



941.5 k25h v.3 54-55939

**Kansas City
Public Library**



This Volume is for
REFERENCE USE ONLY

IRISH TEXTS SOCIETY

cuimhinn na sgríbeann saeóilze



VOL. IX.

—

[1906]

“Δ παρλε έηρεανν άίληε,
Céimíó lom-luaó ður leabap.”

MAC CRUITIN.

FORAS FEASA AR ÉIRINN

le

SEADÚN CÉITINN, O.O.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN TREAS IMLEABAR

i n-a bfuil

AN DARA LEABAR DEN STAIR

“Finibus occiduis describitur optima tellus
Nomine et antiquis Scotia dicta libris.”

S. DONATUS.

“Inir fá réim i gcéin 'ran iarthar tÁ,
D'á ngairio luét léigín tír Éireann fialthar eoil.”

Translation by A. U. R.

THE
HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

VOLUME III
CONTAINING
THE SECOND BOOK OF THE HISTORY
EDITED
WITH TRANSLATION AND NOTES
BY
REV. PATRICK S. DINNEEN, M.A.

ST. JOSEPH'S HOSPITAL LIBRARY

LONDON
PUBLISHED FOR THE IRISH TEXTS SOCIETY
BY DAVID NUTT, 57-59 LONG ACRE

1908

Τὰρ εἶρ εἶβην ὕλ ἐδέταῖς θάσσηλάταῖς ῥῖνν,
ἰρ νέλλ δγυρ ὀυῖνν ὡ ῥναιὸμεαρ ἰε κῆσῶν,
'S ἰμ ῥαορῶῖρτε ἐδοῦννυῖςτεσὲ κλέῖρνε ὡ βῖορ,
Δγυρ εἶσῖρε ῥαν ὀῖορ ῥυρ ἐαἰλλεαρ ἄν ἐορῶν.

Ἐὸξῶν ῥυαὸ

ΤΙΟΜΝΑΙΗ ΓΑ' ΟΜΑΔΙΑΣ

ΒΙΟΓΡΑΦΙΑ

ΟΡΑΙΟΝ ΤΗΝ ΕΠΙΣΤΗΜΗΝ

Ο

ΟΝΟΜΑΤΟΣ ΤΗΣ ΣΥΝΕΙΣΤΗΣ

ΤΗΣ ΣΥΝΕΙΣΤΗΣ ΤΗΣ ΤΗΣ

ΣΥΝΕΙΣΤΗΣ ΤΗΣ ΕΠΙΣΤΗΜΗΣ

Α

ΣΤΑΙΡ ΤΗΣ ΚΕΙΡΕΑΝΗ

ΤΗΣ ΕΠΙΣΤΗΜΗΣ ΤΗΣ ΤΗΣ

ΤΗΣ ΤΗΣ

ΤΗΣ ΤΗΣ ΤΗΣ ΤΗΣ

ΤΗΣ ΤΗΣ ΤΗΣ ΤΗΣ

CONTENTS.

FORAS FEASA AR ÉIRINN: THE HISTORY OF IRELAND:—

PAGE

liber secundus: BOOK II. —

Δε Δ	I.	2
	II.	14
	III.	24
	IV.	32
	V.	42
	VI.	50
	VII.	58
	VIII.	66
	IX.	76
	X.	86
	XI.	96
	XII.	108
	XIII.	118
	XIV.	130
	XV.	142
	XVI.	152
	XVII.	162
	XVIII.	170
	XIX.	184
	XX.	194
	XXI.	210
	XXII.	222
	XXIII.	232
	XXIV.	244
	XXV.	256
	XXVI.	278
	XXVII.	290
	XXVIII.	298
	XXIX.	308
	XXX.	318
	XXXI.	328
	XXXII.	338
	XXXIII.	346
	XXXIV.	358

FORAS PEASA AR ÉIRINN
HISTORY OF IRELAND.

FORAS FEASA AR ÉIRINN.

liber secundus.

I.

Δε πο πορ το ριόγαϊδ έιρεανν δευρ να νοάλαϊδ ο'είρ έπειοιή δευρ
να hannálaϊδ δε τειεάετ ζάλλ ινντε δευρ ζυρ ζάβαοαρ α
h-ορλαμαρ.

Δοειρ Σανοειμυρ ραν έπειοεαβαρ το Σιορμα να Σακραν
5 δε οτυζαοαρ ζαεθιλ το λάεαιρ ιαρ ηζαβάιλ έπειοιή ιαο
ρειν δευρ αν μέιο το βι αα αρ έυμαρ ιρ ρά ρμαετ Εαρρπιζ
να Ρόμα, ιρ ναε ραιβε αιμωρβιονηρα οϊλε ορηα αετ Εαρροζ
να Ρόμα δε ροέταιρ ρλαϊτιρ έιρεανν το ζάλλαιβ. Δε πο
βηιαέηα αν ηγοαιρ: α “Τυζαοαρ έιρεανναιζ” αρ ρέ, “ο
10 λάεαιρ ιαρ ηζαβάιλ έπειοιή οόϊβ, ιαο ρειν δευρ α ραιβε αα
αρ έυρ ιρ ρά ρμαετ Εαρρπιζ να Ρόμα, ιρ νι ραιβε αομάιλ
αα αρ αιμωρβιονηρα οϊλε το θεϊε αρ ειμυνν αετ Εαρροζ
να Ρόμα αμάιν ζυρ αν αιμρην υο.” .ι. δε ζαβάιταρ ζάλλ.
Ζιόεαο νι ριορ αν νι-ρε δοειρ Σανοειμυρ, μαρ ιρ ρολλυρ
15 α ρραλταρ έαιριλ, μαρ α λαβμυανν αρ ηηαλ ράιο μαε
έιρεαμόιν, ιρ μαρ α ηφοϊλλρτεεανν αν τ-άιρεαή ριοζ το
ρϊολ έιρεαμόιν το ζαβ έιρε ηέ ηράυηαιζ το ρϊολαδ αν
έπειοιή ι ηέηιμυνν δευρ να έιρ. β “Οο ζαβ ηηαλ ράιο
ρλαϊτεαρ έιρεανν οειε μβλιαόνα, δευρ ρυλ το ρϊολαυ
20 ριαζαϊλ έρϊορτ λέ ράυηαιζ ι ηέηιμυνν το ζάβαοαρ 57 ριζ
οο ρϊολ αν ριοζ εέαονα ρλαϊτεαρ έιρεανν δευρ ρόρ οο

a. Hiberni initio statim post Religionem acceptam se suaque omnia in Pontificis Romani ditionem dederant, nec quemquam alium supremum principem Hiberniae ad illud usque tempus praeter unum Romanum Pontificem, agnoverant.

HISTORY OF IRELAND.

BOOK II.

I.

Of the kings of Ireland and of their history after the Faith and of its annals to the coming of the Normans hither, and to their acquiring supremacy over the country, as follows :

SANDERUS says in the first book on the English Schism that the Gaels, immediately on their accepting the Faith, put themselves and all they had under the power and government of the Bishop of Rome ; and that they had no other chief prince over them but the Bishop of Rome until the Normans gained the supremacy of Ireland. These are the author's words : " The Irish," says he, " immediately on their accepting the Faith, put themselves and all they had under the obedience and government of the Bishop of Rome, and they did not acknowledge any other chief prince over Ireland but the Bishop of Rome until that time," that is, until the Norman Invasion. But this statement of Sanderus is not true, as is plain from the Psalter of Cashel, where it speaks of Irial Faidh, son of Eircamhon, and where it gives the number of the kings of the race of Eircamhon who ruled Ireland before Patrick planted the Faith in Ireland and afterwards. " Irial Faidh ruled the kingdom of Ireland ten years, and before the rule of Christ was planted by Patrick in Ireland fifty-seven kings of the stock of that king held the sovereignty of Ireland ; and

b. ἱριάλ propheta per decem annos regnavit, et antequam regula Christi per Patricium seminata esset in Hibernia, de semine eiusdem Regis quinquaginta septem reges regnaverunt super Hiberniam, et post Patricium de prole illius quinquaginta reges.

moreover, there were fifty kings of the descendants of the same man ruling the kingdom of Ireland after Patrick." And this is plain from the ancient annals of Ireland and from the Reim Rioghuidhe.

Thus does the Polycronicon treat of the same matter where it says: "From the coming of Patrick to the time of king Feidhlimidh (i.e., king of Munster), there were thirty-three kings on the throne of Ireland in the space of four hundred years. And in the time of Feidhlimidh the Fionnlochlonnaigh, who are called Norwegians, together with their leader Turgesius, came to Ireland." From this it is to be inferred that there were kings over Ireland of the Gaelic race after the time of Patrick. And the same author uses these very words in the same place, "From the time of Turgesius to the last king Ruaidhri, king of Connaught, there were seventeen kings over Ireland."

From all these facts it is plain that it is not true to say that there was no king over Ireland from the time of Patrick to the Norman Invasion. And with this agrees what we read in the thirty-sixth epistle written by St. Anselmus, archbishop of Canterbury, in which he writes to Muircheartach O'Briain, king of Ireland, as we read in Doctor Usher in the gleanings he has made of the letters written to one another by the holy clerics of Ireland and of England, and according to the same author, where Anselmus writes to the same Muircheartach in the year of the Lord 1100, where he says, "Anselmus, servant of the Church of Canterbury, to the glorious Muircheartach by the grace of God king of Ireland"; and as Lanfrancus, archbishop of Canterbury, writes to Toirdhealbhach O Briain, king of Ireland, in the year of the Lord 1074, according to Doctor

50 ran áit do haicléadaó linn, a “Lanfrancus peccatōc d̄sur
 aip̄oearp̄os neam̄oiongm̄alta naom̄easailre Dorobernen̄fir
 beannaōc go reir̄b̄ir ir go n̄guroe go Toir̄n̄oalbac n̄is
 Éireann.”

Atá d̄s neartugaó lé f̄irinne an neite-re an ni léad̄tar
 55 ran 4I eip̄irtil ran leab̄ar céaona, māi a reir̄obann an
 céio-n̄en̄n̄í n̄í Sacran go Raoulphur aip̄oearp̄os Canter-
 bur̄ie d̄s a iar̄raió aip̄i gn̄áda do éab̄airc do f̄asairc dar
 b̄’ainm Gregorius d̄sur a oir̄neau ’n-a earp̄os, i n-át Cliaō
 tr̄e for̄áileam̄ n̄ios Éireann. D̄s ro b̄riat̄ra n̄ios Sacran an
 60 tan fá haoir von Tiḡearna II23: b̄ “Do for̄áil n̄í Éireann
 or̄m-ra lé ’n-a reir̄b̄inn d̄sur buir̄ḡeir̄is ōuib̄linne gur̄
 t̄oḡad̄ar an ḡreaḡóir̄-re ’n-a earp̄os, ir do cúir̄eod̄ar
 c̄uḡac-ra é da oir̄neau. Uime rin for̄áilim-re or̄t-ra,
 ionn̄ur go ōcuḡá a n-iar̄raio ōóib̄, cóim̄l̄ionau gan cair̄ve
 65 do óeanām aip̄i a oir̄neau.”

Ar ḡac ní da noubr̄amaip̄i ir pollur nac f̄ioir̄i n̄e a n̄á
 nac n̄aibe n̄í ná aip̄oead̄ar̄án aip̄i Éirinn go Sabal̄tar Gall;
 d̄sur ir pollur f̄ór nac n̄aibe cur̄i cinn̄te d̄s pápa na
 Róm̄a aip̄i Éirinn n̄iam̄, ác̄t māi do b̄i aip̄i an Sp̄áinn nó aip̄i
 70 an b̄f̄rainḡc nó aip̄i c̄riod̄aib̄ oile go haip̄ir̄i ōonn̄caua
 mic ōriain ōóir̄aim̄e do c̄uair̄o von Róm̄i tuair̄im ir reacc
 mb̄liad̄ona óeas aip̄i tr̄i f̄ic̄to gur̄l t̄anḡad̄ar Gall i n̄Éirinn.
 Ḡivead̄ aip̄i n̄oul do ōonn̄caó mac ōriain von Róm̄i, am̄ail
 aoub̄raamaip̄i tuar̄, tuḡ f̄éin d̄sur uair̄le Éireann aon̄ta n̄é
 75 cur̄i do deit d̄s earp̄os na Róm̄a oir̄ia, do b̄iuḡ go mb̄iv̄ir
 f̄éin ear̄aon̄t̄ac n̄é céile fá ion̄c̄or̄nam̄ Éireann. Ōir̄i tar̄
 ceann go reir̄ob̄aio ugoair̄i go coit̄ceann gur̄i b̄ionn
 Con̄stantinur̄ imp̄ir̄i iar̄ n̄gab̄áil b̄air̄te ōó oilein iar̄-
 táir̄i Eoir̄pa do Silber̄ter̄i pápa, n̄ioir̄i fealb̄ von pápa aip̄i
 80 Éirinn rin, do b̄iuḡ nac n̄aibe fealb̄ na hÉireann d̄s aon̄-
 imp̄ir̄i da n̄aibe n̄iam̄ ran Róm̄i ná d̄s Con̄stantin. Ōa

a. Lanfrancus peccator et indignus Dorobernensis Ecclesiae
 archiepiscopus magnifico Regi Hiberniae Terdeluaco benedic-
 tionem cum servitio et orationibus.

Usher in the passage we have quoted: "Lanfrancus a sinner and unworthy archbishop of the holy Church of Dorobernia, benediction with service and prayers to Toirrdhealbhach, king of Ireland."

The truth of the same position is strengthened by what we read in the forty-first letter in the same book, where Henry the First of England writes to Radulphus, archbishop of Canterbury, asking him to give orders to a priest called Gregorius and consecrate him bishop in Dublin by the direction of the king of Ireland. He rears the words of the English king in the year of the Lord 1123: "The king of Ireland in writing, and the burgesses of Dublin have made known to me that they have elected this Gregorius bishop, and have sent him to thee to be consecrated. Therefore, I command thee to grant their petition and to perform his consecration without delay."

From all we have said it is plain that it is not true to say that there was neither king nor chief ruler over Ireland until the Norman Invasion; and it is moreover plain that the Roman Pontiff had never definite authority over Ireland any more than he had over Spain or France or other countries until the time of Donnchadh, son of Brian Boraimhe, who went to Rome about seventy-seven years before the Normans came to Ireland. But when Donnchadh, son of Brian, went to Rome, as we have said above, himself and the nobles of Ireland consented to the Bishop of Rome's having authority over them, because they were wont to contend with one another for the mastery of Ireland. For, although authors generally write that the Emperor Constantine, after his baptism, bestowed the islands of western Europe on Pope Sylvester, that did not give the Pope possession of Ireland, since no emperor that was ever in Rome, nor Constantine, had possession of Ireland.

b. Mandavit mihi Rex Hiberniae per breve suum et Burgenses Dublinae quod elegerunt hunc Gregorium in Episcopum et eum tibi mittunt consecrandum. Unde tibi mando ut petitioni eorum satisfaciens eius consecrationem sine dilatione expleas.

réir rin cionnur b'éioir go mbiaó b'íς gan éairc vo-
 béaraó an t-imprii von pápa ar an ní nac maibe 'n-a
 feilb féin ná i feilb donouine va ucáiniz 'n-a óiaió gan
 85 imprieadt ó foim? Agus uime rin ní hinmearta go mbiaó
 coimóir na h'éireann vo ríogáct—gan éairc vo 'Óoctúir
 Sanoerur—gan airoflait ná airoirí uirre ó aimprii pápauiz
 go Sabaltar Sall áct an pápa amáin.

Cuirfeam ríor anho ar an reanóir, rúl laibeoriam
 90 ar ríogáib éireann iar zcneveain, an moó ar a noéintí
 ríoga o'orougáó i n'éirinn, agus céadu fá n-orougácti ias,
 ioir airoiriz ir ríς cúizíó ir ríomíflait feairinn. Tuiz
 nac bíou vo zairim i n'éirinn i n-állóo áct zairim ríog áz
 a b'flacáib feairinn, amail fá nóir von éine lúouíeac (áct
 95 amáin go mbioir uuirre áz an zcine lúouíeac) agus vo
 moirán ve éineuaid oile, amail vo bíou taoireac i nállbain
 áz 'Óál Ríada nó zur ríogaó feairzur móir mac éarca
 oirra.

Ir é fáé iomoirio fá ríogáir don ouine amáin ór cionn
 100 na b'uibléac ir na zcrióó ionnur go mbiaó zác don 'n-a
 flaitear féin umal vó, ir gan ar b'ieit vo neac vóib
 f'feairbua ná cur 'n-a ázau feau a flaitir féin, agus
 a éuzrin zurab ó 'Óia ir counac agus ir cuíáctac ór
 cionn éaíó vo horougáeo 'n-a ríς ór cionn na b'uibléac
 105 é va b'ollamnuzác, agus va réir rin go noleazairí vóib
 umla vo tádarit vó ir a tuizre zurab é an t-aoim-Óia
 céadna ir counac ar neam ar taláin ir ar irfeann euz
 an rímacé foim vó, ir zurab uairí ruidir flaitear; agus
 ir minic zurab ias na vaoinne ir zlioca agus ir foglumta
 110 vo bíóó i n'éirinn vo toztaoi i b'flaitear vo rímacuzác
 an uile ir vo éomíeanzail na cána ir vo rínoimau na
 ríotéána, mar atá Sláinze mac Deala mic loic fá airo-
 b'ieiteam i n'éirinn 'n-a aimprii féin, Ollam fóola vo
 bí foglumta agus Tígeairnóir a mac vo bí feard mac

How, then, could there be any force in the right which the emperor might give to the Pope, to what was neither in his own possession nor in that of any emperor that succeeded him since? And hence, it is not to be supposed that so large a kingdom as Ireland—Doctor Sanderus notwithstanding—would have no high chief or high king over it from the time of Patrick to the Norman Invasion, but the Pope alone.

Before we speak of the kings of Ireland after the Faith, we shall set down here from the seanchus the manner in which kings were inaugurated in Ireland, and for what object they were inaugurated, including high kings and provincial kings and territorial high chiefs. Know that formerly in Ireland the only title the territorial chiefs had was that of king, as was the custom among the Jewish nation (except that the Jewish nation had dukes), and amongst many other nations; thus the Dal Riada in Scotland had a leader, *taoiseach*, until Fearghus Mor, son of Earc, was made king over them.

Now, the reason why one person is made king over tribes and over districts is in order that each one in his own principality should be obedient to him, and that none of them should have power to resist or oppose him during his sovereignty, and to have it understood that it was by God who is Lord and ruler over all that he has been appointed king over the peoples to govern them, and hence that they are bound to obey him and to bear in mind that it is the same only God who is Lord of heaven and of earth and of hell that gave him that authority, and that it was from Him he obtained sovereignty; and frequently it was the cleverest and most learned people in Ireland who were chosen to reign, to repress evil, to adjust tribute, to make treaties of peace, such as Slainghe, son of Deala, son of Loch, who was chief judge in Ireland in his time, Ollamh Fodla, who was learned, and Tighearnmhus, his son, who was likewise

- 115 an gcéanna, aḡur Coimac mac Airt vo bí eolac ran
 ḡreiteamnar Tuaitc ir no rcoib an Teagarc Rios; aḡur
 mar rin i otúr na n-aimreair ir iad luét an feara aḡur an
 uream ba mó fonn von maitear fuiblitúe vo méavugad
 vo toḡtaoi lé fearaib Éireann ór cionn na gcricóe zo
- 120 otáinig Páorais ir neairc na heagailre. aḡur ó táinig
 Páorais, ir aḡ na hearrogaid aḡ na huairlib aḡur aḡ na
 cnoimicib vo bioó toḡa na mios ir na utigeamnad zo
 Gabálar Gal; aḡur na garna éleácar anoir, mar atá
 bairín bíocont Iarla Marqueir nó Duice, níor cleácar
- 125 i Éirinn iad acé Tmáe Tigearna flait nó Ri, aḡur a
 flonnad ó na cricóaid vo bioo 'n-a reilb.

Ré linn iomorro garna vo glacáú uóib tigeadó an
 cnoimice aḡur an leabair va nḡairtear an Teagarc Rios
 leir, mar a mbioo ruim cumair nóir ir meáe na crice,
 130 aḡur mar a mbioó foillruḡan an luaitéacé bioo ó Dia
 ir ón pobal tré maie vo déanam, aḡur an oioḡalar bioo
 ór a cionn féin ir ór cionn a fleáca tré neamóomall
 ceirc ir córac, amáil oruigeair leabair na Rios ir an
 Teagarc Rios vo déanam.

135 Ir minic fóir vo beacoi uiruité va gcáiruib vo
 oirineg oib fá coimlionav meáca na crice vo méir
 Teagairc na Rios, nó an mige vo léigean oib gan
 imrearan, amáil vo beacav Tuata Dé Danann vo bḡear
 mac Ealácar i n-aimreir míoḡacáca Éireann vo éabairc vo.

140 Ir é an cnoimice vo-beireadó flac i láim gcá tigeamna
 mé linn garna vo gabáil; aḡur o'éir na flaitc vo uáil
 vo, vo cuireadó i gceill vo na tuatáib nac migeadó an
 tigeamna nó an ní a lear arm vo glacav ó foim amac vo
 rmacéugad a tíre, acé beir umal va flait amáil rcoláire
 145 va máigirir. Óir amáil vo-beir an rcoláire crionna

well-informed, and Cormac, son of Art, who was learned in the Breitheamhnas Tuaithe and who wrote the Instruction for Kings; and thus in the beginning of the ages it was the learned and those who were most zealous for the aggrandisement of the public weal that the men of Ireland elected to rule the districts until Patrick came with the power of the Church. And since the coming of Patrick, it was the bishops and the nobles and the chroniclers who elected the kings and lords until the Norman Invasion; and the titles that are in use now, as baron, viscount, earl, marquess, or duke, were not in vogue in Ireland, but triath (chief), tighearna (lord), flaith (prince) or ri (king), and they were surnamed from the districts they possessed.

Now, on the occasion of their being inaugurated, the chronicler came forward bearing the book called the Instruction for Kings, in which there was a brief summary of the customs and laws of the country, and where it was explained how God and the people would reward the doing of good, and the punishment that awaited the king and his descendants if he did not carry out the principles of justice and equity which the Book of Kings and the Instruction for Kings direct to put in practice.

Often also some of them had to give sureties from amongst their friends for the carrying out of the laws of the country in accordance with the Instruction for Kings, or else to forego the sovereignty without a struggle, as the Tuatha De Danann might take sureties from Breas, son of Ealathan, on the occasion of giving him the sovereignty of Ireland.

It was the chronicler's function to place a wand in the hand of each lord on his inauguration; and on presenting the wand he made it known to the populace that the lord or king need not take up arms thenceforth to keep his country in subjection, but that they should obey his wand as a scholar obeys his master. For, as the wise scholar

gnáobh ír umhláct ír buítheadaí na máigírtí, ír marí rín
 uligítearí do na hioctaránaib beit na míogab, tré marí ír
 lé rlaic córa ír ceirt ríúmar na hioctarána, ír naé lé
 faobair airm na héagsóra.

160 Ír amlaíó bíor an t-rlac do-beirí an t-ollam i láim an
 míog zeal go hiomlán, do comairé na ríinne lé ucuis-
 tearí an gile bíor ran rlaic, do bús go ramaítearí an
 zeal ríur an bhíinne ír an doib ríur an mbús.

Ír í cúir fá mbí an t-rlac oíreac, do cúir i gcéill do
 165 na ríubléadaib ír do na tuataib zupab oíreac zlan zan
 élaon uligeatí an rí beit 'n-a bmaítearí ír 'na bmaítearí
 roirí éaríao ír náimíao, roirí tream ír anbirann, do ríerí
 marí do beit imrearan roirí a dá láim.

Ír uime oíruigtearí an t-rlac roim zan fáob zan
 170 énarán uirre acé coiméio uile, do cúir i gcéill do na
 tuataib zupab amlaíó uligíao na tigeairnaibe beit zan
 aníocraéatí zan zairíbeac acé coiméio fá cúir éirí ír
 coméiuim do zao donuine, do éaríao ír do náimíao, do
 ríerí a gcóra, ríil.

175 Í oTeairnaib do zairí zao rí do míogab éireann
 ríamí ag a mbíóó míogaéatí éireann uile, do éoil na
 n-ollamán ír na n-uairí ríma zceroeaim, agur do éoil
 eazairre uairle ír ollamán ó roim anuar, arí leic na ríog.

Í oTulaib óz do zairí Ó Néill; agur Ó Caáin ír
 177 Ó hÁgáin do zairíao é. Ó Donnzairle a máirícal ríuaig
 ír muinnrearí bhuirleim ír clann bhoiréazma briteamain
 féineadaíur ulao uile.

Í zCill mic Cneannáin do zairí Ó Donnall; agur Ó
 Fíozair do zairíao é, agur Ó zallcubair a máirícal
 178 ríuaig.

Arí Maig ádar do zairí Ó bhuain; Mac na Maia
 do zairíao é; Ó Duibíurí éoil na Manac agur Mac
 Corráin a máirícal ríuaig; muinnrearí flanncuíao a

loves and obeys and is grateful to his master, in the same way subjects are bound to their kings, for it is with the wand of equity and justice he directs his subjects, and not with the edge of the weapon of injustice.

The wand which the ollamh places in the king's hand is altogether white, as a token of truth as symbolised by the whiteness of the rod, since whiteness is likened to truth, and blackness to falsehood.

The reason why the wand is straight is to signify to the people and the tribes that the king is bound to be straight and faultless, without bias in his words and judgments between friends and enemies, between the strong and the weak, as if there were a contention between both his hands.

The reason it is ordained that the wand be without knot or excrescence, but be altogether smooth, is to signify to the people that the lords are bound to be free from unevenness or roughness in dealing justice and equity to all, to friend and enemy, according to their deserts, etc.

It was at Tara on Leic na Riogh that every one of the kings of Ireland who possessed the kingdom of all Ireland, by the consent of the ollamhs and of the nobles, used to be inaugurated before the Faith, and by the consent of the Church and of the ollamhs ever since the Faith.

It was at Tulach Og that O Neill was inaugurated, and it was O Cathain and O Hagain who inaugurated him; O Donnghaile was his marshal of the hosts and muintir Bhrislein and clann Biorthagra were the brehons of feineachas of all Ulster.

At Cill Mic Creannain O Domhnaill was inaugurated, and it was O Fiorghail who inaugurated him, and O Gallchubhair was his marshal of the hosts.

At Magh Adhar O Briain was inaugurated; it was Mac na Mara who inaugurated him. O Duibhidhir of Coill na Manach and Mag Cormain were his marshals of the hosts;

ἔβρισκεσθαι φέινεσθαι; clann Éraic a ollamhain ré ván;
180 clann Éruicín nó clann Óruartha a ollamhain ré
reanúr.

Ar Lioi Deanncairí vo zairtí Mac Cairicé; Ó Súil-
eabáin Mór a gair Ó Donnada Mór vo zairead é;
muinntear Ruairc a máircaíl ruidis; clann Douagáin
185 a ἔβρισκεσθαι; muinntear Ódális a ollamhain ré ván,
a gair muinntear Óuinín a ollamhain ré reanúr.

Ar Énoc an Óga vo zairtí Mac Muiréada; a gair
Ó Nualláin vo zairead é; a ead ir a eairiu vo Nualláin;
Ó Deoradáin a ἔβρισκεσθαι, a gair Mac Eodada a ollamhain ré
190 ván.

Ar Leic mic Eodada vo zairtí tigeirna Cinnriolac;
a gair Mac Eodada vo zairead é.

Ar Óin Caillige béir vo zairtí Ó Brian, a gair
Mac Eodada vo zairead é.

II.

195

Vo ríogaib éireann o'éir Cúicéirí an n-íor ríor

Vo zab Laozair mac Néill Naogiallaig mic Eodac
Muigmeadúin mic Muiréaduis Tírigh mic Fiacrac Spaid-
cine vo ríol éireadóin ríogaic éireann veic mbliadna
ar ríic; a gair fá hí Ríogaic a máir; a gair ir í an
200 ceatrána bliadna vo ríol vo Cúicéirí
Pápa Páraig 1 n'éir vo ríol an Cúicéirí, an tan
fá haoir vo tigeirna 431 bliadna. A gair bliadna ir
ar ríic fá haoir vo ríol an Cúicéirí an tan ríol. Óir an tan
cúicéirí 1 mbriol é, an naomh bliadna vo ríol Néill,
205 ir ré bliadna veic fá haoir vó; a gair vo éir na hoic
mbliadna veic vo bí ríol vo ríol Néill, ionnair zó
ríol an Cúicéirí bliadna veic ar ríic; a gair Cúicéirí

muintear Flannchuidhe were his brehons of feineachas ; clann Chraith his ollamhs in poetry ; clann Chruitin or clann Bhruaideadha his ollamhs in seanchus.

On Lios Beannchair Mac Carrtaigh was inaugurated. It was O Suilleabhain Mor and O Donnchada Mor who inaugurated him. Muinntear Ruairc were his marshals of the host ; clann Aodhagain were his brehons ; muinntear Dhalaigh were his ollamhs in poetry, and muinntear Dhuinnin were his ollamhs in seanchus.

On Cnoc an Bhogha Mac Murchadha was inaugurated ; and it was O Nuallain who inaugurated him ; his steed and trappings for O Nuallain. O Deoradhain was his brehon and Mac Eochadha his ollamh in poetry.

On Leac Mic Eochadha the lord of Ui Cinnsealaigh was inaugurated, and it was Mac Eochadha who inaugurated him.

On Dun Caillighe Beirre O Brain was inaugurated, and it was Mac Eochadha who inaugurated him.

II.

On the kings of Ireland after the Faith as follows :

Laoghaire, son of Niall Naoighiallach, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiacraidh Sraibhthine, of the race of Eireamhon, held the sovereignty of Ireland thirty years ; and his mother was Riognach , and it was in the fourth year of his reign that Pope Coelestinus sent Patrick to Ireland to plant the Faith, in the year of the Lord 431 ; and Patrick was sixty-one years of age then. For when he was taken into captivity in the ninth year of the reign of Niall his age was sixteen years, and he lived the remaining eighteen years of the reign of Niall, so that he was thirty-four years at the close

leir rin na trí bliadhna ríceas do bí Uáclí i bflaitear
 Éireann, ionnurf go maíbe pádrais feacht mbliadhna déas
 210 ir dá ríclío an tan go marbhad Uáclí; agus cuimítear
 éiríthe bliadhna do flaitear laogaire leir rin, go noéin
 rin bliadhain ir trí ríclío u'aoir as pádrais as teacht i
 nÉirinn uó. Agus ir móide ir inéireote ríunne an
 neite-re mar léagtar ran leabair da ngeimítear Martyro-
 215 logium Romanum garab dá bliadhain agus ré ríclío fá
 haoir do pádrais an tan fuair ré báf. Ionann rin agus
 garab bliadhain ir trí ríclío fá ríán uó as teacht i
 nÉirinn 'n-a earrog. Óir ir veair garab bliadhain ir
 trí ríclío do bí as ríolao an éireoinn i Éirinn ríul fuair
 220 báf. Sídead do éirí Coelestínurf ré b'pádrais Palatínurf
 'n-a earrog do ríolao an éireoinn i nÉirinn an tan fá
 haoir von Tigeirna 430, do réir beua i n-annálaib
 Staire na Sacran. As go mar doir: a "An tan fá
 haoir von Tigeirna 430 bliadhain do éirí Coelestínurf
 225 pára Palatínurf 'n-a earrog ar uéir gar na Scotáib
 ré éireoam do éirí uóil." Agus ir i rin an trear
 bliadhain do flaitear laogaire agus an bliadhain ma
 b'pádrais uó teacht i nÉirinn. Agus iar noctain Éireann
 uó mar don ré dá éiríeas uéas, do gar tiri i n-ioctar
 230 laigeas as Innbeairi Deagair, ir do beannuis trí cealla
 ann rin, mar acá Ceall fine mar ar fáraib a leabair
 agus cur do éiríb ríol ir beairi; an uara cill Teac
 na Rómánac; agus an trear cill Uóinnac Airia, agus
 iar mbeannuas na gceall ríoin uó, tis Mac mac Garracon
 235 tigeirna na tiri rin agus ionnabair ar an gceir rin é,
 go noeasair i nÁlbain go bfuair báf ann rin.

Uála pádrais cáinís i nÉirinn i gcionn bliadhna i
 noisio Palatínurf agus ceair ar ríclío do noimleir
 'n-a focairi; nó do réir Henricurf Antiriooienfir i
 240 m'beairi S. Germanurf, amáil leagtar ran 168 ca. go
 uceas pádrais ríolao earrog leir i nÉirinn. As go

of that reign. Add to this the twenty-three years Dathi held the kingdom of Ireland, and it leaves Patrick fifty-seven years when Dathi was slain. Add four years of Laoghaire's reign to this, and it gives sixty-one years as Patrick's age on his coming to Ireland. And this is rendered the more probable, as we read in the book called the Roman Martyrology that Patrick's age was six score and two years at his death. This is equivalent to saying that he had completed his sixty-first year when he came to Ireland as bishop. For it is certain that he spent sixty-one years in planting the faith in Ireland before his death. But before Patrick, Coelestinus sent Paladius as bishop to plant the Faith in Ireland in the year of the Lord 430, according to Beda in the annals of the History of Sacsa. Thus does he speak: "In the year of the Lord 430 Pope Coelestinus sent Paladius as first bishop to the Scots who believed in Christ." And that was the third year of the reign of Laoghaire and the year before Patrick came to Ireland. And when he reached Ireland with twelve clerics he landed in the lower part of Leinster at Innbhear Deaghaidh, and blessed three churches there, to wit, Ceall Fine, where he left his books and a portion of the relics of Paul and Peter; the second church, the House of the Romans, and the third church, Domhnach Arda. And when he had blessed these churches, Nathi, son of Garrchon, lord of that country, came and banished him from that district, and he went to Alba and died there.

As to Patrick, he came to Ireland a year after Paladius, with twenty-four holy clerics, or, according to Henricus Antisiodorensis in the life of St. Germanus, as we read in the 168th chapter. Patrick brought thirty bishops with him to Ireland. Here are the author's

a. Anno quadingentesimo tricesimo Paladius ad Scotos in Christum credentes a Coelestino Papa primus mittitur episcopus.

bríathra an ughoair: a "Do éirí ríocht na hÉireann.
 ar ré, "ar oideáit eadair na hÉireann agus a chéim imdeán lúcháir
 ar a mínnnair féin ar oír 'n-a láthair, agus ar zruinn-
 245 iugáid tríoáid eadair do hoirnead leir féin tar leair, do
 éirí i b'rógáir an Tígearna iad, ar mbeid' oon fógáir
 móir i' oon méidil beag." Ar ro i' ioncuirte go
 oirneáidair fúireann bíealáir do lé ríocht i nÉirinn
 do ríoláir an éiríom.

250 Léagáir fóir fan feanair an tan do bí ríocht agus
 teáit i nÉirinn, an méid fúair do éine Scuit agus a ríde
 rólair an éiríom. go oirne leir i nÉirinn iad, agus do
 bí ríocht i' oirneáir i' meáit ar coiméad i nÉirinn
 fean ceirne céad bliadán o'oir ríocht do teáit go
 255 teáit loíonnáit innre. Do bíod' fóir airgead na bualaí
 i ndáirí Máca i' i gCairéal an tan roin. Ará Henricus
 tuar fan 174 ca. agus ná zruinn ríocht Éire oirne
 ríocht oirne agus ríocht, agus zruinn bean an teáitáir mír
 oirne oon eadair, mar ará an teáitáir cuir do na oirne
 260 oon feanair i' oon ríocht; agus do minne manáir do
 na feanair i' cailleadáir oirne do na mnáir, agus do
 tógáir manáir beagáir oirne. Ar ro mar oirne an t-ughair
 céadna agus labairt ar an oirneáir do manáir fan teáit-
 áir: b' Do-oirne manáir do na feanair uile i' cailleadáir
 265 oirne do na mnáir i' do tógáir oirne manáir beagáir i' do
 oirneáir an teáitáir mír oon feanair i' an teáitáir mír
 oon ríocht mé coirneáir na oirneáir céadna."

Doirne fóir an t-ughair céadna go oirneáir oon oirneáir
 do éirí ríocht na hÉireann ríocht na hÉireann ná ríocht
 270 i nÉirinn ná air lán o'air cailleadáir i' do na oirneáir, ionnair
 go oirneáir do ríocht zruinn é air cailleadáir do bíod' ar Éirinn
 fean na zruinn oirne go coirneáir Oirne na hÉireann.
 Doirne Henricus, ughair beagáir, i Stair na hÉireann,

a. Benedictus Patricius itinere longo de regione longinqua peracto, praesentia sui suos exhilarabat et triginta episcopos ex transmarinis partibus congregatos et a se consecratos in Dominicam messem, eo quod esset multa et operari pauci, destinabat.

words: "Blessed Patrick," says he, "having come a long journey and from a distant country, first gladdened his own people by his presence, and having got together thirty bishops, whom he himself had consecrated beyond the seas, he sent them into the Lord's harvest, for the harvest was great and the labourers few." From this it is to be inferred that a number of prelates came with Patrick to Ireland to plant the Faith.

Moreover, we read in the seanchus that when Patrick was coming to Ireland he brought hither with him as many as he could find of the Scotie race who had received the light of the Faith; and learning and faith and law were maintained in Ireland for four hundred years after the coming of Patrick until the coming hither of the Lochlonnaigh. Besides, silver was struck at Ard Macha and at Cashel at that time. Henricus above says in the 174th chapter that Patrick made an apportionment of Ireland, as to land, people and cattle, and that he set aside a tithe of these for the Church, to wit, a tithe of the people, the land, and the cattle, and made monks of the men and nuns of the women, and built monasteries for them. Thus does the same author speak referring to these people who formed the tithe: "He made monks of all the men and nuns of the women, and he built many monasteries and he set apart a tithe of the land and a tithe of the cattle for their maintenance."

The same author also says that as a result of the regulation laid down by Patrick, there was not a nook or corner or desert in Ireland that was not full of pious persons and of saints, so that it came to pass that the name by which Ireland was distinguished among the nations in general was the Island of Saints. Nennius, a British author, in the History of Britain, speaking of Patrick, uses these

b. Omnes ergo mares monachos, feminas sanctimoniales, efficiens, numerosa monasteria aedificavit, decimamque portionem terrarum ac pecudum eorum sustentationi assignavit.

Δὲ λαβαίρε ἀνὶ ῥάουαίς, να βημάτῃ-ρο: α "Ὁ τόξαιβ,"
 275 ἀνὶ ρέ, "355 εἰσλῆιρ, ὁ ἡοιρνεῦ λειρ ἀν νυίτηρ ἔεασα,
 355, εἶρροξ, τυξαιβ ἔεασα ξηάια εἰσαίρε ὁ ἐπί μίλε
 ραξαιρ." Δὲ ρο μαρὶ ἐίξ ἀν ρεανῆρ λέ Νειννιῦρ ἀν ἀν
 λιον εἶρροξ ὕο ὁ ἡοιρνεῦ λέ ῥάουαίς:

280 Δ κάίξ λέ εἰσῆσ ρηιῖεἶρροξ
 Ρό οίρηθ ἀν κάίθ,
 ὕμ ἐπί εἰσῆσἰβ ἐρηῖεἶρροξ
 φοίρα ὁοίρηαίξ ξηάίῃ

Οὐδέ ὁ ἐυίρρεῶν ἰ ν-ιουζαντῶν ἀν λιον εἶρροξ-ρο ὁ
 βειτ ἰ ν-δοιρνεἶατ μέ λινν ῥάουαίξ ἰ νῆιρηνν, λέξῆσ ἀν
 285 νί ἀοειρ S. Ὁεαρηαῖο ἰ mβελάιῃ mβελάιῃ ἀν ξηάιτυξῶ
 να ἡῆιρνεἶαν ὁ λειτ ἰ ἡεἶρροξ. Δὲ ρο μαρὶ ἀοειρ:
 β "Ὁ-νιτεἶρ μαλαίρε ἰρ ἰομαουξῆσ ἀν εἶρροξαιβ ὁ μέρ
 τοίλε ἀν ἀιρνεἶρρῆιξ, ἰοννῦρ ναὲ λῶρ λέ ἡαοιρ εἶρροξόι-
 εἶατ ἀμίδιρ ἀοιρ εἶρροξ ἀμίδιρ, ἀτ βί βεξῆναε εἶρροξ
 290 Δὲ ξῶε ἀοιρνεἶσλῆιρ ἀεα." Δρ να βημάτῃ-ρ S Ὁεα-
 ρηαῖο ἰρ ἰουτῆιξτε ναιρ ευίρτε ἰ ν-ιουζαντῶν ἀν λειρ εἶρροξ
 ὁ λυαίρνεαμαρ ὁ βειτ ἰ νῆιρηνν μέ λινν ῥάουαίξ. ἀν
 mβειτ ὁον εἰσλῆιρ ρα βλάτ ἀν ταν ροιρ. ἰρ λυξαιρε ἰρ
 ἰουῆεἶρτε ἰ ν-ιουζαντῶν ἀν τ-ἰρνεἶἰρ εἶρροξ ὁ λυαί-
 295 εἶαμαρ τυαρ μαρὶ λέξῆσ λινν ἰ ρεινλεἶβηαίβ ξο ραιβ
 εἶρροξ ἰ νῆιρηνν ἰ ν-ἰξῆιῃ ξῶε ὁεἰξῆντῶετῶ ὁἶ βῆυιλ
 ἰννε.

ἰρ ὁεαίβ ρόρ ἰ ἡαννάλαιβ ἔιρνεἶαν ξο νῆεαρηα ῥάουαίξ
 ὁἶ ἀιρνεἶρροξ ἰ νῆιρηνν, μαρὶ ἀτῶ ἀιρνεἶρροξ ἀρῶ mβῶε
 300 ρηιόμῆιῃ ἔιρνεἶαν, ἰξῦρ ἀιρνεἶρροξ Καίρἰλ; ρηιόμῆιῃ
 ἰομοίρη ἀρῶ mβῶε ὄρ εἰορην ἔιρνεἶαν υἱε ἰρ ξο εἰννε ὄρ
 εἰορην λειτε ευἰρην, ἰξῦρ ἀιρνεἶρροξ Καίρἰλ ὄρ εἰορην λειτε
 mβῶε ξο εἰννε; ἰξῦρ ἀρῶεἶρ Δὲ ἀν ἡρῆιόμῆιῃ ἀρῶ; ἰξῦρ ἰρ
 ἔ ἀοἱρ ρά νῆεαρηαθ ἀν τ-ορῆιξῆσ ροιρ, ὁ βῆιξ ξο ὁεαίρ
 305 ἀρῶεἶρτεἶρ ἔιρνεἶαν ἰ ρεινβ ρῆεἶατ ἔιρνεἶἰρ, μαρὶ ἀτῶ
 Δὲ λαοξαιρε μαε Νέιλλ; ἰξῦρ νίορ ξῶε εἰοξῆ ἰρ Conall ἰρ

a. Ecclesias 355 fundavit, episcopus ordinavit eo numero, 355,
 presbiteros autem usque ad tria millia ordinavit.

words : " He built," says he, " 355 churches, he consecrated the same number, 355, of bishops, and he ordained priests to the number of three thousand." Thus does the seanchus agree with Nennius as to the number of bishops consecrated by Patrick :

Five and fifty learned bishops
Did the holy man consecrate,
With three hundred young clerics
On whom he conferred orders.

Should anyone be surprised at there being so many bishops together in Ireland in the time of Patrick, let him read what St. Bernard says in the life of Malachias of the custom of Ireland regarding her bishops. Thus does he speak : " Bishops are changed and multiplied at the will of the archbishop, so that a single diocese is not content with a single bishop, but they have almost a bishop for each church." From these words of St. Bernard it is to be inferred that it is not strange that so great a number of bishops as we have mentioned should be in Ireland in the time of Patrick, as the Church was then flourishing. The number of bishops we have above mentioned is the less to be wondered at, since we read in old books that there was a bishop in Ireland for every deanery in the country.

Moreover, it is certain from the Irish annals that Patrick made two archbishops in Ireland, to wit, the archbishop of Ard Macha the primate of Ireland, and the archbishop of Cashel ; the primate of Ard Macha being over all Ireland and especially over Leath Cuinn, and the archbishop of Cashel directly over Leath Mogha, while the primate had higher authority over him. And the reason of that arrangement was that the supreme sovereignty of Ireland was in the possession of the race of Eireamhon, being in the possession of Laoghaire, son of Niall ; and Eoghan and

b. Mutantur et multiplicantur Episcopi pro libitu Metropolitanorum, ite ut unus episcopatus uno non esset contentus, sed singulae pene ecclesiae singulos haberent episcopos.

an cúro oile o'uaireib an éiriu rin vo zab baireadú ó
 páraois gan an eaglaib ba pinnriopálta ran míogáct
 vo beit ar a leit féin o'Éirinn, mar atá leat Cúinn, agus
 310 cur vo beit aice ar eaglaibib Éireann ar loig an aro-
 flaitir vo bí 'n-a reilb an tan roin. Síol Éibiri, céana,
 fuaradair ó páraois an daia heaglaib ba pinnriopálta
 vo óéanaib i Leit Moza .i. i zaireal, vo bpiú zó maibe
 ceart aca féin ar Leit Moza fá piú Éireann zur an
 315 oiríat roin ó aimirí Cúinn. Iy cómarue ro vo cireveámaib
 ná eav aháin aithearros Muínan zairítear i rean-
 leabhaib iyyi iy annálaó Éireann o'aithearros Cairil,
 áct fóy zó nzairear aithearros Leit Moza uile óe.

An ní eile ionoirio aithearros oirios ran aimirí-ye zó
 320 maib imleac lobair 'n-a caódoi aithearros, iy amlair iy
 iontuizte rin zó maibe aithearros iy clair Cairil real
 ar oibire a Aireal tpe foinear Loclonnac an tan roin
 i n-aimirí Máoilfeáclainn mic Máoiluadair vo beit i
 bflaitear Mue, agus Néill Caille 'n-a piú Éireann, agus
 325 Olcobair vo beit i bflaitear Muínan, agus Tuigeyur an
 t-anflait Loclonnac vo beit ag buairream Éireann. Óir
 níoir oóca Forannán ppiomáir Éireann vo tairann a
 hAró Maca lé Tuigeyur, zur ba héizean oó teáct ar
 oibire von Muínan, ioná aithearros Cairil zó n-a clair
 330 vo tairann a Aireal le Loclonnac, agus uil va nuisean
 féin zó himleac lobair, mar a maibair coilte iy bogac
 iy móinte an tan roin. Agus vo caitear real va
 n-aimirí ann rin ye linn leáctruim Loclonnac vo beit
 oira.

335 Ní faítear linn i n-annálaib Éireann vo beit i n-Éirinn
 áct vá aithearros, mar atá aithearros Aró Maca agus
 aithearros Cairil zó haimirí an Cáirioinál Ioanne

Conall and the other nobles of that race, who were baptized by Patrick, insisted that the principal church in the kingdom should be in their own half of Ireland, to wit, in Leath Cuinn, and that it should have authority over the churches of Ireland after the manner of the supreme sovereignty which was then in their possession. As to the race of Eibhear, they were permitted by Patrick to found the second principal church in Leath Mogha, namely, in Cashel, because to them belonged Leath Mogha under the king of Ireland from the time of Conn up to then. This should with the greater reason be believed from the fact that the archbishop of Cashel is called not only archbishop of Munster, but also archbishop of all Leath Mogha in the old books of chronicles and annals of Ireland.

But as regards another statement made by some writers of the present time that Imleach Iobhair was the seat of an archbishop, it is to be understood in this way: the archbishop and the clergy of Cashel were for a time banished from Cashel in these days, through the oppression of the Lochlonnaigh, when Maoilseachlainn, son of Maolruanaidh, was king of Meath, and Niall Caille king of Ireland, and Olchobhar king of Munster, and while Turgesius the Lochlonnach tyrant was harassing Ireland. For the expulsion of Forannan, primate of Ireland, from Ard Macha by Turgesius, so that he was forced into banishment in Munster, was not a more likely event than that the archbishop of Cashel and his clergy should be driven from Cashel by the Lochlonnaigh, and should betake themselves for refuge to Imleach Iobhair, where there were then woods and bogs and morasses. And there did they spend some of their time while they were subject to the persecution of the Lochlonnaigh.

We find in the annals of Ireland only mention of two archbishops being in Ireland, to wit, the archbishop of Ard Macha and the archbishop of Cashel, down to the time

Παρισον το τεαετ 1 νέημιν μαρι δον με Ζιολλα Cηίορτ 0
 Conaice, εαρρος λεαρα Μόιη, λεαζάτο αν Ράρα 1 νέημιν
 340 αν ταν ροιν, αν ταν ρά ηαοιρ τον Τιζεαρινα II52. 0η
 αν βλιαυαιη ριν το ερμιννιγεαοαρι κομαιολε κοιτρεαηη αζ
 Ceannanur na Miuε, μαρι αη ηοιηνεαυ αηροεαρρος 1 ηάε
 Cηιαε αζυρ αηροεαρρος 1 υTuαιη, μαρι α ηρυαηη ζαε αηρο-
 εαρρος οιοβ Pallium, αμαιοη ευηηρεαη ριορ υα ειρ ρο α
 345 hannάλαιβ αορτα εηρεαηη το ρεριοθαδ 1 ζCluaiη ειυηεαε.

III.

Αη ηβεηε το Ράοραιοζ αζ ριολαυ αν εηειοιή 1 νέημιν
 1 η-αιηηηη λαοζαηηε, ηρ ε Δονζυρ μαε ηατρηαιοε ρα ηί
 Mumian; αζυρ ηέ τηιαλλ το Ράοραιοζ το ρεαημόηη τον
 Mumian, τηζ Δονζυρ μαε ηατρηαιοε εέαοηα 1 ζκοηηηε
 350 Ράοραιοζ ο'ραιοηιυζαυ ροιηηε ζο Μαιοζ ηεηηεαη 1 η'Οεηρηβ
 τυαηρρεηηε, ηρ ηεηηηρ ζο ηηοζρροηε Cαιρηλ ε 1 ηεοζαηαετ ηέ
 ηάηυτεαη αν Τηηαη Μεαοούηαε αηηύ; αζυρ υο ζαβ Δονζυρ
 εηεηεαη ηρ βαιητεαδ υατό αηη. Αζ ρο μαρι αηεηη ρεηη-
 θεαετα Ράοραιοζ υο ηαιελέαζαυ ηηηη αζ τηιάεταυ αη ηηαλλ
 355 εηαρ: *a* "Ré ηβεηε αζ τηιαλλ τον Mumian ού, τηζ ηί
 Mumian, Δονζυρ μαε ηατρηαιοε, η-α υάη ζο Μαιοζ ηεηηεαη
 1 υταλαη ηα η'Οεηρηε ηρ το εηεορηηηζ ζο λύτζάηηεαε τον
 ηίοζέαεαηη υα ηζαηηεαη Cαιρηαλ 1 ζρηίε Cοζαηαετα ε, αζυρ
 ηρ αηη ρηη το εηεηο αν ηί Δονζυρ ηρ υο ζαβ βαιητεαυ."
 360 Αζυρ ραη αηε εέαοηα λυαηυτεαη ζυηηαβ τηέ θοηηη Δονζυρ
 υο ευηη Ράοραιοζ λορ α ηαιελε. Αζ ρο αν ηί λέαζαη
 αηη: *b* "Iai ηβεηε υο ηαοή Ράοραιοζ η-α ηεαρηαη αζ
 βεαηηαεαδ αν ηίοζ υο ράταυ λειρ ηηηη α ηαοήβαηελε 1
 ζκοηη αν ηίοζ." Αη ρο ηρ ηοηηηηεζτε ζυηηαβ τηέ κοηη ηίοζ

a. Dum vero in Momoniam proficisceretur, venit obviam ei Rex
 Momoniae, Δονζυρ μαε ηατρηαιοε ηη campo ηεηηεαη ηη ηεηηα ηα
 η'Οεηρηε, eumque duxit gaudens ηη civitatem ηεγαλε ηοηηηη
 Cαιρηαλ, quae est ηη regione Cοζαηαετ, ibique credidit rex Δονζυρ
 et baptisatus est.

when Cardinal Johannes Papiron came to Ireland together with Giolla Criost O Conairce, bishop of Lios Mor, then the Papal legate in Ireland, in the year of the Lord 1152. For in that year they convened a National Council at Ceanannus na Midhe, in which an archbishop was consecrated for Ath Cliath and an archbishop for Tuam, and where each of the archbishops received a pallium, as we shall hereafter set down from the ancient annals of Ireland which were written at Cluain Eidhneach.

III.

While Patrick was planting the Faith in Ireland in the time of Laoghaire, Aonghus, son of Natfraoch was king of Munster, and when Patrick proceeded to Munster to preach, this Aonghus, son of Natfraoch, came to Magh Feimhean in the northern Deise to welcome him, and conducted him to the royal residence of Cashel in Eoghanacht, which is now called Middlethrd, and there Aonghus accepted faith and baptism from him. Thus speaks an old Life of Patrick which we quoted above in treating of Niall: "As he was going into Munster, Aonghus, son of Natfraoch, king of Munster, came to meet him to Magh Feimhean in the country of the Deise, and joyfully conducted him to the royal seat which is called Cashel in the district of Eoghanacht, and there king Aonghus believed and was baptized." And in the same passage it is stated that it was through the foot of Aonghus that St. Patrick drove the point of his crozier. Here is what we read therein: "As St. Patrick was standing and giving a blessing to the king, he drove the point of his blessed crozier into the king's foot." From this it is to be inferred that it was through the foot of Aonghus, son of Natfraoch, king

b. Cumque Sanctus Patritius regem stando benedixisset cuspis baculi Sancti fixa est in pede regis

385 Muñan, donḡurá mic na rriaoicé, do éuiri páorais iunn a
 baiclé, ir nac tré éoir eogain mic néill ríog ulad. Tis
 rai mé feandur do leit Cuinn féin leir an ní tuar ran
 laoiú oiaib tofac: buair n-eaprog ar fuil néibir, .i.
 Torra mac Muirir Uí Maolcónaie. As ro mar doerir:

370 Tré bonn donḡuir anba an bpoio,
 do éuaró iunn baiclé bpáorais;
 ḡur líon an t-urláir oa fuil,
 an ḡnóim ní cóthráó coguir.

Do báorai éitrie mic ríceas ir éitrie hinḡeana ríceas
 375 as an donḡur-ro, asur do bionn dá mac véas ir dá
 inḡin véas non eazlar víob. Ir é an tdonḡur-ro fóf
 do oiruis rreaball baicir páorais ar ḡac neac da
 nḡadad baicead ran Muñain, .i. trí rinḡinne; asur ir
 mar ro ríof do víolraoi an éain rin, mar acá cúis
 380 céas bó, cúis céas caoi iaiainn ir cúis céas briae,
 cúis céas léine ir cúis céas caora ḡaca rrear bliasain
 do éomrha páorais mar éoir ó ríogaid Muñan; asur do
 bí an cior roin 'ḡa víol ḡo haimirir éormaic mic Cuil-
 eannáin. Léasḡar fóf i leabair Ruadú Mic Douasáin ḡo
 385 ḡcleactad donḡur mac na rriaoicé oiair eaprog ir veic-
 neabair rḡarait ir dá maiceleimeac véas ir tui ríóio do
 beir mar ḡnátmuinntir 'n-a rócair féin do ríoir, mé iad
 aippeann ir mé ḡuioe Dé.

Ré linn páorais do beic as ríolad an éreioim i néiunn
 390 i n-aimirir laozairie, do báorai éitrie mic ríceas as briaan
 mac eóac Muigmeasóin, asur fá luét cómairie do
 laozairie mac néill iad, asur ar mbeir do páorais as
 beannaadav éimeann, téio i ḡConnaécaib asur rriallair i
 noáil an íoc víob roin do ba taoireac oirra, eicén fá
 395 hainm uó. Mar do connairc an rrear roin páorais as
 teacé 'n-a lácair téio ar a eac asur ḡabair as a ríactad,
 asur dovbairic mé a briaécaib an ní céasna do véasnaí,
 asur ḡan cáuar do tabairic non éleimeac: asur oo-níó

of Munster, that Patrick drove the point of his crozier, and not through the foot of Eoghan, son of Niall, king of Ulster. Even a learned seancha of Leath Cuinn, to wit, Torna, son of Muiris O Maolconaire, agrees with the above in a poem beginning, "The bishops' blessing on the race of Eibhear." Thus does he speak :

Through the foot of Aonghus, great the discomfort,
Went the point of Patrick's crozier,
So that the floor was covered with his blood,
The deed is no whuspered gossip.

This Aonghus had twenty-four sons and twenty-four daughters, and of these he gave twelve sons and twelve daughters to the Church. It was this Aonghus also who imposed Patrick's capitation screaball, that is, three pence for each person who should receive baptism in Munster, and this tax was paid in the following manner, to wit, five hundred cows, five hundred balls of iron, five hundred mantles, five hundred inner garments and five hundred sheep to be given every third year to the comhorba of Patrick as rent from the kings of Munster. And this rent was paid up to the time of Cormac, son of Cuileannan. Moreover, we read in the Red Book of Mac Aodhagain that Aonghus, son of Natfraoch, used to keep in constant attendance on himself two bishops and ten priests and seventy-two young clerics for the purpose of saying Masses and of Divine prayer.

When Patrick was planting the Faith in Ireland in the time of Laoghaire, Brian, son of Eochaidh Muighmeadhon, had twenty-four sons, who were contemporaries of Laoghaire, son of Niall ; and as Patrick was blessing Ireland he went into Connaught and went to meet the son amongst them who was their leader, whose name was Eichen. When this man saw Patrick coming into his presence he mounted his horse and proceeded to lash it, and directed his brothers to do likewise and not to show reverence to the

ἀνλαῖθ ριν ἀετ ἀν μαε ρά ἡόιγε ὀιοβ, ὡαρ β' ἀινμ Ὑαδὲ
 400 Ἰαλαδ. ἀναιρ ἀν ρεαρ ροιν ὡα ἔοιρ ιρ τέιο 1 ἡοοιννε
 ῥάοραιε ιρ κυιηρ ράιλτε μοιμε ιρ ὡο-βειη υἱηλα ιρ οηόηη
 ὡό. λειρ ριν τηαλλαιρ ῥάοραιε μοιμε ἡο ηοεαδαιὸ ὡο
 λάταηη εἰδεν, ρά ταοιρεαδ ὡηηα, ιρ ριαρρῡιζιρ ὡε ηαρ β' ε
 εἰδεν ε. “ Ἠί μέ,” ἀη εἰδεν. “ Ἠαρηά κύ,” ἀη ῥάοραιε,
 405 “ βεανηαιμ-ρε ηαε ιρ ηίε ὡιοτ ρέην ιρ ὡοη ηέιο ὡοτ βηαίε-
 ηηβ ἀτά ιο ρόδαηη ἀετ ἀη τ-αοηήμααοή ὡιοβ τυε αάοαρ ιρ
 οηόηη ὡαη ρέην ἀη ροη μο τηεαηηα.” ἀεηρ αουβαιρε ἀη
 μααοή ροηη ὡά μαδ ε ρέην βυο ηί ὡηηα ἡο ηοέαηαο ηέηη
 ῥάοραιε. “ Ἠαρηαυ,” ἀη ῥάοραιε, “ ὡο-βειηημ-ρε βεανη-
 410 ἀετ ὡηητ-ρε, ιρ βυδ ηί τυρη, ιρ βηαιο ἀη ηίε ἀεατ ρῡοι ιο
 ὡηαιο;” ἀεηρ ὡο ρῡοηαυ ράηρτηη ῥάοραιε, ὡηη ὡο βῡ ῥάοραιε
 ιρ ὡά εαρηοε ὡεαε ἡ-α ρόδαηη ἀε ηῡοεαυ Ὑαδὲ Ἰαλαηε, ἀεηρ
 ὡο ἡηάεηηεαδ λέ ηῡετῡβ Ἐοηηαετ κυηοηηβαιυε ἀη ὡα εαρηοε
 ὡεαε ροηη ιρ ὡά ταοιρεαδ ὡεαε ρῡοι Ἠηηηεαδαιε ἀεηρ Ὁ
 415 ἨαοηηλῘοηηηε ὡο βειτ ἡεα ηῡοεαυ ὡ ροηη 1 λε ἀη ἔηοε ὡά
 ηεαηηηεαη Ἐαηη Ἡηαοηε.

Δοηηβηηαυαηη ὡεαε ἀη ρῡοιτ ἀη ἔηηηε Ἐεαυ ὡ ἡεηη
 Ἐρῡοητ ἡο τηεαετ ῥάοραιε 1 ηέηηηηηη, ἀη Ἐεατῡηηηαυ
 βηηαυαηη ὡο Ἡλαηεαρ Ἰαοεαηηε ηηε ηέηηη, ἀηηαηη ἀηηη-
 420 ηαηαηη; ἀεηρ βηηαυαηη ιρ τηη ρῡοιτ ὡο ῥάοραιε 1 ηέηηηηηη
 ρῡη ρῡαηη βάρ; ἀεηρ ὡά ἡεηηηεαηη ἀη τ-ἀηηεαη ροηη λειρ
 ἀη ἀηηεαηη τυαρ, ὡο-ηῡο Ἐηηηηε Ἐεαυ ηοῘαυ ιρ ὡά βηηαυαηη;
 ἡοηαδ ὡα ὡεαηηβαιτ ροηη ἀηηηηη ἀη ρεαηεα ἀη ηαηηη-ρῡο :

425 Ὁ ἡεαηηηη Ἐρῡοητ, ἀηηεαηη ἀηητ,
 Ἐηηηε Ἐεαυ ηέ ταδ ηοῘαητ,
 ιρ ὡά βηηαδαιη ραοη ηαρ ροηη,
 ἡο βάρ ῥάοραιε ῥηῡοηη-αρητῡοηη.

Ἰεαεεαη 1 ηηβεαεαηο ῥάοραιε ἡηηαβ βηηαδαιη ιρ τηη
 ρῡοιτ ὡο βῡ ῥάοραιε 1 ηέηηηηηη ηαρ ὡεαετ ἡ-α εαρηοε
 430 ηηηε, ἀε ρῡοηαδ ιρ ἀε ρεαηηῡοηη ηα ροηρῘεαη, ιρ ἀε ὡεαηηαη

cleric; and they acted accordingly, except the youngest son, whose name was Duach Galach. This man kept on foot, and advanced to meet Patrick and bade him welcome and paid him homage and respect. Upon this Patrick went forward and came into the presence of Eichen, who was their leader, and asked him if he were not Eichen. "I am not," said Eichen. "If thou beest," replied Patrick, "I deprive of success and of sovereignty both thee and as many of thy brothers as are with thee, except the one youth who paid me reverence and honour for my Lord's sake." And that youth said if he were king over them he would do Patrick's bidding. "Then," said Patrick, "I bless thee, and thou shalt be king, and thy seed shall have the kingdom after thee." And Patrick's prophecy came true, for Patrick with twelve bishops attended at the inauguration of Duach Galach as king, and it was the custom with the kings of Connaught ever since to have the comhorbas of these twelve bishops and twelve chiefs of the race of Muircadhach and Uí Maolconaire at their inauguration on the hill called Carn Fraoich.

There were 431 years from the birth of Christ to the coming of Patrick to Ireland in the fourth year of the reign Laoghaire, son of Niall, as we have said; and he was sixty-one years in Ireland up to his death, and if this number be added to the previous number, we get four hundred and ninety-two years; and in testimony of this the seanacha composed this stanza:

Since Christ was born, pleasant reckoning,
Four hundred and ninety also
And two full years added thereto
Till the death of Patrick our chief Apostle.

We read in the life of Patrick that he passed sixty-one years in Ireland after he had come hither as bishop, planting and preaching the gospel and working wonders and

fearc ir míorbál uo réiri maí léaztar i mbeataio páorais
uo réiri ugoairi o'áirice. az ro maí auoir:

435
 trí fiéto bliasau ir bliasain,
 ir fearc neac ar nac oiaíairi.
 i néirinn go n-iomao bfearc
 uo bi páorais az pnoiceairt.

azur cibé adéarau nac fuil an iann-ro i mbeataio
 páorais, bíou a fiour aize zur léazai linn i bpríim-
 leabair feanóura zur reriobau b4 beara páorais, zac don
 440 uíob ar leit rir féin azur ir corímaíl zur reriob zac
 neac ní nuá ar páorais nacair reriob neac oile uo éac.
 uime rin ní cuirice i n-ionganar uon ti uo léiz beara
 páorais az donugoir amáin, ua steazmáó rceal nó
 míorbál ar páorais i leabair oile nacair léiz ran
 445 beataio rin.

ir mé linn laozairie tug Dubrac húa luairi ir feargúr
 file ir Ror mac Tincim feanóur éireann ua ppiomáó ir ua
 zlanau uo páorais. azur táiniz ue rin zur cuireadó i
 zceao laozairie comóáil coitceann uo véanoim, maí a mbiaó
 450 cpiuinnuzao míoz cleipe ir ollamán éireann mé zlanadó
 an treanóura; azur iar moctain ar donláairi uóib uile
 uo tozao arta naonbair me zlanadó an treanóura, maí
 acáio trí míz, trí hearpuis ir trí ollamain mé feanóur.
 na trí míz, laozairie mac Néill ní éireann, oáirie ní ulaó,
 455 ir Corc mac luizóeac ní Muíthan. an triúir earros,
 páorais, beinén ir Cairneac. na trí ollamain mé fean-
 óur, Dubéac, feargúr ir Ror. azur uo zlanadó ir uo
 cuireau i n-eazair ir i n-oiriuzadó an feanóur leit an
 naonbair roin, azur ir ue uo zairié an Seanóur Mór.
 460 acá an uoain uarab corac "Aimhuzin zluínzeal" az
 fíoradó an neite-re. az ro fíor na moinn ar an uoain
 zcéaona az fuíveam an neite-re:

465
 ugoair an cSeanóura míóir
 naonbair ror cóiriz go cóir,
 naoimíoir a ainm caomao caín
 lé fíor naoiméa an naonbair rain.

miracles, as we read in a Life of Patrick by a certain author. Thus does he speak :

Three score years and one,
 Few there are to whom it is not a mystery,
 In Ireland with many prodiges
 Did Patrick continue to preach.

And should anyone say that this stanza is not in the Life of Patrick, let him know that we have read in an ancient historical record that there were sixty-four Lives of Patrick written, each of them being distinct from the others. And it is likely that each writer wrote something new about Patrick which none of the others had written. Hence, one who has read the life of Patrick by one author, must not deem it strange if he happen on a story or miracle of Patrick in another book which he did not find in that life.

It was in Laoghaire's time that Dubhthach Ua Lughair and Fearghus File and Ros son of Trichim, brought the Seanchus of Ireland to Patrick to be approved and purified by him. And from this it arose that Laoghaire was empowered to call a general assembly in which the kings, clerics, and ollamhs of Ireland should meet for the purpose of purifying the Seanchus. And when they had all come together nine were chosen from among them to purify the Seanchus, to wit, three kings, three bishops, and three ollamhs in seanchus. The three kings were Laoghaire, son of Niall, king of Ireland, Daire, king of Ulster, and Corc, son of Lughaidh, king of Munster. The three bishops were Patrick, Beinen and Cairneach. The three ollamhs in seanchus were Dubhthach, Fearghus and Ros. And these nine men purified and arranged and established the Seanchus, and it was this that was called the Seanchus Mor. The poem which begins "Aimhirgin Gluingheal" confirms this account. Here follow the stanzas from the poem that bear out this account :

The authors of the Seanchus Mor
 Were nine who set it in order rightly,
 Naomhshuos is its fair noble name,
 By reason of the sacred learning of that nine.

470 páorais beinén cairnead cain,
 laozairne mac néill neartchair.
 feargur file, gáirne glan,
 agur thairne ní tlaó,

agur ní muhan gan theirs,
 corc mac luigéad go láimheirs,
 dubhad ua luğair oon linn,
 saoi an théarla fior mac tpiéim.

475 naoi faoite nar faob a rnar,
 léir mağluigead an seançar,
 iar na éur dóib tré gaoir gíl,
 i ngad aoir ó daimirgin

IV.

iar nglanav iomorro an tSeancura mar rin ir ead vo
 480 hoirtuigeao lé huairlib éireann uirlamhar an tSeancura
 vo éur ar cóiméao ppealavoao na héireann; agur tug-
 avar na ppealavoao céatna fá veapa a rpeioav 'n-a
 bprímeagairlib féim. Agur atávo cur vo na reinleabhairb
 ar maréain amú, nó na micleabhair vo rpeioav arta, mar
 485 atá leabair arto maca, ppraltair éairil, leabair glinne
 vó loó, leabair na hila Congmala, leabair éluana mic
 nóir, leabair fionntain éluana héirnead, leabair buive
 moling, ir leabair Dub Molaza, agur pprímeleabhair
 éireann ó foim amad, mar ar cóiméavao an Seancur gan
 490 leatrom vo véanam ar nead reod a céile v'huairlib
 éireann.

Vo bioó fóir ruim reancura na leabair-vo uile i
 ppraltair na Teaimrac; agur vo-níci pprómav oirra gada
 trear bliavain i bfeir Teaimrac, amail avubramar éur
 495 ag labairt ar flaitear éorimac. Gíoead mé linn na
 págántadta, ir iav fo ríor na ppríom-ugavair vo bí ruir an
 reancur ó daimirgi go haimirri. mar atá daimirgin glúin-
 geal, Sean mac áige, buive banugavir ó máivtear bpríatna

Patrick, Beinen, noble Carineach,
 Laoghaire, son of Niill the strong,
 Fearghus File, laughter pure,
 And Daire king of Ulster.

And the king of Munster without stain,
 Corc, son of Lughaidh of the red hand,
 Dubhthach Ua Lughair of the lake,
 The professor of language, Ros son of Trichim.

Nine sages, of wise aspect,
 By whom the Seanchus was set in order
 After they had examined it with excellent skill
 Through every generation from Aimhirgin.

IV.

Now when the Seanchus had been purified in this way the nobles of Ireland decreed that the charge of it should be entrusted to the prelates of Ireland, and these prelates ordered that it should be copied in their own chief churches. And some of the old books are still extant, or the copies made from them, such as the Book of Ard Macha, the Psalter of Cashel, the Book of Gleann da Loch, the Book of Ui Congmhala, the Book of Cluain Mic Nois, the Book of Fiontan of Cluain Eidhneach, the Yellow Book of Moling and the Black Book of Molaga, and the rest of the chief books of Ireland where the Seanchus was preserved without doing injustice to any one Irish noble as against another.

Moreover, there was a summary of the records in all these books in the Psalter of Tara, and they used to be approved every third year at the Feis of Tara, as we have said above in treating of the reign of Cormac. But in the pagan period the following were the chief authors of the Seanchus from age to age, to wit, Aimhirgin Gluingheal, Sean son of Aighe, Bridhe an authoress, from whom is the expression *Briathra Bridhe* (the sayings of Bridhe).

500 Dhuib, Connla Caoimhíadaíac ríaoi Connact, Seanca mac
 Cúil Claoim, Fáctna a mac roim, Seanca mac Oilioilla,
 Moíann mac Maoim, Feargus Fíannaite a chíc Cíarraíde
 Lusáira, Feircéirne File, Néive mac Auna, Aitirne,
 Áinnar, Feargus File mac Aitirne, Neaira mac Fionncuil
 a Siúdaib, Seadamar mac Moíann, Fearasac Fionn
 505 Feactnac míozgudair gaoire Éireann, Fiteal, Feargus File,
 Rof mac Tríóm ir Dubtac mac hÍla Lusair, agur ir iau
 an tmuí vóircaad-ro tug an Seanur vo páraois va
 fíonáio ir va glanáio.

Ré linn íomóirio na págántacta vo beir i nÉirinn,
 510 ní bío cion ollaman ná ugdair ran reanur ar doimead
 ré reanur ar a bfrionntaoi claoim vo reanura vo véanaim
 doim feact amáim. Ni bío fóp cion bfrionntaoi ar an tí
 vo-beiread claoimbeir; vo bío mar an gceanna geara
 ar vruing vob ré linn na págántacta. Ar vúr an tan
 515 vo-beiread Sean mac Áige claoimbeir vo páraoisoir
 boilglára ar a veairgíadaio; agur an tan vo-beiread
 an fíonbeir ni páraoisoir.

Ni iuz Connla Caoimhíadaíac bfréigbeir maí, óir vo
 ba vaine íoim fíonntaoi vo réir fólur na náóirie é.
 520 Ni beiread Seanca mac Cúil Claoim beir coioce gan
 tiorcau an oíde ma n-a beir. An tan vo-beiread
 fáctna a mac roim bfréigbeir, ma i n-aimriri an fozáir
 vo beiread í, vo tuitead mear na tíre a mbíó an oíde
 rin. Sívead an tan vo-beiread fírbéir vo anad an
 525 torcau go hioimán ar na crannáib; nó ma i n-aimriri an
 blata vó-beiread an bfréigbeir, vo féaraois na ba a
 laois ran tír rin. Ni beiread Moíann mac Maoim beir
 gan an ío Moíann um a bfrágo; agur an tan vo-beiread
 bfréigbeir vo ceannaó an ío um a bfrágo; agur an tan
 530 vo-beiread an fírbéir vo fínead an ío tar a gúailib
 amad, amáil aicubíamair éuar. Mar rin íomóirio vo
 móirán vóircaib págánta oile, vo bíoir geara oíra va

Connla Caoinbhriathrach a Connaught sage, Seancha son of Cuil Claon, Fachtna his son, Seancha son of Oilill, Morann son of Maon, Fearghus Fiannaithe from the country of Ciarraidhe Luachra, Feircheirtne File, Neidhe son of Adhna, Aithirne, Amhnas, Fearghus File son of Aithirne, Neara son of Fionncholl from Siodha, Seadhamus son of Morann, Fearadach Fionn Feachtnach chief author for skill in Ireland, Fitheal, Fearghus File, Ros son of Trichim, and Dubhthach son of Ua Lughair, and it was this last trio who brought the Seanchus to Patrick to be approved and purified.

Now in Pagan times in Ireland no professor of seanchus could rank as an ollamh or author in seanchus who had been known once to falsify historical truth. Moreover, no one could hold the rank of breitheamh who had given a partial judgment ; and besides some of them were bound by geasa in the Pagan times. First, when Sean, son of Aighe, delivered a partial judgment, blisters grew on his right cheek, and when he delivered a just judgment they did not grow.

Connla Caoinbhriathrach never delivered an unjust judgment, for he was a virtuous truly upright man according to the light of nature ; Seancha son of Cul Claon never gave judgment without having fasted the night before. When Fachtna, his son, delivered an unjust judgment, if it was in the autumn he delivered it, the fruit fell to the ground that night in the country in which he was. But when he delivered a just judgment, the fruit remained in full on the trees ; or if in the spring he delivered an unjust judgment, the cattle forsook their young in that country. Morann son of Maon gave no judgment without having the Morann collar round his neck, and when he gave an unjust judgment the collar grew tight round his neck, and when he gave a just judgment the collar stretched out over his shoulders, as we have said above. And so it was with several Pagan authors, they were subject to geasa, preventing

ποιοιμεαρσ ό έλσονάσ φεανόφρα νό βρεϊτεάμναιρ το
 θέανάμ. Δρ α πουβησασρ ιρ ινέριεοτε το φεανόφρ
 535 Έφρεανν μαρ φεανόφρ ζαάσ σνίσε οίλε, το θρής ζο βφουλ
 αρ η-α θεαρβυζαό λέ φρηνβνθ φεανυζοαρ ηβράζάντα ιρ λέ
 φρηνάσ ναοιμήέλιρε αζυρ φριέάλάσθεαό ελζαίρε Έφρεανν.

Το κομμόριασ φειρ Τεάμνιασ λέ λαοζαίρε σ'αίτνυαυαυ
 νόρ ιρ φεάστα Έφρεανν, αμαίλ φά ζηάε μνρ να μιοζαίθ
 540 ποίμε το θέανάμ ι βφειρ Τεάμνιασ. Δη ταν ιομορην
 το κοιμήτιονόλναοιρ υαίρε ιρ ολλαμαйн Έφρεανν τον κομ-
 ύάιλ ριν, το βίον φρηνόμλονζροίρ αρ λειτ αζ αμιομζ
 Έφρεανν ζο η-α φνιρηνν, μαρ ατά Τεαό Μιούεαριτα. Το
 βίόσ φόρ φρηνόμλονζροίρ αζ ζαε μίζ εύζεαυαό ι ηέφρηνν,
 545 μαρ ατά αν λονζ Μννιήεαό αζ μίζ Μννιαν; ιονανν
 ιομορην λονζ ιρ τεαό, αμαίλ αυειρ αν φίλε:

ní moire ιρ τοιελιοό Donn Cuan
 Όρνιέτεαό 'ζα φλαζ νό λονζ λάν;

αζυρ ιρ υαίτ ριν αυειρτέαρ λονζροίρ ι. ποίρ να σθεαό
 550 μνρ αν μβαίλε 'η-α μβι άίτιυζαυ; αζυρ αν λονζ λαιζνεαό
 αζ μίζ λαιζεαν, αζυρ αν έόίρην έονναεραό αζ μίζ έονναέτ,
 αζυρ αν εαεμαίρ υλαυ αζ μίζ υλαό. Το βίοίρ φόρ τρί
 τεάλλαιζε οίλε ι σ'Τεάμνιαζ αν ταν ροιν, μαρ ατά εαριεαίρ να
 ηζιλλ, μαρ α μβίοίρ ζέιλλ νό βραιοσε αν μιοζ ι ζκοίμεαυ.
 555 Δη σαρτα τεαό σα ηζαίρτί Ρέαλτα να βφίλεαυ, μαρ α μβίοίρ
 βρεϊτεάμναιρ ιρ φίλιε Έφρεανν μέ κυμαυ εαναό αρ αν υρηνυζ
 το φάρνυζεαυ φεαετ ιρ μιαζαίλ να ερίσε. Δη τρεαρ τεαό
 σα ηζαίρτί ζρηνάάν να ηηζεαν, μαρ α μβίοίρ βαημιοζηα
 να ζούζεαυαό, αζυρ αίτρεαυ αρ λειτ ραν λονζροίρ ροιν αζ
 560 ζαό μιοζαίρ τοίβ ζο η-α βαηεραετ. Ζννεαό αν ταν το
 φνιρεαυ αν έομύάιλ υίλε μέ ειννεαυ ιρ μέ ερηνόφρναυ
 φεαετ ιρ νόρ να ερίσε, ιρ έ Τεαε μόρ Μιούεαριτα φά τεαό
 εοιτσεανν κομάιρε τοίθ.

Αζ ρο ιομορην αν φνιόυζαό το βίόσ ορην ραν τεαό
 565 ροιν. Το φνιθεαό ρί Έφρεανν φειρ 'η-α μιοζάεαοιρ αρ

them from partiality in history or judgment. From what we have said the Irish records are to be believed like the records of any other country, seeing that they are borne witness to by the writings of old Pagan authors and by their having been approved by the holy clerics and prelates of the Irish Church.

Laoghaire, son of Niall, convened the Feis of Tara to renew the customs and the laws of Ireland, as the kings who went before him were wont to do at that Feis. Now when the nobles and the ollamhs of Ireland came together in that assembly the high king of Ireland and his party had a separate chief residence, to wit, the Teach Miodhchuarta. Each provincial king in Ireland had also a chief residence, to wit, the king of Munster had the Long Mhuimhneach; now *long* means house, as the poet says :

Not more inhospitable is Donn Cuan
With a bad house for his people than with a full house ;

and hence a village where people dwell is called a longphort, that is, the *port* or embankment of the houses; and the king of Leinster had the Long Laighneach, and the king of Connaught the Coisir Chonnachtach, and the king of Ulster the Eachrais Uladh. There were besides three other residences at Tara at that time, to wit, Carcair na nGiall, where the hostages or captives of the king were kept. The second was called Realta na bhFilcadh, where the brehons and bards of Ireland assembled to fix a tax on those who violated the laws and customs of the country. The third house was called Grianan; na nInghean, where the provincial queens dwelt, each of these queens with her female attendants having a separate place in the dwelling. But when the entire assembly sat for the purpose of determining and completing the laws and customs of the country, the great Teach Miodhchuarta was their hall of public debate.

Now they were arranged in that hall in this manner. First the king of Ireland himself sat in his royal chair in

ucúr i zceiptmeadóon an áruir ir a dgasú riar, dgar ní
 Mumhan von leit édar ve, úir roir dgar riar vo báodar
 vā éadon an tige, ní laigean 'n-a fiaðnaire, ní Connact
 ar a cúl, dgar ollamain éireann ar cúlais níog Connact ;
 570 dgar ní Ulaú von leit doctuidú ve ar a véarláim, dgar
 fuireann o'fioiuairlib a cúisú féin ní hiar zác níog
 viod. Ag ro veirmireact an treanóatú zo cumair ar an
 fuivuzav-ro teallais Teamrac :

575 Fiu Mumhan von leit anvear,
 Zan ainbfiur zan anoircear,
 dgar laigim, lóir vo bniog,
 dgasú ar dgasú nia 'n ariuroiog.

580 Connactais ar cul an níog,
 Ré coiméav feanúir zo fiur.
 Uirriú dgarúve i maille,
 i n-ariuroimba áirúve.

585 Láim véar níog Teamrac éreime
 Zan ainbfiur zan ainféile,
 lé oirgiallaib ronna rain,
 Zan fuigeall zan imreairin

Ir ar laogaire tugav Car áca Dara lé laiguib dgar
 lé Crioiméann mac Éanna, mar ar zadbav laogaire leo, zo
 ucuz zruan ir éarca ir meanna níme i zcoimaveact air féin
 fá comall vóib zan dgria na búraime oirna ; dgar níur
 590 comail riu vóib. Ziveav i núogail na brieze rin, zo
 zruov va éir rin vo marbav laogaire lé raiznéan teinn-
 tige i ngréallais Úabail láim ní lítre, amail aveir an
 file :

595 acbav laogaire mac néill,
 Láim ní lítre, zlar a tír.
 vóile vé acragav níat
 tugrav val báir for an níg

Anzuir ingean Tarais, ní Ó Liaáin, vean laogaire,
 mátar luigveac mic laogaire ; dgar, ní hionann ir

the very middle of the hall facing westwards, with the king of Munster to the south of him, for the ends of the house looked east and west, the king of Lenister opposite to him, and the king of Connaught behind him, and the ollamhs of Ireland behind the king of Connaught, and the king of Ulster to the north of him at his right hand, while each king had a party of real nobles of his own province beside him. Here is a pithy account by the seancha of these rules of precedence observed in the hall of Tara :

The Munstermen on the south side,
Without falsehood, without injustice ;
And the Lenstermen, sufficient in strength,
Face to face with the high king.

The Connaughtmen behind the king,
To preserve history truly ,
The under king of Aruidhe near him
In a special high seat,

On the right of the king of mighty Tara,
Without falsehood, without churlishness,
The Oirghualla, a defence were they
Without overlapping, without strife

It was against Laoghaire that the Leinstermen and Criomhthann, son of Eanna, fought the Battle of Ath Dara, wherein Laoghaire was made prisoner by them, and he gave the sun and moon and stars as sureties that he would fulfil his promise not to exact the Boraimhe from them ; but he did not fulfil this promise in their regard. However, to avenge this falsehood Laoghaire was soon afterwards killed by a lightning flash at Greallach Dabhaill beside the Lithfe, as the poet says :

Laoghaire, son of Niall, died
Beside Lithfe, green its land,
The elements of God whose guarantee he had violated
Inflicted the fate of death on the king

Anghus, daughter of Tasach, king of Ui Liathain, was Laoghaire's wife and the mother of Lughaidh, son of

600 Λοζαίηε, σο ζαβ ρί κρησεάν ό ράοραιοζ. Λά η-αον
 ιομορρο οα οτάινιζ ράοραιοζ ο'φιορ ηα βαιηρίοζηα, ράιλ-
 τίζιρ ροίηηε αζυρ ηέ η-α κοίητιοηόλ κλέιηε, αζυρ κυιηρ
 βιαυ οα ολλήμυζαό όόίη, αζυρ σο ζαβ λυζαιυ μαζ Λοζαίηε,
 α μαζ οηζεαράαα, αζ ιάηε αν βίυ leo ζο ηαιρκεαρά, ζο
 605 οαρηλα ζηειμ 'η-α ηράζαιυ λέηι ταάαυ ε; ζο βρυαηι βάρ
 σο λάαηι. Θεαόζαιρ αν βαιηρίοζαν, ιρ κυιηρ αν μαζ αρ
 κοηηηιζε ράοραιοζ. Τειυ ράοραιοζ ι η-άρυρ υαηζηεαό αζυρ
 τυζ ρά υεαηα κοηρ αν λειηβ σο βηειτ 'η-α φοαηι; ιρ σο
 ζέαηυιζ ρέηη αρ α ζυιόηε ζο Όια, αζυρ αναιρ ραν ηζηά-
 610 ζυιόηε ρηη ζαν βιαυ ζαν κουλαό ρεαυ ρηι λά, ζο οτάινιζ
 ι ζρεαηη αν ηηεαρ λά Μιόέαλ Αηιόαηηζεαλ ι ζερυτ κολυηη
 'η-α λάαηι ραν άηυρ 'η-α ηαιβε, αζυρ βεαηηάηιρ σο ράοραιοζ
 αζυρ αουβαηιτ ζυρ κοίη ηέ Όια αν λεαηβ ο'αιτβεουαυ αρ
 ιμρηυε ράοραιοζ. Λειρ ρηη αρ ηηειτ οον λεαηβ αζυρ α
 615 όηυηη ραοι αζυρ α βέαλ οηλυιζτε αέιυ αν αηιόαηηζεαλ,
 σο βί ι ζερυτ κολυηη, ιρ κυιηρ α ζοη ι ηηιράζαιυ αν λειηβ,
 ιρ σο αηηηαηηζ αν ζηειμ αιρτε, ζο οτάινιζ αναη σο λααηη
 λειρ ρηη ανη. Αζυρ σο λάαηι λειρ ρηη σο κυαιυ αν
 α-αηηζεαλ αρ κεαλ υααα, αζυρ σο έηηυζ αν λεαηβ λυζαιυ.
 620 Αζυρ μαηι σο έυαλαυ αν βαιηρίοζαν αν λεαηβ σο βειτ leo
 ρηζ ζο λύζζάηηεαό ο'φιορ ράοραιοζ ιρ ρλέαααηιρ αρ α ζλυίηηβ
 'η-α ριαυηαιρ, ιρ ζαυαηιρ αζ βηειτ βυηυεαόαηι ρηι ρηέ αιτ-
 βεουαό α ηηι. “Α βαηβλαίτ,” αρ ρέ, “ηί ηηοη-ρα ιρ
 βηηητε υηιτ βυηυεαόαρ σο ηηι, αάτ λέ Μιόέαλ Αηιόαηηζεαλ
 625 λέηι αιτβεοόαό σο ηηαα”; αζυρ ηοάαηιρ οη έηηηηη αν
 ρεοίη αηηαίη αουβηηαμαη. Μαηι σο έυαλαό αν βαιηρίοζαν
 ζυηαβ έ Μιόέαλ σο ηηηηηε αν μαζ ο'αιτβεουαυ, σο ζαβ μαηι
 έυηηζ υηηηε ρέηη αοηηα αρ ζαό ρηέιυ οα ηαιβε αηε σο
 έαυαηιτ ζαάα βλιαόηα αζυρ ηηι αρ ζαό ρηηοηηηη οα η-ιοραυ
 630 ρεαό α ηέ σο ηοάαηηβ Όέ ι η-οηόηη Μιόείλ Αηιόαηηζεαλ;
 αζυρ ρόρ σο οηρυηιζ μαηι ηόρ ρεαό ηα ηέηηηεαηη έ, αρ ζαό

Laoghaire, and, unlike Laoghaire, she received the faith from Patrick. Now, on a certain day when Patrick went to visit the queen she bade himself and his company of clerics welcome, and ordered food to be prepared for them; and Lughaidh, son of Laoghaire, her son and heir, set to eating the meal with them greedily, and a portion stuck in his throat which choked him, and he died on the spot. The queen gave a start and committed the youth to Patrick's protection. Patrick went into an unoccupied house and ordered the child's body to be brought to him, and prayed to God with fervour, and continued thus in constant prayer without food or sleep for three days, and at the close of the third day Michael the Archangel, in the form of a dove, appeared before him in the house in which he was, and he greeted Patrick and said it was God's will that the child be brought back to life through Patrick's intercession. Upon this, as the child lay on his back with his mouth open, the Archangel, who was in the form of a dove, went and put his bill into the child's throat and took out the morsel, and thereupon life came to him at once. And immediately on this the angel became invisible to them, and the child Lughaidh arose. And when the queen heard that the child was alive, she came joyfully to meet Patrick and cast herself on her knees before him, and proceeded to thank him for bringing her son back to life. "O princess," answered he, "it is not I whom thou shouldst thank for thy son, but Michael the Archangel, by whom he was brought back to life." And he told her the story in substance as we have given it. When the queen heard that it was Michael the Archangel who brought back her son to life, she bound herself to give a sheep out of every flock she possessed each year and a portion of every meal she should take during her life to the poor of God in honour of Michael the Archangel; and, moreover, she enjoined this as a custom throughout Ireland on all who received baptism

noimuis daí gábh bairceadú ír crieveadh ó pádrais; zonan
uaid rin adá gnáctusaó caoimé na féile Míóil agur na
míre Míóil 1 nÉirinn ó fóin.

635 Uo gábh Oilill Molt mac Dáti mic Fiacémac mic Eoádu
Muirmeadhóin uo síol Éireadhóin míogaót Éireann ríce
bliadhán. Uicteadh inéan Dongura mic Natrmaoié bean
Oilioilla Muilc, agur ír uime uo gairtí Oilill Molt ue, .i.
mian feola muilc uo bí ari a míatari Eitne inéin Oíad ari
640 mbeir toimac ari Oilill oi, agur tug bean uaral uo bí 'n-a
foáari, daí b'ainm Fial inéan Eoacé Séiríó, Oilill Molt
mari fórainm ari íar 'n-a bpeit. Ír 1 bflaitear Oilioilla
fuarí Amalguo mac Fiacémac mic Eoacé Muirmeadhóin uo
bí 'n-a míg Connaót ríce bliadhán bár agur fuarí Muir-
645 eadac Muirvearí mac Fearíga mic Dálláin mic Dubéarí
mic Mianarí mic Luigveac mic Dongura Finn mic Fearíga
Dubvéararí mic Ioméada mic Fionneada mic Ogaráil mic
Fíararí Finn a quo Dál bFíarac uo bí 'n-a míg Ulaú dá
bliadhán uéas bar.

V.

650 Uo iunnead Feir Teahímac le hOilill Molt. Tm com-
tála coirceanna íomóimio uo bíó 1 nÉirinn 1 n-állóu mari
adá Feir Teahímac, Feir Eahína, agur Feir Óruacán. Uo
cúirceamari ríor íomíe ro na neitce uo luadurí 1 bFeir Teahí-
mac. Anoir ceana ír é adubari cruinníctce ír mó uo bíó ag
655 Feir Eahína agur ag Feir Óruacán mí fíomíadú uo úeanaí
ari luét uaoircearí 1 nÉirinn, mari adá an oimíng uo bíó re
gáidneacé nu mí ceairacé nó mí faoircearce nó mí n-a
faháil oile uo uaoircearí. Agur uo toztaoi leir na
huairlíb ír leir na hollamháib uo bíó fan dá cóimáil rin
660 crí ríó fad mír gac ceirí ar gac cóimáil síob, ír uo
íomíctí fá Éirinn da éir rin íad; agur ní láhád fear
coimceiríce oíob feíom na ceiríce rin uo úeanaí gan ceo

and the Faith from Patrick, whence is the custom of the Michaelmas sheep and the Michael's portion in Ireland ever since.

Oilill Molt, son of Dathi, son of Fiachraidh, son of Eochaidh Muighmheadhon, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Uichtdhealbh, daughter of Aonghus, son of Natfraoch, was the wife of Oilill Molt, and he was called Oilill Molt because of a craving for wether's flesh that his mother Eithne, daughter of Oraidh, felt when she was pregnant with Oilill; and a lady who was with her named Fial, daughter of Eochaidh Seideadh, called him by the name of Oilill Molt after he was born. It was in the reign of Oilill that Amhalghuidh, son of Fiachraidh, son of Eochaidh Muighmheadhon, who was king of Connaught twenty years, died, and there died also Muireadhach Mundearg, son of Feargna, son of Dallan, son of Dubhthach, son of Mianach, son of Lughaidh, son of Aonghus Fionn, son of Fearghus Duibhdheadach, son of Iomchaidh, son of Fionnchaidh, son of Oghamhal, son of Fiatach Fionn, a quo Dal bhFiatach, who was twelve years king of Ulster.

V.

Oilill Molt convened the Feis of Tara. There used to be three general assemblies in Ireland in the olden time, to wit, the Feis of Tara, the Feis of Eamhain, and the Feis of Cruachain. We have set down above the things that were treated of at the Feis of Tara. Now the chief object for which the Feis of Eamhain and the Feis of Cruachain were convened was to approve those who practised mechanical crafts in Ireland, such as smithwork, woodwork or stonework and the like handicrafts. And the nobles and ollamhs who were at these two assemblies selected from each assembly three score masters of each craft, and these were then distributed throughout Ireland, and no fellowcraftsman to these was permitted to practise

uon tpaoi nuy an zceipno rin oo bioó ran tír, zo býrhoáó
 an tpaoi an mbioó clirte ní vééanaí na ceipno. Azur oo
 665 zairéi iolóánaiz oo na raóitib-je. Ionann iomorro iol-
 óánaó ir iléaróac, oo býríz zupab ionann óán ir
 ceapno.

Ir ar Oilill Molt oo-beir an leabhar iuy ní na Scot.
 Ir ní n-a linn fuairi benignur comorba páoraisz báp. Ir
 670 ar Oilill mar an zcéona tugao Caó Duíia Aicir lé
 Láizuib, áit ar tuic iomao oo uaoiuib va zác leit. Ir fán
 am-ro oo bí cogao iuy Ambroiyur ní bheatan azur Picti
 ir Scoti. Ir i býlaicaz Oililla fór fuairi Conall
 Créaméainne báp, azur Iairlaicé an tpeaz capoz i nAr
 675 Macá i nuiaió páoraisz. Simpliyur fa pára an tan roin.
 Ir ar Oilill Molt ní éireann tugao Caó Oca lé lugao
 mac laozaipe ir lé Muiréarac mac Earca ir lé
 Fearzuy Ceiribéoil mac Conaill Créaméainne ir lé
 Fiadáio Lonn mac Caolbáio ní Óal nArmuoe, amail doeir
 680 an file:

Lé lugao ir lé Fiadáio Lonn,
 ir le Muiréarac moíoll,
 azur lé Fearzuy zan loét,
 oo marbao Oilill raor-molt.

685 Fice bliadain i nuiaio an cáca roin oo éur oo cuaoar
 reiréar mac Eirc mic Eoóac Muirneáir i nAlbain, mar
 atá óá Dongur óá Louair azur óá Fearzuy. Tri céao ir
 reáct mbliadóna ó aimirí Concubair mic Neafa zo haimirí
 Cormaic mic Airt. Óá céao ir ceitpe bliaduna ó aimirí
 690 Cormaic zo ucugao Caó Oca. Azur fice bliadon va éir
 rin oo cuaoar clanna Eirc mic Eoóac Muirneáir i
 nAlbain. Óuac Teanguma mac Fearzuyra mic Muirneáiz
 Máil mic Eozain Speib mic Óuac Zalaiz mic Buiain mic

his craft without permission from the master of that craft who was in that district; and the master must examine whether he be competent to practise the craft. And these masters were called *ioldanaigh*; now *ioldanach* means *iolcheardach*, or skilled in many crafts, for *dan* means *ceard* or craft.

The *Leabhar Irsi* calls *Oilill Molt* the king of the Scots. It was in his time that *Benignus*, the *comhorba* of *Patrick*, died. It was also against *Oilill* that the *Leinstermen* fought the *Battle of Dumha Aichir*, where many fell on both sides. It was about this time that a war was waged between *Ambrosius*, king of *Britain*, and the *Picts* and *Scots*. It was also in the reign of *Oilill* that *Conall Creamhthainne* died, and *Iarlaithe* the third bishop of *Ard Macha* after *Patrick*. *Simplicius* was *Pope* at that time. It was against *Oilill Molt*, king of *Ireland*, that the *Battle of Ocha* was fought by *Lughaidh*, son of *Laoghaire*, and by *Muircheartach*, son of *Earc*, and by *Fearghus Ceirrbheoil*, son of *Conall Creamhthainne*, and by *Fiachaidh Lonn*, son of *Caolbhadh*, king of *Dal nArudhe*, as the poet says :

By *Lughaidh* and by *Fiachaidh Lonn*,
And by the great *Muircheartach*
And by blameless *Fearghus*,
Was the noble *Oilill Molt* slain.

Twenty years after this battle was fought the six sons of *Earc*, son of *Eochaidh Muinreamhar*, went to *Alba*, to wit, two *Aonghuses*, two *Lodharns*, and two *Fearghuses*. Three hundred and seven years are reckoned from the time of *Conchubhar*, son of *Neasa*, to the time of *Cormac*, son of *Art*; two hundred and four years from the time of *Cormac* till the *Battle of Ocha* was fought; and twenty years after that the sons of *Earc*, son of *Eochaidh Muinreamhar*, went to *Alba*. *Duach Teangumha*, son of *Fearghus*, son of *Muireadhach Mal*, son of *Eoghan Sreibh*, son of *Duach Galach*, son of *Brian*, son of *Eochaidh Muighmeadhon*,

Eoócáé Muizmeadóin fá ní Connacét feacét mbliadna an tan
685 roin gur tuic lé hEocáio Tioiméarína.

Do gá) Luzaio mac Laozáine mic Néill Naosigiallaig
 oo fiol Éireamóin ríogacét Éireann ríce bliadain Ansur
 ingean Tarais oo Uib Liaéain mácair Luzaio. Ir é Fhaoé
 mac Fionnéada fá ní Laisean an tan roin. Ir fán am-ro
 700 tugau Cat Ceall Ornaó i Maiz Fea i gConnrae Ceitear-
 lac, ceitne mile ó Leitglinn roin, maí ar tuic Ansur
 mac Naerfaoió oo bí 'n-a ríú Muíhan pé bliadna veas ar
 ríóio, asur Eitne Uaéac ingean Éimóitainn mic Éanna
 Cinnfealaig a bean maí don nír lé Muircearíac mac
 705 Earca ir lé hOirlil mac Dúnluing; zonau uime rin aveir
 an file an iann-ro:

acbaé craobóor bile hóir
 Ansur molbéac mac Naerfaoió
 fagháio la hOirlil a raé
 i gcaé Ceall Ornaó claoín.

710

Da éir rin fuair Fhaoé mac Fionnéada a marbaó i
 gcaé gíáine lé hEocáio mac Cairbhe. Felix an tpear
 pápa von ainm rin, an veacímao bliadain oo flaitear
 Luigveac mic Laozáine oo iunneao pápa ve. Ir fán am-
 715 ro tugau cat Sleamna Míóe lé Cairbhe mac Néill ar
 Laignib, asur tugau Cat Seazra, maí ar marbaó Duac
 Teangúma ní Connacét lé Muircearíac mac Earca, a máil
 aveir an file ran iann-ro:

Cat Uealzra, Cat Muíroíma,
 asur Cat Tuama Orubra,
 asur fóir Cat na Seazra,
 a veoréair Duac Teangúma.

720

Ir fán am-ro tugau Cat Loócmaize le Laignib ar Uib
 Néill, áit ar tuic ionao oo óaoimib ann; asur oo éuaio
 725 feairgur Míóir mac Earca i nAlbain maí don pé Ual Ríada
 asur oo gábauar flaitear innce. An naomáio bliadain
 veas oo flaitear Luigveac mic Laozáine fuair páoíraig

was king of Connaught seven years at this time, and he fell by Eochaidh Tiormcharna.

Lughaidh, son of Laoghaire, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Anghus, daughter of Tasach of Ui Liathan, was the mother of Lughaidh. The king of Leinster at that time was Fraoch, son of Fionnchaidh. About this time took place the Battle of Ceall Osnadh in Magh Fea in the county of Ceithearlach, four miles east of Leithghlinn, where Aonghus, son of Natfraoch, who was king of Munster thirty-six years, and Eithne Uathach, daughter of Criomhthann, son of Eanna Cennscalach, his wife, both fell by Muircheartach, son of Earc, and by Oilill, son of Dunlung; hence the poet composed this stanza :

There died the spreading branch of a great tree,
Aonghus Molbhthach, son of Natfraoch ;
He lost his success by Oilill
In the Battle of Ceall Osnadh the vile.

After this, Fraoch, son of Fionnchaidh, was slain in the Battle of Graine by Eochaidh, son of Cairbre. Felix the third Pope of that name, it was in the tenth year of the reign of Lughaidh, son of Laoghaire, that he was made Pope. It was about this time that the Battle of Sleamhain Mhidhe was won by Cairbre, son of Niall, over the Leinstermen, and the Battle of Seaghais was fought, in which Duach Teangumha, king of Connaught, was slain by Muircheartach, son of Earc, as the poet says in this stanza :

The Battle of Dealga, the Battle of Muchromha,
And the Battle of Tuam Drubha,
And also the Battle of Seaghais,
In which fell Duach Teangumha.

It was about this time that the Leinstermen won the Battle of Lochmghagh over Ui Neill, in which fell many people, and Fearghus Mor, son of Earc, went to Alba with the Dal Riada and they assumed sovereignty there. It was in the nineteenth year of the reign of Lughaidh, son of Laoghaire,

bár, iar zcaiteam dá bliain ar pé ríio ar an raogal-ro,
 amail du'hamar tuar. Da éir rin fuair lu'gair mac
 730 laogair bár i ndéau f'ar a lé caoir teinnceige vo tuit ó
 neam air t'ré m'íerí p'áoiris vo t'éanam só. An bli' áin
 véveanac vo flaitear luigveac vo bi zelair' n-a pápa.

Do gab Muircearac mac Earca mic Muirceodais mic
 Eogain mic Néill Naonigallais vo fiol éireamóin mo'gac
 735 éireann ceirre bliana ar ríio. Earc ingean lo'uirín ní
 Alban márair Muircearacis mic Earca; asur ir i u'ora
 a flaitir iugac Claran mac an tSaoir vo bi vo flíoc
 Cuic mic Feargus mic Róis. An c'ar'ra'ac bli áin vo
 flaitear Muircearacis vo iunneo pápa vo Anartair
 740 an oara pápa von ainm rin. Ir fán am-ro iugac an naoim
 Comgall Beannair, an t-abb n'ómra, an t'as a m'ba'ar
 dá ríio mile manac fa n-a óig'íerí no pá n-a r'íoc, amail
 leá' tar i leabair Ruac M'ic Donnáin; asur ir có'ra'oe ro
 vo éireannain so lé'ar' as u'gar ba'm'ra'mail .i. as
 745 S. Beannair i m'Beata Malaciar so stáin' veirciobal
 oar b'ainm Soanur ón Abb Comgall leir tó ba' ceao
 m'uirín; asur ir ar flíoc é'ra' mic Conail Ce'ra'is
 mic A'uirín vo é'annaib' Ru'uirige acá an Comgall-ro.
 As ro mar' aveir an u'ain naoim'ra'cair va ve'ra'ac
 750 rin:

Comgall Beannair mac Séona,
 ar nar éir' u'ann é'ga,
 r'íam' ulac ar nac r'íoc' fail
 vo fiol é'ra' mic Conail.

755 Ir fán am-ro fuair Anartair impir b'ar asur Cainneac
 Déau bó, an naoim; asur ir vo flíoc Feargus mic Róis
 an naoim-ro; asur iugac Colum Cille mac Feolimic mic
 Feargus mic Conail Gulban mic Néill Naonigallais. Ir
 fán am-ro fuair D'uiris (ingean Dub'ra'is mic D'uiríne mic
 760 D'earail mic D'ain mic Connla mic A'ir mic C'uiríe N'ao
 mic Cor'raic mic Donn'ra M'óir mic E'ac' Finn Fuac

that Patrick died, having passed six score and two years in this life, as we have said above. After this Lughaidh, son of Laoghaire, died in Achadh Fharcha, from lightning which fell from heaven on him for disobeying Patrick. Gelasius was Pope the last year of the reign of Lughaidh.

Muircheartach, son of Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Earc, daughter of Lodharn king of Alba, was the mother of Muircheartach, son of Earc, and it was in the beginning of his reign that Ciaran mac-an-tSaoir, who was of the race of Corc, son of Fearghus, son of Rogh, was born. The fourth year of the reign of Muircheartach Anastasius the second Pope of that name was made Pope. About this time was born St. Comhghall of Beannchair, the holy abbot, a man who had forty thousand monks under his obedience or under his authority, as we read in the Red Book of Mac Aodhagan; and this is the more to be believed because we read in an author of repute, namely, St. Bernard, in the Life of Malachias, that there was a disciple of the abbot Comhghall called Soanus, who built a hundred monasteries; and this Comhghall is of the race of Irial, son of Conall Cearnach, son of Aimhirgin, of clanna Rudhruighe. In testimony of this, the poem on saint-history speaks thus :

Comhghall of Beannchair, son of Seadna,
Whom fear of death troubled not,
Was of Uladh's stock, who were not caught napping,
Of the race of Irial, son of Conall.

It was about this time that the emperor Anastasius died, and Cainneach of Achadh Bo, the saint, and this saint was of the race of Fearghus, son of Rogh; and Columcille, son of Feidhlimidh, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, was born. It was about this time that Brighid, daughter of Dubhthach, son of Dreimhne, son of Breasal, son of Dian, son of Connla, son of Art, son of Cairbre Nia, son of Cormac, son of Aonghus Mor, son of

nAirt mic Feidlimíó Reacádaigh mic Tuatail Teacádaigh vo
 fiol Éireamóin báir 1 n-aoir a reacá mbliaóan ir ceitpe
 fióio; nó vo méir úruinge oile 1 n-aoir a veic mbliaóan ir
 765 trí fióio. Ionann iomorroo úruige vo ir breo-faigeao .i.
 faigeao teine; aSur ní héiscnearta rin vo fáim ói, vo
 úrig zo baibe 'n-a teine ar lafaó vo fáraó Dé aS
 oibhrogaó a fuidhe vo fáir zo Dia. aSur vo méir an
 fáilipe, ir í vo rinne an rann-ro:

770

mírin aráin eorua áin,
 ir í mo éuro-pe von élar;
 fad úoraigh ir uirce ce,
 ir í mo éuro fad n oíóe.

VI.

An feireao bliáuin vo fáitear Muirceartaigh mic
 775 Earca vo rinneao pára vo Simmachur aSur vo bí 'n-a
 pára cúig bliáua véas aSur oét mí; aSur an t-aonháó
 bliáuin ar fióio vo fáitear an Muirceartaigh éalua
 vo rinneao pára vo Íoruirua aSur vo bí 'n-a pára naoi
 mbliaua. Ir fan am-ro vo ríioe zo míorbailéac naoim-
 780 éoirp Anonuir manac aSur rugao zo hAlexandria é aSur
 vo cumúigeao 1 neaglar eoin baigte é. Tus Muir-
 ceartaic mac Earca na caa-ro ríor 1 n-aonbliáuin vo
 méir mar aoeir an file fan rann-ro:

785

Caé cinn eicé, Caé Alháine,
 Lé haipir oirdeire áinra,
 Oráin élaic, Caé eiblinne,
 aSur Caé maige aibe.

Zo fíroo d'éir na fcaé-ro vo éur, fuair Muirceartaic báir
 1 orig Cleicig; aSur fuair aibe imlig báir.

790

Vo fad Tuatail Maol Fárb mac Cormaic Éaioic mic
 Caibne mic Néill Naioigiallaigh vo fiol Éireamóin ríog-
 áct Éireann trí bliáua véas. Ir uime fáirtear Tuatail
 Maol Fárb óe, Comáin ingean Daill úrónaigh a máear,

Eochaidh Fionn Fuath nAirt, son of Feidhlimidh Reachtmhar, son of Tuathal Teachmhar, of the race of Eireamhon, died, at the age of eighty-seven years, or, according to others, at the age of seventy years. Now Brighid is the equivalent to *Breo-shaighead*, that is, an arrow of fire; and she is not inaptly so called, for she was as a fire lighting with the love of God, ever darting her petitions towards God. And according to the Feilire, it was she who composed this stanza :

A morsel of fair barley bread,
This is my part of the table.
A cress-stalk and hot water
Is my portion each night.

VI.

The sixth year of the reign of Muircheartach, son of Earc, Symmachus was made Pope, and he was Pope for fifteen years and eight months; and the thirty-first year of the reign of Muircheartach, Hormisdas was made Pope, and he was nine years Pope. It was about this time that the holy body of the monk Antonius was miraculously discovered, and it was taken to Alexandria, and it was enshrined in the church of John the Baptist. Muircheartach, son of Earc, fought the following battles in one year according to what the poet says in this stanza :

The Battle of Ceann Eich, the Battle of Almham,
In a famous glorious time;
The Plunder of Clu, the Battle of Eibhlinn,
And the Battle of Magh Ailbhe.

Soon after having fought these battles Muircheartach died in the house of Cleiteach: and Ailbhe of Imleach died.

Tuathal Maol Garbh, son of Cormac Caoch, son of Cairbre, son of Niall Naoighnallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. He is called Tuathal Maol Garbh, for Comain, daughter of Dall Bronach, was his mother, and when she gave birth to

795 aḡur an tan rugaó Tuatál lé, vo buail a ceann ar cloic
 maḡ gearaib̄ aḡ tuar ronair vó, zo nvearna an cloic clais
 'n-a ceann, aḡur ní fáraó ghuas ran ḡclais rin; ḡonaó
 ve rin tugaó Tuatál Maol ḡarib̄ air.

800 Ir i bflaitear Tuatál fuair Mottaey veirciohal
 ḡáoraiz báḡ, aḡur vo maḡi ré trí éeao bliádan; aḡur vo
 rugaó Daoitín valta Colum Cille; aḡur clann an veire
 vearbḡáatar Daoitín aḡur Colum Cille, aḡur fuair Com-
 ḡall ní Alban báḡ, aḡur fuair Móbí va ngairtí Dearbán
 na Fáirtine vo ḡlioct Fiaáac Aiceáda mic Caáoir Móir
 báḡ. Ir i bflaitear Tuatál rór tugaó Caḡ Torran lé
 805 laizrib̄, áit ar maḡbaó Earc mac Oiliolla Muilt; aḡur ir
 uair rin tángaraí Fḡi Ceara. Ir fan am-ro tugaó Caḡ
 Slizige lé Feairḡur ir lé Domnall, vá mac Muirceaircaiz
 mic Earca, maḡ ar tuic Eoḡan Déal vo bí 'n-a riḡ Connacḡ
 cúḡ bliáona véas ar fíeḡo Leo; aḡur fuair Oórán naom̄
 810 leatḡaige, vo ḡlioct Conaire mic Moḡa Láma, báḡ, aḡur
 Ciarraḡ mac an tḡaoir i n-aoir a doinbliaona véas ar
 fíeḡo, aḡur Déoair fá hainm va áair aḡur Dáirearca
 ainm a mátar, amail aveiri ré féin ran maḡn-ro:

815 Dáirearca mo mátar-re,
 níor vo bancaíl boct,
 Déoair an raor rór mátar-re,
 ó leatḡaib̄ moct.

Ir fan am-ro vo tuic a ceann v'Abacuc i n-donaḡ
 Tailtcan trí Láim Ciarraḡ vo tabairt i n-éiteac; aḡur vo
 820 maḡi ré ceitḡe bliáona maḡi rin ḡan ceann ioir na
 maḡcaib̄. Va éir rin vo maḡbaó Tuatál Maol ḡarib̄ ní
 éireann lé Maol Mór mac mátar vo Dáirmaio mac
 Feairḡura Ceirḡbeoil i nḡreallais Eilte.

825 Ir i bflaitear Tuatál rór vo ḡab ḡuair mac Colmáin
 ceannaḡ Connacḡ i noiaíó Eoḡain Déil; aḡur tarla an
 tráḡ roim an mac fá rine aḡ Eoḡan 'n-a dálda foḡluma aḡ
 Ciarraḡ ar tí beit 'n-a maḡac. Ceallac fá hainm vo, aḡur

Tuathal she struck his head against a stone as a ceremony foreboding success for him, and the stone made a hollow in his head, and no hair grew in that hollow; hence he was called Tuathal Maol Garbh.

It was in the reign of Tuathal that Moctaeus, disciple of Patrick, died, and he had lived three hundred years, and Baoithin, disciple of Columcille, was born; and Baoithin and Columcille were the children of brothers; and Comhghall, king of Alba, died, and Mobhi, who is called Bearchan of Prophecy, of the race of Fiachaidh Aiceadha, son of Cathaoir Mor, died. It was also in the reign of Tuathal that the Leinstermen fought the Battle of Tortan, where Earc, son of Oilill Molt, was slain, and from him the Fir Cheara sprang. It was about this time that the Battle of Sligeach was fought by Fearghus and by Domhnall, two sons of Muircheartach, son of Earc, where they slew Eoghan Beal, who was king of Connaught thirty-five years; and Odhran, the saint of Leathrach, of the race of Conaire, son of Mogh Lamha, died, and Ciaran mac-an-tSaoir at the age of thirty-one years died; and Beoaidh was his father's name, and his mother's name was Dairearca, as he himself says in this stanza:

Dairearca was my mother,
No poor female slave was she;
Also Beoaidh, the artificer, was my father,
From Latharna Molt.

It was about this time that his head fell off Abacuc at the fair of Tailte, for having sworn falsely by the hand of Ciaran; and he lived thus headless four years amongst the monks. After that Tuathal Maol Garbh, king of Ireland, was slain by Maol Mor, uterine brother to Diarmaid, son of Fearghus Ceirrbheoil, in Greallach Eilte.

It was also in the reign of Tuathal that Guaire, son of Colman, became sovereign of Connaught in succession to Eoghan Beal; and at that time the eldest son of Eoghan was a pupil under Ciaran with a view to becoming a monk;

bhéadtair lé caraid Eogain a coimitionól Ciaraín é mé
 ceannar feasna vo véanaím orra féin i n-áraigí Ğuairne
 830 Ğiúeadó ar tigeaóat amaó vo Ceallaó, tug Ciaraín a
 mallaóat vó, ir iarrair ar Óia báf foiréigneaó va bheit.
 Ar mbeir iomorro fealaó mar rin vó, vo tuig Ğuab ole
 vo rinne míréir Ciaraín vo véanaím. Ásur téio v'fior
 an naoim Ciaraín ásur ciontuigir é féin vó, ásur Ğeallaí
 835 go n-arrav ar a toil feav a mé. Tug Ciaraín a beannaóat
 vó; Ğiúeadó avubairt Ğuab báf foiréigneaó vo-béaraó é.
 Anair Ceallaó ran éomitionól ó roin amaó, go nvearjav i
 Ğciorra aimirie earróv ve, ásur ar mbeir 'n-a earróv ran
 tiri vó, vo bí áv véanaím manna ásur carav vo óearmáóair
 840 fá hóige ioná e féin, i noóig go moicfeav leir míoáóat
 Connaóat vo buain amaó vó; ásur ar a clov roin vo Ğuairne
 ollmhuigítear leir tiriú vo munntiri óilir Ceallaig féin,
 Ğur marbav leo é; Ğonaó mar rin vo fíoraó an tuar vo
 rinne Ciaraín vó, mar vo tairrígiri Ğuab báf foiréigneaó
 845 vo-Ğéavaó Ceallaó.

Vo Ğab Óiarjav mac FearĞura Ceiribeoil mic
 Conaill Ğréaméainne mic Néill Naoigiallaig vo fíol
 Éireamhóin míoáóat Éireann vó bliavaín ir fíóe. Coirvac
 ingean Máine beav vo Láigrib máóair Óiarjavava mic
 850 FearĞura. Ir i bflaítear an mío-ge fuair Tigeairnaó
 earróv Óluana Eoar, vo flíoóat Óáirie Óairmaig mic
 Caóair Móiri, báf, ásur Oilill mac Muirneavaig vo bí
 'n-a mío Láigean naoi mbliava. Ásur vo bí Coirvac mac
 Oilioilla mic Eoóac mic Óáirie Ceairb mic Oilioilla flann
 855 óig 'n-a mío Munan.

Ir fáin am-ro tugav Caó Cúile Conaírie i ĞCeaira lé
 FearĞur ir lé Óomnaill vó mac Mic Earva, áit ar marbav
 Oilill Anbann mí Connaóat ir a bheóairi Áov Forraimail;
 ásur ir i bflaítear an Óiarjavava-ro tarla pláig i Néirinn

his name was Ceallach, and Eoghan's friends enticed him to quit Ciaran's community that he might be their leader in opposition to Guaire. But on Ceallach's going out, Ciaran cursed him and besought God that he might be carried off by a violent death. Now, when he had been for some time outside, he considered that he had acted amiss in disobeying Ciaran, and he paid Ciaran a visit and acknowledged his guilt to him, and promised that he would do his will during his life. Ciaran gave him his blessing, but said that a violent death would carry him off. Ceallach remained in the community thenceforwards, and was in course of time made bishop; and while he was in the district as bishop he was making partisans and friends for a brother who was younger than himself, with a view to his obtaining the sovereignty of Connaught; and when Guaire heard this he suborned three of Ceallach's own friends who slew him, and thus the prophecy which Ciaran had made for him was fulfilled, for he had foretold that Ceallach would meet a violent death.

Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-two years. Corbach, daughter of Maine, a Leinsterwoman, was the mother of Diarmaid, son of Fearghus. It was in the reign of this king that Tighearnach, bishop of Cluain Eoais, of the race of Daire Barrach, son of Cathaoir Mor, and Oilill, son of Muireadhach, who was nine years king of Leinster, died. And Cormac, son of Oilill, son of Eochaidh, son of Daire Cearb, son of Oilill Flann Beag, was king of Munster.

It was about this time that Fearghus and Domhnall, two sons of Mac Earc, fought the Battle of Cuil Chonaire, where Oilill Anbhann, king of Connacht, and his brother, Aodh Fortamhail, were slain; and it was in the reign of this Diarmaid that a plague came on Ireland, which was

860 DA NGAIRTE AN ÉROM CONAILL, IR DO ÉAGADAR IOMAD DO
 NAOMHAIÐ MIA, IR SO HÁIRTE MAC TÁIL CILLE CUILINN. IR
 FÁN AM-RO TUGAD CAT CÚILE, ÁIT AR CUITEADAR IOMAD DO
 LUÉT COIRCEAIGE TRÉ ZUIÐE MÍÐE .i. BANNAOMH UARAL DO FLIOÉT
 FÍACÁC SUIÐE MIC FEIÐLIMÍÐ REACÉMARI DA OTUGADAR AN
 865 OREAM ROIN MIOCÁÐAR.

IR FÁN AM-RO FUAIR EOÐAÍÐ MAC CONNLO MIC CAOLBAIG
 MIC CRIUNN BATHAROI MIC EOÐÁC COBA MIC LUIÐEOAC MIC
 ROPPA MIC IOMÉADA MIC FEIÐLIMÍÐ MIC CAIR MIC FÍACÁC
 ARUIÐE DO BÍ 'N-A MÍÐ ULAD DÁ BLIAÐAIN AR FÍCÍO BÁR, AZUR
 870 DO B'É CÉIROÍ DÁL NARUIÐE É. AZUR FUAIR COIRMAC MAC
 OILIOILA MÍ LAIGEAN BÁR AZUR DEAZ MAC DÉ AN FÁÍÐ; AZUR
 MUGAD MOLUA NAOMÉA MAC SINILL MIC AÍMÍMIGIN MIC ÉIRNÍN
 MIC DUAÉ MIC BUIAIN MIC EOÐÁC MOGA; AZUR FUAIR CATRUO
 EAPPOZ ÁCÁD CUINNIPE BÁR IR AN NAOMH NEARÁN LOBAR; IR
 875 DO TÓGAIB BHEANAINN NAOMÉA DO FLIOÉT CÉIR MIC FEARZURA
 EAZLAIR CLUANA FEARTA; AZUR FUAIR ZABHÁN MÍ ALBAN
 BÁR; AZUR TUG ZHUIGE MAC MAOLÉON MÍ CRIUITNEAC MAÍOM
 IR MUAIG AR ALBANCAIB.

IR FÁN AM-RO TUGAD CAT CÚILE OIRÉINE LE FEARZUR IR
 880 LÉ DOMNALL DA MÁC MUIRCEARTAIG MIC EAPICA AR OIRIMAIÐ
 MAC FEARZURA, ZUR CUIPEAD I MION MAOMA É FÉIN IR ZUR
 MARBDAU UIMÓR A MUINNTEPE TRÉ ZUIÐE COLUIM CILLE. OIR
 DO MARIÐ REIPEAN, TAP COMAIRICE COLUIM, CUARINÁN MAC ADOA
 MIC EOÐÁC TIOIRMÉARINA, IR DO OÍOGAIL OIA RIN AIR FAN
 885 CÁT-RO. DO BUIPEAD CAT CÚILE UINNPEANN I OTACÉBA AR
 OIRIMAIÐ LÉ HADÓ MAC BHEANAINN MÍ TEACÉBA, ÁIT AR
 MARBADÓ IOMAD DA MUINNTEPE; AZUR DA ÉIR RIN DO CUAÍÐ
 COLUM CILLE I NÍ I NALBAIN, I N-DOIF A TRÍ BLIAUNA IR DÁ
 FÍCÍO; AZUR TUGAD CAT MÓNA DOIPE I NALBAIN LÉ CLANNAIB
 890 NÉILL AN CUAIRCEIPE, MARI AR CUITEADAR REACÉ MIMHIOGA DO
 CRIUITNEACAIÐ LEO. IR FÁN AM-RO FUAIR COLMÁN MÓR MAC

called the Crom Chonaill, and many saints died of it, and in particular Mac Tail of Cill Chuilinn. At this time the Battle of Cuil took place, where many of the people of Corcach fell through the prayer of Midhe, that is, a noble female saint of the race of Fiachaidh Suighdhe, son of Feidhlimidh Reachtmhar, to whom these people showed disrespect.

It was at this time that Eochaidh, son of Connlo, son of Caolbhach, son of Crann Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, who was king of Ulster twenty-two years, died, and he was the first king of the Dal nAruidhe. And Cormac, son of Oilill, king of Leinster, and Beag Mac De, the seer, died, and St. Molua, son of Sineall, son of Aimhirgin, son of Eirnin, son of Duach, son of Brian, son of Eochaidh Mogh, was born; and Cathfudh, bishop of Achadh Chuinnire and St. Neasan, the Leper, died; and St. Breanainn, of the race of Cear, son of Fearghus, built the Church of Cluain Fearta; and Gabhran, king of Alba, died; and Gruige, son of Maolchu, king of the Cruithnigh, defeated and routed the Albanians.

It was about this time that Fearghus and Domhnall, two sons of Muirheartach Mac Earc, won the Battle of Cuil Dreimhne over Diarmaid, son of Fearghus, and he was routed and most of his people were slain, through the prayer of Columcille. For he had slain, in violation of Colum's protection, Cuarnan, son of Aodh, son of Eochaidh Tiormcharna, and God avenged that deed on him in this battle. Aodh, son of Breanainn, king of Teathbha, defeated Diarmaid in the Battle of Cuil Uinnseann, in Teathbha, where many of his followers were slain; and after this Columcille went to I, in Alba, when he was forty-three years of age; and the Battle of Moin Doire, in Alba, was fought by clanna Neill of the North, wherein seven minor kings of the Cruithnigh fell by them. It was about this time that

Cairbre mic Oiliolla mic Dúnlainn, do bí 'n-a míg laigean
tríochad bliadhán, bár.

1r i n-aimrii Uairmair mic Cearbail do beir i bflair-
895 ear éireann táinig file Albanac dar b'ainm Labán Uirioi
i nÉirinn; agus do cuairt iomrád ar oinead Eocac Don-
trúla rinnreair ril Súilleabáin, agus táinig da iomruige
o'airmair tabairtar air, agus ní géabad bhionntanar oile
uaid ac d leatruil; agus o'uamán a éainte von urioi do
900 ma Eocac d leatruil do. Tárla fán am foim Ruadán
Loema ar an ládar, agus mar do cuairt an itge ain-
oligead, iairmar ar Dia rúile Labán do cur i zceann
Eocac, agus an feiom do-níoir do Labán do véanam do;
agus táinig o'aicuinge an naoim zo nveacdar rúile
905 Labán i zceann Eocac agus zo nveiníoir an feiom rin
do fead a re.

VII.

An feadmad bliadain do flaitear an Uairmair-fo
míog éireann táinig cailleac úb dar b'ainm Sineac Éró
do éaraid ar zuaire mac Colmáin mé Uairmair tré breir
910 na haonbó do bí aice uairte. Do tionól Uairmair fludg
lionmar mé uil do buain víolaveáca i mbom na caillige
do zuaire, agus trmálar zo Sionainn von cur foim. Do
bí iomorro tionól fludg ir focuidé ag zuaire ar a éionn
von leir oile; agus do cur zuaire Cuimín fova mac Fiacna
915 da iairmair ar Uairmair zan uil zo ceann ceitire n-uairte
brieadu tar Sionainn riar. "Ni mói an acuinge uir-re
rin o'fadáil," ar Uairmair, "agus oo-géabca ní buó mó
da ma u é do iairmair." Do hádar trá leat ar leat von
cSionainn, an mí Uairmair von leir éoir ir zuaire von leir
920 édar, zo maoin ar n-a márad. "Ir iongnau liom," ar
Cuimín, "laigead an trluaidg-re agat ir méad an trluaidg
acá io agaid." "Tuig a éléirig," ar Uairmair, "nac

Colman Mor, son of Cairbre, son of Oilill, son of Dunlaing, who was thirty years king of Munster, died.

It was while Diarmaid, son of Cearbhall, was king of Ireland that a poet of Alba, called Labhan Draoi, came to Ireland; and having heard tidings of the generosity of Eochaid Aontsula, ancestor of siol Suilleabhain, he came to visit him and ask him for a gift, and he would not accept any gift from him but one of his eyes; and Eochaidh gave him one of his eyes lest the druid might satirise him. Ruadhan of Lothra happened to be present at the time, and when he heard the unjust request he asked of God to put Labhan's eyes in Eochaid's head, and that they might perform the same function for him that they did for Labhan, and it came of the saint's petition that Labhan's eyes passed into Eochaidh's head and performed that function for him during his life.

VII.

The seventh year of the reign of this Diarmaid, king of Ireland, a nun named Sineach Chro came to Diarmaid to make a complaint to him against Guaire, son of Colman, for having taken her only cow from her. Diarmaid assembled a numerous host with the object of obtaining satisfaction from Guaire for the nun's cow, and he at once marched to the Sionainn. Now Guaire had assembled a host and multitude on the other side to oppose him, and he sent Cuimin Foda, son of Fiachna, to ask Diarmaid not to go westward beyond the Sionainn for the space of twenty-four hours. "That is not a great request to grant thee," said Diarmaid, "and a greater would be granted thee had'st thou asked it." Now they were on either side of the Sionainn, King Diarmaid on the east side and Guaire on the west side until the following morning. "I wonder," said Cuimin, "at the smallness of this host of thine seeing how great the host is which is against thee." "Understand, O cleric," said Diarmaid "that a

iomad curad éuirear cat adt mar ir toil ré 'Dia; agus ma' r
 oínear adá agat ar ar fludag-ne, tuig naó iad na crota
 925 caomá adt na croitheada cruaithe éuirear cat."

Do commórad an comhac eatorria, an ní go n-a fludag
 do éadib, agus Fuidhe go neart Connadé ir Mumhan von
 leit oile. Fuidead do bhreud do Fuidhe ir da fludag, gur
 marbad mórán do máitib Connadé ir o'fearaib Mumhan
 930 ann. Agus ir do gaidé Caimín naomta do beannuis i
 nlior Cealltrac táinig buaid gcaeta do breit ar Fuidhe;
 óir do ériore Caimín trí érad air fá oiommbuaid gcaeta do
 beit ar Fuidhe. An naom-ro Caimín ir do flúict Fiacáe
 diceada mic Caéoir Móir é. Táinig tríá Fuidhe go
 935 Caimín ir tug uíla ir óigéirí oó, agus do fléadé 'n-a
 ládair. "Ní fuil breit air gan oiommbuaid gcaeta do beit
 ort." ar Caimín.

Iar gcur iomorrio an cata ar Fuidhe táinig 'n-a doiar
 go mainirtir big a maidé doimbean amáin maigalta, ir do
 940 fiarfuis á bea cia hé. "Fear graid do Fuidhe mé," ar
 ré. "Ir tuad linn," ar ire, "maim do beit ar an níg
 rin ir mó déire ir doonadé ir cinead da bfuil i néirinn,
 agus veardáir a muinntire do éadairt." Téio an bea
 maigalta gur an riu do bi láim ma ir adá bmadán ann;
 945 tiliir go Fuidhe gur na rcealaid rin. Téio Fuidhe amad
 gur an riué ir marbair an bmadán ir rug buideadé ré
 'Dia beit caoib gur an mbmadán an oíde rin, ir a mionca
 do bádar veit mairt oíde oile aige. Téio Fuidhe ar n-a
 márad i noáil a muinntire ir do-ní comhairle riu an
 950 otiuárad cat oile do níg éireann nó an ngiallad do riu
 gáir oó. Ir air do éinn Fuidhe ir a muinnteari uil go
 'Diarmaid agus giallad oó. Fuidead ir é moó ar ar giall
 oó, riu gáir nó éloim an níog do éur 'n-a beal roir a
 fiacalaid agus é raon ar a glúimib. Agus ar mbeit do

battle is not won by large armies, but according to God's will ; and if thou contemnest my host, know that it is not fair forms but stout hearts that win battles."

The battle was set on foot between them, the king and his host on one side and Guaire, with the Connaught and Munster forces, on the other. But Guaire and his host were defeated, and many Connaught nobles and Munstermen were slain. And it was at the intercession of Caimin, who lived and blessed in Inis Cealltrach, that the battle went against Guaire ; for Caimin fasted three days against Guaire in order that he might lose the battle. This St. Caimin is of the race of Fiachaidh Aiceadha, son of Cathaoir Mor. Now Guaire went to Caimin and paid him respect and homage and bowed down before him. " There is no avoiding defeat in battle for thee," said Caimin.

Now when Guaire had lost the battle he came alone to a little monastery, in which there was a solitary pious woman, and the woman asked who he was. " I am a favourite with Guaire," said he. " I am very sorry," said she, " that defeat should have overtaken this king, who is the most charitable and humane and hospitable in Ireland, and that his followers should be visited with dreadful slaughter." The pious woman went to a stream hard by and saw a salmon therein. She came back to Guaire with this news. Guaire went out to the stream and killed the salmon, and gave God thanks for having only the salmon that night, though he had often ten beeves other nights. Guaire went the next day to meet his friends, and took counsel of them as to whether he should give battle again to the king of Ireland or swear submission to him on a javelin's point. What Guaire and his friends resolved on was that he should go to Diarmaid and make his submission to him. Now the way in which he made his submission to him was to put the point of the king's javelin or sword in his mouth, between his teeth, while on bended knees. And while Guaire was in

855 *Shuairne* mar rin, aubhairc an ní le luét da muinntir féin
 ór íreal, “Fionnfam,” ar fé, “anoir an t-é glóir óioímaoin
 oo-ní *Shuairne* an t-einead mói úo.” *Tug* ar óraoi da
 muinntir ní o’iairmaid ar a loir ealaóna, ir ní *tug* *Shuairne*
 aige uó. *Cuirir* lobair o’iairmaid oéirce air ar fon Dé.
 860 *Tug* an vealg óir oo bí n-a bhrac von boét. Téio an boét
 uair, ir cairla ouine oo muinntir an ríog *Óiairmaid* mur ir
 beanair an vealg óir ve, ir oo-beir oo *Óiairmaid* é. *Tug*
 an boét aír go *Shuairne* da éraoiio rin mur, ir *tug* *Shuairne*
 an crior óir oo bí cairir uó, a gur beanaio muinntear
 865 *Óiairmaid* an crior von boét, a gur *tug* aír go *Shuairne*
 a gur rinn éioióm *Óiairmaid* ioir a fiaclair; a gur mar oo
 éonhairc *Shuairne* an boét go cairreac oo éuir rrué véar
 uair. “A *Shuairne*,” ar an ní, “an ar a éruairge muot veit
 fáim éimáctair-ir acaoi a g caoi mar rin?” “Oo-beirim
 870 bhuair naé ead,” ar fé, “ad ar a éruairge liom boét Dé
 oo veit gan ní.” Ir ann rin aubhairc *Óiairmaid* mur éirge
 ir naé baid ó foim amad fá n-a rmacé féin, a gur go maibe
 ní na n-uile uúl ór a éionn dá ngiallraó, ir gur leor leir
 rin uair. Ceanglar ríot eacoria féin a gur aubhairc
 875 *Óiairmaid* mur tead go haonac *Tairltean* i bhráóhairc fear
 néiréann, “a gur oo-béar féin mo éirgeairar óm lá féin
 amac ouic,” ar fé.

Téio *Shuairne* iar rin go haonac *Tairltean* a gur miac nó
 mala airgíó ní n-a éoir i gcoinne a bhionnta o’fearairb
 880 éiréann. *Tug* iarair *Óiairmaid* ar fearairb éiréann gan
 don oíob o’iairmaid doinneite ar *Shuairne* ran donac. Dá
 lá uó amlaíó rin; an t-ear lá ioioirio aubhairc *Shuairne*
 né *Óiairmaid* fíor oo éur ar earrog éuirge go noearnaó a
 fáoiríoiu ir a ongaó. “Cnéao rin?” ar *Óiairmaid*. “Dár

this position the king said secretly to some of his own people : “ We will find out,” said he, “ whether it was through vain glory that Guaire practised such great generosity.” He caused a druid from among his friends to ask him for something for the sake of science, but Guaire did not heed him. He sent a leper to ask him for an alms for God’s sake ; he gave the poor man the gold bodkin that held his mantle. The poor man left him ; and one of king Diarmaid’s people met him and took the gold bodkin from him and gave it to Diarmaid. The poor man again came back to Guaire and complained of this to him, and Guaire gave him the gold belt that was round him, and Diarmaid’s people took the belt also from the poor man ; and he came again to Guaire, who had the point of Diarmaid’s sword between his teeth, and, as Guaire beheld the poor man troubled, a flood of tears came from him. “ O, Guaire,” said the king, “ is it distress at being under my sway that makes thee thus weep ? ” “ I solemnly declare that it is not,” said he, “ but my distress at God’s poor one being in want.” Thereupon Diarmaid told him to arise and that he would not be thenceforth under his own authority, and that the King of all the elements was over him if he were to make a submission, and that he considered that sufficient on his part. They made a treaty of peace with one another, and Diarmaid asked him to come to the fair of Tailte, into the presence of the men of Ireland ; “ and,” added he, “ I will give thee my lordship to be thine from my death onwards.”

Guaire then went to the fair of Tailte, having with him a budget or bag of silver to dispense to the men of Ireland. Now Diarmaid charged the men of Ireland that none of them should ask anything of Guaire at the fair. Two days passed in this manner ; on the third day, however, Guaire asked Diarmaid to send for a bishop for him that he might make his confession and be anointed. “ How is that ? ” enquired Diarmaid. “ As I am near death,”

985 **Δ**τά im ζαρ,” αρ Ξυαιρε. “Cionnur tuizear tú rin?” αρ
 Oiarmaido. “Tuizim,” αρ Ξυαιρε, “riri éireann αρ don
 ládairi dgar ζan neac óioδ dγ iarraidó neite oim.” Tuz
 Oiarmaido ann rin ceao bionntair vo Ξυαιρε. Sabair
 Ξυαιρε dγ bionnadó neite vo ζac donouine an tan roin;
 990 **Δ**gar ma’r rior, ba fairce an lám lé noáileacó ní vo na
 boctairb ioná an lám lé noioúlaiceacó ní non éizre. Oo
 rinne Oiarmaido rior ir riorcáin ré Ξυαιρε an crác roin
 vo ládairi fear n’éireann ir vo báoar muinntearóa va
 céile ó roin amac.

985 **Τ**αίλα ζο παιθ ουινε ναομέτα cράιβτεacó vo óearbriáitar
 dγ Ξυαιρε oar b’ainm Moóa; dgar aimriri va noeacáio vo
 óeanam an corζair ζο tobar rioruirce acá lám ré Ouirinn
 riar buó óear, cúiz míle ó Ouirlyr Ξυαιρε, ir ζan ’n-a
 poáari acé don maiccléireacó amáin vo bíou dγ rriorólam
 1000 an airrinn nó. Ir ní caitceacó réin ná an maiccléireacó ran
 ló ζο n-oióce acé donp’hoionn, ir ní caicéi ann rin leo acé
 beazán v’arían eoima ir bioarir ir rioruirce. dgar iar
 oteacé laoι Cárca ir iar ráv airrinn vo íMoóa vo ζab
 mian feola an maiccléireacó, ir avubairc rir an naom
 1005 Moóa ζο maacó ζο Ouirlyr v’rior Ξυαιρε v’fazáil a
 fáruiζte feola. “Ná véin,” αρ Moóa, “an dgam-ra ζο
 nzióionn Oia v’iarraidó feola vuit.” dgar leir rin léizir
 a ζluine ré lár ir vo ζéaruiζ αρ a ζuioe ζο Oia αρ
 iarraido feola non maiccléireacó. I n-aoim’feacé rin ir biaó
 1010 va r’p’earcal ζο hoioaid tíze Ξυαιρε, táimiz vo ζuioe
 Moóa ζur rciobaó na mair ar an feoil vo bí oria a
 lámairb an luéta vo bí dγ a b’p’earcal, ir criallitar leo
 tar r’leairb an múir amac ζο noearnavar ζο réimuiracé
 ζur an b’rárac ’n-a maibe Moóa; ir téio Ξυαιρε ζο lion a
 1015 ceazlaiz αρ marcuioeacé i v’oioimuiracé na mair. dgar
 nuair rángavdar na mair vo ládairi Moóa vo ζab dγ
 molav ir dγ móraó anma Oé, dgar avubairc rir an maic-
 cléireacó a fáravó non feoil v’ite.

said Guaire. "How dost thou know that?" asked Diarmaid. "I know it," said Guaire, "for the men of Ireland are assembled and none of them asks me for anything." Then Diarmaid gave Guaire leave to make gifts. Guaire proceeded to make gifts to everyone, and, if the tale be true, the hand with which he made gifts to the poor was longer than that with which he made gifts to the bards. Then Diarmaid made peace and agreement with Guaire in presence of the men of Ireland, and they were thenceforth on friendly terms with each other.

Now Guaire had a brother called Mochua, a holy virtuous man, and on a certain occasion he went to observe Lent to a well of spring water, which is a little to the south-west of Buirenn, five miles from Durlus Guaire, attended only by one young cleric, who used to serve him at Mass, and neither himself nor the young cleric took more than a meal every day-and-night, and then they took only a little barley bread and spring water. And when Easter day had come, and Mochua had said Mass a desire for meat seized the young cleric, and he said to St. Mochua that he would go to Durlus to visit Guaire in order to get enough of meat. "Do not go," said Mochua, "stay with me, and let me pray to God for meat for thee." And on this he knelt on the ground and prayed with fervour to God, asking for meat for the young cleric. At the same time while food was being served to the tables of Guaire's house, it came to pass through Mochua's prayer that the dishes and the meat they contained were snatched from the hands of those who were serving them and were carried out over the walls of the dwelling, and by direct route reached the desert in which Mochua was; and Guaire went with all his household on horseback in quest of the dishes; and when the dishes came into the presence of Mochua he set to praise and magnify the name of God, and told the young cleric to eat his fill of meat.

Leir rin tug rúil feaca ir acó an macáire lán vo
 1020 marcfluađ, ir duubairc náir fođar nó féin an feoil v'fađ-
 áil ir méso na cóire rin vo bí 'n-a oiaó. "Ní heagal
 uuit," ar Moóa, "mo úearbriátaí ɣo n-a teaglac acá
 ann, ir ɣuíoim-ɣe Oia ɣan neac úiođ vo léigean tairir
 ríúo ɣo heit ɣátađ úuit-ɣe." Aɣur leir rin leanair buinn
 1025 na n-eac von talam ɣo nađ maibe neairc úiođ tairill tairir
 rin ɣo heit ɣátađ von maiccléireac. Ir ann rin vo ɣuío
 Moóa Oia 'ɣa iairiaí ar ɣcaoilac óa úearbriátaí ir
 óa teaglac. Scaoiltear leir rin úiođ ir cigio vo látaí
 Moóa. Léigir ɣuair ar a ɣlúimib é féin vo látaí an
 1030 naoim Moóa ir iairiaí maítmeacár ar. "Ní heagal
 uuit a úearbriátaí; ɣuieac itear an biađ lib annɣo."
 Aɣur iar ɣcaíteam a ɣpoinne vo ɣuair ir óa muinntir
 ceileabair vo Moóa ir cillio ɣo Duilur ar a n-air.
 Ir úearúac ar ɣpoinne an ɣceoil-ɣe ɣurab úótaí na Miaí
 1035 ɣairítear vo na cúɣ mílil vo ɣlíge acá ó Duilur ɣur an
 uobair 'n-a maibe Moóa an tan ɣoin.

VIII.

Ir i n-airiaí Oiarmaua mic Feairɣura míođ Éireann vo
 bí úeacán naoiméa ann. Aveirio uionɣ mé ɣeairc ɣo
 maibe mac oile i n-éagmar ɣiaacá Muilleatán aɣ Eođan
 1040 Óɣ .i. Oiarmaio, aɣur ir ar ɣliocó an Oiarmaua-ɣo táinɣ
 úeacán naoiméa vo beannuig i ɣCill úeacáin i Múrcuiríde
 Cuiric; aɣur ɣóir aveirio na ɣeaircáir ɣo maúoair tairir
 mac aɣ ɣiaacáir Muilleatán féin .i. Oílil ɣlann Mór
 Oílil ɣlann beaɣ ir Deacúat. Aɣ ɣo veirmiracó ar
 1045 rin :

úeacán ó Oiarmaio naoim náir,
 úeanam olann ɣiaacá v'iomráó
 Oream uar cómaill tair ir tuat,
 óa Oílil úiođ ir Deacúat.

1050 Ir ɣán am-ɣo vo mear Úneairal mac Oiarmaua mic
 Feairɣura .i. mac míođ Éireann, ɣleac v'ollmúgac óa acáir
 aɣ Ceannair na Míbe, ir níoir máire leir doinni óa maibe

The latter thereupon looked up and saw the plain full of mounted men, and said that it was of no advantage to him to get the meat, seeing how many there were in pursuit of it. "Thou needest not fear," said Mochua, "these are my brother and his household, and I beseech God to permit none of them to advance beyond that point until thou hast had thy fill." And on this the horses' hoofs clung to the ground so that they could not go forward till the young cleric had had his fill. Then Mochua prayed God to set his brother and his household free. On this they were set free, and they came into Mochua's presence. Guaire knelt before St. Mochua and asked his forgiveness. "Thou needest not fear, brother; but eat ye your meal here." And when Guaire and his people had taken their meal they bade farewell to Mochua and returned to Durlus. It is a proof of the truth of this story that the Road of the Dishes is the name given to the five miles' path that lies between Durlus and the well at which Mochua then was.

VIII.

It was in the time of Diarmaid, son of Fearghus, king of Ireland, that St. Beacan lived. Some seanchas say that Eoghan Og had a son besides Fiachaidh Muilleathan, to wit, Diarmaid, and it was from this Diarmaid's progeny that St. Beacan, who lived and blessed in Muscrude Chuir, sprang. And, moreover, the seanchas say that Fiachaidh Muilleathan himself had three sons, to wit, Oilill Flann Mor and Oilill Flann Beag and Deachluath. Here is a proof of this:

Beacan, noble saint, from Diarmaid sprung,
 Let us celebrate the children of Fiachaidh,
 A race who ruled country and district,
 Of them were two Oilills and Deachluath

About this time Breasal, son of Diarmaid, son of Fearghus, that is, son of the king of Ireland, wished to prepare a feast for his father at Ceanannus na Midhe, and he was

ΔΙΞΕ Ι ΓΣΟΜΑΙΡ ΝΑ ΠΛΕΙΘΕ ΡΙΝ ΞΑΝ ΜΑΙΡΤΕΦΟΙΛ 'Ν-Α ΜΒΙΔΘ
 ΡΟΙΗΠΕΑΡ ΠΕ Ν-Α ΟΑΙΛ ΔΙ ΔΝ ΉΠΛΕΙΘ ΡΙΝ ΟΑ ΔΕΑΙΡ. ΞΙΘΕΑΘ
 1155 ΝΙ ΞΥΑΙΡ Δ ΡΑΜΑΙΛ ΡΙΝ ΟΟ ΜΑΙΡΤΕΦΟΙΛ Ι ΓΣΟΜΨΟΙΞΡΕ ΟΘ ΔΕΤ
 ΔΟΝΜΑΙΡ ΟΟ ΒΙ ΔΞ ΜΗΔΟΙ ΠΙΔΓΑΛΤΑ Ι ΞΣΙΛΛ ΘΕΛΕΡΥΘΕ,
 ΔΞΥΡ ΙΑΡΗΑΙΡ ΘΡΕΑΡΑΛ ΔΝ ΜΑΙΡ ΞΟ ΗΑΙΡΕΑΘ ΥΜΑΛ ΔΙ ΔΝ
 ΜΗΔΟΙ, ΙΡ ΟΟ ΤΑΙΡΞ ΡΕΑΘΤ ΜΒΑ ΙΡ ΤΑΡΙΘ ΟΟ ΔΙΟΝΝ ΝΑ ΗΑΘΝΘ
 Ο΄ΡΑΞΑΙΛ ΟΘ. ΕΙΜΞΙΡ ΔΝ ΘΕΑΝ Ε. ΤΑΙΡΥΡ ΡΙΝ ΤΥΞ ΡΕΙΡΕΑΝ
 1160 ΔΝ ΘΘ ΟΑ ΗΑΙΜΘΘΕΟΙΝ ΥΑΙΤΕ ΞΥΡ ΜΑΡΙΘ ΔΙ ΔΝ ΉΠΛΕΙΘ Ι. ΔΞΥΡ
 ΙΑΡ ΜΒΕΙΤ Ι Ν-ΔΙΝΕΑΡ ΝΑ ΠΛΕΙΘΕ ΟΟ ΠΙΞ ΕΙΡΕΑΝΝ ΙΡ ΟΑ
 ΜΥΙΝΝΤΥΙ, ΤΥΞ ΔΝ ΔΑΙΛΛΕΑΘ ΙΡ ΟΟ ΠΙΝΝΕ ΑΡΑΘΙΟ ΔΙ ΘΡΕΑΡΑΛ
 ΠΥΡ ΔΝ ΠΙΞ. ΔΙ ΞΣΟΛΥ ΙΟΜΟΠΠΟ ΝΑ ΑΡΑΘΙΟΘΕ ΡΙΝ ΟΟ
 ΘΪΑΡΜΑΙΟ .Ι. ΔΝ ΠΙ, ΟΟ ΞΑΘ ΟΑΡΑΘΤ ΡΕΙΡΞΕ Ε, ΙΡ ΔΟΥΒΑΙΡ ΞΟ
 1165 ΜΒΑΙΡΕΘΑΘ ΡΕ ΘΡΕΑΡΑΛ ΤΡΕ ΨΑΡΥΞΑΘ ΔΑΙΛΛΙΞΕ ΣΙΛΛΕ
 ΗΕΛΕΡΥΘΕ, ΙΡ ΒΕΙΡΥΡ ΛΕΙΡ Ε ΔΙ ΒΡΥΑΘ ΔΒΑΝΝ ΛΟΡΑΙΞΕ, ΞΥΡ
 ΗΑΤΑΘ ΛΕΙΡ ΘΡΕΑΡΑΛ ΑΜΛΑΙΟ ΡΙΝ. ΞΑΒΑΙΡ ΔΙΤΡΕΑΘΑΡ ΘΪΑΡ-
 ΜΑΙΟ ΤΡΕ Ν-Α ΜΑΘ ΟΟ ΗΑΤΑΘ, ΙΡ ΤΕΙΟ ΟΑ ΑΕΙΡΕΑΜ ΡΙΝ ΠΕ
 ΣΟΛΥΜ ΣΙΛΛΕ, ΙΡ ΔΟΥΒΑΙΡ ΞΟΛΥΜ ΠΥΡ ΤΕΑΘΤ Ο΄ΡΙΟΡ ΔΝ ΔΕΛΑΘΙΘ
 1170 ΘΕΑΘΑΙΝ ΟΘΝ ΜΥΜΑΙΝ, ΔΞΥΡ ΤΡΙΑΛΛΑΙΡ ΡΕΙΝ ΙΡ ΣΟΛΥΜ ΣΙΛΛΕ
 ΜΑΡ ΔΟΝ ΠΥΡ ΞΟ ΠΑΝΞΑΥΑΡ ΣΙΛΛ ΘΕΑΘΑΙΝ ΟΘΝ ΛΕΙΤ ΤΥΑΙΟ ΟΟ
 ΣΛΙΑΘ ΞΣΠΟΤ. ΔΞΥΡ ΙΡ ΑΜΛΑΙΘ ΞΥΑΡΑΥΑΡ ΔΝ ΝΑΘΜ ΙΡ Ε ΔΞ
 ΟΕΑΝΑΜ ΔΟΙΟ ΤΙΜΘΕΑΛΛ Δ ΡΕΙΛΞΕ ΙΡ Δ ΔΙΒΙΟ ΡΛΙΘΘ 'Ν-Α
 ΤΙΜΘΕΑΛΛ. ΜΑΡ ΞΥΑΙΡ ΘΕΑΘΑΝ ΑΜΑΡΘ ΔΙ ΘΪΑΡΜΑΙΟ, ΙΡ ΕΑΥ
 1175 ΔΟΥΒΑΙΡ: "ΡΑΝ ΟΤΑΛΑΜ Δ ΨΙΟΝΓΑΛΑΙΞ," ΔΙ ΡΕ. ΛΕΙΡ
 ΡΙΝ ΤΕΙΟ ΘΪΑΡΜΑΙΟ ΞΟ ΞΛΥΙΝΙΘ Ι ΟΤΑΛΜΑΙΝ. "ΘΪΑΡΜΑΙΟ
 ΑΟΜΑΙΡΕ ΟΡΤ-ΡΑ ΡΑΝ ΝΞΙΟΜ ΟΟ ΠΙΝΝΕ ΤΑΙΡΞ ΡΕ," ΔΙ ΣΟΛΥΜ
 ΣΙΛΛΕ, "ΔΞΥΡ ΔΞ ΙΑΡΗΑΙΘ ΟΡΤ Τ΄ΙΜΠΥΘΕ ΟΟ ΔΥΡ ΞΟ ΘΪΑ ΡΑ
 Ν-Α ΜΑΘ Ο΄ΑΙΤΘΕΟΘΑΘ." ΛΕΙΡ ΡΙΝ ΞΥΡΥΡ ΘΕΑΘΑΝ ΘΪΑ ΞΟ
 1180 ΟΥΤΡΑΘΑΘ ΡΑ ΤΡΙ ΔΙ ΦΟΡΑΙΛΕΑΜ ΣΟΛΥΜ ΣΙΛΛΕ; ΔΞΥΡ ΙΡ ΜΑΡ
 ΡΙΝ ΟΟ ΗΑΙΤΘΕΟΘΑΘ ΜΑΘ ΠΙΟΞ ΕΙΡΕΑΝΝ, .Ι. ΘΡΕΑΡΑΛ, ΤΡΕ
 ΞΥΙΘΕ ΘΕΑΘΑΙΝ ΝΑΘΜΕΑ; ΞΥΡ ΜΟΡΑΘ ΔΙΝΝΙ ΘΕ ΙΡ ΘΕΑΘΑΙΝ
 ΤΡΕΡ ΔΝ ΜΙΟΡΒΑΛ ΡΟΙΝ.

ΤΑΡΛΑ ΞΥΑΙΡΕ ΜΑΘ ΣΟΛΜΑΙΝ, ΡΑ ΡΕΑΡ ΑΟΜΑΙΡΥΙΡΕ ΟΘΝ
 1185 ΘΪΑΡΜΑΙΟ-ΡΕ, ΙΡ ΣΥΜΙΝ ΡΟΘΑ ΜΑΘ ΡΙΑΘΝΑ ΙΡ ΑΑΙΜΙΝ ΙΝΡΕ

not pleased with anything he had for that feast as long as he had not fat beef to give to his father on the occasion. He, however, could find no such beef in his neighbourhood except one beef that belonged to a female recluse at Cill Ealchruidhe; and Breasal gently and humbly asked the woman to give him the beef, and offered her seven cows and a bull instead of the one beef. The woman refused his offer. On this he took the cow from her against her will and killed it for the feast. And when the king of Ireland and his people were enjoying the feast, the nun came and made a complaint against Breasal to the king. Now when Diarmaid, the king, heard this complaint he became furious, and said he would kill Breasal for having wronged the nun of Cill Ealchruidhe, and he took him to the brink of the river Lorcach, and thus he drowned Breasal. Diarmaid repented of having drowned his son, and he went to Columcille to express his sorrow for the deed, and Columcille told him to go to visit the aged man, Beacan, to Munster; and he set out, accompanied by Columcille, and they reached Cill Bheacain, on north side of Sliabh gCrot. And they found the saint making a fence round his cemetery and his habit wet upon him. When Beacan got sight of Diarmaid he said, "Get thee beneath the ground, parricide," said he. Upon this Diarmaid sank in the ground up to his knees. "It is to ask thy protection on account of the deed he has done that he has come," said Columcille, "and to ask thee to beseech God to bring back his son to life." Upon this Beacan prayed to God fervently thrice, by the direction of Columcille; and it was in this way that the son of the king of Ireland, to wit, Breasal, was brought back to life through the prayer of St. Beacan; and God's name and that of Beacan were magnified through that miracle.

It happened that Guaire, son of Colman, who was a contemporary of this Diarmaid, and Cuimin Foda, son of

Cealltíac í oreampull moiri na huirre. Agus do cuirhead
 trí cearta eatorra. An tóir doubairt Cáimín, “Cíead, a
 Suidhe,” an ré, “an ní buó máit leat agat?” “Óir ír
 ionnmáir ré a bhionnadh,” an Suidhe. “Agus curra, a
 1080 Cúimín,” an Suidhe, “cíead an ní buó mían leat?”
 “Íomadh leabair ré fhuictal na sírinne,” an Cúimín. “Agus
 curra, a Cúimín,” an Cúimín, “cíead do mían-ra?” “Íomadh
 zaldar an mo éorh,” an Cúimín. Agus fuairadar a tóiríur
 a míana, áct í nveireadh a ré zuri hearcameadh Cúimín le
 1085 Mócuá, agus zuri beadh zác maé úe, ma’r síoir von treamcúir.

Táinig Suidhe mac Colmáin trí catta do íluaz Connacht
 o’arraigín Múman zo ocharla Díoma mac Ronáin mic
 Donnzura fá ní Cairil an ran zoin vó í nllib síózínnte ré
 máitcear Cláir Connata Luimnig anú, agus tugz Díoma ír
 1100 Suidhe cat va céile ag Cairil fearadúaz, zuri huirhead do
 Suidhe ír do Connachtairb ann. Agus do marbad an nuiríur
 no-áirimigíte úiob maraon re ré tmaicairb o’uairilib Connacht.
 Ír é dubair fá o’táinig Suidhe an an íluaz zoin ag éiluzadh
 a maibe ó Sliabh Éctze zo Luimneadh do bí do fearnóimn
 1105 Connacht nó zo o’tugz Luzair Meann mac Donnzura Tríuz
 reacht zcatta an Connachtairb mar an máirb reacht míozá úiob,
 agus zan do íluaz aige áct anuiríur ír zióllanriadó zo
 noearnairó ré fearann cloitóim va hfuil ó úeirín tzu
 zCarbad ag Cairil fearadúaz zo Luéan .i. bealadh an
 1110 Luéaire, agus ó áct na bóimíne zo Léim an Con; zonan
 va úearbad zín do míne Cormac mac Cuileannáin an
 mairn-ro:

1115

fá hé zín an Luzair Láimúeirig
 tal an úirgeadh Connacht éain,
 ó Cairil fearadúaz fá uéan,
 zo hác Luéan lán do zair.

Fá Luéat comáimíre va céile Mócuá ír Colum Cille,

Fiachtna, and Caimin of Inis Cealltrach, were in the principal church of the island, and three questions were proposed between them. First, Caimin said, "O Guaire, what wouldst thou wish to have?" "Gold and wealth to bestow," answered Guaire. "And thou, O Cuimin," said Guaire, "what wouldst thou like to have?" "Many books containing the word of truth," said Cuimin. "And thou, O Caimin," said Cuimin, "what is thy wish?" "Many diseases in my body," answered Caimin. And the three got their wishes, save that at the end of his life Cuimin was cursed by Mochua, who took all prosperity from him, if we may trust the seanchus.

Guaire, son of Colman, with three battalions of the Connaught host, came to plunder Munster, and they met Dioma, son of Ronan, son of Aonghus, who was king of Cashel at that time, in Uí Fídhghinnte, which is now called Clar Chonntae Liumnigh, and Dioma and Guaire gave battle to one another at Carn Fearadhaigh, and Guaire and the Connaughtmen were defeated there, and a countless number of them were slain, together with six leaders of the Connaught nobility. The reason why Guaire came with that host was to claim the territory from Sliabh Echtghe to Luimneach, which belonged to Connaught formerly, until Lughaidh Meann, son of Aonghus Tireach, defeated the Connaughtmen in seven battles, in which he slew seven of their kings, though he had no host except mercenaries and attendants, and he made sword-land of all the land from Bearn tri gCarbad, at Carn Fearadhaigh, to Luchad, that is, Bealach an Luchaide, and from Ath na Boraimhe to Leim an Chon, and it is as a setting forth of this that Cormac, son of Cuileannan, composed this stanza:

It was this Lughaidh Lamhdhearg
Who lopped off from the fair Province of Connaught
From Carn Fearadhagh, it was a choice,
To Ath Luchad abounding in valour.

Mochua and Columcille were contemporaries, and when

aḡur ar mbeir i noitḡreib an fáraigḡ vo mḡocua nó mac
 1120 uad, ní maibe vo rḡrḡéirḡ rḡoḡalca aige aḡt coileadḡ ir luḡoḡ
 ir cuil. Ir é rḡeom vo-noiḡḡ an coileadḡ vó, iaḡmḡeirḡe an
 mḡeadoin oiḡce vo coimḡeav. An luḡoḡ iomoiḡio ní léirḡeav vó
 aḡt cúigḡ uaire vo coulaḡ rḡan ló ḡo n-oiḡce, aḡur an tan vo
 toḡraḡ ní-rḡa mḡo vo coulaḡ vo tḡeanaḡ, ar mbeir cuirḡeac
 vó ó iomaḡ cḡoiḡrḡiḡoiḡ ir rḡléadḡtan, vo ḡabaḡ an luḡoḡ aḡ
 1125 rḡliobaḡ a éluar ḡo noúrcaḡ aḡmlaiḡ rḡin é. An cuil, ceana,
 ir é rḡeom vo-noiḡḡ beir aḡ rḡubal ar ḡac line va léaḡaḡ
 'n-a rḡralcair, ir an tan vo-noiḡḡ rḡoiḡt ó beir aḡ cantain a
 rḡralm vo coḡnḡuirḡeav an cuil ar an line v'fáḡbaḡ ḡo
 cilleav aḡir vo mḡáḡ a rḡralm vó. Tarla ḡo ḡḡoḡ va eir
 1130 rḡin ḡo bḡuaraḡoar na rḡi rḡeoiḡe rḡin báḡ; aḡur rḡeiriobaḡ
 moḡua leitir va éir rḡin ḡo Colum Cille ar mbeir i ní i
 naḡbain vó, aḡur vo-ní caḡaois ar éaḡ na healtan rḡoin.
 Scḡriobaḡ Colum Cille cuige aḡur ir eav aḡubairt: “A
 bḡrácair,” ar rḡe, “ní cuirḡe vuit i n-ionḡantar éaḡ na
 1135 healtan vo cuaiḡ uair, óir ní bí an tubairt aḡt mar a mḡí
 an rḡrḡeirḡ.” Meaḡaim ar an rḡḡḡiav-ro na bḡriḡnaoim naḡ
 maibe rḡuim aca rḡna rḡealḡaib rḡoḡalca, ní hionann ir
 móián vo luḡt na haimḡirḡe-rḡe.

Va éir rḡin vo maibav Oiaḡimav mac rḡeairḡura Ceirḡi-
 1140 beoil ní éirḡeann i Ráitḡ bḡig i Maig line lé hḡoḡ Oub
 mac Suibne Aḡuire, aḡur tuḡav a ceann ḡo Cluain Mḡic
 Nóir, ir vo haḡnaiceav a colann i ḡCuirḡirḡe.

Vo ḡab rḡeairḡur ir Doḡnall va mac Muirḡeaircaigḡ
 mic Eairca mic Muirḡeavóigḡ, mic Eoḡain mic Néill Naoi-
 1145 ḡiallaigḡ vo rḡiol éirḡeámoim rḡioḡaḡt éirḡeann aoin bliavain
 aḡmáim. Duinḡreacḡ inḡean Ovac Teangḡma rḡioḡ Connacḡt
 mácair na mac-ro. Ir fán am-ro tuḡav Caḡ ḡabra Uirḡe
 ar Laignib lé rḡeairḡur ir lé Doḡnall, aḡt ar cuirḡe
 ceav vo Laignib ir vo maibav Oiomán mac Cairill mic
 1150 Muirḡeavóigḡ Muinḡeirḡ, vo bí 'n-a rḡiḡ ulaḡ veicḡ mbliavna,
 lé baḡlaḡaib boirḡe. Aḡur 'n-a vaivḡ rḡin rḡuairḡ rḡeairḡur
 ir Doḡnall báḡ.

Mochua or Mac Duach was a hermit in the desert the only cattle he had in the world were a cock and a mouse and a fly. The cock's service to him was to keep the matin time of midnight; and the mouse would let him sleep only five hours in the day-and-night, and when he desired to sleep longer, through being tired from making many crosses and genuflexions, the mouse would come and rub his ear, and thus waken him; and the service the fly did him was to keep walking on every line of the Psalter that he read, and when he rested from reciting his psalms the fly rested on the line he left off at till he resumed the reciting of his psalms. Soon after that these three precious ones died, and Mochua, after that event, wrote a letter to Columcille, who was in I, in Alba, and he complained of the death of his flock. Columcille wrote to him, and said thus: "O brother," said he, "thou must not be surprised at the death of the flock that thou hast lost, for misfortune exists only where there is wealth." From this banter of these real saints I gather that they set no store on worldly possessions, unlike many persons of the present time.

After that Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, was slain at Raith Bheag, in Magh Line, by Aodh Dubh, son of Suibhne Aruidhe; and his head was brought to Cluain Mic Nois, and his body was buried at Cuinnire.

Fearghus and Domhnall, two sons of Muircheartach Mac Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Duinnseach, daughter of Duach Teangumha, king of Connaught, was mother of these two sons. It was about this time that the Battle of Gabhra Lithfe was won by Fearghus and Domhnall over the Leinstermen, wherein four hundred Leinstermen fell, and Dioman, son of Caireall, son of Muireadhach Muindearg, who was ten years king of Ulster, was slain by the boors of Buirren. And after this Fearghus and Domhnall died.

Uo fábh Eodáid mac Doimnaill mic Muirceaircaig mic
 Earca agur baosán mac Muirceaircaig mic Earca vo fiol
 1155 Éireamóin ríogáct Éireann. Trí bliáona uóid. Iy fán
 am-ro fuair Cairbre Crom mac Cromáin Shíeib mic
 Eodáic mic Donchura mic Naicrmaoic vo bí 'n-a ríig Mumhan
 tríocao bliádan bár. Cairir rin iy é an Cairbre Crom-ro
 ré n-a bár tug Caé Feimean ar Colmán Deag mac Dia-
 1160 maod, áic ar bhreab vo Colmán iy ar maibud iomao va
 muinntir ann. Agur iy uime vo gairí Cairbre Crom úe
 ar n-a beic va oileáin nó va altrim i gCromglair.
 ámaíl doir an file fan man-ro:

1165 Uiread é ó fionn go bonn,
 fear fírféaca Cairbre Crom,
 iy air vo fábh ainm ré air,
 ar a altrim i gCromglair.

Iy é an Cairbre Crom-ro vo bhonn Cluain Naama vo Dia
 iy vo mac Léinín.

1170 Doiriu uream re reanúr gurab fan am-ro fuair
 breánainn bioirra bár. Síveav vo máir ré naoi bfiúo
 bliádan vo réir an treanúra fan man-ro ríor

1175 maig náe moiceann móh a mac
 breánainn pá hálainn a moic,
 ceitpe ríeo agur réo,
 iy é méo baoi ar an mbioic.

Ua éir rin tugao Caé Tola iy Foricola lé fiaéao mac
 baosán ar Éilib agur ar Ormuigib, áic ar éuit iomao
 v'Éilib iy v'Ormuigib ann. Agur fuair Conall mac Com-
 1180 fáil ní Dál Riada i nAlbain bár, ar mbeic ré bliáona
 véag i bplaitear na hAlban vó, agur iy e an Conall-ro
 vo bhonn oilean í i nAlbain vo Colum Cille. Ua éir
 rin vo éuit Eodáio iy baosán lé Crónán mac Tigearnaig
 ní Ciannaéca Glinne Seimean.

1185 Uo fábh Ainmhe mac Séasna mic Feairgura Ceann-
 fóda mic Conaill Sulban mic Néill Naoríallaig vo fiol
 Éireamóin ríogáct Éireann trí bliáona. Bhúigiu ingean

Eochaidh, son of Domhnall, son of Muircheartach Mac Earca, and Baodan, son of Muircheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They reigned three years. It was about this time that Cairbre Crom, son of Criomhthann Sreibh, son of Eochaidh, son of Aonghus, son of Natfraoch, who was king of Munster three years, died. It was, moreover, this Cairbre Crom who, before his death, fought the Battle of Feimhean against Colman Beag, son of Diarmaid, wherein Colman was defeated and many of his followers slain. And he was called Cairbre Crom from his having been educated or brought up at Cromghlaise, as the poet says in this stanza :

Straight was he from head to foot,
A truly brave man was Cairbre Crom,
The reason why he received his name
Was that he was reared at Cromghlais.

It was this Cairbre Crom who gave Cluan Uama to God and to the son of Leinin.

Some seanchas say that it was about this time Breanann of Biorra died. And he lived nine score years according to the seanchas in this stanza :

Woe to him who reaches not great prosperity !
Breanann, excellent was his race,
One hundred and eighty years
Was the time he was in the world

After this Fiachaidh, son of Baodan, fought the Battles of Tola and Forthola against the men of Eile and of Osruighe, where many of the Elians and the Ossorians fell ; and Conall, son of Comhghall, king of Dalriada, in Alba, died, having been sixteen years on the throne of Alba ; and it was this Conall who gave the island of I in Alba to Columcille. After this Eochaidh and Beodan fell by Cronan, son of Tighearnach, king of Ciannachta Ghlinne Geimhean.

Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland three years.

Còbtaig mic Oiliolla do Laignibh Aitha Lathmann bean
 Ainmhe m'athair dotha mic Ainmhe. Da éir rin do tuit
 1190 Ainmhe lé Feargus mac Néill ar earbhadh Bhothain mic
 Ninneada i gCarrigais léime an Eic.

Do gabh Bhothain mac Ninneada mic Feargus Ceann-
 fota mic Conaill Gulban mic Néill Naoidiallais do fiol
 Éireannóin míogacht Éireann doimh bliadhain amháin. Cact
 1195 inghen míogh Fionngall bean Bhothain; agus ír i bhfáitear
 Bhothain fuair an naoim, bhéanainn Cluana Fearca, b'ár,
 agus doth mac Eodac Tioiméanna mí Connacht do marbhadh
 i gCac B'aga, ír Bhothain mac Cairill mí Ulaó, ír Ruadhán
 Lothra an naoim. Do fliocht Oiliolla Flann B'ig mic Fiacac
 1200 Muilleadain do. Agus do marbhadh Bhothain mac Ninneada
 mí Éireann leir an dá Cuimín .i. Cuimín mac Colmáin B'ig ír
 Cuimín mac Libhéin i gCarrigais léime an Eic i nIomaigh.
 Ír i fá haoir don Tigeanna do meir beo, ran leathmádh
 éalhoil don t'ear leabair do Stair na Saeran, agus nul do
 1205 Colum Cille i nAlban 565.

IX.

Do gabh doth mac Ainmheac mic Seathna mic Feargus
 Ceannfota mic Conaill Gulban mic Néill Naoidiallais do
 fiol Éireannóin míogacht Éireann feacht mbliadhna ar fícho.
 B'ig, inghen Còbtaig mic Oiliolla do Laignibh, m'athair
 1210 an dotha-ro. Ír é doth mac Ainmheac tug Cac Béal D'at,
 mar ar tuit Colmán beag mac Diaimada agus cúig mile
 mar don rir t'ie fáirtine Colum Cille. Ír fán am-ro
 fuair Seanaó eargos Cluana hIoraidh b'ár, ír Fiacac doth mac
 Bhothain mic Cairill mic Muirtheadais Muirtheadais do bí
 1215 'n-a míg Ulaó cúig bliadhna ar fícho, gur tuit an t'at-ro i

Brighid, daughter of Cobhthach, son of Oilill, one of the Lagenians, of Ard Ladhrann, was the wife of Ainmire and mother of Aodh, son of Ainmire. After this Ainmire fell by Fearghus, son of Niall, at the instigation of Baodan, son of Ninnidh, at Carrig Leime an Eich.

Baodan, son of Ninnidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Cacht, daughter of the king of Fionnghall, was the wife of Baodan; and it was in Baodan's reign that Breanainn of Cluain Feartha, the saint, died, also Aodh son of Eochaidh Tormcharna, king of Connaught, who was killed in the Battle of Bagha, and Baodan, son of Caircall, king of Ulster, and Ruadhan, of Lothra, the saint. This latter was of the race of Oilill Flann Beag, son of Fiachaidh Muilleathan. And Baodan, son of Ninnidh, king of Ireland, was slain by the two Cuimins, to wit, Cuimin, son of Colman Beag, and Cuimin, son of Libhrean, at Carraig Leime an Eich, in Iomaig. According to Beda, in the fourth chapter of the third book of the History of Sacs, the age of the Lord when Columcille went to Alba was 565.

IX.

Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brighid, daughter of Cobhthach, son of Oilill, a Lagenian, was the mother of this Aodh. It was Aodh, son of Ainmire, who fought the Battle of Beal Dathi, where Colman Beag, son of Diarmaid, and five thousand with him fell through the prophecy of Columcille. It was about this time that Seanach, bishop of Cluain Ioraird, died, also Fiachaidh, son of Baodan, son of Caircall, son of Muireadhach Muindearg, who was king of Ulster twenty-five years, but who now fell at the Battle

ḡCae beata lé fiaáio mac Déamáin. Aḡur fuair feóilim
mac Tigearnaig ní Mumán báir.

1ḡ lé hAod mac Ainmheac do commóiam mórbáil
Uromá Ceat marí a maibe coimóáil uairle 1ḡ eazailre
1220 Éireann. Aḡur 1ḡ tḡí haubairi pḡnniropálta do bí aḡ
Aod pé cḡuinniuḡad ná comóála roim. An céaduádar
uioib do úibhite ná bḡileau a hÉimnḡ aḡi a méio do mḡmheari
1ḡ aḡi a theacraéc a maḡi. Óim do bíoḡ tḡioécad i mbuioin
an ollaim aḡur cúis fḡi uéaḡ i mbuioin an aḡioḡ .i. an
1225 cé fá zoire céim ran bḡilueacéc uon ollaim. Aḡur do
hádarí fán am roim, beaḡnac, tḡian bḡearí nÉireann pé
ḡilueacéc, 1ḡ do buoir ó Saḡáin ḡo bealltaine aḡi coim-
meacó aḡi fearaib Éireann. Ar n-a mearí u'áou mac
Ainmheac ḡurí éiom an t-uálaéc u'Éimnḡ iad, do cúim
1230 ḡioime a noibhite aḡi an ḡioḡac uile. Aúdarí uile fór do
bí aḡ Aod pé uibhite ná bḡileau, marí do éuadarí u'iarmaíó
ueilḡ óim do bí i mbiaḡ Aoua. Uealḡ rin tḡiá do fázhaó
ḡac ní maḡi féadócómaḡra aḡ ḡac níḡ éiḡeac u'n-a uiaíó;
aḡur 1ḡ é iarmaíó an ueilḡ ḡo amhánaḡ uóib do ḡḡioḡuḡ
1235 Aod pé n-a n-acúim ḡurí hionnaḡibaó ḡo Uál Riada Ulaó
iad. Do bí uioécúim ḡioime rin aḡi ná ḡileacóáib pé linn
Concúbairí moḡ Neaḡa Ríog Ulaḡ tḡié n-a n-ainbheacairí
ḡeim.

Do tionólaḡairí ḡileacóa Éireann an tḡiáḡ roim i ḡcoimne
1240 1ḡ i ḡcomóáil a céile; aḡur do b'é a lion aḡi an ḡcomóáil
ḡin ueic ḡeác u'ḡileacóairí aḡ a maibe buioean, aḡur do
hádarí an tḡiáḡ roim aḡ cinneacó cómaḡrle aḡi uil i nálbain,
aḡur maḡi do éualao Concúbairí rin céio Cú Culainn n-a
noáil, aḡur tuḡ conḡháil feacéc mbliacóan uóib, aḡáil
245 aueim an ḡile ran ḡann-ro do beanaḡ aḡi an uuaim uarab
toḡac, Eamháin Ulaó ionháin leam :

Éiḡḡio ulaíó, aḡíra an ḡluag,
um Concúbairí cloiueamḡraó
Coimneacó feacéc mbliacóan ḡo mbliao,
uainne do ná ḡileacóairí.

of Beatha by Fiachaidh, son of Deaman. And Feidhlim, son of Tighearnach, king of Munster, died.

It was Aodh, son of Ainmire, who convened the great assembly of Drom Ceat, where there was a convention of the nobles and of the clergy of Ireland. And Aodh had three chief reasons for calling together that assembly. The first reason was to banish the *filés* (or poets) from Ireland, because of their being so great a burden and because it was so difficult to rule them. For the *ollamh's* retinue numbered thirty, and there were fifteen in the retinue of the *anroth*, that is, the person who was next to the *ollamh* in poetic rank; and about that time nearly a third of the men of Ireland belonged to the poetic order, and they quartered themselves from Samhain to Bealltaine on the men of Ireland. Now Aodh, son of Ainmire, judging that they were a heavy burden to Ireland, decided to banish them from the entire kingdom. Another reason, too, that Aodh had for banishing the *filés* was that they went to demand a gold bodkin that was in his mantle. Now this was a bodkin that each king left as an heirloom to each succeeding king, and it was their inordinate demand of this bodkin that incited Aodh to drive them out, so that they were banished to Dal Riada of Ulster. The *filés* had been dismissed before then in the time of Conchubhar, son of Neasa, king of Ulster, on account of their unjust demands.

At that time the *filés* of Ireland assembled and held a meeting: and their number at that meeting was ten hundred *filés* who had retinues, and they were at that time deliberating on going to Alba, and when Conchubhar heard this, Cuchulainn went to meet them, and he retained them for seven years, as the poet says in this stanza which is taken from the poem beginning "Dear to me is Eamhan of Ulster" .

The Ulstermen arise, noble the host,
Led by Conchubhar of the red sword,
Maintenance for seven years with renown
We give to the *filés*.

1255 Ὅα εἶρη ρην σο ρεοιλῖουο να ριλεαῦα ρά εἰρηνη ιρ ní ριαιβε
 οἰόουρ οἰεῖα ὁ ροιη ἀμαε ζο ηαιρηρ ριάενα mic ὀασοάιν
 ριόξ ἠλαῦ, ná ὁ αἰρηρ ριάενα ζο ηαιρηρ ἠαοιλέοβα mic
 ὀεαμáιν mic Caihull ριόξ ἠλαῦ, ná ὁ αἰρηρ ἠαοιλέοβα
 1260 ζο ηαιρηρ Δοῦα mic Διμηρηεάε. ρά εἰρῖ ιομορρηο σο ὀύλ-
 ταοαρ ρηρ Ἐρηεανη σο να ριλεαῦαῖβ ζυρ ρορτυῖεαοαρ
 ἠλαῦ ζαε ἠαιρ οἰόε ροιη ιαο. Δη εέαοῦαῖρ σο οἰβρηεῦ
 ιαο ρά ηέ α lion μῖλε; ζυρ ηο ρορτ Concubair ζο μαῖτεῖβ
 ἠλαῦ ρεάετ mbliaona ιαο, αἠαῖλ αοῦβηαμαρ. Δη οαρη
 1265 οἰβηηε σο ρηηεαῦ οἰρη ηο ρορτ ριάενα mac ὀασοάιν ρί
 ἠλαῦ βλιαοαῖν ιαο, αζυρ ρεάετ ζεάεο α lion um εοάιῦ
 Ριζέηεαρ, αἠαῖλ αοεῖρ δη ριλε ραν οῦαῖν ρεάηηαῖῖτε

1266 εοάιῦ Ριζέηεαρ ρεάετ ράν,
 λυῖο ζο ριάενα mac ὀασοάιν,
 ρορρῖοε ραῖτε ὀίομορ ὀε
 να ριλεῖο ρορ ρορταῖεε.

Δη τηεαρ ρεάετ σο οἰβρηεαῦ ιαο ζο ηο ρορτ ἠαοιλέοβα
 ρί ἠλαῦ ιαο, οά εέαο οέαζ α lion, um ὀάλλάν ρορζαῖλ
 ιρ um Ḳeancán, αἠαῖλ αοεῖρ δη ριλε ραν οῦαῖν εέαοῦα.
 1270 Δζ ρο μαρ αοεῖρ

1275 ρεάετ σο ἠαοιλέοβα να ζελιαρ,
 ἠέ ηοβαρ εἰηη τηάετα αἠαρ;
 ὀά εέαο οέαζ ριλε ρορρῖαῖρ
 ρηρ δη ιοβαρ αἠαρ-οῦαῖο,
 ὀο ηαο οἰῖβ ἠαοιλέοβα, δη εἰηζ,
 Cοηηηεαῦ τηορη mbliaona ἠβηηη,
 ἠεαρηαῦ ζο λό δη ἠηάετα ἠαῖν
 ὀο εἰηε ὀεαῖβῶα ὀεαμáιν.

1280 Δη οαρη ηαῦῖαῖρ ράρῖ κοηηόρηαῦ ἠόρηῖαῖλ ὀηομα Cεατ. ι
 1280 ηοῖῖξ ζο ζεαρηεαῦ Δοῦ βηηηέορηρ αρ ὀάλ Ριαοα ι ηΑῖβαῖν,
 αζυρ ζαν σο εἰορ αῖζε οἰρη ηοἠηε ρηη αετ εἰρηζε ρῖλαζ αρ
 μῖρηρ ιρ αρ τηρ ιρ ιοε εαρηα λέ ριζ Ἐρηεανη, αἠαῖλ σο

After this they let the filés scatter all over Ireland, and they were not banished from that time forward until the time of Fiachna, son of Baodan, king of Ulster, nor from the time of Fiachna to the time of Maolcobha, son of Deaman, son of Caireall, king of Ulster, nor from the time of Maolcobha to the time of Aodh son of Ainmirc. Thrice then did the men of Ireland cast off the filés, and the Ulstermen retained them on each of these occasions. The first time they were banished they numbered a thousand; and Conchubhar and the nobles of Ulster maintained them seven years, as we have said. On their second banishment Fiachna, son of Baodan, king of Ulster, maintained them a year, and seven hundred was their number under Eochaidh Righeigeas, as the poet says, in the above-mentioned poem.

Eochaidh Righeigeas of noble laws,
Went to Fiachna, son of Baodan,
He gave him great welcome,
And he retained the filés.

The third time they were banished, when Maolcobha, king of Ulster, retained them, they amounted to twelve hundred, under Dallan Forgaill and Seanchan, as the poet says in the same poem. Thus he speaks.

When Maolcobha of the companies was once
At Iobhar Cinn Trachta on the west side,
Twelve hundred filés he found
Behind the Yew to the north-west;
Maolcobha, the chief, gave them
Maintenance for three fair years.
It shall live to the day of pale judgment
For the well-shaped race of Deaman.

The second reason why the convention of Drom Ceat was held was in order that Aodh might impose a tribute on the Dal Riada of Alba, as he had no tribute from them up to that time except that they were bound to raise an army by land and sea and pay an eiric to the king of Ireland, as

οἰουίξ Colmán mac Coimhgeallais, vo méiri maí adoiri ré
féin ran rann-ro :

1285

Sluaigeab la ronnairb vo zner,
coblac ar muir zo mbitebér—
mo bneat beilglic gan bine—
ir éiric lá veirbfine.

Δη τηρ αὐθαί ράρ commórad móróáil Όνομα Ceat,
1290 vo óioctur Scannláin Móiη mic Cinnfáolairó a flaitear
Orruige, tpe ζαν buinóior v'ioe mé hAou, azur ar tí a mic
Iolláin mic Scannláin vo ríozáó ar Orruigib tpe beit
umál ran mbuinóior v'Áou. Zonáó iav roin na tpi fáta
ράρ horuigeab móróáil Όνομα Ceat, ámáil adoiri Óállán
1295 φοιγαίλ ran rann-ro :

τρί fáta φριότα von vóil,
ar tí áitpíozta Scannláin,
um vól ríava, ríozáa an τηρ,
ir um óioctur na n-éi ear.

1300 Δz ro na ríozá cúigeabóac ir na flata ρεαιαιη vo
bí i móróáil Όνομα Ceat. Ar otúr Cpuométann Ceapη rí
Laizean; Iollann mac Scannláin mic Cinnfáolairó rí
Orruige; Maolóuin mac Áoua Deannáin rí iapáiri
Mumhan; Fingin mac Áoua Όuib mic Cpuométainn rí Mumhan
1305 uile; Cpuométann Veilzneaó rí veirceiret Éipeann; Ζuaipe
mac Colmán i ríge éloinne Fiaópac teap ir tuaió; Ραζ-
άλλάc mac Uavac vo ba rí ar Tuatáib Taidíon ir ar
Όpéitpne Uí Ruaipe zo Cliabán Moúaiη; Ceallac mac
Ceapηaiξ mic Όuib Όoúra ar Όpéitpne Uí Ραζάλλαιξ;
1310 Congalac éinn Μαζαιη ar Típ éonáil 'n-a ríξ; vó ríξ
Oipgiáll .i. Όaiín mic Áonzuρα ó éloóar Όeρα zo
Fionncáirη i Sliaó Fuaio; Áou mac Όuac Ζαλαίξ ó
Fionncáirη Sléibe Fuaio zo bóinn.

Δη ταν ρά clop vo éolum éille i nalbain cpuinnuzáó

Colman, son of Coimhgheallach ordained, as he says himself in this stanza :

A host on land always,
A fleet on sea as a perpetual custom—
My skilled oral judgment without harm—
And an eiric for kindred blood.

The third reason why the convention of Drom Ceat was held was to oust Scannlan Mor, son of Ceannfaolaidh, from the kingdom of Osruighe, because of his not having paid tribute to Aodh, and to install his son, Iollann son of Scannlan, in his place as king over the Ossorians on account of his being obedient to Aodh as regards tribute. And these are the three reasons why the convention of Drom Ceat was ordained, as Dallan Forgall says in this stanza :

There were three reasons for the convention ·
In order to depose Scannlan from kingship,
The case of the Dal Riada, kingly the battle,
And the extermination of the bards.

The following are the provincial kings and the territorial princes who were at the convention of Drom Ceat: First Criomhthann Cerr, king of Leinster; Iollann, son of Scannlan, son of Ceannfaolaidh, king of Osruighe; Maolduin, son of Aodh Beannain, king of West Munster; Finghin, son of Aodh Dubh, son of Criomhthann, king of all Munster; Criomhthann Deilgneach, king of the south of Ireland; Guaire, son of Colman, from the kingdom of clann Fiachrach, south and north; Raghallach, son of Uadaidh, who was king of Tuatha Taidhion and of Breithfne Ui Ruairc as far as Cliabhan Modhairn; Ceallach, son of Cearnach, son of Dubh Dothra, king of Breithfne Ui Raghallaigh; Conghalach Chinn Maghair, king of Tir Chonaill; the two kings of Oirghiall, to wit, Daimhin, son of Aonghus, from Clochar Deasa to Fionncharn, on Sliabh Fuaid; Aodh, son of Duach Galach, from Fionncharn on Sliabh Fuaid to the Boinn.

When Columcille heard in Alba of the summoning of this

- 1315 na comóála roin agus na trí haóbaire fáir tionóilead í, mar
 atá, aitheoigadó Scannláin, oíbir na bfeilead ir cur buin-
 éiofa ar Oál Riada, vo tinnall féin a hí go héirinn mar
 aon ré coimciónól naoiméleirne; agus ir é lion cléirne vo
 bí 'n-a foéaire ag teac fá tuairim na comóála roin: vó
- 1320 fícto fagair, fíce eapros, caoga veócan ir tríocao maic-
 cléirnead, amail doeir Amia Colum Cille ran rann-ro:
- Vó fícto fagair a lion,
 fíce eapros uafal bhoig,
 fíri gabáil pfall, clú gan ac,
 caoga veócan tríocao mac.
- 1325

- Vo féadairde go mbiaó oíbirveam ag an léagtoir an
 an ní éirítear ríor anro, mar atá go mbeoír eapruig i
 goimveacac abbaó. Sívead vó léagtar an oair caibioil
 vo Stair na Sacran vo ríoróv beva mar a labhann an
- 1330 ríribiléio oilein í i nAlbain, ir pollur go mbioír eapruig
 na hAlban uimál v'abbaió í i n-allóv. Ag ro ionorro
 mar doeir: a "Fá gnát," ar ré, "uir an oilean-ro vo
 ríor uacaráin vo beir air vo biaó 'n-a abb ir 'n-a fagair
 ag a mbioó an érioó uile fá n-a rmacac agus fá n-a
- 1335 óligead, agus rór fá vligteac vo na heaprogab féin,
 gér nóf neamgnáac é, beir uimál vó, vo réir fompla
 an céavooctúir vo bí an an oilean nac maibe 'n-a
 eapros ac 'n-a fagair ir 'n-a manac." Agus ir
 pollur gurab é Colum Cille an céavooctúir fuair an
- 1340 ríribiléio ar oír i ní, amail doeir beva ran veac-
 máó caibioil von éirgead leabair von Stair céavna.
 b "Fá hé Colum," ar ré, "céavooctúir an érioim
 Cáoilice vo na píctib ran airv éuaió ar na rleibicib ir
 an céavouine vo cógairb mainirtear i n-oilean í vo bí
- 1345 cáóarac cian v'airirir ag ionav vo roibleacab na Scot ir
 na bpíct." Ar na bhmarb-ge beva ir iontuigte gurab

a. Habere autem solet (inquit) ipsa Insula rectorem semper
 Abbatem presbiterem cuius iuri et omnis provincia et ipsi etiam
 episcopi ordine inusitato debeant esse subiecti iuxte exemplum
 primi doctoris illius qui non episcopus sed presbiter extitit et
 monachus.

convention and the three reasons for which it was summoned, to wit, the deposition of Scannlan, the banishment of the filés, and the laying tribute on the Dal Riada, he proceeded from I to Ireland with a company of holy clerics ; and the number of clerics he had with him as he came to this convention was forty priests, twenty bishops, fifty deacons, and thirty minor clerics, as the Amhra Choluim Chille says in this stanza :

Forty priests, the full number,
 Twenty bishops noble strong
 To chant psalms, faultless the repute,
 Fifty deacons, thirty minor clerics.

The reader may possibly disbelieve what has been here stated, to wit, that bishops should be among the following of an abbot. If, however, one reads the second chapter of the History of Sacsá which Beda has written, where he speaks of the privileges of the island of I, in Alba, it will appear that the bishops of Alba were subject to the abbot of I in olden times. It is thus, indeed, he speaks : “ It was ever the custom in this island,” says he, “ to have as superior an abbot who was a priest, and who had jurisdiction and authority over the entire country, and even the bishops themselves were subject to him, though the custom was unusual, according to the example of the first doctor who was in the island, who was not a bishop but a priest and a monk.” And it is plain that Columcille was the first doctor, who was first given the privilege in I, as Beda says in the tenth chapter of the fifth book of the same History. “ Colum,” says he, “ was the first doctor of the Catholic faith to the Picts of the mountains in the north, and the first to build a monastery in the island of I, which was long venerated by many congregations of the Scots and Picts.” From these words of Beda it is to be understood

b. Columba erat primus doctor fidei Catholicae Transmontanis Pictis ad aquilonem primusque fundator monasterii quod in Hiu Insula multis diu Scotorum Pictorumque populis venerabile mansit.

é Colum Cille an céasnooctúir do éuaíó do fíolaó an
 éireoim do na píccib 1 stuaireceart Alban, 1r zupab uime
 rin ní headó amáin do zabadar na razeairc 1r na manaiž
 1350 opra féin beic umal do Colum Cille 1r o'abbaió í oa éir,
 acé rór do zabadar na hearpuz féin opra é, do bpiž
 zupab é Colum Cille tug zolur an éireoim ar ucúr óóib.
 Azur 1r uime rin cázadair earpuiz 1 nériunn 1 zcoimóeacé
 Colum Cille zo móróáil Oromo Ceac.

X.

1355 1r amláio táinig Colum Cille 1 nériunn azur bpió
 ciaréta tarina ar a fúilib zo nac fairceadó úiri éireann.
 Óir do bí o'fíacáib air zan úiri éireann o'faircín ón triac
 do cuir Molairc do bpié aiéruze air uul 1 nAlbain azur
 zan fonn na héireann o'faircín zo bár, ionnur zo ucáinig
 1360 óe rin zur ónzáib an bpió ciaréta ar a fúilib an zeal
 do bí 1 nériunn zo tilleadó 1 nAlbain oó; zoadó az
 fairnéir an óomáil do rinne Colum Cille ar an mbpié
 rin, do rinne Molairc an man-ro:

1365 zé táinig Colum Anoir,
 1 n-eacár tar an mórmuir,
 ní facaró ní 1 nériunn áin,
 1ar uczeacé 1r in móróáil.

1r é adóair ionoiprio fá muz Molairc do bpié ar Colum
 Cille uul 1 nAlbain, mar táinig do Colum Cille tri
 1370 caca do cup 1 nériunn, mar acá Caé Cúile Opeimne, Caé
 Cúile Račan, 1r Caé Cúile Feóda. 1r é adóair Caé Cúile
 Opeimne do méir an treimleabair oa nzeairceair Uíóiri
 Óiarián: Feir Teamhac do rinne Oiarmaid mac Feairzura
 Ceiribeoil ní éireann 1r do marbadó uoine uafal ar an
 1375 bfeir rin Lé Cuairnán mac Aodá mic Eoóac Tioimóairna;
 azur 1r uime do marb Oiarmaid an Cuairnán-ro tpe mar
 do marb feirean an uoine uafal ar an bfeir 1 n-azáio

that Columcille was the first doctor who went to plant the Faith among the Picts in the north of Alba, and that it was for this reason that not only the priests and monks undertook to be subject to Columcille and to the abbot of I after him but even the bishops themselves took this yoke on them because it was Columcille first gave them the light of the Faith. And it was for this reason that bishops came to Ireland accompanying Columcille to the convention of Drom Ceat.

X.

Columcille came to Ireland having a cerecloth over his eyes, so that he might not see the soil of Ireland. For he was forbidden to look at the soil of Ireland from the time that Molaise imposed as penance on him to go to Alba and not to see the land of Ireland till death, and it was for this reason that he kept the cerecloth over his eyes while he was in Ireland until his return to Alba; and it is to relate Columcille's fulfilment of this penance that Molaise composed this stanza:

Though Colum came from the east
In a bark across the great sea,
He saw nothing in noble Ireland
On his coming to the convention.

Now the reason why Molaise imposed on Columcille the penance of going to Alba was that Columcille caused three battles to be fought in Ireland, to wit, the Battle of Cuil Dreimhne, the Battle of Cuil Rathan, and the Battle of Cuil Feadha. The cause of the Battle of Cuil Dreimhne, according to the old book called Uidhir Chiarain, was this: Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, held a Feis of Tara, and a nobleman was slain at that feis by Cuarnan, son of Aodh, son of Eochaidh Tiormcharna; and the reason why Diarmaid slew this Cuarnan was that he had slain the nobleman at the feis in violation of the law

óliúró ír ceardmáinn na feire. Agus ról do marbhad
 Cuarnán do éadó ar cómhairce dá mac Mic Eairca .i.
 1280 Feairgúr ír Doimnall ír cuirto rín ar cómhairce Coluim
 Cille é, agus tar cómhairce Coluim marbhadar lé Dairmaid
 é tré doill reáda na Teahrad; agus táinig óe rín gur
 tionóil Colum Cille clanna Néill an tuairceirt (tré n-a
 cómhairce féin ír tré cómhairce éloinne Mic Eairca do íár-
 1285 ugaó) gur cuirteó Cat Cúile Dheimne ar Dairmaid ír ar
 Connacaid; gur bhreáó óioó tré guróe Coluim Cille.

Cuirto leabhar Dub Molaga adbar oile ríor fá ucugaó
 Cat Cúile Dheimne, mar acá tréir an gclaoimbheiré rug
 Dairmaid 1 n-agaó Coluim Cille an tan go ríriob an
 1290 Soircéal a leabhar fionntain gan ríor, agus aubairic
 fionntain gur leir féin an maicleabhar do ríriobad ar a
 leabhar féin. Uime rín do togaodar leat ar leat Dairmaid
 'n-a bheiteam eatorra; agus ír í breat rug Dairmaid
 gurab leir gaó boin a boinín, ír gurab leir gaó leabhar
 1295 a maicleabhar; gonaó é rín an oara haóbar fá ucugaó
 Cat Cúile Dheimne.

Ír é adbar fá ucug Colum Cille fá veara Cat Cúile
 Raetan do tabairic ar Dál nairiúe ír ar Ullacaid do
 toirc iomparain tarla ioir Colum Cille ír Comgall mar
 1400 do tairpreáodar Dál nairiúe ír Ullcais 120 féin leat-
 triomad ran imhearan.

Ír é adbar fá ucug Colum Cille fá veara Cat Cúile
 Feada do tabairic ar Colmán mac Dairmada 1 noiol a
 íáruiúte fá Óadán mac Ninneada ní Éireann do marbad
 1405 lé Comán mac Colmáin 1 Léim an Eic tar cómhairce
 Coluim.

Triallair iomorro Colum go n-a naoimcléir a hálbain,
 ahdail aubhramar, go Éirinn, agus an tan do bí ag
 teáct 1 ngar na comóála aubairic an ríogán, bean doá,

and sanctuary of the feis. And before Cuarnan was slain he put himself under the protection of the two sons of Mac Earca, to wit, Fearghus and Domhnall, and they put him under the protection of Columcille, and Diarmaid slew him in violation of Columcille's protection for having transgressed the law of Tara, and the result of this was that Columcille assembled clanna Neill of the north (on account of his own protection and that of the children of Mac Earca having been violated), and the Battle of Cuil Dreimhne was fought against Diarmaid and the men of Connaught, and they were defeated through the prayer of Columcille.

The Black Book of Molaga gives another reason why the Battle of Cuil Dreimhne was fought, to wit, through the unjust judgment Diarmaid gave against Columcille, when he secretly copied the Gospel from Fionntain's book, and Fionntain claimed for his own the copy which was written from his own book. Accordingly, both sides chose Diarmaid as a judge between them; and the judgment Diarmaid gave was that to every cow belonged her calf and that to every book belonged a copy of it; and that was the second reason why the Battle of Cuil Dreimhne was fought.

The reason why Columcille caused the battle of Cuil Rathán to be fought against the Dal nAruidhe and the Ultonians was because a contention had arisen between Columcille and Comghall, when the Dal nAruidhe showed themselves partial in the contention.

The reason why Columcille had caused the Battle of Cuil Feadha to be fought against Colman, son of Diarmaid, was to avenge the affront given him in the murder of Baodan, son of Ninnidh, king of Ireland, at Leim an Eich by Coman, son of Colman, in violation of Colum's protection.

Now Colum, with his holy clerics, proceeded from Alba to Ireland, as we have said, and when he was approaching the convention the queen, Aodh's wife, told her son, Conall,

- 1410 mé n-a mac Conall gan cáthar vo éabhairt von coimhcléimead
 ná va buíoin; agus ar bfaidil rceal air rin vo Colum ful
 ráinigh an láthair ir ead duubhairt: “Ir ceao liom-ra an
 ríoghan go n-a hinnilt vo beit i muict ná coimh i gcionn
 an áta-ro tíor go voí an bhiát.” Agus ro veirmimead na
 1415 hÁthra ag aicéimicail bhiaitar Colum ran man-ro:

ir ceao oi-re beit 'n-a coimh,
 ar an cléimead go ró-loinn,
 's ir ceao ná hinnilt go beadé,
 beit 'n-a coimh 'n-a coimhveadé.

- 1420 Agus ir uime vo oimuih an innilt vo beit 'n-a coimh maí
 don nír an ríoghan, vo bhíh zuyab i táinigh i steadtaimead
 ón ríoghan go Conall ag a ráú nír gan cáthar vo éabhairt
 von coimhcléimead ná va buíoin. Agus vo éluinim ó n-a
 lán vo úaoimib go bfaicéar ná coimh vo ghnát ar an á
 1425 atá láimh mé Oimim Ceat ó foim ale.

- Óala Colum Cille, ar muictain na comúala úó ir é
 oimeadé Conall mic doúa mic ainmeiadé ba neara vó von
 comúail; agus maí vo éonhairt Conall na cléimigh zuear-
 air vaoicairílua ag an oimeadéa rútaib, trí naonbair a líon,
 1430 zuyi gádbuar vo éabhairt criad oimh, zuyi bhíghad ir zuyi
 bheoúad na cléimigh leo. Ir vo fiafmuigh Colum cia vo bí
 ag a mbualad ámlaíó rin. Vo éualaíó Colum zuyab é
 Conall mac doúa vo bí ag a ngearaadé mé véanadh an
 ghníoma foim, ir cuimh Colum rá veara trí naoi zueolain
 1435 vo buain an trát foim ar Conall zuyi hearcainead le
 Colum é, ir zuyi vean ríge ir aimeadéa ciall ir cuimhne ir
 a innleadé ve. Agus ó na clozaid rin vo beanaú air,
 gairicéar Conall clozad ve.

- Vo éuaíó Colum iair rin go hoimeadé Domhnaill mic
 1440 doúa; ir éimigh Domhnaill 'n-a éoinne ir vo fear ráilte
 moimh ir euz rós ná ghuaid ir vo éimh 'n-a ionadé féin 'n-a
 fuidé é. Euz Colum a beannaadé vo Domhnaill mac doúa,
 ir iairmaí ar Oia ríogadé éimeann ná muictain, agus ráinigh

not to show any reverence to the heron-cleric or to his company. And when Colum was informed of this before he arrived at the place he said: "It is my will that the queen and her handmaid, in the shape of two herons, be over that ford below until Doom. Here is a proof from the Amhra repeating the words of Colum in this stanza :

Let her become a heron,
Said the cleric in a great rage,
And let her handmaid exactly be
A heron in her company.

And the reason why he ordered that the handmaid become a heron together with the queen was that it was she who came with a message from the queen to Conall, telling him not to show any reverence to the heron-cleric or to his company. And I hear from many people that ever since two herons are usually seen on the ford which is beside Drom Ceat.

As to Columcille, when he arrived at the convention the party of Conall, son of Aodh, son of Ainmire, was the nearest to him in the assembly, and when Conall saw the clerics he incited the rabble of his party against them, thrice nine their number, and they pelted them with clods of clay, and they bruised and hurt the clerics. And Colum asked who were thus beating them. Colum was told that it was Conall, son of Aodh, who was inciting them to do this deed, and he ordered that thrice nine bells be rung on the spot against Conall, whom he cursed and deprived of royalty, of authority, of senses, of memory, of his understanding. And from these bells that were rung against him he is called Conall Clogach.

After this Colum went to the party of Domhnall, son of Aodh, and Domhnall went to meet him and bade him welcome, and kissed his cheek and seated him in his own place. Colum gave his blessing to Domhnall, son of Aodh, and prayed God that he might attain the sovereignty of

Ireland; and it happened ultimately that he held the sovereignty of Ireland for thirteen years before he died.

Colum, accompanied by Domhnall, proceeded thence to the king's party, and when he had come into the king's presence the latter welcomed him—the king dreaded him greatly on account of what he had done to Conall, to the queen, to her handmaid, as we have said. "My welcome is compliance with my wish," said Colum. "It shall be granted thee," said the king. "Then," said Colum, "what I wish is this: I make three requests of thee, namely, to keep the filés whom thou art banishing from Ireland, and to free Scannlan Mor, son of Ceanntaolaidh, king of Osruighe, from the bondage in which thou keepest him, and not to go to impose a tribute on the Dal Riada in Alba." "I do not wish to keep the filés," said the king, "so unjust are their demands and so numerous are they. For there are usually thirty in the train of an ollamh, and fifteen in that of an anroth, and so on for the other grades of the filé down to the lowest." Each of them used to have a separate train of attendants according to his degree, so that nearly the third of the men of Ireland followed the bardic profession.

Columcille said to the king that it was right to set aside many of the filés, as they were so numerous. But he advised him to maintain a filé as his own chief ollamh, after the example of the kings who went before him, and that each provincial king should have an ollamh, and, moreover, that each lord of a cantred or district in Ireland should have an ollamh, and Columcille proposed this plan and Aodh assented to it; and it was to celebrate this benefit which Columcille conferred on the filés that Maol-suthain composed this stanza:

The filés were saved by this means
Through Colum of the fair law;
A filé for each district is no heavy charge.
It is what Colum ordained.

Táinig von oruzab-ro vo rinne Doó mac Ainmiread
 1480 17 Colum Cille go mbíod ollam cinnce ag níg Éireann 17
 ag zác níg cúigeadaó 17 ag zác tigeanna tniúca éeao, 17
 fearann raon ag zác ollam úioó ó n-a tigeanna féin; agur
 1485 fóf raonire doirdeann 17 tearmann ó fearaib Éireann ag
 fearann 17 ag maoin traozálta zác ollamhan úioó. Vo
 oruzigeadaf fóf fearann coirdeann vo na hollamhanib go
 cinnce, mar a mbiaó múnaó coirdeann aca aóail Univer-
 sitie, mar aóá Ráit Ceannaic 17 Marriúde Máige Sleáó
 1485 ran mbreítefne, mar a mbiaó múnaó na n-ealaóan 1
 n-aircío aca o'fearaib Éireann, zác don vo éozraó beic
 fuóglmca 1 feanóur nó fna healaónaib oile vo bí ar
 zháóuzáó 1 nÉirinn an tan roin.

17 é fá haioollam 1 nÉirinn an tniáó roin Eoóaió
 1490 Éizeaf mac Oiliolla mic Eirc, agur 17 nif a veirió
 Dállan Forzail, 17 vo éuir ollamhan uaió ar cúigeadaib
 Éireann, mar aóá Doó Éizeaf ar éric Úreaz 17 ar an
 Mióe, Urimaol airvéizeaf ar oá Cúigeaó Mumhan, Seanóan
 mac Cuairfeaircaiz ar Cúigeaó Connaóó agur Fear Fhib
 1495 mac Muireadaiz mic Mongáin 1 n-ollamhaóó Ulaó, agur
 fóf ollam 1 nzaó tniúca éeao 1 nÉirinn fá na haio-
 ollamhanib-fe, 17 fearann raon ó n-a b'laicib fearainn
 oóib agur tearmann, aóail aóubhamar, 17 uara cinnce
 ar roin a nohan 17 a noiréaóó va zác don úioó.

1500 An uara haócuinge vo iarri Colum ar Doó, raóileao
 vo Scannlán Móri ni Orriuzige agur a léizean va éric féin;
 vo éimio Doó rin. "Ni leanaó cairif rin orc," ar Colum,
 "marz coil lé Oia é go maibe ag buain m'ialléran
 nó mo b'róz úiom-ra aóoó ran iariméirige mar a mbiaó."

1606 "An tref aócuinge iarriaim orc," ar Colum Cille,
 "cairve vo éabairc vo Óal Riada zan uil va n-arzain

From this regulation, which was made by Aodh, son of Ainmire, and Columcille, it followed that the king of Ireland and every provincial king and every lord of a cantred had a special ollamh, and that each of these ollamhs had free land from his own lord, and, moreover, the lands and worldly possessions of each of these ollamhs enjoyed general exemption and sanctuary from the men of Ireland. It was also ordained that a common estate should be set apart for the ollamhs where they could give public instruction after the manner of a University, such as Raith Cheannait and Masruidhe Mhuighe Sleacht, in Breithfne, where they gave free instruction in the sciences to the men of Ireland, as many as desired to become learned in seanchus and in the other sciences that were in vogue in Ireland at that time.

The ardollamh of Ireland at that time was Eochaidh Eigeas, son of Oilill, son of Earc, and it was he who was called Dallan Forgail, and he sent out ollamhs and set them over the provinces of Ireland, namely, Aodh Eigeas over the district of Breagh and over Meath, Urmhaol chief eigeas over the two provinces of Munster, Sanchan, son of Cuairheartach, over the province of Connaught, and Fear Fírb, son of Muireadhach, son of Mongan, in the ollamhship of Ulster; and, moreover, an ollamh in every cantred in Ireland under these high ollamhs, and they were to have free land from their territorial chiefs, as well as sanctuary, as we have said; and each of them was to get certain rewards for their poems and compositions.

The second request Colum asked of Aodh was to set Scannlan Mor, king of Osruighe, free, and let him go to his own country. This the king refused. "I shall not press it further," said Colum, "if it be God's will may Scannlan untie my thongs or take off my shoes to-night when I am at matins."

"The third request I make of thee," said Columcille, "is to grant a respite to the Dal Raida and not to go to

go hAlbain vo tadbac buinóiora oirra. Óir ní tligtead buit
 v'fadaíl uada acé airtóior ir éirge fluađ ar muir ir ar
 tír." "Ní éuibraso cairve óóib zan uul va n-ionnruige,"
 1510 ar doó. "Maíead," ar Colum, "biaió cairve go bnat
 uait"; agus fá ríon rin.

Leir rin ceileadair Colum Cille go n-a éleir von ríđ
 ir von cómhóil; agus avoir leabair ġlinne Dá loé go
 raibe doóán mac ġabráin mic Dómanđuiric ní Alban ran
 1515 cómhóil-re, ir ġur ceileadair i n-aoirfeacé mé Colum Cille
 von ríđ ir von cómhóil. Avoir an leabair céatona go raibe
 an cómhóil-re Óroma Ceac 'n-a ruide bliadóin ir mí ag
 oíruđad meáca ir tligtead cánaó ir cáirveara ioir feairib
 éireann.

XI.

1520 Dála Cólum Cille iar ġceileadrad von cómhóil
 triallair go Duibeadđair i nlioir Eođain; agus iar vciđ-
 eacé na hoitóce va éir rin cáinđ larair deallruigteacé
 teinead ran cómhóil ar an bpoirfaine vo bí ag coiméav
 an éraoi 'n-a raibe Scannlán Mór i mbroio ag doó, ir
 1525 dá flabna óeas iarnuide vo éuibreacé air, go vcuđavair
 an foirfaine a nđnúire mé lár ar méio an lonnraio vo
 éonncavair. Agus cáinđ vlúim deallruigteacé folurca
 go Scannlán ran áit céatona 'n-a raibe, agus avudair
 an ġut ran vlúim rir: "Éirig, a Scannlán, ir fásuib
 1530 vo flabnaóa ir vo éró ir tar amac ir lean mure ir tabair
 vo lám im lám." Tis Scannlán amac iar rin agus an
 t-aingeal roime. Vo moiruirioo luce an coiméava é agus
 vo firruig ríav cia vo bí ann. "Scannlán," ar an
 t-aingeal. "Dá maó é ní inneorad," ar iav-ran. ġluair
 1535 an t-aingeal ir Scannlán i noiaio Cólum Cille iar rin;
 agus an trát vo bí Colum ag an iairméirge ag uul tar
 crann raingeal riar ir é Scannlán vo bí ag buain a bpođ
 de; ir vo firruig Colum Cille cia vo bí ann; ir vo ionnir

Alba to plunder them with a view to laying a tribute on them, for you have a right only to a head-rent from them and a levy of forces on land and sea." "I shall not grant them respite, but shall pay them a visit," said Aodh. "Then," said Colum, "they will have a respite from thee for ever," and so it was.

Thereupon Columcille, with his clerics, took leave of the king and of the convention, and the Book of Glendalough states that Aodhan, son of Gabhran, son of Domhanghurt, king of Alba, was at that convention, and that he took his leave of the king and of the assembly along with Columcille. The same book says that the convention of Drom Ceat sat for a year and a month instituting laws and regulating tributes and forming friendly alliances between the men of Ireland.

XI.

As to Columcille, when he had taken his leave of the assembly he proceeded to Duibheaglais, in Inis Eoghan, and on the next night, after nightfall, a brilliant flame of fire came upon the guards at the convention, who kept the cell in which Aodh had Scannlan Mor confined, bound by twelve iron chains, so that the guards put their faces to the ground because of the greatness of the blaze which they saw. And a bright dazzling flame came to Scannlan in the place where he was, and a voice in the flame said to him, "Arise, O Scannlan, and quit thy chains and thy cell, and come forth and follow me, and place thy hand in mine." After this Scannlan came forth with the angel in front of him. His guards observed him, and asked who was there. "Scannlan," said the angel. "If it were he, he would not tell," said they. Thereafter the angel and Scannlan went after Columcille; and when Colum was at matins, as he was passing through the sanctuary railing it was Scannlan who was taking off his shoes; and Columcille asked who

feirean gur b'é féin Scannlán. An tan vo fíafnuiz Colum
 1540 Cille rcéala de, "veoc," a veiread feirean, ar méio a
 éarca, óir feoil fáilte vo-beirioir vó ran éró, ir zan veoc
 'n-a oiaó; a gur ar a mionca vo-beiread rin vo fíeazra
 ar Colum Cille vo fázaib Colum Cille rígnear labarca
 ar zac ríe va flíocó va mbeir i nOrruizge. Cairir rin tug
 1545 Colum Cille fá veana ar Óaoitín trí veoca vo éabairc vo
 Scannlán; ann rin noctair Scannlán a rcéala vo Colum,
 amáil aoubhnamar tuar. Doubarc Colum Cille ié
 Scannlán triall i nOrruizge. "Ní féadom," ar Scannlán,
 "o'eacla doó." "Ní heazail suir," ar Colum, "beir
 1550 mo baóall féin mar éomairce leat, a gur fázaib a zam
 éomtíonól i nOurrúmaiz i nOrruizgib í. Léir rin triallair
 Scannlán i nOrruizgib ir vo zab ceannar a éríce féin
 fead a ié; óir nioir léiz eacla Colum Cille o'aoó buairó-
 ieam vo óeanaí ar ó foim amac.

1555 'O ceangail Scannlán i gcúitíuzaó a fáorca mar rin
 rreaball nó trí pinginne ar zac teac muinntire 'n-a
 óútaiz ó bláoma zo muir zaca bliáona vo éomtíonól
 Colum Cille i nOurrúmaiz i nOrruizgib, amáil léaztar i
 nAmra Colum Cille az défíocail an zeallam tug
 1560 Scannlán vo Colum:

Vo mar om tuatáib om toiz,
 Cia buó lir luáoir ir luir,
 Sceaball zaca haóba foim,
 An mír ó bláoma zo muir.

1565 Tug fóir Colum Cille a beannaóe o'Orruizgib uile, ar
 éoinzioil zo mbeirioir féin ir a ní uíal vó féin ir va
 éomtíonól i nOurrúmaiz ó aimir zo haimir fá óiol na
 cánaó vo ceangail Scannlán oíra féin a gur ar a ríocó,
 amáil léaztar ran Amra:

1570

Beannaóe ar Orruizgib uaim,
 Ar a mborglaine zo gcéill,
 Beannaóe vo muir ir vo éir,
 Uaim tré beir va ríe voim réir.

was there, and he replied that he was Scannlan. When Columcille asked news of him, he answered "a drink," so great was his thirst, for it was salted meat they gave him in the cell, with no drink after. From the frequency with which he gave that answer to Columcille, the latter left an impediment in speech on every king of his progeny who should rule in Osruighe. Now Columcille directed Baoithin to give three drinks to Scannlan, and then Scannlan told his story to Colum, as we have said above. Columcille directed Scannlan to proceed to Osruighe. "I cannot," said Scannlan, "through fear of Aodh." "Thou needest have no fear," said Colum; "take my staff with thee as a protection, and leave it with my community at Durmhagh, in Osruighe." Upon this Scannlan proceeded to Osruighe, and ruled over his own country during his life; because fear of Columcille prevented Aodh from troubling him thereafter.

In return for his liberation in this manner, Scannlan imposed a yearly tax of a screaball, or threepence, on every household in his country from Bladhma to the sea, to be paid to the community of Columcille at Durmhagh, in Osruighe, as we read in the Amhra Choluim Chille, which quotes the promise which Scannlan made to Colum :

Thy share of my lands, of my house,
 Be they numerous as rushes or herbs,
 It is screaball from each house,
 The portion from Bladhma to the sea.

Columcille, moreover, gave his blessing to all the Ossorians on condition that they and their king should be obedient to himself and to his community at Durmhagh in succeeding times as regards the payment of the tax which Scannlan imposed on themselves and on their posterity, as we read in the Amhra :

A blessing from me on the Ossorians,
 On their pure-handedness and wisdom;
 A blessing on sea and on land
 From me, because of their king's submission to me.

An Colum Cille acámaois uo luad angho 17 é fá
 1575 hainm bairte uó Ciuiméann, agus axal fá hainm uon
 aingeal éomúeáca uo bí aige, agus Demal an deáhan
 uo bíod go cinnte ar tí a buaibearca, aímáil léagácaí ran
 ámhra. As ro mar awei:

1580

Ciuiméann ua Cunn, cohall ngle,
 ainm bairte Coluim Cille;
 axal ainm a aingil gan on,
 agus Demal a deáhan.

17 uime trá uo lean Colum Cille u'ainm ari, an tan
 uo bí 'n-a leanb as a mínao as Dubhglairie i uCíri Luig-
 1585 éad i gCiméal Cónaill, uo léigéi lá gáca reáctámaie fán
 mbáile amaé é uo reábríad i mearc a luéca coimáoirie, mar
 fáorúáil ari mbeic uon fuil ríogúda uó; agus mar uo
 éleácaú uul amaé lá ran treáctámaie mar rin, uo éionól-
 uaoir leinb an éanncairi 'n-a éoinne an lá uo éleácaú
 1590 éirige amaé; agus ari mbeic ari don lácairi uóib as feiceam
 rir, an tan acáoiúir as triall ón maioirciri éuca é uo éóg-
 baúaoir a lámá arié lúéááiri as a ráó u'aoigááiri "as rúo
 Colum na Cille éugáinn." Agus mar uo éualaiú a oise go
 gcleácaú rir na leanbaib Colum Cille uo gáinn ué, uo
 1595 meaf gur éoil ré Dia an t-ainm rin caula i mbéalaib na
 leanb reámuicóúeac uo gáinn uo fíoi ué, agus an t-ainm
 bairte, mar acá Ciuiméann, uo éabáiric i noeáimao. Agus
 17 minic caula a fáimáile rin uo málaie ari anmannáib
 na naoim; bíod a fáidnaie rin ari Mócuoa uari b'ainm
 1600 Caíreac ari ucúir, 17 ari Cáomán naoiméa, ualca Páoraiú,
 uari b'ainm ari ucúir Mac Neire, 17 ari Páoraiú féin uari b'
 ainm bairte Sochet, 17 ari a ucúg Seimánuí Magóniuí
 ari an tan uo rinne lámácuí ari 17 marí cuí Coelearcuí
 Pápa Páoraiú u'ainm ari mé huéca a éuiréie i nÉirinn uo
 1605 fíolaú an éreioim, 17 ari Fíonnááiri Coícaige uari b'ainm
 bairte Luán, 17 ari eapros íobáiri uari b'ainm Loíceao uo

Criomhthann was the baptismal name of the Columcille we are treating of here, and Axal was the name of his guardian angel, and Demal was the name of the demon that specially troubled him, as we read in the Amhra. Thus it speaks :

Criomhthann Ua Cuinn, fair consummation,
Was the baptismal name of Columcille ;
Axal the name of his angel, without fault,
And Demal his demon.

Now Columcille clung to him as a name, because when he was a child under instruction at Dubhghlaise, in Tir Luighdheach, in Cineal Conaill, he was permitted to go out into the village one day each week to play with his equals in age as a privilege, as he was of the royal blood. And as he was wont to go out thus a day in each week, the children of the district used to assemble to meet him on the day on which he was wont to go out, and, being together waiting for him, when they beheld him coming towards them from the monastery, they used to lift their hands for joy, and say with one voice, "Here comes the Colum or dove of the Church," and when the teacher heard that the children were in the habit of calling him Columcille he deemed it to be God's will that he should be always called by that name which was in the mouths of the innocent children, and that his baptismal name, to wit, Criomhthann, should lapse. And a change of name of this kind has often been the lot of the saints, witness the case of Mochuda, who was first called Carrthach, and of St. Caomhan, a disciple of Patrick, who was first called Mac Neise, and of Patrick himself, whose baptismal name was Sochet, and whom Germanus called Magonius, when he imposed hands on him, and whom Pope Coelestinus called Patrick on the occasion of his sending him to Ireland to propagate the Faith, and that of Fionnbharr, of Cork, whose baptismal name was Luan, and of the bishop of Iobhar, whose name was Loichead, and who lived

beannuig i mbeig-Éirinn i n-íochtai Laidhean, i' ar Conn-
 lao' naoimta earros Cille Dara uai céadoinm Roinceann,
 i' ar m'olins uai céadoinm Dairéil, i' mar rin vo m'óran
 1610 va n-ionntráiláib oile, ionnur na' cuite i zconnabairc
 zuiab Ciuiméann fá hainm bairte vo Colum Cille, tar
 ceann zui lean Colum Cille o'ainm coitcéann ve vo réir
 an do'baii tuar.

Bíod a fíor agac, a léagtóir, zuiab rir-Éireannaic
 1615 Colum Cille vo leit a atar i' a mátar agur na' Albanac,
 a'mail do'eim vo vo na hAlbanacáib. Óir i' folliur
 zuiab Éireannaic vo taob' a atar é, vo b'ig zó léagtar
 i naoim'feancur Éireann zuiab é Feóilimíó mac Feargura
 Ceannfosa mic Conail z'ulban mic Néil Naoigiallaig
 1620 vo ba diroirí ar Éirinn fá hatar vo Colum Cille. Ag
 ro veairbá' an treancáir ar rin, a'mail léagtar ran uain
 uairab torac: Naoim'feancur naoi Inre fáil:

1625 Colum Cille críce Cuinn,
 mac Feóilimíó uar gac uruig,
 mic Feargura an z'noimá zairz,
 mic Conail z'ulban z'lanairc

i' veairb' f'or zuiab Éireannaic Colum Cille vo leit a
 mátar, vo réir feaircra na hAimra mar a n-abair zuiab
 i Eitne ingean Dioma mic Naoi vo f'lioct Cairbre Nia
 1630 Fear ri Laidhean a mátar. Ag ro mar do'eir an Aímra:

Eitne airca'ca noobí,
 an ríogán vo óal z'airbri,
 mátar Colum uada ve,
 ingean Dioma mic Noe.

1635 Vo cuim'bad a éoir lé Colum Cille coim'óir roin le
 ciorca' lé hurnuig'ib i' lé r'leá'ctanaib, ionnur zui fearz
 coim'óir roin lé cuar ciá'bad, zui léirí a earnac tré n-a
 aibí, an tan vo luig'ad ran z'ainm 'n-a ó'uib'óit ne
 révead na z'aoite ar a éoir tré' an b'ruig, a'mail do'eir
 1640 an Aímra ran rann-ro:

and blessed in Beigeirinn, in the lower part of Leinster, and of St. Connlaoch, bishop of Cill Dara, whose first name was Roincheann, and of Moling, whose first name was Dairchill, and similarly of many others like them; so that it cannot be doubted that Criomhthann was the baptismal name of Columcille, notwithstanding that Columcille clung to him as his common name for the above reason.

Know, O reader, that Columcille was a genuine Irishman on his father's and mother's side, and not an Albanian, as some Albanians say. For it is evident that he was Irish on his father's side, as we read in the history of the saints of Ireland that Feidhlimidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, who was high king of Ireland, was father to Columcille. Here is the seancha's statement of this, as we read in the poem which begins: The sacred history of the saints of Inis Fail:

Columcille, of the land of Conn,
Son of Feidhlimidh, over every tribe,
Son of Fearghus, of the fierce action,
Son of the very noble Conall Gulban.

It is also certain that Columcille was Irish on his mother's side, according to the account given in the Amhra, where it states that Eithne, daughter of Dioma, son of Naoi, of the race of Cairbre Nia Fear, king of Leinster, was his mother. Thus speaks the Amhra:

Eithne, who is mighty,
The queen out of the Dal Cairbre,
Mother of Colum, who was thence pious,
Was daughter of Dioma, son of Noc.

Columcille mortified his body by fasting and prayer and prostration to such a degree that he grew so emaciated through pious austerity that when he lay in the sand in his cell as the wind rushed in through the roof his ribs were distinguishable through his habit, as the Amhra says in this stanza:

Ξλέ το λυγέαθ ιρ ιη ηγαιεαθ,
 1 η-α λυγε ρά μόη ραοτ,
 Σλιοττ α εαρνατ τρε η-α έιρεαθ,
 ρά λέηη λέ ρέρεαθ ηα ηγαοτ.

1646 'Οο β'έ αοιρ Cólum Cille, αη ταν ρυαιη ρέ βάρ, ρεαττ
 ηβλιαθνα οέαζ ιρ τρη ριότο, αήαιλ αοειη Όαλλάν Φοηγαιλ
 1 ηάηηα Cólum Cille ρέηη, οο ρεριοθαθ λέ Όαλλάν ζο
 ζηου ο'έιρ βάιρ Cólum Cille:

1650 Colum ζειη βαοι ραν ηβιοτ ηβάν,
 Σαοτρεατ όη ζευηηζ α όορηάν,
 τέρο ζο ηαιηζιηβ αρ α όαττ
 1αρ ρεαττ ηβλιαθναιβ ρεαττρεοζατ,

ηαη ατά, τρη βλιαθνα ιρ οά ριότο οο όαιτ οα αηηηηη 1
 ηέηηηηηη, ιρ οα έιρ ρηη όειτρε βλιαθνα οέαζ αρ ριότο 1
 1655 ηαλβαιη, αήαιλ αοειη αη αήηηα ραν ηαηηη-ρο:

τρη βλιαθνα αεατρεαο οιοθ
 οό 1 ηέηηηηηη ζαη ηηηηιοθ;
 όειτρε βλιαθνα τρηόαο τεαηη,
 1 ηαλβαιη ο'αιτε έηηεαηη.

1660 Δζ ρο ηα τρη ήαιτε 'η-α ζαεατταθ Colum Cille αοηηηηοε,
 1 ηί 1 ηαλβαιη, 1 ηΌοηηε, ιρ 1 ηΌυη οά λεαττζλαρ, ηαη αη
 ηαύοαιαεαθ έ, ηαη αοειη ρέ ρέηη ραν ηαηηη-ρο ηαη α ηοτταηη
 α ιοηήαιηε οο ηα τρη ήαιτιβ ρηη:

1665 ηο ηατ 1 ηη ζαη όοηηε,
 Δζυρ η'αηαη 1 ηΌοηηε,
 Δζυρ ηο όορηάν ράν ηις
 ρά οτά ράορηαηζ ιρ βηηζιτ.

Αη τρηάτ οο βιοθ Colum Cille αζ ηιάθ αηηηηηηη ηό αζ
 ρηαλμαηηεαττ ηό αζ ρεαηημοίη, οο αλυηητι ηιλε ζο λειτ α
 1670 ζυτ, αζυρ ηη ρυλαηηηεαθ οεαήαη α ζυτ ζαη τειτεαθ ηοηηηε,
 αήαιλ αοειη αη αήηηα ραν ηαηηη-ρο:

1675 Σοηη α ζοτα, Cólum Cille,
 λόη α βηηηηε όρ ζατ αλέηη,
 ζο αεαηη όόηζ αέο οέζ αέηηεαηηη,
 Διόβλε ηέηηεαηηη, εαθ βα ηέιλ.

Plain he used to lie on the sand,
 In his bed was great suffering ;
 The form of his ribs through his dress
 Was distinct as the winds blew.

Columcille's age when he died was seventy-seven years, as Dallan Forgaill says in Amhra Choluim Chille itself, which was written by Dallan soon after the death of Columcille :

While Colum was in the fair world
 His body laboured beneath the yoke,
 He went to angels out of his body
 After seven and seventy years,

namely, forty-three years of his life he spent in Ireland, and after that thirty-four years in Alba, as the Amhra says in this stanza :

He was three years and forty of them
 In Ireland, without anxiety,
 Four and thirty strong years
 In Alba after Erin.

The three places in which Columcille used to dwell are in I in Alba, in Derry, in Dun da Leathghlas where he was buried, as he says himself in this stanza, in which he reveals his love for these three places :

My happiness in I, without fault,
 And my soul in Derry,
 And my body beneath the stone
 Under which are Patrick and Brighid.

When Columcille said Mass or sang psalms or preached, his voice was heard at a distance of a mile and a-half, and a demon could not endure his voice, but fled before it, as the Amhra says in this stanza :

The sound of his voice, of Columcille's,
 High its melody above every company ;
 As far as fifteen hundred paces,
 Mighty courses, was it distinct.

'Do bí ragaire i nTíri Conaill i n-aimírii Colum Cille
 do éimhuig nó do tógaid eaglaif do élocaid uairle agus
 do minne alóiri gíloine innte, agus do éiri vealb gréine
 i' éarca da noealbuíad ran eaglaif rin. So ghuo da
 1680 éir rin táinig anbrainne móri ar an ragaire i' táinig
 veamán éuige iar rin so muí leir ran aieoi é. Agus an
 trát mángadaoi i ngarí do Colum Cille ór a éionn, fuair
 amáic oiri i' do minne comáirca na croice ór a éionn ran
 aieoi, guí éuit an ragaire leir rin anuar. Agus da bíoin
 1685 rin do iobairi an ragaire an eaglaif do minne do Colum
 Cille tré n-a fóiriéin a lámaid an veamán, i' do éuaid
 féin i n-oiro manac, guí éait a aimreari so maic ó foim
 amac.

'Do bí naom i nUib fahiceallaid i nOiriúige daí d'ainm
 1690 Coirfionn i' téio Colum Cille aimreari da foir i noóig so
 otiubíad maóaic a leabair nó, óiri do ba ouine nó-foglumca
 ag a maide iomao leabair é. Agus do héimíeab leir a
 maóaic do éabair do Colum Cille; agus guíoi Colum
 'Dia aga iariuidú air gan doinleabair oíob do beic inléagca
 1695 do neac 'n-a beacúid; agus níoi féuadú focal do léagca
 ionnta ó foim amac guí ériogadaoi.

'Do éonnamic baotéin o'airlinge tré caéaoime ar neam
 mar acá caéaoiri óiri, caéaoiri ainiú i' caéaoiri gíloine; i'
 noctair Colum Cille do guíad i gcoíairi éiaráin mic an
 1700 tSaoiri do bí an éacéaoiri óiri, ar méic a oinúg o'aoiúeabaid,
 "agus an éacéaoiri ainiú i' coíairi-re féin a baotéin acá,
 ar gíloine do ériabaid; an éacéaoiri iomoiú gíloine im
 coíairi-re acá, óiri ciú gílan mo ériabaid, i' aibuirc coíluíe
 so minic mé."

1705 Ag fo éeire caína éimeann .i. cáin do éiri páoiúg gan
 cléirce do maibad; cáin dúamán gan mná do maibad;
 cáin 'Doine Colum Cille gan ba bleacca do maibad;
 agus cáin 'Doimnag gan airtair do véanam ann.

There was a priest in Tir Chonail in the time of Columcille who built or erected a church of precious stones, and he made an altar of glass therein, and he had images of the sun and moon set up in the church. Soon afterwards this priest fell into a deep swoon, after which a demon came to him and took him with him into the air. And when they came near Columcille overhead, he caught sight of them and made the sign of the cross above him in the air, and thereupon the priest fell down. And for that reason the priest made an offering of the church he had built to Columcille on account of his having rescued him from the hands of the demon, and he joined an order of monks himself, and led a good life thenceforward.

There was a saint in Ui Faircheallaigh, in Osruighe, called Coisfhionn, and Columcille went on a certain occasion to see him in the hope that he might let him see his books, for he was a very learned man and had many books. And he refused to let Columcille see them. And Columcille prayed God to grant that no person alive might be able to read any one of these books; and from that time not a word of them could be read, and they decayed.

Baoithin saw in a vision three chairs in heaven, namely, a chair of gold, a chair of silver, and a chair of glass; and Columcille explained to him that the chair of gold was for Ciaran mac an tSaoir for his great hospitality to guests, "and the chair of silver is for thyself, O Baoithin, for the purity of thy piety; but the chair of glass is for me, for though my piety be pure, I am often frail and worldly."

The following are the four rules of Ireland, to wit, the rule made by Patrick forbidding the killing of clerics; the rule of Adhamnan forbidding the killing of women; the rule of Doire Cholaim Chille, forbidding the killing of milch cows; and the rule of Sunday forbidding a journey on that day.

XII.

- 1710 1r i bflaitéar an Doúa-ro mic Ainmireac fuaire Colum Cille báir. Tuig, a léagtóir, zuyab é Colum Cille mac Feiúlimiú mic Feairgura an Colum ar a bfuilim ag labhairt go ró-ro. Aveir iomorro Leabair Ruad Mic Doúagáin 1r naoimfeanóir naoim Éireann go maðadar iomao vo naoimáib 1r vo bannaomáib Éireann 'n-a luict comanmann.
- 1715 Óir aveirio go maðadar dá Colum 1r ríce naoimta i nÉirinn, agur fá hé Colum Cille an céao-Colum óioð. Agur for 1r mar éuimniugad ar naoiméac Colum Cille tugad Colum ar zac don vo éac. Vo bádar cúig Ciaráin 1r ríce naoimta i nÉirinn, agur fá óioð Ciarán Cluana
- 1720 Mic Nóir 1r Ciarán Saiyne 1r Ciarán Tiobraioe Naoi. Vo bádar dá Doúán véag 1r ríce naoimta i nÉirinn; vo bádar feacé mðairriúinn i nÉirinn 1r fá óioð rin ðairriúinn nó Fionnðairri Corcaige. Agur fá mac an Fionnðairri roin o'Airriúgín mac Duib Duibne mic Ninneada mic Eoac
- 1725 mic Cairibe Airio mic ðriain mic Eoac Muigmeadóin fá rí Éireann. Vo bádar iomorro feacé naoimearpuig véag 1r feacé zcéao uaine maðalta i zcomtionól Corcaige i bfoáir Fionnðairri. Vo bádar ceitne ðaoitín naoimta i nÉirinn, mar acá ðaoitín mac ðreanainn, ðaoitín mac
- 1730 Fionnais, ðaoitín mac Allaiú 1r ðaoitín mac Cuanað. Vo bádar cúig ðriúgíó véag naoimta i nÉirinn, 1r fá óioð rin ðriúgíó inzean Dubéais vo Laigniú acá iomráióceac fead na heoirra; agur 1r follur zuyab vo rlióct Eoac Finn fuac nairt i; agur fá veairbíadair vo Conn Céao-
- 1735 éacac fá rí Éireann an ceoacáio Fionn roin. Ag ro veairbad naoimfeanóir Éireann air rin, amáil léagtar ran uain oarab torac: Naoimfeanóir naoim Inre fáil:

XII.

It was in the reign of this Aodh son of Ainmire that Columcille died. Understand, O reader, that the Colum of whom we have been speaking up to this is Columcille son of Feidhlimid, son of Fearghus. But the Red Book of Mac Aodhagan and the sacred history of the saints of Ireland say that many of the saints, male and female, of Ireland bore the same name. For they say that there were twenty-two St. Colums in Ireland, and Columcille was the first Colum of them ; and further, it was in commemoration of the sanctity of Columcille that each of them was called Colum. There were twenty-five St. Ciarans in Ireland, and amongst them were Ciaran of Cluain Mic Nois, and Ciaran of Saighir, and Ciaran of Tiobraid Naoi. There were thirty-two St. Aodhans in Ireland. There were seven St. Bairrfhionns in Ireland, and amongst these was Bairrfhionn, or Fionnbharr, of Corcach. And this Fionnbharr was the son of Aimhirgin, son of Dubh Duibhne, son of Ninnidh, son of Eochaidh, son of Cairbre Ard, son of Brian, son of Eochaidh Muighmheadhon, who was king of Ireland. And there were seventeen holy bishops and seven hundred religious in the community of Corcach along with Fionnbharr. There were four St. Baoithins in Ireland, to wit, Baoithin son of Breanainn, Baoithin son of Fionnach, Baoithin son of Alladh, and Baoithin son of Cuanaidh. There were fifteen St. Brighids in Ireland, and amongst them was Brighid, daughter of Dubhthach, of Leinster, who is celebrated throughout Europe ; and it is clear that she is of the stock of Eochaidh Fionn Fuath nArt ; and that Eochaidh Fionn was brother to Conn Ceadchathach, who was king of Ireland. Here is the testimony of the sacred history of Ireland on this point, as we read in the poem which begins : The sacred history of the saints of Inis Fail :

1740 briúio inígean úbteais tuinn,
 mic úreihíne, mic úrearsail úuiry,
 mic úein mic Connla mic Airt,
 mic Cairbre nua mic Cormaic,

 mic doníura míoir miad ngaru,
 mic eodac Finn fuad ré haru,
 mic feidlimiob Reacóthair náin,
 1745 mic tuadail te-écthair tuisgnáir.

 Ais ro ríor na ceitíre briúio véas naoiméa uo bí i
 néirinn i n-éagsair na úriúoe tuar: úriúio inígean úioma,
 briúio inígean míandais, úriúio inígean mómáin, úriúio
 inígean éanna, úriúio inígean colla, úriúio inígean eac-
 1750 cáir Airt, úriúio iníre úriúoe, úriúio inígean úamáir,
 úriúio tSeanboea, úriúio inígean fíadónac, úriúio inígean
 doúa, aisur úriúio inígean luiníe.

 Iy mé linn doúa mic Ainmíreac ár a úruilmíu ais tpiáct
 aisur doúain mic Sabráin ríoz Alban uo bí cianaopta an
 1755 can roin uo léigeaúar Saéoil Manáinn úioú.

 Iy mé linn doúa mic Ainmíreac, rór, fuair an naoim
 Cainneac ácaú úó báy i n-aoir a ceitíre mbliadán ár
 ceitíre ríóio; aisur iy ár ríioct feairíura mic Róiz uo bí
 an Cainneac-ro. Iy fán am-ro tug Colmán Rímíó Caé
 1760 Sleamna, áit ár úriúeac ár cónall mac doúa, aisur Caé
 Cúile Caóil lé fíadáiú mic úaoúáin, áit ár úriúeacú
 u'fíadáiú mic úeámáin, iy i utugacú ár a míuinníe.

 Úa éir rin tug Cónall mac Suibne úriúeacú i ícaé ár
 na tpi hdoúaid i n-aoiló, mar acá doú Sleáine iy doú
 1765 úuioe mí Ó Máine iy doú Róin, mí Ó úfáilíe. I mbriúizin
 uá coga uo úriur oirra, amíad úoeir an ríle fan íann-ro:

 úa rú-móir an íuacuma,
 ár ríozruíú éiréann uile,
 doú Sleáine ío íocúioe,
 doú Róin aisur doú úuioe.

Brighid, daughter of Dubhthach Donn,
 Son of Dreimhne, son of Breasal Borr,
 Son of Dein, son of Connla, son of Art,
 Son of Cairbre Nia, son of Cormac,

Son of Aonghus Mor, of high dignity,
 Son of Eochaidh Fionn, hated of Art,
 Son of Feidhlimidh Reachtmhar the noble,
 Son of Tuathal Teachtmhar, the excellent.

The following are the fourteen St. Brighids who were in Ireland besides the Brighid spoken of above: Brighid, daughter of Dioma; Brighid, daughter of Mianach; Brighid, daughter of Moman; Brighid, daughter of Eanna; Brighid, daughter of Colla; Brighid, daughter of Eachtar Ard; Brighid of Inis Brighde; Brighid, daughter of Damhar; Brighid of Seanbhoth; Brighid, daughter of Fiadhnat; Brighid, daughter of Aodh; Brighid, daughter of Luinge (or Long?).

It was in the time of Aodh son of Ainmire, of whom we are treating, and of Aodhan son of Gabhran, king of Alba, who was very old at the time, that the Gaels lost Manainn.

It was, moreover, in the time of Aodh son of Ainmire, that St. Cainneach, of Achadh Bo, died, aged eighty-four years; and this Cainneach was of the stock of Fearghus, son of Rogh. It was about this time that Colman Rimhidh fought the Battle of Sleamhain, in which Conall, son of Aodh, was defeated, and the Battle of Cuil Caoil against Fiachaidh, son of Baodan, in which Fiachaidh, son of Deman, was defeated and his people slaughtered.

After that Conall son of Suibhne defeated in battle the three Aodhs in one day, namely, Aodh Slaine, and Aodh Buidhe, king of Ui Maine, and Aodh Roin, king of Ui bhFailghe. It was at Bruighean da Choga he defeated them, as the poet says in this stanza:

Dreadful was the bloody state
 Of the kings of all Ireland,
 Aodh Slaine with a host,
 Aodh Ron and Aodh Buidhe.

'Do bíod ionomho eagraonta gnátae ionn an dá fíadaíó uo
 luaidéamair go ghuo ionáinn, mar atá fíadaíó mac
 baosaín aghur fíadaíó mac Déamáin; aghur cáinig uo gúide
 Comhgail naomta buaid uo beic go minic agh mac baosaín;
 1775 aghur an tan uo cúir mac Déamáin rin i leit an naomh
 uo fiafhuig Comhgail ve-gean cia buó feair leir neamh ir
 a marhadó u'fagáil, ioná buaid uo breic ir beic real beo
 aghur irneann fá veireadó. Doubdairc mac Déamáin go maó
 feair leir buaid uo breic ar a námaio, ionnurr na háir ir
 1780 na héacta uo-béaraó ogha go mbeioir va n-aicir i gcom-
 ólaib coitceanna ó airmir go hairmir. Va holec ré
 Comhgail an rogaín ius; aghur ius an fíadaíó oile neamh
 uo rogaín ir uiommbuaid gcaeta uo beic air; aghur fuair
 rin cine gúide Comhgail.

1785 'Do bíod ciná céile comairce naomh agh sac aghoicme
 u'uairlib gaeveal éirneann. Bíod a fíadúnaire rin an na
 oghogaid-ge ríor: óir uo bíod Caoimhgin gúinne dá loc
 agh Tuataleadaib ir agh bhanadaib; Maosúg feairna agh
 uib gCinnrealaig; Moling agh Caoimánaadaib; Fionntain
 1790 Cluana héironeac agh ríol Mórúda; Caimneac dácaó bó agh
 Oghuigib; Ruadán lotia agh ríol gCinnéioit; Deaglán agh
 na Déirib; Séanna agh cloinn brian eadarlac; Gobnuro
 i Múrceraide mic Diaimada; Colmán i nUib Mac Coille;
 aghur mar rin ní bíod críoc ná cine i nÉirinn gan com-
 1805 airce éinnece naomh nó bannnaomh aca va ucugao cádar ir
 onóir. Gívead atáio naomh oile an ir coitcínne ioná an
 oghog uo luadamaí, mar atá Colum Cille, Finnén Muige
 bile, Ciarán Cluana, Comhgail Deannéair, bhuigro Cille
 Dara, Dilbe Imlig, aghur naomh páoiraig, amail aghur
 1800 aongur Céile Dé gan leadaí va ghaireair pgalair na
 Rann. Agh go mar aghur:

uí néill uile ar cúl coluim,
 ní ar rcát muine;
 ar cúl finnén muige bile,
 uilad uile;

Now there was constant dissension between the two Fiachaidhs we have just mentioned, to wit, Fiachaidh, son of Baodan, and Fiachaidh, son of Deaman, and through the prayer of St. Comhghall the son of Baodan often got the upper hand; and when the son of Deaman charged the saint with this, Comhghall asked him *in turn* whether he preferred heaven and to be slain to gaining a victory and living for a time and hell in the end. The son of Deaman said he preferred to gain a victory over his enemy so that his slaughter of them and exploits against them might be recited at general assemblies from age to age. Comhghall disapproved of the choice he made, and the other Fiachaidh chose heaven and defeat in battle, and this he obtained through the prayers of Comhghall.

Indeed every great tribe of the nobles of Ireland had an attendant guardian saint. In testimony of this take the following tribes: For the Tuathalaigh and the Bran- aigh had Caoimhghin of Glenn da Loch; the Ui Cinn- sealaigh had Maodhog of Fearná; the Caomhanaigh had Moling; the siol Mordha had Fionntain of Cluain Eidh- neach; the Ossorians had Cainneach of Achadh Bo; the siol gCinneidhidh had Ruadhan of Lothra; the Deise had Deaglan; the clann Briain of Eatharla had Seanna; Gobnuid was for Muscraidhe Mic Diarmada; Colman for Ui Mac Coille; and similarly there was no district or tribe in Ireland without the special protection of a male or female saint, whom they venerated and honoured. But there are other saints more generally known than those we have mentioned, such as Columcille, Finnen of Magh Bile, Ciaran of Cluain, Comhghall of Beannchair, Brighid of Cill Dara, Ailbhe of Imleach, and St. Patrick, as Aonghus Ceile De says in the book which is called Psaltair na Rann. Thus does he speak:

The Ui Neill, all protected by Colum,
 Are not in the shade of a bramble;
 Protected by Finnen of Magh Bile
 Are all the Ultonians;

CLANNA CONNACÉ AR CÚL ÉIRIÁIN,
 SION NAÓ COMHOINN;
 1810 UÁL NAIRIÚDE UAFAL IMġRINN,
 AR CÚL CŌMGOILL;
 BÍO LAIGIN AR CÚL ŪRIGĊE,
 CLÁ GO ġARĊĤRE;
 MURĤA UILE ġONA TOIRĊE,
 AR CÚL AILĊE;
 1815 AĤRONAŌITH ÉIRĊEANN ġO N-A ĤANĊAIB,
 1Ĥ É A N-UĊE
 ġAC ĤAŌN 'N-A UĊÉTO A MBĊEĤ FO ĤCÉĤ
 ĤĊORAIġ UILE.

1Ĥ ĤÉ LINN AŌÚA MIC AINMĤIĤEAC ŌO ŪEĤ 1 ŪĤLAĤĊEAR
 ÉIRĊEANN ŌO ŪAŌI ŪĤIANŪB MAC EŌĊAC MIC MUIĤEADŌAIġ
 1820 MIC AŌŊĤĤA MIC ĤEĊLIMĊŌ MIC ÉANNA CĤINĤEALAIġ 'N-A
 ĤIġ LAIGĊAN AŌINBLIAŌAIN AMĊAIN. AġĤ 1Ĥ LEĤ ĤÉIN 1Ĥ
 LÉ LAIGĤIB ŌO MAĤĊAD AŌŌ MAC AINMĤIĤEAC 1 ġCĊĊ ŪĊALAIġ
 ŌŪIN ŪŌġ. AŌEĤĤĊEAR ĤŌĤ ġĤĤAD IAO LAIGĤIN ĤÉIN ŌO
 MAĤĊ ŪĤIANŪB 1 ġCĊĊ CAMĊLUANA, NŌ ġĤĤAD LÉ SĊĤĤAN
 1825 SAŌIBŪĊEĤĤ AĤĤĤINNEAC SEANBOĤTE SINE ŌO ĤUIT ĤÉ, AMĊAIL
 AŌEĤĤ AN ĤILE ĤAN ĤANĤ-ĤO:

SĊĤĤAN SAŌIBŪĊEĤĤ ĤEŌL AMNE,
 AĤĤĤINNEAC SEANBOĤTE SINE,
 NĤ ŌALB. ġĊĤ B'ANNAM 1 ġCĊĊ,
 1830 ŌO MAĤĊ ŪĤIANŪB MAC EŌĊAC.

1Ĥ ĤÁN AM-ĤO ĤUAIĤ AN NAŌM COLMÁN EALA BĊĤ.

ŌO ġAD AŌŌ SLÁINE MAC ŌIARMAŌA MIC ĤEĤĤĤĤA CĊIĤĤ-
 ŪEŌIL MIC CONAILL ĊĤÉAMĊAINNE MIC NĤAILL NAŌIġIALLAIġ 1Ĥ
 COLMÁN RĤIMŌ MAC MUIĤĊEĤĤEĤAIġ MIC EĤĤA ŌO ĤIŌL ÉIRĊE-
 1835 AMŌŌIN ĤIŌġACĊ ÉIRĊEANN. SÉ BLIAŌNA 1 ġCOMĤLAĤĊEAR ŌŌIB.
 MĤġAINN INġEAN CŌCĊĤAINN MIC ŌUAC ŌO CŌNNAĊĊAIB
 MĊĊAIĤ AŌŌA SLÁINE; AġĤ EITNE INġEAN ŪĤÉANAINN ŌAILL
 ŌO CŌNNAĊĊAIB ĤÁ BEAN ŌŌ; 1Ĥ ĤĤġ ĤEĤĊEAR MAC ŌŌ .1.
 ŌIARMAŌO, ŌONNĊACŌ, MAŌLBĤEĤĤAĤ, MAŌLOŌAN, COMġALL.
 1840 1Ĥ ŌILILL. 1Ĥ UIME ĤĤġAD AŌŌ SLÁINE Ō'AINM AĤĤ .1. AR

The tribes of Connaught are protected by Ciaran,
 Though it be not an equal division ;
 The Dal nAruidhe, the noble, the amiable,
 Are protected by Comhghall ;
 The Leinstermen are protected by Brighid,
 Fame and riches ;
 All Munster, with its produce,
 Is protected by Ailbhe.
 The chief saints of Ireland, with her monks,
 It is their care,
 Whatever path they walk in, to be all under the shield
 Of Patrick.

It was while Aodh son of Ainmire, held the sovereignty of Ireland that Brandubh, son of Eochaidh, son of Muireadhach, son of Aonghus, son of Feidhlimidh, son of Eanna Cinnsealach, was king of Leinster for one year. And he and the Leinstermen slew Aodh son of Ainmire, in the Battle of Bealach Duin Bolg. It is also said that it was the Leinstermen themselves who slew Brandubh in the Battle of Camcluain, or that it was by Saran Saobhdhearg, the airchinneach of Seanbhoth Sine, he fell, as the poet says in this stanza :

Saran Saobhdhearg, noble guide !
 The airchinneach of Seanbhoth Sine,
 'Tis no falsehood, though he was seldom in battle,
 He slew Brandubh, son of Eochaidh.

It was about this time that St. Colman of Eala died.

Aodh Slaine, son of Diarmaid, son of Fearghus Ceirr bheoil, son of Conall Creamhthainne, son of Niall Naoghiallach, and Colman Rimhidh, son of Muircheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They were six years in joint sovereignty. Mughainn, daughter of Cucharainn, son of Duach, a Connaught-woman, was the mother of Aodh Slaine; and Eithne, daughter of Breanainn Dall, a Connaughtwoman, was his wife; and she bore him six sons, to wit, Diarmaid, Donnchadh, Maolbreasail, Maolodhar, Comhghall, and Oilill. He was called Aodh Slaine, for it was on the river which is named

an adainn darab ainm Sláine iugad é. 17 i bflaitear na
 veire-fe vo cuir Driédóir Mór na Róma S. Augurine
 manac mar don né comtionól naoimcléire vo fiolad an
 Crieoim Cáoilice i mDreacain. Vo cuir Colmán Rímhó
 1845 lé Lócán Dóilmain. Vo marbad doó Sláine lé Conall
 nGuitbinn mac Suibne.

Vo gab doó Uairiothac mac Doimnail mic Muir-
 ceartaig mic Muirtheadig mic Eogain mic Néill Naoigiall-
 aig vo fiol Éireamóin ríogacÉ Éireann feacÉ mbliadna ar
 1850 fícto. Driú ingean Orca mic Eirc mic Eocac máear doó
 Uairiothac. Augur 17 uime gairtear doó Uairiothac de, .i.
 feadga fuara cinnir vo gabad é, augur dá mac leir maitear
 an vothain vo-béarad vo éionn forcaéta donuairé o'fagáil
 vó. Ionann ionoirio uara eithig 17 feadg fuar, gonaó
 1855 aige rin gairtear doó Uairiothac de. 17 i bflaitear an
 doó-ro tugad Caé Oóba lé hAongur mac Colmáin, áic
 ar cuir Conall Laoibheadg mac doó Sláine. Augur vo
 cuir doó Uairiothac ní Éireann i gCaé dá fearta.

Vo gab Maolcobda mac doó mic Ainmhead mic Séadna
 1860 mic Feargura Ceannfosa mic Conall gúlban mic Néill
 Naoigiallaig vo fiol Éireamóin ríogacÉ Éireann ceitre
 bliadna. Crioiread ingean doó Finn ní Oghuige bean an
 Máoilcobda-ro. Vo cuir Maolcobda lé Suibne Meann i
 gCaé Sléibe Dealgadóin.

Slaine he was born. It was in the reign of this pair that Gregory the Great of Rome sent St. Augustine, the monk, together with a community of holy clerics, to propagate the Catholic Faith in Britain. Colman Rimhidh fell by Lochan Diolmhain. Aodh Slaine was slain by Conall Guithbhinn, son of Suibhne.

Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brigh, daughter of Orca Mac Eirc, son of Eochaidh, was the mother of Aodh Uairiodhnach. And he is called Aodh Uairiodhnach, for he was subject to cold fits of pain, and if he owned the wealth of the world he would give it to get a moment's relief. Now *uara eidhnigh* means *readhg fuar*, or 'a cold pang,' and hence he was called Aodh Uairiodhnach. It was in the reign of this Aodh that Aonghus, son of Colman, fought the Battle of Odbha, in which Conall Laoghbhreagh, son of Aodh Slaine, fell. And Aodh Uairiodhnach, king of Ireland, fell in the Battle of da Fhearta.

Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Croinseach, daughter of Aodh Fionn, king of Osruighe, was the wife of this Maolcobha. Maolcobha fell by Suibhne Meann in the Battle of Sliabh Bealgadain.

XIII.

1865 'Do gáib Suibne Meann mac Fiacna mic Feardaóig mic
 Muirceartaig mic Muirceadaig mic Eogain mic Néill
 Naoidgiallaig míogáct Éireann trí bliadhna déag. I r
 b'flaitéar tSuibne Meinn fuair Caomhgin gLinne dá loé
 bá r i n-aoir a fé ríctó bliadhán; Caomhgin mac Caomloza
 1870 mic Caomhfeada mic Cuib mic Feargura Laoibdeirg mic
 Fotaig mic Eodac Láimdeirg mic Meirin Corb do flióct
 Labraóa Loingrig. I r fán am-ro fuair doú Deannain ní
 Mumhan bá r, agus an naoim Adamnán mac Rónáin mic
 Tinne mic Doúa mic Coluim mic Séadna mic Feargura mic
 1875 Conaill gúlban mic Néill Naoidgiallaig do bí 'n-a abb í
 i nAlbain. Róna ingean Dungaile ní Ua tTurcaire bean
 tSuibne Meinn míog Éireann. 'Do marbáó Suibne Meann
 ní Éireann lé Congal Claon mac Scannláin Sciaéleatáin.

'Do gáib Domnall mac Doúa mic Ainmheac mic Séadna
 1880 mic Feargura Ceannfosa mic Conaill gúlban mic Néill
 Naoidgiallaig do fíol Éireamóin míogáct Éireann trí
 bliadhna déag. Agus i r é an Domnall-ro tug Cat Úin
 Ceiteirn ar Congal Claon, áit ar b'uir ve féin i r ar
 márb iomaó da muinncti. I r i b'flaitéar Domnall fó r
 1885 fuair an naoim da ngeairtí Munna bá r, i r do víbheadó
 Carraóac .i. Mócuoa a Raóain go Lioi Mór. Agus i r ar
 flióct Céir mic Feargura do bí Mócuoa.

Ia rí noul iomaio do Mócuoa a Ciarráioé ar oileire
 go Raóain, do rinne mainiurcti an agur cuiri r comcti onól
 1890 manac r an mainiurcti, go maóáóar veicneadóar i r feáct
 gceáo manac 'n-a fóóairí an n do-beireadó a mbeáta com
 cráibteáó agus rin ar, go mbíóó aingeal ag Labairt rir
 an t'rear manac víob, ionnur go t'áiníg ve rin gur fá r

XIII.

Suibhne Meann, son of Fiachna, son of Fearadhach, son of Muircheartach, son of Muireadhach, son of Eóghan, son of Niall Naoighiallach, held the sovereignty of Ireland thirteen years. It was in the reign of Suibhne Meann that Caoimhghin of Gleann da Loch died, aged six score years. Caoimhghin was the son of Caomhlogha, son of Caoimhfhiodh, son of Corb, son of Fearghus Laoibdheargh, son of Fothach, son of Eochaidh Laimhdhearg, son of Meisin Corb, of the race of Labhraidh Loingseach. It was about this time that Aodh Beannain, king of Munster, died, and St. Adhamnan, son of Ronan, son of Tinne, son of Aodh, son of Colum, son of Seadna, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, who was abbot of I in Alba. Rona, daughter of Dunghal, king of Ui Turtaire, was the wife of Suibhne Meann, king of Ireland. Suibhne Meann, king of Ireland, was slain by Conghal Claon, son of Scannlan Sciathleathan.

Domhnall, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. And it was this Domhnall who won the Battle of Dun Ceitheirn against Conghal Claon, in which he overthrew him and slew many of his people. It was, moreover, in the reign of Domhnall that the saint who was called Munna died, and that Carrthach, that is, Mochuda, were banished from Rathain to Lios Mor. And Mochuda was of the stock of Ciar, son of Fearghus.

Now when Mochuda went from Ciarraidhe on a pilgrimage to Rathain he built a monastery there, and he placed a community of monks in the monastery; so that there were seven hundred and ten monks with him there, who passed their lives so piously that an angel used to converse with every third monk of them, and thus it came to

clú ir oirdearcar mór naomtaécta ar cómtionól Raitne.
 1805 Uime rin vo fad uiréao naoim cloinne Néill ir cuirvo
 rceála go Mócúoa va fógra óo Ractain vo tréizean aghur
 tuall va útaiz féin .i. von Mumain. Fheadhaid Mócúoa
 vo na teactaid táinig hir na haitearaid rin aghurduidairc
 nac tréizead Ractain aét muna zcuiréad lám earguis
 1800 nó ríoz ar é. Aghur ar roctain na rceál roin go naomaid
 cloinne Néill, iarraid ar Uláctmac ir ar Oiarmaid
 Ruandú, vó mac Aoda Sláine vo bí vo clannaid Néill,
 vól vo úidirc Mócúoa ar Ractain; aghur lé zheadact na
 vruinge rin céio Uláctmac ir Oiarmaid Ruandú v'ionn-
 1805 ruize Raitne aghur vruing vo. éléiri an taoibe tuaid 'n-a
 broctair.

Ar n-a élor vo Mócúoa go vctánzodar 'n-a zair, vo éuir
 tizearha vo na Pictib nó vo Cnuitearaid a hAlbain va
 b'ainm Conrtancin, vo bí 'n-a manac tuata ran cómtionól,
 1810 vo zúide na n-uaral roin um éairve bliadna vo éadairc
 vo Mócúoa ir va cómtionól zan a noidirc a Ractain:
 aghur fuair gé rin v'impide uata. Aghur ar zcaiteam
 na bliadna amac tizio na huairle céadna i zcionn
 bliadna go mbuidin vo na cléirib céadna 'n-a broctair;
 1815 aghur ar roctain i broctair Raitne vóib cuirir Uláctmac
 rceála go Mócúoa aza iarraid ar an mainirtir; aghur
 leir rin cuirir Mócúoa an Conrtancin céadna va nzuide
 um éairve bliadna oile vo éadairc vó, aghur vo don-
 tuizeadar rin, zeri learc leo é. Aghur i zcionn an thead
 1820 bliadna zruirtar lé laorannaid va Néill na huairle
 ir an éliar céadna mé teact vo úidirc Mócúoa an thead
 bliadain a Ractain; aghur ar vctizeact i ngar von baile vo
 éuiréodar an cómbáil rin v'adononta Oiarmaid Ruandú
 aghur airéinnead Cluana Congura ir rocuide oile maille
 1825 rú vo éadairc Mócúoa ar lám ar an mainirtir; aghur ar
 roctain na headairc vóib, céio an t-airéinnead irtead ir
 anair Oiarmaid mé huirain an vruir von leit amuz

pass that the fame and renown for great sanctity of the community of Rathain grew apace. For this reason the saints of the clann Neill became very envious, and they sent word to Mochuda directing him to abandon Rathain and betake himself to his own country, that is, to Munster. Mochuda replied to the messengers who brought him these instructions and said that he would not leave Rathain unless he were put out of it by the hand of a bishop or of a king. When this message reached the pious men of the clann Neill they besought Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, who were of the clann Neill, to go and expel Mochuda from Rathain; and at the instigation of this body, Blathmhac and Diarmaid Ruanuidh, along with a company of clerics from the northern side, visited Rathain.

When Mochuda heard that they had come close to him he sent a lord of the Picts, or Cruitnigh, from Alba, called Constantine, who was a lay-brother in the community, to beseech these nobles to give a year's respite to Mochuda and to his community before expelling them from Rathain. And he got this request from them. And when the year passed the same nobles came in a year's time, along with a company of the same clerics, and when they had come close to Rathain, Blathmhac sent word to Mochuda asking him to come out of the monastery; and thereupon Mochuda sent the same Constantine to beseech them to give him another year's respite, and they granted this, though unwillingly. And at the end of the third year the same nobles and the same clerics were incited by the lawless folk of the Ui Neill to come and expel Mochuda the third year from Rathain; and when that company had come near the village they, of one accord, sent Diarmaid Ruanuidh and the airchinneach of Cluain Conghusa, along with a party, to bring Mochuda by the hand out of the monastery; and when these had reached the church the airchinneach went in and Diarmaid remained outside at the doorpost. When

Της Μόκυθα, ιαρ ζελορ Διαρματαο वो बेत रान वोमुर,
 उ'ईल्लिउङ्गो मोमे अरु इरुमार रान एङ्गलर इरेदो ए.
 1930 "Νι μαδου," अर डारुमारो. "अन उोम डुरेड-रे अर अन
 मारुनरुतुर तडङ्गुडर?" अर Μόκυθα. "Ιर एदो," अर डारुमारो,
 "Ζυθεदो नि οβουाम Δ υέανου, अरु इर अरुतरेदो लीομ तुङ्गेदो
 रान उदल-रे अर मीरो वो नडोमतादो इर उ'οηόμα-रा अर डुड."

"Οηόμ अर नेदु इर ι उतलुमडुन उुत-रे," अर Μόκυθα, "Ιर
 1935 उतुमादो इर मुङ्गे इर रलडुतेडर ईरुननु उुत, इर मुदो अर वो
 रलुओदो उोतु ईर; अरु अन तान रलुलुरेडर तु रान उओमडुडल उο-
 डेडरुनो ना डीउ डदो अन डारुमारो रुडनुडु मरु अरुतुर
 उरु. Ζυθεदो इर ι η-οηόμ उुत-रे इर उोतु रलुओदो मुदुडर अन
 रुरुडुननु रन." लेर रन तुलुलुर डारुमारो उरु अन उओमडुडल;

1940 अरु अर मुओतुन वो लडुतुडु उό, रुररुनुङ्गुडर डलडुतुडुडो डे
 उरुदो अर नरु डुतुर लडुडु ι Μόκυθα उο तडुडुरेडर अर अन मरुनरु-
 तुरु. "Νीοर οβुडर ए," अर डारुमारो. "Ιर मुडनुडु, Δ
 डारुमारो, अन उरुनोडु रोन," अरु अर η-Δ ओलुर रन उोन
 ओमडुडल तुङ्गुडुडर डारुमारो रुडनुडु उ'दुननु अरु. Ιοनुडनु

1945 Ιοनुडुनु मुडनुडु इर उेडरुङ्गुदो, उोनडु रलुओदो डारुमतुडु
 रुडनुडु डुडुरेडर उο रलुओदो ओ रोन ι ले."

उदल डलडुतुडु, तेरो उο डुरुडुननु लेर उोन मरुनरुतुर, इर
 उुतुरुडु लडुडु ι Μόκυθα, अरु तुङ्गु उο डेरुडुननुदो अर अन
 मरुनरुतुरु अडुदो ए, मरु डोन मुे η-Δ ओमडुडुओनओ. ΜΔ-

1950 लुङ्गुडु Ιοनुडुनु Μόκυθα डलडुतुडुडु. तुडुलुलुर Ιοनुडुनु
 Μόκυθα अर रन मरु डोन मुे η-Δ ओमडुडुओनओ मरुनडु अरु
 उेडरुननु रेरुतु इर मुीοरुडुडु उο रडुननुडु ना डेीरु; अरु अर
 मुओतुननु अरुनरुन उό, तडुननुडु री ना η'डेीरु 'η-Δ ओननु इर
 तुङ्गु डदुडर इर οηόμ उό इर उο तुοमडुन Δ ओरुडु इर Δ अरुननु अर

1955 Δ ओमडुडु; अरु तुडुलुलुरु मरु डोन उο डुननु डुननु मुे
 रडुडुतेडरु लीοर Μόρ अरुनु. Οοनुनुडुडुडु Μόκυθα इर Δ ओम-
 डुडुओनओ अन रन इर उο-ननु एङ्गलुर अन Ιοनुडुनु उο रडुडे अन
 अरु रन οηόμडु Ιοनुडुडुतेदो ι उरुडुडुडुडु इर ι डुरुङ्गुलुडु ओ रोन
 ι ले. उोनडु ए रन तुडुलुडु Μόκυθα Δ रुडुडुननु उο लीοर Μόρ

1960 उο रडु-रु.

Mochuda heard that Diarmaid was at the door he went to welcome him and ask him into the church. "I will not go in," said Diarmaid. "Is it to carry me off from the monastery thou hast come?" said Mochuda. "It is," said Diarmaid, "but I dare not do it, and I repent of having come on this expedition, by reason of thy great sanctity and of the honour God gives thee." "Honour in heaven and on earth be thine," said Mochuda, "and power and the sovereignty and the kingdom of Ireland be thine, and may thy progeny prosper after thee; and when thou shalt have returned to thy company, the youths who are there will give thee the name Diarmaid Ruanuidh in reproach. But that nickname will redound to thy honour and to that of thy offspring." Thereupon Diarmaid returned to the company, and when he came before them Blathmhac asked him why he did not lay hands on Mochuda and bring him out of the monastery. "I dared not do it," said Diarmaid. "That, O Diarmaid, is a bashful behaviour." And when the company heard this they dubbed him Diarmaid Ruanuidh. Now *ruanuidh* means *deargthach* or 'bashful,' so that his descendants are called the descendants of Diarmaid Ruanuidh ever since.

As to Blathmhac, he went with a party to the monastery and laid hands on Mochuda, and brought him and his community out of the monastery against their will. And Mochuda cursed Blathmhac. And Mochua proceeded thence, with his community of monks, performing wonders and miracles till he arrived at the Deise; and when he arrived there the king of the Deise went to meet him, and revered and honoured him, and commended his body and soul to his protection; and they both proceeded to Dun Scinne, which is now called Lis Mor. There Mochuda and his community dwelt, and there they built a church, so that the place has been honoured and celebrated for piety and learning ever since. Thus far the going of Mochuda from Rathain to Lis Mor.

1r lé Dóinnall mac Aodá mic Anmheadó ní Éiréann
 cugadó Cat Mairge Rat, áit ar maibadó Congal Cláon vo
 bí 'n-a níg Ulaó veic mbliadóna. Agus 1r uimra a áitne
 ar an rdaire-fe va ngairítear Cat Mairge Rat gurbad
 1925 oruigíte an t-inneall 1r an t-oruigadó vo bíod ar rluag-
 aib Gaedéal né huic vola i n-iommbuálaó nó vo éur dáta
 úóib. Óir vo bíod aruadairéac ar an rluag uile, agus
 adairéac ar gac rluagbuidoin va mbíod fá n-a rmacé, agus
 ruidéantar i mbraicis gac adairis fá leit ar a n-áitean-
 1970 adoi gac rluagbuidéan úíob reoc a céile leir na reanáiróib
 ar a mbíod v'fíadab beit vo ládair na n-uafal né linn
 cata nó coinbliocé vo tabairt va céile, ionnur go mbíod
 radairc rúl ag na reanáiróib ar gníomaircáib na n-uafal
 né fairnéir fírinnis vo véanaim ar a noálaib leat ar leat.
 1975 Agus 1r uime rin vo bí a reanca féin i bpoáir Dóinnall
 mic Aodá níog Éiréann né huic Cata Mairge Rat. Óir ar
 mbeit vo Dóinnall ag triall i gcoinne Congal níog Ulaó,
 agus 1ao va gac leit v'adairn, agus ar bfaicrin rluag a
 céile úóib, ríafuirisir Dóinnall va reanca gac meirge go
 1980 n-a ruidéantar fá reac úíob, agus noctair an reanca rin
 vó, amáil léagáir ran laoir vairab torac: Tréan ríagáir
 cata Congal, mar a bfuil an ríann-ro ar ruidéantar níog
 Ulaó féin:

1985

Leothan buide i ríóll uaine,
 Coiracá na Críobruairé,
 mar vo bí ag Concubair éaró,
 acá ag Congal ar congáil.

1r imáian ó vo tíonhréadair Gaedil gnáduigadó na ruidé-
 éantar ar loig éoinne Iríael léir gnáduigadó ran
 1990 Égír 1ao né linn Gaedil vo márcain, an ran vo bádar
 clann Iríael ag triall tréir an Muir Ruair agus Maóire
 'n-a aruadairéac orra. Vá tréib véag íomóir vo bádar
 ann, agus rluagbuidéan 1r ruidéantar ar leit ag gac
 tréib úíob fá reac.

It was Domhnall, son of Aodh, son of Ainmire, king of Ireland, who fought the Battle of Magh Rath, where Conghal Claon, who had been ten years king of Ulster, was slain. And from the tract called the Battle of Magh Rath it may be readily seen that the array and order of the Irish troops as they went into conflict or engaged in battle were well regulated. For there was a leader of the entire host, and a leader of each division of the host under his charge, and an emblem on the standard of each leader, from which the divisions of the army were distinguished from one another by the seanchas, who were bound to be with the nobles whenever they engaged with one another in conflict or battle, so that the seanchas might be eyewitnesses of the exploits of the nobles, and thus be able to give a true account of their deeds on either side. And hence Domhnall, son of Aodh, king of Ireland, had his own seancha with him when he was about to engage in the Battle of Magh Rath. For when Domhnall was marching against Conghal, king of Ulster, and they were on either side of the river, and when they were in sight of each other's host Domhnall asked his seancha to name every one of the standards separately, and its emblem, and the seancha told him what they were, as we read in the poem which begins : Mightily advance the battalions of Conghal, in which is this stanza on the king of Ulster's own emblem :

A yellow lion upon green satin,
The emblem of the Craobh Ruadh,
Such as was held by noble Conchubhar
Conghal now holds.

It is a long time since the Gaels began the practice of having emblems, in imitation of the children of Israel, who employed them in Egypt, in the life-time of Gaedheal, when the children of Israel passed through the Red Sea, with Moses as their chief leader. Now there were twelve tribes of them, and each tribe had a separate division of an army and a separate emblem.

- 1985 Tread Ruben, manoragha 'n-a brataig mar fuaiteantag;
 Tread Simeon, ga 'n-a brataig mar fuaiteantag;
 Tread Levi, an aithe 'n-a brataig mar fuaiteantag;
 Tread Iuda, leoman 'n-a brataig mar fuaiteantag;
 Tread Iudas, aral 'n-a brataig mar fuaiteantag;
- 2000 Tread Scabulon, long 'n-a brataig mar fuaiteantag;
 Tread Neptalem, vealb daim allar 'n-a brataig mar fuaiteantag;
 Tread Ga, vealb bainleomhin 'n-a brataig mar fuaiteantag;
 Tread Ioseph, tarb 'n-a brataig mar fuaiteantag;
 Tread Beniamin, faolcu 'n-a brataig mar fuaiteantag;
- 2005 Tread Dan, natair neithe 'n-a brataig mar fuaiteantag;
 Tread Afer, craob olab 'n-a brataig mar fuaiteantag;

Ag ro rior fuidem an treandair di fuaiteantagib
 cloinne Irael, dhail leagtar i seanleabair leacain i
 nliumhin i r i moran do leabhair oile ran laoir-re

2010 rior :

 Aithe daim ga meirge mor,
 Ro baol ag cloinn uallag Iacob,
 Teiric nead ar a haile ann
 Ag mbeir aithe a n-anmann;

- 2015 Tread Ruben nat ror cobair,
 Ro b'e a meirge manorogair;
 Re huan ro caic an tread ce,
 Ro lean rluag maic a meirge.

- Tread Simeon, nior fir meirge
 2020 Aic ga uaidreac uibreirge;
 Simeon an crionna cealgac
 Um Oionna ba uibreirgac.

- Tread Levi, luic na h-airce,
 Iomda a tereoir 'ra trenomaitce;
 2025 Ba cairce da rlaince ro
 raicrin no h-airce da.

- Meirge ag treib Iuda dhira
 Sahail leomhin lanchalma;
 Tread Iudair i n-uair feirge
 2030 Sluag diomair mun veirgmeirge.

 Tread Iudas an oir glain
 Meirge aice mar arain;
 Mimic rlog go noirge noireac
 Um an meirge mor maireac.

The tribe of Ruben, a mandrake on its standard as an emblem
The tribe of Simeon, a javelin on its standard as an emblem ;
The tribe of Levi, the Ark on its standard as an emblem ;
The tribe of Juda, a lion on its standard as an emblem ;
The tribe of Isacar, an ass on its standard as an emblem ;
The tribe of Zabulon, a ship on its standard as an emblem ;
The tribe of Nephtalem, the figure of a wild ox on its standard as an emblem;
The tribe of Gad, the figure of a lioness on its standard as an emblem ;
The tribe of Joseph, a bull on its standard as an emblem ;
The tribe of Benjamin, a wolf on its standard as an emblem ;
The tribe of Dan, a serpent on its standard as an emblem ;
The tribe of Aser, an olive branch on its standard as an emblem.

Here follows the seancha's account of the emblems of the children of Israel, as we read in the old Book of Leacaoín, in Urmhumha, and in many other old books, in the poem below :

I know each great ensign
That the proud children of Jacob had,
Few are the people thereafter
Who know their names.

The tribe of Ruben, prosperity helped them,
Their ensign was a mandrake ;
The spirited tribe lasted a long time,
A good host followed its ensign.

The tribe of Simeon asked no ensign
But a stern avenging javelin ;
Simeon, the guileful wise one,
Who was vindictive in the affair of Dionna.

The tribe of Levi, the people of the Ark,
Numerous their flocks and great herds ;
It was a guarantee of their welfare
To see the Ark with them.

The ensign of the noble tribe of Juda,
The figure of a powerful lion ;
The tribe of Juda, in the hour of wrath
Proud hosts following a good ensign

The tribe of Isacar, of the pure gold,
Had an ensign like an ass ;
Often a host with ruddy face,
Followed the great beautiful ensign.

2035

Ureab stabulon na rual nglan
Dealb a meirge long lucthar;
Da gnát for connaid tana
Cát 'n-a longaid lucthara.

2040

Dealb daité allairé márgair mair
Ag ureib neptalem neithig;
'Don ureib no éleat fuaó feirge
Níor tairc laó mun luaitmeirge.

2045

Meirge ag ureib fúo i ngleogail
Mar deib bíor ar bainleothain;
Noáir tim ré fuaó feirge
Fúo laó rion mun ríghmeirge.

2050

Meirge mar tairc go nóir neir
Éoir ag ureib ioseph oirdeir;
Suaité nofiréab báóba
An cineab ván cotharóba.

2055

Ureab beniamin go mbriú mair,
Ro bíó a meirge ór meirgib;
Meirge mar an bfaol broglát,
Uirge ran éaóí éotharóat.

2060

Ureab Dan ba suaidreab an uream,
Oireat neithreab toige tuaitéal;
Ureab ré haégoim ba vóig óe
Mar natruig móir a meirge.

2070

Ureab Aser níor éruar um érab
Meirge dar lean mar loár;
Mar don éruil a toga
I r érab áluinn fionnola,

Ro áiríoir talí a ureabá
Ro áirí mé a meirgeabá;
Mar éair viongha na ureab vce,
Fuar cá n-íomóba anaitne? áitne.

I r i bflaitear Doimnail mic Aóba ríog Éireann ar a
Labhramaois fuaireadar na naoim-re ríor báir .i. Moéba vo
flioct Oilióla mic Catáoir Móir vo deannuig i vceab
2070 Moéba i Laoigir, agus Moéba i Molair leitglinne vo
bí vo flioct Conail fúlbán mic Néil naoigiallaig, agus

The tribe of Zabulon, of the bright girdles,
 The figure of their ensign was a laden ship ;
 It was usual on the shallow waves
 For all to be in their laden ships.

The figure of a wild ox, short-flanked, swift,
 Had the tribe of Neptalem, the venemous ;
 Of the tribe that practised the fury of wrath
 The warriors round their ready ensign were not few.

The ensign of the tribe of Gad, in conflict,
 Was as the figure of a lioness ;
 Nor have we deemed timorous in the time of wrathful fury
 Each warrior following the great ensign.

An ensign like a bull with constant strength,
 In the east had the tribe of renowned Joseph ;
 It is well known that vultures sought
 The bold, glorious race.

The tribe of Benjamin, of swift vigour,
 Its ensign was above ensigns ;
 An ensign like the ravening wolf,
 Ruddiness in the glorious feast.

The tribe of Dan, stubborn the race,
 A venemous family of a sinister house,
 Powerful to strike back, as it implies,
 Like a great serpent, its ensign.

The tribe of Aser, not stinted in herds,
 An ensign they clung to like a garment ;
 Its choice was identical with
 A beautiful fair olive branch.

I have enumerated their tribes above,
 I have enumerated their ensigns ;
 The enumeration of the abodes of the spirited tribes
 How many men are ignorant of ? I know.

It was in the reign of Domhnall, son of Aodh, king of Ireland, of whom we are treating, that the following saints died, to wit, Mochua, of the race of Oilill, son of Cathaoir Mor, who lived and blessed in Teach Mochua in Laoighis, and Mochudha and Maolaise of Leithghlinn, who were of the race of Conall Gulban, son of Niall Naoighiallach and

Comhán mac Ua Cearnaigh agus Cionán earraig Caonroimh.
 Agus fuair Domhnall mac Aoda mic Ainnleáic ní Éireann
 báir.

XIV.

2075. Uo gáib Conall Caol ir Ceallac dá mac Maoilcoba
 mic Aoda mic Ainnleáic mic Séadna mic Fearghur Ceann-
 fusa mic Conall Sulban mic Néill Naoidiallaig uo fiol
 Éireannóin ríogáic Éireann. Trí bliadhna déag uóib i
 zcomflaitear. Ir 'n-a bflaitear fuair Cuanna mac Cailcín
 2080 ní bfearmáige .i. laoc liatmáine báir; agus fá fear com-
 airmige uo Súaire mac Colmáin an Cuanna-ro, agus uo
 bí coimheas oiníg ir uadonnacta eatorra; zonad uime rin
 uo rinne an dá óinmío .i. Comhán ir Conall an rann
 leatáic iomarbáda eatorra arson, mar a n-abraio:

2085

Uáil gáic neit dá mbí 'n-a láimh;
 Uo-ní Súaire mac Colmáin;
 A mian féin da gáic nuaine
 Uáiltear lé laoc liatmuine.

Ir 'n-a bflaitear fóir uo marbaú Raḡallac mac Uadac
 2090 uo bí 'n-a ríig Connac cúig bliadhna ar fiúio lé Maoil-
 bhíge mac Moelacáin ir lé n-a mógaib. Ir amlaio uo
 bí an Raḡallac-ro lán o'fuaic ir o'foimao ré mac uear-
 bhácar fá rine ioná féin, o'eagla zo utiofrao fá n-a
 bhácaio uo buain ríge Connac ue. Zúead ní bfuair
 2095 árac ar mac a uearbhácar uo marbaú; zo utáinig ue
 rin zui gáib reirglice é tré neamháiteam bío tré foimao
 ré mac a uearbhácar. Cairig rin uo éuir teatá i
 noáil a bhácar 'za iarráio air teatá da féadain. Uála
 an bhácar uo cúig cealg Raḡallaiḡ ir uo éuir cionól
 2100 an rluag ir céio i noáil a bhácar Raḡallaiḡ, agus an

Comhdhan, son of Da Cearda, and Cronan, bishop of Caondrom. And Domhnall, son of Aodh, son of Ainmire, king of Ireland, died.

XIV.

Conall Caol and Ceallach, two sons of Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, assumed the sovereignty of Ireland. They reigned together for thirteen years. It was in their reign that Cuanna, son of Cailchin, king of Fearmaighe, that is, Laoch Liathmhaine, died, and this Cuanna was a contemporary of Guaire, son of Colman, and there was a rivalry between them in hospitality and charity; and hence the two jesters, Comhdan and Conall, composed between them this stanza on their rivalry, in which they say:

Everything that is in his hand
Guaire son of Colman bestows,
What each one covets is given him
By the Warrior of Liathmhain.

It was, moreover, in their reign that Raghallach, son of Udaidh, who was king of Connaught twenty-five years, was slain by Maoilbrighde, son of Mothlachan, and by his slaves. It happened thus: this Raghallach was full of hatred and envy towards the son of an elder brother, fearing lest he might oppose him and deprive him of the kingdom of Connaught. Still he found no opportunity of slaying his brother's son, so that he was wasting away through not taking food because of his envy of his brother's son. Moreover, he sent a messenger to his kinsman, asking him to come and see him. As to the kinsman, he understood Raghallach's deceit, and he assembled a company and went to meet his kinsman Raghallach; and as he went into his

noul vo látaiu tug ai a muinntiu a zcloiúme vo beit noct
 fá n-a zcoimib aca, agus mar vo connairc Raḡallaḡ rin
 aoubairc, "Iḡ tḡuaḡ an tí iḡ anḡa liom ran bioḡ, agus iḡ
 mian liom vo beit 'n-a oighe oram, nac caobac leir mé, iḡ
 2105 mé ré huḡc báir." Mar vo éuala iomorhu an brátaiu rin,
 táinig a éroiḡe zo mói ai, agus táinig 'n-a uacac ar 'n-a
 máiac va fíor, iḡ lingio muinnteari Raḡallaiḡ ai gur
 marbaḡ leo é. Leir rin vo éirig Raḡallaḡ plán an trát
 roin iḡ vo ḡab ag fleabuḡac zo ruḡac foibúailteac. Vo
 2110 fiaḡhuig iomorhu Muirḡann .i. bean Raḡallaiḡ va oraoi
 iar marbaḡ a brátaiu vo Raḡallaḡ an maibe zuaḡ 'n-a
 cionn. Aoubairc an oraoi ó vo maib Raḡallaḡ a brátaiu
 zo uciocraḡ a mbár aḡaon va zcloinn féin zo luac; agus
 fóḡ zuaḡb von ḡein vo bí 'n-a bḡoinn vo tíocraḡ a mbár.
 2115 Vo noct rḡre rin vo Raḡallaḡ, agus aoubairc ma iar
 mbneit na ḡeine a marbaḡ vo látaiu.

Rug Muirḡann inḡean iḡ vo éuir i mála í, zo ucuaḡó
 vo muiciḡe va muinntiu va marbaḡ í. Ó vo connairc an
 muiciḡe ḡnúir na naoiúeine, táinig a éroiḡe uḡḡie, iḡ vo
 2120 éuir ran mála céaona 'n-a bḡuaḡi ó n-a mátaḡi í, iḡ huig
 ór iḡeal zo uorur mná cḡáibḡeighe vo bí 'n-a focaḡi í, agus
 fáḡbair ai beinn cḡoirḡe láim ré teac na mná maḡalca an
 mála. Táinig an bean maḡalca gur an mála, agus mar
 ruai an naoiḡin an ḡrábuigḡiḡ i zo mói iḡ vo oil zo
 2125 heaḡlurca í. Agus ní raibe i nÉirinn 'n-a coḡaimḡiri
 ḡein ba rciámḡa ioná í, ionnur zo uḡáinig a clú zo
 Raḡallaḡ, iḡ vo éuir teacḡa va hiarmaḡó ar a buimig; iḡ
 níor fáom an buimeac rin. Rugaḡ iar roin ar éigiu éuirḡe
 í, iḡ mar vo connairc í vo líon va ḡráḡ, iḡ vo bioḡ aighe
 2130 'n-a leannán leaḡca. ḡabair iomorhu éav a bean féin .i.
 Muirḡann, iḡ céio zo ríḡ Éirḡann vo caḡaioḡ an ḡníomá

presence he directed his party to wear their swords unsheathed at their waists, and when Raghallach saw this he said: "It is sad that he whom I love most dearly on earth, and whom I wish to make my heir, trusts me not, though I am at the point of death." Now, when his kinsman heard this he was greatly afflicted at heart, and he came alone next day to see him, and Raghallach's party sprang upon him and slew him. Thereupon Raghallach got up in health on the spot and set to feasting merrily and most pleasantly. But Muireann, that is, Raghallach's wife, inquired of her druid after Raghallach had slain his kinsman whether there was trouble in store for her. The druid said that since Raghallach had slain his kinsman, both their deaths would be speedily brought about by their own children; and, moreover, that it was the child in her womb who would bring about their death. She made this known to Raghallach, and he told her to kill the child immediately after its birth.

Muireann gave birth to a daughter, and put her into a bag with a view to giving her to one of her people, a swineherd, that he might kill her. When the swineherd saw the face of the infant his heart yearned towards it, and he put it in the same bag in which he got it from its mother and took it privately to the door of a pious woman, who was near at hand, and left the bag on one of the arms of a cross that was near the pious woman's house. The pious woman came upon the bag, and when she found the infant in it she loved it greatly and reared it religiously. And there was not in Ireland in her time a more beautiful girl, so that her fame reached Raghallach, and he sent messengers asking her of her nurse. But the nurse did not grant this request. After this she was brought to him by force, and when he saw her he became greatly in love with her and he had her as a concubine. Now his own wife, Muireann, became jealous, and went to the king of Ireland to complain of this

roin. Ráinig tíá míoclú an uile rin fá Éirinn, ir fá
 uochad mé naoimib Éiréann rin, agus táinig feicín fadaí
 2135 u'ionnruige Raḡallais da cóimuzad, ir tángasuar naoim
 ionmá maille nír da iarriatú air rcaiatú nír an ole roin.
 Agus níor léis de oíra uile é, cia so tríoirctioo air.
 Sídead mar rabadú so dáoinib ainmianada oile, so zuitioo
 na naoim. Dia fá zan eiréan so máireain an Dealltaine ba
 2140 neafa uóib, agus a éuitim lé urocdáoinib, agus fóir lé
 harimaid veapóile agus i n-ionad fálad; agus tarlaodar
 rin uile uó mé huét na Dealltaine. Fíad álta ionorrio
 iar n-a loc tarla ar fíadán ran oiléan 'n-a maibe
 Raḡallad ir é as coiméad na himre, agus mar so éonairic
 an fíadú so zadb a za ir tug updar von fíadú zup éuir an za
 2145 trío. Téio an fíadú ar ríam uaid, agus so éuid-réan i
 zcoite 'n-a uiaid, ir téio an fíadú réal ón loc zo uarila é
 mé mozaid so bí as buain móna ir marbaid an fíadú ir
 ranndair eatorra é. Táinig Raḡallad da n-ionnruige ir
 so minne basar oíra tíé ioinn an fíadú agus duvdairic
 2150 riú an feoil u'airéas. Ir ead ionorrio so cinnead leir na
 mozaid an rí so marbad; agus leir rin so zadbodar da
 ríamaid ir dá ríarid oile air, zup marbodar é, amail so
 cairngíre ad leir na naoimib uó. Agus fuair Muireann
 .i. a bean báir tíé ead mé n-a himzín féin.

2155 Ir rán am-ro tugad Cat Cairn Conail lé Oiarmaid
 mac Aoda Sláine, áic ar marbad Cuan mac Amalzuid so
 bí 'n-a rí z Muídan veic mbliadna, agus Cuan mac Conail
 rí Ó bfrózinnte agus Talamoad rí Ó Liaáin; agus ir
 tíé zuide cóimctioil éiríain i zCluain Mic Nóir rus
 2160 Oiarmaid buaid an éata roin. Agus iar ueadé tar air
 so Oiarmaid zo Cluain Mic Nóir so bponn fearann von
 eaglar rin mar fíó mé halcóir. Agus ir é ainm an
 fearainn rin anú Liaé Máncáin, agus ir i zCluain Mic

deed. And the scandal of this evil deed spread through Ireland, and the saints of Ireland were pained thereat, and Feichin Fabhair came to Raghallach and charged him, and many saints came with him and entreated him to give up this sin. But he did not give it up for them all, though they fasted on his account. However, as a warning to other people of inordinate desires, the saints prayed God that he should not be alive the Bealltaine following, and that he should fall by wicked people, and, moreover, by puny arms and in a squalid spot; and all these things befel him on the approach of Bealltaine. For a wild deer which had been wounded came helter skelter into the island in which Raghallach was, and which *he was guarding*, and as he saw the deer he laid hold of his javelin and made a cast of it at the animal and pierced it through therewith. The deer swam away from him and he followed it in a skiff, and the deer went some distance from the lake and came upon slaves, who were cutting turf, and they slew the deer and divided it between them. Ragallach came up to them and threatened them for having divided the deer, and asked them to give back the venison. But the slaves resolved to slay the king, and thereupon they attacked him with their oars and other implements, and slew him as was foretold regarding him by the saints. And Muireann, his wife, died through jealousy of her own daughter.

It was about this time that the Battle of Carn Conaill was fought by Diarmaid, son of Aodh Slaine, wherein Cuan, son of Amhalghuidh, who was king of Munster ten years, and Cuan, son of Conall, king of Ui Fidhgheinnte, and Talamonach, king of Ui Liathain, were slain; and it was through the prayer of Ciaran's community at Cluain Mic Nois that Diarmaid won that battle. And when Diarmaid returned to Cluain Mic Nois he bestowed land on that church as altar-land. And the name of that land at this day is Liath Mhanchain, and it was at Cluain Mic Nois

Nóir vo fágaib Diairmaito é féin v'adnacal an tan vo-
 2165 géadad báf. Ir fán am-ro fuairi Fuirra naoimta vo flioct
 Luigthead láma veapbrácar Oiliolla Óluim báf, agus
 Moiceallóg an naoim vo beannuis 1 gCill Moiceallóg;
 agus ir an flioct Conaire mic Eoirpceoil vo bí an naoim-
 ro. Va éir rin vo tuic Ceallac ran Bpuig ór Doinn agus
 2170 vo maibad Conall Caol lé'Diairmaito mac Doú Sláine.

Vo gab Bláitmac ir Diairmaito Ruanuio vá mac Doúa
 Sláine mic Diairmaito mic Feargura Ceiribeoil mic
 Conaill Créamtainne mic Néill Naoigiallais vo fiol
 Éireamóin riožadt Éireann readt mbliadna 1 gcomflaitear;
 2175 agus ir 'n-a bflaitear tugad Cat Pancti lé Hoirra, áit an
 tuic ni Sacran marí don ré triodao tigearna va muinntir.
 Ir fán am-ro fuairi Ulctán naoimta báf agus Maodóg
 Fearna mac Séadna mic Eirc mic Fearadúais mic Fiadmac
 mic Amalguid mic Muireadúais mic Cairctainn mic Eirc mic
 2180 Eodac mic Colla Uair, agus Cuimín Fosa mac Fiadna, an
 naoim, agus Maonac mac Fingín ni Muhan. Fuair Diair-
 maito Ruanuio ir Bláitmac báf von pláig va ngairtear an
 buite Conaill.

Vo gab Seacnarac mac Bláitmic mic Doúa Sláine mic
 2185 Diairmaito mic Feargura Ceiribeoil mic Conaill Créam-
 tainne mic Néill Naoigiallais vo fiol Éireamóin riožadt
 Éireann ré bliadna. Ir 1 bflaitear an riú-re tugad Cat
 Feirc ioiri Ulctuib ir Cruietuis, áit an maibad iomao vo
 dooinib va gad leit. Ir fán am-ro fuairi Daoitín abb
 2190 Beanncair báf. Va éir rin vo tuic Seacnarac ni Éireann
 lé Duib n'Dúin vo Cinéal gCairbre.

Vo gab Ceannraolaid mac Bláitmic mic Doúa Sláine
 mic Diairmaito mic Feargura Ceiribeoil mic Conaill
 Créamtainne mic Néill Naoigiallais vo fiol Éireamóin

that Diarmaid willed that he should be buried after his death. It was about this time that St. Fursa, of the race of Lughaidh Lamha, brother of Oilill Olum, died, and also Moicheallog, the saint, who lived and blessed at Cill Moicheallog; and this saint was of the race of Conaire, son of Eidirsceol. After this Ceallach fell at the Brugh on the Boyne, and Conall Caol was slain by Diarmaid, son of Aodh Slaine.

Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of Eireamhon, held jointly the sovereignty of Ireland seven years; and it was in their reign that Hossa fought the Battle of Pancti, where fell the king of Sacsá and thirty lords of his people. It was about this time that St. Ulltan died, and Maadhog of Fearná, son of Seadna, son of Earc, son of Fearadhach, son of Fiachraidh, son of Amhalghuidh, son of Muireadhach, son of Carrthann, son of Earc, son of Eochaidh, son of Colla Uais, and Cuimin Foda, son of Fiachna the saint, and Maonach, son of Finghin, king of Munster. Diarmaid Ruanuidh and Blathmhac died of the plague called the Buidhe Conaill.

Seachnasach, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of Eircamhon, held the sovereignty of Ireland six years. It was in the reign of this king that the Battle of Feart took place between the Ulstermen and the Cruithnigh, wherein there were many slain on both sides. It was about this time that Baoithin, abbot of Beannchair, died. After this Seachnasach, king of Ireland, fell by Dubh nDuin, of the Cineal Cairbre.

Ceanffaolaidh, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamthainne, son of Niall Naoighiallach, of the race of

2185 míogáct Éireann ceitne bliadna. Agus ír 'n-a flaitear
 oo loirceadú Beanncáir ír oo marbhad a cómácionól lé
 heacéiranncáid. Agus ír uime gairtear Beanncáir von
 áit rin, bheagal bheac ní laigean oo cúair líon fluaḡ oo
 éreacáó Alban, ḡo ucug íomao buair ír bóáinte leir i
 2200 nÉirinn, agus íarí ueacé i ucírí oo féin ír oa fluaḡ oo
 rinneadú forlongróic leo ran áit oa ngairtear Beanncáir
 anoir, ír marbtear íomao oo na buaid leo marí feolmáó, ḡo
 ráinḡ íomao o'áóarcaid na mbó nó oa mbeannaid feadú
 an máóaire, ḡo ráinḡ Maḡ Beanncáir o'áinm arí an áit ue
 2205 rin. Agus áimrear imcían oa éirí rin an can oo éóḡaid an
 c-abb naómá Comḡall mairítearí ran áit ééáona, ucug fá
 ueara a flonnadú ón áit ionar éóḡadú i, ḡonadú uime rin
 ráidtear mairítearí Beanncáir ma. ḡo ḡiioo i noiaidú
 loirceó na mairítearí-ro o'allmairícaid oo marbhadú
 2210 Ceannraolaid ní Éireann lé fionnacá fléadac mac
 Donncaóa i ḡCaó Cealltear.

Oo ḡad fionnacá fléadac mac Donncaóa mic áóóa
 Sláime oo fiol Éireamóin míogáct Éireann reacé mbliadna;
 agus ír 'n-a flaitear oo-níó íomao fléadú ír féaradú i
 2215 nÉirinn, ḡonadú uime rin gairtear fionnacá fléadac ue.
 Ír 'n-a flaitear fóíí fuaíí Colmán earpog Inre bó Finne
 báí, agus fionán oo beannuig i náríí fionáin; agus ír ar
 rlióóó fíacac Muilleacáin oo bí an fionán roin; agus
 fuaíí árannán naómá báí. Ír é fionnacá oo cúirí Caó
 2220 Loóá ḡadair ar laigníó, áit ar cuic íómao oo laigníó leir.
 Ír 'n-a flaitear fuaíí Ceannraolaid na foḡluma báí, ír oo
 loirceadú Oúngal mac Scannail ní Cuiríneac, agus Ceann-
 raolaid ní Ciannacá ḡlinne ḡeithean, lé Maóóóuin mic
 Maóilfíóíí i nOún Ceitííí. Ír 'n-a flaitear fóíí ucḡadair
 2225 bheacénaig maíí i nÉirinn, oo méíí ueoa ran 26 cabairí
 von éacéirannad leabair. Táinḡ caoiréac fluaíí míog oo

Eireamhon, held the sovereignty of Ireland four years. And it was in his reign that Beannchair was burned, and its community slain by foreigners. And the reason why this place is called Beannchair is this, Breasal Breac, king of Leinster, went with a full host to plunder Alba, and brought much cattle and herds with him to Ireland, and when himself and his host came to land they built a camp in the place which is now called Beannchair, and they killed many of the cows for meat, and many of the cows' horns, or *beanna*, remained throughout the plain; and hence the place was given the name of Magh Beannchair. And a long time after that, when the holy abbot Comhghall built a monastery in the same place he ordered that it be named from the place in which it was built, and hence it is called the Monastery of Beannchair. Soon after the foreigners had burned this monastery, Ceannfaolaidh, king of Ireland, was slain by Fionnachta Fleadhach, son of Donnchadh, in the Battle of Cealltair.

Fionnachta Fleadhach, son of Donnchadh, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland seven years; and in his reign many banquets and feasts used to take place in Ireland, hence he is called Fionnachta Fleadhach. It was, too, in his reign that Colman, bishop of Inis Bo Finne, died, and Fionan, who lived and blessed in Ard Fionain; and this Fionan was of the race of Fiachaidh Muilleathan; and St. Arannan died. It was Fionnachta who won the Battle of Loch Gabhair against the Leinstermen, wherein many of the Leinstermen fell by him. It was in his reign that Ceannfaolaidh, the learned, died, and Dunghal, son of Scannal, king of the Cruithnigh, and Ceannfaolaidh, king of Ciannachta Ghlinne Geimhean, were burned by Maolduin, son of Maoilfithrigh, in Dun Ceitheirn. It was in his reign, moreover, that the British made an incursion into Ireland, according to Beda in the 26th chapter of the fourth book. The leader of the

Sácráib uar b'ainm Eibertchur, agus fá hé ainm an taoiriú
 Bertchur, agus vo hairgead móran u'Éirinn leir, an tan
 fá haoir von Tigearna 684. As ro mar vo-ní beoa
 2230 eadnac ar an ngníom-ro. a "Uohairgead go triaδaizmíel
 an cine neimíonntac lé Bertchur acá vo fíor rógiáúac vo
 cine nó vo tpeib na Sacranac." Agus tuaruar Cat Ráca
 Móime i Maiz Line, áit ar marbuar Cumarcac ní Cmuít-
 neac agus orong mór vo Saedalaib mar don iur.
 2235 Tuaruar fór Ureacnaiz ruaz ar roin go hOrcauer, ir vo
 hairgead an t-oilean roin leo. Tánguar orong úioβ fór
 i ucír i n-oríear Laignean ir vo hairgead cealla ir tuata
 leo, agus cillio tar a n-oir tar éir iomad cneac ir airge
 vo déanaí uóib. As ro man vo iunne Adamnan u'Fionn-
 2240 áca an tpiac vo maic an Uóraime vo Moling:

Fionnacáca mac Donnáca,
 Ro maic mór vo naoí,
 Cní éaduo céao bó flabpa,
 ir sac bó go n-a laoz.

2245 Ir ghuo va éir rin guir marbaú Fionnacáca ní Éimeann lé
 hAod mac Ulúitiz ir lé Congalac mac Conaing i nGneall-
 aiz Uoluitó.

*a Bertchur vastavit misere gentem innoxam et nationi Anglorum
 semper amicissimam.*

host of the king of Sacsa, whose name was Egberthus, the leader's name being Berthus, came and plundered a large part of Ireland, in the age of the Lord 684. Thus does Beda lament this deed: "Berthus plundered deplorably an inoffensive nation and one ever most friendly to the people or race of Sacsa." And they fought the Battle of Raith Mor in Magh Line, wherein they slew Cumascach, king of the Cruithnigh, together with a large body of Gaels. Moreover, the Britons went thence on an expedition to the Orcades and plundered that island. A company of them also landed in the east of Leinster, and they plundered churches and country districts, and they returned after having committed much spoiling and plundering. Here is a stanza that Adhamnan composed for Fionnachta when he remitted the Boraimhe to Molaing:

Fionnachta, son of Donnchadh,
Remitted much to a saint:
Thrice fifty hundred chained cows,
And each cow with her calf.

Soon after that Fionnachta, king of Ireland, was slain by Aodh, son of Duitheach, and by Conghalach, son of Conaing, at Greallach Doluidh.

XV.

Do gab Loingnead mac Dongura mic Domnaill mic
 dooda mic Ainmiread do fíol Éireadhóin ríogaáct Éireann
 2250 oét mbliadhna. Iy 'n-a flaitear táinig doamnán a hAlbain
 go hÉirinn do feanmóir, iy fuair Moling Luachra báf, iy
 do creadó Maḡ Muirteimne lé Breátnaáib. Iy i
 bflaitear an ríḡ-ye tarla bo-áir móir i Sacraib iy i nÉirinn,
 iy tarla ḡorta trí mbliadhán i nÉirinn, ḡo mbíoir na dooine
 2255 aḡ ite a céile innte an trát roin. Iy fán am roin táinig
 Eḡberchur naoimta do feanmóir ḡo hAlbain, aḡur fuair
 Muirneadóac Muilleatan rí Connaáct báf, iy tugadó Caá
 Maige Cuilinn lé hulltaáib ar Breátnaáib, áit ar áit
 10mao do Breátnaáib ann. Iy fán am-ro fuair doamnán,
 2260 abb í, báf i n-aoir a feáct mbliadhán véas iy trí ríá; aḡur
 do áuáar na Saraceni rluáḡ Lionmar ré huáct Conrtan-
 tionopuil ḡo nvearḡáar forlongḡort trí mbliadhán 'n-a
 timáall. Tairir rin do éréḡáar an ááair ḡan a
 ḡabáil. Da éir rin fuair Coibáean earroḡ árua ḡiáá
 2265 báf. ḡo ḡiáó 'n-a áiaó rin tugadó Caá Coirinn lé Ceálláá
 mac Raḡallááḡ do bí 'n-a ríḡ Connaáct feáct mbliadhna,
 áit ar marbáó Loingnead mac Dongura rí Éireann leir.
 Do gab Congal Ceannmáḡair mac Fearḡura fánao mic
 Conaill ḡulban mic Néill Naóigíollaáḡ do fíol Éireadhóin
 2270 ríogaáct Éireann naoi mbliadhna. Iy leir an ḡCongal-ro
 do loirceáó Cill Dara uile roir eáḡair iy ááit. ḡiááó
 tarla báf obann áonuáire do féin tréir an ḡníom roin.

Do gab Fearḡal mac Maoileóin mic Maoilféiríḡ mic
 dooda Uáirioááḡ mic Domnaill mic Muircearḡááḡ mic
 2275 Muirneáááḡ mic Eoḡain mic Néill Naóigíallaáḡ do fíol
 Éireadhóin ríogaáct Éireann feáct mbliadhna véas. Ceááá
 inḡean Ceállaáḡ mic Maoiláóá rí Cinéil ḡConaill fá
 mááair von Fearḡal-ro. Iy 'n-a flaitear 10móirio fuair

XV.

Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland eight years. It was in his reign that Adhamnan came from Alba to Ireland to preach, and Moling, of Luachair, died, and Magh Muirtheimhne was plundered by the Welsh. It was in the reign of this king that a great cow-plague existed in Sacsá and in Ireland, and there was a famine for three years in Ireland, so that the people devoured one another there at this time. It was about this time that St. Egberthus went to preach to Alba, and Muireadhach Muilleathan, king of Connaught, died, and the Ulstermen won the Battle of Magh Cuilinn over the Britons, where many Britons fell. It was about this time that Adhamnan, abbot of I, died, aged seventy-seven years, and the Saracens, with a numerous host, laid siege to Constantinople and built a three years' encampment around it. After this they raised the siege. After this Coibhdhean, bishop of Ard Srath, died. Soon after this the Battle of Corann was fought by Ceallach, son of Raghallach, who was king of Connaught for seven years, wherein he slew Loingseach, son of Aonghus, king of Ireland.

Conghal Ceanmhaghair, son of Fearghus Fanad, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. It was this Conghal who burned all Cill Dara, both church and district. But he himself got a sudden and instant death after this event.

Fearghal, son of Maoilduin, son of Maoilfhithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muir-cheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland seventeen years. Ceacht, daughter of Ceallach, son of Maolcobha, king of Cineal Conaill, was this Fearghal's mother. And it was in his reign that Baodan, bishop of

2280 **U**ADHÁN EAPPOG I NRE BÓ FINNE BÁR, A GUR TUGAD CAT IOIR
 ÓÁL RÍADA IR ÚREATHAIS RAN AIT VA NGAIRTEAR CLOC
 MIONNHUIC, IR VO BHIREAD VO ÚREATHACAIÐ ANN. IR FÁN
 AM-RO VA ÚIBIR NEACCAIN NÍ ALBAN COMÉTIONÓL MANAC TAP
 OPIUM ÚREATHAN, TPE BEIT AG FASÁIL LOCTA 'N-A DINNHAN-
 AIB.

2285 IR I BFLAITHEAR AN NÍG-RE VO FEARAD NA TPI FPARA Ó
 NÁIÓTEAR NIALL FPARAC, VO BHÍG ZUPAD LÉ LINN NA BPAR
 NÓ NA ZCAT FOIN VO CUPH NUGAD É; FPAR MEALA AR FÓTAIN
 BÍG IR FPAR AIGIO AR FÓTAIN MÓIR, FPAR FOLA AR MAIG
 LAIGEAN. IR FÁN AM-RO TUGAD CAT ALMUNE IOIR MURCAU
 2290 MAC BPAIN VO BÍ 'N-A NÍG LAIGEAN CÚIG BLIADNA OÉAG A GUR
 FEARGAL MAC MAOILEOÚIN NÍ ÉIREANN, A GUR IR É LION FLUAG
 CÁINIG NÍ ÉIREANN ZUP AN ZCAT FOIN .1. MILE IR FICE; A GUR
 IR É LION CÁINIG NÍ LAIGEAN ANN NAOI MILE, A GUR OÉT BFCIO
 PHIOIM-LAOC I OTIMÉALL CUPH AN NÍG FÉIN AG OUL RAN CAT.
 2295 BPIRTEAR IOMOIHO AN CAT AR NÍG ÉIREANN, IR VO CUPHAI OÁ
 OÉAO IR NAONBAP IR TPI FICIOI NGEALCAC VA MUIHNTPI, A GUR
 MAIBÉAP TPI MILE IR OÁ OÉAO OIOB; A GUR OHOH EILE AOEIP
 ZUP MAIBAD FEACÉ MILE OIOB. IR É FÁT FÁ OTÁINIG AN
 MIOPAÉ FOIN AR NÍG ÉIREANN, NÉ HUÉT TPALLTA VO TABAITE
 2300 CAT ALMAINE CÉIO OHOH VA MUIHNTPI O'APGAIN EAGAILRE
 VA NGAIRTEAR CILLIN, IR BEIHO AR ÉIGIN LEO AONBÓ VO BÍ AG
 OITHEADAC NA HEAGAILRE FIN, A GUR MALLUISIR AN OITHEADAC
 FOIN AN NÍ ZO N-A FLUAG, A GUR VA BICIN FIN TAPLA MIOPAÉ
 CAT OÓIB; IR VO TUIT NÍ ÉIREANN IR IOMAO VA MUIHNTPI ANN,
 2305 AMÁIL AOBHAPAP TUP.

VO ZAD FOGAIRAC MAC NÉILL MIC CEAPNAIG SOTAIL MIC
 OIAPMAO' MIC AOÚA SLÁINE VO FIOI ÉIREATHOIN NIOZACÉ
 ÉIREANN AONBLIADAIN AMÁIN, ZUP TUIT LÉ CIONACÉ MAC
 IOFGALAIG I ZCAT BEILGE.

2310 VO ZAD CIONACÉ MAC IOFGALAIG MIC CONAING CUPHAI

Inis Bo Finne, died, and a battle was fought between the Dal Riada and the Britons in the place called Cloch Mhionnuirc, and the Britons were defeated there. It was about this time that Neachtain, king of Alba, expelled a community of monks from Britain for animadverting on his vices.

It was in the reign of this king that there fell the three showers from which Niall Frasach is named, as he was born when these freasa or showers fell; a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Laighean. It was about this time that the Battle of Almhuin was fought between Murchadh, son of Bran, who was fifteen years king of Leinster, and Fearghal, son of Maolduin, king of Ireland; and the host the king of Ireland brought to that battle amounted to twenty-one thousand, and the host the king of Leinster brought there amounted to nine thousand and eight score chosen warriors as a bodyguard to the king himself when going into the battle. And the king of Ireland was defeated in the battle, and two hundred and sixty-nine of his people were seized with frenzy, and three thousand two hundred of them were slain; and others say that seven thousand of them were slain. The reason why this disaster befel the king of Ireland was that when he was on the point of setting out to fight the Battle of Almhain a party of his followers went to plunder a church called Cillin, and carried off by force the one cow that the solitary hermit of that church had and the hermit cursed the king and his host, and hence they met reverse in battle; and the king of Ireland fell there with many of his people, as we have said above.

Fogharthach, son of Niall, son of Cearnach Sotal, son of Diarmaid, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland one year, and fell by Cionaoth, son of Iorghalach, in the Battle of Beilge.

Cionaoth, son of Iorghalach, son of Conuing Currach,

mic Conḡail mic Aodá Sláine vo fíol Éireamóin ríogaḋt
 Éireann ceitpe bliadóna. 1ḡ 1 bḡlaitear an ríḡ-ḡe tugaḋ
 cairpe Adamnáin a hAlbain 1 nÉirinn. Ua éir ḡin tugaḋ
 Caḋ Uḡoma Corráin lé Flaitḡearcaḋ mac Loingḡrḡ ḡr
 2315 Cionaoḋ mic Iorḡalaidḡ, áit ḡr tuic Cionaoḋ rí Éireann ḡḡur
 iomaḋ vo úaoimib maḡ don ḡr.

Uo ḡaḋ Flaitḡearcaḋ mac Loingḡrḡ mic Dongḡurḡ mic
 Uoḡnailḡ mic Aodá mic Ainmḡeac vo fíol Éireamóin
 ríogaḋt Éireann ḡeacḋ mbliadóna. Muḡeann inḡean
 2320 Ceallaidḡ mácaḡr an Flaitḡearcaidḡ-ḡe. 1ḡ 1 bḡlaitear an
 ríḡ-ḡe vo réir Ueoa tugaḋ Caḋ Uḡoma Ueirḡ 1 nAlbain
 ioḡr Uḡurḡ 1ḡ Dongḡur, uá ríḡ na ḡCruitneac, rá iomcḡrḡam
 na cḡice, ḡḡur vo tuic Uḡurḡ ḡḡur iomaḋ vo muinnḡr an.

ḡḡur ḡo ḡḡoo vo éir ḡin tugaḋ Caḋ Muḡbuilḡ ioḡr
 2325 Uáḡ Riada 1ḡ na Ricitib .i. na Cruitḡrḡ, áit ḡr maḡbaḋ
 iomaḋ vo na Ricitib an. 1ḡ rán am-ḡo tugaḋ Caḋ Fotaḡca
 1 Muḡceimne lé hAod Olláin 1ḡ lé clannaid Néill ḡr
 Ulltaḋaidib, áit ḡr maḡbaḋ, Aod Róin vo bi 'n-a ríḡ Ulaḋ
 cḡioḋaḋ bliadán ḡḡur Concaḋ mac Cuanaḋ rí Coḋa. Ua
 2330 éir ḡin ḡuaidḡ Flaitḡearcaḋ mac Loingḡrḡ rí Éireann báḡ 1
 nAḡo Maḋa.

Uo ḡaḋ Aod Ollán mac Feaḡaile mic Maolieuáin mic
 Maolḡeḡrḡ mic Aodá Uaidiuḋnaidḡ mic Uoḡnailḡ mic
 Muḡcearcaidḡ mic Muḡeadaidḡ mic Eoḡain mic Néill
 2335 Naoidḡialaidḡ vo fíol Éireamóin ríogaḋt Éireann naoi
 mbliadóna. Uḡiḡe inḡean Oḡca mic Caḡrḡainn mácaḡr Aodá
 Olláin. 1ḡ 1 bḡlaitear an Aodá-ḡo tugaḋ Caḋ Uealaidḡ
 Féile ioḡr an Muḡain 1ḡ Laidḡin, áit ḡr tuic iomaḋ vo
 Muḡmneacaidib 1ḡ vo Laidḡnib an, maḡ don ḡe Ceallac mac

son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland four years. It was in the reign of this king that the relics of Adhamnan were brought from Alba to Ireland. After that the Battle of Drom Corrain was won by Flaithbheartach, son of Loingseach, against Cionaoth, son of Iorghalach, where Cionaoth, king of Ireland, fell, and many of his people along with him.

Flaithbheartach, son of Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland seven years. Muireann, daughter of Ceallach, was the mother of this Flaithbheartach. It was in the reign of this king, according to Beda, that the Battle of Drom Dearg, in Alba, was fought between Drust and Aonghus, two kings of the Cruithnigh, for the mastery of the country, and Drust and many of his people fell there.

And soon after that was fought the Battle of Murbholg between the Dal Riada and the Picts, that is, the Cruithnigh, wherein many of the Picts were killed. It was about this time that the Battle of Fotharta, in Muirtheimhne, was won by Aodh Ollan and by the clann Neill against the Ultonians, wherein Aodh Roin, who was thirty years king of Ulster, and Conchadh, son of Cuana, king of Cobha, were slain. After this Flaithbheartach, son of Loingseach, king of Ireland, died at Ard Macha.

Aodh Ollan, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. Brige, daughter of Orca, son of Carrthann, was mother of Aodh Ollan. It was in the reign of this Aodh that the Battle of Bealach Feile was fought between Munster and Leinster, wherein fell many Munstermen and Leinstermen, together with Ceallach, son of Faolchur, king of Osruighe. It was

2340 **F**aoilteuir ní Oirruige. Catal mac Fionngaine ní Mumhan
 rug buaid an ceta ioin.

Da éir rin eug Dongur mac Feargura ní na bPict
 ruais ir maióm ar Dál Riada i nAlbain, gur hairgead
 ir gur creadó leir iao ir gur loirc Dún Cneige; agus
 2345 oo zabad Donngal ir Feargur, dá mac Sealbuidé ní
 Dál Riada leir, agus oo cuir i ngéibeann iao. Ir fán
 am-ro carla dá ioir doú Ollán ní Éireann ir Catal
 mac Fionngaine ní Mumhan as Tir dá zlar i nUímhúachain,
 mar ar horruigead reat ir olige ir cior páorais ar
 2350 Éirinn leo. Ir gearr 'n-a úiad rin zo deugad Cat áta
 Seannais .i. Cat úcbaid ioir doú Ollán ní Éireann ir
 doú mac Colgan ní zLaignean, áic ar tromzonoú doú
 Ollán ir ar marbad doú mac Colgan agus úran beas
 mac Muircáda leir i Laignean ir iomao u'uarlib Laignean
 2355 mar aon riu, gur eiteadar naoi mile oo Laignib ann. Da
 éir rin fuair Flann mac Cronnmaoil earrog Reáruinne
 búr, agus Catal mac Fionngaine, ní Mumhan, ir doú balb
 mac Inneadtaiz oo bí 'n-a ní zConnact reat mblianda,
 agus oo marbad doú Ollán ní Éireann i zCat Seiriuúúú .i.
 2360 i zCeannuir, lé Domnall mac Muircáda.

oo zadb Domnall mac Muircáda mic Diarmada mic
 Airneadtaiz áoié mic Conail zuitéinn mic Suibne mic
 Colmán Móir mic Diarmada mic Feargura Ceiribeoil mic
 Conail Éreámtainne mic Néil Naoiziallais oo fiol
 2365 Éreámtóin riozact Éireann dá bliadain ir dá fiúú.
 Dilpín ingean Comzail oo Dealbna Móir mátar Domnall
 mic Muircáda ríoz Éireann. Ir 'n-a bplaitear oo
 marbad Colmán earrog Laozain lé hUib oTurtaime, agus
 fuair Cormac earrog áta Truim búr. Ir fán am-ro oo
 2370 conuaircar raimáic nátrac neime ar Luáin fán aieor; agus

Cathal son of Fionghaine, king of Munster, who won that battle.

After this Aonghus, son of Fearghus, king of the Picts, routed and defeated the Dal Riada in Scotland, and he plundered and robbed them and burned Dun Creige; and he seized Donnghal and Fearghus, two sons of Sealbhuidhe, king of Dal Riada, and put them in prison. It was about this time that a meeting took place between Aodh Ollan, king of Ireland, and Cathal, son of Fionghaine, king of Munster, at Tir Daghlas, in Urmhumha, where they imposed Patrick's rule and law and tribute on Ireland. Soon after that the Battle of Ath Seannaigh, that is, the Battle of Uchbhadh, was fought between Aodh Ollan, king of Ireland, and Aodh, son of Colgan, king of Leinster, wherein Aodh Ollan, was severely wounded, and wherein fell Aodh, son of Colgan, and Bran Beag, son of Murchadh, half-king of Leinster, together with many Leinster nobles, and nine thousand Leinstermen fell there. After that Flann, son of Cronnmhaol, bishop of Reachruinne, and Cathal son of Fionnghaine, king of Munster, and Aodh Balbh son of Innrechtach, who was the king of Connaught seven years, died; and Aodh Ollan, king of Ireland, was slain in the Battle of Seiridmheadh, that is at Ceanannus, by Domhnall son of Murchadh

Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland forty-two years. Ailpin, daughter of Comhghall, of the Dealbhna Mor, was mother of Domhnall, son of Murchadh, king of Ireland. It was in his reign that Colman, bishop of Laosan, was slain by the Ui Turtaire, and Cormac, bishop of Ath Truim, died. It was about this time that the form of a serpent was seen in motion in

fuair Seánarac mac Colgan ní Ua gCinnrealais bár, ir vo marbad Catearac mac Oiliolla ní Cruiteac i Rait Beiteac lé Laignib. Ir i bflaitear an níg-re fuair Suairleac eapros Fobair bár agus Orbhán eapros Cluana Creamuir.

- 2375 Ua éir rin tugad Cat Bealais Cnó lé Cmuicann mac Éanna, áit ár tuic Fionn mac Airb as Tiobraid Finn agus tugad ár Dealbna uime, agus ar an ngníom roin gairtear loé an Bealais Cnó von loé atá ran áit rin, agus Tobair Finn von tiobraid atá ran áit ceanna.
- 2380 Ir rán am-ro vo tuic Cumrac ní Ó bFáilge lé Maolúin mac Doóa Deannán, ní Muhan, agus fuair Dongur, ní Alban, bár, ir tugad Cat Bealais Gabrán lé mac Coincearca ní Orruige ar Úngal mac Laidgein ní Ua gCinnrealais, áit ar marbad Úngal ir iomav uairleib
- 2385 Laidgean mar don rir; agus fuair Muircearac mac Muircada ní Laidgean bár. Ua éir rin fuair Donnall mac Muircada céirí Éireann vo cloinn Colmán bár.

Uo gab Niall Fiarac mac Feargail mic Maolcolúin mic Maolríteiric mic Doóa Uairiounais mic Donnall mic Muircearacais mic Muircedais mic Eogain mic Néill Naoidiallais vo fiol Éireamóin níogac Éireann ceitne bliadna. Aitiocta ingean Céin Uí Concbair níog Cianndacta mátar Néill Fiarais. Agus ir uime gairtear Niall Fiarac ve, rí ceata vo fearad i nÉireann an ran rugav

2395 é, fuair meala ar fótain bis ir fuair airgto ar fótain móir ir fuair fóla ar Máig Laidgean. Ionann iomorro fuair agus ciot. Ir i bflaitear an Néill-re fuair Duib-ionnrac mac Catail mic Muircedais Muilleatoin vo bi 'n-a níg Connac cúig bliadna bár; agus tarla marom

2400 calman ir iomav gorta i nÉirinn, agus fuair Úngal mac

the air; and Seachnasach, son of Colgan, king of Ui Cinnsealaigh died; and Caitheasach, son of Oilioll, king of the Cruithinigh, was slain at Raith Beitheach by the Leinstermen. It was in the reign of this king that Suairleach, bishop of Fobhar, died, also Osbhran, bishop of Cluain Chreamhuidh.

After that was fought the Battle of Bealach Cro by Criomhthann, son of Eanna, where fell Fionn, son of Arb, at Tiobraid Fhinn, and the Dealbhna were slaughtered around him; and it is from this event that the lake in that place is called Loch an Bhealaigh Chro, and the well that is in the same place is called Tobar Finn. It was about this time that Cumascach, king of Ui Failghe, fell by Maolduin, son of Aodh Beannan, king of Munster, and Aonghus, king of Alba, died; and Mac Coinchearca, king of Osruighe, won the Battle of Bealach Gabhran against Dungal, son of Laidhghein, king of Ui Cinnsealaigh, wherein Dunghal was slain, together with many of the Leinster nobles. And Muircheartach, son of Murchadh, king of Leinster, died. After this Domhnall, son of Murchadh, first king of Ireland of the clann Colmain, died.

Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Aithiochta, daughter of Cian O Conchubhair king of Ciannachta, was the mother of Niall Frasach. And the reason why he is called Niall Frasach is that there fell three showers in Ireland when he was born—a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Leighean. And *frais* means a shower. It was in the reign of this Niall that Duibhionnracht, son of Cathal, son of Muireadhach Muilleathan, who was five years king of Connaught, died; and there was an earthquake and a great famine in Ireland, and Dunghal,

Ceallais ní Oghuige bár. Da éir rin tugad Cat Déad
 lias iorin uib mBhuin ir uib Maine, áic ar tuic iomao
 da gad leit; agus fuair Chonntaol earrog Cille Móire
 bár, agus Ailpín ní na bPícc agus Dolgnac earrog Arda
 2406 Ureacáin. So ghuo da éir rin vo éuaib Arctáile mac
 Catáil da oibte go hí Coluim Cille i nAlbain; agus fuair
 Feargus earrog Daimliag bár; agus tugad cat i gCorann
 iorin Cínéal gConaill ir gCínéal Eógain, áic i rug Maol-
 úin mac Doða Olláin ní an foéla buaib, ir vo bhreab
 2410 vo Uóinnall mac Doða Muinveirg ir vo marbad iomao
 da muinntir ann. Da éir rin fuair Niall Fharcá ní
 Éireann bár i ní Coluim Cille i nAlbain.

XVI.

Do gad Donnad Mac Uóinnall mic Muircáda mic
 Diarmada mic Dirmeadaig Cáoi mic Conaill gúitbinn
 2416 mic Suibne mic Colmáin Móir mic Diarmada mic Feargusa
 Ceiribeoil mic Conaill Cnéamtaine mic Néill Naogiallais
 vo fiol Éireamóin ríogad Éireann read mbliadna ar
 fíciú; agus ir o'edg lé hadar vo éuaib ré.

Do gad do Oighuige mac Néill Fharcáig mic Feargáile
 2420 mic MaolLeúin mic MaolFíctrig mic Doða Uairiúdnáig mic
 Uóinnall mic Muircéarraig mic Muircéadaig mic Eógain
 mic Néill Naogiallais vo fiol Éireamóin ríogad Éireann
 ceitge bliadna ficeav. Uúnlait ingean Flaitbearraig
 mic Loingrig ní Cínél gConaill máear doða Oighuige.
 2425 Agus ir uime gairtear do Oighuige de .i. an tan vo
 coircead vo éioadib a buimige é, vo gad ag viú a úorin
 amáil vo beit ag viú éioé a buimige; gonao uime rin
 gairmtear do Oighuige nó do Oighuige de.

son of Ceallach, king of Osruighe, died. After that was fought the Battle of Achadh Liag between Ui mBriuin and Ui Maine, where many fell on either side, and Cronnmhaol, bishop of Cill Mhor, and Ailpin, king of the Picts, and Aolgnat, bishop of Ard Breacain, died. Soon after that Artghaile, son of Cathal, went on a pilgrimage to I Columcille, in Alba, and Fearghus, bishop of Daimhliag, died; and at Corann there was a battle fought between Cineal Conaill and Cineal Eoghain, wherein Maolduin, son of Aodh Ollan, king of the Fochla, was victorious, and Domhnall, son of Aodh Muindearg, was defeated and many of his people slain there. After this Niall Frasach, king of Ireland, died in I Columcille, in Alba.

XVI.

Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthaine, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years, and it was on his pillow he died.

Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Dunlaith, daughter of Flaithbheartach, son of Loingseach king of Cineal gConaill, was the mother of Aodh Oirndighe. And he is called Aodh Oirndighe, for when he was weaned from his nurse's breasts he set to suck his fists as if he were sucking his nurse's breasts; hence he was called Aodh Oirndighe or Aodh Doirndighe.

17 1 bflaitear doða Oihnoige tãngadair loclonnaiz
 2430 ar ucúr 1 nÉirinn anno Domini 820. Agus 1 zcionn vã
 bliadãan vãas 'n-a vãidã rih tãinig an t-anflait Turgeriur
 1 nÉirinn agus fá hé Olcõðar mac Ciondocta mic Congail
 mic Mailevóin mic doða beannáin fá ní ar an Muíain
 an tan roin, vo péir úruinge né reanúr. Zivãdã avoir
 2485 Policronicon, mar a ucráctann ar Éirinn 'n-a éroinic,
 zupab né linn feiðlimiõ mic Ciuohtëainn vo beit 1 bflait-
 ear Muíain tãngadair loclonnaiz ar ucúr 1 nÉirinn. As
 ro mar avoir: a " Ó tãgeãt páoiaiz zo haimrii feiðlimiõ
 mic Ciuohtëainn ríõz Muíain vo zãðadair tã ríõz vãas ar
 2440 fíctio flaitear Éireann né né na zceitne zcãdã bliadãan
 vo bí ó tãgeãt páoiaiz 1 nÉirinn zo zãðãil flaitir
 Muíain o'feiðlimiõ; 1 n-aimrii tãã feiðlimiõ tãngadair
 lucã na Noruaegia mar don né n-a ucãoirãc Turgeriur
 vo zãðãil na cãice-re" .i. Éire. Avoirio orõng oile
 2445 zupab né linn Airtne mic Caðail vo beit 1 bflaitear
 Muíain vo tãonhrcadair loclonnaiz tããc o'arzãin
 Éireann ar ucúr. Agus 17 fíor vóid rih. Zivãdã níor
 zãðadair zneim o'Éirinn ãcã ze vo rihneadair buãitãreãh
 orãã. 17 fíor fõr an ní avoir Policronicon mar a n-abair
 2450 zupab 1 bflaitear feiðlimiõ mic Ciuohtëainn ar an Muíain
 tãinig an t-anflait Turgeriur léi cuiãeãdã anðriõir ar
 Éirinn. 17 fíor fõr von oruing avoir zo ucãngadair
 loclonnaiz 1 nÉirinn né linn Olcõðair vo beit 1 bflait-
 ear Muíain, zivãdã 17 iãv ãicme tãinig an an tããc roin
 2455 .i. Oãinfiu õn Oãnia .i. Denmarke, agus 17 vóidã zãitãear
 Ouidgeimnte no Dubloclonnaiz rãã reilãeãðãid reã-
 ãurã agus Finngeimnte no Fionnloclonnaiz vo lucã na
 Noruaegia.

Tuis tãã, a léãzãdõir, naã ãinm cõnnte éinõ rãã vóic vo
 2460 péir na zãeðilze loclonnaiz, ãcã 17 ionãnn loclonnaã né

a. Ab adventu Sancti Patricii usque ad Feilimidii regis tempora
 33 reges per quadringentos annos in Hibernia regnaverunt, Tem-
 pore autem Feilimidii Noruaegienses iduce Turgesio terram hanc
 occuparunt.

It was in the reign of Aodh Oirndighe that the Lochlonnaigh first came to Ireland in the year of the Lord 820. And twelve years after that the tyrant Turgesius came to Ireland, and it was Olchobhar, son of Cionaoth, son of Conghal, son of Maolduin, son of Aodh Beannain, who was king of Munster at that time according to certain chroniclers. But the Policronicon where it treats of Ireland in its chronicle says that it was when Feidhlimidh, son of Criomhthann, reigned in Munster that the Lochlonnaigh first came to Ireland. Thus it speaks: "From the coming of Patrick to the time of Feidhlimidh, son of Criomhthann, king of Munster, thirty-three kings held the sovereignty of Ireland during the period of the four hundred years that elapsed from the coming of Patrick to Ireland till Feidhlimidh assumed the sovereignty of Munster; and in the time of Feidhlimidh came the Norwegians with their leader Turgesius to conquer that country," that is, Ireland. Others say that it was when Airtre, son of Cathal, reigned in Munster, the Lochlonnaigh began to come to plunder Ireland. And in this they are right. However, they did not get a grip of Ireland though they harassed the country. Moreover what the Policronicon states is true where it says that it was in the reign of Feidhlimidh, son of Criomhthann, over Munster that the tyrant Turgesius, who reduced Ireland to slavery, came. True also is the statement of those who assert that the Lochlonnaigh came to Ireland in the reign of Olchobhar over Munster, but the tribe who came hither then were the Dainfhir or Danes from Dania, that is Denmark, and it is these are called Duibhgheinnte or Dubhlochlonnaigh in the old books of the seanchus, while the Norwegians are called Finghgheinnte or Fionnlochlonnaigh.

Understand now, O reader, that Lochlonnaigh in Irish is not a specific name for any particular tribe, but

rád ír uaine láioir ar fairrige; óir ír ionann lonn ír láioir agus ír ionann loc ír fairrige; agus oo b'riḡ so rabḡar luḡt na ḡriod-ro tuairceirt na heorpa so t'rean ar Éirinn fealdó airmire, a'mail cuirream rior óa éir ro, 2465 oo ḡairḡí lé feardib éireann loclonnais .i. uoaine láioire ar fairrige óioḡ, ar méad na t'reire oo ḡabḡar ar ḡaeḡealaid, a'mail foillreocam i n-ar noiaio oo méir an leabair óa nḡairḡear Cogad ḡall ré ḡaeḡealaid. As ro rior ruim aitḡearr na rḡaire.

2470 Ír i b'faiḡear doḡa Oirnoige ar Éirinn agus airmire mac Catail oo beit 'n-a riḡ Mumán cángarar ḡall i ḡCaoimuir Ó b'faiḡe, luḡt t'ri r'io lonḡ a lion, agus ro hionnraḡ an t'ir leo, ír oo hairḡeáḡ ír oo loirceáḡ Inir Labrainne ír Dairinir leo, agus t'ugraḡ Eoḡanadḡ 2475 loca léin cat óioḡ, ír oo marḡad ré r'ir óeas ír ceit're céad oo ḡallaid ann. Táinḡ loinḡear oile o'fionnloc-lonnaid .i. luḡt na noruadḡia i n'Éirinn an uara bliáḡoin iar nḡabáil riḡe Mumán o'feidlimio mac Ciuoḡtáin ḡur hionnraḡ ír ḡur hairḡeáḡ Inir Teimín ír Deannáir ír 2480 Cluain Uama ír Roḡ Maolaid ír Sceilḡ M'icil leo. Táinḡ loinḡear oile i uairceart éireann ír oo hairḡeáḡ Deannáir Ulad ír oo marḡad a hearroḡ ír a uoaine roḡlumta ír oo b'irceáḡ r'irin Comḡail leo. Táinḡ loinḡear oile uon luḡt céadna i n'Uib ḡCinnrealdais ír oo 2485 hairḡeáḡ Tead Munna ír Tead Molinḡ ír Inir Tioḡ leo; agus cángarar iar r'ir i nOrruiḡib ír ro hairḡeáḡ an t'ir leo; ír t'ugarar Orruiḡe cat óioḡ, aic ar tuit móirfeirear ír reáḡe ḡcéad oo loclonnais ann. Oo hionnraḡ mar an ḡcéadna O'án Deairḡuiḡe ír Inir Eoḡanáin ír Oirre 2490 Tioḡarve ír loir Mór leo. Oo loirceáḡ ír oo hairḡeáḡ Ceall Molair, ḡleann óa loc ír Cluain airmo Modedóḡ ír Sorro Colum Cille ír Dairmlias Ciaráin ír Sláine ír Cealla Sáile ír Cluain Uama ír Munḡairro ír uirhór ceall éireann uile leo.

Lochlonnach means a man who is strong at sea ; for *lonn* means strong and *loch* means the sea ; and since the inhabitants of those countries of the north of Europe held for a time powerful sway over Ireland, as we shall hereafter relate, the Irish called them Lochlonnaigh, that is men strong at sea, because of the great sway they acquired over the Gaels as we shall show below on the authority of the book which is called *Cogadh Gall re Gaedhealaibh*. Here follows a short summary of the history.

While Aodh Oirndighe reigned over Ireland and Airtre son of Cathal was king of Munster, the foreigners came to Caoin-inis O bhFathaidh, their number being the manning of sixty ships, and they ravaged the country and plundered and burned Inis Labhrainne and Dairinis ; and the Eoghnacht of Loch Lein gave them battle, and therein were slain four hundred and sixteen foreigners. Another fleet bringing Fionnlochlonnaigh, that is Norwegians, came to Ireland the second year of Feidhlimidh son of Croimhthann's reign over Munster, and they ravaged and plundered Inis Teimhin and Beannchair and Cluain Uama and Ros Maolaidh and Sceilig Mhichil. Another fleet came to the north of Ireland and they plundered Beannchair in Ulster and slew its bishop, and its learned people, and they broke the shrine of Comhghall. Another fleet of the same people came to Ui Cinnsealaigh, and they plundered Teach Munna, Teach Moling and Inistiog ; and they went thence to Ossruighe and they plundered the country ; and the Ossorians gave them battle and seven hundred and seven of the Lochlonnaigh fell. Similarly Dun Deargmhuighe and Inis Eoghanain and Disirt Tiobraide and Lios Mor were spoiled by them. They burned and spoiled Ceall Molaise, Gleann da Loch, and Cluain Ard Mobheadhog and Sord Cholum Chille and the Daimhliag Chiarain and Slaine and Cealla Saile and Cluain Uama and Mungairid and the greater number of the churches of all Ireland.

2495 TÁINIS IOMORHO LOINGEAR OILE ÓIOB 1 SCUAN LUIMNIG
 ZUPH HIONNHAD A ZUPH ZUPH HAIRGEAD CORCA BAIHCINN 1P
 TPADPHUITE 1P UÍ CONAILL ZADHA LEO, A ZUPH TUGRAO UÍ
 CONAILL CAT ÓIOIB AZ SEANNADU, ZUPH MARBAD IOMAO UO
 LOCLONNAIB ANH, A ZUPH NÍ FEAR UÓINN CÁ MÉAO A LION. DA
 2500 ÉIP RIN TÁINIS TUIRGÉIR AN T-ANFLAIT ZO LOINGEAR MÓR LEIP
 1 UCDAIRCEART ÉIPHEANN A ZUPH UO ZAD CEANNAR A PAIBE UO
 LOCLANNAIB 1 NÉPHINN FÁN AM FOIN, ZUPH HIONNHAD TUAIR-
 CEART ÉIPHEANN UILE LEO, A ZUPH UO FEAOILPHO NA DANAIR
 FÁ LEIT CUINN UILE; 1P UO CUIPHHO APTÉRAIZ UATA AP LOC
 2505 NEADAC 1P APTÉRAIZ OILE 1 LUZMUIZ 1P AP LOC RIB, ZUPH
 HAIRGEAD APHO MACA FÁ ÉPÍ 1 N-ADONHÍ AMÁIN LEO. A ZUPH
 UO ZAD TUIRGÉIR ABDAINE APHO MACA, AMÁIL HO TAIHPHNGIP
 COLUM CILLE, AMÁIL AUOIP RÉ FÉIN:

^2510

Loingear ro loca rib de,
 Duó maic uo mórad geinnce,
 Duó uatáib abb apó maca,
 Duó forlamar anflata.

UO TAIHPHNGIPHHO TPÁ NAOHÍ ÉIPHEANN OLC UO TEACÉ AP
 ÉIPHINN TPÉ UADAR A UCPIAC 1P TPÉ NA N-ADHOLIGE, ZO UCÁINIS
 2515 LEIP RIN FOIPHEART LOCLONNAC OHPA MÉ LINN AHPHRE MIC
 CATAIL UO BEIT 1 ZCEANNAR MURHAN 1P AODÁ OHPHNOIZE UO
 BEIT 1 HPFLAITÉAP ÉIPHEANN UILE. A ZUPH 1P LEIP AN ANFLAIT
 TUIRGÉIR TÁNGADAR LOCLONNAIZ AHPÍ 1 NÉPHINN AN TAN FÁ NÍ
 MURHAN FEÓLIMIT MAC CHOMÉAINN; A ZUPH 1P É AN TUIRGÉIR-
 2520 PE UO ÓIBIP FAPAMÁN AN PHHOMÁIO ZO N-A CLÉIP A HAPHO
 MACA, AMÁIL AUOHPAMAR, 1P UO FUIÓ FÉIN 'N-A N-AIT ZUPH
 ZADAD LÉ MAOILFEACLAINN É, UO ÉIP RIN, ZUPH DÁIO 1 LOC
 AINNHINN AMÁIL AUÉAPAM 'N-A ÓIAIO FO. 1P 1 HPFLAITÉAP
 AODÁ OHPHNOIZE AP ÉIPHINN UO HAIRGEAD IHPH PÁOHPAIZ 1P
 2525 MÓRÁN UO NA HOILÉANAIB ACÁ IOIP ÉIPHINN 1P ALBAINN LÉ
 LOCLONNAIB.

1P FÁN AM FOIN UO CUIPEAD CIOF PÁOHPAIZ AP CONNACÉ-
 AIB LÉ ZOPHNGAL MAC DIN DÁTAIO A ZUPH UO FOINN AOD

Another fleet of them entered the harbour of Luimneach and spoiled and plundered Corca Baiscinn and Tradruidhe and Ui Conaill Gabhra, and the Ui Conaill gave them battle at Seannaid, and many of the Lochlonnaigh were slain therein, but we do not know the full number. After that Turgesius the tyrant came with a large fleet to the north of Ireland and became ruler of all the Lochlonnaigh that were then in Ireland, and they spoiled all the north of Ireland, and they let the Danair loose on the entire of Leath Cuinn; and they put some of their vessels on Loch nEachach and others in Lughmhuigh and on Loch Ribh, and they plundered Ard Macha thrice in a single month. And Turgesius took possession of the abbacy of Ard Macha, as Columcille had foretold, as he himself says :

A fleet on Loch Ribh,
The Gentiles will be greatly uplifted ;
Of them will be the abbot of Ard Macha,
And the tyranny of a despot.

The saints of Ireland foretold that evil would befall Ireland through the pride of their rulers, and through their tyranny, hence the oppression of the Lochlonnaigh came on them in the reign of Airtre son of Cathal over Munster, and of Aodh Oirndighe over all Ireland. And it was with the tyrant Turgesius that the Lochlonnaigh came again to Ireland when Feidhlimidh, son of Criomhthann, was king of Munster; and it was this Turgesius who banished Farannan the primate and his clergy from Ard Macha, as we have said, and he took their place himself, and he was seized by Maoilseachlainn afterwards, who drowned him in Loch Ainninn, as we shall relate below. It was in the reign over Ireland of Aodh Oirndighe that the Lochlonnaigh plundered Inis Phradraig and many of the islands that lie between Ireland and Alba.

It was about this time that Patrick's tribute was imposed on the people of Connaught by Gormghal, son of

Oirnoige an mhíde iomr dá mac Donnáda mic Donnáil,
 2530 .i. Concubair i' Oilill, agus do loircead í Coluim Cille
 i nAlbain lé Loélonnais an trát roin; i' do hairgead
 Laignin fá úd i n-donhi lé hadó Oirnoige ní éireann.
 San bliadain 'n-a óidib rin do bí cóirnead móir i' ceinn-
 tead i nEirinn o' éir féile Bóraig, sur marbad veic-
 2535 neabair i' mile do ódoimib iomr fíor i' mhaoi lé iomr
 Corca Bóiricinn i' mair, agus do roinn Inir Fíve í féin
 i ucraí rannais sur folcad itir dá ba véas o' fearann
 na háite rin iar veadé na mara cairri.

I' fán amro do éadú doú Oirnoige ní éireann go
 2540 rluas lionmar mar don rir i Laignib go Dún Cuair agus
 do roinn Cúigead Laignean iomr óir, .i. iomr Múireadad
 mac Ruaid i' Múireadad mac Bórain. Da éir rin do
 loircead Inir Múireadad lé Loélonnais. I' fán am-ro
 fuaire Eodáid earrog Tamlaéta báir, i' tugadar Loélonnais
 2545 ár móir ar fearaidh Utháil, áit ar marbad Corcaid mac
 Floinn Abad agus Dúnadad ní Utháil; i' fuaire Eir-
 rceol mac Ceallaid earrog Glinne dá loc báir i' Siadál
 earrog Rora Commáin. Da éir rin do marbad doú
 Oirnoige ní éireann i gCaé dá fearca lé Maolcanais.

Din Dathaidh, and Aodh Oirndighe divided Meath between the two sons of Donnchadh, son of Domhnall, to wit, Conchubhar and Oilill; and I Coluimcille in Alba was burned by the Lochlonnaigh at this time, and Laighin was twice plundered in one month by Aodh Oirndighe, king of Ireland. In the following year, after the Feast of St. Patrick, there were great thunder and lightning in Ireland, which killed one thousand and ten persons, male and female, between Corca Baiscinn and the sea, and Inis Fide burst itself into three parts, and in that place as much land as would support twelve cows was deluged, the sea having come over it.

It was about this time that Aodh Oirndighe, king of Ireland, together with a numerous host went into Leinster to Dun Cuair; and he divided the province of Leinster between two, that is between Muireadhach, son of Ruaraidh and Muireadhach, son of Bran. After that the Lochlonnaigh burned Inis Muireadhaigh. About this time Eochaidh, bishop of Tamhlacht, died; and the Lochlonnaigh wreaked great slaughter on the men of Umhall, on which occasion Coscrach, son of Flonn Abhradh and Dunadhach, king of Umhall, died; and Eidirsceol, son of Ceallach, bishop of Gleann da Loch, and Siadhal, bishop of Ros Commain, died. After that Aodh Oirndighe, king of Ireland, was slain in the Battle of Da Fearta by Maolcanaigh.

XVII.

- 2550 'Do gab Concubair mac Donncaða mic Domnaill mic
 Muircaða mic Diarmaða mic Dihmeaðaig Cáoic mic
 Conaill Suidbinn mic Suibne mic Colmáin Móir mic
 Diarmaða mic Feargusa Ceirrebeoil mic Conaill Créam-
 tainne mic Néill Naoidiallaig vo fíol Éireadóin ríogaét
 2555 Éireann céitíre bliadóna véas. 1r 1 bflaítear an Con-
 cubair-re ar Éirinn fuair Ceannfaolaid eaprog áta
 Truim háir, 1r Eocáid Ó Tuadail eaprog Luíghaig; agus
 vo hairgead Inir Daibli 1r Corcaé lé Loélonnaib; agus
 vo cuirgead cíor Íáoraig ar an Muíain lé Feulimiu mac
 2560 Cuiomáinn 1r lé hairtíre mac Concubair, 1r vo cuirgead
 cíor Íáoraig ar Connácaib leir an hairtíre-re; agus vo
 hairgead Deanncair 1r Dún Leatglair lé Loélonnaib;
 agus vo loirgead Maí Uile go n-a véiréigib leo. 1r fán
 am-ro vo bí Muircaðac mac Eocáé 'n-a ríí Ulaú agus
 2565 tug Concubair mac Donncaða rí Éireann Maíóm donnaig
 Taillean ar Saileangaid, áit ar éuit iomaó oíob an,
 agus tugadar Loélonnaig maíóm móir ar Laignib 1 n'Oruim
 Connla, áit ar éuit Conuig mac Con Coingiole rí na
 b'foréuac agus móraín maille rir. 'Da éir rin vo hairgead
 2570 aró Macá lé Loélonnaib; agus 1 gciomh míora 'n-a oíaid
 rin vo hairgead Luíghaig 1r Fine Ciannaéca 1r loir Móir
 go n-a gceallaid uile leo.

'Do bádar iomaíro gur an am-ro céitíre ríomhcola 1
 néirinn, .i. rcol 1 n'aró Macá mar a rabadar reacé mile
 2575 mac léiginn vo réir feanolla ríot 1 n'Oruim, 1r rcol
 1 gCairéal, rcol 1 n'Dún dá Leatglair, agus rcol 1 loir
 Móir mar don ré hiomaó coláirgead ó foim amac. Sívead

XVII.

Conchubhar, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthaine, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fourteen years. It was in the reign of this Conchubhar over Ireland that Ceannfaolaidh, bishop of Ath Truim, died, and Eochaidh O Tuathail, bishop of Lughmhagh; and Inis Daimhli and Corcach were plundered by the Lochlonnaigh; and Patrick's tribute was imposed on Munster by Feidhlimidh son of Criomhthann, and by Airtre son of Conchubhar, and Patrick's tribute was imposed on Connaught by the same Airtre; and Beannchair and Dun Leathghlaise were plundered by the Lochlonnaigh; and they burned Magh Bile and its penitential cells. About this time Muireadhach, son of Eochaidh, was king of Ulster, and Conchubhar, son of Donnchadh, king of Ireland, inflicted the Defeat of Aonach Tailltean on the Gaileanga, wherein many of them fell; and the Lochlonnaigh inflicted a great defeat on the Leinstermen at Drom Connla, where Conuing, son of Cu Choingiolt, king of the Forthuath, fell, and several others with him. After that Ard Macha was plundered by the Lochlonnaigh, and a month afterwards Lughmhagh and Finé Chiannachta and Lios Mor with all their churches were plundered by them.

Now up to this time there were four chief schools in Ireland, to wit, a school at Ard Macha in which there were seven thousand students according to an old scroll which was found in Oxford, and a school at Cashel, a school at Dun da Leathghlais and a school at Lios Mor, together with numerous colleges as well. But they were now

oo cuireadh ar gcúl an t-áit-íto iad. Da éir rin fuair
Concubair mac Donnada ní Éireann bár.

- 2590 Do gab Miall Caille mac Aoda Oihnuige mic Néill
Fharsaig mic Fearghaile mic Maoileodúin mic Maoilríteig
mic Aoda Uairiothnais mic Doimhail mic Muirdeartaig
mic Muirtheadais mic Eogain mic Néill Maoilgiallaig
oo fíol Éireamóin ríogacht Éireann cúig bliadhna
2585 oéag. Meadh inígean Inneadtaig mic Muirtheadais ní
Connacht máthair an Néill-re. Agus ír uime gairtear
Miall Caille óe, .i. lá n-aon da tóainis Miall marcfliad
mór o'ionnruige na habann daib ainnm Callann, agus oo
bí tuile mór ran adainn an tan íoin; téio tía gíolla óg
2580 oo míunnair an ríog íompa o'íof na habann ír oo bátao
é. Do ráio an ní mé eac uil da fóirtaét ír ní bfuair ó
neac uil ann. Do éuaio an ní féin ar a eac da fóirtin,
agus mar oo bean cora an eic mé bhuac na habann oo
bhuir an bhuac ír ius an abann an ní léi gur bátao é, óir
2595 oo tairrhuigeadh oo gurab é a bátao i gCallainn oo-
gábad; gonaó aine rin doirtear Miall Caille íir.

- Ír i bflaitear an Néill-re fuair Diaimaid mac Tom-
altaig ní Connacht bár; ír oo hairgeadh Loé bhuicirinne ar
Congalac mac neacac ír oo marbad é féin lé Loélonnab;
2580 agus oo éuaio Miall Caille ní Éireann go rluag lionthair
mar aon íir i Laignib ag cur ríog oíra, .i. brian mac
faoláin. Da éir rin oo hairgeadh Fearina Maoióg lé
Loélonnab, ír oo loirceadh Mungairio ír íomao ceall i
nMíunmáin leo; agus oo hairgeadh Cill Dara mar an
2585 gcéadna lé Loélonnab. Ír rán am-ro táinís luét tía
rício long ón Nórmannoie ar bóinn, agus oá rício long
ar adainn lítre, gur airgíoo an loingear íoin Maó
lítre, .i. Conntae áta Cliaé, agus Maó bneag, .i. Fine
gall, íoir cealla ír oúna ír treaba. Da éir rin tugaoar

broken up. After this Conchubhar son of Donnchadh, king of Ireland, died.

Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maolfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fifteen years. Meadhbh, daughter of Innreachtach, son of Muireadhach, king of Connaught, was the mother of this Niall. And he is called Niall Caille, for one day when Niall with a large host of calvary approached the river which is called Callann, and there was a great flood in the river at that time, a youth of the king's party went before them to explore the river and was drowned. The king asked the party to go to his relief and he got no one to go. The king himself went on his horse to relieve him, and as the horse's feet touched the bank of the river, the bank gave way and the river carried away the king, and he was drowned, as it was foretold him that he would die by being drowned at Callann. For this reason he is called Niall Caille.

It was in the reign of this Niall that Diarmaid, son of Tomaltach, king of Connaught, died, and Loch Bricirne was plundered against Conghalach, son of Eochaidh, and he himself was slain by the Lochlonnaigh; and Niall Caille, king of Ireland, went with a large host to Leinster to appoint a king over them, that is Bran, son of Faolan. After that Fearná Maodhog was plundered by the Lochlonnaigh and Mungairid and many churches in Urmhumha were burned by them; and similarly Cill Dara was plundered by the Lochlonnaigh. It was about this time that the crews of sixty ships came from Normandy to the Boyne, and forty ships to the river Lithfe, and that fleetful plundered Magh Lithfe, that is the county of Ath Cliath, and Magh Breagh, that is Fine Ghall, their churches, fortresses and dwellings.

2610 **Loclonnaig** cat ar uib néill ag innbeair na mbáiric ó
 Síonaíonn go muir, áit ar tuit iomao naó áirimhísteair
 áct a bhríomátoirig; agus vo loircead inir Cealltra
 ir Cluain Mic Nóir ir cealla loca héirne uile lé loc-
 lonnaitb.

2615 **Ir fán am-ro** vo bí feiúlimiú mac Ciuomátaíonn 'n-a níg
 Muíhan ir 'n-a airmoearrog Leite Moza, agus vo éuaíó
 o'arraigain Leite Cuinn ó b'ioirria go Teamáirí b'neag, agus
 vo farctó i o'Teamáirig é, ir vo maribad Inneacáctac mac
 Maolceoláin lé muinnicir feiúlimiú i o'Teamáirig; agus go

2620 **grioso** va éir rin fuair feiúlimiú mac Ciuomátaíonn báir, ar
 mbeir feact mbliadna ficead 'n-a níg Muíhan ioime rin;
 agus ir i ceirce vo-beir an leabair Inirí air: a "Vo éum-
 ranadú an e-eagnuio ní-máit agus aneagairne na Scot." Ar
 ro ir ioncuigíte gur óuine eagnuioe eiráibcead feiúlimiú

2625 **mac Ciuomátaíonn** 'n-a airmirí féin.

Tug an feiúlimiú-re meadairéuaire Leite Cuinn ir vo
 foc níú an cíor vo ólizeadair o'fáigáil ó níg Cairil, agus
 an biaácaí vo bí o'fíacáib oirria-ran vo éadairne 'n-a
 ágáio rin, agus na tuarairtail vo bíó ó níogáib Cairil
 2630 vo níogáib Leite Cuinn ir vo níogáib laigean ir vo na
 príomáflacáib fearainn vo bíó fúcaib, ámaí éuirnear
 beinén naomá mac Seircnéin príomáio éirneann rior e
 i leabair na gceairce ran uain uairab tofac: Ólizeau
 zac ní ó níg Cairil. Ag ro iomoirio cíor ir tuarairtail
 2635 na níog-ro ó níogáib Cairil ir a éuaire-ran ir a airmearí
 biaóta oirria va éionn, .i. céad cloídeam, céad corin, céad
 ead, ir céad bpat vo níg Ciuacáan ir biaáú vá ráite
 ó níg Ciuacána vo níg Cairil, agus a óul leir i oTirí
 Conáil; fice fáil nó fáinne, fice ficeall ir fice ead vo

After this the Lochlonnaigh won a battle over the Ui Neill at Inbhear na mBarc, between the Sionainn and the sea, wherein many fell though only their chief leaders are mentioned; and Inis Cealltra and Cluain Mic Nois and all the churches of Loch Eirne were burned by the Lochlonnaigh.

It was about this time that Feidhlimidh, son of Criomhthann, was king of Munster and archbishop of Leath Mogha, and he went to plunder Leath Cuinn from Biorra to Teamhair Bhreagh, and he was detained at Teamhair; and Innreachtach, son of Maolduin, was slain by Feidhlimidh's party at Teamhair, and soon after that Feidhlimidh, son of Criomhthann, died, having been then twenty seven years king of Munster; and the character the Leabhar Irsi gives of him is: the excellent, wise man and anchorite of the Scots, rested in peace. From this it is to be inferred that Feidhlimidh, son of Criomhthann, was a wise and pious man in his own time.

This Feidhlimidh made the circuit of Leath Cuinn, and paid the rents that by law its kings were entitled to from the king of Cashel—while they gave the food-supply that they were bound to give in exchange for them—and the wages that the kings of Cashel were bound to pay to the kings of Leath Cuinn and to the kings of Leinster, and to the chief territorial lords that were under them, as St. Beinen, son of Seiscnen, primate of Ireland, sets it down in the Book of Rights in the poem which begins: Every king is entitled to get from the king of Cashel. Now the following are the rent and wages of these kings from the king of Cashel, and his circuit amongst them and his seasons for getting provisions from them on the occasion of it; a hundred swords, a hundred goblets, a hundred steeds and a hundred mantles for the king of Cruachain, and provision for two quarters from the king of Cruachain for the king of Cashel, and that he should escort him to Tir Chonail; twenty bracelets or rings, twenty chess-boards, twenty steeds for

- 2640 níg Ćinéil gConaill aḡur biaḡaó míora ó níg Ćinéil
 Conaill aḡur a ūul leir i uḡiri eoḡain; caoḡa coḡn, caoḡa
 cloiḡeaḡ ūo níg Oilig aḡur biaḡaó míora ir a ūul
 leir go Tulaiḡ nÓḡ. Tḡiόcaḡ coḡn, tḡiόcaḡ cloiḡeaḡ ūo
 flaiḡ Tolca nÓḡ; biaḡaó ūa tḡiáḡ ūeaḡ ūaiḡ ūo níg
- 2645 Muḡan aḡur a ūul leir i nOihḡiallaib. Oca lúipeaca,
 tḡi ficiḡ ionaḡi ir tḡi ficiḡ eaḡ ūo níg Oihḡiall ir a
 biaḡaó mí i neaḡain, aḡur a ūul leir i nUllcaib ar
 clannaib Ruḡuige. Céaḡ coḡn, céaḡ maḡal, céaḡ
 cloiḡeaḡ, céaḡ eaḡ ir ūeic longa ūo níg Ulaḡ ir biaḡaó
- 2650 ūa míor ó clannaib Ruḡuige ūo-ḡan, ir ūul ūa coim-
 ūeaḡḡ go Teaḡiaig. Tḡiόcaḡ lúipeac, tḡiόcaḡ fail, céaḡ
 eaḡ, ir tḡiόcaḡ ficeall ūo níg Teaḡiac aḡur biaḡaó
 míora ó níg Teaḡiac ūó; aḡur ceiteora fine na Teaḡiac
 lair go hÁḡ Cliaḡ. Ūeic mná, ūeic longa, ūeic n-eic
- 2655 ūo níg Áḡa Cliaḡ ir biaḡaó míora ūó ó níg Áḡa Cliaḡ,
 aḡur a ūul lair i Laiḡnib. Tḡiόcaḡ bó, tḡiόcaḡ long,
 tḡiόcaḡ eaḡ, tḡiόcaḡ cumal nó cailin ūo níg Laiḡean aḡur
 biaḡaó ūa míor ūó ó Laiḡnib, .i. mí ó ūaḡḡai Laiḡean
 ir mí ó ioḡḡai Laiḡean. Tḡiόcaḡ eaḡ, tḡiόcaḡ lúipeac,
- 2660 tḡiόcaḡ cloiḡeaḡ ūo flaiḡ ioḡḡai Laiḡean ó níg Cairil.

Meaḡ, a léaḡḡóir, naḡ míre ir ūḡḡai mír an ní-re
 aḡḡ an naom̄ Beinén, aḡaib ir follur a leabaḡi na
 gCeaḡic.*

* The enumeration of rents, etc., given in text, is abridged from the
 Book of Rights. See O'Donovan's edition, p. 32.

the king of Cineal Conaill, and provision for a month from the king of Cineal Conaill, and that he should escort him to Tir Eoghain; fifty goblets, fifty swords for the king of Oileach, and provision for a month, and that he should escort him to Tulach Og; thirty goblets, thirty swords for the prince of Tulach Og, provision for twelve days from him for the king of Munster, and that he should escort him to Oirghialla; eight coats of mail, three score tunics and three score steeds for the king of Oirghialla, and provision for him for a month in Eamhain, and that he should escort him to Ulster to the clann Rudhruighe; a hundred goblets, a hundred mantles, a hundred swords, a hundred steeds and ten ships for the king of Ulster and provision for two months from the clann Rudhruighe for him, and that he should escort him to Tara; thirty coats of mail, thirty rings, a hundred steeds and thirty chess-boards for the king of Tara, and provision for a month from the king of Tara for him and the four tribes of Tara to escort him to Ath Cliath; ten women, ten ships, ten steeds for the king of Ath Cliath and provision for a month for him from the king of Ath Cliath, and that he should escort him to Leinster; thirty cows, thirty ships, thirty steeds, thirty female slaves or maidens for the king of Leinster, and provision for two months for him from Leinster, to wit, a month from Upper Leinster and a month from Lower Leinster; thirty steeds, thirty coats of mail, thirty swords for the chief for Lower Leinster from the king of Cashel.

Understand, O reader, that I am not the author of these things, but St. Beinen, as is plain from the Book of Rights.

XVIII.

Agus o' éir feoilimíó mic Cnionáinn o' fásáil báir
 2665 vo fáb Oléobair, abb Imliḡ Iobair, nuḡe Cáril; agus fan
 mbliádaí rín tug Máoilreáclainn ní Míde cat ar Loé-
 lonnaib 1 ḡCarán bnuḡe fan Míde mar ar tuic feact
 ḡcéau síob; agus tug Tíḡearnaé bnuḡeá oíria 1 n'Óiḡe
 Óiḡiḡe óá Cónna. 1r fán am-ro vo maribau Saḡolb taoir-
 2670 ead na Loélonnaé lé Ciannaécaib ḡlinne ḡeimean, 1r tugad
 ar móri ar Loélonnaib 1 ḡCarin feairuaig agus veairḡáir
 oile as Ear Ruaid.

Da éir rín vo ḡabaú áé Cliaé lé Loélonnaib ar
 ucúr. 1r fán am-ro fór nuḡad Coḡmac mac Cuileannáin,
 2675 fá ní Muíhan feact mbliáda 1r fá hairveairḡos 1 ḡCairéal
 1 n-aoirfeact; agus vo maribau earḡos Teilḡe vaí b'ainm
 Echnich; 1r tugavaí Loélonnaig cat ar Cónnaécaib, áit ar
 tuic Maolúin mac Muirḡeora 1r íomau vo Cónnaécaib
 mar don nuḡ; agus fuair brian mac faoláin ní Laoiḡre
 2680 báir. Da éir rín tángavaí Loélonnaig cablaé móri ar Loé
 neadé ḡuḡ hairveáú tuad 1r cealla tuairceiré éireann
 leo, 1r vo loirveáú feairua 1r Coḡcaé mar an ḡcéadna
 leo.

Vo éuaíó Miall Caille ní éireann an triá-ro ḡo
 2685 r'luaḡ lionnaí leir o'airḡain 1r vo éireadú feair ḡCeall 1r
 Dealbna Eadna; 1r fuair Muiréad mac Aoúa ní Cónnaéct
 báir an triá-ro, 1r Ioseph earḡos Cluana Uair. 1r fán
 am-ro fór vo muḡeavaí Loélonnaig lonḡpóiré as linn
 Tuadail ar ar hairveáú tuad Teadba leo. Vo muḡ-
 2690 neavaí Loélonnaig mar an ḡcéadna lonḡpóiré oile as
 Duiblinn ar ar hairveáú Laoiḡin 1r Uí Néill 1r a ucuaí
 1r a ḡcealla ḡo Sliaé blaóma leo. Da éir rín íomoiḡo

XVIII.

And after the death of Feidhlimidh, son of Criomhthann, Olchobhar, abbot of Imleach Iobhair, assumed the sovereignty of Cashel; and in that year Maoilseachlainn, king of Meath, won a battle over the Lochlonnaigh at Casan Brige in Meath, where seven hundred of them fell, and Tighearnach defeated them at Doire Dhisirt dha Chonna. It was about this time that Saxolbh, leader of the Lochlonnaigh, was slain by the Ciannachta of Gleann Geimhean, and great slaughter was made of the Lochlonnaigh at Carn Fearadhach and terrible slaughter also at Eas Ruadh.

After this Ath Cliath was first taken by the Lochlonnaigh. It was also about this time that Cormac son of Cuileannan, who was king of Munster seven years, and was at the same time archbishop at Cashel, was born, and the bishop of Tealach, whose name was Exnich, was slain, and the Lochlonnaigh won a battle over the Connaughtmen, in which fell Maolduin, son of Muirgheas, and many Connaughtmen with him; and Brian, son of Faolan, king of Laoighis, died. After that the Lochlonnaigh came with a large fleet on Loch nEachach, and they plundered the districts and churches of the north of Ireland and similarly they burned Fearná and Corcach.

Niall Caille, king of Ireland, went at this time with a numerous host to plunder and spoil Feara Ceall and Dealbhna Eathra; and Murchadh, son of Aodh, king of Connaught, died at this time, also Joseph, bishop of Cluain Uais. It was about this time also that the Lochlonnaigh built a camp on Linn Duachail from which they plundered the districts of Teathbha. Similarly the Lochlonnaigh built another camp at Duibhlinn from which they plundered Leinster and Ui Neill and their districts and churches to Sliabh Bladhma. And after that they plundered Cluain

2685 do haingead Cluain Eithnead iF Cluain Ioraiiu iF Cluain
 Mic Nóir Leo; agus fuair Feairgur mac Foetaig ní Connad
 do cósbad ón iF daingean lé Tuirgér flait
 2700 Loélonnad ar Loé Rib; gur aintrion Cluain Mic Nóir arir
 iF Cluain Fearta Dhéanainn iF Tiri dá Glar iF Lotria iF
 cafrada iomda oile. Agus da éir rin fuair Dornmagall
 mac Dín Dadaid earrog Laine léine búr. Agus tug
 2700 Miall Caille ní Éimeann cat do Loélonnab ar Mairg Íota,
 mar ar tuit iomao oib leir. Agus iF gur 'n-a óidó rin
 gur bádaó Miall Caille ní Éimeann i Scallainn, amail
 aoubnamai.

Do gab an t-anflait Tuirgeriur ón Noimadegia go n-a
 2705 fúirinn o'fionnLoélonnab bairántar Éimeann tri bliadna
 véas, tar éir mar do bí ré as buaidnead Éimeann fead
 mbliadna véas; agus do bí ré as imire foimneir iF
 foiréigin ar Éirinn iur an ré rin, iar scizead do loingear
 móri ón Noimadegia do óngnam óó; gur gabadarai cuai i
 2710 otafcaerit Éimeann; gur haingead an érioc roin Leo,
 agus gur gabad a mbairgve; agus do éiradarai báio go
 bfuirinn ionnta ré fožil do véanaim ar an Loé nEadac
 iF ar Loé Rib, amail aoubnamai, do réiri mar do éairingiri
 Colum Cille ran man noimainn.

2715 Do éairingiri fóf Deaircán na Fáirtine go mbiaó ní
 anflaitéad do Loélonnab ar Éirinn, agus mar an gcéona
 go mbiaó abb ar gab cill i nÉirinn do Loélonnab. As
 ro mar do éir ran man-ro:

2720 Tiocfao Feinne tar mair meann,
 meafcao ar feairid Éimeann,
 duó uadab abb ar gab cill,
 duó uadab ní for Éirinn.

Mar do ónnadarai uairle Éimeann Tuirgér as coim-
 2725 meafcaó na críde iF as gabáil uilamair óf a cionn, agus é
 as imire moíraine iF oaoie uirre, do gab meirnead
 meannan cródaó iF calmadó intinne na huairle céona,
 gur éiradarai buad iF oódar móri oira féin as catuad

Eidhneach and Cluain Ioraird and Cluain Mic Nois ; and Fearghus, son of Fothach, king of Connaught, died ; and Turgesius, chief of the Lochlonnaigh, built a dun and a fortress on Loch Ribh ; and they plundered Cluain Mic Nois again, and Cluain Fearta of Breanainn and Tir da Ghlas and Lothra and many other stone fortresses. And after that Gormghall, son of Din Dathaidh, bishop of Lann Leire, died. And Niall Caille, king of Ireland, gave the Lochlonnaigh battle on Magh Iotha wherein many of them fell by him. And it was soon after this that Niall Caille, king of Ireland, was drowned at Callan, as we have said.

The tyrant Turgesius of Norway with his army of Fionnlochlonnaigh held the supremacy of Ireland thirteen years, after he had been harassing the country for seventeen years ; and during that time he was oppressing and coercing Ireland, a large fleet having come from Norway to help him ; and they put into harbour in the north of Ireland ; and they plundered that country and got hostages thence, and they sent boats manned to spoil Loch nEachach and Loch Ribh, as we have said, in accordance with what Columcille prophesied in the stanza already given.

Bearchan of the Prophecy also foretold that a tyrant of the Lochlonnaigh would be king of Ireland, and similarly that every church in Ireland would have an abbot of the Lochlonnaigh. Thus does he speak in the following stanza :

The Gentiles will come over the stuttering sea,
They will commix with the men of Ireland ;
An abbot of their race will rule each church ;
Of them will be a king of Ireland.

When the nobles of Ireland saw that Turgesius was upsetting the country, and that he had it in his power, and that he was enslaving and tyrannising over it, these nobles assumed a magnanimous courage and a valorous steadfast spirit, and they underwent great hardship and

nír na hanflataib rin. As ro ríor cuio vo na maómaib
 tugadair Gaedil orra, mar atá an bhíreab tugadair Cinéal
 2730 Conaill orra as Ear Ruaid, áit ar marbaó iomaó oíob,
 ir an bhíreab tugadair Dál gCair as Aró Bheacáin oíob,
 ir marí vo marbaó Saxolb iarla Loclonnae go n-a buirín
 lé hUib gColgan, ir marí eus Olcobar mac Cionaoeta ní
 Mumhan, ir Loracán mac Ceallaiḡ ní Laidhan Cat Scéite
 2735 Neáctain orra, áit ar marbaó iarla Tumair tánaire ce mios
 Loclonn leo, ir vó céao véas vo máitib Loclonnae mar
 don nír. Vo bhír fór an tOlcobar céao na ir Eoganae
 Cairil cat orra láimh ní Cairéal, áit ar tuic cúis céao
 oíob as Dún Maoile Tuile. Vo tuic tré céao ir tré
 2740 fícto lé hUib bhíoginnte oíob, ir vó céao lé Ciannaec-
 aib, ir vó fícto véas as Oruim vó Con lé Tigearnac ní
 Loáa Gabair. Vo bhír iomaoro mar an gcéao na Maoil-
 reáclainn mac Maoilruanuir ní Míoe Cat Glairlinne
 orra, áit ar marbaó reáct gcéao véas vo Loclonnaib
 2745 ann.

Séir b'iomóa iomaoro caeta ir coimḡleaca tugad' ioir
 na Gaedil ir Tuigéir go n-a Loclonnaib, tré lionmáire
 na gcablae ir tré iomaó rluas tigeab vo cóngnam leir
 ón Noruadegia ir ó éiríocáib oile tuairceire na hEoirpa, vo
 2750 éuaíó aige ar Gaéualáib, gur éuir fá bhioio ir fá móḡ-
 raine vó féin ir vó a lllmurrícaib iao.

As ro ríor go cumair vo móḡraine Gaéual fa Lo-
 clonnaib, ir an cíor ir an éain vo bíob orra, marí atá ní
 ar gac tréúca céao i néirinn vo Loclonnaib, ir taoireac
 2755 ar gac tuait ir abb ar gac cill, maor ar gac baile,
 ruaitreac nó buanna ar gac toisḡ, ir gan uireao eoin éirce
 vó máoin féin ar cumar fíir an tige, asur muna mbeit

distress in their conflict with these tyrants. Here follow some of the defeats which the Gaels inflicted on them, namely, their defeat by the Cineal Conaill at Eas Ruadh where many of them were slain; and their defeat by the Dal gCais at Ard Breacain; and when Saxolbh, an earl of the Lochlonnaigh with his party was slain by the Ui Colgan; and when Olchobhar, son of Cionaoth, king of Munster, and Lorcan, son of Ceallach, king of Leinster, won the Battle of Sciath Neachtain over them, wherein they slew Earl Tomar, tanist to the king of Lochlonn, together with twelve hundred of the nobles of the Lochlonnaigh. Moreover, the same Olchobhar and the Eoghanacht of Cashel overthrew them near Cashel, where five hundred of them fell at Dun Mhaoile Tuile. Three hundred and sixty of them fell by the Ui Fidhghinnte, and two hundred by the Ciannachta, and twelve hundred at Drom da Chon by Tighearnach, king of Loch Gabhair; and also Maoilseachlainn, son of Maolruanuidh, king of Meath, overthrew them in the Battle of Glaslinn in which seventeen hundred Lochlonnaigh were slain.

Though there were many battles and skirmishes fought between the Gaels and Turgesius with his Lochlonnaigh, still by reason of the numerous fleets and the many hosts that came to his aid from Norway and from other countries in the north of Europe, he conquered the Gaels and reduced them to subjection and to slavery to himself and to his foreigners.

Here is a short account of the slavery of the Gaels under the Lochlonnaigh, and of the rent and tribute imposed on them, to wit, a Lochlonnach king over every cantred in Ireland, and a chief over every district and an abbot over every church, a steward over every townland, and a mercenary or hired soldier over every house, while the householder had not the disposal of as much as a hen of his own property; and were there but one

stripper in the house neither the babe one night old nor the sick person would get her milk, but it was kept for the soldier, and if he were not satisfied he took the householder with him to the assembly in pledge for his maintenance. The Lochlonnaigh exacted an ounce of gold each year from every man in Ireland or else the nose from his head. And neither lord nor lady wore a mantle or dress but the cast-off clothes and mantles of the Lochlonnaigh; they were not permitted to give instruction or frequent church—but the Lochlonnaigh were in their churches and in their duns—with no professors or clergy, without books or jewels in the abbey-churches and monasteries through fear of them; without a filé, without a philosopher, without a musician according to the laws of the country; without the daughter of a king or lord or chief wearing silk or embroidery; without the son of a king or a chief learning feats of agility or casting; with no feast or banquet held among friends, but what remained after the foreigners had been sated therefrom.

The severity of the servitude to which the Lochlonnaigh had brought the Gaels was the cause of great trouble to all the men of Ireland; and the remnant of their clergy that survived, and that were wont to hide themselves in woods and in secret places leading pious lives in wretchedness, earnestly prayed God to release them from the tyranny of Turgesius. They fasted also against him, and directed each of the faithful laity who were subject to them to do the same. And God heard their prayer, and put Turgesius in the power of the Gaels as we shall here immediately relate.

While Turgesius thus held oppressive sway, and while the Gaels were submissive to him in unwilling obedience, he built a fortified residence for himself near the duinlios of Maoilseachlainn, son of Maolruanaidh, king of Meath;

2790 **Δ**συρ λά η-δον οα υτάινις ζο τεαό Μαοιλφραόλαινν, ατάί
 ιηγεαν άλαινν δοντυμά οο βί ας Μαοιλφραόλαινν, αςυρ αρ
 ηβειέ αορτα αινηιαναό οό φέιν, ιαρηαιρ αν ιηγεαν αρ α
 ηατάιη ηέ λυζε ηια αρ λεαννάηταότ. “Α έιζεαηηα,” αρ
 Μαοιλφραόλαινν, “ιρ υεαηβ λιοη ηαό αηφά αρ η'ιηγιη
 ηαη ηηηαοι φόρτα αότ ζο ηαό λόη λεατ φελλαιυεαότ ο'φάζάιλ
 2795 οι. Ξιυεαό ιαρηαιη οηε ζαη η'ιηγεαν ο'ιαρηαιό όφ αηο
 ιοηηυρ ηαό αυιρφιδε ηυαάαη αμυζα υιρηε; αςυρ ό έαηλα οο
 λονζφοητ-φά ι ηζαη υοη λιορ-φο 'η-α βφυιλιη-φε, αυιρφεαο
 η'ιηγεαν όφ ιφεαλ ιο υάιλ ηαη δοη ηυρ ηα αίγς ηηάιβ όζα
 υέαζ ιφ άιληε αςυρ ιφ φεαηαηάηα φαν ηηυε υιλε; αςυρ ιφ
 2800 υεαηβ λιοη αν ταν ατάίφιη αν βαντφάότ φοιη, ηαό βιαιό φεαό
 ηά φυιη ιη ιηγιη φέιη αζατ, αρ α η-άιλλε φεαό η'ιηγεαν
 φέιη.” Οο βα τοιλ lé Τυηζέιρ φη, αςυρ οο αμαό οιοόε
 έιηητε leo 'η-α ζαυιρφιδε αν ιηγεαν ζο η-α βαντφάότ ι ηοάιλ
 Τυηζέιρ οα λονζφοητ. Ταηλα φάη αη φοιη αηυιηηυζαό
 2805 ιφ αοιηάιοηόλ αρ α ηαδαοαη οο έαοιφραόαιβ λοόλοηηαό ι
 ηέιηηηηη ζο ηάέ αλιαέ ι ζαοιηηε Τυηζέιρ ηέ αηηηεαό
 αοηαηηλε υόιβ υη έεαηη ηα αηίε οο έορηαη ιφ οο έαοιηηα;
 αςυρ ιαη ηβειέ αηη φη υόιβ, ηοόταη Τυηζέιρ οο έυιο οο
 ηα αοιηεαόαιβ φη αν υάιλ οο βί ιοηη έ φέιη ιφ Μαοιλφραό-
 2810 λαινη, ιφ ζεαλλαιφ ηηά υοη οηυηηζ υίοβ-φαν οο ηαάαό λειρ,
 αςυρ αηαλλαιο λειρ ηα αίγς φη υέαζ βα ηό ηειρηεαό ιφ
 ηααηαη οο ηα αοιηεαόαιβ φη, αςυρ ηι υεαηηαοαη φοη ηά
 αοιηηυιδε ζο ηοόταη λονζφυητ Τυηζέιρ υόιβ ηαη δοη ηέ
 η-α υτιζεαηηα.

2815 **Ο**άηα ηηαοιλφραόλαινη οο έυιη αιοηόλ όφ ιφεαλ αρ αίγς
 φεαηαιβ υέαζ οο ηα ηόζαιβ ζαη φέαφόζα ιφ υηηαηάηα οο
 βί φαν ηηυε, αςυρ τυζ φά υεαηα εαηηαόα βαν οο έυιη οηηα
 ιφ αλοιδεαη ζεαηηη φά έοιηη ζαό αοιηη υίοβ, αςυρ α ζαυη ηαη
 φη ι ηιοότ βαντφάότα αζ αοιηυεαότ α ιηγιηε. αςυρ αν
 2820 ταν αάιηις αν οιοόε οο ζεαλλαό ιφε οο έυιη ι ηοάιλ Τυηζέιρ,

and on a certain day when he came to the house of Maoilseachlainn he cast eyes on Maoilseachlainn's daughter, a beautiful marriageable maiden ; and aged and self-indulgent as he was, he requested her father to give the maiden to him as his mistress. "My lord," replied Maoilseachlainn, "I am certain that thou wouldst not be content with my daughter as thy wedded wife, but wouldst deem it sufficient to have her for a time. I therefore beseech thee not to ask for her publicly lest she may be baulked of a husband ; and as thy fortress happens to be near this lios in which I reside, I will send my daughter privately to meet thee, together with the fifteen most beautiful and loveable maidens in all Meath ; and I am certain that when thou shalt see these ladies thou wilt pay neither heed nor attention to my own daughter, so far do they excel her in beauty." Turgesius approved of this, and they fixed a certain night on which the maiden with her attendant ladies was to be sent to meet Turgesius to his fortress. About this time there was a gathering and assembly of all the Lochlonnach chiefs in Ireland to meet Turgesius at Ath Cliath, with the view to take counsel as to maintaining and preserving their sway in the country ; and while they were there Turgesius made known to some of the chiefs the agreement he had come to with Maoilseachlainn, and promised women to those of them who would go with him ; and fifteen of the most daring and lustful of these chiefs went with him, and they did not rest or tarry till they reached the fortress of Turgesius together with their lord.

As to Maoilseachlainn he sent privately $\frac{1}{4}$ for fifteen of the most daring beardless youths that were in Meath, and directed that they be dressed in women's clothes, and wear a short sword each at the waist, and that they be thus sent disguised as women to accompany his daughter. And when the night came on which she was to be sent to meet Turgesius according to promise,

triallair an ingean go n-a bantraict go nveadaio i ngair
 oon longphort; agus cuirir feala or iréal go Tuirgéisir sa
 noctad óó í féin go n-a bantraict oo beit i ngair oon coig
 ré uil sa fíor; agus ar n-a élor rin óó, tug fá veaia ar
 2825 na ceannaib feadna oo bí 'n-a foóairi uil sa feomraóib,
 agus duubairt go zcuirfead mná éuca amail no zéal.
 Leir rin oo-nio doin deairt amáin sa n-aimaib ar an mboroo
 oo bí ar an halla, ir téio ríao sa feomraóib, zac don
 oíob ar leadaio ar leit. as feiteamh nír an mbantraict rin
 2830 oo roinn oiria.

Tarla fán am roin Maolreáclainn, go rluaibuirioin
 'n-a foóairi, i bfoóairi a ingine, agus a duubairt mé oioing
 oo na hógaib rin oo bí i meácaib ban 'n-a foóairi, an tan
 oo cuirfead Tuirgéisir lám fan ingin sa farróó aige, bheit
 2835 go hearaontaó air ir bráige oo véanaí ve; agus oiong oile
 oo uil i feilb airim an tige agus lingead ar na ceannaib
 feadna oo bí ircoig; agus go mbiaó féin ir an tfluaib-
 buioean oo bí 'n-a foóairi lám nír an ocoig, ir go lingfead
 an teag irtead nír an zcéaozóir oo éongnaí uóib mé
 2840 maibad na loólonnac. Téio an ingean go n-a bantraict
 leir rin tne éúlvoriar oo bí ar an vtead go máinog feomia
 Tuirgéisir; agus ar moctain 'n-a lácair uóib, tug rúil cairnir
 ar an mnaoi uairil ir ar a bantraict, ir nioi éairin leir
 oíob áit í féin, agus leir rin cuirir lám innce sa farróó
 2845 aige. ar n-a fáicirin rin oo na hógaib oo bí 'n-a foóairi,
 beirio oiong oíob go hearaontaó ar Tuirgéisir ir oo-nio
 bráige ve. oo-beirio an oiong oile amur ar na haimeaib
 zur zabadar a n-uilamair uóib féin, ir cig Maolreáclainn
 leir rin go rluaibuirioin fan teag ir lingio ar an líon
 2850 loólonnac oo bí fan longphort, zur maibad uile iao ioiri
 caoiréad ir vaorcarríluaó áct Tuirgéisir amáin; agus iar
 lomairt a longphuirt uóib beirio Tuirgéisir i lám go

the maiden set out, attended by her ladies, and went close up to the fortress, and sent a private message to Turgesius to inform him that herself and her ladies were near the house for the purpose of paying him a visit; and when he heard this, he directed the chiefs who were with him to go to their rooms, saying that he would send them women as he had promised. Thereupon they piled their arms into one heap on the table which was in the hall, and went to their rooms, each of them occupying a separate bed, waiting for these ladies to be distributed among them.

Now at this time Maoilseachlainn with a body of soldiers was with his daughter, and he directed a number of those youths who were with her disguised as women, the moment Turgesius should lay hands on his daughter for the purpose of detaining her with him, to seize him by force and take him captive, and another party to take possession of the arms that were in the house, and to spring upon the chiefs who were within; and he said that he himself with his body of soldiers would be near the house, and that he would rush into the house at the first cry to help them to slay the Lochlonnaigh. Thereupon the maiden with her ladies went in by a back door of the house and reached the room of Turgesius; and when they had come into his presence, he glanced at the maiden and her ladies and none of them pleased him but herself, and then he laid hands on her to detain her with him. When the youths who were with her saw this, a party of them seized Turgesius by force and made him captive; the remaining party seized the arms and held them in their possession, and then Maoilseachlainn with his party of soldiers came in, and they sprang on the party of Lochlonnaigh that were in the fortress, and slew them all, both chiefs and underlings except Turgesius alone; and when they had stripped the fortress bare they led Turgesius

oúinlior Maoilreáclainn maí a maíbe fealaó i ngeibean
aca.

- 2865 Ar n-a élor ionorho von méro loélonnac' vo bí i
nÉirinn sur maíbad na caoirí' vo bí orra féin, ír sur
gabao Tuigéir an t-anflait lé Maoilreáclainn ní Mióe,
vo fá' meatac' ír mímeirneac' íao, ionnur gac' fuirneann
oíob' vo bíob' i gcúorlac' na tíre írcí' i gcéin ó bairtib'
2860 cuain, go mbíoir' ag tiall t're ealóo' oíbe o'íor' a long' né
héirinn o'fá'gabail; agur an lucc' vo bíob' i mbairtib' cuain
oíob' vo bíoir' 'n-a longaid' va noíoean féin ar ionruagao
na n'gaebeal' vo bíob' ag tómaíbeac' orra, ionnur sur
oíbeac' loélonnais' uile a héirinn an tan' roin, ac' íarímaí
2865 beag' vo an fá' rmac' na n'gaebeal' oíob'. Agur i noíao' a
ruagta' vo báao' Tuigéir lé Maoilreáclainn i loc' aininn
agur táiní' von gníom' roin sur to'gao'ar uairle' Éirneann
o'ao'naonta Maoilreáclainn 'n-a aiorí' ar Éirinn uile,
t're maí vo fóir'eo' an éríoc' leir a hanbhíoro loélonnac'.

- 2870 An tan fá' haoir' von Tígearna 877 doeir' buccanapur
go veáiní' gneagóir' ní Alban go rluag' líonmaí leir
o'arígan Éirinn ír sur maíbad' bhían ír Concubair' va
oíonuir'oeoir' níog' Éirneann leir, ar mbeir' vo ní'g' Éirneann
'n-a leab'. Síoeao' ní héirí'í' ro vo beir' fíunneac', vo bhí'g'
2875 nac' léagtar' ran' reancur' go maíbe' aoirí' ar Éirinn maí' ó
aoirí'í' sláin'ge go Sabaltar' Gall' ac' ní táiní' lé to'ga' an
pobail' agur lé harma'c'ar a gníom' ír lé neair' a láime' i
gceannur' Éirneann. Agur fóir' fá' hé Tuigéir' an t-anflait'
fá' ní Éirneann an t'ac' roin.

to the duinlios of Maoilseachlainn where they kept him for a time in captivity.

Now when all the Lochlonnaigh who were in Ireland heard that their chiefs were slain, and that Turgesius the tyrant had been captured by Maoilseachlainn, king of Meath, they grew dispirited and discouraged, so that every party of them who were in the interior of the country far from seaports used to escape secretly by night and make for their ships for the purpose of leaving Ireland; and those parties of them that were in the seaports used to fly to their ships to protect themselves from the onslaught of the Gaels who were in pursuit of them; so that the Lochlonnaigh were all banished from Ireland on that occasion except a small remnant of them who remained under the rule of the Gaels. And after they were banished Maoilseachlainn drowned Turgesius in Loch Ainninn, and this deed led to the nobles of Ireland choosing with one accord Maoilseachlainn as high king of all Ireland, since the country had been freed by him from the slavery of the Lochlonnaigh.

Buchanan says that Greaghoir, king of Alba, with a numerous host came to plunder Ireland in the year of the Lord 877, and that he slew Brian and Conchubhar, two guardians of the king of Ireland, as the king of Ireland was a child. But this cannot be true; since we do not read in the seanchus that there was ever any king of Ireland, from the time of Slainghe to the Norman Invasion, but a king who obtained the sovereignty of Ireland by the choice of the people, by the excellence of his exploits, and by the strength of his hand. And moreover, it was Turgesius the tyrant who was king of Ireland at that time.

XIX.

2880 'Do gab Maolreacólainn mac Maolruanuid mic Donn-
 éada mic Doimnail mic Muiréada mic Diaimada mic
 Diaimeadaiḡ Cáoiḡ mic Conail ḡuitḡinn mic Suibne Meinn
 mic Colmáin Míoir mic Diaimada mic Fearḡura Ceirḡbeoil
 vo fíol Éireamóin ríogadḡ Éireann ré bliadḡna véas. Aríḡ
 2885 ingean Cátail mic Fiacḡiac ní bḡear ḡCúl máḡair an
 Míoirreacólainn-re.

Ar mbeit vo loólonnaib ar a noibire lé Maolreacól-
 lainn, amáil aoubḡamaḡ, ir le huairḡib Éireann, vo
 cinnead comáirle ran Noruaegia lé Fionnloólonnaib
 2890 cionnur nó créad an moḡ 'n-a bḡéadḡadair cor vo cúḡ 1
 nÉirinn, 1 noóḡ ré huirḡamḡ Éireann va ríodain aríḡ.
 Ir é ní ar a oḡánḡadair tḡuirí adoirreac vo ba veairḡráitḡie
 óa céile o'folaid uairle na Noruaegia o'ollmḡad ré a
 ḡcúḡ 1 nÉirinn maḡ don ré cadḡad leo ar reib ceannaid-
 2895 eadḡa ir iomaḡ vo ḡrétib ḡeanaíla ir vo feoiḡib uairle
 ré a mbionnad ir ré a ríeic ré fearḡib Éireann, vo fíul ré
 cáirvear ir ré ríodáin fear nÉireann vo ḡreamḡad;
 adur leir rin ḡo bḡéadḡadair ḡo cealḡad clípe vo cúḡ
 ran ériḡ va haḡbuidḡead aríḡ. Ad ḡo maḡ aoir Polio-
 2900 rionicon ar an ní-re: a "1 noiaid báir Túḡḡéir tánḡadair
 a hoirear na Noruaegia ar leirḡ ríodána ir ar ríad
 ceannaidéadḡa tḡuirí veairḡráḡair, Amḡloib, Sicḡic ir
 íomḡair, von oiléan-ḡo ḡo na bḡuirinn leo adur o'adonta na
 nÉireannad, ad a ríaidé víl 1 noíomḡaíre, vo oḡuirḡe-
 2905 adair nó vo tḡḡadair tḡí baile éuain ré n-a n-áitḡad
 óóib réin, maḡ ad 1 ríeic lairḡe, ad Clíad ir luimnead.
 Adur va éir rin ar bḡar vo na vḡonḡaid táinḡ leo vo
 lḡḡóir ḡo minic ar áitḡḡeoirib na ríeic."

a. Post obitum Turgesii de Noruaegiae partibus, quasi sub pacis intuitu et mercaturae exercendae praetextu, tres fratres Amelanus, Cyracus et Iuarus cum sua sequela in hanc insulam appulerunt, et de consensu Ibernorum otio deditorum, maritima loca occupantes, tres

XIX.

Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Arog, daughter of Cathal, son of Fiachraidh, king of Feara Cul, was the mother of this Maoilseachlainn.

When the Lochlonnaigh had been banished by Maoilseachlainn, as we have said, and by the nobles of Ireland, the Fionnlochlonnaigh took counsel together in Norway as to how or by what means they might obtain a footing in Ireland in the hope of attaining to the mastery of Ireland once more. The plan they adopted was to get ready three leaders, who were brothers and of the noble blood of Norway, with a view to sending them with a fleet to Ireland on pretence of trading, and with many desirable commodities and many valuable jewels to bestow on and sell to the men of Ireland, in order to secure peace and alliance with them; so that they might thus deceitfully get a hold on the country and harass it once more. The Polycronicon refers to this affair thus: "After the death of Turgesius there came from the regions of Norway seeking for peace and on the pretext of trading three brothers, Amhlaoibh, Sitric and Iomhar to this island with their followers, and by the consent of the Irish who were fond of ease they set in order or built three seaports for their own residence, namely, Port Lairge, Ath Cliath and Luimneach. And after that, as the companies who came with them increased, they often made sudden attacks on the natives."

civitates, viz., Waterfordiam, Dubliniam et Limericum construxerunt; qui tamen numero succrescentes contra indigenas frequenter insultabant.

Ar na bhiaitribh-fe ir iontuigte zupab lé ceile an
 2810 triair caoiréad-ro fuaireadar Fionnloélonnais ón Noimadegia
 árad ar beit ag aicimillead éireann. Agus ir tré dá
 adbar do éadar i neart an átuair i nÉirinn. An céad-
 adbar oíob tré n-a lionthaire tigead congnaí rluais ir
 loingir ón Noimadegia éuca ó aimir zó haimir; agus an
 2815 oara haóbar tréir an eapadta ir tréir an riorra rior do
 bíod ioir na Saédealaib féin fán am roin zup triadad a
 céile zó móir leo. Agus fóir fá znát leo congbaíl buann-
 ácta do tabairt do Loélonnais leat ar leat, zó oáinir
 de rin zup zabadair airmáctar an átuair i nÉirinn, ir zó
 2820 padadar Saéil fá ábhoio aca ón am-ro zó bár brian,
 ámáil foillreocam a hannálaib éireann ran tráct-ro
 noimainn rior.

Ar mbeit iomoir o'Fionnloélonnais ag buairéad
 éireann ar an oiréad roin táinir loingear móir Dub-
 2825 loélonnác ón Oamra .i. Denmarke, zó hát Cliaé, agus
 airtéar imeall na cruice ir marbair iomad do óaoirib
 leo; agus leir rin cruinnirio Fionnloélonnais 'n-a n-ágaib,
 zup fearad cat eadonna leat ar leat ag linn Duácuill,
 mar ar bhuiréad o'Fionnloélonnais ir mar ar marbad mile
 2830 oíob; zup zabadair Dubloélonnais neart móir i nÉirinn do
 bítin rin. Agus zó zroo do éir rin táinir ámáois mac
 ríog Loélonn i nÉirinn do zabaíl baíántair Oainfeair nó
 Dubloélonnác, agus do éuir móran o'feairib éireann fá
 díoráin do.

2835 Ir fán am-ro fuair Oléodar mac Cionadta ni Muínan
 bár, ir Flaitnia eapros bhoirair ir Coimac eapros Laérais
 brian ir Niall mac Ziolláin, ar mbeit trióad briadan
 'n-a beataib oon rior-ro zan biaó zan oig. Ir fán am-ro
 do bí ríogbaíl nó cóimtionól fear nÉireann ag Ráit Adá

From these words it is to be inferred that it was by the deceit of these three leaders the Fionnlochlonnaigh from Norway found an opportunity once more of depredating Ireland. And they grew in strength once again in Ireland for two reasons. The first of these reasons was the abundance of help they got from Norway in soldiers and ships time after time; and the second reason was the disagreement and the constant dissension that existed among the Gaels themselves at that time, and in which they mutually spent much of their force. And, moreover, they were accustomed to give free quarters man for man to the Lochlonnaigh, whence came to pass that these obtained sway once more in Ireland, and that they held the Gaels once again in servitude from this time till the death of Brian, as we shall show from the annals of Ireland in the following narrative.

While the Fionnlochlonnaigh were harassing Ireland in this manner a large fleetful of Dubhlochlonnaigh came from Dania or Denmark to Ath Cliath, and they plundered the coast of the country and slew many people; and thereupon the Fionnlochlonnaigh assembled to meet them, and a battle was fought between them at Linn Duachuill where the Fionnlochlonnaigh were defeated and a thousand of them were slain; and the Dubhlochlonnaigh in consequence obtained great sway in Ireland. And soon after this Amhlaóibh, son of the king of Lochloinn, came to Ireland to become chief ruler of the Danes or Dubhlochlonnaigh, and he imposed a rent-tax on a great number of the men of Ireland.

It was about this time that Olchobhar, son of Cionaoth, king of Munster, died, also Flaithnia, bishop of Biorar, and Cormac, bishop of Litrach Briuin, and Niall, son of Giollan, this latter having lived thirty years without food or drink. It was about this time that a great assembly or convention of the men of Ireland was held at

2940 mic b'fhuic um Maoilreacáilinn ní Teadháid ír um Etzha
 comorba páorais ag véanaíh ríoda ioir fearaib Éireann,
 agus ír ann rin tug Cearball ní Orriuge óigriéir vo
 comorba páorais.

Ír ann fóir vo minne Maoilguala mac Donnghaile ní
 2945 Mumhan ír Cearball ní Orriuge ceangal ríoda né Leit
 Cuinn. Da éir rin vo marbhadar luét na Noimhanvie Maoil-
 guala ní Mumhan lé clocaib. Ír fán am-ro tug Maoil-
 reacáilinn ní Éireann Cat Orroma Dámuije, áic i ucug ár
 mói ar loclonnaib áta Cliaí; ír fuair Donnall mac
 2950 Ailpín ní na b'pict bár. So ghuo da éir rin fuair Maoil-
 reacáilinn ní Éireann bár.

Vo gab doó Finnliat mac Néill Caille mic doó
 Oirnoige mic Néill Fharaig mic Fearghaile mic Maoileóuin
 mic Maoilfítrijs mic doóa Uairiuónaig vo fiol Éireadóin
 2955 ríogáct Éireann né bladóna véas. Gormflait injean
 Donncaóa mic Donnail mátair doóa Finnleít ír Maoil-
 muire, injean Cionaocta mic Ailpín ní Alban, a bean,
 mátair Néill Glúnoib.

Ír i b'flaitear doó Finnleít vo minnead na gníoma-ro
 2960 ríor .i. Concubair mac Donncaóa Leitri Míoe vo marbad
 lé hamlaoib mac ríog loclonn i gCluain Iorair. Da éir
 rin vo éuaí an tamlaoib-re go rluag líonmar vo locl-
 onnaib leir i b'foimtrén i nAlbain, gur éreac ír gur aijjs
 na Picti agus go ucug a ngéill uata. Ír fán am-ro tug
 2965 doó Finnliat ní Éireann cat mói ar loclonnaib locta
 feadail go ucug dá fíció ceann caoiris gan coláinn oíob
 leir, iar marbad dá míle véas oíob; agus no éreac ír no
 aijjs an longphort ioir érad ír ionnmur. Ír ghuo 'n-a
 óiaíó rin go b'fuair Conall earrog Cille Scire bár; ír gur

Rath Aodha mic Bric under Maoilseachlainn, king of Teamhair, and Etgna, comhorba of Patrick, to make peace between the men of Ireland, and it was there Cearbhall, king of Osruighe, made submission to the comhorba of Patrick.

It was there also that Maolguala, son of Donnghal, king of Munster, and Cearbhall, king of Osruighe, made peace with Leath Cuinn. After this the people of Normandy stoned to death Maolguala, king of Munster. It was about this time that Maoilseachlainn, king of Ireland, fought the Battle of Drom Damhuighe, wherein he wreaked great slaughter on the Lochlonnaigh of Ath Cliath; and Dombnall, son of Ailpin, king of the Picti, died. Soon after this Maoilseachlainn, king of Ireland, died.

Aodh Finnliath, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Gormflaith, daughter of Donnchadh, son of Dombnall, was mother of Aodh Finnliath, and Maolmuire, daughter of Cionaoth, son of Ailpin, king of Alba, his wife, mother of Niall Glundubh.

It was in the reign of Aodh Finnliath that the following events took place, to wit, Conchubhar, son of Donnchadh, half-king of Meath, was slain by Amhlaóibh, son of the king of Lochloinn at Cluain Ioraird. After that this Amhlaóibh went with a numerous host of Lochlonnaigh to Foirthren in Alba, and pillaged and plundered the Picti and carried off hostages from them. It was about this time that Aodh Finnliath, king of Ireland, fought a great battle against the Lochlonnaigh of Loch Feabhail, and took away with him forty heads severed from the bodies of their leaders after he had slain twelve thousand of their number; and he robbed and plundered the fortress, spoiling it both of cattle and treasure. Soon after this Conall, bishop of Cill

- 2870 Lóirceadó uúin Amhlaoibh ríog Lochlann ⁊ gCluain Uolcáin
lé mac Fhaoitín ir lé mac Ciarbáin mic Rónáin; gur marbhad
céad taoirceadó vo Lochlannaibh leo. Da éir rin vo hairgeadó
ir vo rheadadó Arvo Macá lé hAmhlaoibh, ir vo marbhad míle
vo fheadalaidh leir, ir tug ionad maoine ir mórlánad ar.
- 2875 Ir fán am-ro fuaifi Ceannfaoilaidh mac Moicéitigeairn vo bí
tíri bliadna véas báir, agus vo fad Donnád mac Uuibh
ia hUirneann ríogadó Muman éitíre bliadna véas, agus
tugadó cat iohi na pícti ir Dublochlonnaigh, áit ar marbhad
ionad vo na píctibh ann. Da éir rin cáimig Ruóruige mac
- 2880 Moiríninn rí hIreann ar teitadó rí Dublochlonnaibh go
héirinn, agus tugadó tairé Coluim Cille a hálbain ⁊
néirinn ar teitadó rí an oiríng céadna.

- Ir fán am-ro vo ríri Corimac mic Cuileannáin vo bí
Loricán mac Lactna 'n-a rí g Tuadómhan; ir an tan vo
- 2885 bíoir Dál gCair taoibh rí Tuadómhan ir aca vo bíod an
ríoir tuadú vo rígeadó Cairil ó úil go roiar; agus vo
bíod dá tírúca véas vo roinn aca mar atá ó léim Con
gCulainn go bealad Mór ⁊ nOirruige agus ó Sliab Ectze
go Sliab Eibhlinne; agus ir aca vo bíod torad fludg
- 2890 Muirneadó ag uil ⁊ goinne náhad, agus veiradó ag
vealugadó ríú, áthail doeir Corimac mac Cuileannáin ran
mann-ro:

Torad ag uil ⁊ veir náhad,
ir veiradó leo ag teat tar air,
2895 Ré méio a n-á g ríi gac noirgear,
ir ní vo ruóleat Dál gCair

Fuaifi doú Finnliad rí Éirneann báir ⁊ nOirruim Ionarcluinne
⁊ gCíe Conail; ir fuaifi Tigearnad mac Muirneadóigh
eairgog Oirua Ionarcluinne báir an tíat roin.

- 3000 'O fad flann Sionna mac Maoilfheadlainn mic Maoil-
ruanuidh mic Donnádada mic Oimhail mic Muirneádada mic

Scire, died; and the dun of Amhlaóibh, king of Lochlónn, was burned in Cluain Dolcain by the son of Gaoithin and by the son of Ciaran, son of Ronan; and they slew a hundred leaders of the Lochlónnaigh. After that Amhlaóibh plundered and spoiled Ard Macha, and slew a thousand Gaels and took much wealth and a large tribute therefrom. It was about this time that Ceannfaolaidh, son of Moichthighearn, who was thirteen years of age, died, and Donnchadh son of Dubh dha Bhuireann, held the sovereignty of Munster fourteen years; and a battle was fought between the Picti and the Dubhlochlónnaigh in which many of the Picti were slain. After this Rudhruighe, son of Moirmhinn, king of Britain, came to Ireland, fleeing from the Dubhlochlónnaigh, and the relics of St. Columcille were brought from Alba to Ireland to save them from the same people.

It was about this time, according to Cormac son of Cuileannan, that Lorcan son of Lachtna, was king of Thomond; and when the Dal gCais possessed only Thomond, the northern side of the palace of Cashel from the extreme corner to the door belonged to them; and they had twelve cantreds of land to share among them, to wit, from Leim Chon gCulainn to Bealach Mor in Osruighe and from Sliabh Echtghe to Sliabh Eibhlinne, and it was they were in the van of the Munster host when going to meet the enemy, and in the rear when returning from them, as Cormac son of Cuileannan says in this stanza:

They are first marching into the enemy's country,
They are last when returning,
Through the greatness of their valour in every adversity,
This it is that distinguishes the Dal gCais.

Aodh Finnliath, king of Ireland, died at Drom Ionascluinn in the district of Conall; and Tighearnach, son of Muireadhach, bishop of Drom Ionascluinn, died at this time.

Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of

Diaimada mic · Airmeadaig Ćaoic mic Conaill Ćuitbinn
 mic Suibne Meinn vo fíol Éireadhóin ríogáct Éireann oct
 mbliadhna véas ar fíctó. Lann ingean Dúngail mic
 3005 Feairgáile rí Oghuige máctairi Flóinn mic Maoilfheadláinn.

1r 1 bflaitear Flóinn Sionna ríog Éireann vo rínneadó
 na Ćnóma-ro ríor. Óir vo hairgeadó 1r vo creadó an
 Muíma uile leir an ríog-ge 1r tug briaigve uata. 1r 'n-a
 flaitear ríor vo marbadó Domnall mac Muirgeigin le 'n-a
 3010 compánaid féin, 1r fuair Fiacna mac Ainbioctá mic Doúda
 Róin vo bí 'n-a ríog Uladó doin bliadhain amáin báir, agus
 Donnadó mac Duib óá Duiréann rí Muíman. 1r fán am-ro
 vo hairgeadó Cill Dáia 1r Cluain Ioráir vo lé Loélonnaid;
 agus vo rínné Flann Sionna rí Éireann donad Tailtean
 3015 vo cómmórad; 1r fuair Dubláctna mac Maoilghuala mic
 Donnáile vo bí 'n-a ríog Muíman readó mbliadhna báir, 1r
 vo marbadó Sicric mac Iomáir lé oirig von Noimandóie;
 1r vo marbadó Aíreic mac Láigriog, vo bí 'n-a ríog Uladó, 1
 bfeall le 'n-a compánaid féin; 1r vo hairgeadó Aíreic mac
 3020 lé Loélonnaid Loá Feabail; Ćuir Ćabracó Cumurcá rí
 Uladó ann, agus doó mac Cumurcáig a mác; 1r fuair
 Domnall mac Conrtaicín rí Alban báir.

Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland thirty-eight years. Lann, daughter of Dunghal, son of Fearghal, king of Osruighe, was the mother of Flann, son of Maoil-seachlainn.

It was in the reign of Flann Sionna, king of Ireland, that the following events took place. For this king plundered and wasted all Munster and carried off captives therefrom. It was in his reign too that Domhnall, son of Muireigen was slain by his own companions, and Fiachna, son of Ainbhioth, son of Aodh Roin, who was king of Ulster for one year, and Donnchadh, son of Dubh dha Bhuireann, king of Munster, died. It was about this time that Cill Dara and Cluain Ioraird were plundered by the Lochlonnaigh; and Flonn Sionna, king of Ireland, convened the fair of Tailte; and Dubhlachtna, son of Maolguala, son of Donnghal, who was king of Munster seven years, died; and Sitric, son of Iomhar, was slain by a party from Normandy; and Aidheit, son of Laighneach, who was king of Ulster, was treacherously slain by his own companions; and Ard Macha was wasted by the Lochlonnaigh of Loch Feabhail, and there they seized on Cumuscach, king of Ulster, and Aodh mac Cumuscaigh, his son; and Domhnall, son of Constantin, king of Alba, died.

XX.

1r fán am-ro vo gáð Coimac mac Cuileannáin mic
 Sealbaidg mic Dilgionáin mic Eoócáé mic Bhearfáil mic
 3025 dongúra mic Natrhaoié mic Cuirc mic Luigheacé gaoic mic
 Oiliolla flann bis mic Fiaócáé Muilleacáin mic Eoúgáin
 Míoir mic Oiliolla Óluim ríogáct Muínan feacé mbliadóna.
 Agus fá móir naé Éireann mé linn Coimac vo beit i
 bflaitear Muínan. Óir vo líonad Éire vo naé óiaóa ir
 3030 vo fónar faogálda ir vo fíotéáin coitcínne mé n-a linn,
 ionnuf naé bíod buacáil d g boin ná doóaire d g tmeio 'n-a
 réimear; agus vo bíod anacal d g meilgib mé a linn; ir vo
 rónad iomao teampuil ir mainiurteac ir rcol gcoitcéann
 mé múnad léiginn bheiteamhair ir feandúra mé a linn, ir
 3035 iomao treabéa, iomao beac ir beacélanne, iomao tpoircte ir
 urhuigete ir gáca crábad ar céana; ir iomao teac n-doióeac
 'ga noéanam ir leadair va rcióbad mé n-a linn: agus gac
 maic vo foráileac ar éac vo óéanam, go ngníomúigeac
 féin rompa i, ioiri óéire oadonnaé urhuigete aifreann ir gac
 3040 veiggníom oile ó foine amac. Agus fóir vo bí vo naé aip,
 an méio loólonnac vo bí i néirinne mé roúail vo óéanam,
 gur éreigeadar an érioc an feac vo bí reirean i bflaitear
 Muínan.

Tarla iomorro Coimac mac Cuileannáin 'n-a coimnuibe
 3045 i gcaireal mé huic na Cára gur cuir fógra fá na hEoúgan-
 acáid 'ga náó riu bíad ir lón vo cur mé huic na féile
 uairle cuige go caireal, agus vo éimgeadar é. Ar n-a
 élor rin iomorro vo óal gcair cuir vo bíad ir lóinte
 iomóa go Coimac ionnuf go maibe buibeac óio. Cuirir
 3050 Coimac teacá arir go ríol nEoúgáin 'ga iarriac órra
 reiove ir maoinne vo cur cuige mé a mbriónnac vo óeoraóad
 ó nar cuireadar bíad cuige; agus ir eac vo minneadar

XX.

It was about this time that Cormac, son of Cuilennan, son of Sealbhach, son of Ailghionan, son of Eochaidh, son of Breasal, son of Aonghus, son of Natfraoch, son of Corc, son of Lughaidh Gaot, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oiill Olom, held the sovereignty of Munster seven years. And great was the prosperity of Ireland while Cormac reigned over Munster. For Ireland was filled with divine favour and worldly prosperity and constant peace in his time, so that cattle were without a herd and flocks without a shepherd during his reign ; and cemeteries were protected in his time, and many churches and monasteries and public schools to teach letters, law and seanchus were built in his time ; and there was much tilled land, many bees, many beehives, much fasting and prayer and piety of every kind ; and many guest houses were being built and many books were being written in his time. And every good deed he asked others to do he did himself first, as almsgiving, mercy, prayer, Mass and every other such good action. And, moreover, he was fortunate in this that the party of Lochlonnaigh who were in Ireland for purposes of plunder abandoned the country while he reigned over Munster.

Now it happened that Cormac son of Cuileannan, was dwelling at Cashel on the approach of Easter, and he made proclamation throughout the Eoghanachts asking them to send to him to Cashel food and provisions with a view to the noble festival, and they refused him. But when the Dal gCais heard this they sent abundance of food and provisions to Cormac so that he was grateful to them. Cormac again sent messengers to the race of Eoghan asking them to send him jewels and valuables with a view to bestowing them on strangers since they did not send him food, but what the race of Eoghan did

fiol nEogain na hairim iF na hairmaoá iF meara vo bí aca
 vo éur éuige aFur fá uioimóac óioib é tFúo Fín. Ar n-a
 3055 élor Fín éeana vo Óál Fcair cuirio moza aFim iF éaduig iF
 feov éuige fé a mbroinnacó fo raibe buiteac óioib iF fo
 ucus a beannaac óoib, amail aueiF fé féin ran iann-ro:

fo ucusar óoib ar noútraac,
 vo élannaib táil na ucRéinneac,
 3060 Ríge éaoim fo brát buainéac,
 laoéacac oFoaF cFuc éléiréac.

LéaFtar linn ran feanúF fo maaoar éeitre níF iF ná
 Fúio vo fiol Eogain i bFlaitéac Muían ó fé aongura mic
 nacFmaoic fo MatFamain mac CinnéioF, iF nac maibe an
 3065 feaó foim aF Óál Fcair acé Fiozaac Tuatúmuían (acé
 loFcan vo bí bliadóain fo leit anF i noiaó cFimac mic
 Cuileannáin vo méiF Uí Óubazáin fo bFuair báF i Fcionn
 na fé Fín), maF acá ó éliFge Óála fé a máioéac bealaac
 MóF OFruige fo léim éon FcúlaimF i n-iaFtar CoFca
 3070 baifcinn, aFur iF iao an Óál Fcair éeavna vo bioú
 fé FFeaFtal cozaó i n-aFaió laigean iF leitc Cuinn
 aF Fiozaib Cairil; Fonaó uime Fín aueiF Fíle éiFín
 an iann-ro:

ÓleaFtar vo FíuaF fiol luiréac
 3075 FFeaFtuFac acé FíuaF Muíineac
 aFur beif i luirF fá óeio
 a cFioéaib ána aineoil.

IaF Fcaiteam íomoiFo Feadc mbliadóan vo cFimac mac
 Cuileannáin i bFlaitéac Muían fo Fíuac foia amail
 3080 aoubFamaF, FúioFtar lé cuio ó'uaiflíb na Muían é,
 aFur fo háimé lé Flaitéac mac ionmáineim abb
 íne CaFaiF, vo bí voF Fúil Fioza, ó'azma aFuoéioF
 ar éúigeaó laigean ar mbeif vo leit Moza ói. leif
 Fín cuirF CoFmac cFuinuFuaó iF coiméioil ar FíuaFaiF
 3085 Muían fo haonlácaF. aFur ar moéain fo haomionac
 va n-uaiflíb iF i coFaimle ar ar cinncaó leo vul vo
 éabac an aFuoéioF ar laifíob i FcaFic na moína vo

was to send him the worst arms and apparel they had, and hence he was displeased with them. Now when the Dal gCais heard this they sent him the choicest arms and apparel and jewels to make gifts of, and he was grateful to them and gave them his blessing, as he himself says in this stanza :

May our sincerest wish be given them,
To the powerful race of Tal,
Fair sovereignty enduring for ever,
Heroism, honour, comeliness, cleric virtues.

We read in the seanchus that there were forty kings on the throne of Munster from the time of Aonghus, son of Natfraoch, to Mathghamhain, son of Cinneide, and that during that time the Dal gCais possessed only Thomond (except Lorcan, who reigned a year and a half after Cormac son of Cuileannan, according to O Dubhagain, and died at the end of that time), namely, from Slighe Dhala which is called Bealach Mor Osrughe to Leim Chon gCulainn in the west of Corca Baiscinn; and it was the same Dal gCais who used to serve in the wars for the king of Cashel against Leinster and Leath Cuinn. Hence some poet says in this stanza :

It is the right of the host of the race of Lughaidh
To lead in battle the Munster hosts,
And to be in the rear afterwards,
Coming from proud unknown lands.

Now when Cormac son of Cuileannan, had been ten years on the throne of Munster in peace and prosperity, as we have said, he was egged on by some of the nobles of Munster, and in particular by Flaithbheartach, son of Ionmhainen, abbot of Inis Cathach, who was of the royal blood, to exact head tribute from the province of Leinster since it belonged to Leath Mogha. Accordingly he assembled and brought together the Munster forces, and when their nobles had come together they resolved to go and demand head tribute from the Leinstermen by right of the

rinnead íorí móg nuadac ír Conn. Síreac fá leac
 lé Cormac triall ar an eacra íorí, so bíg gur
 3080 foillíreac só go scuitreac ían curar íorí. Cairí
 íorí doncuíre íorí ann, ír íe huét imteacra só, so
 fágaib leagáire ar a annain ag eagailírib prínníor-
 pála éireann, mar acá uinge o'airgeac ír uinge o'or
 ír a eairíac ír a eac ag Oíuim Abíac .i. Aíor íonáin;
 3085 corí orí ír airíor ír cocall íróill ag líor móir;
 corí orí ír airíor ír éire uinge o'or ír céac uinge
 o'airgeac ag Cairíal; trí huinge o'or ír leabair airínn
 ag Imleac íobair; uinge o'or ír uinge o'airgeac so
 íleann dá loc; eairíac ír eac uinge o'or ír bíac íróill
 3100 so cíll Dara; éire uinge íreac o'airgeac ír o'or ag
 Aíor Macá; trí huinge o'or ag Íorí Caíre; trí huinge
 o'or ír cocall íróill ag Mungáíorí agur beannaét
 Corímaic.

Ír móir íomóríorí an teire so-beirí Cormac ar éomí-
 3105 tíonól Mungáíoríre, amáil léagáir ían uadain uadab
 torac: A íille ceangail ar líon, mar a guríreann íorí
 an líon manac so bí ían éomítíonól ag íreacraí na íe
 scampull so bí ían cíll. Caíorí Oíocáin íearáin
 íairíreac íon cíll íorí. Ag íorí an líon manac so bí ínníe,
 3110 mar acá cúig céac manac íoglumíe íe íeannóir; íe céac
 íealímaíre íe íreacraí corac; ír éire céac íeannóir íe
 ínníreacraí nó íe contemplacíon.

Dála Corímaic íe huét tríallíe í líoríob só, so éurí
 íorí ar líorían mac lacra íí Dál íeairí agur ar íocraínn
 3115 go ííreac Caíre só, íáilíreí Cormac íomíe ír íocraí
 o'airírib íil íeogáin so bí 'n-a íocraí gurab so líorían
 fá uad íeairíe Múman so íabáil dá éir íeín so íeíor
 uadacra Oííolíe Óíuim léir íoríreacraí íeairíe Múman

partition which was made between Mogh Nuadhat and Conn. But Cormac was reluctant to go on this expedition as he had a foreboding that he was to fall in the adventure. Still he consented to go, and just before he set out he left legacies for the sake of his soul to the principal churches of Ireland, to wit, an ounce of silver and an ounce of gold and his trappings and his steed to Drom Abhrad, that is Ard Fionain. A chalice of gold and silver and a satin chasuble to Lis Mor; a chalice of gold and silver and four ounces of gold and a hundred ounces of silver to Cashel; three ounces of gold and a missal to Imleach Iobhair; an ounce of gold and an ounce of silver to Gleann da Loch; trappings and a steed, an ounce of gold, and a satin cope to Cill Dara; twenty-four ounces of silver and of gold to Ard Macha; three ounces of gold to Inis Cathaigh; three ounces of gold and a satin chasuble to Mungairid and the blessing of Cormac.

High, indeed, was the testimony Cormac bore to the community of Mungairid, as we read in the poem which begins: O servant bind our provisions, in which he gives the number of the monks who were in the community serving the six temples that were in the church. The cathair of Neasan, the Deacon, that church is called. Here is the number of the monks that were in it, to wit, five hundred learned monks for preaching, six hundred psalm-singers to attend choir, and four hundred aged men for contemplation.

As to Cormac when he was about to set out for Leinster he sent for Lorcan, son of Lochtna, king of Dal gCas, and when he reached the palace at Cashel, Cormac bade him welcome, and he made it known to the nobles of the race of Eoghan who were with him that it was Lorcan who had the true title to the kingdom of Munster after him according to the will of Oilill Olom, by which it was ordained that the sovereignty of Munster should each alternate generation

3120

 3120

 vo beit gac mé nglún as rliocht fíadac Muilleacain ir
 as rliocht Cormaic Cair. Siobad níor comailleadó toil
 Cormaic ran ní rin.

3125

 3125

 Ionéúpa Cormaic ionorro ar ucionól mórfluas brea
 Mumán nó féin ir vo flaitbearac mac Ionmáinein
 triallaió i lúgnib ó'iarraio braidve nó ciora opra vo
 3130

 3130

 óiol mé níg Mumán ar mbeic vo leit Moza dóib. Ar
 mbeic vo fluas Mumán i n-aon longpóiric mé triall ran
 tuar foim dóib, vo éuaio flaitbearac mac Ionmáinein
 abb Inre Caclais ar a eac ar fuo rraioe an longpóiric, ir
 vo éuit an t-eac i gclair voimín paol, ir ba omoéfaircine nó-
 3135

 3135

 ran rin. Táinig óe rin foéuioe va muinntir ir von trluas
 uile ó'annáin ón tuar foim, óir vo ba omoéuar leo tuicim
 an uine naomta mé noul ar eacra dóib.

3140

 3140

 Tángadar trá ceacra uairle ó lúgnib ir ó Céar-
 ball mac Muirgein ó'ionnrúige ar Cormac ar ucúr
 3145

 3145

 ir tagraio ceacraieacé ríoda mur ó lúgnib .i. doin-
 triot amáin vo beic i néirinn uile go beallcaine ar
 a gcionn, óir coibcír ó'fozmáir an tain foim, asur
 braidve vo éabairc i láim máonais abb Oiric
 Oiarmaoa .i. uine naomta eagnuioe cráibceac an fear
 3150

 3150

 foim, asur ionao feos ir maiteara vo éabairc vo
 Cormac ir vo flaitbearac ó lúgnib i gcommaoin na
 ríotcána foim. Vo ba láncoil lé Cormac an triot
 foim vo théanaí, ir táinig va foillriugad vo flaitbear-
 3155

 3155

 ac go utángadar ceacra ó níg lúgean éuige ó'iarraio
 ríoda go beallcaine ar a gcionn, ir vo tairgrin réao ir
 maoine dóib ar aon ó lúgnib tré cillead von Mumáin
 tar a n-air go ríodac. An tan vo éualaió flaitbearac
 rin gabair fearg adbalmór é, asur ir ead no ráib: "Ir
 uirpa a ditne ar máoite vo méanman veapóile t'incinne

be held by the race of Fiachaidh Muilleathan and the race of Cormac Cas. But the wish of Cormac was not given effect to in this matter.

Now as to Cormac when he and Flaithbheartach, son of Ionmhainen, had got together a large army of Munstermen, they proceeded to Leinster to demand hostages or rent for the king of Munster, as the people of Leinster belonged to Leath Mogha. While the Munster host were in one camp before setting out on that expedition, Flaithbheartach, son of Ionmhainen, abbot of Inis Cathaigh, went on his horse through the laneway of the camp, and his horse fell under him into a deep trench and that was an ill-omen for him. This caused a large number of his followers and of the entire host to abandon this march, as they regarded the holy man's fall as a bad omen before their setting out on an expedition.

Now noble envoys from the Leinstermen and from Cearbhall, son of Muireigen, came to interview Cormac first, and brought him an offer of peace from the Leinstermen, to wit, that there should be general peace in Ireland until the coming Bealltaine, for a fortnight of autumn was just then over, and hostages were to be given into the hands of Maonach, abbot of Disirt Diarmada, who was a holy, wise, pious man, and the Leinstermen were to give Cormac and Flaithbheartach a large amount of valuables and wealth in consideration of that peace. Cormac was well pleased to make this peace, and went and made known to Flaithbheartach that there had come to him envoys from the king of Leinster asking for peace until the coming Bealltaine, and offering both of them valuables and wealth from the Leinstermen if they returned to Munster in peace. When Flaithbheartach heard this he became greatly enraged and said: "From thy feeble courage it is very easy to judge how miserable thy mind and spirit," and he

poured out much abuse and insult on Cormac on that occasion.

Cormac answered him thus : " I know well," said he, " what will come of this, to wit, battle will be given to the Leinstermen and I shall be slain, and it is likely that thy death will also come of it." And when Cormac had said these words he went into his own tent troubled and sad, and when he sat down a vessel of apples was brought to him and he began to distribute them among his people, saying : " My beloved people," said he, " I shall not distribute apples among you from this time forth for ever." " O beloved lord," said his people, " thou hast made us sad and sorrowful, and thou has often forboded ill for thyself." " How is this, O people of my heart," said Cormac, " for it is no great wonder that even though I should not give you apples with my own hand there will be some one else with me to give them to you." After this Cormac ordered that a guard be set round him, and that the pious man Maonach, namely the comhorba of Comhghall, be brought to him so that he might make his confession and his will in his presence ; and he partook of the Body of Christ in his presence, and he renounced the world before Maonach, for Cormac felt sure that he himself would be slain in that battle, still he did not like his people to know this.

Now he ordered that his body be taken to Cluain Uama, if it could be taken there with general convenience, and if not that it be taken to the churchyard of Diarmaid, son of Aodh Roin, that is Disirt Diarmada where he was a student for a long time. However, he preferred to be buried at Cluain Uama with the son of Leinin. But Maonach preferred he should be buried at Disirt Diarmada where there was a community of the monks of Comhghall, and Maonach was then Comhghall's comhorba, and he was a pious wise man, and he endured great hardship and labour in his endeavour to arrange peace between

17 móir o'uile 17 'o f'aoṁar fuairi a5 iarraidṁ ríodá 'o
 tarrmaidṁ 101r l'aignib 17 n'is Mumhan an tan roin.

- 3185 Áct éana zluairio iomaṁ o'feairib Mumhan zo neim-
 céaduigṁeacṁ ar an zcat óirí 'o éualaoar flann mac
 Maol'feac'lainn n'í éiréann 'o beit 1 longpóirt l'aignean
 zo r'uaṁz lionmair 'o zcoir 17 ar marcaiuéacṁ. 17 ann
 rin 'o n'aidṁ Maonac, "A uéazúaoine Mumhan," ar r'é,
 3190 "o buṁ crionna úaoib na b'raigoe maite táirigṁear
 'oaoib 'o z'abáil 1 n-orláim úaoine zcraibṁeacṁ zo veall-
 taine, .i. mac Cearbáil n'ioṁz l'aignean 17 mac r'ioṁz
 Orpuiṁe." 'O bádar r'irí Mumhan uile a5 a n'aidṁ o'don-
 zlóir zupab é flait'beairacṁ mac Ionmáinén 'o coiméirigis
 3195 iao um éiréacṁ 1 l'aignib.

- A haitle na caraoine rin triallao r'irí Mumhan tar
 Sliab Mairige roirí zo 'Droicéan Léitṁlinne. 'O coim-
 nuio iomaig'io Tiobraioe com'orba aibbe 17 buiúean móir
 'o éléiricib mar don n'ir 1 Léitṁlinn, 17 ziolldaoe an
 3200 tr'luaidṁ 17 a zcapaill lóin. 'O rinneacṁ iar rin r'iuic 17
 cairmeairca caṁa a5 feairib Mumhan 17 tángaoarí ioma
 1 Mairí n'aidbe. 'O bádar ann rin 1 n-ué' coille 17
 'oainṁin a5 fuiréacṁ n'ir an n'aidao. 'O n'ioṁar r'irí
 Mumhan tr'í caṁa com'órba úioṁ r'éin, mar acá flait-
 3205 beairacṁ mac Ionmáinén 17 Ceallacṁ mac Cearbáil n'í
 Orpuiṁe 1 zceannar feáona an céauéacṁ; Coimac mac
 Cuilléannáin n'í Mumhan ór cionn an 'oairca caṁa; Coimac
 mac Moṁla n'í na n'Déire 17 fuiréann o'uar'lib Mumhan
 ór cionn an tr'ear caṁa. Tángaoarí iomaig'io am'aidṁ rin
 3210 ar Mairí n'aidbe, a5ur fá zearánacṁ iao ar iomaṁ a n'aidao
 17 ar a l'aignean r'éin 'o r'uaṁz. Óirí 17 ead r'craib'ao
 uṁ'aoirí zo n'ad'aoar l'aignin éit'ne uiréao 'o r'uaṁz n'é
 feairib Mumhan. 'O tr'uaṁz iomaig'io an z'airí 'o bi ran
 zcat-ro am'ail innoirío eolaidṁ .i. z'airí a5 r'uaṁz Mumhan a5
 3215 mar'badṁ, 17 z'airí a5 r'uaṁz l'aignean a5 com'áaoiuéam an
 mar'badṁ roin.

the Leinstermen and the king of Munster on that occasion.

Now many Munstermen deserted the expedition without leave when they heard that Flann, son of Maoilseachlainn, king of Ireland, was in the camp of the Leinstermen with a numerous host of infantry and cavalry. Thereupon Maonach said: "Good people of Munster you should be acting wisely in giving the good hostages offered you into the hands of virtuous people until Bealltaine, to wit, the son of Cearbhall, king of Leinster, and the son of the king of Osruighe. All the Munstermen replied with one voice that it was Flaithbheartach, son of Ionmhainen, who forced them to go to Leinster.

After this contention the Munstermen proceeded eastward over Sliabh Mairge to Droichead Leithghlinne. Now Tiobraide the comhorba of Ailbhe and a large party of clerics rested at Leithghlinn as well as the camp-followers and the baggage horses. After this the Munstermen sounded their trumpets and gave the alarm of battle and proceeded to Magh nAilbhe. They rested there in the bosom of a wood and fastness awaiting the enemy. The Munstermen divided themselves into three equal battalions with Flaithbheartach, son of Ionmhainen, and Ceallach, son of Cearbhall, king of Osruighe, in command of the first battalion, Cormac, son of Cuileannan, king of Munster, in command of the second battalion, and Cormac, son of Mothla, king of the Deise, and a party of Munster nobles in command of the third battalion. Now in this array they reached Magh nAilbhe, and they were complaining of the multitude of the enemy and of the smallness of their own host. For authors write that the Leinstermen had a host four times as numerous as the Munstermen. Pitiful indeed was the cry from this battle as the learned relate, that is, the cry of the Munstermen who were being slain, and the cry of the Leinstermen who were exulting over that slaughter.

Dá cúir éana fá veana bhreath go hobann o'feardaib
 Mumhan .i. Céileadairi brádairi Ćinn Ĝeagáin mios Mumhan
 vo éuaró ar a eac ir mari ráimig uirre ir ead doubdairc:
 3220 "A fadriclanna Mumhan," ar ré, "ceitio go luac ón
 zcat aduacámar-go ir léigio vo na cléiricib féin cacuzad
 vo véanaim ó nar zadrav cumaió oile acé cat vo tabairc
 vo laigrib." Triallair Céileadairi ir rocaide maille mui
 a ládairi an éata amlaió rin. Cúir oile fári bhreath
 3225 o'feardaib Mumhan .i. Ceallac mac Cearbaili mari vo
 éonairc ré a muinnteari 'za vuarzain go tinnearnac
 ran éat, vo ling go hobann ar a eac ir doubdairc ré a
 muinntiri, "Éirigio ar bari n-eacáib," ar ré, "ir oibriuó
 uaid an luac acá i nbari n-agaió." Azur zé doubdairc
 3230 rin ní vo cacuzad doubdairc é, acé vo teitead. Táimig
 von dá cúir rin zur zadravar firi Mumhan bhreath éuca, i
 n-aoirfeacé. Né triá ba móri an t-ári baó ar fuo Máiže
 Ailbe an tan roin. Óiri ní tugtaoi comairce vo cléiriac
 feoc laoc ann zan comáirvad vo tabairc oirna leac ar
 3235 leac. Azur an triac vo haincivó laoc nó cléiriac leo,
 ní vo ériocairc vo-nivir rin acé vo fairic ré fuarclad
 o'fadáil arca.

Triallair Cormac mac Cuilleannáin i voraó an
 céadacáca. Zivó vo ling a eac i zclair uaid ir vo éur
 3240 reiréan oi, ir vo éoncaovar oirong va muinntiri vo bí az
 teitead ar an maróm é, ir tángavar va forcaé zur
 éuréovar ar a eac é. Ir ann rin vo éonairc Cormac
 valca fadriclanna vo féin, aó a ainm, raó eazna ir
 breiteamhair ir reancura ir laione an fear roin, azur
 3245 ir ead doubdairc an ní Cormac mui. "A mic ionmáin,"
 ar ré, "ná lean víom-ra, acé beiri ar tú mari ir fearri go
 vciocraio mios, azur vo innir mé vuir go muirbivó ran
 zcat-go mé. Triallair Cormac moime azur fá iomva fuil
 vaoime ir eac ar fead na rliže rin zur rciorirav cora
 3250 veirió an eic vo bí faoi, ré rleimne na rliže ó long na

Now the sudden defeat of the Munstermen was owing to two causes, namely, Ceileachair, kinsman of Ceann Gheagain, one time king of Munster, mounted his horse, and when he had mounted he said: "O freemen of Munster," said he, "fly this awful battle and leave the clerics themselves to fight, as they accepted no other offer but to give battle to the Leinstermen." With that Ceileachair and a multitude with him quitted the battle-field. Another cause of the defeat of the Munstermen was that when Ceallach, son of Cearbhall, saw his people being smitten stoutly in the battle he suddenly mounted his horse and said to his followers: "Mount your horses," said he, "and dismiss those that are opposed to you," and though he said this it was not to fighting he referred, but to flight. It followed from these two causes that there was a general rout of the men of Munster. Alas, great was the slaughter throughout Magh nAilbhe on that occasion. For clerics were no more spared than laics, but were slain equally with them on either side; and when they spared a cleric or a laic, it was not through mercy but through avarice they did so, in the hope of getting ransom-money on their account.

Cormac son of Cuileannan went to the forefront of the leading battalion. But his horse jumped into a drain under him and he got unhorsed, and a party of his followers who were fleeing from the battle saw him and came to his aid and placed him on his horse. Then did Cormac notice a freeborn foster-son of his own, whose name was Aodh, a man learned in wisdom, in law, in history and in Latin, and king Cormac spoke to him thus: "Beloved son," said he, "do not stay with me, but escape as best thou canst; and I told thee that I should be slain in this battle." Cormac advanced, and much blood of men and steeds lay along his path, and the hind legs of the horse under him slipped through the slipperiness of

fola. Tuicir an t-eac leir rin tar a hair go uarla
 Cormac fúite, gur bhríeasó a múineál ir a dhruim mar
 don ran earcari roin. Agus doubdairc ag tuicim óó: In
 manus tuas et relq. Éadair ran triát roin agus tigris an
 3265 múinnceari malluigíte gur gabadar va n-gaotóib an, agus
 vo beandó a ceann ve.

Doirei Doctúiri Hanmei 'n-a érioinic gurab le loclon-
 naib vo tuic Cormac mac Cuileannáin ir Cearbhall mac
 Muirgeigin ní laigean, an tan fá haoir von Tighearna 905.
 3280 Gíóeasó ní fíoi vo Hanmei ro; óiri níoi tuic Cearbhall
 an, agus ní hias loclonnaig vo cúiri an cat áct flann
 Sionna ní Éireann, mar ir pollur ar an rairi ní máiócear
 cat bealaig Muigna, mar ai tuic Mac Cuileannáin.

1 b'fíoiótóac íomoiúio an áta-ro vo marbadú Ceallaó
 3285 mac Cearbhall ní Orriuge ir a mac. Ir móri vo
 éléiriob maite ir vo míogáib, vo édoiyeacáib ir vo
 laocúaró, vo marbadú ran áat-ro. Vo marbadú an
 foğarac mac Suibne ní Ciarmáioe, ir Oilill mac Eogain,
 3270 aruóllan b'ieiteamhair Éireann, ir rocuioe móri mar
 don níú. Ag ro na huairle vo tuic an .i. Cormac ní na
 nÓeire, Dubdán ní b'feari Mlaige; Ceannfaoláio ní Ua
 gConaill; Conn a hAdáir, Ainéirliir v'Uib Toimpealáig,
 Eúioin ní Eúioe vo bí ar ionnarbadú ran Muimáin; Maol-
 3275 muaid, Maodgán, Dub óá Duireann, Conall, Feardóac, Doó
 ní Ua Liaóáin, ir Doimnall ní Dúin Cearmna. Ir 140 triá
 vo dhur an cat-ro ar Muimneacáib .i. flann mac Maol-
 feacláinn, ní Éireann, ir Cearbhall mac Muirgeigin, ní
 laigean, ir Taóğ mac Faoláin, ní Ua gCinnfealaig, ir
 3280 Teimeanain ní Ua n'Deagó, Ceallaó ir loicán óá nig na

the way which was marked with blood. Thereupon the horse fell backwards and Cormac fell under it and his neck and back were together broken in that fall; and as he fell he said: "Into Thy hands, O Lord," etc. He died on the spot, and the unruly folk came and assailed him with javelins and his head was cut off.

Dr. Hanmer says in his chronicle that it was by the Lochlonnaigh that Cormac son of Cuileannan, and Cearbhall son of Muireigen, king of Leinster, fell in the year of the Lord 905. But this statement of Hanmer's is false, for Cearbhall did not fall on this occasion, and it was not the Lochlonnaigh who fought the battle but Flann Sionna, king of Ireland, as is evident from the historic tract called the "Battle of Bealach Mughna," in which battle the son of Cuileannan fell.

Now in the very beginning of this battle Ceallach, son of Cearbhall, king of Osruighe, and his son were slain. Many were the good clerics, the kings, the chiefs and the warriors that were slain in this battle. There were slain there Foghartach son of Suibhne, king of Ciarraidhe, and Oilill son of Eoghan, a young prudent noble, and Colman, abbot of Cenn Eiteach, chief judicial ollamh of Ireland, and a large crowd with them. The following are the nobles who fell there, namely, Cormac, king of the Deise, Dubhagan, king of Fear Maighe, Ceanfaolaidh, king of U₁ Conaill, Conn of Adhar, Aineisliis of U₁ Toirrdhealbh-aigh, Eidhion king of Eidhne, who had been banished to Munster, Maolmuaidh, Madagan, Dubh dha Bhuireann, Conall, Fearadhach, Aodh king of U₁ Liathain, and Domhnall king of Dun Cearmna. And those who won the victory over the Munstermen are Flann, son of Maoilseachlainn, king of Ireland, and Cearbhall, son of Muireigen, king of Leinster, and Tadhg, son of Faolan, king of U₁ Cinnsealaign, and Teimheanain, king of U₁ Deaghaidh, Ceallach and Lorcan two kings of the Cineals, and Inneirghe, son of

3285 **Ḡ**Cineál aḡur Innéirḡe mac Duibḡiolla ní Ó n'Uíona;
 Follamáin mac Oiliolla ní Focorta Feada; Tuatal mac
 Uḡairne ní Ua Muireadúirḡ; Oúran mac Cinnéiríó ní
 Laoirḡe; Maolcallann mac Feairḡaile ní na b'Forcúat; 1r
 Cleiricén ní Ua m'ḡairce.

XXI.

Táinig iar rin flann Sionna ní Éireann marcfliadḡ
 móir níogáda vo cúir 'Uíarḡada mac Cearḡbail 1 níḡe
 Orḡuirḡe 1 noiaió báir a úearḡbíácair Céallairḡ mic Cear-
 báil vo bí 1 b'flairḡear Orḡuirḡe noime, ḡur túit ran cat-ro
 3290 aḡ conḡnam lé Corḡmac, ar mbeir umal vó fá éior vo díol
 níir tré beir 'n-a níḡ leirḡe Moḡa úó. 1r ann rin táng-
 adair úionḡ 1 noáil flóinn Sionna níog Éireann aḡur
 ceann Corḡmaic mic Cuileannáin aca, aḡur 1r ead' aubḡiaodar
 ní flann: "beada 1r fláirḡe úuir, a ní éorḡairḡ cúmáct-
 3295 airḡ, aḡ ro ceann Corḡmaic níog Muḡan aḡainne uuir, aḡur
 amáil 1r héar vo na níogairḡ oile, tóḡairḡ vo flíarad aḡur
 cuir an ceann fúite 1r foirḡóirḡ é voc flíarad. Óir fá
 nóir aḡ na níogairḡ noḡat an ran vo marḡbáoi ní 1 ḡcat leo
 a ceann vo buain ve 1r a cúir fá n-a flíarad va foirḡóirḡe."
 3300 **Ḥ**ívead ní buíveadar tuḡ ar an úruirḡ rin áct airḡbear an
 ḡníomá roir vo táḡairḡ orḡa ḡo níómóir, aḡur aubḡairḡ ḡur
 truairḡe a ceann vo buain von earḡos naoḡta aḡur vo
 níáió nac úionḡnad féin a foirḡóirḡe; aḡur vo ḡad flann
 an ceann 'n-a láim 1r vo póg é ḡo vtuḡ 'n-a tímeal 1 fá
 3305 trí ceann coirḡeadá an earḡuirḡ naoḡta.

Aḡur níḡad uaió iar rin an ceann ḡo honóirḡ
 v'ionnirḡirḡe an cúirḡ mar a níibe Maoná mac Siadáil
 comḡrba Comḡáil, aḡur níḡ fé coirḡ Corḡmaic ḡo Úirirḡ
 Úiarḡada ḡur háúnaicead ḡo honóirḡ ann rin é.

3310 **C**ia trā an cpoirde níir nac truaḡ an ḡníom-ro .i. marḡad

Duibhghiolla, king of Ui Drona, Follamhain son of Oilill, king of Fothorta Feadha, Tuathal son of Ughaire, king of Ui Muireadhaigh, Odhran son of Cinneide, king of Laoighis, Maolcallann son of Fearghal, king of the Forthuath, and Cleircen, king of Ui Bairrche.

XXI.

After this Flann Sionna, king of Ireland, came with a large royal host of cavalry to place Diarmaid, son of Cearbhall, on the throne of Osruighe in the room of his brother Ceallach, son of Cearbhall, who reigned in Osruighe before him and who fell in this battle as he was helping Cormac, to whom as king of Leath Mogha he was subject as to the payment to him of tribute. It was then that a party came to Flann Sionna, king of Ireland, bringing with them the head of Cormac, son of Cuileannan, and they said to Flann: "Life and health be thine, O slaughtering powerful king; behold we have the head of Cormac, king of Munster, for thee, and according to the custom of the other kings lift thy thigh and put the head under it and press it beneath thy thigh. For it was the custom of the kings that preceded thee, when they had slain a king in battle to cut off his head and to press it beneath their thighs." But instead of thanking this party he reproached them severely for this deed, and said that it was a pity to behead the holy bishop and added that he would not press it; and Flann took the head in his hand and kissed it, and thrice turned round in full circle with the blessed head of the holy bishop.

And then the head was reverently carried from him to the body, at which was Maonach, son of Siadhal, comhorba of Comhghall, and he took the body of Cormac to Disirt Diarmada, and it was there buried with honour.

What heart but must rue this deed, the slaying and

17 ceapad an uinne naoimta do ba mó eagna o'feardaid
 éireann 'n-a cómaidirir, raoi i n-ḡaeóilg 17 i laioin agur
 an t-airoearros lánríáibteac ioda uirnuigteac geann-
 naido uida, ceann foirceadail 17 fíreagna 17 foibéar,
 3315 agur airtirí dá éúigead Mumhan!

Do tilla iomoirro flann Sionna ní éireann ar b'rágbáil
 Diaimada mic Ceardail 17 níge Orriuge 17 ar noéanaim
 ríoda ioir é féin 17 a b'ráibrib. Tillaio laigin tar a n-air
 mar an gcéanna go mbuaid goceair. Táinig iar rin
 3320 Ceardail mac Muirreigéin ní laigean roime go Cill Dara
 17 orong móri o'feardaid Mumhan 1 lám aige 17 flaitbearac
 mac Ionmáinein mar don níú. Tuagad iar rin flaitbearac
 go Cill Dara, agur gabaid clair laigean ag tabairt
 acmáirín móir do, óir fá veard leo gúrab é ba ciontac
 3325 iur an gcat do éur.

Ar n-éag iomoirro do Ceardail ní laigean do léigead
 flaitbearac amac, agur 1 gcionn bliadna do tionn-
 laic Muireann bancoimrib b'riuge é 17 do éur níuaḡ
 móri do éléir laigean da cóiméad go máinig go Maig
 3330 ndairb, agur ar roctain na Mumhan amlaid rin do, do
 éuid da máiririr féin .i. go hliur Caéaig 17 do éait
 real da airtir go cráibteac caonóiréacac innce go
 otáinig amac a hliur Caéaig arir do gabáil níge Mumhan
 1 noaid bair Úuib laetna mic Maoilguala fá ní ar an
 3335 Mumhan reat mbliadna o'éir Cormaic; gur éait real
 bliadan 1 b'flaitear Mumhan da éir rin, amail doeir reir-
 leabair annálad Cluana heidneac fionntain 1 laoirir lé
 gcuirtear ríor an cat-ro bealaig Muḡna mar a léagtar
 1 laoid reancura do rinne Dallán ollam Ceardail níog
 3340 laigean mar a gcuireann éirim an cat-ro ríor go cumair,
 17 mar a luaidéann na huairle 17 an líon níuaḡ do tuic

hewing of the holy man, the wisest of the men of Ireland in his time, a man learned in Irish and in Latin, and a most virtuous chaste, pure, prayerful, pious archbishop, leader in teaching in true wisdom and good morals and high king of the two provinces of Munster !

And Flann Sionna, king of Ireland, returned, having left Diarmaid son of Cearbhall on the throne of Osruighe, and having made peace between himself and his kinsmen. The Leinstermen similarly returned in the flush of victory. After this Cearbhall son of Muireigen, king of Leinster, proceeded on his way to Cill Dara bringing with him in charge a large body of Munstermen and with them Flaithbheartach, son of Ionmhainen. Then Flaithbheartach was brought into Cill Dara, and the Leinster clergy fell to reproaching him greatly, for they knew well that it was through his fault the battle was fought.

But on the death of Cearbhall, king of Leinster, Flaithbheartach was set free; and a year after Muireann banchomhorba of Brighid accompanied him out of the town and sent a large party of Leinster clergy to escort him till he reached Magh nAirbh, and when he had thus arrived in Munster he went into his own monastery to Inis Cathaigh, and there he passed some time in virtue and devotion, and came out of Inis Cathaigh again to assume the sovereignty of Munster after the death of Dubh Lachtna, son of Maolguala, who was king of Munster seven years after Cormac; and he was for some years after that king of Munster, as is stated in the old book of the Annals of Cluain Eidhneach Fionntain in Laoighis which gives an account of the Battle of Bealach Mughna, as we read in the historic poem which Dallan, the ollamh of Cearbhall, king of Munster, composed in which he gives an abridged summary of this battle, and in which he enumerates the nobles and gives the numbers of the hosts that fell therein. But I shall

ran éad-ro. Sídead ní éuirfead uon laoiú anro adt an
céadurann oi, oo b'riú gur luaidéamar na huairle oo méir
a n-anmann rothainn tuar. As ro an rann:

3315

Cormac feithean fogairtad,
Colmán Ceallad cruaid n-ugra,
So ré mile corémar
I gCat dealaig muaid muyna.

Da éir rin fuair flann Sionna ní éiréann bár.

3350

Do gab Niall Glúnuib mac Aoda Finnleir mic Néill
Caille mic Aoda Oihnuige mic Néill Fharradig mic Fear-
gail mic Maolcolúin mic Maolbriúig mic Aoda Uair-
iúndaid oo ríol éiréamóin ríogadé éiréann trí bliadna.

3355

Do haetnuaidéad donad Taillean leir. Ir é an Niall-ro
oo éuid mar don mé neair Gaedéal oo éadairt éada oo
Loclonnaib loca dá Caoc i nUlltaib, gur marbadó iomao
oo Loclonnaib ir oo Gaedéalaib ran éad roin. Ir i
b'flaitear Néill iomorro tuad Cat Cinn Fuair ar Laignib
lé híoimair taoiréad Loclonnad, áit ar tuir ré céad oo

3360

Laignib ann um Maolmórdá mac Muirreigéin ní iairtair
leir, um úgair mac Oiliolá, um Muirgón mac Cinnéioib
ní na uirí gComann ir Laoigre, agus iomao oo óaoimib
uairle oile nac áiríngéar anro.

3365

Ir rán am-ro oo éuid Oitir taoiréad oo Loclonnaib
gur rluag líonmair mar don rir ó loc dá Caoc gur halbdair
agus tug Cauf mac Aoda cat óoib, gur tuir Oitir ir iomao
oo Loclonnaib ann. Ir i b'flaitear Néill Glúnuib
táimig loingear móir oo Loclonnaib i nÉirinn mar don mé
Siciric ir mé cloinn íomair gur gabrad baile áta Cliaé

3370

o'airéaoim feair nÉiréann.

Tionólair Niall Glúnuib ní éiréann móirfluag leir
Cunn gur uiré cat oo Loclonnaib as áit Cliaé, áit ar

set down here only the first stanza of the poem, since I have mentioned the nobles by name above. Here is the stanza :

Cormac, of Feimhean, Foghartach,
Colman, Ceallach of hard combats,
With six thousand, fell
In the Battle of proud Bealach Mughna.

After this Flann Sionna, king of Ireland, died.

Niall Glundubh, son of Aodh Finnleith, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfrithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland three years. He renewed the fair of Taillte. It was this Niall who went with a force of Gaels to give battle to the Lochlonnaigh of Loch da Chaoch in Ulster, and many Lochlonnaigh and Gaels were slain in that battle. It was also in the reign of Niall that the Battle of Ceann Fuaid was won over the Leinstermen by Iomhar, a Lochlonnach chief, wherein fell six hundred Leinstermen under Maolmordha, son of Muireigen, king of Iarthar Lithfe, under Ughaire son of Oilill, under Mughron son of Cinneide, king of the Three Comanns and of Laoighis, and under many other nobles not mentioned here.

It was about this time that Oitir, a Lochlonnach chief, with a numerous host went from Loch da Chaoch to Alba, and Caus, son of Aodh, gave them battle, wherein Oitir and many Lochlonnaigh fell. It was in the reign of Niall Glundubh that a great fleet of Lochlonnaigh came to Ireland together with Sitric and the children of Iomhar, and they seized on the town of Ath Cliath in spite of the men of Ireland.

Niall Glundubh, king of Ireland, assembled the main host of Leath Cuinn and gave battle to the Lochlonnaigh at Ath Cliath, wherein he himself was slain together with

marbad é féin iḡ Concuḃar mac Maoilḡeacḡlaimn nioḡ-
 ḡamna Éireann, iḡ doḡ mac Eoḡaḡain nio ḡlao iḡ Mḡoimicḡo
 3375 mac Flannagḡain nio ḡreagḡ, Mḡoicḡraoibḡe ó ḡuibḡionnagḡ
 nio Oirḡiall, iḡ iomaḡ vo ḡaoireacḡaib iḡ vo ḡaoimḡ oile ó
 ḡin amaḡ.

ḡo ḡab ḡonnacḡ mac Flóinn ḡḡionna mac Maoilḡeacḡ-
 ḡlaimn mic Mḡoilḡuanauiḡ mic ḡonnacḡa mic ḡoinnail mic
 3380 Muiḡacḡa mic ḡairmaḡa mic Airmeacḡaig ḡaoicḡ mic Conail
 ḡuibḡinn mic Suibne Meinn vo ḡiol Éireamḡoin nioḡacḡ
 Éireann ḡice bliacḡan. ḡoimḡlaic inḡean Flóinn mic
 Conaigḡ macḡair an ḡonnacḡa-ḡo agur Saḡb inḡean
 ḡonnacḡa mic Ceallagḡ nioḡ Oḡruigḡe ḡa bean vo. Agur
 3385 vo ḡeir Leabair Air Maḡa vo cuaiḡ an ḡonnacḡ-ḡo mac
 Flóinn nio Éireann ḡo ḡruimn mḡoir leir vo véanaḡ mḡuir
 nó cloiḡ timḡeall Saigḡe ḡairiain, an ḡoráileamḡ a mḡa
 .i. Saḡb inḡean ḡonnacḡa mic Ceallagḡ: óir ḡa ḡnḡacḡ lé
 mḡuir nó cloiḡ timḡeall ḡaca haiḡocille i nÉimn agur a
 3390 cill féin .i. Saigḡir ḡan mḡuir; óir iḡ i Saigḡir ḡairiain vo
 bioḡ aḡnacal nioḡruioḡe Oḡruigḡe an ionḡair ḡin. ḡán-
 ḡaḡar uime ḡin ḡir Mḡie ḡo ḡulagḡ nḡonnacḡa laimḡ nio
 Saigḡir anoir iḡ vo ḡabḡar ag véanaḡ an cloiḡ ḡac laoi
 timḡeall na cille; ḡonaḡ an ḡin nioḡ coir ḡonnacḡa
 3395 mic Ceallagḡ .i. nio Oḡruigḡe va aḡnacal ḡo Saigḡir, agur i
 noiaḡ a aḡnaicḡe, iar ḡiḡeacḡ voicḡar na hoicḡe,
 ḡánḡar naonḡar vo ḡoránaiḡ ciabaca ciorḡubḡa an
 uagḡ ḡur ḡabḡar ag cliaḡaieacḡ, amail iḡ beaḡ vo
 ḡoránaiḡ ó foim anail; agur ḡa ḡile a ḡuile iḡ a ḡriacḡa
 3400 ioná ḡeacḡa, iḡ ḡa uibe ioná ḡual ḡabann ḡac ball
 oile oioḡ.

iḡ amḡaiḡ ioḡoimḡo ḡánḡar iḡ uain leo vo nioḡ
 Oḡruigḡe; iḡ ḡac uaine acḡioḡ iḡ vo-nioḡ ḡalar laoi ḡo
 n-oicḡe oioḡ. Ag ḡo an uain:

Conchubhar, son of Maoilseachlainn, royal heir to the sovereignty of Ireland, and Aodh, son of Eochagan, king of Ulster, and Maoilmithidh, son of Flannagan, king of Breagha, Maolcraoibhe O Duibhshionnaigh, king of Oirghiall, and many other leaders and men as well.

Donnchadh, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland twenty years. Gormfhlaith, daughter of Flann, son of Conaing, was the mother of this Donnchadh, and his wife was Sadhbh, daughter of Donnchadh, son of Ceallach, king of Osruighe. And according to the book of Ard Macha this Donnchadh, son of Flann, king of Ireland, went with a large party to build a wall or fence round Saighir Chiarain by the direction of his wife, namely, Sadhbh, daughter of Donnchadh, son of Ceallach ; for she felt envious at there being a wall or fence round every principal church in Ireland, while her own church, that is Saighir, was without a wall ; for the burying place of the kings of Osruighe was at Saighir Chiarain at that time. Accordingly the men of Meath came to Donnchadh's mound beside Saighir to the west, and they set themselves to build the fence round the church day by day ; and at this time the body of Donnchadh, son of Ceallach, king of Osruighe, was brought to Saighir to be buried ; and after it was buried, when the darkness of night had set in, nine hairy jet-black crosans came upon the grave and set to choir-chanting as crosans are wont to do ever since, and their eyes and their teeth were whiter than snow, and all their other limbs blacker than blacksmith's coal.

They had come, it seems, bringing with them a lay for the king of Osruighe. And all who saw them grew sick a day and a night at the sight. Here is the lay :

- 3406 muinntear ò Donnáda móir mic Ceallaig
Coimhnead uabair,
Cliaira binne bío ag glaothaig
Sinne ar rluađaró ;
- 3410 Sluaig ag miolrao muige lána,
Tighe óla,
Óghná rionna, flata ríala,
Maite móra ;
- 3415 Fáir a élaia ir a ceiteara,
Coimhnead veađrfluaig,
Sreata rirte ir an ráimhírin.
Crite creathnuail ;
- 3420 Cnota cuirleanna go gcuiboe
Fíle raihle,
La óán noat-nglan cigóir go ríđ
Raithar Raigne.
- Óoo oor ooó óán a mhic ríog Raigne
Go raiaib,
Cairde na cuirín cairde an mhuirín
Óo bí goó ađair ?
- 3425 Rongada greim von ríor
Ro oirríoríoo uile,
Álaínn an ríot for a raibe
For bíot mbuirde ;
- 3430 Daptair bapraín for a anmaín
Uair ro cluinntear
Mór a luad iar nool ran alltar
Sinne a muinntear.

Óo cleađtaó íomríio leir an zcléiri rin ó érónaó na
hoiúce go maíoin beit ag cliairaídeat leir an uadain rin
3435 ar uaig Ó Donnáda zác n-oiúce, zup fáir ríio rin ceirte
ar éleiricib ir ar laoáib, óiri ba hionzrao leo veaíina
go folliur í zcoimheoat cúirp an ríiođ lánéraídeig rin.
Fá cuio íomríio oo éraíhad an ríiođ rin faoiríoin mhíoc ir
zlaeoó Cúirp Críort ir uirnaighe óúerađtaó. Fá cuio fóir
3440 oa éaonóúeraot eirábaio bíao ir lón oo cúir oa éabairte
oo boctuib Óe í n-uileféilicib na n-apraal í nzaó uile
aíroóill í noíruighe. Óo cúirheoó fóir uilleađta nó uirne
boct ar aletíom ar fon Óe í nzaó teaó muinntíre í

The people of Donnchadha Mor son of Ceallach,
A proud quarterage,
Melodious bands who are calling out
Are we when on a hosting :

Hosts hunting, full plains,
Houses for drinking,
Fair young women, hospitable princes,
Great nobles ;

The shout of his companies and his troops,
The quarterage of a good host ;
Ranks of skirmishers in the summer sun,
Drinking cups, feast-shouts ;

Harps and pipes in harmony,
Filés of Faibhle
With a fair new poem they used to come
To the gracious king of Raighne ;

Dod dor dod dan, O son of the king of Raighne,
With prosperity,
Where are the goblets where the friendship
That thy father had ?

May a pang seized us for the man
Whom all chanted for,
Excellent the course on which he was
In the fair world ;

Baptais baptain on his soul
Since it is heard,
Great his reward after going to the other world,
We are his people.

Now this band used to keep chanting this lay from nightfall till morning every night over the grave of Donnchadh, so that a doubt arose in the minds of clergy and laity, for they were surprised that demons should be openly attending the body of that most virtuous king. Indeed among the pious practices of the king were frequent confession and the receiving of the Body of Christ and fervent prayers ; and among his exercises of holy zeal was to send food and provisions to be given to God's poor in each principal church in Osruighe on each of the apostles' feasts. Moreover, he used to place an orphan or a poor man to be maintained for God's sake in every

nOrruige timceall, agus fóir trí péillce nó trí mála
 3145 leadair i nGac teac, mar atá mála i n-a zcuiread zác
 don von muinntir veacmáid an bíú vo hitci leir, agus
 mála iona zcuiread zác don a míri Micíl, agus an tcear
 mála iona zcuirear tuirtín cime vo bíú ar ioncáib
 mhá an tige lé mar na mboct zup ná moicead roinn von
 3450 veacmáid ná von míri Micíl.

Óála na zcléiread vo-níú tréizeanar ir uimaidte fead
 trí lá zo bfoillrigei dóib cíoú fáir leanrao na veamína
 corp an ríog; zo ucáin z aingeal Dé i bpir zo céile Dé
 vo cínéal fáicac mic Néill vo bí ran cóimúil rin. “Ir
 3455 maid,” ar an t-aingeal, “vo munnabair an tiorcaó roin
 vo véanam. Naonbair ionorro vo cléir Ó zCoingeoíó
 iao rúo, agus ir é ro an tcear feact tängeodar i nÉirinn
 a hirreann agus ó nar féadodar árac o’fáidil ar an
 ríog úo n-a beacáid, acáio iar n-a éag ag veanam buaid-
 3460 earta ór cionn a cúirp; agus véantar dirreann ir
 uirce coirreacóa amárac lib-re,” ar an t-aingeal, “agus
 crioitear ar an uaid agus ar an roiliz uile é, agus im-
 teocáid na veamína uile.”

Vo rónad rin agus tängeodar clíar Ó zCoingeoíó i
 3465 veactáib éan zcíoirtuib ran aeoir ór a zcionn, agus
 níoir lámrao luige ar úir na peilze ón zcoirreacó
 vo munnad uirre. Agus duibradar nar bfoirid an
 tiorcaó ir an coirreacó vo rónrao an clíar ar an
 uaid “óir vo beimír-ne i noiaid an cúirp ran raogal
 3470 ó nac ruil cumáca azaonn ar a anam ar neam.” Agus
 leir rin vo iméiz ríao a hamáic cáic ir ní fácaodar ó
 roin i lé iao. Ir fán am roin vo bí an cíoíran Fionn
 Ó Cionga ir Mac Rionnac Ó Conoíain ann, agus ir iao
 vo meabruiz an vuain réamháidte ó cléir Ó zCoingeoíó
 3475 ré linn beic ag clíaraidéact ar uaid Donncaóa mic
 Cealláiz ríog Orruige dóib, ir vo leanaodar an oiar
 réamháidte von cíoíraicac mar ealaóain zo báir.

household throughout Osruighe, and had besides three purses or three leather bags, to wit, a bag in which each person of the household put a tithe of the food he ate, and a bag in which each put his Michael's portion, and a third bag in which a portion of beeswax was put, which was at the disposal of the housewife to dispense to the poor who had got no share of the tithes or of the Michael's portion.

As to the clerics, they fasted and prayed for three days that it might be made known to them why the demons attended the king's body; and an angel of God appeared in a vision to a servant of God of the race of Fiachaidh son of Niall, who was in that assembly. "Ye have done well in keeping that fast," said the angel, "now these are nine of the company of Ui Coingheoidh, and this is the third time they have come to Ireland from hell; and since they could not find an occasion against this king during his life, they are causing a disturbance over his body after his death; and do ye have Mass said and water blessed to-morrow," continued the angel, "and let it be sprinkled on the grave and throughout all the churchyard, and all the demons will go away."

This was done and the company of Ui Coingheoidh appeared in the air above, in the form of jet black birds, and they did not venture to light on the churchyard ground because of its having been blessed; and they said that the fasting and the blessing of the grave by the clergy were necessary, "for we would be after his body on earth since we have not power over his soul in heaven." And thereupon they went out of sight of all and they did not see them ever since. It was about this time that the crosan Fionn O Cionga and Mac Rionntach O Connorain lived, and it was they who learned by rote the above mentioned lay from the company of Ui Coinghaoidh while they were chanting it above the grave of Donnchadh, son of Ceallach, king of Osruighe, and the two referred to practised crosantacht as an art until death.

XXII.

1r 1 bplaitear Donnáda mic Flóinn tSionna ní
 Éireann vo rinnead na gníomha-ro ríor. Óir 1r 1 uoraó
 3480 Δ flaitir vo gab Ceallacán mac Duadacán mé ráiú-
 teari Ceallacán Cairil ceannar vā cóigeaó Mumhan ar
 read veic mbliadan. Féac mar tainis Cinnéive mac
 loircáin go Gleannaíain 1 scotháil uairle Mumhan
 rui vo ríogaó Ceallacán agur vo meaf Cinnéive teacé
 3485 1oiri Ceallacán 1r ríogaó Mumhan. Síveaó tainis mátair
 Ceallacán Δ Cairéal, óir 1r an vo cóinnis rí 1 bfoáir
 Δ hoireada cómhba páorais, agur ar veacé ran scoth-
 áil vi doubairc mé Cinnéive cuimniugaó ar an vail vo
 bí 1oiri fácaó Muilleatan 1r Cóimac Car fá oigreacé
 3490 Mumhan vo beic fá reac 1oiri an vā flíocé tíoraó uata
 leac ar leac; zonaó va fairnéir rin acá an rann-ro ar
 bhuatrais na mná:

3495 Cuirniis Δ Cinnéive áir,
 Vail fácaó 1r Cóimac Cair,
 Sur fágraó Mumhan vo roinn
 go ceairt 1oiri Δ scothlóinn.

Agur tainis v'aitearc na mná sur léis Cinnéive
 flaitear Mumhan vo Ceallacán.

Va éir rin vo gabadarí loélonnais Ceallacán 1 zceilz,
 3500 sur beanadar ríol neogain 1r Vail zCair amac va n-ai-
 veoin é. 1ar mburíead íomorro íomav cat vo Ceallacán
 1r v'uairlib Muimneac ar loélonnais, agur iar n-a
 n-ionnarvad ar an Mumhan, 1r í comairle ar ar éinn
 Síric mac Tuirgér fá harotaíreac orra cleamnar vo
 3505 luad mé Ceallacán, mar acá Δ fíúr féin Déibionn ingean
 Tuirgér vo tabairc mar baincéile vó, agur raíire vā
 Cúigeaó Mumhan vo beic aise ó loélonnais zan agna zan

XXII.

It was in the reign of Donnchadh son of Flann Sionna, king of Ireland, that the following events took place. For it was in the beginning of his reign that Ceallachan, son of Buadhachan, who is called Ceallachan of Cashel held the sovereignty of the two provinces of Munster ten years. Now Cinneide, son of Lorcan, came to Gleannamhain to an assembly of the nobles of Munster before Ceallachan was inaugurated, and Cinneide sought to come between Ceallachan and the sovereignty of Munster. But Ceallachan's mother came from Cashel, for it was there she dwelt with her tutor, Patrick's comhorba, and coming into the assembly she asked Cinneide to remember the agreement come to between Fiachaidh Muilleathan and Cormac Cas that the descendants of both should alternately inherit Munster, and this is expressed by this stanza on the woman's words :

Remember, O pleasant Cinneide,
The agreement of Fiachaidh and Cormac Cas!
How they left Munster to be shared
Justly among their fair offspring.

And as a result of the woman's discourse Cinneide left the sovereignty of Munster to Ceallachan.

After this the Lochlonnaigh seized on Ceallachan by treachery, and the siol Eoghain and the Dal gCas rescued him in spite of them. But when Ceallachan and the Munster nobles had defeated the Lochlonnaigh in many battles and had driven them out of Munster, Sitric, son of Turgesius, who was their leader, hit upon the plan of arranging a match with Ceallachan, to wit, to give him his own sister Beibhionn, daughter of Turgesius, to wife, and to allow him to possess free the two provinces of Munster, without retribution or claim respecting them on

éilighadó 'n-a vialtó ari, ionnurf an tan vo macadó Ceallacán
 ar a ioncáib féin vo póradó a feadradó go muirbriúe é
 3510 féin ir an méio v'uairlib Muirneadó vo biaó marí don
 mur; agus vo léig cogari na ceilge rin le Donnadó mac
 Floinn ní Teadradó ar mbeir i bualtanar né Ceallacán
 vó tré zan cíor Mumán vo vóiol mur, agus uime rin don-
 tuigir vo Sítric an cealg v'imir ar Ceallacán ir ar
 3515 uairlib Muirneadó. Leir rin cuirir Sítric teadta vo luad
 an cleamnára né Ceallacán agus ar noctain vo na tead-
 aib vo ládair Ceallacán ir ead vo tógair mórluaig vo
 eadair leir vo póradó na mná. "Ní hamlaio ir cóir," ar
 Cinnéioe mac loicáin, "óir ní oleagair an Mumá
 3520 v'fágbáil zan íornam; agus ir ead ir inóeanta vuit
 neair rluag v'fágbáil ag coiméad na Mumán agus
 ceitne ríio mac tigeairna vo bheir leat vo póradó na
 mná."

Agus ir i rin comairle ar ar cinnead leo; agus ar
 3525 vtriall ran turar roin vo Ceallacán an oitce rú
 ráinig go háit Cliaé, fiarfuirir Móri, ingean Aoda mic
 Eadac ingean ríog Inre Fionngall vo ba bean vo Sítric,
 ead vo fá raibe ag véanam cleamnára né Ceallacán i
 noiaio ar euit v'uairlib loclonnac leir? "Ní ar a lear
 3530 luaidóear an cleamnar liom," ar ré, "ad ar ti ceilge
 v'imir ar."

Beadagair an bean leir na briaérais rin, ar mbeir v
 i ngráú folaiútead né Ceallacán né cian v'aimirir ríome
 rin, ón trát vo connairic i bpoir leirge é, agus vo-ní
 3535 moicéirge ar mairin ar n-a máradó ir téio ór íreal ar an
 raon 'n-ar raol Ceallacán vo beir ag tead; agus mar
 ráinig Ceallacán vo ládair beirir ríre i bpo v' fá leit é
 agus noctair vó an cealg vo bí ar n-a hollmuagó ag
 Sítric 'n-a comair né a marbadó; agus mar vo mear
 3540 Ceallacán tillead ní raibe ré ar cumar vó óir vo báuar
 na maige ar gac leit von rúo lán vo rcoraib loclonnac
 i n-oiréill ar a gabáil. Mar vo tógair tillead tar a

the part of the Lochlonnaigh ; in order that when Ceallachan should go under his own protection to marry his sister, himself and all the Munster nobles who were with him might be slain ; and he communicated the secret of this plot to Donnchadh, son of Flann, king of Tara, who was at enmity with Ceallachan through his not having paid him the rent for Munster, and hence he consented to Sitric's carrying out his treacherous design on Ceallachan and the Munster nobles. Thereupon Sitric sent envoys to Ceallachan to give tidings of the match, and when they came into his presence, what he proposed to do was to take a large host with him when going to marry the lady. " That is not right," said Cinneide, son of Lorcan, for it is not right to leave Munster without defence ; and what thou shouldst do is to leave a force to hold Munster and to take four score lords' sons with thee on going to marry the lady."

And this was the counsel they adopted. And as Ceallachan was going on this journey; the night before he arrived in Ath Cliath, Mor, daughter of Aodh, son of Eochaidh, daughter of the king of Inis Fionnghall, wife of Sitric, asked why he was making a match with Ceallachan, seeing he had slain so many Lochlonnach nobles. " It is not for his good this match is arranged by me," he answered, " but with a view to practising treachery against him."

At these words the lady started, as she had been long secretly in love with Ceallachan from the time she saw him at Port Lairge ; and she rose early the next morning and went secretly along the path on which she thought Ceallachan was coming ; and when he came up to her she took him aside and informed him of the plot which Sitric was hatching against him in order to kill him ; and when Ceallachan thought of returning he was unable to do so, as the fields on either side of the road were full of companies of Lochlonnaigh ambushed for the purpose of capturing him. As he made an effort to return they sprang

aif luigtear leo-ran va zác leit aif aifur maibtear uonng
 vo na huairlib vo bi 'n-a focair, if maibtear leo-ran maif
 3545 an zcéavna luét vo na loélonnaið. Sióeab lingio an-
 ctrom an tfluaig aif ceallacán zup zabað é féin if Donn
 Cuan mac Cinnéioð ann, if muzab zo hát Cliað aif láim
 iab, if ar fin zo haim Maða maif a maðavari naoi
 n-iaifla vo loélonnaið zo n-a mburóin va zcoiméav.

3550 Dála na uuiuge vo éuaib ar ón zcoinblióct roin
 v'uaiflib Muimneac, tuallav von Muimain if noctav a
 rceala vo Cinnéioe aifur leif fin ollmuigtear va fluaig
 lé Cinnéioe vo tópaioeacé ceallacáin, maif acá fluaig vo
 típ if fluaig vo muif; aifur vo finne taoifeac aif an
 3555 fluaig vo bi vo típ vo Donnab mac Caomí ní an va fear-
 maige, aifur vo zab Cinnéioe az cupi meifmiz ann aza
 maioeaim aif zo maðavari doimí véaz va finnefaimib i
 bflaitear Muimán, maif acá aifur, Catal mac Fiongaine,
 Fiongaine mac Catal, Cú zan Mátaif, Catal pé páiocti
 3560 Ceann Féagáin, Aóð, Flann Catmað, Cairbne, Crioimctann,
 Eócaib, if donzup mac Naifmaioic. Vo cupi Cinnéioe fóf
 veic zcéav vo Dál zCair leif if tmuif taoifeac óf a
 zcionn, maif acá Corcmað longairzán if Congalac, amail
 avair an laioð: éifgeab fice céav buð éuaib.

3565 Az fo an man ar an laioð éavna az aifrimoal
 bmaðar Cinnéioð:

éifgeab ann Corcmað na zcát,
 aifur longairzán lazac,
 éifgeab Congalac ón linn,
 mo típ veaifbmaifne avairim.

3670

Vo cupi Cinnéioe fóf cúig céav oile vo Dál zCair lé
 Sióva mac Sióva ó éloinn Coiléin ann, aifur cúig céav
 oile vo Dál zCair lé Deazav mac Doimail i n-éazmaif
 a vaeacav vo fluaig ó faoiclannaið oile Muimán ann.
 3675 Vo cupi an vana móiffluaig vo muif ann aifur failbe
 Fionn ní veaifmuimán 'n-a taoifeac oifma.

Dála na fluaig vo típ, tuallav ar an Muimain i

upon him from all sides, and a body of nobles who were with him were slain, and these in their turn slew a number of the Lochlonnaigh. But the bulk of the host bore down on Ceallachan and there captured himself and Donn Cuan, son of Cinneide, and they were taken to Ath Cliath as prisoners, and thence to Ard Macha, where nine Lochlonnach earls with their detachments detained them.

As to the company of Munster nobles who escaped from this conflict, they proceeded to Munster and told the news to Cinneide, who thereupon got ready two hosts to go in quest of Ceallachan, that is, a land force and a sea force, and he made Donnchadh, son of Caomh, king of the two Fearmaighes, leader of the land force, and Cinneide proceeded to encourage him, telling him that eleven of his ancestors were kings of Munster, to wit, Airtre, Cathal son of Fionghaine, Fionghaine son of Cathal, Cu gan Mhathair, Cathal who was called Ceann Geagain, Aodh, Flann Cathrach, Cairbre, Criomhthann, Eochaidh, and Aonghus son of Natfraoch. Besides, Cinneide sent ten hundred of the Dal gCais along with him with three leaders over them, to wit, Coscrach, Longargan and Conghalach, as says the poem: Let twenty hundred go northwards.

Here is the stanza of this poem which quotes the words of Cinneide :

Let Coscrach, of the battles, go there,
And Longargan, the lovable,
Let Conghalach, from the lake, go ;
I mean my three brothers.

Moreover, Cinneide sent thither five hundred more of the Dal gCais with Sioda, son of Sioda of the clann Cuilein, and five hundred more of the Dal gCais with Deaghaidh, son of Domhnall, besides the fighting men that went thither from the other free-born tribes of Munster. The second great force he sent by sea with Failbhe Fionn, king of Desmond, as their leader.

As to the land-force they proceeded from Munster to

Connaught; and they sent skirmishers to Muaidh and to Iorrus and to Umhall to bring cattle preys to the Munster camp, and the camp were not long waiting for the return of the skirmishers when they saw a host in good array approach them, and their numbers was ten hundred, and a single youthful warrior at their head; and when they came up, Donnchadh, son of Caomh, asked what force was that. "A body of Munstermen," he replied, "to wit, the Gaileanga and the Luighne of the race of Tadhg son of Cian, son of Oilill Olom, and the men of Dealbhna, of the race of Dealbhaorth, son of Cas, son of Conall Eachluaith, who are giving you a helping hand through brotherly sympathy in opposing the foreigners and in rescuing Ceallachan from them. And there are three valiant leaders at the head of this force, to wit, Aodh, son of Dualghus, having all the Gaileanga under him, Diarmaid, son of Fionnachta, having the Luighnigh under him, and Donnchadh, son of Maoldomhnaigh, at the head of the men of Dealbhna; and as a testimony of this is the historical poem which begins with this stanza:

The clanna Cein are there,
And the Dealbhaorth all together
Coming to the hosting,
And they will fight on your side.

Now this host was thus constituted. Five hundred of them had swords and shields, and five hundred were archers. The Munster host and this force who had come to help them proceeded thence to Tir Chonaill and they spoiled the country. Muircheartach, son of Arnaladh, came to Donnchadh son of Caomh, and asked him to restore the cattle preys with good will; and Donnchadh replied that he would only give him what remained of the preys after the hosts had been satisfied. Upon this Muircheartach left the host and sent envoys secretly to the sons of Turgesius to Ard Macha informing them that the

uóib̄ an rluas Muinneac̄ vo beit̄ ag tóruibeac̄t̄ Ceall-
acáin ar tí a buana amac̄.

Uála éoinne Tuigéir triallair̄ a hAr̄o Mac̄a naon-
bar̄ iarl̄a go n-a rluas̄ loclonnaac̄, ir̄ Ceallac̄án ir̄
3815 Donn Cuan i mbroio leo. Iomtúra rluas̄ Muñan triall-
air̄ go hAr̄o Mac̄a ir̄ marbair̄ a uar̄la va gooir̄ vo
loclonnaib̄ agur ar̄ a élor̄ ar̄ n-a márac̄ uóib̄ Sicric̄ go
n-a rluas̄ vo uul̄ né Ceallac̄án go Dúin Dealgan triallair̄
'n-a uóruibeac̄t̄, agur mar̄ vo móruis̄ Sicric̄ iao ag
3820 ceac̄t̄ i ngar̄ von baile, téio féin ir̄ a rluas̄ 'n-a longair̄
ir̄ Ceallac̄án ir̄ Donn Cuan leo, agur ciḡ an rluas̄
Muinneac̄ ar̄ imeall̄ na tróga ar̄ a goomair̄, agur iao ag
agallma loclonnaac̄. Agur leir̄ rin̄ ac̄tio cablac̄ móri ag
cigeac̄t̄ ran éuan éuca, agur tugadair̄ Muinnis̄ aicne
3825 gur̄ab é failbe fionn go n-a cablac̄ vo bí ann.

Triallair̄ failbe go n-a cablac̄ go réimóireac̄ i nuáil
na loclonnaac̄ agur tuḡ uet̄ ar̄ an luinḡ i n-a maibe Sicric̄
ir̄ Tori ir̄ Maghur̄, agur luingir̄ ar̄ boio luinge Sicreaca
ir̄teac̄ agur vá cloibeam̄ 'n-a vá láim̄; agur gabair̄ ag
3830 gearraí na uéao lé maibe Ceallac̄án ceangair̄te von
treolóir̄ann, leir̄ an gclóibeam̄ vo bí 'n-a láim̄ éli, gur̄
rcaoil vo Ceallac̄án ir̄ gur̄ léiḡ ar̄ éláir̄ib̄ na luinge
anuar̄ é; agur leir̄ rin̄ tuḡ cloibeam̄ na láime cli vo
Ceallac̄án. Téio Ceallac̄án a luinḡ Sicreaca i luinḡ
3835 failbe agur anair̄ failbe ag comtuair̄gair̄ loclonnaac̄
gur̄ marbair̄ tré anforlann loclonnaac̄ é, ir̄ gur̄ beanadair̄
a éann ve. Ciḡ fiangal̄ taoireac̄ va muinnter̄i 'n-a áit
ran éoinblioc̄t̄ roin, ir̄ beir̄ir̄ go hearaontac̄ ar̄ bhollac̄
ar̄ Sicric̄, ir̄ teir̄gir̄ iao ar̄ don tar̄ boio na luinge amac̄,
3840 go nveac̄adair̄ go gur̄ann, gur̄ bátaó amlair̄ rin̄ iao.

Ciḡ Séagóa ir̄ Conall vá taoireac̄ oile ir̄ beir̄io ar̄
vá b̄ráir̄ Sicreaca, .i. Tori ir̄ Maghur̄ ir̄ beir̄io tar̄
boio na luinge amac̄ iao, gur̄ bátaó amlair̄ rin̄ iao a

Munster host were in quest of Ceallachan and intended to rescue him.

As to the sons of Turgesius, they set out from Ard Macha, nine earls with their host of Lochlonnaigh, and Ceallachan and Donn Cuan with them as prisoners. And the Munster host proceeded to Ard Macha and slew all that came in their way of the Lochlonnaigh, and when on the next day they heard that Sitric and his host had gone to Dun Dealgan with Ceallachan they set out in pursuit of them, and when Sitric observed them coming near the town he himself and his host betook themselves to their ships, having Ceallachan and Donn Cuan with them, and the Munster host came on the verge of the strand in front of them and held a parley with the Lochlonnaigh. And thereupon they saw a large fleet approach them in the harbour, and the Munstermen knew that it was Failbhe Fionn and his fleet that were there.

Failbhe and his fleet proceeded by direct route to meet the Lochlonnaigh, and he made an attack on the ships in which were Sitric and Tor and Magnus, and he boarded Sitric's ship, having a sword in either hand, and set to cutting the ropes that bound Ceallachan to the mast, with the sword that was in his left hand, and set Ceallachan free, and let him down on the ship's deck, and then gave Ceallachan the sword he held in his left hand. Ceallachan went from Sitric's ship to that of Failbhe; and Failbhe continued to hew down the Lochlonnaigh until they overpowering him, slew him and cut off his head. Fianghal, a leader of his followers, took his place in the conflict, and seizing Sitric by the breast by force, cast both of them overboard, and they went to the bottom and thus were drowned.

Seaghdha and Conall, two other leaders, came on and seized Sitric's two brothers, to wit, Tor and Magnus, and threw them overboard, so that the four were

3845 **ḡceatnar.** Δρυρ μαρ ριν οα ḡαδ ρυρνεανν οίλε οο ḡαεθ-
 ealaid, lingio ar loclonnaid, ḡur bryeado ir ḡur bearnado
 ḡur marbad ir ḡur mioodorygeado leo iao, ḡo nac teapna
 oioib uada ac beagan oo euaid tpe luar a long ar, Δρυρ
 tigio fein ir Ceallacan i ocir ar n-a foyritin a han-
 bryois loclonnac amloid ρin le cpyodac ir le calmacc
 3850 na Muimneac; Δρυρ tpyallau ar ρin oon Mumain
 mar don le Ceallacan, ḡur ḡab pe ceannar a epice fein
 arir.

Δρυρ pe tpyall oioib o ac Cliae oon Mumain oo
 toḡair Myicae mac floinn pi laigean cac oo tabairt
 3855 oioib tpe marbad loclonnac Δḡ buain Ceallacan oioib.
 ḡyead ar bryairin epodaca ir calmacca na Muimneac
 oo leigeadau tarya iao ḡan cac oo tabairt oioib.

XXIII.

Iar ocillead iomoryo oo Ceallacan oon Mumain oo
 mear meo na hanbryois oo bi Δḡ loclonnaid ar an
 3860 Mumain, Δρυρ oo myne fein ir uairle Muimneac oo
 comairle ucc oo tabairt opra oa noibirt, Δρυρ lingio ar
 ocir ar luimneac, Δρυρ marbair Ceallacan ir a flud
 cug ceao oioib, Δρυρ tuc a mbryage leir. Oa ep ρin
 ahycear Coyac leir, Δρυρ tuc a mbryage ir a maoin
 3865 leir. Ahycear for Cairal leir, Δρυρ marbair tpi ceao
 oo loclonnaid ann. Teio ar ρin ḡo poyt lahyge ir ḡab-
 tar an baile ir ahycear leir e, Δρυρ tuc maum moy ar
 Sircic mac loimair Δρυρ marbair cug ceao oa muinntir,
 Δρυρ teitir Sircic fein 'n-a loingear, Δρυρ fillir Ceall-
 3870 acan ḡo Oomnall o bryolain pi na n'oyre, Δρυρ tuc a
 fuyr fein ḡomflait ingean buadacan 'n-a mnaoi o.

Ir ḡnoo oa ep ρin ḡo bryair Ceallacan bar ir oo ḡab

drowned in that manner. And in like manner acted every other company of the Gaels; they sprang on the Lochlonnaigh and broke them up, made gaps through them, slew them, and threw them into disorder, so that there escaped from them only a few who were saved by the swiftness of their ships, and they went on land with Ceallachan who had thus been rescued from Lochlonnach captivity by the valour and prowess of the Munstermen; and thence they proceeded to Munster with Ceallachan, and he resumed the government of his own country.

And as they were setting out from Ath Cliath for Munster, Murchadh son of Flann, king of Leinster, sought to give them battle for having slain so many Lochlonnaigh in rescuing Ceallachan from them. But when they saw how brave and valiant the Munstermen were, they allowed them to pass without giving them battle.

XXIII.

But when Ceallachan returned to Munster he considered how severely the Lochlonnaigh oppressed Munster, and he himself and the nobles of Munster resolved to attack them with a view to banishing them; and they first made a sudden attack on Luimneach, and Ceallachan and his host slew five hundred of them and took away hostages from them. After this he plundered Corcach and brought hostages and treasures therefrom. He also plundered Cashel, and three hundred Lochlonnaigh were slain there. Thence he went to Port Lairge and took possession of the town and plundered it, and he inflicted a severe defeat on Sitric, son of Iomhar, and slew five hundred of his people; and Sitric himself took flight in his fleet; and Ceallachan returned to Domhnall O'Faolain, king of the Deise, and gave him his own sister Gormfhlaith, daughter of Baudhachan, to wife. Soon after that Ceallachan died,

Feaighiáid mac Ailgionáin mic Donnghaile flaitear Muhan
 iar mbár Ceallacáin sup maibdaoi a cine féin i bfeall
 3675 é. Gabair Matgháin mac Cinnéioi óa éir rin flaitear
 Muhan óa bliádain véas agus Ectigeairn mac Cinnéioi
 i gceannar Tuadmhan ré a linn.

Ir é Matgháin mac Cinnéioi ní Muhan ir a
 veairbrácairí Dhuhan mac Cinnéioi, vo bí 'n-a macaom
 3680 ós an trát roin, tug Cat Sulcóioe ar Loclonnais, áic
 ar maibdaó Teitill Tríenmhíleas Ruamonn ir Deairnair
 Muirir Luimniú ir Toiols ir óa céas véas vo Loclonn-
 ais mar don níú; agus vo lean Matgháin ir Dhuhan ir
 3685 vo Dál gCair an iuaig ogha fá fíáioib Luimniú irteas agus
 vo maibdaó iomaó oíob ar na ríáioib agus an rna
 cigéib, go ucugrao uata iomaó oíir ir aihgíó reos ir
 maoiné; vo loirgíó ir vo éirgairíó a noúinte ir a
 noaingne mar an gceanna. Go gíó vo éir rin vo
 fealláó ar Matgháin mac Cinnéioi lé Donnabán 'n-a
 3690 cig féin, ir vo éioólaic vo mac Dhuhan ir vo gállaib é
 tar éomairce éolaim mic Ciaraigáin comóirba Dairne, ir
 vo maibdaó Matgháin tar éomairce an naoim lé mac
 Dhuhan.

Ir ré linn Donncaó mac Flóinn rSianna míó gÉirneann
 3695 ar a bfuilmíó ag trídcaó, tarlaóar na neite-re noiminn
 ríóir, mar acá, báir éiráin earpuig Tuiléin agus ríall
 an Donncaó céanna ó'arigain ir vo éreacáó Connacé.
 Síveas vo maibdaó iomaó óa muinntir i n'Duibéir áca
 Luain, áic ar éir Cionacé mac Conubair ní Ó bFáilge.
 3700 Ir fán am-ro vo hahgíeas Cluain mic Nóir lé Loclonnais
 agus a veacé ar rin ar loé Rib sup aihgíó na tíóir
 óa gac leit úi. Vo hahgíeas fóg ir vo éreacáó éirne
 lé Loclonnais, ir vo maibdaó óa céas véas vo gaeúeal-
 ais éann. Óa éir rin vo bácaó óa céas véas vo

and after his death Feargraidh, son of Ailghionan, son of Donnghal, held the sovereignty of Munster till his own tribe slew him by treachery. After this Mathghamhain, son of Cinneide, held the sovereignty of Munster twelve years, and in his time Echtighearn, son of Cinneide, was chief of Thomond.

It was Mathghamhain, son of Cinneide, king of Munster, and his brother Brian, son of Cinneide, who was then a stripling, who won the Battle of Sulchoid over the Lochlonnaigh wherein Teitill Treimhileadh Ruamonn and Bearnard Muiris of Luimneach and Torolbh and twelve hundred Lochlonnaigh were slain, and Mathghamhain and Brian and the Dal gCais pursued them as they retreated in through the streets of Luimneach, and many of them were slain in the streets and in the houses, and they gave up much gold and silver, valuables and goods; and also their duns and fortresses were burned and thrown down. Soon after this Donnabhan seized on Mathghamhain by treachery in his own house and gave him over to the son of Bran and to the foreigners in violation of the protection of Colam, son of Ciaragan, the comhorba of Bairre; and the son of Bran, slew Mathghamhain in violation of the saint's protection.

It was in the time of Donnchadh, son of Flonn Sionna, king of Ireland, of whom we are treating, that the following events took place, to wit, the death of Ciaran, bishop of Tuilen, and the going of this Donnchadh to plunder and spoil Connaught. However, many of his followers were slain in Duibhthir Atha Luain, where Cionaoth, son of Conchubhar, king of Ui Failghe fell. It was about this time that Cluain mic Nois was plundered by the Lochlonnaigh, and they went thence on Lough Ribh and plundered the country on either side of it. The Lochlonnaigh also plundered and spoiled Eininse, and two hundred Gaels were slain there. After this twelve hundred Lochlonnaigh

3705 **Loélonnais** ar **Loé Ruóruige**, **asur** vo **gabadau** **Loélonnais** **áta** **Cliaé** **faolán** **mac** **Muireadais** **ní** **laignean** **ir** **a** **élan** **mar** **don** **nur**, **asur** **no** **hairgead** **Óin** **Sodairce** **lé** **Loélonnais** **Loéa** **Cuan** **ir** **vo** **hairgead** **Cill** **Óara** **lé** **Loélonnais** **Puire** **laigne**. **So** **griú** **va** **éir** **rin** **tugaó**
 3710 **ár** **riómór** **ar** **Loélonnais** **lé** **hillec**, **áit** **ar** **tuic** **óc** **scéad** **vo** **Loélonnais** **ann**, **mar** **don** **né** **triúir** **taoiréad** **vo** **bí** **orra**, **mar** **atá** **Albóán** **asur** **ir** **Roilc**, **lé** **Muirecearta** **mac** **Néill**.

Ir **fán** **am-ro** **vo** **bí** **an** **oiréad** **roin** **vo** **tráct** **ceann-**
 3715 **áit** **deáta** **i** **néirinn** **an** **tan** **táinig** **iairla** **Oilinn** **vo** **Loélonnais** **so** **neart** **luimnis** **ir** **Connact** **vo** **Loélonnais** **fá** **donac** **Rora** **Cié** **lá** **Peadaur** **ir** **Póil**, **sur** **éirgeadau** **luct** **an** **donais** **'n-a** **gcoinne**, **sur** **feairé** **cat** **eastoria**, **ir** **vo** **marbá** **a** **tri** **nó** **a** **ceadau** **vo** **miltib** **vo** **Loélonnais**
 3720 **ann**; **asur** **an** **t-iairla** **féin** **vo** **marbá** **é** **mar** **don** **riú**, **vo** **néir** **Fingin** **mic** **Cairteais** **fan** **leabhrán** **no** **reio** **so** **cumair** **ar** **válais** **Éireann** **ó** **túr** **sur** **an** **am-ro**. **Ir** **é** **iomorrio** **Taó** **mac** **Catail** **fá** **ní** **Connact** **ricé** **bliaúan** **an** **tan** **roin**; **asur** **fuair** **Sicric** **mac** **Íomair** **ní** **Fionnloé-**
 3725 **lonnac** **ir** **Dubloélonnac** **bár** **an** **tráct-ro**. **Ir** **fán** **am-ro** **tugaó** **ár** **mór** **ar** **Loélonnais** **Loéa** **Oirbrean** **lé** **Connact-** **ais**, **asur** **tugaó** **veairé** **ar** **Loélonnais** **Loé** **néac** **lé** **Conais** **mac** **Néill**, **áit** **ar** **tuic** **vá** **céad** **véas** **vio**. **Óa** **éir** **rin** **táingadau** **Loélonnais** **ar** **Loé** **Éinne**, **sur** **hairgead**
 3730 **cealla** **ir** **tua** **leo**; **asur** **vo** **hairgead** **Arvo** **Macá** **lé** **Soérra** **taoiréad** **Loéa** **Cuan**; **vo** **hairgead** **Cill** **Éuilinn** **le** **hAmlois** **mac** **Soérra**, **so** **utis** **veic** **scéad** **vo** **briaisib** **ar** **leir**. **Óo** **hairgead** **Oileac** **Néio** **lé** **Loélonn-** **ais** **ir** **vo** **gabá** **Muirecearta** **mac** **Néill** **ann**, **sur**
 3735 **fuair** **Óia** **so** **míorbaisac** **é**. **So** **griú** **va** **éir** **rin** **vo** **marbá** **Aralt** **mac** **Íomair** **taoiréad** **Loélonnac** **luimnis** **lé** **Connactais** **asur** **fuair** **Amlois** **mac** **Soérra** **ar** **ní**

were drowned in Lough Rudhruighe, and the Lochlonnaigh of Ath Cliath seized on Faolan, son of Muireadhach, king of Leinster, and his children; and Dun Sobhairce was plundered by the Lochlonnaigh of Port Lairge. Soon after this the Ultonians made great slaughter on the Lochlonnaigh in which eight hundred of them, together with three of their leaders, to wit, Albdan, Aufer and Roilt, fell by Muircheartach, son of Niall.

About this time there was a large trading business carried on with Ireland when the Lochlonnach earl Oilfinn came with the Lochlonnach forces of Luimneach and Connaught to the fair of Ros Cre on the feast of Peter and Paul; and the people at the fair stood up against them, and three or four thousand Lochlonnaigh were slain there, and the earl himself was slain with them, according to Finghin Mac Carrthaigh in the booklet which he has written giving a brief account of Irish affairs from the beginning to this time. At this period Tadhg, son of Cathal, was king of Connaught twenty years; and Sitric, son of Iomhar, king of the Fionnlochlonnaigh and the Dubhlochlonnaigh, died. About this time the Connaughtmen wrought great slaughter on the Lochlonnaigh of Loch Oirbsean; and Conaing, son of Niall, wrought dreadful slaughter on the Lochlonnaigh of Loch nEachach wherein two hundred of them fell. After this a party of Lochlonnaigh came on Loch Eirne and they plundered churches and districts; and Gothfraidh, chief of Loch Cuan, plundered Ard Macha; Cill Chuilinn was plundered by Amhlaoibh, son of Gothfraidh, and he took thence ten hundred prisoners. Oileach Neid was plundered by the Lochlonnaigh, and Muircheartach, son of Niall, was captured there, but God set him free by a miracle. Soon after this Aralt, son of Iomhar, chief of the Lochlonnaigh of Luimneach, was slain by the Connaughtmen; and Amhlaoibh, son of Gothfraidh, king of

the Fionnlochlonnaigh and of the Dubhlochlonnaigh, died, and Lorcan, son of Faolan, king of Leinster, was slain by the men of Normandy. It was at this time that the son of the prince of Wales, whose name was Rodoricus, came to plunder Ireland; and he was slain by the Irish according to Hanmer in the year of the Lord 966. It was about this time that Ath Cliath was plundered by Conghal, son of Maoilmithidh, and one hundred and forty Lochlonnaigh were there slain, and their valuables and their goods were taken from them. After this Donnchadh, son of Flann Sionna, king of Ireland, died.

Conghalach, son of Maoilmithidh, son of Flanagan, son of Ceallach, son of Conaing, son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland ten years. Muire, daughter of Cionaoth, son of Ailpin, king of Alba, was the mother of this Conghalach. It was in his reign the following events took place. For it was then that Etimonn, king of Sacsá, and Blathchuire, son of Iomhar, king of Normandy, died; and Conghalach, son of Maoilmithidh, king of Ireland, fought the battle of Muine Brogain against the Lochlonnaigh where seven thousand of them fell, as well as many Gaels on the other side.

The fourth year of the reign of this Conghalach, son of Maoilmithidh, Brian Boroimhe, son of Cinneide, assumed the sovereignty of Munster; and the second year after he had become king of Munster he gave notice to Maolmhuaidh, son of Bran, king of Uí nEachach, that he would give him battle at Bealach Leachta to avenge his brother Mathghamhain who was treacherously slain by the followers of the son of Bran. The son of Bran assembled a great host of foreigners and of Gaels; so that he had one thousand four hundred Lochlonnaigh and a large battalion of Gaels. Still Brian and the Dal gCais defeated them, so that many of them, of whom we have no mention, were slain, and

those who were not slain were captured by Brian. After this Domhnall O Faolain, king of the Deise, and Iomhar of Port Lairge made war on Brian, and they plundered the greater part of Munster. But when Brian came up to them and a battle took place between them at Fannic Connrach, he defeated the Lochlonnaigh and the king of Deise, and Brian and the Dal gCais pursued the defeated host to Port Lairge, and Domhnall O Faolain and most of the foreigners of Port Lairge were slain by Brian on that occasion. He plundered and burned the town.

When Brian had been eight years king of Munster the whole of Leath Mogha were forced to give him hostages. But after the death of Domhnall Claon, son of Domhnall, king of Leinster, both the Lochlonnaigh and the Gaels of Leinster refused to submit to him. Brian assembled the main host of Munster to oppose the foreigners and the Leinstermen, and the Battle of Gleann Mama was set on foot between them. And Brian defeated the Lochlonnaigh and the Leinstermen, and four thousand of them were slain in that battle. In short, Brian defeated the Lochlonnaigh in twenty-five battles, from the first battle he fought against them to the last, that is the Battle of Cluain Tarbh, in which himself was slain.

After this Conghalach, son of Maoilmithidh, king of Ireland, went to plunder and spoil Munster, and he slew two sons of Cinneide, son of Lorcan, to wit, Echthighearn and Donn Cuan. After that Gothfriadh, son of Sitric and the Lochlonnaigh of Ath Cliath plundered Ceanannus and Domhnach Padraig and Ard Padraig and Cill Scire and many other churches, and they seized on three thousand people in this place and took away with them much gold and silver and booty. It was about this time that Eithne, daughter of Fearghal, queen of Ireland, that is, the wife of Conghalach, son of Maoilmithidh, and Maolcolum, son of Domhnall, king of Alba, and Gaoithinne, bishop of

3800 Leatglairc iF Taob mac Catail ní Connac. iF ʒi100 va éir rin ʒur marbaó Congalaó mac Maoilnítró ní Éireann i nApo Maca lé Loólonnaib áta Cliaó iF lé Laignib.

Do ʒab Doimnall mac Muirceairc iF mic Néill ʒlún-
 ouib vo fiol Éireamóin míogaóó Éireann veic mbliadóna.
 3805 iF i bflaitear an míogaó-fo vo hairgeaó Cill Dara lé
 hámloib mac Siuceaca iF lé Loólonnaib áta Cliaó;
 aʒur vo éuaio Doimnall mac Muirceairc ní Éireann vo
 éreacaó iF o'arʒain Connac, ʒo utuʒ creaca iF briaʒoe
 ó Fearʒal Ó Ruairc vo bí 'n a riʒ Connac an ran foim.

3810 iF rán am-fo fóf vo cóʒbaó ceampull móf Tuama
 ʒréine iF a éloigteaó lé Cormac ua Cillin earpoʒ
 Tuama ʒréine, iF vo marbaó Fearʒal ua Ruairc ní
 Connac lé Doimnall mac Congalaic mac Maoilnítró,
 aʒur vo hairgeaó iF vo loirceaó Luimneaó an Loólonn-
 3815 aib lé brian mac Cinnéioó ní Muhan. Da éir rin vo
 éuaio Doimnall Ó Néill ʒo fluaʒ lionmair mar aon nif ʒo
 Laignib ʒur airʒ an érioó ó Beairba foir ʒo fairpʒe, iF
 ʒo noearnaio foiflongpoic va míof ann o'aimóeoin Loó-
 lonnac iF Laignean; aʒur fuair Maoilfinnéin mac Uóóain
 3820 earpoʒ Ceannanna iF comoiba Ullcáin háf, aʒur vo
 hairgeaó Ceannannur lé hámloib Cuairán iF lé Loólonn-
 aib Laignean, ʒo utuʒ creac móf iF ioMaó éavála ar,
 aʒur tuʒ maioim móf avóbal an Uib Néill, áic an tuic
 ioMaó va ʒac leit. iF rán am-fo tuʒaó Cat Cille Móna
 3825 lé Doimnall mac Congalaic iF le Loólonnaib áta Cliaó
 an Doimnall mac Muirceairc ní Éireann, áic an tuic
 aróʒal mac Maadaʒáin vo bí 'n-a riʒ Ulaó feacó
 mbliadóna véaʒ, iF Donnagán mac Maoilmuire ní Oirʒiall
 iF ioMaó vo avóoinib uairle oile mar aon nif. ʒo ʒi100

Dun Leathghlaise, and Tadhg, son of Cathal, king of Connaught, died. Soon after this, Conghalach son of Maoilmithidh, king of Ireland, was slain at Ard Macha by the Lochlonnaigh of Ath Cliath and by the Lagenians.

Domhnall, son of Muircheartach, son of Niall Glundubh, of the race of Eireamhon, held the sovereignty of Ireland ten years. It was in this king's reign that Cill Dara was plundered by Amhlaoibh, son of Sitric, and the Lochlonnaigh of Ath Cliath; and Domhnall son of Muircheartach, king of Ireland, went to spoil and plunder Connaught, and took preys of cattle and hostages from Fearghal O Ruairc, who was then king of Connaught.

It was also about this time that the principal church of Tuaim Greine and its tower were built by Cormac Ua Cillin, bishop of Tuaim Greine; and Fearghal O Ruairc, king of Connaught, was slain by Domhnall, son of Conghalach, son of Maoilmithidh; and Brian, son of Cinneide, king of Munster, plundered and burned Luimneach against the Lochlonnaigh. After this, Domhnall O Neill with a numerous host went into Leinster and plundered the country from the Bearbha eastwards to the sea, and encamped there for two months in spite of the Lochlonnaigh and the Leinstermen; and Maoilfinnein, son of Uchtan, bishop of Ceanannus and comhorba of Ulltan, died, and Ceanannus was plundered by Amhlaoibh Cuaran, and the Lochlonnaigh of Leinster, who took thence a large prey of cattle and much booty; and they inflicted a great and dreadful defeat on the Ui Neill when many fell on either side. It was about this time that the Battle of Cill Mona was won by Domhnall, son of Conghalach, and the Lochlonnaigh of Ath Cliath over Domhnall, son of Muircheartach, king of Ireland, wherein fell Ardghal, son of Madagan, who was king of Ulster seventeen years, and Donnagan, son of Maolmuire, king of Oirghiall, with many other nobles. Soon after this Beacan,

3830 'Da éir rin fuairi béacán earrog Finne báir, agus Cionaoí
Ó Harpaíáin príomáidí aró Macá, agus vo zabao uíairie
mac Tuatáil ní laigean lé loélonnais áta Cliaí. 'Da
éir rin vo háirgead Inir Catais ar loélonnais lé Urian
mac Cinnéirí ní Mumán, áit ar tuic oé zcéao vo loé-
3835 lonnais ánn; agus vo zabao triar taoiréac vo loélon-
nais ánn .i. íomáir, Amáois ir Uuibgeann; zonoá ve
rin doeir an ríle:

an t-ár i nInir Catais ·
leat tugab, ní zniom meacáis,
3840 'Daí marbáir príogruí na nZall
um íomáir ir um Uuibgeann.

Ir fón am-ro tugab Cat bioélainne ar laiguis lé
loélonnais áta Cliaí, mar ar marbáó uíairie mac Tuat-
áil ní laigean. Zo zruo 'da éir rin fuairi 'Domnall mac
3845 Muiréarctais ní Éireann báir i náro Macá.

XXIV.

'Do zab Maoilreacélainn mac 'Domnail mic Floinn
tSionna mic Maoilreacélainn mic Maoilruanruí vo fiol
Éireamóin príogacé Éireann trí bliáona ríceao. 'Dúnlaí
ingean Muiréarctais mic Neill mátar an Maoilreac-
3850 lainn-re; agus Flúimíarann ní loélonnac i nÉirinn. Ir
i bflaitear an Maoilreacélainn-re vo rinnead na znioma-
ro ríor. Óir ir lé Maoilreacélainn féin tugab Cat
Teairac ar macáib Amáois agus ar loélonnais áta
Cliaí, áit ar marbáó Raígnall mac Amáois príogdáimna
3855 loélonnac ir cúis céao vo loélonnais mar don ríur. 'Da
éir rin vo áuid Maoilreacélainn ní Éireann ir Eoáir

bishop of Finne, and Cionaoth O Hartagain, primate of Ard Macha, died; and Ughaire, son of Tuathal, king of Leinster, was captured by the Lochlonnaigh of Ath Cliath. After this Inis Cathaigh, which was in the hands of the Lochlonnaigh, was plundered by Brian, son of Cinneide, king of Munster, and there fell eight hundred of the Lochlonnaigh; and three Lochlonnach chiefs were captured there, to wit, Iomhar, Amhlaoibh and Duibhgheann; hence the poet says:

The slaughter at Inis Cathaigh
 Was thy work, no wastrel's deed,
 In which thou didst slay the leaders of the foreigners
 Around Iomhar and around Duibhgheann.

It was about this time that the Battle of Biothlann was won from the Leinstermen by the Lochlonnaigh of Ath Cliath, wherein Ughaire, son of Tuathal, king of Leinster, was slain. Soon after this Domhnall, son of Muircheartach, king of Ireland, died at Ard Macha.

XXIV.

Maoilseachlainn, son of Domhnall, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Dunlaith, daughter of Muircheartach, son of Niall, was the mother of this Maoilseachlainn, and Gluiniarann was the king of the Lochlonnaigh in Ireland. It was in the reign of this Maoilseachlainn that the following events took place. For it was Maoilseachlainn himself who won the Battle of Tara over the sons of Amhlaoibh and the Lochlonnaigh of Ath Cliath, wherein Ragnall, son of Amhlaoibh, heir apparent to the sovereignty of the Lochlonnaigh, with five hundred Lochlonnaigh were slain. After this Maoilseachlainn, king of Ireland, and Eochaidh,

mac Arogaíl, 'vo bí 'n-a níg Ulaó cúig bliadhna vésas ar
 féicir, 'vo éreádaó ir 'o'arraigín áta Cliaó ar loélonnaib
 3860 'so n'oeairrao forlonschorc tri lá ir tri n-oióce ann, 'so
 'Doimnall Claoon ni laigean ir uirruíbe Uí Néill ar ceana,
 asur 'vo beanaoair 'vo loélonnaib gan oiógréir 'vo beir
 oirra, ir raóirre 'vo beir aca ó Síonaínn 'so muir gan cíor
 ná cáin uata 'vo loélonnaib. Ir fán am-ro 'vo cuiread
 3865 Amílaoib mac Siurca arotaoircaó loélonnaó i n'éirínn
 ar oibire ir ar veoirádeáct 'so hí Colum Cille i nálbain
 iar n-a ionnairbaó a héirínn lé Saévealaib.

Téir Maoilreáclainn ni éireann 'o'arraigín ir 'vo
 éreádaó 'Dál gcair, ir 'vo ceircaó hile Maige hAdair
 3870 leir. Síveáó féac, a léagtóir, an n'oeádaó leir gan
 oíogaíl ó 'brian, amail ir pollur va éir ro. Asur 'vo
 hairgeadó Gleann vó loé lé tri macaib Ceirbaill mic
 Lorcaín. Síveáó 'vo marbaó iao a uirruí i n-aon oióce
 3875 'so 'soo va éir rin trié fearcaib Caoinégin 'vo beannuig
 mic Ceallaió bainioigan éireann háir, asur iorair mac
 Coirre priomáir Aro Macá; asur 'vo hairgeadó 'Doimnaó
 páorraig lé loélonnaig áta Cliaó ir lé Muirceaircaó Ua
 Congalaig. Síveáó 'vo oíogaíl Dia rin oirra .i. a mbár 'vo
 3880 teáct i n'oeirreáó an míora roin féim. 'Da éir rin tug
 Maoilreáclainn ni éireann fail nó páinne óir ar éigin
 ó taóircaó 'vo loélonnaib vaí b'ainn Tomair asur clóir-
 eam ó taóircaó oile vaí b'ainn Cairlur.

Tairir rin ar n-a mear 'u'airlíb Leite Moza ir
 3885 uirruíor Connáct gurab é 'brian mac Cinnéiríó 'vo bí as
 raógaíl ouair ir voóruinge né oibire loélonnaó a héirínn
 ir 'so 'soy Maoilreáclainn 'vo ba ní ar éirínn an tan

son of Ardghal, who was thirty-five years king of Ulster, went to spoil and plunder Ath Cliath against the Lochlonnaigh, and they encamped there three days and three nights, and brought thence as many as were held as captives by the Lochlonnaigh, to wit, Domhnall Claon, king of Leinster, and the sureties of the Ui Neill in general, and they forced the Lochlonnaigh to acknowledge their independence, and to allow them have their lands from the Sionainn to the sea free of Lochlonnach tribute or impost. It was about this time that Amhlaoiibh, son of Sitric, chief leader of the Lochlonnaigh in Ireland, was banished and exiled to I Columcille in Alba, the Gaels having driven him out of Ireland.

Maoilseachlainn, king of Ireland, went to plunder and spoil the Dal gCais, and he cut down the tree of Magh Adhar. But, O reader, see whether he escaped punishment from Brian, as will appear later on. And Gleann da Loch was plundered by the three sons of Cearbhall, son of Lorcan. But the three were slain in one night soon after through the power of Caoimhghin who had lived and blessed there. It was about this time that Mor, daughter of Donnchadh, son of Ceallach, queen of Ireland, and Iorard mac Coise, primate of Ard Macha, died; and Domhnach Padraig was plundered by the Lochlonnaigh of Ath Cliath and by Muircheartach O Conghalaigh. But God avenged this deed on them, for their death took place at the end of that very month. After this, Maoilseachlainn, king of Ireland, carried off by force a collar or ring of gold from a Lochlonnach leader called Tomair and a sword from another leader called Carlus.

Nevertheless, when the nobles of Leath Mogha and of the greater part of Connaught considered that it was Brian son of Cinneide who was undergoing the labour and hardship of expelling the Lochlonnaigh from Ireland, and that Maoilseachlainn, who was the king of Ireland, gave himself

roin é féin vo fádaile ir vo fearcaimeadct ir vo fuaim-
 neas, inneall fá héaduarbác mé cornam Éimeann an
 3890 trádct roin, uime rin, ir í comairle vo cinnead lé Driuan
 ir leir na huairlib vo bí 'n-a focairi teadcta vo cur uata
 go Maoilfeaclainn .i. ní Éimeann, va noctad vó nar
 b'oirceas vo nead flaitear Éimeann vo gabáil acct von
 tí vo éreanfad é féin mé catfann eadctiann ar an zcric,
 3895 asur ó' r é Driuan vo bí as fagáil uaid a noibearta sur
 óligtead vó flaitear Éimeann v'fagáil trér an zcric
 v'fóimctin a hanbhoio allmuiriad. Iarriao fór ar an níz
 coinne vo fneasra vóib as Maiz vó Caoimz, asur níoi
 doncuiz rin. Va éir rin vo cur Driuan mac Cinnéioi
 3900 cruinnuad ir coimctionól ar uairlib leite Moza ioir
 loclonnaiB ir fceuealaiB go haonlátair, óir fá héizean
 von méio vo loclonnaiB vo bí i leit Moza beit umal
 vó fan am roin, asur triallair Driuan leo go Teamraiz
 na Rioz.

3905 Leir rin iomoiho cuiri teadcta uaid go Maoilfead-
 lainn fá ní Éimeann, va iarriao ari braidgoe vo cur
 cuize fá beit umal uiriamao mar níz Éimeann vó féin,
 nó cat vo fneasra vó. Ziuead tug Driuan a roza vo
 Maoilfeaclainn vóib. Vo b'é fneasra Maoilfeaclainn
 3910 ar na teadtaib, vó b'fad vo cairve miofa ó Driuan mé
 coimctionól leite Cuinn cuize go haonlátair go vtiubrad
 cat nó zéill vo Driuan; asur vo gab comairce as na
 teadtaib zan a léizean vo Driuan an míoe v'ionnrad ná
 v'arizam acct anmáin i v'Teamraiz ar fead na miofa roin,
 3915 asur an tan vo-zéadad fneasra ó leit Cuinn go vtiubrad
 féin cat nó braidgoe vó. Tillio na teadcta tari a n-air go
 Driuan asur noctair fneasra Maoilfeaclainn oiri.
 "Maifead," ar Driuan, "vo-beirim an cairve rin vóib."

acct éeana ir í comairle ar ar cinnead lé Maoilfead-
 3920 lainn Ziolla Comzail Ó Sléibin .i. a ollam féin vo cur

up to luxury and comfort and ease, a line of action that was useless for the defence of Ireland at that juncture, Brian and the nobles who were with him resolved for these reasons to send envoys to Maoilseachlainn, king of Ireland, to inform him that it was not right that anyone should hold the sovereignty of Ireland but one who should devote his energies to banishing the foreigners from the country, and that, as it was Brian who was undergoing the labour of banishing them, it was right he should get the sovereignty of Ireland for having relieved the country from the oppression of the foreigners. They also asked of the king to meet them at Magh da Chaomhog, but he did not agree to this. After this Brian, son of Cinneide, assembled and brought together the nobles of Leath Mogha both Lochlonnaigh and Gaels, for as many of the Lochlonnaigh as were in Leath Mogha were forced to submit to him at this time, and he marched with them to Tara of the Kings.

Thereupon he sent envoys to Maoilseachlainn who was king of Ireland, asking him to send him sureties for his being obedient and submissive to him as king of Ireland, or to meet him in battle. So Brian gave Maoilseachlainn his choice of these courses. Maoilseachlainn's answer to the envoys was that if Brian gave him a month's respite to summon to him to one place the forces of Leath Cuinn he would give either hostages or battle to him, and he charged the envoys not to permit Brian to waste or plunder Meath, but that he should remain at Tara during that month, and that he himself would give him either battle or hostages as soon as he had got a reply from Leath Cuinn. The envoys returned to Brian and told him the answer they had got from Maoilseachlainn. "Then," said Brian, "I grant them that respite."

Now what Maoilseachlainn resolved on was to send Giolla Comhghaill O Sleibhin, his own ollamh, to Aodh

ar ceann Aouda Uí Néill i r Eoúac mic Aroúail míog Ulaó, i r Cacaíl Uí Conúbair míog Connact, 'sa iarraid órra tigeact gan fúireac do ffreartal cáta leir féin i n-aghaid Úriain i r Dál gCair, agus muna dtigóir rin uile do

3025 éorname faoirre Teamrac da gcine féin acá 'n-a feilb lé cian o'aimhir go dtiubraó féin bhaigoe do Úriain fá beit umal do, do bhrí nac maibe ioncómlainn nír, "agus i r ríor," ar Maoilreadlainn, "nac mó do náire dam-ra gan Teamair do éorname ioná do élannduib Néill i r do fíuag

3030 leite Cuinn ar éana." Tmallaí an t-ollam leir na rcealaib rin go huairlib leite Cuinn, agus noctair a tuar i r a toirc doib. Sídeá i r é freagra tug doó Ó Néill air: "An tan do bí Teamair ag Cinéal Eogain," ar ré, "do éorname féin í, agus an té ag a bfuil rí anoir

3035 fearuigeac a faoirre;" agus duubairt fór nac cuirfeao féin Dál gCair i bfaia nír ag éorname míge do neac oile. Táinig an t-ollam rai a air go Maoilreadlainn i r noctair freagra doó Uí Néill do. Acé éana téro Maoilreadlainn féin o'ionnruige doó, i r gabair ag a fúite um

3040 teact lair do éur cáta i n-aghaid Dál gCair, agus duubairt nír, "Corain Teamair duit féin," ar ré, "agus do-béar-ra bhaigoe duit fá Teamair do léigean éugac, óir i r fearn liom ionár a beit ag Úriain. Taire rin muna dtigó tuar liom caiteao umla do Úriain ó nac fuilim ioncómlaic

3045 nír."

Cuirir doó Ó Néill cruinnuagac i r comtionól ar Cinéal neogain go haonlátaí eirge, agus noctair doib tuar Maoilreadlainn da n-ionnruige agus na tairgiona tug do féin tré dul leir do éur cáta i n-aghaid Úriain i r Dál

3050 gCair. Do ffreagairíor Cinéal Eogain do agus i r ead duubraoar nac maibe acé cealg i ngeallac Maoilreadlainn do, "óir i r dearb lair fúrab rine i r fúrab fearn é féin ioná tuar, agus uime rin nac iarrfá flaitear éireann air

O Neill, and Eochaidh, son of Ardghal, king of Ulster, and Cathal O Conchubhair, king of Connaught, asking them to come without delay to do battle with him against Brian and the Dal gCais, and pointing out that if all of these did not come to maintain the freedom of Tara for their own race, who possessed it such a long time, he himself would give sureties to Brian for his submission to him, as he was not strong enough to fight him. "And indeed," added Maoilseachlainn, "it will be no greater shame for me not to defend Tara than it will be for the clanna Neill and for the host of Leath Cuinn in general." The ollamh went with this message to the nobles of Leath Cuinn, and he made known to them the object of his journey and his mission. But Aodh O Neill's answer to him was, "When the Cineal Eoghain possessed Tara," said he, "they defended it themselves, and let him who holds it now stand out for its freedom;" and he added that he would not set the Dal gCais at enmity with him by defending a sovereignty for another. The ollamh came back to Maoilseachlainn and repeated Aodh O Neill's answer to him. However, Maoilseachlainn went himself to Aodh and entreated him to go with him to do battle against the Dal gCais, and he said to him, "Hold Tara for thyself," said he, "and I will give thee hostages for the delivering up to thee of Tara, for I prefer this to Brian's having it. But if thou wilt not come with me I must submit to Brian, as I am not strong enough to fight him."

Aodh O Neill assembled and brought together to one place to him the Cineal Eoghain, and told them of Maoilseachlainn's visit to their country and of the offers he had made himself, on condition of his going with him to fight Brian and the Dal gCais. The Cineal Eoghain made answer, and said there was nothing but deceit in Maoilseachlainn's promise to him, "for he is certain that himself is older and better than thou art, and hence that thou would'st not

féin feadó a mé. **3855** **3900** **3965** **3970** **3975** **3980** **3985** **3990** **3995** **4000** **4005** **4010** **4015** **4020** **4025** **4030** **4035** **4040** **4045** **4050** **4055** **4060** **4065** **4070** **4075** **4080** **4085** **4090** **4095** **4100** **4105** **4110** **4115** **4120** **4125** **4130** **4135** **4140** **4145** **4150** **4155** **4160** **4165** **4170** **4175** **4180** **4185** **4190** **4195** **4200** **4205** **4210** **4215** **4220** **4225** **4230** **4235** **4240** **4245** **4250** **4255** **4260** **4265** **4270** **4275** **4280** **4285** **4290** **4295** **4300** **4305** **4310** **4315** **4320** **4325** **4330** **4335** **4340** **4345** **4350** **4355** **4360** **4365** **4370** **4375** **4380** **4385** **4390** **4395** **4400** **4405** **4410** **4415** **4420** **4425** **4430** **4435** **4440** **4445** **4450** **4455** **4460** **4465** **4470** **4475** **4480** **4485** **4490** **4495** **4500** **4505** **4510** **4515** **4520** **4525** **4530** **4535** **4540** **4545** **4550** **4555** **4560** **4565** **4570** **4575** **4580** **4585** **4590** **4595** **4600** **4605** **4610** **4615** **4620** **4625** **4630** **4635** **4640** **4645** **4650** **4655** **4660** **4665** **4670** **4675** **4680** **4685** **4690** **4695** **4700** **4705** **4710** **4715** **4720** **4725** **4730** **4735** **4740** **4745** **4750** **4755** **4760** **4765** **4770** **4775** **4780** **4785** **4790** **4795** **4800** **4805** **4810** **4815** **4820** **4825** **4830** **4835** **4840** **4845** **4850** **4855** **4860** **4865** **4870** **4875** **4880** **4885** **4890** **4895** **4900** **4905** **4910** **4915** **4920** **4925** **4930** **4935** **4940** **4945** **4950** **4955** **4960** **4965** **4970** **4975** **4980** **4985** **4990** **4995** **5000** **5005** **5010** **5015** **5020** **5025** **5030** **5035** **5040** **5045** **5050** **5055** **5060** **5065** **5070** **5075** **5080** **5085** **5090** **5095** **5100** **5105** **5110** **5115** **5120** **5125** **5130** **5135** **5140** **5145** **5150** **5155** **5160** **5165** **5170** **5175** **5180** **5185** **5190** **5195** **5200** **5205** **5210** **5215** **5220** **5225** **5230** **5235** **5240** **5245** **5250** **5255** **5260** **5265** **5270** **5275** **5280** **5285** **5290** **5295** **5300** **5305** **5310** **5315** **5320** **5325** **5330** **5335** **5340** **5345** **5350** **5355** **5360** **5365** **5370** **5375** **5380** **5385** **5390** **5395** **5400** **5405** **5410** **5415** **5420** **5425** **5430** **5435** **5440** **5445** **5450** **5455** **5460** **5465** **5470** **5475** **5480** **5485** **5490** **5495** **5500** **5505** **5510** **5515** **5520** **5525** **5530** **5535** **5540** **5545** **5550** **5555** **5560** **5565** **5570** **5575** **5580** **5585** **5590** **5595** **5600** **5605** **5610** **5615** **5620** **5625** **5630** **5635** **5640** **5645** **5650** **5655** **5660** **5665** **5670** **5675** **5680** **5685** **5690** **5695** **5700** **5705** **5710** **5715** **5720** **5725** **5730** **5735** **5740** **5745** **5750** **5755** **5760** **5765** **5770** **5775** **5780** **5785** **5790** **5795** **5800** **5805** **5810** **5815** **5820** **5825** **5830** **5835** **5840** **5845** **5850** **5855** **5860** **5865** **5870** **5875** **5880** **5885** **5890** **5895** **5900** **5905** **5910** **5915** **5920** **5925** **5930** **5935** **5940** **5945** **5950** **5955** **5960** **5965** **5970** **5975** **5980** **5985** **5990** **5995** **6000** **6005** **6010** **6015** **6020** **6025** **6030** **6035** **6040** **6045** **6050** **6055** **6060** **6065** **6070** **6075** **6080** **6085** **6090** **6095** **6100** **6105** **6110** **6115** **6120** **6125** **6130** **6135** **6140** **6145** **6150** **6155** **6160** **6165** **6170** **6175** **6180** **6185** **6190** **6195** **6200** **6205** **6210** **6215** **6220** **6225** **6230** **6235** **6240** **6245** **6250** **6255** **6260** **6265** **6270** **6275** **6280** **6285** **6290** **6295** **6300** **6305** **6310** **6315** **6320** **6325** **6330** **6335** **6340** **6345** **6350** **6355** **6360** **6365** **6370** **6375** **6380** **6385** **6390** **6395** **6400** **6405** **6410** **6415** **6420** **6425** **6430** **6435** **6440** **6445** **6450** **6455** **6460** **6465** **6470** **6475** **6480** **6485** **6490** **6495** **6500** **6505** **6510** **6515** **6520** **6525** **6530** **6535** **6540** **6545** **6550** **6555** **6560** **6565** **6570** **6575** **6580** **6585** **6590** **6595** **6600** **6605** **6610** **6615** **6620** **6625** **6630** **6635** **6640** **6645** **6650** **6655** **6660** **6665** **6670** **6675** **6680** **6685** **6690** **6695** **6700** **6705** **6710** **6715** **6720** **6725** **6730** **6735** **6740** **6745** **6750** **6755** **6760** **6765** **6770** **6775** **6780** **6785** **6790** **6795** **6800** **6805** **6810** **6815** **6820** **6825** **6830** **6835** **6840** **6845** **6850** **6855** **6860** **6865** **6870** **6875** **6880** **6885** **6890** **6895** **6900** **6905** **6910** **6915** **6920** **6925** **6930** **6935** **6940** **6945** **6950** **6955** **6960** **6965** **6970** **6975** **6980** **6985** **6990** **6995** **7000** **7005** **7010** **7015** **7020** **7025** **7030** **7035** **7040** **7045** **7050** **7055** **7060** **7065** **7070** **7075** **7080** **7085** **7090** **7095** **7100** **7105** **7110** **7115** **7120** **7125** **7130** **7135** **7140** **7145** **7150** **7155** **7160** **7165** **7170** **7175** **7180** **7185** **7190** **7195** **7200** **7205** **7210** **7215** **7220** **7225** **7230** **7235** **7240** **7245** **7250** **7255** **7260** **7265** **7270** **7275** **7280** **7285** **7290** **7295** **7300** **7305** **7310** **7315** **7320** **7325** **7330** **7335** **7340** **7345** **7350** **7355** **7360** **7365** **7370** **7375** **7380** **7385** **7390** **7395** **7400** **7405** **7410** **7415** **7420** **7425** **7430** **7435** **7440** **7445** **7450** **7455** **7460** **7465** **7470** **7475** **7480** **7485** **7490** **7495** **7500** **7505** **7510** **7515** **7520** **7525** **7530** **7535** **7540** **7545** **7550** **7555** **7560** **7565** **7570** **7575** **7580** **7585** **7590** **7595** **7600** **7605** **7610** **7615** **7620** **7625** **7630** **7635** **7640** **7645** **7650** **7655** **7660** **7665** **7670** **7675** **7680** **7685** **7690** **7695** **7700** **7705** **7710** **7715** **7720** **7725** **7730** **7735** **7740** **7745** **7750** **7755** **7760** **7765** **7770** **7775** **7780** **7785** **7790** **7795** **7800** **7805** **7810** **7815** **7820** **7825** **7830** **7835** **7840** **7845** **7850** **7855** **7860** **7865** **7870** **7875** **7880** **7885** **7890** **7895** **7900** **7905** **7910** **7915** **7920** **7925** **7930** **7935** **7940** **7945** **7950** **7955** **7960** **7965** **7970** **7975** **7980** **7985** **7990** **7995** **8000** **8005** **8010** **8015** **8020** **8025** **8030** **8035** **8040** **8045** **8050** **8055** **8060** **8065** **8070** **8075** **8080** **8085** **8090** **8095** **8100** **8105** **8110** **8115** **8120** **8125** **8130** **8135** **8140** **8145** **8150** **8155** **8160** **8165** **8170** **8175** **8180** **8185** **8190** **8195** **8200** **8205** **8210** **8215** **8220** **8225** **8230** **8235** **8240** **8245** **8250** **8255** **8260** **8265** **8270** **8275** **8280** **8285** **8290** **8295** **8300** **8305** **8310** **8315** **8320** **8325** **8330** **8335** **8340** **8345** **8350** **8355** **8360** **8365** **8370** **8375** **8380** **8385** **8390** **8395** **8400** **8405** **8410** **8415** **8420** **8425** **8430** **8435** **8440** **8445** **8450** **8455** **8460** **8465** **8470** **8475** **8480** **8485** **8490** **8495** **8500** **8505** **8510** **8515** **8520** **8525** **8530** **8535** **8540** **8545** **8550** **8555** **8560** **8565** **8570** **8575** **8580** **8585** **8590** **8595** **8600** **8605** **8610** **8615** **8620** **8625** **8630** **8635** **8640** **8645** **8650** **8655** **8660** **8665** **8670** **8675** **8680** **8685** **8690** **8695** **8700** **8705** **8710** **8715** **8720** **8725** **8730** **8735** **8740** **8745** **8750** **8755** **8760** **8765** **8770** **8775** **8780** **8785** **8790** **8795** **8800** **8805** **8810** **8815** **8820** **8825** **8830** **8835** **8840** **8845** **8850** **8855** **8860** **8865** **8870** **8875** **8880** **8885** **8890** **8895** **8900** **8905** **8910** **8915** **8920** **8925** **8930** **8935** **8940** **8945** **8950** **8955** **8960** **8965** **8970** **8975** **8980** **8985** **8990** **8995** **9000** **9005** **9010** **9015** **9020** **9025** **9030** **9035** **9040** **9045** **9050** **9055** **9060** **9065** **9070** **9075** **9080** **9085** **9090** **9095** **9100** **9105** **9110** **9115** **9120** **9125** **9130** **9135** **9140** **9145** **9150** **9155** **9160** **9165** **9170** **9175** **9180** **9185** **9190** **9195** **9200** **9205** **9210** **9215** **9220** **9225** **9230** **9235** **9240** **9245** **9250** **9255** **9260** **9265** **9270** **9275** **9280** **9285** **9290** **9295** **9300** **9305** **9310** **9315** **9320** **9325** **9330** **9335** **9340** **9345** **9350** **9355** **9360** **9365** **9370** **9375** **9380** **9385** **9390** **9395** **9400** **9405** **9410** **9415** **9420** **9425** **9430** **9435** **9440** **9445** **9450** **9455** **9460** **9465** **9470** **9475** **9480** **9485** **9490** **9495** **9500** **9505** **9510** **9515** **9520** **9525** **9530** **9535** **9540** **9545** **9550** **9555** **9560** **9565** **9570** **9575** **9580** **9585** **9590** **9595** **9600** **9605** **9610** **9615** **9620** **9625** **9630** **9635** **9640** **9645** **9650** **9655** **9660** **9665** **9670** **9675** **9680** **9685** **9690** **9695** **9700** **9705** **9710** **9715** **9720** **9725** **9730** **9735** **9740** **9745** **9750** **9755** **9760** **9765** **9770** **9775** **9780** **9785** **9790** **9795** **9800** **9805** **9810** **9815** **9820** **9825** **9830** **9835** **9840** **9845** **9850** **9855** **9860** **9865** **9870** **9875** **9880** **9885** **9890** **9895** **9900** **9905** **9910** **9915** **9920** **9925** **9930** **9935** **9940** **9945** **9950** **9955** **9960** **9965** **9970** **9975** **9980** **9985** **9990** **9995** **10000**

Δέτ έεαα ι ι κομαιηλε υο μόνηαυ υιμε ηιν, Μαοιλ-
 ρεαέλαιηη υο υύλ αη α αζαίό ζο τεαέ θηιαηη, μαη α ηαιβε
 360 α φοηλοηγοηη ι υτεαθηαιζ ηέ μί ηοιη

demand the kingdom of Ireland from him during his life. But," they added, "he would like that we and thou should go with him to fight the Dal gCais." Nevertheless Aodh asked them to take counsel amongst themselves on that question, and to give a favourable answer to Maoilseachlainn, "lest," he added, "his visit to us may not mean the loss of a kingdom to us." Then the Cineal Eoghain secretly took counsel and deliberated amongst themselves on this question, and it was their opinion that if they went to fight the Dal gCais it was not likely that even a small number of them would return from that conflict. For this reason they declared that it would be necessary for them to obtain property for their children after them, "for we should have hope neither of property nor of wealth for ourselves," added they, "if we were to go and fight the Dal gCais, the bravest and stoutest race in fields of battle, and a race, too, that never fled from the Lochlonnaigh; it is certain that neither would they flee from us." Therefore they came to the resolution of demanding from Maoilseachlainn one half of Midhe and of the demesne of Tara for themselves and for their children after them in consideration of their going with him on that expedition, and they made known to Maoilseachlainn that this was what they had resolved on. When Maoilseachlainn heard this he became furious and returned home from them with indignation, and summoned to him the clann Colmain and made known to them the answer he had got from Aodh O Neill and the Cineal Eoghain.

Upon this the resolution they came to was that Maoilseachlainn should go straight to Brian's house, where his camp had been fixed for a month previously at Tara, the men of Meath supporting him there. Maoilseachlainn then proceeded to Tara accompanied by two hundred and twenty horsemen, and thus alighted on the green of Tara, and went immediately to Brian's house

3985 oinead̄ ḅriain féin iḡ Ḃál ḡCair, iḡ vo inniḡ ḁ ḡcéala ó
 túḡ ḡo veimead̄ vo ḅriain, ḁḡur, doubdairc dá mbeit féin
 ionḅuailce né ḅriain ḡo maó caḡ vo-ḅéaraó vó. ḁḡur ó
 nac maibe ḡur vo ḡadbairc ḅriaiḡve iḡ ḡiall vó táinig ḁn
 trát roin. ḁi n-ḁ éloḡ rin vo ḅriain iḡ ead̄ doubdairc, “ Ó
 3990 tángair im ḡeac̄-ḡa ḡan cori ḡan comairce vo-ḅeimim cairve
 bliad̄na vuit ḡan ḡéill ná ḅriaiḡve v’iaḡmaid̄ oḡc, ḁḡur
 maḡad̄-ḡa féin v’ḡioḡ na vḡuinge rin buó ḡuaid̄ .i. ḁoú Ó
 Néill iḡ Eocaid̄ mac ḁiḡoḡail ní Ḃlad̄ ḡo ḅḡearainn ḡá
 ḡḡeasḡa vo-ḅéaraid̄ oḡm; ḁḡur maó caḡ vo-ḅéaraid̄ vadm̄,
 3995 ná cuiḡ-ḡe im ḁḡaid̄ leo. ḡeallair Maoilḡeac̄lainn ná
 cuiḡḡeac̄, ḁḡur doubdairc nar̄ b’i ḁ comairle féin vo ḅriain
 vult buó ḡuaid̄ ḁn trát roin, ḁcḡ ḡur b’ḡearḡi vó ḡuail
 va ḡiḡ ḡo ham oile, “ óḡi iḡ lóḡi vuit miḡe vo ḡiall vuit
 von curar-ḡo.” Ḃo cinnead̄ ḁi ḁn ḡcomairle rin leo,
 4000 ḁḡur fá maic lé Ḃál ḡCair é, vo ḅriḡ ḡo maḅadar i
 nveimead̄ ḁ lóin vo cáiteam̄; ḁḡur ḁi mbeit ḁḡ ḡillead̄
 tar̄ ḁ air vo ḅriain vo ḅrionn ḡé vá ḡic̄io véas ead̄ vo
 máoilḡeac̄lainn, maḡi ḁon né hiomad̄ óḡi iḡ ḁiḡḡio vo
 vóil va miunnc̄iḡ.

4005 I ḡc̄ionn bliad̄na iari rin vo cḡuinnḡeac̄ iḡ vo com̄-
 tionóilead̄ móḡḡlud̄ ḡeite Moḡa uile ioḡi ḡeḅealaid̄ iḡ
 Loḡlonnaid̄ lé ḅriain mac Cinnéioiú. Tángadar ann Loḡ-
 lonnaid̄ ḁta Cliaḡ iḡ ḡuic̄e ḡairḡe, Loḡa ḡarman iḡ Ó
 nEad̄c̄ Muḡan, Corca Luiḡveac̄ iḡ Ḃib ḡCinnḡealaid̄;
 4010 ḁḡur ḡuailair ḅriain leir ḁn móḡḡlud̄ roin ḡo hḁḡ
 Luain, ḡo veḡadar uairle Connac̄c̄ ḅriaiḡve uata fá beit
 uḡal maḡi ḁiḡoḡiḡ vó.

Cuiḡiḡ ioḡoḡo ḅriain ḡeac̄ta ḡo Maoilḡeac̄lainn va
 iaḡmaid̄ ḁiḡ ḅriaiḡve vo éur̄ éuige ḡo hḁḡ Luain iḡ táinig
 4015 Maoilḡeac̄lainn féin vo ḡadbairc ḡiall iḡ ḅriaiḡve vó. Iḡ
 ann rin ḡeana vo ḡónad̄ móḡḡlud̄ ḡear̄ Muḡan iḡ Connac̄c̄

without either surety or protection, relying on the generosity of Brian himself and of the Dal gCais; and he told Brian all that had befallen him from beginning to end, and said that if he himself were able to fight Brian, battle was what he would give him; but as he was not, he had come now to give him sureties and hostages. When Brian heard this he said, "Since thou hast come into my house without surety or protection I grant thee a year's respite, during which I shall demand neither sureties nor hostages from thee, and I will go myself to visit these northerns, to wit, Aodh O Neill and Eochaidh, son of Ardghal, king of Ulster, that I may learn what answer they will give me; and if they give me battle then do thou not go against me with them." Maoilseachlainn promised that he would not go against him, and said that he would not advise Brian to go northwards on that occasion, but that he had better repair to his house until another time, "for my doing homage to thee is enough for thee this time." They agreed on this point, and the Dal gCais were glad of it, for they had nearly consumed their provisions; and as Brian was returning home he bestowed twelve hundred horses on Maoilseachlainn, and gave a large amount of gold and silver to his followers as well.

A year after this, Brian son of Cinneide, assembled and brought together the general forces of all Leath Mogha both Gaels and Lochlonnaigh. There came there the Lochlonnaigh of Ath Cliath and of Port Lairge, of Loch Garman, of Ui Eachach Mumhan, Corca Luighdheach, and Ui Cinnsealaigh, and Brian proceeded with this great host to Ath Luain, and the nobles of Connaught gave hostages for their submission to him as high king.

Now Brian sent envoys to Maoilseachlainn asking him to send hostages to him to Ath Luain, and Maoilseachlainn himself came and gave him hostages and sureties. It was then that Brian brought together the main forces of

17 Láigean 17 fear Míche lé Bhrían, agus céio leo go
 Dún Dealgan, gur gabadú gialla 17 bhráige uilá uile
 leir. Agus 17 mar rin vo gab Bhrían bóraithe míogáct
 4020 Éireann lé calmacct 17 lé cródáct a gníom goile 17
 gairctó, as ionnarbadú eáctmann 17 vanar ar an gcríct,
 agus ní go cealgac ámáil avéirvo vponz oile. Óir ní
 hé an mac 1 n-áit an átar fá gndé as gabáil flaiteara
 Éireann, mar 17 follur ar an rtair anuar go ró go, áct
 4025 an tí fá mó oirbearc 17 arriáctar gníom, 17 vó vo léigctí
 flaitear Éireann. Agus vo bhrí ghuab é Bhrían fá mó
 oirbearc 'n-a airmirí féin v'Éireannáib vo tozavav
 urmóir uairle Éireann mé ceannar na críce vo gabáil é,
 agus an méio vóib nar doncuiz flaitear Éireann va
 4030 móctainn, fá héigean vóib giall va n-aimvovoin vó, agus fá
 héigean vo Máiolreáclainn flaitear Éireann vo tréigean
 17 a léigean vo Bhrían, ámáil avubhamar.

XXV.

Vo gab Bhrían bóraithe mac Cinnéirivó mic Lorcáin mic
 Láctna mic Cuirc mic Annlvain mic Macgáimna mic Toirri-
 4035 véalvairz mic Cactáil mic Avóv Cavin mic Conáil mic
 Eóac vailvovirz mic Carrctáinn fínn mic vlov mic Cair
 mic Conáil Eaclvair mic Luigvovac Meinn mic Avnzura
 Tiriz mic Fír Cuirc mic Mvza Corv mic Corvavic Cair mic
 Oivvlla Ólvim vo ríol Éivir míogáct Éireann vá vlvavain
 4040 vóav. Véivvionn ingean Arvavá mic Mvrcavá mic Mavv-
 avz, ní ivrcáir Connáct, máctair vrváin. As go mar távovz
 Véivvionn. Cíavvz ingean Cíovváin vo Connáctáib mvz
 mac 17 ingean vo Avovvavó vo Lavvov vav v'avinn Cívaván

Munster, of Connaught, and of Leinster, and of Meath, and he went with them to Dun Dealgan where he received the hostages and sureties of all Ulster. And it was in this way that Brian Boraimhe obtained the kingdom of Ireland, by the strength and bravery of his feats of valour and championship, driving the foreigners and the Danair out of the country, and not by treachery as others assert. For it was not the custom in Ireland that the son should succeed the father in the sovereignty of Ireland, as is plain from the history up to this point, but the sovereignty of Ireland was given to him who was the most powerful in action and exploit. And since Brian was the most powerful in action of the Irish in his own time, the majority of the nobles of Ireland chose him to be sovereign of the country, and as many of them as did not consent that the sovereignty of Ireland should be given to him were forced to submit to him against their will, and Maoilseachlainn was obliged to abandon the sovereignty of Ireland and cede it to Brian as we have said.

XXV.

Brian Boraimhe, son of Cinneide, son of Lorcan, son of Lachtna, son of Corc, son of Annluan, son of Mathgamhain, son of Toirrdhealbhadh, son of Cathal, son of Aodh Caomh, son of Conall, son of Eochaidh Bailldhearg, son of Carrthann Fionn, son of Blod, son of Cas, son of Conall Eachluaith, son of Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom, of the race of Eibhear, held the sovereignty of Ireland twelve years. Beibhionn, daughter of Archaidh, son of Murchadh, son of Maonach, king of West Connaught, was the mother of Brian. The descent of Beibhionn was as follows: Cianog, daughter of Ciocharan, a Connaughtman, bore a son and daughter to a Leinster chief called

tré guróe Cuirill abbaó ir feact zcéao manac maí don
 4045 nír, as comhguróe Dé o'iarraio rleacta von lánamain rin
 oo bí fearc i b'rao oa n-aimrín, gur éirt Oia guróe Cuirill
 ir a coméionóil, zo nuz Cianós mac ir ingean oo Ériacán.
 Maoilmitéao ainm an mic ir Ornaó ainm na hingine; asur
 oo póraó an ingean lé hárcaio mac Muircéao mic Maonaió
 4050 ní iarcair Connact, asur nuz rí béibionn oó .i. mácair
 Óriain Óriaimé mic Cinnéioió.

Ir i b'flaitear Óriain oo rinneao na gníoma-ro ríor
 .i. Siuic mac Amháioib oo óul oo déanam cneac i nUllcaib
 i Luingeaf móir, gurí hairgeao leir Cill Cléire ir Inir
 4055 Cumrcais, zo utuz iomaó b'raigoe ir maoine arca. Oa
 éir rin fuaíri Naomán mac Maolcáiríain rriméarpo
 Éireann báf asur Raínall mac Zótríaoa mic Arailt ní
 na nínreao oo Loélonncaib. Ir fán am-ro oo éuaio Óriain
 Óriaimé mac Cinnéioió ní Éireann zo rluas líonmair
 4060 maí don nír zo Cinéal Eogain i nUllcaib, asur ar rin
 von Míoe, zo rabaoar oíoe i o'cailltin, ar rin zo hárpo
 Maca, zo rabaoar feactmáin anm, gur fágaió Óriain
 ríoe uinge o'ór ar altóir Arpo Maca.

Tríallaio ar rin i nDál nAruióe zo b'fuaíri Óriain
 4065 urruioe pé comall ríoa ó Cúigeao Ulaó uile. Zo znoo
 oa éir rin oo éuaio Óriain mórfluas oile i zCinéal
 nEogain ir i o'cín Conaill zo utuz iomaó b'raigoe uata
 i ngeall pé comall ríoa.

Ir fán am-ro fuaíri Maolruanuió mac Arógail ní
 4070 Ulaó báf, asur Cloctna mac Dongura rrimíle Éireann
 ir Caéal mac Concubair oo bí 'n-a níó Connact ríoe
 bliáóan zo b'fuaíri báf i nlorraí Oomnann. Oa éir rin
 oo éuaio Muircéao mac Óriain zo b'earaib Muían ir

Criachan through the prayer of Caireall, abbot, and of seven hundred monks with him, who prayed together to God that this couple who were barren a long period of their time may have progeny, and God heard the prayer of Caireall and of his community, and Cianog bore a son and daughter to Criachan. The son's name was Maoil-mithidh and the daughter's name was Osnadh,; and the daughter was given in marriage to Archaidh, son of Murchadh, son of Maonach, king of West Connaught, and she bore him Beibhionn, that is the mother of Brian Boraimhe, son of Cinneide.

It was in the reign of Brian that the following events took place, to wit, Sitric, son of Amhlaoibh, went to spoil Ulster in a large fleet, and he plundered Cill Chleite and Inis Cumhsraigh and took many sureties and much wealth therefrom. After this Naomhan, son of Maoilciarain, chief artificer of Ireland, and Raghnaill, son of Gothfraidh, son of Aralt, king of the Isles, a Lochlonnach, died. It was about this time that Brian Boraimhe, son of Cinneide, king of Ireland, went with a numerous host to Cineal Eoghain in Ulster and thence to Meath, and they remained a night at Tailte, thence they went to Ard Macha, and remained there a week, and Brian left twenty ounces of gold on the altar of Ard Macha.

They proceeded thence to Dal nAruidhe, and Brian got sureties for the keeping of peace from the entire province of Ulster. Soon after this Brian went with another large host to Cineal Eoghain and Tir Chonaill and brought many hostages thence as sureties for maintaining peace.

It was about this time that Maolruanuidh, son of Ardghal, king of Ulster, died, also Clothna, son of Aonghus, chief poet of Ireland, and Cathal, son of Conchubhar, who was king of Connaught twenty years, and he died in Iorras Domhnann. After this Murchadh, son of Brian,

4075 **L**aiḡean iḡ Uib Néill an veirciḡc aḡur flaitḡbearḡc mac
 iḡ vo cḡeacáḡ ċinéil luigḡeac ḡo vḡugḡad tḡi céad i
 mbḡaiḡḡeanaḡ aḡ.

Sluaḡaḡ lé ḡḡian mac Cinnéioḡ ní Éḡieann ḡo Maḡ
 Coḡiainn ḡo vḡug leḡ Maolḡianuioḡ Ó Maolḡoioiḡ ní
 4080 ċinéil ḡConaill i mbḡaiḡḡeanaḡ ḡo Ceann ċoraḡ. ḡo
 cḡeacáḡ iḡ vo loḡceáḡ Cúḡeacáḡ Laiḡean ḡo ḡleann vá
 loḡ, aḡur aḡ rin ḡo Cill Máiḡḡionn, lé Muḡeacáḡ mac
 ḡḡian. Iḡ fán am-ro vo éuaḡai loḡlonnaḡ cablaḡ móḡ
 vooḡ Muḡain ḡur haiḡḡeacáḡ iḡ ḡur loḡceáḡ Coḡicac leo;
 4085 aḡur vo vóḡḡail ḡia rin oḡia, óḡi vo maḡbaḡ aḡlaoiḡ
 mac Siḡreaca, ní na loḡlonnac, iḡ Maḡḡamaḡin mac ḡub-
 ḡail mic aḡlaoiḡ lé Caḡal mac ḡoinnaill mic ḡuib
 vó ḡuḡieann i ḡreall ḡo ḡḡoḡ 'n-a vóiaḡ rin. ḡa éḡ rin
 vo éuaḡai loḡlonnaḡ iḡ laiḡin i Miḡe, ḡur haiḡḡeacáḡ
 4090 ḡeaḡḡionn feicín leo, aḡur ḡo ḡuḡḡad ioḡaḡ vo ḡḡaiḡoiḡ
 aḡ, ḡo noeaḡna ḡia vóḡḡaltaḡ oḡia ḡo ḡḡoḡ va éḡ rin,
 maḡ iḡ foḡluḡ roḡainn aḡ an ḡuaḡ tuḡ Muḡeacáḡ mac
 ḡḡian fá laiḡniḡ maḡ aḡ loḡceáḡ laiḡin iḡ loḡlonnaḡ
 leḡ, aḡail aḡubḡamaḡ.

4095 **ḡ**ála ḡḡian mic Cinnéioḡ, aḡ mbeḡ 'n-a níḡ Éḡieann
 vó, iḡ iaḡ vḡraoḡaḡ loḡlonnac leḡ, iḡ lánmóḡ na com-
 maioḡe vo éuḡi aḡ Éḡiunn, aḡail léaḡḡaḡ i leaḡḡaiḡ an
 tḡeaḡcḡra. aḡ ro fíoḡ ḡo cumaiḡ cuḡo vo na commaioḡiḡ
 céaḡna:

4100 **A**ḡ vḡúḡ vo haḡḡuaḡiḡeacáḡ iḡ vo tóḡbaḡ eaḡḡaiḡe leḡ,
 aḡur tuḡ a éill féin va ḡac cléḡieacáḡ vo péiḡ a céime iḡ
 a céiḡc uḡiḡe. ḡo tóḡaiḡ iḡ vo oḡoiḡiḡ fcola coḡḡeaḡna
 né múnac léiḡinn iḡ na n-ealaḡḡan aḡ céana; aḡur fóḡ tuḡ
 luac leaḡḡaḡ iḡ coḡḡaḡ va ḡac aḡo, aḡ nac ḡaiḡe coḡḡaḡ,
 4105 vo tóḡḡaḡ leaḡḡain aḡ léiḡeann. Tuḡ fóḡ raoiḡe vó

with the men of Munster and Leinster and the Ui Neill of the south, and Flaithbheartach, son of Muireadhach, with the young men of the Fochla went to plunder and spoil Cineal Luigdheach and brought thence three hundred in captivity.

Brian, son of Cinneide, king of Ireland, made a hosting to Magh Corainn and brought with him Maolruanuidh O Maoldoraidh, king of Cineal Conaill, to Ceann Choradh in captivity. Murchadh son of Brian spoiled and burned the province of Leinster as far as Gleann da Loch, and thence to Cill Mhaighnionn. It was about this time that the Lochlonnaigh with a large fleet went to Munster and plundered and burned Cork; and God requited them for this, for Amhlaoibh, son of Sitric, king of the Lochlonnaigh, and Mathghamhain, son of Dubhghall, son of Amhlaoibh, were treacherously slain by Cathal, son of Domhnall, son of Dubh da Bhuireann, soon afterwards. After this the Lochlonnaigh and the Leinstermen went into Meath, and they plundered Tearmonn Feichin and took thence many captives, and God took vengeance upon them soon afterwards, as is plain from the above account of the incursion which Murchadh, son of Brian, made into Leinster, in which he spoiled the Leinstermen and the Lochlonnaigh, as we have said.

As to Brian, son of Cinneide, when he was king of Ireland and had crippled the Lochlonnaigh, very great were the benefits he conferred on Ireland as we read in the books of the seanchus. Here follow briefly some of these benefits.

In the first place he restored and built churches, and gave every cleric his own temple according to his rank and his right to it. He built and set in order public schools for the teaching of letters and the sciences in general, and he also gave the price of books and expenses to each one who could not defray the expenses and who desired to devote himself to learning. He

uigeannais 1r va bflataib fearainn; 1r zac éadail ráinis
 ó loclonnaib é, vo bhonn vo fævealaib í; agus zac
 vaoirre va maibe ar fævealaib ag loclonnaib, vo tógais
 bhian vób uile í; agus zac fearann var bean bhian
 4120 amac vo loclonnaib lé neart a láime, ní v'adon va cine
 féin tug é, acé tug zac críóc va zac cine var tual í i
 nÉirinn.

1r é bhian fóg tug floinnce rá feac ar fearais
 éireann ar a n-aitéantari zac riltreab rá feac vób.
 4115 1r lé bhian mar an gcéanna vo tógbaú teampull Cille
 Dála 1r teampull Inre Cealltrac agus vo hatnuaid-
 ead cloicteac túsama fneine. Vo tógbaú iomorro lé
 bhian iomao vhoicead 1r tócar 1r rligte móra, 1r vo
 cumhougead 1r vo cóirigead vúinte 1r vaingne 1r inreada
 4120 1r oiléin leir. Vo cumhougead leir fóg Cairéal na Ríog,
 1r Ceann Abrao, Inir Loá Cé 1r Inir Loá fari, vún
 Eócarí Máiige, vún Iarc, 1r vún Trí Liag, vún gcríoc
 1r vún Clíac, Inre an fáll Duib, 1r Inir Loá Saig-
 lionn, Rog na Ríog, Ceann Córav an bhraime, 1r ríog-
 4125 rúirte Muían ar ceana. 1r i bflaitéar bhian iomorro
 táinig doinbean 'n-a haonar ó tuinn tuaidé go tuinn
 Clíodna teap, agus fail nó fáinne óir ar flait né a hair
 aice; agus ní bfuair a flao ná a rárugead tré fneine
 rmaéca bhian ar Éirinn; fonaú uime rin vo rinne an
 4130 file an rann-ro:

Ó tóruó go Clíodna éair,
 1r fail óir aice né a hair,
 i bflait bhian taoidgil nar éim,
 vo éiméil doinbean éirinn

4135 Vo bí éire amlaú rin go raibíri rona ríocáanta ar
 fead an vá bliadán véag vo bí bhian 'n-a ríog uirre;
 fonaú vó ro éan an file an rann-ro:

4140 ríocad fairrige, tuile ruc,
 bhian breag ór banba bláitbuc,
 fan éiríair fan véo fan bnat,
 va bliadain véag a véag-rac.

also gave freedom to the lords and territorial chiefs of the people ; and all the spoil he had taken from the Lochlonnaigh he gave to the Gaels, and he freed all the Gaels from every species of oppression to which the Lochlonnaigh subjected them ; and every territory which he took from the Lochlonnaigh by the strength of his arm, he gave it not to any of his own tribe, but gave each territory to the tribe in Ireland to whom it belonged of right.

It was Brian, too, who gave the men of Ireland distinct surnames by which each separate sept of them is distinguished from the rest. It was Brian also who built the church of Cill Dalua and the church of Inis Cealltrach, and restored the tower of Tuaim Greine. Moreover, Brian built many bridges and causeways and highways, and he built and repaired duns and fortresses and river banks and islands. He also built Cashel of the Kings and Ceann Abhrad, Inis Locha Ce and Inis Locha Gair, Dun Eochair Mhaighe, Dun Iasc and Dun Tri Liag, Dun gCrot and Dun Cliach, Inse an Ghaill Duibh and Inis Locha Saighlionn, Ros na Riogh, Ceann Choradh na Bhoraimhe, and the royal fortresses of Munster generally. It was also in the reign of Brian that a lone lady travelled from Tonn Tuaidhe to Tonn Cliodhna in the south, carrying with her a wand with a gold circlet or ring on it, and she was neither robbed nor violated, by reason of the rigour of Brian's rule in Ireland ; and hence the poet composed this stanza :

From Toruidh to pleasant Cliodhna,
Having a circlet of gold by her side,
In the reign of bright-limbed, intrepid Brian,
A lone lady went round Erin.

Ireland was thus rich, prosperous, peaceful during the twelve years that Brian reigned over her, and for him the poet composed this stanza :

The boiling of the sea, a rapid flood,
Was Brian of Breagha over Banbha of variegated flowers,
Without sadness, without calumny, without suspicion,
Twelve years lasted his prosperity.

It is very easy to see from this character which the seanchas give of Brian that it would not be right to call him a tyrant, for it was not according to his will or his strength that he governed the country during his reign, but according to the country's constitution and law. For a tyrant is one who governs and rules according to might and not according to right; and since it was not thus Brian acted, but according to right and the constitution, he cannot be called a tyrant.

Or if he should be called a tyrant (usurper) for supplanting Maoilseachlainn in the sovereignty of the country, having been chosen by the majority of the Irish nobles, let the reader judge whether it be more just to call him a tyrant (usurper) than to call the majority of the kings of Ireland who sprang from the children of Milidh tyrants (usurpers). For not one in every seven of them gained the sovereignty who did not do so by killing the king who came before him; and since they are not called tyrants (usurpers), being of the royal blood, for killing the king who came before them, in the same way, since Brian was of the royal blood he should not be called a tyrant (usurper) for having supplanted Maoilseachlainn, whom, though he was in his power, he did not kill, as other kings killed those who came before them in the sovereignty of Ireland, as we have said.

Here follow the tribute and dues that Brian Boraimhe claimed from the provincial kings of Ireland outside of Munster for the upkeep of the house of Ceann Choradh as stated by Mac Liag, chief ollamh of Ireland, in the poem which begins: Boraimhe town of the kings. In the first place he got from the province of Connaught eight hundred cows and eight hundred hogs; he got from Tir Chonaill five hundred mantles and five hundred cows; he got from Tir Eoghain three score cows and three score pigs and three score bars of iron; he got from the clann Rudhruighe of Ulster thrice fifty cows and thrice fifty hogs; he got

Δ ΗΟΙΓΓΙΑΛΛΑΙΒ; ΤΗΙ ΔΕΔΟ ΤΟΙC, ΤΗΙ ΔΕΔΟ ΜΑΡΤ ΙΡ ΤΗΙ ΔΕΔΟ
 ΤΙΝΝΕ ΙΑΡΑΙΝΝ Ο ΔΪΥΓΕΑΘ ΛΑΙΓΕΑΝ; ΤΗΙ ΡΙΔΙΟ ΒΟ, ΤΗΙ ΡΙΔΙΟ
 4175 ΜΥC ΙΡ ΤΗΙ ΡΙΔΙΟ ΤΙΝΝΕ ΙΑΡΑΙΝΝ Ο ΟΡΡΥΙΓΙΒ; ΤΟ-ΖΕΙΒΕΑΘ Ο
 ΛΟΔΛΟΝΝΑΙΒ ΔΤΑ CΙΑΤ ΤΗΙ ΔΑΟΖΑ ΤΑΒΔΑC ΦΙΟΝΑ; ΙΡ ΤΟ-
 ΖΕΙΒΕΑΘ Ο ΛΟΔΛΟΝΝΑΙΒ ΛΥΙΜΝΙΖ ΤΟΝΝΑ Ο΄ΦΙΟΝ ΤΕΑΡΤΖ ΖΑC
 ΔΟΝ ΛΑ ΡΑΝ ΜΒΛΙΑΘΔΙΝ. ΔΖΥΡ ΔΝ ΤΑΝ ΤΟ ΦΥΙΘΕΑΘ ΘΥΙΑΝ
 Ν-Α ΦΥΙΘΕ ΡΙΟΖ ΙΡ Ε ΡΙ ΜΥΜΑΝ ΤΟ ΦΥΙΘΕΑΘ ΔΡ Δ ΤΕΑΡΛΑΙΜ,
 4180 ΔΜΑΙΛ ΡΑ ΖΝΑΤ ΡΙΡ ΖΑC ΡΙΖ Ο΄ΦΥΙΛ ΕΪΡΕΑΜΟΙΝ ΡΙΟΖΑ ΥΛΑΘ
 ΤΟ CΥΡ ΔΡ Δ Ν ΤΕΑΡΛΑΙΜ. ΝΙ ΛΑΜΑΘ ΝΕΑC Ο΄ΦΕΑΡΑΙΒ ΕΪΡΕΑΝΝ
 ΔΡΜ Ο΄ΙΟΜCΑΡ Ι ΤΕΑC ΘΥΙΑΝ ΔCΤ ΤΑΛ ΖCΑΙΡ ΔΜΑΙΝ, ΔΜΑΙΛ
 ΔΤΕΙΡ ΔΝ ΤΑΔΙΝ ΡΕΔΑΜΡΑΙΥΤΕ ΡΑΝ ΡΑΝΝ-ΡΟ:

ΖΑΝ ΔΟΙΝΤΕΑΡ Ο΄ΦΕΑΡΑΙΒ ΕΪΡΕΑΝΝ,
 ΔCΤ ΤΑΛ ΖCΑΙΡ ΝΑ ΖCΑΙΤΡΕΪΜΕΑΝΝ,
 ΤΟ ΛΑΜΑCΤΑΙΝ Δ Ν-ΔΙΡΜ ΔΝΝ
 Ι Ν-ΕΙΝΤΙΖ ΡΕ ΡΙΖ ΕΪΡΕΑΝΝ.

ΙΡ ΙΟΝΤΥΙΖΤΕ ΔΡ ΜΕΙΤ ΔΝ ΡΕΟΛΜΑΙΖ ΙΡ ΔΝ ΦΙΟΝΑ ΤΟ ΒΙ
 Ο΄ΔΙΡΥΤΕ ΡΕ CΟΤΥΖΑΘ ΤΕΑΖΛΑΙΖ ΤΙΓΕ CΙΝΝ CΟΡΙΑΘ, ΛΕΑΤ ΔΜΥΙΖ
 4190 ΤΟ CΟΡΙΑC ΜΑC ΔΙΡΤ ΙΡ ΤΟ CΟΝΔΙΡΕ ΜΟΡ ΜΑC ΕΙΤΕΙΡΡΕCΟΙΛ,
 ΝΑC ΡΑΙΒΕ ΤΟ ΡΙΟΖΑΙΒ ΕΪΡΕΑΝΝ ΔΟΙΝΡΗ ΤΟ ΗΑ ΜΟ ΜΥΙΡΕΑΡ ΙΡ
 ΜΥΙΝΝΤΕΑΡ ΙΡ ΗΑ ΡΛΑΙΤΕΑΜΛΑ ΤΟ ΤΙΓΕΑΡΑC ΙΟΝΑ ΘΥΙΑΝ.

ΔΡ ΜΒΕΙΤ ΤΟ ΘΥΙΑΝ ΘΥΡΑΙΜΕ ΖΑΝ ΙΜΡΕΑΡΑΝ ΖΑΝ ΕΑΡ-
 ΔΟΝΤΑ ΄Ν-Α CΟΜΝΥΙΘΕ Ι ΖCΕΑΝΝ CΟΡΙΑΘ ΔCΪΥΙΝΖΙΡ ΔΡ ΡΙΖ
 4195 ΛΑΙΓΕΑΝ .Ι. ΜΑΟΛΜΟΡΘΑ ΜΑC ΜΥΡCΑΥΑ ΤΗΙ ΡΕΟΛCΡΑΙΝΝ
 Ο΄ΡΙΟΘΒΑΘ ΔΛΥΙΝΝ Δ ΦΙΟΥ ΖΑΙΒΛΕ ΤΟ CΥΡ CΥΙΓΕ. ΤΟ ΒΕΑΝΑΘ
 ΝΑ ΤΗΙ ΡΕΟΛCΡΑΙΝΝ ΛΕ ΡΙΖ ΛΑΙΓΕΑΝ ΙΡ ΤΡΙΑΛΛΑΙΡ ΡΕΙΝ ΛΕΟ ΖΟ
 CΕΑΝΝ CΟΡΙΑΘ, ΜΑΡ Δ ΡΑΙΒΕ ΘΥΙΑΝ ΔΝ ΤΡΑΤ ΡΟΙΝ; ΙΡ ΤΥΖ ΡΑ
 ΤΕΑΡΑ ΔΡ ΥΙΒ ΡΑΙΛΖΕ ΡΕΟΛCΡΑΝΝ ΟΙΟΒ Ο΄ΙΟΜCΑΡ ΔΖΥΡ ΡΕΟΛ-
 4200 CΡΑΝΝ ΟΙΛΕ ΔΡ ΥΙΒ ΡΑΟΛΑΙΝ ΔΖΥΡ ΔΝ ΤΡΕΑΡ ΡΕΟΛCΡΑΝΝ ΔΡ
 ΥΙΒ ΜΥΙΡΕΑΘΑΙΖ, ΖΟ ΤCΑΡΛΑ ΙΟΜΑΡΒΑΙΘ CΑΙΝΝΤΕ ΕΑCΟΡΡΙΑ ΔΖ
 ΤΥΛ Ι Ν-ΑΖΑΙΘ ΣΛΕΙΒΕ ΔΝ ΘΟΖΑΙΖ; ΔΖΥΡ ΛΕΙΡ ΡΙΝ ΤΕΙΟ ΡΙ
 ΛΑΙΓΕΑΝ ΡΕΙΝ ΡΑ ΡΕΟΛCΡΑΝΝ Ο Β΄ΡΑΟΛΑΙΝ ΔΖΥΡ ΙΟΝΑΡ ΡΡΟΙΛ

eight hundred cows from Oirghialla; three hundred hogs, three hundred beeves and three hundred bars of iron from the province of Leinster; three score cows, three score pigs and three score bars of iron from Osruighe; he got from the Lochlonnaigh of Ath Cliath thrice fifty vats of wine; and he got from the Lochlonnaigh of Luimneach a tun of red wine every day in the year. And when Brian sat in his royal seat it was the king of Munster that sat at his right hand, just as it was customary with all the kings of the race of Eireamhon to place the kings of Ulster at their right hand. None of the men of Ireland were permitted to bear arms in Brian's house, but the Dal gCais alone as the above-mentioned poem says in this stanza :

None of the men of Erin,
Only the Dal gCais of battle triumphs,
Were permitted to use their arms there
In the same house with the king of Erin.

It is to be inferred from the amount of meat and wine that was fixed for the support of the household of the court of Ceann Choradh, that with the exception of Cormac son of Art, and Conaire Mor son of Eideirsceol, there was none among the kings of Ireland who had a larger household and more followers and who kept up a more princely house than Brian.

When Brian Boraimhe was residing at Ceann Choradh without strife or discord he besought the king of Leinster, Maolmordha, son of Murchadh, to send him three masts of excellent wood from Fiodh Gaibhle. The king of Leinster had the masts cut down and went with them himself to Ceann Choradh where Brian then was; and he ordered the Ui Failghe to carry one of the masts and the Ui Faolain another and the Ui Muireadhaigh the third, and a war of words arose between them as they were going up Sliabh an Bhogaigh; and thereupon the king of Leinster himself put his shoulder under the mast assigned to the Ui Faolain, wearing a satin tunic which Brian had given

tug bhian nó moimé rin uime, agus comhdaíu óir 'n-a
 4205 timcheall, agus cnaipe aighis ann. Agus lé méio an
 feadma do cuireadh ní laigean ari féin fán feoláirann, do
 bhui an cnaipe do bí 'n-a bhias; agus ar moctain doibh go
 Ceann Chomá, cuimh ní laigean a ionar de ir tug na fíair,
 do Shomflait, ingin Múicáda, .i. baincéile bhian, an
 4210 t-ionar do cuimh cnaipe ann. Do glac an moigean an t-ionar
 ir tug uicéir de fan ceimí do bí 'n-a fíadnaire, ir do gab
 ag iomáineadh ari a veairbhádaíu tré beir fá moigraime ná
 fá úairíre do neac fan uóman, "an ní," ari rí, "nar fáom
 t'ádaíu ná do feanadaíu"; ir do máio go ríreadh mac
 4215 bhian ari a mac an ní céanna. Adt céana fá cuimh lé
 Maolmórua comhdaí na moigean; agus tarla do Múicádo mac
 bhian ir do Chonair mac Duinn Cuan beir ag imuir ríche
 ari n-a máiac, nó do méir úirínghe oile ir é comoirba
 Caoimhín Glinne ná loé do bí ag imuir mé Múicádo.
 4220 Gabair Maolmórua .i. ní laigean ag teagairc ari Múicádo
 ir do teagairc beairc dia rugadh cluice ari. "Ir tú tug
 comairle do loélonnairb nar bhireadh doibh i gCac Glinne
 máma," ari Múicádo. "Ma tugair comairle doibh nar
 bhireadh doibh ann rin," ari Maolmórua, "do-béairc com-
 4225 airle oile doibh mé mbuiríre ríad oíot-rá ari." "A fíán
 roin fúdaib," ari Múicádo.

Fá feairc Maolmórua de rin, agus céio na tíg
 learta, go nac fíot uairb uil fan teac n-óla an oíche
 rin, ir do imtíg i moá na mairne ari n-a máiac gan
 4230 ceireadh do bhian.

Ar n-a élor iomoir do bhian gur fágaib ní laigean
 an longóir gan ceireadh do féin, cuimh gíolla gíada
 na mairne na fárcó do rugadh féin tuaircal ir
 teairc do. Ir ann rug an gíolla ari i gCionn élaí
 4235 Cille Dála uon leit toir uon tSionairn agus é ag

him sometime before, and which had gold borders to it and a silver clasp. And so greatly did the king of Leinster exert himself in bearing up the mast that the clasp of his tunic snapped; and when they reached Ceann Choradh the king of Leinster took off his tunic and gave it to his sister Gormfhlaith, daughter of Murchadh (that is Brian's wife), to fix a clasp in it. The queen took the tunic and cast it into the fire that was in front of her, and proceeded to reproach her brother for being in slavery or subjection to anyone on earth, "a thing," said she, "which neither thy father nor thy grandfather brooked;" and she added, that Brian's son would make the same demand of his son. Now Maolmordha kept in mind the queen's remarks; and the next day Murchadh, son of Brian, and Conaing, son of Donn Cuan, happened to be playing chess, or according to others it was the comhorba of Caoimhghin of Gleann da Loch that was playing with Murchadh. Maolmordha, the king of Leinster, set to instruct Murchadh, and taught him a move which caused the game to go against him. "It was thou who gavest advice to the Lochlonnaigh which caused them to be defeated at the Battle of Gleann Mama," said Murchadh. "If I gave them advice which caused them to be defeated there," said Maolmordha, "I will give them another advice through which they will defeat thee in turn." "I defy thee to do so," said Murchadh.

Maolmordha was enraged at this and he went to his sleeping apartment, and could not be got to come to the drinking hall that night, and he took his departure early the next morning without bidding farewell to Brian.

Now when Brian heard that the king of Leinster left the mansion without bidding him farewell, he sent a page of his household to detain him that he might give him wages and gifts. The place at which the page overtook him was at the end of the plank bridge of Cill Dalua on

uil ar a eac; ir noctair an ziolla a teactairmeact ó
 ðriam nó. Iompuiróir Maolmóirúa .i. ní laigean ar an
 nziolla ir buailir trí buille von trlair iobair vo bí
 'n-a láim air, sur ðuir cnáma a éloiginn, surab ar iom-
 4240 éar iugab zo teac ðriam é. Cogaráin ainm an ziolla,
 asur ir uair acáio Uí Cogaráin ran Mumáin.

Vo rannuigeab lé fuinn vo teaglac Cinn Córab ní
 laigean vo leanmáin, ir zan a léigean zo laigrib zo
 maú marac vo ðriam é. Act ceana vo ráio ðriam nac
 4245 lámtaoi feall vo véanam 'n-a tiz féin air. "Ziueab,"
 ar ré, "ir vo colba a tize féin iairfáidear cóir air."

Triallair Maolmóirúa ní laigean va úctair féin ir
 cuirir cuinnuigab ir coimctionól ar máitib laigean
 éuige, asur innuir vóib míocáuar ir airir ðriéirne o'fag-
 4250 áil nó féin ir va éuigeab uile i zCeann Córab. Uime
 rin ir i comairle ar ar cinneab acá iompóó ar ðriam
 iao féin ir neair loclonnac sur commóirab Caé Cluana
 Tarb eatorra; asur vo birg nar fágair ðriam lion
 caá vo éur vo loclonnair i néirinn, act an orcam va
 4255 utuz fulong beir ar reilb ceannairéacta i náé Cliaé, i
 loé Zairman, i bPoir lairge, i zCoircaiz ir i Luimneac, ré
 triact ceannairéacta vo tarraing ó éirib oile i néirinn,
 ir i comairle ar ar cinneab lé rig laigean ir lé lo-
 lonnair rior vo éur zo rig loclonn o'airmarib neir
 4260 rluag air mé rreartal caá vo ðriam ar Mag nealta i
 zCluain Tarb. asur ar moctain rceal zo rig lo-
 lonn cuirir a úar mac Capolur Cnutur asur Anorair
 mar don mé óá mile véag vo rluag loclonnac vo
 congnam mé rig laigean, vo éur caá Cluana Tarb, asur
 4265 ar moctain i utir i náé Cliaé úóib, vo éur ní laigean

the east side of the Sionainn, as he was mounting his steed, and he delivered to him the message Brian had sent him. Maolmordha, the king of Leinster, turned on the page and gave him three blows with the yew wand he held in his hand, so that he broke the bones of his skull, and it was in a litter that he was carried to Brian's house. The page's name was Cogaran and from him are the Ui Cogarain of Munster.

A party of the household of Ceann Choradh desired to pursue the king of Leinster and not to allow him to go to Leinster until he had submitted to Brian. Brian, however, said that it would not be permitted to practise treachery against him in his own house. "But," added he, "it is from the door-post of his own house that justice will be required of him."

Maolmordha, king of Leinster, went into his own country, and summoned and brought together to him the Leinster nobles, and told them that himself and all his province had been dishonoured and treated to abusive speech at Ceann Choradh. Accordingly what they agreed on was that they themselves and a Lochlonnach force should go against Brian, so that the Battle of Cluain Tarbh was set on foot between them; and since Brian had not left in Ireland as many of the Lochlonnaigh as could fight a battle, having left only the party he suffered, on the excuse of trading, to remain in Ath Cliath, in Loch Garman, in Port Lairge, in Corcach and in Luimneach, for the purpose of attracting commerce from other countries to Ireland, what the king of Leinster and the Lochlonnaigh decided on was to send to the king of Lochloinn for a force with which to meet Brian in battle on Magh nEalta at Cluain Tarbh. And when the message reached the king of Lochloinn he sent his two sons Carolus Cnutus and Andreas with a host of twelve thousand Lochlonnaigh to help the king of Leinster to fight the Battle of Cluain Tarbh, and when they landed at Ath Cliath the king of Leinster

íreála go bhíann o'róigma cata do cupi nír 1 gCluain
Tarb.

Uála bhíain mic Cinnéioíó míog Eireann, do éoin-
tionóileas neart Mumhan 1r Connact leir, agus triallair
4270 go hÁt Cliaé mí cupi Cata Cluana Tarb, ámail aoubhamaar.
Tángasair ann iomoiro marí don nír rliocé fíadac Muill-
eatsin go n-a ngablaib zainealair, triomíluas táirpeac
toicearclac. Tángasair ann fóg clann Cair mic Conail
Eacluait .i. Uí Óloio 1r Uí Cairín, 1r clann Dongura Cinn
4275 nÁtíac, 1r Cinéal m'baoit 1r Cinéal gCuallacair, Cinéal
Failbe, 1r clann Eacac um Céallac mac Duibginn, 1r clann
Cóléin um Mleanman mac Eirioia mic Síosa mic Maoil-
cluide, 1r Cinéal Fearmáic um Maoimeada mac Daoáin.
Tángasair ann fóg mic Cinnéioíó mic Loricán, Annluan,
4280 Láctna, Corcraé, Loricán, Seancán, Ógán, Maoilruanuir, 1r
Aingró, Murcao mac bhíain 1r a mac Toirpéalbac 1r
cúigeair veirbhácar Murcaoa .i. Tós, Donncaó, Domnall,
Concubar 1r Flann. Tángasair ann marí an gcéasa
clann Duinn Cuan mic Cinnéioíó .i. Longaragán Céleacair
4285 Cinnéioe Fiangalac Inneacac Eocaió mac Inneacair 1r
Duibgeann mac Eocac 1r Beollán, 1r ar lean oioó-ro da
n-aor gíatú 1r da luéc leanaína. Táinig ann fóg rluas
mór o'fearaib Connact um Táog mac Murcaoa Uí Céallair
ní Ua Maine agus um Maoilruanuir na Paitre Ó Eóin ní
4290 Eóine, marí don mí mórián o'uarlib Connact tré dáio
bháitíreacair mí bhíann, ar mbeir do bhéidionn fá mácair
óó 'n-a mnaoi Connactair. Tis marí an gcéasa Maoil-
reacáinn mac Domnail go neart na Míoe uime 1 noáil
bhíain do éongam lair.

4295 Agus ar róctain ar donlácair go Maig nealta oóib
cuirio inneall 1r orougáú cata orra féin leat ar leat ;

sent word to Brian to give notice that he would give him battle at Cluain Tarbh.

As to Brian, son of Cinneide, king of Ireland, he assembled the forces of Munster and Connaught and proceeded to Ath Cliath to fight the Battle of Cluain Tarbh, as we have said. And there went thither with him the race of Fiachaidh Muilleathan with their branches of descendants a great bulky stately host. Thither went also the descendants of Cas, son of Conall Eachluaith, to wit, the Ui Bloid and the Ui Caisin, and the descendants of Aonghus Chinn nAthrach, and the Cineal Baoth and the Cineal Cuallachtaigh, the Cineal Failbhe, and the clann Eachach under Ceallach, son of Duibhgheann, and the clann Choilein under Meanman, son of Eisidh, son of Sidh, son of Maolcluiche, and the Cineal Fearnhaic under Maolmeadha, son of Baodan. Thither went also the sons of Cinneide son of Lorcan, Annluan, Lachtna, Coscrach, Lorcan, Seanchan, Ogan, Maolruanuidh and Aingidh, Murchadh son of Brian, and his son Toirrdhealbhach and five brothers of Murchadh, to wit, Tadhg, Donnchadh, Domhnall, Conchubhar and Flann. Thither went in like manner the sons of Donn Cuan son of Cinneide, to wit, Longargan, Ceileachair, Cinneide, Fianghalach, Innrechtach, Eochaidh, son of Innrechtach, and Duibhgheann son of Eochaidh and Beallan and as many of the servants and followers of these as came with them. Thither also went a great host of Connaughtmen under Tadhg son of Murchadh O Ceallaigh, king of Ui Maine, and under Maolruanuidh na Paidre O Eidhin, king of Eidhin, with many of the Connaught nobles, through a feeling of kinship with Brian, for Beibhionn, his mother, was a Connaught-woman. In like manner Maoilseachlainn son of Domhnall, with the strength of Meath under him, went to meet Brian to help him.

And when they came together to one place on Magh nEalta they prepared and arranged themselves for battle

ní Laisean ír Loclonnaigis vo leit, agus dá mac níog
 Loclonn, mar atá Capolur Cnutur ír Anorpar 'n-a
 4300 ír Míre von leit oile, agus Murcáð mac Buiain 'n-a
 tairpeac órra, acé amáin nar b'áil lé Maolrpeacélaínn
 congnaím leo.

Fearéarí an cat go cíóua eastoimh, ír bhurtearí vo
 Loclonnaib ír vo Laignib, gurí tuiteadarí dá mac
 4305 níog Loclonn ír uairle an éablaig táinig leo ann, mar
 don né ré míle ír rpeacé zcéav vo Loclonnaib. Vo tuit
 ann fóir luéc áta Cliaé ír orong oile vo Loclonnaib an
 éablaig tuairim céirpe míle ann. Vo tuit marí an zcéavona
 ní Laisean ír uimóir uairle Laisean ír tiri míle ír céav vo
 4310 Laignib marí don iúú.

Vo tuit ceana von leit oile Murcáð mac Buiain
 níogdáimna éirpeann ír uimóir uairle Muimneac ír
 Connacé 'n-a timceall marí don né céirpe míle fearí.
 Agus orong vo Loclonnaib va maibe ag teireav ón
 4315 árbaé fán oír, carla puball Buiain vóib agus tug
 orong vóib aítne guríab é Buiain vo bí ann, agus
 tuiállair Buiavaraí a tairpeac vo bí ar an mbuioin
 rin í noáil Buiain ír maribearí leo é; agus maribearí
 eirpean ír a muinncearí lé muinntirí Buiain Ag ío fóir
 4320 orong oile vo muinntirí Buiain vo maribavó ran cat roin,
 marí atá Toirpdeallbavé mac Murcáva mic Buiain ír Conaing
 mac Duinn Cuan mic Cinnéioí ír Moéla mac Doimáil
 mic Faoláin ní na n'Óirpe Muman, Eocáiv mac Dúnaoig
 flait éloinne Scannláin ír Miall va Cuinn ír Cú Doilig
 4325 mac Cinnéioí, tiri caoméaig Buiain, ír Távóg mac Murcáva
 Uí Ceallraig ní va Maine, ír Maolruanavó na Rairpe Ó
 hÉioin ní Eíone, ír Zéibeannaé mac Dubáigín ní b'fear
 Muige, ír Mac Beaváiv mic Muirpeavóig élaoin ní Ciarraivóe

on either side, the king of Leinster and the Lochlonnaigh on one side, the two sons of the king of Lochloinn, to wit, Carolus Cnutus and Andreas being their leaders; Brian with the nobles of Munster, Connaught and Meath on the other side, with Murchadh, son of Brian, as their leader. Maolseachlainn, however, did not wish to help them.

The battle was bravely fought between them, and the Lochlonnaigh and the Leinstermen were defeated; and the two sons of the king of Lochloinn and the nobles of the fleet who came with them fell there, together with six thousand and seven hundred Lochlonnaigh. There also fell the men of Ath Cliath and another company of the Lochlonnaigh of the fleet about four thousand. In like manner fell the king of Leinster and most of the nobles of Leinster together with three thousand one hundred Leinstermen.

Now on the other side fell Murchadh, son of Brian, the heir apparent to the throne of Ireland, and the majority of the Munster and Connaught nobles around him together with four thousand men. And a party of Lochlonnaigh who were fleeing into the country from the slaughter came upon Brian's tent, and some of them knew that it was Brian who was in it, and Bruadar, their leader, who was of the party, went towards Brian, and they slew him, but Brian's people slew Bruadar and his people. Here follow other supporters of Brian who were slain in that battle, to wit, Toirdhealbhadh, son of Murchadh, son of Brian, and Conaing, son of Donn Cuan, son of Cinneide, and Mothla, son of Domhnall, son of Faolan, king of Deise Mumhan, Eochaidh son of Dunadhach, prince of the clann Scannlain and Niall Ua Cuinn, and Cu Doiligh son of Cinneide, three companions of Brian, and Tadhg, son of Murchadh O Ceallaigh, king of Ui Maine, and Maolruanuidh na Paidre O Heidhin, king of Eidhin, and Geibheannach, son of Dubhagan, king of Feara Muighe, and Mac Beathaidh, son of Muireadhach Claon, king of Ciarraidhe Luachra,

Luadhra, Domhnall mac Diarmada ní Corca Úaircinn,
 4330 Scannlán mac Caidil ní Eoghanadta Loda Léin, 17 Domhnall
 mac Éimín mic Caimhig 17 Móríníodar Mairi .i. Muireadóc
 Mór na hAlban 17 iomaio u'uairlib oile nac áirimhígeari
 annro. Doir an Tigearna an tan tugad an cat-ro Cluana
 Tarb 1034 bliadhna, an doine nua scáirc. Δ5 ro veairbad
 4335 an treanóid ar an áiream bliadhna oo bi ó fein Cúiorc 50
 bár Úriain :

Céitne bliadhna tríoódo.
 Ar míle gan meabail,
 Ó oo fáir liadg var scabair
 4340 50 bár Úriain 1 mbréagaid.

Δgur oét mbliadhna 17 céitne ríóro fá haoir oo Úriain an
 tan roin, ámhail doeir an file ran rann-ro :

Saogal Úriain 50 mbuadaid,
 Gur an nglad 50 ngáirib,
 4345 Céitne ríóro bliadhna
 'Sa hoét iar n-a n-áiream.

Oo bi rór Muircad mac Úriain trí bliadhna ar trí ríóro an
 tan oo tuic ran cat-ro.

Domhnall, son of Diarmaid, king of Corca Baiscinn, Scannlan, son of Cathal, king of the Eoghanacht of Loch Lein, and Domhnall, son of Eimhin, son of Cainneach, and Mormhaor Marr, that is Muireadhach Mor of Alba, and many other nobles that are not mentioned here. The year of the Lord when the Battle of Cluain Tarbh was fought was 1034, the Friday before Easter. Here is the seancha's setting forth of the number of years that had elapsed from the birth of Christ to the death of Brian :

Four years and thirty,
 With a thousand without deceit,
 From the springing up of a Physician to help us
 To the death of Brian in Breagha.

And Brian's age at that time was eighty-eight years, as the poet says in this stanza :

The life of Brian with victories
 Up to the conflict with shouts,
 Four score years
 And eight are counted.

Moreover, Murchadh, son of Brian, was sixty-three years when he fell in this battle.

XXVI.

- Ar scabairc iomorroo áta Cluana Tarb agus ar
 4850 marbhad úriain ir Múrcada ir iomao vo Zaeúealaid mar
 donnú, agus iar mhúrcad vo Loelonnaid ir vo Laignib
 ir ar marbhad a n-urmhóir gan áat roin, ir ar sciall vo
 'Dál gCair ir vo flúict fíadac Muilleatáin, an méio
 vo máir tarí éir an áta roin, tarí a n-air go Mullac
 4855 Mairtean, ir aon rin vo rónrao flúict fíadac flúag
 ar leit úioib féin, ir vo rcairao me 'Dál gCair, ir vo
 cinnead comairle aca, ó rrioc 'Dál gCair i n-uadad flúag
 ir rocuide, teadca vo cur go Donnad mac Úriain, agus
 géill 's'iarraid air, agus a noctad úo go rabadar géill
 4860 uada-ran ag a adair ir ag brádarí a adair, agus aoub-
 raodar guraob úoib féin buó cóir níge Mumán zac me
 bfead. "Ní oa baí nveoin vo bí ríob ag adair ná ag
 brádarí uam-ra," ar Donnad, "adé iao féin vo bean
 umla oa baí n-aimdeoin úib ir 's'feairaid éireann maille
 4865 ríob." Agus aoubairc Donnad nac tiubrad géill ná
 urruide úoib-rean ná vo neac oile, agus vo ráid oa
 mbeir comhionad cata úoib-rean aige, nac léigead uaid
 iao gan géill me beir umal vo féin amail vo báodar
 oa adair.
- 4870 Ar gclor an rceoil rin vo flúag Dearmúan vo
 éirgeadar go haclám obann ir vo gabrao a n-arma ir
 tángeadar vo eadairc áta vo 'Dál gCair. Vo ráid
 Donnad mac Úriain an tan roin me a muinntir a
 n-odair vo cur irtead i ráid Mairtean agus trian an
 4875 trluaid oa gcoiméad, "agus rreagrad," ar me, "an oa
 scrian oile cat von luét úo." Zúead ní rabadar 'Dál
 gCair adé doin míle amáin 's'fuirgeall áir an tan roin; agus
 vo báodar Dearmúan trí míle vo flúag. Óo eualadar

XXVI.

Now when the Battle of Cluain Tarbh was over and Brian and Murchadh with many Gaels slain, and the Lochlonnaigh and the Leinstermen defeated and the majority of them slain in that battle, and when the Dal gCais and race of Fiachaidh Muilleathan, had reached Mullach Maistean on their return journey, then the race of Fiachaidh formed themselves into a distinct host and separated from the Dal gCais; and as the Dal gCais were weak in hosts and contingents, they formed the resolution of sending envoys to Donnchadh, son of Brian, to ask hostages from him and to point out to him that his father and his father's brother had hostages from them, and they said they had a right to the sovereignty of Munster in alternate succession. "It was not with your consent ye were under my father or kinsmen," said Donnchadh, "it was they who made ye submit against your will and the men of Ireland with you." And Donnchadh added that he would give neither hostages nor sureties to them or to anyone else, and said that if he had enough of men to fight them he would not let them go without getting hostages from them for their being submissive to him as they were to his father.

When the Desmond host heard this message they arose promptly and suddenly, and seized their arms and went to give battle to the Dal gCais. Donnchadh, son of Brian, then directed his people to put their wounded men into Raith Maistean with a third of the host in charge of them, "and let the other two-thirds," added he, "meet that party in battle." Now the Dal gCais numbered then only one thousand, the remnant of a slaughter, while the Desmond host were three thousand strong. When the

na hótair an comháb roin Donncaða, vo éirgeadar go
 4380 héarcaid ir vo éuirriou caonnað 'n-a zcneadaib ir 'n-a
 zcneáccaid, ir vo zadbao a n-arma 'n-a lámmaid ir vo b'i
 a zcomairle an cat vo tabairt. Óo conncaodar rliocct
 fiaðac Muilleatáin an meirneac roin vo zab Óal zcair
 ioir flán ir earlán, vo roctau leo fán zcat vo tabairt,
 4385 azur triallao pompa va veicéib zan zéill o'faðail ó
 Óal zcair.

iomtúra Óal zcair triallao pompa ar rin go hác í
 ar brú Dearba, ir cromaio ar uirce o'ól ann. Vo bi
 Donncað mac Siolla páorais ní Oghuige ar a zcionn ann
 4390 rin go lion a fluað ir a éionóil .i. Laign ir Oghuige ar
 Maiz Cloinne Ceallais ir coméao uaid ar Óal zcair zã
 rliçe a ngeáboaoir ar méao a fala niú. Óir ir é brian
 vo ceangail ir vo éuibriç acáir Donncaid, azur vo bi
 bliadaoin i zcuibneac aize, azur vo cneacáid ir vo fáruigeaó
 4395 Oghuige uile ir vo marbaó iomaio va noaoioib leir. Uime
 rin vo éuibriç Mac Siolla páorais an fala vo Óal
 zcair, ir vo éuir teacca uaid go hác í va n-ionnraige 'za
 iarraio ória briaçoe vo éur éuige tpié n-a léizean ar an
 áit rin cairir. Ziúeo fá hé fneazna Donncaða mic
 4400 briaoin ar na teaccaib nac cuibraó briaçoe oóib.
 "Maírean," ar na teacca, "caitpíoe cat vo fneazna vo
 mac Siolla páorais." "Oo-zéabaid ré cat," ar Donn-
 cað, "azur ir triað nac é an báf fuair ar n-acáir
 fuaramar-ne ful ráioiz vo léan orainn iao-ran o'iarraio
 4405 ziall orainn." Doubriaoar na teacca nuz zan feairç vo
 beit air, azur nac raibe lion cata vo tabairt vo mac
 Siolla páorais. "Acct óá maó znát aitéar a vteac-
 aineacca vo tabairt ar teaccaib ar bit," ar Donncað,
 "vo beapraioe baí vteangá ar baí zceannaib azam-ra;
 4410 óir zion go mbeinn-re áct aoín ziolia amáin vo foéaríoe
 ní cuibraoinn obaó comhac vo mac Siolla páorais ir
 o'Oghuigib."

wounded heard this speech of Donnchadh's they arose quickly and put moss in their wounds and sores, and they grasped their weapons in their hands, and their counsel was to engage in the battle. When the race of Fiachaidh Muilleathan observed this courage on the part of the Dal gCais, both sound and wounded, they ceased to speak of engaging in the battle, and marched onwards to their homes without getting hostages from the Dal gCais.

As to the Dal gCais they marched on thence to Ath I on the breast of the Bearbha and began to drink water there. Donnchadh Mac Giolla Phadraig, king of Osruighe, was there to meet them with his full host and reserves, to wit, the Leinstermen and the Ossorians, on Magh Cloinne Ceallaigh, and he had set a watch on the Dal gCais to find what way they would take, by reason of his great enmity against them. For Brian had tied and bound Donnchadh's father and kept him a year in bondage, and had spoiled and wasted all Osruighe and slain many of its people. Hence Mac Giolla Phadraig kept up the enmity against the Dal gCais, and he sent envoys to them to Ath I, to ask them to send him hostages as a condition of his allowing them to pass from that place unmolested. But Donnchadh son of Brian's answer to the envoys was that he would not give hostages. "Then," said the envoys, "Mac Giolla Phadraig would have to be met in battle." "He will get battle," said Donnchadh, "and it is a pity that I did not meet the death my father met, before I was overtaken by the misfortune of these people demanding hostages from me." The envoys told him not to get angry, seeing that he was not strong enough to fight Mac Giolla Phadraig. "Now if it were the custom to give affront to any envoys whatever on account of their message," said Donnchadh, "I would have your tongues plucked out of your heads, for if I had but a single page as a following I would not refuse battle to Mac Giolla Phadraig and to the Ossorians."

17 an n rín do éirí Donnád mac bhríain trian an
 tirlaig do coiméad a n-otar agur an dá uctrian oile do
 4415 fhearrtal an dáta. Ó do éaladar na hoctair rín do
 éirgeadar go hobann, gur bhríead ar a zcneadóib ir
 ar a zcneáctaid, gur líonrao do éonnad iad, ir do zab-
 rao a rleaga ir a zcloitme, ir cángadar i mearc dáic
 amlaio rín, agur duubradar mé mac bhríain doime do
 4420 éirí fá doill ir cuailleada coimneartaíria do éadairt
 leo agur a rátao ran talmaon, “agur ceangailtear rínn
 mé a n-air,” ar ríad, “agur tugtar ar n-airm i n-ar
 lámhaib ir cuirtear ar moic ir ar mhíaithe marí don rínn
 .i. oír o’fearaid rlána timceall an fíri zonta agairn,
 4425 ionnur gurab uioctair do bfeioim lé éile rín. Óir ní
 léigfe an náime don fíri rlan zluaract nó go ngluairt
 an fear zonta ceangailte agairn.” Do rónad amlaio
 leo, agur ba maectnad meanman ir ba hionganar adbal-
 móir an t-ortugad ríon do éirgeadar Dál zCair oíria
 4430 féin.

Ó do éonncadar laigín ir Oíruige an meirnead móir-
 adbal ríon ag éirge i nDál zCair do zab zráin ir eagla
 iad nomp agur ir ead duubradar, “Ní tiall teitio, ní
 rcaoiléad ná rcaannad fobhuio Dál zCair do véanad,”
 4435 ar ríad, “act cat ulúit uaingean do véanad uóib féin.
 Ar an adbar ríon ní éubriaim-ne cat uóib, óir ir coim-
 veat mé háf nó mé beata o’fulang iad.” Duubairt Mac
 Ziolla ráoraig: “Ir cláit uaoib-re rín do máu, óir
 atátaoi líon a n-íte ríu dá maó biaó ollam iad.” “Ir
 4440 fíri rín,” ar iad-ran, “agur zioó fíri ní muirbfeotar
 donuime uioó ríu zan cúigeat nó feireat do tuicim
 leit, ir zá feiríue uíinne ar zcoimmarbad ríu.” “O nac
 áil líb cat do éadairt uóib,” ar Mac Ziolla ráoraig,
 “oéinid córaioeact oíria.” Agur fá meara lé Dál zCair
 4445 rín ioná cat do éadairt uóib. Triaillio ionoírio Dál

Then Donnchadh son of Brian set the third of the host in charge of their wounded and the remaining two-thirds to give the battle. When the wounded heard this, they sprang up suddenly, and their wounds and gashes burst open, and they filled them with moss, and they seized their lances and their swords and came in this guise into the midst of their comrades, and they besought the son of Brian to send men into the wood to fetch strong stakes which were to be stuck in the ground, "and let us be tied to these," said they, "and let our arms be given into our hands and let our sons and kinsmen be placed beside us, to wit, two unwounded men around each of us wounded, so that we may act together with the greater earnestness. For the unwounded man will be ashamed to leave his post until the wounded man of our company who is bound leaves it." They were arrayed in that way; and that array into which the Dal gCais put themselves was a surprise for the mind, and a very great wonder.

When the Leinstermen and the Ossorians observed this extraordinary courage rising in the Dal gCais they conceived fear and terror of them, and what they said was: "It is not a retreat in disorder or panic that may be expected from the Dal gCais," said they, "but the fighting of a close firm battle in self-defence. For this reason we will not give them battle, for they are indifferent as to whether they shall endure death or life." Mac Giolla Phadraig replied: "It is cowardly of you to say that, seeing that you are numerous enough to eat yonder company if they were cooked food." "That is true," they replied, "but though it be true, none of these will be slain without his having slain five or six, and how is it to our advantage to be slain with them?" "Since you do not wish to give them battle," said Mac Giolla Phadraig, "harass them by pursuit;" and the Dal gCais were less pleased at this than they would have been to give them battle. After this the

ḡcair v́a noútaig féin iar rin ḡo hearbadác éagsruaid, aḡur ní máinḡ von baile i n-aoinefác mé mac ḡriain v́ioḃ ác óc ḡcáaḡ ḡo leit, óir vo éallriou céaḡ ḡo leit ran ionruaḡaḡ roin aḡ Oḡruigib ar locaḡ caḡa oḡra.

- 4150 aḡ ro ionoḡḡio an tuarḡḡbáil vo-beiri Maoilreáclainn mac Doḡnaill ní Míoe ar éat éluana Tarib i ḡcionn míora v́eir an caḡa vo cúri; óir vo ḡabadairi clann éolmáin aḡ fíarḡuigḡe rceíl an caḡa roin ve. Ir ann rin aḡubairḡe Maoilreáclainn naḡ rcaíó féin maíḡ a
- 4155 íamáilḡe vo éat ná haíamáil v́o. “Óir v́a mbeir,” ar rḡe, “aingeal v́e vo níḡ aḡ tabairḡe a tuarḡḡbála v́uit ba v́ícheioḡmeaḡ uairó é. Vo bávira ceana ir mo íluaḡ v́a írḡeácaín aḡur ḡan v́’aḡaíó eaḡriainn aḡ ḡoḡe írianairi ir cloiró. ḡíveaḡ an tan tuḡadairi na caḡa roin a n-oḡra ir
- 4160 a n-uirḡuinne ar a céile, vo ḡabadairi aḡ írḡcaḡ ir aḡ ílacv́ualaḡ ar oile, ir ba íamálḡa lé ḡhoimealḡaín íaoilean ḡḡeal ór cionn ḡrḡáḡa, aḡ ceáḡḡe tuile i oḡiri, ceáḡa caileiróe na rcaíḡ ór a ḡceannaib; aḡur v́a maḡ mian linne v́ul vo éongnaíḡ vo ceáḡḡaí von v́a éaob, ní
- 4165 maib rḡe ar cumar v́úinn, óir vo ceanglaḡ ir vo cuibḡeaḡ ar íleaḡa ir ar n-arma ór ar ḡceannaib vo na v́laoirib v́ioḡaínne v́iaḡrcaoirḡe vo íeolaḡ an ḡaḡó éuḡaínn v́’íolḡaib ir v́’ulcáḡaib na laoc ar n-a leaḡairḡe ir ar n-a láinḡearcaḡ v́’íaoḡriab lann ir lúḡarḡm va ḡaḡ leit,
- 4170 ionnur ḡur ba lánmóiri ar írḡeróm aḡ rḡíveaḡaḡ ir aḡ caíḡmíoc ar ḡriannaḡaile ó céile. Óir ba v́oig linn nar mó v́’ulc von luḡḡ vo bí ran éat ioná v́úinne íulanaḡ a íraíḡeana ḡan v́ul ar íéaḡcoiri ir ar íoluaíain.”

íeáḡ, a léaḡtóiri, bíóḡ ḡurab ar íluaḡ ḡriain vo bí

4175 Maoilreáclainn ir íri Míoe aḡ ceáḡḡe ḡo láḡaíri an caḡa, maḡeaḡ v́o bí vo éeilḡ v́oir rḡe féin ir loclonnaig naḡ cáinḡ ran oḡruaḡaḡ i maḡrc íluaḡ ḡriain, aḡ ir eaḡ vo

Dal gCais proceeded unto their own country in want and in difficulties, and only eight hundred and fifty reached home with the son of Brian, for they lost a hundred and fifty through this harassing pursuit of the Ossorians on their failing to give battle.

The following is the account of the Battle of Cluain Tarbh which Maoilseachlainn son of Domhnall, king of Meath, gave a month after the battle was fought; for the clann Cholmain were asking him for tidings of the battle. Thereupon Maoilseachlainn said that he had never seen such a battle or an approach to it. "For," said he, "if God's angel from heaven were to give you an account of it his account would seem incredible. Now I and my host were looking at them at the distance only of a fallow field and a fence. But when these battalions had faced one another and stood breast to breast, they set to flail and to lash one another; and like unto a heavy flock of white sea-gulls over the coast, when the tide is coming up into the land, were the white showers of shields above their heads; and if we wished to go to the assistance of either side it was not in our power to do so, for our lances and our arms were bound and fastened above our heads by the firm closely set wisps of hair which the wind blew to us from the heads and beards of the warriors as they were being hacked and cut down by the edge of the swords and strong weapons on every side, so that we found it difficult to keep the handles of our weapons from getting entangled in one another. And we thought that those who were in the fight did not suffer more than we did who had to look on without running wild and mad."

Observe, O reader, that though it was as part of the host of Brian that Maoilseachlainn and the men of Meath came to the field of battle, still through a plot between himself and the Lochlonnaigh, he did not come into the battle array amongst Brian's host, but what he did was

rinne é féin ir a fluaḡ o'annáin vo leactaoid an cáta,
ámail mo o'puiḡeadaoí loclonnaig vó.

4480 Ní maḡadaoí Cínéal Eoḡain ná ríol ḡConaill ran cáta,
ḡiúeas ní hias naí cáirḡ teact ann acé ḡmian aouḡaioí
tré méio meannman ḡuib 'n-a n-éaḡmaioí vo rinne féin ḡac
áiteaoí va noeapnaioí maí, "aḡur ir ead vo-óean aoió,"
aoí fé.

4485 Vo ḡab Maoilreacáinín aoió o'ér ḡmian ríoaḡacé
Éimeann naoi mbliáona. Ir 'n-a flaitaoí vo rinneao
na ḡníoma-ro ríoi. Téio Maoilreacáinín ní Éimeann,
fluaḡ líonmaí, ir ó Néill ir ó Maoiltoioaioí maí aon
mí, ḡo hác Cliaé, ḡur hoiḡeaoí ir ḡur loirceaoí an

4490 baile leo aoí an íarímaí vo loclonnaib vo maí an tráé
roin ḡan tuicim i ḡCaé Cluana Tarib lé ḡmian. Tmáil-
aio ar rin i nUib Cinnrealaig ḡur crieacávo ir ḡur
loirceaoí an tíu uile leo, ir ḡur maíbaó íoma vo óaoimib
ann. Vá eir rin vo éuaio Maoilreacáinín i nUlltaib

4495 ḡo vciḡ íoma vo briaḡuib ar. Ir rán am-ro vo maíbaó
Donnaḡán ní laigean ir Taḡ Ó Ríain ní Ó n'Ómóna ir
íoma vo óaoimib oile lé Donncaó Mac ḡiolla Páoiiaig
aoí láí leirḡlinne, aḡur fuaoí Mac líaḡ aoiollaí
Éimeann báí. Sluaḡaoí lé Maoilreacáinín ní Éimeann i

4500 nO'puiḡuib ḡur maíbaó Ónḡal Mac ḡiolla Páoiiaig
mac Donncaio, ir íoma vo óaoimib oile maí aon mí
ann.

Ir é an Maoilreacáinín-re aoí a bfuilmio aḡ tríaḡe
vo rinne foundation aoí maíoiḡtíu Muipe i mbáile áta
4505 Cliaé, aoió an Tíḡearna an tan roin 1039. Aḡur vo ba
ouine criaibteac an Maoilreacáinín-re ran aoió ríó-
eanaig; ómí an tan vo tuimao neap loclonnaé i ḡCaé
Cluana Tarib ionnur nac bíoo aca acé baioacé i mbail-
tib cuain aḡur íao aoí uaiuib aḡ tabaioí maḡ rán ḡoié

4510 amaé aḡ véanaí crieac ir maáoi, vo briaḡ nac maḡadaoí
líon cáta vo fíeapal vo ḡaeóealaib, vo tíonnrcaín
Maoilreacáinín rcola o'atnuatávo ir cealla vo cúmtoac

to remain with his host beside the battle, as the Lochlonnaigh had directed him.

Neither the Cineal Eoghain nor the siol Conaill were at the battle, but it was not that they did not offer to come there, but that Brian said in his high courage that it was without them he gained any success he had ever gained, "and so it will be now," said he.

Maoilseachlainn held the sovereignty again after Brian nine years. It was in his reign that the following events took place. Maoilseachlainn, king of Ireland, with a numerous host, together with O Neill and O Maoldoraídh, went to Ath Cliath, and they plundered and burned the town against the remnant of the Lochlonnaigh who lived at that time not having fallen by Brian at the Battle of Cluain Tarbh. Thence they proceeded to Uí Cinnsealaigh, and they spoiled and burned the entire country, and many people were slain there. After that Maoilseachlainn went to Ulster and brought thence many captives. It was about this time that Donnagan, king of Leinster, and Tadhg O Riain, king of O Drona, and many other persons were slain by Donnchadh Mac Giolla Phadraig in the field of Leithghlinn; and Mac Liag, high ollamh of Ireland, died. Maoilseachlainn, king of Ireland, made a hosting in Osruighe, and there slew Dunghal Mac Giolla Phadraig, son of Donnchadh, and many other persons with him.

It was this Maoilseachlainn of whom we are treating who founded the monastery of St. Mary's in the town of Ath Cliath in the year of the Lord 1039. And this Maoilseachlainn was a pious man in his latter days. For when the power of the Lochlonnaigh had been broken at the Battle of Cluain Tarbh so that they had only the wardenship of seaport towns, while it was their wont to make incursions into the country at times to spoil and ravage, as they were not numerous enough to give battle to the Gaels, Maoilseachlainn began to restore schools and to

17 'o cómuζαδ ar aiteir θριαιν. Léaztar fóρ ζο ουζαδ
 coζαδ 'o tpi céaζ mac léizinn ar a cóρtar féin.

4515 17 i θφαιτεar an Máoilφeaclainn-φe 'o uallaδ θριαιν
 mac Máoilmóρda mic Muφeáda, 'o bi 'n-a φíz λαιζεan
 vá bliaδain, lé Siφuc mac Amlaοib i náτ Cliaτ tpe
 meabail. 'O haiρzead 17 'o cpeaδaδ Ceannannur leir
 an Siφuc ζeáaζna ζup maphaδ iomaδ 'o úaοinib an
 4520 17 ζο ουζφaδ iomaδ 'o θφαιζοib ar. 17 φán am-φο
 tuζaδ maζom móρ lé Uζaίφe mac Únλainz mic Tuacaib
 mic Uζaίφe mic Oiliolla mic Únλainz, 'o bi 'n-a φíz
 λαιζεan tpi bliaδna, ar Siφuc mac Amlaοib 17 ar lo-
 lonnaiδ áta Cliaτ, ζο ουζαδ veapζar loclonnaδ an;
 4525 aζup 'Oonn Sléibe mac Máoilmóρda mic Muφeizéin 'o
 loipc teaδ Uζaίφe, ζup loipcaδ Uζaίφe an aζ Úibloc
 leapa Cuile. 'Oa éir φin 'o maphaδ Siφuc mac íomair,
 caoipeaδ loclonnaδ φuipc λαιρζε lé φíz Oφuuzé, aζup
 φuaip Máoilφeaclainn φí éipeann báρ i ζφó íup loca
 4530 hAinninn.

θiou ζο n-áιφmíο na φeancáide aiphoíζa 'o beit ar
 éirinn i noiaδ Máoilφeaclainn, ní meapaim ζο vάiniz φí
 ζan φpeapθpa uipφe ζο ζabaλtar ζall, áct cia 'o
 ζabaθaφi oφoiz úioδ ceannaφ φeána éipeann φé a n-aip.
 4535 aζ φo veapθaδ an tpeancáio ar φin φan φann-φo:

Tap éir Máoilφeaclainn φona,
 mic 'Oannail mic 'Ounnéoða,
 'O φeap caoipφí φup ζaδ cloinn
 's noeap ζaδ aoipφí éirinn.

build and set in order churches, after the example of Brian. We also read that he maintained three hundred students at his own expense.

It was in the reign of this Maoilseachlainn that Brian, son of Maolmordha, son of Murchadh, who was king of Leinster two years, was treacherously blinded by Sitric son of Amhlaoibh, in Ath Cliath. The same Sitric plundered and spoiled Ceanannus, slaying many people there and taking many captives thence. It was about this time that Ughaire son of Dunlaing, son of Tuathal, son of Ughaire, son of Oilill, son of Dunlaing, who was king of Leinster three years, inflicted a great defeat on Sitric son of Amhlaoibh, and the Lochlonnaigh of Ath Cliath, and dreadful slaughter was made of the Lochlonnaigh there. And Donn Sleibhe, son of Maolmordha, son of Muireigen, burned the house of Ughaire, so that Ughaire was burned in it at Dubhloch Leasa Cuile. After this, Sitric son of Iomhar, leader of the Lochlonnaigh of Port Lairge, was slain by the king of Osruighe, and Maoilseachlainn, king of Ireland, died at Cro-inis in Loch Ainninn.

Although the seanchas enumerate high kings as having ruled Ireland after Maoilseachlainn, I do not think that there was a king over the country without opposition until the Norman Invasion, notwithstanding that some of them assumed the sovereignty of Ireland. Here is the testimony of the seancha on this point in this stanza :

After prosperous Maoilseachlainn,
 Son of Domhnall, son of Donnchadh,
 To no tribe remained a fair king,
 And no one king ruled Erin.

XXVII.

4540 'Do gábh Donncaó mac Dhiaidín Dóiraithe ríogaáct leite
 Moza i'f urthóir Éireann uile caogao bliádan do réir
 fíngin Mic Carrtaig, ran leadhán no rchíob do Stair na
 hÉireann, i'f úrúingse oile ré feandur; agus i'f mó mearaim
 an céadfaio-re do beit ríinneac ioná céadfaio na úrúingse
 4545 doeir nac raibe Donncaó i bflaitear áct ná bliádan véas.
 Óir tiz céadfaio fíngin leir an áiream bliádan acá ó bár
 Dhiaidín go Sabálar Fall; agus ní tiz an céadfaio
 téideanaá. Uime rin mearaim zupab i céadfaio fíngin
 acá ríinneac, doeir zupab caogac bliádan fao flaiteara
 4550 'Donncaio. I'f i bflaitear 'Donncaio cáinig Harolt
 Conan ríionnra na Dheatan ar teiteá i nÉirinn, mar
 a bfuair cumháá an tan fá haoir von Tigearna 1050.
 I'f ré linn 'Donncaó do rinneá na znioma-ro ríor.
 Óir i'f ann do gábháá Amáloib mac Siaraca caoiracá
 4555 Loálonn i nÉirinn lé Matzámaid Ó Riadáin ní Dheas, go
 bfuair ná céao véas bó i'f ré ríáo eac o'fuarcláó ar.

I'f fán am-ro rór do áuaió flaitdearacá Ó Néill do
 oiléire von Róim, doir an Tigearna an tan roin 1073.
 Ná éir rin fuair Táig mac Lorcáin ní Ha zCinnrealaig
 4580 bár i nGleann ná Loá, agus é as véanaá áitúige ann, agus
 fuair zomflait ingean Muraáda mic floinn, ní Láigean,
 mátair Siaraca mic Amáloib, caoiracá Loálonn i nÉirinn,
 bár, agus fa hi mátair 'Donncaio mic Dhiaidín Dóiraithe i.
 I'f fán am-ro do hairgeáó Cluian fearca Dheánaidinn lé
 4585 hár Coileacá Ó Ruairc ní Dheitére; agus carla 'Donncaó
 mac Dhiaidín an lá céona nír, go ucuz veairgár múinntire
 áire i noiozáil na ceallairíte rin do ríonrac. I'f znoo
 'n-a áuaió rin go noeááo Catal mac Ruairí, ní iaráir

XXVII.

Donnchadh, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of Ireland fifty years according to Finghin Mac Carrthaigh, in the booklet he has written on the History of Ireland, and others learned in the seanchus; and I think this opinion is more likely to be true than the opinion of those who say that Donnchadh reigned only twelve years. For Finghin's opinion is in accordance with the number of years that are from the death of Brian to the Norman Invasion, while the latter opinion is not. Hence I think that Finghin's opinion is the true one, which says that fifty years was the length of Donnchadh's reign. It was in the reign of Donnchadh that Harolt Conan, prince of Wales, fled to Ireland where he found shelter in the year of the Lord 1050. It was in Donnchadh's time that the following events took place. For it was then that Mathghamhain O Riagain, king of Breagha, took captive Amhlaoibh, son of Sitric, leader of the Lochlonnaigh in Ireland, and got a ransom of twelve hundred cows and six score steeds on his account.

It was about this time, also, that Flaithbheartach O Neill went on a pilgrimage to Rome the year of the Lord then being 1073. After this Tadhg, son of Lorcan, king of Ui Cinnsealaigh, died at Gleann da Loch while he was there as a penitent; and Gormfhlaith, daughter of Murchadh son of Flann king of Leinster, mother of Sitric, son of Amhlaoibh, leader of the Lochlonnaigh of Ireland, died, and she was the mother of Donnchadh, son of Brian Boraimhe. It was about this time that Cluain Feartha Breanainn was plundered by Art Coileach O Ruairc, king of Breithfne; and on the same day, Donnchadh, son of Brian, came upon him and made dreadful slaughter of his people in vengeance for that sacrilege they had committed. Soon after this, Cathal,

Connacht, da oilithe go hAro Maca. Da éir rin vo
 4570 haingead ir vo loircead porc lainge lé Diarmuid mac
 Maoil na mBó ní laigean, agus vo haingead Cluain Mic
 Nóir lé Conháicib, gur óioḡail Dia ir Ciarían rin orra .i.
 urthóir a n-aoine ir a n-áinneire o'edg go gnos da éir rin.

Ir rán am-ro vo loircead Cairteac mac Saoimbheadaig
 4575 ní Eoganaecta Cairil i ucig teinead lé mac Longargáin
 mic Duinn Cuan maille mé hiomad vo áoinib uairle oile
 mar don gur. Da éir rin vo cuircead Donncaid mac Buidin
 a ríogad agus vo éuaid da oilithe von Róim go bfuair
 bár ann i mainirtir Steapháin. Agus an ní aeirio a lán
 4580 gurab vo rlioc Donncaida Ruémaid Euráraig ir pluing-
 céadaig, ní bfuair laoid ná leirir da áeibudad gurab
 vo rlioc Donncaida ceactar óioḡ, ac don man amáin acá
 ran uain uairab torac: Cuircead comaoin ar éloinn
 Tál, vo rinne Maoilín Óg Mac Buidineada, fear com-
 4585 ainirre dúinn féin. An beoloeaf fóg acá ag a lán vo
 tuadaid, mar a n-abaido iar noul vo Donncaid ar eactia
 von Róim da oilithe gur éuaire ar ingin an impire vo
 bí ann an trát roin, go iug mac óó, agus gurab ón mac
 roin tiocraoir ná tri éneada vo luaidemar; gíead ní
 4590 héoir an rcal-ro vo heit ríinnead; óir mé noul ar an
 eactia roin óó, vo ba reanóir cionna ciandaorta ór cionn
 a ceirre ríco blaidan é, agus níor cormaid o'ingin impire
 uíl vo tabairt vo luige mé n-a fámaid o'atlad, agus
 fóg níor b'oirceaf oó-ran vo éuaid ar eactia ar leirg
 4595 oilithe ir áeirige uíl vo éur i mnaoi ran bioḡ.

Agus vo réir a noubriamar meairim nar éuaire
 Donncaid ar ingin an impire ir nac iug mac óó ó tioc-
 rair an orong aubriamar.

son of Ruaidhri, king of west Connaught, went on a pilgrimage to Ard Macha. After this, Port Lairge was plundered and burned by Diarmaid son of Maol na mBo, king of Leinster, and Cluain Mic Nois was plundered by the Conmhaicne; and God and Ciaran avenged this on them, that is, most of their people and their cattle died soon afterwards.

It was about this time that Carrthach, son of Saoirbhreathach, king of Eoghanacht Chaisil, was burned, together with many other nobles, in a fire-house by the son of Longargan, son of Donn Cuan. After this Donnchadh, son of Brian, was deposed from his sovereignty, and went on a pilgrimage to Rome, where he died in the monastery of St. Stephen. And as to what many assert that the Pueraiigh Eustasaigh and the Pluingceadaigh are descended from Donnchadh, I have found neither lay nor letter to prove that any of them were descended from him, except one stanza which is in the poem beginning: I will confer a favour on the clann Tail, which Maoilin Og Mac Bruaideadha a contemporary of our own has composed. Moreover as to the tradition that exists among many of the rustics who say that when Donnchadh went on a pilgrimage to Rome he had intercourse with the daughter of the emperor who was there then, and that she bore him a son, and that from that son might have sprung the three septs we have mentioned; this story cannot be true, for before setting out on that expedition he was a very old decrepid man of over eighty years of age, and it is not likely that an emperor's daughter would covet intercourse with such a veteran, and, moreover, it would have been unbecoming in him who went for the sake of pilgrimage and penance to covet any woman whatever.

And from what I have said, I judge that Donnchadh did not have intercourse with the emperor's daughter, and that she did not bear him a son from whom the septs referred to could have sprung.

4000 I r cónaite ríinne an neite-re vo meaf mar léagtar
 4005 i reimleabair annálad vo rciobad a leabair ðreac mic
 Douagáin tuairim trí céad bliadán ó rin zo nveadair
 Donnad ian zcriocnuagá tuair na Róma i mainirtir
 S. Stiabna ran Róim vo comhuire, agur zur zab cuing
 éradair mé a dir an, zur áit a maide roime va mé zo
 4005 haitirnead ran áit céadna zo baf.

Léagtar fof i zcricicib Fall, mar a n-áimúgtair na
 huairle táinig vo Fallaib i néimn an utúr, zurab i
 utúr zabáltair Fall táinig Robert le Power ói éin-
 rios Ruéraig ir Euráraig i néimn, agur veimio na
 4010 huadair céadna zurab vo loclonnair pluingcéadair.

Vo zab Toimnealbac mac Cairg mic ðuain ðuaimé
 mioagat Mumán ir umóir éimeann uile vá bliadain
 véag. Móir ingean Siolla ðuige Uí Maolmuair ní
 éinél fiaadair ir fear zCeall máair an Toimnealbac-
 4015 re Uí ðuain. Ir 'n-a flaitear vo yinnead na zníoma-ro
 rior. Óir ir an vo maibad Concubair mac Maolfead-
 lainn ní Míde lé mac a veairbíatair féin .i. Muicad
 mac Floinn trí meabair, agur muagá a ceann ar a ánacal
 ar éigin ó Cluain Mic Nóir zo Ceann Córud lé Toim-
 4020 nealbac Ó mðuain oia hdoime ian zCáirc, agur muagá an
 ceann céadna ba tuair tar a dir zo Cluain Mic Nóir ran
 Donnad ba neara dóib, agur rin vo tigeat vo miorbairib
 éiráin.

Ir i flaitear an Toimnealbac-re vo éuir Uilliam
 4025 Rufur ní Sacran rior i néimn i zcimine ádmair vo céad
 Toimnealbac Uí ðuain mioz néimeann mé n-a éuir ar
 ceann halla Westminster Anno Domini 1098; agur an

The truth of this statement will be the more readily admitted as we read in an old book of annals, which was copied from the Speckled Book of Mac Aodhaghain about three hundred years ago, that Donnchadh, after having performed his pilgrimage to Rome, went to live in the monastery of St. Stephen in Rome, and that he took upon himself the yoke of piety, and passed the remainder of his life until death in penance in the same place.

We also read in the chronicles of the Normans, where the Norman nobles who came first to Ireland are enumerated, that it was at the beginning of the Norman Invasion that Robert le Power, from whom sprang the Pueragh and the Eustasaigh in Ireland, first came, and the same authors say that the Pluingceadaigh are of Lochlonnach origin.

Toirdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Munster and of the greater part of all Ireland twelve years. Mor, daughter of Giolla Brighde O Maolmuaidh, king of Cineal Fiachaidh and and of Feara Ceall, was mother of this Toirdhealbhach O Briain. It was in his reign that the following events took place. For it was then that Conchubhar, son of Maoilseachlainn, king of Meath, was treacherously slain by his own brother's son, to wit, Murchadh, son of Flann, and his head was forcibly carried off from where he was buried at Cluain Mic Nois to Ceann Choradh by Toirdhealbhach O Briain the Friday before Easter, and the same head was taken back northwards to Cluian Mic Nois the next Sunday, and this happened through the wonder-working of Ciaran.

It was in the reign of this Toirdhealbhach that William Rufus, king of England, by the permission of Toirdhealbhach O Briain, king of Ireland, sent to Ireland for timber with which to roof Westminster Hall in the year of the Lord 1098; and the year before that the first

4630 **β**λιαύδαι μοιθε ριν το χοιρνεαδ αν σευεαρρος ι βροικ
 λαιρε, Malcur Δ αινμ, ρε Δηρelmur διρσεαρρος Can-
 τερβυρε. Ιρ ράν αμ-ρο ρυαιρ Θεαρβροηγαλλ ινγεαν Ταιος
 Μιc Ξιολλα Ράορμιας βεαν Τοιηρθεαλβαις υι Θρμιαν ριοξ
 υρηόμην έρμεανν βάρ. Θα έιρ ριν ρυαιρ Τοιηρθεαλβάδ Ο
 Θρμιαν ριοξ υρηόμην έρμεανν υιλε βάρ ιαρ ζσατεαθ τά
 βλιαύδαι νεας ι βπλατεαρ τό.

4635 **Ο** ζαδ Μυιρνεαριταδ μαc Τοιηρθεαλβαις μιc Ταιος
 μιc Θρμιαν Θόρμιαθε ριοξαδτ Λεϊτε Μοζα ιρ υρηόμην
 έρμεανν υιλε ριθε βλιαύδαν. Caillesc Θέ ινγεαν υι έρμε
 μάταιρ Μυιρνεαριταϊς υι Θρμιαν αζυρ μάταιρ Ρυατόρην υι
 Concubair. Ιρ 'n-α ρλατεαρ το ριρνεαδ να ζηόιμα-ρο
 4640 ριορ. Δρ οτύρ ιρ έ το θρμον Caireal von Εαγλαιρ μαρ
 ιουβαιρε το Όια ιρ το Ράορμιας αν σευεβλιαύδαι να
 ρλατεαρ, αν ταν ρά ηαοιρ von Τιζεαριμα ΙΙΟ6; αζυρ ιρ
 ράν αμ ροιρ το βι κομύδαι κοιτσεαν ρεαρ ηέρμεανν
 ιυρ λαοδ ιρ έλερμεαδ μαρ αον ρε Μυιρνεαριταδ Ο
 4645 Θρμιαν ρι Λεϊτε Μοζα ι βφιαδ Μιc ηΔονζυρα. Δζ ρο
 αν λιον το έλερμειβ το βι ραν ζκομύδαι ριν, .ι. Μαολ-
 μυιρε Ο Ούνδαιν διρσεαρρος Μυμάν ιρ Ceallac μαc
 Δούα κομιορβα Ράορμιας .ι. βιοκάιρε ζερεαράλτα αν ρριομ-
 άιθ, ιρ οδταρ εαρρος, τρην έεαο ιρ τρην ριόιο ραζαρι ιρ
 4650 ρεαδτ βρικόιο νεοδαν ιρ ιομαο το έλερμειβ ναδ διρμηζτεαρ
 αν ρο. Το ηορμυιζεαδ έεανα ρεαδτα ιρ υλιζτε ιρ νόιρ
 leo ι ζοιλλ ιρ ι οτυαιτ. Θα έιρ ριν ρυαιρ Μαολμυιρε Ο
 Ούνδαιν διρσεαρρος να Μυμάν βάρ.

bishop, his name was Malcus, was consecrated at Port Lairge, by Anselmus, archbishop of Canterbury. It was about this time that Dearbhforgaill, daughter of Tadhg Mac Giolla Phadraig, wife of Toirrdhealbhach O Briain, king of the greater part of Ireland, died. After this Toirrdhealbhach O Briain, king of the greater part of all Ireland, died after he had reigned twelve years.

Muircheartach, son of Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of all Ireland twenty years. Cailleach Dhe, daughter of O Heidhin, was mother of Muircheartach O Briain and mother of Ruaidhri O Conchubhair. It was in his reign that the following events took place. In the first place it was he bestowed Cashel on the Church as an offering to God and to Patrick the first year of his reign, in the year of the Lord 1106; and about this time there was a general assembly of the men of Ireland, both lay and cleric, around Muircheartach O Briain, king of Leath Mogha in Fiadh Mic Aonghusa. Here follows the number of clerics that were at this assembly, namely, Maolmuire O Dunain, archbishop of Munster, and Ceallach son of Aodh, comhorba of Patrick, that is the vicar-general of the primate, and eight bishops, three hundred and sixty priests and seven score deacons, and many clerics that are not enumerated here. And they made regulations and laws and customs for the Church and the laity. After this, Maolmuire O Dunain, archbishop of Munster, died.

XXVIII.

4655 1r mé linn an Múirceairteais-re fór vo horpouigeadó
 feanaó nó comóáil doirdeann 1 nÉirinn 1 Ráit Dheargail,
 an tan fá haoir von Tigearna IIOO, vo méir feirleabair
 annálad eaglaire Cluana heirónead Fionntain 1 Laoisir,
 mar a zcuirtear ríor na neite pphinnriopálta vo rinneadó
 ran treanaó roin; asur fá hé Ziolla Earpuis earpos
 4660 Luimnis fá leasáio ón pápa 1 nÉirinn an tan roin vo
 b'aroudatáin an an zcomáirle rin. As ro ríor iomóirio
 na neite vo horpouigeadó innte:

Amáil vo horpouigeadó vó earpos vóas ran leit tear
 vo Sacraib um Canterbury, 1r vó earpos vóas ran leit
 4665 tuaid um cátairi Eborac, 1r mar rin vo horpouigeadó 1
 Seanad Ráta Dheargail 1 nÉirinn, mar atá vó earpos vóas
 1 Leit Moza 1r vó earpos vóas 1 Leit Cuinn, 1r fór vó
 earpos ran Míde. 1r ann ra treanaó-ro tugadó cealla
 Éireann zo comlán vo na hearposaid zan cur na cíor vo
 4670 beir as flaitib tuaithe oirra zo híd. 1r ann fór vo
 horpouigeadó fairceadó nó uocereer earpos na héireann.
 As ro líon earpos Leite Cuinn: feirear 1 zCúigeadó Uladó
 1r an pphiomáio v'áiream oirra, cúigear 1 zCúigeadó Connact
 1r vial ran Míde. Zonadó é rin comlíonadó vó earpos
 4675 vóas Leite Cuinn 1 n-éasmaid an pphiomáio. As ro
 cátaoirie Cúigió Uladó, mar atá Arto Maca as aihuearpos
 Arto Maca 1r pphiomáio ór earposaid Éireann uile, Clochar,
 Arto Spata, Doirre, Cuinneire, 1r Dún vó Leatglar;
 cátaoirie Míde, Daimliag 1r Cluain Iorairto; cátaoirie
 4680 Cúigió Connact .i. Tuaim vó zualann, Cluain Fearta
 Dheandainn, Conga, Cill Aladó 1r Arto Čarna. Cátaoirie
 Mumhan, Cairéal as aihuearpos Leite Moza, Lior Mór nó

XXVIII.

It was also in the time of this Muirheartach that a synod or National Council was convened in Ireland at Raith Breasail in the year of the Lord 1100, according to an old book of annals of the church of Cluain Eidhneach Fionntain in Laoighis, in which are recorded the principal things done at that synod; and Giolla Easpuig, bishop of Luimneach, who was the Pope's legate in Ireland at that time, was president of that council. Now here follow the regulations that were made therein :

Just as twelve bishops were fixed under Canterbury in the south of England, and twelve bishops in the north under the city of York, a similar arrangement was made at the synod of Raith Breasail in Ireland, to wit, twelve bishops in Leath Mogha and twelve bishops in Leath Cuinn and also two bishops in Meath. It was at this synod that the churches of Ireland were given up entirely to the bishops free for ever from the authority and rent of the lay princes. It was there also were regulated the sees or dioceses of the bishops of Ireland. Here is the full number of the bishops of Leath Cuinn : six in the province of Ulster, including the primate ; five in the province of Connaught, and two in Meath. And this gives the full twelve bishops of Leath Cuinn excluding the primate. The following are the dioceses of the province of Ulster, to wit, Ard Macha, the see of the archbishop of Ard Macha and primate over the bishops of all Ireland, Clochar, Ard Sratha, Doire, Cuinneire, and Dun da Leathghlas ; the sees of Meath, Daimhliag and Cluain Ioraird ; the sees of the province of Connaught, namely, Tuaim da Ghualann, Cluain Fearta Breanainn, Conga, Cill Aladh, and Ard Charna ; the sees of Munster, Cashel held by the archbishop of Leath Mogha, Lios Mor or Port Lairge, Corcach,

Raith Mhaighe Deisceirt, Luimneach, Cill Dalua, Imleach Iobhair. These were the seven sees which were decreed to Munster at this synod. Five sees in Leinster, Cill Chainnigh, Leithghlinn, Cill Dara, Gleann da Loch, Fearná or Loch Garman. Adding these five sees to the seven sees of Munster they make twelve sees in Leath Mogha. The reason why Ath Cliath is not counted here is that it was not customary with its bishop to receive consecration except from the archbishop of Canterbury in England.

Hanmer states falsely that the archbishop of Canterbury had jurisdiction over the Irish clergy from the time of Augustine the monk until the Norman Invasion. For you will not find that the prelates of Canterbury had jurisdiction over the Irish clergy except in the time of Lanfrancus Ranulphus and Anselmus; and even then the portion of the clergy of Ireland over whom they had jurisdiction were the clergy of Ath Cliath, Port Lairge, Loch Garman and Luimneach who were descended from the remnant of the Lochlonnaigh who were called Normani, and it was through a feeling of friendship for the people of Normandy who sprang from their own race that the prelates of these places gave jurisdiction and authority to the archbishop of Canterbury over them, as is clear from the booklet written by Dr. Usher, for they considered if there were to be an election by the people between themselves and one of the Gaels who sought the same dignity, that their side would not have an equal chance, as in the election the Gael would have a larger popular vote than any of them.

I think that although the old book does not so state, it was six bishops that were in Munster and six in Leinster, with the archbishop of Cashel over them all as chief prelate of Leath Mogha after the manner of the temporal sovereignty as we have said above in treating of this matter in the reign of Laoghaire.

4715 Δξ γο γίογ νο να γαιρδέαδαίβ νό νο να υιογέριβ ιρ
να υτεογανναίβ αμάιλ νο ηογυοιγέαθ γαν τσεαναθ-γο
ράτα θηεγαιλ.

Γαιρδέ αιρρεγριγ αιρρα μαά, ό σλιαθ θηεαξ ζο
Cuaile Ciannaéta ιρ ό θιογ ζο ηαδαίν ηόθι.

4720 Γαιρδέ έλοάιρ, ό αδαίν ηόθι ζο ζαβαίλ λιυιν αζυρ
ό σλιαθ θεάτα ζο σλιαθ λαγζα.

Γαιρδέ αιρρα σπατα, ό σλιαθ λαγζα ζο αιρ ηζλαιρ ιρ
ό λοά έραοι ζο θίν ηοίβνε.

Γαιρδέ εαργριγ τοιηε νό ράτα θοτ, ό εαγ ρυαίθ ζο
4725 σπυιθ θηοιν ιρ ό αιρ ηζλαιρ ζο σπυιθ θηοιν.

Γαιρδέ εαργριγ αιρηνιηε, ό θίν ηοίβνε ζο τορβυιγζ,
ιρ ό πορτ μυρβοιλζ ζο ηολλορθα ζο αιρ σνάμα ηαίθνε,
ιρ ό ζλιονν ριόζ ζο colba ηεαγμαινν.

Γαιρδέ εαργριγ τοίν να λεατζλαρ, ηι φαζταρ γαν
4730 τρεινλεαδαρ α τεογαινν.

Γαιρδέ εαργριγ τοαίμλιαζ, ό σλιαθ θηεαξ ζο αιρ τοίν
αιρ ιρ ό λοάη να ηιηγυμε γοιρ ζο γαιργζε.

Γαιρδέ έλυαηα ηιογαιρθ, ό έλοάη γιαρ ζο σιοναίν ιρ
ό ηυδαρ coiłte ζο έλυαη conaίρ.

4735 Γαιρδέ έλυαηα φεαρτα, ό σιοναίν ζο θυιηιην ιρ ό
έετζε ζο Succa.

Γαιρδέ έυαμα, ό Succa ζο ηαγο αιρνα ιρ ό άτ αν
τεαγμαινν ζο σιοναίν.

Γαιρδέ conza, ό αδαίν ό ηθρυιυιν ηυθ έυαίθ ζο ηείη-
4740 έιην ιρ ό άτ αν τεαγμαινν γιαρ ζο γαιργζε.

Γαιρδέ έιλλε ηαλαθ, ό ηείητιην ζο ηεαγ ρυαίθ ιρ ό
έιλλ αιρροβιλε ζο σπαίτ αν φεαγαινν.

Γαιρδέ αιρρα αιρνα νό αιρραάαθ, ό αιρ αιρνα ζο σλιαθ
αν λαραινν ιρ ό έείρ coiρυιην ζο ηλοδαρ coiłléan. μα'ρ
4745 αονταά έλιαρ connaét αιρ αν ηοιηη-ρε ιρ τοιλ λιηνε ι, αζυρ

Here follow the sees or dioceses and their boundaries as they were regulated in this synod of Raith Breasail.

The see of the archbishop of Ard Macha, from Sliabh Breagh to Cuaille Ciannachta and from Bior to the Abhann Mhor.

The see of Clochar, from the Abhann Mhor to Gabhail Liuin and from Sliabh Beatha to Sliabh Largha.

The see of Ard Sratha, from Sliabh Largha to Carn Glas and from Loch Craoi to Beann Foibhne.

The see of the bishop of Doire or Raith Both, from Eas Ruadh to Srubh Broin and from Carn Glas to Srubh Broin.

The see of the bishop of Cuinnire, from Beann Fhoibhne to Torbhuirg, and from Port Murbhoilg to Ollorbha and to Cuan Snamha Aidhne, and from Gleann Riogh to Colbha Gearmainn.

The see of the bishop of Dun da Leathghlas, its boundary is not found in the old book.

The see of the bishop of Daimhliag, from Sliabh Breagh to Carn Duin Cuair and from Lochan na hImrime eastward to the sea.

The see of Cluain Ioraird, from Clochan westward to the Sionainn, and from Iubhar Coillte to Cluain Conaire.

The see of Cluain Fearta, from the Sionainn to Buireann and from Echtghe to the Succa.

The see of Tuaim, from the Succa to Ard Charua, and from Ath an Tearmainn to the Sionainn.

The see of Conga, from Abhann Ui Bhriuin northwards to Neimhtheann, and from Ath an Tearmainn westward to the sea.

The see of Cill Aladh, from Neimhtheann to Eas Ruadh, and from Cill Airdbhile to Sraith an Fhearainn.

The see of Ard Charua or of Ardachadh, from Ard Carna to Sliabh an Iarainn, and from Ceis Chorainn to Iobhar Coilltean. If the Connaught clergy agree to this division,

we desire it, and if they do not, let them divide it as they choose, and we approve of the division that will please them, provided there be only five bishops in Connaught.

The see of the archbishop of Cashel, from Sliabh Eibhlinne to the Siuir and from Cnamhchoill at Tiobrad Arann eastward to Grian Airbh, that is Cros Ghreine.

The see of Lios Mor or Port Lairge, from Mileadhach on the brink of the Bearbha at Cumar na dtri nUisceadh to Corcach, and from the Siuir southward to the sea.

The see of Corcach, from Corcach to Carn Ui Neid, and from the Abhann Mhor southwards to the sea.

The see of Raith Mhaighe Deisceirt, from Baoi Bheirre to Ceann Beara, and from the Feil to Dairbhre.

The see of Cill Dalua, from Slighe Dhala to Leim ChongCulainn, and from Echtghe to Sliabh Uidhe an Riogh, and from Sliabh Uidhe an Riogh to Sliabh Caoin or Gleann Caoin.

The see of Luimneach, the Maoilchearn eastward, Ath ar Choinne, Lodan and Loch Gair, and the Laitheach Mhor from Aine westward, and Ard Padraig to the south and Bealach Feabhradh and Tulach Leis, the Feil westward and Tairbeart and Cuinche in Thomond, and Crossa in Sliabh Uidhe an Riogh and the Dubhabhann. Whoever shall go against these boundaries goes against the Lord and Peter the Apostle and St. Patrick and his comhorba and the Christian Church. And the Church of Mary in Luimneach is its principal church.

The see of Imleach Iobhar, from Cluain Caoin to the Abhann Mhor, and from Cnamhchoill at Tiobrad Arann to Abhann Ealla.

The see of Cill Chainnigh, from Sliabh Bladhma to Mileadhach, and from Grian Airbh to Sliabh Mairge.

The see of Leithghinn, from Sliabh Bladhma to Sliabh Uidhe Laighean, from Sliabh Mairge to Bealach Carcrach, and from Bealach Mughna to Teach Moling and its termon lands.

4780 **F**airde Cille Dara, ó Rog Fionnglaire go nár Laidéan,
 ir ó nár go Cumair Cluana hIorairio ir go Sléibteib Glinne
 dá Loc.

Fairde Glinne dá Loc ó Shianóis go Beig-Éirinn ir ó
 nár go Reáruinn.

4785 **F**airde Fearna nó Loca Farnan ó Beig-Éirinn go
 Mileadóac von leit tian von Dearba, ir ó Sliaib Uíde
 Laidéan buó dear go muir; agus ma doncuigio cliair
 Laidéan rin ir toil linne é, acé nac biaib acé cúig earpuig
 sca.

4790 **B**eannaacé an Coimbe ir Beadair arraitil ir Naom
 Páorais ar zac n-earrog von cúigeair ar fícu-re nac
 biaib Cáirc zan ola vo coirneasacó.

Et multa alia bona statuta sunt in hac sancta synodo
 quae hic non scripsimus propter brevitatem.

✠ **C**omoriba Beadair ir a leasáire .i. Siolla Earpuig
 earrog Luimniú,

4795 ✠ **S**iolla Ceallais comoriba Páorais ir ppiomáib
 Éireann,

✠ **M**aoilíora Uí Ainmire airvearpuig Cairil,

4800 **C**hota na n-uile earrog ir na n-uile laoc ir éleireacé
 vo bí ran treanacó naomta-ro Ráca Ureairil ar an tí
 éioctar tar na horuigtib-re, agus a mallacé uile ar zac
 n-don éioctar 'n-a n-ásaió.

The see of Cill Dara, from Ros Fionnghlaise to Nas Laighean, and from Nas to Cumar Chluana Ioraird and to Sleibhte Ghlinne da Loch.

The see of Gleann da Loch, from Grianog to Beig-Eire, and from Nas to Reachruinn.

The see of Fearna or Loch Garman, from Beig-Eire to Mileadhach on the west of the Bearbha, and from Sliabh Uidhe Laighean south to the sea; and if the Leinster clergy agree to this it is our pleasure, provided they have only five bishops.

The blessing of the Lord and of Peter the Apostle and of St. Patrick be on everyone of these twenty-five bishops who shall let no Easter pass without consecrating oil.

And there are many other good decrees of this holy synod which we have not set down here for brevity.

The cross of the comhorba of Peter and of his legate, that is Giolla Easpuig, bishop of Luimneach,

The cross of Giolla Ceallaigh the comhorba of Patrick and primate of Ireland,

The cross of Maoiliosa O Ainmire, archbishop of Cashel,

The crosses of all the bishops and of all the laity and clergy who were at this holy synod of Raith Breasail against whomsoever shall transgress these decrees, and the malediction of them all on whomsoever shall oppose them.

XXIX.

Léagtar i gcroime Hackluite an t-an t-ó bí Muirceartaic
 Ó bhriain i gceannar éirceann gur éirceannar luic na
 nOileán teacra 'n-a dáil ag a iarraid ari uaine éigin va
 4805 bháitrib .i. von fuil ríogda vo éur i gceannar feadna
 ór cionn na nOileán an fead vo biaó Olanur nó Amloib
 mac Górfuio von leit irciú 'daoir, an tí var úal beic
 'n-a ríú ar na hOileánaib; agur vo éur Muirceartaic
 uaine uaral va éine féin var b'ainm Domnall mac Taidé
 4810 Uí Bhriain ór a gcionn, agur vo gab a gceannur trí
 bliadna gur gab ag véanam anflaitir oirra; agur vo
 oibreada trí rín lé luic na nOileán go héirinn tar a
 ari é.

Léagtar ag an ugar gceadna gur éur Maḡnur mac
 4815 Amloib mic Arait vo bí 'n-a ríú ar an Noiruaegia
 teacra go Muirceartaic Ó mbriain ir a bhóga féin leo ag
 a fósrad vo Muirceartaic na bhóga o'iomcari ar a
 gualrib; agur ar steac vo na teacraib vo ládair, noct-
 aio a oioirc ó. Gabair Muirceartaic na bhóga uada ir
 4820 cuirir ar a gualrib iad; agur ar n-a faicirín rín vo na
 huairrib vo bí 'n-a foári vo gab fearú mór iad, ir vo-
 beirio aitear vo tré an ní rín vo véanam. "Ir fearir
 liom-ra," ar Muirceartaic, "ro vo véanam iona Maḡnur
 o'arraig doncúigead i héirinn." Ollmuircear va éir
 4825 rín cablac mór lé Maḡnur, ir triallair o'ionnruige na
 héirceann ón Noiruaegia mé voári ir mé oio vo véanam
 oi, agur ar steac i ngar na héirceann ó, cig féin ir
 beann von cablac i oirín tré ioma voitebire mé oibfeirú
 vo véanam; agur ar noctain i oirín oib tarla luic na
 4830 críce i n-oiríll rompa; agur ar noctain i oirín vo Maḡnur
 go n-a fluaḡburóin lingio luic na críce oirra; agur marb-
 tar Maḡnur go n-a fluaḡ ran tuar roin; agur ar n-a

XXIX.

We read in the chronicle of Hackluite that when Muirheartach O Briain held the sovereignty of Ireland the people of the Isles sent envoys to him to request him to send some one of his kinsmen of the royal blood to rule over the Isles during the nonage of Olanus or Amhlaoihbh son of Gothfruidh, who had an hereditary right to be king of the Isles ; and Muirheartach sent a nobleman of his own kindred named Domhnall son of Tadhg O Briain to rule over them, and he held sovereignty over them three years, when he began to tyrannise over them, and for this reason the people of the Isles sent him back to Ireland.

We read in the same author that Maghnus, son of Amhlaoihbh, son of Aralt, who was king of Norway, sent envoys to Muirheartach O Briain, and sent his own shoes with them, to command Muirheartach to place the shoes on his shoulders ; and when the envoys had come into his presence they gave him their message. Muirheartach took the shoes from them and put them on his shoulders ; and when the nobles who were with him saw this, they became greatly enraged, and they reproached him for having done this deed. "I prefer to do this," said Muirheartach, "to Maghnus's plundering any province of Ireland." After this Maghnus got ready a large fleet and came from Norway to Ireland to injure and ruin that country, and when he had come near Ireland he came to land himself with a wing of the fleet through his great hurry to work havoc ; and when they had landed, the inhabitants of the country were in readiness for them ; and when Maghnus and his detachment came on land the inhabitants sprang upon them, and Maghnus and his party were slain on that expedition. And when the men of the fleet he had left

élor von éablaó do bí 'n-a úiaió zuri maibad Mažnur
fá taoireadé uóib, tillaio tar a n-aio von Noimaezia.

4825 An Muiréarad-fo Ó Briaio atáimio do luad, iar
zcaiteam éúiz mbliádan i otreabluio uó, fuaio bár
aitrižeadé i náro Macá, ir uo haónaicead i zCill Uála
é fan oreampull móri,

Uo žad Toirreabladé Móri mac Ruaióri Uí Concubair
4840 ceannar uimóiri éireann u'éir Muiréaradiz Uí Briaio
ar fead ficead bliádan. Ir 'n-a flaitear uo minnead na
žnioma-fo rior. Ir leir an Toirreabladé-fo tóžbad tri
priosóroicéio i zConnadtaib .i. ohoicead áta luain ir
ohoicead áta Cricóda ar Sionainn azur ohoicead Uúin
4845 leožda ar Succa. Sluazead leir an oToirreabladé-fo
von Muimain, zur hairžead Cairéal ir Aru fionáin leir;
azur ar mbeit az uul uo éreádá Arua fionáin uó,
táioiz ohoiz von Muimain fá uéiread an tfladiz ir uo
maibad leo doú O héioin ní Ó bfiadéad ir Muireadé
4850 Ó flaitéaradiz ní iaréair Connadé ir iomad uo uaoimib
uairle oile naé árimiztear anro.

Ua éir rin uo éuaio an Toirreabladé-fo zo fladž
lionmar leir ar muir ir ar tíri zo Corcaiz, azur žabair
az aržain Muimain uile; azur uo ioimn an Muimain 'n-a
4855 uá leat, azur tuž an leat tear uo Uonnadé mac Cair-
éadiz ir an leat éuaio uo Concubair Ó mbriaio, azur ruž
trioádá i ngiall leir uadé aruon. Ir fan am-ro uo beann-
užead teampull Cormaic i zCairéal maille né hiomad
uo éléricib ir u'uarlib na héireann uo beit an, doir
4860 an Tžearna an tan roin II34. Ua éir rin uo maibad
Cormac mac Cairéadiz ní Muimain i bfeill lé Toirreabladé
Ó mbriaio .i. a éliamain féin ir a cáirtear Cricort; azur
fuaio Malmauóž .i. Malachias, uo bí n-a airtearpož
éireann ir Alban, bár, doir an Tžearna an tan roin II35.
4865 Sluazead lé Toirreabladé Ó Concubair arir von Muimain
maille né neart Connadé, laizean, na mibe ir fear

behind heard that Magnus their leader was slain, they returned to Norway.

This Muirheartach O Briain of whom we are treating after he had spent five years in trouble died repentant at Ard Macha, and was buried at Cill Dalua in the principal church.

Toirrdhealbhach Mor, son of Ruaidhri O Conchubhair, held the sovereignty of the greater part of Ireland after Muirheartach O Briain for the space of twenty years. It was in his reign the following events took place. This Toirrdhealbhach built three chief bridges in Connaught, to wit, the bridge of Ath Luain and the bridge of Ath Crochdha on the Sionainn and the bridge of Dun Leoghda on the Succa. This Toirrdhealbhach made a hosting into Munster and plundered Cashel and Ard Fionain, and when he was marching to spoil Ard Fionain a body of Munstermen came upon the rear of the host and slew Aodh O hEidhin, king of Ui Fiachrach, and Muireadhach O Flaithbheartaigh, king of west Connaught, and many other nobles not enumerated here.

Thereafter this Toirrdhealbhach with a large land and sea force went to Corcach, and set to plunder all Munster; and he divided Munster into two parts, and gave the southern part to Donnchadh Mac Carrthaigh, and the northern half to Conchubhar O Briain, and he took thirty hostages from them both. It was about this time that Cormac's church was consecrated at Cashel in the presence of many clerics and nobles of Ireland, the year of the Lord at that time being 1134. After that Cormac Mac Carrthach, king of Munster, was treacherously slain by Toirrdhealbhach O Briain, that is, his own son-in-law and gossip; and Maolmaodhog, that is Malachias, who was archbishop of Ireland and of Alba, died, the year of the Lord then being 1135. Toirrdhealbhach O Conchubhair with the strength of Connaught, Leinster and Meath, and

óTeabta iF Ruarcac, go' ucugrac raorcúairc na Mumhan
 go rángadar Gleann Mağair, go ucarla óóid ann rin
 Toirneéalbac Ó Úriain ní Mumhan agur mac Concúbair
 4870 Uí Úriain go b'feairib Mumhan maille iú. Trí cata ba
 head á lion. Feairtair Cat Móna Móine eatorra, gur
 bhirfead vo Óal gCair iF o'feairib Mumhan ann, go
 nveacáid tar áiream ar tuic oíob. Vo hionnarbad
 Toirneéalbac Ó Úriain go Trí Eogain, iF vo noinn Toirne-
 4875 eéalbac Ó Concúbair an Mumhan ioir Táos Ó mBriain
 iF Oiarmaid mac Cormaic mic Cairteag.

iF ghuo va éir rin go b'ruair Toirneéalbac Ó Con-
 cúbair ní uiríoir Éireann bár, agur oét mbliadna iF trí
 fiúvo vo b'aoir vó an tan roin, gur hadnaicead ag altoir
 4880 thóir Áiráin i gCluain Mic Nóir é, agur iF móir an
 leagáio o'rágair ag an gcléir ar a anam, mar acá vá
 fiúvo ar óúis céad uinge o'óir, iF vó fiúvo marz o'airgead,
 iF a raðadair vo feoirib uile aige ioir óoir iF óloic
 n-uairil, ioir eacáib iF rriéto, éadac, fitcill iF bhanuib,
 4885 boza iF bolzán roigead, rtaball iF arim; iF vo oiruirz féin
 cuio gac cille vo noinn vo méir uiró ar gac cill oíob rá
 reac. iF rán am-ro ruair Táos Ó Longairgáin eapros
 Cille Dálua bár.

Vo gad Muirceairac mac Néill mic Loíloinn flaitear
 4890 leite Cuinn iF uiríoir Éireann oét mbliadna véag, gur
 tuic lé feairib feairnhaige iF leir Ó mBriuin. Agur iF
 ran reacámad bliadain vo flaitear an fir-re vo commórad
 comóadil agur comairle coitcéann eadailre Éireann i
 gCeannanur na Míde an tan rá haoir von Tigearna II52,
 4895 né foillruigad an éreioim Cátoilice iF mé n-a glanaó, iF
 né ceaircuigad béar an róbail, iF né hoirnead ceairar
 n-airceapros, iF né ceitne pallia vo óáil oíob. Óir ní

of Feara Teabhtha and of O Ruairc's country, made another hosting into Munster, and they made a free circuit of Munster until they reached Gleann Maghair, where they met Toirdhealbhach O Briain, king of Munster, and the son of Conchubhar O Briain, and the men of Munster with them. They were three battalions in all. The Battle of Moin Mhor was fought between them and the Dal gCais, and the Munstermen were defeated there and a countless number of them fell. Toirdhealbhach O Briain was banished to Tir Eoghain, and Toirdhealbhach O Conchubhair divided Munster between Tadhg O Briain and Diarmaid son of Cormac Mac Carrthaigh.

Soon after this, Toirdhealbhach O Conchubhair, king of the greater part of Ireland, died, and he was sixty-eight years of age at that time, and he was buried at the high altar of Ciaran at Cluain Mic Nois; and great was the legacy he left to the clergy for his soul's sake, to wit, five hundred and forty ounces of gold, and forty marks of silver, and all the other valuables he had, both goblets and precious stones, both steeds and cattle, clothes, chess and backgammon, bows and quivers, sling and arms, and he himself gave directions how each individual church's share should be given to it according to its rank. It was about this time that Tadhg O Longargain, bishop of Cill Dalua, died.

Muircheartach, son of Niall, son of Lochlann, held the sovereignty of Leath Cuinn and of the greater part of Ireland eighteen years till he fell by the men of Fearnmhagh and by O Briuin. And it was in the seventh year of this man's reign that an assembly and general council of the church of Ireland was convened at Ceanannus na Midhe in the year of the Lord 1152, to set forth the Catholic faith and to purify it and to correct the customs of the people, and to consecrate four archbishops and to give them four pallia. For there had been up to

παιθε μοιθε ριν 1 nÉrinn ac̄ t̄á aithearros, mar̄ ac̄
 p̄riom̄iú ároa Mac̄a 1r̄ aithearros Cairil. Agus 1r̄ iao
 4900 f̄á harouac̄taráin ar̄ an̄ zcom̄airle ρin ón̄ P̄ára, Ziolla
 C̄riort Ó Conairce Earros Leapa Móir 1r̄ ceann manac̄
 Éireann 'n-a leasáio, 1r̄ cairuonac̄l mar̄ don̄ ρir̄ var̄ b̄'ainn
 Iohannez P̄arison oō déanam̄ maḡlaizte 1r̄ oruizte 1
 nÉrinn, 1r̄ oō déanam̄ neite ba meapa lé hÉrinn ioná ρin,
 4905 mar̄ ac̄á t̄áil ceit̄he pallia. Óir̄ oō ba lóir̄ lé hÉrinn
 pallium 1 nAr̄o Mac̄a 1r̄ pallium 1 zCaircal, agus zo
 háir̄ite 1r̄ tar̄i r̄áruḡac̄ eazail̄he ároa Mac̄a 1r̄ Úúin t̄á
 leat̄ḡlar̄ tuzac̄ amac̄ ac̄t pallium 1 nAr̄o Mac̄a 1r̄
 pallium 1 zCaircal, am̄ail noc̄tar̄ ρeinleabar̄ annáac̄
 4910 eazail̄he Cluana hÉt̄oneac̄ 1 Laoiz̄ir̄ é, lé zcuir̄tear̄ ρuim
 na com̄airle-ρe ρior̄.

1ar̄ ρuith̄e ionom̄iio ρan̄ com̄airle t̄óib̄, oō ρinneac̄
 oruizte 1r̄ nóir̄ ρom̄olta leo ar̄ t̄áil na zceat̄ra pallia-
 ro. Agus ρo ρior̄ b̄maḡra an̄ t̄reinleabar̄i ρuiz̄ oō ρer̄iob̄ac̄
 4915 1 zCluain Eit̄oneac̄ P̄ionn̄cain 1 Laoiz̄ir̄.

M. c. l. 2 anno ab Incarnatione Domini nostri Iesu
 Christi, bissextili et embolismali anno, Nobile Concilium
 in vernali tempore ad Dominicam "Laetare Ierusalem"
 apud Ceanannus celebratum fuit, in quo Presidens Domi-
 4920 nus Iohannes Cardinalis Presbiter Beati Laurentii in
 Damasco inter viginti duos episcopos et quinque electos
 et inter tot Abbates et Priores, ex parte Beatorum Apos-
 tolorum Petri et Pauli et Domini Apostolici Eugenii,
 simoniam et usuram omnibus modis extirpavit et dam-
 4925 navit, et decimas dandas Apostolica auctoritate praecepit.
 Quattuor pallia quattuor Archiepiscopis Hiberniae, Dub-
 linski Caselensi Tuamensi Armachano tradidit. Insuper
 Armachanum archiepiscopum in primatem super alios

then in Ireland only two archbishops, to wit, the primate of Ard Macha and the archbishop of Cashel. And those who presided at this council on behalf of the Pope, were Giolla Criost O Conairce, bishop of Lios Mor, and head of the Irish monks, as legate, and a cardinal with him, whose name was John Papiron, for the purpose of making rules and regulations in Ireland, and for doing a thing which Ireland regarded with greater concern that this, to wit, the giving of four pallia. For Ireland thought it enough to have a pallium in Ard Macha and a pallium in Cashel, and particularly it was in spite of the church of Ard Macha and the church of Dun da Leathghlas that other pallia were given besides one to Ard Macha and one to Cashel, as the old book of annals of the church of Cluain Eidneach in Laoighis, which gives a summary of the transactions of this council, explains the matter.

Now, when the council met in session they made praiseworthy regulations and customs on the occasion of the giving of these four pallia. Here follow the words of the old book of chronicles which was written in Cluain Eidhneach Fionntain in Laoighis.

In the year 1152 from the Incarnation of our Lord Jesus Christ, being a bissextile and embolismal year, a famous council was held at Ceanannus in the season of spring about the time of "Laetare Jerusalem" Sunday, in which Lord John Cardinal Priest of St. Lawrence in Damascus, presiding over twenty-two bishops and five bishops elect, and over many abbots and priors, on behalf of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, entirely rooted out and condemned simony and usury, and commanded by Apostolic authority the payment of tithes. He gave four pallia to the four archbishops of Ireland, to wit, to those of Dublin, Cashel, Tuaim and Ard Macha. Moreover, he appointed the archbishop of Ard Macha as primate over the other bishops as was meet.

prout decuit ordinavit. Qui etiam Ioannes Cardinalis
 4890 protinus post peractum Concilium iter arripuit et nono
 Kalendas Aprilis transfretavit. Hi sunt episcopi qui
 huic Concilio interfuerunt .i. Siolla Crioirt Ó Con-
 aithe earrós Leafa Móir, Leagáir an pára i nÉirinn;
 Siolla Mac Liag comhorba páraiz i r príomáir Éireann;
 4935 Domnall Ó Longargáin aithearrós Mumhan; Siéine
 earrós Áta Clait; Siolla na Naom Láigheas earrós
 Glinne dá loc; Dúngal Ó Caolluibe earrós Leit-
 glinne; Toirtur earrós Rúirt Láighe; Domnall Ó
 Fogartaiz biocáine genearála earruis Orruige; Fionn
 4940 mac Cianáin earrós Cille Dara: Siolla an Coimbeas
 Ó hArdmáoil, biocáine earruis Imliú; Siolla Aoda
 Ó Mairín, earrós Corcaige; Mac Rónáin comhorba
 bhréandainn earrós Ciannaithe; Toirgeitur earrós
 Luimniú; Muircearta Ó Maoilíoir earrós Cluana Mic
 4945 Nóir; Maoilíora Ó Connacáin earrós oirthir Connac;
 Ua Ruadáin earrós Luighe; Mac Crait Ó Muighín earrós
 Conmáicne; Etraf Ó Miodáin earrós Cluana hIomair;
 Tuatail Ó Connacáiz earrós Ó mBhuin; Muirceas Ó
 Cobtaiz earrós Cínéil nEogáin; Maoilpáraiz Ó Dánáin
 4950 earrós Dál nAruibe; Maoilíora mac an Cléiriz Cuirr
 earrós Ula. i bPrío Nóin Máirta vo forbas an
 feasad-ro, mar an ceartuigeas i r mar an horuigeas
 earogóireas Éireann.

1ar ghríoenuas na comairle rin fuair Domnall Ó
 4955 Longargáin, aithearrós Mumhan bár; agus feasad aithe-
 rre va éir rin fuair Muircearta mac Néill vo bi
 as gabáil ceannair leite Cuinn i r uiríoir Éireann an
 tan roin bár—a marbas lé feasaid fearrmáige agus
 leir Ó mBhuin, áisail aoubnamar tuar.

And this Cardinal John, immediately after the council was over, took his departure, and on the ninth of the calends of April set sail. The following are the bishops who were present at this council, to wit, Giolla Criost O Conairce, bishop of Lios Mor and legate of the Pope in Ireland; Giolla Mac Liag, comhorba of Patrick and primate of Ireland; Domhnall O Longargain, archbishop of Munster; Greine, bishop of Ath Cliath; Giolla na Naomh Laigneach, bishop of Gleann da Loch; Dunghal O Caolluidhe, bishop of Leithglinn; Tostius, bishop of Port Lairge; Domhnall O Foghartaigh, vicar-general to the bishop of Osruighe; Fionn, son of Cianan, bishop of Cill Dara; Giolla an Choimdheadh O hArdmhaoil, vicar to the bishop of Imleach; Giolla Aodha O Maighin, bishop of Corcach; Mac Ronain, comhorba of Breanainn, bishop of Ciarraidhe; Torgestius, bishop of Luimneach; Muircheartach O Maoilidhir, bishop of Cluain Mic Nois; Maoiliosa O Connachtain, bishop of East Connaught; Ua Rudain, bishop of Luighne; Mac Craith O Mugroin, bishop of Conmhaicne; Etras O Miadhchain, bishop of Cluain hIoraird; Tuathal O Connachtaigh, bishop of Ui Briuin; Mureadhach O Cobhthaigh, bishop of Cineal Eoghain; Maolpadraig O Banain, bishop of Dal nAruidhe; Maoiliosa Mac an Chleirigh Chuirr, bishop of Ulidia. On the day before the Nones of March this synod closed in which the bishoprics of Ireland were set in order and determined.

After this council had concluded Domhnall O Longargain, archbishop of Munster, died, and some time after this Muircheartach, son of Niall, who was in the sovereignty of Leath Cuinn and of the greater part of Ireland at that time, died, having been slain by the men of Fearnmhagh and by O Briuin, as we have said above.

XXX.

4960 **Uo** **ḡab** **Ruaidḡrí** **O** **Concubair** **ceannar** **Connact** **if**
uimhóir **leite** **Cuinn,** **uo** **briḡ** **sur** **ḡiall** **ní** **Oirḡiall** **ní**
Míde **if** **ní** **ḡréitḡne** **úó,** **asur** **fór** **ḡairmtear** **ní** **Éireann**
uile **úe** **ran** **reancur.** **ḡídead** **ní** **maibe** **act** **ní** **ḡo** **ḡfḡear-**
 4965 **adḡa** **ann,** **mar** **adá** **ní** **as** **a** **maibe** **móran** **ú'uarlīb**
Éireann **as** **cur** **'n-a** **asḡaíó** **fá** **fḡaitear** **Éireann** **uo**
beit **'n-a** **feilb.** **asur** **if** **né** **linn** **Ruaidḡrí** **Uí** **Concubair**
uo **beit** **i** **ḡceannar** **mar** **rin** **uo** **cuir** **bean** **ḡḡearnán**
ḡaoic **Uí** **Ruairc** (**Deairḡforḡail** **fá** **hainm** **úí** **if** **fá** **hinḡean**
uo **Murcáó** **mac** **Floinn** **ní** **Míde** **i,** **asur** **noḡar** **b'í** **bean**
 4970 **níóḡ** **Míde** **i,** **adáil** **aduir** **Cambrieny**) **teacta** **ór** **iféal** **ḡo**
ḡairmaid **Mac** **Murcáó** **asḡa** **iarḡaíó** **air** **teact** **'n-a** **coinne**
féin **ua** **bheit** **leir** **ó** **ḡḡearnán** **mar** **mnaoi** **úó** **féin,** **asur**
adubairc **nir** **na** **teactaib** **a** **noctad** **uo** **ḡairmaid** **ḡo**
nveadaió **ḡḡearnán** **air** **tuḡar** **ḡo** **huaim** **Purḡadóḡa**
 4975 **ḡáóḡaḡ,** **asur** **mar** **rin** **ḡo** **ḡfuiḡbead** **reirean** **uain** **if**
uairḡear **air** **i** **féin** **uo** **bheit** **leir** **i** **ḡairnīb.** **Uo** **bí**
iomorḡio **cumann** **míméine** **eaḡorḡa** **né** **cian** **uo** **ḡliaḡnair**
noime **rin.**

ḡála **ḡairmáda** **air** **noctain** **na** **rcéal** **roin** **cuirce,**
 4980 **criallair** **ḡo** **héarcaió** **ú'fior** **na** **mna** **ḡo** **rḡuadḡbuíóin**
maircáó **'n-a** **foḡair;** **asur** **air** **noctain** **mar** **a** **maibe** **an**
bean **úó,** **cus** **fá** **veara** **a** **tóḡbáil** **air** **cúlair** **marcáḡ;**
asur **leir** **rin** **ḡuilir** **if** **rcireadair** **an** **bean** **ḡo** **cealḡac,**
mar **ḡurab** **air** **éirín** **uo-béaraó** **ḡairmaid** **leir** **i;** **asur**
 4985 **cillir** **lé** **mar** **rin** **ḡo** **ḡairnīb** **tar** **a** **air.** **iomtúra** **ḡḡ-**
earnán, **iar** **urḡeadt** **tar** **air** **von** **ḡréitḡne** **úó,** **if** **iar**
n-a **élor** **ḡurab** **úá** **haimḡeoin** **nurad** **a** **bean** **uair,** **éas-**
caoirir **an** **airnbeairc** **roin** **lé** **Ruaidḡrí** **Ó** **Concubair** **if** **lé**
n-a **áairnīb** **air** **ceana.**

XXX.

Ruaidhri O Conchubhair assumed the sovereignty of Connaught and the greater part of Leath Cuinn, because the king of Oirghiall, the king of Meath and the king of Breithfne submitted to him, and, moreover, he is called king of Ireland in the seanchus. Still he was only a king with opposition, that is, a king to whose possession of the sovereignty of Ireland a great many of the Irish nobles were opposed. And it was while Ruaidhri reigned in this manner that the wife of Tighearnan Caoch O Ruairc (Dearbhforgaill was her name, and she was daughter to Murchadh Mac Floinn, king of Meath, and not wife of the king of Meath as Cambrensis says) sent messengers in secret to Diarmaid Mac Murchadha asking him to come to meet her and take her with him as his wife from Tighearnan; and she told the messengers to make known to Diarmaid that Tighearnan had gone on a pilgrimage to the cave of Patrick's Purgatory, and that, therefore, he would have an opportunity of quietly carrying her with him to Leinster. There had been indeed an illicit attachment between them for many years previously.

As to Diarmaid, when this message reached him he went quickly to meet the lady, accompanied by a detachment of mounted men, and when they reached where she was, he ordered that she be placed on horseback behind a rider, and upon this the woman wept and screamed in pretence, as if Diarmaid were carrying her off by force; and bringing her with him in this manner, he returned to Leinster. As to Tighearnan, when he returned to Breithfne and heard that it was against her consent his wife was taken from him, he made a complaint of this outrage to Ruaidhri O Conchubhair and to his friends in general.

4980 Cuirir Ruaidrí leir rin cruinnuigead ar fearaib Conn-
 áct, ùreítegne Oirgialla ir Míde, agus triallair do loc
 laigean go rluag lionmair maille nír i noiozail an mí-
 gnioma roin do rinne Diaimaido.

Ar n-a élor do Diaimaido Ruaidrí do beit ag teact
 4995 do loc laigean, cuirir cruinnuigead ir coimtionól ar
 uairlib laigean ar zác leit, agus ar noctain go haon-
 ládair dóib, do b'é a bfhreagra ar Diaimaido naé raédoair
 do fearam an mígnioma do rinne reirean; agus leir rin
 do tréigeadar móran oib é, agus do éadair ar comairce
 5000 Ruaidrí, ir noctain do zupab iomda éadcoir ir ainolige
 do rinne Diaimaido noiúe rin orra.

Mar naé maibe Diaimaido lion catuigte mé Ruaidrí
 leir rin tug Ruaidrí uct ar an méio do záb lé Dia-
 maido do laigrib do loc ir téio noiúe go fearna zup
 5005 tréarair teac Diaimaido, ir zup bhir a óún ir zup
 oibir a héirinn uile é. agus triallair Diaimaido zup
 an daira henní ní Sacran, do bí ran bfhairge an triat
 roin; agus ar noctain do ládair an ríoz óó, fáiltegir an
 ní noiúe ir do rinne iomdo muinntearóair nír; agus an
 5010 tan do noct fát a tairair von níz, rriobair an ní leitredá
 cáirdeamla leir i Sacraib mar a ucuz ceav do zác don
 lér b'feirre teact do neartuigead leir i nÉirinn do buain
 a ériúe féin amac. Ceileabhair Diaimaido leir rin von
 níz, ir triallair i Sacraib go ráiniz dhioctoe, ir tug fá
 5015 veara a leirre do léadad go puibúe ann rin, agus
 do zéall tairgriona móra von oruinz do éioctad leir i
 nÉirinn do buain a ériúe féin amac.

Ir annrin tarla Rirtearo Mac Hilbeire mic Iarla
 Stranguell air, ir do éangail connrad nír, mar acá a
 5020 ingean féin .i. Doirfe ingean Diaimaido do tabairt 'n-a
 mnadai óó, ir oizneact laigean nír an ingin i noiadó a
 báir féin, agus o'fíaduib ar Rirtearo teact 'n-a óiadó i

Upon this Ruaidhri made a muster of the men of Connaught, Breithfne, Oirghialla and Meath, and set out with a large host to waste Leinster to avenge this evil deed Diarmaid had done.

When Diarmaid heard that Ruaidhri was marching to waste Leinster, he assembled and brought together the nobles of Leinster from all sides, and when they came to one place their answer to Diarmaid was that they would not go to defend the evil deed he had done, and thereupon many of them deserted him and put themselves under the protection of Ruaidhri, and made known to him that Diarmaid before that time had committed many acts of injustice and tyranny against them.

As Diarmaid was not strong enough to fight Ruaidhri, the latter set about spoiling the territories of all the Leinstermen who sided with Diarmaid; and he went on to Farna and levelled Diarmaid's house, and broke his fortress, and banished him out of Ireland altogether. And Diarmaid went to Henry II., king of England, who was then in France; and when he had come into the king's presence, the latter welcomed him and showed him much friendship; and when he made known to the king the cause of his visit, the king wrote friendly letters to be taken by him to England, in which he gave permission to all who so wished to go with him to Ireland to help him to recover his own territory. Diarmaid, on this, bade farewell to the king, and proceeding to England arrived at Bristol, and caused his letters to be read there publicly; and he made large promises to those who would go with him to Ireland to recover his own territory.

It was there he met Richard Fitz Gilbert, son of earl Stranguell; and he made a compact with him, to wit, to give his own daughter, that is, Aoife, daughter of Diarmaid, to wife to him, and with her the inheritance of Leinster after his own death, Richard to be obliged to follow him

Éirinn vo buain a éiríce amac óó. Ar zceannzal ar na
 heactaib rin uóib, triallair Diaimaro zo Dneactain zo
 5025 ppuonhpa vo bí ann uar b'ainm Raph Sruifin vo bí i
 zceannar na éiríce fán níg Henri, ir noctair a uáil
 óó. Tarla an uair rin uaine uaral arpacac oirbeapac
 uar b'ainm Roibeapvo mac Stiabhna i bpuiofún az an
 bpuionhpa foim tpe míreiri an níoz vo uéanaim, ir ní maibe
 5080 uáil eadpa 'n-a éionn ac muna nhabao pé a air triall i
 néirinn vo eadairt neirt a láime lé Mac Muircáda pé
 buain a éiríce amac óó. Azur ar n-a élor u'earpoz S.
 Uáibíó ir vo Muirir Mac Zeapailt zo uáinig Mac Muir-
 cáda u'fiof an ppuonhpa foim pé hiamaió Roibeipvo mic
 5035 Stiabhna ar an mbraizueanar 'n-a maibe, tángauar féin
 vo éur impiúe mar an zcéanna air fá rcaoilcaó vo
 Roibeapvo, ir fá n-a léizean lé Mac Muircáda i néirinn.
 Clann donmácar iomopio an t-earpoz foim ir Roibeapvo
 Mac Stiabhna ir Muirir Mac Zeapailt.

5040 Léizir trá an ppuonhpa Roibeapvo amac ar eact zo
 leanpaó Mac Muircáda i néirinn an raipao ba neapa óó.
 Zeallair Diaimaro von leit oile loc Zapman ir an uá
 triúca céao fá zoipe úi, mar uúeaiq uilir zo brát vo
 Roibeapvo Mac Stiabhna tpe teact vo éongnam leit i
 5045 n-azaió a earcapao; azur i noiaó an ceangail rin vo
 uéanaim, ceileabhair Diaimaro von upuinz rin ir triallair
 caoib pé beagan burúne zo héirinn. Ar puótain i uéiri
 óó, mar a maibe iomao earcapao ir teipe capao aize, tiz
 óf íreal zo feapna móiri máoóoz ar úivean cléipe ir
 5050 coiméionóil feapna; azur vo bí zo uubac ueapóil 'n-a
 bpoóair feao na haimpípe rin zo teact von traipao.

Uála Roibeipvo mic Stiabhna táinig vo 'comall a
 zeallair vo Mac Muircáda, azur ir é lion pluaz táinig
 leit i néirinn triócao puipaoó ir tpi fúio rcauibéir ir tpi
 5055 céao tpuizteac; azur ir é áit ar gabauar tpi i zCuao an
 uainb i n-imeall Conntae loca Zapman teap, ran áit pé

to Ireland to recover his territory for him. After they had made a compact on these conditions, Diarmaid went to Wales to a prince who was there called Ralph Griffin, who ruled the country under king Henry, and made his case known to him. At that time the prince kept in prison a powerful nobleman of great achievements called Robert Fitz Stephen, for having disobeyed the king, and there was no relief forthcoming to him unless he chose to go to Ireland to aid Mac Murchadha by the strength of his arm in the recovery of his territory. And when the bishop of St. David's and Maurice Fitz Gerald heard that Mac Murchadha had visited this prince requesting him to free Robert Fitz Stephen from his captivity, they themselves came to request him in like manner to set Robert at liberty, and let him go to Ireland with Mac Murchadha. Now that bishop and Robert Fitz Stephen and Maurice Fitz Gerald were uterine brothers.

The prince then released Robert on condition that he would follow Mac Murchadha to Ireland the next summer. Diarmaid, on the other side, promised Robert Fitz Stephen Loch Garman and the two cantreds next it, as his property for ever, in return for his coming to help him to fight his enemy; and after this compact was made, Diarmaid bade farewell to these people and proceeded with only a small force to Ireland. Having landed in a place where he had many enemies and few friends, he went secretly to Fearná Mor Maodhog, putting himself under the protection of the clergy and community of Fearná; and he stayed with them sad and wretched during the time that elapsed until the coming of summer.

As to Robert Fitz Stephen he came to fulfil his promise to Mac Murchadha, and the number of the host that came with him to Ireland was thirty knights, three score esquires and three hundred foot; and the place where they landed was at Cuan an Bhainbh on the south coast of the County

páirtear beas an bun, agus fá hí doir an tigearna an
 tan roin II70, agus an feachtas bliadain do flaitear
 Ruaidrí Uí Conchubair. Do bí fóir muirne priantharálta
 5080 i bfoctair Roibeirio mac Stiabhna an tan roin, mar atá
 Herimont Morici muirne do muinntir iarla o' Stranguell
 do cuir roime i néirinn do mear na tíre; agus ar noctain
 i scíre dóib an rin, cuirir Roibeirio féala go Diaimaid
 do noctad dó é féin do ceact i néirinn.

5085 Ar n-a élor rin do Diaimaid, do gab lútgáirí é, agus
 céio cúig céad laoc 'n-a goinne, agus ar noctain i goim-
 óáil a céile dóib, triallair o' donchoimairle o'ionnruige
 Locha Garman do buain amac; agus ar scizeact i ngair von
 baile dóib, ir í comairle ar ar cinnead leir na buirgírib
 5070 triallad do Diaimaid ir ceactair o' uairlib an baile do
 tabhairt i ngiall mé comall ríoda dó agus díol cíora ir
 cánaclair, ir mé beit umal mar tigearna dó. Ir an rin
 ionnruio do bhonn Diaimaid Loc Garman ir an dá tríúca
 céad do b'foizre dó do Roibeirio mac Stiabhna, agus do
 5075 bhonn fóir an dá tríúca céad do b'foizre dóib rin air
 do Herimont Morici do méir an zeallaim tug dóib i
 mbreatain; agus iar goimlíonad an zeallaim rin, do
 cuir Diaimaid cruinnuigad ar a muinntir féin ir ar na
 Gallaid go haonláclair; agus ir é líon rluas do bádar
 5080 an tri míle fear ionn Seveal ir Gall, agus triallair
 o' doinnmáin ar rin o' airgair ir do breactad Orruige; agus ir
 é fá ní ar Orruigib an tan roin Donnad mac Donnail
 Reamair, bíodair bunaid do Diaimaid, agus mar ríng-
 adar do loc Orruige ir gan cornam ag Donnad air féin,
 5085 ir í comairle ar ar éinn féin ir maite a dúitce géill do
 tabhairt dó mé díol airdóclair rir; agus mar rin do coircead
 Diaimaid ó loc na críche.

Mar do dualadar trá uairle éiréann tigeact Diai-
 mada ir na nGall roin, ir gab áitear dar éirig leo, do

of Loch Garman in the place which is called Baginbun, and it was then the year of the Lord 1170, and the seventh year of the reign of Ruaidhri O Conchubhair. There was also a distinguished knight with Robert Fitz Stephen at that time, to wit, Herimont Morti, a knight of the party of the earl of Stranguell, whom he sent before him to Ireland to study the country, and when they landed Robert sent word to Diarmaid to make it known to him that he had arrived in Ireland.

When Diarmaid heard this he rejoiced, and went to meet them with five hundred warriors; and when they had come together they proceeded by agreement to attack Loch Garman with a view to getting possession of it; and when they were approaching the town, the burgesses came to the decision of submitting to Diarmaid, and of giving him four of the nobles of the town as hostages for their maintaining peace and paying him rent and tribute and for their being obedient to him as their lord. It was then that Diarmaid bestowed Loch Garman and the two cantreds next it on Robert Fitz Stephen, and, moreover, he bestowed the two cantreds next again to these on Herimont Morti, according to the promise he had made them in Wales; and after he had fulfilled this promise Diarmaid assembled his own people and the foreigners to one place; and the number of the host that assembled there was three thousand men, counting Gaels and foreigners; and they proceeded thence of one accord to plunder and spoil Osruighe; and the king of Osruighe at that time was Donnchadh, son of Domhnall Reamhar, an inveterate enemy of Diarmaid, and as they had come to waste Osruighe, while Donnchadh could not defend himself, he, with the nobles of his country, decided to give Diarmaid hostages for the payment to him of head rent; and thus Diarmaid was prevented from wasting the country.

Now when the nobles of Ireland heard of the arrival of Diarmaid and of these foreigners and of all the successes

5090 éasodar vo éinnead cómaidhle gé Ruaidrí Ó Concubdar ní
 Connacht vo zadb bairiantar éireann gé a air an trát roin;
 asur ir ead vo commórad leo congnaím fluaig vo éadairc
 ar zác cúigead i néirinn nó; asur ar zcruinnuigad na
 fluaig roin ar donládar, triallair Ruaidrí leo zo hlib
 5095 zcinnrealaig, i noóig gé cafrann Óiarmaida ir na zhall
 a héirinn; asur mar máinig Ruaidrí zo laigrib, vo éasid
 Óiarmaid ir na zhall ir an méio vo lean vo laigrib é, i
 zcoilltib daingne daimairie láim gé fearna míoir maodóg
 va noidean féin ar antriom fluaig Ruaidrí. Mar vo
 5100 éonnairc iomoirio Ruaidrí nac maasdar ar tí cafa vo
 fhearcaid nó, vo éuir teacfa zo Roibeair mac Stiabna 'za
 idairid air an tír vo fázbáil asur nac maibe ceair na
 oútdar aige ar beit innce duobairc Roibeair as fheadrao
 vo na teacfaib, nac tréigead an tigeairna lé a oúainig i
 5105 néirinn. Tillio trá na teacfa leir na ródalaid rin zo
 Ruaidrí, asur ar n-a zcloir nó, ir fóir ar n-a éloir nó nac
 tréigead Mac Muiréada na zhall ar donóir, vo éuir
 roime lingead lion fluaig ir ródaird ar Óiarmaid ir ar
 na zallaid vo bi 'n-a ródair va millead ir va mio-
 5110 córuigad.

Mar vo éonnasdar élar laigean an ériod i mbaozal
 a millce ir a mioóruigce ón rrairín rin vo-nio oideall ar
 ríod vo éairmaing ioir Ruaidrí ir Óiarmaid. asur ir
 amlaid vo ériodnuigead an tríod roin eadoirma .i. Cúigead
 5115 laigrib vo léigead vo Óiarmaid, amail fá oútdar nó; asur
 o'fíadaid ar Óiarmaid umla ir oirle vo éoméas vo
 Ruaidrí amail fá oual vo zác ríig va mbíod ar laigrib
 vo óeanaím vo míozaid éireann; asur i ngeall gé comall
 na ríodéana roin, euz Óiarmaid mac nó féin dar b'ainm
 5120 ar 'n-a ziall vo Ruaidrí. Vo geall fóir Ruaidrí a ríur
 féin vo éadairc 'n-a mnaoi vo Óiarmaid; asur ar na

they had met with, they went to take counsel with Ruaidhri O Conchubhair, king of Connaught, who then held the sovereignty of Ireland; and what they agreed upon was to give him an auxiliary force from every province of Ireland; and when these forces had assembled in one place Ruaidhri marched with them to Ui Cinnsealaigh in the hope of driving Diarmaid and the foreigners from Ireland; and when Ruaidhri went into Leinster, Diarmaid and the foreigners, and as many of the Leinstermen as followed him, went into the dark fastnesses of the woods near Fearná Maodhog to shield themselves from the great force of Ruaidhri's hosts. But as Ruaidhri saw that they were not going to give him battle he sent envoys to Robert Fitz Stephen asking him to quit the country, saying that he had neither right nor hereditary claim to be in it. Robert said, in reply to the envoys, that he would not desert the lord with whom he had come to Ireland. The envoys returned with this answer to Ruaidhri, and when he heard it, and heard also that Mac Murchadha would not on any account forsake the foreigners, he resolved to make a sudden attack with all his forces regular and contingent on Diarmaid and the foreigners and upset and destroy them.

When the Leinster clergy saw that the country was in danger of being thrown into disorder and destroyed by this conflict, they did their best to bring about peace between Ruaidhri and Diarmaid; and these were the terms in which this peace was concluded, to wit, Diarmaid to have the province of Leinster which he had inherited, and to be obliged to be obedient and faithful to Ruaidhri, as every king of Leinster was bound to be to the kings of Ireland, and in pledge for the fulfilling of the terms of this peace Diarmaid gave one of his sons named Art to Ruaidhri as a hostage. Moreover Ruaidhri promised to give his own sister to Diarmaid to wife; and on these terms they

headtaib rin vo rcairao zo ríodac mé céile : ac̄t amáin sup
 zeall Diairmaid vo Ruaidrí gan ní ba mó vo na Galluib
 vo tadbairt i nÉirinn. Agus zo gnos va éir rin táinig
 5125 Muirir mac Gearailt i uc̄r an trairiad zo hÉirinn vo
 péir an zeallaim tuz vo Mac Muircaoa, agus fór vo éionn
 na cumá vo zeall Mac Muircaoa ó péir i r vo Roibeairt
 mac Stiabhna an rógmair moime rin tpē teac̄t vo congnaim
 leir i nÉirinn vo buain a ériúe péir amac̄. Agus i r é
 5130 líon rluaidz táinig lé Muirir i nÉirinn an tan roin, veic-
 neadair muircaoa tríoac̄o rcaidéir i r céao tríoizteac̄. Agus
 i r é ionac̄ ar zadbadair cuan az lōc Garman.

XXXI.

Ar n-a élor vo Mac Muircaoa i r vo Roibeairt mac
 Stiabhna Muirir vo éizeac̄t i nÉirinn, vo éuadair 'n-a éoinne
 5135 zo lōc Garman; agus i r ann rin vo éuimniuz Mac Muircaoa
 ar zac̄ ainolize va nveairrao lūc̄t áta Cliāt air péir i r
 ar a dáir moime. Uime rin vo éionóil Mac Muircaoa an
 rluaz roin mé uil o'airzain áta Cliāt, i r vo fázaib
 Roibeairt Mac Stiabhna az tógbáil cáirleín gan ionac̄
 5140 oarab ainm an Cairiaiz anoir .i. oá míle ó lōc Garman
 amac̄; agus triallair Mac Muircaoa i r Muirir mac
 Gearailt i r uimóir na nGall roin mar don mū zo Fine
 Gall, sup hairzeac̄o i r sup loirceac̄o an érioc̄ roin leo.

Ar n-a élor ionoirro vo buirzéirib áta Cliāt sup
 5145 hairzeac̄o i r sup creac̄o an érioc̄ 'n-a uc̄imceall, vo
 éuadair i zcomairle eatorra péir, agus i r é ní ar ar
 cinnac̄o leo reoive ionoa i r tíoúlaic̄te trioma o'oir i r
 o'airzeac̄o vo éur zo Mac Muircaoa vo éionn ríoda i r
 péirúic̄z o'fázáil uaid; agus vo éuireadair buirzeve éuize
 5150 mar don rir an ionnmur roin tar múraib an baile amac̄;

separated from one another in peace; but Diarmaid promised Ruaidhri not to bring any more of the foreigners to Ireland; and soon after this Maurice Fitz Gerald came to Ireland in the beginning of the summer according to the promise he had given to Mac Murchadha, and also because of the reward which Mac Murchadha had promised to himself and to Robert Fitz Stephen the previous autumn on condition of their coming to Ireland to help him to recover his own territory; and the number of the hosts who came with Maurice on that occasion was ten knights, thirty esquires and one hundred foot, and the place where they landed was at Loch Garman.

XXXI.

When Mac Murchadha and Robert Fitz Stephen heard that Maurice had come to Ireland, they went to meet him to Loch Garman; and it was then Mac Murchadha called to mind all the outrages that the people of Ath Cliath had committed on himself and on his father before him. Accordingly Mac Murchadha brought together this host with a view to marching to plunder Ath Cliath, and he left Robert Fitz Stephen building a fortress in the place which is now called Carrick, which is two miles outside of Loch Garman, and Mac Murchadha and Maurice Fitz Gerald with the majority of these foreigners proceeded to Fine Ghall, and they plundered and burned that country.

Now when the burgesses of Ath Cliath heard that the country round them was plundered and spoiled, they took counsel together, and the decision they came to was to send valuables and large presents of gold and silver to Mac Murchadha with a view to obtaining peace and a settlement from him, and with these treasures they sent him hostages over the walls of the town, and they promised

aḡur vo ḡealladar ḡo vciubhaidoir ḡac ceairt ir ḡac
 ualḡar va maibe aḡ Mac Muircáda orra roime rin vó.

Óo éonnaire Mac Muircáda iomorro ḡac ní dar cuir
 roime aḡ teac̄t leir, vo rmuain 'n-a meannmair aḡe féin
 5155 ḡo maibe ríogac̄t Éireann aḡ a ríonḡearaib̄ roime .i.
 Caḡaoir Mór, Concubair Abhaidiud, Labhuid̄ Loingreac̄,
 Laoḡaire Loiric ir Uḡaine Mór ir ḡac rí oile dar ḡab
 flaitear Éireann vóib̄ roime, aḡur aubhairt nar̄ b'feairt
 neairt ná cumar ḡac ríoḡ oile vóib̄ roim ar Éirinn vo
 5160 éorḡam̄ ioná a neairt féin. Uime rin beirir Mac Muircáda,
 Muirir Mac ḡearaile ir Roibeairt Mac Stiabna i b'róo
 fá leir rir, ḡur léiḡ a rún rú fán ḡcúir rin, aḡur vo iarri
 coimairle orra créad vo b'inoéanta vó. 'Do f'neḡairrís
 i n-aoirfeac̄t é, aḡur ir ead̄ aubhaidair, ḡo maó urra vó
 5165 an ní rin vo érioc̄nuḡad̄ vá maó áil leir teac̄ta vo cuir
 uaid̄ ar ceann tuillead̄ vaoime ḡo Sacraib̄. Tairir rin
 vo ráit̄ Mac Muircáda rú-ran teac̄ta vo cuir uad̄a féin ar
 ceann a nḡaoil ir a ḡcoim̄rialaḡa aḡur aubhairt ḡo
 vciubhaid̄ a inḡean féin 'n-a mnaoi vo Muirir Mac ḡear-
 5170 aile nó vo Roibeairt Mac Stiabna, ḡib̄ aca vo-béaird̄
 í, aḡur a éiḡearnar̄ ó n-a lá féin amac̄. ḡívead̄ níoir f̄aoim̄
 ceac̄tar̄ vóib̄ an inḡean vo ḡlac̄ad̄, óir vo cúim̄niḡ Muirir
 Mac ḡearaile ir Roibeairt Mac Stiabna ḡur ḡeall̄ Mac
 Muircáda an inḡean roim v'iarla o' ḡranguell ir ríoḡac̄t
 5175 Laoḡean lé, vo éionn a neairt vo tabhairt leir r̄e buain a
 vóit̄e amac̄ vó; aḡur vo iarri Muirir ir Roibeairt ar
 Mac Muircáda leirre vo cuir ḡur an iarla 'ḡa iarraid̄ air
 teac̄t vo r̄eir an ḡeallam̄ tuḡ vó i Sacraib̄, "aḡur foill-
 ríḡ vó," ar r̄iav, "ḡo b'ruile féin i mbun vo ḡeallam̄ vo
 5180 coim̄all vó-ran, maille r̄e t'inḡean féin vo tabhairt 'n-a
 mnaoi vó, ir ríoḡac̄t Laoḡean óo lá féin amac̄; aḡur f̄or
 na ceirre r̄anna nac̄ fuil aḡac v'Éirinn, foillr̄íḡ vó ḡo
 b'fuil r̄uil aḡac r̄e a mbeit̄ fá éoir ir fá umla vóit̄."

to pay Mac Murchadha all claims and dues they owed him up to then.

Now when Mac Murchadha saw that he was succeeding in all his undertakings, he reflected in his mind that his ancestors before him possessed the sovereignty of Ireland, to wit, Cathaoir Mor, Conchubhar Abhradhruadh, Labhruidh Loingseach, Laoghaire Lorc, and Ughaine Mor and every other king of that race that had held the sovereignty of Ireland before him, and he said to himself that the strength or might of all these kings to hold Ireland was not greater than his own. Hence Mac Murchadha took Maurice Fitz Gerald and Robert Fitz Stephen aside and unfolded to them his design in this matter and asked their advice as to what he should do. They answered him with one voice, and said it would be very easy for him to carry out this design were he to send envoys to England to ask for more men ; however Mac Murchadha asked them to send envoys from themselves inviting their kinsmen and friends ; and he promised to give his own daughter to wife to Maurice Fitz Gerald or to Robert Fitz Stephen, whichever of them would accept her, and his principedom from his own death onwards. But neither of them consented to accept her, for both remembered that Mac Murchadha had promised that lady and the sovereignty of Leinster with her to the earl of Stranguell in return for his bringing with him his forces to recover his patrimony for him ; and Maurice and Robert requested Mac Murchadha to send a letter to the earl requesting him to come over in fulfilment of the promise he had made him in England, " and make known to him," added they, " that thou art ready to fulfil thy promise to him, and will give him thy daughter to wife and the sovereignty of Leinster from thy death on ; and, moreover, as to the four divisions of Ireland that thou dost not possess, make known to him that thou hast hopes of their becoming subject and paying rent to thee."

Cuirtear teacra ir leicreaca lé Mac Muiréada zo
 5185 hiarla o' Stryanguell ar an gcúir rin, agus ar roctain vo
 na teacraib 'n-a ládair ir ar léadao na leicreac óó, ir fóir
 ar zclor an neire vo zab Mac Muiréada ir Roibeairt Mac
 Stiabhna ir Muirir Mac Gearailt i nÉirinn, triallair féin
 zo hairm a raibe ní Sacran, ir vo iarh ceao air teact vo
 5190 óéanaí gábalair cibé áic a rainnteoadao uil. Zíveao
 an tan vo tuig an ní meanna ir inntinn an iarla ní tuig
 aonta ionlán vó ir ní mó vo tuig éara air. Act éanao
 vo zluair an t-iarla leir an zceao fuair, agus vo zab
 ag a ollmuzaó féin ir ag ollmuzaó a muinntire né teact
 5195 i nÉirinn vóib; agus ful ráinig nír féin beic ollam né
 teact ran curar roin vo cuir Réamonn le Zróir mac
 Uilliam Mic Gearailt, veairbádair ba rine ioná Muirir
 Mac Gearailt, zo rluazbuioin leir roime féin i nÉirinn;
 agus ar roctain na críce vó, ir é áic ar zab cuan ag 'Óin
 5200 'Domnaill, ceitire míle ó póirt Laigne buó veair; agus vo
 réir éroinic Stanihuir, fá hí nuimír a muinntire veic-
 neadair muiréao ir veicneadair ir trí rícióo troizteac.
 Agus ar veizeact i veir vóib vo tózbaoar porc vaingean
 cloc ir curao ran ionao roin.

5205 Ar roctain ionorro rceal zo Porc Laigne ir zo
 Maolreacáin O' b'faoláin, ní na n'óeir, zo veáingaoar
 na Zail rin i zcomfosur vóib, vo zab zráin ir eagla
 iao uile pompa, ir vo cuaoar zo haonládair vo éinneao
 éomairle rán gcúir rin, agus vo b'í críoc a zcomairle
 5210 na veoirao 'óionnruize sur an longporc i raadaoar, ir a
 marbaó ir a míocóruzaó.

'Óá éir rin tángaoar zo haonládair, ir vo b'é a líon
 trí míle fear ag uil 'óionnruize na n'Zail roin. Ar n-a
 b'raicrin vo Réamonn, cuize, vo cuao amac zo meair
 5215 micéillíve leir an mbeazán buiove vo bí áige i zcomóáil

Mac Murchadha sent envoys and letters to the earl of Stranguell in reference to this affair, and when the envoys had come into his presence and he had read the letters, and when, moreover, he had heard of the conquests Mac Murchadha and Robert Fitz Stephen and Maurice Fitz Gerald had made in Ireland, he went to where the king of England was, and asked leave of him to go and make conquests wherever he liked. But when the king understood the mind and intention of the earl, he did not give him full consent, neither did he give him a refusal. But the earl went away with the permission he had got, and he got himself and his followers ready to go to Ireland, and before he could himself get ready to go on this expedition he sent Raymond le Gros, son of William Fitz Gerald, an elder brother of Maurice Fitz Gerald, with an armed party before him to Ireland, and on reaching that country the place where he put into port was Dun Domhnaill, four miles south of Port Lairge; and according to the chronicle of Stanihurst the number of his followers was ten knights and seventy foot. And when they had landed they built a strong embankment of stones and clay in that place.

Now when news reached Port Lairge and Maoilseachlainn O Faolain, king of the Deise, that these foreigners had arrived in their neighbourhood, they were all seized with hatred and fear of them, and they came to one place to take counsel in reference to this matter, and the decision they came to was to attack the strangers in the stronghold in which they were, and to slaughter and destroy them.

After this they came (with their forces) to one place, and their number was three thousand men when going to oppose these foreigners. When Raymond saw them approach him he went out quickly and unwisely with his small party to meet that large host with a view to

an t-íomfluaig rin, do tadhairt trona ir teagmála dóib. An tan íomorro atconnaire Réamonn naé maibe ion-
 buailte miú, do éadú ar gcúlaié gur an gcairléan do
 tógaié ré féin. Ó do éonncasuar na gaeóil na gailé ag
 5220 íomróú, do leanasuar go vian dáraácaé ias gur an gcair-
 léan; gídeáú an tan do meaf Réamonn ve la gíórf a
 eafcaíroae 'n-a óiaú go dána do íompuú oíra ir tug ár
 do-fairnéire ar an t-íomfluaig roin na n-gaeóeal, ionnur
 1 n-éagmar ar márb ré dóib gur loiteáú ir gur creáct-
 5225 nuigeáú cúig céas dóib leir ré halt na haonuaire.

Ar steáct íomorro na féile Parraéolóin ran bpoímar
 'n-a óiaú rin, Anno Domini 1170, táinig iarla o' Strang-
 uell 1 n-éirinn, agur do b'é lion a fluaig ag teáct do .1.
 dá céas muíre ir mile do rcuibéaraib ir do luét boíra ir
 5230 da gac noíuine ré gaircú; agur ir é ionaú ar gabaasuar
 cuan 1 bpoíre lairge. Ar n-a élor íomorro ar feáú na
 críce go vtaínig iarla o' Stranguell 1 n-éirinn, táinig Mac
 Muírcáú go maíeib lairgean ir Roibeairt Mac Stiaéna ir
 Muíruí Mac gaeairt ir Réamonn ve la gíórf 1 goinne
 5235 ir 1 goíódaíl an iarla go lútgairaeá láinmeanmaé, agur
 ar n-a máraé do éasuar o'aoiméin do gabáil píuie
 lairge; agur an tan mángasuar gur an mbáile tugasuar a
 n-aigéte 1 n-aoinfeáct air da baínt amaé ir da éur ar a
 gcuamar féin; agur tar gac olc ir tar gac imínoim da
 5240 bfuarasuar muínteair an báile da goíoméas féin ir da
 goíoraím, do lingasuar oíra tar múraib an báile, ir do
 márbraé gac a vtaíra miú do luét an báile, agur do
 gabáú Maóilreácláinn Ó faoláin, ní na n'óire, leo, agur
 ir tpe imíroé Mic Muírcáú tugáú a anam do.

5245 Tug céana Mac Muírcáú a ingean leir 1 goinne an
 iarla an tráct roin, aoíre a haínm, agur do póraú ní í,
 agur ar noáingnuígeáú ir ar gcríócnuígeáú an éleáímaíur rin
 dóib da gac leir fágbair an t-iarla bára láioir 1 bpoíre

engaging them in battle and conflict. But when he saw that he was not strong enough to fight them, he retreated to the fortress he had himself raised. When the Gaels saw the foreigners retreating, they followed them vehemently and boldly to the fortress. But when Raymond de la Gros observed that his enemy were boldly in pursuit of him he turned on them and made indescribable slaughter upon that great host of Gaels, so that apart from all he slew of them he maimed and wounded five hundred of them on the spot.

Now after the feast of St. Bartholomew in the succeeding autumn in the year of the Lord 1170, the earl of Stranguell came to Ireland, and the full number of the host that came with him was two hundred knights and a thousand esquires and bowmen and men of valour of every description; and it was at Port Lairge they put into port. And when the news spread over the country that the earl of Stranguell had come to Ireland, Mac Murchadha and the nobles of Leinster and Robert Fitz Stephen and Maurice Fitz Gerald and Raymond de la Gros came to meet and join the earl with joy and in high spirits, and on the morrow they went by common consent to capture Port Lairge; and when they arrived at the town they made a united assault on it with a view to capturing it, and having it in their power; and notwithstanding the evils and hardships endured by the townspeople in maintaining and defending themselves, they sprang on them over the walls of the town, and slew of the townspeople as many as they came upon, and they captured Maoilseachlainn O Faolain, king of the Deise, and it was through Mac Murchadha's intercession that his life was spared.

Now Mac Murchadha took his daughter, whose name was Aoife, to meet the earl at this time, and she was married to him, and when they had made and ratified that match on both sides, the earl left a strong garrison in Port Lairge

Lairge. 17 tiallaif féin 17 a fluag o'ionnruige áta Cliaé
 5250 von éur roin; agus ní raibe ar uóman tuine ba luza ar
 luét áta Cliaé ioná Mac Muiréada 17 na Sall rin
 o'faiérin éuca; agus oo bí Mac Muiréada lán o'fioé 17
 o'faltanar uóib-Sean mar an gcéanna. Oih 17 iao oo
 marb a átaif; agus oo áolaiéadar go heafonórad an-
 5255 uafal é, maille né maíad marb oo éur 1 n-donuaiz iur
 mar áitir uó. Ar b'faiérin na n'Sall roin 17 neiré Lairgean
 go líonmar ag teacé oíra, gabair uáinan 17 imeazla luét
 áta Cliaé, 17 cuirio teacéa uáta gur an iarla o'iaímaró
 ríosa 17 néúctiz air .i. Labiár Ó Tuátaíl aihoeapros áta
 5260 Cliaé. Agus zeallair an t-aihoeapros von iarla cumá
 17 bhairge o luét áta Cliaé oo éionn ríosa 17 anacail
 o'fazáil uóib.

An tan iomoiú oo bí an néúctac áza uéanaí
 eatorra oo bí Réamonu ve la Sior 17 Miles Fogan
 5265 17 oíoniz oo iuiruib óza mar don iú von taoib oile
 von baile, agus fuairadar áiaé ar hallaíuib an baile, gur
 bhírad 17 gur néabao leo iao; agus lingio féin ran
 mbailé 17 marbairé gac don ar a iugavair ann. Acé ceana
 ar ngabáil áta Cliaé ámlaí rin oo Salluib 17 oo Mac
 5270 Muiréada, 17 gearr an coinnuíú oo iónrat ann, agus
 fágair an t-iarla Miles Fogan 17 oíonizbuíúean mar don
 iur ag coiméao an baile. Oo bí iomoiúo faltanar 17
 moircaif ioiri Ó Ruairic ní b'néitíne 17 Mac Muiréada, agus
 iur Mac Muiréada an mórluaiz roin leir oo Salluib 17
 5275 oo Saédealaib von b'néitíne, gur chéacáó 17 gur loirceáó
 an éríoc roin leo, 17 gur gabrad neairt ióthóí ar Ó Ruairic
 17 ar gac don va utarla iú 1 néirinn.

and marched at once with his host against Ath Cliath; and there was no man on earth whom the people of Ath Cliath hated more to see coming towards them than Mac Murchadha accompanied by these foreigners; and Mac Murchadha on his part was full of rage and enmity against them. For it was they who slew his father; and they buried him with dishonour and contempt, and buried a dead dog in the same grave with him as an insult to him. When the people of Ath Cliath saw these foreigners and the strength of Leinster, a large army, making towards them, they were seized with fear and alarm, and sent an envoy, to wit, Labhras O Tuathail, archbishop of Ath Cliath, to the earl to request peace and a settlement from him. And the archbishop promised the earl gifts and hostages from the people of Ath Cliath in consideration of their obtaining peace and protection.

But while the settlement was being made between them, Raymond de la Gros and Myles Cogan, with a company of young knights, were on the other side of the town, and they found an opportunity of breaking and gapping the walls of the town, and they entered the town suddenly, and there slew every person they laid hold of. But when the foreigners and Mac Murchadha had thus captured Ath Cliath, they remained in it only a short time, and the earl left Myles Cogan and a company of men to hold the town. Now there were enmity and ill will between O Ruairc, king of Breithfne, and Mac Murchadha, and the latter took this great host of foreigners and Gaels to Breithfne, and they spoiled and burned the country and gained great advantages over O Ruairc and over all whom they fell in with in Ireland.

XXXII.

Ót donnaihc Ruaidrí mac Toirnealbaidh Uí Concúbair
 ní Connacht ír uimhóirí Éireann suir bhur Mac Muiréada ar
 5280 an ríot 'o bí eatorra iomhe rin, cuimr Ruaidrí teacra
 cuige 'o tabairt aitébhí ari tré neamhóimall na ríotéána
 'o bí eatorra, tré mar éuz na Sall rin leir gan ceas gan
 cómairle 'o Ruaidrí, Agus ar noctain 'o na teacraib 'o
 látau míc Muiréada ír ead d'ouibiasa: "Anoir tuigmio,"
 5285 ar ríad, "nac fuil cion ná cádar agat ar 'o mionnaib ná
 ar 'o mac éuzair i ngeall mé comall ríota uait, agus
 d'ouibairt ní Connacht .i. Ruaidrí O Concúbair muot muna
 zcuimrú tú na veoriaú-íre agat uait zo zcuimrú íre ceann
 'o míc éuzat, ír nac zéadaú gan tú féin 'o éur ari i
 5290 Sacraib ar a'éur ír ar ionnairbad." 'O mádú Mac
 Muiréada nac cuimreá d' veoriaú uaid ar cómairle Ruaidrí,
 agus d'ouibairt zo utuibiad tuillead veoriaú leir 'n-a
 zceann, ír nac uionznaú ríot ná ríotéain lé haoinnead 'o
 zaebealaid zo beit 'o'Éirinn uile aize. Tánzasaí na
 5295 teacra tar d' n-aír zo Ruaidrí ír noctain 'o rreazra míc
 Muiréada oira. Ót éualaid Ruaidrí aítearc míc Muiréada,
 zabair fearz adbalmóí é.

Tairr rin, iomoiho, 'o leat clú ír oimheairc na
 nSall roin fá Éirinn uile, ionnur suir zab zraín ír eagla
 5300 fíir Éireann iompa. Ránzasaí trá r'éala ón iarla ír ó
 na Sallaid rin i Sacraib, agus an tan a'élor 'o níz
 Sacran na r'éala roin tuz rózra gan long ná báic 'o úl
 d' haontalam 'ar bean iur féin zo hÉirinn, agus gan
 tráct ná ceannairéad 'o úl innte. Agus tuz mar an
 5305 zcéasna rózra 'o zac don 'o utáimz ó Sacraib i nÉirinn

XXXII.

When Ruaidhri, son of Toirrdhealbhach O Conchubhair king of Connaught and of the greater part of Ireland, saw that Mac Murchadha had broken the peace that had up to then existed between them, he sent envoys to him to reproach him for violating the terms of peace which had been agreed on between them, by his having brought over these foreigners without his own consent or advice. And when the envoys came into the presence of Mac Murchadha they said: "Now we know," said they, "that thou hast neither regard nor respect for thine oaths, nor for thy son whom thou didst give as a hostage for the maintenance of peace; and the king of Connaught, Ruaidhri O Conchubhair, tells thee that if thou wilt not dismiss those foreigners who are with thee, he will send thee thy son's head, and that he will not rest till he has sent thyself a second time to England to banishment and exile." Mac Murchadha replied that he would not dismiss his foreigners on the advice of Ruaidhri, and added that he would bring over more foreigners in addition to them, and that he would not make peace or agreement with anyone of the Gaels until all Ireland should be his. The envoys returned to Ruaidhri and made known to him Mac Murchadha's answer to them. When Ruaidhri heard what Mac Murchadha had said he became enraged.

But now the fame and renown of these foreigners spread over all Ireland, so that the men of Ireland conceived a horror and dread of them. And tidings from the earl and from these foreigners reached England, and when the king of England heard these tidings he issued a command that neither ship nor bark from any land belonging to himself should go to Ireland, and that no intercourse or exchange be carried on with that country; and he also commanded those who had gone from England to Ireland to

uul tar Δ n-aiḡ aiḡí fá féin Δ n-oiḡneáda uo buain uóib
 zo bḡát. An tan duóonhaiḡc an t-iaḡla zuḡ b'éisḡin uá
 muinnḡi imḡeádt uaió lé fósḡna an níos, uime rin uo éuaió
 an t-iaḡla íḡ Δ muinnḡeaiḡ uo uéanaḡ coḡaiḡle eatoḡna
 5310 féin fán zuáíḡ rin, aḡuḡ íḡ eáú uo conḡaiḡctaiḡ uóib
 Réamonn ue la ḡiós uo éuiḡ zo níos Saḡraḡ aḡa foillḡiuḡaó
 uó zuḡ uá toil-ḡean íḡ uá donḡa táiniḡ an t-iaḡla íḡ na
 ḡaill rin 1 n'éiriunn uo neaiḡuḡaó leiḡ an tí uo ḡeall
 uḡla íḡ óḡláctaiḡ uo uéanaḡ uó-ḡan .1. Uaiḡmaio Mac
 5315 Muḡáda ní Laiḡean; aḡuḡ ḡibé ḡabáldaḡ uo rinneadaḡ 1
 n'éiriunn aḡuḡ Δ ḡaiḡe aca uo tairḡe Míc Muḡáda zuḡab
 uá toil-ḡean ba mian leo Δ conḡbáil. Téio Réamonn leiḡ
 an aiteaḡc roin zo níos Saḡraḡ, aḡuḡ íḡ é ionaó Δ ḡaiḡe an
 tan roin ḡan ḡaiḡúinn; aḡuḡ ḡan bliádaḡ rin uo maḡbaó
 5320 Tomáḡ aiḡueaḡroḡ Canḡerbuḡie an cúḡḡeáú lá uon
 noḡlaḡ, aḡuḡ fá hí doir an ḡiḡeaiḡna an tan roin II7I.
 Aḡuḡ íḡ 1 m'beallḡaine na bliádaḡ roin ḡuaiḡ Mac Muḡ-
 áda .1. Uaiḡmaio ní Laiḡean báḡ; íḡ uo haónaiceáú 1
 b'ḡeaiḡna móiḡ máoúóḡ é.

5325 Uála an níos, táiniḡ zo Saḡraib, aḡuḡ aiḡ moḡtaḡin anḡ
 rin uó, uo éuiḡ muḡie uá muinnḡi uaiḡ b'aiḡnḡ Heḡimont
 moḡcḡi zo leiḡneádaib leiḡ zo hiaḡla o' ḡḡaiḡuall 1
 n'éiriunn maḡi don le Réamonn ue la ḡiós uá fósḡia uon
 iaḡla uul 1 Saḡraib ḡan éaiḡue; aḡuḡ aiḡ uaiḡeádt 1 n'éiriunn
 5330 uóib noḡtaḡiḡ Heḡimont Δ toirḡc uon iaḡla, aḡuḡ ḡmaillaiḡ an
 t-iaḡla uo látaḡiḡ maḡi don lé Heḡimont 1 Saḡraib, aḡuḡ aiḡ
 moḡtaḡin uo látaḡiḡ an níos uó, uo ḡeall zo uaiḡbḡaó áḡ
 Cliaḡ íḡ poḡc Laiḡe íḡ baillḡe euaḡ Laiḡean uó íḡ uá
 oiḡneádaib uá éir, aḡuḡ an éuiḡ oile uo cúḡeáú Laiḡean
 5335 uo beit aḡ an iaḡla féin íḡ aḡ Δ flióct.

1 noiaú ionoḡiḡo an conḡaiḡta roin uo éeaiḡal eatoḡna,
 ḡmaillaiḡ an ní zo ḡuaḡ lionḡaiḡ maillḡe muḡ 1 n'éiriunn,
 zuḡ ḡab euaḡ aḡ poḡc Laiḡe. Cúḡ céao muḡie táiniḡ

return under penalty of being disinherited for ever. When the earl saw that his followers were obliged to leave him by reason of the king's proclamation, he and they took counsel together on this matter, and what they resolved upon was to send Raymond de la Gros to the king of England, to point out to him that it was by his own will and consent that the earl and the foreigners had come to Ireland to help one who had promised obedience and vassalage to him, to wit, Diarmaid Mac Murchadha, king of Leinster; and that whatever conquest they had made in Ireland and whatever benefits they had derived from Mac Murchadha they desired to hold subject to his will. Raymond conveyed this statement to the king of England, and it was in Gascony he was at that time; and it was in that year that Thomas, archbishop of Canterbury, was murdered the fifth day of Christmas, and the year of the Lord at that time was 1171; and it was at the Bealltaine of that year (i.e., the ensuing Bealltaine) that Mac Murchadha, that is Diarmaid, king of Leinster, died; and he was buried at Fearna Mor Mhaodhog.

As to the king, he returned to England, and when he had arrived there, he sent one of his people, a knight named Herimont Morti, together with Raymond de la Gros, to Ireland with letters to the earl of Stranguell, commanding the earl to repair to England without delay; and when they had arrived in Ireland, Herimont delivered his message to the earl, and the earl together with Herimont proceeded at once to England, and when he had come into the king's presence he promised that he would give Ath Cliath and Port Lairge and the ports of Leinster to him and to his heirs after him, the remainder of the province of Leinster to go to the earl himself and to his descendants.

Now when they had concluded this treaty between them, the king proceeded to Ireland with a numerous host and put into port at Port Lairge. There came with

5840 **Λαιρ** μαρ δον μὲ hiomao μαρϋλμας ιρ τροιγτεαδ, δοιρ αν
 Τιγδαρμα αν ταν ροιν II72. Ro αν ιομορρο αν μί ι bPope
 Λαιρθε 'n-a υιαυ ριν ζο υτάνγασαμ υαιρλε na ηΓαλλ υο
 δι ροιμε ι nÉηιunn ιρ δυιρξέιρξ Λοδα Γαρμαν υο ταβαιρε
 υηλα ιρ onόμα υό. Τάινις ρόρ μί Κορκαίγε .ι. Οιαρμαιο
 5845 **Μόρ Mac Carraic** 'n-a λάταιρ ιρ υο ζεαλλ υηλα ιρ όγλάδαρ
 υο υέαναμ υό. Τάινις αν μί αρ ριν ζο Καίρεαλ, αζυρ
 τάινις Όομναλλ ό υηιαιν μί Λυιμνιζ 'n-a έοινne ανη, ιρ
 τυζ υηλα υό, αμαιλ τυζ Mac Carraic.

Όα έίρ ριν υο έυιρ μί Sacran κοιμέαο υαιυ ρέιν αρ
 Κορκαίς ιρ αρ Λυιμνεαδ. Τάνγασαμ μαίτε Μυμαν έυιζε
 5850 **Ιαρ** ριν ιρ τυζραο υηλα ιρ onόμι υό μαρ αν ζεέαοηα.
 Όο έυαιυ αν μί ταρ α αιρ ζο Ρορτε Λαιρθε, αζυρ τάινις
 μί Ορρυιζε έυιζε ανη ριν ιρ τυζ υηλα ιρ onόμι υό,
 αμαιλ τυζραο na ρίοζα ροιμε ριν. Τριαλλαιρ αν μί αρ
 ριν ζο baile Δτα Cliait, ζο υτάνγασαμ Γαευίλ Λαιρθεαν
 5855 έυιζε ανη ριν υο ταβαιρε υηλα ιρ onόμα υό.

Αν ταν ιομορρο αοέυαλα Ρυαιυόμí ό Concubairi, μί
 Connacht ιρ Έιρειαηη, α έυιζεαυδαίς ιρ αν λυέτ έιορα ιρ
 cánaδαιρ υο δι αίγε, ιρ αν λυέτ υα υτυζ ρέιν τυλλεαμ ιρ
 τυαρμαρταλ, υο υυλ αρ ρεαέ μίοζ Sacran, υο ηεαρ 'n-a ηεαη-
 5860 **μαιν** ρέιν ζο μαυ λυζα υο ηαρ'λαυ υό υηλα υο ταβαιρε υα
 υεοιν ιονά υα αιμύεοιν υαιυ υο μίζ Sacran. Ιρ ανη ριν
 υο έυιρ αν μί υιαρ υα μυιunnτιρ ι ζκοινne Ρυαιυόμí **Μί**
 Concubairi, αζυρ ιρ ιαυ υο έυαιυ ανη Hugo de Lacy ιρ
 William mac Alselmel. Τάινις Ρυαιυόμí 'n-a ζκοινne ζο
 5865 **βρυαδ** na Sionna ζο ηθεαρηαυό ρίοέ ιρ κάηιυεαρ μιρ αν μίζ
 'n-a λάταιρ ριν, αζυρ υο ζεαλλ υηλα ιρ onόμι υο ταβαιρε
 υό. Τάινις ρόρ Μυρκαυ mac Floinn μί Μιθε έυιζε ιρ τυζ

him five hundred knights, as well as a large number of horsemen and foot-soldiers, the year of the Lord then being 1172. Now the king remained at Port Lairge after this, and the foreign nobles who were in Ireland before him and the burgesses of Loch Garman came to do him homage and pay him respect. There also came into his presence the king of Corcach, to wit, Diarmaid Mor Mac Carrthaigh, and he pledged himself to submit to him and become his vassal. The king went thence to Cashel and Domhnall O Briain, king of Limerick, went thither to meet him, and submitted to him, as Mac Carrthaigh had done.

After this the king of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osruighe came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded thence to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

Now when Ruaidhri O Conchubhair, king of Connaught and of Ireland, heard that his provincial kings and those who paid him rent and tribute, and those to whom he himself gave wages and stipends, had put themselves under the protection of the king of England he judged in his own mind that it would be less an indignity for him to submit to the king of England voluntarily than to do so against his will. And then the king sent two of his people to meet Ruaidhri O Conchubhair, and those who went were Hugo de Lacy and William Mac Aldelmel. Ruaidhri went to meet them to the bank of the Sionainn, and he made peace and friendly alliance with the king in their presence, and he pledged himself to be obedient to him and to pay him respect. Murchadh Mac Floinn, king of Meath, also came to him and gave himself up to him as

é féin vó, a máil vo rónrao cáe oile, ionnuir nac maibe rí
 ná taoireadé ná tigearna 1 nÉirinn nac tug umla ir
 5370 tigearnar oirra féin vo ríge Sacran an tan roin.

Ar vteact an zheimiú éuca iar rin vo lion an aipear
 v'fuaact ir vo doininn rósriánna, ionnuir nac maibe ar breit
 vo luings nó vo báic teact ré rceálaid na Sacran 1 nÉirinn
 zur an ríge nó zo vtainis an mí meadóonac von eairiac éuca.
 5375 Va éir rin tángavari longa 1 nÉirinn ir tugavari rceála
 zur an ríge ó Sacraib ir ón bfrainge nac ar maic rir;
 agur tar zác ní noctair vó zur éuir an pápa vdar
 cairioionál zo Sacraib vo loigairmeact an báir vo himnead
 ar S. Tomár o' Canterburie; agur muna vveacáó an rí
 5380 'n-a péairrain féin vo éabairt fáruige vóib ran marbad
 roin, ir ead avubriavari zo zcuirvóir coinnealbáeav air
 agur ar zác talam va ngabav leir. Zéir vóilis rir an ríge
 na rceála roin, vo ba vóilze ioná roin vó na rceála táinis
 ó n-a mac éuirge 'n-a vólav rin, mar acá an mac ro ba rine
 5385 aige vo vól 1 reilb éoioine na Sacran 1 noóis zo n-anrad
 aige v'aiméoein a acar. Vo fáir vóilzeair vofairnéire ar
 an ríge tréir na rceálaid rin. Zivéav ir mó vo éuir air an
 báir vo himnead ar S. Tomár ioná zác ní va vveairrat a
 élanh ir a vóoie air. Uime rin cuirir cuinniuzaó ar
 5390 máicib a muinntire éuirge vo véanám comairle ríú, agur
 noctair vóib zác conabairt va maibe 'n-a éionn féin;
 agur ir í comairle ar air éinnrioc vponz mór va muinntir
 vo éur roime zo Sacraib agur é féin vo vól 'n-a noivó
 zo zroo. Vo rinneav amlav rin Leo, agur vo an an rí ag
 5395 cur éoiméava ir éoranra ar Éirinn.

An tan tría ro ba miciv leir an ríge vól 1 Sacraib ro
 fázaid vponza ag éoiméav na críce, mar acá Hugo ve Lucy
 ran Míve ir fíce ríoirie mar don rir; agur fóir vo éronn
 bit vóleair na Míve vo Hugo ir va flíoc 'n-a vólav. Vo

all the others had done ; so that there was no king or leader or lord in Ireland who did not at that time make submission to the king of England and acknowledge him as their lord.

On the setting in of winter after this, the weather became very cold and dreadfully inclement, so that neither ship nor bark could come to Ireland with news from England to the king until the middle month of spring had come. After this ships came to Ireland, and they brought to the king news from England and from France which did not please him, and above all he was informed that the Pope had sent two cardinals to England to inquire how Thomas of Canterbury had been done to death, and they had said that if the king did not appear in person to give them satisfaction for this murder, they would subject to ecclesiastical censure both himself and every land that sided with him. Though this was sad news to the king, sadder still for him was the news that reached him afterwards from his son, namely, that his eldest son had taken possession of the English crown in the hope of being able to hold it in spite of his father. An indescribable sadness seized on the king by reason of these tidings. Still he was more affected by the murder of St. Thomas than by all that his children and his people had done against him. Accordingly he summoned to him the nobles of his people to take counsel with them, and he made known to them every danger that hung over him, and the decision they came to was that he should send a large party of his followers before him to England, himself to follow them speedily. They acted accordingly, and the king remained behind to garrison and fortify Ireland.

And when the king thought it time to go to England he left a party to hold the country, to wit, Hugo de Lacy in Meath, together with twenty knights, and, moreover, he granted the fee simple of Meath to Hugo and to his

- 5400 fásaiḃ fór coiméas baile áta Cliaḃ ar Roibeair Mac Sciaḃna iḃ ar Muiyur Mac Seairait iḃ oá fíciḃ muiyie maḃi don mḃú go n-a ḃfuiyinn. Uo fásaiḃ maḃi an zcéasna i loḃ Saḃman Uilliam Mac Aluvelmel iḃ Pilib ve Harcingr iḃ Pilib ve ḃuiyur iḃ fíce muiyie maḃi don mḃú aḃ coiméas
- 5405 an baile. Uo fásaiḃ maḃi an zcéasna i ḃpōiḃe Laihige humyie ḃolum iḃ hugo ve Zandeuille iḃ Roibeair Mac Deairnairio iḃ oá fíciḃ muiyie maḃi don mḃú. Tmallaḃiḃ an mḃi iari rin i Saḃraib aḃyur ar mōḃḃain uo láḃaiḃ na zcāiḃoioḃál uó, auḃḃaiḃe go uḃiḃḃraḃ a uḃoiḃ fēin uóib i n-éiḃie
- 5410 máḃḃḃa S. Tomár, zioḃ go maḃe mḃún a ḃāruigḃḃe aḃe fēin, aḃyur tḃe mēiḃḃeáḃó uoiḃ é fēin iḃ mḃíḃ Fḃianḃe mē a maḃe i n-imḃeairain an tan Ńoin.

XXXIII.

- Ma'ḃ maḃiḃ leat, a léaḃḃóiri, a fíoiḃ o'fásáil cḃeas ar a noeáḃaiḃ Uiaḃmairio Mac Muḃcáḃa mḃi Laihēan o'fíoiḃ
- 5415 mḃíḃ Saḃran uon Fḃianḃe uo ḃeiriḃneam iḃ uo ḃāraoiḃ an caḃḃrainn uo mḃnneáḃ aḃi fēin a héiriḃinn, Ńeḃ iḃ a ḃāraoiḃ mē mḃíḃ Fḃianḃe nó lé mḃíḃ oile, bioḃ a fíoiḃ aḃat zuyiab é Uonnḃáḃ mac ḃmairin ḃómaḃie iḃ fíoiḃmairle éiriḃeann maḃille mḃiḃ uo ḃi eaironḃáḃ mē céile fá uḃilaḃmar éiriḃeann
- 5420 ó aḃmḃiri ḃmairin go haḃmḃiri Uonnḃáḃ, aḃyur uime rin uo ḃhonnadaḃi o'ḃonaḃḃa Ńealḃ n'éiriḃeann o'Uḃiḃḃanur, an Ńaḃia Pápa uon aḃnm rin, an tan Ńa haoiḃ uon Tigeairna 1092; aḃyur uo ḃi Ńealḃ iḃ cuḃi iḃ ceannar na héiriḃeann aḃ Pápa na Róma ón aḃ Ńoin zuy an aḃ Ńáḃi zāḃ Auḃmairin an
- 5425 ceatḃmaḃáḃ Pápa uon aḃnm rin coḃioḃibair Ńeasairi, an tan fá haoiḃ uon Tigeairna 1154. Aḃyur fá Saḃranáḃ an Pápa-ro aḃyur fá hé a aḃnm baḃḃiḃó Nicholaḃ ḃneakeḃŃeairie; aḃyur aḃeiri Ńtoḃ 'n-a ḃŃoimic zuy ḃhonn an Pápa-ro mḃioḃáḃḃ éiriḃeann uon Ńaḃia henḃi mḃi Saḃran an céioḃḃiaḃáḃ uo

descendants after him. He also entrusted the keeping of the town of Ath Cliath to Robert Fitz Stephen and Maurice Fitz Gerald, who had with them forty knights and their dependants. In the same way he left William Fitz Aldemel and Philip de Hastings and Philip de Brus with twenty knights at Loch Garman to guard the town. He also left at Port Lairge Humphrey Bolum and Hugo de Gande-ville and Robert Fitz Bearnard with forty knights. After this the king proceeded to England, and when he had come into the presence of the cardinals he said that he would grant them anything they desired as an *eric* for the death of St. Thomas though he was not in the secret of his taking off, and for making peace between himself and the king of France with whom he was in conflict at that time.

XXXIII.

If thou desirest to be informed, O reader, why Diarmaid Mac Murchadha, king of Leinster, went to the king of England to France to complain and protest against his expulsion from Ireland, instead of protesting to the king of France or to some other king, know that it was because Donnchadh, son of Brian Boraimhe, and the real nobles of Ireland were at enmity with one another concerning the mastery of Ireland from the time of Brian to that of Donnchadh, and hence they bestowed with one accord the possession of Ireland on Urbanus, the second Pope of that name, in the year of the Lord 1092; and the Pope of Rome had possession of and authority and sovereignty over Ireland from that time to the time when Adrianus, the fourth Pope of that name, assumed the successorship of Peter in the year of the Lord 1154; and this Pope was an Englishman, and his baptismal name was Nicholas Breakespeare; and Stow says in his Chronicle that this Pope bestowed the kingdom of Ireland on Henry II., king of England,

- 5430 *flaitear an henní céanna, an tan fá haoir von Tigearna*
 II55. *Asur doeir an t-ugóar céanna surab iao coinḡill*
ar an bhonn an pápa éirinn vo níḡ Sacran ar eact zo
uóigeodaó an cneveam vo bí ar lár ran zcric asur zo
 5435 *zcoirceadaó uobéara an róbaíl, asur zo zcoiméaraó ir*
zo zcoirceadaó zác pribiléio ir zác tearmonn va maibe
ran zcric asur zo noiolraó an ní pinginn pdearaí ar zác
doirceac 1 n'éirinn iur an bpápa zaca bliada. Iar
nglacaó an tabarair-re rcriobta ón bpápa von vara
henní vo cúir ré Seon earrog Salirbume leir an uḡaraíar
 5440 *roin zo héirinn, sur záb tír 1 bpoir lairge; asur ar n-a*
clor vo cléir éireann eirean vo teact lé huḡaraíar an
pápa triallao 'n-a óail va zác leit, asur ar noctain ar
donlátaí uóib léaztaí leir an earrog Seon vo luaid-
eamaí tabarair an pápa ar éirinn von vara henní ir va
 5445 *rlíoct, asur na coinḡill vo bí ran rcribinn; asur ar mear*
na zcoingiolll von cléir, doncuigio uile iao, ir tugaóar a
n-donta fá n-a lámab rcriobta von tSeon roin; asur
tillir zo Sacraib sur an níḡ, ir cuirir an ní leir an
rcribinn rin sur an bpápa é, asur mar vo donnaire an
 5450 *pápa donca cléire éireann, vo cúir ráinne mar comara*
reilbe éireann sur an vara henní.

Tis bellarmínur leir an ní tuar 'n-a éroimic, mar a
 n-adair: *a* " *Adrianur an ceatramáó pápa von ainm rin*
vo cine Sacran, uine eaznuide craidteac vo óail oiléan
 5455 *éireann von vara henní ní Sacran, ar coinḡiolll zo*
noionznaó rubailce vo planuzaó ran oiléan roin asur
locta vo cúir ar zcúl ann, ir zo utzaó fá veara pinginn
pdearaí vo uíol ar zác doirceac zaca bliada, asur zo
zcoiméaraó reacta na heazailre zan leonaó ann. Actá
 5460 *an bulla 'n-a bfuilvo na neite-re ní a faicrin ran vara*
leabar véaz o'annálaib cáirioinál baroinur."

*a. Adrianus Papa quartus natione Anglus vir sapiens et pius
 Hiberniam insulam Henrico secundo regi Anglorum concessit ea
 conditione ut in ea insula virtutes plantaret et vitia eradicaret;
 ut a singulis domibus quottannis denarium Sancto Petro pendi
 curaret, et iura ecclesiastica illibata servaret. Extat Diploma
 Tom. 12 Annalium Cardinalis Baronii.*

in the first year of the said Henry's reign, in the year of the Lord 1155. And the same author says that the conditions on which the Pope bestowed Ireland on the king of England were that he should build up the Faith which had fallen to the ground in that country, and that he should correct the evil habits of the people, and that he should maintain and protect every privilege and every termon land that was in the country, and that the king should pay Peter's penny every year for every house in Ireland to the Pope. When Henry II. received this gift in writing from the Pope he sent John, bishop of Salisbury, with this authorization to Ireland, and he landed at Port Lairge, and when the Irish clergy heard that he had come with the authorization of the Pope they came from all sides to meet him, and when they had come to one place, John, the bishop we have referred to, read the granting of Ireland by the Pope to Henry II. and to his descendants, and the conditions laid down in the document; and when the clergy had considered the conditions they all agreed to them, and they gave their assent then with their signatures in writing to this John; and he returned to England to the king, and the king sent him to the Pope with this document, and when the Pope saw the assent of the Irish clergy he sent a ring as a token of the possession of Ireland to Henry II.

Bellarminus agrees with the above in his chronicle where he says: "Adrianus, the fourth Pope of that name, a native of England, a wise and pious man, bestowed the island of Ireland on Henry II., king of England, on condition that he would plant virtues in that island and root out vices, that he should see that Peter's penny was paid every year from each house, and that he should preserve the rights of the Church inviolate there. The bull in which these things are is to be seen in the twelfth book of the annals of Cardinal Baronius."

Atá crioicic Déarla Stanihuire ag teacht leis an ní-re
 mar a n-abairt gur folátaí an t-ara Henrí bulia ón bPápa
 Aduianur mar a b'óghann do éleir ír o'fioimairlib
 5465 Éireann uile i bpéin coinealbaióte umlaóte ír oigheirí do
 tadbairt do Henrí ní Sacran, ar ícát ceaircuigíte do déanamh
 ar cneiseamh na críche, ír leairuigíte do déanamh ar déaraib
 an róbair; agus ráinig an bulia-ro ón níg i nÉirinn gur
 léaxad i gcomóid coitcinn fíomairal ír éleire i gCairéal
 5470 é. Léaxtaí rór ag an ughar gceadna gur cúir Alexanuer,
 an t-ear Pápa don ainm rin, cairioionál tar b'ainm
 Vivianus i nÉirinn do cúir i gceíl o'Éireannóid an
 bhonnctanar do minne féin ír an Pápa do bí moime ann ar
 Éirinn do níg Sacran ír do ílioct, áce go mbiaó rinnginn
 5475 Péadair ó féin ír do gac Pápa tióctad 'n-a óid ar
 Éirinn ó bliadain go bliadain ar gac teac muinntire do
 mbiaó innte.

Meas, a léaxtóir, gurab uime do cúid Dairmaid Mac
 Muiréada i ndáil níog Sacran don f'raingc reoc a óla i
 5480 ndáil doin níog oile, a loí an bhonnctanair do minne an
 Pápa do níg Sacran moime rin ar Éirinn, agus do réir rin
 ír ag níg Sacran do bí cumácta ar Éirinn ón bPápa, gurab
 ní do bean leairuad nó lóingníom do buain amac ran loí
 do minnead do Mac Muiréada.

5485 Do-nim iongtanar anro do coingiol do maibe i
 mbulia Aduianur Pápa mar ar bhonn Éirinn don t-ara
 Henrí. Ag ro an coingiol do réir crioicic Scoo, mar atá
 go maibe o'fíadaid ar an t-ara Henrí an cneiseamh Catoilice
 do bí ar ucuicinn i nÉirinn o'atóruagad ír do tógbáil.
 5490 Óir ní gar go gcuirfead an Pápa an coingiol roin 'n-a
 bulia muna gcuirí i gceíl do lé uruig éigin an cneiseamh
 do óul i mbáctad i nÉirinn. Sídead gibe uruig do
 reoc ní é, ír b'ead do minneadar. Óir ír follur nac
 deacaid báctad ar ar gneiseamh tug Pápaíag i nÉirinn

The English chronicle of Stanihurst agrees with this where it says that Henry II. procured a bull from Pope Adrianus in which he commanded the clergy and the real nobles of all Ireland, under penalty of excommunication, to pay homage and be obedient to Henry, king of England, under pretext of his reforming the religion of the country and improving the habits of the people; and this bull came from the king to Ireland and was read at a general assembly of genuine nobles and clerics at Cashel. We read also in the same author that Alexander, the third Pope of that name, sent a cardinal called Vivianus to Ireland to make known to the Irish the grant of Ireland to the king of England and to his descendants, which he himself and the Pope who preceded him had made on condition that he and every Pope who should come after him would get out of Ireland each succeeding year Peter's penny for every household in the country.

Judge, O reader, that the reason why Diarmaid Mac Murchadha went to meet the king of England to France instead of going to meet any other king was because of the grant the Pope had previously made of Ireland to the king of England, and for that reason that it was the king of England who had authority over Ireland from the Pope and that it was his duty to demand amends or satisfaction for the injury done to Mac Murchadha.

Here I must express astonishment at a condition in the bull of Pope Adrianus in which he granted Ireland to Henry II. Here is the condition according to Stow's Chronicle, to wit, that Henry II. was bound to reform and build up the Catholic Faith which had fallen down in Ireland. For it is not likely that the Pope would put that condition in his bull unless some party had given him to understand that the Faith had lapsed in Ireland. But whatever party told him this told a lie. For it is plain that the faith Patrick brought to Ireland did not lapse up to

5495 **Ḡ**ur an am-ro; aḡur ir ionḡa uḡḡar baráncamhail coiscriḡe
 aḡa fíadḡnuḡad rin ó aimirir ḡo haimirir. Óir tar ceann,
 vo réir ḡeoa i stair na Saoran, ḡo maibe imrearan ioir
 cuio vo éleir éireann ir éliar na Saoran vo éaoib na
 Cárca, aḡur fór ḡur faléad cuio o'éireanncaib lé heirit-
 5500 iceadḡ Phelagian, maḡeao vo bí urmóir na néireannad
 ḡlan ó ḡad faléar oíob; aḡur an méio beanaḡur ir an
 ḡeireoam ó aimirir ḡriain anuar ḡo ḡabálar ḡall, ir
 follur ḡo maibe an cireoam ar maḡeain ḡo hiomlán i
 néirinn, aḡur va réir rin naḡ fíoir von ḡruingḡ vo meac
 5505 **ḡ**ur an bḡára ḡo maibe an cireoam ar lár i néirinn an
 tan vo ḡronnaḡ leir von vaḡa heḡri i. Bíoḡ a fíadḡnaire
 rin ar na romplaoib cuiream ríor anḡro.

Ar ocúr ir follur ar a noeacáio o'fíoriuarlib éireann
 i noeieao a ré i bḡriomeaḡailrib éireann vo ériocnuḡad
 5510 a mbeataḡo ḡo haiteḡeac ó aimirir ḡriain ḡo ḡabálar
 ḡall, ḡo maibe an cireoam ar maḡeain i néirinn an tan
 roin. Aḡ ro ríor fúireann oíob, maḡ acá flaitbeartaḡ
 Ó Néilḡ va ḡeairḡi flaitbeartaḡ an ḡriortáin, tuḡ ar
 ocúr uḡe ar aiteḡe vo óeanaḡ i néirinn, aḡur vo éuaio
 5515 va éir rin von Róim va oilitre, an tan fá haoir von
 ḡiḡearna 1073, aḡur Donncaḡ mac ḡriain ḡóriaimḡ vo
 éuaio va oilitre von Róim ir vo ériocnuig a beata ḡo
 haiteḡeac i maḡiḡcḡir San Stiabna, aḡur Taḡ mac
 Lorcaḡin ní Ua ḡCinnḡealaig vo ériocnuig a beata ḡo
 5520 haiteḡeac i ḡoilḡ éaoimḡin i nḡlionn va loc, aḡur Caḡal
 mac Ruaoḡri ní iareḡair Connaḡe tuḡ a beata ar i naḡro
 Maḡa ḡo haiteḡeac, aḡur Muḡeartaḡ Ó ḡriain ní leite
 Moḡa ir urmóir éireann uile vo oúḡ i naḡro Maḡa vo
 éaiream éuig mbliadḡan ḡo haiteḡeac anḡ ḡo ḡruair báḡ,
 5525 aḡur maḡ rin vo móran oile o'fíoriuarlib éireann tuḡ a
 mbeata ar ḡo cḡáibḡeac Caḡoilice ó aimirir ḡriain ḡo
 ḡabálar ḡall, ionnur va réir rin ḡriab bḡeac von

this time, and many foreign authors of weight bear testimony to this from age to age. For although, according to Beda in the History of Sacsá, there was a contention between some of the Irish clergy and the clergy of Sacsá concerning Easter, and, moreover, though some of the Irish were stained with the Pelagian heresy, still the greater number of the Irish were free from either stain; and as regards the Faith, from the time of Brian down to the Norman Invasion, it is clear that it was alive unimpaired in Ireland, and hence that those who informed the Pope that it had lapsed in Ireland when he bestowed that country on Henry II. lied. In testimony of this are the examples which we shall set down here.

In the first place it is plain, from the number of genuine Irish nobles who, towards the close of their lives, betook themselves to the principal churches of Ireland to end their days in penance, from the time of Brian to the Norman Invasion, that the Faith was then alive in Ireland. Here follow some of these, to wit, Flaithbheartach O'Neill, who was called Flaithbheartach of the Pilgrim's Staff; he first began to do penance in Ireland, and after that he went to Rome on a pilgrimage in the year of the Lord 1073; and Donnchadh, son of Brian Boraimhe, who went on a pilgrimage to Rome and who ended his days in penance in the monastery of St. Stephen; and Tadhg, son of Lorcan, king of Ui Cinnsealaigh, who ended his days in penance in the church of Caomhghin in Gleann da Loch; and Cathal, son of Ruaidhri, king of west Connaught, who closed his days in penance at Ard Macha; and Muircheartach O Briain, king of Leath Mogha, and of the greater part of all Ireland, who went to Ard Macha and spent five years in penance there until his death; and so it was with many others of the true nobles of Ireland who closed their days in piety and as Catholics from the time of Brian to the Norman Invasion. Hence did those persons lie who told

oruing do ríac nír an bPápa Doimneur Cuairtur ná
 ríaidh an Crieveadh Catoilice ar marúan ná ar coiméad
 5580 i nÉirinn né tigeádt Sall innte.

An tAra vearbád do-beirum nír an sCrieveadh sCatoilice
 do beit ar coiméad rúf tánzadur Sall i nÉirinn, mar
 do tógbád iomad mainiurtead innte so sruo rúf tánzadur
 Sall ir uairle Saeóeal da tógbáil. Ar utúr do tógbád
 5585 lé Maoilreáclainn ní Míde ir Éireann uile mainiurtear
 Múirne i mbailé Áta Cliaé, an tan fá haoir von Tigearna
 II39. Do tógbád lé Donnád Ó Cearbáil ní Oirgiall
 ar fupáileadh Malaciaf Earpuiz Úin mainiurtear Mellifont
 i sconnuae Lusmáiz, an tan fá haoir von Tigearna
 5590 II42. Do tógáib Malaciaf naoméa earpuiz Úin
 mainiurtear Iobair Cinn Tríáza i sconnuae an Úin, doir an
 Tigearna an trát roin II44. Doir an Tigearna an tan do
 tógbád mainiurtear na Búille II6I. Do tógáib Diaimaido
 Mac Múiréada ní Laisean mainiurtear an Bealaiz aliar
 5595 baltinglar an tan fá haoir von Tigearna II5I. Do
 tógbádur ríocht Maoilreáclainn ní Míde mainiurtear
 Bectif aliar De Beaticuine ran Míde, an tan fá haoir
 von Tigearna II5I. Doir an Tigearna an tan do tógbád
 mainiurtear na Máizge i sconnuae Luimniiz II5I. Doir an
 5600 Tigearna an tan do tógbád mainiurtear Ó Dorra i sconnuae
 Óiarraíde II54. Do tógáib Domnall O Briaín ní Luimniiz
 mainiurtear na Crioice Naomh i sconnuae Tíobrad Áriann
 an tan fá haoir von Tigearna II69, agus do tógáib an
 Domnall céadna roin O Briaín reádt mainiurteada véaz
 5605 oile ran Múhan. Doir an Tigearna an tan do tógbád
 mainiurtear Fear Múizge i sconnuae Óorcaizge II70. Agus
 do tógbád nír an né rin iomad teampull ir mainiurtead i
 nÉirinn ná Luaidtear Linn anro. Uime rin ir follur
 so ríaidh an Crieveadh Catoilice ar marúan i nÉirinn né
 5610 huét Sall do teádt innte.

Pope Adrianus IV. that the Catholic Faith was not alive or in a state of preservation in Ireland before the coming hither of the Normans.

The second proof I advance to show that the Catholic Faith was in a state of preservation before the Normans came to Ireland is that there were many abbeys built there shortly before the Normans came, and that the Gaelic nobles built them. In the first place Maoil-seachlainn, king of Meath and of all Ireland, built the abbey of St. Mary in the town of Ath Cliath, in the year of the Lord 1139. Donnchadh O Cearbhaill, king of Oirghialla, at the instance of Malachias, bishop of Dun, built the abbey of Meillifont in the county of Lughmghagh in the year of the Lord 1142. St. Malacias, bishop of Dun, built the abbey of Iobhar Cinn Tragha in the county of Dun, the year of the Lord then being 1144. The year of the Lord when the abbey of Buill was built was 1161. Diarmaid Mac Murchadha, king of Leinster, built the abbey of the Bealach *alias* Baltinglas in the year of the Lord 1151. The descendants of Maoil-seachlainn, king of Meath, built the abbey of Bectif *alias* De Beatitudine in Meath in the year of the Lord 1151. The year of the Lord when the abbey of Maigh in the county of Luimneach was built was 1151. The year of the Lord when the abbey of O Dorna in the county of Ciarraidhe was built was 1154. Domhnall O Briain, king of Luimneach, built the abbey of the Holy Cross in the county of Tiobrad Arann in the year of the Lord 1169; and the said Domhnall O Briain built seventeen other abbeys in Munster. The year of the Lord when the abbey of Feara Muighe in the county of Corcach was built was 1170; and in that period there were built many temples and abbeys in Ireland which we do not mention here. Hence it is plain that the Catholic Faith was alive in Ireland just before the Normans came hither.

An tsear veardad ar an Cneveadh do beit ar marthan
 1 nEirinn ne huic Gall do teadt innte, mar leathtar 1
 n-annalaid dopta Eireann sur horuigead tri comodal
 coitceanna 1 nEirinn ne rrelaidoib ir le huairlib Eireann
 5585 o dimriri Oonndaid mic Driaid go tigeadt na nGall, mar
 ar horuigead ir mar ar rromad neadt cille ir tuait 1
 nEirinn.

An ceadothodal 1 bfiad mic nDoncypa an ceobliadain
 do flaitear Muircearraig Uí Driaid, an tan fa haoir von
 5570 Tigearna II05, mar ar horuigead neadt ir vligte ir
 mar ar learuigead an Cneveadh 1 nEirinn.

Do comthodail coitcionn oile coitceann 1 nEirinn an
 cuitmead bliadain do flaitear an Muircearraig ceanna,
 mar a vtagadair uairle ir eaglar Eireann ar donladair
 5575 go Radit Dvearail, an tan fa haoir von Tigearna III0,
 mar ar horuigead fairceada no viorerfer go n-a vteor-
 annaid, agur ruim dimite eapros or a gcionn, adail
 avubramar.

An tsear comodal coitcionn do minnead 1 nEirinn le
 5580 cleiricib ir le fionuairlib Eireann 1 gCeannannur na Mide,
 mar a raibe Cuircianur .i. Siolla Criorc O Conairce eapros
 Leara Moin, leagair an para 1 nEirinn an tan foim, mar
 don ne cairtionad vdr b'daim Iohanner Parion ne val
 ceatpa pallia do ceitne hairveaprosaid 1 nEirinn, agur
 5585 ne corc rionontadta ir uruimeadta, ir ne viol veadimide,
 ne corc gada ir eigin vruire ir vobear ir gad uile o
 foim adad.

The third proof that the Faith was alive in Ireland just before the Normans came hither is that we read in the ancient annals of Ireland that, from the time of Donnchadh, son of Brian, to the coming of the Normans, the prelates and nobles of Ireland organized three national councils in Ireland in which laws pertaining to the clergy and laity were laid down and approved.

The first council was held at Fiadh Mic nAonghusa the first year of the reign of Muircheartach O Briain in the year of the Lord 1105, and in it laws and regulations were laid down, and religion was reformed in Ireland.

Another national council was convened in Ireland the fifth year of the reign of the said Muircheartach, when the nobles and the ecclesiastics of Ireland came together at Raith Breasal, in the year of the Lord 1110, where sees or dioceses and their boundaries were regulated, and a fixed number of bishops placed over them, as we have said.

The third national council held in Ireland by the clergy and the genuine nobles of Ireland was at Ceanannus na Midhe, at which were Christianus, that is Giolla Criost O Conaire, bishop of Lios Mor, the Pope's legate in Ireland at the time, together with a cardinal called John Papiron, for the purpose of presenting four pallia to four archbishops in Ireland and of putting down simony and usury, and enforcing the payment of tithes, and of putting down robbery and rape and bad morals and evils of every kind besides.

XXXIV.

1r pollur ar na romplaóidib-ge anuar go maibe an
 Cneideamh Catoilice ar marctain i nÉirinn mé huict Šall
 5500 vo tigeact innce; agus an méio beanar mé voibearaid na
 nŠaeóeal ryl rángadair Šaill eatorria, 1r vearb go vtáng-
 adair lé Šabálar Šall cúigeair taoiréac vo rinne ní-ra
 mó vo voibearicaid ioná a vtáinig vo Šaeóealaid ó
 aimirí Óriain go Šabálar Šall, maille mé haršain
 5605 óeall 1r éléire, lé feilbearicaid folaimla 1r mé hanflaitéar
 anšorilannac vo véanaš. Ag ro a n-anmanna, iarla o'
 Šranguell, Roibearo Mac Štiabhna, Hugo ve Lacy, Šeon
 ve Curycy, 1r Uilliam Mac Alvoelmel. B'ururá rírinne
 an neite-ge vo túigrin ar an ní avéarim 'n-ar noiaió,
 5600 agus go háiríte a cnoimic Šcanihurrt, agus fúr mar vo
 óuadair urmóir na vruingé-ge šan mac ag Šabáil oigiréacta
 a ácair oirra tré n-a n-ólcaib féim.

Bíod a fiaóndaire rin ar iarla o' Šranguell ar
 Roibearo Mac Štiabhna ar Šeon ve Curycy agus ar úruing
 5605 oile vo taoiréacaid táinig i vtúr an óngcuir nac luaid-
 ream anruo. Agus an méio beanar mé Širteair Šrang-
 uell vo réir cnoimic Šcanihurrt, i noiaió iomaó cneac 1r
 ceallairgíte vo véanaš ar tuait 1r ar éill vó, fuairí ré
 bár i náé Cliaé i Šciorinn react mbliadóan iar vtigeact i
 5610 nÉirinn vó, an tan rá haoir von Tigeairna II77; agus
 ní maibe vo flioct va éir lé hdoirfe ingin Óiarimava acé
 doimingeair var b'ainm Irabella, agus vo pórad an ingean
 roin lé hUilliam Marurcál, 1r ruš rí cúigeair mac 1r
 cúigeair ingean vó; agus vo éadadair na mic vóiáó i noiaió
 5615 šan loirš šan oigre ar óeactar vóib, agus vo pórad na
 hingeaná lé fuirinn v'uarlib na Šacran, go narí fášaid

XXXIV.

It is plain from the examples given above that the Catholic Faith was alive in Ireland just before the Normans came hither; and as regards the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived from the time of Brian to the Norman Invasion as regards the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Here are their names, the earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldemel. It will be easy to see the truth of this from what we shall hereafter state, and in particular from the chronicle of Stanihurst, and moreover from the fact that the majority of these persons on account of their own misdeeds left behind them no son to take up his father's inheritance.

As a proof of this, take the earl of Stranguell, Robert Fitz Stephen, John de Courcy and some other leaders whom we shall not mention here who came in the beginning of the conquest. And as regards Richard Stranguell, according to Stanihurst's chronicle after he had committed many robberies and sacrileges against the laity and the church, he died in Ath Cliath seven years after he had come to Ireland, in the year of the Lord 1177; and the only progeny by Aoife, daughter of Diarmaid, that survived him was one daughter called Isabella, and that daughter was married to William Maruscal, and she bore him five sons and five daughters, and the sons died one after another, no offspring or heir remaining after any of them, and the daughters were married to a number of

an t-iarla mac aḡ gabáil oigheáda ari féin áct maḡ
rin.

- Uála hugo ve lacy maḡ fuairi ceannar ón oiaḡa henrí
5620 ari an mÍde, vo gabáó aḡ maḡbáó ir aḡ oíceannaó éloinne
Colmáin ir uairle na mÍde an méio ari a bpaḡbáó rcriob
oioó, aḡur ari mbeic aḡ véanaḡ uínḡuiriḡ oainḡin i nDuir-
maḡḡ ran mÍde, táinḡ uaine uaral óḡ oon mÍde i ḡcruḡ
foóuine mé véanaḡ oibḡe uó, ḡur maḡbáó hugo leir.
- 5625 Aveiri cḡoinic Stanliuiriḡ ḡur uaine ainḡiánaó urúireáó
ró-fáinnceáó an hugo-ro. Aveiri maḡ an ḡcéaona ḡur
ḡab hugo óḡ a maḡc roin ir Seon ve Curycy vo láim iomaó
cḡeáó ir maḡbáó ir oibḡeiriḡe vo véanaḡ ari luḡt na mÍde
i uoiḡáil báir hugo. Aveiri an cḡoinic céaona ḡur uaine
5630 cealḡáó meablaó urioicméine William Mac Alvoelmel, aḡur
cuirióó ríor maḡ vo bean ḡo cealḡáó mainéiri fá reabḡ
oilear uóib féin vo éloinn muiiriḡ mic ḡearailt, aḡur
fór aveiri ḡo mbioó foimmaóáó mé muiiriḡ ir mé n-a éloinn vo
fíor. Léaḡtar fór i n-annálaib doḡta éirianna ari mbeic
- 5635 o'William Mac Alvoelmel i ḡceannar luimniḡ ó riḡ Saoran,
ḡo oḡarla impearan ioiri uá coimmbiádairi vo fíol ḡCon-
cubairi fá ceannar Connaḡt, maḡ aḡá Catal Cḡuibúeairḡ ir
Catal Carraó, aḡur vo ḡab William páiriḡ Cátail Cáiriairḡ
i n-aḡáio Cátail Cḡuibúeairḡ, aḡur vo ḡab Seon ve Curycy
- 5640 páiriḡ an Cátail oile. Vo biaḡáó an eapanta roin leat
ari leat lé hWilliam ir lé Seon ioiri an uá Cátail ḡur
milleáó ir ḡur haiḡeáó an cḡioó uile leo, ir ḡur
oíceannaó móran o'uarlib Connaḡt ran rpariḡ rin a
lor an impearin rin, ḡo oḡarla coimearcar ioiri an uá
- 5645 Cátail, aḡur ḡailḡ ari ḡáó taoib aḡ conḡnaḡ leo, ḡur
biḡreáó vo Cátail Cáiriáó ir va muinntiri ir ḡur maḡbáó
ran veabáio rin é.

Da éir rin vo tóḡbáó cairléan i milioḡ uí máoḡaḡáin

English nobles, and in that way the earl did not leave a son to become his heir.

As regards Hugo de Lacy, when he received the government of Meath from Henry II. he set to slay and behead the clann Colmain and the nobles of Meath, as many of them as he could lay hold on, and as he was building a fortified residence in Durmhagh in Meath a young nobleman of Meath came in the guise of a clown to do work for him, and he slew Hugo. The chronicle of Stanihurst says that the said Hugo was a lustful and very avaricious man. It also states that young Hugo his son and John de Courcy set about committing many robberies and murders and deeds of violence upon the people of Meath to avenge the death of Hugo. The same chronicle says that William Fitz Aldemmel was deceitful, treacherous and of evil disposition, and also relates how he took by treachery from the children of Maurice Fitz Gerald manors which were their own property, and adds that he was ever envious of Maurice and of his children. Moreover, we read in the ancient annals of Ireland that when William Fitz Aldemmel was ruling in Luimneach on behalf of the king of England there arose a conflict between two brothers of the family of Conchubhar for the sovereignty of Connaught, to wit, Cathal Croibhdhearg and Cathal Carrach; and William took the part of Cathal Carrach against Cathal Croibhdhearg; and John de Courcy took the other Cathal's part. This disagreement between the two Cathals was fed on both sides by William and by John until the entire country was destroyed and plundered by them, and till many of the nobles of Connaught were beheaded in that conflict as a result of that disagreement, and a battle took place between the two Cathals, the foreigners helping them on either side, and Cathal Carrach and his followers were defeated and himself was slain in that conflict.

After that William Fitz Aldemmel built a castle in

Lé hUilliam Mac Aluaimel, agus fásgair barua móir ann
 5650 iF céio féin go Luimneac. Tis Catal Croiddearg 1
 b'frolongf'orac 'n-a n-uét, iF uo éalouar an barua ran oíúce
 iF leanaio Uilliam go Luimneac; agus uo t'ra'rao cair-
 léan m'íluc né Catal Croiddearg. Uo-ní Uilliam Mac
 Aluaimel cruinniu'gao r'luag uo éir fo, agus tug uét ar
 5655 Connac'taib zuyi c'rae'cao iF zuyi h'air'geao cealla iF tuac'a
 leir agus go uetug uear'gáir a u'ar'la uo cóirí úio'ó; ionnup
 uime rin zuyi m'alu'ige'ouar cliair Connac't é, am'ail léag'tar
 1 nanná'laib do'ra é'rae'ann uo r'oir'io'baú tuairim t'ri é'ao
 bli'á'ban ó foim 1 b'p'io'm'le'ab'ar f'ean'cu'ra uo n'g'air'tí
 5680 le'ab'ar b'rae'c'í'mic do'ra'gáin. Agus léag'tar ran le'ab'ar
 é'ao'na zuyi cu'ir Uia go m'io'ra'le'ac, t'ri n-a m'io'gn'io'm,
 a'io'm' z'rá'anna iF z'ala'ir uo'le'ir'ir ar lé b'ru'air b'ar
 u'é'ir'c'ine'ac, iF na'c r'á'io'is on'gao ná a'ic'ir'ge é agus
 na'c fu'air a'ón'acal 1 z'c'ill ar bit ac't 1 n'g'á'io'ir'is
 5685 f'á'ra'is.

Tar'la e'ra'onta uo éir fo uo'ir Seon uo Curycy iF Hugo
 ó'g uo Lacy zuyi cu'ite'ouar mó'ra'n u'ú'le'ac'a'ib iF u'f'ear'a'ib
 m'io'ce 'n-a r'ra'ir'ir, iF uo h'air'geao iF uo c'rae'cao an u'á' é'ri'c
 rin uo b'ic'ir a n-u'ir'ear'ain; agus uo b'í c'ri'oc na h'ear'onta
 5670 foim zuyi z'ab'ao Seon uo Curycy lé Hugo ó'g uo Lacy go
 ceal'gac, agus zuyi cu'ir'eo' ar lé'io'm z'all é, agus uo z'ab
 né a ar t'rae'c'ú'ir'ea'c't uo cu'ir' ar. Cu'ir'te'ar' 'n-a z'iall 1
 Sa'c'ra'ib é, go r'air'be r'e'ala'io a'io'ir'ie 1 n'g'la'ra'ib ann. Tug
 an r'í r'ar'io'ún uo éir rin u'ó, iF tug ce'au u'ó t'ille'ao 1
 5675 n'é'io'unn; agus t'á'io'is r'é ar mu'ir né t'ru'ail 1 n'é'io'unn, zuyi
 é'ir'is an'ra'ú' u'ó, zuyi t'ille'ao tar a ar u'oon t'ir'í é; agus mar
 rin u'ó ce'ir'ie hu'air'e u'é'ag ag u'ul ar mu'ir iF 'za t'ille'ao
 go Sa'c'ra'ib ar'ir, uo r'é'ir'í é'ro'io'ic Sta'n'ih'ur'ic; agus an
 cu'is'g'e'ao' hu'air' u'é'ag t'á'io'is ar mu'ir, uo r'e'ola'io lé
 5680 han'ra'ú' z'ao'ic'e u'oon f'ra'io'ng'c é, go b'ru'air b'ar ran é'ri'c rin.

Milioc Ui Mhadagain, and left a large garrison there and went himself to Luimneach. Cathal Croibhdhearg encamped in front of them to lay siege to them; but the garrison escaped by night and followed William to Luimneach; and Cathal Croibhdhearg razed the castle of Milioc. After this William Fitz Aldelmel got together a host and invaded Connaught, and spoiled and plundered churches and country districts, and made dreadful slaughter on all he encountered of them, so that the Connaught clergy cursed him, as we read in the ancient annals of Ireland which were written about three hundred years ago in a chief book of seanchus which was called the Leabhar Breac of Mac Aodhagain. And in the same book we read that God, on account of his misdeeds, in a miraculous manner, inflicted a foul deformity and an incurable disease on him through which he died a loathsome death, and that he received neither Extreme Unction nor Penance, and that he was not buried in any churchyard but in a deserted grange.

After this a quarrel commenced between John de Courcy and young Hugo de Lacy, and many of the men of Ulster and of Meath fell in the conflict, and both these regions were plundered and spoiled by reason of their quarrel. And the end of this quarrel was that John de Courcy was treacherously taken prisoner by young Hugo de Lacy and that he was delivered into the hands of the Normans; and Hugo de Lacy undertook to prefer a charge of treason against him. He was sent as a prisoner to England, where he was for a time in captivity. The king granted him a pardon after that, and gave him leave to return to Ireland, and he went to sea to proceed to Ireland, when a storm arose against him and he was put back to land, and so it befel him fourteen times, putting out to sea and being put back again to England, according to Stanihurst's chronicle; and the fifteenth time he went to sea the storm drove him to France, and he died in that country.

Léagtar ran ériomic céanna sup marbhad uinne uaral
 oo éine Seoin ve Curycy oo bí na éoinuioe i nÉirinn lé
 hugo óg ve lacy ir lé úáiteiri ve lacy a úeairiácairi,
 sup fáir iomaú buaiúeairéa ir coinnbliócc óa éoiré rin ioiri
 5685 éairiao an uinne uarail ir an éloinn rin hugo ve lacy,
 ionnur sup b'éisiri uon riú Seon uul rluag móri oo úallaiú
 ir oo úaeúealáiú uon míúe oo rmaúccuagú na mac roin.
 Agus ar n-a élor rin uóib, triallaiú úo Cairiiais úearúura,
 ir céio an ní 'n-a uóúaiúeacúc ann rin, agus úlacaiú lonú
 5690 ran áic rin, ir triallaiú ar ceiteacú uon úriainúc, úo
 uoeacúuar ar aon i uiócc óa úairiuaúúiri oo úeanaú feaúma
 i lubúoré abbaú i mainiriúiri S. Tuiriú ran Noiriuaioie;
 sup áiteeuar feal óa n-aíriiri ran mbriúúiuócc roin óa
 uúirliuagú féin, sup léigeuar i úceann aírriúe óa éir
 5695 rin a rún iur an abbaú, agus sup iairiuar ar impriúe oo
 éur ar riú Sacran um úioúáin ir um máitúeacúar oo
 éabairé uóib. Agus ruair an e-abbaú an ní rin uóib,
 úo uéanúuar i nÉirinn amlaiú rin i noiaú an uióú oo
 calhairé airis a úrola ir a úreairiann uóib; agus ruair an
 5700 ní Seon báir óa éir rin, an ran fá haóir uon Úigeairna I216.

Tárla fóir óa éir rin ié linn an triear Henri cogadú
 móri ioiri hugo óg ve lacy ir Uilliam Maruicál sup
 milleacú an míúe uile leo ir sup éuiteuar moúán ve
 úaeúealáiú óa úac leir ag congnaú leo. Tárla fóir
 5705 cogadú móri ioiri Miléiri ir Séacúriúú Moiriéiri ir Uilliam
 Maruicál sup milleacú moúán u'feairiú úaiúean ir
 Muúan eacóiriua óa úac leir.

Úoeiri Hanmer 'n-a ériomic sup heaircúineacú Uilliam
 Maruicál lé hearpog feairna trié óa máinear óa feilú
 5710 féin oo úuaiú ve; agus ar mbeir coinnealúáiúce úó, ruair
 báir i Sacraib; agus oo úriú nar b'áiú lé n-a éloinn airagú
 oo éabairé ran feilú rin, ruairuar a éúigeair mac báir
 uiaú i noiaú, úan neacú ag úabáil oigúeacúa ar aon uóib;
 agus oo éuaiú an Miléiri éuar úo Cluaiú Mic Nóiri úo
 5715 rluagú líonúar 'n-a fócairi, úo uoeairiuarúar fórlonúoré óa
 oioúe úeagú ann; agus sup hairúeacú leo an baile ioiri ériú

We read in the same narrative that a nobleman of the family of John de Courcy who dwelt in Ireland was slain by young Hugo de Lacy and by Walter de Lacy his brother, so that many quarrels and conflicts arose between the nobleman's friends and the sons of Hugo de Lacy to whom we have referred, so that king John was forced to go with a great host of foreigners and Gaels to Meath to chastise these sons. And when they heard this they proceeded to Carraig Fhearghusa, and the king pursued them thither, and they took ship there and fled to France, and both went in disguise as two gardeners to work in the garden of an abbot in the abbey of S. Taurin in Normandy, and they passed some time in that disguise, remaining concealed; and some time afterwards they made their secret known to the abbot and asked him to beseech the king of England to make peace with them and forgive them; and the abbot obtained this for them, and they came to Ireland under these circumstances, the king having restored them to their rank and to their lands; and king John died after this in the year of the Lord 1216.

After this also in the time of Henry III. there arose a great war between young Hugo de Lacy and William Maruscal, and they destroyed all Meath, and many Gaels fell on either side helping them. A great war also took place between Myler and Geoffrey Moireis and William Maruscal; and many men of Leinster and Munster were destroyed between them on either side.

Hanmer says in his narrative that William Maruscal was cursed by the bishop of Ferna for his having taken from him two manors which he possessed as his private property; and, having been excommunicated, he died in England; and since his children did not wish to restore that property the five sons died one after another, none of them having left an heir. And the above-mentioned Myler went to Cluain Mic Nois with a numerous host, where they encamped twelve nights, and they plundered the

ir biaó; agus fóir do hairgead teampuill ir easgairre an baile mar an gcéanna leo.

Mar tuisiúir iomorro Gaeil na n-áine anflaitear ir
 5720 éagsóir creadó ir ceallairgair na ruinge duubair,
 agus fóir mar do hairgead Lior Mór go n-a tearmonn lé
 Heimont Morci ir lé Réamonn de la Bior, do réir ériomie
 Stanhuir, tar ceann go nveadó an Heimeur nó
 5725 Heimont céanna i n-áibí manais ir gur tógaid maini-
 tear Úin Bioré i gconntae Loáa Garman, an tar fá
 haoir von Tigearna II79, i gcúitigad na n-olc do rinne
 i nÉirinn, agus mar an gcéanna mar do hairgead easgair
 inre Cacaig ir a tearmonn mar don lé hiomao u'easgairib
 oile lé William Mac Alvoelmel, agus air mar ir é ní
 5730 na tuisiúir na Gail céanna áine, tré iomao uaille
 uabair ir anuaille do beir ag fáir ionnta féin, riorra
 rior do biaó eatorra féin, agus beir ag cló ir ag
 caiteam na nGaéal ior go á man uíob, ir naé maibe
 uíle aca, ámáil do railead lé Gaéalaib, ceartugad do
 5735 déanam ar érioveam ná leartugad ar béraib i nÉirinn,
 ir ead do mearta Gaeil iad féin do raomao ó anbuir
 na ruinge rin. Agus uime rin tángadair rionn u'airib
 Gaéal go tead Concubair Maonmuisé rios Connact do
 tabairt ceannuir riora féin uó, ar mbeir 'n-a comnuiré uó
 5740 i nÚin Leoga i nUib Maine.

Ar uir táinig Donnall Ó Buidin ní Luimnig ir
 Ruairí Mac Duinn Sléibe ní Ulaó agus Donnall Mac
 Carrtaig ní Dearmuidan, Maolreóclainn Deas ní Míde,
 agus Ó Ruairc ní Ó mBuir ir Conmáicne 'n-a tead agus
 5745 Gibé comairle ar ar cinnead leo, rui do ériocnuigead i do
 marid ad Concubair go cinneamnad.

Ir follur ar na neitib do luaitear anuar gurad
 u'anflaitear ir u'éagsóir ir na neamhoiméad ar a nolige
 féin ag uactaránaib Gail i nÉirinn, táinig iomao do

town, carrying off cattle and food, and also they plundered its temples and churches.

When indeed the Gaels observed the tyranny and injustice, the spoliation and sacrilege the people I have referred to had committed, and also how Lios Mor with its termon lands was plundered by Herimont Morti and by Raymond de la Gros, according to Stanihurst's chronicle, although the said Herveus or Herimont donned a monk's habit and built the abbey of Dun Broith in the county of Loch Garman in the year of the Lord 1179 to expiate the evil he had done in Ireland, and in like manner how William Fitz Aldelmel plundered the church of Inis Cathach and its termon lands, as well as many other churches, and, moreover, that what these same Normans, through the excess of vanity, pride and haughtiness that had grown up in them, paid attention to, was to keep up constant dissension among themselves and to destroy and waste the Gaels between each of their pairs of factions, and that they had no mind, as the Gaels thought, to reform religion or to correct morals in Ireland,—observing these things the Gaels thought to rid themselves of the oppression of these people. And accordingly a body of Gaelic nobles went to the house of Conchubhar of Maonmhagh, king of Connaught, who dwelt at Dun Leogha in Ui Maine, to make him ruler over them.

First Domhnall O Briain, king of Luimneach, and Ruaidhri Mac Duinnsleibhe, king of Ulidia, and Domhnall Mac Carrthaigh, king of Desmond, Maoilseachlainn Beag, king of Meath, and O Ruairc, king of Ui Briuin and Conmhaicne, went to his house, and whatever the counsel they adopted, Conchubhar was fatefully slain before they had put it into execution.

It is plain from the facts we have stated above, that it was owing to tyranny and wrong and the want of fulfilling their own law on the part of the Norman leaders in Ireland that there was so much resistance on

5750 neamhúil na n-*ḡaeúeal* vo *ḡmaóct ḡall*. Óiḡ ní *mearaim ḡo*
bḡuil cine ran *ḡorair* *ir mó vo* *biaó umal vo* *ólige ionáio*
Éireannais *óá* *ioinnctí comḡrom an* *óligiú* *niú*: *asur* *ir í* *ro*
ceirt *vo-beir* *Seon* *ḡair* *ran* *leacanaó* *óéireannaó* *von*
óéioleabḡián *vo* *ḡrióó* *ar* *Éirinn* *oḡia*. *As* *ro* *mar* *asoir*:
 5755 *a* “*Ní* *ḡuil cine ran* *nḡrién* *lé* *n-a* *ab* *anna* *ceart* *ir*
comḡrom *bḡeiteamḡair* *ní* *ir* *ḡair* *ionáio* *Éireannais*, *asur*
ir mó vo *biaó* *ḡairiḡte* *lé* *n-a* *cup* *í* *nḡrióm* *ioná* *iao*,
bioó *ḡuab* *'n-a* *n-asaió* *ḡén* *vo* *biaó*, *ac* *ḡo* *bḡasaoir*
óion *ir* *roóar* *an* *óligiú* *an* *tan* *iarḡiao* *é* *ar* *óur* *com-*
 5760 *ḡruim.*”

Ir *ionḡiḡte* *a* *ceirt* *an* *uḡoir-ḡe* *naó* *vo* *óioóúil* *í*
nÉireannóis *vo* *bí* *vul* *í* *n-eairúla* *ḡo* *minic* *ar* *an* *ólige*,
ac *vo* *neamḡomall* *na* *n-uacḡián* *ar* *comḡrom* *an* *óligiú*
vo *ioinn* *niú*.

5765 *Tánḡar* *taoiriḡ* *oile* *í* *nÉirinn* *í* *óur* *ḡabálair*
ḡall *í* *n-éasair* *an* *óur* *vo* *luaióeam* *ḡar* *naó*
veairna *na* *ḡeilḡairca* *vo* *ióḡac* *an* *cúḡair* *céoona*, *asur*
vo *inne* *móian* *maiteara* *í* *nÉirinn* *maile* *né* *tóḡbáil*
teampull *ir* *mairḡeac* *né* *óáil* *ḡóio* *né* *halóur* *vo*
 5770 *óleirió* *va* *ḡoóḡaó*, *ir* *né* *hiomaó* *veiḡḡrióm* *oile* *ó* *foin*
amaó *vo* *óeanam*, *ḡo* *óur* *ḡia* *vo* *roóar* *va* *óionn* *foin* *óóib*
iomaó *vo* *ḡleacḡair* *uairle* *vo* *beir* *ar* *a* *loir* *anú* *í* *nÉirinn*,
mar *acáio* *ḡairalair* *ir* *búirair*, *búilḡairair* *ir* *ḡairair*,
Cúirair *ir* *Róirair*, *ḡuirair*, *Clann* *Muir* *ir* *ḡáirair* *ir*
 5775 *ḡionḡairair*, *ḡéimionnair*, *ḡuirḡairair* *ir* *ḡioir-*
óúair, *ḡionḡionnair* *ir* *bḡeacḡair*, *Tóibíair* *ir* *Suir-*
ḡairair *ir* *ḡuinnḡair*, *clann* *ḡairair*, *Connóúair*, *ir*
Cantualair, *ḡeirḡairair*, *ḡairḡair*, *ir* *ḡiolḡair*,
ḡoirair, *ḡairmonḡair*, *ḡairair*, *ḡúair*, *ir* *Kéirinnair*,
 5780 *ir* *iomaó* *vo* *ḡleacḡair* *uairle* *oile* *Seangall* *táir* *ó*
taoirḡairair *oile* *óioó* *ná* *luaióeam* *anna*.

a. There is noe nation of people under the sunn that doeth love
 equall and indifferent iustice better than the Irish, or will rest better
 satisfied with the execution thereof, although it be against themselves,
 soe as they maie have the protection and benefit of the lawe when
 uppon iust occation they doe desire it.

the part of the Gaels to the Norman yoke. For I do not think there is a race in Europe who would be more obedient to law than the Irish if the law were justly administered to them. And this is the testimony which John Davies gives of them in the last page of the first book which he has written on Ireland. Thus does he speak: "There is no nation under the sun that love equal and indifferent justice better than the Irish or will rest better satisfied with the execution thereof, although it be against themselves, provided they have the protection and benefit of the law when upon just occasion they do desire it."

From the testimony of this author it is to be inferred that it was not through evil disposition on the part of the Irish that they often rebelled against the law, but through the rulers often failing to administer the law justly to them.

Other leaders came to Ireland in the beginning of the Norman Invasion, besides the five we have named above, who did not commit the deeds of treachery that the said five committed, and who did much good in Ireland by building churches and abbeys and giving church lands to clerics for their support, together with many other good deeds besides, and God gave them as a return for this that there are many descendants after them at this day in Ireland, to wit, the Gearaltaigh and the Burcaigh, the Builtearaigh and the Barraigh, the Cursaigh and the Roistigh, the Puerigh and the Grasaigh, and the Prionndarghasaigh, the Pleimonnaigh, the Puirsealaigh and the Priosdunaigh, the Noinnsionnaigh and the Breathnaigh, the Toibinigh and the Suirtealaigh and the Bloinnsinigh, the clann Feorais, the Conndunaigh, the Cantualaigh, the Deibhriusaigh, the Dairsidhigh, the Diolmhainigh, the Easmontaigh, the Leisigh, the Brunaigh and the Keitinnigh, and many other descendants of the Norman nobles who sprang from other leaders whom we shall not name here.

TEXTUAL NOTES AND CORRECTIONS.

The mss. cited as M, M₁, M₂, M₃, M₄, M₅, S, D, F₁, F₂, R, W, H, are described in the Introduction at the beginning of Vol. II. of this work. M₁, M₂, M₃, M₄, S, are by the same scribe, John, son of Torna O'Mulchonry. M₁ and S and latter portion of M₂ (from line 4531 onwards) being in the archaic style; M₂ (H 5 32, T.C.D.) has been used as the basis of the text as far as line 4351; M₁ (No. 2, King's Inns' Ir. mss.) taking its place from line 4351 to the end.

1. οείρ M₁M₂.

10. In the Latin at foot of page the word Christianum is given before Religionem in Sanderus's book.

11. Ουρ sic M₂ which writes ουρ oftener than ουρ in this sense.

12. Δρ after ΔΔ, om. several mss.

41. υρρερ, in translation *read* Ussher; the same correction applies to the occurrence of this name in l. 4703.

50. ΔΙΛΛΕΙΘΕΑΘ M₂; R as in text.

76-196. From όηρ of 76 to beginning of line 196 om. F₁.

88. ΖΑΛΛ om. M₂. RHW have the following after ΔΗΔΙΟ: ΖΥΘΕΑΘ ΔΡ ΝΟΥΛ ΟΟ ΟΘΟΝΝΕΑΘ ΜΑC ΒΡΥΔΙΟΝ ΒΟΥΡΑΙΘΕ ΟΘΟΝ ΡΕΙΘΗ ΔΗΔΙΛ ΔΟΥΒΡΑΜΑΔΡ ΕΥΔΡ ΤΥC ΡΕΙΘ ΔCΥΡ ΥΔΙΡΛΕ ΕΙΡΥΘΟΝΝ ΔΟΝΤΑ ΡΕ CΥΡ ΟΟ ΒΕΙΤ ΔC ΕΑΡΡΟC ΡΑ ΡΟΜΗΑ ΟΡΡΑ ΟΟ ΒΡΥΖ ΖΟ ΜΒΙΟΙΡ ΡΕΙΘ ΕΑΡΔΟΝΤΑΘ ΡΕ ΔΡΟΙΛΕ ΡΑ ΙΟΜΕΟΡΝΑΘ ΕΙΡΥΘΟΝΝ. As this passage is practically a repetition, and as it is om. in M₂, etc., it has not been included in the text.

89-194. Given in M₂, om. M₁S, 7c.; given in a different position in DR, etc., more generally omitted than inserted; om. F₂ in this place, but it gives the passage in its account of Brian's reign.

92. ΔΙΡΘΟΙ ΙΡ ΡΙ M₂ 94. ΙΥCΟΥΘΕ M₂, ΙΥCΟΥΘΙΟΘ in 95 in same ms.

174. ΖΑΛΛCΥΒΔΙΥΡ MS 259. ΟΕΔΕΜΑΙΘ M₂, as in text M₁.

266. ΟΕΔΕΜΑΙΘ, twice M₂ 280. CΑΙΘ MS.

281. CΡΥΜΕΤΙΡ ΝΘC M₂, CΡΥΤΑΡΝΑΙΘ M₁F₁S; υμ έρι μου CΡΥΤΑΡΝΑΙC F₂. It would appear from the quatrain here that the orders conferred on the CΡΥΤΑΡΝΑΙC were episcopal orders, if the Irish seancha is to be understood as agreeing with Nennius. If fifty-five be added to three hundred we get Nennius's number. The word CΡΥΤΑΡΝΑΙC or CΡΥΤΑΡΝΑΙΘ I have not met elsewhere. But it is possible that the ordination intended by the seancha is that of the priesthood; 55 bishops would not be such a fabulous number, especially if we consider some of them as succeeding to sees of others, but 355 seems an excessive number; see however a list of 276 extinct sees in Mac Firbis's tract in Rawlinson 400 (copy in R.I.A., 24 C. 7). Nennius mss. give 365 and 345. See Stevenson's Ed., p. 45.

595. *ար ԵօԹ ջլալրի Լիբե Է Երի* F₁; *ար ԵօԹ ջլալրե Լիբբե ԷԵրի* M₂; M₁ as in text. 596. *Օսիւ Ծե Ծօ րաօջա լուէ* M₁; *ԷԵ րաջալօ* M₂.

597. *ար* M₂, *բօր* M₁. The quatrain is also quoted in *Annals of the Four Masters*, Vol. I. p. 144.

Օսիւ Ծե Ծօ արԵ Երե րաԷ.

Էր Է րի՛ն Ծալ Եար Էր լու՛ջ.

Sic MF₁ and F₂ (with slight changes).

707. *նօրի* is the reading in *An. F.M.*, Vol. I p. 152; *մսւնե մօրի* F₁M.

710. *օ ԷԼօսոն* M. 721. *բօր Դ* M; *om. նա* M

753. *ար Է ԵբրիօԷ* M₂; M₁ as in text, *ար Է ԵբրիօԷ րալլ* MF₁;

ԵԷ րիբն ար նաԷ ԵբրիօԷ

Օօ րիօլ լրե՛լ մօ Եօնալլ F₂.

765-774. from *10նօն* to beginning of 775 *om.* F₁ M₁.

787. *մսլջե հալԵ* F₁; *մոլջե հալԵ* F₂.

815. *ուր ԵԷ հանրժալ ԵօԷԷ* F₁; *նր Եօ Եանրժալ օԷ* B. Lism. F₂; *read* *Եանրժալ*, and in translation *read* *No բօԷ woman was she.*

817. *Ծօ* F₂ for *օ*. 884. *ՍԷ* *om.* M₁.

894-906. *om.* M₁ here; it gives the passage later on. This passage occurs in several mss., but not in the same place in all.

932. *սմ* for *րձ* M₁; *om.* *ար* M₁; *om.* whole clause R.

937. *Ծօ լձիօ* for *ար* M₁.

940. In translation *for* a favourite with Guaire *read* one of Guaire's officers.

1047. *բիձաԷիօ* S. 1049. *սիԵ* M₁; *սիԵ* M₂; *սիԵ* S; *սիԵ* R; *սիԵ* F₂; *սիԵ* F₁.

1113. *ր Է րի՛ն* D; *ար Է րի՛ն* M₁M₂SF₁; *ար Է Էր, ԴԵ.* RF₂.

1114. *Եալլ* M₂M₃SRF₂; *Եալլ* DM₁.

1115. *սԷձօ* is the general reading of the mss.; M₁ alone has *սԷձօ*, which *read*; *սԷձօ* means a choice; in F₂ the dot on the *օ* is doubtful.

1164. *օ Է օնոն ցօ ԴԵ*, M₂S; *օ Է օնոն* M₂; *օ րի՛ոնոն* M₃F₂; *օ օնոն* RF₂.

1167. *ար նա ԷԵրօմ* D.

1174. M₁ as in text; *մալրց նաԷ ձԼսոնոն ար Է րիօԷ* M₂RF₁DM₃F₂M (with slight changes); *ար Էր մբիօԷ* D. *Երեձնալոն րձ հձԼալոն րիօԷ* S.

1176. *Է մեօ Եալ րօր Էր մբիօԷ* S.

1247. *Էրիցիօ* is the most common ms. form, that is the ց undotted.

1249. *րԷձԵ* F₁F₂.

1264. *Լսիօ մաԷ րիձաԷ* D; *Լա* for *ցօ* M₁. 1265. *Ծե* S; *Եե* F₁F₂.

1273. *բօր րալր* is the usual reading; *բօր րալր* F₁M; *բօր րալր* F₂.

1274. *Էնօր* M₂M₄; M₁ as in text: *Էնօր Եալրի* F₁; *Էնօր Եալրի* M₂.

1276. *Եօրնա* S. 1277. *ցօ Լձ Երիձա Եալոն* M₃, *Էր om.* RF₁.

1271-8. The following is the version of the two stanzas given in ¹LB p. 238c.

բԵԷ Ծօ մօԷԼԵԵԷԷ նա ԵԼար

ՕԵ ԵԵր Եիմօ ԵրաԵԵԷ Եար

x. cc. րիԵօ րօրրալր

բիւր րո ԵԵր Էնօր Եալց

Ὁο ηατ σοιβ μοεlcaβα αν cηγ
 Coιnoμέo τεopα mbλlαoαn mbιno
 μέapαno cuλλά bηαθα βαιn
 Ὁο ceneol βελβοαι oemαin.

The LU version is nearly identical (p. 5. b 21).

1286. ταρ μουη F₁. 1288. έραic S, ευρηic R.
 1296. ρό ρηioτ for ρηioτa S, ρηioτ R. ρηιτe F₂, ρηιτ F₁.
 1298. ρioξa D and some other copies.
 1299. read η-έiγεαρ, the ξ having dropped out during printing.
 1324. ρalm S. 1325. θεoδoιn M₂M₃, as in text M₁; caoξa, τηioτa, R.
 1367. ανη ρa M₂, μόηoάil S, ιη in M₁D. 1416. coηη M₂M₃D.
 1417. ηo lom M₂M₃D; ηo λuιn M₁. 1418. ηιnιc S.
 1419. beit some mss. 1474. ηηη epom S, ξατa F₁.
 1561. óm S, om RM₁.
 1579. ó Cuιnn coηal ηgle S, coηol M₁, coηall F₁F₂M; cf. a óú óuλαιnn
 coηuιll ηgle, 23 K 17, p 226; ó for uα M₁.
 1582. oémál SM₁, oemal M₁M₂. 1602. Socher mss.
 1623. έρηice M₁, cηice generally. 1624. ηoηuηg S.
 1631-2. ηατ bi DM₂M₃; ηáo bi M₁S; ηoo bi F₂; the LB version reads:
 εcηηi απeηoα ηa βιu
 ιη ηγαν oo έoηηηγy. so also LU.
 1641. ξαιnιη M₂DM₃; M₁ as in text; ξιβé for ξlέ R.
 1642. λιηξe and λιιoε are common readings; λιξi S₁; λιξe M₁ as in
 text.
 1643. εapηαιγ M₁S, also D, which has εapηατ written first; εapηατ F₁F₂.
 1644. ρά léιη con oo ηέηoεατ ξαυτ S. 1649. ραν βιoτ βáιn M₂M₃D.
 1650. ρά ραoτηατ cuιηγ a coηpáιn M₂M₃D, ραoτηατ cuιηγ F₁, M₁ as in
 text.
 1656. τηι βλιαθna ceατηατaτ oίoβ S.
 1658. oo bi an αlβαιn oéιη έηηιoηn M₁. 1659. oéιη for o'αιτe S.
 1664. ξιn for ξan M₂. 1666. ρon M₁.
 1667. ρo αττá M; ρó αττá S
 1667-8. λeic, bηηξeιτ the final word M₂, M₁ as in text.
 1672. M₁M₂ om. a, M₁ gives a; ^ om. generally in Keating mss., given,
 however, in S and in older copies of the quatrain,
 1673. λóη a βιoηe uαγ ξατ cléιη M₁; uαγ for óγ S.
 1675. a ηέιμεαn Keating mss. generally, the a is om. in older copies of
 the quatrain; M₁M₂ have a ηέιμεαn".
 1702. ξlαιne M₂. 1722. mbαιηηιn M₁, mbαιηηιn M₂.
 1738. Oυδéαιγ Oυιn SM₁F₂. 1742. μóιη M₁M₂.
 1743. λe M₁, ηé M₂. 1745. τιηξηάιη S.
 1752. φlαιηξe M₁. In translation *dle* (or Long?).
 1767. ηαδóuma M₂, ηαδóuma M₁; see An. F. M. Vol. I. p. 226 for a
 version of this quatrain.

1769. Δοθ σλάιμε γο να ρλυαξέυραθ S; M₁ has the same but om. να.
 1770. In translation *read* Roin. 1802. huib MM₂F₂, tí M₁ as in text.
 1803. ργάτ M₁, many mss. cúl, ρcát S. 1804. moige M₁.
 1806. uairle Connacht S. 1807. γαν ναδ κομπροινν M₁S.
 1811. bñg for clú M₁. 1812. ταιρτειβ M₂, heipe M.
 1813. ραίβε M₁. 1816. Δρ cúl for ρó ρcáit M₂, γαδ ραον τέρο M₂.
 1827. reol γο ρε M₂, M₁ as in text. 1827-30. B. Bal. p. 54, col. b.

Σαραν ρεβοερηγ reol amne
 Οιρσιννοεθ ρενβοτ ρινε
 ηι οαλβ γερ βαμμαθ Δ cacth
 ρο μαρβ βριανοαθ μαc Cchad.

1828. Seanboite M₂; the last two lines of the quatrain are from the B. Bal. version.

é ηι οαλβ γαν βριανναθ βρατ F₁S.

the quatrain is given in An. F. M. p. 229, and in the Annals of Ulster, Vol. 1. p. 82; the former reads γαν βριανουλ βρατ, the latter γαν βριανθαλ βρατ.

1831. M₁ adds after bór: οο μαρβαθ Δοθ μαc Δινημυροε ρι έριμονν λέ βριανουβ η λέ λαίγνιθ Δ γκατ βεαλαίξ Όύιη Όολξ.

1834. ρίηηίξ M₂, as in text M₁, so also in line 1844.

1860. Ceannfosa M₂. 1868. meinn M₁, meann M₂.

1886. ρατάν M₂; M₁ gives nom. ραταιν, g ραίτνε, d ραταιν which forms are used in text, M₂ does not decline the word, but writes it invariably ρατάν.

1892. cóm M₂; com M₁. 1933. τονόραρα M₂; honóra M₁.

1942-46. ρυανυθ; Keating equates this word with οεαργταθ blushing or bashful, but the meaning of the word is valiant, championlike, here of course used ironically. The translation given therefore is *ad mentem auctoris*.

1959. γοναθ to end of page om. M₁.

1961-2067. Om. S, all but a few lines. F₁ also om. most of this passage, including the poem on the Standards.

1987. congháil mss. 2006. oia M₂.

2011-66. As this poem is rare and interesting the following version of it from LB which differs but little from the version in text may not be unacceptable. The very few contractions are lengthened silently.

Διχηηο οαη cech mepci mop
 ρο βοι oc cloimo uallais iacop,
 Cerp nech Δρ Δ αιηλε Δπο
 Oca mbech Διχηηe Δ η-Δηηαηο.

Τρεβ ρυβέν ρατ ηορκοβαηρ,
 Ροβε Δ mepci μασπογδαηρ,
 Ρέ βυαν ηο Δαιη ηη Τρεβ the,
 ρο len ρλυαξ μαητ Δ mepce

Երեւ Տէմեօն ուր քիր մերցւ.
 ԱճԵ չՅՈՒ ՍՈՒԻԲՐԵՃ ՍԻԲԵՐՉԵ,
 Տէմեօն ուր ԵՐԻՆՆԱ ՇԵԼՇԱԿԻ,
 ԻՄ ՕՒՆԱ ԵՅՕ ՍԻԲԵՐՇԱԿԻ.

Երեւ ԼԵՍԻ ԼՍԵՏ ՆԱ ԿԱՐՑԵ,
 ԻՄՕՏ Ա ԵՐԵՕԻՒ ԻՔ Ա ԵՂԻՆՏԵ,
 ԵՏ ԵԱՐՑԵ ՍՏ ԲԼԱՆՏԻ ԲՕ
 ԱԻՐԻՄ ՆԱ ԿԱՐՑԵ ԱՇՇՕ.

ՄԵՐՇԻ ՕՇ ԵՐԵՅ ԻՍՕՏ ԱՄՐԱ,
 ՏԱՄԱԻԼ ԼԵՕՄԱԻՄ ԼԱՆՇԱԼՄԱ,
 Երեւ ԻՍՕՒՐ ԻՄ ՍՈՒՐ ՔԵՐՉԻ,
 ՏԼՍԱԻՑ ՍԻՍՄԱՐ ՆԱ ՆՈՔՅՄԵՐՇԻ.

Երեւ ԻՐԱՇԱՐ ԻՄ ՕՒՐ ՃԼՈՒՄ,
 ՄԵՐՇԻ ԱԻՇԵ ՄԱՐ ԱՐՐԱԻՄ,
 ՄԵԻՆԻՇ ԲԼՕՑ ԸՕ ՆՈՔՐՉԻ ՆՈՔԵՇԻ,
 ԻՄ ՕՈՒ ՄԵՐՇԻ ՄՕՐԻ ՄԱՐՔԵՇԻ.

Երեւ ՉԱԲՍԼՈՒՄ ՆԱ ԲՇԻԱԼԼ ՆՃԱՍ,
 ՍԵԼԵ Ա ՄԵՐՇԻ ԼՈՆՑ ԼՍԵՏՄԱՐ,
 ԵՏ ՃԻԱՇԻ ՔՕՐ ԵՂՆՈՒԻԵ ԵՂՆԱ,
 ՇԱՇ ՆԱ ԼՈՆՑԱԻԵ ԼՍԵՏՄԱՐԱ

ՍԵԼԵ ԾՕԻՄ ԱԼԼԱՕ ՄԱՐՉԻՐԻ ՄՈՐ
 ՕՇ ԵՐԵՅ ՆԵՐՇԱԼԻՄ ՆԵՄՈՒՑ,
 ՍՈՍ ԵՐԵՅ ԲՕ ԸԼԵՇՏ ԲՐԱԵՇԻ ՔԵՐՉԻ,
 ՆՈՐ ԵՐԵՇ ԼՕԸ ՄԱՍ ԼՍԱՇՄԵՐՇԻ.

ՄԵՐՇԻ ՕՇ ԵՐԵՅ ՃԱՕ ԻՄ ՃԼԵՕ ՃԱԼ,
 ՄԱՐ ՍԵԻԼԵ ԵՐՔՐՈՐ ԵՂՆՈՒԼԵՕՄԱԻՄ,
 ՆՕՇՕՐ ԸՒՄ ՆԵ ԲՐԱԵՇԻ ՔԵՐՉԻ,
 ԸԵՆ ԲԻՆՕ ԲՄԻՇ ՄԱՍ ԲՈՑՄԵՐՇԻ.

ՄԵՐՇԻ ՄԱՐ ԵՏՐԵՅ ԸՍ ՆՕՐ ՆԵՐՇ.
 ԵՒՐ ՕՇ ԵՐԵՅ ԻՐԵՐ ՕՐՕՐԱԻՇ.
 ՏՍԱԻՇՄՕ ՆՕ ԲԻՐԵՕ ԵՅՕԵՏ,
 ԻՄ ԸՈՒՆԵՕ ՍՏՆ ԸՕՄԱՐՕՏ.

Երեւ ԵՆԻԱՄԻՆ ԸՕ ՄԵՐՈՑ ՄՈՐ,
 ՆՕ ԵՅՕ Ա ՄԵՐՇԻ ՕՐ ՄԵՐՇԻԵ,
 ՄԵՐՇԻ ՄԱՐ ԻՄ ՔՕԵԼ ՔՅՃԼԱՇԻ,
 ՍԵՐՉԻ ԲՈՒ ԸՕԵՄ ԸՕՄԱՐՕՇԱՇ.

Երեւ ՍՏՆ ԵՏ ՍՈՒԻԲՐԵՇԻ ԻՄ ՍՐԵՄ,
 ՕՐՔԵՇՏ ՆԵՄՈՒԵՇ ԸՕՒ ԵՂԱԻՇԵԼԼ,
 ԵՐԵՆ ՆԵ ԿԱՇՅՈՒՄ ԵՏ ՍՕՐՑ ՍԵ,
 ՄԱՐ ՆԱՇՐԱԻՑ ՄՕՐԻ Ա ՄԵՐՇԻ.

2691. uib neill M₂. 2722. neapc for ni War of the Gaedhil.

2728-31. See this quatrain in App. to War of the Gaedhil with the Gall.

2756. ruidertuoc M₂; ruidertuoc M₁; ruidertuoc War of Gaedhil. See this word in the glossary to Brehon Laws.

2759. galldad M. 2772. caiteam M₂ as in text.

2816. urruca M₂, but urruca above; urruca M₅.

2825. cucca M₂; cucca D, entire line om. M₅. 2847. uobertuoc M₂.

2852. bertuoc M₂. 2882. meann M₂; meinn M₁.

2905. bailte cuan M₁; M₂ M₅ as in text. 2914. cucca M₂ as in text,

2936. biopar M₂; biopar M₁ 2970. uolcan M₂; M₅ as in text.

2988. echta M₂.

3023. The account of Cormac son of Cuileannain's death given in this section closely resembles that given in "Three Fragments of Annals," p. 200 et seq.

3029. a nat M₂; uo nat M₅.

3031-2 from beginning of 3031 to ir uo of 3032 om. M₅, give M₁ M₂.

3061. ruic M₁; M₂M₅ as in text.

3076. a loig M₂M₁; M₅ as in text.

3108. eadain M₁M₅; eadain D, M₁ as in text

3132. re uol M₂D; re uol M₅M₁.

3148. In Three Frag. for the saying ir urra, &c., we have ruidertuoc ar re uo beagmeannamnaite 7 uadruile uo cineoil treoro uair mac comairis tu.

3178. uama, the m is not aspirated in the Keating mss. except in S. uamha in Three Fragments.

3179. leimin F₂.

3204. comdaine for comdoina F₂; comdoina F₁.

3222. for o nar gabrao cumair oile. Three Frag. has na ro gabrao comairis eile.

3231. cueta M₂.

3238. ruallair, &c., Three Frag., reads ceina tra Cormac an ru allair an ceo dae.

3347. milib F₁.

3364. Oitir M₂, but Oitir in 3366.

3380. meinn om. M₂M₅.

3383-3577. The story of the Crosans was published in the Gaelic Journal (G.J.), Vol. IV. p. 106, by Dr. K. Meyer, from the ms. D IV 2 (fol. 51 b) of the Stowe Collection R.I.A., date of ms. being A.D. 1300. The same story is found in Mac Firbis's Book of Genealogies (Fir.), p. 778 (O'Curry's Transcript R.I.A.) The version given in text is the common one in the Keat. mss. of the modern type. In M₁ the story is given in the same form as in the Stowe ms. and Mac Firbis. It may be noted that the scribe of M₁ left a space for the story, which was afterwards filled in and had to be continued at foot of page. I give here the prose part of the version in M₁, it will be found to correspond closely with that of the Stowe ms.

Uo éuaib an Donncaó roth thac floinn Ri Eirionn oo déunaith mhúr 7 éloib ácciméioill Saisne ciaráin tpe impiúe a thná .i. Sabó iníon Donncaóa neamhair níí Oíruige, ar ba tnaít móí 7 ba formaó léipe múr 7 cloib ciméioill gáca haipocille a néirionn 7 a ceall féin .i. Saisne cen élaó cen mhúr. Uo rángasoir fín mhóe lé go tulais nDonncaóa fín Saisne anair 7 go mbíoir ag déunaith an cloib gac laite ciméioill na cille. Ar ann fín oo ríacé corp a haáarri oon éill oia adnaool 7 féin for íeipriúg aca íompoóor 7 no hadnaé fo déuoóir. Ó no doíréaib an adais tángasoir naonthor eporán ciabaé cíoíróúí go mbáoor for fan uais ag cíaipuíóoé a máil ar béí oo époránaib ó hreín anall. Ba gílitíor íneáca a íuile 7 a bfiaca 7 ba uuibíóíor gual gábonn gac ball eile óioí. Ar amlaíb immoio tángasoir 7 ouain leo oon níí 7 gac ouine ao éib íao uógnío galor laoi go noibéce óó. íí í anho an ouain . .

noibíoir an éliar fín ó fearcor Uo maíom og cíaipuíóoé laí anouain fín for fín uais 7 gac íouine oo féuúáó íao oo gíno galor laoi go noibéce óó. Cor far ceipí og laoóab 7 og cléíreab oe fín, air ba hiongna oeathna go íollur ag coháitíóé an níí lánépaíbéí. Ba heab fo immoio ní oia epáhaó .i. íoóab íb 7 leanna oi íoócaib an coiméab 7 na n-uile pobol gáca féile apital ingac aipocill a noíruige 7 ácpam óe ceacá tíge a noíruige ar íon a ceíteipne ciméil 7 epí íeillce gáca tíge .i. íeillcaé oeacáíuibe 7 íeilleac nííeann 7 íeilleac tuipín eipic 7 beít fo ííeít 7 fo íaoííom ó fín amaó go íoeaipíao na cléíriúg epéíóíonaí fín oia go bfoillíííge oóib cíó ímmap leaííao na oeathna é. Co íur-táíuig aíníol óé í bípí oo éum céile óé oo éimé ííacáé mhí íeill 7 ácpaíe. Ar maíe ar íé anoeaipííahair an eporígaó, 7 naonthor oo cléíri ógcoínígeóíó íao ól íé 7 ar é fo an epaí íeacé tángasoir a néirionn a híííepaíri 7 ó nap íeupíao ní oon níí na beacáíó ar aipe acáó íar na éí agá adéíeíuúgá 7 oeuntor oííííomní amáíac 7 uííge coííííoeá 7 epócaí ar an uais 7 ar an íeíííí uile é, 7 for mháí na cille, 7 ímíííííí uab na oeathna, 7 oo íónaó amlaíb 7 tángasoir cíar ua gcoínígeoio í íeacáíab éí cíoííuob íí ín aíéí eadarpuaí 7 níí íamííac íuíge íorí ín íalíam coííííuóca 7 ácpaííepaíri ní íeacáíao ar ííao an eporígaó 7 a coííííeacpa uair oo íeíííííííe anoaíí 7 éuipí íí ín ííaoííal ar acá a anam a íííí 7 ní cuínííuime ní óí 7 no ímíííííííí íar fín. Ar ann fín no íaoí an eporán ííonn íí a ííoní 7 mac ííoníacé Ó Conoópaín anu, gonaó íao na eporáí fín no íeabííuíííííííí an ouain 7 an oíííííííííí fín ó cléíri ua gcoínígeoíó gonaó í fín ealáda no íoííam óó ó íoíí amac 7 oo époránaib uile na héíííííííí ó íoíí anall í or.

As to the meaning of the word eporán, O'Don. Supp. to O'Reilly's Dict. gives eporán to mean *scurra*, that is a jester or buffoon, and Todd has the following note on the word, Irish Nennius p. 182: "They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other

3920. ȝiolla com̃gail̃l oo ȝori arioc̃t a ollaman f̃ein ar ceann, ȝc., M
4048. Oꝛnuib̃ M₁ as in text M₂. 4C49. aꝛeab̃ M₂.

4053. oo ȝol̃ oo ȝreac̃ab̃ ul̃ab̃ ȝur̃ h̃airȝeab̃, ȝc. D.

4061. ac̃t̃ail̃l̃tion M₂.

4110. oo lõclonnaib̃ om M₂ which has am̃ac̃ instead ; DM om. am̃ac̃ ;
dele am̃ac̃ in text.

4117. cloic̃teac̃ M₂ ; cloic̃cioc̃ M₂.

4133. ré for fl̃aic̃ War of the Gaedhil, 4136 cuiȝ bl̃iaonã oec. Ibid.

4150-70. This passage is given in M₁, a space having been left for it which proved to be too small, hence it is finished at the foot of the page ; om. D ; the absence of this and other passages points perhaps to an early edition of the work.

4163-4181. M₁, S and D have the tributes to Brian differently put both in form and in position. After line 4115 they give (I quote M₁, SD are nearly identical here):—fa hé an ȝriam̃ fo t̃ra an t̃reap̃ r̃i fa t̃iȝearnãh̃la t̃iȝioꝛ oá raibe oo r̃ioȝaib̃ éir̃ionñ r̃iam̃, an céio r̃i Conãne m̃óir̃ ĩhac̃ éir̃oir̃ȝeóil̃, an ȝara r̃i Coꝛmbac̃ ĩhac̃ ãir̃t̃ ȝ an t̃reap̃ r̃i ȝriam̃. m̃óir̃ iom̃moꝛio an t̃ruim̃ l̃óin oo b̃ioó ó t̃r̃i c̃óir̃eab̃oib̃ o' éir̃ionñ oo ȝriam̃ ȝac̃a bl̃iaonã lé cõtuȝab̃ a t̃eag̃laiz̃ a ȝc̃ionñ ȝoꝛab̃ a n-éuȝmaiz̃ éioꝛa oá c̃óir̃ioõh̃ mũhañ, am̃ail̃ éur̃iteoꝛ r̃ioꝛ lé mac̃ liaȝ aꝛoõllam̃ éir̃ionñ rañ ōuaiñ ȝaraõ t̃oꝛac̃ b̃órãh̃a baile na r̃ioȝ. Suim̃ éána na t̃r̃i ȝc̃óir̃ioó̃ r̃in oo ȝriam̃ añho ȝo cum̃aiz̃. ōa m̃ile, ré céo, t̃r̃i r̃ĩc̃it̃ ȝ a ȝeic̃ oo ĩh̃aꝛcaib̃. m̃ile, t̃r̃i céo ȝ a ȝeic̃ oo t̃oꝛcaib̃. Céit̃he r̃ĩc̃it̃ ȝ céo t̃inne ĩaꝛaionñ. Cúiz̃ t̃onna t̃r̃i r̃ĩc̃it̃ ȝ t̃r̃i ceaõ o' f̃ionñ ȝeap̃ȝ. ōeich̃ noab̃c̃a ȝ reac̃t̃ b̃f̃ĩc̃it̃ ȝab̃ac̃ ŝeic̃ce. aȝ r̃u r̃ioꝛ na ȝroȝa oo ȝiõlab̃ an éioꝛc̃aiñ fo fo reac̃ ȝ oo éiõb̃laic̃ioó̃ ȝo ceanñ Coꝛab̃ i ȝac̃a bl̃iaonã. Õc̃t̃ ȝc̃éaõ b̃ó ȝ õc̃t̃ ȝc̃éaõ t̃oꝛc̃ ó c̃onnãc̃eab̃ ȝac̃a ŝãh̃na. Cúiz̃ céo b̃rãc̃ ȝ cúiz̃ céo b̃ó ó t̃ir̃ c̃onaill̃. T̃r̃i r̃ĩc̃it̃ b̃ó, t̃r̃i r̃ĩc̃it̃ muc̃ ȝ t̃r̃i r̃ĩc̃it̃ t̃inne ĩaꝛaionñ ó t̃ir̃ éoȝaiñ. T̃r̃i éaoȝac̃ b̃ó ȝ t̃r̃i éaoȝac̃ t̃oꝛc̃ ó c̃l̃annaib̃ ruȝrũõe ul̃ab̃. Õc̃t̃ ȝc̃éaõ b̃ó ó úir̃ȝial̃laib̃. T̃r̃i céo maꝛc̃, t̃r̃i céo t̃oꝛc̃ ȝ t̃r̃i céo t̃inne ĩaꝛaionñ ó laiz̃hoib̃. T̃r̃i r̃ĩc̃it̃ maꝛc̃, t̃r̃i r̃ĩc̃it̃ muc̃ ȝ t̃r̃i r̃ĩc̃it̃ t̃inne ĩaꝛaionñ ó oꝛruiz̃ib̃. T̃r̃i éaoȝac̃ ȝab̃ac̃ f̃ionã ó lõclonnaib̃ á̃c̃a Cl̃iãt̃. Cúiz̃ t̃onna, t̃r̃i r̃ĩc̃it̃ ȝ t̃r̃i céo t̃onna o' f̃ioñ ȝeap̃ȝ ó lõclonnaib̃ luim̃noȝ. aꝛ fõll̃ur̃ t̃r̃e l̃ioñh̃aiz̃e an l̃óioꝛi oo b̃ioó aȝ cõtuȝab̃ t̃eag̃laiz̃ t̃iȝe c̃einñ c̃oꝛab̃ ȝo raibe ȝriam̃ fl̃aiteam̃ail̃ maꝛi t̃iȝeap̃ac̃. ní luaĩoꝛeam̃ añho añ ŝuiõtuȝab̃ oo b̃ioó aꝛ uaĩrl̃ib̃ éir̃ionñ i t̃iȝ ȝriam̃, ȝ ȝib̃e t̃oiz̃eóꝛaꝛ a f̃ioꝛ o' f̃aȝáil̃ léiȝeab̃ añ ōuaiñ r̃éũh̃rãit̃te ȝ oȝéub̃aiõ inñce é. ní lám̃ab̃, ȝc., as in line 4181 et seq.

4245. léũh̃ntoi M₂ ; lám̃eaoi D, ȝc.

4258. M₂ wrongly begins a period or paragraph with the words aꝛ i com̃aiz̃le, ȝc.

4202. fl̃eib̃i mboc̃caic̃, War of the Gaedhil.

4221. t̃eag̃aiz̃ M₂, t̃eag̃aiz̃c̃ M₂ ; na lam̃eó̃h̃taoi M₁, lam̃eaoi M₂ D.

4299. ȝriam̃ begins a minor paragraph in M₂.

4303. բարձար as in text M_2 , բարտոր M_3 .
 4337-8. number too high by twenty.
 4388. In translation for breast read brink.
 4408. ւեճճաւի M_2 . 4409. Եանդաօ M_2 . 4411. Կոմրայց M_2 .
 4415. ծո M_2 , often elsewhere ծո. 4420. ԿաւլԼեօցհա M_2 .
 4446. Եարձած as in text the general reading.
 4456. Եա M_2 ; Եա M_3 . 4463. Կաւլուց M_2 .
 4473. բարձար F_1 , բարտոր F_2 ; the word is vague and obscure; P. O'C., who cites this passage, derives it fantastically from բճարած by transposition of letters and changing ծ into ր.
 4483. Սօ ճն M_3 . 4508. Եարձատ M_2 .
 4536. ԿաւլուցբաճԼուոոո Երօնա M_2 , as in text M_1 .
 4538. Սօ բար Կաւլուրի րի բաճ Կաւլ M_2 .
 Սօ բար Կաւլուրի րի բաճ Կաւլուոո M_1 .
 Սօ բար Կաւլուրի րի բաճ Կաւլուոո
 'S ոճար ճաՅ Կաւլուրի Երուոո M_2 , W
 Սօ բար Կաւլուրից բե բաճ Երուոո D.
 Սօ բար Կաւլուրից բե Կաւլուոո
 'S ոճար ճաՅ Կաւլուրից Երուոո F_2 .
 Սօ բար Կաւլուրից բե Կաւլուոո
 ոճար ճաՅ Կաւլուրից Երուոո F_1 .
 Սօ բար Կաւլուրի բե բաճ Կաւլուոո
 ոճար ճաՅ Կաւլուրից Երուոո H
 Սօ բար բարբուրից բե Կաճ Կաւլուոո
 ոճար ճաՅ Երուոո Երուոո . Ba! 50 b.
4540. From this to the end the ms primarily followed in M_1
 4548. Սեւրուոո M_3 . 4552. Կաւլուոո F_1 . 4554. Տարու M_2 .
 4556. Սարլուոո M_3 ; Սարլուոո M_2 . 4561. Կարուոո M_2 .
 4568. րո om. M_2 , M_1 gives.
 4583. Կարբաճ. ԴԿ., poem given in 23 D 5, R I. A., p. 122.
 4592. the é of this line comes immediately after Կաւլուոո of line 4591 in M_3 , as in text F_2 .
 4600. Կար Կաւլուր Երուոո M_1 ; as in text M_2 .
 4609. Կարբուց M_2 ; but Կարբուց supra in same ms.
 4629. Կաւլուր Կաւլուոո om. M_1 , M_2 ; given in several mss.; read Կաւլուր, and in translation Malchus.
 4630. Կարբուրուոո M_2 ; M_1 as in text.
 4650. Կաւլուոո M_3 , but բարբուց in previous line.
 4655. Կաւլուր Երուոո om. M_1 . 4658. Կարբուր M_2 .
 4671. dioceses M_2 .
 4672. Կարբուց for Կարբուց M_2 ; but the phrase Կարբուց Կարբուց Կարբուց is inserted in M_1 after Կարբուց in line 4674.
 4678. Some regard Կարբուց and Կարբուց Կարբուց as one diocese; see note on ll. 4715 and 4729.

4674. comhion M₃; comhionab M₃. 4687. curtor M₃.
 4688. datadone M₃.
 4694. cur M₃ which uses both con and cur in the sense in which the word is used here.
 4694. bfuigbe M₃; M₁ as in text.
 4697. oiong M₁M₂M₃; some mss. read orongd.
 4715. for remarks on these dioceses and their boundaries see Cambrensis Eversus, Vol. II. Addendum C.
 4720. m6ir M₃; m6ir M₁. 4722. Spac M₃; Spada M₁.
 4723. Cpaol M₁; Cpu M₁. 4725. Spuith twice M₃; Spuib M₁.
 4726. beinn M₃. 4727. holloib M₁, as in text M₁.
 4729. Dr. Reeves (Ecc. Ant. of Down and Connor, p. 139) explains the absence of the boundaries of the diocese of Dun da Leathghlas (Down) from the list by understanding the see of Dun da Leathghlas to be included in that of Cuinnire (Connor). See also Cambrensis Eversus, Vol. II Addendum C.
 4732. hionime M₁M₂M₃; hionime M₂, muir M₃M₂.
 4734. urcoilce M₁M₂.
 4739. n6imtion here M₁; but neithtion l. 4741.
 4740. Cill dlad for f6irige M₁. 4741. Cill dlad M₁, as in text M₁.
 4744. hup Coillcen M₁M₃. 4745. Linn M₁; as in text some other copies.
 4749. Eiblinn M₁, as in text M₁M₃. 4752. mileadac M₃M₁.
 4759. da lu M₁, often written as two words in the Keating mss.
 4757. r6ad Ueirccior M₁M₂D omitting maige; b6irre M₃M₂, b6irra M₁.
 4762. Luimnige M₁, roir om. M₁, given M₃M₃; ad ar Coinne, Loda, M₃; this punctuation is given in the best Keating mss.; they agree in placing a comma after Coinne, thus making Loda a separate name-item; still the correct version probably is ad ar coinne Loda ir. 7c.; Achar Coinne, Loda, Lochgair M₂, om. roir M₂; an maolceair ad ar coinne Loda ir loca gair, 7c., D, in maolceair roir, ad ar coinne Loda ir loc gair M₃; an maolceair, ad ar Coinne, Loda, loc gair, M₁. Loda is now Ludden, pronounced in Irish Luioin. See Ord. Sur. Doc. for Limerick. an maolceair ad roir, ad ar coinne Loda 7 loc gair F₁; an maolceair roir, ad ar coinne, Loda 7 loc gair F₂.
 4763. an lada m6ir M₁M₃, an lada m6ir M₃.
 4765. uinde M₁M₁M₃, Cuinde M₂D; Cuinde is the form in the Annals of the Four Masters *passim*.
 4766. Dubadainn M₂M₃, Dubadann M₁. 4767. apicol M₁.
 4785. f6irige for muir M₁. 4788. apicol M₁, apicail M₁.
 4789. ro for re M₁.
 4793-7. Some mss. write cpor as M₁M₂M₃, others use the ✠ instead, as M₃RF₂HD. 4798. cpor om. M₃ which puts the ✠ instead
 4801. don M₃. 4812. a om. M₁.
 4817. f6irad M₃ as in text. 4835. acmuio M.
 4839. m6ir om. M₃M₃, give M₁M₂. 4841. ficro M.

4855. *leit* M₃, *leat* M₁M₃. 4856. *leit* M₃.
 4857. *leit* om. M₃. 4862. *cliaθain* M₃.
 4863. α. Malachias om. M₃, give M₁M₃ 4884. *hpanoub* M₃
 4896. *ceitne* M₂M₃M₁; some mss. have *ceatnar*,
 4907-8. *ι ϋuin va leatglair* om. M₁.
 4910. *ι λαοιγυι ε* om. M₃; *zcyrtar* M₁. 4914. *an* om. M₃.
 4914. *ro* om. M₃; *hriatna feinleabair* M₁; M₁ as in text; *riu* for *iyur* M₃.
 4917. Nearly all the Keating mss. write embolis mali; F₁ has *simbolii*, the final *ι* having been first written *s*; see Introduction at beginning of Vol. II.; M₃ has the correct form as in text.
 4921. *vigenti* M₃.
 4927 The word in the mss is generally Caselensi or Casselensi; the form now used is Casselensi, which is written in M₃ as a correction in fresh ink.
 4931. *Apprili* M₁. 4933. *γ* is inserted before *leatglair* in some copies.
 4936-8. *zollle—leitglair* om. M₃.
 4938. *Toisius* M₁RC₁M₁; *Toistius* WM₁M₃; see Introduction; *torcuir* the copy in 23 G 1, R I A.
 4943. *Torgeslius* M₃; *torgeriur* RM₁; *Torgestius* WC₁M₁; *Turgesius* 23 G. 1; see Introduction at beginning of Vol. II.
 4985 Δ om. M₃. 5003. *leit riu* om. M₃.
 5010. *leitriocā* M₃, but *leitne* l. 5015 in same ms.
 5015. *puiblige* M₃. 5016-17. *ι nēriunn* om. M₁. 5030. Δ om. M₁.
 5037. *leigeab* M₁; *leigean* generally. 5043. *ōtciub* M₃.
 5053. *zeallama* for *zeallair* several mss.
 5057. *Beganbun* M₁; the modern form is *Baginbun*. For some account of this place and name see paper by Mr. Goddard H. Orpen, also papers by Mr. Orpen in *Jour. R.S.A.I.*, 1898, p. 155, and 1904, p. 354.
 5071. *angiol* M₃. 5091 Δ om. M₁. 5103. *riuegrab* sic M₃M₃.
 5105. *fillio* M₃; *riillio* M₃.
 5113. *Diarmuid* M₃; M₃ transposes the two names.
 5130. *lé* before *muiriu* om. some mss. 5132. *ionno* M₃.
 5138. *rāgair* M₃. 5156. *Abraobrad* M₃. 5167. *uata fein* om. M₁.
 5170-1. *zibē—amad* om. M₁. 5181-3. *azur foj—uit* om. M₃.
 5184. *cyrtar* M₃. 5190. *ciobē* M₃. 5194. *ne ceatc* M₃.
 5196. very frequently *Delagros* in the Keating mss.
 5199. inserts *fé* after *gab* M₁. 5202. *ι veineabair ι* om. M₁.
 5213. *o'ionnraizib* M₃. 5221. *Delagros* M₁ and several other copies.
 5222. *eazcaithe* M₃. 5230. *gab* for *gababair* some mss.
 5269-70. For clause *amhair*—*muireabā* M₃ has simply *mar riu*.
 5274. *ι rluaz riu leit riu zalluib γ zairbealair* M₃, *morrluaz* M₃.
 5301. *acclor* M₃.
 5302. *ruazna* M₃, which however generally writes *rōzna* as in 5308; *na bare* M₃.
 5316. *azur—muireabā* om. M₃. F₂M₃ give.
 5317. *congthail* M₃. 5320. *Thomas* M₃.

5695. Ἀββαῖο Μ₃.

5701. ὡς εἶπεν ῥῖν om. Μ₃, gives Μ₅ which om. ῥόρ.

5728-9. λέ—οἰλε om Μ₃, gives Μ₅.

5730. ἡδύλλε om. Μ₃ Μ₅, gives F₂.

5737-8. τάνησασαν . . . ζο τεαδ, γc., an idiomatic expression for a *rapprochement* in such a case.

5741. ἄνν after τάνησ given in some mss.

5746. ζο cιννεαθῖνᾶδ; no doubt the author intended this word in a stronger sense than 'accidentally.' It seems certain in any case that Conchubhar's death was compassed by design.

5768. μόρα for μόραν Μ₃.

5778. The names from 'Θιολεθῆανδῖς to the end om. Μ₁WC₁C₂, give Μ₃DM₂H. There are some other variations in the list of names in several mss.; thus O'Mahony (Translation, pp. 651-2) gives a much longer list than that in text. Perhaps certain scribes wrote in their favourite family names. It is on the whole probable that the author did not put his own name in the list. The names in their modern English form are: Fitzgeralds and Burkes, Butlers and Barrys, De Courcys and Roches, Powers, Fitzmaurices and Graces and Prendergasts, Flemings, Purcells and Prestons, Nugents and Walshes, Tobins and Shortals and Blanches, Birminghamhs, Condons, Cantwells, Devereuxes, Darcys and Dillons, Morrisises, Esmonds, De Lacys, Browns and Keatings.

ADDENDUM.

The following list of the counties and of the dioceses of Ireland is usually given in the first part of the history, but in some mss. occurs at the end of Book II. Though not given in this place in Μ₃, it is added here for the sake of completeness from Μ₅, being collated with Μ₁:

Δε ῥο ἄν λῖον ἀρροεαρρος ἀτά ἄ νέρῖρῖον δεγυρ ἄν λῖον ὄεαρροεαῖθ ἀτά ῥύταῖθ ῥῖν ὡο ῥέρῖρ ἄμᾶσεν:

ἀτάῖθ σεῖτρε ἡαρροεαρρῖσῖς ἄ ἡέρῖρῖον, μαρ ἀτά ἀρροεαρρος ἀρῖο μάδα, ῥρῖοθῖοθ ἔρῖεανν ἡῖλε, ἀρροεαρρος ἄτα ἄλιετ, ἀρροεαρρος ἄαρῖλ, ῖρ ἀρροεαρρος ἄμαμα.

ῖρ ῥαν ἔρρῖοθῖοθ ἀτά ἡεαρρῖσῖς-ῥε ῥῖορ: ἄαρρος ἡα ἡῖθε, ἡο ὡο ῥέρῖρ ἄμᾶσεν εαρρος ἀελ ἡα ἡῖρῖεανν 1. ἡῖρῖεαδ, ὄῖρ ῖρ ἄῖνν ὡοῖν λῖς ἀτά 1 ἡῖρῖεαδ ἀελ ἡα ἡῖρῖεανν; ἡοῖαν ἡοῖορῖο ἀελ δεγυρ λῖαδ, ἡο ἄλοδ, δεγυρ ὡε ἔρῖς ἄρῖαθ 1 ἄν ἄλοδ ῥοῖν ῖρ ἄεορῖα ῖοῖρ ἡα ἄεῖτρε ἄόῖγῖεαδ ὡαρ ἔεῖαθ ἡα ἄεῖτρε ἡῖρῖε ὡα ἡοεαρῖαθ ἄν ἡῖθε, ὡο ἄρῖρῖεαδ ἀελ ἡα ἡῖρῖεανν ὡῖ, δεγυρ ἄρῖρῖεαδ ῖεαδ ἡα ἄεῖγῖεαδ ὄῖ, μαρ ἄν ἄεῖαθῖα; εαρρος ὄῖῖν ὡά ῖεαδῖεαδ, εαρρος ἄλοδῖρ, εαρρος ἄοῖνῖρῖε, εαρρος ἀρῖο ἄἄῖθ, εαρρος ῖάτα ὄοτ, εαρρος ῖάτα λucc, εαρρος ὄάλ ἡῖοἄῖρ, δεγυρ εαρρος ὄοῖρῖε.

PRINTED BY
BROWNE & NOLAN, LTD.
NASSAU-ST, DUBLIN

UNIVERSAL
LIBRARY



136 558

UNIVERSAL
LIBRARY