ μ
 ρμ, α Chonam, αρ Cellac, ocup ὄνο, βισδ α ρἱρ αῖαθ-ρα, αη τι δ'α
 η-δἱḡαρ αη ὄαἱ, ocup αρ α η-αḡἱρṭαρ ὄειρβ-ρἱαά, αρ ὄισρ ocup
 αρ ὄἱḡἱδ ὄο ἱρμαṭṭe ρe η-ιαρρᾶṭ na η-αḡἱα, ocup ρe ρeἱρ ρααρ-
 αἱṭe na ραḡa; ocup ὄνο, αḡ ρo cuaṭ-ρα αη ceṭ ἱρcaἱ, αρ ρe, αḡ
 epaṭhaṭ na epaṭἱḡe δ'α η-αṭeop ἱαṭa ḡaá ceṭ-ṭἱḡe co Conam.
 Ταḡαṭαρ τριαρ βριατᾶρ βαṭac, βριαṭemla, ὄρeṭnaá ὄο ceṭ-μἱmm-
 τεἱ Conam epἱρ e ocup αη τ-ἱρcṱop. .ι. τἱρ meic ὄειρβἱ ραṭṱαρ α αṭαρ.
 .ι. τἱρ meic ἱḡal, mic Aili Meaṭḡuaṭ, .ι. Reρ, ocup Ul, ocup Ar-
 tur, α η-ammanna; ocup ταḡαṭṱἱρ α τἱρἱρ co η-ὄειρṱṱeταρ ὄρἱmm
 αρ ὄρἱmm αρ ceṭ-βelaṭ Conam epἱρ é ocup αη τ-ἱρcṱἱρ. Ro ρe-
 laṭ ocup ρo ρeṭeṭ epuaṭ-ἱρcṱop epaṭἱḡe Cellac cua ceá ceṭ-
 ṭἱḡe, ḡἱρ bo ὄοἱρἱ ὄebṭa δια-epéṭaá ηρἱmmeaṭa na η-ὄρeṭ-
 naá, αρ ḡ-comἱṭἱρeḡaṭ cuἱρρ ceá cṱaṭ τἱα η-α céile, ocup αρ
 ρcolṭaṭ α ρceἱṭ αρ α ρcaṭ-ḡἱmmṭa. Acṭ cena, ηἱρ τοἱρmeṭc τοἱρ-
 ḡaṭm, τἱρἱαρ, na τεṭtaṭἱeṭa ὄο éρuaṭ-ἱρcṱop epaṭἱḡe Cellac
 αη τἱρἱρ ρἱμ ὄο τἱṭem δ'α τἱρeἱ-ḡum, no ḡἱρ ḡab ḡἱmm na ρḡeḡa
 ḡἱem ḡabaṭ ι Conam αρ ceṭ-λαρ α ηme ocup α μαṭαρ, αρ ρcolṭaṭ
 α ρceἱṭ. ἱρ αἱμ ρἱμ cumἱḡeρ Conam α ρcaṭ μἱḡṭa μἱ-ḡἱρἱαρ,
 ocup ρo ḡab μ caṭ-epaṭeṭ ceṭna, ocup αṭcṱἱρἱρ ι αρ culaṭ co
 Cellac,

ⁿ Person of whom the retribution is due.—
 Αη τι δ'α η-δἱḡαρ αη ὄαἱ.—This is in the
 technical language of the Brehon Laws.

^o Three sons of Idhal, the son of Ailli.—
 Τἱρ mic ἱḡal 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^a, 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 Meadhruadb, 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 tanḡadap tpiap toḡande, tul-bopb, tuai-cepṡac do cined Aengupa, mic Conall, .i. Eochadh, ocup Anluan, ocup Ailḡenan, a n-annanna, ocup tanḡadap na tpiap co n-deridetar dpuim ap dpuim, ap cept-belab Cellaiḡ, etip e ocup Conan; ocup po dṡḡeð, ocup po deḡ-peolat epuað-urcap eua caða cept-dṡḡe, ḡup toll-treḡertap in tpiap tul-bopb Tuai-cepṡac, etip corpab ocup caṡ-peitib; eio tpi a aṡt, ni b'urcap inḡṡe do epuað-epaiḡ Conan an tpiap pin do tuitim d'á tpiom-ḡum, co n-dechad in daḡip dṡḡbancṡi tpe eipi inṡail inṡlanḡ iṡtariac eaṡ-peit comḡert caṡa an caem-cupaid Cellaiḡ, mic Malcoba, ḡup tpeaḡdaptap tpe na tpiogṡe ocup i talman. Nṡ ba ceannaiḡṡe Cellac an tpiap pin do tuitim ḡan aiad ḡan puṡeṡ ina p'atḡape, ocup ni peṡurtap do tpiom-ḡum a tpiogṡeð aḡ inṡaiḡið a epcaiat, ocup p'or; ni eiuande Conan aḡ inṡaiḡið Cellaiḡ a muṡter do maṡbað ocup a tpiom-ḡum ap tuṡ. Rucṡat da eitṡm edṡroma, p'p-luaṡa, i cept-comḡail a ceile, maṡ do p'aiḡitip, ocup maṡ do p'ariḡitip, ocup maṡ do baḡlaiḡitip da b'p'odcom bopba, biaṡtaḡe, boḡbae, a com-maeria comḡeḡa ap ḡ-comḡeped d'á com-iallab cubṡḡe pe h-annepce a n-ancenta. Do euad in comṡac a h-mad edṡriana ná h-eaḡaiḡape iartam, co nap cumḡetop a caṡḡe na a ceṡerim a cumḡaḡ m'á a ceannṡaḡ, a cobaiṡ ina a comṡotaṡṡ, pe b'p'ut, ocup pe buṡbe, ocup pe biaṡtamlaṡṡ na m-beṡṡpe m-boḡba pin, aḡ comḡeped comṡaic ocup comṡam ap a ceile, laṡ na ḡlepab ḡaiḡa, ḡlomm-meṡa, ḡabṡeṡa ḡaiṡeð, po ḡabṡatap i cenḡab, ocup i caṡbaṡiab caema cumḡaiḡṡe a ceile. ḡop bo lion-bṡat leḡariac, lan-deṡce ceṡm-beṡṡi comḡela ḡaṡa cupaid, do comeaḡap cloidem ocup epaiṡeṡ ap a ceile; ḡup ab é aiṡmṡ uḡḡap ḡup b'intoideṡṡa
d'p'epab

^p *Race of Aengus, the son of Conall.*— Conall Gulban.—See genealogical table of Do cined Aengupa mic Conall.—That the descendants of Conall Gulban, at the end of this volume.
is, of the race of Aengus Gundat, son of

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall^p, namely, Eochaidh, Auluan, 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.

ὄφραυβ Ἐρεμμ οκυρ Ἀλβαν πο δαῖζιν πεῖτμε, οκυρ ποζλυμα, οκυρ αἰτήριυ πεῖτμε, οκυρ πο-ῤπερταῖ, οκυρ ῤπεαζαρτα να μῖζ-μῖλεδ ριν αρι αροῖλε, με ερυαρ, οκυρ με ερωδαέτ, οκυρ με εοβραδαέτ α ζ-εομλομμ; με τρειρε, οκυρ με τρυῖτμε, οκυρ με ταεαιρεέτ α ὀ-ερωδαε; με h-oll αέτ, οκυρ με h-οῖβν, οκυρ με h-αέτλοῖτμε να h-μῖζονα; με h-εῖτμε, οκυρ με h-υρλοῖτμε, οκυρ με h-αρῖαυεέτ αν ἔμβυαῖτε; με ὀλυρ, οκυρ με ὀιοεραέτ, οκυρ με ὀυαυβρῖτε δεαβέτα να δεῖρι δεζ-λαεέ ριν; υαῖρ ηῖρ ὀ'αῖμῖρρεέ Ἰλαῖδ οκυρ αλλῖμαρῖαζ εο m-βαῖδ πομπα βυῖδ ραεν, ὀα μαῖδ ἔ Cellαέ εοεῖυαῖρῖοῖ; ρῖρ Ἐρεμμ ὀνο, βα λῖν-δεῖμῖν λεο-ρῖδεῖν εο m-βαῖδ e Congal ὀο εῖοῖρ-ρῖτε, ὀα μαῖδ e Conan εοεῖυαῖρῖτι. Conαῖδ αῖρε ρῖν, πο ρῖμῖρῖζεταρ Ἐρεμῖαζ οκυρ αλλῖμαρῖαζ εεν ἔμβυαῖταῖ ὀ'ῤοβαῖρτε να ὀ'ἔμῖλυαῖδ ετορρα, εενῖοῖτα Congal Claen ναμα; ζῖδ εῖρῖδεῖν, ηῖρ βα εῖμῖαυτε εαῖ-λαῖτρεέα Congal αζ ἔμῖραζε ἔν Ἀῖμῖρρεέ, ὀο ὀζγαῖ α ὀερεε, οκυρ α ὀῖμῖαῖτα, εαέ ὀο εομπεῖρ ὀ'α ζ-εομλῖαυαυβ, με εομπεεεεῖαῖ αν εομπαῖε ρῖν.

Ἰμῖθυρα να δεῖρι δεζ-λαεέ ρῖν, ο τυρ α ὀ-ερωδα εο ὀῖρεεῖρ να δεαβέτα, εοαῖδ ρῖαυε αζ εεέταρ ὀῖβ ρῖν ηῖρ ἔν με ρῖν ἔμῖρρεραῖδ πο ὀ'ἔμῖρῖτμε, να εῖνδεῖδ εομλομμ πο ὀ'ἔμῖαζρα, να πο ὀ'ἔμῖεομῖαυῖτμε ὀο εαῖ-μῖλεδαυβ αρι α εῖτε, εενῖοῖτα εεῖ-υρῖεαρ Ἐhellαζ αρι Conan, οκυρ ἔν τ-μαῖδ ἔν πο ρῖμῖρρεῖ ρῖμῖβ-ζῖμῖτμε ρῖλεῖζῖ Conan ὀα εεῖ-υρῖεαρ αρι Cheallaé. Ἀέτ εῖνα, ἔν βῖ ὀῖτμε αρι ὀομαν ζαν α ῤῖδ ὑρῖδαῖτα εῖρῖεῖνῖτα ὀῖδεῖα ὀ'ὑρῖμαρῖ, ζῖν ζῖο ρῖαυε ταέα, ταρῖαῖδ, ἔα εῖρῖαυτε εῖζῖαῖμα αῖρ, ὀο ρῖεῖρ ἔμῖρ ρῖρῖζλερ αν τ-υζῖαῖρ, αῖαῖτ ρεῖ-ερεῖρ-μαῖρ:

Τῖμ ῤῖδαῖν ἔαέ ρεέανταρ, ῖε.

Conαῖδ αῖρε ρῖν, εαέ ὀῖτμε ὀαῖα δερῖ-εῖνῖτῖδ α ῤῖδ ὑρῖδαῖτα εῖρῖ-εῖνῖτι ὀῖδεῖα ὀ'ὑρῖμαρῖ, εεν εο ρῖαυε ταέα, ταρῖαῖδ, να ἔμῖρεαῖρῖαυῖδ εῖζῖαῖμα αῖρ, τεαζανῖδ βεδζ-αρῖῖδεῖνα βῖαῖρ αζα βυαῖρῖεδ, οκυρ αζα ὀραῖ-αῖμῖρῖζαῖδ, ὀο ρῖεῖρ ἔμῖρ ἔρ εομαρῖεα εῖνῖτι με εῖν δερῖαῖδ να
εανῖμ

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 Aimmire, 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. aipridea ocup íona aimprixi Conain ip in compiac rin. d'ar þar, ocup d'ar iadurtau poit-nell porð-diberða paðaupe tau inðoiprib a imcaipri. Ateberiat apoile þur ba h-iaa apð-naím Erienn do bered rinu a paðaupe ocup a mupe o Conan, do cobaur Cellaið ip in compiac rin. Aét éna in h-amlað rin þuapadau auðauu cuma ocup comþuðed an compiac rin i lai-ðleanðaib leabaþ, ocup i lleimð leð-gealaib hteþða lan-comðioiti ðaéa caingni, aét þori ab iad eiplemi, inu, ocup maétaip Conain ap na epiaétað ocup ap na comþollað do ceð-upðori Cellaið ip in compiac. ocup tauþi, ocup tauñ-nella d'á aimprixað ap a loþ, d'ar þar, ocup ðar iadurtau þorbaurt þopcéide, þipðopca ðar þuimneðgaib þopðoipriðe þaippeua na þlaéta.

Cið tpaét, ó þo aiprixi tau Cellac ap Conan a þeit co ðall þopcaé ðipaðaupe, in ðepnað þuim aét a teachtað ocup a tím-éllað. a þopitéð, ocup a aipin-aiplec þo comup ocup þa comðil-mame a cúpp, þur éuit in caé-inlið Conan ina lethib leaðauþi. þur ob ma laiði laech-mleð þo ciprað ocup þo colð-ðicennað Conan la Cellach.

Conað é rin aen compiac ip þepþ inuipit eolaið ap caé Muði Raé. Þeithþi on ðoib. ap ip ðóig ip do ðipcup ðebéta na ðepi ðeð-laéð rin þucað ða tþian a n-epnðmaip ocup a n-engnuma o allmaþaéaib maþi at conncaðau ceñð Conain 'ða épaétað ocup a cóþcaþ þa commaðem oc Cellac, do þeip maþ þopgleþ in t-ugðau:

Do cuað d' allmaþaéaib a n-þþian
 a h-aéþi maþþéta Conain,
 maþ buð é a n-engnum uile
 do cuipþéa a corþ aen-ðume.

Ar

[†] *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^f 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^g 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.”

H

predestination.

^g *Not thus that authors have found.*—Hh
 h-αὐτὰρ πῖν πυρὰσσερ αὐγῶερ.—This

passage proves that the writer had several and conflicting accounts of this battle, from which he drew up the present account.

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 Air-giallian^f. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap *of carnage* of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich^u, and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cupcup?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille^v, and Dubhan, of Dublin^w, advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Treabhach of the Fight^x and Cernach the Longshanked^y advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at

the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cupcup is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

^w *Dubhan of Dublin*.—Dubhan Dubhne,

Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

^x *Treabhach of the Fight*.—Treabhach na Fíoch, is not to be found in the authentic Irish annals.

^y *Cernach the Longshanked*.—Cernach

ερυσσάδ-βέιμ τραρζαρέα δ'ό'ν τρέν-φέαη. Βριτάιηρ Cellaé na
 ερεσάα ηη, ζο πορ βάζαπ na δ-ταμίναβ ηζαίτε ρειοτ-μινυτε
 ιαδ, οσυρ δο κυρ α εινδου ηρ ηη κοραη σατά σεηα. Ραηζαδαρ
 ιαηταιη na ρεαέτ Μαηλμαηζηυ οσυρ Όαηρβη, μαε Όορρηαηρ, ηηζ
 Βραηγε ηρ ηη σατ-λατάηρ σεηα σο Cellaé, οσυρ τυααδαρ οέτ η-ζοηα
 τρηι δ'ά έοηρηεαδ, οσυρ οέτ δ-τοημδεαηα τεαηηα δ'ά τραεηηαδ.
 Ρο ερομυρταρ Cellaé α έεηη, οσυρ ηο βυαηρζ δαη αη ηρζαη βηηρ
 αη αηροηλαηη, οσυρ ηο τέαηρζαηηη na λαεέ δ'ά λαατ-βειηεαηδαηβ,
 ζορ ηο ηροηηα ηοδδβα, βιοτ-αηηηεαέ, ζαέ σοηζ οσυρ ζαέ ερυσσάδ-ζα,
 οσυρ ζορ ηο κοηβηηηηηη ζαέ κοηρ, οσυρ ζορ ηο κοημέκοηρηηά ζαέ
 ταεβ, οσυρ ηηρ ηο η-ιαδ na εηηδ ηο έοηηοηβαδα σεηα ηοη έοηηηηδ
 ηοη ελα δο ηηδηρ, ηαη ηηζυρταρ Cellaé α ζ-εηηη αη na ζ-κοηηαη-
 ηεηη, οσυρ α ζ-κοηρζαηη αη na ζ-κοηηηαηδεηη λαη σο η-αηηη η ηαβε
 ηηζ Ερεαηη, οσυρ ηο έαηηρρεαηαηαη α τρεαρ ζαη τυηρκα δ'ά έρηαέ,
 οσυρ α βεαζαη βεαζαη δ'ά βηαέαηη, οσυρ αηηηηηρ ηεηη αζ διοη οσυρ
 αζ δυηρ-ηεηεηηη ρεετ ηηζ Ερεηηη αη η-αηεηη.

Όα ηρ ηη λα ηηη δο ηαλα δο βαηηηρραέτ Υλταη Λαη-βάδα, ηηζ
 Cηαεηηηη na ζ-Κυρσάδ, βηηρ α η-αβαρτέαη Οηρτέαη η'αη αηη ηα, αζ δε-
 ηηηη ηηυέέαεηηηα ροηεέτ οσυρ ροτέραεέτ η η-Όηη Αδμαηηη η δ-Τηρ
 Ο' ηη-Όρηαηαηβ, οσυρ αη αηηλαδ ηο βοί μαε βηρ αη βαηε ηα οβλοηρ,
 οσυρ ηα εηηρρεέτ, .η. Κυαηηα, μαε Υλταη Λαη-βάδα, οσυρ ηο βα
 δαλα δο ηηζ Ερεηηη έ, .η. δο Όοηηαηη, μαε Αεδα, ηηε Αηηηηρρεέ,
 ηο ζο δ-τυζαδ αηηηη ζυρ ηο η-οηηηηδ ε, οσυρ αη ταη τυζαδ, α δυβ-
 ραδ ηηρ δυη δο έηζ α αέαη, αη ηηρ ηηαδ λαη αη ηηζ δαλα οηηηηδ

δο

Κορ-βάδα, is not to be found in the au-
 thentic annals, and is probably a fictitious
 personage.

^z*Seven Mailmaighne's.*—Napeche Mail-
 maighnu.—The Editor has found no ac-
 count of them in any other authority.

^a*Caill na g-Coradh.*—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 Ori-*
entalium, which is a literal translation of
 its usual Irish name Cηιόέ na η-Οηρτέαη.
 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's² and Dairbre, the son of Dorumar, 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 Adhmaim, 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, Dombhuall, son of Aedh, son of Aimmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of

Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do beiré aige. A dubairt imorro a lear-máear me Cuanna dul tar ceann cuale connad do cum an foileid an la pm. Do chuaid iarrna Cuanna fo'n g-coill, ocur tue leir cual do maercán, ocur do éirionplaid, ocur do bairr beiré, fuair a latachaid ocur m o-rachaid, ocur do éirp fopp an teinneó an chuaid, ocur zep b'ole an teinneó roime, ro baid meara iarróm. Ole an turcuréa an cual tuccair leat, a Chuanna, fop na mna, ocur ap cubaid cor-maid fpuic fein; ocur a tpuaid! ap riad, m ta an mac mangur a lear ann fo ann, aét mac do cumgenad le a aéair ocur le a oide ip m lo baga ra, uair atá Congal co n-a Ulltaib ocur zo n-a allma-riacaid d'á marbad ocur d'á miúudad pe pe laeti, ocur do t'aéair-pi ramic caéugad an laoi ané, ocur m peadamaip-m an terna app no naic d-terno. Ro riappaid Cuanna cia do bepaid eolup dam-ra co Mağ Raé? Ap bez an meirneac duit-piu eolup do bpeit am, ap riad, .i. dul co h-lobair Chm Coice, mic Neactan, fpuir a pai-ter lobair éim tpağa an tan ra, ocur fo zeba plict paibip na poch-aidé ann, ocur lean zo Mağ Raé e.

Ramic Cuana roime ma piem ro-pead a plioct paibip na plög, co ramic Mağ Raé, ocur at concap na caéa comhpa ceécapda ag comepze i g-ceann a ceile. A m-batar pip Eriem ann at concap an t-oen duine d'á n-ionnpoize ip m mağ a n-iar-uear zaéa n-úipeac, ocur ro paipdret fpuir zup aitémgetar e. Cuanna obloip, ol peap dib, Cuanna oimnó ann, ap an dapa pep. Ni ro bez d'adbor paipó ann, ap an tpep peap. Zepri bez tpaé, ramic Cuanna zo h-airm a poibe miğ Eriem. Peapair an miğ paite fpuir. Maic, a amam, a Chuanna, ap pe, cid ma tanğair cugann ama? Do congnam leat-ra, a aipó-pi, bair Cuanna, ocur do

^c *Iobhar Chinn Trağha.*—Iobhar Chm Tráğa.—This is the present Irish name of the town of Newry, situated in the south-

west of the county of Down, and is well known in every part of Ireland where the Irish language is spoken. It is understood

house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordures, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn 'Tragha^c, where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *year 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 triarḡairt ar Congal, eio comalta dañ é. Ar coir duit-ri eio a b'feartara, bar nḡ Eireann, do éuid do'n cat ra do cruad-ugad ma aḡad, uair do marb Congal t'áear ar caṡugad an lae ané. Ro h-imdeirḡad im Chuanna aḡ a cloirteét rin, ocup a reat ro raó, tabair arim dam, a aró-ri, ocup briaéar dañ ḡo n-dinḡebad fear comloim ceo d'á b-puil i t'agad amu. Trierat caé ḡair moir pamañaitt op aró aḡ cloirteét Chuana. Ateber Cuanna pnu, do beirim páim' brieéer, ar re, dá d-teaḡmádar arim no il-paebair uplamá aḡom, ḡo n-dinḡeolaim ar driem eirim aḡaib pamañad do deamh pum. Acc itir, ar Donnall, na tug do t'uid no do t'aire iad, ocup aḡ ro an dapa ḡa teilceéi puil aḡam-ra duit, ocup 'r í an triear pleaḡ ar fearu ata i n-Eirim í, .i. an t-pleaḡ a ta 'na pappad, ocup an ḡa Dearr Congal, oir m tabairéur upéor n-imraill do ceétar dib. ḡabar an oimio an t-pleaḡ, ocup cmaéir í i b-riaónairi an nḡ, ocup atberit co n-dinḡad eét buó maé leir an nḡ ói. Ionnoḡ ḡo h-airm a b-puil Maeluim, mac Aeda Deannan, mac nḡ deiḡ-peicéamanta Dearmumai, aḡ a b-puilic a arim fein ocup arim a briaéar ro marbad le Congal ar caṡugad na Ceoáine ro do chuad t'oraim, uair ar comóalta duit fein é, ocup do béra puilleó arim duit ar mo ḡrad-ra, ocup ar m'feair Congal. Ar am rin pamic Cuanna ponne co h-airm i raibe Maeluim, mac Aeda Deannan, ocup tug puilleó arim do i cétoir.

Ro eiriḡ an laeó lauir, laiménaé luaé-ḡonaé, ocup an beirir beoḡa, brait-béimmuch, .i. Congal Claen, ḡo d-tapla éirge Ceann-paelad, mac Oilellae, ocup tug beim cuimrío cruaid-leoapraé cloidm

^d *Maeluain, the son of Aedh Bennain.*—Maeluim, mac Aeda Deannán.—See note ^w, pp. 22, 23.

^e *Cennfueadh, the son of Oilell.*—Cenn-

paelad 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 Oilcll^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

cloidhú do, gur bhur an caébarri, gur éagar do an ceann po a cómar
 co n-urriann do'n mócin na forpleamun; acé ceana do éirpéad
 Ceannfaelad

year 679. Copies of his Uraicept are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (II. 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 Ceannfaeladh, 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 Ceannfaeladh 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 Ceannfaeladh, as it is decyphered and translated by Dr. O'Connor.

“*Ucc don lubbhappa Daire Lubran ocup amper do amper Domnall mc. Ueda mc. Ammipeach ocup peppa do Cenopaela mc. All. Ocup zac. a denma a hincno do bein a cenn chinopaela i k. Maize Rath.*”

“*Teora buaioh m k. a rin .i. maime ap Congal m a gae pa n Domnall m a phupnoe ocup Suibne geilt do dul pe geltacht ocup a maime depmair do bein a cno Cnopaela i k. Maize Rath.*”

“*Ir e m ^a apnao buaioh maime ap Congal m a gae pe n-Domnall ma firpnoe, uap buaioh maime ap m amperen puar an ripen.*”

“*Ir e m ^a ap nabuaioh Suibne Geilt do dul pe geltacht .i. ap ap facaibh do laioibh ocup do rgeleub ag upfizi each o rin ille.*”

“*Ir e an ^a apnaobuaioh a maime depmair do bein a cno cinopaela, uap ir ann do righnoe a leigar i zacam opecam i compac na tri ppartheo it. tighibh na tri puao .i. pai fenechar ocup pai pitechta ocup pai leigno ocup do-neoch po chanoar na tri pcola canai*”

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[caic la] po b'ioh aicepium epia geipe
 a mozeleca cannoche [recte each n-
 aochche] ocup meoch ba hntappenta
 ler de pob. eó glunpachthe fun ocup po
 pepibhcha aice i caite lubar.

“No cumao hi in ceathramach buao
 a. fer opepab Ep. ocup fer opepab
 alban do oul tapur fop gaulung, gan
 eathar a. Duboach mac Damam ocup
 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 Ainmire, was king of Ireland; and the person (i. e. the writer), was Cennfaelad, the son of Aibill; 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 unskillfulness 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 unskillfulness yielding to Cennfaelad’s skill, was that he (Cennfaelad) was educated at *Tuam-Drecon*, 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 Damam, and another of the Gael.”—*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly deciphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

* He observes in a note, that “This seems to have been a religious war between the Christian king 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, muna ainceo Cbrunnmael, mac Suibne, ocup Maelodan Maca é, ocup ar na amacul doib po ionnaiceatar e co Senach, go Comairba Patraic, ocup po ionpraio-eatar fein do congbal a g-coda do'n eacé. Ocup po ionnac Senac Ceannfaeladh iari rin go bpuin Tuama Dreacain, ocup do bi aince go ceann m-bhaona ag a leigeap; ocup do ril a méinn éúil ar pui an me rin, co raé bi ní da g-clumeadh gan a beic do glan-meabrae

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* Cenmfaeladh, 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 Cenmfaeladh, 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 Cenmfaeladh.

“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 Cenmfaeladh 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'Conor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cenmfaeladh'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 Crumm-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 Cemfalachadh 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. Greytry 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 Tom-regan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the *Féilire Aengus*, at the 5th of September, in the *Leabhar Breac*.

meabhrae aige ; doig aín an t-aipear do mo ðriem do tri pcolab do bioð rin do glan-meabhra aige-rum, gur bo pear tri pcol iapoin Ceannraelað, mac Oilolla, gur ab é do aénuaðað Ùraiceart na n-Éicep, i n-Doire Lurain ierptain.

Imchura Congal, ro epomurtoir 'mon g-caé i g-epioplaé a pceit urðeirce, mel-epuað, gur tparccoir tpeona 'na ð-topaé, ocur gur muðað mlid 'na meáðon, ocur gur éorðar cupað 'na g-epioplaé a pceit, gur bo cumac enam, ocur ceann, ocur colann, gac leirg ocur gac laéar map luathertar; co ð-tarla éirge an pear boib, baet, éceillid, Cuanna, mac Ultain Lám-pada, mac rið Caeilli na g-cupað, ppi a n-abartar Oiréar an tan ra. Fáiltigir Congal pe paitrin a éogli ocur a éomalta, ocur atbert, ar díora an ðberg, ocur ar laeða an leir-éarar fo ðera baioé ocur buib do éomuað caéa um aḡað-ri a n-alt na h-uairé ri. Ni peidm plaéa na ppi-laié ðuit-ri aín, bar Cuanna, airc peiceam-nar do éabar ar mac ðeig-ppi no ðeaḡ-laié ða ð-tiepað do éabar a lan báḡa le a bunáð cemeil a n-imarḡal arð-caéa. Na pearḡarḡear tu, ier, a Chuanna, bar Congal, uair ro peatara naé do gmm ḡairḡeð, ná ð'mluað eéa na eanḡamha éanḡar co Maḡ Raé do'n puatá ra. Ni h-impein arð-rið ðuit-ri rin do paða, bar Cuanna, eíð im naé ð-tioðramm-ri m'peidm caéa lem aicme ocur lem áirð-riḡ. Aét cena, ar ura lim-ra aigð ð'pulang na ḡan cunḡnam le mo cairðib ip m lo báḡa ra amu. Ar ann rin tamc Congal peac an omnið. Do ðruio Cuanna a bonn pe taéa ocur pe tuig na talman, ocur do éur a níer i puameam na pleiḡi plim-leitm, ocur tuḡ uréor dána, ðuabpeac, ðeaḡ-calma, aḡmar, aḡmeil, urbaðac ð'impariḡið Congal, co n-ðeachaíð peac ullinn

^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 [Cemfaeladh] had treasured up in his clear memory; so that Cemfaeladh, 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 Loughanded, 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 county of Tyrone, and partly in the county of Londonderry, in the barony of Loughinsholin, in the county of Londonderry.

uillinn an pceit' coimioir caeta, gur toll an lamh-ga an luireac. co n-deachaod ip m arann, gur bo treaḡdaiḡti na h-imne uile, co raibe porriac' p'p da foig'pen tre d'ang'en na luiriḡi ocup tre coimpar ocup tre coim'teann a curp' do'n leat' arall. De'cair Congal taip'p ocup tuc d'a uio gur b'e an om'niō po gum e, ocup po ba ar eunip' do-foim' an om'niō do m'ar'baō mō, aēt nap m'iaō laip' p'uil om'niōe d'p'ac'p'm ar a ar'naib, ocup do leig a lae'c-ar'm ar laip, ocup tug teped ocup tren-taip'p'asḡ ar an pleiḡ ma p'p'iteimḡ deu gur p'eda'p'tar; ocup tug an d'aria p'eaēt, ocup no'caip' p'ed; tuc an treap' p'eaēt a abaō ocup a iona'tar amaō itip' a ēneap' ocup a ēcaḡal caeta, ocup taip'tim'ḡip' Congal a ba'p' coim'dam'gean caeta ocup tuc d'ang'ean an ēreap'a d'ūip'ḡlaḡi an alaō tap' d'iberḡ ga-baō na ḡona, ocup toḡbaō a ar'm do laip, ocup ḡeibeāō aḡ aḡollom' na h-om'niōi, ocup a pe po paō p'p'p: d'up'p'an leam, a Chuanna, ba'p' Congal, naō t'p'iaō t'p'ien-coim'p'eaō, no cliaō beap'na ceō taip'laec an t-ur'cōp' p'm dom' tim'dibe; p'oaēt leam p'op' naō e an cum'ḡiō calma, caēt-lim'p' Ceallaō, mac Maileōba, m'iaōip' mo ēopp' do ceō ḡum; ole leam p'op' naō ē an cuaille caēt-lim'p' C'p'm'm'iael, mac Suibne, oip' d'liḡeap' m'p'op'deap'ḡaō, uap' po op'tar a aēap' ar ar'laō ar'p'd'p' E'p'm, cou a'p'e p'm naō d'liḡ p'eaēam' p'ioō p'e p'alaō. Leig ar ale, a Chongal, ba'p' Cuanna, ar e'ian a'p'a an p'eam-p'ocaō, i ḡ-ceam' ḡaō baēt a laeḡal. Ni h-m'ann p'm an, a Chuanna, ba'p' Congal, ocup ḡm'oiap'p'a obloip' ailḡeā a'ḡ, ḡan a'ḡneāō n-deam'gean, ocup ḡan aō-bop' t'om' ceap'baō. Tug Congal d'a uio iap'tam' ocup d'a a'p'e nap bo p'ḡ Ulaō na E'p'm ē a h-aē'le na h-aenḡona, tug an om'niō p'ap'; ocup po ḡabu'p'tar aḡ ā d'ḡal' p'eam co ep'ōa, coim'dana, coim'teann ar p'earaib E'p'm, aḡ p'od'laōa ḡaōa p'm, ocup aḡ uathaōaō ḡaōa h-acmeāō,

¹ *C'p'm'm'iael, the son of Suibne.* — C'p'm'm'iael, mac Suibne.—i. e. the son of Suibne Meann, who was monarch of Ireland from the year 615 to 628, when he

was slain by Congal.

² *Old is the proverb.*—The Irish writers are so fond of putting proverbs into the mouths of their characters that they 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 *Maclcobha*, that has to boast of having first wounded my body. I lament that it was not the pillar, numerously *attended* in battle, *Crummhael*, the son of *Suibhne*³, 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 proverb⁴ that 'his own danger hangs over the head of every rash man'" "That is not the same, O *Cuanna*," said *Congal*, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this *Congal* recognized that he was neither king of *Ulster* nor *Erin* after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of *Erin*, by slaughtering

ple not, as in the present instance, to make opponent, but this is probably from want
a fool wield them in argument against an of skill in the writer.

h-acmeaó, ocyp aɣ διοτυζαó ζαάα δειγ-όμεοιλ; διογ αμ πο βα
 τιομηγζαó ραμπαέ αρ ραμπιαχαιβ αν ρυβαλ ρμ, ocyp πο βα
 buαάα μοζαó αρ μμ-δέαραιβ, ocyp πο βα ρζαίλεαó ρεαρίον ρη
 αηγιό αρ τρεδαιβ θαραάταάα, διαμ-λυαμμεαάα, ocyp πο βα ταρκα-
 ραλ μαρα μμρημγ, μοιρ-ζεαριαμαγ αρ ρηαó-ζαεθαιβ ααλα, αν
 τοαρηα τεαμ, τιμμεαρηαέ τυε Congal αρ να ααταιβ; γο νάρι ράγ-
 βαó ηορ ζαν λιατ-ζηλ, να άρω ζαν εαάμε, να μαγεαμ ζαν μοιρ-
 εαβαó, δο να αειτρυβ αοιγεαααιβ βατορ μα αζαó αν υαη ρμ, δο
 να h-άραιβ ocyp δο να h-αμμεαιβ τυαυρταη ρορραε; διογ αρ εαó
 πο ατ ρόαη λειρ δο έομαρηαμ ρη, ocyp ρηρηαέ, ocyp τοιρηαέ,
 αεμμοάα αηαηρ, ocyp αηραó, ocyp ογλαέ λυμ, ocyp λαέ λεααρηά,
 ocyp ηυηβ, ocyp βαοιτ, ocyp ηυηλεαααγ: αεó Αεó, αεó Αεóαν, αεó
 Ιολλαμ, αεó Όομναλλ, αεó Αεγυρ, αεó Όομνιαó, αεγζα Όρηαμ,
 αεγζα Ορηαμ, αεγζα Conóβαρ, τρηόα Ορηε, τρηόα Ηλαμ, τρηόα
 Ηλατερ;

^k *Against the strong streams from the land.*—Αρ ρηαó-ζαεζαιβ ααλαó.—The word ζαοζ or ζαεζ, 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 ζαοζ Saile, in Erris, ζαοζ Ruy, near Killalla, and ζαοζ Όόηρ and ζαοζ Όεαρη, in the west of the county of Donegal.

^l *One hundred Aedhs.*—Ceo Αεó.—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.*—Céó Αεóαν.—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 Illans.*—Ceo Ιολλαμ.—This name is now obsolete, though formerly very common.

^o *One hundred Domhnalls.*—Ceo Όομναλλ.—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 Illamsⁿ, one hundred Domhnalls^o, one hundred Aengus's^p, one hundred Donnchadhs^q; fifty Brians^r, fifty Cians^s, fifty Conchobhars^t; thirty Cores^u, thirty Flanns^v, thirty Flaites's;

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*. — *Brían*. — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

^s *Cians*. — *Cíán*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

^t *Conchobhars*. — *Concobar*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

^u *Cores*. — *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,

Flaítep; deic Neill, deic n-Ámlaib, deic n-Ámurgin; na m-Ópeapal, na Muirgír, na Muirpeádaig; óct n-Éogan, óct Conaill, óct Cobtaig; peáct Reochanó, peáct Rídearg, peáct Ríonaig; pe Ópeapal, pe Óaéam, pe Ólaémic; cuig n-Óuib, cuig Óeman, cuig Óiarmaata; ceítepe Scalanó, ceítepe Sopaná, ceítepe Seacánarraig; tpi Lopcan, tpi Luiganó, tpi Laegairpe; dá Éaic, dá Paelan, dá Pionnachó;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flonn.

^u *Flaithes's*.—Flaítep, 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 *Anullaibhs*.—Ámlaib. — This name, which is written, according to the modern orthography, Ámlaioib, 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 Ámlaigáó, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

^x *Ámurgius*.—Ámurgín, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amergin.

^y *Breasals*.—Ópeapal, 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 *Muirgís's*.—Muirgír.—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 Muirgír. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirgíreapa.

^a *Muireadhachs*.—Muirpeádaich, 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'Muirpeádaig. It is Latinized Muredachus by Colgan and others.

^b *Englaus*.—Éogán, 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 Aimerigins^x; nine Breasals^y, nine Muirgis's^z, nine Muireadhaechs^a; eight Eoghaus^b, eight Conalls^c, eight Cobhthachs^d; seven Reochaidhs^e, seven Ridearags^f, seven Riomaighs^g; six Breasals^h, six Baedausⁱ, six Blathmaes^j; five Dubhs^k; five Demaus^l; five Diarmaits^m; four Scalaidhsⁿ; four Soraidhs^o, four Sechnasachs^p; three Lorcaus^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*.—Cobhtác, i. e. *Victoricius*, now obsolete as a Christian name, but preserved in the surname Colley.

^e *Reochaidhs*.—Reoócá, now entirely obsolete.

^f *Ridearags*.—Rídeaprag, obsolete.

^g *Riomaighs*.—Ríomairg, obsolete.

^h *Breasals*.—Breapal.—See Note 7, p. 290.

ⁱ *Baedaus*.—Baecá, now obsolete as a man's Christian name, but preserved in the surname Boyton.

^j *Blathmaes*.—Blathmá, now obsolete. This name is translated Florigenus by Colgan. Acta, SS. p. 129, n. 3.

^k *Dubhs*.—Dub, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

^l *Demaus*.—Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

^m *Diarmaits*.—Diarmaid, still in use in every part of Ireland. It is usually Latinized Diernitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

ⁿ *Scalaidhs*.—Scalá, now obsolete as the Christian name of a man, but preserved in the surname Scally.

^o *Soraidhs*.—Sorá, now obsolete.

^p *Sechnasachs*.—Seánapach, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

^q *Lorcaus*.—Lorcá, obsolete, but retained in the surname O'Loreain, which is now always Anglicised Larkin.

^r *Lughaidhs*.—Lugá, 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 Ludovicius, and Gallicised Louis.

^s *Laeghaires*.—Laegáire, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Φιονχθαδ̄; Ουβαν, Οεμαν, Οιτρεαθαδ̄, Μαεναδ̄, Μυρηγυρ, Μυρεαθαδ̄, Κορσ, Κορπεαλλ, Κοκκοβαρ, Οιανγυρ, Οομναλλ, Οομνατ̄αδ̄, Φεργυρ, Φαλλοιαν, Ταδ̄ς, Τυαταλ, Οιηολλ, Εμα, Ιηρεαδ̄ταδ̄.

Ἦ ε̄ μνημ̄ το̄ ποδ̄αῡ λαῡ δ̄'ά βρειμ̄υμ̄ βρυνδε, οκυρ̄ δ̄'ά τυρ̄τυζ̄-αδ̄ τροδ̄, οκυρ̄ δ̄'ά εαρβαδ̄αῡδ̄ αμυζμ̄, αμ̄ ρεαριαῡ Ερημ̄, αζ̄ τιοζαῡ α εν̄ ζονα ορηθαῡ.

Αμ̄ φορβαδ̄ ααδ̄α ρεδ̄μα, οκυρ̄ αμ̄ εμνεδ̄ ααδ̄α ερυαδ̄-κομλαιν̄ο το̄ Κογγαλ̄ Κλαεν̄ ἦ μ̄ κατ̄-λατ̄αμ̄ ρμ̄, ατ̄ κοναρ̄ε ρυμ̄ ε̄μζε α ε̄απα, οκυρ̄ α ε̄οιελ̄, οκυρ̄ α ε̄ομνατ̄α αεν̄ τιζε, οκυρ̄ αεν̄ λερ̄τα, οκυρ̄ αεν̄ τοζβαλα, δαλτα ρέμ̄ δειτ̄ιδεδ̄, δερβ-εταμ̄μ̄ το̄ Οομναλλ, μαε Αεδα, μ̄ε Αμμυρεχ̄. ἡ. Μaelcum, μαε Αεδα βρατ̄βυλληζ̄ βεν-ναμ̄, οκυρ̄ μαμ̄ ατ̄ κοναρ̄ε ρυμ̄ ερ̄ιδεμ̄ 'ζά μ̄μ̄ραζ̄ιδ̄ ρεαδ̄ εαδ̄ αμ̄ενα, ατ̄βερετ̄ ηα βριατ̄ρα ρα: Κοναρ̄ εμνμ̄μ̄ μ̄ μ̄αδ̄-μααεμ̄ μορ̄ το̄ Μ̄μ̄μ̄νεαῡδ̄ αλε ιτη, βαρ̄ Κογγαλ̄ Κλαεν̄. Re ταμ̄δελλ̄

το̄

^c *Eares*. — Εαρε, now obsolete, but its diminutive form Εαρεάν̄ is retained in the surname Ο'η-Εαρεάν̄, now Anglicised Harkan.

^u *Faelus*. — Φαελάν̄, now obsolete as a man's Christian name, but retained in the family name Ο'Φαελάν̄, Anglicised Phe-lan and Whelan.

^v *Finchadles*. — Φιονχθαδ̄, now obsolete.

^w *Dubhan*. — Ουδ̄βάν̄, now obsolete as a man's Christian name, but retained in the family name Ο'Ουδ̄βάν̄, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

^x *Deman*. — Οεμαν̄. — See Note ¹, *suprà*.

^y *Dithcebhach*. — Οιτ̄ρεαθαδ̄, now obsolete: it signifies a hermit or eremite.

^z *Maenach*. — Μαεναχ̄, now obsolete

as a man's name, but retained in the surname Ο'Μαεναχ̄, which is Anglicised Mainy and Mooney.

^a *Coireall*. — Κορπεαλλ, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name Ο'Κορπεαλλαν̄, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

^b *Diangus*. — Οιανγυρ, now obsolete.

^c *Dinuthach*. — Ομ̄νεαχ̄, obsolete.

^d *Fergus*. — Φεαργυρ̄ is still used as the Christian name of a man, and correctly Anglicised Fergus.

^e *Fallohan*. — Φαλλοιαν̄, now obsolete as the proper name of a man, but retained in the surname, Ο'Φαλλοιαν̄, now Anglicised Fallon, the Ο' being generally, if not always, rejected.

two Eares^f, two Faelans^u, two Finnchadhs^v; one Dubhan^w, one Deman^x, one Dithrebhach^y, one Maenach^z, one Muirghius, one Muireadhach, one Core, one Coireall^a, one Conchobhar, one Diangus^b, one Dombnall, one Dimthach^c, one Fergus^d, one Fallomhan^e, one Tadhg^f, one Tuathal^g, one Oilill^h, one Ennaⁱ, one Imrachtach^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 Aimmire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: "Wherefore does the large, soft youth of the Momonians come hither," said Congal Claen. "To show thee

^f *Tadhg*.— $\tau\alpha\delta\gamma$, 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 Thaddaus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

^g *Tuathal*.— $\tau\upsilon\alpha\theta\alpha\lambda$, i. e. the lordly, now obsolete as the Christian name of a man, but retained in the family name O' $\tau\upsilon\alpha\theta\alpha\lambda$, now Anglicised O'Toole, and sometimes Tuohill.

^h *Oilill*.—Oíoll; 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*.— $\epsilon\eta\eta\alpha$, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

^j *Imrachtach*.— Impeacacach , now obsolete as the Christian name of a man, but retained in the surnames O'h- Impeacacac , and Mac Impeacacac , 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

δο τινῶν-βά, οὐρ γε h-miluat h-amleara, οὐρ γε h-muarba h-am-
 ma a cuar-iptaasab do éurp, m aobas a n-aiyéptar uirre a
 h-mle, οὐρ a h-anféich, οὐρ a h-ecora uile, m aen mað, .i. ag
 troch-inuimδter duabpíg, úpexanta, dicommpelg diabail. Ir and
 pu cibir οὐρ ceτpaoidir Congal Claen a gean glam-aibpnenach
 zúpe, do éompaicib a éoicéi, οὐρ a éomδalta, οὐρ atberc na
 bpaépa do éuilleδ m toδeime οὐρ do éopmach na tapcairi: Ir
 aobair áme do téapcaipδib, οὐρ ip δamma dozpa doé' éairδib
 οὐρ doé' éompaicib m tuipuy tanzay, ári ip lúth-élepa lemm
 zai éeill. no inná ar na meapad do mópi éd duit-piu, buam ge
 bpaéleacab bozba na ge coδnacab éúppaigéi cupad na caé-laip-
 pec-pa: óri doig ipat epaeb-pa nap epaitead pa eno-meap, οὐρ
 ipat maeth-plat nap manpaa ge mop-δocap; δaig ip δaimpa ip
 aémδ ipam do muad-zapced malla, macaemda maeth-leam-
 maigí-piu, zan ág, zan accap, zan upcoid, zan pip-δuabaip, a n-ai-
 pad h'arim, na h'pcaoma, na h'engnuma. Úoig ip ge doib-zumab
 dicléaca dál-ingabala deβta Donnail do éuaðar do éepc-élepa
 compaic-piu, uair da tpaan duéchu-pa ge dalta á h-epmal na
 na h-aibeachta, οὐρ á h-aigned na h-alemma, οὐρ á duéchu-pa na
 daltacéta boδepm.

Úpaépa baibde, οὐρ uplabpa amaidi, οὐρ tuat-ban-glóp
 tápc-labapéta troch po éazpaz, οὐρ po éupéamaip, a Chongal
 Chlaem, ale, bar e-pium. Ar ip mupi pot pubéta tpe meapad, οὐρ
 tpe micomairi do mallacénaige; οὐρ ni ba dú duit-piu m τ-aen
 duime ip pcp a n-Épium οὐρ m Alban, οὐρ ni h-ead amam, acé
 do'n éined éoitcémi epich-pumédach ar chena, do éatáip οὐρ do
 éampiumad.

chasu 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*.—Τροέ. This word which

is not properly explained in any published
 Irish Dictionary, is used throughout this
 story in the sense of *wretch*, or one given
 up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate^l. 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 *uap n* *meip not omgebae*, i. e. *for it is I who shall check or resist thee.*

támpuimad Comò aipe rin ip líth lmi-ḡa do còmlain, ocup do
 còmḡac ò'ḡaḡal, a h-aíthi na h-ḡlabḡa rin; dóig am, buò aḡḡam ḡam
 aḡm-còḡnum duit-ḡu cobair nó congḡomac do còḡp 'ḡot' còmḡalanḡ,
 nó do laim 'ḡot' luamapecét, nó h-aḡm, nó h-enḡnuma doḡ' mḡóiden,
 dóig ḡo dḡilḡeḡat, ocup ḡo dḡilḡḡeḡet tu-ḡa do'n tuḡuḡ ḡa; ocup
 atberḡ na bḡiaḡḡa ḡa.

A Congal, m còḡgeba,
 Ceḡt comlanò ḡaet còmḡta;
 T'eḡcane ocup t'andlizeò,
 Oḡe biò buaḡach bḡaḡh-bòḡba,
 'ḡot cèḡḡal, 'ḡot cùibḡec-ḡu.
 Uaḡ nḡ eḡḡiḡ aen maiden,
 Nḡ luíḡiḡ at'laech-mḡdaò.
 ḡam eaḡcane oll-céḡa,
 Do t'uaḡlḡ, do t'aíḡeaḡaḡb,
 Do thuillem ḡam teaḡaḡḡam.
 Aḡ m'mḡdaò nḡ eḡḡu-ḡa,
 Im lebaò nḡ luḡeḡ-ḡa,
 ḡam céò u-óḡlác u-mcòmlanò,
 Do clannaḡ Neill neḡt-calma,
 Dom' bḡuimud, dom' beamaḡaḡaò.
 Umum-ḡa biò aḡm-lúḡeach,
 Dom' mḡóiden oḡuḡ-ḡu,
 Deḡmáḡta na m-buòḡne ḡm,
 Aḡḡo-ḡiḡ Eḡem t'aḡde-ḡu.
 Timcèll tḡoch a támpuimad,
 Fuil ḡum dala òḡeḡaḡ,
 Aḡ cámaḡ a Chlaen Chongal.

Cio ḡaḡt, m té naé eláḡaḡóir teḡuḡea taílḡem, ocup naḡ ḡéḡ-
 ḡat ḡaḡ-còmḡpleḡa ḡellḡam do cùḡ aḡ céill, ná aḡ cùibḡeḡ. na
 aḡ

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

ap comaeptaio, ocup ap nári laiz lazaó na lán-mieiptean pe h-oile na pe h-aipeúcy dála, ná d'poch-ghíma dá n-dermaio pum co h-uóacé na h-uape pum, ip é áipmte úgðair na h-eláon, co pucaó dá tpuan a éapaio o Congal ip m cept-maó pum, .i. pum na b'og-labaipéab bóóba po éanuptar a chaicli ocup a éomalta, ic tuba, ocup ic taipelbaó a uile, ocup a eapcane, ocup a anóhio ma azaio-pum.

Cio tpaécé, cio h-e Maeloum po puapait, ocup po foillpuguptar m paebaip-élep peicémmair pum, ip é b'raé p'ogell bennaécéan Dommall, a deaó-aió, po b'p'athpaizertar ap á beol, tpe epabaó, ocup epéioim, ocup éaem-ghímaab aipó-puz Ép'em, po aileptar h-é; uap ní decaó Dommall ó ch'p'oir gan epomaó, na ó ulaó gan impóó, na ó aléoir gan eadapuzmó.

Supa paeh-gleo peicémmair Congal ocup Maeloum comce pum. Comlam ocup compac na d'epi d'epb-éomaltaó pum impo amach boóepa.

Ip anó pum pucaó pum dá tpen peóó tpuce, éapim-epuaioi, tuúé-éomariéaca taéair i cept-éomóáil a éeli, map do peit'hoip ocup do puat'paizidóir dá p'ap-éapb puamanta, po-é'p'ena, ic b'p'umó b'p'raizé, ocup ic epuaó-éomairt éomeipuzi ap a éeli; ocup po élaeélaóap dá cept-beim épuaió, éomzapza, comóiópa, gan fall-pacht, gan pialéaire, gan éomp'ézaó comaltaip, a cept-aóaió a éeli, sup beanuptar claudem Congal i cluar aóimó caébaip a éomalta m aen-puzt, ocup m aenpeécé, co tapuapó coló-déir m élaioim céna 'na éloizem, zo p'leoap'ar m leiz-éenn ocup m lez-cluar,

^a According to the account given by the authors.—Ip é apmto úgðair na h-ealaóan.—This is another proof that the writer had several accounts of the battle before him.

^o Penitential station. — Uluó, a word

which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray and perform rounds on their knees. The word is in use in Inishmurry, in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authors^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 Domlmall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domlmall never went away from a cross without bowing, nor from a penitential station 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 uolimo caŕBapp. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluar, gup leat̄ar in leat̄-nét ocup in leat̄-brumne gup in epip
 coīl̄igi cātha ap n-ich̄tar, gup ba h-aen bel, ocup gup ba h-aen
 alad̄ up̄olac̄ti, mac̄beil̄ c̄nerbrumne in c̄n̄leim caem̄-ḡnum̄agi
 pin ó n-a ó go a un̄l̄n̄d; coná rābe aét̄ a epip coīl̄igi cāta ic
 conḡbal a unne ocup a mātar̄ ap n-íct̄ar, ap p̄cal̄tā a p̄ceit̄
 gup in cob̄rād̄ moip̄ mēdon̄aḡ ocup gup in epip̄lat̄ ep̄um̄d̄ cen-
 gāl̄ci ep̄uan̄-eāgār̄ti ep̄ēd̄n̄na. Ip̄ an̄d̄ pin pō l̄m̄ḡup̄tar̄ in l̄am̄
 l̄un̄ta, lap̄am̄am, luāt̄-í̄m̄tech, lam̄-tāīt̄nem̄ac̄, .i. cl̄andem̄ Conḡal,
 ap a al̄tāb, ocup ap a m̄id̄or̄n̄c̄up̄ t̄pe m̄í̄t̄up̄c̄ar̄ti, ocup t̄pe
 m̄í̄t̄eac̄mār̄ib a m̄í̄rāt̄, ocup a m̄allāc̄tan, p̄eib̄ pō im̄cloip̄ed̄ ap̄
 ip̄ in uap̄ pin, gōma h-ap̄t̄ōt̄ip̄ pe h-én̄ ic ep̄gi ór̄ bap̄p̄ bile, a n-m̄-
 bād̄ ep̄rāḡ, pe coip̄ a c̄eilebār̄ta, ep̄uād̄-l̄am̄ cl̄āid̄im̄ Conḡal, i
 n-aér̄, ocup i p̄ip̄māun̄t̄ op̄ a c̄im̄d̄, ip̄ in com̄lam̄, ocup ip̄ in com̄pac̄
 pin.

C̄puad̄-bun̄lle cl̄ōid̄im̄ Māel̄d̄um̄ imp̄rāt̄ep̄ aḡan̄d̄ ap̄ a h-āt̄li:
 ip̄ am̄ pō p̄eol̄ad̄ ocup pō p̄é̄d̄āiḡed̄ a cl̄ōid̄em̄ com̄ar̄tāc̄ com̄pac̄
 p̄īde o luam̄ar̄ēc̄t̄ l̄ana a t̄iḡep̄ma 'gá t̄p̄én̄-im̄ip̄t̄, ocup ó d̄ūt̄rāc̄-
 tāb d̄il̄pi, d̄il̄ḡt̄ēca, d̄ep̄b̄-d̄ēit̄īvēca D̄om̄māll̄ 'gá d̄í̄p̄ḡūd̄. ocup 'gá
 d̄eip̄m̄ḡat̄ p̄eac̄ p̄eac̄t̄-eād̄ar̄māḡe p̄ceit̄ Conḡal Cl̄aem̄, nō gup
 d̄ib̄rāḡep̄tar̄ a d̄ó̄id̄ n-d̄iam̄-bun̄ll̄iḡ n-d̄eip̄ gá l̄ín̄tib̄ d̄o'n̄ lāech̄-m̄il̄īd̄.
 D̄ō p̄on̄pac̄ pin̄ māp̄ aen̄ lam̄ac̄ dā lāēc̄-m̄ilēd̄ ap̄ in̄ lāt̄ar̄ pin̄: co
 tāpp̄rād̄ Conḡal ep̄uād̄-l̄am̄ a cl̄āid̄im̄ co h-im̄āt̄lam̄ ep̄ar̄buap̄, gop̄
 p̄á̄d̄ ocup gup p̄ōd̄eip̄ḡep̄tar̄ h-i ap̄ a āt̄li mā h-al̄tāb ocup mā
 h-im̄d̄or̄n̄c̄ar̄, ocup t̄uc̄up̄tar̄ t̄pi t̄p̄en̄ beim̄ena d̄o ep̄uād̄-al̄tāb in̄
 cl̄āid̄im̄ d̄o l̄ūt̄p̄om̄it̄em̄ a l̄ana, d̄'a n-d̄im̄ge ocup d̄'a n-d̄lūt̄ūḡūd̄ i
 ceam̄ a c̄eli. Tāpp̄rād̄ Māel̄d̄um̄ caem̄-d̄ó̄it̄ Conḡal eād̄ar̄la
 eād̄ar̄buap̄ ḡam̄ t̄ib̄p̄ūd̄ pe tal̄mam̄. Im̄ḡabār̄ Māel̄d̄um̄ d̄im̄, a
 mād̄ un̄lāīde ap̄ a āt̄li, ocup p̄uc̄ar̄t̄up̄ l̄eip̄ in̄ l̄ám̄ d̄'a t̄ó̄ḡbal̄,
 ocup d̄'a tāip̄t̄ēnād̄ d̄'ū Am̄m̄ip̄ēc̄ co n-ap̄ō-pl̄āt̄ib̄ Ep̄em̄ un̄e.
 Ocup māp̄ at̄c̄on̄ap̄e Conḡal a c̄āic̄li ocup a c̄om̄al̄tā ic̄ ep̄ial̄l̄
 a t̄ēch̄id̄ ocup in̄ up̄d̄ a im̄ḡabala, at̄bēp̄t̄ nā b̄p̄iāt̄pā pa: Ip̄ béim̄
 ap̄

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 Domlmall, 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 Aimmire 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.

αρ μέσθαι να η-ατάριθα, αν ale, βαρ epium, ocup ιρ διall πέδ δυτη-
 έυραιβ διληρ βοδεριμ δυτε-ριυ, να η-άβαρη, ocup να η-αιρηθena ριν,
 .ι. μηρεαυμε mellta, μαυμεέα, μοέ-ιμγαβαλα να Μυμηεχ
 δ'αιτήριυ ocup δ'ήρι-αδριαδ; υαρι ειθ αγ Λετ Cυμδ δο cleέταριυ
 δο έέδ-ζηήμιαδα, ocup δο μεδριαζιυ δο ηιαc-έλεαρα, ιρ α Λετ
 Μοζα δο μαιηδριυ δο έυθιθ δ'ή comlanδ ριν, ocup δ'ή comriac;
 δ'άγ ιρ έέυμ μαcανη Μυμηιζ αρ α μαc-έλεαριαβ α ολδραέτ, ocup
 α έναμιαέτ ρο ραζβαρ τ'μαδ ιμλαδι ρε η-άτηυρ aen-bέυμε 'ρ
 αν ιμαυρ ρεα. Αέτ ιρ ρηάτ-ζερριαδ ραεζαυ, ocup ιρ αιτερριαέ
 αμυριε δαυ-ρα ιν δυυμε ηάρι δ'όγ δ'ομ' ηίηαδ, ocup δ'ομ' ηερτ-
 ρρεαζρα, δ'ομ' ροδρα. ocup δ'ομ' αμυριυαδ ράη ρανλα ριν, ocup
 αρβερε να ηριαηρα ρα: Clód cορcαρι αν ρο, ale, βαρ Congal
 Claeu, αιτερριαέ αμυριε ρε η-ιυclód η'αδεδα-ρα; ραδαδ ρο-
 ζαρι δ'όγαιβ αιχένυρ. Cια ριρ ηαέ comarita ταιδβρι έιυγ-δ'άρα
 δαυ-ρα ιρ δεβαδ ρεα λέοδ μα λεαη-λάμα αρ coll mo clodhιη-ρεα,
 μο έορcαρι clóρεαρ! Clód.

Ιρ ανδ ριν ρο ιαδρατ ocup ρο ιυλλρεταρ μόρ-έατα Μυμηεχ
 δ'έιρ να η-ιρζαυ ριν, μα Μαελδύμ ράη υαραλ, ocup ράη αιρδ-ιυζ.
 δα δ'ήμαίη ocup βα διταρβα δ'όιβ-ριυμ ριν, υαρι βα ραυριε δο ηάρι
 ρέζαδ ρορ ραάτ, ocup βα η-εαδαιρναδι ιρζαυ ρο ραζεαδ ocup ρο
 ραριαζεδ cο ρείδ, αρ η-α ροέταν. Αέτ ένα, ρο ιυρεαίτερταρ
 ρυμ 'ηα ύρειμcell ιατ comδάρ ταεβ-ρcaίτη τυλ-ηιαελα colla να
 cυραδ αρ η-α coméυτημ. δα η-ιμζαδ, ανη, να η-αβαρη ocup να
 η-αιρηθena δο ηίδ ρυμ; ιν ροδβαζεδ ραυρηαζι, ocup ιν λειζεδ αρ
 λεατ-δαίμβ, ocup ιν διταζιθ δριουζα να δαερcυρ-ρλυαζ.

Cιθ τραέτ, βα διέ ριυε ocup ρλαίτυρα δο μόρ-έαηαβ Μυμηαν
 αρ μαρδυρταρ Congal Claeu δ'ά η-υαριυβ, ocup δ'ά η-αρδ-ηαιτέιβ
 ιρ ιν υαρι ριν; ζυρι ob eaδ άριμυτ ύζδαρι cο nach μο ρο μαριβρατ

Ριρ

¹ *Leath Chruim*,—i. e. Conn's half, or
 the northern half of Ireland.

⁵ *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

ʒʒ ƒʒʒ ɔ'Ulltaib ac cur in caca ʒʒ, ma ʒo maʒʒʒum ɔo
 Muinnecaib anuar comce ʒʒ; no co ʒacaɔ ʒʒum Cellaic, mac
 Malcaaba, ic iarratɔ, ocup ic iarruoraict Maeluin, mic Aeda
 benan, d'a ʒeiuin, ocup d'a unɔiden ar cumɔrʒleo Congal ip in
 caɔ-ʒʒgal, maʒ ɔeiniʒer moʒci Domnall boem, ar comerʒi in
 caca:

Maeluin ocup Cobtaic can,
 ʒʒnicat ip ʒaelcu, mac Congal,
 no co in-bʒʒʒer in caɔ can,
 uam ar comarci Chellaic.

Ip can ʒʒ ʒo ʒabuʒtar ʒʒan Congal ʒe compeʒat Chellaic,
 conat arʒe ʒʒ ʒo ʒeʒʒʒtar ʒʒʒ ʒaɔti ʒʒ Cellaic, ɔo ceannʒʒat
 in curatɔ, ocup ɔo ɔraecatɔ a ʒʒom-ʒeʒʒi; ocup arbeʒe na bʒiaɔʒa
 ʒa:

Mo cean Cellaic comraicac,
 Cuingiɔ caca caɔ-laiɔʒeic,
 Cobar clann Neill neʒt-bulleic,
 Ar aɔbal ar Ulltaicab,
 Ar Muic ʒat na ʒiʒraide.
 Ar in ʒoʒbail ʒneʒatʒar,
 Oʒm-ʒa clanna caem Chonall,
 ʒell-ʒmʒal na ʒoʒbat ʒʒʒ
 Oʒm-ʒa a h-caɔhle in'aleinna,
 Re h-ucɔt-bʒʒʒmɔi h-in Ammʒeic;
 Ar caʒɔʒʒ, ar comalʒʒ,
 Leic caɔʒʒʒ ip oll-Mhuimic,
 Co na bia ʒat ʒʒeʒaʒeɔ,

Dom'

† *The words of Domnall himself.*—Maʒ This quatrain is quoted from an older ac-
 ceiniʒer moʒci Domnall bo oem.— count of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maeleobha, 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 Dombmall himself^u, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,
Finneladh, and Faelehu, 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 Aimmire.
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 *Faelehu, 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 Ulltaíab.
 Ní bíú ferfa ag feargúgáð,
 Re clannaib Cumh Ced-éathaiğ;
 Aitpeó hium ar luat-marbur
 Dom' nairlib, doim' aitheáðab,
 A n-amhréir, a n-ercane
 Fa deara mo dóit-éirpáð
 Do mac Aéna anghlonnaiğ,
 Náir fáil neac dom' nerf-feresra,
 Dá n-anad rem' atbi-rea,
 D'a éir m buð atgumec
 Mo éoicli 'r mo éomalta.
 Cibé bár rom' béruira,
 I n-díğail mo depb-falað,
 Ar cáé; ir mo éen Cellach.

Mo éen.

Aét éena, ní h-aircú éapað ar éapað m éoma rin éuingiriu,
 a Congail, ale, bar Cellac, aét mað braé-éoma bíðbað d'arlac
 a amlepa ar a eapcapaia. Aét éena ní d'fupraét ár n-ercapaa,
 na d'imluac ar n-amlepa tancadap Mhummig ir m máp-rluagid
 pa, aét ir d'atcup Ulað ocup d'immapra allmapac; ocup atberp
 na briaépa pa:

A Congail, na cumdigi-riu
 Oim-pa m comad celg-duabrig,
 Dilruagad pluağ paep-Múman,
 Tancadap pa'ri toğairm-ne,
 D'ár cobair, d'ár comóirgiud,
 D' fopíem h-m Ammipec,
 I n-agad a eapcapað.
 Ní d'imluac ár n-amlepa
 Tancadap m turuira,

Aét

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 Aimmire
 Against his enemies.
 It is not to effect our misfortune
 They have come on to this expedition,

Áét pe luad ár leapa-ne
I caéarib, i congalaib.

A Congal.

Maith, a Congal, ale, bar Cellaé, ppepcail-piu mo éomlam-ra, ocup mo éomrac boðepca, ár ip lóir lum-ra ap léigup d' uaplib ocup d' apd-náatib Eremi d'poipcéo ocup d'poðbúgao. Ace am ale, bar Congal, ní comáocap ár comrac; tu-ra co h-arnóa ocup co h-mlam, mup, umoppo, ap n-amleóo co leat-lánacah. Áét ceia, m pml a pyp agut-ra cá h-áðbar páp' teicup-ra túb mað gup triapca? Ní peacap umoppo, a Congal, ap Cellaé, áét mun ub ap éapðme m comatcap, no d' uapli na h-améca. Leic ap ale, a Chellaig, ap Congal; báigim-pi bmaáap cumao peppoi lum-ra gac lepdacac ocup caé limmapeét do beóip m'aoeoa ocup m'aleimópaiç poipcaoi, paen-náqiba pa éolç-óéip mo élaíom; áét ceia, ip umme po tēchup-ra ap cac mað d' mað, ocup ap caé cac h-laáap'na éeli, co n-aítm d' m'ampalca ap uaplib ocup ap apd-náatib Eremi, uap mo peacap naé buð peap aiti a pcalao ná a écpaioi ceáap uamð tap éip comlamð ocup comrac a éeli; ocup muna beimð-pi ap n-di-ceamno mo dóiti, ocup ap leóo mo leath-lánia do gēbta-ra mo gleo-ra co g'ubteé, ocup m' mlaíoi co h-acbéil. Imgáib m mairg, no ppecap m comrac, a Congal, ap Cellaé; Imgébat, a Chellaig, ap Congal, ocup mo b'annam lum lááap d'á p'nae piam d'pácbaíl, ap imgabáil mlaíoi, ocup óic ag mbuaeo índei oap m'éipi; comð am apberc m laío :

Annun lum dul a cac h cam,
ip óig tap m'éip ag imgum,

ba

† *For the future.*—Boðepca is used throughout this story, and in the best ancient Irish MSS. for the modern word *peapca*, 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, 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,” said Congal, “for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?” “I do not, indeed, O Congal,” said Cellach, “unless it was for the friendship of the fosterage, or for the nobility of the tutorage.” “Desist, henceforward from such observations, O Cellach,” said Congal; “I pledge my word that the more extensively and the more numerous my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldst *now* get from me a dangerous battle and terrible conflict.” “Fly the contention or respond to the combat, O Congal,” said Cellach. “I will fly from it, O Cellach,” said Congal, “though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;” and he repeated this poem:

“Seldom with me to depart from a fair battle,
And youths after me exchanging wounds,

More

* *Indeed*.—*Cū* is used throughout this story as an expetive, like the Greek *ὄ*, or *αλλὰ*; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca linn aná an,
 ear éir cách a gúin galann.
 Nóca n-éacaid mi-rí maí,
 rem' réimur féin, tar na tar,
 fear mo ppercaí, ní fáit fear,
 aét máó Cellac ir Doimnall.
 Nir b' easal linn Doimnall dí,
 do treáíodas mo éurp comáil,
 adáíur tu-ra, a laic linn,
 ir aipe noí mugaíam.
 Fáth ra teim a caí cam,
 tu-ra reó caí, a Chellaí,
 co n-óiglaíod m'palaí co h-oll,
 ar cách re n-dul at' comíom.
 Ba deim linn, a laic linn,
 áit i comréadaí ar n-glúin,
 eíó eia fear uaind buí beó de,
 náic buí óigalcaí spere.
 Conall Galban nari gab rmaí,
 uaind ro gemaí in craicí-ílat,
 ir aipe rui, ní fáth fear,
 treiri ná caí a caíim-élan.
 Ingen ríó Ulaí aínra
 maíarí Chonall caí-éalma,
 eíó maí fearar ruc leir uaind,
 ar n-éugnín 'gá élan com-éruaí.

Engnain

^x *Verer.*—**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 elipsis, 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 Domhmall.
 I would not fear that the affectionate Domhmall
 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.

Enghnám Ulað, garð a n-gal,
 tré dúthéur a deḡ-máatar,
 reac macab Neill, tairi ir tair,
 a Conall glam á Gulban.

Enghnám Conall, enniḡ na caé,
 a tá reac each a Cellaic,
 á buirbi a emec, cen pail,
 a clannab crosa Conall.

Ir é ro ḡab riu-ra m caé,
 ir m Máirt-ri rop Muḡ Raé,
 clam Conall map caraid cloch,
 rem' aḡaid aḡ díth Ulltach.

Rop mtoideéta uile,
 do rluag Fodla polt-buidé,
 d'peitein mo deabta riu rin,
 Coibdenaig ocup Fínḡm.

Rop mtoideéta uile,
 do rluag Fodla polt-buidé,
 d'peitein mo cómlanð 'r m caé
 ocup Ceampaelað pleawach.

Rop mtoideéta uile,
 do rluag Fodla pò't-buidé,
 d'peicein mo cómlanð ḡan éráð,
 ocup Conall, mac baedán.

Doilḡi ná ḡach ḡleó dib rin,
 opt noáa céel, a Chellaig,
 coimiac m laic, ruc mo lám,
 Maelduin, mac Aedá bennám.

N1

⁵*Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonail 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 Bemain.

My

ceived that cognomen from his having been Benbullin, a mountain about eight miles
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ni h-eaó ro bean dím' mo láim
 enghum mic Aeóa Bennám,
 aét in ainhpeir tugur tall
 ar mo deaḡ-aí, ar Doinnall.

Ni h-eaó ro bean dím' mo láim
 enghum mic Aeóa Bennám,
 aét in tí naé raibe ann,
 h-ua Ammhpeé na n-áirí-élan.

Amum.

Imthára Ulaó ocup allmarach imríatep azamó. Ar n-dít a n-deḡ-dáine, ocup ar cuppúḡaó a cupaó, ocup ar n-epbaó Congal gan rir a aiveóa, ocup gan ariúḡaó a péoma aḡ terarḡan a éuath ocup ic imdeḡal allmarach, ip ann rin ro h-úrmaireaó aco-rum ar aen-ómarli. ḡér b'ingnaó Ulaó ocup allmáragḡ ar caó áirí ip in caé-raí ómpaic rin d'úrmairi uile ar aen ómarli gan iaóaó n-maḡallma impe do dénaí dób, ocup gan cindeaó cruad-éanḡm ná comarli, ocup ba h-i comarli ro éimpeó a n-uall, a n-enghum, ocup a n-oglaóur, a mupm, a mupnec, ocup a mileatacht do claechlud ocup do éepc-imlaít ar élar, ocup ar éime, ocup ar éichéiḡe, ar miteipc, ocup ar meatacht, ocup ar mi-eanḡnam.

Nip ba claechlud comḡe d'á cupaóab-rum in claeóloó rin, ocup nip ba h-aíteppach báḡi na birḡ na blaó-nóir d' Ulltaib na d'allmaracáib in imlaít rin ar ar forbrat in mariec ocup a n-aigéi d'impoó rin in aipó-rig h-ua n-Ammhpech ar mḡabaal peann ocup ruad-páebaí ocup fornumaóa a fír-laech, ocup cul-peanḡ dromanna a caéimled do legud co lán-oilep ar bpeith a m-biobáó. Ip d' ionaib na h-mḡabala rin ro aécimpeóar rum a n-arrm upreiaóe ocup a caethberci comlanó, ḡur ba h-epair uaémar, upraicit, ocup ḡur ba bpoḡnac beo, biogac, boóba. ocup
 ḡur

My hand was not cut off me
 By the prowess of the son of Aedh Beman,
 But through the disobedience which I offered
 To my good foster-father Dombnall.

My hand was not cut off me
 By the prowess of the son of Aedh Beman,
 But by a person who was not there,
 The grandson of Aimmire 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 Aimmire, 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,

ʒur ba corar éruaid-ʒer, epop-aiolemach cumairc, ocup ʒur ba
 pal pa toll pal-ʒummaé pulaing cac laem-luirech, ocup láighead,
 ocup lebar-rciaé po páʒpat Ulaio ocup allmapaig ap cept-lar na
 cath-laithrech rin. Aét cerna, mri éairberc ocup mri tionaicil
 emg na enghana ó'Ullcaib na ó'allmapachaib epóem; uap eio
 aobal m éoail po páʒpat, iur eacaib, ocup armaib, ocup eoaigib,
 m h-aici po aipac, ocup m h-uippe po ruirgeoap flaiti Fumio, na
 glepi ʒaedel, na ap-ínaiti Erem, aét ip tremeip po triallpac,
 ocup ip taipipi po éogaipet ic tograim Ulaio ocup allmapaé.
 Acht cerna, po pa toipéé ocup po pa tuipéapéé ʒlapláth ocup
 ʒillamraio per n-Erem ó' aobair ocup ó' éoalair m armuigi ó'
 paʒbal o perair Erem ap poéaino a páʒbála. Óaig ba éoimere
 ocup ba éuibpoó togruma, ocup timenair ó' perair Erem paob-
 ólúr, ocup porleéi na perair poréioe, paen-ínair, ma puat-laigib
 paena, pemgibela, puataigi, poéapina puéib. Creata ocup eli-
 pennaé na laeé leonta laapáta leémarb ic tuipemairg éuig-ba
 ag mteapci aitépigi pa éoair na cupaó. Ocup om pe h-maó
 na n-eapraé n-uatmar, n-uipcailei, ocup na n-aim n-eapla n-ur-
 thapina ocup na n-oi-claóem n-urmoé i n-aiebelib m armuigi.
 ʒur ba peiom puichumach ó'perair a n-imoín ap na h-airiengair
 ármuigi pe h-ellmaé m aicenta ic timenur na togruma, ʒur ob
 ead a moó co poipir Ulaio ocup allmapaig pa peoair ocup pa
 paraigib Ulaio, mublaó mupbell na mepaigeéta ic mall-éimmuigáó
 m moip-luaig ocup tuipleaóach m timenair ic taipimere na trien-
 per. Tige, ocup toipéal, ocup tuait-belach na trioch ic conigabail
 a éeli do éapraéam topaig m teéio pe h-ellmaé na h-muigabala.
 Cen co beóip na h-abair ocup na h-airpóeana rin ic adimilleó
 Ulaio ocup allmapaé, po b'imoa ilpiana urbaóaca eli ic poptaó,
 ocup ic poéuigáó poime ó'a n-ógbaoair, ocup ó'poimigi ó'a n-oe-
 ʒ-óaimb, .i. cac aen uaitib ap ap éuipertar Congal ʒlaip ocup ʒem-
 leca pe cupi m caéta, do báoap jem na m-buairgib bairi-éuipleoaca,
 bóóba

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

hóðba, ocup i n-γαιρτέδαβ γλε-δουαβρεχα γαβαδ, 'γά πορταδ, ocup 'γά ποτϋγαδ pe laeáb a leammaná. Caé aen dib dim po deliz ocup po dnpgepca á tnpcegal timdenap, ocup a tuipleacadaiz tuatēbil up-tōpaiz na h-ηγabalá, do éuaðap i cenn a peða co po dícpa ocup a laéap γαν lan-éoiγill; uap dā m-beit m cpumne co n-a ceépaib ap comup caé aem uatēb-pum do bépað ap porpac ocup ap maqeað lúð ocup lan-éablað d'páγbál caé aem itp aichmð ocup anaicmð tapá ep. Ro b'ímða dim epnal ocup mncómapiéa maðma ocup mncépað ap Ullcaib ocup ap allmapachai b ip m uap pm. Ro b'ímða aipeé ocup apð-plaé acupum íca por-ταδ ocup íca upγabal ap n-upnaðm a amala ap pe teimne na toγpuma; ocup pep íc πορταδ a éapað ocup a éoméneoil 'γά атаé ocup γα eaðapγuidi m anað ocup m upnaði aei m ðeγ-γhím, ocup m ðeγépað do denam m éobap ocup m éuγnomiá a éeli. Acé éena ní ap éúp coéaγéi comlumð po puiγleað aen ðumne acupum é-peim, acé d'páγbál a éapað ocup a cumécaiz ocup a éoiçeli i n-iapeíp m ápμuiγi d'á ép, comáð puaðe po pōipeð peim a peim ocup a pōpcaip na pōpéicne. Ocup dim po b'ímða pep pōca, puaicmð, pap-mðill, paep éneoil γαν tapcepi γαν tapað γαν tpehmadēcht pe tamellai b m teéid, pe tampemað na toγpuma.

Ocup dim po b'ímða pep γαν mpeapbað céime, na coip, na ceip-micéca, lenne na laéap, na lan-éablað, ocup e íc lucanam ocup íc lan-eitelaiz d'á γuallib ocup d'á γéγ-lamāib íc tappaé-tam topaiz m teéid, pe h-alγup na h-ηγabalá. Ro b'ímða aen dim aen dáme mða eli γαν ápem, γαν amμmúγað oppo, íc upépmall eipemal co h-ápiata, ocup íc timōpca tapað co tpeahmaiz, cen co puaiaðap a ppeaγpa m anað acu ná h-mupnaðe mpu.

Acé éena, ní tamie do glame a γáip ná d' pappμge a mð-teleca aen ðumne d' pappμéðpéð co h-mlíðe éca ocup ilpiana m ápμuiγe pm, mme caná co cumap; uap m tépca d' Ullcaib ap,
acé

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

αὐτὸ γέ ἐέθ πα Βερδομυρ φυλεχ, μακ Ιμομακ, οκυρ νί τέρνα δ'
 αλλήμαραάαθ αρρ, αὐτὸ Ουβδισαδ ορυι, οκυρ λαεὸ λάν-μαρβ μα λαεῖ-
 εοιρ, μαρ ποργλερ Conall Clogac in maθ eli :

Νί τέειτ βεο δοῖν τ-ρλυαζ δαρ μυρ,
 τικ le Congal, μακ Scannal,
 αὐτ αεν λαεὸ λυθιυρ ζο h-οιρ,
 in pια, οκυρ αεν ἴα λαεῖ-εοιρ.

¹ *Conall Clogach*.—He was a brother of King Donimall, the hero of this story, and is generally called the *πίξ-όμμιυο*, or royal simpleton. For some account of him, see Keating's account of the Convention of Drum Ceat, in the reign of Aedh, son of Ainmire.

² *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^r 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:—
Conall co rǵélaib caza Muigi Raé co
nuige pu, i. e. “so far the stories of the Battle of Magh Rath.”—See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.



ADDITIONAL NOTES.

ADDITIONAL NOTES.

NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Aimmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—“The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth.”

PEDIGREE OF KING DOMHNALL.

1. Ugaíne Mór, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Colhthach 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. Conla Cruaidhealgach, 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. Labhraídh Lore.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eambna.
18. Lughaidh Sriaibh-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. Feidhlimídh Reachtmbar, 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 Lifechair, 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. Aiumíre, 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 Ere 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 Crimthaim, king of Cashel, had plundered Clonnaenise, 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 Clonnaenise 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 Clonnaenise, 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 unfill 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. Ginge.
 3. Caipè.
 4. Fiacha.
 5. Cas.
 6. Amergin.
 7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
 8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
 9. Fiacha Finamhnuis, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
 10. Muiredhach.
 11. Finnachadh.
 12. Dunchadh.
 13. Giallachadh.
 14. Catbbhadh.
 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 Tíreach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
 20. Fergus Gailine.
 21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
 22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
 23. Cas.
 24. Feidhlim, king of Ulster for seven years.
 25. Imchadh, king of Ulster for eight years.
 26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
 27. Lughaidh.
 28. Eochaidh Cobha.
 29. Crunbadhruighe, king of Ulster for twenty-two years.
 30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
 31. Conla, who was cotemporary with St. Patrick.
 32. Fothadh.
 33. Maine.
 34. Conla.
 35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
 36. Baedan.
 37. Fiachna Lurgan, also called Fiachna Finn.
- | | | |
|--|----------|-----------------------|
| | Cellach. | Mongan, slain in 625. |
|--|----------|-----------------------|
38. Seamlán of the Broad Shield.
 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'CONNOR.

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 Fadheon, twelve years A. C. 89.
8. Finnhadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Laetighe, 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 Leich, 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. Cúnséarach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glummhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnuis, son of Irial Glummhar, 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 Brínn, nineteen years A. D. 162.
24. Tíbraide Tíreach, thirty years A. D. 181.
25. Ógaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhlén, 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. Rós 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 *Ulath* or Ulster, possessed only that part of the province extending from Newry to Slemish, 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 Orgiellia conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiiis universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisce Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum suarum potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emania."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunbadhruighe, twenty years.
3. Fraechar, son of Crunbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhaeh Muinderg, twenty-four years.
8. Cairell, son of Muiredhaeh Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Comla, 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 Cairrell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairrell, two years. He fled from the Battle of Cnill Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardeoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scamllan 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, aetas, 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. Saer. tom. i. p. 1, 8vo. Paris. 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucae. 1761. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. Disc. Quae? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, aetas." 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 "quandiu 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 transeusu 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 *bpaëa*, therefore, appears to have relation to Bede's definition of a moment, *quandiu palpebræ requiescunt*; *bpaëa*, *bpaëpa*, or *bpaëa na pula*, "the twinkling of an eye," is a phrase still in common use in the south of Ireland: although it is now more generally pronounced *ppaëabó na pula*, the starting of an eye; *na bi ppaëa na pula muié*, "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

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 Bridefurnus 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,	$\frac{1}{11100}$	$\frac{1}{22560}$	$\frac{1}{112800}$
An ostent,	$\frac{2}{5}$	$\frac{1}{60}$
A bratha,	$\frac{1}{25}$
A moment,	$\frac{1}{40}$	$\frac{1}{200}$
A part,	$\frac{1}{15}$	$\frac{1}{15}$
A minute,	$\frac{1}{10}$	$\frac{1}{10}$	$\frac{1}{70}$
A point,	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{5}$
An hour,	1	1	1
A quarter,	6	6	6

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. II. from 568 to 571.		35. Lughaidh, ancestor of the Cinel Luighdeach.
	36. Aedh, R. II. from 572 to 599.		36. Roman.
	37. Maelcobha, R. II. from 612 to 615. He was the eldest son of the monarch Aedh.		37. Garbh.
	38. Cellach, R. II. from 612 to 654.		38. Cennfacladh.
	39. Domhnall.	Piaman.	39. Muirchertach.
	40. Donnchadh.	Maengal.	40. Dalach, youngest son, died in 898.
	41. Ruaidhri.	Dochartach, progenitor of O'Doherty.	41. Eignechan, died in 901.
	42. Ruarcán.	Maenghal.	42. Domhnall Mor, progenitor of the O'Donnells.
	43. Gallechobhar, ancestor of O'Gallagher.	Donnchadh O'D.	43. Cathbharr.
	44. Magnus.	Maenghal O'D.	44. Gilla-Christ O'D. died 1038.
	45. Donnchadh O'Gallagher.	Domhnall O'D.	45. Cathbharr O'Donnell.
	46. Anghloibh O'G.	Donnchadh Donn O'D.	46. Conn O'Donnell.
	47. Domhnall O'G.	Domhnall Finn O'D.	47. Tadhg O'Donnell.
	48. Diarmaid O'G.	Conchobhar O'D.	48. Aedh O'Donnell.
	49. Aedh O'G.	Diarmaid O'D.	49. Domhnall O'Donnell.
	50. Maelruanaidh O'G.	Muirchertach O'D.	50. Donnchadh O'Donnell.
	51. Nichol O'G.	Aengus O'D.	51. Eignectan, died 1205.
	52. Donnchadh O'G.	Ruaidhri O'D.	52. Domhnall Mor, died 1213.
	53. Fergal O'G.	Domhnall O'D.	53. Domhnall Og, died 1264.
	54. Aedh O'G.	Conchobhar O'D.	54. Aedh, 1333.
	55. Gilla-Coimhde O'G.	Aedh O'D.	55. Niall Garbh, 1348.
	56. Nichol O'G.	Domhnall, died 1342.	56. Toirdelbhach an Fhiona, 1415.
	57. John O'G.	John O'D., succ. 1342.	57. Niall Garbh, 1437.
		Conchobhar an einigh O'D., died 1413.	58. Aedh Ruadh, 1505.
		Domhnall Og, died 1374.	59. Aedh Dubh, 1537.
		Domhnall, died 1440.	60. Magnus, 1563.
		Brian Dubh, died 1496.	61. Aedh, died 1600.
		Conchobhar Carrach, died 1516.	62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Conall Gulban.
		Feidhlim O'D.	63. Col. Manus, slain 1646.
		John O'D., died 1582.	64. Col. Manus, slain 1736.
		John Oge O'D.	65. Roger, or Ruaidhri, m. Margaret Sheile.
		Sir Cahir O'Doherty, slain A. D. 1608.	66. Col. Manus, slain 1736.
			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.
Lochlann Bishop of Raphoe, d. 1438.	54. Donnchadh.	58. Aedh O'G.	61. Calbhach, died 1566.
	59. Tuathal.	59. Ruaidhri O'G.	62. Conn, died 1583.
	60. Edmund, chief, d. 1531.	60. John O'G.	63. Sir Niall Garbh, d. 1626.
	61. Eoghan, chief, d. 1560.	61. Tuathal Balbh, chief, d. 1541.	64. Col. Manus, slain 1646.
	62. Art, fl. 1590.	62. Sir John O'G.	65. Roger, or Ruaidhri, m. Margaret Sheile.
	63. Eoghan.	63. Cathaor O'G., 1575.	66. Col. Manus, slain 1736.
	64. Aedh.	64. Tuathal O'Gallagher.	67. Hugh More.
	65. Art.		68. Sir Neal Garbh, d. 1811.
	66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Conall Gulban.		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. Maellbresail and Maclanfaidh died, and Flaith Eanaigh was mortally wounded. These were of the race of Conall Gulban.
670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingscech, the son of Aengus, chief of Cinel Conaill.
762. Murchadh, the son of Flaithbheartach, lord of Cinel Conaill, was slain.
749. Loingscech, son of Flaithbheartach, lord of Cinel Conaill, died.
817. Maellbresail, 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. Maellbresail, son of Maeldoraídh, lord of Cinel Conaill, was slain in the battle of Saitin by Murchadh, son of Maelduin, lord of Cinel Eoghain.
899. Fogartach, son of Maeldoraídh, 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'Maeldoraídh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
962. Muirchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
965. Maoliosa O'Canannain, lord of Cinel Conaill, was slain.
974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Dombnall O'Neill, monarch of Ireland.
978. Tighearnan O'Maeldoraídh, lord of Cinel Conaill, was slain.
989. Aedh O'Maeldoraídh, lord of Cinel Conaill, died.
996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
999. Flaithbheartach O'Canannain, lord of Cinel Conaill, was slain by his own people.
1010. Maclnanaídh O'Maeldoraídh, lord of Cinel Conaill, was captured by Brian Boru.
1026. Maclnanaídh O'Maeldoraídh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
1029. Muirchertach O'Maeldoraídh, 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. Murehadh 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 Duveola, 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 Aithleirech O'Canannain, lord of Cinel Conaill, and the same Aithleirech and two O'Canannains were slain in revenge by the Cinel Conaill.
1165. Maghnus O'Canannain, lord of Cinel Conaill, died.
1172. O'Maeldoraidh was defeated by the Cinel Eoghain.
1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbheartach O'Maeldoraidh.
1197. Flaithbheartach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarcach O'Doherty assumed the chieftainship of Cinel Conaill, but was slain a fortnight after his inauguration by John De Courcey.
1200. Eigneachan O'Donnell was lord of Cinel Conaill.
1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. *See page 122.*

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of 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 Crimthann Mor, king of Dalriada, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadhla."

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Oilioll Flannbeg; and in making Crimthann Mor, not King of Dalriada in Scotland, but monarch of all Ireland. His words are as follows :

"*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achæio Mogmedonio sororio suo Tenoriae extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat: uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

"Crimthanni regis abavus Fiachus Latus vertex rex Momonia duos Olillos genuit Flammor & Flannbeg cognominibus distinctos. Olillus Flammor rex Momoniae sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniae supererant Achæius rex Momoniae, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

"Darius Kearb præter Fidachum Crimthanni regis, & Mongfinae reginae Hiberniæ patrem genuit Fiachum Figente, & Achæium Liathanaech, ex quo Hyliathan in agro Coreagiensi. 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 Éime*, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

Ἰν ταν πο βα μόρ νερε να η-ῤαεόλ φορ ὀρεθηαιῖ, πο πανορατ Ἀλβαν εταρρα ἰ περανουρ : οουρ πο ῖρεπ κάε ουραιρ δια άραιρ leo, οουρ ηι βα λύγε νο ερεβοαιρ ῤαεόλ πρια μυρι αναιρ quam in Scotia, οουρ δο ποτα α η-άραρα οουρ α ριζ-ούμτε ανο; μοε οιαιουρ Ὅμο εραουι, η. Τρεουι Σρημζαμο Μοιρ, μηε Φιδαιῖ, ηι Ερενο, οουρ Ἀλβαν, οουρ σο μυρι η-Ιέτ; ετ μοε ερε ῤλαρζαμβιρ να η-ῤαεόλ, η.

Cell map for bpu Mapa n-Ict 7c. Ocur ip oo'n poms pu Epa za Omo map
 Zezan i zupb Opezan Corn, .i. Dun mic Liañain; ap ip mac m ní ip map ip m
 Opeñaur. Ocur po bázar fo'n éuñáct pu co cianab iar ziañain Pañpaic. Oe
 pu, zpa, po boi Coippre Mure ac acañiò paip co a mumpur ocur co a caipoe.

“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 Tradni, i. e. the triple-fossed fort of Crinthanm 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 Muse was dwelling in the east with his family and friends.” &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the eldest son of Daire Cearb, became extinct in Crinthanm 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 Crinthanm 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' Donnabám Dám Curpe
 An zíp-pu, 'na zíp longpúipce;
 Da leip gan éiop fo'n Máig moill,
 Ip na cláip ríop go Stonomh.

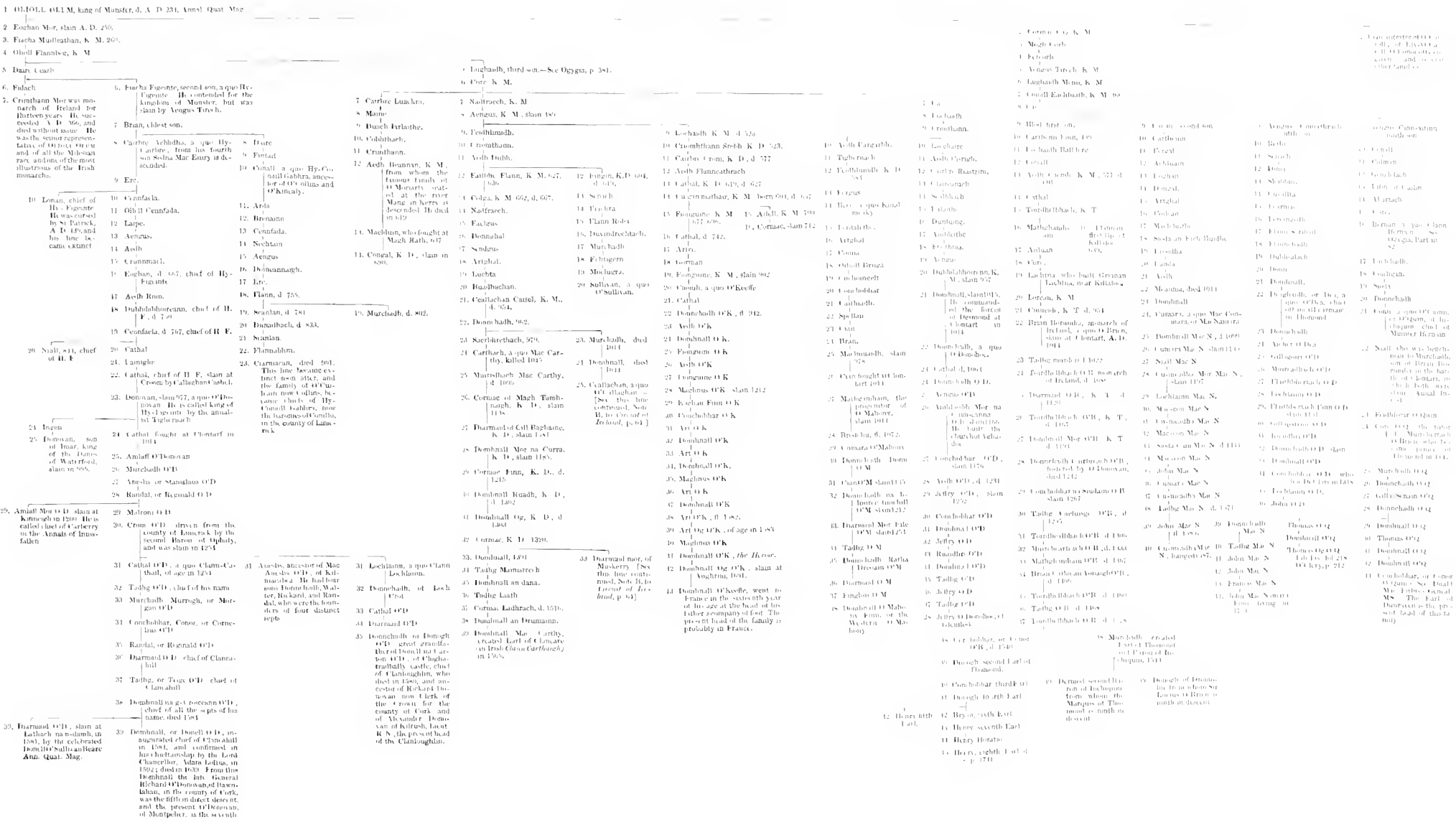
“Hereditary to O'Donovan of the Fort of Core (i. e. Bruree)
 Was this land, as a land of encampment;
 He possessed without tribute, the lands along the sluggish *river* Maigue,
 And the plains down to the Shannon.”

GENEALOGICAL TABLE.

(COMPILED FROM THE BOOKS OF LEACÁN, MAC FIBBIS, 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.



(a) As the period to which this Table belongs falls within the authentic portion of Irish History, no doubt can reasonably be entertained as to its accuracy.

NOTE II. *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 :

Irle Dóinnall, mac Aeda, mac Amhriúic. Rí Eiríonn, tuogaó caé Mhuige Raé, aic ar marbaó Congal Cláon, do bí, 'na Ríg Ulaó deic m-bliatóna; agus ar urra a aicne ar m-rcar-pi o'á n-gairtior Caé Mhuige Raé, gur ab orruigé in t-innioll, ocuf in t-órougá do bíoó ar pluaigab Dáoióil pe h-úct vol a n-íombualá, nó do éor caéa dóib; oir do bíoó apo-éairioó ar in pluaig uile, agus airioó ar gaé pluaig-buidíon dá m-bíoó fá na rmaé, agus ruatíonzar a m-brataig gaé airioig ra leicé, ar a n-airíonzaí gaé pluaig-buidíon doib peac a céile, leir na Seanáicab, ar a m-bíoó o'riaicab beic do lazar na n-uapal pe in caéa nó com-bhoct do éur o'á céile, ionnar go m-bíoó raóarc pul ag na Seanáicab ar gmoín-aréicab na n-uapal, pé rairnéir rínniú do déanam ar a n-oáicab leicé ar leicé; agus ar uime rin do bí a Sheanáicó rém a b-foáir Dhoínall, mic Aeda, Rí Eiríonn, pe h-úct caéa Mhuige Raé. Oir ar m-beicé do Dhoínall ag triall a g-commi Chongal, Rí Ulaó, agus iao do gaé leicé o'áicann, agus ar b-ruerín pluaig a céile doib, riarpuigíor Dóinnall o'á Sheanáicó gaé meirge go n-a ruatíonzar ra peac doib, agus noctar in Seanáicó rin do, aicail léaigtar 'ran laioó oir ab toraé "Tréam tuagaó caéa Chongail," mar a b-puil in rann po ar ruatíonzar Rí Ulaó rém :

Leóman buide a rpoll uaine
Comaréa na Craob Ruaidé.
Mar do bí ag Concúbor caó.
Aca ag Congal ar Congáil.

Ar imáic do éionnraóar Dáoióil gaéúgá na ruatíonzar, ar loig Chloinne Israel, léir gaéuigíó 'ran Eirí iao, pé inn Dáoióil do maréoinn, an tan do báoar Clann Israel ag triall rper in Muir ruaid, agus Maíre 'na apo-éairioó orra. Dá éreib dég imorro, do buoar ann, agus ruatíonzar ar leicé ag gaé tréib doib ra pech.

Tréib Ruben, Mandragora, 'n a brataig mar ruatíonzar.
Tréib Simeon, ga, 'n a brataig mar ruatíonzar.
Tréib Levi, an áire 'n a brataig mar ruatíonzar.
Tréib Juda, leóman 'n a brataig mar ruatíonzar.

Τρεαβ Isaac, αραλ, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Stabulon, long, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Neptalem, δεαλβ οαμῖ αλλαῖο, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Gad, δεαλβ βαμλεομῖαν, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Joseph, ταρβ 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Benjamin, φαολεῦ, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Dan, ναῖταρ νεμμε, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.
 Τρεαβ Aser, εραοβ ολα, 'n α βραταῖḡ μαρ ἰυαῖῆιοντυρ.

Αḡ πο ρῖοῖοḡαὸ αν τ-ρεανῖαὸε αρ ἰυαῖῆιοντυρῖαῖ Clonne Israel, αμῖαλ τευγορ
 α ρεμλεβαρ Zeaacom α n-Urminnam, 'p an λαοῖο ρε ρῖορ :

Αἰῆνε οαμῖ γαῖ μερῖγε μορ,
 Ρο βαοι αḡ clonn uallaḡ Jacob,
 Τεαρε νεαῖ αρ α h-αἰῆλε ann,
 Αḡ α mbeaῖ αἰῆνε α n-ammann.
 Τρεαβ Rubon, παῖ πορ σοβαρ,
 Ρο β'ε α μερῖγε Manoraḡαρ,
 Ραε buan πο ἕατ αν τρεαβ the,
 Ρο lean pluagh, maḡh α μερῖγε.
 Τρεαβ Simeon nῖρ ρῖορ-μερῖγε,
 Αἰῆτ γα ουαβρῖοῖ οἰβφεῖρῖγε,
 Simeon αν ερῖονα cealḡαῖ,
 Um ὀῖονα βα οἰβφεαḡαῖ.
 Τρεαβ Zeuhi, luῖε na h-Αἰρce,
 Iomḡa α ο-τρεοῖο 'p α ο-ερῖομ-τῖμνε
 Du ταρḡο ο'ά ρλῖμνε ρεο
 Ραḡρῖn na h-Αἰρce aco.
 Μερῖγε αḡ ερεἰbh Iuda αμῖρα
 Saḡaḡl leomann lan-ἕαḡma ;
 Τρεαβ Ioaḡαρ α n-uapῖ ρεῖρῖγε
 Sluaḡ οἰομαρ 'ma n-δεἰḡ-ḡεῖρῖγε.
 Τρεαβ Ipaḡαρ αν ḡλοῖρ ḡlom,
 Μερῖγε aḡce μαρ αρῖαν,
 Iomḡa ρlog ḡo n-οεῖρῖγε n-ορεαῖ
 Um αν μερῖγε μορ μαρεαḡh.
 Τρεαβ Stabulon na ρεἰαḡl n-ḡlan
 Deaḡl α μερῖγε long luῖῖταρ,
 Ba ḡnaῖ ρορ τonnaἰb zana

Καὶ ἡα λουγαὺς λυτῆματα,
 Θεαὺς οὐαὶ ἀλλὰ οὐ μῆαρ, ἄρρη, μῆρ.
 Ἀγ τρεῖς Ἡερταλεμ νεμῆμζ,
 Οὐὸν τρεῖς πο ἐλεατ φραοὺ φειρζε,
 Ἡρ ἔεαρφ λαοὺ ἴmun λυαῖ-μειρζε.
 Μειρζε αγ τρεῖς Ἰάο α η-δλεο-ἄαλ
 Μαρ οειλβ βιορ αρ βαν-λεοῖμαν,
 Ἡοῶαρ ἔιμ πε φραοχ φειρζε
 Ἰαὺ λαοὺ ριμῆ ἴmun ριζ-μειρζε.
 Μειρζε μαρ ἔαρβ ζο νορ νειρ
 Τοιρ αγ τρεῖς Ιορεβ οιοδεφρ,
 Σιαῖμοὺ ἡα ριρσοὺ βαὸδα,
 Ἀη ἐμιοὺ ο'άρ κομαρδα.
 Τρεαὺς Ἰενιαμιν ζο η-βριζ μῆρ,
 Ἡο βιοὺ α μειρζε ορ μειρζιβ.
 Μειρζε μαρ αη β-φαοὺ β-φοζλαὺ,
 Θειρζε ἴρ αη ἰαοῖν κομορβα.
 Τρεαὺς Ὀαη, βα ουαβρσοὺ αη ορεαμ.
 Οιοραῖτ νεμῆνεὺ τοιζε τυαῖοιλλ,
 Τρεη πε αῖζοη βα οοιζ δε,
 Μαρ ναῖρμαῖζ ἴμοιρ α μειρζε.
 Τρεαὺς Ἀρέρ, ἡρ ἐρυσὸ ἡμ ἐρὰ.
 Μειρζε οαρ λεαν μαρ Ιοταρ,
 Μαρ αοη ταρ αλλ α τοζα,
 ἴρ ερσοὺ ἀλαμν ριονη-οηα.
 Ρο αρῆμορ ταλλ α ο-τρεαὺς α.
 Ρο αρῆμῆ με α μειρζε-οα.
 Μαρ ταο οιοηγνα ἡα ο-τρεαὺς ο-ζε.
 Ἰαη α η-ιομὸα α ναῖζηηε.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew McCurtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

• Ex Historiâ Mnighrathiensem pugnam referente, in quâ Donaldus inclitum a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quàm aptè Hibernorum

acies instructæ tunc fuerint, eum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seneciorum partes erant cuique pugnae adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratior esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundamposito, suus Antiquarius adstitit, quem tibi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseræ, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cuius initium, *Ἐπεὶ τῆς αἰῶνος αἰῶνα* Congall, in quo hoc versu, Ultonia Regis insignia exprimuntur:

Gesserat in viridī flavum bombicee leonem
 Crebroa progenies, Conchaury 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 incubnerunt. Israelitarum exemplo, qui per Mare Rubrum Moysæ 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 Leenam, 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 Leacoemiam 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 creata
 (Qui fuit astutus, prudens, strenuusque tuendo)
 Picta refulsit imago formidabilis hastæ.
 Levitici, quibus est arcæ custodia cura
 Et quibus est armentorum vis magna gregumque,
 Gestata in signo vobis tulit area salutem.
 Vexillis sobolis Judæ procera ferocis
 Forma leonis erat, stirpem hanc impunè laecessat

Nemo, lacertorum magno, nam robore præstat.
 Isacara tribus fulgenti fulgida in auro
 In labaribus Ashi speciem gestabat amœnam
 Agminibus cinctam pugilum quibus ora rubebant.
 A Zabulone sati, quos ornat opima supellex,
 Immensæ ratis, in signis habuere figuram,
 Qui crebrò secunere leves in navibus undas.
 Cruere brevi et celeri cervus spectabilis ortæ
 Nephthalemo gentis vexillum pietus adornat,
 Quæ ruit impavida in pugnas, et signa frequentat.
 Pugnacis Gadæ stirpis vexilla lænam
 Prætuleraut: ea gens, pugnae veniente procella
 Non ignava coit sub signis agmine multo.
 Percelebris soboles, a te, Josephæ, profecta
 In signis tauri fortis latera ardua monstrat.
 Benjaminâ tribus signis melioribus usa
 Quam reliquæ, robusta hipum tulit ore rapacem,
 In sacro labaro, splendente rubedine tinctum.
 Natos a Danno metuendos martius ardor
 Fecit, honoratos cautè prudentia mentis;
 Signifer his pugnas inituris prætulit anguis.
 Asseri soboli pecus ampla paravit honorem,
 Hæc ubi se bello accinxit, populariter uno
 Assensu ramum sibi tolli curat oliva.
 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.

ΣΥΝΕΙΟΝΤΑΥ ΨΙ ΘΟΪΑΡΤΑΪ.

Τρέαν ἔαγασ σαῖα Cumh,
 ΨΙ ΘΟΪΑΡΤΑΪ le cup comlunn,
 Α εἰοῖεαῖν ερω-όρδα σαῖα
 ΟΥ Μειρζε an ápo-πλαῖα :
 Ζεοῖαν ηρ φιολαρ ποῖα,
 Θεαααρ κορε na cum-φοῖλα,
 Α m-bán-ερατ ρ'οοαῖαιλ ρρ'οῖλ,
 Εαγατ ερωμ-ζομ α εἰοῖοίλ.

“ BEARINGS OF O'DOHERTY.

Mightily advance the battalions of Conn,
 With O'Doherty to engage in battle,
 His battle sword with golden cross,
 Over the standard of this great chief :
 A lion and bloody eagle,—
 Hard it is to repress his plunder,—
 On a white sheet of silken satin,
 Terrible *is* the onset of his forces.”

The Editor is sorry to find that the O'Dohertys do not at present bear these symbols in their coat of arms ; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen's Inns, Dublin, are entirely different.

Συαίσιονταρ Οί Σηυτεαβάν α ζ-κατ̄ Καργλιννε.

Θο cím επέαν αζ τεατέ ἱ αν μαζ
 Μειργε ἱεαάτα Φηηγῖν υαπαυ,
 Α ἱεαζ ζο ναζαυ νῦνε
 Α ἱλυαζ ἠα ο-τεπόμ ο-τεμμιζιζε.

“ BEARINGS OF O'SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain
 The banner of the race of noble Finghin,
 His spear with a venomous adder [*entwined*],
 His host all fiery champions.”

The O'Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O'Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

Συαίσιονταρ Οί Ζοκλῦνν Ὀόρηνε.

Α ζ-καπα Οί Ζοκλῦνν οοβ' πολλυ α μ-βιάε-βρατ ἱρόλλ,
 Α ζ-σεαν ζαε τροσα, λε κορναῖν οο λάεαυ ζλεό,
 Σεαν οαυ εορεαε αυ ζ-κορναῖν λε μαλ ζο κόυρ,
 ἱρ ανκοιρ ζορημ ἱα εοραεῖν οο εάβλα όη.

“ 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; for yt ys not in ther possibilitie to take that journey without your helpe: for ther ys no horseman of this hande, but he hathe his horse and his two boyes, and two hackeneys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselves they have no ryches to flurnyshe the same. And, assuredly, I thinke that for ther fficete of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenesse. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well flurnysshed. And as to ther ffootemen they have one sorte whiche be harnesssed 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 or they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffelde, *but hyde the brunte to the deoth.* 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 preytes; 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

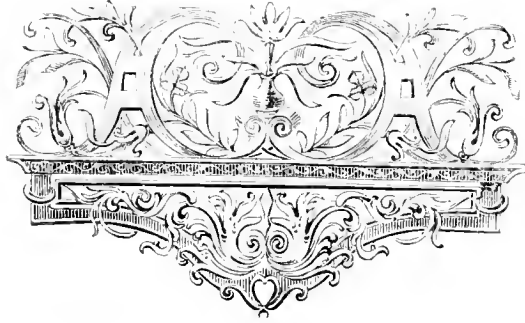
Your Majestic will convert them to Morespikes and handegonnes I thinke they wolde in that ffleate, with small instructions, doo your Highness greate service; fför as for gommers ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestic. 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 ffäre that they will sustayne; fför in the sommer when come 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 Majestic in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, according my most bounden duetic, 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.

Αἰψὸν ἀ ἐπίοτιζῶσὶ Ἰε Σεατῶν, ματ Ἐαμωμ Οἰζ, Ἰιτ Ἰεμ-Ἐαμωμ, Ἰιτ Ἰιλλιαμ, Ἰιτ Κοῦβουρ, Ἰιτ Ἐαμωμ, Ἰιτ Ἰομνιατ Ἰιθωμνιὰμ, ἀν ζρεαρ Ἰιτ Ἰεαζ Ἰο Ἰι December, 1842. Ἰο Ἰ-επιρὸ Ἰια ἐπίοτ Ἰιατὸ Ἰραμν Ἰιλε.



I N D E X.

<i>A.</i>	<i>Page.</i>	<i>B.</i>	<i>Page.</i>
A EDH, a man's name; meaning, and present Anglicised form of, . . .	288	Ard Uladh, where,	230
Aedh, Mac Aimmirech, monarch of Ireland,	259	Ard na himairese,	180
Aodh, 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 Aencas, . .	289		
Aengus, son of Lámh Gáibhe, hero, . .	207	<i>B.</i>	
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
Aimergin, a man's name,	290	Beann Gulbáin, 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>
Amhlaóibh, 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	Benchor, where,	26, 27, <i>n.</i>
Ardan, 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

	<i>Page.</i>		<i>Page.</i>
Boghainigh, extent of their territory,	156	Carraic Eoghain,	104, 105
Boimn river. See <i>Boyne</i> .		Cath, meaning of the word,	214
Boyne River,	7, 194	Cathach or Caah, meaning of the word	195
—————, source of,	19	Cathair Conrui, where,	212
Brain, hurt of, often improves the intel- lect,	282, 283	Cathaor 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, Reichtaire,	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 Maelcolbha, monarch of Ireland,	84, 85, 160
Bricin, a poet of Tuaim Dreagain,	283	Celtchar, an Ulster Hero,	206, 207
Bridges referred to,	78, 79, <i>n.</i>	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, <i>n.</i>	Cenn Maghair, where,	204, 205
Bruighin Forgaill Monach,	52, 53	Cernach the Long-shanked,	273
Bruighin Mic Ceclit, 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 breana, a well known place on that river],	50, 51	Charioteers,	193
C.		Chess, curious refernces to,	36, 37, <i>n.</i>
Caerthannach's, who,	156	Cian, a man's name, now Kean,	289
Cainech 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	Clama 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
		Cliaith Catha, meaning of,	176
		Cloidhennh. See <i>Sword</i> .	
		Chnain Iraird, where,	26
		Chnain Mic Nois,	26, 26, <i>n.</i>
		Chocan an Choscair,	216
		Cobhthach, a man's name,	291
		—————, meaning of,	11, <i>n.</i>

<i>Page.</i>	<i>Page.</i>
Cobhthach Caemh, son of Raghallach,	10, 11
Cobhthach, son of Colman Cuar,	38, 39
Coill na g-Curadh, where,	274
Coire Ainsean, a cauldron of a magical nature	50, 51
Coireall, a man's name,	292
Coisir Comacht, at Tara,	6, 7
Colum Gille, Saint,	26, 37
Columkille, Saint, prophecy of,	127
Colum Mac Crimthaim, Saint,	26, 27
Combat, single, description of,	256, 257
Comhghall of Benchor, Saint,	26, 27
Comparative Degree, curious form of,	29, 21
Conaire, monarch, descendants of,	122, 123
Conaire Mor, monarch,	52, 53
Conall, a man's name,	291
Conall Cearnach, one of the most distinguished of the heroes of the Red Branch,	32, 33, 206
Conall Clogach, the royal idiot, brother of King Douhmall,	320
Conall Gulban, youngest of the sons of Niall of the Nine Hostages,	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
Craisecha. See <i>Louces</i> .	
Crich an Seail,	132, 133
Crimthann, King of Leinster,	22, 23
Críoch na n-Oirthear, now the barony of Orior, in the East of the county of Armagh,	274
Craeahan, now Rotherghlan, in the county of Roscommon,	125, 188
Crummael, son of Suibhne,	144, 145, 286
Cuailgne, a mountainous district in the present county of Louth, formerly in Ulster,	121, 128, 129
Cuan of Clíach,	44, 45
Cuanna, the idiot,	275
Cuchullann, hero,	206
Cumscraibh, son of Conchobhar, King of Ulster,	210
Curais, meaning of,	273
Curoi Mac Daire,	138
Curse, Irish notion respecting,	30, 31
D.	
Dairbhre, King of France,	82, 83
————, son of Dormhar,	215
Daire, now Derry,	174
Daire in Iath,	174
Dairfhine, race of, who,	122, 123
Dal Araidbe, extent of,	39, 40, <i>n.</i>
Danardha, meaning of,	184
Dechsaín, modern form of the word,	24, <i>n.</i>
Deman, a man's name,	291
Deoraidh, meaning of,	163
Derg Druimnech, meaning of,	153
Derguathar Chonaill,	212
Dergrubha Chonaill,	177
Diangus, a man's name,	292
Diarmaid, a man's name,	291
Dingna, meaning of,	175
Dinuthach, a man's name,	292
Disert, meaning of the word,	10, 11, <i>n.</i>

	<i>Page.</i>		<i>Page.</i>
Dishes, silver and wooden,	30, 31	Duibhlinn, i. e. the black pool or river,	
Dithreabhach, a man's name,	292	now Dublin,	273
Dobhar, stream,	156, 158	Duirtheach, meaning of the word,	16, 17
Doire Lurain, where,	284	Dumha Beinne, battle of,	211
Domhnall, a man's name, now Anglicised		Dun Balair, where,	174
Daniel,	288	Dun Celchair, where,	207
Domhnall, son of Aedh, monarch of Ire-		Dun da lach, in Britain,	82, 83
land, pedigree of,	25, 325, 326	Dunlavan. <i>See Liamhain.</i>	
———, magnificence of, described, 114, 115		Dun Monaidh in Scotland,	46, 47, <i>n.</i>
———, families descended from,	98, 99	Dun na n-gedh, where,	6, 7, 16, 17
———, pedigree of,	98, 99, 326		
———, his ancestors, peculiar qualifi-		E.	
cations of, described,	116, 117	Eachrais Uladh, at Tara,	6, 7
———, address, to his army,	122, 123	Eamhain. <i>See Emania.</i>	
———, sons of,	165	Eave, a man's name,	292
Domhnall Brec, son of the King of Alba,		Earl of Ulster,	198
48, 49, <i>et seq.</i> 54, 55, 56, 57, 85		Eas Ruaidh cataract, situation of,	105
Donnachadh, a man's name, now Denis,	289	———, verbose description of,	105
Down, now Downpatrick, in the county		Edar or Howth, battle of,	211
of Down, battle of,	192	Eidneech river, where,	156, 158
Dream, interpreted,	10, 11	Eigneach,	272
Droghaais, river, where,	131, 220	<i>Einech</i> , meaning of,	191
<i>Druid</i> , or <i>Druidicog</i> , a stare or starling, 125		Emania palace, where,	213
Druid, verses of,	170, 171	Enna, a man's name,	293
Druidical incantation,	46, 47, <i>n.</i>	Enna, son of King Niall,	149
Druim Dilair, a place on the river Erne,		Eochaidh Aingeas, King of Britain,	44, 45,
near Belleek,	10, 11, <i>n.</i>	64, 65	
Druim Ineasglainn, a famous monastery		Eochaidh Buidhe, King of Alba or Scot-	
in the now county of Louth,	40, <i>n.</i>	land,	44, 45, <i>n.</i>
Drumiskin, ancient name of,	40, <i>n.</i>	Eoghan, a man's name,	290
Dubh, a man's name,	291	Ere, bishop of Slane,	18, 19, <i>n.</i>
Dubhan, a man's name,	292	Ere Finn, son of Feidhlimidh,	139
Dubhan of Dublin,	273		
Dubhdiadh, the Druid, 46, 47, 50, 51, 58, 59,		F.	
84, 85		Faelan, a man's name,	292
———, verses of,	170, 171	Faelchu, son of Congal,	305
Dubhthach Dael Uladh,	208	Fallomhan, a man's name,	292
Dublin. <i>See Duibhlinn,</i>	273	Feimin, plain of,	189
Dubhrothair, where,	22	Fenagh, Book of, quoted,	157, 158
Duibh-inis,	131	Ferdoman, son of Imoman,	84, 85
		———, called the Bloody,	201

<i>Page.</i>	<i>Page.</i>		
Fergus, a man's name,	292	Graine, daughter of King Cormac Mac	
Fergus Mac Leide,	209	Art,	6, 7
Fergus Mac Roigh, King of Ulster,	206	<i>Grianan</i> , meaning of the word,	7, <i>n.</i>
Fermore,	272	Grianan in <i>én uaitline</i> , at Tara,	6, 7
Fiamuin Mac Forni,	212, 213		
Finghin of Carn,	164	II.	
Finn river, where,	142, 143	Hair, flowing on the shoulders, and cut	
Finn, son of Ross,	136	off by the sword in battle,	239, 240
Finnochadh, a man's name,	292	Helmets,	141, 299
Finnecharadh, battle of,	211		
Fiunen, Saint, of Cluain Iraird,	26, 27, <i>n.</i>	I.	
Finnen, Saint, of Magh Bile,	<i>ib.</i>	Idal, son of Aille, a Briton, sons of,	264
Flaithe, a man's name,	290	Ilann, a man's name,	288
Flann, a man's name,	289	Ilann, King of Desmond,	22, 23
Flann, the poet,	259	Imbas for Osnae, a Druidical incanta-	
<i>Fleasc-Ianha</i> , meaning of,	62, 63, <i>n.</i>	tion,	46, 47, <i>n.</i>
Fodhla, a name of Ireland,	125	Inar, meaning of,	181
Fort, garden of, referred to,	34, 35, <i>n.</i>	Inis Cloitbrinn, where,	213
Forts or <i>lis's</i> , erected by the ancient Irish		Inis Fail,	104, 105
and Danish works,	34, <i>n.</i>	Innrachtach, a man's name,	293
Fosterage, curious reference to, 134, 135, 160		Iobhar Chiuin Choiche,	276, 277
305		Iobhar Chiuin Tragha,	276
Fothadh na Canoine, who,	168	Ir, descendants of,	172
France, King of,	44, 45	Irial, son of Conall, King of Ulster,	210
Fuinidh, meaning of,	202	Javelin,	152, 199
Furies, offices of,	169		
		K.	
G.		Kernes,	140, 267, 350
Ga. See <i>Javelin</i> .		Kilmaacrenan, Book of, quoted,	164
Gaeth, meaning of,	288		
Gaillians, who,	242	L.	
Gair Gann, son of Feradhach,	119	Laeghaire, a man's name,	291
Gair Gann Mac Stuagain,	30, 31	Laeghaire, the victorious,	207
Gealtacht, meaning of,	236	Laighis or Leix, extent of,	242, 243
Giraldus Cambrensis, quoted,	141	Laighne, meaning of,	196, 197
Glasmoidhen, where,	27, <i>n.</i>	Launces,	141, 193
Glenn Conn,	144	Lann Beachaíre,	35, <i>n.</i>
Glenn na n-Gealt, in Kerry,	175	Leath Chluinn,	302
Glenn Righe, where,	143	Leath Mogha,	124, 125
Glenn Scoithin, in Kerry,	138	Leath Mhogha,	302
		Lenn-bhrat, meaning of,	180, 181

	<i>Page.</i>		<i>Page.</i>
Liamhain, where,	188	Monarch, worthiness of,	100, 101
Liathdruim, an old name of Tara,	195	Monarchs, Irish, seats of,	4, 5, <i>n.</i>
Lis. See <i>Forts.</i>		Moore, Thomas, errors of,	226, 227
Lis or Fort,	130	Morrighu, the Bellona of the ancient Irish,	198
Long Laighean, a house at Tara,	6, 7	Muirchertach Mac Erea, monarch,	144
Long Mumhan, a house at Tara,	<i>ib.</i>	Muireadhach, a man's name,	290
Lochlann, King of,	80, 81	Muirgis, a man's name,	290
Lorcan, a man's name,	291	Mullaoh Macha,	172, 173
Lothra, where,	4, <i>n.</i>	Munrenar Mac Gerrginn, hero,	209
Lughaidh, a man's name,	291	Murchadh, son of Maenach,	272
Luighne, extent of,	252	Museraigh, different districts of the name, where,	122, 123
Lunatics,	234		
Lusca, now Lusk,	52, 53	N.	
M.		Naisi, an Ulster hero,	207
Mac Carthy, pedigree of,	341	Niall, a man's name,	290
Mac Dary, his ode to Donogh O'Be., quoted,	100, 101	Niniddh the pious, Saint,	26, 27, <i>n.</i>
Mac Gillafinnen, pedigree of,	335	<i>Nocha</i> , a negative particle,	310
Macha,	202	O.	
Mac Namara, pedigree of,	341	Oaths,	3
Madh Ininnrighi,	106, 167	Obaid, a king,	72, 73
Magh bile, where,	26, <i>n.</i>	O'Boyle, pedigree of,	336
Magh Muirtheimhne, battle of,	211	O'Brien, pedigree of,	341
Magh Rath, battle of, when fought, 114, 115		O'Canamain, pedigree of,	335
Maeleobha Cleireach, monarch,	10, 11	O'Conor, Dr., errors of,	289
Maelduin, son of Aedh Beman, 22, 23, 278		O'Dea, pedigree of,	341
Maelmaiglme, the seven, champions of the name,	274	O'Doherty, descent of,	164
Maelodhar Macha, chief of Oirghiall, 28, 29, 38, 39		———, pedigree of,	336
Maenach, a man's name,	292	O'Donnell, pedigree of,	<i>ib.</i>
Mail, coats of,	192	O'Donohoe, pedigree of,	<i>ib.</i>
Meadha Siuil, extent of,	252	O'Donovan, pedigree of,	<i>ib.</i>
Medhbh, queen of Connaught,	137	O'Gallagher, high descent of,	160, 161
Miadhach,	272	———, pedigree of,	336
Midir, of Bri Leith,	36, <i>n.</i>	O'Keefe, pedigree of,	341
Midhehuairt, a great house at Tara,	6	O'Mahony, pedigree of,	<i>ib.</i>
Mobhi Clarainech, Saint,	26, 27	O'Quin, pedigree of,	<i>ib.</i>
Molaise, son of Nadfraech,	<i>ib.</i>	Oilioll, a man's name, now obsolete,	293
		Oilioll Olunn, King of Munster, descen- dents of,	122, 123, 341

	<i>Page.</i>		<i>Page.</i>
Oirghialls, their descent,	139, 142	Ros, descendants of,	206
———, extent of their country,	8, 9, 28, 29, 38, 39, 142	Ros Cille, King of,	272, 273
O'Lawler, descent of,	33	Ros na Riogh, where,	210
<i>Oldas</i> , meaning of,	67	S.	
Ollamh Fodhla, monarch of Ireland, de- scendants of,	171	Sealaidh, a man's name,	291
Ollghothach, meaning of,	188	Seannall of the Broad Shield,	38, 39
Omens,	272	Seachmasach, a man's name,	291
O'More, descent of,	33, 221	Seasons, favourable,	100, 101
O'Moriarty, descent of,	23, 341	Seimhne, people of,	211
O'Muldory, pedigree of,	335	Senach, Comharba of Saint Patrick,	283
Orchur of Ath an eich,	272	Shirt. See <i>Lean-bhrat</i> .	
Orior, barony, ancient name of,	274	Sil Fidhrach,	157
Osgleann, in Unhall,	105	Sil Ninnidh,	157
Osráighe, Ossory, ancient extent of, 124, 125		Sil Setna, extent of their country,	ib.
P.		Sleagha. See <i>Lauces</i> .	
Patron Saints of Irish Churches,	327	Sleep, an omen of death,	170
Pedigrees, utility of,	96	Sliabh Fuirri, where,	52
Phantoms, description of,	20, 21	Sliabh Monaidh, in Alba,	56, 57
Poets,	40, 41	Soraidh, a man's name,	291
Predestination referred to,	172, 269	Stuagh, or Sdnagh, meaning of,	260
Prison of the hostages at Tara,	6	Suibhne Menn, monarch of Ireland,	34, 35
Prophecies, Irish,	95, 127	Suibhne, son of Eochaidh Buidhe, King of Alba,	50, 51, 85
Proverbs, Irish,	90, 91, 159, 287	Suibhne, son of Colman Cuar, chief of Dal Araidhe, madness of,	231
R.		Suilidhe, now Swilly, river of,	158
Race of Rudhraighe,	42	Sun, brilliance of, described,	114, 115
Raghallach, King of Connaught,	22, 23	Swearing,	190
Rathain, battle of,	210	Sword,	193
Ravens, reference to,	64, 65	T.	
Rechtaire, meaning of,	33	Tadhg, a man's name, now Anglicised Timothy,	293
Reochaidh, a man's name, now obsolete,	291	Tailgenu, meaning of,	183
Retla na bh-fíleadh, at Tara,	6, 7	Tailteim, where,	108, 109
Riagan, King of Ros Cille,	272	Tain Bo Cuailgne, story called,	209
Rídearg, a man's name,	291	Tara, sovereignty of,	5
Ríonaigh, a man's name,	ib.	Tara, tribes of, who,	8, 9
Ríthlearg, meaning of,	92, 154	Tara, denounced by St. Rodan, or Ro- danus, of Lorrain,	5
Rodan, Saint, curses Tara,	232		
Ronan Finn, Saint,	40, 41, 232		

	<i>Page.</i>		<i>Page.</i>
Teamhair. See <i>Tara</i> .		Ui Ceinsellaigh,	243
Teim Loeghdha, a druidical incanta- tion,	43, 47	Ui Failghe, Offaly, extent of,	ib.
Teinne beg an Bhroghadh,	106, 107	Ui Fiaelrach. [This was also the ancient name of a people seated in the counties of Sligo and Mayo],	252
Tesiphone, the Fury,	32, 33	Ui Maine, extent of,	253
Time, subdivisions of,	108, 109, 356	Ui Neill, the northern,	28, 29
Time, meaning of,	58	Ui Neill, the southern,	ib.
Tir Enda, where,	150	Uisce chaoin, now Eskakeen, where,	145
Tir Om-Breasil, where,	274, 275	Uisnech, where,	109
Tolg, meaning of,	42	Uladh. See <i>Ulster</i> .	
Tory island, cliffs of,	106, 107	Ulster, heroes of, enumerated,	221, 222
Tradesmen, Irish,	102, 103	———, ancient extent of,	128, 129
Traigh Rudhraighe, where,	35	———, famed for heroes,	205
Treamhach na troda,	273	———, chieftains of, in the first century,	207
Troch, meaning of,	294	Ultan, the long-handed,	274, 275
Tuaim Dreeain, now Tomregan, in the County of Cavan,	282	Uluidh, meaning of,	298
Tuathal, a man's name,	293	Umhall territory, extent of,	104
Tuige, meaning of,	162	Uraicept na n-Eiges,	280
Tuilen, now Dulaue, where situated,	20, 147		
Tulach Dathi,	152, 254	W.	
Tulchan na d-tailgenn,	119	Warrior, described,	64, 65
Tunics. See <i>Innr</i> .		Weapons, military, of the ancient Irish,	255
Tympan, what,	168, 169	Winds, the four, names of,	238
U.		Wolves,	64, 65, 189
Ua Aimmire,	153	Woman-slaughterer,	213
Ualraig, near Derry,	144	Z.	
Ucut, meaning of,	25	Zones,	112, 113

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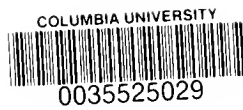
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