Fiorsgeul na n-Erione.

Uad an Aimsir bud allove Anuas.

AN AUTHENTIC

HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

SECOND VOLUME

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SECOND VOLUME

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Riġail Roiteaſaiġ uaḋ ſlioċt Iber, air g-cean ſeaċt baalaine uaḋ 558 go d-ti 551 R. C. (Feuċ Annala rigeaċta Errione aoiſ an domain 4170 fol. 1 Duileog 58.)

Anoiſ air m-baſ Siorna, ḃi na prionſaiḋe aguſ na maiṫe glaoiḋġte le na ċeile air ṁ-bruiṫeine Gaalen aguſ air an g-ceud feaċt ḃi Giolċad mac Oilliola mic Siorna roġaigṫe 'nna riġ for Gaalen.

An traṫ ceudna ċuaiḋeadar curaḋaiḋe luaiṫe air ḃ-fuid Errion aig glaoiċ na riġṫe, na prionſaiḋe, na cinfir na, ollaṁna aguſ treaḃaona an poḃail go arḋſeoṁraḋ d-Teaċ-ṁor Ṫaḃarṫa.

Air ſuiḋe do'n arḋċruinne ſan n-arḋſeoṁraḋ, ſoġadar Roiṫeaſeaċ mac Roain riġ Muṁain anna n-arḋriġ aſ ċionn Errion. Buḋ e Roiṫeaſeaċ a raiḃ eagnaċ fiorṁuinte ann gac g-ceird a ḃanneaſ le uma aguſ iarain ḃi mar an ceudna eolaċ ionṁolta ann ḃ-fioſ nadura gaċa luiḃ a faſ-eann de gneaṫ ann n-Errion. Iſ e an ceud duine a riġne an turna mor le ſnioṁ an linn do linneadaiġ, aṫruiġ ſe an cranṫuḃail aig cuir ſronga leaṫair ann ait an crain, iſ e do tolaḋṁor triḋ ionnaṫair na talṁan aig baint amaċ iarain aguſ uma. Iſ e meuduiġ an carbad do tri aguſ

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ceitre n-eać. Is e riġne an caratorċal le morṁeaḋcan trom do tarrang, anois trat riġail Roiṫeasać seaċt baalaine trialluiġ dar a ċleaċteaṁ.

Gac baalain uaḋ Teaċṁor go Muṁain le cuairt ḃ-forfaire ṫaḃairt d'a oiḋiḋiḃ agus d'a ċlaisaiḃ mionaiġ ann sleiḃtiḃ. Iar-uaḋ-deas ata as ċionn oiḋċean. Agus air n-imṫeaċt ḋo uaḋ ros go ros agus uaḋ ceirḋ go ceirḋe agus uaḋ saoṫar go n-obair, oir scruiduiġ se gać ceo e fein eitioluiġ splanc no drilleoġ lasrać dearg anna ṡuil, agus iar d'fullang pianta marḃaiġ air g-cean tri laeṫe d'eug se, agus aḋleaċadar e ameasg na sleiḃtiḃ a eirigeann idir aṁain Iber agus an fairge mor. Annsan gleann ud ċuireadar air m-bun ḋo carn ulṁor ionġantac, uime sin glaoidtear mar ainm air Cluan-na-Raṫ.

An Seaċtṁad leaḃar an t-oċtṁad caibidil. Riġail Elim uaḋ sliocṫ Iber air g-cean aon baalain aṁain uaḋ 551 go d-ti 550. R. C. (Feuċ Annala Riġeaċta n-Errione Rol 1. duileog 60 faoi ainm Elim olfinn ṡneaċta.)

Air g-cuaileaḋ do Elim mac Roiṫeasaiġ go raiḃ a aṫair marḃ, an trat seo ḃi Elim ann d-Teaċṁor, oir do ṁair Siorna ann d-Teaċṁor air ḃ-fad do riġail se anna n-asdriġ go diric mar riġne Roiṫeasaċ, aċt an aimsir do caiṫ se air a n-aistir agus a ċuairt baalainaṁail go Muṁain. Anois mar ṡuil go m-biḋeann se anna n-ardriġ

d'fann Elim air d-Ṫaḃarṫa, agus uaḋ ṫarlaḋ nar ṫainic Elim aċa ga taisbaint e fein ċuireadar na cinḟir amaċ littireaċa aig glaoiċ le na ċeile ardċruinne Muṁain air ṁ-bruiṫeinne. Agus an traṫ suiḋeadar an ceud feaċt roġ-adar Failḃe mac Roain anna riġ for Muṁain.

Ċoṁ luaiṫ gus cuailuiġ Elim an nuaḋeaċt sin, do las se lanḟeargaċ, agus do scrioḃ se focla mar seo: "Ċoṁ luaiṫ gus beiḋimsa am ardriġ, aiṫneoċad Failḃe faoḃair mo ċladeaṁ." An traṫ ṫangadar na riġṫe, na prionsaiḋe, na cinḟir, na ollaṁna agus treaḃaona an pobail le na ċeile air d-Ṫaḃarṫa dar foclaiḃ na curaiḋaiḋ a ċuiaḋeadar air ḃ-fuid Errion. Feuċsa! ḃi morḋorsa na n̄-ardṡeoṁraḋ go foil druidġṫe, aċt as iosiol ṫainic focal go gaċ cean aċa ga raḋ: A ardṫusaċ ata focal ann do g-cluais leat aig Elim san seoṁraḋ an riġ. Is an sin ċuaiḋeadar prionsaiḋe agus maiṫe Muṁain agus cuid de maiṫiḃ Gaalen asteaċ ann ḃ-foċar Elim. Aċt anntraċt fanadar blaṫ agus prionsaiḋe agus maiṫe Ullaḋ anna m-boṫanaiḃ air d-Ṫaḃarṫa. Is mar sin do ḃi roġa Elím ma ḃi mar deirtear anna n-arorriġ, aċt go n-dearḃṫa nior cosnuiġ se tusmos na roġa.

Mar is gneaṫeaċ uaḋ aon euġċoir eiriġeann euġċoir eile. Do ṫarlaḋ ċoṁ luaṫ gus connairċ Giolċaḋ riġ Gaalen go raiḃ cuid de'n-ardċruinne rion ṗairteaċ do fein agus cuid eile claonuġaḋ uaḋ Elim de ḃriġ nar cosnuiġ se tusṁos na roġa aṫnuiġ se ḋo bulsoiriḃ Gaalen: Glaoiḋiḋ

as ard air d-Ṫaḃarṫa—Eistiḋiḋ: Ata triḋaon na n-Errione follaṁ. Iar sin ḃi prionsaiḋe agus maiṫe Gaalen aig roġaḋ Giolċaḋ anna n-ardriġ, aċt ann traċt ni raiḃ an t-ardċruinne anna suiḋe ann n-aonḟeaċt. Mar an ceudna nior leiġtear treaċd na n-dliġe no leaḃar na n-Aimsire, no nior ceileaḃradar morḟeis d-Teaċṁor no morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Aċt gluaiseadar go n-oban a-ṁbaille gaċ aon go talaṁ duiṫċe fein. Air an n-droċṫarlaḋ seo, ḃi Elim fasgṫe go n-dluṫ agus go n-deaċt air gaċ taoḃ de ḃriġ sin imṫiġ se go Failḋe riġ Muṁain mar goiduiḋe san n-oiḋċe ga raḋ: Is dearḃratre sinne, na biḋeaḋ imris no coṁġlic idirinn, suiḋe tusa air caitoir riġ Muṁain aċt taḃair coṁġnioṁ domsa le triḋaon na n-Errione do glacaḋ. Fiosruiġeannsa go ḃ-fuil an Danaan agus an firġneaṫ aig Er. Mar an ceudna ata an t-Iolair as ċionn an Marċaċ ma scoiltear Iber anaġaiḋ e fein air ball ni beiḋeann aon Iber ann air biṫ? Ṫug Ḟailḃe a laṁ caradis agus a cuingeall coṁġnioṁṫe do Elim. Riġne Elim aras agus fuireaċ ann Muṁain agus gairm ardriġ leis, aċt ċuaiḋeadar curaḋiḋe triḋ Gaalen agus Ullaḋ aig raḋ: Biḋeaḋ coṁlann na gaisċuiḋeḋ timċioll Giolḋaḋ ardriġ air d-Ṫaḃarṫa gan mall.

Agus seasuiġ Blaṫ riġ Ullaḋ ameasg a ċoṁlanntaḃ armġleuṡtaiḃ trialleadar aig ionnsuiḋe Ṫaḃarṫa, traṫ gluaisuiġ coṁlṡuaġ Gaalen agus Ullad annaġaiḋ Muṁain gluaisuiġ agus armṡluaġ Muṁain annaġaiḋ Gaalen, oir

aouḃaiṙc Eḷim: Ḋeunṙaḋ an Maṙḋaḋ ṫreunṁuaḋaṙ aiṙ Ṡaalen ṡuḷ a ṫioċṙaḋ an ṫ-ioḷaiṙ anuaṙ aiṙ? Ċoṁ luaṫ ṡuṙ ṫangaḋaṙ na aiṁṙluaġṫe ann ṙaḋaiṙċ a ċeiṫe, ṡlaoiṫeaḋaṙ buḷṙoiṁṫe Ṡaalen amaċ ann ṡ-cluaiṙteaṁc Eḷim: Na ṙeaṙeaḋ aon coṙ annaġaiṫ aiṙoṁiġ ḋuḷ aiṙ a ṁeiṁ ḋiṁiċ le coṁneaṙ aġuṙ coṁġḷic Eḷim ḋo ṁaċṫuġaḋ. Ṡluaiṙuiġ ṡuṙ Eḷim amaċ ann laṫaṙ na ḋa aiṁṙluaġṫeaḋ aiġ ṙṁeaġṙaiḋ aġuṙ aiġ maġaḋ: Caṫ neul aġuṙ ṙeaṫan ṁiġ uṫ ṫall a ċiṫiṁṙa? Oiṁ ḋo ḃi Ṡioḷċaḋ aiṫe aġuṙ anṫana? Ṙṁeaġaiṁ Ṡioḷċaḋ: Mioṁ ṙaḋa ṡuṙ m beiṫ Eḷim aoiṁuḋ aoḋaoṁ neul aṙ ċionn ṫalaṁ! Aġuṙ mioṁ muġa ṫona ṙaḋṫe nuaiṁ ḋo ṫuiṫ Eḷim ṙaoi ḷaḋeaṁ Ṡioḷċaḋ. Ruġ Ṡioḷċaḋ an eiṙaoṁ aṙ a ċeaṁ aġuṙ an ṁiġḃṙaṫ aṙ a ṡuaiḷeannaiḃ aġuṙ ḋo ṡḷeuṙ e ṙeiṁ leo. Ḃi coḷṁ Eḷim ṫoiġṫe ṡo Muṁain, iṙ ann ṙiṁ aṫa a ċaiṁ ḋeunṫa. Ann ṫṙiaċt mioṁ caṫoneaḋaṙ Eḷim.

An ṙeaċṫṁaḋ leaḃaṙ an ḋeiċṁaḋ caiḃiṫiḷ. Riġaiḷ Ṡioḷċaḋ mac Oiḷḷioḷa mic Siomṁa ceann naoi ḃaaḷaṁeaḋ uaḋ 550 ṡo ḋ-ṫi 541 R. C. (Ḟeuċṙa Annala Riġeaċṫa na n-Eiṁṁone Roḷ. 1. ḋuiḷeoṡ 60 Aoiṙ an ḋoṁain 4186,)

Iaṙ ḃaṙ Eḷim nuaiṙ ḋo ḃi aiṁċṁuinne eiṁṁoṙe le na ċeiṫe anna ṙuiḋe anna n-aiṁṙeoṁṁaḋ Ṫeaċṁoiṙ Ṫaḃaiṙṫa aġuṙ Ṡioḷċaḋ aiṙ an ṫṁḋaon iṙ an ṙiṁ ḋ'eiṁiġ ṙe ṡa ṁaḋ: A Aṁṙḷaiṫe aṫa ainm Eḷim ṙeṁoḃṫa aiṙ ṁoiḷ iṁiġeaḋ Eiṁṁone ḃuḋ maiṫ ma ṙeṁiṁṙeaṙ an ṁuḋ ṙeo aiṙ ṙuiḋeaḋ an ḋaṁa

ꝼeaċt? Agus seasuiġ Teinn riġ Ultonnṁaċt agus duḃairt: Ma iocꝼad Ultonnṁaċt ardċios bud maiṫ do'n Danaan ꝼios cia leis? Iarruiġeann riġ Ultonnṁaċt: Cadtuige ḃ-ꝼuil caoiṫaoir siġ Gaalen ꝼollaṁ? Cad ꝼad suideas Giolċad air tridaonna n-Errione? D'eiriġ agus Blaṫ riġ Ullad agus duḃairt: Is ꝼior an sceul a laḃair Teinn riġ Ultonnṁaċt. Creud ma glaceann Giolċad caoiṫaoir riġ Gaalen. Agus ċuaid Giolċad go ait riġ Gaalen.

Ann sin duḃairt Blaṫ riġ Ullad: Creud ma suidꝼaid Giolċad riġ Gaalen ardriġ? Agus taisbaineadar uile a deaslaṁa. Ċuaid Giolċad amaċ go liaꝼail, cid traċt nior d'ꝼag Blaṫ no prionsaide, no cinsir, no ollṁna no treaḃaona an pobail uad Ullad a ait. Iar ꝼillead do ardriġ go d-ti 'n tridaon, d'eiriġ Glas ceanꝼear Eudandaire ga rad: Ma urlaḃroċad ardriġ a ꝼocla de Elim? Do laḃair Giolċad aris a ꝼocla. Ann sin ċuaid an t-ardċruinne amaċ agus ḃi mordursa na n-ardṡeoṁrad druidgte. Ceileaḃradar dar tusṁor morꝼeis Teaċmor agus morċomorad na n-Eaċtra air lios Taḃarṫa.

Air d-tiġeaċt do'n ardċruinne le na ċeile an dara ꝼeaċt san n-ardṡeoṁrad d'eiriġ Ꝼearṁor ceanꝼear. Cumair aig rad: Cadtuige seaseann ainm Elim air roil na riġ Errione? Nior roġṫear e dar an dliġe no dar tusṁor na na roġa? Do ġoid se an eisaon anne naċ raiḃ an creaċ gaḃta air? Do druid se[agus cuir ꝼaoi glas mordursa na n-ardseomrad creud ma scuaibꝼear a ainm uad roil na

rig Errione? Agus glacadar comairle air an ceist agus do bi comrad aca. Act bi fearg aig tiomaint iomda aca air reim cainte anfiosaig. Is an sin d'eirig Failbe rig Muman agus dubairt: A Comrigte agus a ardflaite do bi Elim mar dearbratar do Failbe air an t-adbar ni coir go luadfaimsa e. Cid tract deirfainnsa gan faitcios contabairte ma m-bideann Elim beo ni cuailfaid aon cluais focla b-Fearmor. Trialluig Elim armglan catgleusta go d-talam b-Fearmor, anois bud cosamail focla b-Fearmor le teannseid anfad na Geimrad aig masluged agus aig deunad olc. Is fior gur gluaisuig Blat anna neart le comlannta Ullad annagaid Elim go foil ata a focla geanamail ciun mar uisge na m-Bandaimne a nidteas tirrione Ibluad Ata gut m-Blat mar an cuingaoit uad an deas. Ma labrocad Blat?

Mar sin tiuntuigeadar uile a suile air Blat rig Ullad, trat d'eirig se ga rad: A Comflaite na nidte a rigne Elim ni tig le eadon a cara do freagair gur bud mait do rigne se iad? D'imtig Elim tar dlige agus tusmor act anne nac d'ioc se morerc leis a fuil agus a bas? Bud gearr agus bud searb aimsir Elim ata a meudcean faoi carn ata a ardaigne smucta go deo?

Ni mar sin le spiorad fiorbeo a atair Roiteasaig? Ni b-fuil aonneac air b-fad no air gairid trid aon rion de'n domian aig a b-fuil meas air nidtib miorbuilib a gnideann fear nac bainnean le cliu agus ceim Roiteasaig!

Is fior nar suide Elim air tridaon Errione mar bud gneat air an lam eile ni b-fuil focal ann d-treacd na dlige a toirmeasgeas na nidte do rigne Elim? Uad tarlad nac seaseann focal san n-dlige, ni b-fuil Elim ciontac?

Oir ni tig le duine brisead dlige nac raib fos ann? Agus nibus muga iona sin uime nac raib Giolcad ardrig act air cean na naoi laete caitgte uad d-tus na suide seo agus is mo barammailsa: Ni rud mait e go g-cluinteas feasda go raib Errion aon lan baalain gan ardrig? De brig sin creud ma seaseann ainm Elim anndiag ainm Roitearaig a atair? Creud ma m-bideann focla scriobta air d-treacd na n-dlige ga rad: Na toirmeasg aonneac a baineas le ardcruinne Errione do dul asteac san n-ardfeomrad Teacmor Tabarta trat glaoidteas ann. Na bac aonneac air m-botair Tabarta aig iaread a ceart. Air b-freagrad do'n ceist sin d'eirig an t-ardcruinne maraon agus sineadar amac a lama do Blat rig Ullad.

An seactmad leabair, an decmad caibidil. Rigail ardfear mic Roitearaig uad slioct Iber air g-cean da'rdeug baalainead uad 541 go d-ti 529. R. C. (Feucsa Annala rigeacta n-Errione rol 1. duileog 60. Aois an domain 4187. agus ann Ogigia roin 3. C. 32. agus ann Annalaib g-Cluainmicnois.)

Do ḃi Nuaḋ roġaiġte anna riġ for Ġaalen annḋiaġ bas Ġiolċaḋ a dearḃraṫar. Agus ċuaideadar na curaḋaiḋe deaġtappuiḋe air b-fuid Errion aig glaoiċ na riġte, prionsaiḋe cinḟir, ollṁana, agus treaḃaona 'n pabail go arḋṡeoṁraḋ Teaċṁor Ṫaḃarṫa. Traṫ ṫainic an t-ardcruinne le na ċeile an ceudḟeaċt roġadar Ardfear mac Roiṫeasaċ anna ardriġ. Agus air d-tiġeaċt amaċ do'n ardċruinne ḃí mordursa na n-ardṡeoṁraḋ druidgte agus ceileaḃradar an morḟeis agus morcomoraḋ na n-Eaċtra air lios Ṫaḃarṫa.

Air d-tigeaċt le na ċeile an dara feaċt leiġtear focla leaḃair na n-Aimsire aċt air an la deiġnaiġ treaċd dliġe n-Errione. Air criocnuġaḋ dar tusṁos glaoiḋeadar na bulsoiriḋe: Seasean neaċ air d-Taḃarṫa aig iareaḋ a ċeart? Nior freagair aon guṫ.

Filuiġ Blaṫ go n-Ullaḋ agus aṫnuiġ do saorṫaiḃ g-ceirde agus casuriḋe g-ceirde 'nn iarain, uma, agus airgead go n-ḋcuntear ḋo carbada agus carra, dar ṡampla deunta faoi ardṁuinte Roiṫeasaiġ roiṁe seo riġ Muṁain. Agus air tiġeaċt do Baal ann d-treas rion de Tionnscnaḋ. i. Marta. Trialluiġ Blaṫ ga m-boṫanaiḃ cinḟir Maginse agus ḃi prionsaiḋe, ollaṁna, baird agus filiḋe n-Ullaḋ anna fuirrion leis, agus ċuir Blaṫ a ḃoṫana air bun ann gairid do boṫaniḃ an cinḟir agus ṫug cuireaḋ ḋo ṫeaċt aig feis a ċlarḃord, traṫ caiṫuiġ se ceiṫre laeṫe annsan tanasteaċ sin d'imṫiġ se do'n Iarnaḋeas, agus is mar sin coṁċnioċnuiġ se a ċuairt tiomċioll uile n-Ullaḋ, oir adu-

baint re: Ann laeċiḃ Oillioll ranic ιċombṙaḋ na g-ceanṙar d'a ċluair aig raḋ: Searḃeann cuairt an riġ eudan na talman mar baal anna ḋeargneairt! Air an t-aḋḃar rin ranuiġ Oillioll uaḋ a ċuairt aig raḋ: Biḋeaḋ ṙrionraiḋe, cinṙin, agur caċ aig tiġeaċt dom ṙoċair go n-Dunṙobairce. Ni caillṙaiḋ blaṫ rioċair a ċuairte raċṙad ċar cnuċaiḃ agur gleanntaiḃ agur reolṙad air clar uirgeaḋ n-uillaḋ air leur. Act ann traċt iocṙaḋ an riġ le airgead gneaċeaċ ar a cirḋelan rein an cuirdar ata riaċtanaċ ḋo rein agur a ḋomḋail. Tigead an robal agur railte ċairt timcioll boċanna m-blaṫ. Dar cuireaḋ ċangadar go deimin ann ṙoċair an riġ ann moṙṙluaiġċiḃ, bi a ṙriorad lanṙarta bi brud agur luaċġair ann cruiḋċiḃ uillaḋ.

Ċuaiḋ an riġ go minic go Mun-n-ollaṁ agur cuingiġ comṙaḋ le n-ollaṁnaiḃ agur an t-aor og anntaiḃ agur go n-deaṙḃċa bi'n riġ rarta le caoi muinte agur roġluimċe. Ir annr na laeċiḃ reo d'aṫin blaṫ an t-aṙoċruinne go m-Bruiṫeine n-uillaḋ. An traṫ do bi'n aṙoċruinne anna ṙuiḋe an ceud reaċt d'eirig an riġ agur aoubairt: A aṙomaiṫe riorċaoiṁe n-uillaḋ glaoiḋeaṙ air m-Bruiṫeine le bur ranṫoil do tairbaineaḋ air an ceirt reo: Creud ma rcriobteaṙ air treaċd n-oliġe n-uillaḋ na rocla: Na toiṁeargneaċ air a balleaċ go m-Bruiṫeine n-uillaḋ? Na bac aonḋuine uaḋ iarreaḋṫe a ċeart air m-Bruiṫeine n-uillaḋ? Freagraḋar an t-aṙoċruinne le gur aonṙir: Seaḋ, biḋeaḋ, biḋeaḋ, agur do bi mar rin. Tar n-ḋeir blaṫ do riġail

tri baalaine fiċid fuair Min an t-ardollaṁ bas, agus roġadar Allo Ardolloṁ Ullaḋ anna n-ait. Traṫ do riġail Blaṫ se baalaine fiċid go glan d'eug se, agus buḋ mor an geurġuil caointe a d'eiriġ fuid talṁan Ullaḋ anndiaġ an riġ, oir buḋ deaġriġ ceart fioreagnaċ e. Nior raiḃ macċaoiṁ riġ de'n sliocṫ buḋ ionṁolta 'na e. Seaseann a ċarn air leirge g-Ċluaineiċ. Ṫar n-ḋeis bas m-Blaṫ do ḃi n-ardċruinne n-Ullaḋ glaoiḋgṫe go ṁ-Bruiṫeine aċt ann traċt nior ṫainic Cairbre mac m-Blaṫ d'fan se ann Dun-ṡoḃerce, uime sin trialleadar na prionsaiḋe agus na maiṫe go n-Dunṡoḃerce ann ḋiaġ Cairbre, agus coṁ luaṫ gus ċuailuiġ Cairbre gur buḋ e fein mian agus roġa n-Ullaḋ, aduḃairt Biḋeaḋ mian Ullaḋ coṁlionta. Cuireadar srian agus diolad air a ċapall annos go riocfad se marcuiġe-aċt go d-ti'n ṁ-Bruiṫeine aċt duḃairt Cairbre: Foil anois tigeann dioṁeas luaṫ go leor suiḃalfaiḋ Cairbre air cois go ṁ-Bruiṫeine n-Ullaḋ. Do bi Cairbre roġaigte le guṫ aon-ḟir anna riġ for Ullaḋ. Air la na roġṫa ṡeasuiġ mise Allo ardollaṁ n-Ullaḋ agus aduḃairt: Go dearḃṫa beiḋ Cairbre fiuntaċ ardḟlaiṫaṁail mar a ṡlioċt? Is e freagair Cairbre an rig: Anne naċ leiġtear ann scriobṫaiḃ Eoċaiḋ Ollaṁan ḃ-Fodla: Dalleann molaḋ duine? Traṫ luideas Cairbre faoi a ċarn geiḃfaiḋ se breiṫ fiorrionaċ. Agus do glac mise Allo mo ṡmaċtuġaḋ go numalaċ oir gan breug bi'm ciontaċ aċt ann traċt niḋeissin ḃi brod orm faoi eagna 'n riġ Riġne Cairbre cuairt triḋ Ullaḋ.

ʒo tratamail dar cleacteam a atar. Ata Teacmor Tabartа uaigneac act com fada ʒus suideann an ardcruinne 'nn. Bideann Ardfear an ardrig lionta le spiorad a atar, ata a mein ʒan sʒit scruidugad agus lorʒugad nidte taisʒe doeolaig. Tarrnuig se uisʒe trid claisaib cruinnib lamdeunta ʒo d-ti n-aitib ardaib annac raib uisʒe roime a n-aimsir ariam. Bud ionʒantac miorbuileac an obair le feucfint! Daingnuig se rat. i. dun mor tiomcioll-druidʒte le murtaib anardaib, bi fal. i. dioʒ uldomain, morleatain lionta ʒo n-iombeul le n-uisʒe. Cuʒat an ionʒantas! Cid ʒo raib an dun daingainte air tulc ard, nideissin taomnuig an uisʒe asteac mar srut ʒan tirmugad. Do scriob mise Allo an t-ardollam na socla seo oir ʒan amras connairc mo fuilesa an rud ionʒantac trat bi'm ann Mumain. Air an t-adbar sin ata rig Ardfear slointe ann Mumain "Ardfear Iomleac" de brig ʒur ʒ-cuir se air bun baile murdaingnte le clocaib ulmoraib. Mar an ceudna ata rig Ardfear slointe 'nn Mumain "Ardfear Ratlinn" de brig ʒur tarraing se srut uisʒead com miorbuileac suas annsan Rat. Tar n-deis do rigail Ardfear anna ardrig da'r-deuʒ baalaine fuair se bas. Adleactear e san Rat, seaseann a carn taoib le carn a atar.

An t-octmad leabar an ceud caibidil. Rigail Nuaid tri baalaine, deuʒ. 529 ʒo d-ti 516 R. C. (Feuc Annala Rigeacta n-Errione an I. Rol. an 60 duileoʒ. Aoir an

ꝺoṁain 4199. ꝼaoi Nuaiꝺ Ꝼionnꝼail. Agus Oġigia, an tṛeas Rion c32. agus annal, g-Cluain-mic-nois.)

Iaṛ m-bas Aṛꝺꝼeaṛ cṛuinteaṛ aṛꝺċṛuinne Muṁain aiṛ ṁ-Bṛuiṫeine agus ṛoġaꝺaṛ Bṛeas mac Elim anna ṛiġ ꝼoṛ Muṁain. An tṛaṫ ceuꝺna ċuaiꝺeaꝺaṛ cuṛaꝺaiꝺe luaiṫe aiṛ ꝼuiꝺ na n-Eṛṛione aig glaoiċ le na ċeile an t-aṛꝺċṛuinne go n-aṛꝺṡeoṁṛaꝺ ꝺ-Teaċmoṛ Ṫaḃaṛṫa. Aiṛ an ceuꝺ ꝼeaċt ḃi Nuaiꝺ ṛiġ Ġaalen mac Oilliola mic Siorna ṛoġaigte anna ṛiġ ꝼoṛ Eṛṛion. Ṫaṛ n-ꝺeis ċeilaḃṛaꝺ moṛꝼeis ꝺ-Teaċmoṛ agus moṛċomoṛaꝺ na n-Eaċtṛa aiṛ lios Ṫaḃaṛṫa, leiġeaꝺaṛ ꝼocla tṛeaċꝺ na n-ꝺliġe as aṛꝺ agus leaḃaṛ na n-Aimsiṛe. Agus ꝺo glaoiꝺeaꝺaṛ na bulsoiṛiꝺe amaċ: Seaseann neaċ aiṛ Ṫaḃaṛṫa aig iaṛeaꝺ a ċeaṛt? Niop ꝼṛeagaiṛ aon guṫ, uime sin ċuaiꝺ an t-aṛꝺċṛuinne amaċ agus ḃi ꝺuṛsa na n-aṛꝺṡeoṁṛaꝺ ꝺṛuiꝺgṫe. Annsan ceitṛe-ṁaꝺ baalain ꝺe ṛiġail Nuaiꝺ ꝼuaiṛ Allo an t-aṛꝺollaṁ bas. Suiꝺeaꝺaṛ na ollṁana uaꝺ Muṛ-n-ollaṁ Ꝺṛuimscṛiṫ agus uaꝺ Muṛ-n-ollaṁ Ꝺṛuimṁoiṛ agus uaꝺ Muṛ-n-ollaṁ Ꝺunṡoḃeṛċe ann coṁṫionol aig Ꝺunṡoḃeṛċe, agus ṛoġaꝺaṛ Uṛla 'nna n-aṛꝺollaṁ Ullaꝺ. Seo sceul Nuaiꝺ aiṛ ḃ-ꝼaꝺ a ṛiġail: A ṡuile claonta aiṛ an talaṁ, a ċluas ꝼasgte ꝺo ꝼoclaiḃ mbeil na g-cṛomꝼeaṛ agus a ṁein aiṛ seoċṛain tṛiꝺ tiṛṛionaiḃ an aoꝺaiṛ. Ni ṫeannuiġeann leis ceol no ṛionce no an seilg no sceulta na nalloiꝺe, ꝼaseann a ṡpeis aṁain a ceaṛtlaṫaṛ ṛuin na g-cṛomꝼeaṛ. Anois poṛ-uiġ Bṛeas niġ Ṁuṁain Aona ꝺeaṛḃṡiuṛ Nuaiꝺ uime sin an

meud de Gaalen nar riġaileann na cromfir riġaileann go cinte Breas riġ Ṁuṁain. Ann traċt ciḋ nac d'aṫin Breas na ollaṁna le na t-aos og do munaḋ ann eoluis agus foġluim na n-eagna, niḋeissin treoruiġ se t-aos og Ṁuṁain agus Gaalen go clisde aig seilgeaḋ agus elitċosgant ann cleasaiḃ ceoil agus rionce agus do beiṫ laṁeuċtaċ ann euċtraiḃ na g-coṁlann. Mairean Ullaḋ ann soġ agus suaiṁneas faoi Cairbre an riġ, oir leaneann se go duḃtraċtaċ ceim Eoċaiḋ Ollaṁan ḃ-Fodla. Mairean Nuaiḋ a coṁnuiḋe ann Teaċmor Ṫaḃarṫa. Tioceann ardċruinne n-Errione le na ċeile go traṫaṁail gaċ treas baalain, agus beiḋeann na focla leiġte dar tusmos. Traṫ do riġail Nuaiḋ tri baalaine deug fuair se bas agus ni ḃ-fuil moran aċt ainm Nuaiḋ do scriob air leaḃar na n-Aimsire n-Errione. (Uad Ċeasḃṡuil fiorsceul n-Err.)

An t-oċtṁad leaḃar an dara caibidil. Riġail m-Breas mic Elim uaḋ Iber naoi baalaine 516 go d-ti 507. (Feuċ Annala Riġeaċta n-Errione, an 1. Rol. an 60 duileog. Aois an doṁain 4239. agus faoi Breasriġ aig Ceudtinġe. Annala g-Cluainmicnois.)

Air suiḋeaḋ do ardċruinne Ġaalen air ṁ-Bruiṫeine, ḃi Aoḋa mac Nuaiḋ roġaigte anna riġ for Gaalen, mar an ceudna air suiḋeaḋ do ardċruinne n-Errione ann ardṡeoṁraḋ d-Teaċmor Ṫaḃarṫa roġadar Breas mac Elim uaḋ sliocṫ Iber anna nardriġ. Leiġtear na scriobṫa agus ċeil-

ab̄radar morḟeis d-Teaċmor agus morċomorad na n-eaċtra air lios Ṫab̄arṫa dar tusmos. Nior ṡeas neaċ air Ṫab̄arṫa aig iareaḋ a ċeart. Agus d'imṫiġ an ardċruinne air ṡiub̄ail go talaṁ duiṫċe agus deaġḋun a ċomnuiḋe.

Trat̄ do riġail Cairbre ceiṫre baalaine fiċid do ṫarlaḋ gur ranic curraċ gaoiṫb̄uailte air traiġ iomb̄ior uisġe Foiste as iarṫir Dunṡob̄erċe. Annsan bad beug b̄i se oġ-ḟir agus gasur. Tiomnuiġ an anfad ṡiad as ċionn clar na mara deaċt a luiḋeas iorṫir na n-Errione. Connairċ Neilte agus a ċlan na fir air ruċt luinġb̄riste annsna morṫonn-taib̄ cuṁarb̄anaib̄. Riṫeadar go tappuiġ go coṁursanaib̄ agus saoradar an fuirrion beug uaḋ turgan na b̄-fairge. Iar sin treoruiġ Neilte na coṁiġcriċiḋe g'a ṁ-boṫanaib̄ agus cuir a b̄eantraċt biaḋ air bord doib̄. Agus mar lab̄radar le na ċeile b̄i fir Ullaḋ anna ṫiomċioll aig tuigsint a ċoṁraḋ. Ṫar n-ḋeis iṫe 'gus ol agus sġiṫ do ḋeunaḋ fiaruiġ Neilte: Ce'r buḋ as sib̄se a deag-ḟir? Agus freagair cean aca: Ata muidne uaḋ Bruiṫtan agus adub̄airt Neilte leo: Ma's b̄ur toil e raċfamuid go dun an riġ, leis sin ṫainic taoim eagla agus tromḟaiṫ-ċiosa air na oglaoib̄ agus adub̄airt beanċeile Neilte coṁ luaiṫ gus ċialluiġ se an faiṫċios a b̄i orrṫaib̄: Na biḋeaḋ faiṫċios orraib̄ ni b-fuil do aṫair no eaḋon do ṁaṫair nib̄us caoiṁe daoib̄ 'na 'n riġ Is beanuiġṫe an te ṡeaseas a foċar an riġ ata as ċionn Ullaḋ!

Tʜiallaiġ Neilte agus a bean agus Seaġ le na ogʃeapaiḃ agus an ġarṗa ġo Dunʃoḃeiṙce. Tʜaiṫ ṫangaḋaṙ ġo ġairlean an riġ, ḋubaiṙt na ṙaṙṁoiṙḋe aġ an roṙḋuṙuṙ: Ġuṙ baiḃ Caiṙḃṙe amuiġ aiġ ṙiaḋaḋ agus eliṫeaṙġaiṙt. Aiṙ ṙileaḋ uaḋ an t-ṙeilġ ḋo'n riġ agus cluaṙteaṙt ḋe na ṙeaṙaiḃ, aḋubaiṙt: Taḃaiṙiḋ cuṙam agus ṙailte caoiṁ ḋoiḃ agus an meuḋ a ṫainic leo ann m-boṫanaiḃ an riġ. O'imṙiṙ ḋo'n riġ an imṙiḋ agus an ṙaiṫċioṙ a bi aiṙ na coṁiġṫiṁċiḃ ġo moṙṁoṙ ṫaṙ n-ḋeiṙ ṙeuċṙiṁṫ na tṙeun caṫa agus na coṁlannta aṙmġleuṙta. Lonṙaiġ le luiṙeaċa agus uma, bi 'nna ṫiomċioll Dunʃoḃeiṙce. Ḋubaiṙt an riġ Taḃaiṙiḋ am' ṙoċaiṙ ṙiaḋ agus tangaḋaṙ aṙ coṁaiṙ Caiṙḃṙe, agus conaṁiṙ an riġ an ṫaom ṙaiṫċioṙa a bi aṙṙiṫaiḃ oiṙ cṙiṫeaḋaṙ leiṙ an eaġla agus aiġ ṙmiġeaḋ o'aṫin an riġ ḋo Neilte:

Abbaiṙ leo na biḋeaḋ eaġla oṙṙaiḃ toiġeaḋ buṙ ṙuaiṁneaṙ anoiṙ ṙaoi boṫanaiḃ an riġ amaṙaċ ḋeunṙaiṁ ċoṁṙaḋ liḃ. Laṙṁaṁaṙaċ ḋubaiṙt Caiṙḃṙe: Tʜeoṙtiġiḋ na ṙiṙ coṁiġṫiṁċ uo am' ṙocaiṙ agus bi miṙe Uṙlaċ a laṫaṙ an riġ agus leaḃaiṙ na n-Aimṙiṙe ṙuaiṙġailte ann mo ċoinne, ṫangaḋaṙ na ṙe ogṙiṙ ao ġaṙuṙ. Neilte agus Seaġ aṙteaċ ṙan ṙeoṁṙaḋ riġ aċt o'ṙan bean Neilte amuiġ maṙaon aiġ ḋuiṙṙa m-boṫa 'n riġ aċt aḋubaiṙt an riġ: Biḋeaḋ an ḋeaġbean uo tiġeaċt aṙteaċ coiṁ maiṫ annoṙ ġo g-cuaiṙṫaḋ ġuṙ ṙiṙe ṙceul na b-ṙeaṙ a ṙaoṙuiġ ṙi uaḋ ṙcṙioṙ na ḋ-tonn, agus ḋo ṙuiḋe Caiṙḃṙe agus bi miṙe Uṙlaċ anna ṙuiḋe annaice ḋo, agus ṫainic bean Neilte agus na ṙiṙ anna

ꝑeapeaḋ aꝛ coṁaiꝛ an ꝓiġ, aꝺubaiꝛiꝛ Caiꝛbꝛe: An ꝛceul ġo miniꝛ inꝛꝛe ciḋ ġo cuiꝛꝛeann ꝛe an ꝛceuliḋe, caḃaiꝛeann luaċġaiꝛ ꝺo cluaiꝛ caċ an ceuꝺuaiꝛ? Ṡuiḋiḋ ꝛiaꝛ. Ꝺeaꝛcaꝺaꝛ na coṁiġḋiuiḋe aiꝛ a ḋeiꝛle le—n-ionġantaꝛ, aġuꝛ baġaiꝛ bean Neilꝛe ꝺoiḃ: Caꝺ cuiġe naċ ꝛuiḋeann ꝛiḃ ꝛiaꝛ?

Anne naċ ḋuaileaḃaꝛ aċin an ꝓiġ, aġuꝛ ꝛuiḋeaꝺaꝛ ꝛiaꝛ ni aiꝛ na ꝛuiḋeaċanaiḃ aċꝛ aiꝛ an ꝛalaṁ. Iꝛ an ꝛin ceiꝛꝛuiġ Caiꝛbꝛe: Ce'ꝛ buḋ aꝛ ꝛiḃꝛe a ḋeaġꝑiꝛ? Aġuꝛ ꝛeaꝛuiġ ceann ꝺe na oġlaiḃ aġuꝛ aiġ eiꝛiġ a ġuḋ aꝺubaiꝛiꝛ: Iꝛ e mo ḋeaꝛbꝛaṫaꝛ an ꝛeaꝛ ꝛeo, na ceiṫꝛe uꝺ iꝛ ꝺeaꝛbꝛaṫꝛe ꝛiaꝺ ḋoṁ maiṫ, iꝛ mac mo ḋeaꝛbꝑuiꝛ an ġaꝛuꝛ beuġ, Anoiꝛ ni ṁ-ꝑaꝺ uaḋ ꝛionn ꝺo ḋaꝛlaḋ ġo ꝛiaiḃ bꝛionġeall ꝺeaꝛbꝑuiꝛ ṁaċaꝛ an ġaꝛuiꝛ aiġ ꝑaiꝛe ġo n-aoṁaꝛ ceaḋ a ꝺeaꝛbꝛaṫaꝛ nuiġ ġo ꝛiḟaiꝺ uaḋ na ḋnucaiḃ, nuaiꝛ ḋaiꝛiꝛc caḋa n-oġlaoḋ ġeiḃeaꝺaꝛ ı aġuꝛ ꝛomḋuiꝛeaꝺaꝛ leo aꝛ ḋionn na ꝺonnꝛaiḃ ġo ımenaꝛ. Aiꝛ ḋuaileaḋ an mꝛoaḋ a ḋaꝛlaḋ ḋaiꝛiꝛc ꝛeaḋꝛoiꝛe ann aꝛ n-ḋiaġ, ġlaoiḋeamaꝛ ġuꝛ ıaḋ ꝛeo mic ꝺeaꝛbꝛaṫaꝛ aꝛ n-aṫaiꝛꝛa linne. Leaḃꝛeamaꝛ aꝛ m-baiꝛḋ aiꝛ ꝺoṁain uiꝛġiḃ mꝛoꝛ ꝑaꝺ ġo ꝛeuꝺuiġ ꝛꝛeunġaoiḋ aꝛ m-baiꝛḋ aꝛ ꝑeiṁ ꝺiꝛꝛc ımenaiꝛ nuiġ ġo cuiꝛemaꝛ aiꝛ ꝛꝛiaiġ na ꝛalṁan ꝛeo, aiꝛ a ꝛeaꝛamaꝛ anoiꝛ aꝛ ḋoṁaiꝛ an ꝓiġ. Tiġeaꝺaꝛ Neilꝛe 'ġuꝛ Seꝛḃ niḃuꝛ muġa ꝺa caiꝛꝛc aġuꝛ coṁꝛaḋ na n-oġlaoḋ 'na 'n ꝓiġ 'na n-Uꝛlaḋ ġuꝛ ḃi Neilꝛe ġa minuġaḋ ꝺuiꝛn ciall na ḃ-ꝑocla. Aiꝛ ꝛꝛiocnuġaḋ ꝺo'n ꝛ-oġlaoḋ a ḋaiꝛꝛc ꝺꝛuiꝺuiġ ꝛe le ꝛaoḃ g-Caiꝛbꝛe ġa ġuiḋe ġo ꝛꝛuaiṁeileaḋ: Ma cuiꝛꝑeaꝺ an ꝓiġ ꝛinne aiꝛ ꝛuiḃaiꝛl annoꝛ ġo

gcuaiṫṫramuiṙe 'nn ṡiaġ inta, oiṙ iṙ air a ġlun do ṫogaḋ Moṙan. Fṙeagair an riġ go muiṙneaċ ṡo: Amaṙaċ naċṫaṙ air ṙiubail a leanb! Do labair an riġ le Neilte ga naḋ: Fiaṙṙuiġ uaċa ma ṙiorṙuiġeann ce'ṙ buḋ aṙ a n-aṫaṙaċa? Agus fṙeagṙaḋaṙ gur buḋ uaḋ ṙliocht na Gaal uaḋ bṙeoċean Ġaalaġ ṫangaḋaṙ. Ṫangaḋaṙ ar n-aṫaṙaċa ann luingaiḃ na ṙeaċaḋoiṙeaḋ agus na ceanuiḋeaḋ go bṙuiṫṫan le obṙuġaḋ ann oiḋiḃ agus ionaṫaṙaiḃ na talṁan. Do ṡaoil ceanuiḋe na b-Feine go g-cuingṫaiṙ ar n-aṫaṙaċa geiḃṫe gan luaċṡaoṫaṙ annṙa na oiḋiḃ n-Dumṁanaiġ. Aċt ann na laeṫiḃ uṙ do bṙuṙ ar n-aṫaṙaċa amaċ le ṙoiṙṙnaiṙt agus gluaiṙeaḋaṙ ṡaoi meuṙaiḃ m-baal le n-air uiṙgiḃ na maṙa moṙa, agus do ṁaiṙ ṙiaḋ annṙan aiṫ amaiṙeamaṙ anoiṙ. Fiaṙuiġ Caiṁbṙe ṙocal de riġ na talṁan mor aṫnuiġ na ṙir aon leiṫiḋe, aċt ċuailuiġ go ṙaiḃ caenṙeaṙ miḃur aiṙde 'na na ċinṡir a bi aṙ a ċionn ṙein. Fiaṙuiġ an riġ de gleur caṫa agus coġaḋ, ċuaileaḋaṙ de na miḋe ṙeo, aċt de bṙiġ go maiṙeaḋaṙ gaiṙid do'n ṡaiṙge mor i ṙiaḃ cleaċteam caṫa no coṁlanna aca, biḋeann gleo ṡaḋ uaṫaiḃ. Ir iomḋa ṙiuḋ eile ṙiaṙuiġ an riġ uaṫaiḃ aċt ann taṙiaċt bieaḋaṙ doeolaiġ ciḋ go ṁaiṙeaḋaṙ le air na ṡaiṙge moṙa, niḋeiṙṙin mor ṙeoluiġeaḋaṙ aṙaṁ go n-Imeneṙ. i. go n-oilean Manannain. Agus d'aċin an riġ doiḃ: Taṙṙuiġiḋ anoiu ann boṫananaiḃ an riġ, amaṙaċ teiḋiḋ air ṙiubail. Agus aḋubaiṙt Caiṁbṙe le n-Uiṙlaċ taḃaiṙ do na oġlaiḃ uile miḋ ṙiaċtanaċ, agus lon uaḋ ṫaṙlaḋ go b-ṙuil ṙiaḋ ṡaḋ uaḋ a ṫalaṁ agus a ġaoiṫiṁuintiṙ.

Do bronnuiġ an riġ rol eudaiġ do mnaoi Neilte aċt do Neilte e fein agus Serb bronnuiġ se seaċt beraiġ maiṫe, aig raḋ: Glaċ iad seo mar gnioṁ buiḋċiosa uaḋ bur riġ air ṡon an cinealtas do na deoraib lungbriste d'ar t-sliocṫ ann criċ eile.

Dubradar na deoruiḋe: Go ṡeairbuiġ Baal uile laeṫe an riġ, agus d'imṫiġeadar air siubail, air tiġeaċt doib go g-coṁnuiḋe Neilṫe fiarruiġeadar anḋiaġ a bad agus feuċ bi bairċ le lon agus uile rud riaċtanaċ uaḋ cablaċ a riġ, reiḋ doib ann ait an curaiġ beig ann air ṫangadar, agus bi bairċ an riġ aig marcuiġeaċt faoi anaċoir air uisge na b-Foiste.

Trialleadar na se ḟir agus an gasur asteaċ air bord ann raḋairc moran de cloin na talṁan, seoluiġ an bairc as ċionn na n-uisgeaḋ do'n iorṫir agus bi soġ agus suaiṁneas air a ḟuirrion aċt aṁain air ṡon Imta a bi cailte.

Annsan aimsir sin ṫuit toirt mor de'n scelip uaḋ barr Ronard do scuaib sias claon taoib mor na t-sleibe agus nior stad nuiġ go scapuiġ se e fein as ċionn an maig, de brig gur ṫarlaḋ go n-oban faoi dorcadas na n-oiḋċe, scriosuiġ tri teaglaiġ na Gaal ga ṁarbaḋ uile neaċ anntaib. Anois bi la n-ardċruinne d-Teaċmor Ṫabarṫa air laṁ, trialuiġ Cairbre 'gus a ḟuirrion ann, an traṫ ranig Cairbre Ṫabarṫa seiduiġ an gaoiṫ agus ṫuituiġ an fearṫonn gargṁor agus riġne Cairbue fuireaċ anna boṫanaib iomda laeṫeaḋ agus do glaċ se teinn agus d'ḟas an galar air

nibus measa, agus dubairt Cairbre gur bud a ṡartoil agus a lanṁian fein do beit ann Ullad, act do guide Urlat air an rig gob-ṡanfad air Tabarta nuig go fuigead se bisead act ni fanfad. De brig sin gluaisemar ionnsuide Dunṡoberce agus Min ceanṡear n-Ardḋeas agus mise Urlat ann coṁḋeacta le fuirrion an rig. Air druiduġad ḋuinn go botanaaib n-Ardḋeas nior ċuaid Cairbre nibus fuide, agus air cialluiġad ḋo go raib air ruċt m-bais dubairt le Min agus liomsa Urlat: Trat eugfadsa, aḋleauċiġid mo ċoln san talaṁ seo oir anne nac le n-Ullad Ardḋeas? Agus do ṫaraing Cairbre a n-anal ḋeiġionac ann lub Urlat. Air bas g-Cairbre cuir Min curad luat le focal do na prionsaib agus mataib air Tabarta: Go raib Cairbre marb. Coṁ luat gus cuailuiġ Breas ardrig sin atnuig do na bulsoirib: Glaoiḋid an t-ardċruinne le na ċeile ann ard-ṡeoṁrad d-Teaċṁor Tabarta. Agus aig eirig do Ardrig a latar na n-ardċruinne adubairt: A ċoṁriġṫe agus a ard-ṡlaite n-Errione ata Ċairbre rig Ullad marb. Luiḋeann se anna ċodlaṁ ṡuan ann botanaib min ann Ardḋeas, sea-seoċaid Breas aig carn g-Cairbre agus d'eirig an t-ard-ċruinne uile ga rad: Siubailfinn gus sin Ṡein le Ardrig. Trat do bi ardrig agus na prionsaide agus maite agus treunṡluag anṁor le na ċeile reid agus rig Ġaalen agus prionsaide 'gus maite agus prionsa n-Ibluġad, agus rig Ultonnṁaċt agus prionsaide agus maite, bi an soċaraid mar armṡluag gleusta ann luireaċ agus armaib. Is ann

sin d'eirig Fionn mac bud sinne g-Cairbre aig rad: Creud ma fagtear arma agus sciata air Tabarta, adleacfear Cairbre ann Ullad, gradvig spiorad g-Cairbre sog agus suaimneas. Ni seinnfear catrann as cionn Cairbre, ni bud gneat do suilib cloin Ullad do dearc air comlanta armgleusta trat eirigeann eugcaointe tiomcioll carn an rig.

De brig sin fagadar arma agus uile orneis cata air Tabarta agus aig gleusugad iad fein ann brataib criosdeacraib gluaiseadar air agaid. Do bi carn g-Cairbre deunta, bi mise Urlat aig seinm an eugcaoin, cid traect is Fearadan file n-Ardveas ro can na focla. Anne nac b-fuileadar ameasg scriobtaib na m-bard ann leabarlan Mur-n-ollam Dunsoberce? Fileadar ardrig agus uile Mumain agus Gaalen agus Ultonnmact.

Go Teacmor Tabarta, act cuaid comdail Ullad go dtalam a comnuide. Agus air glaoic ardcruinne go d-ti m-bruitcine, bi Fionn mac g-Cairbre rogaigte anna rig for Ullad. Anuair do rigail Fionn aon baalain amain, mar bi mise Urlat leis annsan seomrad rigda ann Dunsoberce, dubairt se liom: Ar scruidtear focla leabar na n-Aimsire ann mur-n-llam sul a leigtear as ard fir m-bruitcine? Agus freagair mise: Ni scruidtear. Ann sin d'atin an rig: Leig dom laete g-Cairbre agus leig me iad. Iar cluasteant doib dubairt an rig: Go ceinte bud mait gur bud mian liom na focla do eisteact, oir nior scriob Urlat sias sceul na g-ceanfear og Mis agus Gleanaduin? No 'n

dilċaraṅtas agus an t-siorġraḋ a ḃi aca air a ċeile? Freagair Urlaṫ ḋo: Baineann an sceul ud le scriobṫaiḃ na m-bard ann leaḃar na rann ata ann mur-nollaṁ Dun-ṡoḃerce. Aduḃairt an riġ aris. Ni ciḋimsa aon focal scriobṫa san leaḃar de tuitime sceilipe Ronaird? Agus ḃi focal an riġ ceart, agus do scriob me an sceul sias an-na n-ait fein ann leaḃar na n-Aimsire as coṁair an riġ. Anuair do riġail Breas ardriġ naoi baalaine fuair se bas. Ata a n-ainm scriobṫe air rol na riġ aig glaoiċ "Breasriġ" air. Oir aduḃairt: Ḃi Elim mo aṫar ardriġ de ḃriġ rin go cinte is mac riġ Breas?

An t-oċtṁad leaḃar. Ann treas caibidil. Riġail n-Eoċaiḋ mic ḃ-Fionn uaḋ sliocṫ Iṫ prionsa n-Iḃluġaḋ aon baalain aṁain. 507 go d-ti 506. R. C. Feuċ air an cean seo Annala Riġeaċta n-Errione an 1. Rol an 60 duileog. Aois an doṁain 4248. faoi ainm Eoċaḋ Apṫaċ".)

Air ṫiġeaċt do ardċruinne Muṁain le na ċeile air ṁ-bruiteine ḃi Duaċ dearḃraṫar Ḃreasriġ roġaigte an ceud-ḟeaċt anna riġ as ċionn Muṁain. An traṫ ceudna riṫeadar curaḋiḋe deaġtappuiġe triḋ Errion aig glaoiċ riġṫe, prion-saiḋe, cinḟir, ollaṁna, agus treaḃaona an pobail le na ċeile ann ardṡeoṁraḋ d-Teaċmor Ṫaḃarṫa, agus air suiḋeaḋ do 'n ardċruinne, d'eiriġ an t-ardollaṁ aig raḋ: A ard-ḟlaiṫe ata triḋaon Errione follaṁ.

Anois ḃi mian an coṁḋail le Fionn riġ Ullaḋ annos go riġaileoċaḋ se ardriġ, aċt do ṫarlaḋ an tarṫ sin go raiḃ Fionn anna luiḋe air a leabba teinn, agus feuċ ḃi a teinneas saṁail le taiṁneul an bais, d'ḟan fe seal maiṫ mar duine marḃ aċt aṁain go riaḃ a ċoln teiṫ. De ḃriġ sin ḃi Eoċaiḋ mac ḃ-Fionn uaḋ sliocṫ Iṫ roġaigte anna n-ardriġ for Errion. Agus ċuaiḋ an t-ardċruinne amaċ agus bi mosdursa na n-ardseoṁraḋ druidgte. Dar tusmos ċeileaḃraḋar morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Ṫar n-ḋeis na naoi laeṫe do suiḋe an t-ardċruinne an dara feaċt, leiġtear focla leaḃar na n-Aimsire agus treaċd dliġe n-Errione. Air criocnuġaḋ glaoiḋeadar na bulsoiriḋe: Seaseann neaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Nior freagair aonneaċ. Ḃi na morḋursa druidgte, agus imṫigeadar air aġaiḋ gac go talaṁ a ċoṁnuiḋe.

Anois ṫarḋeis do ḃeiṫ anna n-ardriġ lan baalain, aon rion agus da laeṫe fuair Eoċaiḋ bas, oir ciḋ grana an t-iomraḋ, deirtear gur loḃṫuiġ feol a ċoirp gus e fos beo. Iomċuireadar a ṁeudcean leo go duitċe n-Iḃluġaḋ agus adleaċeadar ann, dearċeann a ċarn amaċ as ċionn na mara mora annaice le Dunċiernma.

An t-oċtṁad leaḃar. An ceitreṁad caibidil. Riġail Fionn mic g-Cairbre riġ Ullaḋ ardriġ fiċe baalaine 506 go d-ti 486 R. C. (Mar an ceudna feuċ Annala Riġeaċta n-Errione. An. 1 rol an 60 duileog. Aois an Doṁain 4249. Faoi ainm Fionn mac Braṫa.)

Air bas Eoċaiḋ n-ardriġ, ṫainic an t-ardċruinne anna ṡuiḋe san ardṡeoṁraḋ, d'eiriġ an t-ardollaṁ aiġ raḋ: A ardḟlaiṫe ata triḋaon ardriġ n-Errione follaṁ, creud is ail lib? Agus do bi Fionn riġ Ullaḋ roġaigte ann aonḟeaċt do beiṫ anna n-ardriġ for Errion. Iar coṁlionaḋ an tusmos dar na scriobtaib, agus ceilabraḋ an morḟeis agus comoraḋ na n-Eaċtra, criocnuiġ an t-ardċruinne an daraḟeaċt, agus scarradar aṁ-baile go talaṁ a ċoṁnuiḋe. Trialuiġ Fionn go Dunṡoberce, agus do ṁair se ann Ullaḋ na tri baalaine uaḋ go traṫ a roġṫa mar ardriġ. Riġne se cuairt tiomċioll Ullaḋ gaċ baalain aiġ ioċ an cusdos as cistelan an riġ mar biḋ gneaṫeaċ. Glaċ Fionn laeṫe n-Eoċaiḋ Ollaṁna b-Fodla mar ṡampla do fein, niorraib aonḋuine de'n sliocṫ nibus ardḟlaiṫaṁail, moruasaleaċ, fioraigeantaċ 'na Fionn. Ata a uile focal na fiorrione, ata a ṡliġe sliġe na ceirt. Anois do ṫarlaḋ an la do bi Baalann dara rion d'a ṫeaċ Ṁeas. i. August ann treas baalain de riġail b-Fionn mar ardriġ gur ṫainic treunḟear agus dis oglaiġ go Dunṡobercе. Bideadar gleusta mar gaisċuiḋe, sciaṫa air a ḋeasġuailinib agus cleadeaṁa air a ṫaoib leannte le tri giollaib iomċuirṫe a lannta agus a tuaiṫe-ċaṫa. Ṫangadar cum soġ. Air tiġeaċt do'n coṁḋail a foċar an riġ, is e adubairt an treunḟear: Is mise Tirlorg mac Ġlais de ceanḟearaib m-Bruiṫan a seaseann ann do ċoṁair O a riġ! Is mac Breint cinḟir Oirbaal an oglaoċ seo, agus is mac dearbṡuire an t-oglaoċ ud. Ceiṫre

baalaine uad ṡion ṫangadar fir tiomainte le anfad agus tonntaiḃ go d-ti'n talaṁ seo uad Bruiṫaṅ dar foclaiḃ a cuailuiġ Ḃreint agus go raiḃ riġ uilecoṁeuċtaċ caṫḃuaiḋ-eaċ ga rigail clan na talṁan. Agus gur buḋ Gaal Scuiṫ Iḃer bunaḋ do clion na talṁan seo sliocṫ Iḃ-Breoċean taoiḃ ṡiar de Buasce, ait anar maireadar ar sionsioriḋe ann alloid. Tangamar uad Breint ar g-ceanṡear le rad: Go maireann naṁad an Gaal ann tiġṫiḃ daingte le'r ṫaoḃ uad ḋeas ann raḋairċ ar n-ḋeasṡuile ta'n fairge taoḃ ṡiar duinn, ata boṫana 'n Gaal scarruiġte go tana do'n iorṫir Teiḋeann an Gaal Sċioṫ amaċ annaġaiḋ a ċeile go minic aċt biḋeann an naṁad dluiġte le na ċeile ann-aonṡeaċt.

Air an t-aḋḃar sin cuir Breint muidne ċugaṫ le rad: A riġ na talṁan seo, taḃair coṁairc agus coṁgnioṁ ḋo do ḋearḃraṫaraiḃ ann aġaiḋ a naṁad ann a ṫalaṁsa 'gus coṁġnioṁfaḋ siad leat ann aġaiḋ aon naṁad a tiocfad aig ionnsuiḋe do ṫirrionaiḃ.

Air criocnuġaḋ a ċaint leagadar na giollaiḋe tuaiṫe agus lannta ann foċair ḃ-Fionn, ann sin duḃairt Tirlorg: Seo ċugad gleus Arma ata aig luċt naṁaid a ṫroideann ann aġaiḋ an gaal. Freagair Fionn ḋo: A ḋeaġlaoiḋ ata scriobṫa air treaċt n-dliġe n-Errione: Ni trial-lfad coṁlann na gaal amaċ as Errion go deo. Ċu-gad focla na n-dliġe. De ḃriġ sin ni feidir aon cuingraḋ aċt cuingraḋ na soiġ do ḃeiṫ idirinn. Le

na linn sin adubairt Fionn: Cid nac dlisteanać do gaal na n-Errione do gluais ann bur g-comraic, nideisin b-feidir nać beid bur d-tiras diomaoineać ma iomćuirfadsa deaġ-ćomairle air ais go gaal bur d-talmansa aig rad leo: Is mar seo.

Labair Fionn riġ Ullad agus ardriġ for Errion: A Ġaal Iber fag balleać milteać na n-imrise agus fionġola agus siubail sliġe leaṫan caradis agus carantais, bidead lam le lam croide le ċroide, comlann le comlann, aontuiġte maraon. Deun mar sin a ġaal agus beid sluaġ do namaid gan briġ gabailtas do cuir orrṫaib. Eist le foclaib Eoċaid Ollman b-Fodla bud glice: A mic is sofuasgailte soġcur dul le claon sias go sclaubuiġeaċt, aċt is dofuaisgailte anċruaid an aisfilead.

Mar an ceudna fiarruiġ Fionn sceul m-Breint. Dubaradar gur bud Breint an ceanfear, gur mac n-Dron uad bluas e, gur bud bluas an macċaoim treun a treoruiġ an gaal uad ionnaṫarib na talman ann a raib geibte faoi ardċeannuib na Feine ann mion deiġnaċ na talman uad deas: Bainneann an comfir leis an dara ord faoi Breint, ni gnidean na cinfir aonnid gan fios comradta agus g-comairle na g-cromfear.

Fiarruiġ Fionn anndiaġ treaċd na n-dliġe agus leabair na n-aimsire na gaal aċt ann traċt nior ċuaildiuiġ Tirlorg de aon leiṫide. Ṫainic sceul an pobail uad beul go cluas de briġ sin is beug a ċuid eolus agus eagna. Dubairt

Fionn tarruiġiḋ liomsa ann Ullaḋ fos seal agus ḃi clar na morḟeise reiḋte le iadsan do onoruġaḋ. Ḃi eaċtra, ceol, agus rionce teuda clarsaiġ ga fonnaḋ agus canaḋ sceul na n-alloide. Seinneadar na baird aḋrann m-Banna 'gus ḃ-Fearṁor. An caoi ṫainic sise tarsna tonntaiḃ mara anon taḃarṫaċ le paisde leis a paisde Fearṁor uaḋ Dun-ṁianaċ annos go d-tarrnoċad an leanḃ ceud anal a ḃeaṫa air a feurṫan duiṫċe Errion! Agus air fileaḋ di gur ṗog si'n talam mar pogfad treunlaoċ a ṡearċrun! Cruinneadar na seilgoiriḋe ċuṁ an t-seilg. aċt leanadar Tirlorg agus a oglaiġ air cois, oir ni raiḃ ḟios no cleaċtaeṁ treunṁar-ċuiġeaċt aca. Air la n-imṫeaċt. Ṫirlorg d'aṫin Fionn: Biḋeaḋ tri carbada reiḋ, cuaiḋ an riġ agus Tirlorg ann cean aca, na oglaiġ annsan dara cean, aċt ḃi'n treas cean lionta le eudail mar brontanas do Breint, leanadar mar an ceudna cuig coin roġa-sleige mar bronntanas do mac m-Breint Ḃi caṫa gceanḟear marcuiġeaċt ann coṁde-aċta leis an riġ go d-ti lungṗort na ḃ-Foiste, ait a raiḃ luing Tirlorg. Aduḃairt Fionn le Tirlorg: A Ṫirlorg craḋuiġeann mo ċroiḋesa go ḃ-fuil ainḟios coṁ trom anna luiḋe air talaṁ na gaal ann Bruiṫan de ḃriġ sin traṫ seaseann tu ameasg pobal do ṡlioċt abbair leo: Creud ma naċ cuirfad riġ Ullaḋ.

Coṁlannta armġleusta ċum cogaḋ rud toirṁeasgta dar dliġe aċt cuirfad agus failte ma buḋ maiṫ liḃ teaċtoiriḋe na soiġ. i. ollaṁna na n-Eagna a ṁuinfad doiḃ teagearg

n-Eoluis agus scriobta Eterial agus Eoċaiḋ Ollṁan b-Fodla, ata a b-focla, ciḋ iad fein anna ċodlaṁ ṡuain faoi carn, aig muineaḋ daoine do cuir srian na ceile air a miantaib air fad laeṫe a m-beaṫa.

Ma mairfaid neaċ mar is coir ḋo ṫar n-ḋeis a bas, beiḋ a ainm fiorbeo ann sceultaib na n-aimsire. Ma riġne se mor eaċtra, beiḋ a spiorad fos ameasg daonib! Tri ficid baalaine uaḋ ṡion bi coln Eoċaiḋ Ollṁan b-Fodla aḋleaċta faoi carn ata a ṡeol agus a ċnaṁa coṁeasgta le luaitrib a ċineal, aċt ata teiġne a spiorad fiorbeo! Mar labair Fionn na focla ud bi na coṁiġċricide a ṡaiṫ eolaiġ leis an coṁrad do tuigṡint. Ann sin adubairt Fionn: B-feidir naċ coṁeineoċaḋ Tirlorg air an meud a labair riġ Ullaḋ uime sin cuirfadsa go deaċt mar seo: Ni raċfad gaal m-Bruiṫan amaċ ṫar a d-tirrionaib le gabailtas do ḋeunaḋ. Ma bruċtfad luċt eile air Oirbaal, biḋeaḋ na gaiscuiḋe mar aonṡir le tiomaint an naṁad amaċ, no ait aḋleaċta a ṫabairt doib san talaṁ. Biḋeaḋ treunċroiḋeaċ. na biḋeaḋ eagla orrṫaib. Ṫug Fionn laṁ carantais do Ṫirlog aig raḋ: Go m'beiḋ solus na n-eagna ga treoruġaḋ bur t-sliġe, slan agus buaiḋ lib! D'ionnsuiḋe lung Ṫirlorg a seolaḋ as ċionn clar na mara, d'ṡill Fionn agus fuirrion go n-Dunṡoberce Antraṫ seo ċuaiḋeadar amaċ na curaḋiḋe deaġṫappuiḋe mar buḋ gneaṫ air fuid Errione aig glaoiċ riġṫe, prionsaiḋe, cinfir, ollṁana agus treabaona 'n pobail go n-arḋċruinne d-Teaċṁor Ṫab-

aiṫċa. Anoiṛ an la do ṛuiḋe an t-aiṫoċṁuinne ann aiṫṛeoṁ-ṁaḋ d-Teaċṁoiṛ Ċabaiṫa, d'eiṛiġ Moiṛḋa ceanṛeaṛ Magġlaiṁ Gaiaḋ: Ċangadaṛ daoine aṫṛeabaiġ go-n-Dunṛobeiṛce agus maiṁeadaṛ ann le n-aiṛiṁġ iomda laeċeaḋ? Cheud ma ṛiaṛṛaḋṁuid ann ḋiaġ an ṁuid? Ma labṛocad aiṛiṁġ?

D'eiṛiġ Ṛionn agus dubaiṛt: Leiġṛid Uilaċ aiṛoillaiṁ Ullaḋ ann cluaṛteaṁ uile n-aiṫoċṁuinne gaċ ṛocal baineaṛ leiṛ an ceiṛd. D'eiṛiġ Uilaċ aiġ ṁaḋ: Ata leaḃaiṛ na n-Aimṛiṛe anoiṛ ann muṛ-n-ollaṁ d-Teaċṁoiṛ amaiṛċ beiṛṛaḋ Uilaċ iaḋ aiṛ laċaṛ. Laṁaṁaiṛiaċ aiġ eiṛiġ do Uilaċ leiġ ṛe na ṛocla aiṛ an ṁol uaḋ'n la a ċaiṁic Tiṁoṛiġ go-n-Dunṛobeiṛce nuiġ go d-ṫiallaiṫiġ ṛe aiṛ aiṛ aiṛ luiġ.

Aiṛ ċṁoċnuġaḋ a leiġeaḋ do Uilaḋ'eiṛiġ an t-aiṫoċṁuinne uile agus aiġ claonaḋ a ċiṁ ṁineaḋaṛ a laiṁ amaċ do aiṛiṁġ. Agus aḋubaiṛt Oenaṁ aiṛoillaiṁ d-Teaċṁoiṛ aṛ aiṛḋ: Go cinte ata ṛṛiṛiaḋ Ḟoċaiḋ oiṁan b-Ṛoṛla ann Ṛionn mac g-Caiṛbṛe! Anuaiṛ do ṁiġail Ṛionn ṛeaċt baal-aiṁe ṛuaiṛ Uilaċ baṛ. Ann ṛin ṁiġneaḋaṛ na oiṁna Oiṛuiṁṁoiṛ, Oiṛuiṁṛḟiṫ, agus Dunṛobeiṛce coṁċionol ann muṛ-n-ollaiṁ Dunṛobeiṛce agus ṁoġaḋaṛ beiṛṛd anna n-aiṛ-oillaiṁ Ullaḋ ann aiṫ Uilaċ.

Aiṛ an t-aoṁaḋ baalaiṁ deug do ṁiġail b-Ṛionn d'euġ Aoḋa ṁiġ Ġaalen ċaṛ ḋeiṛ ṁiġaileaḋ aon agus ṛiċe baal-aiṁe, agus aiṛ ṫiġeaċt do n-aiṫoċṁuinne Ġaalen le na ċeile aiṛ in-bṛuiṫeiṁe Magnaiṛ, ṁoġaḋaṛ Oillioll mac Aoḋa'nna ṁiġ aṛ ċionn Ġaalen. Maiṛeann Ṛionn aiṛ Ċabaiṫa, do

cuir se Seadna a ṁac anna ṡuiḋe ann ait riġ ann Ullaḋ agus cuir se cinḟir Iarġaal agus Arḋṫan anna ṡuiḋe taoḃ le Seadna. Niḋeissin tiġeann Fionn ġac baalain go Dun-ṡoḃerce. Ata Fionn fiorṁuinte ann sprreaġaiḋ teuda g-clar-seac an ceoil. Ata a eic agus a ċoin is fearr ann uile n-Errione. Taḃairreann se coṁairċ do'n laġ cuireann se na cromḟir faoi smact, cuinguiġeann se na breiṫeaṁna taoiḃ stiġ de'n dliġe Maiṫuiġeann an arḋċios ġac treas baalain do n-Ultonnṁaċt. Teiḋeann croiḋe n-Ullaḋ, Ultonnmaċt agus Ġeintir na ḃ-Fearġneaṫ amac ann ġraḋ do Fionn. Traṫ do riġail Fionn oċt baalaine deuġ aduḃairt le Sea-dna: A ṁac Ciḋimsa anfaḋ aiġ eiriġ ann Ġaalen agus Muṁain. Cuir na coṁlannta go minic triḋ cleaċteaṁ na coġaḋ mar an ceudna n-ullmuiġ an marċṡluaġ agus an caṫa saiḋġoiriḋeaḋ agus urċuireaḋ. Air riġail do Fionn naoi baalaine fiċid cuir se amaċ curaḋiḋe deaġluaiṫe air fuid Errione le litiriḃ aiġ raḋ: Traṫ tiocfad Baal anna ṫeaċ Iraṡġiṫ cruinneadar riġṫe, prionsaiḋe, cinḟir, olaṁna, agus treaḃaona 'npobail ann arḋṡeoṁraḋ d-Teaċṁor Ṫaḃ-arṫa ann foċair ḃ-Fionn arḋriġ Errione. Ṫar ḋeis ceud feaċt na n-arḋċruinne, imṫiġeadar amaċ le ceilaḃraḋ mor-ḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Anois uaḋ ṫarlaḋ go raiḃ an naoinṁar traṫ do ṡuiḋe an t-arḋċruinne ann laeṫiḃ ḃ-Fionn, uime sin fearuiġ Fionn an morḟeis agus morċomoraḋ na n-Eaċtra air fad tri naoinṁar laeṫeaḋ. Air criocnuġaḋ do ṡuiḋe an arḋ-

ċṙuinne an daṙa ḟeaċt. Agus aig eiṙiġ do aṙdḃṙeiṫeaṁ n-Eṙṙione, seasuiġ se aiṙ claṙḃoṙd a laṫaṙ na n-aṙdċṙuinne agus do leiġ se as aṙd tṙaċd dliġe n-Eṙṙione agus tusmos tanasṫeaċ, laṙnaṁaṙċ ṡeasuiġ Denan agus leiġ se as aṙd scṙioḃta n-Eoluis agus leaḃaiṙ na n-Aimsiṙe Ġaalag, agus aiṙ an tṙeas la leiġ mise Beiṙid leaḃaiṙ na n-Aimsiṙe n-Eṙṙione, agus ḃi gac uile mein lionta le luaṫġaiṙ. Ċuaiḋ-eadaṙ na bulsoiṙiḋe amaċ aig aṙdġlaoiċ: Seaseann neaċ aiṙ Ṫaḃaṙṫa aiġ iaṙeaḋ a ċeaṙt?

Niom ḟṙeagaiṙ aon ġuṫ. Is ann sin ċuaiḋ an aṙdċṙuinne amaċ agus ḃi moṙḋuṙsa na n-aṙdṡeoṁṙaḋ dṙuidgṫe. Tṙiallluiġ Fionn agus na pṙionsaiḋe, cinḟiṙ, ollaṁna, agus tṙe-aḃaona 'n pobail leis go Dunṡoḃeṙce. Anois aiṙ daṙa la n-imṫeaċta m-Baal anna ṫeaċ Tonnscnaḋ. 1. Daṙa la Maṙta d'eug Fionn ann Dunṡoḃeṙċe. Niom ċṙuinnuiġ Fionn ann tiġṫiḃ a lanċisde euḋail oiṙ no naiṙgead no ni taṙang se le ceile maoin, aṙneise doinste neaṁaiṙeaṁaċ, oiṙ bag-aiṙ se na ḟiṙċiosa uaḋ masluġaḋ na gaal eaḋon maiṫuiġ do'n Danaan tṙain d'a n-aṙdċios. Ḃi geuṙġuil caointe ann Ullaḋ agus ḃi Eṙṙion duḃḃṙonaċ ann ḋiaġ Fionn. Ata a ċaṙn aig seasaḋ taoḃ ṡiaṙ de caṙn Eoċaiḋ ollṁan ḃ-Fodla agus g-Caiṙbṙe a aṫaiṙ. Ciḋ go ḃ-fuil a ċoln maṙḃ, ata Spiosaḋ ḃ-Fionn biṫḃeo.

An t-oċtṁad leaḃaiṙ. An cuigṁad caibidil. Riġail Seadna cuig baalaine deug 486 go d-ti 471. R. C. (Feuċ

Annala Riġeaċta n-Eṙṙione an. 1. ṙol. An 62. duileoġ faoi ainm Seadna Ionnaṙṙaiḋ aġuṙ Annala ġ-Cluainṁicnoiṙ.)

Traṫ ṫainic aṙdċṙuinne n-Ullaḋ air ṁ-bṙuiṫeine, ṙoġadaṙ Seadna mac ḃ-Fionn mic ġ-Cairbṙe, anna ṙiġ foṙ Ullaḋ. Air tiġeaċt le na ċeile do n-aṙdċṙuinne n-Eṙṙione air Ṫaḃaṙṫa ḃi Seadna ṙiġ Ullaḋ ṙoġaiġte 'nna n-aṙdṙiġ aṙ ċionn Eṙṙion. Do ṫaṙlaḋ ann tṙeaṙ baalain de ṙiġail Seadna, traṫ ḃi aṙdċṙuinne n-Eṙṙione air Ṫaḃaṙṫa ġuṙ bṙuċtuiġ amaċ an anfaḋ do ċiḋ Fionn ṙan Ḋeaṙ, ḃi a toṙman air fuid na talṁan. Ṫainic focal do cluaiṙ n-Duaċ mic Bṙeaṙṙiġ a ṗoṙuiġ deaṙḃṙiuṙ Seadna aiġ ṙaḋ: Laḃaiṙ Oilliol ṙiġ Ġaalen ġo Duaċ ṙiġ Muṁain aiġ ṙaḋ: Ata Ultonnṁaċt aġuṙ Ġeintiṙ na ḃ-Feaṙġneaṫ le Ullaḋ de ḃṙiġ ṙin ataid niḃuṙ laidṙe 'na ṙinne, biḋeaḋ cuinġṙaḋ idiṙinn, biḋeaḋ an tṙiuṙ maṙaon. i. Ġaalen Muṁain aġuṙ Iḃluġaḋ. Anoiṙ ċuaiḋ.

An focal uaḋ beul n-Duaċ ġo cluaiṙ Seadna. Maṙ ġeall ġo ṙaiḃ aṙdċṙuinne n-Eṙṙione air Ṫaḃaṙṫa, d'innis Seadna focla n-Duaċ do Ṫoṙl ṙiġ Ultonnṁaċt. Leiṙ ṙin aduḃaiṙt: Nuaiṙ do ḃi ṙoġ foṙ Eṙṙion ṁuinuiġ mo aṫaiṙ dom cleaċteaṁ ġ-coṁlann aiġ ṙad: Ciḋ nac taiṙduiġeann anoiṙ buḋ maiṫ ma cuiṙfeaṙ aṙmṙ̇luaġ faoi ṙeaċ aġuṙ ġo minic tṙiḋ cleaṙaiḃ ġ-coġaḋ oiṙ ciḋimṙa maṫaṙ ġoiṙ aġuṙ anfaḋ ṙan Ḋeaṙ. Ḃi ṙpioṙad eaġna ann mo aṫaiṙ, ata'n neul ud bṙiṙeaḋ anoiṙ aṙ ċionn Eṙṙion. Biḋeaḋ Ṫoṙl

glaċaḋ coṁaiṛle. 'gus ṫaṛ n-deaṛ ṡin abbṛocad le Seadna bṛeidiṛ go n-deiṛfaid Ṫoṛl: Fanfaimṡa ann Ultonnṁaċt? B-ḟeidiṛ go g-claonfad Ṫoṛl le naṁad Ullaḋ? Fṛeagaiṛ Ṫoṛl: Niom ṫangadaṛ na focla aṛ beul Seadna nibus luaiṫe 'na ḃi mein Ṫoṛl daingte. Beiḋ Ṫoṛl annaġaiḋ naṁad Seadna agus Ullaḋ. Na ṡaoilead Seadna go deaṛḃ-ṁeinfad Ṫoṛl a ḟocal gealta de ḃṛiġ guṛ fṛeagaiṛ ṡe co oban. Coṁlionfad Ṫoṛl uile ṛud a ġeall ṡe. Anoiṡ tuṡ-uiġeadaṛ na cṛomḟiṛ a g-coṁġlic agus a n-ioṫiombṛaḋ, ṫang-adaṛ anoiṡ uaḋ Gaalen guṡ aṛiṡ uaḋ Muṁain go Ullaḋ aig coṁġaiṛeaḋ ann cluaiṡiḃ g-cṛomḟeaṛ Ullaḋ aig ṛaḋ: Daṛ baal biḋeaḋ muidne de aon ṁein aṁain tṛiḋ Eṛṛion. Iṡ uaḋ Gaalen tiocfad buntaiṡde agus ceim do na cṛiom-feaṛaiḃ nac cumaḋ duinn ma'ṡ Muṁain, no Gaalen, no Ullaḋ nac ḃ-fuil muid go leuṛ cṛomḟiṛ baal buḋ aiṛde? Ṫainic an focal ud go cluaiṡ Ġeiṛid ceanḟiṛ Eudan ṡiaṛ ag-uṡ cuiṛ ṡeṡan na focla gan mall agamṡa Beiṛid agus cuiṛ miṡe iad le beul teaċtoiṛe cinte go d-ti 'n ṛiġ ann Teaċ-ṁoṛ Ṫaḃaṛṫa, oiṛ ḃi me an tṛaṫ ṡin ann Dunṡoḃeṛce. Aiṛ teaċt do'n ṛiġ go Ullaḋ d'iniṡiṡ ḋo gnioṁaṛṫa na g-cṛom-ḟeaṛ agus fṛeagaiṛ Seadna: Ṫig le na cṛomḟiṛ an teiġne do cuiṛ aiṛ laṡaḋ, aċt niom feidiṛ leo do muċaḋ ta fioṡ agad agus aigamṡa coṁ maiṫ ciḋ go laḃṛadaṛ de ṡoġ agus ṡioṫċaine ata a ṁiamta aiṛ cogaḋ?

Ni ḃeiṛfaid pṛionṡaiḋe no maiṫe eiṡteaċt doiḃ ṡeaṡfaid teageaṡg na n-ollaṁ niḃuṡ dilṡe do ċloin Ullaḋ 'na ain-

ṗıoṛ na g-cıomṗeaṛ? Do bı tṛeabloıd aıṛ mheın Seaona oıṛ taıċnuıġ ṛe an ṛoġ, b-ṛeıdıṛ go ṛanṛad eṛṛıon ṛaoı ṛıoċ-ċaıne manaċ mıoġnıomh an Mumeḋaıġ. Bud Mumeḋaċ mac Aoda mıc Nuaıḋ ṛoıṁe ṛeo aṛoṛıġ. Bud mac mıoċomaıṛleaċ e, ṛantuıġ ṛe olc agus ṛuılṛıleaḋ. Tagṛnuıġ ṛe uıle tıṛ-ṛıon na n-oluġe. Meuduıġ a ṛıoċmheın. Bı a ṛeaṛġ maṛ ṛṛuṫ ṛleıbe gaṛḃ, boṛḃṫaṛṛuıġ. Do bı a tnuṫ maṛ laṛaṛ teıne. Nıoṛ ṫaınıc ceo anna ıntınn, no anna mheın, no anna a ḋıoıḋe naṛ cṛıoċnuıġ a laṁ, agus mḃuṛ cınte ma ṛuo gṛana, mılteaċ, ṛıoṛḋṛaóṫe do coṛṛṛ no do ṛṛıoṛaṛ duıne. Rıġne an ṛeallṫoıṛ ṛeo móṫe naċ ṛaıḃ a ṛaṁaıl ṛoıṁe aṛaıṁ deunta ann eṛṛıon. Seaḋ go deıṁın leıṫıde naṛ coṁeınnuıġ gur ṛeıdıṛ a ḋeunaḋ, oıṛ mıoṛ labaıṛ gṛanṛṛıoṛaḋ eoċaıḋ de leıṫıde ann ṛcṛıoḃṫaıḃ tṛeaċt na n-oluġe.

Cṛuınnuıġ an Mumeḋaċ ṫaṛṫ anna ṫıomċıoll caṫa n-oganaċ do ṁıl ṛe ıad ann coln agus ınnınn, mıoṛ glaċ ṛe ṛgıṫ nuıġ go ṛaıbeadaṛ ṛalaıġ, maṛluıġṫe, ṛṛuṛaṁaıl, maṛ-ḃaıġ, maṛ ṛın ṛaṛadaṛ anna ṫıomċıoll coṁṫıonol cıontaċ ṛeıṫ laṁġnıomheaċ coṛṫappuıġ le gaċ anṁan a ṛıoċṛṛıoṛaḋ do ḋeunaḋ! Annṛ na laeċe ṛeo ṫaınıc Mumeḋaċ go boṫan-aıḃ Sıoṛṛa a ḋeaṛḃṛaṫaṛ go cumgġeallṛad ṛe e ṛeın anna ċaṫa, agus bı Raoıṛt mac b-Faıl cınṛıṛ lúḃṛonag le Sıoṛṛa. Cumguıġ Sıoṛṛa coṁṛaḋ le Mumeḋaċ a ḋeaṛḃṛaṫaṛ taḃaıṛṫ coṁaıṛle ḋo go ṛılṛaıd ṛe aıṛ aıṛ go ṛlıġe na ceaṛṫ, agus maṛ lean Sıoṛṛa e ṛoġeuṛ ḋuḃaıṛṫ Mumeḋaċ: Bıḋeaḋ te-angа na caṛoıde anna ċoṛṫ aċt aṁaın ann cluaṛteanṫ an

ᴅe tairḟuiġeaṗ an toiṁṁeaṗġaḋ. Ma tiocṗaiḋ Siomṁa la a ċeinn ᵹo boċanaiḃ a ḋeaṗḃṗaċaṗ, aᵹuṗ ann ṗin aṗ iomṗiol ᴅo labaiṗ a ṗmuaiṁce leiṗ? Aċt mion ᴅuḃaiṗt ṗe ṁuᴅ aiṗ biṫ le Raoiltᵹ aᵹuṗ imṫiġ Siomṁa ᴅaṗ an cuiṗeaḋ ᵹo ᴅ-ti boċanaiḃ Muṁᴅonaiġ aᵹuṗ ann ḋiaġ ṗin mi aṁain tuṗuiġ ṗocal ᴅo beiṫ ṗeaṗuiġṫe aiṗ ṗaᴅ aᵹuṗ aiṗ ᵹaiṁᴅ: Naċ ṗaiḃ Siomṁa le paġail ṗeolaiġ an iṫiomṗaḋ maṗ an ceuᴅna ᵹo cluaṗᵹeann Raoilt, aᵹuṗ coṁeiṁniġ aiṗ ṗocala Siomṁa: Raċṗaḋ me ᵹo boċanaiḃ Muṁᴅonaiġ mo ḋeaṗḃṗaċaṗ le ᵹiuntuġaḋ e aṗa ḋṗoċṡliġe.

Bi Raoilt a coṁnuiḋe leuṗṁuaineaḋ aiṗ aiᵹne ṗealtaiḋ mioċalaiḋ Muṁᴅonaiġ. Maṗ an ceuᴅna bi cuiᵹṗiaḋ caṗaᴅaiṗ ṁoṗ Siomṁa aᵹuṗ Raoilt. ᴅe bṗiġ ṗin mion ṗeiṁ leiṗ ᴅeaḃṁeineaḋ aoiṗ Siomṁa. Cṗuimniġ Raoilt caċa n-oᵹanaiḋ aᵹuṗ ᴅuḃaiṗt leo: Ni b-ṗuil loṗᵹ Siomṁa ᴅeaṗḃṗaċaṗ an ṗiġ aᵹuṗ acaṗa Roilt le paġail. Labaiṗ maṗ an ceuᴅna ᴅe Muṁᴅonaiḃ, aiᵹ ṗaᴅ: Raċṗaḋ me mo aonṗeaṗ aiᵹ loṗᵹaḋ annḋiaġ mo ċaṗa ni ċiᵹ liom ṗuileann ṗuṁeaċ niḃuṗ ṗuiᴅe ann ṗeo. Aċt ṗṁeaᵹaiṗ na oᵹlaiġ: Aiṫ aiṗ biṫ naċṗaᴅṗa naċṗaḋ muiᴅne leat. Le na linn ṗin imṫiġeaᴅaiṗ aiṗ aᵹaiḋ aᵹuṗ aiṗ tiᵹeaċt ᴅoiḃ ṗoᵹuṗ ᴅo boċanaiḃ Muṁᴅonaiġ connaiṗċeaᴅaiṗ ṗeaṗ aᵹuṗ ṗiaṗuiġ ᴅe ṗceul ᴅe ṗoclaiḃ a ṗiṫ ᴅe Siomṁa aᵹuṗ aiṗ ṗeuċṗint ᴅo'n ṗeaṗ ᴅuiṁe ᴅ'a ċṁeaḃ ṗeiṁ ameaṗᵹ caċa Raoilt bi ṗiaᴅ aiᵹ roᵹᵹaḋ a ċeile aᵹuṗ coṁᵹaiṗ ṗe anna ċlaiṁ: Ce b-ṗuil Siomṁa? Ṗṁeaᵹaiṗ an ṗeaṗ ᴅo: A ṁic UiᴅṪionaᵹ ceiṫṗe laeċe uaḋ ṗoṁ ċuaiḋ

Muṁeadaċ aiġ iarġoiṁeaċt aiṁ uiṁġuiḃ na talṁan do'n iaṫċiṁ, eiṫe le mo ḟoclaiḃ, oiṁ ni ḟanfad ḟad domṫa iad mo n-iṁṫe. Ḟeuċṫa dun Muṁeadaiġ teiṫ aiṁ do aġaiḋ nuiġ go d-tiocfadṫa go ṁuċan uiṁge na tabṁuiġ acċt tiuntuiġ ad ċuaiċ agus ṁubail aiṁ aġaiḋ nuiġ go d-tiocfadṫa go ṁuċan tabṁuiġ agus ṁubail aiṁ a ḋeaṙḃuaiḋ nuiġ go d-tiocfadṫa go coṙan dul ad ċuaiċ leann an coṙan tṁ ceud coiṙċeim, annṙan aiċ ud ciṫṙiṫa ḟaṙaċ ṙceiċe diomḋaiṁ dluiġe le na ċeile annoṙ go ṙaoilfad gur cṁoċnuiġ an coṙan, acċt ni ṙeaḋ ann iombiṫ na ṙceiċe, ma cabṙeaṙ na cṁaoiḃ aiṁ aon taoiḃ geiḃṙad tu beul na cuaiṙe anna luiḋeaṙ Siomna. Baal agus buaiḋ leat, ma ḟanfaim niḃuṙ ḟuiḋe d'iocṙainn go daoṁ.

D'innis an oġlaoċ ṙocla a ċaṁa do Raoilt aiġ loiġad an bealleaċ aṙteaċ agus leaneadaṁ an uile caċa go d-ti beul na claiṙe agus ċuaiḋ Raoilt aṙtaeċ agus ḟuaiṁ ṙe coln Siomna maṁḃ agus toiġeadaṁ amaċ e. Ann ṙin ceaṁeadaṁ na oġlaiġ uṁlanntа agus iomċuiṁeadaṁ a ṁeuḋċaen a ṁ-baile leo go d-talaṁ a ċoṁnuiḋe. Buḋ ṁoṁ an roġcaṁaiḋ daoineaḋ a leanuiġ luċt iomċuiṁte, oiṁ do bi Siomna diḃiṙ muiṁneaċ do cṁoiḋe clann na talṁan. Coṁ luaċ gur ċuailuiġ Muṁeadaċ an ṁuḋ a ċaṁlaḋ, d'ḟill ṙe g'a ḋun ṙeiṁ, agus d'imṫiġ an ḟeaṁ iṁṫe ṙceul uaḋ aiċ go tappuiġ, oiṁ ċaiṁic moṁeagla aiṁ. Mionuiġ Muṁeadaċ daṁ Baal, Re, agus Tappnaṙé, go bainfaiḋ ṙe diolċiṁ de Raoilt, aiġ bagṁaḋ go ionnṁuiġ ṙt aiṁ a ṁeuṁaiḃ, a ċoṙaiḃ, agus aiṁ a

laṁaiḃ, agus go cearfad se urlaċ annḋiaġ urlaċ gaċ la uaṫaiḃ nuiġ go eugad. Traṫ ċuailuiġ Raoilt miona Muredaiġ aduḃairt: Buḋ coir do Muredaċ do glaoiċ air droċ spioradaiḃ Caṫaḃoṫmion, creud is leis a leiṫide san le Baal, Re, agus Tarsnasċ? Do ṫriall Raoilt go.

Teaċṁor agus inisuiġ do Seadna ardriġ cora agus cainte Muredaiġ aċt freagair ardriġ: Baineann na focla seo le cluais an breaṫeaṁ. Agus d'inis Raoilt iad le Meistar an breiṫeaṁ agus scrioḃtear na focla sias, agus cuirtear curaḋ air aġaiḋ go duitċe Muredaiġ le ceist g-cluaistiġ aig raḋ: Seaseaḋ Muredaċ prionsa Ġaalen anna n-ait ann n-ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le freagraḋ tiomċioll bas Siorna a dearḃraṫar, Aċt is seo an teaċ-toireaċt do ċuir Muredaċ air ais: Freagroċad Meirtar le fuil a ḃeaṫa uaḋ ḃeul gaċ cuisle a ċoirp. Agus scapuiġ focal go raiḃ Muredaċ air bainiḋe le fearġ. Anois ṫainic la cruinnte na n-ardċruinne n-Errione. air Ṫaḃarṫa agus air ṡuiḋe do'n arċruinne an ceud feaċt, ḃi suiḋeċan Muredaiġ follaṁ, agus d'eiriġ Meirtar an ardḃreitеaṁ aig raḋ: Glaoiḋfadis na bulsoiriḋe ainm Muredaiġ as ard air Ṫaḃarṫa. Aċt nior freagair Muredaċ. Agus aig eiriġ do Enid ceanḟear n-Oir aduḃairt: Creud ma cluinfear casoid Raoilt?

Aċt freagair an t-ardḃreiṫeaṁ: Ni ṫig linn, toirṁeasgeann an dliġe cluasteant casoid annaġaiḋ neaċ gan e beiṫ air ḃ-foċair. Agus seasuig Enid arisṡ aig raḋ: A

aiṫċuiraiġ n-Eiṁnone a m-beiṫ le ṁaṫ aca ann Eiṁnon fear-ṫa: Go fearamail go roġċaiṫ ve bruiġ focal na vliġe triaṫ ṁaiṫ feall coṁ uċḃaraċ veunta? Agus air eiriġ vo aiṁniġ aṫuḃairiṫ: A coṁflaiṫe fiorċaiṁe go m-beiṫ re a g-coṁ-nuiṫe le ṁaṫ ann Eiṁnon gur ṁaiṫ a riġṫe, fiuṁraiṫe a ṁaiṫe agus uile clann na talṁan aig fearaṫ go roġċaiṫ ve bruiġ mar aṫnuiġ an vliġe. Agus aṫuḃairiṫ Fail ceann-fear Ibṫonag: Ve bruiġ rin anne naċ lorgfear aṫḃar baṫar Siorna? Fiafaigiṁ aiṁniġ: Ni fiaṫ, ni rin an caoi coir, leiġeaṫ an briaṫeaṁ focla na vliġe air an car. Agus vo leiġ.

An briaṫeaṁ, agus aṫnuiġ aiṁniġ: Veunaṫ an briaṫeaṁ var foclaiḃ na vliġe, geiḃfear Muireaṫ agus toirġfear arteaċ annr le fiafaiġiṫ. Agus gan cruaċnuġaṫ an ceuṫ feaċt, v'imṫiġ an t-aiṫċuinne amaċ aig furneaċ tiġeaċta Muire-aiġ ar coṁair an briaṫeaṁ, agus ċar tamal air furṫe vo'n aiṫċuinne arir. Ir e vubairt Meiritar an t-aiṫbriaṫeaṁ: Ni b-fuil a fiaṫ coṁeuċta aig aiṫbriaṫeaṁ Eiṁnone vo tairiṁg Muireaṫ geiḃte ar coṁair an t-aiṫċuinne, ve bruiġ go b-fuil niḃur muġa 'na tri mile b-fear laṁċappaċ anna ċaṫa coṁveaċta leir. Ir ann rin v'eiriġ Aiṁniġ aig ṁaṫ: Cread ma geiḃfear Muireaṫ le roiṁeairt? Agus fiafaigiṁ an t-aiṫċuinne maiṫeon: Seaṫ, briṫeaṫ, briṫeaṫ. Annrin gluaisiriġ ann a diaġ caṫa lorgoiṁeaṫ agus va coṁlannta. Niorṁuġne caṫa coranta Muireaṫ oiṁeraṁ aon ṁuaiṫeaṁ aṁain. Iomċuireaṫar Muireaṫ geiḃte cuingealta mar bei-

ċeaċ fiaḋċan air cuċaċ go Ċaḃairċe, agus air tiġeaċt arteaċ ḋo annfan aiṙeoṁiaḋ gliaċ re a n-aic ameasg fhionnfaiḃ Ġaalen. Agus ḋ'eiriġ ceanṙeaṙ Ibṙionaġ air fiaḋ: Aḋṁuiġim do moṙ fḷaiṫiḃ na n-aiṙċṙuinne ṙeo agus fiaṙṙuiġim uaṫaiḃ an coiṙ no ḃliṙteanaċ go fuiḋeṙaḋ neac bheaċ le fuil fionġola a ḋeaḃaṫaṙ ameasg fhionnfaiḃ a fḷioċt? Ḋ'eiriġ aiṙiriġ aig fheagṙaḋ. A ḋoiṁfḷaiṫe fioṙċaoiṁe 'nn fiaḋaiṙċ na ḃliġe ni ḃ-fuil aonneaċ cionnaċ nuiġ go gcṙuṫuiġteaṙ focla na caṙoiḋe 'nnanaġaiḋ. Ḃ-feiḋiṙ go ḃ-tuinteuiġeann amaċ an caṙoiḋ bheugaċ ċaṙ eṙteaċt le fiaḋnuiṙe. Ni ḃ-fuil an cuiṙ annanġaiḋ Muṙeoḋaċ cṙuṫuiġṫe go foiḃ, ḋe ḃṙiġ fin ma foiḃfeaḋ fail go foiḋeaċ.

Nuiġ go g-cluinteaṙ an caṙ? Agus ḋo ḃi maṙ fin. Ann fin ḋ'eiriġ an t-aiṙḃṙeiṫeaṁ aig fiaḋ: Ṫairḃeaneaḋ Muṙeoḋaċ an feaṙṁóliġe a fheagṙoċaḋ air a ṙon agus an ṙiong a ċaiṙṙeaḋ fiaḋnuiṙe air an cuiṙ? Aċt niaṙ fheagaiṙ Muṙeoḋaċ aon focal ciuntuiġ ṙe a fuile ċaṙṫ air an t-aiṙċṙuinne fiaṙ agus anoiṙ ċall agus anuaṙ, anoiṙ go mioceaḋeaċ anoiṙ go boṙḃ. Aṙṙ Uṙlaḃaiṙ Meiṙṫeaṙ na focla ceuḋna aṙ aiṙo. Aċt niaṙ fuaṙgail Muṙeoḋaċ a ḃeul. Annfin ḋ'eiriġ aiṙiriġ aig fiaḋ: Ḃeiṙ ḋ'ualaċ air an aiṙḃṙeiṫeaṁ go m-ḃeiṙ Muṙeoḋaċ anna ṙeaṙaḋ anna n-aic ċiaċ ciaċṙaṙ le fheagṙaḋ an ḋaṙa ṙeaċt. Agus ċuaiḋ an t-aiṙċṙuinne amaċ agus ṙiuṙuiġeaṙ moṙḋuiṙṙa na n-aiṙṙeoṁiaḋ.

Ċeilaḃṙaḋaṙ ḋaṙ cleaċteaṁ moṙṙeiṙ ḋ-Teaċṁoiṙ agus moṙċomoṙaḋ na n-ḟaċṫṙa air liuṙ Ċaḃairċe. Ċaṙ ḋeiṙ na

naoi laeṫe do ṡuiḋe 'n t-arḋċruinne an dara feaċt, agus ḃi Muredaċ anna n-ait, mar an ceudna ḃi ainm Raoilt glaoiḋte ann fiaḋnuise ṫainic Raoilt a foċair agus do ṡeas se ann cluasteant Muredaiġ agus na n-arḋċruinne, aig arduġaḋ a ḋeas laṁ mionuiġ se dar Baal, Re, agus Tarsnasċ, aig glaoiċ air spiorad Siorna aduḃairt: Aon la aṁain ann mo ṡuiḋe dom le Siorna anna boṫ ṫainic gus Muredaċ ann, d'ionnsuiḋe Siorna do cuir miolean air Muredaċ a ḋearḃraṫar mar geall air a ḋroċḃeaṫa. Do las Muredaċ go fearġaċ aig raḋ: Buḋ b-fearr ma tiocfad Siorna go mo ait ċoṁnuiḋe gus as iosiol do fear coṁairle, ḃi fearg air de ḃriġ gur laḃair Siorna ann cluasteant Raoilt. Freagair Siorna ḋo: Raċfadsa ċugad mo ḋearḃraṫar, ann sin ṫar seal ṫainic focal go d-talaṁ Iḃḋronag: Ni b-fuil Siorna ann ait air ḃiṫ le faġail. Coṁeinuiġ Raoilt air focla Siorna agus fearg.

Muredaiġ air an t-aḋḃar cruinnuiġ se le ċeile caṫa agus trialluiġ se go boṫanaiḃ Muredaiġ agus air casaḋ le gneaṫoglaoċ mo ċaṫasa le fear treaḃṁuintireaċ, ceilaḃradar le na ċeile agus d'inis ḋo an ait anna raiḃ Siorna le faġail. Do ḃi an t-oglaoċ Camoid a n-ainm, aig taisbaint an beallaċ duinn nuiġ go seasuiġ Raoilt aig m-beul na n-uaṫċaise agus air dul asteaċ ḋo fuair se Siorna a ċaraḋ, d'iomċuireamar coln Siorna ga ṫalaṁ duiṫċe. is ann sin riġne muid a ċarn. Beiḋ caraḋ g-Camoide aig insin an cuid eile. Aduḃairt an arḋḃreiṫeaṁ: Creud is

freagreann Muredaċ do foclaiḃ Raoilt? Nior freagair Muredaċ focal. Do ḃi gus ainm m-Braid glaoiḋgte. Agus ṫainic Braid asteaċ a foċair na n-ardċruinne do goir se Baal mar fiaḋnuise do foclaiḃ a ḃeil aig raḋ: Is mise Braiḋ uaḋ treaḃ g-Cluainḋeas treoruiġ fuirrion Muredaiġ me air tuairasdail mar aṁus gneaṫḟear g-coṁlann an prionsa. Agus is iomda rud a riġne me ann do mo ḋeargnaire fein. Aċt aṫnuiġ.

Ardriġ do Meirtar: Abbair leis an t-oglaoċ boċt seo: Foil, foil ni ort fein aċt de Muredaċ atair glaoiḋgte le fiaḋnuise do ṫaḃairt. Annsin duḃairt Braid: La n-aon ḃi Muredaċ anna ḃoṫ agus Siorna anois marḃ leis, agus dar coṁarṫa eigin a ḃi againn: Coṁ luaiṫ gus ionnsuiḋfaid Muredaċ do laḃair go garg uṫḃasaċ leis a ḋearḃraṫair ṫangamar tri fir agus me fein asteaċ san boṫ, aṫnuiġ Muredaċ duinn do faisg cruaiḋ-cuing air cosaiḃ agus laṁaiḃ agus iad le na ċeile go anḋeaċt, agus d'a iomċuir go d-ti 'n cuais a aiṫnuiġ muid go maiṫ agus coṁlionaṁar aṫne Muredaiġ. Iar sin fiarruiġ me de Muredaċ: Cad a ṫoigeas biaḋ agus diṫ go d-ti'n uṫċaise? Aċt freagair se: Creud is leatsa sin a ṁic na druise! Do ḃi me forḟaire gan fuireaċ aċt nior connairċ me neaċ air biṫ dul an bealleaċ ud, air an d-treas la ċuaiḋ me as iosiol go m-beul na caise le eagla marḃaċ aig iomċuir beugan m-biaḋ agus diṫ.

Agus glaoiḋ me air ainm Siorna agus nior ċuailuiġ

me aonġuṫ aiʒ fɾeaʒaiɾt uime ʃin ċuaiḋ me aʃteaċ, aʒuʃ fuaiɾ me Siorna ʃtɾompa maɾḃ. Riṫ me ʒo tappuiġ aʃ an aiṫ aʒuʃ ʃaoil me naċ laḃɾoċad de'n ṫaɾlaḋ uṫḃaʃaċ do aonneaċ uaḋ'n eaʒla ḃi oɾm Aċt coṁ luaiṫ ʒuʃ ṫainic an caṫa n-oʒanċ faoi ceannaiʃ Raoilt aiʒ cuaiɾtuġaḋ annḋiaġ Siorna nioɾ feud dom aċt inʃin doiḃ an ioɾġuil a ṫaɾlaḋ ḋo. Maɾ an ceudna tɾeoɾuiġ a ċoiʃċeimeaċaċa ʒo d-ti m-beul na uṫċaiʃe anna ɾaiḃ Siorna anna luiḋe maɾḃ Ata mo ċoɾ niḃuʃ muġa 'na ṫiʒ liom iomċuiɾ! Aʒuʃ aduḃaiɾt Meiɾtaɾ an aɾdḃɾeiṫeaṁ: Cɾeud fɾeaʒɾeann an Muɾedaċ do foclaiḃ m-Bɾaid? Aʒuʃ Muɾedaċ foʃ anna ʃuiḋe, oiɾ ni ɾaiḃ a ʃaiṫ ṁeaʃ aiʒe aiɾ an t-aɾdċɾuinne d'eiɾiġ anna ʃeaʃeaḋ, aduḃaiɾt: Cad fɾeaʒɾoċad pɾionʃa n-Iolaiɾ d'a ġneaṫnaṁadaiḃ? Cɾeud ḋeiɾeann Raoilt caɾaḋ Siorna ʒuʃ fealllnaṁad Muɾedaiġ, aċt focla ʒ-Camoide? Nioɾ ċuailuiġ miʃe ʒo n-duḃaiɾt Camoid ʃeaḋ eaḋon Bɾaid e fein ʒuɾ dunṁaɾḃ me Siorna? Toiɾṁeaʃʒ Siorna miʃe ʒan faḋ aʒuʃ ḃi feaɾʒ oɾm, ʃuḋ e ḃuɾ ʒ-caʃ? Aċt cɾeud ma ʃaoil me do cuinʒuġaḋ eʃan uaḋ deunaḋ caʃoid beuʒeaʒnaċ, ʒo de-aɾḃta ann cluaʃteant mo naṁad fealltaċ. uime do ċuiɾ me ualaċ beuʒ de tɾeaḃloid aiɾ? Aduḃaiɾt me leo: Ʒeiḃ e aʒuʃ toiʒ aʃ mo ɾaḋaiɾċ e ʒo d-ti'n caiʃe oiɾ ʃaɾuiġe-ann ʃe me leiʃ a ċoṁaiɾle iomɾaḋte. Ni ʃaoil me ʒo b-faʒfad ann e. D'euʒ Siorna de ḃɾiġ ʒuɾ ɾiġne mo ḟiɾ ainḟioʃaiġ niḃuʃ muġa 'na aṫnuiġ miʃe Muɾedaċ pɾionʃa n-Iolaiɾ doiḃ. Sud fɾeaʒaiɾ Muɾedaiġ daoiḃ. Aduḃaiɾt an

ꞃꞅbꞃeiṫeaṁ: Ċuialeaḃaꞃ fiaḋnuiſe Raoilt agus Bꞃaid agus fꞃeagꞃaḋ Muꞃedaiġ, cꞃeud iſ ḃuꞃ d-toil? A leiġfeaꞃ focla tꞃeaċd na n-dliġe? Aċt d'fan an aꞃdċꞃuinne anna ſuiḋe agus anna ṫoſt.

Agus d'eiꞃiġ an Muꞃedaċ le dul amaċ ſaoꞃ, tꞃaṫ ad-uḃaiꞃt aꞃdꞃiġ: Ni ſeaḋ na leig an Muꞃedaċ ſaoꞃ aſ ſeo go foil. Cꞃeud iſ fiu munaċ mionuiġ na fiaḋnuiſiḋe aſ coṁaꞃ an cluaſtiġ: Guꞃ dunṁaꞃḃ Muꞃedaċ Siorna? Anne naċ ḃ-fuil ceiſt eile ann ḃuꞃ ḃ-foċaiꞃ? Anne naċ cuingeallui ġ an Muꞃedaċ Siorna agus do ċuiꞃ geiḃte ann uṫċaiſe maꞃ geiḃaon ꞃud ciontaċ neaṁḋliſteanaċ do caċ aċt an bꞃeiṫeaṁ aṁain ṫaꞃ ḋeiſ leiġeaḋ cainfocal dliġe daꞃ tuſmoſ? D'fag an Muꞃedaċ Siorna ſan uṫċaiſe ſin faoi coiſ agus laṁċuing nuiġ go fuaiꞃteaꞃ maꞃḃ? Anne naċ caſoid ſin go deaſḃṫa? Cꞃeud ma fiaꞃꞃuiġeann an aꞃdḃꞃeiṫeaṁ a ḃaꞃaṁail de'n aꞃdċꞃuinne aiꞃ an caſ ſeo? Annſin adu-ḃaiꞃt Meiꞃtaꞃ: Ċuaileḃaꞃ focla Raoilt agus Ḃꞃaid? An leiġfeaꞃ cainfocal aiꞃ tꞃeaċd na n-dliġe? Toigeadaꞃ uile a ḋeaꞃ laṁ aċt aṁain Oilliol ꞃiġ Ġaalen. Ḃi canfocal na n-dliġe leiġte. Agus aṫnuiġ aꞃdꞃiġ: Coṁlionteaꞃ focal na n-dliġe. De ḃꞃiġ ſin toigeadaꞃ an Muꞃedaċ amaċ geiḃte faoi coiſċuing agus laṁċuing agus an diſ le na ċeile maꞃ ḃi Siorna agus dꞃuideadaꞃ ſuaſ e ann geiḃaon d-Teaċṁoꞃ Ṫaḃaꞃṫa. Anoiſ ṫangadaꞃ iomda de ſlioċt ṁuin-tiꞃe Muꞃedaiġ go d-ti'n aꞃdꞃiġ ga ꞃaḋ: Foil O A aꞃdꞃig! foil ma'ſ do ṫoil e, na leag loꞃg na caine agus na naiꞃe

ſeo aiṙ an ꝑṙionſa Muṙeḋaċ? Aċt fṙeaʒaiṙ Seaḋna ḋoiḃ: Buḋ ionġantaċ ʒo n-ḋeaṙḃṁeinaḃaṙ coṁ luaiṫ ʒaṙḃḃaſ uṫ-ḃaſaċa fuallanʒ Siorna ann ḃuṙ ḋ-teaſġṙaḋ tṙuaiġ ḋo Muṙeḋaċ? Ni ḃ-fuil tṙiḋaon na n-Eṙṙione no mo ḃeaṫa fein niḃuſ ḋilſe ḋom iona focla na n-ḋliġe. Ma buḋ e mo ṁaċſa a ḋeunfaḋ maṙ ṙiġne Muṙeḋaċ, caiṫfaiḋ ſe an ḋiolċioſ ḋo ioċ. Anne naċ ṫuʒ an cluaſṫiġ aʒuſ an bṙeiṫ-eaṁ an focal? Cueuḋ coṁ ḋana le cain na ḋliġe ḋo toiṙ-ṁeaſʒaḋ? Ni teanʒa Seaḋna ʒo cinte. Ni faʒaḋaṙ Muṙe-ḋaċ ſan ʒeiḃaon ʒneaṫaċ aċt annoſ ʒo coṁlionfeaṙ ṙeaċt na n-ḋliġe ʒo ḋ-ti'n ʒiota iſ luġa, tollaḋaṙ uṫċaiſ ann uċt Ṫaḃaṙṫa uaḋ'n iaṙṫiṙ ḋe'n cnoċ aʒuſ leaʒaḋaṙ Muṙe-ḋaċ ʒeiḃte ann maṙ ṙiġne ſeſan le Siorna ʒan biaḋ ʒan ḋiṫ, aċt niorṙ bacaḋaṙ a ṫaḃaiṙt. Aiṙ an ḋaṙa la ḋeuʒ aiṙ fiċe tṙaṫ ḋ'imṫiġ Muṙeḋaċ ſaoṙ, cṙuinnuiġ ſluaġṁoṙ tiomċioll an caiſe, oiṙ ḋo ḃi uaiṙ an meaḋon lae, aʒuſ ṫainic caṫa ḋ'a ċuiḋeaċtaiḃ cuiġe, aiṙ tiġeaċt amac ḋo ṙiṫ ſe tṙiḋ ſluaġ na ḋaoineaḋ maṙ ṙiṫeann ḟaolċu tṙiḋ faine na ſeilʒoiṙeaḋ aʒuſ aiʒ leimmuġaḋ aiṙ a n-eaċ, imṫiġ leiſ ʒ'a ṫalaṁ ḋuiṫċe. Aʒuſ ḃi'n aṙḋċṙuinne foſ anna ſuiḋe, aʒuſ.

Ḋuḃaiṙt aṙḋṙiġ: Ni ḃ-fuil focla tṙeaċḋ na n-ḋliġe foſ a ſaiṫ ann cuiſ ḋuine a cuiṙeaſ faḋ m-baiſ le ḋṙoċ-mein, feuċſa an Muṙeḋaċ foſ beo? Cṙeuḋ ma cuiṙeann neaċ ḋuine ċuṁ baſ le ḋṙoċṁein ʒo ḃ-fullanʒfaḋ ſe fein baſ an ʒleuſ ceuḋna? Ḋuḃṙaḋaṙ uile: Seaḋ, biḋeaḋ,

bṙóeaḋ. Agur oo bi na focla ṙémoḃta aiṁ tṙeaċo na oliġe. Annṙ na laeċiḃ ṙeo o'ṙaṙ Muṙeoaċ boṁḃ, miltċeaċ, aiṁ baiṁiḋe, mioṁ ṙao gur ṫainic ṙe aiṁ loṁg Raoilt, oiṁ ṙcoilt ṙaiḋġ a beallaċ tṙiḋ cluaiṙ cle Raoilt.

Oo leag Raoilt a ċaṙoiḋ aṙ coṁaiṁ Oilliol ṁġ Ġaal-en aċt oṁuoṁġ Oilliol a ṙuile o'a ġnioṁ agur maṙ ṙin ṫug miṙneaċ ḋo. Aiṁ cṁoċnuġaḋ leiġteaṙ tṙeaċo na n-oliġe agur leaḃaiṁ na n-Aimṙiṙe n-Eṙṁone, agur ċuaiḋ an aṁoċṁuinne go talaṁ a ċoṁnuiḋe. Tṙiaṫ ṫainic Seaona go n-Uillaḋ, ġlaoiḋ ṙe aṁoċṁuinne n-Uillaḋ go ṁ-bṙuiċeine, agur bi ṙocla ṙémoḃta aiṁ tṙeaċo oliġe n-Uillaḋ go oiṁic litṫiṁ le litṫiṁ maṙ aiṁ tṙeaċo oliġe n-Eṙṁone, oaṁ cuiṙ an te maṙḃeaṙ ouine eile le oṁoċṁeim. Is annṙan ṙeaċt ṙeo, o'eiṁġ Seaona ṁġ Uillaḋ aṙ coṁaiṁ an t-aṁoċṁuinne agur aouḃaiṙt: Tṙiaṫ eiṁġeaṙ aṁ t-ṙluaġ aṁġleuṙta amaċ ċum coġaḋ ġlaoiḋte uaḋ ṙoġ a ċiġċeaḋ agur uaḋ teiṁtiḃ a ċṙeiḃe go o-ti baoġal agur ioṁġul oo ċaḃaiṙt coṁaiṁ oo na ṙeanḋaoiṁiḃ, na mnaiḃ, na ḃṙoiṁġeallaiḃ agur na ṙaiṙtiḃ n-Uillaḋ, ṙaoilim gur coiṁ ġob-ṙuiġeaḋ ġaċ ġneaċ-ġaiṙce a imċiġeaṙ le coṁlann a luaċṙaoċaṁ, oiṁ oaṁ oliġe n-Uillaḋ ṁ beiṁeann an ġaiṙ aon caiṁ no cṙeaċ uaḋ'n caċ? Oe ḃṙiġ ṙin ṙeaṙḋa cṙeuo ma ioċṙaḋ an luċt ṙanta aṁ-baile aṙ ċeaċ go ciṙoelan ṁġeaċta n-Uillaḋ ṁoṁ eigin o'a ċaḃaċt ġaċ baalaiṁ, annoṙ go m-beiḋ Uillaḋ a ṙaiċ ulmuiġte ann aimṙiṁ an ṙoiġ annaġaiḋ bṁuċtuġaḋ coġaḋ. Agur ouḃaiṙt aṁoċṁuinne n-Uillaḋ: Seaḋ, bṙóeaḋ maṙ ṙin, aċt

ᴅᴀꞃ ᴛᴜꞃᴍᴏꞃ ᴛᴀɴᴀꞃᴛᴇᴀċ ꝼᴇᴀꞃᴅᴀ. ᴀɴᴏɪꞃ ċᴜᴀɪᴅ̀ ᴛᴏꞃᴍᴀɴ ᴀᵹᴜꞃ ᴅᴏꞃᴅᵹ̇ʟᴇᴏ ᴄᴏᵹᴀᴅ̀ ᴀɪꞃ ꝼᴜɪᴅ Eꞃꞃɪᴏɴᴇ, ᴅ̀ɪ Ꝺᴀᴀʟᴇɴ ᴄᴏᵐ̇ɴᴇᴀꞃᴛᴜᵹ̇ᴀᴅ̀ ɪ ꝼᴇɪɴ ʟᴇ ꞃʟᴜᴀᵹ̇ Ṁᴜᵐ̇ᴀɪɴ ᴄɪᴅ̀ ᴛꞃᴀċᴛ ɴ̣ ꞃᴀɪᴅ̀ ᴄᴏᵐ̇ᴅᴇᴀċᴛᴀ ɴ-ᴅᴜᴀċ ᴀ ṗᴏꞃᴜɪᵹ̇ Ɪᴅ̀ᴇꞃɪᴀᴛ̇ ɪɴᵹ̇ᴇɪɴ ᴅ̀-Ꝼɪᴏɴɴ ᴅ̀ᴇᴀꞃᴅ̀ꞃ̇ɪᴜꞃ Sᴇᴀᴅɴᴀ ᴀɴɴ ᴄᴏᵐ̇ʟᴜᴀᴅᴏɪꞃ ʟᴇɪꞃ ᴀɴ ꞃɪᵹ̇.

ᴀᵹᴜꞃ ᴍᴀꞃ ᴀɴ ᴄᴇᴜᴅɴᴀ ɴɪ ꞃᴀɪᴅ̀ ᴄᴏᵐ̇ʟᴀɴɴᴛᴀ Ɪᴅ̀ᴅꞃᴏɴᴀᵹ̇, ɴᴏ ᴍᴇᴜᴅ̀ċᴇᴀɴ ᵹ-Cᴜᴍᴀꞃ ᴀɪᵹ ᴄᴜɪᴅᴇᴜċᴛᴀɴ ʟᴇ Oɪʟʟɪᴏʟ ꞃɪᵹ̇ Ḡᴀᴀʟᴇɴ. ᴅᴏ ċᴜɪꞃ Sᴇᴀᴅɴᴀ ᴛᴇᴀċᴛᴏɪꞃᴇᴀċᴛ ᵹᴏ ꞃɪᵹ̇ ɴ-ᴜʟʟᴛᴏɴᵐ̇ᴀċᴛ, ᵹᴏ ᴅ-ᴛɪᴏċꝼᴀᴅ ᴄᴜɪᵹᴇ ᵹᴏ ᴅᴜɴꞃ̇ᴏᴅ̀ᴇꞃᴄᴇ, ᴀᵹᴜꞃ ᴛ̀ᴀɪɴɪᴄ Tᴏꞃʟ ꞃɪᵹ̇ ɴ-ᴜʟᴛ-ᴏɴɴᵐ̇ᴀċᴛ, ᴀᵹᴜꞃ ċᴇɪʟᴇᴀᴅ̀ꞃᴀᴅᴀꞃ ᴄᴜɪɴᵹꞃᴀᴅ̀ ᴅᴇᴀᴛ̇ᴀ ᴀᵹᴜꞃ ᴅᴀɪꞃ ʟᴇ ɴᴀ ċᴇɪʟᴇ. ᴀɪꞃ ɴ-ɪᴍᴛ̇ᴇᴀċᴛ ᴀᵐ̇-ᴅᴀɪʟᴇ ᴅᴏ Ṫᴏꞃʟ ꞃɪᵹ̇ ɴ-ᴜʟᴛᴏɴɴᵐ̇ᴀċᴛ ᴅꞃᴏɴɴᴜɪᵹ̇ Sᴇᴀᴅɴᴀ ᴅ̀ᴏ ɴᴀ ᴅᴀ ᴇɪċ. Ꝺᴀᴏɪᴛ̇ ᴀᵹᴜꞃ Sċɪᴏᴛ̇, ᴀᵹᴜꞃ ᴄᴇɪᴛ̇ꞃᴇ ᴍᴀᴅꞃᴀ ᴀʟ ᴅᴏ ᵹ̇ᴇɪɴ Sᴇᴀᴅ̀ᴀċ ᴜᴀᴅ̀ ᴍᴀᴛᴀꞃ ʟᴜᴀᴛ̇ᵐ̇ᴀꞃ, ᴀᵹᴜꞃ ᴅ'ꝼɪʟʟ Ṫᴏꞃʟ ᵹ'ᴀ ꞃɪᵹ̇ᴇᴀċᴛᴀ ꝼᴇɪɴ. ᴅᴏ ᵹʟᴀᴏɪᴅ̀ Sᴇᴀᴅɴᴀ Cɪᴇꞃ ᴀᵹᴜꞃ ᴘꞃɪᴏɴꞃᴀɪᴅ̀ᴇ ᴀᵹᴜꞃ ᴍᴀɪᴛ̇ᴇ ɴ-ᴜʟʟᴀᴅ̀ ᴄᴜɪᵹᴇ ᴀᵹᴜꞃ ᴅᴜᴅ̀ᴀɪꞃᴛ ʟᴇᴏ: ᴀ ᴛꞃᴇᴜɴʟᴀᴏɪᵹ̇ ᴄʟᴜɪɴɪᴍꞃᴀ ᴅᴏꞃᴅᵹ̇ᴜᴛ̇ ᴀᵹᴜꞃ ᴀɴꝼᴀᴅ̀ ᴄᴏᵹᴀᴅ̀ ᴀɪᵹ ꞃᴇɪᴅᴇᴀᴅ̀, ᴜɪᴍᴇ ᴄꞃᴜɪɴɴᴜɪᵹ̇ɪᴅ̀ ᴄᴏᵐ̇ʟᴀɴɴᴛᴀ ɴᴀ ɴ-ᴀꞃᴍꞃʟᴜᴀᵹ̇ ᴀɪꞃ ꝼᴀᴏᴅ̀ᴀꞃ. ᴀᵹᴜꞃ ᴛꞃɪᴀʟᴜɪᵹ̇ Sᴇᴀᴅɴᴀ ᵹᴏ ᴅ-Tᴇᴀċᵐ̇ᴏꞃ Ṫᴀᴅ̀ᴀꞃᴛ̇ᴀ. ᴀɴ ᴛꞃᴀᴛ̇ ᴄᴇᴜᴅɴᴀ ᴅɪ Oɪʟʟɪᴏʟ ᴀɴɴ Ṁᴜᵐ̇ᴀɪɴ, ᴀᵹᴜꞃ ᵹʟᴀᴏɪᴅ̀ ᴅᴜᴀċ ᴘꞃɪᴏɴꞃᴀɪᴅ̀ᴇ ᴀᵹᴜꞃ ᴍᴀɪᴛ̇ᴇ ɴᴀ ᴛᴀʟᵐ̇ᴀɴ ʟᴇ ɴᴀ ċᴇɪʟᴇ ᴀɴɴ ɪᴍʟᴇᴀċ. ᴀċᴛ ᴄᴜɪꞃ ᴅᴜᴀċ ᴅᴇᴀꞃᴅ̀ꞃᴀᴛ̇ᴀꞃ ᴄʟᴇᴀᵐ̇ɴᴇᴀꞃᴀ Sᴇᴀᴅɴᴀ ᴛᴇᴀċᴛᴏɪꞃᴇᴀċᴛ ᵹᴏ Aꞃᴅꞃɪᵹ̇ ᴀɴɴ Tᴇᴀċᵐ̇ᴏꞃ ᴀɪᵹ ꞃᴀᴅ̀: Aᴛᴀ ᴀɴ ꝼᴀᴏʟċᴏɴ ᴀᵹᴜꞃ ᴍᴀᴄᴛ̇ɪꞃᴇ ᴀᴍᴜɪᵹ̇ ꝼᴜɪᴅ ᴀɴ ᴛᴀʟᵐ̇ᴀɴ ᴀᴛᴀ ꝼᴀᴏᴅ̀ᴀꞃ ᴀɪꞃ ᴀ ꞃ̇ᴛᴀꞃꝼɪᴀċ-ɪᴀʟᴀɪᴅ̀, ᴀᴛᴀ'ɴ ᴄᴜᴅ̀ᴀꞃ ᴅᴇᴀᴛᴇᴀċ ᴅᴀɴ ᴅᴏꞃᴛᴀᴅ̀ ᴀꞃ ᴀ ᴅ̀ᴇᴜʟ. Ċᴜᵹᴀᴅ ᴀɴ ʟᴇᴜꞃꞃ̇ᴄꞃɪᴏꞃ! ᴅɪᴅ̀ᴇᴀᴅ̀ ᴀɴ ᴀꞃᴅᵐ̇ᴀᴏꞃ ᴀɪᵹ ꝼᴀɪꞃᴇ ᴀ ᴛ̇ꞃᴇᴜᴅᴀ. ᴅᴏ ᴄᴜɪꞃ ᴀꞃᴅꞃɪᵹ̇ ʟɪᴛᴛɪꞃ ɴ-ᴅᴜᴀċ ᵹᴏ Cɪᴇꞃ ᴀ ᵐ̇ᴀᴄ ʟᴇɪꞃ ᴀ ꝼ̇ᴏᴄʟᴀ

do leiġeaḋ as ard do prionsaiḃ agus maiṫiḃ n-Ullaḋ. D'aṫin Seadna coṁ maiṫ do Beirid go scriobḟad se na focla sias air leaḃair na n-Aimsire. Anois gluasuiġ an Muredaċ le sluaġ armġleusta ulṁor niḃus muġa'na deiċ agus da ḟiċid coṁlannta air aġaiḋ nuig go raniġ an Seanaṁain, air casaḋ leis armṡluaġ coṁgnioṁte Muṁain, trialleadar a ċoṁġluaseaċt ṫar uisgiḃ Aṫċreas, agus d'ionsuiḋeadar aig scarreaḋ ar agus leurṡcrios air talaṁ Ultonnṁaċt. Ḃi armṡluaġ Muṁain faoi lorċ prionsa Iḃluġaḋ, aċt caeneas na daċoṁṡluaġ aig an Muredaċ. Agus ḃi Ṫorl amuiġ aig Corcaṁor traṫ ṫainic focal aige aig raḋ: Tappuiġ O. A. riġ ta lasar coġaḋ ulṫreun aig caituġaḋ tiġṫe n-Ultonnṁaċt. Mar an gaoiṫ scarr Ṫorl fios do gaċ cean g-coṁlann, do gaċ treunḟear, do gaċ laoċ agus eaḋon do gaċ tuaiṫ laidir, aig raḋ: Anne naċ smuaċfad an Danaan an borbṫeine seo? Raċfad Ṫorl gan mall le sgiṫ a taḃairt do'n laṁ a lasuiġ. An traṫ a ṫarlaḋ na niḋṫe seo, ḃi armṡluaġ Ullaḋ air gluaseaċt reim dirc go n-Ultonnṁaċt, ḃi Ṫorl ameasg coṁlanntaiḃ a gaiscuiḋeaḋ, ni deunfad fuireaċ nuiġ go ḃ-filfad a teaċtoireaċt uaḋ Ullaḋ.

Do troid an Danaan an la ud go dian agṁar. calmaċ, agus ṫuit ameasg na marḃ lorċ treunṗrionsa n-Iḃluġaḋ. Aċt niḋeissin ċuaiḋ na Danaan air cul uaḋ faoḃar na caṫa, oir ni raiḃ a ṡaiṫ g-coṁlann aca le lionaḋ a leiṫ fein. Agus scarruiġ an Muredaċ ruċ agus scrios air fad agus air gairid, agus cruinnuiġ se cain m-bo agus treud

anṁor, agus creaċlan eudail. Agus air tarsnuġaḋ an Seanaṁain doiḃ fileadar na forḟairiḋe air ais go oban aig raḋ: Feuċ ata arṁṡluaġ Ullaḋ air laṁ! Anois ḃi se deireaḋ lae, agus ulṁuiġeadar Cier agus Ṫorl a ċoṁṡluaġ armġleusta le linn na ṁaraċ. Larnaṁaraċ druiduiġ na da armṡluaġ faoi leiṫ a ċeile air reiḋṁag mor a luiḋeas le claon go d-ti bruaċ na Seanaṁne, ḃi armṡluaġ Muṁain faoi Aonġais, Gaalen faoi Mureḋaċ, ḃi Cier mac Seadna as ċionn armṡluaġ Ullaḋ agus Ṫorl le gaisriḃ Ultonnṁaċt, aċt ni raiḃ ardriġ Errione air laṫar. An la sin buḋ uṫḃasaċ an iorġul ranig armṡluaġ Muṁain. Oir is eigin do iomċuir an Mureḋaċ an ceud ruaṫir, nuiġ go ḃruis a armṡluaġ, agus d'imṫiġeadar air cul gan fileaḋ. Ciḋ ṡeasuiġ sluaġ Muṁain go n-ulṫreun annaġaiḋ faoḃar marḃaċ na caṫa agus annaġaiḋ toiṫḃeim gaċa ruaiṫir nuiġ go talaṁ slimṫan le fuil, ṫiomċioll maeḋon lae do ḃruisuiġeadar le treasnuġaḋ an Seanaṁain, agus an rion nar glaċ an talaṁ le cleadeaṁ, rug uisge na Aṁne le baṫuġaḋ aig roṫuġaḋ colna doairreaṁṫe, laoċra, lonraċ luireaċġlan le borb anṡruṫ mar scuabṫear fuileaċ mbrosnaċ. Arduiġ Cier a boṫana air an mag agus d'fan se ann le Ṫorl air cean naoi laeṫeaḋ, ann sin gluasuiġ se leis a lan sluaġ go d-Teaċṁor Ṫaḃarṫa. Agus traṫ ṡeasuiġ armṡluaġ.

Solusġlan Ullaḋ ulṁuiġṫe dar orduġaḋ caṫa air Ṫaḃarṫa, gaṫa glinne freasdail air gaċ criṫ lainn no sciata, buḋ aoiḃin ulṫreun an raḋairċ! D'innis Cier d'a aṫair Seadna

uile rud mar aṫarlaḋ. Iar sin ṫangadar fir, cinċaṫa agus g-coṁlann go n-ardriġ, agus duḃairt Don ceanḟear ḃ-Mis: Mairеann ardriġ annseo ameasg luċt fealtaċ aig a ḃ-fuil fuaḋ marḃṫaċ annaġaiḋ ardriġ iarruiġeann na cin g-coṁlann cead le daingnuġaḋ raṫa annos go m-beiḋ an armṡluaġ annaice le Ṫaḃarṫa? Freagair Seadna: A Ardṁaiṫe n-Ullaḋ buiḋeċios do ḃur d-teasġraḋ, aċt do foclaiḃ ni ṫiġ liom aċt freagraḋ: Ni ṡeaḋ! Coṁ luaṫ gus nar ṫiġ le gairm ardriġ cuinguiġ go ceimeaċ a uġḋarais is anam go criocnuiġtear a riġail! Anois do ċuir ardriġ teaċtoireaċt do Oilliol riġ Gaalen, agus Duaċ riġ Muṁain aig raḋ: Taḃraid Oilliol agus Duaċ freagraḋ ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa cad aḋḃar ċuaiḋ armṡluaġ a riġeaċta ṫar uisgiḃ na Seanaṁne anon? Freagair Oilliol do ardriġ: Biḋeaḋ Muredaċ aig freagraḋ.

Aċt seo freagraḋ n-Duaċ do foclaiḃ ardriġ: "Ma fuair an Danaan am le deunaḋ casoid, glaċad mar an ceudna trat le cumailt a ġointe!" Ṫainic Oilliol go d-Teaċṁor sarumail aċt cealgeaċ aig cuir an milean uile go leur air an Muredaċ aig raḋ: Anuiar do ṫoirṁeasgsa Muredaċ, bruċtuiġ a ḟearg orm mar gargṡruṫ sleiḃe agus air cuṫaċ aduḃairt: Ḃ-fuil Oilliol le mo naṁad ann moaġaiḋsa? A fuilneoċad Oilliol a dearḃraṫar do ḃeiṫ glaoiġṫe, ni Muredaċ aċt Simon Breaċ leis an cuidroman seo ḃeuleagnuisoir de riġ? A riġ laḃreann Oilliol na focla le taisbaint go ḃ-fuil Muredaċ as a ċiall le bainiḋe.

Coṁlaḃair Seadna go ċaoiṁ le Oilliol aig rad leis: Anne naċ dearḃraṫre sinne, nar d-ṫainic ar ḃ-fuil as an fiorḃior ceudna? Anne naċ raiḃ an Golaṁ aṫair Marċaiġ, Cier agus Iolair? Ataim uad Cier, tusa uad Iolair, an coir do Oilliol agus Duaċ—ata lorċ marb uime sin beid teanga Seadna anna ṫosd—, do beiṫ deunad cuingrad agus coṁġlic, ni e annaġaid Seadna aċt annaġaid dliġe n-Erri-one? Dar cean nior glaoid sa ariaṁ air do dearḃraṫair Muredaċ. Ma ṫarrangfad a aigne feargaċ, ceanṫreun ainm grana air, ann liomsa an luċt? Go dearḃṫa fiosruiġeann Oilliol go maiṫ, gur bud coṁairle n-ardċruinne n-Errione a ḃi annaġaid Muredaċ traṫ ḃi se geiḃṫe le freagrad de bas Siorna a ḋearḃraṫir agus dearḃraṫair Oilliol. Mar an ceudna raċfad na maiṫe ṫar reaċt annos go ḃ-fuiġead Mure-daċ a la deiġionaċ munaċ cuir mise coṁairċ na n-dliġe an-na ṫiomċioll. Bud ṁian liom do laṁ aig glaċad ann caran-tas agus grad. Agus sinuiġ Oilliol a laṁ do Seadna, agus d'ḟaisg Seadna an laṁ d'a uċt. Ann sin do guide Oilliol: Ma maiṫfaid ardriġ cor Muredaiġ? Aċt freagair Seadna: Beid ardċruinne n-Errione freagrad do foclaiḃ Oilliol. Agus d'ḟill Oilliol d'a ait fein. Agus trialuiġ Seadna go Dun-ṡoḃerċe. Aċt nior scuiruiġ an Muredaċ uad scarruġad imris air fuid an talṁan. Agus deirtear go raiḃ Oilliol agus Duaċ cid sean aig greasuġad Muredaċ san coṁġlic agus coṁimris annaġaid ardriġ.

Fuair Seadna fios cinte air gaċ run Oilliol trid Ra-

oilt oir ḃi Feal aṫair Raoilt ceanḟear Iḃdronag maille le ceanḟear g-Cumar ciḋ ann Gaalen, runṗairteaċ le Seadna.

Mar an ceudna fuair se fios cinte air coṁġlic n-Duaċ riġ Muṁain triḋ Duaċ an prionsa a ḃi'nna ċeile do Iḃeriaṫ dearḃṡiur ardriġ, aċt de Muredaċ nior ċialluiġeann duine air biṫ ata sesan mar gaoṫ aig tiuntuġaḋ go oban. Coṁ luaṫ gus ranig Seadna Dunṡoḃerce glaoiḋ se ardċruinne n-Ullaḋ le na ċeile air ṁ-bruiṫeine agus laḃair Seadna as coṁair an ardċruinne de'n neul dorca aig croċuġaḋ as ċion Errion. Laḃair se de carantas Ultonnṁaċt, d'aṫin se: Biḋeaḋ an armṡluaġ uile reiḋ ċum cogaḋ. Air croċnuġaḋ ċuaiḋ an ardċruinne go Dunṡoḃerce le ceilaḃraḋ feis Ullaḋ. Air tiġeaċt do'n ardċruinne le na ċeile an dara feaċt, aduḃairt an riġ: Biḋeaḋ treaċd dliġe n-Ullaḋ leiġte ann cluasteant an pobail, agus do ḃi mar sin.

Ḃi leaḃair na n-Aimsire fuaigailte agus a focla leiġte. Ann sin d'eiriġ Seadna aig raḋ: Ata fos focla do cluais cloin Ullaḋ, agus leag an riġ ann mo laṁsa scriobta n-Eoċaiḋ Ollṁan ḃ-Fodla, agus leiġ mise Beirid na focla as ard do'n ardċruinne agus an morṡluaġ ṫart anna ṫiomcioll na bruiṫeine, agus ḃi brod agus ionġantas orrṫaiḃ, oir nior ċuailuiġ roiṁe. Iar leiġeaḋ seasuiġ Seadna agus aduḃairt: Ciḋ miorḃuileaċ le raḋ deirim gur ṫainiċ smuainte mar tarrangaireaċt amo aigne: "Gur buḋ seo ma traṫ deiġionaċ annaṡeaseaḋ ann Dunṡoḃerce." La roiṁe a n-im-

ṫeaċt do'n riġ uaḋ Dunṡoḃerce, anuair do ṡuiḋe an riġ anna ṡeoṁraḋ le Cier a ṁac aġus mise Beirid, duḃairt Cier d'a aṫair: A aṫair ṁuirneaċ, ata mo ṁein lionta leis an ciunṡocal scarruiġte amuiġ. ma's maiṫ leat e raċfadsa anna cuideaċta leat air do ṫiras go d-Teacṁor Ṫaḃarṫa? Freagair an riġ A ṁic na taḃair suas do intinn do leursmuaintiḃ gan ċiall, aċt a ṁic ṁuirneaċ glac mo ḃuiḋeċios air son do ġraḋ! Is ann sin duḃairt Cier: Ṫainic na leursmuainte uaḋ foclaiḃ a laḃair mo aṫair ann cluasteant cloin na talṁan. Is fior a ṁic, aċt as leis ar smuainte traṫ triallluiġeann Seadna go d-Teaċṁor Ṫaḃarṫa, agus maireann Cier ann Dunṡoḃerce.

Anois an uair a d'ionnsuiḋe Baal a n-imṫeaċta steaċ anna ṫeaċ Cruinnuġaḋ, eaḋon Seaċtṁi, gluasuiġ Seadna agus a ṡuirrion go d-ti d-Teaċṁor Ṫaḃarṫa. Air an cuigṁad la treasnuiġ se uisge na n-Eidar as an ait treoruiġeann an ardṡliġe triḋ coilltiḃ dioṁara luirge, Anois air a ġluaiseaċt triḋ an coill cranard ud go oban druiduiġ air caṫa armġleusta, agus marḃadar uile cean de na cuideaċtaiḃ, aċt Deog ceanṡear n-Ardḋeas agus a ardriġ. Iomċuireadar Deog agus Seadna leo go d-ti uṫċaise san coill, agus caiṫeadar iad geiḃtṫe ann. Ṫar seal tarrangadar amaċ iad, aris as coṁair an Mureḋaċ, agus d'aṫin Mureḋaċ: Beir an beuleagnoir ud agus cuinġeall le slaḃraiḃ a laṁ agus a ċos ċle, agus cuir snioṁ de ṫart air an cran ard ud, agus cuingeall le slaḃraḋ eile a ḋeas laṁ

agus a ċos deas, agus teilg cuir de ṫart air an cran mor sin. Ann sin aṫnuiġ d'a fearaib: Ǥearuiġiḋ sias na crain, agus air tuituġaḋ do'n ceud cran stialluiġ agus scoiltuiġ se ardriġ ann da leiṫ.

Sleaċtuiġeadar an dara cran, b̄i coln ardriġ teilgṫe faoi leiṫ a ċeile. Agus cuingiuġ an Muredac Deog aig feuċsint air an mioġnioṁ uṫb̄asaċ dolab̄arṫa. Ṫar an dun-ṁarb̄aḋ d'aṫin an Muredaċ as ard: Na bain an cuing de fag mar coṁarṫa n-ġeib̄aon air. Aċt adub̄airt le Deog: Imṫiġ leat a Ḋeog agus insin ann cluaistaent Ullaḋ agus ann cluaistaent Errione, gur buḋ mar sin do ċumail Muredaċ uaiḋe an ball nairеaċ a ċuir Seadna air! Is mar sin do ṫuit Seadna ṫar ḋeis do riġail go coir ann Ullaḋ agus for Errion cuig baalaine deug. B̄i Seadna anna riġ fiorrionaċ, eagnaċ, agṁar, ceart.

An naoinṁar leab̄air. An ceud caibidil. Riġail Muredaiġ slointe Simon Breaċ aon baalain aṁain anna n-ardriġ 471 go d-ti 470. R. C. (Feuċ Annala riġeaċta n-Errione. An ceud rol. An 62 duileog. Aois an Doṁain 4291 faoi ainm, Simon Breaċ.)

Iar an iorġol fealltaeċ, d'imṫiġ Muredaċ go tappuiġ go d-ti Teaċṁor Ṫab̄arṫa.

agus do b̄ris se astaeċ le foirneart, anuair do b̄i Seadna fos beo ċuaiḋeadar na curaḋiḋe deaġluaiṫe air fuid na n-

Eiṁione aig glaoiḋ an aiṫḋiuinne go h-Teaċṁoir Ṫaḃaiṫa. Anoir air an la geallta bi cuid de na fhionnaiḃ agus maiṫiḃ Muṁain agus Gaalen le na ligṫiḃ air Ṫaḃaiṫa, acht ni fiaiḃ fhionnaiḋe, no cinḟin, no oiṁana, no tseaḃaona an fobail no bheiṫeaṁna uaḋ Uillaḋ air laṫair, agus ni fiaiḃ lig no maiṫe n-Ultonnaċt air laṁ. Ċuaiḋ an meud a fiaiḃ ann, arteaċ fan aiṫreoṁaḋ agus do fuiḋe ceann tamal, agus ṫainic builfoiṁḋe Gaalen artaeċ aig glaoiḋ ar aiṫe: Ata tiṁḋaon aiṫoiṁ Eiṁione follaṁ. Agus deaṁḋeadar uile ceann de'n aiṫḋiuinne air a ċeile le iongantas agus fanadar anna ḋort ann sin d'eiriġ Muiredaċ aig fiaḋ:

Maireaḋ ma claonuigeann gaċ de'n fhioċt uaḋ tiṁḋaon n-Eiṁione go deaiḃḃa beiḋ Muiredaċ mac Aoḋa uaḋ Eimion anna fuiḋe aiṫoiṁ. Cid tseaċt niar coṁṁiol aon teanga. Ċuaiḋ se go deiṁin amaċ go liaḟail agus do cuir aiṫḋeoiṁḟear Gaalen an eiraon air a ċeann agus an ligḃiat air a gualainn, agus d'fill Muiredaċ go h-ti'n aiṫreoṁaḋ, agus fuiḋe se air an tiṁḋaon. Anoir fan laeċiḃ ceudna ċuinnuig aiṫḋiuinne n-Uillaḋ air m-biuiṫeine. Agus d'eiriġ Deog ceanḟear n-Aiṫḋear aig fiaḋ: Cseud ma biḋeann Cier mac Seadna fogaigte anna lig fos Uillaḋ? Agus do fseagair an uile aiṫḋiuinne: Seaḋ, biḋeaḋ, biḋeaḋ. Agus do fuiḋe Cier air caṫaoir an lig. Iar beiṫ gleusta leis an eiraon agus ligḃiat, labair se: Ata focla aig Deog ceanḟear n-Aiṫḋear do cluair Uillaḋ coṁ uḋḃaraċ naċ b-fuil am le duḃḃaion do ḋeunaḋ nuig go n-glaċfaḋ muid dioltoir.

Ann rin do fear Dheg agus impuig fe uile puo do connairc fe mar do ċaṫlaḋ ann coill cianaiṫ luimge, air chuċnuġaḋ do Dheg a ṡceul, d'eiriġ marcaon moṁġuṫ ar uċt aiṫċhuinne n-Ullaḋ: Cogaḋ, ċum cogaḋ! A Ṡeaḋ O A aiṫṁaiṫe n-Ullaḋ biḋeaḋ eaḋon cogaḋ.

Oir faoilim ma m-biḋeann foġ amaiṁ ciontaċ ir annr na laeċaiḃ feo! Ir coir go n-iarrfaḋ clan na talṁan diolċior a beaċa uaḋ'n marbaḋoir uo mar eirc fola ar n-aċair? A ċheunṫir Ullaḋ ulṁuiġiḋ buir g-comlannta, deirteap go fuiḋeann Simon Bheaċ ann Teaċmor Ċaḃaiṙċa, a fuilangaoir fionġoltoir a ḋearbhraċair agus marbaḋoir aiṫriġ do marbuiġ cruḋaon Eirrione? Tairrangiḋ ar rin an t-eilaoċ! A maiṫe teiḋiḋ go buir d-tanaiṙteaċ, ullṁuiġiḋ na ċomlannta gan mall ni beiḋ feir no ceol againn nuiġ go t-raiṫfaḋ muir an talaṁ uaḋ 'n macthr milteaċ Murċaḋ. Cruinneaḋar na ollaṁna uaḋ gaċ mur-n-ollaṁ Ullaḋ go Dunfoḃerce, agus roġaḋar Caḃan anna n-aiṫoillaṁ ann aic m-Beirre a marbaḋar ann g-coillciḃ luimge. Aig ceann an aimrir, do ḃi n-aimṡluaġ Ullaḋ aig ullṁuġaḋ le gluaiseaċt go d-Taeaċmor le fmaċt do cuir air Murċaḋ, ċainic focal uaḋ Ċoṙl mġ n-Ulconnaċt do Cieṙ aig riaḋ: Do cuir Simon Bheaċ annḋiaġ aiṫeċior, aċt 'ann aic cann ċuir Ċoṙl air ar na focla feo: Ir ḋo mġ na n-Eirrione ioċfaḋ Ċoṙl aiṫeċior, go cinte ni ḋo marbaḋoir an aiṫriġ. Cuir fheagraiḋ Ċoṙl Murċaḋ air bainiḋe. Agus mionuiġ re go g-caiċfiḋ re an Danaan mar biaḋ do eargaiḃ na b-

ꝼaiꞅʒe. De b̀ꞅiġ ꞅin cꞅeud ma tꞅiallꝼad Ciep le n-aꞅmꞅ̇luaġ Ullad̀ ʒo n-uiꞅʒib̀ n-Aꞅon annoꞅ ʒo n-dꞅuidꝼeaꞅ beallac̀ Muꞅedaiġ? Cuiꞅ Ciep ꝼocla aiꞅ aiꞅ ʒo d-Ṫoꞅl: Bid̀ead̀ maꞅ ꞅin. Maꞅ an ceudna cuiꞅ Ciep le lam̀ teac̀toiꞅe cinte ꝼioꞅ eiʒin d̀o Duac̀ pꞅionꞅa Mum̀ain aʒuꞅ d̀o.

Raoilt mac b̀-Ꝼeal cinꝼ̇iꞅ Ib̀dꞅonaʒ, aʒuꞅ d̀o n-Uleiꞅtiꞅ ceanꝼ̇eaꞅ ʒ-Cumaꞅ, aiʒ ꞅad̀: Tꞅat̀ at̀neoc̀ad Simon Bꞅeac̀ amac̀ na com̀lannta tꞅiallui̇ġid̀ leo ʒo deaꞅb̀t̀a anna cinc̀om̀lann aʒuꞅ a c̀aꞅa t̀oꞅt. Aʒuꞅ c̀uiꞅ Muꞅedac̀ na cuꞅad̀id̀e amac̀ aiꞅ ꝼuid Ʒaallen aʒuꞅ Mum̀ain, ꞅead̀ ead̀on tꞅid̀ Ullad̀, aiʒ ꞅad̀: Cꞅuinnteaꞅ aꞅmꞅ̇luaġ ʒ-com̀lann ʒaiꞅcead̀ n-Eꞅꞅione aꞅ c̀om̀aiꞅ aꞅdꞅiġ ann Ceioꞅiol, oiꞅ toiꞅm̀eaꞅʒeann Ultonnm̀ac̀t an aꞅdc̀ioꞅ d'ioc̀. Aʒuꞅ an tꞅac̀d b̀i cꞅomꝼ̇iꞅ Ullad̀ aiʒ coꞅꞅuġad̀ an ʒaal annaġaid̀ Ciep aiġ ꞅad̀: Ni ꝼioꞅꞅuiġeann an Danaan (caꞅa ꞅlioc̀t n-Eꞅ) Baal bud̀ aiꞅde? Ʒuid̀eann ꞅiadꞅan aiꞅ ꞅpioꞅadaib̀ ʒ-Cat̀ab̀ot̀m̀uin. i. na n-uld̀om̀ain. Ouc̀! ʒuꞅ ta pꞅionꞅaid̀e n-Eꞅ ameaꞅʒ na olam̀naib̀ aiʒ ꞅmuac̀tuġad̀ teiġne na ʒaiꞅcid̀ead̀? Ma'ꞅ ꝼioꞅ an ꞅceul cad tuiʒe naꞅ b̀ain Ciep diolc̀ioꞅ aiꞅ ꝼuil a at̀aꞅ ꞅoim̀e 'n am ꞅeo? Iꞅ baalain anoiꞅ uad̀ t̀aꞅlad̀ an ꞅud? Com̀aiꞅluiġ ꞅe ʒan am̀ꞅaꞅ le ꝼeaꞅaib̀ cꞅionaib̀ nuiġ ʒo-d-ti'n la and̀iu? Ꝼam̀! Tꞅiallui̇ġeann ꞅe.

Amac̀ an aꞅmꞅluaġ anoiꞅ, ni le eꞅic ʒlac̀ad̀ aiꞅ ꞅon ꞅpioꞅad Seadna, ac̀t le toiꞅm̀eaꞅʒuġad̀ aꞅdc̀ioꞅ do ꞅiġ na n-Eꞅꞅione? Ac̀t nioꞅ eiꞅtuiġ an ʒaal do ꝼoclaib̀ na ʒ-cꞅomꝼ̇eaꞅ. Ʒluaiꞅuiġ aꞅmꞅ̇luaġ aiꞅ aġaid̀ ʒo n-Ultonnm̀ac̀t aʒuꞅ

ıṙ aıṁ Maġṁuna caṫaḋaṙ aṁṁṡluaġ Ullaḋ aġuṙ Ulṫonn-
ṁaċṫ le na ċeıle. Aṙṙuıġeaḋaṙ a boṫana ann ṙın maṙaon,
aċṫ bı Muṙeḋaċ aġuṙ aṁṁṡluaġ Ġaaleṅ aġuṙ Muṁaın
uaḋ 'n ıoṙṫıṙ boıḃ. Aıṙ meaḋon oıḋıce ṙın ṫaṅġaḋaṙ Ouaċ
aġuṙ Raoılṫ ġo boṫanaıḃ Cıeṙ aċṫ ın ṙaıḃ aonneaċ eıle
leo. An ṫṙaṫ ṙın bı Baal ceıṫṙe oıḋce anna ṫeaċ Sıoca,
eaḋon Ianḃeṙ. Aġuṙ ṫ'eıṙıġeann Baal ġo mall ann
ṙaḋaıṙṫ clıon ċṙıone. Bı'n maġ maṙ aonteıne oıṙ bı'n
ṙuaċṫ anceuṙ. Aṫṙuıġ Cıeṙ ṫo na ṙoṙṙaıṁḃ ġo ṫ-aṙıḃṙaıḋ
coṁaıṙṫa ṫuıṙuıġeaċṫa annoṙ ġo m-beıṫ ġaıṙcuıḋe na ġ-coṁ-
lann ṙeıṫ le ġluaıṙeaċṫ aıṙ ceuṫ ṙaḋaıṙṫ m-Baal. Aċṫ
ḟul a ċanaḋaṙ na ṙoṙṙaıṁıṁḋe an coṁaıṙṫa bı ġaċ coṁlann
ullṁuıġṫe caṫḃaṙ aıṙ ceann, ṙcıaṫa aıṙ bıle aġuṙ lannṫa
ṙeım ṫṁuıṫoġṫe ċum ṙuaċṫ, aġuṙ ḟuıle ġaċ ġneaṫlannṫoıṙe
ṫıunṫuġaḋ aıṙ Baal. Maṙ ċuıṫ ṙṁoṁ laom ṫ'aġaıḋ m-Baal
ṙoṙ Maġṁuna ṫaṙṙaṅġ ġaċ ceaṅṫoṁlann n-aṁṁṡluaġ Ullaḋ
a ċleaṫeaṁ, aġuṙ ṫo ṫoıġ Cıeṙ a ċleaṫeaṁ aıṙ aıṙṫe aġuṙ
mıonuıġ ṙe: Roṁ ṁ claonuġaḋ ṫo ullaom m-Baal beıṫ
Muṙeḋaċ no Cıeṙ maıḃ. Maṙ an ceuṫna mıonuıġeaḋaṙ na
ṙṁoṁṙaıṫe aġuṙ aṁṁṡluaġ Ullaḋ ġo uile ġo m-baıṁṙaıṫ
ṫıolċıoṙ aġuṙ eṁc ṫe Muṙeḋaċ ṙaḋ baıṙ Seaṫna. Cuıṙ an
aṁṁṡluaġ ṫıeun ġaıṙ caṙġaıṙṫe uaċaıḃ nuıġ ġo ġ-ċṁṫ an
ṫ-aoḋaṙ, aġuṙ ġluaıṙeaḋaṙ aıġ ıonṁṙuıḋe Muṙeḋaċ. Aġuṙ
bı Ouaċ aġuṙ Raoılṫ le Cıeṙ aıṙ a cle aġuṙ a ḋeaṙṫaoıḃ.
Bı coṁlannṫa n-Ullaḋ maṙ ġaoıṫ a ṙeıṫeaṙ ṫṁıḋ ġlaennṫaıḃ le ġaċ ṁuaıṫıṁ, ġeaṙṁuıġeaḋaṙ uaḋ na ċeıle na caṫa

buḋ treise agus buḋ treuna ullṁuiġte ṫart anna ṫiomċioll Muredaiġ.

Aċt anntraċd troid Ṫorl agus an Danaan mar faolcoin, is anois ann deateaċ-faoḃar caṫa traṫ ḃi falann faoi leaṫ le coṁlann d'aṫin Duaċ d'a ḃulsoirṡḋeiḃ go nglaoiḋfad as ard: Cad sceul scanraċ e seo le insin go ḃ-masluiġeann gaal na n-Errione iad fein le fuil na ḃ-fionġola agus an dunṁarḃaḋ, do ṡil an Muredaċ air an talaṁ? A n-glaċfad gaisriḋe n-Errione naire na mioġnioṁṫe uṫḃasiaġ do riġne Simon Breaċ? Is ann sin roṫadar coṁlannta n-Duaċ agus Iḃdronaig agus g-Cumair uaḋ Muredaċ. agus air cluaistean na focla ċuiaḋ se air mire, agus ṫainic se ann radairċ Cier. Agus ṫug Cier biṫleim aig ionnsuiḋe an Muredaċ aċt do baċ Duaċ agus Raoilt aig raḋ: Dar cean bas air Magruna faoi cladeaṁ Cier riġ Ullaḋ? Beiḋ a leitide roglorṁar a bas do Simon Breaċ? Marḃador Siorna agus Seadna? Biḋeaḋ geiḃṫe. Do geiḃ Raoilt cara Siorna an Muredaċ agus ṫug se e faoi cuingeall cruaiḋ fasgte go boṫanaiḃ Ṫoirl. Anois do ḃris armṡluaġ Gaalen agus Muṁain agus d'iṁṫiġ air cul, aig riṫ ṫar uisgiḃ na Seanaṁne, agus geurleannadar armṡluaġ Ullaḋ iad amaċ as Ultonnṁaċt. Druideadar an Muredaċ taoiḃ stiġ coṁṫair, agus iomċuireadar air caratoircuil go coilltiḃ luirge. Anois air filleaḋ do Cier go n-Ullaḋ fiarruiġ Raoilt de: Creud deunfear le Muredaċ? Freagair Cier: Biḋeaḋ se geiḃte ann geiḃaon Dunṡoḃerce nuiġ go d-tioc-

faoi aiṫċruinne n-Eṗṁoine le na ċeile ann Teaċmoṙ Ṫabaṙṫa, annoṙ go m-beiṫ focla na n-dliġe leiġte aiṙ a ċuṙ daṙ cuṙmoṙ. Agus do ṙiġne Duaċ, Deoġ, agus Raoilt comṙaiḋ aiṙ foclaiḃ Cieṙ, agus tapṙaingeadaṙ an comaiṙle ṙeo: Deiṙead Duaċ: Ma ġluaiṙṙeo Cieṙ an ṙiġ amaċ ṙoṁe aiṁṙluaġ ullḃuiḋeaċ Ullaḋ, ġluaiṙṙeo Duaċ, Deoġ agus Raoilt maṙ ceaṙċoṙanta do'n ṙluaġ? Agus do bi maṙ ṙin.

Aiṙ an ġluaiṙeaċt ṙuaiṙ ġaċ ceanṙeaṙ, agus ceanċomlann focal aṙ ioṙṙol de comaiṙle ioṙ an tṙuip, an noṙ go m-beiṫ, maille le maiṫiḃ Ulṫonnaċt ann aiṫ eigin ann coill luiṙge le na ċeile. Tṙaċ ṫaiṁic go coill luiṙge toiġeadaṙ Muṙeḋaċ amaċ aṙ an comaiṙṫe, agus uiṙċuiṙeadaṙ e ṙan uṫċaiṙe ceuḋna anna ċuiṙ ṙe ṙein Seaḋna, iaṙ ṫamal toiġeadaṙ amaċ e, agus ṙeaṙeadaṙ e aṙ comaiṙ ṙeaṙaiḃ Ullaḋ agus ṙiġneadaṙ ṙaiṁe anna ṫiomċioll faċuaiṙt, agus ḋubaiṙt Duaċ le Deoġ ceanṙeaṙ n-Aiṙḋeaṙ: A Deoġ ḋeaṙċ aiṙ an neaċ ṙeo, a connaiṙċ tu aṙuiṁ ṙoṁe an ṙeaṙ uo? Agus ma ṙeaḋ, cieuḋ do connaiṙċeaṙ e do ḋeunaḋ? Iṙ ann ṙin innṙuiġ Deoġ focla agus ġniomaṙṫa Muṙeḋaiġ tṙaċ ṙtiallaiġ ṙe Seaḋna uaḋ ċeile. Aiṙ cṁoċnuġaḋ a ṙceul ḋuḃṙaḋaṙ uile: Biḋeaḋ an ḋliġe ceuḋna aiṙ a ċoiṁṙ. Agus bi coin Muṙeḋaiġ ṙṙoice uaḋ na ċeile go ḋiṁc maṙ ṙiġne ṙeṙan le Seaḋna aṙiṁiġ. Agus d'fill ġaċ ceanṙeaṙ d'a ċomlann ṙein. Tṙaċ ṁaṙġaḋaṙ Duinṙoḃeiṙce, agus inṙeaṙ do Cieṙ an ṙuċt a cṁoċnuiġeaḋaṙ Muṙeḋaċ

ann coillteib luiġe, bi dubḃṗon air agus dubaiṁc: Duċ! Air tairiang coin Muiredaiġ uaid na ċeile buid uċḃaraċ an fcoilt fiallaḃair tṁid eiteaċd dliġe n-Eiṗṁone? Foiṁceair Simon Briaċ air Muiredaċ de biuġ go riaḃ geibte ann geibaon d-Teaċṁoiṁ Ċaḃairṫa coṁ fada go riaḃ loiṁ fiaḃraiḋ na geibailtear air, agus go fonnraḋaċ de biuġ gur faluiġ re a beaṫa le romoiṁca ṁoġmoiṁe. (Ui Ċeaṁḃfuil.)

An naoiṁṁair leaḃair. An dara caibideil. Riġail n-Duaċ naoi baalaine. 270 go d-ti. 461. R. C. (Feuċ Annala ríġeaċta n-Eiṗṁone. An ceud fol. An 62 duileoġ. Aoir an Doṁain 4297. faoi ainm n-Duaċ Fionn.)

Anoir bi airdċṗuiṁne n-Eiṗṁone anna fuiḋe fan airdeaṁṁaiḋ d-Teaċṁoiṁ Ċaḃairṫa. Agus roġaḋair Duaċ maċ Briaiṗiġ uaid Iḃeir anna airdiġ fair Eiṗṁon. Triaṫ do riġail re aon baalaiṁ aṁain ruair Duaċ riġ Muṁain baṫ. Agus air eiṁiuṁuġaḋ do airdċṗuiṁne Muṁain air in-biuiṫeiṁe roġaḋair Daire a ṁac anna riġ ar ċion Muṁain. Agus air an t-reaċtṁad baalaiṁ de riġail n-Duaċ d'euġ Oillioll riġ Gaalen, agus air tiġeaċt do'n airdċṗuiṁne le na ċeile air in-biuiṫeiṁe Gaalen bi Muiredaċ mac Muiredaiġ Simon Briaċ roġaiġte anna riġ do Gaalen. Agus air tiġeaċt le na ċeile air Ċaḃairṫa buid foiṁ do caċ do ciḋ go raiḃeaḋair.

Lionta le tnuċ annaġaiḋ airdiġ. Bi ead air ceann, agus mian violċiora air ceann eile aca. Aċṁuiġ Duaċ go maiṫ go riaḃ a focla mair gaċ gaoiṫe do cluairiḃ na dir reo. Niḋeirin

ḃi doṫus aiȝe ann Cier, aȝus annsan carantas ḃi aiȝ Ṫorl le Cier Ḃi Muredaċ a ȝ-coṁnuiḋe cuir air Feal ceanḟear Iḃdronaiȝ aṫair Raoilt aȝus air Raoilt e fein, air son an ȝraḋ ḃi aiȝe air Siorna. Cuir se Daire suas le casoid do deunaḋ annaġaiḋ Raoilt ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. Ḃi'n cuis de eaċaiḃ airiȝte aȝus madraiḃ aȝus da brataiḃ fuaiġte le oir aṫleaġṫe aȝus sciaṫ miorḃuileaċ deunta faoi foġluim ḃ-Fearisis ann ardceardċaiḃ Muṁain, aduḃairt Daire ȝo raiḃ anna eudail doċeaduiġte ḋo, de ḃriġ ȝur buḋ leis a aṫair iad aȝus ȝur ȝoid Raoilt iad uaḋ boṫanaiḃ a aṫair n-Duaċ! Ann traċt ḃi ionġantas air an t-ardċruinne air cluaisteant doiḃ an casoid aȝus focla Daire. Is ann sin d'eiriġ ardriġ aiȝ raḋ: A Ċoṁḟlaiṫe is ionġantaċ ȝo leur an casoid seo, de ȝur buḋ liomsa na eiċ, na madra, na brait, aȝus ḃronnuiġ me iad do Raoilt, nior ḃain siad ariaṁ le Duaċ riġ Muṁain.

Mar an ceudna ḃi'n sciaṫ deunta faoi 'n ardsaor cearda ḃ-Fearisis, aċt air noiġ domsa, aȝus aṫnuiġ me Fearisis do graf aȝus do daṫ air an sciaṫ ud dealḃ aȝus coṁarṫa Raoilṫ mar ataid. Aȝus ṫuituiġ naire air Muṛedaċ aȝus Daire, oir aiṫneadar an ardċruinne annsin ȝur buḋ feallraḋ ḃi ottraiḃ. Ni ȝlaċadar sȝiṫ uaḋ ȝeurleanuiġnt Duaċ ardriġ. Air naoinṁad baalain de riġail n-Duaċ do ȝlaoiḋ Muredaċ riġ Ȝaalen na ꝑrionsaiḋe aȝus maiṫe le na ċeile air ṁ-bruiṫeine le soġcoruġaḋ an imris

ıdıṛ ceanḟeaṛaıḃ Maȝġleın aȝuṛ Eudandaıṛ. Aċt aṛ ıoṛıol duḃaıṛt leıṛ a ṛıonṗaıṛtaıḃ, beıṛ lıḃ ḃuṛ ȝ-ċoṁlannta, anoıṛ aıṛ cṛıaċnuġaḋ an cuıṛ, do ḃeıṛ beaneaċt do ceanḟeaṛaıḃ ȝ-Cumaıṛ aȝuṛ Iḃdṛonaȝ, aȝuṛ ımṫıġeadaṛ a ṁ-baıle ȝ'a n-duıtċe ḟeın. Ann ṛın ullṁuıġ Muṛedaċ an cuıd a d'ḟan leıṛ, aȝuṛ aṛmġleuṛta tṛıalleadaṛ ȝo d-Teaċṁoṛ Ṫaḃaṛṫa. Cıḋ ṛaṛ oban nıḋeıṛın ċṛuınnuıġ aṛdṛıġ a ḟuıṛṛıon aȝuṛ cuıd de ḟeaṛaıḃ Eṛṛıone anna n-aṛmṡluaġ beuȝ, nıoṛ dṛuıduıġ ḟeın taoıḃ ṛtıġ d-Teaċṁoṛ aċt a d-tuṛaċ a ċoṁlann ȝluaıṛuıġ d'ıonnṛuıḋe ṛıġ Ȝaalen. Tṛaṫ connaıṛċ ṛe an naṁad deıḟḟṛuıġ annaġaıḋ. Aıṛ ullṁuġaḋ a ṫṛeunṡluaġ le aṁaın Maȝnaılbe do tṛeaṛnuıġ, ṫaınıc uṛċuıṛ aȝuṛ moṛċıṫ ṛaıḋȝeaḋ uaḋ aṛmṡluaġ Ȝaalen, do ṫoll.

Cean aca tṛıḋ a luıṛeaċ aȝuṛ ıomḃıoṛuġ a ċṛoıḋe, aȝuṛ ṫuıtuıġ aṛdṛıġ ann ḟaıṛȝ na maṛḃ. Ḃı tṛeunṡluaġ beuȝ ḟaoı ceannaṛ aṛdṛıġ bṛıṛte, aıȝ ṛcaṛṛuġaḋ ṛıṫeadaṛ aıȝ loṛġaḋ aıt coṁaıṛce. Aȝuṛ ȝluaıṛuıġ Muṛedaċ aıṛ aġaıḋ, aȝuṛ ċuaıḋ aṛtaeċ ṛan aṛdṡeoṁṛaḋ aȝuṛ ṛuȝ ṛe aıṛ Teaċṁoṛ Ṫaḃaṛṫa le ṛealḃ aṛmġleuṛta, ṛud neaṁdlıṛteanaċ.

An naoınṁaṛ leaḃaıṛ. An tṛeaṛ caıbıdıl. Rıġaıl Muṛedaıġ mıc Muṛedaıġ Sıṁon Bṛeaċ. Cuıȝ baalaıne. 461 ȝo d-tı 456. R. C. (Ḟeuċ Annala ṛıġeaċta n-Eṛṛıone an ceud ṛol. An 62 duıleoȝ ḟaoı aınm Muṛedaċ Bolȝṛaċ.)

Anois do ċuir Muredaċ riġ Gaalen curaḋiḋe deaġṫapp-
puiġ amaċ triḋ Errion aig raḋ: Tigead an ardċruinne le
na ċeile air ball ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le
ardriġ do roġaḋ oir ata Duaċ marḃ. Ḃi prionsaiḋe agus
maiṫe Gaalen air Ṫaḃarṫa, agus roġadar Muredaċ riġ
Gaalen anna ardriġ, aċt d'ḟan Cier ann Ullaḋ agus Ṫorl
ann Ultonnṁaċt. Nior carnuiġ Cier ad aisce morṁaoin no
ulṁaise, no nior ċruinnuiġ se astaċ ann cisdelan riġda
cada n-oir no airgead, buḋ aite leis an gaal do saiḋḃru-
ġaḋ 'na e fein. Gaċ baalain riġne se cuairt triḋ gaċ tan-
asṫeaċ Ullaḋ aig ioc an cusdas riaċtanaċ as a riġċisde.
Meuduiġ an gaal go morṁor triḋ uile duitċe de'n Talaṁ
gusṁar. San ceitreṁad baalain de riġail Muredaiġ, d'eug
Daire riġ Muṁain traṫ ḃi se dul triḋ eaċtra marcuiġeaċta.

Agus air tiġeaċt do ardċruinne Muṁain le na ċeile
air ṁ-bruiṫeine, roġadar Eunda mac n-Duaċ mic Elim seal
uaḋ ṡoin ardriġ for Errion, anna riġ as ċion Muṁain.
Ann traċt nior fad nuiġ gur eiriġ Muredaċ gleo agus
ċlompoir annaġaiḋ Eunda agus Muṁain, agus bruċtuiġ as-
teaċ san talaṁ le armṡluaġ aig fearaiḋ cogad. Agus air
druiduġaḋ do 'na da armṡluaġta faoi leiṫ a ċeile air
gaċ taoiḃ, troideadar go g-calmaċ agṁar. Agus ḃi'n iorġul
uṫḃasaċ nuiġ go d-tuituiġ Muredaċ ann sin do ḃris arm-
ṡluaġ Gaalen faoi ruaig agus d'iṁtiġ air cul coṁ tappuiġ
gus feud aig ionnsuiḋe Gaalen. Buḋ cuig baalaine aimsir
riġaile Muredaiġ anna n-ardriġ.

An naoinṁar leaḃair. An ceitṛeṁad caibidil. Riġail Eunda riġ Muṁain cuig baalaine. 456. go d-ti. 451. R. C. (Feuċ mar an ceudna Annala riġeaċta n-Erṛione. An ceud rol. An 62. duileog. Aoir an Doṁian 4308. Faoi ainm 'Eunda Dearg' Agus an Ogigia. An treas rion C. 33.)

Iar bas Muṛedaiġ ann caṫ n-Ardḃṛuirge, ṫainic ard-ċṛuinne Gaalen go ṁ-bṛuiteine Magnair, agus roġadar Con-ġaal dearḃṛaṫair Muṛedaiġ anna riġ as ċion Gaalen. Agus air tiġeaċt le na ċeile do ardċṛuinne n-Erṛione ann ard-ṡeoṁṛaḋ d-Teaċṁor Ṫaḃarṫa, do ḃi Eunda riġ Muṁain roġaigte anna n-ardriġ for Erṛion. Agus iar cṛioċnuġaḋ an ceud feaċt, d'imṫiġ an t-ardċṛuinne amaċ agus ḃi, dorsa na n-ardṡeoṁṛaḋ dṛuidgte agus ċeilaḃṛadar morṡeir d-Teaċṁor agus morċomoṛaḋ na n-Eaċtṛa air lior Ṫaḃarṫa. Ṫarḋeir naoi laeṫe na morṡeirse, do ṡuiḋe an t-ardċṛuinne an dara feaċt, agus ḃi leaḃair na n-Aimṡire n-Erṛione agus treaċd na n-dliġe fuaisgailte, agus focla leiġte as ard. Agus glaoiḋ na bulsoiriḋe: Seaseann neaċ air Ṫaḃ-arṫa aig iarṛeaḋ a ċeart? Aċt nior fṛeagair aon guṫ, ag-us ċuaiḋ an t-ardċṛuinne amaċ aon fear d'a ċoṁdail fein.

Anoir ḃi aigne agus spiorad Roiṫeasaiġ ann Eunda aig caiṫeaḋ moran d'a am ameasg sleiḃtiḃ Iber. Do ċuir se a luċtṡaora agus fir n-eoladana aig lorgaḋ gaċ ball de na sleiḃṫiḃ agus aig scṛuiduġaḋ ionnaṫair na talṁan annḋiaġ or, airgead, uma, agus miona luaċṁara, buḋ iomda cuisle n-air-

ʒeaɒ aʒuſ n-uma ſuaiſeaɒaſ. Aon la aiſ tſeaſnuġaɒ̇ ɒo Eu-nɒa ʒleann ɒioṁaſa na ſleiḃe connaiſċ ſe ſiaɒ̇ anṁoſ niḃuſ ſeaſſ aʒuſ niḃuſ muġa 'na buɒ̇ ʒneaṫ, ʒlac ſe ʒo tappuiġ boġa uaċ laṁ cin ɒ'a ḟuiſſione, aʒuſ aiʒ aimſuġaɒ̇ iomḃi-oſuiġ ſe an ſiaɒ̇ leiſ an ſaiɒ̇ʒ, aʒuſ ṫuit an ſiaɒ̇ maſḃ aiſ an ball. Aʒuſ ḃi'n ſiaɒ̇ uɒ mioſḃuileaċ le ſeuċſint, anoiſ ḃi mein Eunɒa lan lauṫġaiſeaċ ſaoi 'n euċt- ſin, aʒuſ aṫnuiġ ɒ'a aſɒċeiſiḃ ɒo aṫleaġ caɒa n-aiſʒeaɒ, aʒuſ ɒealḃ an ſiaɒ̇ uɒ ɒo ḃeiṫ bioſḃuailte aiſ ʒaċ cean aca, maſ buancoṁṁeine na niɒ̇! iomċuiſeaɒaſ bſionġealla Mu-ṁain iaɒ maſ ṁuinḃeil-naſa aʒuſ bioſana oſneiſe. Anoiſ ṫaſɒ̇eiſ ſiġaileaɒ̇ ɒo Eunɒa cuiʒ baalaine, ſuaiſ ſe baſ anna ḃoṫanaiḃ ann ſleiḃtiḃ Muṁain, aʒuſ aɒ̇leaċṫeaſ ann. Aʒuſ aſɒuiġeaɒaſ a ċaſn a ſoʒuſ ɒo caiſn Roiṫeaſaiġ. Nioſ ṁaiſ Eunɒa ann ɒ-Teaċmoſ Ṫaḃaſṫa aċt coṁ ſaɒa ʒuſ ḃi n-aſɒċſuinne n-Eſſione ann.

An naoinṁaſ leaḃaiſ. An cuiʒṁaɒ caibiɒil. Riġail luġaɒ̇ cuiʒ baalaine. 451 ʒo ɒ-ti. 446. R. C. (Feuċ An-nala ſiġeaċta n-Eſſione. An ceuɒ ſol. An 64. ɒuileoʒ. Aoiſ an Ɒoṁain 4320. ſaoi ainm luġaɒ̇ Iaſɒonn.)

An tſaṫ ɒo ḃi aſɒċſuinne Muṁain anna ẛuiɒ̇e aiſ ṁ-bſuiṫeine ſoġaɒaſ luġaɒ̇ ɒeaſḃſaṫaiſ Eunɒa ʒo caiṫaoiſ ſiġɒa Muṁain. An tſaṫ ceuɒna ɒ'imṫiġeaɒaſ cuſaɒ̇iɒ̇e ɒe-aġṫappuiġ aiſ ſuiɒ na n-Eſſione aiʒ ʒlaoiċ na pſionſaiɒ̇e,

cinḟir, ollṁana, agus treaḃaona 'n pobail go d-Teaċṁor Ṫaḃarṫa aig raḋ: Oir ata triḋaon n-ardriġ follaṁ. Ṫainic an ardċruinne le na ċeile go traṫaṁail, agus air suiḋe an ceud faċt roġadar luġaḋ riġ Muṁain anna n-ardriġ for Errion. Agus air eiriġ do luġaḋ aduḃairt: A Ċoṁflaiṫe n-Errione is buiḋeċiosaċ ataim faḋ ḃur n-gairm n-ardriġ. A ḟiorċaoiṁe meuduiġiḋ an ceim dar coṁlionaḋ an dliġe agus an soġ as ċion Errion. Graduiġeann luġaḋ soġ agus siṫċaine a ceuduair de ḃriġ gur buḋ maiṫ e do cloin na talṁan, oir is ameasg an soġ meuduiġeann an gaal go n-iomlan? Is ann soġ taḃaireann an talaṁ a ṫairḃe agus ṫoirḃeirt. Graḋuiġeann luġaḋ an soġ air an dara faċt de ḃriġ gur ḃuḋ ann aimsir soiġċaine air feud leis criocnuġaḋ an saoṫar an d'fag Eunda gan lanċriocnuġaḋ, agus saoilim go ḃ-fuil an obair taiṫneaṁaċ dom fein, agus buntaisdeaċ do gaal na n-Errione? Anns na laeṫantiḃ seo maireann riġeaċt Ullaḋ go soġar. Ṫarḋeis do riġail ceitre baalaine ficid fuair Cier bas. Ṫainic focal nuaḋeaċta bais g-Cier go luġaḋ agus ardċruinne n-Errione traṫ ḃi 'nna ṡuiḋe fos an ceud feaċt san ardseoṁraḋ, agus d'eiriġ ardriġ aig raḋ: Creud ma leiġtear focla leaḃair na n-Aimsire agus treaċd n-dliġe n-Errione? Agus do ḃi mar sin. Ann sin glaoiḋeadar na bulsoiriḋe as ard: Seaseann neaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Agus nior freagair aon guṫ. D'imṫiġ an t-ardċruinne amaċ agus ḃi dorus na n-ardṡeoṁraḋ druidgte. Aċt nior ċeil-

abṙaḋaṙ an tṙaṫ ſeo aſ coṁaiṙ aṙḋṙiġ moṙḟeiſ ḋ-Teaċṁoṙ, no moṙċomoṙaḋ na n-Eaċtṙa aiṙ liof Ṫaḃaṙṫa, ḋe-ḃṙiġ ġuṙ luiḋe Cieṙ ṙiġ Ullaḋ ann ſuan coḋlaṁ na maṙḃ. Aġuſ aiṙ cṙuinnuġaḋ ḋo aṙḋċṙuinne n-Ullaḋ le na ċeile aiṙ ṁ-bṙuiṫeine, ḃi Fionn ceuḋġein ġ-Cieṙ ṙoġaiġte ṙiġ Ullaḋ ann aiṫ a aṫaṙ. Aġuſ aiṙ an t-oċtṁaḋ la aiṙ ficiḋ iaṙ baſ ġ-Cieṙ, fuaiṙ Caḃan baſ, aġuſ aiṙ tiġeaċt lena ċeile ḋo coṁtionol na n-ollaṁ ḃi Ḋabaṙ ṙoġaiġte anna n-aṙḋollaṁ Ullaḋ. Anoiſ ḋo ṫaṙlaḋ ſan cuiġṁaḋ baalain ḋe ṙiġail luġaḋ.

Tṙaṫ ḃi ſe ḋeunaḋ cuaiṙt foṙfaiṙeaċta aiṙ na oiḋiḃ ameaſġ ſleiḃtiḃ Muṁain, ṫuituiġ an ſneaċta aġuſ ſeiḋuiġ an boṙbġaoiṫ annoſ naċ ṙaiḃ ſoluſġlan lae aſ ċion, aġuſ nioṙ ṙaiḃ loṙġ beallaiġ, beaṙna, no ġleanna ḋo aon ſuil. Aġuſ iḋiṙ fuaċt aġuſ ġuṙtaſ ḋ'euġ luġaḋ aġuſ an cuiḋ iſ muġa ḋ'a ḟuiṙṙione ſmuaċta faoi ṙaiġ-ċaṙn na ſneaċta, aġuſ an fuileaċ ḋul aiṙ ſeoċṙan no faġail baſ le tuiṙſa fuaċt aġuſ oċṙaſ, annoſ naċ ṁaiṙ feaṙ inſte ſceul. Iſ maṙ ſin caillteaṙ luġaḋ aṙḋṙiġ faoi moṙṫuiṫim ſneaċta aġuſ boṙbṫuiṙm ġaoiṫe ameaſġ ſleiḃtiḃ Iberi!.

An naoinṁaṙ leaḃaiṙ. An ſeiſeiḋ caibiḋil. Riġail ḃ-Fionn mic ġ-Cieṙ ſe baalaine ḋeuġ. 446. ġo ḋ-ti. 430. R. C. (Feuċ Annala ṙiġeaċta n-Eṙṙione. An ceuḋ ṙol. An 64. ḋuileoġ. Aoiſ an Ḋoṁain 4329. faoi ainm 'Fionn Sioṙlaṁ'. Aġuſ Annala ġ-Cluainmicnoiſ aġuſ ſcṙioḃta luingṡeaiġ).

Air ċiunuġaḋ do'n anfaḋ uṫḃaraċ, oir ni raiḃ riaṁ roiṁe ann coṁeine daoineaḋ a leiṫide doinnine, d'imṫiġ amaċ lorgoiriḋe aig cuairtuġaḋ annḋiaġ an riġ agus a ḟuirrion, agus fuaireadar a ċoln agus aḋleaċadar annsan ait a d'eug se. Agus air cruinnuġaḋ le na ċeile do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Eoċaid dearḃaraṫer luġaḋ anna riġ as ċion Muṁain. Annsan am ceudna ċuaiḋeadar na curaḋiḋe triḋ Errion aig raḋ: Cruinntear riġṫe, prionsaiḋe, cinḟir ollṁana, agus treaḃaona 'n pobail ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa, oir ata triḋaon ardriġ follaṁ. La cruinnte na n-ardċruinne annsan ardṡeoṁraḋ roġadar Fionn anna n-ardriġ for Errion. Agus leag Eoċaiḋ rig Muṁain an eisaon air a ċean, agus cuir Ṫorl riġ Ultonnṁaċt an riġḃrat air a ġuaileannaiḃ, agus d'imṫiġ amaċ le ceilaḃraḋ morḟeir d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Air ṡuiḋe do'n ardċruinne an dara feaċt.

Ni raiḃ aon reiḋṫeaċ le deunaḋ no imris le soġcuruġaḋ, oir ḃi caranta Ṫoirl riġ Ultonnṁaċt dluiġte do maċaiḃ n-Er, agus ḃi soġ air fuid uile n-Errione de ḃriġ sin air leiġeaḋ scriobṫa dar tusmos agus air ceistuġaḋ na bulsoiriḋe, ċuaiḋ an t-ardċruinne amaċ. Do ċuir Fionn Cas prionsa n-Er anna ṡuiḋe ann ait riġ ann Ullaḋ, niḋeissin filleann se fein gaċ baalain go d-ti Dunṡoḃerce aċt an traṫ imṫiġeann Baal asteaċ sa ṫeaċ Iarsgiṫ. i. Iul i. trialluiġeann se aris go d-Teaċṁor. Ann

reiread baalaim de iṡail b-Fionn anna n-aiarṁiṡ, ṫainic focal ċuiṡe air Ṫabarṫa ṡa riaḋ: Ata bneiṫeamna n-Ullaḋ, dar niḋiḃ a ċuailuiṡ Car, aiṡ marluṡaḋ an ceaird! Seo an freagraḋ a ċuir aiarṁiṡ air air leir an cuiaḋ ceudna: Biḋeaḋ fionnraiḋe cinṫir, ollṁana, aguṡ treabaona 'n robail air ṁ-bruiṫeine n-Ullaḋ air deireaḋ la b-Mear. i. Augurt, ar comairc an iṡ.

Aguṡ do bi mar rin. Anoir air la cruinnte n-aiaḋṫuinne air ṁ-bruiṫeine, d'eiriṡ Fionn aguṡ dubairt: A fhionraiḋe n-Er aguṡ a flaiṫe fiorḋaoine n-Ullaḋ, ni b-fuil aonnid aiṡ Fionn ód bur ṡ-cluairteant oir ata feilm roiṡ ṡa comṁnuṡaḋ Erinn ṡo aoiḃin. Aċt ma ṫarlaḋ ṡo b-fuil aon nuo aiṡ aon neaċ de'n aiaḋṫuinne reo, le riaḋ a baineas le n-Ullaḋ ma'r a ṫoil e labraḋ? Freagair fhionra Car: Comh luaṫ ṡur m-beiḋ na reanḃta leiṡte labraḋ Car. Bi treaḋ n-oliṡe n-Ullaḋ fuairṡailte aguṡ a focla leiṡte ar aro. Aguṡ reanḃta n-Eolais aguṡ leaḃair na n-Aimrire. Ann rin dubairt an iṡ: uaḋ ṫarlaḋ ṡo ṡ-claoneann an la anoir teiḋmiṡ ṡo Dunḟoḃerce, blar-faḋmuid an fear ata neiḋṡte ann, aguṡ amarac beiḋ reanḃta n-Eoċaiḋ ollṁan b-Fodla leiṡte ann cluairteant an robail. Lamaṁarc bi na focla leiṡte air an ṁ-bruiṫeine, aguṡ air cnoċnuṡaḋ ṡoireadar na bulroiṁde ar aro: Searann neaċ air ṁ-bruiṫeine n-Ullaḋ aiṡ iarraḋ a ċeaird? Aguṡ cluinteap ṡuṫ ṡa riaḋ: Ata focla aiṡ Fuiri de cloin ṁ-Binċoir ann aroṫan do cluair an iṡ. De briṡ rin bi

Fuiɔir ʒlaoiɔ̇ʒte aʃ coṁair an arɔċruinne aʒuʃ lab̈air ʃe a ċaʃoiɔ: Ṫuʒ Fuar cean ɔe na breiṫeaṁnaib̈ n-Arɔṫan ɔo Ʒleic ɔa beireaiġ aʒuʃ ɔa caoraiġ ɔe arneiʃ Fuiɔir aʒuʃ ni raib̈ Fuiɔir ʒlaoiɔ̇ʒte a foċair an ʒ-cluaiʃtiġ le freaʒraɔ̇, aʒuʃ ɔeireann Fuar ʒo m-buɔ̇ eric iaɔ. Air an aɔ̇b̈ar ʃin riġne Fuiɔir coṁġairm aʒuʃ inʃuiġ ʒnioṁarṫa b-Fuar ɔo Ceɔail an treab̈aon aʃ a ċion, aċt ni eiʃtfaiɔ Ceuɔail leiʃ aċt ṫiuntuiġ amaċ e ʒa raɔ̇: A ṁeaʃeann Fuiɔir ʒo b̈-fioʃruiġeann ʃe focla treaċɔ na n-ɔliġe nib̈uʃ feaṙr na Fuar an breiṫeaṁ? Uime cuinʒeann Ʒleic anna ʃ̇eilb̈ arneiʃ b̈-Fuiɔir.

Iʃ an ʃin ɔub̈airt Siolaċ arɔb̈reiṫeaṁ Ɔunʃ̇ob̈erce: Creuɔ a ɔeireaʃ Fuar le foclaib̈ b̈-Fuiɔir? Ɔo criṫ Fuar b̈i a ġuṫ briʃte ʒarb̈, a ḟoċla ʃileaɔ̇ ṫriɔ̇ a fiaċlaib̈ ann taraċt riġne ʃe cuiʃ ɔona nib̈uʃ meaʃa. Mar an ceuɔna b̈i Ceuɔal ʒlaoiɔ̇ʒte a foċar aʒuʃ ɔo leiʒ air naċ buɔ̇ fior an ʃceul a ɔ'iniʃ Fuiɔir, aċt cuirtear e ċum naire aʃ coṁair an t-arɔċruinne, oir b̈i'n cuiʃ cruṫuiġte triɔ̇ fiaɔ̇nuiʃib̈ cintib̈ Tonnġair aʒuʃ loir. Ann ʃin riġne an arɔċruinne cɔṁraɔ̇, aiṫ nior arɔuiġ aonɔ̇uine a ġuṫ air ʃon Fuar aʒuʃ Ceuɔ̇al. Ɔ'eiriġ Scarṫan ɔe na breiṫeaṁnaib̈ aiʒ raɔ: Ma fuilanfaiɔ an riġ ɔo Scarṫan ɔo lab̈air: Aʒuʃ freaʒair an riġ: Lab̈air a Ṡcarṫan. Aʒuʃ ʃ̇eaʃuiġ Scarṫan ʃuaʃ aiʒ raɔ̇: Ata 'n talaṁ maʃluiġte triɔ̇ an ruɔ ʃeo! Iʃ coʃaṁail an cuiʃ le fuil ʃilte ann ɔunṁarb̈, traṫ ʒniɔ̇tear iorġol air ɔeoruiġ aiʒ caiṫuġaɔ̇ feiʃɔaʃ na

n-oiòċe faoi loiṫtin a boċ! Cṫeud ma ngláċfeaṁ cuṁdaṁ aiṫ maoin b-Fuaṁ agus g-Ceudáil, agus maoin b-Fuidiṁ agus diolfad gaċ ceann ceiṫṗe nuaiṗe an meud a ċaill Fuidiṁ maṁ cain, agus bídeaḋ a n-ainm coṁṁilte ar pollaiḃ m-bṗeiṫeaṁ Ullaḋ? Aiṫ cṁocnuġaḋ do Scaiṫan a ċainc, d'eiṁiġ an piġ ga aiṁ: A ċlann fíoṁċaoiṁe n-Ullaḋ ir Ceudáil agus Fuaṁ a fearann marluiġte, aċt ni i Ullaḋ!, oir ni raiḃ Ullaḋ ċiontaċ leo. Ir mo baṁail go m-beiḋ Scaiṫan lanfaṫa le foclaiḃ an piġ. Bídeaḋ cṫocaiṗe a ċoṁnuide a dul le ċeaṗt maṁ a ċoṁdáil. Cṫeapnuiġ Ceudáil agus Fuaṁ focla cṫeaċd na n-oliġe aċt naṁ piġne Scaiṫan an nid ceudna?

Ni b-fuil focal aiṫ cṫeaċd na n-oliġe taḃaiṗt cead do foclaiḃ Scaiṫan nibur muġa 'na do gnoṁaiṫe g-Ceudáil agus b-Fuaṁ? Cṫeud munaċ fuidefad Ceudáil agus Fuaṁ nibur muġa aiṫ caiṫaoiṁ m-bṗeiṫeaṁnaiṁ, aċt fanfad a ainmna aiṫ fol na m-bṗeiṫeaṁ, maille le aḋḃar a fmaċtuġaḋ? Seaṫfad maṁ buanċoṁeime an t-olċ a piġneadaṁ, go m-beiḋ anna n-uaċaime faiṫċiora do caċ ar feo fuar feafda? Le na linn fin duḃaiṗt an piġ: Cṫeud ma piġne na fir feo go ciontaċ b-feidiṁ go piġne an te gnid an cafdid anna n-aġaiḋ go ciontaċ, cuaiḋ Fuaṁ a muġa fan cuiṫ, buḋ coiṁ go m-beiḋ an cuiṫ fos fcṁuidiuiġte ann talaṁ n-Aidean go m-beiḋ an ceaṗt deunta daṁ foclaiḃ cṫeaċd na n-oliġe idir Gleic agus Fuidiṁ. Agus aṁuiġ Scaiṫan a ġuċ ga riaḋ: Ir moṁ cṫocaiṗe an piġ? Anoir aiṫ eigin cṁocnuiġ Scaiṫan

a ḟocla nuair cluinteaṙ guṫ ameasg an sluaġ ṫaṙt tiom-ċioll an bṙuiṫeine ga raḋ: A n-eisteocaḋ an riġ le mo foclaiḃ? Ouċ a riġ claon do ċluais dom sceul craḋgte is mise Eansa boċt! Traṫ ṫangaḋaṙ na focla do'n riġ aḋu-ḃairt: Biḋeaḋ do ṡceul ḋuḃḃṙonaċ inste. Ann sin.

Ṫainic Eansa as coṁair an arḋċṙuinne agus le guṫ craḋgte duḃairt: O A. riġ seaseann ann seo aig coṁḋe-aċtain leat agus le n-arḋṁaiṫiḃ talṁan Ullaḋ fear a ṫiunṫuiġ luaṫġair ṫiġ m-Boslua ṫ go bṙon, ḃi triur mac agus da inġein aig Boslua ṫ clan Eansa. Anne naċ ċuail-uiġ an riġ de Massa agus Suilċana? Na bṙionġealla ro-ailuin a ṁaireann le linn sṙuṫaiḃ n-Duḃa faoi cnoċ m-Baalan? Ċuaiḋ Massa ann coṁluadoir leis a aṫair agus a ṁaṫair go Geallaḋ ann Magṁor, le cleaṁnas deunaḋ le Rolaḋ agus geill go raċfad si mar beanċeile go m-boṫ Rolaḋ air teaċt Cṙuinnuġaḋ seo ċugain. Aċt air dul amaċ do'n sceul go raiḃ an dis gealltа ċum posuġaḋ, ni aon aċt iomda teanga do riṫ le tnuṫ corruġaḋ ann ṁein agus cṙoiḋe ceaċtar aca, anois ḃi sceul gur raiḃ Rolaḋ soġġ-raḋaċ le iomorca mbṙoinġeall g'a ṁeallaḋ, aris gur raiḃ Massa teinn le run agus searċġraḋ a ṫug si go Maranog. Maireann anois ann tirrionaiḃ Gleannadun fear a coṁġair ann cluaisiḃ Massa focla neaṁġlana roġrana d'insin. Dearguiġ eudan na leinḃ le naire.

Mar an ceudna laḃair se de baoġailtiḃ ṫaṙt annar ṫiomċioll ma posfad Rolaḋ an bṙoinġeall. Nior aiṫnuiġ

Boſluaṫ aon baoġail na ꝼaiṫċioſ de ḃriġ ʒo riġne ſe daṫdaoi. Annſan an aimſir ſin ḃi arḃar, eudail, aʒuſ maoin ar ẛaiṫ aʒainn, aʒuſ cuid ꝼarſanʒ le rioneaḋ leiſ an deoruiġ air an boṫar, aċt air ball ḃimar aiʒ cailleaḋ ar arneiſ, ḃi ar mic aiʒ ꝼorḟaire aʒuſ lorʒadar an ʒaduiḋe, do ḃi ſe ar ʒ-coṁurſan leaʒamar ar ʒ-caſoid annaġaiḋ an ʒaduiḋe aſ coṁair breiṫeaṁ, a ḃi mar an ceudna ar ʒ-coṁurſan, iniſamar ḋo an ruḋ a ṫarlaḋ, aʒuſ ꝼiaruiġ Boſluaṫ ʒo ſcruidꝼaid an cuiſ. Aċt d'ꝼan an breiṫeaṁ boḋar ḋo ar ʒ-ceiſt.

Ṫainic bo aʒuſ caora aʒuſ mionan ʒaḋḃair air ar monʒꝼeur, air an ball ċuir an breiṫeaṁ ſeo ceiſt air Boſluaṫ ʒo ḃ-ꝼreaʒroċad aſ a ċoṁair de'n niḋ ud? Ṫainic Boſluaṫ aʒuſ ꝼreaʒair ſe ṫanʒadar air ſeoċran air moṫalaṁſa. Nior ġlaoiḋ ſe cluaſṫiġ ʒa raḋ: Ata morċoṁeuċta aʒamſa eaḋon uaḋ an riġ. Deirim aʒuſ ġniḋim! Ma raċꝼaḋ muid aſ coṁair an breiṫeaṁ ſeo le caſoid ni eiſtuiġeann ſe linn, aċt ma ʒniḋeann neaċ caſoid ann ar n-aġaiḋ ann ſin ʒo deiṁin eiſtuiġeann ſe ʒo duḃtraċtaċ le duine ʒ-ceud ʒ-cluaiſ, aʒuſ laḃreann ſe an cain ann ar n-aġaiḋ mar duine ʒ-ceud d-teanʒa. Air ſcruiduġaḋ ar ʒ-caſ ʒniḋeann ſe an uile ann aonḟear, ni ḃ-ꝼuil cluaiſṫiġ no aonḋuine air laṫar aċt Boſluaṫ, no cara no b-ꝼeidir an te riġne an caſoid. Riġne an breiṫeaṁ ſeo euġċoir aʒuſ euġċeart ḋuinn uile caoi air ꝼeud leiſ, uime ſin atamar boċt anoiſ Seaḋ anḃoċt ata ar ʒ-ciſde aʒuſ ar ar-

arḃar gan, agus do ṫarlaḋ an geurleanuint seo de ḃriġ naċ taḃfairfaḋ muid Massa ar n-graḋ suas do'n breiṫeaṁ druisaṁail seo! Ata'n breiṫeaṁ ud anois seaseaḋ ann do ċoṁair O a riġ! Agus is Scarṫan a ainm!

Ann sin adubairt Siolaċ ardḃreiṫeaṁ Dunṡoḃerce: Cad e ḃeirfad fiaḋnuise do foclaiḃ Eansa? Agus freagair Eansa? Ma glaoiḋtear Tul. Agus air freagraḋ Tul do glaoiċ na m-bulsoiriḋeaḋ adubairt Scarṫan go truaiġaṁail: Ouċ a riġ ta Scarṫan teinn ma's do ṫoil e taḃair cead imṫeaċta amaċ ḋo? Agus ċuaiḋ se amaċ agus ḃi ion-gantas air an t-ardċruinne. Agus air sealeaḋ ṫart niḃus muġa am 'na ċialltear riaċtanaċ, niḋeissin nior laḃair aonneaċ focla. Do ḃi gaċ anna ṫosd d'eagla caint mar geall air na focla cruaiḋe laḃair Scarṫan annaġaiḋ Ceu-ḋail agus Fuar. Ṫarḋeis tamal maiṫ d'eiriġ Siorlaċ aig raḋ: A raċfad geiḃadoir ann ḋiaġ Scarṫan, no laḃroċad Tul? Aċt freagair an riġ: Ṫug Eoċaiḋ Ollaṁ Fodla is anna ṡpioradsa mairim, dliġe do Errion, air treaċd na n-dliġe ud at focla seo scriobta: Na taḃair breiṫeaṁnas ann aġaiḋ aonḋuine naċ ḃ-fuil air laṫar. Anne naċ searċ-leiġeann Siolaċ caen de na breiṫeaṁnaiḃ treaċd na n-dliġe a g-coṁnuiḋe, no ar dearḃṁeinuiġ coṁ luaṫ? Dar dliġe biḋeaḋ uile teanga anna ṫost annaġaiḋ Scarṫan coṁ fada gus ata se as cluaisteant. Taḃair asteaċ e.

Traṫ ṡeasuiġ an ardċruinne air ṁ-bruiṫeine, minuiġ Fionn doiḃ leiġeann na n-eagna, agus arduiġ se a ġuṫ anna-

ɡaiò na bpeiċeaṁnaiḃ aiɡ piaḋ: Anne naċ cpuaiɡ an cap? Ciòeann ouine euɡcoip ouine eile cid niḃuf muɡa 'naṁnoɡ a pnaóaf ann ɡlanfolup m-Baal, acc cid cpaċt ni ciòeann a ṁoficoipeim ɡid coṁ mop le mionpliaḃ? no coṁ deapɡ le teine lapta pan ɡleann annf an oiòce? Ata paiċċiof oimpa pointe 'n la a ɡlaċpad go papta cloin Epinone pocla na m-bpeiċeaṁ ann aic b-pocal cpeaċo na n-oliɡe. Bi Fionn go foil deunaḋ a coṁpaḋ agup cpeopuiɡ paid Scaiṫan apteac, aiṫid oi bi mall. do claon an la, agup adubaipt an piɡ: B-feidip nac b-puil Scaiṫan a faiċ pid fop? Cpeud ma mapeann pe go d-ti maidin ameapɡ a ċapaiḋ, ann pin tiocpad maille leip na piaḋnuiph aip a fon agup anna n-aɡaiḋ ann peo aip laċap. Lapnaṁapaċ cpiaċ ċpuinnuiɡ an t-apoċpuinne aip m-bpuiċeine, fearuiɡ Siolaċ aiɡ piaḋ:

Abbaip A Scaiṫan a labpoċad Tuf? Agup do coṁɡaip Scaiṫan ann cluaip ceann d'a ċoṁdeaċtaiḃ: Cuingiuiɡ Tuf a fiop aiɡe fein. Annpin d'eipiɡ an piɡ aiɡ piaḋ: Ip fiop ni b-puil cainpocal aip cpiaċd na n-oliɡe a baineap le euɡcoip agup euɡceapt na m-bpeiċeaṁ. Aip an aḋbap pin a cloin fiopċaoiṁe n-Ullaḋ cpeud ma marluiɡeann bpeiċeaṁ pocla na n-oliɡe agup aip deunaḋ ċaroid ma cpuċuiɡfeap an uiscoid dioleaḋ pe naoi nuaipe luaċ na uiscoide a piɡne map cam? Fpeagaip an t-apoċpuinne: Seaḋ, biḋeaḋ, biḋeaḋ. Agup ma tiuntuiɡeann an apoḃpeiċeaṁ a ċluaip uaḋ'n cap-oid, no ma ɡnioḋann pe euɡcoip ann aon cuip, biḋeaḋ a

eric cuig deug nuaire do'n te fuilangte urcoid? Agus ni suidefaid breitеaṁ a riġne 'n eugċeart air caitaoir m-breitеaṁnais feasda? Agus freagradar uile: Seaḋ, biḋeaḋ, biḋeaḋ. Agus do ḃi mar sin. Agus ḃi na focla scriobta mar cuid coṁleaṫnuġaḋ focla treaċd n-dliġe n-Ullaḋ. Is ann sin arduiġ Fionn riġ Ullaḋ a ġuṫ ga raḋ as ard: Coṁ fada gus ata spiorad Eoċaiḋ Ollṁan ḃ-Fodla ann croiḋṫiḃ riġ, prionsaiḋ agus maiṫeaḋ n-Ullaḋ, beiḋ laṁ cle na n-dliġe sinte amac mar sciaṫcoṁairce do'n lag agus beiḋ deas laṁ ladir na n-dliġe smaċtuġaḋ an coṁeasaċ. Mar an ceudna duḃairt an riġ le Eansa: Cia meud ar ċaill tu leis an euġċeart? Aċt freagair Eansa:

Creud is fiu arg ċaill, nar atuiġ an riġ Eansa agus a coṁdail ar coṁair clan na talṁan. Agus fiarruiġ an riġ: Ar ġlaċ Rolaḋ Massa mar a ḃeanċeile? Agus freagair Eansa Seaḋ mairеann Massa anois ann boṫanaiḃ Rolaḋ uaḋ'n Cruinnuġaḋ a ċuiaḋ ṫart. Agus d'aṫnuiġ Fionn d'a ardṁaor do tiomann mar bronntanas deic biorаiġ, deic caoraiġ, agus deic gabra uaḋ treudaiḃ an riġ go arneis m-Bosluaṫ. D'fil Eansa a ṁ-baile lan de luaṫġair. Anois atnuiġ Fionn do Cas go g-cuinfaid a ċluasa fuasgailte do casoid an pobail. Iar sin triallaiġ Fionn go d-Teaċṁor. Annsan naoinṁar baalain d'a riġail ċuaiḋ ardriġ air cuairt go Ultonnṁaċt le feuċsint Ṫorl an riġ, oir do ḃi anna luiḋe air a leabba teinn agus anaosda. Do ṁair.

Fionn ann Cruaċan le soġnas ṫaḃairt do Ṫorl. Aċt nior imṫiġ se ameasg no ann gaoḃar muintir an riġ, no maiṫe n-Ultonnṁaċṫ d'eagla go g-corrfad suas angioċd eada. Nior filluiġ go d-Teaċṁor cean miosa, nuiġ go d'eug Ṫorl. Agus do guil Fionn e. Annsan cuigṁad baalain deug de riġail ḃ-Fionn fuair Conġaal riġ Gaalen bas, agus air tiġeaċt do ardċruinne Gaalen air ṁ-bruiṫeine roġadar Eoċaiḋ mac g-Conġaal anna riġ ann ait a aṫar as ċion riġeaċt Gaalen. Annsan baalain seo, ṫainic trom caḃlaċ mor Ceannuiḋeaḋ na ḃ-Feine, traṫ ḃi Baal ann dara rion d'a ṫeaċ m-Blaṫ, astaeċ ann longṗort Imbiore g-Colba le ceud lungaiḃ leaḃairaona agus da ceud lunga tromiomċurta, lionta le lon agus eudail cruinnte uaḋ gaċ rion de'n doṁain. Air tiġeaċt le na ċeile do ardċruinne n-Errione ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa, ḃi caiṫaoir riġ Ultonnṁaċt taoiḃ ṡiar de triḋaon ardriġ follaṁ, oir ni roġadar fos cean ann ait Ṫoirl agus air criocnuġaḋ an ceud feaċt ċuaiḋ an t-ardċruinne amaċ.

Agus ḃi mordursa na n-ardṡeoṁraḋ druidgte. Agus ċeilaḃradar morḟeis d-Teaċmor agus morcoṁoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Anois air ionnsuiḋe do Comoraḋ na n-Eaċtra ṫainic coṁdail Ceannuiḋeaḋ na ḃ-Feine asteaċ air lios Ṫaḃarṫa, agus ṫug ardriġ cead doiḃ do raḋ as ard ann cluaisteant na sluaġ triḋ na bulsoiriḃ: Fioṡruiġiḋ a ṫreunlaoiġ n-Errione buḋ treise criodе, buḋ airde cliu, gealleann Ceanuiḋe na ḃ-Feine mar geall n-Eaċtra: Caṫ-

ƀaꞃ iꞃiꞅ lonꞃaċ, ciaꞃṁonʒaċ, cullaḋ luiꞃeaċ, ꞅciaṫ, cleaḋeaṁ, aʒuꞅ lann buḋ ꞅiu ḋa ceuḋ cuṁail aiꞃʒeaḋ no ꞅiṫċe bonnġꞃaꞅ noiꞃ ḋo aon ꞅeaꞃn-Eꞃꞃione a ṡaiṫ laṁeuċtaċ le ṫollaḋ an luiꞃeaċ le ꞅaiḋʒ, no an ꞅciaṫ le lann? Aċt ann tꞃaċt nioꞃ ʒnoṫuiġ aon laoċ an ʒeall, oiꞃ nioꞃ ꞅeuḋ ḋo aon le boꞃbƀeim buḋ ḋiṫċiollaċ iaḋ ḋo ṫollaḋ. Iꞅ anꞅ ꞅin ṫainic Cean Ceannuiḋeaḋ na ƀ-Ꞅeine ʒo naꞃḋꞃiġ aʒuꞅ aiʒ cꞃomuġaḋ a ċean aʒuꞅ a ċꞃaoꞅaċ ꞅiaꞅ ʒo ḋ-tallaṁ ƀꞃonnuiġ ḋo.

An ʒeall n-Eaċtꞃa uḋ ḋoġnoṫuiġte. Iaꞃ ꞅin aiꞃ n-ḋoiġ aiꞃ ꞅeuċꞅint ḋoiƀ maiṫeaꞅ aʒuꞅ cꞃuaiḋeaċt na n-aꞃma aʒuꞅ luiꞃeaċ, ceannuiġ ꞃiġṫe, pꞃionꞅaiḋe, cinꞅ́iꞃ tꞃeaƀaona an pobail maille le ʒaċ tꞃeunlaoċ aiꞃ ꞅeuḋ, ḋ'a euḋail cullaiḋe luiꞃeaiġ, caṫƀaiꞃ cleaḋeaṁa, aʒuꞅ ꞅciaṫa, aʒuꞅ ʒaċ uile tꞃuꞅcan caṫa. Aʒuꞅ taiꞅbainuiġ Ceannuiḋe na ƀ-Ꞅeine ḋo caċ aiʒ ceannaċ, noꞅ aʒuꞅ caoi naċ ʒuꞃtocaḋ boꞃƀƀeim an te ʒleuꞅta le an luiꞃeaċ a ḋioluiġ ꞅiaḋ, eaḋon, ma cuiꞃꞅeaꞃ leo maꞃ coṁlionaḋ ꞃol olain teiṫtiꞃm oiꞃ ꞅuġꞅaḋ ꞅuaꞅ niṁ an ṁoꞃƀuile. Ṫaꞃ n-ḋeiꞅ na naoi laete ḋo ṡuiḋe an t-aꞃḋċꞃuinne aꞃiꞅ aʒuꞅ ḋ'aṫin Ꞅionn ʒo leiġꞅeaꞃ na ꞅcꞃioƀta ḋaꞃ tuꞅmoꞅ, aʒuꞅ ḋo ƀi maꞃ ꞅin.

Aʒuꞅ aꞃḋġaiꞃeaḋaꞃ na bulꞅoiꞃiḋe: Seaꞅeann neaċ aiꞃ Ṫaƀaꞃṫa aiʒ iaꞃeaḋ a ċeaꞃt? Aċt nioꞃ ꞅꞃeaʒaiꞃ aon ʒuṫ. Aʒuꞅ ċuaiḋ an t-aꞃḋċꞃuinne a ṁ-baile caċ ʒ'a ḋuitċe ꞅein. Aʒuꞅ tꞃiallui ġ aꞃḋꞃiġ ʒo Ḋunṡoƀeꞃce, aʒuꞅ ḋo ṫaꞃlaḋ ʒuꞃ buaileaḋ an ꞃiġ le piantaiƀ anna ċoꞅaiƀ. Aʒuꞅ coṁaiꞃluiġ

Fillian arduiaġ riġda go raċfad an riġ go minic aig snaṁ san saile agus riġne Fionn mar d'aṫin Fillian, aċt d'fas an galar nibus measa nuiġ gur d'eug an riġ Do riġail se ardriġ se baalaine deug. Ḃi Fionn riġ Ullaḋ agus ardriġ Errione, slointe, Siorlaṁ' de ḃriġ go raiḃ a laṁa nibus fada 'na lama aon fir beo san traṫ sin. Agus ḃi uile Ullaḋ aig geurġuil ann ḋiaġ Fionn.

An naoinṁar leaḃair. An seisead caibidil. Riġail Eoċaiḋ Da'rḋeug baalaineaḋ 430 go d-ti 418. R. C. (Annala riġeaċta n-Errione. An 1. rol. an 64. duileog. Aoir an Doṁain 4345. faoi gairm Eoċaiḋ Uairċeas. Agus Annalla g-Cluainṁicnois, maille le luingeaċ.)

Anois iar bas ḃ-Fionn cruinnuiġ ardċruinne n-Ullaḋ air ṁ-bruiṫeine agus roġadar Ruaḋruiḋe mac g-Cier dearḃraṫar ḃ-Fionn anna riġ as ċion Ullaḋ. An traṫ ceudna imṫiġeadar curaḋiḋe deaġṫappuiġ amaċ air fuid Errione aig ard: Cruinnṫear riġṫe, prionsaiḋe, cinḟir, ollaṁna, agus treaḃaona 'n pobail ann ardṡeoṁraḋ d-Teaċmor Ṫaḃarṫa gan mall, oir ata triḋaon ardriġ follaṁ. Agus air ṡuiḋe do ardċruinne an ceud feaċt, ḃi Eoċaiḋ riġ Muṁain roġaigte anna n-ardriġ, nior d'imṫiġ se amaċ go liaḟail, ċuir Ruaḋruiḋe riġ Ullaḋ an eisaon air a ċean, agus leag Eoċaiḋ riġ Gaalen an riġḃrat air a ġualinniḃ Dar tusmor ceilaḃradar morḟeis d-Teaċmor, agus morcomoraḋ na n-

Eaċtra air lios Ṫaḃartȧ. Air ṡuiḋe an dara faeċt leiġ-tear leaḃair na n-Aimsire n-Errion agus treaċd na n-dliġe. Agus do ardġlaoiċ na m-bulsoirideaḋ nior freagair aon guṫ. Ata morspeis aig Eoċaiḋ ann badoireaċt, seoluiġ se ṫart timċioll Erion anna ċaaḃlaċ, agus ḃi iomda prion-saiḋe, agus maiṫe Muṁain do ḃi anna ċoṁluaḋoir mar fuirrion. Air tiġeaċt do, go Dunṡoḃerce, glaoiḋ Ruaḋruiḋe prionsaiḋe, agus maiṫe n-Ullaḋ le na ċeile, agus ċeilaḃ-radar morḟeis air cean miosa le ardriġ do onoruġaḋ. Ata Eoċaiḋ riġ Gaalen aig caiṫuġaḋ a laeṫe san seilg agus fiaḋċasgairt ni tugann se soġ no sgiṫ do eilitiḃ no mac-tiriḃ no mactiriḃ Gaalen. Ata speis Ruaḋruiḋe ann muin-eaḋ an t-aosog ṫugann se cuairt go minic do mur-n-ollaṁ, ata Errion faoi soġ agus suaṁneas, oir siuḃaileann Ruaḋru-iḋe ann coscеimeaċaiḃ a ṡlioċt a coṁnuiḋe. Annsan noinṁar baalain de riġail Ruaḋruiḋe fuar Dubar an tardollaṁ bas, agus air tiġeaċt le na ċeile do coṁṫionol na n-ollaṁ roġadar Tuscar anna n-ardollaṁ n-Ullaḋ. Anois ṫar ḋeis do riġail Eoċaiḋ riġ Muṁain da'rḋeug baalaine anna n-ardriġ, d'eug se, agus arduiġeadar a ċarn ann Muṁain.

An naoinṁar leaḃair. An seaċtṁad caibidil. Riġail Eoċaiḋ ardriġ cuig baalaine. 418 go d-ti 413. R. C. (Feuċ Annala riġeaċta n-Errione. An 1. Rol. An 64. duileog. Aois an Doṁain 4361. faoi gairm Eoċaiḋ Fiaḋṁuine.) Agus riġail luġaḋ ceiṫre baalaine 413 go d-ti 408. R. C. (Feuċ

Annala riġeaċta n-Eṙṙione. An 1. rol. An 64. duileog. Aois an Doṁain 4362. faoi ainm luġaḋ laṁḋearg. Agus luingṡeaċ.)

Ṫar ḋeis bas Eoċaiḋ riġ Muṁain ardriġ, ċruinnuiġ ardċruinne Muṁain air ṁ-bruiṫeine agus roġadar luġaḋ mac Eoċaiḋ anna riġ ann ait a aṫar as ċion riġeaċta Muṁain, aċt air tiġeaċt le na ċeile do ardċruinne n-Eṙṙione ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa roġadar Eoċaiḋ riġ Gaalen anna n-ardriġ san ceud feaċt, agus ċuaiḋ se amaċ go liaḟail agus anna ṡuiḋe air ċuir ardċroṁfear Gaalen an eisaon air a ċean, agus deasuiġ se an riġḃarṫ airs ġualinniḃ. Agus dul amaċ do'n ardċruinne ċeilaḃardar morḟeis d-Teaċṁor, agus morcomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Anois do ċuir Eoċaiḋ Connuiġ anna ṡuiḋe ann ait riġ ann Gaalen air fad na cuig baalaineaḋ a riġailuiġ se anna n-ardriġ. Faoi deireaḋ an cuigṁad baalain ḃi Eoċaiḋ ardriġ caituiġte as a n-eaċ fogus do Buiḋeċloċ agus d'eug se, agus arduiġeadar a ċarn san ait a ṫuitime. Aċt do ṫarlaḋ gan cruinnuġaḋ na n-ardċruinne Gaalen air ṁ-bruiṫeine gur glaċ Connuiġ air fein gairm agus ainm riġ Gaalen dar coṁairle na g-Cromḟear. Agus tiġeaċt le na ċeile do n-ardċruinne n-Eṙṙione ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. roġadar luġaḋ mac luġaḋ riġ Muṁain anna n-ardriġ for Eṙṙion. Air criocnuġaḋ an ceud feaċt d'imṫiġ an t-ardċruinne amaċ, agus ḃi morḋursa na n-ardṡeoṁraḋ druidgte, agus ċeilaḃradar ṁorḟeis d-Teaċṁor ag-

us morcomorad na n-Eaċtra air lios Ṫaḃarṫa dar tusmos. Air an dara feaċt ḃi leaḃair na n-Aimsire n-Errione agus treaċd na n-dliġe leiġte agus air criocnuġad, ċuaid an t-ardċruinne air aġaid gaċ aon d'a ḋuiṫċe fein. Anois ann ceiṫreṁad baalain d'a riġail fuair luġad ardriġ bas. Ata a ċarn ann Muṁain. Ṫar ḋeis bas luġad trat ṫainic ard-ċruinne Muṁain air ṁ-bruiṫeine, roġadar Ardfear (Airt) mac Eoċaid anna riġ as ċion Muṁain.

An naoinṁad leaḃair. An t-oċtṁad caibidil. Riġail g-Connuiġ riġ Gaalen seaċt baalaine 409 go d-ti 402. R. C. (Feuċ Annala riġeaċta n-Errione. An 1. rol. An 64. duileog. Aois an Doṁaun 4357. faoi gairm da macaiḃ g-Connġaal. i. Eoċaid agus Conaing. leiġ mar an ceudna Annala g-Cluainmicnois. Agus leaḃair Fenaiġ.

Anns na laentaiḃ seo ċuir Connuiġ curaḋiḋe treunlua-iṫe air fuid Errione aig rad: Cruinntear riġṫe, prionsaiḋe cinfir ollṁana agus treaḃaona 'n pobail gan mall ann ardṡeoṁrad d-Teaċṁor Ṫaḃarṫa. Oir ata triḋaon Errione follaṁ. Air ṡuiḋe do'n ardċruinne an ceud feaċt, ḃi Con-nuiġ aig ṡuiḋe air caiṫaoir riġ Gaalen. Anuair ardġairea-dar na bulsoiriḋe: Ata triḋaon Ardriġ follaṁ! D'eiriġ Ruaḋruiḋe riġ Ullaḋ ga rad: A ċoṁriġṫe agus a ardḟla-iṫe n-Errione ma's ḃur d-toil e, fiarrfaid Ruaḋruiḋe riġ Ullaḋ': Cad fad suiḋeann Connuiġ air caiṫaoir riġ Gaalen?

Air an ball leim Connuiġ anna ſeaſaḋ ga maḋ: A ſan-tuiġeann riġ Ulladh do ċuir mac Seadna air tṁḋaon Gaal-en ma eirriġfaid Connuiġ ar? Fhreagair Ruaḋhruiḋe: Foil go b-fhoirċeoiṁ a ṁhonga Gaalen, ni ſeaḋ, mor ċaimic leiṫ-ide rin de fmuaincte ann intinn Ruaḋhruiḋe, acht ma'ſ eigin do Connuiġ do beiṫ roġaigte anna riġ ar ċion Gaalen deir-faid riġ Ulladh: A Connuiġ beir buaḋ agus beaneacht agus beaṫa fada air do ṫṁḋaon. Nideirrin mor eirriġ Connuiġ leir a ait do ceapaḋ ameaſg ṁhonraiḃ Gaalen. Is ann rin d'eirriġ gur Airfear riġ Mumain aig ceirtuġaḋ: A Comhriġde agus a airfiaiṫ n-Erinne anne nac riaiḃ Connuiġ roġaite anna riġ Gaalen daſ tufmor? Fhreagair Connuiġ fos ar ait riġ Gaalen: Anne nac do riġail Connuiġ riġ Gaalen agus airiġ n-Erinne air fad uile baalain Eoċaiḋ a deaiḃraṫar? Acht dubairt Airfear: Mor eigin no oli-teanac leiṫide riuḋ. Mor feidir do ṫarlaḋ. D'eirriġ Mur-ċaḋ ceanfear Magġlein aig riaḋ: Ata ṁhonraide.

Agus maiṫe Gaalen air laṫar eaḋon ann feo, creud ma roġfear air Ṫabairṫa e? Do feo fhreagair Aoḋ ceann-fear Aoimag: Foil go b-fhoirċeoiṁ, iarriġim go leiġfear ar airo ann cluairteant na n-airoċinne focla d-tufmor d-Tanairteaċ? Ann rin d'eirriġ Turcar an airoollaṁ agus leiġ re na focla ar airo: Biḋeaḋ gaċ Ceann roġaigte air a ḃruiṫeine, agus anna ṫalaṁ ḋuiṫċe fein. Ann rin d'eirriġ Tornaḋ ceanfeain-Airḋear aig riaḋ: A airfaoiṫe ir roġ-ṫuigre na focla, agus mar geall nar bain an cnoċ Ṫab-

aiṫċa reo le Gaalen uaḋ laeṫiḃ Oiḷḷṁan ḃ-Fooḃla ir ṁaċ-tanaċ go roġṙeap an ṁiġ anna ḋuiṫċe ṙein. Ciḋ buḋ ṁian liomṙa ma ṙuiḋṙiaḋ Connuiġ anna aiṙoiġ ma ċaṁlaḋ ṙin, niḋeiṙṙin ni aiṫe liom go t-glaċṙaḋ re caiṫaoiṁ ṁiġ Gaalen nuiġ go roġaḋaiṙ na ṙṁionṙaiḋe agus maiṫe Gaalen e anna ṁiġ ḋaiṙ tuṙmoṙ o-Tanaṙṫeaċ. Aiṙ n-ḋoiġ ṙioṙṁuiġeann caċ ḋe cloinn na talṁan gup ṙaiḃ roġ agus roġnaṙ ann laen-taiḃ Eoċaiḋ aiṙ ṙaḋ an aimṙiṙ a ċomḷionuiġ Connuiġ uile niḋ aċt gaiṙim ṁiġ?

Annoṙ go m-beiḋ ṙuaiṁneaṙ agus roġ ṙoṙ aiṙ talaṁ, ṙiubailead Connuiġ ḋaiṙ tuṙmoṙ o-Tanaṙṫeaċ! Agus aoubaiṙt Ruaḋṙuiḋe ṁiġ Ullaḋ: Ni ḃ-ṙuil bṙuiṫeine Gaalen ṙaḋ uaḋ'n aiṫ reo, ṙannṙaḋmuiḋne uaḋ Ullaḋ ann aṙ m-boċanaiḃ ċaṙt tiomċioll Ċaḃaiṙṫa nuiġ ṙilṙaiḋ aṙ n-oeaiḃ-ṙaċaṙe? Agus oo laḃaiṙ Aiṙoeaṙ ṁiġ Muṁain an ċaoi ceuḋna. Ann ṙin ḋ'eiṁiġ Connuiġ ga ṙaḋ: Biḋeaḋ maṙ ṙin. Laṁnaṁaṙaċ tṁalleaḋaṙ ṙṁionṙaiḋe agus maiṫe Gaalen go bṙuiṫeine Maigṙaṙ, agus anna ṙuiḋe maṙ aṙoċṙuinne roġ-aḋaṙ Connuiġ anna ṁiġ aṙ ċion Gaalen agus ṙilleaḋaṙ go Ċaḃaiṙṫa. Agus ṁiġne Ruaḋṙuiḋe ṙeiṙ ḋoiḃ agus oo uile comḋionol roġuṙ oo Ċaḃaiṙṫa aiṙ an ṙliġe uaḋ bṙuiṫeine Maiġṙaṙ. Oiṙ aḋubaiṙt Ruaḋṙuiḋe liomṙa Tuṙċaṙ: Ata ṙuil cloinn Muṙeḋaiġ olċ annaġaiḋ cloinn Seaḋna. Ma gniḋ-teaṙ an ṙeiṙ reo aiṙ Ċaḃaiṙṫa beiḋ iaċiombṙiaḋ a ċeangan niḃuṙ meaṙa 'na eaḋ a ṁein. Do bi uile cṙoiḋe lionta le luaṫġaiṙ. Laṁnaṁaṙaċ ṙuiḋe an t-aṙoċṙuinne aṙuṙ ann aṙo-

ꝼeoṁṗaiḋ o-Ceaċṁoṗ Ċaḃaiṙċa, agus ḋuḃṗaḋaṗ na ḃulṗoiṗṫe aṙ aiṙo: Ata ṫṁóaoṁ n-Eṗṗṁone ꝼollaṁ! Annṗiṁ ṗ'eiṁiġ Ruaiḋṗuiḋe ṁiġ Ullaḋ aiġ ṗiaḋ: Cṁeuḋ ma ṗuiṙꝼaiḋ Connuiġ ṁiġ Ġaalen anna aiṙoṁiġ? Do ċuiṁ caċ a ḋeaṙlaṁ ṗuaṙ. D'imṫiġ Connuiġ agus ṗṁoṁṗaiḋe Ġaalen agus Aiṙꝼeaṙ agus ṗṁoṁṗaiḋe Muṁain amaċ ġa liaṙail, agus ḋo ċuiṁ an aiṙocṙomꝼeaṙ Connuiġ anna ṡuiḋe aiṁ, agus leaġ ṙe an eiṙ-aon aiṁ a ċeann. Agus ḋo ċuiṁ Aiṙꝼeaṙ ṁiġ Muṁain an ṁiġḃaiṙt aiṁ a ġuaiḃliṁiḃ agus ꝼilleaḋaṗ aṁṁ ġo o-ṫi'n aiṙ-ꝼeoṁṗaiḋ. Annṗiṁ ċuaiḋeaḋaṗ amaċ le ċeiṫeaḃṗaiḋ moṙꝼeiṙ o-Ceaċṁoṗ agus moṙċomoṙaiḋ na n-eaċṫṙa aiṁ liaṙ Ċaḃaiṙċa. Iaṁ ṙin ṫṁoċnuiġeaḋaṗ an ḋaṙa ꝼeaċt ḋaṁ ṫuṙmoṙ. Agus ḋo ḃi ꝼoġ agus ꝼoġnaṁ ann eṗṗṁon aiṁ ꝼaḋ laeċeaḋ g-Connuiġ Aṁṁṙan ꝼeaċṫṁaḋ baalaiṁ ḋ'a ṁiġail ċuaiḋ aiṙoṁiġ aiṁ ꝼeiṫ agus ꝼiaḋċaṙġaiṁṫ ġo ġleannṫaiḃ ḋiomaiaiḃ n-eaṁḃ, Anoiṙ ḋo ḋaṁlaḋ ġuṙ ḃṁuiġ ꝼiaḋ ṁoṁ ṫṁó ꝼaine na ꝼeiṫġoiṁṫeaḋ, agus ḋo leann Connuiġ agus a ꝼuiṁṁon e agus ṁiċeaḋaṁ e an la uḋ agus laṁaṁaiṁ ṁiġne an ꝼiaḋ moṁ ṙoṁꝼeaṙeaḋ ann ceaṁṫlaċaṁ loċann uiṙġe, agus ḋo ġlaċ Connuiġ ġṁm aiṁ lann uaḋ laṁ ein ḋ'aċuiḋeaċṫaiḃ aċt ṙaoil a ꝼuiṁṁon e ḋo baċaḋ aċt ꝼṁeaġaiṁ aiṙoṁiġ: A m-baineann ꝼaiṫċioṙ le mac Eṁmion? Agus aiṁ aiṙouiġ a laṁ le toċḃeiṁ ċaḃaiṙṫ, maṁ ṙlaiġ ṫeiṁṫiṁeaiġ ḋuġ an ꝼiaḋ ṁuaċiṁ agus ḋolluiġ ṙe Connuiġ ṫṁó an ċṙoiḋe. Aiṙouiġeaḋaṁ a ċaṁn le linn na n-uiṙġe. Ḃi euġċaoiṁ agus ġeuṁġuil anna ḋiaġ, oiṁ ḃi Connuiġ muiṁneaċ ṙaṁóiliṙ ḋo cloiṁ

na talṁan. Acc aimṙir ṁġaile g-Connuiġ anna aṙoṙiġ for Eṙṙion feacc baalaine go glan. Acc a ṁoṙcaṙn glaoiṫġte "Uaiṁ ṁiġ g-Connuiġ biġeaglaċ".

An naoiṁṁad leabaṙ. An naoiṁṁad caibṙoil, Riġail Aṙoṙiṙ re baalaine. 402. go d-ti. 396. R. C. (Feuċ Annala ṁiġeaċta n-Eṙṙione. A 1. ṙol. An 66. duileoġ. Aoiṙ an Doṁain 4389. ṙaoi ainm Aiṙt.) Agus ṁiġail Oillıol naoi baalaine 396 go d-ti 387. R. C. (Feuċ Annala ṁiġeaċta n-Eṙṙione. An 1. ṙol. An 66. duileoġ. Aoiṙ an Doṁan 4404. ṙaoi ainm Oillıol Fionn.)

Anoiṙ ċaṙ ċeiṙ baṙ g-Connuiġ n-aṙoṙiġ agus ṁiġ Gaalen aiṙ tiġeaċt do aṙoċṙuinne Gaalen le na ċeile aiṙ ṁbṙuiċeine Magnaiṙ roġaṙaṙ Muṙeṙaċ mac Eoċaiṫ real roiṁe aṙoṙiġ, anna ṁiġ aṙ ċion Gaalen, agus ċuaiṫeaṙaṙ na cuṙaiṫe aiṙ ṙuiṫn-Eṙṙione aiġ glaoiċ ṁiġṫe, ṙṙionṙaiṫe, cinṡiṙ, ollṁana, agus tṙeabaona an ṙobail go d-Teaċṁoṙ Taḃaṙṫa gan mall oṙ ata tṙiṫaon Eṙṙione ṙollaṁ. Agus ċangaṙaṙ go d-tṙaċaṁail, agus aiṙ ṙuiṫe do'n t-aṙoċṙuinne an ceud ṙaeċt roġaṙaṙ Aṙoṡeaṙ ṁiġ Muṁain anna n-aṙoṙiġ. Niṙ d'imṫiġ re amaċ go liaṡail. Ċuiṙ Ruaiḋṙiṫe ṁiġ Ulliaḋ an eiṙaon aiṙ a ċeann, agus leaġ ṡeaḋ mac loiṙċ ṙṙionṙa n-Ibluġġaḋ an ṁiġḃṙiaṫ aiṙ a ġualainnib. Aiṙ cṙiocnuġaḋ an ceud ṙeaċt, imṫiġeaṙaṙ amaċ, agus bi moṙḋuiṙṙa na n-aṙoṡeoiṁaḋ oṙuiṫġte, agus ċuṙ a ċeileaḃaṙaṙ moṙṡeiṙ d-

Teaċṁor, agus morċomorad na n-Eaċṫra air lios Ṫaḃarṫa, duḃradar na.

Bulsoiriḋe as ard: Ma ciḋtear mait do riġ, maiṫiḃ agus beantraċt Ullaḋ, agus do riġ, maiṫiḃ agus beantraċt Gaalen. Agus do riġ, maiṫiḃ, agus beantraċt Ultonnṁaċt leaṫneoċad ardriġ naoi laeṫe na ṁoirḟeiṡe go seaċt agus fiṫċe laeṫeaḋ, annos go m-beiḋ a ṡaiṫ am aig an sluaġ a ṫainic ċugainn uaḋ gaċ rion de'n doṁian? Ċuireadar uile teaċtoireaċt go 'n ardriġ aig raḋ: Seaḋ O a riġ! Buḋ anṁaiṫ linn. Agus do ḃi uile croiḋe lan de luaṫġair, agus go dearḃṫa buḋ doairreaṁaċa ċoṁḋail, drong ċoṁṁeilingte. Laoċra, euċtoireaḋ, t-aosog, t-aos ceoil, curaḋḃintaos, agus maertaos. An traṫ ṫainic an ardċruinne le na ċeile an dara feaċt, leiġtear na scriobṫa dar tusmos, agus glaoiḋeadar na bulsoiriḋe as ard: Seaseann neaċ air Ṫaḃarṫa ga iareaḋ a ċeart? Nior freagair aon guṫ. Annsan dara baalain de riġail Ardḟear fuair Ruaḋruiḋe riġ Ullaḋ bas, ṫar riġail deiċ agus fiṫċe baalaine. Air tiġeaċt le na ċeile do ardċruinne Ullaḋ, roġadar Fiaċa mac Ruaḋruiḋe anna riġ as ċionn Ullaḋ. Annsan seiseaḋ baalain d'a riġail d'eug Ardfear. Air ċruinnuġaḋ do nardċeuinne Muṁain air ṁ-bruiṫeine roġadar Oilliol dearḃraṫair n-Ardfear anna riġ as ċion Muṁain. Mar an ceudna ḃi Oilliol roġaigte ardriġ air Ṫaḃarṫa. Ḃi meas agus geann aig uile riġeaċt n-Errione air Oilliol ardriġ, agus ċoṁ daingain buan ḃi riġ agus roġnsa fuid an talaṁ naċ raiḃ

coṁġlıc no ımrıs le soċrugaḋ air b-fad na trı nuaıre do ċeıleabradar ardċruınne n-Errıone air Ṫabarta. Annsan naoıṁaḋ baalaın d'a rıġaıl d'eug Oıllıol.

Rıġaıl Eoċaıḋ mıc n-Ardfear seaċt baalaıne. 387 go d-tı 380. R. C. (Feuċ Annala rıġeaċta n-Errıone. An 1. rol. An 66. dul). Aoıs an Doṁaın 4416.)

Anoıs ıar bas agus aḋleaċaḋ Oıllıol Ṁolta ardrıġ, ṫangadar prıonsaıḋe agus maıṫe Muṁaın air ṁ-bruıṫeıne, agus roġadar Eoċaıḋ mac n-Ardḟear anna rıġ as ċıonn Muṁaın. An traṫ ceudna ımṫıġeaḋar na ċuraḋıḋe deaġ-ṫapputıḋe amaċ air fuıd uıle Tanasṫeaċ n-Errıone ga raḋ: Gan mall cruınntear rıġṫe, prıonsaıḋe, cınḟır, ollṁana, agus treabaona 'n pobaıl ann ardḟeoṁraḋ d-Teaċmor Ṫab-arṫa, oır ata trıḋaon Errıone follaṁ.

Agus ċruınnuıġ an t-ardċruınne go traṫaṁaıl, agus d'eırıġ Tusċar an t-ardollaṁ aıg raḋ: Ata trıḋaon Errı-one follaṁ. D'eırıġ Fıaċa rıġ Ullaḋ agus dubaırt: A Ċoṁḟlaıṫe, agus a Ṡaorċlana na n-Errıone, traṫ rıġaıl Ardḟear for Errıon bı soġ air an talaṁ, oır bı Ardḟear ardaıgaınteaċ, trocaıreaċ, ceart agus faoı Oıllıol dearbra-ṫaır n-Ardḟear bı'n soġ ud meudugaḋ agus leaṫnuġaḋ nuıġ go d-fasuıġ soġnas mar blaṫ aoıbın air fuıd uıle rıġeaċta n-Errıone. Annsa na laeṫantaıb ud ṫangadar soġ, eagna, taırbe, aoıbneas, morċaıll, agus morṁaıṫeas as ċıonn na

talṁan de b̄riġ sin creud ma siud̄efaid Eoċaid mac Ard-f̄ear air tid̄aon Errione. annos go m-beid̄ soġ sultṁar laet̄ead̄ n-Ardf̄ear agus Oilliol tiġeaċt aris ga solsuġad̄ agus ullaomnuġad̄ fos talaṁ aoib̄in Errione? Agus b̄i Eoċaid̄ roġaigte le gut̄ aonf̄ir.

Aċt ann traċt nior imt̄iġ se amaċ go liaf̄ail, ċuir Fiaċa an eisaon air a ċean, agus do leag Fead̄ mac Fead̄ prionsa n-Ib̄luġad̄ an riġb̄rat air a ġualainib̄, agus air ċrioċnuġad̄ dar tusmos, imt̄iġeadar amaċ agus ċeilab̄radar go gusṁar morf̄eis d-Teaċṁor agus morċomorad̄ na n-Eaċ-tra air lios T̄ab̄art̄a. Agus ni raib̄ neaċ air T̄ab̄art̄a aig iaread̄ a ċeart. Annsan d-treas baalain de riġail Eoċaid̄ fuair Tusċar ardollaṁ Ullad̄ bas, agus ċruinnuiġ coṁt̄-ionol n-ollaṁ uad̄ gaċ mur-n-ollaṁ Ullad̄ agus roġadar Teine anna n-ardollaṁ. T̄ard̄eis riġailead̄ as ċionn Ullad̄ se baalaine deug fuair Fiaċa bas, agus ad̄leaċadar e ann Cluaineaċ, agus daingnadar carn ulṁor as a ċionn, agus b̄i morċaointe trid̄ Ullad̄ annad̄iaġ, oir b̄i se muirneaċ do ċloin na talṁan. Agus air tiġeaċt do ardċruinne n-Ullad̄ air ṁ-bruit̄eine roġadar Airgeadṁor mac b̄-Fiaċa ann ait a at̄ar mar riġ as ċionn Ullad̄. Agus trat̄ riġail Eoċaid̄ mar ardriġ seaċt baalrine d'eug se agus seaseann a ċarn ann Muṁain taoib̄ le carn n-Ardf̄ear agus Oilliol.

An naoinṁad̄ leab̄air. An t-aonṁad caibidil deug. Riġ-ail Airgeadṁor trioċad baalaine. 380 go d-ti 350 R. C.

(Feuċ Annala riġeaċta n-Errione An. 1. rol. An 66. duil-eoġ. Aoiṡ an Doṁain 4423. Agus ṡcriobta luingṡeaiġ.)

Anoiṡ air baṡ Eoċaiḋ ḃi na ċuraḋiḋe deaġṫappuiġ dul triḋ Erriou aig raḋ: Cruinnteaṙ arḋċruinne n-Errione air Ṫaḃarṫa gan mall ata triḋaon arḋriġ follaṁ. Agus air tiġeaċt do Baal aṡteaċ ann daṙa rion d'a ṫeaċ Iarṡġiṫ, do ṡuiḋe an t-arḋċruinne ann arḋṡeoṁraḋ d-Teaċṁor Ṫaḃ-arṫa. An traṫ ceudna ḃi Daire mac Oilliol roġaigte anna riġ ann Muṁain. Agus air an Ceudfeaċt d'eiriġ Tinne an arḋollaṁ ga raḋ: Ata triḋaon Errione follaṁ. Agus d'eiriġ Daire riġ Muṁain aig raḋ: A Ċoṁfḷaiṫe n-Errione creud ma ṡuiḋfad Airgeadṁor mac ḃ-Fiaċa riġ Ullaḋ buḋ airde cliu, maċaoiṁ ulṡlioċt n-Er anna arḋriġ for Erriou? Agus arḋuiġ caċ a ḋeaṡlaṁ.

Nior imṫiġ Airgeadṁor amaċ go liaḟail do ċuir Daire riġ Muṁain an eiṡaon air a ċean agus leag riġ Gaalen an riġḃrat air a ġualainaiḃ agus do ṡuiḋe Airgeadṁor air an triḋaon, agus aṫin go leiġfear aṡ arḋ: Scriobta Eoluiṡ agus leaḃair na n-Aimṡire Gaalag, agus air criocṅuġaḋ d'eiriġ Aonġaiṡ ceanḟear Earb aig raḋ: Traṫ ṡuiḋ-eaṡ an arḋċruinne an daṙa feaċt ata ceiṡt aig Aonġaiṡ do cuir a ḃaineaṡ la cluaiṡ Errione. Agus d'imṫiġ an t-arḋċruinne amaċ agus ḃi dorṡa na n-arḋṡeoṁraḋ druidgte. Ann ṡin ċeileaḃraḋar morḟeiṡ d-Teaċṁor agus morċomoraḋ na n-Eaċtra air liosṡ Ṫaḃarṫa. Agus ċoṁ luaṫ gus ṫainic

an t-aiṫċruinne le na ċeile an dara feaċt, do ſeas Aonġus ceanſeal Eaṁ aiġ riaṫ: Deiṁteas ġus ṫṁallruiġ Rang riġ Ulltonnṁaċt le ċablaċ triom go n-oiṁiṫ an Domain eadon go d-ti Muir d-Tiṁenna le coṁġnioṁ ċabairt d'a ḋiongs ata mar faiṫiġ-maṁa aiġ baint cheaċ uaḋ gaċ fairge, mar ciḋir ata ait riġ Ulltonnṁaċt taob ſiar de'n tiṁdaon follaiṁ? Anne naċ toiṁṁeargeann treaṫd n-oliġe n-Eiṁione n-dul air artir do aon flaiṫ air tuairiṁg aiṫċeime ann coġaḋ cneasta? An coir no an ceart e go ruiṫeṁail na ċuata aṫiġ ann aiṫſeoiṁiaḋ d-Teaċṁor Ċabairṫa triaṫ ata a riġ gur leiṫiḋe uo de riġ ga reolaḋ mar faṫaċ maṁa ar ċionn an domain uirgeaḋ? Anne naċ coir go m-beiḋ a ċuaṫa a coṁluaḋoir leir aiġ fealladh agus baint cheaċ uaḋ na muiṫeadoiriḃ fair lag do chroiḋeaċt na m-bodaċ? De briġ rin cheud ma n-diḃiṁemar na Danaan go deo ar aiṫ-ſeoiṁiaḋ d-Teaċṁor Ċabairṫa? Air an ball do leim Foṁ ceann de na oċt n-Danaan anna ſeasaḋ, agus freagair le gruaim fearġaċ agus boṁbġuṫ: Ċuġ Aonġair.

Ceanſeal n-Eaṁ a eiṫeaċ! Agus ma gniṫear a ċuil-ċaint bleugaċ air Mag Luiġne no Dallain tabairṫeara a ſuil agus a feoil mar biaḋ do na fearṫaiṫiḃ! Do riṫ muiṁṁir ſuiṫ an aiṫſeoiṁiaḋ, agus air an ball bi ṁion-fairḋe agus maiṫe Gaalen air cor aiġ caiṫuġaḋ a lam mar go doiṁċlaiḋ a g-claideaṁ. Agus dubairt aiṁiġ: Foil . foil a maiṫe fiaṁċaoiṁe, ni dar tuṁor do freagair le fearg na lag ċum foiṁneaṁ ann aiṫſeoiṁiaḋ ḋ-Teaċṁor

Ṫaḃaṛṫa? Agus do suiḋeadaṛ iaṛ sin. Agus d'eiṛiġ riġ Ġaalen aig raḋ: A Ċoṁḟlaiṫe agus Ṡaoṛċlanna n-Eṛṛione ma'ṛ ḃ-fioṛ an sceul a ċluinuiġ Aonġais ceanḟeaṛ n-Eaṛb, anne naċ tṛom an casoid i? Cṛeud ma scṛuidfeaṛ an cuis? Aċt d'eiṛiġ Aoḋ mac g-Cas cinfiṛ Iaṛġaal aig raḋ: Cṛeud ma laḃṛoċad Oṛċ ceanḟeaṛ g-Coṛṛain? Agus aiṛ eiṛiġ do Oṛċ aduḃaiṛt: A aṛdḟlaiṫe n-Eṛṛione uaḋ laeṫantaiḃ Eoċaiḋ Ollṁan ḃ-Fodla ṫainic an Danaan maṛ deaṛḃṛaṫaiṛ astaeċ san n-aṛdṡeoṁṛaḋ d-Teaċṁoṛ Ṫaḃaṛṫa, agus do ṡuiḋe ameasg pṛionsaiḃ Eṛṛione aig deunaḋ coṁaiṛle agus aig aṛduġaḋ a laṁ. Aiṛ fad an t-am sin ḃi laṁ caṛantaiṛ an Danaan gan feall. Ma ṫaṛlaḋ go raiḃ Foṛb focal-ṫappuiġ feaṛgaċ leis an casoid gṛana ann aġaiḋ a ṡlioċt, an ceaṛt de ḃṛiġ sin go n-deaṛḃṁeinteaṛ uile maiṫ a gniḋ an Danaan uaḋ'n d-tus? Fioṛṛuiġeann caċ daoiḃ cealg agus glic na g-cṛomḟeaṛ? Aiṛ feud do'n Danaan seaseaḋ annaġaiḋ ead na g-cṛomḟeaṛ? Daṛ uile spioṛad ann Caṫaḃoṫmion nioṛ feud! Aiṛ feud do aṛdṛiġ Eoċaiḋ Ollaṁ Fodla? Aiṛ feud do Tigeṛnmaṛ? Aiṛ feud do riġṫiḃ Ibeṛ? Seaseann aṁain ṡlioċt Iolaiṛ leo de ḃṛiġ go ḃ-fuil siad maṛ uṛleiṛ anna laṁ?

Ma coṁgaiṛeadaṛ Ceannuiḋe na ḃ-Feine focal aṛ ioṛiol ann cluaiṛ g-cṛomḟeaṛ Ġaalen aig maṛluġaḋ aṛ riġ aig ioṫiombṛaḋ: Ġuṛ seoluiġ se aṛ ċionn uiṛgeaḋ ann oiṛṫiṛ an Doṁain maṛ faṫaċ maṛa. Cia ḃeiṛfaṛ fiaḋnuiṛe. Aṛ cuiṛeadaṛ cṛomḟiṛ Ġaalen a ḋia muiṛcuṛaḋ ga loṛguġaḋ?

Anne naċ deireann focal na dliġe: Bidead duine air laṫar le freagrad do'n casoid anna n-aġaid, b̆-fuil Rang air laṫar? Deireann Orċ: B̆i Rang riġ Ultonnṁaċt amuiġ traṫ ṫainic an curad aig glaoiċ ċum Ṫab̆arṫa: Oir ata tridaon ardriġ follaṁ. Nior fiosruiġ Rang go n-eugfad ardriġ, oir ni b̆-fuil dia tarrangireaċta againne mar b̆ur n-dia Ana a ta foġrad do cromḟearaib̆ Gaalen, mar an ceudna is seal maiṫ anois uad an t-am air b̆ain ardcrom-ḟear ar stanċlidden uain? Ma fiosruiġean Rang go m-beid an t-ardċruinne anna ṡuide gan aṁras tiocfaid se ann. Iar criocnuġad do Orċ, cluintear guṫ ga rad: Ma lab̆rocad ardriġ? Agus dub̆airt ardriġ: A ardṁaiṫe scriob̆tear air treaċd dliġe n-Errione: Bidead uile teanga anna ṫost as ċoṁair an breiṫeaṁ traṫ naċ b̆-fuil an te anna n-aġaid ata'n casoid deunta air laṫar. B̆-fuil Rang air laṫar? Uime deireann ardriġ: Seasead dliġe n-Errione! Is ann sin b̆i treaċd dliġe n-Errione, agus leab̆air na n-Aimsire leiġte. Agus glaoidead ar na bulsoiride as ard: Seaseann neaċ air Ṫab̆arṫa aig iaread a ċeart? Aċt nior freagair aon guṫ. Ċuaid an t-ardċruinne amaċ, agus imṫiġ gaċ aṁ-baile go d-talaṁ a ċoṁnuide. Ann dara baalain riġail Airgeadṁor fuair riġ Gaalen bas. Agus cruinnuġad do ardċruinne Gaalen air ṁ-bruiṫeine Ṁaignas b̆i Fiaċa roġ-aigte ann aic a aṫar riġ as ċionn Gaalen. Annsan cuig-ṁad baalain de riġail n-Airgeadṁor do ċuir se na curad-ide deaġṫappuiġ amaċ air fuid Errion aig rad: Air tiġe-

aċt do baal ann ceud rion Iarsgiṫ tarṫ beiḋeas na teinte air lasaḋ air Raṫaiḃ n-Errione cruinntear riġṫe, prionsaiḋe, cinfir, ollṁana, agus treaḃaona 'n pobail ann.

Arḋṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa as coṁair arḋriġ. Anois air suiḋeaḋ do'n arḋċruinne an ceud feaċt, d'eiriġ Airgeadṁor aig raḋ: A Ċoṁfḷaiṫe fiorċaoiṁe ata soġ agus soġnas for Errion, ṫanġamar le na ċeile leis an tusṁos do coṁlionaḋ, le morfeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra do ċeilaḃraḋ. Anois do ṫarlaḋ iar leiġeaḋ na scriobṫa gur ṫuit Tinne an t-ardollaṁ tein, agus fuair bas san cuigṁad baalain de riġail n-Aisgeadṁor. An traṫ glaoiḋeadar na bulsoiriḋe amaċ: Seaseann neaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Nior freagair aon guṫ. Agus air imṫeaċt do'n arḋċruinne ṫrialluiġ Airgeadṁor go n-Ullaḋ, agus cuir se cuireaḋ do prionsaiḃ, ceanfearaiḃ, ollṁanaiḃ, agus treaḃaonaiḃ an pobail, maille le breiṫeaṁna go g-cruinnfad air ṁ-bruiṫeine n-Ullaḋ anna foċair.

Air suiḋeaḋ do-n arḋċruinne air ṁ-bruiṫeine, cuir Airgeadṁor a dearḃraṫar Arḋfear anna ṡuiḋe ann ait riġ ann Ullaḋ. An traṫ ceudna air cruinnuġaḋ do na ollṁanaiḃ, roġadar Doċta ann ait Tinne anna n-ardollaṁ Ullaḋ. Anois buḃ ailne gnuis agus cuma n-Airgeadṁor iona uile clan n-Errione, ann uile nas agus cleas n-eaċtra ni raiḃ a ċoṁionnan air fuid na talṁan. Ni e aṁain gur taiṫnuiġ an seilg, an rionce, an ceol, agus eaċtra an gaisce le Air-

ʒeaḋṁoṛ, aċt maṛ an ceuḋna ni ṛaiḃ aonḋuine coṁ ḋeaṛ ann coṁṛaḋ, coṁ caoiṁe ann coṁaiṛle, ann cluaiṛteant le ḋuine eile ḃi naṛ eiṛteaċta aiṛ a aġaiḋ, nuaiṛ ḋo laḃaiṛ ṛe ḃi a ʒnuiṛ ʒlan ṛoluṛlan, aʒuṛ ḃi a ṛocla na n-eaʒna, nuaiṛ ḋo ṫoiṛṁeaṛġ ḃi a ṛuaʒṛaḋ caoiṁ ṛlaiṫaṁail, aiṛ an aḋḃaṛ ṛo ḃi na cṛomḟiṛ aiʒ cṛeiṛtint ʒuṛ ṛeuḋ leo Aiṛʒeaḋṁoṛ ḋo claonaḋ ṛionṗaṛtaċ leo ṛein. Ḋo ṫaṛlaḋ ann ṛeaċtṁaḋ baalain ḋe ṛiġail Aiṛʒeaḋṁoṛ tṛaṫ ṫainic ṛe ʒo Ullaḋ, ʒuṛ ṡaoil Toil cean ḋe na cṛomḟeaṛaiḃ a ṛaiḃ aṛḋaiʒeantaċ ann ḋiaġ ʒaiṛm an Aṛḋċṛoṁḟeaṛeaċta, an ʒaiṛm uḋ tṛiḋ coṁġnioṁ aṛḋṛiġ ḋo ʒnoṫuġaḋ. Le na linn ṛin ṁeaṛuiġ ṛe Aiṛʒeaḋṁoṛ ḋo cuinʒeall tṛiḋ ṛeaṛċ aʒuṛ ailneaċt a inġein Caṛa, an bṛonġeall buḋ ḋeiṛe ann Ullaḋ ʒo leuṛ.

Aiṛ la eiʒin nuaiṛ ḋo ḃi'n ṛiġ aiʒ boṫanaiḃ Aoḋa cinḟiṛ Maʒinṛe, ṫainic Toil leiṛ an bṛonġeall ciḋ tṛaċt ni ṛuaiṛ ṛe cuiṛeaḋ. Tṛat ṛilluiġ Aiṛʒeaḋṁoṛ ʒo Ḋunṛoḃeṛce, ṡeaṛuiġ Toil aṛ coṁaiṛ an ṛiġ aʒuṛ laṁ a inġeine Caṛa anna laṁ. Riġneaḋaṛ aṛaṛ ṛaḋa ann Ḋunṛoḃeṛce, aʒuṛ aiṛ ṛileaḋ ḋo Toil ʒ'a ṫalaṁ ḋuitċe ṛein nioṛ ṫoiġṛe an bṛoinġeall leiṛ. Ḋ'ṛaʒ ṛe ṛiṛe le bean ʒaalṁuintiṛ a ṁaṫaṛ annaice le Ḋunṡoḃeṛce. An tṛaṫ ḋo ṫaṛlaḋ na niḋṫe ṛeo ḃi miṛe Ḋoċta ann muṛ-n-ollaṁ Ḋunṡoḃeṛce. Aʒuṛ ṫainiċ teaċtoiṛeaċt ċuʒam le ṛoclaiḃ an ṛiġ: Teanneaḋ Ḋoċta ʒo Ḋunṡoḃeṛce, aiṛ an ball ċuaiḋ me aṛ ċoṁaiṛ an ṛiġ, aʒuṛ ṛuaiṛ me ann ṛin leiṛ Aṛḋṛeaṛ an ṗṛionṛa, aʒuṛ.

Ʒaalaṛ an aṛḋḃṛeiṫeaṁ. Aʒuṛ ḃi tṛeaċḋ ḋliġe n-Eṛṛi-

one fuaisgailte, agus scriobta Eoċaiḋ Ollṁan b̄-Fodla scarrta amaċ. Agus aduḃairt Airgeadṁor: Buḋ maiṫ ma aiṫinfaid Doċta agus Gaalar go raiḃ Toil cean de na cromḟearaiḃ ann seo ga raḋ liomsa: Go dearḃṫa b̄i na naoi dliġe do na naoi cromḟearaiḃ uaḋ'n d'tus, a ċeuduair air treaċd dliġe n-Errione, agus air rol dliġe n-Ullaḋ, seaḋ eaḋon priomḃrollaċ an caiḃidil. Aċt ann traċt b̄i na ollṁana ga bagraḋ Ċairbre traṫ mairuiġ se ann mur-n-ollaṁ Dunṡoḃerce, eaḋon n-ḋeis ṫaḃairt suas a riġeaċta ḋo Oilliol Biornġneaṫ ann a ṡean aois traṫ b̄i se caituiġte agus le ruċt bais go fuilanfadna naoi dliġe do beiṫ coṁṁilteaḋ as an rol! Duḃairt Toil mar an ceudna: Ma cuirfad an riġ na naoi dliġṫe air air annsan ait anna raiḃ ann laeṫantaiḃ Eoċaiḋ aṫar g-Cairbre? Scruiduiġiḋ treaċd na dliġe agus scriobṫa Eoċaiḋ go feuċfadsa ma's fior focla d-Toil? Agus do b̄i na scriobṫa scruiduiġte littir maille littir agus focal annḋiaġ focal aċt ann traċd ni raiḃ aon focal no aon littir coṁṁilte amaċ. Is ann sin aduḃairt an riġ: Iar mo n-imṫeaċt dom go d-Teaċṁor, ġlaoiḋead Ardḟear ċuige Toil de na cromḟearaiḃ, agus taisbaintear ḋo treaċd na n-dliġe agus scriobṫa Eoċaiḋ as ċoinne Doċta agus Gaaler. Abbair a Ardḟear le Toil: Naċ b̄-fuil ait air rol dliġe n-Ullaḋ do anṁiantaiḃ aonḋuine, agus ni riaḃ aonniḋ coṁṁilte amaċ. Agus riġne Ardḟear mar aṫin an riġ. Do b̄ruċtuiġ fearg d-Toil amaċ air lasaḋ agus buḋ iomda ceist do cuir de Baal, go

deiṁin ḃi a focla mar focla duine air mire. Do ċuir se an ceist ceudna agus na foċla ceudna go minic, agus laḃair se mar duine ann uġdaras aig raḋ: An is e do ḃaraṁail a Ardḟear naċ ṫug Baal na naoi dliġṫe do na naoi cromḟearaiḃ air d-tus?

Agus freagair Ardḟear: Fiaruiġim diot: Ar laḃair Baal le Toil air aon traṫ? Agus duḃairt Toil nior laḃair ata leaḃair m-Baal druidgte go deo! Aċt ma laḃroċad ni cialluiġeann aonneaċ a ḟoċla aċt na cromḟir aṁain. Biḋeaḋ na focla fior no naċ fior ni ṫiġ linn anois do cruṫuġaḋ. Ni e an ceuduair a ċuailluiġ Ardḟear na foċla ud a laḃair Toil anois, aċt traṫ glaċeann mo intinn coṁairle orṫaiḃ teilgeann mo ċiall amaċ iad mar cleasa glice na g-cromḟear le cuinguġaḋ sias an gaal. Mar sin d'imṫiġ Toil air aġaiḋ go feargeaċ, agus trialluiġ se go d-Teaċṁor agus a inġein Cara anna ċoṁdeaċta leis. Agus seasadar as ċoṁair ardriġ, agus do ṁairuiġ Toil ann boṫan an riġ air Ṫaḃarṫa. Tar tamal fileadar go n-dun agus deaġḃaile d-Toil ann carbad an riġ, agus do gein Cara leanḃ fearḋa agus d'fas Toil ansaiḋḃir ann arneis agus eudail, agus ḃi morṁaoin de uile cineal go leor aige. Mar an ceudna ḃi gleus agus taḃaċt aig Cara mar buḋ coir do ḃeiṫ aig maṫair leinḃ an riġ. Anois ann laeṫeiḃ seo do ṫarlaḋ gur d'eug Eineige an t-ardċromḟear, agus gan mall ṫainic Toil go d-ti'n riġ aig raḋ: Buḋ aite liomsa do ḃeiṫ roġaigte anna n-ardċromḟear? Aċt frea-

ʒaiṛ Aiṛʒeaḋṁoṛ: Ʒlaċeaḋ Toil aʒuṛ ƒailte ṛaiṫ a ċṛoiḋe ḋe taḃaċt Aiṛʒeaḋṁoṛ, aċt ḋe niḋṫiḃ a ḃaineaṛ le ʒaiṛm ṛiġ n-Eṛṛione, biḋeaḋ caċ anna ṫoṛt! Niḋeiṛṛin nioṛ ṛtaḋ Toil uaḋ a n-iaṛeaċt nuiġ ʒo ṛaṛuiġ ṛe an ṛiġ ḋe ḃṛiġ ṛin nioṛ ƒullanʒ ṛe Caṛa ḋo ṫeaċt anna ṛaḋaiṛċ niḃuṛ muġa. Anoiṛ annṛan ḋaṛa baalain ḋeuʒ ḋe ṛiġail Aiṛʒeaḋṁoṛ ṛiġneḋaṛ Ḋaiṛe ṛiġ Muṁain aʒuṛ Fiaċa ṛiġ Ʒaalen cuinʒṛaḋ coṁeiṛiġe aʒuṛ coṁġlice annaġaiḋ aṛḋṛiġ, aʒuṛ tuṛuiġeaḋaṛ ḋo ullṁuġaḋ a ċoṁlannta, ṛan am ceuḋna ċuiṛ aṛḋṛiġ teaċtoiṛeaċt ʒo Ḋṛomt ṛiġ Ultonnṁaċt aiʒ ṛaḋ: Tṛiallead Ḋṛomt le neaṛt a aṛmṡluaġ taṛṛna uiṛʒe Aṫluain. Aʒuṛ ʒluaiṛuiġ Aiṛʒeaḋṁoṛ le ṛluaġ aṛmġleuṛta n-Ullaḋ ʒo ḋ-ti'n ḋeaṛ aʒuṛ caṛuiġ leiṛ aṛmṡluaġ coṁġnioṁte an Ḋanaan ƒaoi cnuiċ ʒ-Cṛuaċain uaḋ 'n ṛioṛ. Tṛaṫ ƒioṛṛuiġ Aṛḋṛiġ ʒo ṛaiḃ aṛmṡluaġ Muṁain aʒuṛ Ʒaalen coṁḋluiʒṫe le na ċeile annaice le bioṛṫobaiṛ na Buiḋeaṁaine aiṛ Maʒ n-Oiṛiṛ, ḋo ċuiṛ ṛe Maeṛlaoċ ceanƒeaṛ Ʒleannaḋuin le bulṛoiṛiḃ ʒa ṛaḋ: Caḋ ċialluiġeann an ṁoṛ ċṛuinnuġaḋ ṛeo ḋe ʒaiṛṛaiḃ na talṁan? A ṡilƒeaṛ aṛiṛ ƒuil an ʒaal? Fṛeaʒaiṛ Ḋaiṛe ṛiġ Muṁain: A Ċuṛaḋ Ġleannaḋuin ni mian linn aċt ƒonn an aḋṛainn a ḋuiṛeaċt ḋo cṛuiṫ an ṛiġ. Anoiṛ ni ṛaiḃ a leiṫiḋe Aiṛeaʒṁoṛ ann uile n-Eṛṛione le ḋuiṛeaċt ceol teuḋa na claṛṛaiġ. Aʒuṛ ƒṛeaʒaiṛ Maeṛlaoċ: Ma ta ṛcṛeaḋail luċt ḋ-tuitime ann ioṛġul ceol ḋo cluaiṛiḃ Ḋaiṛe, buḋ coiṛ ʒo ṛionƒaḋ e ƒein an ceol uḋ a ceuḋuaiṛ? Aċt ƒeuċ anoiṛ ṫul a ṫainic Aiṛ-

ɡeaṁoɲ aɡuɾ a aɾmɟluaɡ aiɲ laċaɾ Tiuɾcuiɡ Fiaċa aɡuɾ aɾmɟluaɡ Ɡaalen, aɡuɾ ɡluaiɾuiɡ aɾ leo ɾein, aiɲ ɾeuċɾunt ɾin oo Oaiɲe tɾialluiɡ ɡuɾ ɾeɾan le teann oeiɾiɲ ɡo Muṁain aɡuɾ ɡeuɲ-leann Aɲoɲiɡ a loiɡ acт nioɲ ɲiɡne aɾmɟluaɡ Muṁain oɲeaɾaṁ no ɾuiɲeaċ nuiɡ ɡo tɾeaɾnuiɡeaoaɾ Maɡaċoaiɲ, aɡuɾ aiɲ na cnuiċiб uo ullṁuiɡ Oaiɲe ɾaoi leiт caċa. Ann ɾin aċnuiɡ aɲoɲiɡ oo na bulɾoiɲiб: Abbaɲiб ann cluaiɾteant Oaiɲe ɲiɡ Muṁain: Teiөeann aɲoɲiɡ ċaɲ baiбin. Aċaөaiɲ na bac aonneaċ a beallaċ, maɲ ɾin oɲuiөeaoaɾ ɾaoi leiт a ċeile, aɡuɾ ionnɾuiөeaoaɾ an caт, aɡuɾ nioɲ b-ɾao a ɲiaiб an caт aiɲ bun nuiaɾ ċuiɾcuiɡ Oaiɲe le beim cloiċe uɲċuiɲte aɾ cɲiantubail. Aɡuɾ bi luiɡeб mac Oaiɲe ɡaɾuɲ oe aoiɾ ɾe baalaine oeuɡ, a ċainic le oa coṁoeaċtaiб ɡo o-tappuiɡ amaċ uaб boċanaiб ɲiɡ Muṁain le ɾeuċɾint a aċaiɲ tɲiaт ċuailuiɡ ɾe ɡo ɲiaiб a aċaiɲ aiɲ Aċөaiɲ, aɡuɾ tɾoiɲ ɾe ċɲeunṁaɲ le ċaoiб a aċaɲ. Anoiɾ aiɲ tuiтim oo Oaiɲe ċuinteuiɡ aɲṁɟluaɡ Muṁain a ċul aiɲ ɾaoбaɾ an caċa, acт oo caiт an ɲiɡoaiṁna luiɡeб e ɾein aiɲ ċionn coɲɲ a aċaɲ, aɡuɾ bi ɡeibte aɡuɾ toiɡde aɾ coṁaiɲ aɲoɲiɡ, acт laбaiɲ Aiɲɡeaoṁoɲ ɡo ɡ-cinealtaċ leiɾ aɡuɾ oo ɡuiөe an t-oɡlaoċ ɡo b-ɾuiɡeaб ɾe ceaб caɲn oo aɲouiɡ aɾ ċionn a aċaɲ? Aɡuɾ ɾɲeaɡaiɲ Aiɲɡeaoṁoɲ: Teiө a leanб aɡuɾ beiө miɾe coṁoeaċtain leaт. Aɡuɾ bi caɲn Oaiɲe oeunta aiɲ an aiт ann a ċuiteuiɡ ɾe.

Aɡuɾ oo bi na baiɲo aiɡ canaб euɡċaoin Oaiɲe, aɡuɾ ouiɾuiɡ Aiɲɡeaoṁoɲ ɡuċa claɲɾaiɡ ann coṁɟonn le ɡuт ɡ-

clarsać b̄-file Muṁain agus b̄i beantraċt m-ban agus m-broinnġeall aig geurġuil Daire. Agus air cuir uaiḋe do Airgeadṁor a ċruiṫ seasuiġ se idir luġaḋ agus Cob̄taċ dearb̄raṫar Daire, agus d'ionnsuiḋe caṫrann an riġ. Do guil se Daire blaṫ Muṁḋin aig raḋ: Is coir agus dlisteanaċ do guṫ agus do teanga treunlaoaiġ euċtaiġ do molaḋ traṫ naċ eisteann a ċluas air an aḋṁar sin beiḋ Airgeadṁor mac Er aig.

Molaḋ gloire agṁar Daire mic Iber aċt beiḋ Airgeadṁor anna ṫosd de Fiaċa riġ Gaalen de b̄riġ naċ eisteann a ċluais. Agus fileadar luġaḋ agus Cob̄taċ agus maiṫe Muṁain le Airgeadṁor g'a b̄oṫanaib̄. Air trialluiġ Airgeadṁor go d-Teaċṁor b̄ruinnuiġ a eaċ ainluaṫ beiṫeaċ buḋ deise ameasg eaċaib̄ an riġ, agus do lub se luġaḋ go muirneaċ agus ṫug se laṁ carantas ḋo. Treoruiġ Ceaṫ dearb̄raṫar Dromt armṡluaġ an Danaan air ais go n-Ultonnṁaċt, agus d'imṫiġ Dromt le ardriġ go d-Teaċṁor. Agus do ċuir ardriġ curaḋiḋe deaġṫappuiġ amaċ air fuid na n-Errione ga raḋ: Cruinntear riġṫe, prionsaiḋe, cinṡir, ollṁana, agus treab̄aona 'n pobail ann ardṡeoṁraḋ d-Teaċṁor Ṫab̄arṫa gan mall as coṁair ardriġ, aċt ann traċt do Fiaċa riġ Gaalen cuir se teaċtoireaċt cinnte ga raḋ: Freagairead Fiaċa riġ Gaalen ann ardṡeoṁraḋ d-Teaċṁor Ṫab̄arṫa aḋb̄ar trialltе armṡluaiġ Gaalen ann aġaiḋ ardriġ? An traṫ seo mar an ceudna cruinnuiġ ardċruinne Muṁain air ṁ-bruiṫeine agus roġadar Cob̄taċ dear-

bpiaċap Ɗaipe puiġ Muṁain, anna puiġ ap ċionn Muṁain.

Anoip aip cpuinnuġaḋ oo apoċpuinne n-Eppione ann apoſeoṁpaḋ o-Ceaċmop Ċaḃapṫa, o'eipiġ apopiġ agup aouḃaipc: A Apoſlaiṫe pioṁċaoiṁe ċap ḋeip ċeilaḃpaḋ mopſeip o-Ceaċmop Ċaḃapṫa, ata pocal aiġ apopiġ oo cluaip n-Eppione, agup aip leiġeaḋ leaḃaip na n-Aimpipe Ɠaalaġ agup pcpioḃta n-Eolaip imṫiġeaḋaip amaċ agup ċeilaḃapaḋaip mopſeip o-Ceaċmop agup mopcomopaḋ na n-Eaċtpa aip piop Ċaḃapṫa. Aip puiḋeaḋ oo'n apoċpuinne an oapa peaċt, o'eipiġ apopiġ ap coṁaip an t-apoċpuinne ġa paḋ: A Ċoṁ-ſlaiṫe agup a ṁopṁaiṫe n-Eppione peo e an pocal a baine-ap le bup g-cluaip. Pheagpocap Piaċa puiġ Ɠaalen cao aḋḃap oo ṫpiall pe a apmſluaiġ annaġaiḋ apopiġ? Agup pheagaip Piaċa: Ċainic aip n-ḋoiġ Ɗaipe go Ɠaalen le tpeunſluaġ anṁop, Agup ap o-tuigeann tu, ni ḋoipṁeapġean oo leiṫiḋe a ṁian? Agup ḋoṁ luaṫ gup ḋuailuiġ apopiġ an leiṫpceul niop ceiouiġ e oip aouḃaipc: Anne naċ piaiḃ Ɗaipe agup Piaċa capantaċ? De bpiġ pin ouḃaipc Aipġe-aoṁop ḋoṁ pada gup nap baċ Piaċa cop Ɗaipe, aċt aip an lam eile oo gluaip ann coṁgnoṁ leip ann aġaio apopiġ, oap baal caḃaipṫpaio apoċpuinne n-Eppione meuḋċean ḋo oo leiṫpceul. An coip e go neubpeap an gaal ap a ſoġnap gan paḋ? Uaḋ ċapiaḋ nap buḋ gneataċ oo apmſluaġ Ul-laḋ oo beip cneaċ uaḋ'n cogaḋ, cpeuo ma diolpao Piaċa puiġ Ɠaalen mile m-bo map eipiṫ? Agup o'eipiġ Piaċa go o-tappuiġ ġa paḋ: Anne naċ diolpao Muṁain leaṫ an

eric ud? Aċt freagair ardriġ: Bidead uile teanga anna ṫoṡt annaġaiġ Daire oir codlann se go ṡuanfaoi a ċarn, diolaiġ se a ḃeaṫa mar eric uime sin do guil Airgeadṁor! Ann sin urlaḃair an t-ardollaṁ focla ardriġ: Creud ma n-diolfad Fiaċa riġ Gaalen mile m-bo mar eric? Agus ṫaisbaineadar an cuid is muġa a ḋeaslaṁa, agus do ḃi mar sin.

Anois air tiomaint na ba go d-talaṁ ardriġ fiarruiġ se de na maoraiḃ: Cia'r buḋ leis na ba? Agus freagradar: Do ḃi siad toigṫe mar ardċios de na gaal. Agus d'aṫin ardriġ: tiomanuiġiḋ na ba air ais aris go na gaal oir buḋ leis iad. Ni coir no ni ceart go n-diolfad an gaal cain air son cor an riġ? Biḋeaḋ mile ba de boiḃ ḃ-Fiaċa toigṫe oir is e ata ciontaċ, is leis an eric do ḋioleaḋ? Agus ḃi mar sin. Agus d'aṫin ardriġ do na maoraiḃ: tiomainuiġiḋ na ba go d-ti talaṁ riġ Ultonnṁaċt mar an ceudna ċuir se teaċtoireaċt go Dromt: Ata an Danaan aig ol an cuaċ searḃ de ardċios agus ca in, buḋ maiṫ ma m-blasfad curuair cuaċ milis na ceirt? Iar sin trialluiġ ardriġ go Dunṡoḃerce, agus glaoiḋ se ardċruinne n-Ullaḋ go ṁ-bruiṫeine, agus ḃi uile focal de sceul.

Ḃ-Fiaċa agus Daire agus an cogaḋ riġneadar, leiġte as ard agus focla treaċd na n-dliġe agus leaḃair na n-Aimsire. Traṫ ardġlaoiḋeadar na bulṡoiriḋe: Seaseann aon neaċ air bruiṫeine n-Ullaḋ aig iareaḋ a ċeart? Nior

ꝼꞃeaʒaiꞃ aon ʒuṫ. Ann ꞃin ḃi moꞃꝼeiꞃ ꞃeiḋġte aʒuꞃ ṫan-ʒaḋaꞃ na ꞃeilʒoiꞃiḋe uaḋ ʒaċ duiṫċe n-Ullaḋ, aʒuꞃ ʒneaṫ-ġaiꞃcuiḋe na ʒ-coṁlann aʒuꞃ aiꞃ ullṁuġaḋ an aꞃmṡluaġ ḃi aiʒ imiꞃt cleaꞃa aʒuꞃ eaċtꞃa na coʒaḋ ʒo ʒlan daꞃ ꞃeaċtaiḃ a ꞃcꞃioḃ Seadna aiꞃ an cean ꞃin. Aʒuꞃ buḋ aoi-ḃin do ꝼeuċꞃint an aꞃmṡluaġ ullṁuiġte coṁlann le coṁ-lann naꞃ tꞃiallte aʒuꞃ ʒluaiꞃte ꞃit ꞃuaṫiꞃ aʒuꞃ ꞃiuḃail deunaḋ coṁlann aʒuꞃ ꝼallann, tiuntuiġ uile maꞃaon aʒuꞃ ꞃoṫuġaḋ ꝼaoi leaiṫ maꞃ muineann Euċtleaḃaiꞃ Seadna. Aʒuꞃ aiꞃ cꞃioċnuġaḋ an ꝼeiꞃ tꞃialluiġ Aiꞃʒeadṁoꞃ ʒo d-Teaċṁoꞃ. Ata Aꞃdꝼeaꞃ ʒa ꞃiġaileaḋ ann Ullaḋ le ꝼioꞃꞃi-one aʒuꞃ ceaꞃt. Anoiꞃ ṫainic ꝼioꞃ cinnte ʒo aꞃdꞃiġ aiʒ ꞃaḋ: Ata Ꝼiaċa aiʒ coꞃꞃuġaḋ ꞃuaꞃ Coḃtaċ ċum coṁġlic, aċt bideann leiꞃʒ aiꞃ Coḃtaċ. Cuinʒuiġ aꞃdꞃiġ Eꞃꞃion ann ꞃoġnaꞃ. Anoiꞃ annꞃan daꞃa baalain ꝼiċid de ꞃiġail Aiꞃʒe-adṁoꞃ d'euʒ Aꞃdꝼeaꞃ ꝑꞃionꞃa n-Eꞃ, aʒuꞃ do ʒuil Ullaḋ e, aʒuꞃ do cuiꞃ Aꞃdꞃiġ a ṁac Badoꞃn anna ṡuiḋe ann aiṫ ꞃiġ ann Ullaḋ, aʒuꞃ d'atin ꞃe ḋo: Ʒo ʒ-coṁneaꞃteocad ꞃꝑioꞃad an t-aoꞃoʒ, ʒo ʒ-cuinʒꝼad na bꞃeiṫeaṁna taoḃ ꞃtiġ de'n dliġe aʒuꞃ na cꞃomꝼiꞃ anna n-aiṫ ꝼein. Annꞃan ꞃeiꞃead baalain aiꞃ ꝼiċid de ꞃiġail Aiꞃʒeadṁoꞃ do ṫaꞃlaḋ ʒuꞃ d'euʒ Ꝼiaċa ꞃiġ Ʒaalen aʒuꞃ aiꞃ tiġeaċt le na ċeile do aꞃdċꞃuinne Ʒaalen aiꞃ ṁ-bꞃuiṫeine ꞃoġadaꞃ Duaċ mac ḃ-Ꝼiaċa anna ꞃiġ aꞃ ċionn Ʒaalen, aʒuꞃ mi uad'n la ceud-na ꝼuaiꞃ Doċta aꞃdollaṁ Ullaḋ baꞃ. Aʒuꞃ tiġeaċt le na ċeile do coṁṫionol na n-ollaṁ ꞃoġadaꞃ Enꞃaċt anna n-

aiṙoll aṁ. Annṙan t-oċtṁad baalain ṙiġid de ṙiġail Airgeadṁoir ṙuair Coṫtaċ ṙiġ Muṁain bar agus air cṙuinnuġaḋ le na ċeile do aiṙoċṙuinne Muṁain air ṁ-briaṫeine roġadar luġaḋ mac Daire anna ṙiġ ṙor Muṁain. Agus annṙan naoiṁad baalain air ṙiġid de ṙiġail Airgeadṁoir, cuir re na cuiraiḋe deaġċappuiġ amaċ air ṙuid n-Eṙṙione ga raḋ:

Cruinntear riġṫe, ṙṙionṙaiḋe, cinṙir, oll ṁ ana, agus triaḃaona 'n roḃail air laraḋ de teintiḃ air bairḃin Rat n-Eṙṙione, ann aiṙṙeoṁraḋ d-Teaċṁor Ṫaḃairṫa ar coṁair aiṙmiġ. Air tiġeaċt le na ċeile do'n aiṙoċṙuinne an ceud ṙeaċt anuḃairt aiṙmiġ: A ċoṁṙlaiṫe ṙiaṙċaoine ni b-ṙuil ṙocal aig aiṙmiġ do cluairiḃ Eṙṙione aċt de luaċġair oir ata roġnar ar ċionn uile duiṫċe n-Eṙṙione. Agus bi ṙcriobta n-Eolair agus leaḃair na n-Aimrire Gaalaġ leiġte, agus ċuaiḋeadar amaċ agus ċeilaḃraḋar moṙṙeir d-Teaċṁor agus moṙċomoraḋ na n-Eaċtra air liar Ṫaḃairṫa. Go deairḃṫa buḋ ṙoṁur ṙeuḋṙint go raiḃ mein n-Duaċ agus luġaḋ annaġairḋ aiṙmiġ go deiṁin do ḃrionn luġaḋ luaṫmaṙṫ do aiṙmiġ, aċt nibur muġa mar airioċ air ror Ainluaċ iona.

Mar ṙiaṙḃrontanar, oir bi lam agus cṙoiḋe luġaḋ ṙuair. Agus air cṙuiċnuġaḋ do'n aiṙoċṙuinne dar curṁor cṙiallruiġ aiṙmiġ go Dunṙoḃerce. Agus do ġlaoiḋ re ṙṙionṙaiḋe agus ṁaiṫe ċuige agus labair re de ṙuaċ cloin Iolair annaġairḋ clan Eṙ, mar ġeall air Muṙeḋaċ, agus ciḋ go b-ruil iomda ṙṙionṙaiḋe Iber carantaċ liom air ron ġraḋ roir Duaċ agus Seaona, niḋeirrin ata caoi m-bair Daire aig cuir

lugaḋ air mise. Air an aḋḃar sin buḋ ma iṫ ma urleiġ-faid na cinḟir go minic leaḃair Seadna air cleasaiḃ agus eaċtra cogaḋ. Agus go g-cleaċtuiġeann coṁlannta na gneaṫġaal mar muineann na focla dar ullṁuġaḋ cogaḋ. Iar sin d'fill ardriġ go d-Teaċṁor. Is anois taisbaineadar luġaḋ agus Duaċ a aigne, oir ciḋ go raiḃ focla n-Duaċ carantaiġ, niḋeissin ḃi a ċroiḋe lan de cealg ḃi cling ainma Muredaiġ Simon Breaċ fos ann cluaisaiḃ n-Duaċ, aċt ḃi luġaḋ reiḋ mar geall air tuitim a aṫar le diolċios do glaċaḋ. Anois an traṫ do ḃi 'n dis ag smigeaḋ air Airgeadṁor, ḃieadar an am ceudna deunaḋ coṁeiriġe as iosiol annaġaiḋ ardriġ, agus saoileadar Dromt riġ Ultonnṁaċt do breiṫ leo san coṁeiriġe ga raḋ: A Dromt ma leanfaid an Danaan Iber no Erimion mar leanneas Er beiḋ Ultonnṁaċt niḃus eudtroma? Aċt nior feud doiḃ Dromt do ṫarrang aṁuġa, d'innis se uile niḋ do ardriġ, aċt fos ni riġneadar aon rud as ard. Anns na laeṫiḃ seo do ṫarlaḋ gur imṫiġ ardriġ uaḋ Teaċṁor air cuairt go sliaḃ Alta deaġdun g-coṁnuiḋe Erid dearḃraṫar cinḟis Ardḋeas as sin imṫiġeadar go Ramar aig iasgoireaċt agus ṫainic luaṫṁarcaċ ċuige ga raḋ: Ata armsluaġ luġaḋ annaice le Magnas bruiṫeine Gaalen agus ata Duaċ aig ullṁuġaḋ ċoṁġluaiseaċt leis. Air an ball ċuir ardriġ curaḋiḋe go Dromt agus Badorn aig raḋ: Trialluiġiḋ ḃur n-gluaiseaċta gan mall, oir ata coṁṡluaġ Muṁain agus Gaalen aig gluaiseaċt uaḋ Magnas aig ionnsuiḋe Teaċṁor.

Ann sin cruinnuiġ ardriġ coṁlannta n-Ullaḋ a ḃi annaice leis, agus cuailuiġ an traṫ ceudna go raiḃ luġaḋ agus Duaċ aig ullṁuġaḋ tromneart a armṡluaġṫeaḋ, niḋeissin triall ardriġ aig ionsuiḋe agus tiġeaċt do fogus do uisgiḃ n-Dubaṁne ann ait a coṁeasgeann le uisguiḃ na m-Buiḋe-aṁna connairċ se coṁṡluaġ Muṁain agus Gaalen. Adu-ḃairt Airgeadṁor: Tarsnoċaim ann.

Laṫar aċoṁṡluaṫeaḋ. An traṫ seo do ṫarlaḋ naċ raiḃ aċt beugan uisge air ceartlaṫar lorg na aṁne, oir do ḃi'n aimsir tirm agus teiṫ. Ḃi Baal ann meaḋon lae uime ḃi ardriġ gleusta ann caṫḃar uma agus luireaċ min eud-trom, oir ḃi a eisaon agus a riġḃrat ann Teaċṁor. An traṫ ḃi ardriġ dul ṫar sruṫ ann raḋairċ g-coṁlann Mu-ṁain agus Gaalen connairċeadar tri caṫa de Danaan agus Geinṫir aig tiġeaċt ann coṁġnioṁṫe ḋo ardriġ, air an ball ċuaiḋ arṁṡluaġ Gaalen air cul, oir do ṁeas Duaċ gur buḋ iad cuid de coṁlanntaiḃ Ullaḋ, aċt ann traċt seasuiġ Armṡluaġ Muṁain ullṁuiġte faoi leiṫ air faoḃar caṫa. Ṫar seal air feuċsint do Gaalen naċ raiḃ san tri caṫa aċt fir uaḋ'n Danaan agus Geinṫir, ṫainic a luṫ agus a ṫreu-neaċt air air, agus filleadar go faoḃar caṫa maraon le Muṁain. Aṫnuiġ Airgeadṁor do na bulsoiriḃ: Gluaiseann ardriġ go Teaċṁor na bac aonneaċ a ċoisċeim. Mar an ceudna d'aṫin ardriġ:

Is mar seo ullṁuiġtear an caṫ, troidfaid coṁlann Ullaḋ a ruaṫir agus a lannfriṫ annagaiḋ Gaalen, seaseaḋ

an Danaan agus an Firġneaċ annaġaiḋ Muṁain nuiġ go m-brisfad Ullaḋ Gaalen, ann sin tioċfad ann coṁġniom daoiḃ le taoḃruaċir air Muṁain. Dar sin ionnsuiḋeadar an caċ, agus air an ceud ruaċir cuir Airgeadṁor neart Gaalen brisce ann culriċ, aċt air druideaḋ luġaḋ agus neart Muṁain leis an Danaan agus na Firġneaċ, do culriċ na Firġneaċ roim an ceud ruaċir, ciḋ traċt do ṡeas an Danaan go treunṁar aċt do ḃi'n friċ ann cosaṁlaċt iorġola agus colnċasgairt uċḃasaiġ, oir ċainic coṁlannta Muṁain roime agus anna ċiomċioll, agus nior imċiġ aċt curċean de'n Danaan slan ċar an aṁain. Ann sin druideadar luġaḋ agus neart Muṁain agus Airgeadṁor agus coṁlann Ullaḋ agus troidear le croḋeaċt agus dianċreunaċt, agus fos nior.

Ċainic Badorn agus armsluaġ Ullaḋ air deireaḋ lae ċuit Airgeadṁor biorṡaiġte le iomda gointaiḃ. Coṁ luaċ gus ċuailuiġ Duaċ go raiḃ ardriġ marḃ as leis go Teaċṁor agus armsluaġ Gaalen anna coṁluadoir, agus ċuaiḋ Duaċ asteaċ ann d-teaċ an riġ, aċt troideadar luġaḋ agus armsluaġ Muṁain coṁ fada gus ḃi laom soluis air an maig. Larnaṁaraċ trialluiġ sluaġ Muṁain go d-Teaċṁor Ċaḃarċa. Anois air tiġeaċt do Badorn fuair se niḃus muġa'na seaċt mile conablaoiġ marḃ air an maġ, agus buḋ iomda prionsa agus ceanċoṁlann agus treun laoċ bi nna ṁeasg. Agus air scruiduġaḋ colna na ṁairḃ ḃi na gointe go leur air aġaiḋ, nior raiḃ aċt beugan culġointe-

aḋ, oe bṗiġ ṗin ouḃaiṗt Ḃaoṗin: Cṗeuo ma ta an la ṗeo tṗaċ ġeuṗġola oo Ḟiṗṁon ṗoṗ ṁ la ġloṁaṗ oo oiaṅṫeunteaċt laoċṗaḋ Ullaḋ? Agus ṗouiġ Ḃaoṗin oeiċ agus tṁ ṗiċio claiṗe ceuo tṗoiġṫe aiṗ ṗao ṗaoi leiṫ agus anoomán agus aḋleaċaḋaṗ na maṗḃ ann, agus aṗouiġoeaṗ caṗn uliṁoṗ aṗ a ċionn, agus bi meiliġ an baṗo aiġ canaḋ a euġċaoin agus ouiṗuiġ Ḃaoṗin a ċaṫṗann, agus aouḃaiṗt Ḃaoṗin: Biḋeaḋ an caṗn ṗeo ġlaoiġṫe 'Aṗoḃṗeaċan' go oeo. Agus o'iomċuiṗ an ṗuileaċ meuḋċan Aiṗġeaoṁoṗ go Ounṗoḃeṗce. Aiṗ an oaṗa la caṗaoaṗ leiṗ an ṗoġċaṗaio coṁlannta n-Ullaḋ aiġ ġluaiṗeaċt anna neaṗt. Agus coṁ luaṫ agus cuaileaoaṗ cṗeuo a ċaṗlaḋ ḃuaileaoaṗ a uċt go g-cṗaoġṫe agus oo ṗiṫ muṗṁoṗ tṁó na ṗiċe coṁlanntaiḃ aiġ ġuiḋe na cincoṁlann agus Ḃaoṗin go n-aṗoṗao ṗe caṗn aṗoṗiġ aiṗ an aiṫ anna ṗaiḃ agus go o-tṁallṗaio ṗe an aṁṗluaġ o'ionnṗuiḋe Teaċṁoṗ Ċaḃaṗta. Aċt ṗṗeaġaiṗ Ḃaoṗin: A laoċṗa anne naċ b-ṗuil caiṫaoiṗ ṁiġ Ullaḋ agus tṁḋaon na n-Ḟiṗṁone ṗoṗ ṗollaṁ? Ni ciuteaṗ coiṁ no maiṫ oomṗa'n imṫeaċt ṗeo go Teaċṁoṗ, ni ṡaoilim coiṁ go m-beiṫ le ṡaḋ: Ġuṗ tuiṁṗuiġ clan Ullaḋ oe ṁeuḋċean Aiṗġeaoṁoṗ uime aḋleaċaḋaṗ e aiṗ taoiḃ na n-aṗoṡliġe a ṁ-baile. Agus ṗṗeaġaiṗeaḋaṗ na cincoṁlann: Ir ṗiṗ ḋuit a Ḃaoṗin. Agus tiuntuiġeaḋaṗ coṁaiṫe na g-coṁlann agus baiḃṗat Ullaḋ aiṗ luṗgaḋ, ġluaiṗeaḋaṗ ġan ġleo no ġloṗ go Ounṗoḃeṗce. Agus oo ġluaiṗ a cuiġ mic aiṗ ġaċ taoiḃ oe, agus aḋleaċaḋaṗ e ann Cluaineaċ ann monġṡeuṗ bṗeaḋ aiṗ

buḋ aiṫe le Airgeadṁor anuair beo do ḃeiṫ feuċsint air a ċaplaiḃ aig imirt, agus duisuiġeadar uile n-Ullaḋ a eug-ċaoin agus canadar na cinċolann a ċaṫrann aig glaoiċ air: Airgeadṁor Oirdeireaċ Agṁar!.

An naoinṁad laeḃair. An dara caibidil deug. Riġail n-Duaċ deiċ baalaine. 350 go d-ti 340. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. rol. An 68 duileog. Aois an Doṁain 4453. agus scriobṫa luingseaiġ agus Annala g-Cluainmicnois.)

Anois cruinnuig ardċruinne n-Ullaḋ air ṁ-bruiṫeine, agus roġadar Badorn mac buḋ sinne Airgeadṁor anna riġ as ċionn Ullaḋ. Air cruinnuġaḋ do ardċruinne n-Errione ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa, ḃi Duaċ riġ Gaalen roġaigte anna ardriġ. Leis sin lasuiġ amaċ fearg luġaḋ, agus d'innis as ard ann cluaisteant an pobail go raiḃ cuingraḋ coṁeiriġe idir e fein agus Duaċ mar seo: Ma taḃairfaid coṁġnioṁ diṫċiollaċ le clan Er do ḃuaileaḋ sias go rionfad luġaḋ agus Duaċ Errione attraiḃ. Anois nior duḃairt Duaċ gur breug an sċeul, naċ raiḃ leiṫide cuingraḋ air bun, aċt is e aduḃairt: Nar ṫug luġaḋ coṁ-ġnioṁ diṫciolaċ ḋo, uime sin ḃi gleo agus cloimpoir eat-traiḃ uile laeṫe n-Duaċ. Maireann Ullaḋ faoi soġ agus soġnas ata smuainte agus aigne Badoirn a g-coṁnuiḋe air

curam Ullaḋ, comneaṙtuiġeann re ṙṙiomaḋ an t-aoroṡ aiṙ ṙuiṫ na talmḣan, taḃaiṙeann cuaiṙt tiaṫaṁail ṡo ṡaċ muṙn-ollaṁ aguṙ aṙuḃaiṙt: Ir beuṡ an ḃṙiġ ṡuṙ ċuiṙ Eoċaiḋ Ollaṁ Fola ṙuaṙ muṙn-ollaṁ n-Teaċṁoṙ, oiṙ ata na ollṁana ġan micleiġean aċt an tiaċ m-biḋeann ceann de macaiḃ Eṙ anna ṙuiḋe aṙoṙiġ ṙoṙ Eṙṙion.

Ir aiṙ an t-aḋḃaṙ ṙin ata ṙiġċe aguṙ maiċe Muṁain aguṙ Ġaalen ġan ṙioṙ na ṙiomṙione aguṙ a ġaal aiṡ ḋul le ṙan! Ni ṁeaṙuiġeann ṙiaḋ an eaġna niḃuṙ ṁuġa'na meaṙuiġeann aiṙaḋ an luing lan de euḋail, ata a anṁiantа ġan ṙṙian ġan ciall. Ir aiġne muintiṙ Ġaalen do leann na ṡiomṙiṙ, aċt ir aiġne ṁuintiṙe Muṁain do ṙeaṙċleann coṡaḋ maṙ ġneann reineann ṙiaḋ ameaṙġ luaċt ġointe ann ṙuaċt baiṙ imiṙeann ṙiaḋ ṙoince aiṡ tiomaint cneaċ. Faġann Ullaḋ iaḋ ann ṙliġe a ċleaċteaṁ. La aċeint ġeiḃṙaiḋ eaġna an uaċtaṙ? Anoiṙ do ċaṙlaḋ ann deiċṁaḋ baalaim de ṙiġail n-Duaċ maṙ aṙoṙiġ ġuṙ ċuṙuiġ luġaḋ coṡaḋ annan-aġaiḋ aguṙ aiṡ ullṁuġaḋ a aimṙluaġ anna neaṙt ġluaiṙuiġ re aiṙ Ġaalen, aguṙ.

Ann tiaċt tiomain re aimṙluaġ Ġaalen ṙoiṁe eaḋon ṡo Magnaṙṙan aiṫ ṙin ṙiġne Duaċ aguṙ a ċomlannta oiṙeaṙaṁ aguṙ ullṁuiġeaḋaṙ ṙaoi leiṫ ċum caċa, tṙoiḋeaḋaṙ caċ mileaḋa aġṁaṙ ċaṙt tiomċioll Magnaṙ eaḋon bṙeiṫeine Ġaalen aguṙ bi ṡiomṙiṙ Ġaalen aiṡ coṁmeaṙġaḋ ṙan tṙoiḋ aiṡ ġneaṙuġaḋ an ġaal aċt o'aċin luġaḋ do na bulṙoiṁiḃ ṡo n-ġlaoiḋṙaḋ aṙ aiṙ:

A ɡairciúde Muṁain cuiṁiɡiú na cromṡiṁ anna ċoṫt, oiṁ ata luɡaḋ mac Ibeṁ aiṁ a ṡliɡe ɡo d-Teaċṁoṁ Ċaḃaiṙċa. Aɡuṙ niom ṙeud do aṁṡluaɡ Ɡaalen luɡaḋ do bacaḋ. Ameaṙɡ uaṙail aɡuṙ iomiol annṙan caṫ ud ċuiṫ ceiṫṙe mile iomṁ euɡċoiṁ aɡuṙ eud. Aɡuṙ ċuiṫ Duaċ aṙomiɡ ɡoinṫe ɡo ḋuiltaċ leiṙ an ɡaal, oiṁ maṙ aiṁ la caṫa n-Aṙḋbṙeaċain niom ċaiṙbaiṁ ṙe e ṙein do Aiṁɡeaḋṁoṁ eaḋon aiṁ an la ṙeo, niom ċaiṙbaiṁṙe e ṙein do luɡaḋ. Seaṙeann a ċaṁn taoiḃ ṙiaṁ de bṙuiṫeiṁe Maiɡnaṙ, oiṁ iṙ ann ṙin aḋ-leaċṫeaṁ e.

An naoiṁṁaḋ leaḃaiṁ. An ṫṙeaṙ caiḃḋeil deud, Riɡail luɡaḋ mic Daiṁe, ceiṫṙe baalaiṁe 340 ɡo d-ṫi 336. R. C. (Feuċ Annala Riɡeaċṫa n-Eṁṁone An. 1. ṗol. An 68 duileoɡ. Aoiṁ a Doṁain 4463. ṙaoi ainm luɡaḋ laiɡde, aɡuṙ Annala ɡ-Cluainmicnoiṁ.)

Anoiṁ do ṫṙiall luɡaḋ aɡuṙ aṁṡluaɡ Muṁain ɡo d-Teaċṁoṁ Ċaḃaiṙċa aɡuṙ ċuaiḋ luɡaḋ aṙteaċ ann teaċ an ṗiɡ, aɡuṙ cuiṁ ṙe luaiṫṁaṙċaiɡ amaċ aiṁ ṙuiḋ n-Eṁṁone aiɡ ṁaḋ: Biḋeaḋ aṙoċṁuinne n-Eṁṁone le na ċeile aiṁ Ċaḃaiṙċa le aṙomiɡ do ṁoɡaḋ ṫṙiaṫ Lioneaṁ Baal an ṁaiṫe ṙeo. Do ċaṁlaḋ anoiṁ ɡuṁ ṙealuiɡ ċaṁṫ tamal maiṫṙul a ṁoɡeaṫeaṁ ṁiɡ ann Ɡaalen, oiṁ bi ṙcṁoṁ na ṁṁonṙaiḋeaḋ aɡuṙ maiṫeaḋ coṁ moṁ ṁin ɡo ṁaiḃ Ɡaalen aiṁ ṙuiḋ a ċeile, bi iomḋa ceanṙeaṁṫ ɡan ṁoɡaḋ ceanṙeaṁ, aɡuṙ ṙ' ṁaiḃ ṁiɡ aṁ ċionn Ɡaalen an ṫṙiaṫ ċainic an teaċtoiṁeaḋ

le cuiseaḋ do aiṁċuinne n-Eiriṁone. An triaṫ fearuiġ Baoṫn miġ Uiliaḋ agus fionnraiḋe, cinéiṫ oiliṁana, agus tseaḃaona'n fobail, agus Maġn miġ Uiltonnṁaċt agus cinéiṫ na Danaan air Ċaḃaiṙċa, ni raiḃ miġ no fionnraiḋe no maiṫe uaḋ Gaalen air.

Laṫar Agus duḃairt Baoṫn miġ Uiliaḋ le luġaḋ: A miġṫe fiosruiġeann riḃ naċ dliġeannaċ go roġṙeal aroiṁ coṁ fada gur fearann caiṫaoir miġ Gaalen follaṁ? Aċt fiafraiġ luġaḋ: Ma ċailfiḋ go fiosraḋ armluaġ Muṁain miġ agus fionnraiḋe Gaalen uile go leur ar uiliaḋar na talṁan an caiṫfiḋ Eiriṁon de bruiġ rin do beiṫ gan aroiṁ? Is e deireann luġaḋ mac Daire: A ḋeaġṙiġ Uiliaḋ teiḋiḋ go bur mur-n-ollaṁ, agus fosnoḃuiġiḋ go eagnaċ dar luġaḋ mac Daire ata fearda ga miġail talaṁ n-Eiriṁone. Agus d'imṫiġ Baoṫn agus fionnraiḋe agus maiṫe Uiliaḋ agus Maġn miġ Uiltonnṁaċt agus maiṫe na Danaan a ṁ-baile go d-ti talaṁ a ċoṁnuiḋe nuiġ go roġṙeal miġ ar ċionn Gaalen. Agus ċuaiḋ luġaḋ agus fionnraiḋe agus maiṫe Muṁain (oir bi cinéiṫ roġaiġte go tapruiġ ann ait a cuid ċuit gan caṫ) arteaċ ann aroġeoṁraiḋ, agus do fuiḋe re air an triḋaon, fud e an gaiṁ aroiṁ a bi aig luġaḋ mac Daire. Agus air fuiḋe do luġaḋ aon baalain aṁain mar aroiṁ, air tiġeaċt triaṫ glaoiḋġte le na ċeile aiṁċuinne n-Eiriṁone go d-Teaċmor Ċaḃaiṙċa niom imṫiġeaḋar na luaiṫċuiraḋiḋe amaċ air fud n-Eiriṁone. Air an t-aḋḃar rin cuir Baoṫn Aoḋ a ṁac buḋ finne air teaċ-

toirеаċt ʒo Maġn riġ Ultonnṁaċt le foclaiḃ ʒa raḋ: Air n-doiġ a ċara ni coir arḋċios do diol do riġ Muṁain ma measfadsa dliġe n-Errione? Traṫ cuirfaid luġaḋ ʒo Maġn, agus ʒo cinnte cuirfaid oir ata se dana, agṁar, biḋeaḋ tuse reiḋ air fuid uile n-Ultonnṁaċt, agus foʒair mise ann Dunsoḃerce de foclaiḃ luġaḋ.

Anois trialluiġ Aoḋ ʒo deaġḋun Maġn ann Cruaċain agus d'innis do Maġn focla a aṫar, le sin do ṫarlaḋ ʒo ʒ-connairċ se Maċa inġein roaluin Maġn, agus laḃair suil na broinġile d'a ċroiḋe, agus ṫuʒ se a ṡearċ di.

Agus filluiġ Aoḋ ʒo Dunṡoḃerce agus d'innis se focla Maġn d'a aṫar ʒa raḋ: Ʒo dearḃta deunfad Maġn de reir foclaiḃ m-Badoir. Le na linn sin aduḃairt Aoḋ: Do connairċ mo ṡuilesa Maċa inġein Maġn agus ṫuʒ me ʒraḋ mo ċroiḋe agus mo ṡearċ di cad. deir mo aṫar? Agus freaʒair Badorn b-feidir ʒur raiḃ tu roṫappuiʒ ann do roġaḋ? Teiḋ air ais a ṁic ʒo m-boṫanaiḃ Maġn agus ʒan aon deiffir deun do roġaḋ mar taisbainfaid do ċiall. D'imṫiġ Aoḋ air ais agus d'innis se a ṫuairisʒ do Maġn, agus ḃi Maġn lanṡasta, agus do ʒlaċ Aoḋ an oiġ agus riġne se a aras ann Dunṡoḃerce faoi tamal. Anns na laeṫiḃ seo d'euʒRos prionsa n-Er ʒan cloin, agus duḃairt Aoḋ leis a aṫair agus a ḋearḃraṫraiḃ: Maḃ-fuiʒead Aoḋ cead arḋeoċad se a ḃoṫana air Arḋsceuleaċt? Agus cuinʒoċad se an cuinʒraḋ. Ḃi focla Aoḋa taiṫneaṁaċ d'a aṫair agus a ḋearḃraṫriḃ, agus arduiġ Aoḋ a ḃoṫana air Arḋsċeuleaċt.

Anoiſ ċuaiḋ na baalaine ṫaṙt uaḋ an tṙaṫ do foṙġlaċ luġaḋ tṙiḋaon Eṙṙione aċt ʒo foil nioṙ iaṙṙuiġ ſe aṙdċioſ uaḋ Ultonnṁaċt, Aċt aiṙ baſ m-Badoiṙn tṙaṫ ṫainic aṙdċṙuinne n-Ullaḋ aiṙ ṁ-bṙuiṫeine ṙoġadaṙ Aoḋ anna ṙiġ aſ ċionn Ullaḋ, an tṙaṫ ceudna b̈i Eoċaiḋ deaṙb̈ṙaṫaiṙ n-Duaċ ṙoġaiʒte anna ṙiġ aſ ċionn Ʒaalen, aʒuſ poſuiġ ſe Daṙina inġein luġaḋ maṙ beanċeile. Iſ ann ſin do ṫaiſbain luġaḋ a aiʒne.

Aiṙ tiġeaċt do Maġn aiṙ cuaiṙt ʒo n-Aṙdſċeuleaċt oiṙ iſ ann ſin foſ do ṁaiṙ Aoḋ, ċuiṙ luġaḋ teaċtoiṙeaċt ċuiʒe ʒa fiaṙṙuiġ: Cad aiṙ faḋ ṙiġne ſe ſin? Aʒuſ fṙeaʒaiṙ Aoḋ ann cluaiſ an teaċtoiṙe: Coṁ luaṫ ʒuſ cṙuinnfaid luġaḋ aṙdċṙuinne n-Eṙṙione le na ċeile ann aṙdẛeoṁṙaḋ d-Teaċṁoṙ Ṫab̈aṙṫa, fṙeaʒṙoċad Aoḋ do foclaib̈ luġaḋ aſ coṁaiṙ an t-aṙdċṙuinne. Ṫṙaṫ ċuailuiġ luġaḋ fṙeaʒṙaḋ Aoḋa ṁionuiġ ſe daṙ cleaḋeaṁ Daiṙe a aṫaṙ ʒo uṁailfaid dioṁeaſ Ullaḋ. Aʒuſ ċuiṙ ſe bulſoiṙiḋe aiṙ fuid Eṙṙione aiʒ ſcaṙṙuġaḋ focla bṙeuʒaċa ann aġaiḋ Aoḋ.

Aiṙ fioſṙuiġ do Aoḋ ʒnioṁaṙṫa aʒuſ bṙeuʒa luġaḋ, tuſuiġ ſe aiʒ cṙuinnuġaḋ na coṁlannta aʒuſ aiʒ ulṁuġaḋ aṙmẛluaġ Ullaḋ. Tṙat ċuailuiġ Maġn ullṁuiġte aṙmẛluaġ Ullaḋ aʒuſ ʒan focal fioſa uaḋ Aoḋ ṫainic buaiḋṙeaḋ aiʒne aiṙ, aʒuſ ċuiṙ ſe littiṙ le laṁ teaċtoiṙe cinnte ʒo Aoḋ ʒa ṙaḋ: Anne naċ buḋ aill le ṙiġ Ullaḋ coṁġnioṁ aʒuſ cuideaċtan ṙiġ Ultonnṁaċt aṫaṙ Maċa mnaoi Aoḋa? Cṙeud faḋ naṙ fuaiṙ Maġn fioſ aiṙ an coʒaḋ ſeo, foil

b-feiop go g-cpuiċfaio fe e fein fiu capantaip Aoḋa? Agup oo ċuip Aoḋ fpeagpaḋ aip aip le lam an teaċtoipe: Mionuiġ luġaḋ oap claḋeam a aċap go umailfeo niomeap Ullaḋ, oe bpiġ fin impuiġeann Aoḋ aip Maġn: Go n-eipcoċao fe le cuipgan agup coipman na caċa oip faoileann mac Maiḋaiġ uo go buḋ fupup oo fiḋ ap ċionn clan Eṗi Biḋeaḋ Ulḋonnaċt map an cu ata peiḋ le leimnuġaḋ. D'aḋin Aoḋ: Biḋeaḋ an cogaḋ feo bpuċtuġaḋ caoiḃ muiġ Ullaḋ. Anoip bi aigne luġaḋ Lionta, comḋeapaċ, agup mionuiġ fe go o-tiomanfao Aoḋ caoḃ fiaġ mupċaiḃ n-Dunfobepce. Agup go o-tapfangfao ap fin e!

Agup comḋpuinnuiġ fe le na ḋeile apmfluaġ anḋop blaċ agup neapt Mumain agup gluaifuiġ fe go Dunoalgan go comḋeapaċ. Agup oo gluaip apmfluaġ Ullaḋ oap naraiḃ cogaḋ map muinuiġ Seaona. i. bi 'n mapḋfluaġ, na upḋuipiḋe, agup na faiḋgoipiḋe feapeaḋ gan meapgaḋ ann caċaiḃ aip gaċ caoiḃ oe na comlannaiḃ faoi leiṫ. An tpaṫ oo connaipċ luġaḋ Aoḋ agup a apmfluaġ, Aoubaipt Aoḋ: Mop faoil Aoḋ fiġ Ullaḋ go cipio luġaḋ agup fipḋiopa com luaiṫ aiġ marluġaḋ talam Ullaḋ? Ip feo an ceuo la, biḋeaḋ gup an la ḋeiġonaċ aca, fcuaiḃuiġiḋ ap uplaċap na talman iaḋ. Agup fiġne apmfluaġ Ullaḋ tpeunpuaċip com oban nap feuo oo comlannaiḃ luġaḋ ullmuġaḋ go ceapt nuiġ go buail neapt Ullaḋ opṗaiḃ, agup oo ċuic milte Mumain, ciḋ fop ni paiḃ aonlaoċ uaḋ Ullaḋ gointe, agup bi Aoḋ maiḋuiġeaḋt aip Cpomain a ċaṫmaiḋ, agup

d'aṫin do na bulsoirideaḋ go n-glaoiḋfaid as ard: Gluaiseann Aoḋ riġ Ullaḋ uaḋ Ardsceuleaċt go d'Teaċṁor, an bacfad ardriġ Muṁain a ċos? Aċt ṫainiċ luġaḋ eaḋon air sal na bulsoiriḋeaḋ, coṁ luaiṫ gus connairc se Aoḋ, riṫ annaġaiḋ go sarṁileada, air an ball d'ionnsuiḋeadar a ċeile, agus duḃairt Aoḋ dar cleaḋeaṁ Airgeadṁor ni siuḃailfad luġaḋ niḃus fuide air talaṁ Ullaḋ, agus ṡul a d'eiriġ.

Fiorṫorman na cogaḋ do breiṫ Ullaḋ an buaiḋ, oir ḃi luġaḋ marḃ. Niḋeissin lasuiġ fearg Ullaḋ agus cearеadar coṁlannta Muṁain nuiġ go ḃristear, agus ṫuituiġ cuig mile fir. Aċt d'imṫiġ an fuileaċ le fan, ni fanadar le coln luġaḋ do iomċuir leo, agus air geurleannuġaḋ do glaoiḋ ceanḟear og Raṫaḃoṫ as ard: Cad tuige a laoċraḋ ladre Ṁuṁain an deiffir coṁ mor naċ toigeaḃar liḃ coln ḃur riġ? Aċt do ṫoirṁeasg riġ Ullaḋ Ġiraḋ ga raḋ: Foil, foil a Ġiraḋ, ċuaiḋ luġaḋ air ṁuġa aċt diol se go daor air a ċor? Traṫ coṁaireaṁadar sluaġ Ullaḋ ḃi na bulsoiriḋe ga arduġaḋ a ṡciata as ċionn Aoḋ!

Agus is mar seo do scriob Aoḋ go Maġn: Ata luġaḋ riġ Muṁain marḃ air Mag Dundalgain, ata a armṡluaġ a coṁṁelingt le na ċeile anna riṫ as Ullaḋ! Beiḋ armṡluaġ ulċloin Ullaḋ aig gluaiseaċt a ṁ-baile, aċt ceitre cin marḃ agus tri fiċid gointe a filfaid air carbadaiḃ, de gaċ rud eile beiḋ ḃeul mo ṫeaċtoire aig insint ḋuit. Agus ḃi treunḟir Ullaḋ deunaḋ carn luġaḋ ann ait

air ṫuit se, agus gluaisuiġ Aoḋ agus a armṡluaġ air ais go Dunṡoḃerce. Agus ceilaḃradar morḟeis air fad naoi laeṫeaḋ.

An naoinṁad leaḃair. An ceitreṁad caibidil deug. Riġail Aoḋa mic Badoirn da'rḋeug baalaine 336 go d-ti. 324. R. C. (Feuċ annala riġeaċta n-Errione An. 1. rol. An 68 duileog. Aois an Doṁain 4470. Faoi ainm Aoḋa Ruaiḋ.)

Ṫar ḋeis bas luġaḋ air Mag Dunḋalgain ṫainic ardċruinne Muṁain le na ċeile air ṁ-bruiṫeine agus roġadar Aonġais dearḃraṫair luġaḋ anna riġ as ċionn Muṁain. Agus ċuaiḋeadar luaiṫ curaḋiḋe amaċ air fuid Errione aig glaoiċ ardċruinne n-Errione le na ċeile ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. Agus air ṡuiḋe do'n ardċruinne ḃi Aoḋ roġaigte air an ceud feaċt, agus ḃi na scriobṫa leiġte dar tusṁos, agus d'imṫiġ an t-ardċruinne amaċ agus ḃi mordursa na n-ardṡeoṁraḋ druidgte. Agus ceilaḃradar morḟeis d-Teaċṁor agus morcomoraḋ na n-Eaċtra air lios Ṫaḃarṫa, le lauṫġair agus morċeim. Air suiḋeaḋ do'n ardċruinne an dara feaċt, d'eiriġ ardriġ agus duḃairṭ: A Ċoṁḟlaiṫe n-Errione ni ḃ-fuil rud air biṫ aig ardriġ do ḃur g-cluaisiḃ aċt a ḃuiḋeċios do raḋ, oir ata soġ agus soġnas as cionn Errion. Agus do leiġ Enraċt an t-ardollaṁ focla leaḃair na n-Aimsire as ard. Agus air an treas la focla treaċd dliġe n-Errione. Traṫ ard-

ġlaoiḋeaḋaṙ na bulṙoiṁḋe: Seaṙeann neaċ aiṙ Ṫaḃaiṙṫa aiġ iaṙṙeaḋ a ċeaṙṫ? Niom ṙṙeaġaiṙ aon ġuṫ. Agus ṫ'iṁṫiġeaḋaṙ an ṫ-aṙoċṙuinne amaċ agus ṫṙialeaḋaṙ a ṁ-baile go ṫ-talaṁ a ċoṁnuiḋe. Agus ṫṙialluiġ Aoḋ go.

Ṫunṙoḃeṙce, agus ṫo ġlaoiḋ ṙe aṙoċṙuinne n-Ullaḋ aiṙ ṁ-bṙuiṫeine agus ċuiṙ ṙe Ciombaoṫ mac ḃ-Fionn mic Aiṙġeaṫoṁoṙ anna ṡuiḋe ann aiṫ ṙiġ Ullaḋ, agus buḋ ġneaṫaċ ṫo Ciombaoṫ ṫo ṁaiṙ an aṙoṙceuleaċṫ. Am aiṙ biṫ ċioċṙaṙ Aoḋ go n-Ullaḋ maiṙeann ṙe beuġan laeṫeaḋ ann Ṫunṡoḃeṙce, agus aṙ ṙin ġniḋeann ṙe cuaiṙṫ ċaṙṫ ṫiomċioll na talṁan, agus maṙ an ceuḋna teiḋeann ṙe go n-Ulṫonnṁaċṫ agus Maċa anna ċoṁluaḋoiṙ leiṙ, annoṙ go ḃ-ṙeuċṙaiḋ ṙiṙe a ṁuinṫiṙ. Ann ṫṙeaṙ baalaiṁ ḋe ṙiġail Aoḋa ṙuaiṙ Eṁaċṫ an ṫ-aṙḋollaṁ baṙ, agus aiṙ ṫiġeaċṫ ḋo na ollṁanaiḃ le na ċeile ann muṙ-n-ollaṁ Ṫunṡoḃeṙce bi'n coṁṫionol aiġ ṙoġaḋ Maol anna aṙḋollaṁ Ullaḋ. Ata Eṙṙion ṙaoi ṙoġ agus ṙoġnaṙ aiṙ uile ṫaoḃ, oiṙ ṙiuḃaileann Aoḋ ann ṙliġe a aṫaṙ ġlaċann ṙe Eoċaiḋ ollaṁ Fovla maṙ a ṙioṙṡompla, maṙ an ceuḋna ġṙaḋuiġeann Ciombaoṫ an ceaṙṫ agus an eagna, ni ḃ-ṙuil ceaṅ ḋe'n ṙliocṫ niḃuṙ ṙeaṙṙ 'na e. Ġlaoiḋeann Aoḋ aṙoċṙuinne n-Eṙṙione le na ċeile go ṫṙiaṫaṁail ann aṙoṙeoṁaiḋ o-Ṫeaṫmoṙ Ṫaḃaiṙṫa, aiġ ullṁuġaḋ ġaċ ṫuṙṁoṙ ḋaṙ oliġe. Anoiṙ annṙan ḋaṙa baalaiṁ ḋeuġ ḋ'a ṙiġail ḋ'imṫiġ Aoḋ uaḋ boṫanaiḃ Ciombaoṫ aiṙ cuaiṙṫ go n-Ulṫonnṁaċṫ agus Maċa leiṙ agus ṙanic ṙe boṫana ciṅṙiṙ Raṫaboṫ agus aṙ ṙin go n-uiṙġiḃ n-Aṙoin

tṙiḋ talaṁ na b̄-Fearġneaṫ, agus mar ṡeasuiġ se air bord na n-eanguiḋe na longa anna seolfad se ṫar uisge Geinṫir ṫug se a laṁ do Maċa le coṁġnioṁ tab̄airt di le tiġeaċt air bord agus d'imṫiġ a ċos uaiḋe agus aig tuitim b̄uail a leaṫċin air iomb̄eul na longa, agus do b̄ruċt amaċ sruṫ fola agus luiḋe ardriġ gan corruġaḋ, agus ṫangadar na firġneaṫ maille leis a fuirrion ṫart anna ṫiomċioll, agus iomċuireadar e go d-ti deaġdun g-Ciombaoṫ agus Maċa aig freastoil air. Agus air an la ṫar ḋeis tiġeaċt go g-coṁnuiḋe g-Ciomb̄aoṫ d'eug se. Is ann sin air Ardsceuleaċt ata a ċarn deunta. Ata Ullaḋ agus Errion aig geurġuil agus aig freasa deora ann morċaointe annḋiaġ Aoḋ. Do riġail se mar ardriġ Errione da'rḋeug baalaine go glan.

An naoinṁad leab̄air. An cuigṁad caibidil deug. Riġail Ros mic n-Diṁuin mic Airgeadṁor baalain aṁain. 324 go d-ti 323. R. C. (Feuċsa Annala riġeaċta n-Errione. An 1. rol. An 68 duileog. Aois an Doṁain 4477. Faoi gairm Ros Diṫorba mac n-Diṁuin. Feuċ mar an ceudna Annala g-Cluainmicnois.)

Anois a.r cruinnuġaḋ le na ċeile do ardċruinne n-Ullaḋ air ṁ-bruiṫeine le riġ do roġaḋ, d'eiriġ Giraḋ ceanfear Raṫab̄oṫ ga raḋ: Ciḋ naċ b̄-fuil aon focal no aonniḋ toirṁeasgaḋ prionsaiḋe agus maiṫe n-Ullaḋ uaḋ roġaḋ aon ċean de'n sliocṫ anna riġ, niḋeissin ni buḋ gneaṫeaċ

doiḃ dul ṫar an mac buḋ sinne gan aḋḃar iomlan Ata uile mac Airgeadṁor marḃ, ata Badorn a ḃi'n ait a aṫar marḃ, agus Ata Aoḋ a ḃi'n aoit Badoirn ṁarḃ, nior d'fag Aoḋ aċt leanḃ beanda anna ḋiaġ. Ata Ros mac n-Dilṁuin is fior seaċeant ceilaḃraḋ agus imirt ḃ-fear, aċt fos ata se lan de eagna, ni coir do raḋ naċ fiu riġail e, de ḃriġ naċ.

Ḃ-fuil se aig gairċail agus aig iarreaḋ an gairm? Ata ainm g-Ciomḃaoṫ mor agus ardċeimeaċ air fad Errione, graḋuiġeann se an ceart coṁ maiṫ sin go ḃ-measfaid se riġeaċta n-Ullaḋ rodaor ma geiḃfaid se an gairm le aon smuiante aṁain annaġiaḋ Ros? Agus d'eiriġ Ciombaoṫ agus aduḃairt: Mo ḟiorċaoiṁ m-buiḋeċiosa do Giraḋ ceanḟear Raṫaḃoṫ, creud ma riġaileann Ros anna riġ air ċionn Ullaḋ? Agus taisbaineadar na cinḟir a ḋeaslaṁa maraon. Anois do ṫarlaḋ naċ raiḃ Ros air.

Laṫar air ṁ-bruiṫeine agus nior fiosruiġ aonneaċ cia raiḃ se, ann sin d'eiriġ Ciomḃaoṫ aig raḋ: A prionsaiḋe agus a ṁaiṫe teannuiġ liomsa go Dunṡoḃerce agus ċeilaḃramar morfeis traṫ ḃeiḋeas na lorgoiriḋe cuairtuġaḋ ann ḋiaġ Ros? Agus do ḃi mar sin. Agus do scriob Ciomḃaoṫ focla a ċuir se ann laṁ gaċa lorgoire do Ros aig raḋ: Do ḃi prionsaiḋe agus maiṫe n-Ullaḋ ga roġad Ros ann aonḟeaċt anna riġ as ċionn Ullaḋ, mar an ceudna ṫug Ciomḃaoṫ a geall naċ beiḋ tusa dul annaġaiḋ a ġraḋ? Beiḋ Ciomḃaoṫ aig coṁġnioṁ leaṫ coṁ fada gus is maiṫ leat do ḃeiṫ ad aonḟear.

Fuaireadar Ros aig siubail ann aonḟear air bruaċ uisġe na b-Foiste ann talaṁ n-Ardċan. Innisеadar ḋo an cuis agus filuiġ se leo go Dunṡoberce, agus ṫrialluiġ se go ṁ-bruiṫeine, agus an trat ċuailuiġ se na prionsaiḋe agus na maiṫe ga raḋ as ard: Suiḋead Ros air caiṫaoir riġ Ullaḋ, gealuiġ se agus dearguiġ agus criṫuiġ se faoi seaċ, agus air ṡeaseaḋ ḋo leis an eisaon agus an riġḃrit glaċaḋ, d'imṫiġ a ċos uaiḋe agus beugnaċ nar ṫuituiġ se, agus ṡinuiġ se a laṁ amaċ go Ciombaoṫ ga raḋ go caoiṁ: Ma fanfad Ciombaoṫ annaice liom seasfainnsa feasda go ceart. Air fileaḋ doib go Dunṡoberce bi'n riġ anna ṡuiḋe ameasg na prionsaiḋaib agus na maiṫaib aig an ḟeis, aċt ciḋtear naċ raib ṡe faoi soġnas. Larnaṁarċ dubairt an riġ le Ciombaoṫ: Biḋeaḋ tusa ann Dunṡoberce agus na biḋeaḋ iomniḋ ort fuaimsa agus le sin d'imṫiġ se leis. Anns na laeṫaib seo d'imṫiġeadar na curaḋiḋe amaċ air fuid Errione aig glaoiċ na riġte, na prionsaiḋe na cinḟir, na ollṁana, agus treabaona 'n pobail go d-Teaċṁor Ṫab-arṫa, agus bi Ciombaoṫ aig iarreaḋ air riġ Ullaḋ go raċ-fad se le na prionsaib agus na maiṫaib na talṁan le suiḋe anna n-ait mar buḋ coir ann ardṡeoṁraḋ d-Teaċṁor Ṫabarṫa.

Agus d'imṫiġ se dar coṁairle g-Ciombaoṫ. Air ṡuiḋe do'n ardċruinne, d'eiriġ ceanfear larna ga raḋ: Creud ma suiḋeann Ros mac n-Dilṁuin mic Airgeadṁor uaḋ sliocṫ Er air triḋaon Errione? Agus arduiġ gaċ a ḋearlaṁ.

Acc mop cuaiḋ Roſ amaċ go liaſail cuiſ Maġn riġ Ul-
tonnṁaċt an eiſaon aiſ a ċean, agus leaġ ceanſear laſna
an riġḃſat aiſ a ġualainaiḃ, agus d'iomċuiſ Roſ e fein
ann gaċ ruo maſ buḋ coiſ do aſoſiġ. Agus bi na ſcſioḃ-
ta leiġte agus moſſeiſ d-Teaċmoſ agus moſċomoſaḋ na n-
Gaċtra ċeilaḃraḋte daſ tuſṁoſ. Aiſ cſioċnuġaḋ mop ſear
aonneaċ aiſ Tabaiſta aiġ iaſſeaḋ a ċeaſt. Agus cuaiḋ
aſoſiġ leiſ a ſuiſſion aiſ cuaiſt go muſ-n-ollaṁ d-Teaċ-
ṁoſ agus cuingiuġ ſe coṁſaḋ leiſ na ollaṁnaiḃ agus na
macaiḃleiġean. Maſ an ceudna dubaiſt Aſoſiġ le Conġaal
ſſionſa n-Gſi: Fannſa ann Teaċṁoſ ann aiſ n-Aſoſiġ, na
cſuinn ſuaſ aon ruo de oſ no de eudail a baineſ leiſ
an gaiſm, aon ruo naċ b-fuil caill agad aiſ tabaiſ gan
luaċ do na ſilib agus na baſoaiḃ agus ſoſ do'n te ata
'nna deoſuiḋe aiſ an talaṁ. Do'n te aiġ a ſaiḃ a ſaiċ
na tabaiſ, cſiaċ tabaiſeann do duine ma g-cuailfaid do
ċluaiſ buiḋeċioſ na baċ do laṁ, acc ma g-cuailfaid blaḋ-
doiſeaċt miḃuſ muġa 'na'n ceaſt na tabaiſ an bſiontanaſ.
Filiġ aſoſiġ le ſſionſaiḃ agus maiċiḃ Ullaḋ agus leiſ a
ſuiſſion riġḋa nuiġ go ſanic uiſge n-Gibeſ. Annſan aiſ
ſin dubaiſt le Ciombaoṫ: Teiḋ go Dunſoḃeſce ma biḋeann
aon ruo le raḋ leaſ naċ ſioſſuiġeann tu fein go deaſḃta
labſoċaḋ me leaſ. Iaſ ſin d'imṫiġ Roſ aiſ ſiubail aiſ
coiſ ann aonfeaſ do'n oiſṫiſ le aiſ uiſgeaḋ na maſa moſa.
Anoiſ aiſ an daſa baalain ċaſ ḋeiſ a ſoġaḋ anna n-aſo-
ſiġ do ċaſlaḋ gus ċainic focal ceaċtoiſeaċta go d-ti Ciom-

b̄aoṫ ʒa ṛaḋ: A ṡaoi ata Roṛ anna luiḋe aiṛ leabba teinn ann talaṁ Maʒinṛe, aʒuṛ tṛialluiġ Ciomb̄aoṫ ʒo tappuiġ aiṛ aiṛ leiṛ an teaċtoiṛe aʒuṛ fuaiṛ ṛe aṛdṛiġ ann boṫan boċt aʒuṛ buḋ iad an ʒaal do b̄i ʒa fṛeaṛtoil aiṛ aʒuṛ ʒuiḋe Ciomb̄aot ʒo d-tioċfad ʒo Dunṡob̄eṛce aċt nioṛ ail leiṛ. Oiṛ adub̄aiṛt: Eaḋon ma buḋ mian liom ni ṫiġ liom ataim anoiṛ coṁ laʒ, ataim anoiṛ ann ṛuċt mo b̄aiṛ. A Ċiomb̄aoṫ eiṛt le mo ṡoċlaib̄: Beiḋ tuṛa ṛoġaiʒte anna ṛiġ aṛ ċion Ullaḋ ata uile teanʒa d'a ṁolaḋ. Oiṛ do b̄eaṫa na ċuiṛ doṫuṛ ann ceanṡeaṛ onoṛċṛaoṛaċ no ann ʒaal ʒuileċṛaoṛaċ. Ma claonfadṛa do duine an meud ʒo tioċfaṛ ṛo foʒuṛ ḋuit aʒuṛ connaiṛċeaṛ naċ fiu moṛan e na ṛcaṛṛ amuiġ a luċt de b̄ṛiġ ʒo ṛaib̄ ṛe ṛoiṁe ṛeo foʒuṛ ḋuit Ataiṛ ameaṛʒ cloin na talṁan iṛ coiṛ ʒo b̄-fuiʒead.

Coṁʒnioṁ uaṫaib̄, oiṛ iṛ oṛtṛa claonadaṛ. Feuċ A Ċiomb̄aoṫ iṛ feaṛṛ aʒuṛ iṛ cinnte do ḋoṫuṛ do ċuiṛ ann mile mnaib̄'n ann aon ṡeaṛ aṁain. Ata'n feaṛ cealʒaċ lionta lan de bṛeuʒ. Biḋeaḋ cinealtaċ do mnaoi aʒuṛ ʒeib̄faiḋ tu do ċinealtaṛ aiṛ aiṛ uaiṫi mile nuaiṛe. Aʒuṛ d'ṡaṛ an ṛiġ nib̄uṛ meaṛa, aʒuṛ ʒuiḋe Ciomb̄aoṫ ʒo d-tioċfad an liaġ aiʒe aċt ni buḋ ail leiṛ aiʒ ṛaḋ: Ni b̄-fuil caill aʒam leiṛ taim caite, ta mo ṫeinneaṛ ʒan biṛeaċ. D'ṡann Ciomb̄aoṫ leiṛ de lo aʒuṛ de oiḋċe aiʒ fṛeaṛtoil aiṛ ann uile ṛud ṛiaċtanaċ aċt ni ʒlaċfad ṛe iad aiʒ ṛad: Ann da lae tioċfad ʒealleaċ uṛ ann, leiṛ ṛin tiuntfaid Roṛ a

ḃeaṫa de ḃriġ sin——? Ata duine santuġaḋ a g-coṁnuiḋe aċt niḋeissin naċ beugan air feud leis glaċaḋ?

Coṁ fada gus feud liom laḃair leat deirm: Rionn agus deun le mo uile ṁaoin mar is maiṫ leat, aċt de arneis agus treudaiḃ an riġ taḃair a ṡaiṫ le a mongḟeuraiḃ do lionaḋ do cloin na talṁan seo, oir cruṫuiġ me iad traṫ naċ aṫineadar me, ḃi me mar duine boċt anna measg, niḋeissin ḃi siad cinealtaċ dom. De mo ċairn biḋeaḋ deunta air bruaċ an sruṫain seo coṁ ard gus ḃi me am ṡeaseaḋ le mo ċaṫḃar air mo ċean. Ni deirfainnsa leat: Fag mise a Ċiomḃaoṫ oir saoilim naċ n-deunfad. Ata laṁ carantas coṁ mor agus coṁ trom le sciaṫ gaisce aċt le breiṫ niḃus eudṫrome 'na cluṫeaċ uaḋ sciṫan droilin. A Ċiomḃaoṫ lion do aigne le spiorad Eoċaiḋ Ollṁan ḃ-Fodla.

Agus mar aduḃairt Ros go deiṁin do ṫarlaḋ, oir air aṫruġaḋ do geallaċ fuiar se bas. De reir aṫne an riġ cruinnuiġ Ciomḃaoṫ an gaal le na ċeile agus aḋleaċadar e agus arduiġeadar a ċarn as a ċionn coṁ ard le treunlaoċ agus do ḃi na mna agus na broinġaella ga guil tiomċioll a ċarn. Ata Ros sloinṫe: 'Ros diaṫreaḃaċ' de ḃriġ gur seaċnuiġ se coṁraḋ agus ait ġ-coṁnuiḋe daoineaḋ. Agus d'ḟill Ciomḃaot go Dunṡoḃerce.

An deicṁad leaḃair. An ceud caibidil. Riġail g-Ciomḃaoṫ mic ḃ-Fionn mic Airgeadṁor tri baalaine, deug 323

go o-ti 310. R. C. (Feuċ Annala ṅgeaċta n-Eṁone An 1. poll. An 68 ouileoġ Aoiṙ an Doṁain 4484. Faoi ainm Ciombaoṫ mac b-Fionnċan. Feuċ map an ceuona Annala g-Cluainmicnoiṙ.)

Anoiṙ iap m-bap Roiṙ cpuinnuiġ pṁonpaiḋe, cinḟin oll-ṁana agup cpeabaona 'n pobail aip m-bpuiṫeine n-Ullaḋ agup noġaḋap Ciombaoṫ mac b-Fionn mic Aiṅgeaṁoiṙ anna ṅṡ ap ċion Ullaḋ. Agup ċuaiḋ luaiṫmaiṡeaṅ amaċ aip puiḋ n-Eṁone ga piaḋ: Cpuinnteap aṙoċpuinne n-Eṁone ann aṙoṙeoṁpaḋ o-Teaċṁoiṙ Ṫabapta ganm mall oip ata tṁḋaon aṙoṙṅ follaṁ.

Aip puiḋe oo'n aṙoċpuinne, bi Ciombaoṫ ṅṡ Ullaḋ noġaigte anna aṙoṙṅ foṙ Eṁon. Agup ċuip pe Ruaḋpuiḋe mac b-Feapṁoiṙ mic Aiṅgeaṁoiṙ anna puiḋe ann ait ṅṡ ann Dunṡobepce, aċt o'imṫiġ pe pein go Aṙoṙceuleaċt agup oo ṁaip pe ann. Agup Maċa map an ceuona apap ann le Maċa inġein Aoḋa agup Maċa.

Agup oo ḟoṙ Caoimbaoṫ an bpoinġeall aluin. Annpan tpeap baalaiṁ oe ṅṡail g-Ciombaoṫ ċainic Maġn aip cuaipt g'a inġein agup puaip pe bap ann pin. Bi teaċtoipeaċt cuipte go Ceuċt a ṁaċ buḋ pinne ga piaḋ: D'euġ Maġn ann Aṙoṙceuleaċt. Ṫainic Ceuċt agup maiṫe na Danaan uaḋ Ultonnṁaċt go o-ti boċanaiḃ g-Ciombaoṫ agup bi coln Maġn aḋleaċaḋ ann uaiṁ ḟoġup oo capn Aoḋa agup bi ceitpe ṫeice mopa paiḋġte aip bun, ceann aiġ a ċeann, ceann

aig a ċoiſ aguſ ċean air gaċ taob mar uaiṫne buanċoṁ-ṁeine go deo! Annſan cuigṁad baalain de riġail g-Ciom-b̄aoṫ fuair Maċa inġein Maġn baſ aguſ b̄i a carn ardu-iġte aſ a ċionn idir carn Aoḋa aguſ uaiṁ Maġn. Nior ṁairuiġ Ciomb̄aoṫ ann Teaċṁor aċt traṫ ſuiḋefaid ardċru-inne n-Errione. Go traṫaṁail ċeilab̄radar morfeiſ d-Teaċ-ṁor aguſ morċomoraḋ na n-Eaċtra air liof Ṫab̄arṫa, oir d'fag ſe blaṫ prionſa n-Er anna n-ait air Ṫab̄arṫa ann teaċ an riġ. Annſ na laeṫeib̄ ſeo dub̄airt Maċa le Ciom-b̄aoṫ: A ardriġ anne naċ beiḋ gaiſlan, teaċ aguſ deaġ-dun aig Maċa mnaoi g-Ciomb̄aoṫ inġein Aoḋa, leanb̄ inġeine Maġn coṁ bread le Dunſob̄erce, ſeaḋ eaḋon le Teaċṁor Ṫab̄arṫa? Aguſ freagair Caomb̄aoṫ: Dar baal A Ṁaċa inġein morain riġṫeaḋ iſ aonrud iſ leur leat. Aguſ gan mall tuſuiġeadar foduġaḋ aguſ glanaḋ amaċ bunċlaiſe ſiaſ go d-ti'n fiorċarraċ aguſ faoi cuairt anna ṫiomcioll uile Ardſceuleaċt.

Do b̄i ſaor ceirde aguſ ardſaor ceirde de gaċ ciniḋ aſ uile Errion aig ionnſuiḋe an obar. Aguſ riġne Caom-b̄aoṫ maragaḋ ſcriob̄ta dar cundaſ go ſonnraḋaċ de uile rud a b̄aineaſ le orneiſ taob̄ ſtiġ teaċ an riġ le Erb̄aal ardċeannuiḋe na b̄-Feine. Annſan ſeaċtṁad baalain de riġail g-Caomb̄aoṫ fuair Daire riġ Muṁain baſ, aguſ air tiġeaċt do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Reaċtaḋ mac n-Ardfear uaḋ Eunda roiṁe ſeo anna ardriġ, riġ aſ ċionn Muṁain. Annſan baalain ceudna fuair Maol

an t-ardollaṁ bas, agus air cruinnugaḋ do coṁṫionol na n-Ollaṁ roġadar Meileiġe anna n-ardollaṁ Ullaḋ.

Anois ḃi teaċ an riġ taoḃ stiġ murṫaiḃ n-Ardsceuleaċt se baalaine ga daingnuġaḋ agus ga deunaḋ air an t-seaċt-ṁad baalain ḃi se crioċnuiġte, agus ċuaiḋeadar Ciomḃaoṫ agus Maċa asteaċ, agus coṁnuiḋeadar ann, agus ullṁuiġ-tear morḟeis leis an sioċar do ċeilaḃraḋ. Traṫ do ḃi na prionsaiḋe, na cinḟir, na ollṁana, agus treaḃaona 'n po-bail, agus gaċ treun laoċ a gnotuiġ geall ceime air lios Ṫaḃarṫa anna ṡuiḋe aig bord na morḟeise san teaċ, agus Maċa anna ṡuiḋe taoḃ le Ciomḃaoṫ is ann sin d'eiriġ Maċa agus duḃairt as ard: A Ardṁaiṫe agus a ṡaorċ-lanna n-Ullaḋ biḋeaḋ an teaċ seo feasda glaoiḋgte: 'Aoḋṁaġnṁaċa'! Agus ḃi gaċ air laṫar greadaḋ a laṁa agus coṁluaḋaḋ an ceist agus aig glaoiċ Aoḋ-Maġn-Maċa!!! Is mar sin ṫug Maċa onoir d'a aṫair, agus d'a maṫair, agus d'a aṫairṁor Maġn. Traṫ riġailuiġ Ciomḃaoṫ aon baalain deug d'eug Eoċaiḋ riġ Gaalen annḋiaġ riġaileaḋ oċt baalaine fiċid, agus air tiġeaċt do'n ardċruinne air ṁ-bruiṫeine Gaalen roġadar Uṫġoine a ṁac anna riġ as ċionn Gaalen.

Anois do ṫarlaḋ go raiḃ murṫa n-Ardsceuleaċta, agus daingnuġaḋ Aoḋṁaġnṁaċa ga duiseaċt ead ann riġṫiḃ Mu-ṁain agus Gaalen. Annsan dara baalain deug de riġail g-Ciomḃaoṫ ċuaiḋeadar na curaḋiḋe amaċ air fuid n-Errione aig glaoiċ an t-ardċruinne le na ċeile ann ardṡeoṁraḋ

d-Teaċṁor Ṫaḃarṫa as coṁair ardriġ. Agus do ṡuiḋe an ardċruinne an ceud feaċt, agus ḃi focla leaḃair na n-Aimsire Ġaalag agus scriobṫa n-Eoluis agus n-Eoċaiḋ Ollṁan ḃ-Fodla leiġte as ard dar tusṁos, agus d'imṫiġ an ardċruinne amaċ agus ċeilaḃardar morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Air fad na laeṫe ud ḃi Reaċtad agus Uṫġoine agus ċuid rionṗartaċ ga scapad go n-duḃtraċtaċ na focla: Is mairg naċ seaseann Teaċṁor Ṫaḃarṫa niḃus fuide, anne naċ ḃ-fuil le feuċsint air ard aoḋṁaġnṁaċa? Ata dioṁeas Er aig arduġaḋ? Aċt air ṡuiḋe do'n ardċruinne an dara feaċt nior ṁeasuiġ Ciomḃaoṫ na focla fiu a ċeist. Agus ḃi focla leaḃair n-Aimsire n-Errione agus treaċd na n-dliġe leiġte as ard, agus glaoiḋeadar na bulsoiriḋe: Seaseann aon neaċ air Ṫaḃarṫa aig iarreaḋ a ċeart. Nior freagair aon guṫ. Air criocnuġaḋ do'n ardċruinne trialluiġ ardriġ go Aoḋṁaġnṁaċa, agus ḃi uile air Ṫaḃarṫa a ḃaineas le Ullaḋ aig imṫeaċt leis anna fuirrion, an traṫ rangadar Aoḋṁaġnṁaċa duḃairt ardriġ: Is mo ṫoil go m-beiḋ na scriobṫa ata anois a d-taisge ann Dunṡoḃerce iomċuirte agus leagṫe air an bord ata reiḋ ann seo doiḃ? Agus go m-beiḋ sciata na g-ceanfear agus na d-treaḃaon croċte air crainogaiḃ ann seoṁraḋ. Aoḋṁaġnṁaċa seo dar reaċt ataid ann Teaċṁor? Agus do ḃi mar sin. Agus aduḃairt Ciomḃaoṫ: Buḋ mian liomsa do fuiḋe mar riġ Ullaḋ san ṡeomraḋ seo air an la ceudna air a ċuirtear air bun an

uaiṫne air Magṁorṫiomna mar buanċoṁṁeine idir Gaal Scioṫ Iber agus an Danaan go deo! Eaḋon an la baal-ainaṁail an dara la ṫar ḋeis tiġeaċt do Baal ann dara seoṁraḋ d'a ṫeaċ Sgiṫ. 1. an dara la de'n dara seaċt-ṁuin Iuin. Air an t-aḋḃar sin biḋeaḋ na prionsaiḋe, cin-fir ollṁana, agus treaḃaona 'n pobail, na breiṫeaṁna, agus an meud de'n gaal air buḋ leur ann foċar g-Cioṁ-ḃaoṫ ann Dunṡoḃerce traṫ ḃeiḋeas Baal dul asteaċ ann-san deireaḋ seoṁraḋ d'a ṫeine naoṁda. 1. Baalteine. Mar an ceudna biḋeaḋ na baird na filiḋe, agus na broin-ġealla ann nuiṁir coṁ mor gus feud leo aig cruinnuġaḋ air Dunṡoḃerce.

Annos go m-beiḋ na scriobṫa iomċuirte ann seo le morṫriall agus morċeim. Air tiġeaċt do'n la do ḃi Ciom-ḃaoṫ ann Dunṡoḃerċe agus uile Ullaḋ anna ṡeasaḋ ṫart anna ṫiomċioll. Agus glaoiḋeadar na bulsoiriḋe as ard: Na biḋeaḋ taiṁ codlaiṁ air aon suil amaraċ air eiriġ do Baal. Larnaṁarċ do ḃi uile prionsa n-Er, ṫainic eaḋon Blaṫ uaḋ Teaċṁor, agus uile ceanṡear, agus ollaṁ agus treaḃaon agus coṁlannta na gneaṫġaal armġleusta air an Mag ud ata faoi raḋairċ Dunṡoḃerce seaseaḋ aig faire tiġeaċta m-Baal. Agus ḃi tri carbada reiḋ aig dorus tiġ an riġ, agus mar ṫuit an ceud laom uaḋ suilib m-baal ḃi treaċd dliġe n-Ullaḋ agus focla d-tusṁos d-tanasteaċ lionta air an ceud carbad, agus ḃi Foran ardḃreiṫeaṁ Dunṡoḃerce anna ṡuiḋe ann agus d'imṫiġ se leis an gaal

air an taob seo go d-ti'n mag. Bi'n dara carbad glaċad scriobta n-Eoluis agus leabair na n-Aimsire Gaalag agus bi Sead ardollaṁ Dunsoberce anna suide ann, agus d'iṁtiġ go d-ti'n mag. Annsan treas carbad ċuaid Meileiġe ardollaṁ Ullad, agus bi'nna ċuram leabair na n-Aimsire n-Errione agus scriobta n-Eoċaid Ollṁan b-Fodla, agus d-imtiġ mar an ceudna go d'ti'n mag. Bi Ciombaot agus na prionsaide agus na maite ga marċuiġeaċt, agus bi Maċa anna suide ann carbad se-n-eaċ lonraċ le n-or agus bread le minobre bi sise gleusta dar gnas agus brat Errione, aċt bi barread Ultonnṁaċt air a cean Trat taisbainuiġ Baal e fein, tarrangadar an riġ na prionsaide agus na maite a ċladeaṁa agus eiriġeadar iad air airde, agus claonadar an gaal a g-cin agus buaileadar a sciata, duiseadar na baird amaċ fonn na rann, sprreagadar na filide teuda na g-clarsaċ, agus seinneadar na bronnġealla coṁġut 'n coeil, roinceadar na curadideb̄inntaor dar fonn na seinnte agus torman na sciatb̄uialte, agus bi gleo an t-sluaġ aig eiriġ. Agus coṁġaireadar: Go saidb̄read Baal obar an riġ!

Is ann sin glaoideadar na bulsoiride as ard: Eist! Faire! Gluaisuiġid d'ionnsuide Aodṁaġnṁaċa!

Seo ullṁuġad na gluaiseaċta: Biaon trian de na prionsaib̄ agus na maitaib̄ aig cean na soġcaraide agus carbad b-Foran anna raib̄ treaċd na n-dliġe, anndiaġ an carbad ud, tangadar breiteaṁna n-Ullad, ann sin an dara

tṙian de na ꝑṙionṡaiḃ agus maiṫiḃ agus caṙbad Deadna 'nna ṙaiḃ ṡcṙioḃta n-Eolus agus Seanċus Ʒaalag, leanneadaṙ ollṁana n-Ullaḋ, ann ḋiaġ na ollṁanaiḃ ṫainic Meiliġe an t-aṙdollaṁ le leaḃaiṙ na n-Aimṡiṙ n-Eṙṙione agus ṡcṙioḃṫa n-Eoċaiḋ Ollṁan ḃ-Fodla, ḃi'n tṙeaṡ tṙian de na ꝑṙionṡaiḃ agus maiṫaiḃ aig ʒluaiṡeaċt faoi leit le Ciomḃaoṫ agus Maċa, ann ḋiaġ an ṙiġ leanneadaṙ an t-aṙmṡluaġ. Fiċe coṁlannta ʒneaṫġaal, coṡṡluaġ agus maṙċṡluaġ aiṙ an naoinṁad la ṙanʒadaṙ Aoḋṁaġnṁaċa.

Agus do ṙeiḋ an ṙiġ moṙḟeiṡ ni aṁain do na ꝑṙionṡaiḃ agus maitaiḃ aċt do'n ṡluaġ uile ʒo leuṙ. Agus teilʒeadaṙ cṙanċuṙ le taiṡbaint ait do ʒaċ ceanḟeaṙ leiṡ a ṡciaṫ do cṙoċaḋ ṡuaṡ. Anoiṡ aiṙ tiġeaċt do Baal an la aiṙ a ċuaiḋ ṡe aṡteaċ ann an daṙa ṡeoṁṙaḋ d'a ṫiġ Sʒiṫ. i. Iuin, cuaiḋeadaṙ an ṙiġ na ꝑṙionṡaiḋe, na cinḟiṙ na ollṁana, na tṙeaḃaona 'n ꝑobail agus na bṙeiṫeaṁna aṡteaċ ann ṡeoṁṙaḋ Aoḋṁaġnṁaċa, agus do ʒlaċ ʒaċ agus do ṡuiḋe anna n-ait fein. Agus aig eiṙiġ do Ciomḃaoṫ aṡ caoiṫaoiṙ ṙiġda n-Ullaḋ aduḃaiṙt: Fioṙċaoiṁ failte ṙoaṁaiḃ a ꝑṙionṡaiḋe agus a ṡaoṙċlanna u-Ullaḋ ʒo Seoṁṙaḋ Aoḋṁaġnṁaċa. Ċuaiḋeadaṙ ṫaṙt ṡe ceud ceiṫṙe fiċid agus ṡe baalaine deuʒ uaḋ 'n la aiṙ daingnteaṙ cuingṙaḋ ṡoġċaine iḋiṙ Ʒaal Scioṫ Iber agus an Danaan, ḃi uaiṫne moṙleice maṙ buainċoṁṁeine cuiṙte anna ṡeaṡaḋ aiṙ Maʒṁoṙṫiomna agus maṙ an ceudna do ḃi ṡcṙioḃta ṡiaṡ aiṙ leaḃaiṙ na n-Aimṡiṙe n-Eṙṙione. i. Seanċuṡ na Ʒaal. Uaḋ'n la ud ʒo d-ti

anóiu mop bpuiz mic Ep focal zeallta a ṡlioċt de biṡ ṡin maiseann roṡ agus roṡnaṫ ar ċionn Ullaḋ. Agus ir minic bi caṗantar Ullaḋ agus Ultonnṁaċt aiṡ cornaḋ agus aiṡ saoċaṗuṡaḋ roṡ na n-Epponе. Do ṗer Aoḋ Maċa inṡein Maṡn de ṡlioċt Ultonnṁaċt, agus ata Maċa inṡein Aoḋa agus Maċa ar ṡ-ċeile muinneaċ agus ar ṡ-coṁḋeaċta ann Luaiṫṡaiṗ agus duḃḃṗon, uime ṡin beiḋ an cuingṡeaḋ roṗ Ullaḋ agus Ultonnṁaċt niḃur laiḋṗe fearda? Go d-ti'n ait seo romċuipeman trieaċd dliṡe n-Epponе, sciobta n-Eolur agus n-Eoċaiḋ Olliṁan ḃ-Fodla, Seanċus Saalas agus leaḃaiṗ na n-Aimsire n-Epponе, cneud ma cuipfeaṗ sad air clasboṗd ann ceaṗtlaċaṗ na Seoṁsaḋ? Agus do bi mas sin. Agur aduḃaiṗt an ṡiṡ:

Cneud ma cruimnfeaṗ aroċuinne n-Ullaḋ ann seo fearda? Agus do bi gaċ aiṡ aroufaḋ a ḋearlaṁ. Las sin bi na sciobta leiṡte agus bi siad mait seaḋ anṁait le cluaiseant. Agus air cinoċnuṡaḋ do'n aroċuinne a feaċta, slaoiḋeadar na bulsoiṁde amuiṡ: Searann aon neaċ air Aoḋṁaṡnṁaċa aiṡ sabeaḋ a ċeaṗt? Aċt mor fseaṡair aon ṡuṫ. Agus ṫaṗdeir na naoi laeċeaḋ air lior Aoḋṁaṡnṁaċa, imṫeṡeadar a m-baile gaċ aon d'aḋuiṫċe fein. Sul a n-deaċeaḋ an dara gealeaċ a siṫ do ṫarlaḋ sur ċuiṫ Caombaoṫ teinn eaḋon go fuċt bair, agus ful a d'imṫiṡ Baal trid leaṫ ṡ-Cruinnuṡaḋ. i. Seaċtṁ, d'eus se. Riṡailuiṡ Ciombaoṫ tri baalaine deuṡ, aḋleaċteaṗ e agus bi a ċaṗn deunta annaice le caṗn Aoḋa. Do bi Ciombaoṫ anna

ṁḟ eagnaċ agṁaṙ ni ṙaiḃ aonḋuine ḋe'n ṙlioċt niḃuṙ ṙeaṙṙ 'na e cuingiṁ ṙe gaċ anna n-aiṫ ṙein. Ni ṙaiḃ aonneaċ aiṫ glaoiḋ an ḋliġe aiṙ laċaṙ coṁ ṙaḋa gur bi Ciombaoiḋ aiṫ ṁḟail bi ṙaoṙ ṙaoi cuṙam cloin na talṁan. Do bi guil ġeuṙ agur moṙċaointe aiṙ ṙuiḋ uile n-Ulla agur Ulconnṁaċt annḋiaġ ṁḟ Ciombaoiḋ.

(Ua Ċeaṙbḟuil. Ṙioṙṙgeul na n-Eṙṙione.)

An ḋeiċṁad leaḃaṙ. An ḋaṙa caiḃṙioil. Riġail Maċa inġeine Aoḋa aon baalaim aṁain. 310 go ḋ-ti 309. R. C. (Ṙeuċ Annala ṁḟeaċta n-Eṙṙione. An 1. ṙol. An 72 ḋuileog. Aoiṙ an Doṁain 4540 ṙaoi gaiṙm Maċa monguad. Agur Annala g-Cluainmicnoiṙ.)

Iaṙ baṙ g-Ciombaoiḋ aiṙ tiġeaċt le na ċeile ḋo aiṙoċṙuinne n-Ulla aiṙ ṅ-bruiḋeine Aoḋṁaġnaċa ṙogaḋaṙ Eoċaiḋ mac b-ṙeaṙṁoṙ mic Aiṙgeaḋṁoṙ anna ṁḟ aṙ ċionn Ulla.

Agur ḋubaiṙt Maċa beanṁġḋan g-Ciombaoiḋ leiṙ: An ṙuiḋeṙaiṙa aiṙ tṁḋaon n-Eṙṙione? Do ṙreagaiṙ Eoċaiḋ: Ni buḋ ail liom, eaḋon ni miaṅ liom ḋo ṙuiḋe aiṙ caiṫeaiṙ ṁḟeaċta n-Ulla. Anoiṙ bi Eoċaiḋ bṙṙte le ḋubḃṙon, agur gṙuaim cuṙaim a g-coṁnuiḋe aiṙ a ġnuiṙ. Aiṙ cluaiṙteant ḋo Maċa ṙreagṙaḋ Eoċaiḋ tṁallui ṙi gan mall go Teaċṁoiṙ Ċaḃaiṙṫa, agur ṁḟne ṙi aṙaṙ ann teaċ an ṁḟ. Anoiṙ iaṙ ṙaiṫa aṁain ḋo ċuiṙ ṙi luaiṫeuṙaḋ amaċ aiṙ ṙuiḋ

Eppione ga riaḋ: Cruinnteap riġże, prionpaiḋe, cinḟip, olṁana agur treabaona 'n pobail ann aiṫreoṁaiḋ o-Teaċṁop Ṫaḃaiṙċa le aiṫriġ do ṫoġaḋ, oir ata triḋaon Eppione follaṁ. Anoir air an ceiṫreaṁad ṫion de'n ṁi ṫainic an t-aiṫċruinne le na ċeile, agur bi roiṁḋiur uaḋ teaċ an riġ go o-ti'n aiṫreoṁaiḋ ruaiġgailte agur ṫainic Maċa argeaḋ, agur ṫeapuiġ ri roġur do'n triḋaon, agur ṫairḋeir tamal anubairt ri: Dair tuiṁor o-Ṫanarteaċ deirteap: Na biḋeaḋ Eppion raiṫe gan aiṫriġ. Ata Ciombaoṫ anoir mairḃ raiṫe agur cuig geallaiġ agur niar cuailimra de aiṫriġ? Ir riar gur buḋ bean Maċa aċt ror ir inġein Aoḋa mic Er i! Agur inġein Maċa Ni-Maġn uaḋ rliocht iomda riġ-ṫeaḋ? Maċa beanriġḋan g-Ciombaoṫ! Agur mar geall air an leirg ata air reapraiḃ Eppione an triḋaon do reilḃuġaḋ ruiḋpaiu Maċa air. Biḋeaḋ na bulroiṁḋe aig gairm: Ata'n triḋaon follaṁ. Anoir air eigin do gloaiḋ na bulroiṁḋe amaċ: Ata'n triḋaon follaṁ, anuair aubairt: Aonġair prionra og ṁbluġaḋ: Cneud ma ruiḋpaiu Maċa air triḋaon Eppione? O'eiriġ Eoċaiḋ riġ Ulla ḋ agur o-fag re a ait agur o'imṫiġ re ann aonḟear go mur-n-ollaṁ o-Teaċ-ṁop Ṫaḃaiṙċa. Agur o-fan an t-aiṫċruinne uile anna ṫort, aċt ċuaiḋ Aonġair ruar go Maċa agur ċug re an eiraon oi, agur veapuiġ re e air a ceann. Agur d'eiriġ lorċ prionra Ulumaim go tapruiġ agur ċuaiḋ re go Maċa, agur ċuir re an riġḃaile air a gualanaiḃ agur trieoruiġ na prionraiḋe Maċa go o-ti'n triḋaon. Aubairt Maċa: Buiḋe-

ċιος ᴅαοιḃ α ɾιġṫe, α ρɾιοnʃαιᴅe, αgυʃ α ʃ̇αoɾċlαnα n-Eɾɾιone. A ḃlαṫ nα ceιme beιᴅ ʃoġ αιg Eɾɾιon ʃαoι Maċα. Αgυʃ ċυαιᴅ αn t-αɾᴅċɾυιnne αmαċ αʃ αn αɾᴅʃ̇eoṁɾαᴅ αgυʃ ċeιlαḃɾαᴅαɾ moɾʃeιʃ ᴅ-Teαċṁoɾ Ṫαḃαɾṫα αgυʃ moɾcomoɾαᴅ nα n-Eαċtɾα αιɾ lιoʃ Ṫαḃαɾṫα. Ṫαnʒαᴅαɾ nα Ʒααl Scιoṫ Iberɾ υαᴅ ʒαċ ᴅυιtċe n-Eɾɾιone αgυʃ Clαn Feιne υαᴅ ʒαċ ɾιon ᴅe'n ᴅoṁαιn αgυʃ αn ᴅαnααn υαᴅ Ultonnṁαċt nυιġ ʒo ɾαιḃ ṫαɾt tιomċιoll Ṫαḃαɾṫα mιlte ʒαn cυnᴅαʃ, αgυʃ cυιnʒυιġ Αɾᴅḃeαnɾιġᴅαn Maċα αn moɾʃ̇eιʃ αιɾ bυn tɾι nαoιnmαɾ lαeṫeαᴅ. Αgυʃ αιɾ ʃ̇υιᴅe ᴅo'n αɾᴅċɾυιnne αn ᴅαɾα ʃeαċt ḃι nα ʃcɾιoḃtα leιġte ᴅαɾ tυʃṁoʃ, αnn ʃιn αᴅυḃαɾυt Maċα: Bιᴅeαᴅ ɾolαᴅ nα ɾιġ leιġte αʃ αɾᴅ: Αgυʃ αn tɾαṫ ᴅo leιġ αn t-αɾᴅollαṁ ʃιαʃ ʒo αιnm ʒ-Cιomḃαoṫ ċɾιoċnυιġ ʃe. Αgυʃ ʃιαɾɾυιġ Maċα: Αnne nαċ bυᴅ ʒneαṫαċ υαᴅ αιmʃιɾ Eoċαιᴅ Ollṁαn ḃ-Foᴅlα le αιnm αɾᴅɾιġ tɾαṫ α ɾoġαᴅ ᴅo ʃcɾιoḃ αιɾ ɾol nα ɾιġ? Αgυʃ ʃɾeαʒαιɾ αn t-αɾᴅollαṁ: Seαᴅ ʒo ᴅeιṁιn ᴅαɾ tυʃṁoʃ. Αnn ʃιn αᴅυḃαιɾt Maċα: ᴅe ḃɾιġ ʃιn cαᴅ tυιʒe nαɾ ʃcɾιoḃteαɾ αιnm Maċα αnn ᴅ̇ιαġ Cιomḃαoṫ? Αċt nιoɾ ʃɾeαʒαιɾ αonneαċ. Αnn ʃιn ṫαιnιc Maċα αnυαʃ υαᴅ αn tɾιᴅαon αgυʃ ᴅo ʃcαoιl ʃι αn ɾol αgυʃ leαʒ ʃι αʃ α coιne e, αgυʃ ʒɾαʃ ʃι α αιnm αιɾ, αgυʃ ᴅ'ʃιl ʃι αιɾ αιʃ ʒo ᴅ-tι'n tɾιᴅαon αgυʃ αιʒ ʃeαʃeαᴅ ʃoʃ αᴅυḃαιɾt: Αnne nαc m-beιᴅ αιnm Maċα αιɾ tɾαċᴅ ɾιġṫeαᴅ n-Eɾɾιone? Αgυʃ αnn ᴅ̇ιαġ αιnm ʒ-Cιomḃαoṫ? Αgυʃ αιʒ bυαιleαᴅ α lαṁα le nα ċeιle ᴅυḃɾαᴅαɾ ρɾιonʃαιᴅe αgυʃ mαιṫe Muṁαιn: Ʒo ᴅeαɾḃṫα ʃαnʃαᴅ ᴅo αιnm αnn O, A,

Ṁaċa! Ḃi ſuil Maċa ʒa laḃairt a buiḋeċioſ aʒuſ a meaſ do riġ, ꝑrionſaiḃ aʒuſ maiṫaiḃ Ṁuṁain. Traṫ ʒlaoiḋeadar na bulſoiriḋe amaċ: Seaſeann aonneaċ air Ṫaḃarṫa aiʒ iareaḋ a ċeart? Nior ꝑreaʒair aonġuṫ. Anoiſ air criocnuġaḋ arḋċruinne dar tuſṁoſ ullṁuiġ Maċa morꝑeiſ ann Teaċṁor le riġ, ꝑrionſaiḋe aʒuſ maiṫe Muṁain do onoruġaḋ. Aʒuſ ꝑuiar ꝑrionſaiḋe aʒuſ maiṫe n-Ullaḋ aʒuſ Ceuċt riġ Ultonnṁaċt aʒuſ maiṫe an Danaan cuireaḋ, aċt ann traċṫ nior ꝑuiar Uṫġoine riġ Ʒaalen no aonḋuine uaḋ Ʒaalen cuireaḋ. Imṫiġeadaḋ Ʒaalen ʒo ʒruaimeaċ uaḋ Ṫaḃarṫa. Ċeilaḃradar Maċa a cuairt aʒuſ a morꝑeiſ air cean naoi laeṫeaḋ. Buḋ ſarḃinn an ceol do ſꝑreaʒ clarſaiġ Muṁain, aʒuſ buḋ roḋeaſ ſceulta na n-alloide cannadar na baird. Riġne Maċa maille leiſ a clan araſ ann Teaċṁor. Ċuaiḋ Maċa ʒo minic air cuairt ʒo mur-n-ollaṁ, aʒuſ ṫuʒ ſi cuireaḋ teaċta ʒo Teaċṁor do na ollṁanaiḃ aʒuſ do na oʒanaiḃ Creud ma toirṁeaſʒean tuſṁoſ d-Tanaſteaċ bean do ſuiḋe air triḋaon na n-Errione? Ann traċt ni ꝑullanʒ Errion bruid ciḋ ʒo ḃ-ꝑuil Maċa arḋḃeanriġḋan air an triḋaon, oir ata a cluaſ a ʒ-coṁnuiḋe aiʒ eiſteaċt le ʒuṫ an te air ṫuit an mioaḋ aʒuſ an anro, aʒuſ a croiḋe ꝑuaiſʒailte le coṁġnioṁ ṫaḃairt do na boċtaiḃ. Ṫar ḋeiſ ſuiḋeaḋ do Maċa air caiṫaoir arḋriġ baalain aʒuſ Re aʒuſ la, ꝑuair ſi baſ. Iomċuireadar a conablaoċ ʒo d-ti Aoḋṁaġnṁaċa aʒuſ aḋleaċadar i ꝑoʒuſ do Ciomḃaoṫ, iſ ann ſin arḋdaingnadar a carn. Ḃi clan

na talṁan aig guil go geur ann ḋiaġ Ardḃeanriġḋan Maċa.

An deiċṁad leaḃair. An treas caibidil. Riġail Reaċṫaḋ naoi baalaine. 309 go d-ti 300. R. C. (Feuċ Annala riġ-eaċta n-Errione. An 1. rol. An 74 duileog Aoir an Do-ṁain 4547. faoi ainm Reaċtaḋ Riġḋearg. Agus Ceudṫeiġne. Agus luingṡeaċ).

Iar bas Ṁaċa ċuaiḋeadar na laiṫċuraḋiḋe amaċ air fuid na n-Errione ga glaoiċ na riġṫe, prionsaiḋe, cinfir, ollaṁna, aġus treaḃaona 'n pobail le na ċeile air Ṫaḃarṫa. Traṫ ṫainic an t-ardċruinne le na ċeile annsan ardṡeoṁraḋ d-Teaċmor Ṫaḃarṫa mar buḋ gneaṫ aduḃairt an ardollaṁ: Ata triḋaon ardriġ follaṁ. Agus d'eiriġ Murċaḋ ceanfear Alṁuin aig raḋ: Creud ma suiḋfaid Uṫġoine riġ Gaalen anna ardriġ for Errion? D'eiriġ agus Bearda ceanfear Ardtain aig raḋ: Creud ma m-biḋeann gairm ardriġ air Rerċtaḋ riġ Muṁain? Nior arduiġ aonḋuine aċt prionsaiḋe agus maiṫe Gaalen, a ḋeaslaṁa air ṡon Uṫġoine, aċt ḃi'n uile ardċruinne aċt aṁain Gaalen aig arduġaḋ a laṁa air ṡon Reaċṫaḋ. Agus do ḃi Reaċtaḋ roġaigte anna ardriġ for Errion oir go cinnte ḃi coṁṁeine aig Ullaḋ agus Ul-tonnṁaċt air an cinealtas a ṫairbainuiġ Muṁain do Maċa. Aċt buḋ iomda sliġe gan faḋ cuairtuiġ Uṫġoine le Reaċtaḋ do umluġaḋ. Aċt cuinguiġ faiṫċios Ullaḋ uaḋ a anṁian e uime sin d'ḟan soġ agus soġnas as ċionn Errion. Anois

annsan dara baalain de rigail ardrig do tarlad an trat suidfaid an t-ardcruinne 'nn ardsseomrad d-Teacmor Tabarta gur eirig Utgoine anna n-ait aig rad: Fiarrfaid Utgoine rig Gaalen de ardrig na n-Errione: Ar diol Ultonnmact an ardcios? Agus freagair Reactad: Ma 's e do toil e O A Utgoine deireann ardrig: Ni baineann an rud leatsa, glacfad no maitfaid ardrig an cain agus an ardcios mar bud mian leis fein gan iaread cead no comairle rig Gaalen.

Ma measeann Utgoine go b-fuil fad casoide aige freagairead do gut na m-bulsoiread ga rad: Seaseann neac air Tabarta aig iaread a ceart. Agus bi Utgoine aig iomcuir a naire fein. Agus dar tusmor ceilabradar morfeis Tabarta agus morcomorad na n-Eactra air lios Tabarta. Annsan an seisead baalain de rigail Reactad do tarlad gur cuir Utgoine teactoireact do Eocaid ann Aodmagnmaca le littirib ga rad: A ardtriat morceimeac ma fullangtear Ultonnmact do rit saor nibus fuide gan ardcios do ioc mar bud gneateac beid an caoi aig fas suas mar cleacteam, ann sin beid an ardrig gan a sait le ullmugad go ceimeac a gairm.

Bidead Ullad go caoim ga scruidugad an urcarantas seo atta fas go dlut idir Iber agus Ultonnmact, oir saoilimsa go d-tabarfaid tabarta domblasac do slioct Er? Creideann Reactad gur bud e fein amain ata 'nna rig ann b-flaiteas Errione? Do scriob Eocaid rig Ullad na focla

ſeo aiſ aiſ do Uṫġoine leiſ an teaċtoiſe ceudna: Ġo ſaiḃ maiṫ ċuġad a Uṫġoine, ata Ullaḋ lanſ́aſta leiſ an ġraḋ idiſ Iber agus Ultonnṁaċt. Do ḃi caſantaſ an Danaan ſoġḃlaſda do cloin Eſ, ni ḃ-fuil faiṫċioſ oſſṫaiḃ ġuſ milteaſ e ſan foṁḃaſ! Anoiſ do ſiṫ agus do ſcaſſ aiſ fuid Eſſione ciunḟocal: tſeoſuiġeann Uṫġoine na ġaal aiġ ſeilġoiſeaċt agus aiġ coſġaiſt, agus ġluiſeann na coṁlannta ullṁuiġte ṫaſ cnuiċ agus ġleann faoi oſduġaḋ ġ-ceanċoṁlann. Ata fuaḋ Uṫġoine annaġaiḋ aſdſiġ ſoġfeucſinte. Aċt ſiġne Reaċtaḋ a aſaſ ann Ṁuṁain ſaoſ ameaſġ ġraḋ cloin na talṁan, oiſ ann tſaċt do ḃi Reaċtaḋ fiuntaċ flaṫaṁail, nioſ ſaiḋḃſuiġ ſe ann m-bſuid aonḋuine aſaiṁ. Annſan naoiṁad baalain de ſiġail Reaċtaḋ tſialluiġ a aſtiſ ġo Teaċṁoſ, agus ḃi moſḟuiſſion de na pſionſaiḃ agus maiṫaiḃ, de na baiſdaiḃ agus filiḃ anna ċoṁluadoiſ leiſ. oiſ aduḃaiſt ſe: Sealfaḋ muid ṫaſſainn an t-am a ḃeiḋmuid amuiġ uaḋ Muṁain le ceolṫaiḃ binn, le aḋſannṫaiḃ agus ſceultaiḃ blaſdaiḃ. An tſaṫ ċuailuiġ Uṫṁoine ġuſ ṫainic Reaċtaḋ amaċ uaḋ Muṁain agus ġo ḃ-ṁaiſuiġ ne ann Teaċṁoſ ġan aſmſ́luaġ, aiſ an ball cſuinnuiġ ſe coṁlannta Ġaalen agus ġluaiſuiġ ſe ſoṫappuiġ ionnſuiḋe Teaċṁoſ.

Agus feuċ an tſaṫ ḃi fuiſſion Muṁain aiġ ſionceaḋ aiſ Ṫaḃaſṫa connaiſceadaſ aſmſ́luaġ luaṫġluaiſeaċt anna n-aġaiḋ, aiſ innſint do Reaċtaḋ aduḃaiſt: Cſuinneaḋ na bulſoiſiḋe aſ n-ġaiſceiḋe le na ċeile, oiſ ġan aṁſaſ iſ

ꞅuᴅ Uṫġoıne? Aġuꞅ aıġ ullṁuġaḋ ᴅo Muṁaın caṫa beuġ aċt ulṫꞅeun ġluaıꞅeaᴅaꞅ aıġ ıonnꞅuıḋe, aġuꞅ aṫnuıġ Reaċtaḋ ᴅo na bulꞅoıꞅıḃ: Abbaıꞅꞅuıġıḋ ann cluaıꞅteant Uṫġoıne: Cꞅeuᴅ ıꞅ caıll leıꞅ an meuᴅ uᴅ maᴅ ꞅa cıa ḃ-ꞅuıl an t-ꞅeılġ? Ḃ-ꞅuıl Uṫġoıne ꞅıġ Ġaalen aıꞅ laṫaꞅ? Taıꞅbaıneaᴅ a aġaıḋ ᴅo Reaċtaḋ. Aċt nıoꞅ ṫaınıc Uṫġoıne amaċ, ꞅuᴅ naıꞅeaċ naꞅ ṫaꞅlaḋ ġo mıonac eaḋon ameaꞅġ ꞅlıoċt Iolaıꞅ. Anoıꞅ ḃı aꞅmṡluaġ Ġaalen aıġ lubuġaḋ caṫa Muṁaın ꞅaoı cuaıꞅt, cıḋ tꞅoıᴅeaᴅaꞅ ġaıꞅcıḋe Muṁaın ġo aġṁaꞅ aċt ġan ḃꞅıġ oıꞅ ᴅo ḃı a ṡluaġ ꞅoġan, ġo ꞅoıl buḋ ṁoꞅ an ꞅcꞅıoꞅ a ceaꞅᴅaꞅ ṡu a ċuaıḋeaᴅaꞅ ann ıaċtaꞅ, aġuꞅ ᴅo ṫuıt Reaċtaḋ ġo ᴅeıṁın buḋ beuġan ᴅ'a ꞅuıꞅꞅıon ᴅ'ımtıġ ꞅlan uaḋ ꞅaoḃaꞅ an claḋeaṁa. Tꞅaṫ naċ ꞅaıḃ aon baoġaıl aıꞅ laṫaıꞅ ṫaınıc Uṫġoıne amaċ ġo cean a ṡluaġ, aġuꞅ tꞅeoꞅuıġ ꞅe tuꞅaċ na ġluaıꞅeaċta aıꞅ an ꞅeım ᴅıꞅıċ ġo Teaċṁoꞅ, aġuꞅ ċuaıḋ aꞅteaċ ann teaċ an ꞅıġ.

An ᴅeıċṁaᴅ leaḃaıꞅ. An ceıtꞅeṁaᴅ caıbıᴅıl. Rıġaıl Uṫġoıne ꞅıġ Ġaalen ᴅeıc baalaıne ꞅıċıᴅ. 300 ġo ᴅ-tı 270. R. C. (Ꞅeuċ Annala ꞅıġeaċta n-Eꞅꞅıone. An 1. ꞅol. An 74 ᴅuıleoġ. Aoıꞅ an Ḋoṁaın 4567. Ꞅaoı ġaıꞅm Uṫġoıne moꞅ. Aġuꞅ an Oġıġıa. Ceuᴅteıġne aġuꞅ Annala ġ-Cluaınmıcnoıꞅ).

Anoıꞅ ċuaıḋ luaıṫṁaꞅċuıḋe amaċ aıꞅ ꞅuıᴅ Eꞅꞅıone aıġ ꞅaḋ: Cꞅuınnteaꞅ ꞅıġṫe, ꞅꞅıonꞅaıḋe, cınꞅıꞅ, ollṁana aġuꞅ

treabaona 'n pobail ann ardṡeoṁrad d-Teaċṁor Ṫabartа gan mall, oir ata tridaon ardrig follaṁ. An trat ceudna air cruinnuġad do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Aonġais mac Reaċtad anna riġ as ċionn Muṁain ann ait a aṫar. Anois trialluiġ Aonġais riġ Muṁain go m-boṫanaib Eoċaid riġ Ullad agus adubairt: O mairig is truaiġ naċ eiriġfaid Eoċaid uad buaidread ata air annos go ṡuidefaid se air tidaon Errione? Ni ṡead a ċarad aċt fanfaimsa 'nn Aodṁaġnṁaċa, ni tioċfad go d-ti Teaċṁor aċt air son treaċd dliġe n-Errione. Agus dubairt Aonġais: Uime beid Uṫġoine breadaċ fealltaċ aig ṡuide air an tridaon? Freagair Eoċaid beid go cinnte, manaċ bacfad Aonġais e. Anois nior feud le Aonġais Uṫġoine do bacad, de b̄riġ an meid air ṫuit de na prionsaib le Reaċtad. Agus air tiġeaċt le na ċeile do'n ardċruinne an ceud feaċt roġadar Uṫġoine mac Eoċaid riġ Gaalen anna ardriġ for Errion. Ċuaid Uṫġoine le prionsaib agus maiṫaib Gaalen amaċ go d-ti liaṡail, b̄i'n t-ardċromṡear aig cuir an eisaon air a ċean, agus leag Mordа ceanṡear laois an riġb̄rat air a ġuailanaib air filead do ardriġ, d'imṫiġ an ardcruinne amaċ le morṡeis d-Teaċṁor agus morċomorad na n-Eaċtra air lios Ṫabartа do ċeilab̄rad. Aċt ann traċt nior ṡuide Aonġais no aon cean uad Muṁain aig clarb̄ord feise Uṫġoine, fanadar aċt ceitre laeṫe anna boṫanaib air Ṫabartа, iar sin imṫiġeadar a ṁ-baile go Muṁain, An trat ceudna dub̄airt Eoċiad le Cas prionsa

n-Eɾi: Maiɾeaḋ! A Ċaɾ ɒeun cuɾa agus ɾɦionɾaiɒe agus maiċe Ullaḋ ɒaɾ cuɾɦoɾ na moɾṗeiɾe ɾannɾaimɾa ann muɾ-n-ollaṁ nuiġ ɡo leiġteaɾ na ɾɦioḃta agus ċuġ ɾe an coɦaiɾle ceuɒna ɒo Ceuċt ɾiġ Ultonnɦaċt agus ɒo maiċaiḃ na n-Ɒanaan.

Ċaɾ ȯeiɾ na naoi laeċe, ɒo ɾuiɒe an t-aɾɒɾuinne an ɒaɾa ɾeaċt agus ɒ'eiɾiġ Uṫġoine ɡa naḋ: A Ċoɦɾlaiċe imṫiġeaɒaɾ Aonġaiɾ ɾiġ Muɦain agus a ɾɦionɾaiɒe agus a ɦaiċe leiɾ, ɒɾuiɒuiġ Eoċaiḋ ɾiġ Ullaḋ e ɾein taoiḃ ɾtiġ muɾ-n-ollaṁ ɒ-Teaċɦoɾ. Iɾ ċoɾaɦail ɡo ɾaoileann ɾe na laeċe ɾoṗaɒa nuiġ ɡo ɾillɾaiɒ ɡo Ullaḋ? Aiɾ an t-aȯḃaɾ ɾin cɾeuɒ ma leiġteaɾ na ɾɦioḃta? Agus ɒo ḃi ɾiaɒ leiġte ɒaɾ cuɾɦoɾ, agus ḃi'n aɾɒɾuinne cɾiȯcnuiġte. Aiɾ an tɾeaɾ la ċuaiḋ Eoċaiḋ agus uile Ullaḋ agus Ceuċt agus uile Ultonnɦaċt a ɦ-ḃaile ɡ'a ɾiġeaċtaiḃ ɾein. Anoiɾ an tɾaċ naċ ɾaiḃ neaċ aiɾ laċaiɾ aċt ɾiɾ Ɡaalen ɾuaiɾɡailteaɾ ɒoɾɾa na n-aɾɒɾeoɦɾaḋ agus ɒo ɡlac uile ceaɒ a aiṫ, agus ɒ'eiɾiġ Moɾḋa ceaɒɾeaɾ laoiɾ aiġ naḋ: O A aɾɒɾiġ! agus A ɾaoɾċlanna Ɡaalen ɒaɾ ḃaal ni ḃ-ɾuil ɾɾeiɾ aiġ ɾiġ agus maiċaiḃ Muɦain aiɾ eɾɾion aċt coɦ ɾaɒa ɡuɾ ta mac uaḋ ɾlioċt ɫḃeɾ aiɾ an tɾiḋaon? Anne naċ maiɾuiġ Reaċtaḋ ann Muɦain ɾaġḋail Teaċɦoɾ uaiġneaċ? Ɒe ɾlioċt eɾ ɒaɾ noiġ iɾ Ullaḋ a ċuɾam? Anne naċ ɒainġneaɒaɾ an Aoḋɦaġnɦaċa uo aɾ ċionn an Teaċɦoɾ ɾeo? Coɦnuiɒeann ɾiġ Ullaḋ ann Aoḋɦaġnɦaċa. Maɾ ɾin ɒo ċaɾlaḋ ɡo aḋɦaɾ ɡuɾ ċuiṫ cuɾam eɾɾione aiɾ cloinn an ceuɒ eɾmion?

Seo daoib focla Eoċaiḋ Ollṁan b-Fodla uaḋ tuſṁoſ d-Tanaſṫeaċ: Biḋeaḋ an te ſuiḋeaſ aiſ triḋaon Erſion feaſda glaoiḋgte ni Ermion aċt Arḋriġ! Anns na laeṫantaib ſin bi aſ n-aṫaſaċa ga claonaḋ leiſ. Bi aḋbaſ aig Eoċaiḋ an gaiſm do aṫruġaḋ oiſ do ẛaoil ſe go g-cuingfad triḋaon Erſione do cloin Er go deo. Anne naċ b-fuil an te riġaileaſ Ermion? De briġ ſin creud ma glaoiḋteaſ feaſda riġ na n-Erſione Ermion? Aguſ freagaireadaſ an ſluaġ: Seaḋ biḋeaḋ biḋeaḋ! Aguſ ſineadaſ a ḋeaſlaṁa amaċ go Uṫġoine aig glaoiċ Ermion aiſ! Anoiſ do ṫaſlaḋ an traṫ do bi Eoċaiḋ riġ Ullaḋ aiſ reim diſic go Aoḋṁaġnṁaċa ṫangadaſ luaiṫṁaſċiḋe teagṁail do aiſ an ſliġe ga raḋ: O A riġ ṫangadaſ ſluaġ go lungṗoſt Uiſge Feobaal, aguſ ſeaſeadaſ foſ aiſ an talaṁ. De briġ na nuaḋeaċta ſin aṫnuiġ Eoċaiḋ riġ Ullaḋ: Teiḋ gaċ ceanfeaſ coṁ tappuiġ guſ feud leiſ g'a ṫanaſṫeaċ fein aguſ cruinnead a ċoṁlannta aguſ caſead leiſ an riġ aig boṫanaib Raṫaboṫ. Aguſ riġneadaſ maſ ſin go dubtraċtaċ.

Aguſ gluaiſuiġ an riġ aguſ aſmẛluaġ Ullaḋ aiſ aġaiḋ go Feobaal aguſ connaiſceadaſ na coṁeuġċriocide fogus d'a ċablaċ a bi ga maſċuiġeaċt faoi cuing na n-aincoiſe aiſ claſ na maſa. Do bi ſiad fiſ ṁoſċnaṁaċ, gaſbṁuineaċ, gnuiſġſana, bi cladeaṁa cuingailte aiſ a ṗſiomḋſuim maille le ſciaṫaib leaṫanaib aguſ ullannta anna laṁaib, aċt ni raib luiſeaċ aguſ caṫbaſ uma aca maſ ġneaṫġaal Ullaḋ. Niḋeiſſin bi'n fuiſſion a ẛait mileada aiſ tiġeaċt ſuaſ

leo fiannuiġ Eoċaiḋ muiġ Ullaḋ Ce'n buḋ ar rib agus cao cuige bun o-tiġeaċta? Aċt mon ėiġ riao focal beil an ceirtoipe, ciḋ tpeaċt ėiġ riao focal anoir agur aipr. Čan camal fada leo e an meud a ėiġeman go glan: Čangadan uaḋ meunaiḃ m-Baal (i. uaḋ'n oipċin). Ni maiḃ leanḋuine no oganaċ no bean leo. Bi caċ anna ċpeunlaoċ. Bi gannar biaḋa agus uiġe oiṁċaiḃ glaoiḋeann riao iao fein "Fir Feoċar" Agus buḋ Ċruiċin a ceanfear. Aṫnuiġ Eoċaiḋ a fait m-biaḋa agus uiġe doiḃ. Do bi fiċe cinfir faoi Cruiċin agus faoi gaċ ceanfear cuig ceud fiġneaċ. Do bi uile go leur deiċ comlannta ċpeunlaoċra. Mar an ceudna ċuaiḋ teaċtoipe go o-ti talaṁ na Danaan le cpuċuġaḋ ma m-biḋeann fior aca air teanga na g-comeuġċnoċ, aċt ann tpiaċt mon ėiġ riaḋran aon focal air bit. Anoir tpiaċ muġneadar fuipeaċ oċt laeċeaḋ deug fan muġeaċta aig iṫe agus aig ol a doċan fan am rin, tairbaimuiġ an muġ doiḃ go o-tabairfaid fe ceao airar agus g-comnuiḋe do ḋeunaḋ ann talaṁ Ullaḋ. Aċt fpeagairfeadar le foclaiḃ agus comairtaiḃ: Gur meafeadar go maiḃ an talaṁ a deiḋ a fait lionta le daoiniḃ. Čuig Eoċaiḋ an meud biaḋa agus lon maċtanaċ d'a ċablaċ agus ċarḋeir naoi laeṫe eile airduiġeadar a feolta, agus feoladar go'n oipċin. Aċt ful a imtiġeadar ċuig Eoċaiḋ agus na pfionfaiḋe lam caiantair doiḃ. Anoir le na linn rin ċainic comġair agus ciunfocal do Uċġoine dar an muḋ a ċarlaḋ ann Ullaḋ, agus gan mall ċuir fe teaċtoipeaċt go n-Aoṁaġniaċa ga riaḋ: Cao ċuige

air ṫoiʒ riġ Ullaḋ air e fein obar agus ualaċ Ermion? Cia ṡiad na fir ud do ṡoġġraḋ agus do cuir se uaiḋe le lon agus morḃronntana? Agus do freagair Eoċaid: A Uṫġoine is coṁeiġcrioċiḋe iadsan laʒ agus leaṫṁarḃ le oċras ṫangadar uaḋ uisʒiḃ doṁainiḃ, scarradar fir Ullaḋ biaḋ agus bord doiḃ, ṫangadar agus imṫiġeadar aris ʒo ṡoġcar, ni raiḃ caill le corruġaḋ Errion de ḃriġ seo, oir A Uṫġoine fiosruiġeann clan Ullaḋ fiorċaoim failte do deunaḋ roim an te tioċfas, agus a n-duiṫċe do cosnaḋ ʒan do ċoṁairlesa. Biḋeaḋ aʒat!

Anois ṫainic traṫ na n-ardċruinne air laṫar agus cuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aiʒ ʒlaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail le na ċeile air Ṫaḃarṫa. Agus air deunaḋ reidṫeaċ do Eoċaiḋ riġ Ullaḋ air a n-imṫeaċt do'n ardċruinne, ṫainic focal: Ʒo raiḃ ceanḟear agus naoi maiṫe de'n Feoṫar ann m-botanaiḃ cinḟir n-Ardṫain, agus buḋ aḋḃar a d-tiġeaċta cead laḃairt le riġ Ullaḋ. Ʒan mall do ṡċriobḃ Eoċaiḋ littiriḋe agus do ċuir air air le laṁ an teaċtoire ceudna ʒa raḋ: O A Aoḋa tarr ċuʒam agus treor leat ceanḟear agus maiṫe na ḃ-Feoṫar. Uime sin, ṫainic Aoḋ ceanḟear Ardṫain agus maiṫe na ḃ-Feoṫar ʒo Aoḋṁaġnṁaċa agus fannadar ann nuiġ ʒo ʒluaisuiġ Eoċaiḋ air aġaiḋ ʒo Ṫaḃarṫa, agus imṫiġeadar anna ċoṁluadoir leis, agus mairreadar ann boṫanaiḃ riġ Ullaḋ air Ṫaḃarṫa.

Coṁ luaiṫ agus do ṡuiḋe an t-ardċruinne, d'eiriġ Eoċ-

aiḋ riġ Ullaḋ ġa raḋ: A Ċoṁḟlaiṫe agus a Ṡaorċlanna na n-Errione traṫ suiḋeas an t-arḋċruinne an dara feaċt san arḋseoṁraḋ ata focla aig Eoċaiḋ riġ Ullaḋ a ḃaineas le Errion. Agus imṫiġeadar amaċ le morḟeis Teaċṁoir agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa do ċeilaḃraḋ. Air an naoinṁaḋ la ṫar sin do ṡuiḋe an t-arḋċruinne an dara feaċt, agus d'eiriġ Eoċaiḋ riġ Ullaḋ ġa raḋ: A Ċoṁḟlaiṫe maireann anois ann m-boṫanaiḃ Ullaḋ air Ṫaḃarṫa ceanḟear agus naoi maiṫe de ġaal ḃ-Feoṫar a ṫainiċ asteaċ annurṫa triḋ uisġiḃ ḃ-Feoḃaal As oisṫir Ullaḋ anna maireann siad, filleadar duinn, oir ṡula iṁṫiġeadar ṫuġ clan Ullaḋ lam carantais agus ġeall cuingraḋte doiḃ. Seo aḋḃar a ṫiras an dara feaċt: Iarreann siad an cuigraḋ do ċoṁneartuġaḋ agus broinnġealla ar n-duiṫċe do posaḋ. Creud briġ manac d-tiġeann siad uile focal ḃeil leiġmis graḋ a ċroiḋe anna suilib! Creud ma tiocfaid na cinḟir asteaċ san arḋṡeoṁraḋ le feuċṡint ar n-ġleus ġnioṁe agus coṁraḋ?

Agus do ḃi mar sin. Suiḋeadar cinḟir ḃ-Feoṫar ameasġ prionsaiḃ Ullaḋ. Agus d'ionnsuiḋe an t-arḋċruinne a ċoṁraḋ. Agus ranig an t-arḋċruinne an coṁairle seo: Ġur buḋ ṁaiṫ ḃrionġealla a raiḃ toilteanaiġ a ṫaḃairt do na ċinḟearaiḃ agus do'n ġaal. Agus air criocnuġaḋ an feaċt ud druidtear morḋursa na n-arḋṡeoṁraḋ. Agus traṫ ceoileaḃaradar morḟeis d-Teaċṁor agus morċomoraḋ na n-eaċtra air lios Ṫaḃarṫa, imṫiġeadar teaċtoiriḋe ġo duiṫċiḃ ġaċa

cinḟir a ʒealluiġ a inġein no broinġealla as a ṫreab do maiṫib no do ʒaal b-Feoṫar. Agus ṫangadar mna agus broinġealla uaḋ ʒaċ duiṫċe na n-Errione ʒo d-ti m-boṫan-aib a ċinḟir air Ṫabarṫa.

Agus riġneadar Eoċaiḋ agus Uṫġoine agus Aonġais cuingraḋ soiġ eattraib fein agus do bi baird agus filiḋe Muṁain agus curaḋ-binn-t-aois Ġaalen ceileabraḋ feis ceoil air Ṫabarṫa. Aċt nior ċiḋtear ʒo raib aon soġnas no sasuġaḋ do'n Feoṫar anna ċeoil no ann coṁḟonn agus coṁreis a ġuṫ. Anois do bi'n ceileabraḋ seo air Ṫabarṫa air cean raiṫe ʒo n-iomlan anois air fad an traṫ sin bi na coṁeiġcrioċiḋe faoi muineaḋ seal ʒaċa lae ann mur-n-ollṁan d-Teaċṁor.

De briġ sin air fuaisgaileaḋ an t-aroṡeoṁraḋ an dara feaċt air suiḋe don ardċruinne do bi fir b-Feoṫar a ṡaiṫ muinte ann urlabarṫa na ʒaal le focla na cuingraḋta do ṫuiġṡint agus do ḋeunaḋ. Agus d'eiriġ Uṫġoine an Ermion agus dubairt: A ċoṁḟlaiṫe, a ardtriaṫe, agus a ṡaorċ-lanna na n-Errione agus a ċlan ṁuintireaċ uaḋ Feoṫar: is seo ar ʒ-coṁairle: Ma raċfainn broinġealla na n-Er-rione ʒo d-talaṁ ʒ-Cruiṫen agus na innisib faoi cuairt, i. Ʒaalduniaṫ no ʒo innis Orċ agus Ʒall agus fannfainn ann mar mna-ċeile do bur ʒ-ceanḟearaib agus do'n ʒaal na talṁan ud. An n-deunfaid na cinḟir cuingraḋ linne: Ʒo m-beiḋ oiġreaċt agus ʒairm riġ aiʒ maċaib na inġeinsa fearda ʒo braṫ? Agus seaseadar cinfir b-Feoṫar aiʒ raḋ:

Deunfaḋmuid sin go cinte! Agus siġneadar an cuingraḋ go d-toilaṁail tappuiġ.

Agus air leiġeaḋ na scriobṫa agus air fiarruiġaḋ: Seaseann neaċ air Ṫaḃarṫa aig iarreaḋ a ċeart? Nior freagair aon guṫ. D'imṫiġ an ardċruinne amaċ agus druid ṫear mordursa na n-ardṡeoṁraḋ. Is ann sin toigeadar fir ḃ-Feoṫar crefog uaḋ ce g-Cruiṫen, oir iomċuireadar crefog uaḋ talaṁ n-duiṫċe leo, agus scarradar ann faine faoi cuairt air barr Ṫaḃarṫa, agus seasadar air agus a lannta anna laṁaiḃ tuaiṫaiḃ ga tollaḋ an talaṁ. Arduiġeadar a ḋeaslaṁa agus mionuiġeadar dar ce a d-talṁan n-duiṫċe: Go g-cuingfaid an cuingraḋ go deo!

Anois air an aḋḃar seo ṫarlaḋann go d-ti 'ndiu, go ḃ-fuil tusmos cundais agus geinte an siġ raḋte uaḋ taoḃ slioċt na mna ameasg gaal ḃ-Feoṫar. Agus ḃi focla na cuingraḋṫe scriobṫa air leaḃair na n-Aimsire n-Errione annsan ceiṫreṁad baalain de siġail Uṫġoine Ermion. Agus ṡul a imṫiġeaḋar as Ṫaḃarṫa, posadar a m-beanċeile mar seo:

Dodo snaḋṁaḋ ceanṡear na ḃ-Feoṫar, Aine inġein cinṡir g-Coriaṫ agus na naoi maiṫe eile mar seo faoi seaċ:

Lara inġein cinṡir Oirmion.
Eiteaḋ inġein cinṡir n-Deas.
Miana inġein cinṡir n-Ardṫan.
Taċara inġein cinṡir n-Aoḋṁag.
Una inġein cinṡir Maiġinnse.
Soṫal inġein cinṡir Laṫarna.
Etne inġein cinṡir g-Cumar.
Bana inġein cinṡir Maigġlein.
Maṁna inġein cinṡir Almuin.

Sud iad na beanprionsaide a bi 'nna ṁaṫar agus anna fior tusaċ do sliocṫ geinte na gaal Sċiot Iber an talaṁ b-Feoṫar, se sin talaṁ Gaaldunıaṫ, i. talaṁ na g-Cruiṫen. Agus ċuaideadar naoi naoinṁar de broinġeallaib mar coṁluadoir le gaċ beanṫirna. Trialleadar an fuirrion uile go leur go talaṁ n-Ardṫan, agus ċuaid sluaiġ mor anna coṁdeaċta leo. Agus ṫuġ ceanfear n-Ardṫan geas a ḟoċail gealltа do ceanḟearaib b-Feoṫar: Ma soġġradḟad clan g-Cruiṫen inġeine n-Errione le meas agus morċeim, beid talaṁ na n-Errione fuasgailte le cleaṁnas do Cruiṫen feasda.

Annsin seoluiġeadar faoi lanseol air reim dirić uad Errion amaċ, aċt dearcadar aniar airṫi go muirneaċ. Ata uile Errion faoi soġ agus soġnas.

Ann traċṫ cid ma ṁairfaid Eoċaid taob stiġ Aodṁaġnṁaċa ann aonḟear nideissin ata se laneolaċ glaoideann se le na ċeile go d-traṫaṁail ardċruinne n-Ullad air ṁ-bruiṫeine n-Aodṁaġnṁaca, mar an ceudna ċuaid se gan aon luċt go n-uile ardċruinne d-Teaċṁor. Anois air seisead baalain d'a riġail traṫ suidḟaid ardċruinne n-Ullad, d'eiriġ Eoċaid agus dubairt: Bud ail liomsa ma m-bideann mur-n-ollaṁ daingainte annaice le Aodṁaġnṁaċa? Agus annos go m-beid maoin agus biad a ṡaiṫ aig na ollṁanaib agus an t-aos-og ma bud ṁaiṫ le prionsaib agus maiṫib Ullad san cluaisteant creud ma geibeadar rion uad Ardsċeuleaċt go deo? Agus eirig gaċ a deaslaṁ aig freagrad: Sead bid-

eaḋ, biḋeaḋ. Agus ṫar ḋeis da baalaine ḃi an mur-n-ollaṁ daingainte crioċnuiġte agus ṫangadar na ollṁana ann.

Annsan t-oċtṁad baalain deug de riġail Eoċaiḋ, fuair Meiliġe ardollaṁ Ullaḋ bas agus ṫainic coṁṫionol de ollṁanaiḃ Ullaḋ le na ċeile ann mur-n-ollaṁ Aoḋṁaġnṁaċa agus roġadar Dod anna n-Ardollaṁ. Agus do ṫarlaḋ an trat do ṡuiḋe mise as coṁġar an riġ aig coṁraḋ leis d'ar g-cuairtuiġeaċt ṫart go mur-n-ollaṁ Ullaḋ gur ṫainic buaiḋreaḋ air spiorad an riġ, agus duḃairt: A Dod ṡaoil me go raċfad go mur-n-ollaṁ ṡula ḃ-fuiġeadsa bas, aċt a ṁairg ni feidir e. Smuaċtear mo ṡpiorad annam. De ḃriġ sin d'fann Eoċaiḋ ann Aoḋṁaġnṁaċa. Aċt d'imṫiġ Dod air an cuairt dar aiṫne an riġ, agus air filleaḋ do air ais go Aoḋṁaġnṁaċa ḃi an riġ anlag agus caite agus d'eug se. Do riġail Eoċiaḋ fiċe baalain go glan. Aḋleaċtear e agus daingneadar a ċarn ann Cluainneaċ fogus do carn Aisgeadṁor dar aṫne an riġ. Agus ḃi guilġeur agus morċaointe ann Ullaḋ ann ḋiaġ Eoċaiḋ.

Air cruinnuġaḋ do ardċruinne n-Ullaḋ air ṁ-bruiṫeine, roġadar Cas mac g-Ciomḃaoṫ agus Maċa anna riġ as ċionn Ullaḋ. Do ḃi Cas slointe: 'Cas Ceanṁuinṁaġn' is e sin: Triaṫ ḋo daoiniḃ Maġn. Anois iar bas Eoċaiḋ tusuiġ Uṫġoine do taisbaineaḋ a ḃearta, oir cuinsnaṁ coṁġair ṫart: Gur buḋ mi< le Uṫġoine ardċruinne n-Errione do cruinnuġaḋ ni air Ṫaḃarṫa, aċt air ṁ-bruiṫeine Gaalen ann Magnas. Anois do ṫarlaḋ go raiḃ.

Cas og agus claonuġad go greann agus an seilg, agus do ṗosuiġ Aonġais riġ Muṁain Melisa inġein an Ermion, de b̄riġ an cleaṁnas ud riġne se mar adub̄airt Uṫġoine. Annsa na laeṫib̄ seo do ṫarlad gur ṫeilgtear Cas riġ Ullad as a n-eaċ ann Iarġaal anna d'imṫiġ se aig fiadcasgairt, agus d'eug se san talaṁ ud. Air ṡuide do ardċruinne Ullad air ṁ-bruiṫeine roġadar Concobar dearb̄raṫar g-Cas anna riġ as ċionn Ullad, Agus ann traċt cid gur og Concobar nideissin b̄i cliu a eagna scapuiġte trid Errion Uime sin d'ḟann Uṫġoine anna ṫost.

Annsan treas baalain deug de riġail Uṫġoine ċuaideadar luaiṫcuradide amaċ air fuid Errione ga rad: Cruinnteas ardċruinne n-Errione le na ċeile air ṁ-bruiṫeine Gaalen as coṁġar Uṫġoine Ermion! An traṫ ṫainic an t-ardċruinne le na ċeile do ċuir Uṫġoine suas a b̄oṫ, agus na boṫana eile anna seasead anna ṫiomċioll agus ċuaid na prionsaide, na cinḟir, agus treab̄aona an pobail asteaċ san boṫ. Ann sin d'eiriġ ceanḟear Alṁuin aig rad: Ata focla aig Murċad a b̄aineas leis an t-ardċruinne a-d-tiomċioll Ermion. Agus seasuiġ uile Ullad mar drong b̄-faoileun aig tiuntuġad air gaċ taob̄. Agus d'eiriġ Ermion agus lab̄air se de Errion aċt is beugan cluaisteant a fuair se. Ann sin d'eiriġ Concobar riġ Ullad agus dub̄airt: Air n-doiġ ni cidimsa air bruiṫeine Gaalen seo, an tridaon no 'n eisaon no sroilb̄rat an riġ? Cluinim go b̄-fuil liaḟail fogus duinn, aċt ata clarb̄ord d-Teaċṁor agus

treaċd na n-dliġe agus leaḃar na n-Aimsire n-Errione dearḃmeinte, Ʒo cinte ata ionġantas orm ʒo deiṁin ni eis-toċad Concobar le foclaiḃ radte de Errion nuiġ ʒo m-beid na scriobta dar tusmos air clarḃord anna coṁġar. An ar ṫuituiġ briġ agus ceim na n-dliġe coṁ maiṫ le Ainm ardriġ? Anois raċfad Concobar air ais ʒo Ullad agus fanfad ann nuiġ ʒo m-ḃeid ardċruinne reidte dar tusmos d-Tanasteaċ agus na scriobta fuasʒailte ann ar ʒ-coṁʒar?

Agus ċuaid Concobar amaċ agus leannuiġ uile Ullad agus Ultonnmaċt e, agus na ollṁama agus breiṫeaṁna agus imṫiġeadar air aġaid ʒo Aodṁaġnṁaċa.

Agus ṫar deis a n-imṫeaċt cruinnuiġ Uṫġoine le na ċeile Muṁain agus Ʒaalen agus aiʒ eiriġ do Murċad ceanḟear Alṁuin aduḃairt: Creud ma riġailfad cean de sliocṫ an ceud Ermion mar Ermion ʒo deo? Agus do ḃi mar sin. Coṁ luaiṫ ʒus ċuailuiġ Concobar riġ Ullad na nidte a ṫarlad, aduḃairt: Ma cruinntear clan an sliocṫ le na ċeile ʒo traṫamail agus ma cuinġṫear an talaṁ faoi soġ agus soġnas, ni mor an ḃriġ cia suideas air an trid-aon. no cad e an ʒairm slointear air? Anois ann diaġ tamal scriobuiġ Concobar littireaċa agus cuir se iad le laṁ teactoire cinnte ʒo Uṫġoine ʒa rad: Fiorċaoiṁ a riġ air an ceud traṫ seo ċuʒainn bidead na scriobta fuais-ʒailte air clarḃord as coṁġar na n-ardċruinne. Ma naċ m-ḃeid an tusmos cosnuiġte, bidead tusa reid leis an ad-ḃar do innsin. Anois ḃi Uṫġoine cealʒaċ, oir ḃi Muṁain

agus Gaalen maraon ann uile euġċoir, ḃi na prionsaiḋe agus maiṫe na da riġeaċt deunaḋ cleaṁnas le na ċeile, mar sin do ḃi go n-dluṫ ann gaċ caoi, uime sin annsan seaċtṁad baalain deug de riġail Uṫġoine ċuir se na luaiṫ-ċuraḋiḋe air fuid Errione ga raḋ: Cruinnead arḋċruinne n-Errione air Magnas gan mall as coṁġar Ermion agus beiḋ na scrioḃta air laṫar agus cosnuiġṫear uile tusmos d-Tanasteaċ de reir. Air suiḋe do'n arḋċruinne air Magnas d'eiriġ Ermion agus aduḃairt: A ċoṁḟlaiṫe do ḃain talaṁ arḋriġ ata ṫart tiomċioll Teaċmor Ṫaḃarṫa an ceuduair le riġeaċt Gaalen? Ann laentaiḃ Eoċaiḋ uaḋ sliocṫ Er, bronnuiġ Don do arḋriġ an talaṁ ud? Uaḋ an la ud go d-ti 'n la anḋiu, ni ḃ-fuil aon rion no talaṁ duiṫċe eile aig arḋriġ, agus ḃeirim ni leaṫ a ṡaiṫ i? Cia'n ḃriġ eric agus arḋċios Ultonnmaċt? Anuair glaċeas Ermion an talaṁ ud ni ḃ-fuil aċt a ċuid fein air ais aige, ni ṫig leis aċt a ḃeiṫ baint as Gaalen. Air an aḋḃar sin creud ma diolfad uile riġeaċta n-Errione arḋċios feasda do Ermion.? Agus d'eiriġ Concoḃar riġ Ullaḋ agus aduḃairt: A ċoṁḟlaiṫe agus a ṡaorċlanna n-Errione freagroċad Concobar riġ Ullaḋ do ceist seo: Anuiar naċ m-ḃeiḋeann aon duiṫċe eile aig Ermion, biḋeaḋ mar adeir Ermion. Agus freagair Uṫġoine: Buḋ b-ḟearr go m-ḃiḋean gan aon cios no cios faoi cleaċteaṁ a aṫruiġeas. Agus air ionnsuiḋe do Conncobar a ċoṁraḋ tusuiġ gleo ameasg coṁḋail Muṁain agus Gaalen eaḋon uaḋ 'n riġ agus na prionsaiḃ,

de b̄riġ sin do suiḋe Conncobar agus d'ḟan anna ṫost, agus iomċuireadar massin ceist Uṫġoine. Seo gneaṫur an ardċios sin: Glaċead Ermion cean de gaċ tri ceud arneise annsan treas baalain, se sin ann baalain g-cruinnte na n-ardċruinne n-Errione. No ma m-b̄uḋ fearr leis an te ioċfas an eric, diolfaid se airgead gneaṫaċ luaċ coṁionnan na m-beiṫeaċ, agus rainic an cleaċteaṁ sin tusmos d-Tanasteaċ feasda.

Traṫ do riġail Uṫġoine naoi baalaine deug do ċuir se laoġaire a ṁaċ agus fuirrion farsing de maiṫaib̄ agus de treab̄aonaib̄ an Gaal air aistir go talaṁ g-Cruiṫen, i. Gaaldunica. Agus posuiġ laoġaire Aine inġein an cinḟir ud a posuiġ Aine an broinġeall uaḋ Coriaṫ.

An traṫ seo cruinnuiġ an t-ardċruinne air ṁ-bruiṫeine Magnas, agus air eiriġ do Ermion adub̄airt: A ċoṁḟlaiṫe is duna an sceul aċt is e riġ Ullaḋ an ceud ḟear a ṫoirṁeasġ maora Ermion uaḋ cruinnte n-ardċios na talṁan. Agus saoilim go m-b̄eiḋ guṫ Conncob̄ar arduiġte go n-ard ann aġaiḋ aonḋuine a gniḋeas mar sin ann aġaiḋ e fein? Agus d'eiriġ Conncob̄ar aig freagraḋ: Ata an cios seo toigte mar tigimsa air cusdos biaḋ agus diġe iadsan a tioċfas do Morḟeis agus morċomoraḋ na n-Eaċtra a ceileabraṫear traṫ na n-ardċruinne, anois ma abreann Ermion an la no an t-am, beiḋ an cuid ceart tomainte go traṫaṁail ann seo. Oir is mo b̄araṁail gur rud anb̄aoġaileaċ cead do ṫab̄airt do firċios Gaalen teaċta asteaċ ann riġ-

eaċt Ullaḋ le cain do ceapaḋ, b-ḟeidir air ball go d-tioċ-fad ni le cranog na maor aċt le armṡluaġ le masluġaḋ clan na talṁan, agus le creaċ do toigeaḋ ann aonḟeaċt beiḋ treaḃaona 'n pobail aig diol ardċior cloin na talṁan do'n te ḃeiḋeas Ermion. Agus air cluaisteant sin ḃi Ermion anna ṫost. Taisbainuiġ Uṫġoine da'rḋeug fir mar ciosoiriḋe ann Muṁain agus an uṁir ceudna ann Gaalen leis an cior do cruinnuġaḋ, agus do ċuir se mar ardċior-oir as ċionn uile eaḋon a ṁac ccudġein Gialċaḋ. Annsan dara baalain fiċid de riġail Uṫġoine fuair Aonġais riġ Muṁain bas, agus air tiġeaċt do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Noid dearḃraṫar Aonġaise anna riġ as ċionn Muṁain, agus annsan dara baalain deug de riġ-ail Conncoḃair fuair Ḋod ardollaṁ Ullaḋ bas, agus tiġ-eaċt le na ċeile do coṁḋail na n-Ollaṁ roġadar leiġḃar anna n-ardollaṁ. Siuḃaileann Conncoḃar ann sliġe a ṡlioċt coṁionnan agus coṁeagnaċ le aonḋuine aca.

Annsan treas baalain deug de riġail Concoḃair seol-uiġeadar cinḟir n-Ardṫain, Maginse, agus leaṫairne tarsna an fairge go talaṁ g-Cruiṫen riġneadar cuairt agus aras ann leis a gaoilṁuintir. Agus ḃi tiras aoiḃin aoraċ aca agus ḃi gaċ lanṡasta. Anois ḃi Roiġne mac Ermion ann-san coṁluadoir sin, agus air fileaḋ do riġne se cuairt ann Aoḋṁaġnṁaċa le Concoḃar agus graḋuiġ Concoḃar Roiġne, oir ata Roiġne niḃus fioreagnaċ 'na aonḋuine uaḋ slioċt Iolair aċt Eterial aṁain.

Is fiorṁuinte e ann paintaiḃ na m-baiṫ agus ceol. Do coṁrcuiḃ re do fein Oliġeṫreaċt uille n-Eiṁine agus tuṫmor t-Tanaṫeaċ maille le gnaṫaiḃ agus cleaċteann na Danaan, reaḋ eaḋon naṫa na ḃ-feaṫġneaċ. Agus coṁḋeaṫuiġ re iomda neaċt t-Tanaṫeaċ, Air an cuigṁad baalain fiċid de riġail Uċġoine do ṡuiḋe airdċruinne n-Eiṁine air ṁ-bruiċeine Magnar agus d'eiriġ Uċġoine agus adubairt: A ḋoṁṡlaiċe agus a ṡaoiṫlanna n-Eiṁine de ḃriġ go meudaiġeann na Gaal go moṁor agus Gaal b-Feoṫar fiaṁainn is mo ḃar-aṁail gur ḃuḋ coir go ruiḋeṫaid an t-airdċruinne gaċ treas baalain, cid naċ gniḋeann aon nud eile, beiḋ an Gaal Sċiod Iḃer ata ga meudaiġ agus aig leaṫnuġaḋ moriṁeṫaċ gan cunnaṫ mar ġaniṁ na gealtraiġe aig cluaiṫeann le ruaim gud a ċeile? Cideann maiṫ do 'n airdċruinne agus do bi mar sin. Agus ṫeṁoḃtaṫ na focla air leaḃaiṫ tuṫmor t-Tanaṫeaċ. Anoir ann na laeċiḃ seo do ċaṫlaḋ go seim diric mar do ṫaṫṁangair Conncoḃar seal uaḋ ṡoin, oir ċuaiḋ Gialċaḋ arteaċ go Muṁain ċar ḋeir a siḋ triḋ Gaalen, agus diomanuiġ se aineir uaḋ mongfeuraiḃ mal scaṫṁeann na seilgoiride na riaḋa no eaḋon mar glaceann na gairgiḋe cneaċ agus boroiṁe ann cogaḋ. Tiaṫ ċainic caroid go Uċġoine de gniomaṫaiḃ Gialċaḋ a ṁaċ, do gladiḋ se e ar a ċoṁġar agus ċeiṫuiġ se e, aċt do lion Gialċaḋ cluair a aċar le eiteaċ agus breug. Aċt go deiṁin ċar tamal aiṫmuiġ Uċġoine go maiṫ gor riaiḃ Gialċaḋ a ṁac agus Baċaċ a ḋeaṁḃraṫar aig diomaint treuda go euġcoriaċ

uaḋ macaraiḃ na Ʒaal ʒo d-ti boṫanaiḃ fein. Aʒuſ laſuiġ feaṛʒ anṁoṛ ann mein Uṫġoine ʒo deiṁin deiṛteaṛ ann Muṁain aʒuſ ann Ʒaalen naċ bṛuċtfaid feaṛġ Uṫġoine leaṫ coṁ moṛ ma tioċfad an aṛneiſ ʒ'a ṫalaṁ fein. Do ċuiṛ Eṛmion luaiṫṁaṛċaiġ ʒo Ʒialċaḋ aʒuſ Baċaċ le teaċ-toiṛeaċt aiʒ ṛaḋ: Taaṛṛuiġiḋ ʒan mall aʒuſ ſeaſuiġiḋ ann mo ċoṁġaṛſa! Aʒuſ leaʒ Eṛmion mioleann anġeuṛ aiṛ Baċaċ ʒa ṛaḋ: leiſ: Uaċ a Ḃaċaċ daṛ Baal aċt iſ maiṫ naṛ feud leat aṛiaṁ do ḃeiḋ anna ṛiġ aſ ċionn Eṛṛion! Aċt do laſ Baċaċ aiṛ baineaḋ le feaṛʒ aʒuſ taṛṛanʒ ſe a ṁidoġ aſ a ṫuatail d-taiſʒe aʒuſ do ſaiṫ e ʒo iomḃeul a n-ḋoṛnċlaiḋ ann ionnaṫaṛaiḃ an ṛiġ, aʒuſ aiʒ caſuġaḋ ṫaṛt an ſcian ſan ʒoin d'faʒ ſe ann e, aʒuſ d'imṫiġ ſe aiṛ aġaiḋ ʒo ṛoṫappuiġ. Ṫaṛ tamal ṫainic laoʒ-aiṛe ʒo d-ti 'n ſeoṁṛaḋ anna ʒointeaṛ a aṫaiṛ a ḃi foſ beo, aʒuſ d'innis ſe an t-olċ aʒuſ fionġuil a ṫaṛlaḋ ḋo uaḋ laṁ Baċaiġ. Aʒuſ ſeal iaṛ cṛioċnuġaḋ ṫaṛṛanʒ ſe an-al deiġnaċ a ḃeaṫa. Aʒuſ ṫainic Ʒialċaḋ le deiffiṛ ʒo m-boṫanaiḃ an ṛiġ aiṛ Maʒnaſ. Aċt leannuiġ laoġaiṛe Ba-ċaċ aʒuſ ṡul a ḃi coln a aṫaṛ fuaiṛ ann m-baſ do ʒlaċ ſe eṛic aʒuſ diolċioſ aiṛ ſon ioṛġuil a aṫaṛ. Iſ maṛ ſin ṫuituiġ Uṫġoine Eṛmion ſloinṫe 'Uṫġoine Moṛ' Do ṛiġail ſe deiċ baalaine fiċid foṛ Eṛṛion.

Riġail laoġaiṛe ſe baalaine deuʒ. 270, ʒo d-ti 254. R. C. (Feuċ Annala ṛiġeaċta n-Eṛṛione An. 1. ṛol. An 76

duileog. Aoiſ an Domain 4607. Faoi ainm laoġaiſe loſċ. Agus Annala g-Cluain ṁicnoiſ).

Iaſ fionġuil Uṫġoine le laṁ Baċaiġ a ḋeaſbſaṫaſ, ṫainic Gialċaḋ a ṁac buḋ ſinne agus do ſcuib ſe uile ſud luaċṁaſ maſ ſeod agus eudail doġfaġailt a fuaiſ ſe ann m-boṫannaiḃ a aṫaſ Ṫaſ glaċaḋ an ſeilḃ ſin do ċuiſ ſe amaċ cuſaḋiḋe tſiḋ Gaalen aig glaoiċ na pſionſaiḋe agus amaiṫe go ṁ-bſuiṫeine Gaalen le ſiġ do ſoġaḋ aſ ċionn Gaalen. Anoiſ do ṫaſlaḋ go ſaiḃ iomda 'nnaġaiḋ Gialċaḋ oiſ cſeiduiġ ſiad go ſaiḃ ſe aiſ laṫaſ nuaiſ do ṁaiſḃ Baċac Uṫġoine a aṫaſ, ḃi fioſ cinnte aca naċ ſaiḃ ſe duḃ-tſaċtaċ aig glaċaḋ diolċioſ aiſ Baċac? De ḃſiġ ſin ſoġ-adaſ laoġaiſe oiſ taiṫnuiġ leo guſ leannuiġ agus guſ ẛladuiġ ſe an maſḃadoiſ Baċac. Agus aiſ ẛuiḋe do aſd-ċſuinne n-Eſſione aiſ Magnaſ ſoġadaſ pſionſaiḋe Muṁain agus Gaalen laoġaiſe anna Eſmion aſ ċionn Eſſion. Aċt ann tſaċt ni ſaiḃ ſiġ no maiṫe n-Ultonnṁaċt no ſiġ no pſionſaiḋe no maiṫe n-Ullaḋ aiſ laṫaſ. Do ḃi feaſg Gial-ċaḋ aiſ laſaḋ ſcaṫ maiṫ annaġaiḋ laoġaiſe, niḋeiſſin uaḋ ṫaſlaḋ guſ d'ḟann ſe anna aſdċioſoiſ aſ ċionn cioſoiſiḃ Eſſione maiſeaḋ ann uile ſud aċt gaiſm do ḃi 'nna ſiġ niḃuſ muġa 'na laoġaiſe, uime ſin ḃi ſpeiſ n-gſaḋ aige aiſ a ḋeaſḃſaṫaſ. Niḋeiſſin ḃi faiṫċioſ aiſ Roiġne aiſ ſon a deaſḃaſaṫiſ oiſ gſaḋuiġ ſe laoġaiſe agus aduḃaiſt ſe leiſ: Aṫċuim oſt go laḃſoċaḋ tu le Conncoḃaſ ſiġ Ullaḋ

oir ata Noid rig Muṁain mar prionsa Gaalen uad 'n traṫ posuig se Aine? Mar an ceudna bi beanċeile loaġaire e fein inġein cinḟir ṫalaṁan g-Cruiṫen. Ata Ultonnṁaċt ann fior carantas le Ullad, De brig sin creud ma rigailḟaid Gaalen agus Ullad as ċionn Errion a g-coṁnuide, rig Ullad ann Aodṁaġnṁaċa agus rig Gaalen ann Magnas? Agus cuingrad feasda iddirib? Agus freagair laoġaire: Deunead Roiġne mar saoilean se coir. Iar sin d'imṫiġ Roiġne go Aodṁaġnṁaċa agus labair le Conncobar rig Ullad na focla ceudna. Seo an freagairt ṫug Conncobar do: An traṫ ṫainic mic an Golam ann seo an ceuduairṫar baṫuġad Cier faoi tonntaibb-fairge ga fagad Er anna dioleaċta og bi Iolar seanaṫair laoġaire coṁġairead le Blaṫ sloinṫe Amerġein an t-ardċromḟear aig rad: Coṁ fada gus ata a aṫar marb glaċfadmuid a ċuid agus a rion de'n talaṁ? Aċt ṫug Marċaċ ceapṡionsior slioċt Noide laṁ a ċoṁairce do'n ogan agus arduiġ se a ṡċiaṫ as ċionn a ċean, is mar sin do bi mo ṁoraṫair Er dianṡuidte ann talaṁ Ullad! Is ann seo do bi a ċarn deunta de brig sin glaoidtear Ullad air a rion de 'n talaṁ. Anois coṁairleann laoġaire le Roiġne a dearbraṫar le baint a ċuid agus raobuġad a riġeaċta uad Noid! Fill a m-baile A Roiġne go n-Gaalen agus abbair le laoġaire: Is mar Seo do labair Conncobar rig Ullad: Uad an d-tus is rion ṁic Er Ullad an meud ud cuignoċaid a ċlan le dliġe, agus ma's eigin le forneart ni b-fuil caill no

mian aca le nibus muġa do seilbuġad? Beid an riġ ata as ċionn Ullad anois gan aon aṁras aig siubail ann coisċeimeaċaib a ṡlioċt, agus ma 's riaċtanaċ triallfad coṁlannta na gaiscidead le dliġe n-Errion do cosnad. Agus do ċuir focla Conncobair naire agus pian air.

Roiġne agus freagair se: Ma aitinfaid Conncobar an grad ata aig Roiġne air laoġaire, agus an faiṫċios ata air de Gialċad maiṫfaid mo ḟocla. Do glaċ Conncobar a laṁ agus adubairt leis: Bidead misneaċ aig Roiġne ni coṁmeinoċad Conncobar air na foclaib nibus muġa. Teid a Roiṁne go do dearbraṫar agus innis focla Conncobair ḋo, agus fill air ais agus deun do aras ann seo liomsa, b-feidir go m-beid an carantas idirinn aig cuinguġad soġ idir do dearbraṫaraib? Agus riġne Roiġne dar foclaib riġ Ullad. Anois ṫug laoġaire cead do Gialċad do ḋeunad aon rud bud leur leis annos go d-tusuiġ Gialċad aig iomċuir e fein go roċoṁeasaċ trid Muṁain agus Gaalen. Agus cid go raib ardċios Ermion mar aon gneaṫcios eile do glaċ Gialċad i mar geibtear creaċ ann cogad nuiġ go raib iomnid aig eiriġe air riġeaċtaib Muṁain agus Gaalen. Mar geall air sin trialluiġ Roiġne go boṫanaib Gialċad le cdṁairle agus coṁrad do ṫabairt ḋo, aċt lasuiġ amaċ fearg Gialċad coṁ mor sin go ṁarbfad se a ḋearbraṫar, aċt go raib Roiġne nibus laṁeuċtaċ iona e, oir do bi Gialċad lag agus tanna'nna ċuma. Iar sin filluiġ Roiġne go Aoḋṁaġnṁaċa. Agus mair se le Conncobar an riġ. Do

ḃi Roiġne niḃus laneolaċ fioreagnaċ 'na aonḋuine de slioċt Iolair, air an aḋḃar sin deirtear ann Muṁain agus Gaalen go raiḃ leirida maṫair Roiġne beanriġean Uṫġoine searċrunaċ le Ros prionsa n-Ullaḋ. Aċt de fiorrion an ioṫiomḃraḋ ni fiosruiġeannsa leiġḃan aonniḋ. Annsna laeṫiḃ seo de ḃriġ an iomniḋ air fuid Muṁain agus Gaalen, buḋ iomda triall amaċ as Errion. Buḋ iad clan ḃ-Feine a g-ceuduair ṫug fios do Oirṫir an doṁain air leun agus laidireaċt, air treise agus treunaċt na Gaal Sċioṫ Iḃer. Buḋ ṁor an cail do ḃi aig riġṫiḃ an doṁain ann aimsir caṫa agus cogaḋ. Ciḋ traċt ḃi dliġe aig riġṫiḃ n-Errione toirṁeasgaḋ aṁus agus buanaċt ḃ-fear Errione. Aig cuir eugḟulang air caċ a galcfad tuarasdail aṁuis, agus deunaḋ diaṫreaḃ de go deo ann Errion. Uime sin an meud a raċfaid amaċ ṫar caiṫuġaḋ aimsir a aṁuis nior filleadar go Errion de ḃriġ an eugḟulang aċt imṫiġeadar go Gaalesiaṫ ann a riġneadar a ċoṁṁileada aras agus coṁnuiḋe. Mar an ceudna uaḋ ṫarlaḋ gur buḋ ann Errion ata na coillte dairaiġ buḋ fearr air biṫ, agus d'oileaduiġ na muic air cnoiḃ agus meas, biḋeann mucḟeol maiṫ agus deaġblasda. Ata ceannuiḋe na ḃ-Feine aig tiġeaċt gaċ baalain le cablaċ muirceadoireaċta aig ceannuiġeaċt muic, arneis, cruiṫneaċt agus olan agus linn as ard, aċt as iosiol triḋ cromfearaiḃ m-Baal bioḋgeadar na oglaiġ treuna do seoluiġ leo go'n Oirṫir. Fuaireadar unga airgead air gaċ cean, giḋ deirtear god-ṫuġ siad leaṫ an buntaisde do na corm

ḟeaṛaiḃ. Tṛaṫ naċ ṛaiḃ ceanḟeaṛ no tṛiaṫ ṛaṛta leiṛ a ṡeilḃ ann Eṛṛion tṛiallui̇ḡ leiṛ a coṁluadoiṛ aguṛ a ġaal-ṁuintiṛ ḋo'n doṁain ṡoiṛ.

Leagadaṛ cain aguṛ leuṛ doṫin aiṛ gaċ tiṛ, tṛeaḃ aguṛ talaṁ aiṛ beallaeċ a n-imṫeaċta, oiṛ ni ṛaiḃ tiṛ tṛeaḃ no talaṁ aca feiṇ feaṛda ḃi anna diaṫṛeaḃ uaḋ Eṛṛion.

Ann aimṛiṛ Uṫġoine ċuaiḋeadaṛ aṛ Eṛṛion ann miltiḃ doġaiṛeaṁaiḃ. Aig feaṛeaḋ caṫ aguṛ coġaḋ annaġaiḋ caċ a obfad a n-gluaiṛeaċt. Iṛ maṛ ṛin d'aṛgain Bṛian mac-g-cuiṛ Iaṫaile, aguṛ do ṛṛain iomda caṫa aiṛ gaiṛṛaiḃ aguṛ faoi deiṛeaḋ do loṛg ṛe caṫaṛ Remion de ḃṛiġ guṛ cuiṛ ṛiad eaṛonoiṛ aiṛ aig ṫaḃaiṛt coṁġnioṁ eugcoṛaċ d'a naṁad. Iomṫuṛa m-baṛ Aliṛtiṛ Euċtaċ micṖilib ṛan Aiṛd-ṛioṛ ḃi deiċ coṁlannta anna amṛane gan tuaṛaṛdail uaḋ tṛaṫ a ṫeinneaṛ go d-tṛaṫ ṛionte a ṛiġlan. Ċuaiḋ lanġeuṛ mac Ċuiṛ go liogiomaċuṛ feaṛnaċiṛde aig iaṛṛeaḋ gneaṫṫuṛ-aṛdail Aṁṛaine ḃ-feaṛ Eṛṛione. Iṛ e aduḃaiṛt liogiomaċuṛ: Tṛiall leat a ṛiġlaoċ go Tṛaiġċe buḋ tuaṫ aguṛ aiṛ tiġ-eaċt domṛa aguṛ an aṛmṡluaġ ann geoḃfeaṛ bṛeiṫ do ḃeuil feiṇ. Aċt aiṛ tiġeaċt do liogiomaċuṛ ni taḃaiṛfaid aċt iṛ e aduḃaiṛt: O A Ḋia laidiṛ Iaṫaṫaṛ! Ann buḋ miṛe m'-aonḟeaṛ a ioċfad fiaċa uile Aliṛtiṛ? Ni fuaiṛeaṛa aċt an ṛion buḋ luġa d'a ṛiġlan. Aduḃaiṛt MacĊuiṛ d'a aṁuiṛ: A Ṡaoṛċlanna A n-glaċfad cealgḋiultuġaḋ liogiomaċuiṛ maṛ ḃuṛ n-gneaṫluaċ gan beim gan buile? Aiṛ an ball gluai-ṛeadaṛ aiṛ liogiomaċuṛ aguṛ bṛiṛeadaṛ moṛċaṫ aiṛ, aguṛ

cuiɹeaɒaɹ a aiṁɟluaȝ ɟaoi ɹuaȝ. Iaɹ ȝlaċaḋ cɹeaċ n-oiɹ aiɹȝeaɒ ɹeoɒ aȝuɹ moɹeuɒail na n-Aiɹṁoɟoiɹ, cɹiall eaɒaɹ ȝo Ȝaaleiɹiaċ. Ḃuḋ e ɟeaɹȝaiɹ ɹiȝ na Maoileaɹaċ ɹiȝċuɹaḋ buḋ cɹoiḋa ɹan ɒoṁain ɹan aimɹiɹ uɒ ḃi caoineȧaiɹeaċ ɒo aṁuɹ na Ȝaal Sċioċ Iḃeɹ. Ḃi ɒeuɒ a ḃeiṫ anna aonċnaṁ, ċaɹ teiḋeaḋ aȝuɹ ɒeoɹuiȝeaċt ȝlaċ ɹe ɹiȝeaċt a aċɹaɹ. Ulṁuiȝ ɹe ɒa coṁlannɒa ɒe Ȝaal Scioċ Iḃeɹ anna aiṁɟluaȝ, ḃi ɹiaɒ coṁ anɹa ȯo ȝuɹ buḋ ȝaiɹm ɒoiḃ ɹan Oiɹ-ċiɹ "ɟalann ḃ-ɟeaɹȝaiɹe". Ir le na cɹeiɹe aȝuɹ a ċɹeun-eaċɒa ḃɹuɹ ɹe iomɒa caċ cɹoiḋa aȝuɹ ḃeiɹ buaiḋ uaḋ laoċ-ɹaiḃ ɒioṁaɹaiḃ Remion aiɹ Maȝo-Ɒaɹḃ-aonɒuam. Ċuiɒ ɟeaɹ-ȝaiɹ ann caċaɹ Aɹȝeiɹ le ɒoḃeiṁ liċ-ɒuiȝe caiɒe ɹiaɹ aiɹ uaḋ mullaċ ɒiȝe le ɹean cailleaċ manɒaċ. Ata Ullaḋ ɟaoi ɹoȝ aȝuɹ ɹoȝnaɹ ata Ullaḋ aȝuɹ Ulɒonnṁaċt maɹ aon. Annɹ na laeċiḃ ɹeo ɒuɹuiȝ Conncoḃaɹ ȝa meuɒuȝaḋ aȝuɹ leaċnuȝaḋ muɹ-n-ollaṁ aȝuɹ Aoḋṁaȝnṁaċa, oiɹ an ɹuiɹɹion ɒiȝċeaḋ a ɒaingnuiȝ Ḃoċaiḋ ni ɹaiḃ anoiɹ a leaċ a ɟaiċ ɒo loɹɒm aȝuɹ ɒo ɹuanliuɹ na macleiȝeann a ċaȝaɒaɹ ann ɹluaȝċiḃ uaḋ ȝaċ ɹiuon Eɹɹione aȝuɹ ɒalaṁ ȝ-Cɹuiċen. Niuɹ ȝlaċ leiȝḃan ɹȝiṫ aiɹ biṫ anna ɹioɹɟaoċaɹ a ȝ-coṁ-nuiḋe, anoiɹ annɹan muɹ-n-ollaṁ ɹeo aɹiɹ ann ceann eile, aċt ȝo ɒeaɹḃċa ni ɹaiḃ neaɹɹ a ḃoɹɹɹ coṁiomnan leiɹ an ɹaɹeaċt, uime ɹin annɹan ɹeiɹeaɒ baalaiɒ aiɹ ɟiḋiɒ ɒe ɹiȝ-aiḃ Conncoḃaiɹ ɟuaiɹ leiȝḃan baɹ. Aȝuɹ ḃi clan na ɒal-ṁan aiȝ ȝuil ȝo ȝeuɹ annaḋiaȝ, aċt ni ɹaiḃ bɹion aonuine niḃuɹ cɹoime 'na Roiȝne mic Uḋȝoime. Aȝuɹ aiɹ tiȝeaċt

le na ċeile do coṁḋail na n-ollaṁ roġadar Toile anna n-ardollaṁ Ullaḋ ann ait leiġḃan.

Anois annsan naoinṁad baalain de riġail Ermion d'euġ Noid riġ Muṁain annḋiaġ riġail seaċt baalaine deuġ. Agus air suiḋeaḋ do ardċruinne Muṁain air ṁ-bruiṫeine roġadar luġaḋ macNoide anna riġ as ċionn Muṁain ann ait a aṫar. Anois do ṫarlaḋ go raiḃ luġaḋ faoi ṫoil agus smuain Ġialċaḋ annos go gniḋfaid aonrud buḋ leur leis, aċt coṁ fada gus ḃi Conncoḃar beo ḃi faiṫċios air Ġialċaḋ. Iar riġail triocad baalaineaḋ fuair Conncoḃar bas ann Aoḋṁaġnṁaċa agus aḋleaċtear ann. Seaseann a ċarn do'n oirṫir. Air tiġeaċt do ardċruinne Ullaḋ air ṁ-bruiṫeine Aoḋṁaġnṁaċa roġadar Fiaċnaċ mac g-Cas ṁic g-Ciomḃoaṫ anna riġ as ċionn Ullaḋ. Annsin ḃi spiorad Ġialċaḋ ga arduġaḋ an traṫ do ṡuiḋe ardċruinne n-Errione le na ċeile san ceud baalain de riġail ḃ-Faċnaċ, do ḃi beul agus suil agus laṁ Ġialċaḋ aig freastoil air Fiaċnaċ riġ Ullaḋ, agus ṫar tamal aduḃairt leis: Ar smuaineas ariaṁ a Fiaċnaċ an baoġail do Errion uaḋ Oilliol mac Aine de sliocṫ ḃ-Feoṫar? An ceart no an coir e go riġailfaid an laoġaire ud ata dul ṫart mar cinċait? Ma glaċfad Fiaċnaċ an triḋaon? Aċt freagair Fiaċnaċ: Ni ṡeaḋ a Ġialċaḋ biḋeaḋ aig caċ a ṡeilḃ fein. Agus air imṫeaċt do riġ Ullaḋ go Aoḋṁaġnṁaċa d'innis Roiġne focla Ġialċaḋ agus trialluiġ Roiġne go roṫappuiġ agus coṁġairuiġ se an nuaḋeaċt do laoġaire agus air fileaḋ do Roiġne go

Aoḋṁġnṁaċa d'innis do Fiaċnaċ na focla aduḃairt laoġ-
aire: Go m-buḋ anaṁiṫ do ḃeiṫ reiḋ d'ualaċ siġailte. An-
uair do cruinnuiġ ardċruinne Ullaḋ air ṁ-bruiṫeine n-Aoḋ-
ṁaġnṁaċa ṫar ḋeis na niḋte seo do ṫarlaḋ, agus air lei-
ġeaḋ na scriobṫa dar tusmos nior cluinuiġ Fiaċnaċ na
focla a aṫnuiġ se do Toile do scriob eaḋ sias. Ann sin
d'eiriġ Fiaċnaċ riġ Ullaḋ ga raḋ: A prionsaiḋe agus a
ṡaorċlanna n-Ullaḋ nior ċluinuiġ mo ċluais aonniḋ de'n
sceul do aṫin mise do Toile do scriob air leaḃar na n-
Aimsire dar na foclaiḃ idir Ġialċaḋ agus Fiaċnaċ riġ
Ullaḋ? Agus ḋo ṫarlaḋ gur ṫuituiġ naire air Toile, agus
imṫiġ a meinraḋ uaiḋe, agus uaḋ an ball ud do ḃi mar
leanḃ. Agus air tiġeaċt le na ċeile do coṁṫionol na n-
ollaṁ ann mur-n-ollaṁ Aoḋṁaġnṁaċa roġadar Seaġair
anna n-ardollaṁ ann ait Tole, agus do scriob se na focla
sias anna n-ait fein go ceart. Annsan am seo sarruiġ
Ġialċaḋ amaċ droċsceula grana annaġaiḋ laoġaire: Coṁ-
ġairuiġ se naċ raiḃ a aṫair sladuiġte ann fionġuil le
Baċaċ aċt gur buḋ a ḋearḃraṫar riġne an marḃaḋ mar
ṡuil go ḃ-fuiġead se an triḋaon gur buḋ ḟaiṫċios roiṁ
laoġaire a ṫiomainuiġ e fein an traṫ ud go ṁ-boṫanaiḃ a
aṫar, gur buḋ minic d'iarr laoġaire air fein maiṫeaṁnas
a ċor agus go riġailfaid anna n-ait ann uile rud aċt
aṁain gairm riġ. Feuċ anois nuair do ḃi na coṁġaire seo
snaṁaḋ air fuid an talṁan, eaḋon coṁ mor sin ḃi faiṫcios

no ſpeiſ laoġaiſe air Ʒialċaḋ ʒur meaſſear ʒur buḋ Ʒialċaḋ do ḃi anna Ermion.

Anoiſ anſan ſeiſead baalain deuʒ de riġail laoġaiſe ṫainic teaċtoiſe ċuiʒe ʒa raḋ: Ata Ʒialċaḋ do ṡearċbraṫar anna luiḋe air leaḃḃa teinneaſ ata a ṡuil aiʒ iareaḋ aon raḋairċ aṁain air laoġaiſe a dearḃraṫar ṡula ḃ-fuiġeann ſe baſ! Aʒuſ do ċuaiḋ laoġaiſe an riġ ʒo d-ti coṁnuiḋe aʒuſ deaġḋun Ʒialċaḋ le miſneaċ a ṫaḃairṫ ḋo. Aʒuſ dar cleaċtaeṁ riġda ṫoiʒ ſe leiſ a ḟuiſſion arṁġleuaſta mar coṁluaḋoir. An traṫ ḃi laoġaiſe aiʒ imṫeaċt amaċ ṫar urſan ṡeoṁraḋ aduḃairt Ʒialċaḋ ʒo laʒ ciun Cad tuiʒe O A ḋearḃraṫar ar ṫoiʒ tu an dronʒ ſeo ʒloraċ morʒairte? Ma'ſ feidir leat fein aʒuſ do ṁac Oilliol fanuinṫ ſʒaṫ liom, buḋ idmda rud trom uaʒneaċ ata aʒam le raḋ leat O mo ḋearḃraṫar! Aʒuſ do ṫarlaḋ ʒur ṫuġ laoġaiſe cluaiſ do ʒuṫ a ḋearḃraṫair aʒuſ do ċuir a ṁ-baile an fuiſſion a ṫainic anna ċoṁluaḋoir. An traṫ riġneadar laoġaiſe aʒuſ Oilliol a ṁac araſ ann boṫanaiḃ Ʒialċaḋ ḃi Duḃ ceanḟear Remion aʒuſ a ṁac aiʒ freaſtoil orrṫaiḃ. Air traṫnona larnaṁaraċ ṡula d'imṫiġ laoġaiſe aʒuſ Oilliol ʒ'a ſuanliof ċuaiḋeadar aſteaċ ʒo ṡeoṁraḋ Ʒialċaḋ, aʒuſ mar ṡuiḋe laoġaiſe air imḃeul na leabba aʒuſ Oilliol a taoiḃ leiſ, ṫainic Duḃ aʒuſ a ṁac aſṫeaċ ſan ſeoṁraḋ, an ſin d'eiriġ Ʒialċaḋ ʒo roṫappuiġ aʒuſ do ṡaiṫ ſe a ṁidoʒ ʒo ṁilteaċ ann uċt laoġaiſe, aʒuſ do ṁarḃ Duḃ aʒuſ a ṁac Oilliol. Iſ mar ſin ṫuituiġ laoġaiſe ṫar

ḋeiſ riġail ſe baalaine deuġ. Dar an coṁġlic air criocṅuġaḋ an feall, arduiġ Duḃ aġuſ a ṁac a ġlor aġuſ riġneadar borbġleo aġuſ an ball ſcarreadar an ſceul air fuid n-Errione: Ġur ẛaoil laoġaire aġuſ a ṁac Oilliol Ġialċaḋ do ṁarḃaḋ air a leabba teinneaſ, aċt ġur ṫanġadar Duḃ aġuſ a ṁaċ Ṁorċean orrṫaiḃ ṫar a ċoſant.

(UaĊearḃſuil Fiorceul na n-Errione.)

An t-aonṁad leabar deuġ. An ceud caibidil. Riġail Ġialċaḋ mic Uṫġoine ſeaċt ḃaalaine deuġ 254 ġo d-ti 237. R. C. (Feuċ Annala riġeaċta n-Errione An. 1. rol. An 66 duileoġ. Aoiſ an Doṁain 4609. faoi ainm Coḃtaċ Caol Ḃreaġ. Mar an ceudna Annala ġ-Cluainṁicnoiſ.)

Anoiſ air baſ laoġair imṫiġeadar na luaiṫċuraḋiḋe amaċ air fuid Errione aiġ ġlaoiċ riġṫe, prionſaiḋe, cinḟir, ollṁana aġuſ treaḃaona 'n pobail le na ċeile le Ermion do roġaḋ. Aġuſ an traṫ do ẛuiḋe an t-ardċruinne roġadar Ġialċaḋ mac Uṫġoine Ermion, oir roiṁ tiġeaċt le na ċeile do ardċruinne n-Errione do ḃi ſe roġaiġte anna riġ aſ ċionn Ġaalen air ṁ-bruiṫeine Maġnaſ. Annſna laeṫiḃ ſeo ḃi duaċ mac Oilliol mic laoġaire leanḃ da baalaineaḋ de aoiſ, aġuſ iomċuireadar amaċ an paiſde uaḋ baoġal Ġialċaḋ aġuſ cuireadar a d-taiſġe e ann deaġḋun ḃ-Fearṁor cinḟir ġ-Coriaṫ ṁic Moila aṫair Aine an beanriġean a ṗoſuiġ ċeanḟear ġ-Cruiṫen, anoiſ do ḃi Aine ud maṫair Aine do ṗoſuiġ laoġaire ann talaṁ ġ-Cruiṫen, aġuſ ruġ

ſiſe Oilliol aṫair n-Duaċ an leanḃ deoruiḋe. Agus do ṫarlaḋ gur ċuir Ermion lorgoiriḋe aig cuairtuġaḋ tuariſg an leinḃ. Agus ṫainic focal cinte air air ċuige ga raḋ: Ata'n gairlaoċ bauḃoir, balḃ. Oir do ḃi Alla maṫair cloin ḃ-Fearṁor aig glaoiċ Maon air an paiſde agus iſ mar ſin ainmnuiġ caċ e. anoiſ air an la ceudna iomċuireadar Maon go boṫanaiḃ ḃ-Fearṁor ḃi Alla ann taom teinneaſ na toirḃeirte agus do rug ſi leanḃ beanda ga glaoiċ Moriaṫ airti Agus ḃi ſi agus Maon anna ċoṁdaltana. Agus nior geurleanuiġ Gialċaḋ Maon niḃuſ fuide. Aċt na ſceulta de Uṫġoine agus laoġaire agus Gialċaḋ agus na gointe afullnag Gialċaḋ uaḋ Oilliol mac laoġaire ẛula d-eiriġ ſe a laṁ le coſant, ḃi ſcapuiġte air fad agus an gairid go cliſde. Aċt anntraċt nior connairċ aonḋuine na gointe ud. Ṫar tamal d'ionnſuiḋe do cuir ceiſt eigin anoiſ air an liaġ ſeo agus ariſ air an liaġ ud aig raḋ: A ẛaoi an buḋ ṫuſa an te deaſuiġ gointe Gialċaḋ Ermion a glaċ ſe uaḋ laṁ Oilliol mic laoġaire? Aċt do freaġair caċ: Ni ẛeaḋ! Agus do ṫainic focal de na niḋṫiḃ ſeo uile go leur go cluaiſteant ḃ-Fiaċnaċ riġ Ullaḋ. Aċt freagair ſeſan: Ata ſlioċt Iolair mar a ċeile aċt aṁain Roiġne. Ni cuirimſa eattraiḃ!

An traṫ ſeo ḃi Muṁain faoi ſmaċt Gialċaḋ oir ṗoſuiġ prionſa Iḃ-luġaḋ inġein Ermion. Aċṫ do ṁair Ullaḋ faoi ſciaṫ ſoiġ ſoġnaiſ air fad na ſe baalineaḋ deug do ẛuiḋe Fiaċnaċ anna riġ aſ ċionn riġeaċta n-Ullaḋ. An traṫ ṁaſ-

luiġ Ʒialċaḋ triḋaon Errione da'rḋeuʒ baalaineaḋ d'euʒ Fiaċnaċ riġ Ullaḋ. Aʒuſ air tiġeaċt do arḋċruinne n-Ullaḋ le na ċeile air ṁ-bruiṫeine roġaḋar Daire mac b-Fiaċnaċ anna riġ aſ ċionn Ullaḋ ann ait a aṫar. An traṫ do riġail Daire aon baalain aṁain faſuiġ Maon anna n-oʒanaċ, aʒuſ anna n-oʒlaoċ coṁ caoiṁ ʒo raiḃ a ċliu tiġeaċt ʒo cluaiſteant Ʒialċaḋ aʒuſ ʒo dearḃṫa buḋ ʒuṫ doġcualaċ ḋo e. Aʒuſ ʒo oban ni raiḃ lorʒ Maoin le faġail niḃuſ muġa air Coriaṫ. Aʒuſ ṫainic Fearṁor ʒo Aoḋṁaġnṁaċa aʒuſ inſuiġ ʒo Daire ʒur ṫainic ſe uaḋ Arḋṫan ann a raiḃ mar coṁluaḋoir leiſ an oʒlaoċ aiʒ dul air aſtir ʒo Ner mac ʒ-Cruiṫen ceanḟear talṁan ʒ-Cruiṫen, oir ṫainic focal ʒo cluaiſ b-Fearṁor ʒur raiḃ Ʒialċaḋ le marḃaḋ Maon. Maran ceudna d'inniſ Fearṁor ʒo Daire ʒleuſ aʒuſ caoi cloin Muṁain. Aʒuſ d'inniſ an caoi ċuaiḋ cuid den talaṁ ſiaſ coṁ fada le urċuir ſaiḋʒ aʒuſ riṫ na uiſʒiḋe aſteaċ ſan uṫċaiſe aʒuſ fannaḋar ann aʒuſ ʒlaoiḋteaſ uiſʒiḋe n-Ʒurna ann Coriaṫ. Ḃi Fearṁor beuʒeolaċ aċt ſan ſeilʒ ſan ceol aʒuſ roince. Aduḃairt an riġ liomſa: A Ṡeaġair ata'n fear ud ʒan eaʒna an rion caol ata aiʒe maſluiġeann le trom-n-ol a ṁuċeaſ intinn ḋuine. Air iṁṫeaċt do Fearṁor air aġaiḋ ʒo Muṁain ḃrunnuiġ Daire ḋo da eic: Iaċ aʒuſ oſoʒ, aʒuſ da maḋaiḋe breada: Suʒaċ aʒuſ luċ. Aʒuſ d'imṫiġ Fearṁor air aġaiḋ ʒo Muṁain.

Iar ceitre baalaine ṫainic Ḟearṁor ariſ ʒo Aoḋṁaġnṁaċa aʒuſ laḃair ſe mar ſeo: Ata Maon anna ċoṁnuiḋe

fos le Ner ann talaṁ g-Cruiṫen ata gaċ teanga d'a ṁolaḋ go ard. Ciḋ go ḃ-fuil a ċoirp ann talaṁ g-Cruiṫen go foil ata a anam ann Errion. Agus santuiġeann cead a ċos do cuir air a uir. Buḋ maiṫ le Gaalen agus Muṁain raḋairċ an treunlaoiċ, ṫug ceanḟear ḃ-Feoṫar geall coṁġnioṁe iomlana ḋo, creud deireann riġ Ullaḋ? Anne naċ eiriġeoċad a laṁ le baint an Easog Coḃtaċ as an triḋaon. Agus do freagair Daire: Do ċuir Muṁain suas e. leagead agus Muṁain sias e! Fanfad Ullaḋ ann soġ agus soġnas. Aċt dubairt Fearṁor: An baċfad riġ Ullaḋ gluaiseaċt na ḃ-Feoṫar a treoruiġfad Maon ann seo? Agus do freagair Daire riġ Ullaḋ: Ata gaal Ullaḋ agus gaal g-Cruiṫen dearḃraṫre, gluaisead triḋ Ullaḋ agus failte!. Iar sin d'imṫiġ Fearṁor air aġaiḋ go traiġ n-Ardṫain aig fuireaċ tiġeaċta Maoin agus Glais ṁic ḃ-Fearṁor agus a ḟuirrion agus armṡluaġ ḃ-Feoṫar, oir is annsan ait sin ḃi duil lungṗoit glaċaḋ aca. Agus ṡeas Fearṁor air aille as ċionn na mara agus connairċ se bad a tiġeaċt ionnsuiḋe cuain, agus do ḃi air bord an teaċtoire do ċuir Fearṁor go talaṁ g-Cruiṫen go Maon maille le Crafteine bard ḃ-Fearṁor, agus duḃradar: A Ḟearṁor ata Maon agus do clan go maiṫ agus beiḋ siad ann seo air ball. Traṫ d'imṫiġ Fearṁor go Aoḋṁaġnṁaċa, gan fileaḋ fos an teaċtoire a ċuirtear go Cruiṫen, cuailuiġ Moriaṫ cad a ṫarlaḋ agus nior feud leiṫe suaiṁneas faġail ann boṫ no ann mag aċt ann ait air buḋ gneaṫaċ do

Maon do beit, agus bi'n searc agus an grad a d'fas annti aig ite a croide! Agus do connairc Ailla gleus a ingein go dubbronac act nior labair si nuig go dubairt Moriat: Tabair cead dom dul go mo dearsuir ann bot-anaib n-Oir. Agus d'imtig Moriat.

An trat seo bi ceanfear Oirmion amuig le na seilgo-irib act do bi a da mic oganaide a m-baile. Agus bi Aongaisa a n-dearbsuir cara muirneac do Moriat nibus mug'a 'na aondiuine ann talam Muman, anois admuig Mor-iat di uile smuainte a croide. Agus trialleadar na dis brongealla, na da ogana agus a fuirrion amac agus ni rigneadar fuireac no oireasream nuig go seasadar air talam Ullad, agus d'imtigeadar gon-Aodmagnmaca, oir cuaileadar go raib Fearmor ann. Agus do treoruig Daire an rig iad as comar ceanfear g-Coriat. Agus do amairc Moriat air Crafteine seanbard b-Fearmor (Feucann leabair na Riann duan do cann Crafteine.) Agus leig si anna suilib gleus an nid. Agus do bi 'n feis reidte, agus com luait gus do bi anna suide cluintear coisceimeaca agus iomda guta agus tangadar asteac gaiscuide ann armgleusad n-Errione, act do bi cuid aca le lanntaib agus grabbrat b-Feotar agus sula feud focal a rad bi Moriat lubuigte ann ar-maib Maoin agus soggradiuig Fearmor Glas a mac agus Maon agus treoruig se iad as comgar Daire rig Ullad, ga rad: Seo mo mac Glas oglaoc treun agus Maon dal-tan Ailla. Agus leatnuigeadar fuirrion rigda clarbord

na feise, agus riġne Diare riġ Ullaḋ fiorċaoim failte doiḃ. Agus aig duiseaċt teuda 'n ceoil do ċan Crafteine: Mioġnioṁ g-Coḃtaċ. Tuitime laoġaire agus Oilliol. Eitiolleaḋ an leinḃ go g-Coriaṫ. Daltanaċt Maoin, agus a ḋara eiṫiollaḋ go talaṁ Ner. Dian agus searċġraḋ Maoin agus Moriaṫ. Air crioċnuġaḋ duḃairt Crafteine: A ulriġ fiorċaoiṁ Ullaḋ creud ma innseoċad Glas an dara rion? Agus do ṡeas Glas treunṁaċ ḃ-Fearṁor aig raḋ: Ceiṫre baalaine d'fann Maon agus Glas agus a ḟuirrion de clan Muṁain air talaṁ Ner, agus ḃimar aig eisteaċt a g-coṁnuiḋe ma glaoiḋtear Errion oireann, aguṡ air crioċnuġaḋ na ceiṫre baalaine ṫainic an uair agus ulṁuiġ Ner da coṁlannta de gneaṫġaal ḃ-Feoṫar do triall le Maon air a astir. Muirtarsnamar go n-Errion agus do ċuir Maon luaiṫċuraḋiḋe go d-ti barḃinniḃ naiċe le teinte do lasaḋ san iarṫir agus san Deas. Do ṫarlaḋ gur raiḃ Gialċaḋ air deastirrion Gaalen traṫ ṫainic focal ċuige ga raḋ: Tigeann mac Oilliol air an riġ! Agus do ċuir se na luaiṫṁarċaiġ amaċ le cruinnuġaḋ na coṁlannta uaḋ Gaalen agus Muṁain le na ċeile air an ball. Go deiṁin do cruinnuiġ coṁlannta Muṁain, aċt gluaisuiġ siad ionnsuiḋe Maon go d-teasġraḋaċ agus ḃi coṁlannta Gaalen fuair air ṡon Gialċaḋ! Do triall Maon le deiffir nuiġ go rainig se armṡluaġ Gaalen, agus cuairtuiġ se annḋiaḋ Gialċad agus aṫnuiġ do na bulsoiriḃ ga raḋ: Taisbainead Gialċaḋ a eudan fuilṡalaċ go g-cluinfaḋ se gointe Oilliol

aiꝛ caiꝛc cꝛiú beul Maoiꝛ? Acc oo bi Gialcaú cꝛioioeċꝛom agur lamlag le meuoċean ꝛola cionꝛaiġ a bi aiꝛ oe bꝛiġ ꝛin ni ċaiꝛbaiꝛuiġ e ꝛein. Aiꝛ ꝛeuċꝛinc oo Maon caċbaꝛ ꝛogur oo na bulꝛoiꝛiḃ ꝛaoil ꝛe gur buú Gialcaú, agur ouḃaiꝛc leiꝛ a ċomoeaċcaiḃ: Anne naċ ꝛeuo linn oo ceaꝛ an ꝛaolċu cana uo agur a comluaooiꝛ? Agur aiġ ulmuiġ ꝛuaiċiꝛ oo ceaꝛꝛeaoaꝛ Gialcaú agur a ꝛuiꝛꝛion cꝛoċaċa go ꝛoċappuiġ. Agur aꝛouiġeaoaꝛ Maon aiꝛ a ꝛciaċaiḃ agur aiꝛ cꝛuinnuġaú oo na comlannca ċaꝛc anna ċiomċioll aouḃaiꝛc: Fiꝛċaoim ꝛailce naoiḃ a ċꝛeunċaꝛaoiḋe, agur o'eiꝛiġ aꝛoġaiꝛce gleo agur ꝛciaċbuailce, agur aouḃaiꝛc Glaꝛ: An labꝛeao ꝛe a ċꝛeunlaoċꝛa. Agur ꝛꝛeagaiꝛ uile: Labꝛeann! Agur aouḃaiꝛc an c-oglaoċ Maon: Ni canꝛeaꝛ euġcaoin no caċꝛann aꝛ ċionn an leicioe uo, oiꝛ maꝛ buiġ ꝛe mo aċaiꝛ agur mo moꝛiaċaiꝛ, ata a ċuicime ꝛoꝛ ceimeaċ uaó baꝛ iomoa liġ ulċꝛeun, ata anal na beaċa ann go ꝛoil ni coiꝛ go o-ceiúꝛaiu a oꝛioċꝛꝛioꝛiao amaċ ꝛan aoꝛ aoiḃin Gaalen? Agur ꝛꝛeagꝛaoaꝛ an ꝛluaġ: Go ꝛaiúḃꝛeao Baal ꝛaoċaꝛ labꝛaú. Agur leiġ emaꝛ labꝛaú ꝛiaꝛ aꝛ aꝛ ꝛċiaċaiḃ aiꝛ an talaṁ. Acc ċuaiú an ꝛluaġ go Gialcaú ꝛoꝛ beo, agur cuingluiġeaoaꝛ ꝛuġan agur ꝛlabꝛaú aiꝛ a ċoꝛa, agur caꝛꝛiangaoaꝛ go caiꝛe a ċollaoaꝛ ꝛan talaṁ agur caiċeaoaꝛ Gialcaú aꝛteaċ annꝛi, aiġ glaoiċ: "Coḃaċ-Ċaol-Ḃꝛeuġ" aiꝛ! Agur oeaꝛuiġeaoaꝛ an cꝛeꝛoo maꝛaon leiꝛ an cuio ċaꝛc anna ċiomċioll annoꝛ naċ m-beiú buanċoṁmeine oe aꝛ cionn na talṁan. Iaꝛ ꝛin ċangamaꝛ go Aoúṁaġṁaċa.

Agus bronnuiġ Daire riġ Ullaḋ clarsaċ lonraċ le or aṫleaġṫe do Crafteine, nior ṫainiċ a saṁail go Muṁain roiṁe, agus do glaoiḋ Crafteine "Daire" mar ainm air a ċlarsaċ. Do na laoċraiḃ ḃronnuiġ an riġ caṫṁarċ breaḋ agus luireaċ agus do ḃronnuiġ Eoċa beanriġan Daire da ṁinḃraṫa aġus Criosr aġus bioran agus midog lonraċ le deargor. Ṫar ḋeis sin trialleadar a ṁ-baile go m-boṫanaiḃ ḃ-Fearṁor, agus do ṗor Maon Moriaṫ blaṫṁar aluin.

An t-aonṁad leaḃair deug. An dara caibidil. Riġail n-Duaċ seaċt baalaine. 237 go d-ti 230. R. C. (Feuċsa Annala riġeaċta n-Errione. An. 1. rol. An 76. duileog. Aois an Doṁain 4659. Faoi gairm laḃraḋ lungṡeaċ, i. Maon mac Oilliol Aine). Agus ann Annala g-Cluainṁic-nois mar an ceudna.

Iar tuitime Gialċaḋ ṫar ḋeis riġail seaċt baalaine deug agus uaḋ ṫarlaḋ gur ṫuit iomda maiṫeaḋ Gaalen le Gialċaḋ ann g-Caṫ Dun-na-riġ sealuiġ scaṫ maiṫ ṫart roiṁ roġaḋ riġ. Aċt air tiġeaċt do ardċruinne Gaalen air ṁ-bruiṫeine roġadar Duaċ Mac Oilliol dearḃraṫar Uṫġoine anna riġ as ċionn Gaalen. Agus air tiġeaċt le na ċeile do prionsaiḋe agus maiṫe Muṁain agus Gaalen air ṁ-bruiṫeine Magnais roġadar Duaċ anna Ermion. Aċt do ṁair laḃraḋ mac Oilliol ṁic laoġaire air rion a aṫar, agus cuinguiġ se an Feoṫar mar caṫarḃar anna ṫiomċioll,

nior imṫiġ siad air ais go talaṁ g-Cruiṫen. An ceud baalain de riġail n-Duaċ imṫiġeadar na luaiṫċuraḋiḋe amaċ air fuid Errione aig glaoiċ na riġṫe, prionsaiḋe, na cinḟir, na ollṁan agus treaḃaona 'n poḃail agus na breiṫeaṁa taisbainte, maille le riġ agus maiṫiḃ Ultonnṁaċt le na ċeile mar ardċruinne n-Errione traṫ lastear teinte air barḃinn raṫa na talṁan.

Mar an ceudna duḃradar na curaḋiḋe: Go deiṁin riġne laḃraḋ casoid annaġaid Morċean ceanḟear Remion do Tollard ardḃreiṫeaṁ n-Errione. Air tiġeaċt do ardċruinne n-Errione le na ċeile, ṫainic gus sluaġ niḃus muġa 'na ṫainic uaḋ laeṫiḃ Oilliol Biorgneaṫ anna ṫiomċioll Magnas. Agus air ṡuiḋe do ardċruinne an ceud feaċt do ḃi Ermion air a ṫriḋaon agus riġ Ullaḋ agus riġ Muṁain agus riġ Ultonnṁaċt gaċ anna n-ait fein. Agus do ṡuiḋe na breiṫaeṁna air a ṡuiḋecanaiḃ. Is an sin d'eiriġ Tollard ardḃreiṫeaṁ Errione ga raḋ: Seasead Morċean ceanfear Remion as coṁġar an t-ardċruinne. Agus do ṡeas Morċean suas. Aduḃairt Tollard: Ṫar naoi laeṫe traṫ suiḋfaid an t-ardċruinne an dara feaċt taḃairfaid Morċean freagraḋ do laḃraḋ air son fola Oilliol a aṫar, agus laoġaire a aṫarṁor seal uaḋ ṡoin Ermion? Agus d'imṫiġ an ardċruinne amaċ, aċt ann traċt ni raiḃ morḟeis no morċomoraḋ na n-Eaċtra, mar ḃi ṫana air lior Ṫaḃarṫa. D'ḟann laḃraḋ ann boṫanaiḃ Daire riġ Ullaḋ, agus Fearṁor agus iomda prionsaiḋe Muṁain, agus ṫainic Craf-

teine bard g-Coriaṫ agus an clarseaċ a b̄ronnuiġ riġ Ullaḋ do agus duisuiġ se ceol nib̄us binne air teudaib̄ Daire a ċlarsaiġ 'na cluinteap roiṁe ann Errion! Air ṡuiḋe do'n arḋċruinne an dara feaċt do b̄i ainm Ṁorċin glaoiḋte as ard, aċt ni raib̄ anna n-ait, no air faġail, no focal cia'r imṫiġ se. Agus d'imṫiġeadar lab̄raḋ agus Glas, agus caṫarb̄ar lab̄raḋ agusċuireadar air an ceist caṫa lorgoiriḋeaḋ, agus ċuaiḋeadar aig cuairṫuġaḋ annḋiaġ Morċean aċt nior fuaireadar lorg de as ċionn talaṁ. Air fileaḋ lab̄raḋ do'n arḋċruinne b̄i ga eisteaċt le foclaib̄ n-Dliġe n-Errione, agus ṡeasuiġ se as coṁġar an t-arḋċruinne ga fiaruġaḋ: Cia'n uair cluais faid an t-arḋċruinne fiaḋnuise Degain agus Staid annagaiḋ Morċean? Agus d'ḟann caċ anna ṫost nuiġ go ṡeasuiġ Fearġais prionsa n-Ullaḋ ga raḋ: Traṫ seaseann Morċean ann ar g-coṁġar. Aċt freagair lab̄raḋ: Ni go d-ti sin? Agus tusuiġ se aig caint, anuair ṡeas Daire riġ Ullaḋ agus adub̄airt: A Ċoṁḟlaiṫe agus a ṡaorċlana n-Errione ciḋ ceimuiġim an teasġraḋ a ṫaisbeaneas lab̄raḋ ann leannuinint an fear a deirtear do ṡil fuil a aṫar. Ann sin dub̄airt lab̄raḋ: O A. riġ is an Morċean milteaċ do ṡaiṫ an ceud beim! Ann sin dub̄airt Daire: A lab̄raḋ ciḋ muirneaċ dom ata dliġe n-Errione nib̄us murnaiġe, creud ma glaċfad lab̄raḋ a n-ait ameasg prionsaib̄ a sliocт, annos go g-cluinfad a cluais focla air treaċd na n-dliġe? Agus do b̄i mar sin. Agus air ċrioċnuġaḋ na

focla d'eirig Daire agus dubairt: Anois ċuailuig labrad gur bud eigin do gaċ teanga do beiṫ anna ṫost traṫ naċ m-bidean an t-erlaoċ air laṫar. Agus ṫainic dubbron air labrad agus adubairt: An sealfaid tri baalaine eile gus Morċean beo? Agus gur buailuig sesan agus a aṫar air an ball a ċuaileadar guṫ g-Cobtaċ Caol Breug? Agus dubairt Daire leis traṫ cuailfear focla d-Tusṁos d-Tanasteaċ. Agus leigṫear na focla agus dubairt Daire rig Ullad: Tig le casoid de bas Oilliol do beiṫ scruidiġte air ṁ-bruiṫeine Gaalen, agus do bi labrad sasta. Ṫar deis na tri laeṫe bi leabair na n-Aimsire leigṫe agus an uair glaoidṫear as ard: Seaseann Aonneaċ air ṁ-bruiṫeine a'g iarread a ċeart? Nior freagais aon guṫ. Agus imṫigeadar an sluag a ṁ-baile. Agus do ċuir Daire rig Ullad ceiṫre naoinṁar oganaidead le Crafteine le beiṫ muinte ann sprreagad teuda g-clarsaċ an ceoil. An traṫ do rigail luga rig Muṁain seaċt baalaine fiċid, d'eug se. Agus air tigeaċt le na ċeile do ardċruinne Muṁain air ṁ-bruiṫeine rogadar Eunda 'nna rig ann ait a aṫar, annsan naoinṁad baalain de rigail Daire ann Ullad fuair Seagair bas agus air teaċt le na ċeile do coṁṫionol na na n-ollaṁ rogadar Staċad ardollaṁ Ullad. Deirtear naċ raib ollaṁ ann Errion no ann Gaalag nibus eagna 'na Seagair eadon uad laeṫib b-Farlaṫ. Annsan seaċtṁad baalain d'a rigail mar Erṁion d'eug Duaċ, Adleaċadar e e agus daingnadar a ċarn ann Magnas.

An t-aonṁad leaḃair deug. An treas caibidil. Riġail n-Duaċ mic Oilliol seaċt baalaine. 230 go d-ti 223 R. C. (Feuċ faoi ainm laḃrad lungṡeaċ, ann Annalaiḃ riġeaċta n-Errione).

Iar ḃas Duaċ air tiġeaċt do ardċruinne Gaalen le na ċeile air ṁ-bruiṫeine roġadar Duaċ mac Oilliol ṁic laoġ-aire anna riġ as ċionn Gaalen.

Agus ḋ'imṫiġeadar na luaiṫċuradiḋe amaċ air fuid Errion aig rad: Biḋead riġṫe, prionsaiḋe, cinḟir ollṁana, agus treaḃaona 'n pobail aig cruinnuġad le na ċeile anna n-ardċruinne n-Errione oir ata triḋaon Ermion follaṁ. Air ṡuiḋe do'n ardċruinne roġadar Duaċ riġ Gaalen anna Ermion. Anois da ṫarlad gur fas Duaċ diomeasaċ anna aigne, nior glaċ se coṁairle Daire de clan ḃ-Feoṫar a leannadar e as talaṁ g-Cruiṫen. Anois cia bud e olċ air biṫ riġneadar fir na da coṁlann ud (agus is iomda olċ do gnid) ni ṫoirṁeasg Ermion iad. Aon la do laḃair Cinc mac g-Cinc ceanċoṁlann agus triaṫ na ḃ-Feoṫar do Melgaṫ mac g-Coḃtaċ ga rad aig masluġad e: A ḃ-fuil an ball dearg sin air do aġaid coṁarṫa fola Oilliol? Oir go deiṁin ḃi ball dearg air eudan Melgaṫ uad rugad e. Agus riġne Melgaṫ casoid do Duaċ de mioġnioṁ g-Cinc. Is e do feagair Duaċ ḋo: A raiḃ tusa air laṫar traṫ ṁarḃuiġ do aṫair mo aṫairsa?

Anois annsan seisead baalain de riġail n-Duaċ Ermion cruinnuiġ ardċruinne n-Errione le na ċeile agus do riṫ

focal de gnioṁaṫaiḃ n-Duaċ Niḃus muġa nior taitnuiġ le riġṫiḃ Ullaḋ, Muṁain agus Gaalen agus Ultonnṁaċt seaḋ eaḋon le prionsaiḃ agus maiṫiḃ Gaalen coṁlannta ḃ-Feoṫar do ḃeiṫ ulṁuiġṫe coṁ fogus do ardċruinne n-Errione. Do laḃair Melgaṫ as iosiol anois le cean aris le cean eile de na maiṫiḃ nuiġ go ḃ-fiosruiġ go cinte gur ċaill Ermion graḋ saorċlanna Gaalen. De ḃriġ sin riġne Melgaṫ cuingraḋ coṁeiriġe leo annaġaiḋ Ermion. Agus ulṁuiġ Melgaṫ armṡluaġ ulṁor Cruinnuiġ Duaċ a ċoṁlannta, buḋ iongantaċ le feuċṡint ann Errion clan Gaalen annaġaiḋ Ermion. Ḃi leaṫ Muṁain le Melgaṫ se sin Conn prionsa Iḃluġaḋ agus na prionsaiḋe uaḋ Deas agus Aṁanṁor, aċt nior ṫrialluiġ riġ Muṁain amaċ ċum cogaḋ. Teagṁail na da armṡluaġ faoi leiṫ a ċeile aig tirrion Muṁain agus Gaalen ameasg cnuiċiḃ g-Ceas. Aṫnuiġ Melgaṫ ga raḋ as ard: Cia'n deoruiḋe iad seo aig iomċuir a lannta go ard ann Errion, biḋeaḋ aig imṫeaċt gan mall go talaṁ a ċoṁnuiḋe. Freagair Duaċ as ard: Na treunfir do ṁarḃ Coḃtaċ Caol Breug agus gluaisfaid go ait a ċoṁnuiḋe tiomċioll Ermion as ċionn coln Melgaṫ. Canadar ċum caṫa! Agus ardġoireadar na bulsoiriḋe anna ṫiomċioll Melgaṫ: Na biḋeaḋ le raḋ ann Errion feasda gur imṫiġ aon de'n leaṫġnaṫ saor uaḋ 'n caṫ seo. Troideadar na coṁlannta faoi leiṫ go mileada uṫḃasaċ agus ṫuit Duaċ agus nior imṫiġ fear inste sceul de'n Feoṫar beo uaḋ 'n caṫ. Do aṫnuiġ Melgaṫ: Aḋleaċtear clan ḃ-Feoṫar dar

tuṙṁoṙ talṁan g-Cṙuiṫen. Agus do ḃi maṙ ṡin. Ḃi ċaṙn n-Duaċ deunta aṡ ċionn an ait aiṙ ṫuituiġ ṡe. Do ḃi a ainm an ceuduaiṙ Duaċ mac Oilliol ṡlointe Maon, aċt aiṙ an la do ceaṙ ṡe Gialċaḋ do glaoiḋ an ṡluaġ laḃṙaḋ aiṙ. Iṡ an ainm ṡeo ata aiṙ ṙol na ṙiġ, maṙ an ceudna ata ṡe ṡloinṫe lungṡeaċ maṙ geall guṙ ṫainic ṡe le iomda lung go Eṙṙion.

Maṙ an ceudna ni ḃ-fuil beul uiṡge Slainġe glaoiḋte feaṡda Imḃioṙ Slainġe aċt 'loċ Gaṙḃṁuin' de ḃṙiġġ guṙ buḋ ann ṙangadaṙ Gaal ḃ-Feoṫaṙ cuain. Aiṙ cṙioċnuġaḋ an caṫ nuaiṙ do ḃi Duaċ maṙḃ, ṫainic Moṙċean ceanṡeaṙ Remion aṡ coṁġaṙ Melgaṫ oiṙ do ṫṙoid Moṙċean annṡan caṫ ud aċt aṫnuiġ Melgaṫ go n-geiḃteaṙ e annoṡ go ḃ-fṙeagṙocad de fuil Oilliol. Do ṙiġail Duaċ mac Oilliol ṡlointe Maon agus laḃṙaḋ lungṡeaċ ṡeaċt baalaine go glan maṙ Eṙmion.

An t-aonṁad leaḃaiṙ deug. An ceitṙeṁad caibidil. Riġail Melgaṫ da'ṙḋeug baalaine. 223 go d-ti 211. R. C. (Feuċ Annala ṙiġeaċta n-Eṙṙione. An. 1. ṙol. An 78 duileog. Aoiṡ an Doṁain 4678. Faoi ainm Melgaṫ Ṁoltaċ. Agus Annala g-Cluainṁicnoiṡ).

Anoiṡ uaḋ'n tṙaṫ ulṁuiġ laḃṙaḋ lungṡeaċ coṁlannta ḃ-Feoṫaṙ le laiġeanaiḃ, ṡe ṡin le lanntaiḃ ṙion leaṫain) ḃi ṙiġeaċta Gaalen ṡlointe: "ṙiġeaċṫa laiġean". Aiṙ tiġeaċt le

na ċeile do arḋċruinne laiġean air ṁ-bruiṫeine roġadar Melgaṫ mac Gialċaḋ anna riġ as ċionn laiġean, agus do glaoiḋ Melgat na breiṫeaṁna go d-ti'n ṁ-bruiṫeine, agus cuirtear Morċean as coṁġar an t-arḋċruinne, agus glaoiḋ-eadar Degan agus Stad, agus air arduġaḋ a ḋeaslaṁa mionuiġeadar dar Baal, Re, agus Tarsnasċ, aig glaoiċ air spiorad Oilliol aig raḋ: Ċoṁ luaiṫ: Gus ċuailuiġ Duḃ agus Morċean guṫ Gialċaḋ, do riṫ uaḋ'n ait anna raiḃ agus do leann Degan agus Stad anna n-ḋiaġ agus ċonnairċeadar Gialċaḋ seaseaḋ as ċionn laoġaire anna luiḋe air an talaṁ agus ṫainic Oilliol asteaċ agus ḃuail Morċean e le iomda toṫḃeim nuiġ gur d'eug se. Aduḃairt Tollard an breiṫeaṁ do Morċean: Cuailais an fiaḋnuise ann do aġaiḋ cruend freagreas doiḃ? D'ḟan Morċean anna ṫost, aċt do ḋearċ se go truaiġaṁail suas go Melgaṫ. Duḃairt Melgaṫ as arḋ: Na taḃair do aġaiḋ ormsa O A. Ṁorċean, oir ni ḃ-fuil truaiġ no trocaire ann mo ċroiḋe ḋuit! Ma ċaill mo aṫar a ċiall, an ċaillfad Melgaṫ a ċliu? Laḃradis na breiṫeaṁna. Aduḃairt Tollard: Fuaisgailtear treaċd na n-Dliġe? Agus arduiġeadar uile a ḋeaslaṁa. Do ḃi na focla leiġte. An sin ṫuġadar Morċean do'n diṫceanoir, agus ṫainic tionol mor anna ṫiomċioll agus ḃi Morċean teilgṫe as raḋairċ go brat. Air ṡon an ceart seo ḃi mein agus aigne gaċa buiḋeaċ do Melgaṫ, aig glaoiċ Melgaṫ Molṫaċ mar ainm air. D'imṫiġeadar na luaiṫ-ċuraḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, prion-

ſaiḋe, cinḟir, ollṁana agus treaḃaona 'n pobail go n-ardċruinne n-Errione ga raḋ: Ata triḋaon Errione follaṁ. Air ſuiḋe do'n ardċruinne ḃi Daire riġ Ullaḋ anna n-ait, agus taiṫneaṁaċ ḃi gnioṁarṫa Melgaṫ ḋo ċoṁ luaiṫ gus duḃairt na bulſoiriḋe: Ata triḋaon Errione follaṁ, gur eiriġ Daire riġ Ullaḋ agus duḃairt: A ardḟlaiṫe agus a ſaorċlanna n-Errione, creud ma ſuiḋfad Melgaṫ maċ Gialċaḋ air an triḋaon? Agus roġadar e le guṫ aonḟir. Do riġail Melgaṫ go ceart, uaḋ laeṫiḃ Uṫġoine d'ionnſuiḋe an dliġe do ḃeiṫ lagḃriġeaċ ann Muṁain agus laiġean go d-ti anois, aċt ṫug Melgaṫ a ḃriġ ceart doiḃ. Mar an ceudna is blaṫ Ullaḋ Daire, ata Ullaḋ agus Ultonnṁaċt ann ſoġ agus ſoġnas. Anois annſan d-treas baalain de riġail Melgaṫ anna Ermion iar dul amaċ do na bulſoiriḃ aig glaoiċ riġṫe, prionſaiḋe cinḟir ollṁana agus treaḃaona 'n poḃail do ſuiḋe anna ardċruinne ṫainic Fearġeal Ardċroṁḟear laiġean maille le coṁdail go boṫanaiḃ Ermion air Magnas, agus treoruiġ Fearġeal an coṁdail as coṁġar Ṁelgaṫ an riġ agus buḋ coṁdail teaċtoireaċta uaḋ Gaalag, Iḃeriaṫ, agus Buasċe, agus buḋ e Gaiſtreaḃaal dearḃraṫar Aonḃaal, ceanċoṁdail na teaċtoireaċta iomċuir ſe littiriḋe leis uaḋ Aonḃaal a ḋearḃraṫar ceanḟear na Feine agus Ardṫuſaċ Gaal Sċioṫ Iber ann Gaalag agus na Gaal Sċioṫ ann iarṫir Iariḃ ga raḋ: Baal agus buaiḋ O A Melgaṫ ardriġ na Gaal Sċioṫ Errione agus na Gaal Sċioṫ Iber ſan doṁain ſiar. Ulṁuiġſa cogaḋ air ſon Gaal

Sċioċ cloin ḃ-Feine g-Caṫar-ce-ḋun annaġaiḋ sliocṫ Remion! Ulṁuiġsa Aonḃaal mac Aṁailċer ṁ-barrġais cogaḋ ann ainm g-Caṫarċeḋun, aċt go dearḃṫa air ṫon Gaal Sċioṫ Iber, Ogageis, Naoiṁadeis, as ċionn talṁan eaḋon air ṡon na cinne daoineaḋ! Oir go deiṁin ma seasfaid na cinne daoineaḋ air ṁ-bruiṫeine an traṫ ardġairfaid na bulsoir-iḋe: Seaseann aonneaċ air ṁ-bruiṫeine aig iareaḋ a ċeart? Ann sin buḋ coir do cinne daoineaḋ do ḃeiṫ aig arduġaḋ a guṫ ann casoid annaġaiḋ sliocṫ Remion! Oir ait air biṫ anna m-biḋeann soġ no soġnas, ait air biṫ anna m-biḋ-eann blaṫ no tairḃe, ait air biṫ anna m-biḋeann saiḋ-ḃreas no ulṁaoinn, beiḋ an ait ud traṫ eigin coruġaḋ sant na Remionaċ Sant a seargeann mar Baal anna ṡearg agus a ṡorneart! Ataim faoi geasaiḃ do ḃeiṫ am aġaiḋ Remion go ṡiorḃuain! Traṫ trialluiġ mo aṫair Aṁailċer Barrġais leis a armṡluaġ go Eisḃaniaṫ agus mise am oganaċ de naoi baalaineaḋ riġne se toirḃeirt trom do Baal buḋ airde, agus fiarruiġ diom ma buḋ maiṫ liom dul leis? Air freagraḋ ḋo go m-buḋ antaiṫneaṁaċ liom. Aduḃairt beirfaim ma geallfadsa mar iaruiġim ort? Agus aig cuir air siuḃail caċ a raiḃ ṫiomċioll an ultuir aṫnuiġ se dom: Mo laṁ do leag air agus miona do deun-aḋ: Me do ḃeiṫ anna buannaṁad do na Remionaiḃ gan soġ no carantas do ḃeiṫ idirinn go deo! Mionuiġ me agus ċosnuiġ me O A. riġ na miona ud go d-ti anḋiu! De ḃriġ sin iarruiġim laṁ carantas uaiṫ, agus ma'r feidir

comḟnioṁ annaġaiḋ Remion. Tairbainṫeo mo ḋeaṁbṫaṫair Gairṫreabaal caoi agur gleur an cuingṫeaḋ iomṗinn.

Aċt aoubairt Ermion le Fearġeal agur Gairṫreabaal: Nior ḟeuo liomṗa ṗreagṫaḋ ṫabairt oo'n cuir reo, aċt beiḋ aṗoċṗuinne anna ḟuiḋe air ball. Fannuiġiḋ ann mo boċanaiḃ agur cuiṁreann bur g-ceirt ooiḃ. Agur oo bi mar ṗin. Air ḟuiḋe oo'n aṗoċṗuinne o'eiriġ Earmion aig raḋ: A Coṁḟlaiḋe agur a ḟaoṁċlanna n-Ermione air ḟuiḋe oo'n aṗoċṗuinne an oara ṗeaċt ṫar ḋeir na naoi laeċiḃ ata rocla aig Ermion le cuir ann bur g-coṁġar.

Air ḟuiḋe oo'n aṗoċṗuinne an oara ṗeaċt, oo bi Gairṫreabaal agur a ċoṁoail anna ḟuiḋe ameargṫ ṗrionṗaiḃ laiġean. Agur o'eiriġ Ermion agur aoubairt: A Coṁḟlaiḋe ṗioṗṁċaiṁe n-Ermione ṫainic ċugainn Gairṫreabaal oeaṁbṫaṫair Aonbaal aṗoṫriaṫ b-ṗeine g-Caṫaṁċeḋun le coṁoail teaċtoireaċta uaḋ na Gaal Sċioċ ran ṗiontaiḃ ṗin, ma'r bur o-toil e leiġṫio Stocao an t-aṗoollaṁ na liṫṫiriḋe ar n-gaalṁuintir agur Aonbaal ouinn. Agur oo leiġ Stocao an liṫir ann cluairtaeṁt na n-aṗoċṗuinne. Iar leiġeaḋ bi coṁraḋ aca. Aċt go oeaṁbṫa ni ṗaiḃ ann aonṗeaċt no ann aonċoṁairle air an ceirt. Ṫar tamal o'eiriġ Conn ṗriona lḃluġaḋ ga raḋ: Ma labṗoċaḋ Daire riġ Ulaḋ? Agur oo riċ muiṁṁor triḋ an t-aṗoċṗuinne ga raḋ: Seaḋ, ma labṗoċaḋ riġ Ulaḋ. De bṗiġ ṗin o'eiriġ Daire agur aoubairt: A ċoṁḟlaiḋe ṗioṗċaoiṁe agur a ḟoaṁċlanna n-Ermione annran cuir reo roiṁ ṗreagṫaḋ oo Gairṫreabaal air ḟon

ar n-dearbraṫair Aonbaal arotriaṫ na b-Feine g-Caṫarċeḋun agus na Gaal Sċioṫ san rionta iḃ ud, buḋ ċoir duinn do leurṡmuian an ceuduair: Creud is leur duinn? Air||an dara feaċt: Creud is ceaduiġeaċ duinn agus creud toirṁeasguiġeann dliġe n-Errione? Oir do'n arḋċruinne seo ata dliġe n-Errione as ċionn gaċ! Uime deirmsa: Gur buḋ leur duinn go cinnte laṁ caranta is ṫaḃairt do Aonḃaal go buain. Aċt do ḋeunaḋ cuingraḋ coṁġnioṁe cogaḋ leis annaġaiḋ luċt Remion, ni dlisteanaċ sin duinn, oir ata focla air treaċt dliġe n-Errione ga raḋ: Ni triallfad aon riġ no arḋḟlaṫ coṁlannta na Gaal as Errion amaċ. Agus do ḃi mar sin. Niḋeisin do ṫarlaḋ gur cruinnuiġ as isiol triḋ teasgraḋ na g-Cromḟear ad ṫiomċioll ceiṫre coṁlannta, an cuid is muġa aca uaḋ rionṗartiḃ laḃaraḋ lungṡeaċ, aċt ṫanic treunlaoċra agus diotreaḃaiġ uaḋ gaċ riġeaċta eaḋon uaḋ Ultonnṁaċt go d-ti lungṗort loċa Garḃṁuin agus imṫiġeadar faoi lanṡeol le Gaistreaḃaal.

Anois annsan ceiṫreṁad baalain de riġail Melgaṫ d'eug Eunda riġ Muṁain, agus air cruinnuġaḋ do arḋċruinne Muṁain air ṁ-bruiṫeine roġadar Maċcorb a ṁac anna riġ as ċionn Muṁain. Ann baalain eile fuair Conn prionsa Iḃluġaḋ bas agus do ḃi lorċ a ḋearḃaraṫar roġaigte anna n-ait agus ṗosuiġ Maċcorb riġ Muṁain lorċa inġein loirċ. Do creideadar lorċ agus Macċorḃ gur buḋ mian le Ermion do rion Muṁain annaġaiḋ an riġ ga corruġaḋ

ſuaſ cuid a raib ſionnṗartać le Duać annaġaid an cuid a raib ſionṗartać le Ġialċad, aguſ an trat imṫiġeadar na cioſdioriḋe amać le ardċioſ Ermion do cruinnuġad, aṫnuiġ-tear doib: Biḋead nibuſ ġeure air Tuaiṫ-Mumain 'na air Deaſmumain. Air an ċaoi ſin ċuaid aon baalaine deuġ ṫart, nuiġ ġo ṫanġadar cioſdioriḋe air talam Macċorb le forneart.

Aguſ mar tiomandaran arneiſ an riġ ċomeiriġeadar fir Mumain aguſ cearradar iad. Air an aḋbar ſin do ſcriob Ermion littire do Macċorb aiġ rad: Air cruinnu-ġad do ardċruinne n-Errione freagread Macċorb de ior-ġuil na cioſtioriḃ.

Aguſ ċuaid na luaiṫċurḋiḋe amać air fuid Erriou aiġ ġlaoiċ riġṫe, priouraiḋe, cinfir, ollmana, aguſ treaḃaona 'n pobail ġo Magnaſ, aguſ air ſuiḋe do ardċruinne n-Er-rione an ceudfeaċt d'eiriġ Melġaṫ Ermion ġa rad: Air ſuiḋe do'n ardċruinne ṫar na naoi laeṫe ſan dara feaċt freagread Macċorb riġ Mumain cad tuiġe ceartear cioſ-dioriḋe Ermion? Anoiſ air ſuiḋe do ardċruinne an dara feaċt d'eiriġ Macċorb riġ Mumain ġa rad: Ceartear na cioſdioriḋe de ḃriġ ġur ṫainic aſteaċ ſan talam mar na-mad armġleuſta aiġ tiomaint creaċ le forneart! Aguſ aduḃairt Daire ṫarlad ſeo uad cioſdioriḃ Uṫġoine cad tuiġe nac cuireann Mumain aſteaċ a rion mar ġniḋeann Ullad. Aċt duḃairt Melġaṫ: Beid comlann na ġaiſciḋead aiġ coſnuġad dliġe Uṫġoine! Aguſ bruċtuiġ ġleo ſan ard-

ċṛuinne. Iaṛ ṣeal d'eiṛiġ Daiṛe ṛiġ Ullaḋ agus aduḃaiṛt: A ċoṁḟlaiṫe agus a ṡaoṛċlanna n-Eṛṛione iṣ mo ḃaṛaṁail guṛ buḋ ṣeo an ceuduaiṛ aiṛ ċuailuiġ aṛdċṛuinne n-Eṛṛione de dliġe 'n fiṛ ṣeo no an fiṛ ud? Biḋeaḋ agus an feaċt ḋeiġeanaċ coṁ maiṫ! Iṣ an dliġe, dliġe n-Eṛṛione. Agus d'imṫiġ Macċoṛb aiṛ aġaiḋ go Muṁain go ṛoṫappuiġ agus ulṁuiġ ṣe a ċoṁlannta ga ṛaḋ: A laoċṛa feuċ an Fear ciosa agus a ḋṛong, agus aig cuiṛ caṫgaṛṫe uaṫaiḃ ṛiġne ṣiad ṛuaiṫiṛ maṛ ṣaiḋg aiṛ ṛeim diṛic uaḋ uṛċuiṛ a luiḃ agus do ceaṛṛ faoi leiṫ agus do ṫuit Melgaṫ faoi laṁ loiṛċ ṗṛionṣa Iḃluġaḋ.

Aċt do gluaiṣ Macċoṛḃ aiṛ aġaiḋ go d-ti bṛuiṫeine laiġeann aiṛ Magnaṣ agus aṫnuiġ ṣe go n-iomċuiṛeadaṛ uile ṛud a ḃaineaṣ le aṛdċṛuinne n-Eṛṛione uaḋ Magnaṣ go d-Teaċṁoṛ Ṫaḃaṛṫa.

Aiṛ tiġeaċt Ṫaḃaṛṫa ni ṛaċfad Macċoṛb aṣteaċ ann teaċ an ṛiġ. aċt do maiṛ anna ḃoṫ aiṛ Ṫaḃaṛṫa.

An t-aonṁad leaḃaiṛ deug. An cuigṁad caibidil. Riġ-ail Macċoṛb mic Eunda de ṣlioċt Iber, ṣe baalaine. 211. go d-ti 205. R. C. Feuċ Annala ṛiġeaċta n-Eṛṛione An 1. ṛol. An 78 duileog. Aoiṣ an Doṁain 46995 faoi ainm Moċoṛib.)

Anoiṣ annṣan laeṫiḃ ṣeo do ṫaṛlaḋ go ṛaiḃ Aonġaiṣ mac n-Duaċ ṛoiṁe ṣeo anna Eṛmion, aig deunaḋ cuaiṛt go

n-Ullaḋ, traṫ ṫainic focal go Daire de tuitime Ṁelgaṫ, agus aon mi aṁain roiṁe tiġeaċta na focla rainic Aonġais an aois riaċtanaċ uime sin le coṁairle Daire filuiġ se go roṫappuiġ go laiġean. Air cruinnuġaḋ do arḋċruinne laiġean air ṁ-bruiṫeine Magnas roġadar Aonġais mac n-Duaċ mic Oilliol mic laoġaire anna riġ as ċionn laiġean. Agus do cuir Macċorb na luaiṫcuraḋiḋe amaċ aig glaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail do ṡuiḋe anna n-arḋċruinne ann arḋṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa, oir ata'n triḋaon follaṁ. Air cluaisteant go m-ḃeiḋ airis anna ṡuiḋe 'nn Teaċṁor Ṫaḃarta ḃi luaṫġair ann ċroiḋe Ullaḋ agus Ultonnmaċt. Anois do ṫarlaḋ nar cuir Macċorb na coṁlannta air ais go Muṁain uile go leur. Traṫ do ṡuiḋe an t-arḋċruinne san arḋṡeoṁraḋ an ceud feaċt duḃradar na bulsoiriḋe: Ata'n triḋaon follaṁ. Is annsin d'eiriġ Daire riġ Ullaḋ ga raḋ: A coṁriġṫe agus a ṡaorċlanna n-Errione, de ḃriġ go fuil sin saor, ni ṫiġ linn roġa do deunaḋ coṁ fada gus seasean coṁlannta armġleusta anna ṫiomċioll Ṫaḃarṫa. D'eiriġ Ṁacċorb aig raḋ: Filfad coṁlannta Ṁuṁain amaraċ go d-talaṁ a ċoṁnuiḋe. Agus adubairt Daire: De ḃriġ sin amaraċ taisbainfaid an t-arḋċruinne a roġa. Agus do ḃi mar sin. Amaraċ air ṡuiḋe do'n arḋċruinne aris, do seas Daire riġ Ullaḋ ga raḋ: Creud ma suidefad Macċorb air triḋaon Errione. Freagradar uile le aonguṫ: Seaḋ biḋeaḋ biḋeaḋ. Ċuaiḋ Ṁacċorb amaċ go liaḟail, agus

do leag an t-ardċromḟear an eiṡaon air a ċean, agus do leag lorċ an riġḃrat air a ġuailanib. Air ḟileaḋ do Macċorb go d-ti'n ardṡeomraḋ duḃairt an t-ardollaṁ ṡeaḋ, abbread an ardollaṁ ardriġ ni Ermion. Agus do ḃi mar ṡin.

An ṡin do ṡuiḋe Macċorb air an triḋaon. D'eiriġ ṡe ariṡ agus duḃairt: Scriobṫear ainm Macċorb air rolaiḃ na riġ 'ARDRIG' agus do ḃi mar ṡin. Ann ṡin do leiġ an t-ardollaṁ aṡ ard ann cluaiṡteant na n-ardċruinne ṡcriobṫa n-Eoluiṡ agus leaḃair na n-Aimṡire Gaalag. Agus ċuaiḋeadar amaċ agus ċeilaḃradar morḟeiṡ d-Teaċṁor agus morcomoreaḋ na n-Eaċtra air liosṫ Ṫaḃarṫa. Anoiṡ do ḃi ṡluaġṫe agus coṁṫionol doċundaiġ uaḋ gaċ duitċe n-Erri-one, oir do ḃi luaṫġair agus gairdecaṡ croiḋe orrṫaiḃ ḟaḋ m-biḋeann ariṡ ann Teaċṁor agus air ṁorliosṫ Ṫaḃarṫa!

Air ṡuiḋe do'n ardċruinne an dara ḟeaċt leiġtear na ṡcriobṫa dar tuṡṁoṡ, air criocnuġaḋ nuair aduḃradar na bulṡoiriḋe aṡ ard: Seaṡeann aonneaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Nior ḟreagair aonġuṫ agus ċuaiḋeadar aṁ-baile go d-talaṁ a g-coṁnuiḋe, agus ḃi morḋorṡa d-Teaċṁor druidgte. Annṡan dara baalain de riġail Ṁacċorb anna ardriġ ḟuair Stocaḋ baṡ, agus air cruinnuġaḋ do coṁṫionol na n-ollaṁ roġadar Naoinan anna n-ardollaṁ Ullaḋ Ḃi riġail Ṁacċorb ceart agus glan glaoiḋeann ṡe duḃtraċtaċ an ardċruinne le na ċeile go traṫaṁail ann Teacṁor Ṫaḃarṫa, biḋeann curam aige air gaċ reaċt agus

cuṁor. Ata Eṁṁon faoi foġ agus foġnaṁ. Anoir tṁaċ do ṁġail Macċoṁb re baalaine maṁ aroṁġ do ċaṁlaḋ gur ic re doiċan iaṁġ-ṗoṁtan agus ċuiteuġ re teinn, agus d'eġ re.

An t-aonṁad laeḃaiṁ deug. An ṁeiṁead caiḃdeil. Riġ-ail Aonġaiṁ mac n-Duaċ ṁeaċt baalaine. 205 go d-ti 198 R. C. (Feuċ Annala ṁġeaċta n-Eṁṁone An. 1. ṁol. An. 78 duileog Aoiṁ an Domain 4702. faoi ainm Aonġaiṁe Ollaṁ agus ann Annalaiḃ g-Cluaiṁṁiceoiṁ.)

Anoiṁ air tiġeaċt le na ċeile do aroċruinne Muṁain air ṁ-bruiċeine roġaḋaṁ Caiṁbre deaṁḃraċaṁ Macċoṁb anna ṁiġ ar ċion Muṁain. Do bi aroċruinne n-Eṁṁone glaoiḋte le na ċeile daṁ cuṁor. Air fuiḋe do aroċruinne an ceud ṁeaċt roġaḋaṁ aonġaiṁ mac n-Duaċ anna aroṁġ foṁ Eṁṁon iaṁ leiġeaḋ na ṁṁoḃta, imṫeġeaḋaṁ amaċ agus ċeilaḃraḋaṁ moṁṗeiṁ d-Teaċṁoṁ agus moṁċomoraḋ na n-Eaċtra air Liaṁ Ċaḃaiṁta. Anoiṁ ameaṁg na fluaiṫiḃ a ṁruinnuiġ ċaṁt ċiomċioll Ċaḃaiṁta bi iomda gairḋiḋe filte air air, a d'imṫiġ le Gairṫeaḃaal ann laeṫiḃ Meiġaṫ an ṁiġ go d-ti coġaḋ Aonḃaal annaġaiḋ Luċt Remion agus innṁeaḋaṁ an ulḃuiḋ do ḃreiṫ Aonḃaal uaiṫiḃ ann gaċ caṫ agus coġaḋ nuiġ go ṁruiḋuiġ re iaḋ taoiḃ ṁiġ de muiṫiḃ Caṫair Remion. Agus de ḃriġ ṁin bi ṁṁoṁaḋ na g-ṁomṗeaṁ aiġ eiṁiġ, oiṁ aḋuḃraḋaṁ: Go deaṁḃta cinnte ir Baal buḋ aiṁde a ċuġ an ulḃuiḋ ṁeo do Aonḃaal aṁoċṁaṫ agus noṗlaiṫ na b-Feine g-Caṫaiṁeḋun agus do 'n Gaal Sciaṫ a ṁeṁḃroġantiġ?

Air ṡuiḋe do'n arḋċruinne an dara feaċt coṡnuiġeadar gaċ reaċt agus leiġeadar na scriobta dar tusṁoṡ. Nior freagair aon guṫ do na bulsoirib aig arḋġlaoiċ: Seaṡeann aonneaċ air Ṫabarṫa aig iareaḋ a ċeart? Anoiṡ do caiṫ Aonġaiṡ moran d'a oige ann Ullaḋ, agus ṫug se a eiṡteaċt dubtraċtaċ uile am ud do leiġean agus do eagna na nollaṁ. De brig ṡin bi a ṁein agus a aigne nibus muinte ann foġluim iona buḋ gneaṫ do cloin Iolair. Do bi Aonġaiṡ anna eiṡdail do loṫar agus taiṫnuiġ leiṡ go ṁor do beiṫ glaoiḋte 'Saoi agus Ollaṁ'. Agus bi buanċarantaṡ idir Daire riġ Ullaḋ agus Aonġaiṡ riġ laiġean ardriġ. Riġaileann Aonġaiṡ ardriġ le troċaire agus ceart. Anoiṡ do ṫarlaḋ gur d'eug Cairbre riġ Muṁain iar riġail ceitre baalaine, agus air cruinnuġaḋ do arḋċruinne Muṁain air ṁ-bruiṫeine roġadar Fearċorb a ḋearbraṫar anna riġ aṡ ċionn Muṁain. Annṡan ṡeaċtṁad baalain de riġail Aonġaiṡe, ulṁuiġ Connġaal mac Ṁelgaṫ coṁeiriġe annaġaiḋ Aonġaiṡ Ardriġ Deirtear gur ṡeo tuṡ agus aḋbar an fuaiḋ eattraib. Do ṡcriob Connġaal rannta eigin air iomda rud agus buḋ ṁor an ṡpeiṡ do ċuir se annṫaib, anoiṡ aon la nuair do bi Aonġaiṡ anna boṫanaib le coṁḋail de na prionṡaib, leiġtear cuid de na ranntaib anna ċluaiṡteant agus ṡin se ṡiar aig gaireaḋ agus magaḋ orrṫaib agus bi ċroiḋe agus aigne g-Connġaal ṡearbġointe, agus aig imṫeaċt air ṡiubail ulṁuiġ se coṁeiriġe annaġaiḋ. Agus ṫangadar na da armṡluaġ faoi leiṫ a ċeile air mag Alṁuine

agus ṫuit Aonġais le laṁ g-Connġaal iar riġail seaċt baalaine.

Riġail g-Connġaal mic Ṁelgaṫ ardriġ, Seaċt baalaine 198 go d-ti 191 R. C. Feuċ Annala riġeaċta n-Errione. An. 1. rol. An 78 duileog. Aois an Doṁain 4720. Faoi ainm Conġail Iraiṅġleo Faṫaċ. Feuċ mar an ceudna: Leaḃair Gaḃala, agus an Ogigia.)

Iar tuitime Aonġaise, cruinnuiġ ardċruinne laiġean air ṁ-bruiṫeine Ṁagnais agus roġadar Connġaal anna riġ as ċionn laiġean. An sin ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail go d-Teaċṁor Ṫaḃarṫa gan mall aig raḋ: Ata triḋaon ardriġ follaṁ. Air tiġ-eaċt le na ċeile do'n ardċruinne an ċeud feaċt roġadar Connġaal anna ardriġ, oir ni glacfad Daire riġ Ullaḋ an triḋaon, de ḃriġ go raiḃ se teannuġaḋ sean ann laeṫiḃ. Do ḃi Daire ga riġaileaḋ ann soġ agus suaiṁneas uime sin ḃi riġeaċtiḋe n-Ullaḋ agus Ultonnṁaċt aoiḃin. Aċt do ḃi Muṁain agus laiġean Scoilte le imrisiḃ. Ḃi prionsaiḋe laiġean uaḋ Duaċ coṁṁolaḋ cuid de ceanfearaiḃ Muṁain agus prionsaiḋe laiġean uaḋ Coḃtaċ coṁṁolaḋ cuid eile aca. Aċt de Connġaal ardriġ air n-ḋoiġ caiṫ se a am deunaḋ agus aig dealḃuġaḋ rannta do na m-bardaiḃ agus sceulta do na filiḃ agus mar gneaṫaċ, biḋeann a ċoṁ-

ḋail agus na baird agus na filiḋe aig ṁolaḋ a ġnioṁ agus aig glaoiċ mar ainm air: "Gleo Faṫaċ". Oir if forus do ḋuine coṁḋeaċtaċ beulṁolaḋ do faġail? Aċt ann traċt buḋ ḃeug an eolus no eagna arḋċeimeaċ flaṫaṁail do ḃi aig Connġaal. Anois annsan seaċtṁad baalain d'a riġail, do ċuir se go dioṁeasaċ annḋiaġ an arḋċios go Muṁain mar riġne a aṫair. Air cluaisteant do Fearċorb an ceist grana do cuir Connġaal annḋiaġ an arḋċios agus an caṫa ciosdioreaḋ do ċuir se ga ċruinnuġaḋ, do las a ḟearg amaċ go morṁor, agus ulṁuiġ se na coṁlannta agus ṫainic se air Connġaal agus do cearr se e. Aduḃairt: Ni coir no ni ċeart e, go ṁarḃamar ciosdioriḋe na Gaal faḋ an t-olċ a riġne Connġaal an riġ do ċuir amaċ iad. De ḃriġ sin ṫug se cead filte doiḃ d'a riġeaċta fein.

An t-aonṁad leaḃair deug. An t-oċtṁad caibidil. Riġail b-Fearċorḃ ṁic Eunda. Seaċt baalaine. 191. go d-ti 184. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An 80 duileog. Aois an Doṁain 4727. agus Annala g-Cluainṁicnois mar an ceudna.

Ṫar ḋeis bas g-Connġaal cruinnuiġ arḋċruinne laiġean air ṁ-bruiṫeine Ṁagnais agus roġadar Connla mac Ṁelgaṫ anna riġ as ċionn laiġean an traṫ ceudna imṫiġeadar na na luaiṫċuraḋie amaċ air fuid Errion aig glaoiċ riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail go

dTeaċṁor Ṫaḃarṫa. Anois air ṡuiḋe do'n ardċruinne an ceudḟeaċt do ṫarlaḋ gur ṡeas an t-ardċruinne uile ga iareaḋ air Daire riġ Ullaḋ do ḃeiṫ anna ardriġ for Erriion. Agus freagair sesan: Fiorċaoiṁ ḃuiḋeċiosa daoiḃ a ċoṁḟlaiṫe agus a ṡaorċlanna n-Erriione aċt ni ṫiġ liom an gairm do glaċaḋ, oir saoilim gurab maiṫ leaṫ rion n-Erriione do cosnuġaḋ ann soġ agus soġnas? Ciḋtear naċ ḃfuil anam ann Muṁain no croiḋe no anam ann laiġean! Agus fos anna ṡeasaḋ duḃairt Daire riġ Ullaḋ: Creud ma suiḋefaid Fearċorb ardriġ? Agus do ḃi mar sin. Nior imṫiġ se amaċ go liaḟail leag Daire riġ Ullaḋ an eisaon air a ċean, agus deasuiġ Connla riġ laiġean an riġḃraṫ air a ġuaileanaiḃ. Agus do leiġ an t-ardollaṁ as ard ann cluaisteant an ardċruinne scriobṫa n-Eoluis agus leaḃair na n-Aimsire Ġaalag. Air criocnuġaḋ ċuaiḋeadar amaċ agus ċeilaḃradar morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa.

Tar ḋeis na naoi laeṫe do ṡuiḋe 'n t-ardċruinne an dara feaċt agus ḃi focla d-treaċd na n-dliġe agus tusṁos d-Tanasteaċ leiġte as ard. Air an la roiṁ imṫeaċt do'n ardċruinne do leiġ an t-ardollaṁ leaḃair na n-Aimsire n-Erriione as ard. Air criocnuġaḋ ardġaireadar na bulsoiriḋe: Seasaeann aonneaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Nior freagair aonġuṫ. Anois do riġail Fearċorḃ go ceart soġculaċ, traṫ do ṫuġ Connla cuireaḋ ḋo do tiġeaċt aig seilgoireaċt g'a ḃoṫanaiḃ a arduiġ se air aċaiḋ g-Ceas,

agus uaḋ ṫarlaḋ go raiḃ Connla riġ laiġean a ġ-ċoṁnuiḋe carantaċ cinealtaċ ḋo, do glaċ se an cuiread agus trialluiġ se d'ionnsuiḋe Ceas. Anois ḃi Fearċorb flaiṫaṁail treun nior ṫainic smuainte ḃ-faiṫċiosa no feille anna intinn, uime sin ṫoig se leis aċt fuirrion gan. Anois do ṫarlaḋ ṫar ḋeis caiṫeaḋ ceiṫre laeṫe seilgoireaċt air meaḋon lae codluiġ se anna ḃoṫ agus fuair se a ṫoṫḃeim anna ċodlaṁ go cealgeaċ. Agus do ċaoin Connla e. Aḋleaċtear e agus arduiġeadar a ċarn air an ait a ṫuituiġ se. Agus filuiġ Connla go d-ti a riġeaċta fein.

An t-aonṁad leaḃair deug. An naoinṁad caibidil. Riġail g-Connla ardriġ ceiṫre baalaine. 184 go d-ti 180. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1 Rol. An 80 duileog. Aois an Doṁain 4757. Agus Annala g- Cluainṁicnois.)

Ṫar ḋeis bas ḃ-Fearċorb cruinnuiġ ardċruinne Muṁain air ṁ-bruiṫeine agus roġadar Iber mac bud oige n-Eunda anna riġ as ċionn Muṁain. Agus ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ le na ċeile riġṫe, prionsaiḋe, cinḟir, ollṁana agus treaḃaona 'n pobail go Teaċṁor Ṫaḃarṫa. Air ṡuiḋe do'n ardċruinne san ardṡeoṁraḋ an ceudḟeaċt roġadar Connla riġ laiġean anna ardriġ agus d'imṫiġ se amaċ ġo liaḟail agus do leag an t-ardċroṁḟear an eisaon air a ċean agus an riġḃaċt air a

ɡualainaiḃ, air fileaḋ ḋo fuiḋe re air an triḋaon. Leiɡ an aṁoillaiṁ fcriobṫa n-Eoluiṫ aɡuf leaḃair na n-Aimfire Ɡaalaɡ, air cṁiocnuɡaḋ an leiɡean ċuaiḋeaḋair amaċ, aɡuf bi moṁḋuṁa na n-aṁuſeoṁraḋ ḋruiḋe. Ḋair tuſṁor ċeileaḃṙaḋair moṁfeiṫ ḋ-Taeaċṁor aɡuf moṁċomoraḋ na n-Eaċtra air liof Ṫaḃairṫa Aɡuf do ɡuil Connla Fearḃorb a ɡ-coṁnuiḋe.

Anoir do bi Connla lan cealɡeaċ, aɡuf d'eiriɡ ann ċroiḋe iomda ɡo b-fiorruiɡ Connla an caoi air fealṁarbaḋ Fearḃorb ann Ceaf. Annfan dara baalaim de riɡail ɡ-Connla triaṫ ċruinnuiɡ aiḋċruinne n-Eirrione air Ṫaḃairṫa do riṫ focal de'n cineal fin, aɡuf cuailuiɡ Iber riɡ Muṁain iad, air an t-aḋḃar fin ċuir fe ciunloiɡoiriḋe ɡo duiṫċe ɡ-Caef aɡuf anna ṫiomċioll le minſcruiḋuɡaḋ an fuid ɡo d-ti'n bun. Ṫar ḋeir cruinnuɡaḋ uile fiaḋnuire ṫiomċioll an fuid, annfan ceiṫreṁad baalaim de riɡail ɡ-Connla do fcriob Iber riɡ Muṁain litir ɡo leim aiḋḃreiṫeaṁ n-Eirrione, aiɡ deunaḋ caroid aiɡ fiaḋ: Ṫaḃrfad Connla airiɡ freaɡraḋ de fuil b-Fearḃorb?

Act fuil a ċuaiḋ Baal trid da fion d'a ṫeaċ Deirionaiɡ ṫuituiɡ Connla teinn aɡuf aiɡ matuɡaḋ d'euɡ fe. Ɡloinfear Connla 'Criḋeċeal ɡaċ' air mar ɡeall air feall aɡuf cealɡ a ċroiḋe.

An t-aonṁad leaḃair deuɡ. An deiċṁad caibidil. Riɡail Oillioll ṁic Ṁelɡaċ cuiɡ baalaine fiċid. 180 ɡo d-ti 155. R. C. (Feuċ Annala riɡeaċta n-Eirrione An. 1. Rol.

An 80 duileog. Aoiſ an doṁain 4758. Faoi ainm Oilliol Caiſfiaċlaċ. Feuċ ſcriobta luingſeaġ agus Annala g-Cluainṁicnoiſ.)

Anoiſ iar baſ g-Connla air tiġeaċt do ardċruinne laiġean le na ċeile air ṁ-bruiṫeine roġadar Oilliol mac Ṁelgaṫ anna riġ aſ ċionn laiġean an traṫ coudna imṫiġeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig raḋ: Cruinnteaſ riġṫe prionſaiḋe, cinfir, ollṁana, agus treaḃaona 'n pobail le na ċeile ann ardſeoṁraḋ d-Teaċṁor Ṫaḃarṫa le ardriġ roġaḋ oir ata triḋaon Errione follaṁ. Air ſuiḋe do'n ardċruinne an ceudfeaċt roġadar Oilliol mac Ṁelgaṫ anna ardriġ aċt ann tarċt ni arduiġ Daire riġ Ullaḋ a laṁ air ſon ceaċteaſ aca uaḋ Muṁain no uaḋ laiġean, ḃi a ċuram no coſnaḋ ſoġ Ullaḋ agus Ultonnṁaċt. D'imṫiġ Oilliol amaċ go liafail agus do leag an t-ardċroṁfeaſ an eiſaon air a ċean agus an riġḃarṫ air a ġualanaiḃ agus filuiġ ſe go d-ti'n ardſeoṁraḋ agus leiġteaſ na ſcriobta daſ tuſṁoſ. Air druiduġaḋ mordorſa na n-ardſeoṁraḋ, ċeilaḃradar morfeiſ d-Teaċṁor agus morċomoraḋ na n-Eaċtra air liof Ṫaḃarta. Iar criocnuġaḋ gaċ feaċt de'n ardċruinne daſ tuſṁoſ, traṫ ardġaireadar na bulſoiriḋe: Seaſeann aonneaċ air Ṫaḃarṫa ga iareaḋ a ċeart? Nior freagair aon guṫ.

Imṫiġeadar caċ g'a ḋeaġun a ċoṁnuiḋe fein. Ata mein agus aigne n-Oilliol ardriġ aig claonuġaḋ go ſoġ agus

ſoġnaſ, oiſ ata a neaſt aguſ a coln laȝ. Cid ȝo ſaiḃ Daiſe ſiġ Ullad anaoiſte, ḃi a intinn, a ṁein, aguſ a aiȝne ȝeuſ, cliſte, ȝlic. Ḃi duil aiȝe ȝaiſm ſiġ Ullad leaȝeant uaiḋe, de ḃſiġ ſin aiſ tiġeaċt le na ċeile do aſdcſuinne n-Ullad aiſ ṁ-bſuiṫeine n-Aoḋṁaġnṁaċa, d'eiſiġ ſe ȝa ſad: Aṗſionſaiḋe aguſ a ẛaoſċlanna n-Ullad leiġ do mo ċluaiſ do ḃeiṫ cluaiſteant do ȝuṫ ceolṁaſ na ċlaſſaiġ aguſ do na baiſdaiḃ ȝa cannad ſannta aguſ ſceulta na n-alloide annoſ ȝo m-ḃeiḋ cean niḃuſ oiȝe 'na Daiſe ȝa ſiġail? Aguſ d'eiſiġ an t-aſdċſuinne maſaon aguſ ſſeaȝſadaſ le ȝuṫ aonẛiſ: Cſeud iſ ail le Daiſe aċt ſoġ aguſ aoiḃneaſ Ullad? Anne naċ ſeud leatſa cluaiſteant le ȝuṫ na claiſſſiġ coṁ ſada ȝuſ maiſeann do ċluaiſ a ſiġ? Aguſ ṫuȝ Daiſe a ẛioſċaoiṁ buiḋeċioſa doiḃ. Anoiſ taſ ſiġailuiġ Daiſe ſiġ Ullad cuiȝ aguſ tſi ſiċid baalaine ſuaiſ Nonain baſ. Aguſ a tiġeaċt le na ċeile do coṁṫionol na n-ollaṁ ſoġadaſ Meaſċaſ anna n-aſdollaṁ Ullad. Ṫaſ ḋeiſ ſiġailead do Daiſe da'ſḋeuȝ aguſ tſi ſiċid baalaine d'euȝ ſe. Aguſ cſuinnuiġ moſẛluaġ anna ṫiomċioll Aoḋṁaġnṁaċa le ȝeuſġuil aguſ moſċaointe, aguſ iomċuiſeadaſ meudċean Diaſe ȝo Dunẛoḃeſce aguſ aſduiġeadaſ a ċaſn ſoȝuſ do caſn Eoċaiḋ Ollṁanḃ-Fodla. Aguſ ḃi ſe ſloinṫe daſ cloin na talṁan: "Daiſe Eaȝnaċ Moltaċ".

Aiſ tiġeaċt le na ċeile do aſdċſuinne Ullad aiſ ṁ-bſuiṫeine n-Aoḋṁaġnṁaċa ſoġadaſ Roſ mac Conncoḃaiſ ṁic ceudġein Diaſe anna ſiġ aſ ċionn Ullad. Siuḃaileann Roſ

ann sliġe a ṡlioċt, gradʼuiġeann se, an soġ, an ceart agus an fiorrion, Do riġail se cuig baalaine agus d'eug se. Air tiġeaċt le na ċeile do ardċruinne n-Ullaḋ air ṁ-bruiṫeine roġadar Fionn a ḋearḃraṫar anna riġ as ċionn Ullaḋ, traṫ riġailuiġ Fionn da baalaine d'eug se, agus air ṡuiḋe do ardċruinne n-Ullaḋ air ṁ-bruiṫeine n-Ullaḋ roġadar Connċoḃar anna riġ as ċionn Ullaḋ. Annsan t-aonṁad baalain air fiṫċe de riġail Oilliol ardriġ d'eug Iber riġ Muṁain, agus air tiġeaċt le na ċeile do bruiṫeine roġadar Adamaer mac ḃ-Fearċorb ana riġ as ċionn Muṁain. Anois ṗosuiġ Adamaer inġein Stroim uaḋ sliocṫ riġdan-Ultonnṁaċt, agus nior taiṫnuiġ sin le macaiḃ Er, oir aduḃairt Ros: Anois ḃeiḋ luaiṫṁarċaiġ Muṁain tiomaint arneis agus riṫeaḋ treunḟir air maġcaraiḃ Errione! Buḋ ḟior do foclaiḃ Roir. Anns na laeṫantaiḃ seo ċuaiḋeadar luaiṫṁarċaiḋ amaċ air fuid Errion aig glaoiċ le na ċeile riġṫe, prionsaiḋe cinḟir, ollṁana agus treaḃaoan 'n pobail go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. Annsan cuigṁad baalain deug de riġail Oilliol ardriġ air ṡuiḋe do'n ardċruinne aduḃairt Adamaer: Go n-glaċfad se go cinnte eric agus diolċios de ṁacaiḃ Ṁelgaṫ air ṡon fuil a aṫar! Agus do laḃair Ros ann cluais Ṁeirt riġ Ultonnṁaċt annos go d-toirṁeagfad se Strom uaḋ ulṁuġaḋ an Danaan le coṁġnioṁ ṫaḃairt do Adamaer. Agus air criocnuġaḋ an ardċruinne dar tusṁos imṫiġeaḋar air aġaiḋ uaḋ Teaċṁor, agus do ċuir Adamaer luaiṫṁarċaiḋe air fuid Muṁain ga

raḋ: Ulṁuiġtear na coṁlannta gan mall agus ulṁuiġ Strom an Danaan agus coṁġluaiseadar air Ceiosiol. Agus trialluiġ ardriġ armṡlauġ laiġean annaġaiḋ Adamaer, agus traṫ ṫainiċ se faoi leiṫ le na ċoṁsluaiġṫiḃ aṫnuiġ se d'a ḃulsoiriḃ ga raḋ: Cad tuige raċfad Adamaer amaċ traṫ ata eaḋon na beaċ astiġ? Agus freagair Adamaer: Imṫiġeann na beaċ amaċ go deiṁin le mil do sugaḋ uaḋ na blaṫaiḃ, aċt ni mar sin dod ṡeilgoiriḃ a d'imṫiġ go Ceas aig fiadaḋ, aċt marḃuiġ riġ! Trialluiġeann Adamaer go Teaċṁor le scruiduġaḋ fuil a aṫar noċ do suig an easog fealltaċ Connla. Is ionġantaċ nar stroic Oilliol caisṡiaċlaċ a ṡeol uaḋ na ċeile? Na baċ aonneaċ a ḃeallaċ. Agus tusuiġeadar an caṫ faoi leiṫ a ċeile, aċt nior ṡeud do armṡluaġ Oilliol seasaḋ annaġaiḋ coṁṡluaġtiḃ Adamaer, agus do ṫuit Oilliol buḋ ṁor an ar agus ruc a ṫainic an la ud air prionsaiḃ agus gneaṫġaal, agus gluaisuiġ Adamaer agus Strom leis a armṡluaġ go Teaċṁor, aċt do fil armṡluaġ na Danaan a ṁ-baile go n-Ultonnṁaċt.

An t-aonṁad leaḃair deug. An t-aonṁad caibidil deug. Rigail Adamaer ṁic ḃ-Fearċorb riġ Muṁain ardriġ. Cuig baalaine 155 go d-ti 150. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An. 80 duileog. Aois an Doṁain 4783. agus Annala g-Cluainṁicnois mar an ceudna.)

Air tiġeaċt le na ċeile do ardċruinne laiġean air m-bruiṫeine Ṁagnais roġadar Eoċaiḋ mac Oilliol anna riġ as ċionn laiġean. Do ṁair Adamaer air Ṫaḃarṫa agus roġadar prionsaiḋe agus maiṫe Muṁain Adamaer anna ardriġ for Errion. Agus buḋ ṁian do an Danaan do cuingeall do fein triḋ Strom a aṫar cliaḃṁuin, oir do ṗosuiġ Adamaer a inġein Flaṫḋeas. Aċt do ṫoirṁeasg Meirt an riġ, Strom go geur faḋ an coṁġnioṁ a ṫug se areiḋ, de ḃriġ sin ṫug Strom a focalġeallta naċ glaċfad rionṗairt idir prionsaiḃ Muṁain agus laiġean fasda. Anois do ṫarlaḋ traṫ fiosruiġ Eoċaiḋ mac Oilliol na niḋṫe seo go cinnte, cruinnuiġ se fir roġaiġte laiġean le na ċeile as iosiol, agus d'imṫiġ siad aon gleus air feud leo go Iomloċ, agus do luiḋe gaċ caṫa armġleusta a ḃ-folaċ tiomċioll boṫanaiḃ Ardriġ. Traṫ raiḃ uile rud reiḋ coṁeiriġeadar go oban air ardriġ as aċosant, niḋeisin cuir Adamaer e fein aig cean caṫa beug agus troideadar coṁ fada gus seasuiġ caen aca ḃeo. Ṫuituiġ caċ ann bas faoi cuairt boṫanaiḃ an riġ do riġail Adamaer cuig baalaine go gland. Daningnadar a ċarn air Mag Iomloċa san ait air ṫuituiġ se.

An t-aonṁad leaḃair deug. An dara caibidil deug. Riġail Eoċaiḋ ṁic Oilliol ardriġ seaċt baalaine 150 go d-ti 143. R. C. (Annala riġeaċta n-Errione. An. 1 Rol. An

80 ouileoꝛ. Aoiꝛ an oomain 4788. ꝼaoi ainm Eoċaiḋ Ailt-leaċan. Agus ann Annala ꝛ-Cluaiṁicnoiꝛ agus ꝛcṙiobta lunꝛꝼeaiꝛ.)

O tṙiall Eoċaiḋ go noċappuiꝛ go Teaċṁoꝛ Ṫabaiṙċa, agus ċuaiḋ aṙteaċ ꝼan teaċ an piꝛ. Cuiṙ ṙe na luaiṫeuṙaiḋe amaċ aiṙ ꝼuiṙ Eṙṙion aiꝛ ꝛlaoiḋ na piꝛṫe, ṙṙionꝼaiḋe, cinꝼiṙ, oiṁana, agus tṙeabaona, pobail go aiṙꝼeoṁaiḋ o-Teaċṁoꝛ Ṫabaiṙċa, le aiṙmiꝛ oo noꝛaḋ. Aċt nioṙ ṫainic piꝛ no ṙṙionꝼa, no ceanꝼeaṙ go Ṫabaiṙċa aċt aṁain uaḋ laiꝛean. Nioṙ ṫainic Ullaḋ maṙ ꝛeall aiṙ mioꝛniom Muṁain agus laiꝛean. Bi ṙṙionꝼaiḋe agus maiṫe na piꝛeaċtaeḋ ꝛeo annaꝛaiḋ a ċeile a ꝛ-coṁnuiḋe agus ullṁuiꝛ ꝛiaḋ na ꝛaal annaꝛaiḋ a ċeile maṙ naṁaḋ. Anoiṙ iaṙ baṙ Aḋamaeṙ aiṙ tiꝛeaċt oo aiṙoċṙuinne Muṁain le na ċeile aiṙ ṁ-bṙuiṫeine noꝛaḋaṙ Naioiꝛeiṙ mac ḃ-Feaṙċoiḃ oeaṙḃṙaṫaṙ Aḋamaeṙ piꝛ aṙ ċionn Muṁain.

Agus uaḋ ċaṙlaḋ naṙ ṫainic aonḋuine eile go Ṫabaiṙċa noꝛaḋaṙ ṙṙionꝼaiḋe agus maiṫe laiꝛean Eoċaiḋ anna aiṙmiꝛ ꝼoṙ Eṙṙion. Aiṙ n-ḋoiꝛ ḃi intinn agus aiꝛne Eoċaiḋ aiṙmiꝛ claonuꝛaḋ go roꝛ agus roꝛnaṙ. Ḃuḋ ṁian leiṙ oo ḃeiṫ ꝛleuṙuꝛaḋ e ꝼein annoṙ go laomꝼaḋ ṙe le ꝼeoḋaiḃ lonṙaiḃ agus ṙṙoil, agus ann caṫḃaṙ agus luiṙeaċ aḋleaċa le oeaṙꝛ oṙ, agus a ꝼolt ciaṙċaṙte ꝼaḋa aiṙ luṙꝛaḋ ṙiaṙ aiṙ a ꝛuailanaiḃ agus bṙat mioṙḃuileaċ ꝼaoċaṙ piꝛḋoiṙeaḋ ꝼ-ꝼeine. Bi culaiḋ uṙ aiꝛ Eoċaiḋ ꝛaċ la oe na ꝼeaċt-

baalaineaḋ do ṡuiḋe se air an triḋaon ann Teaċṁor Ṫaḃarṫa. Is e aduḃairt Conncoḃar riġ Ullaḋ: Is maiṫ go ḃfuil an cean seo de maċaiḃ Iolair aig claonuġaḋ do gleus dioṁaoineaċ, oir is fearr e 'na clompoir fealltaċ buḋ gneaṫaċ do'n sliocṫ ud? An traṫ do riġail Conncoḃar deiċ baalaine ann Ullaḋ fuair Mearċar an ardollaṁ bas, agus air cruinnuġaḋ do coṁṫionol na n-ollaṁ roġadar laoi anna ardollaṁ Ullaḋ. Anois annsan seaċtṁad baalain de riġail Eoċaiḋ ardriġ ċuaiḋeadar na luaiṫċurḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana agus treaḃaona 'n pobail go ardṡeoṁraḋ Teaċṁor Ṫaḃarṫa as coṁġar ardriġ. Traṫ do ṡuiḋe an t-ardċruinne, agus ċeilaḃradar morḟeis d-Teaċṁor agus morcoṁoraḋ na n-Eaċtra air lios Ṫaḃarṫa, riġne Fearġais mac m-Breadsail ṁiċ Aonġaise ṁic n-Duaċ ṁic Oilliol ṁic laoiġaire, ṁic Uṫġoine, cuingraḋ coṁeiriġe le Naoiseais riġ Muṁain annaġaiḋ Eoċaiḋ ardriġ, agus ṫarranguiġ se leis mar an ceudna maiṫe laiġean, agus ni raiḃ fruaċt anġeur na Geiṁraḋ aig cuir bac orrṫaiḃ. Coṁ luaiṫ gus ċuailuiġ ardriġ gnioṁarṫa Fearġaise cuir se teaċtoireaċt go concobar riġ Ullaḋ go n-deiṁineoċaiḋ ḋo an fios. Agus do glaoiḋ an riġ mise laoi cuige agus duḃairt se do triaṫ na teaċtoireaċta: Abbairuiġiḋ ḋo Eoċaiḋ focla g-Coirṁaċ: A ḃ-fuil na gaal Sċioṫ anna n-uin do fiaċailiḃ na faoilċon? No anna eilite do riṫ na seoilgoireaḋ? A masloċad clan Iolair go braṫ an talaṁ le fuil na ḋaoineaḋ? Agus d'imṫiġ an teaċtoir-

eaċt air ais. Aṫnuiġ riġ Ullaḋ domsa laoi do sċriob̄ sias focla a ḟreagraḋ do cluais n-ardċruinne n-Ullaḋ. Agus riġne Fearġais deffir go Tuaṫṁuṁain agus do triall leis cinḟir na talaṁan ud agus do ṁeuduiġ a armṡluaġ agus ġluaisuiġ se d'ionnṡuiḋe briṫeine laiġean faoi Meirt agus gluaisuiġ ardriġ le armṡluaġ laiġean agus coṁlannṫaib̄ Ib̄luġaḋ. Air seaseaḋ faoi leiṫ a ċeile aduḃairt Eoċaiḋ as ard: Feuċ preaċanaiḋe Muṁain aig eiṫiolaḋ annseo air lorg an seaḃaċ le sluġaḋ fuil laiġean! Aċt freaġair Fearġais: Riġne an faiṫċios ceoaċ raḋairċ Eoċaiḋ leis an dara aṁairċ feuċfad an t-Iolair treoruġaḋ an marċaċ le saltart as ċionn maċaib̄ g-Coḃtaċ! Do b̄i an caṫ air baoṫlasar uaḋ ṫaisbainuiġ Baal a laomaġaiḋ go d-tusuiġ dorcadas aig tuitim air cromgualanaib̄ Mullaċṁeiste. Agus ṡul a scarruiġ an oiḋċe do riṫ focal: Go raib̄ Eoċaiḋ marb̄.

Cosnuiġ armṡluaġ laiġean coln Eoċaiḋ an oiḋċe sin air maidin amaraċ mar ṫainic Baal amaċ iomċuireadar meudċean Eoċaiḋ go b̄inn na Meiste agus aḋleaċadar ann, agus daingneadar a ċarn, agus roṫadar carraċ ulṁor go d-ti barr an cairn agus arduiġeadar an carraċ air bun, agus biorċearreadar a ainm air: "Eoċaiḋ Ardriġ Laoċnasa". Agus do b̄i riġail Eoċaiḋ seaċtbaalaine go iomlan. Iar tuitime Eoċaiḋ do gluais Fearġais air aġaiḋ go Magnas bruiṫeine laiġean.

An t-aonṁaḋ leaḃair deug. An treas caibidil deug, riġail Fearġaise ṁic m-Breaḋṡail uaḋ sliocṫ Iolair ardriġ. Da'rḋeug baalaine. 143 go d-ti 131. R. C. (Feuċ Annala riġeaċta n-Errione. An 1. Rol. An 80 duileog. Aois an Doṁain 4805. Faoi ainm Fearġais Fortaṁail. Agus ann Annalaiḃ g-Cluainṁicnois.)

Anois d'imṫiġ Fearġais air aġaiḋ go bruiṫeine laiġean trat ḃi Eoċaiḋ sinte marḃ, agus seasdar na treunḟir air an bruiṫeine agus arduiġeadar Fearġais air a sciaṫaiḃ, is mar sin glac se gairm riġ as ċionn laiġean. Ann sin trialleadar go Ṫaḃarṫa, agus do ṫarlaḋ an rud ceudna agus do ṡuiḋe se air liaḟail ameasg coṁlannataiḃ armġleustaiḃ, agus is mar sin iomċuir se gairm ardriġ air cean tri baalaine roiṁ fuaisgealaḋ dorsa na n-ardṡeoṁraḋ. Air cruinnuiġ do ardċruinne n-Errione do ṡuiḋe Fearġais air an triḋaon. D'eiriġ Concobar riġ Ullaḋ agus aduḃairt: A Ċoṁḟlaiṫe agus a ṡaorċlanna n-Errione a ardċruinne ardċeimeaċ scapuiġ focal air fuid Errion agus mar sin rainic cluais riġ, prionsaiḋeaḋ agus maiṫeaḋ Ullaḋ. Ga raḋ: Do ḃi Fearġais mac m-Breaḋṡail uaḋ laoġaire de sliocṫ Iolair glacaḋ gairm triḋaon n-Errione uaḋ caṫa treunḟir armġleusta?

Nior freagair aon guṫ: Naċ buḋ fior an sceul. Ann sin duḃairt Concobar: Buḋ coir go glacfad Fearġais a ait air caiṫaoir riġ laiġean nuiġ go roġfad riġṫe, prion-

ſaiḋe agus maiṫe n-Eṙṙione aṙdṙiġ? Agus d'ꝼag Ꝼeaṙġaiſ an tṙiḋaon agus do ẛuiḋe aiṙ ſuiḋeċan ṙiġ laiġean. Agus aduḃaiṙt an t-aṙdollaṁ ata tṙiḋaon aṙdṙiġ ꝼollaṁ! D'eiṙiġ Concobaṙ agus duḃaiṙt: Cṙeud ma ſuiḋeꝼaid Ꝼeaṙġaiſ ṙiġ laiġean aṙdṙiġ? Agus do ḃi maṙ ſin. Ʒo deiṁin ċuaiḋ Ꝼeaṙġaiſ amaċ ʒo liaꝼail agus leag aṙdċṙomꝼeaṙ laiġean an eiſaon aiṙ a ċean, agus do ċuiṙ Naoiſeiſ ṙiġ Muṁain an ṙiġḃaṙt aiṙ a ġualanaiḃ, agus ꝼiluiġ ſe agus ẛuiḋe ſe aiṙ an tṙiḋaon Do leiġ an t-aṙdollaṁ ſcṙioḃta n-Eoluiſ agus leaḃaiṙ na n-Aimſiṙe Ʒaalag aſ aṙd ann cluaiſteant na n-aṙdċṙuinne, agus aiṙ cṙioċnuġaḋ, imṫiġeadaṙ amaċ agus ċeilaḃaṙadaṙ moṙꝼeiſ d-Teaċṁoṙ agus moṙċomoṙaḋ na n-Eaċtṙa aiṙ liof Ṫaḃaṙṫa. Buḋ ṁoṙ an ꝼuiṙṙion n-aṙdċeanuiḋeaḋ na ḃ-Ꝼeine a ṫainic ʒo Ṫaḃaṙṫa an tṙaṫ ſeo. Aċt buḋ ġeuṙ an caill doiḃ tuitime Eoċaiḋ laoċnaſa.

Agus ṗṙionſaiḋeaḋ, oiṙ buḋ ʒneaṫ ſan taṙṫ ud do caċ do iomċuiṙ culaiḋ moṙluaċṁaṙ taiṫnuiġeaċ le Eoċaiḋ laoċnaſa. Ṫaṙ ḋeiſ na naoi laeṫe do ẛuiḋe an t-aṙdċṙuinne an daṙa ꝼeaċt, agus ḃi na ſcṙioḃta leiġte daṙ tuſmoſ, aiṙ an la ḋeiġionaċ tṙaṫ aṙdġlaoiḋeadaṙ na bulſoiṙiḋe: Seaſeann anneaċ aiṙ Ṫaḃaṙṫa aiʒ iaṙeaḋ a ċeaṙt? Niof ꝼṙeaʒaiṙ aonġuṫ. Agus imṫiġeadaṙ caċa ṁ-baile ʒo deaġḋun a ċoṁnuiḋe ꝼein. Aiṙ ṁ-ꝼad uile laeṫeaḋ d'a ṙiġail ṙiġne Ꝼeaṙġaiſ ʒo duḃtṙaċtaċ daṙ ꝼocal n-dliġe agus daṙ tuſṁoſ d-Tanaſteaċ. Ḃi Eṙṙion uile ꝼaoi ſoġ agus ſoġnaſ agus do ṁaiṙ Ꝼeaṙġaiſ ʒo ſoġculaċ oiṙ ni ṙaiḃ iomda de

ꝑrionsaiḃ uaḋ Coḃtaċ le corruġaḋ suas imris annanaġaiḋ. Iar riġaileaḋ ardriġ dardeug baalaine d'eug se.

An daraleaḃair deug. An ceud caibidil. Riġail Aonġaise d-Tuirṁeaċ ṁic Fearġaise uaḋ Duaċ mac Oilliol ṁic laoġaire ardriġ. Trioċad agus da baalaine. 131 go d-ti 99. R. C. (Feuċ Annala riġeaċta n-Errione An. 1. Rol. An 82 duileog. Aois an Doṁain 4816. Faoi ainm Aonġais Tuirṁeaċ Ṫaḃarṫaċ. Feuċmar an ċeudna Ogigia an treas rion. C. 40. Agus Annala g-Cluainṁicnois agus scriobṫa lunṡeaiġ).

Air tiġeaċt le na ċeile do ardċruinne laiġean air ṁbruiṫeine Ṁagnais roġadar Aonġais mac Fearġaise anna riġ as ċionn laiġean agus ċuir se na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, ꝑrionsaiḋe, cinḟir ollṁana, agus treaḃaona 'n ꝑobail go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa, agus air ṡuiḋe do'n ardċruinne an ceud feaċt roġadar Aonġais anna ardriġ for Errion. Do leiġ an t-ardollaṁ scriobṫa n-Eoluis agus leaḃair na n-Aimsire Ġaalag, iar sin imṫiġeadar amaċ agus ċeileaḃradar morḟies d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Agus ni raiḃ traṫ feise ann uaḋ laeṫiḃ Ṁaċa beanriġean g-Ciomḃaoṫ coṁ roḟlaiṫaṁail. Ṫar ḋeis an ṁorḟeis criocnuiġ siad feaċt dar tusṁor. Agus nior ṡeasuiġ aonneaċ air Ṫaḃarṫa aig iareaḋ a ċeart.

Do ṫarlaḋ ʒur ʒnoṫuiġ Aonġaiſ ʒaċ croiḋe le ʒraḋ, oir ni raiḃ ſe anna ionnſaṁail mar buḋ ʒneaṫ do macaiḃ Iolair. Annſan dara baalain d'a riġail d'euʒ Concobar riġ Ullaḋ ṫar ḋeiſ riġail ſeaċt baalaine deuʒ, aʒuſ air ẛuiḋe do ardċruinne Ullaḋ air bruiṫeine Aoḋṁaġnṁaċa roġadar Eoċaiḋ mac ġ-Connċoḃair anna riġ aſ ċionn Ullaḋ, aʒuſ annſan ceud baalain de riġail Eoċaiḋ fuair laoi an t-ardollaṁ baſ, aʒuſ air tiġeaċt le na ċeile do coṁṫionol na n-ollaṁ roġadar Ṫuiʒẛeaċ anna ardollaṁ Ullaḋ Anoiſ ṫar ḋeiſ riġaileaḋ ſe baalaine ċuaiḋ Aonġaiſ air ċuairt le Eoċaiḋ ʒo Aoḋṁaġnṁaċa, ḃi uile duine coṁeilint ʒo duḃtraċtaċ le ʒairdecaiſ ṫaḃairt do Aonġaiſ, aʒuſ ḃi ſe lanẛaſta. Ann ſin caſuiġ leiſ Ruiḋruiḋe mac Roiſ prionſa Er aʒuſ ṫuʒ ſiad laṁ caranṫaiſ d'a ċeile aʒuſ bronnuiġ Eoċaiḋ morḃrontanaſ do Aonġaiſ, aʒuſ do ſeinn an t-aoſḋail a muinuiġ Craftеine an bard adrann Ṁaoin aʒuſ Ṁoriaṫ air teudaiḃ a ʒ-claſſaċ, aʒuſ d'ioonſuiġ Freaſġaire an bard buḋ ḃinne ʒuṫ ann Ullaḋ tuſeaċ an rann. D'fill Aonġaiſ ʒo Teaċṁor Ṫaḃarṫa.

Anoiſ ċuaiḋ an Earraċ ṫart aʒuſ tuſuiġ blaṫ na ʒ-craoḃ aiʒ teaċt amaċ, aʒuſ ceol ḃinn na n-eun do ḃeiṫ cluinte, aʒuſ na iaſʒ aiʒ imirt ſan uiſʒiḃ, aʒuſ d'imṫiġ Aonġaiſ ardriġ mar buḋ ʒneaṫ do ʒo minic ʒo d-ti'n iarṫir ʒo uiſʒiḃ talaṁan ʒ-Coirṁaċ cinḟir ḃ-Foḃar buanċaraḋ ſlioċt laoġaire. Anoiſ do ṫarlaḋ ʒo raiḃ iomorca duil aiʒ Aonġaiſ air fion, d'ol ſe ʒo treun, ʒraduiġ ſe mar an

ceudna an seilg, acᵗ cuir se a anmianta ann iomda bronġeallaiḃ na talṁan, agus do ṫarlaḋ go raiḃ Aine inġein Aonġaise an traṫ seo ann boṫanaiḃ g-Coirṁac le Mara inġein Taois agus Nerida, agus do ḃi Mara fionnḃreaḋ buḋ aline air biṫ. Ṫar seal d'ḟill Aonġais go Teacṁor, acᵗ d'ḟan ailneacᵗa Ṁara as ċoṁġar a aigne a g-ċoṁnuiḋe ann gac ait a m-biḋeann se. An traṫ seo do ṁair Ardḟear treunṁac ḃ-Fearġrim cinḟir n-Oir.

Ḃi Fearġrim agus Ardḟear carṫanac do Aonġais oir buḋ iomda an feacᵗ do ṡeas Fearġrim ann borḃḟaoḃarcaṫa le Aonġais do cosnuġaḋ Anois do ṫug Ardḟear a ṡearċ agus a ġraḋ do Aine. Agus d'imṫiġ pian leis an graḋ ud, oir ḃi'n oglaoċ gan doṫus de ḃriġ go raiḃ Aine inġein riġ. Acᵗ ṫug Aine agus Mara geasa carantais d'a ċeile go deo, agus gnoṫuiġ Ardḟear Mara annos go claonfad si a cluias do sceultaiḃ searċġraḋ a ḃi aige air Aine run a anama. Aon la nuair ċeilaḃradar le na ċeile de'n graḋ ud do ṫarlaḋ gur ṫainic Aonġais orrṫaiḃ as iosiol agus ċuailuiġ cuid d' ċoṁraḋ, agus mar ṫiġ se ḃi siad le casuġaḋ le na ċeile traṫnona amarac, agus d'imṫiġ Aonġais leis. Anois duḃairt Mara le Aine: Ma racḟad Aine go ait eigin traṫnona amarac aig uair airige ata runḟocal aig Mara d'a cluais? Oir do ṡaoil Mar do buḋ fearr do inġein riġ na focla do faġail uaḋ beul Ardḟear e fein. Air tiġeacᵗ an maidin ċuaiḋ Aonġais agus ḟurrion air an t-seilg, agus ni cluintear ann m-boṫanaiḃ g-Coirmac

ȧċt ulṁuġaḋ na feiſe, aguſ air an la ſeo ḃi an ſeilg foguſ do bo boṫanaiḃ g-Coirṁaċ. Air cṛioċnuġaḋ an ſeilg, ſuiḋeadar aig an ḟeiſ, aguſ iṫeadar aguſ ċuaiḋ na cuaċa ṫart go farrſang, aguſ d'ol Aonġaiſ nuiġ go arduiġ a ſpiorad go teann, aguſ traṫ ſuiḋeadar foſ na ſeiloiriḋe aig an bord, d'imṫiġ Aonġaiſ go ciun aſ ioſiol go d-ti'n ait aduḃairt Mara le Aine do ḃeiṫ, aguſ do ḃi braṫ Arḋḟir air a gualainiḃ, aguſ nior fad a ḃi ſe a ḃ-follaċ anuiar do ċuailuiġ ſe coiſċeim aig tiġeaċt, bronġeall air faiṫċioſ aguſ ṫainic ſi aſteaċ ſan dluṫfaſ. Aguſ Aonġaiſ leaṫ air mire le fion aguſ runġraḋ tuſuiġ ſe ṫaḃairt forneart do'n broinġeall. Aguſ ṡaoil Aonġaiſ gur buḋ i Mara a ḃi aige. Aguſ iſ mar ſin fuair Mara a caraḋ cdṁ maſluiġte aṫruiġte uaḋ ḃi ſi ſeal roiṁe ſin. Aguſ arḋuiġ Mara Aine boċt uaḋ 'n talaṁ anna raiḃ ſi maſluiġte leiſ an te air buḋ coir do coſnuġaḋ an talaṁ. Coṁ luaiṫ guſ feud leiṫe, innſuiġ Aine do Mara an ſceul naireaċ. Aniſ ḃi ainm Arḋḟir mar niṁe grana do ceaċtar aca, amaraċ nuair naċ ṫangadar go bord d'imṫiġ litta bean g-Coirṁaṫ le feuċṡint cia raiḃeadar? Aguſ duḃradar na ṁna-ḟuirrion go raiḃ caill ſuancodlaṁ aca foſ. Aguſ ṫainic litta an dara uair, aguſ d-innis Mara di uile rud. Aſ le litta ann ḋiaġ Arḋḟear grana aguſ fuair ſi an oglaoċ. Air cluaiſtant ḋo na focla: A arḋḟear ġrana. Ḃi iongantaſ air! Aguſ nior feud leiſ raḋairċ ſula litta, aguſ ḃi fuaid aici air, aguſ d'imṫiġ ſi uaḋ ait anna raiḃ.

Iar tamal dubairt Ardfear leis fein: Racfadsa go Mara, inseocad domsa creud cialluig litta? Agus imtig leis go tappuig agus fuair se an bronggeall anna sudde ann bot litta ga lubugad Aine a carad, air feucsint an t-oglaoc tug si screod mar duine aig duiseact uad aisling olc, agus tuitug si ann taom neul an bais. Agus d'fan Ardfear anna seasead mar cran milte le teintrac trat labreann Baal go feargac le clan na talman, agus tainic litta go d-ti'n bot air cluaisteant scread Mara. Mar leimnuig Ardfear le ardugad iad uad'n talam screadadar mar aon gus tainic macticre anna measg. Agus adubairt litta leis an oglaoc: Saoiluig mise gur eitioluig tu go botanaib do atar, nibus fuide do beit aig masluggad botana g-Coirmac. Ni b-fuil failte ann seo roim do leitide! Air ball glacfad diolcios an rig dlutgrim ort O A Ardfear milteac! Freagair Ardfear: Go m-beid a beata gear no fada is cuma le Ardfear, nideissin ni coir go g-cuirfaid aonneac eugceart air? Dar Baal, Re, agus Tarsnasc ni b-fuil fios aige air fad feirge litta, no fad faitciosa na m-broingeall? Ni fiosruigeann deir tusa freagair litta air bainead. Anne nac tug tu forneart do Aine areir? Anne nac sin fad feirge litta, fad faitciosa na dis, fad diolciosa 'n rig? Eist A litta agus a Mara agus A Aine deas! Ata Ardfear com meamciontat de'n nid a deir litta, le litta i fein Saoilfaid Ardfear a beata caite go mait ma feud

leis aon maiṫ ḋeunaḋ air ṡon Aine. Air feud le Ardḟear fronearṫ deunaḋ air inġein ardriġ? Na glaċ ḋuit fein smuainte coṁ trom annaġaiḋ mac b-Fearġrim. Raċfadsa air fuid an talaṁ aig lorguġaḋ an t-erlaoċ, nuiġ go m-bainfaim de a b̄eaṫa grana mar eric an feall seo. Agus d'fas na broinġealla nib̄us soġċulaċ, agus d'imṫiġ Ardḟear air aġaiḋ reiḋ le baint diolċios. Agus freastoil litta air Aine, agus ċuaiḋ Mara amaċ agus cluinuiġ si duine aig siub̄ail anna ḋiaġ, air iompuġaḋ feuċ an riġ!

Agus do ċuir Aonġais ionġantas air Mara, aċt air coṁġaireaḋ leiṫe de'n gairdecais a b̄i aige leiṫe san dluṫḟas areir. B̄ioruiġ suil Mara anam Aonġaise air freagairt ḋo: Ni glaċfad Aonġais mioraṫaṁail soġ feasda, dd ṁasluiġ an t-aṫair a inġein fein! Agus do ṡeas Aonġais maraon gus do ḟas se air an ait. Adub̄airt: Ma fanfad Mara leiṫe. Ata mo leanb̄ neaṁċiontaċ de'n mioġniom grana seo!

Filuiġ Aonġais go roṫappuiġ go Teaċṁor Ṫab̄arṫa agus druiduiġ se e fein taob̄ stiġ de. Go traṫaṁail rainic Aine taob̄ṫrom tab̄airaċ agus rug si leanb̄ fearda. Agus do ċuir Aonġais a ardṁaor leoṫar le iomċuir an paisde cuige. Agus aṫnuiġ an riġ: Iomċuir e go b̄innadair agus tab̄air do'n fairge e. Aċt do b̄i'n fairge nib̄us trocaireaċ iona fir, agus ṫainic an leanb̄ saor uaḋ na tontaib̄a gus fiosruiġeadar e dar a eudail, agus ṫoigeadar e go Teaċṁor Ṫab̄arṫa. Air cluaisteant do Aonġais cad ṫarlaḋ do

ċuir se ċum an t-ardċromḟear aig rad̀: Cruinnuiġid̀ iomda de na cromḟearaib̀. Agus d'innis Aonġais na nid̀ṫe uile doib̀ ga rad̀: Creud deireann serb̀foġanṫiġ m-Baal bud̀ airde? Agus freagair an t-ardċromḟear: Tab̀air an leanb̀ ann seo agus fag e agus imṫiġ tusa air do aġaid̀, agus traṫ cluinfaid na cromḟear focal m-Baal bud̀ airde lab̀-roċad leat. Agus do b̀i mar sin. Iar sin ṫainic Aonġais go b̀-fiosruiġfaid focal m-Baal agus adub̀airt an t-ard-ċromfear: Rugad̀ an leanb̀ air talaṁ gan grad̀ aṫar no ṁaṫar uime slointear "Fuaid̀eaċ" tarrangte uad'n uċt mar suġ se an cid, teilgṫe air muir garg, caituiġte uad̀ druim od̀ċean air talaṁ air air. Bid̀ead̀ an leanb̀ glan! Bid̀ead̀ cuirte air air faoi curam a ṁaṫar agus a uċt, nib̀us fuide "Fuaid̀eaċ" aċt "Fearṁara". Iar seo uad̀ siol ead̀on an leinb̀ diot̀reab̀aiġ seo tioċfad cean a riġailfad muir agus talaṁ ann a m-b̀eid̀ gaal naċ fiosruiġamar. Is mar sin deir Baal, mar sin bid̀ead̀ deunta.

Agus do ċuir Aonġais an leanb̀ air air go Aine agus lubuiġ sise an leanb̀ d'a uċt agus do ṁair Aine agus Mara ann boṫanaib̀ g-Coirṁaċ le litta. Annsan seaċtṁad baalain de riġail Aonġaise d'eug Naoiseis riġ Muṁain, agus air ċruinnuġad̀ do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Adamaer a ṁac anna riġ as ċionn Muṁain, agus an traṫ riġailuiġ Eoċaid̀ riġ Ullad̀ seaċt baalaine deug d'eug se. Air cruinnuġad̀ do ardċruinne n-Ullad̀ air ṁ-bruiṫeine Aod̀ṁaġnṁaċa, roġadar Ruaid̀ruid̀e mac Rois uad̀

Fomar mac Airgeadṁor, anna riġ as ċionn Ullaḋ. Annsan dara baalain d'a riġail trialluiġ Ruaḋruiḋe uaḋ Aoḋṁaġn-ṁaċa, agus d'imṫiġ se le fuirrion faoi lanṡeol go Cruiṫen tuaṫ. Agus d'fan se raiṫe ann ṡul a filluiġ se, agus mar ṡuiḋe an riġ anna ṡeoṁraḋ ann Aoḋṁaġnṁaċa agus mise Ṫuiġṡeaċ ardollaṁ Ullaḋ fogus ḋo, aduḃairt se liom: Do ṁair mise da rion ameasg clan ḃ-Feoṫar, scruiduiġ me iad, ni ḃ-fuil siad mar clan na n-Errione, ḃeul-ḃinn, focal-reiḋ, mar sruṫ sleiḃe go tappuiġ meuduġaḋ agus tonnaḋ ṫar iomḃeul, go tappuiġ beugnuġaḋ sias aris. Atamar aṫruġaḋ roforus, silemar freasa n-deor air cluaisteant sceul truaiġeaċ, aċt gniḋemar gnioṁ niḃus cruaide 'na an cean air a guilemar. Ni mar sin do cloin g-Cruiṫen, ata siad soġċar aigneaċ, focalṫrom, agus meuduġaḋ go morṁar.

Inniseadar an caoi a ṫangadar a aṫreaċa as talaṁ faoi cuairt uisgiḃ air gaċ taoḃ, agus ṫangadar ṫar coill agus sesgan aig leanuingt imṫeaċt m-Baal nuiġ go rangadar an talṁ seo ann laeṫantaiḃ Eoċaiḋ ṁic ḃ-Fearṁor mic Airgeadṁor riġ Ullaḋ, mar ata scriobṫa air leaḃair na n-Aimsire n-Errione. Aċt de'n caoi agus de'n traṫ aimsire a ṫarlaḋ na niḋṫe, is beugan fios ata aca, oir ni ḃ-fuil rionte traṫ no aimsire, no scriobṫa a ḟocal aca. Ata a ainḟios mor, a ċoirp laidir a spiorad treun. Buḋ ċoir do Errion do ṫaḃair a aire annos naċ cuirfaid talaṁ g-Cruiṫen coṁmoraḋ airṫi?

Ata Ullaḋ agus Ultonnṁaċt faoi soġ agus soġnas, siuḃaileann Ruaḋruiḋe mar a ṡlioċt coṁneartuiġeann se spiorad an t-aosog. An traṫ seo do ṫarlaḋ gur d'fas an gasur Fearṁara anna ḟear agus dilġraḋuiġ ardriġ e niḃus muġa 'na Eunda a rug a ċeile Aine inġein Aonġaise pri-onsa laiġean ḋo. Agus ṫainiċ ardriġ le Fearṁara go Aoḋṁaġnṁaċa agus treoruiġ se an treunlaoċ as ċoṁġar Ruaḋruiḋe riġ Ullaḋ agus d'iarruiġ se uaḋ'n riġ rion talaṁan ann tir na ḃ-Firġneaṫ mar duiṫċe do Fearṁara agus do ṁair se ann Aoḋṁaġnṁaċa, aċt filuiġ Aonġais go Teaċṁor Ṫaḃarṫa agus d'eug se ann ṫar riġail da'rḋeug agus fiċe baalaineaḋ.

Riġail g-Connġaal Ardriġ cuig baalaine. 99 go d-ti 94. R. C. (Feuċ Annala riġeaċta n-Errione. Ȧn 1. Rol. An 82. duileog Aois an Doṁain 4876 faoi ainm Conall Collam-raċ. Agus san Ogigia, agus Annalaiḃ g-Cluainṁiċnois.)

An dara leaḃair deug. An dara caibidil.

Iar m-bas Aonġaise air cruinnuġaḋ le na ċeile do ardċruinne laiġean air ṁ-bruiṫeine Magnais roġadar Con-ġaal mac Idirsceul ṁic ḃ-Fearġaise anna rig as ċionn laiġean. An traṫ ceudna imṫiġeadar na luaiṫċuraiḋe amaċ air fuid Errion aig glaoiċ le na ċeile riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le ardriġ do roġaḋ. Air ṡuiḋe do'n ardċruinne roġadar Connġaal anna ardriġ for Errion.

Ċuaiḋ ſe amaċ ʒo liaḟail, aʒuſ ʒlaċ ſe an eiſaon aʒuſ an riġḃraṫ uaḋ laṁ an t-arḋċromḟear. Air ḟileaḋ do ẛuiḋe ſe air an triḋaon aʒuſ do leiġ an arḋollaṁ ſcriobṫa n-Eoluiſ aʒuſ leaḃar na a-Aimſire Ʒaalaʒ. An ſin imṫiġeaḋar amaċ aʒuſ ċeileaḃraḋar morḟeiſ d-Teaċṁor aʒuſ morċomoraḋ na n-Eaċtra air liof Ṫaḃarṫa. Criocnuiġeaḋar ʒaċ ḟeaċt de'n arḋċruinne dar tuſṁoſ. Aċt do ḃi mein aʒuſ aiʒne Adamaer riġ Muṁain annaġaiḋ Connġaal oir buḋ ṁian leiſ ḟein ʒairm arḋriġ do ḟaġḋail. Anoiſ ſan cuiʒṁad baalain d'a riġail cuir Connġaal amaċ na luaiṫċuraḋiḋe air ḟuid Erriou aiʒ ʒlaoiċ riġṫe, prionſaiḋe, cinḟir, ollṁana, aʒuſ treaḃaona 'n pobail le na ċeile ʒo arḋſeoṁraḋ d-Teaċṁor Ṫaḃarṫa do ẛuiḋe anna arḋċruinne. Aʒuſ an traṫ ċruinnuiġ an t-arḋċruinne air Ṫaḃarṫa riġne Adamaer coṁġlic aʒuſ coṁeiriġe annaġaiḋ Connġaal arḋriġ aʒuſ trialluiġ Adamaer a ċoṁlannṫa armġleuſta 'ʒ ionnẛuiḋe Teaċṁor aʒuſ do ʒluaiſ arḋriġ leiſ a armẛluaġ ann a n-aġaiḋ aʒuſ ṫainic ſe ḟaoi leiṫ leo air Maʒ Alṁuin aʒuſ ulṁuiġeaḋar caṫ aʒuſ do ṫuit Connġaal aʒuſ ḃi a armẛluaġ cearruiġṫe uad na ċeile.

An dara leaḃair deuʒ. An treaſ caibidil. Riġail Adamaer uaḋ ſliocṫ Iber. Seaċt baalaine. 94 ʒo d-ti 87. R. C. (Ḟaoi ainm Adamaer Mac Seaḋaṁain. Ḟeuċ Annala riġeaċta n-Errione. An 1. Rol. An 82. duileoʒ. Aoiſ am Doṁain 4881. aʒuſ ann ſcriobṫaiḃ lungẛeaiġ).

Anois nior riġne Adamaer mac Naiseis uaḋ Adamaer de sliocṫ Iber oiresaṁ, acṫ do ġluais se air reim diric go Teacṁor agus do caoiṫ se a b̈oṫanaib̈ air Ṫab̈arṫa. Agus roġatear ardriġ amearg coṁlannṫaib̈ armġleustaib̈. Acṫ air tiġeacṫ le na ċeile do ardċruinne laiġean air ṁbruiṫeine Magnas roġadar Eunda mac Aonġaise d-Tuirmeaċ riġ as ċionn laiġean. nnsan Anaoiṁad baalain fiċid de riġail Ruaḋruiḋe riġ Ullaḋ fuair Ṫuiġṡeaċ an t-ardollaṁ bas. Agus air suiḋe do coṁṫiomol na nollaṁ roġadar Treunleur anna ardollaṁ Ullaḋ. Agus do ṫarlaḋ go raib̈ Eunda roflaṫaṁail do caċ acṫ aṁain ardriġ, agus nior cuinguiġ se a laṁ uaḋ corruġaḋ olċ annaġaiḋ ardriġ a ġ-coṁnuiḋe. Agus riġne se a n-ḋiṫċioll le cuir Ruaḋruiḋe suas annaġaiḋ Adamaer acṫ go dioṁaoineaċ, seaḋ go deiṁin do ṫoirṁearg Ruaḋruide e go geur, acṫ go foil nior riġne se sgiṫ no oireaseaṁ. Ciḋ treacṫ nior feud le armṡluaġ laiġean seaseaḋ annaġaiḋ coṁlannṫaib̈ Muṁain ma naċ raib̈ Muṁain rointe uaḋ na ċeile, cuid de na ceanḟearaib̈ aig leanuinġt sliocṫ n-Duaċ, agus is iad ulṁuiġeas na laoċra buḋ treuna ann Muṁain. Anois do ṫarlaḋ go raib̈ Adamaer claonta go clompoir agus gleo, agus ṫug se blas de'n laṁ laidir do na maiṫib̈ rionṗartaib̈ le Eunda. Agus air an ball riġne Eunda cuingraḋ coṁeiriġe leo. Agus ṡul a saoiluiġ Adamaer gluaisuiġ

Eunda air, agus cruinnuiġ Adamaer an meud air feud leis agus trialluiġ se aig ionṡuiḋe, agus aṫnuiġ do na bulsoirib: Abbruiġiḋ ann cluasteant Eunda: Taisbainead Eunda e fein do Adamaer ann raḋairċ na gaal. Aċt nior leanuiġ Eunda coisċeim na bulsoireaḋ Ulṁuiġ na coṁlannta faoi leiṫ a ċeile agus tusuiġeadar caṫ. Aċt ann traċt b̄i armṡluaġ ardriġ roḃeug. Ni raib cean ann aġaiḋ fiċe niḋeissin troid Adamaer coṁ fada gus feud leis a arm do arduġaḋ, agus troṁuġaḋ dorcadas na n-oiḋċe air talaṁ iomcuireadar e g'a b̄oṫ agus ṡula laoṁnuiġ Baal air maidin b̄i Adamaer marb̄. Daingneadar a ċarn as ċionn an b̄oṫ anna raib se marb̄, agus seinneadara eugċaoin agus cannadar na gaisċuiḋe a ċaṫrann. Do riġail Adamaer seaċt baalaine go iomlan.

An dara leab̄air deug. An ceitreṁad caibidil. Riġail Eunda ġein Aine mac Aonġaise d-Tuirmeaċ uaḋ Duaċ de sliocṫ Iolair, deiċ baalaine 87 go d-ti 77. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An 82 duileog. Aois an Doṁain 4888. Faoi ainm Eunda aigneaċ. Agus ann Ceudteiġne agus ann Annalaib g-Cluainṁicnois.)

Iar m-bas Adamaer, air cruinnuġaḋ do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Ġeinadamaer a ṁac anna riġ as ċionn Muṁain, aċt air teaċt le na ċeile do ardċruinne n-Errione ann ardṡeoṁraḋ d-Teaċṁor Ṫab̄arṫa roġ-

adaɪ Eunoa mac Aonġaire ɪɾ̓ Laiġean anna aɪɾoɪɾ̓ ɾoɪ Eɪɪɪon. Iaɪ leiġeaḋ na ɾɣɪɪobta an ceuo ɾeaċt ceileabɾaḋaɪ moɪɾ̓eiɾ o-Teaċɱoɪ agus moɪċomoɪaḋ na n-Eaċtɾa aiɾ Liɔɾ Ċabaɾɪa. Annɾan oaɾa agus an tɾeaɾ ɾeaċt oo leiġ an t-aɪɾoollaɱ aɾ aɪɾo tɾeaċo na n-oliġe agus leabaɪɾ na n-Aimɾɪɾe n-Eɪɪɪone. Agus oo aɪɾoġlaoiḋ na bulɾoiɾiḃe: Seaɾean aonneaċ aiɾ Ċabaɾɪa aiġ iaɾeaḋ a ċeaɾt aċt niɔɾ ɾɪleaġaɪɾ aon ġuċ. Anoɪɾ ni ɾaiḃ go o-ti ɾeo aon ɾɪ̓ġ coɱ moɪɾ̓oailleaċ, ɾaiṫċaɪɾn, ɾcaɾɾaɾɾaṅg le Eunoa, aċt ɪɾ tɾuaiġ ġuɾ ṫuġ ɾe ceaḋ oo iaoɾan ɾaoi oul ṫaɾ oliġe agus tɾaċ ɾɪ̓ġne neaċ caɾoiɔ oo coɱaiɾṁ an ɾɪ̓ġ iaḋ. Maɾ an ceuona o'ɾuilaṅg ɾe ġeuɾleanuiṅġt ɾɣɪɪonɾaiɔeaḋ uaḋ Ġialċaḋ. Anoɪɾ ciḋ go ɾaiḃ Eunoa aiɾ ɾliġe na o-euġċeaɾt, ni ɾilɾaiɔ ɾe aiɾ aiɾ, agus ann aiɾ ɾoiġ agus ceiɾt ṫuġ ɾe moɾ-ḃɾontanaɾ oo ɔaoinib. Agus tuɾuiġ iomoa ciɴɾɪɾ aiġ leanuiṅġt Cɾioḃtan calma uaḋ ɾlioċt Ġialċaḋ a ġealluiġ moɾan.

Agus oo ɾoɾuiġ Cɾioḃtan Bioɾaċ iɴġein Aonġaire ɾɣɪɪonɾa Mumaɪn. Oo ṫaɾlaḋ tɾaċ ɾɪ̓ġailuiġ Eunoa oeiċ baalaine ġuɾ imṫiġeaoaɾ na luaṫċuɾaḋiḃe aiɾ ɾuiɔ Eɪɪɪon, aiġ ġlaoiċ aɾoṫɾuinne n-Eɪɪɪone go aɾoɾfeoɱɾaḋ o-Teaċɱoɪ Ċabaɾɪa. agus imṫiġeaoaɾ na ciɔɾoiɾiḃe ɾuiɔ an talaɱ, agus ɾɪ̓ġne ɾiaɔ go anġeuɾ aiġ ɾiaḋ: Ġlaċɾaḋmuiɔ an t-uiɱeɾ cia'n aiċ aiɾ biṫ aiɾ ɾeuɔ linn! Agus laḃaiɾ Cɾioḃtan leiɾ an ɾɪ̓ġ aċt aiɾ n-ḋoiġ o'ɾan ɾe bauḃoiɾ. Oe ḃɾɪ̓ġ ɾɪn aɾouiġ Cɾioḃtan a ġleo, agus o'imṫiġ an toɾan uaḋ cluaɾ go cluaɾ aiɾ ɾuiɔ leaṫ n-Eɪɪɪone. Ulɱuiġċeaɾ na coɱlann-

ta air an talaṁ. Agus casuiġ armṡluaġ Eunda agus Cri-oḃṫain le na ċeile air Cluaindaire. Ni raiḃ a ardċeim agus a ṁordail aon coṁġnioṁ do Eunda san caṫ. Buḋ la uṫḃasaċ e. Ḃi conablaiġ na marḃ seinte as ċionn a ċeile ann ṁorċarntaiḃ air fuid an cluain. Agus do ṫuit Eunda mar an ceudna. Do riġail se deic baalaine.

An dara leaḃair deug. An cuiġṁad caibidil. Riġail g-Criobṫan ṁic Feilṁide ṁic Eoċaiḋ uaḋ Melġaṫ mac Ġialċaḋ de sliocṫ Iolair. Ṫri baalaine. 77. go d-ti 74. R. C. (Feuċ Annala riġeaċta n-Errione. An 1. Rol. An 84. duileog. Aois an Doṁain 4908. Faoi ainm Criobṫain Cosċraiċ. Agus ann scriobṫaiḃ luingṡeaiġ mar an ceudna.)

Areiḋ do ḃi na luaiṫċuraḋiḋe amuiġ agus traṫ do ṡuiḋe an t-ardċruinne an ceud feaċt roġadar Criobṫan riġ laiġean anna ardriġ for Erriou, agus d'imṫiġ se amaċ go liaṡail, agus leag an t-ardċroṁṡear an eisaon air a ċean. Agus ċeileaḃradar morṡeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa Coṁlionadar uile feaċt go n-iomlan dar tusṁos.

Agus do ṫriall Criobṫan triḋ Muṁain le morṡuirrion armġleusta, ciḋ aduḃairt gur le seilgoireaċt riġne se, agus corruiġ se suas prionsaiḋe agus maiṫe go duḃtraċtaċ annaġaiḋ a ċeile. Areiḋ do riġail Ruaḋruiḋe ann Ullaḋ cuig agus da ṡiċid baalaine, ciḋ go raiḃ se eolaċ fioreag-

naċ le aonḋuine de'n ſlioċt, ciḋ go g-coṁneaṛtuiġ ſe intinn na t-aoſ og anns na muṛṫaiḃ n-ollaṁ, niḋeiſſin deaṛguiġ ſe ſpioṛad na gaiſċuiḋeaḋ.

Dilġṛaḋuiġ ſe go moṛṁaṛ an ſeilg, an ceol, an ṛionce agus cleaſa. Daingnuiġ ſe dun agus aṛmlan agus ṛiġne ſe ṛeiḋlioſ fogus do Aoḋṁaġnṁaċa, annoſ go muinfaid ſe oglaiġ uaſail na ṛiġeaċta cleaċteaṁ aṛma daṛ teageaſg Seadna faoi a ṛaḋaiṛċ fein, agus ḃi an ſcoil mileaḋa aṛdċeimeaċ, agus do lion go tappuiġ le t-aoſog uaſail na talṁan. Aduḃaiṛt Ruaḋṛuiḋe go maiṫ: Biḋeaḋ na oglaiġ muinte ann ṛeaċtaiḃ cogaḋ ciḋ naċm-beiḋ caill aca aiṛ a uſaid. Anns na laeṫiḃ ſeo ṫainic toṛṛan an gleo agus an ġnioṁe a ṛiġne Cṛioḃṫan go cluaſ Ruaḋṛuiḋe. Agus ulṁuiġ ſe feiſ agus ṫug ſe cuiṛeaḋ do pṛionſaiḃ agus tṛeaḃaonaiḃ an pobail agus do laoċṛaiḃ ſaoṛċloine, maṛ an ceudna aduḃaiṛt: Taḃaiṛ liḃ buṛ mic a gleuſeann ſan bṛat fuaiſgailte. Aiṛ cṛioċnuġaḋ an feiſ cuinguiġ ſiad coṁṫionol ann ſeoṁṛoḋn-Aṛmlan, aċt d'ḟan na oglaiġ aiṛ an ṛeiḋlioſ.

Agus d'eiṛiġ an ṛiġ aſ a caoiṫaoiṛ ṛiġeaċta, ga ṛaḋ: Tṛaṫ d'ḟag Calma Ibeṛ an ṁoṛṡinſioṛeaḋ ṛoġuiġ ſe coṁḋail coṁḋeaċtan, maṛ an ceudna nuaiṛ do leann Ronaṛd a ḋeaṛḃṛaṫaiṛ? Cṛeud ma ṛoġfaid Bṛeaḋṡal mo ṁac ċeudġein maṛ Calma agus gaċ cean d'a oċt ḋeaṛḃṛaṫaṛiḃ maṛaon, annoſ ma ṫaṛlfad caill go m-beiḋ coṁḋail coṁdeaċtain aċa ſan ſliġe gaṛg nacogaḋ? Go m-beiḋ an coṁḋail

ud uaſail: Cuſaḋiḋe ſiġda n-Ullaḋ? Aguſ do ḃi maſ ſin. Aguſ cuaiḋ na naoi treunṁic Ruaḋſuiḋe amaċ aguſ ſoġadaſ gaċ ceud buḋ treiſe aguſ buḋ treune le faġail. Ṫaſ ḋeiſ an ſoġaḋ ṫangadaſ Ruaḋſuiḋe an ſiġ aguſ ſpionſaiḋe aguſ maiṫe na talṁan amaċ, aguſ ſiġneadaſ ciſċuil faoi cuaiſt aguſ ẛeaſuiġ an ſiġ anna ṁeaſg aguſ duḃaiſt: Iſ fada uaḋ ṫug Ullaḋ boſḃeim caṫa, ċiḋ ata Ullaḋ aig claonaḋ go ſoġ ata Muṁain aguſ laiġean ſeiḋ le teilgeaḋ tuſgan caſgaiſt aiſṫi, aċt ata faiṫċioſ oſſṫaiḃ ſoiṁ a treuneuċt. Ata Gaal g-Cſuiṫen ſcaſſuiġte aſ aſ g-coṁġaſ, ata ſaoſ cead tiġeaċta aguſ imṫeaċta aca, ata cuiṁne ioſġuil aguſ tuitime iadſan a ṫainic le Duaċ aca. Maſ an ceudna ḃi'n beanſiġean Aine uaḋ laiġean?

Ma tioċfad cogaḋ ni ſeaſfaid na ſpionſaiḋe feaſda a d-tiomċioll an ſiġ, troidfaid gaċ aſ ċionn a ċoṁlannṫaiḃ fein, aċt troidfaid na cuſaḋiḋe ſiġda anoiſ ſoġaigte a d-tiomċioll an ſiġ! Aguſ feaſda beiḋ an tuſṁoſ ſeo ann Ullaḋ, beiḋ gaċ oglaoċ uaſal na talṁan caoiṫeaḋ na tſi baalaine ſoiṁ glacaḋ an bſat fuaiſgailte ſan ſcoil mileada annoſ go ṁuinfaid ſe cleaċteaṁ aſma aguſ fioſḃeaſt cogaḋ daſ teageaſg Seadna. Annoſ go n-daingnteaſ ſaoṫaſ an lae ſeo go buan: Biḋeaḋ an ſig aguſ an cuſaḋ-t-aoſ ſeo aig mionuġaḋ aſ aſd daſ Baal, Re, aguſ Traſnaſċ, aguſ aduḃaiſt an ſiġ a ċeuḋuaiſ:

"Ni ſaċfadſa aiſ cul uaḋ n-aon tſi.

Taḃaiſfaim ſoġnaſ aguſ ſoġ, aguſ coṁġnioṁ caṫa,

Do gaċ curaḋ-mo-ṫaoiṡ-ṡa.

Smaċtḟaim dioṁeaṡ agus eugċeaṛt.

Coṁaiṛċḟaim an lag annaġaiḋ euġċoiṛ."

Agus aṛduiġeadaṛ gaċ a ḋeaṡlaṁ agus mionuiġeadaṛ maṛ an ṛiġ. Agus duḃaiṛt Maol ceanḟeaṛ Raṫḃoṫ: Cṛeud iṡ ainm do curaḋ t-aoṡ Ullaḋ? Fṛeagaiṛ an ṛiġ: Slointeaṛ coṁḋeaċtan an ṛiġ: "Clanna Ruaḋṛuiḋe". Aiṛ cluaṡteant do'n coṁṫionol aṛdġaiṛeadaṛ naoi nuaiṛe: Clanna Ruaḋṛuiḋe! aig buaileaḋ a ṡċiaṫa.

Anoiṡ do ṫaṛlaḋ go ṛaiḃ aṛdṛiġ Cṛioḃṫan a g-coṁnuiḋe cuiṛ imṛiṡ aiṛ Muṁain agus laiġean. Ḃi a laṁ gan ṡgiṫ aiṛ doṛnċlaḋ a cleaḋeaṁ. Ḃi bṛoid aige uaḋ 'n leaṡainm 'Caṡgaiṛṫ a ṡlointeaṛ aiṛ. Annṡan tṛeaṡ baalain de ṛiġail g-Cṛioḃṫan ṡula ċuaiḋeadaṛ na luaiṫċiṛiḋe amaċ aiṛ ḟuid Eṛṛion aig glaoiċ an aṛdċṛuinne go aṛdṡeoṁṛaḋ d-Teaċṁoṛ Ṫaḃaṛṫa ṫangadaṛ ciosioṛiḋe laiġean aṡteaċ ann Ullaḋ agus tiomanadaṛleo aṛneiṡ uaḋ 'n talaṁ, agus ṫainic ḟocal aig an ṛiġ. Do ṡċṛioḃ Ruaḋṛuiḋe litteṛaċa aig Cṛioḃṫan aiġ ṛaḋ: Aṛ g-cuailuiġ aṛdṛiġ go ṛaiḃ cṛeaċ tiomanuiġte uaḋ talaṁ Ullaḋ a glaoiḋeadaṛ na goiduiḋe cioṡ? Agus ḟṛeagaiṛ Cṛioḃṫan daṛ beul an teaċtoiṛe Fioṡṛuiġeann an ṛiġ. Agus cuiṛ Ruaḋṛuiḋe teaċtoiṛeaċt an daṛa uaiṛ le littiṛiḃ aig ṛaḋ: Fṛeagṛad aṛdṛiġ aṡ coṁġaṛ aṛdċṛuinne n-Eṛṛione tṛaṫ ḋeunḟad Ullaḋ caṡoid annaġaiḋ.

Nioṛ ḟṛeagaiṛ Cṛioḃṫan ḟocal do'n teaċtoiṛeaċt ud. Agus do cuiṛ Ruaḋṛuiḋe a ḃulṡoiṛiḋe le ṛaḋ ann g-cluaṡ-

teant g-Criobṫan. Traṫ tiocfad Ruaḋruiḋe go Teaċṁor gluaisfaid aig cean a ċoṁlann. Aċt freagair Criobṫan ann mioċead do na bulsoiriḃ ga raḋ: A ḃ-fuil an craoḃ searg uaḋ freun Er aig cuir amaċ blaṫ? Agus ḃi torman reiḋtiġ cogaḋ le cluaisteant air fuid Errion. Agus cruinnuiġ Eisgair riġ Ultonnṁaċt a armṡlauġ, agus do ċuir se luaitṁarċuiġ go Aoḋṁanġnṁaċa le faġail fios cinte cia triallfaiḋ? Agur freagair Ruaḋruiḋe do Eisgair: Gluaisead Eisgair agus maiṫe n-Ulltonnṁaċt go Ṫaḃarṫa le casuġaḋ ann sin le Ruaḋruiḋe. Agus ċruinnuiġ Criobṫan na coṁlannta uaḋ Muṁain agus laiġean air Magnas agus as sin trialleadar na coṁṡluaġṫe d'ionnsuiḋe Ullaḋ. Aċt gluaisuiġ armṡluaġ Ullaḋ leaṫlae ṫar Buiḋeaṁan traṫ ṫangadar ann raḋairċ coṁsluaġṫeaḋ n-ardriġ. Traṫ ṫangadar na armsluaġṫe faoi leiṫ a ċeile: Aṫnuiġ Ruaḋruiḋe do na bulsoiriḃ: Abbruiġiḋ as ard: Tarr amaċ a Ċrioḃṫan agus feuċ ma cuireann craoḃ searg sliocṫ Er blaṫ amaċ? Ċoṁ luaiṫ gus ċuailuiġ Crioḃṫan an focal, do leim se mar con san riṫ agus ḃi Ruaḋruiḋe air a ċaṫṁarċ Mactire roiṁe sin Tonn nuiġ go d-ti'n la air do ċearr an riġ mactire mor le urċuir lann, uime ḃi Tonn sloinṫe Mactire. Agus connairċ Ruaḋruiḋe Crioḃṫan air coir, agus leim se sias d'a ċaṫṁarċ ga raḋ: Creud ḃriġ ma ta mo arm cuigdeug agus tri ficid baalaine niḋeissin ni beiḋ le raḋ go n-glaċ mise sioċar uaḋ aon taoḃ. Agus ḃi Clanna Ruaḋruiḋe aig aṁairc air an riġ. Troideadar Crioḃṫan go

ʒaɾʒ boɾb, aċt Ruaḋɾuiḋe ʒo ʒeuɾ cliɾde ʒlic, aʒuɾ ṫuit Cɾiobṫan ann baɾ. Aʒuɾ aṫnuiġ Ruaḋɾuiḋe do na bulɾoiɾ-ib: Abbɾuiġiḋ aɾ aɾd: Dioluiġ an t-eɾlaoċ eɾic a ċoɾ, ʒluaiɾeamaɾ ʒo Teaċṁoɾ. Do ɾiġail Cɾiobṫan tɾi baalaine ʒo ʒlan, ɾlointeaɾ Cɾiobṫan "Caɾʒaiɾt"

An daɾa leabaiɾ deuʒ. An ɾeiɾead caibidil. Riġail Ruaḋɾuiḋe ṁoɾ ɾiġ Ullaḋ aɾdɾiġ ɾeaċt baalaine. 74 ʒo d-ti 67. R. C. (Feuċ Annala ɾiġeaċta n-Eɾɾione An. 1. Rol. An. 84. duileoʒ. Aoiɾ an Doṁain 4912).

Ṫainic aɾmṡluaġ Ullaḋ maɾ tonnta dilean ʒo Ṫabaɾṫa, aʒuɾ caiṫeadaɾ a boṫana aiɾ an maʒ faoi Ṫabaɾṫa oiɾ aduḃaiɾt Ruaḋɾuiḋe: Ni ɾeaɾfaid neaċ aɾmġleuɾta aiɾ an cnoċ. Aʒuɾ aiɾ ṡuiḋe do aɾdċɾuinne an ceud faeċt do ʒlaoiḋeadaɾ aiɾ Ruaḋɾuiḋe ʒo aɾd ʒo ɾuiḋfaid ɾe aɾdɾiġ. Aċt fɾeaʒaiɾ ɾe: Ni Ṡeaḋ, Anne naċ b-fuil acaiṫaoiɾ ɾiġ laiġean foɾ follaṁ?

Nioɾ ṫuituiġ moɾan de na maiṫib, oiɾ do bac Ruaḋ-ɾuiḋe laṁ na laoċ. De bɾiġ ɾin ċuaiḋ an t-aɾdċɾuinne amaċ nuiġ ʒo ɾoġadaɾ ɾiġ ann laiġean, aʒuɾ do ṡuiḋe aɾdċɾuinne laiġeann aiɾ ṁ-bɾuiṫeine Maʒnaiɾ, aʒuɾ ɾoʒadaɾ Eiɾṁion Aine mac Eunda ṁic Aonʒaiɾe t-Tuiɾmeaċ ɾiġ aɾ ċionn laiġean. Anoiɾ an tɾaṫ ɾaib Baal ann daɾa oiḋċe ann ɾion deiġionaċ b-Fliuċiṁ do ṡuiḋe aɾdċɾuinne n-Eɾɾione ann aɾdṡeoṁɾaḋ d-Teaċṁoɾ Ṫabaɾṫa aɾiɾ. Aʒuɾ ɾoġadaɾ

Ruaóṗuiḋe ṁíṡ Ullaḋ anna aṫoṁiṡ le aonḟuċ. Aċt ṗoiṁ ḟlaċaḋ a aiṫ aiṗ an ṫṁúḋaoin ḋubḃaḋaṗ na bulṗoiṁḋe: Seaṗeann aṫoċṗoṁṗeaṗ aiṡ ṗoṁóṗuṗ na n-aṫoṫeoṁṗaḋ le ṫṁeoṗuiġeaḋ aṫoṁiṡ go liaṁail. Aċt ann ṫṁaċo ṗṁeaḟaiṗ Ruaóṗuiḋe: Ata ṗocla ṗoṁoḃta aiṗ leaḃaiṗ Eoċaiḋ ollaṁ b-ḟoola aṗ a ċuṡ Ruaóṗuiḋe a ḃunaḋ: Cuiṁne na ḋa niṫ-teaḋ a ċuiṗeann ṗaoi ṗian: Tuitime Noiḋ aguṗ mo ḟuiḋe aiṗ liaṁail! Aon ṫṁaċ ṗeaṗḋa a beiḋeaṗ na ḋiṗ ṡeo ḋluċ-uiġṫe le mo ainm abḃṗuiġiḋ guṗ ṁíṡne me ann mo oiṡe iaḋ. Uaṫ an am uo niom ṁéiṡ macṗaṁail ḋe ṡliocṫ Eṗ amaċ go liaṁail, aguṗ go ḋeaṗḃṫa ṁ ṗaċṗaḋ Ruaóṗuiḋe!

Aċt ḋubaiṗṫ ṗe le Ḃṗeaṫṁal a ṁac: Teiṫ aguṗ taḃaiṗ cuiṗeaṫ ḋo'n ṁoṁṗeiṗ ḋo na ṡiomṗeaṗaiḃ ían leiġeaḋ ṡoṁ-oḃta n-Eolaiṗ aguṗ leaḃaiṗ na n-Aimṗṁe Ṡaalaġ, ċuaiḋ an aṫoċṗuinne amaċ aguṗ ceiṫaḃṗaḋaṗ moṁṗeiṗ ṫ-Teaċṁoṗ aguṗ moṁċomoṗaḋ na n-Eaċṫṗa aiṗ Ḃiaṫ Ṫaḃaiṗṫa. Ḃuṫ ṁoṗ an ġaiṁḋeċaṗ ċṗoiḋe agus lauṫġaiṗ ḋo ḃi aiṗ Ṫaḃaiṗṫa agus anna ċiomċioll ḋe ḃṗiġ guṗ ṗaiḃ ṗṁoṁṗa n-Eṗ anna ḟuiḋe aṫoṁiṡ. Cṁoċnuiġeaḋaṗ ġaċ ṗeaċt ḋaṗ ṫuṗṁoṗ, agus niom ḟeaṗuiġ aomneaċ aiṗ Ṫaḃaiṗṫa aiṡ iaṁeaḋ a ċeaṗt. Aiṗ im-ċeaċt ḋo'n aṫoċṗuinne, ṫṁalluiġ Ruaóṗuiḋe go Aoḋṁaġn-ṁaċa. Ó'ḟaġṗe Ḃṗeaṫṁal ṁíṡ-ḋaṁna ann Teaċṁoṗ. Anoiṗ ḋo ċaṁlaḋ guṗ ṗoṗuiṡ Roṗ mac Ruaóṗuiḋe Alṫa inġeiṁ Eiṗġaiṗ ṁíṡ Ulconnṁaċt, agus ó'imṫiġ Roṗ go Eiṗġaiṗ le ṫṁeoṗuiġaḋ e go Aoḋṁaġnṁaċa, cueuo am ḟuiḋeṗaiḋ ṗṁoṁ-ṗaiḋe, ċinṫiṁ olliṁana, agus ṫṁeaḃaona 'n ṗobail aiṗ n-bṗu-

ıṫeıne Aoḋṁaġnṁaċa. Aġuſ aıġ eıṛıġ do'n ṛıġ aduḃaıṛt: Ċuaıḋeaḋaṛ ṫaṛt ġo ıomlan da ceud oċt deuġ aġuſ ꝼıċe baalaıne uaḋ daıngnaḋaṛ Cıomḃaoṫ aġuſ Maċa Aoḋṁaġnṁaċa, uaḋ an la ud nıoṛ ſuıḋe cean de maċaıḃ Eṛ ann Ṫaḃaṛṫa. Ꝼaġaḋaṛ do Muṁaın aġuſ laıġean ġnıoṁ no mıoġnıoṁ maṛ claonaḋaṛ, aċt nı ḃ-ꝼuıl coſaṁalaċt ıdıṛ Ibeṛ aġuſ Iolaṛ nıḃuſ muġa 'na ata ıdıṛ ſeaḃaċ aġuſ cınċaıt, ata clan Ibeṛ dıoṁaoıneaċ ġan cıall, aıġ dılġṛaḋuġaḋ ceol aġuſ ṛıonċe nı ḃ-ꝼuıl meaſ aca aıṛ eaġna, aċt ataıd tṛeun, ꝼlaıṫaṁaıl, deaġlaḃaṛṫa. Ata clan Iolaṛ ġṛuamaċ, ꝼeallıonta, ſaoıleann uaḋ ṫaṛlaḋ ġo ṛaıḃ Iolaıṛ anna Eṛmıon ġuṛ buḋ leoṫaſan Eṛṛıon ġo deo! Ann ṛıġeaċta laıġean ata 'n aṛdċṛoṁꝼeaṛ nıḃuſ coṁeuċta 'na 'n ṛıġ. Ann ṛıġeaċta Muṁaın leanuıġeann caċ an baṛd aġuſ an ꝼıle. Ꝼıaṛuıġ ṗṛıonſa Muṁaın dıom aon la: Anne naċ luıḋeann Cṛuıṫen tuaṫ taoḃ ẛıaṛ d'Ultonnṁaċṫ? Aġuſ nı ḃ-ꝼuıl eoluſ laıġean moṛan nıḃuſ ꝼeaṛṛ. Aċt ꝼıoſṛuıḋeann do ḃeıṫ anna ṫoſt. Manaċ ẛeaſuıġ Ultonnmaċt ġo cınnte le Ullaḋ cuıṛeann mıc Iolaıṛ Eṛṛıon ꝼaoı cıoſ? Maṛ an coudna ṗoſuıġ Eıſṁıon Aıne ınġeın Bṛandt ċınꝼıṛ ḃ-Ꝼeoṫaṛ. Ma ġnıḋꝼıd Eıſṁıon aġuſ Bṛandt cuıngṛaḋ beıḋ Ullaḋ ıdıṛ da naṁaıd. Iſ coıṛ ġo m-beıḋ Ullaḋ aġuſ Ultonnṁaċt ṫaḃaıṛt a aıṛe de ḃṛıġ ſın? Cṛeud ma ſuıḋeann ṛıġ na Danaan aġuſ oċt d'a ṁaıṫıḃ ann ſeo ameaſġ maıṫıḃ aġuſ ṗṛıonſıaḃ Ullaḋ le cuınġuġaḋ coṁṛaḋ aġuſ le aṛduġaḋ a laṁa? Aġuſ do ḃı maṛ ſın.

Agus dubairt an rig: Treoruigtear Eisgair rig Ultonnmact ann seo, agus cuaid Ruadruide d'ionnsuide Eisgair go dorus na seomrad agus treoruig se e go d-ti'n suidcan rieb do air taob tall de'n bord as coinne rig Ullad. Agus aisleig an t-ardollam focla Ruadruide de reir an Danaan.

Agus d'eirig Eisgair rig Ultonnmact agus adubairt: Com fada gus beideas Eisgair beo, a comflaite, cuimneocad se air an maiteas seo. Agus bi focla na gniome scriobta sias mar tusmos d-Tanasteac. Bi na scriobta leigte uad la go la, agus nior imtig an ardcruinne air cean miosa. Mar an ceudna cruinnuig clanna Ruadruide agus ceileabradar cean seilge agus cleasa cata dar teagearg Seadna. Cosnuig Ruadruide Errion ann sog agus sognas, oir do bi treacd dlige n-Errione a treoruide ann gac rud. An trat do rigail se ann maiteas eagna agus ceart air cean cuig deug agus da ficid baalaine anna rig Ullad agus seact baalaine mar ardrig for Errion, tuituig teinn agus d'eug se. Agus daingneadar a carn dar a roga fein ann Cluaineac fogus do carn Airgeadmor annaice le Dunsoberce. Bi uile Ullad aig geurgui anndaig aig glaoic "Ruadruide Mor" air.

An dara leabair deug. An seactmad caibidil. Rigail Geinadamaer rig Mumain ardrig, tri baalaine 67 go d-ti 64 R. C. (Feuc Annala rigeacta n-Errione. An. 1. Rol.

An 84. duileog. Aois an Doṁain 4982. Faoi ainm Ionnatamar mac Niaḋ Seadaṁain agus ann Annalaiḃ g-Cluainṁicnois.)

Ċoṁ luaiṫ agus ṫainic focal go Teaċṁor go raiḃ Ruaḋruiḋe air ruċt ṁ-bais, triallui ġ Breaḋṡal riġ-ḋaṁna go tappuiġ go Aoḋṁaġnṁaċa, agus air ċruinnuġaḋ do na prionsaiḃ agus maiṫiḃ air ṁ-bruiṫeine Aoḋṁaġnṁaċa roġadar Breaḋṡal anna riġ as ċionn Ullaḋ. Do ṫarlaḋ ṡul imṫiġeadar amaċ na luaiṫċuraḋiḋe aig glaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le suiḋe anna ardċruinne gur ṫainiċ Ġeinadamaer go Aoḋṁaġnṁaċa agus laḃair se iomda do Breaḋṡal de reir Eisṁion Aine riġ laiġean. Mar an ceudna taisbainuiġ do Breaḋṡal riġ Ullaḋ gur buḋ aite leis do ṡuiḋe air triḋaon Errione. Agus duḃairt Breaḋṡal leis: Biḋeaḋ mar adeir tu A. Ġeinadamaer! De ḃriġ an coṁairle sin air ṡuiḋe do ardċruinne n-Errione an ceud feaċt aduḃairt an t-ardollaṁ: Ata triḋaon Errione follaṁ, creud is ail liḃ? D'eiriġ Eisġair riġ Ultonnṁaċt aig raḋ: Creud ma suiḋfaid Ġeinadamaer riġ Muṁain anna ardriġ for Errion? Agus arduiġeadar Ullaḋ agus Muṁain agus Ultonnṁaċt a ḋeaslaṁa, agus do ḃi Ġeinaḋamaer roġaigte anna ardriġ. Nior imṫiġ se amaċ go liaḟail cuir Breaḋṡal riġ Ullaḋ an eisaon air a ċean, agus deasuiġ Eisġair riġ Ultonnṁaċt an riġḃrat air a ġualan-

aiḃ. Iar leiġeaḋ ṡċriobṫa n-Eolus agus laeḃar na n-Aimsire Ġaalag imṫiġeadar amaċ agus ceileaḃradar morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Agus criocuuiġeadar gaċ feaċt de'n ardċruinne dar tusṁos. Agus fiaruiġeadar na bulsoiriḋe: Seaseann neaċ air Ṫaḃarṫa aig iareaḋ a ċeart? Nior freagair aon guṫ. Annsan treas baalain de riġail Ġeinadamaer traṫ raiḃ marċuiġeaċt annḋiaġ an seilg, do ṫarlaḋ gur saiṫ a ṡeilgṁarċ a ċos sias ann poll m-broic, agus ḃi Ġeinadamaer an riġ caite ṫar a ċean, agus d'eug se air an ball oir ḃi a ṁuinḃeul brisṫe.

An dara leaḃair deug. An t-oċtṁad caibidil. Riġail m-Breaḋṡal riġ Ullaḋ ardriġ naoi baalaine 64 go d-ti 55 R. C. (Feuċ Annala riġeaċta n-Errione An. 1. Rol. An 84. duileog, Aois an Doṁain 4991. Faoi ainm Breaḋṡal Boiḋioḃaḋ. Agus ann Annalaiḃ g-Cluainṁicnois.

Air ṡuiḋe do ardċruinne Muṁain air ṁ-bruiṫeine, roġadar luġaḋ mac Ġeinadamaer anna riġ ann ait a aṫar as ċionn Muṁain. Agus ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail le na ċeile ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le suiḋe anna ardċruinne n-Errione ga raḋ: Ata triḋaon ardriġ follaṁ. Agus ċruinnuiġ an t-ardċruinne go iomlan, agus roġadar Breaḋṡal riġ

Ullaḋ anna aṁaiṛ, cid niaṛ ṫaṛuiġ ṛe an ġaiṛm, oiṛ bi iomda ṛnionṛaiḋe agus maiṫe annaġaiḋ Eiṛṁion. Aine piġ Laiġean aiġ riaḋ: Anne nac leaṫ ġaal b-ṛeoṫaṛ e? Uime ṛin ni aṁeoċaḋ a laṁ do, aċt noġaḋaṛ bṛeaḋṛal maṛaon. Niaṛ imṫiġ bṛeaḋṛal amaċ go liaṛail. Cuiṛ luġaḋ piġ Muṁain an Eiṛaon aiṛ a ċean, agus deaṛuiġ Eiṛġaiṛ piġ Ultonnṁaċt an piġ bṛiaṫ aiṛ a ġualanaiḃ. Do leiġ an t-aṁollaṁ ṛcṛiobṫa n-Eolus agus leaḃaiṛ na n-Aimṛiṛe Ġaalaġ, agus aiṛ imṫeaċt amaċ ceileaḃṛaḋaṛ go cliuteaċ moiṛṫeiṛ d-Teaṁoiṛ agus moiṛċomoṛaḋ na n-eaċtṛa aiṛ liaṛ Taḃaiṛṫa. Agus cṛiocnuiġeaḋaṛ ġaċ ṛeaċt daṛ tuṛmoṛ. Agus d'imṫiġ an t-aṁoċṛuinne aiṛ aġaiḋ caċ go n-deaġdun a ċoṁnuiḋe.

Anoiṛ annṛ na laeċiḃ ṛeo buḋ aoiḃin do Talaṁ eṛṛione oiṛ bi roġ agus roġnaṛ aṛ a ċionn. Bi raiṫeaṛn taiṛḃe aiṛ claṛ na talṁan. Do bi na monġṛeuṛa bṛeaċ le ṫṛeudaiḃ agus aṁeiṛ. Bi aiṛġeaḋ agus oṛ ṛaṛṛṛaṅġ eaḋon aiġ na ṫuaṫaiḃ daoṛclaoin, oiṛ cluinteaṛ ġuṫ ceannuiḋeaḋ na b-ṛeine aiṛ ṛuiḋ an talaṁ, aiġ maṛġuġaḋ luaċ agus aiġ ceannaċ ba, daim, caoṛaċ, cṛuiṫneaċ, oṛna, coiṛce, muicṛeol, linn agus olan, aċt go ṛonnṛaḋaċ na eiċ, oiṛ bi ṛiaḋ moṛ, luaiṫ agus laiḋiṛ. Diolcann na ceannuiḋe an luaċ ann euḋail no ann aiṛġeaḋ gneaṫaċ. Annṛan ṫṛeaṛ baalaiṁ de piġail m-bṛeaḋṛal ṛuaiṛ Tṛeunleuṛ an t-aṁollaṁ baṛ, agus aiṛ ċṛuinnuġaḋ do coṁṫionol na n-ollaṁ noġaḋaṛ Monġṛiṛ anna a n-aṁollaṁ Ullaḋ. Aiṛ ṁ-ṛaḋ an t-am

uile do ḃi Breaḋṡal anna ardriġ, ḃi ṡċiaṫ ṡoiġ agus ṡoiġ-nas ṡcarruiġṫe as ċionn Errion!

Anois anns an ṡeiṡead baalain de riġail m-Breaḋṡal ardriġ do ṫarlaḋ gur ṫainic galar m-bo air arneis agus air treudaiḃ annos go ḃ-fuair niḃus muġa 'na da triau aca bas. Agus buḋ ṡaoṫar cruaiḋ do'n gaal iad do cuir faoi talaṁ annos naċ breunfad an t-aoḋar. Agus d'imṫiġ an galar ud fuid gaċ riġeaċta n-Errione.

Ḃi'n creaċ agus an caill coṁ mor ṡin fuid an talaṁ gur ṫoirṁeasg Breaḋṡal cruinnte an cios do ardriġ. An traṫ do riġail Breaḋṡal da'rḋeuġ baalaine mar riġ Ullaḋ agus naoi baalaine anna ardriġ for Errion d'eug ṡe.

An dara leaḃair deug. An naoinṁad caibidil. Riġail luġaḋ miċ Ġeinadamaer riġ Muṁain ardriġ, da'rḋeug baalaine. 55. go d-ti 43. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An 86 duileog. Aois an Doṁain 5002. Faoi ainm luġaḋ luiġne, agus ann Annalaiḃ g-Cluainṁicnois mar an ceudna.

Ṫar ḋeis m-bas m-Breaḋṡal, air Tiġeaċt le na ċeile do ardċruinne Ullaḋ air ṁ-bruiṫeine Aoḋṁaġnṁaċa, roġadar Conġaal mac m-Breaḋṡal anna riġ as ċionn Ullaḋ. Ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, prionṡaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail le na ċeile go ardṡeoṁraḋ d-Teaċṁor Ṫaḃ-

aṙṫa, do ṡuiḋe anna ardċruinne-Errione. Air an ceud feaċt roġadar luġaḋ riġ Muṁain anna ardriġ for Errion. D'imṫiġ se amaċ go liaḟail, air fileaḋ ḋo glac se a ait air an triḋaon. Agus do leiġ an t-ardollaṁ scriobṫa n-Eolus agus leaḃair na n-Aimsire Ġaalag. Air criocnuġaḋ imṫiġeadar amaċ le ceileaḃraḋ morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Dar n-doiġ coṁliontear gaċ feaċt dar tusṁos. Nior seasuiġ aonneaċ air Ṫaḃarṫa aig iareaḋ a ċeart. Agus d'imṫiġ an t-ardċruinne air aġaiḋ gaċ go deaġḋun a ċoṁnuiḋe fein.

Anois do ṫarlaḋ gur ṗosuiġ luġaḋ Measace iġnein g-Criobṫan roiṁe seo anna ardriġ, agus do riṫ ciunḟocal triḋ Errion aig raḋ: Go raiḃ cuingraḋ idir Iber agus Iolair annos go riġailfaid ardriġ go deo. Deirtear buḋ aḋḃar deunta na cuingraḋta eattraiḃ: Gur ṡuiḋe riġ Ultonnṁaċt agus maiṫe na Danaan ann ardċruinne n-Ullaḋ. Annsan cuigṁad baalain de riġail luġaḋ traṫ suiḋfaid ardċruinne n-Errione ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa ṫainiċ Connġaal go d-ti luġaḋ agus cuinguiġ se coṁraḋ leis ann mocoṁġarsa Monġḟear aig raḋ: Taḃair do aire a ṁiċ Ṁarċaiġ annaġaiḋ gargċrob an t-Iolair, na cuir do ḋoṫus ann cosaṁaleaċt niḋṫeaḋ. Aċt freaġair luġaḋ ḋo: A Ċonnġaal ata'n croiḋe euċtaċ gan faoiṫċios agus ni glaceann treunḟear ead uaḋ corruġaḋ gaċa teangan? Ṫar ḋeis sin d'fan Connġaal anna ṫost.

Agus ḃi buanċaranṫas idir Muṁain agus laiġean air fad na da'rḋeug baalaineaḋ do ṁair lugaḋ. Annsan dara baalain deug d'a riġail reiḋeadar morṡeilg agus fiaḋ casgairt, agus ḃi luġaḋ marċuiġeaċt air seilgṁarċ ceantreun, iar morriṫ fada ḃi se anteiṫ le teasṁaċ an lae, agus le srianuġaḋ a eaċ ceantreun, agus air tiġeaċt go tiġḃior fiorruisge leim se sias agus d'ol se a ṡaiṫ, agus d'eug se air an ball.

An dara leaḃair deug. An deiċṁad caibidil. Riġail g-Connġaal riġ Ullaḋ ardriġ. Se baalaine. 43 go d-ti 37. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An 86. duileog Aois an Doṁain 5017. faoi ainm Connġaal Claroineaċ. Annala g-Cluain.

Ṫar ḋeis ṁ-bas luġaḋ ṫainic ardċruinne Muṁain le na ċeile, agus rogadar Cairbre dearḃraṫar luġaḋ anna riġ as ċionn Muṁain. Ċuaiḋeadar na luaiṫċuraḋide amaċ, aig glaoiċ le na ċeile riġṫe, prionsaiḋe, cinḟir, ollṁana agus treaḃaona 'n pobail go suiḋfaid anna ardċruinne ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa air suiḋe do'n ardċruinne an ceud feaċt roġadar Connġaal riġ Ullaḋ anna ardriġ for Errion. Nior imṫiġ se amaċ go liaḟial. Do leiġ an t-ardollaṁ scriobṫa n-Eolus agus leaḃair na n-Aimsire Gaalag. Imṫiġeadar amaċ agus ceileaḃradar morḟeis d-Teaċṁor agus morċomoraḋ na n-Eaċtra air lior Ṫaḃarṫa.

Mar an ceudna crioċnuiġeadar uile feaċt de'n ardċruinne dar tusṁos. Agus ċuaiḋ an t-ardċruinne a ṁ-baile gaċ go deaġḋun a ċoṁnuiḋe fein.

Annsan ceud baalain de riġail g-Connġaal anna ardriġ, fuair Mongḟear an t-ardollaṁ bas agus air suiḋe do coṁṫionol na n-ollaṁ roġadar Meleis annan-ardollaṁ Ullaḋ. Annsan an traṫ seo ṫainic focal cinnte go Connġaal aig raḋ: Ata Suin mac Oilliol Aron ṁic ḃ-Fearmara ṁic Aonġaise le Aine a inġein fein ann sionḋruise ga ḋeunaḋ feall go cealgaċ. Agus ḃi focla na casoide coṁ trom gur buḋ coir iad d'insint ann cluasteant Ardċruinne Ullaḋ. Agus do ċuir Connġaal na luaiṫċuraḋiḋe amaċaig glaoiċ na prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail le na ċeile air ṁ-bruiṫeine Aoḋṁaġnṁaċa. An tarṫ do ṡuiḋe an t-ardċruinne, d'eirig Connġaal agus aduḃairt: A Ṗrionsaiḋe agus a ṁaiṫe ardċeimeaiġ n-Ullaḋ fiorċaoiṁ failte roiṁ! Cruinnemar ann seo anḋiu, oir ata focla aig ceanḟear Iarġaal do cluais Ullaḋ. D'eirig Feilimid aig raḋ: Aon la ṫainic Suin mac Oilliol Aron go boṫanaiḃ ḃ-Feilimid agus d'iṫ agus d'ol se a ṡaiṫ, agus ḃi se sugaċ, agus duḃairt se: Ma tioċfad Feilimid go talaṁ Suin? Agus d'imṫiġ Feilimid ann agus ṁairuiġ se ann seal, agus riġne se seilg agus iasgoireaċt ann uisguiḃ na talṁan ud, agus laḃair Suin ann grimeana agus ann leaṫḟoċlaiḃ do cluias ḃ-Feilimid. Ann sin riġne Feilimid oireaseaṁ, agus d'eirig Aoḋ ceanḟear leaṫairne ga raḋ:

A leuṗṁuaineaṗ Feilimio roiṁ imṫinṫ coṁgaiṗ cealgeaċ Suin fealteaġ? Agus ċuġ Feilimio naċaiṗiġ do Aoḋ an ṫin tuiṁtuiġ re do'n riġ ga naḋ: Ma deaṗḃṁeinṫaiḋ Feilimio e fein coṁ mor ṫin go innreoċaḋ re ar aiṫe focla Suin no aonḋuine eile a ruiḋṫaiḋ aig a ċlaṗ agus riġne loiṫtin faoi follaċ a boṫ. A faoilṫaiḋ Aoḋ no riġ Ullaḋ a focla faoṗ ann cluaiṗteaṁt b-Feilimio, no ann cluaiṗteaṁt fleaċta b-Feilimio fearḋa?

Do ṁuin mo aṫair dom agus ir an teagearg fuair fan Muṗ-n-ollaṁ agus uaḋ gaċ ruḋ a ċiallruiġ me fen: Na ṫreig aonneaċ! Uime ṫin ni airlaḃṗoċaḋ Feilimio punfocla Suin. Aċt niḋeiṗṫin laḃair Suin maṗ reo ar ċoṁaġair daoiniḃ eile agus ċiġ liom iad ṫin do innṫin, ma'ṗ ail leiṗ an t-aiṫeṗiuinne? Air an la do laḃair an riġ bṗeaḋfal go roṗearġeaċ le mo aṫair Donċaḋ ata'n oir maṗḃ anoir! Iaṗ tamal do ġlac bṗeaḋfal an riġ air Iaṁ n-Donċaḋ ga naḋ: Ar feud le Donċaḋ maiṫuġaḋ focla ṁ-bṗeaḋfal? Imṫiġeann duine a muġa, ni b-fuil ann bṗeaḋfal aċt duine? Imṫiġeann duine a ṁuġa? Dimṫiġ focal amaċ go naiḃ an riġ roġeuṗ air Donċaḋ. D'fan na focla maiṫ ann ar m-boṫanaiḃ, do ṗcaṗ na focla fearḃa fuid an duiṫṫe eaḋon go cluair Suin. Agus laḃair re liom de na foclaiḃ ud an la caramair le na ċeile aig boṫanaiḃ Glennaḋun, agus le na linn aḋubairt: Tṗiaṫ euġraḋ Eiṗġair tiocfaḋ Ulconnṁaċt maṗ oiḋeṗeaċt do Roṗ mac Ruaiḋṗuiḋe ṁoṗ oir ṗoṗuiġ re Alita inġein aonaiġ Eiṗġair, ann ṫin beiṫ feoṁṫaiḋ

Aoḋṁaġnṁaċa cloṁadra riġṫeaḋ n-Ullaḋ. Ata uile doṫus Errione ann macaiḃ Erṁion ma laḃroċad Feilmid agus na cinḟir ata rionṗacteaċ leis annos go n-innseoċad Suin do Eisṁion agus Cairbre? Ata na cinḟir buḋ treise ann Ullaḋ lanṡasta go m-beiḋ Suin riġ ann Ultonnṁaċt iar m-bas Eisġair. Ann sin taḃairfainnsa Suin do Feilmid mo ċara agus d'a ṡlioċt feasda talaṁ Magġeintir!

Agus air ċrioċnuġaḋ do Suin duḃairt me leis: Ni Ṡeaḋ! Aċt innseoċad Feilmid focla cealgaiġ Suin do cluais g-Connġaal, agus anois cuinguiġ me mo ġeall! Agus d'eirig Aoḋ ceanḟear leaṫairne ga raḋ: Agus deirimsa go ḃ-fuil Feilmid ni aṁain ceart agus ardċeimeaċ, aċt gur fiu e go deiṁin do ḃeiṫ anna ċean do ṁorṡlioċt Taoisġair! Agus riġne 'n t-ardċruinne coṁraḋ.

Agus d'eiriġ Feilmid aig raḋ: Creud ma n-glaoiḋ fear Suin le freagraḋ ṫaḃairt do foclaiḃ ḃ-Feilmid? Agus do ḃi mar sin. Agus d'imṫiġ na curaḋiḋe air aġaiḋ air leiġeaḋ do Suin na focla is e aduḃairt: Freagroċad Suin ann ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa oir is prionsa Erṁion Suin. Aċt do ḃi an caint ud dioṁaoineaċ, agus annaġaiḋ tusṁor d-Tanasteaċ, uaḋ ṫarlaḋ go ḃ-fuil Geinṫir taoḃ stiġ riġeaċta n-Ullaḋ uaḋ'n d-tus? Agus de ḃriġ sin faoi n-dliġe n-Ullaḋ, agus is e tusṁor d-Tanasteaċ go ḃ-freagroċad erlaoċ s'a cor annsan talaṁ riġne se an feall. Aċt ann traċt ḃi Suin cinnte go n-imṫiġeoċad se saor ma g-cluintear an acasoid air Ṫaḃarṫa. Ċoṁ luaiṫ gus ċuail-

luiġ Suin gur imṫiġ amaċ atne le ḃeiṫ ṫaḃairt e asteaċ geiḃte, uaḋ ṫarlaḋ naċ leannuiġ se na bulsoiriḋe dar cleaċteaṁ traṫ do glaoiḋeadar a ainm as ard, eiṫioluiġ go oban uaḋ talaṁ Aroin go d-ti laiġean, agus ṫainic Degad a ṁac go Connġaal aig idirġuiḋe air ṡon a aṫar.

Agus freaġair Connġaal do Degad ann mo laṫarsa Ṁelis aig raḋ: Ni deirtear ann do aġaiḋ a Ḋegad an buḋ ail leat go laḃroċad olċ d'a aṫair ann cluaisteant a ṁaċ? De ḃriġ go ḃ-fuilimsa mo ṫost na biḋeaḋ sin coṁ-arṫa go ḃ-fuil do aṫair saor! Creud deunfear deiread ardċruinne n-Ullaḋ. Agus do ḃi Connġaal cinealtaċ do'n oglaoċ agus d'ḟan se seal ann Aoḋṁaġnṁaċa, agus an traṫ filuiġ se duḃairt an riġ liomsa: A Ṁeleis saoilim gan aṁras go m-ḃeiḋ Degad niḃus fealltuiḋe 'na Suin no aonneaċ de sliocṫ Iolair. Do ḃi baraṁail g-Connġaal ceart, ḃi Degad bearṫaċ, cealgeaċ le caċ eaḋon leis a aṫair oir lionuiġ se a ṁein agus a aigne le faiṫċios annos naċ filfaid se go talaṁ Ullaḋ.

Annsan na laeṫiḃ seo ṫainiċ focal do cluais g-Connġaal go ṁair Suin ann Muṁain le Cairbre riġ na ṫalṁan ud. Ċuir Connġaal teaċtoireat le litiriḃ go Cairbre ga raḋ: Go dearḃta ni fiosruiġeann Cairbre an t-olċ a riġne Suin ann Ullaḋ air a glaoiḋtear e as coṁġar ardċruinne na riġeaċta, ma ḃ-fiosruiġfaid ni leigfaḋḋo do ḃeiṫ ann Muṁain? Filuiġ an teaċtoireaċt le foclaiḃ g-Cairbre ga raḋ: Beiḋ cara g-Cairbre glaċaḋ a ṡoġ faoi ḃ-follaċ

a ṁ-boṫ, cia buḋ e air biṫ cuireas anṡoġ air Suin gniḋeas Cairḃre anna naṁaḋ. Agus cruinnuiġ Connġaal clanna Ruaḋruiḋe agus aṫnuiġ do na ceanṡearaiḃ na coṁlannta do ullṁuġaḋ, nior ċuir se go laiġean no eaḋon go n-Ultonnṁaċt, agus do cuir an riġ go boṫanaiḃ g-Cairbre na bulsoiriḋe ga raḋ as ard: Leannfad gaisciḋe n-Ullaḋ coisċeimeaċa na bulsoireaḋ le taḃairt Suin an erlaoċ asteaċ geiḃte.

Agus gluaiseadar do'n Deas. Mar an ceudna ulṁuiġ Cairbre armṡluaġ Muṁain. Ṫangadar na da armṡluaġṫe faoi leiṫ a ċeile ann Cluain na d-Tuam. Agus do cearr go ṁilteaċ ruaiṫir g-coṁlann Ullaḋ armṡluaġ Muṁain, aċt niḋeissin nior tiuntuiġ siad a ċul. Agus do ṫuit Cairbre 'n riġ faoi cleaḋeaṁ g-Cuir ṁic Ardṡear cinṡir Raṫḃoṫ curaḋ de clanna Ruaḋruiḋe, agus d'iomċuir Cuir leis claḋeaṁ, luireaċ agus sċiaṫ ġ-Cairbre 'n riġ mar a duḃairt se: "Geall eaċtra na caṫa." Aċṫ air n-doiġ eiṫioluiġ Suin air aġaiḋ, agus air feuċṡint do Muṁain gur eiṫioluiġ Suin iar tuitime g-Cairbre an riġ agus go raiḃ Suin slan mar geall air a ṫeiḋeaḋ, tiuntuiġ na daoine annanaġaiḋ, uime sin ṫuit Suin teinn agus d'eug se. Ann sin gluaisuiġ, Connġaal agus coṁlannta n-Ullaḋ air aġaiḋ go Aoḋṁaġnṁaċa.

Agus croċadar urlis caṫa g-Cairbre ann morṫalla g-Clanna Ruaḋruiḋe faoi sċiaṫ g-Cuir ṁic cinṡir Raṫaḃoṫ, aċt nior d-fulang Connġaal an riġ aċṫ guṫ ṁolta do Cuir,

ni fiaiḃ gleo, no aroġaiṫa no fcaṫḃuailṫe air laṫaf.

Air ṫiġeaċt le na ċeile do aroċruinne Mumain fogadar Duaċ mac g-Cairbre anna fiġ af ċionn Mumain. Niof m-fad iar m-baf g-Cairbre agus Suin nuiġ go d-tuffuiġ Degad mac Suin aiġ coimiuġaḋ fuaf olċ ann Ulladḃ. An tiaṫ feo ċuaiḋ Connġaal go Teaċmoir agus maiduiġ fe ann, d'fag fe Faċtna mac g-Caf mic Ruaḋfuiḋe moif ann air fiġ ann Ulladḃ. Aċt innfeaf mogniom Degad do Faċtna. Agus com luaiṫ gur faoiluiġ Degad go b-fearfaiḋ fiof air a comġliċe d'fin fe le deimnuġaḋ a bafiamail, aċt do ṫafladḃ gur ṫainic taeṫoifeaċt uaḋ arofiġ ga fiaḋ: A Faċtna cuif na bulfoifiḋe go talam Aroin go n-goifraiḋ af aiḋ: Imṫiġeaḋ Degad agus uile laiġneaċ uaḋ tiffion Ulladḃ an tiaṫ teiḋeaf Baal tfiḋ aon fiaiṫe de'n baalain feo toiġeaḋ leo a maoin agus a euḋail.

If mafi fin doċfeaḃteaf Degad agus a ḋfiong uaḋ fiġeaċta n-Ulladḃ. Tfalleadaf go Mumain agus ċuig Duaċ an fiġ fiofḋaoim failte doiḃ. Anoif air n-imṫeaċt Degad uaḋ Ulladḃ ṫainic focal go Faċtna ga fiaḋ: Riġne Degad comġliċ annaġaiḋ fiġeaċta n-Ulladḃ le tafgaing anuaf ef agus le cuif fuaf efmion d'a fliocṫ fein. Agus do ċuif Connġaal tecfoifeaċt go Duaċ aiġ fiaḋ: Taḃaifeaḋ Duaċ fuaf Degad annof go b-freagroċaḋ air a iomda mogniom daf caroiḋ. Agus freaġaif Duaċ: Ciḋ ṫuitiuġ Cairbre mo aṫair air fon Suin, tuitfaiḋ gur Duaċ ful a freigfad a ċafa Degad anna miaḋ. Agus do ċuif afoiuġ teaċtoifeaċt

eile go Duaċ aig iaṡ: Fheagṁeas Duaċ agus Deagaḋ ann aiṁṡeoṁaiḋ o-Teaċṁoṁ Tabaiṙta: Cao tuige naċ tabairfiḋ se suas Deagaḋ? Agus do fuaḋ an t-aiṁċruinne an ceud feaċt agus bi na seṁoḋta leiġte agus air n-imteaċt amaċ doiḃ ċeileabraḋar moṁṡeir o-Teaċṁoṁ agus moṁċomraḋ na n-eaċtra air lior Tabaiṙta.

Air fuaḋ do aiṁċruinne an dara feaċt d'eiriġ aiṁriġ agus dubairt: A ċoṁṡlaiḋe agus a ṡaoṁċlanna aiṁċeimriġ n-Eṙṁone an triaṫ liġne Suin uaḋ sliocht Iolair uaḋ Aonġaire o-Tuirmeaċ diobail agus euġċoir annaġaiḋ Ullaḋ do bi gladaiḋte le fheagraḋ air a olc, eiṫiolluiġ se go Muṁain, agus do cail Cairbre a beaṫa aig tabairt coṁairċ do. Triaṫ liaiḃ Deagaḋ mac Suin gladaiḋte le fheagraḋ, cuireann Duaċ mac g-Cairbre focal aig iaṡ: Ni treigfiḋ Duaċ a ċaiṙa. Ciḋeas cruaiḋ go b-flaṫṡaḋ Cairbre agus Duaċ air maiṫeas a ċoṁairle? Acht ciḋeas go foil niḃur cruaiḋe go gladaiḋeas an ġaal amaċ uaḋ roġ go cogaḋ uċḃaraċ? Is truaiġ go liaċfaḋ neaċ ċas agus ar ċionn an oliġe! Ma iaiḃ Deagaḋ ann seo adnocad Connġaal: Ma iaiḃ Suin ciontaċ ata Deagaḋ naoi nuaire niḃur measa, acht air gladaiḋ do le fheagraḋ doubairt riġ Muṁain: Coṁairċfiḋ sa mo ċaiṙa annaġaiḋ ġaċ caroiḋ. Ni b-fuil Deagaḋ air laṫar, ma iaiḃ deiṙfiḋ Connġaal go m-beiḋ se coṁ cealgeaċ le sliocht Ibeir mar bi do sliocht Eir. Le na linn sin doubairt aiṁriġ: Fheagraḋ Duaċ: B-fuil anne naċ b-fuil Deagaḋ ann boċanaiḃ n-Duaċ, agus anne naċ toir-

ṁeaſgeann Duaċ a ṫaḃaiṛt ſuaſ? Ḟṛeagaiṛ Duaċ:

Maiṛeann Degad ann boṫanaiḃ n-Duaċ aguſ coṁaiṛċ-ḟaid Duaċ gaċ a ṫioċḟaſ ann. Iſ ann ſin d'eiṛiġ aṛdṛiġ ga ṛaḋ: Roiṁe ſeo noċtuiġ Ullaḋ a claḋeaṁ annoſ go ſeaſfad dliġe n-Eṛṛione ſaoṛ tṛialluiġ le aṛmṡluaġ uaḋ baṛṛ go bun ḋeionaiġ na talṁan diol clan na talṁan cuſduſ anṁoṛ, oiṛ ioċteaṛ do gaċ gneaṫġaal a luaċṡaoṛ, do ċaill ṛiġ Caiṛbṛe a ḃeaṫa aguſ iomda de na maiṫiḃ aguſ de 'n gaal aguſ go ḟoil d'ḟaneann Duaċ anna ṡliġe ċiontaċ aig glaoiċ maſluġaḋ na dliġe aṛdṁeaſ aiṛ coṁaiṛċ a ċaṛa aguſ loiſtin a ḃoṫ. Aṛiſ iaṛfaid Connġaal: An taḃaiṛfaid Duaċ ſuaſ Degad le ḟṛeagṛaḋ do dliġe n-Eṛṛione? Aduḃaiṛt Duaċ Coṁaiṛċḟaim Degad go d-ti'n deiṛ-eaḋ! Aguſ aduḃaiṛt aṛdṛiġ: Aduḃaiṛt Duaċ ann cluaſ-teant aṛdċṛuinne n-Eṛṛione go g-coṁaiṛċḟaid ſe Degad, aguſ deiṛ Connġaal aſ aṛd go g-coṁaiṛċḟaid ſe dliġe n-Eṛṛione, oiṛ iſ aiṛ an ḟaḋ ſin ſuiḋeann ſe coiſċeim niḃuſ aiṛde 'na a ḋeaṛḃṛaṫṛaiḃ de'n ſlioċt? Aguſ maṛ iſ ċoiṛ go n-ioċḟad an t-eṛlaoċ an cuſduſ, cṛeud ma n-ioċḟad Duaċ ṛiġ Muṁain naoi mile m-bo gaċ baalain nuiġ go g-coṁlionḟaid ṛeaċt na n-dliġe? Aguſ cuiṛteaṛ Duaċ ḟaoi naiṛe, aguſ d'ḟan ſe anna ṫoſt. Aguſ ḃi ḟocla na Aṫne ſċṛioḃta ſiaſ. Aguſ cṛioċnuiġſiad gaċ ḟeaċt de'n aṛdċṛu-inne daṛ tuſṁoſ, nioṛ ṡeaſuiġ aonneaċ aiṛ Ṫaḃaṛṫa aig iaṛeaḋ a ċeaṛt. Aguſ d'imṫiġ an t-aṛdċṛuinne gaċ g-a ḋeaġḋun ḟein.

Agus ṫar ḋeis aon mioṡa aṁain d'eug Eisṁion Aine riġ laiġean agus air tiġeaċt do ardċruinne laiġean air ṁbruiṫeine Magnas roġadar Roiġne a ṁac anna riġ as ċionn laiġean, agus do triall Connġaal go Aoḋṁaġnṁaċa. Agus do ṁair Faċtna air Ṫaḃarṫa. Ata'n aimsir duḃ agus trom, ciḋ go raiḃ Duaċ cara do Degad do ḃi se niḃus gruaime 'na aonḋuine de'n sliocṫ Iber ṫarrang an aigna sin uaḋ a ṁaṫair a ṫainic uaḋ sliocṫ Iolair. Anois ṫainic an traṫ le ioċ an boroiṁe a raiḃ mar cain air Duaċ, agus uaḋ ṫarlaḋ nar ṫainic cuirtear teactoireaċt go riġ Muṁain aig raḋ: Cad tuige nar cuirtear an cain dar aṫne n-ardċruinne n-Errione? Aċt do freagair Degad don teaċtoireaċt ud: Nior ruġaḋ an arneis uile go leur fos agus nior feud le cuid buḋ sinne doiḃ do ṡiuḃail coṁ fada sin. Traṫ ċuailluiġ Connġaal na focla ullṁuiġ se na coṁlannta air tiġeaċt doiḃ go Eudan Daire casuiġ leo ceanṡear n-Oir agus caṫarḃar leis agus duḃairt go raiḃ na ba le na maoraiḃ air a ḃoṫar go Teaċṁor. Agus aṫnuiġ ardriġ go m-ḃeiḋ na ba tiomante go d-ti Scandt riġ Ultonnṁaċt, agus do ḃi mar sin. Agus filiuġ an armṡluaġ go Ullaḋ, agus cuirtear an cain an dara baalain an nos ceudna, air an treas baalain agus Degad fos ann Muṁain nior ṫainic an cain, agus freagair Duaċ do'n teaċtoireaċt: Dar baal ni beiḋ tairḃe n-Duaċ caite niḃus fuide air caradiḃ g-Connġaal. De ḃriġ sin ċuaiḋ aṫne cruinnte na coṁlann amaċ triḋ Ullaḋ agus laiġean air Mag Urlann anna

ṫiomċioll arḋriġ. Nior cuir arḋriġ ʒo Scanḋt riġ Ultonn-
ṁaċt oir ċuailuiġ se ʒur ċuir Scanḋt na ba air ais ʒo
Ḋuaċ, oir ḃi aiʒne Scanḋt lionta le tnuṫ annaġiḋ maċaiḃ
Er de ḃriġ ʒur Ailita inġein Eisġ air anna ċeile aiʒ Ros
mac Ruaḋruiḋe ṁoir. Aʒus triallui ġ Connġaal anna arm-
neart fein aʒus air tiġeaċt ḋo ʒo Maʒ Urlann connairċ
se boṫana leaṫ caṫa uaḋ laiġean air an Maʒ. Ṫainic
ceanḟear Ṁaʒġlein ʒo Connġaal aiʒ raḋ: Ata meuḋċean
armṡluaġ laiġean aiʒ tiġeaċt, ma n-ʒluaisfaiḋ arḋriġ ʒo
Siṫḋruim, nuiġ ʒo tioċfaḋ sluaġ laiġean ċuiʒe? De ḃriġ
naċ raiḃ aṁras no cealʒ ann ṁein arḋriġ ʒluaisuiġ ḋar
focal an cinḟir. Air seisead la d'a fuireaċ air Siṫḋruim
connairċeaḋar na forfairiḋe armṡluaġ Muṁain tiġeaċt taoḃ
ṡiar orrṫaiḃ aʒus Armṡluaġ laiġean as a ċoinne aʒus do roṫ
coṁlannta n-Ullaḋ a aġaiḋ d'ionnsuiḋe armṡluaġ Muṁain
aʒus ʒo foil riġne arḋriġ oireasaeaṁ tiġeaċta riġ laiġean,
aċt ni raiḃ Roiġne leis an sluaġ cor air biṫ. Is ann sin
aduḃraḋar na cinċoṁlann: Ʒo raiḃ feall air cois. Traṫ
ulṁuiġ Connġaal armṡluaġ Ullaḋ faoi leiṫ Muṁain ṫainiċ
armṡluaġ laiġean taoḃ ṡiar doiḃ, aʒus tiuntuiġ trian de
ʒaċ coṁlann aiʒ ṫaḃairt coṁruiċ le deaslaṁ do Muṁain
aʒus le a laṁ cle do laiġean. Aʒus aṫnuiġ Connġaal do
na bulsoiriḃ: Ʒlaoiḋ air ainm n-Ḋuaċ an t-erlaoċ aċt
nior ṫainic Ḋuaċ amaċ do cuireaḋ coṁruiċ aonḟir. Cia buḋ
e air biṫ an ait raiḃ foaḃar an caṫa buḋ teanne is ann
sin do troid Connġaal nuiġ ʒur ṫuituiġ se, ṫar ḋeis ʒlaċaḋ

aon ɡoinde deuɡ uaḋ luain na ɡaal, air tuitim ɡ-Connɡaal riar ṫuinsiuɡ airmḟiuaɡ Ullaḋ a ċul, oir do ɡlaċ Roṁuaḋ mac Roṁ ṁic Ruaḋṁuiḋe riar ait ɡ-Connɡaal aiɡ ullṁuɡaḋ na comlannta, bi Roṁuaḋ anna ċeannċaṫa ɡ-Clanna Ruaḋṁuiḋe. Agus do ṁeiḋ re a airmḟiuaɡ amaċ uaḋ ait mioaḋṁail anna ṁaiḃ roir Muṁain agus laiɡean, agus do ceap agus do ḃṁuiɡ re na naṁaid le moṁṫeaċ. Ċaiṫeadar a ḃoċna an oiḋċe sin air Siṫḋṁuim. Aḋleaċadar na ṁarḃ agus ḋornuiɡ an airmḟiuaɡ coln ɡ-Connɡaal agus coln cinḟir aiḋeaṁ, agus coln cinḟir leaṫaiṁe a tuiteadar san caṫ. Agus do ṁiṫ focal nuiɡ so ɡ-cluinuiɡ Roṁ e: Anne naċ n-ɡlaċṁamuid creaċ?

Agus aṫnuiɡ Roṁ do na bulroiṁiḃ: Ni ɡlaċṁad sin Ullaḋ aon creaċ. Agus do bi mar sin. Agus romḟuiṁeadar coln an ṁiɡ agus na ɡ-ceanḟear a ṫuitiuɡ leir agus luiṫ na ɡoinde air caiṁbeadaiḃ so Ullaḋ dangnadar cath ɡ-Connɡaal ann Aoḋṁaɡnaċa foɡur do cath Aoḋa, agus caoineadar an euɡċaoin agus ċannadar an caṫṁann do'n ṁiɡ ceaṁtne ann caṫ, an ceud cean de ṁiɡiḃ Ullaḋ uaḋ laeċiḃ Airɡeaḋṁoir tri ceud agus tri baalaine. Do ɡeuṁɡuil Ullaḋ Connɡaal an ceaṁt agus maiṫ aiɡ ɡlaoiċ air mar ainm: "Connɡaal Saiṫċaṁaċ".

An dara leaḃar deuɡ. An t-aonṁad caiḃtiol deuɡ. Riɡail n-Duaċ ṁiɡ Muṁain aroṁiɡ feaċt baalaine. 37 go d-ti 30 R. C. (Feuċ Annala ṁɡeaċta n-Eṁone An. 1. Rol.

An 86. ouileoȝ. Aoiṙ an Domian 5032. Faoi ainm Duaċ dealta Deȝad. Feuċ maṙ an ceudna Annala ȝ-Cluainmicnoiṙ, Ogigia R. 3. C. 42. Agus leabaiṙ Lecain fol. 203.)

Anoiṙ ran tiaċ feo do maiṙ Faċtna ann Teaċmoṙ comṁ luaiṫ ȝuṙ fiorṙuiȝ ȝuṙ ċuiṫ Connȝaal, cuiṙ fe fuaṙ a boṫ aiṙ Ṫabaiṙṫa agus cuiṙ fe teaċtoiṙeaċt do Feaṙȝaiṙ mac Leiṫ, mic Ruaḋṙuiḋe moiṙ aiȝ ṙaḋ: Cuiṙ an eiṙaon agus ṙiȝḃṙiaṫ aṙoṙiȝ ann feo, agus ṫainiċ Feaṙȝaiṙ leiṙ an teaċtoiṙeaċt aiȝ iomċuiṙ leiṙ oṙneiṙ aṙoṙiȝ agus bi fiaḋ leaȝṫe aiṙ an tṙiḋaon taoiḃ ṙtiȝ de'n aṙoḟeoṁṙaḋ. Iaṙ ṙaȝaḋ cuṙaṁ tiȝ an ṙiȝ aiṙ aṙoṁaoṙ o-Teaċmoṙ tṙiallaiȝ fe fein agus Feaṙȝaiṙ maṙaon ȝo Aoḋṁaȝnṁaċa. Aiṙ tiȝeaċt le na ċeile do aṙoċṙuinne n-Ullaḋ aiṙ ṁ-bṙuiṫeine ṙoȝaḋaṙ Faċtna mac ȝ-Caṙ mic Ruaḋṙuiḋe moiṙ anna ṙiȝ aṙ ċionn Ullaḋ. Maṙ an ceudna imṫiȝeaḋaṙ na luaiṫeuṙaḋaiḋe amaċ aiṙ fuid Eṙṙion aiȝ ȝlaoiċ na ṙiȝṫe ṙṙionṙaiḋe, cinḟiṙ, ollṁana, agus tṙeabaona 'n robail le na ċeile ȝo aṙoḟeoṁṙaḋ o-Teaċmoṙ Ṫabaiṙṫa le aṙoṙiȝ do ṙoȝaḋ. Agus aiṙ fuiḋe do'n aṙoċṙuinne an ceud feaċt ṙoȝaḋ Duaċ ṙiȝ Muṁain anna aṙoṙiȝ, oiṙ do claonuiȝ ṙiȝ agus ṙṙionṙaiḋe laiȝean do Duaċ aiṙ ṙon a ċoṁaiṙṫ do Deȝad mac Duin mic b-Feaṙṁaṙa, mic Oilliol Aṙoin mic Aonȝaiṙe o-Tuiṙmeaċ uaḋ laoȝaiṙe de ṙliocṫ Iolaiṙ. Maiṙeann Faċtna ann Aoḋṁaȝnṁaċa.

Anois do ṫarlaḋ go raiḃ aigne Scandt agus sliocṫ riġda na Danaan olċ annaġaiḋ Ullaḋ agus ni tiocfad go ardċruinne na riġeaċta. Annsan dara baalain de riġail n-Duaċ, d'eug Roiġne riġ laiġean, agus air tiġeaċt do ardċruinne laiġean le na ċeile air ṁ-bruiṫeine Magnas, roġadar Fionlaoċ anna riġ as ċionn laiġean. Anois fuair Roiġne bas ṡul a ranic Baal Iarsgiṫ, aċt ni raiḃ riġ roġaiġte ann laiġean, de ḃriġ sin nior imṫiġeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ na riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail le na ċeile go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. Mar an ceudna ni mairean ardriġ ann Teaċṁor. Le na linn sin ċuaiḋ ṫart traṫ tiġeaċta le na ċeile do riġṫiḃ, prionsaiḃ, ceanḟearaiḃ agus treaḃaonaiḃ 'n pobail uime sin ḃi Ṫaḃarṫa uaiġneaċ.

Agus nior riġne Faċtna aonniḋ tiomḃioll an rud niḃus fuide 'na scriobaḋ siar a ḟior air leaḃair na n-Aimsire n-Ullaḋ. Annsan d-treas baalain de riġail n-Duaċ do ṫarlaḋ gur ranic Degad an aois, ann sin trialluiġ Duaċ go Teaċṁor agus d'ḟag se Degad ann ait riġ ann Muṁain. Anois ni raiḃ aon clan aig Scandt riġ Ultonnṁaċt agus ṫug Degad a ḋearḃṡiur bageala mar ċeile do Allat de sliocṫ riġda na Danaan. Nior riġne Degad oireasaṁ de la no de oiḋċe aċt corruġaḋ suas maiṫe na Danaan annaġaiḋ Ullaḋ aig deasuġaḋ a ḃearta do ḃeiṫ reiḋ air bas Scandt. Agus ḃi Fionlaoċ riġ laiġean mar-

aon le Iber. Cad aṫnoċad Duaċ deunfad Fionlaoċ, mar an ceudna do laḃair Duaċ mar duḃairt Degad. An traṫ ṡaoil Duaċ go raiḃ se dangnuġaḋ e fein air gaċ taoḃ annos go m-ḃeiḋ e fein agus sliocṫ Iber aig riġaileaḋ Errion go deo, connairċ gaċ aċt aṁain Duaċ go raiḃ Degad aig obruġaḋ go ġeurḃeartaċ le Iolair do arduġaḋ agus.

Iber do tarrang sias. Anois do riġail Duaċ cuig baalaine aċt niḋeissin nior imṫiġeadar na luaṫċuraḋiḋe amaċ aig glaoiċ ardċruinne n-Errione le na ċeile go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa. An traṫ do ċuaiḋ Baal asteaċ anna ṫeaċ m-Blaṫ san seisead baalain de riġail n-Duaċ, do glaoiḋ Faċtna riġ Ullaḋ ardċruinne n-Ullaḋ le na ċeile go Aoḋṁaġnṁaċa, agus ċuir se bulsoiriḋe amaċ air fuid an riġeaċta ga raḋ: Ḃideaḋ Clanna Ruaḋruiḋe anna Ṫalla cad am ḃeiḋeas ardċruinne n-Ullaḋ ann Aoḋṁaġnṁaċa. Anuiar do ṡuiḋe an t-ardċruinne. agus do ḃi Clanna Ruaḋruiḋe ann Ṫalla, d'eiriġ an riġ agus aduḃairt: Ciḋ naċ ḃ-fuil riġ agus maiṫe n-Ultonnṁaċt air laṫar dar focal na n-dliġe, niḋeissin ni ḃ-fuil an ṡeoṁraḋ seo a ṡaiṫ farsang, ḃ-feidir naċ coir go d-tioċfad Clanna Ruaḋruiḋe asteaċ annseo, mar an ceudna ḃ-feidir nar coir go suiḋefaid an t-ardċruinne ann Ṫalla Clanna Ruaḋruiḋe? Air an t-aḋḃar sin, creud ma seasfad ardċruinne n-Ullaḋ agus Clanna Ruaḋruiḋe ṫart ṫiomċioll an riġ air ṁ-bruiṫeine n-Ardsceuleaċt mar riġneadar ṡul a daingneadar Aoḋṁaġnṁaċa, annos go g-cluinfad caċ focla 'n riġ, agus

is coir go m-beid siad iomda mar ġeall air gniom na aimsire seo?. Agus do bi mar sin.

Agus riġneadar clarbord aon coisċeim aṁain nibus airde 'na 'n talaṁ do'n riġ agus ṡeasuiġ uile prionsa n-Er agus na cinḟir ollṁana, agus treabaona 'n pobail agus na breiṫeaṁna roġaigte air taob aṁain de'n riġ agus air an taob eile Clanna Ruaḋruiḋe arṁġleusta riġneadar uile morḟaine faoi ċuairt an riġ. Agus arduiġ an riġ a ġuṫ ga raḋ: Uaḋ'n la air d'eug Maċa inġein Aoḋa beanriġean g-Ciombaoiṫ da ceud cuig deug agus fiċe baalain go d-ti riġail Ruaḋruiḋe moir ard riġ do mair ṁic Er ann Ullaḋ claonuġaḋ uaḋ creaċ maiṫeaḋ agus n-Gaal mar ann Muṁain agus laiġean? Seaḋ eaḋon iorġuil siġṫeaḋ agus prionsaiḋeaḋ faoi b-follaċ a boṫ ann aimsir soiġ? Bi mic laoġaire agus ṁic Ġialċaḋ aig cuir leaṫ Errione air fuiḋ a ċeile, agus seasuiġ maiṫe Muṁain le macaib laoġaire air ṡon Aine de Corriaṫ. Agus mar ṫuintuiġ prionsa Ib-luġaḋ bi'n rion sin laidir agus an cuid a d'ḟag se lag. Is mar sin do bi nuiġ go ṫainic Aonġais Tuirṁeaċ ann seo leis a ṁac Fearṁara le Aine a inġein ann b-fionḋ-ruise. Ann Geinṫir ṫug Ruaḋruiḋe mor annaġaiḋ coṁairle iomda cead glaċta seilb. Fuair Fearṁara bas agus fuair Oilliol Aroin a ṁac bas. Ann sin ṫainic Suin le mioġnioṁ feall agus coṁġlice. Traṫ glaoiḋtear Suin le freagaraḋ air a ġnioṁarṫa, eiṫiooluiġ. agus ṫug Cairbre riġ Muṁain coṁairċ do, air a ṡon ṫuit Cairbre treun. Aċt d'ḟan De-

ʒad mac Suin san talaṁ le coṁlionuġaḋ an run feille a ṫusuiġ a aṫair. Agus is mise Faċtna d'innsuiġ ʒo Connġaal bearta agus coṁġlic Deʒad mac fealltaċ Suin. Is ann sin diaṫreaḃuiġ Connġaal uaḋ Ullaḋ Deʒad agus uile laiġeanaċ a raiḃ leis. imṫiġeadar ʒo Muṁain Do ċuir Connġaal anḋiaġ annos ʒo ḃ-freagroċad dar dliġe aċt ṫuʒ Duaċ coṁairc do'n oʒlaoċ. Agus do leaʒ ardċruinne n-Errione cain naoi mile m-bo air Duaċ ʒaċ baalain nuiġ ʒo d-taḃairfaid suas Deʒad le freagraḋ do'n dliġe. Air tiġeaċt do'n boroiṁe cuir Connġaal iad ʒo Ultonnṁaċt an ceud agus an dara baalain, aċt do ċuir Scandt air ais iad as iosiol ʒo Duaċ. Air an d-treas baalain ni taḃairfad Duaċ suas Deʒad no ni ioċfad an cain. Ʒluaisuiġ Connġaal do ċoṁairċ an dliġe, do ṫarlaḋ ʒo raiḃ Roiġne fealltaċ agus ṫuiṫuiġ Conġaal le feille laiġean. Agus ata Duaċ mac Iber aiʒ riġaileaḋ ardriġ le coṁġnioṁ Iolair, agus suiḋeann Deʒad an t-erlaoċ ann ait riġ ann Muṁain. Is forus fios do caċ ʒo ḃ-fuil sliocṫ iolair cealʒaċ. santuġaḋ uġdaras agus ceanneas, agus mar ġeall ʒor n-ʒlaċ Iolian an ceuduair ʒairm Erṁion air fein, traṫ ḃi ṁiċ Iber agus arṁoraṫair Er fos oʒ, saoileann ʒur buḋ e a ċeart do riġail ardriġ a ʒ-coṁnuiḋe?

An droċċraoḃ a d'fulanʒ Ruaḋruiḋe mor d'ḟas air an talaṁ seo, le coṁġnioṁ Iber agus laiġean, teilʒfaid duḃneul air Errion manaċ raiḃeamar curamaċ. Aċt air tarranʒt do Connġaal an freum ud as an talaṁ, sait Cairbre

agus Duaċ e aris ann talaṁ Ṁuṁain, agus as sin ata anois aig masluġaḋ dliġe n-Errione. Ata Muṁain agus laiġean maraon agus Ultonnṁaċt maille leoṫsan, uime sin seaseann Ullaḋ aonḟear gan cara gan coṁġnioṁ aċt treaċd dliġe n-Errione? Manaċ ḃ-fuil siad a ṡaiṫ ċoṁeuċtaċ mairg do cloin Ullaḋ agus mairg agus truaiġ do Errion i fein! Traṫ do ṡuiḋe Duaċ Ardriġ da baalaine nior ġlaoiḋ se ardċruinne n-Errione go Teaċṁor Ṫaḃarṫa ṫaḃairt mar leiṫsgeul bas Roiġne riġ laiġean Imṫiġeadar ṫart ceiṫre baalaine agus ni ċuaiḋeadar na luaiṫċuraḋiḋe amaċ, deirtear gur buḋ faiṫċios Degad cuingear Duaċ, aċt ni fior sin Ma ta uile riġeaċta n-Errione leis aċt Ullaḋ cad tuige ḃ-fuil faiṫċios air ṡon Degad aige? Aċt ni ṡeaḋ! Ni sin an t-aḋḃar Gniḋeann se sin air coṁairle Iolair, oir fuaḋuiġeann sliocṫ Iolair an dliġe. Is ail leo i do ṁasluġaḋ agus do cuir faoi dioṁeas. De ḃriġ sin creud ma ċuirtear teaċtoireaċt go ardriġ ann Teaċṁor aig raḋ: Glaoiḋtear riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treaḃaona 'n pobail go d-ti ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa dar foclaiḃ air treaḋ dliġe n- Errione? Agus arduiġeadar an t-ardċruinne a ḋeaslaṁa. Fos aduḃairt an riġ: Fanead uile ann Aoḋṁaġnṁaċa no anna ṫioṁċioll nuiġ go ḃ-filfaid an teaċtoireaċt air ais duinn.

Agus deunfad muid coṁraḋ air an ḃ-freagraḋ? D'imṫiġ na teaċtoiriḋe agus fileadar le foclaiḃ ardriġ, agus seo iad: Creud ma m-biḋeann Ullaḋ roḃeug do dioṁeas

Er, go foil caiṫead Faċtna d'ḟan ann, oir anuair ata caill aig ardriġ le coṁairle iarrfaid uaḋ a roġa fein i?. Cruinntear an t-ardċruinne agus Clanna Ruaḋruiḋe aris air ṁ-bruiṫeine agus leiġtear anna cluaisteant as ard focla n-Duaċ ardriġ. Agus d'eiriġ an riġ agus aduḃairt: An fulangeoċad Ullaḋ Errion do ḃeiṫ riġailte dar neaċ a ċuireas a ṫoil fein suas annaġaid an dliġe? No an ullṁuiġfad na cinḟir na coṁlannta agus tarrangfad an te naċ fiu de? D'eiriġ agus ceanḟear Magṁorṫioma agus duḃairt: Creud ma m-ḃiḋeann Duaċ marḃadoir g-Connġaal stroicte uaḋ'n triḋaon? Agus cuirte as raḋairċ daoineaḋ? Agus duḃairt an riġ: Tugeann clan Er buiḋeċior do ceanḟear. Magṁorṫiomna air ṡon a ġraḋ do Connġaal aċt ma leursmuainfad Breas ciallfaid gur laḃair se go roṫappuiġ de'n niḋ a riġne Duaċ agus Roiġne go fealltaċ, aċt ata 'n seilg agus cogad lan de bearṫaiḃ? Ni e iorġuil g-Connġaal air a laḃreann Ullaḋ ann ainm Errione le glaċaḋ diolċior? Do ḃrisuiġ Duaċ an dliġe air ṡon Degad, agus coṁnearṫuiġ se an marluġaḋ sin traṫ nar glaoiḋeann se le na ċeile ardċruinne n-Errione go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa go traṫaṁail. Is air na cionta seo ioċfaid Duaċ diolċior? De ḃriġ sin a Ḃreas ma's do ṫoil e deirfaid riġ Ullaḋ: Creud ma ḃ-freagroċad Duaċ air ṡon marluġaḋ an dliġe? Agus do ḃi mar sin. Is ann sin aṫnuiġ an riġ: Cruinnead gaċ ceanḟear a ċoṁlannta coṁ mor gus feud leis, oir is coir go n-gluaisfaid Ullaḋ anna

neart. An traṫ ceudna ṫainic na cromḟir go d-ti'n riġ ga coṁġaireaḋ anna ċluair: Anne naċ d-taḃairfaid an riġ cead do na cromḟearaiḃ do ḃeiṫ ann coṁluadoir an arm-ṡluaig mar gluaiseann go cogaḋ?

Freagair an riġ: Ni ḃeiḋ, laḃreann no cromḟir go celageaċ ann coṁġairṫaiḃ. Ḃi riḃ anna idirimṫeaċtoiride do Suin agus do laiġean agus do Degad agus Muṁain agus idir Muṁain agus laiġean, agus anois iarruiġeann riḃ cead uaimsa do gniḋ an runfeille ata a ḃ-follaċ ann ḃur n-uċt annaġaiḋ cloin Er? Eistuiġiḋ le foclaiḃ Eoċaiḋ Ollṁan ḃ-Fodla an dlistnaoir ceirt: Cosnead an cromḟear na teinnte naoṁta, agus rionead aimsir, am agus traṫ. Is mar sin adeir Faċtna a ṁac. A ċromḟir mairuiġiḋ go soġ-nasaċ ann ḃur n-ait fein. An traṫ ceudna tusuiġ ardriġ aig ullṁuġaḋ cogaḋ, agus do ċuir se a curaḋide triḋ lai-ġean, agus ċruinnuiġ Degad coṁlannta Muṁain, agus ṫus-uiġ se mar ṡaoil se aig tarrangt cinfir Ultonnṁaċt, oir duḃradar leis fanfaḋṁar taoiḃ stiġ an d-talaṁ fein. Niḋeissin ṡaoiluiġ se go d-tarrangfad le cealg iad, nior fiosruiġ se na Danaan, oir ni laḃair an Danaan araiaṁ dadaiḋ naċ ṫainic go ḃ-ḟior as a ċroiḋe. Fos lionta le doṫus, coṁṁeasaċ de'n la air ṫuit Connġaal le beart Degad cruinnuiġ se coṁlannta Muṁain agus laiġean air Mag Siṫḋruim. Ċialleadar go d-tioċfad Faċtna annḋiaġ ann. Ann sin caiṫeadar a ḃoṫana Anois traṫ raiḃ arm-ṡluaġ Ullaḋ ullṁuiġte air Ardḋeas ċoṁ ulṁor a raiḃ a

uiṁir, ḃi aṁras de a ṡaiṫ biaḋ ma m-biḋeann an coġaḋ fada. Freagradar Clanna Ruaḋruiḋe: Ata ar lon a ṡaiṫ farsang coṁ ḟada gus fanamar ann Ullaḋ, ann sin taḃairfaid Muṁain agus laiġean duinn! Agus ċuailuiġ an riġ focal g-Clanna Ruaḋruiḋe agus deffruiġ se g'a ḃoṫanaiḃ agus ċuaiḋ taoiḃ stiġ d'a ṁorfaine agus aduḃairt go ġeur: A leanfadmuid droċclaċteaṁ Muṁain agus laiġean? A tiuntafaid ulcloin Er go ciosioriḃ m-bo agus creaċ? Na biḋeaḋ an leitide le raḋ feasda! Le na linn sin aduḃairt Faċtna: Cruinnead na seanoiriḋ agus na oganiḋe ba 'n riġ agus ba prionsaiḋeaḋ Er, leaneaḋ an armṡluaġ leo. Mar ġluaiseadar coṁlannta n-Ullaḋ triḋ laigean ḃi'n talaṁ uaigneaċ follaṁ, do ḃi uile air Mag Siṫḋruim. An traṫ ṫangadar ann raḋairċ an Maig, connairceadar Muṁain agus laiġean anna ṁiltiḃ ga gluaiseaċt air Ardbreiste agus do ḃi'n Ard folluiġte le boṫanaiḃ. Aċt daingnuiġ Ullaḋ a armṡluaġ air an Mag la'rnaṁaraċ air laomnuġaḋ Baal, ullṁuiġtear gaċ armṡluaġ, agus gluaisuiġ coṁlannta Muṁain siar ar taoḃ na tulca. Agus aṫnuiġ Faċtna do na bulsoiriḃ do ardġair: Seaseann riġ Ullaḋ air talaṁ Muṁain do eist le freagraḋ ardriġ cad tuige coṁairċeann se Degad an erlaoċ diaṫreaḃaċ agus cad tuige cuingeann se ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa druidte ṫar dliġe? Agus duḃairt Duaċ le na bulsoiriḃ: Cuirfaid ardriġ dlistoiriḋe n-Ullaḋ air siuḃail go roṫappuiġ uaḋ talaṁ Muṁain! Agus ṫug Faċtna cuireaḋ coṁruiċ aonḟir

do Duaċ, aċt nior leann Duaċ na bulsoiriḋe. An ceud cean de sliocṫ Iber naċ freagair do'n cuireaḋ gaiscuiġeaċ-ta. Agus teannuiġ an caṫ agus an casġairt uaḋ maidin go d-ti traṫnona. Agus tiomanuiġ Ullaḋ Muṁain agus laiġean roiṁe, agus ḃi Clanna Ruaḋruiḋe cuartuiġ agus aig lorguġaḋ Duaċ ameasg meaḋon an sluaiġ, agus do cearreadar a reim dirić triḋ a armṡluaġ, agus marḃadar Duaċ, aċt nior fuiareadar Degad, d'imṫiġ se air aġaiḋ le fearaiḃ laiġean, fagḋail coṁlannta Muṁain do faoḃar caṫa.

Do ḃi'n Mag folluiġte le carnaiḃ na ṁarḃ, ḃi'n ta-lam anna seisgan bog le fuil. Ṫuiteadar seaċt agus fiċe mile le Duaċ air Mag Arḋḃreiste. Do riġail Duaċ seaċt baalaine slointear "Duaċ Dalta Degad" mar ainm air.

An dara leaḃair deug. An dara caibidil deug, riġail ḃ-Faċtna ṁic g-Cas ṁic Ruaḋruiḋe ṁoir arḋriġ tri baal-aine fiċid 30 go d-ti 7. R. C. (Feuċ Annala riġeaċta n-Errione. An. 1. Rol. An. 86. duileog. Aois an Doṁain 5042. Faoi ainm ḃ-Faċtna ḃ-Faṫaċ. Agus ann Annalaiḃ g-Cluainṁicnois mar an ceudna.

Anois ann caṫ Arḋḃreiste ṫuiteadar iomda prionsaiḋe agus maiṫe le Duaċ, aċt ann traċt nior d'ḟan prionsaiḋe no maiṫe laiġean ann faoḃar na caṫa teiḋeadar le Degad, mar imṫiġeadar le Suin traṫ tuitme g-Cairbre. Aṫnuiġ

Faċtna go roġfad amaċ as an gneaṫaḋleaċaḋ colna n-Duaċ agus prionsaiḋeaḋ Muṁain, agus daingneadar a ċarn air an Mag. Agus caoineadar a euġċaoin agus cannadar a ċaṫrann as ċionn na prionsaiḃ agus maiṫiḃ, aċt ni as ċionn Duaċ de ḃriġ nar taisbainuiġ e fein do glaoiċ na ṁ-bulsoiriḋeaḋ. Agus trialluiġ armṡluaġ Ullaḋ go Teaċṁor agus do ċuir Faċtna a ḃoṫana air Ṫaḃarṫa. Ciḋ naċ raiḃ a aigne air triḋaon Errione buḋ e coṁairle a ḟuirrion go suiḋfaid air annos go m-bacfad cos laigean. Agus air tiġeaċt le na ċeile do arḋċruinne Muṁain air ṁ-bruiṫeine roġadar luġaḋ dearḃraṫair n-Duaċ anna riġ as ċionn Muṁain. Do ċuir Faċtna na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ le na ċeile riġṫe, prionsaiḋe, cinḟir ollṁana, agus treaḃaona 'n pobail go arḋṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le ardriġ do roġaḋ. Agus air ṡuiḋe do arḋċruinne n-Errione an ceud feaċt roġadar Faċtna riġ Ullaḋ anna ardriġ. Iar leiġeaḋ na scriobṫa, imṫiġeadar amaċ, agus ċeileaḃaradar morḟeis d-Teaċṁor agus morċoṁoraḋ na n-Eaċtra air lios Ṫaḃarṫa. Agus criocnuiġeadar uile feaċt de'n arḋċruinne dar tusṁos. Agus do ṫarlaḋ gur tiuntuiġ mein prionsa Iḃluġad agus aigne iomda prionsa Muṁain annaġaid Degad Ṫuiteadar prionsaiḋe Muṁain a raiḃ de'n aois le seaseaḋ san caṫ. Ni raiḃ ḟios faiṫċiosa aig prionsaiḃ agus maiṫiḃ Muṁain nuiġ go Duaċ? Aċt cia'n ḃriġ ḃi a ḟaiṫċios ḋo? Anne naċ ṫuituiġ se niḋeissin? Ṫar ḋeis Faċtna riġaileaḋ aon baalain aṁain do

cuir se na luaiṫċuraḋiḋe amaċ air fuid Errion aig glaoiċ an t-ardċruinne go Ṫaḃarṫa. Agus do connairċ ardriġ Scandt riġ Ultonnṁaċt agus cumail se uaiḋ an tnuṫ a raiḃ air a inntinn annaġaiḋ clan Er. Do ḃi Faċtna coṁionnan do caċ ann sliġe na ceirt, anna ċaraḋ do uile cean. Do ḃi luaṫġair air na maiṫiḃ do ṫeaċt le na ċeile aris ann soġ agus soġnas. D'imṫiġ Faċtna air cuairt go Mur-n-ollaṁ d-Teaċmor, agus buḋ duḃḃronaċ an caoi anna raiḃ eaḋon annsan seal gearr uaḋ raiḃ se fein ann Teaċṁor ann ait g-Connġaal.

Agus ṫug se misneaċ do na ollṁanaiḃ, agus laḃair se go cinealtaċ do'n fuirrion beug n-ogan a raiḃ ann. Iar laeṫe na n-ardċruinne, trialluiġ ardriġ go Aoḋṁaġnṁaċa, agus d'ḟag se Fearġais mac Seid anna n-ait ann Teaċṁor. Agus do glaoiḋ se le na ċeile ardċruinne n-Ullaḋ agus do ḃi riġ agus maiṫe n-Ultonnṁaċt air laṫar san ṡeoṁraḋ. Ṫar ḋeis suiḋe na n-ardċruinne ċeileaḃradar feis agus aig an feis aduḃairt Faċtna le Scandt: Ata focal aig Rosruaḋ mac Rois agus Ailita do cluais Scandt agus a ṡlioċt. Agus d'eiriġ Rosruaḋ agus ṫug se a laṁ do Scandt, agus duḃairt as ard: Ċoṁ fada gus ta cean de na Danaan abeo. ni smuainfaid Ros air riġeaċta n-Ultonnṁaċt agus ṁuinfaid an deagrun ceudna d'a ṡlioċt annaḋiaġ. Agus ṫugsat d'a ċeile laṁ carantais. Is an sin aduḃairt ardriġ: Anois ata soġ Errione daingainte. Agus air imṫeaċt do'n riġ agus maiṫiḃ na n-Danaan a ṁ-baile,

b̄ronuiġ an riġ moreudail doib̄. Riġaileann Faċtna ann eagna agus ceart, grad̄uiġeann se soġ, ullṁuiġeann se an t-aosog ann reaċtaib̄ cogad̄. Annsan seaċtṁad baalain de riġail b̄-Faċtna fuair Meleis bas, agus air cruinnuġad̄ do ċoṁṫionol na n-ollaṁ roġadar Feilmid mac Marada anna n-Ardollaṁ Ullad̄. Annsan seisead baalain deug de riġail b̄-Faċtna, d'eug Fionlaoċ riġ laiġean, agus air ṡuid̄e do ard̄ċruinne laiġean air ṁ-bruiṫeine Ṁagnas roġadar Eoċad̄ a ṁac anna riġ as ċionn laiġean. Annsa na laeṫantib̄ seo coṁlionuiġ Faċtna seaċt baalaine deug d'a riġail ann soġ agus soġnas. Agus do b̄i'n Gaal aoib̄in aod̄eraċ air fuid an talaṁ. Aċt ṫainic focal aige go raib̄ Eoċaid̄ riġ laiġean aig corruġad̄ feall agus coṁġlic agus gur ċuir se cromḟir air fuid Ultonnmaċt do lab̄air as iosiol le ceanḟearaib̄ na talṁan ud. Mar an ceudna gur ṁair Degad ann Ultonnṁaċt agus ni le d̄eunad̄ maiṫ. Dala do scriob̄ Faċtna littireaċa do Eoċaid̄ de na nid̄ṫib̄ a ċuailuiġ se, cid̄ traċt ni scriob̄tear na focla air leab̄air na n-Aimsire n-Ullad̄. Aċt fos cosnuiġtear soġ air an d-talaṁ.

Air an d-treas baalain air siċid de riġailb̄-Faċtna d'imṫiġ se go Dunṡob̄erce agus seoluiġ se air lung an riġ air uisgib̄ na b̄-Foiste, agus ṡaoil se go raċfad tarsna go duitċe n-Ard̄ṫan. Nior seoluiġ an lung rofada nuair connairċeadar morṫeine air borb̄lasad̄ taob̄ ṫall de Dunṡob̄erce. Air eagla gur bud̄ Mur-n-ollaṁ air doitead̄ a riġnea 'n lasar d'ḟill an riġ, agus air fagad̄ an lung go deff-

ıreaċ ſcurruiġ a ċoſ ꝼaoı aguſ ṫuıtuiġ aſtaeċ ſan uıſge, aguſ ḃı ꝼlıuċ go d-tı'n croıċean, nıḋeıſſın dul aır marċ-uıġeaċt deꝼꝼruiġ ſe go d-tı'n laſar. Ḃı'n laſar boṫana 'n Gaal aır doıṫeaḋ. Ċuıaḋ ſgaṫ maıṫ ṫart ẛul a d'ꝼıll ſe go Dunẛoḃerċe, agnſ ḃı roteıṫ le marċuıġeaċt aguſ teaſ-ṁaċ na teıne. Codluıġ ſe go dona an oıḋċe ſın, nıor du-ḃaırt go raıḃ teınn nuıġ go roṁall. Aır an t-oċtṁad la deug ꝼuaır ſe baſ. Iſ mar ſın d'eug Ꝼaċtna mac g-Caſ ṁıc Ruaḋruıḋe ṁoır. Nı raıḃ aon ꝼear de'n ſlıoċt nıḃuſ ꝼearr ıona e.

Do ḃ ſe caoıṁ aguſ treun, cıḋ go n-graḋuıġ ſoġ, nı raıḃ ꝼaıṫċıoſ aır roıṁ an caṫ. De ḃrıġ ſın ſcrıoḃtear a aınm aır Rolaḋ rıġ Ullaḋ aguſ d-Teaċṁor "Ꝼaċtna t-Aḋaċ". Aḋleaċadar e ann Dunẛoḃerċe, aguſ daıngnadar a ċarn ꝼoguſ do carn Eoċaıḋ Ollaṁan ḃ-Ꝼodla. Aguſ do ġuıl go geur clan na talaṁan annḋıaġ Ꝼaċtna ıomda laeṫeaḋ.

Rıġaıl g-Caırbre ṁıc ḃ-Ꝼaċtna t-Aḋaċ rıġ Ullaḋ aguſ aguſ ardrıġ aon baalaın aṁaın. 7 go d-tı 6. R. C. (Ꝼeuċ Annala rıġeaċta n-Errıone. An. 1. Rol. An 90 duıleog. Aoıſ an Doṁaın 5192, ꝼaoı aınm Caırbre Concoḃar Aḃ-raḋruaḋ).

Iar m-baſ ḃ-Ꝼaċtna t-Aḋaċ, aır ẛuıḋe do ardċruınne n-Ullaḋ aır ṁ-bruıṫeıne n-Ardſceuleaċt roġadar Caırḃre

mac buḋ sinne b̄-Faċtna, anna riġ as ċionn Ullaḋ. An trạṫ ceudna d'euġ luġaḋ riġ Muṁain agus air cruinnuġaḋ do ardċruinne Muṁain air ṁ-bruiṫeine roġadar Criob̄ṫan a ṁac anna riġ as ċionn Muṁain. Is ann sin ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion aig raḋ: Cruinntear le na ċeile ann ardṡeoṁraḋ d-Teaċṁor Ṫab̄arṫa riġṫe, prionsaiḋe, cinḟir, ollṁana, agus treab̄aona 'n pobail anna n-ardċruinne n-Errione le roġaḋ ardriġ oir ata'n triḋaon follaṁ. Air ṡuiḋe do'n ardċruinne an ceud feaċt roġadar Cairbre riġ Ullaḋ anna ardriġ for Errion. Nior imṫiġ se amaċ go liaḟail. Do leiġ an t-ardollaṁ scriob̄ta n-Eolus agus leab̄air na n-Aimsire Ġaalag as ard. Agus ċuaiḋ an t-ardċruinne amaċ le ceileab̄raḋ morḟeis d-Teacṁor agus morċoṁoraḋ na n-Eeaċtra air lios Ṫab̄arṫa. Anois coṁ mor sin b̄i fuaḋ g-Criob̄ṫan ṁic luġaḋ riġ Muṁain annaġaiḋ clan Er, naċ suiḋefaid se leo aig clarb̄ord na morḟeise. Buḋ forus do feuċṡint go raib̄ feall agus coṁ-ġlic air cois, oir b̄i Degad for beo ann Ultonnṁaċt, agus b̄i faiṫċios air Eoċaiḋ riġ laiġean coṁ fada gus b̄i Faċt-na beo. Iommoro b̄i cromḟir laiġean le Degad aig corru-ġaḋ suas an Danaan. Air ṡuiḋe do'n ardċruinne an dara faeċt, ni raib̄ leaṫ maiṫeaḋ Muṁain ann a ṡuiḋċanaib̄, agus d'eiriġ Tireis ceanḟear Ib̄dronag aig raḋ: Creud ma deirfaid Criob̄ṫan riġ Muṁain cad tuige naċ b̄-fuil trian maiṫeaḋ Muṁain anna n-ait annsan ardṡeoṁraḋ?

Agus d'eirig Criobṫan rig Muṁain aig rad: A ċoṁ-ḟlaiṫe n-Errione an feidir naċ fiosruiġeann Tireis an t-adḃar? Anne naċ fiosruiġeann anndiaġ ċaṫ Ardḃreiste nar d'ḟan prionsa Iber de'n aois beo? Ṫuiteadar le Duaċ san iorguil a riġne Faċtna mac g-Cas go fealltaċ air treunḟearaiḃ Muṁain, Anois manaċ ḃ-fuil siad air laṫar go ḃ-fuil aig daingnuġad cairn a ṁuintir air Mag n-Ardḃreiste? Agus riṫ muirṁor air fuid an t-ardṡeoṁrad. Air eirig do Cairḃre aduḃairt: Ni ḃ-fuil leitide miocaint riaċtanaċ as coṁġar an ardċruinne. Agus aṫnuiġ ardriġ do'n ardollaṁ do leiġ tusṁor d-Tanasteaċ agus treaċd dliġe n-Errione. Agus do ḃi mar sin. Agus air an la deirionaċ do leiġ leaḃair na n-Aimsire n-Errione. Air ardglaoiċ do na bulsoiriḃ: Seaseann aonneaċ air Ṫaḃarṫa aig iarread a ċeart? Nior freagair aon guṫ.

Ḃi mordorsa na n-ardṡeoṁrad druidgte, agus do scarr an t-ardċruinne gaċ d'a ḋeaġḋun fein. Trialluiġ ardriġ go Aoḋṁaġnṁaċa, agus do glaoiḋ se le na ċeile ardċruinne n-Ullad air ṁ-bruiṫeine n-Ardsceuleaċt. Laḃair se de'n neul cogad a ḃi ga scarruġad as ċionn Errion. Mar an ceudna laḃair se le gaċ ceanḟear ga rad: Ullṁuiġ do ċoṁlannta coṁ mor gus feud leat taḃair doiḃ gan sgiṫ dar reaċtaiḃ Seadna oir gan aṁras bruċtfad cogad. Agus aṫnuiġ go g-coṁliontear go iomlan uiṁir g-Clanna Ruadruiḋe. D'ḟan se an ceud baalain d'a riġail ardriġ ann

Ullaḋ, aig ullṁuġaḋ a coṁlannta agus deunaḋ reiḋteaċ annaġaiḋ aon rud a ṫarlfad.

Iar sin cuir se Conċoḃar a ḋearḃraṫar anna ṡuiḋe ann ait riġ ann Ullaḋ, agus do ṫrialluiġ se go Teaċṁor. Ṫar ḋeis tarsnuġaḋ an Eider daingneadar a ḃoṫana air Magṁorṫiomna an oiḋċe ud, agus air uiar meaḋon oiḋċe traṫ raiḃ caċ faoi trom cod'aṁ aċt luċt cuingte croṫangadar go oban caṫa ċoṁġlice agus aig cearruġaḋ an luċt ḃ-faire go roṫappuiġ marḃadar Cairbre mar luiḋe se anna ċodlaṁ anna ḃoṫ! An meud a d'ḟan beo uaḋ ruċ na oiḋċe sin iomċuireadar meuḋċean g-Cairbre go Aoḋṁaġnṁaċa Daingnadar a ċarn fogus do carn Aoḋa. Air tiġeaċt le na ċeile do ardċruinne n-Ullaḋ air ṁ-bruiṫeine n-Ardsceuleaċt roġadar Concoḃar dearḃraṫar g-Cairbre anna riġ as ċionn Ullaḋ.

An dara leaḃair deug. An ceiṫreṁad caibidil deug. Riġail g-Criobṫan ṁic luġaḋ riġ Muṁain ardriġ. Uaḋ'n seisead baalain roiṁ Iosa Criosd anuas. (Feuċ Annala riġeaċta n-Errione An. 1 Rol. An 92. duileog. Aois an Doṁain 5193. Faoi ainm g-Criobṫan Niaḋnair. Feuċ Leaḃair n-Gabala UiĊlearaiġ, agus scriobta luingṡeaġ.)

Iar fionġuil g-Cairbre ardriġ air Magṁorṫiomna, ċuaiḋeadar na luaiṫċuraḋiḋe amaċ air fuid Errion, aig glaoiċ riġṫe, prionsaiḋe, cinḟir, ollaṁna, agus treaḃaona 'n pobail

le na ċeile ann arḋṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa le arḋriġ do roġaḋ. Air ṡuiḋe do'n arḋċruinne an ceud feaċt, roġ-adar Criobṫan mac luġaḋ riġ Muṁain anna arḋriġ. Agus d'imṫiġ se amaċ go liaṡail, agus cuir arḋcroṁṡear laiġean an eisaon air a ċean, agus an riġḃraṫ air a ġualannaiḃ, agus d'fill se go d-ti'n arḋṡeoṁraḋ agus suiḋe se air an triḋaon. Agus air eiriġ do Conncoḃar riġ Ullaḋ aduḃairt: Ṫar ḋeis laeṫe na ṁorṡeise ata focla aig Conncoḃar do cluais arḋċruinne n-Errione. Ann sin do leig an t-arḋol-laṁ na scriobṫa, agus d'imtiġ an t-arḋċruinne amaċ agus ċeileaḃradar morṡeis d-Teaċṁor agus morċoṁoraḋ na n-Eaċtra air lios Ṫaḃarṫa Buḋ ulṁor na sluaġṫe a ṫainic go Ṫaḃarṫa agus anna ṫiomċioll, oir ḃi Criobṫan arḋaigeantaċ, fiuntaċ saiṫċarnaċ. Air ṡuiḋe do'n arḋċruinne an dara feaċt d'eiriġ Conncoḃar riġ Ullaḋ agus aduḃairt: Raiṫe uaḋ ṡoin air a ḃeallaċ go Ṫaḃarṫa ḃi mo dearḃra-ṫar an traṫ ud arḋriġ dunṁarḃte air uair an meaḋon oiḋċe anna luiḋe 'n coḋlaṁ faoi ḃ-follaċ a ḃoṫ. Agus freagair arḋriġ: Ma n-deunfad Conncoḃar riġ Ullaḋ cas-oid dar tusṁos do arḋḃreiṫeaṁ d-Teaċṁor, annos go leiġ-faid focal na dliġe annaġaiḋ an t-erlaoċ? Agus freaġair Conncoḃar: Ni ḃ-fuil fios cinnte againn aċt deirtear go raiḃ ceanṡear Remion uaḋ Morċean agus Degad uaḋ Suin anna ċinċoṁlann na ṁarḃadoireaḋ. Uaḋ ṫarlaḋ go raiḃ Degad anna ḋiaṫreaḃaċ, do glaoiḋ na bulsoiriḋe air cean-ṡear Remion, aċt nior freagair se. Ann sin aṫnuiġ arḋriġ

amaċ caṫa lorgoireaḋ le ṫaḃairt Degad agus ceanḟear Remion asteaċ geiḃte; aċt an traċt ni raiḃeadar le faġ-ail ann ait air biṫ. Criocnuiġeadar gaċ feaċt de'n ard-ċruinne dar tusṁor. Nior seasuiġ aonneaċ air Ṫaḃarṫa aig iarreaḋ a ċeart agus do scarr an t-ardċruinne, caċ d'a ḋeaġḋun fein. Agus ṫainic aris gealsċiaṫ na soiġ as ċionn Errion iaṫġlaise, oir siuḃaileann Criobṫan ann gaċ rud dar reaċt na n-dliġe.

Ni ḃ-fuil gleo reiḋteaċ cogaḋ, no torman na g-coṁlann aig ullṁuġaḋ, duiseaċt an talaṁ. Meuduiġeann an gaal faoi soġ agus soġnas. Glaoiḋeann Criobṫan ardċruinne n-Errione go ardṡeoṁraḋ d-Teaċṁor Ṫaḃarṫa go traṫaṁail. Anois annsan t-oċtṁad baalain de riġail g-Criobṫan ard-riġ, trat do ḃi Conncoḃar mac ḃ-Faċtna anna riġ as ċionn Ullaḋ, agus Feiliṁid mac Marada 'nna n-ardollaṁ, agus Scandt uaḋ sliocṫ Ṁeirt riġ na n-Danaan as ċionn Ul-tonnṁaċt, agus Eoċaiḋ mac ḃ-Fionnlaoċ ṁic Eisṁion Aine uaḋ sliocṫ Iolair anna riġ as ċionn laiġean, do ṫarlaḋ gur ruġaḋ Iosa sloinṫe Criosd ann boṫanaiḃ Iuda annsan Doṁain Ṡior.

Forċean an dara roil.

Ua Ċearḃṡuil.

"olim eac meminisse iuḃabit." fearġeal.

craoḃ ġeinailaiġ uiċearḃṡuil.

Ni forus fuġ na aoiḃneasa do cur ann g-craoiḃ tirim na ġeinailaiġ. Niḋeiffin uaḋ ṫarlaḋ go ḃ-fuil fuim aig gaċ d-treaḃ ann ḃ-ḟios agus faisneas a ṁ-bunaḋ, agus a ṫ-feanċus as fin anuas, agus uaḋ ṫarlaḋ go ḃ-fuil moran de clan Ċearḃṡuil fos beo ann gaċ rion de'n doṁain, b-feiḋir go m-beiḋ cuid beug aoiḃneasa doiḃ, eaḋon ann ḃ-focal tirm a n-geineaḋ?

De ḃriġ fin cuirim an cas mar ata, air a fon. Air an ġ- ceuduair ḃi Saorċlanna na Gaal, ṫar n-ḋeis a d-tiġeaċt go Errion agus faġailt buaiḋ air Ṫuaṫaiḃ De Danaan, rionte ann d-tri naoinṁar treaḃaiḃ: Na naoi treaḃ Iber ann riġeaċt Ṁuṁain agus buḋ Iber a g-ceud riġ.

Na naoi treaḃ Iolair ann riġeaċt Ġaalen buḋ Iolair a g-ceud riġ. Na naoi treaḃ Er ann riġeaċt Ullaḋ agus buḋ Er a g-ceud riġ. Aċt ḃi Iḃ Luġaḋ mar rion aig pri-onfa Luġaḋ mac Iṫ, de ḃriġ gur buḋ Iṫ a ṫainic air dtus go Errion aig forḟaire agus deunaḋ reiḋteaċ agus tais-baint an bealeaċ do'n Ġaal.

Do ḃi clanmacne Ui Cearḃṡuil solusġlan lanċeimeaċ amearg d-treaḃaiḃ Errione Mar a duḃairt an file:

"Siol Ċearḃṡuil do ḃi teann,
Le m-berṫi geall ann gaċ gleo."

Cuirimsa ann seo siar, ainmna g-ceapsinsior Ui Ċearḃṡuil, agus is coṁtionol sar-uasail de riġṫiḃ cuṁaċtaiḃ agus laoċraiḃ lanċlamaiḃ go deiṁin ataid. Teiḋċann siad air ais air reim diric uaḋ mac go aṫair siar go Iber ceud riġ Muṁain, mac m-Bile. Buḋ ṡiad ceitre mic m-Bile treoruiġeadar Gaal Er uaḋ Iber go Errion anḋiaġ bas m-Bile agus ruaig a armṡluaiġ le Sru mac Ammoin ann m-baalain roime g-Criost mile agus tri.

Buḋ e Taḋg an ceud ḟear a glac Cearḃṡuil mar coṁainm. Oir do ḃi a ṡuile coṁ lonraiġ go gearfaiḋ siaḋ triḋ aġaiḋ agus aigne gaċa, agus buḋ ionġantaċ an dealraḋ caṫa a tiocfaḋ anntaiḃ ann aimsir gleo agus cogaḋ. Go deiṁin buḋ coṁarṫa oiġreaċta do clanmacnaiḃ Ui Ċearḃṡuil: Do ḃeiṫ gealdealraċ, solus-ġlan, ġeur gormroscaċ. Deirtear go raċfad geurfaoḃar glinneaċta sul Taḋg triḋ croiḋe an erlaoiċ. ṡul a aimseoċad a lann a ċorp!

Aċt do ḃi Taḋg mac Ċian

mic Oilliol Olum
mic MaġNuaḋat
mic Maġ Neiḋ
mic Deirg

mic Deigṫeinne

mic Eunḋa Mongċaoiṁ

mic Luaiċṁoir

mic Maġfeib

mic Muredaiġ Mucna

mic Eoċaiḋ Garḃ

mic Duaċ Dealta Degad

mic Cairbre Luirc

mic Geinadamaer

mic Niaḋ Seaḋaṁain

mic Adamaer Foltleaṫan

mic Fearċorb

mic Maġċoirb

mic Coḃṫaċ caoiṁ

mic Reaċtaḋ Riġḋearg

mic Luġaḋ Laġaiḋ

mic Eoċaiḋ

mic Oilliol

mic Ardḟear

mic Luġaḋ Laṁḋearg

mic Eoċaiḋ Uairċair

mic Luġad Iarḋonn

mic Eunda Dearg

mic Duaċ Fionn

mic Seadna Ionnaraċ

mic Ḃreasriġ

mic Ardḟear Iomleaċ

mic Feiḋlimid

mic Roiṫeasaċ

mic Roan Riġaileaċ

mic Failḃe Iolċarraċ

mic Cass Cedcoimneaċ

mic Faildearġḋoid

mic Muinmeaḋon

mic Cass Olṫaċ

mic Fearardа

mic Roiṫeasaċ

mic Rossa

mic Glais

mic Nuaḋat Dearglaṁ

mic Eoċaiḋ Faoḃairġlais

mic Conṁaoil

mic Iber, darb leasainm Fionn, ceud riġ for Muṁain, mic m-Bile as a glaoiḋtear na Gaal, aċt ni go fior, Clan m-Bile.

Mar aduḃairt, ḃi Taḋg glaoiḋte Cearḃṡuil mar geall air na suilib geurġorm, solus-glan caṫḋealraiġ a ḃi aige. Bronnuiġ an t-ardriġ Corḃmac talaṁ duiṫċe ḋo. Deir Annala riġeaċta n-Errione: "Aois Crioṡt, da ced fiċe ase." Fearġus Duiḃdedaċ mac Iomċaḋa 'na riġ as Erinn fri remblіaḋna, co ṫorċair, i ċaṫ Crionna (Ċinn Ċumair) la Corbmac Ua Cuind (air dara la luġnasa), do laṁ loġa laġa.

Torcrataṙ lais beos a ḋa b̓raṫair Fearġus Folṫleaṫan agus Ferġus Bot, tar breagaib̓, da ngorṫi Fearġus Caisfiaċlaċ. Is doib̓ ro raiḋeaḋ:

"For an aoinliċ aig Raiṫ cro
Foirtb̓e na dtri fFerġuso
Atbeart Corbmac as gle
Ni ċel a dae for laiġe."

I soċraide Corbmaic tainic Taḋg mac Cein agus luġaḋ don ċaṫ isin agus ba i tirfocraic an ċaṫa do rata o Corbmac do Taḋg an feurṫann forsa tta Ciannaċta, i Muiġ Breaġ, aṁail as erḋeirc i leab̓raib̓ oile. Annsan m-baalain da ceud triocad agus ceitre d'eug Oilliol Olum riġ Muṁain, atair mor Taḋg riġ eile. Mar adeir Annala riġeaċta n-Erriore:

"Aois Criost da ced trioċat a ceaṫair. A oċt do Corbmac. Ailill Olom, mac Moġa Nuaḋat, ri Muṁain deg."

Agus uaḋ laeṫantaib̓ Taḋg Cearb̓ṡuil anuas go d-ti'n seisead saġaoil deug, b̓i duiṫċe Eile-UiCearb̓ṡuil, ata ann g-cundae an riġ anois, 'na Ib̓-talaṁ do cloinmacnib̓ Cearb̓ṡuil. B̓i an talaṁ ud bronntanas uaḋ Corbmac ardriġ do Taḋġ Cearb̓ṡuil Mar geall gur buḋ Taḋg agus a ḋearb̓raṫar luġaḋ do fuair buaiḋ ann caṫa Crionna Ċinn Ċumair go niṁ-euċtaċ air son Corbmac. Oir is e luġaḋ do ṁarb̓ na tri Fearġus leis a laṁ fein, agus b̓i a armṡluaġ ciurte faoi ruaig. Tar n-ḋeis an buaid b̓i Corbṁac roġaigte

anna n-aroṁiġ. Bud iomda riġ agus laoiċ laiḋir, agus cuiṁniuġ meas ċaiṁic ar an tseaḃ seo. Bud iomda tiġna tiġġraḋaċ d'fas d'a duiṫċe, agus bud iomda naoiṁ agus easpoġ eagnaiċ ḋus d'a easlaiġ. Go cinte uaḋ aimriġ Paoḋruic, agus b-feiḋir sonṁe sin, oir saoileann cuid de na seanaċaiḃ go raiḃ Taḋg Ceallḃuil agus a ċapa Coiḃṁac an aroṁiġ agus Fionn ceann feadna a aimsluaġ anna Cruaḋaiḋe, gur fuaiseadar fiaḋ Cruaċ uaḋ luaṫ teiḋeaḋ uaḋ na Remionaiḃ go Emmon, go specialta mar ġeall air sgeul "de Feara". 1. An iarġ naoṁta a d'iṫ Fionn agus Taḋg agus leis a cnaṁa a d-toċtear Coiḃṁac. Ni b-fuil san iarġ naoṁta sin aċt an coṁaiṫe ceudna do bi aiġ na Cruaḋaiḋe ann saoġailtaiḃ na ġeuḋleanuinta?

Iċtur Isfor aċt go deaḃta uaḋ 'n tiaṫ glacadar cheideaṁ g-Cruaċ Biḋeadar lan-sriomaḋalta, caoindubtiaċtaċ agus coṁdeṁnuiġte san cheideaṁ bi clanmacne Ceallḃuil eagnaiċ ann g-Coṁairle, uliġeun san g-caṫ, agus Cruaḋaṁail san g-cliaḃteaċt. Mar an ceudna bi siad beanuiġte le beaċa cianaorte, luaċraoi a cliaḃteaċt.

Go raiḃeadar cheun lanċalama ann g-cogaḋ, tairbaineann beaċa iomda daoiḃ: Deir na Annala: "Aoir Cruaċ cuig ceo fiċe a oċt. An ceo bliaḋain do Tuaṫal Maolġaiḃ, mac Coiḃṁic Caoiċ mic Coirpre mic Neill i riġe n-Eireann. Caṫ luaċra moir etir da inḃear frir a raiċear caṫ Ailḃe i m-Breagaiḃ ria dTuaṫal Maolġaiḃ for Ciannaċtaiḃ Miḋe.''''' An ceiṫriaṁaḋ bliaḋain do Tuaṫal.

Caṫ Claonloċa i cCinel Aoḋa ria nGoiḃneann taoiseaċ Ua Fiaċraċ Aiḋne, airim in ro marḃaḋ Maine UiCearḃṡuil mac Ċeaḃṡuil aig cosnaṁ geillsine UaMaine Connaċt".

Agus de Diarmaid UiĊearḃṡuil ardrig Errione, deirtear Annala. D. 188. "Aois Criost cuig ced caoċa a do A ceatar decc do Diarmatt.———. Feis Teamra (Taḃarṫa) do ḋeanaṁ la rig Ereann Diarmatt (Ui Ceaḃṡuil) mac Fearġus Cerḃeoil.———. Agus buḋ e ardrig Diarmatt UiĊearḃṡuil a ṫug breiṫeamnas ann aġaiḋ Colum Cille ṫiomċioll coip leaḃair b-Finden:

"Agus ḃeos imon cclaonḃreiṫ rucc Diarmatt ar Colom Cille im liuḃar Finden ro scriob Colom Cille gan raṫuġaḋ dFinden, dia ndeaċrat i reir nDiarmata, go ro coicceartaiḋ Diarmat an breiṫ noirḋeirċ" la gaċ boin a boinin."

Agus aris: "Aois Criost cuig ced noċat———. Caṫ Euduind moir ria Fiaċna (UiĊearḃṡuil) mac Baetan mic Cairil———. For Gertiḋe (UiĊearḃṡuil) mac Ronain tiġearna Ciannaċta." Annala D. 218.

"Caṫ Sleḃe Cuae i Muṁain for Muimneaċaiḃ ria Fiaċna (Uicearḃṡuil) mac mBadain. Aois Criost cuig ced coċat a cuig. An ced blaḋain do Aoḋ Slaine (UiĊearḃṡuil) mac mic Diarmata, mic Fearġusa Cearḃṡuil agus do Colman Rimiḋ UiĊearḃṡuil. i. riġe nEreann." Agus aris: "Aois Criost se ced cearṫraċa a seaċt.———. Dunċaḋ agus Conall (UiCearḃṡuil) da mac Blaitmeic, mic Aoda Slaine UiCearḃṡuil do marḃad la laiġniḃ i ttuirraeṫ muilin Mao-

elḋoran. As do raiḋ Maoelḋoran:

Ni bo coimmelt for seirblind, an roimeilt Uiḃ Sil Cearḃṡuil."

Agus aris: "Aois Criost se ced caoccat a seaċt. An ced blaḋain do Diarmatt agus do Blaiṫmac Ui Ċearḃṡuil da mac Aoḋa Slaine mic Diarmata, mic Fearġusa Cearḃṡuil i riġe nErean."

Aois Criost se ced a seaċtmoċat. An ced blaḋain do Ceanfaoilaḋ UiĊearḃṡuil, mac Blaitmaic i riġe nEreann." Annala. Agus mar sin sias na saoġailtaiḃ taisbaintear le riġṫiḃ agus laocraiḃ gur buḋ treun ṡiad.

Go raiḃ beaṫa fada seanaoiste aca agus go raiḃeadar lancraiḃteaċ ata rompla iomorca: Ansan m-baalain ar d-Tirna 1031. Fuair Connaing Ui Ċearḃṡuil airceanaċ Glenadaloċa bas annsan g-ceud agus naoinṁaḋ baalain d'a aois. Lan de eoluis eagna agus traiḃṫeaċt. Mar adeir na Annala.

"Aois Criost trioċa a aon.———. Agus Conaincc UaĊearbṡuil Airceinneċ. Glinne da loċa ceann craḃaiḋ agus deirce na nGaoiḋel decc." Agus airis ann m-baalain ar dTirna 1168. Luġaḋ UaĊearḃṡuil easpog orḃineaċ Ruif Ailiṫir deug annsan noċat agus oċt m-baalain d'a ḃeaṫa. Ni aṁain aig an cleir de'n treaḃ seo bi an creaideaṁ agus an craiḃteaċt, aċt aig na maiṫiḃ agus na taoiseaċaiḃ coṁ maiṫ. Airis ata na Annala taḃairt fiaḋnuise: "Aois Criost mile seascat a oċt. Donncaḋ UaĊearḃṡuil tiġearna

Airġiall, tuille ordain agus oirecais tuaisceirt Ereann decc, iar na leattraḋ do ṫuaiġ dfior dia muintir fein. i. UaDuiḃne do cinel Eoġain iar mbuaiḋ ongta agus aiṫriġe, agus iar ttiodnacal tri ced unga dor ar ṡeirc an coiṁde do clercaiḃ agus ecailsiḃ." Agus is mar sin do ḃi siar geinailaiċ na treiḃe ordḃineaiġ seo go d-ti aimsir Maoilruanaiḋ UiĊearḃṡuil ata molta agus ionṁolta leis na Annalaiḃ mar leaneas:

"MMaoilruanaiḋ Ua Ċearḃṡuil an t-aonfear ba fearr gart, gaisccead, agus aġ, oirdearcas dia ċinel feisċin, an ti dar bo buideaċ daṁ, agus deoraiḋ eaccalsa agus eiccsi, agus as mo do ṫionol agus do tiodlaic tainic dia bunaḋ freiṁ, Cuingiḋ congṁala caiċ, Stuir ceart coḃsaiḋ a ċineaḋ buaicail teann taisttail na ttreaḃ, mal meaḋraċ morḋalaċ Muṁain leag logṁar geam ċarrṁogal, inneoin forais, agus uaiṫne oir na n-Eileaċ decc. (i. La Ḟeile Maṫa Suiscel) ina luinṗort fein, agus a ṁac Fearganainm doirdneaḋ ina ionaḋ. Maiḋm an la sin fein re necc Maolruanaiḋ la a clond ar iarla Oirmuṁṁain, agus ar cloinn tSean UiĊearḃṡuil Ro beanad daoine agus eic iomda, agus ordanas da ngoirṫi faḃcuin diḃ, coiniḋ de dolean bel-ata-na-ffaḃcuin don aṫ in ro sraoineaḋ an maiḋm isin agus ba e sin coscar deiḋneaċ Maoilruaineaḋ. Ro gaireaḋ Ua Ċearḃṡuil (aṁail a duḃramar) do Fearganainm ar belaiḃ a ṡinnsior clann tSean UiĊearḃṡuil. Tangattar uile iomḋa treiṁit sin isin tir ar ro ġabsat clann tSean cedtus caislan

Biorra, agus ro ṁilsat an tir as. Ro ṫuit mac an Pearsuin UiĊearḃṡuil la mac UiĊearḃṡuil. i. La Taḋcc caoċ ar faiṫċe Ḃiorra. As a aiṫle sin ro tarraing UaĊearḃṡuil (Fearganainm) a ċliaṁain. i. Iarla Ċille DDara Iustus na nEreann ar cloinn tSean gur gaḃaḋ leo caislen Cille Iurin, caislen na nEccalsi agus caislen Baile an Dunaḋ. Ro ṡuiḋsod iaraṁ i ttimceall Biorrae agus bai deaḃaiḋ eatorra agus barda an caislen go ro ban peilear ina ṫaoḃ don iarla as an caislen amaċ. Ro dicleiṫ innsin go ro gaḃaḋ an caislen.

Luiḋ an tiarla tar a ais, agus bai an peileir inn, agus ba isin earraċ ar ccim tainicc as an taoiḃ araill de. Ba dforaiṫmeat bais Maolruanaiḋ UiĊearḃṡuil do raiḋeaḋ:

Mile blaḋain is cuicc ced,
Fiċe agus da blaḋain decc,
O gein Criost do ṡlanaiġ sinn,
Go Foġṁar ḃais UiĊearḃṡuil.

Aios Criost mile cuig ceud triocat a se. "DDoncad UaĊearḃṡuil daiṫrioccaḋ Fearganainm, agus Uaiṫne Carraiġ a dearḃraṫair fein agus tiġearnas bein diḃ araon."

De bas Fearganainm UaĊearḃṡuil mac Maoilruanaiḋ deir na Ann Ala D. 1461. Mar leanneas: "UaĊearḃṡuil Fearganainm mac Maolruanaiḋ do ṁarbaḋ (i ffiull agus e dall diraḋairc) la Taḋg mac Doncaḋ mic Sean UiĊearḃṡuil cona ḃraṫraiḃ, agus la mac UiṀaoilmuaiḋ Sean mac Doṁnaill ċaoiċ i caislen Cluaina lisc, Agus ge ro ḃaoi

UaĊearbḟuil ina seanoir cianaosta do roine eangnaṁ agus congnaṁ mor do coiḋ i nainm agus i noirdearċas do ar luċt a ṁarbta. Ro marbad dna da fear decc dia ṁuintir amaille fris."

Deir Missal ann leabairlan Coṁlaiste na Trinoide de bas UiĊearbḟuil seo: "Cui fuit dominus et princeps Eilie occisus in castro suo proprio Cluoinlis morte incognita, et nisi praedicitur improbisa, et ċui fuit magne sapiente et mirabilis fortitudinis; cuius anima propitietur Deus. Amen."

"Aois Criost mile cuig ced ceartraċat a seaċt. Mor ingean UiĊearbḟuil bean dearscaiġte deiġeiniġ decc."

"Aois Criost mile cuig ced ceitraċad a oċt." An Calbaċ UaĊearbḟuil do dol co Aṫ Cliaṫ dionsaicciḋ na cuirte moire agus a gabail i ffiull, agus a ċur i caislen an riġ illaṁ agus gan fios a aḋbar no a fuaslaiccti do ṫabairt do neoċ." Feuċ an feill sactonaċ!" "An leutenont, agus Emann a Fail do dol fa do ar sluaicceaḋ i nEile agus imeaccla mor do gabail UiĊearbḟuil, Taḋcc lusc desiḋe go ro eiriġ coccaḋ eattro de sin. Nir bo cian iar sin go ro iarr Emann a Fail ar mac Coclan agus ar Dealbna dol lais ar caoraiġeaċt i nElie. Ro eimgeattar suṁ dna an ni sin, Ro lonnaicceaḋ Emann triḋ sin go ro eiriġ easaonta eattra, agus ro dioċuir UaCearbḟuil agus mac Coclan Emann uaṫa tria na anffoltaib agus tre na anṡmaċt forra. Ro gabaḋ leo caislen cille Comaind agus caislan

Cinncoraḋ fair conaḋ aṁlaiḋ sin do beanaḋ Dealb̆na do de iar mbeiṫ leaṫ blaḋain i daorbroid occa.

Saiġir Ċiarain agus Cill Corbmaic do loscaḋ agus do briseaḋ la Sactonċoib̆ agus la UaĊearb̆ṡuil. Sluaicċeaḋ las an leutenont agus la Gallaib̆ ar tarrang Emann a Fai (a ndiogail a ionnarbaṫa) go Dealb̆na go ro loascaḋ agus co ro crecaḋ leo uaḋ b̆ealaċ an Foṫar (i. Tocar Cinn Mona) agus Baile Mag Uallaċain Illusmaġ agus baṫtar aḋaiḋ foslongport i mBaile na Ċloċe, agus luiḋ-sat ar cculaḋar na maraċ go creaċaib agus co nedalaḋ gan diubraccaḋ. Caislan Eile agus caislan Dealb̆na. i. Beanncor caislan Maiġi Isttean agus Cloċan na cCeapaċ do briseaḋ ar eccla na nGall.

Sluaigcead las an Ccaiptain Ruaḋ ar uaĊearb̆ṡuil go Carraic na Coṁraic, agus do rad UaĊearb̆ṡuil taċar doib̆ go ro marb̆aḋ da fit no a tri dib̆ lais. Do ronaḋ sluaiġ-ċead fo tri in aon raiṫe las an Ccaiptain uaḋ co Carraic an Coṁraic, agus ni caeoṁnaċair ni don bealaċ na don caislan agus terna gann riar iar ffaġail masla agus iar ffagail druinge dia ṁuintir. UaĊearb̆ṡuil do lascaḋ an Aenaiġ ar an Caiptain Ruaḋ etir monastir agus b̆auile amaċ. Ro loisc b̆eos don ċur sin mainistir Uaiṫne agus ro dioċur Sacsonaiġ este agud do rad meascb̆uareaḋ mor forra dia ro cloi araill dia noirt, agus dia calmatas go ro foccaoir as a ṫir iatt cenmota uaṫaḋ bardaḋ baoi isin aonac. i. In ttor Mic Maġnusa nama. UaĊearb̆ṡuil do

dol gus an cuirt sin (an Tirna Iustus Ullaim Brabason ann Luimneać) ar coṁairċ iarla Deasmuin am agus merae luimniġ agus maiṫe Gall agus Gaoiḋael, baoi ar in ccuirt, agus a teaċt slan for culaiḃ maille le sioṫċain do fein agus do rann do Gaoiḋelaiḃ. i. Mac Murcada, UaCeallaiġ, Ua Maoleaċlin agus soicaide ele naċ airemṫer.

Baile Mic Adam do buan de Emann a Fan, agus siol Ċearḃṡuil do ḃeiṫ and do riḋisi, agus ba mor luaṫġaire agus gairdeaċus Eile de sin."

Aois Criost 1554.———.——. "UaĊearḃṡuil an Calḃaċ (i. mac Doncada) do marḃaḋ la Ulliam Oḋar agus la sliocṫ Maolruanaḋ UiĊearḃṡuil, agus la Conall occ Ua-Morda a ndiogaill na feille do rionnsuiṁ ar Taḋcc caoċ riar an tan sin, agus ba maiṫ ro aiṫeaḋ an ṁioġnioṁ sin fairsuim uair do rocair fein agus Tadcc mac Doncada a dearḃraṫair a ccionaiḋ an mioġnioṁ sin ria ccion mblaiḋna agus Ua Ċearḃṡuil do gairm d'Ulliam Ua Ċearḃṡuil ina ionad."

Aois Criost 1557.———. "Coccaḋ aḋṁal etir Gallaiḃ agus ina baoi amuiġ ina naccaiḋ do Gaodelaiḃ. i. Siol Cconcoḃar, siol Morda, siol Maolmuaḋ agus siol Ċearḃṡuil co naċ eidir ariom an lion creaċ marḃṫa agus foġla do ronaḋ leo uaḋ ta Sionainn go sliaḃ Ruaḋ, agus uaḋ ta Blaḋma go Cliodna, agus uaḋ ta Eoir gus an Cliodna

ceuona." Aoiſ 1558.———. "Sɪaonmaȯṁ oo ċaȧaiſt la Sacronaiȧ aɪ Uɪliam Oȯaɪ. (ɪ. Ċeaɪȧḟuɪl mac Feaɪgȧnaɪnm mic Maolɪuanaiȯ mic Seaɪn Uɪ Ċeaɪȧḟuɪl aɪ Mag Feaɪgȧnaɪnm mic Maolɪuanaiȯ mic Seaɪn Uɪ Ċeaɪȧḟuɪl aɪ Mag Cɪnn Coɪcaiġe oo eaɪȧaiġeaȯ oɪcc agus oo muȯaiġeaȯ mɪlɪȯ aɪ an mag ɪɪn agus oo ɾaccbaȯ ann Muɪɾcaȯ Ġeanġcaċ mac Emainn mic Suiȧne oo conɾaɾlaiȧ Ȧal cCaiɾ, agus oo ɾɪɾ Boġaine iaɾ nouṫċaɾ, agus ɾeɪɾna Ua Ċeaɪȧḟuɪl ɾein aɾ an ɾɾoɪɾeɪccean ɾɪn.

Sluaiġceaȯ ceanȯaiɾ ɾeaȯna la Ua Ċeaɪȧḟuɪl Uɪliam Oȯaɪ mac Feaɪgȧnaɪnm mic Maolɪuanaiȯ mic Seaɪn aɪ mac Uɪbɾɪan Ara. ɪ. Toiɾɾȯealȧaċ mac Muiɾceaɾtaiġ mic Ȯomnaill mic Taȯcc mic Toiɾȯȧlaiġ mic Muɾcaȯ na aiṫniġe. Oo lomaȯ agus oo leiɾɾɾɪoɾaȯ an ɾɪɾ go ɾɪnneaɾnaċ la Ua Ċeaɪȧḟuɪl uaȯ Bel-an-aṫa go Muilean Uɪ Occain. Oo maɾȧaȯ leiɾ ɾa lo ceuona ȯeaɪȧɾaṫaiɾ mic Uȧɾɾɪan. ɪ. Muɾcaȯ mac Muiɾceaɾtaiġ ɾaoi ɾɪnnɾeaȯna aɾ luġa oo ȧolc ȯoccȧaiȯ ɾleaṫa ȧɾɪam ɾuaiȯ Oo cuiɾ mac Uɪbɾɪan ɾɪuɪnncaȯ aɾ a ċaiɾȯaiȧ aɾ a aiṫle oo ȯol ȯaiṫe a eaɾonoɾa aɾ Ua Ċeaɪȧḟuɪl, agus aɾ ṫɾocṫ ȯa ɾɪaṫȧuɪonaiȧ na ɾɪmceall oo eaɾccna aɾ a aġaiȯ agus aɾeaȯ ċoccaɾ Uɪ-Ċaɪɾɪn oo ɾɪeaṫlomaȯ ȯon cuaiɾṫ ɾɪn, agus aɾ ann ɾo cɪnn an cɪnneaṁaɪn ȯua Ċeaɪȧḟuɪlbeiṫ aɾ a ċɪonn an oiȯċe ɾɪn aɾ mullaċ cnuic ɪ nuiȧ Caiɾɪn acc eɪɾɪeaċt ɾɾɪɾ an ɾɪɾ ɪna

ttimceal, agus as uad̆ b̆un an cnuic ar ċob̆saiġ Uaċearb̆-ṡuil do leicc mac Uib̆rian sccaoilead̆ da sceim̆eltoib̆ darc-cain na noirear. Ar nimteaċt da occbaid̆ uad̆a do connairc Uaċearb̆ṡuil ċuicce a ccona coruccad̆ caṫa agus i norducad̆ iomb̆ualte ni mo ċionn neaċ gan neart a fulang na iom-gab̆ala tarla ar a ioncoib̆ annsin. Ro marb̆ad̆ don cur sin gaċ aon rob inecta do ṁuintir ṁeic Uib̆rian do mar-b̆ad̆ ann a consapal. i. Ermion mac Giolla Duib̆ mic Concob̆air mic Doncad mic Suib̆ne. Do Gab̆ad̆ ann mac Uib̆riam fein agus baoi tarb̆a sa teasarcain sin oir nir imtiġ gan a fuasglad̆."

Aois Criost 1561.———. "Uaiṫne mac Fearganainm, mic Maoilruanaid̆ mic Seain Ui Ċearb̆ṡuil do marb̆ad̆ i mbauile Ui Ċuirc i Oirmuinain. Nir bo fiu a ttarla ina timceall a ġuin no a gab̆ail, agus ba dileaċta duiṫċe n-Eile dia eis an uair sin oir do b̆eansat ceill da ccab̆air agus da ccosnaṁ uad̆ do iṁṫiġ Uaiṫne!!!."

Taisbaineas runrad̆ na Treib̆e:

1. Gur tirfoċraċ. i. talaṁ duiṫċe na Treib̆e, Eile.

2. Gur bud̆ la Feise na Treib̆e, 'Dara la luġnasa'.

3. Gur bud̆ air dara la luġnasa do b̆uaid̆uiġ Tad̆ġ agus a dearb̆raṫair luġad̆ 'Caṫa Crionna Cinn Cuṁair' an-naġaid̆ Fearġais Dub̆deadeaċ agus a armṡluaiġ.

4. Gur bud̆ leis Siol Ċearb̆ṡuil, cianaois. (longaeb̆itas)

5. Ʒur ḃuḋ ʒormrorʒaċ ſiol Ċearḃṡuil.

6. Ʒur buḋ fleadʒuiḋe na Treiḃe:

Raċ an riġ,
A riġne an rionn,
Ʒo d-tiʒeaḋ,
Air ar ʒ-cuid,
A'ſ ar ʒ-coṁrionn.

Iar mbaſ Uaiċne UiĊearḃṡuil, ḃi Eile anna n-dioleaċta mar adeir na annala, oir iſ ann ſin ċainic a n-dibirt, aʒuſ ḃi an treaḃ uaſail ud ſcarruiġte mar ceo do ḃeit ann a n-deoruiḋe ann d-tallaṁ coṁiʒcrioċ ċar n-ḋeiſ do ḃeiċ ſcrioſte d'a d-teallaċ, talaṁ aʒuſ tir fein leiſ an ſcrioſadoir bradaċ feilltaċ. Ḃuḋ iomda daoiḃ a ċainic do'n Oilean ur, aʒuſ troid ʒo ro ċreun duḃtraċtaċ air ſon ſaorſaċt an talaṁ ud annaġaiḋ luċt cuingta 'nn daorſaċta. Ata ſampla aʒainn ann Caċal Ui Ċearḃṡuil uaḋ m-Baile Ċearḃſuil. A cuir a laṁſcrioḃin le "Ʒairm na Saorſeaċta" air an dara la luġnaſa 1776. Aʒuſ mar na UaĊearḃṡuil, do mair ſe ann a ċianaoſ ceitre fiċid aʒuſ naoi baalain an cean deirnaċ den druing a cuir a lamſcrioḃin leiſ "Ʒairm na Sorſeaċta". Aʒuſ de mo aċair fein maran ceudna ata ʒormroſcoc aʒuſ cianaoiſteo anġail an teap treiḃe, oir ata ſe foſ beo, ſlan aʒuſ fullain, ʒiḋ ʒo ḃ-fuil ſe ceitre fiċid aʒuſ naoi baalaine deuʒ. Altuġaḋ do Ḋia a ġnideann ʒo dianeaʒnaċ le treaḃaiḃ

mar ġnideann le gaċ duine anna aonar, agus scarruiġeann se iad dar a ṫoil diada fein air maiṫeas an doṁain, gid ni feuċtear do daoinib aċt go ceoaċ 'nntraṫantaib. Aċt ata clan macne UaĊearbṡuil fos meabraċ de craibṫeaċt a sinnsior, de brig sin uṁluiġeann siad fein do ardḋliġe runṁar an Coṁde. Oir measeann siad gur bud e an t-ad is fearr air biṫ do beiṫ ionnsaṁail le ṫoil a Aṫar Uileċoṁeuċtaiġ.

EOIN 1. UaĊEARBṠUIL.

Morċaṫar Ċicago.

IOSOS CRIOSTOS ṪEOS UIOS SOTER.

ENGLISH TRANSLATION

OF

GAELIC HISTORY

The Second Book and the Seventh Chapter

of the

HISTORY OF PRECHRISTIAN IRELAND

Treating of the Valient Men of Fodla and Danba.

The reign of Roitheasac from the stock of Iber, for seven years from 558 to 551 before Christ. (See the Annals of the Kingdom of Ireland, age of the world 4170. I. vol., 58 page.)

Now upon the death of Siorna, the princes and nobles were called to the council-hill of Gaalen, and in the first session Giolcad the son of Oilliol the son of Siorna was chosen king of Gaalen. At the same time the curriers went forth through Errion calling together the kings, princes, chieftains, ollavs and the tribunes of the people to the high-chamber Teacmor Tara. As the general Assembly sat in the high-chamber they elected Roitheasac the son of Roan king of Munster, high-king over Errion. Roitheasac was profoundly skilled in all the arts pertaining to bronze and iron, he was likewise famed for his knowledge of every herb indigenous to the soil of Errion. He was the inventor of the large spinning wheel for spinning the flax for linen. He improved the sling by substituting a leathern thong in place of the rod. It was he who tunnelled through the bowels of the earth extracting thence iron and copper. He

enlarged the chariot for the use of three and four horses. He invented truck-wagons, for moving great freights. Now when Roitheasac had reigned seven years he prepared as usual each year to proceed from Teacmor to Munster, to inspect his mines and smelting forges in the southwest mountains overlooking the ocean, as he passed from forge to forge, from manufactory to manufactory, from one works to another for he examined personally the progress of each enterprise, a molten spark flew into his eye, and after sustaining mortal suffering for three days he expired, and they buried him among the mountains which rise between the river Iber and the great sea. In that glen they erected his cairn great, wonderful therefore it is called the "Glen-of-the-Rath."

VII. Book VII. Chapter. The reign of Elim from the stock of Iber for one year from 551 to 550 B. C. (See Annals of the Kingdom of Ireland Vol. I. page 60 under the name of Elim Olfinnsneacta.)

When Elim the son of Roiteasac ascertained that his father was dead, for he was at the time in Teacmor, as Siorna and Roiteasac dwelt in Teacmor while Ardrig, except his annual visitation through Mumain. Now with the expectation that he would become Ardrig Elim remained at Tabarta, as it happened that Elim did not show himself in their midst, the chiefs sent letters calling the assembly of Mumain to the Bruiteine. In the first session they elected Failbe the son of Roan king over Mumain. As soon as Elim heard this news he became full angry, and he wrote words after this fashion to Failbe: As soon as I become Ardrig Failbe will know the sharpness of my sword.

When the kings, princes, chieftains, ollams and tribunes of the people assembled on Tabarta as summoned. Lo! the great portals of the high-chamber were yet closed, but privily word came to each member, saying: O illustrious ruler Elim in the kings chamber has a word for your ear.

Then they went, the princes, and nobles of Mumain and some of the nobles of Gaalen into the presence of Elim. But Blath and the princes and nobles of Ullad remained in their tents on Tabarta, such was the election of Elim, if he was as

is said Ardrig, but he certainly did not observe the practice of election. As usual one abuse begets another, for it transpired that no sooner did Giolcad king of Gaalen observe that part of the assembly were his own partisans, and another portion declined to support Elim because he disregarded the practice of election, than he commanded the heralds of Gaalen to proclaim on Tabarta: Hear ye all—The throne of Ardrig is vacant. After that the princes and nobles of Gaalen elected Giolcad Ardrig, but in truth there was no session of the general assembly. Nor were the tract of the law nor the book of Chronicles read, neither was the great feast of Tabarta nor the games of contest on the field of exploits, celebrated, but marched quickly each to his own kingdom. In this dilemma Elim was fastened and bound on every side, therefore he went like a thief to Failbe, king of Mumain, saying: We are brothers let there be no quarrel nor conspiracy, between us, sit thou king over Mumain but aid me to retain the throne of Errion. I am aware that the Danaan and the Firgneath are followers of Er. Likewise the eagle has the ascendency over the horseman, if Iber divides against itself soon there will be no Iber? So Failbe gave the hand of friendship and the pledge of aid to Elim. Elim sojourned in Mumain retaining the title of Ardrig, but curriers went through Gaalen and Ullad, saying: Let the comlanns of the warriors be marshalled around Giolcad Ardrig on Tabarta without delay. And Blath, the king of Ullad, stood at the head of his armed comlanns, and marched toward Tabarta. As the combined armies of Gaalen and Ullad set out against Mumain so the army of Mumain marched against Gaalen, for Elim said: The Horseman (the emblem of the line of Iber) will make a dashing charge on Gaalen before the eagle descends on him. As soon as the armies came in sight of each other, the heralds of Gaalen cried out in the hearing of Elim. Let no foot stand against Ardrig on his march to extinquish the contumacy and revolt of Elim. Elim strode into the space between the arrayed armies answering and mocking: What shadow and image or a king is that I behold yonder? For Giolcad was lean and tall. Giolcad answered: Not long before Elim will be nothing, not even a shadow on the earth!

Scarcely were the words spoken when Elim fell to the sword

of Giolcad. Giolcad despoiled the Eisaon from his head and the royal robe from his shoulders and marched his way. The body of Elim was borne to Mumain, and there his carn was constructed, but indeed Elim was not mourned.

VII. Book. IX. Chapter. The reign of Giolcad, son of Oilloil, son of Siorna, for nine years, 550 to 541 B. C. (See Annals of the kingdom of Ireland, Vol. 1, page 60. Age of the world 4186.)

After the death of Elim when the general Assembly was in session in the high-chamber of Teacmor Tabarta, and Giolcad seated on the throne, he arose and said: O high princes, the name of Elim is written on the roll of the kings of Errion, it behooves that this subject be examined at the next session.

Teinn, the king of Ultonnmact, arose and said: If Ultonnmact pay imperial taxes, it behooves the Dannaan to know to whom? The king of Ultonnmact questions: Why is the chair of the king of Gaalen empty? And why doth Giolcad sit on the throne of Errion? Blath, the king of Ullad, arose and said: Teinn, the king of Ultonnmact, has spoken words of true import. What if Giolcad take the chair of the King of Gaalen? Giolcad went to the place of the king of Gaalen. It was then that Blath, the king of Ullad, said: What if Giolcad, the king of Gaalen, sit Ardrig? And all the assembly showed their right hand. Giolcad went forth to Liafail, but Blath, nor the princes, chieftains, ollavs, nor tribunes of the people left their places. When Ardrig had returned to the throne, Glas, the chieftain of Eudandaire, arose saying: If Ardrig would repeat his words relative to Elim? Giolcad again repeated the words. Then the assembly went forth and the great portals of the high-chamber were closed.

They celebrated according to custom, the great feast of Teacmor, and the games of contest on the field of Tabarta. When they assembled the second time, Fearmor, the chieftain of Cumar, arose, saying: Why stands the name of Elim on the roster of the kings of Errion? He was not elected by law nor by the practice of the election, he stole the Eisaon, was not the spoil found upon his person? He closed and locked the

great-portals of the high-chamber, what if his name be erased from the roll of the kings of Errion? And they took counsel on the question, but anger swayed many of them, so that they spoke unwisely. It was at this juncture that Failbe, the king of Mumain, arose and said: O fellow-kings and renowned nobles, Elim was to me a brother for that reason it is not meet that I should praise him. Yet will I assert without fear of contradiction that were Elim living no one would have heard the words of Fearmor.

Elim marched with honored arms and panoplied to the land of Fearmor, but now the words of Fearmor are like the blast of a winter tempest, withering and doing evil. It is true Blath marched in his strength with the comlanns of Ullad against Elim, yet his words are kind and gentle like the waters of the Bandaman which laves the borders of Iblugad, his voice soothing like the zepher from the south. If Blath would speak? At that all eyes were turned to Blath, the king of Ullad, as he arose, saying: Fellow-princes, some things which Elim did, even his friends cannot approve. Elim transgressed the law and the practice of Tanasteac, but has he not paid a great eric (fine) with his blood and death? Short and bitter was the career of Elim. His body is beneath the carn, and his ambition extinguished forever. Not so with the ever-living spirit of Roiteasac, his father, there exists no man far or near in any division of the world, who esteems the wonderful things achieved by man, but is interested in the fame and honor of Roiteasac! It is true Elim did not occupy the throne of Errinn, according to the established usage, still there is no word on the tract of the laws prohibiting what Elim did. Since there stands no word in the law, therefore Elim is not guilty, for one cannot break a law which exists not? Moreover since Giolcad was Ardrig only during the nine days since this session began, it is therefore my opinion: It is not well that it be related in future that Errion was a whole year without an Ardrig? For this reason what if the name of Elim shall stand after the name of Roiteaseac, his father? What if words be written on the tract of the laws, saying: Prohibit no one who is a member of the general assembly to enter the high-chamber of Teacmor Tabarta, when the assembly convenes. Do not hinder any one on his

way to Tabarta demanding his rights. In answer to the question the whole assembly arose as one man and extended their hands to Blath, the king of Ullad. And Eagat, the Ardollam, said.

"Doth not the spirit of Eocaid Ollam Fodla survive in Blath? May that spirit be ever-living!" And the words were written on the tract of the laws of Errion. In the seventh year of the reign of Giolcad, Failbe, the king of Mumain, died, and when the assembly of Mumain met on the Bruiteine, they elected Ardfear, the son of Roiteasac, as king over Mumain. When Giolcad had reigned nine years he died. Giolcad was a haughty, shallow-minded man, his aspiration following nugatory things. Alas, he regarded as the heroic deed of a champion, his slaying of Elim, the son of Iber.

VII. Book. X. Chapter. Reign of Ardfear (Arthur) son of Roiteasac, of the line of Iber, twelve years from 541 to 529. B. C. (See Annals of the Kingdom of Ireland, vol. 1, page 60. Age of the world 4187. Also Ogigia III. Division. Chapter 32, and the Annals of Clonmacnois.)

After the death of Giolcad, Nuad, his brother, was chosen king of Gaalen. The swift curriers were dispatched through Errion to summon the kings, princes, chieftains, ollavs and tribunes of the people to the high-chamber of Teacmor Tabarta. When the assembly convened in the first session they elected Ardfear, the son of Roiteasac, Ardrig. Then the general assembly came forth and the portals of the high-chamber were closed, and they celebrated the great feast of Teacmor and the games of prowess on the field of Tabarta. When they sat the second session, the words of the book of Chronicles were read publicly, but on the last day of the session, the tract of the laws of Errion. When they had finished as customary, the heralds called with a great voice: Stands any being on Tabarta demanding justice? No voice answered. Blath returned to Ullad, and he ordered the master craftsmen, and the hammerers of Iron, copper and silver to construct for him chariots, and cars, after the models made by Roiteasac, erstwhile king in Mumain. When Baal came into the third division of Tionscnad (third week of March) Blath set out for the tents of the chieftain of

Maginse, and the princes, ollams, bards, and minstrels, of Ullad were in his train, and he pitched his pavillion in proximity to the tents of the chieftain, and invited him to attend the banquet at his board, and he spent four days in that Tanasteac, then he travelled to the southwest, and so completed his progress through all Ullad, for he said: In the days of Oilloil complaint came to ear, saying: The progress of the king wastes the face of the soil, even as Baal in his redheat, for that reason Oilloil refrained from his visits, saying: Let the princes and nobles and all come into my presence in Dunsoberce (Dunseverick). Blath will not refrain from the royal progress, he will travel over hill and vallies and sail over the waters of Ullad at will. But the king will pay in current coin the expense of himself and retinue out of the royal treasury. Let the people come and welcome to the pavillion of Blath. According to the invitation they came in multitudes into the presence of the king. Their spirits were elated and the hearts of the children of Ullad were joyous. The king went frequently to the Mur-n-ollavs and held converse with the professors and youths attending them. The king was truly gratified both with the system of teaching and the subjects taught. In these days Blath summoned the assembly of Ullad to the Bruiteine. When the assembly sat the first session, the king arose, and said: O, great and high-born nobles of Ullad, you are summoned to the Bruiteine (fire or council hill) that you may manifest your will on this question: Forbid no one free passage to the Bruiteine of Ullad. And hinder no one from demanding justice on the Bruiteine of Ullad? The assembly answered as with a single voice: Yea, let it be so. And it was so. After Blath had reigned three and twenty years, Min, the Ardollam of Ullad died, and Allo was elected Ardollam in his place. What time Blath had completed the twenty-sixth year of his reign, he died, and great was the bitter weeping that arose in the land of Ullad, after the king, for he was a just and learned king, there was no kingly descendant of the line more praiseworthy than he. His carn stands in the meadows of Cluaneic. After the demise of Blath, the assembly of Ullad was summoned to the Bruiteine, but Cairbre, the son of Blath, did not come, he remained in Dunsoberce, therefore the princes and nobles went to Dunsoberce after

Cairbre. As soon as Cairbre understood that he was the choice of Ullad, he said: Let the wish of Ullad be fulfilled. They caparisoned his steed, that he might ride to the Bruiteine, but Cairbre said: Hold, pride comes swiftly enough. Cairbre will travel on foot to the Bruiteine of Ullad. Cairbre was unanimously elected king over Ullad. On the day of election I Allo, the Ardollam, stood and said: Certainly Cairbre will be royal and worthy like his race.

This was the reply of Cairbre, the king: Is it not read in the writings of Eocaid Ollam Fodla: Praise blinds a person. What time Cairbre will lie beneath his carn, he will be truthfully judged. I Allo received my rebuke humbly, for in fact I was guilty, yet I gloried in the wisdom of the King. Cairbre made seasonable visits through Ullad, as was the custom with his father. Teacmor Tabarta is lonely, except while the general assembly is in session. Ardfear, the Ardrig, is full of the spirit of his father. His mind is always occupied scrutinizing and seeking out difficult and abstruse matters. He brought water in great round conduits hand made, up into high places where no water had been forever before his time, a feat marvelous, wonderful to behold! He constructed a great stronghold with high walls, and outside the outer wall there was a moat very wide and very deep, and it was filled with water to the verge. Lo, the wonder! Though the fortress was on a high hill, yet did the water flow up into it in a ceaseless stream. I Allo, the Ardollam wrote these words for I without doubt saw the marvelous sight what time I was in Mumain. For this reason, king Ardfear is surnamed in Mumain, "Ardfear Imleac," because he founded a city walled with mighty stones. King Ardfear is also surnamed in Mumain "Ardfear Rathlinn," because he brought a torrent of waters so wonderful into the midst of the citadel. When Ardfear had reigned Ardrig twelve years he died, he was interred in the citadel, his carn stands beside that of his father's.

VIII. Book. I. Chapter. Reign of Nuad, thirteen years from 529 to 516 B. C. (See Annals of the kingdom of Ireland, vol. I, page 60. Age of the world 4199, under the name of Nuad Fionnfail, also Ogigia II, division chapter 32, and the Annals of Clonmacnois.)

After the death of Ardfear, the Assembly of Munster met on the Bruiteine, and Breas, the son of Elim, was chosen king of Munster. At the same time the swift curriers went through Errion, summoning the general assembly to the high-chamber of Teacmor Tabarta. At the first session Nuad, king of Gaalen, was elected Ardrig over Errion, he was the son of Oilioll, the son of Siorna. After they had celebrated the great feast of Teacmor, and the games of prowess on the field of Tabarta. The words of the tract of the laws were read publicly, and the herald proclaimed aloud: Stands anyone on Tabarta, demanding justice? No voice answered. The Assembly adjourned and the great portals of the high-chambers were closed.

In the fourth year of the reign of Nuad, Allo, the ardollav, died. The ollavs from Druimscrit sat and the ollams from Druimmor and the ollams from Dunsoberce, and they elected Urla Ardollam of Ullad. This is the history of Nuad, during all his reign: His eyes downcast on the ground, his ears intent on the words from the mouth of the cromfir, and his mind wandering through the misty realms of the air.

He enjoys neither music nor the dance, the chase nor the tales of ancient times, all his desire is centered in the mystic doings of the cromfir. Now Breas, the king of Mumain, married Aona, the sister of Nuad, so that what remained of Gaalen, from the sway of the cromfir, was ruled by Breas, the king of Mumain. And although Breas gave no orders to the ollavs to instruct the youth in science and philosophy, nevertheless he guided the youth of Mumain and Gaalen so that they became expert in the chase and in deer-hunting, in the arts of music and the dance, as well as skill in the feats of arms and the manoevers of the Phalanges.

Ullad abides in peace and contentment under Cairbre, the king, for he follows earnestly in the footsteps of Eocaid Ollam Fodla. Nuad dwells constantly in Teacmor Tabarta. The general assembly of Errion convenes seasonably every third year, and the words are read according to practice.

When Nuaid had reigned thirteen years, he died. He achieved little, so that he left little more than his name to be written on the books of Chronicles of Errion.

VIII. Book. II. Chapter. Reign of Breas, son of Elim, of the line of Iber., nine years from 516 to 507 B. C. (See Annals of the kingdom of Ireland, Vol. I, page 60. Age world 4239, under the name Breasrig. Keating and the Annals of Clonn.)

When the assembly of Gaalen sat on the Bruiteine Hugh, the son of Nuad was elected king over Gaalen. In like manner when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, they elected Breas, the son of Elim, of the line of Iber, Ardrig. The writings are read and the great feast of Teacmor and the games of contest are celebrated, according to custom, on the campus of Tabarta. No one stood on Tabarta demanding justice. And the general assembly adjourned, each going to the place of his abode in his native kingdom. When Cairbre had reigned a score and four years, it transpired that a tempest beaten boat touched on the strand in the bay of the waters of the Foist to the west of Dunsoberce. In this small boat were six young men and a boy. A gale blew them across the narrow sea to the east of Errion. Neilte and his children espied the men when on the point of being wrecked and drowned in the mighty foam-crested waves. They ran quickly to their neighbors and rescued the little crew from the savage sea. Then Neilte conducted the strangers to his tents, and the women prepared food for them. And as they spoke to each other the men of Ullad, standing about, understood them. After they had refreshed and rested themselves, Nelite inquried: Whence are you, my good men? And one of them answered: We are from Bruitan (Britain). And Neilte said to them: If you please, we will go to the palace of the king, at hearing this they were seized by panic and great fear, but Neilte's wife, as soon as she perceived their terror stricken condition, said: Fear not, your father or even your mother could not receive you more gently than the king. Blest is he who stands in presence of the king who rules over Ullad! So Neilte and his wife and Serb set out with the young men and the stripling to Dunsoberce. When they arrived at the outer castles, the guards informed them that Cairbre, the king, rode that day to the chase. When the king returned from the hunt, and hearing the report of the men, he said: Bring them to me and welcome them and

their escort in the tents of the king. It was related to the king their panic when they saw the cavalry troops and the armed comlanns, gleaming in their mail and bronze, as they manoevoured around Dunsoberce. The king said: Bring them into my presence, and they were conducted into Cairbre's presence. The king saw the fear that was upon them, for they trembled greatly, and the king smiling, said to Neilte: Bid them to have no fear, rest today in the tents of the king, tomorrow he will speak to you. The following day Cairbre said: Conduct the strangers into my presence. I Urla stood before the king and the book of Chronicles open, the six young men and the boy were ushered into the presence in the royal chamber together with Neilte, his wife and Serb, but Neilte's wife hesitated at the door of the audience chamber, but the king said: Let the good woman enter, so that she too, may hear the story of the men she helped to rescue from the sea. And Cairbre sat, and I Urla beside him. And Cairbre said: A story often repeated, though it tires the narrator, gives pleasure to one hearing it the first time, sit down. The strangers looked at each other with wonder, and Neilte's wife warned them: Wherefore do you not sit, did you not hear the orders of the king? And they sat down, not on the seats, but on the ground. Then Cairbre interrogated them: Whence are you, my good men? And one of the young men stood and lifting up his voice, said: This man here is my brother, and the four yonder are brothers also, the little boy is the son of my sister. Now it transpired not long since that a maiden, the sister of this boy's mother watched her brother's house until they should return from the hills, when a company of youths came and captured her and bore her away over the waves toward Inmenar. When they heard the misfortune, they sent a messenger to us, we called those the sons of our father's brother, we rowed our boat on the world of waters, not long until a great gale drove our boat from the direction of Inmenar to this shore, on which now we stand in the presence of its king.

Neilte and Serb understood the dialect of the youth better than the king or Urla, so Neilte interpreted to us the meaning of all the words. When the young man had finished his talk, he drew close to the feet of Cairbre, begging piteously: If the

king would dismiss and let us go that we may search for Inta for it was on her knee, Moran was reared? The king replied kindly to him: Tomorrow thou shalt go thy way, my child!

The king said to Neilte: Ask them if they know whence their fathers came? And they answered: That they were of the race of the Gaal from Breocean (Brigantes) in Gaalag. Our fathers came in the ships of the buyers and sellers to Bruitan to work in the mines and in the bowels of the earth. And the merchants of Feine thought to hold our fathers without wages in the mines of Dunmianac. But in those days our fathers broke away by violence, and marched away under the fingers of Baal, and settled along the waters of the great sea, and dwelt where we dwell now. Cairbre inquired a word about the king of the place, but the men knew of none such, they heard that there was a chieftain higher than the chieftains who ruled over them. The king inquired their mode of warfare and battle, they had heard of such, but as they resided along the great sea, they had no practice in battle or the tactics of the comlann. War was distant from them. Many other things the king asked of them, but indeed they were very ignorant, for though they lived on the shore of the great sea, yet they had never sailed to Inmenar (Island of Manaanan.) And the king ordered: Tarry today in the tents of the king, tomorrow go your way. And Caibre instructed Urla: Give to the youth every thing necessary, and sufficient stores since they are far from their homes and kindred. The king bestowed on Neitle's wife, a bolt of cloth, but to Neilte himself, and to Serb, he gave seven choice heifers, saying: Receive these heifers as an act of thanks from your king for the kindness you have shown to the ship-wrecked descendants of our race in another land.

The strangers said may Baal prosper all the days of the king. And they went away, when they came to Neitle's house they asked for their boat. And lo—there was a small bark from the king's navy full rigged and provisioned, awaiting them in the place of the frail little currac in which they came, the king's boat rode at anchor in the Foist and the six strangers and the stripling embarked and set sail in the sight of many children of the soil. The bark sailed over the face of the waters toward the east, and peace and happiness went with the crew except

alone the loss of Inta. In those days a gigantic heap slid from the crest of Ronard, and it swept down the great mountain side and did not stop until it had precipitated itself on the plain. Since it occurred so suddenly and during the darkness of the night, it destroyed three hearths of the gaal killing every member of the families.

Now the appointed time for the assembly of Teacmor Tabarta was at hand, and Cairbre and his retinue set out. Now what time Cairbre arrived at Tabarta, the winds blew and the rain fell in torrents, and Cairbre dwelt in his pavillion many days and he fell sick and his illness grew worse, and Cairbre said it was his wish and greatest desire to be in Ullad, and Urla besought the king to remain on Tabarta until he recovered, but he would not remain. For this reason we marched toward Dunsoberce, and Min, the chieftain of Arddeas and I Urla were in attendance with the king and his retinue. As we reached the tents of Arddeas, Cairbre went no further, when he perceived that he was on the point of death, he said to Min and to me Urla: When I expire, bury my body in this land for is not Ardeas in the kingdom of Ullad?

Cairbre breathed his last in the embrace of Urla. As soon as Cairbre expired, Min sent a messenger in haste with word to the princes and nobles on Tabarta: That Cairbre was dead. As soon as Breas, the Ardrig, heard it, he commanded the heralds: Call the assembly together into the high-chamber of Teacmor Tabarta. Ardrig stood in the midst ot the general assembly, and said: Fellow kings and high princes of Errion, Cairbre, the king of Ullad, is dead, he lies in his lasting sleep in the tents of Min, in Ardeas, Ardrig would stand at the carn of Cairbre, and the whole assembly arose, saying: We too, would accompany Ardrig. When Ardrig and the princes and nobles, and a great host were convened ready to start, and the king of Gaalen and his princes and nobles, and the prince of Ib-Lugad, and the king of Ultonnmact and his princes and nobles, it was a countless host, having the appearance of an army clad in armor and bearings arms. Then Fionn, the oldest son of Caibre stood, saying: What if the arms and shields be left at Tabarta? Cairbre will be buried in Ullad. The spirit of Cairbre loves peace and quiet. There will be no war song chanted over

Cairbre. Indeed the eyes of the children of Ullad are not accustomed to see the comlanns scintillating with mail and arms when the death cry is raised about the carn of the king.

Therefore they left their arms and all the warlike paraphernalia of the comlanns at Tabarta. And arraying themselves in the closed cloak, they marched forth. The carn of Cairbre was completed, I Urla sung the death lamentation, though in truth it was Fearadan, the poet laureate (file Arddeas) who composed the words of the elegy. Are they not among the writings of the bards in the library of Dunsoberce? Ardrig and all the host returned to Teacmor Tabarta except the division from Ullad, which returned to the land of their dwelling. On summoning the assembly of Ullad to the Bruiteine, Fionn, the son of Cairbre, was elected king over Ullad. When Fionn had reigned a year, as I stood in his presence in the royal chamber in Dunsoberce, he said: O Urla, are the words of the book of Chronicles examined in Mur-n-ollam before they are read publicly on the Bruiteine? And I answered: I have not examined them. Then he commanded: Read me the days of Cairbre, and I read them. After hearing them, the king said: Certainly it is well that I desired to hear them; for Urla has not recorded the story of the young chieftains of Mis and Glenadun, nor of the true friendship and love that existed between them. Urla answered him: Such subjects belong to the writings of the bards in the book of poems (leabar na rann) which is in the Mur-n-ollam of Dunsoberce. The king said again: I see no word written in the book of the fall of the mighty crag of Ronard? And the word of the king was just, so I wrote the story in its proper place in the book of Chronicles in the presence of the king. When Breas had reigned nine years he expired. His name is written on the roster of kings: "Breasrig." For he said Elim, my father, was Ardrig, therefore Breas is certainly the son of a king.

VIII. Book. III. Chapter. Reign of Eocaid, son of Fionn, of the line of Ith prince of Ivlugad, one year from 507 to 506 B. C. (See Annals of the kingdom of Ireland Vol. I, page 60. Age of the world 4248. Under the name of "Eocaid Aptac.")

When the assembly of Mumain convened on the Bruiteine, Duac, brother of Breasrig, was chosen king, the same time swift messengers went through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the Gaal to the high-chamber of Teacmor Tabarta. When the general assembly sat, the Ardollav arose, saying: O, most noble sires, the throne of Errion is empty. Now the choice of the assembly inclined to Fionn, king of Ullad, but it happened at that juncture that Fionn was constrained to his bed by sickness, and lo, the sickness was like unto the sleep of death, for a time he remained just as one dead except alone that his body remained warm. On this account Eocaid, the son of Fionn, of Ith, was elected Ardrig over Errion. The assembly adjourned and the great portals of the high-chamber were closed. They celebrated according to practice, the feast of Teacmor, and the games of contest on the field of Tabarta. After the nine days the assembly sat the second session, the words of the book of Chronicles and the tract of the laws of Errion were read publicly. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? As no one answered the great portals were closed, and the assembly dispersed each to the land of his dwelling. Now when Eocaid had reigned a full year and two divisions he died. A disgusting rumor doth allege that the flesh rotted on his body while he still lived. They bore his remains with them to the principality of Ib-Lugad and there interred him, his carn in proximity to Dunciernma, looketh out over the great sea!

IV. chapter. Reign of Fionn, son of Cairbre, king of Ullad, as Ardrig twenty years from 506 to 486 B. C. (Under name "Fionn, son of Bratha."
"Fionn, son of Brath.")

After the death of Eocaid Ardrig, as the assembly sat in the high-chamber, the Ardollav arose, and said: O noble princes, the throne of the Ardrig of Errion is vacant, what is your wish? And Fionn, the king of Ullad was unanimously elected Ardrig of Errion. When they had fulfilled the practice with regard to the writings and the celebration of the games,

they adjourned for their dwellings and Fionn set out for Dunsoberce.

He resided in Ullad the three years since the time of his election as Ardrig. He made a royal progress through Ullad every year, paying the expenditures from the royal treasury as usual. Fionn studied the days of Eocaid Ollav Fodla as his exemplar. None of the line surpassed Fionn in magnificence, nobility or princly aspirations. His every word is truth, his way is the path of justice! Now it transpired when Baal was in the first day of the second division of Meas (August) in the third year of Fionn as Ardrig, there came to Dunsoberce, a warrior and two young men dressed in military attire, shields on the right shoulder and swords at thigh, followed by three attendants carrying their spears and axes of battle. They came in peace. When the party came into the presence of the king, thus spoke the warrior: I am Tirlorg, son of Glaisde, of the chieftains of Bruitan, who stands in your presence. O king, this young man is the son of Breint, the chieftain of Oirbaal, and this one is my sister's son. Four years ago tempest driven men came to this land from Bruitan, according to the words heard by Brent, and that a mighty and all-conquering king ruled in this land, and that the people of the land came from the Gaal Scuit Iber from Ib-Breocaen to the west of Buasce, the place where dwelt our ancestors in olden times. We came from Brent, the chieftain, to say: That our enemy lives to the south of us in houses of stone in the sight of our right eyes, the sea behind us, and the tents of the Gaal sparsely scattered to the eastward. The Gaal goeth forth to war with each other frequently, but the common enemy always remains united as one. For this reason Brent sent us hither to say: O king of this land, give us protection and aid, thy brothers, against our enemies in our land, and we will fight for you against any enemy who may molest your boundaries.

When he had finished his talk the attendants laid the axes of battle and spears before Fionn, then Tirlorg added: here you have the weapons with which the enemy of the Gaal fight. Fionn answered him: My brave warrior, it is written in the tract of the laws of Errion: The comlanns of the Gaal must not march out of Errion forever! Such are words of the law. Therefore

there can be no treaty except a covenant of peace between us. With that Fionn said: Though it be not lawful for the Gaal to march out of Errion to succor you, nevertheless your journey may not be in vain, if you carry back to the Gaal of your land, this good counsel: Thus spoke Fionn, king of Ullad, Ardrig of Errion: O, Gaal of Iber, shun the destroying way of civil strife and internecine slaughter and walk in the wide road of fraternal love and friendship, be hand to hand, heart to heart, comlann to comlann united as one man. Do this, O Gaal, and the hosts of your enemy will be unable to overcome you! Listen to the words of Eocaid Ollav Fodla, the wise: O son, the way down to slavery is wide and easy, but difficult, sore, trying is the return. Fionn also asked for an account of Breint? They replied that Breint was the chieftain, that he was the son of Drom, of the line of Bluas, that Bluas was the bold leader who led the Gaal from out the bowels of the earth where they were imprisoned to labor for the merchants of Feine in the last mountains of the land southward. The cromfir belong to the second order under Breint, the chieftains do nothing without the consideration and counsel of the cromfir. Fionn inquired if they had a tract of laws or a book of Chronicles of the Gaal, but indeed Tirlorg had heard of none such. The story of the people came from mouth to ear. Therefore their knowledge and instruction is small. Fionn said to them: Tarry with me in Ullad yet a while, and the banquet was ready to honor them, there were athletic games, music and the dance, and harp music and tales of ancient times. Then the minstrels gave the lay of Banna and Fearmor, celebrating how she came across the waves of the sea, big with the child of Fearmor, from Dunmianac, so that her babe might draw the first breath of its life in its native land of Errion. And as she came to the shore how she kissed the soil even as a brave warrior returning kisses his true love!

The hunts-men gathered for the chase, but Tirlorg, and his young warriors followed on foot, for they had no knowledge nor skill in rough riding. On the day of Tirlorg's departure Fionn commanded that three chariots be made ready, the king and Tirlog rode in one of them, the young men in the second, but the third was loaded with valuables as presents for Breint, there followed also five hounds chosen for their worth in the

chase, as a gift for the son of Breint. A company of chieftains rode as an escort to the king to the port of the Foist where the bark of Tirlorg was anchored. Fionn said to Tirlorg: O, Tirlorg, it grieves my heart that an ignorance so heavy overlieth the land of the Gaal in Bruitan. Therefore when thou shalt stand among the people of thy race, say to them: What though the king of Ullad will not send armed comlanns for war, because the law prohibits, but he will send and welcome messengers of peace the ollavs teachers of knowledge, they will instruct you in the science of Eterial and Eocaid Ollav Fodla, whose writings, though they lie beneath the carn, teach peoples to place the bridle of reason on their wayward desires all the days of their lives. If an individual lives as it behooveth, his name will remain immortal in the chronicles of his times. If he has achieved heroic deed his spirit will be still among his people! Three score years ago the body of Eocaid Ollav Fodla was placed under the carn, his flesh and his bones have commingled with the dust of his kind, but the fire of his spirit is immortal! As Fionn uttered the foregoing words the strangers were sufficiently instructed to follow their trend. Then Fionn said: Perhaps you will not remember, O Tirlorg, all that the king of Ullad has said: Briefly they are this: Let not the Gaal of Bruitan go beyond their own boundaries for the purpose of conquest, if another nation invade Oirbaal let the warriors be as one to expell the enemy or to give him burial in the land, be brave, be heroic of heart, and fear not. Fionn gave the hand of friendship to Tirlorg, saying: May the light of knowledge guide your way, health and victory to you! So Tirlorg set sail, and Fionn and his retinue returned to Dunsoberce. At this juncture the swift messengers went forth according to practice to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to the general assembly of Teacmor Tabarta. The day on which the general assembly came to session, Morda, the chieftain of Magglein arose, saying: People of a strange tribe came to Dunsoberce, and dwelt with Ardrig many days? What if we inquire into the matter? If Ardrig would speak? Fionn arose and said: Urla, the Ardollam of Ullad, will read in the hearing of the assembly every word relating to the subject. And Urla arose, saying: The book of Chronicles is in the Mur-

n-ollav of Teacmor. Tomorrow Urla will bring them into your presence. The following day Urla arose and read the words of the roll from the day that Tirlorg arrived in Dunsoberce until he set sail in his bark. When Urla had finished the reading, the whole assembly arose, inclining their heads and extending their hands to Ardrig. And Denan, the Ardollav of Teacmor, said aloud: Certainly the spirit of Eocaid Ollam Fodla is in Fionn, the son of Cairbre! When Fionn had reigned seven years, Urla died, then the ollams of Druimscrit, Druimmor, and Dunsoberce held a convention in the Mur-n-ollav of Dunsoberce, and they elected Beirid as Ardollam of Ullad in place of Urla. In the eleventh year of the reign of Fionn, Aoda, the king of Gaalen, died after a rule of one and twenty years. And when the assembly of Gaalen met on the Bruitenine, they elected Oilliol, son of Aoda, king over Gaalen. Fionn dwells in Tabarta, he appointed Seadna, his son, viceroy in Ullad, and he appointed the chieftain of Iargaal and Ardtan to assist Seadna, notwithstanding Fionn comes every year to Dunsoberce. Fionn was a clever operator on the harp, but his horses and hounds were the pride of all Errion, he succors the weak, and subdues the pride of the cromfir, he restrains the judges within the law, he remits the imperial taxes (ardcios) every third year to Ultonnmact. Ullad, Ultonnmact and Geintir of the Firgneath have given their hearts to Fionn. When Fionn had reigned eighteen years he said to Seadna, his son: I behold a tempest gathering in Gaalen and in Mumain. Give the comlanns frequent exercise in the practice of war, prepare also the cavalry (marcsluag) and the batallions of archers and slingers. When Fionn had reigned nineteen years, he sent the swift curriers through Errion with letters saying: When Baal will have come into his house Iarsgith, let the kings, princes, chieftains, ollavs, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta in the presence of Fionn, Ardrig of Errion. After the first session they went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Now, since it transpired that this was the ninth time the general assembly sat in the days of Fionn, he therefore extended the celebration over twenty-nine days to make it memorable. When they had finished, the assembly sat the second session, and Leirag, the chief judge of Errion,

arose in the midst of the assembly and, mounting a rostrum, he read publicly the tract of the laws of Errion and the practice of Tanasteac. The following day Denan read the writings of Eolus, and the book of Chronicles of Gaalag publicly, and on the third day I, Beirid, read aloud the book of the Chronicles of Errion. And every mind was filled with gladness. Then the heralds went forth proclaiming: Stands any one on Tabarta demanding justice? No voice answered. The assembly dispersed and Fionn, the princes, chieftains, ollavs, and the tribunes of the people set out for Dunsoberce.

Now, on the second day of Baal's entrance into his house, Tionnscnad (Mar. 2) Fionn expired in Dunsoberce. Now, Fionn had not gathered into his treasure houses talents of gold and ingots of silver he did not pile up untold riches nor countless flocks and herds for he warned the questors (firciosa) at their peril not to harass the Gaal, he even remitted to the Danaan a third of the imperial taxes. There was deep lamentation in Ullad and sincere sorrow in all Errion after Fionn! His carn stands to the west of the Carn of Eocaid Ollav Fodla. and Caibre, his father, although Fionn's body is dead his spirit is ever living.

VIII BOOK, V CHAPTER.

REIGN OF SEADNA, FIFTEEN YEARS, FROM 486 TO 471 B. C.

(See Annals of the kingdom of Ireland, Vol. I., page 62, under name Seadna Ionnarad, also Annals Clonmacnois.)

When the assembly of Ullad came together on the Bruiteine, they elected Seadna, the son of Fionn, king over Ullad. When the general assembly of Errion convened at Tabarta, they elected Seadna king of Ullad Ardrig over Errion. In the third year of the reign of Seadna, when the general assembly were at Tabarta, it transpired that the tempest which Fionn foresaw, broke forth, and its noise was heard over the face of the whole land. Word came to the ear of Duac, son of Breasrig, who wedded the sister

of Seadna, saying: Oilliol, the king of Gaalen, has spoken to Duac, king of Mumain, saying: Ultonnmact and Geintir of the Firgneath are partisans of Ullad, for this reason they are stronger than we. Let there be a covenant between us, let us three (Gaalen, Mumain, Ib-Lugad) be as one.

Now, the word went from the mouth of Duac to the ear of Seadna. And because the general assembly of Errion was convened at Tabarta, Seadna related the words of Duac to Thorl, king of Ultonnmact. With that he said: At a time when peace obtained in Errion, my father taught me the practice of the comlann, saying: Although not needed now, it would be well to keep the army well ordered and under frequent practice of war tactics, for I foresee a mother of mischief, and a tempest gathering in the south. The spirit of wisdom was in my father. The storm-cloud is breaking over Errion. Let Throl take counsel and afterwards he will speak to Seadna. Perhaps Thorl will say: I shall remain in Ultonnmact? Perhaps Thorl will incline to the enemies of Ullad? Thorl answered: The words had no sooner left the mouth of Seadna than the mind of Thorl was formed. Thorl will stand against the enemies of Seadna and of Ullad. Let not Seadna think that Thorl will forget his pledged word because given so quickly. Thorl will fulfill every item he has pledged.

Now also the cromfir began their conspiring, and their rumors, their agents came now from Gaalen now from Mumain to whisper to the ears of the cromfir of Ullad saying: By Baal let us all be of one mind through all Errion. It is from Gaalen that dignities, and profit will spring for the cromfir, What concerns it to us which is Gaalen, Mumain, or Ullad, are we not every one of us the cromfir of Baal the highest? This word came to the ear of Geirid the chieftain of Eidersiar, and he sent the word without delay to me Beirid, and I forwarded them by the mouth of a trusty messenger to the king at Teacmor Tabarta for I was at that time in Dunsoberce.

When the king came to Ullad I related to him the deeds of the comfir, and Seadna answered: The cromfir can set the fire blazing but they cannot extinguish it, I know and thou knowest that though they speak peace their desire is war? The princes and the nobles will not listen to them. The teaching of the

ollavs will prevail with the children of Ullad rather than the folly of the cromfir. The mind of Seadna was troubled for he loved peace. Now probably Errion would have preserved peace but for the live deeds of the Muredac, Muredac was the son of Nuaid, sometime Ardrig, he was a son of evil-counsel, he coveted evil and bloodshed. He transgressed every limit of the law. He bridled none of his evil propensities. His evil record grew apace. His anger was like a mountain torrent, quick-swelling, headlong, savage. His envy was like a blazing fire. Nothing came into his seething brain, or into his mind, or into his heart, that he did not perpetrate with his hand, more especially if it were distasteful, deadly, or grievous either to the heart or spirit of man. This felon perpetrated crimes the like of which had not been committed before in Errion, yea indeed such as it was not thought possible to do, for the clean-spirited Eocaid did not even mention such in the laws he formulated. The Muredac collected about himself a company of noble youth whom he degraded in body and mind. He took no rest until they were impure, degraded, lustful, guilty, ready, hand-active, foot-swift to accomplish any inordinate desire which his evil heart conceived!

In those days the Muredac came to the tents of Siorna his brother in order that he would initiate him in his band, and Raolt the son of Fail chieftain of Ib-Dronag was with Siorna. Siorna held conversation with Muredac his brother advising him to return to the ways of justice, and as Siorna followed him too sharply, the Muredac said: Let the complaining tongue be silent except in the hearing of him who needs the chiding, if Siorna would come some day to the tents of his brother who loves him so dearly and there in private would speak his thoughts to him? But he said nothing to Raolt, and Siorna went to the tents of the Muredac, and after one month word began to be spread far and wide: That Siorna was nowhere to be found, the rumor sped on to the hearing of Raolt, and he recollected the words of Siorna: I will go to the tents of my brother to turn him from his evil ways. Raolt always meditated over the possibilities of the desperate treachery of the Muredac. Raolt levied a company of youths (soldiers were so termed) and said to them: There is no trace of Siorna the king's brother and Raolt's friend anywhere, he also mentioned the Muredac saying:

I will go single handed to seek my friend.

I can suffer to remain here no longer! But the youths replied: Whither soever thou shalt go, thither will we go with thee. With that they marched forward, and when they approached the vicinity of the Muredac's encampment they met a man and they captured him and demanded his story of the words that floated about relative to Siorna. And when the captive saw a man of his own tribe and kindred among the company of Raolt, and they kissed and embraced one another, and he whispered in his ear: O son of Dronag wherein is Siorna? The captive answered him: Four days ago Muredac went fishing over the waters of the land to the west. Listen to my words for there will be but short tarry for me after the telling. You behold the fortress of the Muredac, go forward until you come to a stream, do not cross but turn to the left, and follow until you come to a second brook, cross it and keep the right bank until you reach a footpath going to the left follow it three hundred paces. You will see a thicket of bushes, which seem to end the path, but if you part the bushes you will find the mouth of a cave, in it lies Siorna. When they set him free he said: Baal and victory to you, for if I remain longer I will pay dearly. So Raolt traced the way and the whole company followed to the mouth of the cave, and Raolt entered and found the dead body of Siorna, and they carried it forth, and the youth cut saplings for a bier and they bore the remains of Siorna back to the land of their dwelling, and great was the cortege that went with the bearers for Siorna was well beloved by the children of the land. As soon as the Muredac heard what had transpired he quickly returned to his own stronghold. But the man who gave the information where Siorna lay dead came quickly to the land of Siorna for a great fear fell upon him. The Muredac swore by Baal, Re, and Tarsnasc, that he would take vengeance on Raolt. He threatened that he would begin with fingers of his hands and the toes of his feet and that he would cut off an inch every day until he died. When Raolt heard the oath of the Muredac, he said: The Muredac should have sworn by the evil spirits of the legion of Bathmon (Catabathmon) what has such a felon as he to do with Baal, Re, and Tarsnasc?

So Raolt set out to Teacmor and told Seadna Ardrig the

deeds and saying of the Muredac. But Ardrig answered: Such information pertains to the ear of the judge. So Raolt told them to Meirtar the judge, and the words were written down, and a currier was dispatched to the land of the Muredac with a jury warrant (ceist-cluastig) saying: Let Muredac, a prince of Gaalen, stand in his place in the high-chamber of Teacmor to answer concerning the death of his brother Siorna. This was the message the Muredac returned: Meirtar will answer with his life blood flowing from the mouth of every vein in his body. And word went round that the Muredac was frenzied with anger. Now the day of the convening of the general assembly of Errion on Tabarta, arrived. When they sat in the first session the chair of the Muredac was empty, and Meirtar, the chief-judge, arose saying: Let the heralds call the name of Muredac on Tabarta. But the Muredac did not answer. Then Enid, the chieftain of Oir, arose saying:

What if the charge of Raolt be heard? The chief-judge replied: We cannot, the law forbids hearing an indictment against any one in his absence. Again Enid stood, saying: O high-rulers of Errion, will it be said in future that we tamely desisted for the words of the law, when a crime so atrocious has been committed? And Ardrig arose, saying: O thrice gentle fellow princes, may it be always said that the kings, princes, nobles, and every child of the soil, obeyed when the tract of the law of Errion commanded. And Fail, the chieftain of Ib-Dronag, said: Therefore will not the cause of the death of Siorna be investigated? Ardrig answered No, that is not the proper proceedure, let the judge read the word of the law on the case. And the judge read them. And Ardrig commanded: proceed according to the words of the law. Let Muredac be seized and taken hither to give answer. Without finishing the first session the assembly went forth to await the coming of the Muredac into the presence of the judge. After a time the general assembly sat again, and Meirtar, the chief-judge, said: The chief-judge of Errion hath not sufficient power to produce Muredac as a prisoner before the general assembly, because he has over three thousand men quick-of-hand as a body guard with him. Then Ardrig arose and said: What if Muredac be captured by force? And the assembly answered unanimously: Yea, so let it be

done. Then there marched for his capture a company of trackers and two comlanns.

His chosen body guard did not stand a single charge; They carried the Muredac a captive chained like a wild beast gone mad, to Tabarta; now when he entered the high-chamber he took his place among the princes of Gaalen. But the chieftain of Ib-Dronag arose, saying: I confess to the mighty princes of this great assembly and I inquire of them if it be just and lawful for one stained with fratricidal blood to sit among the princes of his line? Ardrig arose, answering: Thrice gentle fellow princes in the sight of the law no man is guilty until the charge against him is proven, it is possible that the indictment may be shown false by hearing witnesses. The charge against Muredac has not been proven yet, therefore if Fail will abide patiently until the cause is heard? And it was so. Then the chief-judge arose, saying: Let Muredac appoint his legal representative to answer for him, and give the names of the witnesses who will testify in his cause? But the Muredac answered not a single word, he turned his eyes around on the assembly here and there, up and down, now mockingly, now fiercely. Again Meirtar repeated the same words publicly. But the Muredac opened not his lips. Then Ardrig arose, saying: It will be the duty of the chief-judge to produce Muredac in his proper place when the assembly sits the second session that he may answer. The assembly went out and the great portals were closed. They celebrated according to custom the feast of Teacmor and the games of contest on the field of Tabarta. After the nine days the assembly convened for the second session, and the Muredac was in his place, and the name of Raoilt was called as a witness, and Raoilt came into the presence, and stood in the hearing of the Muredac and the assembly, and lifting the right hand he swore by Baal, Re, and Tarsnac, invoking the spirit of Siorna, and said: On a certain day I sat with Siorna in his pavillion, and Muredac likewise came, and Siorna began to blame him, Muredac, on account of his evil life. The anger of Muredac blazed forth, saying: It would be better if Siorna would come to his dwelling and there privately to give his advice. He was angry because Siorna spoke in presence of Raoilt. Siorna answered I will go to thee O brother, and then after a

time word came to Ib-Dronag: Siorna is nowhere to be found. Raoilt remembered the words of Siorna and the wrath of Muredac, for that reason he gathered together a company, and set out for the tents of Muredac. One of the common soldiers of my company met a relative of his own tribe, and they had a talk, and he told him where Siorna could be found, the youth was Camoid by name who conducted us to the mouth of the cave, and when Raoilt entered he found Siorna his friend, and we carried the body of Siorna to his own land and it was there we made his carn. Camoid's friend will tell the rest. The chief-judge said: What answer doth Muredac give to the words of Raoilt? But the Muredac did not answer a word. The name of Braid was called, and Braid came into the presence of the assembly, and he called Baal to witness the words of his mouth, saying: I am Braid of the tribe of Cluaindeas, the retainers of Muredac enrolled me for a stipend as a common soldier for the prince's comlann and many an act I did in it to my red-shame. But Ardrig ordered him through Meirtar: Hold patient O youth, you are not called to testify against yourself, but of the cause concerning Muredac. The Braid said: On a certain day Muredac was in his pavillion and Siorna, now dead, with him and at a signal preconcerted between us: As soon as Muredac began to talk roughly and fiercely to his brother, three other men and myself rushed into the pavillion, and Muredac ordered us to bind with tight fetters his hands, and feet, and they together and to take him to the cave we knew so well, and we fulfilled the command of Muredac. Afterwards I asked Muredac: Who shall bring food and drink to the cave? But he answered: What is it to thee, thou son of adultry? I spied without ceasing but I saw no one at all going in that direction, on the third day I stole in mortal fear to the mouth of the cave carrying a little food and drink; and I called on the name of Siorna, and I heard no voice in response, therefore I entered and I found Siorna stiff in death. I ran quickly from the place and thought to speak of the awful occurence to no one from the fear that possessed me. But as soon as the company of youths under Raoilt came seeking Siorna, I could not refrain from telling the murder that transpired, and I likewise conducted their footsteps to the cave where Siorna lay in death. My guilt is more than I can

bear! And Meirtar, the chief-judge, said: What doth Muredac answer to the words of Braid? And Muredac still seated, for he would not respect the assembly by arising, said: What answer will a prince of Iolar make to his common enemies? What saith Raoilt, the friend of Siorna, but the treacherous enemy of Muredac, but repeat the words of Camoid? I have not heard that Camoid affirms, nay even the informer Braid that I murdered Siorna? Siorna rebuked me without cause, I was angry, there is your case. But what if I thought for the future to restrain him from making his unwise chidings in the hearing of my treacherous enemies, by making him suffer some small annoyance? So I said to them, take and bear him from my sight to the cave for he tires me with his puling advice. I could not suppose they would abandon him there. Siorna died because my ignorant retainers did more than I, Muredac, a prince of Iolar, commanded them to do. That is Muredac's answer to you. Then the chief-judge said: You have heard the witnesses Raoilt and Braid, as well as the answer, what is your will? Will the words of the tract of the law be read? But the assembly sat in silence, and the Muredac arose thinking to go free, when Ardrig said: No, do not permit the Muredac to go free yet. What if the witnesses have not sworn before the jury: That Muredac murdered Siorna? Is there not another question for you to decide? Did not the Muredac bind Siorna and confine him a captive in a cave as a prison? A deed unlawful for any one save a judge who has read the sentence of the law according to usage. The Muredac left Siorna in that cave manacled hand and foot until he was found dead? Is not this an indictment indeed? What if the chief-judge ask the assembly their decision on this case? Then Meirtar said: You have heard the words of Raoilt and Braid? Will the sentence be read from the tract of the law?

All raised the right hand, except Oilliol, king of Gaalen. So the penalty of the law was read. And Ardrig commmanded: Let the word of the law be executed. Therefore the Muredac was borne forth manacled hand and foot, and both together as was Siorna, and he was incarcerated in the dungeon of Teacmor Tabarta. Now many of the race and kindred of Muredac came to the Ardrig, saying: Spare O Ardrig, spare if you please, do

not place the mark of this penalty and its shame on the prince Muredac? But Seadna answered them: It is wonderful how you have forgotten so soon the atrocious death suffered by Siorna in the zeal of your pity for Muredac? The throne of Errion nor my own life is not dearer to me than words of the law, if it were my own son who did as Muredac he should pay the penalty. Has not the jury and the judge given sentence, who so bold as to prohibit the execution of the sentence of the law? It is not the tongue of Seadna certainly! The Muredac was not committed to the common prison, but that the requirement of the law should be fulfilled to the last iota, they dug a cave in the bosom of Tabarta to the west, and laid the captive and manacled Muredac in it without food or drink. The guards did not hinder its bringing though. On the thirty-second day, when the Muredac was set free, a mighty concourse had gathered around the cavern for it was the miday.

A company of his retainers came to him, and as he came forth he ran through the multitude even as a wolf bursts through the cordon of hunters, and vaulting on his steed he sped away to his native land. The general assembly was yet in session, and Ardrig said: The words on the tract of the law are not yet adequate in the case of one who maliciously places the cause of one's death? Lo, the Muredac is still alive? What if one with malice sets the cause of another's death, shall himself suffer death in the same manner? All answered: Yea, let it be so. And the words were written down. In those days the Muredac seemed daft with fury, his emissaries soon began to trace up Raoilt, and almost succeeded in murdering him for an arrow tore its way through Raoilt's left ear. Raoilt placed the complaint before Oilliol, king of Gaalen, but Oilliol closed his eyes to the deed, and so gave it encouragement. When the assembly finished, the tract of the law and the book of Chronicles of Errion were read, then the general assembly dispersed each to the land of his dwelling. When Seadna arrived in Ullad he summoned the assembly to the Bruiteine, and amended the words of the tract of the law of Ullad, letter for letter, like the tract of the law of Errion regarding murder. It was in this session that Seadna, the king, arose in the presence of the assembly, and said: When the armed forces shall go forth at the call of war

from the peace of their homes, and from the fires of their tribes, to the danger and slaughter of battle, to protect the aged, the matrons, the maidens, and the children of Ullad, I think it only just that the common soldier who marches in the comlann should receive a regular stipend, for by the law of Ullad he is forbidden to carry off the spoils of war? For this reason, for the future, what if all civillians of Ullad pay each year a certain sum to the treasury of the kingdom of Ullad, from their wealth, in order that in time of peace Ullad may be sufficiently prepared against the breaking forth of war? The assembly assented: Yea, be it so, but according to the usage of Tanasteac for the future. Now the noise and harsh call of war was heard through Errion. Gaalen confederated with Mumain, but Duac who married the daughter of Fionn Seadna's brother, was not with the king, in like manner the comlanns of Ib-dronag, and Cumar withdrew from the king of Gaalen, Oilliol. Seadna sent Messengers to the king of Ultonnmact: That he would come to him in Dunsoberce, and Thorl, the king of Ultonnmact, came and they made a covenant of life and death together. As Thorl went home, Seadna presented him, the two steeds Gaoit, and Sciot and four wolf dogs, the litter of Luathmar by Seabac, and Thorl came to his own kingdom. Seadna called Cier and the princes and nobles of Ullad, and said: My brave comrades the hoarse-voiced tempest of war is blowing, therefore mass the comlanns in readiness for battle, and Seadna set out for Teacmor Tabarta. At this same time Oilliol, king of Gaalen, was in Mumain and Duac summoned the princes and nobles of the land together at Imleac. And Duac, the brother-in-law of Seadna, sent messengers to Ardrig at Teacmor, saying: The wild-dog and the wolf are abroad in the land, their tushes are sharp and they foam at very humble, but deceitful, placing all the blame on the Muredac, saying: When I forbade Muredac his wrath burst upon me like a mountain torrent, and in a frenzy he said is Oilliol too with my enemies? Will Oilliol suffer his brother to be called not Muredac, but Simon Breac, by this peasant of a mouth-wise king? O king, Oilliol repeats the words to demonstrate that Muredac must be distraught, Seadna bespoke Oilliol gently: Are we not brethren, did not our blood spring from the same fountain, was not Gollam father of Marcac, Cier and Iolar? Is

the mouth with anger. Look out for danger, let the high-shepherd look to his flock. Ardrig sent Duac's letter to Cier, his son, to read the words publicly to the princes and nobles of Ullad, Seadna also commanded Beirid to inscribe the words on the book of Chronicles. Now the Muredac marched with a mighty army of over fifty comlanns until he touched the Sheanaman (Shannon) where he met the auxiliary army of Mumain. They marched conjointly and crossed the waters of Athcreas, and began to spread ruin and destruction on the land of Ultonnmact. The commander of the army of Mumain was Lorc, prince of Ib-Lugad, but the Muredac was the commander-in-chief of the combined forces. And Thorl was abroad in Corracmor when word came to him saying: Hasten, O king, for the blaze of a very great war is consuming the homes of Ultonnmact. Like the wind Thorl spread the knowledge to every commander of his comlanns to every brave hero, even to the stout husbandmen, saying: Cannot the Daanan extinguish this wild fire? Thorl will go without delay to give rest to the hand that set the fire! While these things were transpiring, the army of Ullad was marching directly for Ultonnmact, Thorl who was at the head of his comlanns would not await the return of the messengers from Ullad. The Danaan fought that day with desperate valor, and Lorc, the lion of Ib-Lugad, fell among the slain, yet the Danaan were driven back for they had not a sufficient number of comlanns to keep up their line of battle, and the Muredac spread destruction far and near, and seized on all valuables as spoils of war, besides driving off countless flocks and herds. As they crossed the Seanaman the scouts returned quickly, saying: Lo! the army of Ullad is at hand. Now it was late in the afternoon and Cier and Thorl ordered their comlanns for the morrow. The following day the two armies faced each other on the great plain that descends even to the banks of the Seanaman, since the death of Lorc the army of Mumain was commanded by Aongais, and Gaalen by the Muredac. Cier, the son of Seadna, was commander of Ullad's army and Thorl led the forces of the Danaan. The Ardrig of Errion was not present. On that day an indescribable slaughter befell the army of Mumain, for scarcely did the Muredac and the army of Gaalen sustain the shock of the first charge, until they were broken and

fled in disorder without returning. But the hosts of Mumain stood to their line with surpassing bravery, they were being cut to death in the edge of the battle, but they stood the shock of charge, after charge, until the earth was slippery with blood, about the middle of the day they broke for the Seanaman, but what division soever the earth did not get by the sword, the waters received by drowning. Alas, the countless bodies of heroes shining in their armour that were swept rolling down like worthless flotsam by the angry waters! Cier pitched his tents on the plain, and camped there for nine days with Thorl. Then he set out in full force to Teacmor Tabarta. When the army of bright armed Ullad stood on Tabarta in ordered array, and gleams of light playing from lance point and shield at every stir. It was a brave and seemly sight!

Cier recounted to his father, Seadna, all that transpired. After this the commanders of comlanns, and leaders of companies came to Ardrig, and Don, the chieftain of Mis, said: Ardrig dwells here in the midst of a treacherous crew, who hate him. The cincomlann ask to found a fortress, so that an armed force may be within quick reach of Tabarta? Seadna answered: O renowned nobles of Ullad, thanks for your zeal, but to the words of Don it is impossible for me not to answer: No! As soon as it is impossible for Ardrig to retain his office by reason of its dignity, it were time his reign should end! Now Ardrig sent an embassy to Oilliol, king of Gaalen, and to Duac, king of Mumain, saying: Let Oilliol and Duac give answer in the high-chamber of Teacmor Tabarta, why their armies made an irruption across the Seanaman into the land of Ultonnmact, and bringing war and spoilation on the Danaan? Oilliol answered Ardrig: Let Muredac reply. But this was Duac's answer to Ardrig: If the Danaan hath found time to make their complaint, let them also find time to rub their wounds. Oilliol came up to Teacmor it right for Oilliol and Duac—Lorc is dead therefore Seadna will be silent, to covenant and conspire not against Seadna but against the law of Errion? By my head I never called your brother but Muredac. If he invites ugly appelations by his wrathful, headstrong, disposition, the fault is mine.

Indeed Oilliol is aware that it was the findings of the general assembly of Errion that stood against Muredac when he was

held to answer for the death of Siorna, the brother of Oilliol and Muredac. Likewise that the nobles would have gone beyond the correct ruling in order that Muredac would have reached his supreme day, had not I covered him with the shield of the law? I would take thy hand in friendship and love, and Oilliol extended his hand to Seadna, and Seadna pressed it to his bosom. Then Oilliol besought: If Ardrig would condone Muredac's fault? But Seadna answered: The Assembly of Errion has to answer Oilliol's words. Oilliol returned to his own place. And Seadna set out for Dunsoberce. But the Muredac never ceased from plotting through the land, and it is said that Oilliol and Duac though old encourage the Muredac in his conspiracy and plots against Ardrig. Seadna ascertained every plot of Oilliol through Raoilt, for Feal, the father of Raoilt, chief of Ib-Dronag, with the chief of Cumar, though in Gaalen were followers of Ardrig Seadna, in like manner he ascertained the schemes of Duac through the prince Duac who married Iberiat, sister of Ardrig.

But about the Muredac no one knew, for he changed as a sudden wind. As soon as Seadna arrived at Dunsoberce he summoned the assembly of Ullad to the Bruiteine and Seadna addressed them regarding the dark cloud that hung over Errion He spoke of the friendship of Ultonnmact, and commanded: Let the whole army be held in readiness for war. Having finished, the assembly went to Dunsoberce to celebrate the Feast of Ullad. When the assembly sat on the Bruiteine for the second session, the king said: Let the tract of the laws of Ullad be read in the hearing of the people, and it was so. The book of Chronicles was open and its contents read. Then Seadna arose and said: There are still words for the ears of the children of Ullad, and the king placed in my hands the writings of Eocaid Ollav Fodla, and I, Beirid, read them aloud to the assembly and to the multitude standing around the Bruiteine. They rejoiced and wondered for they had not heard them previously.

After the reading, Seadna stood and said: Though it may seem wonderful, I say that a thought as if prophecy came to my mind: That this will be the last time I shall stand in Dunsoberce. The day previous to the king's departure from Dunsoberce, when the king sat in his chamber with Cier, his son,

and I, Beirid, Cier said to his father: O beloved father, my mind is filled with the softly whispered word that is abroad, if it please thee, I would go as a guard for thee on thy journey to Teacmor Tabarta? The king answered, don't O son, abandon your mind to such vain forebodings, notwithstanding my beloved son accept my thanks for your love! It was then Cier replied The thought sprung from my father's words spoken .n the hearing of the children of the land. It is true, O my son, but away with such thoughts when Seadna sets out for Teacmor Tabarta and Cier dwells in Dunsoberce. Now when Baal began to enter his house Cruinnugad (September) Seadna marched with his retinue towards Teacmor Tabarta, on the fifth day they crossed the waters of the river Eider, from that place the highway leads through the dense forests of Lurge, now on his march through that primaeval forest, an armed legion ambushed him and they slaughtered every one of the retinue except Doeg, chieftain of Ardeas and Ardrig, they bore Doeg and Ardrig with them into the fastness of the forest, to a cavern into which they cast them chained. After a while they drew them out again and into the presence of the Muredac. And the Muredac commanded: Seize that wise-mouthed fellow yonder, and bind him hand and foot on the left side and twist the end of the chain around that tall tree. Tie another chain around his right hand and right foot and twist it around this great tree. Then he commanded the hewers. Cut down the trees. Now when the first tree fell it tore and split Ardrig asunder and the half followed the tree in its fall, when the second was felled the other half was flung with it. And the Muredac kept Doeg looking on the prepetration of this infamous and unspeakable crime. After this murder the Muredac commanded aloud: Remove not the chains from the carrion, leave them as the signs of his captivity. But to Doeg he said: Get thee hence O sycophantic Doeg and relate in the hearing of Ullad and in the hearing of Errion too: Thus doth Muredac wipe from himself the shameful stigma placed on him by Seadna, so fell Seadna after a just reign in Ullad and in Errion of fifteen years. Seadna was truthful, learned, brave and just.

IX Book. I Chapter. The reign of Muredac as ardrig for one year from 471 to 470 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4291, under the name of Siomon Breac.)

After this atrocious murder, Muredac went quickly to Teacmor Tabarta, and he broke into it by violence. While Seadna was still alive the curriers went through Errion summoning the general assembly to Teacmor Tabarta. Now on the designated day some of the princes and nobles of Gaalen and Mumain together with their kings were on Tabarta. But the princes, chieftains, ollavs, nor the tribunes of the people, from Ullad were not on hand, neither was the king nor nobles of Ultonnmact present.

All present entered the high-chamber and sat a while, the heralds of Gaalen came in and proclaimed: The throne of the Ardrig of Errion is empty. Every member of the assembly looked at each other in astonishment, and remained silent. Then Muredac arose, saying: Well now if every one of the race decline the throne of Errion, certainly Muredac the son of Aoda, of the line of Ermion, must sit Ardrig. But no tongue voiced its approval. He went forth indeed to Liafail, and the Ardcromfear of Gaalen placed the Eisaon on his brow and the royal robe on his shoulders, Muredac returned to the high-chamber and sat on the throne. Now in these same days the assembly of Ullad sat on the Bruiteine. And Doeg, the chieftain of Ardeas arose, saying: What if Cier, the son of Seadna, be elected king over Ullad? All the assembly answered: Yea, be it so: And Cier occupied the dias of the king. After he put on the Eisaon and the royal robe he said Doeg, the chieftain of Ardeas, has words of dreadful import for the ears of Ullad, that we have no time to mourn until we take vengeance. Then Doeg stood and told everything he saw in the order it transpired in the dense forest of Lurge. When Doeg finished the tale a mighty voice as if one, rent the bosom of the assembly: War, to war! The king replied: O most renowned nobles of Ullad, Yea, even so let there be war, for I think that if peace ever were guilty it would be in those days.

It is just that the children of the soil demand his life from

that murderer, as eric (penalty) for the blood of our father? O brave men of Ullad, array your comlanns for it is said that spotted Simon sits in Teacmor Tabarta. Will you suffer a fratricide and a murderer of Ardrig to dishonor the throne of Errion, drag the felon thence! O nobles, hurry to your Tanasteacs, prepare your comlanns without delay, for there will be neither festivity nor music, until we free the land from this ravening wolf. The ollavs gathered also from all the Mur-n-ollavs of Ullad, and elected Caban Ardollav in place of Beirid who was killed in the forest of Lurge, at this time the army of Ullad was mobilizing to march to Teacmor to chastize Muredac, and word came from Thorl, king of Ultonnmact, to Cier, saying: Simon Breac has demanded imperial tribute, but instead of taxes this is the reply Thorl made. It is to the king of Errion Thorl will pay tax, but certainly not to the Murderer of the Ardrig. The answer of Thorl enraged Muredac; and he swore to feed the Danaan to the fishes of the sea. Therefore what if Cier would march with the army of Ullad to the waters of the Aron in order to shut off Muredac's road? Cier returned word to Thorl it shall be even so. Cier likewise sent certain knowledge by hand of a trusty messenger to Duac, the prince of Mumain, and to Raoilt, the son of Feal, chieftain of Ib-Dronag, and to Alexander, chieftain of Cumar, saying: What time Simon Breac will command you to march forth your comlanns, be sure to go yourselves as Cinncomlanns (commanders) and O friend be silent. So Muredac sent curriers through Gaalen and Mumain, yea, even to Ullad, saying: Let the comlanns of warriors of the army of Errion be massed on Ce-iosiol in presence of Ardrig, for Ultonnmact has refused to pay tribute. Undoubtedly the cromfir of Ullad were inciting the Gaal against Cier, saying: Ah, those Danaan the (friends of the line of Er) know not Baal, the most high. They call on the spirits of the legion of Bathmon (Cathabatmon) i. e., of the deep. Alas, Alas! and the princes of Er sit with the ollavs, extinguishing the warrior spirit of Gaal. If his pretext be true, why didn't Cier take vengeance for the blood of his father before this? It is a full year now since the event transpired, no doubt he spent all the interval counselling with his wise men? Faugh! he marches out the army now, not to avenge the spirit of Seadna

his father, but to estop the Ardcios of Ardrig. But the Gaal would not listen to the words of the cromfir. The army of Ullad marched onward to Ultonnmact, it was on Magruna (the plain of Mystery) the armies of Ullad and Ultonnmact met, and they encamped together, but Muredac and the armies of Gaalen and Mumain were to the eastward of them. At midnight Duac and Raoilt came to the pavillion of Cier but they had no one else along, and Cier sat with them. At this time Baal was the fourth night in his house Sioca (January) and Baal riseth late to the sight of the children of Errion. The plain was like one great camp fire for the night was very cutting. Cier commanded the sentries to give the awakening blast so that the soldiers of the comlanns would be prepared to march at the first sight of Baal. But before the sentinels sounded the call, every comlann was ready, helmet on head, shield interlocked, and lance in rest for the charge, the eye of every common lancer was turned to Baal. As the first gleam fell from the face of Baal over the Plain of Magruna every ceancomlann of the army of Ullad drew his sword, and Cier raised his sword on high and swore: Before the fall of Baal's great light either Muredac or Cier will be with dead. And so swore the princes, and the entire army of Ullad that they would wreak vengeance and eric on Muredac for the death of Seadna. The army gave its terrific war-cry until the air trmebled again and they marched upon Muredac. Duac and Raoilt accompanied Cier at his right and left, the comlanns of Ullad were like a wind sweeping a valley, with every charge they cut to pieces the bravest and the fiercest bands that fought around Muredac. But Thorl and the Danaan fought like famished wolves, now in hottest fury of the battle when falann faced comlann Duac commanded his herald to proclaim with a great voice: What story of shame is this, that the Gaal of Errion befoul themselves by defending Muredac against the punishment for the blood of fratricide and murder which he shed upon the earth? Will the warriors of Errion assume to themselves the guilt of the atrocious crimes committed by Simon Breac? It was then the comlanns of Duac, Ib-Dronag and Cumar wheeled away from Muredac. When he heard the words he was enraged, and he came in view of Cier, but he dared not even to turn his eyes on Cier. And Cier sprung for

Muredac, but Duac and Raoilt restrained him, saying: By our heads, death on Magruna under the sword of Cier, would be too glorious a death for Simon Breac, the murderer of Seadna and Siorna? Let him be taken. So Raoilt the friend of Siorna, captured the Muredac, and bore him in manacles tripply bound to the tents of Thorl. Now the armies of Gaalen and Mumain broke and fled across the waters of the Seanaman and the army of Ullad pressed them sorely out of the land of Ultonnmact. Now they enclosed the Muredac with a great chest which they placed on a car and took him to the forest of Lurge. Now when Cier was about to return to Ullad, Raoilt asked him what disposition was to be made of the Muredac? Cier answered let him be incarcerated in the prison of Dunsoberce until the general-assembly of Errion convene in Teacmor Tabarta. So that the sentence of the law be read on his case according to usage. But Duac, Doeg, and Raoilt, conferred on the words of Cier and came to this resolve between them: Duac will say: If Cier would march at the head of his conquering comlanns, Duac, Doeg, and Raoilt would act as rear guards (ceapcosantha) to the hosts. And so it was. On the march every chieftain and ceancomlann was secretly informed of the resolve of the three, so that they and the nobles of Ultonnmact would assemble at a certain spot in the forest of Lurge, when they reached the forest of Lurge they took Muredac from his cage and cast him into the identical cavern in which he put Seadna. After a while they took him out again, and stood him in the presence of the men of Ullad and they formed into a circle around him and Duac said to Doeg, chieftain of Ardeas: O Doeg, look at this person, hast thou ever before seen this man? And if so, what hast thou seen him do? It was then Doeg repeated the words and the deeds of the Muredac when he tore Seadna asunder. When he finished, all said: Let the same law apply to his body, and the body of the Muredac was torn asunder exactly as he had torn the body of Seadna Ardrig. When they arrived in Dunsoberce and it was related to Cier how the career of the Muredac was terminated in the forest of Lurge. Grief came upon him, and he said: O alas! in tearing the body of the Muredac asunder, deplorable was the rent you made in the tract of the laws of Errion! Muredac was surnamed Siomon Breac

because he was in the prison of Teacmor Tabarta until the manacles left their lasting impress on him, and especially because he had stained his life by innumerable misdeeds.

O'Carroll History of Errion.

IX. Book. II. Chapter. Reign of Duac for nine years from 470 to 451 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4297. Under the name Duac Fionn.)

Now the general assembly of Errion sat in the high-chamber of Teacmor Tabarta. And they elected Duac, the son of Breasrig of Iber, as Ardrig over Errion. What time he had reigned one year Duac, king of Mumain died and when the assembly of Mumain convened on the Bruiteine they elected Daire, his son as king over Mumain. In the seventh year of Duac's reign Oilliol, king of Gaalen died, when the assembly of Gaalen convened on the Bruiteine they elected Muredac, son of Muredac Simon Breac, as king for Gaalen. When they assembled in Tabarta it was easy for all to perceive that they were filled with envy against Ardrig—one was jealous, the other thirsted for revenge. Duac knew well that his words were like a gust of wind in the ears of the pair. Nevertheless he had hopes in Cier and in the firendship of Thorl for Cier. Muredac unceasingly annoyed Fail, chieftain of Ib-Dronag, father of Raoilt and Raoilt himself on account of his affection for Siorna. He instigated Daire to place an indictment against Raoilt before the general assembly of Teacmor Tabarta. The cause dealt of certain horses and wolf dogs, and cloaks embroidered with refined gold, and a wonderful shield that was forged under the instruction of Feariris in the great armory among the mountains of Mumain. Daire alledged that he regarded them as priceless heirlooms, because they belonged to his father, and that Raoilt purloined them from his father's pavillion! Indeed the assembly marveled when they heard the indictment and the words Daire wondered. Then Ardrig said: O fellow princes, this is a strange indictment, because the steeds, wolf-dogs and robes were mine, and I presented them to Raoilt. They never were the property of Duac, king of Mumain. The shield likewise was made under the supervision of the master craftsman Feariris, but indeed for me, and it was

I who instructed Feariris to engrave and paint the likeness and arms of Raoilt on that shield as they are now. And shame fell on Muredac and Daire, because the assembly perceived then that a conspiracy existed between the two. They unceasingly harassed Duac, the Ardrig. In the ninth year of Duac's reign Muredac, king of Gaalen, summoned the princes and nobles to the Bruiteine to adjudicate an unpleasantness between the chieftains of Nagglen and Eudandair, but privately he instructed his trusty partisans: Come armed. Now when the assembly had disposed of the cause between the chieftains, he bade adieu to the chieftains of Cumar and Ib-Dronag, who departed immediately for their own country. Then Muredac arrayed the partisans who remained with him, and in full panoply they marched to Teacmor Tabarta. Notwithstanding that this was a very sudden surprisal, Ardrig massed his bodyguard and a few of the imperial soldiers (fir-Errion) into a little army, he did not shut himself up within the walls of Teacmor, but at the head of his comlann he marched forth against the king of Gaalen. As soon as he saw the enemy he double-quicked the march to meet them. As he drew up his heroic band on the banks of the Magnalbe to cross it, the flight of a mighty shower of arrows came from the army of Gaalen, one pierced his armour and transfixed his heart. Ardrig fell into the grasp of death. Muredac proceeded to the high-chamber and seized Teacmro Tabarta and held possession by armed force, an unlawful act.

IX. Book. III. Chapter. Reign of Muredac, the son of Muredac Simon Breac, during five years 461 to 455 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Under the name of Muredac Bolgrac.)

Now Muredac, king of Gaalen sent swift messengers through Errion, saying: Let the general assembly convene immediately in the high-chamber of Teacmor Tabarta to elect an Ardrig, for Duac is dead. The princes and nobles of Gaalen were on Tabarta and they elected Muredac, king of Gaalen, Ardrig. But Cier remained in Ullad and Thorl in Ultonnmact. Cier did not amass properties and wealth, nor pile up casks of gold and silver in the royal treasure house, he wished rather to enrich the Gaal

than himself. Each year he made a royal progress through Tanasteac in Ullad appropriating the necessary expenses from the king's treasury. The Gaal increased greatly in every division of the kingdom. The soil teemed with fertility.

In the fourth year of Muredac's reign, Daire, king of Mumain, expired as he was exercising feats of horsemanship. When the assembly of Mumain met on the Bruiteine they elected Eunda, son of Duac, son of Elim, formerly Ardrig, as king over Mumain. Indeed it was not long until Muredac stirred up trouble and strife for Mumain, and made an irruption into the land with an armed force. When the two armies came face to face they fought with intrepidity, and terrific slaughter ensued, until Mueradc fell, then the army of Gaalen broke and fled precipitately for Gaalen. Five years was the time of Muredac's reign as Ardrig.

IX. Book. IV. Chapter. Reign of Eunda, king of Mumain, five years from 455 to 450. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4308, under the name of Eunda Dearg, Also Ogigia, II. div. C. 33.)

After the death of Muredac in the battle of Ardbruisge, the assembly of Gaalen came to the Bruiteine, and elected Congaal, Muredac's brother, as king over Gaalen. And when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Eunda, king of Mumain, was elected Ardrig over Errion, after completing the first session, the assembly went forth and the great portals of the high-chamber were closed, and they celebrated the feast of Teacmor, and the games of contest on the field of Tabarta. After the nine days of festivity, the assembly sat the second session. The book of Chronicles and the roll of the laws were opened and read publicly.

The heralds proclaimed: Stand any one on Tabarta demanding justice, but no voice answered. The assembly went forth each one dispersing to his own community. Now, the genius and spirit of Roiteasac were in Eunda, he passed most of his days among the mountains of Iber. He sent his laborers under experts, and they scrutinized and assayed every spot of the mountains and the bowels of the earth after gold, silver, copper,

and precious minerals. They discovered many veins of silver and copper. On a certain day as Eunda crossed a deep glen in the mountains he saw a great stag more beautiful and larger than usual seizing quickly a bow from the hands of one of his retainers he aimed and pierced the stag with the arrow and the great animal fell dead on the spot. It was a wonderful stag to behold. Now Eunda's mind was pleased with this feat, so he commanded his chief-artisans to melt ingots of silver into medals and to stamp the image of this stag on each of them as a memorial of the occurrence. The maidens of Mumain wear them as pendants to their neckchains and as ornamental pins. Now, after Eunda had reigned five years he died in his tent among the mountains of Mumain, and was buried there. His cairn was raised near the cairn of Roithesac. Eunda dwelt in Teacmor only while the general assembly was convened at Tabarta.

IX BOOK, IV CHAPTER.

REIGN OF LUGAD, FIVE YEARS, FROM 450 TO 445 B.C.

(See Annals of the Kingdom of Ireland,
Vol. I, Page 64. Age of World 4320. Under the name
Lugad Iardonn.)

When the assembly of Mumain came to the Bruiteine, they elected Lugad Eunda's brother to the throne of Mumain. At this same juncture swift curriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta saying: The throne of Ardrig is empty. The general assembly met seasonably on the day designated, and as they sat the first session they elected Lugad king of Mumain Ardrig over Errion and Lugad arose and said: Fellow rulers of Errion I am deeply thankful for the title of Ardrig you have bestowed on me, make it welcome and increase its dignity by fulfilling all requirements to preserve the peace of Errion. Lugad loves peace in the first place because it is beneficial for the children of the soil, for under its benign influence the Gaal increases to the fullest extent and the soil yields the richness of its fruits and harvests. Lugad loves peace in the second place, because it is only in times of peace that the unfinished works

of Eunda may be successfully prosecuted, the project is pleasing to me, and I think profitable to the interests of the Gaal of Errion. In these days the kingdom of Ullad enjoyed profound peace. After a reign of twenty-four years Cier expired. The news of Cier's death came to Lugad and the general assembly when they sat the first session in the high-chamber in Teacmor, and Ardrig arose and said: What if the words of the book of Chronicles, and the tract of the laws of Errion be read? And so it was. Then the heralds proclaimed aloud: Stand any one on Tabarta demanding justice? But no voice answered. The assembly went forth, and the portals of the high-chamber were shut. But on this occasion they did not celebrate the feast of Teacmor in presence of Ardrig, nor the games of contest on the field of Tabarta, because Cier the king of Ullad lay in the unawakening sleep of death. When the assembly of Ullad convened on the Bruiteine, Fionn, the firstborn of Cier, was elected king in place of his father. On the twenty-eighth day after the death of Cier, Caban died, and at a conference of the ollavs, Dabair was elected Ardollav of Ullad. Now, it transpired in the fifth year of the reign of Lugad while he was on a tour of inspection of the mines in the midst of the mountains of Mumain, and the snow fell, and a driving wind blew so that the clear light of day was not above, there was no trace of road, pass or valley for the eye of the traveller. By cold and exposure Lugad and the greater part of his retinue perished smothered under the measureless drifts of snow.

The remainder who strove to extricate themselves were lost in the trackless mountains finding death by cold or hunger so that none survived to tell their story. Thus perished Lugad Ardrig in the great snow fall and blizzard among the mountains of Iber.

IX. BOOK, V. CHAPTER.

THE REIGN OF FIONN, THE SON OF CIER, SIXTEEN YEARS, FROM 445 TO 430 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 64. Age of the World, 4329, under the name of Fionn Siorlam. Also the Annals of Clonmacnois.)

When that awful tempest subsided, for before in the memory of men, there was not such, a company of trackers went forth to search for the king and his retinue, they discovered his body and buried it where he died. When the assembly of Muamin convened on the Bruiteine they elected Eocaid, Lugad's brother, king for Mumain. The same time swift curriers went through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, meet in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. On the day of the convening of the general assembly in the high-chamber, Fionn was chosen Ardrig for Errion and Eocaid, king of Mumain, placed the Eisaon on his brow, and Thorl, king of Ultonnmact, the royal robe on his shoulders. They went forth to celebrate the great feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session, there was no matter for adjudication, nor strife to settle, for the friendship of Thorl was cemented to the sons of Er, and peace reigned over all Errion, therefore after reading the writings according to usage, and after the interrogation by the heralds, the general assembly adjourned. Fionn appointed Cas, a prince of Er, as viceroy in Ullad, notwithstanding he visits Dunsoberce every year, and when Baal enters his house Iarsgith (July) he returns to Teacmor. In the sixth year of his reign as Ardrig, word came to him on Tabarta saying: The judges of Ullad according to the information received by Cas are trampling on justice. This is the reply Ardrig returned by the same currier: Let the princes, chieftains, ollavs, and the tribunes of the people stand on the Bruiteine of Ullad in presence of the king. And it was so. Now on the day assigned for the convention Fionn arose on the Bruiteine and said: O princes of Er and gentle rulers of Ullad, Fionn hath nothing to lay before your consideration, for the wreath of peace crowns Errion with happiness, but if perchance any other member of this assembly hath aught to disclose of interest to Ullad, if it please him, let him speak? The prince Cas replied: As soon as the writings are read Cas would speak. The tract of the law of Ullad was opened and read, and the writings of Eolus* and the book of Chronicles. Then the king said: Since the day is declining now, let us go to Dunso-

* This Eolus was deified among the Carthaginans and called Iolus (Rollin).

berce and taste of the fare that is ready awaiting us, tomorrow the writings of Eocaid Ollam Fodla will be read. In the hearing of the people. The following day the words were read, when finished the heralds read aloud: Stands any one on the Bruiteine of Ullad demanding justice? A voice was heard saying: Fuidir of the children of Bincoir in Ardtan hath words for the ear of the king. Therefore Fuidir was cited into the presence of the assembly and related his complaint:

Fuar, one of the judges of Ardtan, adjudged to Gleic two heifers and two sheep from the cattle of Fuidir and Fuidir was not cited into the presence of the jury to give answer at all, Fuar calls them eric? Therefore Fuidir made an appeal, and told the findings of Fuar to Ceudail the tribune over him, but Ceudail would not listen but turned him out saying: Does Fuidir believe that he knows the statutes of the law better than Fuar, the judge? So Gleic retains in his possession the cattle of Fuidir. Then, Siolac, the chief-judge of Dunsoberce, said: What saith Fuar to the words of Fuidir? Fuar trembled, his voice was broken and hoarse, his words dropped through his teeth, indeed he rendered a bad cause worse. In like manner Ceudail was cited into the presence, and he pretended that Fuidir's story was not true, but he was quickly put to shame before the assembly for the cause was clearly proven by the testimony of Tonngair and Loir. Then the assembly conferred, but no one raised his voice in behalf of Fuar and Ceudail. Scartan, one of the judges, arose, saying: Would the king suffer Scartan to speak? The king replied: Speak O Scartan. And he stood, saying: The land is defiled by this act, the case is as if blood was shed in murder, when the stranger receiving hospitality is nefariously slain under that roof! What if the goods of Fuar and Ceudail be appraised, and also the goods of Fuidir, and each one shall pay as fine four times as much as Fuar lost, and let their names be erased from the roll of the judges of Ullad? When Scartan had ended his talk the king arose, saying: O noble children of Ullad, it is Fuar and Ceudail who stand defiled, not the land of Ullad, for Ullad was not an accomplice with them? It is my opinion that Scartan will be well pleased with the words of the king: Let mercy walk with justice as a companion, Ceudail and Fuar transgressed the law, but has not Scartan

done the same? There is no statute of the law authorizing the words of Scartan any more than the acts of Ceudail and Fuar? What if Ceudail and Fuar sit no more on the chair of judgment, but let their name remain on the roll of judges together with the reason of their chastisment? It will be a memorial of the evil they did, and a pillar of fear to judges in the future? With that the king said: What if these men have done wrong, perhaps the complainant did wrong also, Fuar erred in the case, the cause should be re-examined in the land of Ardtan, so that justice be done between Gleic and Fuidir according to the text of the law. Scartan raised his voice saying: Great is the mercy of the king? Now scarcely had Scartan finished his words, when a voice was heard from the surrounding multitude, saying: Will the king listen to my words? Alas O king incline thy ear to the story of poor Eansa! When the words were brought to the king, he said: Let the sad tale be told, so Eansa came into the presence of the assembly, and in a sorrowful tone said: O king there stands here in your company and in the company of the great nobles of Ullad a man who turned the joy of the home of Bosluat to sorrow, Bosluat had three sons and two daughters, children of Eansa. Has not the king heard of Massa and Suilcana? The most beautiful maidens who live on the banks of the Duba under the hills of Baalan? Now Massa went with her father and mother to Gaalda in Magmor to arrange her espousals with Rolad, and she promised that she would go as the wife of Rolad to his dwelling at the coming of the next harvest. But as soon as word went forth that the pair were promised in marriage, not one but many tongues wagged in envy to stir up the mind and heart of either of them.

Now the story that Rolad was loving even to the deception of many other maidens. Again that Massa was sick by the love and preference she gave to Maranog. There lives now in the boundaries of Glenadun a man who whispered in the ears of Massaa proposition too unclean to mention. The face of the child reddened with shame. He likewise spoke of the danger that would surround us if Rolad should marry the maiden. Bosluat knew no danger nor fear as he had done no evil. In those days we had goods and possessions in plenty, and abundance to share with the stranger and the traveller, but after a little

we began to lose our cattle; our sons kept watch, and tracked the thief, it was a neighbor, we lodged a complaint against this thief before a judge, who was likewise our neighbor. We told him what happened, and Bosluat requested that he would examine the cause, but he remained deaf to our request. A cow and some sheep and a kid strayed on to our pastures, immediately this judge summoned Bosluat before him to answer for this? Bosluat came and he answered: They strayed on to my land, he called no jury for he said: I hold enlarged powers even from the king. I say, and I execute ———. If we go before this judge with a complaint he will not hear us, but if any one complain against us he listens as though he had a hundred ears, he pronounces the fine against us as with a hundred tongues. In adjucating our case he does everything alone, there is no jury, none only Bosluat, or a friend or perhaps the one making the charge. This judge has done us injustice and injury in every possible manner, therefore we are now poor, yea very poor. Slim is our store and our money, and all this persecution has resulted because Massa would not surrender her love and her chastity to this adulterous judge! That judge now stands in the presence of the king and Scartan is his name! Then Siolac, the chief judge of Dunsoberce, said: Who shall bear testimony to the complaint of Eansa? Eansa answered: If Tul were summoned. When Tul responded to the call of the heralds Scartan said in a woe begon manner, Alas O king, Scartan is ill, if you please give him leave to retire and he went out, and the assembly marveled. When a more than sufficient time had passed, nevertheless no one spoke a word. Each remained silent fearing to speak, as they recollected the words Scartan poured forth against Fuar and Ceudail. After a while Siolac arose, saying: Will the captors proceed after Scartan, or will Tul speak? But the king answered:

Eocaid Ollav Fodla in whose spirit I live, gave a law to Errion. In the tract of that law these words are written: Render judgment against no man in his absence. Does not Siolac, head of the judges, read the law diligently, or has he forgotten so soon? According to law every tongue must be silent in Scartan's cause while he is not in hearing. Bring him in. While the assembly stood on the Bruiteine Fionn explained to them

the lesson of science, and he lifted up his voice against the judges, saying: Alas, the pity of the case? How quickly one spies out the fault of another though it be no larger than the atom that floats in the bright rays of Baal; but will not advert to his own guilt, though it be large at a mountain on the plain, or red as a blazing fire on the summit of a mountain at night? Fear and mistrust disturbs my mind when I contemplate the day that the children of Errion will complacently accept the word of the judge in place of the sentence of the law. While Fionn yet spoke they conducted Scartan in, it was already late, the day declined, the king said: Perhaps Scartan is not prepared fully to answer? What if he stay with his friends until morning, and present himself, with his witnesses?

The following day when the assembly convened on the Bruiteine, Siolac stood saying: Answer O Scartan shall Tul speak? Scartan whispered to one of his companions: Let Tul keep his knowledge to himself. Then the king arose, saying: True there is no sentence in the tract of the law pertaining to the guilt and injustice of the judge. For that reason O gentle sons of Ullad, what if a judge profanes the word of the law and the indictment be proved, that he repay nine times the price of the damage he has done as a fine? The assembly answered: Yea, let it be so. If the chief judge does evil in a cause or turns his ear from a complaint, let his fine be fifteen times to the one suffering the injustice, and the judge doing the injustice will not sit as judge for the future? All answered Yea be it so, and so it was, the words were written as an amendment to the tract of the laws of Ullad. It was then that Fionn, king of Ullad, raised his voice aloud, saying: While the spirit of Eocaid Ollav Fodla is in the heart of the king, the princes, and the nobles of Ullad, the left hand of the law will be stretched out as a shield to protect the weak, and the strong right arm of the law will chastise and smite the proud lawbreaker. The king then said to Eansa: O Eansa, thou hast done well, go to Dunsoberce and she went. In Dunsoberce the king said to Eansa: How much did you lose by this system of injustice? But Eansa answered: What doth our loss signify when the king hath justified us and our claim in presence of the children of the soil! The king inquired: Has Rolad taken Massa as wife?

Eansa answered: Yes, Massa lives now in the tents of Rolad since Cruinnugad (September) last. And Fionn ordered the chief herdsman to send to Bosluat from the royal herds: Ten heifers, ten sheep, and ten she goats as a gift. Eansa returned home filled with joy. Now Fionn instructed Cas to keep his ears attentive to the complaints of the people. After that he set out for Teacmor. In the ninth year of his reign Ardrig went to Ultonnmact to visit Thorl the king, who laid in bed sick and aged, and Fionn dwelt in Cruacan to comfort Thorl, but he did not mingle nor go near the relatives of the king nor the nobles of Ultonnmact lest he should cause jealousy. He did not return to Teacmor for a month, until Thorl died, and Fionn mourned him. In the fifteenth year of Fionn's reign Congaal, king of Gaalen died, and when the assembly of Gaalen convened, they elected Eocaid, son of Congaal, king for Gaalen in place of his father. In this year what time Baal was in his house Blath, in its second division, there came a big fleet of the buyers of Feine, (Phoenician merchants) hove into the ship port of Inbior Colba, more than a hundred Leabairaon (one row of oars) ships, and two hundred freight ships laden with stores and valuables gathered from every division of the world. Now when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, the dias of the king of Ultonnmact behind the throne of Ardrig was vacant for they had not yet chosen one in place of Thorl. After the assembly had completed the first session, they went forth and the great portals of the high-chamber were closed They celebrated the feast of Teacmor, and the games of contest on the field of Tabarta. Just prior to the games of Eactra a company of the buyers of Feine arrived on the campus of Tabarta. Ardrig gave them leave to announce publicly through the heralds: Know ye champions of Errion, bravest of heart, and highest of renown, the buyers of Feine promise as a prize, a wartop (helmet) of gleaming bronze with waving crest, a suit of armor, a shield, a sword, and lance, valued at a hundred cumails of silver- or twenty engraved pieces of gold, to any champion of Errion sufficiently strong of arm to pierce the mail (luireac) with an arrow, or the shield with the hurled spear or lance thrust, they will be hung up for trial. But indeed no champion won the prize, for no strong champion with

his most terrific effort could bite into them. Then it was that the chief of the buyers of Feine came to Ardrig, and bowing his head and countenance to the ground, he presented to him the prize that no champion could win, saying; it is fit for the Ardrig. Now it transpired when they saw the goodness and the hardness of the arms and the armour, the kings, princes, chieftains, tribunes of the people, and every strong champion, whose means allowed, purchased suits of armour, helmets, shields, and arms, moreover the buyers of Feine demonstrated to each purchaser the manner and mode in which he would receive neither shock nor hurt from the heaviest blow when wearing the armor they sold them, if they would place under the armor a thick padding of drycurled wool. After the nine days. The assembly sat the second session, and Fionn ordered the writings to be read according to usage. And it was so. The heralds proclaimed: Stands any one on Tabarta demanding justice? No voice answered. Ardrig set out for Dunsoberce. He was stricken with pains in his feet, Fillian, the king's chief physician, advised the frequent saltwater baths. Fionn followed Fillian's orders, nevertheless the ailment progressed until the king died. He ruled Ardrig sixteen years. Fionn, king of Ullad and Ardrig, was surnamed "Siorlam." Because his arms were longer than any man living in his time. All Ullad mourned deeply after Fionn.

IX. Book. VI. Chapter. · Reign of Eocaid twelve years from 430 to 418 B. C. (See Annals of the kingdom of Ireland Vol I, page 64. Age of the world 4345. Under the name Eocaid Uirceas. Also Annals of Clonmacnois.)

Now after the death of Fionn, the assembly of Ullad convened on the Bruiteine and they elected Ruaidruide, son of Cier, and brother of Fionn as king over Ullad. At this same juncture, the swift curriers went forth through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble without delay in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. When the general assembly sat the first session they elected Eocaid king of Mumain, Ardrig. He did not go forth to Liafail. Ruadruide, king of Ullad, placed the Eisaon on his brow, and Eocaid, king of Gaalen, the royal

robe on his shoulders. According to usage they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When they sat in the second session the book of the Chronicles of Errion were read, and the tract of the law. When the heralds called out, no voice answered. Eocaid delights in navigation, he sailed with his fleet around Errion, having many of the princes and nobles of Mumain in his company.

Now when they came to the Foist, the port of Dunsoberce, Ruadruide called together the princes and nobles of Ullad, and they celebrated a great feast for a month in honor of Ardrig. Eocaid, king of Gaalen, passes the time in the chase and the stag-hunt, he gives no rest to the deer and wolves of Gaalen. Ruadruide's taste is for instructing the youth. He pays frequent visits to the Murnollams. Ruadruide walks in the footsteps of his race. Errion enjoys peace and prosperity. In the ninth year of Ruadruide's reign Dubar, the ardollam, died. At the conference of the ollams, Tuscar was chosen ardollam of Ullad.

Now when Eocaid, king of Mumain, had reigned twelve years Ardrig he died, and they constructed his cairn in Mumain.

IX. Book. VII. Chapter. Reign of Eocaid Ardrig for five years from 418 to 413 B. C. (See Annals of kingdom of Ireland page 64. Age world 4361. Under name of Eocaid Fiadmuine. Reign of Lugad four years Ardrig from 413 to 409 B. C. Under the name "Lugad Lamdearg."

After the death of Eocaod, king of Mumain Ardrig, the assembly of Mumain met on the Bruiteine and elected Lugad, son of Eocaid as king of Mumain in place of his father. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eocaid, king of Gaalen, Ardrig the first session, he went forth to Liafail and sat on it while the Ardcromfear of Gaalen placed the Eisaon on his brow, and the royal robe on his shoulders. Then the assembly went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta, now Eocaid appointed Connuig viceroy in Gaalen during the five years he ruled as Ardrig. Toward the end of the fifth year Eocaid was thrown from his horse near Buidecloc and died and they built his carn over the spot where

he was unhorsed. But it transpired that without a convention of the assembly of Gaalen on the Bruiteine, Connuig took the title of king of Gaalen by the advice of the cromfir.

When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, they elected Lugad, son of Lugad, king of Mumain, Ardrig over Errion. When the first session ended the assembly went forth and they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. In the second session the book of Chronicles and the tract of the laws of Errion were read publicly, when finished the assembly adjourned each member going to the land of his dwelling. Now in the fourth year of his reign Lugad Ardrig expired. His carn is in Mumain. After the death of Lugad when the assembly convened on the Bruiteine, they elected Ardfear (Arthur) son of Eocaid, king over Mumain.

IX. Book. VIII. Chapter. Reign of Connuig king of Gaalen seven years from 409 to 402 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 64. Age of world 4357, under the name "The two sons of Congaal." Also Annals of Clonnacnois.)

In these days Connuig sent swift curriers through Errion, saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the Gaal convene without delay in the high-chamber of Teacmor Tabarta. The throne of Ardrig is vacant.

When the general assembly sat the first session Connuig was seated on the dias of the king of Gaalen. As soon as the heralds had proclaimed: The throne of Ardrig is vacant! Ruadruide, king of Ullad, arose saying: Fellow kings and highrulers of Errion, may it please you but Ruadruide, king of Ullad, would inquire: For what reason Connuig sits on the throne of the king of Gaalen? On the instant Connuig leaped to his feet, saying: Doth the king of Ullad covet to place a son of Seadna on the throne of Gaalen if Connuig should vacate it? Ruadruide answered : Gently now, O fair prince of Gaalen, No! no such thought entered the intellect of Ruadruide, but contrariwise if it be possible for Connuig to be elected king of Gaalen, the king of Ullad would say: O Connuig mayest thou enjoy victory, blessings and long life on thy throne. Notwithstanding Con-

nuig did not rise to assume his place among the princes of Gaalen. Then Ardfear, king of Mumain arose, questioning: O fellow kings and noble princes of Errion, was not Connuig elected according to the usual practice? Connuig still retaining the seat of the king of Gaalen, did not Connuig rule as king in Gaalen all the years that his brother Eocaid was Ardrig of Errion? But Ardfear said: Such a thing was neither permissable nor legal. Such a precedent shall not obtain. Murcad, the chieftain of Maglein, arose saying: The princes and nobles of Gaalen are present even here, what if he be elected even on Tabarta? To this Aod, the chieftain of Aoimag replied: Gently, I demand that the practice of Tanasteac be read aloud in the hearing of the assembly? Then Tuscar, the Ardollam, arose and read the text aloud: Every chief shall be elected on his own Bruiteine, and on the land of his dominions. Then Tornad, the chieftain of Ardeas, said: O sires, the law is explicit, and this hill of Tabarta has not pertained to Gaalen since the days of Eocaid Ollav Fodla. It is requisite that a king be elected in his native kingdom. Although I should rejoice to see Connuig even Ardrig if things should so incline, nevertheless I am opposed to him assuming the dias of the king of Gaalen until he is elected by the princes and nobles of Gaalen according to the usage of Tanasteac. For indeed well doth every child of the land know that peace and contentment obtained all the days of Eocaid while Connuig ruled all things excepting merely the title.

In order that peace and content still abide let Connuig walk according to the practice of Tanasteac. Then Ruadruide, king of Ullad, said: The Bruiteine of Gaalen is not far distant, we of Ullad will stay in our tents about Tabarta until our brothers return? Ardfear, the king of Mumain, spoke in like tenor. Then Connuig arose saying: Be it so. The following day the princes and nobles of Gaalen went to Magnas, and sitting as the assembly of Gaalen on the Bruiteine they elected Connuig as king over Gaalen, and returned to Tabarta. Ruadruide made a feast for him and for all the assembled multitudes at a distance from Tabarta on the highway leading to the Bruiteine of Gaalen. For Ruadruide said to me. Tuscar: The eyes of the children of Muredac is evil to the sons of Seadna. If we hold the feast on

Tabarta the murmurs of the tongue would be worse than the jealousy of the mind. All hearts were joyous. The following day the assembly sat in the high-chamber of Teacmor, and the heralds proclaimed: The throne of Errion is empty. Then Ruadruide, king of Ullad said: What if Connuig, king of Gaalen, be Ardrig? All raised their right hands. Connuig and the princes of Gaalen, and Ardfear and the princes of Mumain went forth to Liafail, and the Ardcromfear seated him on it and placed the Eisaon on his brow, Ardfear, king of Mumain, placed the royal robe on his shoulders. They returned to the high-chamber, and adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Afterward they completed the second session according to the usage. Peace and prosperity did abide in Errion all the days of Connuig.

In the seventh year of his reign Ardrig went to the chase and stag-hunting to the dark valleys of Earb. Now it chanced that a magnificent stag broke through the circle formed by the hunters, and Connuig and his hunters followed him that day and on the following day the great animal came to bay in the middle of a pool of water, and Connuig grasped a spear from the hands of one of his retinue, but the attendants thought to hinder him, when Ardrig answered. Doth fear pertain to a son of Errion? As he raised his arm to give the great stag his finishing stroke, like a bolt of lightning he charged and pierced Connuig through the heart. His carn was made along the waters. There was much weeping and sincere lamentation after Connuig for he was well beloved by the children of the land. The time of Connuig's rule over Errion was seven years complete. His immense carn is called: The tomb of the fearless king.

IX. Book, IX. Chapter. The reign of Ardfear (Arthur) six years, 402 to 396 B. C. And the reign of Oilliol nine years, 396 to 337 B. C. (See Annals of kingdom of Ireland Vol I. Page 64. Under the name Airt.)

Now after the death of Connuig, who was king of Gaalen and Ardrig, the assembly of Gaalen convened at the Bruiteine on Magnas, they elected Muredac the son of Eocaid quondam Ard-

rig, king over Gaalen. Curriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta without delay: For the throne of Ardrig is vacant. They came seasonably. At the first session of the general assembly they elected Ardfear king of Mumain as Ardrig. He did not go out to Liafail, Ruadruide, king of Ullad, placed the Eisaon on his brow, and Fead, the son of Lorc, prince of Ib-Lugad, spread the royal robe on his shoulders. Completing the first session, they adjourned and the great portals of the high-chamber were shut. Now before they began to celebrate the feast of Teacmor, or the games of contest on the field of Tabarta, the heralds proclaimed: If it appeareth well to the king and nobles and fair ladies of Ullad, and to the king and nobles and the fair ladies of Gaalen, and to the king and nobles and fair ladies of Ultonnmact, Ardrig would extend the nine days of the festivity to seven and twenty, so that there would be ample time to accord fair trial to the hosts who have come from all quarters of the world? All sent special messengers to him, saying: Yes it is most pleasing to us. All hearts were full of joy. Indeed innumerable were the multitudes surrounding Tabarta. Besides the contestants, champions, athletes, companies, musicians, warriors, and Corybanyes (curad-bin- t-aos). When the general assembly met in the second session the writings were read according to usage. Then the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. In the second year of the reign of Ardfear, Ruadruide king of Ullad died, after a reign of twenty years. When the Assembly of Ullad convened on the Bruiteine they elected Fiaca, the son of Ruadruide, king over Ullad. In the sixth year of his reign Ardfear died. When the assembly of Mumain convened on the Bruiteine, they elected Oilliol, the brother of Ardfear, as king of Mumain. Oilliol was likewise elected Ardrig on Tabarta. Oilliol Ardrig commanded the esteem and love of every kingdom of Errion, and so deeply estblished was peace and contentment in the land, that there was neither revolt nor crime to be adjudicated any of the three times which the general assembly convened on Tabarta! In the ninth year of his reign Oilliol expired.

IX. Book. X. Chapter. Reign of Eocaid, son of Ardfear, seven years from 387 to 380 B. C. (See Annals of the Kingdom of Ireland Vol. I. Page 66. Age of world 4416.)

Now after the death and interrment of Oilliol the worthy Ardrig, the princes and nobles of Mumain gathered on the Bruiteine and they elected Eocaid, son of Ardfear, king of Mumain.

This same time there went out to every Tanasteac of Errion swift curriers saying: Without delay let the kings, princes, chieftains, ollams, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta, for the throne of Errion is empty. The general assembly convened seasonably. Tuscar the Ardollam arose saying: The throne of Errion is vacant. Then Fiaca, king of Ullad arose and said: O fellow princes, and free children of Errion, while Ardfear ruled over Errion peace was in the land for Ardfear was noble minded, merciful, and just, and under Oilliol, Ardfear's brother, that peace increased and widened until peace bloomed through every kingdom of Errion! In his days hand in hand came peace, wisdom, plenty, happiness, fame, and goodness over all the land, on account of all these fortunate things, what if Eocaid, the son of Ardfear, sit on the throne of Errion so that the peace and happiness of the days of Ardfear and Oilliol may still illustrate and illumine the fortunate land of Errion? Eocaid was elected unanimously. But he did not go forth to Liafail, Fiaca placed the Eisaon on his brow, and Fead, the son of Fead, prince of Ib-Lugad laid the royal robe on his shoulders, terminating as usual they went forth, and celebrated with enthusiasm the feast of Teacmor, and the games of contest on the field of Tabarta. No one stood on Tabarta demanding justice when the heralds called. In the third year of the reign of Eocaid, Tuscar the Ardollam of Ullad died. The ollams held a conference from all the Mur-n-ollams of Ullad, and elected Tinne Ardollam. After ruling over Ullad sixteen years Fiaca expired, and they buried him in cluaneac and there they constructed him a carn, great and wonderful above him. Great lamentation burst forth in Ullad at his demise, for he was beloved by the children of the land.

When the assembly of Ullad met on the Bruiteine they elected Airgeadmor, son of Fiaca, king over Ullad. When

Eocaid had ruled seven years Ardrig he expired and his cairn rises in Mumain alongside the cairns of Ardfear and Oilliol.

IX. Book. XI. Chapter. Reign of Airgeadmor son of Fiaca thirty years from 380 to 350 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 66. Age of world 4423. Also Lynch.)

Now at the decease of Eocaid the swift curriers went forth through Errion saying: Let the general assembly of Errion convene on Tabarta without delay for the throne of Ardrig is empty, and as Baal entered the second division of his house Iarsgith, the general assembly was in session in the high-chamber of Teacmor Tabarta. At this juncture also Daire the son of Oilliol was elected king in Mumain. In the first session Tinne, the Ardollav, arose saying: The throne of Errion is vacant. Then arose Daire, the king of Mumain, saying: O fellow rulers of Errion, what if Airgeadmor, the son of Fiaca, king of Ullad, the munificent, the gentle son of the mighty race of Er, sit Ardrig? Every member raised the right hand.

Airgeadmor (great silver) did not go forth to Liafail, Daire, king of Mumain, placed the Eisaon on his brow, and the king of Gaalen spread the royal robe on his shoulders. Airgeadmor sat on the throne, and ordered that the writings of Eolus be read publicly and the book of Chronicles of Gaalag, and on finishing, Aongais (Aeneas) the chieftain of Earb arose saying: When the general assembly sits the second session Aongais has a question to ask which pertains to the affairs of Errion. So the assembly adjourned, the portals of the high-chambers were closed, then they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. As soon as the general assembly convened the second session, Aongais the chieftain of Earb arose saying: It is said: That Rang the king of Ultonnmact has set forth with a heavy fleet to the eastern world even to the Tyrrhenian sea to act in concert with the crew of pirates who seize spoils from every sea; as you see the place of the king of Ultonnmact is empty behind the throne?

Does not the law of Errion forbid her princes to go forth from their country even to seek fame in honorable battles? Is it right or just that these houseless boors should sit in the

high-chamber of Teacmor Tabarta, while their king, such a king as he is, is sailing as a sea giant over the waters? Is it not meet that his housesless boors be in his company murdering and taking booty from the merchants, and every ship whose crew is weak enough to suit the prowess of hulking brutes? Therefore what if we expell the Danaan forever from the high-chamber of Teacmor Tabarta? Immediately Forb, one of the eight members of the Danaan leaped to his feet, and answered with a scowl and a voice hoarse with wrath: Aongais, the chieftain of Earb, lies—, and if he uttered his insulting address in the field of Liugne or Dallan, I would give his blood as food to the wild cats. A murmur ran through the high-chamber, immediately the princes and nobles of Gaalen were on their feet. Ardrig said: Abide gentle nobles, it is not the custom to answer the anger of the weak, with violence in the high-chamber of Teacmor. They sat, and the king of Gaalen arose saying: O fellow rulers and free sons of Errion, if the story be true which Aongais, the chieftain of Earb has heard, it is a grave indictment. What if the cause be investigated? But Aod, the son of Cas, chieftain of Iargaal, arose and said: What if Orc, the chieftain of Corran, would speak? Arising, Orc said: O high-princes of Errion, since the days of Eocaid Ollav Fodla, the Danaan came into the high-chamber of Teacmor Tabarta as brothers, and sat among the princes of Errion doing counsel and raising their hands. During that time the hand of the Danaan's friendship was without treachery. If perchance Forb was angry and quickworded against the ugly accusation charged against his race, is it just on that account that every good deed done by the Danaan from the beginning should be forgotten? Every one knows the deceit and subterfuge of the cromfir? Is it possible for the Danaan to stand in the face of the jealousy of the cromfir? By all the spirits in the legion of Bothmion they cannot! Was it possible for Ardrig Eocaid Ollav Fodla, or was it possible for Tigernmas? Is it possible for the king of Iber? The race of Iolair alone stands with them because they are tools in their hands! If the merchants of Feine whisper a word in the ears of the cromfir of Gaalen calumniating the king: He sailed away to the eastern world a sea giant, who shall testify? Will the cromfir send their god Mercury (sea-currier) to trace

him? Orc declares Rang was absent when word summoning him to Tabarta came, for he knew not that Ardrig was dead. For we have no oracular god like the cromfirs' god Ana, it is also quite a while since the Ardcromfear took our Stanclidden from us? Had Rang known the assembly was to sit undoubtedly he would be here. When Orc concluded some voices were heard: If Ardrig would speak? Ardrig said: It is written in the tract of the law of Errion: Let every tongue be silent in presence of the judge while accused is absent. Rang is not present. Ardrig says: Let the law of Errion prevail. Then the tract of the laws of Errion and the book of Chronicles were read, and the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. The general assembly went forth and dispersed to the lands of their dwellings. In the second year of Airgeadmor's reign the king of Gaalen died. As the assembly of Gaalen gathered on the Bruiteine at Magnas they elected Fiaca, the son, to succeed the father as king of Gaalen. In the fifth year of the reign of Airgeadmor, he dispatched the swift curriers through Errion saying: When Baal enters the first division of Iarsgith what time the fires will blaze on the raths of Errion, let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble in the high-chamber of Teacmor Tabarta in presence of Ardrig. During the first session Airgeadmor arose saying: O most noble fellow-rulers, peace and content reigns in Errion, we have assembled to fulfill our practices by celebrating the feast of Teacmor and the games on Tabarta. Now it transpired that after the reading of the writings Tinne, the Ardollam, fell ill, and died in the fifth year of the reign of Airgeadmor. The heralds called publicly: Stands any one on Tabarta demanding justice? No voice answered. When the general assembly adjourned, Airgeadmor set out for Ullad, and he invited the princes, chieftains, ollavs, and tribunes of the people as well as the judges to meet him on the Bruiteine of Ullad. When the assembly convened Airgeadmor seated his brother Ardfear as viceroy over Ullad. At this same juncture the ollavs held a conference, and they elected Docta in the place of Tinne as Ardollam of Ullad. Now in those days there were not among all the sons of Errion any more handsome of face nor more graceful of figure than Airgeadmor,

for skill and dexterity in arms he had no equal in all the land. He not alone liked the chase, the dance, music and heroic deeds, but was also a refined conversationalist, wise in council, so patient to hear, and when he spoke his countenance was serene and full of light, his words were words of wisdom, when he refused, his denial was gentle and princely.

For these reasons the cromfir were led to believe it possible to incline Airgeadmor to their party interests for his voice was always so gentle. It happened in the seventh year of the reign of Airgeadmor when he came to Ullad, that Toil one of the cromfir who aspired to the title of Ardcromfear which he hoped to gain by the influence of Ardrig. With that he hoped to retain Airgeadmor by the love and beauty of his daughter Cara. One of the most beautiful maidens in all Ullad. On a certain day when the king was at the tents of Aod, the chieftain of Maginse Toill came and the maiden with him. And it is alledged that he received no invitation. What time Airgeadmor returned to Dunsoberce, Toill also stood in his presence holding the hand of Cara, his daughter, in his, they made a long sojourn day and night in Dunsoberce, and when Toill returned to the land of his dwelling he did not take the maiden with him but left her with a woman of his kindred who dwelt in proximity to Dunsoberce. The time these things occurred I, Docta, was staying in the Mur-n-ollam of Dunsoberce, and a message came to me with words from the king saying: Let Docta advance to Dunsoberce, and immediately I came into the presence of the king, and I found there in his company Ardfear, the prince and Gaalar, the chief judge. And the tract of the law of Errion was open, and the writings of Eocaid Ollav Fodla was spread out, Airgeadmor said: It would be well that Docta and Gaalar should be acquainted that Toill, one of the cromfir, was here with me, saying: Undoubtedly the nine laws of the nine cromfir from the beginning were at first in the roll of the laws of Errion, and on the roll of the laws of Ullad, yea even at the head of the chapter. But the ollavs threatened Cairbre when he dwelt in the Mur-n-ollam of Dunsoberce, yea even after he abdicated the kingdom in favor of Oilliol Boirngneat, in his old age when he was at the point of death, that he would suffer the nine laws to be erased from the head of the roll! Toill said likewise: If the

king would restore the nine laws to the place they held in the days of Eocaid the father of Cairbre?

Examine the tract of the laws, and the writings of Eocaid and see if the words of Toill be true? The writings were scrutinized letter by letter and word by word, but indeed there was no letter nor no word erased. Then the king said, when I shall have set out for Teacmor let Ardfear call Toill of the cromfir, and show him the tract of the laws and the writings of Eocaid in presence of Docta and Gaalar. O Ardfear thou wilt say to Toill: There is no place on the roll of the laws of Ullad for anyones desires, and nothing has been erased therefrom. Ardfear did as the king commanded. Toill's anger blazed forth and many a question he put regarding Baal. Indeed his words were like the words of one raving. He put the same question and the same words frequently, and he spoke as a person having power saying: Is thy opinion O Ardfear that Baal did not give the nine laws to the nine cromfir in the beginning? Ardfear answered him: I ask you: Has Baal spoken to Toill at any time? Toill said He has not for the book of Baal is closed forever! But if he should speak none but the cromfir would understand his words. Whether the words were true or false they cannot be verified now, this is not the first time Ardfear has heard the words spoken by Toill. But every time my mind reverts to them the counsel of my intellect casts them out as the crafty schemes of the cromfir for binding down the Gaal.

So Toill departed in anger and set out for Teacmor and Cara his daughter in company with him. They stood in presence of Ardrig, and Toill dwelt in the king's pavillion on Tavarta. After a time they returned to Toill's home in the king's chariot, and Cara brought forth a male child, and Toill waxed immensely rich in flocks and herds and valuables and treasures of all kinds. Cara also retained in a splendor befitting the mother of a king's child. Now in those days it happened that Eneige the Ardcromfir died, immediately Toill came to the king saying: I wish to be elected Ardcromfir? But Airgeadmor answered: Let Toill draw from the wealth and treasures of Airgeadmor to his hearts content, and he is welcome, but regarding affairs pertaining to the office of Ardrig of Errion, every tongue must be silent. Notwithstanding Toill ceased not his importunities, until he wearied

the king, on this account he did not permit Cara to come into his presence any more. Now in the twelfth year of the reign of Airgeadmor Daire, king of Mumain, and Fiaca, king of Gaalen, made a covenant of revolt and conspiracy against Ardrig, they began to prepare their comlanns, the same time Ardrig sent a message to Dromt, king of Ultonnmact, saying: Let Dromt march with the strength of his army across the waters of Athluan (Athlone). Airgeadmor marched with the Army of Ullad to the south, and met the auxiliary army of the Danaan under the hill of Crocain from the west. When Ardrig ascertained that the armies of Mumain had made a junction and lay encamped at the source of the Buideaman in the plain of Oris, he sent Meorlaoc, chieftain of Glenadun, with heralds saying: What meaneth this great gathering of the warriors of the land? Must the blood of the Gaal be shed again? Daire, the king of Mumain, answered: O knight of Glenadun, we wish only to awaken the tune of the song for the harp of the king. Now there was not in all Errion the equal of Airgeadmor to bring forth the music of the harp. Maerlaoc answered: If the groans of those falling in slaughter be music to the ears of Daire it would be just if he shared that music first himself? But lo, before Airgeadmor and his armies came in view, Fiaca and the army of Gaalen wheeled about and marched away, when Daire saw this he marched in all haste to Mumain, and Ardrig followed his march, but the army of Mumain made neither delay nor stop, until they came to the plains of Athdair, and on the hills Daire arraved his army in the form of battle. Then Ardrig commanded the heralds: Proclaim in the hearing of Daire king of Mumain: Ardrig is passing over the crest of Athdair, let no one hinder his passage. The battle began nor had it continued long when Daire fell by a stone from one of the slingers. Lugad, son of Daire, a lad of sixteen who came with some companions when he heard his father was in Athdair was fighting bravely at his father's side. Now when Daire fell his army broke from the brunt of the fight, but the prince Lugad threw himself over the body of his father, and was captured and taken to Ardrig, but Airgeadmor spoke kindly to him. The youth besought Ardrig's permission to construct a carn over his father? Airgeadmor answered: Go, my child, and I will assist. So Daire's carn

was made on the spot in which he fell. The bards were chanting the death-song of Daire. And Airgeadmor awakened his harp in unison with the minstrels of Mumain, and bands of maidens and matrons mourned over Daire. Airgeadmor laid aside his harp, and standing between Lugad and Cobtac, Daire's brother, he began the war-song of the king. He mourned Daire the flower of Mumain saying: It is meet and lawful to praise the brave warrior when his ear hears not, for that reason Airgeadmor, the son of Er, will celebrate the glorious prowess of Daire, the son of Iber. But Airgeadmor will be silent in regard to Fiaca, king of Gaalen, because his ear doth not listen. Cobtac and Lugad and the nobles of Mumain returned with Aigeadmor to his tents. When Airgeadmor set out for Teacmor he presented Ainluat his horse the best of all king's horses to Lugad, and embraced him and gave him the hand of friendship. Ceath, the brother of Dromth, led the army of the Danaan back to Ultonnmact, and Dromt accompanied Ardrig to Teacmor. Ardrig sent swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and the tribunes of the people assemble in the high-chamber of Teacmor without delay in the presence of Ardrig, but to Fiaca, king of Gaalen, he sent a certain message: Fiaca, king of Gaalen, will answer in the high-chamber of Teacmor Tabarta the reason he marched forth the army of Gaalen against Ardrig? At this time also the assembly of Mumain convened on the Bruiteine and elected Cobtac. the brother of Daire, king over Mumain. Now when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, Ardrig arose and said: O most noble high-princes of Errion, after you have celebrated the great feast of Teacmor Ardrig has a word for the ear of Errion. When they had read the book of Chronicles of Gaalag and the writings of Eolus they went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session Ardrig arose before the assembly, saying: Fellow rulers and high nobles of Errion, this is the word of interest to you: Let Fiaca, king of Gaalen, answer the reason why he led his army against Ardrig?

Fiaca answered: In truth Daire came to Gaalen with a great and imposing force, and you understand there is no refusing

when such a one asks? As soon as Ardrig heard the excuse he gave it no credence, for he said: Were not Daire and Fiaca friendly? Therefore Airgeadmor said: Since Fiaca did not hinder the foot of Daire, but on the contrary marched as an auxiliary with him against Ardrig, by Baal let the general assembly of Errion weigh your excuse. Is it just that the Gaal shall be dragged from their peaceful pursuits without cause? Since it is not customary for the army of Ullad to drive off spoils. What if Fiaca, king of Gaalen, pay an eric (a fine for shedding blood) of a thousand cows? Fiaca arose quickly saying will not Mumain pay half that eric. Ardrig answered: Let every tongue be silent against Daire for he sleeps under his carn, he paid his life as his eric therefore hath Airgeadmor wept. Then the Ardollav repeated the words of Ardrig: What if Fiaca, king of Gaalen, pay an eric of a thousand cows?

The majority showed their right hands. It was so decreed. Now when the cattle were driven to the lands of Ardrig he inquired to whom did the cows belong? The herders answered they were assessed as a high-rent on the Gaal. Ardrig ordered: Drive back the cattle to the Gaal to whom they belong.

It is not just nor right that the Gaal should suffer a penalty for the king's crime. Let a thousand cows be taken from the herds of Fiaca, he it is who is guilty, his is the duty to pay eric. It was so. Ardrig ordered the herdsmen to drive the cattle to the lands of the king of Ultonnmact. He likewise sent an embassy to Dromt: The Danaan tastes the bitter cup of high-rent and tribute, it is well that he should sometimes taste the sweet cup of justice? After this Ardrig set out for Dunsoberce, and he summoned the assembly of Ullad to the Bruiteine, and every word of the story pertaining to Fiaca and Daire and the war they waged were read publicly, and the words of the tract of the law, and the book of Chronicles. When the heralds called: Stands any one on the Bruiteine of Ullad demanding justice? No voice answered. Then the great feast was prepared, and then the hunters came from every Tanasteac of Ullad, and the common soldiers of the comlanns and as the army stood in order, they began to mimic the acts of battle, and they made all their movements according to the rules of discipline written by Seadna on this head. It was a pleasing sight

to see the army ordered comlann by comlann, in act of halt and march, making the running charge, and the slow walk, all as one spear all as a wall, the swing as one, the array and the line of battle as instructs the tactic book of Seadna. When the festivities were over Airgeadmor returned to Teacmor. Ardfear rules in Ullad with truth and justice. Now certain information came to Ardrig saying: Fiaca incites Cobtac to revolt, but Cobtac hesitates. Ardrig held Errion in peace. Now in the twenty-second year of the reign of Airgeadmor Ardfear, the prince of Er expired, and Ullad mourned him.

Ardrig placed his son Badorn as viceroy in Ullad. He commanded him: Arouse the spirit of the youth, keep the judge within the limits of the law, and the cromfir in their proper place. In the twenty-sixth year of the reign of Airgeadmor it transpired that Fiaca, king of Gaalen died, and when the assembly of Gaalen came on the Bruiteine they elected Duac, son of Fiaca, king over Gaalen, a month from that day Docta the Ardollav died, and when the ollams held conference they elected Aonract Ardollam of Ullad. In the twenty-eighth year of the reign of Airgeadmor Cobtac, king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Lugad, son of Daire, king over Mumain. In the twenty-ninth year of the reign of Airgeadmor, the swift curriers were dispatched through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble when the fires shall blaze on the tops of the raths of Errion, in the high-chamber of Teacmor Tabarta in presence of Ardrig. When the general assembly sat the first session, Ardrig said: O most renowned fellow rulers Ardrig has no message for the ears of Errion save the joy for peace reigns over every Tanasteac of Errion. The writings of Eolus were read and the book of the Chronicles of Gaalag, they went forth to celebrate the feast of Teacmor and the games on the field of Tabarta. Indeed it was easily perceived that the minds of Duac and Lugad were against Ardrig, Lugad bestowed a racehorse on Ardrig but more in the nature of a payment for Ainluat than a token of good will for the hand and heart of Lugad were cold. When the general assembly had finished their sittings in the customary manner Ardrig set out for Dunsoberce.

He called the princes and nobles to him and spoke to them of the hatred of the children of Iolair against the children of Er on account of the Muredac. Though many princes of Iber are friendly on account of the love between Duac and Seadna, nevertheless the manner of the death of Daire renders Lugad frantic. Therefore it would be well if the chieftains become thoroughly conversant with the book of Seadna on the tactics and evolutions of war, that they exercise the comlanns of the common Gaal according to the very text of the words for ordering battle. After that Ardrig returned to Teacmor. It was now Lugad and Duac manifested their design for though the words of Duac were friendly, notwithstanding his heart was replete with treachery. The sound of the names of Muredac Simon Breac were yet in the ears of Duac. But Lugad was ready on account of the fall of his father to seek revenge. Now the time that the pair were smiling on Airgeadmor, they were in secret plotting a conspiracy against Ardrig. They thought to induce Dromt, king of Ultonnmact, to aid them, saying: O Dromt, if the Danaan were to follow Iber or Erimion as they do Er, Ultonnmact should be freer? But they could not prevail on Dromt. He related all to Ardrig up to this time they did no overt act. In those days it transpired that Ardrig went from Teacmor on a visit to mount Alta the fortress and dwelling of Erid, the brother of the chieftain of Ardeas, thence they went on a fishing excursion to the waters of the Ramar. A horseman riding full speed came saying: The army of Mumain led by Lugad are near Magnas the Bruiteine of Gaalen, and Duac is ordering for a joint march with him. Immediately Ardrig dispatched swift curriers to Dromt and Badorn, saying: Begin your march immediately for the confederated forces of Mumain and Gaalen are marching from Magnas on Teacmor. Then Ardrig massed the comlanns of Ullad which were near at hand, he heard at the same time that Lugad and Duac marched with the full strength of their armies, notwithstanding Ardrig set out against them, and as he came near the confluence of the Dubaman and the Ruideaman he saw the confederated forces of Mumain and Gaalen. Airgeadmor said: We will cross in view of their hosts. At this period it chanced there was but little water in the river bed for it was a season of heat and drouth. Baal was in middle

day, for this reason Ardrig was arrayed in his helmet and lightest mail, his Eisaon and royal robes were in Teacmor. When Ardrig was crossing the stream in the view of the armies of Mumain and Gaalen they saw three columns of the Danaan and Geintir coming to the aid of Ardrig, immediately the army of Gaalen turned back for Duac mistook them for the brave handed comlanns of Ullad, but the army of Mumain stood arrayed in line of battle. After a while when Gaalen saw they were only the legions of the Danaan their spirit and bravery returned, and came back to line of battle with Mumain. Airgeadmor commanded the heralds: Ardrig marches to Teacmor let no one hinder his passage. Ardrig likewise ordered: Thus the battle shall be organized: The phalanx of Ullad will make its charge and mighty spear rush against Gaalen, but let the Dannaan and Firgneath stand against Mumain, until Ullad will have routed Gaalen then they will come to your aid by a flank charge on the army of Mumain. With that the battle began, at the first charge Airgeadmor broke and routed the forces of Gaalen. But when Lugad and the forces of Mumain closed with the Danaan and Firgneath, the Firgneath fled at the first charge. But the Danaan indeed stood bravely, but the battle had the semblance of butchery and massacre, for the comlanns of Mumain faced and survived to cross the river! Then Lugad and his army closed with Ardrig and the comlann of Ullad, and they fought with bravery and order, and still the Army of Ullad and Badorn hove not in view. Towards the decline of the day Airgeadmor pierced by many wounds fell. As soon as Duac ascertained that Ardrig was dead, off he went to Teacmor and the army of Gaalen as escort, he entered the king's palace. But Lugad and the army of Mumain fought as long as the light illumined the plain. The following morning the hosts of Mumain repaired to Teacmor Tabarta. Now when Badorn arrived he found odd and seven thousand slain on the field, and many princes and ceancomlann, and brave champion besides Ardrig were among the dead, examining the bodies of the dead he perceived that the wounds were all on the front, but very few wounded in the back, therefore Badorn said What if this be a day of mourning for Errion, still it is a day glorious to the bravery of the soldiers of Ullad? So they dug seventy trenches one hundred feet long

each, and buried the bodies seven abreast, and constructed a mighty carn over them as a tomb. Meilig the bard chanted their elegy, but Badorn awakened their battle song, and said: Let this carn be called "Ardbreacean" forever! But they bore the weight of Airgeadmor to Dunsoberce. On the second day he met the comlanns of Ullad marching in force. As soon as they heard what had befallen they smote their breasts, and a murmur ran through the twenty comlanns, and the heads of the comlanns besought Badorn that he would construct Ardrig's carn on the spot and lead the army to Teacmor Tabarta? But Badorn answered: O brave fellow soldiers, is not the seat of the king of Ullad, and the throne of Errion empty? It appeareth neither proper nor just to me that we should march hence to Teacmor, I do not think it well to be said: The children of Ullad tired of the weight of Airgeadmor, and buried him on the wayside to their homes! The commanders answered: Thou hast the truth O Badorn! They turned the signs of the comlanns and the Baldric (Baalbrath) of Ullad floating without word or noise except the command" to Dunsoberce" they marched. On either side of him marched his five sons the glory of Airgeadmor their father! They interred him in Cluaneac, in the fine meadow where Airgeadmor while living loved to view his horses at play and all Ullad awakened the death chant, and the Cincomlann intoned the battle-song calling him: "Airgeadmor the munificent, the brave!"

IX. BOOK, XII. CHAPTER.

REIGN OF DUAC TEN YEARS, 350 TO 340 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 68. Age of World, 4463. Also Annals of Clonmacnois.)

Now the assembly of Ullad convened on the Bruiteine and they elected Badorn, the oldest son of Airgeadmor, as king over Ullad. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Duac king of Gaalen was chosen Ardrig. With that the wrath of Lugad blazed forth, and he related publicly in the hearing of the people that there was a covenant of conspiracy between himself and Duac like

this: That if earnest assistance be given to overthrow the children of Er, that Lugad and Duac would divide Errion between them. Now Duac never affirmed that the saying was false, nor that no such treaty was on foot. But he said: That Lugad did not render him effective aid. For this reason discord and enmity existed between Lugad and Duac all their days.

Ullad dwells in peace and content. All Badorn's thoughts and aspirations are about the welfare of Ullad, he confirms the spirit of the youth through all the land, and makes seasonable visits to the Mur-ollavs, he said it avails little that Eocaid Ollav Fodla established the Mur-n-ollav of Teacmor, for the ollavs are without pupils except while a son of Er fills the throne of Errion! This is the cause why the king and nobles of Mumain and Gaalen are without the knowledge of truth and their Gaal deteriorating, they prize wisdom (science of truth) no more than the tempest prizes the ship laden with treasures. Their desires are unbridled, without reason, the aspiration of the people of Gaalen is to follow the cromfir, but of Mumain to follow war as a sport, for they sing among the wounded and dying, and dance as they drive away spoils. Ullad permits them their chosen ways, some day perchance wisdom and truth will obtain. Now, it transpired in the tenth year of Duac's reign that Lugad waged war against him, and organizing his army in its full complement, he marched on Gaalen, indeed he drove the army of Gaalen before him even unto Magnas, there Duac and his comlanns made a stand and arrayed in line for battle. They fought a battle brave by desperation around Magnas even the Bruiteine of Gaalen. Even the cromfir of Gaalen mixed in the battle to inspire the Gaal, but Lugad commanded the heralds to call publicly: O soldiers, silence the cromfir, for Lugad a son of Iber is on his way to Teacmor Tabarta! And the army of Gaalen could not prevail against Lugad. Of noble and common there fell in this engagement dead and found four thousand. Duac Ardrig fell wounded to the death by the Gaal, for as in the battle of Ardbreacan he would not show himself to Airgeadmor so in this battle he came not in view of Lugad. Duac's carn stands to the west of Magnas, for there it was they buried him.

IX. Book. XIII. Chapter. Reign of Lugad, son of Daire, four years 340 to 336 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4463. Under the name of Lugad Laigde. Also in Annals of Clonmicnois.)

Now Lugad and the army of Mumain marched to Teacmor Tabarta, and Lugad entered the king's palace, he dispatched swift riders through Errion saying: Let the general assembly of Errion convene on Tabarta when Baal shall fill this quarter, in order to elect Ardrig. Now it chanced that some time elapsed before a king was chosen in Gaalen, for the destruction of the princes and nobles was so great that confusion was present, even many of the chieftancies were without a chieftain, and there was no king over Gaalen when the call to the general assembly to Teacmor Tabarta came. Therefore when Badorn, king of Ullad, and the princes, chieftains, ollavs, and tribunes of the people, and Magn king of Ultonnmact and the nobles of the Danaan stood on Tabarta, Badorn addressed Lugad and Magn: O fellow-kings you know it is unlawful to elect Ardrig, while the seat of the king of Gaalen, and the place of her princes and nobles are empty in the high-chamber? But Lugad answered: Had it transpired that the army of Mumain had exterminated the king and princes of Gaalen all from the floor of the land, would Errion therefore have to remain without an Ardrig? This is what Lugad son of Daire saith: O good men of Ullad return to your Mur-n-ollavs and write learnedly, for it is according to Lugad the son of Daire that the land of Errion will now be ruled. Badorn and the princes and nobles of Ullad, and Magn the king of Ultonnmact and the nobles of the Danaan departed for the land of dwellings until a king should be chosen for Gaalen. So Lugad and the princes and nobles of Mumain (for they quickly elected princes and chieftains to replace those who fell in the battle) entered the high-chamber, and he sat on the throne, such the title to Ardrig held by Lugad. When Lugad had sat one year and the appointed time for the convening of the general assembly in Teacmor Tabarta arrived, the swift curriers were not dispatched through the land. For this reason Badorn sent Aod his oldest son on an embassy to Magn king of Ultonnmact with words saying: O friend

it is not meet to pay Ardcios to the king of Mumain if you respect the laws of Errion. What time Lugad shall send to Magn (and he will certainly send for Lugad is agressive and daring) be you prepared through the whole of Ultonnmact, and warn me in Dunsoberce of Lugad's words. Now Aod set out for the fortifications of Magn at Cruacan, and related to Magn the words of his father, and while there it chanced that Aod saw Maca the beauteous daughter of Magn, and the eye of the maiden spoke to his heart, and he gave her his love. Aod returned to Dunsoberce, and related the words of Magn to his father saying: Undoubtedly Magn will act according to the words of Badorn. With that he said: My eyes beheld Maca the daughter of Magn, and gave the love of my heart and my affections to her, what saith my father? Badorn answered perchance you did your wooing too quickly? Return my son to the tents of Magn, and without any hurry do your court as reason shall suggest. And Aod went back and disclosed to Magn his mission, and Magn was well pleased and Aod took unto him the virgin, and for a time he made his abode in Dunsoberce. In those days Ros a prince of Er died without issue, and Aod said to his father and his brothers:

If Aod would secure permission he would raise his tents on Ardsceulact? He will observe the covenant. The words of Aod pleased his father and brothers. And Aod pitched his tents on Ardsceulact. Now two years elapsed since Lugad had seized the throne of Errion, still he had demanded no Ardcios from Ultonnmact. On the death of Badorn when the assembly of Ullad convened on the Bruiteine they elected Aod king over Ullad. At the same time Eocaid brother of Duac was elected king in Gaalen, and married Darina the daughter of Lugad. Then it was that Lugad manifested his designs. When Magn came on a visit to Ardsceulact for there Aod still abode, Lugad sent messengers to him demanding: For what purpose hath he done so? Aod answered to the ear of the messengers:

As soon as Lugad shall summon the general assembly of Errion to convene in the high-chamber of Teacmor Tabarta, Aod will answer the words of Lugad in the presence of the assembly. When Lugad heard the answer of Aod he swore by the sword of Daire his father to humble the pride of Ullad. He sent his

heralds through Errion disparging Aod. When Aod ascertained the acts and falsehoods of Lugad he began to concentrate the comlanns and order the army of Ullad. When Magn heard of the mobilizing of the army of Ullad and no word from Aod to himself he became melancholy and he sent letters by the hand of a trusty messenger to Aod saying: Doth not the king of Ullad wish the aid and company of Magn, king of Ultonnmact, father of Maca Aod's queen? Why hath not Magn received information regarding this war? He still may prove himself worthy the friendship of Aod? Aod returned an answer by the hand of the messenger: Lugad hath sworn by the sword of his father that he would humble the pride of Ullad, therefore Aod beseeches Magn to listen to the noise and clangor of battle, for the son of Marcac thinks it easy to overcome the children of Er! Let Ultonnmact be like the hound that is ready for the leap.

Aod commanded: Let this war be waged outside Ullad. Now Lugad's ambition was vaulting he swore he would drive Aod behind the fortifications of Dunsoberce, and that he would drag him out from them. He massed together a mighty army, the flower and strength of Mumain, and proudly marched away to Dundalgan. The army of Ullad marched according to the manoeuvers and tactics taught by Seadna, i. e. the cavalry, slingers, and archers, stood spearate without mingling, in companies either side of the comlanns when formed in line of battle. When Aod beheld Lugad and his innumerable army on the land of Ullad, he ran the word through his army saying: The king of Ullad did not think he would so soon see Lugad and his rent-collecters defiling the soil of Ullad! This is their first day and let it be their last, sweep them from the floor of the land. The army of Ullad made their heroic charge so sudden, that it was impossible for the comlann to be properly ordered by Lugad until the irresistable impact of Ullad struck them and thousands of Mumain fell, and yet there was no soldier of Ullad scarcely wounded. Aod rode Croman his warhorse and he commanded the heralds to proclaim publicly: Aod king of Ullad marches from Ardsceulact to Teacmor, will the Ardrig of Mumain impede his way? But Lugad came even on the heels of the heralds, and as soon as he saw Aod he charged

him full bravely, and Aod immediately responded saying: By the sword of Airgeadmor Lugad will not advance any further into Ullad, and before the second shock of battle, Ullad took victory for Lugad was dead! Nevertheless the wrath of Ullad was blazing, and they speared the comlanns of Mumain until they broke, there fell over five thousand men, but the remnant fled they did not wait to bear the body of Lugad with them.

When pursued the young chieftain of Rathboth shouted aloud: Why O stout warriors of Mumain are you in such a hurry that you bear not the body of your king? But the king of Ullad forbid him saying: Peace, peace O Girard Lugad erred but he paid sorely for his mistake? When they ordered the army of Ullad after the battle, the royal heralds lifted their shields over the head of Aod! This was how Aod wrote to Magn: Lugad king of Mumain is dead on the field of Dunalgan his army contested with each other as to speed in their flight out of Ullad! But the army of the mighty children of Ullad march home with the exception of four dead, and sixty wounded who will return in chariots, of all else the mouth of my messenger will relate to you. The brave men of Ullad made Lugad's carn where he fell, and Aod and his army marched to Dunsoberce where they celebrated a nine days' feast.

IX. Book, XIV. Chapter. Reign of Aod son of Badorn twelve years from 336 to 324 B. C. (Annals Page 68, under name: "Aod Ruad.")

After the death of Lugad on the field of Dundalgan, the assembly of Mumain met on the Bruiteine, and they elected Aongais (Aeneas) Lugad's brother king over Mumain. Then the swift-curriers went forth through Errion summoning the general assembly of Errion together to the high-chamber of Teacmor Tabarta. When the general assembly sat in session the first act was the election of Aod king of Ullad as Ardrig. Then the writings were read as usual, and the assembly went forth, and the great portals of the high-chamber were shut, and they celebrated the feast of Teacmor and the games of contest on the field of Tabarta with joy and much munificence. When the assembly sat the second session, Ardrig arose and said: O

fellow rulers of Errion Ardrig hath nothing to disclose to you but his thanks for peace and content abides over all Errion, Enract the Ardollam read publicly the book of Chronicles, and on the third day the tract of the laws of Errion. When the heralds called aloud: Stands any one on Tabarta demanding justice? No voice answered. The assembly went forth, and set out for their homes in the land of their dwelling. He summoned the assembly of Ullad to the Bruiteine, and appointed Ciombaot son of Fionn son of Airgeadmor viceroy in Ullad, and it was customary for Ciombat to dwell in Ardsceulact. Whenever Aod comes to Ullad he remains a few days in Dunsoberce, thence he makes a visitation around through the land, he likewise goes to Ultonnmact and queen Maca in his company in order that she may see her kindred. In the third year of Aod's reign Enract the Ardollav died, and at the conference of the ollams in the Mur-n-ollav of Dunsoberce they elected Maol Ardollav of Ullad. Peace and content obtains in Errion on every side for Aod walks in the path of his fathers. He takes Eocaid Ollav Fodla as his model; Ciombaot also loves justice and philosophy, he is excelled by none of the race. Aod convenes the general assembly of Errion regularly in the high-chamber of Teacmor Tabarta, observing every practice according to its law. Now in the twelfth year of the reign of Aod, he went to the tents of Ciombaot on a visit to Ultonnmact, and Maca in his company, and he arrived at the tents of the chieftains of Raboth, and proceeded thence to the waters of the Aaron through the lands of the Firgneath, and as he stood on the side of the ship in which he was to sail over the waters of Geintir, he extended his hand to Maca to assist her into the deck of the ship. But it chanced that his foot slipped from under him, and falling he struck his temple on the sharp verge of the ship, and a stream of blood spurted out, and Ardrig lay motionless, and the Firgneath and his retinue came about, and carried him to Ciombaot's dwelling, and Maca was attending to him most zealously, and the day after he came to Ciombaot's palace in Ardsceulact, he expired. There his carn is constructed. Ullad and all Errion mourned and shed tears in great weeping after Aod. He ruled over Errion twelve years complete.

IX. Book. XV. Chapter. Reign of Ros son of Dimuin son of Airgeadmor one year 324 to 323 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 63. Age of world 4477. Under the name Ros Ditorba son of Dimuin.)

Now the princes, chieftains, ollavs, and tribunes of the people were assembled at the Bruiteine of Ullad, and they sat in session to elect a king in place of Aod. Girad the chieftain of Raboth arose saying: In truth there is nothing nor no word forbidding the princes and nobles of Ullad from choosing any one they list from the royal line as king, yet it was not customary with our fathers to pass over the first-born son without definite cause, every son of Airgeadmor is dead, Badorn who succeeded his father is dead, and Aod who succeeded Badorn is dead, no children survive Aod but a female infant. Ros the son of Dilmuin avoids the celebrations and festivities of men, yet he is full learned. It is not meet to say that he is not worthy to rule, because he is not clamoring and asking for the title? The name of Ciombaot is great and honored through Errion, he loves justice and truth so well, that he would consider the kingdom of Ullad too dear if purchased by a single thought against Ros! Ciombaot arose and said: I give my most gentle thanks to Girad chieftain of Raboth, what if Ros rules king in Ullad? An the chieftains showed their right hands unanimously. Now it transpired that Ros was not present on the Bruiteine, no one knew where he was, then Ciombaot arose saying: O princes and nobles come with me to Dunsoberce and we will celebrate the great feast while the trackers search for Ros? And it was so. Ciombaot wrote words which he entrusted into the hands of each tracer for Ros, saying:

The princes and nobles of Ullad unanimously elected Ros king of Ullad, and Ciombaot likewise pledged that thou wouldst not go contrary to their love, Ciombaot will aid thee in as much as thou wilt desire. They discovered Ros walking alone on the banks of the waters of Foist in the land of Ardtan. They related to him the case and he returned with them to Dunsoberce, and set out for the Bruiteine, when he heard the princes and the nobles saying aloud: Let Ros sit on the throne of the king of Ullad. He paled and blushed, and trembled alternately, as

he stood to accept the Eisaon and the royal robe his foot went from under him and little but he fell, he extended his hand to Ciombaot saying gently:

If Ciombaot will stand close to me hereafter I shall do better. When they returned to Dunsoberce the king sat among the princes and nobles at the feast, but appeared not to be at ease. The following morning the king said to Ciombaot: Be thou in Dunsoberce, and trouble not about me. With that he went away. In those days the swift curriers went forth through Errion summoning the kings, princes and nobles to Teacmor Tabarta, and Ciombaot requested the king of Ullad to accompany the princes and nobles of the land to sit in his place as was befitting in the high-chamber of Teacmor Tabarta. He proceeded according to the advice of Ciombaot to the general assembly, and the chieftain of Larne arose saying: What if Ros the son of Dilmuin son of Airgeadmor of the line of Er, king of Ullad, sit on the throne of Errion? Every member raised his right hand. But Ros did not go forth to Liafail, Magn king of Ultonnmact placed the Eisaon on his brow, and the chieftain of Larne spread the royal robe on his shoulders. Ros bore himself in all things as became a king. The writings were read and the feast of Teacmor and the games of contest celebrated on the field of Tabarta according to custom. When they had finished no one stood on Tabarta demanding justice. Ardrig with his retinue made a visit to Mur-n-ollav of Teacmor and held conferences with the ollams and students. Ardrig also said to Congaal a prince of Er: Remain in Teacmor in place of Ardrig. Do not store up any of the gold or substance belonging to the office, anything that is not necessary, give without price to the poets and minstrels, and also to those who are strangers in the land. To those having plenty give not, and when you give if your ear hears thanks do not stop your hand but if you hear flatterly beyond what is just give not your gift. Ardrig returned with the princes and nobles of Ullad and his retinue until he came to the waters of the Eider. There he said to Ciombaot: Go to Dunsoberce and if I have anything to say that you know not I will speak. After that Ros went his way alone on foot to the eastward by the waters of the great sea. Now on the second year after his election as Ardrig it

transpired that a message came to Ciombaot saying: O sire Ros lieth on his couch of sickness in the land of Maginse, and Ciombaot set out quickly with the currier of the message, and he found Ardrig in a little cabin and the Gaal attending him. Ciombaot besought him to come to Dunsoberce, but he would not for he said: Even if I wished it is now impossible I am that weak, I am now on the point of death. O Ciombaot attend my words: Thou shalt be elected king over Ullad every tongue praises thee. For thy life place no confidence in a chieftain greedy of honors, nor in a Gaal greedy of food, if thou incline to a person so that he becomes familiar to thee and thou discover that he is of little account, do not spread his shortcoming abroad, because he was once thy familiar.

Thou art among the children of the land it is meet that thou shouldst receive assistance from them for they depend on thee. Behold O Ciombaot it is better and more certain for thee to place thy expectation in a thousand women than in one man, Man is treacherous full of falsehoods. Be kind to woman and thou wilt receive the kindness in return a hundred fold. The king grew sicker, and Ciombaot besought that the royal physician would come, but he would not consent saying: I need him not, I am spent, my sickness is without cure. Ciombaot remained by him attending night and day in every thing necessary, but he would not take them saying: In two days will come the new moon, then Ross will turn his life, Therefore—? Man ever covets still how little he can bear away? As long as I can converse with thee, I say: Divide and do with all my possessions as you think fit, but for the flocks and herds of the king give enough to the children of this land to stock all their pastures, for they proved when they knew me but as a poor man, very kind to me. Concerning my carn let it be constructed on the banks of this stream and only as high as I stood when my helmet was on my head. I will not add Leave me O Ciombaot, for I think you would not do so. The hand of friendship is as large and as heavy as the shield of the warrior, but to grasp tis as light as the feather from the wing of the wren! O Ciombaot fill they aspirations with the spirit of Eocaid Ollav Fodla. As Ros spoke these things it transpired with the change of the moon he died. According to the command of the king,

Ciombaot convened the Gaal, and they buried him, and constructed a carn over him as high as a brave warrior, and the matrons and maidens wept about his tomb. Ros is surnamed "Ros the diatribe" because he shunned the conversation and dwellings of men. Ciombaot returned to Dunsoberce.

X. Book. I. Chapter. Reign of Ciombaot son of Fionn son of Airgeadmor thirteen years 323 to 310 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4484. Under the name: "Ciombaot the son of Fionntan.")

Now after the death of Ros, the princes, chieftains, ollavs, and the tribunes of the Gaal assembled on the Bruiteine of Ullad. They elected Ciombaot son of Fionn son of Airgeadmor, king of Ullad. The swift curriers went out through Errion, saying: Let the general assembly of Errion convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. When the general assembly of Errion sat, Ciombaot king of Ullad was elected Ardrig over Errion. He appointed Ruidruide son of Fearmor son of Airgeadmor viceroy in Ullad to sit in Dunsoberce, but went himself to Ardsceulact and dwelt there. And Maca likewise tarried there with Maca the daughter of Aod and Maca, and Ciombaot married the beautiful maiden. In the third year of Ciombaot's reign king Magn came on a visit to his daughter, and died their, and an embassy was sent to Ceuct the firstborn of Magn saying: Magn has expired in Ardsceulact. Ceuct and the nobles and the commons of Ultonnmact came to the tents af Ciombaot, and the body of Magn was buried close to the carn of Aod. Four great pillars of stone were placed upright, one at his head, and one at his feet, and one, at either side, as a monumental rememberance for ever. In the fifth year of Ciombaot's reign Maca, daughter of Magn, died and her carn was constructed between the carn of Aod and the tomb of Magn. Ciombaot did not dwell in Teacmor except while the general assembly of Errion was in session, and the celebration of the feast of Teacmor and the games of contest on the field of Tabarta. For he left Blath a prince of Er to dwell in his place in the palace of the king in Teacmor. In those days Maca said to Ciombaot: O Ardrig will not Maca

the wife of Ciombaot, the daughter of Aod, the child of the daughter of Magn, have a castle and fortress as fine as Dunsoberce yea even as Teacmor? Ciombaot answered: By Baal O Maca daughter of many kings! It shall be anything you desire. They began to dig and clear away the foundation ditch down to the living rock in a circuit around all Ardsceulact. There were engineers and master craftsmen of all kinds from all Errion present to begin the work. And Ciombaot made a contract and a written specification of every detail and ornamentation pertaining to the inside of the King's house with Erbaal the chief merchant of the Feine (Phoenicians). In the seventh year of the reign of Ardrig, Aongais king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Reactad son of Ardfear of Eunda some time Ardrig, as king over Mumain. In the same year Maol the Ardollav died, and when the ollavs held a conference they elected Meilige Ardollav of Ullad. Now the king's house within the walls of Ardsceulact was seven years under construction, and in the seventh year it was finished, and Ciombaot and Maca entered, and dwelt there. A great feast was organized to celebrate the undertaking. When the princes and the chieftains, and the ollavs, and the tribunes of the people, and every champion who won a prize at Tabarta were seated at the tables of the banquet in the palace, and Maca seated at the side of Ciombaot, it was then Maca arose and said publicly O mighty nobles and freesons of Ullad let this house be henceforth called "Aodmagnmaca" (pronounced Emanmaca)! And every one present clapped their hands in applause, shouting Aod-Magn-Maca! It was thus Maca honored her father, Aod, her grandfather Magn, and her mother Maca. When Ciombaot had reigned eleven years Ardrig, Eocaid King of Gaalen expired after a rule of eight and twenty years. When the assembly of Gaalen convened on the Bruiteine, they elected Utgoine his son king over Gaalen. Now it transpired that the walls of Ardsceulact and the fortifications of Aodmagnmaca awakened the jealousy of the kings of Mumain and Gaalen. In the twelfth year of the reign of Ciombaot the swift curriers went forth through Errion summoning the general assembly to the high-chamber of Teacmor Tabarta in presence of Ardrig. The general assembly sat the first ses-

sion, and the words of the book of Chronicles of Gaalag and the writings of Eolus and Eocaid Ollav Fodla were read publicly according to usage, the assembly went out to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. During these days Reactad and Utgoine and their partisans were industriously circulating these words: It is a pity that Teacmor Tabarta stands no longer, is it not to be seen on the heights of Aodmagnmaca? The pride of Er is growing? When the assembly sat the second session, Ciombaot did not consider the words worth his notice. The words of the book of Chronicles of Errion and of the tract of the laws were read publicly, and the heralds proclaimed:

Stands anyone on Tabarta demanding justice? No voice answered. When the assembly adjourned Ardrig set out for Aodmagnmaca, and all the men of Ullad on Tabarta joined his retinue, and when they came to Aodmagnmaca Ardrig said: It is my wish that the writings now in keeping in Dunsoberce, be borne and placed on the tables here prepared to receive them? That the shields of the chieftains and the tribunes be hung in the hall of Aodmagnmaca after the manner which they hang in the high-chamber of Teacmor? And it was so. Ciombaot said: It is my wish to sit as king in this hall on the same day that the monolith was raised on Magmortiomna as a memorial between the Gaal Sciot Iber and the Danaan forever! Even on the second day after the coming of Baal into the second chamber of his house Sgith (i. e. on the second day of the second week of June).

For this reason let the princes, chieftains, ollavs, tribunes, and the judges and as many as please of the Gaal be present with Ciombaot in Dunsoberce, when Baal shall enter the last chamber of his holy fire (May). Likewise let the poets, minstrels, and maidens, in as large numbers as possible be assembled in Dunsoberce, in order that the writings may be carried hither with vast preparation and solemnity. On the appointed day Ciombaot was in Dunsoberce and all Ullad standing round about him. The heralds proclaimed: Let there be no wink of sleep in the eyes of anyone tomorrow on the rising of Baal. The following morning every prince of Er, even Blath, came from Teacmor, and every chieftain, and every ollam, and tribune of the

people, and the veteran comlanns of the Gaal stood armed on the plain under Dunsoberce watching the rising of Baal; and three chariots were at the portal of the king's palace, and as the first gleam fell from the eye of Baal, the tract of the laws of Ullad, and the words of the practice of Tanasteac were loaded into the first chariot, and Foran the chief-judge of Dunsoberce was sitting in it, and he proceeded with the Gaal on this side to the plain. The second chariot received the writings of Eolus and the book of Chronicles of Gaalag, and Sead the Ardollam of Dunsoberce was seated in it, and it proceeded to the plain. In the third chariot was Meileige the Ardollam of Ullad, and in his care the book of Chronicles of Errion, and the writings of Eocaid Ollav Fodla, and it proceeded likewise to the plain. Ciombaot and the princes, and nobles, were on horseback. Maca sat in a six-horse chariot resplendent with gold and magnificent with chased workmanship, she was arrayed in the mode and cloak of Errion but wore the hat of Ultonnmact on her head. When Baal manifested himself, the king, princes, and nobles drew their swords and raised them on high, and the Gaal bowed their heads and struck their shields, the poets awakened the tone of the song and the bards the harpstings, and the maidens sung the chorus of the music and refrain, and the Corrybantes danced to the tune of the song and the beating of the shields. The sound of the multitude was ascendent! They shouted: May Baal prosper the work of the king! It was then the heralds proclaimed: Attention—Guard—March forward— Aodmagnmaca! This was the processional order: A third of the princes and nobles at the head of the procession with the chariot of Foran containing the tract of the law, after that chariot came the judges of Ullad then the second third of the princes and nobles with the chariot of Sead containing the Chronicles of Gaalag and the writings of Eolus the ollavs of Ullad followed the chariot, and after the ollavs came Meileige the Ardollav with the Chronicles of Errion and the writings of Eocaid Ollav Fodla, the last third of the princes and nobles marched on either side of Ciombaot and Maca, the army followed the king: Twenty comlanns of the veteran Gaal, (archers and slingers and light armed skirmishers) cavalry thirty thousand and odd. On the ninth day they arrived at Aodmagnmaca. The king set forth a

great feast not only for the princes and nobles but for all the multitude. They cast the crancuir (dice) to indicate to each chieftain where he should hang his shield. Now on the day that Baal entered the second chamber of his house Sgith (June), the king, princes, chieftains, ollams, tribunes of the people, and the judges entered the hall of Aodmagnmaca, and each took his proper place. Ciombaot rising from the chair of the king of Ullad said: O thrice gentle welcome princes and freesons of Ullad to the hall of Aodmagnmaca! Six hundred ninety six years have elapsed since the day the covenant of peace between the Gaal Scioth Iber and the Danaan, a mighty monolith as a monument of commemoration was erected on Magmortiomna, and in like manner it was written on the book of Chronicles of Errion i. e. in Seancus na Gaal. From that day until today no son of Er has broken the word pledged by his race, therefore peace and content has dwelt in Ullad, often the friendship of Ullad and Ultonnmact has guarded and preserved the peace and prosperity of Errion. Aod married Maca daughter of Magn of the line of Ultonnmact, and Maca daughter of Aod and Maca is our helpmeet in joy and sorrow, therefore the covenant between Ullad and Ultonnmact will be stronger in the future. Unto this place we have borne the tract of the law of Errion, the writings of Eocaid Ollav Fodla, the story of Gaalag and the book of the Chronicles of Errion, what if they be placed on the tables in the centre of the hall? And it was so. The king said again: What if the assembly of Ullad for the future convene here? Each member raised the right hand. After that the writings were read, and they were good yea very good to hear. When the assembly had finished the sessions, the heralds proclaimed without:

Stands any one on Aodmagnmaca demanding justice? But no voice responded. After a celebration of games for nine days on the campus of Aodmagnmaca they dispersed each to his own land. Before the second moon had run its course, it transpired that Ciombaot fell ill even unto the condition of death, and before Baal had run through half of Cruinnugad (September) he expired. Ciombaot reigned thirteen years, they buried him and his carn was constructed near the carn of Aod. Ciombaot was a wise and powerful king, he held each in his own

proper place, none of the race excelled him. There were no appeals to the law while Ciombaot reigned it slept inviolate under the care of the children of the land. There was sincere lamentation and great mourning through all Ullad and Ultonnmact after Ciombaot.

History of Errion
O'Carroll, I. chap. X. book.

X. Book. II. Chapter. Reign of Maca daughter of Aod one year, 310 to 309 B. C.

After the death of Ciombaot when the assembly of Ullad met on the Bruiteine of Ullad, they elected Eocaid son of Fearmor son of Airgeadmor, king over Ullad Maca Ciombaot's queen said to him: Art thou a candidate for the throne of Errion? Eocaid answered: It is not my wish I even did not desire to sit on the throne of Ullad, for Eocaid was broken with melancholy, and traces of care were ever on his pale brow. When Maca received Eocaid's answer she hastened to Teacmor and dwelt in the palace of the king. After a quarter when she had duly accomodated matters she sent forth the swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene without delay in the high-chamber of Teacmor Tabarta to elect an Ardrig, for the throne of Errion is vacant. Now on the fourth division of the month, the general assembly sat in session, and the vestibule from the king's palace to the high-chamber was open, and Maca entered and stood close to the throne, and after a pause she said: According to the ancient practices of Tanasteac it is said: Let not Errion be a quarter without an Ardrig! Ciombaot is dead now a quarter and five moons, and I have heard of no Ardrig? It is true Maca is a woman but it is also true that Maca is daughter of Aod son of Er! And daughter of Maca Nimagn of the race of many kings! Maca queen of Ciombaot! And on account of the diffidence of the men of Errion to possess the throne Maca will occupy it. Let the heralds proclaim: The throne of Errion is vacant! Now scarcely had the heralds announced: The throne is vacant when Aongais the prince of Ib-Lugad said: What if Maca sit upon the throne? Eocaid

the king of Ullad arose and left his place, and proceeded alone to the Mur-n-ollam of Teacmor. The assembly maintained an omnious silence.

But Aongais advanced to Maca and placed the Eisaon on her brow, and Lorc a prince of Mumain arose hurriedly and spread the royal robe on Maca's shoulders,and the two princesconducted her to the throne: And Maca said: My grateful thanks to you O kings, princes, and freesons of Errion, you are the bloom and flower of dignity, peace will obtain in Errion under the reign of Maca. Then the assembly adjourned to celebrate the great feast of Teacmor, and the games on the field of Tabarta. To the plains about Tabarta there came numbers from every Tanasteac of Errion and the Gall Sciot, and the children of Feine (Phoenicians) until there were thousands without number. Maca in her munificence prolonged the games for thrice nine days. When the assembly sat the second session, the writings were read according to custom, and Maca said: Let the roll of the kings be read publicly. When the Ardollav read the name of Ciombaot he finished. Maca inquired: Has it not been the usage from the days of Eocaid Ollave Fodla to inscribe the name of Ardrig directly that he is elected? The Ardollav replied: Yes, it has been the custom. Then Maca said: Wherefore has not the name of Maca been written after that of Ciombaot? But no one answered. So Maca descended from the throne, and unfolding the roll, she spread it before her, and wrote her name, and returning to the throne she stood before it saying: Will not the name of Maca be on the roll of kings after the name of Ciombaot?

And clapping their hands the princes, and nobles of Mumain said: Be assured thy name shall remain therein! And the eyes of Maca spoke her thanks and gratitude to the king, princes, and nobles of Mumain. When the heralds proclaimed: Stands there any one on Tabarta demanding justice? No voice replied. Now when the general assembly had finished in the usual manner, Maca prepared a banquet in Teacmor to honor the king, princes, and nobles, of Mumain, and the princes, and nobles, of Ullad and Ceuct, king of Ultonnmact and the nobles of the Danaan received invitations. But indeed Utgoine king of Gaalen nor any member from Gaalen received no invitation.

Gaalen went away moodily from Tabarta. Maca celebrated her reception and banquet nine days. Sweet was the music of the harps of Mumain and beautiful the stories of ancient times sung by bards. Maca visited frequently the Mur-n-ollav of Teacmor and invited the ollavs and their youths to come to Teacmor where she and her family dwelt. What if the ancient practice of Tanasteac forbids a woman to occupy the throne of Errion, yet truly no sorrow came to Errion while Maca sat on the throne, for her ear was always attentive to the voice of the unfortunate and her heart open to assist the needy. After Maca had occupied the throne one year, one moon, and one day, she expired, and her body was borne to Aodmagnmaca, and interred close by Ciombaot, there they constructed her cairn. The children of the land mourned Maca.

X. Book. II. Chapter. Reign of Reactad nine years 309 to 300 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4547. Under the name "Reactad Rigdearg.")

After the death of Maca the swift curriers went forth through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people to convene at Tabarta. When the general assembly met in the high-chamber of Teacmor Tabarta, according to usage the Ardollam said: The throne of Ardrig is vacant. Murcad the chieftain of Almuin arose and said: What if Utgoine king of Gaalen sit Ardrig? Bearda the chieftain of Ardtan also arose saying: What if the title of Ardrig be given to Reactad king of Mumain? None but the princes and nobles of Gaalen raised their right hands for Utgoine while all the assembly excepting Gaalen raised their hands for Reactad. So Reactad was elected Ardrig over Errion, for certainly both Ullad and Ultonnmact remembered the gallant courtesy Mumain displayed toward Maca. But many were the devious ways by which Utgoine sought to humble Reactad, but the fear in which he stood of Ullad restrained his ambition so peace obtained in Errion. Now in the second year of the reign of Ardrig it transpired while the general assembly was in session in the high-chamber of Teacmor Tabarta, that Utgoine arose in his place in the high-chamber saying: Utgoine the king of Gaalen would inquire

from the Ardrig of Errion: Has Ultonnmact paid her imperial tribute? Reactad replied: If it please thee O Utgoine Ardrig would say: The question pertaineth not to thee whether Ardrig takes or remits the tribute and taxes. His is the power to do this as he lists without consulting the king of Gaalen. If Utgoine feels that he has reason for complaint he should answer to the heralds when they proclaim: Stands any one on Tabarta demanding justice? And Utgoine had to bear his own discomfiture. According to practice they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. In the sixth year of the reign of Reactad it transpired that Utgoine sent an embassy to Eocaid in Aodmagnmaca with letters saying: O most noble ruler if Ultonnmact be suffered to run free any further without the customary imperial tax, the condition will degenerate into a practice, and then Ardrig will be without sufficient revenue to properly support the dignity of his title? Let Ullad gently examine into the new entente growing so closely between Iber and Ultonnmact for I think it will bear fruit distasteful to the line of Er. Reactad believes himself the only king in the realm of Errion! Eocaid king of Ullad wrote these words and returned them by the same embassy: Mayest thou prosper O Utgoine, Ullad can take no exception to the love manifested between Iber and Ultonnmact. The fealty of the Danaan was sweet to the children of Er! they do not fear its change at the harvest. Now rumor ran That Utgoine led the Gaal as in the chase, and how the ordered comlanns march over hill and valley under command of the falann-commanders (cincomlann). The enmity of Utgoine against Ardrig is manifest. But Reactad abode in Mumain safe amidst the love of the children of the land, for indeed Reactad was munificent and princely, he never oppressed any man into bondage. In the ninth year of his reign, Reactad prepared his progress to Teacmor, and a splendid retinue of princes, nobles, minstrels and poets accompanied him, for he said: We will pass the time of our absence from Mumain, by sweet music, songs, and interesting stories. When Utgoine heard that Reactad set forth from Mumain, and dwelt in Teacmor without an army, immediately he massed the comlanns of Gaalen and made a sudden descent on Teacmor. And lo! what time the retinue were dancing and disporting

themselves on Tabarta, they beheld the army rapidly marching, on telling Reactad he said: Let the heralds summon our warriors, together, for yonder undoubtedly is Utgoine, Mumain mustered a small but very brave column, and marched forward, and Reactad commanded the heralds: Proclaim in the hearing of Utgoine: What is the need of so many dogs where is the quarry? Is Utgoine king of Gaalen present? Let him show his face to Reactad! But Utgoine came not forth, a shameful thing, which happened not often even among the line of Iolar! Now the army of Gaalen shaped itself like a bow surrounding the small column of Mumain, and though the warriors of Mumain fought fearlessly, it was unavailing so few their numbers, still great was the destruction they carved out before they went under, Reactad fell, few indeed of his retinue escaped the edge of the sword. When there was no longer any danger, Utgoine came out to the head of his army, and led the van to Teacmor where he entered into the house of the king.

X. Book. III. Chapter. Reign of Utgoine king of gaalen thirty years from 300 to 270 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4567. Unedr the name of Utgoine the great. Also the Ogigia III. Division.

Now the swift riders went forth through Errion, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. At this same juncture when the assembly of Mumain met on the Bruiteine they elected Aongais, son of Reactad, king over Mumain in place of his father. Now Aongais, king of Mumain, set out for the capital of Eocaid, king of Ullad, and said: O bitter the pity that Eocaid would not rise from the sadness perched on him, that he might sit on the throne of Errion? Eocaid replied: No I shall remain in Aodmagnmaca, I would not journey to Teacmor at all but for the sake of the tract of the laws of Errion. Therefore said Aongais, the treacherous Utgoine will occupy the throne of Errion? Eocaid replied: Certainly he will unless Aongais can hinder him. Now it was impossible for Oongais to encompass this design on account of the number of princes who were slain with Reactad.

When the general assembly convened in the first session they elected Utgoine, son of Eocaid, king of Gaalen, Ardrig over Errion. Utgoine went forth with the princes and nobles of Gaalen to Liafail, the Ardcromfear placed the Eisaon on his brow, and Morda, chieftain of Laois, laid the royal robe on his shoulders, on the return of Ardrig the assembly adjourned to celebrate the feast of Teacmor, and the games of contest on the field of Tabarta; but in truth Aongais nor any from Mumain sat at the board at Utgoine's banquet, they remained four days in their tents on Tabarta then they went home to Mumain. The same time Eocaid said to Cas, a prince of Er: Well O Cas you and the princes and nobles of Ullad fulfill the practice of the feast, I will remain in Mur-n-ollav for the reading of the writings, and he gave the same advice to Ceuct, king of Ultonnmact and the nobles of the Danaan. After the nine days the general assembly sat the second session, and Utgoine arose saying: Fellow rulers Aongais king of Mumain and his nobles have gone to Mumain, Eocaid king of Ullad has closeted himself within the Mur-n-ollav of Teacmor, it is likely he considers the days long until he returns to Ullad? For this reason what if the writings be read? And they were read according to practice, and the assembly finished. On the third day Eocaid and all Ullad, and Ceuct and all Ultonnmact went home to their own kingdoms. Now what time there were none present on Tabarta but the people of Gaalen, the portals of the high-chamber were opened, and each chief took his seat, and Morda the chieftain of Laos arose and said: O Ardrig, and free sons of Gaalen by Baal the king and nobles of Mumain esteem Errion only so long as a son of the line of Iber occupies the throne? Did not Reactad dwell in Mumain leaving Teacmor lonely? Regarding the line of Er there exists no doubt but Ullad is their care. Did they not found that Aodmagnmaca to surpass this Teacmor? The king of Ullad dwells in Aodmagnmaca. Thus it transpires fortunately that the care of Errion devolves on the children of the first Ermion. Here I repeat to you the words of Eocaid Ollav Fodla from the primitive practice of Tanasteac: Let him who sits on the throne of Errion for the future, be called, not Ermion, but Ardrig. In those days our fathers submitted to him. Eocaid had reason to change the

title for he thought to obtain the throne of Errion forever for the children of Er.

Is not he who rules Ermion? By virtue of this what if for the future the king of Errion be styled Ermion? The crowd answered: Yea, so be it, so be it. And they extended their right hands to Utgoine calling him Ermion! It chanced while Eocaid king of Ullad was on his way direct to Aodmagnmaca, swift riders came to meet him on the road with a message saying: O king a band has come to the waters of the Feo-Baal (Foyle) and stand yet on the land. On account of this news, Eocaid king of Ullad commanded each chieftain: Go as quickly as possible to your own Tanasteac, gather your comlanns and join the king at the tents of Raboth. They did so zealously. The king and the army of Ullad marched to the Feobaal, and they beheld the strangers near their fleet which rode at anchor on the waves. The men were large-boned, barbaric, and coarse-featured, they had swords hanging at their sides with broad shields and long spears (ullann) in their hands, but they wore neither mail nor the brazen helmet as do the common Gaal (soldier) of Ullad. Nevertheless the crew seemed quite military. When he came up to them Eocaid king of Ullad inquired: Whence they came, and the purpose of their coming? But they understood not the conversation of the questioner, yet they comprehended a word now and again. After some time this much we gleaned from them: They came from under the fingers of Baal (from the east). They had neither old man, youth, nor woman, with them. Each a chosen warrior. They ran short of food and drink, they call themselves: Men of Feothar. Cruithon was their chieftain. Eocaid ordered them sufficient stores and drink. There were twenty chiefs under Cruithon and under each chief five hundred men. Their entire number made ten comlanns of brave warriors. Curriers were also sent to the land of the Danaan to prove whether they had any knowledge of the tongue of the strangers. But indeed they comprehended not even a word. When they had made a stay of eighteen days in the kingdom, and had absorbed an abundance of food and drink, then the king showed them that he would permit them to settle and make their home in the land of Ullad. But they made answer with words and signs that they thought the

land was already sufficiently filled with people. Eocaid also provisioned their fleet, and after nine days more they hoisted sail and sailed eastwards, but prior to their departure Eocaid and the princes gave them the hand of friendship.

Now at this juncture a whisper and a rumor came to Utgoine of the event that took place in Ullad, without delay de dispatched to Aodmagnmaca saying: Wherefore hath the king of Ullad undertaken the work and responsibility of questions pertaining to Ermion? Who were those men he embraced and dismissed with stores and vast gifts? Eocaid replied: O Utgoine they were strangers exhausted, half dead with hunger, they came from the waters of the deep, the men of Ullad spread food and board for them; they came and departed in peace, there was no occasion to disturb Errion for this cause. For O Utgoine the children of Ullad know how to extend the gentle welcome of hospitality to the arriving guest, and to guard their native kingdom without your advice———Go thy way. Now the season for the general assembly was present, and the swift curriers were sent through Errion summoning the kings, princes, chieftains, ollams, and tribunes of the people, to Tabarta.

As Eocaid king of Ullad prepared to set out to the assembly, word came that the chief and nine nobles of the Foetar were in the tents of the chieftain of Ardtan. The cause of their coming was: Permission to speak to the king of Ullad. Eocaid immediately wrote letters and dispatched them by the hand of the same messenger, saying: O Aod come to me and bring with thee the chief and the nine nobles of Feotar, hence Aod and the chief and nobles of Feotar came to Aodmagnmaca, and tarried there until Eocaid was ready to proceed to Tabarta and they accompanied him, and dwelt in the pavillions of the king of Ullad on Tabarta. As soon as the general assembly sat in session Eocaid king of Ullad arose saying: O fellow rulers and free sons of Errion when the assembly sits the second session in the high-chamber, Eocaid king of Ullad has words of interest for the ears of the assembly. They went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. When the ninth day had passed the assembly sat the second session, and Eocaid king of Ullad arose saying: O fellow rulers there dwell now in the tents of Ullad on Ta-

barta, the chief and nine nobles of the Gaal of Feothar, who entered Ullad last year through the Waters of the Foebaal (Foyle). From the east, of Ullad where they dwell they have come back for before going the children of Ullad gave them the hand of friendship and the pledge of a covenant.

This is the reason of their arrival a second time: They ask the confirmation of the treaty, and maidens of our land in marriage. What signifieth if they understand not our every word, we have read the love of their hearts in their eyes! What if the chiefs enter the high-chamber to see our mode of procedure and our conversation? And it was so, the chiefs of Feothar sat among the princes of Ullad, and the general assembly began its conference. The assembly reached this conclusion: That it would be well to give such maidens as were willing to the chiefs and the Gaal. When they completed that session the great portals of the high-chamber were closed, while they were celebrating again the feast of Teacmor and the games on the field of Tabarta, messengers were dispatched to every townsland of chiefs promising a daughter or a maiden of his tribe to the nobles or Gaal of Feothar. Women and maidens came from every quarter of Errion to the tents of their chiefs on Tabarta Eocaid and Utgoine and Aongais made a covenant of peace among themselves, and the bards and poets of Mumain and the corrybantes of Gaalen celebrated a Feis-ceoil on Tabarta, but there appeared no pleasure to the Feothar in the music nor in the tune of the choral song. Now this celebration was on Tabarta for a whole quarter, now during all that time the strangers were under instructions a part of each day in the Mur-n-ollam of Teacmor, by virtue of this when the high-chamber was opened for the next session, the men of Feothar were sufficiently instructed in the Gaelic tongue to understand the words and to make the covenant, Utgoine Ermion arose and said:

O fellow-rulers, high-princes, and free sons of Errion and you O friendly children from Feothar, this is our resolve to the question of your demand: If the maidens of Errion go to the land of Cruiten and to the islands round about (i. e. to Gaaldunaith) and if they remain there as the wives of your chieftains and Gaal of that land, will the chiefs make a covenant

with us: That the sons born of our daughters will have the inheritance and the title of king in the future for ever? The chiefs of Feothar stood and said we will make that covenant certainly! They willingly and quickly made the covenant. Then having read the writings and the heralds proclaiming: Stands any man on Tabarta demanding justice, the general assembly adjourned and the portals of the high-chamber were closed. It was at this juncture that the men of Feothar took sods of earth which they had carried from the land of Cruiten, and spread it in a circle on the top of Tabarta, and they stood on it with their spears in their left hands piercing the soil, and elevating their right hands they swore they would observe the covenant forever! For this reason it transpires that the practice of count and generation of the king it rated from the side of the line of woman among the Gaal of Feothar, the words of the covenant were written on the book of Chronicles of Errion on the fourth year of the reign of Utgoine Ermion (i. e. according to our reckoning 296 B. C.). And before they departed from Tabarta they married each his helpmate thus: The chief of the Feothar took Aine, daughter of the chieftain of Coriat, and the nine nobles as follows in order:

Lara, daughter of the chieftain of Oirmion,
Eitead, daughter of the chieftain of Deas,
Miana, daughter of the chieftain of Ardtan,
Tacara, daughter of the chieftain of Aodmag,
Una, daughter of the chieftain of Maginse,
Sotal, daughter of the chieftain of Larne,
Etne, daughter of the chieftain of Cumar,
Bana, daughter of the chieftain of Magglein, and
Mamna, daughter of the chieftain of Almuin.

These were the princesses who were the mothers and, the true source of the line begotten of the Gaal Sciot Iber in the land of the Feothar (i. e. in Caledonia). And nine times nine maidens of the common Gaal went as attendants with each princess. The whole party set out for the land of Ardtan, and a great multitude accompanied them. The chieftain of Ardtan made a vow with this pledged word to the chiefs of the Feothar: If the children of Cruiten would cherish the maidens of Errion

with esteem and great dignity that: The land of Errion would be open for future marriages with Cruiten. Under full sail they sailed directly away from Errion, but looked fondly back at her. All Errion is under peace and content! Indeed though Eocaid lives alone within Aodmagnmaca, nevertheless he is full learned, he calls together the assembly of Ullad seasonably on the Bruiteine of Aodmagnmaca, he also attended faultlessly every general assembly of Teacmor, now in the sixth year of his rule when the assembly of Ullad was convened, Eocaid arose and said: It appeareth desirable to me that a Mur-n-ollav be constructed here near to Aodmagnmaca. In order that there may be substance and subsistence sufficient for both the ollavs and the youths, if it be the pleasure of the princes and the nobles of Ullad in hearing, what if they receive in perpetuity a division from Ardsceulact? Each member raised his right hand answering: Aye, be it so. After two years the Mur-n-ollam was founded and completed, and the ollavs came into it. In the eighteenth year of the rule of Eocaid, Meileige the Ardollam of Ullad expired, and the ollavs of Ullad held a conference in the Mur-n-ollav of Aodmagnmaca, and they elected Dod Ardollav. It transpired as I sat in the presence of the king and conversed with him about the royal progress through Ullad and to all the Mur-n-ollavs, melancholy came on the spirit of the king, he said to me: Alas, O Dod I had contemplated visiting all the Mur-n-ollavs before that I should die, but Ah me! it is impossible for my spirit is extinguished within me. For this reason Eocaid remained at Aodmagnmaca but Dod by the king's order proceeded to carry out the visitation, when he returned to Aodmagnmaca, the king was so weak and decayed that he died. Eocaid ruled twenty years complete. They interred him and constructed his carn in Cluaneac nigh the carn of Airgeadmor, by the kings own wish. And there was bitter grief and great weeping.

When the assembly of Ullad convened on the Bruiteine, they elected Cas the son of Ciombaot and Maca, king over Ullad. Cas was surnamed "Cas Ceanmuinmagn" (i. e. Cas a ruler from the people of Magn). Now after the death of Eocaid, Utgoine began to manifest his schemes; for a whisper softly crept about: That Utgoine desired the general assembly of Errion to convene

not on Tabarta but on the Bruiteine of Gaalen on Magnas. Now it chanced that Cas was young and given to sport and the chase, and Aongais king of Mumain married Melisa daughter of the Ermion, by virtue of that marriage alliance he did as Utgoine suggested. In these days it transpired that Cas was thrown from his charger in Iargaal where he went stag-hunting and he expired in that land. When the assembly of Ullad sat in session on the Bruiteine, they elected Concobar brother of Cas, king over Ullad. Indeed though Concobar was young yet the fame of his ability had spread over all Errion, for that reason Utgoine became quiescent. In the thirteenth year of the reign of Utgoine the swift curriers were dispatched through Errion with letters saying: Let the general assembly of Errion convene on the Bruiteine of Gaalen in presence of Ermion Utgoine. When the assembly convened Utgoine pitched his pavilion, and the other tents were around about and the kings, princes, chieftains, and tribunes of the people entered the pavilion. Then the chieftain of Almuin arose saying: Murcad has words pertinent to the general assembly concerning Ermion. All Ullad was as a flight of wild birds wheeling and circling on every side. Ermion arose and spoke relative to Errion but received little attention. Then arose Concobar king of Ullad and said: Permit me to say: I see not here on this Bruiteine of Gaalen, the throne, the Eisaon, nor the royal robe of the king? I hear that Liafail is near by, but the tables of Teacmor, the tract of the laws and the book of Chronicles of Errion are forgotten. Certainly I am in wonderment. Indeed Concobar will listen to no word spoken concerning Errion, until the writings according to ancient practice are laid on their tables in his presence! Has the virtue and dignity of the law fallen as well as the title Ardrig? Now Concobar the king will return to Ullad and will there remain until the writings are unfolded according to the practice of Tanasteac in the presence of the general assembly! Concobar went forth and was followed by all Ullad and Ultonnmact and the ollavs and judges of Ullad, and they marched away to Aodmagnmaca. After their departure Utgoine convened Gaalen and Mumain, and Murcad the chieftain of Almuin arose and said: What if one of the line of the first Ermion reign Ermion always? And it was so carried.

As soon as Concobar heard the things which transpired he said: If the children of the race convene seasonably, and if the land is held in peace and contentment, it matters little who sits on the throne nor by what title he shall be addressed?

After a short time Concobar king of Ullad wrote letters and dispatched them by the hand of a trusted messenger to Utgoine saying: Truly gentle O king at the first opportunity coming let the writings be unfolded on their tables in the presence of the general assembly, if this practice be not safeguarded, be thou ready to tell the cause. Now Utgoine was crafty for Gaalen and Mumain were one in every plot, the princes and nobles of each kingdom were making marriage alliance and so in every way they were closely allied, therefore in the seventh year of the reign of Utgoine he dispatched the swift curriers through Errion saying: Let the general assembly of Errion convene on Magnas without delay in presence of Ermion, And the writings will be on hand and every practice of Tanasteac shall obtain. When the assembly came to session on Magnas, Ermion arose and said: O fellow rulers the lands of Ermion belonged at first to Gaalen, in the days of Eocaid of the line of Er, Don presented them to Ardrig. From that day until this Ardrig had no other crown-lands, and I affirm they are not even half adequate, of what account is the tribute and imperial taxes assessed to Ultonnmact? When Ermion will take possession of those lands he is necessarily taking from Gaalen, for this reason what if every kingdom of Errion for the future pay imperial taxes to Ermion? Concobar king of Ullad arose and said: When Ermion shall have no other source of revenue let it be as Utgoine says. Ermion replied: I should rather be without any revenue than one levied under a changable practice. As Concobar proceeded with his address the partisans of Gaalen and Mumain raised acabaal, therefore Concobar discontinued, and remained silent. Thus the question of Utgoine was carried. This was the nature of that imperial tax, Ermion will take one from every herd of three hundred head of cattle every third year, i. e. on the year of the assembly of the general assembly of Errion,or if the person paying the tax choose, he may pay the value in current silver as a freeing price for the animal, and the custom became a practice of Tanasteac from that forth. What time Ut-

goine had reigned nineteen years he sent Laogaire his son, and a numerous retinue of nobles and tribunes of the Gaal on a tour to the land of Cruiten i. e. Gaalduniat, and Laogaire married Aine the daughter of the chieftain by that Aine the maiden who came from Coriat. At this time the general assembly convened at Magnas, and Ermion arose and said: O fellow rulers it is a disheartening story, but the king of Ullad is the first to forbid the herdsmen of Ermion to collect the imperial tax of the land. I conceive that the voice of Concobar would be loud in protest against any person so treating himself? Concobar arose in answer: This tax is levied as a defrayal for the expenses of the great feast and the games of contest, celebrated when the general assembly convenes, now let Ermion name the time and the just pro rata will be driven here in season. For it is in my opinion a dangerous precedent to permit the taxmen of Gaalen to enter the kingdom of Ullad to take tax, perchance after a while they would come not with the staff of the herdsman, but with an army to despoil the land and drive off a booty. The tribunes of the Gaal will without doubt pay their imperial tax to the reigning Ermion. When Ermion heard this he was silent. Utgoine appointed twelve men as questors in Mumain and Gaalen to receive the taxes, and placed his first born son Gialcad, as chief questor over all of them. In the twenty-second year of the reign of Utgoine, Aongais king of Mumain, died, when the assembly of Mumain gathered on the Bruiteine, they elected Noid the brother of Aongais as king over Mumain. In the twelfth year of the rule of Concobar in Ullad, Dod the Ardollav died. When the ollavs convened in conference they elected Leigbar Ardollav.

Concobar walks in the ways of his race, as good and wise as any of them. In the thirteenth year of the rule of Concobar in Ullad, the chietains of Ardtan, Maginse, and Larne sailed away over the sea to the land of the Cruitni, i. e. to Gaalduniat (Caledonia) they made court and sojourned they and their retinues with their kindred. They made a safe and joyful voyage. Every one was pleased. Now Roigne the son of Ermion was one of the accompanying staff. On their return Roigne made his court to Concobar at Aodmagnmaca, and Concobar loved Roigne, for Roigne was more truly wise than any of the race

of Iolar excepting Eterial alone. He is a proficient master of the poems of the bards, and of Music. He copied for himself the tracts of the law of each of the kingdoms of Errion and the practice of Tanistry, as well as the manners and customs of the Danaans, yea even of the Firgneath. He revised many of the rules of Tanistry. In the twenty-fifth year of the reign of Utgoine the general assembly of Errion sat on the Bruiteine of Magnas, and Utgoine arose and said: O fellow rulers and free-children of Errion, since the Gaal multiplies in exceeding great numbers, and the Gaal of Feothar are before us, it is my opinion that the general assembly should sit every third year, if nothing else be done the Gaal Scioth Iber which increases beyond numbering like the sands that whiten the sea shore, can hear the sound of each others' voice? It pleased the assembly and it was so decreed.

In those days it came to pass exactly as Concobar had sometime before foreseen, for Gialcad entered Mumain after overrunning Gaalen, and rushed the cattle from the meadows, and pastures as the hunters do the stags in the chase, or as the warriors bear away a spoil and tribute in war. When complaint of Gialcad's acts came to Utgoine, he summoned him before him and questioned him, but Gialcad filled his father's ears with false testimony and lies. But indeed after a time Utgoine was aware that Gialcad his son and Bacac his brother made unlawful seizures of herds from the pastures of the Gaal and drove them to their own possessions. A great wrath blazed in the mind of Utgoine, but it is said in Mumain and Gaalen, that the anger of Utgoine had not been half so great were the cattle driven to his own lands. Ermion dispatched curriers to Gialcad and Bacac saying: Come forthwith into my presence.

Ermion placed the sharpest rebuke on Bacac, saying: By Baal O Bacus it is well that nature debarred thee from ever being king over Errion! (he was a cripple). But Bacac grew pale with the fury of anger, and drawing his dagger from its sheath he drove it to the hand guard of its hilt into the intestines of the king, and giving the weapon a twist in the wound, he left it and fled with haste. After a while Leogaire came to the chamber in which his father was wounded, he still lived, and re-

lated to him the evil which befel him and the fratricide committed by Bacac.

Shortly after telling, he breathed his last breath of life. But Giolcad came with speed to the tents of the king of Magnas, but Laogaire pursued Bacac and before the body of his father was cold in death he took vengeance and eric on him for the murder of his father. So fell Utgoine Ermion, styled the great. He reigned thirty years over Errion.

X. Book. IV. Chapter. Reign of Laogaire sixteen years from 270 to 254. B. C. (See Annals of the kingdom of Ireland Vol. I, Page 76. Age of the world 4607. Under the name of Laogaire Lorc. Also in the Annals of Clonmacnois.)

After the murder of Utgoine by the hand of his brother Bacac, Gialcad the oldest son came and swept all the royal treasures from the pavilions of his father such as gems and jewels and rare treasures. After making this seizure he sent curriers through Gaalen summoning the princes and nobles to the Bruiteine of Gaalen to elect a king. Now it transpired that many were adverse to Gialcad for they believed Gialcad was present when Bacac murdered Utgoine his father, and they knew for certain that he showed no zeal in exacting vengeance of Bacac? On this account they elected Leogaire for it pleased them how he pursued and slew the murderer Bacac. The general assembly of Errion convened on Magnas, and the princes and nobles of Mumain and Gaalen elected Leogaire Ermion over Errion, but indeed the king and nobles of Ulad and of Ultonnmact were not present.

The wrath of Gialcad smouldered for a season against Leogaire however since he remained at the head of the questors of Errion, indeed he was in everything save the title more a king than Leogaire, therefore he begot a species of love for his brother. Notwithstanding Roigne feared for his brother's sake for he loved Leogaire, and said to him: I beseech you to advise with Conncobar king of Ullad, for Noid king of Mumain is like a prince of Gaalen since he married Aine. In like manner the wife of Leogaire himself was the daughter of the chief of Cruiten. Ultonnmact stands in true friendship with Ullad. Therefore

what if Gaalen and Ullad should always rule over Errion: The king of Ullad in Aodmagnmaca, and the king of Gaalen in Magnas? And a covenant to stand for the future between you? Leogaire answered: Let Roigne proceed as he deems just. After that Roigne set out for Aodmagnmaca, and repeated to Conncobar king of Ullad the same words. This was the reply Conncobar made him: What time the sons of the hero first came, after the drowning of Cier under the waves of the great sea, leaving Er an orphan, Iolar the ancestor of Leogaire, whispered with Blath surnamed Amergein the Ardcromfear saying: Since his father is dead, we will take his share and his division of the territory? But Marcac the forefather of Noid raised the shield of his protection over the youth so it was that my great-father Er was established in the land of Ullad! It was here his carn was built therefore is his division of the land called Ullad. Now Leogaire adviseth with his brother Roigne to seize and despoil Noid of his kingdom. Return home to Gaalen O Roigne and say to Leogaire, thus spoke Conncobar king of Ullad: From the beginning Ullad was the division of the sons of Er, their children will retain that much by law or if necessary by force of arms. They do not need nor desire to possess more. The king who now reigns in Ullad will without doubt walk in the footsteps of his race, and if required will march the collanns of warriors to maintain the laws of Errion. The words of Conncobar put Roigne to shame, and he answered: Had Conncobar known Rogne's love for Leogaire and how he fears Gialcad he would condone my words.

Conncobar took his hand and said: Have courage O Roigne Conncobar shall remember your words no more. Go O Roigne to thy brother and relate the words of Conncobar to him, and return and dwell here with me, perhaps the friendship between us safeguard the peace between thy brothers. Roigne did according to the word of the king of Ullad. Now Leogaire gave Gialcad scope to do as he listeth, and Gialcad began to conduct himself with haughtiness through Gaalen and Mumain, and though the tax of the high-king was the same as any other claim yet Gialcad levied upon it as if the spoils of war until the spirit of revolt began to move in Gaalen and in Mumain.

For this reason Roigne set forth for the tents of Gialcad

to confer and remonstrate with him, but the wrath of Gialcad was so aroused that he would have slain his brother, but that Roigne was more expert in arms than he, for Gialcad was thin and weak of body. After this Roigne returned to Aodmagnmaca and dwelt with Conncobar the king. Roigne was more learned and wise than any of the race of Iolar, for this reason it was rumored in Mumain and in Gaalen that Lerida mother of Roigne and queen of Utgoine was paramour to Ros prince of Ullad. For the truth of this gossip I, Leigban, will not vouch.

In those days owing to the discontent and unrest in Mumain and Gaalen many set out from Errion.

The children of Feine (Phoenicians) were the first to bring to the Eastern world the military renown, the strength, bravery and heroism of the Gaal Scioth Iber. They were in great demand by the kings and rulers of the world in time of warfare and battle.

But there was a law made by the kings and high-kings of Errion forbidding foreign military service to the men of Errion, inflicting a penalty on every one who accepted such stipend, and branding them as outcasts from their tribes forever in Errion. Hence when they had served their period of foreign service in arms, they did not return to Errion, but retired to Gaalatia where their fellow-mercenaries had founded a colony. Since in Errion there abounded dense oak forests and they fed their swine on the acorns which gave the pork a delectable flavor, therefore the buyers of Feine came each year with a merchant fleet, ostensibly to buy up pigs, cattle, wheat, and wool, but privately through the medium of the priests of Baal to incite the youth to sail with them to the Eastern world. They received an ounce of silver for every soldier, but it was said that the cromfir received half the profit. Whenever it transpired that a chieftain, or a ruler was dissatisfied with his lot in Errion he set out with his companions in arms and his tribes people to the Eastern world and they laid tribute and a tax for supplies, on every country, tribe and territory through which they marched. In the days of Utgoine the high-king, countless thousands set forth from Errion, and they made war on anyone who opposed their progress. Even as Brian MacCeucth depopulated Italy, and burned the city of Rome, because the

Romans attempted to do him dishonor. After the death of Alexander the great son of Phillip in the far East. There were ten colanns in his service without pay from the time of his sickness to the time his kingdom was divided among his chieftains, though Langeur MacCuir pressed Liosimachus the military paymaster for the stipend at least of the common soldier of the men of Errion. This was Liosimchus reply: March away to the north of Thrace O royal hero, and when I and the army will come I will pay your just demands. Afterwards when Liosimachus came, this was what he said: Great. God am I alone to be held responsible for the debts of Alexander, and I receiving the least valuable divisions of his kingdom? So he refused them their back pay. But MacCuir said to his mercenaries: O free sons of Errion will we accept the refusal of our common stipend from this Liosimachus without a thrust or a blow?

They formed on the spot and marched against Liosimachus and waged a great battle with him, routing and slaughtering his army and killing himself. After seizing an immense spoil of gold, jewels and priceless treasures captured in the wars of Alexander, they set forth for Gaalatia. In the East, Phyrrus king of the Mollosians was the bravest royal hero of the world in those days. All the teeth in each jaw were a solid piece of bone and enamel. After viscitudes in flight and exile he afterwards regained his father's kingdom in Epirus.

He incorporated two comlanns of the Gaal Scioth Iber into his army. They became such resolute favorites of his that they were styled throughout the East "The Phyrric Phalanx."

It was by their prowess he broke many battles, and wrested victory frequently from the sullen warriors of Rome on the plains of Tarentum. Afterwards Phyrrus perished in the city of Argos by the impact of a roofing flag which a hag of that city cast down upon his head from the top of her house.

Ullad enjoys peace and prosperity. Ullad and Ultonnmact are as one. In those days Concobar began to enlarge the Murnollavs and to build additions to Aodmagnmaca. For the rows of edifices constructed by Eocaid were not sufficient for the housing and dormitories of the scholars who came in multitudes from all divisions of Errion and from the land of Cruiten. Leig-

ban took no rest but went from Murnollav to Murnollav unceasingly but his strength was not equal to his inclination, therefore he died in the twenty-sixth year of the reign of Conncobar and the children of the land mourned him sorely, but the sorrow of none was greater than that of Roigne the son of Utgoine. When the ollavs assembled in conference they elected Toile as ardollam. Now in the ninth year of the reign of Leogaire Ermion, Noid king of Mumain died after a reign of seventeen years, when the assembly met on the Bruiteine of Mumain they elected Lugad the son of Noid king over Mumain in place of his father. It transpired that Lugad was under the influence of Gialcad so that he did whatever he wished, but while Concobar lived Gialcad feared. After a reign of thirty years Concobar expired in Aodmagnmaca and was buried there, his tumulus stands to the eastward, and when the assembly of Ullad convened on the Bruiteine they elected Fiacnac the son of Cas, the son of Ciombaot, king over Ullad. Then the spirit of Gialcad arose, when the general-assembly of Errion convened in the first year of the reign of Fiacnac. The mouth and hand and eye of Gialcad gave attendance to Fiacnac, after a little while he said to him: Hast thou O Fiacnac ever thought of the danger impending Errion from Oilliol son of Aine of the race of Feotar? Is it meet or just that this Leogaire should rule who mouses about like an owl? If Fiacnac would take the throne? But Fiacnac replied: No O Gialcad let each retain his own possessions. When the king of Ullad came to Aodmagnmaca he related to Roigne the words of Gialcad. Roigne went with haste and whispered the news to Leogaire. When Roigne returned to Aodmagnmaca he repeated the words of Leogaire to Fiacnac: It would be most desirable to me to be rid of the burden of ruling. When the Assembly of Ullad convened on the Bruiteine after these events, and upon the reading of the writings according to practice, Fiacnac did not hear the words he commanded Toile to record. Then Fiacnac king of Ullad arose and said: O princes and freeborn children of Ullad my ear has heard nothing of the story which I commanded Toile to inscribe in the book of Chronicles concerning the words which passed between Gialcad and Fiacnac king of Ullad? And it happened that confusion came over Toile and his memory de-

serted him, so that from that moment he was like a child. So when the conference of Ollavs sat in Aodmagnmaca they elected Seagair Ardollav, and he recorded the words in their proper place faithfully. At this juncture Gialcad scattered ugly and evil rumors about concerning Leogaire: That his father was not fratricidally removed by Bacac, but slain by his brother in expectation of possessing the throne, that it was the fear of Leogaire that drove himself at that time to his father's tents, that Leogaire frequently asked him for condonement for the crime, and that he should rule in all things except the title of king.

Lo now when these whispers had swam through the land; even so great was the esteem of Leogaire or else his fear, that one would suppose Gialcad was Ermion. Then in the sixteenth year of the reign of Leogaire an embassy came to him saying: Gialcad thy beloved brother lieth on his bed of sickness, and calleth for a sight of Leogaire his brother before he dies! Leogaire proceeded to the dwelling and stronghold of Gialcad to comfort him, and according to the royal usage he took with him his armed guard. When Leogaire was passing out the threshold of the chamber, Gialcad said in a faint voice: Why O brother didst thou bring this noisy loud-shouting retinue? If it were but possible that thou and thy son Oilliol should stay a short while with me, many a grave and sorrowful matter I have to relate to you O my dearest brother! It transpired that Leogaire gave ear to the pleading of his brother and dismissed his body guard that came with him. What time Leogaire and Oilliol his son dwelt in the tents of Gialcad, Dub (Duff) the chieftain of Remion and his son gave attendance to them.

On the evening of the following day, before Leogaire and Oilliol retired to their bedchambers, they entered Gialcad's chamber, and as Leogaire sat on the edge of the bed and Oilliol by his side, Dub and his son entered the chamber, then Gialcad sprang up quickly and drove his dagger dreadfully into the bosom of Leogaire, and Dub and his son killed Oilliol. Thus fell Leogaire after he had reigned sixteen years.

After the assasination when the butchery was complete, Dub and his son gave a shout and raised a great uproar, without delay the story got circulated through Errion: That Leogaire and his son Oilliol attempted to murder Gialcad while he

lay on his sick-bed, but that Dub and his son Morcean overcame them while off their guard.

XI. Book. I. Chapter. Reign of Giolcad son of Utgoine seventeen years 254 to 237 B. C. (See Annals of the kingdom of Ireland Vol I. Page 68. Age of world 4609. Under the name of Cobtac Caol Breag. Also Annals of Clonmacnois.)

Upon the death of Leogaire, the swift curriers were dispatched throughout Errion to summon the kings, princes, chieftains, ollavs, and the tribunes of the people, together to elect an Ermion. When the general assembly sat they elected Gailcad Ermion, for prior to the convening of the general assembly he was elected king of Gaalen on the Bruiteine of Magnas.

In these days Duac the son of Oilliol son of Leogaire, was a babe two years old, they bore the child away from the knowledge and danger of Gialcad, and hid him in safe keeping in the fortress of Fearmor the chieftain of Coriat, who was son of Morla the father of Aine the Queen who wedded the chief of Cruiten. Now this Aine was mother of that Aine whom Leogaire married in the land of Cruiten and she bore for him Oilliol who was the father of the little exile Duac.

It came to pass that Ermion sent trackers to trace up the child, a certain message came back to him, saying: The child is a deaf mute. For Alla mother of the children of Fearmor named the child "MAON" and so every one called him. Now the same day that Maon was carried to the tents of Fearmor Alla his wife gave birth to a female child, calling her Moriat, she became the foster sister of Maon. Gialcad did not further molest Maon, but the stories of Utgoine and Leogaire, and Gialcad and the wounds which Gialcad suffered from Oilliol the son of Leogaire before he raised his hand to parry them, were industriously spread far and wide.

However nobody ever saw the alleged wounds. After a while it began to be questioned more particularly now of this physician now of that: O sire art thou he who dressed the wounds of Gialcad which he received at the hands of Oilliol son of Leogaire? But each individual answered: No. Word of all those occurences came to the hearing of Fiacnac king of

Ullad, but he replied: Except Roigne the seed of Iolar are all alike. I will not interfere between them. At this time Mumain was at the nod of Gialcad for the prince of Ib-Lugad married Ermion's daughter. But Ullad dwelt under the shield of peace and prosperity all the days of the sixteen years which Fiacnac ruled the kingdom. When Gialcad had defiled the throne of Errion twelve years, Fiacnac king of Ullad expired. When the assembly of Ullad sat on the Bruiteine, Daire son of Fiacnac was elected king of Ullad in place of his father. What time Daire had ruled one year Maon had grown to be a youth, and of such noble mould that his fame reached the hearing of Gialcad, it was unpleasant news to him. Suddenly there was no trace of Maon on Coriat. Fearmor came to Aodmagnmaca and related to Daire that he was returning from Ardtan whither he had accompanied the youth on his journey to Ner the son of Cruiten who was the chief of the land of Cruiten, for word came to the ear of Fearmor that Gialcad was about to slay Maon.

He likewise related to Daire the condition of the children of Mumain, narrated how a portion of the earth sunk down the length of a bowshot and how the waters rushed into the gulf, and remained there, and it is called the Waters of Gurna in Coriat. Fearmor was not profoundly learned save in the chase, music and the dance. The king said to me: O Seagar that man is without wisdom, the slender share he has, he defiles with deep potations which smothers the intellect of man. As Fearmor set out for Mumain Daire presented him with two steeds: Iac and Easog, and two splendid dogs Sugac and Luc. Fearmor went his way happy. After the lapse of four years Fearmor came again to Aodmagnmaca, he spoke like this: Maon still resides with Ner in the land of Cruiten every tongue praises him highly. Although his body is in the land of Cruiten yet his soul is in Errion, he covets leave to set his foot upon its soil. Gaalen and Mumain desire a sight of the brave youth, the chieftain of the Feotar has promised all aid in his power, what saith the king of Ullad? Will he not raise a hand to pull the Easog Cobtac from the throne? Daire replied: Mumain raised him up, let Mumain pull him down. Ullad will remain in her peace and prosperity. But Fearmor continued: Will the king of Ullad oppose the march of the Feotar who will lead

Maon hither? Daire king of Ullad answered: The Gaal of Ullad and the Gaal of Cruiten are brothers let them march through Ullad and welcome. After that Fearmor went to the beach of Ardtan to await the coming of Maon and Glas son of Fearmor and his retinue and the army of Feotar, for it was there he expected to sight them.

Fearmor stood on a cliff over the sea, and saw a boat approaching the port, in it were the messengers whom Fearmor had sent to the land of Cruiten to Maon along with Craftiene Fearmor's minstrel. They said: O Fearmor Maon and thy children are well, and will be here presently. What time Fearmore had gone to Aodmagnmaca, the messengers sent to Cruiten not yet returned, Moriat chanced to hear what was transpiring, she could find no rest at home or afield where Maon used to be, and her affection and love grew within her and devoured her heart! Alla beheld the condition of her daughter with sadness, but she spoke not. Until Moriat said: Permit me to go to thy sister in the tents of Oir? And Moriat went. At this juncture the chieftain of Airmion was absent with the hunters, but his two sons youths were at home. Aongaisa their sister was a dear companion of Moriat, more so than any in the land of Mumain. Now Moriat confided to her every desire of her heart. The two maidens and the two youths with their attendants set out and did not rest until they stood on the land of Ullad, they came to Aodmagnmaca for they heard Fearmor was there, and Daire the king introduced them to the presence of the chieftain of Coriat, and Moriat looked at Crafteine the aged bard of Fearmor, she read in his eyes how matters stood. The feast was prepared, they were no more than seated at the banquet when footsteps and many voices were heard, and warriors in the panoply of Errion entered, others wore the rough dress and spears of Feotar. Before a word could be uttered Moriat was enfolded in the arms of Maon. Fearmor embraced Glas his son and Maon and conducted them into the presence of Daire king of Ullad saying: My son Glas a brave youth, and Maon the foster son of Alla. So the royal attendants enlarged the banquet board, and Daire the king of Ullad gave them a gentle welcome. Awakening the strings of music, Craftiene sang:

The evil deeds of Cobtac, the fall of Leogaire and Oilliol the flight of the child to Coriat, the adoption of Maon, his second flight to the land of Ner. The love of Maon and Moriat. When Crafteine had finished he said: O gentle and mighty king of Ullad what if Glas narrate the second part? So Glas the brave son of Fearmor stood saying: Four years did Maon and Glas and their retainers from Mumain, sojourn in the land of Ner. We listened continually to see if Errion would call us, when the four years were completed the hour was at hand, Ner prepared two comlanns of the Gaal of Feotar to march with Maon on his journey. We crossed the sea to Errion, Maon dispatched curriers to the promontairies nearest to light fires as an agreed signal to the watchers, quickly the fires were blazing to the west and south. It happened that Gialcad was on the southern boundaries of Gaalen when word came to him, saying: The son of Oilliol cometh upon the king. So he sent the swift riders out to concentrate the comlanns of Gaalen and Mumain immediately. Indeed the comlanns of Mumain assembled but they marched away joyfully to Maon, and the comlanns of Gaalen were cold on the cause of Gialcad. Maon set out with haste until he came to the army of Gaalen, he sought out Gialcad, and he commanded the heralds, saying: Let Gialcad show his blood-guilty face until he hears the wounds of Oilliol speaking through the mouth of Maon. But Gialcad was heavy of heart and weak of hand by the weight of blood, therefore he did not show himself. Maon saw a company near the heralds and thinking that Gialcad was one of them said to his body guard: Can we not cut down that lean wolf and his companians? Ordering a charge they clove through Gialcad and his body-guard very quickly. We raised Maon on our shields, and as the comlanns assembled around he said: A gentle welcome to you my brave friends, and the shout of a mighty cheer arose, and the clashing of shields. Glas said: Doth he speak O brave warriors? All answered: He speaketh. The youth Maon said: No dirge shall be sung nor war song chanted over such as he, for he murdered my father and my father's father! So far his fall has been as honorable as the death of many a mighty king, the breath of life is in him still, it is not just that his evil spirit be breathed out into the air of Gaalen? The hosts replied pros-

per Baal and all the works of Labrad! We lowered Labrad from our shields to the ground. But soldiers went to Gialcad still breathing and binding his hands and feet with fetters of chain dragged him to a pit they dug in the earth, and cast Gialcad into it, calling him: Cobta-Caol Breug!

They settled the soil even with that surrounding it, so that no memory of him should remain over the earth. After that we came to Aodmagnmaca. Daire king of Ullad presented Crafteine a harp resplendent with chased gold, the like of which had never before come into Mumain. Crafteine named it Daire. To the two young heroes the king presented a choice war-horse and a coat of mail, and Eoca Daire's queen gave each a fine cloak and belt and pin and a dagger of red gold. After this they proceed homeward to the tents of Fearmor, where Maon married the beautiful and blooming Moriat.

XI. Book. II. Chapter. Reign of Duac seven years 237 to 230 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 76. Age of world 4659. Under the name of Labrad Lunseac and Maon son of Oilliol. Also the Annals of Clonmacnois.)

When Gialcad fell after a reign of seventeen years, whereas many of the nobles of Gaalen fell with Gialcad in the battle of Dunnarig a time passed before the election of a king. When the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol brother of Utgoine, king over Gaalen, when the princes and nobles of Mumain and Gaalen assembled on the Bruiteine of Magnas they elected Duac Ermion. But Labrad son of Oilliol son of Leogaire lived on his father's possessions and retained the companies of Feotar about him for they did not return to Cruiten. In the first year of the reign of Duac the curriers went through Ermion summoning the kings, princes, chieftains, ollavs, tribunes of the people, and the judges, as well as the king, and nobles of Ultonnmact, to convene as the general-assembly of Errion when they should see the fires ablaze on the top of the raths throughout the land. The curriers added indeed: Labrad had brought indictment against Morcean chieftain of Remion.

When the general assembly convened, there gathered multi-

tudes greater than since the days of Oilliol Biorgneat around Magnas. When the assembly sat the first session Ermion was on the throne, and the king of Ullad, Mumain, and Ultonnmact, were each in his proper place. The judges sat on chairs, then Tollard the Ardbreitem of Errion arose saying: Let Morcean the chieftain of Remion stand before the assembly. And Morecaen stood up. Tollard said: After nine days when the general assembly shall sit in the second session let Morcean give answer to Labrad for the blood of Oilliol his father and Leogaire his grandfather some time since Ermion? Then the assembly went forth but there was no great feast nor athletic contests as were formerly on the field of Tabarta. Labrad remained in the tents of Daire king of Ullad and Fearmor and many of the princes of Mumain came as did Crafteine the bard from Coriat with the harp which the king of Ullad gave him, he awakened music on the chords of Daire his harp sweeter than was before that time heard in Errion. When the assembly sat the second itme the name Morcean was called publicly, but he was not in his place, nor to be found, nor word whither he went so Labrad and Glas and Labrad's companies went, and requested a company of trackers to run down Morcean but no trace of him was to be found on the face of the land, when Labrad returned he listened to the words of the law of Errion. He stood in presence of the assembly and asked: When shall the testimony of Degain and Stad be heard against Morcean? All remained silent until Fergais prince of Ullad arose saying: What time Morcean shall stand in our presence. But Labrad answered: Not till then? He began to talk, when Daire king of Ullad arose and said: O fellow rulers and freeborn sons of Errion, although I admire the zeal which Labrad manifests in pursuing the man alleged to have shed his father's blood. Then Labrad interrupted: O king it was the murderous Morcean who gave the first thrust! Daire continued: O Labrad though thou art dear to me, the laws of Errion are dearer.

What if Labrad take his seat among the princes of his race until his ear hears the words of the tract of the laws? And it was so. When the words were finished, Daire arose and said: Labrad now has heard that it is necessary for every tongue to be silent while the indicted one is absent. Labrad became

sad and said: Another three years shall elapse and Morcean alive? While he and his father struck the instant they heard the signal of Cobtac-Caol-Breug? Daire said: Let the words of the practice of Tanasteac be heard, and the words were read, then Daire king of Ullad said: The case of the death of Oilliol can be examined on the Bruiteine of Gaalen, Labrad was satisfied. After the three days the book of the Chronicles was read, and when the heralds proclaimed: Stands any one on the Bruiteine demanding justice? No voice answered. The hosts dispersed homeward. Daire king of Ullad sent four times nine youths with Crafteine to learn to play the harp. When Lugad king of Mumain had ruled twenty-seven years he died, and when the assembly of Mumain convened on the Bruiteine they elected Eunda in place of his father king over Mumain and in the ninth year of the rule of Daire in Ullad Seagair died and when the conference of the ollavs assembled they elected Stacad ardollav of Ullad. It was afterward asserted that there was no ollav in Errion nor Gaalag wiser than Seagair since the days of Parlat. In his seventh year as Ardrig of Errion Duac expired. They buried him and constructed his cairn in Magnas.

XI. Book. III. Chapter. Reign of Duac son of Oilliol seven years from 230 to 223 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 77.)

After the death of Duac, when the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol son of Leogaire king over Gaalen. The curriers went out through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble as the general assembly of Errion for the throne of Ermion is vacant. When they came into session they elected Duac king of Gaalen Ermion. Now it transpired that Duac grew haughty to a degree, and he would not take the counsel of Daire about the children of Feotar which followed him from the land of Cruiten. Whatever evil the soldiers of the two comlanns did (and many were their transgressions) Ermion did not discipline them. On a certain day Cinc son of Cinc, officer of the comlann and a prince of the Feotar spoke to Melgat son of Cobtac reviling him saying: Are those red

brands on your face the marks of the blood of Oilliol? For indeed there were two red spots on Melgat's face since he was born. So Melgat complained to Duac of Cinc's misconduct, his reply was: Wert thou on hand when thy father murdered my father? Now in the sixth year of the reign of Duac as Ermion the general assembly of Errion convened, and the word ran concerning the deeds of Duac, moreover, it displeased the kngs of Ullad, Mumain and Ultonnmact, yea even the princes of Gaalen, that the comlanns of Feotar should stand in arms so close to the general assembly of Errion. Melgast spoke privately now to this noble now to that, and ascertained that Ermion had forfeited the love of the freeborn sons of Gaalen.

Therefore Melgat made a covenant of revolt with them against Ermion. Melgat prepared a large force, and Duac massed the comlanns, and it was wonderful to see in Errion the children of Gaalen arrayed against Ermion, and half Mumain was with Melgat that is Conn prince of Ib-Lugad and the chieftains of Deas beyond Amanmor, but the king of Mumain did not proceed to the war. The two armies met on the boundaries of Mumain and Gaalen among the hills of Ceas. Melgat commanded to be proclaimed: Who are those aliens who carry their lances for a charge in the land of Errion? Let them go without delay to the land of their dwelling. Duac answered aloud: The warriors who slew Cobtac Caol Breug, they will march to their dwellings around Ermion over the corpse of Melgat. They sounded "To battle." And the heralds about Melgat proclaimed: Let it not be said in Errion in future that one of the half-breeds went safe from this battle. The comlanns face to face fought valorously and desperately, and Duac fell, and there didn't a man of Feotar remain to tell the story after the battle, Melgat commanded: Let the children of Feotar be interred according to the custom of the land of Cruiten, and it was so. Duac's carn was constructed over the spot where he fell. His name at first was Duac son of Oilliol, surnamed Maon, but the day he cut down Gialcad the army called him: Labard. And this is his name on the roll of kings. He was also surnamed: Lungseac, because he came with many ships to Errion. The mouth of the waters of Slaigne is no longer called: Inbior Slaigne, but Loc Garbmuin because there the

Gaal of Feotar came to port. As the battle ended when Duac was killed Morcean the chieftain of Remion came into the presence of Melgat for Morcean fought in that battle. But Melgat commanded that he be apprehended so that he would make answer for the indictment regarding the glood of Oilliol. And the reign of Duac was seven years complete as Ermion.

XI. Book. IV. Chapter. Reign of Melgat twelve years 223 to 211 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of the world 4678. Under the name of Melgat Moltac. Also Annals of Clonmacnois.)

Now from the time Labrad Luingseac armed the comlanns of Feotar with "Slaigs" (i. e. broadheaded spears) the kingdom of Gaalen began to be called: "The kingdom of Laigean" i. e. The kingdom of broadheaded spears. When the assembly of Laigean convened on the Bruiteine they elected Melgat son of Giolcad king over Laigean. Then Melgat summoned the judges to the Bruiteine and Morcean was placed before the assembly Degan and Stad were called and raising their right hands they swore by Baal, Re, and Tarsnasc, and invoked the spirit of Oilliol saying: As soon as Dub and Morcean heard the voice of Gialcad they ran from the place where they were, and Degan and Strad followed after them and saw Galcad standing over Leogaire who was stretched on the ground, and Oilliol entered and Morcean stabbed him with many thrusts until he died. Tollard the judge addressed Morcean: Thou hast heard the testimony against thee, what dost answer to them? Morcean remained silent but he looked up pityfully to Melgat. But Melgat said publicly: Do not turn thy gaze appealingly to me O Morcean for there is neither pity nor mercy in my heart for thee. If my father lost his senses should I lose my fame? Let the judges speak. Tollard said: Shall the tract of the laws be unrolled? And every member raised the right hand. So the sentence was read, and he was delivered over to the hands of the executioners and a great throng gathered about, and Morcean was removed from the sight of men forever. For this act of justice the mind and desire of every one was grateful to Melgart, they surnamed him "Melgat Moltac." Then the curriers went

forth summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to general assembly of Errion saying: Indeed the throne of Errion is vacant. When the assembly convened Daire kng of Ullad was in his place, and Melgat's acts were so pleasing to him, that as soon as the heralds proclaimed: The throne is vacant, Daire king of Ullad arose, and said: O noble rulers and free born sons of Errions what if Melgat son of Gialcad sit upon the throne? They elected him as with the voice of one man. Melgat ruled justly, since the days of Utgoine the law began to lose force in Mumain Laigean, but now Melgat gave them due prestige, Daire in like manner is the flower of Ullad, Ullad and Ultonnmact are in peace and prosperity. Now in the third year of Melgat's rule as Ermion, before the going out of the heralds to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to sit in the general assembly, Feargeal the Ardcromfear of Laigean came with a deputation to the tents of Ermion on Magnas, and Feargeal conducted the deputation into the presence of Melgat the king, and the deputation was an embassy from Gaalag, Iberia, and Buasce, and Gaistrebaal a fosterling of Aonbaal was the head of the deputation, he bore with him letters from Aonbaal his brother chieftain of the Feine and high lord of the Gaal Scioth Iber in Gaalag, and the Gaal Scioth in the west of Europe, saying: Baal and victory to thee O Melgat Ardrig of the Gaal Scioth of Errion and the Gaal Scioth Iber in the western world. I have declared war for the sake of the Gaal Scioth the children of Feine of Catharcedun (Carthage) against the tribe of Remion (the Romans). I Aonbaal son of Amalcer Barrgais have decreed war in the name of Catharcedun, but in fact for the sake of the Gaal Scioth Iber, Ogageis, Naoimadeis, on the face of the earth, indeed for the sake of all mankind! for in truth if the human race stood on the Bruiteine when the heralds proclaimed: Stands any being on the Bruiteine demanding justice? Then it would behoove mankind to lift its voice in accusation against the tribe of Remion! For in whatsoever region there is peace and contentment, whatsoever place there is prosperity and plenty, in whatsoever country there is riches and treasures, such a place will arouse the avarice of the Remions. An avarice that withers like Baal in his wrath and violence. I am under

vows to be forever against the tribe of Remion! What time my father Amalcer Barrgais was to proceed with his army to Eisbaniat (Spain) and I a youth of nine, he made a great sacrifice to Baal the highest and asked me if I wished to go with him? I replied: It would be most pleasing. He said: I will take you if you promise as I demand. And he dismissed all who were around the altar, and commanded me to place my hand upon it making oath: That I would be a perpetual enemy to the Remions, that there should be no friendship between us forever! I swore and have kept the oath O king to this day. For these reasons I ask the hand of friendship of thee, and if possible aid against the Remions. My brother Gaistrebaal will explain at length the conditions of the covenant between us. But Ermion said to Feargeal and Gaistrebaal. I cannot give answer to this case, but the general assembly will convene shortly, stay in my pavilions and I will place the question before them. And it was so. When the general assembly sat Ermion arose saying: O fellow rulers and freeborn sons of Errion when the assembly shall come to order for the second session after the nine days Ermion has words to place before your consideration. When the assembly sat for the second session, Gaistrebaal and his deputation was seated among the princes of Laigean. Ermion arose and said: O thrice gentle and noble rulers of Errion: There has come to us Gaistrebaal brother of Aonbaal the high-prince of the Feine of Catharcedun with an embassy of the Gaal Scioth of these regions if it seem pleasing to you Stocad the Ardollam will read the letter which Aonbaal and our kindred people writes to us? Stocad read the letter in hearing of the general assembly, after the reading they conferred, but they were neither unanimous nor of one counsel upon the question, After a time Conn prince of Ib-Lugad arose saying: If Daire king of Ullad would speak? A murmur passed through the assembly saying: Yes if the king of Ullad would speak! Therefore Daire arose and said: O fellow rulers most renowned, and freeborn sons of Errion in this cause before replying to Gaistrebaal for the sake of our brother Aonbaal high prince of the Feine of Catharcedun, and the Gaal Scioth in those regions, it behooves us to reflect in the first instance: What our wishes may be? And in the second place: What is permissable, and

what the law of Errion forbids, for to this general assembly the law of Errion transcends all else! Therefore I say: Certainly we desire to extend the hand of friendship to Aonbaal for all time, but to make a pact as allies to wage war with him against the tribe of Remion, would be unlawful for us, for there are words on the tract of the laws of Errion saying: No king nor sovereign prince shall march forth the comlanns out from Errion. And so it was decided. Notwithstanding there gathered privately, chiefly through the zeal of the cromfir, numbers sufficient to form four comlanns, the greater part of them were partisans of Labrad Lungseac, but there came also brave warriors and diatribes (i. e. adventureres separated from their tribe by any cause) from every kingdom even from Ultonnmact to the port of Loc Garbmuin, and sailed away with Gaistrebaal. Now in the fourth year of Melgat's reign Eunda king of Mumain died, when the assembly convened on the Bruitene they elected Maccorb his son king over Mumain. The following year Conn prince of Ib-Lugad expired, and Lorc his brother was elected in his place. Maccorb king of Mumain married Lorca daughter of Lorc. It transpired that Lorc and Maccorb believed that Ermion wished to divide Mumain against the king by stirring up the faction of Duac against the faction of Gialcad, so when the questors went forth to collect the tax for Ermion they were instructed: Bear more heavily on Tuat Mumain than on Deas Mumain. In this manner eleven years passed, until the questors came upon the land of Maccorb with violence, and as they forced away the king's herds the men of Mumain arose and cut them to pieces. For this reason Ermion wrote letters to Maccorb saying: Upon the convening of the general assembly of Errion let Maccorb answer for the murder of the questors. The curriers went forth through Errion summoning the kings, princes, chietains, ollavs, and tribunes, of the people, to Magnas. When the general assembly of Errion sat the rst session Melgat the Ermion arose saying: When this assembly shall convene after nine days in its second session let the king of Mumain answer: Why the questors of Ermion were slain? When the assembly convened in its second session, Maccorb king of Mumain arose saying: The questors were cut down because they came into the land as an armed foe driving off a spoil by vio-

lence. Daire king of Ullad said this has resulted from the questors of Utgoine, why does not Mumain send in her share as does Ullad? But Melgat replied: The comlanns of the warriors shall safeguard the law of Utgoine, and clamor broke forth in the assembly. After a while Diare king of Ullad arose and said: O fellow rulers and free born sons of Errion it is my opinion that this is the first time the general assembly of Errion has heard of the law of this man or that man? Let it be also the last time. The law is the law of Errion! So Maccorb proceeded rapidly to Mumain, and ordered his comlanns while Melgat supposed he would get Maccorb off his guard, therefore he ordered a great army and marched upon the capital of Maccorb at Brugrig. But when he approached the waters of the Meag the comlanns of Mumain were drawn up in battle array over against him. Maccorb commanded his heralds to proclaim publicly in the hearing of Melgat: Are these men questors come after a spoil? But Melgat did not follow the heralds he fought at the left wing, but Siorna his brother directed the battle in front of Maccorb. They fought with valor, Maccorb searching zealously for Melgat, but did not find him. But as soon as Lorc saw the crown on Ermion's head, he ordered his comlanns saying: O my valiant warriors behold the tax man and his train, and shouting their batle cry they charged as straight as an arrow from the bow and they cut to pieces all before them, and Melgat fell by the hand of Lorc prince of Ib-Lugad. But Maccorb marched straight to the Bruiteine of Laigean at Magnas, and commanded that everything pertaining to the general assembly of Errion be transferred from Magnas to Tabarta. When Maccorb came to Tabarta he would not enter the king's palace but dwelt in his pavillions on Tabarta.

XI. Book. V. Chapter. Reign of Macorb son of Eunda of the line of Iber six years 211 to 205 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4699. Under the name Moccorib.)

Now in these days it transpired that Aongais, son of Duac some time Ermion was at the court of Ullad, when word came to Daire king of Ullad of the fall of Melgat, and one month

prior to the arrival of the news Aongais had attained the requisite age, therefore by counsel of Daire he returned with all speed to Laigean. When the assembly of Laigean convened on the Bruiteine on Magnas, they elected Aongais son of Duac son of Oilliol son of Leogaire king over Laigean.

Maccorb dispatched the currier summoning the kings, princes, chieftains, ollams, and tribunes of the people, to sit as the general assembly in the high chamber of Teacmor Tabarta, for the throne is vacant. When it was heard that the sessons would be again in Teacmor Tabarta joy came to the hearts of Ullad and Ultonnmact. Now it happened that Maccorb did not send all the comlanns of Mumain back. When the assembly sat the first session the heralds proclaimed: The throne is vacant. It was at this juncture that Daire king of Ullad arose sayng: O fellow kings, and freeborn sons of Errion, in that we are free, we cannot hold an election so long as armed comlanns are massed around Tabarta. Maccorb arose saying: The comlanns of Mumain will return tomorrow to the land of their dwelling. Dair said: For this reason tomorrow the assembly will manifest its choice. And it was so. On the morrow when the general assembly came to session again, Daire king of Ullad stood saying: What if Maccorb sit on the throne of Errion? All answered with one voice: Yes be it so, be it so! Maccorb went forth to Liafail, and the Ardcromfear placed the Eisaon on his brow, and Lorc laid the royal robe on his shoulders. When Maccorb returned to the high chamber, the Ardollav said aloud: Let Maccorb son of Eunda from Reactad be seated on the throne of Ermion. But Maccorb stood in front of the throne and said: Not so. Let the Ardollav say Ardrig not Ermion. And it was so. Then Maccorb sat on the throne, again he arose and said: Let the name of Maccorb be written on the roll of kings "Ardrig," and it was so. Then the Ardollav read publicly the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag. And they went forth and celebrated the great feast of Teacmor and the contest of championship on the field of Tabarta. Now there were hosts and countless multitudes from ever ytown land in Errion for their hearts rejoiced that they were again in Teacmor and on the great campus of Tabarta. When the assembly sat the second time,

the writings were read according to practice. When finished as the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied. And they went home to the land of their dwellings. The portals of the high chamber were closed. In the second year of the reign of Maccorb as Ardrig, Stacad died, and when the ollavs held their conference, they elected Naoinan ardollav of Ullad. The reign of Maccorb was just and clean. He summons with zeal the general assembly to Teacmor Tabarta triennally, and safeguards every practice and rule of Tanasteac.

Errion has peace and contentment. Now when Maccorb had reigned Ardrig six years he did eat a surfeit of crabs from which he fell sick and died.

XI. Book. VI. Chapter. Reign of Aongais son of Duac seven years 205 to 198 B. C. (See Annals of the kingdom of Ireland, Vol. I., Page 78. Age of world 4702. Under the name of "Aongais Ollav." Also in Annals of Clonmacnois.)

Now when the assembly of Mumain convened on the Bruiteine they elected Cairbre brother of Maccorb king over Mumain. The general assembly of Errion was convoked according to practice and when the assembly sat the first session they elected Aongais son of Duac Ardrig over Errion. After the reading of the writings they went forth and celebrated the great feast of Teacmor and games of contest on the field of Tabarta.

Among the hosts assembled at Tabarta were many of the returned warriors who had gone in the days of Melgat to the war of Aonbaal against the tribe of Remion, and they told of the mighty victory he seized from them in every battle and in every engagement until he shut them up within their walls in the territory of Remion itself. On this account the spirit of the cromfir was exalted for they said: Certainly it was Baal the highest who gave these mighty victories to Aonbaal! high prince of the Feine of Catharcedun, and to the Gaal Scioth his worshippers. When the assembly sat the second sesion they observed every rule, and read the writings according to usage. No voice answered to the heralds when they proclaimed: Stands any one on Tabarta demanding justice? Now Aongais spent

much of his youth in Ullad, and he gave earnest attention all the time to the prelections and the science of the ollavs, for this reason his mind and aspirations were better schooled in learning than was the custom for the children of Iolar. Aongais was a disciple of Lotar and it pleased him greatly to be styled "Saoi" (prof.) and Ollav (LL. D.). There was a lasting friendship between Daire king of Ullad and Aongais king of Laigean and Ardrig. Aongais Ardrig rules with mercy and justice. It happened that Cairbre king of Mumain died after a rule of four years, when the assembly of Mumain convened on the Bruiteine they elected Fearcorb his brother king over Mumain. In the seventh year of the reign of Aongais, Congaal son of Melgat organized a conspiracy against Aongais. It is said: This was the cause and the beginning of the enmity between them: Congaal composed verses on many subjects and esteemed them highly, now one day when Aongais was in his pavillions with a company of princes some of these verses were read in his hearing, and he stretched back laughing and joked about them, and the heart and spirit of Congaal was embittered, and leaving he organized a conspiracy against him. The two armies faced each other in battle array on the plains of Almuin, and Aongais fell by the hand of Conngaal, after he had reigned seven years.

XI. Book. VII. Chapter. Reign of Congaal son of Melgat Ardrig seven years 198 to 191 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4720. Under the name: "Congaal Iaraingleo Fatac." Also in Book of Invasions. And the Ogigia.)

After the fall of Aongais, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Conngaal king over Laigean. Then the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, without delay to Teacmor Tabarta, saying: For the throne of Errion is vacant. When the assembly convened the first session they elected Conngaal Ardrig, for Daire king of Ullad wonld not accept the throne for he was waxing old in days. Daire ruled in peace and gentleness therefore the

kingdom of Ullad and Ultonnmact were fortunate; but Mumain and Laigean were split by contention, the princes of Laigean from Duac were flattering one part of the chieftains of Laigean, and the princes of Laigean from Cobtac courting the other part of them. While Conngaal the Ardrig was spending his days composing verses for the minstrels and the poets.

His associates, with the minstrels and the poets, lauded his achievements, surnaming him "Gleo Fatac" for ordinarily it is an easy matter to be flattered by one's companion's? But in truth little learning or science that was befitting or princely did Conngaal possess.

In the seventh year of his reign he sent haughtily to Mumain even as his father did after the imperial taxes. When Fearcorb heard the ugly language in which Conngaal couched the demand for tribute and saw the cohort of questors sent to collect it, his wrath blazed out greatly. He arrayed his comlanns and came upon Congaal and slew him, and said:

It is not meet nor just to destroy the questors of the Gaal for the evil committed by Congaal who commissioned them. Therefore he permitted them to return to their own kingdom.

XI. Book. VIII. Chapter. Reign of Fearcorb son of Eunda seven years 191 to 184. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4727. Also Annals of Clonmacnois.)

After the death of Conngaal, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Connla son of Melgat king over Laigean. At the same time the curriers were dispatched through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to Teacmor Tabarta. Now when the general assembly sat in the first session it transpired that the entire assembly arose and requested Daire king of Ullad to be king over Errion? He answered: Thrice gentle thanks to you O fellow rulers and free-born sons of Errion, but I cannot accept the title, for I deem it well to preserve half of Errion in peace and happiness. It appears there is no soul in Mumain nor life nor heart in Laigean? Still standing Daire king of Ullad said:

What if Fearcorb sit Ardrig? And it was so. He did not go forth to Liafail, Daire king of Ullad laid the eisaon on his brow, and Connla king of Laigean placed the royal robe on his shoulders.

Then the Ardollam read aloud in the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag, upon fininshing they went forth, and celebrated the great feast of Teacmor and the contest of Exploits on the field of Tabarta. After the nine days the assembly sat the second session and the words of the tract of the laws and the practice of Tanasteac were read publicly. On the day previous to the adjournment the Ardollav read publicly the book of Chronicles of Errion. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? No one replied.

Now Fearcorb ruled justly, and peacefully; when Connla king of Laigean gave him an invitation to come to the hunt to his tents which he raised on Ceas. Since Connla king of Laigean was always friendly and kind he accepted the invitation and set out towards Ceas. Now Fearcorb was a brave and princely man and no suspicion of fear entered his mind so he took with him but a small retinue of personal attendants. It transpired after he had spent four days in the chase, as he slept at noontide in his tent he was treacherously slain. Connla mourned for him, and they buried him, and raised his carn on the spot where he fell.

And Connla returned to his own kingdom.

XI. Book. IX. Chapter. Reign of Connla Ardrig four years 184 to 180 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4757. Also Annals Clonmacnois.)

After the death of Fearcorb, the assembly of Mumain convened on the Bruiteine, and elected Iber the youngest son of Eunda king over Mumain. Then the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to Teacmor Tabarta. As the general assembly sat in the high-chamber the first session, they elected Connla king of Laigean Ardrig, he went forth to Lia-

fail, and the Ardcromfear placed the eisaon on his brow and the royal robe on his shoulders, on returning he sat on the throne. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, when the reading was finished, they went forth, and the great portals of the high-chamber were closed. According to usage they celebrated the feast of Teacmor, and the games of contest on the campus of Tabarta. Connla mourned for Fearcorb continually. Now Connla was replete with wile, and it came into the hearts of many that Connla knew the conditions of the treacherous murder which befel Fearcorb in Ceas. In the second year of the reign of Connla, what time the general assembly of Errion was on Tabarta, word of this nature was rumored, and Iber king of Mumain heard them. For this reason he sent trackers on a still-hunt to Ceas and its borders to investigate the matter to the bottom. After he had collected all the testimony relative to the subject, in the fourth year of the reign of Connla, Iber king of Mumain wrote letters to Leim the chief judge of Errion making complaint, saying:

Let Connla Ardrig give answer concerning the blood of Fearcorb. But before Baal had passed through two divisions of his house Deigonac (Feb.) Connla Ardrig sickened, and wasting away he died. He is called Connla Croideceallgac, on account of the deceit and treachery of his heart.

XI. Book. X. Chapter. Reign of Oilliol son of Melgat twenty-five years 180 to 155 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4758. Under the name Oilliol Caisfiacalac. Also Annals of Clonmacnois.)

After the death of Connla when the assembly of Laigean convened on the Bruiteine of Magnas they elected Oilliol son of Melgat king over Laigean. At this juncture the curriers went through Errion saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the people, come together in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. When the general assembly sat the first session, they elected Oilliol son of Melgat king of Laigean Ardrig. But in truth Daire king of Ullad did not lift his hand in favor

of either of them from Mumain or from Laigean, his care was to safeguard the peace of Ullad and Ultonnmact. Oilliol went forth to Liafail, and the Ardcromfear placed the eisaon on his brow, and the royal robe on his shoulders, and he returned to the high-chamber. The writings were read according to usage, and on closing the great portals of the high chamber they celebrated the feast of Teacmor and games of contest on the field of Tabarta. After finishing each session of the convention according to usage, the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied, and each went to the stronghold of their dwellings. The mind and aspirations of Oilliol Ardrig are inclined to peace and its fruition for his vitality and body were weak. Although Daire king of Ullad was very aged, his intellect, mind and perceptions were sharp, bright, enterprising.

He had a desire to abdicate the title of king of Ullad, therefore when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca he arose saying: O princes and freeborn sons of Ullad permit my ear to listen to the musical voice of the harp, and to the minstrels chanting the poems and the stories of ancient days, in order that a younger head than Daire may rule. The assembly arose as one man and answered as with a single voice: What doth Daire desire but the peace and happiness of Ullad? Canst not thou listen to the voice of the harp as long as thou livest with the ear of a king? Daire expressed his grateful thanks to them. Now when Daire had ruled five and three score years Naoinan the Ardollam died. When the ollavs held their conference they elected Meascar Ardollav of Ullad. Now after Daire king of Ullad had ruled three score and twelve years he expired, and all Ullad gathered around Aodmagnmaca with weeping and great lamentation.

They bore the weight of Daire to Dunsoberce, and they constructed his carn close to the carn of Eocaid Ollav Fodla. He was surnamed by the children of the land "Daire Eagnac Moltac." When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Ros son of Concobar the first born son of Daire, king over Ullad. Ros walks in the footsteps of his race, he loves peace justice and truth, after a rule of five years he died, and when the assembly of Ullad

convened on the Bruiteine of Aodmagnmaca they elected Fionn his brother king over Ullad. When Fionn had ruled two years he died. When the assembly of Ullad came to session on the Bruiteine of Aodmagnmaca they elected Concobar king over Ullad. In the twenty-ninth year of the reign of Oilliol Ardrig Iber king of Mumain expired. When the assembly of Mumain convened on the Bruiteine they elected Adamaer son of Fearcorb king over Mumain Adamaer married the daughter of Strom of the royal race of Ultonnmact. The sons of Er did not view this with favor, for Ros said: Now the rapid riders of Mumain will drive cattle, and their warriors will overrun the fair fields of Errion. True were the words of Ros. In these days the curriers went forth in Errion summoning together the kings, princes, chieftains, ollavs and tribunes of the people, to the high-chamber of Teacmor Tabarta, in the twenty-fifth year of the reign of Oilliol Ardrig, when the general assembly of Errion came into session, Adamaer declared that he would certainly take eric and revenge of the sons of Melgat for the blood of his father! Ros spoke to the ear of Meirt king of Ultonnmact that he should stay Strom from ordering the Danaans to aid Adamaer. When the assembly had finished according to usage they left Teacmor, Adamaer dispatched rapid riders through Mumain saying: Order the comlanns without delay, and Strom arrayed the Danaan, and they marched together to Ceiosiol (Cashel), and Ardrig arrayed the army of Laigean against Adamaer, when they came face to face with their forces, he commanded the heralds to say: Whither goeth forth Adamaer when even the bees remain within? Adamaer replied: The bees indeed go forth to extract honey from the blooms but not as the hunters who went to Ceas to chase the stag but killed a king! Adamaer goeth to Teacmor to investigate the blood of his father which was sucked by the treacherous weasel Connla. It is surprising that the tusk-toothed Oilliol did not rend his flesh asunder. Let no man stop the passage. The battle began on both sides but Oilliol's army could not resist the confederated forces of Adamaer, and Oilliol fell and great was the slaughter and destruction of both princes and Gaal that day. Adamaer and his army and Strom proceeded

straight to Teacmor but the army of the Danaan returned to their home in Ultonnmact.

XI. Book. XI. Chapter. Reign of Adamaer son of Fearcorb king of Mumain Ardrig five years 155 to 150 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4783. Also Annals of Clonmacnois.)

When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Eocaid son of Oilliol king over Mumain. Adamaer dwelt on Tabarta, the princes and nobles of Mumain elected him Ardrig of Errion. He desired to keep the Danaan attached to himself through Strom his father-in-law for he wedded Flaitdeas, Strom's daughter. But Meirt the king censured Strom sharply for the auxillaries he had already led, so Strom gave his pledged word that he would not in future interfere between the princes of Mumain and Laigean.

Now it transpired when Eocaid son of Oilliol king of Laigean ascertained the status of affairs, he collected chosen men of Laigean secretly, and they went by different routes as best they could to Iomlac, and every armed band hid in the vicinity of the pavilions of Ardrig. When everything was ready they arose suddenly and attacked Ardrig off his guard nevertheless Adamaer placed himself at the head of a small band and they fought while a man remained alive. Every man fell about the tents of the king. Adamaer reigned five years complete. They constructed his cairn on the plain of Iomioc where he fell.

XI. Book. XII. Chapter. Reign of Eocaid son of Oilliol Ardrig seven years 150 to 143 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4788. Under the name of Eocaid Altleathan.)

Eocaid went quickly to Teacmor Tabarta, and entered the king's palace. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. But there came no kings, princes nor nobles to Teacmor except those of Laigean. Ullad would not come on

account of the iniquity of Mumain and Laigean, for the princes and nobles of those two kingdoms were arrayed against each other, and had organized the Gaal against each other as enemies. Now after the death of Adamaer, when the assembly of Mumain convened on the Bruiteine of Brugrig they elected Naoieis son of Fearcorb, brother of Adamaer, king over Mumain. Since it transpired that no one else came to Teacmor Tabarta the princes and nobles of Laigean proceeded to elect Eocaid as Ardrig.

Now indeed the intellect and disposition of Eocaid Ardrig, was inclined to peace and ease. He wished to array himself so as to be resplendent with gems and jewels, and brilliant silk, to be in his helmet and mail of red gold, and his hair crimped, and long waving down over his shoulders, and in a wonderful cloak, the product of the weavers of Feine, Eocaid had a new suit for every day he sat in Teacmor Tabarta, during his reign of seven years. Conncobar king of Ullad said: It is well that this one of the sons of Iolar is given to vain dressing, for it is better than, treacherous strife which was usual to the rest of that line. When Conncobar ruled ten years in Ullad Meascar the Ardollav died, when the ollams held their conference they elected Laoi Ardollav of Ullad. What time Conncobar had ruled twelve years he expired, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Cormac his son, king over Ullad. Now in the seventh year of the reign of Eocaid Ardrig the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta in the presence of Ardrig. When the general assembly sat, and when the feast of Teacmor, and the games of contest were celebrated on the field of Tabarta, Feargais, son of Beardsal, son of Aongais, son of Duac, son of Oilliol, son of Leogaire, son of Utgoine made a covenant of revolt with Naoieis king of Mumain against Eocaid Ardrig, he likewise drew with him the nobles of Laigean and the intense cold of winter did not stay them. As soon as Ardrig heard of the proceedings of Feargais he sent a message to Concobar king of Ullad that he might inform him of the facts. The king called me Laoi to him and said to the chief of the embassy: Relate to Eocaid the words of Concobar the

son of Er: Are the Gaal Sciot but a lamb for the teeth of the wolf? Or but a deer to be chased by the hunters? Will the children of Iolar forever befoul the land with the blood of the people? And the embassy returned. Concobar king of Ullad commanded me Loaoi to write the words of the response for the ears of the assembly of Ullad. Feargais hastened into Tuatmuain, the chieftains of that land marched with him increasing his forces he marched toward the Bruiteine of Laigean under Meist. Ardrig commanded the army of Laigean and the comlanns of Ib-Lugad, when they stood arrayed facing each other Eocaid proclaimed aloud: Lo! the ravens of Mumain fly hither in the wake of the hawk to feast on the blood of Laigean! Feargais replied: Fear hath rendered Eocaid blind let him look again and he will see the eagle guiding the horseman to trample on the sons of Cobtac. The battle raged from the time Baal showed his first gleaming to the time darkness began to fall over the round shoulders of Mullacmeist. Before night spread, word passed: Eocaid has fallen. The army of Laigean guarded the corpse of Eocaid that night, and in the morning when Baal came forth, they bore the weight of Eocaid to the summit of the Meist, and they buried him there, and constructed his carn, and they rolled a mighty rock to the top of the carn, and there erected it, they carved his name upon it: "Eocaid Ardrig Laoc-nasa." Eocaid's reign was seven years complete. After the fall of Eocaid Feargais marched directly to Magnas the Bruiteine of Laigean.

XI. Book. XIII. Chapter. Reign of Feargais of the line of Iolar twelve years 143 to 131 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4805. Under the name Feargais Fortamail. Also Annals of Clonmanois.)

Now Feargais went to the Bruiteine of Laigean when Eocaid was killed, and the warriors stood on the Bruiteine, and raised Feargais on their shields, it was thus he took the title of king of Laigean. Then he proceeded to Tabarta where the same transaction was repeated, he sat on Liafail surrounded by his armed comlanns, it was thus he bore the title of Ardrig for three years, before the opening of the portals of the high-cham-

ber. When the general assembly of Errion convened Feargais sat on the throne. Concobar king of Ullad arose and said: O fellow rulers and freeborn sons of Errion who compose this august assembly, word has spread through Errion, and so has reached the ears of the king, princes, and nobles of Ullad, saying: Feargais son of Breadsal from Leogaire of the line of Iolar has taken the title to the throne of Errion from the hands of his armed cohorts? No voice answered that such was not the case. Then Concobar said: It behooves Feargaise to take his place on the dias of the king of Laigean until the kings, princes, and nobles, of Errion elect an Ardrig. Feargais left the throone and took his place on the dias of the king of Laigean. The Ardollav said: The throne of Ardrig is vacant. Concobar arose and said: What if Feargais king of Laigean sit as Ardrig? And it was so.

Feargais indeed went forth to Liafail, the Ardcromfear of Laigean placed the eisaon on his brown, and Naoieis king of Mumain placed the royal robe on his shoulders, and he returned and sat on the throne. The the Ardollav read the writings of Eolus and the book of Chronicles of Gaalag publicly in the hearing of the assembly, when finished they went forth, and the great portals of the high-chamber were closed. They celebrated the feast of Teacmor and the games of contest on the Campus of Tabarta. Great was the retinue of the chief merchants of the Feine who came to Tabarta at this time. But the fall of Eocaid Laocnasa and his princes was a sharp loss to them, for it was the fashion for each one of them to array himself in costly vestures so as to please Eocaid Laocnasa. After the nine days the assembly sat the second session, and the writing were read according to usage, and on the last day when the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice responded. Each one went to the stronghold of their dwelling. During every day of his rule Feargais fulfilled every sentence of the law and observed every practice of Tanasteac.

All Errion enjoyed peace and comfort, and Feargais lived in peace for there were not many of the princes' descendants of Cobtac alive to stir up contention against him. After he had reigned Ardrig for twelve years he expired.

Carroll.

XII. Book. I. Chapter. Reign of Aongais Tuirmeac son of Feargais son of Duac son of Oilliol son of Leaogaire Ardrig for thirty years 131 to 101. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4816.)

When the assembly of Laigean came together on the Bruiteine of Magnas, they elected Aongais son of Feargais, king over Laigean. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta.

When the general assembly sat the first session, they elected Aongais Ardrig over Errion. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, and they adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. There was no such season of festivity since the days of Maca the queen of Ciombaot. After the days of the festivity, they completed each session according to usage, and no one stood on Tabarta demanding justice.

It transpired that Aongais won every heart by love for he was not as the sons of Iolar usually were. In the second year of his reign Concobar king of Ullad expired, after a rule of seventeen years, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Eocaid the son of Conncobar king over Ullad. In the first year of Eocaid's reign Laoi the Ardollav died, and when the Ollams held their conference they elected Tuigseac Ardollav of Ullad. Now after ruling six years Aongais went on a courtly visit to Eocaid at Aodmagnmaca, every one vied with each other to please Aongais and he was delighted. There he made the acquaintance of Ruidruide son of Ros prince of Er, and they gave the hand of friendship to each other, Eocaid bestowed on him munificent gifts, and the disciples whom Crafteine taught the harp played for Aongais, accompanied with their harps Feargaire the sweetest singer of Ullad while he chanted the story of Maoin and Moriat. Aongais returned to Teacmor Tabarta. Now the spring was passing, and the bloom began to appear on the branches, and the songs of the birds were heard in the land, and the fishes disported in the water. Aongais went as was frequently his custom to the west to the waters of the land

of Coirmac chieftain of Fobar a staunch friend of Leogaire's line. Now it transpired that Aongais was given too much to the wine cup, he drank deeply, followed the chase, but had a strong passion for the maidens of the land. It happened that Aine Aongais' own daughter was at this time in the tents of Coirmac with Mara daughter of Taos and Neirida, and Mara was a most beautiful blonde, after a little Aongais returned to Teacmor, but the beauty of Mara stood always before wherever he was. This time also dwelt Ardfear the brave son of Feargrim chieftain of Oir. Both Feargrim and Ardfear were dear to Aongais for often had Feargrim stood in the brunt of the battle to defent Aongais. Now Ardfear gave his affection and love to Aine, and pain accompanied that love for the youth was without hope because Aine was the daughter of a king. But Aine and Mara had exchanged vows of friendship forever, and Ardfear won Mara to his cause in the love he cherished for Aine, the love of his life. On a certain day when they conferred about his hopes and love, it chanced that Aongais discovered them, and privily overheard part of their conversation, and as he understood it they were to meet the evening of the following day, then Aongais softly went his way. Now Mara said to Aine: If Aine would go to a certain place tomorrow eventide at such an hour Mara has a secret for her ear? For Mara deemed it better that the daughter of a king should receive the word from Ardfear's own lips. When morning came Aongais and his retinue went to the chase, and naught was heard at the tents of Coirmac but preparations for the feasting. On this day the hunt was in proximity to the tents of Coirmac, having finished the chase they sat at the banquet board, and they did eat and the flowing bowl passed around plenteously, and Aongais drank until his spirits were exalted, and while the hunters sat at the board he went silently and privately to the spot where Mara had directed Aine to be, and she had Ardfear's cloak wrapped about her. She did not wait long when she heard a footstep coming, and the maiden feared and she drew farther within the clump of bushes. But Aongais half frenzied with wine and passion offered violence to the maiden for he supposed that he held Mara in his embraces. Thus it was that Mara found her friend defiled and changed from what

she had been so short a time before, and Mara lifted the unconscious Aine from the ground, poluted by him whose duty it was to guard her! As soon as she was able Aine told the shameful story to Mara. Now lo the name of Ardfear was as a hateful poison to both. The following morning when she came not to the table, Litta wife of Coirmac went to see where they were. The women in waiting said she needs still a quiet sleep, and Litta came a second time, and Mara told the whole matter. So Litta posted after the hated Ardfear, and found the youth, when Ardfear heard the ugly words he wondered, and he could not look Litta in the countenance, and she detested him and left the place where he was. After a little Ardfear said to himself I will go to Mara, and she will tell me what it was Litta meant. So he went quickly, and he found the maiden sitting in Litta's pavilion and Aine folded in her arms. When she beheld the youth she screamed as one awakening from an evil dream, and fell into a faint, and Ardfear remained standing like a tree shot by lightning when Baal speaks in anger to the children of the earth, and Litta came to the pavillion when she heard Mara's scream. As Ardfear leaped to raise them from the ground they cried out as though a wolf had bounded in among them. Litta said to the youth: I supposed you had fled to your father's tents, no longer defiling the habitations of Coirmac; here there is no welcome for such as you, after a little the vengeance of the king will fasten its resistless gasp on you O treacherous Ardfear. Ardfear replied: Whether his life is long or short Ardfear cares not, nevertheless it is not meet to put injustice upon him! He swears by Baal, Re, and Transnasc, that he knows not the reason for Litta's anger, nor the cause of the maiden's fears. You know not, said Litta, fierce with anger. Was it not you who violated Aine last night? Is not that reason for Litta's anger, and the cause for the maiden's fear, as well as the king's vengeance? Listen O Litta, and Mara and the beautiful Aine! Ardfear is as innocent of what Litta says as is Litta herself! Ardfear would consider his life well spent if he could earn the favor of Aine. Would it be possible then for Ardfear to offer violence to the daughter of Ardrig? Do not entertain a thought so grave against the son of Feargrim! I will go the length of the land to track the criminal,

until I deprive him of his detestable life as eric for this unspeakable deed. The maidens became more quiet, and Ardfear went forth to wreak vengeance.

Litta attended on Aine, and Mara went forth, and she heard a person walking behind her, and turning behold the king! And Aongais filled Mara with wonder, by whispering to her of the delight he had with her in the clump of bushes. Mara's eyes pierced the very spirit of Aongais as she replied: The unfortunate Aongais will enjoy peace no more, the father has outraged his own daughter! Aongais stood as if rooted to the spot. He said: If Mara would but stay with her: My child is innocent of this hateful deed! Aongais returned quickly to Teacmor Tabarta and shut himself up within it. But in due time Aine became pregnant, and bore a male child. Aongais sent Leotar his chief steward to bring the child unto him: And the king commanded: Bring him to Binnadair and cast him to the sea, but the sea was more merciful than man for the infant came free from the waves, and they knew him by his costly wrappings, and they bore him to Teacmor Tabarta. When Aongais heard what had transpired he sent to the Ardcromfear saying: Let many of the cromfir be assembled: And Aongais narrated to them the whole story saying: What saith the servants of Baal the highest? And the Ardcromfear answered: Give the infant here and leave him, and go thy way, what time the cromfir shall hear the word of Baal the highest, they will speak to thee. And it was so. After a time Aongais came demanding the word of Baal: The Ardcromfear said: This infant was born of the earth without love of Father or mother, for this reason he shall be called "Fuaddac." He was parted from the breast as he sucked the nipple, pitched into the rough sea, and cast from the bosom of the ocean back again to earth. The infant hath been purified, let him be again put under the care of his mother's breast, he shall be no more called "Fuadac" but "Fearmara." In after ages even from the seed of this outcast infant will spring a ruler who shall rule sea and land, in which there shall be the Gaal that we know not! So speaketh Baal. And so his behests must be done.

So Aongais sent the infant to Aine, and she fondled the infant to her bosom. Aine and Mara dwelt in the tents of

Coirmac with Litta. In the seventh year of the reign of Aongais Naoises king of Mumain expired, when the assembly of Mumain convened on the Bruiteine of Brugrig, they elected Adamaer his son, king over Mumain. When Eocaid king of Ullad had reigned seven years he expired. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Ruidruide, son of Ros from Fomar son of Airgeadmor king over Ullad. In the second year of his reign, he went with his retinue under full sail to Cruiten Tuath, where he remained a quarter. As the king sat in his chamber in Aodmagnmaca, and I, Tuigseac Ardollav of Ullad near, he said to me: I spent two divisions among the children of Feotar. I examined them they are unlike the children of Errion. We are impressive, sweet for address, fluent, like the mountain torrent we swell quickly and overflow, as suddenly subsiding. We are too variable. We shed showers of tears at the story of some pitiful case, but will commit a deed more cruel than the one over which we had wept. The children of Cruiten are not such, they are plodding, heavy of speech, and multiplying rapidly. They relate how their forbears came from a land almost under water on all sides, how they came through forest and marsh following the going of the sun until they touched this land in the days of Eocaid son of Fearmor son of Airgeadmor king of Ullad as it is written in the book of Chronicles of Errion. But concerning the manner and the time of these events their knowledge is vague for they have no divisions of seasons nor Chronicles in the written word.

Their lack of knowledge is great, their bodies strong, their spirits brave. It behooves Errion to take care lest the land of Cruiten contest with her. Ullad and Ultonnmact are in peace and contentment. Ruadruide walks as his race, he confirms the spirits of the youth. At this time it transpired that the boy Fearmara had grown to man's estate, and Ardrig loved him more than he loved Eunda the son whom his wife Aine daughter of Aongais prince of Laigean bore him. Ardrig in company with Fearmara came to Aodmagnmaca, and he presented the brave warrior to Ruadruide king of Ullad, and he asked of the king a division of the land of the Firgneat as an estate for Fearmara, and he dwelt in Aodmagnmaca, but Aon-

gais Ardrig returned to Teacmor Tabarta, and he died there, after a reign of thirty-two years.

XII. Book. II. Chapter. Reign of Conngaal Ardrig six years 101 to 94 B. C. (See Annals of the kingdom of Ireland Vol. I Page 82. Age of world 4876. Also Ogigia and Annals of Clonmacnois.)

After the death of Aongais when the assembly of Laigean met on the Bruiteine of Magnas, they elected Conngaal son of Idirsceul son of Feargais king over Laigean. At this juncture the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect Ardrig. When the general assembly of Errion sat they elected Conngaal Ardrig over Errion. He went forth to Liafail, and received the eisaon and the royal robe from the hands of the Ardcromfear, as he returned he occupied the throne. The Ardollam read the writings of Eolus and the book of Chronicles of Gaalag. They then adjourned, and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. Every session of the assembly was held according to established usage. But the mind and ambition of Adamaer king of Mumain was against Conngaal, for he wished himself the title of Ardrig. Now in the fifth year of his reign Conngaal dispatched curriers through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. What time the general assembly had convened on Tabarta, Adamaer had organized a conspiracy and conflict against Conngaal, and marched on Teacmor with his panoplied comlanns. Ardrig marched with his army to meet him, they met on the plains of Almuin and arrayed the battle, and Conngaal fell and his army was cut to pieces.

XII. Book. III. Chapter. Reign of Adamaer of the line of Iber seven years 94 to 87 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4881. Under the name of Adamaer mac Seadmuine.)

Now Adamaer son of Naoieis from Adamaer of the line of Iber made no delay but marched directly to Teacmor. He pitched his tents on Tabarta, and was elected Ardrig in the midst of his armed comlanns. When the assembly of Laigean met on the Bruiteine of Magnas they elected Eunda son of Aongais Tuirmeac king over Laigean. In the twenty-ninth year of the reign of Ruadruide in Ullad, Tuigseac the Ardollav died. When the ollavs sat in conference, they elected Treunleur Ardollam of Ullad. It transpired that Eunda was princely and greathearted to every one but Ardrig. He withheld not his hand from constantly stirring up against Ardrig. He strove his best to turn Ruidruide against Adamaer but in vain, for indeed Ruadruide rebuked him sharply, still he rested not, but the army of Laigean could not resist the comlanns of Mumain unless the latter were divided, for some of the chieftains followed the house of Duac, and they the ones who lead the bravest warriors of Mumain. Now it happened that Adamaer was disposed to strife and war, and he gave a taste of the strong hand to the nobles who favored Eunda, and without delay Eunda made a covenant of revolt against Adamaer.

Now Eunda marched upon Adamaer unawares. Adamaer massed some troops as quickly as possible and went forth to meet him, and he commanded the heralds: Say in the hearing of Eunda: Let Eunda show himself to Adamaer in the presence of the Gaal. But Eunda did not follow in the footsteps of the heralds. They arrayed the comlanns on either side and commenced the engagement, but indeed the army of Ardrig was too few, one against twenty, notwithstanding Adamaer fought while he was able to raise his arm, and as the darkness of night fell over the land, they bore him to his tent, and before the first gleam of Baal in the morning, Adamaer was dead.

They built his cairn over the tent where he expired, and they piped his death cry, but the warriors chanted his war-song. Adamaer reigned full seven years.

XII. Book. IV. Chapter. Reign of Eunda begotten of Aine son of Aongais Tuirmeac from Duac of the line of Iolar, ten years 87 to 77 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4888. Also in Annals of Clonmacnois.)

After the death of Adamaer, when the assembly of Mumain met on the Bruiteine of Brugrig, they elected Geinadamaer the king's son, king of Mumain. But when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eunda son of Aongais king of Laigean Ardrig over Errion. After reading the writings the first session, they celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, in the second and third sessions, the Ardollav read the tract of the laws and the book of Chronicles of Errion. And the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice answered. Now there was no king up to this time so munificent, bountiful, anl plenteous as Eunda Ardrig, but it is a pity that he permits his courtiers to transgress the law, if any one indicted them the king shielded them.

In like manner he permitted the persecution of the princes of the house of Gialcad, and though Eunda was on the road of injustice he would not return, instead of peace and justice he distributed gifts of magnificence to the people. Many of the chieftains began to follow Criobtan the fearless of the line of Gialcad, who had promised them much. Criobtan marired Biorat the daughter Aongais prince of Mumain. It transpired in the tenth year of the reign of Eunda that the curriers went forth through Errion summoning the general assembly of Errion to the high-chamber of Teacmor Tabarta, at this juncture also the questors went through the land, and levied deeply saying: We will seize eric where we can. Criobtan spoke to the king but he remained deaf to the remonstrance. For this reason Criobtan sent word from ear to ear through Errion. The comlanns were arrayed in the land. The forces of Eunda and Criobtan met on Cluan Daire. His dignity and munificence was no aid to Eunda in the battle. It was a dread-inspiring day, the dead lay pitched over each other in mighty heaps all over the meadowland, and Eunda fell in their midst. He reigned ten years.

XII. Book. V. Chapter. Reign of Craobtan son of Feilmid son of Eocaid from Melgat son of Giolcad of the line of Iolar, Ardrig three years 77 to 74 B. C. (See Annals of kingdom of

Ireland Vol I. Page 84. Age of world 4908. Under the name of Craomtan Cosgrac.)

Already the curriers had given the summons, what time the general assembly of Errion sat in the first session they elected Craobtan king of Laigean Ardrig over Errion.

He went out to Liafail, and the Ardcromfear placed the eisaon on his brow. They then celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and observed the forms of every session according to ancient usage. Now Criobtan made a royal progress through Mumain with an armed retinue numerous enough for an army, though he professed that it was for the purpose of the chase he went, he earnestly stirred up envy between the princes and nobles of Mumain and Laigean. Already Ruidruide ruled five and forty years in Ullad, though learned and wise as any of the race, though he strengthened the intellects of the youth in the universities, nevertheless he reddened the spirit of the warriors. He had a prediliction for music, the chase the dance and exploits in arms. He constructed a fortress and armory, and graded a plain for evolutions of the comlanns near Aodmagnmaca, so that the noble youths of the kingdom could learn the practice of arms according to the code of Seadna under his own eyes. The military school was famous, it filled up rapidly with the noble youth of the land.

Ruadruide well said let the youth be instructed in the practice of arms, even though they need not use them. In those days the sound of the tumult and exploits of Criobtan forced themselves on the ear of Ruadruide. He prepared a great feast, and invited the princes, and the chieftains, and the tribunes of the people, and the free-born warriors, and said to them; bring your sons who wear the open robe, when the banquet ended they convened in the drill-room of the armory, but the youths remained on the exercise-grounds, and the king arose from his dias and said: What time Calma left Iber of our forbears (Tubal near Caucassus) he chose for himself a number of companions, and in like manner did Ronard when he followed his brother. What if Breadsal my first born son, and his eight brothers select as Calma did each for himself a society of com-

panions to be joined to him in the rough way of war if there be need? That the noble association be: "The royal knights of Ullad?" And it was so. The nine valliant sons of Ruadruide king of Ullad went forth, and each selected a hundred of likeliest and bravest youths to be found. And after the choice Ruadruide the king and the princes and the nobles came out, and formed a great circle round about, the king stood in the midst and said: It is a long time since Ullad cast the blood stained spear of war? Although Ullad is inclined to peace, Mumain and Laigean are ready to thrust the horrors of carnage upon her, but they fear her valor. The Gaal of Cruiten spread out before us. They have a free permit to come and go. They still remember the slaughter and fall of the comlanns which came with Duac. In like manner their queen Aine was a daughter of Laigean! If war comes the princes will no longer fight around the king, each one must fight at the head of his own comlanns, but the royal knights of Ullad today chosen will fight around the king! And for the future this will be the established practice in Ullad: Every noble youth of the land will spend the three years preceding the assumption of the open cloak, in the military school, so that he may learn the practice of arms and the tactics of war according to the code of Seadna. In order that the work of this day be placed on a lasting foundation: Let the king and this Curatii (i. e. company of knights) take oath publicly, by Baal, by Re, and by Tarsnasc. And the king repeated first:

I will not surrender to any of three.
I will comfort in time of peace, and
Aid in battle every knight of this company.
I will chastise pride and injustice.
I will shield the weak from injury.

Each member raised his right hand and swore the same oath, as the king. Maol the chieftain of Rathbot said: What name will we give the royal Curatii of Ullad? The king answered: Why not call the companions of the king: "Clanna Ruadruide." when the assembly heard, they clashed shields and shouted nine times: "Clanna Ruadruide."

Now it transpired that Criobtan Ardrig continually kept

Mumain and Laigean in turmoil, his hand was always on the hilt of his sword, he took pride in the nickname given him: Casgart. In the third year of the reign of Croibtan, prior to the going forth of the curriers to summon the general assembly to the high-chamber of Teacmor Tabarta, the questors of Laigean came into Ullad, and they drove off herds from the land, word came to the king. Ruadruide wrote letter to Croibtan saying: Hath Ardrig heard that a spoil hath been driven from the land of Ullad, which the thieves call "cios?" Criobtan answered by the mouth of the same messenger: The king knoweth. Ruadruide sent a messenger a second time with letters saying: Let Ardrig answer before the general assembly of Errion when Ullad shall place an indictment against him. Criobtan replied not a word to the message. Ruadruide dispatched a herald to say in the hearing of Criobtan: When Ruadruide comes to Teacmor he will march at the head of his comlanns, and Criobtan replied to the herald in mockery: Is the withered branch of the root of Er sprouting forth bloom?

The noise of preparation for war was heard through Errion, and Eisgair king of Ultonnmact massed his army, and he sent swift riders to Aodmagnmaca to ascertain whither he should repair with his forces. Ruadruide replied to Eisgair: Let Eisgair and the nobles of Ultonnmact march to Tabarta there to meet Ruadruide. Criobtan collected the comlanns from Mumain and Laigean, and massed them at Magnas, thence the confederated forces marched for Ullad. But the army of Ullad had progressed a half day's march beyond the Buideaman when it came in view of the allied armies of Ardrig. When the armies formed in array for battle, Ruadruide commanded the heralds: proclaim in hearing of all: Come forth O Criobtan and see if the withered branch of the line of Er puts forth bloom? As soon as Criobtan heard the word he sprung like a hound for the course, and Ruadruide bestrode his war horse Mactire, formerly Tonn until on a day the king clove down a great wolf with a cast of his spear, since then he was called Mactire.

Ruadruide saw Criobtan on foot, and he lit from his charger saying: What matters it if my arms has the age of three score and fifteen, never the less it will not be said that I sought advantage of any kind. The "Clanna Ruadruide" watched the

king. They fought; Craobtan wrathfully and fierce, but Ruadruide keen, expert and cool, and Craobtan sank into death. Then Ruadruide commanded the heralds: say publicly: The culprit hath attoned his transgression, let us march to Teacmor. Craobtan ruled three years complete, he is surnamed "Craobtan Casgairt."

XII. Book. VI. Chapter. Reign of Ruadruide the great seven years 74 to 67 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4912.)

The army of Ullad came to Tabarta like the waves of a deluge, and pitched their tents on the plain underlying Tabarta, for Ruarduide said: No Armed warrior must stand on Tabarta. When the general assembly of Errion sat in the first session they called upon Ruadruide that he should sit Ardrig. But he replied: No, not so, is not the seat of the king of Laigean empty? Not many of the nobles fell for Ruadruide stayed the combatants. Therefore the assembly adjourned until they should elect a king of Laigean. The assembly of Laigean met on the Bruiteine of Magnas, and they elected Eismion Aines son of Eunda son of Aongais Tuirmeac, king over Laigean. Now when Baal was in the second night of his last division of Fluicim the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, and they elected Ruadruide as with on voice, Ardrig. But before he took his place on the throne the heralds said: The Ardcromfear stands at the vestibule of the high-chamber to conduct Ardrig to Liafail. To which Ruadruide replied: There are words written on the book of Eocaid Ollav Fodla whence I am descended: The memory of two things give me pain: The fall of Noid, and that I sat on Liafail! whenever these things in future shall be associated with my name say: That I did them in my youth. From that time not a son of the line of Er went forth to Liafail,indeed Ruiadruide will not go! But he said let Breadsal his son, go and invite the cromfir to the feast.

After reading the writings of Eolus and the book of Chronicles of Gaalag, the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of

Tabarta. Great was the joy and hearts delight on Tabarta and its vicinity because that a prince of Er again sat Ardrig. Each session was finished according to ancient usage. No one stood on Tabarta demanding justice. When the assembly dissolved, Ruadruide set out for Aodmagnmaca, he left Breadsal the heir apparent at Teacmor. Now it transpired that Ros son of Ruadruide married Alita daughter of Eisgair king of Ultonnmact to conduct Eisgair to Aodmagnmaca what time the king, princes, chieftains, ollavs, and tribunes of the people, were assembled on the Bruiteine at Aodmagnmaca. The king arose and said: Two hundred and thirty-eight years have elapsed since Ciombaot and Maca founded Aodmagnmaca, from that day a member of the sons of Er have not presided at Tabarta, they left to Mumain and to Laigean to do good or evil as they chanced to be disposed. But there is no more similarity between Iber and Iolar than there is between the hawk and the owl: The children of Iber are vain and frivolous, loving music and the dance, they esteem not science, but they are brave, well-spoken, munificent. But the children of Iolar are dark, melancholy, deceitful, they think forsooth because Iolar was Ermion they should rule Errion forever. In the kingdom of Laigean the Ardcromfear prevails more even than the king.

In Mumain all follow the poets and the minstrels, a prince of Mumain asked me one day: Does not Cruiten Tuath lie to the west of Ultonnmact?

Knowledge in Laigean is not much more advanced, still they possess the talent of silence. Had not Ultonnmact stood so staunchly by Ullad, the sons of Iolar would have subjected all Errion to tribute. Eismion Aine also wedded the daughter of Brandt chief of the Feotar, should Eismion Aine and Brandt make a covenant, Ullad would be between two enemies, because of these conditions it behooves Ullad and Ultonnmact to be watchful. Therefore: What if the king of the Danaan and eight representative nobles sit here among the princes and nobles of Ullad to confer and raise the right hand? And it was so. The king said: Let Eisgair king of Ultonnmact be conducted hither and Ruadruide went to the door of the chamber to meet Eisgair, and accompanied him to his dias at the side of the table opposite the king of Ullad. Then the Ardollav

read the words of Ruadruide regarding the Danaan. Eisgair king of Ultonnmact arose and said: O fellow rulers as long as Eisgair shall live he will remember this courtesv.

The words of this transaction were inscribed as a practice of Tanasteac. The writings were read from day to day, and the assembly did not dissolve for a month. In like manner the "Clanna Ruadruide" assembled and celebrated the pursuit and retreat of the enemy, and all the manoeuvres and tactics and strategems of the battle according to the code of Seadna. Ruadruide safeguarded Errion in peace and plenty, for the tract of the laws of Errion obtained in every department. What time he had ruled with goodness, wisdom, and justice, for fifty-five years in Ullad, but seven years as Ardrig over Errion, he sickened and died. They built his carn by request in Cluaineac beside the cairn of Airgeadmor nigh unto Dunsoberce. All Ullad mourned him calling him Ruadruide the Great.

XII. Book. VII. Chapter. Reign of Geinadamaer king of Mumain Ardrig three years, 67 to 64 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 84. Age of world 4982. Under the name of Ionnatamare son of Niad Seadmamain. Also Annals Clonmacnois.)

As soon as word came to Teacmor that Ruadruide was dying, Breadsal set out quickly for Aodmagnmaca. When the princes and nobles assembled on the Bruiteine of Aodmagnmaca they elected Breadsal king of Ullad. It transpired before the curriers went forth to summon the kings, princes, ollavs, and tribunes of the people, to sit in the high-chamber of Teacmor, that Geinadamaer came to Aodmagnmaca and related many things to Breadsal regarding Eismion Aine king of Laigean. He likewise disclosed to Breadsal king of Ullad that he desired very much to occupy the throne of Errion. Breadsal replied: Be it as thou sayest O Geinadamaer! By reason of this consultation, when the general assembly sat the first session, the Ardollav announced: The Throne is vacant what is your will? Eisgair king of Ultonnmact arose saying: What if Geinadamaer king of Mumain occupy the throne of Errion as Ardrig? Ullad and Ultonnmact and Mumain raised their

right hands, and Geinadamaer was elected Ardrig, he did not go forth to Liafail, Breadsal king of Ullad placed the eisaon on his brow, and Eisgair king of Ultonnmact the royal robe on his shoulders. After reading the writings of Eolus and the book of chronicles of Gaalag, they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and they completed each session according to ancient usage. The heralds proclaimed: Stands any one on Tabarta demanding justice? but no voice answered. In the third year of his reign he rode to the chase, it happened that his mount put his foot in a badger's hole, and Geinadamaer was pitched over the animal's head, and died instantly for his neck was broken.

XII. Book. VIII. Chapter. Reign of Breadsal king of Ullad Ardrig nine years 64 to 55 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4991. Under the name Breadsal Boidiobad. Also Annals of Clonmacois.)

When the assembly of Mumain sat on the Bruiteine at Brugrig, they elected Lugad son of Geinadamaer to succeed his father as king of Mumain. The curriers went forth through Errion, summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta as the assembly of Errion for the throne is vacant. The general assembly came in full attendance, and they elected Breadsal king of Ullad Ardrig, though he was not a candidate for the honor, for many of the princes and the nobles were opposed to Eismion Aine saying: Is he not half a Gaal of Feotar? Therefore they would not show their hands for him, but unanimously elected Breadsal. Breadsal did not go forth to Liafail, Lugad king of Mumain placed the eisaon on his brow, and Eisgair king of Ultonnmact placed the royal robe on his shoulders. The Ardollav then read the writings of Eolus, and the book of Chronicles of Gaalag, and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta, and they carried out every session according to ancient usage.

The assembly dissolved and the members wended their way

to the lands of their strongholds. Now in those days the land of Errion was fortunate for profound peace and contentment obtained, there was an abundance of products on the face of the land, the grazing lands dotted with flocks and herds, the very peasant thralls had silver and gold in plenty for the voice of the merchants of the Feine was heard in the land, bartering prices for cattle and oxen, for sheep, for wheat, barley, oats, for flax and wool, but especially anxious for the purchase of horses for they were large, swift, and strong. The merchants pay the price in goods or in the current money.

In the third year of the reign of Breadsal, Treunleur the Ardollav died, and when the ollavs held their conference they elected Muimtir Ardollav of Ullad. During all the days while Breadsal was Ardrig the shield of peace was raised over Errion. Now in the sixth year of the reign of Breadsal Ardrig, it transpired that a cattle plague came upon the land so that more than two-thirds of the flocks and herds died. It was difficult for the Gaal to put them under ground lest they taint the air, they died in such numbers, the plague seemed to invade every kingdom in Errion, so great was the destruction and loss that Breadsal prohibited the collecting of tribue for Ardrig. What time Breadsal had reigned twelve years king of Ullad and nine years Ardrig over Errion he expired.

XII. Book. IX. Chapter. Reign of Lugad son of Geinadamaer king of Mumain Ardrig twelve years 55 to 43 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5002. Under name of Lugad Luigne. Also Annals Clonmacnois.)

After Breadsal's death, when the assembly of Ullad came to the Bruiteine of Aodmagnmaca, they elected Conngaal son of Breadsal king of Ullad. Then the curriers went forth through Errion summoning the kings, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor to sit as the general assembly of Errion. During the first session they elected Lugad king of Mumain Ardrig, he went forth to Liafail and when he returned he took his place upon the throne. The Ardollam read the writings of Eolus, and the book of

Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Every session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice. Then the assembly adjourned each member going to his own stronghold (deagdun). It came to pass that Lugad Ardrig married Measace daughter of Craobtan formerly Ardrig. A whisper ran through Errion: That there was a covenant between Iber and Iolar to the effect that they should each in turn reign Ardrig forever. It is said the cause of the covenant was: That the king of Ultonnmact and the nobles of the Danaan sat in the assembly of Ullad in Aodmagnmaca. In the fifth year of the reign of Lugad when the general assembly of Errion sat in Tabarta Conngaal came and held a conference with Lugad in my Muintir's presence saying to him: Take care O son of the Horseman against the sharp talons of the Eagle, place no hope in the appearances of things. Lugad replied: O Congaal the valiant heart knows no quakings, neither should the warrior take envy at every tongue that stirs. After that Congaal held his peace. There was a pronounced friendship between Mumain and Laigean during the twelve years of Lugad's reign. Now a great chase and stag-hunt was organized in the twelfth year of Lugad's reign, and Lugad his hunter Ceantreun, after a great run he was overheated with the exercise and heat of the day, so he reined up his steed Ceantreun at a spring of water, dismounting he drank copiously, and expired almost instantly.

XII. Book. X. Chapter. Reign of Congaal king of Ullad Ardrig six years 43 to 37 B. C. (See Annals kingdom of Ireland Vol. I. Page 86. Age of world 5017. Under the name Congaalclaroineac. Also Annals of Clonmacnois.)

After the death of Lugad the assembly of Mumain convened, and elected Cairbre Lugad's brother king of Mumain. The curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. When the general assembly sat their first session they elected Conngaal king of Ullad Ardrig over Errion.

He did not go forth to Liafail. But the Ardollav read the writings of Eolus and the book of the Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the wide extending campus of Tabarta. They carried out every session according to ancient usage. Then the assembly dispersed to the strongholds of their dwellings.

During the first year of his reign as Ardrig, Muintir the Ardollav expired. When the ollams held their conference, they elected Meleis Ardollam of Ullad. At this juncture Conngaal ascertained: That Suin son of Oilliol Aron son of Fearmara son of Aongais by his daughter Aine, was practicing treachery.

The words of the indictment were so grave that it behooved to have the assembly of Ullad take cognisance of them. So Conngaal dispatched his swift riders summoning the princes, chieftains, ollavs, and tribunes of the people, to the Bruiteine of Aodmagnmaca. When the assembly came into session, Conngaal arose and said: O princes and worthy nobles of Ullad I give you gentle welcome, we have assembled here this day for the chieftain of Iargaal has words for the ear of Ullad. Feilmid arose and said: On a certain day Suin son of Oilliol Aron came to the tents of Feilmid, and he partook of food and drink to his desire, and he was exalted, and said: If Feilmid would come to the land of Suin? So Feilmid went thither and dwelt there for a time and did hunt and fish in the waters of that land. Suin spoke in hints and half words to Feilmid. Then Feilmid paused, and Aod chieftain of Larne arose saying: Doth Feilmid meditate before relating the false whispers of Suin? Feilmid looked at Aod, and then turned to the king saying: Should Feilmid so far forget himself as to repeat publicly the words of Suin or any other guest who ate at his board and rested in his tent, would the king or Aod consider their words hereafter in the hearing of Feilmid or any of his line? My father taught me and I learned at the Mur-n-ollav, and understand from the nature of things: To betray no one! Therefore Feilmid will not repeat the secret words of Suin. Nevertheless Suin spoke in thiswise in presence of many persons, these words I feel at liberty to report if the assembly so wills it? On the day when Breadsal spoke wrathfully to my

father Doncad, both are now deceased. After a while Breadsal the king took the hand of Doncad saying: Can Doncad forgive the words of Breadsal?

Man errs, Breadsal is only human! The rumor went forth: That the king was sharp with Doncad, but the kind words he uttered remained in the tents with us. So the words of rebuke circulated through the kingdom until they came even to the ears of Suin. He spoke to me concerning these words when we met in the tents of Glenadun, and with that he said· When Eisgair dies, Ultonnmact will become the inheritance of Ros for he married Alita the only child of Eisgair: Then the chamber of Aodmagnmaca will become the dog-kennel of the kings of Ullad. Every hope of Errion rests in the sons of Ermion. If Feilmid and the chieftains who favor him would speak so that Suin might say to Eismion and Cairbre: The most valliant chieftains of Ullad are pleased to have Suin king in Ultonnmact upon the decease of Eisgair, Then will I Suin render to Feilmid my friend and his heirs the lands of Mageintir. When Suin had finished I replied: Not so, but Feilmid will repeat the words of Suin to the ears of Conngaal, and I have kept my promise. Aod the chieftain of Larne arose saying: I affirm that Feilmid is not only just and dignified, but also worthy to be chief of the race of Taosgair! And the assembly held a consultation, and Feilmid arose saying: What if Suin be summoned to answer to the words of Feilmid? And it was so. The knights went forth, and when they read the words to Suin, he said: Suin will answer to the charge in the high-chamber of Teacmor Tabarta, for Suin is a prince of Ermion. But that talk was vain and against the practice of Tanasteac, for it transpires that Geintir is within the kingdom of Ullad from the beginning, and therefore under the laws of Ullad. But Suin was certain that he would go free if the case was heard at Tabarta. As soon as Suin heard that the command was given for his arrest since he did not follow the heralds when his name was called publicly. He fled from the land of Aron to Laigean, and Degad his son came to Conngaal Ardrig to intercede for his father. Conngaal replied to Degad in my Melis presence saying: It will not be said against thee O Degad, thou dost not wish that we speak evil of the father in the son's

hearing. The assembly of Ullad shall say what is to be done, but because I am silent should not be interpreted as a sign that your father shall go free. Conngaal was kind to the youth and he remained for a while at Aodmagnmaca. When he went, the king said to me: O Melis I believe that Degad will be more deceitful than Suin or any of the race of Iolar. The opinion was just for Degad was scheming and deceitful to all even to his own sire, for he filled his mind and apprehension with fear so that he would not return to the land of Ullad. In these days word came to Congaal: That Suin dwelt in Mumain with Cairbre the king of that realm. Congaal sent messengers with letters to Cairbre, saying: Indeed Cairbre was cognizant of the evil committed by Suin in Ullad, for which he was cited before the assembly of that kingdom, he should not therefore harbor him in Mumain.

The messengers returned with these words of Cairbre saying: The friend of Cairbre shall enjoy his repose under the cover of his pavilion, whosoever annoys Suin shall make Cairbre his enemy. So Conngaal assembled the Clanna Ruidruide, and commanded the chieftains to make ready the comlanns. He did not request the levy from Laigean or even from Ultonnmact. The king sent heralds to Cairbre to say publicly: The warriors of Ullad will follow the steps of the heralds to bring Suin the felon a prisoner, and they marched southward, Cairbre likewise arrayed his forces. The two armies met in line on Cluan-na-Tuam. The charges of the comlanns of Ullad wrought terrific havoc on the army of Mumain, nevertheless they did not turn back. Cairbre fell by the sword of Cuir son of Ardfear chieftain of Rathbot, a knight of the Clanna Ruadruide. Cuir bore away the sword, and mail and shield of Cairbre as a trophy of battle. But indeed Suin fled away, when Mumain saw that Suin fled after the fall of Cairbre the king, and that Suin remained intact by reason of his flight the people turned against him. Because of this Suin took sick and died. Then Congaal and the comlanns of Ullad marched back to Aodmagnmaca, and they hung Cairbre's arms in the great hall of the Clanna Ruadruide under the shield of the son of the chieftain of Rathbot, but Congaal the king did not permit any voice of praise to Cuir. There was no noise nor shield-clashing.

When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Duac son of Cairbre king over Mumain. It was not long after the death of Cairbre and Suin until Degad began to plot mischief in Ullad, at this juncture Congaal went to Teacmor and dwelt there, and appointed Factna son of Cas son of Ruadruide Mor viceroy of Ullad. The malignity of Degad was reported to Factna, and as soon as Degad thought that his conspiracy was discovered, he remained still to prove it to a certainty, but it transpired that a message came from Ardrig to Factna saying: Let Degad and every subject of Laigean depart from the bounds of Ullad what time Baal shall have passed one quarter of this present year, taking with them their treasures and effects, so the heralds announced publicly in the land of Aron. It was thus that Degad and his coterie were expelled from the kingdom of Ullad, they set out for Mumain and Duac the king welcomed them. Now on the expulsion of Degad from Ullad information came to Factna saying: Degad formed a conspiracy against Ullad to dethrone the dynasty of Er, and to set up an Ermion of his own line. Congaal sent an embassy to Duac saying: Let Duac yield up Degad that he may answer to the many evils and treasons he has committed according to the indictment. Duac replied: Though Cairbre my father fell defending Suin, Duac also would fall before he would yield up Degad his friend in his misfortune. Congaal sent another embassy to Duac saying: Let Duac and Degad answer in the high-chamber of Teacmor Tabarta: Why Degad should not be rendered up to the law? The general assembly sat the first session, and the writings were read and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. When the general assembly sat in the second session, Ardrig arose and said: O fellow-rulers and you most noble free-born sons of Errion when Suin of the line of Iolar from Aongais Tuirmeac did evil and injury against Ullad, he was cited to answer for his misdeeds, he fled to Mumain, and Cairbre forfeited his life shielding him. When Degad the son of Suin is summoned, Duac son of Cairbre sends word: I will not betray my friend. It seems a hardship that Cairbre and Duac should suffer for the goodness of their protection, but a much graver hardship

to summon the Gaal from peace to the horror of war? It is a pity that any individual should transgress and override the law! If Degad were here Congaal would say: If Suin was guilty, Degad is nine times more guilty, but when summoned to answer, the king of Mumain said: I will shield my friend against every indictment. Degad is not present if he were, Congaal would say: He will prove as treacherous to the house of Iber as he has to the line of Er. Then Ardrig said: Let Duac answer: Is or is not Degad in the tents ofDuac? Does not Duac prohibit his being delivered up? Duac replied: Degad dwells in the tents of Duac, and Duac will protect all who there assemble. Then Ardrig said: Prior to this Ullad unsheathed the sword to safe-guard the law of Errion, and marched with an army from one extreme of the land to the other, and the children of the land paid the expense which was very great, for every warrior of the line is paid his stipend, king Cairbre lost his life, many of the nobles and the Gaal, and still Duac remains in his reprehensible way, calling the degrading of the law, respect for the protection of a friend and the hospitality of his roof. Again Congaal demands: Will Duac deliver Degad to answer to the law of Errion? Duac said: I will shield Degad to the end. Ardrig said: Duac declares in the hearing of the general assembly of Errion that he will shield Degad, and I Congaal affirm publicly that I will uphold the law of Errion, it is for this purpose, he sits a step higher than his brethern of the race. And since the costs should be adjudged upon the guilty one: What if Duac king of Mumain pay nine thousand cows each year until he is ready to comply with the ruling of the law? Duac was put to shame and he remained silent. And the words of the decree were recorded. Each session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice, the assembly dissolved each member going to his own abiding place.

After the lapse of one month Eismion Aine king of Laigean expired. When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Roigne his son, king over Laigean. Congaal proceeded to Aodmagnmaca, and Factna dwelt at Tabarta. The times appear dark and troubled, although Duac was friend to Degad he was more morose than any of the stock

of Iber, he inherited his disposition from his mother who was sprung from Iolar. Now came the time to pay the cattle-tax assessed to Duac as his fine, and since they were not forthcoming messages were dispatched to Mumain saying: Wherefore is not come the fine decreed by the general assembly of Errion? But Degad answered to that message: All the cattle are not yet calved, nor could the oldest of them walk that far. When Congaal heard the words he mobilized the comlanns. When they came to Eudan Daire they met the chieftain of Oir and a cohort and he said that the cattle were being driven by the herdsment on the road to Teacmor, but the king ordered that they be driven to Scandt the king of Ultonnmact, and it was so. The army returned to Ullad. The second year the fine came in like manner. But the third year though Degad was yet in Mumain no fine came, Duac answered the messengers:

By Baal Duac's substance will no longer be squandered on Congaal's friends. For this reason an order to mass the comlanns went forth in Ullad and Laigean, on the plain of Urlann about Ardrig. Ardrig did not send to Scandt king of Ultonnmact for he ascertained that Scandt had returned the cattle to Duac, for the mind of Scandt was full of envy against the sons of Er because Alita daughter of Eisgair was wife of Ros son of Ruadruide Mor. Congaal marched with his own forces, when he arrived at Urlann he saw the tents of a half comlann (i. e. one thousand five hundred) from Laigean on the plain. The chieftain of Magglein came to Congaal saying: The weight of the army of Laigean is coming, if Ardrig would march to Sitdruim and await the arrival of the army of Laigean? Because there was no suspicion of doubt in the mind of Ardrig he marched according to the word of the chieftain. On the sixth day wait on Sitdruim, the outer guards saw the army of Mumain marching on their rear and the army of Laigean in front of them, and the comlanns of Ullad wheeled to face the army of Mumain, Ardrig still delayed for the coming of the king of Laigean, but Roigne was not in the host at all. It was then the commanders of the comlanns said: There is treachery afoot! Now when Congaal arrayed his army against Mumain, Laigean attacked the rear, and third of each comlann turned, and fought Mumain on the right and Laigean on the

left. And Congaal commanded the heralds: Call upon the name of Duac the offender but Duac would not come forth to the challenge to combat. Wherever the brunt of the battle was greatest there Congaal fought until he fell after receiving twelve wounds at the hands of the Gaal. But at the fall of Congaal the army of Ullad did not waver, for Rosruad son of Ros son of Ruadruide Mor took the place of Congaal commanding the comlanns. Rosruad was captain of the cohort Clanna Ruadruide, and he extricated his army from its unfavorable position between Mumain and Laigean, and he clove and broke the enemy with a mighty slaughter, and he encamped that night on the plain of Sithdruim.

They interred the dead, but the army guarded the body of Congaal and the body of the chieftain of Ardtan, and the body of the chieftain of Arddeas, and the body of the chieftain of Larne who fell in the battle with the king. Word ran until Ros heard it: Shall we not seize a spoil? Ros commanded the heralds: proclaim through the army: The men of Ullad seize no spoil! And it was so. They bore the corpse of the king and the chiefs who fell with him and the wounded on war chariots to Ullad. They constructed the carn of Congaal in Aodmagnmaca nigh the carn of Aod. The chanted the dirge and sang the war song for the king cut down in battle, the first of the kings of Ullad since the days of Airgeadmor, three hundred and three years. Ullad mourned Congaal the good and the just calling him: "Congaal Saitcarneac."

XII. Book. XI. Chapter. Reign of Duac king of Mumain Ardrig seven years 37 to 30 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5032. Under the name Duac Dealta Degad. Also Ogigia III. Div. C. 42.)

At this juncture Factna resided at Teacmor and as soon as he ascertained that Congaal had fallen in battle he sent his pavilion to Tabarta, and a messenger to Feargais son of Leid son of Ruadruide Mor saying: Send the eisaon and the royal robe of Ardrig hither, Feargais came with the messenger bringing with him the insignia of the Ardrig, they were laid upon the throne in the high-chamber. After entrusting the care of

the palace to the high-steward of Teacmor he and Feargais set out for Aodmagnmaca. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Factna son of Ros son of Ruadruide Mor, king of Ullad. In like manner the curriers went forth through Errion, summoning the kings, princes, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly sat the first session they elected Duac king of Mumain Ardrig, for the king, princes and nobles of Laigean inclined to Duac on account of the favor he showed Degad son of Suin son of Fearmara son of Oilliol Aron son of Aongais Tuirmeac from Leogaire of the line of Iolar. Factna dwells in Aodmagnmaca. Now it transpired that the mind of Scandt and of the line of the king of the Danaan was evil toward Ullad, and they would not come to the assembly of that kingdom. In the second year of the reign of Duac, Roigne, king of Laigean died. When the assembly of Laigean met on the Bruiteine of Magnas they elected Fionnlaoc king over Laigean. Now Roigne died before Baal touched Iarsgith, but there was no king elected in Laigean therefore the curriers did not go forth to summon the kings, princes, chieftains, ollams, and tribunes of the people, to Teacmor Tabarta. Neither does Ardrig dwell in Teacmor. So the appointed period for the convention of the kings, princes, and nobles passed by and Tabarta was lonely. Factna took no action in the matter more than to record the matter in the book of Chronicles of Ullad. In the third year of the reign of Duac it transpired that Degad arrived at the age required by Tanasteac, then Duac set out for Teacmor and left Degad viceroy in Mumain. Now Scandt king of Ulttonnmact was childless, and Degad gave Bageala his sister as wife to Allat of the royal race of the Danaan. Nor did Degad rest night nor day but inciting the Danaan against Ullad, and arranging his schemes to be ready against the decease of Scandt. Fionnlaoc king of Laigean was as one with Iber, whatever Duac ordered Fionnlaoc did, but Duac did what Degad suggested, and while Duac fondly believed that he was establishing his dynasty on every side so that he and his line would be rulers over Errion forever, every one but Duac alone understood, that Degad was playing him sorely false and laboring to elevate Iolar and pull

Iber down. Though Duac had ruled five years nevertheless no curriers went forth to summon the kings, princes, ollavs, chieftains, and tribunes of the people, to Teacmor Tabarta.

What time Baal entered into his house Blath the sixth year of the reign of Duac, Factna king of Ullad called together the assembly of Ullad to Aodmagnmaca, and he sent heralds out through the length of the kingdom saying: Let the Clanna Ruadruide be in their hall when the assembly of Ullad shall sit at Aodmagnmaca. When the assembly came to session the Clanna Ruadruide were in their quarters. The king arose and said: Though the king and nobles of Ultonnmact are not present according to the word of the law, nevertheless this chamber is not sufficiently large, perhaps it is not permissable that the Clanna Ruadruide should enter hither, and in like manner perhaps it is not permissable that this assembly should sit in the armory of the Clanna Ruadruide? For this reason what if the assembly of Ullad and the Clanna Ruadruide stand about the king on the Bruiteine of Ardsceulact as was done before founding Aodmagnmaca, in order that every one may hear the word of the king, and they should be many on account of the action of these times And it was so. A platform was built one step higher than the ground for the king, and every prince of Er and noble of Ullad, chieftains, ollams, tribunes of the people, and the elected judges, stood on one side of the king on the other side the Clanna Ruadruide in full panoply, the whole composed a great circle around the king. And the king raised his voice saying: From the day Maca daughter of Aod queen of Ciombaot died, two hundred and thirty-five years to the reign of Ruadruide Mor, the sons of Er dwelt in Ullad avoiding the destruction of nobles and Gaal as in Mumain and Laigean, yea even they assassinated kings and princes in their pavilions in time of peace. The sons of Leogaire and the sons of Gialcad threw half of Errion into confusion, and the nobles of Mumain aided the sons of Leogaire on account of Aine of Coriat. And the prince of Ib-Lugad held the balance of power, to which side he joined became the stronger. Things were so until Aongais Tuirmeac came hither with his son Fearmara whom he begot of his own daughter Aine. Ruadruide Mor, against the counsel of many gave him permission to take up

a possession. Fearmara died, and Oilliol Aron his son died. Then came Suin with his crimes of treason and conspiracy. When cited to answer for his crimes Suin fled. Cairbre king of Mumain gave him refuge. On his account the brave Cairbre fell. But Degad the son staid in the land to fulfill the scheme set afoot by the father.

It was I Factna who related to Congaal the secret plots and conspiracy of the treasonable son of Suin. Then it was that Congaal banished Degad from Ullad, and every subject of Laigean with him, they betook themselves to Mumain. Congaal cited him to answer before the law, but Duac shielded him. And the general assembly of Errion fined Duac nine thousand head of cattle yearly until he should render up Degad. When the borive arrived Congaal sent it to Ultonnmact, the first and second year, but Scandt returned it privately to Duac. The third year Duac would neither give up Degad nor pay the fine. Congaal marched to defend the law, it transpired that Roigne king of Laigean turned traitor, by Laigean's treason Congaal fell. Duac son of Iber rules by aid of Iolar, and Degad the felon sits viceroy of Mumain. It is an open page to all that the race of Iolar is treacherous, coveting authority and sway, and because Iolar first assumed the title of Ermion at a date when the sons of Iber and our ancestor Er were young, they think they should rule Ardrig always! The stem which Ruadruide Mor suffered to grow in this land, by the assistance of Iber and Laigean if we are not careful, will cast a dark cloud over Errion. When Congaal everted the root from the soil Cairbre and Duac transplanted it in Mumain to again trample on the laws of Errion. Mumain and Laigean are now of one accord, and Ultonnmact is with them, therefore doth Ullad stand alone without a friend but the tract of the laws of Errion, and if they prove not sufficiently powerful alas for the children of Ullad and alas and pity for Errion! When Duac sat two years Ardrig he did not convoke the general assembly of Errion to Teacmor Tabarta proffering as excuse the death of Roigne king of Laigean. Four years elapsed, the curriers did not go forth, it is alleged that fear for Degad restrains Duac, but the story is not true. If all the kingdoms of Errion are with Duac except Ullad why should he fear for Degad? No,

this is not the motive, but he does this on the advice of Iolar, for the race of Iolar detests the law, they do this to trample and bring the law into disrespect. Therefore what if an embassy be sent to Ardrig at Teacmor, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, be called to Teacmor Tabarta according to the decree of the tract of the laws? The assembly raised the right hand. The king continued: Let all stay in Aodmagnmaca or the vicinity until the embassy returns to us, and we will confer on the reply.

The embassy went and returned with the words of Ardrig, these were they: What if Ullad be too small for the pride of Er, yet must Factna stay there, for when Ardrig feels the want of advice he will consult those of his choice. The assembly and the "Clanna Ruadruide" were convened again on the Bruiteine, and the words of Duac Ardrig were read publicly in their hearing. The king arose and said: Will Ullad suffer Errion to be ruled by an individual who puts up his own will against the law? Or will the chieftains array the comlanns and dethrone one unworthy to reign! Then the chieftain of Magmortiomna arose and said: What if Duac the traitorous murderer of Congaal be torn from the throne and removed from the sight of men? But the king said: The children of Er thank the young chieftain of Magmortiomna for his love for Congaal. but if Breas considers he will understand that he has spoken overhastily, Duac and Roigne acted deceitfully, but war and the chase are full of stratagems. It is not the fall of Congaal, the injustice of which Ullad speaks in the name of Errion for redress. Duac broke the law for the sake of Degad, and superadded to the transgression when he failed to convoke the general assembly of Errion at the appointed times. It is for these transgressions Duac must make redress. Therefore O Breas if it pleases thee the king of Ullad would say: What if Duac answer for his transgressions of the law? And it was so.

Then the king commanded: Let every chieftain collect his comlanns on the greatest war footing, for it is necessary that Ullad should march in full force. At this juncture the cromfir came to the king whispering in his ear: Will not the king permit the cromfir to accompany the army marching to battle? The king replied: No, the cromfir speak deceitfully in their

whispers, they were go-betweens for Suin and Laigean, and Degad and Mumain, and for Mumain and Laigean. Now you ask leave of me to do the evil hidden in your breasts against the children of Er? Listen to the words of Eocaid Ollav Fodla the just law giver:

Let the cromfir guard the sacred fire, and mark the seasons. So saith Factna his son—O cromfir dwell peacefully! At this same juncture Ardrig prepared for war, he sent his swift riders through Laigean, and Degad massed the comlanns of Mumain, and began to draw as he supposed the chiefs of Ultonnmact, but they said to him: We remain within our own territory, notwithstanding he thought he would draw them by art, but he knew not the Danaan for the Danaan never spoke a word but with sincerity of heart. Still buoyed with hope and proud of the day Congaal fell by the strategy of Degad, he massed the comlanns of Laigean and Mumain on the plain of Sithdruim.

They understood Factna would follow them, there they encamped. Now when the army of Ullad was arrayed on Arddeas so mighty was the muster, that there was some doubt as to provisions should the war be protracted, the "Clanna Ruadruide" answered: There are sufficient stores while we are in Ullad, after that Laigean and Mumain will supply us! The king heard the word of the Clanna Ruadruide, and hastened to their camp, and entering their great circle he said: Shall we follow the practice of Mumain and Laigean and turn the mighty children of Er into cow-drivers and spoilsmen?

Let no such word pass for the future. With that Factna said: Let the old men and the youths gather up the cattle of the king's estate and from the estates of the princes of Er, and follow in the wake of the army with them. When the comlanns of Ullad marched through Laigean the land was lonely and deserted, all were at Sithdruim. When they came in sight of the plain they saw Mumain and Laigean in their thousands marching on Ardbreiste, and all the upland was covered with their tents, but Ullad encamped its army on the plain and fortified its position. The following morning at Baal's first illumination each army was arrayed, the comlanns of Mumain marched down the slope of the hill, Factna ordered the heralds to proclaim in the hearing of all: The king of Ullad stands on the

land of Mumain to hear why Ardrig shields Degad a fugitive felon, and why he keeps the high-chamber of Teacmor Tabarta closed contrary to the law? Duac answered the heralds: We will chase the law makers of Ullad out of Mumain without delay. Factna challenged Duac to single combat, but Duac did not follow the heralds, the first king of the race of Iber who failed to respond to the challenge. The battle raged all day long from early morning until twilight, and Ullad drove Mumain and Laigean before her, and the Clanna Ruadruide sought Duac and tracked him to the centre of his forces, and they charged through his army and killed Duac, but they did not find Degad, he and the forces of Laigean fled headlong, leaving the comlanns of Mumain to the edge of the battle. The plain was covered with heaps of the slain, the soil was soft with blood. Duac and twenty-seven thousand fell in the battle of Ardbreaiste. Duac reigned seven years, and is called "Duac Dalta Degad."

XII. Book. XII. Chapter. Reign of Factna son of Cas son of Ruadruide Mor king of Ullad Ardrig twenty-three years 30 to 7 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5042. Under the name of Factna Fatac. Also Annals of Clonmacnois.)

Now in the battle of Ardbreiste multitudes of the princes and nobles of Mumain fell with Duac, but the princes of Laigean did not stand, they fled with Degad, as they had fled with Suin when Cairbre fell, Factna ordered that they should select the corpses of Duac and the princes of Iber from the common burial, and they constructed their carn on the plain. They chanted the death cry and sang the war song over the fallen princes and chieftains, but not over Duac, because he did not respond to the challenge of the heralds. The army of Ullad marched to Teacmor, and Factna pitched his tents on Tabarta, and though he had no ambition for the throne of Errion his followers counseled him to occupy it in order to stay the foot of Laigean. When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Lugad the brother of Duac king over Mumain. Factna dispatched the curriers through Errion to summon the

kings, princes, chieftains, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly of Errion sat the first session, they elected Factna king of Ullad Ardrig, and after the reading of the writings they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Every session was carried out according to ancient practice. It transpired that the mind and judgment of the prince of Ib-Lugad and many of the princes of Mumain turned against Degad. All the princes who were of the age to stand in battle had fallen. The princes and nobles of Mumain knew no fear until Duac, but what did his cowardice avail him? Did he not perish notwithstanding? After Factna had reigned one year he sent forth the curriers through Errion summoning the assembly to Tabarta. And Ardrig saw Scandt king of Ultonnmact and wiped his jealousy against the children of Er. Factna was the same to every one who followed the right. He was a friend to every one. The nobles rejoiced that they could convene again in peace and happiness.

Factna paid a visit to the Mur-n-ollav of Teacmor, and it was sad the condition in which it was even since the short time since he had been at Tabarta in place of Congaal. He inspired the ollavs with courage, and spoke kindly to the handful of youths who were present. After the days of the convention Ardrig went to Aodmagnmaca, and left Feargais son of Seid in his place in Teacmor. He convened the assembly of Ullad, and the king and nobles of Ultonnmact were in the chamber. After the sessions of the assembly they celebrated the feast, during the feast Factna said to Scandt: Rosruad son of Ros and Allita has words for the ear of Scandt and his race. And Rosruad arose and gave his hand to Scandt, and said publicly: As long as a single one of the Danaan shall be alive, Ros will not think of the kingdom of Ultonnmact, and he will teach the same mind to his posterity. They gave the hand of friendship to each other. It was then Ardrig said: Now the peace of Errion is established. When the king and nobles of the Danaan set out for home he gave them munificent gifts. Factna rules with wisdom and justice, he loves peace, but trains the spirit of the youth to battle. In the seventh year of Factna's

reign Melis the Ardollav, died and when the ollavs held their conference they elected Feilmid son of Mararda Ardollam of Ullad.

In the sixteenth year of the reign of Factna, Fionnlaoc king of Laigean expired, when the assembly of Laigean sat on the Bruiteine of Magnas, they elected Eocaid his son in his place king over Laigean. In these days Factna had fulfilled seventeen years of his reign in peace and contentment, the Gaal were happy and fortunate throughout the land when word came unto him that Eocaid king of Laigean was kindling conspiracy and treason in the land, and that he sent the cromfir to Ultonnmact, to speak privately with the cromfir of that kingdom Degad likewise dwelt in Ultonnmact but not for the purpose of doing good. Factna indicted letters to Eocaid regarding the subjects he had heard, although the words were not inscribed on the book of the Chronicles of Ullad. Peace still obtained in the land. In the twenty-third year of the reign of Factna Ardrig he went to Dunsoberce, and he sailed the royal galley on the waters of the Foist. He intended to sail across to the chieftaincy of Ardtan, he had not sailed far when he beheld a great fire flaming up beyond Dunsoberce.

Fearing that it was the Mur-n-ollav on fire that made the great blaze, he returned, and leaving the ship in haste his foot slipped and he fell into the water, and was wetted to the skin, notwithstanding he rode quickly to the place of the conflagration, which happened to be a cluster of the habitations of the Gaal. A good space passed before he returned to Dunsoberce, he was overheated with the fire and exertion, and rested poorly that night, but made no mention that he suffered until too late.

On the eighteenth day of his illness he died. It was thus Factna son of Cas son of Ruadruide Mor terminated his latest day. No one of the race excelled him. There was weeping and profound sorrow, though he loved peace he did not fear the battle, therefore is his name written on the roll of the kings of Ullad and of Teacmor "Factna Adac." Factna the Forunate. He was buried in Dunsoberce and they founded his cairn near the cairn of Eocaid Ollav Fodla. But the children of the land mourned Factna many days.

XII. Book. XIII. Chapter. Reign of Cairbre son of Factna Fatac king of Ullad Ardrig one year 7 to 6 B. C. (See Annals of kingdom of Ireland Vol. I. Page 90. Age of world 5192. Under the name Cairbre Conncobar Abradruad.)

After the death of Factna when the assembly of Ullad sat on the Bruiteine of Ardsceulact, they elected Cairbre the oldest son of Factna, king over Ullad. At this same juncture Lugad king of Mumain expired, and when the assembly of Mumain convened on the Bruiteine they elected Craobtan his son king over Mumain. Then the curriers went forth through Errion, saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. At the first session of the general assembly they elected Cairbre king of Ullad Ardrig over Errion, but he did not go forth to Liafail. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag publicly, and the assembly went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Now so great was the aversion of Craobtan son of Lugad king of Mumain for the children of Er, that he declined to sit at the banquet board with them. It was easily perceived that conspiracy and treason were on foot, for Degad was still alive in Ultonnmact, and Eocaid king of Laigean feared to move while Factna lived. The cromfir of Laigean were with Degad inciting the Danaan. When the general assembly of Errion convened the second time, half of the nobles of Mumain were not in their places, Tireis chieftain of Ib-Dronag arose and said: What if Craobtan king of Mumain say why a third part of the nobles of Mumain are not present in the high-chamber? Craobtan king of Mumain arose in answer: Fellow rulers of Errion is it possible that Tireis does not know the cause? Does he not know that after the battle of Ardbreiste that a prince of the age remained not with the living? They fell with Duac in the slaughter which Factna son of Cas made so treasonably against the brave men of Mumain! Now if they are not present perhaps they are building carns over their relatives on the plain of Ardbreiste? A murmur ran through the assembly. But Cairbre arose and said such language is uncalled for, and

not permissable in the presence of the assembly. Ardrig ordered the Ardollam to read publicly the practice of Tanasteac, and the tract of the law of Errion. And it was so. On the last day, he read the book of Chronicles of Errion. When the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice replied. Then the great portals of the high-chamber were closed and each member wended his way to his own stronghold, and Ardrig set out for Aodmagnmaca, where he summoned the assembly of Ullad to meet at the Bruiteine of Ardsceulact. He spoke of the war-cloud that was spreading over Errion. He in like manner spoke to each chieftain; equip your Phalanx on a war footing, practice them unceasingly in the tactics of Seadna, for undoubtedly war will break out. He commanded that the ranks of the Clanna Ruadruide be filled up to their full muster. Ardrig passed the first year of his reign in Ullad organizing the comlanns, and preparing for any event that might happen. After that he appointed Conncobar his brother viceroy of Ullad, and set out for Teacmor. After crossing the Eider, he fortified his camp that night on Magmortiomna. At the middle hour of the night, when all were sunk in sleep but the sentinels, like a flash a battallion of the conspirators dashed upon the sentinels and cut them to pieces and quickly entering the camp without alarm they murdered Cairbre as he slept in his pavilion. The few who survived the midnight surprise bore the weight of Cairbre back to Aodmagnmaca, and made his carn close to the carn of Aod. When the assembly of Ullad convened on the Bruiteine of Ardsceulact, they elected Conncobar brother of Cairbre, king over Ullad.

XII. Book. XIV. Chapter. Reign of Craobtan son of Lugad king of Mumain, Ardrig from the sixth year before Christ down. (See Annals of kingdom of Ireland Vol. I. Page 92. Age of world 5193. Under the name Craobtan Niadnair. Also Book of Invasion.)

After the assassination of Ardrig on Magmortiomna the curriers went forth through Errion summoning the kings, princes, chieftains, ardollavs and tribunes of the people, to convene as the general assembly of Errion in the high-chamber

of Teacmor Tabarta to choose an Ardrig. When the assembly sat the first session they elected Criobtan son of Lugad king of Mumain Ardrig, and he went forth to Liafail and the ard-cromfear of Laigean placed the eisaon on his brow and the royal robe on his shoulders, and returning to the high-chamber he occupied the throne. When Conncobar king of Ullad arose he said: After the days of the feast Conncobar hath words for the ear of the general assembly of Errion. Then the Ardollav read the writings, and the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Great were the multitudes which came to Tabarta and about it, for Craobtan was high minded, worthy, and disposed to magnificence. When the assembly sat the second session Conncobar king of Ullad arose and said:

A quarter, since my brother at that time Ardrig, on his way to Tabarta, was murdered at midnight while he slept under cover of his tent. Ardrig answered: If Conncobar king of Ullad would make the indictment according to practice to the chief-judge of Teacmor, so that the sentence of the law may be pronounced against the culprit? But Conncobar said: We are not certain, but it is alleged that the chieftain of Remion from Morcean, and Degad from Suin, were the captains of the band of murderers. Since it chanced that Degad was an exile, the heralds called for the chieftain of Remion, but he did not answer. The Ardrig ordered out a company of trackers to bring in Degad and the chieftain of Remion, but in truth they were not to be found anywhere. Each session of the convention was carried out according to ancient usage. None stood on Tabarta demanding justice. The assembly dissolved each member going to his own stronghold. And again the great white shield of peace hung over Errion, for Craobtan safeguards the observance of the law. There is none of the clamor of preparing for battle, nor the march of the phalanx alarming the land. The Gaal multiply in peace and contentment. Craobtan Ardrig summons the general assembly of Errion to the high-chamber of Teacmor Tabarta at the appointed times.

Now in the eighth year of the reign of Craobtan Ardrig, what time Conncobar son of Factna was king of Ullad, and Feilmid son of Mararda Ardollav, and Scandt of the line of

Meirt king of the Danaan over Ultonnmact, and Eocaid son of Fionnlaoc son of Eismion Aine of the line of Iolar, king over Laigean, it transpired that Jesus, who is called the Christ, was born in the tents of Juda in the eastern world.

O'Carroll,
April 19, 1910.

AN APPENDIX TO II. VOLUME

GENEAOLOGY OF THE O'CARROLLS'

OLIM HAEC MEMINISSE JUVABIT

Virgil.

It is not easy to instill the juicy flavor of interest into the dry branch of genealogy. Nevertheless since it transpires that every tribe prizes the knowledge and traditions of its origin, and its history from that source down, and because there are numbers of the clan Carroll still living in every part of the world, perchance there would be some quantum of pleasure for them even in the dry word of their genealogy? In consideration of them I place the case as it is.

At first the Saorclanna of the Gael after their arrival in Erin, and after subduing the Tuatha de Danaan, were divided into twenty-seven tribes: The nine tribes of Iber in Munster, and Iber was their first king. The nine tribes of Iolair in Gaalen (the ancient name of Leinster) and Iolair was their first king. The nine tribes of Er in the kingdom of Ulster and Er was their first king. There were moreover the tribes of the principality of Ib-Lugad, a territory granted to prince Lugad the son of Ith, because his father first came to Erin to explore it and make ready for the coming of the Gaal. The clanmacne O'Carroll were renowned amongst the famous tribes of Erin. Of them the poet sang:

The O'Carrols also famed when fame was only for the boldest
Rest in forgotten sepulchers, with Erin's best and oldest.

I herewith subjoin the names of the ancestors of the O'Carrols', a noble galaxy of kings and heroes indeed they are. They hark back in a direct line from son to father to Iber the son of Bile, the first king of Munster. The four sons of Bile led the aryan Gaal from Spain to Erin, after the defeat and death of Bile their father. His army was cut to pieces by Sru the son of Ammon (Hercules) in the year 1003 before Christ.

Thadg was the first to assume the surname Carroll (piercing eyed) because his eyes were so piercing bright, they seemed to see through the countenance and mind as well, wonderful was the brightness that shone forth from them in time of combat and battle. Indeed it became a tribal mark inherited by the clanmacne O'Carroll to have lustrous, brilliant, sharp blue eyes. It is related that the terror piercing eyes of Thadg pierced the heart of his adversary before he even aimed his spear at his body!

But Thadg was the:

son of Cian
son of Oilliol Olum
son of Mag Nuadat
son of Mag Neid
son of Deirg
son of Deirgteinne
son of Eunda Mongcaoim
son of Luaicmoir
son of Magfeib
son of Muerdac Mucna
son of Eocaid Garb
son of Duac, Dealta Degad
son of Cairbre Luisc
son of Geinadamaer
son of Niad Sedamain
son of Adamaer Foltleathan
son of Fearcorb
son of Magcorb
son of Cobtac caoim
son of Reactad Rigdearg
son of Lugad Lagaid
son of Eocaid

son of Oilliol
son of Ardfear
son of Lugad Lamdearg
son of Eocaid Uaircais
son of Lugad Iardonn
son of Eunda Dearg
son of Duac Fionn
son of Seadna Ionnarac
son of Breasrig
son of Ardfear Iomleac
son of Feidlimid
son of Roitheasac
son of Roan Rigaialeac
son of Failbe Iolcarrac
son of Cas Cedcoimneac
son of Faildeargdoid
son of Muinmeadon
son of Cas Oltac
son of Feararda
son of Roitheasac
son of Rossa
son of Glais
son of Nuadat Dearglam
son of Eocaid Faobarglas
son of Conmaoil
son of Iber, whose surname was Fionne, the first king over Munster, the son of Bile after whom the Gaal are incorrectly called Mileasians. As stated Thadg was surnamed Carrol on account of the piercing blue battle-bright eyes he had. The imperial monarch Corbmac bestowed him tribal lands. The Annals of the kingdom of Ireland says:

"The age of Christ two hundred twenty-six. Fergus Dubdeadeac son of Iomcada was king over Ireland for the space of a year, when he fell in the battle of Crionna (CinnCumair), by Cormac the grandson of Conn (on the second day of August) by the hand of Lugad Laighe. There fell by him also in the rout across Breagh, his two brothers Feargus the long-haired and Feargus the Firey, who was called Feargus Caisfiacalac (crooked-toothed). Of them was said:

Upon one stone Rathcro,
Were slain the three Fearguses,
Corbmac said this is fine,
His hand did not fail Laighe.

In the army of Corbmac came Thadg the son of Cian, and Lugad his brother to that battle; and it was as a territorial reward for hte battle that Corbmac gave Thadg the land on which are the Ciannacta, in Mag-Breagh, as is celebrated in other books. In the year two hundred thirty-four Olliol Olum king of Munster and grandfather, of Thadg king of Ely, died.

As the Annals of the kingdom of Ireland relates: "Age of Christ two hundred thirty-four. The eighth year of Corbmac in the sovereignty of Erin. Aillil Olom the son of Mag Nuadat, the king of Munster died."

From the days of Thadg Carroll to the sixteenth century the territory of Ely-O'Carroll situated in the king's county was the tribe lands of the clanmacne O'Carroll. That territory was a grant from Corbmac the highking to Thadg Carroll and to his brother Lugad because by their valor they won the victory at the battle of Crionna Cin Cumair for Corbmac. For it was Lugad who slew the three Fearguses with his own hand, and their army was put to rout. After that victory Corbmac was elected high king. Many a warrior king, brave hero, and valiant knight sprung from this tribe. Many a patriotic lord it gave to its country, and many a saint and learned bishop it gave the church. Certainly from the days of Patrick perhaps before that time, for many of the annalists surmise that Thadg Carroll, and his friend Corbmac the monarch, and Fionn the captain of his guards were christians, that they received the faith and the knowledge of Christ from those who fled from the Romans to Ireland. Especially on account of the mystic tradition of the "EO FEASA" even that blessed fish which Fionn and Thadg did eat, and by the bones of which the druids by their incantations did cause Corbmac to be choked to death. They maintain that the "eo feasa" or blessed fish is identical with that secret sign common to all christians during the ages of persecution: Ichtus. (i. e. Iesos Christos Theos Uios Soter. Being the initial letters of Jesus Christ, God Son Savior). But without doubt from the time they became christians, they were pro-

foundly spiritual, zealous, and steadfast in the Faith. The clan-macne O'Carroll were wise in council, brave in battle, and Christlike in their piety. They were also blessed with noted longevity, likely a reward for their virtue? That they were valiant in war is demonstrated by the lives of many of them. The Annals of the kingdom of Ireland says: "The age of Christ five hundred twenty-eight. The first year of Tautal Maolgarb son of Corbmac caoec, son of Cairbre, son of Niall in the sovereignty of Ireland. The battle of Luachair mor between the two ionbiors, which is called the battle of Ailbhe in Breagh, by Tuathal Maolgrab against the Ciannacta of Meath. The fourth year of Tuathal. The battle of Claonloc in cineal Aodh, by Goibhneann, chief of UiFiacrac-Aidne where Maine the son of Carroll was killed in defending the hostages of UiMaine of Connaught." Concerning Dermott O'Carroll the high king of Erin the Annals say page 182. "The age of Christ 552. ———. ——. The feast of Tara was made by the king of Ireland Diarmaid, son of Feargais Carroll. ———. It was Diarmaid Carroll the high king also who 'passed sentence against Colum Cille about a book of Finnen, which Colum had transcribed without the knowledge of Finnen, when they left it to the award of Diarmaid, who pronounced the celebrated decision 'To every cow belongs its calf.'" And again "The age of Christ 590. ———. The battle of Eadan mor was gained by Fiacna O'Carroll the son of Baedan O'Carroll the son of Carroll the son of Muredac Muindearg, over Gertide lord of Cianacta" Annals of the kingdom of Ireland page 218. "The battle of Sliab-Cua in Munster was gained by Fiacna O'Carroll the son of Baedan." Annals of the kingdom of Ireland again. "The age of Christ 595. The first year of the Aodh Slaine O'Carroll the son of Diarmaid O'Carroll, the son of Feargus O'Carroll and of Colman Rimid O'Carroll in the sovereignty of Ireland." And again "The age of Christ 647, ———. Doncad and Connal O'Carrol two sons of Blatmac O'Carroll, son of Aodh Slaine O'Carroll, were slain by the Leinster men, in the mill-race of the mill of Maolodran, son of Dima Cron. Marcan and Maolodran mortally wounded the two; of which Maolodran said:

O mill, which grindest much of wheat;
It was not grinding oats thou wert, when thou didst grind
the seed of Carroll."

And again. "The age of Christ 657. The first year of Diarmaid and Blathmac O'Carroll, two sons of Aodh Slaine O'Carroll the son of Diarmaid, son of Feargus Carroll in the sovereignty of Ireland. Age of Christ 670. The first year of Ceanfealad O'Carroll, son of Blathmac O'Carroll in the sovereignty of Ireland. Annals.

So it reads adown the centuries ,and demonstrates by the lives of many kings and heroes that they were mighty and valiant men. That they were longlived and virtuous is also shown by many examples: In the year of our Lord 1031. Connaing O'Carroll the Aircinneac of Glendalough died in the one hundred and ninth year of his age. A man noted for his scholarship, philosophy, and sanctity. As the Annals of the kingdom of Ireland say: "The age of Christ 1031. And Connaing O'Carrol Aircinneac of Glenda loca, the head of the piety and Charity of the Gael died." Again in the year of grace 1168 Lugad O'Carroll the distinguished bishop of Ruis-Ailitir died in the ninety-eighth year of his age. It should not be inferred that profound piety was limited to the clergy of the tribe, it was the glorious attribute of chieftain and tribesman as well. Again the Annals bear testimony: "Age of Christ 1168. ———. Doncad O'Carroll lord of Airgialla flood of splendor and magnificence, died after being mangled with his own battle ax by a man of his own people. i. e. UaDuibne, one of the cineal Eoghain, —after the victory of unction and penance, and after bestowing three hundred ounces of gold, for the love of God, upon clerics and churches. So it was down the illustrious line of this noble tribe to the days of Maoilruaincad O'Carroll, whose unstinted praises the Annals of the four masters firmly set forth in the following words: Age of Christ 1532. ———. ———. "O'Carroll Maoilruainead, the most distinguished man of his own tribe for generosity, valor, prosperity, and renown; a man to whom the poets, the exiled, the clergy, and the learned were indebted; who had gathered and bestowed more wealth than any other person of his stock; a protecting hero to all; the guiding firm helm of his tribe; a triumphant traverser of tribes; a jocund and majestic Munster champion; a precious stone; a carbuncle gem; the anvil of the solidity, and the golden pillar of the Elyians, died in his own fortress, on the festival day

of Saint Mathew the evangelist, and his son Fearganainm was inaugurated in his place. On that very day, and before the death of Maolruainead, his sons defeated the Earl of Ormund and the sons of John O'Carroll, who were deprived of many men and horses, and of cannon called falcons in consequence of which the ford at which the defeat was given was called Bel-ata feabcuin; and this was Maolruainead's last victory. His Fearganainm (as we have already stated), was styled the O'Carroll, in preference to his seniors, the sons of John O'Carroll. Many evils resulted to the country in consequence of this, for the sons of John first took the castle of Birr, and plundered the country out of it. The son of the Pairsuin O'Carroll was slain on the Green of Birr by Tadgh caoic, the son of O'Carroll. After this O'Carroll drew his cliamain father-in-law the Earl of Kildare, lord justice of Ireland, against the sons of John and they took the castle of Oill-Iurin, the castle of Eaglais, and the castle of Baile-an-duna. They afterwards sat round Birr and a fight was continued between them and the warders of the castle, until a ball fired from the castle, entered the side of the Earl, but this circumstance was kept secret until the castle was taken. The Earl returned home, and the ball remained in him until the following spring, when it came out at his other side. It was in commemoration of the death of Maolruainead O'Carroll that the following quatrain was composed:

One thousand and five hundred years,
Twenty years and twelve beside,
From the birth of Christ who saved us
To the autumn when O'Carroll died.

Annals kingdom of Ireland. "The age of Christ 1536. ——. Doncad O'Carroll deposed Fearganainm and Uathne Carraig O'Carroll his own brother, and deprived both of the lordship." Concerning the death of Fearganainm O'Carroll, son of Maolruainead, the Annals say page 1461. "O'Carroll (Fearganainm the son of Maloruainead) was treacherously slain (he being blind) by Tadhg the son of Doncad, son of John O'Carroll and his kinsmen, and by the son of O'Maolmuad (John the son of Donall caoic), in the castle of CluanLisc; but though O'Carroll was an old man, he, nevertheless, displayed great prowess and strength in defending himself against his slayers, which gained

him a name and renown. Twelve of his people were killed along with him. In a manuscript missal in Trinity college Dublin, The death of Fearganainm O'Carroll, is commemorated as follows, "This man (Man-without-name) died. He was lord and prince of Ely, and was killed in his own fortress Cluanlisc by an unkown and one might say an unprovided death. He was great and wise and of wonderful fortitude; may God be merciful to his soul, amen."

"The age of Christ 1548. ——. Mora the daughter of O'Carroll, a woman of distinguished virtue died." "Calvagh O'Carroll (1548) went to Dublin to the great court and was taken by treachery, and imprisoned in the king's castle nor was any suffered to know why he was taken, or how much would be demanded for his ransom. Behold the Saxon treachery." Then the Lietutenant and Edmond a Faii made two incursions into Ely, which very much alarmed O'Carroll; and a war broke out between him and them in consequence. Not long after this Edmond a Faii requested MacCoghlan and the people of Delvin to accompany him on a predatory excursion into Ely. This they refused to do and Edmond became highly enraged and incensed on account of it, so that hostilities broke out between them: and O'Carroll and MacCoghlan banished Edmond for his insolence and tyranny towards them. They took the castle of Oillcommon and the castle of CeanCurad from him and thus he was deprived of Delvin after it had been half a year in cruel bondage under him." "Saigir-Ciarin and Oill-Corbmac were burned and destroyed by the English and O'Carroll. The Lieutenant and the English made an incursion into Delvin at the instance of Edmond a Faii (in revenge for his expulsion) and burned and plundered the country from Bealac-an-Fotair to To-car-Cinn-Monaand also Baile-Mag-Uallacain in Lusmag. They remained encamped for one night at Baile-na-Cloce, and returned on the morrow with booty and spoils without receiving battle or opposition." ———." The castles of Ely and Delvin were demolished through fear of the English namely Banagher, the castle of Mag-Istean, and Clocan-nag-Capac.

The Red Captain made an army against O'Carroll to Carrac-na-Comrac, where O'Carroll gave them battle and slew forty or sixty of them. The Red Captain made three incursions into

Carrac-na-Comraic in one quarter of a year, but he was not able to do any damage to the pass or the castle, and returned without obtaining submission, having also received insult and lost several of his people." "O'Carroll burned Nenagh upon the Red Captain, both monastery and town, from the fortress out. On this occasion he also burned the monastery of Uaithne banished the Saxons out of it, and created great confusion among them, by which he weakened their power, and diminshed their bravery, so that he ordered them all out of his country, except a few warders who were at Nenagh in the tower of MacManus." "The age of Christ 1549. ———. A great court was held by the lord chief justice in Limerick, to which O'Carroll repaired, under the safe conduct of the Earl of Desmond, the Mayor of Limerick, and the chiefs of the English and the Irish who were present at that court and he returned home safely with terms of peace for himself and his Irish confederates, namely MacMorrough, O'Kelly, O'Meluaghlin, and many others not enumerated. Baile-Mic-Adam was taken from Edmond a Faii, and the O'Carrolls returned to it again; in consequence of which there was great rejoicing and exultation in Ely." "A Captain's first expedition was made by O'Carroll (William Odar the son of Fearganainm, son of Maolruainead, son of John) against Mac-Ui-Brian of Aara, i. e. Thorlough the son of Mutough son of Donnall-na son of Thadg son of Morough na Raitnige. On this occasion O'Carroll at once devastated and totally destroyed the country from Beul-an-ata to Muillean-UiOgain. On the same day he slew MacUiBrian's brother namely the son of Murtough, a distinguished captain, by no means the worst of the youth of the descendants of Brian Ruad. Mac UiBrian afterwards made a muster of his friends to go and avenge this dishonor upon the O'Carroll; and as soon as his lordly bands had assembled around him, he marched forward, resolved to ravage the territory of HyCairn on that expedition. Destiny had so disposed affiars for O'Carroll, that he was on the summit of a hill in HyCairn, listening to the country around him; and it was from the foot of the hill on which O'Carroll was stationed that Mac UiBrian sent forth a body of his scouts to plunder the districts. When the youths had gone from him, he saw O'Carroll approaching him in battle

array, and in fighting order and not one of those who were before him was able to withstand his strength, or escape by flight. Every man of Mac UiBrian's people able to bear arms was slain.

His constable Heremon, the son of Gilla-Duv, son of Conor, son of Donough MacSweeney was slain. Mac UiBrian himself was taken prisoner and there was profit in giving him quarter, for he was not set at liberty without a ransom." Annals king. "The age of Christ 1561. ———. Uaithne O'Carroll the son of Fearganainm, son of Maolruainead son of John O'Carroll was slain at Baile-Ui-Cuirc in Ormond. Those who surrounded him were not worthy to have wounded or taken him. The land of Ely was an orphan after him, for they felt the loss of their help and protection after the death of Uaithne." Annals kingdom of Ireland, page 1585.

The runrad treibe inculcates:

1. That the tribe-lands are: Ely.
2. That the tribe-feast is: The second day of August.
3. That on the second day of August Tadg and his brother Lugad won the battle of Crionna Cin Cumair over Feargus Duvdeadeac and his army.
4. That the O'Carrols are endowed with longevity.
5. That the descendants of the O'Carroll are blue eyed.
6. That the tribe-prayer is:

May the blessing of the King who made the division (i.e. of His body and blood to His disciples) come upon our possessions and our company.

After the death of Uaithne O'Carroll Ely was left an orphan as the Annals state, for it was then the sad dispersion came, and the noble tribe was scattered like the mists to be wanderers in strange lands, after having been despoiled by the treacherous and savage conqueror of their hearths and homes, and country. Many of them came to the new world, and cast their lot with its fortunes against that oppressor who had also been their bloody and ruthless adversary. We have an example in the person of Charles O'Carroll of Carrollton. Who signed the declaration of the Independence on the second day of August in the year of Our Lord 1776. And like the descendents of the O'Carroll he lived to an advanced age: Eighty-nine years

when he celebrated the fiftieth anniversary of the signing of the declaration of Independence, at that time he was the last surviving signer . He lived several years after that anniversary.

Concerning my own father I deem it right to say a word, for like all, the O'Carrolls he is blue eyed and of the advanced age ninety-nine years at this writing, and is hale and sound in body and mind.

Honor and adoration to God, who in his excellent wisdom deals with tribes as He does with individuals, and scatters them for a purpose, though the purpose is at times dim or unknown to men. But the clanmacne O'Carroll mindful of their ancestral piety, bow to the supreme design, accounting it great good fortune to be still in accord with their heavenly Father's will.

(Rev.) John J. Carroll, 1910.

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